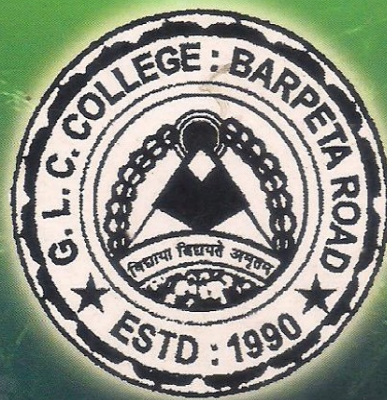


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G.L.C. College Bi-annual Periodicals

(Vol.-III, Issue - III, April, 2016)



Editor
Dr. Jaya Biswas Kunda

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G.L.C. College Biannual Periodical

Vol. - III, Issue- III, April, 2016



To a well wisher

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From

Research Cell

G.L.C. College

Barpeta Road, Assam

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EDITORIAL

This volume of VISION comprises various articles highlighting the important fields like environment, skill development, ICT, sports, education, and issues related to literature and many other topics.

It is my immense pleasure that the present volume carries more number of articles than the earlier volumes. I do hope that VISION would provide scope and inspire the scholars to write more useful articles for the benefit of the society.

I would like to convey my heartfelt thanks to the Principal of the college, Sri Jagannath Barman, my dear colleagues, non-teaching staff, and all others for their encouragement and co-operation without which this third edition of VISION would not have been published.

Last but not the least I offer my thanks to Sri Sujit Karmakar, Binayak Press to make the task of publishing this edition of VISION possible within a short period of time.

EDITOR

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AN EMPIRICAL STUDY ON ENVIRONMENTAL ISSUES IN INDIA

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"Nature provides a free lunch, but only if we control our appetites."
The word "Environment" is most commonly used to describe "natural" environment and means the sum of all living and non-living things that surround an organism, or group of organisms. Environment includes all elements, factors, and conditions that have some impact on growth and development of certain organism.

The environmental issues in India become more serious every day and she is turning into a bit of a mess on this front but with a serious lack of education and over 1 Billion people, a huge amount of which are in dire poverty, it's hardly surprising. The recent boom in its industries, little or no environmental education, infrastructure nearly at bursting point not to mention the huge deforestation that's going on. In fact, there is no shortage at all of government legislation protecting the environment but unfortunately it is never enforced due to flagrant abuse of power, corruption and lack of resources. One of the critical ecological problems is the global warming that caused by large emissions of carbon dioxide in atmosphere by cars, airplanes, fabrics all over the world.

Keywords: Environment, lack of education, population, poverty, industries, deforestation, government legislation, corruption, global warming, pollution.

1. The Major Environmental Issues in India

The rapid growing population and economic development is leading to a number of environmental issues in India. It is estimated that the country's population will increase to about 1.26 billion by the year 2016. Major Environmental issues are Forest and Agricultural land degradation. Resource depletion (water, mineral, forest, sand, rocks etc.,) Environmental

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degradation. Public Health. Loss of Biodiversity. Livelihood Security for the Poor. Population The four basic demographic factors of births, deaths, migration and immigration produce changes in population size, composition, distribution and these changes raise a number of important questions of cause and effect. Population growth and economic development are contributing to many serious environmental calamities in India. These include heavy pressure on land land degradation, forests, habitat destruction and loss of biodiversity. Changing consumption pattern has led to rising demand for energy. The final outcomes of this are air pollution, global warming, climate change, water scarcity and water pollution.

2. Forest and agricultural land degradation

Forest and agricultural land degradation an estimated 60% of cultivated land suffers from soil erosion, water logging, and salinity. It is also estimated that between 4.7 and 12 billion tons of topsoil are lost annually from soil erosion.. From 1947 to 2002, average annual per capita water availability declined by almost 70% to 1,822 cubic meters, Overexploitation of groundwater is problematic in the states of Haryana, Punjab, and Uttar Pradesh. The Indian Agricultural Research Institute has estimated that a 3 °C rise in temperature will result in a 15 to 20% loss in annual wheat yields. These are substantial problems for a nation with such a large population depending on the productivity of primary resources and whose economic growth relies heavily on industrial growth. Forest area covers 18.34% of India's geographic area (637000 km²). Nearly half of the country's forest cover is found in the state of Madhya Pradesh (20.7%) and t he seven states of the northeast (25.7%) ; the latter is experiencing net forest loss Forest cover is declining because of harvesting for fuel wood and the expansion of agricultural land. These trends, combined with increasing industrial and motor vehicle pollution output, have led to atmospheric temperature increases, shifting precipitation patterns.

3. Pollution

3.1 Air pollution

Indian cities are polluted by vehicles and industry emissions. Road dust due to vehicles also contributing up to 33% of air Pollution In cities like Bangalore around 50% of children suffer from asthma One of the Vision / 2

biggest causes of air pollution in India is from the Transport system. It also appeared that the excessive pollution was having an adverse effect on the Taj Mahal. After a court ruling all transport in the area was shut down shortly followed by the closure of all industrial factories in the area. The air pollution in the big cities is rising to such an extent that it is now 2.3 higher than the amount recommended by WHO (world health organization). [On the positive side, the government appears to have noticed this massive problem and the associated health risks for its people and is slowly but surely taking steps. The first of which was in 2001 when it ruled that its entire public transport system, excluding the trains, be converted from diesel to compressed gas (CPG).

3.2 Water pollution

Water pollution Out of India's 3,119 towns and cities, just 209 have partial treatment facilities, and only 8 have full wastewater treatment facilities 114 cities dump untreated sewage and partially cremated bodies directly into the Ganges River. Downstream, the untreated water is used for drinking, bathing, and washing. This situation is typical of many rivers in India as well as other developing countries.

3.3 Noise pollution

Noise pollution The Supreme Court of India gave a significant verdict on noise pollution in 2005. Unnecessary honking of vehicles makes for a high decibel level of noise in cities. The use of loudspeakers for political purposes and by temples and mosques make for noise pollution in residential areas. Recently Government of India has set up norms of permissible noise levels in urban and rural areas. How they will be monitored and implemented is still not sure.

3.4 Land pollution

Land pollution Land pollution in India is due to pesticides and fertilizers as well as corrosion. In March 2009, the issue of Uranium poisoning in Punjab came into light, caused by fly ash ponds of thermal power stations, which reportedly lead to severe birth defects in children in the Faridkot and Bhatinda districts of Punjab Although the British started deforestation in India, the pressures to modernize since the partition of 1947 have only increased the rates of deforestation, which causes soil erosion which leads to Land Pollution.

3.5 Biodiversity conservation in india:

Biodiversity conservation in india India lying within the Indomalaya ecozone, hosts significant biodiversity. It is home to 7.6% of all mammalian, 12.6% of avian, 6.2% of reptilian, and 6.0% of flowering plant species. In recent decades, human encroachment has posed a threat to India's wildlife. In response, the system of national parks and protected areas, first established in 1935, was substantially Expanded. In 1972, India enacted the Wildlife Protection Act and Project Tiger to safeguard crucial habitat; further federal protections were promulgated in the 1980s. Along with over 500 wildlife sanctuaries, India now hosts 14 biosphere reserves, four of which are part of the World Network of Biosphere Reserves. 25 wetlands are registered under the Ramsar Convention.

4. Fundamental Duties of the citizens of India with respect to the environment Fundamental Duties of the citizens of India with respect to the environment Clause (g) of Article 51 A 2 (g)1 Clause (g) provides that it shall be the duty of every citizen of India - TO PROTECT AND IMPROVE THE NATURAL ENVIRONMENT INCLUDING FORESTS, LAKES, RIVERS AND WILD LIFE, AND TO HAVE COMPASSION FOR LIVING CREATURES. Clause 2(g)4 Provides that- Earth is the common heritage of man and animals. We have no right to annihilate or drive away from their territory or natural habitat the wild denizens. Ancient Indian thought talks of Sarvesham Shantir bhavatu (peace unto all living beings and entire environment) or Ahimsa paramodharma. Ahimsa paramo tapah (non-violence is the greatest duty and the greatest penance Clause 2(g)5 Provides that - The Environment (Protection) Act, 1986, is an important step in that direction. The range of its provisions and the far-reaching measures that can be undertaken through statutory rules and orders that can be issued under the Act, show that the duty to protect and improve the natural environment has been spelt out quite elaborately in our law.

5. Environmental Protection Acts:

Environment (Protection) Act, 1986 Objective To provide the protection and improvement of environment. To make rules to regulate environmental pollution; To notify standards and maximum limits of pollutants of air, water, and soil for various areas and purposes; Prohibition and restriction on the handling of hazardous substances, and location of industries or with fine which may extend Whoever Person found to be
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the cause of pollution, may be liable for punishment for a term which may extend to five years to one lakh rupees or both (Sec 15, 16, 17) If not comply fine of Rs. 5000 per day extra, still if not comply for more than one year, then imprisonment may extend up to 7 years. PENALTY.

6. Forest and Wildlife Protection Act

Forest and Wildlife Protection Act. 1927 -The Indian Forest Act and Amendment 1984; 1972 The Wildlife Protection Act Rules 1973 and Amendment 1991 1980 The Forest (Conservation) Act and Rules, 1981 WATER 1882 - The Easement Act. 1897 - The Indian Fisheries Act. 1956 The River Boards Act. 1970 - The Merchant Shipping Act. 1974 - The Water (Prevention and Control of Pollution) Act. 1991 - The Coastal Regulation Zone Notification.

7. The Air (Prevention and Control of Pollution) Act

The Air (Prevention and Control of Pollution) Act The Factories Act and Amendment in 1987 1981 The Air (Prevention and Control of Pollution) Act 1982 The Air (Prevention and Control of Pollution) Rules 1982 - The Atomic Energy Act 1987 The Air (Prevention and Control of Pollution) Amendment Act 1988-The Motor Vehicles.

8. The Bhopal Gas Tragedy

The Bhopal Gas Tragedy The Bhopal disaster is the world's worst industrial catastrophe. It occurred on the night of December 2-3, 1984 at the Union Carbide India Limited (UCIL) pesticide plant in Bhopal, Madhya Pradesh. A leak of methyl isocyanate gas and other chemicals from the plant resulted in the exposure of hundreds of thousands of people. A government affidavit in 2006 stated the leak caused 558,125 injuries including 38,478 temporary partial and approximately 3,900 severely and permanently disabling injuries and the estimated death was 15,000 Environmental rehabilitation after Bhopal Gas Tragedy. When the factory was closed in 1985 - 1986, pipes, drums and tanks were cleaned and sold. The area around the plant was used as a dumping area for hazardous chemicals. Reported polluting compounds include naphthol, naphthalene, Sevin ,, chromium, lead, hexa chloro ethane, hexachlorobutadiene. In order to provide safe drinking water to the population around the UCC factory, there is a scheme for improvement of water supply. [34] In December 2008, the Madhya Pradesh High Court decided that the toxic waste should

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be incinerated at Ankleshwar in Gujarat Lavasa- A hill city or a controversial city? Lavasa City, Lavasa is India's first hill city since Independence. The First controversial issue is about the environmental impact. State government has granted clearance to this project which will have adverse impact on the biodiversity and which is violation of environmental laws. If the water from Varasgaon Dam is diverted to Lavasa, it will result in problems in water supply to Pune city. On January 19, 2011, the Indian ministry of environment and forest ruled Lavasa hill-city as illegal, because of environmental issues. It is very close to Pune and Mumbai. it is 50 km away from Pune and 180 km away from Mumbai Second Issue involved here is - Clearances which the Lavasa Corporation got during the period 2002-2004 because of the shares held by daughter, son-in-law and close associates of Sharad Pawar. The Lavasa project issue is a clear example of dirty politics. It clearly shows that some politicians have no concern for the environment, people and country; they are only concerned about the profit or money.

9. Sustainability And The Mineral Cycle

Mining and agriculture have been the two basic activities of mankind that have advanced human civilization over the centuries. However, unlike agriculture which has some flexibility in the choice of location, mining can take place only where minerals are present and are economically viable to exploit. Mining involves exploration for and exploitation of mineral deposits by surface and underground methods, both involving change to environment and serious environmental and social consequences. In considering the subject of the application of sustainable development principles to mining cycle operations, the discussion in this study is restricted to surface mining methods, mainly in respect of metal life rous ores. It is felt that such an approach will keep the study within manageable limits while at the same time providing a meaningful insight into the main issues involved. A mining project normally has the following phases of mine life cycle:

Exploration

- ◆ Mine planning
- ◆ Construction
- ◆ Mineral Extraction
- ◆ Mine closure
- ◆ Reclamation and Rehabilitation Interfacing with all these stages, in

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fact with the mining project in entirety, are the reactions and expectations of the local community of the area where the mining project is established or proposed to be established. Sustainability means, as the 1998 sustainable development policy of the Canadian gold mining company Placer Dome had stated, "the exploration, design, construction, operation and closure of mines in a manner that respects and responds to the social, environmental and economic needs of the present generation and anticipates those of future generations in the communities where we (mining companies) work" (Hilson and Murck, 2000).

The sustainability principles that have relevance for all the different stages of the mining cycle may be summarized as follows:

- ◆ Environmental management and mitigation of environmental impacts
- ◆ The Precautionary principle
- ◆ Economically viable mineral development within the carrying capacity of the environment
- ◆ Scientific mining with efficiency-increasing technologies, mining and management practices
- ◆ Continuous technological improvements in mining
- ◆ Management of socio-economic impacts and creation of substitute capital in the form of social and physical infrastructure
- ◆ Inter and intra-generational equity
- ◆ Stakeholder engagement and consultation with local communities
- ◆ Transparency and effective communication

These principles apply to different phases of the mining cycle simultaneously, not in a sequential manner. Through the interaction of these principles with the activities carried out in the different stages of the mining cycle, an appropriate framework for sustainable development is established. For achieving sustainability, what is required is that a mining project should be economically viable, financially profitable and technically efficient. This will enable the project to have the capability to maintain continuous environmental and socio-economic improvements, from mineral exploration, through operation, to closure. In operational terms, sustainable development in the mineral sector implies a mix of scientific mining, improved environmental management including pollution control and enhanced socio-economic development, especially for local communities in mining areas.

9.1 Scientific Mining

Scientific mining comprises mining methods and practices originating from a systematic approach to mine development and operation. It involves adoption and continuous development of technology reflected in the advances in equipment and management practices. Scientific mining ensures resource efficiency, both in the management and extraction of minerals. There are many examples of non-sustainable mining practices, a common one in many developing country mines being extracting only the highest-grade material in a deposit, ignoring the lower grades, for short-term gains. Scientific mining is essential for the conservation of a non-renewable resource and its optimum and efficient utilization and thus constitutes the first step for environmental sustainability in mining.

9.2 Minimizing Environmental Impacts

In order to contribute to sustainable development, a mine must minimize environmental impacts throughout the mining life cycle from exploration, through construction and extraction to closure and reclamation. This is achieved through the adoption of effective environmental management which includes the following elements:

- ◆ Environmental Impact Assessment (EIA) and preparation of Environment Management Plan (EMP) during mine planning (or pre-feasibility/feasibility stage);
- ◆ Biodiversity management including mitigating the effects on flora and fauna and preventing pollution of rivers, streams and creeks;
- ◆ Pollution control in respect of airborne contaminants, noise and vibration;
- ◆ Management of hazardous substances including process reagents, oil and fuel;
- ◆ Managing acid mine drainage;
- ◆ Tailings management including recycling and reuse;
- ◆ Management of water including that generated during mining operations, mineral handling and processes. The details and relative emphasis placed on the individual elements differ from one stage of the mining cycle to other with major focus on actual mining operations. All the same, there is an increasing recognition that for mining to maintain its "social license to operate", mining enterprises must respond to expectations and pressures from society for adopting measures to conserve and suitably manage resources. A major concern has been that mineral extraction, processing, transportation and other associated

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activities must be carried on within the available carrying capacity of the physical and social environment including infrastructure facilities. Mining companies are also increasingly being called upon to avoid locating projects in ecologically sensitive and pristine areas (the so-called 'no-go' areas) and change the project development cycle in case there is insufficient baseline information or where scientific uncertainty mandates a precautionary approach concerning mitigation or avoidance of impacts on biodiversity.

9.3 Technological Advancement

Most technological advances in recent years have taken place as a result of the application of information technologies (IT) and computers to mining methods at different stages of mining operations. In exploration, for example, a significant development has been the automated processing of a large volume of geo-statistics through the use of computers.

9.4 Mine Closure and Rehabilitation

The final stages of the mining cycle, namely mine closure and associated reclamation and rehabilitation of lands earlier utilized for mineral extraction have perhaps the most important significance for sustainable development in the mineral sector. For, properly executed in a holistic manner and with sound reclamation practices, the processes in these stages have the potential to establish that mining and quarrying are only temporary uses of land. The principles of sustainability would require these lands to be returned for some other beneficial use once mining operations are finally over. Mine closure refers to the final stages of mining activity, after production and processing have permanently ceased leading to decommissioning of site infrastructure, relinquishment of the rights to mineral concession and rehabilitation planning for the mine. Reclamation is the process of creating land-use agricultural, industrial, commercial, and recreational and the like on a site where mining operations have completely ceased. Rehabilitation has the same meaning as reclamation with an added rider that the after-uses are related to the use on the site prior to mining.

9.5 Stakeholder Engagement

In fact, stakeholder engagement that includes effective consultation with local communities is an inclusive process which encompasses all interested

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parties and should occur throughout all the phases of the mine life cycle: exploration, evaluation, construction, operation and post-operation. The substantive issues of consultation will of course differ from one stage to the other depending on the nature of the mining activity in a particular phase and its potential impact on the community. Community relations and consultations should, however, be a continuous process as it enables a mine to obtain its "social license to operate" and avoid community opposition and confrontation that can disrupt mining operations in any phase.

9.7 Local Community Development

Community engagement is closely linked to community development which, besides interactions with the community, implies "the process of increasing the strength and effectiveness of communities, improving people's quality of life, and enabling people to achieve greater long-term control over their lives" (World Bank, ICMM & ESMAP, 2005). In operational terms community development involves designing and implementing local area development plans, programmes, and projects, often in co-ordination with government and non-government agencies operating in a mining project area. For, it is only through investments for the development of physical and social infrastructure and human resources development in its (project) area that a mine will be able to create substitute capital in order to compensate for the loss of natural resources (capital) as a result of its mining operations.

9.8 Regulation and Self-regulation for Sustainable Development

From the nature of the sustainability measures identified for the mineral sector, it is quite obvious that their successful implementation is dependent on both regulation (by governments) and self-regulation (by mining company and industry). Since in most nations, minerals belong to the state or the community, it is but natural for mineral exploitation and usage to be regulated by public legislation and administered by designated government agencies. In some countries national mineral policies provide a summary of government position on various aspects of mineral sector development including policies relating to sustainable development. However, policies have no meaning unless these are given concrete legal shape through statutes (laws) and associated regulations, rules orders etc. which have legal validity and these are enforced through effective

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SKILL DEVELOPMENT: A NEED FOR IMPROVING EMPLOYABILITY

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Skill development can be defined as proficiency that is acquired or developed through training or experience. Global Leaders also acknowledged the impact of skill development in their National Policies. A study by the Boston Consulting Group reveals that the world is expected to encounter a shortage of 47 million working people by 2020. According to UN estimates, India constitutes the largest youngest population. 883 million people in India are under the age of 35 years, a strong 66 percent, as compared to the 47 percent in China. We have an abundance of young, productive minds but unemployment and underemployment has severely impacted their socio-economic conditions. One of the reasons for this condition is that major parts of this young population do not have any formal training. Skill development is therefore imperative to ensure employment for this unemployed youth. Skill development programmes empower people to seek employment both in the form of jobs or self employment. India realized this reality and launched a number of skill development initiatives by establishing a separate ministry for this purpose and other agencies like National Skill Development Corporation. On the other hand, the Skill India Mission and the Skill Policy 2015, aimed to skill 40 crores youth in the country by 2022. To create a job ready skilled workforce and to ensure sustainable livelihoods for all citizens of the country is the aim of the policy. On the other hand National Skill Development Agency (NSDA) is the nodal body which interacts with the State Skill Development Missions. The NSDA is responsible for operationalization of the National Skill Qualifications Framework (NSQF) which acts as an outcome measure of skill development.

Initiatives undertaken by the Govt. to nurture the skill development programmes:-

Government of India has launched various skill development programmes

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in close partnership with the private sector, international agencies like ILO, World Bank, OECD, and EU etc. The largest of the initiatives is Grameen Kaushalya Yojana (GKY) under the Ministry of Rural Development and Integrated Skill Development Scheme (ISDC) by Ministry of Textiles that have reached out to youth from Bottom of Pyramid(BoP) groups in rural and urban areas, backward regions and hilly areas, economies under stress of civil conflict and extremism, minority communities. The initiatives have focused on women and persons with Disabilities (PwD) such that all sectors can participate.

Besides the Government initiatives Corporates from more than 35 sectors are working closely with the Sector Skill Councils (SSCs) to define the National Occupational Standards (NOS) as per the National Skills Qualification Framework (NSQF). These organizations have collectively launched a mechanism for deeper engagement of all stakeholders, including the learner towards skill India.

Challenges before Skill India Mission:-

- ◆ The people who need be skilled are huge. According to NSDC 11.92 crores skilled manpower would be required in 24 key sectors in 2022.
- ◆ Requirement of higher order skill sets.
- ◆ Location- specific strategies are needed for skilling.
- ◆ The target demography for the skilling initiative is also different.
- ◆ Perception about vocational skilling versus higher education.
- ◆ Lack of integrated Labour Management Information System to map demand - supply mismatch

NSDC- Service Providers- Sector Wise

NSDC is focusing on 21 high priority sectors and the unorganized sectors for skill development. They are:-

- a. Automobile/auto components
- b. Electronics hardware
- c. Textiles and garments
- d. Leather and leather goods
- e. Chemicals and pharmaceuticals
- f. Gems and jewellery
- g. Building and construction
- h. Food processing
- i. Handlooms and handicrafts
- j. Building hardware and home furnishing
- k. IT software
- l. ITES-BPO
- m. Tourism ,hospitality and travel
- n. Transportation/ logistics/warehousing and packaging
- o. Organized retail
- p. Real estate
- q. Media, entertainment, broadcasting, content creation, animation
- r. Healthcare
- s. Banking/ insurance and finance
- t. Education/skill development
- u. Unorganized sector.

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Recommendations For Skill Development:-

- A university for skill development should be established to offer specialized degree programs which will provide advance skills. This university will help more and more students to enter the vocational stream.
- Providing lateral mobility by giving equivalence to vocational students especially at +2 levels so that they can pursue under graduate programs.
- Role of industries should be increased in all aspects of vocational training.
- Standard curriculum and assessment across various agencies should be created.
- Formal training should be given to the vocational faculty and trainers so that they understand this pedagogy.

Need For Skill Development:-

The prosperity of a country depends on the number of persons in employment and how productive they are at work. It is a dynamic scenario where the most successful or progressive nations shall be one that can counter VUCA (Volatility, Uncertainty, Complexity, Ambiguity) (Abidi & Joshi, 2015). India is one of the youngest nations in the world with more than 62% of the population in the working age group of 15-59 years, and more than 54% of the population below 25 years of age. By 2022, there will be a 56 million surplus working people in India. Around 12 million youth enter the workforce each year now in India. This workforce can become a great workforce if trained and skilled properly, capable of serving not only in India, but also feed the global economy. (Planning Commission Policy Document, Twelfth Five Year Plan.) Though India has a strategic advantage with a demographic dividend, almost three fourth of its population is unskilled. The World Economic Forum's Global Talent Risk report (WEF, 2011) cautions that developing countries like India and Brazil will also face huge skill gaps due to low employability. There is a wide gap between the skills required in industry and those provided by the education system. It is an enormous task to achieve the target of 500 million skilled manpower by 2022.

ILO Youth Employment Network in 2001 identified four E's- Employability, Equal Opportunities for all; Entrepreneurship and Employment creation as priority areas for youth employment. A large

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number of workforce entering the labourmarket do not have basic education and lack employable skills, there is need for appropriate initiatives for education and training.

Initiatives undertaken for Disadvantaged in Skill Development:-

Name of Scheme

For School Drop-outs

- Craftsmen Training Scheme
- Apprenticeship Training Scheme
- TRIFED-Skill development/ upgradation and capacity building for Handicrafts/ Handlooms

Women and Adolescent Girls

- ◆ Support to Training & Employment Program (STEP)
- ◆ Priyadarshini scheme to organize women into effective self help group
- ◆ SwadharGreh/Short Stay Home (skill development for rehabilitation)
- ◆ SABALA-Rajiv Gandhi Scheme for Empowerment of Adolescent Girls
- ◆ Skill Up- gradation Training programme for women in 200 Border/ Tribal/ Backward Districts.

Rural Poor

- Pandit Deen Dayal Upadhyaya Gramin Kaushalya Yojana (earlier known as Ajeevika)
- Rural Self Employment and Training Scheme (RSETI)

Urban Poor

- National Urban Livelihoods Mission (NULM)-employment through Skill Training Placement (EST&P)

Minority Youth

- Multi Sectoral Development Programme (MSDP)
- Seekho aur Kamao
- Parvaaz

Youth from J&K

- Himayat
- Udaan

LWE affected areas

- Roshni
- Skill Development in 34 Districts affected by Left Wing Extremism

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North Eastern Region

- Capacity building and Technical Assistance (CBTA) Scheme
- Enhancing Skill Development Infrastructure in NE States & Sikkim

SC/ST Youth

- Special Central Assistance to Scheduled Castes Sub Plan (SCA to SCSP)
- National Scheduled Tribe Finance and Development Corporation

Persons with Disabilities

- Vocational Rehabilitation Centre for Handicapped (VRCs)
- Skill Development Programmes by training institutions on disability

Entrepreneurs

- Self-employment Programme
- Entrepreneurship Development Programs (IMC/EDP/ESDP) scheme
Generic- Socioeconomically backward and educationally

Disadvantaged

- Jan Shikshan Sansthan (JSS) as a component of "Scheme of Support to Voluntary Agencies for Adult Education and Skill Development"

Conclusion:-

Skill development is an effective tool to overcome exclusion but proper monitoring is necessary so that the outcome of education in terms of learning levels and training in terms of improvement in employability which would facilitate not only entry into labour market but also social inclusion. India should not to exploit the demographic dividends; instead make a road or a vehicle which moves faster, safe and trendy. Above all, the existing system should be strengthen and compose new innovations. Skill development is certainly an initiative for a nation on the move.

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A STUDY ON SPORTS PROMOTION IN THE EASTERN REGION

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SPORTS AUTHORITY OF INDIA

The Sports Authority of India (SAI) was established by the Govt. of India, on 25th January 1984. Registered as a Society, SAI is a successive organisation of the Special Organising Committee, IX Asian Games-1982, originally given the task of maintenance and management of stadia built for Asiad-1982. Later on, with amalgamation of the Society for National Institute of Physical Education and Sports (SNIPES) on 1st May 1987, SAI broadened its activities with an overall objective of improving the sports facilities and performance of India sports persons. The Sports Authority of India is actively engaged in implementing schemes to promote sports awareness and physical fitness. In its attempt to develop excellence in sports, SAI carries out a countrywide talent scouting exercise and nurtures the promising talent by providing coaching, sports facilities and exposure to competitions at state, national and international level. Besides maintaining and utilizing the infrastructure created in Delhi for the Asiad-1982. SAI is constantly engaged in improving the sports facilities in various states. The Sports Authority of India is managed by General Body and Governing Body. The General Body is chaired by the Hon'ble Prime Minister of India and the Governing Body is chaired by the Union Minister of Human Resource Development.

NATIONAL COACHING SCHEME

The National Coaching Scheme which was first introduced in September, 1985 as Rajkumari Sports Coaching Scheme was revised to meet the requirements of the developing nature of the sports in India first in 1962 and again in 1968. The working of the scheme has recently been reviewed and as a result thereof, certain changes have been incorporated. The scheme provides for establishing of Regional Coaching

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Centres, assisting National Federations in preparing National teams, conducting coaching camps, clinics/refresher courses and for the implementation of Central sports programmes. To achieve these objectives, the Scheme provides for the recruitment and assignment of coaches to various state sports councils and Nehru Yuvak Kendras.

DISCIPLINE WISE COACHES :

SAI coaches are posted in the Eastern Region under 17 Disciplines such as Archery, Athletic, Basketball, Badminton, Cricket, Football, Gymnastic, Handball, Hockey, Judo, K.K.K., L.Tennis, Swimming, T.Tennis, Volleyball, Weight lifting and wrestling. The coaches are appointed in different grades (I, II and III). Highest number of coaches are appointed in the discipline of Football (56), followed by Athletic (36), Volley ball (24), gymnastic (20), Basketball (14) and Hockey (11). The lowest number that is one coach is appointed in the Lawn Tennis discipline. Similarly games like Archery, Judo, K.K.K., Handball, Table Tennis and Wrestling and low priority games in terms of appointing less coaches in the above disciplines.

1. National Sports Talent Contest (NSTC) Scheme :

This Scheme introduces the concept of stay, play and study in the same school. This scheme is designed to select genetically gifted and physically fit children in the age group of 8-12 years and groom them scientifically in SAI adopted Schools. The selected trainees are given training on one of the ten identified Olympic disciplines of Athletics, Badminton, Basketball, Football, Gymnastics, Hockey, Swimming, Table Tennis, Volleyball and wrestling. The number of trainees to be admitted in each discipline is based on team requirement, optimal utilization of infrastructure available, etc. In order to tap the rural youth, there is a scheme for adoption of Akharas. Under the scheme, talented boys under 14 years of age, are 23 adopted by SAI under the NSTC Scheme and a stipend given towards diet and school expenses under the scheme 286 trainees were there in 1996-97.

2. SPECIAL AREA GAMES (SAG) SCHEME :

The Special Area Games Scheme, is being implemented to scout and nurture natural talent for modern competitive games and sports from tribal, rural, coastal and hilly areas of the country and also from regions where genetically gifted individuals are located for excellence in a particular

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sports discipline. In order to utilize available facilities at the SAG Centres to an optimum level, it was decided to increase the number of trainees by introducing the Day Boarding Scheme wherein a maximum of 10 day boarders per Centre were allowed to receive training along with regular SAG trainees. In 1996-97, it was decided to increase the number of trainees through rationalization in existing disciplines, for optimal usage of the infrastructure facilities available and the minimum ideal requirement for team or competitive purposes. New disciplines were introduced based on requisite infrastructure available at the centre, mainly based on identified "priority discipline". The trainees are undergoing training in 17 sports disciplines at 4 SAG Centres in the Eastern Region. These centres are at Jagatpur, Ranchi, Port Blair or Nicobar. Training is being given in the disciplines of Athletics, Archery, Basketball, Badminton, Boxing, Cycling, Football, Gymnastics, Hockey, Handball, Judo, Swimming, Volleyball, Wrestling, Weight Lifting, Rowing & Canoeing and Kayaking. Each Training Centre caters to 3-4 sports disciplines.

COACHES AS TEACHERS / TRAINERS :

The term coaching is misinterpreted at all levels of coaching. At the base level what needed is the sports teachers or educators to create sports spirit, culture and courageousness among the youth of 8 to 12 years of age. Trainers are required at the middle level or intermediate level to take the youths to the level of competition and finally the coaches at the higher level for the competition itself. The ultimate goal of the scheme is to provide the talented youth with reasonable support of sports infrastructure equipment and a trainer to train him/her.

DUTIES AND FUNCTIONS OF THE COACHES OF SAI :

There is a need for appreciation of the duties and functions which a coach is doing. No doubt the coaches are distinct from trainers/sports teachers. Trainers are concerned with the skill of the trainee, while the coach is above it. A trainer gives training to the trainee where as the coach makes out the best from the trainee. Now days coaches are made responsible for many things other than coaching when they are in a camp or while they are accompanying the contingent for any international competitions.

INCENTIVES TO SAI COACHES :

Most of our coaches at the base level do not get the scope to achieve
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excellencies because of inherent problems. The services of these coaches are mostly needed in the mornings as well as in the afternoons during the free time of the School going children and office going sports persons. A coach who has spotted talent, nurtured that talent over a period of years and that person to international level of competition should also be suitably rewarded. An attempt has been made by the Government through the institution of DRONACHARYA award for outstanding services of a coach. Special increments to Coaches, whose trainees win Gold, Silver or Bronze medals in Olympic/World Championships, limited to the extent of 5,3 and 1 increments respectively, and for Asian Games/Commonwealth Games, limited to 3, 2 and 1 increment respectively.

INVOLVEMENT OF COACHES IN SELECTION OF TEAM/PLAYERS:

There is considerable criterion in the selection of teams/players for International competitions. This also percolates down to the State level while selecting state teams for national championships. The National Selection committee associates ex-international coaches who have already proved their worth. A coach is accountable for the performance of the team/players. Therefore active involvement in selection process of the team/players by the coaches improves.

COACH - TRAINEE RELATIONSHIP :

The Guru-Shishya (Coach Trainee) relationship for the excellence in performance in national and international competitions is absolutely essential in individual sports discipline. It may be difficult to ensure continuity between a coach and sports persons on long term basis, but if conducive atmospheres are created, they can meet temporarily in sports complexes under the control of SAI with free board and lodging facilities. This ideal arrangement can be made in sports hostels under the control of SAI. Nearly four-fifth of the coaches expressed coach-trainee relationship as Guru-Shishya and 15% of Coaches said it is just like a trainer. However, 8 percent coaches did not give any reply. The success of the National Coaching Scheme of Sports Authority of India depends on various factors which include scouting of right talent, proper facilities, sports environment, conducive atmosphere and incentives to grow for the coaches. The arrangement for monitoring of the performance of the coaches as well as trainees and proper deployment of coaches discipline wise in decentralized manner is the key for success of the scheme.

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NATIONAL COACHING SCHEME INTRODUCTION :

The National Coaching Scheme which was first introduced in September, 1955 as Rajkumari Sports Coaching Scheme was revised to meet the requirements of the developing nature of the sports in India first in 1962 and again in 1968. The working of the scheme has recently been reviewed and as a result thereof, certain changes have been incorporated. At present Nehru Yuvak Kendras are not covered under NCS of SAI. The strength of coaches at present is pegged as 1600 but Staff Inspection Unit (SIU) assessed the requirement of coaches for SAI as 831 which has not been accepted. SIU report recommended for the abolition of posting coaches with DCCs. There are six Regional Centres under SAI located at Chandigarh-Northern Region, Kolkata - Eastern Region, Gandhinagar - Western Region, Bangalore, Southern Region, Bhopal - Central Region, Imphal-North Eastern Region and Guwahati - Subcentre of North Eastern Region with Academic wings at NIS, Patiala, Bangalore and Kolkata. Coaches are being provided in the State Coaching Centres located in the State Capital / UTs all over the Country. Presently, 212 coaches are deployed by SAI in SCCs as per the agreed number of 8 coaches for SCC. In the Eastern Region 116 Coaches are posted in RCC and DCC and 9 in the Academics and 27 in the SAI Training Schemes.

OBJECTIVE OF THE SCHEME :

The objects of the National Sports Coaching Scheme are defined as under :-

- a) To assist the states in the establishing and running of NIS Regional Coaching Centres and to spot talent and help nurture it.
- b) To assist the National Federations/Associations Sports Boards/ Universities and undertake coaching of the National, Inter-University and other teams for international, national and other important sports competitions.
- c) To assist the State Sports Councils in conducting their annual coaching camps and to prepare their state teams for participation in National Championship.
- d) To assist the National Federations/Associations in tendering coaching services, running clinics and organising competitions.
- e) To implement the Government of India programmes for the development of Rural Sports by conducting tournaments/

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- competitions/coaching camps and sports talent scholarship scheme.
- f) To accommodate the services of expert coaches from abroad for conducting seminar type discussions running clinics and refresher courses for the benefit of in service coaches etc.
 - g) To establish a data bank where all the technical information will be collected for further dissemination to the States and to provide feedback to the research centre at NIS.
 - h) To devise measures to take follow-up action to look after the talented boys and girls spotted under the scheme.

5.4 DUTIES AND RESPONSIBILITIES OF THE COACHES:

- (a) The total working hours of the coach will be 40 hours in a week excluding lunch time and each coach will work for minimum six hours, a day. (Timings, however, can be locally adjusted according to the administrative requirements of the user agency).
- (b) He/she will have minimum number of 18 regular trainees for individual events and 30 trainees in team events in their coaching Centre(s) as assigned. In addition, he/she will visit local schools and colleges or other centres assigned on regular basis for imparting sports training to a large number of students.
- (c) To prepare an individual trainee's annual coaching/action plan based on the district, state, SGFI, inter-university and national level competitions to be held during the year and submit the same to the Director of Sports with copy to Regional Director in the month of April. Based on the above report he should submit the following as per proformas enclosed :-
 - (i) Monthly Training Report latest by 10th of every month.
 - (ii) Quarterly Achievement Report latest on the 10th of July, October, January and April.
 - (iii) Quarterly Motor Ability Tests Report. The above reports should also indicate annual targets.
- (d) Every coach should maintain an individual record of his/her trainees such as training schedule, physical development, hereditary background, performance statistics, achievement targets laid down, daily attendance duly countersigned by him/her, etc. To assist the authorities in planning and organizing various district and state level coaching camps as well as competitions.

OTHER WORK AND CONDUCT REQUIREMENTS :

- (a) Coach should himself be always punctual for coaching/training and should inculcate the habit in his wards being punctual for coaching/training. The coach should be present at the venue of coaching at least 30 minutes before the commencement of the coaching session.
- (b) The coach should sign the attendance register, daily, for each session of training attended in the forenoon and afternoon, being maintained by his/her controlling officer.
- (c) The coach should submit his/her ACR form after completing the self appraisal part, to the State Director Sports for reporting, through the immediate controlling authority concerned by 20th April every year. (In case of non-receipt of the blank ACR forms by the 2nd week of March, he/she should directly request the Regional Centre concerned for the same).
- (d) Any other duties assigned by immediate officer.

ADMINISTRATIVE CONTROL OF COACHES :

Secretary Sports Council / State Director Sports / DSO /Principal / Officer in Charge :

The coach will be under the immediate administrative control of the local controlling officer, i.e. Secretary State Sports Council / State Director Sports / DSO / Principal / Officer Incharge who would ensure the following :

- (a) Sanction of casual leave upto 8 days only as applicable to all Central Government employees. Application for any other kind of leave will be forwarded to the Regional Director concerned alongwith remarks/ recommendation.
- (b) Disbursement of salary draft/cheque as received from the Regional Centre. Any undisbursed salary draft/cheque on account of coaches' unauthorized absence from duty will be returned immediately to the Regional Director concerned alongwith a detailed report.
- (c) Daily attendance record of the coaches will be maintained by the local controlling officer and any unauthorised absence from duty will be promptly reported.
- (d) The State Director Sports/Council may call for the explanation of any coach with regard to his/her shortcoming(s) observed in the performance of duties or for any misconduct on his/her part. On receipt of the explanation from the coach, a detailed report

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alongwith copies of Mimosa and reply thereto/recommendation of State Sports Director/Council will be forwarded to Regional Director concerned for further necessary action.

SCHEMES AND DISCIPLINES :

The SAI coaches have been appointed under different schemes and different disciplines to train the hidden young sports talents of the eastern region. These schemes are Athletics, Basketball, Badminton, Cricket, Football, Gymnastics, Handball, Hockey, Tennis, Swimming, Volleyball, Weight lifting and Wrestling.

ATHLETICS :

India found its position in athletics as in several sports and games in Asia. Although Japan continued to remain in the top. However, the Chinese athletes made their impact on track and field both with indication of overtaking other nations in the region. India fielded a 49 member athletic squad and bagged ten gold medals in the first Asiad in 1951. In the third Asian Games the Athletic star Milka Singh own the gold in the 200 and 400 meters races, breaking the record in both. Kamaljit Sandhu became the first gold medal winner for the country among girls finishing first in the 400 meters race. Among the others Sondesh Sandhi excelled in middle distance running and the jumps. Manjit Walia ran third in the 100 metres sprint. The distinct improvement owed a great deal to the scientific coaching provided to the athletes. The Indian team participated in the World Championship with impressive performance by Sunita Rani who finished her 5000 mtrs. race repeating her individual best performance and her latest National record. India took part in the 8th Asian Junior Championships and won 7 silver and 4 bronze medals. India hosted several international track and field competitions and the performance of the athletes was quite good. Smt. Jyotirmoyee Sikdar got the Rajiv Gandhi Khel Ratna Award in Athletics in 1999-2000.

