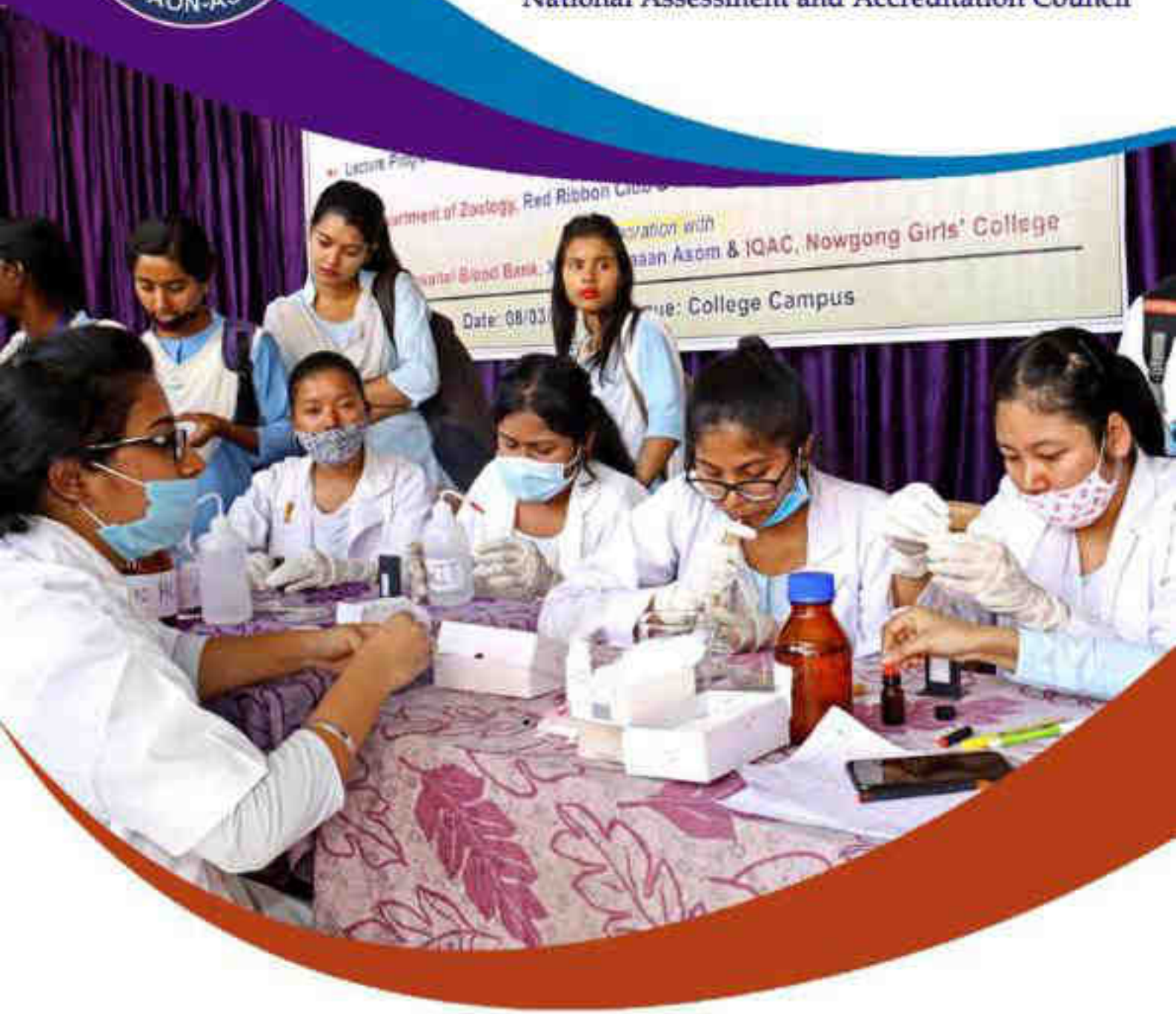
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WOMEN EMPOWERMENT & CHANGING SCENARIO of WOMEN EDUCATION in NORTH-EAST INDIA

Edited by
Md. Anwar Siddique





Principal
Nowgong Girls' College
Nagaon :: Assam

Women Empowerment and Changing Scenario of Women Education in North-East India



Organized by:
Department of Education
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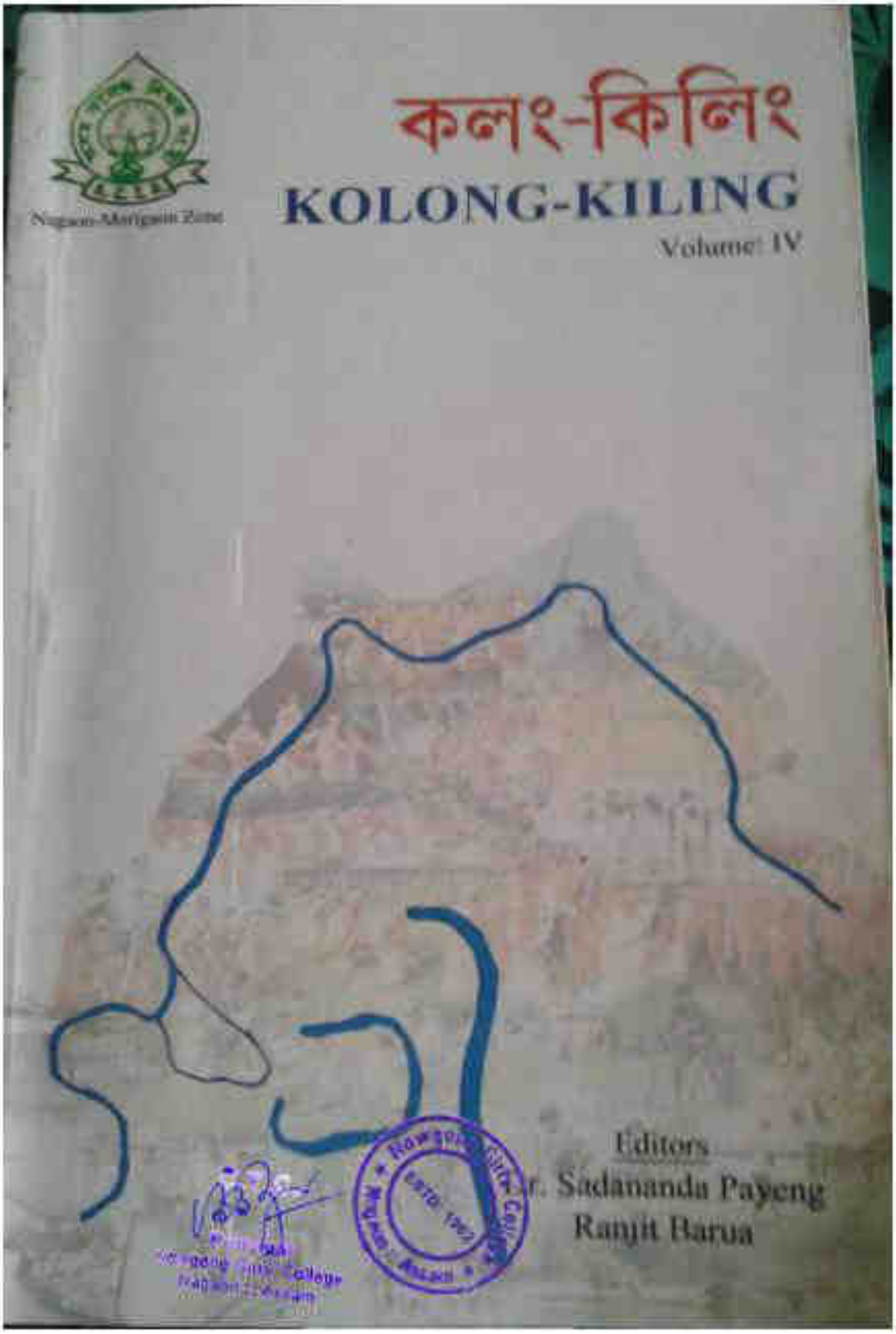
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Editors

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ENGLISH SECTION

Population Explosion and Socio-economic life of the people Assam : A Review
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আশাপূর্ণা দেবীর 'না' গল্পর আলোকত মাতৃত্বর অধিকার

বীতা ৰাণী দে

১.০০ মাতৃকলপত আমাৰ দেশত নাৰী সকলক পূজা কৰা হয়। শাস্ত্ৰৰ পৰা সমাজত এই ধাৰণা বদ্ধমূল। শাস্ত্ৰকাৰ মনুয়ে কৈছে—

"প্ৰজনার্থং মহাভাগাঃ পূজার্হা গৃহদীপ্তয়ঃ।
স্ত্ৰিয়ঃ শ্ৰিয়শ্চ গেহেষু ন বিশেষোঽস্তি কশ্চন।।"

—অৰ্থাৎ "সন্তানৰ হেতু স্ত্ৰীলোকেৰা ৰক্ষকল্যাণলাভক, (বস্ত্ৰালংকাৰাদি দ্বাৰা) পূজনীয়া, গৃহশোভাকাৰিণী : গৃহে স্ত্ৰীলোক ও শ্ৰী (লক্ষ্মী) ত কোন ভেদ নেই।" শাস্ত্ৰকাৰ মনুৰ দ্বাৰা লিখিত আৰু এটি শ্লোকত তেওঁ কৈছে,

"উপাধ্যায়ান্ দশাচাৰ্য আচাৰ্যাণাং শতং পিতা।
সহস্ৰন্তু পিতৃন্মাতা গৌৰবেণাতিৰিচ্যতে।।"

— অৰ্থাৎ "আচাৰ্য দশ উপাধ্যায়তকৈ, পিতা এক শত আচাৰ্যতকৈ ও মাতা এক সহস্ৰ পিতাতকৈ গৌৰৱে অতিক্ৰম কৰেন।"

আকৌ চাণক্য সূত্ৰত কোৱা হৈছে, "গুৰুণাং মাতা পৰিমাণী।" — অৰ্থাৎ গুৰুজনৰ মাজত মাকৰ স্থান সকলোতকৈ শীৰ্ষত। — এইবোৰ উক্তিয়ে প্ৰমাণ কৰে যে শাস্ত্ৰত আৰু শাস্ত্ৰৰ পৰাই সমাজত মাকৰ আসন যথেষ্ট শ্ৰদ্ধাৰ আৰু সন্মানৰ হৈছে।

নাৰীসকলে বিবাহ প্ৰথাৰ যোগেদি বৈধ সন্তানৰ মাতৃ হোৱাৰ অধিকাৰ লাভ কৰে। মাতৃ আৰু পিতৃৰ বৈধ সম্পৰ্কৰ উপৰত নিৰ্ভৰ কৰে সন্তানৰ বৈধ পৰিচয়। সন্তান বৈধ হ'লে মাতৃ সন্মানৰ অধিকাৰী হয়, পৰিয়ালটো সুখ শান্তি পায়। সন্তান অবৈধ হ'লে মাতৃ কলঙ্কৰ অধিকাৰিণী হয়, পৰিয়ালটো সুখ-শান্তিৰ পৰা বঞ্চিত হয়। মাতৃ হোৱাৰ অধিকাৰ সকলো নাৰীৰ আছে; কিন্তু সমাজৰ বৈধ স্বীকৃতি নোপোৱাকৈ কোনো নাৰীয়ে মাতৃত্বৰ অধিকাৰী হ'ব নোৱাৰে।



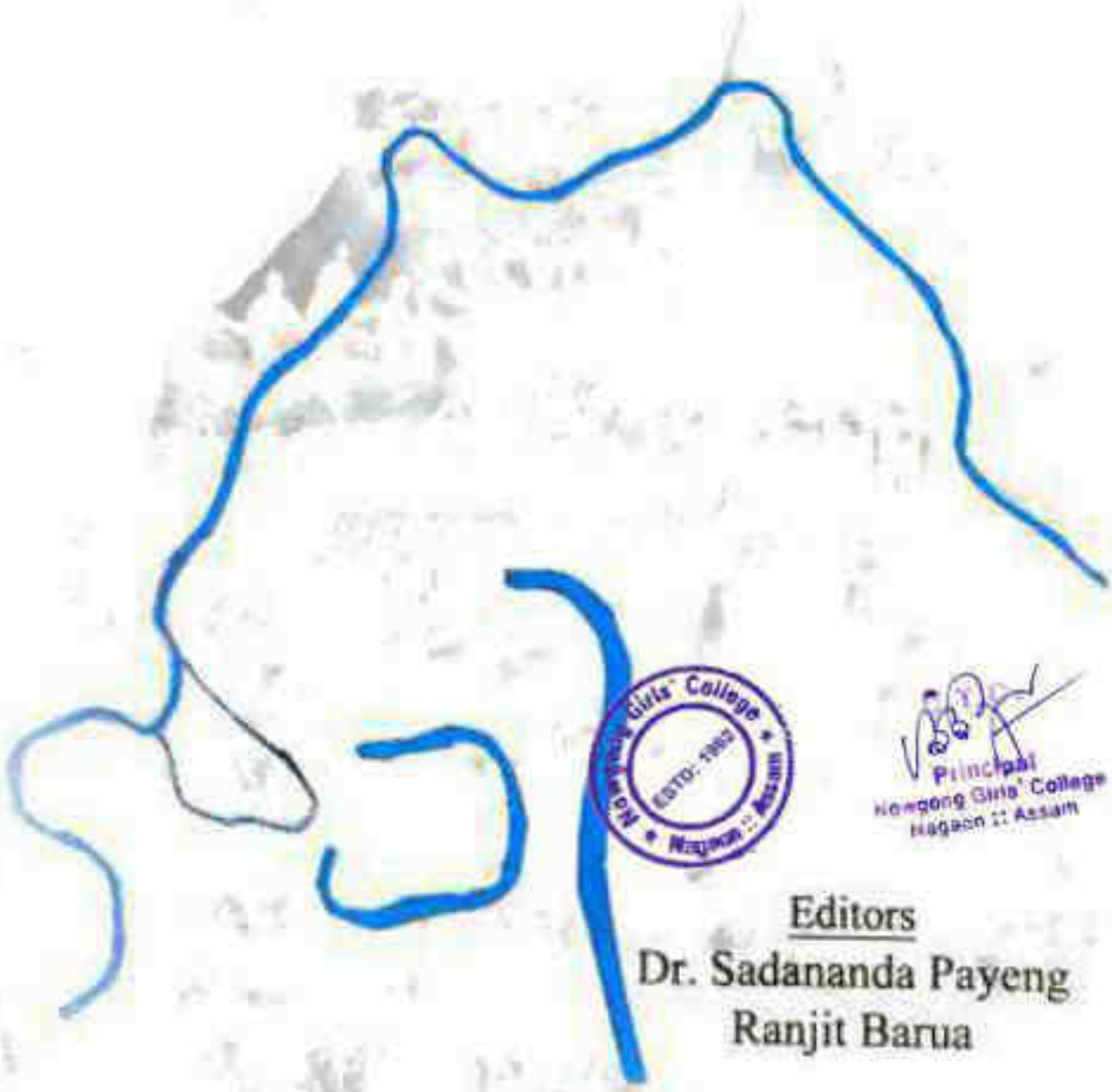


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ড° জয়ন্তী সাহা
ৰঞ্জয় সাহা

অৱতৰণিকা

জন্মসূত্রত সকলো মানুহৰেই মর্যাদা আৰু অধিকাৰ সমান। এটি হৈছে এনেকুৱা নৈতিক অধিকাৰ যিটো কাঢ়ি লোৱা ন্যায় আৰু মনুষ্যত্বৰ বাবে যি সকলো মানুহৰ মজতেই বর্তমান। আজি যাক মানৱাধিকাৰ বোলা হয় সেইটো এই সকল অধিকাৰেই স্পষ্ট আৰু লিপিবদ্ধ ৰূপ। এই অধিকাৰ সমূহ বর্তমানত আইনী অধিকাৰ হিচাপে স্বীকৃত, জাতীয় আৰু আন্তর্জাতিক দুটা স্তৰৰ আইন প্রণয়ন প্রক্রিয়াৰ মাজেদি এই স্বীকৃতি অর্জন কৰা হৈছে। এই আইনী অধিকাৰৰ ভিত্তি হ'ল শাসিতৰ সম্মতি, অর্থাৎ এই সকল অধিকাৰ যি সকলৰ বাবে সেই সকলৰেই সম্মতি।

'মানৱাধিকাৰ' অভিব্যক্তিটো অপেক্ষাকৃত আধুনিক। প্রাত্যহিক কথোপকথনত এই বিষয়টোৰ অৱতাৰণা দ্বিতীয় বিশ্বযুদ্ধৰ শেষৰ ফালে সম্মিলিত জাতিপুঞ্জ গঠনৰ পিছত বিশেষভাবে আৰম্ভ হয়।

আজিৰ বিশ্ব সমাজত মানৱাধিকাৰ বিশেষ গুৰুত্বপূর্ণ আৰু প্রাসঙ্গিক বিষয়। মানৱাধিকাৰ প্রসঙ্গটো যোৱা কেইবা বছৰ ধৰি বিশেষভাবে আলোচিত হৈ আছে। মানৱাধিকাৰৰ সংজ্ঞা আৰু তাৰ ৰূপ অত্যন্ত ব্যাপক। বিষয়টো সংক্ষেপত এনেদৰে ব্যাখ্যা কৰিব পৰা যায়, সম্মান আৰু মর্যাদাৰ সৈতে জীয়াই থকাৰ অধিকাৰেই আটাইতকৈ ডাঙৰ মানৱাধিকাৰ আৰু স্পষ্টকৈ ক'ব লাগিলে এইটো ক'ব লাগিব যে মানুহৰ নিচিনা জীয়াই থকাৰ মৌলিক অধিকাৰেই হৈছে মানৱাধিকাৰ।

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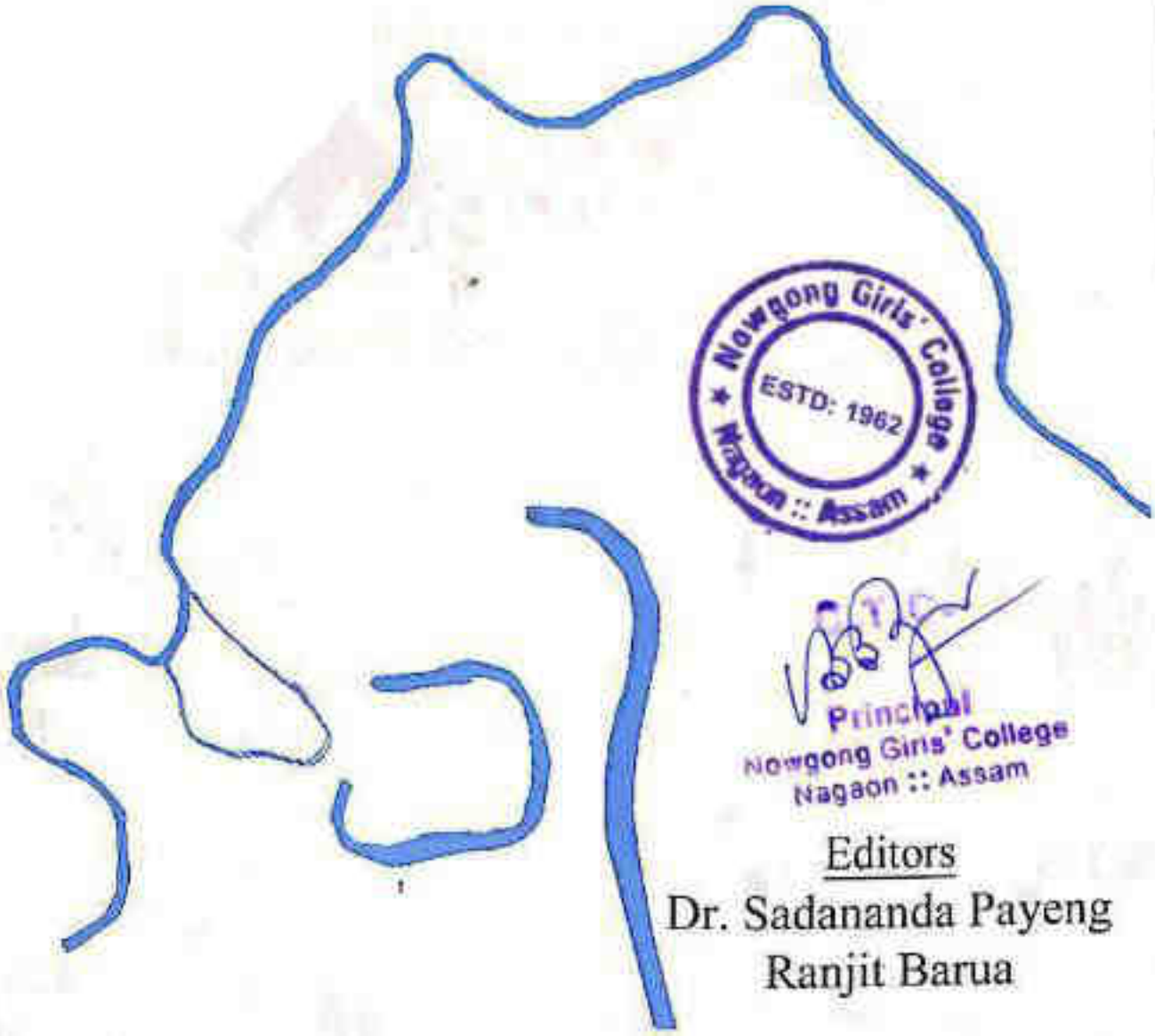
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কলং-কিলিং

KOLONG-KILING

Volume: IV



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Editors
Dr. Sadananda Payeng
Ranjit Barua

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Impact of Best Practices on the College Libraries: A Brief Study

Dr. Kishore Kumar Sarmah

Introduction

College libraries play an important role in enhancing the quality of academic and research environment where in today's high-tech learning environment, the libraries as a resource centre is taking up more academic space and time in the life of a learner. In times ahead, several factors are forcing the college libraries to change and the main forces of change include social and economic factors which affect the higher education in general and libraries in particular. The main factors behind the change are changes in the reading habits and information seeing behavior of the students, changes in the curriculum and changes in the infrastructure. Globalization is playing a major role and making today's student more focused and demanding. In this situation, only those libraries can provide proper services which can develop best practices with the available resources.

Best practices can be described as providing best services at a least cost to the highest number of users in the best possible way from the minimum available resources with best satisfaction of users. The Oxford Advance Learners Dictionary describes "Best practices as quality of high standard, excellence, highly improved, outstanding, par excellence service" meaning a way of doing

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something that is usual or expected way in a particular organization or situation. A best practice may be an innovative strategy or practice which solves a problem or create new opportunities that impact the whole organization. It is a way of presenting some library services and reaching beyond with the available resources for the satisfaction of the users.

At present we are living in a rapidly growing society motivated by the increasing volume of knowledge where the need of information supports to education and study of resources has been felt and recognized in various discipline. UGC has been trying to develop the quality of higher education since its inception by providing various grants for infrastructure development, scholarship and also providing financial assistance for organizing seminars and workshops.

The college libraries from their end is supporting the entire range of activities by acting as a connecting link between teaching and learning by providing specific information to the users, but how far these libraries are successful implementing their goal is a big question. There should be some agency to have a proper vigilance on their functioning and also to suggest certain measures to rectify the growing demands of the users, for this kind of purpose National Accreditation and Assessment Council (NAAC) was established for maintaining quality education in higher educational institutional institute.

NAAC is insisting for providing quality and excellence service from the college libraries for improving the academic environment and has also suggested to identify some set of Best practices useful in library and information services.

Best Practices recomended by NAAC

In the NAAC accreditation process, evolution of college library is an essential component and certain quality indicators have been developed to facilitate the assessment process. They are-

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i) Organization and Management of the library- It involves the activities performed for developing the vision, mission and policies of the library in particular and the parent institution in general. As the management and administration of the library is pivotal in collection development and dissemination of information to the users, adoption of best practices lead to development and improvement in the overall performance of the library. Following are some of the best practices that can be adopted -

a) Policy for encouraging the library staff -it involves in designing and implementing a sound policy with requirements in terms of qualification, expertise and regularity to motivate the library staff for quality service.

b) Service training for the library staff -in-service and external training helps the staff to develop their skill and expertise in conventional as well as IT related services.

c) Student participation programme -this type of practice will develop a sense of responsibility and accountability in the minds of the students and helps them to grow a sense of belongingness for the library.

ii) Collection Development assessment- a college library is purely academic in nature whose role is to support the parent organization. A good collection always supplements classroom teaching. It should be varied and up-to-date to meet the information needs of the users as well as in varied formats comprising of both the print and digital media. Apart from this, steps should be taken to exhibit the new collection so that it creates awareness among the users regarding the availability of books. This will attract the users towards the collection. The library staff should also take steps to regularly weed out the obsolete and un-used books to be stored in a separate room for the future generation.

iii) Usage of Information services -libraries are service

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oriented organization where the staff reach out to the users through various library services. Some of the best practices that can be identified are - User Orientation -it creates awareness among the users regarding the resources that are present in the library and their usage in relation to preparation of their work. E-Training Programme- various training programmes on electronic resources are organized by the library staff to instruct the users on how to effectively use the electronic resources effectively.

Best Practices and Services for College Libraries

For the smooth management of the college libraries there are several factors which are forcing the libraries to change and only those libraries will survive who will satisfy the information needs of the users. A user friendly environment helps the user to feel confident without taking any help from the library staff, to reach this level the libraries must take strategic action in order to ensure that the services offered are the services needed. One practice is to become more aware of the user's need for services.

We have libraries which give access to a large number of information and on the other hand we are not always certain of the information needs of the users it is very important to see that what is traditionally meaningful for the library may not necessarily be meaningful for the user. There is always a risk that what the library regards as right answer for the users may be answer to questions that were never raised at all.

It is pertinent to add that apart from their information needs, the users always expect a clean and hygienic atmosphere in the library; here the cleanliness of the library counts followed by proper arrangement of standard furniture, proper lighting, ventilation etc this creates a congenial and reading environment in the library. The users are more attracted to those libraries that practice open access system and they should feel free to choose their own information resources and in due course of their search many

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important information sources may catch their eyes that were never used at all.

Apart from this the collection development of the library should be up-to-date and varied followed by proper arrangement of the information sources. The libraries should practice a standard cataloguing and a sound classification system followed by proper stack guides to lead the users to the source without consuming much time. This system reflects the image of the library and definitely the users get attracted towards the library.

At the start of the academic year the students should know about the library, the resources present and what services that can be had from the library. User Education or Orientation programme of the library helps them to know more on the library, this is provided mostly to the newly admitted students. In the age of information marketing it is important to include sufficient information about the library in the college prospectus this is a form of advertising the usefulness of the library. The library should introduce the Best User award this will encourage the users to utilize the resources to the fullest. Apart from this, Book exhibition should be arranges to acquaint the users about the latest arrivals and the collection that were added.

Library Cooperation can be formed with the neighboring colleges for sharing of resources with broad access to information where the members can benefit from resource sharing. Provision of e-library service by making available the e-resources through N-list and INDEST can be put to service with Internet facility. In the age of information technology, the libraries can digitize some of their resources which are rare. Proper software can be installed to make institutional repository to tap the academic research of the faculty members and the staff.

Steps should also be taken to provide extra-facilities for the poor and needy students so that they can be benefitted. The college

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library should form the Library Advisory Committee with an equal representation by faculty members and students to assist the librarian in the smooth functioning of the library. An entry register should be maintained at all service points to capture footfalls on a daily basis. It helps in assessing the life cycle of information and services. Lastly, provision of a suggestion box is a must to know about the feed-back that is received from the users. This helps the librarian and the staff to modify themselves and the library to satisfy the users.

Conclusion

Best practice for one library may not be a best practice for other college library. Every library should recognize their own best practice and further improve towards perfection as continuous learning is the demand of the day. Some of the best practices here are well accepted practices experimented in different library environment in optimizing the use of library and information services. Use of ICT in delivering the information services will always make good results. Automation of the library operation is a best practice in totality. It has to be encouraged for wider adaptation of all higher education institutions. Developing digital repositories, disseminating information in a networked environment, in-service training, extended library hours, weeding out of less used collection are feasible for many libraries to adopt in enhancing their quality.





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People's Linguistic Survey of India

Volume Five, Part Two

The Languages of Assam



Nowgong Girls' College
Library

Editors: Bibha Bharali and Banani Chakravarty

7 Bishnupriya

Biswajit Das and *Sanjhita Singha*

Introduction

Bishnupriya is a linguistic group in Assam that migrated from present-day Manipur. The vicinity of Loktak Lake in Manipur has been identified as the place where this community emerged. The people of this community follow the Vishnu cult and introduce themselves as descendents of Babhruvahana, the son of Arjuna. Grierson (1904: p. 20) referred to them as *mayarâng*. At present the Bishnupriya people are scattered in Assam, Meghalaya, Tripura Bangladesh and Myanmar. The language spoken by the community is known as Bishnupriya. Goswami (1991: p. 123) said: "Owing to the internal dispute of Manipur and the Burmese invasion most of the people of this linguistic community had to flee from their homeland, it became very difficult to retain their language in Manipur and consequently by the turn of this century (twentieth) the language was wiped out from Manipur."

Geographical Extent of Bishnupriya

At present a substantial number of Bishnupriya speakers live in Assam. They live mainly in three districts of the Barak valley and some parts of the Brahmaputra valley. They usually practice Vaisnavism propounded by Chaitanya, and hence this language has been influenced by Bangla. However, this influence is not very old.

History of the Language

Earlier, Bishnupriya was viewed as a dialect of Bangla. However, the eminent researcher of Bishnupriya Sinha (1981) considered that the language had an independent identity and was not a dialect. According to Sinha (1981), "The Bishnupriya language comes under the group of Indo-Aryan languages. The structure of this language is the irrefutable proof in this respect. To clarify the position, it may be said that most of the words and roots of this language are from Indo-Aryan origin. Secondly, all the pronominal forms and the conjugation and the declensional endings, which are the most stable elements

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of a language, are also Indo-Aryan origin. And, this language has developed from the Magadhi Prakrita and ranks with Bengali and Oriya." (p. 5)

Bishnupriyas call their language *imar thar*, i.e., mother's tongue. The terms 'Bishnupuriya' and 'Bishnuprira Manipuri' are also alternately used by the people of the Brahmaputra valley to denote the language. But these names are not free from controversy yet. It is held by some that the Bishnupriya language contains substantial elements of Sauraseni and Magadhi prakrit (Sinha, 1981: p. 6). This opinion is associated with the myth of Babhruvahana. According to a myth, after the great war of Mahabharata, a group of Aryans came to Manipur. The group spoke Sauraseni Prakrit. As time passed, the language they spoke came to be known as Bishnupriya.

Apart from Prakrit, the language also contains elements of the Meitei language. However, it is difficult to ascertain the actual time when the language took its present form.

Dialects

Bishnupriya has two dialects: Rajargang or Ningthounai spoken in the western part of Loktak, and Madoigang or Leimanai spoken in the eastern part. There are myths associated with the rise of the dialects. Raja or *ningthou* means 'king', and *madai* or *leima* means 'queen' or *Mahadevi*. Villagers who followed the king speak Rajargang (*gang* = village) and those who followed the queen speak Madoigang. According to older people in Madoigang, a king of Manipur married a Tekhao princess. Those who were close to the queen speak Madoigang and those who were close to the king speak Rajargang. The elements of Meitei and Assamese are seen mainly in the Madoigang dialect. The dialects are not confined to a distinct geographical area; rather, they exist side-by-side in the same locality.

Linguistic and Grammatical Features

Phonology

Vowels

The eight vowels are shown in the table.

	Front	Back
High	i	u
High-mid	e	o
Low-mid	ɛ	ɔ
Low	a	ā

Vowel length is not phonemic in the Bishnupriya language. There is also an absence of nasalisation.





Consonants

The consonants are given below

	Labial	Alveolar	Retroflex	Palatal	Velar	Laryngeal	Glottal
Stops	p p^h	t t^h	ʈ $ʈ^h$		k k^h		ʔ
	b	d	ɖ		g		
Affricates				tʃ			
				ʤ			
Fricatives		s		ʃ		h	
Nasals	m	n			ŋ		
Lateral/Flap		l					
Trill		r					
Semi-vowels	w			y			

Bishnupriya has a glottal stop, which is not found in the other sister languages of Magadhi, like Assamese, Bangla and Oriya. The absence of b^h, d^h, g^h, $ʤ^h$ is another important feature of Bishnupriya. *b, d, ɖ, g* and *z* are used in lieu of these consonants. However, b^h and d^h are pronounced in words such as *bhagwan* and *radhe*.

Parts of Speech

Pronouns

Personal pronouns

Bishnupriya has three persons: first, second and third. The first and second person has a gender-neutral form, and the third person singular has different masculine and feminine forms. First and second person have an oblique form to which inflections and postpositions are added.

	Singular	Plural
1st person	*mi*	*āmi*
Oblique form	*mo-*	*āmā-*
2nd person	*ti*	*tumi*
Oblique form	*to*	*tomā*
3rd person (male)	*āpne -*	*āpnā gāsi*
(female)	*tā* (he)	*- tāno/ tānu*
	tɛi (she)	

The suffixes *-go, - hān, - tā* etc. are added to pronouns to indicate singular number.

ɛ k^{h}ātāhān torhān?

'Is this notebook yours?'





Demonstrative pronouns

Proximate	*ɛ*	*ɛ̄ mānu ego kuŋgo?* 'Who is this person?'
Remote	*āu/u*	*āu mānu ugo kuŋgo?* 'Who is that person?'

Relative pronouns

	zɛ̄	*zɛ̄ mānugoi tor yāri desil ugo epɛ̄i āhɛ̄sɛ̄.* 'The person who told about you, has come here.'

Interrogative pronouns

	kun/kuŋ	*āu mānu ugo kuŋgo?* 'Who is that person?' *Tānu kuntā tɔre āŋkāre kurā?* 'Who are they to question you?'

Verbs

There are three tenses: past, present and future. Each tense has three moods: indicative, imperative and subjunctive. Imperative mood is found only in present and future tense, and the subjunctive is found only in past and future tense.

The verb forms are changed according to their person, number and gender. There are three forms of person: first, second and third. The plural form of the first person is added after the standard form of the second person, i.e., *–āpne*. Sometimes, other verb forms are added. A list of suffixes is given below, using the *–i* verb form (to go) as an example.

Past tense

Person	**Singular**	**Plural**
First	*mi gesilugā* 'I went'	*āmi gesilaŋgā* 'We went'
Second	*ti gesilɛ̄gā* 'You went'	*tumi gɛ̄silaiŋgā* 'You went'
	āpne gesilaŋgā	'You went'
Third	*tā gesilgā / tei gesiligā* 'He/She went'	*tānu gesilāgā* 'They went'

Present tense: Present tense has three forms: simple present, present continuous and present perfect. The simple present and present continuous forms are mostly similar.

Simple present / Present continuous

Person	**Singular**	**plural**
First	*mi zāurigāmi* 'I go/ am going'	*āmi ziyārgā* 'We go/ are going'





		tumi zārāigā
	ti zārgā/ti zāurigā	'You go/ are going'
Second	'You go/ are going'	
	āpne ziyārgā (honorific)	
	'You go/are going'	
		tānu zitārgā
	tā zārgā/ tei zeirigā	'They go/ are going'
Third	'He/ She goes/ is going'	

Present perfect		
	Singular	**Plural**
Person	*mi gelugā*	*āmi gelugā*
First	'I have gone'	'We have gone'
	ti gelegā	*tumi gɛlāigā*
Second	'You have gone'	'You have gone'
	āpne geleṇgā (honorific)	
	'You have gone'	
	tā gelgā/ tei geligā	*tānu gelāg*
Third	'He/ She has gone'	'They have gone'

Future tense		
	Singular	**Plural**
Person	*mi zitāugā*	*āmi zitāṇāigā*
First	'I will go'	'We will go'
	ti ziteigā	*tumi zitārāigā*
Second	'You will go'	'You will go'
	āpne zitāṇāigā (honorific)	
	'You will go'	
Third	*tā zitāigā/ tei zitāgā*	*tānu zitāigā*
	'He/ She will go'	'They will go'

In informal situations, *-tānā* is added after the verb forms of present and future tense to lay stress on the expression and to avoid sounding derogatory.

zirigātānā	'She is going.'
zitāigātānā	'They will go.'

Definitives/Classifiers

An important feature of both the Indo-Aryan and non-Indo-Aryan languages of Assam is the use of affixes that function as classifiers to indicate the nature of objects; they can also indicate plurality and definiteness. Like other Indo-Aryan languages, these affixes are postpositional and are added after the noun, pronoun, adjective or numeral. The following are the definitives/classifiers of Bishnupriya.

--zār --*zār* is added after the noun to indicate a group or class.

gaszār	'the tree'
kulazār	'the banana tree'

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- tup	It indicates long, thin objects.	
	kʰāltup	'the stalk'
	cigārettup	'the stick of cigarette'
	ruktup	'the piece of wood'
hān/hāni	*-hān* indicates singular, and *-hāni* indicates plural.	
	tɛ̄bul hān	'the table'
	pʰuti hāni	'clothes'
- gɔ/-gi	*-gɔ* indicates singular, and *-gi* indicates plural.	
	kalamgɔ dɛ̄	'Give me the pen.'
	pʰulgi kātkār	'Offer the flowers.'

Gender

Bishnupriya has only two genders: masculine and feminine. There is also a gender neutral form that does not indicate any gender difference. The important feature of gender differentiation in Bishnupriya is that the change of gender demands a change in the verb form of the sentence.

tā zārgā	'He goes.'
tei zeirigā	'She goes.'

There are some different ways by which the gender is marked.

1. The suffixes '*–i*', '*-ni*', '*-ini*' and '*-ani*' are added to indicate feminine.

-i	*kʰura*	*kʰuri*
	hīncapa	*hīncapi*
	pagal	*paguli*

In a word that ends with the vowel - *ā*, the vowel becomes '*-ei*'.

	masuwa	'fisherman'	*masuwei*	'fisherwoman'
	kuriyā	'idle man'	*kuriyāei*	'idle woman'
-ni	*kukur*	'dog'	*kukurni*	'female dog'
-ini	*bāgʰ*	'tiger'	*bāgʰ ini*	'female tiger'
	rākʰas	'demon'	*rākʰasini*	'female demon'
-ani	*cākar*	'servant'	*cākarni*	'maid'
	tʰāgur	'the priest'	*tʰāgurni*	'wife of the priest'

2. The masculine *muni* and feminine *zelā* are added to nouns.

munisau	*zeiasau*

The use of *zelā* in Bishnupriya is interesting. Generally, the form is added after the masculine word to indicate feminine gender.

kukurzelā	'female dog'
maiszela	'female buffalo'

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This form signifies both 'woman' and 'female animal', but the position of *zɾla* shows the difference. The postpositional form indicates female animal and prepositional form indicates woman.

For human	*zɾlāmānu*	'woman'
For animal	*kukurzɾlā*	'female dog'

3. Sometimes different words are used for masculine and feminine gender.

guru	'ox'	*dɾhi*	'cow'
hɾvak	'husband'	*māilāk*	'wife'
munisau	'boy'	*zɾlasau*	'girl child'

Number

Number is an important feature of the language, because the verb is inflected for number. The language has two numbers: singular and plural. Common nouns are always plural. Suffixes such as *-hau* and *-ɟ* are added after the common noun to get the singular form.

Singular		**Plural**	
gāsŋān	'tree'	*gās*	'trees'
teŋārgo	'hill'	*teŋārā*	'hills'

The plural suffixes are:

-gāsi	*gidzigāsi*	'older sisters'
	māmāgāsi	'maternal uncles'
	kʰurāgāsi	'paternal uncles'
-lākɾi	*jeɗʰtāklākɾi*	'older uncles' (when referred to by others)
	mamaklakɾi	'maternal uncles'
-i	The suffix *-i* is added after *-gɔ* and *-ŋān* to indicate the plural.	
	kalamgi	'pens'
	mānugi	'people'
	pātāhāni	'leaves'
-ɾi	It indicates plural.	
	mauɾi	'wives'
	bauɾi	'daughters-in-law'
- māhɾi/-māhi	These indicate many or innumerable.	
	rupāmāhɾi / rupāmāhi	'abundant money'
-ɾtā/-utā	*etā*	'these'
	utā	'those'
-hābi	It indicates all.	
	āmi hābi zitāŋāigā	'We all will go.'

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Case

Bishnupriya has six cases.

Nominative -ɛ

guruwe $g^{hɔ}$s k^{h}ɛitārā	'Cows eat grass.'

'-ɛ' is not used with intransitive verbs.

rām gɛlgā	'Ram has gone.'

Accusative - *rɛ* and - *ārɛ*

rāme harirɛ mārlā	'Ram has killed Hari.'
lɛirik chān tārɛ diyādɛ	'Give the book to him.'

If the object is not specified, the case ending is not used.

bāghe mānu kheitārā	'Tiger eats man.'
rāme harirɛ mārlā	'Ram has killed Hari.'

Instrumental - *lā*

bānuk hānlā gāszār sɛdeilā.	'The tree was cut with axe.'

Occasionally, instead of *–lā*, the nominative case marker *–ɛ* indicates the relationship.

māse bhāte kheilām.	'Meal is taken with fish.'

Sometimes, an instrumental marker is not directly added. Instead, *-ɛ* is added after the genitive ending *–r*.

morɛlā	'with me'

The suffixes ***-dwārā*** and *-diyā* are also used to indicate the instrumental case. They are added after the genitive form *–r*.

mānur dwārā	'by the man'
morɛ diyā nāitai	'would not be done by me.'

Dative *-re / -āre* and *-rāŋ / -arāŋ*

more de	'Give me.'
rāmare de	'Give Ram.'
rāmardāŋ diyādɛ	'Give to Ram.'
tānurāŋ diyādɛ	'Give to them.'

Ablative *-ɛttɔ, -rāŋtɔ / -arāŋtɔ*

gharɛttɔ	'from home'
morāŋtɔ	'from me'

Genitive–The genitive does not relate directly to the verb. So, it is not a case. The genitive marker relates only to nouns, pronouns etc.

mor	'mine'
tor	'his'
rāmar	'Ram's'

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Locative -t, -r

pāni mās t'āntrā 'Fish live in water.'
mor ghar silcarr 'My home is in Silchar.'

LITERATURE

Folk Songs

Song 1

ākdinate Sainei SaSāne gunjitei
nuNeipā dehāgo jigarmā purtei
ākdinate Sainei SaSāne gunjitei
maraggar tale khaltup diyā
Silkarhāo gātar pārc
ākdinate Sainei SaSāne gunjitei
cārigade beridiyā dāk māNkāN bāretāi
ākdinate Sainei SaSāne gunjitei
nuNeipā dehāgo zigarmā purtei

Translation

One day thy body would lie on the bed of fire.....
In your last ride with you
Thee would be only a banana leaf, and stalk in head
Thou be marched to the river bank.....
The *khol* and *taal* would be played around your body.

Glossary: *khol, taal*: musical instruments

Song 2

baran de daurājā
Khumelo māti hukeilo
Khumelo māti hukeilo
Leipāk puNau karol

Translation

Give us rain, oh! King of God
The land of Khumal became dry
The drought brought to the land of Khumal
People here are ill-fated.

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8 Tai Khamyang

Biswajit Das

INTRODUCTION

The Tai Khamyang are one of the Tai groups in Assam that migrated into the state from Southeast Asia in the eighteenth century. Views differ about when the Khamyang entered Assam. While Padmeswar Gogoi (1976) observes that the Khamyang groups entered Assam in the early part of eighteenth century, Lila Gogoi (1985) holds that they came in the middle of the eighteenth century. Gogoi (1980) disagrees and is of the opinion that their arrival in Assam was an early nineteenth century [1].

GEOGRAPHICAL EXTENT OF KHAMYANG

At present, the Khamyangs live in the states of Assam and Arunachal Pradesh. In Assam, the Khamyangs are mainly distributed in fourteen villages.

District	Villages
Golaghat	Rajapukhuri Shyam Gaon
Tinsukia	Margherita, Duliajan, Digboi, Pawaimukh, Borgolai
Dibrugarh	Salapathar Shyam Gaon, Rahan Shyam Gaon, Sala Moniting, Disangpani, Ouguri Shyam Gaon
Lakhimpur	Balijan Shyam Gaon, Na-Shyam Gaon, Betabari Shyam Gaon

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It is important to note that there is only one village, namely, Pawaimukh of Tinsukia District, where the people speak the language. The other villages of Khamyangs have shifted to the Assamese language.

HISTORY OF THE LANGUAGE

Before crossing the Patkai, the Tai Khamyang inhabited Moung Kong. According to the *Tai Khamyang buranji*, the Khamyangs came from Khamjang[1] near Maung Mit and Moung Kong and were sent by

King Sau Khan Pha to find his brother, Sukaphaa. Sukaphaa, the king of the Ahoms, spent a little time in Khamjang before he crossed the Patkai hills.

The Khamyangs came with their families and inhabited *Khew Nong Nok Jang*[2] near Patkai. The Khamyangs established two new villages, *Man-Nam*[3] and *Man Noi*[4], and spent almost 200 years there. Compelled by frequent attacks by the Singphos, the Khamyangs decided to leave; they crossed the Patkai hills and spent some years in Khamjang Nat (Khamyang field) in Sanglang village of Lohit district of Arunachal Pradesh.

Again, the fear of attack from the Singphows induced the Khamyangs to come close to the Khamtis. Nam Sum (Tengapani) and Moung Teola (Sadia) were the places where the Khamtis lived. During the period, the Khamtis and Khamyangs rebelled and fought against the Ahoms. The Ahoms defeated them and most of the Khamyangs were arrested. The Ahoms brought them to Titabor. One of the Khamyang groups had already come to Sarupather of Golaghat district and settled near the Turungs, who are a Tai group of Assam. Later, during the British period, the Khamyangs and Khamtis jointly rebelled against the British and the result was the Khamyang's displacement from Sadia to Sivasagar.

According to *Tai Khamyang Buranji*, "one of the Tai groups called Man Noi came to Rangpur, the capital city of the Ahoms, in 1874". It has been already mentioned that the *Man Noi* group of Khamyangs was arrested by the Ahoms. Later, Purnananda Buragohain, premier of the Ahom Raja Chandrakanta Sinha, settled them in Dhali near the other group of Khamyangs, the Man Nam.

The Khamyangs are mentioned as *Nora* in the *Buranji*. According to the *Tai Khamyang Buranji*, "Most of the time, a vast area of *Moung Kong* remain submerged in water, stretching the lake *Nong Khew* and *Nong Jang*". People called them *Na La*, because *na* means 'field' and *la* means 'damp'. Later, the word *Na La* became *Nora* and the kingdom was called *Na La* or *Nora Rajya*.

Linguistic and Grammatical Features

Phonology

Vowels

Khamyang has nine vowels: *i, u, e, ɛ, o, ɯ, ʊ, ɔ, a*.

	Khamyang	English
i	*kin*	'eat'
u	*luk*	'boy'
e	*me*	'wife'
ɛ	*pɛt*	'eight'
o	*po nan*	'relation between parents of a married couple'
ɯ	*mɯ*	'hand'
ʊ	*sʊŋ*	'two'
ɔ	*kʰɔ*	'neck'
a	*ka*	'horse'

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...ng the sixteen consonant phonemes.

	Labial	Alveolar	Palatal	Velar	Laryngeal	Glottal
...ops	p	t	c	k		ʔ
...voiceless unaspirated						
...voiceless aspirated	p^h	t^h		k^h		
...oiced	b					
...sals	m	n		ŋ		
...ricatives		s			h	
...eral		l				
...mi-vowels			y			

...ann (2005: 177) identifies six tones in the Khamyang language.

...mid level with slight fall
...high level then falling
...low, falling and glottalised
...high level then falling with glottal ending
...low falling
...mid, with possible rise at the end.

...For example, the word /mɑ/ shows five of these tones (Morey 2005: 178).

mɑ̂	'shoulder'
mɑ̄	'come'
mɑ̌	'crazy'
mɑ́	'horse'
mɑ̀	'dog'

Linguistic and Grammatical Features

...Khamyang is an isolating and monosyllabic language. There is no derivational change in this ...uage. The position of a word in a sentence indicates the status of the word and its meaning. The language follows a **Subject + Verb + Object** pattern.

kao ti kin	'I will eat rice.'
kao kin k'ao	'I eat rice.'
kao kin su	'I am eating rice.'

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Parts of Speech

Nouns

Nouns can be classed as basic or compound.

Basic nouns

mu:n	'cow'
kai	'hen'

Compound nouns

Compound words can be formed by a combination of noun, adjective or verb. The single word consists of four separate syllables.

Tai Khamyang words		Meaning in English
kun tai (noun + noun)	man + tai	'Tai-man'
tsun kɛn (noun+ noun)	tree + banana	'banana tree'
kun mi (noun + adjective)	man + rich	'rich man'
pʰam (noun + adjective)	cloth + small	'small cloth'
ti nam (noun + verb)	place + eating	'eating place'
ti lin (noun + verb)	place + sleeping	'sleeping place' (bed)

Pronouns

Personal pronouns

All forms of the personal pronouns are gender neutral.

	Singular	Plural
1st person	*kau*	*hao*
2nd person	*mao*	*su*
3rd person	*mun*	*kʰao*

Some notable features of the personal pronouns are:

1. The word *cao* is used for respect.
2. There is no declension of pronouns in cases. Markers are used to indicate the case.

Interrogative pronouns

The interrogative pronouns are *pʰa* (who), *ki sa* (what), *tʰao* (where), *hai na* (how) etc.

pʰa pɛk ka ti hun?	'Who will return home?'
cao, ka pu te ka tʰa?	'Sir, where are you going?'
an nau hay mau li?	'Which one do you need?'
luk tʰao ma?	'Where do you come from?'

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Adjectives

In Khamyang the adjective occurs after the noun

nim sam	girl + beautiful	'beautiful girl'
lun mi	man + rich	'rich man'
lun pi lun	man + fat	'fat man'
lun sun	man + tall	'tall man'
mew dam	cat + black	'black cat'

Adverbs

Some adverbs of Khamyang are:

jai lei	'slowly'
som sem	'speedy'
ŋ k^{h}a ma	'near'
ŋ kai	'far'

Gender

There are mainly two genders in the Khamyang language: masculine and feminine.

Masculine	**Feminine**
pw 'father'	*me* 'mother'
pw loŋ 'father-in-law'	*me cao* 'mother-in-law'
luk sai 'son'	*luk sao* 'daughter'

For animals, different words are used to indicate masculine gender. If the animal is biped, *-fu* is placed before the noun and if the animal is quadruped *-thuk* is used. But for feminine gender, *-me-* is used for both biped and quadruped animals.

kai p^{h}u	'cock'	*kai me*	'hen'
san thuk	'male elephant'	*san me*	'female elephant'

Some non-living things can be considered as masculine or feminine, but it does not mean that there is a gender division of non-living things. Some natural objects (e.g. sun, moon) are masculine, while others (e.g. river, toe) are feminine. Separate or helping words are used to indicate masculine and feminine genders.

Number

Khamyang has two numbers: singular and plural. To indicate singularity, *nuŋ* is used after the noun. To indicate the plural, a word indicating plurality is used after the singular word, which can be a noun, adjective or pronoun. Sometimes, the plural indicator is placed before the noun.

Some plural indicators are as follows:

nam/tun lai / lai	'many'
nam nam/ lam lam/ lai lai	'too many'
hun hun	'all'
k^{h}ao	'group, used to indicate people'
p^{h}uŋ	'group, used to indicate animals'

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Classifiers

Classifiers are used for animate/ inanimate objects and to indicate honorific/non-honorific. For inanimate objects, classifiers are based on the shape and size of the object. There are some gender-based classifiers that are used only with humans. Against this, the classifiers for women and inanimate objects are the same.

Separate words are used to indicate man and animal.

kʰun nun	'god of the moon'
kon pʰu	'the man'
me	'mother/wife'
nuk me	'female bird'
su me	'female tiger'
la me	'female donkey'

If *me* is used after a noun, it indicates feminine gender, but if *me* is used before the noun, it means *mother*.

me nuk	'mother bird'
me ma	'mother dog'
nuk pʰu	'male bird' (two legs animal)
ma tʰuk	'male dog' (four legs animal)
man pʰuŋ	'the cows'
pʰuŋ kai	'the hens'
ni lam	'the pen'
pʰa pʰun muŋ	'the piece of cloth'
nit pʰa pʰun	'the rain drop'

LITERATURE

Folk Songs

Song 1

nā khām hai lung
ku tak lung
ku tak ma
mu tuk khet
lung tuk tau
tau tuk nām khānā
nām tuk lei

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Translation

One kilogram salt is needed to eat *amlas*
Eating it, the man fell into a wallowing pool
There were many toads in the wallowing pool
For the toads, the man, the salt and *amlas* are very tasty.

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[illegible]
[illegible] pakho hom
[illegible] maio ho ha hon
[illegible] he le pot hit lai
[illegible] mi hun
[illegible] ma wang pheng kha
[illegible] heng lai khu wei

[illegible]translation
[illegible] was a pappy
the cultivator prepared the rice seeds
was running
mango fell; it fell on the rice seeds
ripe chilli fell
the ripe chilli fell on the rice seeds
the pappy jumped from one end to another
and made the rice seeds useless.

VOCABULARY

Kinship Terms

Tai Khamyang	English
[illegible]	mother
[illegible]	father's older brother
[illegible]	wife of father's older brother
[illegible]	father's younger brother
[illegible]	wife of father's brother
[illegible]	father's sister
[illegible]	husband of father's sister
[illegible]	mother's brother
[illegible]	mother's younger sister
[illegible]	husband of mother's younger sister
[illegible]	older brother
[illegible]	wife of older brother
[illegible]	younger brother
[illegible]	older sister
[illegible]	husband of older sister
[illegible]	younger sister
[illegible]	son
[illegible]	daughter-in-law
[illegible]	father-in-law
[illegible]	mother-in-law

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Tai Khamyang	English
pucao	grandfather
lan	grandchildren
lan	niece, nephew
pu lɤŋ	relationship between the parents of a married couple

Measurement of Time

Tai Khamyang	English
nari	hour
meni	winter
mehc	summer
kakʰaŋ	night
ban	day
kaŋnu	morning
kɤŋban	mid-day
manai	today
maŋa	yesterday
mapʰuk	tomorrow
mahe	the day before yesterday
muhai	the day after tomorrow
saŋnɤi	now
pusam	then
kʰanaŋ	later
nunɤ	month
luŋnan	last month
luŋnai	this month
pi	year
pinai	this year
pila	last year

Days of the Week

Tai Khamyang	English
talaŋna	Monday
aŋka	Tuesday
hudʰahu	Wednesday
kasapte	Thursday
sukka	Friday
canek	Saturday
talaŋnai	Sunday

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Tai Khamyang	English
pet	eight
kau	nine
cip or *cip ljan*	ten
cip et	eleven
cip sip	twelve
cip sam	thirteen
cip si	fourteen
cip ha	fifteen
cip hok	sixteen
cip set	seventeen
cip pet	eighteen
cip kau	nineteen
cau	twenty
ha cip	fifty
pak ljan	hundred
hip	thousand

NOTES

1. *Kham* means 'gold' and *yang* means 'place'. Thus, *Khamjang* means *'the place of gold'*. In the Tai language, 'y' is pronounced 'j' and thus the word *Khamyang* is pronounced *Khamjang*.
2. *Nong* means 'lake' and *khew* means 'blue'. So, *Nong Khew* means 'blue lake'. *Nok Jang* means 'paddy bird'. The phrase Khew Nong Nok Jang meaning 'paddy birds in blue lake'.
3. *Man* means 'village' and *Nam* means 'water'.
4. *Man* means 'village' and *Noy* means 'hill'.

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4 Meitei

Biswajit Das

Introduction

Various names are associated with the people of Meitei. These people are mainly described as 'Meitei', 'Meetei' and 'Meithei' in the writings of the British. Gait (1906) says, "the Ahoms called it Mekheli, and the Kacharis Magli, while the old Assamese name for it is Moglau" (p. 245). The language of the people of Meitei is called Meiteilon or Meeteilon where the word 'lon' means 'language'. It is also known as Meiteiron and Meeteiron and also Manipuri.

According to the Census of 1991, in India the number of Meitei speakers was approximately 1,270,216, of which about 1,110,134 lived in Manipur. The Census of India 2011 listed 1,466,705 Meitei speakers in India. Since Meitei is used as a lingua franca in Manipur, the state has a large number of speakers. This language is also spoken in Assam (mainly in Kachar district), Tripura, Mizoram, Bangladesh and Myanmar. Along with English, Meitei is used as an official language in Manipur. In 1992 Manipuri was recognised as a Scheduled Language in the Constitution of India. At present, Manipuri is taught as a subject at the post-graduate level and it is also used as the medium of instruction up to the graduate level in Manipur. Among the Tibeto-Burman languages, Manipuri holds the seventh position in terms of number of speakers.

Geographical Extent of Meitei

In Assam, the Meitei live mainly in the Barak Valley in Jiribak, Basankandi, Lakkhimpur, Pailapul, Sonai, Kabuganj, Hailakandi, and Karimganj. According to the Census of India 1971, there were 71,290 Meitei speakers in Kachar district. During the invasion by Burma in 1757, these people came to Kachar from Jiribam on the Assam–Manipur border and the immigration process continued until 1824. They settled permanently in Kachar district (which is now Kachar, Karimganj and Hailakandi district) instead of returning to their region. In the Barak Valley, the majority of the population is Bengali and the dominant language is Bangla. Since the Meitei are in the minority, they find it difficult to maintain their language. Most of the Meitei are bilingual and use Bangla in their daily life, apart from their mother tongue Meitei.

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Meitei is different from Bangla in many ways. Meitei is a tone language and belongs to the Tibeto-Burman language family, whereas Bangla is not a tone language and belongs to the Indo-Aryan language family. Inter-cultural communication and the dominance of Bangla in the Barak Valley have altered several features of Meitei. For instance, Meitei has borrowed a significant number of words from Bangla. In addition, Meitei has lost its tonal features. Now, in Meitei the meaning of a word mainly depends on context.

History of the Language

Meitei can be studied under three periods depending on the available texts and historical resources:

1. **Ancient period**: Meitei was not in touch with any other language up to the 17th century.
2. **Medieval period**: The language came in contact with Bangla and Sanskrit during the medieval period. This period extends to the 19th century.
3. **Modern period**: English, Hindi and Urdu words begin to be used in Meitei.

Script

The Meitei have their own script called 'Meitei Mayek'. The evidence indicates that the Meitei Mayek script has been used since the ancient period. Meitei Mayek was used in Manipur up to the eighteenth century. In the eighteenth century, Ningthao Pamheibai, the king of Manipur, converted to Vaishnavism. It is said that the king, instigated by Santidas Gosain, ordered the Meitei books to be burnt. After the destruction of the Meitei Mayek script, the Bangla script was used to write Meitei from 1709 to the middle of the twentieth century.

Steps have been taken to develop the Meitei Mayek script again since the beginning of the twentieth century. It is assumed that the ancient Meitei Mayek script had eighteen symbols. In 1978, the Manipuri Author Association, after certain modifications and by including nine new letters, decided to continue to use the Meitei Mayek script. The Manipur government also approved twenty-seven symbols officially on 22 April 1980. At present, this script is being used in schools in different phases with the help of the Manipur government. A newspaper in Meitei Mayek script called *The Huiyen Lanpao* has been published since 21 September 2008.

Domains of Use

Meitei has very limited use in Barak Valley and is used mainly within the community. To communicate with others, Bengali or Hindi is used. The Meitei in Barak valley are Hindus. They use Meitei in their religious customs, but Sanskrit is used to recite the hymns or mantras.

Meitei is taught as a subject in schools and colleges, but it is not the medium of instruction. Meitei is taught at Calcutta, Dibrugarh and Assam University up to the graduate and postgraduate levels. Radio programmes are broadcast for one hour in Meitei from Silchar Radio Centre. It should be mentioned that Silchar Radio Centre plays a crucial role in the development and growth of Meitei. Newspapers and

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magazines in Meitei are not published from the Barak valley and for that reason Meitei is regarded as a weak language in the field of mass media.

Linguistic and Grammatical Features

Phonology

The sounds of the Meitei language can be divided into suprasegmental features, such as tone, and segmental sounds that consist of vowels and consonants.

Tone

Meitei is a tonal language, which is a feature of Tibeto-Burman languages. However, there is disagreement about the number of tones; according to some people, there are three tones and for others Meitei has only two tones. Below, we describe only two tones in Meitei: high tone and low tone. They are represented by the signs ˊ and ˋ, respectively.

Tone	Word	English meaning
High	*khóŋ*	'cave'
Low	*khòŋ*	'leg'

Vowels: There are six vowels in Meitei: *a, e, i, o, u* and *ə*.

Diphthongs: Meitei has six diphthongs: *ai, əi, oi, ui, au, əu*.

Consonants: Researchers differ on the number of consonants in Meitei. Grammarians of Meitei such as P.C. Thaodam, S. N. Celia, D. N.S. Bhatt and M.S. Ningomba have prepared their own lists of consonants. Below are the twenty-five consonants in Meitei.

	Labial	Alveolar	Palatal	Velar	Laryngeal
Stops	p p^h	t t^h		k k^h	
+ voice	b b^h	d d^h		g g^h	
Affricates			c c^h		
+ voice			j j^h		
Fricatives		s			h
Nasals	m	n		ŋ	
Lateral/Flap		l			
Trill		r			
Semi-vowels	w		y		

Though *r* and *l* have separate written symbols in Meitei, they are in free variation in speech.

ir, il	'net'
turer, turel	'river'

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Morphology

The morphology of Meitei differs from that of other Tibeto-Burman languages, which are agglutinative languages. In Meitei, nouns are generally free morphemes, but verbs, verb roots and adverbs are marked by adding affixes to them. Although Grierson (1904: p. 8) has pointed out the similarity of Meitei words with Burmese words, the morphology shows the influence of Sanskrit. There is also a heavy influence of Bangla on Meitei language.

Like Sanskrit, Meitei uses various affixes to form sentences. In these forms, some are inflectional and others derivational. Structurally, Meitei words can be divided into two types: free and bound. Nouns are always free forms, but verb roots are bound. Bound forms can be discussed under two heads: nominal compounds and verbal compounds.

Aspect

There are four aspects in the Meitei language: simple, progressive, perfective and unrealised.

Simple. The following markers express universal truth, habitual meaning and simple statements: *–y, -mi, - ni, -pi, -ŋi* and *li*.

numitanɔ loŋpaktɔ thokɔy 'The sun rises in the east.'

Progressive. *-li* and *-ri* are used to indicate progressive or continuous aspect in Meitei.

rām tumli 'Ram is sleeping.'
mɔ sānɔri 'He is playing.'

Perfective. *–re/ -le* is used to indicate perfective aspect.

mɔkhoy philɔm ɔdu yeŋle 'They have seen the movie.'
ɔy ire 'I have written.'

Unrealised. *-lɔni/ -gɔni* is used to indicate the near future. The difference between the two depends on the phonetic environment; - *lɔni* is used after an unvoiced phoneme and - *gɔni* is used after a voiced phoneme.

ɔy cɔtkɔni 'I will go.'
ɔy cāgɔni 'I will eat.'
ɔy igāni 'I will write.'





Parts of Speech

Verbs

Tense

In Meitei, affixes are attached to verbs to signify tense. The affixes *-ləm-* and *-gə-* indicate past and future, respectively.

Present	Past	Future
əy cəti 'I go.'	*əy cətləmmi* *əy cət ləm mi* 'I went.'	*əy cətkəni* *əy cət kən i* 'I will go.'
m sanei 'He plays.'	*m sanərəmmi* *m sana rəm mi* 'He played.'	*m sanəgəni* *m sana gə ni* 'He will play.'

Pronouns

Personal pronouns

Personal pronouns are marked for person but not gender. Dual forms are obtained by suffixation with *-bani* and the plural is formed with the affix *-khoi*. The *-siŋ* suffix is also used to indicate the plural form in Meitei.

Person	Singular	Dual	Plural
First person	*əy*	*ibani*	*əikʰoi*
Second person	*nəŋ*	*nɔani*	*nəkʰoi*
Third person	*ma /məhak*	*mɔani*	*məkʰoi*

Indefinite pronouns

Indefinite pronouns are formed by adding suffixes such as *-gum/ kum*, *-su* and *-no* to interrogative words.

kɔnagum	'somebody'
kɔnano	'somebody'
kɔnasu	'nobody'

Reflexive pronouns

Reflexive pronouns are formed by adding possessive affixes to the noun *sa-* (body).

isa	'myself'
nesa	'yourself' (formal/intimate)
mɔsa	'himself/herself'

Interrogative pronouns

The interrogative pronouns in Meitei are:

kɔdai	'where'
kɔna	'who'
kɔrɔm kɔm	'how much'
kɔri	'what'

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Demonstrative pronouns

To form demonstrative pronouns, the suffixes are *-si* (proximal) and *-tu/-du* (distal).

Cases

There are five cases in Meitei.

Case	Affix	Example	English
Nominative	*-nə*	*sitanə*	'Sita'
Accusative	*-pu/bu*	*məhakpu*	'him'
Instrumental	*-nə*	*cəynə*	'with bamboo'
Genitive	*ki/ gi*	*nupagi*	'of the boy'
Locative	*də / -tə*	*yumtə*	'at home'

Vocabulary Terms

Kinship Terms

-pa	'father'
-ma	'mother'

These bound forms cannot occur alone. They have to be attached to a personal pronoun.

ipa	'my father'
nɔma	'your mother'
mɔma	'his mother'

Parts of the Body

-si	'horn'
khā	'mouth'

These bound forms must be attached to a third person pronoun.

mɔsi	'its horn'
mɔkha	'its mouth'

Other Terms

tɔm	'time'
-kol	'bamboo'

These bound forms are meaningful only when they occur with a 3rd person pronoun.

tɔtɔm [t--t--m]	'time'
mɔkol [m--kol]	'bamboo'

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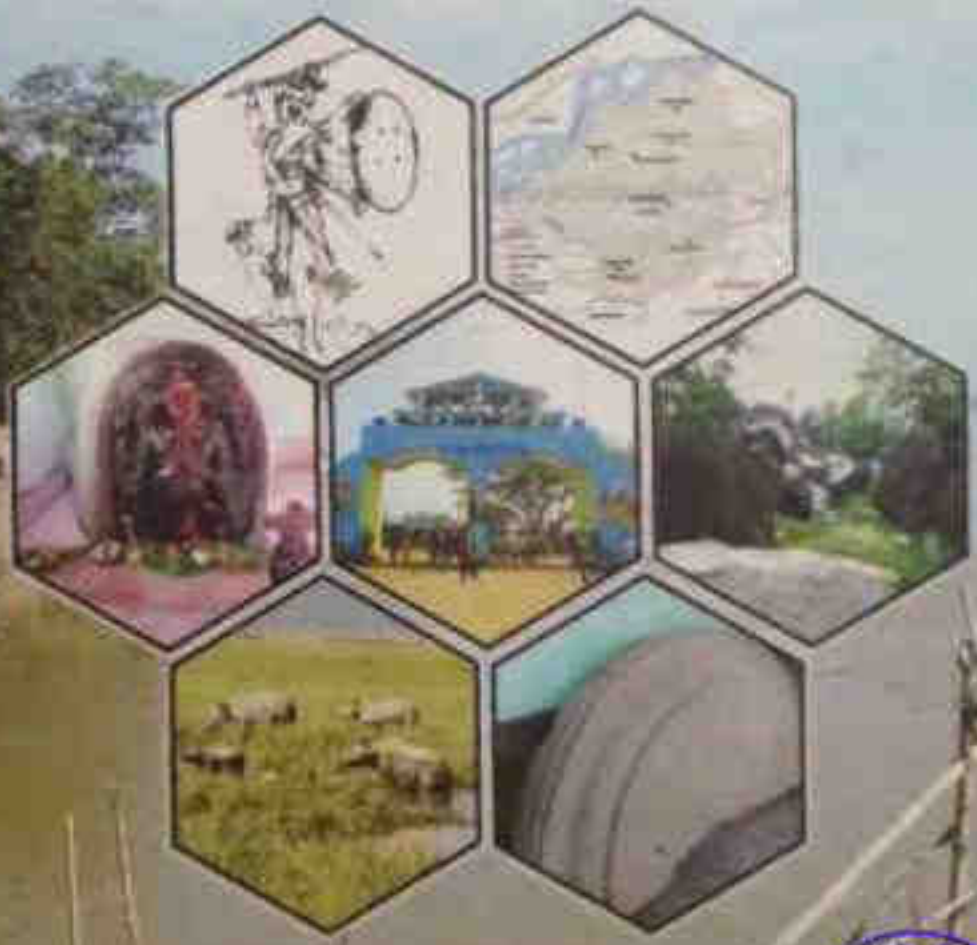
ইতিহাস বার্তা

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জোঙাল বলহু অসমৰ ইতিহাসৰ এক জনপ্ৰিয় চৰিত্ৰ। এই চৰিত্ৰটোক লৈ অনেক কিংবদন্তি প্ৰচলিত। তেওঁ আচলতে কোন আছিল, তেওঁৰ পিতৃ-মাতৃৰেই বা প্ৰকৃত পৰিচয় কি? প্ৰকৃততে তেওঁ কোন বংশৰ বংশজাত লোক আছিল অথবা কোন ভূ-খণ্ডত তেওঁ ৰাজত্ব কৰিছিল— এই সমস্ত কথাই এক ৰহস্যৰ মাজত সোমাই থকা একোটা বুঞাব নোৱৰা গাঁথৰ। কিয়নো এই বিষয়ৰ প্ৰকৃত সত্য আজিও কোনো বুৰঞ্জীবিদে সঠিকভাবে দিব পৰা নাই। অসমৰ কোনোজন বুৰঞ্জীবিদেও ইয়াৰ সৰ্বজনগ্ৰাহ্য উত্তৰ এটা দিব পৰা নাই। প্ৰসংগক্ৰমে ক'ব পাৰি যে, আহোম স্বৰ্গদেউ চুকাফাই তেওঁৰ সংগীসকলেৰে পাটকাই পৰ্বত অতিক্ৰমি অসমত প্ৰবেশ কৰাৰ সময়ৰ পৰাহে বুৰঞ্জী লিখাৰ প্ৰথাটাই গঢ় লৈ উঠে। ১২২৮ খ্ৰীষ্টাব্দত চুকাফাই সৌমাৰ পীঠত পদাৰ্পণ কৰাৰ সময়ত চুকাফাই লগত অহা লিখাৰুসকলক কৈছিল— 'যি মৰে, যাক পাওঁ, কিছু যি কথা হয়, পতিতে লিখি থ'ব।' চুকাফাই দিয়া এই হুকুমৰ ফলতেই অসমত বুৰঞ্জী লিখাৰ প্ৰথাটাই গঢ় লৈ উঠে আৰু তাৰ পৰাই অগণন বুৰঞ্জী ৰচিত হয়— যাৰ ফলত অসমত 'বুৰঞ্জী সাহিত্য' নামৰ এক শ্ৰেণী মূল্যবান সাহিত্যৰ সৃষ্টি হয়। ইয়াৰ পূৰ্বে কোনোধৰণৰ লিখিত বুৰঞ্জী পোৱা হোৱা নাই। একাদশ শতিকাত ৰচিত 'কালিকা পুৰাণ' আৰু ত্ৰয়োদশ শতিকাত (কোনো কোনোৰ মতে চতুৰ্দশ শতিকা) ৰচিত 'যোগিনী তন্ত্ৰম' কাব্যত প্ৰাচীন কামৰূপ বা প্ৰাগজ্যোতিষপুৰ সম্পৰ্কে কিছুমান তথ্য পোৱা যায় যদিও সি পৰ্যাপ্ত বা যথোপযুক্ত বুলি ক'ব পৰা নাযায়। গতিকে জোঙাল বলহুৰ সম্পৰ্কে এনে প্ৰাচীন কাব্যসমূহত

নিমাত। এক্ষেত্ৰত আহোম যুগৰ বুৰঞ্জীয়েও চুটি নাপাত। সেয়ে আমি কথাশাৰে কিংবদন্তি আৰু লোককথাৰ আশ্ৰয় ল'ব লগাত পৰে।

মধ্য আমি যা নামনি অসমত জোঙাল বলহুক কেন্দ্ৰ কৰি বহু কিংবদন্তি প্ৰচলিত হৈ আহিছে। বিভিন্ন ঠাইত জোঙাল বলহুৰ অষ্টীচক লৈ স্থানীয়ভাবে দাবী কৰি আহটো লক্ষণীয় বিষয়। সেয়েহে আজিও জোঙাল বলহু ধুবুলি-কুঁবলীৰ মাজেৰে প্ৰবাহিত কিংবদন্তিৰ ওপৰত নিৰ্ভৰ কৰি নিজা নিজা দৃষ্টিভংগীৰে নিজকে জোঙাল বলহুৰ বংশধৰ বুলি দাবী কৰি আহিছে। চিৰা (লালং) লোক সমাজে দাবী কৰে যে জোঙাল বলহু তিৱা বীৰ আছিল। আকৌ বাণী, ডিমকৰা আদি ৰাজ্যৰ ৰাজবংশধৰসকলেও নিজকে জোঙাল বলহুৰ বংশধৰ বুলি গৌৰৱ কৰি আহটো লক্ষণীয়। একেদৰে মাহাৰ ৰাজ্যৰ ৰাজবংশৰ মাতুল বংশটোকেও জোঙাল বলহুৰ পিতৃ আৰিমত্তৰ বংশধৰ বুলি আজিও মান্য কৰি আহিছে। এইক্ষেত্ৰত এটা কথা প্ৰণিধানযোগ্য যে সাম্প্ৰতিক সময়ত এইজনা কিংবদন্তিৰ বীৰক লৈ বিতৰ্কৰ সূত্ৰপাত কৰাৰ কোনো কাৰণ থাকিব নালাগে বুলিয়েই আমি অনুভৱ কৰোঁ। বিচাৰ কৰিব লাগে এইটোহে যে, জোঙাল বলহু আমাৰ বীৰ আছিল, অসমৰ এজন মহানবীৰ আছিল যেনেধৰণৰ বীৰ আছিল লাচিত বৰফুকন, চিলাৰায় দেৱান আদি।

অসমৰ ইতিহাসে ইতিমধ্যে জোঙাল বলহু সম্পৰ্কেনো কি কয় সেই সম্পৰ্কে বিচাৰ কৰিবলৈ গ'লেও তাৰ এটা সমাধান বিচাৰি পোৱাটো এটা কঠিন কাম। লৌকিক জনপ্ৰবাদ এটাৰ ওপৰত ভিত্তি কৰি Sir Edward Gait-এ তেওঁৰ 'A History of Assam'

গ্রন্থত লিখিছে—

In the Sahari Mauza in Nowgong are the remains of an old fort with embankments known as the Jongalgarh. This alleged to have been the capital of Jongal Balahu, another son of Arimatta, who was defeated by the Kacharis and drowned himself in the Kallang river.' (P. 19, A History of Assam).

Gait-অৰ মূলানুবাদ কৰিছে চেনেহী বেগমে 'অসম বুৰঞ্জী' নামেৰে। এইখন গ্ৰন্থখনতো তেওঁ উল্লেখ কৰিছে 'নগাওঁৰ সহৰি মৌজাত গড়খাৰৈৰে সৈতে এটা প্ৰাচীন দুৰ্গ আছে। এই গড়খাৰৈটো জোঙ্গল গড় নামেৰে অভিহিত। আৰিমত্ত ৰজাৰ আন এজন পুত্ৰ জোঙ্গাল বলহু এই ঠাইতে ৰাজধানী আছিল যেন লাগে। কাঞ্চৰীৰ হাতত পৰাস্ত হোৱা এইজন ৰজাই কলং নৈত জাঁপ দি আত্মহত্যা কৰিছিল।'

(পৃ : ১৬ অসম বুৰঞ্জী)

Gait চাহাব, চেনেহী বেগমে উল্লেখ কৰাৰ দৰে যদিহে জোঙ্গাল বলহু আৰিমত্তৰেই পুত্ৰ আছিল তেন্তে আৰিমত্ত অথবা তেওঁৰ বংশধৰ সম্পৰ্কেও আলোচনা কৰা যথেষ্ট স্থল আছে। Edward Gait-এ আৰিমত্ত সম্পৰ্কে এনেদৰে কৈছে— 'A Kshatrya named Dharmapola, it is said, came from the west and founded a kingdom. He made his capital west of Gauhati and attracted thither a number of Brahmans and other high– caste Hindus from upper India. The sage Kendu-Kulai is said to have lived in hisreign. He was succeded in turu by Padma Narayan Chandra, Narayan and others, ending with Ram Chandra, whose capital was at Ratnapur in the Majuli. This place is mantioned in the old legends as the capital of verious kings, amongst other of Kusaramya Son, of Harabinda, who is said in the Dipika Chaud to have ruled over Gaur, Kamarupa and Jaintia, it is reputed to have been washed away owing to a change in the course of Brahmaputra river.' (P.17,18, A History of Assam)

Gait চাহাবে ৰামচন্দ্ৰ সম্পৰ্কে থকা এটা জনশ্ৰিয় জনশ্ৰুতি সম্পৰ্কেও গ্ৰন্থখনিত উল্লেখ কৰিছে—

Ram Chandra had a beautiful wife who was reped by the Brahmaputra river and gave bath to a son named Arimatta. This prince founded a kingdom further west and defeated many other chiefs. At last he came in to confict with Ram Chandra and killed him not knowing till afterwords of his relationship with him. According to other accounts he had discharged at a deer. In any case, the sin of particide is generally attributed to him, and many stories are told of his vain efforts to alone for the sin while he had unwillingly commmitted.' (P. 18, A History of Assam)

'It is certain where Arimatta ruled, but most accounts place his kingdom in Lower Assam. His Capital is said to have been at the Baidargarh, near Betna in Kamrup, where a high embankment forming a square, eacn side of which is about four miles long, is still in existance. He was attack by a king named Phengua, of the house of Kamtapura, who advanced with an army of Meches and Kochs, armed with bows and arrows, and threw up an embank-

ment ten miles west of the Baldargarh; this embankment is in the Dhumdhuma Mauza and is still known as Phenguagarh. Phengua was at first defeated. He than engaged in an intrigue with Arimatta's wife Ratnamala, and with here aid spoilt the bow-strings of his soldiers, defeated and slew him and took possession of his capital. He put Ratnamala to death, saying that, as she had been unfaithful to her late husband, she would probably be false also to him, if he were to fulfil his promise and marry her. Arimatt's son Ratna Singh contined the war, and enentually overcame Phengua Raja and killed him. He afterwards lost his kingdom, owing, it is said, to the curse of a Brahman, with whose wife he had carried on an intrigue. (P. 18-19, A.H.A)

একেখিনি কথাকেই চেনেহী বেগমেও 'অসম বুৰঞ্জী'ত উল্লেখ কৰিছে। বেগমে 'অসম বুৰঞ্জী'ত দিয়া বৰ্ণনা এনেধৰণৰ— 'ৰাম চন্দ্ৰৰ ৰূপহী পত্নীক ব্ৰহ্মপুত্ৰ নৈয়ে বলাৎকাৰ কৰাত তেওঁৰ ঔৰসত এটি পুত্ৰৰ জন্ম হয়। এই পুত্ৰৰ নাম আছিল আৰিমত্ত। আৰিমত্তই তেওঁৰ ৰাজ্যৰ সীমা আৰু পশ্চিমলৈ বিস্তাৰ কৰিলে। বহুবোৰ জনজাতীয় দলপতিও তেওঁৰ হাতত পৰাস্ত হৈছিল। পিছলৈ আৰিমত্তই ৰাম চন্দ্ৰৰ সৈতে যুদ্ধত লিপ্ত হয় আৰু ৰাম চন্দ্ৰৰ সৈতে তেওঁৰ কি সম্বন্ধ সেই কথা নজনাকৈয়ে তেওঁক হত্যা কৰে। অন্যান্য কেতবোৰ বিবৰণ মতে আৰিমত্তই দৰাচলতে হৰিণা এটাক বধ কৰিবলৈ মৰা শৰ পাতে। ঘটনাক্ৰমে ৰামচন্দ্ৰক আঘাত কৰাত তেওঁৰ মৃত্যু হৈছিল। পিতৃ হত্যাৰ শোকত ম্ৰিয়মাণ হৈ অজানিতে কৰা এই পাপৰ প্ৰায়শ্চিত্ত বাবে বহু চেষ্টা কৰিও আৰিমত্ত বিফল হৈছিল বুলি কাহিনীবোৰত উল্লেখ আছে।

আৰিমত্তই ক'ত শাসন কৰিছিল আমি জানো। কিন্তু পেছিহাল পৌৰাণিক বিবৰণত তেওঁক নামনি অসমৰ বজা বুলিহে কোৱা হৈছে। কামৰূপৰ কোচনাৰ গছৰ কোৱাৰ গড়ত তেওঁৰ ৰাজধানী আছিল হেনো। এই ঠাইত আজিও এটা চাৰিকুঁৱীয়া গড়ৰ অৱশিষ্ট দেখা যায়। চাৰিকুঁৱীয়া এই বিৰাট গড়টোৰ একোটা ফাল প্ৰায় চাৰিমাইল দীঘল। কমতাপুৰৰ ফেংগুৱা নামৰ বজা এজনে ধনুকাঁড়েৰে সজ্জিত বহুতো কোহ আৰু মেচ সৈন্য লৈ আৰিমত্তক আক্ৰমণ কৰিছিল। বৈদ্য গড়ৰ দহ মাইল উত্তৰে তেওঁ এটা গড় সাজি থাকিছিল। বৰ্তমানৰ ধমধমা মৌজাৰ অন্তৰ্গত এই গড়টো আজিও ফেংগুৱা গড় নামে পৰিচিত।

ফেংগুৱা প্ৰথমতে বুঢ়ত থাকিছিল। পিছত আৰিমত্ত ৰজাৰ পত্নী ৰত্নমালাক তেওঁ হাত কৰে। ষড়যন্ত্ৰ কৰি আৰিমত্তৰ সৈন্যসকলৰ ধনু তেওঁলোকে নষ্ট কৰি পেলোৱাত এই সৈন্যসকল যুদ্ধত পৰাজিত হয়। ফেংগুৱাই আৰিমত্তক হত্যা কৰি তেওঁৰ ৰাজধানী দখল কৰে। ৰত্নমালাক ফেংগুৱাই বিয়াৰ প্ৰতিশ্ৰুতি দিছিল যদিও আগৰ পতিক বিশ্বাসঘাতকতা কৰালে চাই এনে তিৰোতাৰ পৰা তেওঁৰো বিপদ হ'ব পাৰে বুলি তাইক বধ কৰিছিল। আৰিমত্তৰ পুত্ৰ ৰত্নসিংহই ফেংগুৱাৰ বিৰুদ্ধে যুদ্ধ চলাই যায় আৰু অৱশেষত তেওঁক হত্যা কৰি পিতৃ হত্যাৰ হোৰ তোলে। পিছে এজন ব্ৰাহ্মণৰ পত্নীৰ সৈতে এটা ষড়যন্ত্ৰত লিপ্ত হোৱা ৰত্ন সিংহই ব্ৰাহ্মণৰ অভিশাপ ক্ৰমে হেনো ৰাজ্য হেৰুৱাব লগাত পৰে।' (পৃঃ ১৫-১৬, অসম বুৰঞ্জী)

ওপৰৰ আলোচনাখিনিৰ পৰা ধুবলি-কুঁৱলীকৈ হ'লেও আৰিমত্ত সম্পৰ্কে কিছু আভাস পোৱা যায়। Gait চাহাবে উল্লেখ কৰা অনুযায়ী আৰিমও আচলতে ক্ষত্ৰীয় সন্তান আছিল। কিয়নো তেওঁ উল্লেখ কৰিছে— 'A Kshatriya named Dharmapal, it is said, came from the west and founded a king-

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dom. He made his capital west of Gauhati and attracted thither on number of Brahman's and other high caste Hindus from upper India.' (P. 17 A History of Assam).

