

AN ANTHOLOGY OF SEMINAR PAPERS

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Edited by

Dr. Jaya Biswas Kunda

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EDITORIAL NOTE

This book 'An Anthology of Seminar Papers' is a comprehensive collection of twenty thought provoking articles. The Research & Publication Cell of GL Choudhury College in collaboration with IQAC have decided to publish the seminar papers written by the faculty members which have not yet been published anywhere as a part of Research Work Development Programme. It is mainly contributed by the teachers and other staff members of the college on literary, economic, social and political issues of India in general and Assam in particular.

The article written by Jagannath Barman, Principal i/c of the college elaborately discussed about the aims and objectives of Asom Sahitya Sabha along with various concerns of this prestigious institution of Assam. Sanjeeb Kumar Das and Sonmani Das have very sincerely prepared their articles on Anthropology of North-East India and Economic condition of a scheduled caste community in the district of Barpeta. The articles on literature are written by Rupamani Kakati, Juthika Talukdar, Hemanta Das and Deepamani Medhi. MD. Ramjan Ali, Department of Political Science and Kalyan ch. Talukdar, Department of English have jointly presented their paper on the role of youth in Sustainable Agriculture. Babul Sarkar of English Dept. has also highlighted Environmental issue through his article. Articles on Economic issues like Skill Development, a very important and contemporary issue like Demonetisation and Cashless Economy are written by Piyali Ghosh and Khanindra Kumar Nath respectively. Another important issue on National Integration is jointly prepared by Miran Hussain Choudhury, Gias Uddin Ahmed and Rupanjit Das. An article relating to Women Rights and its challenges in India is presented by Jaya Biswas Kunda. Political problems like internal migration is touched by Laba Kalita. Maikan Basumatary, Dept. of Bodo

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has highlighted the contributions of women in Bodo literature. S. I. Jadid Dept. of Education has analysed the problems and prospects of primary education. Abu Suma and Madhurjya Deka have focused on the life of Dr. Bhupen Hazarika and Management issues respectively. Gautam Bhatta of Computer Education has explained systematically the impact of computer in Education.

I do hope that the articles of this book written by the learned contributors would help the students, teachers and scholars in pursuing their research activities. I do wish that this book would inspire the teaching faculty of the college to write more thoughtful articles in the future as well.

Thanks to the contributors of the book for which the publication of the book has become a reality. My special thanks to the Co-Ordinator of IQAC, Sanjeeb Kr. Das who suggested the Research and Publication Cell of GL Choudhury College to publish the compilation of seminar papers as a book. My heartfelt thanks to the Principal, Jagannath Barman for assuring the cell that he would extend any kind of help and co-operation in connection with publication of the book. I would like to convey my thanks to all my colleagues, office staff and all others who helped me in this task. I offer my thanks to Sujit Karmakar of Binayak Press who takes sincere initiative to make the publication of the book within a very short span of time.

EDITOR

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NATIONAL INTEGRATION THE SAGA CONTINUES

Miran Hussain Choudhury
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The greatest danger of National Integration for India is from Communalism. No single issue has so far adversely affected communal harmony between Hindus and Muslims as the Ram Janambhumi - Babri Masjid controversy, notes a recent Home Ministry document, adding that the growing temptation of Communalise politics has become a strong impediment to normalization of communal relation. After the independence of India, the problem of National Integration has assumed tremendous significance. The integration of heterogeneous national life is not a simple task in a country engaging the attention of a legislators, planners, administrators and intellectual equally. This phenomenon is not peculiar only to India. Almost all the major countries of the world like USA, China and even some other smaller states have heterogeneity of races, religions, languages and cultures. India's linguistic, religious, ethnic and cultural diversities are proverbial.

So are the political mobilizations and the violent conflicts and antagonisms which have arisen from time to time among and between persons from its distinctive cultural groups. However, it is important to note that neither political mobilization nor ethnic and cultural antagonisms flow naturally out of India's diversities. India has been generally characterized as a society divided by caste and caste antagonisms. Caste mobilization and inter-caste conflict have occurred in India since the late nineteenth century among many such groups. Moreover, in the 1970s and 1980s, inter-caste conflicts between so called backward and upper caste groups became intense in several states. Also Migration of person from one linguistic region to another, particularly to the relatively less densely populated tribal regions of the country and to the northeastern state of Assam and to the major metropolitan centers such as Bombay and Delhi have also produced situations which have sometimes, but not always, led to migrant-nativist political conflicts.