BASKET BALL :

This game of American origin is played between five 'hoopsters' a side, both attempting all the while to throw an inflated large-size rubber ball into a ring fixed to a ten-feet high post at either end of the court. That is why the tall dominate this game, but not always. The Soviet Union in fact put into the fray a player standing seven-feet, two inches tall at the Olympic

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OTHER WORK AND ...

basketball tournament in Mexico in 1968. He was the tallest player in the history of Olympic basketball. The game of basketball made its entry into the Olympic in 1936. Right from that date till 1968, the United States won the Basketball crown, the largest spell of Championships for any country in any game. The USA, the Soviet Union and Yugoslavia constitute the Big three in international Basketball. At the Montreal Olympics, the United States regained the Basketball crown, defeating Yugoslavia in the final. Yugoslavia had earlier deposed the Munich champions USSR. But the Soviet girls made up for this discomfiture ; they won the gold and the American girls carried the silver. The United States did not take part in the Moscow Olympics where the Europeans dominated the basketball competition for the first time. Yugoslavia won the men's division, while the Soviet Union won the women's title. Badminton

Badminton enjoys the distinction of a game that has won considerable renown for the country through a lime of skilful exponents of the game, foremost among whom are Nandu Natekar and Prakash Padukone. The game of badminton like tennis and cricket owes its origin and development in this country to the start it derived from army officers. It spread quickly to the bigger cantonments and towns. Indian badminton developed association with the votaries of the game in Britain where the first major international badminton meet began in 1899 under the name now popular as "the All-England Championships". The game of badminton was put on organisational basis in India in the 1920's and the middle of the thirties when All India Tournaments began to be organised. India started taking part in international badminton competitions almost from the beginning. In 1947, Vijay Madgavkar was the runner-up in the All England Championships. India has also been taking part in the Thomas Cup and Uber Cup matches which go to determine badminton supremacy among men and women. But, among the Asian countries, badminton has struck deeper roots in Indonesia, China and Malaysia than in India.

CRICKET :

Cricket which began to be played in India as an exotic game of the British colonisers early in the 18th century, struck deep roots in the soil here first as a result of the patronage extended to it by the ruling class and the princely house-holds. Cricket clubs initially established in the metropolitan cities, gradually spread to the smaller towns in course of time, mainly because of the avidity with which the middle-class gentry took part in the

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game. The Parsi teams from India toured England in the 1880's and the first England team visited India in 1888. Lord Hawke who came with his team, was much impressed with the progress that the game had made in the country. He brought a second England team to India in 1892. He was good at bowling and batting. This was how the game of cricket had become popular in India towards the close of the last century. India today has come to occupy a prominent position in the fraternity of cricket-playing nations though our cricketers have not yet been able to capture the commanding heights of test cricket. The interlude in 1971-73 of a hat-trick of victories against two of the "Big Three" in test cricket, the West Indies and England (Australia is the third), did raise hopes of India scaling the cricket summit. But our team came tumbling down the slippery slopes and is yet to secure the foot-hold for the ascent to the top which has been reached by others through a battery of genuine pace bowlers. The West Indies, Australia, England and, in recent years, New Zealand have all charted their progress in the game through this weapon of sustained fast bowling, Lindwall, Miller, Lillee, "Tornado" Thomson for Australia, "Fiery" Truman, "Typhoon" Tyson, Willis and Botham for England, and Hall and Griffith, Holder and Holding and "Big Bird" Joel Garner and Colin Croft for the West Indies have all underscored the ascendancy of a pace assault over the most formidable batting line-up.

FOOT BALL :

The game of football of one variety or the other is perhaps the one sport that has been played from countless years in all organised societies. With not much expense involved in gear and training-at least until professionalism seized Football Clubs especially in the West and in the Americas, it had the unparalleled distinction of being the most popular sport event with a mass appeal, everywhere - on all continents. It is the one discipline, after athletics that brings in the bulk of the revenue in the Olympic as well as the Asian Games. The countries of Eastern Europe are known to favour all-out efforts for training and conditioning the national team for success in international events. While the domestic rounds of leagues cater primarily to home competitions, teams chosen to play abroad are put through specialised training under the supervision of experts at preparatory camps. West European and South American countries, on the other hand, rely as a rule, more on domestic competitions to keep their players in trim. Each of these countries again have their own styles

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and patterns of play and technique. India had its own tradition and varieties of football played in different areas of the country. But it was the British model of football that took root on our soil in the earlier part of the present century. The first national trophy contested by six teams at its inception—was founded by a Britisher—then India's Foreign Secretary, Sir Mortimer Durand at Army Establishments. The spread of regulation Football and its organisation in the country is obviously outside the scope of this book. But it has to be noted that over the years and particularly in the post-independence period the number of clubs and tournaments proliferated all over the country. The larger cities of Calcutta, Bombay, and later Bangalore and Hyderabad among others had come to sport some of the most prestigious football clubs with their prized-players very much of the brand of professionals in Europe and the Americas. Besides the National Championships, the I.F.A. Shield, the Durand, the DCM, the Rovers and the Nehru Tournaments and for the Juniors—the Subroto Mukherjee and the Little Durand tournaments have thrown up talented footballers.

GYMNASTICS :

The Soviet Union and Japan had for long dominated the breathtaking gymnastics arena. The spell has now and then been broken by star from East European countries, among them none who dazzled as much as Romania's marvel, Nadia Commeneci who in Montreal put the electronics scoreboards in perpetual motion, by registering no fewer than seven perfect scores of ten. As in other sports, India has had the potential of producing top-class gymnasts. But, nothing remarkable has so far been achieved by Indian gymnasts in their participation at the Olympics and or the Asian Games and Commonwealth meets. Admittedly our gymnasts are of a fairly good standard and have registered marked improvement in their performances over the years despite several handicaps. The Indian team of two gymnasts made their Olympic debut at Helsinki in 1952 by scoring an average of three points out of a possible ten. The team of three sent to the next Olympics managed to increase the tally to a score of 4.5 points. And the full contingent of six that went to Tokyo in 1964 notched up over five points. This improvement was maintained at the subsequent Asian Youth Gymnastics Championships also, at Tokyo when the Indian contingent secured the fourth place by obtaining 7.5 points.

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HOCKEY:

India's maiden appearance in Olympic hockey at Amsterdam in 1928 heralded the country's pre-eminence in this with victories against rivals who were left dazed by the beauty and finesse of the game displayed by Dhyhan Chand and his team-mates. For the uncanny skill that left the adversaries almost hypnotized, Dhyhan Chand was hailed as the Hockey wizard. With Dhyhan Chand were other brilliant players - Allen and Norris, Pinniger and Yusuf and Gateley and Colleen. India's 3-0 victory in the final against Holland conferred on her the first Olympic crown. The came the Los Angeles Olympiad in 1932 when the Indians in their spell-binding game ran up almost 'cricket' scores against their opponents ; 2 to 1 against Japan, 24 to 1 against the USA and so ran the huge scores which for their hockey dexterity the compliment from Los Angeles journalists as, "the most outstanding exhibition of skill in any sport". The main scorers against the USA were Dhyhan Chand (8 goals) and Rup Singh (10 goals). The 24 goals against the opponents still remains the highest score recorded in any hockey international ! The Indian Hockey Conquerors went from the Los Angeles triumph to the second defence of the title at Berlin in 1936. India playing under Dhyhan Chand won all their matches-against Hungary (4-0), the United States (7-0), Japan (9-0), France (10-0) and in the final against Germany by a margin of (8-1). India's status as the top hockey playing nation was confirmed when Dhyhan Chand led his men to receive the Olympic gold.

TENNIS :

The majestic game of tennis is among the major sports at which Indians have excelled and fared well enough to be in world class. Ramanathan Krishnan and Vijay Amritraj have served the country well as beacons in international tennis to inspire generations of younger tennis players to emulate them. The game had its origin in India late in the 19th century and began to take organised shape early in the present century. Like cricket, it owes in origin to the army cantonments and the biggest towns where the upper middle-class took to the game among with British officers and business-men. Clubs catering to tennis alongwith Cricket mushroomed throughout the country. The first All India Championships in tennis were held in 1910 at which both men and women took part. Several Indians made an impression on the tennis courts and among them mentioned must be made of Sleem and Deane, who competed in the Davis

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Cup tournament in 1920. They managed to beat France 4-1 in Paris. But, in the next round India lost to Japan. Sleem remained India's Captain for several years. The others, who won included Ranga Rao, S.M. Hadi, E.V. Bobb, P.L. Mehta, Brooke-Edwards, C. Ramaswamy and Balagopalan. They were among the pioneers of Indian tennis.

TABLE TENNIS :

Table tennis or ping-pong as the game was called, initially started in India at some affluent or West-oriented homes and clubs sometime in the 1920s. It migrated to this country from the West where it was being played in some form or the other from the last quarter of the 19th century. It was only in 1937 that the Table Tennis Federation of India was formed in Calcutta with four State Associations affiliated to it. The Federation marched from strength to strength under the guidance of T.D. Ranga Ramanujan 'T.D.R.' as he was called, and his enthusiastic band of organisers. India took to the game avidly is evident from the fact that India was not only a founder-member of the International Table Tennis Federation but took part in the inaugural World Championships held in London in 1926. P.N. Nanda, R.G. Suppiab, the Fyzee brothers and Kirloskar were among India's earliest exponents of the game. India fared well in the first world championships and indeed finished on top in the England Open National Championships, Recognition to India's role in the game was given when the World Championships were allotted to this country in 1952. When the competition was staged in Bombay, it was the first time that the Championships were held in Asia.

SWIMMING :

Mihir Sen swam the English Channel in September, 1958 and became the first Indian to accomplish the feat. But Mihir did much more than that ; between 1958 and 1966 he swam the 'seven seas' which involved negotiating the most difficult straits dividing the different oceans and seas at their most difficult points. As it happened, Mihir Sen undertook and completed these six swimming feats, all in one year, in 1966. In April, 1966, Mihir Sen swam across the Palk Straits, a feat not undertaken by any one before. It was a brave deed indeed, to dare this part of the Indian Ocean waters made hazardous by tides and squalls and extremely dangerous by the presence of swarms of man-eating sharks. Mihir Sen then went on in the same year to swim across the Straits of Gibraltar, the

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Straits of Dardanelles, the Straits of Bosphorous, and the Panama Canal. Most of these adventures had never been attempted by any Asian and certainly never by any Other Indians followed in the footsteps of Mihir Sen and swam the English Channel. Arati Saha became the first Asian woman to accomplish this feat. Several Indian have swam the Palk Straits following Mihir Sen's feat. The Palk Straits swimming contest has now come to stay. The most outstanding competitor has been Baidyanath Nath, a long distance swimming maestro who has perfected his technique on the Hooghly. He crossed the distance of 19.4 nautical miles in fourteen hours.

VOLLEY BALL :

Volleyball, also of American origin, has proved to be a game at which India can go a considerable distance to the top in a proper environment of promotion. It is a popular game which at the same time inexpensive and can be played in all seasons in all parts of the country-indoors or outdoors to suit the situation and the season. Since the game is inexpensive it has spread quickly from towns and cities to the village green. India had ventured out earlier to the World Championships in Moscow in 1952, where they found themselves in the seventh place. They slipped down further at the next Championships in Paris going down to 21st position. Volleyball was first introduced at the Asian in 1958 at Tokyo where India gained the third position and the bronze. The performance improved at the next Games in Jakarta where they won the silver. But at the next three games they slumped again sliding from the fourth position at Bangkok 1966 to the fifth at Teheran-1974 and Bangkok-1978.

WEIGHT LIFTING :

That Indians are generally of light bodies and medium build. Men of lighter and medium built generally take to sports and weight lifting, particularly. But in other countries. progress in weight lifting is limited to the heavier classes. It was in the Berlin Olympics in 1936 that an Indian weight-lifter Zaw Weik took part for the first time in a world competition of importance. Independent India's first participation in this event was at the London Olympics.

While enough has been said on the various aspects of the deficiencies in the promotion of weight lifting in India, one last word would still be called for on the need to provide modernised training facilities. At present

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training facilities for international lifters is virtually non-existent in India. Figures from the top weight lifting nations the Soviet Union would reveal the lacuna. In the USSR, there are thousands of coaches who themselves were champions at one time or the other. Even their doctors and journalists have been either weight lifters themselves or those well-versed in the art and technique of this discipline. This has been possible since the Soviet Union has about a million weight lifters.

SAI COACHES IN EASTERN REGION :

i. DISCIPLINE WISE COACHES :

SAI coaches are posted in the Eastern Region under 17 disciplines such as Archery, Athletic, Basketball, Badminton, Cricket, Football, Gymnastic, Handball, Hockey, Judo, K.K.K.,

ii. **COACH - TRAINEE RELATIONSHIP :** The Guru-Shishya (Coach Trainee) relationship for the excellence in performance in national and international competitions is absolutely essential in individual sports discipline. It may be difficult to ensure continuity between a coach and sports persons on long term basis, but if conducive atmospheres are created, they can meet temporarily in sports complexes under the control of SAI with free board and lodging facilities. This ideal arrangement can be made in sports hostels under the control of SAI. Nearly four-fifth of the coaches expressed coach-trainee relationship as Guru-Shishya and 15% of Coaches said it is just like a trainer. However, 8 percent coaches did not give any reply. The success of the National Coaching Scheme of Sports Authority of India depends on various factors which include scouting of right talent, proper facilities, sports environment, conducive atmosphere and incentives to grow for the coaches. The arrangement for monitoring of the performance of the coaches as well as trainees and proper deployment of coaches disciplinewise in decentralised manner is the key for success of the scheme. It is heartening to state that during the recently concluded Asian Games at Busan 2002 Gold Medal of 200 mtrs. was won by Ms. Saraswati Saha Dey who was identified and trained by the Sports Authority of India Scheme. This apart, in the Heptathlon event, Ms. Soma Biswas has won Silver Medal. She is also identified and trained under SAI Schemes. Indian hockey team which has won the silver medal is captained by Shri Dilip Tirkey, a Product of NSTC Scheme of SAI. In the last Common Wealth Games held at Manchester in August, 2002, Shri S. Roy, a Table Tennis trainee at Kolkata Centre won a Bronze Medal. This apart, women Hockey Team

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which won the gold medal in the Common Wealth Games, there are 12 trainees of SAI of which 3 are from the Eastern Region. Number of International Women Hockey Players were from National Sports Talent Scheme of SAI, Ranchi and Special Area Games, Ranchi like Helen Soy, Ferdina Ekka, Vimla, Mary Stella Tirkey etc.

Need for a Comprehensive Sports Legislation :

At present there is a plethora of agencies working in different directions towards promotion of sports, without any coordination/liaison amongst themselves. Such an individualistic approach towards sports has not so far yielded any tangible results. Instead, the committee feels, it has 178 resulted in utter confusion and wastage of resources. In the absence of a law defining the roles of various agencies, there is a lot of duplication of efforts. While 'Sports' figures in the 'State List' of the Constitution, 'Education' figured in the "Concurrent List". Both being two facets of the same coin, unless sports is also brought under the 'Central Government, sports activities in the country cannot be uniformly regulated and developed in an effective and coordinated manner. A legislation for including 'Sports' in the Concurrent List was introduced in the Parliament, which was later withdrawn.

Role of Media :

Except a few like cricket, tennis, and golf, others are not given adequate coverage by the Government-owned electronic media, particularly Doordarshan. It may indeed be true that the development of sports has been lopsided, with some games getting more prominence than the others. Such a step-motherly treatment to other games is coming in the way of promotion and uniform development of all the games. To the contrary, such an attitude by the media is proving counter-productive to the promotion of games, other than cricket, tennis etc. Some sports had been getting undue coverage but this situation was in the process of change now. Doordarshan, at present, is trying to cover all the important sports events held in the State capital because earth stations are fixed there.

Sports Literature in Indian Languages :

Most of the sports literature specially on sports science as well as on methodology of skill training is either available in English or in foreign languages like German and Russian as a result, sportspersons and

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administrators find it difficult to keep pace with the latest developments in the world of sports. The need to get these translated into various Indian languages and also to encourage Indian authors and sports scientists to write on various aspects of sports.

Improvement of Sports Science :

In India, the scientific back-up to the development of sports is in such a rudimentary stage that it is virtually nonexistent. It is mainly confined to taking blood samples. Sports psychology and sports sciences, as well as sports medicine, are indispensable for the promotion of sports. A good psychologist working with a medical expert can, in fact, influence, to a large extent, the outcome of the game, as well as the performance of sportspersons. There is a very narrow gap between the winner and loser. Role of psychologists and sports medical experts can do wonders in such a situation. Neither the sports psychology nor the sports medicine was being given any priority in India. All the organisations working towards promotion of sports must give due attention and priority to both these disciplines. The services of good sports physiologists, psychologists and sports medical experts be made available to our players in the ground.

Sports at Grassroot Level-Role of Panchayats :

Most of our efforts to develop sports, have so far been confined to urban areas only, and the rural areas have, in the process, been neglected. We have not been able to utilize effectively whatever little and rudimentary infrastructure we have in the rural areas. Nor have we been able to ensure mass participation by rural youth in sports. In view of the fact that there exists enough potential of sportspersons in rural areas, a concerted approach be adopted for popularising and propagating sports in the rural areas. In view of the decentralisation of resources to panchayats, Government should ensure that there is a sports complex in each panchayat. Panchayats should also hold sports competitions and championships periodically. There is also need for scouting talent at an early age and select them on scientific basis because it is all the more easier to train the young ones. Panchayat bodies should take up this responsibility. Talented children, may be selected from the grassroot level i.e. from different primary schools for training for a period of four years. From amongst them 100 most talented boys and girls may be short-listed from each district for further training for a period of about two years at

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the district centres and at various SAI training centres. From these trainees, 100 most talented candidates may be selected from each state for highly advanced state level training for a further period of 4 years, in the area of their specialization. While training and coaching these candidates in the most popular disciplines, emphasis should be given on developing various human faculties, such as motor ability, endurance, agility, etc. Working groups may be constituted at each training centre for research and analysis, evaluation, sports-medicine, sports psychology, administration, etc. Computerised data processing units may also be established for processing and analysing the data collected at the training centres. Thus, planned training programme should be drawn up keeping in mind the interests and capacity of the participants. The boys and girls undergoing such rigorous training should be exposed to various competitions at the state level and services of the best coaches may be provided to them so as to achieve excellence in their respective disciplines.

Women's Participation :

There is still, however, a vast scope for women's participation in sports. There is no dearth of talent or potential amongst our women, both in the urban and rural areas. The only thing that is lacking is mass awareness and participation, also lack of infrastructural facilities, particularly in the rural areas. Since our rural society is still dominated by the menfolk there is a general tendency to discourage women from coming forward for various professional and career opportunities, including sports. There is a need to give very liberal incentives, in the form of award, job opportunities and other benefits, to women opting for sports as a career.

CONFLICT BETWEEN AGRICULTURAL DEVELOPMENT AND SUSTAINABLE DEVELOPMENT

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Introduction:

With 121 crore of population India become the second populous country in the world. To feed the large population agricultural development is inevitable. Being a developing nation, the pace of industrialization is not up to the desired level. Though the share of agriculture in Indian GDP is declining successively but, till date, agriculture provides livelihood to almost 70% Indian population. With the high rise of population the need of agricultural products has become stupendously increasing. Green Revolution has given us self-sufficiency in food grain. But the increasing population and their ever increasing desire to raise the standard of living, over exploitation of natural resources have been taken for granted even at the cost of environment. More production in less soil and time has become the theme of the day.

Aim of the study is to create awareness among people, more particularly among the youth of this region, about the conflict between agricultural development and environment and make them learn about sustainable agriculture to solve the problems regarding environmental degradation.

Definition of some important terms used in the study:

Development: It is continuous process which helps human being to achieve greater and better standard of life using natural resources which is limited by regeneration capacity of nature.

Sustainable development: It is the process in which natural resource is so used to meet the need of present generation which does not compromise the need of the future generations. In other way, we can

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define sustainable development as a situation in which economic development keeps going and does not decrease over time.

Sustainable agriculture:

It is a means which helps to solve many environmental and social issues and also offers innovative and economically viable opportunities for growers, labourers, consumers and many others in the entire food system.

Environment:

The broad definition of environment is all that surrounds us, both the natural world in which we live and all the things produced by people. Components of environment are: biotic-plants and animals; abiotic-air, water, soil, light and temperature.

Environmental pollution:

The undesirable change in physical, chemical or biological properties of all the components of environment, as mentioned above, which are harmful to various forms of life.

For this study, we have consulted college libraries, internet, met a few farmers of our locality and observed their farming practices to collect information.

It is always shouted regarding the growth of human population. But till today no solution has been achieved to curtail growth of population. As the population increases, the demand for food also increases which leads to increasing pressure on land resources as more agricultural production need large area of land. But land is considered as limited resource on earth. Again agricultural land expansion has an impact on biodiversity and contributes to deforestation.

For achieving faster rate of development it is necessary to increase industries and urbanization which has resulted in loss of cropland and wetlands. Wetlands damage, in particular, is considered as major damage to the water holding capacity and leading to flood and causing damage to the human habitation and other kind of life on the earth. While we cross Howly-Barpeta Road area, we can see a clear picture of alarming rate of agricultural land loss by various kinds of constructions for industries and business houses. These kinds of constructions damage farming activities on the surrounding agricultural land. The same picture can be seen in other localities also.

Soil is considered as the most valuable base for human survival. So the most outstanding characteristics of soil are its solution and its reaction,

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i.e. whether it is acidic, alkaline or neutral. Soil is composed of many kinds of micro-organisms and they respond markedly to the soil reaction. Production of more and more crops has become the theme of the day. For fulfilling this demand chemical fertilizers and pesticides etc. are also in practice. Most of them not only act as soil pollutants but also cause health hazards to all kind of lives and thus detoriates environment.

In India, application of pesticides and fertilizers to the agricultural land and forest is without any regulation; but most of the countries have their strict regulation controlling the application of those fertilizer and pesticide.

To increase the harvest farmers use many kinds of harmful chemical fertilizers which disturbs the ecological balance. The soil in agricultural areas are principally polluted by insecticides like DDT, Aldrin, Heptachlor and herbicides like 2,4-D, 2,4,5-T, Toluidines, diquat, paraquat, glyphosph ate etc.

The following table shows some chemical substances used in agricultural field to increase harvest and their ill effect on human and other kinds of lives.

Chemical substances	Designed use	Major Concerns
Aldrin	Pesticide to control Soil insects	Toxic to humans, May be carcinogenic
Chlordane, DDT	Insecticide to protect crops	Biomagnification in food webs
Endrin, Heptachlor	Insecticide and rodenticide	Toxic, catcinogenic, Water pollution by arsenic
Hexachlorobenzene	Fungicide	Toxic, carcinogenic
Mirex	Insecticide against ant	Toxic to aquatic animals
2,4-D,2,4,5-T	Herbicide	Carcinogenic to human

Due to high demand for agricultural products farmers cultivate the particular plot of land intensively instead of leaving the plot uncultivated to regain fertility. Farmers of our locality do not practice crop rotation. In context with the present climate change they can switch to production of

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other nutritious crops like wheat, millet, pulses etc which are also heat and drought tolerant.

Farmers of our locality do not know the proper use of irrigation in the crop field. Some times more water than the required level increases soil salinity which harms the harvest. One of the most produced variety of paddy of our locality is iree dhan which requires plenty of water. To meet the requirement underground water is pumped out in large amount which reduces the underground water level. Although this variety of paddy assures good harvest but this development cannot be considered as sustainable development.

Thus from the above analysis we can see that there is a kind of conflict between agricultural development and environment. Environmental pollution is the gift of economic development. It is a serious threat to the existence of human being and other creatures on the earth. We are not aware of the seriousness of the matter. It is need of the hour to think of sustainable solution not just for us but for our children and grand children. This conflict can be reduced to some extent by adopting sustainable agriculture. We can make use of nature friendly alternatives like organic fertilizers (vermicomposed, azolla, neem coated urea, nitrogen fixing nodulous bacteria etc.), natural pest controller like birtids. Agriculture should be so designed that can contribute towards the reduction of green house gas. It is time to convert waste into wealth. Methane, a major component of green house gas, can be used in biogas plant and to produce fertilizers which can supply fuel and fertilizer simultaneously to the people. Kitchen waste can be used to prepare organic manure which is nature friendly.

Youths of our nation have to play a great role for the conservation of our environment and Mother Nature. They should come forward with determination to change the adverse situation in their favour.

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SOCIAL REALISM ON THE SHORT STORIES OF LAKSHMINATH BEZBARUAH

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Introduction:

Lakshminath Bezbaruah was a great Assamese personality and a powerful representative of the creative and intellectual revival of Modern India. He was considered as a pioneer of modern Assamese literature and one of the three towering figures of the 'Jonaki Era' in the history of the Assamese literature. Sunity Kumar Chettarjee depicts - "Lakshminath Bezbaruah was quite a pioneer on many forms of literature in Assamese. Of him it may be said, as Dr. Samuel Johnson had said about Oliver Goldsmith that "there was no branch adorne." He was born on November, 1864 at Aahatguri, Nagaon, Assam and died on 26th March, 1938. He was honoured by a unique title as 'Rasaraj' in 1931. He was also known as 'Sahitya Rathi' in the Assamese literature. He touched every side of literature like prose, poetry, novel, drama, short stories, folk tales etc. He was the father of Assamese short-stories. His short story books are 'Surabhi', 'Jonbiri', 'Sadhukathar Kuki' and 'Kehokali'.

Jonaki kakat brought a strong wave in Assamese literature. Jonaki kakat was the communication bridge between the thinking of Eastern and Western literature. The Creative mind of Bezbaruah was enriched by his experiences of Assamese and Bengali societies. As a sensitive artist he responded to the prevailing social environment through his beautiful satirical works to bring about positive changes. His creative literature reflected deeper urges of the people of Assam and around.

The main objective of this article is to focus social realism in the short stories of Bezbaruah in descriptive style.

Social Realism in the short stories of Bezbaruah:

Various pictures of Assamese social life especially the rural life were vividly reflected in the short stories of Bezbaruah. The prevailing social customs, rural economy, the influence of superstitions, economic exploitation, food

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habits, villagers occupations, the glimpses of women's nature etc. were reflected in his short stories with humourous sentiment.

The political, economic, social and educational atmosphere of 19th century faced lots of conflicts. As a result change was inevitable and a set of new social values were created. This changing social atmosphere influenced the conventional Assamese society a lot and a new creative platform was born for literature.

Bezbaruah was deeply acquainted with ins and outs of Assamese society, culture and history. He knew very well the hopes and dreams of the Assamese people. Again the ray of the Bengali society and culture also intimately influenced his creative mind. He also knew kolmunda tribe. Thus he had rich experience for his immortal short stories.

The atmosphere of his childhood and youth and the personalities of his forefathers also helped him to be a sensitive artist of short stories. Bezbaruah reformed 'tales' to 'short stories' in modern age reflecting social realism, humanism and a reformative concern. His chief motto was to reform the society and to bring it in high level for the greater interest of Assamese people. Many of his stories are social criticism in the guise of story writing.

The story 'Molak Guino Guino' depicts the realistic society in which the hero of the story roughly ignored his father due to false pride of 'babu culture'. It also reflects the juncture of Assamese society and the changing social values that create a new social platform and it is clearly revealed in the story. The sense of humour makes the story an interesting one. The ins and outs of the Assamese society are shown in clear and true colours by the real artist. 'Dhowa khowa', 'Bhadari', 'Bapiram', 'Guruki Bou', 'Patmugi', 'Madhai malati' are his best short stories. The growing up of an ill-smelt Assamese society is clear in such stories like 'Chor', 'Dhowa khowa', 'Bhempuria Moujadar', 'Seuti', 'Amar Sangsar', 'Milaramar Atmajibani'. etc. Again, the themes of 'Jayanti' and 'Malati' are historical. In the story Malati, king Pratap Singha took Malati away to his palace ignoring the prevailing social customs and against this injustice Malati took a strong revenge. This story reveals political torture and social injustice. The story 'Jayanti' shows inhuman cruelty of Maan invaders and the sacrifice of a devoted wife in clear light. In the story 'Chor', the wave of reform is strong enough to clean the society for a better and brighter atmosphere. The prevailing torture over women is highlighted in the story 'Jene Kukur tene tangon'. The story depicts the courage of woman against the torture

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and injustice of a man-dominated rigid society. Again, the traditional conflict between a bride and mother-in-law is clearly reflected in some of his stories. In the story 'Seuti', the mother-in-law could not bear the love and secret union of Seuti and her husband and so she took Seuti away from her sight by mixing poison in her dinner. In many of his short stories women are depicted as being oppressed, neglected and undignified human being and the symbol of sacrifice and duty in the male-dominated conservative society..

In the outstanding short story 'Bhadari', the heroine 'Bhadari' was personified as a typical Indian woman and how she always tolerated the physical and mental torture by her husband 'Sishuram'. Particularly the episode where she was stabbed upon by her husband, she showed a great deal of tolerance, softness and sacrifice by blaming herself for not being careful. She was pictured as atypical Indian woman who considered her husband as her God. Patmugi is one of his best short stories in which the heroine Parmugi played a brave role against the selfishness, cruelty and weakness of man. She followed the motto of Gandhiji and decided to spend her life for the poor people of own nation. Every danger in her life made her brave and strong and she attained a strong personality to fight against all hardships of life. Similarly the story Kashibashi reveals the hardships of a woman who took shelter in Vishwanath after being rescued by the Britishers from the Maan invaders. The tone of liberty of woman is distinctly heard in the story 'Laliti Kakati'. Being tortured by her cruel husband Laliti made a strong protest by a letter reflecting the torture and troubles of women through the ages and she made a bold decision to break the conjugal bond with her husband and to serve the society. Again the story 'Saiman' expresses a confession of a woman about unbearable hardships. The story 'Amaloi Napahariba' reveals deep love and respect towards mother and motherland of an honest assamese girl. Thus Bezbaruah has successfully presented in his stories the glimpses of women's strong patience, sacrifice and weakness against the age-old trends of men's betrayal, torture and injustice towards women. A strong voice of liberty of women is clearly heard in his short stories. He also protests against the ill-customs of a conventional society with a reformative outlook. His stories beautifully picture the womanhood and her various dimensions. At the same time he has a deep respect towards the glorious Indian tradition. Short story is the mirror of life and society. Love is also an essential theme of some stories of Bezbaruah. The story 'Nakow' reveals the deep attraction

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of love in artistic form. Likewise the story 'Ratan Munda' depicts the depth of love and its impact on our life. The story 'Kanya' reveals the secret love of a kol girl after her tragic suicide. Bezbaruah had an artistic hand in the field of characterisation.

It goes without saying that Bezbaruah was broadly acquainted with Bengali culture and literature. So, some of his stories reflected the ray of the culture of Bengali society. The stories 'Nistarini Devi' and 'Phatema Bibi', 'Laokhola', 'Bhuruki Bou' expressed the social and cultural ray of the Bengali society and some negative customs like child marriage, dowry system etc. His innovative creativity is ennobled with the influence of Rabindra Nath Tagore.

His prose style and its significance:

Bezbaruah always tried to reflect the culture, easy and simple folk life of Assamese society. His prose style is lucid, spontaneous, subtle and humorous. He was the king of humour and torch-bearer of the Assamese literature. A reformative concern was always attached with his stories. In some stories he was didactic. The language of his prose was that of the common folk. He had a modern outlook to build up a new healthy society. The ray of social realism was focussed in his short stories. He was also an expert on characterisation.

Conclusion :

Bezbaruah is the father of modern Assamese short story. He made the platform of modern Assamese literature. He revealed the glories of culture, history and literature. A romantic spirit flew through his beautiful creations. Again he set new values in the society with the freedom of womanhood. His creations are evergreen with the tone of humanity and patriotism.

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E-RESOURCES AND ROLE OF N-LIST IN COLLEGE LIBRARIES OF ASSAM: A survey

Laba Kumar Kalita

Librarian

This paper deals with the need of E-resources in academic libraries. The digital technology & ICT have changed the entire environment of traditional libraries. The E-resources take the places of printed materials; it's a great challenge to the academic librarians in accessing E-resources and to supplying the required information to their clients. The paper highlights the advantages of E-resources and also point out the N-LIST role towards accessing E-resources. The study analyse the data based upon a survey conducted for the study about the initiative of college libraries of Assam.

Keywords: E-resources, ICT, N-LIST, college libraries.

Introduction:

During last two decades or so Information and communication technologies (ICT) have been experiencing a revolution in the field of information sector. The traditional libraries with printed book has seen a sea change in the last decade with the growth of electronic books, (e-books), electronic journals (e-journals), electronic newspaper (e-newspaper), and other micro and macro literature available in different electronic forms. The present role of an academic librarian has become an information service provider rather than a library manager. In the past librarians were associated with the acquisition, collection, cataloguing and classification of printed materials. As the information and communication technologies (ICT) have changed the resources as electronic and digital, the nature of clients have also changed with the advanced technologies. Now a days the library clients are educated with electronic and digital technologies, it is the duty of academic librarian to provide right information to the right user with less time by possessing himself with the latest knowledge of ICT.

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What are E-resources?

E-resources are electronic product that delivers a collection of data be it text, referring to e-books, e-journals, image collections, multimedia products, numerical and graphical, etc.

The e-resources are commercially available in various form viz. CD ROM, tape database, networks, www, etc. Now a days huge number of e-resources are available free of cost which are provide by various organizations through consortia.

Why e-resource?

There are lot of advantages to use e resources; the following points highlight its advantages.

i. Speed:

Speed is a vital advantage to use e resource. In accessing e resource it takes no time in comparison to information seeking in printed media.

ii. Upto date information

e resources provide latest upto date information in any field of knowledge.

iii. Hyperlink:

e resource provide linking from host sources to other sources which enhance the information regarding required information in the subject of interest.

iv. Easy to download and store

e resources is easy to download , easy to print and even easy in saving different storage media, primary storage or secondary storage media like external hard drive, pen drive, compact disk, magnetic tape etc. One can save the information at his desired media and can use it later as and when needed.

v. Multi user interface;

e resource can be accessed by multi user from different places at the same time through various networks.

vi. Eliminate space problem

Earlier, traditional libraries faced major problems of storing the huge number of printed materials for preservation. Coming of Eresources to the present libraries have minimised the problem of space, because e resources require no spaces like printed documents, we can imagine a paperless library today.

vii. Budget

E resources are very economical in comparison to traditional printed library documents. Due to low price and sometimes free of cost, librarian and clients can easily access such resources which curtail the library budget as compare to past.

With small budget libraries at present can subscribe/access more resources in electronic form.

Viii. Minimise the clerical job of librarian

E resources do not require physical processing, thereby it fulfils the 4th law of library science i.e. save the time, and moreover multiple copy of same resource can be possible at a time which can satisfy more users at a time.

ix. Eliminate missing /stolen of library books

E resources eliminate the common problems of missing & stolen of library books, because E resource require no physical storage like printed materials. At the same time it also minimise the problems of damage of library books, bindings, shelving, etc.

E resources and N LIST:

"National Library and Information Service Infrastructure for Scholarly Content" is known as NLIST in short. The project is jointly executed by the UGC Info net Digital library consortium, Infflibnet centre and the INDEST-AICTE Consortium. All universities and colleges having 12(B) and 2(f) are eligible to join NLIST. A minimal fee of rupees 5000.00 (five thousands) is charged for annual membership. The universities and colleges having UGC affiliation i.e. 12(B) & 2(f) from North Eastern States can apply for NLIST membership without any fee, Infflibnet centre provide free membership to the colleges of North Eastern Region. At present there are 4513 colleges (up to April 9,2015) have registered themselves for NLIST membership, out of them 4100 colleges have 12(B) and 2(f) affiliation (shown in Table no-1). The authorised teachers, students, research scholars and other staff of the member colleges can now access to 6000 E journals and 97000 E books. The authorised user as authenticated by ENLIST can download articles from the publisher's website.

N LIST and Colleges of Assam:

Up to 9th April 2015, 152 colleges of Assam have registered themselves for NLIST membership, out of them 147 colleges have enabled access to

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the E resources provide by N LIST. The basic idea behind the collection of data is to know the approach towards accessing E resources through the N LIST project. The table no-2 reflects the initiation of colleges from different Districts of Assam towards accessing E resources provided by N LIST.

Table no-1 (state wise distribution of N LIST membership)

Ranking	State	N-LIST regd.	Access enabled	Percentage to total	Remarks
1	MAHARASTRA	920	842	20.53	
2	KARNATAKA	542	499	12.17	
3	GUJARAT	542	464	11.31	
4	TAMILNADU	340	308	7.51	
5	KERALA	305	271	6.60	
6	RAJASTHAN	217	205	5.00	
7	WEST BENGAL	192	187	4.56	
8	ANDHRA PRADESH	157	132	3.21	
9	ASSAM	152	148	3.60	
10	MADHYA PRADESH	133	120	2.92	
11	PUNJAB	124	115	2.80	
12	UTTAR PRADESH	104	91	2.21	
13	TELENGANA	84	73	1.78	
14	CHATTISGARH	78	71	1.73	
15	HIMACHAL PRADESH	71	60	1.46	
16	ODISA/ORISSA	63	61	1.48	same state
17	HARYANA	63	55	1.34	
18	PONDICHERY	61	46	1.12	
19	DELHI	55	49	1.19	
20	JAMMU & KASHMIR	49	47	1.14	
21	BIHAR	42	39	.95	
22	MANIPUR	38	37	.90	
23	GOA	30	29	.70	
24	MEGHALAYA	28	27	.65	
25	TRIPURA	24	22	.53	
26	CHANDIGARH	19	18	.43	
27	NAGALAND	19	18	.43	
28	JARKHAND	16	15	.36	
29	UTTRAKHAND	14	11	.26	
30	MIZORAM	13	11	.26	
31	ARUNACHAL	7	7	.17	
32	SIKKIM	5	5	.12	
33	ANDAMAN & NICOBAR	3	2	.04	
34	DADRA & NAGAR HAVELI	2	1	.02	
35	DAMAN & DIU	1	1	.02	
	TOTAL	4513	4100		

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MOHAN LAL CHOUDHURY LIBRARY :

Library:

Table no-2 (District wise distribution of college(s) having ENLIST membership)

RANKING	DISTRICT	NO OF N-LIST ACCESS COLLEGES	PERCENTAGE TO TOTAL	REMARKS
01	KAMRUP	21	12.28	
02	NAGAON	12	8.16	
03	SIBSAGAR	09	6.12	
04	DIBRUGARH	08	5.44	
05	TINSUKIA	08	5.44	
06	KAMRUP(R)	07	4.76	
07	LAKHIMPUR	07	4.76	
08	SONITPUR	07	4.76	
09	GOLAGHAT	07	4.76	
10	JORHAT	06	4.10	
11	DHEMAJI	06	4.10	
12	KOKRAJHAR	06	4.10	
13	BARPETA	06	4.10	
14	CACHAR	06	4.10	
15	KARIMGANJ	05	3.40	
16	JORHAT	04	2.72	
17	MORIGAON	03	2.04	
18	BONGAIGAON	03	2.04	
19	HAILAKANDI	03	2.04	
20	GOALPARA	02	1.36	
21	UDALGURI	02	1.36	
22	DHUBRI	02	1.36	
23	NALBARI	02	1.36	
24	CHIRANG	02	1.36	
25	DARRANG	01	.70	
26	BAKSA	01	.70	
27	N C HILLS	01	.70	
28	KARBI ANGLANG	00	00	

Table no-3 (Year wise membership since 2010)

YEAR	NO OF COLLEGES	PC	REMARKS
2010	41	27.89	
2011	26	17.68	
2012	23	15.65	
2013	16	10.88	
2014	35	23.80	
2015	06	4.08	Up to 9th April 2015

Findings:

- Up to April 9th 2015, altogether 147 colleges of Assam enabled access to E resources provided by N LIST. Out of them 41 colleges (27.89%)

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registered themselves in the year 2010. In the year 2011, there are 26 colleges registered themselves as N LIST member (17.68%). 23 number colleges (15.65%) registered themselves in the year 2012, however 16 no of colleges (10.88%) registered themselves in the year 2013, again 35 colleges (23.80%) registered themselves in the year 2014. In the present year up to April 9 there are 6 colleges who registered themselves as N LIST member (4.08%).