গতিকে বামচন্দ্র ক্ষত্রীয় কুলৰ বজা আছিল। কিন্তু বামচন্দ্র সম্পর্কে কোতবোৰ আন সূত্রও পোৱা যায়। তেনে এক সূত্র মতে তেওঁ নাগাক্ষ-া বংশধৰ আছিল। আকৌ অন্য এক সূত্রই প্রকাশ কৰা অনুযায়ী বড়পুৰত বাজত্ব কৰাসকল ক্রমে ময়ুৰধ্বজ, তাম্রধ্বজ আৰু প্রতাপপুৰীয়া নামৰ বজা তিনিজনৰ বংশধৰৰ আছিল। কিন্তু বাজচন্দ্রৰ পত্নী— যিগৰাকী আছিল অপূর্ব সুন্দৰী আৰু যাক ব্রহ্মপুত্রই বলাৎকাৰ কৰিছিল তেওঁৰ বংশ সম্পর্কে কোনো তথ্য পোৱা নাযায়। গতিকে Gait চাহাবে কোৱা মতে যদি বামচন্দ্র ক্ষত্রীয় হয় তেনেহ'লে তেওঁৰ পুত্র আৰিমত্ত নিঃসন্দেহে এজন ক্ষত্রীয়। আকৌ বামচন্দ্র যদি নাগাক্ষৰ বংশৰ তেন্তে আৰিমত্তও নাগাক্ষৰ বংশজাত। একেদৰে ময়ুৰধ্বজ, তাম্রধ্বজ, প্রতাপপুৰীয়াৰ বংশৰ হ'লে আৰিমত্তও সেই একে বংশৰ। গতিকে জোঙাল বলহও হয় ক্ষত্রীয় অথবা নাগাক্ষৰ বংশৰ, অন্যথা উল্লিখিত তাম্রধ্বজৰ বংশজাত। অবশ্যে এইক্ষেত্রত এটা কথাই সচেতন লোকসকলক ভবাই তোলে যে বামচন্দ্রৰ পত্নীক ব্রহ্মপুত্রই বলাৎকাৰ কৰা কথাটো কিমানদূৰ সমীচীন হ'ব। প্রসিদ্ধ ঔপন্যাসিকা বীতা চৌধুৰীয়ে 'দেওলাংখুই' শীর্ষক উপন্যাসত উল্লেখ কৰা অনুযায়ী বামচন্দ্রৰ সুন্দৰী তথা কোমল বয়সীয়া পত্নী— যিগৰাকীৰ নাম চন্দ্রপ্রভা। তেওঁক গর্ভবতী অৱস্থাত স্বামী বামচন্দ্রই ঘটনাক্রমে জনজাতীয় তিৰা বজা (গোভাবজা) সাধু কুমাৰৰ লগত গোপনে নাৱেৰে পঠিয়াই দিছিল। তিৰা বাজ্যত আহি চন্দ্রপ্রভাই নাম লয় কনচাৰী। তাতেই আৰিমত্তৰ জন্ম হয়। বীতা চৌধুৰীৰ উপন্যাসখনত দিয়া বর্ণনা এক পক্ষীয় হোৱা যেন অনুমান হয়। অবশ্যে যিহেতু ই এখন উপন্যাসহে সেয়ে ইয়াত কল্পনাৰ আৱেশ অধিক। গতিকে তাক বুৰঞ্জী বুলি ক'ব পৰা নাযায়।

'এই আলোচনাৰ পৰা আৰু এটা কথা বুজা যায় যে পশ্চিমৰ পৰা অহা ক্ষত্রীয় ধর্মপাল বজাই কামৰূপত এখন বাজ্য স্থাপন কৰিছিল। গুৱাহাটীৰ উত্তৰ অঞ্চলত তেওঁ ৰাজধানী পাতিছিল। আকৌ বামচন্দ্রৰ ৰাজধানী আছিল মাজুলীৰ বড়পুৰত। অৱশ্যে পৌৰাণিক কাহিনী অনুযায়ী বড়পুৰ আৰু ভালেমান বাজ্যৰ ৰাজধানী বুলিও বর্ণনা কৰা আছে। 'দীপিকাচান্দ' পুথিৰ মতে হৰিবন্দৰ পুত্র কুশাৰণাৰ গৌড়, কামৰূপ আৰু ত্রয়ণ্ডীয়ালৈকে বিস্তৃত ৰাজ্যখনৰো ৰাজধানী আছিল এই বড়পুৰ। ব্রহ্মপুত্র নেয়ে গতি সলোৱাত পিছলৈ এই ঠাইখন পানীয়ে ধুৱাই নিয়ে।' (পৃঃ ১৫, অসম বুৰঞ্জী)

আৰিমত্তই তেওঁৰ ৰাজ্যৰ সীমা পশ্চিমলৈ বিস্তাৰ কৰিছিল। বহু জনজাতীয় দলপতিও তেওঁৰ হাতত পৰাস্ত হৈছিল। আৰিমত্ত বজাই কোন ঠাইত শাসন কৰিছিল সেই সম্পর্কেও তেনে নিশ্চিত বিৱৰণ বুৰঞ্জীত পাবলৈ নাই। কিন্তু সৰহসংখ্যক পৌৰাণিক বিৱৰণ মতে তেওঁক নামনি অসমৰ বজা বুলি কোৱা হৈছে। কামৰূপৰ বেতনাৰ ওচৰত বর্তমানো যি বৈদ্যৰ গড় আছে সেই বৈদৰ গড়েই আৰিমত্তৰ ৰাজধানী আছিল বুলিও বহু বিৱৰণত উল্লেখ পোৱা যায়। বর্তমানো চাৰি বর্গমাইল জোৰা চাৰিচুকীয়া এই গড়ৰ অৱশিষ্ট আছে যিটো বর্তমানৰ বঙিয়া চহৰৰ নিকটবর্তী।

আলোচ্য চৰিত্র জোঙাল বলহ। নগাঁও জিলাৰ বহা অঞ্চলত সহাৰি মৌজাত গড়খাৰৈৰে সৈতে এটা দুর্গৰ অৱস্থিতি আজিও বর্তমান। বর্তমান অসম চৰকাৰে এই গড়খাৰৈত মৎস্য উৎপাদন কেন্দ্র স্থাপন কৰিছে। এই দুর্গটো জোঙাল বলহ দুর্গ অথবা জোঙাল বলহ গড় নামেৰে আজিও প্রখ্যাত। Gait-ৰ 'A History of Assam' গ্রন্থত জোঙাল বলহক আৰিমত্তৰ পুত্র

পুলি উল্লেখ করিছে। গতিকে তেওঁৰ কাজাখন হ'ব লাগিছিল অধিমণ্ডলী ৰাজ্যৰ কথা ৰাজ্যখণ্ড আৰু ৰাজধানী হ'ব লাগিছিল বহুপুৰ— যিখন আছিল মাদুৰীত। কিন্তু ৰাজত্ব কৰিছিল খলা ৰাজ্যৰ আৰু ৰাজধানী পাতিছিল সন্ধাৰি চৌহাৰ গড়খাৰেটোৰ আধুনিক ৰাজধানীৰ অৰ্থাৎ মণীৰ জিলাৰ অন্তৰ্গত সন্ধাৰি চৌহাৰ। এই সম্পৰ্কে কিন্তু Gait-ৰ মূৰঞ্জীত কোনো উল্লেখ পোৱা যোৱা নাই। তেনেহ'লে কেনেকৈ 'অসম বুৰঞ্জী' নামৰ মূৰঞ্জীত কোনো কথা থাকিব পাৰে নাই।

ড° লক্ষ্মী দেৱীৰ 'অসম দেশৰ বুৰঞ্জী'ত জোঙাল বলহু সম্পৰ্কে নিম্নমতে। অৰ্থাৎ উক্ত বুৰঞ্জীত জোঙাল বলহুৰ বিষয়ে কোনো কথা উল্লেখ কৰা নাই। ইয়াত অধিমণ্ডল বিষয়ে কিছু কথা উল্লেখ কৰিছে। তেওঁ অধিমণ্ডল অন্য নাম গঙ্গাকে পুলিত উল্লেখ কৰিছে। তেওঁ অধিমণ্ডল ৰাজত্ব কাল ১৩৬৫-১৪৮৫ খ্ৰীঃ পুলিত উল্লেখ কৰিছে। তেওঁ লিখিছে— 'অধিমণ্ড বা গঙ্গাকে সম্ভৱতঃ কমতেশ্বৰ দুৰ্লভ নাৰায়ণৰ সমসাময়িক গৌড়েশ্বৰ ধৰ্মনাৰায়ণৰ নাতি অৰ্থাৎ ৰাজেশ্বৰৰ পুতেক আছিল। তেওঁ তাম্ৰফলক বংশৰ আছিল বুলি এটা জনশ্রুতিও আছে। সেই কাৰণে হোৱহয় তেওঁৰ খুৰাক ইন্দ্রনাৰায়ণক সিংহাসনচ্যুত কৰি পুনৰ কামৰূপ কমতাৰ সিংহাসন দখল কৰি কৰতোয়াতীৰক ধৰ্মনাৰায়ণৰ হাতৰ পৰা দুৰ্লভ নাৰায়ণে প্রাচীন কামৰূপ কমতা ৰাজ্যৰ উত্তৰ-পুব অংশ ৰাঢ়ি নিজৰ প্রতিশোধ লয়।

ৰাজসিংহাসন অধিকাৰ কৰিয়েই তেওঁ কমতা বঙ্গৰ অধীনতা দলিয়াই পেলোৱা কামৰূপ ৰাজ্যৰ পুৰ অঞ্চলৰ ভূঞাসকলক দমন কৰে। এই ভূঞাসকলক দমন কৰি ৰাখিবৰ বাবেই সম্ভৱতঃ তেওঁ পশ্চিমফালে কমতাপুৰত ৰাজধানী পাতি বৰ্তমান কামৰূপ জিলাত ৰাজধানী পাতে। কামৰূপ জিলাৰ অন্তৰ্গত কেওনাৰ ওচৰৰ বৈদ্যৰ গড়ত অধিমণ্ডৰ ৰাজধানী আছিল বুলি কোৱা হয়। এই বৈদ্যৰ গড় বৰ্তমান ৰঙিয়াৰ ওচৰত। চৰিত্ৰকালে চাৰিখটিটৈ দীঘল ৰৰ গড় এটি প্রতিহাসৰ সেই ঐতিহ্য সেৰিবীলে পোৱা যায়। স্থানীয় লোকৰ পৰা জানিব পৰা অনুযায়ী ৰাজধানী থকা ঠাই বলৰ নাম ডকণী। বৈদ্যৰ গড় ৰঙিয়া টাউনৰ পৰা উত্তৰ দিশে প্রায় ৩-৪ কিঃমিঃ দূৰত্বত অৱস্থিত। ৰঙিয়া ডুটাল পথটো এই বৈদ্যৰ গড়ৰ মাজেৰেই গৈছে। বৰ্তমান গড়টোৰ অৱস্থা অতি শোচনীয়। অসম চৰকাৰ বিভাগৰ দৃষ্টিৰ বিভাগো নিষ্ক্রিয়। স্থানীয় কিছুমান লোকে ইয়াক কেনেকৈ কবি নিয়েপেয়ায় কবি পেলাইছে। পশ্চিম-দক্ষিণ দুখন থাক উত্তৰ দিশে কিছু অংশহে বৰ্তমান বাকী প্রায় নিয়েপে হৈ পৰিছে।

পূৰেই উল্লেখ কৰি অহা হৈছে যে, Gait চাহৰ আৰু চেনেহী কেমে জোঙাল বলহুৰ কথাবীৰ বঙ্গৰ হাতত কেতিয়াবা পৰাজিত হৈছিল অথবা তেওঁৰ ৰাজত্ব কাল কেতিয়া আছিল এই সম্পৰ্কে কোনো মন্তব্য প্রকাশ কৰা নাই। অথচ বিভিন্ন স্থানৰ জোঙাল বলহু সম্পৰ্কে স্থানীয়ভাবে বহু কিংবদন্তি আজিও প্রচলিত। একেদৰে অধিমণ্ড সম্পৰ্কেও কিছু কিংবদন্তি প্রচলিত। জোঙাল বলহু সম্পৰ্কে থকা এটা অতি জনপ্রিয় আৰু সৰ্বজন সমাদৃত জনপ্রবাদ মতে বিচাৰ কৰিলে দেখা যায় যে জোঙাল বলহুৰ ৰাজধানী আছিল বহুত আৰু মৃত্যু হৈছিল কাজলিত। প্রচলিত প্রবাদটো এনেধৰণৰ -"বহুত বৈছিল, জাগীত জাগিছিল ভকত গঢ়িত ভকতকাঠিছিল, বহুত বহিছিল, কাজলিত কাম কৰিছিল (মৃত্যু হৈছিল) এই জনপ্রিয়প্রবাদটোৰ বিষয়ে আলোচনা কৰিলে দেখা যায়, জোঙাল বলহুৰ ৰাজ্যখন আছিল খলা ৰাজ্য আৰু ৰাজধানী বহুত আছিল। বহুত বৈছিল (অৰ্থাৎ বহুত বাস কৰিছিল) বাবেই বহু নাম পায়। প্রাপ্ত গড়খাৰেটোৰ অৱস্থিতিয়েও সেই কথাৰ সত্যতাক স্বীকাৰ কৰে। প্রবাদ আছে নিজ হাতত অপৰাজিত ভাবে মৃত্যু হোৱাৰ নিমিত্তে কিতাৰৰ পৰিকল্পনা ত্যাগ কৰি

লগতে পিতৃ হত্যাৰ অপবাধত মাতৃৰ দ্বাৰা অভিশপ্ত হৈ নিজৰ ৰাজধানীৰ মাজত ৰাজমহটোসুৰক্ষিত কৰি ৰাখিবৰ বাবে চাৰিওফালে গড় আৰু খাৰৈ মাৰি লৈছিল। গজৰাজ নামৰ এজন কছাৰী ৰজাই নিজৰ ক্ষমতা বৃদ্ধিত জোঙাল বলহুৰ শক্তি আৰু ক্ষমতা সম্পৰ্কে থকা প্ৰবাদ এনে ধৰণৰ তেওঁ আৰিমত্ত ৰজাৰ পুত্ৰ হোৱা হেতু ব্ৰহ্মপুত্ৰই তেওঁক এপাত ঐশ্বৰীক শক্তি সম্পন্ন তৰোৱাল দান কৰিছিল। কিয়নো আৰিমত্ত ব্ৰহ্মপুত্ৰৰ পুত্ৰ। (সেইবাবে জন্মতেই তেওঁ মুখটো আৰি মাছৰ দৰে দীঘল আছিল। আৰিমাছৰ দৰে মুখৰ আকৃতি হোৱাৰ বাবেই তেওঁৰ নাম 'আৰিমত্ত' হয়।) গতিকে জোঙাল বলহু ব্ৰহ্মপুত্ৰৰ নাতি। নাতিয়েকক সুৰক্ষাৰ বাবেই ককাক ব্ৰহ্মপুত্ৰই এই তৰোৱাল পাত প্ৰদান কৰিছিল। প্ৰবাদ আছে যে ব্ৰহ্মপুত্ৰই হেনো এই ঐশ্বৰীক তৰোৱালখন প্ৰদান কৰি বৰ দিছিল — যেতিয়ালৈকে জোঙাল বলহুৰ হাতত এই ঐশ্বৰীক তৰোৱালখন থাকিব তেতিয়ালৈকে কোনো শত্ৰুয়ে তেওঁক পৰাস্ত কৰিব নোৱাৰিব। লগতে ইয়াকো বৰ দিছিল যে কিবা কাৰণত কেতিয়াবা যদি এই তৰোৱাল খন হেৰাই যায় তেতিয়া জোঙাল বলহুৰে দুই হাত যোৰ কৰি তৰোৱালখন বিচাৰি ব্ৰহ্মপুত্ৰক স্মৰণ কৰিলেই হেৰুৱা তৰোৱাল আহি জোঙালৰ হাতত পৰিবহি। আকৌ তেতিয়াও যদি জোঙাল পৰাস্ত হৈ বিপদত পৰে তেন্তে তেওঁ গৈ ব্ৰহ্মপুত্ৰত আশ্ৰয় লয় তেন্তে ব্ৰহ্মপুত্ৰই তেওঁক সুৰক্ষা দিব। ইয়াৰ বিপৰীতে জোঙাল বলহুৰ ওপৰত মাতৃৰ (জন প্ৰবাদত মাতৃৰ নাম পোৱা নাযায়) অভিশাপ আছিল। প্ৰবাদ মতে আৰিমত্তই পিতৃ বুলি চিনি নাপাই পিতৃ ৰামচন্দ্ৰক হত্যা কৰাৰ পিছত অন্তৰত ৰৰকৈ আঘাত পালে। শোকত ম্ৰিয়মান হৈ তেওঁ ভৱিষ্যতে আৰু অস্ত্ৰ ধাৰণ নকৰাৰ সংকল্প লৈ ডিমৰুৱা ৰাজ্যৰ অন্তৰ্গত টোমৰা পৰ্বতৰ নামনিত অৱস্থাৰ মাজত এটা 'জপা' শিলত বহি তপস্যা কৰি আছিল। জোঙাল বলহুৰ মাতৃয়ে মানা কৰিছিল। কাৰণ সেই ৰাজ্যখণ্ড জোঙালৰ পিতৃ আৰিমত্তৰ। কিন্তু সেই কথা মাকে জোঙাল বলহুৰ আগত কোনো দিনেই প্ৰকাশ কৰা নাছিল আৰু তেওঁৰ পিতৃনো কোন সেই কথাও কোৱা নাছিল। কিন্তু জোঙাল বলহুৰে মাকৰ প্ৰকৃত উদ্দেশ্য সম্পৰ্কে নাজানি প্ৰবল প্ৰতাপী আৰিমত্ত ৰজাৰ লগত যুদ্ধ কৰিবলৈ মাতৃৰ অজানিতে যাত্ৰা কৰিলে। টোমৰা পৰ্বতৰ নামনি এজন সন্ন্যাসীৰ ভাও ধৰা বুলি ইতিকিং কৰিলে। তেতিয়া আৰিমত্তৰ খং উঠিল আৰু নিজৰ লগত যুদ্ধত প্ৰবৃত্ত হ'ল। দুয়ো মহাবীৰৰ মাজত কিছুসময় যুদ্ধ লগাৰ পিচত নিৰস্ত্ৰ আৰিমত্তই বেছি সময় ঠাৰৰীৰ নোৱাৰিলে। তেওঁ পৰাজিত হ'ল। জোঙাল বলহুৱে আৰিমত্তক হত্যা কৰি তেওঁৰ কটা মুৰটো বীৰত্বৰ পৰিচয় দিবলৈ মাকৰ ওচৰলৈ লৈ গ'ল হাঁহি হাঁহি। কিন্তু আৰিমত্তৰ কটামুৰ দেখিয়েই মাকে চিনি পালে আৰু মূৰ্চা গ'ল। চেতনা পাই তেওঁ পুতেকক অভিশাপ দিলে এই বুলি "তই যিদুখন হাতে পিতৃৰ তেজেৰে ৰাঙলী কৰি আনিছ, মৰিবৰ সময়ত সেই দুখন হাতেৰে পানী এচলুও খাব নোৱাৰিবি, যি অস্ত্ৰৰে তই পিতৃক হত্যা কৰিলি, মৰিবৰ সময়ত তই নিজকে ৰক্ষা কৰিবৰ বাবে কোনো অস্ত্ৰ বিচাৰি নাপাবি।" এই অভিশাপ দি মাতৃয়ে প্ৰাণ ত্যাগ কৰিছিল। আন কেতবোৰ তথ্যৰ মতে প্ৰাণত্যাগ কৰা নাছিল। সি যি কি নহওক জোঙাল বলহুৰ ওপৰত মাতৃৰ এই অভিশাপ বাৰুকৈয়ে প্ৰযোজ্য হৈছিল। সেই কথা পৰবৰ্তী সময়ত সন্নিবিষ্ট কৰা হৈছে।

পূৰ্বেই কোৱা হৈছে যে জোঙাল বলহুৰ বীৰত্বৰ বাবেই কছাৰী ৰজা গজৰাজে নিজৰ ৰাজ্য পশ্চিম দিশে বিস্তাৰ কৰিব পৰা নাছিল। সেয়ে তেওঁ শক্তিৰে নোৱাৰি কৌশলেৰে জোঙাল বলহুক হত্যাৰ পৰিকল্পনা কৰে। এই পৰিকল্পনা অনুযায়ী গজৰাজে নিজ কন্যাক প্ৰধান অস্ত্ৰ হিচাপে নিক্ষেপ কৰে। অৰ্থাৎ তেওঁ নিজ কন্যাক জোঙাল বলহুলৈ দিয়া দিয়ে। কিছু দিনৰ পিছত পত্নীয়ে

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Kuwarbag Girls' College Nagaon, Assam

(পত্নীর নাম কি আছিল সেই সম্পর্কে অন্য প্রবাদত উল্লেখ নাই) অতি গোপনে জোঙাল বলহুৱ চেৱাদত ঐশ্বরীক গুণসম্পন্ন তৰোৱালখন চুৰ কৰি বাঘ দৰালি (জাতৰ দৰালি মাছ) মাছৰ পেটত ভৰাই বাপেক কন্যাৰীৰজা গজৰাজলৈ পঠিয়ালে। ব্রহ্মপুত্ৰৰ পৰা লাভ কৰা এই তৰোৱালখন পোৱাৰ পিচতেই গজৰাজে অতৰ্কিতে জোঙাল বলহুৱ ৰাজধানী আক্ৰমণ কৰে। শত্রুৰ আগমনৰ বাতৰি পায় প্ৰথমে জোঙাল বলহুৱে একো সন্দেহ কৰা নাছিল আত্মীয় লোক বুলি। কিন্তু যেতিয়া গজৰাজৰ প্ৰকৃত উদ্দেশ্যৰ কথা জানিব পাৰিলে তেতিয়া তেওঁ দৈণীয়েকক ভাত ৰান্ধিবলৈ কৈ তেওঁ দেৱদত্ত তৰোৱাল পাত বিচাৰি গ'ল। কিন্তু নিৰিখি ঠাইত তৰোৱালৰ পৰিবৰ্তে তৰোৱাল মাৰি থোৱা 'খাপ'টোহে পালে আৰু তাকেই লৈ তেওঁ যুদ্ধলৈ যাবলৈ সাজু হ'ল। ইফালে পত্নীক ভাত দিবলৈ কোৱাত পত্নীয়ে 'ভাত সিজাই নাই' বুলি ক'লে। বহু সময়ৰ পিচতো ভাত নিসিদ্ধাত সন্দেহ উপজিল আৰু জোঙাল বলহুৱে চাবলৈ গৈ দেখে যে দৈণীয়েকে আখলত বহি শিলগুটি কিছুমানকেই সিদ্ধ আছে। তেতিয়া জোঙাল বলহুৱে বৰ ভয়কত দৈণীয়েকৰ মুখটো পাক মাৰি চিতি খালি পেটেৰেই যুঁজলৈ গ'ল।

গজৰাজৰ সৈন্যই কৌশলেৰে গোটেই ৰাজধানীখনকেই বেৰি ধৰি থকা দেখি জোঙাল বলহুৱে অকলেই বিনা অস্ত্ৰে চাৰিওফালে যুঁজিব লগাত পৰিল। বহু সময় যুদ্ধ চলিল। কিন্তু খালি পেট আৰু খালি হাতেৰে তেওঁ সৰহ সময় টিকিব নোৱাৰা হৈ পৰিল। ইফালে তেওঁ অতি তৃষ্ণাতুৰ হৈ পৰিল। তেওঁ দুয়ো হাতেৰে আজলি মাৰি পানী পিব বিচাৰি দেখে যে শত্রুৰ তেজেৰে দুয়ো হাত বাঙলী হৈ আছে। উপায়বিহীন হৈ তেওঁ গা মুখে পানী খালে। প্ৰবাদ আছে যে তেওঁ দুয়োহাত আজলি মাৰি পানী খোৱা হ'লে হেকথা ব্রহ্মপুত্ৰ প্ৰদত্ত অস্ত্ৰ আকৌ তেওঁৰ হাতত পৰিলহিদৈতেন। কিন্তু মাতৃৰ দ্বাৰা অভিশপ্ত হোৱাৰ বাবেই সিও সম্ভৱ হৈ নুঠিল। উপায় নাপাহি জোঙাল বলহুৱে পলাদৰে বাধা দিয়ে। তেওঁ পলাহি গৈ কলঙত জপিয়াই পৰি ব্রহ্মপুত্ৰলৈ আশ্ৰয় বিচাৰি ভটিয়াহি গ'ল। প্ৰবাদ আছে যে তেওঁ কলঙেৰে বুৰ মাৰি গৈ জাগীত উঠাহ সলাহিছিলগৈ। সেই স্থানত আগিছিল (উঠাহ সলাহিছিল) বাবেই উক্ত স্থানৰ নাম জাগী হয়। আকৌ ভকতগাঁৱত গৈ ভক ভকাইছিল অৰ্থাৎ বুকুবুকণী তুলিছিল বাবেই সেই ঠাইৰ নাম ভকতগাঁও নামৰ উৎপত্তি সম্পৰ্কে আন এক প্ৰবাদ মতে কোনো এক ভকতে এই ঠাইত বসতি কৰিছিল। সেইবাবেই ভকতৰ বহু শিষ্য-প্ৰশিষ্যই তেওঁৰ ওচৰত থকা লৈ উক্ত স্থানত বসতি কৰিছিল। সেয়ে সেই ভকতক কেন্দ্ৰ কৰি ভকতগাঁও নামৰ উৎপত্তি হয়। তাৰ পৰা গৈ তেওঁ বহা পাহুৰৰ নামনি পাৱ আৰু তাতে কলঙৰ বুকুত থকা এটা শিলৰ ওপৰত বহি ক্ষতেক জিৰণি লৈছিল। তেওঁ বহি জিৰণি লোৱাৰ বাবেই উক্ত স্থানৰ নাম 'বহা' হয়। ইফালে গজৰাজৰ কন্যাৰী সৈন্য বাহিনীয়ে পিচে পিচে জোঙালক খেদি আহিছিল আৰু তেওঁলোকে ইয়াকো জানিছিল যে জোঙাল বলহুৱে যদি কেনেবাকৈ গৈ ব্রহ্মপুত্ৰত পৰিব পাৰে তেন্তে তেওঁক বধ কৰাটো কোনেপধ্যে সম্ভৱ নহয়। সেয়ে গজৰাজে ব্রহ্মপুত্ৰ পোৱাৰ পূৰ্বেই যাতে জোঙাল বলহুক ধৰিব পাৰে তাৰ বাবে কলঙৰ বুকুত শিলৰ ভেটা দি লোৱ ডিঙৰী পাতি থৈছিল। এনে ডিঙৰী দুঠাইত পাতি থৈছিল— (ক) কমাৰপুৰ পথাৰ গাঁও (বৰ্তমান গকনডঙা) আৰু (খ) ধামখুন্দাত। জোঙাল বলহুৱে প্ৰথম ডিঙৰী (গকনডঙাত থকা) ডিঙৰীত এই মহান বীৰজন বন্দী হয়। ইফালে

'ভকতগাঁও নামৰ উৎপত্তি সম্পৰ্কে আন এক প্ৰবাদ মতে কোনো এক ভকতে এই ঠাইত বসতি কৰিছিল। সেইবাবেই ভকতৰ বহু শিষ্য প্ৰশিষ্যই তেওঁৰ ওচৰত থকা লৈ উক্ত স্থানত বসতি কৰিছিল। সেয়ে সেই ভকতক কেন্দ্ৰ কৰি ভকতগাঁও নামৰ উৎপত্তি হয়।

আগৰ পৰা আহে খাপ দিহি থকা সৈন্যদলৰ লগত পিছে পিছে খেদি যোৱা সৈন্যদলটো লগ হৈ কাজলি পাহাৰৰ বাঁহেৰে খুচি খুচি ডিঙীৰ ভিতৰতেই জোঙাল বলহুক অতি নিৰ্মমভাৱে হত্যা কৰিলে। তাৰ পিছত কাজলিতেই তেওঁৰ শ্ৰাদ্ধ অৰ্থাৎ কাজ পাতিলে। কাজলিত কাজ পতাৰ কাৰণে কাজলি নামৰ ঠাইখণ্ডৰ নামৰ উৎপত্তি সম্পৰ্কে আন এক মতবাদো পোৱা যায়। এই মতবাদ অনুযায়ী কলং, কপিলী আৰু ডিগাৰু নৈৰ পৰা অহা পানী গৈ ব্ৰহ্মপুত্ৰত মিলিত হয়। প্ৰত্যেকখন নৈৰে পানীৰ বং পৃথক পৃথক। ব্ৰহ্মপুত্ৰক পৰাৰ পিছত ই কজলা বৰণ ধাৰণ কৰে। সেয়ে সেই ঠাই খণ্ড কাজলি নামেৰে প্ৰচাৰিত হয়। উৎপত্তি হয়।

প্ৰবাদ মতে জোঙাল বলহুৰ শ্ৰাদ্ধৰ বাবে চাউল উলিয়াবলৈ ধামচুপাত ধান খুন্দিছিল বাবেই উক্ত ঠাইৰ নাম ধামচুপা হয়। একেদৰে মালৰবন্তীত গাখীৰৰ (দৈ গাখীৰ) মালৈ বিলাক তৈয়াৰ কৰি দৈ লগাইছিল। সেই বাবেই মালৈ বন্তী হয়। প্ৰবাদমতে কঞ্চাৰী বজাই জোঙাল বলহুক বধ কৰি তেওঁৰ ছালখন একবাই নিছিল আৰু বাজ্যহত অতি সমতনেৰে ওলমাই থৈছিলগৈ। কিয়নো জনপ্ৰবাদ মতে সেই ছালখন হেনো প্ৰতি বছৰে চাৰি আঢ়ুলকৈ বাঢ়ি গৈ থাকে। তেনেকৈ কাঢ়ি গৈ যদি ছালখনে মাটি চুব পাবে তেন্তে জোঙাল বলহুৱে পুনৰ জন্ম পাব আৰু তেতিয়া গোটেই পৃথিৱীতে কঞ্চাৰী বংশ ধ্বংস কৰিব। সেইবাবেই হেনো কঞ্চাৰী বজাই ছালখনৰ বাঢ়ি অহা অংশ প্ৰতিবছৰে কাটি গৈ থাকে।

পূৰ্বেই উল্লেখ কৰি অহা হৈছে যে আৰিমত্ত আৰু জোঙাল বলহুক লৈ নানা কপকথাৰ সৃষ্টি হৈ আহিছে। বিভিন্ন ঠাইৰ নামৰ লগত এই নাম দুটা জড়িত হৈ আছে। উদাহৰণস্বৰূপে 'মায়ং' নামৰ উৎপত্তি সম্পৰ্কে থকা বিভিন্ন মতবাদৰ ভিতৰত এটা অন্যতম মতবাদ হ'ল— 'আৰিমত্তৰ পুত্ৰ মতায়ামত্তই কোনো কাৰণত বাজদ্ৰোহত প্ৰোহিত হৈ নিজ ৰাজ্য ত্যাগ কৰি মায়ামত্ত পাহাৰত থকা বাবেই ভেটিত থাকিবলৈ লয়। কিছুদিন থকাৰ পিছত তেওঁ এগৰাকী কন্যাক বিয়া কৰায় আৰু নিজকে ৰজা বুলি ঘোষণা কৰে। তেওঁৰ পৰাই উক্ত ৰাজ্যখনৰ নাম মায়ামত্তৰ পৰা মায়ং হয়। ইয়াৰ সমৰ্থনত ক'ব পৰা যায় যে মায়ং ৰাজবংশই কেই পুৰুষ মানৰ পূৰ্বলৈকে আৰিমাহ নাথাইছিল। কিন্তুনো তেওঁলোকে আৰিমত্তৰ মাতৃল বংশৰ লোক আছিল। মায়ং ৰাজবংশাৱলী মতে তেওঁলোকৰ আদিম ৰজা শুহিনৃ সিংহই জয়সিংহৰ কন্যা ফুলেশ্বৰীক বিয়া কৰাই মায়ং ৰাজ্যৰ ৰাজসিংহাসনত অধিষ্ঠিত হয়। তাৰিবলৈ অৱকাশ আছে যে এইজন জয় সিংহেৰেই আৰিমত্তৰ বংশৰ লোক আছিল। আকৌ আন এক প্ৰবাদ মতে আৰিমত্তৰেই অন্য নাম মায়ামত্ত।

প্ৰাচীন পানবাৰী ৰাজ্যৰ অন্তৰ্গত হাতীশিলা পাহাৰত এটা নাতিবৃহৎ গুহা আজিও বৰ্তমান। এই গুহাটোত দুটা গোপন সুৰংগও আছে। প্ৰবাদ আছে যে আৰিমত্তই কোনো এগৰাকী ৰাজকন্যাক পলুৱাই নি এই গুহাটোতে আশ্ৰয় লৈ আছিল বুলি স্থানীয় লোকৰ মাজত এক জনপ্ৰবাদ আজিও প্ৰচলিত। একেদৰে জাগীৰোডৰ ওচৰত বেলগুৰি নামৰ গাঁওখনৰ মাজেৰে এটা জান আছে যিটোৰ নাম নাৰ টনা জান। লোক প্ৰবাদমতে জোঙাল বলহুৱে কলঙত মাছ মাৰি মাৰা মাছখিনি টানি নিয়াৰ ফলতেই এই জানটোৰ সৃষ্টি হৈছিল। প্ৰাচীন মায়ং ৰাজ্যৰ অন্তৰ্গত বঢ়মপুৰ এখন ডাঙৰ গাঁও প্ৰবাদমতে এই বঢ়মপুৰতেই 'জোঙাল বলহুৰ ৰাজধানী পাতি ৰাজ্য শাসন কৰিছিল।

'কাজলি ঠাই খণ্ডৰ নামৰ উৎপত্তি সম্পৰ্কে আন এক মতবাদো পোৱা যায়। এই মতবাদ অনুযায়ী কলং, কপিলী আৰু ডিগাৰু নৈৰ পৰা অহা পানী গৈ ব্ৰহ্মপুত্ৰত মিলিত হয়। প্ৰত্যেকখন নৈৰ পানীৰ বং পৃথক পৃথক। ব্ৰহ্মপুত্ৰত পৰাৰ পিছত ই কজলা বৰণ ধাৰণ কৰে। সেয়ে সেই ঠাই খণ্ড কাজলি নামেৰে প্ৰচাৰিত হয়।

সি যি কি নহওক জোঙাল বলহ আজিও এক বিৰাট সাথৰ। কিয়নো তেওঁৰ প্ৰকৃত পৰিচয় কোন জনগোষ্ঠীৰ অন্তৰ্ভুক্ত আছিল সেই সম্পৰ্কে নিশ্চিত তথ্য কোনেও দিব পৰা নাই। সি এক গবেষণাৰ বিষয়। এইখিনিতে উল্লেখ কৰিব পৰা যায় অসমৰ যিমানবোৰ বুৰঞ্জী এতিয়ালৈকে ৰচিত হৈছে কোনোখনেই পূৰ্ণাংগ বুলি ক'ব পৰা নাযায়। আহোমসকল অহাৰ পূৰ্বলৈকে অসমত বুৰঞ্জী লিখাৰ প্ৰচলন নাছিল। উল্লেখ্য যে আহোম সকলে 'সাতবাজ মানি এক বাজা' কৰাৰ পূৰ্বে কছাৰীসকলে (বৰাহী, সোণোৱাল, ফাকিয়াল আদি) কিছুমান ক্ষুদ্ৰ ক্ষুদ্ৰ ৰাজ্যৰ সৃষ্টি কৰি লৈ ৰাজত্ব কৰিছিল। এই ৰাজ্যসমূহ আঠ দহখন গাঁও মিলিত সৃষ্টি হৈছিল (হাৰাৰ লগতে ভুঞা, চুতীয়া, কমতা আদিসকলেও একোখন ক্ষুদ্ৰ ক্ষুদ্ৰ ৰাজ্যত ৰাজত্ব কৰিছিল। স্বাভাৱিকতেই বুদ্ধিমান বা শক্তিবান লোকজনেই ৰজা ৰূপে নিৰ্বাচিত হৈছিল। তেনে কেইখনমান ৰাজ্য লগ লাগিও একোখন ডাঙৰ ৰাজ্য হৈছিল। আহোম সকল আহোতেহে অসমলৈ তেওঁলোকে গোটেই অসমখনকেই এক কৰি পেলালে। জোঙাল বলহ সম্পৰ্কেও বিশেষ তথ্য বুৰঞ্জীত পাবলৈ নাই। কিংবদন্তিয়ে বহু কথাই কয়। এনে কিংবদন্তি সমূহ সম্পূৰ্ণ গ্ৰহণ নকৰিলেও তাৰ মাজৰ পৰা যদি সত্যকেই বিচাৰি পোৱা যায়। সেয়ে জোঙাল বলহ সম্পৰ্কেও আমি কিংবদন্তিৰ আশ্ৰয় ল'ব লাগিব। তেতিয়াহে গবেষণাৰ বাবে এটা সোণালী পথৰ সূচনা হব।

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২। কন্দৰ্প হাজৰিকা - ৫৫ বছৰ লোনমাটি, মাহং

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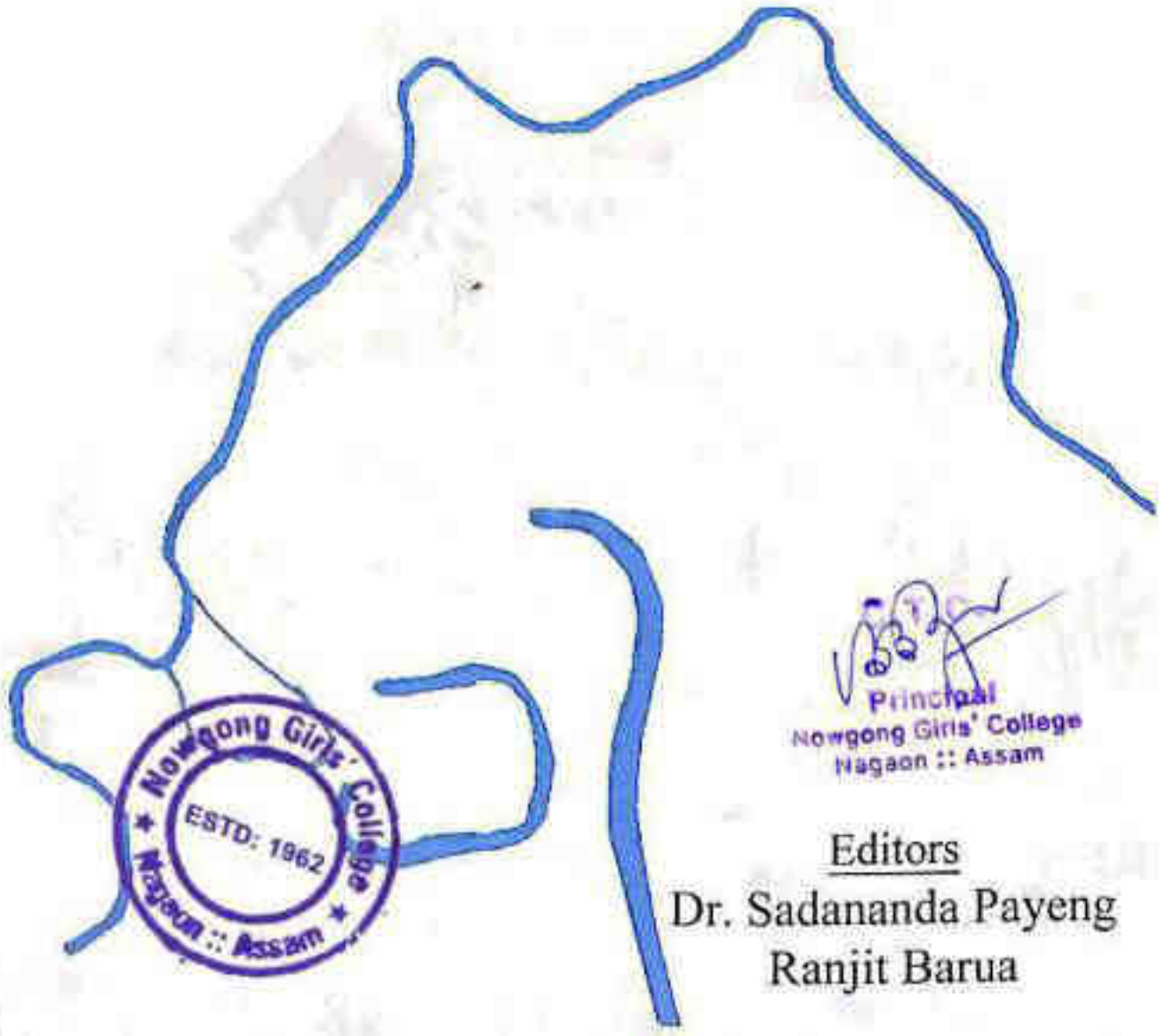
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Nagaon-Morigaon Zone

কলং-কিলিং

KOLONG-KILING

Volume: IV



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Editors

Dr. Sadananda Payeng

Ranjit Barua

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Food Habits among the People of Ancient Assam as depicted in the Kalikapurana and Yoginitantra

Kalyan Bora

INTRODUCTION

Food habit of a community is always influenced by the geographical location as well as the social environment, in which it survives. Therefore the food habits of Ancient Assam were also to a large extent determined by these two factors. The Alluvial plains of the Brahmaputra valley and the different ethnic compositions resulted in the growth of technology required for production and also the exchange of food habits. However, still there are no such sources which directly deal with the food habits of the people of Early Assam .The study of the different Epigraphic records shows that crop-cultivation was the most popular occupation among the inhabitants, which implies that rice was the common food among them. But in some of the literary documents other food elements were also have been mentioned. The Kalika Purana and Yogini Tantra throw some amount of light on this subject of study. Although both the works were religion centric therefore they give some incidental references but they are of immense value for the study of the concerned matter.

Kolong Kiling

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OBJECTIVES

The primary objective of the paper is to focus on the food habits that prevailed among the people of ancient Assam.

Although the Yogini Tantra and Kalika Purana both were composed to propagate Sakti worship but this study will try to bring out their significance in this field of study.

METHODOLOGY

Historical methodology has been adopted for preparing this paper. Primary and secondary sources are utilized for the study. Journals of the Assam Research Society, published articles, papers, books and the various archaeological sources have been consulted for the work.

SHORT INTRODUCTION OF KALIKA PURANA AND YOGINI TANTRA

The inscription and manuscripts ever found in ancient Assam reveals that the kingdom produced literature in two languages i.e. Assamese and Sanskrit. Apart from the inscriptions, literary works related to astrology, palmistry, medicine, arithmetic, astronomy and Tantric works, which are composed after 12th century AD is basically written in Sanskrit. The Agrahara settlement and the royal patronage of the learned pundits in the royal courts primarily contributed to the growth of Sanskrit literature in Assam. Some of the relevant Sanskrit works composed in Kamarupa are the Mudraraksasa of Visakhdatta, Tantraloka and Tantrasastra, Kalikapurana, Yoginitantra, Hara-Gauri Samvada etc. These texts are of much historical value for the study of culture, religion and the society of Assam. So the undertaken study will deal with the Kalika Purana and Yogini Tantra

Kalika Purana is a remarkable tantric work written in Sanskrit. It is a work of much historical and cultural value, classed among the Upa -Purana. Kalika Purana is chiefly concerned with

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the adoration of the Sakti cult at the temple of Kamakhya and also Siva in the Nilachal hills of Kamarupa. Due to the glorification of Kali and mother goddess Kamakhya is identified as the illustration of Kali (sakti), therefore it is also considered as Sakta Upapurana.

Scholars are of the opinion that the Kalika Purana was composed in Kamarupa in between 11th and 12th century AD. K.L. Barua opines that "the text can be assigned to the eleventh century when the capital was in the neighborhood of the old city of Pragjyotisha and the Shrine of Kamakhya and Tantracism was prevailing tenet". Barua also traces a reference to king Dharmapala of the Brahmapala dynasty in the following verses of the Kalika Purana

"asirvisasanahKhadagastiksanadharodurasadha,
Sri garvoVijayascaivadharmapalanamo'stute."

A good number of manuscripts of the Kalika Purana are scattered all over India and are preserved in the different libraries and societies. On the basis of these manuscripts different scholars have published printed edition of the Kalika Purana. The Venkateswar edition (1891 & 1907) and the Calcutta edition by PanchananTarakaratna (1909) can be cited in these regard. Lately in 1972 the Guwahati edition by BiswanarayanSastri consist of 90 chapters is published. He had critically edited the text after consulting the Venkateswar edition, the Calcutta edition and the unexplored manuscripts.

In ancient India a large number of Tantras were composed, which were combinely known as 'Agama' Sastra. The word Agama has been described with the etymology of a and gama, 'a' means it has come from the mouth of Siva and 'gama' means that it has entered into the ears of Parvati, i.e. what is spoken by Siva and heard by Parvati and the written form of this conversation is 'Agama Sastra'. Likely the word Tantra is derived from the

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rootvtan- meaning to extend, to continue or to spread. The grammarians explain the meaning of the word as- "tanyatevistaryatejnanamanenaititantram"- that is what extends knowledge. It can be said that the Tantras spread spiritual or metaphysical knowledge among the people but the knowledge of tantric rites must be acquired from the Guru and the practice of its rituals should be kept secretly. According to age old Indian tradition the number of tantras is sixty-four and among them Yogini Tantra is one of the most relevant. It is also referred to as Tantraraja, the prince among the tantras. Moreover the colophon of the work describes it as the excellent most among the excellent tantras. The exact date of its composition is difficult to trace but the description of the war fought by the Koch (Kuvaca) and Ahom (Saumara) rulers against the Mughals(Yavana) during the period 1662-1671 AD can suggest that it is composed in the 16th cen. The same reference also clearly indicates that the work is produced in Kamarupa.

DISCUSSION

Both the Kalika Purana and Yogini Tantra refer to vegetarian and non-vegetarian food objects. One of the noticeable features was that, dietary practices are based on a spirit of liberalism, which continued even during the Vaishnava reformation movement. In some occasions such as sankranti, ekadasi, at the death of a person,during a period of penance people generally restrict themselves from taking food. This is not only confined among the aryans but the non-aryans also observed such practices according to their cultural traditions.

It is significant that in the different grants made by the Kamarupa kings to the Brahmins yielded some particular amount of paddy. King Indrapala through his Guwahati Copper plates gifted a plot of land to the Brahman family of Kasipataka in the Hapyomavishaya belonging to the Hiranyakala. It suggests that rice

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was the main food of the inhabitants. Moreover dish prepared by rice and milk popularly known as payasawas a special preparation, generally offered to the goddess in several occasions. Besides the Yogini Tantra also refers to modaka and pistaka, made from rice-flour andguda. Preparation of curd, ghee and other sweets from buffalo's milk also found mention in the text. The same work refers to the use of various vegetables, which are still included in the list of our food elements. These are the mulaka, rajaka,vastuka, palanga, nalika, sukna, lapha, canga, dhekiya etc. The use of different spices in dishes is also reffered too in the Yogini Tantra. Spices such as adraka (ginger), jiraka (cumin), pippaliyaka (long pepper), marica, karpura (camphor), sarisa (mustard) etc.

The Kalika Purana, on the other hand also refers to a long list of eatables, which were mentioned as the 'naibaideyas' or offerings granted while worshipping the goddess Kamakhya. In the beginning it has already been mentioned that both the texts did not directly deal with the subject matter but these are reflected in few places of the texts. Kalika Purana in its 70th chapter "The description of etables(naivedya)" mentions that both the vegetarian and non-vegeterian foods were offered to the goddess as naivedyas. No doubt these were offered to the goddess, but were probably taken by the common people too. It is because most of the food objects were obtained through cultivation and some were easily available in their gardens.Kalika Purana refers to rice cooked with milk (payasa), krsara (khicuri mixture of rice, pulses and pea nuts). Dr. Biswanarayan Sastri in a Memorial lecture (later published in written form) mentioned that, it is reflected in the Kalika Purana, both Saliand jao were cultivated and eating of khichiriwas equally prevalent. Moreover they prepared a dish locally called a 'pitha' by putting salt and molasses. Different pulses such as rajamasa, masura, kalaya (probably a kind of coarse pulse), mudgaetc are also found mention in the text. It also refers

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to various vegetables such as thepalanka, kalasaka, brahmi, mulaka, vastuka, viarumapatra (leaves of coral tree) etc. Like Yogini Tantra it also mentions some spices such asmarica (the pepper), pipali (long pepper), jiraka (cumin) and adraka (ginger) used in daily dishes.

Various fruits like langala (coconut), matulunga (citron), karamarda (kardai) and rasala(mango) were also included in the list of food objects taken by the people of early Assam. Besides, the Chinese traveller Hiuen-tsang in his account on Kamarupa also mentions that the people of Assam cultivate panasaor the jack fruit and the na-la-ki-la or coconut and these grew in abundance and were considered of much value. Tavernier also refers to the extraction of salt from plantain tree. Aalkaline preparation from this tree mixed with fish and some water vegetables was a favorite dish of the Assamese.

Regarding the non-vegeterian dishes the Yogini Tantra recommends the eating of meat and fish inearly Assam. Kalika Purana also refers to the same. Both the texts considered the practice of animal sacrifice as a sacred and meritorious. Y.T. refers to the use of meat of hamsa or duck, paravata or pigeons and varaha or wild boar. Besides the meat of goats, deer, rhinoceros, etc were also taken. However some sources also refer to the use of pork.

Home made liquors; mainly prepared from rice and some medicinal plants were popular among the tribes in Kamarupa. It is basically called as 'laopani' or rice beer. The Y.T. and K.P both mentions the intake of wine in connection to the worship of Kamakhya, where the Panchamakara Sadhana was practiced, (i.e five makaras-matsya, mamsa, madira, mudra and maithuna). Even still today rice beer is popular among the Ahoms and the different tribes like Misings, Bodos etc. and is considered as sacred by them. Banabhatta in Harshacharita mentions a different kind of

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liquor, which was sent by Kumara Bhaskarvarman to Harshavardhan, the king of Kanauj. He states it as "Cups of Ullaka, diffusing a fragrance of sweet wine". The Bargaon grant also mentions another kind of liquor i.e' madhumada'. It was perhaps prepared by honey.

'Betel-nut' with 'betel-leaves' was another popular item among the people. It was generally taken after meal or some heavy dinner. Many of scholars believed that the Khasis have a special liking for this item and they have been exerting their influence upon the Assamese people in this regard. The use of betel-nut & betel-leaves particularly taken by the women is mentioned in Y.T. However the Muslim accounts like 'Fathiyah-i-Ibriyah' also states the practice of chewing Pan in abundance with unripe supari even unshelled. Even now also in rural areas particularly in villages people serves betel-nut & betel-leaves to the guests at first and these are also used in most of the cultural institutions. This practice is now no more remain confined to Assam but now it is became a universal food element used in every where.

CONCLUSION

Thus, the discussion reveals that it is the only literary texts, which carries most of the informations about the different aspects of a society and in this regard the Kalika Purana and Yogini Tantra are noteworthy. The description of various dietary practices such as eating of vegetables, fruits, even different spices portray the food taste of Assamese people.

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Women (Human) Rights and Contemporary Indian Thinkers

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Introduction

Each individual in society needs to be respected and treated in a certain way. He or she possesses some inherent and undeniable rights by virtue of his/her being a human being. These are the rights which every human being is entitled to enjoy and to have protected. In other words, such rights are necessary to ensure the dignity of every person as a human being irrespective of one's caste, religion, race, colour, language, sex, nationality or any other factor. Scholars and philosophers in both domestic and international level accepted that human beings possess some basic rights which originate with the very birth of the individuals. "To have human rights, one need not do anything special than be born a human being."[1] These rights have moral, legal, and political bearings.

Human Rights are essential for the development of the human personality. United Nations Universal declaration of Human Rights (Article 1) categorically said that all human beings are born free and equal in dignity and rights. So, each human individual has a right to be treated respectfully. Woman, as a human female must enjoy economic, civil, political, social and cultural rights. So, women's rights are human rights. History of India is very much eventful regarding the position, status and rights of women from ancient to medieval and medieval to modern or contemporary time. In the pre-independent India women were in despair. Their mental and physical distress tortured some true "human beings" whom we may call contemporary thinkers and social reformers. Their endeavor to set up first school for women, abolition of sati and child-marriage, encouragement of widow remarriage all these are remarkable steps towards the establishment of equal rights for women.

Objectives of the paper

The objectives of the paper are

1. To introduce the concept of human rights and women (human) rights
2. To sketch out the views Contemporary Indian thinkers regarding women rights

Methodology

The paper is based on the data collected from the secondary source i.e. published literature of the subject (books, journals, articles and write-ups, news, etc.). The method followed in this paper is descriptive and evaluative.

The Concept of Human Rights and Women (Human) Right

'Human Rights' is the vocabulary of 20th century. The United Nations Centre for Human Rights defines Human Rights as "those rights which are inherent in our nature and without which we cannot live as human beings."[2] The shocking experiences of World War II actually established human rights as a movement and proved that human rights issues were significant at both national and international level. Suppression of fundamental human rights during war resulted in a systematic articulation of the concept of human rights.

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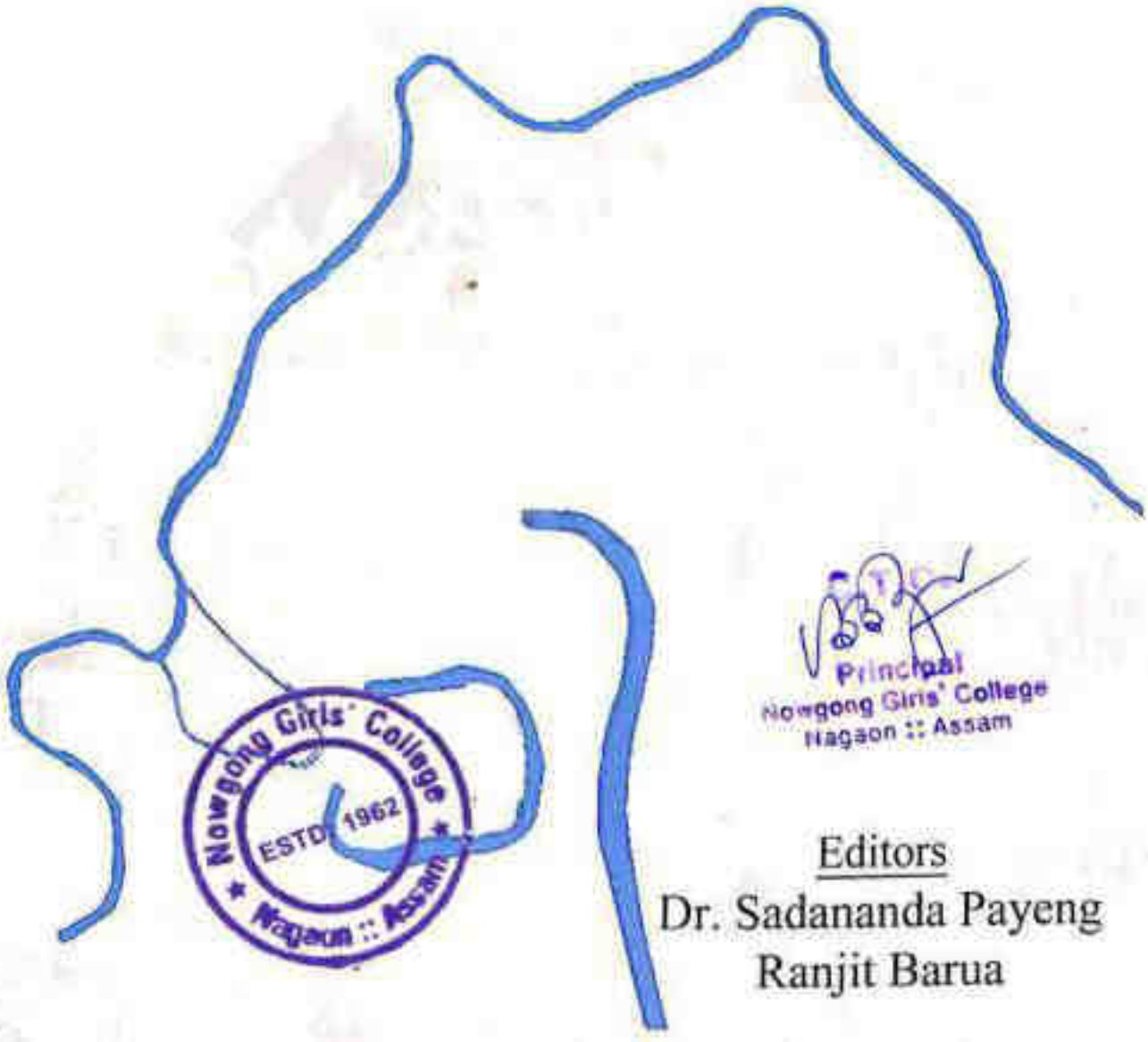
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Insurgency in North-East India:
A Challenge to Indian Democracy

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Democracy is the most cherished ideal in modern times. It is not only a system of governance, but also a way of life. It is often held that peace, prosperity and human rights can thrive only in a democratic order. India is the largest democracy of the world in terms of population. However the working of Indian democracy exhibits certain grey areas. It has been facing many challenges. Ethnic resurgence and subsequent conflict situation in the peripheries, more precisely in North-East India, has emerged as major challenge to the successful working of Indian democratic system.

North-East India is a conglomerate of seven states[1]– Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. It has an area of almost 2.6 lakh square kilometer (7.6% of India's land area) while its population is more than 39 million (3.6% of India's total population). It has over 4500 kilometers of external frontier with Bhutan, China, Myanmar and Bangladesh. It makes this region geopolitically and strategically significant. Only 2% of the landmass is connected with mainland

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India.[2] Under a nation-building process that emphasizes on territorial integrity as the most crucial objective, this region has been treated as a security zone by the Indian State.[3] North East India has become a perpetual conflict zone of India. According to the Report of 2nd Administrative Reform[4] Commission, the North East represents a state of stable anarchy.

During colonial period, the British did not try to completely integrate various ethnic groups of this region to the mainstream. They were allowed to retain their own customs, traditional institutions and systems. The British followed the policy of 'least interference' in tribal affairs of this region. Most of the present North East India was either Excluded Areas or Partially Excluded Areas during colonial period. There was no direct contact with the rest of India and freedom struggle led by Indian National Congress hardly had any impact on the hill areas of North East India.

The withdrwal of the colonial masters and the penetration of the new nation-state created skepticism among various ethnic groups. The main mental agony has been how to protect their racial, cultural, religious and customary identities, for the protection of which they had left nothing.[5] Like most other countries of South Asia, ethnic upsurge in India's North East is a manifestation of identity politics which posses a challenge to Indian democracy. Ethnic movements in North East India assumed different forms at different points of time. These have mostly turned violent in the long run. This challenge to a powerful nation-state like India has been countered further by adoption of extreme coercive measures either in the grab of democratic legislations or by the sheer use of military force which has a bearing on the democratic process of the region in particular and the country as a whole.

While some groups are demanding more autonomy within the present structure, others are demanding complete secession from India. Moreover, over the years most of such groups have

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turned violent and taken up arms giving rise to insurgency. Growth of insurgency has resulted in increasing violence and unrest in the region. Most of the insurgent groups are adopting terrorist techniques which are detrimental to democratic way of governance. They are involved in extortion, killings, kidnapping, punishment for defying their diktat, frequent call for 'bandh', bombing public places and public transport system etc. Even many groups which identify themselves as democratic are also involved in forcible collection of money in the name of donation.

Ethnic resurgence and insurgency has posed a serious challenge to the democratic system. Violence and unrest have negative impact on the democratic process and the institutions of governance. Liberty and freedom of thought and expression which are the very foundations of democracy have been shaken by insurgent activities. Frequent call for boycott and bandh made by the insurgents and other so-called democratic groups is totally against democratic norms. People have to remain within their homes even though they may have no support or sympathy to the demands only because of fear of reprisal. The liberty and security of people which are vital pillars of democracy are under constant threat. People are forced to live in an environment of fear and insecurity. Freedom of speech and expression are denied by the insurgents. Several journalists and other persons who dared to oppose the insurgents have been killed. Many have to face torture just because of their opposition to the insurgents. Over and above the right to life which is the most sacrosanct and fundamental human right and which should not be denied to anybody is also not respected. The democratic order is based on rule of law. But the insurgents, by denying the right to life, have shaken the democratic structure. During 2005-2010, 1774 civilians have been killed in terrorist violence in North East India.[6]

Ethnic resurgence and ethnic insurgency has derailed the

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democratic process in North East India. Political parties rather often than not seek help of insurgents to win elections and also to remain in power. It is now well established fact that Asom Gana Parishad, a regional party in Assam and Congress had taken indirect help of the United Liberation Front of Assam (ULFA) in Assembly elections of 1996 and 2001 respectively. Similarly elections in BTAD are also marked by terrorist violences. Influence of and pressure from the insurgents are very common in North East India and it makes the democratic process a fabricated one. On some other occasions, insurgents gave call for boycotting elections. It negates the very basis of representative democracy. Moreover a nexus has gradually developed among the insurgents, local politicians and a section of lower and middle bureaucrats. A huge chunk of money meant for development has been misappropriated and shared by these elements. It is very clear from the 1000 crore North Cachar Hill Scam of Assam.[7] Few days back, three officials of Nagaland Government have been arrested for connection with NSCN (K). As a result, good governance which is key for successful working of any democratic system remains a distant dream. Thus democratic governance is adversely affected due to insurgency.

Respect for human rights is very important for any democratic society. But insurgent activities have violated basic human rights of people like right to life, liberty, freedom of speech, security, movement, reside and settle etc. Attack on migrants from other parts of India and attempts to ethnic cleansing are also serious threat to the democratic order of the country.

However, the fault lies not only with the insurgents but also with the Indian State. The response of the Indian State to the situation in North East India has also bearing on the democratic process. The national security- centric discourse about the North East India shaped mostly by former bureaucrats and retired army,

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police and intelligence officers is heavily pro-state and highly insensitive to the vulnerabilities of the common people and dismissive of the frequent transgression of rights of its own citizens. Prolonged military interventions and use of armed forces for indefinite period have not been successful in wiping out insurgency. The behavior of the armed forces engaged in counter-insurgency operations in North East India has a direct bearing on the legitimacy of the democratic political structures under which it is supposed to function. The disproportionate use of violence affecting civilians directly and restraining their movements has adverse impact on democratic process.

The application of Armed Forces Special Powers Act (AFSPA) has adversely affected the image of India as a democratic nation both internationally and internally. Many provisions of this Act are very harsh. Particularly Section 4 which allows even a non-commissioned officer of armed forces to shoot to kill on mere suspicion is purely undemocratic and against the principle of justice. It is a clear violation of right to life recognized by Constitution of India and all important international human rights documents. Moreover Section 6 prohibits any legal proceeding against member of armed forces without prior permission of Government of India. Even the United Nations Human Rights Committee has pointed out the undemocratic nature of this Act. This Act has, in a variety of ways, led to violation of human rights and fundamental freedom of people of North East India. It has weakened the civil space and undermined the space for democratic dissent. Many incidents of fake encounters, forced disappearances and even rape by armed forces have taken place in this region. Some of the most infamous incidents include Oinam incident of 1987 (15 civilians killed and 3 women raped), Deepila Massacre of 1991,[8] Mokokchung incident of 1994 (5 civilians burnt alive, 3 died later due to burn injury, 4 women raped at gunpoint),

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Kohima killing of 1995 (7 civilians killed, 22 seriously injured) and Malom Massacre of 2000.[3] The gang rape and extra-judicial murder of T Manorama by armed forces in 2004 resulted in mass uprising in Manipur which lasted for several months. This is the tragedy of a democratic system where civilians have to suffer from both sides.

Thus, insurgency and counter-insurgency operations in North East India have put serious challenges to Indian democracy. Democratic structures have been weakened and effective democratic functioning has been affected in this region. It is very much important to strengthen democratic values and processes. Democracy is the only system where people can peacefully and effectively express their grievances. So it must be strengthened at any cost. Good governance is essential to improve the situation in North East India. What is required in this region is a nation-building exercise in the true sense of the term and that too with due respect to ethnic, cultural and other diversities of the people. The AFSPA should be immediately repealed. It will definitely strengthen the democratic order. It will show the goodwill of the State and certainly help in creation of a congenial atmosphere. It will put more pressure on the insurgents to shun the path of violence and come forward for negotiation and peaceful settlement of their grievances. All these will certainly contribute to strengthening of democratic values and processes in North East India. ●

Notes and references

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6. Datasheet on Fatalities off Terrorist Violence in Northeast India, available at http://www.satp.org
7. This is the first case handed over to National Investigating Agency (NIA) for enquiry.
8. Five civilians were killed by BSF as a retaliation of a bomb attack targeting its convoy on July 27, 1991.
9. 10 civilians killed because of indiscriminate firing by jawans of Assam Rifles.

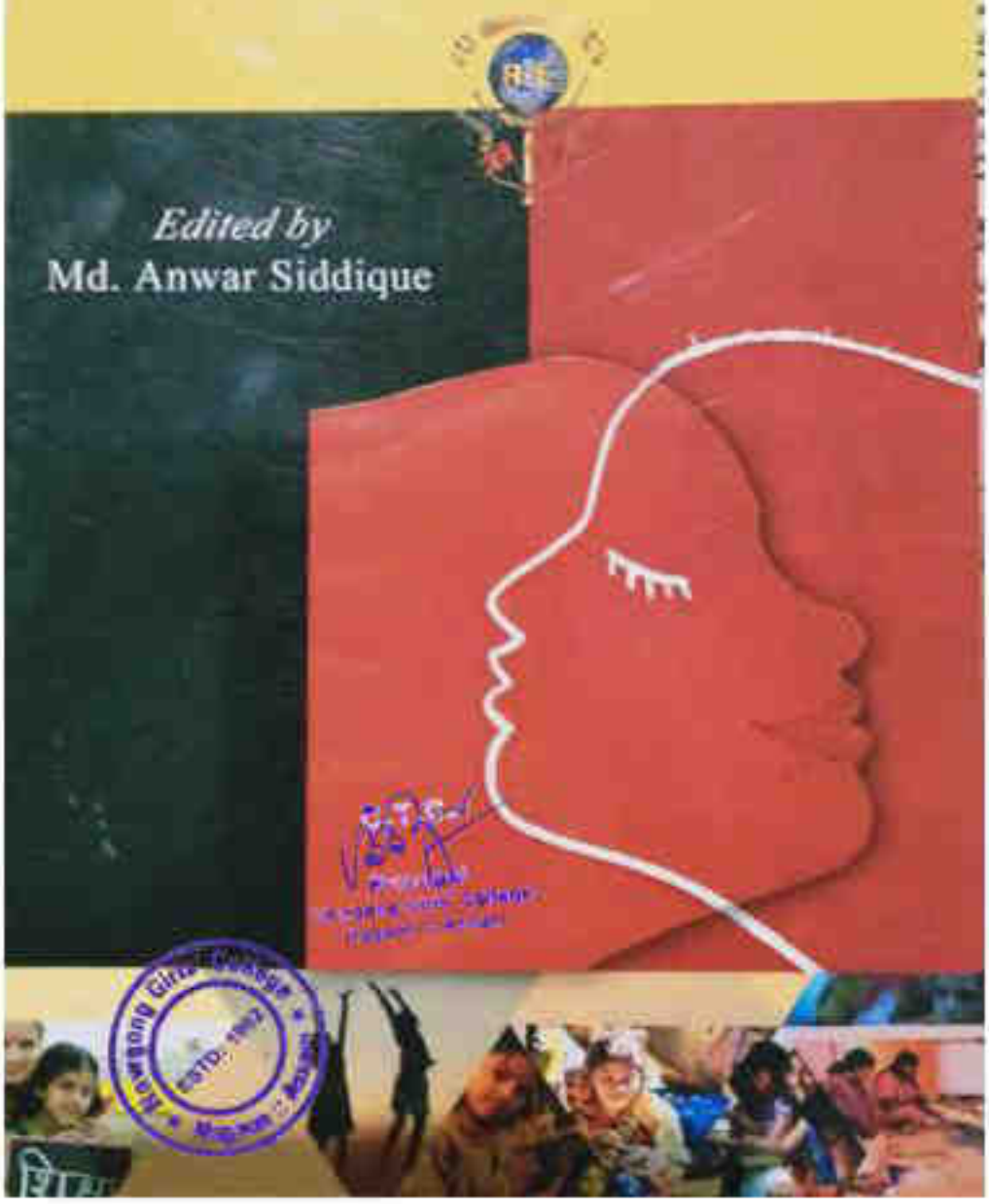
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WOMEN EMPOWERMENT & CHANGING SCENARIO of WOMEN EDUCATION in NORTH EAST INDIA

Edited by

Md. Anwar Siddique



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Rupahi College, Nagaon, Assam

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Need of Holistic Education in Empowering Women : A study on the working of "The Art of Living"

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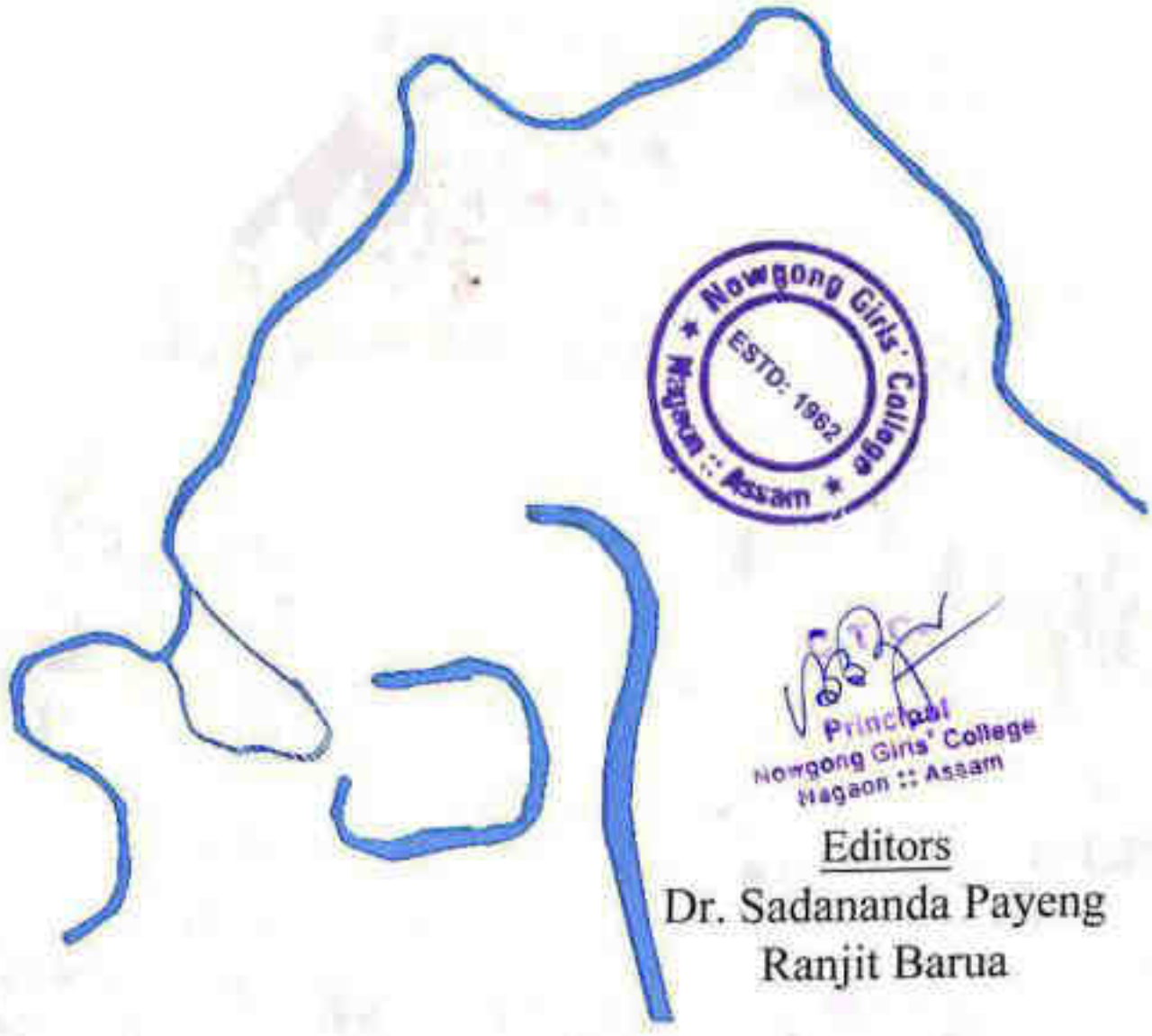
Whenever the concept of empowerment of an individual or a social group arises, it presupposes that a state of social suppression exists. Those in the group by denying them opportunities or resources by subjecting them to an ideology and a set of social practices which has defined them as inferior humans, thus lowering their self esteem. Hence, the topic on "Women Empowerment" is a burning issue all over the world. Women Empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal right to women and to make them confident enough to claim their rights, such as freely live their life with a sense of self-worth, respect and dignity, have complete control over their life both within and outside their home and work place, to make their own choices and decisions, have equal right to participate in social, religious and public activities, have equal

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भूमिका

वर्तमान असम में 'असमीया' शब्द चार अर्थों में व्यवहृत है। प्रथम, यह असम के असमीया जाति को सूचित करता है, द्वितीय यह असम के असमीया संस्कृति को सूचित करता है, तृतीय, यह असम के असमीया भाषा को सूचित करता है तथा चतुर्थ यह असम के स्थायी अधिवासी लोगों को सूचित करता है। इतिहासकार सहाबुद्दीन ने अपने टिप्पणी में कहा है - आहोम राजाओं के शासन काल में यद्यपि सिर्फ टाई-आहोम ही असमीया कहलाते थे तथापि असम के स्थायी अधिवासी लोगों को ही असमीया के नाम से जाना जाता है। इन असमीया लोगों की भाषा ही असमीया भाषा और उनकी संस्कृति ही असमीया संस्कृति और असमीया लोगों द्वारा गठित जाति ही है असमीया जाति।[1]

असम विभिन्न जाति और गोष्ठियों का मिलन पर्व है। यहाँ बड़ो, राभा, डिमासा, नागा, गारो, मिजो, कार्बी, मिर्चि, तिवा, मरान, चुतिया, खामति, टाई-आहोम, कोच-कछारी, मेछ प्रभृति विभिन्न जन-गोष्ठियों के लोग निवास करते हैं। इन लोगों की अपनी संस्कृति, लोकाचार और लोक-विश्वास है। असम में निवास करने वाले लोगों में असम के बाहरी राज्यों के लोग भी हैं जो यहाँ के हवा-पानी के साथ घुल-मिल गये हैं। इन लोगों में बंगाली, बिहारी, उड़िया, पंजाबी, नेपाली, मारवाड़ी आदि प्रमुख हैं। इनकी भी अपनी लोक संस्कृति और लोक-विश्वास है।

बिहार के विशाल क्षेत्र के अंतर्गत अनेक लोक बोलियाँ प्रचलित हैं। उन्ही को भाषा वैज्ञानिकों ने बिहारी उपभाषा वर्ग का नाम दिया है। उनमें से तीन बोलियाँ विशेषतः उल्लेखनीय हैं - (१) भोजपुरी (२) मगही (३) मैथिली। इनमें 'भोजपुरी' सर्वाधिक प्रसिद्ध और प्रचलित है। बिहार के बाहर भारत के विभिन्न महानगरों के अतिरिक्त मॉरिशस जैसे दूरस्थ द्वीपों में भी 'भोजपुरी' बोली का प्रयोक्ता समुदाय बहुत बड़ा है।[2] भोजपुरी का नामकरण यद्यपि जिला शाहाबाद (बिहार) के एक गाँव 'भोजपुर' के आधार पर हुआ है (आजकल भोजपुर एक अलग जिला है) तथापि इसका क्षेत्र बिहारी बोलियों में सबसे अधिक है। इसके अंतर्गत गोरखपुर, देवरिया, बलिया, वाराणसी, जौनपुर और मिर्जापुर के जिले समाविष्ट हैं। भोजपुरी के इतने अधिक विस्तार और प्रचार-प्रसार का कारण राजनैतिक रहा। प्राचीन समय में उपर्युक्त 'भोजपुर' गाँव भोजपुर राज्य की राजधानी रहा। राजकीय तंत्र के अंतर्गत यहाँ की बोली धीरे-धीरे आस-पास के क्षेत्रों में फैल गई। आज लगभग ढाई करोड़ से भी ज्यादा लोग इसका प्रयोग करते हैं। इसका विस्तार नेपाल की सीमा तक पश्चिमी बिहार, पूर्वी उत्तर प्रदेश तथा छोटा नागपुर तक है। यद्यपि 'भोजपुरी' में लिखित साहित्य अधिक नहीं है (केवल राहुल सांकृत्यायन की कुछ रचना भोजपुरी में है, अन्य रचनाकारों ने या तो अवधी में रचना की या 'खड़ीबोली' में) तथापि इस क्षेत्र के अनेक गण्य-मान्य व्यक्ति राजनीति, कला, सिनेमा तथा खेल-जगत में ख्याति प्राप्त कर चुके हैं। इसलिए यह बोली अन्य बोलियों की अपेक्षा उत्तर-पूर्व भारत में अधिक चर्चित और लोकप्रिय है। 'भोजपुरी' में केवल लोक-साहित्य उपलब्ध है।

उद्देश्य

प्रस्तुत लेख का उद्देश्य असमीया और भोजपुरी के लोकविश्वास और धारणाएँ हैं तथा उनके प्रति जो मानसिकता है उसी का अध्ययन और विश्लेषण करना है। जबकि असमीया और भोजपुरी की उत्पत्ति मगधी अपभ्रंश से हुई है अतः इन दोनों के लोकविश्वासों में समानता को उजागर करना भी एक उद्देश्य है।

शोध-क्षेत्र

प्रस्तुत शोध-पत्र का क्षेत्र असमीया और भोजपुरी लोक-साहित्य के

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आधार पर लोक-विश्वास में जीव और वनस्पति के प्रति धारणाएँ एवं मानसिकता है।

लोक-विश्वास

लोक-विश्वास के विषय में डार्विन का कहना है - "Instinct is more powerful than reason."[1] अर्थात् युक्ति से सहजात वृत्ति अधिक शक्तिशाली होता है। हालाँकि महायुद्ध की विभीषिका अधिक डरावनी होती है, पर समय के बदलाव के साथ-साथ यह डर या तो कम हो जाता है या एकदम खत्म हो जाता है। पर लोक-विश्वास के प्रति व्याप्त डर की तीव्रता कम होने के बजाय बढ़ता ही जाता है। अपने चारों ओर दिखनेवाले विभिन्न जीव-जन्तु, पेड़-पौधे, हवा-पानी, आकाश-पाताल आदि के नैसर्गिक व्यापारों ने आदिम मानव के अन्तर में डर और कौतूहल की सृष्टि करता है और उसका परिणाम ही लोकविश्वास है। इसके उद्‌भव का कारण बताना बहुत ही जटिल है। विश्वास प्रवण समाज में लोक-विश्वास परम्परागत तरीके से चलता रहता है। अशिक्षित, अर्द्ध-शिक्षित यहाँ तक कि शिक्षित लोग भी इसके चंगुल से मुक्त नहीं हैं। असमीया और भोजपुरी लोक-विश्वास में इसी तरह की कुछ धारणाएँ हैं जो जीव-जन्तुओं और वनस्पतियों के प्रति हैं जो इन दोनों भाषाओं के लोक-विश्वासों के अध्ययन में सहायक हैं।

असमीया और भोजपुरी लोक-विश्वास में जीव

असमीया और भोजपुरी लोक-विश्वास में कुछ ऐसे जीव-जन्तु हैं जिसके प्रति लोगों की धारणाएँ या तो अच्छी हैं या बुरी। कुछ चीजों को शगुन और कुछ को अपशगुन का कारक माना गया है। वैसे तो प्रत्येक जीव के प्रति मानव-धारणाएँ अलग अलग हैं पर कुछ चुने हुए जीवों को ही प्रस्तुत लेख में उल्लेख किया गया है।

बिल्ली - बिल्लियों के प्रति लोगों की धारणाएँ अच्छी नहीं होती। बिल्लियाँ ज्यादातर अपशगुन का कारक मानी जाती हैं। काली बिल्ली को लोग भूत-प्रेत से संबंधित मानते हैं। असमीया और भोजपुरी लोक-विश्वास में बिल्ली का रास्ता काटना अशुभ माना जाता है। बिहार के लोग बिल्ली को मारना पाप का भागी होना मानते हैं। उनके लोकविश्वास के अनुसार यदि कोई आदमी बिल्ली को जान से मार डालता है तो उसे सोने की बिल्ली बनवाकर किसी ब्राह्मण को दान देने का लोक-विश्वास है ताकि

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वह पापमुक्त हो सके। बिल्ली का रोना अमंगल का सूचक है। नगा लोग शत्रुओं को नुकसान पहुँचाने के लिए काली बिल्ली की बलि चढ़ाते हैं।

सियार- असमीया लोक-विश्वास में सियार का महत्व है। साधु कथाओं में सियार का उल्लेख है। सियार की धूर्तता सबको विदित है तथा लोक-कथाओं में इसका उल्लेख है। भोजपुरी लोक-विश्वास में सियार का रास्ता काटना बिल्ली से भी खतरनाक माना जाता है। दिन में सियार का बोलना अमंगल का सूचक माना गया है।

हाथी- हाथी गणेश का प्रतिरुप है। असमीया लोक-विश्वास और भोजपुरी लोक-विश्वास में हाथी को मंगल का सूचक माना गया है। यात्रा पर जाने से पहले हाथी को देखना शुभ माना जाता है। प्रायः हिन्दु लोग हाथी को देखकर प्रणाम करते हैं। पालतू हाथी को तो लोग कुछ न कुछ खाने को भी देते हैं। हाथी विश्वकर्मा का वाहन भी है। अतः हाथी को मारना महापाप माना गया है।

बन्दर- बन्दर बहुत ही चालाक जानवर है। बन्दर की पूजा बहुत से सम्प्रदाय के लोग करते हैं। बन्दर हनुमान का प्रतिरुप माना जाता है। बन्दर की हत्या करना भी महापाप माना गया है। बिहार में बन्दर या लंगूर को मारने वालों पर जुर्माना लगाया जाता है और उसे बन्दर की श्राद्ध करके लोगों को भोज भी खिलाने का विधान है।

सुअर- सुअर पालतू जीवों में प्रमुख है। बोड़ो भाषी लोगों के सांस्कृतिक जीवन में सुअर का महत्व ज्यादा है। ये लोग धार्मिक और सामाजिक प्रायः उत्सवों मे सुअर की बलि चढ़ाते हैं। भोजपुरी लोक-विश्वास में भी सुअर का महत्व है। भूत-प्रेतादि पूजन में भी सुअर को बलि देने की प्रथा है।

असमीया और भोजपुरी लोक-विश्वास में पक्षियों के प्रति भी कुछ समान धारणाएँ हैं। कुछ पक्षियों के प्रति लोगों की धारणाओं को देखा जा सकता है-

कौआ- चिड़ियो में कौआ बहुत ही चालाक पक्षी है। बहुत सारे लोक-विश्वासों को जन्म देनेवाला है यह पक्षी। असमीया लोक-विश्वास में यह बहुत ही प्रचलित पक्षी है। यह अमंगल की पूर्व सूचना देने के साथ-साथ मेहमानों के आगमन की भी सूचना देता है। भोजपुरी लोक-विश्वास में भी ऐसी ही धारणाएँ हैं। साथ ही यह भी लोक-विश्वास है कि किसी व्यक्ति को यदि कौआ ठोकर मार दे तो उसकी मृत्यु निश्चित है। पर उससे बचने

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के लिए लोग अपने से दूर स्थित अपने रिश्तेदारों को उस व्यक्ति के मृत्यु होने की सूचना देते हैं, जिसे कौए ने ठोकर मारी है। मृत्यु की सूचना पाकर लोग रोना-धोना करने लगते है। कुछ देर के बाद सारी घटनाओं की वास्तविकता को बता दिया जाता है। रिश्तेदारों का रोना-धोना अमंगल को टाल देता है, ऐसा लोक-विश्वास है।

उल्लू- उल्लू लक्ष्मी का वाहन है। कभी इस पक्षी को मांगलिक माना जाता था, पर बाद में इसे अमंगल का सूचक माना जाने लगा। असमीया समाज मे उल्लू का पंख और माँस कामोद्दीपक द्रव्य माना गया है। यह भी लोक-विश्वास है कि उल्लू जब 'निउ-निउ' करके बोलता है तो किसी की मृत्यु होने की संभावना होती है। घर में उल्लू का घुसना अमंगल का सूचक है। भोजपुरी लोक-विश्वास में भी लोगों की धारणाएँ समान ही हैं।