Maintenance of unity in diversity has been the major plank of these nations in their endeavours at national growth. Similarly, India has also been striving for seeking unity in diversity especially in the light of pre-independence political past, this problem assumed special significance. At the time of independence of India, there were 565 princely states besides the British Indian provinces. Pt. Jawaharlal Nehru and Sardar Ballabh Bhai

Patel tried their best to unite all states and provinces into one nation that is - Union of States of India. The 'Instrument of Accession' was signed by the rulers of the princely states and thus the desire to be integrated as a nation was felt perhaps for the first time after the independence.

Meaning of National Integration: The term national integration has been defined by different scholars in their own way. In simple words we can define national integration as a process that entails a general patriotic consciousness and nationally constructive endeavour of various groups and sub-groups to achieve common welfare, solidarity, identification and involvement. According to Dr. Radhakrishnan National Integration is not a house which could be built by mortar and bricks. It is not an industrial plan too which could be discussed and implemented by experts. Integration, on the country, is a thought which must go into the heads of the people. It is the consciousness which must awaken the people at large. While H. A. Gani considers National Integration as a socio-psychological and educational process through which a feeling of unity, solidarity and cohesion develops in the hearts of the people and a sense of common citizenship of feeling of loyalty to the nation is fostered among them. On the other hand according to Prof. Myron Weiner, National Integration implies avoidance of divisive movements that would balkanize the nation and presence of attitudes throughout the society that give

preference to national and public interest as distinct from parochial interest. He asserts that national integration implies four things:

Firstly, it is a process of bringing together culturally and socially-discreet groups into a single territorial unit and the establishment of national identity.

Secondly, it is a process of establishing a national, central authority, over subordinate political units and regions which may or may not coincide with distinct cultural or social groups.

Thirdly, it binds the various governments existing in different parts of the country.

Finally, it implies evolving of certain minimum values which are necessary to maintain a social order. Therefore in brief, national integration means that while retaining the diversity, we must strive for achieving the unity of hearts irrespective of our religion, race, creed, language and sex.

Problems of National Integration from various dimensions: The problem of national integration in India entails three distinct aspects which are of equal importance. These are Political Dimension, Economic Dimensions and Socio-Cultural Dimensions.

When our country attained independence, the first and foremost problem that confronted our leaders was that of integrating the princely states into Indian Dominion. With the creation of the Dominions of India and Pakistan, British paramountcy over the Indian States

lapsed and their rulers had the option of joining either the Dominion of India or Pakistan or remain independent. This provision of the Indian Independence Act of 1947 was extremely dangerous as it seriously threatened the unity of the Indian Dominion. But the statesmanship of Sardar Patel triumphed and he successfully brought about the integration of the states into the Dominion of India. In 1950, when India became a sovereign Republic, she was a federation composed of units which were divided into four groups- Part A, consisting of former Governor's provinces; Part B, the former princely states or unions of such states; Part C, made up of former Chief Commissioner's provinces and a few princely states; and Part D, the Andaman & Nicobar Islands. But the population of Andhra was not satisfied with this arrangement. The Government was forced to constitute an Andhra State comprising the northern areas of Madras. Later Government formed the States Reorganization Commission in 1953 to reorganize the country on linguistic basis. The State's Reorganization Act was passed by Parliament in August 1956 and provided the division of India into 14 States and 6 Union Territories. But the movement for political reorganization either on linguistic ground or in the name of administrative efficiency continued and now the Indian Union consists of 28 states and 7 Union Territories. This Act not only divided the country on a linguistic basis, it also established Zonal Councils into which the territory

of India has been divided- Northern, Southern, Eastern, Western and Central. The movements for further division of the existing States are going on in different parts of the country. The people of Vidarbha, Telengana, Kumaon and Garhwal, Rohilkhand and Bundelkhand, Gorkha, Khalistan want a separated States of their own. In Assam also, which was divided into several parts, movement for Bodoland, Kamatapur are going on still for further division of the States. Moreover, in India, Centre-State tension over the allocation of funds, share in allocation of funds, share in projects tend to affect the political process in the country.

The economic aspect of the problem of national integration is more challenging than any other aspect. When the British left, the country was extremely backward economically. When the country became independent, it was confronted with the gigantic problem of economic transformation of society, and this could be done only by initiating a technological and scientific revolution. But in spite of all the progress the nation had achieved it cannot be said that the problem of national integration has been solved. The new rulers of the country have not yet been able to build a fully industrialized society. Industrialization is confined to a few selected cities and industrial areas; the bulk of the rural areas remain unaffected by the economic and technological changes brought about by industrialization. The Indian society has been polarized as never before into two

classes- the majority who are impoverished and have little or no property of their own, and a minority who are taking the utmost advantage of opportunities for developing themselves into millionaires and multimillionaires. Extreme of poverty and extreme of opulence both hinder the process the national integration. Those who are on the verge of starvation, half-naked and illiterate cannot be expected to be inspired by a high sense of patriotism, national honour and dignity. And similarly those who roll in ill-gotten wealth can never be patriotic. Ill-gotten wealth and patriotism do not sit together.