2. The Kamrup (metro) District accounts highest numbers of colleges (general as well as technical) having N LIST membership. Altogether 21 colleges out of 147 totals are from Kamrup (metro) District.
3. The KarbiAnglong District stands at the lowest position having no college with N LIST membership.
4. 14 District of Assam having more than 5 N LIST membership colleges while the rest District accounts less than 5 N LIST membership colleges.

Conclusion:

As a North Eastern State of India, Assam enjoy the benefit of free N LIST membership offered by Inlibnet. Colleges of Assam could be register at a large scale to access the E resources, thereby our students, teachers, research scholars and academicians should enhances their field of knowledge. A state level mechanism is essential to aware the colleges who are yet to registered as N LIST member. Otherwise such colleges are legging behind to access the E resources to cater the needs of their users.

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**SOCIO-ECONOMIC PROBLEMS AND DISEASES
OF THE AGED MALE
KAIBARTAS OF BARPETA TOWN, ASSAM**

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Introduction

Age and ageing are inter related concepts and linked to role taking value orientations and modes of behavior of a person, the expectation of which varies at different age stages of members of society (Bhatia, 1983). Ageing is commonly understood those changes which occur during the life time of an individual. It is a part of living, begins with conception and terminates with death (Stiglitz, 1950).

Ageing is not only the biological and psychological implications but it also equally entails profound social significance. Social age refers to the social habits and roles of the individual relative to his group or society. An individual's social age is related to his chronological, biological and psychological ages but it is not completely defined by them (Tibbitts, 1960). Birren and Renner (1977) stated: "Ageing refers to the regular changes that occur in mature genetically representative organisms living under representative environmental conditions as they advance in chronological age." Timiras (1972), defined ageing as a decline in physiologic competency that inevitably increases the incidence and intensifies the effects of accidents, disease and other forms of environmental stress. Comfort (1979) says "ageing is characterized by a failure to maintain homeostasis under conditions of physiological stress, and that this failure is associated with a decrease in viability and an increase in vulnerability of the individual". Ageing is thus the increasing inability to resist death. Biologist, Gorman (2000) says, the ageing process is, of course, a biological reality which has its own dynamics, largely beyond human control. However, it is also subject to the constructions by which each society makes sense of old age.

In this paper it has been tried to see the socio-economic problems

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and diseases of the age male Kaibartas of Barpeta town, Assam.

Sample

250 males have been collected from 325 families. They are of 55 years and above 55 years of present age.

Objectives of the present study

The objectives of the present study are-

1. To study the demographic and socio-economic background of the aged person.
2. To see the impact of socio-economic factors on the health and disease of the individuals.

Area of study

The present study was carried out on the Kaibartas of the following areas namely Raitpara, Bhakatpara, Ganakkuchi patharhati, Jailroad and Issapurhati.

Methods of data collection

Various methods are applied to collect the data for the present study.

The methods are mainly,

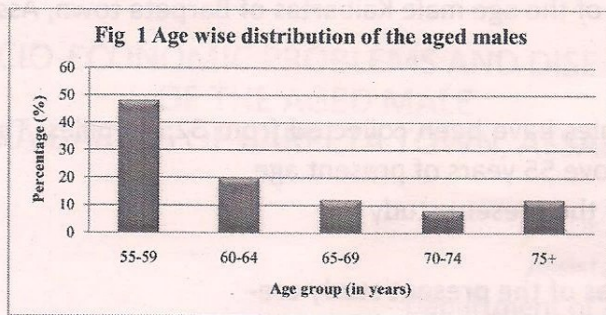
- (1) Preliminary census survey scheduled
- (2) Interview method
- (3) Direct observation method
- (4) Case study method

Result & Discussion

Table 1
Age wise distribution of the aged

Age group (in years)	Aged male	
	No	%
55-59	120	48.0
60-64	50	20.0
65-69	30	12.0
70-74	20	8.0
75+	30	12.0
Total	250	100.0

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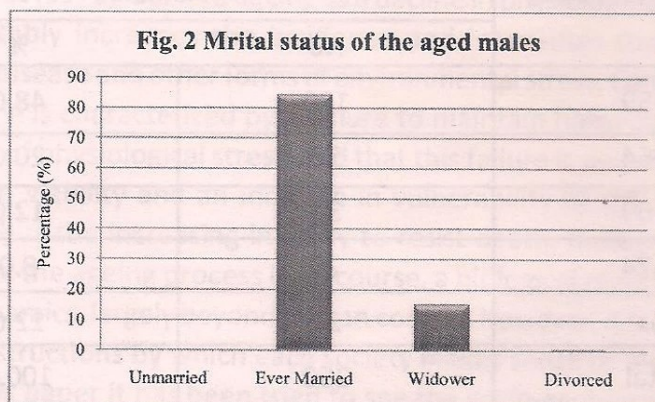
The table 1 shows the age wise distribution of the aged Kaibartas. It shows that 48.0% of the total age sample population are in the age group 55-59 years; 20.0% are in 60-64 years age group; 12.0% are in 65-69 years age group; 8.05 are in 70-74 years age group and 12.0% are in 75 and above 75 years age group.

Marital status of the aged males

Table 2

Marital status of the aged males

Marital status	Aged males	
	No	%
Unmarried	-	-
Ever Married	211	84.4
Widower	38	15.2
Divorced	01	0.4
Total	250	100

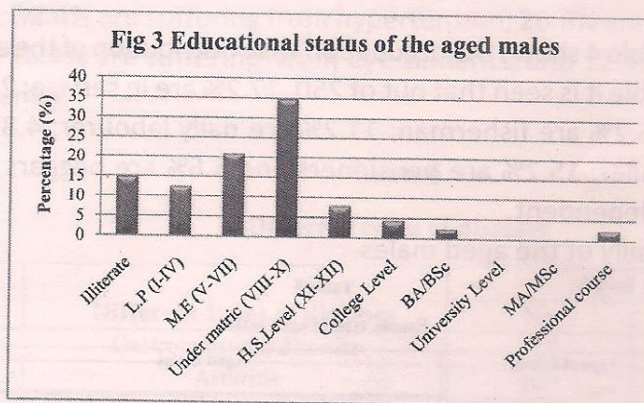


In the sample (Table 2), married aged are (84.4%) constitutes the largest group followed by the widower (15.2%) and divorced (0.4%). However, no unmarried aged males are identified from the sample.

Educational status of the aged males

Table 3
Educational status of the aged males

Education level	Male	
	No	%
Illiterate	37	14.8
L.P (I-IV)	31	12.4
M.E (V-VII)	52	20.8
Under matric (VIII-X)	87	34.8
H.S.Level (XI-XII)	20	8.0
College Level	11	4.4
BA/BSc	06	2.4
University Level	-	-
MA/MSc	-	-
Professional course	06	2.4
Total	250	100



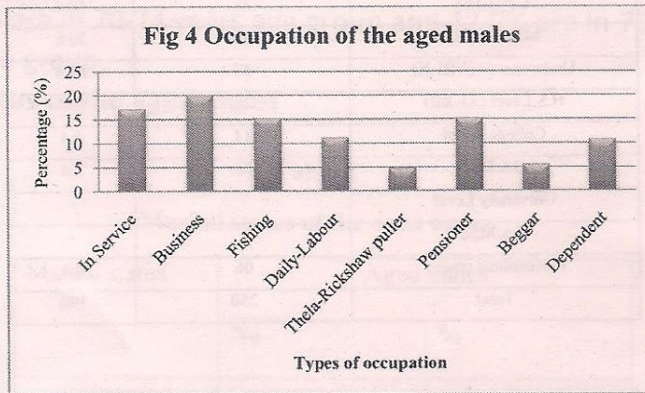
In the table 3 the level of education of the aged males are analysed. It is found from the analysis that 85.2% are literate and 14.8% are illiterate. Though the percentage of literate person is higher yet most of them are under matric level (VIII-X) and only 2.4% are graduates.

Occupation of the aged males

Table 4

Occupation of the aged males

Type of occupation	Aged males	
	No	%
In Service	43	17.2
Business	50	20.0
Fishing	38	15.2
Daily-Labour	28	11.2
Thela-Rickshaw puller	12	4.8
Pensioner	38	15.2
Beggar	14	5.6
Dependent	27	10.8
Total	250	100



The table 4 shows the occupation wise distribution of the aged males. From the table it is seen that out of 250, 17.2% are in service; 20.0% are in business; 15.2% are fisherman; 11.2% are daily labourer; 4.8% are thla-rickshaw puller; 15.2% are pensioners and 5.6% are beggars and 10.8% are totally dependent.

Types of family of the aged males

Table 5

Family type of aged males

Type of Family	Aged males	
	No	%
Nuclear Family	170	68.0
(i) Living alone	01	0.4
(ii) Couple living without children	02	0.8
(iii) Living alone with their unmarried child	17	6.8
(iv) Couple living with unmarried child	150	60.0

Joint Family	80	32.0
(i) Couple living with their married sons and daughter-in-law	45	18.0
(ii) Couple living with married daughters and son-in-law	02	0.8
(iii) Father/Mother alone with married sons and daughter-in-law	29	11.6
(iv) Father/Mother alone with married daughters and son-in-law	04	1.6
(v) Living alone with other relatives	-	-
Total	250	

The table 5 shows the distribution of the aged persons according to the types of family. From the table it is seen that out of 250 aged males, 68.0% are living in nuclear family and 32.0% are living in joint family. In the nuclear families, 60.0% are living with their wives and unmarried children and in joint families 18.0% are with their wives and married sons and daughters in laws.

Types of diseases of the aged Kaibartas

Different types of diseases are analysed in the table 6. Most common diseases among the aged Kaibartas are gastrointestinal disorder, arthritis, hypertension, asthma, eye ailment and anemia. 46.8% of the aged males are suffering from gastrointestinal disorder; 40.0% are suffering from arthritis; 38.4% are suffering from hypertension; 26.8% are suffering from asthma; 16.4% are suffering from eye ailments; and 12.4% are suffering from anemia.

Table 6
Different types of diseases

Sl No.	Different types of diseases	Aged male	
		No	%
1	Gastrointestinal disorder	117	46.8
2	Arthritis	100	40.0
3	Hypertension	96	38.4
4	Asthma	67	26.8
5	Eye ailments	41	16.4
6	Anemia	31	12.4
	Total no.of individuals	250	

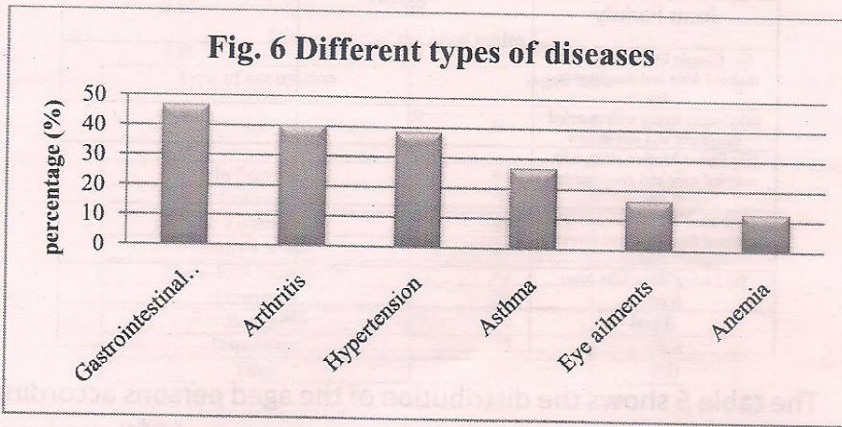
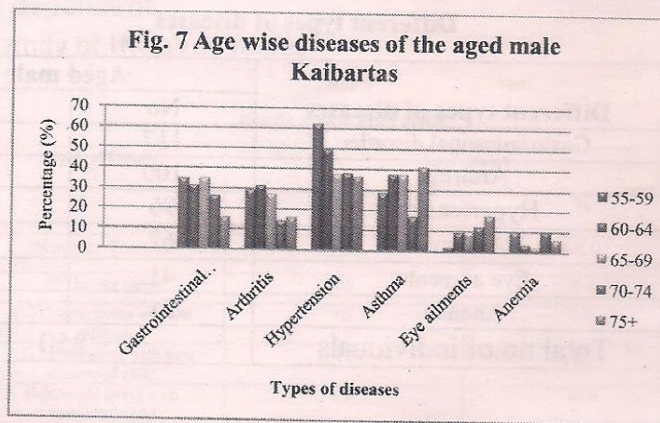


Table 7
Age wise diseases

Types of diseases	Age group (in years)					Total No. %
	55-59	60-64	65-69	70-74	75+	
	No. %	No. %	No. %	No. %	No. %	
Gastrointestinal disorder	52 (34.9)	17 (31.5)	14 (35.0)	13 (26.5)	21 (16.0)	117
Arthritis	44 (29.5)	17 (31.5)	11 (27.5)	07 (14.3)	21 (16.0)	100
Hypertension	48 (62.3)	16 (50.0)	09 (37.5)	08 (38.1)	15 (36.6)	96
Asthma	22 (28.6)	12 (37.5)	09 (37.5)	07 (17.1)	17 (41.5)	67
Eye ailments	03 (2.0)	05 (9.3)	04 (10.0)	06 (12.2)	23 (17.6)	41
Anemia	15 (10.1)	02 (3.7)	01 (2.5)	05 (10.2)	08 (6.1)	31
Total no. of individuals	120	50	30	20	30	



The table 7 shows the age wise diseases of the aged male Kaibartas of the study areas. When the diseases are considered according to age, it is found that in the 55-59 years age group, the hypertension is the highest occurring disease and the percentage is 62.3%. In the other age groups like 60-64 years; 65-69 years and 70-74 years also hypertension is found to be the highest occurring disease. The percentages in these age groups are 50.0%; 37.5% and 38.1% respectively. But in the age group of 75 and above 75 years asthma is the highest occurring disease and the percentage is 41.5.

Table 8
Education and of diseases

Educational Status	Types of diseases						
	Total individuals suffered	Gastrointestinal disorder	Arthritis	Hypertension	Asthma	Eye ailments	Anemia
Illiterate	29	22 (75.8)	23 (79.3)	05 (17.2)	20 (68.9)	08 (27.6)	17 (58.6)
L.P(I-IV)	31	15 (48.4)	21 (67.7)	12 (38.7)	17 (54.8)	07 (22.6)	02 (6.5)
M.E(V-VII)	46	22 (47.8)	28 (60.9)	20 (43.5)	21 (45.7)	09 (19.6)	02 (4.3)
Under matric(VIII-X)	57	37 (64.9)	25 (43.8)	37 (64.9)	06 (10.5)	08 (14.0)	10 (17.5)
H.S(XI-XII)	15	09 (60.0)	01 (6.7)	10 (66.7)	-	06 (23.1)	-
College level	08	05 (62.5)	-	06 (75.0)	-	01 (12.5)	-
BA/Bsc/Graduate	06	05 (83.3)	-	06 (100.0)	01 (16.7)	-	-
Professional courses	03	02 (66.7)	02 (66.7)	-	02 (66.7)	02 (66.7)	-
Total no. of individuals	195	117	100	96	67	41	31

(Figures within brackets indicate percentages)

The table 8 shows the education and diseases of the aged males. From the table it is seen that who are illiterates, and read up to lower primary and middle english level, arthritis is found to be frequently occurring disease of them and the percentages are 79.3; 67.7 and 60.9 respectively. Along with this 68.9% and 58.6% illiterates are also suffering from asthma and anemia frequently. Hypertension is found to be frequently occurring disease among the undermatric level (64.9%); higher secondary level (66.7%); college level (75.0%) and the aged who are graduates (100.0%).

Fig. 8 Education and diseases of the aged male Kaibartas

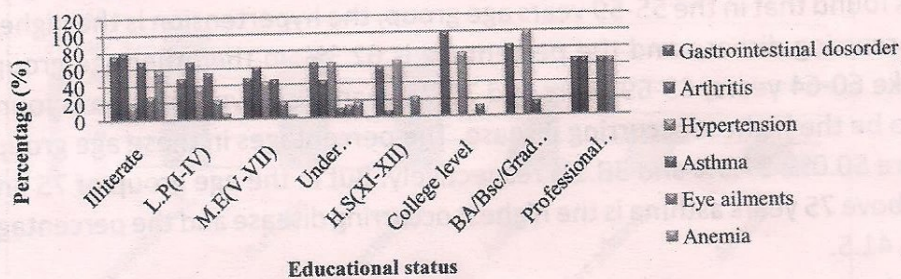


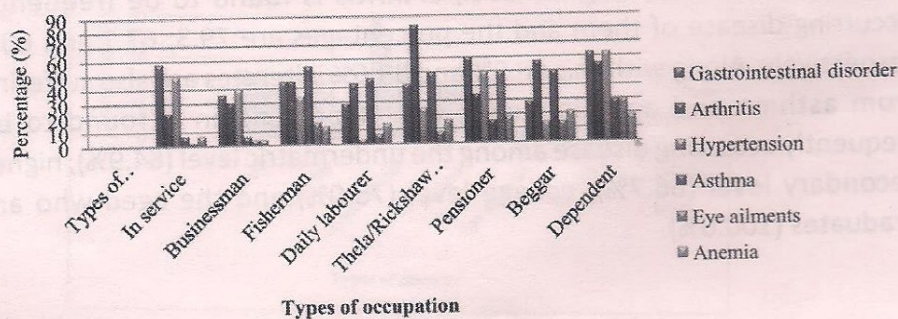
Table 9

Occupation and diseases

Types of Occupation	Aged males						Total no. of individuals in different occupations
	Gastrointestinal disorder	Arthritis	Hypertension	Asthma	Eye ailments	Anemia	
	No. (%)	No. (%)	No. (%)	No. (%)	No. (%)	No. (%)	No. (%)
In service	25 (58.1)	10 (23.2)	21 (48.8)	03 (6.9)	01 (2.3)	03 (6.9)	43
Businessman	18 (36.0)	15 (30.0)	20 (40.0)	03 (6.0)	02 (4.0)	02 (4.0)	50
Fisherman	17 (44.7)	17 (44.7)	13 (34.2)	21 (55.3)	06 (15.7)	05 (13.1)	38
Daily labourer	08 (28.6)	12 (42.8)	01 (3.5)	13 (46.4)	02 (7.1)	04 (14.2)	28
Thela/Rickshaw puller	05 (41.7)	10 (83.3)	03 (25.0)	06 (50.0)	01 (8.3)	02 (16.6)	12
Pensioner	23 (60.5)	13 (34.2)	19 (50.0)	06 (15.8)	19 (50.0)	07 (18.4)	38
Beggar	04 (28.6)	08 (57.1)	02 (14.3)	07 (50.0)	02 (14.2)	03 (21.4)	14
Dependent	17 (62.9)	15 (55.5)	17 (62.9)	08 (29.6)	08 (29.6)	05 (18.5)	27

(Figures within brackets indicate percentages)

Fig. 9 Occupation and diseases of the aged male Kaibartas



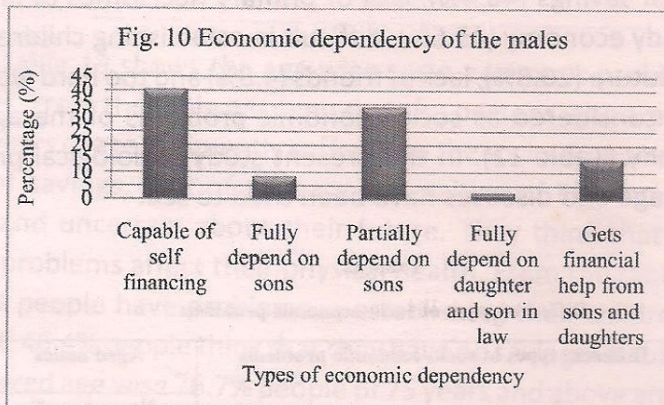
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pensioner 60.5%; and out of 27 dependent 62.9% are suffering from gastrointestinal disorder. 40.0% business man and 62.9% dependent are suffering from hypertension. On the other hand 83.3% thela/rickshaw puller and 57.1% beggar are suffering from arthritis. 55.3% fisherman and 46.4% daily labourer are suffering mostly from asthma.

Socio-Economic problems of the aged Kaibartas

Table 10
Economic dependency of the aged males

Types of economic dependency	Aged males	
	No	%
Capable of self financing	101	40.4
Fully depend on sons	21	8.4
Partially depend on sons	85	34.0
Fully depend on daughter and son in law	06	2.4
Gets financial help from sons and daughters	37	14.8
Total number of individuals	250	100



The table 10 shows the economic dependency of the aged males. From the table it is seen that out of 250 aged males, 40.4% are still earning and taking full economic responsibilities of their families. 8.4% are fully depending on sons and 34.0% are partially depending on their sons. 2.4% are fully depending on daughters and son in laws and 14.8% are getting financial help from both their sons and daughters.

Table 11

**Economic dependency and some frequently occurring diseases of the aged
Kaibartas**

Types of Economic dependency	Total	Gastrointestinal disorder	Arthritis	Hypertension	Asthma	Eye ailments	Anemia
Capable of self financing	101	69 (68.3)	35 (34.6)	30 (29.7)	22 (21.8)	16 (15.8)	16 (15.8)
Fully depend on sons	21	15 (71.4)	10 (47.6)	18 (85.7)	12 (57.1)	06 (28.6)	04 (19.1)
Partially depend on sons	85	19 (22.4)	32 (37.6)	36 (42.4)	27 (31.8)	05 (5.9)	10 (11.8)
Fully depend on daughter and son in law	06	02 (33.3)	05 (83.3)	02 (33.3)	01 (16.7)	02 (33.3)	01 (16.7)
Gets financial help from sons and daughters	37	12 (32.4)	18 (48.6)	10 (27.0)	05 (13.5)	12 (32.4)	--
Total number of individuals	250	117	100	96	67	41	31

(Figures within brackets indicate percentages)

The table 11 shows the economic dependency and some frequently occurring diseases of the males. From the table it is seen that the diseases like hypertension, tuberculosis & asthma, gastrointestinal disorder and anemia are frequently found among the males who fully depend on their sons for money and the percentages are 85.7; 57.1; 71.4 and 19.1 respectively. Arthritis & body pain and eye ailment are frequently found among the males who are fully depending on their daughters and son in laws and the percentages are 83.3 and 33.3 respectively.

Lack of savings (46.4%), lack of primary necessities of life (36.4%), lack of steady economy (43.6%), difficult in establishing children (51.2%), fear about future (20.8%), lack of friends (4.8%) and too hard work (34.4%) have been considered as socio-economic problems of the aged of the present study (Table 12). In the present study sociological problems in relation to age and diseases have been tried to see.

Table 12

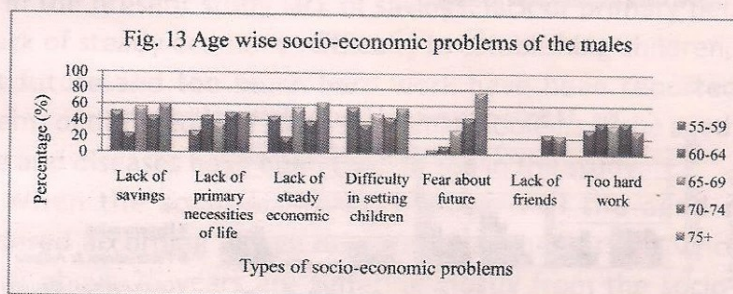
Different types of socio-economic problems

Different types of socio-economic problems	Aged males	
	No	%
Lack of savings	116	46.4
Lack of primary necessities of life	91	36.4
Lack of steady economy	109	43.6
Difficulty in establishing children	128	51.2
Fear about future	52	20.8
Lack of friends	12	4.8
Too hard work	86	34.4
Total	250	100

Table 13

Age wise socio-economic problems

Socio-economic problems	Aged males					Total no. of individuals
	55-59	60-64	65-69	70-74	75+	
Lack of savings	61 (50.8)	12 (24.0)	17 (56.7)	09 (45.0)	18 (60.0)	116 (46.4)
Lack of primary necessities of life	32 (26.7)	23 (46.0)	11 (36.7)	10 (50.0)	15 (50.0)	91 (36.4)
Lack of steady economy	55 (45.8)	10 (20.0)	17 (56.7)	08 (40.0)	19 (63.3)	109 (43.6)
Difficulty in establishing children	69 (57.5)	18 (36.0)	15 (50.0)	09 (45.0)	17 (56.7)	128 (51.2)
Fear about future	06 (5.0)	05 (10.0)	09 (30.0)	09 (45.0)	23 (76.7)	52 (20.8)
Lack of friends	-	-	-	05 (25.0)	07 (23.3)	12 (4.8)
Too hard work	38 (31.7)	20 (40.0)	11 (36.7)	08 (40.0)	09 (30.0)	86 (34.4)
Total	120	50	30	20	30	250



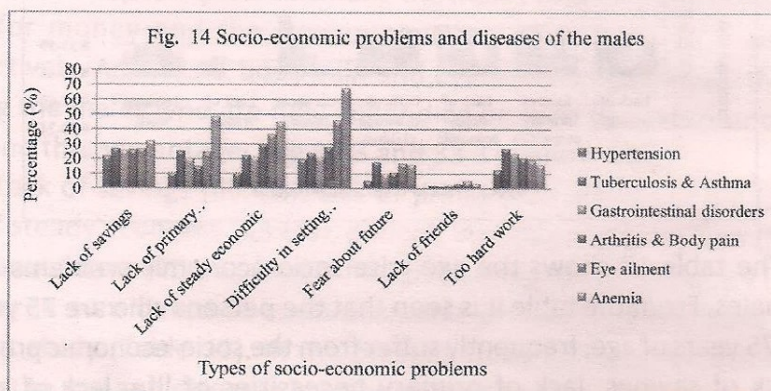
The table 13 shows the age wise socio-economic problems of the aged males. From the table it is seen that the persons who are 75 years & above 75 years of age, frequently suffer from the socio-economic problems like lack of savings, lack of primary necessities of life, lack of steady economy and uncertain about their future. They think that the socio-economic problems affect their physical health. From the table it is seen that 51.2% people have problems in establishing their children and it is the highest. 46.4% people think that they have no savings for future. When it is considered age wise 76.7% people of 75 years and above are uncertain about their future. In 70-74 years age group 50.0% aged people have the problems of lack of primary necessities of life. In 65-69 years age group 56.7% are suffering from lack of savings and steady economy. On the other hand in 60-64 years and 55-59 years age groups the aged males have the problems of lack of primary necessities of life and establishing children and the percentages are 46.0 and 57.5 respectively.

Table 14

Socio-economic problems and diseases of the aged Kaibartas

Socio-economic problems	Different types of diseases						Total
	Gastrointestinal disorder	Arthritis	Hypertension	Asthma	Eye ailments	Anemia	
Lack of savings	30 (25.6)	26 (26.0)	21 (21.9)	18 (26.9)	11 (26.8)	10 (32.3)	116
Lack of primary necessities of life	24 (20.5)	15 (15.0)	10 (10.4)	17 (25.4)	10 (24.4)	15 (48.4)	91
Lack of steady economy	25 (21.4)	30 (30.0)	10 (10.4)	15 (22.4)	15 (36.6)	14 (45.2)	109
Difficulty in establishing children	25 (21.4)	28 (28.0)	19 (19.8)	16 (23.9)	19 (46.3)	21 (67.7)	128
Fear about future	12 (10.3)	11 (11.0)	05 (5.2)	12 (17.9)	07 (17.1)	05 (16.1)	52
Lack of friends	03 (2.6)	03 (3.0)	02 (2.1)	01 (1.5)	02 (4.9)	01 (3.2)	12
Too hard work	28 (23.9)	21 (21.0)	12 (12.5)	18 (26.9)	08 (19.5)	05 (16.1)	86
Total	117	100	96	67	41	31	250

(Figures within brackets indicate percentages)



The table 14 shows the socio-economic problems and diseases of the aged males. From the table it is seen that males suffering from hypertension have the problem of lack of savings and it is the highest i.e., 21.9%. In tuberculosis and asthma category, the male sufferers do not have adequate facilities for prime necessities of life and the percentage is 25.4. Lack of savings is a major problem for the people suffering from various diseases.

Conclusion

The data for the present study have been collected from Kaibartas of Barpeta town and the areas are namely Issapurhati, Ganakkuchi patharhati,

Raitpara, Jailroad, Metuwakuchi, Majormakha and Bhakatpara .All these places are situated in an around the Barpeta town, the district head quarters of Barpeta district of Assam.The Kaibartas of the present study were originally engaged in fishing business. Fishing was the main occupation of them, but at present due to lack of availability of fish in the area most of them are diverted into other occupations like petty jobs, shop keeping, thela-rickshaw pulling, daily labour, business, begging etc. only a few of them are engaged in their caste based occupation. The Kaibartas are living in the low land areas. The houses are built on both sides of the roads. There is no courtyard in their houses. Most of the houses are congested and there is no open space between two houses.

It is generally said that biological health of a person especially of the aged is very much related to his or her social life and mental or psychological conditions.

In the present study lack of savings, lack of primary necessities of life, lack of steady economy, difficulty in establishing children, uncertain about future and too much hard work have been reported as social problems of the aged. The socio-economic problems of the aged in relation to age and diseases have been tried to see in the study.

When the socio-economic problems of the aged males are considered according to age it is seen that the persons who are of 75 years & above 75 years are suffering mostly from the socio-economic problems like lack of savings, lack of primary necessities of life, lack of steady economy and uncertain about their future. They reported that the socio-economic problems are affecting their physical health. From the study it is seen that 51.2% people have problems of establishing their children and it is the highest. 76.7% people of 75 years and above 75 years are uncertain about their future. 50.0% in the age groups of 70-74 years have the problems of lack of primary necessities of life. In 65-69 years age group 56.7% are suffering from lack of savings and steady economy. On the other hand in 60-64 years and 55-59 years age groups the aged males feel that they have the problems of lack of primary necessities of life and they have failed in establishing children and the percentages are 46.0 and 57.5 respectively.

When socio-economic problems are related with diseases of the aged males it is seen that persons who are suffering from hypertension have the problem of lack of savings and it is the highest i.e., 21.9%. Those people who are suffering from tuberculosis and asthma do not have adequate

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prime necessities of life and the percentage is 25.4. Lack of savings is a major problem for the people suffering from various types of diseases.

From the study it is found that 40.4% aged males are still earner and they are taking economic responsibilities of the families. 8.4% are fully depending on their sons and 34.0% are partially depending on their sons. 2.4% are fully depending on their daughter and son in laws and 14.8% are taking financial help from both of their sons and daughters.

When some frequently occurring diseases are seen according to economic dependency of the males it is seen that diseases like hypertension, tuberculosis & asthma, gastrointestinal disorder and anemia are frequently found among the males who have to depend completely on their sons and the percentages are 85.7; 57.1 ;71.4 and 19.1 respectively. Arthritis & body pain (83.3%) and eye ailment (33.3%) are common among the males who are doing physical labours for the maintenance of their families.

In the present study it is found that economic crisis is a major problem of the aged Kaibartas which affected their social health. Persons who are in service or just retired their economic conditions are somewhat better than those who are earning with physical labour or completely dependent (too old to earn). Those people think themselves to be the burden of the society and the family which ultimately affected their biological or physical health. Interestingly they are not dissatisfied with the co-operation of their married sons but are dissatisfied with their luck. It is worth mentioning here that out of 250 aged male Kaibartas, 10.8 % are completely dependent but others have some source of income of their own. They are of the opinions that if health permits they are like to earn and give financial support to the family.

Financial security in old age is the prime necessity. Then only they can take good care of their health. A good health brings a healthy atmosphere in social and psychological aspects of life.

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EVALUATION OF 5G WIRELESS TECHNOLOGY

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5G technologies will change the way most high-bandwidth users access their phones. With 5G people will experience a level of call volume and data transmission never experienced before. 5G technology is offering the services in different fields like Documentation, supporting electronic transactions (e-Payments, e-transactions) etc. As the customer becomes more and more aware of the mobile phone technology, he or she will look for a decent package all together, including all the advanced features a cellular phone can have. Hence the search for new technology is always the main motive of the leading cell phone giants to out innovate their competitors. The 5g design is based on user-centric mobile environment with many wireless and mobile technologies on the ground.

CHAPTER - 1 INTRODUCTION TO 5G WIRELESS

The world has seen a lot of changes in the realm of communication. Today we no more use landlines. Everyone possesses a mobile phone that functions 24X7. Our handsets not only keep us connected with the world at large but also serve the purpose of entertainment gadget. From 1G to 2.5G and from 3G to 5G this world of telecommunications has seen a number of improvements along with improved performance with every passing day.

The 5th generation is envisaged to be a complete network for wireless mobile internet, which has the capability to offer services for accommodating the application potential requirements without suffering the quality. The ultimate goal of 5G is to design a real wireless world, that is free from obstacles of the earlier generations.

5G technology will change the manner in which cellular plans are offered worldwide. A new revolution is about to begin. The global cell phone is around the corner. The global mobile phone will hit the localities who can call and access from one country to another's local phone with

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this new technology. The way in which people are communicating will altogether upgrade. The utilization of this gadget will surely move a step ahead with improved and accessible connectivity around the world. Your office will shrink into your handset with this cell phone that is going to resemble PDA (personal digital assistant) of twenty first century.

5G technology has a bright future because it can handle best technologies and offer priceless handset to their customers. May be in coming days 5G technology takes over the world market. 5G Technologies have an extraordinary capability to support Software and Consultancy. The Router and switch technology used in 5G network providing high connectivity. The 5G technology distributes internet access to nodes within the building and can be deployed with union of wired or wireless network connections. The current trend of 5G technology has a glowing future.

1. DEFINITION

5G Wireless System is a complete wireless communication with almost no limitation; somehow people called it REAL wireless world. But till present day 5G wireless system concept is only theory and not real, so it is not applicable for use.

5G (5th generation mobile networks or 5th generation wireless systems) is a technology used in research papers and projects to denote the next major phase of mobile telecommunication standards beyond 4G. 5G is not officially used for any specification or official document yet made public by telecommunication companies or standardization bodies. New standard releases beyond 4G are in progress by standardization bodies, but are at this time not considered as new mobile generations but under the 4G umbrella. The implementation of standards under a 5G umbrella would likely be around the year of 2020.

2. PROPERTIES

- Worldwide cellular phone : Phone calls in any country can be done easily like a local phone call.
- Extraordinary data capabilities : Data capabilities of the 5G system is much more higher than other generation so you can store more number.
- of data with less problem in storing them.
- High connectivity : Connectivity speed of 5G is almost 25 Mbps.
- More power & features in hand held phones : You'll have all features

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of PDA & laptops in your mobile phone, which makes it more powerful.

- Large phone memory, more dialing speed, more clarity in audio & video.

CHAPTER - 2 EVOLUTION FROM 1G TO 5G

1ST GENERATION

First Generation wireless technology (1G) is the original analog (An analog or analogue signal is any continuous signal for which the time varying feature (variable) of the signal is a representation of some other time varying quantity), voice-only cellular telephone standard, developed in the 1980s. The prominent ones among 1G system were advanced mobile phone system (AMPS), Nordic mobile telephone (NMT), and total access communication system (TACS).



Fig. 1G Mobile

- ◆ Developed in 1980s & completed in early 1990s
- ◆ Based on analog system
- ◆ Speed up to 2.4 kbps
- ◆ AMPS (Advance Mobile Phone System) was launched by the US & it was the 1G mobile system
- ◆ Allows user to make voice calls in 1 country

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2ND GENERATION

2G (or 2-G) is short for second-generation wireless telephone technology. Second generation 2G cellular telecom networks were commercially launched on the GSM standard in Finland in 1991. 2G network allows for much greater penetration intensity. 2G technologies enabled the various mobile phone networks to provide the services such as text messages, picture messages and MMS (Multi Media Messages). 2G technology is more efficient. 2G technology holds sufficient security for both the sender and the receiver. All text messages are digitally encrypted. This digital encryption allows for the transfer of data in such a way that only the intended receiver can receive and read it.

Second generation technologies are either time division multiple access (TDMA) or code division multiple access (CDMA). TDMA allows for the division of signal into time slots. CDMA allocates each user a special code to communicate over a multiplex physical channel. Different TDMA technologies are GSM, PDC, iDEN, IS-136. CDMA technology is IS-95. GSM (Global system for mobile communication) is the most admired standard of all the mobile technologies. GSM technology was the first one to help establish international roaming. This enabled the mobile subscribers to use their mobile phone connections in many different countries of the world's is based on digital signals, unlike 1G technologies which were used to transfer analogue signals. GSM has enabled the users to make use of the short message services (SMS) to any mobile network at any time. SMS is a cheap and easy way to send a message to anyone, other than the voice call or conference. This technology is beneficial to both the network operators and the ultimate users at the same time.

In comparison to 1G's analog signals, 2G's digital signals are very reliant on location and proximity. If a 2G handset made a call far away from a cell tower, the digital signal may not be enough to reach it. While a call made from a 1G handset had generally poor quality than that of a 2G handset, it survived longer distances. This is due to the analog signal having a smooth curve compared to the digital signal, which had a jagged, angular curve. As conditions worsen, the quality of a call made from a 1G handset would gradually worsen, but a call made from a 2G handset would fail completely.

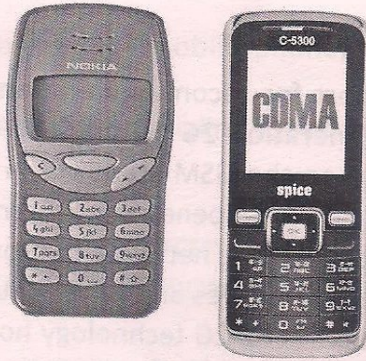


Fig. 2G Mobile

- ◆ Developed in late 1980s & completed in late 1990s
- ◆ Based on digital system
- ◆ Speed up to 64 kbps
- ◆ Services such as digital voice & SMS with more clarity
- ◆ Semi global facility.
- ◆ 2G are the handsets we are using today, with 2.5G having more capabilities

3RD GENERATION

International Mobile Telecommunications-2000 (IMT--2000), better known as 3G or 3rd Generation, is a generation of standards for mobile phones and mobile telecommunications services fulfilling specifications by the International Telecommunication Union. The use of 3G technology is also able to transmit packet switch data efficiently at better and increased bandwidth. 3G mobile technologies proffers more advanced services to mobile users. The spectral efficiency of 3G technology is better than 2G technologies. Spectral efficiency is the measurement of rate of information transfer over any communication system. 3G is also known as IMT-2000.



Fig. 3G Mobile

- ◆ Developed between late 1990s & early 2000s until present day
- ◆ In 2005, 3G is ready to live up to its performance in computer networking (WCDMA, WLAN and Bluetooth) and mobile devices area (cell phone and GPS)
- ◆ Transmission speed from 125 kbps to 2 Mbps
- ◆ Superior voice quality
- ◆ Good clarity in video conference
- ◆ Data are sent through technology called packet switching
- ◆ Voice calls are interpreted using circuit switching
- ◆ Fast Communication, Internet, Mobile T.V, E-mail, information surfing, on-line shopping/ banking ,MMS, 3D gaming, Multi-Gaming etc.
- ◆ Global roaming

4TH GENERATION

4G refers to the fourth generation of cellular wireless standards. It is a successor to 3G and 2G families of standards. The fourth generation (4G) is a conceptual framework and a discussion point to address future needs of a high speed wireless network that can transmit multimedia and data to and interface with wire-line backbone network perfectly just raised in 2002. The speeds of 4G can theoretically be promised up to 1Gbps.

Some of the applications of 4G are:

- I. Mobile TV - a provider redirects a TV channel directly to the subscriber's phone where it can be watched.
- II. Video on demand - a provider sends a movie to the subscriber's phone.
- III. Video conferencing - subscribers can see as well as talk to each other.
- IV. Tele-medicine - a medical provider monitors or provides advice to the potentially isolated subscriber.
- V. Location-based services - a provider sends localized weather or traffic conditions to the phone, or the phone allows the subscriber to find nearby businesses or friends.
- VI. Mobile ultra-broadband (gigabit speed) access and multi-carrier transmission.
- VII. Mobile WiMAX(Worldwide Interoperability for Microwave Access).