घुड़सल (शालिकी)- असमीया शालिकी को हिन्दी में घुड़सल कहा जाता है। असमीया और भोजपुरी लोक-विश्वास में यह माना जाता है कि प्रातः नींद से उठने के बाद जोड़े में घुड़सल को देखना शुभ होता है। दिन अच्छा व्यतीत होता है। एक घुड़सल को देखना शुभ नहीं माना जाता।

मुर्गा- मुर्गा के प्रति भी असमीया और भोजपुरी लोक-विश्वास में कुछ मान्यताएँ है। असम में निवास करनेवाले कछारी लोग परिवार के किसी सदस्य की मृत्यु होने पर ग्राम्य-देवता के सामने मुर्गे की बलि चढ़ाते हैं। कार्बी लोग हाईजार देवता को मुर्गा और अंडा चढ़ाते हैं। आहोम लोगों में मुर्गा काटकर शपथ लेने की प्रथा है।[4] गारो लोग बज्र और बिजली के देवता गोदेरा को पेड़ के नीचे मुर्गा चढ़ाकर पूजा करते हैं। भोजपुरी लोक-विश्वास में भूत झाड़ने या प्रेत-पूजा करने में मुर्गा की बलि चढ़ाई जाती है।

साँप- सरीसृप प्राणियों में साँप के प्रति लोगों की कुछ लोक-विश्वास है। साँप का संबंध मनसा देवी से है। यह शेष नाग का प्रतिरुप है तथा शिव के गले का हार है। अतः असम में रहने वाले राभा लोग गुफा निवासी सर्प देवता का पूजन करते थे और उनको संतुष्ट करने के लिए एक लड़का या एक लड़की की बलि चढ़ाते थे। नगा लोग साँप को संतुष्ट करने के लिए मुर्गे की बलि चढ़ाते थे।[5] भोजपुरी लोक-विश्वास में साँप को शेषनाग का प्रतिरुप मानकर पूजा किया जाता है जिस शेषनाग के फण पर धरती टिकी हुई है। उनके हिलने से धरती डोलती है या भूकम्प आता है। सावन

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शुक्ल पक्ष के पंचमी को नाग पंचमी का त्योहार मनाते हैं तथा अपने घर के दीवार पर मंत्रपूत गोबर और सरसों को मिलाकर उसके लेप से नाग का चित्र बनाते हैं। ऐसा करने से घर में साँप का प्रवेश नहीं होता और नाग देवता प्रसन्न होते हैं, ऐसा लोक-विश्वास है।

लोकविश्वास में वनस्पति

असमीया और भोजपुरी लोक-विश्वास में वनस्पति का बड़ा महत्व है। मनुष्य का संबंध प्रकृति के साथ पहले से रहा है और आगे भी रहेगा। प्रकृति से विच्छिन्न होकर हम एक पल के लिए जीवित नहीं रह सकते। अतः प्रकृति की सुरक्षा इसीलिए आवश्यक है। प्रस्तुत लेख में असमीया लोक-विश्वास और भोजपुरी लोक-विश्वास में वनस्पतियों का महत्व और उसके प्रति लोगों की धारणाओं को व्यक्त यहाँ किया जा रहा है।

पान-ताम्बुल

पान-ताम्बुल असम में विशेष रुप से प्रचलित है। भोजन-विलास की सामग्री के रुप में प्रचलित होने के अलावा यह विभिन्न धार्मिक अनुष्ठान या कर्म-कांड में प्रयोग में लाया जाता है। असम के प्रत्येक निवासी के घर की बाड़ी में पान और ताम्बुल मिलता है। युवक-युवतियों के प्रेम-निवेदन, विवाह-विच्छेद के क्षेत्र में भी ताम्बुल की महत्वपूर्ण भूमिका है। बिहु गीत में प्रेम का आवेगमय चित्र मिलता है -

किलो तामोल खनि दिला मोर मइना
अति चेनेहरे खालों
सेई नो तामोलखनि खाबो परर
तोमार लगत चिनाकि हलों।[6]

भोजपुरी लोक-विश्वास में पान-ताम्बुल का महत्व है। किसी पूजा-पाठ या धार्मिक अनुष्ठान में ताम्बुल और पान की जरुरत पड़ती है। इसके बिना अनुष्ठान सम्पन्न नहीं हो सकता।

पीपल - पीपल का पेड़ एक पवित्र पेड़ है। इस पेड़ के प्रत्येक पत्ते और डालियों पर देवता का निवास माना जाता है। इस पेड़ की लकड़ी हवन में काम आता है। रात को लोग इस पेड़ के नीचे नहीं सोते। भोजपुरी लोक-विश्वास में इस पेड़ की लकड़ी से चुड़ैल को भगाया जाता है। यदि

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किसी आदमी के घर रात को चुड़ैल आती है तो लोग पीपल की सूखी टहनी को आधा जलाकर घर के छप्पर के ऊपर रख देते हैं। ऐसा करने से चुड़ैल का प्रभाव खत्म हो जाता है। भोजपुरी में पीपल की इस अधजली टहनी को 'लुवाठी' कहा जाता है।

नीम- नीम का पेड़ स्वास्थ्य-वर्धक माना गया है। घर के चार दीवारों में एक नीम का पेड़ जरुर होना चाहिए। यह वायु को साफ करता है। नीम का पत्ता खाने और पानी में पत्तों को उबालकर नहाने से खाज-खुजली मिटता है। लोक-विश्वास में नीम के पेड़ पर काली का निवास माना जाता है। चेचक निकलने पर लोग नीम के पत्ते से उस व्यक्ति को हवा करते हैं और उसके आस-पास नीम का पत्ता रखते हैं। भोजपुरी भाषी लोग काली माँ को नीम की लकड़ी का खटोला बनवाकर चढ़ाते हैं और नीम के नीचे जल चढ़ाते हैं। भोजपुरी लोग-गीतों में नीम का प्रसंग मैया के गीत में आता है।

तुलसी- तुलसी का पौधा हिन्दुओं के लिए बहुत ही पवित्र है। प्रत्येक हिन्दु के घर में एक तुलसी का पौधा जरुर होता है। असमीया और भोजपुरी लोक-विश्वास में तुलसी का महत्व ज्यादा है। असम में कार्ति बिहु के दिन तुलसी के पौधे को सजाया जाता है और शाम को दीप जलाकर, प्रसाद चढ़ाकर पूजा किया जाता है। कार्तिक महीने में महीने भर तुलसी के नीचे दीप जलाया जाता है। किसी देवता को प्रसाद अर्पित करते समय तुलसी का पत्ता भी प्रसाद में चढ़ाया जाता है। भोजपुरी भाषी लोग तुलसी को विष्णु की पत्नी मानकर पूजते हैं।

बेल- बेल का एक अन्य नाम श्रीफल है। यह भी एक पवित्र पेड़ है। इस पेड़ पर भी देवता का निवास माना जाता है। पूजा में विल्वपत्र चढ़ाया जाता है। शिव की पूजा तो बिना बेल-पत्र का होता ही नहीं। असमीया और भोजपुरी लोक-विश्वास में बेल का समान महत्व है। नवरात्र में षष्ठी के दिन बेल-पूजन होता है। भोजपुरी लोक-विश्वास के अनुसार छोटे बच्चों को नवरात्र में बेल के पेड़ के पास नहीं जाने दिया जाता।

बाँस- बाँस की झाड़ असम में ग्रामीण क्षेत्र में रहने वाले लोगों के यहाँ प्रायः देखा जाता है। इसके विषय में असमीया और भोजपुरी लोक-विश्वास है कि बाँस का फूलना अशुभ है। यह परिवार के हानि की पूर्व सूचना देता है।

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उपसंहार

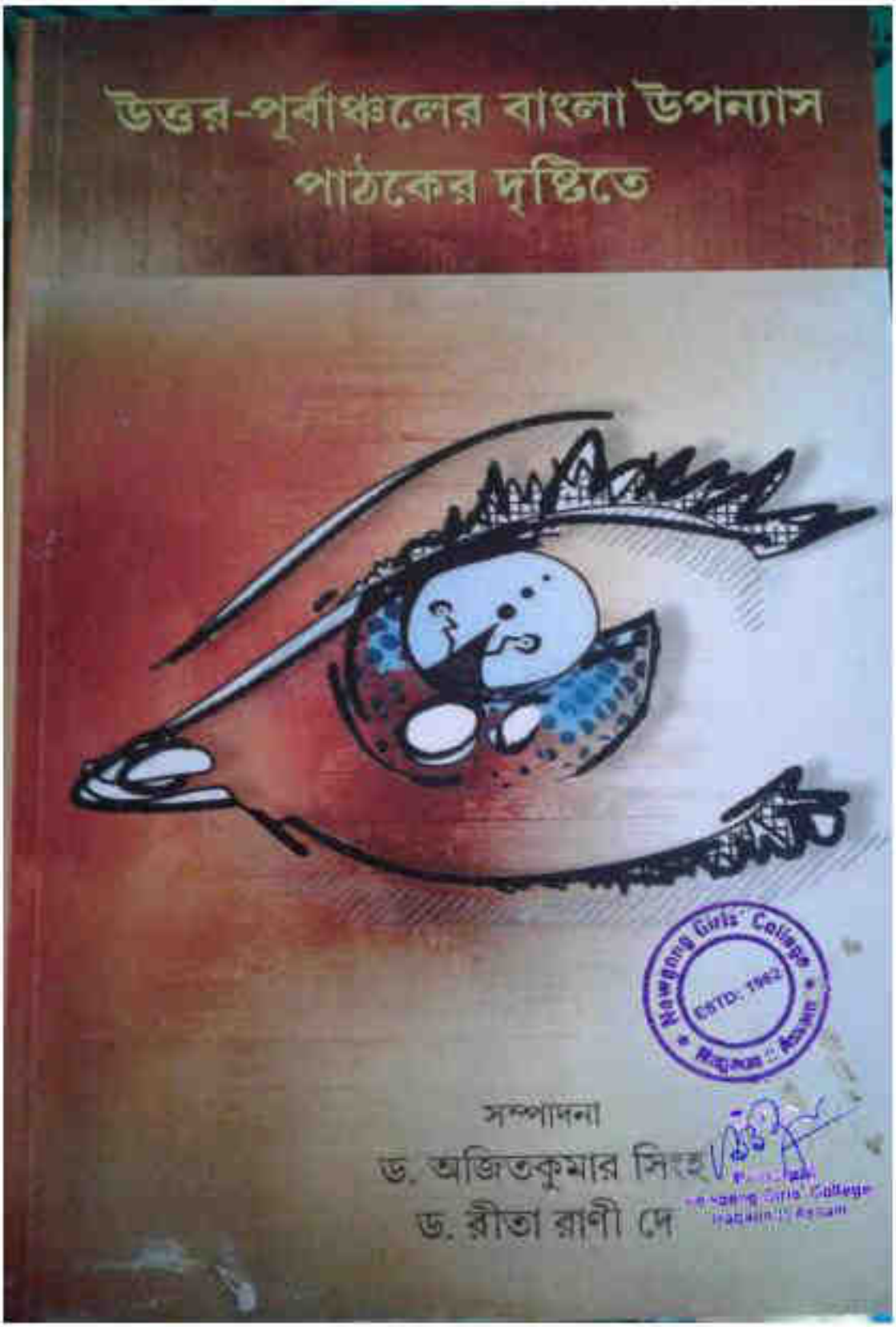
लोकविश्वास कुछ हदतक तर्क पर आधारित होता है। यह किसी अन्य को हानि नहीं पहुँचाता। अंधविश्वास और लोक-विश्वास में अंतर है। अंधविश्वास हानिकारक होता है। यह अशिक्षितों में ज्यादा व्याप्त दिखाई पड़ता है। लोक-विश्वास सभी वर्ग के लोगों में होता है। इसका संबंध परम्परा से जुड़ा होता है, जिसे तोड़ना इतना आसान नहीं होता। असमीया और हिन्दी लोक-विश्वास में कुछ समानता जरुर है। कुछ जीवों और वनस्पतियों के प्रति जो लोक-विश्वास असमीया और भोजपुरी में दिखाई पड़ता है वह परम्परा से प्रचलित है और आगे भी यह शायद कायम रहेगा। पर आज यह बात भी सच है कि विज्ञान के बढ़ते प्रभाव और शिक्षा के प्रचार के साथ इन लोक-विश्वासों के प्रति लोगों की मानसिकता बदली है और वे इन लोक विश्वासों के मानने के प्रति एक वाजिब तर्क ढूढ़ते हैं। पर वर्तमान में यह लोक-विश्वास कुछ हद तक आज भी असमीया और भोजपुरी समाज में व्याप्त हैं। ●

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সম্পাদনা
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ক্রান্তিকাল প্রকাশন

নগাঁও : আসাম

৭৮২০০২

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গীতা রাণী দে

অসমের বিখ্যাত ঔপন্যাসিক গণেশ দে'র জন্ম হয়েছে পাহাড় ঘেরা একটি গ্রামে (বর্তমানে শহর)। তিনি অঙ্কশাস্ত্রের সঙ্গে মন-প্রাণ দিয়ে খুব নিষ্ঠা সহকারে পুরো জীবন অধ্যাপনা করে কাটিয়েছেন। স্কুলজীবন থেকে শেষ বয়সে এসে অবসরে সাহিত্যসাধনা করেছেন। তাঁর লেখা অনেক কবিতা-গল্প-উপন্যাস-নাটক-প্রবন্ধমালা ইত্যাদি প্রকাশিত হয়েছে। তিনি 'সোনার পাহাড় সাহিত্য পুরস্কার' প্রাপ্ত করেছেন। এ ছাড়াও বিভিন্ন সময়ে সভা-সমিতি থেকে তাঁকে সংবর্ধনা প্রদান করা হয়েছে। 'লক্ষ্যভেদের ধনুক' তাঁর অনেক উপন্যাসের মধ্যে একটি অন্যতম প্রথম উপন্যাস।

এই উপন্যাসে আদি-অন্ত জাতীয় দীর্ঘ কাহিনি লক্ষ করা যায় না। ঔপন্যাসিক অনেকটি চরিত্রের জীবনের কিছু দিক উপন্যাসে তুলে ধরেছেন। কোনো চরিত্রের পূর্ণ জীবন উপন্যাসে বর্ণিত হয়নি। উপন্যাসটির কাহিনি মূলত অরীক, রিয়া এবং রিয়ার স্বামী মল্লারকে কেন্দ্র করে গড়ে উঠেছে।

ঔপন্যাসিক জানিয়েছেন, সুন্দরী রিয়া অরীকের স্ত্রী। অরীক রিয়াকে একেবারে পছন্দ করে না; এমন নয়। আবার রিয়াও অরীকের দিক থেকে কোনো ধরনের দৃষ্টি না-দিয়ে ওকালতিতে একেবারে হাবুডুবু খাচ্ছে তা-ও নয়। তবে এই রিয়াকে বিয়ে হয় মল্লারের সঙ্গে। মল্লারকে অরীক এবং তাঁর সহীয়া 'আদর্শ' বলে থাকেন। মল্লার দেখতে খুবই সুন্দর। নিজানুন নারীর সঙ্গে তখনও তেমন কোনো সম্পর্ক গড়ে ওঠেনি। মদ এবং নারী তাঁর নিত্যসঙ্গী। রিয়ার সঙ্গে বিয়ে হবার পরও তাঁর [illegible] পারেনি মল্লারের উচ্ছৃঙ্খলতাকে সহজভাবে মেনে নিতে। মল্লারও তাই

DYNAMICS OF HIGHER EDUCATION IN INDIA

Edited by
Dr. Sadananda Payeng
Ranjit Barua

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Trend of Higher Education in Post Colonial Assam

Dr. Manuj Kumar Chutia

ABSTRACT

Higher education is the most powerful tool to build a strong nation by developing knowledge based society in future. Last more than six and half decades, India has been experiencing a phase of extraordinary expansion of education in general and higher education in particular and massive increase in number of institutions, outburst in the volume of students at all levels and quantum jump in the level of public finance. After independence India witnessed rapid expansion of higher education, but this expansion was completely uneven and varied from region to region, state to state. Assam is a land of slow progress and is neglected and exploited from all corners. In post colonial Assam, the number of universities has been increased by 19, colleges by 35 times and students by 79 times. Though there is a rapid expansion of higher education in the region

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স্মৃতিগ্ৰন্থ

সদৌ অসম নিৱনুৱা সন্থা

কেন্দ্ৰীয় সমিতিৰ সৌজন্যত

লখিমপুৰ জিলা সমিতিৰ সহযোগত

ৰাজ্যিক যুৱ সমাৰোহ

২৭, ২৮, ২৯ আৰু ৩০ মার্চ, ২০১৮



সম্পাদনা

ড° অৰবিন্দ ৰাজখোৱা

ৰাতুল কুমাৰ লাহন

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।। সূ . চী . প . ত্র ।।

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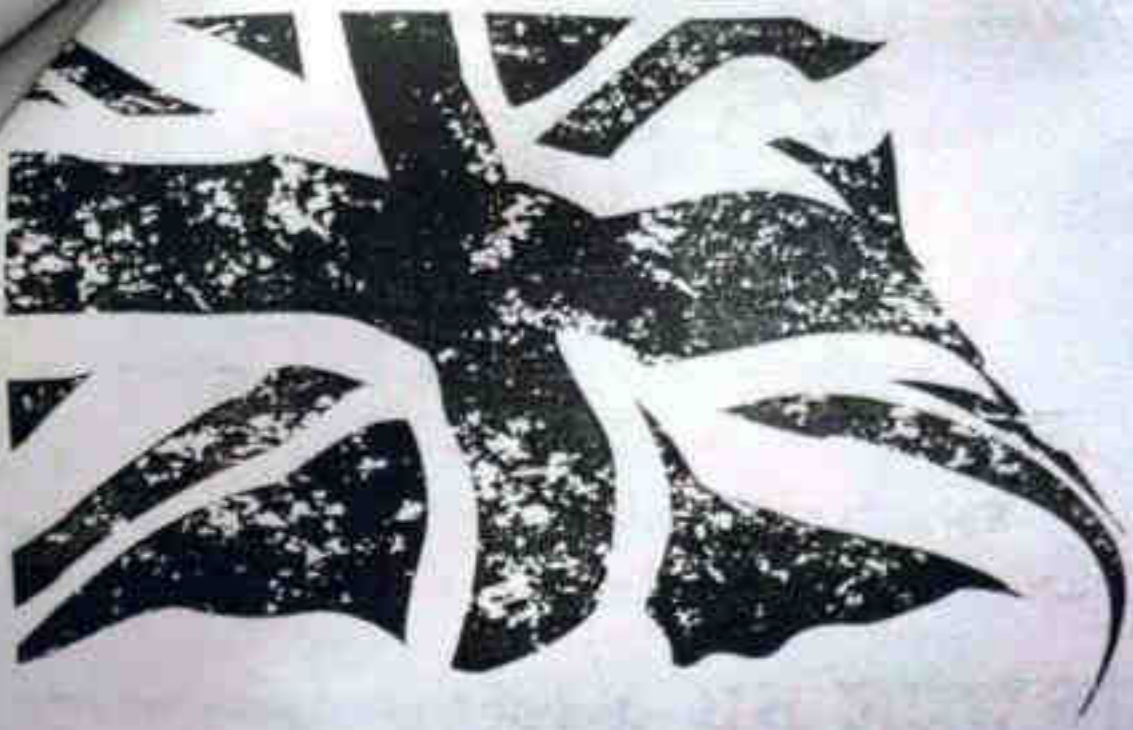
প্রতিবেদন
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অন্যান্য
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কার্যালয়







ইংৰাজ আমোলৰ ভূমিস্বত্ব, কৃষি আৰু অৰ্থনৈতিক আন্তঃগাঁথনি

কল্যাণ বৰা

যিহেতু সমাজৰ সকলোখিনি গন্তব্যেই গলুগাভাবে বা নিজাবীয়াকৈ উৎপন্ন কৰা হৈছিল, গতিকে সমাজখন প্ৰায় স্বয়ংসম্পূৰ্ণ আৰু স্বাভাৱিক অৰ্থনীতিৰ অন্তৰ্গত আছিল। কিন্তু ইংৰাজে দেশৰ শাসনভাৰ লোৱাৰ পাছৰে পৰা অসমৰ পূৰ্বৰ সমাজব্যৱস্থা ভাগি পৰাৰ লগতে অৰ্থনৈতিক ক্ষেত্ৰতো আমূল পৰিবৰ্তনৰ সূচনা হয়।

প্ৰথম ইংগ-বৰ্মী যুদ্ধত (১৮২৪-২৬) মানক পৰাভূত কৰি ইংৰাজে অসমৰ শাসনভাৰ লোৱাৰ পাছৰেপৰা হেৰ'লোকৰ তাহানিতনত ৰাজ্যখনৰ বহুখিনি দৈনন্দিক পৰিবৰ্তন সাধিত হয়। ইংৰাজসকলৰ আগমনৰ পূৰ্বে অসমৰ সমাজখন বাহ্য পৰিমাণে বহিৰ্বিশ্বৰ সৈতে সম্পৰ্কহীন আৰু আত্মকেন্দ্ৰীয়া আছিল। নিকটৱৰ্তী বাজ্য আৰু দেশসমূহৰ সৈতে অসমৰ বাণিজ্যিক আদান-প্ৰদান চলি আছিলেও মানুহৰ আহ-যাহ অতি সীমিত আছিল। যিহেতু সমাজৰ সকলোখিনি বস্তুৱেই গলুগাভাবে বা নিজাবীয়াকৈ উৎপন্ন কৰা হৈছিল, গতিকে সমাজখন প্ৰায় স্বয়ংসম্পূৰ্ণ আৰু স্বাভাৱিক অৰ্থনীতিৰ অন্তৰ্গত আছিল। কিন্তু ইংৰাজে দেশৰ শাসনভাৰ লোৱাৰ পাছৰে পৰা অসমৰ পূৰ্বৰ সমাজব্যৱস্থা ভাগি পৰাৰ লগতে অৰ্থনৈতিক ক্ষেত্ৰতো আমূল পৰিবৰ্তনৰ সূচনা হয়।

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Philosophy, Human Life and Society

Value Perspectives

Sanchita Bora

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DYNAMICS OF HIGHER EDUCATION IN INDIA

Edited by
Dr. Sadananda Payeng
Ranjit Barua

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Dynamics of Higher Education in India

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Higher Education and Women: Socio-Cultural Perspectives and Gender Issues

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ABSTRACT

Though women are integral part of socio-economic system, yet they are not getting equal status with men. Major part of this inequality can be attributed to gender role socialization. In India, after independence, education has been portrayed as a powerful tool which could demolish gender disparity. Higher education is a boon to women. It leads a woman to 'Complete living' with self-confidence.

India is still lagging behind the international standards in the context of educational attainment. Therefore, the need of the hour is to bridge the gender gap in the educational sector, particularly in higher education. The main objectives of the study are to present the position of women in higher education system of India and to analyze

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socio-cultural factors responsible for gender disparity. Few suggestions are also furnished to meet the challenges of gender inequality. The method used in this paper is descriptive-evaluative method. For this study data and information have been collected from various books, research articles, magazines, research journals, e-journals, report of UGC, and report of the higher education and relevant websites.

Key-words: *Gender disparity, higher education, women education.*

"In order to awaken people, it is the woman who has to be awakened. Once she moves, the country moves and thus we build the India of tomorrow."

- Pt. Jawaharlal Nehru

Introduction

Man and women are assigned different roles according to biological definition. Women are part of socio-economic system and they uphold rich cultural and traditional values. But, in Indian society, women are still treated as passive being. Contribution of women has largely gone unnoticed and not been properly evaluated. They are not getting equal status with men. Major part of this inequality can be attributed to gender role socialization. Biological and sexual differences are natural. But, gender differentiation is not biological. It is due to cultural practices and consequence of socialization. Inferiority is not inborn. It is rather forced. Gender relations are not natural nor given. These relations are made naturalized

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only under the pressure of socialization. Gender is a social construct that impacts attitudes, roles, responsibilities and behavior patterns of boys and girls, men and women in all societies. But, girls and women should not be treated differently because of their gender.

Importance of education in the development of women needs no emphasis. Education for women is the best way to improve the health, nutrition and economic status. In India, revolution had started when the University of Calcutta started admitting female students to its degree programs in 1878. In independent India, there are sufficient constitutional provisions and policies of the government to protect and promote women and their wellbeing. University Education Commission (1948) strongly recommended for women's education- "If general education has to be limited to men or women, the opportunity should be given to women for then it will most certainly pass to the next generation." The National Committee on Women Education appointed a separate committee headed by Hans Mehta which submitted the report in 1961-62. It advised that no differentiation should be made in the curriculum for girls and boys at the primary and middle level. But, at the secondary level, it added that curricula should be diversified. Kothari Commission, in 1964-66, had emphasized explicitly on equal educational opportunities for women. The National Policy on Education (NPE) of 1986 spoke a lot that education system would play a sanguine role in women empowerment. It recommended Polytechnics and it is be set up for women. In 1992 NPE was revised. The Programme of Action 1992 has the section 'Education for Women's Equality' (ch. XII, pp. 105-107) which categorically prescribed that education can be used to establish women's empowerment, enrichment and enlightenment. National Policy on Education, 1986 and its Programme of Action (POA) gave high priority to gender

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equality and committed the entire educational system to work for women's empowerment. It was a landmark initiative. Subsequent Five Year Plans and various committees including the National Perspective Plan (1988-2000) have stressed the need for greater participation of women in higher education. Same philosophy is imitated in the National Policy of Empowerment of Women 2001. But unfortunately even after seventy years of independence gender inequality in education has been a persistent problem in Indian society.

Higher Education and Women

Education has the intrinsic force which can demolish mental, social and economic barriers. Today India is ranked as the third largest higher education system in the world after US and China. Expansion, inclusion and excellence are the three objectives of the higher education policy of the Government of India. Higher education has been portrayed by the Indian government as a great equalizer and a powerful tool of upward social mobility. Education in general and higher education in particular is to change attitude. It creates efficient human capital. To reduce socio-economic disparities and to accomplish an inclusive society higher education is modus operandi.

The year 2001 was celebrated as Women's Empowerment Year, which recognized women as agents of socio-economic change and development in the country. Empowerment of women is a national agenda and education is the only way. Education helps women in emancipating and preparing them to carry out an efficient role in social, economic, political and public sphere. Higher education helps women to be mentally and emotionally stronger and to face challenges and overcome obstacles in life. Higher education is a boon to women which leads a woman to 'Complete living' with self-

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confidence. A highly educated woman plays an important role in a family, dealing with both health care and financial support to the family. Women have all the power and capacity as that of men. Now they are manifesting themselves amongst different opportunities provided through higher education. Higher education helps women to have a better understanding of social and political processes. A woman with higher education can perform effective social and political action. Besides economic security higher education provides a woman with qualities to become a responsible parent and an earnest citizen.

Recent changes show that women as daughter are allowed higher education and restrictions are gradually relaxed. But, the ugly face of gender discrimination is still visible. Male-female literacy rate is the indicator that gender discrimination still there in India even in 21st century. Male literacy rate is 82.14%, whereas female literacy rate is 65.46% (Census Report, 2011).

Higher education in India has been significantly expanding since independence, both in terms of institutional capacity and greater enrollment. The total number of universities has increased from 25 to 642 and the number of colleges from 700 to 34908 between 1950 and 2013. According to AISHE report 2015-16, the figure is 799 Universities, 39071 colleges and 11923 Stand Alone Institutions. 14 Universities are exclusively for women and 11.1% of total colleges are exclusively for women. GER for male population is 25.4% and for females, it is 23.5%. Despite the considerable rise in enrollment rates, significant disparities still exist in terms of male-female, inter-caste, inter-religion and poor-non poor. Access to higher education becomes even more challenging when these difficulties are compounded. The biggest challenge confronting India's higher education system is gender disparity.

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This situation is distinctly prominent when reviewed through indicators like total enrollment, Gross Enrollment Ratio, enrollment at various levels of higher education, Gender Parity Index, etc. The World Economic Forum (WEF) prepares the Gender Gap Index (GGI). GGI is a composite index comprising the sub-indices of economic participation and opportunities, educational attainment, health and survival and political empowerment. The WEF has stressed that although India is above average with regard to political empowerment, she lags behind in the context of health, education and economic opportunities. It shows that India lags behind the international standards in the context of educational attainment. Therefore, the need of the hour is to bridge the gender gap in the educational sector, particularly in higher education.

Female literacy is increased from 53.67% (Census 2001) to 65.46 % (Census 2011). The gap between male and female literacy rates has also come down from 21.6 in 2001 to 16.3 in 2011.

Table - 1

Literacy Rate and Gender Gap in India-1951 to 2011

Year	*Literacy Rate*		*Gender Gap*
	Male	*Female*	*in literacy rate*
1951	27.16	8.86	18.30
1961	40.40	15.35	25.05
1971	45.96	21.97	23.98
1981	56.38	29.76	26.62
1991	64.13	39.29	24.84
2001	75.26	53.67	21.59
2011	82.14	65.46	16.68

Source: Census of India 2011

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Table-2 shows that there has been a phenomenal growth in female enrollment in higher education since 2000-01.

Table - 2

Growth of Female Enrollment in Higher Education since 2000-01

Year	*% of females enrolled*	*% of males enrolled*
2000-01	39.4	60.6
2001-02	39.8	60.2
2002-03	40.1	59.9
2003-04	40.2	59.8
2004-05	40.4	59.6
2005-06	40.5	59.5
2006-07	40.6	59.4
2007-08	40.6	59.4
2008-09	41.4	58.6
2009-10	41.6	58.4
2010-11	41.5	58.5

Source: UGC, New Delhi

Following tables (Table No. 3 to 6) will be more relevant to obtain a comparative picture of male and female ratio in vital heads of higher education system-

Table - 3

Enrollments at various levels of Higher Education (Regular and other modes)

Category	Ph.D	M.Phil	Post graduate	Under graduate	PG Diploma	Diploma	Certificate	Integrated
Male	74547	17473	1818443	14611603	123392	1793335	63284	92646
Female	51904	25050	2098713	12808847	106167	755825	80776	62776

Source: AISHE 2015-16

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Table - 4

Enrollments at various levels of Higher Education

(Regular)

Category	Ph.D	M.Phil	Post graduate	Under graduate	PG Diploma	Diploma	Certificate	Integrated
Male	74460	17473	1307917	13189895	82009	1729160	45910	92645
Female	51855	25050	1500877	11731165	78915	715772	54001	62776

Source: AISHE 2015-16

These data evidently show that the issue of much concern is the wide gender gap in higher education. At the same time, it is mention-worthy that distance enrollment constitutes about 11.05% of the total enrollment in higher education, of which 46.3% are female students. Women usually prefer distance education as it can be pursued from their homes. Moreover, the number of girls' colleges in the country shows an increasing trend. In spite of notable encouraging facts, gender gap in education is still very much a cause of concern. Female enrollment is the highest in B.A., followed by B.Com and B.Sc. But, in case of specialized and expertise oriented professional courses like M.B.A., M.C.A., M. Tech, M.E., B.E., B. Tech and B.B.A female enrollment is much less as compared to male enrollment. In case of highly specialized and technical streams like different branches of engineering female participation is less. Majority of the women enroll in non-technical or general streams. As these streams are less job-oriented, by pursuing such courses possibility of securing a well-paid job becomes difficult for a woman. In that way financial independence of a woman with a general degree gets severely restricted. This obviously negates women empowerment to a considerable extent.

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Table - 5

Enrollment at Undergraduate level by Streams-India

Streams	*Male*	*Female*
Arts	4654391	5236759
Engineering & Technology	3063370	1186813
Commerce	2075551	1782897
Science	2314490	2063076
Electronic Engineering	412756	330248
Computer Engineering	418315	346484
Computer Science/ Computer Application	385048	297372
Medical Sciences	349916	549848
Mechanical Engineering	965434	43258

Source: AISHE 2015-16

Table - 6

Enrollments in Major Programmes

Name of Programme	*Male*	*Female*	*Total*
M. A. - Master of Arts	603276	922232	1525508
M.B.A. - Master of Business Administration	340711	206611	547322
M. Sc.- Master of Science	248791	364570	613361
M.C.A.- Master of Computer Application	101041	84311	185352
M.Com- Master of Commerce	172833	246400	419233
M. Tech- Master of Technology	120476	71590	192066
M.E. - Master of Engineering	35926	28479	64405
M.S.W.- Master of Social Work	25106	22256	47362
M. Pharm.- Master of Pharmacy	16788	16301	33089
M.Ed. - Master of Education	10423	16187	26610
B. A.- Bachelor of Arts	4654391	5236759	9891150
B.Com- Bachelor of Commerce	2074987	1782451	3857438

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B. E.- Bachelor of Engineering	1432979	570043	2003022
B. Tech.- Bachelor of Technology	1598649	583221	2181870
B. Sc.- Bachelor of Science	2229845	2057993	4287838
B.C.A.- Bachelor of Computer Applications	282759	196741	479500
B.B.A.- Bachelor of Business Administration	240447	148253	388700
B.Ed.- Bachelor of Education	183761	353640	537401

Source: AISHE 2015-16

Socio-Cultural Perspectives and Gender Issues

The term gender was introduced in the late 1960s to reject biological determinism that links biology with rigid sex roles and expectations. 'Gender' is used to distinguish socio-cultural factors shaping behaviors and attitudes from biological factors related to sex. Gender is a socially constructed and intersectional identity. It always intersects with social class, ethnicity and religion, culture, disability, sexuality, age, etc. While 'sex' refers to the biological state of being male or female, 'gender' refers to the social meanings given to being either men or women in a given society. What is biological is fixed and unchangeable but what is social is subject to change. In India, institutional, social, psychological and cultural boundaries limit a female's potential. Gender inequality in India is largely the result of the deeply ingrained systems of patriarchy. It is found that discrimination against women begins before birth and it leads to systemic subordination. The Indian situation is extremely difficult as there is a large disparity between the numbers on paper and the conditions on the ground.

The term 'socio-cultural' embraces two concepts: society and culture. A society is an organization of interdependent human individuals and culture is the learned

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behaviors that are shared by the members of a society. Combination of social and cultural factors can have a large influence on the development of a person. These factors mean a set of beliefs, customs, practices and behavior that exist within a society. Socio-cultural factors are the larger scale forces within cultures and societies that affect the thoughts, feelings and behaviours of individuals. Our spiritual, mental, physical, emotional, physiological being is all influenced by socio-cultural perspective premise. The lives of men and women are shaped in crucial ways by the social and cultural spheres they inhabit. A culture reinforces the gender role and life style of husbands and wives. Gendered behaviors and attitudes are learned; they are neither fixed nor universal. Gender norms are produced through social institutions. Such norms refer to social attitudes about what behaviors, preferences, products, professions, or knowledge is appropriate for women and men. At the same time, some specific socio-cultural factors are threat to women's health and well-being.

Studies have indicated that there is a strong correlation between female education and several developmental indicators such as increased economic productivity, improvement in health, delayed age at marriage, lower fertility, increased political participation, and effective investments in the next generation. Higher and Technical education of women in India plays an important role in improving living standards and prosperity of the country. A higher educated woman improves the quality of life at home and outside home. Higher education should prepare them to face a world of opportunities and challenges. Education of girls is vital on grounds of social justice as it accelerates social transformation. A highly educated woman is an active agent in the social and economic development of the country. But, the problems of gender disparity and discrimination begin with access to schooling.

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Access and retention problems deepen at higher levels of education. Lesser number of women enrolled in higher education due to certain socio-cultural factors. Discrimination against girls at all stages i.e. primary, secondary and higher education remains an issue. If one observes the socio-cultural aspect, the following hurdles will be conspicuous -

- Traditional patriarchal mindset and discrimination
- Women have low confidence levels and a lower self-esteem which inhibits them
- Family responsibility mostly lies with the women and often she has to choose between family and career, wherein she gives priority to family
- Women see their subordinated status in society as their natural destiny
- For women social laws are a non-negotiable 'given', to be gracefully accepted
- Transporting girls to school and back safely, especially where secondary schools and universities are far away from their homes
- Undervaluation of female labour and stereotyping
- Low valuation of female labour in the market place and so on.

Women's education is largely determined by patriarchal control which reflects gender-based inequalities in education. Gender inequalities are intensified with poverty, caste discrimination, and geographical location. Gender differentiated ideologies of social groups put limitations in access to and participation in education. It affects particularly in women's secondary schooling enrollment. Sexual harassment and violence is the major constraining factors for women's higher education. These factors prevent parents from freely sending their girls to the higher educational institutes. Physical safety of the girls, especially when they have to travel a long distance to

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school and fear of sexual harassment are other reasons that impede girls' education. Most of the parents still perceive marriage as a priority over higher education. An undergraduate degree of any kind only helps in the marriage market by raising the social status. Sometimes, parents do not wish that their daughter should take science stream, because a science degree requires a longer investment of time and other resources. Usually, women have to join arts and humanities as these are softer, shorter and require lesser investment in terms of resources. Therefore, the young women are also socialized to perceive higher education from that view point. At the same time, privatisation has deepened the gender gap further. Professional education is denied to the disadvantaged groups and especially poor and rural women because of social and economic reasons. Many a time women's ability to access disciplinary choices is not made on the basis of their academic achievements. The poor parents, even though they perceive the significance of education, are not able to finance it. Resultantly, more women are taking up courses in general education as these are easily available and at cheaper investment as compared to professional courses. Professional education requires several years of studentship and higher financial investment than the general education. Many women join general courses as these provide them an opportunity to enhance their qualifications as well as wait for the right match for matrimony. Moreover, parents may be unwilling to spend on education of their daughters as they are expected to spend money on their marriages.

Higher education for young women is taken for granted nowadays among the upper and middle layers in the cities but it is still not viewed as an immediate investment in their careers. Social role expectations affect the aspirations of women. In the patriarchal social structure, parents are not

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expected to use the income of their daughters. Therefore, even educated daughters are not encouraged to work and if they do so, it is for a short period before marriage. After marriage, it is the right of the groom's family to decide whether she will work or not. Therefore, for a majority of young women in the academic world, higher education is not always linked to careers.

Current framework of national development recognizes women as a unique power unit and a potential resource. It has played crucial role in social reforms, economic development and also in the political process. Higher education is the gateway to economic security and opportunity particularly for women in India. The biggest challenge before the government is to create awareness and sensitization among people of all levels, especially in rural areas, about the special needs of higher education for women and girls. They need to be made aware that imparting education to women is a great service to society. To conceptualize equity as an ingredient of excellence following steps are supposed to be effective-

- Government should announce and declare attractive scholarships and financial help for both financially poor girls and meritorious scholars to encourage women students in higher and technical education.
- Arrangement should be made for appropriate counseling for both family and person concerned at the secondary stage of education for women.
- Skill-oriented higher education for women in rural area should be initiated.
- Establishment of more female educational institutes and organizations in remote, rural and tribal area should be encouraged.
- There should be provisions for bank loan with less interest for women students in higher and technical education for

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financial back up.

- Appropriate transport facilities in rural and tribal areas for women should be available.
- Appropriate action must be taken to stop sexual harassment within and outside institutions by imparting various laws and following strict legal actions.
- Recruitment of women teachers in co-educational institutions of higher and technical education should be increased.
- There should be provisions to increase women representations in decision making bodies of higher and technical educational institutions.
- Equal opportunity commissions for higher educational institutions should be launched.
- Early marriage of women should be stopped to avoid withdrawal of women from higher studies.
- The attitudes of the male oriented society must be changed. This will undoubtedly help in increasing women participation in higher education.
- Launching of non-traditional curricular for women and extension of state provisions for this would be a positive step.
- Easy transfers between universities, especially for girls should be ensured so that they can pursue higher education even after marriage.
- The safety of girls in university and hostel premises must be ensured by instituting gender sensitization workshops and anti-sexual harassment committees.

Yes, there has been phenomenal expansion of educational opportunities for women in the field of higher education both general and technical. The number of women who are entering the professional subjects is growing. As an attempt to rectify these unevenness, the Government of India

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has introduced a series of schemes that attempt to improve access, such as the Rashtriya Uchchatar Shiksha Abhiyan (RUSA) Indira Gandhi Scholarship for Single Girl Child for Pursuing Higher and Technical Education; construction of women's hostels for colleges; development of Women's Studies in Universities and colleges; Post-Doctoral Fellowships for women, CBSC Uddan scholarship scheme, and so on. The Department of Science and Technology, Govt. of India has also initiated Associateship for Woman scientists for pursuing PhD and Post Doctoral courses in science and technology. It is also heartening to see that Ministry of Human Resource Development, Govt. of India encourages woman candidates under Commonwealth Fellowship programme for pursing higher education abroad across all the disciplines.

Women education at both university and college levels has been diversified and reoriented in tune with the changing requirements of the society, industry and trade. The Twelfth Plan envisaged a major scaling up of skill development from traditional skills to emerging skills, which help women break the jinx of gender stereotypes and move into employment requiring higher skill sets. Training of women as BPO employees, electronic technicians, electricians, plumbers, sales persons, auto drivers, taxi drivers, masons, and so on would be incorporated in the skill development programmes. The aim of 12th Plan was to increase enrollments in higher education and reducing the gender gap in literacy to less than 10%. The landmark scheme RUSA highlights wide disparities in the higher education system. It is a centrally sponsored scheme for higher education which was supposed spread over the 12th and 13th Plan periods (Five Year Plan period has however been abolished since 2015 before the expiry of 12th Plan which has to be replaced with NITI Ayog). Its aim is to focus on improving the access, equity and quality in higher

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education at the state level.

The government of India has been trying to minimize the gender gap in education. Since 2005-06 government started proclaiming 'Gender Budget Statement' in the annual budget. Government is providing special benefits in terms of fellowships, fee concession to girls to encourage college education. After 2014 the MHRD has taken some path-breaking initiatives in the field of higher education. The government appointed a five member committee under the chairmanship of TSR Subramanian. Committee submitted its report in May 2016. Among four main areas of interventions of this draft committee, two areas, i.e. access and participation and skill development and employability have a lot to do to the benefit of women.

India is rich in policies, but poor in implementation. Irony is that higher education is anticipated as the remedy to all gender disparity and at the same time to get higher education women has to wage a war against gender disparity existing in every society. In order to make things right for the girls' society has a lot of things to be done. Unless the gender awareness is instilled in the minds of the parents and make them informed about the policies and opportunities, effective realization of the visions of the successive governments for gender equity will not be achieved. The government agencies should also give due importance to implement the policies and schemes true to the spirit of our visionaries of India.

Conclusion

The third MDG is promotion of gender equality and empowerment of women. This involves elimination of gender disparity in all levels of education, no later than 2015. Now-a-days the daughters of professional parents have really undergone a profound change in their socialization. Parents are giving the best education to their daughters and expect

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them to be independent with good careers. This revolution in values contrasts with those values which dominated three decades ago. At that period, education and its linkage to the job market was not well-built. But, now in the changed situation, women too want professional education and are, therefore, entering the so called masculine disciplines.

Education for women is the single most effective way to improve lives and health of a family and a society at large. A woman with education is a powerful person; she has the power to educate the children in her family. Guiding the women in taking effective decisions will give valuable impetus for improvement at home and society. Higher education, perhaps, is the most crucial factor which leads to the accomplishment of human development and this, in turn, leads to gender equity and women empowerment. It is natural that mother cares her child, but care will be healthier and improved if the mother is quite well educated. Higher education is to good job and good job is to high income. Combined income of both men and women will reduce poverty. Moreover, it will also put definite impact on living standards. Healthy happy lifestyle will properly nourish the children of future generation too.

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DYNAMICS OF HIGHER EDUCATION IN INDIA

Edited by
Dr. Sadananda Payeng
Ranjit Barua

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Higher Education in India: Interventions and Implications

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ABSTRACT

A healthy, robust higher education system is very important for progress and transformation of any country. The modern system of higher education in India was introduced by the British. But this sector was enlarged only after independence. Many interventions have been made at different times in higher education by the government as well as by the UGC. Starting with the University Education Commission, many other commissions and reports have tried to strengthen and reform the higher education system of India. In the era of globalization, more changes have taken place. New challenges and issues have come up in recent times. The present paper is an attempt to

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identify and analyse the interventions, their implications and present challenges in the context of higher education.

Key-words: *Higher education, intervention, accreditation*

Introduction

India has a long history of higher education. It began with ancient period. India is known to have the oldest universities of the world- Nalanda University and Takshashila University where many students from China, Central Asia and other areas also studied. However, there was gradual downfall as these universities were either destroyed by the invaders or lost patronage of the rulers. The modern system of higher education began with the British. By the end of the Company rule in 1858, three universities came into existence, namely, Bombay University, Madras University and Calcutta University. There was gradual expansion of institutes of higher education during British rule and many colleges and some universities were established. However the growth of higher education was very slow during colonial period. The higher education sector was enlarged only after independence of the country in 1947.

Objectives

The following objectives are framed for the present study:

i. to trace the growth of higher education system in India;
ii. to identify the interventions made in the field of higher education;
iii. to study the implications of such interventions and
iv. to identify the challenges in the present context.

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Growth of Higher Education in India

Education plays a vital role in the life of an

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individual as well as the society. It can transform human beings into human resources. A healthy, robust higher education system is the key to any such transformation. The modern system of higher education in India was introduced by the British. However, the growth of higher education during colonial period was not at all satisfactory. The British introduced modern western system of education to suit their colonial interest. Pressure from Indian social and political leaders also played an important role. But still access to higher education was very limited during this entire period. From the year 1883 till the independence, the number of colleges in India were not only inadequate but in few hundreds and subsequently the enrolment of the students was also found to be low (Bawa 55).

Education is an important factor for development and a nation can thrive for excellence only with proper a system of primary as well as higher education. The post-independence scenario of higher education presents diverse pictures. While the overall growth is encouraging compared to the colonial period, but it is still far behind many other nations. Moreover there is disparity and inequality characterized by gender, social and economic imbalances. The Gross Enrollment Ratio (GER) in higher education during 1950-51was 0.40% which has increased to 23%. GER for male is 20.8% whereas GER for female is 17.9%. Similarly GER of higher education is 13.7% males in rural areas as compared to 29.6% in urban areas. In case of female, GER is 8.3% in rural areas whereas 30.5% in urban areas. Further based on level of higher education, 57.5% males got enrolment in graduate level which is higher than the enrolment rate of female which is 42.5%. GER of female in case of research purpose is 37.75% which is much less as compared to 62.25% of males. (Roy 25) UGC Annual Report 2014-15 reveals that disparity exists among different social categories in GER. While overall GER of SC and ST students

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were 13.5% and 11.2% respectively in 2010-11, it was increased to 19.1% and 13.7% respectively in 2014-15. But the overall GER of all other categories was higher than GER of SC and ST and it increased from 19.4% in 2010-11 to 24.3% in 2014-15.

There has been tremendous rise in the number of institutions of higher education in India during post-independence period. India has emerged as the third largest system of higher education after USA and China. The number of higher educational institutions has increased from about 30 universities and 695 colleges in 1950-51 to about 799 universities and 39,071 colleges as per All India Survey on Higher Education Report (2015-16). The following table reflects the growth of institutions of higher education in India:

Table 1

Growth of Higher Education in India

Year	*No. of Colleges*	*No. of Universities*
1950-51	695	30
1960-61	1542	55
1970-71	3604	103
1980-81	4722	133
1990-91	7346	193
2000-01	12806	256
2010-11	31564	574
2015-16	39071	799

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Source: UGC Higher Education at a Glance, June, 2013 & AISHE, 2015-16

There has also been increase in technical and specialized institutions like Indian Institute of Technology (IITs), Indian Institute of Management (IIMs), National Institute of Technology

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(NITs) etc. No such institute existed at the time of independence. But by 2016, India has 21 IITs, 13 IIMs and 30 NITs besides 7 Indian Institute of Science Education and Research (IISERs) and several thousand engineering and technical colleges along with several state technical universities. With the purpose of increasing the reach, many Central Universities have been established in recent years. Moreover several state universities have been upgraded to central universities. The government aims to have at least one central university in each state.

However this phenomenal growth of higher education system is countered by many limitations. The GER in India is far from being satisfactory. While GER of USA is 95%, UK is 59%, Japan is 55%, Brazil is 36% and China is 26%, India still lags behind. GER of other developing countries like Brazil and China is higher than India. Therefore increasing the GER is a major task in the field of higher education in India. To reduce gender gap in higher education and to reduce disparity among different social categories are some other major issues confronted by the higher education system of the country.

Regulatory Mechanism of Higher Education

After independence, monitoring and regulation of higher education system attracted the attention of the policy makers. Several bodies were created to deal with different types of institutions at different points of time. The formation of the University Grants Commission (UGC) in 1953 and passing of the UGC Act in 1956 by Indian Parliament created history in the field of higher education in India. UGC controls and coordinates the system of general higher education in the country. All India Council for Technical Education (AICTE) was also formed to deal with the system of technical education. Similarly many other bodies like Distance Education Council

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(DEC), National Council for Teacher Education (NCTE), Indian Council for Agricultural Research (ICAR), Medical Council of India (MCI), Bar Council of India (BCI), Rehabilitation Council of India (RCI) etc. have also been formed. These bodies regulate and control their respective fields. Of late, proposal has been mooted for creation of HEERA, i.e., Higher Education Empowerment Regulation Agency by combining the UGC and AICTE. It aims at eliminating overlaps in jurisdiction and removing irrelevant regulatory provisions. HEERA will act as a single regulator and bring synergy among all educational institutions of the nation. It is expected that HEERA will replace multiple regulatory authorities with a streamlined one.

Intervensions for Promoting Higher Education

Several commissions have been formed to study and the status of higher education in India, its need for expansion, the problems and lacunae faced in the existing system. (Sundararajan 14) The reports of many such commissions contributed to the transformation of the system of higher education in India.

University Education Commission

The first major step in the field of higher education in post-independence India was the appointment of the University Education Commission in 1948. It was chaired by Dr S Radhakrishnan and therefore it is also known as Radharishnan Commission. The Commission was appointed 'to report on Indian university education and to suggest improvements and extensions that may be desirable to suit the present and future requirements of the country'. It submitted its report in 1949. This report played a very important role in shaping the higher education system of India. The Commission visualized education as a 'powerful instrument of socioeconomic and cultural

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transformation' and stressed the need for increasing productivity, achieving social and national integration, accelerating the process of modernization and cultivating social, moral and spiritual values. It suggested 10+2 pattern at pre-university stage, development of research to advance the frontiers of knowledge and of professional education in agriculture, commerce, law, medicine, education, science and technology etc. It also suggested for reform in the examination system. It also emphasised on students' welfare. It recommended the creation of University Grants Commission (UGC) for allocating grants to the institutions of higher education.

Kothari Commission

Another landmark in the history of higher education in India is formation of the Indian Education Commission in 1964. It was formed under the chairmanship of D S Kothari, the then chairman of the UGC. The Commission is also known as Kothari Commission after his name. It was formed to advice 'on the national pattern of education and on the general principles and policies for the development of education at all stages and in all aspects'. The report of the Kothari Commission was very significant as it covered almost all aspects for future development of national education. The Report visualized education as an instrument for the nation's progress, security and welfare. It advocated far-reaching reforms in the field of education. It emphasized on free and compulsory primary education, teachers' training, improvement in the quality and standard of higher education and research, expansion of higher education to meet the manpower requirements and improvement of university organization and administration. The Commission also recommended reorganization of courses and examinations, women education, adult education etc. It also suggested for special measures to ensure quality of research and development

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in the universities and colleges. Subsequently National Policy of Education (NPE) was adopted by the Government of India on the basis of the recommendations of the Kothari Commission. NPE prescribed for higher education proper staffing, adequate infrastructural facilities, adequate funding, improvement in standards of research and training, establishment of centres for advanced studies and increased support to research in the universities.

National Policy on Education (NPE), 1986

National Policy on Education, 1986 was another bold step in the direction of universalisation of education in general. Ministry of Human Resource Development was already formed at Centre in 1985 and the NPE also emphasized on proper development of human resources of this nation. NPE, 1986 aimed at making higher education 'dynamic as never before'. It emphasizes on consolidation and expansion of facilities of existing institutions, autonomy to a large number of colleges, creation of autonomous departments within universities on a selective basis, redesigning of courses and programmes to meet the demands of specialization, state level planning and coordination of higher education by establishing state Higher Education Councils, regulation of admission according to capacity, transformation of teaching methods by introducing audio-visual aids and electronic gadgets, development of latest curricula and material, orientation of teachers, enhanced support to research so on and so forth. NPE also spoke of setting up of a national body covering higher education in general, and sprawling over agricultural, medical, technical, legal and other professional fields for greater coordination and consistency in policy. Interdisciplinary research has been encouraged since then.

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National Assessment and Accreditation Council (NAAC)

NPE, 1986 emphasised the need for a mechanism to assess and accredit the institutions of higher education. As a measure to ensure and enhance quality in higher education, NAAC was set up in 1994 as an autonomous body by the UGC and the Government of India with its headquarter in Bangalore (present Bangaluru). The vision of NAAC is to 'make quality the defining element of higher education in India through a combination of self and external quality evaluation, promotion and sustenance initiatives'. Now accreditation by NAAC has been made mandatory by the UGC to receive UGC grants by the institutions of higher learning. As a part of NAAC accreditation, Internal Quality Assurance Cell (IQAC) has been formed in the institutions. IQAC aims at developing a system of catalytic and consistent actions to improve the academic and administrative performance of the concerned institution. NAAC has developed several criteria for assessment such as curricular aspect, teaching-learning and evaluation, research, consultancy and extension, infrastructure and learning resources, student support and progression, governance and leadership and innovative practices. On the basis of performance of the institutions of higher education, letter grade is awarded based on Cumulative Grade Point Average (CGPA). Though many institutions have been accredited by NAAC, still a large number of institutions have not shown much interest in this process.

New Initiatives

There are a large number of institutions of higher education all over the country. But most of them followed traditional annual system of examination. Moreover the approach was basically teacher centric. Most of the institutions have been following a system that does not allow mobility of the

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students and there is hardly any flexibility. However in this era of globalization and liberalization, such a rigid system is detrimental to the greater interest of the society.

To bring better coordination and to improve overall scenario of higher education, a number of initiatives have been taken at different levels. The UGC has made introduction of semester system mandatory both at postgraduate as well as undergraduate level. It is expected to encourage learning without burden and continuous evaluation of students. Of late, the UGC has also come forward with the idea of Choice Based Credit System (CBCS) on the line of the suggestion of National Knowledge Commission. The basic idea behind CBCS is to look into the needs of students so as to keep up to date with the latest development. It adds the much needed flexibility to the education system. It allows a learner centric approach and encourage mobility of the students. Under CBCS, the students have to pursue three types of courses- Foundation Courses (compulsory and directly related to the subject of study), Elective Courses (allows interdisciplinary study) and core subjects. It is compulsory to pursue core subjects every semester. One can choose electives from a pool of subjects unrelated to their discipline. According to the UGC, in the new system there is a shift in focus from teacher centric to learner centric education. Emphasis is on studying/ learning and not on teaching, with the learner being at the centre stage of all academic transactions. (Panda 30) the CBCS is considered as a cafeteria approach to education which is expected to provide mobility to students not only across discipline but also across educational institutions. It also enables the student to earn credit according to his pace and to transfer credit earned conveniently.

Another important step in the direction of revamping and rejuvenating higher education in India is implementation of Rashtriya Uchchatar Siksha Abhiyan (RUSA). It is a centrally

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sponsored scheme. The Planning Commission recommended to start this centrally sponsored scheme in 2013 with the target of 32% GER by the end of XIII Plan. Thus RUSA is a scheme spread over two plan periods, i.e., XII Plan and XIII Plan. RUSA has been started to achieve the aims of equity, access and excellence in the field of higher education. Provisions have been made for funding to eligible institutions of higher education across the country. The funding pattern is 60:40 for general category states and 90:10 for special category states. It may be mentioned here that RUSA funding is available only to those institutions which have been accredited by NAAC with A or B Grade. Non-accredited institutions are not eligible for this scheme. RUSA funding is linked with performance against mutually agreed targets. The funds given to a state are linked with the outcomes it can achieve in the higher education sector. Academic audit has been made mandatory for the RUSA funded institutions. A major highlight of RUSA is the transparency and accountability in implementation. Provision has been made for geo tagging of all activities under RUSA like new construction, up gradation of existing infrastructure etc. All works of RUSA can be monitored through RUSA Bhuvan app. Moreover all financial transactions are carried out through Public Finance Management System (PFMS) - a web based application for payment and accounting. Thus RUSA is a marked departure from traditional UGC funding. It is unique in many respects. Proper implementation of RUSA is bound to strengthen the higher education system in India.

The UGC has undertaken several other initiatives in the field of higher education. It has launched the scheme of Community Colleges on pilot basis during 2013-14. The main objective of this scheme is to offer low cost, quality education locally encompassing traditional skill development as well as traditional course work. During 2014-15, 157 institutions have

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been selected for the scheme by the UGC. The UGC has also encouraged and liberally supported opening of vocational courses in the colleges at undergraduate level. It is expected that introduction of such courses will lead to soft skill development among the learners and also provide immediate employment opportunity after successful completion of the course. The UGC has also introduced the concepts like University with Potential for Excellence (UPE), College with Potential for Excellence (CPE), Autonomous College etc. as part of its attempt to ensure quality and excellence in higher education.

Issues and Concerns

The higher education system in India has come a long way since independence. But still it is far from being satisfactory. Many issues, challenges and concerns are there in the field of higher education. In fact higher education is confronted with numerous problems at present.

To increase GER is one of the most formidable challenges in the field of higher education. As mentioned earlier, GER has increased gradually since independence. But it is far behind the developed countries. Even many developing countries like China and Brazil are ahead of India in this regard. The Government of India has introduced RUSA with the aim of increasing GER in higher education to 32% by the end of XIII Plan period.

There is also disparity in regards to gender, caste and community. GER of female students is less compared to male students. Moreover GER of SC and ST students are much lesser than other categories. This disparity exists not only in enrolment but also in employment. There is backlog in different posts in the institutions of higher education. Norms regarding reservation for SC and ST have been frequently violated. Of late Central and state governments as well as the UGC have

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become very strict about reservation. The UGC has also initiated various steps encouraging women education, special measures for SC, ST and minority students. It provided funds for Remedial Coaching for students belonging to SC, ST and minority communities during XI Plan period.

Student-teacher ratio is another concern in the field of higher education. This ratio is not favourable in India. This ratio in India is about 24:1. It is 16.8 in China, 22.2 in Brazil, 18.1 in Russia, 16.3 in Argentina, 18 in UK and 13.6 in USA in 2009-10. But the recommended value as per the UGC Guideline is 12:1 for postgraduate and 15:1 for undergraduate level. Thus there is shortage of teachers in the institutions of higher education on one hand and the classrooms are overcrowded on the other. As a result it becomes difficult for the teachers to control the classrooms and to pay individual attention to each student.

Introduction of semester system at the undergraduate level without taking into consideration of infrastructural facilities and adverse student-teacher ratio have created problems. Though most of the universities and colleges have opted for semester system under compulsion, working of the semester system particularly at undergraduate level is not satisfactory. The colleges and universities are facing trouble in implementing semester system at undergraduate level in most parts of India.

Many universities have already adopted CBCS and other universities are going to follow the suit as the UGC has made it mandatory. Like semester system, adoption of CBCS is also going to create some trouble at the beginning. There is every possibility that the students run after marks and credit points ignoring knowledge under the new system. The experience of semester system at undergraduate level strengthens this doubt.

Lack of employability is another issue in higher education. The colleges have turned into machines producing

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unemployed youths. Employment opportunities are very limited and the traditional method of teaching-learning has not been able to ensure self-employment either. Lack of skill based and employment oriented courses at the undergraduate level have adverse effect on the overall scenario of higher education in India. To cope with the situation, the UGC has begun to encourage vocational courses in recent times.

Privatization has emerged as another major challenge in the field of higher education. Under the influence of liberalization and globalization the government has gradually cut down funding of higher education. Rather it has encouraged entry of private players in the field of higher education constantly. In last two decades, a large number of private universities and thousands of private colleges have come up all over India. There is also debate on entry of foreign private universities. All these are bound to influence the higher education scenario of India. How the public funded institutions can cope with the challenge of privatization is a major concern.

Lack of interest in accreditation through NAAC is another disturbing trend. Many institutions of higher education have not been accredited ever in spite of the fact that NAAC was created way back in 1994. Even after two decades of its creation, many colleges and universities remain outside the purview of NAAC accreditation process. Because of this alarming trend to ignore quality enhancement, the UGC has now linked its funding to the colleges and universities with accreditation by NAAC. UGC funding will depend on result of NAAC accreditation and the institutions which are not accredited by NAAC will no longer receive UGC grants in future.

Higher education is also marked by extreme ad-hocism in recent times. Vacant posts are not filled up immediately. Filling of vacant posts in the universities and colleges takes a long time. Moreover generally new posts are not created though

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there may be increase in demand of a particular subject. Part-time and contractual teachers are employed instead of filling up of vacant posts. Such teachers have to work in an exploitative environment as their salary is meager compared to regular full time teachers. Moreover they are deprived of different service benefits including social security measures enjoyed by the regular faculties.

Conclusion

The present study reveals that higher education system in India is moving through transition. Many new challenges have been confronted and attempts have been made to respond to such challenges through different types of new policy initiatives by the government as well as by the UGC- the highest regulatory body of higher education in India. How the public funded institutions of higher education like the universities and colleges can adapt to change and cope up in the new environment is a matter to be closely observed. The progress and development of the nation depends much on the improvement and success of the higher education system.

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Reflections



Editor
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Human Rights: Reflections

A collection of selected research papers and articles presented in the National Seminar on 'Human Rights in the 21st Century' on 20th June, 2016 organized by Department of Political Science, Nowgong Girls' College and published by the Principal, Nowgong Girls' College

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Globalisation and Human Rights

Sankar Jyoti Bora

Introduction

Human being is social by nature and it lived in society. The formation of society differ themselves from the other species of the nature. The society leads a systematic life with some rules and regulations. The concept of rights, liberty, power, authority etc. gradually evolved in the society as the time passes. The rights are those essential conditions of life without which man cannot be at his best. The rights are innate and inherent in all individuals irrespective of their caste, creed, religion, sex, etc. since the rights are integrally and inextricably interwoven with human beings, consequently, these are called human rights.

Though the international concept of human rights has its origin in the twentieth century yet the western idea of rights can be traced back to the ancient Greek period. Plato and Aristotle were the champions of natural rights. The exponents of Social Contract Theory Hobbes, Locke and Rousseau developed the ideas of right to life, individual liberty and freedom as well as the concept of general will. In the Middle Ages the notions of supernaturalism and absolutism mostly were prevalent which restricted the rights of man. Man became a mere onlooker whose destiny was

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controlled both by ecclesiastical masters and the monarch together. Since liberalism stood as a reaction to authoritarianism and absolutism of both the church and monarchy, therefore, it emphasized on freedom of man in all spheres of life. It worked on the principle of *laissez faire* where state was considered as a necessary evil. It minimizes the state function and maximizes individual liberty and restricted state interference on individuals. The concept of free market and open competition prevailed. However the Marxists oppose the notion and argued that rights are possible only in a communist society.

The period from 1914 to 1945 witnessed two world wars and this period is considered as period of catastrophe. The period also witnessed the war against fascism, colonialism, racism, oppression and discrimination that the conceptualization and articulation of human rights in its present form took place. However in 1945 the United Nations Organization came into existence to save the mankind from the scourge of war and for maintaining world peace. The UN General Assembly adopted the Universal Declaration of Human Rights on 10 December 1948. The UDHR declares in unequivocal terms that "All human beings are born free and equal in dignity and rights." (Art.1)

The evolution of these rights can be conceptualised into three generations rights. The first generations of human rights include the civil and political rights i.e. right to life, freedom of speech, equality before law, right to religion, right to vote etc. The second generation human rights evolved after the Second World War and provide social, economic and cultural security. It includes right to employment in just and favorable conditions, right to food, social security etc. The third generation rights are basically *collective rights* in nature which laid importance on groups

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rather than individual. These include right to self determination, right to development, special provisions or rights for community and religion and deals with environment.

Thus, human rights are those inherent and inalienable rights which are due to an individual by virtue of his/her being a human. It based on the assumptions that human beings are born equal in dignity and rights.

Violation of human rights

Though the issue of human rights has gained importance all over but humanity is caught in a whirlpool of problems, which lead to blatant violations of human rights. The objective of the Universal Declaration of Human Rights still remains a utopia. The violations of human rights not only occurs due to war, civil war, ethnic conflicts, genocide, terrorism, migration, sexual and domestic violence, child labour, religious fundamentalism etc. but also due to absolute poverty, hunger, ill-health, malnutrition and impact of Globalisation so on and so forth.

Science and technology have brought comforts for man and improved the conditions of livelihood. But at the same time it has also led to negative developments with several problems to mankind. The inventions of sophisticated and WMD (Weapons of Mass Destructions) including the nuclear weapons has put the entire mankind under a constant threat that has endangered even the survival of human species. Now-a-day's violence and state sponsored terrorism are quite common in regional, national and international areas.

Impact of Globalisation: Violation of Human Rights

The 21st century is engulfed by the phenomenon of Globalisation. Globalisation simply means free trade without

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barriers. The world has rapidly been turned into an integrated whole via international trade, internationalization of production and financial market and the internationalization of consumer-culture, promoted by an increasingly networked global telecommunication systems. It allows free flows of goods and capital, which would usher in economic growth and development. However, the industrialized countries of Europe and North America themselves are resorting to protectionist measures and formation of regional trade blocs. Thus, consumer goods produced in industrialized countries could have unrestricted entry in developing countries. But the goods produced in the third world countries, for instance, in India, cannot have the same unrestricted access to North America and Europe.

Trade between the West and countries in the non-western world may destroy subsistence agriculture, co-opting third world farmers into production for the international market-place, while their societies are made dependent on imported foods. Local artisan productions can be wrecked by international competition, causing more unemployment than the new employment opportunities created by international investment.

Free market economy sets the goal of more production at less cost and more profits. Glossed over in this approach is the human face and day-to-day problems faced by the common people. Such an approach not only ignores human rights aspect but further widens the gap between the rich and the poor and aggravates, what Peter Drucker calls, social crisis.

Richard Barnet of the Institute of Policy Studies describes Globalisation in terms of four increasing webs of global commercial activity: global cultural *bazaar*, the global shopping mall, the global financial network and the global

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workplace. The Globalisation and market oriented economic reforms helped transnational companies shift their manufacturing units to developing countries. Because of more people are crossing borders in search of jobs and in most conditions people are forced to work in inhuman conditions for lower wages. The transnational companies (TNC) are the spearheads of Globalisation and home become the dominant economic and political force in the world economy. Increasing competition and pressure on TNC to increase profits leads to a relentless search for cheap labour market. Many of the companies from developed and newly industrialized countries (NIC) have shifted their manufacturing and service industries to developing countries. It may be mentioned here that a large number of software professionals in Bangalore, India, works at less than one fifth of price in developed countries. Though work has moved to the less developed countries; the shift does not automatically bring western level of employment and prosperity to the host countries. The western countries are increasingly using their concept of human rights as a yardstick to judge the developing countries and to deal with economic and trade relations to extend development assistance. At the same time Globalisation intensifies impoverishment by increasing poverty, insecurity, fragmentation of society and thus violates human rights and human dignity of millions of people.

The Human Development Report 1997 provides asserting evidence of how Globalisation and systematic violation of human rights go hand in hand. Its statistics provide gloomy confirmation of the fact that many countries are worse off today than they were 20 or 30 years ago and that the global distribution of income is the worst it has

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been for at least three decades. The Report indicates that in 1997, 30 developing countries registered a decline in their 'Human Development Index' (HDI), a construct based on life expectancy, literacy and income more than in any other year since the United Nations Development Programme (UNDP) began publishing its annual report in 1990.

The Preamble of the Declaration of the Right to Development, adopted by the UN General Assembly in 1986 describes 'development as a comprehensive economic, social, cultural and political process that aims at the constant improvement of the well-being of the entire population and of all individuals on the basis of their active, free and meaningful participation in development and in their fair distribution of resulting benefits.' It was further maintained that the right to development is the right of individuals, groups and people to participate in, which all human rights and fundamental freedom can be fully realized. But these so called development models are not compatible with human rights standards. As a result of the globalisation process, more negative results are visible now. Global integration of structure, processes, and ideologies produce injustice, oppression, exploitation and imbalanced development in the societies. The systematic integration of forces that are dominant in the Globalisation process intensifies human rights violations.

Globalisation has its winners and losers. With the expansion of trade, market and foreign investment, the gap among the developing countries has widened. The imperative to liberalize has demanded shrinking of state involvement in national life, producing a wave of privatization, cutting jobs, slashing health, education and food subsidies etc. affecting the poor people in the society. In many cases, liberalisation has been accompanied by

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greater inequality and people are left trapped in utter poverty. It ultimately causes increased impoverishment, social disparities and violation of human rights.

Globalisation in Indian context has also witnessed the violation of human rights. In June 1991, India initiated the New Economic Policy to liberalise its economy, sought Foreign Direct Investment (FDI) to cut down subsidies, and opted for free-trade and market based policies. Thus, India began its experiment with the forces of globalisation, beginning in 1991. One significant development since then has been the improvement in annual economic growth rate ranging between five percent and seven percent. Indian markets are now flooded with consumer goods and products mostly from MNCs. Foreign made colour TVs, cellular phones and various models of cars-German, French, South Korean, Italian cosmetics, textiles, ready-made cloths, shoes, etc. have flooded the market. Food giants such as Kentucky Fried Chicken (KFC), Pizza Hut, and MacDonald's have their restaurants and food shops all over India. Pepsi and Coke have captured soft drinks market. The Indian companies have vanished.

The arrival of TNCs has increased rental and market value of real-estate many folds depending on the site and the areas of metropolitan cities. On the other hand city like Delhi itself continues to experience acute shortage of power and water supply. States like Bihar, U.P. Madhya Pradesh, and Rajasthan continue to be the worst in terms of power and water supply. Prices of electronic goods like TV, mobile phones, computers, refrigerators of various makes, which are now easily available, have come down, while the prices of essential commodities of day to day needs such as vegetables, food grains, edible oils, etc, have gone up. Invitation FDI create a situation where backward regions

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become more backward and the rich becomes richer. We should keep in mind that it is the responsibility of the government to protect human rights of the people. Otherwise the suicide of the farmers, selling of their children to fight against poverty would be continued. The labours have been forced to work in 3Ds condition such as dangerous, dirty and degradation.

International Covenant of Economic, Social and Cultural Rights, Article 6 to 15 emphasize on the right to work, the right to just and favourable conditions of work, the right to form and join trade unions, the right to social security and above all the right to adequate standard of living including food and shelter. Similarly the Constitution of India has spelled out these rights and the Directive Principles of State Policies have directed the state to secure a social order for the promotion and welfare of the people. The government should not surrender its economic resources to private entrepreneurs, especially the TNCs at the cost of common people.

Conclusion

Human rights are not derived from some understanding of human nature; instead they are the articulation of aspirations immanent in a culture. As ideals, human rights define the community within which people want to live, but have their roots in the community in which they in fact live. It is more a social ideals than a legal claim. But violation of human rights is one of the most worrying problems of our times for the entire civilization. To protect these rights, beyond the state machinery the NGOs and civil society should play an important role. There must be a universal education policy from the grass root level to conceptualize the problem of

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violation of human rights for all.

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Human Rights

Reflections

Editor
Ranjit Barua

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Human Rights: Reflections

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Role of NGOs in Protecting Human Rights : A Study of *Prahar*

Rosy Deka

Human Rights are simply defined as the rights which every human being is entitled to enjoy and to have protected by virtue of his/her being a human being. These rights are necessary to ensure the dignity of every person as a human being irrespective of one's race, religion, nationality, language, sex or any other factor. These rights are the basic minimum requirement for survival of human beings in the society.

The prime rights and freedoms provided in the Universal Declaration of Human Rights, 1948 make it clear that all human beings are born free and equal in dignity and rights, particularly equality before law – that everyone has the right to life, liberty and security of person and property. It is further provided that no one shall be subjected to torture or to cruel or inhuman treatment or punishment and that no one shall be subjected to arbitrary arrest, detention or exile and shall be entitled to a fair and public hearing in respect of any criminal charge, that everyone has the right to freedom of thought, conscience, religion, opinion and expression and that everyone has the right to freedom of peaceful assembly and association. This Declaration is a mirror of international commitment to protect

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human rights on a global perspective.

So far various national and international associations and organizations are working towards the protection of human rights at different levels. Among such organizations, *Prahar*, a non-governmental organization is worth mentioning which has been working with a vision of violence free society based on justice, liberty, equality and security of life and property.

Basically a NGO is any non profit, voluntary citizens group which is organized on a local, national or international level. That is independent from states and international government organization. They are usually funded by donation but some avoid formal funding altogether and are run primarily by volunteers. The primary purpose of an NGO is to defend or promote a primary cause. These organizations typically try to raise awareness, acceptance and knowledge by lobbying, press work and activist event.

Prahar is a non-governmental organization, established in 1991, having the Special Consultative Status with Economic and Social Council (ECOSOC) of the United Nations since 2014 and also a leading State awarded voluntary organization, with a non-political, non-communal and social character duly registered under Societies Registration Act, 1860. It is also a partner institute of Indian Institute of Entrepreneurship (IIE), Guwahati. *Prahar* is registered under FCRA, 1976 under Ministry of Home Affairs, Government of India. It is certified as Nodal NGO of District A.A.C.P. Co-ordination Committee, Nagaon. *Prahar* is located at the heart of Nagaon town. It has a strong executive body duly constituted with 14 nos. of executive members which make decision on implementation of various developmental activities undertaken. Special emphasis is given to women, children, youth, elders, poor

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and backward communities of the society. So, the organization has been rendering its best service towards the society for nation building activities through its ideology, vision, skill and efforts.

Vision of the Organization

The vision of *Prahar* is to form a society where every individual avails the basic needs and services so as to have a life with self-respect, dignity and pride.

Mission of the Organization

The mission is to form a society free from chaotic, mechanized, self centric, epicurean and to begin with a special journey towards the formation of a disciplined, peaceful and developed society.

Management of the Organization

Management of *Prahar* comprises of Board of Advisors, Advisors to the Chief Executive, Executive Body and General Body. The Executive Body is the principal authority to over-see the management affairs of the society. The chief functioning officer is the Chief Executive of the Organization (CEO).

Area of Operation

Prahar mainly deals with the marginalized sections of the society with focus on women and children in various aspects of life like basic amenities, right of human beings, health, socio-economic development in the North Eastern states of India.

Strategy

Empowerment of human resources and its proper

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utilization for the development of the society as well as of nation is the primary mission of *Prahar*. In this connection, it has designed multi dimensional strategy which include organizing training programmes, workshops, seminars, campaign for capacity building, field surveys, basic awareness camps etc.

Aims and Objectives

i) To provide and encourage primary education among rural and Tea Tribes without any distinction of caste, creed, religion and gender.

ii) To provide welfare schemes to the poor, widow, destitute women and children of rural tea garden, semi urban and urban areas.

iii) To provide adequate training to the rural youths, women and girls for attaining leadership, discipline, determined and responsible citizen for social and common causes.

iv) To open, form, establish, promote, set up, run, maintain, assist, finance, support and/or help the various community development programmes/ activities and also construct and develop community hall, sanitation, public roads, public cemetery, charitable dispensaries, libraries, reading room, short stay home, rest house and building/institution for use and welfare of the general public.

v) To establish, promote, run, maintain, assist community health centre, day care centre, blood bank, ambulance service, de-addiction cum rehabilitation centre, care and support centre etc. for use and welfare of the general public.

vi) To act as mediator for micro finance, micro insurance & micro credits linkages and to bridge the gaps

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between the apex funding agencies, financial institutions, banking organization, development institution etc. and the under privileged people, Self Help Group (SHG) etc. & to procure, promote, take over and carry out insurance activities & act as corporate agent for such activities.

vii) To establish, arrange, implement & construct facilities to develop condition of drinking water, low cost housing, low cost sanitation programmes in rural, semi-urban and urban areas.

viii) To start, establish, run, take over, arrange &/or manage production centre, vocational training centre, including computer training centre, fine arts, craft, handloom weaving, jute & handicrafts, music, painting, yoga & other vocational, professional and income generation subjects and activities like agriculture, animal husbandry, jute, bamboo craft, food processing & preservation etc.)

ix) To conduct, arrange, undertake, organize & implement various kinds of child welfare programmes/ activities, assist and help child labour, labour welfare programmes.

x) To start, maintain, assist, take over programme in relief measure in those parts which are/or become subject to natural calamities like famine, food poisoning, fire, flood, earthquake, cyclone etc. and establish any home, institution or society for the welfare of victims of natural calamities and/or to provide food/shelter to any person from time to time.

xi) To start, establish, arrange, maintain, organize and assist any welfare programme/project for upliftment of disabled, blind, dumb, physically handicapped person, street children, and orphan.

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xii) To implement, arrange, provide, organize, assist medical camps such as health checkup, eye operation camp, blood donation camp, mobile health programme, immunization programme, leprosy education, malaria prevention and provide assistance necessary for living to the needy person who are otherwise incapable or handicapped or mentally or physically retarded.

xiii) To open, fund, establish, maintain and assist in leper asylum, old age home, orphan home, and other institutions for providing and helping poor, destitute, elderly person, widow and orphan of all faith and communities.

xiv) To establish, arrange, organize, run agricultural production activities animal husbandry development, fishery development, supply of power tiller, agricultural machinery, tractor, irrigation appliances, seeds, fertilizers etc.

xv) To organize procurement and marketing activities of agricultural, livestock, diary, poultry and ancillary product of the farmers and to construct its own storage facilities and to organize transport facility for the same.

xvi) To organize, foster electronics usage, creation of employment in rural areas through the use of electronic products as well as electronic production, servicing and maintenance in rural areas.

xvii) To implement, organize, monitor, arrange and collaborate in programmes on environmental awareness, forest, wildlife, pollution control, environmental degradation, protest against cruelty to animals, creation of social forestry and to develop community and private non-forest waste lands for soil moisture conservation, plantation afforestation.

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horticulture, floriculture, herbarium and pasture development and other ecological development programmes etc.

It may be mentioned here that *Prahar* has been undertaking a lot of awareness activities since last few years. It has also set up a Human Rights Cell in its Administrative Office located at Nagaon. In 2015 it has organized a day long awareness camp in the field of Human Rights in collaboration with Nagaon Bar Association on the occasion of International Solidarity Day. The programme was officially sponsored by Centre for Social Concern, Tamil Nadu. The basic objective was to generate awareness among the mass people about human rights.

Emphasis on Rights of Women

As a non-governmental organization, *Prahar* covers every sphere of society. Women play their role with great responsibilities in upbringing of a healthy society, but they are abiding by much strict rules and regulations in the society. The organization's main goal is to empower women and to help them bloom their hidden potentialities. As a human rights organization it stresses on promoting human rights of women.

Education is a strong agent of social change and it can eliminate all odds from the society. Illiteracy is a major cause for which women are discriminated against in the male-dominated society for a long time. Therefore, *Prahar* tries to provide elementary and fundamental education as well as higher education to them so that they can take part in all activities of the society and can face the challenges of life. *Prahar* ensures that women will not be discriminated against on the basis of sex. It arranges programmes, workshops on human rights for women so that they can be

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aware of their rights covering all social, political and economic aspects as well as they can actively take part on democratic and developmental process of the state. Women living in villages or remote areas and in small towns suffer from multiple problems in terms of conventional drifts, discrimination and family sufferings in general. Therefore *Prahar* has been conducting not only basic education but also various skill development programmes, technical trainings, workshops, and awareness programmes so that they can be self employed and self dependent. *Prahar* tries to promote innovative design makings by lady entrepreneurs. *Prahar* has also formulated self help groups for the socio-economic development of women in both rural and urban areas and provided all necessary help for up gradation of the groups by trainings, proper monitoring and link up with the funding agencies. It has adopted adequate policies for generation of awareness among women beneficiaries for social welfare programmes. *Prahar* has been undertaking a lot of awareness activity since its inception. Women are the basic unit of society, as women makes a family, family makes a home and home makes a society. But it is seen that violence and discriminations always starts from their own homes by their own family members. Nowadays, level of domestic violence is increasing mostly in developing countries. Hence, *Prahar* offers special awareness and training programmes for women on domestic violence, so that they can resist discriminations and violence and speak up for their rights. No development is possible if there is no education. A good healthy society doesn't habitually appear on its own and for its emergence women have to play a key role. Taking this in mind, *Prahar* always endeavours to empower women from grassroot level.

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Total number of beneficiaries on Entrepreneurship & Skill Development Program (ESDP) and formation of self help group for women are given below:

Year	*No. of beneficiaries*
2012-13	200
2013-14	550
2014-15	400

After completion of the program most of the participants had linked-up themselves with various agencies like DIC&C, NABARD, Rural Bank, KVIC etc. and they have started their self employment activities very smoothly.

Recognition/Status achieved by the Organization

1. Special Consultative Status with Economic and Social Council of United Nations since 2014
2. Selected for 'State Youth Club Award' from Nehru Yuva Kendra Sangathan, an autonomous body under Ministry of Youth Affairs & Sports, Government of India for outstanding social service to the Nation during 2008-09.

Raising its voice in the United Nations

Prahar, having special consultative status with ECOSOC of UN, is also playing a vital role as it has raised its voice for protection of human rights in the platform of United Nations Organization. Participating in the 31st Session of Human Rights Council on August 2015 in Geneva, the representative from *Prahar* placed in the floor of the Council various issues relating to human rights violation such as problems faced by Indo-Chinese population (Chinese – Assamese community), violation against Assamese kingdom in Koch-Behar, unsolved issues and identity crises in Assam and appealed to the United Nations and the international

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community for interference and to put pressure on the Government of India for the cause of the effected people.

Representative from *Prahar* participated in the 32nd Session of Human Rights Council and presented some matters of grave concern and threat to human rights. The matters include issue of medical terrorism, river inter-linking, construction of big dams in the North-East among others.

Conclusion

Thus, since its inception, *Prahar* with its sincere, hard working and dedicated members with an urge to serve the society is doing a commendable job, in spite of many constraints and problems it has to face at different times. It has adhered to its vision to form a society where every person will avail the basic needs and services so as to have a life with self respect, dignity and pride.

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Inclusive Education and Montfort School : A Case Study

■ Rosy Deka ■ Dr. Jonali Mudoi ■ Lalita Adhikary

ABSTRACT

Every one belongs to the school
Everyone is welcome to the school.

Inclusive education refers to the inclusion of children with special needs in a regular school. Removing the psychological, physical, emotional, educational and social barriers is essential. It is based on the philosophy that a child with disability must have equal opportunities and rights to be educated and mingle with the other children and to the main stream society.

Montfort Inclusive Education Complex, Guwahati, is an educational institution which has started inclusive education in the year 2002 by admitting Deaf, Blind and other children with special needs. In this paper an attempt has been made to study about the inclusive education of Montfort School, Guwahati.

Key Words : *Inclusive education, Montfort School.*

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Introduction :

The term inclusion is directed to the verbal form, "to include" which is defined as to have as a part; contain in addition to other parts or to put in with something or someone else; take in or considered as part of a group.

In education "inclusion" refers to the placement and [illegible]son

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Human Rights

Reflections



Editor
Ranjit Barua





Human Rights: Reflections

A collection of selected research papers and articles presented in the National Seminar on 'Human Rights in the 21st Century' on 20th June, 2016 organized by Department of Political Science, Nowgong Girls' College and published by the Principal, Nowgong Girls' College

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Human Rights in the 21st Century : Reflections

Ranjit Barua

One of the most important issues of contemporary world is the issue of human rights. International community including the United Nations has been emphasizing on generating awareness about human rights all over the world. There is need to understand the issues and challenges related to human rights. Human rights, as a concept, is very old though the nomenclature is comparatively new. The phrase 'human rights' was coined by Thomas Paine in the eighteenth century. However it was only in the middle of the twentieth century that the phrase got wide currency with Eleanor Roosevelt's effort to develop a system of human rights within the framework of United Nations.