Fig. 4G Mobile

- Developed in 2010
- Faster & more reliable
- Speed up to 100 Mbps
- Both cellular and broadband multimedia services everywhere
- High performance
- Easy global roaming
- Low cost

5TH GENERATION

5G Technology stands for 5th Generation Mobile technology. 5G technology has changed the means to use cell phones within very high bandwidth. User never experienced ever before such a high value technology. The 5G technologies include all type of advanced features which makes 5G technology most powerful and in huge demand in near future.

The gigantic array of innovative technology being built into new cell phones is stunning. 5G technologies which are on hand held phone offering more power and features than at least 1000 lunar modules. A user can also hook their 5G technology cell phone with their Laptop to get broadband internet access. 5G technology including camera, MP3 recording, video player, large phone memory, dialling speed, audio player and much more you never imagine.

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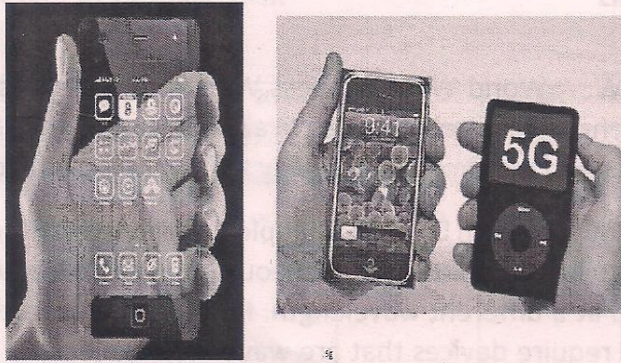


Fig. 5G Mobile

- Next major phase of mobile telecommunication & wireless system
- 10 times more capacity than others
- Expected speed up to 1 Gbps
- More faster & reliable than 4G
- Lower cost than previous generations

2. COMPARISION OF ALL GENERATION

2.1. Comparision in Tabular Form

Generation	1G	2G	3G	4G	5G
Features					
Years	1980s	1990s	2000s	2010s	2020s
Data	2 kbps	64 kbps	2 Mbps	200 Mbps	1 Gbps
Bandwidth					
Standards	AMPS	TDMA, CDMA, GSM, GPRS	WCDMA	Single unified standard	Single unified standard
Technology	Analog cellular	Digital cellular	Broadband with CDMA, IP technology	Unified IP & seamless combination of broadband, LAN, WAN & WLAN	Unified IP & seamless combination of broadband, LAN, WAN, WLAN & WWW
Services	Mobile technology (Voice)	Digital voice, SMS, Higher Capacity packetized	Integrated high quality audio, video & data	Dynamic information access, wearable Devices	Dynamic information access, wearable Devices with AI capabilities
Multiplexing	FDMA	TDMA,	CDMA	CDMA	CDMA

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2.2 Symbols

- √ WWW: A World Wide Wireless Web is capable of supporting a comprehensive wireless-based Web application that includes full graphics and multimedia capability at beyond 4G speeds.
- √ WDM: Wavelength Division Multiplexing allows many independent signals to be transmitted simultaneously on one fiber with each signal located at a different wavelength. Routing and detection of these signals require devices that are wavelength selective, allowing for the transmission, recovery, or routing of specific wavelengths in photonic networks.
- √ WCDMA: Wideband CDMA is a technology for wideband digital radio communications of multimedia and other capacity demanding applications.
- √ PSTN: Public Switched Telephone Network is a regular voice telephone network.
- √ Spread Spectrum: It is a form of wireless communication in which the frequency of the transmitted signal is deliberately varied over a wide range. This results in a higher bandwidth of the signal than the one without varied frequency.
- √ TDMA: Time Division Multiple Access is a technology for sharing a medium by several users by dividing into different time slots transmitting at the same frequency.
- √ UMTS: Universal Mobile Telecommunications System is the third generation mobile telephone standard in Europe.
- √ WAP: Wireless Application Protocol defines the use of TCP/IP and Web browsing for mobile systems.
- √ DAWN: Advanced technologies including smart antenna and flexible modulation are keys to optimize this wireless version of reconfigurable ad hoc networks.

2.3 Summary in Tabular Form

Generation	1G	2G	3G	4G	5G
Years	1980s	1990s	2000s	2010s	2020s
Keywords	Analog	Digital personal	Global world standards	High data rates High mobility IP Based	High data rates High mobility IP Based
Systems	Analog cellular Analog cordless	Digital cellular Digital cordless Mobile Satellite	3G cellular Max data rate: 2 Mbps	4G cellular Broadband access Min data rate: 2-20 Mbps	5G cellular Min data rate: 20-100 Mbps

CHAPTER - 3 ARCHITECTURE OF 5G

3.1. TERMINAL DESIGN

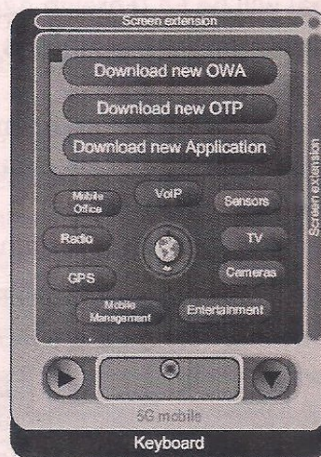


Fig. Mobile Terminal Design of 5G

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3.2. COMPARISON WITH OSI MODEL

Let us compare the protocol stack of 5G wireless with the OSI Model using the fig. below.

Application Layer	Application(Service)
Presentation layer	
Session Layer	Open Transport Protocol
Transport Layer	
Network Layer	Upper network layer
	Lower network layer
Datalink Layer	Open Wireless Architecture
Physical Layer	

Fig. Comparison with OSI Model

3.3. OPEN WIRELESS ARCHITECTURE (OWA)

Physical layer + Data link layer = OWA

- ◆ OSI layer 1 i.e. Physical layer & OSI layer 2 i.e. Data link layer define the wireless technology.
- For these two layers the 5G mobile network is likely to be based on Open Wireless Architecture (OWA)

3.4 NETWORK LAYER

- All mobile networks will use mobile IP.
- Each mobile terminal will be FA (Foreign Agent).
- A mobile can be attached to several mobiles or wireless networks at the same time.
- The fixed IPv6 will be implemented in the mobile phones.
- Separation of network layer into two sub-layers:
 - (i) Lower network layer (for each interface)
 - (ii) Upper network layer (for the mobile terminal)

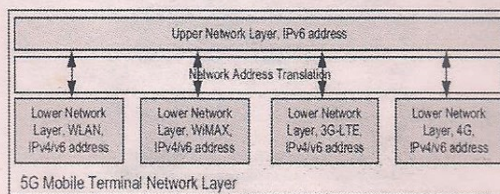


Fig. Network layer of 5G wireless

3.5. OPEN TRANSPORT PROTOCOL (OTP)

Transport layer + Session layer = OTP

- Wireless network differs from wired network regarding the transport layer.
- In all TCP versions the assumption is that lost segments are due to network congestion.
- In wireless, the loss is due to higher bit error ratio in the radio interface.
- 5G mobile terminals have transport layer that is possible to be downloaded & installed which is based on Open Transport Protocol.

3.6. APPLICATION LAYER

Presentation layer + Application layer = Application layer (5G)

- ◆ Provides intelligent QoS (Quality of Service) management over variety of networks.
- ◆ Provides possibility for service quality testing & storage of measurement information in information database in the mobile terminal.
- ◆ Select the best wireless connection for given services.
- ◆ QoS parameters, such as, delay, losses, BW, reliability, will be stored in DB (Database) of 5G mobile.

3.7 FUNCTIONAL ARCHITECTURE

Below figure shows the system model that proposes design of network architecture for 5G mobile systems, which is all-IP based model for wireless and mobile networks interoperability. The system consists of a user terminal (which has a crucial role in the new architecture) and a number of independent, autonomous radio access technologies. Within each of the terminals, each of the radio access technologies is seen as the IP link to the outside Internet world. However, there should be different radio interface for each Radio Access Technology (RAT) in the mobile terminal. For an example, if we want to have access to four different RATs, we need to have four different access - specific interfaces in the mobile terminal, and to have all of them active at the same time, with aim to have this architecture to be functional applications and servers somewhere on the Internet. Routing of packets should be carried out in accordance with established policies of the user.

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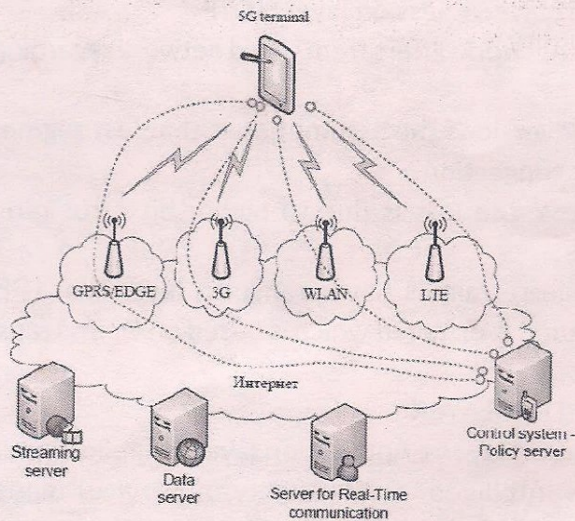


Fig. Functional Architecture of 5G Wireless

Application connections are realized between clients and servers in the Internet via sockets. Internet sockets are endpoints for data communication flows. Each socket of the web is a unified and unique combination of local IP address and appropriate local transport communications port, target IP address and target appropriate communication port, and type of transport protocol. Considering that, the establishment of communication from end-to-end between the client and server using the Internet protocol is necessary to raise the appropriate Internet socket uniquely determined by the application of the client and the server. This means that in case of interoperability between heterogeneous networks and for the vertical handover between the respective radio technologies, the local IP address and destination IP address should be fixed and unchanged. Fixing of these two parameters should ensure handover transparency to the Internet connection end-to-end, when there is a mobile user at least on one end of such connection. In order to preserve the proper layout of the packets and to reduce or prevent packets losses, routing to the target destination and vice versa should be uniquely and using the same path. Each radio access technology that is available to the user in achieving connectivity with the relevant radio access is presented with appropriate IP interface. Each IP interface in the terminal is characterized by its IP address and net mask

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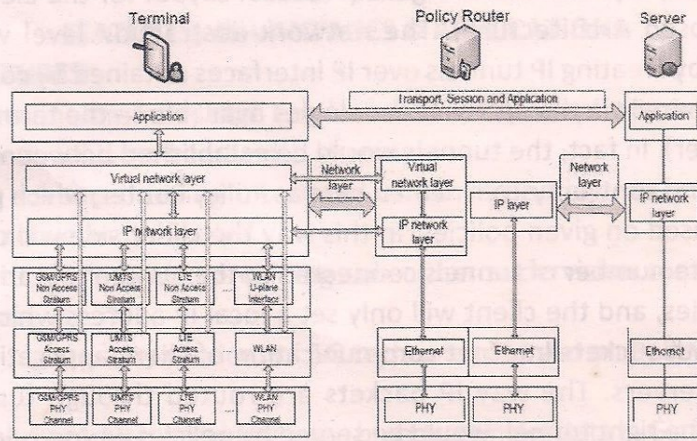


Fig. protocol layout for the elements of the proposed architecture of 5G

and parameters associated with the routing of IP packets across the network. In regular inter-system handover the change of access technology (i.e., vertical handover) would mean changing the local IP address. Then, change of any of the parameters of the socket means and change of the socket, that is, closing the socket and opening a new one. This means, ending the connection and starting a new one. This approach is not-flexible, and it is based on today's Internet communication. In order to solve this deficiency we propose a new level that will take care of the abstraction levels of network access technologies to higher layers of the protocol stack. This layer is crucial in the new architecture. To enable the functions of the applied transparency and control or direct routing of packets through the most appropriate radio access technology, in the proposed architecture we introduce a control system in the functional architecture of the networks, which works in complete coordination with the user terminal and provides a network abstraction functions and routing of packets based on defined policies. At the same time this control system is an essential element through which it can determine the quality of service for each transmission technology. He is on the Internet side of the proposed architecture, and as such represents an ideal system to test the qualitative characteristics of the access technologies, as well as to obtain a realistic picture regarding the quality that can be expected from applications of the user towards a given server in Internet (or peer). Protocol setup of the new levels within the existing protocol stack, which form the proposed

architecture, is presented in Figure (Protocol Layout for the Elements of the Proposed Architecture). The network abstraction level would be provided by creating IP tunnels over IP interfaces obtained by connection to the terminal via the access technologies available to the terminal (i.e., mobile user). In fact, the tunnels would be established between the user terminal and control system named here as Policy Router, which performs routing based on given policies. In this way the client side will create an appropriate number of tunnels connected to the number of radio access technologies, and the client will only set a local IP address which will be formed with sockets Internet communication of client applications with Internet servers. The way IP packets are routed through tunnels, or choosing the right tunnel, would be served by policies whose rules will be exchanged via the virtual network layer protocol. This way we achieve the required abstraction of the network to the client applications at the mobile terminal. The process of establishing a tunnel to the Policy Router, for routing based on the policies, are carried out immediately after the establishment of IP connectivity across the radio access technology, and it is initiated from the mobile terminal Virtual Network-level Protocol. Establishing tunnel connections as well as maintaining them represents basic functionality of the virtual network level (or network level of abstraction).

CHAPTER - 4

HARDWARE AND SOFTWARE OF 5G

4.1 HARDWARE OF 5G

- It uses UWB (Ultra Wide Band) networks with higher BW at low energy levels.
- This BW is of 4000 Mbps, which is 400 times faster than today's wireless networks.
- It uses smart antenna either Switched Beam Antennas or Adaptive Array Antennas.
- It uses CDMA (Code Division Multiple Access).

4.2 SOFTWARE OF 5G

4.3 5G will be single unified standard of different wireless networks, including LAN technologies, LAN/WAN, WWW- World Wide Wireless Web, unified IP & seamless combination of broadband.

4.4 Software defined radio, Packet layer, Implementation of Packets, Encryption, Flexibility, Anti-Virus.

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CHAPTER - 5 FEATURES, ADVANTAGES & APPLICATIONS

5.1 FEATURES

- * 5G technology offer high resolution for crazy cell phone user and bi-directional large bandwidth shaping.
- * The advanced billing interfaces of 5G technology makes it more attractive and effective.
- * 5G technology also providing subscriber supervision tools for fast action.
- * The high quality services of 5G technology based on Policy to avoid error.
- * 5G technology is providing large broadcasting of data in Gigabit which supporting almost 65,000 connections.
- * 5G technology offer transporter class gateway with unparalleled consistency.
- * The traffic statistics by 5G technology makes it more accurate.
- * Through remote management offered by 5G technology a user can get better and fast solution.
- * The remote diagnostics also a great feature of 5G technology.
- * The 5G technology is providing up to 25 Mbps connectivity speed.
- * The 5G technology also support virtual private network.
- * The 5G technology network offering enhanced and available connectivity just about the world.

5.2 ADVANTAGES

- 5G provides data bandwidth of 1 Gbps or higher.
- 5G is globally accessible.
- 5G provides dynamic information access beneficial to domestic user.
- 5G is available at low cost.

5.3 APPLICATIONS

- Wearable device with AI capabilities.
- Pervasive (Global) networks.
- Media independent handover.
- Radio resource management.
- High Altitude Stratospheric Platform Station (HAPS) systems.
- VoIP (Voice over IP) enabled device.

CHAPTER - 6 CONCLUSION

- 3G- Operator Centric,
4G- Service Centric whereas
5G- User Centric
- We have proposed 5G wireless concept designed as an open platform on different layers.
- A new revolution of 5G technology is going to give tough completion to normal computer and laptops whose marketplace value will be effected.
- The new coming 5G technology is available in the market in affordable rates, high peak future and much reliability than its preceding technologies.
- This technology helps to promotes stronger links between people working in different fields creating future concepts of mobile communication , internet services , cloud computing , all pie network, and nanotechnology.

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AN OUTLINE ON TRADE AND INDUSTRIES IN ASSAM: A HISTORICAL STUDY

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Assam is still making efforts for gearing up industrial activities by harnessing the un-tapped resources available in the State through various growth-inducing factors as well as by removing the infrastructure inadequacies in the power, communication and transport sector. The Industries and Commerce Department of the State as well as some other agencies like Assam Industrial Development Corporation (AIDC) are closely associated with implementation of various promotional schemes meant for sustainable industrial development of the State. Despite slow growth due to various constraints a favorable industrial climate is gradually being created in the State as discernible from the increasing interest shown by investors both from within the State as well as from outside. However, the contribution of the Manufacturing Sector to the total economy maintains its downward trend and pegged at 7.4 percent as constant (2004-05 prices) in 2009-10 (Quick Estimates). The Index of Industrial Production in the State also pegged at 155.83 in 2009-10 (Base 1999-2000) as against 151.40(Revised) in 2008-09. Industrial production of some selected industries in Assam although the manufacturing and processing industries have dominated the industry sector of the state, the contribution of these industries to the state's economy was not as much impressive as was expected.

Assam is a house of natural and precious mineral resources. During the pre-independence period, the chapter of industrial history of Assam began and Assam found its place in the industrially developed map of the world. The crude oil was explored and India's first oil well was drilled, established first oil refinery [first in Asia and third in the world] and explored first coal field. Introduction of tea cultivation during the period was the beginning of global export of finished tea as well brought the economic boom to Assam. The continuous process of economic and industrial development of the state was almost stopped after

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independence and at present Assam is amongst the industrially under-developed states in the country. Industrial scenario of the state is now confined within the growth of employment oriented SSI sector, which comprises of manufacturing and processing industries.

The new Government's attitude towards the working class was more favorable than that of the earlier colonial regime. The scenario changed to some extent in the post-Independence period when Trade Unions were allowed to organize Tea plantation workers. In this present study I have made an attempt to focus light on History and growth of Trade Union Movement in Tea Industry after independence and prior to Globalization with special reference to Dooars Region in West Bengal. Keywords like Independence, Colonial Regime, Trade Unions, Tea Industry, Globalization, Dooars Region, after attaining Independence in 1947 changed. The new Government's attitude towards the working class was more favourable than that of the earlier colonial regime. The scenario changed to some extent in the post-Independence period when Trade Unions were allowed to organize tea plantation workers. At present we find that the rate of unionization is fairly high as compared to other industries. In Assam, where the largest number of tea plantation labourers is employed, there is one major union which represents the workers, the Assam Chah Mazdur Sangha. This union is affiliated to the Indian national trade Union congress (INTUC) and is regarded as the recognized trade union. Emergence of Trade Union after Independence occurred because the Trade union movement in Dooars gardens was initiated and organized by outsiders hailing from Bengal-Assam Rail Road Workers Union. Bhowmik (1981) observed that the workers of the Dooars showed signs of collective action only after the trade union organizers of the Bengal-Assam Rail Road Worker's Union under an attempt to organize then in early 1946. The estimated contribution of Registered Manufacturing sector to the total economy was 4.8 percent and accounted for @ 23 percent share of the total Industry Sector contribution to the GSDP at constant 2004-05 prices during 2009-10(Quick Estimates). The Index of Industrial production for the Manufacturing Sector, however, recorded positive trend during 2009-10[186.71] against 175.25 in 2008-09 (Base 1999-2000=100). At present, there are 16 Industrial Estates, 17 Industrial Areas, 11 Growth Centres under the Industries and Commerce Department of Assam spread over an area of 2857 thousand Sq M land in different locations of the State. Apart from the aforesaid infrastructures, there are 11 Intergrated
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Infrastructure Development (IID) Projects, 4 Industrial Growth Centres, 6 Mini Industrial Estates, One Export Promotion Industrial Park, One Food Processing Industrial Park spread over an area of 7173 thousand Sq M land also provided additional infrastructure facilities to the entrepreneurs of the State. Till the end of March 2010, as many as 625 functioning Industrial units utilized the infrastructure provided by the Industry and Commerce Department. The Growth Centres and IID Centres are facilitated with excellent connectivity, dedicated power lines, adequate water supply, central effluent treatment plants etc.

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ROMANTIC ELEMENTS IN THE MAJOR ODES OF JOHN KEATS: AN ANALYTICAL STUDY

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Introduction:

The publication of "The Lyrical Ballads" in 1798 by Wordsworth and Coleridge introduced an era of Romantic Revival into English Literature which was essentially an era of Romantic poetry, as opposed to the 18th century neoclassical poetry of Pope and Johnson. Various critics have variously defined Romanticism. Heine calls it "the Re-awakening of the Middle Ages." Victor Hugo defined it as "Liberalism in Literature." Herford calls it "Liberty of Imagination," To Watts Dunton, it is "the Renaissance of Wonder." Walter Pater calls it "the Addition of Strangeness added to Beauty." In the words of Legouis and Cazamian, it is "an accentuated predominance of emotional life, provoked, and directed by imaginative vision." To Rickett, "Romanticism, generally speaking, is the expression in terms of art of sharpened sensibilities and heightened imaginative feelings." These definitions emphasize that Romantic Poetry is characterized with emotion, imagination, sharpened sensibilities, heightened imaginative feelings, strangeness and beauty, a subtle sense of mystery, wonder and delight, curiosity, freedom and liberty and an instinct for the elemental simplicities of life, i.e. return to nature as found in the poetry of Wordsworth, Coleridge, Shelley, Byron and Keats.

John Keats, the youngest of the great romantic poets, was born on October 31, 1795 in London. The son of Thomas Keats, a stable keeper and Frances Jennings, Keats had his early education in Enfield Academy, London. Here Cowden Clarke gave him a copy of Spenser's 'Faery Queens' and after reading it Keats was greatly influenced and began writing poems as early as in 1814. When Keats was hardly fifteen years old. he lost both his parents. Their death enveloped Keats' life with absolute poverty. He was taken back from school and was apprenticed to a surgeon. He became an apothecary surgeon in 1815. But the call of poesy was very strong on him. So he abandoned the medical profession in 1817 and published his first

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volume of 'Poems'. In the same year Keats suffered from tuberculosis, a 'family disease' of which both his mother and brother died. When he settled in Hamstead, he met Fanny Browne and fell in love with her. But he could not marry her because of his ill health and poor financial condition. However his illness could not hamper his poetic career and he produced some of his best known works during the period 1818-1820. Towards the end of 1820, his illness became so severe that he went to Italy for a climatic change. But it did no good to his health and he died of tuberculosis in Rome in February, 1821. He was buried in the Catholic cemetery of Rome and his tomb contained the line-"here lies a poet whose name was written on water."

The odes of John Keats like "'Ode to Psyche', 'Ode on a Grecian Urn', 'Ode to a Nightingale', 'Ode to Autumn', 'Ode on Melancholy', 'Ode on Indolence', 'Ode to Fancy' and so on form a class apart. Most expressive of his mind, these odes are considered the ripest fruits of Keats' genius. In fact, there are a revelation of Keats' deepest thoughts and emotions and his deepest enjoyment of beauty in nature', art and literature. His odes are the faithful record of his poetic craftsmanship and conscious artistry. They embody almost all the chief characteristics of Romantic poetry such as love for beauty, love for nature, love for the past, supernaturalism, predominance of emotion, feeling and imagination and the like. All these elements are faithfully projected by Keats in his great Odes with the help of his passion for beauty, negative capability, sensuousness, picturesqueness and his unique poetic art.

Statement of the Problem:

Along with Shelley and Byron, Keats constitutes the second generation of Romantic poets. As a true Romantic, Keats is a worshipper of beauty who knows only one religion- the religion of beauty. The 'yearning passion for the beautiful' runs through the empire of his poetry. The elements of romanticism are so powerfully presented in his odes that it is said that 'English Romanticism attains in Keats the final stage of maturity and progress'. "Keats' choice of subject", according to Edward Albert, "differs from most of the other major Romantic poets!" His love of beauty and his love of nature is unique which abandons the mystical worship of nature as found in Wordsworth. But it is unfortunate that Keats' work was bitterly and unjustly condemned by critics. So this research work is attempted to highlight Keats' treatment of the Romantic elements in his

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odes and to establish him as the most perfect romantic among all romantics.

Review of Literature:

The poetry of Keats is the poetry for its own sake and hence it is purest poetry. To him, 'Beauty is Truth and Truth Beauty'. His imaginative visions are based on reality. Therefore, Middleton Murry calls Keats "a true Romantic". S.A. Brooke calls him "the fairest of all Apollo's children". Moody, and Lovett find the worship of beauty everywhere operative in Keats' work. Regarding Keats' treatment of nature, Rickett says, "....there is not a mood of Earth that he does not love, not a season that will not cheer and inspire him". In the words of Middleton Murry, the odes of Keats are "comparable to nothing in English literature, save the works of Shakespeare's maturity". Tennyson's pictorial art, Browning's word pictures and the Pre-Raphaelitism of Rossetti and Morris are the direct influence of Keats. William J. Long, therefore, calls Keats, "Like Spenser- a Poet's poet".

Objectives of Study:

The objectives of the proposed work are as follows:

- To highlight Keats' life, works and his literary achievements.
- To study Ode as a literary vehicle of Keats.
- To highlight the chief characteristics of Romantic Poetry.
- To make a detailed study on the treatment of Romantic elements in Keats' major Odes.
- To explore the relation between pleasure and pain, happiness and melancholy, imagination and reality, art and life in the major Odes of Keats,
- To highlight Keats' philosophy of Beauty that distinguishes Keats from other Romantic Poets.
- To highlight the projection of permanence of art and the transitoriness of human life as reflected in the major odes of Keats.
- To highlight Keats' sensuousness, his medievalism and his unique poetic art in his major Odes.
- To assess the qualities of Keats' Odes that account for its continued appeal to modern readers.
- To increase the world-wide popularity of Keats' Odes among students scholars, critics and the reading public.

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- To highlight Keats' contribution to the enrichment of the Romantic Literature in particular and the English literature in general.

Hypothesis:

The main function of hypothesis is to suggest new experiments and observations to solve a research problem. Keats died very young but in the short tenure of his life he composed powerful Odes to immortalize his name. So the proposed research work will explore the originality and novelty of the qualities of Keats' Odes with which he achieved name and fame. This research paper will also bring to light Keats' concept of beauty, his treatment of nature, his sensuousness, pictorial quality, Hellenism, medievalism, love for past supernaturalism and his superb handling of negative capability that find faithful presence in his poetry, especially in his Odes. An exhaustive analysis of the unity of impression, romantic elements and poetic style in Keats' Odes will be made in the proposed work.

Methodology:

The proposed study will be undertaken through analytical method of study. Since John Keats is a gifted Romantic poet with a number of Odes to his credit, a careful reading of the original texts of these Odes would be taken into consideration while making a systematic study of the treatment of Romantic elements in these Odes. The method of textual analysis and close reading of the lexis as propounded by the New Critics would be followed in this respect. The research would be done against the theoretical background of the Romantic Revival in English literature. In 'Ode To Psyche', Keats takes us back to the Greek pagan mythology with a worship of beauty and nature by alluding to Cupid, Psyche, Phoebe, Vesper and Drayds. The poet describes the matchless beauty of Psyche by calling her the loveliest of all Greek Gods and Goddesses living on Mount Olympus in Thessaly. Keats' love of beauty comes to the fore when he says that the loveliness of Psyche is much greater than that of Phoebe, the Goddess or that of Vesper, the evening star:

"Fairer than Phoebe's sapphire - region'd star
or Vesper, amorous glow - worm of the sky"

Though the poem is characterised with a number of pictures of nature, they lack the richness and minute observation fauna in Wordsworth's poetry and this leads Ian Jack to declare that "We will not

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understand the 'Ode To Psyche' unless we recognise that it is essentially a pagan act of worship."

Composed in the spring 1819, Keats' 'Ode On a Grecian Urn' embodies with philosophy of art and the ethics of human life to highlight the temporariness of human existence and the permanence of art. With the help of Urn, Keats transports us from the finite world to the world of eternity to make us realise that human emotion and human happiness are short-lived but art can enshrine them with an ideal beauty that creates an ever-lasting joy that can never fade. Keats presents his philosophy of beauty through the message of the Urn in a charismatic expression: "Beauty if Truth, Truth Beauty." This relationship between Beauty and Truth remains us of Keats' Letter to Benjamin Bailey, 22 November, 1817 in which Keats asserts that "What the imagination seize as Beauty is all ye kwon on earth, and all ye need to know' embodies two philosophical ideas - the incomprehensibility of the infinite in Art and Nature and the Ethics of Beauty. Keats is acutely aware that real-life is short-lived but the Urn, a beautiful piece of art, has a touch of immortality as expressed in the phrases - "Still unrevised bride of quiteness" and "the sylvan historian" thereby presenting a contrast between the ever-increasing beauty of art and the feeling human life.

For Keats, beauty is the religion and the moving principle of life. In this poetic world, life is full of sensations rather than of thoughts. It establishes Keats as a poet of sensuous beauty. As a result, he can discover and empire of beauty in the song of bird (Ode to a Nightingale), in the soft-lifted hair of a winnower (Ode to Autumn), in the work of art (Ode on a Grecian Urn), in the pagan mythology (Ode to Phyché) and so on. In 'Ode to a Nightingale', the song the Nightingale sparks the imagination of the poet. The beauty of the Nightingale's song transports him from the painful real world to the ideal world of forget fullness, to the realism of joy represented by the 'immortal bird.' But this heaven of joy and sensuous beauty vanishes and the poet is brought back to the harsh realities of life and the world of eternity is replaced by the world of time and space. This embodies that the beauty of life can be fully enjoyed of life is lived amidst all pain and suffering.

In 'Ode On Melancholy' Keats relates melancholy to beauty, joy and sensuous pleasure. He perceives melancholy as a rare, delicate, refined and exalted emotion that cannot be experience with gloomy, sad and deadly association but with the beautiful and the joyful aspects of life. For
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Keats, the goddess of Melancholy and the goddess of Beauty share the same dwelling place. As beauty, joy, sensuous pleasures and happiness are transitory, this face germinates melancholy in men's mind according to Keats.

As regards Keats' love of nature in his odes, it is devoid of any theology, humanity and metaphysics. Keats is an excessively sensuous poet who loves nature to derive deep enjoyment of her beauty without illustrating any moral to preach. Whereas Wordsworth spiritualised Nature and Shelley intellectualizes her, Keats expression her beauty through his senses. For instance, in 'Ode to Autumn', Keats emphasises the very nature of the autumn season by eulogising it as a 'season of mist and mellow fruitfulness', a season of abundance of harvest, movement and music thereby defying the common man's perception that autumn is a season of melancholy, death and destruction. In 'Ode In Indolence', Keats arrests our attention by describing a vivid and realistic picture of the summer morning and cloudy sky:

"The morn was clouded, but no shower fell."

In 'Ode to Nightingale', Nature takes Keats away from the painful realities - 'the weariness, the fever and the fret' of the present world to the eternal world, the ideal world represented by the melodious song of the Nightingale. In 'Ode on a Grecian Urn', it is the very nature of the Urn's death-like silence that brings Keats back into the world of man. In 'Ode on melancholy', Keats asserts that the fleeting nature of joy and beauty is the ultimate source of human misery and melancholy. His simple descriptions of nature in 'Ode to Fancy' bear the influence of Milton's companion poems 'L'Allegro' and 'It Peneseroso.'

To conclude, it can safely be said that the major odes of Keats embody unity of impression, dramatic elements, juxtaposition of the subjective and the objective, the personal and impersonal, climax and anti-climax, conflicts between reality and fancy, pain and pleasure, eternal and the temporal with the powerful projection of romantic elements such as love of beauty, love of nature, romantic melancholy which find faithful presentation through Keats' sense impression, his negative capability and his ideals of enlightenment.

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POLITICAL DEFECTION AND INDIAN POLITICS

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Introduction:

India is the largest democratic country in the world. Indian democratic system is ensured by the preamble to the constitution. It assures democracy along with liberty, equality, fraternity and individual dignity.

Indian democratic system has to undergo many changes in course of time. Since independence to 1967 the Indian National Congress could rule the country without any strong position. In other words there had been one party democracy. The 1967 elections created 'Political Earthquake' and congress dominance came to an end. The emergency of regional political parties brought about a change in Indian politics. Another important change in the Indian politics was caused by defection.

Meaning of Political Defections:

The term 'defection' has been derived from the military vocabulary. It meant desertion or running away of soldier from duty. The dictionary meaning of the term 'defection' is falling away from duty or revolt. Thus when a person runs away from one's own country and takes protection in another country on account of strong political differences with the govt. or to escape punishment at the hands of the govt. is also defection. The committee on Defections appointed by the Lok Sabha in 1967 defined the term defection thus "An elected member of a legislative who has been allotted a reserved symbol of any political party shall be deemed to have defected if, after being elected as a member of either House of Parliament or of Legislative Assembly or Legislative Council of a state or a Union Territory he voluntarily renounces allegiance to, or association with such political party, provided his action is not in consequence of decision of the said political party". Thus simply speaking the term defection implies that a person, who was given party ticket and got elected as member of the Parliament or State Legislative, Voluntarily renounce his allegiance to that party or association, and joins some other political party. This action

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may be taken by the defecting person either due to disillusionment or disgust with the party's programme or on account of question for power.

The best definition of defection is advanced by Dr. Subhash Kashyap who says "unless otherwise stated, the term defection should be understood to mean any change of political label and should include all cases such as (i) that of leaving a particular party after being elected as a legislator on its ticket and joining another party, (ii) of resigning from the party but remaining independent thereafter, or (iii) of joining a particular political party being elected as an independent. Further, the legislators who vote against their party in the legislature on a basic issue without actually resigning from the party are also deemed to be defectors. However, if a duly elected member is expelled from the party on disciplinary grounds, it is not taken to be a case of defection. Further, party splits and mergers do not fall under the category of defection.

Thus a political defection covers such acts of behaviour of an elected representative as: (i) Leaving a Party and joining another; or (ii) Leaving a party and sitting as an independent; (iii) Leaving a party, joining another one and then returning to the parent party, or (iv) Leaving a party to form another party or group, or (v) Remaining a member of the party but voting against it in the legislature i.e. voting against the party whip.

Magnitude and Menace of political defections:

Defection has become a major feature of the Indian political system. Once it was confined only in some state politics; but now it has engulfed entire political system whether national, regional or local. Again earlier its magnitude was slow; but now it has become fast. Many politicians use to defect and change their party loyalty.

But either this way or that way defection could be seen even during the Indian Freedom struggle. In 1920 Mohammad Ali Jannah resigned from congress and went on to lead Muslim League which in the long run caused the partition of India and formation of Pakistan. Again Subhas Chandra Bose was pushed out of the congress following his differences with Gandhiji. Bose went on to form the forward Bloc and led Azad Hind Fauj which he formed in 1943.

After independent defection existed in the Indian political system. India had experienced defection in 1948 when some congressmen left the party due to factionalism. In 1951 Acharya J.P. Kripalani and Rafi Ahmed Kidwani left the congress party and formed the Kisan Mazdoor Praja Party

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without resigning from the congress. After the parliamentary elections 1952, Defection started to raise its head. In the states like Madras, Travancore, Cochin, Orissa and Patiala and East Punjab states union no party could get majority. But congress was the single largest party. So the congress party was invited to form govt. and it did so with the support of others. The Chief Ministers could persuade the Non-Congress legislators to join congress party. During 1967-72 defection was the most important differing earlier one. The number of defections was much larger in incomparision to the earlier ones. Most probably it was so on account of the fact that non-congress govts. were formed in more than 10 states in India. It has been pointed out that in 1967 alone as many as 438 legislators had defected twice in a single day by some legislators. Maharastra stood first in this case.

Before 1967 defection was not regarded as a problem, because at the time the number of defection was a few. But after 1967 defection assumed a serious shape and created many problems in Indian political system. During the times there was defection in almost all states including centre. Corrupt legislators indulged in horse trading and freely changed sides, attracted mainly by lure of office or money. The matter of horse trading and freely changes of sides continues at the centre and states including Assam.

However, defection phenomena started first in Haryana and the defecting legislators began to be called as 'Aya Ram Gaya Ram' About 320 legislators out of 3450 belonging to various parties defeated between March to December, 1967.

There are defections of national party members Morarji Desai left congress and later on led the Nav Nirman Movement against the congress, J.P. Narayan left congress and led the Bihar movement, Sarad Power left Indira-led congress in 1980 to form coalition with Janata Party. But in 1987 he rejoined congress to save congress culture in Maharastra. In 1999 he formed Nationalist Congress party. Mamata Banarjee left Indian National Congress and formed Trinamool Congress. Yogendra Yadav, the founding member of Aam Aadmi Party was expelled from it for his anti-party activities and later he along with Bhushan formed Swaraj Abhiyan. The change of party affiliation is found in cases of Raj Thackeray, Ram Jet Malani and Arun Shourie so and so both.

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Factors responsible for defection:

A number of factors are responsible for inspiring the act of defection. However, some important factors among them may be described as follows-

- (i) **Lust for power and position:** The lust for power and position and money is mainly responsible for defection. The rewards that a defector got by becoming either a minister or a chief minister or a holder of any other high public office of others encouraged most of the representatives to follow suit. It is well known to all that Lachhman Singh Gill in Punjab, P.C. Ghosh in West Bengal, B.J. Mandal in Bihar and G.N. Singh in Madhya Pradesh defected for becoming chief ministers. The list of MLAs who defected for getting ministerial berth is too long to get incorporated here. During 1967-73 as many as 212 out of 2700 defectors served ministerial berths and 15 became chief ministers.
- (ii) **Lack of ideological commitments:** Lack of faith in the policies and programmes of party may encourage defection. But the number of such legislators is very small.
- (iii) **Lack of good leadership:** Lack of strong and good leadership may pave the way for split within the party and later on any one group may form a new party.
- (iv) **Lack of political ideology and constitutional morality:** Lack of political ideology and constitutional morality may encourage defection. The main ideology of the political parties, it seems, is to capture power by any means. As a result they never hesitate to get support of any party member to reach at the end of capturing power. In the same manner the party members have no constitutional morality to abide by the order of the party on which ticket they had won election.
- (v) **Attitude of the central govt.:** The attitude of the central govt. towards the state govt., especially towards the non-congress state govts. helped in the process of defection during 1967-84.
- (vi) **Role of Governors:** The role of governors in dissolving majority govt. for the installation of minority govt. may encourage defection. For example one can point out case of the Governor of Jammu and Kashmir, Mr. Jag Mohan.
- (vii) **Caste and religion:** The analysis of political scenarios of Uttar Pradesh,

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Bihar and Hariyana etc. makes it clear that sometimes caste and religious considerations may supply fact for defection. In such states the members of a particulars caste or community defected from the party as a result of protest against the denial of seats to the members of their community or caste.

- (viii) Family feuds: The family feuds may also lead to defection. For example in Jammu and Kashmir the govt. of Farooq Abdullah fell mainly due to his differences with his brother-in-law, G.M. Shah. Similarly Col. Ram Singh defected and redirected from Congress (I) due to his differences with Rao Birndra Singh, a minister in the union cabinet.
- (ix) Defections by popular leaders: It is sometimes seen that some powerful leaders defect with several numbers of members composing more than one-third. For example Rao Birendra Singh, G.N. Singh and Sharad Power were such popular leaders of Hariyana, Madhya Pradesh and Maharashtra respectively. Mr. Bhajan Lal, the Hariyana chief minister crossed over to the congress alongwith his entire team of ministers.
- (x) Indifferent attitude of voters: The indifferent attitude and acceptance of defectors by the voters contribute much to the growth of defections. The defectors are accepted as minister and chief ministers without any hesitation.

Conclusion:

It is vivid from the aforesaid discussion that many causes are responsible for defections in India. Defections create manifold impact on the Indian polity. Infective govt. political instability, lawlessness situations, corruption and bribery, unmoral and unprincipled struggle for power and rise of new parties etc. are the results of defections. Therefore, defection may be regarded to be 'political cancer' of the Indian political system. According anti-defection Bill was passed in the year 1985 aiming at checking of defection. But unfortunately it has failed to complete checking of defection. It has many gaps and taking advantages of such gaps the representatives use defections. Of course, it has succeeded, to some extent, to check defection. Concluding we can say that the 'people's court' can go to some great extent in checking defections and making Indian democracy sprosporous.

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"THE ROLE OF INFORMATION AND COMMUNICATION TECHNOLOGIES (ICTS) IN THE DEVELOPMENT OF INDIA"

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Introduction:

India, a union of states, is the second most populous nation in the Asian region behind China. The country has achieved impressive progress in the field of science and technology and is emerging as one of the strongest economies in the developing world. Information and communication technologies have brought significant changes in development of the Indian society through information dissemination. Technology today is what industrial machines were to the industrial revolution. In today's world they are engines of growth, power and wealth and very crucial for economic and social development.

In India and all over the world young people live in a world characterized by dramatic cultural, economic, social and educational differences; individual circumstances depend largely on where a person is born and raised. The idea behind all these terms is that across the people in the globe, ICT are playing a central role in young people's lives and in society at large.

Two major assumptions underline the role of ICT. The first is that the proliferation of these technologies is causing rapid transformation in all areas of life. The second is that ICT function to unify and standardize culture. It is on the basis of these assumptions that the term "media culture" in-cooperating the phenomena of informationalism and globalization.

The debate about what ICT represent for young people typically moves between two polarities, viz; utopia and dystopia - technology enthusiasts who believe that ICT will revolution every aspect of the world are challenged by those who perceive ICT as a source of culture invasim.

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Aims and objectives:

The aims and objectives of the study are given below-

- Information and communication technologies and the modern media culture are examined in India.
- The perspective of young people and the links between youth and ICT are investigated.
- Global aspect of ICT use among youth are reviewed, using both primary and secondary source.
- New forms of youth socialization brought about by the emergence of ICT are examined.

Media Culture:

The media culture of young people in India, often blind to a young persons cultural economic and educational background. The concept of media culture has evolved owing to the increased volume, variety and importance of mediated sign and messages and the interplay of interlaced meanings. In India, young people, the media are saturated by popular culture and penetrate politics, the economy, leisure time and education.

Uses of information and communication technology (ICT) among youth, the current states of traditional media are examining to claim that they are living in the age of or are even very enthusiastic about the internet. From a global perspective, children are much more oriented towards television. According to a survey, television is the most widely used medium among 12 years old in the country or world.

The evolving role of new information and communication technologies (ICT):

New ICT can be used in many different ways. Some options are more relevant for and popular among youth than other. ICT based interaction between young people is common. Communication between friends and strangers may occur using real names or pseudonyms or anonymously. ICT are also used to obtain information and assistance in subject areas ranging from music and sports to medical and psychological issues. Young people often use ICT for identity development; some for example, establish, maintain or join fan clubs on the interment. The constantly expanding field of online gaming is an important aspect of young people's use of ICT.

Wide comparisons of young people's use of ICT are hindered by the

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fact that no relevant global statistics, let alone in-depth inquiries, are available. In information-rich societies, the use of ICT by children and young people is largely uniform and appears to develop in very similar stages, with little cross-national variation.

Children in information societies are surrounded by more information and communication technology than any previous generation. In the developed countries practically every child lives in a home equipped with the basic tools of the information age, including the radio, television, telephone and to an only slightly lesser degree, the stereo and video cassette recorder.

In India, many people use the cell phone and the computer and will in time converge with digital television. In affluent countries such as India, Finland and Japan, the devices are used daily by increasing younger children.

Internet use among young people in developed countries is continually increasing. The most elaborate and extensive surveys on the ICT behavior of youth are conducted by commercial entities. According to one such survey, internet use among youth in India are between 12 to 19 years old. In the United States primarily involves e-mailing and instant messaging between friends. The next common use are online gaming, downloading digital music and retrieving educational resources. In India young people also use the internet to engage in online chatting and to follow sports and world events. In a survey, conducted in India, 16 to 30 years old reported using ICT primarily to access the internet and play computer games, but also for information searches and drawing. One of the most striking features of children and young involvement in computer activities is the surprisingly low level of school-related use. Without too much exaggeration, it can be argued that ICT and the media culture represent a world of entertainment for children and youth.

The effect of the new media culture on youth:

One could argue that children and youth in ICT rich countries are currently experiencing the second stage of the media culture, characterized by two types of phenomena. First ICT are used multimodally, which is to say that the different technologies interconnect in many ways in the lives of children and youth people. Second, the technologies are becoming an important part of the everyday lives of children and young people, which has implications for the way in which they use their time and interact with people close to them.

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Research also shows that the home is often the place where children and parents negotiate the meaning of the media culture. In addition to everyday family matters, these negotiations often concern of the limits of media use. In family interview the limitations are rarely described as problematic, but are instead seen as useful and necessary ways to determine the proper meaning of ICT. In other words, the negotiations are used to construct the idea of the information society in practice.

In developed countries, children and young people tend to become involved in various leisure pastimes. In many cases, this has generated active groups of children and teenagers who are versatile in their use of the ICT, but also engage sports and culture-related activities. However, there is a group of passive young people whose everyday lives are filled with television viewing, which incidentally, is now considered one of the central factors in diminishing social capital and solidarity between people.

An examination of the power relations at work in commercial media opens up another global dimension of ICT use by children and teenagers. The content of the media culture targeted at children and young people is decided by a small number of global ICT and entertainment companies that dominate the culture industry. Although, the issue is kept relatively quiet, the ICT market is revolving increasingly around children and young people. There are three main reasons for this young people and children have more uncontrolled access to these media; they are exposed to ICT and are absorbing and acting upon new information at an ever-earlier stage in their development and youth are becoming an increasingly important group of consumers who have their own money and can influence their parents children purchasing decisions.

The centralization of television programming targeted at children and young people represents a good example of how the existence of information and communication technologies (ICT) by themselves means nothing, and how the technological possibilities contained in them are not necessarily developed or put to use unless money can be made from them. The media culture of children and young people appears to constitute a microcosm of the more generation homogenization of values occurring in the global media culture.

Developing ICT learning among the youths:

School can be seen as an institution that both upholds and reforms tradition. School is sanctuary of closed knowledge, protecting its

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educational autonomy with every means available. The closed code of school can be contrasted with, for example, the open code of the internet and pedagogical challenges as they provided an opportunity to establish virtual classroom uniting school classes in different parts of the world. In progressive school, ICT might serve a fundamental pedagogic purpose, to generate discussion across all varieties. The purpose should not be to persuade those who think, act and look differently to conform, but to look for opportunities for a common understanding and a better future together.

The Changing nature of social interaction:

It seems reasonable to claim that the mediated practices of young people at sociality. This concept can be understood in contrast to the idea of community, which evokes associations such as stability, coherence, common history, embeddedness belonging and a certain social recognition and involves strong interaction and long lasting ties as well as rich narrative of the collective.

Information and communication technology and media culture in general are shaping the thinking of children and young people, as they form their understanding of themselves and others in close interaction with ICT and the messages carried by them. Pessimists might argue that social is moving towards a mode of sociality that is likely to significantly narrow the relationship between the young and their immediate environment and the sociality relationships and alienate people from one another.

One of the most prominent social critics of processes contributing to the decline of lasting and trusting relationships, project to project life without routines and security leads to a number of losses, including the loss of commitment.

Conclusion:

Globalization is powered in part by tremendous and rapid ICT advances, and young people are often among the first to take advantage of new developments in this area. Youth are capable of using ICT in diverse and novel ways, as a result of which traditional forms of socialization such as the family and school are increasingly being challenged and overtaken.

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rites and rituals among the Bodos of Assam

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Assam is land of many cultures, tribes and religions. Therefore, when we speak of the culture of Assam, we generally refer to a composite and complex phenomenon that includes the cultures of the various tribes that make Assam their home. The Bodos of Assam is the major group of tribal communities inhabiting in the plain areas of the State of Assam. They belong to the Assamese Burmese linguistic branch of Indo-Mongoloid family, who integrated from their original abode in Tibet and Western China to Assam in the prehistoric days. Religious, rites aim to appease a god by worship, which can be performed either privately in the home, or publicly in the Temple. The forms may be different as prayers, offerings bhog celebration or sacrificial performances. The Bodos have been practicing their religion of its own tradition since time immemorial. This religion is known as Baathou. The symbol of Bathau is known as Siju (*Euphorbia splendens*). This god is known as Khorja Barai Maharaja which is analogous to Siva of the Hindu Trinity, Social system, rituals in the life cycle, a seasonal festivals, family rites etc. of the Bodos are observed and maintained on the basis of the principles of the Baathou religion. Baathouism is their aboriginal religion which covers everything concerning the life, thoughts and activities of the folk. They believe it to be the 'Eternal Faith'. The Bodos live in a society which is governed by social rules and religious formalities. The rites of the Bodos of Assam perform raring birth ceremony, naming ceremony, marriage for happiness, for sorrow and death etc.

Introduction:

The Bodos are an ethnic and linguistic aboriginal group of the Brahmaputra valley in the northeastern part of India. The Bodos are recognized as a plains tribe in the Sixth Schedule of the Indian Constitution. Historically the great Bodos were known as the Mech. Even today the

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Bodos living in West Bengal, Nagaland and Nepal are called Mech. The Bodos use the term Bodosa (which is pronounced as Borosa meaning son of Bodo) to describe themselves. Even though Bodos are demographically separated they follow the same culture, tradition, language and religion.

The Bodos represent one of the largest of the 18 ethnic sub-groups within the Kachari group (or Bodo-Kachari), first classified in the 19th century. The Bodo-Kacharis have settled in most areas of North-East India, and parts of Nepal. The Bodo-Kachari people constitute a diverse range of the indigenous people of North-east India. Among the 18 groups mentioned by Endle, the Sonowal and Thengal in the eastern part of the Brahmaputra River are closely related. The others have been either Hinduized, or have developed separate identities (e.g. Garo).

Among the Bodo-Kacharis, the Boros, represent one of the largest ethnic and linguistic groups of Northeast India. Some typical Boro last names (surname) are: Hainary, Hayenary, Hazowary, Hajowary, Basumatary, Bwisumatary, Daimary, Doimary, Swargiary, Khakhlary, Mushahary, Mochahari, Mohilary, Narzary, Narjinary, Narzihary, Chamframary, Hakhorary, Ramchiary, Baglary, Ishlary, Goyary, Borgoyary, Banuary, Sainary, Wary, Owary, Lahary, Saiba, Karjee, Mahaliya, Brahma, Boro, Baro, Bodo, Bodosa, Kachary, Kochary . The 1971 census report indicated that Bodos were the 8th largest scheduled-tribe (ST) group in India.

The Bodo language is a member of the Tibeto-Burmese family. The Latin and Assamese scripts were used in the past. Recently, Bodos adopted the Devanagari script.

Rites and rituals have much importance among the human being. A ritual may best be defined, perhaps as a prescribed way of performing religious acts. That is of praying, singing sacred songs, dancing to the gods, marking sacrifices and preparing offerings. Rites and rituals have nothing to do with religious. But its formalities are so accurate and elaborates that it forms the external side of religion. Such rituals are mainly concerned with "Birth of a child", "Puberty", "Naming", "Marriage" and "Death". In almost all ancient or modern societies different social occasions warrant the observance and performance of specific rites and rituals. Rites and rituals have the recognition of society. These are mode of behavior recognized that are performed on some particular occasions.

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Birth:

At the time of child birth the Bodos of Assam follows some restriction and rituals as per their old and traditional customs.

It is a natural phenomenon that every woman desires a child after her marriage. After she becomes pregnant, she is not allowed to do any hard work. There are no restrictions with the women during the period of pregnancy. But after the birth of the child she remains under same restrictions. The restrictions on pollution period are continued up to one month. During this pollution period no rites and rituals and other social functions and ceremonies are performed by the family members in the household, which are performed by the villagers. After completion of this pollution period, the mother and the child become purified by bathing. On that day the name giving ceremony is held. On that occasion, a priest locally called "Deuri" is invited. The "Deuri" calculated all the signs of the child and determine his nature. For this act the father of the child offers to the said priest many things such as rice, gram, ginger, coconut and salt known as 'Prasada' with fruits. From that day, the family members of the child are allowed to performed all rites and -ituals and social functions.

Marriage:

Negotiation marriage is the most common type of marriage in the Bodo society. This type of marriage is known as "Hathachuni". At the time of marriage the Bodo community performed the following rites and rituals. When a young boy becomes liable to marry, his family negotiated with the family where there is also a liable girl for marriage. When the girl's family agree to give their girl to that boy then the boy's family have to go to the girl's house. They take some necessary commodities with them such as two bottles of rice beer, betel leaf and betel nut, rice, etc. On that day the date of marriage is fixed with the discussion of both sides.

On the very day of marriage, in the noontime, groom's family members and relatives go to the bride's house to offer "telorbhar" (Gaudhan). For this occasion they take with them four bottles of rice beer, betel leaf, betel nut, vermilion, and other necessary cloths of bride, ornaments and cosmetics. At night, the groom goes with his relatives and friends to the bride's house. At the time priority fixed by the "Deuri" when the groom reaches the bride's house he is welcomed by the mother of the bride (if the mother has died then the eldest women of the family) with an earthen lamp (saki), rice and flowers. The marriage ceremony is

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performed through many religious rites. After marriage, the groom's party returns to his own house taking the bride with them. Next day, the groom arranged a feast where their relatives and the villagers are invited. After eight days of marriage, a feast is arranged by the bride's parent. This ceremony is known as "Athmongal". On that day, the groom's party is invited in the bride's house. The bride and groom along with groom's younger brother and sister go to his father-in-laws house. After staying one night in there, they come back to their own house. In this way, all the rituals related to marriage are concluded.

In case of inter caste marriage, both the parties are bound to sacrifice cock or pig in front of the community as a symbol of fine.

Death:

The funeral ceremony is very elaborate, costly and the most important of all the ceremonies performed by the Bodos. The Bodos believe in the immortality of the soul, life hereafter and rebirth.

Among the people of Bodo community, dead bodies are cremated by following method. After the death of an individual, the corpse or the dead body is taken out from the room where he/she breathed the last breath, to the courtyard and keep on a bamboo stretcher. Then the eldest son prepared rice (oungkham) in a neckless earthen jar with eatable part of banana plant and chicken. The relatives with their left hands give thrice the rice in the mouth of the corpse. After doing that the face of the corpse is washed properly. Then the body is massaged with oil and the hair is combed. After this the sons of the dead individual lifted up the said stretcher from the courtyard and rounded thrice. Then the dead body is carried to the cremation ground.

In the cremation ground a fire bed known as 'cheeta' is made, which has some definite layers. The layers are made by wooden logs placing in stepwise. Then the people went the cremation ground poured drops of water to the mouth of the corpse with the leaf of peepul tree. Then the dead body is carried around the 'cheeta' for seven times and kept it on the top of the layer in downward direction. Then the elder son set fire to the corpse. After that a white cloth is hung at four bamboo sticks and placed a earthen pot there. After the end of this act the relatives and the villagers return home from the cremation ground. They enter the courtyard after taking bath and chewing dry jute leaves.

After returning home the son cooks a kind of food called
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'fourachijamai' with eatable part of banana plant, chicken and rice. The family members serve this food to the men gone to the cremation ground with rice beer.

On the 13th day they arranged the funeral ceremony which is known as 'marakham'. On that day, in the morning the sons of the dead person shave their heads. The funeral ceremony is accomplished through various religious rites and rituals. After completion of the funeral ceremony they give a feast known as 'mansirainai' invited the villagers. From that day, they are allowed to participate in all religious rites and rituals. In spite of these rites and rituals they also performed some fairs and festivals like Bihu, Batau puja, Maina puja, etc. These are as follows-

Baishagu

The Bodos of Assam generally celebrate Baishagu, famous for its myriad colours and merriment, in mid-April. It is the most cherished festival of the Bodo tribe and is also celebrated as a springtime festival to commemorate the advent of the New Year. sound or utterings of a god or deity although some people believe dhani has the meaning woman. Traditionally a young girl, a female shaman or oracle, is selected to play the key role. She must have reached adulthood, be a virgin, and possess a shapely form with a slender waist. The priest first consecrates this dancer at the altar of Bathow after which she leads the Deodhani dance. The dance is performed only by women but is accompanied by two men playing the khum (drum), two men playing the sifung (flute) and two men playing jotha (cymbals).

The dancers, with their hair free, wear long woven dresses, often red in colour, black girdles, and a yellow or red gamocha around their waists. Historically, at the time of dancing the main dancer was naked above the waist other than her jewellery of nose rings, earrings, necklaces and bracelets, used to carry a small drum as a talisman, had a vermilion mark on her forehead and her hair dressed in a heart-shaped plait.

Three stages mark the puja the main dancer performs. Firstly, with the help of the Oja (priest) who is responsible for ensuring that all the sanctities and rituals are performed correctly, she falls into a trance and he consecrates her before the altar of the Bathow. She then begins to dance with the intention of appeasing and seeking favour from nineteen gods and goddesses beginning with Bathow (Lord Siva) and ending with Lakshmi. At one stage she dances a fierce war-dance at which time she

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takes up a sword and a shield. Her movements reflect the different deities to which her dance is dedicated and the beat of the accompanying instruments also changes accordingly. The third stage is at the end of the dance when she predicts fortunes and answers questions addressed to her by the attending villagers.

Bathau Puja:

The Bodos of Assam has almost accepted the norms and codes of Hindu religion. They worship the Supreme Being known as "Bathau" The symbol of Bathau is known as Siju (*Euphorbia splendens*). This god is known as Khorja Barai Maharaja which is analogous to Siva of the Hindu Trinity. "Bathau" Puja is held on the second On the first day the cow is worshipped and on the following day young people of each household reverentially bow down to their parents and elders. Finally they worship the supreme deity Bathou or Lord Shiva by offering chicken and zou (rice beer). The Bagarumba dance is typically performed during this festival and it is the most attractive dance of the Bodo community.

Girls alone, dressed in dokhnas (draped skirts) chaddar (cloth used as a bodice) and jhumra (shawls), perform this dance (also known as Bardwisikhla) accompanied by men playing traditional musical instruments like the serja (a bowed instrument), sifung (flute), tharkha (a piece of split bamboo) and khum (a long drum made of wood and goatskin), as they utter "bagurumba hay bagurumba". Although it is cheerful and creates a festive mood of much gaiety and merriment providing the girls with relief from their normal hardworking village life, it is also serious, and the lyrics that accompany it are a simple description of the world of nature.

The purpose of the dance is to appease the Bodos' supreme god Bathow, for whom the Sizu tree is a symbol. It is also called the Butterfly Dance as the girls look like pretty, flighty butterflies as they dance with their arms outstretched, their shawls creating the impression of wings. The Baishagu festival is closed with community prayers offered at the garja sail, a place of common worship, located outside the village in the corner of a grazing field.

Kherai

The Kherai is another Bodo festival and is associated with worshipping Bathow (Lord Shiva) the principal god of this particular tribe. The Kherai puja (act of worship) is always followed by a series of ritual

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dances called the Deodhani. The puja and dance are inseparable, the dance being an essential part of the Kherai worship.

The term Deodhani is derived from the Sanskrit word deva meaning god or deity and dhani meaning sound or echo. Hence the word "Deodhani" literally means the Tuesday of the month of Magh. This puja is performed with betel nut, betel leaf, gaji (a mixture of rice and pulse), fruits, etc. This Siju plant is regarded as representing the "Bathau"- the Supreme deity of adoration. Therefore, every traditional Bodo- Kachari households there is a Siju tree in the northern corner of the courtyard. Kherai dance is performed during this puja.

Besides this puja, the Bihu festival is the most important and popular seasonal festival among them. It has been celebrated all the tribes and caste of Assam. Like the Assamese people, the Bodos" are observed three kinds of Bihus in a year namely Baisgu (Bohag Bihu), Katrigacha (Kati Bihu) and Damashi (Magh Bihu).

During the Baisagu festival, the Bodo- Kachari observed certain taboo which includes prohibition of entry into the households' granary, disposal of any property by way of sale, husking paddy on rice, etc. It is also customary at the close of the Baisagu festival to offer common unity prayer at a particular place of the village called "Garjasali". The Baisagu continues for seven days.

Conclusion:

The life style of Bodo people of Assam is almost cultured. They perform various rites and rituals in connection with birth, marriage and death. Deoris plays a vital role in performing the rituals. Besides these rites and rituals, they perform some fairs and festivals such as Bihu, Bathau puja, Maina puja, etc. with pomp and grandeur.

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JAYANTA MAHAPATRA, THE POET OF SOIL AND ACHIEVEMENTS IN HIS CAREER

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It is not an exaggeration to say that Jayanta Mahapatra a living legend in Indian English poetry who had a late start in the specific field but not without result. His stupendous and powerful visionary works have got recognition both in International and National level. He has been honored with the Jacob Glatstein Memorial Award in the year 1975 in Chicago; Sahitya Academi Award in 1981, Gangadhar Meher National Award in 1995 and Ramkrishna Jaidayal Harmony Award in 1994. Mahapatra has been the honourable member of the University of Iowa's International Programme. As a poet he is the close observe of men, things and different phenomena of society. In this regard noted historian of Indian Writings in English KRS Iyenger remarks-

'The lyric notes are sharp, they sting-yet somehow satisfy. The cripples at Puri who are taken for granted, the white clad widows. Truth seems twisted sometimes, yet pitiless. Hunger is brutal in its precision of despair, neither pseudo-romanticism nor routine realism'¹

Jayanta is a fine craftsman with a superb control over his medium in a fair response to his poetry though one is not sure of a significant and meaningful departure has been made; and a reflection that is stuff of contemporary India, but "Jayanta's sensibility is both Indian and modern; and his response to Indian scene is authentic and credible", says Vishawanathan. Panikar agree with Vishawanathan and pointed out that Mahapatra's concern of the vision of belief and loss; dejection and rejection are typically Indian.

In Sahitya Akademi Award winner volume *The Relationship*, we experience Jayanta's desire to discover one's root; and manifestation of this desire in a variety of ways in the strength of his poetry. There is

1. Iyengar, Srinivas K.R. *Indian Writing in English*. New Delhi: Sterling Publishers. 2003. P.713.

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evidence of a Hindu sensibility and all the poetic energy is spent in recognizing the Hindu world. Mahapatra's poetry is not spatial being confined to an insect, a home, a street dog, a window or a river; but the most temporal, with consciousness of the past memory being the driving force of his poetry. His modernism is not a simple, undimensional; phenomenon; it is a rainbow of many hues and has a number of strains-personal, socio-cultural, archetypal and so on. His modernism can be seen in manner, form and in complex symbolic mode. As a regional poet, says V.A. Shahani, "Mahapatra constant pre-occupation with the favorite places such as Jagannath puri, Cuttak and Bhubaneshwar... constitute the permanent layer of his works; this is the poetic expression of the soil to which he still belongs".

His sensibility is essentially Indian which can be seen not only into his presentation of man-woman relationship but also in his poem about Orissa. Note the example from Kurunthohai, a Tamil classic:

"but our hearts are as red

earth and pouring rain,

mingled beyond parting"

there is rich simplicity and native nutty texture that is the strength of his Indianess which sound so natural, powerful and evocative. Like R. Parthasarathy, in Jayanta we notice a play of the sharp Tamil intellect which can enliven mood, situation or atmosphere. We should note that Jayanta's area is limited, but like Jane Austen, he can carve on his six inches of ivory. As William Walsh says, in his essay "Small Observations in a Large Scale", "His poems show an extreme precision so that the contour of each phrase, the sense of each image, the slightest rise or fall of rhythm, is defined with an unqualified accuracy." And one agrees with Walsh in his observation that "his mind and his language work, not by any poetic murmuration or suggestiveness, but by pointing, by specifying, delimiting and detailing".

Apart from Indianess, Mahapatra is a poet of human relationship and raises his situations from the regional to universal. He has employed imagery and epithets, symbols etc to present the human conditions, which are not only the conditions of India but of the whole world. In Mahapatra's poetry the human relationship centers round man-woman relationship. The portrait of woman reoccurs in his poetry and the stress has been laid in presenting woman as the sufferer. In Indian Summer, he presents the gloomy state of a woman:

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MOHAN LAL CHOUDHURY LIBRARY :

Library

the good wife
lies in my bed
through the long afternoon
dreaming still, unexhausted
by the deep roar of funeral pyres."

Similarly, the poem "Lost" takes up the case of "a lonely man who welcomes his room in half-lights". The room naturally becomes his "meditation chamber", "a private chapel" for "experiencing pain and pleasure". The sufferings of the protagonist are, obviously, similar to those of his female counterpart in "missing person". Similarly, the poem "Logic" is extremely over packed with meaning. It is essentially an indictment of a male thinker-a scholar, immersed in his mental reflections; and the woman persona is deeply pinned down by the use of logic by her better half:

"Make me small and edible love.
This scalp hurts not from the steep drag
of your hands from my own practiced drivel."

In "The Whore House in a Calcutta Street" the woman is painted nearly a mechanical tool of man to whom she requests:

"Hurry, will you? Let me go,
and her lonely breath thrashed against your kind."

Mahapatra here effectively underscores the pathetic condition of those unfortunate women who, despite their false chatter, do have deep feelings. Hunger and male exploitation seem to have driven them into the flesh trade which they have accepted with a kind of stoic registration.

"Life is painful, the process of writing a poem is painful; poetry is going into and finding the centre of yourself. I suppose, you can't do this if you don't give up your own self." (Mahapatra). It is often been pointed out, and rightly too, that Jayanta Mahapatra has, in his mental make up, something of the existentialist outlook on life. He is a close observer of men and things, and finds:

"Every man, every beast
trapped, deaf in his own sleep".

Naturally, the vision of life he presents in the poetry is extremely horrifying which transports the reader to that inner core of existence: "Where there is nothing of the paradise charm that man has long been dreaming of."

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lies in its inbuilt awareness of the firm grounding in the cultural and socio geographical ethos of his native rural land of Orissa. It is through Orissa, his land of birth, that he sees his country as well as the Universe. From his first anthology 'Close the Sky Ten by Ten'(1971) to recent publication 'The Lie of Dawns'(2009) bears his personal poetic self, local Orissan myths, legends and rich cultural ethos.

Mahapatra's poetry has special significance with an inclusion of cultural context which at the same time proves him as the minute observer of Oriya culture which is simultaneously related with its different legends, history of Orissa. It is not only that he confines his poetry within the limited territory of his native state but he covers the greater Indian continent. This shows his interest not only the native culture but also the different fascinating cultural aspects of different parts of India. It shows his deep interest in the root. It proves his interest to present a nature of pan Indian who has a self less love for India and their native land. Mahapatra's very motif reflects his deep sense of Indianness through his poetry. However, the depiction of culture in Indian poetry is not a new one, indeed it is one of the ways of the poets to present their roots. In the following chapter we can see, how culture has become a tool of Indian English poetry which shows their belongingness and establish Indian English Poetry as a special variety in the realm of English poetry. No doubt, the writings has been done in English language but the feelings and emotions is of purely Indian and the feelings and emotions incorporates culture, tradition, rituals, conventions etc mingled in the tip of the pens of the Indian Poetic Persona.

Jayanta Mahapatra being a humanist in the trinity of sum total of religion, culture and time consciousness signifies the complexity of experience of life and also the present as an interminable extension of the past in to future which is deeply rooted in the past

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"To Orissa, to this land in which my roots lie and lies my past and in which lies my beginning and my end..." declared the poet in his Award-receiving speech at the Sahitya Akademi, New Delhi. The clue to understand Mahapatra's poetry is given by the poet himself:

"My poems deal with the life within myself where the mind tries to find a sort of coherence from the mass of things in the world outside it."

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Awards

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Jacob Glatstein Memorial Award Poetry, Chicago, 1975.
Visiting Writer International Writing Program, Iowa City 1976-77.
Cultural Award Visitor, Australia, 1978.
Japan Foundation Visitor's Award, Japan, 1980.
Sahitya Academy Award National Academy of Letters, New Delhi, 1981.
Invited Poet Asian Poets Conference, Tokyo, Japan, 1984.
Indo-Soviet Cultural Exchange Writer, USSR, 1985.
Resident Writer Centro Culturale della Fondazione Rockefeller, Bellagio, Italy, 1986.
Invited Poet University of Malaysia, Kuala Lumpur, 1988.
Singapore Festival of Arts, Singapore. 1988.
New Literatures in English Conference, Justus-Liebig-Universitat, Giessen, West Germany, 1989
ACLALS Silver Jubilee Conference, Canterbury, England, 1989.
First Prize Scottish International Open Poetry Competition, 1990.
Invited Poet Poetry International, The South Bank Centre, London, England, 1992.
Cuirt International Poetry Festival, Galway, Ireland, 1992.
El Consejo Nacional Para la Cultura y las Artes, Mexico. 1994
Mingei International Museum of World Folk Art, La Jolla, USA. 1994.
Gangadhar National Award For Poetry, Sambalpur University, 1994
Ramakrishna Jaidayal Harmony Award, 1994, New Delhi.
Vaikom Mohammad Basheer Chair Mahatma Gandhi University, Kottayam, 1996-97.
Invited Poet ACLALS Conference, Kandy, Sri Lanka, 1998.
Awarded Honorary Degree Doctor of Literature, Utkal University, Bhubaneswar, 2006.
Invited Poet Weltklang Poetry Festival, Berlin, Germany, 2006.
Bishuva Award Prajatantra Prachara Samiti, Cuttack, 2007.
Padma Shree Award India's Padma Shree Award, 2009.
SAARC Literary Award, New Delhi, 2010

Poetry Readings

Outside India

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University of Tennessee, Chattanooga, 1976
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University of the South, Sewanee, 1976
East West Center, Honolulu, Hawaii, 1976
Adelaide Festival of Arts, Adelaide, 1978
P.E.N. Centre, Sydney, 1978
Australian National University, Canberra, 1978
International Poets Conference, Tokyo, 1980
Asian Poets Conference, Tokyo, 1984
Aoyama University, Tokyo, 1984
Sapporo University, Sapporo, 1984
Writers Union, Moscow, Leningrad & Lvov, USSR, 1985
Singapore Festival of Arts, Singapore, 1988
Dewan Bahasa dan Pustaka, Kuala Lumpur, 1988
University of Malaysia, Kuala Lumpur, 1988
Universitas Indonesia, Jakarta, 1988
University of the Philippines, Manila City, 1988
Museong Kalinangang Pilipino, Manila, 1988
Irish Writers Centre, Dublin, Ireland, 1992
Sligo Arts Centre, The Grammar School, Sligo, 1992
The Guild Hall, Derry, 1992
WEA, Newcastle-upon-Tyne, Hexham and Durham, 1992
The South Bank Centre, London, 1992
Universities of Hull and Leeds (UK), 1992
The Naropa Institute, Boulder, Colorado, 1994
Instituto de Cultura de Campeche, Mexico, 1994
Instituto de Cultura de Puebla, Mexico, 1994
Clark Atlanta University, Atlanta, USA, 1995
Hunter College, New York, USA, 1995
University of the South, Sewanee, USA, 1995
Writers Forum, De Kalb College, Atlanta, USA, 1995
Writers Forum, St. Andrews College, Laurinburg, USA, 1995
British Council, Kandy, 1998
Indian Cultural Centre, Colombo, 1998

In India

Andhra University, University of Jadavpur, Calcutta University,
University of Delhi, Osmania University, The Poetry Centre - Hyderabad,
Visva-Bharati - Santiniketan, North East Hill University - Shillong, Tezpur
University - IIT Guwahati, India International Centre - New Delhi, Bharat

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Library:

Bhavan - Bhopal, University of Lucknow, DAV College - Kanpur, Arts, Science & Commerce College - Durg.

Jayanta Mahapatra's Works:

Poetry

1971: Svayamvara and Other Poems
1971: Close the Sky Ten by Ten
1976: A Father's Hours
1976: A Rain of Rites
1979: Waiting
1980: The False Start, Bombay: Clearing House
1980: Relationship
1983: Life Signs
1986: Dispossessed Nests
1987: Selected Poems
1988: Burden of Waves & Fruit
1989: Temple
Bare Face
Shadow Space
The best of Jayanta Mahapatra
A Whiteness of Bone
2005: Random Descent, Third Eye Communications
2006: Samparka, Natuna Dilli: S?hitya Ak?demi
2009 The lie of Dawns: Poems 1974 - 2008

Prose

The Green Gardener, short stories
Door of Paper: Essay and Memoirs
Mahapatra's poems have been anthologized in the celebrated volumes of Indian poetry edited by R. Parthasarathy and Arvind Krishna Mehrotra. Significant anthologies in which his work appears are:
The Poetry Anthology 1912 - 1977, Boston, USA (Houghton Milfin, 1978)
The Vintage Book of Contemporary Poetry (J.D McClatcky, Editor - Random House, USA, 1996)
The Poetry Anthology 1912 -2002, Chicago, USA (Ivan R. Dee, 2002)

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WOMEN'S EMPOWERMENT AND THE LOCAL SELF GOVERNMENT IN INDIA

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New delhi-110067

Introduction

Democratic practice often depicts there blindness to interests of women and other marginalised groups. Inspite of the fact that women's empowerment is the most essential gadget for the all round and sustainable development of a society they are globally under-represented at all the decision making levels of government. The status of women in any society depends on their rights and privileges accessible to them. A woman needs both resources and agency as a catalyst for empowerment. Therefore integrating women into the mainstream constitutes one of the major challenges for all the levels of government. The women's representation in local government is a specific case which includes a normative appeal of local democracy. As referred in the article 243G of the Indian Constitution,73rd constitutional amendment gave panchayat a new significance as an institution of local self-government with the specific task to implement plans for economic development and social justice. This paper with the help of secondary data and discourse analysis of many text basically focuses to study how Panchayat Raj Institutions (PRI's) acts as an important platform for the empowerment of women. It is an attempt to identify the contradictory process of both the inclusion and omission of women's participation in local self government and explore the issue of surrogate representation, the patronising views about women that hinder active participation of women in local governance.

Local government as an important platform for women's empowerment

The women's representation in local government is a specific case which includes a normative appeal of local democracy. The better representation of women results in superior policy outcomes which

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specifically address women's needs and interests. The initiative of associating women to panchayat through reservation provides a scope for women, including the women of Scheduled caste and scheduled tribes to participate in the decision making process of the local self government.

However, one need to understand that representation is by no means sufficient condition for effective participation. The distinction between representation and participation is important as one does not necessarily entail the other. The legislation for representation is easier task than to create the conditions for effective participation. It is a mistaken concept that representation turns into participation automatically which otherwise is an unfulfilled project. Therefore efforts should be made not only at ensuring that woman have access to these institutions, but also that they are able to effectively participate in them, and are in a position to influence decision-making. Participation always plays a supplementary role in empowering women in the larger framework of patriarchal gender relations in the society. Therefore the state of affairs that inhibit both representation and participation should be present at all levels. Local governance strengthen democracy by making the process of governance more inclusive and effective as the national level still assigns the soft roles to women.

Many policies and programmes were put in to effect since times but lacked proper implementation. It was only in 1970 that reopened the debate regarding the issues of absence of women in decision making level both in state and local level. It took twenty long years to get 33% reservation for women in local bodies. The 73rd Constitutional Amendment Act involves the participation of women as both voter and elected members of PRIs, providing them the basic power to effectively influence policy formation. Reservation of women in the rural and urban local bodies had enabled women to play a very important role in transforming the society. The use of quota to increase women's representation to increase women's participation is the major step towards women empowerment as it makes them assertive of their rights and created an enabling environment for women to exercise their political rights.

Inclusion of underrepresented groups like the women in decision making process and introducing gender quotas depicts the effort towards the implication of politics of presence. Despite progresses being made, women belonging to the Scheduled Caste and Scheduled Tribes have long remained neglected. The 73rd amendment is therefore called 'a silent Vision / 124

revolution', as it mandated the reservation of seats for Scheduled Castes and Scheduled Tribe in proportion to their regional population in local self government. Women as voters and leaders can only change the functioning of public institutions by creating gender responsive governance, hence the representation of the disadvantaged sections of society in legislative bodies are important to articulate their interest.

Local self government provides women a structural framework to be at the centre of development and gives a new impetus to serve them as leadership in grassroots level. The importance about local self governance is that it is not only about submissive representation of women's interest but actively brings them to forefront of decision making process. Therefore local level at many times seems to be better than national level in order to bring gender responsive governance. While gender responsive local governance does not just mean including more women but to achieve a balance in all levels of governance and criticize the policies that seems adversative to women. There should be greater role of women friendly policies in order to achieve a greater voice for women. Education for women is very important to make their representation as a leader meaningful and undertake important measures and opportunities to implement gender equality policies instead of just being a token representative. The panchayat system in India showing more supportive towards the education of girls tries to advance their status and brings new opportunity for women. Therefore the strengthening of local governance seems to be an affirmative trend towards good governance.

Democratic decentralisation appears to be responsive to local interests unlike centralised decision-making. It is precisely a forum that seeks to understand what sort women's interests and to what extent came to be represented in these institutional forums. As most of the surveys and literary works depicts, women seem to be concerned with more realistic gender needs. Hence they are seen to be more actively linked to the schemes like, Integrated Child Development Scheme, Integrated Rural Development Programme, thereby inspecting effectively on developmental works in the village. Local governments are considered to be an adequate platform to address gender inequality as they interact with people on daily basis, knowing better the context of community requirements. Local government identify the different needs and priorities of women in their communities by raising the issues of local relevance

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and develops local policies that best respond to these differences. Local governments enable participatory democracy by giving the ordinary people an opportunity to influence decision, and thereby act as the medium for delivering services to the citizens. They even introduce measures to solve the problems of land management. Women's rights to property are more likely to be enhanced when viewed as a right of women not as economic possessions alone. Local governance enables women to effectively raise their concerns and become active in many relevant engagements addressing the interface between their private and public domain. The greater informality of community in a local government unlike other formal institution in national arenas helps women to engage with greater participation. Similarly, women are likely to be represented more in open and democratic forums. The different ways in which politics is understood locally and nationally is also extremely significant for women empowerment. Local government in a best way try to address the issues between public and private spheres. Only few among the total issues that come in parliament directly bear upon the situation and condition of women. The fact that gram panchayat tries to address social problems by considering issues like martial dispute, property rights brings significant changes in the status of women.

The myriad forms that women's political participation assumes at the local level including the private and public roles impacts the importance of defining governance in a broader way. The emergence of women's political engagement in local level can be used as a model to make a replica nationally. Therefore large scale devolution of power to the local level seems to be resulting in a positive way. On the local level women are more connected to the self help groups which have an impact on the empowerment of women. For instance, The Self Employed Women's Association (SEWA) in Gujarat has linked itself to the politics of national and state level and made ties with home net and been extremely active in urban politics in Ahmadabad. There should be enough mechanism to strengthen the links between women's movements and institutions as there are many contexts in which women's activism at the local level provides a building block for their activism at the national and at higher levels of government. Women's participation in large number is a democratic step, as they seem to be more balanced towards the developmental norms and programmes.

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The barriers to women's participation in PRI's

There exist many frameworks of obstacles regarding women's participation in local governance. Most state governments even had denied elected councils of local government sufficient power. Though the constitutional provisions enable women participation, there also exist many social and institutional exclusionary practises. Reservations alone can never provide women the status they need, as women had to face a variety of barriers, class, caste and patriarchy remaining inherent in almost every aspect. Indian social structure being patriarchal, women though representing an important position as a leader actually works as a proxies for their husband or other family member. Women representatives are very much seen as a surrogate representative due to the difficulties in connection in a network area. As Pai mentions, in the case of panchayat in UP how there exist a difference in participation of men and women. While men due to their superior social position play a dominant role, women in spite of the provision of reservation are marginalised and play a minimal role. The effective political participation of women is hindered by lack controls over resources, and their restriction to public spaces and most importantly the existence of insensitive legal system. The problem and barriers to women's involvement in the legislatures turned out to bring in an interesting differentiation into gender equality discourses. The conservative attitudes on gender roles and electoral politics being seen as an appropriate activity for men alone hinder the entrance of women in the politics. The existence of traditional gender norms affects women's parliamentary behaviour as many women members of parliament ends up making coalition-building around agendas for women's rights. The demand for women candidate is very few as politics is viewed as domain of male activities. As Shaul claims, women's participation in politics is related to many other aspects of women's life like the marriage, family and employment. A broader understanding of governance to enhance women's participation in local governance and a discussion in the context which women lives is of utmost importance. The absence of solidarity among women politicians is one of the main reasons that hamper the possibilities for women politicians to get selected as candidates.