The subject of human rights is the most powerful new addition to the international agenda of items demanding immediate implementation.[1] Human rights generally refer to those rights possessed by human beings because they are humans. These are moral claims which are inalienable and inherent in all human individuals by virtue of their humanity alone. These claims are articulated and formulated in what we today call human rights and have been translated

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into legal rights, established according to the law creating processes of the societies, both national and international. The basis of these legal rights is the consent of the governed.[2] The United Nations Centre for Human Rights defines human rights as those rights which are inherent in our nature and without which we cannot live as human beings. These are the basic minimum requirements for survival of the human beings. These are necessary to ensure the dignity of every person. These are also necessary as these rights provide suitable conditions for the material and moral uplift of every human being.

The evolution of human rights has been a fascinating one. There is no unanimity regarding the origin of the concept of human rights. While some traced its origin to the Babylonian laws, some others to ancient Greece. It is rightly said that the struggle against oppression and inequalities is also the struggle for recognition of human rights in all societies. The Stoic philosophers, Greek thinkers like Plato and Aristotle, the Romans- all contributed on their own way to the development of human rights. One important landmark in the evolution of human rights was the Magna Carta (1215). It set limitations to absolute and arbitrary rule and laid the foundation for rule of law. The contractualists Hobbes, Locke and Rousseau, through their writings and ideas, also contributed to the field of human rights. In fact the influence of Rousseau had been profound in this regard. His writings deeply influenced the American Declaration of Independence and the French Revolution and subsequent Declaration on the Rights of Man and the Citizens (1791). By the end of the eighteenth century, in Europe and North America, the concept of natural right was secularized, rationalized and democratized.[3] However, the struggle for recognition of human rights got momentum

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with the establishment of the United Nations after the World War II. The Preamble of the United Nations 'reaffirm faith in fundamental human rights, in dignity and worth of the human person, in the equal rights of man and woman and of nations large and small...' Similarly Article 55 of the UN Charter proclaims in unequivocal terms 'universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language or religion.

The adoption of the Universal Declaration of Human Rights (UDHR) on December 10, 1948 by the United Nations ushered a new era in the field of human rights. Thereafter a series of steps have been taken internationally, regionally and at national level for protection and promotion of human rights. Some of the important steps taken by the United Nations and allied agencies regarding human rights can be identified as follows-

- Universal Declaration of Human Rights, December 10, 1948
- Convention on the Prevention and Punishment of the Crime of Genocide, 1948
- Convention relating to the Status of Refugees, 1951
- International Covenant on Civil and Political Rights, 1966
- International Covenant on Economic, Social and Cultural Rights, 1966
- Convention on Elimination of All forms of Racial Discrimination, 1969
- Convention on Elimination of All Forms of Discrimination Against Women, 1979
- ILO Convention No. 169 concerning Indigenous and Tribal People, 1989
- Convention on the Rights of Child, 1989

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- Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities, 1992
- Vienna Declaration and Programme of Action, 1993
- Office of the United Nations High Commissioner for Human Rights, 1993
- Declaration on the Elimination of Violence against Women, 1993
- Formation of Human Rights Council, 2006

The evolution of the contemporary concept of human rights is commonly understood in terms of three generations of human rights. These are - human rights of 1st generation, human rights of 2nd generation and human rights of 3rd generation. The first generation rights basically include the civil and political rights of individuals. These rights impose negative obligations on the state to desist from interfering with individual freedom. The first generation rights mostly cover what was known as rights of man till the eighteenth century. The civil and political rights reflect long established human values and as such are incorporated in the constitutions of various states.

The second generation rights aim to ensure economic, social and cultural security of human beings. These are more positive in the sense that the states have to make necessary arrangements for the realization of these rights. The second generation rights emerged during the 19th and early part of the 20th century. The political and economic struggle of the emergent working class particularly in Europe and America, the Russian Revolution, formation of International Labour Organisation (ILO)- all have profound influence on the emergence of these rights.

The human rights of third generation are of recent origin and have evolved in response to various new concerns

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having international consensus. These rights such as right to development, peace, clean environment, self-determination etc. are more concerned with groups, communities and people rather than individuals. These are considered as collective rights. This category of rights is based on the sense of solidarity which is essential for the realization of the major concerns of international community such as peace, development and environment.

Though human rights are classified into three generations, it does not mean that these rights are totally separate from one another. In fact these rights can not be separated completely. All the three generation rights are mutually interdependent. It was endorsed by the Vienna Declaration and Programme of Action (1993) which reaffirmed that 'all human rights are universal, indivisible, interdependent and interrelated.' Thus complementary and indivisible nature of human rights is recognized in contemporary world.

Indian Constitution and laws also recognize many human rights though the phrase 'human rights' is not used anywhere in the Constitution. In fact, the Preamble, Fundamental Rights, Directive Principles of State Policy and a large number of laws enacted since independence try to ensure various rights of people. Some institutional mechanisms like National Human Rights Commission, State Human Rights Commissions, National Commission of Women etc. have also been created. Adoption of Protection of Human Rights Act, 1993 has been the milestone in the efforts to ensure human rights in India.

However in spite of the best efforts of the international community and national authorities, violation of human rights remained a major concern in the 21st century. Gross violation of human rights has been going on unabated in

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different parts of the world. Social practices, religious fundamentalism, civil war, internal conflict, terrorism, hunger, poverty, state persecution and many other factors are responsible for such violation of human rights. Lack of awareness about human rights among common people is also another factor leading to violation of human rights. All these indicate that there is an urgent necessity to debate and discuss different aspects of human rights in the light of latest developments. The present volume is the result of such realization wherein different aspects of human rights have been analysed, debated and discussed by the scholars in their research papers and articles. It covers wide range of issues including theoretical conflicts, role of the UN Security Council, women's rights, globalization, rights of child including child labour, Gandhian perspective, education, rights of tribal forest villagers, rights of refugees, MNREGA, role of NGOs and media, human trafficking, rights of transgender community, practice of witch-hunting, economic freedom, domestic violence, human rights as reflected in literature through novels and poems etc.

Pranjal Hazarika tries to make an analysis of the major conceptual conflicts and debates in the field of human rights in his paper. He opines that the discourse of human rights may be a relatively modern creation, but its genesis can be traced back to ancient times. He clearly explains the growth of human rights with reference to the American Declaration of Independence (1776), the French Declaration of the Rights of Man and Citizen (1791) and the Socialist Movement of the 20th century. The formation of UNO had a profound influence on universalisation of human rights. But this universalisation is challenged in many forms. In his paper, Hazarika elaborates such conflicts and argue that one needs to be clear whether human rights support a

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comprehensive universal application or minimum standards of political philosophy for good governance.

The role of UN Security Council for protection of human rights is taken up by *Dr. Diptimoni Boruah*. She deals with one of the most controversial issue in the field of human rights, i.e. international interference vis-à-vis state sovereignty. She points out that for decades human rights were seen as being largely outside the scope of the Security Council and were seldom mentioned within its purview. States were reluctant to include a set of issues widely perceived as a matter of state sovereignty in their deliberations about international peace and security. However there has been remarkable change in recent times and now UN Security Council is playing a very active role in protection and promotion of human rights in a variety of ways.

Dr. Sanchita Bora makes a critical assessment of human rights in Indian philosophical tradition. She argues that human rights from historical perspective are neither entirely Western in origin nor so modern. Indian thought was historically very generous to human rights. Humanitarian traditions were impelled from Vedas, Purāṇas, Mahābhārata, Rāmāyaṇa, Bhagavad-Gītā, Smṛtis and Śāstra. Contemporary Indian philosophers and thinkers have also contributed in their own ways to human rights. Universal benevolence and kindness reflected in Indian philosophical tradition are rare in other cultures. These have been playing significant role in the promotion of the cause of human rights. She concludes that Indian sense of human rights is not restricted to the physiological needs only; rather it encircles the ecological, cultural and finally the spiritual dimensions of human beings.

Gandhian perspective of human rights is dealt with by *Rinky Kakoty* in her paper 'Human Rights: The Gandhian

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Perspective'. She analyses the basic concepts of Gandhiji and tries to assess how these concepts are related to human rights. Though Gandhiji never talked directly about human rights, his ideas always reflected and embraced rights and dignity of human beings. His philosophy and his love for mankind stand as an ideal for all in enjoying our rights.

Karabi Goswami discusses the role of education in protection and promotion of human rights with special reference to India. Initiatives like District Primary Education Programme (DPEP), Sarva Siksha Abhiyan (SSA), Rashtriya Madhyamik Siksha Abhiyan (RMSA), Right to Education etc. have been analysed by the researcher. She has also come forward with some suggestive measures in order to ensure education for all.

The human rights discourse has been greatly influenced by the process of liberalization, privatization and globalization (LPG). Impact of globalization on human rights is debated and discussed by *Sankar Jyoti Bora*. He points out that the western countries are increasingly using their concept of human rights as a yardstick to judge developing countries and to deal with economic and trade relations to extend development assistance. At the same time globalization intensifies impoverishment by increasing poverty, insecurity, fragmentation of society and thus violates human rights and human dignity of millions of people.

Non-Governmental Organisations (NGOs) are part of larger civil society and they also play very important role in modern state. Many NGOs are working in the field of human rights too. *Rosy Deka* takes up this issue in her paper 'Role of NGOs in Protecting Human Rights: A Study of 'Praha[illegible]' which is a NGO having Special Consultative Status with Economic and Social Council (ECOSOC) of the

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United Nations. It has raised its voice in the UN on several occasions on issues related to human rights, protection of indigenous people etc.

Dr. L. Chiro Kumar Singha and *Dr. Mithun Nath* in their paper explore the issue of child labour in Barak Valley of Assam. They point out that although there are many acts and regulations regarding the prevention of child labour and protection of rights of the children, still child labour is prevalent in different parts of India. In this paper, an attempt is made to understand the root causes of child labour and its consequent effects on the rights of the children. Data collected through stratified random sampling have been analysed which reflect the pathetic condition of the child labours. It is pointed out that mere legislative measure is not enough to prevent child labour. Apart from legislation, initiatives should also be taken with proper mechanisms of social engineering to bring a positive change in our social outlook and to promote the socio economic conditions of those families which have no earning members.

Aparajita Devi and *Gitanjali Dutta* deal with rights of child particularly from international perspective. They take up the rights of child which are internationally recognised and also the Optional Protocols to the Convention to the Rights of Child. They point out the legal and institutional mechanisms and emphasis on the need of proper implementation of these arrangements in order to protect and promote rights of children.

A very crucial and sensitive issue related to children is child abuse. *Anjumoni Sarma* discusses this serious problem and tries to suggest the steps for prevention of such abuse. She points out that governmantal agencies, Child Line, non-governmental organisations and the community can play very positive role in preventing abuse

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of children, it is essential to protect the rights and ensure their overall well-being and development.

The rights of people living in forest villages have been discussed by *Lakhinanda Bordoloi* in his research paper 'Impact of Shrinkage of Forest on Human Rights of Tribal Forest Villagers'. The impact of deforestation on the life of people and their rights has been vividly explained by Bordoloi. He has come forward with a number of suggestions to mitigate the problem of deforestation vis-à-vis the rights of tribal people of the forest villages. He points out that the tradition, culture, economy, rituals and social ceremonies of the forest villagers can survive only with the existence of forest.

Government of India initiated ambitious Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) as an important tool for empowering economically disadvantaged group of people particularly those who are below poverty line (BPL). It is one of the most progressive legislations since independence and unique experiment in the field of rural employment in India. Further, it was the first expression of the right to work as an enforceable legal entitlement irrespective of sex. *Binod Goswami* analyses the role of MGNREGA in generating employment among women and its role in protecting the economic rights with special reference to Kaliabor sub-division of Nagaon District of Assam.

Rights of transgender community have been analysed by *Baharul Islam* and *Kaveri Bhattacharya* in their paper 'A Socio-Juridical Study on the Human Rights of the Transgender Community of India'. They discuss the legal aspects regarding rights of transgender people and maintain that the protection of human rights of this group of people can be ensured fully when the prejudice associated with

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transgender is removed. This prejudice is a result of a stereotyping this sexual minority. Discussions on the topic shall create awareness and only this can result in the social acceptance of the transgender people. They also suggest amendments of relevant provisions of Indian Constitution to incorporate the rights of these people.

The tragic realities of another group of people have found expression in the paper 'The Rights of Refugees and Chakmas of Arunachal Pradesh: An Overview'. *Dr. Jnyandeep Saikia, Dr. Kishore Kumar Sarmah* and *Dr. Lallaisangzuali* explain how political, socio-religious and economic causes were responsible for expulsion of the Chakmas from their own homeland Chittagong Hill Tracts of present Bangladesh and erstwhile East Pakistan. A large number of Chakmas were compelled to migrate and take refuge in India. But presence of this group of people has again created tension with the local communities particularly in Arunachal Pradesh. Competition for scarce resources has resulted in social tension between the Chakmas and the local people of Arunachal Pradesh.

Kangkana Sharma analyses the role of media in the field of human rights in her paper 'Media's Portrayal of Human Rights in India: A Critical Analysis'. She points out that media can play a role of mediator between the state and its people. The paper explores the concepts of 'self' and 'other' to understand how media portray issues of human rights and enquires as to how media images in India have created the imagery of the 'other' (at the same time created a notion of the 'self' which is socially structured) and thereby producing a dominant culture to which many have been conditioned to believe and comply with.

Economic freedom is a very important aspect of human life and is considered as an important right. *Leena*

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Borah Hazari tries to deal with economic freedom in her paper 'Economic Freedom for Ensuring Human Rights'. Economic freedom offers people the best hope for achieving healthier, safer, wealthier, and more productive lives, as well as the dignity of self-reliance. It is not a guarantee, but in the most general terms it is a prerequisite for these things on a long-term, sustainable basis.

Dr. Pradip Kumar Das and *Debjani Gosvami* analyse the relation between human rights education and economic development. It is expressed that human rights based approach is essential to achieve the developmental goals. In fact development has been redefined on a normative framework based on internationally defined human rights. They argue that human rights education can help in more effective monitoring of development activities and promote understanding of the rationale of development.

Manasweeta Gogoi in her paper focuses on women's human rights with special reference to India. She analyses how several traditional customs were responsible for violation of women's rights. Gogoi also discusses present situation and highlights the legal-constitutional provisions for protection of rights of women.

'Human Rights and Violation of Women's Rights in Indian Context: An Overview' of *Pritanka Sut* also deals with status of rights of women in India. Different aspects of this crucial issue is debated and discussed to comprehend the problem. She points out that in spite of the best efforts by the Government and Constitutional provisions, still there is need of more positive steps in terms of women empowerment.

Priyanka Gogoi takes a different perspective of women issues in her paper. She critically examines the constitutional provisions regarding protection of human rights of women

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and rightly observes that change in the outlook and mentality of the people is the need of the hour in order to protect the rights of women.

Women in India have been subjected to domestic violence for centuries. In fact domestic violence continued even after independence and promulgation of the Constitution of India. Though some provisions were incorporated in Indian Panel Code (IPC) and there are some laws for protection of rights of women, domestic violence remained a major area of concern. Finally Protection of Women from Domestic Violence Act was enacted in 2005 to provide more effective protection of the rights of the women guaranteed under the Constitution, who are victims of violence of many kinds occurring in the family and for matters connected therewith or incidental thereto. *Ashim Hazarika* and *Dr. Kunhi Sikha Bhuyan* have taken up this Act for discussion in their paper 'Women and Human Rights with special reference to Protection of Women from Domestic Violence Act, 2005'.

Witch hunting is a draconian practice that prevails in many backward societies even today. Many parts of India are also not free from this evil practice. In fact hundreds of people, mostly women, are branded as 'witch' and have to suffer in a number of ways. *Bikash Kumar Bora* and *Sujata Deka* critically analyse this important issue in their paper 'Witch-hunting and Violation of Women's Rights in the 21st Century'. They analyse the social context and legal provisions against this cruel practice and lament that in spite of various steps, witch-hunting has not been eradicated totally from the society. They rightly point out that proper education and change in the mindset of people is very important in this regard.

Women's rights have found expression in another

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paper 'Judicial System towards Protection of Women from Gender based Violence' by *Bidisha Bora*. This paper looks into the role of the justice delivery system in imparting justice towards women and also deal with the judicial trends towards gender based violence against women. The role of the judiciary in protecting gender based violence against women has been critically examined in the light of various judgments and judicial decisions.

Trailukya Hazarika takes up another crucial issue human trafficking for analysis. Millions of people are trafficked throughout the globe for forced labour, prostitution and other activities. Of all the organized crimes across the world, human trafficking perhaps is the most serious one as its prime targets always remain poor people, women and children. He discusses the factors contributing to human trafficking, legal and constitutional measures in India to prevent it and suggests various steps which may be taken for effective controlling of this crime.

Human rights have found expression in the writings of noted writers, novelists and poets too. Real situations, conflicts and insurgencies which have impact on overall human rights scenario are also reflected in contemporary literature. *Rupam Gogoi* and *Piklee Buragohain* have come forward with an analysis of contemporary period in the North East in their paper 'Poetry of Protest: Voicing against Human Rights Violation(s) in the Indian Writings in English from India's North East'. Armed Forces Special Powers Act, 1958; fast unto death of Irom Sharmila demanding repeal of AFSPA, challenges posed to indigenous culture and traditions because of the drive for 'national integration', infamous secrete killings and many other issues are beautifully expressed through poems of different poets which are analysed by Gogoi and Buragohain in this paper.

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Dr. Chittaranjan Nath analyses issue of violation human rights as expressed in the novels of famous novelist Mulk Raj Anand in his paper 'Exposing the Violation of Human Rights: A Study of the Novels of Mulk Raj Anand with special reference to the Untouchable'. The plight of the untouchable people as expressed in the novel by Anand is critically examined by Nath. He appreciates the fact that Anand rightly introduced Gandhi in the novel as a preacher of humanism and endorsed humanistic ideologies of Gandhi. Anand exposed the violation of human rights in pre-independent India and compelled his readers to think on this issue and bring justice and equality for all section of people.

Another famous novel 'The Hungry Tide' of Amitav Ghosh is analysed by *Md. Maidul Islam* in 'Problematics of Human Rights and Eco-concern in Amitav Ghosh's The Hungry Tide'. The plight of migrant people in the Sunderbans, the tide country, was vividly and lucidly expressed in this novel vis-à-vis the attempt of government for conservation and protection of wildlife, more particularly the Royal Bengal tigers. The Hungry Tide is a stunning record of human breadth which is epic in scope, sophisticated in its observations of people and their milieu, poetic in its evocation of the terrible beauty of the Sunderbans and astute in its analysis of the geographical and socio-cultural forces that have shaped this region.

Pyar Md. Raina deals with 'Concept of Human Rights and its denial presented in Indian Novels in English: A Study of selected Novels of Mulk Raj Anand and RK Narayan'. He throws particular light on Anand's novels like 'Untouchable' and 'Coolie' and Narayan's novel 'Dark Room'. Writings of Narayan represent the ironies of life and the deprivation and exploitation of common house-

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wives who are denied equal rights with man. Anand also reacts sharply against the social injustice, deprivation and discrimination existing in the society. Both the novelists react against the denial and deprivation of human rights and civil liberties. They effectively expose the social ills gripping the society where the vulnerable sections such as women, children and the downtrodden are denied the basic rights altogether.

The present volume is the outcome of a national seminar organized as a part of awareness drive under the UGC financed scheme of Human Rights Education. We offer our sincere gratitude to the UGC at this juncture. Selected research papers and few other relevant research articles have been incorporated in this book for the benefit of all concerned. Our Principal Dr. Balin Kumar Bhuyan and my colleagues Mrs. Ranjana Borah, Ms. Rosy Deka and Mr. Sankar Jyoti Bora always remain source of inspiration all along. I take this opportunity to thank all of them. I also thank my wife Nemika and daughters Dikshita and Ipsita for reliving me from many family obligations in order to complete this work. I also thank Mr. Kangkon Goswami and his team of Gigabytes Press and Publication for bringing out this volume.

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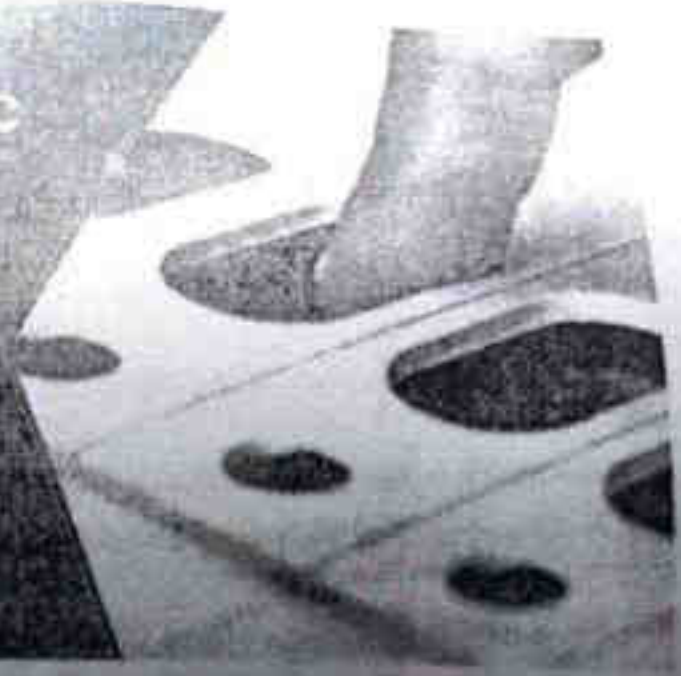
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প্রকাশক : ডঃ সস্মিতা সৰমা, ডঃ অমিয়া পাটিৰ

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Hum[illegible]atic [illegible]nance with Special Reference to India



Kalyan Bora

The term "Human Rights" signify all those rights which are intrinsic in our nature and without which we cannot live as human beings. In simple words, human rights are essential for individuals to develop their personality, their intelligence, their human qualities, talent and conscience and to enable them to satisfy their spiritual and other higher requirements.

Again, Democratic Governance refers to the management of societal affairs in accordance with the universal principles of democracy as a system of rule that maximizes popular consent and participation, the legitimacy and accountability of rulers and the responsiveness of the latter to the expressed interests and needs of the public.

Human Rights and Democratic Governance are mutually reinforcing and that the latter was a precondition for the realization of the former. By presenting innovative efforts from around the world to design and carry out governance reforms and protect human rights it can be well presumed that how governance can be reformed to contribute to the protection of human rights.

How are Human Rights and Democratic Governance linked:

Human Rights and Democratic governance mutually support each other.Human rights principles provide a set of values to guide the work of governments and other political and social actors.They also provide a set of performance standards against which these actors can be held accountable. Moreover, human rights principles inform the development of legislative frameworks, policies, programmes, budgetary allocations and other measures. However, without democratic governance human rights cannot be respected and

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Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA) and Protection of Economic Rights of Rural Women in India: A Case Study of Kaliabor Sub-Division of Nagaon District of Assam

Binod Goswami

"The wages of a worker should be paid before the sweat of his brow dries up."

Baihiji, Ibn-e-Majah

Introduction

The UN Charter declares gender equality as a fundamental human right. But even today women are subjected to oppression and discrimination on ground of gender. They generally have lower income and seldom have equal opportunities to develop their capacities. Women suffer from poverty on a more widespread basis than men. Women constitute 48% of the total population in India. But

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even after 60 years of independence they suffer from several known disabilities: virtual deprivation of ownership and control over means of production due to traditional inheritance laws favouring men: division of labour by sex, lack of skills and training and of access to position involving decision making in the society; inadequate allocation of society's resources and of investment in technology for improving the efficiency and productivity of occupation in which women are engaged, and discrimination against women in labour market. Almost 72 percent women of India who live in rural areas are found to suffer from these disadvantages in much more acute form than urban women. Women in poorer households in rural areas are the worst victims since in addition to the burden of oppressive traditions they bear the burden of poverty disproportionately. Women work for much longer hours than men and their work is more fundamental to the survival and progress of the society. Yet their work gets less recognition because they are shown to participate less in the 'workforce'. Even when they are in the workforce, such work is termed as marginal and without independent earning. This is not only true for India but almost for all the countries whether they are developed nation or developing or underdeveloped. From the UNO (2000) observation it is found that women produce 50 % of world's food supply, accounts for 60% workforce and contribute 30% of the official labour force but receive only10% of the world's income and more surprisingly owns less than 1% of world's real estate. In such circumstances word's peace and prosperity can never be enduring. Hence the economic rights of women must be protected because economic rights of women are part and parcel of women's human rights. Economic rights include the right to work, the right to the free choice of employment,

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the right to the favourable condition of work, the right to form and join trade unions, the right to strike, the right to social security and right to own property etc. The protection of these rights requires action in form of legislation, policies and programmes.

Policy measures to protect economic rights of women in India

Efforts have been made in the Constitution of India to protect the economic rights of women. Articles 16 (1), 39(a) and 39(d) of the Constitution reflect the attitude of the country in this regard. The Article 16(1) says that there shall be equal opportunity for all citizens in the matters relating to employment or appointment to any office under the state. Majority of economic, social and cultural rights are contained in the Directive Principles of State Policy. Article 39(a) states that the state shall direct its policy towards securing the citizen, men and women equally, right to adequate means of livelihood and the Article 39(d) says that there shall be equal pay for equal work for both men and women.

After independence Government of India has implemented various schemes to protect the economic right and enhance the status of women. Some of them are-

a) Support to Training and Employment (STEP) was launched in 1987 to upgrade the skills of poor women with a view to securing employment on a sustainable basis in traditional sector;

b) Socio-economic Programme (SEP) implemented by Central Social Welfare Board to provide work and wage to needy women such as destitute, widows, deserted, and handicapped;

c) Condensed Course of Education and Vocational Training (CCE and VT) for adult women who

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discontinued their studies;

d) On 2nd October 1997 *Balika Samridhi Yojana* was launched to encourage the enrolment and retention of girls in school;

e) *Indira Mahila Yojana* (IMY) for empowerment of women in which *Mahila Samridhi Yojana* (MSY) is merged;

f) *Rastriya Mahila Kosh* (RMS) has been set up for meeting the credit needs of poor women.

g) *Integrated Child Development Scheme* (ICDS) was launched to provide an integrated package of services of health check-up, immunization, as well as supplementary nutrition to children and pregnant women and nursing mothers;

h) The most ambitious and nationwide development programme undertaken for women's development is *Development of Women and Children in Rural Areas* (DWCRA).

Despite all these, it is found that the conditions of women particularly of rural areas have not improved much. In 1993-94, the rural female unemployment rate was 56% which increased to 68% in 1999-2000. 37.34 % of rural female population are still living below poverty line till 1999-2000.

Mahatma Gandhi National Rural Employment Guarantee Act (NREGA) and Economic Security of Women

National Rural Employment Guarantee Act (NREGA) was launched in 2006 which was renamed Mahatma Gandhi National Employment Guarantee Act (MNREGA) in 2011. It is one of the most progressive legislations since independence and unique experiment in the field of rural employment in India. Further, it was the first expression of the right to work as an enforceable legal entitlement

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irrespective of sex.

A lot of provisions have been made in the Act for empowerment of women. The Act stipulates that wages will be equal for men and women. It is also committed to ensuring that at least 33% of the workers shall be women. There is no gender discrimination in getting a job in NREGA scheme. Any male or female of rural area who is above the age of 18 years is eligible for getting NREGA jobs. Another important feature of MNREGA is that the applicant will get job within 15 days of application. Thus job security has been ensured by the Act. Further it has been said that the applicant will get job within a radius of 5 kilometer. This provision of the Act will attract large rural women towards NREGA jobs because rural women do not want to travel long distances for job as they have to perform some daily task at home before going to job.

The Act provides some worksite facilities such as drinking water facility, shades for rest, first aid, child care facility etc. The provision of child care facility at the worksite is supposed to encourage the young mothers to get them engaged in NREGA jobs.

Objectives

The following are the objectives of the paper-

1) To examine the role of MNREGA in protecting economic rights of rural women.
2) To find out the satisfaction of women workers regarding wage rate and mode of payment.

Methodology

For the study both primary and secondary data are collected. Primary data have been collected through field work and secondary data have been collected from panchayat office.

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Findings and analysis

1. Sex ratio

In 12 villages selected, 313 NREGA workers were found. Out of them, 100 were women. Thus the sex ratio of male and female workers was 2.13:1. It is an important indicator of women's awareness regarding the economic security.

2. Waiting period for getting job

19 percent of women NREGA workers got job within 15 days of application, 20 percent got within the month and 61 percent had to wait more than a month for NREGA job.

3. Age of the respondents

Statistics about age of women workers revealed that 8 percent of total selected workers belong to the age group of 18-25 years, 33 percent belong to 26-35 age group, 43 percent belong to 36-45 age group, 10 percent belong to 46-55 age group, 5 percent belong to 56-65 age group and 1 percent belong to the age group 66 and above. The average age of the women workers was 36.6 years.

4. Marital status

It was found that out of the 100 women NREGA workers, 67 were married, 10 were unmarried and 23 were widows. Thus married women workers were more than the unmarried workers. It refers that the scheme is much popular among the married woman. Widows have also accepted the NREGA jobs as source of income.

5. Occupation of the head of the family of women NREGA workers

The occupation of husbands of married NREGA women workers were investigated and those who were unmarried their father's occupation were investigated. It is found that 15 women NREGA workers' husbands or fathers

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do not work or are unable to work. 83 women NREGA workers' husbands are casual labour. They earn less than Rs 100/- per day. Only one woman NREGA worker's husband who is a casual labour earn more than Rs 100/- per day. On the other hand only one woman NREGA worker's husband was a permanent labour in organized sector (Tea Garden). Thus the low family income is the reason for choosing the NREGA work by women.

6. Facilities available at the work site

According to the Act, certain facilities should make available by the respective panchayats. Among them, important ones are- shades for rest, drinking water, first aid kit, and child care facilities. To know whether these facilities are available at the work site or not, questions on them were prepared and response was noted down as follows:-

- Shades for period of rest were not available at any work site of selected villages of the four panchayats. When punchayat officials were asked regarding it, they said since some big trees are available at and around the work site, the workers can take rest under the shadow of these trees.
- 71% of the MNREGA women workers found Drinking water facilities at the work site and 29% said that they could not avail the facilities of drinking water facilities at the worksite. The panchayat officials said that they arranged drinking water from the households nearby the work site.
- Only 40% women MNREGA workers found first aid kit at the work site, 60% answered in negative. The panchayat officials informed that they would make arrangement for the treatment if any problem arises.

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- 37% of the women MNREGA workers could avail the facilities of child care at the work site of the selected villages of the four panchayats.

7. Annual income of the NREGA workers before the NREGA job

An investigation was carried out regarding the annual income of the NREGA workers before the NREGA job. It has been found that 26% of the NREGA workers did not involve themselves in any kind of economically gainful work and thus their annual income was zero. 11% had annual income less than Rs 5,000/-, 48% had income between Rs 5,000/- to Rs 10,000/- and 15% had income more than Rs 10,000/-

8. Working days under NREGA (Person days completed)

The NREG Act assures 100 days of employment anyone who seeks employment. From 1st April, 2008 onwards the Act has been implemented in the study area. In 2012-13 financial year, the Act provided employment at an average of 13.36 days to the woman workers in the study area. The situation improved in the financial year 20013-14. In this year the women workers got employment at an average of 37.18 days. It was found that 98% of the women NREGA workers got employment less than 25 days in the financial year 2012-13. Only 2% got opportunity to work between 25 days to 50 days under NREGA. No one got employment between 51 days to 99 days and no one achieved the target of 100 days of work. There was a little improvement in the financial year 2013-14. 61% women workers worked less than 25 days. Between 25 days to 50 days, 38% of the workers got employment. Only 1% of the women workers got employment between 51 days to 99 days. In that financial year too, none achieved the target of 100 days employment.

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9. *Income from NREGA*

29% of the women NREGA workers earned less than Rs. 1000/- in the 2012-13 financial year while 28% earned between Rs. 1000 and Rs. 2000. 25% earned between Rs. 2000 and Rs. 3000 and 14% earned between Rs. 3000 and Rs. 4000. Only 3% earned between Rs. 4000 and Rs. 5000 and only 1% earned more than Rs. 5000 from NREGA job. The average annual income of woman worker was only Rs. 1540.2 in the financial year 2013-14. About 80 percent of the total selected women NREGA workers reported that their income have increased considerably due to NREGA job.

10. *Heads and share of expenditure from NREGA income*

An investigation was also carried on the heads of expenditure of the workers that they met from the NREGA income. The various heads of expenditure were- a) Food, b) Health, c) Shelter, d) Investment, e) Saving, f) Repayment of debt and g) Education of children.

a) Expenditure on Food

About 90% 0f the NREGA women workers said that they spent lion's share of NREGA income on purchasing food items. Their average expenditure on food items during the year 2012-13 was Rs. 1305.72/-. They also said that they were able to reduce the burden of their husband / father by spending money on food.

From the study it is found that 38% of women NREGA workers spent less than Rs. 1000 on food item in the year 2012-13, 35% spend between Rs. 1000 to Rs. 2000, 21% spend between Rs. 2000 to Rs. 3000, 3% were able to spend between Rs. 3000 to Rs. 4000 and 2% spent between Rs. 4000 to Rs. 5000. Only 1 percent of the workers spent more than Rs. 5000 on purchasing food items. All most all the women NREGA workers had said that they were able to spend more money on food items than

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earlier years. They generally purchased fish, eggs, meat and vegetables for their family.

b) Expenditure on health

Health was the second largest head of expenditure of the NREGA women workers. They need not to depend on other family members for medicine. Not only that, they can now purchase medicine for other members of the family. The average expenditure from NREGA income of the selected women workers was Rs. 232.18 during the year 2012-13.

c) Expenditure on Shelter

Shelter is one of the basic needs of human being. From the study it is found that NREGA income is not enough for meeting the needs of housing material. 98% of the respondents reported that NREGA income did not have any positive impact on shelter. They said that most of their income was spent on food item or on medicine. However 2% said that they had used the income from NREGA either to repair their shelter or to purchase some housing materials.

d) Impact on investment

99% of the respondents said that NREGA income is not enough for investment. Only 1% of NREGA women workers were able to invest the NREGA income. They had purchased chicken or ducks for eggs.

e) Impact on Saving

Most of the NREGA women workers reported that they were unable to save income earned from NREGA. Only five respondents said that they had saved a part of the NREGA income. The average saving from NREGA income was only Rs. 53.81.

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f) Impact on Repayment of debt

From the survey it is found that most of the women NREGA workers belonged to BPL (Below Poverty Line) families. They generally borrow money during emergencies. When asked whether NREGA income was useful to repay debt, most of them replied in negative. Only 8% of them reported that with the help of NREGA income they had repaid their debts. The average of debt repayment was Rs. 60.56 from NREGA income.

g) Impact on children's education

66% of the selected NREGA women workers reported that they had not spent any part of their NREGA income on children's education. But 34% of the selected NREGA women workers said that NREGA job had enabled them to spend money on their children's education. From NREGA income they had purchased some educational materials for their children. The average expenditure on education from NREGA income was Rs. 88.32. Though this amount seems to be very less, but it is a good sign that NREGA has positive impacts on education.

11. Satisfaction with the current wage rate

A study was also conducted regarding the satisfaction with the current wage rate of NREGA job. The workers were asked whether they were satisfied with the current wage rate of Rs. 150/- per day. 86% of the selected women NREGA workers said that they were satisfied with the current wage rate and 14% of the workers reported that they were not satisfied because in some other work the wage rate is higher. They were further asked why they were not satisfied. Then they said that the prices of necessary goods are increasing at high rate and it was not possible for them to fulfill their basic needs with the current wage rate. Some of

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the workers said that they get much higher wage rate on farm work.

12. ***Satisfaction with current procedure of payment of remuneration***

NREGA workers do not receive their remuneration directly from the panchayat officials. For this they have to open an account either in post office or in a scheduled commercial bank. 70% of the selected women NREGA workers received their wages through banks and the rest 30% received from post offices. 21% of the selected workers were satisfied with the current procedure of payment of wages where as 79% reported that they were not satisfied with the procedure. Following are the reasons for their dissatisfaction.

a) Opening an account with the banks was time consuming. They had to spend 3 to 10 days for this. A daily wage earner cannot afford this.
b) They found difficulty in filling the forms of the bank for opening account.
c) The branch offices of the banks as well as of post office were 3 to 5 kilometer away from the residence of the workers.
d) Some workers did not know the process of withdrawals. Therefore they had to depend on the GRS (Gram Rojgar Sevak) for it. Some of the GRS demand Rs. 10 to Rs. 30 for per withdrawals.

Suggestions

- The policy makers and implementing authority should ensure at least 100 days of work to women workers.
- Wage rate should be modified from time to time keeping in mind the inflation rate.

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- Mode of payment should be transparent.
- Women should be paid remuneration on daily basis.
- Worksite facilities should be properly provided and monitored.

Conclusion

From the analysis it has been found the MNREGA scheme has been able to protect economic rights of rural women to some extent. Their income has increased after engagement in NREGA works. From the study it has been found that most of the women NREGA workers spend lion's share of their NREGA income on food and basic necessities. A part of NREGA income is spent on health by purchasing medicines. Some NREGA workers used the NREGA income on education for their children. Some of them save income form it for future needs. Some women have invested the income of NREGA on purchasing chattels, gouts, ducks etc.

But there is another picture of NREGA scheme also. For getting a job through this scheme, one has to register his/her name with panchayat. Some women found the process difficult. The NREGA workers are paid wages through post offices or through banks and for this they have to open an account in post offices and banks. They have to wait weeks after weeks for getting remuneration. This is another burden for them. Though there is provision for 100 days employment under NREGA, but it has not been fulfilled on many occasions. Some women NREGA workers reported that shades for their children are not available at their work places. Moreover the NREGA officials are not transparent in counting the numbers of days of work. Many of the workers are not satisfied with the wage rate of NREGA. These issues should be addressed by the authorities.

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Human Rights

Reflections



Editor
Ranjit Barua

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Economic Freedom for Ensuring Human Rights

Leena Borah Hazari

Introduction

The cornerstones of economic freedom are (1) personal choice, (2) voluntary exchange coordinated by markets, (3) freedom to enter and compete in markets, and (4) protection of persons and their property from aggression by others. Economic freedom is present when individuals are permitted to choose for themselves and engage in voluntary transactions as long as they do not harm the person or property of others. Individuals have a right to their own time, talents, and resources, but they do not have a right to take things from others or demand that others provide things for them. The use of violence, theft, fraud, and physical invasions are not permissible in an economically free society, but otherwise, individuals are free to choose, trade, and cooperate with others, and compete as they see fit. Freedom is an intrinsic element of the life of every person, yet is noticed only when attempts are made to limit it. The foundations of economic freedom are personal choice, voluntary exchange and open markets. High levels of economic freedom are good for economic

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development and removal of poverty. Economic freedom is the fundamental right of every human to control his or her own labour and property. In an economically free society, individuals are free to work, produce, consume and invest. In a free state, the government allows labour, capital and goods to move within the state with very limited interventions. It is important because it affects every aspect of an individual's life. Living in a society with high level of economic freedom leads to higher income, lower poverty, less unemployment, longer life expectancies and cleaner environment and some other benefits. More economic freedom improves well being and leads to a higher quality of life. Economic freedom has positive social and economic values such as more per capita income, economic growth, human development, democracy, elimination of poverty and environmental protection.

Across the Globe

The Report of 2013 on economic freedom covered 157 countries across the world. Hong Kong and Singapore occupy the top two positions. The other nations in the top ten are New Zealand, Switzerland, United Arab Emirates, Mauritius, Jordan, Ireland, Canada and the United Kingdom and Chile, tied for the 10th. The rankings of some other major countries are Australia (12th), the United States of America (16th), Japan (26th), Germany (29th), South Korea (tied for 39th), Italy (tied for 68th), France (tied for 70th), Mexico (93rd), Russia (99th), China (tied for 111th) and Brazil (tied for 118th). The lowest-rated countries are Angola, Zimbabwe, Central African Republic, Algeria, Argentina, Syria, Chad, Libya, Republic of Congo and Venezuela at the bottom.

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Economic Freedom in India

Economic reforms began in India in the late 1970s, but became much more comprehensive since 1991. These reforms involve a reliance on the market and reduced government intervention. It is thus understandable that India's scores should improve over time. One should also mention that Indian growth rates have picked up in the 1990s, more so from 2003-04. Yet again, one notices the positive correlation between higher levels of economic freedom and growth. India is a federal country, and its Constitution has a Seventh Schedule that lists the topics falling under the jurisdiction of the Central government, the topics that are the responsibility of the state governments, and the topics that are the concurrent responsibility of both. The academic literature often refers to first and second generation reforms. First generation reforms include the external sector (where the first flush of reforms was introduced in 1991), while second generation reforms pertain more to the domestic economy. Besides, first generation reforms often refer to agenda items that are the province of the Central government (such as product markets), whereas second generation reforms often concern agenda items falling within the purview of the states (such as markets for land and labour). India continues to perform relatively poor in the regulation of credit, labour and business, and labour is in the Concurrent List of the Seventh Schedule. Indeed, if one compares the 1995 scores with those of 2007, one finds that India has not improved much on transfers and subsidies, government enterprises and investment, money growth, freedom to own foreign currency bank accounts, non-tariff barriers, capital controls, ownership of banks and hiring and firing regulations and has slipped on general government consumption expenditure, judicial

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independence, impartial courts, price controls and bureaucracy costs. PSU (public sector undertaking) reforms, reform of public sector banks, targeting of subsidies, dismantling of exchange controls, labour market reforms and judicial reforms are long overdue. Public expenditure and price control have both increased since 2004.

Inter-state Economic Freedom Ranking

India's economic freedom score is 54.6, making its economy the 128th freest in the 2015 Index. Its score is down by 1.1 points from last year, with modest improvements in business freedom, property rights, and freedom from corruption offset by declines in labor freedom and trade freedom. India is ranked 26th out of 41 countries in the Asia-Pacific region, and its overall score continues to be below the regional and world averages.

The overall ratings for states are simple equally weighted averages of the ratings in the three areas. The top three states are Gujarat, Tamil Nadu and Andhra Pradesh. These are followed by Haryana, Himachal Pradesh and Madhya Pradesh. Gujarat has not only stayed on top but significantly improved its overall rating from 0.46 in 2005 to 0.65 in 2013, driven mainly by better legal and regulatory performance. Tamil Nadu is well behind in 2nd place with a score of 0.54. It was in the top position in 2005 (with a score of 0.57) as well as in 2009 (0.59), but has since deteriorated, and fallen behind Gujarat. Andhra Pradesh has moved up from 6th rank in 2011 to 3rd rank in 2013, not because of any improvement in its index value but because some other states like Himachal Pradesh, Haryana and Madhya Pradesh witnessed a significant fall.

As many as seven states have suffered a fall in their economic freedom ratings in 2013 compared with 2011.

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The worst performers in 2013 are Bihar, Jharkhand, Assam and West Bengal. While Bihar, Jharkhand and West Bengal had shown some positive growth in their index ratings since 2011, Assam has gone further down. Other states with declining index values in this period are Tamil Nadu, Himachal Pradesh, Haryana, Madhya Pradesh and Jammu & Kashmir. Bihar has not been able to break out of the bottom position it has always held, but its score has improved significantly, from 0.25 in 2005 to 0.31 in 2013.

Compared to performance of 2005, Gujarat has shown the steepest growth. On the other hand, Jharkhand, Madhya Pradesh, Tamil Nadu, Punjab and Odisha have experienced declines in index value. Overall, the median value for economic freedom of the states of India decreased from 0.38 in 2005 to 0.36 in 2009 but improved in 2013 to 0.43. The overall increase is due mainly to improvements in Area 1 (Size of government) and Area 3 (Regulation of labour and business). As India opens its national markets to international investment and commodity flows, it cannot afford to constrain its own entrepreneurs. The biggest improvements in overall economic freedom scores have been registered by Gujarat (0.19 points), Chhattisgarh (0.11 points) and Andhra Pradesh (0.10 points). Unsurprisingly, all three have registered very good growth in state GDP; averaging 12.0 per cent in Gujarat, 10.6 per cent in Chhattisgarh and 10.4 per cent in Andhra Pradesh.

Economic Freedom as Human Rights

At the beginning of the 21st century, Governments' disrespect for human rights is still evident in all regions of the world. Human rights violations continue to be the norm rather than the exception. According to Amnesty International (2006), millions of people worldwide are still

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denied human rights and fundamental freedom. That being said, Government's respect for human rights is higher in some countries than in others and over the last few decades improvement has been visible in many of these countries. At the same time, globalization and economic freedom has had dramatic consequences on the policies and outcomes around the world. It is the foundation of true democracy and human rights. Freedom is the engine that drives sustainable economic growth and provides increased access to prosperity for all people everywhere.

Gwartney et al. (1996) opine that individuals have economic freedom when-

(a) Property they acquire without the use of force, fraud, or theft is protected from physical invasions by others, and

(b) They are free to use, exchange, or give their property to another as long as their actions do not violate the identical rights of others.

On the basis of this definition, an index of economic freedom should measure the extent to which rightly acquired property is protected and individuals are free to engage in voluntary transactions. In an economically free society, the fundamental function of government is the protection of private property and the enforcement of contracts. When a government fails to protect private property, takes property itself without full compensation or establishes restrictions that limit voluntary exchange, it violates the economic freedom of its citizens. Institutional arrangements that restrain trade, increase transaction costs, weaken property rights, and create uncertainty will reduce the realization of gains from trade and also the incentive of individuals to engage in productive activities.

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A different view has been put forward by Freedom House. Wright (1982, pp. 51-52), for instance, argues: "To examine economic freedom is to assess the degree to which persons are free individually and collectively to undertake economic activities of their choice, regardless of political structure. Collectively, a fundamental aspect of this freedom is the extent to which the economic system that controls choice reflects the expressed preferences of the majority of the citizenry rather than those of a ruling few....In those societies that guarantee effective participation by the citizenry in the political decision-making process, the nature of the economic system is most likely to reflect the preferences of a majority of the groups in society for certain economic arrangements and relationships....Economic freedoms existing within a democratic political framework may be called legitimated or voter-approved economic freedoms, reflecting the participatory and legitimating process by which the range and limits of economic activities are established." In the reasoning of Freedom House there is thus a substantial difference between the degrees to which people are free individually and collectively to undertake economic activities. Individual freedom means the right to pursue economic activities free from arbitrary control and interference by the state and other individuals. Collective freedom refers to the extent to which the economic system that controls choice reflects the expressed preferences of the majority of the citizenry rather than those of a ruling few. Rabushka (1991c, p. 61) rejects this line of reasoning: "Wright's definition of collective economic freedom ... is not a statement about some collective economic right that exists apart from the sum of the rights enjoyed by all the individuals in any society. This concept of collective economic freedom has no foundation in the classical liberal

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tradition of John Locke and Adam Smith. It represents a complete departure from the premise of methodological individualism in favour of group action." As we will show below, this issue is of crucial importance with respect to certain elements to be taken into account in the construction of an indicator of economic freedom.

Dreher et al. (2010) investigate whether economic freedom and globalization have a significant effect on the way governments perceive human rights. The authors have used KOF Index of globalization and two major indices of economic freedom- Fraser's index and Heritage Foundation's index to test the effect of globalization and economic freedom and governments' respect for human rights in 106 countries between 1981 and 2004. The analysis shows that some human rights are affected by globalization and economic freedom, physical integrity rights increase significantly with the increase of economic freedom and globalization, whereas empowerment rights, such as freedom of speech, religious freedom, political participation etc are not much affected.

It can be said that more economic freedom improves well being and leads to higher quality of life with positive social and economic value. Thus it contributes to better enjoyment of human rights.

Conclusion

Eco-nomic freedom offers people around the world the best hope for achieving healthier, safer, wealthier, and more productive lives, as well as the dignity of self-reliance. It is not a guarantee, of course, but in the most general terms it is a prerequisite for these things on a long-term, sustainable basis. In an economically free society, individuals succeed or fail based on their individual effort

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and ability. The institutions of society do not discriminate against or favour individuals based on their race, ethnic background, gender, class, family connections, or any other factor unrelated to individual merit. Government decision-making is characterized by transparency and openness, and the light of opportunity replaces the shadows where discrimination can be most insidious.

Economic policy is generally said to aim at securing increase in national income, an acceptable distribution of income, human well being and certain environmental goals. The question is how all of these goals can be best obtained. Policies that rely increasingly on the processes of the market economy within the framework of a stable legal system seem to influence positively or at least are compatible with, these goals. Research on economic freedom is still at an early stage; however, though the roots of this approach lie in the deep insights of classical political economy, much more remains to be done. India needs to take initiatives to improve her overall economic and legal environment which will go hand in hand with true economic freedom.

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Dr. Hiren Gohain : Bastavar Chetana Aru Swapna

A collection of articles and interviews on Dr. Hiren Gohain reflecting his personality and contribution to society and literature,
edited by Prabhat Bora & Dr. Milan Neog
and published by Kailash Kumar Rajkhowa, Krantikaal Prakashan, M G Road, Nagaon, Assam

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প্ৰকাশক

কৈলাস কুমাৰ বাজখোৱা

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অসমৰ সমাজ, ইতিহাস, ৰাজনীতি সম্পৰ্কে সন্নিবিষ্ট লেখাসমূহত প্ৰকাশিত মন্তব্য লিখকসকলৰ নিজা। ইয়াৰ বাবে সম্পাদক আৰু প্ৰকাশক দায়বদ্ধ নহয়।

এই গ্ৰন্থখন আপোনাক এই চৰ্তত'হে বিক্ৰী কৰা হৈছে যে প্ৰকাশকৰ বিনা অনুমতিত গ্ৰন্থখন যিকোনো উপায় বা পদ্ধতি অবলম্বন কৰি এই প্ৰচ্ছদ বা আকাৰত প্ৰকাশ কৰিব নোৱাৰিব।

ইমান তিতা সাগৰৰ পানী :
সমালোচনাত্মক বাচন বিশ্লেষণ

ড° বিশ্বজিৎ দাস

সসমালোচনাত্মকবাচন বিশ্লেষণ (Critical Discourse Analysis, CDA) হৈছে— পাঠৰ মাজত অন্তর্নিহিত স্থিতি বা দৃষ্টিকোণ উন্মোচন কৰি দেখুওৱা পদ্ধতিবিশেষ। স্থূল অথবা সূক্ষ্ম পর্যবেক্ষণৰে সামাজিক অথবা ভাষিক বিশ্লেষণৰ কৰাৰ লগতে এই সমালোচনাত্মক বাচন বিশ্লেষণ শৈলী বা ৰীতিৰ লগতো ঘনিষ্ঠভাবে জড়িত। এই স্থূল আৰু সূক্ষ্ম পর্যবেক্ষণৰ আধাৰত ক্রমে ব্যক্তি, সামাজিক আচৰণ আৰু আদর্শৰ মাজত দ্বন্দ্বাত্মক সম্বন্ধ আলোচনা কৰিব পাৰি। সামাজিক মাপকাঠিৰ আধাৰত পৰিস্ফুট মতাদর্শ আৰু ক্ষমতা সংগ্রথনক পাঠৰ আধাৰত নির্মাণ কৰিব পাৰি।

ভাষা ব্যবহাৰৰ ক্ষেত্র হ'ল— পাঠ। এই পাঠ কথন, লিখন, ছবি বা তিনিওৰে সংমিশ্রণেৰে হ'ব পাৰে। ভাষা সামাজিক জীৱনৰ এক অঙ্গাঙ্গীভাবে জড়িত আৰু লোকায়ত জীৱনৰ অন্যান্য উপাদানৰ লগত সম্পর্কযুক্ত। সেয়ে সামাজিক বিশ্লেষণ আৰু অনুসন্ধানৰ বাবে ভাষাৰ ওপৰত নির্ভৰ কৰিব লগীয়া হয়। অর্থাৎ বাচন বিশ্লেষণৰ কোনো এক পদ্ধতিৰ মাজেদি সামাজিক অনুসন্ধান কৰাৰ এক ফলদায়ক উপায় হ'ল ভাষা। ভাষাৰ মাজত সমাজ জীৱনক আবদ্ধ কৰি পেলোৱাৰ ধাৰণাও দৰাচলতে ভ্রমাত্মক। ৰৰঞ্চ ইয়াক এক বিশ্লেষণাত্মক পদ্ধতি বুলি ধৰাহে উচিত হ'ব।

পাঠ বিশ্লেষণ মাইকেল হেলিদেৰ পদ্ধতিগত কার্যকৰী ভাষাবিজ্ঞানৰ (Systemic Functional Linguistics বা SFL) আধাৰত প্রতিষ্ঠিত। এই পদ্ধতিগত কার্যকৰী ভাষাবিজ্ঞানে সমাজজীৱনৰ বিভিন্ন দিশৰ ভিত্তিত ভাষা আৰু অন্যান্য উপাদানৰ সম্বন্ধ

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আলোচনা কৰে। পাঠ একোটাৰ ভাষিক বিশ্লেষণো সদায় তাৰ সামাজিক লক্ষণৰ ওপৰত আধাৰিত হয়। পাঠৰ এই ভাষিক বিশ্লেষণ জটিল বাচন বিশ্লেষণ ক্ষেত্ৰত গুৰুত্বপূৰ্ণ ৰূপি স্বীকাৰ কৰা হৈছে। একদেৰে ভাষিক বিশ্লেষণৰ এই গুৰুত্বপূৰ্ণ দিশটোৰ ভিত্তিত পদ্ধতিগত কাৰ্যকৰী ভাষাবিজ্ঞান এক নতুন পদ্ধতি হিচাপে গা কৰি উঠিছে। সমাজবিজ্ঞানৰ সূত্ৰ আৰু তৰ্কশাস্ত্ৰৰ আধাৰত ভাষাবিশ্লেষণৰ জৰিয়তে কৰা সমালোচনাত্মক বাচন বিশ্লেষণ এক আন্তঃশৃঙ্খলিত বিষয়।

Fairclough হ'ল সমালোচনাত্মক বাচন বিশ্লেষণৰ প্ৰধান হোতা। সমালোচনাত্মক বাচন বিশ্লেষণৰ বাবে তেওঁ এটী আৰ্হি প্ৰস্তুত কৰি উলিয়াইছিল। এই আৰ্হি আছিল— ত্ৰিমাত্ৰিক— পাঠ (text), বুদ্ধিগত আচৰণ (Discursive practice) আৰু সামাজিক ব্যৱহাৰ (Social practice)।

প্ৰথম মাত্ৰাত পাঠৰ বিশ্লেষণ কৰা হয় শব্দৰ পৰ্যায়ত। বাচন হ'ল কেতবোৰ শব্দ বা চিহ্নৰ সমষ্টি। এনে শব্দ বা চিহ্ন আমি নিৰ্বাচন কৰি লওঁ। এনে নিৰ্বাচনৰ মাজত লিখকৰ বিষয়ৰ প্ৰতি মনোভাব বা আচৰণ প্ৰকাশ পায়।

দ্বিতীয় মাত্ৰাত পৰিৱৰ্তনৰ বাহক হিচাপে পাঠৰ বিশ্লেষণ কৰা হয়। যিহেতু ভাষা হ'ল ভাব প্ৰকাশৰ মাধ্যম। কোনো এক বিষয়ৰ প্ৰতি আমাৰ মনোভাব বা দৃষ্টিভঙ্গী কেনেকুৱা, সেয়া আমাৰ বক্তব্যৰ জৰিয়তে প্ৰকাশ পায়। আকৌ, ইয়াক কি ধৰণে ব্যাখ্যা কৰা হয় তাৰ ওপৰতো নিৰ্ভৰ কৰে। ভাষা একেবাৰে নিৰুদ্বেগ (neutral) নহয়, ববং বক্তা বা লিখকৰ মূল্যবোধ, আচৰণ, মনন শ্ৰোতা বা পাঠকলৈ বহন কৰি লৈ যায়।

তৃতীয় মাত্ৰাত, পাঠৰ জৰিয়তে প্ৰকাশ পোৱা বক্তা বা লিখকৰ অভিমতৰ বিশ্লেষণ আৰু পাঠত প্ৰকাশ মনোবৃত্তি বা আচৰণৰ নিৰ্মাণ কৰা হয়। ভাষাৰ জৰিয়তে সামাজিক সম্বন্ধ আৰু আচৰণো প্ৰকাশ পায়। ভাষা যিহেতু সামাজিক পৰিঘটনা, সেয়ে ভাষাৰ জৰিয়তে শক্তি বা ক্ষমতাৰ প্ৰদৰ্শনো হয়। কোনো এটা প্ৰসঙ্গৰ অৱতাৰণা কৰিবলৈ আমি ভাষাত থকা অসংখ্য শব্দৰ মাজৰ পৰা কেতবোৰ শব্দ নিৰ্বাচন কৰি তাক প্ৰকাশ কৰোঁ। এই গোটেই ব্যৱস্থাটোৰ লগত সামাজিক সম্পৰ্কৰ দিশটোও গুৰুত্বপূৰ্ণ, কাৰণ ব্যৱহৃত ভাষাটোৰ জৰিয়তে সম্প্ৰদায় একোটাক প্ৰতিনিধিত্ব কৰা হয়। সেয়ে বক্তব্যত প্ৰতিফলিত হয় প্ৰতিনিধিত্ব কৰা সমাজখনৰ পৰম্পৰা আৰু ৰীতিসমূহ।

সমালোচনাত্মক বাচন বা কথা বিশ্লেষণৰ বাবে ইয়াত বাছি লোৱা পুথিখন হৈছে ড° গোহাঁইৰ আত্মজীবনীৰ চতুৰ্থ খণ্ড— *ইমান তিতা সাগৰৰ পানী*। এই চতুৰ্থখণ্ডটোত বৰ্ণিত হৈছে ড° গোহাঁইৰ বৰ্ণিল জীৱনৰ এক গুৰুত্বপূৰ্ণ অধ্যায়। ড° গোহাঁয়ে তেখেতৰ জীৱনৰ যি ছোৱা সময়ৰ অভিজ্ঞতা আৰু উপলব্ধিৰ বিৱৰণ দাঙি ধৰিছে, সেইছোৱা সময় অসমৰ

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ৰাজনৈতিক, অৰ্থনৈতিক আৰু সমাজ-জীৱনৰ স্খলৰ পৰা অত্যন্ত গুৰুত্বপূৰ্ণ। সাহিত্য সমালোচক হিচাপে অসমীয়া সাহিত্যলৈ তেওঁৰ অৱদান অনবদ্য। তেখেত এগৰাকী সমাজ বিজ্ঞানীও। মাৰ্ক্সীয় সমালোচনাৰ ধাৰাৰে লিখা তেখেতৰ গ্ৰন্থই ইতিমধ্যে অসমৰ সমাজ জীৱনৰ বুজবোৰ নতুন দিশ উন্মোচিত কৰিছে। সাহিত্য সমালোচনাৰ লগতে এগৰাকী সমাজ সচেতন ব্যক্তিস্বৰূপেও তেখেতৰ আছে এক সুকীয়া পৰিচয়। কিন্তু তেখেতৰ শ্ৰেষ্ঠ পৰিচয় সাহিত্য-সমালোচক আৰু সমাজবিজ্ঞানী ৰূপেহে। তেখেতৰ আপোচহীন মতাদৰ্শগত সংগ্ৰামী চৰিত্ৰ এক বিৰল ব্যতিক্ৰম বুলিয়েই পৰিচিত হ'ব, বিশেষকৈ বৰ্তমানৰ নব্য পুঁজিবাদী অৰ্থনীতিৰ ধাৰাত।

আদৰ্শগত দিশত আপোচহীন ব্যক্তিত্ব বুলিলে সমগ্ৰ অসমে বিনাদ্বিধাই কেৱল এজন মনুহলৈহে আঙুলিয়াব পাৰে— সেইজন ড° হীৰেন গোহাঁই। বৰ্তমানৰ পুঁজিবাদী অৰ্থনীতিৰ ভোগবাদী-বতাহে তেখেতক এতিয়াও চুব পৰা নাই। পুঁজিবাদী অৰ্থনীতিৰ 'আত্মকেন্দ্ৰিকতা' আৰু মধ্যবিত্তীয় মানসিকতাৰ পৰা এতিয়াও আঁতৰত। অৱশ্যে 'আজিৰ হীৰেন গোহাঁই' হোৱাৰ যি 'গৌৰৱ', সেই 'গৌৰৱ'ৰ মাজত থকা 'অহং'ৰ পৰা তেখেত মুক্ত নহয়।

ড° গোহাঁইৰ উপৰিউক্ত ব্যক্তিত্ব মাৰ্ক্সীয় মতাদৰ্শৰ দ্বাৰা গ্ৰথিত আৰু সেই মতাদৰ্শৰে ঘটনাৱলীক বিচাৰ কৰিছে। প্ৰসঙ্গক্ৰমে উল্লেখ কৰা প্ৰয়োজন হ'ব যে অসমৰ কেইবাটাও গুৰুত্বপূৰ্ণ ঘটনাৱলীৰ লগত বামপন্থীসকলৰ সুস্পষ্ট মতপাৰ্থক্য আৰু তিক্ততাৰ সম্পৰ্ক আছিল। সেয়ে আত্মজীবনীৰ এই খণ্ডটোক সামগ্ৰিক দৃষ্টিকোণৰ পৰিবৰ্তে এক বিশেষাদৰ্শৰহে ফচল বুলি ক'লেও অত্যুক্তি কৰা নহ'ব।

আমাৰ এই আলোচনা আত্মজীবনীৰ চতুৰ্থ খণ্ডটিৰ 'পাঠ' ভিত্তিক আলোচনাহে মাত্ৰ। সমালোচনাত্মক বাচন বিশ্লেষণৰ বিদ্যায়তনিক সূত্ৰসমূহৰ আধাৰত 'পাঠ'ৰ আলোচনা কৰিবলৈ ইয়াত চেষ্টা কৰা হৈছে। আৰু সেয়ে, কেতবোৰ সবল আৰু দুৰ্বল দিশৰ আলোচনাই স্থান পাইছে।

নামকৰণ :

ইমান তিতা সাগৰৰ পানী শীৰ্ষনাম গ্ৰহণ কৰিছে Federic Garcia Lorca অৰ কবিতাংশৰ পৰা। মূল কবিতাংশ—

'Very bitter
is the water of sea.'

ইমান তিতা সাগৰৰ পানী কিতাপখনৰ প্ৰকাশ কাল ডিচেম্বৰ ২০১১ চন। শীৰ্ষনামে ইঙ্গিত দিয়ে খণ্ডটোত জীৱনৰ তিতা-কেঁহা অভিজ্ঞতাৰ বৰ্ণনা থাকিব। কবিতাংশত 'তিতা' শব্দাংশত প্ৰাধান্য দিয়া হৈছে। লগতে বিশেষণ 'ইমান' (very) ব্যৱহাৰৰ দ্বাৰা

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'তিতা' শব্দক বিস্তৃতি দিয়া হৈছে। এই তিতা সাগৰৰ পানীৰ। 'নিমখীয়া' সাগৰৰ পানী 'তিতা' হে পৰিছে। 'ইমান তিতা সাগৰৰ পানী'ৰ জৰিয়তে এক চিত্রকল্প তৈয়াৰ কৰা হৈছে, যি ইংগিত দিছে এক বিতৃষ্ণিত জীবন অভিজ্ঞতাৰ। 'কথাৰম্ভ'ত লিখা হৈছে—

> আত্মজীবনীৰ এই খণ্ডত মোৰ জীৱনৰ যি পৰ্বৰ বিৱৰণ দিবলৈ ওলাইছোঁ ক'ৰলৈ গ'লে তাৰ নানা খকাখুন্দা আৰু খেলিমেলিৰ সোঁতত সাঁতুৰি-নাদুৰিহে মই আজিৰ মানুহটো হৈছোঁ।

উপৰিউক্ত মন্তব্য খুবেই গুৰুত্বপূৰ্ণ। আকৌ, স্থানান্তৰত এই বক্তব্যৰ সম্প্রসাৰণো ঘটিছে এনেদৰে—

> ...মই দিল্লীত চাকৰি লোৱা হ'লে ১৯৭৭/৭৮ চনমানতে আমাৰ বাতৰি কাগজৰ ভাষাত 'আন্তর্জাতিক খ্যাতিসম্পন্ন' হ'লোঁহেঁতেন। কিন্তু আজিৰ হীৰেন গোহাঁই হ'ব নোৱাৰিলোঁহেঁতেন। (পৃ. ৯২)

উপৰিউক্ত বক্তব্য বিশ্লেষণ কৰিলে আমি দুটা দিশ লক্ষ্য কৰিব পাৰোঁ— প্রথম যদিও 'বাতৰি কাগজৰ ভাষাত' বুলি বক্তব্য প্রকাশ কৰিছে, উপৰিউক্ত বক্তব্যত তেখেত সহমত। তেখেতৰ সহমতৰ প্রমাণ দাঙি ধৰে শেষৰ বাক্যটোৱে— 'দুয়োটা বিকল্পৰে সুবিধা-অসুবিধা বহুতো।' (পৃ.৯২)

ড° গোহাঁয়ে স্বীকাৰ কৰিছে 'তিতা'ৰ অভিজ্ঞতাইহে তেখেতক 'আজিৰ মানুহটো' বা 'আজিৰ হীৰেন গোহাঁই' কৰি তুলিছে। অর্থাৎ, 'তিতা'ইহে তেখেতৰ 'আজিৰ পৰিচয়' নির্মাণ কৰিছে। উপৰিউক্ত দৃষ্টীভঙ্গীৰে আত্মজীবনীৰ চতুর্থ খণ্ডটোৰ নামকৰণ যথার্থ নহ'ল যেন অনুভৱ হয়।

বিষয়বস্তু ঃ

'কথাৰম্ভ'কে ধৰি সোতৰটা অধ্যায় সন্নিবিষ্ট হৈছে গ্রন্থখনত। ক্রমে— বামপন্থী সংগঠনৰ সেৱাত (ক), বামপন্থী সংগঠনৰ সেৱাত (খ), সংসাৰমায়া অতীৰ বিচিত্রম্, কেম্পাছৰ বছৰবোৰ, অবিস্মৰণীয়, বিদ্বৎ সংসর্গৰ বৈচিত্র্য (ক), বিদ্বৎ সংসর্গৰ বৈচিত্র্য (খ), হেমাংগদা, অনিল ৰায়চৌধুৰীক মই যিদৰে জানো, দিগন্তত ক'লা ডাৰৰ, কালধুমুহাৰ তাণ্ডৱ, এক অনুসন্ধানৰ প্রতিবেদন, এক ট্রেজিক চৰিত্র, শিল্প-সাহিত্যৰ বিষুৱ অৱণ্যত আৰু মৃত্যুৰ সৈতে মুখামুখি। কেইবাটাও অধ্যায় বহুবোৰ দিশৰ পৰা গুৰুত্বপূৰ্ণ। ড° গোহাঁই নিজে যিহেতু মার্ক্সবাদী আদর্শৰে পৰিচালিত, সেয়ে এক বিশেষাদর্শৰে সমসাময়িক সমাজ, অর্থনীতি, ৰাজনীতিৰ প্রতি প্রকাশ কৰা দৃষ্টিভঙ্গী নিশ্চয়কৈ যথেষ্ট গুৰুত্বপূৰ্ণ বিবেচিত [illegible] বিস্তৃতি আৰু সূক্ষ্ম পর্যবেক্ষণেৰে অসমীয়া সাহিত্য-সমালোচনাৰ জগতত

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তেখেত অপ্রতিদ্বন্দ্বী চিন্তানায়ক। তেখেতৰ কলমৰ পৰা ওলাবা প্ৰত্যেকটো শব্দ, বাক্য চিন্তাপ্ৰসূত বুলি পাঠকে গ্ৰহণ কৰে। আত্মজীবনীৰ পূৰ্বৰ অধ্যায়কেইটাই যি সম্ভাবনীয়তা ব্যক্ত কৰিছিল, সেয়া এই খণ্ডত দেখা নগ'ল। পাঠক নিৰাশ হ'ব। বিপৰীতে, দেখিবলৈ পোৱা যাব— ব্যক্তিগত আক্ৰোশ, একদেশদৰ্শিতা, পাণ্ডিত্য আৰু গাম্ভীৰ্যক কাপত তুলিব নোৱৰা এজন লিখককহে। বহুক্ষেত্ৰত দিশহীন হৈ পৰিছে যেন অনুমান হয়। অথচ, জীৱনৰ বৰ্ণিল অভিজ্ঞতাক নিৰ্মোহ বিশ্লেষণৰ জৰিয়তে তদানীন্তন সময়ৰ ইতিহাস আৰু দলিল কৰি তুলিব পৰা শতসহস্ৰ সুযোগ আছিল!

প্ৰথম অধ্যায় 'কথাবস্তু'ত তেখেতে আত্মজীবনীখনৰ ভাব, ভাষা সম্পৰ্কে বক্তব্য প্ৰকাশ কৰিছে। তেখেতে অনুভৱো কৰিছে—

> এই সময়ছোৱাত হোৱা তিক্ত অভিজ্ঞতাবোৰৰ তিক্ততা মই ইতিমধ্যে জীণ নিয়াইছোঁ বুলি ভাবোঁ। হয়তো আৰু অধিক নিৰাসক্ত ভাষাত সেইবোৰৰ বিৱৰণ দিব পৰা গ'লহেঁতেন। কিন্তু তেতিয়া অভিজ্ঞতাবোৰৰ বিশেষ বৰ্ণ আৰু স্বাদ লুপ্ত হ'লহেঁতেন। সেইবোৰৰো আভাস পাঠকক নিদিলে বৰ্ণনাটো নিৰস হৈ পৰিব। অৱশ্যে সেইক্ষেত্ৰত কিছু সংযম ৰক্ষা কৰা হৈছে। অৱশ্যে মোৰ এনে সন্দেহো হয় যে হয়তো এইটো বেছিভাগ মানুহৰে জীৱনৰ অভিজ্ঞতা। কিছুমানে সেইবোৰ কচুপাতৰ পানীৰ দৰে জোকাৰি পেলাই আগবাঢ়ে আৰু মোৰ দৰে কিছুমানে বহু দিন সেই বিহৰ জ্বালা অনুভৱ কৰে। ইমান ডাঙৰ মহাত্মা হ'ব নোৱৰাটো যে মোৰেই দোষ, মই বুজিব পাৰিছোঁ।

ড° গোহাঁইৰ 'অভিজ্ঞতাবোৰৰ বিশেষ বৰ্ণ আৰু স্বাদ'ৰ প্ৰসঙ্গত মাৰ্ক্সে *Theories of Surplus Value* -ত 'লিখক' সম্পৰ্কে কোৱা এটা মন্তব্য দাঙি ধৰাৰ লোভ সামৰিব নোৱাৰিলোঁ—

> A writer is a worker not in so far as he produces ideas, but in so far as he enriches the publisher, in so far as he is working for a wage.

আপোচহীন কমৰেড ঃ

ড° গোহাঁই নিৰ্ভীক লিখক, আপোচ নকৰা সংগ্ৰামী ব্যক্তি। সেয়ে অনেক সত্যক তেখেতে লুক-ঢাক নকৰাকৈ প্ৰকাশ কৰিছে। বামপন্থী মতাদৰ্শৰে পৰিচালিত হ'বলৈ গৈ তেখেতে আজীৱন যুদ্ধ কৰিছে, বিপুল সংখ্যক জনগণৰ বিৰুদ্ধে গৈ ৰোষৰ বলি হৈছে। তথাপি তেখেত মতাদৰ্শগত দিশত আপোচ কৰা নাই।

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মার্ক্সবাদৰ প্ৰভাৱত নতুনকৈ ধৰ্ম গ্ৰহণ কৰা (Neophyte) লোকৰ দৰে যিমান সহজে আৰু শীঘ্ৰে সমাজবাদ প্ৰতিষ্ঠা হ'ব বুলি ভাবিছিলো, তাৰ অভিজ্ঞতা নহ'ল। (পৃ. ১৫)

ভাৰতত সমাজবাদ প্ৰতিষ্ঠা হ'ব বুলি ড° গোহাঁইৰ দৰে অনেকেই সপোন দেখিছিল। তেখেতৰ সমসাময়িক সকলো লোকেই। কিন্তু সমাজবাদৰ প্ৰতিষ্ঠাৰ নামত বহু কমৰেডে গভীৰ নিৰাশাত ভুগি ক্ৰমশ মার্ক্সবাদৰ আদৰ্শৰ পৰা আঁতৰি আহিছিল। কিন্তু তেখেত আঁতৰি অহা নাছিল। তেখেতৰ গভীৰ অধ্যয়নপুষ্ট মনে বুজি পাইছিল— মার্ক্সবাদী আদৰ্শৰ প্ৰয়োজন শেষ হোৱা নাই। বৰঞ্চ পুঁজিবাদৰ আগ্ৰাসনত শ্ৰমজীবী জনতাৰ দুৰ্দশাৰ কথা ভাবি সংগ্ৰামখনো আগবঢ়াই নিবলৈ তেখেত বদ্ধপৰিকৰ। তেখেতে জানে এই সংগ্ৰাম সফল হ'বলৈ এক দীৰ্ঘকালীন প্ৰস্তুতি লাগিব। সেয়ে সমসাময়িক ব্যৰ্থতাৰ কথা ভাবি নিৰাশ হোৱা নাই। বিশ্লেষণ কৰি চাইছে —ব্যৰ্থতাৰ কাৰণসমূহ। সেয়ে কৈছে—'ভুল মার্ক্সবাদৰ নহয়, আমাৰ অনুশীলনৰ।' এই আদৰ্শবাদেৰেই তেখেতে জীৱনক পৰিচালিত কৰিবলৈ চেষ্টা কৰিছে। অথচ, চকুৰ আগতে দেখিছে বামপন্থী শিবিৰৰ ব্যৰ্থতা আৰু সামাজিক বিচ্ছিন্নতা। এক বিশেষাদৰ্শৰে পৰিচালিত হোৱা বাবে সীমাবদ্ধতাও থাকিল বহুত। সেয়ে 'আজিৰ মানুহটো'ও বামপন্থী শিবিৰৰ মাজতেই সীমাবদ্ধ হৈ থাকিল।

মার্ক্সবাদী আদৰ্শৰে জীৱনক পৰিচালিত কৰিবলৈ যাওঁতে তেখেতে অশেষ কষ্ট স্বীকাৰ কৰিবলগীয়া হৈছে। কাৰণ '..আমাৰ সমাজত দীৰ্ঘকালীন কুৎসা ৰটনা আৰু অপপ্ৰচাৰৰ ফলত বামপন্থী বুলিলেই মানুহে সংকোচবোধ কৰে।' এই 'সংকোচবোধ'ৰ বাবে তেওঁ প্ৰচলিত ব্যৱস্থাত শত্ৰু। কিন্তু পাণ্ডিত্য আৰু মননশীলতাৰ গুণত তেওঁ অপ্ৰতিদ্বন্দ্বী নায়ক। সুবিধাবাদী মানসিকতা থকাহেঁতেন পাণ্ডিত্য আৰু মননশীলতাৰ গুণত ৰাজকীয় অনেক সা-সুবিধাৰে 'পপুলাৰ চিন্তা-নায়ক' হৈ থাকিব পাৰিলেহেঁতেন। কিন্তু যাৰ জীৱনত আদৰ্শবাদেই সম্পদ, তেওঁৰ বাবে 'পপুলাৰিটি' আৰু ভোগবাদী মানসিকতা গুৰুত্বহীন, শূন্যসাৰ। ড° হীৰেন গোহাঁই সেয়ে বিৰল ব্যতিক্ৰম।

এনে বিৰল ব্যক্তিত্বৰ মাজতো কিন্তু *ইমান তিতা সাগৰৰ পানীত* তেখেতৰ কিছু দুৰ্বলতা প্ৰকাশ পাইছে। ইয়াৰ কাৰণ বহুতো হ'ব পাৰে। হয়তো খৰখেদাকৈ গ্ৰন্থখন লিখি উলিওৱাৰ বাবে, হয়তো পাৰিপাৰ্শ্বিক শ্ৰেণীব্যৱস্থাৰ গতানুগতিকাৰ প্ৰতি অসচেতন হোৱাৰ বাবে কেতবোৰ দুৰ্বলতা চকুত পৰাকৈ থাকি গ'ল। মানুহ হিচাপে এনেবোৰ দুৰ্বলতা স্বাভাবিক। এনেবোৰ দুৰ্বলতাই 'হীৰেন গোহাঁই'ৰ ভাবমূৰ্তি ম্লান কৰিব নোৱাৰে বা নকৰে। কাৰণ ইবোৰ অবচেতন মনৰ প্ৰকাশ আৰু মানুহ হিচাপে থকা চিৰন্তন কেতবোৰ দুৰ্বলতাৰ চিন। [illegible] ভিন্ন দৃষ্টিকোণ থাকিব পাৰে, কোনেও দাবী কৰিব নোৱাৰে বিশেষ একোটা

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দৃষ্টিকোণহে শুদ্ধ বুলি। প্রতিটো দৃষ্টিকোণবে নিজস্ব মূল্য আছে, সেয়া সম্মানব দৃষ্টিবে চোৱাটোও প্রত্যেকবে কর্তব্য।

আত্মজীবনী হিচাপে *ইমান তিতা সাগৰৰ পানীতো* ড° গোহাঁইব নিজস্ব এক দৃষ্টিভংগী প্রকাশ পাইছে। আমি পুথিব বাচনত প্রকাশ পোৱা দৃষ্টিভংগীসমূহকেই পর্যালোচনা কৰাৰ চেষ্টা কৰিম। পোনতে উল্লেখ কৰিছোঁ যে পাণ্ডিত্য আৰু মননশীলতাব গুণত তেখেত অপ্রতিদ্বন্দ্বী। সেয়েহে তেখেতব ভাব-ভাষাও কর্তৃত্বসুলভ। আত্মজীবনীখনিত তেখেতব ব্যক্তিগত জীৱনব পৰা আৰম্ভ কৰি অসমব সমাজজীবনলৈ অনেক কথা প্রকাশ কৰিছে। কিন্তু এনে কৰোঁতে তেখেতে কেবল আনলৈহে চকু দিছে। নিজলৈ ঘৃণাক্ষৰেও চকু নিদি, অর্থাৎ আত্মসমালোচনাত্মক দৃষ্টিভংগী এটা গ্রহণ নকৰি সহজকৈ কেবল বর্ণনা কৰি গ'ল।

দুই সত্তা :

ড° হীৰেন গোহাঁইব মাজত আমি অনেক ক্ষেত্রত দুটা সত্তা দেখিবলৈ পাওঁ। এজন মার্ক্সীয় মতাদর্শক অনুসৰণ কৰা হীৰেন গোহাঁই আৰু আনজন মার্ক্সীয় তত্ত্ববিদ (marxologist) হীৰেন গোহাঁই। দুয়োটাবে মাজত থকা পার্থক্যটোৰেই ড° হীৰেন গোহাঁইব মাজত থকা সত্তাব পার্থক্য। দুই সত্তাব মানুহজনক এটা মাত্র উদাহৰণব দ্বাৰা দাঙি ধৰা হ'ল অসম আন্দোলন সম্পর্কত তেখেতব দ্বন্দ্বব জৰিয়তে। তেখেতে লিখিছে—

> মোব ধাৰণা যে আন্দোলনব বিৰোধিতা কৰিবলৈ গৈ বামপন্থী এচাম লোকে অসমীয়া জাতিব স্বতন্ত্র অস্তিত্বকে নাকচ কৰিবলৈ লৈছিল, আৰু অসমীয়া সর্বসাধাৰণ মানুহব মনত গঢ় লোৱা জাতীয় অস্তিত্বব সংকটব আশংকাক অনাহকতে টিলিকি মাৰি উৰাই দিছিল। (পৃ. ১৭৭)

আকৌ, 'কিন্তু আজিব প্রতিযোগিতামূলক পৃথিৱীত একোটা জাতিব সচেতন আৰু আনুষ্ঠানিক প্রয়াস অবিহনে জাতীয় অস্তিত্ব দুর্বল হ'বলৈ বাধ্য।' (পৃ. ১৭৭)— উপৰিউক্ত মন্তব্যব পৰা সিদ্ধান্ত কৰিব পাৰি অসম আন্দোলনব ন্যায্যতা আৰু অসমব জাতীয় অস্তিত্বব সংকটক তেখেতে স্বীকাৰ কৰিছে। 'বামপন্থী এচাম লোকে অসমীয়া জাতিব স্বতন্ত্র অস্তিত্বকে নাকচ কৰিবলৈ লৈছিল' বুলি কৰা মন্তব্যই বামপন্থীসকলব চিন্তাধাৰা যে অসমব মানুহব পৰিপন্থী আছিল তাকো প্রমাণ কৰে। ইমানব পাছতো, শিলঙত 'কংগ্রেছী নেতাব পৃষ্ঠপোষকতাত বহা' এখন সভাত 'সমগ্র আন্দোলনটো এটা পথভ্রষ্ট বুর্জোৱা গণতান্ত্রিক আন্দোলন' বুলি 'বঙালী মানুহক পতিয়ন' নিওৱা কাৰ্যই 'অসমপ্রাণ ড° গোহাঁই' আৰু 'বামপন্থী গোহাঁই' এই দুই সত্তাক প্রতিষ্ঠিত কৰে।

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একদেশদর্শিতা ঃ

বামপন্থী শিবিৰৰ প্ৰতিনিধি হিচাপে কৰ্ম, চিন্তা-চৰ্চা, বক্তব্যত তাৰ স্পষ্ট প্ৰভাব। বামপন্থী শিবিৰ অসম আন্দোলনৰ সময়ত গৰিষ্ঠ সংখ্যাৰ লোকৰ দ্বাৰা উপেক্ষিত আছিল। কাৰণ আন্দোলনটোক এটা সময়ত বামপন্থী শিবিৰে বিৰোধ কৰিছিল। ফলত সন্দেহ আৰু বিশ্বাসহীনতাই গ্ৰাস কৰিছিল পৰস্পৰৰ মাজত। ড° গোহাঁয়ো আছিল এই সন্দেহ আৰু বিশ্বাসহীনতাৰ চিকাৰ। তেখেতে লিখিছে —

> ...পৰম্পৰাগত সামাজিক নীতি-নিয়ম আৰু শালীনতাবোধে মানুহৰ মাজত থকা যিবোৰ আপচু, হিংসুক আৰু ক্ৰুৰ প্ৰৱণতা দমাই ৰাখিছিল, অসম আন্দোলনৰ বিস্ফোৰণে সেইবোৰ যেন নিমিষতে বন্ধনহীন আৰু প্ৰকট কৰি পেলাইছিল। মানুহবিলাকে যেন নিজেই নিজৰ মুখা খুলি হিংস্ৰ বা আক্ৰোশমূলক বা কেতিয়াবা অৰ্থলিপ্সু আৰু ক্ষমতালিপ্সু ভাব-ভংগীৰে ৰাজআলিত চেঁকুৰি ফুৰিছিল।...

ড০ গোহাঁইৰ এই বক্তব্যও নিৰপেক্ষ নহয়। এই বক্তব্যৰ জৰিয়তে সমগ্ৰ আন্দোলনটোৰ ক্ষেত্ৰত প্ৰশ্ন উত্থাপন কৰা হৈছে। অসম আন্দোলনেহে যেন মানুহক 'হিংস্ৰ বা আক্ৰোশমূলক বা কেতিয়াবা অৰ্থলিপ্সু আৰু ক্ষমতালিপ্সু' কৰি তুলিছিল এনে এটা আভাস ইয়াত দিব বিচৰা হৈছে। ইয়াত কিন্তু অসম আন্দোলনৰ জৰিয়তে যি আৰ্থ-সামাজিক বিবৰ্তন হৈছিল, তাৰ ইঙ্গিত নাই। আনকি ৰাজনৈতিক ষড়যন্ত্ৰই কেনেদৰে সমাজত সংশয় আৰু বিভেদৰ বীজ সিঁচি এক অস্থিৰ পৰিবেশ সৃষ্টি কৰিছিল, তাৰ ইঙ্গিতো নাই। 'চেঁকুৰি' শব্দৰ দ্বাৰা তেখেতে এক শিহৰণকাৰী 'ইমেইজ' নিৰ্মাণ কৰিব বিচাৰিছে, সি সামগ্ৰিক অসম আন্দোলনৰ বা অসমৰ প্ৰতিচ্ছবি নহয়। বামপন্থী নেতাসকলৰ ক্ষেত্ৰত কেতবোৰ এনে ঘটনা ঘটিছিল, যিবোৰ বস্তুক্ষেত্ৰত 'অমানৱীয়' আৰু নিন্দনীয় আছিল। কিন্তু ইয়াক যি ধৰণে সাধাৰণীকৰণ কৰিব বিচৰা হৈছে, সেয়া নিৰপেক্ষ বিচাৰ নহয়। তেখেতে স্থানান্তৰত কৈছে— '...অসম আন্দোলন আছিল বিভিন্ন ৰাজনৈতিক শক্তি আৰু আদৰ্শৰ বিশাল ৰণক্ষেত্ৰ।' (পৃ.-১৭৪) কিন্তু দুৰ্ভাগ্যজনকভাবে এনে ৰাজনৈতিক শক্তি আৰু আদৰ্শৰ কথা কিন্তু আলোচনা নহ'ল। নিৰপেক্ষ আৰু নিৰুদ্বেগ হৈ নিৰ্মোহ সমালোচনা তেখেতে আগবঢ়াব নোৱাৰিলে। অথচ 'কথাবস্তু'ত তেখেতে লিখিছে—

> অসম আন্দোলনৰ ব্যাপকতাই বাহিৰৰ, আনকি বিদেশী মাধ্যমতো, অসমক এক বিশেষ গুৰুত্ব আৰু প্ৰভাৱ দান কৰিছিল কেইবছৰমানৰ বাবে। কিন্তু মধ্যবিত্ত স্বাৰ্থৰ হেঁচাই আন্দোলনটোৰ যোগেদি দেশ সম্পৰ্কে বাইজৰ মনত এনে এক সংকীৰ্ণ ধাৰণাৰ জন্ম দিছিল যে পূৰ্বৰ দেশপ্ৰেমৰ ধাৰণাটোৱেই বহু পৰিমাণে সংকুচিত আৰু বিকৃত হৈ পৰিছিল। বিভিন্ন

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বাকপটুতা আৰু চতুৰালিৰে বিভিন্ন স্তৰত নেতৃত্ব স্থান দখল কৰি নিজৰ-নিজৰ ভবিষ্যৎ উন্নতিৰ পথ সুগম কৰাত লাগি গৈছিল, আৰু বুনিয়াদী অসমীয়া ৰাইজৰ নানা মৌলিক সমস্যাবোৰ বিবেচনাৰ বাহিৰত ৰৈ গৈছিল। যেন এচাম মধ্যবিত্তৰ উন্নতিয়েই জাতিৰ উন্নতি। এই দুৰ্বলতাকে খামোচ মাৰি ধৰি কংগ্ৰেছ আদি আন্দোলনবিৰোধী শক্তিবোৰে সমাজৰ মাজত থকা সাম্প্ৰদায়িক, জনগোষ্ঠীগত বিভেদ আৰু পাৰ্থক্যবোৰ আৰু বহল কৰিবলৈ তলে তলে প্ৰবল চেষ্টা কৰিছিল। এই জনগোষ্ঠীবোৰ নিঃসন্দেহে অৱহেলিত আছিল। কিন্তু তেওঁলোকৰ মনৰ পৰা এক অসমৰ ভাব ঠেলি দি তাৰ ঠাইত জনগোষ্ঠীয় ভাবাবেগক একান্তভাবে প্ৰতিষ্ঠা কৰিলে এই ৰাজনৈতিক দ্বন্দই। (পৃ.—১৬-১৭)

কিন্তু এনে পৰিপক্ক মনৰ আলোচনা পিছৰ কোনো এটা অধ্যায়তেই দুৰ্ভাগ্যবশতঃ দেখিবলৈ পোৱা নগ'ল।

অসমৰ বাবে উল্লেখযোগ্য আন এক পৰিঘটনা আছিল ভাষা আন্দোলন আৰু মাধ্যম আন্দোলন। তেখেতে লিখিছে—

> মই শিলচৰলৈকো দুবাৰমান গৈছিলোঁ। তাৰ জনসভাত বঙালী ভাষাত বক্তৃতা দিয়াই নহয়, **বঙালী ভাষা কাছাৰতে অৱদমন কৰিব খোজা** অসমীয়া উগ্ৰ জাতীয়তাবাদক তীব্ৰ গৰিহণা দিয়াত সভাৰ শ্ৰোতাবৃন্দ আপ্লুত হৈ পৰিছিল। বহুতো অসমীয়া মানুহে নাজানেই, ১৯৬০ চনত কাছাৰত অসমীয়া ভাষা ৰাজ্যভাষা ৰূপে জোৰকৈ আৰোপ কৰাৰ অপচেষ্টাৰ বিৰুদ্ধে হোৱা আন্দোলনত এঘাৰজন শ্ৰহীদ হৈছিল। তাৰ সাধাৰণ মানুহৰ পৰা মই আদৰ-সাদৰ যথেষ্ট পাইছিলোঁ। কিন্তু পাৰ্টিৰ স্থানীয় পৰিপক্ক নেতাসকল মোৰ প্ৰতি সন্দিহান আছিল আৰু হয়তো মোৰ উৎসাহ নিতান্ত মধ্যবিত্ত সুলভ আবেগ বুলিয়েই ভাবিছিল। **কিন্তু বৰাক নদীৰ সুস্বাদু ৰৌমাছে** আৰু ডেকাচামৰ আদৰ-সাদৰে মোৰ ক্ষুণ্ণতা প্ৰশমিত কৰিছিল।..." (পৃ.-৩৫-৩৬, বিশেষীকৰণ প্ৰবন্ধ লিখকৰ)

উপৰিউক্ত বক্তব্যত ফঁহিয়াই চালে দেখা যাব —

(ক) 'বঙালী ভাষা কাছাৰতে অৱদমন কৰিব খোজা....' বাক্যাংশত জোৰ দিয়া হৈছে 'কাছাৰ' শব্দটোৰ ওপৰত। কাছাৰ ক'ত বা ৰাজ্য ভাষাৰ গুৰুত্ব তথা প্ৰাসংগিকতাৰ দৰে গুৰুত্বপূৰ্ণ প্ৰশ্নৰ কথা নানিলেও ড° গোহাঁইৰ জনপ্ৰিয়তাৰ প্ৰতি হাবিয়াস আৰু বিষয়বস্তুৰ গাম্ভীৰ্য ৰক্ষা কৰিব নোৱৰাটো দৃষ্টিকটু ৰূপত প্ৰকট হৈছে। তেখেতে লিখিছে—

> কিন্তু পাৰ্টীৰ স্থানীয় পৰিপক্ক নেতাসকল মোৰ প্ৰতি সন্দিহান আছিল

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আৰু হয়তো মোৰ উৎসাহ নিতান্ত মধ্যবিত্ত সুলভ আবেগ বুলিয়েই ভাবিছিল। **কিন্তু ৰবাক নদীৰ সুস্বাদু ৰৌমাছে** আৰু ডেকাচামৰ আদৰ-সাদৰে মোৰ ক্ষুন্নতা প্ৰশমিত কৰিছিল।

— 'ৰবাক নদীৰ সুস্বাদু ৰৌমাছ' খায় খং প্ৰশমিত কৰা কথাটো মধ্যবিত্তীয় আবেগ নহয় জানো? তেনেদৰে, 'অসমীয়া উগ্ৰ জাতিয়তাবাদক তীব্ৰ গৰিহণা দিয়াত সভাৰ শ্ৰোতাবৃন্দ আপ্লুত হৈ পৰিছিল।' বিষয়টোৰ বিভিন্ন দিশ বিচাৰ কৰাৰ পৰিবৰ্তে অসমীয়া মানুহক উগ্ৰ জাতীয়তাবাদী বুলি তীব্ৰ গৰিহণা দিয়া কথাটোৱে (তাকো শিলচৰত।) চতুৰ ৰাজনৈতিক নেতাৰ বক্তব্যকো চেৰাই গ'ল।

মাৰ্ক্সীয় তত্ত্বৰ লগত গভীৰভাবে পৰিচিত ড°গোহাঁই। তেখেতে লক্ষ্য কৰিছিল মাৰ্ক্সবাদৰ প্ৰতি কমৰেডসকলৰ আস্থা টুটি আহিছে। অনুভৱো কৰিছে যে 'ৰামপন্থীসকল ৰাম' হৈ গৈ আছে। ভাৰতত মাৰ্ক্সবাদী মতাদৰ্শ এক সীমিত পৰিসীমাত আৱদ্ধ। যি পৰিমাণে সৰ্বসাধাৰণৰ মাজত সোমাই পৰিব পাৰিব লাগিছিল, সেয়া দুই এখন ৰাজ্যৰ বাহিৰে আনত সম্ভৱ নহ'ল। ভাৰতীয় ৰাজনীতিত মাৰ্ক্সীয় সংগঠনসমূহৰ ভূমিকাও সময়ে সময়ে আছিল বিতৰ্কিত। কেৰালা, পশ্চিমবঙ্গ আৰু ত্ৰিপুৰা আছিল ৰামপন্থীসকলৰ প্ৰধান ক্ষেত্ৰ। স্বাভাৱিকভাবেই এই তিনিওখন ৰাজ্যৰ ৰামপন্থীসকলৰ নেতাসকলৰ প্ৰভাৱ আছিল অপৰিসীম। কিন্তু অসমত মাৰ্ক্সীয় শিবিৰৰ প্ৰভাৱ আছিল সীমিত। অসমৰ প্ৰধান গণ-আন্দোলন দুটাৰ প্ৰতিও এই শিবিৰৰ আছিল সন্দেহ আৰু শংকা। এনে কাৰণতেই হয়তো দলীয় মতাদৰ্শৰে ড°গোহাঁই যেতিয়াই আগবাঢ়ি গৈছে, তাতেই বিচ্ছিন্ন হৈ পৰিছে গৰিষ্ঠসংখ্যক জনগণৰ পৰা। শিবিৰৰ প্ৰতিনিধি আৰু marxologist ৰূপে হীৰেন গোহাঁই দুটা সত্তা। তেখেতৰ লিখনিসমূহৰ মাজত অসমৰ সমাজ-সংস্কৃতিৰ লগত গভীৰ সম্পৰ্ক, সূক্ষ্ম পৰ্যবেক্ষণ লক্ষ্য কৰা যায়। মাৰ্ক্সীয় তত্ত্বক যেতিয়াই তেখেতৰ নিজৰ চিন্তাৰে যুক্ত কৰিছে, তেতিয়াই ড°গোহাঁই অনন্য হৈ পৰিছে। আত্মজীবনীৰ চতুৰ্থ খণ্ড *ইমান তিতা সাগৰৰ পানীত* সুগভীৰ, মননশীল হীৰেন গোহাঁয়ে ডুমুকি মাৰে, হেৰাই যায়।

> এই সময়ছোৱা অসমৰ বাবে আৰু মোৰ বাবে বৰ শুভ সময় নাছিল। মোৰ ধাৰণা যে গোটেই জাতিটো যেন মৰীচিকাৰ পাছে-পাছে বাৰে-বাৰে ঢাপলি মেলিছিল, আৰু মই যুক্তি-তৰ্ক, কাকুতি-মিনতি, গালি-গৰিহণাৰে তেওঁলোকক বৃথাই নিৰস্ত কৰিবলৈ চেষ্টা কৰিছিলোঁ। (পৃ. ১৫)।

সোঁতৰ বিপৰীতে যোৱাসকলে সদায় সংগ্ৰাম কৰিবলগীয়া হয় (সোঁতৰ বিপৰীতে গৈ প্ৰতিষ্ঠা লাভ কৰিব পাৰি বুলি তেখেতে পৰামৰ্শও পাইছিল।)। মধ্যবিত্ত অসমীয়াৰ নেতৃত্বত মাধ্যম আন্দোলন, বিদেশী বিতাড়নৰ আন্দোলন, আলফাৰ আবিৰ্ভাৱ— অনেক পৰিঘটনা। অসমৰ সামাজিক আৰু ৰাজনৈতিক জীবন অস্থিৰ। তেখেতে অনুভৱ কৰিছে

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অসমীয়া মধ্যবিত্ত যেন দিশহাবা হৈ পৰিছিল। সেইসময়ত জাতিটোৱে আত্মপৰিচয়, আত্মপ্রতিষ্ঠাৰ প্রশ্নত হাবাথুৰি খাইছে। 'মৰীচিকাৰ পাছে পাছে বাবে বাবে ঢাপলি' মেলা কথাষাৰ অস্পষ্ট। পন্থা আৰু মাধ্যমৰ প্রশ্নত অৱশ্যে পথ দেখুবাবলৈ তেখেতে চেষ্টা কৰিছিল। 'যুক্তি-তৰ্ক, কাকুতি-মিনতি, গালি-গৰিহণাৰে তেওঁলোকক বৃথাই নিৰস্ত কৰিবলৈ চেষ্টা কৰিছিলোঁ।' কথাষাৰৰ মাজত তেখেতৰ দুৰ্বলতা প্রকাশ পাইছে। সম্মুখৰ পৰা এটা জাতিক, এখন ৰাজ্যক নেতৃত্ব দিবলৈ চেষ্টা নকৰিলে। এইখিনি সময়ত ৰাইজৰ পৰা বিচ্ছিন্ন হৈ কেৱল মাৰ্ক্সীয় আদর্শবাদৰ প্রবক্তা হৈয়ে থাকিল। কিন্তু অসমৰ ৰাইজে তেখেতক কেৱল মাৰ্ক্সবাদী আদর্শৰ দ্বাৰা পৰিচালিত এগৰাকীব্যক্তিৰ দৃষ্টিৰে নাচায়। হয়তো এই কথা তেখেতে বুজি উঠা নাছিল। অসমৰ মানুহে তেখেতৰ পৰা আশা কৰিছিল বলিষ্ঠ নেতৃত্ব, অভিভাৱকত্ব। সেই অভিভাৱকত্বৰ পৰা আঁতৰি তেখেত কেৱল মাৰ্ক্সীয় মতাদর্শৰ মাজতে আবদ্ধ থাকিল। এনে সীমাবদ্ধতা অসম আৰু অসমীয়াৰ বাবে দুর্ভাগ্যজনক হৈয়ে ৰ'ল।

ছবছৰীয়া অসম আন্দোলন এটা দিশ আছিল ভয়াবহ। বামপন্থীসকলৰ ওপৰত কৰা সাধাৰণ ৰাইজৰ অত্যাচাৰৰ বিশদ বর্ণনা দাঙি ধৰা হৈছে। চৰকাৰী নৃশংসতাৰ বর্ণনাৰ মাত্র ইঙ্গিত দিয়া হৈছে। বিপৰীতে অসম আন্দোলনৰ সমর্থকসকলৰ হিংসাক নিদাৰুণ আৰু ভয়াবহ ৰূপত উপস্থাপন কৰা হৈছে। মূলতঃ আদর্শকেন্দ্রিক সংঘাতৰ পৰিণতিতেই যে এই ভয়াবহ, হিংসা সংঘটিত হৈছিল তাৰ ইঙ্গিতো নাই বা ৰাজনৈতিক সুবিধাবাদৰ প্রসঙ্গও আলোচনা নহ'ল। মানৱীয় প্রমূল্যবোধৰ দিশৰ পৰা সমগ্র ঘটনা আছিল যথেষ্ট দুঃখজনক।

শব্দ প্রয়োগত সংযমহীনতা, অৱচেতন মনৰ প্রকাশ ঃ

ভাষাৰ ওপৰত তেখেতৰ অনেক দখল। শব্দৰ সুচতুৰ প্রয়োগতো সিদ্ধহস্ত। জটিল আৰু সূক্ষ্ম চিন্তাক বুদ্ধিদীপ্ত আৰু সাবলীলতাৰে প্রকাশ কৰাত তেখেতৰ সমকক্ষ বিৰল। এনে এজন ব্যক্তিৰ ক্ষেত্রত সংযমহীনতা অৱশ্যেই আশা কৰা নাযায়। বিশেষকৈ ব্যক্তিবিশেষৰ প্রসঙ্গত তেখেতে যি সংযমহীনতা প্রকাশ কৰিছে সি অধিক আক্রমণাত্মক আৰু ৰুচিহীন হৈ পৰিছে। উদাহৰণস্বৰূপে, ড° বীৰেন্দ্রকুমাৰ ভট্টাচার্যই সম্মুখীন হোৱা এক অনাকাংক্ষিত পৰিস্থিতিৰ বর্ণনা দিবলৈ তেখেতে লিখিছে—

'এপাট কাণতলীয়া চৰ খোৱা মানুহৰ দৰে তেখেতৰ মুখখন দেখি ময়েই থিয় হৈ সম্ভাষণ জনাইছিলোঁ...।' এটা অপ্রীতিকৰ পৰিস্থিতিৰ ব্যাখ্যা কৰিবলৈ গৈ 'এপাট কাণতলীয়া চৰ' বাক্যাংশ প্রয়োগ কৰিছে। এনে বাক্যাংশৰ মাজত ভট্টাচার্যৰ প্রতি যি ৰুচিহীন মনোভাব প্রকাশ কৰিছে, সেয়া নিতান্তই দুর্ভাগ্যজনক। কেৱল সেয়ে নহয়, 'তেখেতৰ মুখখন দেখি ময়েই থিয় হৈ সম্ভাষণ জনাইছিলোঁ' বাক্যাংশৰে সহানুভূতি আৰু পুতৌ চলেৰে যেন মনোবিজ্ঞানিক প্রতিহিংসা পূৰণ কৰিছে। ড° গোহাঁয়ে সেই পৰিস্থিতি বর্ণনা কৰিবলৈ অন্য

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কোনো শব্দ বা বাক্যাংশ প্রয়োগ কৰিব পাৰিলে হয়। ভট্টাচার্যৰ লগত এটা সময়ত তেখেতৰ সম্পৰ্ক বৰ মধুৰ নাছিল, স্থানান্তৰত তাৰ ইঙ্গিত তেখেতে নিজেই দিছে। তেখেতে লিখিছে— 'কোৱা বাহুল্য যে মই এই অসৌজন্যত মৰ্মাহত হৈছিলোঁ আৰু বহুদিন ভট্টাচার্যদেৱৰ লগত সম্পৰ্ক ৰখা নাছিলোঁ।' (পৃ. ২২৭) শব্দচয়নৰ চতুৰ প্ৰয়োগত সিদ্ধহস্ত ড° গোহাঁইৰ পৰা এনে বৰ্ণনা নিশ্চয়কৈ আশা কৰা নাযায়। ঘটনাটো ঘটাৰ সময়ত ভট্টাচার্যৰ প্ৰতি যি কৃত্ৰিম শ্ৰদ্ধা প্ৰদৰ্শন কৰিছিল, 'কাণতলীয়া চৰ' বাক্যাংশ প্ৰয়োগৰ দ্বাৰা 'উপেক্ষাৰ প্ৰতিদান' দিলে। কাৰণ, শব্দচয়ন নিতান্তই লিখকৰ ব্যক্তিগত ৰুচি-অভিৰুচিৰ ওপৰত নিৰ্ভৰ কৰে, আৰু লগতে লিখকৰ মানসিকতাকো প্ৰতিনিধিত্ব কৰে।

জাত-পাতৰ ক্ষেত্ৰত আমাৰ সমাজত বৰ্তমান দুই ধৰণৰ স্থিতি দেখা যায়— সামাজিক আৰু মানসিক। জাত-পাতৰ বিভাজনৰ পৰা শঙ্কৰদেৱ সম্পূৰ্ণ মুক্ত হ'ব পৰা নাছিল বুলি সমালোচনা কৰা ড° গোহাঁইৰ মন্তব্য সম্পূৰ্ণ সত্য, সমাজ সাপেক্ষ। শঙ্কৰদেৱৰ প্ৰসঙ্গ ইয়ালৈ টানি অনা হ'ল এই কাৰণেই যে আজি এক বিস্তৰ ব্যৱধানৰ পাছতো জাত-পাতৰ ধাৰণা ড° গোহাঁইৰ দৰে ব্যক্তিৰ অৱচেতন মনত এতিয়াও যে আছে, সেয়া দাঙি ধৰিবলৈকেহে। উদাহৰণ হিচাপে তলৰ বাক্যটো উল্লেখ কৰা হ'ল—

> অনুসূচিত সম্প্ৰদায়ৰ বৰাই সেই সম্প্ৰদায়ৰ শ্ৰমজীৱী মানুহখিনিৰ হৈ ভীমৰ দৰে যুঁজ দিছিল। অসম আন্দোলনৰ ফেছিবাদী শক্তিসমূহে যেতিয়া তাণ্ডৱ আৰম্ভ কৰিছিল, তেতিয়া বৰাই নিৰ্ভয়ে আন্দোলনকাৰীৰ ক্ৰোধৰ সন্মুখীন হৈছিল।... (পৃ.২৯)

—উপৰিউক্ত উদ্ধৃতিত বৰা অনুসূচিত সম্প্ৰদায়ৰ প্ৰতিনিধি। 'অনুসূচিত সম্প্ৰদায়'ৰ প্ৰয়োজন কি আছিল? নিশ্চয়কৈ অৱচেতন মনৰ প্ৰতিফলন বাহিৰে আন একো নহয়। কেৱল এইটোৱেই নহয়, এনে অনেক উদাহৰণ গ্ৰন্থখনত পৰিলক্ষিত হয় (পৃ. ২৫)।

> এবাৰ হাফ কোৱার্টাৰত দুই প্ৰবক্তাৰ মাজত এনে এটা কথাতে দুৰ্বাদল কাজিয়া হ'ল। ...তেওঁ খেদা মাৰি দাখন কাঢ়ি লৈ প্ৰথমে ভয় দেখুওৱা জনৰ পিছে পিছে চোঁচা ল'লে। তেখেত যোৰহটীয়া ব্ৰাহ্মণ কুল শিৰোমণি। সৰুতে ভনীয়েকৰ বাহিৰে জীৱনত কাৰো লগত মৰামৰি কৰি পোৱা নাই।... (পৃ.৫৯)

উপৰিউক্ত দফাটোত যোৰহটীয়া ব্ৰাহ্মণ কুল শিৰোমণিৰ দ্বাৰা ব্যঙ্গ কৰিব খোজা হৈছে যদিও ইয়াতো কিন্তু সেই বৰ্ণগত শ্ৰেষ্ঠতাৰ ধাৰণাটো স্পষ্ট।

তেখেতে লিখিছে— '..মোৰ চলিহাই ধৰা চকুত সকলোৱে মৰ্যাদা সমান।' যদিও উপৰিউক্ত উদাহৰণ দুয়োটাৰ মাজত 'সাম্যবাদী' সীমাবদ্ধতাহে পৰিলক্ষিত হয়।

আন এঠাইত তেখেতে লিখিছে—

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হেমেন দাসৰ অক্লান্ত পৰিশ্ৰম আৰু উষ্ণ সহৃদয়তাৰ বাবে তেওঁ 'জনতাৰ মানুহ' হৈ পৰিছিল সোনকালে। সকলোৰে সুখ-দুখৰ সমভাগী হোৱাৰ হোৱাৰ ক্ষমতা আছিল তেওঁৰ। বহুতো জনগণৰ মাজতো তেওঁ সমানে জনপ্ৰিয় আছিল।

—বহুতো জনগণ 'জনতা'ৰ পৰা পৃথক নেকি? ড° গোহাঁইৰ পৰা এনে অসাবধান বাক্যৰ প্ৰয়োগ সাধাৰণতে পাঠকে কামনা নকৰে। গোষ্ঠীগত পৰিচয়ৰ সত্তা অবচেতন মনত মূৰ্তমান হৈ থকাৰ বাবেই এনে বাক্যই ভুমুকি মাৰিছে।

সামৰণি :

চিন্তাৰ বহুমুখিতা অনুসৰি দৃষ্টিভঙ্গী সুকীয়া হ'ব পাৰে। এনে ক্ষেত্ৰত চূড়ান্ত (ultimate) বুলি একো কথাই নিশ্চয়কৈ থাকিব নোৱাৰে। সেয়ে 'ইমান তিতা সাগৰৰ পানী'ক প্ৰকাশিত অনেক কথা বিশেষ আদৰ্শৰ দ্বাৰা প্ৰভাৱান্বিত আৰু ব্যক্তিগত বুলিয়েই ধৰিব লাগিব।

সমসাময়িক বিদ্বৎ সমাজ সম্পৰ্কে কৰা মন্তব্যবোৰৰ ক্ষেত্ৰত কিছু সাবধানতা অৱলম্বন কৰা উচিত আছিল যদিও কোনোৱে দাবী কৰিব পাৰে এনে মন্তব্য ব্যক্তিগত সম্পৰ্কৰ আধাৰতহে উপস্থাপিত হৈছে। কিন্তু এনে মন্তব্য সদায় নিৰপেক্ষ নহ'বও পাৰে বা ইবোৰৰ মাজত ব্যক্তিকেন্দ্ৰিক ঈৰ্ষাই প্ৰাধান্য পোৱাৰ সম্ভাৱনাও সৱহ। আত্মজীৱনীমূলক গ্ৰন্থ হিচাপে এনেবোৰ মন্তব্য প্ৰকাশ কৰাৰ অধিকাৰ ব্যক্তিৰ থাকিব পাৰে। কিন্তু আমি আগতেই কৈছোঁ এইখন ড° হীৰেন গোহাঁইৰ আত্মজীৱনী, কোনো সাধাৰণ 'ব্যক্তি'ৰ নহয়। আমি কেৱল 'আত্মজীৱনী' বুলি পুথিখন আলোচনা কৰা নাই। পুথিখনিত বাৰম্বাৰ তেখেতে নিজকে 'বামপন্থী' বুলি দাবী উত্থাপন কৰিছে। ইয়াৰ অৰ্থ এইটোও যে পুথিখনিত তেওঁ বিচাৰাদৰ্শত 'বামপন্থী' প্ৰভাৱ স্পষ্ট। সেয়ে এক বিশেষ বিচাৰাদৰ্শৰে অসমৰ আৰ্থ-সামাজিক ইতিহাসক বৰ্ণনা কৰোঁতে সি সামগ্ৰিক বিচাৰ হৈ উঠিব নোৱাৰিলে, যদিও এইখন এখন আত্মজীৱনী। বহুখিনি সময়ত তেওঁ 'অসমীয়া'তকৈ 'বামপন্থী' হৈ থাকিল। অথচ তথাকথিত 'বামপন্থী' শিবিৰ সাধাৰণ জনগণৰ লগতো নাছিল। সেয়া প্ৰকাৰান্তৰে তেখেতে স্বীকাৰো কৰিছে। তদানীন্তন পাৰিপাৰ্শ্বিক অনিশ্চয়তাৰ পৰিৱেশে তেখেতক অধিক সন্দেহী আৰু কিছু পৰিমাণে আত্মকেন্দ্ৰিকো কৰি তুলিলে। দুখৰ কথা হ'ল— সামাজিক কৰ্মী হিচাপে 'বামপন্থী' সীমা অতিক্ৰম কৰি বাহিৰ হীৰেন গোহাঁই হ'ব নোৱাৰিলে। সেয়ে 'আজিৰ হীৰেন গোহাঁই'ৰ চিনাকি সাহিত্য-সমালোচনাৰ বলিষ্ঠ, চিন্তাশীল লেখাসমূহৰ মাজতহে। ▪▪





Human Rights

Reflections



Editor
Ranjit Barua





Human Rights: Reflections

A collection of selected research papers and articles presented in the National Seminar on 'Human Rights in the 21st Century' on 20th June, 2016 organized by Department of Political Science, Nowgong Girls' College and published by the Principal, Nowgong Girls' College

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Human Rights in Indian Philosophical Tradition

Dr Sanchita Bora

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness.

– United States Declaration of Independence, 1776

Introduction

Each individual in society needs to be respected and treated in a certain way. He or she possesses some inherent and undeniable rights by virtue of his/her being a human being. These are the rights which every human being is entitled to enjoy and to have protected. In other words, such rights are necessary to ensure the dignity of every person as a human being irrespective of one's caste, religion, race, colour, language, sex, nationality or any other factor. Scholars and philosophers in both domestic and international level accepted that human beings possess some basic rights. These rights originate with the very birth of the individuals. "To have human rights, one need not do anything special than be born a human being."[1] These rights are called Human Rights and are essential for the development of the

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human personality. United Nations Universal Declaration of Human Rights categorically said that all human beings are born free and equal in dignity and rights. (Article I) So, each person has a right to be treated respectfully. Occasionally, human rights are called birth rights, natural rights, inherent rights and basic rights. These rights have moral, legal, and political bearing.

Objectives

The objectives of the paper are-

1. To introduce the notion of human rights;
2. To find out the genesis of human rights in Indian philosophical tradition.

Methodology

The paper is based on the data collected from the secondary source i.e. published literature of the subject (books, journals, articles and write-ups, news, etc.). The method followed in this paper is descriptive and evaluative.

The Notion of Human Rights and its growth

Being human essentially means possessing some rights. Generally, rights are those conditions of social life which are necessary for all round development of an individual. But, 'Human Rights' is the vocabulary of 20th century. The word 'Human Rights' is first used by Thomas Paine in the English translation of the French Declaration of the Rights of Man and Citizen. The United Nations Centre for Human Rights defines Human Rights as "those rights which are inherent in our nature and without which we cannot live as human beings."[2] The shocking experiences of World War II actually established human rights as a movement and proved that human rights issues were

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significant at both national and international level. Suppression of fundamental human rights during war resulted in a systematic articulation of the concept of human rights.

Earlier human rights were named as natural laws, natural rights and rights of man. Social, economic, political and philosophical factors strongly influenced the development of human rights. Western scholars date the genesis of this ideal of natural law to Sophocles, more than 400 years before Christ. Greek and Roman philosophers had recognized the idea of natural rights. Some thinkers maintain that roots for the protection of the rights of man can be traced as far back as to the Babylonian laws. The Babylonian King Hammurabi had issued 'Hammurabi's Codes',[3] a set of laws which introduced fair wages and protection of property. The Assyrian Laws, the Hittite laws and the Dharma of the Vedic period in India also articulated different sets of standards. Cicero (106-43 B.C), a Roman statesman, laid down the foundations of 'natural law' and 'human rights' in his work, The Laws (52 B.C). Plato, the great Greek philosopher (427-348 BC) advocated a universal standard of ethical conduct. Aristotle (384-322 BC) was often said to be the father of natural law.

The history of human rights can be traced to some important documents of the past, particularly, Constitution of Medina (622), Al-Risalah al-Huquq (659-713), Magna Carta (1215), the English Bill of Rights (1689), the French Declaration of the Rights of Man and of the Citizen (1789), and the Bill of Rights in the Constitution of the United States of America (1791). The first written evidence of human rights was the 'Magna Carta'. In the seventeenth and eighteenth centuries, the concept of human rights was one of the most important issues in the world. Thomas

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Hobbes (1588-1679), John Locke (1632-1704) and Jean Jacques Rousseau (1712-1778) amply developed the natural rights theory. Thomas Paine (1731-1809), an American revolutionary thinker advanced the doctrine of natural rights without linking it to Rousseau's social contract theory. Immanuel Kant (1724-1804) put human rights distinct from other rights. Finally, on 10th December, 1948, the Universal Declaration of Human Rights (UDHR) was adopted by the United Nations General Assembly. According to the Declaration, all states have to protect and promote human rights on its own territories. In UDHR, specific reasons for studying and teaching human rights were also forwarded. The World Conference on Human Rights held in 1993 in Vienna stated in the declaration that human rights are possessed by every individual by virtue of being a member of human family.

Indian Philosophical Tradition and Human Rights

Human rights from historical perspective are neither entirely Western in origin nor so modern. It is the crystallization of values that are the common heritage of mankind.[4] Every great civilization maintained that dignity and equality of each member should be valued. The concept of human rights is as old as the civilized life of mankind. Even in the *Vedic* literature of ancient India protection of human rights had been mentioned. The ancient kings in India cared for the welfare of the people. Indian thought was historically very generous to human rights. The rights of people was recognized and protected by moral and spiritual dictates. More than five thousand years ago, the ancient Indian philosophers and thinkers interpreted a theory of higher moral law, the aim of that law was to establish harmonious social order and brought a balance

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between spiritual and material aspects of life. The broad principles of human rights, such as equality and freedom, have been expressed repeatedly in the earliest texts of Indian culture. In ancient India, the individual existed as a citizen of the state and in that capacity he had both rights and obligations.

Humanitarian traditions were impelled from *Vedas*, *Purāṇas*, *Mahābhārata*, *Rāmāyaṇa*, *Bhagavad-Gītā*, *Smṛtis* and *Śastra*. The ancient Indian seers recognized a cosmic order which served as the foundation of ethics. They called it *Ṛta*. A. L. Basham described *Ṛta* as 'the highest flight of *Ṛg-Vedic* thought'. Originally *Ṛta* was a concept pertaining to the physical universe, denoting the Law of Nature. Gradually, the cosmic sense of *Ṛta* as Natural Law developed into the social sense of *Ṛta* as Moral Law and it became a salient feature of *Vedic* thought. The highest good is to be identified with the total harmony of the cosmic or natural order. *Ṛg-Veda* also referred three civil rights i.e. *Tana* (body), *Skridhi* (dwelling place) and *Jibhasi* (life).

According to ancient Indian scriptures one must consider the conception of man's duties known as the 'triad of obligations' or *ṛṇatraya* (three debts). Fulfilment of these *ṛṇas* or obligations should be the first aim of man. The ideal of *ṛṇatraya* is a comprehensive ideal, including man's duty to the gods, perpetuation of the race and the cultural heritage. The individual who fulfils all of these obligations is a good man. *ṛṇa* and *ṛta* led to the evolution of the concept of *dharma*. The conception of *dharma* includes all the other two concepts do (*ṛṇa and ṛta*) and also makes an advance on them. *Dharma* means functioning in accord with reality. R. Pannikar puts that *Dharma* is perhaps the most fundamental word in the Indian tradition which could lead us to the discovery of a possible homeomorphic symbol

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corresponding to the Western notion of 'Human Rights'. *Dharma* was a model for the universal legal order. The *Dharmaśāstra* is basically a code of conduct; it speaks more of human duties than of rights. Therefore, it uses the word '*adhikāra*' only occasionally while it uses the word '*dharma*' frequently.

Three doctrines have often been identified in the context of Indian civilization as its distinctive markers: the doctrine of *varṇas* (doctrine of four classes), the doctrine of *āśramas* (doctrine of four stages of life), and the doctrine of *puruṣārthas* (doctrine of four goals of life). These three represent dignity, worth and potentiality and aspirations of human being. Ancient Indian society was a highly structured and well-organised society with the fundamental rights and duties not only of individuals, but of classes, communities etc. The Indian tradition recognizes four ends or *puruṣārthas* to be pursued. They are *kāma* or pleasure, *artha* or wealth, *dharma* or righteousness and *mokṣa* or liberation. According to B.K. Iyre, "The term *puruṣārtha* means and connotes the aims and purposes of life or the fundamental aspirations of man."[5] The purpose of Indian philosophy is to practice human values. It is quite clear that human rights are inseparable from positive human values. Human values play a significant role for the promotion and realization of human rights in any society. Values help to crystallize any legal action, and play a very important role in the development of society. Since the concept of right and its exercise and regulation base on a number of values, they have had a great impact in the realization, promotion and protection of human rights. Therefore, values are one of the basic aspects of human rights. *Puruṣārthas* which explain the performance and responsibility of voluntary actions have been the Indian perspective of human values. Besides *Puruṣārthas*, Indian

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philosophical tradition promoted values like *Ahimsā, Satya, Brahmacharya, Asteya* and *Aparigraha* and so on. The motto of Indian philosophy was reflected on this *mahāvākya* (great saying)-

Om Sarve Bhavantu Sukhinah
Sarve Santu Nirāmayāh
Sarve Bhadrānni Pashyantu
Mā Kashcid-Duhkha-Bhāg-Bhavet
(May all be happy;
May all be without disease;
May all have well-being;
May none have misery of any sort.)

The prime importance of human rights in the rich Indian legacy of *Vashudhaiva-kutumbakam*
(We are all human family).[6]

Long before Hobbes, the epic *Mahābhārata*, (written more than 2000 years ago and describing a war in 1500 BC) described the civil liberties of the individual in a political state. Kautilya, the author of the celebrated political treatise *Arthaśāstra* advocated civil, legal and economic rights. Kautilya had used the concepts of *prajāsukha* (happiness of subjects), *prajāhita* (interest of subjects) and *yogakshema* (welfare). In *Arthaśāstra* he writes,

Prajāsukhe sukham rājnah,
Prajānām cha hite hitam,
Nātmapriyam hitam rājnah,
Prajānam tu priyam hitam.

(In the happiness and wellbeing of the subjects, lies the well being of the king. In the welfare of the subjects, is the welfare of the king. What is desirable and beneficial to the subjectsAnd not his personal desires and ambitions are desirable and beneficial to the king)[7]

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The concept of human rights is related to the concept of human dignity. Human dignity and human rights imply each other. Rights are seen as tools in the hands of each individual to maintain his dignity and worth. In this way all such rights which are essential for the maintenance of human dignity can be put in the category of human rights. The purpose of rights is served by *svadharma*, the philosophical concept of age old Indian culture. The human being has a 'right' to survive only in so far as it performs the duty of maintaining the world.

In the post *Vedic* period Buddhism and Jainism were a reaction against the rights of the privileged class. Rights of equality, fraternity, liberty and happiness were considered as most precious rights. Buddhism, founded approximately 2,500 years ago by Lord Buddha addressed the universal issues of human relationships. This philosophical system had a profound respect for the life of each person and kind enough towards the suffering of fellow human beings. Buddha explicitly attacked the rigid caste system of his day and practised universal brotherhood and equality. Scriptures like *Triptika* and *Anguttara-Nikaya* paid considerable attention to the enduring problem of human suffering (*dukha*), and stressed that one's duty is to overcome selfish desires and private fulfilment by practising charity and compassion (*karuna*) towards those in need. Jainism accepted that 'human race is one'. It believes in equal rights of men and women. Fundamental concepts like non-violence, justice, non-possessiveness etc. are advocated by Jainism. The concept of *Anuvrata* or ethical code is to promote social harmony and brotherhood.

In Contemporary Indian philosophy, Lokamanya Tilak declared that freedom is the birth right of Indians for which they will have to fight. Swami Daya Nanda Saraswati

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denounced caste system and subordination of women. Thinkers like Raja Rammohan Roy, Swami Vivekananda, M K Gandhi also have great respect for *Vedic* tradition. Gandhi said to renounce Hinduism if anyone could prove that untouchability was one of its tenets. Contemporary social philosophers denounced evils like child marriage and polygamy, which may be called violation of human rights. Keshab Chandra Sen, Sri Aurobindo, Rabindra Nath Tagore, Dada Bhai Naoroji, Mahadev Gobinda Ranade etc. made valuable contribution in the field of human rights and human welfare. Later Jawaharlal Nehru, B R Ambedkar and S Radhakrishnan also contributed in promoting humanism.

The issue of human rights in the modern sense took shape during the course of British rule. The struggle for independence manifested the demand for fundamental freedoms and civil and political rights of the people of India. The concrete demand for fundamental rights for the Indian people came along with the birth of the Indian National Congress on 28th December 1885. The framers of the constitution of India adopted a number of rights. They emphasized on the formulation of a constitution which would guarantee every citizen basic human rights. The Indian constitution duly recognizes the concept of human rights in the Preamble itself. The expression 'fundamental' denotes that these rights are inherent in all human beings and are essential for the individuals for blossoming of the human personality and soul. Fundamental rights are modern name for natural rights. These rights represent the basic values of a civilized society. For the protection of human rights the National Human Rights Commission was established in 1993. It is observed that there is an unbroken continuity between the most modern and the most ancient phase of thought.

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Conclusion

Human rights do not have to be given, bought or earned; they cannot be deprived from any other person for any reason. 'Right' has become the most powerful idiom of our contemporary intellectual discourse. UNESCO International Congress on Education for Human Rights and Democracy in Montreal (1993) adopted human rights as pre condition for sustainable development. But, the twenty first century has witnessed large scale human rights violation. Communal conflicts, rivalries, threat of terrorism are growing everywhere. Mutual harmony, love, peace and sense of fraternity are decreasing day by day. At this moment, the panacea lies in the nectar of Indian tradition. Philosophical scriptures demonstrate the art of winning over hatred by love, tension by meditation, violence by non-violence and misery by benevolence.

The culture of India has been formed by its old and long history, unique geography, various demographics and different customs, tradition and philosophy. The particular spirit that India had possessed in the old golden days is that India looks within. To find out that 'within' is the basis of Indian civilization. Man, as distinguished from a brute, should live a life worthy of a man; this was the main approach of deep spiritual thought of India right from the Vedic age. Social and spiritual welfare both are determined by the human rights. Rg Veda declares that no one is superior (ajyeshtso) or inferior (akanishtasha). All are brothers (bhrataraha). All should strive for the interest of all and should progress collectively.[8]

Universal benevolence and kindness reflected in Indian philosophical tradition are rare in other cultures. These have been playing significant role in the promotion of the cause of human rights. Western community's opinion

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of human rights seems to be more or less restricted to the physical and social needs of the human beings. The Indian sense of human rights is not restricted to the physiological needs only; rather it encircles the ecological, cultural and finally the spiritual dimensions of human beings. Indian philosophy promotes duty-centric world-view, a world-view which maintains that 'obligation' and not 'right' is the fundamental notion to understand human reality. The relevance of this view is that duty bound society can only ensure freedom and equality. Once we practice human values as depicted in our tradition, there will be no single occasion where we will violate human rights. The more we practice these values, the more we protect human rights.

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Lessons of Life Management and Dr. Bhupen Hazarika's Songs

Dr. Sanchita Bora

Generally management is the administration of an organization. It is the process of planning, organizing, staffing, directing, coordinating and controlling the activities of a business enterprise. In the words of J.D. Mooney and A.C. Railey management is the art of directing and inspiring people. Now-a-days management is treated as an art. It is a technique of leadership and decision making. After all, management is a technique for growth.

Dr. Bhupen Hazarika (1926-2011), the magnificent personality has brought Assamese culture to the international podium. People across the world come to know about Assam and its culture through the songs of this legendary singer. Dr Bhupen Hazarika is a complete man- lyricist, poet, composer, singer, director, actor, journalist, editor, social worker and what not. His songs and lyrics touch the wide ranges of theme surrounding the world in different periods. Dr Bhupen Hazarika was a self described *jaajaabar* –the roving minstrel- 'flitting, floating, shifting, drifting and never seeking a home'. He is the man who dreamt to unite together a fragmented Assam. The philosophy that is observed in the songs of Dr Bhupen Hazarika is all about management. He accepts the basic premise of the academic theory resource management that humans are

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not machines. Some important notions of management are predominant in his songs. A large number of songs of Dr. Bhupen Hazarika reflect ideas of life management, leadership attitude, motivational aspect, teamwork, time management, change management, talent management and so on. He warns through his songs some minutes but influential notions of management.

Dr. Hazarika is a great motivator and he motivates the youth to bring out hidden creativity and innovation among them. He motivates the new generation-*Tumi notun purush,tumi notun naari/Anaagoto dinar jaagrata prahari.*

You are the next generation
Young men and women
Alert custodians of coming days

Moreover, leadership attitude is honestly expressed in his song -*Aah Aah Ulai aah/ xajaag janataa* (Come out the conscious mass)

His songs are for educating, awakening and informing common mass about their own identity. He also tries to make the common man understand the world around. Dr Hazarika always encourages the participatory mind-set. He tries to involve the people in a social situation physically, mentally and emotionally. Bhupen Hazarika always speaks of we not I. Many of his songs speak of social health which totally depends on teamwork.

It is a common realization that time is really the only capital. So, time management is the proper utilization of this resource. It is the process of planning and exercising conscious control over the amount of time spent on specific activities-especially to increase effectiveness, efficiency or productivity. The benefit of time management makes an individual punctual and disciplined. We hear echoes and reechoes of time management in Bhupen Hazarika's songs. *"Eti eti kshan jen mukutaare dhan/Enei heruwaale nuahe ubhati"*

Each moment is a costly fortune
Once lost can never be retrieved

-this song substantiates that life-balance is an approach to time and life management.

In the age of social disorganization, management of life is very important. Management qualities are needed to survive in these situations. Life management is the way how you live your life. It is all about how to operate ones strength and assets on the right way; even if sometimes he falls down but must always keep his head up. Skills of life management are abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life. One may not reach the goals but at least he should plan and take the steps. Song like *Bharir toluaar poraa jodi dhoraakhan khahi khahi poraa jen lage* (it seems easif the earth has fallen off from the beneath of your feet) strongly speaks about life management. Bhupen Hazarika writes songs on motivational aspect-*Bhulate jadi tumi endhaarake powaa/Kautake xewaalir paahi buli lowaa/Tomaar tezere haat rongaa rongaa hole/Moi diyaa xurere mosihaa*

If by mistake you up in darkness
Hold the thorn as it were a sepal
If your path is reddened with blood
Wipe it off with the tunes I'd offered.

Commitment to goals is life-blood of various songs of Bhupen Hazarika. *Aji jiwan butalibi haahi haahi aah* is such a song.

Come, gather life today
Come smiling ....
And come out today
To the new horizon of the age.

Human resource management is a management function concerned with engagment, motivation and maintenance of workforce. Bhupen Hazarika has tried to take into service the common mass. His communication with them is so strong that his evergreen songs articulate communal amity, universal justice and empathy. He has not tolerated any wastage of resources.

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The management of human resources is finely reflected in the song *-Kaandisano kiyo...*(why do you weep...)" Bhupen Hazarika regards humans as having greater ability and responsibility. He has written many songs during different crucial time faced by Assamese society. In these songs he put team work as an effective way to solve acute problems and grave issues of society.

Crisis management is the process by which an organization deals with a disruptive and unexpected event that threatens to harm the organization, its stakeholders, or the general public. Bhupen Hazarika in some of his songs showed the way how to manage an unexpected and unfavourable situation- *Maanuhe maanuhe mili/Mahaa ajgar rupi/Mahaa baandh xaaji xaaji/ Paanir adhatyak churna karim/Maanuhar kalyan dharale aanim.*

Together, man to man
Building mega –embankments
Shaped like monstrous pythons
We'll subdue the
uncontrollable water
It is we who will bring prosperity
To the people of the land

A very good number of songs of Bhupen Hazarika even enlighten change management which is a collective term for all approaches to preparing and supporting individuals. Another face of management style is risk management. It is the identification, assessment, and prioritization of risks. Bhupen Hazarika anticipates risks, but always tries to simplify life. His motto is reducing ones stress by focusing the actions on the things that matter. His songs genuinely relieve stress.

No doubt, management is essential in every walk of life. Every person is a manager in his or her own way. Management is generally guided by the principles of optimizing resources. It is all about the promotion of dignity and empowerment of each person affected.Now-a-days management is value based. It is directly related to human welfare and quality of life. Bhupen Hazarika's songs declare dignity of individual and promote individual freedom and human rights. He tried to apply his verses for proper functioning of management both for organization and individual life. His nectar voice affirms-*Haate kaame aaji jodi nohoaa puruxh/ Kaatloi hobaa tumi puroni purush* A democratic leader tries to include everyone in the decision-making process. In this sense, Bhupen Hazarika's role as reflected in his songs is not less than an efficient democratic leader.



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Human Rights

Reflections



Editor
Ranjit Barua

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The Rights of Refugees and Chakmas of Arunachal Pradesh: An Overview

Dr. Jnyandeep Saikia
Dr. Kishore Kumar Sarmah
Dr. Lallaisangzuali

Introduction

Every person has the right to live free from persecution or the fear of persecution based on their race, religion, nationality, membership in a particular social group or political opinion. Every government is obliged to protect this right but in most cases it fails. When government fails to protect the rights of the people, they have the right to move to a country that will protect them. This is the right to asylum. People who seek to exercise this right are called asylum seekers or 'Refugees'. In 1951, the formal basis for exercising the right to asylum was established by an international treaty, the Geneva Convention relating to the Status of Refugees.

United Nations Convention relating to Status of Refugees (1951) defines a 'Refugee' as a person who owing to a well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of their nationality and is unable to or owing to such fear, is

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unwilling to avail him/herself of the protection of that country. Persecution often occurs in situations where there is conflict over political and economic power. Research indicates that these disputes are at their most intense during period of rapid political change, typically in midst of revolutionary upheaval, immediately following a regime transition or at the emergence of a new state.

When people's rights are at grave risk, people become refugees. They sever the link with their own status and seek the protection of another state, because their own government is persecuting them or cannot be relied on to protect them. When refugees seek the protection of another state, they rarely receive a warm welcome. Many are turned back at the border without any hearing; detained as illegal immigrants or sent back to the country they fled from.

According to international legal norms, a refugee is a person who has fled across the physical border of his/her homeland to seek refuge in another place and who upon being granted refugee status receives certain rights not available to other international migrants, including the rights of resettlement and legal protection from deportation or forcible return to his country of origin.

Political Crisis and Influx of Refugees into the North-Eastern Region of India

The name *Chakma* is derived from the Sanskrit word *Sakthiman* or beholder of power. This name was given to Chakmas by one of the Burmese kings during the Bagan era. Burmese kings hired Chakmas as ministers, advisers and translators of Buddhist Pali texts. As employees of the king, the Chakmas wielded power in Burmese court disproportionate to their number. The Burmese people still refer Chakmas as *Sa[illegible]* which are shortened and

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corrupted forms of *Sakthiman*. At one stage, the accepted name of the tribe was *Sakma*. Later it was further corrupted to *Chakma*.

The Chakma, also known as the Daingnet people, is an ethnic group concentrated in the Chittagong Hill Tracts of Bangladesh. Today, the geographic distribution of Chakmas is spread across Bangladesh and parts of North-Eastern India, western Burma, and diaspora communities in Yunnan Province of South West China, USA, Canada, UK, France, South Korea, Japan and Australia. Within the Chittagong Hill Tracts, the Chakma are the largest ethnic group and make up half of the region's population. They have their own language, customs and culture.

There were two main reasons for the Chakmas, an indigenous Chittagong Hill Tribe, to leave Bangladesh, erstwhile East Pakistan. One was the Kaptai Hydro-electric Power Project by East Pakistan, which ruined all the houses on the Chittagong hills. All cultivable lands were submerged underwater, all houses were devastated. It resulted in the migration of a large population of Chakmas into Diyun in Arunachal Pradesh of India during 1964-1969. The second reason was religious persecution. The Chakmas are Buddhists and they were a minority in Muslim-dominated East Pakistan where there was a constant fear of religious tensions flaring up.

The then Government of India led by Jawaharlal Nehru offered the Chakmas refugee status in India. They crossed over the border legitimately, with the consent of the Indian Government. But the Chakmas in Arunachal haven't been given refugee status. In February 1972, Prime Ministers of India and Bangladesh issued a joint statement by virtue of which the Government of India took a decision to confer citizenship to the Chakmas under Section 5(1) (a)

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of the Citizenship Act. 1955. But the State of Arunachal Pradesh has reservations on this count. The Chakmas in Arunachal haven't been given refugee status whereas they have representations in Mizoram Legislative Assembly, Tripura Legislative Assembly and Tripura Tribal Area Autonomous District Council.

Rights and Ethnic Conflict

The North–Eastern Region has a long history of ethnic conflict and insurgency which started from the colonial rule. The British made separate land settlement, fiscal arrangement and special administrative structure for the North-Eastern Region. They also restricted the entry of people from other parts of India in these hilly tracts and this was done primarily to keep isolated the tribal people from the rest of the people rather than to protect the tribal interests. On the eve of independence, the first voice of secession was heard from the North-Eastern Region because the people of this region thought that their merger with India would destroy their cultural autonomy and also feared the encroachment of outsiders and snatching of their customary rights on forest and land. As a result armed conflict emerged in Naga Hills and gradually it spread to other areas of the region.

At this juncture, it is important to say that in its initial stage the ethnic movement were primarily motivated to fight against the agencies of the Indian State and maintenance of cultural autonomy as well as the control over the territory which they perceived as their own. In due course these movements have reoriented to spread their power to grasp all the benefits provided by the state agencies for their own respective groups. This led to conflict among different groups and sometimes even resulted in attempts

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of ethnic cleansing. The indigenous tribes started to target the minority groups like the Chakmas. The fallout of this target is the large scale migration of these people from other places to Arunachal Pradesh.

It needs to mention here that when the Chittagong Hill Tracts was awarded to East Pakistan; a large number of Chakmas emigrated to Tripura and Lushai Hills or present day Mizoram for settlement. Quite a large number of these people were dispatched to North Eastern Frontier Agency (NEFA), now Arunachal Pradesh and most of them tried to settle themselves in different parts of Arunachal Pradesh, Tripura and Mizoram particularly along the Indo-Bangladesh border thus creating unrest among the local inhabitants.

There are several areas where this refugee influx has created problems and brought negative repercussions on India's security system and created ethnic tension. It is noticeable in Arunachal Pradesh that the local inhabitants attacked the Chakma concentrations several times, torching down their homes and creating economic blockade against them. The Government of India had to deploy paramilitary forces in large numbers.

Tension between the local and the Chakmas cropped up mostly due to ethnic nationalism and the fear of demographic imbalance and competition over economic interests. This problem has emerged as an issue of irritant between the central and the state government. In Arunachal Pradesh while the state government and the All Arunachal Pradesh Students' Union (AAPSU) strongly opposed the move for granting Indian citizenship to the Chakmas in the state and issued 'quit' notices against them from time to time but the central government held the view that the Chakma refugees were eligible for Indian Citizenship.

According to some Chakma people, it is said that

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they are not getting facilities because the indigenous tribes in the state has dominated local politics since the first elections were held in the region. They think that if voting right is ggiven to the Chakmas, they won't stay in power any longer. In Arunachal the Chakmas wouldn't get government job though they are qualified, even they cannot go to the school. According to some Chakma people if anybody of the Chakma community dares to do so then they will be beaten up or harassed. They have a tough time acquiring a birth certificate also. Officially, they are offered certificates, but the reality on the ground is different.

In September 2015, Supreme Court of India passed a judgment directing the Government of India and of Arunachal Pradesh to grant India citizenship to all the Chakmas holding that they could not be discriminated against any other Indian and directed the state government to secure their life and properties. This created strikes in the state. On the other hand the refugees with assured ration and relief in the camps together with business activities became economically better off than the locals. Employment opportunities for the locals have also been freezed with the refugees getting employed as cheap labour. This occasionally crented social tension between local people and the Chakmas.

Conclusion

In India the economic development is accompanied by increased inequalities because the rewards are allocated on the basis of strength and persistence of the organized sector of the societies. Therefore, it appeared to them that unless they are on a sound footing nobody would care for their development and the refugees are people who sever their link with their own state and seek protection of another

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state because their own government is persecuting them. These people rarely receive a warm welcome and many are turned back and termed as illegal immigrants. This has what happened to the Chakmas because the local people were already deprived from many governmental facilities and to add, more people from other countries have migrated to their areas thus creating tension and this in turn has led to violation of human rights. The government should take concrete steps to solve the issue as maintenance of the refugees is not only an economic burden for the Government of India but also a threat to communal harmony in the states like Arunachal Pradesh, Mizoram and Tripura to some extent.

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Human Rights

Reflections



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Editor
Ranjit Barua

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Human Rights: Reflections

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Poetry of Protest: Voicing against Human Rights Violation(s) in the Indian Writings in English from India's North East

Rupam Gogoi
Piklee Buragohain

Human Rights are as those conditions of life that allow human beings to fully develop and utilize the human qualities of intelligence and conscience as well as to satisfy spiritual needs. Such rights are fundamental for our existence and whenever such rights have been denied to people there has been social unrest and hostility between nations and various groups within a nation. Such rights are not only an abstract subject for philosophizing and political theorization but are something that has become a part and parcel of every individual's life. The expression 'human rights' is all comprehensive in nature and includes civil, political, economic and cultural rights and even rights like rights of minorities, indigenous people and right to development. They are universal moral rights with non- discrimination as the guiding principle. Professor Hohfield has enumerated four aspects that the term 'right' covers- claims, privileges or liberties, powers and immunities. These are necessary if

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an individual is to live a dignified life or the society is to remain perennially peaceful.

The sad case is that there has been a continuous flow of records and news related to issues of human rights violation. There are different ways of protecting human rights. A pluralist and accountable parliament, an executive who is ultimately subject to the authority of elected representatives and an independent, impartial judiciary are necessary, but not sufficient, institutional prerequisites. Besides these basic 'institutions' there may be other mechanisms whose establishment and strengthening will enhance the existing mechanisms. The case with northeast India is that decades of social unrest has made the human rights a fragile issue to handle. Atrocities have been too many and the government machineries are themselves responsible for the sufferings of the people. In fact the situation is so grave that there is evidence of the former Prime Minister of India Dr. Manmohan Singh assuring tribal leaders from Tripura that the Central Government would suitably amend the controversial Armed Forces (Special Powers) Act (AFSPA) 1958 that gives unlimited powers to the armed forces to shoot at sight and arrest anybody without a warrant. Creative writers from the region have been ceaselessly trying to draw the attention of mainland India towards the incidents of northeast which have made life difficult to endure for the common man. The region has quite a few unsung heroes who have never received due attention from the centre or even national media at most times. Deepti Priya Mehrotra's *Burning Bright* is a tribute to Irom Sharmila who was on an indefinite fast since 5th November, 2000 protesting against the controversial Armed Forces (Special Powers) Act, 1958. The North-East is a highly volatile zone today and it is increasingly getting

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difficult for the policy makers to reach at an acceptable solution for everybody. Sanjay Borbora has described the space as "politically convenient shorthand to gloss over complicated historical formations and dense loci of social unrest" (Barbora May- June 2008). This has resulted in some rash steps on the part of the governments both at the centre and the state often leading to heart rending harassments on the part of the common man. Irom Sharmila is one of the many who has directly borne the burnt of military atrocities but one of the few the world has seen till date who has the courage to protest in the manner chosen by her. She has been jailed, hospitalized and on nasal feed yet her unflinching spirit continues to simmer. It is a tragedy not for Manipur only but for the entire nation that despite of such a protest the draconian law continues to exist and Sharmila's crusade continues unhinged by her failing health. She has been liberally compared to the American pioneer of civil disobedience, Henry David Thoreau; the ancient Greek philosopher who stressed on asking questions before accepting something, Socrates; the Burmese epitome of fearlessness and champion of democracy, Aung San Suu Kyi and to the likes of Mahatma Gandhi, Martin Luther King and Rosa Parks. It is a truth that India has no crusader of her strength today yet the government has not thought it proper to look at the issue from a humanitarian perspective. It can be surmised that such an environment would breed artists with a strong voice of protest against the system at large.

Paul Lyngdoh is one of the budding political leaders of Meghalaya. Acutely aware of the nightmares lashing his society, his poetry attempts to shake off his tribe out of its slumber. Deeply concerned about the rapidly changing patterns of social demography he wants his people to realise

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the hazard that is being posed by expressions as high sounding as 'national integration'. He has seen the truth that lies beneath these innocuous expressions in the form of influx of other cultures that have started to pose as threats for the natives. Their cultural and social rights are being threatened. Lyngdoh's Meghalaya, Khasi Hills to be more precise, is no more the Scotland of the East that the imperial rulers once boasted of it to be. Probably its beauty and the rich natural resources have taken its own toll. Tourists and enterpreneurs gathered around Lyngdoh's home to leave behind their own foot prints. His *For Sale* is a poignant account of how his land and people are being exploited by the 'outsiders'- a terminology that is debatable considering the application of it in case of the Indian citizens as well. However the terminology is the resultant of the apprehension of their rights being under threat in the wake of outside intervention. The poet, and his people, believes that in disguise of the need to create a pan-Indian identity what is being stealthily snatched is the unique socio-cultural identity of a tribe and hence he says:

> For Sale,
> this battered, autistic land with its lucre-laden earth,
> our precious minerals, medicinal herbs, rare orchids
> and trees and fields and waters
> all those, and all else,
> (Ngangom, Robin S. & Kynpham S. Nongkynrih 171)

The angst of the poet is sharp and the desperation and discontentment has every chance of exploding in the form of armed rebellion. When home becomes 'unfamiliar', 'uniqueness' yields place to 'strangeness', the poet cannot but brood over the turn of events and act, as an artist as well as an activist. The desperation and the contemporary indecision make it impossible for the poet to go to the root

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of his dilemma and seek a way out of it or to trace out whom to blame for the current state of affairs in a scenario where the issue of Khasi identity hangs precariously. In *Imported Nightmares* he says:

I do not know what saddens me more
the bitterness of a fellow poet
disowned by the soil of his birth,
or seeing my brothers importing nightmares
from that deathly valley
to haunt the happy sleep
of our hills.

(Ngangom, Robin S. & Kynpham S. Nongkynrih 174)

Paul Lyngdoh's anxieties are many- commercial over-exploitation of his state's natural resources negating the expectations and basic rights of the common people, marital relationships between girls of his tribe and men from the plains which obliquely implies that the plainsmen get a safe refuge and reap benefits of their spouse's property because of being a matrilineal society. He has derogatorily, coulured with angst, used expressions like 'pot belly' to denote those people. He wants to create a consciousness among the people regarding their 'tribal roots' and:

our pride, values, work culture,
our sense of shame, our collective conscience,

(Dancing Earth)

For Sale reminds one of the large scale protests against Uranium mining at Domiasiat by students, social activists and ecologists- their apprehension being the ill impact of such massive scale mining threatening the right to live a decent life. Domiasiat is another location of exploitation encouraged by mining lobbies and myopic policy makers without honouring the sentiments of the local people.

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Uddipana Goswami shuttles between the region of her domicile and the Indian mainland in terms of the vantage point of the poet speaker. With a significant chunk of youth from North-East having started to travel towards the metros and other big cities seeking greater and better opportunities, we now have people who look at their home from the other side of the mainland-periphery divide. In case of India's North-East the space of segregation is the Chicken's Neck which acts both as a psychological as well as a political barrier between the region and the rest of the nation. Fed by media, internet, phone calls and letters to and from home they have their own image of the land they have left behind which is watered by occasional visits to 'home'. Despite the spatial separation, Goswami's thoughts are rooted in the land of her birth which has of late caught the imagination of the mainland media and government agencies for reasons ranging from national security to international business to armed insurgency. The blurb of Goswami's *We Called the River Red* reads:

> In times of political turbulence social upheavals, the individual cannot remain isolated. The poetic conscience comes to understand gradually that love and the agony of personal loss are not independent of the larger social, historical and political environment. And with this understanding comes a sense of responsibility- towards one's identity, community and nation.....Leading up to the point where the personal entity is fused with the political identity. (Goswami blurb)

Rootedness is one of the prominent traits of a good number of poets from this region. The love for one's nation

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in the case of the patriotic resounding from the Indian mainland is replaced by a concern for this region. Despite the heterogeneity of cultures there is a unifying factor that is not to be encountered in either the pan Indian discourses of the Indian mainland or even the separatist rhetoric in some provinces. *Bohag is not Merely a Season* is Goswami's attempt to present her home in difficult times. Bihu is a magnificent unifier in Assam when cultural differences sink, at least for the time being and at such times the poet could feel the hardships of being at home in politically volatile times where the basic rights are snatched away by force or guile:

It is Bihu back home
Perhaps there is Bohag in the air.
Perhaps death.
Perhaps dhol-pepa-gagana sound
Perhaps bullets.
Perhaps the kopou is in bloom
Perhaps blood.

(Goswami 16)

Despite of all such odds she longs to be at home or in other words the feeling of safety attainable from being away from home gets weaker to the desire of getting back to home. *Tell me who should I be?* possibly brings out the socio-cultural differences of the region in a realistic light. The tribal and non-tribal divide which can be sensed in the non-tribal states of the region has been clearly stated and this feature is enough to dissolve the veil of homogeneity woven about the people by the media or academia. Culture becomes so strong a public phenomenon that the private nuances are nowhere to be seen. In fact what is seen is an amalgamation of the cultural ethos and political operations. She says:

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Tell me who should I be?
What shall be my identity?
Born a Brahmin, raised a human being
And deprived of pork and beef,
Eating some of the tastiest meats on earth
For me has become a political act.
With every mouthful I am forced to remember
The deep divide between me and my 'tribal'
friends.

(Goswami 55)

There are times that bring the people of the region together by dissolving the intra-regional differences but the times are more often than not the times when somebody from the region is victimized through racial discrimination or prevented from enjoying certain constitutional privileges including liberty. Goswami, like many other poets of the region, is intensely conscious of the tough times that the people of the region face – battered between forces of the state and the underground and surprised by the sheer ignorance of the mainland Indians regarding the region. The deep divide between the communities whether it be on the basis of caste, religion, class, ethnicity or language has been a major area of concern basically for the numerically minuscule tribes and communities who again feel a sense of being the other even within the structure of the *North-Eastern Periphery*.

She is an excellent chronicler in verse of the turbulent 1980s and 1990s if Assam – a period marked by barbarous military operations against ultras but culminating with rape and brutal physical atrocity on the part of the general public; a massive student led movement to send out immigrants; the trauma of secret killing. Human rights were shelved and rule of the law was just a misnomer. *For*

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Nilikesh da, Shot Dead is Goswami's portrayal of an ordinary citizen's life in North East India. Based on the killing of Nilikesh Gogoi by the soldiers of the Central Industrial Security Force (CISF) on 23rd January, 2007 in an upper Assam town named Geleky she writes in angst:

> Nilikesh da,
> Self-crowned swargadeo of an independent dreamland
> Foul-mouthed rum-drinking stealer of hearts
> Doer of deeds weaver of tales leader of men
> Killed because he happened to be.
>
> (Goswami 43)

In a nation that swears by non-violence and epitomizes Gandhi this is what happens if you happen to reside in a space where insurgents speak a voice different from that of the power centre(s). The military operations like Operation Bajrang and Operation Rhino are reminders that human rights are non-existent if the authorities think so. Meanwhile innocents continue to suffer and die in the name of national integrity and peace.

Yumlam Tana's *The Kurta and the Pyjama* raises the issue of tribal identity and the threat of loss of cultural rights. Tracing subtle but visible cultural changes appearing in the Nyishi society of Arunachal Pradesh the poet starts with clothes, then talks about different religious faiths and then arrives at a plane from where he can witness the unseemly awareness of his tribal identity crafted by the those on the other side of the socio-political divide (being a tribal has to do more with politics than culture today). He asserts:

> You see, I am a Nyishi
> A tribal claiming to be a man.
>
> (Nongkynrih & Ngangom 13)

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Desmond L. Kharmawphlang speaks of the insider-outsider divide which lies deep rooted in the minds of the people of North-East. The disbelief and suspicion reach such extents that even marriages between girls of tribal communities and boys from the plains are banned thereby converting an individual (or familial) matter into an issue of social or even ethnic significance. Meghalaya has been the witness to many diktats preventing marriages between its women and men from other regions. Metropolitan is a unifying term but not for the Khasis who feel that a metropolitan culture will have adverse impact on their culture and tradition. This apprehension of the people along with the unwelcome arrival of plainsmen which Kharmawphlang equates with the British as being another group of oppressors have been excellently shown by the poet in *The Conquest*:

> But in the wavering walk of time
> There came those from the sweltering plains,
> From everywhere
>
> You stricken land, how they love
> Your teeming soil, your bruised children.
> One of them told me, "You know,
> Yours is a truly metropolitan city".
>
> (Nongkynrih & Ngangom 134-5)

Monalisa Changkija talks of the undesirable changes coming about in the landscape of her homeland in *Of a People Unanswered* and she is critical of the claims of the outsiders that progress and prosperity in her tribal homeland has been brought in by them. She expresses her unhappiness over their diktats on matters political as well as personal on how to lead her life and questions the genuineness of their concern:

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But I wonder why you remain silent
When I say we are hungry

.....

But I am more
Than a machine
Or a mass of molecules.

(Nongkynrih & Ngangom 216-7)

Changkija appears to voice the ruminations of the people of her region as regards alleged attempts to dilute their cultural identity.

That all is not well in Robin S. Ngangom's home is evident from his uneasy regarding the violent and unsavoury developments materializing in front of him. In *Imphal* he says:

There is something sadly inevitable
about this land, something inescapable,
like a beast which stalks its own death,
like an ominous prophecy

(Ngangom 63)

A war zone that Manipur has turned into today the cultural diversity of the state is of secondary concern as violence hardly leaves the people enough scope to celebrate their rich and diverse culture. In his eulogy on Pacha Meetei entitled *To Pacha* he says:

You only said: 'One's homeland is dear.'
I have not seen all of this land.
I have not been able to tread
the grass that grows there.

(Ngangom & Nongkynrih 206)

Deeply aware of the natural beauty and cultural richness of his home and its people Ngangom's grief at the decay of such values is evident in poems like *When you do not Return* where the symbolic 'you' which can be the

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sublime humane values or the elusive peace or a messiah whose departure has brought in all misfortunes to his people. Whatever is that 'you' the poet ends the poem by:

.... Asking you
to return to the hills, on
grey pages I send you happiness
because it has left my home.

(Ngangom & Nongkynrih 200)

Thus the image is of a race where the populace is trapped between warring factions and dissenting political power centres resulting in a gradual fainting of the rich cultural heritage. The common people are helpless hostages in this murky web of events.

Kynpham S. Nongkynrih's *Agartala Nights* is a grim tale of the loss of political, social and cultural rights of the Tripuris in Tripura as a result of massive scale immigration of Hindu Bangladeshis due to political instability and threat to the life of the non-Muslim communities in that country. He states with angst:

Agartala, empty space, should I declare
Such is the fate of all empty spaces?

(Nongkynrih 51)

Nigamananda Das, while analysing the poem, has stated that:

> The customs and Tripuri heritage are at a very bad state. The Tripuri race is festering with great wounds of hate, struggle and rage. The Tripuri tribes, being driven by the Bengali refugees, are living in hills and jungles. As such Agartala which literally means 'empty space' has really become empty. (Das 55)

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There can be few instances like this in India wherein the rights of an indigenous community have been violated to such an extent that now they are compelled to use the language of the immigrants as their official language. There cannot be a greater violation of human rights of such nature in any part of the world.

Commentators and critics say that insurgency, violence, unrest are dominant themes in the English writings from India's North-East and they are not wrong either but for the writers who want to write about the society and life of the people in the region they cannot do away with such themes. Numerous cases of human rights violation are reported from the region and many go unnoticed. There are families who are still waiting for the members who disappeared under mysterious circumstances. After all even the writers have grown up experiencing the fear of being culturally, socially and politically decimated in the wake of mainland intrusion into various spheres of their lives. A region that is still fighting for repeal of draconian acts like the AFSPA needs writers who would take up the plight of the ordinary citizens in front of the world. And in this aspect authors like Paul Lyngdoh, Uddipana Goswami, Kynpham S. Nongkynrih, Robin S. Ngangom, Yumlam Tana, Monalisa Changkija seem to have succeeded considerably.

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Ethnicity and Literature: A Reading of Arupa Patangia Kalita's Selected Stories

By Mridula Kashyap*

Nalbagi Girls' College
Nalbari
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বিং সার্বজনীন পূজাবাড়ী ও বাঙ্গালী সাংস্কৃতিক বিকাশ কেন্দ্র

বিং. নগাঁও (আসাম)

স্মৃতিগ্রন্থ

অমৃতকণ্ঠ

সোনালী জয়ন্তী বর্ষ - ২০১৮

সম্পাদক

দেবব্রত দেব নাথ

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ধিং সার্বজনীন পূজাবাড়ী ও বাঙ্গালী সাংস্কৃতিক বিকাশ কেন্দ্র

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প্রকাশক :

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সম্পাদক : শ্রী দেবব্রত দেবনাথ

সদস্য / সদস্যা :

শ্রী নিপটু মোদক, শ্রী প্রদীপ দে সরকার

শ্রী রতন দেবনাথ, শ্রী অপন কুমার দেবনাথ, শ্রী হিমাদ্রী শেখর চক্রবর্তী

ডঃ শিক্ষা মহন্ত, শ্রী বিমল কুমার মল্লে, শ্রী অজীত শর্মা, শ্রী মুহম্মেদুর ইসলাম

ডঃ শঙ্কীব কুমার নাথ, শ্রী সুব্রত দেবনাথ, শ্রী রূপজ্যোতি দেবনাথ

প্রকাশ কাল : ইং ১০ নবেম্বর, ২০১৮

বিনিময় মূল্য : ৩০০ টাকা

মুদ্রণ : আগরণ প্রেস, ফোন নং : ৮৬৩৮১৫৩১২৬

উৎসব দিনাক : ইং ১০, ১১ নবেম্বর, ২০১৮





বিঃদ্রঃ লেখক/লেখিকার লেখা ও তথ্য সংগ্রহের বিষয়বস্তুর জন্য সম্পাদনা সমিতি দায়ী নয়।

Souvenir entitled 'AMRITKALPA' Published on the occasion of Sonali Jayanti Utsav of Dhing Satsajanin Pujahari o Hangali Sanskritik Vikash Kendra, 2018, ISBN No. 978-81-202-8855-3

বঙ্কিমচন্দ্রের উপন্যাস ঃ নারীবাদী বঙ্কিম



ড° রীতা রাণী দে, নগাঁও

"আমার চক্ষে পুরুষ-রমণী কোনো ভেদাভেদ নাই।
বিশ্বে যা-কিছু মহান্ সৃষ্টি চির-কল্যাণ কর
অর্ধেক তার করিয়াছে নারী,অর্ধেক তার নর।"

Nowgong Girls' College ESTD: 1962 Nagaon :: Assam

Principal Nowgong Girls' College Nagaon :: Assam

বলেছেন কবি নজরুল ইসলাম। এই পংক্তি দুটো থেকে আমরা বুঝতে পারি, তিনি এখানে বলতে চেয়েছেন যে, পুরুষ এবং রমণীর মধ্যে কোনো পার্থক্য নেই। পৃথিবীর সমস্ত মহান সৃষ্টিকর্মের অর্ধেক গড়েছে পুরুষ, পুরুষের সঙ্গে নারীরও রয়েছে সমান ভূমিকা। এবং সেই ভূমিকাই নারীকে পুরুষের সমান হবার এবং সমান অধিকার পাবার অধিকারী করে তোলে। কিন্তু আমাদের সমাজে বেশিরভাগ ক্ষেত্রেই নারীকে অবহেলার দৃষ্টিতে দেখা হয়ে থাকে। 'নারী' এই শব্দটিই আমাদের জানিয়ে দেয় যে, এই নারী হ'ল—আজ্ঞাবহনকারী -পরনির্ভরশীল এক প্রাণী, যাঁর নিজের কোনো

বিং সার্বজনীন পূজাবাড়ী ও বাঙালী সাংস্কৃতিক বিকাশ কেন্দ্র

বিং. নগাঁও (আসাম)

স্মৃতিগ্রন্থ

অমৃতকণ্ঠ

সোনালী জয়ন্তী বর্ষ - ২০১৮



সম্পাদক

দেবব্রত দেব নাথ

Nowgong Girls' College
Estd: 1965
Principal

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অমৃতকল্প

ধিং সার্বজনীন পূজাবাড়ী ও বাঙ্গালী সাংস্কৃতিক বিকাশ কেন্দ্র

সোনালী জয়ন্তী বর্ষ- ২০১৮

প্রকাশক :

ধিং সার্বজনীন পূজাবাড়ী ও বাঙ্গালী সাংস্কৃতিক বিকাশ কেন্দ্র
সোনালী জয়ন্তী উৎসব উদ্‌যাপন সমিতি

প্রচ্ছদ পরিকল্পনা : সহদেবী ডি এন প্রকাশন এবং অতুল প্রিন্টিক্স

সম্পাদক : শ্রী দেবব্রত দেবনাথ

সদস্য / সদস্যা :

শ্রী নিপটু মোদক, শ্রী প্রদীপ দে সরকার

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শ্রী শঙ্কীব কুমার নাথ, শ্রী সুব্রত দেবনাথ, শ্রী রূপজ্যোতি দেবনাথ

প্রকাশ কাল : ইং ১০ নবেম্বর, ২০১৮

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উৎসব দিনাঙ্ক : ইং ১০, ১১ নবেম্বর, ২০১৮

বিঃদ্রঃ লেখক/লেখিকার লেখা ও তথ্য সংগ্রহের বিষয়বস্তুর জন্য সম্পাদনা সমিতি দায়ী নয়।

Nowgong Girls' College ESTD.-1965 Nagaon :: Assam

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Nowgong Girls' College
Nagaon :: Assam

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বঙ্কিমচন্দ্রের উপন্যাস ঃ নারীবাদী বঙ্কিম



ড. রীতা রাণী দে, নগাঁও

Nowgong Girls' College ESTD 1962 Nagaon :: Assam

Principal Nowgong Girls' College Nagaon :: Assam

"আমার চক্ষে পুরুষ-রমণী কোনো ভেদাভেদ নাই।
নিখে যা-কিছু মহান্ সৃষ্টি চির-কল্যাণ কর
অর্ধেক তার করিয়াছে নারী,অর্ধেক তার নর।"

বলেছেন কবি নজরুল ইসলাম। এই পংক্তি দুটো থেকে আমরা বুঝতে পারি, তিনি এখানে বলতে চেয়েছেন যে, পুরুষ এবং রমণীর মধ্যে কোনো পার্থক্য নেই। পৃথিবীর সমস্ত মহান সৃষ্টিকর্মের অর্ধেক গড়েছে পুরুষ, পুরুষের সঙ্গে নারীরও রয়েছে সমান ভূমিকা। এবং সেই ভূমিকাই নারীকে পুরুষের সমান হবার এবং সমান অধিকার পাবার অধিকারী করে তোলে। কিন্তু আমাদের সমাজে বেশিরভাগ ক্ষেত্রেই নারীকে অবহেলার দৃষ্টিতে দেখা হয়ে থাকে। 'নারী' এই শব্দটিই আমাদের জানিয়ে দেয় যে, এই নারী হ'ল—আজ্ঞাবহনকারী -পরনির্ভরশীল এক প্রাণী, যাঁর নিজের কোনো

অনেক চিন্তাৰ সঁফুৰা

প্ৰবন্ধ সংকলন



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সম্পাদনা

জয়শ্ৰী ফুকন

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Onek Chintar Haphura : A Collection of articles edited by Joyshree Phukan and published on the occasion of Silver Jubilee of Moran Mahila Mahavidyalaya, Moranhat, Charaideo, Asssam.