Patronising view about women's participation is also one of the main barriers for women's active participation. Local politics is generally believed to be the issues concerning women's daily lives hence women are best suited to represent local governance. It is often believed that local politics

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provide women suitable space to learn politics. The criterion of eligibility to represent local level politics does not follow any strict norms, so women are found to be fit for it. Local politics is generally believed to be compatible with the concerns of women while national level politics are thought to be beyond the capacities of women. Local governance though involves greater consensus building and civic awareness; there persist a dual characteristic in the practises of the state. Though the decentralisation process has resulted as a greater step towards democratisation, the state restores its control over decentralised institutions. Patriarchal beliefs construct the common belief about the meek and mild role of women in politics. Much needs to be done to make women capable of independent voting rights to make them actively participate in the public sphere otherwise they will merely end up as surrogate representatives of the male members of their household

Conclusion

Though the Constitution granted women equal rights of suffrage and right to participate in the political process, the role of women in the professional field has always remained marginal. Against this background, the 73rd constitutional amendment providing women 33 per cent of reservation in the panchayat system raised hopes for their increased participation in local decision-making structures. Participation does not exist in the theoretical or abstract condition but identified through active and informed participation of individuals. Therefore, as the participatory structure usually reflects forms of social inequality, the provision of reservations in such context has not only led to women contest for elections but also made a difference in their lives. It is very essential to integrate gender perspectives in policies and projects of governments to reduce the difference in status between men and women therefore the main challenge is to develop their capacities so that they can perform their role properly to make a difference. The need of the hour is therefore not only to develop participatory mechanisms of empowerment, but also to remove the structural inequalities existing in societies in the form of social power. Effective implementation and the efforts to integrate gender dimensions in policies along with an awareness building at both formal and informal institutions are needed to facilitate the participation of women in the mainstream of every societal affair. Effective local governance can promote the models of good governance.

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"GROWTH AND DEVELOPMENT OF THE BODO NOVEL"

Anjali Narzary

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Introduction:

The term 'Novel' has come from the Italian word 'Novela'. But it is, in its real sense, something different from the Italian novella. The Italian novella is a sort of romance- a story of love, advancer, or both. It comprises, no doubt, different episodes and events, and ends either in a happy union or in a tragic suffering. But the novel, as it is known to day, is something different. It is, no doubt, a story, but this is a story, wrought round the passions of man. It is not merely a series of incidents and situation, but also a revelation of character or characters. It is a story of life and a study of the characters, participating in the story. The combination of the story and the character-study forms the plinth of novel-writing, and the appropriate synthesis of the two marks the greatness of a novel. Now a day's novels are most successes in literature and got good response from readers.

Growth and development of the Bodo Novel:

The novel in Bodo came into being towards the middle of the 20th century and it drew its inspiration from the literature of the west and the literature of the neighbouring languages like Bengali and Assamese. The first Bodo novel Jujaini Or written by Chittaranjan Muchahary on 1962. It came much later in comparison to other genres and literary types. The growth and development of the Bodo novel in the true sense of the term took place during the modern period since 1952. Chittaranjan Muchahary wrote maximum number of novel in bodo literature. His first novel jujaini or is a social novel. He is trying to focus bodo social picture. In this novel Ajay and Alaishree is main character. They love each other and they cannot success their love. Along with their sad love story novelist do not forgot to show bodo peoples living style. How they enjoy the festivals, agriculture, bringing vegetables from the forest and fishing habit all these are shown in the novel.

Social novel:

The social novel emphasizes the influence of the social and economic

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condition of an era on shaping characters and determining events; if it also embodies an implicit or explicit thesis recommending political and social reform, it is often called a sociological novel. The first novel written by Chittaranjan Muchahary is a social novel. Muchahary has contributed a good number of novels in Bodo literature. His maximum novel is social novel. In bodo literature we can find maximum social novel. Muchahary's contribution to Bodo fiction is immense and commendable. He has based his novel on Bodo social background. And all of his novels reveal the similar technique and style. His second novel is Bikhaya gaow Khugaya geoa published on 1972. His other novels are namely Girls hostel Vol-I (1981), Vol-II (1983), Vol-III (1986), Gwrwnthini unao (1981), Ang Nilimamwn (1982), Fulmuthi (1983), Anh nenanwi thagwn (1985), Sarmistha (1985), Nwngni megonanw angni megon (1985), Anthaini mwdwi (1987), Kol girl (1988), Sujata (1988), Bilwgw (1988) Mwdwi (1988), Undaha (1988), Jeoni lamayao (1988), Daokhani Baha (1992), Khithir (1993), Lerhainai Bibar (1993), Gwmanai Dairy (1994), Golab bibarni su (1994), Barikhonani Bibar (1994), Nwng angni ang nwngni (1996), Jethw (1999) Kameng dwia bwhwibai thayw (2000), Jwngnai seregani gahayao (2000), Romancenijwra (2000), Gang fujanai dao (2003), Dukhuni lwothw bwrwi (2002) Thanaya bara gwjan nonga (2002), Nwng fwigwn hwnnanwi (2002), Dwisani dwi serao, Bonshri, Nwngni thaise megonanw angni, Barse bibar matham bamblema, Bibarjwng dasunai, Habani asthma, Nwngkwo mwnaba, Gwsa mwnse mondir, Daha etc.

Another famous novelist in Bodo literature is Manaranjan Lahary. His first novel is Kharlung written in 1976. This novel is a social novel and open novel. This novel maintains the modern character of novel. The novel has a stream of consciousness. Second novel is Hainamuli (1985). In this novel Lahary try to focus some superstitious belief having in Bodo society. His other novels are Rebeka (1999), Alaishree (2003) Daini? (2005), Jom (2006), and Phami (2008). He awarded Sahitya Akademi for his novel Daini? in 2005.

Dharanidhar Wary has contributed a single novel in Bodo literature. The novel is published in 1980. This is a first bodo regional novel. In this novel bodo social picture was reflected. The novel set in the outskirts of the villages and forests of Manas National park. The novel presents the character Golo as hunter who was dreaded by the forest department for the poaching activities, but he finally gave up it to join the service of a forest guard to help conserve the forest. Female main character is Dodere.

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She also shows as brave girl in the novel. Both characters love each other in the novel. Through their love story novelist mainly try to focus the bodo social picture. The novel presents the problem and condition of the villagers. Bodo soial folk- custom, belief, religion, food habit, etc. are reflect in the novel.

"Manjubala Devi" the only novel written by Nandeswar Daimary is published on 1980. This novel is set against the background of the rift between people on the basis of the caste, creed and religion. The story of the novel is between Manjubala Devi and Abhinash Basumatary. They face various obstructions in the path of love because of their social differences. The love affairs between the two ends in tragic circumstances in the midst of the religious turmoil. In the last part of the novel Manjubala Devi knows all the facts from udli that her father Mukut was none but the father of Abhinash knowing the dual character of her father whom she trusted as guardian and father, she was terribly hurt and she committed suicide. Nandeswar Daimary has successes in incorporatation the social events in the backdrop of religious divide between people.

Nabin malla Boro also contribute on Boro literature. His novels are namely "Debojit Malina Arw...." (1980), "Bwrai fagladiani gw dan dara" (2007), both the novel are social novel. Kanteswar Basumatary's "Phaguni" (1986), "Aurwinw jebwla" (1984) and "Nijwra" (1986).

Kanteswar Brahma has contributed two novels in Bodo literature. His novel are "Faguni" (1984) and " wrwi Jebwla"(1984). Both the novels are social novel and he described bodo village life and in second novel portrays the frustrated life of an educated unemployed in the Bodo village.

Katindra Swargiary also contributes in Bodo literature. His first novel was Jarouli published in 1999. Second novel was "Khwmse nifrai Swrangthing" published in 2002. In this novel he presents a realistic picture of the Bodo society. He shows the communal clash between the Bodo and Muslims. The third novel Sanmwkhangari lamazwng was published in 2002. He awarded Sahitya Akademi for this novel in 2005. This novel shows the socio economic and political picture of the Bodo society.

Samjit Kumar Brahma has shown bodo folk belief customs in both the novel. His novels are "Hinjao Gwdwn" and "Malati". Aron Raja also another famous Bodo novelist. His novels are "Horwi Maruao" (1990), "Gwswm Fwisali" (1994), "Andw Mulug" (1997), jwbthesaliao juli (2007). Kalyani Nwng Angni (1992) by Nani Gopal Brahma is a love story between Kalyani and Rabi. "Gwr bwni Radai" (1996), the first novel by Bodo women

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novelist Mina Kherkatary. This novel is also first Bodo Auto biographical novel. Tiren Boros novels are "Bigrai and dwisrai", " Fungbili", "Gwsjwng gsw", "Deobari", " Bokali". He is also a famous novelist.

Historical Novel:

The historical novel is definitely no history. It is primarily a work of art, in which historical material or matters are used sometimes as its staple and sometimes as its background. In fact, facts, incidents or situations are characters are treated here against some historical background, with artistic comprehensions and imagination. The historical novel thus tells a story artistically, in which historical personages feature and in which the history of a particular age, land or people of the past provide a background. It is indeed a fusion of fact and fiction of the romance of the past and the requirement of art. In Bodo literature we can find a few historical novels. The first Bodo historical novel is Birgwsshrini Thungri written by Bidya Sagar Narzary. "Khaspurni Hangma" and "Gablani Shao" are also historical novel.

Detective Novel:

In detective story a narrative that centre on the sustained, analytic, investigation by n amateur or professional detective of a serious crime, usually a murder. Typically, the crime is committed in closed environment that limits the number of possible suspects. This type of plot was shown in some Bodo novel. Jarefaglas Bisni lwithw published in 1981 is first Bodo detective novel. Kamalsrang Muchahary's Sulufinjawi gwrwnthi, Ranjan's Fakan (2000) are detective novel. But it is also true that Bodo novelist is not success in this type of novel writing.

From the above discussion we can say that most Bodo novelist writes social novel. In Bodo literature historical and detective novel are not well developed. Writer should also write historical novel and detective novel.

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PRE-SCHOOL EDUCATION IN INDIA WITH SPECIAL REFERENCE TO ASSAM

Dr. Md. Shahidul Islam Jadid

Introduction:

Pre-school education is an indispensable instrument for the proper personality development of a child. We must know that early years of children are important because, the rate of growth and development is fastest and environmental influences are minimum. The effect of pre-school education was found significant on primary and secondary education. Habits and attitudes acquired in the early childhood are fairly deep rooted. Curiosity and creativity both are found highest during this period. Pre-school education, an arena of games and frills to the young children, provides a strong foundation for successful achievement in the elementary and secondary education. Good pre-school programmes broaden social contact with others, cultivate curiosity and creative thinking abilities and expand the language as communication ability.

Pre-school education term has been used, to refer to group setting for children between approximately 3 and 5 years old which are deliberately designed to stimulate and support their mental, physical, emotional, language, social etc. development. It has been called by the psychologists, educationists and policy makers by variety of names such as Nursery, Kindergarten, Montessori, Pre-Primary Education etc. The age of children before they enter into class first or primary education is generally called pre-school age. A pre-school is a strategic portion of the primary school years devoted to the 5 or 6 years old children. Torrance, Montgomery, Andrews, Singh, Piaget have considered 3 to 5 years age range as pre-school age. Katz and Cain (1987) have also considered 3 to 5 years age range as pre-school age range.

The need and importance of pre-school education have been described by various commissions and committees in India. Even though many educationists like Plato, Comenius, Pestalozzi, and Froebel have advocated for pre-school education for long, virtually the first nursery school was established by the Macmillan sisters in London in 1908-09 for the welfare of children living in slum areas. After Piaget tried to develop

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the system and formulated certain hypotheses which now prove to be stimulating to the children. Dr. Maria Montessori who started her work in Italy and then came over to India early in the 20th century brought a lot of modifications in the kindergarten system and started Nursery schools.

Prior to Macmillan sisters, early in the 18th century, centres were of course established in England but those mainly emphasized religious and moral discipline. Some schools also came up during 1820-30 in Italy. Germany too in the name of 'Infant schools' but those were not very much catering to the needs of the children. In U.S.A. the growth of pre-school centres was quite spontaneous.

In 1944, Sargent Report called upon the government of India to have provision for pre-primary education. After the provision in 1950-51, the number went up to 303 with 866 teachers having an enrollment of above 28,000 children. In 1952-53, the Secondary education commission recommended to have provision for Nursery schools for age group 3-6. After this provision the number of pre-primary schools increased to 3500 in 1955-56. In 1964-66 the Indian education Commission put more emphasis on pre-primary education. In 1967 a committee of members of parliament on education was set up by the Government of India to draft a statement and on the National Policy on Education. In this statement, they advocated for the recommendation to give more encouragement and financial assistance to the organizations who work in rural areas and urban slums for the cause of pre-primary education.

National seminar on pre-school education held in 1971 spelt out different actions for furthering pre-primary education. In 1972 a study group was organized for the development of pre-school children. In Fourth-Five year plan (1969-74) the Government of India did not pay much attention in the child welfare and education. In Fifth-Five year plan (1974-79) the pre-school education was recognized. There was specific allocation of 100 crores for the first time for pre-school education. In the Sixth Five year plan (1980-85) Rs.905.37 crores were allotted for early childhood education. In the Seventh Five year plan (1985-90) Government of India has proposed to established Rs 2.50 lakhs for early childhood care and educational centres by 1990. The National Policy on Education (1986) especially emphasized investment in the development of the young children. The Eighth plan (1992-97) witnessed a rapid expansion of Integrated Child Development Services (ICDS) culminating the universalisation of the programme by 1995-96 covering Community

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Development (CD) Blocks and major urban slums in the country. The Ninth Plan (1997-2002) commits to empower women and provide for the development of children. In the Tenth plan various measures were taken to strengthen the capacity of care givers and communities to provide a conducive physical and social environment for the young child.

Highlights on pre-primary education in India:

Salient findings of Seventh All India School Education Survey with reference date September 30, 2002, regarding Pre-primary education are as under: There are 4, 93,700 Pre-primary institutions in the country. Out of these 4, 56,994 (92.57%) are in rural area. There are 33,860 Balwadis, 4,28,794 Aganwadis, 13,568 EC centres, 9,790 Preprimary schools having LKG/UKG/Nursury Classes and only 7688 institutions are having primary classes attached to unrecognized schools. These Pre-primary Institutions employ 6,48,438 teachers. Out of these, 6,08,918 (93.91%) are female. The majority of teachers i.e. 5,37,467 (82.88%) are employed in Aganwadis. There are 264.53 lakh children in Pre-primary institutions, of which 128.89 lakh are girls. The number of children in Aganwadis is 233.60 lakh, in Balwadis 14.30 lakh, in Pre-primary schools with nursery classes 6.24 lakh, in EC centres 6.11 lakh and 4.28 lakh in the Pre-primary classes attached to unrecognized schools.

Pre-school in Assam:

In Assam, two year pre-primary classes were attached to primary schools since the beginning of 20th century till the recommendations of the Kothari Commission 1964-66, but the pre-primary classes were abolished from primary schools and pre-primary sections were functioning as independent one during the period from 1966-77. In 1968-69 some nursery schools were started in few towns of Assam for Harijan children. In 1976 ICDS schemes were implemented in six CD Block areas. The number of pre-primary schools was 258 in 1974-75 with an enrollment of 11360. In 1978 the number of pre-primary schools rose to 343. The number of pre-schools in the state is 482 and numbers of teachers were also 482 and students were 23005 in 1994-95. In 1999 Assam government reintroduced ka shreni and the minimum age required for admission in this class was 5 years. At present almost every government, provincialised and govt-aided primary schools are attached with one class pre-school education called 'KA'Sreni. Besides in private sectors 2-3 years pre-primary classes are introduced.

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The state of Assam covers an area of 78,438 square kilometers and has a population of more than 31 million according to the census of 2011 and scattered over 28 administrative districts. The 2011 census literacy report in Assam was recorded at 72.19 %, of which male literacy was 77.85 % and female at 63 %. (Directorate of Census Operation, Census of India, 2011). Table 1 showing the number of schools with pre-primary sections from 2006-07 to 2010-11 in Assam

YEAR	Primary only	Primary with upper primary	Primary with U P sec/H.sec	Upper primary only	U P with sec/H secondary	All schools
2006-07	27141	718	228	353	97	28537
2007-08	33498	991	423	314	117	35343
2008-09	35915	1207	738	168	71	38099
2009-10	29586	1119	691	22	2	31420
2010-11	37065	1196	837	27	6	39131

Source: NUEPA (National University of Educational Planning and Administration, New Delhi)

Table 1 shows that the number of having pre-primary section schools increased gradually from 2006-07 (28537) to 210-11 (39131).

Table 2 Percentage (%) of Schools having Pre-Primary Section in Assam (India) from 2002-03 to 2011-12 in Assam (India):

YEAR	Primary only	Primary with upper primary	Primary with U P sec/H.sec	Upper primary only	U P with sec/H secondary	All schools	India
2002-03	15.9	16.6	17.1	0.0	0.0		14.27
2003-04	18.0	16.22	22.6	0.0	0.0	8.2	-
2004-05	10.2	9.3	15.6	0.0	0.0	8.2	-
2005-06	10.2	11.9	14.1	0.0	0.0	8.2	-
2006-07	54.5	60.0	52.1	3.7	3.2	44.6	26.69
2007-08	66.1	70.4	76.1	3.1	2.8	53.0	28.06
2008-09	70.76	83.47	81.73	1.6	1.5	55.6	24.0%
2009-10	76.0	77.7	83.5	0.2	0.1	58.9	12.49
2010-11	81.08	75.46	84.46	0.25	0.11	60.52	14.66
2011-12	78.5	70.61	85.34	0.31	0.53	62.09	17.7

Source: NUEPA (National University of Educational Planning and Administration, New Delhi)

Table 2 shows that the Percentage (%) of primary schools/sections having attached preprimary Section stood at 14.27 in 2002-03, compared to 17.70 in 2011-12 in India. In Assam the percentage of primary schools/sections

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having attached pre-primary section was 8.2 in 2003-04, compared to 62.09 in 2011-02.

Table 3 Percentage (%) Share of Enrolment in Pre-Primary Classes to Total Enrolment in Assam from 2003-04 to 2011-12:

YEAR	Primary only	Primary with U primary	Primary with U. P. sec/higher sec	All primary schools/sections
2003-04	5.82	7.16	16.22	-
2004-05	7.69	7.70	17.04	7.26
2005-06	6.94	6.23	11.22	6.69
2006-07	10.19	5.37	8.99	8.62
2007-08	-	-	-	5.1
2008-09	14.01	7.32	11.86	-
2009-10	22.91	11.71	18.86	20.7
2010-11	25.42	13.67	19.61	21.8
2011-12	-	-	-	19.3

NUEPA (National University of Educational Planning and Administration, New Delhi)

Table 3 showing the percentage (%) Share of Enrolment in Pre-Primary Classes to Total Enrolment in Assam were 7.26 in 2004-05 compared to 19.3 in 2011-12(8.4% India).

Table no.4: Total Enrolment in pre-primary section in Assam from 2005-06 to 2009-10:

Year	Enrolment
2005-06	135181
2006-07	647949
2007-08	289989
2008-09	499496
2009-10	730629

Source: NUEPA (National University of Educational Planning and Administration, New Delhi)

Table 4 shows that total numbers of enrollment was 135181 in 2005-06 and it goes up to 730629 in 2009-2010 in Assam.

Conclusion:

The history of pre-school education in India was started in 18th century but it was confined only to a very small population until India got independent. In Assam also it started in 20th century but the pace of growth was very slow until the beginning of 21st century. At present a number of pre-school education are there but most of them are from private sector, without having proper facilities and norms. The government should pay more attention in this sector since pre-school education is considered as appropriate means to develop child's growth and development.

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“অসমীয়া ভাষা-সাহিত্যৰ বিকাশত কাকত-আলোচনীৰ ভূমিকা”

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অসমত অসমীয়া ভাষাৰ সংবাদ পত্ৰ উদ্ভৱৰ ক্ষেত্ৰত ৰাজনৈতিক পটভূমি, ধৰ্ম প্ৰচাৰ (খৃষ্ট) আৰু ভাষা-বিদ্ৰাট জনিত সমস্যাই বিশেষ অৰিহণা যোগাইছে। ইয়াণ্ডাবু সন্ধি (১৮২৬ খৃঃ) মৰ্মে ইংৰাজে অসমৰ শাসন ভাৰ নিজৰ হাতলৈ নিয়ে। প্ৰথমতে তেওঁলোকে নামনি অসমত শাসন কাৰ্য চম্ভালি লৈছিল আৰু উজনি অসমৰ শাসনৰ দায়িত্ব ইংৰাজৰ কৰতলীয়া ৰজা পুৰন্দৰ সিংহৰ হাতত অৰ্পণ কৰিছিল যদিও ১৮৩৮ চনত তেওঁলোকে পুৰন্দৰ সিংহক ক্ষমতাচ্যুত কৰি সমগ্ৰ অসমৰ শাসনৰ বাঘজৰী নিজৰ হাতলৈ নিয়ে। ইংৰাজে অন্য প্ৰদেশৰ পৰা ভিন্নভাষী চাকৰিয়ালৰ আমদানি কৰিছিল। তাৰ ভিতৰত বাংলাভাষী বঙালী লোক সকলো আছিল। চল চাই কঠিয়া ৰুব জনা বঙালী সকলে ইংৰাজক পতিয়ন নিয়ালে যে অসমৰ ভাষা ‘অসমীয়া’ বাংলা ভাষাৰ উপভাষা মাথোন। এওঁলোকৰ কথাত পতিয়ন গৈ ওপৰ চকুৰা ইংৰাজে ১৮৩৬ চনত অসমৰ অফিচ, কাছাৰী, শিক্ষানুষ্ঠান আদিৰ পৰা অসমীয়া ভাষা বিতাড়ন কৰি তাৰ ঠাইত বাংলা ভাষাক বৰ পীৰা পাৰি দিলে। ফলত অসমীয়া ভাষা বিকৃত হৈ এটি বিজতৰীয়া ৰূপ প্ৰচলন হোৱাত অসমৰ ভাষা- সাহিত্যৰ সৌধলৈ অমানিশাৰ অন্ধকাৰ নামি আহিল।

উল্লেখযোগ্য যে অসমীয়া ভাষা - সাহিত্যৰ এই সংকটময় কালত আশাৰ এমুঠি জোৰ লৈ আমেৰিকাৰ বেপ্তিষ্ট মিছনাৰীসকল খৃষ্ট ধৰ্ম প্ৰচাৰৰ উদ্দেশ্যে অসমত প্ৰবেশ কৰে। তেওঁলোকে মাতৃভাষাৰ মাধ্যমেৰে খৃষ্ট ধৰ্ম প্ৰচাৰ কৰিবলৈ ওলাই দেখিলে যে অসম ৰাজ্য খন ভাষা বিদ্ৰাট জনিত সমস্যাৰ দ্বাৰা ভাৰাক্ৰান্ত। সেয়েহে তেওঁলোকে প্ৰথমতে লুপ্তপ্ৰায় অসমীয়া ভাষা পুনৰুদ্ধাৰৰ কামত দেহে কেহে নিয়োজিত হয়। এই কামৰ অংশৰূপে তেওঁলোকে শিবসাগৰত ছপাখানা স্থাপন কৰি ১৮৪৬ চনত যুগান্তকাৰী ‘অৰুণোদই সংবাদ - পত্ৰ’ প্ৰকাশ কৰে। এই কাকতখনৰ প্ৰথম সংখ্যাৰ শেষ পৃষ্ঠাত কাকতখন প্ৰকাশৰ উদ্দেশ্য ব্যাখ্যা কৰিছিল এনেদৰে - "The Orunodoi, a monthly paper, devoted in Religion, Science and General Intelligence." মিছনাৰীসকলে খৃষ্টধৰ্ম প্ৰচাৰ কৰিবলৈ মুখ্যতঃ ভাৱে এই কাকতখন প্ৰকাশ কৰিছিল যদিও মূল উদ্দেশ্যক পিছলৈ থৈ ইয়াত অসমৰ ভাষা-সাহিত্য-সংস্কৃতিকহে অধিক গুৰুত্ব দিছিল। সেয়ে ড° হৰিনাথ শৰ্মাদলৈ

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দেবে মন্তব্য দিছে এনেদেৰে - “অৰুণোদই’ ওলোৱাৰ লগে লগে যেন অসমৰ সাহিত্য-সংস্কৃতিৰ ভাঙাৰৰ এখন দুৱাৰ মুকলি হৈ উঠিল। এই দুৱাৰেদি দেশ-বিদেশৰ পৰা নানা বিষয়ৰ বিবিধ বা-বাতৰি আৰু কথা-উপকথা আহি অসমৰ সাংস্কৃতিক পৰিমাণল প্ৰশস্ত আৰু সমৃদ্ধ কৰিবলৈ ধৰিলে।” ড° শৰ্মাদলৈদেৱৰ এনে মন্তব্যৰ আধাৰত ক’ব পৰা যায় যে ‘অৰুণোদই সংবাদ-পত্ৰ’ জন্ম লাভ কৰাৰ পৰাই অসমীয়া ভাষা-সাহিত্য-সংস্কৃতিত আধুনিক যুগ নামি আহে। মিছনাৰী সকলৰ ৰচনাৰ ধৰণ, ভিন্ন বিষয়বস্তুৰ নিৰ্বাচনে আধুনিক সাহিত্যৰ লক্ষণ প্ৰকট কৰে। ইয়াৰ আগতে প্ৰকাশ পোৱা প্ৰাক্ শংকৰী যুগ, শংকৰী যুগ আৰু উত্তৰ শংকৰী যুগৰ ৰচনা সমূহ আছিল মূলতঃ ধৰ্ম বিষয়ক।

বেপ্তিষ্ট মিছনাৰী সকলে ‘অৰুণোদই সংবাদ-পত্ৰ’ প্ৰকাশ কৰিয়ে ক্ষান্ত হোৱা নাছিল। অসমীয়া ভাষাক পূৰ্ণ ৰূপত গঢ় দিবলৈ ব্যাকৰণ, অভিধান আৰু ভিন্ন ধৰণৰ সাহিত্য সৃষ্টি কৰিছিল। অৰুণোদইৰ এজন সম্পাদক ড° নাথান ব্ৰাউন চাহাবে ইংৰাজতে অসমীয়া ভাষাৰ ব্যাকৰণ ‘Grammatical Notices of the Assamese Language’ ৰচনা কৰি ১৮৪৮ চনত ছপা কৰি উলিয়াইছিল। একেদেৰে ড° মাইলছ ব্ৰসন চাহাবে অসমীয়া ভাষাক চিৰযুগমীয়া কৰিবলৈ চৈধ্য হাজাৰ শব্দ সংগ্ৰহৰ দ্বাৰা ‘অসমীয়া অভিধান’ ৰচনা কৰি নিজৰ নাম অসমীয়া ভাষাৰ বুকুত সোণালী অক্ষৰেৰে লিপিবদ্ধ কৰিলে। আকৌ, অৰুণোদইৰ আন এজন সম্পাদক এ, কে, গাৰ্ণিয়ে অসমীয়া ভাষাৰ প্ৰথম উপন্যাসধৰ্মী গ্ৰন্থ ‘কামিনী কান্তৰ চৰিত্ৰ’ ৰচনা কৰি উপন্যাস ৰচনাৰ বাট মুকলি কৰে। উল্লেখ্য বিষয় যে অৰুণোদই কাকতে অসমত সৰ্বপ্ৰথমে সাংবাদিকতাৰ বৃত্তিৰ সূত্ৰপাত কৰাৰ উপৰি অসমীয়া শিক্ষিত ডেকাৰ মাজত এটা লেখক গোষ্ঠীও সৃষ্টি কৰিছিল। এই সময়ছোৱাত আনন্দৰাম ঢেকিয়াল ফুকন, হেমচন্দ্ৰ বৰুৱা, গুণাভিৰাম বৰুৱা, বমাকান্ত চৌধুৰী আদিয়ে লেখক ৰূপে প্ৰতিষ্ঠা লাভ কৰিবলৈ সক্ষম হৈছিল। আমেৰিকাৰ মিছনাৰী সকলে অসমীয়া লেখক গোষ্ঠীক সাৰথি কৰি অসমীয়া ভাষা সংক্ৰান্তত ইংৰাজ শাসক গোষ্ঠীৰ লগত যুঁজি যুঁজি ১৮৭২ চনত অসমৰ অফিচ-কাছাৰী, শিক্ষানুষ্ঠানত পুনৰ প্ৰবৰ্তন কৰিবলৈ সক্ষম হৈছিল। ই হৈছে অসমীয়া ভাষালৈ মিছনাৰী সকলৰ সৰ্বশ্ৰেষ্ঠ অৱদান। প্ৰাণিধান যোগ্য যে ১৮৪৬ চনৰ পৰা ১৮৮০ চনলৈ প্ৰচলন হোৱা অৰুণোদই সংবাদ-পত্ৰৰ এই সময়ডোখৰক পণ্ডিত সকলে ‘অৰুণোদয় যুগ’ বুলি অভিহিত কৰিছে। অৰুণোদই সংবাদ চলি থকা সময়তে ‘আসাম-বিলাসিনী’ (১৮৭১-১৮৮৩), ‘আসাম-দৰ্শন’ (১৮৭৪-৭৫), ‘আসাম-মিহিৰ’ (১৮৭২-৭৩), ‘আসাম-নিউজ’ প্ৰকাশ পায়। অৰুণোদই সম্পূৰ্ণ বন্ধ হৈ যোৱাৰ পিছত কাকত-আলোচনীৰ ইতিহাসত জিৰনীয়া মৌ ৰূপে দুখন মান কাকত-আলোচনী প্ৰকাশ পাইছিল। তাৰ ভিতৰত ‘চন্দ্ৰোদয়’ (১৮৮২-৮৮), ‘আসাম-বন্ধু’ (১৮৮৫-৮৬), ‘মৌ’ (১৮৮৬), ল’ৰা বন্ধু’ (১৮৮৮), ‘আসাম তৰা’ (১৮৮৯-৯০) আদি উল্লেখ যোগ্য। ‘আসাম-বন্ধু’ আৰু ‘আসাম-নিউজ’ কাকতে অসমীয়া

ভাষাক ব্যাকৰণ সন্মতভাৱে শুদ্ধ আধুনিক ৰূপ দিয়ে। প্ৰচলিত সাহিত্যৰ আৱহাৰাক পৰিবৰ্তন কৰিব পৰাকৈ, সম্পূৰ্ণ নতুন ৰূপত কলিকতাৰ পৰা ১৮৮৯ চনত বিশিষ্ট কবি চন্দ্ৰ কুমাৰ আগৰৱালাৰ সম্পাদনাত 'জোনাকী' নামৰ মাহেকীয়া আলোচনী প্ৰকাশ পায়। পৰৱৰ্তী সময়ত লক্ষ্মীনাথ বেজবৰুৱা, সত্যনাথ বৰা আদিয়েও 'জোনাকী'ৰ সম্পাদকৰ আসন অলংকৃত কৰিছিল। এই আলোচনীখন নিয়মিত ভাবে ১৮৯৬ চনলৈ প্ৰচলন হয় যদিও অনিমীয়া ৰূপত আৰু কিছু বছৰ প্ৰকাশ পাই আছিল। জোনাকী আলোচনী খনৰ উদ্ভৱৰ সময়ছোৱাক 'জোনাকী-যুগ' নামেৰে নামকৰণ কৰা হৈছে। এই আলোচনীখন প্ৰকাশ হৈ থকা সময়তে পদ্মনাথ গোহাঞি বৰুৱাৰ সম্পাদনাত ১৯০৭ চনত 'উষা', বেজবৰুৱাৰ সম্পাদনাত প্ৰকাশ পোৱা বাঁহী' (১৯০৯) আলোচনীখন ১৯২৯ চনলৈ জীয়াই থাকি অসমীয়া ভাষা- সাহিত্যলৈ উল্লেখযোগ্য অৱদান আগবঢ়ায়। জোনাকী যুগৰ সময়ছোৱাত উষা, বাঁহীৰ উপৰিও 'বিজুলি', 'আসাম বন্তি', দীপ্তি' 'আলোচনী' 'চেতনা' আদি প্ৰকাশ পাইছিল। স্মৰণীয় যে ১৯২৯ চনত কলিকতাৰ পৰা দীননাথ শৰ্মাৰ সম্পাদনাত সম্পূৰ্ণ নতুন ৰূপত, অসমীয়া সাহিত্যৰ নতুন নতুন বিষয় সামৰি 'আৱাহন' আলোচনীৰ প্ৰকাশ লভে। জোনাকীৰ পৰা আৱাহন প্ৰচলন হৈ থকা সময়লৈকে অৰ্থাৎ জোনাকী যুগ আৰু আৱাহন যুগৰ সাহিত্যৰ লক্ষণৰ ভেটিত প্ৰায় পঞ্চাছ বছৰীয়া এই কালছোৱাক অসমীয়া সাহিত্যৰ 'ৰোমান্টিক যুগ' আখ্যা দিয়া হৈছে। কিয়নো এই সময়ছোৱাৰ সাহিত্যত কল্পনা আৰু ভাৱ প্ৰবনতা, প্ৰকৃতি প্ৰেম, বাস্তৱবিমুখতা আৰু পলায়ন মনোবৃত্তি, অতীত প্ৰীতি, দেশ প্ৰেম, সৰ্ব সাধাৰণৰ প্ৰতি প্ৰেম, সৌন্দৰ্যৰ আৰাধনা আদি লক্ষণ তীব্ৰভাৱে প্ৰকট হৈছিল।

অসমীয়া কবিতাৰ ইতিহাসত ১৯৩৬ চন এটা উল্লেখযোগ্য বছৰ। এই কালডোখৰতে প্ৰকাশ পায় ৰঘুনাথ চৌধাৰীৰ সম্পাদনাত 'জয়ন্তী' আলোচনী। এই জয়ন্তীৰ বুকুতে উদ্ভৱ হয় আধুনিক অসমীয়া কবিতা। প্ৰায় সমসাময়িক ভাৱে চৌধাৰীৰ সম্পাদনাত প্ৰকাশ পায় আন এখন আলোচনী 'সুৰভি'। সাহিত্যত আধুনিক বাতাবৰণ সৃষ্টি কৰিবলৈ হেমবৰুৱাই সম্পাদনা কৰিছিল 'জনতা' (১৯৪৬) আৰু 'পছোৱা' (১৯৪৮)। ৰোমান্টিক কল্পনা-বিলাস, সৌন্দৰ্যৰ আৰাধনাৰ মেদ বহুলতা আতঁৰাই আধুনিক কবিতা, গল্প, উপন্যাস আদি সৃষ্টিৰ ভেটি স্থাপন কৰে 'ৰামধেনু' (১৯৫০-৬৭) নামৰ অনন্য আলোচনীখনে। এই বিখ্যাত আলোচনীখনৰ সম্পাদনাৰ গুৰু দায়িত্ব বহন কৰিছিল ক্ৰমে ড° মহেশ্বৰ নেওগ, ড° বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য আৰু ৰাধিকামোহন ভাগৱতীয়ে। 'ৰামধেনু যুগ'ৰ সমসাময়িক আলোচনী সমূহ হ'ল - 'আমাৰ প্ৰতিনিধি' (১৯৫৯), 'মনিদীপ' (১৯৬০), 'সাদিনীয়া নৱ যুগ' (১৯৬৩) 'অসমীয়া' (১৯৬৮) আদি। এই যুগত প্ৰকাশ পোৱা আলোচনী সমূহৰ সাহিত্যত বিষয়বস্তুৰ নিৰ্বাচনত নতুনত্ব, ভাষা আৰু ৰূপ (Form) ৰ ক্ষেত্ৰত পৰিবৰ্তনে দেখা দিছিল। এই সময়ছোৱাৰ বেছি ভাগ সাহিত্যত ফ্ৰয়েডৰ মনঃস্তম্ভ, চেতনা প্ৰবাহ, অৱস্থিতিবাদ আদিয়ে

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প্ৰভাৱ পেলাইছিল। অসমীয়া ভাষা-সাহিত্যত অৰুণোদই সংবাদ পত্ৰ, জোনাকী, আৱাহন, বামধেনু আদিয়ে নিজস্ব বৈশিষ্ট্য প্ৰতিফলিত কৰিব পাৰিছিল বাবে এই আলোচনী সমূহৰ নামেৰে যুগ বিভাজন কৰা হৈছে যদিও পৰবৰ্তী সময়ক 'উত্তৰ বামধেনু যুগ' বুলিহে অভিহিত কৰা হ'ল। কিন্তু ১৯৭৫ চনত প্ৰকাশন পৰিষদৰ উদ্যোগত জন্ম লাভ কৰা 'প্ৰকাশ' আৰু বৰ্তমানৰ বহুল প্ৰচাৰিত প্ৰান্তিক-গৰীয়সীয়েও অসমীয়া ভাষা-সাহিত্য-সংস্কৃতিৰ বিকাশত বিশেষ বৰঙণি আগবঢ়াবলৈ সক্ষম হৈছে। সেয়ে বৰ্তমানৰ এই সাহিত্য সমূহক 'প্ৰান্তিক-গৰীয়সী যুগ'ৰ সাহিত্য বুলি অভিহিত কৰাৰ থল আছে। এই সময়ছোৱাৰ ভিতৰত প্ৰকাশ পোৱা আলোচনী সমূহ হ'ল- 'নতুন পৃথিৱী', 'নক্সা', 'আজিৰ সময়', 'সীৰলু', 'ৰংপুৰ', 'জ্ঞানদ্বীপ', 'প্ৰহৰী', 'ৰহস্য', 'বিস্ময়', 'পাণ্ডু-প্ৰদীপ', 'সেউজী-সেউজী', 'ইয়াতো নদী', 'পুৱালী', 'শ্ৰীময়ী', 'সখী', 'নন্দিনী', 'সাতসৰী', 'জীৱন', 'মহুৱন' আদি পষেকীয়া - মাহেকীয়া আলোচনী সমূহৰ উপৰি দৈনিক, তিনিদিনীয়া, সাপ্তাহিক আদি কাকত সমূহেও অসমীয়া ভাষা-সাহিত্যৰ বিকাশত অৱদান আগবঢ়াবলৈ সক্ষম হৈছে।

আকৌ দৈনিক কাকত সমূহে সপ্তাহত এখনকৈ সাহিত্য-সংস্কৃতি তথা ভিন্ন ৰচনাৰে পুস্তিকা প্ৰকাশ কৰি বিনামূলীয়াকৈ বিতৰণৰ প্ৰথা প্ৰবৰ্তন কৰিছে। এই ক্ষেত্ৰত অসমীয়া প্ৰতিদিনৰ 'সম্ভাৰ' আমাৰ অসমৰ 'পূৰ্বাচল', দৈনিক অগ্ৰদূতৰ 'শ্ৰীময়ী', অসমীয়া খবৰৰ 'দেওবৰীয়া খবৰ', দৈনিক বাতৰিৰ 'অনুভূতি' এদিনৰ 'দেওবৰীয়া এদিন' জনসাধাৰণৰ ইত্যাদি আদি উল্লেখযোগ্য। ভিন্ন স্বাদৰ সাহিত্যৰ সম্ভাৰ আগবঢ়োৱা এই পুস্তিকাবোৰ সাধাৰণতে দেওবৰীয়া কাকতৰ লগত বিনামূল্যে বিতৰণ কৰা হয়। অসমীয়া ভাষা-সাহিত্য-সংস্কৃতিৰ উৎকৰ্ষ সাধনত ভূমিকা গ্ৰহণ কৰাৰ উপৰিও এই পুস্তিকা সমূহে নতুন লেখক সৃষ্টিতো বিশেষ অৰিহণা যোগাই আহিছে। তদুপৰি, এই কাকত সমূহে ৰঙালী বিহু, শাৰদীয় পূজা উপলক্ষে বিশেষ সংখ্যা ৰূপে মেটমৰা সাহিত্য সম্ভাৰ আগবঢ়াই আহিছে।

অসমীয়া ভাষা-সাহিত্য- সংস্কৃতিৰ শ্ৰীবৃদ্ধিত ও চৰ্চাৰ ক্ষেত্ৰত বিদ্যালয়-মহাবিদ্যালয়ৰ বাৰ্ষিক আলোচনী, অঞ্চল বিশেষে উদযাপিত হোৱা উৎসৱ সমূহৰ লগত সংগতি ৰাখি প্ৰকাশ কৰা স্মৰণিকা বোৰেও কিঞ্চিৎ হ'লেও অৰিহণা যোগাই আহিছে।



সহায়ক গ্ৰন্থ :-

১। ড° শৰ্মাদলৈ, হৰিনাথ : অসমীয়া সাহিত্যৰ পূৰ্ণ -ইতিহাস।

লক্ষ্মীনাথ বেজবৰুৱাৰ চুটিগল্পত নাৰী

যুথিকা তালুকদাৰ
সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ
জি.এল.চি. কলেজ, বৰপেটাৰোড

লক্ষ্মীনাথ বেজবৰুৱা আধুনিক অসমীয়া সাহিত্যৰ পথ প্ৰদৰ্শক, আধুনিক অসম-নিৰ্মাতা আৰু এগৰাকী চিৰনমস্য ব্যক্তি। বেজবৰুৱাৰ অসমীয়া জাতীয় চেতনা আছিল প্ৰবল, প্ৰোজ্জ্বল, গভীৰ আৰু নিৰৱচ্ছিন্ন। অসমীয়া সাহিত্য জগতৰ এক সোণালী অধ্যায় সৃষ্টি কৰোতা লক্ষ্মীনাথ বেজবৰুৱা আছিল জাতীয় জীৱনৰ এক বটবৃক্ষস্বৰূপ। বেজবৰুৱাৰ বহুমুখী সাহিত্যিক প্ৰতিভাই আধুনিক অসমীয়া সাহিত্যৰ বিভিন্ন দিশক স্পৰ্শ কৰিছিল। ভাৰতীয় নৱজাগৰণৰ দ্বাৰা প্ৰভাৱিত হৈ বিভিন্ন ক্ষেত্ৰত অসমীয়া সাহিত্যৰ অভাৱ দূৰ কৰিবলৈ অসমৰ ঐতিহ্যৰ সম্পদৰাজিক লৈ আধুনিক অসমীয়া সাহিত্যৰ ভেটি নিৰ্মাণ কৰিবলৈ প্ৰয়াস কৰিছিল। এই উদ্দেশ্যেৰে বেজবৰুৱাই অসমীয়া সাহিত্যৰ প্ৰতিটো ভাগতে হাত ফুৰাই অসমীয়া সাহিত্যৰ ভঁৰাল চহকী কৰিছিল।

১.০১ লক্ষ্মীনাথ বেজবৰুৱাৰ চুটিগল্প :

জোনাকী যুগৰ ত্ৰিমূৰ্তিৰ অন্যতম লক্ষ্মীনাথ বেজবৰুৱাই আধুনিক অসমীয়া সাহিত্যৰ ভঁৰাললৈ আগবঢ়োৱা অতুলনীয় অৱদান সমূহৰ ভিতৰত চুটিগল্প অন্যতম। ঊনবিংশ শতিকাৰ শেষসময়ছোৱাত ভাৰতবৰ্ষত পাশ্চাত্য সাহিত্যৰ প্ৰভাৱত সাময়িক পত্ৰিকা আৰু আলোচনীত চুটিগল্পৰ জন্ম হয়। অসমীয়া সাহিত্যত লক্ষ্মীনাথ বেজবৰুৱাৰ হাতত আধুনিক চুটিগল্পই জন্ম লাভ কৰে। ১৮৯২ খৃ.ত জোনাকীৰ চতুৰ্থ বছৰ চতুৰ্থ সংখ্যাত প্ৰকাশ পোৱা বেজবৰুৱাৰ 'সেউতী' নামৰ গল্পটোৱে অসমীয়া সাহিত্যৰ প্ৰথম চুটিগল্প। বেজবৰুৱাৰ চুটিগল্প সংকলন চাৰিখন— সুৰভি (১৯০৯), সাধুকথাৰ কুকি (১৯১০), জোনবিৰি (১৯১৩) আৰু কেহোকলি (মৰণোত্তৰ প্ৰকাশ)। বেজবৰুৱাৰ এই চুটিগল্পসমূহৰ মাজত সমকালীন অসমীয়া সমাজৰ প্ৰায় সকলোবোৰ দিশ প্ৰতিফলিত হৈছে। জোনাকী কাকতত প্ৰকাশিত 'ভদৰী', 'অনিদ্ৰা বা স্বৰ্গাৰোহণ', 'ভেমপুৰীয়া মৌজাদাৰ', মিলাৰামৰ আত্মজীৱনী আৰু চোৰ গল্পৰ দ্বাৰা বেজবৰুৱাই ঊনবিংশ শতিকাৰ শেষ দশকত অসমীয়া চুটিগল্পক এক বিশিষ্ট ৰূপ প্ৰদান কৰে।

লক্ষ্মীনাথ বেজবৰুৱাৰ গল্পসমূহত অসমীয়া সমাজ জীৱনৰ চিত্ৰ প্ৰতিফলিত হোৱাৰ উপৰিও অসমীয়া সমাজত পূৰ্বৰ পৰা চলি অহা কিম্বদন্তি আৰু পুৰাণ অসমৰ ছবিও প্ৰকাশ পাইছিল। তদুপৰি কলিকতা, সম্বলপুৰ, কাশী আদি ভাৰতৰ বিভিন্ন ঠাইৰ জীৱন চিত্ৰও গল্পসমূহত প্ৰকাশিত হৈছিল। বেজবৰুৱাৰ সমসাময়িক অসমীয়া সমাজ জীৱনৰ ভেটিত
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ৰচিত গল্পসমূহৰ মাজেদি বেজবৰুৱাৰ দুটা ৰূপ প্ৰকাশিত হোৱা দেখা যায়। ইয়াৰ এটা হৈছে সমকালীন অসমীয়া সমাজৰ নীচতা, হীনতা, অহংকাৰ, ভণ্ডামি আৰু পৰম্পৰাগতভাৱে প্ৰচলিত কু-সংস্কাৰ আদিক হাঁহিৰ ছলেৰে ব্যংগ কৰি সমাজ সংস্কাৰ কৰিবলৈ বিচৰা বেজবৰুৱা আৰু আনটো হৈছে সহজ সবল গাঁওলীয়া মানুহৰ সুখ-দুখ, হাঁহি-কান্দোন, প্ৰেম-বিৰহক সহানুভূতিৰে অংকন কৰা মানৱতাবাদী বেজবৰুৱা। লক্ষ্মীনাথ বেজবৰুৱাৰ কেইটিমান গল্পৰ মাজেৰে মানৱতাবাদ সুন্দৰকৈ প্ৰকাশ পাইছে। সুৰভিৰ অন্তৰ্গত বাপিৰাম গল্পত মানৱতাবাদৰ প্ৰকাশ ঘটিছে।

১.০২ লক্ষ্মীনাথ বেজবৰুৱাৰ চুটিগল্পত নাৰীঃ

লক্ষ্মীনাথ বেজবৰুৱাৰ কিছুসংখ্যক গল্পৰ মাজেদি সমকালীন সমাজৰ ভিন্নমুখী নাৰীচৰিত্ৰৰ প্ৰতিফলন ঘটিছে। কন্যা, ভদৰী, নকণ্ট, সেউতী, জলকুঁৱৰী, বাপিৰাম, নিস্তাৰিণী দেৱী বা ফাতেমা বিবি, মিষ্টাৰ ফিঙ্গন, লাওখোলা, মাধৈমালতী আদি গল্পত নাৰী জীৱনৰ কাৰুণ্য আৰু কিছুমানৰ ক্ষেত্ৰত নিয়তিৰ কোপদৃষ্টিও পৰিলক্ষিত হয়। বেজবৰুৱাৰ কেবাটাও গল্পত নাৰীৰ অন্তৰ্হীন বেদনা আৰু তাৰ পৰা ওপজা কাৰুণ্য প্ৰকাশ পাইছে। সংঘাত আৰু দুখ কষ্টেৰে ভৰা নাৰীসকলৰ প্ৰতি বেজবৰুৱাই সহানুভূতিসূচক দৃষ্টি নিষ্ক্ষেপ কৰা দেখা যায়।

বেজবৰুৱাৰ গল্পত অকল যে নাৰীজীৱনৰ কাৰুণ্যই প্ৰকাশ পাইছে এনে নহয়। ললিতী কাকতি নামৰ গল্পত নাৰীৰ আত্মমৰ্যদা উপলব্ধিৰ লগতে নাৰীমুক্তি আৰু নাৰী বিদ্ৰোহৰ ধ্বনি প্ৰকাশিত হৈছে। আমাৰ সংসাৰ আৰু চোৰ গল্পত অশান্ত নাৰী আৰু ব্যভিচাৰী নাৰীৰ ৰূপ অংকিত হৈছে।

১.০২.০১ নাৰীজীৱনৰ কাৰুণ্য :

লক্ষ্মীনাথ বেজবৰুৱাৰ ভালেমান গল্পত দুখ কষ্টেৰে ভৰা নাৰীজীৱনৰ কাৰুণ্য প্ৰকাশ পাইছে। পুৰুষতান্ত্ৰিক সমাজত পুৰুষৰ লোভ, কামুকতা, নিষ্ঠুৰতা, সমাজৰ কুসংস্কাৰ, অন্ধবিশ্বাস আৰু ধৰ্মীয় গোড়ামিৰ বাবে নাৰীসকলৰ কিছুমানে মৃত্যুক সাৱতি লব লগা হৈছে আৰু কিছুমানে অতি দুখৰ জীৱন ৰযাপন কৰিব লগা হৈছে। এই প্ৰসংগত সেউতী, নকণ্ট, নিস্তাৰিণী দেৱী বা ফাতেমা বিবি, বাপিৰাম, মিষ্টাৰ ফিঙ্গন, মাধৈ মালতী, জয়ন্তী, লাওখোলা, শিৱপ্ৰসাদ আদি গল্প উল্লেখ কৰিব পাৰি।

সেউতী গল্পৰ সেউতীৰ জীৱন অতি দুখময় আছিল। একেবাৰে সৰুতে বিয়া হোৱা সেউতী স্বামীৰ ঘৰৰ পৰা বিতাড়িতও হৈছিল। বিয়া শব্দৰ অৰ্থ বুজি পোৱাৰ পিছত আন এগৰাকীক বিয়া কৰোৱা স্বামীৰ গৃহলৈ গৈ বান্দীৰ দৰে ঢেকীশালত আশ্ৰয় হৈ হলেও তাই অলপ শান্তি পাইছিল। কিন্তু সেউতীৰ বাই-শাহুৱেকে তাইক ভাতৰ লগত বিহ খুৱাই মাৰি পেলাইছিল। সেউতীৰ বিয়াখন সম্বন্ধৰ মাজত হোৱা বুলি কোনোবাই মিছা অপবাদ দিয়াৰ বাবে সেউতীয়ে স্বামীৰ গৃহৰ পৰা বিতাড়িত হব লগা হৈছিল আৰু অতি কৰুণভাৱে মৃত্যুবৰণ

কৰিব লগা হৈছিল।

নকণ্ড গল্পটিত বনকৰা ছোৱালী 'আ' মৌজাদাৰৰ ঘৰৰ পৰা চুৰ কৰাৰ অপবাদ পাবলগা হৈছিল। তাই নিজৰ প্ৰেমিকৰ লগত পলাই আহিছিল। অৱশ্যে পলাই আহিও সিহঁতে শান্তিত থাকিব পৰা নাছিল কাৰণ সিহঁতক পুলিচে বিচাৰি আছিল।

নিস্তাৰিণী দেৱী বা ফাতেমা বিবি নামৰ গল্পত এটি কণমানি ব্ৰাহ্মণ কন্যাৰ জীৱনৰ কাৰুণ্য প্ৰকাশ পাইছে। নিস্তাৰিণীয়ে সাতবছৰ বয়সত মুছলমান লোকৰ ঘৰত ইদৰ পায়স খোৱাৰ বাবে সমাজৰ ৰোষত পৰি পিতৃ-মাতৃ তথা পৰিয়ালৰ পৰা বিচ্ছেদ হবলগা হৈছিল। তাৰ পিছত নিস্তাৰিণী দেৱী ফাতেমা বিবি ৰূপে পৰিচিত হৈ মুছলমান যুৱক এজনক বিয়া কৰায় যদিও অতি সোনকালে গিৰিয়েক আৰু ল'ৰা ছোৱালী দুটিৰ মৃত্যু হয়। আন এটি গল্প বাপিৰামত বাল্যবিধৱা তিলকাৰ মাজেদি আজলী নাৰীৰ জীৱনৰ কাৰুণ্য প্ৰকাশ পাইছে। মিস্ত্ৰাৰ ফিল্মন গল্পত ফিল্মনৰ পোহাৰী মাকৰ দুখ-যত্নগা কিমান গভীৰ তাক গল্পটো পঢ়ি অনুভৱ কৰিব পাৰি। এজন চাহাবে তাইক ভোগৰ সামগ্ৰীৰ দৰে ব্যৱহাৰ কৰি পিচত তাইক চিৰদিনৰ বাবে এৰি বিলাতলৈ গুছি গৈছিল আৰু সন্তানকেইটাকো কলিকতাৰ স্কুলত ভৰ্তি কৰি দি দায়িত্বৰ সামৰণি মাৰিছিল। এই পোহাৰীজনীয়ে শেষত নিজৰ সন্তানৰ পৰা বিচ্ছিন্ন হৈ পৰিছিল। মাধৈমালতী গল্পত মালতীয়ে দেউতাকৰ মিছা ভেম আৰু ভণ্ডামিৰ বাবে প্ৰেমিকৰ লগত পলাই যাবলৈ বাধ্য হৈছিল। ঘৰৰ লগত সু-সম্পৰ্ক ৰাখি মালতীৰ সংসাৰ কৰা নহ'ল। জয়ন্তী গল্পটো মানৰ আক্ৰমণৰ পটভূমিত লিখা এটা চৰিত্ৰপ্ৰধান গল্প। ইয়াত মানৰ অত্যাচাৰৰ সময়ত জয়ন্তী আৰু তাইৰ গিৰিয়েক মানৰ মুখামুখি হৈছিল আৰু মানে জয়ন্তীৰ গিৰিয়েক ৰমানাথক বস্ত্ৰ কঢ়িয়াবলৈ আৰু জয়ন্তীক ৰক্ষিতা কৰিবলৈ নিব খুজিলে। এনেতে জয়ন্তীয়ে বুদ্ধি কৰি মান কেইতাক হত্যা কৰিলে কিন্তু ইমান কোমল বয়সত হত্যাকাণ্ডৰ প্ৰতিক্ৰিয়া সহ কৰিব নোৱাৰি জয়ন্তী উন্মাদিনী হৈছিল। জয়ন্তীয়ে সকলো পায়ো হেৰুৱাবলগীয়া হৈছিল। লাওখোলা গল্পত দুগৰাকী নাৰীৰ জীৱনৰ কাৰুণ্য প্ৰকাশ পাইছে। মদপী আৰু বেষ্যাসক্ত স্বামীৰ বাবে পত্নীয়ে চকুলো টুকি দিন কটাবলগীয়া হৈছিল। আনফালে সেই মদপীস্বামীৰ ভাই বোৱাৰীয়েকৰ জীৱনটোও অতি কৰুণ। অকালতে স্বামীক হেৰুৱা সেই নাৰীয়ে অৱশেষত মদপী বৰজনাৰ কবলত পৰে অথচ তাৰ প্ৰতিবাদ কৰাৰ কোনো উপায় নাছিল। শিৱপ্ৰসাদ গল্পত দৰিদ্ৰ পৰিয়ালৰ লচিমীয়াৰ জীৱনৰ দুখ-বেদনা প্ৰকাশ পাইছে। লচিমীয়াৰ ৰূপ যৌৱন সকলো থাকিও দাৰিদ্ৰতাৰ কাৰণে উপযুক্ত বয়সত বিয়া হোৱা নাছিল। শেষত যি শিৱপ্ৰসাদে তাইক বিয়া কৰালে সি অতি অসৎ চৰিত্ৰৰ আছিল আৰু শিৱপ্ৰসাদে তাইক কুলি ডিপোত বিক্ৰী কৰিছিল। এইদৰে এজনী নাৰীৰ জীৱন কাৰুণ্যেৰে ভৰি পৰিছিল। ঠিক সেইদৰে মালতী গল্পত মালতীয়ে মাক বাপেক আৰু বংশ পৰিয়াল ৰক্ষাৰ্থে ইচ্ছাৰ বিৰুদ্ধে ৰজাক বিয়া কৰাবলৈ আগবাঢ়ি আহিছিল। কিন্তু তাইৰ জীৱনত ৰজাঘৰৰ সুখ নাছিল। তাই অতি কৰুণভাৱে মৃত্যুক সাৱটি লব লগা হৈছিল। এইদৰে বেজবৰুৱাৰ গল্পসমূহৰ মাজেদি নাৰীজীৱনৰ কাৰুণ্য প্ৰকাশ পাইছে।

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১.০২.০২ নাৰী মনৰ ক্ষোভ :

বেজবৰুৱাৰ গল্পসমূহত অকল যে নাৰীজীৱনৰ কাৰুণ্যই প্ৰকাশ পাইছে এনে নহয়। ললিতী কাকতি নামৰ গল্পত নাৰীমুক্তি আৰু নাৰী বিদ্ৰোহৰ ধ্বনি প্ৰতিফলিত হৈছে। গল্পটোত সুন্দৰী, শিক্ষিতা ললিতী কাকতিৰ মাজত পুৰুষ প্ৰধান সমাজত নাৰী নিৰ্যাতন আৰু প্ৰতাৰণাৰ বিৰুদ্ধে থিয় দিয়া এগৰাকী নাৰীৰ ৰূপ প্ৰকাশিত হৈছে। ললিতী কাকতি নগৰৰ বালিকা স্কুলত পঢ়া এগৰাকী আধুনিক মনৰ নাৰী। সেয়েহে তেওঁৰ মতে নাৰীয়ে কেৱল সতি-সন্ততি জন্ম দি পালন কৰাটোৱে কাম নহয়, ইয়াৰ বাহিৰেও নাৰীৰ আন কামো আছে— “তিৰোতাই অকল বিয়া কৰি স্বামী সেৱা কৰা আৰু সতি-সন্ততি জন্মাই লালন পালন কৰাৰ বাহিৰে” যে তিৰোতাৰ জীৱনত ইহ সংসৰত কৰিবলৈ আন কাম নাই এইটো কুমাৰী ললিতী কাকতিয়ে নামানে।” গতিকে ললিতী কাকতি নতুন নাৰীৰ প্ৰতিনিধি।

পাতমুগী গল্পত পাতমুগীয়ে দদায়েকৰ চকুত কামনাৰ প্ৰকাশ দেখি তেওঁক কোৱা কথাখিনিৰ মাজেৰে আধুনিক যুগৰ নাৰীৰ মনৰ বতৰা যেন কঢ়িয়াই আনিছে। বেজবৰুৱাই পৰম্পৰাৰ পৰা আঁতৰি আহি মুক্ত নাৰীচৰিত্ৰ সৃষ্টি কৰিবলৈ যত্ন কৰিছিল। পাতমুগী যেন তাৰেই প্ৰকাশ। সৰুৰে পৰা দেখি থকা দদায়েকৰ তাইৰ প্ৰতি কামনাৰ দৃষ্টি দেখি পাতমুগী ক্ষোভিত হৈছিল আৰু তেওঁক কোৱা “দদাই, কি চাইছা। আহা, পিছলি পৰিবা চাবা” কথাখিনিৰ মাজেদি দদায়েকৰ প্ৰতি তাচ্ছিল্য আৰু ক্ষোভ প্ৰকাশ পাইছে।

১.০২.০৩ ভাৰতীয় নাৰীৰ আদৰ্শ :

বেজবৰুৱাৰ ‘ভদৰী’ গল্পত প্ৰাচীন ভাৰতীয় ঐতিহ্য পৰম্পৰা অতি সুন্দৰকৈ প্ৰকাশ পাইছে। ভাৰতীয় নাৰী মনস্তত্ত্বত স্বামীয়ে নাৰীৰ পৰম দেৱতা, স্বামীৰ সেৱা শুশ্ৰূষাই নাৰীৰ পৰম ধৰ্ম, স্বামীয়ে নাৰীৰ অলংকাৰ। স্বামীয়ে নাৰীক যিমানেই নিৰ্যাতন নকৰক কিয় যি নাৰীয়ে এই নিৰ্যাতন নিৰ্বিবাদে গ্ৰহণ কৰে, স্বামীৰ সেৱা ভালদৰে কৰে তেওঁৰ পৰজনমো ভাল হয়। কৃষক শিশুৰামৰ পত্নী ভদৰী ভাৰতীয় আদৰ্শ নাৰীৰ প্ৰতিভূ। গিৰিয়েকে খঙৰ ভয়কত মাছ বহা মৈদাখনেৰে ভদৰীৰ পিঠিত দুঘাপ দিয়াৰপিছত ভদৰীয়ে পুলিচৰ আগত উজুটি খাই পাতি থোৱা মৈদাত পৰা বুলি কৈছিল। অৱশ্যে ভদৰীৰ এই কথাই তেওঁৰ স্বামীৰ পৰিবৰ্তন সাধিব পাৰিছিল। ভদৰী অসমীয়া সমাজৰ এগৰাকী চিৰন্তন নাৰীৰ প্ৰতীক। জীৱন সম্পৰ্কে নাৰীৰ মূল্যবোধ, ধ্যান ধাৰণা বেজবৰুৱাই ভদৰী গল্পৰ মাজেৰে প্ৰকাশ কৰিছে। বাপিৰাম গল্পৰ তিলকাই পিচত ভাৰতীয় দৰ্শনৰ তাত্ত্বিক আদৰ্শসমূহ উপলব্ধি কৰি জীৱন যৌৱনৰ নতুন অৰ্থ বিচাৰি পাইছে। বেজবৰুৱাৰ চোৰ গল্পটিৰ ইন্দুমতী নামৰ চৰিত্ৰটোৰ মাজেৰে ভাৰতীয় আদৰ্শ ‘পতি পৰম গুৰু’ এই ভাৱধাৰা প্ৰকাশ কৰিছে।

লক্ষ্মীনাথ বেজবৰুৱাৰ গল্পসমূহত এইদৰে নাৰীৰ বিচিত্ৰ চৰিত্ৰৰ প্ৰকাশ ঘটিছে। সমাজ সংস্কাৰ, মানৱতাবাদ আদিৰ উপৰিও চিৰন্তন নাৰী মনস্তত্ত্বৰ প্ৰকাশেৰে তেওঁ গল্পসমূহ সজীৱ কৰি তুলিছিল। এই ক্ষুদ্ৰ আলোচনাত তেওঁৰ সকলোবোৰ গল্পতে সামৰিব পৰা নাই যদিও সামগ্ৰিকভাৱে এক আলোচনা আগবঢ়োৱা হৈছে। এই আলোচনাত বিশ্লেষণাত্মক পদ্ধতি প্ৰয়োগ কৰা হৈছে।

আধুনিক অসমীয়া নাটকত পৰম্পৰা আৰু আধুনিকতাঃ এক অধ্যয়ন

দীপামণি মেধি
সহকাৰী অধ্যাপিকা
অসমীয়া বিভাগ
গণেশ লাল চৌধুৰী মহাবিদ্যালয়

আৰম্ভনিঃ

মহাপুৰুষ শংকৰদেৱে প্ৰৱৰ্তন কৰা অংকীয়া নাট ভাওনাৰ পৰাই অসমত পূৰ্ণ পৰ্যায়ৰ নাট আৰু অভিনয় প্ৰচলন হয়। প্ৰাচীন ভাৰতীয় নাট্যশাস্ত্ৰৰ আলমত সৃষ্টি কৰা হ'লেও অংকীয়া নাট ভাওনাত থলুৱা লোকনাট্যানুষ্ঠানৰ উপকৰণেই সৰহ পৰিমাণে সংযোগ কৰা হৈছে। কিন্তু আধুনিক যুগত অসমীয়া সাহিত্যৰ অন্যান্য বিভাগৰ দৰে নাট্য সাহিত্যও পাশ্চাত্য নাটকৰ আদৰ্শ আৰু অনুকৰণ গঢ় লৈ উঠে। ফলত আগৰে পৰা সত্ৰ, নামঘৰ আদিত চলি অহা অংকীয়া নাটকৰ চৰ্চা লাহে লাহে কমি আহিছে। পাশ্চাত্য নাটকৰ প্ৰভাৱে নাট্যকাৰৰ লগতে নাটকৰ বিষয়বস্তু ৰচনা কৌশল আদিৰ আমূল পৰিৱৰ্তন ঘটালে। নাটকৰ বিষয়বস্তু কেৱল পৌৰাণিক অথবা অলৌকিক কাহিনীতে সীমাবদ্ধ নাথাকি ঐতিহাসিক আৰু সামাজিক পটভূমিলৈকো প্ৰসাৰিত হ'ল। ভিন্ন প্ৰকৃতিৰ মানৱ চৰিত্ৰ আৰু নানা ৰস সৃষ্টি কৰি তাৰ মাজেদি আমোদ দিয়াই হৈছে আধুনিক যুগৰ নাটৰ উদ্দেশ্য। পশ্চিমীয়া জীৱন দৰ্শনৰ প্ৰভাৱত স্বাধীনতা লাভৰ আগৰ নাট্যধাৰাত ট্ৰেজেদিৰ স্থান উল্লেখনীয় কিয়নো অসমীয়া প্ৰাচীন সাহিত্যত কোনো কালে ট্ৰেজেদিৰ স্থান নাছিল। অৱশ্যে ভাৰতীয় জাতীয় আদৰ্শৰ প্ৰভাৱত ট্ৰেজেদিৰ গভীৰ বেদনা এই নাটক সমূহত বহু পৰিমাণে মোলায়ম হৈ পৰিল। এই ক্ষেত্ৰত ১৮৫৭ চনত গুণাভিৰাম বৰুৱাই ৰচনা কৰা ৰাম নৱমীৰ কথা উনুকিয়াব পাৰি।

স্বাধীনতা লাভ কৰাৰ পাছত আধুনিক অসমীয়া নাটকত নতুন গতিৰ সঞ্চাৰ হ'ল। পৰিৱৰ্তিত সামাজিক আৰু ৰাজনৈতিক জীৱনৰ পটভূমিত আধুনিক নাট্যধাৰাত নতুন বিষয় আৰু ৰীতিৰ প্ৰৱেশ ঘটিল সামাজিক চেতনাবোধ নাটক ৰচনাৰ মূল অনুপ্ৰেৰণা হৈ পৰিল। স্বাধীনতাই ভাৰতবাসীৰ লগতে অসমবাসীকো ইংৰাজৰ দাসত্বৰ কবলৰ পৰা মুক্ত কৰিছিল যদিও এই স্বাধীনতাই মানুহৰ অৰ্থনৈতিক মুক্তি সাধন কৰিব নোৱাৰিলে। অৰ্থনৈতিক সংকট মানুহৰ সামাজিক জীৱন বিপয্যস্ত কৰাৰ ফলত বৈষয়িক বাস্তৱতাৰ প্ৰতি মানুহ সচেত্ব হ'ল আৰু জীৱন সম্পৰ্কে নতুন মূল্যবোধ গঢ় ললে আৰু ফলস্বৰূপে সামাজিক জীৱনৰ উপলব্ধি নাটকৰ মাজেদি প্ৰকাশ কৰাৰ প্ৰচেষ্টা চলিল। নাটকৰ পৰিকল্পনা আৰু ৰূপায়ণ ৰীতিৰ বাবে এই চাম লেখকেও পাশ্চাত্যৰ ই'বছেন প্ৰমুখ্যে বাস্তৱবাদী সকলৰ লিখনিৰ আৰ্হিত নাটক ৰচনা কৰিবলৈ অনুপ্ৰেৰণা লাভ কৰিছিল। উদাহৰণ স্বৰূপে জ্যোতিপ্ৰসাদৰ নাটক 'কাৰেঙৰ লিগিৰী'

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লেখাৰ সময়ত নাট্যকাৰে 'ই'বছনে' আৰু 'শ্ব'ৰ লেখাৰ দ্বাৰা প্ৰভাৱান্বিত হৈছিল।

সি যি কি নহওক পৰিবৰ্তিত সমাজ ব্যৱস্থাত নাটকৰ বিষয়বস্তু, ৰীতি-নীতিৰ পৰিবৰ্তন অৱশ্যস্তাৱী। জীৱন যন্ত্ৰণাৰ সুগভীৰ ৰূপ ফুটাই তোলাৰ ক্ষেত্ৰত নাট্যকাৰ সকল স্তব্ধ হৈ ৰোৱা নাই। সেয়েহে ষাঠিৰ দশকৰ পৰা নাটকসমূহত ই'বছনীয়া প্ৰভাৱ ক্ৰমে ক্ষীণ হোৱা দেখা গ'ল আৰু অসমীয়া নাট্য সাহিত্যত জাৰ্মান নাট্যকাৰ ব্ৰেখট্টেৰ চিন্তাৰ প্ৰভাৱ পৰিবলৈ ধৰিলে। উদাহৰণ স্বৰূপে হিমেন্দ্ৰ বৰঠাকুৰৰ নাটক 'জন্ম', অৰুণ শৰ্মাৰ নাটক 'চিঞৰি' আদিত ব্ৰেখট্টীয় চিন্তাৰ স্পষ্ট প্ৰতিফলন ঘটা দেখা যায়। দেখা যায় যে ব্ৰেখট্টীয় ৰীতিৰ সৈতে প্ৰাচীন অসমীয়া নাট্য ৰীতিৰ যথেষ্ট মিল আছে।

আধুনিক অসমীয়া নাট্য সাহিত্যত থলুৱা নাট্যৰীতি আৰু পাশ্চাত্য নাট্যৰীতিৰ সমন্বয়ঃ

নাটকৰ ক্ষেত্ৰত অসমীয়া নাটকৰ ইতিহাস অন্যান্য উত্তৰ ভাৰতীয় ভাষাবোৰৰ তুলনাত গৌৰৱঞ্জল। যিটো সময়ত ইউৰোপত মৰেলিটি নাটক, মিৰাকল নাটক, প্ৰহসন জাতীয় নাটকৰ সৃষ্টি হৈছিল সেই সময়ছোৱাত মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱে অসমত অংকীয়া নাটৰ নিচিনা উচ্চ মৰ্যদা সম্পন্ন নাট্যকলাৰ জন্ম উদ্ভাৱন কৰিছিল। অংকীয়া নাটৰ সৃষ্টিত সংস্কৃত নাটকতকৈও ওজাপালি প্ৰমুখ্যে থলুৱা নাট্যধৰ্মী অনুষ্ঠানসমূহৰ বৰঙণি অধিক পৰিমাণে সংযুক্ত হৈ আছে।

পৰৱৰ্তী কালত অসমীয়া নাট্য সাহিত্যত পাশ্চাত্যৰ ন-ন কৌশলৰ আগমনৰ লগে লগে অসমীয়া নাট্য সাহিত্যই শংকৰদেৱৰ নাট্য পৰম্পৰা ধৰি ৰখাত বহু পৰিমাণে ব্যৰ্থ হ'ল। অসমৰ নাট্য পৰম্পৰা লোক নাট্য আৰু অংকীয়া নাট ভাওনাৰ দ্বাৰাহে সমৃদ্ধ হ'ব লাগিছিল যদিও নহ'ল। ঊনবিংশ শতিকাত ইংৰাজী শিক্ষাৰে শিক্ষিত এচাম মধ্যবিত্ত আৰু বঙালী আমোলাৰ প্ৰচেষ্টাত অসমীয়া নাট্য পৰম্পৰা বিঘ্নিত হ'ল। গুণাভিৰাম বৰুৱাই বামনৱমী নাটকৰ (১৮৫৭ চন) জৰিয়তে পৰম্পৰা আৰু পৰিবৰ্তনৰ যি এক সুসময়ৰ সৃষ্টি কৰিছিল সেয়া উত্তৰসূৰী সকলে ধৰি ৰখাত ব্যৰ্থ হ'ল। পাশ্চাত্য ৰীতি-নীতি আৰু চিন্তাচৰ্চাৰ আধাৰত আধাৰত ভাৰতীয় নাটৰ গতি প্ৰকৃতি নিৰ্ণয় হৈ আহিছে। অৱশ্যে বিংশ শতিকাৰ সত্তৰৰ দশকৰ পৰা এচাম নাট্যশিল্পী আৰু নাট্যকলাৰ লগত জড়িত এচাম সমালোচক পৰম্পৰাৰ প্ৰতি সচেতন হ'ল। তেওঁলোকে উপলব্ধি কৰিলে যে ইউৰোপীয় কলা কৌশল আৰু ৰীতি নীতিৰ মাজেদি ভাৰতীয় চিন্তাৰ গভীৰতা প্ৰকাশ নাপায়। ভাৰতীয় জীৱন দৰ্শনৰ স্বকীয়তা তথা গভীৰতা ভাৰতৰত নিজস্ব শিল্প ৰীতিৰ মাজেদিহে পৰিস্ফুট হৈ উঠিব পাৰে।

এই সজাগতাই আশীৰ দশকৰ পৰা এটা আন্দোলনৰ ৰূপ লাভ কৰা দেখা যায়। ভাৰতৰ বিভিন্ন প্ৰান্তৰ কেইবাগৰাকীও প্ৰখ্যাত নাট্যকাৰ আৰু পৰিচালকৰ বৰঙণি এই ক্ষেত্ৰত উল্লেখনীয়। আমাৰ অসমীয়া নাটকৰ ইতিহাস যদিও লোককলাৰ উপকৰণেৰে পুষ্ট অংকীয়া নাটেৰে আৰম্ভ হৈছিল, কিন্তু ঊনবিংশ শতিকাৰ মাজভাগৰ পৰা অংকীয়া নাটৰ ঠাই অধিকাৰ কৰিলে পাশ্চাত্যৰ আৰ্হিত ৰচিত নাটকে। তেতিয়াৰ পৰা বিংশ শতিকাৰ সত্তৰ দশকলৈ পাশ্চাত্য নাটকৰ বিভিন্ন ৰীতি-নীতিয়ে অসমীয়া নাটকৰ গতিপথ নিৰ্ণয় কৰি আহিছে। অৱশ্যে বিংশ শতিকাৰ তৃতীয় দশকত জ্যোতিপ্ৰসাদ 'শোণিত কুৱৰী' নাটকত লোক কলাৰ কিছু উপকৰণ সংটোগ কৰিছিল

আৰু থলুৱা গীত নৃত্যৰ জৰিয়তে কাহিনী আগবঢ়াই নিয়াৰ ব্যৱস্থা গ্ৰহণ কৰিছিল। জ্যোতিপ্ৰসাদৰ পাছত অসমৰ নাট্যকলাত আধুনিক ইউৰোপীয় নাট্য আন্দোলনৰ লগত জড়িত সকলো চিন্তা চৰ্চাকেই সংযুক্ত কৰা হৈছে। এইবোৰৰ মাজেদি অসমীয়া জাতীয় জীৱন তথা নাট্য সংস্কৃতিৰ স্বকীয়তা ফুটি নুঠা বুলি উপলব্ধি কৰি আশীৰ দশকৰ পৰা নাট্যকাৰ সকলো দেশীয় পৰম্পৰাৰ প্ৰতি আগ্ৰহান্বিত হৈ স্থানীয় কলা শৈলীৰ আৰ্হিৰে অসমীয়া নাটকৰ নতুন পৰম্পৰা গঢ়ি তোলাৰ প্ৰয়াস কৰে। প্ৰাচীন লোক নাটকৰ আঙ্গিকৰ প্ৰয়োগৰ ফলত আধুনিক নাটকৰ অভিনেতা অভিনেত্ৰীৰ সৈতে দৰ্শকৰ নিবিড় সম্পৰ্ক স্থাপন হৈছে আৰু নাটকৰ বক্তব্য উপস্থাপনত সূত্ৰধাৰ জাতীয় চৰিত্ৰটো শিল্পসংগত ভাৱে প্ৰয়োগ কৰি আধুনিক নাটকৰ আকৰ্ষণীয় গুণ-বৃদ্ধি হৈছে। ভাওনাৰ আঙ্গিক প্ৰয়োগৰ প্ৰতি নাট্যকাৰ সকলৰ দৃষ্টি আকৰ্ষিত হোৱাৰ লগতে ওজাপালি, গীত, খুলীয়া, ভাওনা, ধুলীয়া নৃত্য সূত্ৰধাৰ আৰু লোক-গীত আদিৰ উপাদান নাটকত সাৰ্থকভাৱে প্ৰয়োগ কৰি আধুনিক অসমীয়া নাটকৰ সমৃদ্ধি সাধন কৰা হৈছে। আলি হাইদৰৰ ‘ধুমুহা পখীৰ নীড়’, ‘যুগ সন্ধিক্ষণৰ কাব্য’, ‘এখন নিলাজ মানুহৰ দেশ’ আদি নাটকৰ ওজাপালি ভাওনা আদিৰ উপাদান ব্যাপকভাৱে প্ৰয়োগ কৰা হৈছে।

একেদৰে ১৯৮২ চনত প্ৰকাশিত যুগল দাসৰ ‘বায়নৰ খোল’ নাটকখনত নাট্যকাৰে বিষয়বস্তু উপস্থাপনৰ ক্ষেত্ৰত ভাওনাৰ পদ্ধতিৰ আধুনিক নাট্যৰীতিৰ এনে সুন্দৰ সমন্বয় ঘটাইছে যে সিয়ে নাটকখনৰ আকৰ্ষণীয়তা বহু পৰিমাণে বৃদ্ধি কৰিছে। এনেদৰে ঐতিহ্যৰ ভেটিত আধুনিকতাৰ ভঁৰাল ঘৰ নিৰ্মাণ কৰিবলৈ লোৱা যুগল দাসে নাটখন ৰচনা কৰা প্ৰসংগত লাভ কৰা প্ৰেৰণাৰ বিষয়ে কৈছে— দেশৰ পৰম্পৰাগত কলা সংস্কৃতিয়েই একোখন দেশৰ পৰিচয় পত্ৰ। পৰম্পৰা গোৰামি নহয়। পৰম্পৰা ধাপে ধাপে ওপৰলৈ উঠা সংস্কৃতিৰ জয় দ’ল। পৰম্পৰা স্থিতিশীল নহয়, -ই বোঁৱতি সূঁতি। ই সময়ৰ ধাৰ কাটি আগুৱাই যায়। নাটকখনৰ প্ৰধান চৰিত্ৰ বায়নৰ মুখত দিয়া এফাঁকি ৰচনাতে নাট্যকাৰে যে জাতীয় পৰম্পৰাৰ প্ৰতি সচেনত সেইটো ওলাই আছে— “ভাওনা আমাৰ বাপতি সাহোন গুৰুজনাই দি থৈ যোৱা বস্তু। ইয়াৰ পৰম্পৰা আছে, মাটিৰ গোলক আছে। লাগিলে ধূলি মাকতি গুচুৱাই ধূই পখালি লবি।” তেনেদৰে যুগমানসৰ ৰুচি, তাগিদা আদিৰ প্ৰতিও তেওঁ সচেষ্টি সেই কথা নাটখনত সুন্দৰভাৱে প্ৰতিফলিত হৈছে। নাটকখনত সংলাপ প্ৰয়োগৰ ক্ষেত্ৰত প্ৰখ্যাত স্কেণ্ডিনেভিয়ান নাট্যকাৰ হেনৰিক ইবছেনৰ সমাজমুখী, বাস্তৱধৰ্মী নাটকৰ উপাদান বিদ্যমান। এইদৰে সময়ৰ দাবীৰ লগত সৃষ্টিশীল সংযোগ ঘটাই যুগল দাসৰ নিচিনা আৰু কিছুসংখ্যক নাট্যকাৰে আধুনিক নাটকৰ জনপ্ৰিয়তা বঢ়োৱাৰ লগতে পৰিবৰ্তিত সমাজ ব্যৱস্থাৰ কাৰণে প্ৰাসংগিক কৰি তুলিছে।