প্রকাশকাল : ১২ অক্টোবর, ২০১৮

দ্বিতীয় সংস্করণ : অক্টোবর, ২০১৯

প্রকাশক: ছানরাইজ ইন্ডিয়া

লাচিত নগর, গুৱাহাটী-৭

পরিবেশক: অসম পাবলিচিং কোম্পানী

পানবজার গৱাহাটী-১

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অসমীয়া জাতীয়তাবাদৰ উন্মেষ আৰু ঊনবিংশ শতিকাৰ অসমৰ ডেকাসকল

ড° বিশ্বজিৎ দাস

জাতীয়তাবাদ ধাৰণাটো বিশেষ পুৰণা নহয়, অষ্টাদশ-ঊনবিংশ শতিকাতহে ইয়াৰ বিকাশ ঘটে। জাতীয়তাবাদৰ ধাৰণাটো বিমূর্ত আৰু সেয়ে জটিল। অসমীয়া জাতীয়তাবাদৰ কথা আলোচনা কৰাৰ লগে লগে এই কথাও মনত ৰাখি থোৱা উচিত হ'ব, অসম ক্ষুদ্ৰ ক্ষুদ্ৰ অসংখ্য জনগোষ্ঠীৰ দেশ। বৰ্তমান ভৌগোলিক মানচিত্ৰৰ অসম ঊনবিংশ শতিকা বা তাৰ পৰৱৰ্তী সময়ৰহে সৃষ্টি। প্ৰাক্‌শংকৰী কালৰে পৰা সংস্কৃতমূলীয় 'ভাষা'ৰ চৰ্চাত বিভিন্ন জনগোষ্ঠীয় ৰজাসকলে পৃষ্ঠপোষকতা আগবঢ়োৱাটোৱে প্ৰমাণ কৰে উমৈহতীয়া সাংস্কৃতিক পৃষ্ঠভূমিৰ কথা। সি মহামাণিক্য হওক, আহোম কিংবা কোঁচ ৰজাসকলেই হওক। বিভিন্ন জনগোষ্ঠীৰ মাজত সেতুৰূপে 'ভাষা'ৰ ভূমিকাও আছিল নিশ্চয়কৈ গুৰুত্বপূৰ্ণ। ইয়াৰ পৰা এটা কথা স্পষ্ট আছিল যে অসমীয়া ভাষাৰ বিকাশ কেবল প্ৰথম ভাষাৰ ৰূপত হোৱা নাছিল, দ্বিতীয় ভাষা হিচাপেও 'ভাষা'ৰ বিকাশ আছিল অতি গুৰুত্বপূৰ্ণ। নৃ-গোষ্ঠীয় ভিন্নতা, সাংস্কৃতিক বৈচিত্ৰ্য এই ভূমিখণ্ডৰ বৈশিষ্ট্য। তথাপি, ৰাজনৈতিকভাৱে সময়ে সময়ে একত্ৰিত হোৱা এই অঞ্চলৰ মানুহৰ মাজত 'ভাষা'ৰ জৰিয়তে এক আত্মীয়তা গঢ়ি উঠিছিল। অৱশ্যে, কেবল ভাষাই নহয়, সাংস্কৃতিক ঐক্য আছিল ইয়াৰ আনটো উপাদান। অসমত 'সংস্কৃতিকৰণ' বা 'আৰ্যীকৰণ'ৰ প্ৰক্ৰিয়াৰ জৰিয়তে সাংস্কৃতিক একীকৰণ হৈছিল আৰু এই একীকৰণৰ আধাৰতে পৰৱৰ্তী কালত অসমীয়া জীৱনবোধৰ সৃষ্টি হৈছিল। ৰাজনৈতিক আধাৰ, ধৰ্মীয় চিন্তা-চৰ্চা, সাংস্কৃতিক সংমিশ্ৰণ আদি আছিল এই সাংস্কৃতিক জীৱনবোধৰ একোটা উপাদান।

ব্ৰিটিছ শাসনৰ আৰম্ভণিতেই অসমীয়া ভাষাৰ ঠাইত বাংলা ভাষাৰ আগমন ঘটিছিল। ১৮৩৭ চনত দেশীয় ভাষাত ৰাজকীয় কাকত পত্ৰ লেখাৰ বিধি হ'ল। সেই সময়ত আমাৰ [illegible] ৰাজকীয় কৰ্মচাৰী মাত্ৰেই অধিকাংশ বাঙালী আছিল। অসমীয়া ভাষাৰ দ্বাৰা যে ৰাজকীয় কাকত পত্ৰ সকলো লেখা হ'ব পাৰিব এনেটো সন্দেহ হ'ল। 'বোৰ্ড অব ৰেভনু' 'সদৰ আদালতৰ' পৰা যি কাকত পত্ৰ আহে সিও বাঙালী বা উৰ্দ্দু। সাতে সোতৰই বাঙালী ভাষাই যে এই দেশৰ চলিত আৰু আৱশ্যকীয় ভাষা সেইটো ঠাৱৰ কৰা হ'ল। আৰু সেই কাৰণেই বাঙালী ভাষা প্ৰচলিত হ'ল।" (আসাম বন্ধু, পৃ. ৪৬৩)। লগতে চলিল প্ৰচাৰ, 'অসমীয়া' বাংলা ভাষাৰ উপভাষা আৰু এই প্ৰচেষ্টাৰ প্ৰতিবোধৰ ফলতেই সৃষ্টি হৈছিল— এক কথাত জাতীয়তাবাদৰ উন্মেষ। কিছু, কিছু পলমকৈ। প্ৰথমাৰম্ভাত, প্ৰতিবোধ গঢ়ি তুলিব পৰাকৈ অসমীয়া মধ্যবিত্ত

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শ্রেণী প্রস্তুত হৈ উঠা নাছিল। ড° হীৰেন গোহাঁয়ে লিখিছে 'অসমীয়া মধ্যবিত্তৰ দুর্বলতাৰ বাবেই ব্রিটিছে তেওঁলোকৰ ওপৰত বাংলা ভাষা জাপি দিব পাৰিছিল।' অসমীয়া সম্ভ্রান্ত শ্রেণীটো তেতিয়া ব্যক্তিগত লালসা, সামাজিক আধিপত্য, ক্ষমতা আদিৰ মাজতে সীমাবদ্ধ আছিল। সেয়ে স্বাভাৱিকভাবেই ভাষা বিতাৰণৰ প্রশ্নত তেওঁলোকে মাত মতা নাছিল। ফলত, এই অভিজাত শ্রেণীটোৱে বঙলা ভাষাক আদৰিছে লৈছিল আৰু বাঙালী কথা কোৱা গৌৰৱৰ বিষয় বুলিহে ভাবিছিল। আনকি, নতুনকৈ শিক্ষা গ্রহণ কৰিবলৈ লোৱা লোকসকলো এই ক্ষেত্রত ব্যতিক্রম নাছিল। ৰমেশ চন্দ্র কলিতাই সঠিক ভাবেই *Situating Assamese Middle Class The Colonial Period* নামৰ গ্রন্থত লিখিছে –

> 'During the British colonial rule in Assam it took several years for the emergence and development of the middle class.' (p.3)

ড° প্রফুল্ল মহন্তৰ মন্তব্যও অনুৰূপ-

> 'অসমত আধুনিক শিক্ষাৰ প্রসাৰৰ লগে লগে ঊনবিংশ শতিকাৰ পঞ্চম দশকৰ পৰা লাহে লাহে এটা শিক্ষিত মধ্যবিত্ত শ্রেণীয়ে মূৰ দাঙি উঠে।' (অসমীয়া মধ্যবিত্ত শ্রেণীৰ ইতিহাস, পৃ. ১৯৪)

এই মধ্যবিত্ত শ্রেণীটোৱে ল'ৰ পৰা ভূমিকাৰ কথা বিখ্যাত ইতিহাসবিদ Hans Kohn-এ তেওঁৰ *Nationalism Its meaning and History* শীর্ষক গ্রন্থত আলোচনা কৰিছে এনেদৰে –

> 'In the modern west, **nationalism which arose in the eighteenth century, the age of enlightenment, was predominantly a political movement to limit governmental power and to secure civic rights.**'

বিপৰীতে, মধ্য আৰু পূব য়ুৰোপত, বিশেষকৈ স্পেইন আৰু আয়াৰলেণ্ডত পৰিস্থিতি আছিল ওলোটা। কাৰণ, –

> **'There was only a weak middle class: the nation was split between a feudal aristocracy and a rural proletariat. Thus nationalism became there first a cultural movement,** the dream and hope of scholars and poets.'(p.29.30)

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যদিও য়ুৰোপৰ প্ৰসংগত Hans Kohn-ৰ এই মন্তব্য, তথাপি ই কেইবাটাও দিশৰ পৰা তাৎপৰ্যপূৰ্ণ। সামন্তবাদী চিন্তাৰে পৰিচালিত মধ্যবিত্তৰ দ্বাৰা প্ৰথমতে কেৱল সাংস্কৃতিক জাতীয়তাবাদ সম্ভৱ হ'ব পাৰে বোলা কথাষাৰ অসমীয়া জাতীয়তাবাদৰ উত্থানৰ প্ৰসংগতো গুৰুত্বপূৰ্ণ। যদিও পৃষ্ঠভূমি ভিন্ন, ব্ৰিটিছ ঔপনিৰেশিক শাসনৰ মাজত অসমীয়া মধ্যবিত্তৰ দুৰ্বল অৱস্থানৰ হেতুৱেই যে সাংস্কৃতিক জাতীয়তাবাদৰ ভিত্তি আছিল তাক Hans Kohn-ৰ আলোচনাই প্ৰতিপন্ন কৰে।

সাংস্কৃতিক জাতীয়তাবাদ নো দৰাচলতে কি? 'Encyclopedia of Nationalism'-ত Cultural Nationalism ৰ সংজ্ঞা দিয়া হৈছে এনেদৰে- '.....cultural nationalism is a distinct form of nationalism that seeks to celebrate, and glorify, the national culture is, of course, the language of the community; it manifests itself in the poetry, folklore, myths, legends, epic stories, and music of a distinct linguistic and cultural group. More specifically, cultural nationalists are concerned with the cultural revitalization and moral regeneration of their nations, working through historic and cultural societies to elevate and rejuvenate the submerged moral purity of their nation's past.' (p.107) ঔপনিৰেশিক অসমৰ ভৌগোলিক মানচিত্ৰখনৰ মাজত বিভিন্ন ভাষিক সম্প্ৰদায়, জাতি-জনগোষ্ঠীৰ লোকৰ মাজত অভাৱ আছিল এক উমৈহতীয়া সাংস্কৃতিক পৰিচয়ৰ। এই উমৈহতীয়া সাংস্কৃতিক পৰিচয় নিৰ্মাণৰ প্ৰচেষ্টাত সৃষ্টি হৈছিল- অসমীয়া সাংস্কৃতিক জাতীয়তাবাদ। আত্মপৰিচয়ৰ সন্ধানত গঢ়ি উঠা সাংস্কৃতিক জাতীয়তাবাদ মধ্যবিত্ত শ্ৰেণীৰ সক্ৰিয়তাৰ লগে লগে ৰাজনৈতিকভাৱেও পৰৱৰ্তী কালত সক্ৰিয় হৈ পৰিছিল। সি অৱশ্যে এক সুকীয়া অধ্যায়।

শিক্ষিত মধ্যবিত্তৰ প্ৰতিনিধি আনন্দৰাম ঢেকিয়াল ফুকনে পোনপ্ৰথমে অসমীয়া ভাষা পুনৰ প্ৰৱৰ্তনৰ কাৰণে চৰকাৰৰ ওচৰত আৰ্জি দাখিল কৰিছিল। আনন্দৰাম ঢেকিয়াল ফুকনে মাইলছ ব্ৰহ্মনৰ সৈতে লগ হৈ *A Few Remarks of the Assamese Language and on vernacular Education in Assam* শীৰ্ষক পুস্তিকাৰ জৰিয়তে প্ৰমাণ কৰিছিল, অসমীয়া যে স্বতন্ত্ৰ ভাষা, বাঙালীৰ উপভাষা নহয়, সেয়া প্ৰতিষ্ঠা কৰিবলৈ চেষ্টা কৰিছিল। যিহেতু, অসমীয়া বাংলা ভাষাৰ উপভাষা- এই তৰ্ক দেখুৱাইহে অসমীয়া ভাষাৰ ঠাইত বাংলা ভাষাৰ প্ৰৱৰ্তন কৰা হৈছিল, সেয়ে ভাষাৰ স্বতন্ত্ৰতা প্ৰতিষ্ঠাৰ জৰিয়তে অসমীয়া ভাষা পুনৰ প্ৰচলনৰ দাবী কৰা হৈছিল। পিছলৈ এই স্বতন্ত্ৰতা প্ৰতিষ্ঠাৰ যুঁজত, আনন্দৰাম ঢেকিয়াল ফুকনৰ লগতে আছিল গুণাভিৰাম বৰুৱা আৰু হেমচন্দ্ৰ বৰুৱা। পৰৱৰ্তী সময়ত মধ্যবিত্ত শ্ৰেণী চেতনাৰ জৰিয়তে ঘোষণাও হৈছিল- 'জাতি যেনে সম্পত্তি জাতীয় ভাষাও তেনে সম্পত্তি।' (আসাম বন্ধু, পৃ. ৪৬৫) ড° নগেন শইকীয়াদেৱে 'আসাম বন্ধু' কাকতৰ

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সম্পাদনা কৰোঁতে পাতনিত লিখিছে--

> 'এই সময়ৰ অসমীয়া মধ্যবিত্ত শিক্ষিতৰ মাজত কোনো প্ৰকাৰৰ সুকীয়া ৰাজনৈতিক দৃষ্টিভঙ্গী গঢ় লৈ উঠা নাছিল; ৰৰং ব্ৰিটিছ শাসনৰ লগতে তেওঁবিলাকে একাত্মীয়তাহে অনুভৱ কৰিছিল।' (পৃ. ১২)

আৰু লেখে,

> 'অসমীয়া শিক্ষিত মধ্যবিত্তৰ মনতো ৰাজনৈতিক জাতীয়তাবোধৰ পৰিবৰ্ত্তে সাংস্কৃতিক জাতীয়তাবোধ গঢ়ি উঠাটো আছিল ঐতিহাসিক প্ৰতিক্ৰিয়াৰ এটা স্বাভাৱিক ঘটনা।'
> (নগেন শইকীয়া, আসাম-বন্ধু, পাতনি, পৃ. ১৩)

ভাষিক দুৰ্যোগে অসমীয়া মধ্যবিত্ত শ্ৰেণীটোক নিজৰ অস্তিত্ব সম্পৰ্কে সন্দিহান কৰি তুলিছিল। সেয়ে, দুৰ্যোগৰ মাজত থকা অসমীয়া ভাষা পুনৰ প্ৰতিষ্ঠাৰ জৰিয়তে সংগ্ৰাম আৰম্ভ হ'ল। ধৰ্ম-প্ৰচাৰৰ বাবে অহা আমেৰিকাৰ বাপ্তিষ্ট মিছনেৰীসকল এই সংগ্ৰামৰ সহায় হ'ল। মিছনেৰীসকলে প্ৰকাশ কৰা 'অৰুণোদই' কাকতে অসমীয়া মানুহৰ বাবে এখন নতুন জগতৰ দুৱাৰ মুকলি কৰি দিলে। তাৰ কিছু বছৰৰ পাছতে কলিকতাত পঢ়িবলৈ যোৱা অসমীয়া ডেকাদলক ইউৰোপীয় জাতীয়তাবাদ আৰু ৰমন্যাসিক সাহিত্যই গভীৰভাৱে প্ৰভাৱান্বিত কৰিলে। লগতে বাংলা জাতীয়তাবাদী আন্দোলনেও যেন অসমীয়া ডেকাদলক স্বজাতি আৰু স্বদেশৰ প্ৰতি থকা দায়িত্ববোধক সোঁৱৰাই দিলে। কলিকতা আছিল এই নতুন জগতৰ সংযোগস্থলী।

'ইয়ং ইটালী', 'ইয়ং জাৰ্মানী', 'ইয়ং য়ুৰোপ'ৰ দৰে বঙ্গতো 'ইয়ং বেঙ্গল' গঢ়ি উঠিছিল আৰু আনন্দৰাম ঢেকিয়াল ফুকনে কলিকতাৰ পৰা হেমচন্দ্ৰ বৰুৱাক এই বিষয়ে জনাই লিখিছিল-

> 'বঙ্গদেশত 'যুৱ বাঙ্গালী' নামেৰে এক শ্ৰেণী মানুহ ওলাইছে, আসামত দোষ গুণ এৰি লোৱা কিছুমান লোকৰ এটি অঙ্কুৰ হোৱা দেখি মোৰ মন আনন্দৰে পূৰ হৈছে; আৰু এনে আশা হৈছে যে সেই গজালিটি সোনকালে গ্ৰজুপি উত্তম গছ হ'ব, আৰু সুগন্ধি ফুল আৰু মধুৰ ফলেৰে অসমৰ শোভা আৰু সুখ বঢ়াব।'

কেবল ইমানেই নহয়, ঊনবিংশ শতিকাত য়ুৰোপত হোৱা উদ্যোগিক বিপ্লৱে য়ুৰোপৰ সামাজিক জীৱনলৈ কেনে পৰিবৰ্তন আনিছিল, সেই বিষয়ে আনন্দৰাম ঢেকিয়াল ফুকনে 'ইংলণ্ডৰ বিৱৰণ' নামৰ প্ৰবন্ধত লিখিলে-

> 'কিন্তু ইংলণ্ড সিল্প কৰ্ম্মতহে প্ৰখ্যাত; এই দেশত জেনেকৈ কাপৰ হাতেৰে বই তাত তেনে নহই, ভিন দেশৰ কপাহ নি

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Problem and Prospects of Development in North East India

Dr. Niranjan Bhattacharjee
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LINKS AMONG MORPHOMETRY AND LAND USE OF BELSIRI RIVER BASIN: ASSAM, USING RS AND GIS

Nilotpal Kalita and Niranjan Bhattacharjee

Abstract

The natural bodies has been evolved through interaction of rain water with land mass and characteristically comprises of arable lands, non-arable lands and natural drainage lines in rain fed areas. Water bodies are most important natural resources on which man's activities are based. Due to morphometric behaviour of a river basin the pattern of land use change and also leads to modify the land cover of the basin. Because the drainage network, land, water, soil, geology and forest covers are the most effective approach in land use and land cover of a river basin area (Bhatta, 2010). The Belsiri river basin occupying 405.53sq.km in the Arunachal Himalaya and the rest in the Sonitpur district in the Brahmaputra valley has been a very significant fluvio-geomorphic and environmental entity. The Belsiri river itself flowing over the gently sloping (3 to 70 degree) ground in the northern valley of the Brahmaputra has its distinct fluvial influences on the hills, piedmont, alluvial plains and flood plains. Land use is a dynamic phenomenon. Due to increasing population growth and infrastructural activities in India people are using the lands which were earlier not suitable because of impact of the morphometric character of river basin. Throughout summer particularly lower part experience severe flood and also change the land use pattern in every year. Therefore, the land use is intimately related to the mechanism of river morphometry in Belsiri river basin. Remote Sensing and Geographical Information System are being increasingly used in resource evaluation to improve the quality and quantity of the land in a basin area. The present study will focus on land use dynamics of Belsiri river basin of Sonitpur district, Assam.

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Introduction

Land is one of the most important natural resources on which man's activities are based. Land use is a dynamic

The north-eastern region of the country receives enormous resources from the nature. The region is enviably endowed with physiographic pattern and climatic variation. The region receives huge of the summer south-west monsoon's rainfall that usually lasts between May to September, in comparison to rest of the country. So the climate of the region is exceptionally favorable for the growth of natural resources.

The North-Eastern Region of India is basically agro-based. However the region is not developed agriculturally. Similarly, the NER still continue to be industrially the most backward region in the country. An effort is made to place before geographers, hydrologist, policy makers, engineers and professional in the fields of socio-economic development. Thus, the book contains certain aspects relating to geo-economic importance, problems, remedial measures as well as prospects of development of the region.



Dr. Niranjan Bhattacharjee, (M.A., M.Phil, B.Ed., Ph.D.) is a Senior Assistant Professor in the Department of Geography, Pandu College, Guwahati. Since 2000 he has been engaged in teaching and research in physical geography. He specializes in Advance Geomorphology (River and Flood geomorphology). He has completed minor and major research project geography sponsored by the UGC, New Delhi. He has published numbers of research paper and articles in regional, national, international journals and books. Besides, Dr. Bhattacharjee attended and presented research papers in many national and international seminars and workshops. Dr. Bhattacharjee is the life member of leading journal "Hill Geographer" and "North East India Social Science and Research" published from Shillong.



Dr. Dipendra Kr. Sarmah has completed M.A. in Economics with specialization in Demography from the University of Gauhati, Assam in the year 1997. He has also obtained Ph.D. in Economics from the University of Gauhati in the year 2009. Currently he has been working as Associate Professor in the Department of Economics, S.B.M.S. College, Sualkuchi, Kamrup (rural), Assam. He has already completed two minor research projects (MRP) of UGC in the field of rural development and public health. Presently he is undertaking his third minor research project (MRP) sponsored by UGC. He is also serving as Ph.D research guide and his research interest are in Rural Development and Public Health.

Dr. Sarmah, an enthusiastic young scholar has taken part in several national and international seminars, workshops and conferences. He has presented a good number of articles as well as research papers in several reputed journals and edited books. So far, Dr. Sarmah is author of two books; one is research based book entitled "Status of Women Engaged in the Handloom Industry in Assam" and the other is a text book on "Micro Economics". However, as editor it is his maiden venture.

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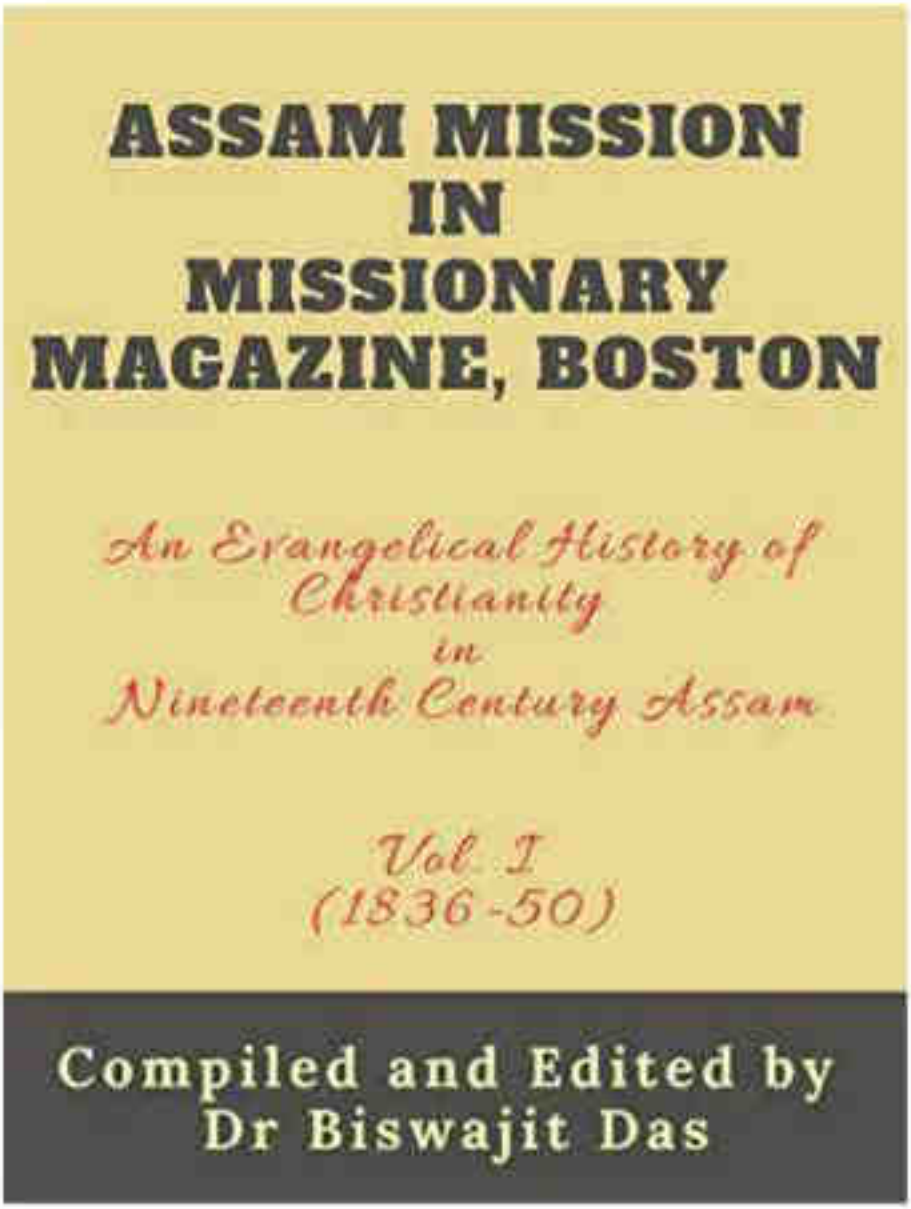
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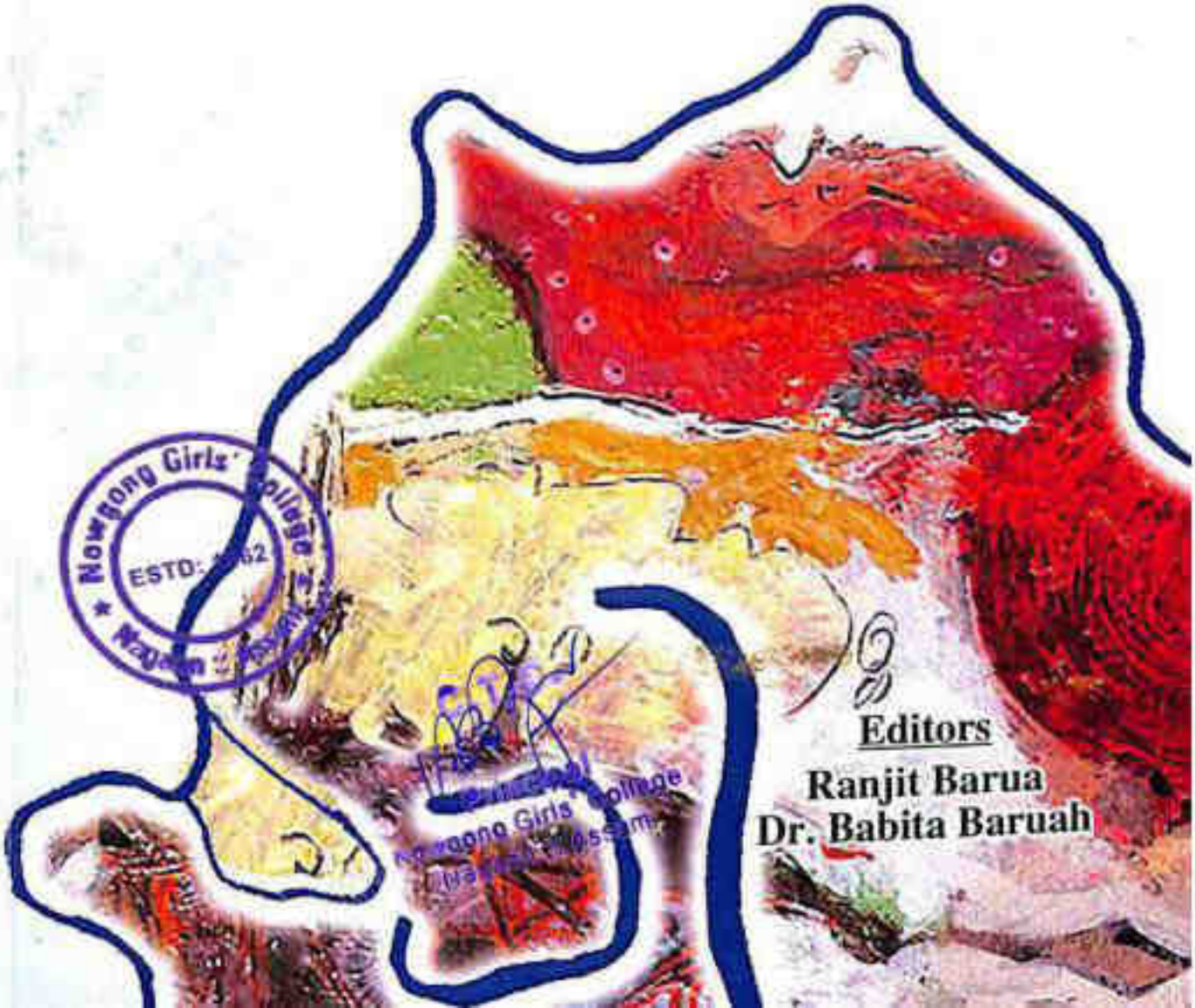
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Volume - V



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केदारनाथ प्रगतिशील विचारधारा के गीतकार है और वे इस आन्दोलन से जुड़े भी रहे। उन्होंने स्वयं स्वीकार किया है कि वे कहीं निराला के वजह से, कहीं पी.सी. गुप्त की वजह से, कहीं रामविलास शर्मा की वजह से और दूसरे 'हंस' की वजह से आन्दोलन से सम्बद्ध होते गये। वे मानवतावादी दृष्टिकोण वाले गीतकार हैं। उनका जुड़ाव गाँवों और ग्रामीण परिवेश से है। वे ग्राम्य-संस्कृति और सौन्दर्य के पक्षधरता हैं और श्रम-सौन्दर्य को ज्यादा महत्व देते हैं। कुलीन घराने में जन्म लेने के बावजूद वे गरीबों के प्रति हमदर्दी रखते हैं। वे स्वयं स्वीकार करते हैं — "मैं कुलीन घराने में जन्मा जरूर, लेकिन मुझे मेरी बतसिया कहारिन अपने घर उठा ले जाती थी। उसके यहाँ मैं भात और मट्ठा खाकर वहीं सो जाता था। अपने घर के पकवान मुझे अच्छे नहीं लगते थे, मैं घर के पकवान ले जाता था, तो उसे मोहल्ले के बच्चों में बाँट देता था। वे लोग बेर तोड़ लाते थे और रुखी-सूखी रोटियाँ। तो ये चीजें मैं प्रेम से खाता था।" देहात के वातावरण में पले बढ़े होने के कारण केदारनाथ का संस्कार ग्रामीण परिवेश के अनुकूल हो गया था। उनके गीत बुनियादी रुप से जमीन से जुड़े गीत हैं। अशोक त्रिपाठी को दिये एक साक्षात्कार में केदारनाथ अग्रवाल ने स्वयं स्वीकार किया है — "मुझे अपने जीवन में जितने छोटे और गरीब आदमी मिले, वे उन सभी बड़े व ओहदेदारों व शक्ति सम्पन्न पैसेवालों से ज्यादा चरित्रवान और कर्मठ आदमी लगे और वही जीवन जीने के लिए सौ-सौ तकलीफें उठाते हैं और कष्ट पर कष्ट झेलते हैं। फिर भी आदमी की तरह जीने के लिए वे ललकते और जीवन की आग और आँधी को पकड़ते और मरते-खपते रहते हैं। मैं उन्हीं की मानसिकता को अपनी मानसिकता की तरह बनाने के लिए, लिखता रहा हूँ।"

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उनके गीतों में अजनबीपन नहीं है। 'आग का आईना' की भूमिका में वे लिखते हैं — "मैं अपने देश में अजनबी नहीं हुआ। अजनबी होना आदमी न होने की निशानी है। आदमी न होने का मतलब है अपने आदमियों को न समझना - अपने युग के यथार्थ को न समझना और विसंगतियों में रह कर आदमी होने से इनकार करना।"

केदारनाथ अग्रवाल ने विद्यार्थी जीवन से ही गीत लिखना शुरु कर दिया था जो 'हंस' तथा 'नया साहित्य' जैसी उदीयमान पत्रिकाओं में छपते रहते थे। पुस्तक के रुप में उनकी काव्य-कृतियों का सर्वप्रथम प्रकाशन सन्, 1947 में हुआ। केदारनाथ ने अपने गीतों में ग्रामीण जीवन तथा सौन्दर्य का चित्रण बखूबी किया है।

केदारनाथ अग्रवाल गाँव में जन्मे और पले, बढ़े एक स्वस्थ मानसिकता वाले गीतकार हैं। उनकी दृष्टि उपेक्षितों और छोटों के प्रति ज्यादा संवेदनशील रही है। वे गहन इन्द्रिय-संवेदना, सामाजिक प्रतिबद्धता के गहरे सरोकार, आधुनिक बोध और विकासमान ऐतिहासिकता की संयुक्त समझदारी से पैदा हुई भीतरी छटपटाहट लोक सौन्दर्य और सर्वहाराओं के सचेतक गीतकार हैं। केदारनाथ अग्रवाल के गीतों में खेत-खलिहान का चित्रण बखूबी हुआ है। खेत में किसान काम करता है। उसके फावड़े चलने में एक लय है। वह खेतों की गुड़ाई और निराई करता हुआ अति प्रसन्न है क्योंकि आये दिन वही खेत उसे मनोनुकूल अनाज और फल देंगे। वह दिन भर मेहनत तो करता है पर उसे थकान की अनुभूति नहीं होती क्योंकि आये दिन यही मेहनत ही उसके लिए फलदायी होगा। जब वह लहलहाते फसलों को देखता है तब उसका भी मन प्रसन्नता से झूम उठता है। अनेक इच्छाएँ और अशाएँ उसके मन में हिलोरे लेने लगती हैं। खेतों में उग आये घासों को वह बहुत ही बारीकी से निराई करता है। घासों के वजह से फसल कमजोर हो जाती है और पैदावार भी आशा के अनुरुप नहीं होती। अतः किसान भाई बड़े ही तल्लीनता से निराई कर अपनी फसल को नष्ट होने से बचाता है। धीरे-धीरे फसल पकने लगते हैं और वह समय आ जाता है जिसकी बेसब्री से किसान भाइयों को इंतजार रहता है। वह सपरिवार फसल की कटाई कर खलिहान में जमा करता है और उसकी दँवरी कर, अनाज को ओसा कर अपने घर लाता है। फसल की बुवाई से लेकर दँवरी और ओसौनी तक कितने पड़ाव

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उसे पार करने पड़ते हैं तब कहीं जाकर वह अनाज प्राप्त करता है। अपने मंजिल को प्राप्त करने में उसे कर्म-संस्कृति की राह से ही गुजरना पड़ता है। केदारनाथ ने इसी कर्म संस्कृति में ग्रामीण जीवन के सौन्दर्य को देखा और अपने गीतों में चित्रित किया है।

श्रम-सौन्दर्य सिर्फ कृषक-श्रमिकों में ही नहीं मजदूरों में भी है। मजदूरों का एक मात्र सहारा सिर्फ मजदूरी है। मजदूर अपने मेहनत से ही परिवार का गुजारा करता है। यह कहीं लोहा पीटता, कहीं ठेला खींचता, कहीं खेतों में काम करता, कहीं गंदे नालों को पाटता दिखाई पड़ता है। यह पेट के लिए ही यह सब करता है। कर्म करके ही अपने परिवार का पेट भरता है। जब किसी मजदूर के यहाँ कोई बच्चा पैदा होता है तो उसके घर में इस बात की खुशी होती है कि एक मजदूर (काम करनेवाला) तो पैदा हुआ। केदारनाथ ने सौन्दर्य को ग्रामीण परिवेश और श्रम-संस्कृति में देखा है। "श्रम-सौन्दर्य कृषक श्रमिकों के साथ-साथ मजदूर में है, हथौड़े वाले में है।"

हथौड़े की सक्रियता में लय है। यह लय श्रम-सौन्दर्य की अंतर्वस्तु का धारक है। गीत उस लय को धारण करके श्रम-सौन्दर्य की अभिव्यक्ति करते हैं। लय श्रमिक की सक्रिय-हथौड़ा चलाने में है। लय श्रम की गति का रूप है —

आँखें खुली कर उठा-कलेजा कड़का
धूल झाड़ कर सोता मानव कड़का
रात ढली दिन हुआ उजेला दौड़ा
तावड़तोड़ चला, बज उठा हथौड़ा।

कर्म और श्रम से जो समर जीतने में कामयाब हुए ऐसे बाहुबली ही गीतकार के प्रेरणा-स्रोत रहे हैं। वह अपने अंदर एक स्फूर्ति का अनुभव करता है। उसे ऐसा लगता है जैसे गगन भेदकर कोई सूरज निकल आया हो। चेतना भी जययात्रा को निकल चुकी हो ऐसी अनुभूति वही कर सकता है जिसकी संवेदना इन श्रम के बाहुबलियों के प्रति हो —

जाग गया मैं भीतर बाहर,

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गगन भेदकर
निकला सूरज
मुझे मिला;
तरल लाल की
मृदुल लाल पर,
मेरा शतदल कमल खिला
रूप-रंग रस-राग भरा;
मधुरा हुई धरा,
जग जीवन की
जय-यात्रा को
चेतन गंध चली;
समर जीतने लगे कर्म से
श्रम के बाहुबली।

भारत की आत्मा गाँवों में बसती है। गाँव के लोग ग्रामीण परिवेश में रहकर विभिन्न प्रकार के अभावों और समस्याओं से जूझते हुए अपने कर्म में व्रती रहते हैं। बड़े ही आत्मविश्वास के साथ वे कर्म संस्कृति को निबाहते हैं। उन्हें अपने कर्म और बल पर बड़ा ही आत्मविश्वास होता है। बंजर को तोड़कर उसमें भी अनाज उगाने की सक्रियता उनमें होती है। उनका जीवन कर्म सौन्दर्य से ओत-प्रोत होता है। गीतकार ऐसे लोगों के प्रति ज्यादा संवेदनशील दिखाई पड़ता है, इसलिए तो वह 'किसानों का गाना' में लिखता है —

हमारे साथ में हल है
हमारे हाथ में बल है;
कि हम बंजर को तोड़ेंगे
बिना तोड़े न छोड़ेंगे।
कड़ी धरती इधर भी है,
कड़ी धरती उधर भी है,

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कि हम उसको बिदारेंगे
न चूकेंगे, न चूकेंगे।

गीतकार 'जुताई का गाना' भी लिखता है। हल की फाल जिस तरह से कठोर जमीन को भी चीर कर अपनी राह बना लेता है वैसे ही किसानों को भी अपनी राह बना लेना पड़ेगा, ऐसा उनका मानना है। गीतकार लिखता है —

मेरे खेत में हल चलता है,
फाड़ कलेजा गड़ जाता है
तड़-तड़ धरती तड़काता है,
राह बनाता बढ़ जाता है
मेरे खेत में हल चलता है;
खून पसीना चुचुआता है,
तेरा तन-मन खप जाता है,
मिट्टी का तन नरमाता है।

गीतकार की संवेदना इस हद तक ग्रामीण व्यक्तियों के प्रति है कि वह पूरे आत्मविश्वास के साथ यह घोषित करता है कि जो धूल चाटकर बड़ा हुआ है, समस्याओं से जूझते हुए भी जो खड़ा है वह सूरज के रथ का घोड़ा है, क्या वह किसी के मारने से मर सकता है? एक संवेदनशील गीतकार ही लिख सकता है 'वह जन मारे नहीं मरेगा' जैसा गीत —

जो जीवन की धूल चाटकर बड़ा हुआ है,
तूफानों से लड़ा और फिर खड़ा हुआ है,
जिसने सोने को खोदा, लोहा मोड़ा है,
जो रवि के रथ का घोड़ा है,
वह जन मारे नहीं मरेगा,
नहीं मरेगा!!

केदारनाथ अग्रवाल यह भली-भाँति जानते हैं कि गाँव के छोटे लोग और उनके छोटे हाथ ही बड़े बड़े काम करने में सफल होते हैं। बड़े लोगों के बड़े हाथ व्यक्तिगत स्वार्थ

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की पूर्ति में लिप्त रहते हैं। इसलिए तो 'छोटे हाथ' नामक गीत में उन्होंने ग्रामीण जीवन का सौन्दर्य बखूबी उकेरा है

छोटे हाथ नहीं रुकते हैं,
और नहीं धीरज धरते हैं।
जड़ को चेतन,
पानी को पय,
मिट्टी को सोना करते हैं।

'हल हाथ है उसी का' नामक गीत में गीतकार ने कर्म और कर्मरत लोगों के माध्यम से ग्रामीण जीवन के नैसर्गिक-सौन्दर्य को चित्रित किया है —

हल हाथ है उसी का
जो खेत में चला है
श्रम बिन्दु है उसी का
जो बीज हो उगा है
वरदान है उसी का
जो धान्य हो फला है
उल्लास है उसी का
जो प्राण को मिला है।

हमारे देश के 70% लोग कृषि पर निर्भर हैं। गाँव के किसान कृषि कर्म करते हैं। फसलें अच्छी होने पर उनका मन भी हरा-भरा होकर फसल की तरह लहलहा उठता है। मेहनत से ही अच्छी फसल उगाया जा सकता है। कामचोर और आलसी प्रकृति के लोग मनोनुकूल फल की प्राप्ति कभी नहीं कर सकते। फसलों को निराना और निगरानी करना बहुत जरूरी होता है। जिस तरह से देश की वेदी पर बलिदान देने से देश की रक्षा होती है उसी तरह से खेत में उग आये घास-फूसों को निराकर ही फसल की अच्छी पैदावार की आशा की जा सकती है। समय के अनुकूल खेत की निगरानी करने और आलस्य को त्याग कर ही स्वर्ण सदृश अनाज की प्राप्ति की आशा की जा सकती है. आलसी प्रवृत्ति के लोग कभी भी अपने लक्ष्य को हासिल नहीं

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कर सकते इसलिए गीतकार ने 'निरौनी का गीत' में एक ऐसा चित्र उभारा है, जहाँ श्रम-सौन्दर्य का नैसर्गिक रूप देखा जा सकता है—

खेत निरावौ खेत निरावौ खेत निरावौ खेत
घास बढ़ति है घास बढ़ति है घास बढ़ति है धारा
घास बढ़ति है घास बढ़ति है घास बढ़ति है घास
खेत निरावौ खेत निरावौ खेत निरावौ खेत

x x x

बेर करौ ना बेर करौ ना बेर करौ ना बेर
बेर किए पर नहीं पैहों सुन्दर सोन सवेर
खेत निरावौ खेत निरावौ खेत निरावौ खेत
खेतिहर भैया! खेतिहर भैया! खेतिहर भैया चेत
मूँड़ी काटे देश मिलत है, चारा काटे खेत
खेत निरावौ खेत निरावौ खेत निरावौ खेत।

खेत निराने और फसल की निगरानी के बाद वह क्षण आता है जिसका इंतजार एक किसान को रहता है, वह क्षण है फसल की कटाई का। फसल कटाई के बाद वह खलिहान में अनाज को झाड़ता है और ओसौनी करता है। इस काम को करते समय खेतिहर का मन आनन्द के सागर में हिलोरे लेने लगता है। 'ओसौनी का गीत' में गीतकार ने इस सौन्दर्य को चित्रित करते हुए लिखा है—

साइत आई साइत आई बहय गजब की बैरा
काटी माँड़ी फसल परी है गावौ यारौ सैरा
दौरी साधौ अन्न ओसावौ अउर लड़ावौ पैरा
ताल ठोंकि के मारि भगावौ जेते ऐरा गैरा
अन्न बटोरौ, रासि लगावौ छुइले परबत चोटी
देस भर के खेतिहर खावौ पेट पेट भर रोटी
साइत आई साइत आई बहय गजब की बैरा
काटी माँड़ी फसल परी है गावौ यारौ सैरा।।

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इस गीत की चौथी पंक्ति में केदारनाथ अग्रवाल की प्रगतिशील विचारधारा, पूरी तरह से प्रतिफलित हुई है जहाँ वे ऐरे-गैरों को ताल ठोककर मार भगाने की बात करते हैं। गीतकार की आंतरिक संवेदना खेतिहरों के प्रति है जो बड़ी मेहनत से अन्न उगाते हैं और खुद की पेट तो मस्ते ही हैं, दुनिया जहाँन की पेट भी ये ही भरते हैं। वास्तव में प्रत्यक्ष अन्नदाता तो ये लोग ही हैं।

खेतिहर भाई तन-मन से अपने काम में लगे हुए हैं। फसल की उपज अच्छी हुई है। धान की पैदावार दुगुनी हुई है। अपने प्रिय जनों के साथ खेतिहर खेत में आ पहुँचा है। उसके आनन्द की कोई सीमा नहीं है। लंगोटे कसकर उघरे बदन हाथ में हँसिया लेकर प्रातःकाल अपने खेत में आ धमका है। इस ग्रामीण परिवेश के कर्म-सौन्दर्य को केदारनाथ ने 'खेतिहर' नामक गीत में पिरोया है —

काछा मारे-देह उघारे
आ धमका है आज सबेरे
सबके हाथों में हँसिया है
सबकी बाँहों में ताकत है
जल्दी जल्दी साँसे लेते
सब जन मन से खाट रहे हैं।

किसी भी कार्य का परिणाम एक अलौकिक आनन्द प्रदान करनेवाला होता है। इस आनन्द की महत्ता उस व्यक्ति के लिए ज्यादा होती है जो ईमानदारी से कड़ी मेहनत करता है। सफलता से जितना ही आनन्द मिलता है विफलता से उतना ही कष्ट। किसान कठोर परिश्रम करके अन्न उगाता है और फसल की पैदावार अच्छी होने पर धान, गेहूँ, जौ की बालियों और चने की फुनगे पर प्रसन्नता से झूमने लगता है। 'खेतिहर' नामक एक गीत में खेतिहर की प्रसन्नता को गीतकार ने व्यक्त किया है। यहाँ ग्रामीण कर्म-संस्कृति की सौन्दर्य का शब्दांकन बखूबी किया गया है —

'उस खेतिहर से पूछो अपने खेतों में जो अन्न उगाता
गेहूँ धाउर और चने के फुनगे पर जो बलि-बलि जाता
हल की मुठिया जिसका बल है, हँसिया पर जो है इतराता

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बढ़िया पैदा हुई फसल के हर दाने पर झूमा जाता।'

हमारे देश की आत्मा गाँवों में बसती है। गाँव का समुचित विकास ही देश के विकास का सूचक होगा। गाँव और गाँववासियों की अनदेखी कर देश अपने विकास की दावा नहीं कर सकता। गीतकार की संवेदना गाँवों के प्रति ज्यादा है। गाँव के लोग साहसी और शूर-वीर होते हैं। गाँव को स्वर्ग बनाकर उच्च-निम्न की खाई को पाटकर ही हम देश का समुचित विकास कर सकते हैं। इसलिए तो गीतकार 'गाँव' नामक गीत लिखता है और गाँव के स्वर्गिक-सौन्दर्य को देखने का इच्छुक है —

गाँव ऐसा गाँव होगा देखने में स्वर्ग होगा
उच्च अथवा निम्न श्रेणी का न कोई वर्ग होगा
प्रात के निर्मल्य के आलेख का ही सर्ग होगा
गाँव के हम आदमी हैं, सूरमा हैं साहसी हैं।

केदारनाथ अग्रवाल के गीत लोकजीवन के सौन्दर्य और उसके साथ-साथ लोकगीतों की मिठास से निर्मित हैं। 'धीरे उठाओ मेरी पालकी' नामक गीत में ग्रामीण-सौन्दर्य तथा संस्कृति का चित्र उभरता दिखाई पड़ता है —

धीरे उठाओ मेरी पालकी
मैं हूँ सुहागिन गोपाल की
बेला है फूलों के माल की
फूलों के माल की
धीरे उठाओ मेरी पालकी।

कुल मिलाकर देखा जाय तो कह सकते हैं कि केदारनाथ अग्रवाल ने अपने गीतों में ग्रामीण जीवन के सौन्दर्य को किसान और मजदूरों के श्रम और कर्म के माध्यम से अभिव्यक्त किया है।

***

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CHILD RIGHTS IN INDIA
Issues and Challenges
(Volume - 1)

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Child (Human) Rights and the Provisions in the Constitution of India: Special reference to Girl Child

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Introduction

All those tangible and intangible things we wish for to live are identified as needs. Some of these needs are basic, again some of these basic needs become rights when are translated into a legal frame. Each individual in society possesses some inherent and inalienable rights which are necessary to ensure the dignity of every person as a human being. A human being possesses some basic rights which originate with the very birth of the individual. "To have human rights, one need not do anything special than be born a human being."[1]

The child is "*the greatest gift of humanity*." As a human being, he/she enjoys all human rights. According to UNICEF (2004), children are the great promise of tomorrow, the dawn of humanity and buds of social development. A child has mostly the same rights that adults have. When we talk about *rights of a child* we mean the child's human rights. But, in the present scenario of Indian society, the socio-economic conditions are mainly responsible for the violation of child rights, particularly girl child rights in different forms. So, the issue of the girl should be paid attention to by the family, community and government regarding her protection, welfare and progress.

Objectives of the paper

The objectives of the paper are

1. To introduce the concept of child (human) rights
2. To sketch out the provisions of child rights in Indian Constitution
3. To draw attention to the discrimination faced by a girl child in availing her genuine rights

Methodology

The paper is based on the data collected from the secondary source i.e. published literature of the subject (books, journals, articles and write-ups, news, etc.). The method followed in this paper is descriptive and evaluative.

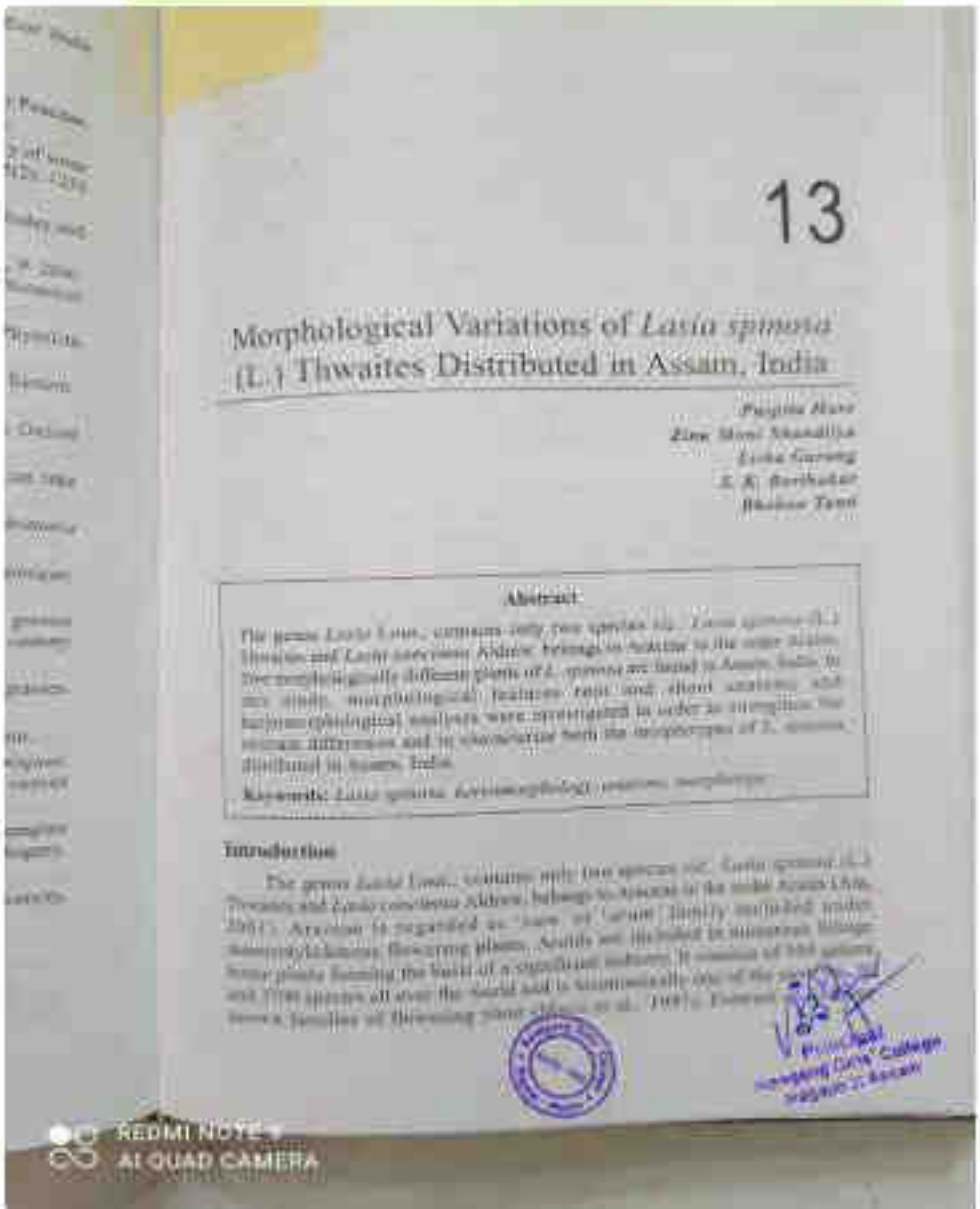
Child Rights

All persons who do not have full legal capacity until a certain age are regarded as children. According to child labour regulation, a child is a person under 14 years. A child is a human together with all the rights a parent has. According to Article 1 of Convention on the Rights of the Child, "*a child means every human being below the age of [illegible] under the law applicable to the child, majority is attained earlier.*" Cl[illegible]

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13

Morphological Variations of *Lasia spinosa* (L.) Thwaites Distributed in Assam, India

Pangbin Basar
Zinu Moni Mandilla
Lisha Gurung
L. K. Borthakur
Bankim Tami

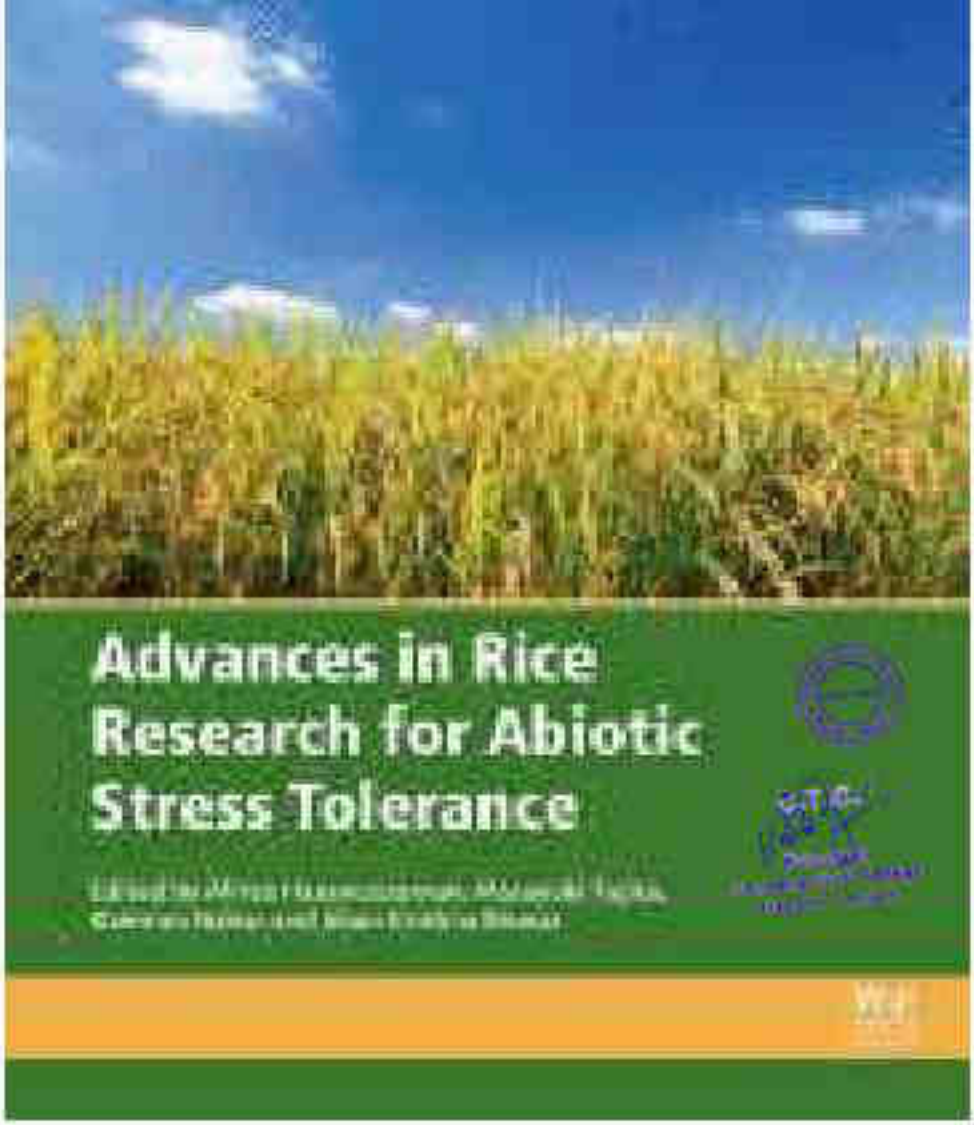
Abstract

The genus *Lasia* Lour., contains only two species viz. *Lasia spinosa* (L.) Thwaites and *Lasia concinnus* Addesi, belongs to Araceae in the order Arales. The morphologically different plants of *L. spinosa* are found in Assam, India. In this study, morphological features (root and shoot anatomy, and leaf morphology), physiological analyses were investigated in order to strengthen the intraspecific differences and to characterize both the morphotypes of *L. spinosa* distributed in Assam, India.

Keywords: *Lasia spinosa*, Anatomy, morphology, stomata, morphotype

Introduction

The genus *Lasia* Lour., contains only two species viz. *Lasia spinosa* (L.) Thwaites and *Lasia concinnus* Addesi, belongs to Araceae in the order Arales (Mabberley, 2008). Araceae is regarded as "core" or "earliest" family included under Alismatales, flowering plants. Aroids are included in numerous lineage-homogeneous flowering plants. Aroids are included in numerous lineage-homogeneous flowering plants. Aroids are included in numerous lineage-homogeneous



CHAPTER

26 COMPARATIVE METABOLOMICS APPROACH TOWARDS UNDERSTANDING CHEMICAL VARIATION IN RICE UNDER ABIOTIC STRESS

Amit Kumar Pradhan, Zina Moni Shandilya, Lipika Lahkar, Sneha Hasnu, Jyotirmay Kalita, Dharitri Borgohain and Bhaben Tanti

Department of Botany, Gauhati University, Guwahati, Assam, India

26.1 INTRODUCTION

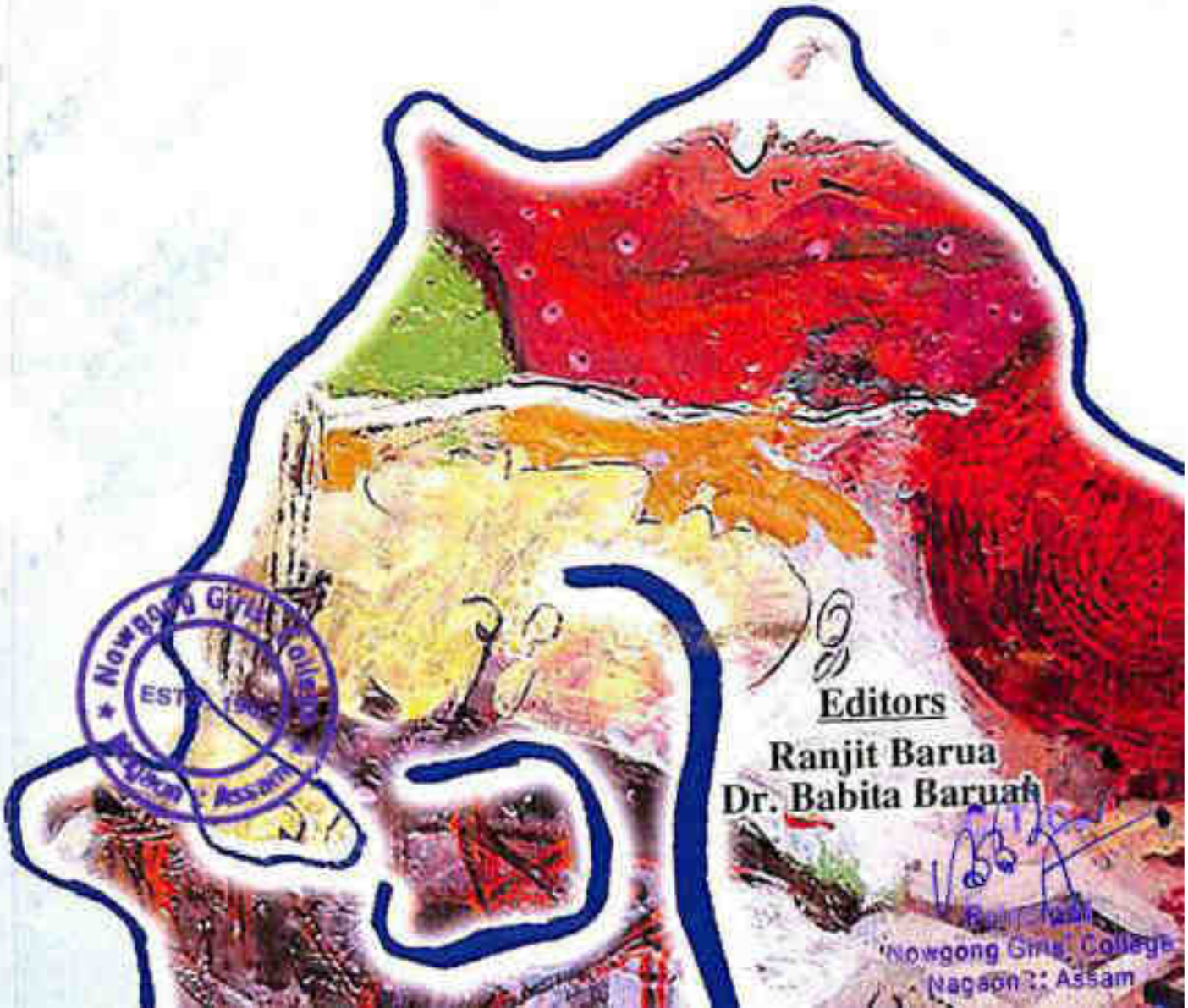
Cereals such as rice, wheat, barley, corn, etc. are the major food crops grown worldwide. Rice (*Oryza sativa* L.-Poaceae), with a genome size of 430 Mb is an experimental model plant for understanding the biology of all cereals (Mansueto et al., 2012) and also provides food for a large part of the world's population as a part of their staple diets, especially in East and South Asia, the Middle East, Latin America, and the West Indies. Rice is grown in a diverse range of environmental conditions characterized by different temperatures, climates, and soil–water. It can grow in areas intolerant to other crops. More than 400,000 rice germplasm accessions are stored in gene banks around the world (Toriyama et al., 2005), suggesting that the chemical diversity across rice varieties is large (Kusano et al., 2014). Adverse environmental conditions seriously threaten rice production and cause enormous losses worldwide, even in the most productive irrigated lands. Abiotic stress is a major factor limiting productivity of crop plants in large areas of the world

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Editors

Ranjit Barua

Dr. Babita Baruah

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Nagaon, Assam

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Katalogos : The Library Catalogue

Dr. Kishore Kumar Sarmah

Abstract

The word 'catalogue' has been derived from a Greek phrase *katalogos*. "Kata" means 'by' or 'according to' and "logos" has different meaning such as 'word', 'order' or 'reason'. Thus a catalogue can be regarded as words in which the contents are arranged in a reasonable way according to a set plan word by word. Library catalogue is considered as the window of a library where it brings the readers and the library together. In a sense it reflects the total collection that are present in the library and assists the users what is present in the library and what can be of use too them.

Keywords: Catalogue : Library : Katalogos

1.1 Introduction:

A library user is expected to use the collection of a library for their information needs at any time but they may not be in a position to find the entire document that is available in the library. Therefore, in order to know about the complete collection that is present reliance has to be placed on a dependable tool called the catalogue of the library which

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facilitates the use of the library materials, now the question arises as to what is a catalogue. To know something about a catalogue it is important to have an idea on what is a catalogue.

The word 'catalogue' has been derived from a Greek phrase *katalogos*. "Kata" means 'by' or 'according to' and "logos" has different meaning such as 'word', 'order' or 'reason'. Thus a catalogue can be regarded as words in which the contents are arranged in a reasonable way according to a set plan word by word. In simple terms, a library catalogue is a list of document in a library which helps a user to know about the collection of book or document that is present in the library, the subject it belongs to and also how to locate that document.

There are various types of catalogue and as said earlier, most of the people are acquainted with the catalogue that is present in a jewellery shop, where various design of the ornaments are displayed for the customers the arrangement is done to attract the customers. There are also other types of catalogue which can be observed at the restaurant, furniture houses, motor dealers or by some publishers but they are not called as catalogue in the real sense but list of items arranged in a definite order with little information on the product. The main objective of these catalogue or list is to attract the customers for their profit but on the other hand the library catalogue informs the user by furnishing all the necessary information so that the user can atleast have some idea on the nature of the book, the subject it is related to, the name of the author, publication and means to locate the document, in short it tries to satisfy the user who browses it.

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1.2 Importance of a Library Catalogue

A library catalogue is an important tool which is a most

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for a library, especially when the collection becomes large for without it, it would be very difficult to know what is available and where to find it. It is a key to the resources of a library. A library classification system arranges the book on the shelf in a helpful order usually through subject and the users can search for the document through various approach. However, it is only the library catalogue which can satisfy the other approaches. The extent of the use of a library resource depends greatly on the quality of the catalogue. A well-informed catalogue enhances the reputation of a library on the other hand; an incomplete or poor catalogue misguides not only the users but also bound to discourage the use of the library ultimately affecting the library support from all quarters.

1.3 Objective of a Library Catalogue

The basic objective of a library catalogue is –

- ✓ It should be user friendly and should assist a user to find a book of which the author, title or subject is known. It needs mention that the library catalogue should serve as a finding list for specific document providing individual entries for each book through author, title or subject. It is usually seen that most of the users search the book according to subject and then by authors. The catalogue should serve as a medium or a tool which should be in a position to bring the user towards their search.
- ✓ It should show what the library has by a given author on a given subject in a kind of literature- the emphasis is that the catalogue should serve as a finding list for groups of documents and here the author entries with necessary reference will serve the purpose, but to achieve this, there should be some rules and the general view is that a library

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catalogue should serve first to facilitate the location of a particular document and to relate and display together the editions which a library has of a given work and the works it has of a given author.

1.4 Physical form of a Catalogue and its lay out

Catalogue was in use over a long period of time the first being in a book-form which later was replaced by the paste paste-down form because in the book-form it was not possible to entre new entries and no correct sequence can be maintained. In the paste-down form more time and labour were involved in maintaining the entries so, it was replaced by the loose-leaf book form. This form too developed some inconvenience and was replaced by the card form. After a great deal of experience, 12.5 cm by 7.5 cm size of card has been found to be most convenient and it can be seen in most of the libraries of today.

In order to meet the requirements of the users, it is prepared to consist of various unit records which are called as entries and each entry is designed for satisfying a particular approach of a user. There are different types of entries such as the main entry, added entry and references. The main entry may include the tracing of all other heading and usually the name of the author comes first, the sur name is written followed by the first name. In the second line the title of the book is given along with the authors, publishers, place of publication, year of publication; next the pagination, size and edition statement are provided along with the location of the stack. This is done to assist the users as their search may vary- some may approach knowing only the author, others come searching only the title. There are also others who search the book knowing only the subject. The bibliographic information provided by the card should

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lead the user to their search.

Now-a-days the card catalogue has been replaced by the electronic media where most of the software has come out with the cataloguing process. The system is more or less the same with all the information just as in the card catalogue but the retrieval process being fast as information can be had with the click of a mouse.

1.5 Conclusion:

Historically, cataloguing is one of the oldest library craft and was first prepared to serve as inventory list whose functions were later extended to serve as a tool to help locate books. Additional feature necessary to perform retrieval functions were developed rather slowly. The construction of early was based on traditions inherited in individual libraries and prepared only by the rule of the thumb, without taking into consideration the functions to be performed by a catalogue. It was only later that attempts were made to prepare a code or rule for cataloguing. During the recent years, the field of cataloguing has become extremely active and changes have taken place at such a rate that the cataloguers themselves are finding it difficult to keep pace with newer development.

***

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পিতৃত্বৰ অধিকাৰ আৰু তাৰ সীমা : *আত্মজা* গল্পৰ আলোকত

ড° গীতা বাণী দে

ভূমিকা: সমাজত এগৰাকী নাৰী আৰু এগৰাকী পুৰুষৰ মাজত বিবাহ সংঘটিত হয়। সেই নাৰী আৰু পুৰুষ গৰাকীক কেন্দ্ৰ কৰি আৰম্ভণি হয় দাম্পত্য জীৱনৰ। সন্তান জন্মৰ পাছত দম্পতীয়ে মাক আৰু দেউতাকৰ পদবী লাভ কৰে। মাক-দেউতাক হোৱাৰ লগে লগে নৰ-নাৰীৰ জীৱনলৈ আহে গভীৰ পৰিবৰ্তন। মাক-দেউতাকসকলে নিজৰ ক্ষুদ্ৰ স্বাৰ্থ ত্যাগ কৰি সন্তানৰ ভবিষ্যৎ ভাল কৰাৰ বাবে যত্ন লয়। সন্তানৰ ভাল-বেয়া আদিৰ প্ৰতি দৃষ্টি ৰাখি তেওঁলোকৰ ভবিষ্যত জীৱন গঢ়ি তোলাৰ বাবে যত্ন কৰে। তেওঁলোকৰ কাৰণে কোনবোৰ সিদ্ধান্তই ভবিষ্যতত সুফল প্ৰদান কৰিব, সেইটো পৰিয়ালৰ মুৰব্বীসকলে ঠিক কৰে। বিশেষকৈ মাক-দেউতাকসকলে সেইটো দায়িত্ব পালন কৰে। সিদ্ধান্ত গ্ৰহণ কৰাৰ সময়তে মাক-দেউতাকসকল সকলো সময়তে সঠিক নহ'বও পাৰে।

সন্তানক লালন-পালন কৰাৰ আৰু সন্তানৰ প্ৰতি দায়িত্ব পালন কৰাৰ দৃষ্টিভঙ্গী সকলো মানুহৰ পৃথক। এগৰাকী সন্তানৰ মাতৃ আৰু পিতৃৰ মাজত সেই একমাত্ৰ সন্তানৰ ভাল-বেয়াক লৈও মতানৈক্য দেখিবলৈ পোৱা যায়। কূটবুদ্ধি সম্পন্ন মানুহৰ প্ৰৰোচনাৰ ফলত কোঁহিয়াবা সন্তানৰ প্ৰতি অতিসচেতন পিতৃ-মাতৃৰ কাজিয়া মাজে মাজে এনেকুৱা বেয়া পৰিস্থিতিৰ ফালে আগবাঢ়ি যাব পাৰে, যাৰ পৰিণতি অতি ভয়াবহ হ'ব পাৰে। ইয়াৰ ফলশ্ৰুতিস্বৰূপে পৰিয়ালত ঘটিব পাৰে অকাল মৃত্যুৰ নিচিনা ঘটনা। সেই বেয়া পৰিস্থিতিৰ দাস হৈ মানুহে

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রঞ্জয় সাহা

JANAPAD - JIVANER ALOKE BANGLA UPANYAS
by Ranjoy Saha

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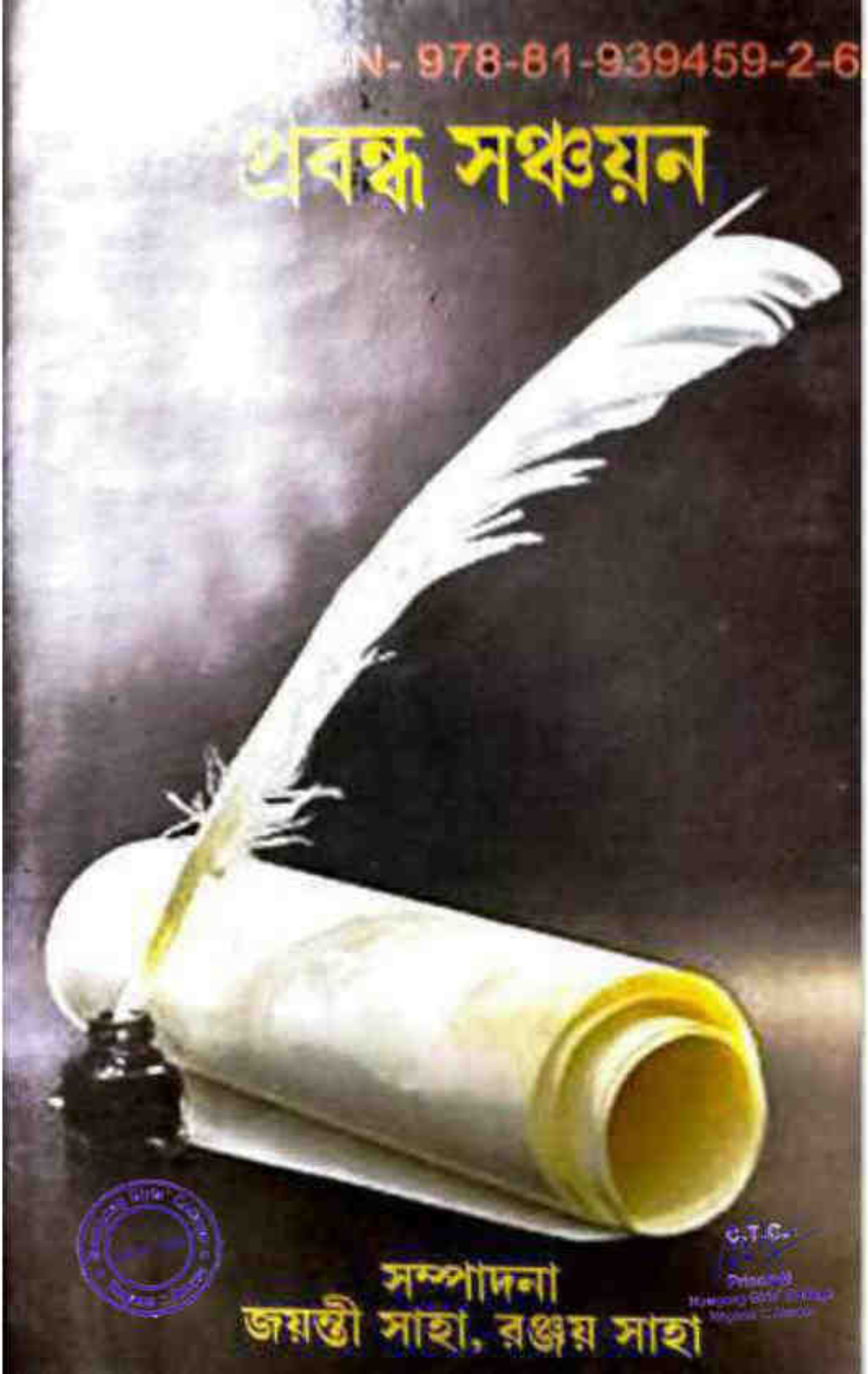
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প্রবন্ধ সঞ্চয়ন



সম্পাদনা
জয়ন্তী সাহা, রঞ্জয় সাহা

প্রথম প্রকাশ : ২৫ মে, ২০১৯

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বাংলা ও তার সঙ্গে সম্পর্কান্বিত অপরাপর ভাষাগুলোর বাক্যগঠন পদ্ধতি সম্পর্কে তুলনামূলক অধ্যয়ন

ড° জয়ন্তী সাহা

এ কথা সর্বজনবিদিত যে প্রাচীন ভারতীয় আর্য তার থেকে মধ্য ভারতীয় আর্য, মধ্য ভারতীয় আর্য থেকে নব্য ভারতীয় আর্য ভাষাগুলোর উৎপত্তি। ঐতিহ্যগত সূত্রেই এই নব্য ভারতীয় আর্য ভাষাগুলোর মধ্যে কিছু সাধারণ মিল বা বৈশিষ্ট্য পরিলক্ষিত হয়। আর এটাই স্বাভাবিক। কারণ, প্রত্যেকটি ভাষাই একই ঐতিহ্যের ধারক ও বাহক। তবে সময়ের সুদীর্ঘ ব্যবধানে এদের মধ্যে পার্থক্যও বর্তমান। আবার একই ভাষা সময়ের ধাপে ধাপে পরিবর্তিত হয়েছে। যেমন— বাংলা ভাষা, প্রাচীন বাংলার থেকে মধ্য বাংলায় আসতে আসতে ভাষা কিছুটা নতুন রূপ নিয়েছে। আবার মধ্য বাংলা থেকে আধুনিক বাংলায় আসতে আসতে একই ভাষায় ধ্বনিতাত্ত্বিক, রূপতাত্ত্বিক, পরিবর্তনের সঙ্গে সঙ্গে বাক্যপ্রকরণেও পরিবর্তন হয়েছে।

প্রাচীন ভারতীয় আর্য অর্থাৎ সংস্কৃতে বাক্যপ্রকরণে পদের কোনো নির্দিষ্ট ক্রম ছিল না। বাক্যে ব্যবহৃত এক একটি পদ এতই স্বয়ংসম্পূর্ণ যে পদ বাক্যের যে স্থানে বসুক না কেন তার অর্থ একই থাকে। যেমন —

ক) সংস্কৃত —— রামঃ খাদতি।
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এই দুটা লাইনের বাংলা অনুবাদ একই / রাম খায়/।

খ) সংস্কৃত — বয়ং দেশং রক্ষাম ।
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প্রবন্ধ সঞ্চয়ন



সম্পাদনা
জয়ন্তী সাহা, রঞ্জয় কুমার

Girls

Prabandha Sanchayan
Edited by Joyanti Saha, Ranjoy Saha

প্রথম প্রকাশ : ২৫ মে, ২০১৯

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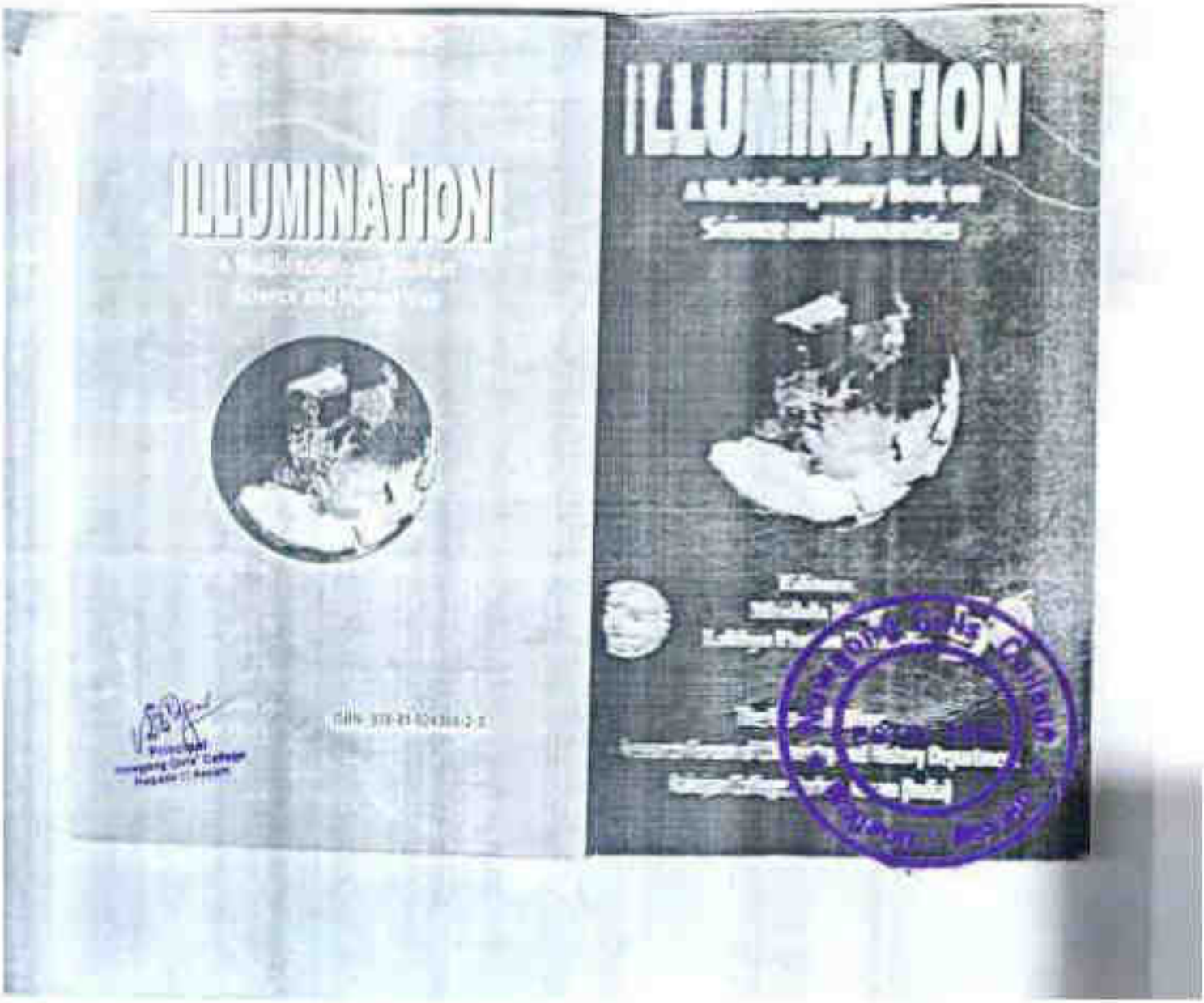
WOMEN IN THE PAGES OF *GHAR JEUTI* : AN ASSAMESE WOMEN MAGAZINE OF COLONIAL ERA.

Kalyan Bora

THE BACKGROUND: The history of print media dates back to the early decades of the nineteenth century. The American Baptist missionaries were the pioneers of printing press in Assam in 1836 AD. Initially the press was set up at Sadiya by Reverend Brown and Oliver Cutter but later it was shifted to Sibsagar in 1846 AD. Its inception led to the publication of a number of periodicals, journals and newspapers. The emerging middle class of Assam had played a significant role in the growth of Print media. People like HaliramDhekialPhukan, GunabhiramBarua, PadmanathGohainBarua, Laxminath Bezbarua, Ambikagiri Raichaudhury were noteworthy who took initiative in publishing journals like *Orunodoi*(1846), *Usha*(1907), *Banhi*(1909), *Chetana*(1919), *Milan*(1923), *Abahan*(1929) etc.The topics related to society, religion, linguistic nationalism, art, commerce and scientific developments have been the subjects which were regularly published in the magazines. Not only men but women like KanaklataChaliha andKamalalayaKakati had also took initiative to publish a monthly magazine*GharJeuti* in 1928. Prior to the publication of *GharJeuti* in 1928, a hand written magazine with similar name was published in 1923 by SudhaBarua and her mother HimalaBarua. The growth of education westernization, development of feminist ideologies, women liberation movement inspired Assamese women to express their views, ideas, thoughts and feelings through print media. Woman writers like Padmabati

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ILLUMINATION
ILLUMINATION

A Study into the religious life of the Ahoms

DIPANKAR MOHAN
M. Phill. Research Scholar
Department of History
Dibrugarh University

ABSTRACT: Human society is the result of a continuous transformation process. From nomadic society to industrialize society, every society has gone through several stages in shaping their characteristics. In this transformation process religion plays a significant role. In every society customs, beliefs, behavior, traditions are mostly connected with the religion. So in every society religion and religious traditions became the identity of a society. Tai Ahoms [illegible] Brahamputra valley, now called Assam valley early in [illegible] century A.D. with a religion, culture and political system of their ow[illegible]ey brought with them a kind of heterogeneous beliefs and custo[illegible] which was something new to the social life of early

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medieval Assam. The Ahoms have their traditional rites and rituals which have their own identity.

Key words: tradition, rites, ritual, religion, customs etc.

INTRODUCTION:

The Ahoms entered the Brahmaputra Valley in thirteenth century under the leadership of Sukapha who established the Ahom kingdom. He controlled the Brahmaputra valley defeating all the tribes after which he wisely adopted fallacionary measures, and, by uniting them as equals and encouraging intermarriage he welded them all into a nation.[1] However, The Tai-Ahoms entered the Brahmaputra Valley with a religion, culture and political system of their own[2]. During the course of time the Ahom Kings followed a liberal policy which encouraged the embarking of several local beliefs and customs under the domain of Tai Ahom religion. Hence the gods and goddesses of local people also worshipped in the Tai Ahom religion.

OBJECTIVES: The main objectives of this study are:

1. To highlight traditional rites and rituals of the Ahoms.
2. To assess the importance of Ahom Priestly Class in performing these rites and rituals.

METHODOLOGY: The approach of this study is analytical in nature and sources used in preparing this article, is based on secondary sources and these are collected from various books and articles.

DISCUSSION:

The Tai-Ahom religion is based on certain fundamental beliefs in supernatural powers. First, these people believed in an omnipotent God (pha-ta-ching). Secondly, they also believed in a hierarchy of gods that owe their origin to the great God. They were not atheists in any sense of the term. They worshipped not only these various gods with elaborate ceremony they worshipped even their ancestors with great devotion.[3] The Ahoms considered the "Lit Lai Peyn Ka Ka" as the most important religious text. It spells out the Ahom philosophy of God.[4] The Ahom people of Assam were not image

worshippers in their own religion. They had an iconic gods and goddesses named in their sacred books. But only the Ahom royal family was in exclusive possession of two idols called Chaom and Shong which were carefully preserved as the sanctary deities of the king.[5] The Ahoms also have their traditional Priestly class i.e. the Mohan, Deodhai and the Bailungs to do the priesthood or to perform the priestly activities.

The Tai Ahom religion is comprised of both sacrificial and non sacrificial religious ceremonies and with basic belief in ancestor worship. And in most of the major rituals blood sacrifice is a must.[6] These are the some important religious rites and rituals of the Ahoms-

USPHA PUJA:

During the Ahom rule, Urupha puja is one of the royal festivals observed by the Ahom kings for seeking blessings from Lengdon and other gods for the welfare of the subjects and the state. The first Ahom king Sukapha performed Urupha puja under a ajoom tree and sacrificed two horses in the name of Lengdon (God of heaven).[7] Golap Chandra Barua in his Ahom Buranji stated that Sukapha established his capital at Charaideo at 1253 A.D. and offered worship to Lengdon and other three Gods, Kamle, Rangle and Rangmiao and sacrificed two horses and a boat full of silver.[8] During the initial period of the Ahom rule the Urupha puja was observed 5, 7, 12 years regularly. But by the end of the Ahom rule, the kings stopped to perform, urupha puja due to political reasons. But the Mohan, Deodhai and the Bailungs continued to perform it.

In the Urupha puja three types of deities are worshipped. They are the deities of Ahom pantheon, the deities of the Hindu religion and the deities of the jungle or frontier. They are placed according to their beliefs such as the deities of the Ahoms are placed in the *Bar Devhal*, the deities of the Hindu belief's are placed in the *Hindu Devhal* and the deities of the jungle are placed in the *Hati Devhal*. Following are the deities whom are placed in the *Bar Devhal* are:

1. Khan khuru, the presiding deity of water.
2. Ai Long Din, the presiding deity of earth.
3. Jan Chai Hung, the Lord of Gods.
4. Longkoi, the lord of heaven.
5. Jashinggha, presiding deity of knowledge.
6. Mai Kam Tai Kam, the deity of sun and moon.
7. Chit Lam Chum, the guardian deity of seven natural powers.

Following are Hindu deities whom are placed in the Hindu Deohali- Saraswati, Satghoria, Mahadeo, Panch Ghoria, Ganesh, Sri knowet Bar Barth, Dang dangia Dhoba dhuirani, Hony Buoli, Apeswari, Mai knowet, Khetar, Moria raja, Ai na bhumi. In the *Hoke Deohal* following deities are worshipped- Langkoi, Hapalik, Nang Si Chan, Khetar, Pu phu na, Jokli, Likhu Saman Bhut, Gohal, Bagh Baghin, Chan Pulik, Gamkhla.

RIK KHWAN:

Rik Khwan ceremony is another most important festival of the Ahoms. The Ahom kings performed this ritual in several occasions. It is ritual for revitalization of a person or persons and of a nation or a race. "During the reign of the Ahoms, Rik Khwan was observed at the time of installation of a new king and at the beginning and ending of any war."[10] This is one of the most important religious festivals observed by the Ahom kings from the very beginning of their reign e.g. from the reign of Sukapha.[11] The word 'Rik' means 'calling' and 'khwan' means 'longevity'. So Rik khwan means desiring or calling longevity of life.[12]

In the Tai Ahoms community, Khwan ceremony is performed for the recovery from illness etc. The Ahom Kings performed Rik khan, Ban Muang maang or Rik Khwan maang for prosperity, happiness of the people of the kingdom, to subdue the revolution, against the king and for success in war. *Rik khan Phra Khanmit* was performed for keeping the sword in order.[13]

Rik Khwan ceremony can be performed through three ways

1. Saruphai or phra hot

2. Majajhui or phan kang.
3. Bonphai or phia lang.[14]

JASHINGPHA:

Jashinggha is the presiding deity of knowledge according to the Tai Ahom religious belief. In Ahom Buranji, Jashinggha is described a goddess and as an adviser in the royal court of the god of heaven Phu Nu Ru Lengdon, the presiding deity in Ahom Pantheon.[15] From the times immemorial the priestly class of the Ahoms the Mohan, Deodhai and the Bailungs have been performing this ritual. The Tai Ahoms used to worship Jashinggha to calculate and fix the favourable date for other affairs too, such as the wars, excavation of tanks, making agreement with other foreign kings, marriage, building of royal palaces etc.[16]

Worship of Jashinggha is done in three ways: a full-fledged worship and other two on smaller scale. The small scale worship is done at the time of marriage ceremony i.e. *chaklang*, in the purification ceremony of a new born child. The other small scale worship is done when the religious scriptures are to be brought down from the raised platform (*chang*) in the house of the priests to be read or to be copied out.[17]

The priestly class families perform the Jashinggha worship at their home by constructing a *mailang* or raised platform. If the Jashinggha worship is done in the house white cloth is hanged on in the eastern side.

Now a days, Jashinggha worship is prevalent among the Mohan, Deodhai and the Bailungs only. In all religious ceremonies Jashinggha is worshiped with other gods. The Tai Ahom priests worship Jashinggha to seek blessing for the well being of the family, for a successful education life to acquire knowledge etc.