সামৰণিঃ

আধুনিক অসমীয়া নাটকৰ আৰম্ভণিৰে পৰা এতিয়ালৈকে পশ্চিমীয়া নাট্যধাৰাৰে বিভিন্ন কৌশল অসমীয়া নাটকৰ গতিপথ নিৰ্ণয় কৰি আহিছে। আধুনিক অসমীয়া নাট্য সাহিত্য প্ৰথম পৰ্যায়ত সংস্কাৰমূলক ব্যঙ্গ নাটক সময়ত সমাজত প্ৰচলিত কুসংস্কাৰ, অন্ধবিশ্বাস, অজ্ঞতা তথা নিৰক্ষৰতাৰ প্ৰভাৱত হোৱা সামাজিক নৈতিক অধঃপতন ৰোধ কৰা স্বাৰ্থত ৰচিত হৈছিল আৰু

এই নাটকৰ উপস্থাপনৰ জৰিয়তে অসমীয়া সমাজখন বহু পৰিমাণে লাভান্বিত হৈছিল। এয়া নাট্য সাহিত্যৰ এটা ইতিবাচক দিশ।

কিন্তু আটাইবোৰ অসমীয়া নাটক পৰ্যালোচনা কৰিলে দেখা যায়- যদিও বুজন সংখ্যক অসমীয়া নাটক ওলাইছে তথাপি সবহভাগ নাটকেই কাহিনী প্ৰধান, চৰিত্ৰ সৃষ্টিৰ পিনে নাট্যকাৰ সকলে বিশেষ মনোযোগ দিয়া দেখা নাযায়। তদুপৰি নাট্য সৃষ্টিত মূলতঃ ধৰ্মীয় দিশটো জড়িত যদিও আধুনিক নাট্য সাহিত্যৰ গতিধাৰাত এই দিশটো সুস্পষ্ট নহয়। সুকুমাৰ কলা হিচাপে নাট্য সৃষ্টিতকৈ মঞ্চৰ তাগিদাতহে নাট্য সৃষ্টিৰ গুৰুত্ব অধিক।

যিহেতু নাটক এখনে জীৱনবোধ আৰু জীৱনৰ উদ্দেশ্য সম্পৰ্কে মানুহক সচেতন কৰি তুলিব পাৰে, সেয়েহে মানুহৰ আশা-আকাংক্ষা, আবেগ অনুভূতি সহৃদয়তাৰে উপলব্ধি কৰি লৈ, মানুহৰ অতীত আৰু বৰ্তমানৰ বিষয়ে ভালদৰে অধ্যয়ন কৰি মানুহৰ ঐতিহ্যৰ সৈতে ঘনিষ্ঠ সম্পৰ্ক গঢ়ি তুলি নাট্য সৃষ্টিতে ব্ৰতী হলেহে সেই শিল্প কৰ্ম আদৰ্শগণীয় হয়। কিন্তু ইয়াক আওকান কৰি আধুনিক মনৰ অধিকাৰী হোৱাৰ প্ৰয়াসেৰে অথবা নতুন বাস্তৱ বোধৰ পৰিচয় দিয়াৰ প্ৰচেষ্টাৰে নিজৰ পৰম্পৰাৰ পৰা বিচ্ছিন্ন হৈ আনক অনুকৰণ কৰিব বিচাৰিলে শিল্পকলাৰ স্বকীয়তা লোপ পায় আৰু তেনে বৈশিষ্ট্যহীন শিল্পসৃষ্টিয়ে সাহিত্য-সংস্কৃতিৰ মানদণ্ড নিম্ন কৰাৰ লগতে পাঠক, দৰ্শককো নিৰুৎসাহিত কৰে। অৱশ্যে ঐতিহ্যৰ নামত অতীতক অন্ধভাৱে অনুকৰণ কৰাটো অনুচিত। যুগৰ প্ৰগতিৰ লগত খোজ মিলাই, অতীতৰ আলম লৈ আধুনিক জীৱনৰ উপযোগী ভাৱধাৰা প্ৰকাশ হোৱাকৈ নাটক ৰচনা কৰাটো বাঞ্ছনীয়।

সহায়ক গ্ৰন্থ পঞ্জীঃ

- | | | |
|------------------------|---|---------------------------------|
| ১। ভৰালী, শৈলেন | : | নাট্যকলাঃ দেশী আৰু বিদেশী |
| ২। ৰাজবংশী, পৰমানন্দ | : | অসমীয়া নাটক ঐতিহ্য আৰু পৰম্পৰা |
| ৩। শৰ্মা, হেমন্ত কুমাৰ | : | অসমীয়া সাহিত্যত দৃষ্টিপাত। |

বরপেটা জেলার চর-অঞ্চলের কবিতায় প্রকৃতি ও বাস্তব জীবনের চিত্রঃ একটি সংক্ষীপ্ত অধ্যয়ন

আনন্দ ঘোষ

সহকারী অধ্যাপক, বাংলা বিভাগ

জি. এল. চৌধুরী কলেজ

বরপেটা রোড, বরপেটা (অসম)

ভারতবর্ষের পূর্বদিকের ভৌগোলিক সীমারেখা জুড়ে একে অপরকে জড়িয়ে ছড়িয়ে রয়েছে ঘন অরণ্য পর্বত ঘেরা কতগুলি রাজ্য। তারই অন্যতম একটি রাজ্য হল আসাম। এই আসামের ধুবড়ী থেকে শদিয়া পর্যন্ত প্রায় দুহাজারেরও অধিক চর অঞ্চল রয়েছে। নিম্ন অসমের বরপেটা জেলাতেও চরের সংখ্যা কম নয়। সংখ্যায় মোট ৪২টি চর এই জেলাতে আছে। এই জেলার প্রধান নদীই হলো ব্রহ্মপুত্র আর উপনদী হলো কালদিয়া, বেঁকী, পহমারা, পল্লা, মানাস ও নখান্দা। এই নদী গুলির গতি পরিবর্তনের ফলেই সৃষ্টি হয়েছে কতগুলি চরের। এই চর গুলি ঊনবিংশ শতাব্দীর শেষভাগ পর্যন্ত জনশূণ্য ছিল। কিন্তু ঊনবিংশ শতাব্দীর শেষ দশক থেকে এই চরগুলিতে পূর্ববঙ্গ থেকে আগত ভূমিহীন বাংলাভাষী মুসলিম কৃষকরা স্থায়ীভাবে বসবাস করতে আরম্ভ করে। এখানকার চর অঞ্চলের শিক্ষার হার খুবই কম। হয়তো অর্থনৈতিক দুর্াবস্থাই এর মূল কারণ। কিন্তু তবুও চরবাসীদের মধ্যে সাহিত্য সাধনার একটি বিশিষ্ট লক্ষণ দেখা যায়।

চরবাসীদের মাতৃভাষা প্রকৃত বাংলা। কিন্তু নিজের মাতৃভাষা বাংলাকে বিসর্জন দিয়ে তারা অসমিয়া ভাষাকে মাতৃভাষা হিসেবে গ্রহণ করেছে। এই ভাষাতেই তারা সাহিত্য চর্চা করে। তাদের লিখিত সাহিত্যের মধ্যে আমরা কবিতা লেখার প্রবনতা লক্ষ্য করে থাকি। আসামের বিভিন্ন পত্র-পত্রিকাতে তাদের কবিতাগুলি প্রকাশিত হয়।

চর অঞ্চলে রচিত কবিতাগুলিতে আমরা প্রকৃতির এক নিরবচ্ছিন্ন চিত্র দেখতে পাই। কবিরা চরের প্রাকৃতিক সৌন্দর্যে বিমুগ্ধ, চরকে বাদ দিয়ে তারা অন্যকিছু কল্পনা করতে পারেনা। চর তাদের আত্মার বন্ধন। তাইতো কবি জুলহক মণ্ডল তার 'মোর দেশ' কবিতায় চরের প্রতি গভীর ভালবাসার কথা প্রকাশ করেছেন-

‘বুঢ়া লুইতর জন্মর গুরি মানস সরোবর

সদিয়ার পরা ধুবুরীলৈ আছে অলেখ চর

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দ্বিতীয় মাজুলী এই চরভূমিত সৌন্দৰ্য্যৰ ঘটিছে সমাবেশ

এইখনেই মোৰ চিৰপূজ্য মোৰ অসম দেশ।

চৰেই আমাৰ জন্মভূমি চৰেই বাসস্থান

চৰবাসীয়েও দেশেৰ উন্নতিত যোগাইছে অবদান

শ্রমৰ বলেৰে ফচল ফলাই সলাইছে তাৰ বেশ

এইখনেই মোৰ স্বদেশ, মোৰ অসম দেশ।'

ভৱৰ বাৰিষা বুঢ়া লুইতে উগ্ৰৰূপ ধৰে

খেতিৰ মাটি ঘৰ ভেটি খহায় চপৰা চপৰে

ৰঙীণ সপোন আশা ভৱষাৰ সকলো কৰেশেষ

তথাপিও অতি আপোন মোৰ এই অসম দেশ।১

এই কবিতাটিৰ মध्ये কবি চৰেৰ প্ৰাকৃতিক সৈন্দৰ্য্যকে মাজুলী দ্বীপেৰ সৌন্দৰ্য্যেৰ সঙ্গে তুলনা কৰেছেন। চৰছেড়ে যাওয়া চৰবাসীদেৰ কাছে খুবই দুঃসহ। তাই ব্ৰহ্মপুত্ৰেৰ তাণ্ডবলীলা তাদেৰ স্বপ্ন ভেঙে দিলেও চৰই তাদেৰ আপোন।

চৰ অঞ্চলেৰ প্ৰাকৃতিক সৌন্দৰ্য্য মনোমুগ্ধকৰ। চৰবাসীরা এই সৌন্দৰ্য্যে আত্মহাৰা হয়ে যান। তাইতো চৰেৰ কবিদেৰ মধ্যেও জীবনানন্দ দাসেৰ মতো মৰ্তপ্ৰীতি ও প্ৰকৃতিপ্ৰীতি লক্ষ্য কৰা যায়। কবি জামাল উদ্দিন আহমেদেৰ “চৰ-চাপৰি” কবিতাটিৰ মধ্যে আমাৰা প্ৰকৃতি চেতনাৰ সুস্পষ্ট চিত্ৰ দেখতে পাই-

মই ভাল পাওঁ চৰ-চাপৰি

শস্যৰ ভৱা শ্যমলা পথাৰ

জোনাকৰ স্নিদ্ধ পোহৰত নাচা

জোনাক নিশাৰ বালিৰ জিকমিকনি

শৰৎকালৰ ফৰকাল আকাশত

তিৰবিৰাই থকা তৰাখিনি

অতিকৈ মায়াবী এই ধৰনী

মই ভাল পাওঁ চৰ-চাপৰি

ভালপাওঁ লুইতৰ পাৱৰ ঝাণ্ডবন-কছবা

যত লুকাই আছে সৱগৰ অপৰূপ শোভা।

ভালপাওঁ কৃষকৰ সুমধুৰ গান

ভালপাওঁ বসন্তৰ কুলি কেতেকীৰ গানবোৰ

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হেমন্তর পূর্বতিত ওলোবা চরাইর জাকবোর
পোয়ালীর মায়াত চৌ চৌ করা মাকবোর
বর্ষার রদত মেলা মনোরম পাখিবোর
সন্ধিয়ার সুরঞ্জর আগত চরাইরে ভরা বাহবোর
বর্ষার নাওরীয়ার ভাটিয়ালী গীতবোর।২

এই কবিতাটি যেন জীবনানন্দের 'বাংলার মুখ আমি দেখিয়াছি' কবিতাটির মতই। এখানে কবি জামাল উদ্দিন চরের রূপ সৌন্দর্যে বিমুগ্ধ হয়েছেন। শস্যেভরা মাঠ, চিক্ চিক্ করা বালি, ঝাউবন, কাশবন, মৃদু বাতাস, ব্রহ্মপুত্রের কল কল শব্দ, বিভিন্ন পাখির কুজন এবং মাঝিদের সুমধুর ভাটিয়ালী গান এ সমস্ত কিছুই যেন কবিকে মুগ্ধ করেছে। অন্তর্দৃষ্টি দিয়ে এসব প্রত্যক্ষ করেছেন। তাঁর রচনার গুণে কবিতাটি হয়ে ওঠেছে একটি সুন্দর চিত্রকল্প।

তবে বরপেটা জেলার চর অঞ্চলের কবিদের রচনায় প্রাকৃতিক সৌন্দর্যের সঙ্গে চরবাসীদের দৈনন্দিন জীবনের আলেখ্যও ফুটে উঠেছে। চরের অনেক কবিরাই তাদের কবিতায় প্রাত্যহিক জীবনের দুর্দশা গ্রন্থ্য, সঙ্কটময় জীবনের প্রতিচ্ছবি ফুটিয়ে তুলেছেন। কবি মজিবর রহমানের 'বহির মিঞার পদাবলী' কবিতাটি এক্ষেত্রে উল্লেখযোগ্য।

ভাঙা পঁজা আরু অন্নভার তার
জীবনর আদিম চিনাকী
বানপানী আরু গড়া-খহনীয়ার সতে
মুখা-মুখি সমর হয় বহিরর
বছরত এবার-দুবার-তিনিবার।
বানর পলসে ঢুকি নাপায়.....
খরাং তার চিরাচির বুকুত।
তথাপিও তার হাতর পরশত
সার পাই উঠে কছয়া বনে
নাঙলর সীরুলুবে সেউজ করে
চরর বালুকা রাশি।
আধুনিক চিকিৎসালয়
পিচঢালা আলিবাট
বিজুলী বাতির চিকমিকনী তার
সপোনর অগোচর।৩

উক্ত কবিতাটির মধ্যে বছির মিয়া হলো চর অঞ্চলের একজন দরিদ্র কৃষক। সংসারে তার সর্বদা অর্থাভাব ও অন্নাভাব থাকে। কারণ অতিরিক্ত বন্যার ফলে তার সমস্ত ফসল নষ্ট হয়ে যায়। তবুও একবার নয়, বছরে দু-তিনবার ব্রহ্মপুত্রের তাণ্ডবলীলায় তাদের জীবনে নিজে আসে দুর্বিসহ কারণ্য। এই সময়ে তাদের বন্যার সঙ্গে সংগ্রাম করে বেচে থাকতে হয়। তবে এই বছির মিয়ার মত কৃষকদের হাতের স্পর্শেই কিন্তু চর হয়ে ওঠে চির সবুজ।

চরবাসীরা যে আধুনিক জীবন থেকে অনেক দূরে সে কথা উল্লেখ করেছেন কবিতাটির শেষ স্তবকে।

বর্তমান যুগের বাসকরেও চরবাসীরা চির বঞ্চিত আধুনিক চিকৎসা থেকে। শুধু তাই নয় পাকা রাস্তা আর বিদ্যুতের আলো যেন তাদের স্বপ্নের অগোচর।

চর অঞ্চলের অন্যতম মহিলা কবি মর্জিনা খাতুন তালুকদারের কবিতাতেও প্রকাশ পেয়েছে চরবাসীদের দুঃখ-দুর্দশাময় জীবনের অনুরূপ ছবি। কবির 'চর-চাপরির বেদনা' কবিতাটিতে এই ছবি ফুটে উঠেছে-

বালির তলত পোত যায়
এজাক নগ্ন সভ্যতা
এতিয়াও যে পরানাই
আধুনিক সভ্যতার ছাঁ।
কেরাচিন চাকির
টিমিক ঢামাক পোহরর তলত
কিমানর যে হুমুনিয়াহ সরে
তেওঁলোকে পড়িব শিকা নাই
বাতরি কাকত
চিনি নাপায় টেলিভিছন
নাজানে বিশ্বর খবর
যেন এক্কার গর্তত
সোমায় যায়
যুগ যুগ পিছলৈ
নাই যাতায়তর সুবিধা
নাই যোগাযোগ
তেওঁ লোক এচাম

পুরণি মানুহ
এই আধুনিক বিশ্বর।
যুগ যুগ পিছলৈ
নাই যাতায়তর সুবিধা
নাই যোগাযোগ
তেওঁ লোক এচাম
পুরণি মানুহ
এই আধুনিক বিশ্বর।

এই কবিতাটির মধ্যে কবি চরবাসীদের দৈনন্দিন জীবনের নিদারুণ দুঃখের ছবি ফুটিয়ে তুলেছেন। চরবাসীদের জীবন যে বালির চরের মধ্যেই অতিবাহিত হয় এবং এই বালির মধ্যেই সমাপ্তি ঘটে তা অকপটে বলে দিয়েছেন। এই মানুষগুলো বালির চরের মধ্যেও স্থায়ী ভাবে থাকতে পারেনা কারণ ব্রহ্মপুত্র সবকিছুকেই ভাসিয়ে নিয়ে যায়। এছাড়া বর্তমান যুগে বিজ্ঞানের অগ্রগতিতেও এই মানুষগুলো রয়েছে অনেক পিছিয়ে। কারণ তারা পায়নি এখনও বিদ্যুতের আলো। তাইতো 'কেরাচিন টিমিক ডামাক' পোহর অর্থাৎ কেরোসিনের আলোই তাদের সম্বল। শহর অঞ্চলের মতো যাতায়ত সুবিধাও তাদের নেই, নেই যোগাযোগ ব্যবস্থা। তারা যেন আধুনিক বিশ্বের চির বঞ্চিত ও বালুচরে নির্বাসিত মানুষ।

চর অঞ্চলে রচিত কবিতাগুলিতে দেখা যায় যে কবিরা অতি সাধারণ বিষয়কে নিয়ে কবিতা রচনা করেছেন। এই কবিতাগুলির মধ্যে কবিরা একদিকে যেমন চরের প্রাকৃতিক সৌন্দর্য্যকে তুলে ধরেছেন, অন্য দিকে আবার তাদের জীবনের বিভিন্ন সমস্যার কথাও বলেছেন। তাদের রচিত কবিতায় নেই কোন আধুনিক যন্ত্র যুগের সমস্যা, নেই আধুনিক সমাজের চিত্র। এর কারণ এরা আবদ্ধ বালির চরে, শহর অঞ্চলের সঙ্গে এদের যোগাযোগ খুবই কম। তাই চর অঞ্চলের কবিদের কবিতা গুলি সীমাবদ্ধ থাকে বালি চরেই।

পাদটীকা:

- ১/ জুলহক মণ্ডল, মোরদেশ, চর-চাপরি, পৃ: ১৭০
- ২/ জামাল উদ্দিন আহম্মেদ, চর-চাপরি, চর-চাপরি, পৃ: ১৭১
- ৩/ মজিবর রহমান, বছির মিঞাব পদাবলী, ফচল, পৃ: ৯১
- ৪/ মার্জিনা খাতুন তালুকদার, চর-চাপরির বেদনা, প্রগতি, পৃ: ৭৮

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MOHAN LAL CHOUDHURY LIBRARY :

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জীৱ - বৈচিত্ৰ আৰু ইয়াৰ সংৰক্ষণ

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আৰম্ভণি:

কোনো এটা অঞ্চলৰ সমূহ জীৱ গোটৰ সমষ্টিকে সেই অঞ্চলৰ জীৱ বৈচিত্ৰ বোলা হয়। জীৱৰ প্ৰজাতিৰ ধৰণ আৰু সংখ্যা যিমানৈ অধিক হয় জীৱ বৈচিত্ৰৰ ক্ষেত্ৰত সেই অঞ্চল সিমানৈ চহকী হয়। মুঠতে জীৱ বৈচিত্ৰ বুলি কলে কোনো এটা স্থানৰ পৰস্পৰ নিৰ্ভৰশীল বা ক্ৰিয়ীশীল বিভিন্ন ধৰণৰ উদ্ভিদ, প্ৰাণী আৰু জীৱাণুৰ সমাবেশক বুজায়। অন্য অৰ্থত কোনো স্থানৰ জীৱ সমূহৰ জিনীয় সম্পদৰ সমাহাৰকে জীৱ-বৈচিত্ৰ বোলা হয়। পৃথিৱীৰ প্ৰায় ৫ কোটি বিভিন্ন ধৰণৰ জীৱৰ ভিতৰত ১৪ লক্ষ জীৱক চিনাক্ত কৰা হৈছে ইয়াৰ ভিতৰত ২.৫ লাখ উদ্ভিদ, ৪৪ হাজাৰ মেৰুদণ্ডী প্ৰাণী, ৭.৫ লাখ পতঙ্গ আছে। চিনাক্ত নোহোৱা অমেৰুদণ্ডী আৰু অণুজীৱ এই বোৰতকৈ অনেক গুণ বেছি। আমাৰ প্ৰয়োজনীয় সকলো ধৰণৰ উদ্ভিদ আৰু প্ৰাণী জীৱ বৈচিত্ৰৰ অংশ।

জীৱ বৈচিত্ৰৰ মূল্য:

জীৱ বৈচিত্ৰৰ আৰ্থিক আৰু অন্যান্য দিশ সম্পৰ্কে মূল্যায়ণ কৰা সহজ নহয়। কিন্তু এটা কথা মন কৰিব লাগিব যে আমাৰ সকলো ধৰণৰ খাদ্য বস্ত্ৰ নিৰ্মাণ কাৰ্যৰ দ্ৰব্য আদি সকলো সম্পদৰে মূল হ'ল জীৱ-বৈচিত্ৰ। ঔষধৰ বাবে যে কিমান হাজাৰ হাজাৰ ধৰণৰ উদ্ভিদ ব্যৱহাৰ কৰা হয় তাৰ হিচাপ নাইঙ্গ আমি নাজানো যে কিমান ধৰণৰ উপকাৰী উদ্ভিদ-প্ৰাণী এতিয়াও প্ৰাকৃতিক পৰিবেশত আছে। হয়তো দুৰাৰোগ্য কেম্পাৰ বা এইড্‌চৰ দৰে বেমাৰৰ ঔষধ এই প্ৰাকৃতিক পৰিবেশৰ মাজতে আছে। জীৱ-বৈচিত্ৰ বজায় থাকিলেহে আমি ভৱিষ্যতে আৰু অধিক ধৰণৰ উপকাৰী জীৱৰ সন্ধান পাম। গতিকে জীৱ-বৈচিত্ৰৰ সামাজিক, উৎপাদন ক্ষম, ব্যৱহাৰিক, সৌন্দৰ্য্যাত্মক আদি মূল্য আছে।

ভাৰতবৰ্ষ এখন বৃহৎ জীৱ-বৈচিত্ৰৰ দেশ :

ভাৰত এখন বিশাল দেশ আৰু জীৱ-বৈচিত্ৰৰ বাবে পৃথিৱী বিখ্যাত। ইয়াত বিভিন্ন ধৰণৰ জলবায়ু আৰু প্ৰাকৃতিক অৱস্থা দেখা যায়। হিমালয়ৰ পৰা আৰম্ভ কৰি অনেক সৰু-বৰ পৰ্বত, পাহাৰ, মালভূমি, জলভূমি, সমতল ভূমি, মৰুভূমি আছে। পৃথিৱীত এনে বিভিন্নতা খুব কম দেশতহে দেখা যায়। এই বিভিন্নতাৰ ফলত কিমান ধৰণৰ যে পৰিবেশ তন্ত্ৰ সৃষ্টি হৈছে তাৰ লেখ-জোখ নাই। সেই পৰিবেশ তন্ত্ৰ সমূহৰ কিছুমানত ইমান বিভিন্ন ধৰণৰ প্ৰজাতিৰ সংমিশ্ৰণ হৈ আছে যে এই বোৰক পৃথিৱীৰ ভিতৰতে সমৃদ্ধ পৰিবেশতন্ত্ৰ বোলা হয়। প্ৰজাতি সমৃদ্ধিত পৃথিৱীৰ ভিতৰত ভাৰতৰ এতিয়া স্থান দশম, স্থানীয় প্ৰজাতিৰ সংখ্যাত একাদশ আৰু জীৱ বৈচিত্ৰৰ কেন্দ্ৰ আৰু শস্যৰ উৎপত্তিৰ স্থল হিচাপে ছষ্ঠ স্থান।

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ভাৰতত চিনাক্ত হোৱা প্ৰজাতিৰ সংখ্যা ডেৰ লাখতকৈ অধিক। অনেক প্ৰজাতি এতিয়াও চিনাক্ত হোৱা নাই। হিমালয়, পশ্চিম ঘাট, উত্তৰ পূৰ্বাঞ্চল আৰু আন্দামান নিকোবৰ দ্বীপপুঞ্জত এতিয়াও চিনাক্ত নোহোৱা অনেক জীৱৰ প্ৰজাতি আছে।

জীৱ - বৈচিত্ৰৰ অতি অনুকূল কেন্দ্ৰ :

পৃথিৱীৰ বিভিন্ন প্ৰান্তত কিছুমান স্থান নিৰ্বাচন কৰা হৈছে যিবোৰ জীৱ-বৈচিত্ৰতাত চহকী। এনে স্থানবোৰত বিভিন্ন প্ৰজাতিৰ প্ৰাচুৰ্য অধিক আৰু এইবোৰত স্থানীয় প্ৰজাতিও দেখা যায়। এই স্থান সমূহ এতিয়াও মানুহৰ ধ্বংস লীলাৰ পৰা বাচি আছে। এই প্ৰাকৃতিক স্থান সমূহ চিনাক্ত কৰি সংৰক্ষণৰ ব্যৱস্থা কৰা হৈছে। পৃথিৱীত এনেকুৱা মুঠ ২৫ টা জীৱ-বৈচিত্ৰৰ অতি অনুকূল কেন্দ্ৰ আছে। ভাৰতৰ দুটা এনে জীৱ-বৈচিত্ৰৰ অতি অনুকূল কেন্দ্ৰ চিনাক্ত কৰা হৈছে। প্ৰথমটো হিমালয়- চিকিম, অসম, অৰুণাচল আৰু উত্তৰ ম্যানমাৰক সাঙুৰি লোৱা পূৰ্ব হিমালয় অতি অনুকূল কেন্দ্ৰ। আনটো হিমালয়- গুজৰাট, মহাৰাষ্ট্ৰ, কৰ্ণাটক আৰু কেৰেলাক সাঙুৰি লোৱা পশ্চিম ঘাট অতি অনুকূল কেন্দ্ৰ।

জীৱ-বৈচিত্ৰ বিপন্ন হোৱাৰ কাৰণঃ

জীৱ-বৈচিত্ৰ বিপন্ন হোৱাৰ তিনিটাই প্ৰধান কাৰণ আছে। প্ৰথমটো হ'ল বন্য জীৱৰ বাসস্থানৰ ক্ষতি। জীৱ-বৈচিত্ৰৰ উৎপত্তি আৰু বিকাশৰ স্থান হ'ল প্ৰাকৃতিক পৰিবেশ। ইয়াত সকলো ধৰণৰ জীৱৰ বিৱৰ্তন আৰু বিকাশ ঘটে। কৃত্ৰিম পৰিবেশত বিৱৰ্তন আৰু বিকাশ নহয়। মানুহৰ জনসংখ্যা ক্ৰমাগত ভাৱে বৃদ্ধি হোৱাৰ ফলত খেতি-বাতি কৰাৰ কাৰণে হাবি-বন মুকলি কৰাৰ বাবে বেছিভাগ প্ৰাকৃতিক পৰিবেশ ধ্বংস হৈ আছে। এনে কৈ বনভূমি ধ্বংস হৈ থাকিলে বৰ্তমান শতাব্দীৰ ভিতৰতে বন্য জীৱৰ প্ৰাকৃতিক বাসস্থান নোহোৱা হ'ব। কেৱল হাবি-বন মুকলি কৰিলেই যে জীৱ-বৈচিত্ৰৰ ধ্বংস হ'ব এনে নহয়। কল-কাৰখানা, জলবিদ্যুৎ প্ৰকল্প, পথ, নিৰ্মাণ কাৰ্য আদিয়ে জীৱ-বৈচিত্ৰৰ ধ্বংসৰ সূত্ৰপাত কৰে। দ্বিতীয়টো কাৰণ হ'ল অবৈধ চিকাৰ। পৃথিৱীৰ যিবোৰ দেশত মূল্যবান প্ৰাণীৰ বাসস্থান তাতেই অবৈধ চিকাৰ এক ভয়াৱহ সমস্যা হৈ পৰিছে। চোৰাং চিকাৰৰ বাবেই আপুৰুগীয়া আৰু বিপন্ন প্ৰাণীৰ সংখ্যা দিনক দিনে কমি আহিছে। গঁড়ৰ শিং, হাতীৰ দাঁত, বাঘৰ ছাল, হৰিণৰ ছাল আদিৰ মূল্য আন্তৰ্জাতিক বজাৰত বহু বেছি। কু-সংস্কাৰৰ বসৱতী হৈ মানুহে জন্তুৰ ছাল, মাংস, শিং আদি ব্যৱহাৰ কৰে। ইয়াৰ বাবে বহু জন্তু আৰু উদ্ভিদ মানুহৰ লোভৰ বলি হ'ব লগা হয়। ফলত কিছুমান উদ্ভিদ আৰু প্ৰাণী দিনক দিনে নিঃশেষ হৈ যাব ধৰিছে। তৃতীয়টো কাৰণ হিমালয় আৰু বন্য জীৱৰ সংঘাত। এক সময়ত বনৰীয়া জীৱই বনত অবাধে বিচৰণ কৰিছিল। বনৰ পৰা ওলাই আহি মানুহৰ কোনো ক্ষয়-ক্ষতি কৰা নাছিল। এতিয়া প্ৰায় শূন্য যায় যে, বাঘে গাওঁত সোমাই মানুহ আৰু ঘৰচীয়া জন্তু হত্যা কৰিছে নাইবা হাতী গাওঁত সোমাই খেতি নষ্ট কৰিছে। কোনো কোনো অঞ্চলত বান্দৰৰ উৎপাতত খেতি কৰাই অসম্ভৱ হৈ পৰিছে। বন্য জীৱ আৰু মানুহৰ সংঘাতৰ মূল কাৰণ হিমালয় বন্য জীৱৰ বাসস্থান আৰু খাদ্যৰ উৎসৰ সংকোচন।

ভাৰত আৰু উত্তৰ - পূৰ্বাঞ্চলৰ বিপন্ন প্ৰজাতি সমূহঃ

বৰ্তমান ভাৰতবৰ্ষত অসংখ্য উদ্ভিদ আৰু প্ৰাণী বিপন্ন অৱস্থাত আছে। অচিৰেই ইয়াৰ

বিশেষ ব্যৱস্থা নললে এইবোৰ বিলুপ্তৰ লেখত পৰিব। আজি যিবোৰ বিৰল বা বিপন্ন প্ৰজাতি কালি সেই বোৰ বিলুপ্ত হ'ব পাৰে। জীৱবোৰৰ বৰ্তমান অৱস্থালৈ চাই কেইটামান ভাগত বিভক্ত কৰিব পৰা যায়-

- ক) দুষ্ৰাপ্য জীৱঃ যিবোৰ জীৱ বিশেষ স্থানত সীমাবদ্ধ কিন্তু বিপন্ন নহয়।
- খ) লুপ্ত প্ৰায় জীৱঃ যিবোৰ জীৱ প্ৰায় বিলুপ্তিৰ পথত আছে।
- গ) স্পৰ্শকাতৰ জীৱঃ যিবোৰ জীৱ অদূৰ ভৱিষ্যতে লুপ্ত হ'ব পাৰে।
- ঘ) বিপন্ন জীৱঃ দুষ্ৰাপ্য, লুপ্তপ্ৰায় আৰু স্পৰ্শকাতৰ তিনিও বিধেই বিপন্ন কিন্তু যেতিয়া সম্পূৰ্ণ তথ্য পোৱা নাযায় তেতিয়ালৈকে এই জীৱক বিপন্ন বুলি ধৰা হয়।
- ঙ) বিপদোত্তীৰ্ণ জীৱঃ সংৰক্ষণৰ কাৰণে যিবোৰ জীৱ বিলুপ্তিৰ ভয় নোহোৱা হৈছে।
- চ) বিপদহীন জীৱঃ যিবোৰ জীৱ বিপদত পৰা সম্ভাৱনা নাই।

উত্তৰ-পূৰ্বাঞ্চলৰ কিছুমান লুপ্তপ্ৰায় প্ৰজাতি হ'ল- ধনেশ চৰাই, ময়ূৰ, উলুমৰা চৰাই, বনৰীয়া হাঁহ, ফেঁচা, হুদু, ঘৰিয়াল, কাঁছ, অজগৰ, সোণালী বান্দৰ, হলৌ বান্দৰ, টুপী মুৰীয়া বান্দৰ, নল গাঁহৰি ইত্যাদি।

জীৱ-বৈচিত্ৰৰ সংৰক্ষণঃ

জীৱ-বৈচিত্ৰৰ সংৰক্ষণ আজি নিত্যান্তই প্ৰয়োজনীয় বিষয় হৈ পৰিছে। পৃথিৱীৰ প্ৰায় সকলো দেশে এই ক্ষেত্ৰত সচেতন হৈছে। ৰাষ্ট্ৰ সংঘই এই বিষয়ত বিশেষ আগভাগ লৈছে। ৰাষ্ট্ৰ সংঘৰ তহাৱধানত ইতিমধ্যে কেইবাটাও সংস্থা গঠন হৈছে। জীৱ-বৈচিত্ৰ ৰক্ষা কৰাৰ একমাত্ৰ উপায় হিচাপে প্ৰাকৃতিক পৰিবেশ ধংসৰ পৰা ৰক্ষা কৰাৰ প্ৰয়োজন বুলি মানি লোৱা হৈছে। যিহেতু ইতিমধ্যে প্ৰাকৃতিক পৰিবেশৰ বিপুল ক্ষতি হৈছে আৰু ভৱিষ্যতেও উন্নয়ণ মূলক কামৰ বাবে নাইবা কৃষি উৎপাদন বৃদ্ধিৰ বাবে নতুন কৈ প্ৰাকৃতিক পৰিবেশ ধংস হোৱাৰ যথেষ্ট সম্ভাৱনা আছে। গতিকে এই ক্ষেত্ৰত এতিয়ালৈকে যিবোৰ প্ৰাকৃতিক পৰিবেশ এনে ধৰণে আছে আৰু সেইবোৰ তেনে ধৰণে ৰাখিবৰ কাৰণে সংৰক্ষণ মূলক আচনি প্ৰহণৰ বাবে ব্যৱস্থা কৰা হৈছে। য'ত এনে ধৰণৰ সংৰক্ষণ কৰা সম্ভৱ হোৱা নাই তেনে ক্ষেত্ৰত যিবোৰ উদ্ভিদ আৰু প্ৰাণী লুপ্ত হোৱাৰ সম্ভাৱনা দেখা দিছে সেইবোৰক স্থানান্তৰ কৰি সংৰক্ষণৰ ব্যৱস্থা কৰা হৈছে। গতিকে জীৱ-বৈচিত্ৰ সংৰক্ষণ দুই প্ৰকাৰৰ। প্ৰথমবিধ হ'ল যথাস্থানত সংৰক্ষণ। এনে সংৰক্ষণৰ মূল উদ্দেশ্য হ'ল বন্য প্ৰজাতি সমূহ য'ত আছে তাতে ধংস নোহোৱাকৈ সংৰক্ষণ কৰাৰ ব্যৱস্থা। ইয়াৰ বাবে কেইবা ধৰণেও সংৰক্ষণৰ আঁচনি প্ৰহণ কৰা হয়। এইবোৰ হ'ল- জীৱমণ্ডলৰ সংৰক্ষিত অঞ্চল, জাতীয় উদ্যান, অভয়াৰণ্য, সংৰক্ষিত বন্যাঞ্চল, ব্যাঘ্ৰ প্ৰকল্প, গঁড় সংৰক্ষণ প্ৰকল্প ইত্যাদি। দ্বিতীয়বিধ হ'ল- যথাস্থানত বিপন্ন প্ৰজাতি সমূহ সংৰক্ষণ কৰাৰ ক্ষেত্ৰত অসুবিধাই দেখা দিলে সেই বোৰক স্থানান্তৰ কৰি উদ্ভিদ উদ্যান, প্ৰাণী উদ্যান, জিন বেংক, বীজ বেংক, জীৱাণু পালন কেন্দ্ৰ আদিত স্থানান্তৰ কৰি সংৰক্ষণ কৰা হয়।

সামৰণিঃ

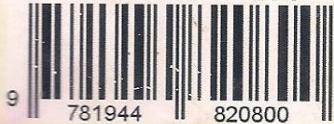
পৃথিৱীৰ বুকুত লক্ষ লক্ষ জীৱৰ সৃষ্টি হৈছিল আৰু লক্ষ লক্ষ জীৱৰ সৃষ্টি হ'ব। এয়া স্বাভাৱিক কথা, কাৰণ ক্ৰম বিকাশৰ ফলত একোটা জীৱৰ প্ৰজাতিৰ পৰা আন এটা নতুন

প্ৰজাতিৰ উদ্ভৱ হয়। এনে প্ৰজাতি সমূহ কাল ক্ৰমত ধংস হয় আৰু জীৱাশ্ম হিচাপে আমি দেখা পাওঁ। এইটো প্ৰকৃতিৰ নিয়ম। কিন্তু ইয়াৰ পৰিৱৰ্তে অবিৰতভাৱে যদি উদ্ভিদ আৰু প্ৰাণী অস্বাভাৱিক কাৰণত ধংস কৰা হয় তেতিয়া হ'লে এইবোৰৰ পৰৱৰ্তী ৰূপ সৃষ্টি হোৱাৰ আগতে বিলুপ্ত হব লগা হয়। তাৰ ফলত এইবোৰ জীৱীয়া সম্পদ চিৰ দিনৰ কাৰণে বিলুপ্ত হৈ যায়। পৰিবেশ ধংস কৰাৰ বাবে যোৱা শতিকা কত কিমান যে প্ৰজাতি চিৰ দিনৰ কাৰণে অৱলুপ্ত হব লগা হ'ল তাৰ সীমা সংখ্যা নাই। গতিকে এতিয়াই যদি প্ৰাকৃতিক পৰিবেশ সংৰক্ষণৰ চেষ্টা কৰা নহয় তেতিয়া হলে একবিংশ শতিকা শেষ হোৱাৰ আগতে বাকী থকা জীৱ-বৈচিত্ৰৰ ঠাই সমূহ ধংস হৈ যাব। ইয়াৰ লগে লগে এইবোৰত থকা উদ্ভিদ-প্ৰাণীৰ প্ৰজাতি সমূহো বিলুপ্ত হ'ব। ফলস্বৰূপে ইয়াৰ পৰিণামো ভয়ৱহ হ'ব। মানুহ জীয়াই থকাৰ সমল নাথাকিব। বিৱৰ্তন প্ৰক্ৰিয়াও স্তব্ধ হৈ পৰিব। মানুহ কেইবিধ মান খাদ্য শস্যৰ উদ্ভিদ আৰু ঘৰচীয়া জন্তুক লৈ বেছি দিন জীয়াই থাকিব নোৱাৰিব। গতিকে ৰাইজ সচেতন নহলে এই সমস্যা সমাধান কৰা সম্ভৱ নহয়। আইন বা নীতি প্ৰয়োগ কৰিলেও সমস্যাৰ সমাধান নহয়। কাৰণ আইনৰো সুৰুঙা বহুত। ব্যৱহাৰিক দিশত চৰকাৰ বা চৰকাৰী বিভাগবোৰেও ৰক্ষকেহে ভক্ষক হোৱা দেখা যায়। গতিকে এই ক্ষেত্ৰত আইন প্ৰয়োগৰ জৰিয়তে চৰকাৰী প্ৰচেষ্টাৰ লগতে ৰাইজ আৰু বেচৰকাৰী সংস্থা সমূহ আগবাঢ়ি আহাটো উচিত। মানৱ জাতিৰ ভৱিষ্যত ৰক্ষাৰ স্বার্থত আমি সকলোৱে পৰিবেশ আৰু জীৱ-বৈচিত্ৰ সংৰক্ষণ কৰিবলৈ আগবাঢ়ি আহাটো বৰ্তমান সময়ৰ আহ্বান। পৰিবেশ আৰু জীৱ-বৈচিত্ৰৰ সংৰক্ষণ আমাৰ অকল দায়িত্বই নহয় একান্ত কৰ্তব্যও।

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