ME DAM ME PHI:

Me dam me phi is another important festivals of the Tai Ahoms. The word 'Me' means offerings, 'Dam' means ancestors and 'phi' means Gods. So, the word Me-Dam-Me-Phi means a

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বৈদিক যুগৰ স্ত্ৰী শিক্ষা আৰু সামাজিক স্থিতি ঃ এক বিশ্লেষণাত্মক অধ্যয়ন

বশ্মি ডেকা

আৱজ্ঞনি ঃ

পুৰুষ আৰু নাৰী উভয়েই সমাজৰ অবিচ্ছেদ্য অংগ। এজনক বাদ দিলে আনজনৰ অস্তিত্ব শংকটজনক হৈ পৰে। বৈদিক যুগত নাৰী সকলক যথেষ্ট সন্মানৰ দৃষ্টিৰে চোৱা হৈছিল। কিয়নো বৈদিক সমাজ ব্যবস্থা আছিল মাতৃ প্ৰধান। গতিকে সেই যুগৰ নাৰীয়ে জ্ঞান সাধনাৰ লগে লগে পুৰুষৰ দৰেই সম-অধিকাৰ লাভ কৰিছিল। জটিলতা বিহীনভাবে নাৰীয়ে স্ব-অধিকাৰ আৰু স্বাভিমানেৰে সৈতে সুন্দৰ ভাবে জীবন নিৰ্বাহ কৰিব পাৰিছিল। সেয়েহে বৈদিক যুগ নাৰী সকলৰ বাবে এক সুন্দৰ সময়ৰ ইতিহাস। কিন্তু বৈদিক যুগৰ পৰৱৰ্ত্তী সময়ছোৱাত পৰিয়াল আৰু সমাজ ব্যবস্থাত কিছু পৰিবৰ্ত্তন অহাৰ লগে লগে পৰিয়ালৰ মুৰব্বী হিচাপে প্ৰধান দায়িত্বসমূহ পুৰুষৰ হাতলৈ যায়। ফলশ্ৰুতিত পুৰুষৰ আধিপত্যৰ যুগ আৰম্ভ হয়।

পদ্ধতি ঃ

গৱেষণা পত্ৰখন প্ৰস্তুত কৰোতে মূল গ্ৰন্থ আৰু বিভিন্ন আলোচনীৰ সহায়ত বিশ্লেষণাত্মক পদ্ধতি অবলম্বন কৰা হৈছে।

উদ্দেশ্য ঃ

বৈদিক যুগ এক সোণালী সময়ৰ ইতিহাস। বৈদিক যুগৰ সমাজ ব্যবস্থাত স্ত্ৰী শিক্ষাৰ প্ৰচলন আৰু সেই সময়খিনিত নাৰীসকলৰ সামাজিক স্থিতি কেনেধৰণৰ আছিল সেই বিষয়ৰ এক সম্যক আলোচনা দাঙি ধৰাটোৱেই হৈছে আমাৰ গৱেষণা পত্ৰৰ মূল উদ্দেশ্য।

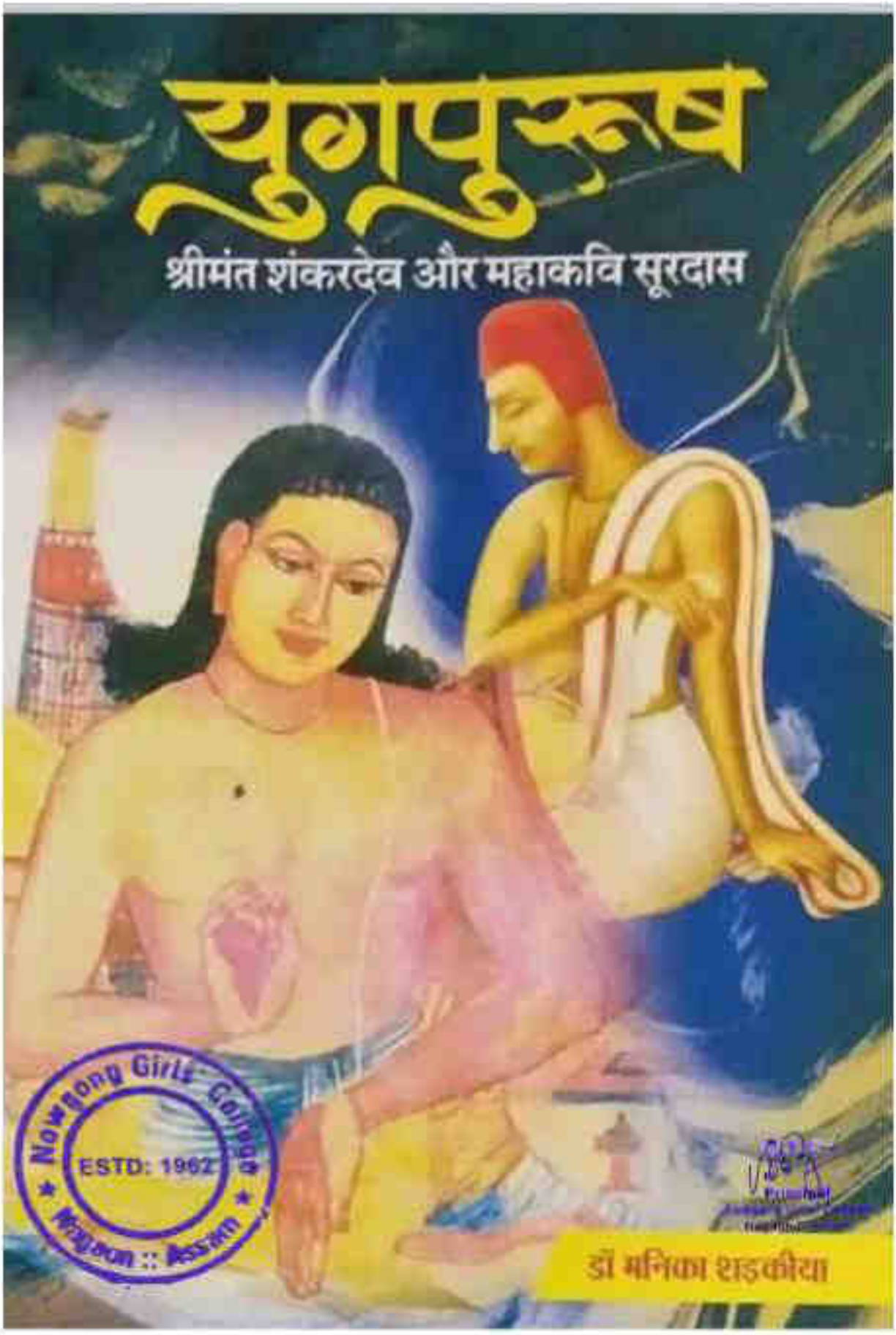
গৱেষণা পত্ৰত মূলত ঃ বৈদিক যুগৰ স্ত্ৰী শিক্ষা, স্ত্ৰীসকলৰ সামাজিক দায়বদ্ধতা, নাৰীৰ অধিকাৰ, জ্ঞান চৰ্চা ইত্যাদি বিষয়ৰ আলোচনাক প্ৰাধান্য দিয়া হৈছে।

এতিয়া আমাৰ বিচাৰ্য্য বিষয় হৈছে বৈদিক যুগৰ স্ত্ৰী শিক্ষা আৰু সামাজিক স্থিতি।

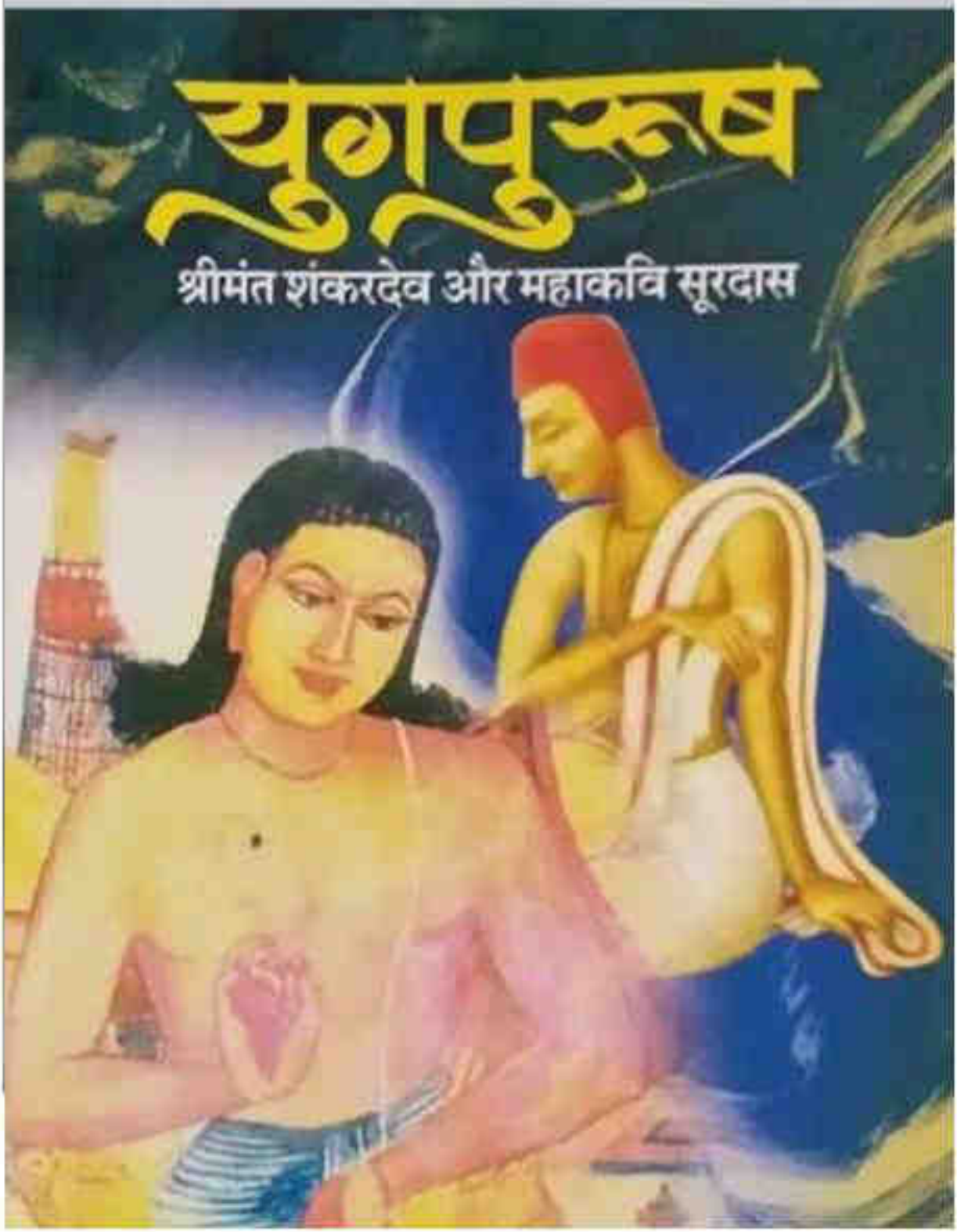
শিক্ষা লাভ বা জ্ঞান চৰ্চাত নাৰী ঃ-

বৈদিক যুগৰ সমাজ ব্যবস্থাত নাৰী সকলৰ স্থান যথেষ্ট উন্নত আছিল। পুৰুষৰ সমানে নাৰীসকলে শিক্ষা গ্ৰহণৰ অধিকাৰো লাভ কৰিছিল। শিক্ষা গ্ৰহণৰ সময়ছোৱাক ব্ৰহ্মচৰ্য্য কাল বুলি কোৱা হৈছিল। ব্ৰাহ্মণ, ক্ষত্ৰিয় বৈশ্য এই তিনিও জাতিৰ স্ত্ৰীসকলে বেদাধ্যয়ন কৰাৰ লগতে শিক্ষয়িত্ৰীৰ পদো অলংকৃত কৰিছিল। [illegible] ভাৰতৰ ইতিহাসত বহু তত্বদ্ৰষ্টা, বিদুষী নাৰীক লগ পোৱা যায়, যি সকলক আজিও শ্ৰদ্ধা সহকাৰে স্মৰণ কৰা হয়। বিশ্ববাৰা, ঘোষা, লোপামুদ্ৰা, ঘোষা, অপালা, জৰিতা আদি বিদুষী নাৰীৰ নাম

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Editor - **Bapan Banik**



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Traditional Phytomedicines used Against Malaria by Tea Garden Communities of Morigaon District, Assam

Rakhi Bhattacharyya
Krishna Kanta Medhi
Surat Borkataki

Abstract

Traditional phytomedicines have played a major role in the field of natural product research and drug discovery since ancient times. Utilization of plant medicines used by the tea garden communities of Morigaon district against malaria is presented here. A study was carried out including rapid ethnobotanical evaluation, semi-structured questionnaire-based interviews, discussions with the practicing groups and personal observations. The paper deals with 17 species of plant medicines belonging to 17 genera and 12 families. Apocynaceae is the most dominant family followed by Acanthaceae, Lamiaceae and Rutaceae. *Acmella paniculata*, *Aegle marmelos*, *Justicia gendarussa* and *Rauvolfia serpentina* are highly used and considered the most effective by the tea garden communities of the study area. Updated nomenclature along with their family, phenological data and mode of use has been provided.

Keywords: *Phyto-medicine, Malaria, Tea garden communities, Morigaon*

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Introduction

Nature has created plants on planet earth for almost every disease and there is a prevention or cure for every ailment (Sen and Behera 2016). Since time immemorial, the medicinal plants have been used traditionally to cure several

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Issues and Cases from Assam



Editors
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Ethno-medicinal plants used by the tribes of Gagara village of Kholahat reserve forest of Nagaon, Assam

Rakhi Bhattacharyya

Introduction

Traditionally used medicinal plant systems play a significant role against diseases in rural and as well as in urban areas. About 80% of the world's population depends on traditional resources for healthcare. The Indian subcontinent is endowed with rich biodiversity and is one among the 17 mega-diverse nations of the world and presents a variety of geographical features, meteorological and climatic conditions where large numbers of people are still living in rural landscape. The art of herbal healing is deeprooted in tribal culture and folklore. The ages-old traditional knowledge is mostly transferred from one generation to another by the word of mouth without any permanent documentation.

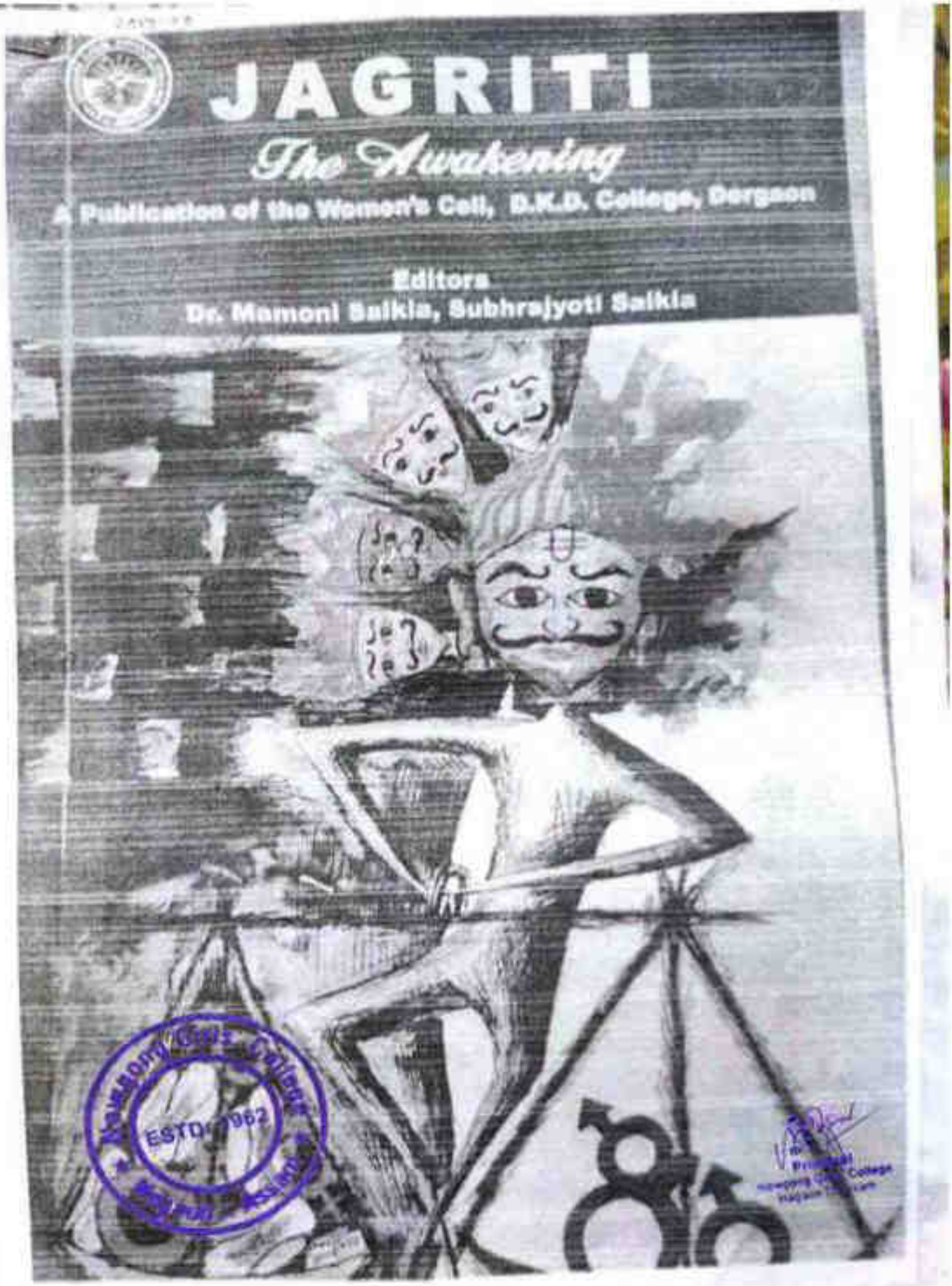
The present communication provides result of indigenous uses of phyto-medicines against several ailments used by the tribes of the study area. Gagara village is located in the Dharamtul region of Nagaon district of Assam on the fringes of the Kholahat reserve forest. The village is inhabited mostly by the people belonging to the *Tiwa* and *Khasi* tribal groups.

The primary aim of this research work was to evaluate the richness of the ethno-medicinal plant species used by the tribal people and to identify and document the plant species used for various purposes in the study area.

Materials and Methods

Extensive field studies were conducted during January to May, 2019. Prior Informed Consent (PIC) was obtained from the knowledgeable persons and village's head (*Gaon Burha*) of the study area before starting the research. Documentation on the use of different plant species was made through semi-structured questionnaires and group discussions were conducted. The collected plant specimens were identified using available literature including Flora of Assam(1934-1940) and The Flora of Tripura state (1981-[illegible]) and were matched at Gauhati University Herbarium. Updated nomenclature along with their

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Status of Women in Naga Society: An overview

KALYAN BORA
Asst. Professor, Department of History,
Nowgong Girls' College, Nagaon

Throughout the world Women still remained backward, suppressed and treated as subordinate, not as equal to men in various spheres of activity. Neither in history nor in social and economical life have they been given their due. The so called "battle of sexes" has throughout been one sided, with the "weaker sex" remaining on the losing side whenever things come to a crunch and vital decision have to be made. The position in India is still deplorable. Many provisions have been incorporated in the Constitution of India to give equal rights and opportunities to both men and women. Despite such measures the purpose of integration [illegible] the mainstream of development remains very slow and therefore much more needs to be done in that direction.

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Women in the Traditional Naga [illegible]

In the traditional Naga society, women could not directly participate in certain matters of social and political importance as those of men folk but their indirect contribution were felt even in those matters. During the time of wars and trapping of fierce wild animals, women were the motivating force behind men by encouraging them

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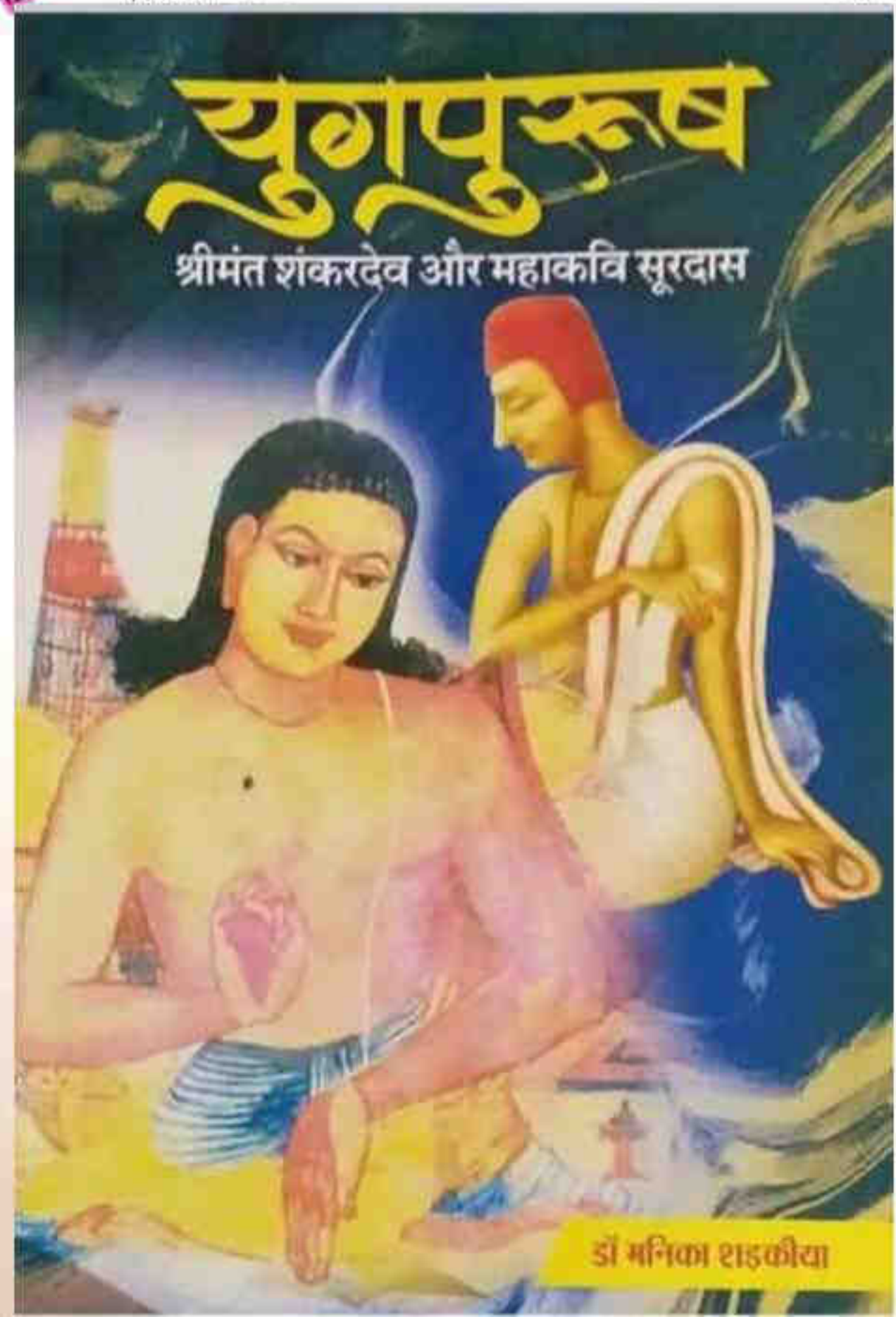
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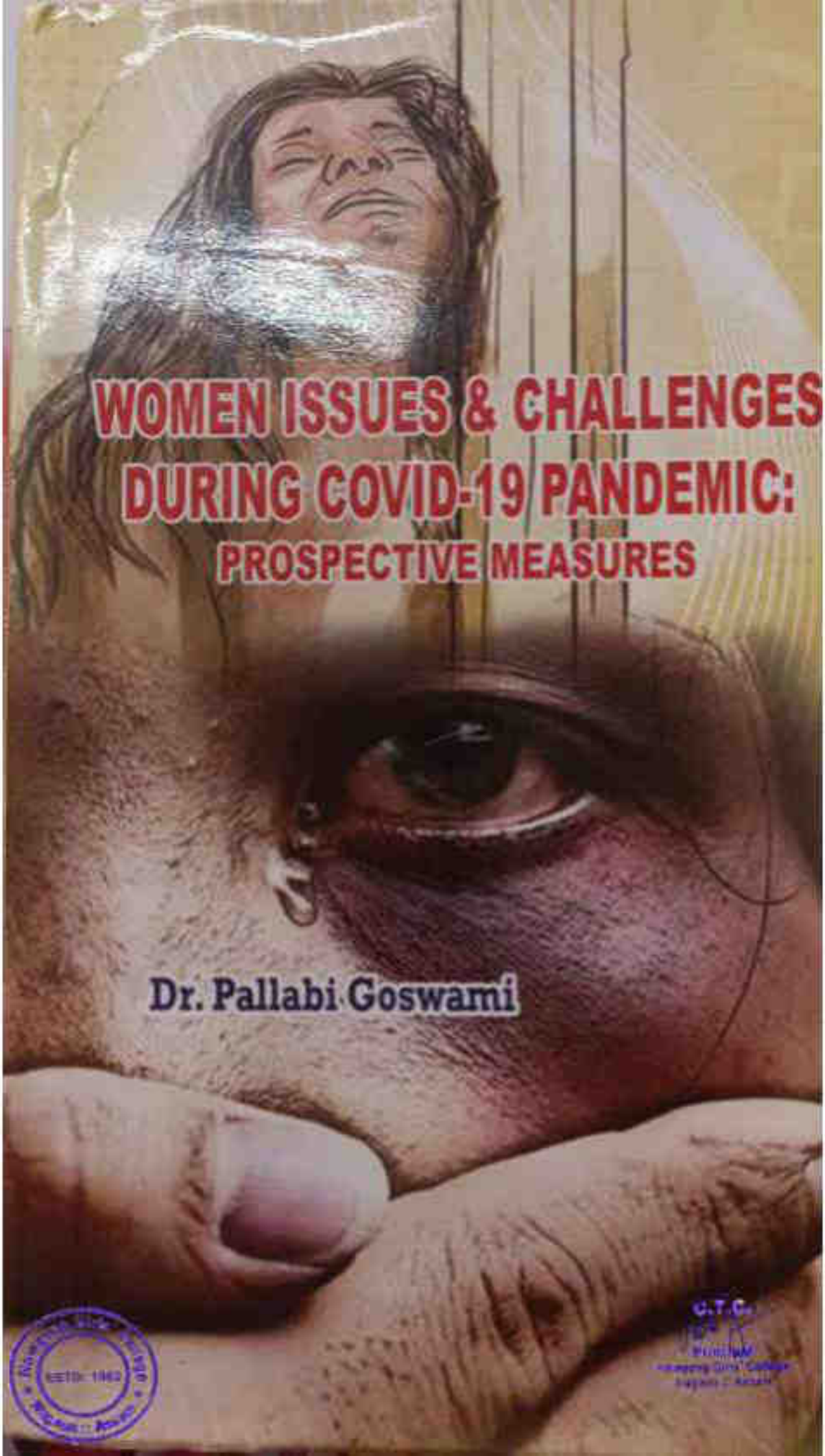


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DURING COVID-19 PANDEMIC:
PROSPECTIVE MEASURES
Dr. Pallabi Goswami

WOMEN ISSUES AND CHALLENGES DURING COVID-19 PANDEMIC: PROSPECTIVE MEASURES

Editor

Dr. Pallabi Goswami
Assistant Professor, Department of Zoology,
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Reflections and Speculations

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Editors
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বনফুলের 'ভ্রষ্টলগ্ন' গল্পে প্রেম এবং পরিণয় : একটি অধ্যয়ন

রীতা রাণী দে

বাংলা সাহিত্যে বনফুল অর্থাৎ বলাইচাঁদ মুখোপাধ্যায় (১৮৯৯-১৯৭৯) একটি বিখ্যাত নাম। পেশায় তিনি ছিলেন ডাক্তার। ডাক্তার বনফুল মানব চরিত্রের গভীরে প্রবেশ করে উদ্ঘাটন করতে চেয়েছেন শিক্ষিত যুব প্রজন্মের মনে প্রেমের উৎপত্তি ও ক্রমবিকাশের রহস্য। জনৈক সমালোচক বলেছেন, "চিকিৎসক বা মেডিক্যাল ছাত্রের স্বভাব নিয়ে বনফুল যেন গল্পের প্রেম বক্তব্যটিকে ডিস্কেশান টেবিলে রেখে মানব-চরিত্রের অভ্যন্তরে অতি নিপুণ ভাবে অনুসন্ধানী হয়েছেন। সমাজের শিক্ষিত সাধারণ মানুষের মধ্যে কিভাবে কখন যে প্রেমের উদ্ভব হয়, বা হবে, এ রহস্য মনস্তত্ত্ববিদ অনুসন্ধান করতে পারেন নির্দিষ্ট থিওরি মেনে, লেখক করেন চরিত্রের বাস্তবতায় পারিপার্শ্বিকের অভিঘাতে চরিত্র-আত্মার নিজস্ব উন্মোচনে।"[১] সাহিত্যিক বনফুলের মধ্যে এই দুটি সত্তার সংমিশ্রণ ঘটেছে। তাঁর রচিত সাহিত্যেও তার প্রতিফলন লক্ষ করা যায়।

বিষয়বস্তুর বিশ্লেষণ : গল্পে দেখা যায়, ত্রৈলোক্য তার একমাত্র খুব সুন্দরী ও সৌন্দর্য সচেতন বোন মা এবং বাবাকে নিয়ে মানপুর শহরে বাস করত। পড়াশুনার সূত্রে গল্পকথকের তকু অর্থাৎ ত্রৈলোক্যের সঙ্গে পরিচয় ঘটে। ভাগ্যচক্রান্তে তারা দুজন মানপুর শহরের একই স্কুলের একই ক্লাশে সহপাঠী হয়ে যায়। পড়াশুনায় দুজনই ভাল ছিল। তকু আবার কবিতাও লিখত। খুব শীঘ্রই তাদের মধ্যে বন্ধুত্বের সম্পর্ক গড়ে উঠে। তকু তার প্রিয় বন্ধুকে তাদের বাড়িতে নিয়ে যায়। তকুর মায়ের আদর-যত্ন ও ভালবাসাপূর্ণ আপ্যায়নে গল্প কথক একেবারে মুগ্ধ হয়ে যায়। সেখানে আরও একটি বিষয়ও তাকে মুগ্ধ করেছিল। তা হল, তকুর বোন মালতীর অসাধারণ এবং অতুলনীয় রূপ-সৌন্দর্য। এই সম্পর্কে গল্পকথক বলেছে, "তকুর বোন। অসাধারণ তাহার রূপ।... অমন সুন্দরী সত্যি আমি দেখি নাই। ... মনে হইতে লাগিল যেন স্বপ্নাবিষ্ট শিল্পীর কল্পনা সহসা মূর্তি ধরিয়াছে।"[২] তখন মালতীর বয়স ছিল দশ বছর। সেই বয়সেই সে [illegible] আত্মসচেতন এবং যথেষ্ট গাম্ভীর্যপূর্ণ মেয়ে হয়ে উঠেছিল।





প্রবহমান বাংলা সাহিত্য ও সংস্কৃতি



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স্বাধীনতা উত্তর সময়ে বাংলা উপন্যাসে মধ্যবিত্ত নারীদের সমস্যা ও সংকট	বৈশাখী ব্যানার্জী	৩৬৪
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স্বামী বিবেকানন্দের দৃষ্টিতে নারী : একটি বিশ্লেষণাত্মক অধ্যয়ন

রীতা রাণী দে

স্বামী বিবেকানন্দ (১৮৬৩-১৯০২) যখন ভারতবর্ষের কলকাতায় জন্মগ্রহণ করেন, তখন করেন, তখন সমাজে নারীর স্থান খুব উন্নতমানের ছিল না। রামমোহন রায়ের চেষ্টায় সতীদাহ প্রথা বন্ধ হয়েছে। পুরুষের বহুবিবাহ চলছে। মেয়েদের বাল্যবিবাহ এবং তার ফলস্বরূপ বাল্য বিধবা সমস্যা আছেই। বাল্যবিবাহ হওয়ার জন্য মেয়েদের পড়াশুনা করার সময় এবং সুযোগ দুটোরই অভাব থাকত। অশিক্ষিতা বিধবা নারীরা আর্থিকভাবে পূর্ণরূপে পরিবারের পুরুষ সদস্যদের উপর নির্ভরশীল থাকত। অনেক ক্ষেত্রে তারা আশ্রিতার জীবন কাটাতে বাধ্য থাকত। তাদের পুনর্বিবাহ শাস্ত্র এবং সমাজ কোন পক্ষই পূর্ণরূপে সমর্থন করতে পারেনি। তাদের ব্রহ্মচর্য ব্রত পালনের মধ্য দিয়ে পুরো জীবন কাটানোর জন্য পরামর্শ দেওয়া হত। গোটা উনিশ শতক জুড়ে নারীমুক্তির কেন্দ্র করে বেশ কয়েকটি আন্দোলন হয়। সতীদাহ রোধ আন্দোলন, বিধবা বিবাহ আন্দোলন, স্ত্রী শিক্ষা আন্দোলন ইত্যাদি। সেই সময় এই আন্দোলনগুলো সফল হয়েছিল। এর ফলস্বরূপ আমাদের দেশে বেশ কয়েকটি আইন প্রণয়ন হয়েছিল। যেমন— সতীদাহ রোধ আইন (১৮২৯), বিধবা বিবাহ আইন (১৮৫৬), সহবাস-সম্মতি-আইন (১৮৯১)— ইত্যাদি।

স্বামী বিবেকানন্দ সংসার ত্যাগী সন্ন্যাসী ছিলেন। নিজের ক্ষুদ্র সংসার ত্যাগ করার পর তিনি বিসংসারকে নিজের সংসার বানিয়ে নিয়েছিলেন। সেই সংসারের নারীদের দুঃখ-দুর্দশা সন্ন্যাসী হৃদয়কেও নাড়া দিয়েছিল। সেই সময় সমাজে প্রচলিত বাল্যবিবাহ, নারীদের বৈধব্য সমস্যা, নারী শিক্ষা, পরিবারে নারীদের স্থান, নারীদের অর্থনৈতিকরূপে স্বাবলম্বী হওয়ার কথা— প্রভৃতি তাঁর চিন্তা-ভাবনায় স্থান পেয়েছে। নারীদের উন্নতির প্রসঙ্গে বলতে গিয়ে অনেক সময় স্বামী বিবেকানন্দ ধর্মগ্রন্থে উল্লেখিত নারীদের বিষয়ে বলেছেন। মাতা-কন্যা-গৃহিণীরূপে নারী [illegible] শ্রেষ্ঠত্বের কথা আলোচনা করেছেন। তিনি আদর্শ শিক্ষায় শিক্ষিত করে নারী [illegible] মানয়ন করার কথা বলেছেন। স্ত্রীমঠে আদর্শ

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সর্বস্বত্ব সংরক্ষিত

প্রকাশক এবং স্বত্বাধিকারীর লিখিত অনুমতি ছাড়া এই বইয়ের কোনও অংশেরই কোনওরূপ পুনরুৎপাদন বা প্রতিলিপি করা যাবে না, কোনও যান্ত্রিক উপায়ের (গ্রাফিক, ইলেকট্রনিক বা অন্য কোনও মাধ্যম, যেমন ফোটোকপি, টেপ বা পুনরুদ্ধারের সুযোগ সম্বলিত তথ্য সঞ্চয় করে রাখার কোনও পদ্ধতি) মাধ্যমে প্রতিলিপি করা যাবে না বা কোনও ডিস্ক, টেপ, পারফোরেটেড মিডিয়া বা কোনও তথ্য সংরক্ষণের যান্ত্রিক পদ্ধতিতে পুনরুৎপাদন করা যাবে না। এই শর্ত লঙ্ঘিত হলে উপযুক্ত আইনি ব্যবস্থা গ্রহণ করা যাবে।

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রবীন্দ্রনাথ ঠাকুরের 'করুণা' : একটি বিশ্লেষণাত্মক অধ্যয়ন

রীতা রাণী দে

রবীন্দ্রনাথ ঠাকুর (১৮৬১-১৯৪১) রচিত প্রথম উপন্যাস হল 'করুণা'। উপন্যাসটি ১৮৭৭ থেকে ১৮৭৮ সাল পর্যন্ত ভারতী পত্রিকায় প্রকাশিত হয়। এই সময় রবীন্দ্রনাথের বয়স ছিল ১৬-১৭। তাঁর বেশ কিছু লেখা 'ভারতী' পত্রিকায় ছাপা হয়েছিল। তাঁর মতে এই লেখাগুলি 'কাঁচা লেখা' এবং ছাপানোর অযোগ্য।[১] 'করুণা' উপন্যাসটিও এই কাঁচা লেখার শ্রেণিতেই পড়ে। তাই উপন্যাসটি কখনও গ্রন্থাকারে প্রকাশিত হয়নি। বিখ্যাত সমালোচক এই বিষয়ে বলেছেন, 'কৈশোরে লেখা করুণা নিয়ে রবীন্দ্রনাথের মনে যথেষ্ট দ্বিধা ছিল। সেই কারণেই সম্ভবত স্বতন্ত্র গ্রন্থাকারে কখনো প্রকাশ করেননি। পরবর্তী কালে গল্পগুচ্ছের পরিশিষ্টে অন্তর্ভুক্ত হয়েছে।'[২] আরও একটি গুরুত্বপূর্ণ কথা হল বিখ্যাত সমালোচকদের কলমের আলোচনায় এই উপন্যাসটি স্থান লাভ করতে সক্ষম হয়নি।

'করুণা' উপন্যাসে দেখা যায়, রবীন্দ্রমানস বঙ্কিম প্রভাবিত। বঙ্কিমসৃষ্ট বিবাহিত গোবিন্দলাল যেমন বিধবা রোহিণীর প্রতি আকৃষ্ট হয়েছিল, তেমনি রবীন্দ্রসৃষ্ট বিবাহিত মহেন্দ্রও বিধবা মোহিনীর প্রতি আকর্ষিত হয়েছে। বঙ্কিম প্রভাবিত হলেও রবীন্দ্রনাথ ঠাকুরের ঔপন্যাসিক প্রতিভার বিশেষ কিছু লক্ষণ এই উপন্যাসেই লক্ষ করা যায়।

উপন্যাসে দেখা যায়, পিতার মৃত্যুর পর নরেন্দ্র করুণার পিতা অনুপকুমারের স্নেহের ছায়ায় পড়াশুনা করে বেড়ে উঠতে থাকে। পরে ইংরেজি শিক্ষা গ্রহণের জন্য তাকে কলকাতায় পাঠানো হয়। করুণার পিতার মৃত্যুর পর গুরুমহাশয় রঘুনাথ সার্বভৌম নিজে পৌরোহিত্য করে নরেন্দ্রের সঙ্গে করুণার বিয়ে দেন। তাদের বিবাহিত জীবন সুখের ছিল না। কলকাতায় গিয়ে গ্রামের সুবোধ বালক নরেন্দ্রের মধ্যে বেশ কিছু পরিবর্তন ঘটে। সেখানে সে সমাজ সংস্কারক গদাধরবাবু, সাহিত্যিক স্বরূপচন্দ্র, মহেন্দ্র, প্রভৃতিদের সংস্পর্শে আসে। বিধবা নারীদের দুঃখ-দুর্দশা দূর করার উদ্দেশ্যে তারা সবাই মিলে একটি দল গঠন করে। বলা বাহুল্য সে এবং তার দলবল সবাই ছিল ভণ্ড সমাজসংস্কারক। নরেন্দ্রেরই অত্যাচারে নির্জীব হয়ে অবশেষে মৃত্যু মুখে পতিত হয় করুণা। তার সঙ্গী বিবাহিত মহেন্দ্রও তার দাম্পত্য জীবনে সুখী

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উত্তর-পূর্বাঞ্চলের হিন্দু বাঙালি সমাজের বিবাহে লোকাচার : একটি অধ্যয়ন

রীতা রাণী দে

সংস্কৃতি শুধুমাত্র শিক্ষিত-শিষ্ট-ভদ্র বা উচ্চবর্ণ সমাজের সামগ্রী নয়, সংস্কৃতি সবার।[১] সংস্কৃতির দুটো পর্যায় আছে, উচ্চ পর্যায় এবং নিম্নপর্যায়। উচ্চ পর্যায় থেকে এসেছে, অভিজাত লিখিত সাহিত্য এবং নিম্ন পর্যায় থেকে এসেছে মৌখিক সাহিত্য। বিবাহ অনুষ্ঠানে পালনীয় নিয়ম-নীতিরও দুটো দিক আছে; একটি লিখিত শাস্ত্রগ্রন্থ, অপরটি অলিখিত অথবা মৌখিক লোকাচার। বিখ্যাত সমালোচকলোকধর্মকে পাঁচভাগে বিভক্ত করেছেন। সেগুলি হল,—লোক বিশ্বাস, লোকাচার, লোকানুষ্ঠান, লোক পুরাণ এবং লৌকিক দেবদেবী। বলা হয়, লোক সংস্কৃতি নিরক্ষর মনের সামগ্রী। লোকসংস্কৃতিকে গ্রামীণ সংস্কৃতিও বলা হয়[২] উচ্চতর বা শিষ্ট সংস্কৃতির অঙ্গ না হলেও দেখা যায়, দীর্ঘকাল ধরে শিষ্ট, সংস্কৃতির ঠিক পাশ দিয়ে লোক সংস্কৃতি নিজের স্থান বজায় রাখতে পেরেছে। শহর বা গ্রামে বিবাহের অনুষ্ঠানে শাস্ত্রাচারের সঙ্গে সঙ্গে লোকাচারেরও সমপর্যায়ের স্থান রয়েছে বলা যায়।

বিবাহের অনুষ্ঠানে লোকাচারের বিষয়ে আলোচনায় প্রবেশ করার পূর্বে খুব সংক্ষেপে বিবাহ প্রথার সংজ্ঞা এবং তার উৎপত্তির বিষয়ের একটু জেনে নেওয়া যেতে পারে।—বিবাহ অনুষ্ঠানে অগ্নী সাক্ষী করে এবং বিভিন্ন আচার অনুষ্ঠানের মধ্য দিয়ে পুরুষ কর্তৃক কন্যাকে গ্রহণ করার হয়। বিখ্যাত সমালোচক বলেছেন, "বি' অর্থে বিশিষ্ট ভাবে বা বিশেষ নিয়ম সহকারে, 'বাহ' বহন তথা গ্রহণ করা বা পাওয়া।"[৩] বিবাহ ঠিক কবে থেকে শুভ হয়েছিল, বলা যায় না। ঋগ্বেব সংহিতায় বিবাহের উল্লেখ আছে।[৪] ঋগ্বেদের যুগে বিবাহ সংস্কার প্রতিষ্ঠিত হয়েছে।[৫] আবার মহাভারত বলা হয়েছে, শ্বেতকেতু বিবাহ প্রথার প্রচলন করেছিলেন।[৬] তবে সেকালে (প্রাচীন ভারতে) নারীদের বিয়ে করা বাধ্যতামূলক ছিল না।[৭] কেউ কেউ মনে করেন, আদিম সমাজে প্রচলিত অবাধ যৌন মিলন রোধ করা হয়েছিল বিবাহ প্রথার দ্বারা।[৮] বিবাহকে ভারতীয় সমাজে খুব পবিত্র সংস্কার বলে মনে করা হয়। স্বামী-স্ত্রীর সম্পর্কে খুব পবিত্র বলা [illegible]-পূর্বাঞ্চলের বাঙালি সমাজও এর ব্যতিক্রম নয়।

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নব নিরীক্ষার আলোকে চৈতন্যদেব : শরদিন্দু বন্দ্যোপাধ্যায়ের 'চুয়াচন্দন'

রীতা রাণী দে

'চুয়াচন্দন' গল্পটি রচনা করেছেন বিখ্যাত সাহিত্যিক শরদিন্দু বন্দ্যোপাধ্যায় (১৮৯৯-১৯৭০)। তিনি অসংখ্য ছোটগল্প রচনা করেছেন। সেগুলির মধ্যে 'চুয়াচন্দন' একটি অন্যতম শ্রেষ্ঠ ছোটগল্প। এই গল্পটিকে সমালোচকেরা ঐতিহাসিক গল্প হিসেবে স্বীকৃতি প্রদান করেছেন। সাহিত্যের একটি ঐতিহ্যমণ্ডিত পরম্পরা হল, ইতিহাস থেকে উপাদান সংগ্রহ করে সাহিত্য সৃষ্টি করা। অনেক সাহিত্যিকই ইতিহাস থেকে উপাদান সংগ্রহ করে শ্রেষ্ঠ সাহিত্য সৃষ্টি করেছেন। শরদিন্দু বন্দ্যোপাধ্যায়ও এমনই একজন বিখ্যাত সাহিত্যিক। তিনি গল্পটি ছয় বার লিখেছিলেন। এই ঐতিহাসিক গল্পটি লেখার পেছনেও একটা ছোট ইতিহাস আছে। গল্পকার বলেছেন,—" 'চুয়াচন্দন' লিখে খুব তৃপ্তি হয়েছিল। মুঙ্গেরে স্কুলের টিচার কালীপ্রসন্ন বন্দ্যোপাধ্যায় মধ্যযুগের বাংলার ইতিহাস সম্পর্কে একটি বই পড়তে দেন। সেটি পড়েই চৈতন্যের গোড়ার জীবন নিয়ে গল্প লেখার ইচ্ছে হয়।"[১] চৈতন্যদেবের ঐতিহাসিক মর্যাদা বজায় রেখে তার সঙ্গে কিছুটা কল্পনার সংমিশ্রণ ঘটিয়ে তিনি চৈতন্যদেবকে নতুন করে গড়েছেন। এই সম্পর্কে তিনি বলেছেন, "ইতিহাস থেকে চরিত্রগুলো কেবল নিয়েছি ; কিন্তু গল্প আমার নিজের।"[২] চৈতন্যদেবকে কেন্দ্র করে অনেক জীবনী গ্রন্থও রচিত হয়েছে। তাঁদের মধ্যে রয়েছেন,—বৃন্দাবন দাস, কৃষ্ণদাস কবিরাজ গোস্বামী, লোচন দাস প্রমুখ। গোটা মধ্যযুগ জুড়ে দেখা যায়, সাহিত্য গ্রন্থের নায়ক এবং নায়িকারা ছিলেন হয় কোনো দেবদেবী অথবা কোনো শাপভ্রষ্ট দেবী বা দেবতা। সেই সময় সাহিত্যের পৃষ্ঠায় নায়কের রূপে স্থান লাভ করতে সক্ষম হয়েছিলেন নর রূপে নারায়ণের মতো চরিত্র শ্রীশ্রীচৈতন্য মহাপ্রভু। সেই নররূপী নারায়ণের মানবায়ন ঘটেছে গল্পকার শরদিন্দু বন্দ্যোপাধ্যায়ের এই গল্পে। বলা বাহুল্য, চৈতন্য মহাপ্রভু হওয়ার পূর্বের চৈতন্যদেবকে এই গল্পে চিত্রণ করা হয়েছে। তিনি চৈতন্য হয়ে উঠেননি। তখনও তিনি নিমাই পণ্ডিত। [illegible] কালসীমা দুদিন দুরাতের। প্রথম দিনের সকালে জনৈক টিকিধারী ব্রাহ্মণ [illegible] যাবার ঘটনা দিয়ে গল্পের কাহিনি শুরু হয়েছে। এই পণ্ডিতকে খুব

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সুব্রত রায়

বাংলা ছোটগল্প বিচার
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BANGLA CHOTOGALPO BICHAR : PATHAKER DARPANE
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জ্যোতিরিন্দ্র নন্দীর 'গাছ' :
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ড. রীতা রাণী দে

ভূমিকা

বিখ্যাত সাহিত্যিক সৈয়দ মুজতবা আলীর (১৯০৪-১৯৭৪) জন্ম আসামের করিমগঞ্জ শহরে হয়। শান্তিনিকেতনের ছাত্র জীবনে তিনি তাঁর প্রথম গল্পটি রচনা করেছেন। 'নেড়ে' গল্পটি রচনা করে বাংলা গল্প সাহিত্যে তাঁর প্রবেশ। (দ্রষ্টব্য : প্রশান্ত চক্রবর্তী : সৈয়দ মুজতবা আলী, পৃ. ৩৩) গল্পটি 'মুক্তধারা' পত্রিকায় ১৩৩৮ বঙ্গাব্দে প্রকাশিত হয়। তাঁর দ্বিতীয় গল্প 'কাফে-দে-জেনি' ১৯৪৫ সালে 'দেশ' পত্রিকায় প্রকাশিত হয়। তাঁর তৃতীয় গল্প গ্রন্থ 'শ্রেষ্ঠ গল্প'। এটি একটি সংকলন গ্রন্থ। এ ছাড়া তাঁর অনেক গল্প ছড়িয়ে ছিটিয়ে রয়েছে 'পঞ্চতন্ত্র', 'দু-হারা', 'চতুরঙ্গ' ইত্যাদি গ্রন্থে। তাঁর 'নোনাজল' গল্পটি 'দেশ' পত্রিকায় ১৯৫৩ সালের ৭ই ফেব্রুয়ারী প্রকাশিত হয়। পরবর্তী সময়ে গল্পটিকে 'দ্বন্দ্ব মধুর' (১৯৫৮) গল্পগ্রন্থে অন্তর্ভুক্ত করা হয়েছে। (দ্রষ্টব্য : সোমা দত্ত : মুজতবা আলীর রচনা রীতির বিশিষ্টতা (প্রবন্ধ), মঞ্জরী চৌধুরী সম্পাদিত সৈয়দ মুজতবা আলী শতবর্ষ স্মারক গ্রন্থ, পৃ. ১১৫)

কাহিনি

'নোনাজল' গল্পের কাহিনি গড়ে উঠেছে কিছু মানুষের জাহাজ-জীবনকে কেন্দ্র করে। তারা হল, সারেঙ, সমীরুদ্দী এবং গল্পকথক। সারেঙ ও সমীরুদ্দী জাহাজের কর্মচারী। গল্পকথক জাহাজের একজন পুরনো যাত্রী। গল্পে সারেঙ ও গল্পকথকের নাম নেই, এবং সমীরুদ্দীর উপস্থিতি নেই। তবে, সারেঙ ও গল্পকথকের কথায় পুরো গল্প জুড়ে সমীরুদ্দী রয়েছে। সমীরুদ্দীর সম্পর্কে সারেঙ বলেছে এবং গল্পকথক মন দিয়ে শুনেছে। কথার মাঝখানে নিজের মতামতও দিয়েছে। যে জাহাজে সারেঙ এবং সমীরুদ্দী কাজ করে সেই জাহাজের সঙ্গে গল্পকথকের ত্রিশ বছরের পরিচয়। গল্পের শুরু ভারতবর্ষ থেকে শুরু হয়েছে। তারপর শ্রীলঙ্কা, জার্মানি, আমে[illegible] হয়ে

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বিশ্লেষণ ও নিরীক্ষণ



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অরূপ পাল

সো ম পা ব লি শিং

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অরূপ পাল সম্পাদিত

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সম্পাদক কর্তৃক সর্বস্বত্ব সংরক্ষিত

প্রকাশক এবং সম্পাদকের লিখিত অনুমতি ছাড়া এই বইয়ের কোনও অংশেরই কোনওরূপ পুনরুৎপাদন বা প্রতিলিপি করা যাবে না, কোনও যান্ত্রিক উপায়ের (গ্রাফিক, ইলেকট্রনিক বা অন্য কোনও মাধ্যম, যেমন ফোটোকপি, টেপ বা পুনরুদ্ধারের সুযোগ সংবলিত তথ্য-সঞ্চয় করে রাখার কোনও পদ্ধতি) মাধ্যমে প্রতিলিপি করা যাবে না বা কোনও ডিস্ক, টেপ, পারফোরেটেড মিডিয়া বা কোনও তথ্য সংরক্ষণের যান্ত্রিক পদ্ধতিতে পুনরুৎপাদন করা যাবে না। এই শর্ত লঙ্ঘিত হলে উপযুক্ত আইনি ব্যবস্থা গ্রহণ করা হবে।

সোম পাবলিশিং-এর পক্ষে ২১, কানাই ধর লেন, কলকাতা ৭০০ ০১২

থেকে সর্বানী কুশারী কর্তৃক প্রকাশিত এবং

শরৎ ইম্প্রেশনস প্রাইভেট লিমিটেড, ১৮ বি, শ্যামাচরণ দে স্ট্রীট, কলকাতা ৭০০০৭৩

থেকে মুদ্রিত।

প্রচ্ছদ : অমিত মণ্ডল

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সূচিপত্র

প্রকৃতির খেয়ালে 'সমাপ্তি' গল্প ও রবীন্দ্রনাথ ঠাকুর

মুস্তাক আহমেদ ১৭

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মহঃ ফারুক আবদুল্লাহ ২২

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পিংকি বর্মন ৩৩

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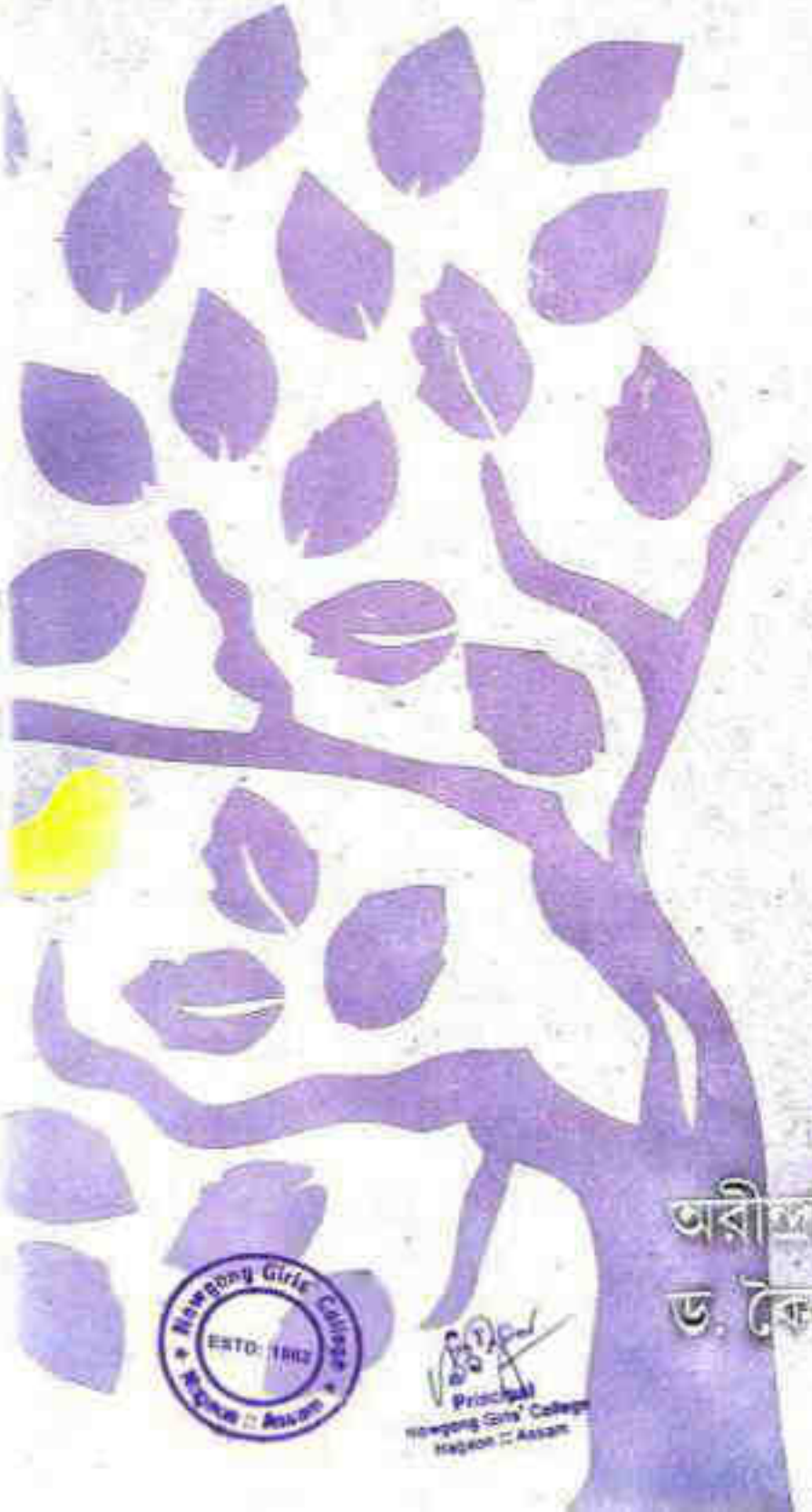
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বাংলা সাহিত্যের অন্যতম বিখ্যাত ছোটগল্পকার রবীন্দ্রনাথ ঠাকুর (১৮৬১ - ১৯৪১) তাঁর বিখ্যাত 'রাজটিকা' গল্পটি রচনা করেছেন। পরাধীন ভারতবর্ষে ইংরেজরা তাদের প্রিয় ভারতবাসীদের 'রায়বাহাদুর' ও অন্যান্য বিভিন্ন ধরনের উপাধি প্রদান করত। সেকালের অনেকেই এই ধরনের উপাধি পাওয়ার আশায় দীর্ঘ সময় ধরে ইংরেজদের সেবা-যত্ন করে জীবন কাটাত। ইংরেজদের তুষ্ট করার জন্য হাত জোড় করে নতমস্তকে ভয়ে ভয়ে তারা সারাক্ষণ তাদের তোষামোদ এবং খোশামোদ করে চলত। ইংরেজরা খারাপ ভাবতে পারে অথবা অসন্তুষ্ট হতে পারে, সেই ভয়ে দেশহিতমূলক কাজকর্ম থেকে তারা পূর্ণরূপে বিরত থাকত। মাঝে মাঝে তাদের মতো লোকেদের মধ্যেও পরিবর্তন আসত। তারাও নিজের দেশের অপমান সহ্য করতে না পেরে ইংরেজদের তোষামোদ করা ছেড়ে খাঁটি দেশপ্রেমী হয়ে উঠত। 'রাজটিকা' গল্পের প্রমথনাথ এমনই একজন ব্যক্তি। আবার কারো কারো আত্মীয় পরিজনেরা তাদের অন্ধ ইংরেজভক্তির বন্দী দশা থেকে মুক্ত করার চেষ্টা করত। গল্পে দেখা যায়, নবেন্দুশেখরের আত্মীয়েরা তাকে ইংরেজভক্ত থেকে দেশভক্ত করে তুলতে চেষ্টা করেছে। তাই শেষ পর্যন্ত নবেন্দুশেখরের 'রায়বাহাদুর' উপাধি লাভ করা হল না। এবং যারা বুঝতে পারত অযথা ইংরেজ ভক্তি প্রদর্শনের কোনো যুক্তি নেই, তারা নিজের এবং ইংরেজের মধ্যে সামঞ্জস্যপূর্ণ দূরত্ব বজায় রেখে নিজের প্রতিদিনের কর্ম করে জীবন কাটাত। নীলরতন বাবু এমনই একজন আত্মাভিমানী সচেতন পুরুষ। এছাড়া গল্পে নবেন্দুশেখরের স্ত্রী এবং শালীদের কথা বলা হয়েছে। এদের কারো মধ্যেই অন্ধ ইংরেজভক্তি নেই। এই বিষয়গুলিকে রবীন্দ্রনাথ ঠাকুর কৌতুক রসে জারিত করে এই গল্পে উপস্থাপন করেছেন। ইত্যাদি বিষয়গুলি স্বতন্ত্র আলোচনার দাবী রাখে। আবার এই গল্পটির বিষয়ে কোনো ধরনের বিস্তারিত আলোচনা চোখে পড়েনি, তাই "রবীন্দ্র অনুভবে পরাধীন ভারতবাসী নবেন্দুশেখর: 'রাজটিকা' গল্পের আলোকে" শীর্ষক গবেষণা পত্রটি প্রস্তুত করার উদ্যোগ গ্রহণ করা হয়েছে। এই গবেষণা পত্রে শুধুমাত্র নবেন্দুশেখরের

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১৯৪৭ সালে ভারতবর্ষ স্বাধীনতা লাভ করে। সেই সময় ভারতবাসী একদিকে পেয়েছিল দীর্ঘদিনের পরাধীনতার গ্লানি থেকে মুক্তির আনন্দ অপর দিকে পেয়েছিল একটা অতি বেদনাদায়ক জঘন্য দুঃসংবাদ। কিছু স্বার্থান্বেষী এবং সুবিধাবাদী মানুষের কূটনৈতিক চক্রান্তের ফলে ভারতবর্ষ দ্বিখণ্ডিত হল। এর সঙ্গে সূচনা হল একটা নতুন কলঙ্কিত অধ্যায়ের। যে সকল ভারতমাতার সুযোগ্য সন্তানের আত্মবলিদানের বিনিময়ে ভারতবর্ষ স্বাধীনতা লাভ করেছে দেশভাগের পর তারা নিজেদের আপনজনদের মধ্যে সংগঠিত করল সাম্প্রদায়িক দাঙ্গা। আরম্ভ হল রক্তাক্ত প্রতিযোগিতা—কে কার ঘর-বাড়ি কত বেশি পরিমাণে জ্বালিয়ে ধ্বংস করে দিতে পারে, মাতৃভূমিকে কোন পক্ষ কত বেশি পরিমাণে লাল করতে পারে, কে কত মানুষকে হত্যা করতে পারে, ধর্ষণ করতে পারে, লুট করতে পারে, মেয়েদের জোর করে ধরে নিয়ে যেতে পারে—ভ্রাতৃ হত্যা করা উচিত নয়, আপনজনদের পরিবারের উপর অত্যাচার করা উচিত নয়—সেদিন তারা বিন্দুমাত্র বোঝার চেষ্টা করেনি। জনৈক সমালোচক বলেছেন, "ইতিহাস-বিধাতার নির্মম ইচ্ছায় ভারত রাষ্ট্র যেদিন দ্বিখণ্ডিত হয়ে দুটি রাষ্ট্রে পরিণত হল, সেদিন ভারতের ইতিহাসের একটি গভীর লজ্জা, কলঙ্ক ও দুঃখের দিন।... শাসকের অদৃশ্য হাতের নিপুণ কূট চক্রান্তে ভারতের মানুষ প্রতিবেশীকে, ভাইকে, অপর সম্প্রদায়কে ভুল বুঝেছে, ঘৃণা করেছে, বিদ্বেষ পোষণ করেছে ও হত্যা করেছে।"[১] সেই সময় অগণিত হিন্দু-মুসলমান মানুষ মরেছে এবং অগণিত হিন্দু-মুসলমান মানুষ নিরাপদ ঠিকানায় পালিয়ে গিয়ে কোনো মতে নিজের প্রাণ বাঁচাতে সক্ষম হয়েছে। যাদের প্রাণ বেঁচেছে তাদের বেশির ভাগ মানুষই নিজের উপার্জন, ঘরবাড়ি, আত্মীয়-স্বজন সব কিছু হারিয়ে খুব খারাপ এবং বেদনাদায়ক অবস্থায় একেবারে নিম্নমানের জীবন কাটাতে বাধ্য হয়। সেই সময় পূর্ববঙ্গের অসংখ্য মানুষ অত্যাচারিত হয়ে ভারতবর্ষে এসে আশ্রয় গ্রহণ করে। এই বিষয়ে সেই সময়ের আনন্দবাজার পত্রিকায় বলা হয়েছে,

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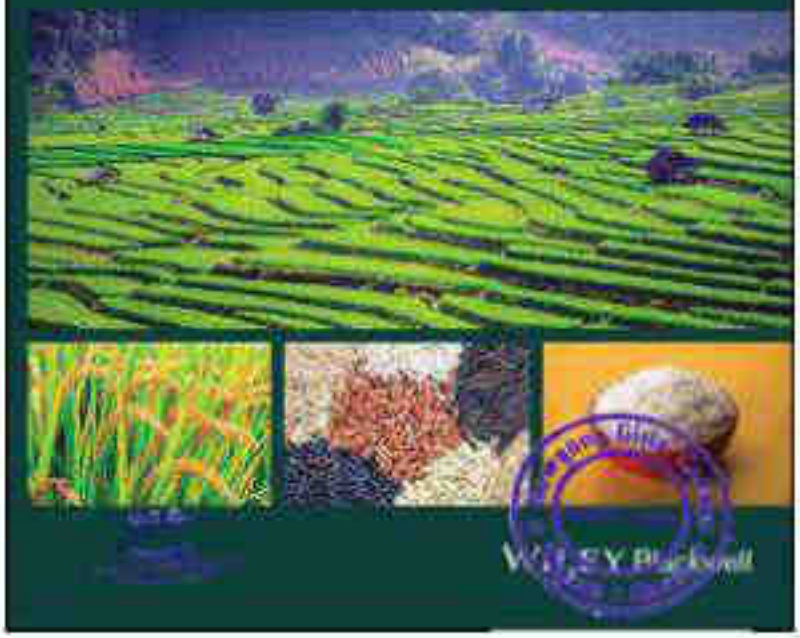
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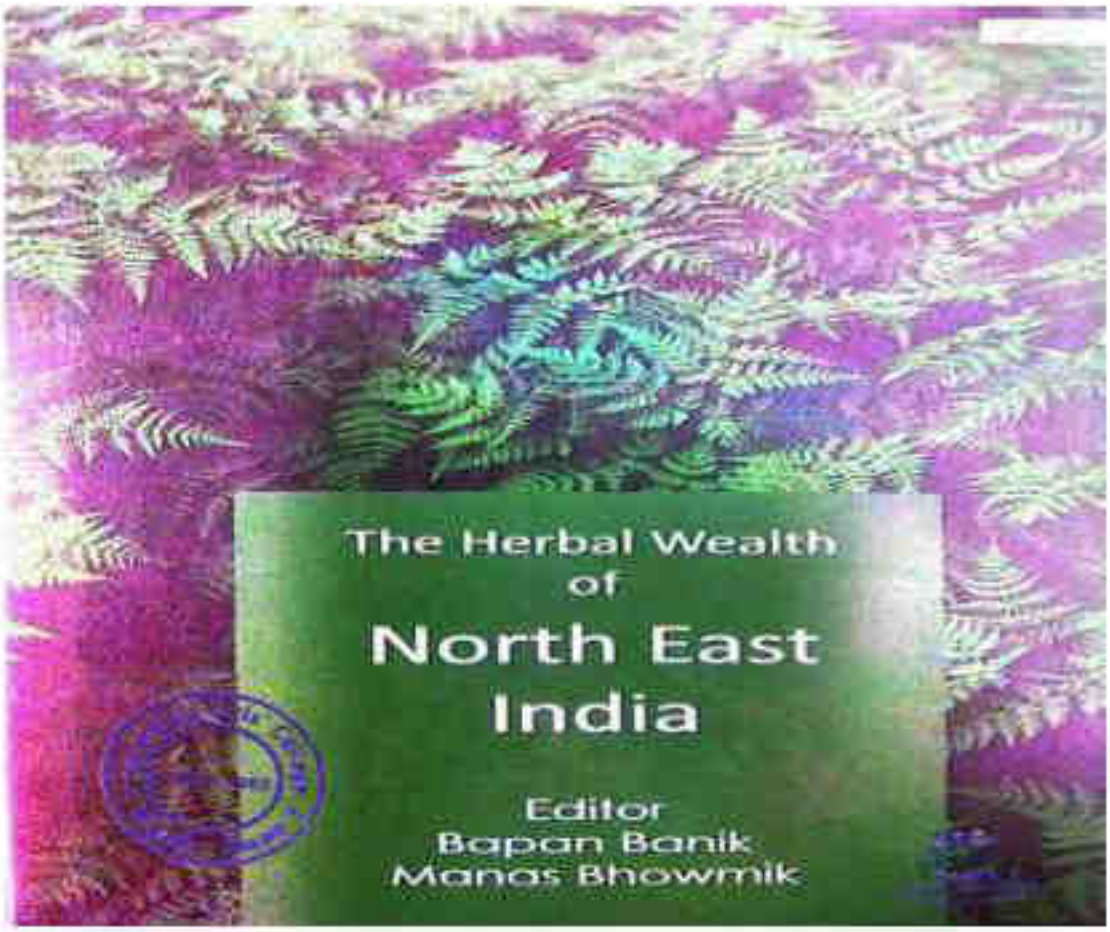
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10

Ethno-Botanical Uses of Herbs by the Inhabitants of Halowagaon of Puranigudam Region, Nagaon District (Assam)

Jutika Borah
Rakhi Bhattacharyya
Farishta Yasmin

Abstract

A field study was conducted in the Halowagaon village of Puranigudam of Nagaon district to document the information related to ethnomedicinal plants used by the local inhabitants. Information was gathered by using an unstructured questionnaire on the traditional knowledge of herbs used in different remedies. In this study, a total of 24 species of herbs belonging to 19 families and 24 genera have been identified. Asteraceae was the dominant family with 5 species. Further research is urgently required to investigate the phytochemistry and pharmacological effectiveness of the plant species documented for the isolation and development of new novel drugs.

Keywords: *Herbs, Ethno-medicine, Halowagaon (Puranigudam), Nagaon, Assam.*

Introduction

Ethnobiology is the first science that originated with the existence of human life on this planet and is supplemented by plants and plant products (Rawat and Chowdhury, 1998). The study of inter-relationship between plants as food, medicines and other economical impacts into human life is called "Ethnobotany"

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CHAPTER 1

Polymer Immobilized Peroxidovanadium Complex as an Efficient and Recyclable Catalyst for Selective Sulfoxidation

Gangutri Saikia and Nashreen S. Islam

Abstract: Immobilization of peroxidovanadium (pV) species on water soluble polymer matrices afforded a new macrocomplex, $[V_2O_2(O_2)_4(amide)]$-PAm [PAm=poly(acrylamide)] (**PAmV**) which was comprehensively characterized by various analytical and spectroscopic techniques. This soluble complex served as highly efficient catalyst for oxidation of a broad range of sulfides with 30% H_2O_2, which produced sulfoxides with excellent chemoselectivity and high TOF under mild reaction conditions. The catalyst can be easily recycled up to third consecutive cycle with undiminished activity and selectivity. Apart from being operationally simple, the adopted catalytic strategy tends to follow the green chemistry specifications by eliminating the use of hazardous reagents and solvents.

1. Introduction

In the pursuit of attaining ecological sustainability, catalysis by transition metal ions in various oxygen transfer processes with hydrogen peroxide as oxidant has gained enormous importance. In comparison to myriads of traditional oxidants utilized for oxidative functionalization, hydrogen peroxide is the most promising one from the aspect of green chemistry. Since co-ordination to the metal centre activates peroxide towards oxidation of a variety of organic substrates, thus rendering peroxidometal complexes important in both biological and synthetic catalysis (Reynolds & Butler, 1996). In particular, peroxidovanadium compounds have garnered great

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Interface: Language, Ecology & Gender in North East India

Sabreen Ahmed



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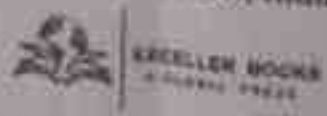
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पुरुषवर्चस्ववादी समाज ने या तो स्त्री चरित्र का महिमामंडन कर उसका शोषण किया, नहीं तो स्त्री को अबला कहकर, परनिर्भरता और पुरुष संरक्षण के मिथकों द्वारा स्त्री दमन का सुनियोजित षड्यंत्र चलाया। स्त्री चेतना इस वर्चस्ववादी संस्कृति से मुक्ति की छटपटाहट को, स्त्री शोषण के संघर्ष, समस्याओं, अंतर्द्वंद्वों और स्त्री के प्रतिरोधी स्वर को आवाज देती है। परिवर्तित हो रहे राजनीतिक, आर्थिक, सामाजिक, सांस्कृतिक परिदृश्य में स्त्री की स्थिति का नए संदर्भ में आकलन आज आवश्यक है। संस्कारगत रूप से स्त्री को जो आदर्श स्वरूप हमारे मन में गहरी पैठ है उससे मुक्ति की आवश्यकता है। स्त्री को मिथक के रूप में नहीं बल्कि मनुष्य के रूप में देखा जाना आवश्यक है। साहित्य में स्त्री चेतना का प्रारंभ वेदी ऋचाओं से मानी जाती है। परंतु स्त्री चेतना का सक्रिय एवं प्रखर स्वरूप १९६० के आस-पास उभरने लगा। मन्नू भण्डारी, उषा प्रियंवदा, मैत्रेयी पुष्पा, प्रभा खेतान, अनामिका, मृणाल पाण्डेय जैसी कई सशक्त महिला लेखिकाएँ एवं आलोचक साहित्य के क्षेत्र में अवतरित हुई तथा स्त्री विमर्श के साहित्य व सैद्धांतिक दोनों पक्षों को मजबूत बनाने में अपना योगदान दिया। स्त्री विमर्श के केंद्र में स्त्री पीड़ा और अनुभव है। वह स्त्री को मात्र एक देह समझने की भोगवादी मानसिकता का विरोध करता है। स्त्री मुक्ति उच्छृंखलता का नहीं स्त्री के अस्मिता बोध और उत्थान का पर्याय है। स्त्री विरोधी आलोचक स्त्री विमर्श को पुरुष विरोधी बताकर उसका उपहास करते हैं लेकिन वास्तविकता में स्त्री विमर्श पुरुष का विरोध नहीं पुरुषवादी मानसिकता का विरोध है।

'दलित' का व्यापक अर्थ है -शोषित, वंचित, पीड़ित, गरीब अर्थात ऐसा वर्ग जिसे विकास के अवसर प्राप्त नहीं हो सके। परंतु दलित विमर्श में दलित का दायरा इतना विस्तृत नहीं है। यहाँ दलित का अर्थ है जाति तथा वर्ग के आधार पर बनी वर्ण व्यवस्था में निम्नतम स्तर पर आनेवाली जातियाँ जिन्हे वर्णवादी समाज अछूत मानता है। दलित विमर्श इस असमानतामूलक जाति-प्रथा का विरोध कर मानव मूल्यों को, समता की स्थापना की बात करता है। ब्राह्मणवादी मूल्यों तथा प्रतीकों का विरोध करते हुए सदियों से अवहेलना की शिकार हुए लोगों के लिए विकास का पथ प्रशस्त करना चाहता है। दलित विमर्श का सैद्धांतिक पक्ष अंबेडकर के विचारों पर आधारित है।

दलित महिला लेखन में स्त्री विमर्श एवं दलित विमर्श दोनों अस्मितावादी विमर्शों का सारतत्व सन्निहित है। परंतु दुख की बात है कि दलितवाद और स्त्रीवाद दोनों ने ही दलित स्त्रीवाद को पर्याप्त सहयोगिता नहीं दिया। स्त्रीवादी विमर्श ने दलित स्त्रीवाद पर चुप्पी साध ली तो दूसरी ओर कतिपय दलितवादी आलोचकों ने दलित स्त्रीवाद की आवश्यकता को नकारकर उस पर कठोर प्रहार किया। इस संदर्भ में अनिता भारती कहती हैं -'हमारे दलित साथियों की राय है कि दलित समाज में दलित महिला पुरुष दोनों की एक सी स्थिति है अर्थात दोनों ही गुलाम है इसीलिए पहले हमें सामूहिक होकर जाति मुक्ति की लड़ाई लड़नी है जब हमें जाति से मुक्ति मिल जाएगी तब हम दलित महिलाओं के लिए लड़ लेंगे।[१]' किन्तु यहाँ पर ध्यान देने योग्य बात यह है कि दलित विमर्श की लड़ाई केवल जातिवाद के विरोध में है लेकिन एक दलित स्त्री जातिवाद के साथ साथ पुरुषवाद की भी शिकार होती है। इसीलिए जातिवाद के विरुद्ध सामूहिक लड़ाई में दलित स्त्री के अधिकारों को अनदेखा नहीं किया जा सकता है, जो वर्ण सामाजिक संरचना के सबसे अंतिम पायदान पर खड़ी है।

दलित महिला लेखन की एक सुदीर्घ परंपरा रही है जिसका अंकुर वेदों गाथाओं में मिलता है। वह बौद्ध धर्म ही था जिसने सर्वप्रथम दलित को मनुष्यत्व का दर्जा दिया। बौद्धकाल में ही थेरी सुमंगला और पूर्णमा दासी जैसी दलित महिलाओं को दलित स्त्री चेतना के प्रथम संवाहक अभिव्यक्ति माना जाता है। मध्यकाल के पूर्व भाग

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'परीक्षा गुरु' उपन्यास में मित्र एवं मित्रता की प्रासंगिकता

डॉ. उदय भान भगत

लाला श्रीनिवासदास द्वारा रचित 'परीक्षा गुरु' का प्रकाशन सन् 1882 ई. में हुआ था। यह उपन्यास सर्वाधिक विवेचित और विवादास्पद रहा है। आचार्य रामचंद्र शुक्ल ने इसे अंग्रेज़ी ढंग का पहला उपन्यास माना है। अम्बिका दत्त व्यास अपने 'गद्य काव्य मीमांसा' नामक ग्रंथ में हिंदी उपन्यास की सूची में सर्वप्रथम स्थान 'परीक्षा गुरु' को ही दे चुके थे।[1] शिवनारायण श्रीवास्तव ने परीक्षा गुरु को यथार्थवादी परंपरा का पहला उपन्यास मानते हुए लिखा है- "परीक्षा गुरु की मौलिक विशेषता यही है कि इसमें सर्वप्रथम यथार्थ जीवन व्यापारों को कथा का विषय बनाया गया है। न तो उसमें पारंपरिक ढंग की कोई प्रेम कहानी है और न विस्मय कारक घटना विधान।"[2] डॉ. रामविलास शर्मा हिंदी उपन्यासकारों में पहला नाम श्रीनिवासदास का मानते हैं। उनका मानना है- "'परीक्षा गुरु' ने हिंदी में विशेष प्रकार के कथा साहित्य को जन्म दिया।"[3] विशेष प्रकार से उनका तात्पर्य यथार्थवादी परंपरा के साहित्य से है। जो भी हो अनेक मतांतरों के होने के बावजूद लेखक द्वारा अपने ही खर्च से प्रकाशित उपन्यास 'परीक्षा गुरु' आचार्य रामचंद्र शुक्ल द्वारा हिंदी का प्रथम उपन्यास मान लिया गया और आज भी सामान्यतः यही मत प्रकाशित है।

"परीक्षा गुरु" उपन्यास में लाला मदनमोहन नामक एक व्यक्ति की प्रदर्शनप्रियता, चाटुकार एवं स्वार्थी चुन्नीलाल, शिंभूदयाल, व्यापारी हरकिशोर, मि. ब्राइट एवं लला मदनमोहन के शुभ चिंतक मित्र लाला ब्रजकिशोर की कथा प्रस्तुत है। चाटुकार कभी भी शुभचिंतक नहीं होते, वे अपने स्वार्थ के लिए

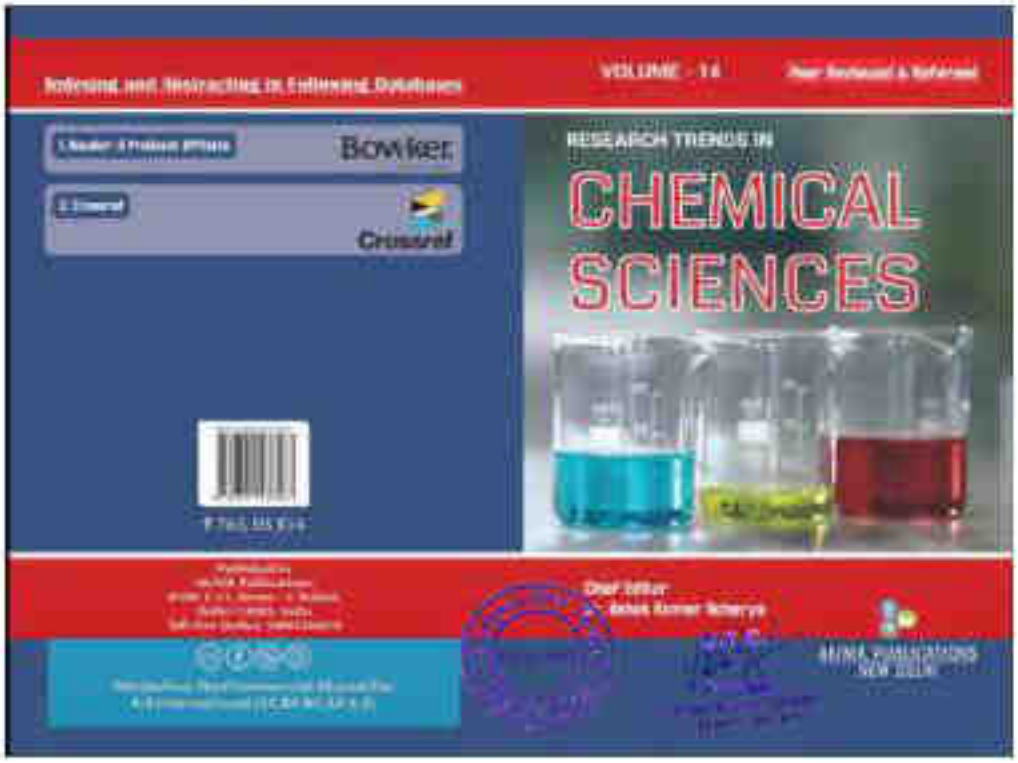
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Chapter - 3

Single-Ion Molecular Magnets Based on 4f-Elements

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Chapter - 3

Single-Ion Molecular Magnets Based on 4f-Elements

Pankaj Kalita

Abstract

Lanthanide (Ln)-based molecular nanomagnets are currently at the center of molecular magnetism research. The unique magnetic properties shown by this class of complexes (mono- and polynuclear) open doors to many futuristic applications. Among various types of Ln(III)-based molecular nanomagnets, the mononuclear derivatives provide ample opportunities to explore the energy levels of Ln(III) ions on the basis of the crystal fields to achieve desired magnetic properties. This book chapter describes some recent developments in the field of molecular nanomagnets based on mononuclear 4f-complexes. The synthesis, structure, and magnetic properties of high-performance Ln(III)-based molecular nanomagnets are described.

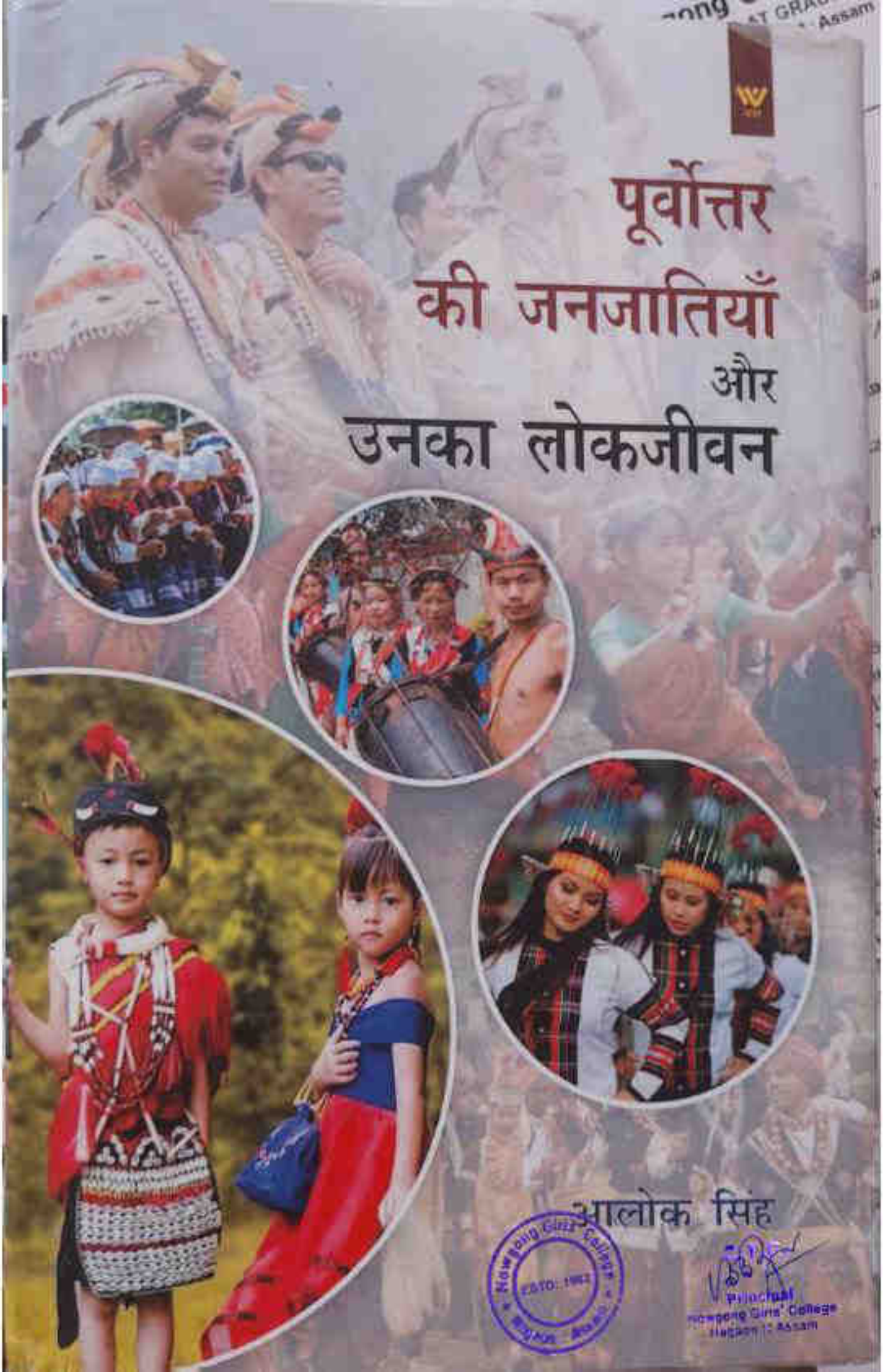
Keywords: lanthanides, SMM, SIM, crystal field, magnetoanisotropy.

1. Introduction

Single Molecule Magnets (SMMs) are molecular nanomagnets made exclusively from discrete iron, magnetic interaction and magnetic hysteresis below the blocking temperature [1,2]. They are of significant interest in the areas of molecular magnetism. Recent developments in this field reveal the potential applications of SMMs in data storage, spintronics, quantum computation, and quantum information processing [3]. Gatteschi and co-workers were the first to observe SMM behavior in a mononuclear uranyl salt, $(Et_4N)_2[UO_2(NCS)_4]$ [4,5] in the year 1991 (Fig. 1 (left)) [3]. The mononuclear complex [4] has a S = 1/2 spin ground state and possesses an Ising type magnetic anisotropy which generates an energy barrier [5] that induces magnetization reversal (Fig. 1 (right)). The [illegible] behavior in a molecular complex has greatly [illegible] research community.

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पूर्वोत्तर की जनजातियाँ और उनका लोकजीवन

आलोक सिंह

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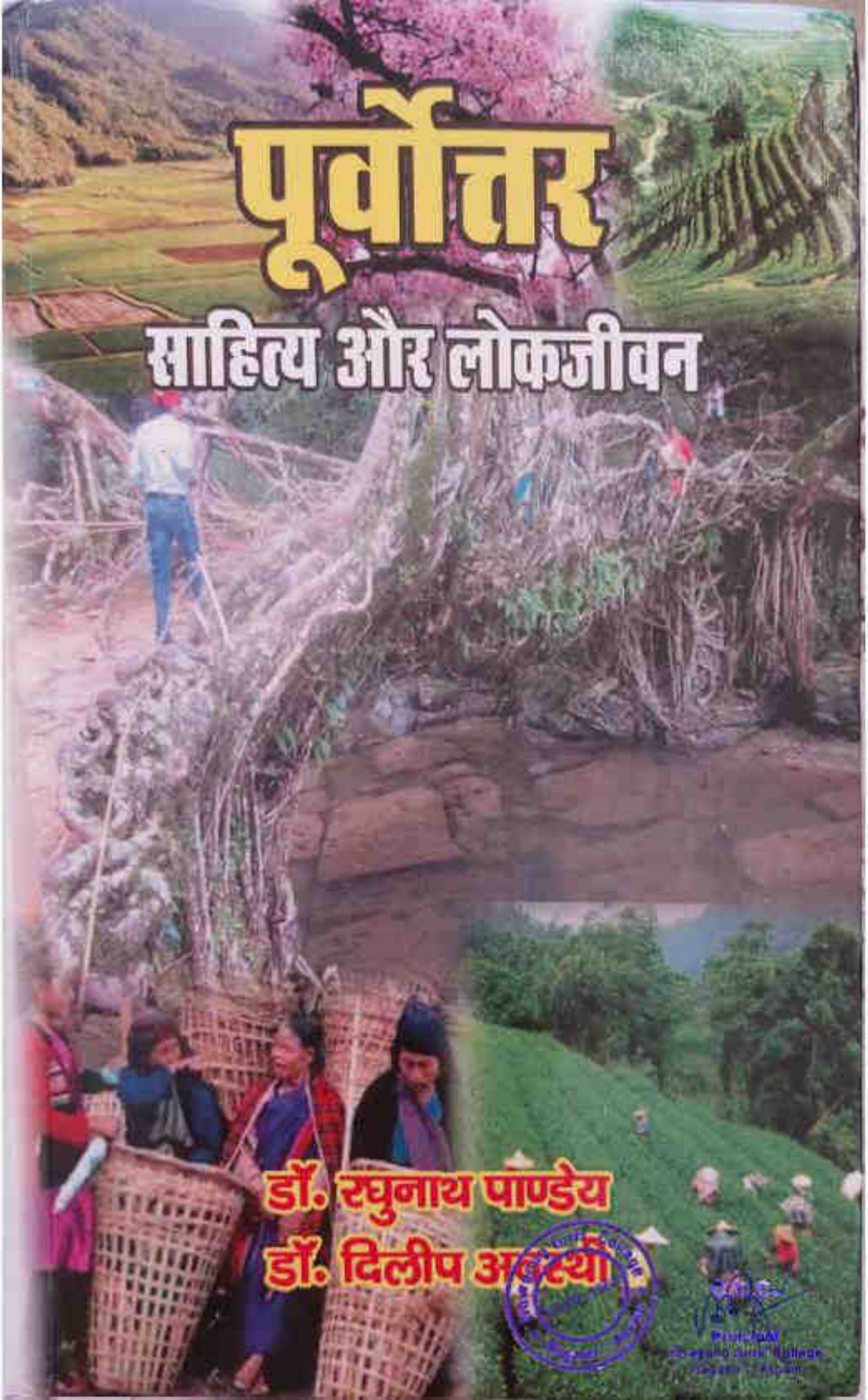
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पूर्वोत्तर

साहित्य और लोकजीवन



डॉ. रघुनाथ पाण्डेय
डॉ. दिलीप अवस्थी

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मृदुला गर्ग के 'चित्तकोबरा' उपन्यास में स्त्री-विमर्श

डॉ० उदय भान भगत

'विमर्श' का शब्दकोषीय अर्थ है- विचार, विवेचन, परीक्षण, गुण-दोष की मीमांसा। हिन्दी में 'विमर्श' शब्द अंग्रेजी के 'डिस्कोर्स' का पर्याय है। 'डिस्कोर्स' शब्द लैटिन का 'Discursus' से बना है, जिसका अर्थ है बहस, संवाद, वार्तालाप और विचारों का आदान-प्रदान। अतः स्त्री-विमर्श का अर्थ हुआ स्त्रियों पर किया गया बहस, संवाद या वार्तालाप। स्त्री-विमर्श रूढ़ हो चुकी मान्यताओं, परम्पराओं के प्रति असंतोष व उसके मुक्ति का स्वर है। पितृसत्तात्मक समाज में दोहरे नैतिक मापदंडों, मूल्यों व अंतर्विरोधों को समझने व पहचानने की गहरी अंतर्दृष्टि है। स्त्री-लेखक के बारे में यह भ्रम रहा है कि सिर्फ नारी द्वारा नारी विषय पर लिखित रचनाएँ ही स्त्री-लेखन की कोटि में आती हैं। लेकिन स्त्री-विमर्श के स्त्री द्वारा भी लिखा जाता है और पुरुष द्वारा भी। स्त्री-विमर्श के अंतर्गत स्त्री-साहित्य वास्तव में स्त्री की अनुभूति का साहित्य है।

आधुनिक युग स्त्री-विमर्श का युग है। युगों-युगों से दबी और कुचली हुई भावनाओं पर स्त्रियाँ खुलकर बहस कर रही हैं। सैक्स, मातृत्व, प्रेम, जाति, धर्म और उनमें स्त्री का स्थान, इस पर पूरे विश्व में [illegible] रही है। आज की चेतना [illegible]

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Environment and Unsustainable Human Life

Volume – II

(Degradation of Enviroment –I Pollution –Air and Water)





Environment and Unsustainable Human Life

Volume – II

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Anthropogenic Influences on Wetland Ecosystem: The Case of Morikolong Beel, Nagaon, Assam

Dr. Nazneen Akhtar
Indrani Chakraborty
Pallabi Banik

Abstract:

Wetlands today are continuously being degraded despite their value and wide range of ecosystem services that they provide. The present paper has therefore, attempted to assess the wetland ecosystem services and the drivers of its change through a case study of Morikolong Beel of Nagaon district, Assam. Both qualitative and quantitative data were collected through focus group discussions and key informant interviews. The analyses showed that the changing land use pattern in the marginal wetland areas is contributing to gradual shrinkage of wetland area and creating a hurdle to the otherwise sustainable wetland ecosystem. This change in the land use has been brought about by a no.of anthropogenic factors at play, like pollution, encroachment and over exploitation of wetland resources. This suggests that there is an urgent need for a comprehensive participatory management plan. Actions are needed to maintain the Morikolong Beel and the flow of its services in a sustainable manner.

Keywords: *Morikolong wetland, ecosystem services, drivers of change, Anthropogenic.*

Introduction:

Wetlands constitute a very important component of the earth's natural system. The Ramsar Convention defined Wetlands as an "area of marsh, fen, peatland or

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water, whether natural or artificial, permanent or temporary with water that is static or flowing, fresh, brackish or salt including areas of marine water, the depth of which at low tide does not exceed six meters" (Ramsar Convention Report, 2006). Recognised as transitional areas between the aquatic and terrestrial ecosystem, wetlands are one of the most productive life support systems on the earth's surface (Hazarika et al., 2005). Five major types of wetlands are generally internationally recognized- a) Marine wetlands: coastal lagoons, rocky shores, coral reefs, b) Estuarine wetlands: deltas, tidal marshes, mangrove swamps, c) Lacustrine wetlands: lakes, d) Riverine wetlands: wetlands along rivers and streams and e) Palustrine wetlands: marshes, swamps and bogs (Bhagabati, 2016).

Wetlands offer a no. of services to the community and the environment at large, the most important of which is, it helps in building a traditional hard infrastructure for natural hazard reduction thereby, increasing resilience of the local communities (Saikia, 2019). Inspite of its wide range of benefits, the 'wise use' of wetland resources still needs to be instilled into the mindset of the people as anthropogenic factors have led to serious degradation of such pristine sources.

The state of Assam is gifted with a no. of swampy areas and lakes which are locally known as "Beel (wetland)". The Beel in Assam are water-bodies of varying size connected to Brahmaputra and Barak River and to its tributaries. There are about 3513 numbers of wetlands, (inland wetlands, swampy/marshy areas, ox-bow lakes/cut-off meanders, lakes/ponds, tanks and reservoirs of different size and shape in the state. It constitutes 1.29 percent of the total geographical area of the state. A total 861 number of ox-bow lakes/cut-off meanders are observed throughout the state of Assam, covering an area of 15460.60 ha which constitutes 0.20 percent of the total geographical area of the state and 15.27 percent of the total area under wetlands. Highest number of ox-bow lakes/cut-off meanders are observed in Golaghat district (104

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number) followed by Nagaon district (71 number). The Morikolong Beel of Nagaon falls under this category (National Wetland Atlas, 2011).

Unfortunately, in the present scenario, Morikolong beel has undergone varying degrees of degradation. Realising its significance, the present communication is an attempt to draw upon the ecosystem services of the beel and to review the human impacts with possible suggestive measures for its conservation.

2. Materials and Methods:

2.1. Study Area:

The Morikolong Beel is one of the largest wetlands of Assam situated in the south bank flood plains of mighty Brahmaputra in Nagaon district. It extends from 26°19/ N to 26°22/ N latitude and 92°40/E to 92°43/E longitude and its elevation is 60.6m from the mean sea level.

The Kolong River of Nagaon is a principal river of the region that had shifted its course many times in the past owing to several earthquakes that had occured in Assam. The Morikolong beel is a cut off meander of this river that ultimately took its final shape in the suburbs of Nagaon town.



Figure 1: Location Map of the Study Area

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2.2. Objectives:

1. To assess the wetland ecosystem services of Morikolong beel,
2. To detect the pattern of Land-use land-cover change (LULC) in the Beel over a period of ten years and to identify the drivers of wetland ecosystem change.

2.3. Database and Methodology:

Both primary and secondary sources of information have been used in the present study. Semi-structured interviews with people living in the catchment area of the wetland and focus group discussions with those involved in obtaining direct benefits and services from the wetlands like the farmers, fishermen and the local people, were done in a participatory mode during the period 2019-2021. Oral discourses with some elderly and experienced persons were made in order to know the change in the availability and use of the wetland resources in the study area over time.

To identify the area and preparing the location map of the study region, Survey of India topographical sheet No. 83 B/11 has been used and prepared on ARCGIS10.2, QGIS 3.14.1 and Google Earth Pro. Moreover, to assess the LULC change, Landsat 5 TM and Sentinel-2B satellite imageries of years 2011 and 2021 bearing resolutions 30M and 10M, 20M and 60M were used respectively that were obtained from USGS Earth Explorer. For the purpose of image classification and change detection, supervised classification was attempted with 94%-97% accuracy.

3. Results and Discussion:

3.1. Ecosystem Services Provided by Morikolong Beel:

Ecosystem services are the benefits people obtain from ecosystems. These may include both direct as well as indirect benefits. The Millenium Ecosystem Assessment called for by the United Nations Secretary-General Kofi Annan in 2000 and initiated in 2001, aimed to assess the consequences of ecosystem change for human well-being. This framework identified four types of ecosystem services.

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These include provisioning services such as food and water; regulating services such as flood and disease control; cultural services such as spiritual, recreational, and cultural benefits; and supporting services, such as nutrient cycling, that maintain the conditions for life on Earth (Assessment, 2005).

Broadly speaking, wetlands as ecosystems existing on the globe perform a no. of functions that are beneficial to its surrounding regions. Wetlands play a critical role in water quality improvement by preventing the release of both organic and inorganic pollutants into the natural water bodies, help in removal of sediments, production of oxygen, nutrient cycling etc. They act as habitats for fish, birds, mammals, reptiles and amphibians many of which have an economic value in terms of subsistence as well as commercial fishing, hunting and trapping. Non-consumptive uses may be many such as bird watching, aesthetics and recreational, educational as well as for scientific research purposes (Hazarika et al., 2005). Wetlands contain characteristics vegetation of aquatic plants and play an important role in water purification, carbon sink, flood control and shoreline stability. It supplies fresh water to the city and recharge the groundwater. Wetlands also have the ability to store large quantities of carbon because they store dead wood and plant matter in the soil. The water logging condition prevents the materials from decomposing thus releasing CO_2 (Saikia, 2019). Following Bhatta et al (2016) and Bhagabati (2016), the ecosystem services provided by the Morikolong beel have been summarised as follows:





Table 1: List of Ecosystem Services Identified in the Study Area

Ecosystem service category	Ecosystem service recorded
Provisioning	• There are farmers who cultivate Hali, Bodo paddy and few vegetables in the fringe areas of the beel • The grass collected is used as fodder for the cattle • The people breed fish for consumption as well as for their livelihood. Almost entire beel has been given out on lease (in three different parts) by the govt. for commercial fishing • Collection of wetland resources such as edible plants, water lily seeds etc. and also sold in the local markets • Livestock grazing • Irrigation purposes, fuelwood for cooking
Regulating	• Climate regulation as it is a good sink for greenhouse gases • Nutrient cycling • Water storage; water purification • Flood control
Cultural	• Recreational and aesthetic purposes • Bird watching • Educational and research purposes • Potential for Ecotourism if planned and managed well
Supporting	• Habitat for aquatic life, wild fauna as well as flora

Source: Compiled by the Author

The Morikolong beel is home to a lot of aquatic as well as terrestrial plants. Mention may be made of a few

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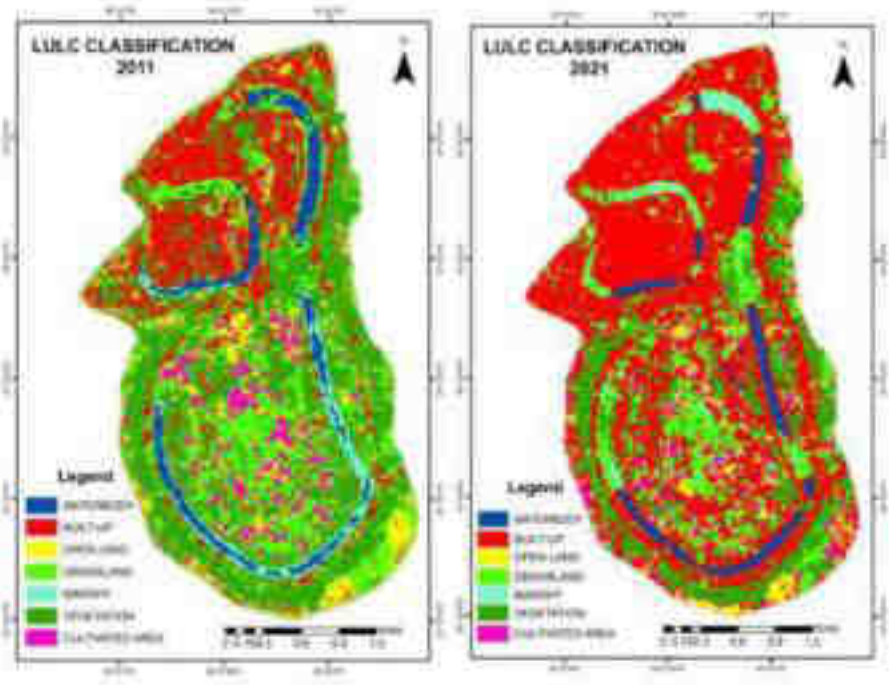
like Kolakasu (Colocasia esculenta), Borkachu (A. fornicate), Kachu (Alocasia acuminate), Muthabon (Cyperus rotundus), Meteka (Eichhornia crassipes), Parijat (Canna indica), Kolmou (Ipomoea aquatic), Bonjaluk (Dentella repens), Manimuni (Centella asiatica), Panijuali bon (Ranunculus scleretus), Laijabori (Drymaria cordata) etc. Apart from these, it is also the habitat of a variety of avian fauna like Sarali Hah (Whistling Duck), Bogoli (Cattle egret), Pani Kawri (Little cormorant), Masruka (Kingfisher) etc. Thus, the beel no doubt plays an important supporting function for different species.

According to (Bhagabati, 2016), the functions of wetlands are wide rangingand far- reaching in character. However, at micro-geographical level, the roles played bythe wetlands in the physical and socio-economicconditions of the concernedareas are either overlooked orunderestimated because of the long continued spontaneous relation of thelocal people to the wetlandenvironment. Hence, wetlands do not gather the much-needed response and significance that they otherwise deserve.

3.2. **Morikolong Wetland at Peril: The Analysis of Temporal Change:**

LULC change demonstrates how land has changed over time under the effects of natural factorsand anthropogenic activities. At present, LULC change has become an important theme of research in areas of ecologicalproblems and ecosystem services (Zorilla et al., 2014, Lin et al., 2018, Temgoua et al., 2021). Hence, the present study attempts to understand the degradation of the Morikolong beel ecosystem by assessing the temporal changes that have occurred in the catchment area of the beel over a period of 10 years (2011-2021).

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(a) **(b)**

Fig 2: Landuse Map of Morikong Beel Catchment Area a. (2011) b. (2021)

In total, we identified 7 land-use types namely, vegetation, water body, grassland, built-up, cultivated area, open land and marshy. Land-use change analysis was assessed by comparing the areas occupied by each land use in each period using the ArcGIS software. For each study period (2011 and 2021), we calculated the total area lost or gained by each land-use type and the land-use dynamic index (Hao et al., 2012) using Eq. (1):

$$K = S_b - S_a / S_a * 1/t * 100 \quad (\%) \quad \ldots\ldots\ldots\ldots\ldots\ldots (1)$$

where K refers to the dynamic index of a given land-use category, S is the area (in ha) for a certain land-use category, "a" and "b" are the initial and final areas, respectively, and "t" is the study period.

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Table 1: Landuse Dynamic Degree of Morikolong Catchment Region from 2011-2021

Landuse class	Area in ha (2011)	Area in ha (2021)	Areal change (in ha)	Dynamic degree (%)
Waterbody	45.02	29.46	-15.56	-3.46
Cultivated Area	48.48	38.4	-10.08	-2.08
Open land	53.14	37.02	-16.12	-3.03
Marshy	36.01	18.62	-17.39	-4.83
Grassland	162.10	111.93	-50.17	-3.10
Vegetation	284.84	143.49	-141.35	-4.96
Built-up	142.50	393.34	250.84	17.60

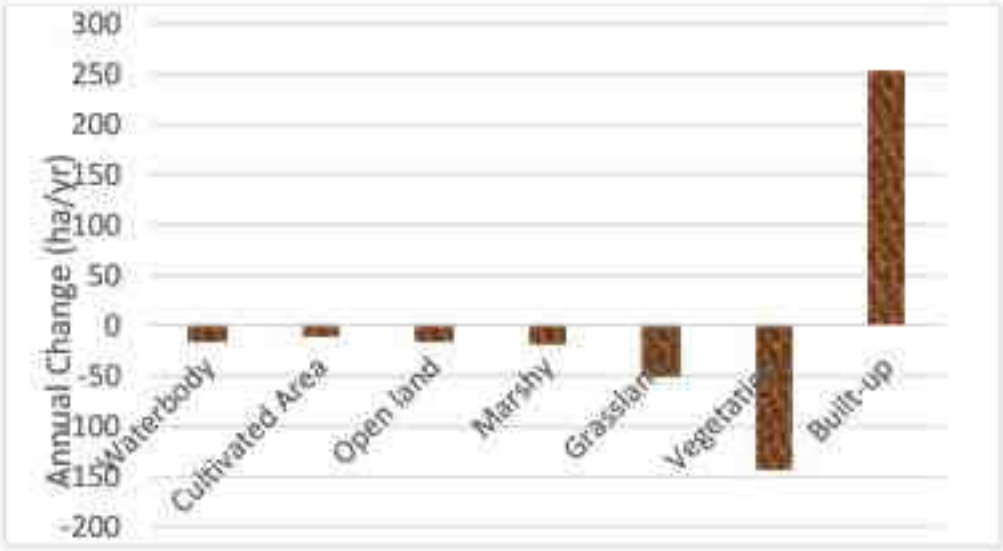


Fig 2. Annual rate of LULC Change in Morikolong Catchment Region from the Period 2011 to 2021

According to formula (1), the single dynamic degree of the research region in 2011–2021 was calculated. As shown in Table 1, the largest single dynamic degree of land use in the studied area is built up (17.60%), indicating that the urban area developed rapidly in this period and occupied the unused land for economic activities, resulting in rapid depletion of unused land region as well as water bodies and intense dynamic changes. In these two periods, vegetation and marshy areas had the highest negative

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single dynamic degree of land use (-4.96% and -4.83%) respectively. In case of waterbody, particularly the beel in this case, the dynamic degree came to -3.46 % The dynamic change trends of these land categories were indicating that, with the deepening of urbanization in the studied area, the unused land and beel area decreased sharply and the built-up land increased rapidly.

3.3. **Drivers of Wetland Ecosystem Change:**

Dependent on a no. of driving forces at play, both human induced and natural, the Morikolong Beel has been facing multiple pressures over time. In a paper published in Geografiska Annaler Series a Physical Geography on Wetland loss in Louisiana, USA, Walker et al. (1987) had identified 4 major processes contributing to the loss of wetlands, which are more or less relevant to all parts and contexts of the world. These processes are: (i) geologic, (ii) catastrophic, (iii) biologic and (iv) human. Among these, however, the human factors have proved to be highly pervasive and destructive during the recent period so far, the status and functioning of wetlands are concerned.



Fig.3 (a) Dumping of garbage in the periphery of the beel, (b) Incomplete construction of bridge over the beel and a lady collecting edible plants from the beel, (c) High rise man-made constructions without proper planning, (d) The present Morikolong bus stand which lies towards the northern end of the beel, (e) Fishing nets installed along the banks for catching fish by the locals. (f) Dilapidated recreational park constructed in the fringe area.

As far as the present study area, i.e., Morikolong Beel is concerned, it has not remained untouched by the

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increasing anthropogenic pressures due to population growth and development affecting the entire ecology and habitat. The main factors identified for wetland degradation are:

1. **Increased Habitation and Encroachment:** Rise in the no. of human settlements and also encroachments in and around the catchment area has led to its degradation. People have constructed both permanent and semi-permanent structures (both authorized and unauthorized) on the periphery of the beel which has greatly hampered and led to its littoral zone decline. Presently, a particular end of the beel towards the Nagaon town has been proposed to be further expanded and developed as a major bus terminus which might prove detrimental to the wetland ecosystem.

2. **Macrophytic Decline and Littoral Zone Reduction:** Macrophytic decline has been noticed in the beel due to littoral zone reduction, pollution, grazing by cattle and removal of macrophytes by locals for use as fodder for animals. The reduction in macrophytes has again caused a detrimental effect on the beel fauna specially birds, that rest on these macrophytes for feeding.

3. **Pollution Sources:** Dumping of garbage, entry of sewage drains from the nearby houses, hotels and shops etc. pollute the beel to a great extent resulting in excess nutrient load and thereby, in eutrophication. This results in growth of excess water hyacinth and other dense vegetation and reduction in the oxygen level of the wetland causing death of fishes in large numbers.

Apart from these, religious activities like dumping of wastes into the beel after performing rituals, dumping of ashes after cremation, runoff of fertilizers from nearby agricultural fields, irrational mode of fishing, deforestation, etc. are other drivers of beel ecosystem change.

3.4. The Way forward:

It is evident that anthropogenic factors are the primary drivers behind the change in the ecological

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landscape of Morikolong beel. Keeping in view the above-mentioned problems, this wetland demands immediate need to take up measures to conserve and protect it from further degradation. First and foremost, step is to start from the grass- root level by making the local people aware of the significance of wetlands and the 'wise use' of the wetland resources which will help in its sustainable management and conservation. Other initiatives specific to the Morikolong beel include:

1. Encroachment, construction activities and other developmental practices in the catchment of the beel should be restricted. Demarcation of the wetland boundary can be done either by suitable vegetal cover or live fencing.

2. Afforestation programmes should be initiated in the catchment region so as to decrease soil erosion and infiltration of nutrients into the beel. Cultivation should also be barred in the vicinity of the beel

3. Littoral zone should be restored by dredging and regeneration of macrophytic plants. Growth of water hyacinth should be terminated by removing them on a time-to-time basis.

4. For reducing the pollution load into the beel, there should be diversion of sewage discharge points to other open areas, disposal of wastes should be strictly banned in the periphery of the beel.

5. Commercial exploitation of the wetland resources such as fishes and other fauna as well as flora should be highly discouraged.

6. Ecotourism can be a viable alternative towards restoration of the Morikolong wetland.

4. Conclusion:

In this case study, we argue that the Morikolong Beel of Nagaon is an important wetland ecosystem providing diverse ecosystem services to surrounding regions. However, there are a number of direct and indirect drivers negatively impacting the availability of such services and leading to degeneration of the wetland ecosystem. While over-exploitation and pollution were

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identified by the people as the major issues resulting in the degradation of the wetland, the lack of a management plan for the area is an important factor contributing to the wetland's degradation. Therefore, an integrated and holistic management plan starting at the grass-root level could be effective in mitigating degradation of the wetlands while maintaining the supply of ecosystem services. Attention should also be paid to the indirect drivers of changes. For instance, analyzing the socio-political and economic drivers of changes to the wetland in the area should be the focus of further research in the area.

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2

Digital Preservation:
Its issues and challenges

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ABSTRACT

Digital preservation of great importance to the sustainable development of knowledge as digital information has become the primary source of information. Now-a-days archives and museums are busy in transferring their collection onto digitized form so that it can be accessed across time and space with the help of various search engines. Simply storing information is not a complete solution because in the long run, even physical materials suffers from degradation and same is the case of digital materials which are caused due to format obsolescence ie, change in software application technology but it can be ameliorated by specialized technical process such as Format migration, Refreshing digital information,Migration and Transfer of Data, Emulation, Encapsulation and Normalization, Output to microfilming or Metadata Attachment. This paper is an attempt to bring forward some views on the strategy involved and challenges faced while preserving the digital components.

KEYWORDS: Digital Preservation: Refreshing: Format Migration: Encapsulation: Normalization

1. INTRODUCTION

Library is a social institution which is responsible for disseminating and preserving knowledge and wisdom of the great thinkers to the people without any discrimination. Traditionally speaking, libraries have formed a preservation safety net for non-digital materials that can be passed on to the future generation who are in need of that information. With the advent of digital technology, many knowledge creators be

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their work on computers and these works are of great importance to various fields of study, so the need of digital preservation arises.

Digital preservation is used to describe both the collection, maintenance and safeguarding of digital collection for future use. It is of great importance to the sustainable development of science, education, culture and society as digital information has become the primary source of information not only for research but also in many circles of education. Now-a-days, apart from library and information centres archives and museums are busy in transferring their collection on to digitized form so that it can be accessed across time and space with the help of various search engines. Long-term availability of digital information is not only a library issue but also a professional and developmental issue for the society to guarantee that the preserved knowledge will be utilized in the near future to promote further progress in all sphere of knowledge.

Digital preservation covers different areas such as selection of materials, security measures and infrastructure along with technology that can be used. Digital preservation is of two types like one is born digital and the other being digitization of document produced in physical format. Protecting document from loss and decay is the main aim of preservation for information in physical form while for digital document; they are preserved and stored from extinction due to technological process.

Simply storing information is not a complete solution because in the long run, even physical materials suffer from degradation and same is the case of digital materials which are caused due to format obsolescence ie, change in software application technology and can be ameliorated by specialized technical process such as format migration.

Indeed, technological obsolescence represents a far greater threat to information than the inherent physical fragility of many digital media. In the face of rapid changing technological obsolescence and to overcome the problem of media fragility of many digital media, the technique of Refreshing digital information is very much needed. This is nothing but the process of copying information into a new media which is done preserve the material and to prevent the process of degradation to some extent.

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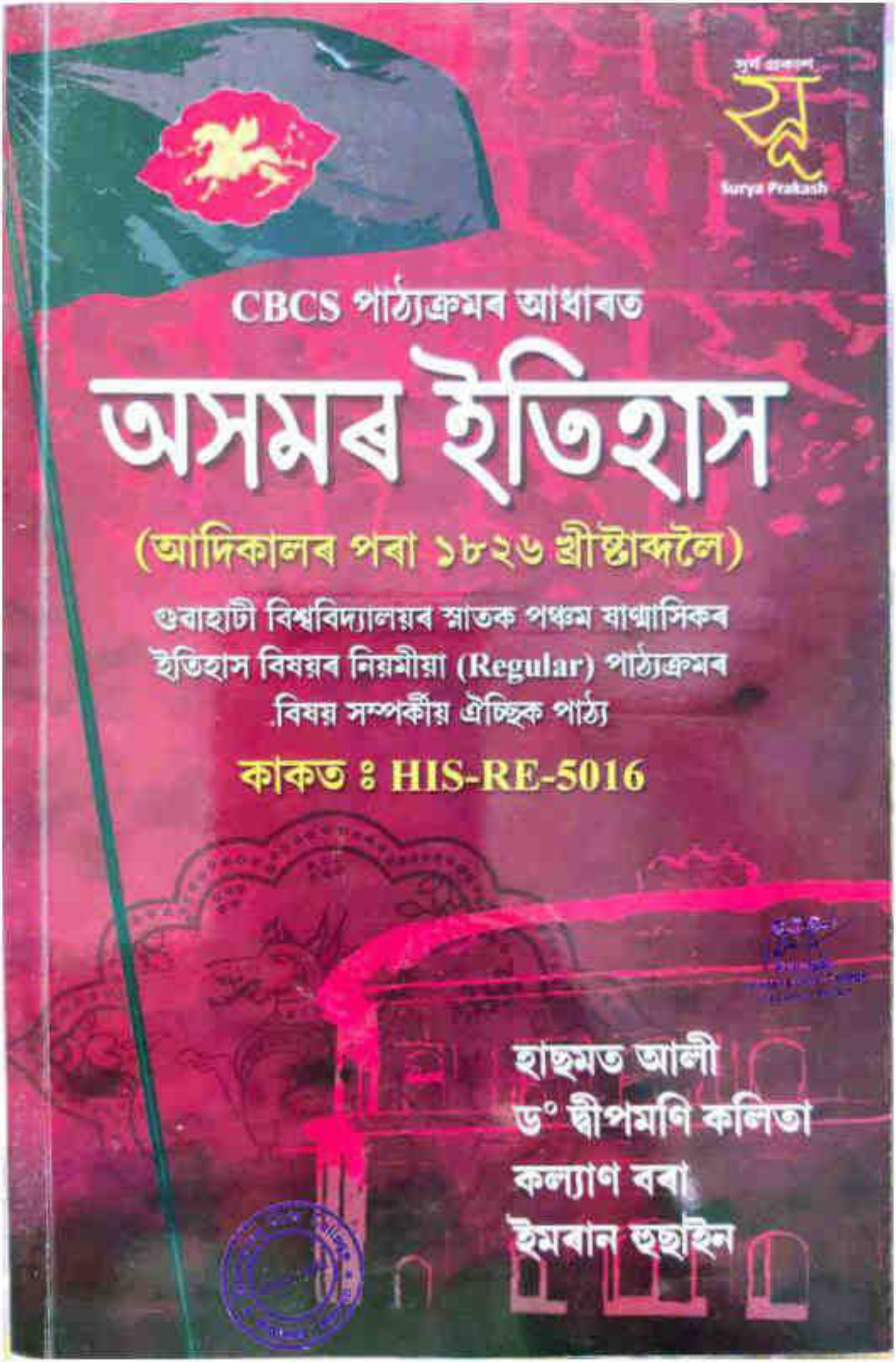
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असमिया बाल कथा साहित्य का परिदृश्य

♦

डॉ. मनिका शइकीया

असमिया भाषा में किस्से-कहानियों की परंपरा बहुत प्राचीन है। यहाँ मौखिक रूप में साहित्य बहुत पहले से विद्यमान था, जो बाद में धीरे-धीरे लिखित रूप में आया। बच्चों को सुलाने, बहलाने, जानकारी देने के लिए माँ-दादी द्वारा लोरियाँ और लोक कथाएँ यहाँ सुनाई जाती थीं।

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उस समय विद्यालयों में असमिया पाठ्य पुस्तकों की आवश्यकता थी। उसे ध्यान में रखकर आनंदराम ढेकियाल फूकन ने सर्वप्रथम असमिया लरार मित्र नाम की बालोपयोगी पुस्तक लिखी। इस पुस्तक में इतिहास और भूगोल संबंधी जानने योग्य विषयों को शामिल किया गया था। इस असमिया लरार मित्र पुस्तक को असमिया बाल-साहित्य के विकास का पहला मील का पत्थर माना जाता है।

आधुनिक असमिया बाल-साहित्य का उद्‌भव और विकास बीसवीं सदी के प्रारंभ से हुआ था। किंतु बाल-साहित्य में कोई उल्लेखनीय कार्य नहीं हो सका। उन्नीसवीं सदी के अंतिम काल में चंद्रकुमार अग्रवाल के संपादन में 'जोनाकी' नाम का एक मासिक पत्र निकला था। इस पत्र में अन्य रचनाओं के साथ-साथ बच्चों की कविताएँ, कहानियाँ भी प्रकाशित होने लगी थीं।

'असम के भारतेन्दु हरिश्चन्द्र कहे जाने वाले लक्ष्मीनाथ बेजबरुवा ने जोनाकी में बालोपयोगी कई कहानियाँ लिखना शुरू किया। उनमें से 'कका देउता और

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नीति लटा' (दादाजी और पोता), 'जुनुका', 'बुढ़ि आइर साधु' (दादी माँ की कहानी) आदि उल्लेखनीय हैं। लक्ष्मीनाथ बेजबरुवा द्वारा रचित कहानियों में समाज सुधार, शिक्षा, जन-जागरण, सामाजिक बुराइयाँ मिटाने जैसे विषयों की झलक दिखाई देती है। उन्होंने बच्चों के लिए अनेक विधाओं में खूब लेखन किया है। बच्चों के लिए कहानियाँ, कविताएँ, निबंध आदि लिखकर उन्होंने असमिया बाल-साहित्य को समृद्ध किया। नैतिक विकास, देशानुराग उनकी कृतियों में प्रमुखता से देखा जा सकता है। उनकी कहानियाँ बाल रुचि के अनुकूल होने के साथ-साथ हास्य-व्यंग्य से भी जुड़ी रहती थीं। साथ ही उनकी कहानियों के अंत में उपदेश वचन अवश्य जुड़े हुए होते थे।

लक्ष्मीनाथ बेजबरुवा के अलावा लम्बोदर बरा, रत्नेश्वर महन्त, बेणुधर राजखोवा आदि ने बालकों के लिए पाठ्य पुथि, साहित्य आदि की रचना की। बलदेव महन्त, हिरण्यमयी देवी, मुहम्मद चोलेमन खाँ, दुर्गाप्रसाद मजिन्दार बरुवा, आनंद अगरवाला, धनाइ बरा आदि ने बाल-कविता लिखकर बाल-साहित्य भंडार को समृद्ध किया। डॉ. वाणीकांत काकति की 'पखिला' (तितली), नवकांत बरुवा की 'आखरर जखला' (अक्षरों की चीढ़ी), त्रैलोकोश्वरी बरुवानी की 'संधियार साधु' (सांध्य की कहानी), अर्जुन चन्द्र दास की 'असमिया साधु' आदि अन्यतम शिशु ग्रंथ हैं। सौजन्यमयी भट्टाचार्य की मादुकरी बुढ़िर हातत बलिराम', 'आइतार फुलनी बारीर मौ मात', निर्मला बरा की 'शिशु मनर विचित्रता' आदि भी इसी समय लिखे गए प्रमुख बाल-ग्रंथ हैं।

पौराणिक आख्यानों पर आधारित बाल-साहित्य के अतिरिक्त वर्तमान युगोपयोगी विषयवस्तु को लेकर भी बाल-साहित्य लिखे जाने लगे हैं। विज्ञान के विचित्र कथा, आविष्कार, दुस्साहसिक अभियान की कथाएँ तथा रोचक विज्ञान की सत्य घटनाओं का विवरण आदि का बालक मन पर अधिक प्रभाव पड़ता है और उनके मन में भी विज्ञान के प्रति रुचि उत्पन्न होती है। विज्ञान से संबंधित बाल-साहित्य में से डॉ. रोहिनी बरुवा की 'विज्ञानर कथा' (विज्ञान की बातें), कालिनाथ शर्मा की 'प्रकृतिर पुतला खेला', रघुनाथ देव चौधुरी की 'मानव सभ्यता', डॉ. भुवन मोहनदास की 'मानवर आदि कथा', 'आदिम युगर आदि कथा', कल्याण तालुकदार की 'एवरेस्ट विजय' आदि उल्लेखनीय हैं। इनके अलावा डॉ. प्रसन्न गोस्वामी, हरि प्रसन्न दास, महेन्द्र बरठाकुर, योगेन बरुवा, डॉ. महेन्द्र बरा, दीनेश गोस्वामी, विजय कृष्ण शर्मा, बंदिता फुकन आदि बालकों में वैज्ञानिक सोच बढ़ाने के उद्देश्य से साहित्य का सृजन किया है।

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असमिया बाल-साहित्य का अधिकांश साहित्य बाल-कविता के रूप में मिलता है। यहाँ उल्लेख्य है कि बाल-पत्रिका, अखबारों का बाल-पृष्ठ में बाल-कविता तो ढेर मिलते हैं; लेकिन पुस्तक के रूप में कम प्रकाशित हुए हैं। हालाँकि कविता ही बाल-मन को अधिक प्रभावित करती है। असमिया बाल-कवि के रूप में ज्योतिप्रसाद आगरवाला का नाम सर्वोपरि आता है। उनके द्वारा रचित 'ज्योति रामायण', 'कम्पुर सपोन', 'अकनमान लरा' (छोटा-सा लड़का), 'अकनमान छोवाली' (छोटी-सी लड़की), 'ज्योति रामायण' आदि जनप्रिय रचनाएँ हैं। उन्नीसवीं और बीसवीं सदी के प्रथमार्द्ध में बलदेव महन्त, चोलेमान खाँ, धनाइ बरा, आनंद आगरवाला आदि ने बालोपयोगी अनेक कविताएँ लिखीं। आगे चलकर नवकांत बरुवा, लीला गगै, निर्मल प्रभा बरदलै, अनंत देव शर्मा, डिम्बेश्वर चलिहा, राजेन्द्र कुमार भुंजा महिम बरा फुल कुमारी कलिता, करबी डेका हाजरिका, भारती बरा, महेन्द्र बरा, शशीन्द्र कुमार अधिकारी, गगन चन्द्र अधिकारी, मनोरमा बरगोहाजि, मुकुट गगै, गोपी तामुलि, आदि प्रमुख बाल-कविता लिखने वाले साहित्यकारों के नाम सामने आते हैं।

बीसवीं सदी के मध्य में पूर्णचन्द्र गोस्वामी ने भी चौदह बाल-रचनाएँ असमिया साहित्य को दीं। जिन्हें आगे जाकर 'शिशु लेखा मालंच' नामक संग्रह से क्षीरोद कुमार गोस्वामी और दुग्धचन्द्र गोस्वामी ने एकत्रित करके प्रचार किया। आज साहित्य अथवा पाठ्यक्रम के जरिए जिन विषयों के प्रति बच्चों को जागरूक करने का प्रयास किया जा रहा है—उन विषयों को—परिवेश अध्ययन, परिवेश संरक्षण, वन्य जीवों के प्रति ममता, आदि विषयों को आज से पचास वर्ष पूर्व ही गोस्वामीजी ने अपनी कहानियों के माध्यम से व्यक्त करके बच्चों तक ले जाना चाहते थे।

असमिया भाषा में बालक और किशोरों के लिए जितने साहित्य थे, उनमें से अधिकतर पुराने भारतीय साहित्य, विशेषतया दोनों महाकाव्यों और पुराणों पर आधारित थे। अतुल चन्द्र हाजरिका के 'रामायणर रहघरा' नवीन चन्द्र बरदलै का 'हातेमताई', विरिंचि कुमार बरुवा का 'जातक माला', मित्रदेव महन्त का 'मौ भारत', महेन्द्रनाथ भट्टाचार्य का 'भारतीय काहिनी', महिम बरा का 'बत्तिश पुतलार साधु', तरुण बरा का 'भीष्म वीरर साधु', कमलाक्षी का 'नचिकेता' आदि असमिया साहित्य के लिए अमूल्य अवदान था। बाल-साहित्य लेखन में रसराज लक्ष्मीनाथ बेजबरुवा ने जो मार्ग दिखाया, आगे चलकर अनेक लेखकों ने बालोपयोगी साहित्य की सृष्टि की। इनमें से बेणुधर शर्मा का नाम विशेष उल्लेख्य है। इनके द्वारा रचित 'रांगपता' (1946) और 'लाटुमणि' (1961) विशेष जनप्रिय रहे।

अनेक बाल-लेखकों ने इतिहास से रोचक, शिक्षाप्रद घटनाओं को लेकर

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भी ग्रंथ लिखे। बेणुधर शर्मा ने मणिराम देवान, फूलेखरी कुँवरी, लायित बरफुकन आदि वीरों के जीवनपरक रचना लिखकर बाल-साहित्य भंडार को समृद्ध किया। अतुलचन्द्र हाजरिका का नाम भी बाल-साहित्य में प्रातःस्मरणीय है। उनके द्वारा लिखित 'अपेश्वरीर देश' (1952), 'आइतार साधु' (1970), 'सोनाली देशर सोनाली साधु' (1980) बच्चों में काफी जनप्रिय रहे। प्रेमधर दत्त के बाल-ग्रंथ 'न कथा' (1963), 'भेकोभाउना' और 'साजि कोवा नाइ'—ये तीनों को बालकों ने काफी पसंद किए थे। उनकी रचना में मित्रता, स्नेह, ठग-प्रपंच आदि पाये जाते हैं। हास्य रस से भरपूर रचनाओं के माध्यम से संदेश देना उनकी बाल-रचना का मूल उद्देश्य था।

इनके अलावा प्रफुल्ल चन्द्र गोस्वामी का 'विलाती होजा' (1947), महेश्वर नेउग का 'डावरर सिपारे धुनीया देश', हरिनाथ बरदलै का 'टुनि आरु उइबाज-मौबाज', अनु बरुवा का 'जापानी साधु', दुलाल बरठाकुर का 'घुगटि याउरे' लीला गगै का 'रंगमनर कथा', 'पोनाकणर सपोन', अजित कुमार शर्मा का 'फुलमणिर साधु', यादव सेन डेका का 'सोन मइनार साधु', अतुल चन्द्र महन्त का 'आइता आरु नाति लरा', प्रफुल्ल चन्द्र बरुवा का 'बुद्धियक कौन', प्रफुल्ल चन्द्र गोस्वामी का 'आमार देशर गल्प' आदि भी समादृत हुए।

बालोपयोगी भ्रमण कहानी लेखन में साहित्यकारों का योगदान सराहनीय है। इनमें से प्रफुल्ल दत्त गोस्वामी का 'मोर राचिया भ्रमण' (1974), महेन्द्रनाथ बरा का 'विदेशर बतरा' (1989), अजित कुमार भुभा का 'जहर दिनत ताहानिर रजार देशत' (1987), लक्षेश्वर हाजरिका का 'बिलाती नाति', 'आरु देशी कका' (1981) आदि कुछ उल्लेखनीय ग्रंथ हैं।

कैलाश शर्मा 1976 से लगातार बाल-साहित्य लेखन से जुड़े हुए हैं। उनके प्रमुख बाल-ग्रंथ हैं—'नरीया रजार परीया', 'सात भनीर साधु' 'किरणमालार साधु', 'दक्षिणांचलर साधु', 'पर्वतीया साधु', 'साधु-माला', 'आख्यान माला', 'नीतिमाला', 'पदुम कलि' (1988), 'भेकुली कुँवरी' (1989) आदि।

त्रैलोक भट्टाचार्य द्वारा लिखित 'शियाल शिरोमणि', 'मरकेलेप', 'बिड़ाली बाइदेउर पढ़ाशालि', 'जगरा बारीर भूत', 'उफाइडांग आरु बेबेरिबाङर साधु', 'आटाहप्राण', 'उरुलि पुङार साधु', 'उरुलि पुङार गजारोहन' आदि तेरह ग्रंथ मिलते हैं। असमिया बाल-साहित्य को अपने अप्रतिम अवदान से समृद्ध करने वाली हरप्रिया बारुकियाल बरगोहाञि के बारह ग्रंथ मिलते हैं। दीप्ति देवी शर्मा का 'सेउजिया बनत्रित जिलमिल रङालि', पुरबी चक्रवर्ती सूत का 'जन्म दिनर उपहार', 'सोन [illegible]नार [illegible]नि गाँउ' (पुरस्कार प्राप्त), लावण्य भट्टाचार्य का 'मधुकोष', सोमेश्वरी

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बरा का 'धनटिर सपोन' (पुरस्कार प्राप्त), लीना सन्दिकै का 'मिछलीयार मरण' आदि का नाम सर्वोपरि लिया जा सकता है।

डॉ. दिलीप कलिता वर्तमान बाल-साहित्य क्षेत्र में उल्लेखनीय नाम है। उन्होंने कुल नौ ग्रंथ प्रकाशित कर चुके हैं। मूलत: विज्ञान के अध्यापक के रूप में संवारत डॉ. कलिता के ग्रंथ निम्नलिखित हैं–

1. फुल कुँवरी आरु राजकुमार, 2. सोन मइनार साधु
3. जलकुँवरीर साधु, 4. बान्दर आरु शियालर साधु
5. बंग-बिरंगर भूत, 6. नेजाल राक्षसर साधु

असमिया बाल कथा लेखन में कुछ नाम और उभर कर आए हैं। इनमें आठ कहानियों का संकलन असमिया-साधु कथा के लेखक शरतचन्द्र गोस्वामी और साधुर-मेडाल के लेखक कुमुदेश्वर बरठाकुर प्रमुख हैं। बाल कथा लेखन में कुछ महिला लेखिकाएँ भी हैं, जिनमें विष्णु प्रियादेवी और लोक्येश्वरी प्रमुख हैं। विष्णु प्रियादेवी ने साधु कथा व लोक्येश्वरी बरुवानी की सान्थियार संकलन चर्चित रहे हैं।

असमिया में देशी-विदेशी बालोपयोगी अनेक अनुवाद भी प्रकाशित हुए हैं। जिनमें शेक्सपियर की कहानियाँ का बालोपयोगी अनुवाद संकलन पंचतंत्र, अंकल टाम का अनुवाद 'ददाइर पंजा' (चाचा की कुटिया) आदि ने असमिया बाल-साहित्य के भंडार को समृद्ध किया है। इसके साथ ही संस्कृत की महाभारत, रामायण, भागवत्, उपनिषद्, जातक, पुराण आदि की कहानियों का प्रचुर अनुवाद हुआ है।

स्वातंत्र्योत्तर काल में असमिया बाल-साहित्य में अत्यधिक विविधता देखने को मिलती है। देश-विदेश के बाल-साहित्य का अनुवाद खूब हो रहा है। इससे बच्चों के मन का दायरा बढ़ा है। अब हर पत्र-पत्रिका में भी बच्चों की रचनाएँ प्रकाशित हो रही हैं। इसे देखकर ऐसा लग रहा है कि असमिया बाल-साहित्य को अब नई ऊँचाई पर पहुँचने से कोई नहीं रोक सकता।

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আলোকসন্ধানী ব্যক্তি আৰু সৃষ্টি

ড° সঞ্চিতা বৰা

ব্যক্তি এজনৰ নিজা বিশ্বাস আৰু অভিব্যক্তিৰ সমন্বয়েই হ'ল তেওঁৰ দৃষ্টিভংগী। ই জীৱনৰ অন্তর্নিহিত আত্মিক আধাৰ; আৰু জীৱন হ'ল এই দৃষ্টিভংগীৰ সুস্পষ্ট প্ৰকাশ বা অৱয়ব। তেনে দৃষ্টিভংগীক 'দাৰ্শনিক' বিশেষণ দিবলৈ হ'লে ব্যক্তিজনে জগত আৰু জীৱন সম্পৰ্কীয় সমন্বয়াত্মক আৰু সংশ্লেষণাত্মক চিন্তা প্ৰকাশ কৰিব লাগিব। দাৰ্শনিক দৃষ্টিভংগীৰে জীৱন পৰিচালনা কৰা ব্যক্তি এজন সমাজত আদৰ্শস্থানীয়, কিয়নো এই দাৰ্শনিক দৃষ্টিভংগী সুস্থ শাৰীৰিক আৰু মানসিক জীৱন যাপনৰ সৰ্বোৎকৃষ্ট আৰু অমূল্য আহিলা। তেনে এজন দাৰ্শনিক দৃষ্টিভংগীৰ অধিকাৰী ব্যক্তিৰ ছাঁয়াত আৰু তত্ত্বাৱধানত মোৰ কলেজীয়া শিক্ষাজীৱনৰ পাঁচটা বছৰ কটোৱাৰ সৌভাগ্য ঘটিছিল। যিজন ব্যক্তিৰ শিকনে মানৱ জীৱনৰ বুনিয়াদী সমস্যাক চিনি পাবলৈ বাট দেখুৱালে সেই ব্যক্তিজনেই হৈছে মোৰ পূজ্য শিক্ষাগুৰু গিৰীশ বৰুৱা ছাৰ। তেখেতৰ ব্যক্তিত্ব আৰু শিক্ষণ পদ্ধতিত 'দৰ্শন' কেৱল পাঠ্যক্ৰম হৈ নাথাকিল, হৈ পৰিল জীৱনৰ সিদ্ধান্ত গ্ৰহণৰ অনুপ্ৰেৰণা।

উচ্চতৰ মাধ্যমিক পৰীক্ষাত আশানুৰূপ সফলতা লাভ কৰাৰ পিছত আত্মীয় আৰু শুভাকাংক্ষী সকলোৱে বিচৰাৰ দৰে মই ইংৰাজী বিষয়ক সম্মানীয় বিষয় কৰিবৰ ইচ্ছা নকৰিলোঁ। তাৰ পৰিবৰ্তে মোৰ মন ঢাল খালে দৰ্শনৰ প্ৰতিহে। সম্মানীয় বিষয় নিৰ্বাচনক লৈ মোৰ পূজ্য দেউতা (দেৱগাঁও কমল দুৱৰা কলেজৰ গ্ৰন্থাগাৰিক প্ৰয়াত খগেশ্বৰ বৰা)ই যেতিয়া দৰ্শন বিভাগৰ বৰুৱা ছাৰৰ পৰামৰ্শ বিচাৰিছিল তেতিয়া ছাৰে কৈছিল যে (মোক) নিজৰ পছন্দৰ বিষয় পঢ়িবলৈ দিয়াটোহে উচিত হ'ব। ছাৰৰ সেই মন্তব্যৰ পিছত মোৰ বা মোৰ দেউতাৰ মনত কোনো দ্বিধা নাথাকিল মই আজিও নিজকে দৰ্শনৰ ছাত্ৰী বুলি ভাবি ভাল পাওঁ।

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বৰুৱা ছাৰক মোৰ শিক্ষক হিচাপে পোৱা সময়ছোৱাত মই অনুভৱ কৰিছিলোঁ যে শিক্ষক এজনে ছাত্ৰক পাঠ্যক্ৰমৰ শিক্ষা দিয়াই নহয়, সামাজিক চেতনা বৰ্ধনতো সহায় কৰে। শ্ৰেণীকোঠাত ছাৰে কেতিয়াও নেতিবাচক কথাৰ প্ৰসংগ নানিছিল। He always gives something to take home to think. শিক্ষক হিচাপে ছাৰৰ এইটো বিশেষ কৃতিত্ব। তেখেতৰ একক দক্ষতা যে তেখেতে ছাত্ৰ-ছাত্ৰীক উৎসাহিত কৰিব পাৰিছিল। তেওঁলোক হতাশ হ'ব লগা কোনো মন্তব্য তেখেতে নিদিছিল। পাঠদানৰ বাবে পূৰ্ব প্ৰস্তুতি সম্পাদন কৰিহে ছাৰ শ্ৰেণীত সোমাইছিল, কোনোদিন ইয়াৰ ব্যতিক্ৰম হোৱা নাছিল। ছাৰে শ্ৰেণীত ব্যক্তিগত কথা একেবাৰে নুলিয়াইছিল। কিন্তু এইটো নহয় যে ছাত্ৰ-ছাত্ৰীৰ ব্যক্তিগত সমস্যা, সুবিধা-অসুবিধাৰ প্ৰতি তেখেত উদাসীন আছিল। ছাৰৰ মুখত সদায় এক বিশেষ গাম্ভীৰ্যই বিৰাজ কৰিছিল যিটো তেওঁৰ অধ্যয়ন পিপাসু অন্তমুখী মনৰ প্ৰতিফলন যেন ভাব হয় মোৰ।

বৰুৱা ছাৰৰ আলোকসন্ধানী মানসে মোৰ দৰে শ শ ছাত্ৰ-ছাত্ৰীক প্ৰভাবিত কৰিছিল বুলি মোৰ দৃঢ় বিশ্বাস। প্ৰতিজন শিক্ষাৰ্থীৰ মানসতো তেখেতে প্ৰোথিত কৰিব বিচাৰিছিল এক দাৰ্শনিক দৃষ্টিভংগী, দৰ্শনৰ প্ৰতি জিজ্ঞাসা আৰু এইক্ষেত্ৰত তেখেত বহু পৰিমাণে সফল হৈছিল। ছাৰৰ কথা ভাবিলেই মোৰ লগে লগে William Arthur Ward-এ কোৱা "The great teacher inspires" এই কথাষাৰলৈ মনত পৰি যায়। ছাৰক মই মহান বুলি অভিহিত নকৰিলেও এটা কথা গৰ্বেৰে ক'ব পাৰোঁ যে তেখেত 'শিক্ষক' আছিল। মই কলেজত পঢ়ি থকা সময়ত লেখক বৰুৱা ছাৰ ঈ�ৰ্ষণীয়ভাবে সক্ৰিয় আছিল। ঈৰ্ষণীয়ভাবে শব্দটো এইবাবেই ব্যৱহাৰ কৰিছোঁ যে কেৱল দৰ্শনৰ কিতাপ, প্ৰবন্ধ বা লেখাত ছাৰৰ জ্ঞানৰ গভীৰতা প্ৰকাশ পোৱা নাছিল, সেই সময়ত সাহিত্যৰ আন আন বিষয়তো তেখেতে উল্লেখযোগ্য ৰৰঙণি আগবঢ়াই গৈছিল। তদুপৰি অসমীয়া আৰু ইংৰাজী দুয়োটা ভাষাতে তেখেতৰ বিশেষ দখল আছিল আৰু এই দুই ভাষাতেই তেখেতৰ দৰ্শন বিষয়ক লেখাই জ্ঞানান্বেষীসকলক যথেষ্ট উপকৃত কৰিছিল।

স্নাতক প্ৰথম বৰ্ষত নামভৰ্তিৰ পিছৰ আগ্ৰহেৰে বাট চাই থকা অনুষ্ঠানটি হৈছে নবাগত আদৰণি সভা। ১৯৯০ বৰ্ষৰ সেই সভাত উচ্চতৰ মাধ্যমিকৰ সু ফলাফলৰ বাবে কলেজৰ ফালৰপৰা মোক বিশেষভাবে উৎসাহিত কৰিছিল এটি কিতাপৰ টোপোলাৰে। দৰ্শনক সম্মানীয় বিষয় হিচাপে লোৱা বাবেই হয়তো টোপোলাটিত দুখন দৰ্শনৰ কিতাপো সন্নিবিষ্ট আছিল। সেই কিতাপ দুখন হৈছে শ্ৰদ্ধাৰ বৰুৱা ছাৰৰ 'ভাৰতীয় দৰ্শনত এভুমুকি' আৰু 'ভাৰতীয় ন্যায়শাস্ত্ৰ'। সেই তাহানিতে, ছাত্ৰ অৱস্থাত পঢ়া দুয়োখন কিতাপ এতিয়াও মোৰ হাতত অক্ষত অৱস্থাত

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আছে। শ্রেণীকোঠাত অসমীয়া মাধ্যমৰ ছাত্ৰ-ছাত্ৰীক পাঠদান কৰোঁতে এই কিতাপ দুখন হাতত থাকিলে মই সাহস পাওঁ, আজিও। ভাৰতীয় দৰ্শনৰ বিষয়ে অসমীয়া মাধ্যমৰ কিতাপৰ অভাৱৰ সময়তে বৰুৱা ছাৱে শিক্ষক-ছাত্ৰ সকলোৰে বাবে উপযোগী বহুকেইখন কিতাপ ৰচনা কৰি অতুলনীয় অৱদান আগবঢ়াই গৈছে। সিখিলাকৰ ভিতৰত লয়ৰ্ছ বুক ষ্টলে প্ৰকাশ কৰা 'ভাৰতীয় ন্যায় শাস্ত্ৰ' (১৯৭৩) আৰু বাণী প্ৰকাশে প্ৰকাশ কৰা 'ভাৰতীয় দৰ্শনত এভুমুকি' (১৯৭৬) বিশেষভাৱে উল্লেখযোগ্য। আজিৰ এই লেখাটোত মই ছাৱৰ এই দুখন কিতাপৰ এক সংক্ষিপ্ত পৰ্যবেক্ষণেৰে তেখেতৰ প্ৰতি কৃতজ্ঞতা নিবেদন কৰিব বিচাৰিছোঁ।

আঠোটা অধ্যায়ত বিষয়বস্তু বিভাজন কৰি লেখক বৰুৱা ছাৱে বিস্তৃতভাৱে প্ৰমা আৰু অপ্ৰমাৰ আলোচনা আগবঢ়াইছে তেখেতৰ 'ভাৰতীয় ন্যায় শাস্ত্ৰ' গ্ৰন্থখনত। জ্ঞানৰ প্ৰকৃত স্বৰূপ বুজাবৰ বাবে অতি সহজবোধ্য ভাষাত বুনিয়াদী ধাৰণাসমূহ উপস্থাপন কৰাৰ লগতে ভাৰতীয় আৰু পশ্চিমীয়া ন্যায়শাস্ত্ৰৰ প্ৰাথমিক পৰিচয় এটি দিয়াৰ প্ৰয়াস প্ৰথমটি অধ্যায়ত পোৱা যায়। ন্যায়শাস্ত্ৰত 'ভাৱৰ ব্যাকৰণ' বুলি আগবঢ়োৱা ব্যাখ্যা অতি মননশীল। ন্যায় আৰু বৈশেষিক সম্প্ৰদায়ৰ প্ৰসংগেৰে আগবঢ়োৱা ভাৰতীয় ন্যায়শাস্ত্ৰৰ বুৰঞ্জী তথ্য সম্বলিত পদাৰ্থ, প্ৰমেয় আৰু প্ৰত্যক্ষৰ আলোচনাৰে গ্ৰন্থখনৰ দ্বিতীয় অধ্যায় সমৃদ্ধ। এইটো অধ্যায়াৱপৰাই প্ৰকৃত জ্ঞানৰ (প্ৰমা)ৰ প্ৰমাণসমূহ একাদিক্ৰমে আলোচনা কৰা হৈছে ষষ্ঠ অধ্যালৈকে। তৃতীয় অধ্যায়ৰ অনুমানৰ বিস্তৃত আলোচনাই যিকোনো বয়সৰ শিক্ষাৰ্থীক সন্তুষ্ট কৰিব পাৰে, য'ত অনুমানৰ লগত সংগতি থকা প্ৰতিটো বিষয়কে খুটি-নাটি মাৰি আলোচনা কৰা হৈছে। উপমান, শব্দ, অৰ্থাপত্তি, অনুপলব্ধি আৰু স্মৃতিৰ আলোচনাও তথ্যপূৰ্ণ। গ্ৰন্থখনৰ সপ্তম অধ্যায়ত অপ্ৰমাৰ আলোচনা আগবঢ়োৱা হৈছে। প্ৰমা আৰু ভ্ৰম-জ্ঞানৰ মাজৰ পাৰ্থক্য ব্যক্ত কৰিবলৈ লৈ লেখকে ভাৰতীয় দৰ্শনৰ বিভিন্ন ভ্ৰমসূত্ৰৰ ওপৰত মন্তব্যসূচক বিচাৰ-বিশ্লেষণো কৰিছে। বিভিন্ন প্ৰকাৰৰ তৰ্কৰ সম্যক ধাৰণা দিয়াৰ প্ৰয়াস এই অধ্যায়টিত স্পষ্ট। জ্ঞান কেনেকৈ সঁচা হয় এই বিষয়ৰ মতবাদ অৰ্থাৎ প্ৰামাণ্যবাদৰ আলোচনা গ্ৰন্থখনিৰ শেষ অধ্যায়টোত সন্নিবিষ্ট কৰা হৈছে। তদুপৰি পশ্চিমীয়া সত্যবাদৰ আৰু ভাৰতীয় সত্যবাদৰ বিজনিমূলক বিচাৰে এই অধ্যায়টি অধিক সমৃদ্ধ কৰি তুলিলে।

ওপৰত উল্লেখ কৰা বৰুৱা ছাৱৰ আনখন কিতাপ 'ভাৰতীয় দৰ্শনত এভুমুকি'-এ দৰ্শনৰ ছাত্ৰী হিচাপে মোক অধিক উপকৃত কৰিছিল। এইখন গ্ৰন্থত এঘাৰটা অধ্যায় আছে। বিশ্ববিদ্যালয়ৰ নিৰ্দিষ্ট পাঠ্যক্ৰমৰ পাঠ্যতালিকাত সন্নিবিষ্ট ভাৰতীয় দাৰ্শনিক সম্প্ৰদায়সমূহৰ প্ৰতিটোৰে যি বিশদ আৰু সূক্ষ্ম বিশ্লেষণ গ্ৰন্থখনিত তুলি ধৰা হৈছে সি অতি মনাকৰ্ষক। প্ৰকাশৰ বেছ কিছু বছৰ হোৱাৰ [illegible]

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সময়ত পাঠ্যক্রমৰ সালসলনিয়েও গ্ৰন্থখনৰ গুৰুত্ব আৰু প্ৰাসংগিকতা কমাব পৰা নাই। বৈদিক ষড়্‌দৰ্শনৰ সাংখ্য দৰ্শনৰ আলোচনাবে প্ৰথম অধ্যায়টি পাতনি মেলা হৈছে। সাংখ্য দৰ্শনৰ যথাযথ ব্যাখ্যাৰ লগতে অধ্যায়ৰ সামৰণি হিচাপে যিখিনি কথা উপস্থাপন কৰা হৈছে সি সম্পূৰ্ণৰূপে সমালোচনাত্মক। পাশ্চাত্যৰ দ্বৈতবাদৰ প্ৰসংগ উত্থাপনো মন কৰিবলগীয়া। লেখক বৰুৱা ছাৰে সাংখ্য সম্প্ৰদায়ৰ যিসমূহ দিশ বৈজ্ঞানিক আৰু দাৰ্শনিক বুলি বিচাৰ কৰিছে সি নতুন অনুসন্ধানৰ দিশ উন্মোচন কৰিছে। ঈশ্বৰৰ ধাৰণাৰপৰা মুক্ত এই বৈদিক সম্প্ৰদায়টোৰ সদৰ্থক দিশসমূহৰ সংক্ষিপ্ত আলোচনাই অধ্যায়টো সমৃদ্ধ কৰিছে। পৰৱৰ্তী পাঁচটা অধ্যায়ত ক্ৰমে বৈশেষিক, মীমাংসা, ন্যায়, বেদান্ত আৰু যোগ — এই বৈদিক সম্প্ৰদায়কেইটাৰ বিস্তৃত আলোচনা আগবঢ়োৱা হৈছে। সপ্তম অধ্যায়ৰপৰা নৱম অধ্যায়লৈকে অবৈদিক সম্প্ৰদায় তিনিটাৰ আলোচনা আগবঢ়োৱা হৈছে। দশম অধ্যায়টি (ভগৱদ্‌গীতাৰ দৰ্শন) আৰু একাদশ অধ্যায় (পৰিশিষ্ট) বিশেষ সংযোজন যাৰ দ্বাৰা গ্ৰন্থখনে বিশিষ্ট মাত্ৰা লাভ কৰিছে। কেৱল পৰিশিষ্টত চকু ফুৰালেই গ্ৰন্থখনিৰ গুৰুত্ব উপলব্ধি কৰিব পৰা যায়। ইয়াত ষোল্লটা শিৰোনামেৰে ভাৰতীয় দৰ্শনৰ মূল বৈশিষ্ট্য, সমস্যা আৰু পৰিচয়জ্ঞাপক ধাৰণাসমূহৰ এনে সাৱলীল ব্যাখ্যা দিয়া হৈছে যে ইয়াক 'ভুৰুকাত হাতী ভৰোৱা'ৰ লগত ৰিজালেও ভুল কোৱা নহ'ব।

দুয়োখন গ্ৰন্থৰে প্ৰতিটো অধ্যায় কেৱল বৰ্ণনাত্মকেই নহয়, সমালোচনাত্মকো। বিশ্লেষণক্ৰমত প্ৰাথমিক উৎসৰ প্ৰসংগ উত্থাপনে অধ্যায়সমূহক অধিক পুষ্ট কৰিছে। 'ভাৰতীয় দৰ্শনত এভুমুকি' গ্ৰন্থখন ভাৰতীয় দাৰ্শনিক সম্প্ৰদায়সমূহৰ এক সমীক্ষা। সম্প্ৰদায়সমূহৰ পুংখানুপুংখ বৰ্ণনাৰ লগতে প্ৰাসংগিক দাৰ্শনিক সমস্যাসমূহক অধিক গুৰুত্ব দিয়া হৈছে। বৈজ্ঞানিক দৃষ্টিভংগীৰে আগবঢ়াই নিয়াৰ বিশ্লেষণত কোনো ক্ষেত্ৰতে বৰুৱা ছাৰে অতি আধ্যাত্মিকতাক প্ৰশ্ৰয় দিয়া নাই। কিতাপখনত এইটো কথাও স্বচ্ছ হৈ আছে যে পাশ্চাত্য দৰ্শনতকৈ ভাৰতীয় দৰ্শন অধিক সমৃদ্ধ আৰু সম্পদশালী। উপযোগী প্ৰসংগপুথি হিচাপে কিতাপখন শিক্ষক আৰু শিক্ষাৰ্থী সমাজৰ বাবে বিশ্বস্ত সাৰথি, যিখন কিতাপ দৰ্শনৰ এক নিৰহ নিপানি প্ৰেক্ষণ। ছাত্ৰী অৱস্থাত বুজা নাছিলোঁ যদিও পিছত শিক্ষকতাৰ সময়ছোৱাত বুজি উঠিছিলোঁ যে গৱেষণাৰ সম্ভাৱনা থকা ভাৰতীয় দৰ্শনৰ বিভিন্ন বিষয় বিশেষকৈ বৰ্ধিষ্ণু ধাৰণাসমূহৰ স্পষ্ট আভাস ইয়াত আছে। মোৰ বিশ্বাস, ভাষাৰ প্ৰাঞ্জলতাই দুয়োখন গ্ৰন্থক ভবিষ্যতলৈও এনে এক স্তৰত ৰাখিব যে কেৱল দৰ্শনৰ শিক্ষাৰ্থী বা শিক্ষক সমাজেই নহয়, সাধাৰণ অনুৰাগী পঢ়ুৱৈও আকৰ্ষিত হ'ব।

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লেখিকা সহযোগী অধ্যাপিকা, দৰ্শন বিভাগ, নগাঁও ছোৱালী কলেজ

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The Quandary of Objectifying Double Consciousness Through Re-enactment and Resistance to the Concept of Beauty in *The Bluest Eye*

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Introduction: Born as Chloe Anthony Wofford, in 1931 in Lorain (Ohio), Toni Morrison was the second of four children in a black working-class family. She displayed an early interest in literature. She studied humanities at Howard and Cornell Universities, followed by an academic career at Texas Southern University, Howard University, Yale, and since 1989, a chair at Princeton University. She has also worked as an editor for Random House, a critic, and given numerous public lectures, specializing in African-American literature. The very first novel, *The Bluest Eye*was published in 1970, soon gaining the attention of both critics and a wider audience for her epic power, unerring ear for dialogue, and her poetically-charged and richly-expressive depictions of Black America. Although the novel was not a commercial success, its appearance marked the beginning of the career that she hardly seems to imagine. She became the first African American woman to win the Nobel Prize in literature, in 1993.She has written eleven novels as well as many children's books and essay collections.

Toni Morrison was one of the rare American authors whose books were both critical and commercial successes. Her novels appeared regularly on the New York Times best-seller list, were featured multiple times on Oprah Winfrey's television book club and were the subject of myriad critical studies. A longtime faculty member at Princeton university, she lectured widely and was seen often on television.Her works revolve around African-Americans; both their history and their situation in our own time. Her works often depict difficult circumstances and the dark side of humanity, but still convey integrity and redemption. The way she reveals the stories of individual lives conveys insight into, understanding of, and empathy for her characters. Her unique narrative technique has developed with each new work. Some of her major works include-*The Bluest Eye, Song of Solomon* and *Beloved.*

Reading of *The Bluest Eye:* Toni Morrison's *The Bluest Eye* (1970) is set in the 1940s after the Great Depression when many Africans were going through humiliations and insults from Americans who thought that being white is the symbol of superiority. The novel shows the conditions of the African American in the aesthetic world of the States. It emphasizes the physical contrasting world of Blacks and Whites and also the thin line of sexual division drawn by the Africans. Her writings had earned her a significant career and a spokesperson for the deprived black women. She recalled how little time she had for this new effort and said, "I wrote like someone with a dirty habit. Secretly, compulsively, and

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slyly" (quoted in Karen Carmean, Toni Morrison's World of Fiction, 1993, 4). The manuscript was turned down by several publishers before Holt, Rinehart, and Winston published it in 1970 with the title of *The Bluest Eye*.

Though the novel's emphasis is on racism, specifically, she investigates the effects of the beauty standards of the dominant culture on the self-image of the African female adolescent. Of the three main characters in the novel, all African female adolescents—it is Pecola Breedlove who is the primary focus. It is she who is most affected by the dominant culture's beauty standards because it is she who is the poorest and, consequently, the most vulnerable. The novel explores her journey and her life story in a society where she is at the bottom of a scale. The story explains how she got impregnated by her father. The novel records the grim torture in the family and her deep fantasy to possess the beauty she lacks. She grows up with a consistent yearning for beauty (blue eyes), a social construct that is predominantly white but accepted by both white and black. The story unfolds the diverse attitudes and consciousness that brews in her mind as well other characters. Pecola reaches a certain point in society where she wants to be seen as beautiful and have a better life than she has; so she wishes she could have blue eyes and appear beautiful. It depicts several sources of black women's pain: old age, death, and the collective memories of suffering and triumph, middle age and thwarted desires, and childhood with its concomitant hurts. Just as Claudia and the omniscient narrator have primary responsibility to recount scenes of suffering, so do other characters provide direct access to their troubled interior worlds. The novel also records black women's discrete and collective experiences that negatively impact their lives.

The novel primarily revolves around the silent but desperate desire of Pecola to possess 'blue eyes'. She keeps struggling and reacting to something deep within herself—repressed anger and frustration prompted by racism that compel her to suffer overtly as a black woman while she exists internally as a white woman. Pecola sees Geraldine's exteriority in the interior of her house, but we see beyond Pecola's vision into Geraldine's lifelong suffering, as well as into Pecola's unarticulated desire as she gazes at 'the blue eyes in the black face' of Geraldine's cat (*The Bluest Eye*, 75). Pecola is more than mesmerized by the cat's blue eyes; she sees in them the possibility for her wish fulfilment. It is this prejudiced longing that adds to her suffering and misery.

The double-consciousness

The novel utilizes double-consciousness to expose the 'other' in the 'self'", contrasting black social immobility with black psychic development. The text re-enacts the white constructions of beauty, order, and family to illustrate how the imposition of these standards on blacks prevents the development of a black identity based on African American cultural ritual. As a result, white constructions confine black consciousness. The text re-enacts white values, only to deconstruct them and shatter their viability. The balancing of the "normal" (American cultural standards) with the abnormal (negative actions attributed to others) pervades the novel, mirroring the web of double-consciousness inherent in black identity. The text immediately voices the tragic outcome of the story—the rape of Pecola Breedlove by her father and the death of her subsequent baby. This information that Pecola's community would rather bury or repress this child is quite obvious. The novel focuses on the theme by presenting black

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consciousness as the 'gaze of the Other'. It illustrates the ever-present threat to subjectivity by such objectification.

> "From the double life every American Negro must live, as a Negro and as an American must arise a painful self-consciousness, an almost morbid sense of personality and a moral hesitancy which is fatal to self-confidence. ... The price of culture is a Lie" (148).
>
> **- Du Bois**

The novel presents the magnitude of this lie and the huge price it extracts through a double-voiced text that delineates white parameters of beauty and behaviour. It explores this perception of beauty and how the black reacts to them. The narrative events of the novel portray double consciousness as a constant and, for Pecola at least, a permanently debilitating state.

The novel exposes the destructive results of sustainingdesire at another's expense by making both white and blackcommunities responsible for the Breedlove tragedy. The novel examines the destructiveness of socially constructed notions of beauty and identityand, particularly, the black individual's battle to define the'self'. Thetext illustrates how the American educational system dispensesexpected standards of 'beauty' and 'self'. The novel presents the typical ideal Americanfamily that comprises of a happy unit of mother, father, children, cat, and dogwho live in a pretty green-and-white house. This familiardiscourse creates a safe territory. However, the novelimmediately undercuts this security by repeating the passage,first without punctuation, then again without spacing:

> '... Hereisthehouse Itisgreenandwhite. Ithasareddoor.' (3–4)

Suddenly, the known becomes unknown, the stable becomesrocky. This passage juxtaposes the American standard of normalfamily life, what Americans internalizewith the collapse ofthat standard as accessible to all.

Claudia confirms this pointwhen she describes her house as old, cold, and green incontrast to the ideal image. The story begins with the juxtaposition of opposites: "Nunsgo by as quiet as lust, and drunken men with sober eyes singin the lobby of the Greek hotel" (9).

The girls internalize their place in the social world throughthese responses to daily encounters. When Claudia is sick andher mother scolds her, her "mother's anger humiliates me; herwords chafe my cheeks, and I am crying. I do not know thatshe is not angry at me, but at my sickness" (11). The anger isdirected at the despised 'other', at what injures and cannot bechanged, and her mother finds comfort by singing the blues. Intheir unresponsive world, the girls wonder about being worthyof love. Mrs. MacTeer's reassuring care of Pecola at the onsetof her menses fails to erase Pecola's fears about being loved.From her constant position as rejected other, Pecola wonders,"how do you get somebody to love you?" (32). Pecola's modelfor love has been her bickering parents, leading her to believethat love is "[c]hoking sounds [Cholly] and silence [Pauline]"(57). Claudia herself has yet to find the answer and can provideno solace for Pecola, admitting that she "didn't know" (32).

These women attempt to erase all sense of otherness from their lives and to avoid situations that will reveal themselves in the gaze of the Other. Their identification with the dominant culture leads to de-idealization. In their desire to copy white society, they deny any uniqueness of black identity.

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"Both girls acknowledge the unloved black body in a culture thatprovides nothing to reflect this black body as lovable. ...This desire to evade the real and achieve an imaginedcompleteness and place in the dominant social order appears inthe text's description of blackgirls [who] live in quiet black neighbourhoods where everybody is gainfully employed. Where there are porchswings hanging from chains. . . . They go to land-grantcolleges, normal schools, and learn how to do the whiteman's work with refinement: home economics to preparehis food; teacher education to instruct black children inobedience. . . . [They learn] how to behave . . . how to getrid of the funkiness. The dreadful funkiness of passion,the funkiness of nature, the funkiness of the wide range ofhuman emotions". (82–83)

In *The Bluest Eye*, Geraldine so restricts her son's playmatesand activities that he develops a sadistic mean streak. He delightsin torturing Pecola and brutally kills his cat. Pecola, initiallysoothed by the black cat's blue eyes, sees her own negated self inthem when it dies, "its blue eyes closed, leaving only an empty,black, and helpless face" (91). Despite efforts to gain subject statusthrough identification with the dominant social order, blacksremain other, present only in absence, in what they lack. Such dependence on victimization or the objectifying of othersfor subjectivity constantly threatens the subject position, and itis from this precarious position that the community continuesto reject and avoid Pecola. Claudia discovers that her blackcommunity and the white society that moulds it are "bad forcertain kinds of flowers" and that "the victim had no rightto live" (206). In her madness, Pecola escapes to a worldwhere she is "beautiful," a world of pure imaginary wholeness.In her psychotic state, Pecola obtains the object of her desire,the 'blue eyes'. Her fantasy separates her from how others treather, thereby succeeding in protecting her from pain.

This recognition of damaging gaze ultimately provides asource of agency. Morrison alludes to this capability whenshe continues by saying that in writing this novel, there was aproblem with language. Holding the despising glance whilesabotaging it was difficult. The novel tried to hit the rawnerve of racial self-contempt, expose it, then soothe it notwith narcotics but with language that replicated the agency-

"I discovered in my first experience of beauty" (211). Theability to sabotage the gaze—to reverse that gaze to gain asubject position—is the first step in altering subjectivity. Whilecharacters in *The Bluest Eye* largely fail to develop that ability,some characters in *Song of Solomon* succeed in that direction.The re-enactment of and resistance to the dominant cultureembedded in *The Bluest Eye* leads to the emergent black voicein *Song of Solomon*, where encounters with the gaze of the 'other' can move the racialized other from object to subject.

Conclusion

The novel, *The Bluest Eye* is a fine exemplification of the struggle and misery that most of the black women undergo in their lives for not inheriting a particular kind of beauty and body features. The text's creation of double-consciousness both explores and exposes the struggle for subject status by black Americans from the internalization of a negative self-concept. These characters both incorporate and reject these two extremes of being confined by whites and their concepts of 'self' and 'beauty'. They are subjected to confront the gaze that socially constructs them as objects. This quandary of

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objectifying double consciousness in the black Americans results in a painful self-consciousness. This novel presents the magnitude of this condition and the huge price it extracts through a double-voiced text that delineates white parameters of beauty and behaviour and the black reaction to them. Pecola's tragedy is in some ways self-triggered, the manner and the extent to which she desperately craves for 'blue eyes'. This near-desire of Pecola to have "blue eyes" has made her denied. Such prejudiced concepts of 'beauty' and 'self' has denigrated women more specifically black women to explore their inner strength and confidence.

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শঙ্কৰদেৱৰ কাব্যৰ নাৰী চৰিত্ৰ ঃ 'হৰিচন্দ্ৰ উপাখ্যান' আৰু 'ৰুক্মিণী হৰণ' কাব্যৰ বিশেষ উল্লিখনসহ

প্ৰাৰ্থনা হাজৰিকা

অনন্য প্ৰতিভাধৰ পুৰুষ শ্ৰীমন্ত শংকৰদেৱে অসমীয়া সমাজ জীৱনৰ প্ৰতিটো ক্ষেত্ৰতেই আগবঢ়াই থৈ যোৱা অৱদান অপৰিসীম। বিশেষকৈ অসমীয়া ভাষা, সাহিত্য, সংস্কৃতিৰ সমৃদ্ধি সাধনৰ ক্ষেত্ৰত এই মহান পুৰুষজনে বাটকটীয়াৰ ভূমিকাৰে সমসাময়িক তথা পৰবৰ্তী লেখকসকলকো উৎসাহিত আৰু অনুপ্ৰেৰিত কৰিছিল। কাব্য, গীত, নাট আদি সাহিত্যিক সাংস্কৃতিক বিবিধ মাধ্যমৰ জৰিয়তে নবৈষ্ণৱ ভক্তি ধৰ্মৰ আদৰ্শৰে জাতি-ধৰ্ম-বৰ্ণ-লিংগ নিৰ্বিশেষে সকলো পৰ্যায়ৰ জনগণক শিক্ষিত কৰি একতাৰ এনাজৰীৰে বান্ধিবলৈ প্ৰয়াস কৰিছিল। এনে নিদৰ্শন হয়তো সমগ্ৰ ভাৰতবৰ্ষতে বিৰল।

বৈদিক যুগৰ পৰবৰ্তী সময়ৰে পৰা মধ্যযুগলৈকে পৰম্পৰাগতভাৱে নাৰীসকল অৱদমিত, অৱহেলিত হৈ থাকিছিল। প্ৰচলিত পুৰুষতান্ত্ৰিক সমাজ ব্যৱস্থাৰ কঠোৰতাই নাৰীৰ স্বাধীনতা আৰু অধিকাৰক সংকুচিত কৰি তুলিছিল। ফলত নাৰীসকলে নিজৰ অস্তিত্ব, মৰ্যাদা আৰু আত্মসম্মানকো জলাঞ্জলি দি প্ৰচলিত ৰীতিৰ সৌতত ভাঁহি গৈছিল। আজিৰ পৰা প্ৰায় পাঁচশ বছৰৰ আগতেই শঙ্কৰদেৱে এই সামাজিক অন্যায়ৰ প্ৰতি

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Chapter 10

Challenges of Post-harvest Management of Farm Output

Amiya Sarma and Binod Goswami

10.1 INTRODUCTION

In recent times, a remarkable shift in the demand pattern of food items has been observed in India, wherein per capita consumption of as well as expenditure on staple foods like cereals and pulses has drastically declined, and the demand for products such as fruits, vegetables and livestock items has received a boost (Kannan 2014). According to the *Annual Report, 2018*, Ministry of Food Processing industry, Government of India, business of organic packaged food, naturally healthy beverages and Ayurveda-based juices has significantly expanded in terms of value. Food items such as noodles, jam, sauces, chocolates and cheese have also acquired high demand. Such trends in consumer preferences manifest people's increasing attention towards nutritious foods and foods which can be conveniently stored for some time. Easy access to supply, changed tastes and preferences and change in relative prices have intensified the consumption diversification effect, which may be partly attributed to this structural shift in consumption–demand pattern (Kumar 1998; Murthy 2000; Radhakrishna and Ravi 1992).