Besides politico-economic problems, there are socio-cultural aspects of national integration. In a land given with cultural heterogeneity of cultures, religions and races, India's major concern is to create homogenous outlook out of the prevailing social diversities and conflicts. In view of the different modes of life from place to place according to geographical conditions, historical tradition and regional peculiarities, there is a cultural heterogeneity in India. But despite the cultural heterogeneity from Kashmir to Kanyakumari, from Kutch to Arunachal Pradesh, there is a running thread of community among all the cultures prevalent in the country. Our country's history is a witness to various endeavours of political and cultural unification made by kings and emperor. Chandragupta Maurya and Asoka in ancient times and Akbar in medieval times strove

towards unifying the divisive forces to ensure social stability, national unity and political viability. Even the British consolidation in India involved a sense of Indian nationalism by overcoming the artificial barriers of caste, creed or religion. The introduction of English language gave rise to forces of strong nationalism. The framers of the Constitution, who were fully conscious of the diversity of Indian society, decided to adopt a federal polity which could best meet needs of the diverse sections of the society. They realized that it would not be possible to preserve the unity and integrity of the country unless a strong centre was provided. But despite this certain factors like the vast size of the country and complex nature of Indian society has prevented growth of homogenous polity. Presence of different religions, languages and cultures has also hampered the growth of a common national outlook. Above all the difference between rural and urban and conflict between forces of obscurantism and modernization have posed a serious challenge to national integration.

Role of National Conferences and Councils : The then Prime Minister, Jawaharlal Nehru, convened National Integration Conference in September-October, 1961 to find ways and means to combat the evils of communalism, casteism, regionalism, linguism and narrow-mindedness, and to formulate definite conclusions in order to give a lead to the country. The National Integration Conference was held for the first

time at New Delhi from 28 September to 1 October 1961, and was attended by the Prime Minister, the Union Cabinet Ministers, the Chief Ministers of the States, leaders of various political parties, prominent educationist, journalists, scientist etc. The reasons for convening such a Conference were explained by Jawahar Lal Nehru while welcoming the participants. He said, "We ventured to ask you to attend the conference not because some sudden catastrophe was overwhelming us, or the country was on the verge of disintegration and that it should be pulled together, but because we thought that at this present movement in our history, we should lay some stress on this problem and turn the people's minds in a particular direction". The conference noted that the political parties played a major role in fomenting linguism, casteism, communalism and regionalism, therefore, the conference evolved a code of conduct for them. The principles evolved by the conference were as follows:

- a) No political party should indulge in activities which aggravate the existing differences or cause tension between various castes, communities or linguistic groups.
- b) Political parties should not take to agitational methods for the redress of communal, linguistic or regional grievances of any section.
- c) They must desist from obstructing and disturbing the meetings and procession, etc., organized by other political parties.

- d) Political power should not be used to promote party ends.
- e) The Government on its part agreed not to impose undue restrictions on civil liberties of people or employ measures which interfered with the normal functioning of the political parties

The Conference also admitted the important role which education could play in the national integration. It favoured a uniform and cohesive education policy and even favoured transfer of education to the concurrent list. As per the recommendation of National Integration Conference, it was decided to set up a National Integration Council (NIC) to review all matters pertaining to national integration and to make recommendations thereon. The NIC consists of Prime Minister(Chairman), Union Home Minister, Chief Ministers of States, seven leaders of the Political Parties, Chairman of the UGC, two educationist, Commissioner for Scheduled Castes and Scheduled Tribes, and seven members to be nominated by the Prime Minister was constituted.

The main objectives of the NIC were as follows:

- 1) To make a bid to build up national life on the basis of common citizenship, unity in diversity, freedom of religion, secularism, equality, justice and fraternity among all communities.
- 2) The NIC noted with concern the increase in communal incidents in different parts of the

country over the past few years and emphasized that the vast majority of common men and women, irrespective of their religious affiliations, lived in peace and harmony and had no interest in violence and disorder.

- 3) It condemned tendencies that hit at the root of national solidarity and called upon all political parties, voluntary organizations, the press, leaders and men of good will to bring such activity to a halt.
- 4) The NIC emphasized that it was not the task of government alone to strengthen the forces of integration. This was the joint responsibility of all citizens, politicians, educationist, writers, teachers, intellectuals, trade union leaders, etc.
- 5) To invite all regardless of their linguistic, religious, ethnic or cultural affiliations to join in this great and urgent task of promoting national unity and solidarity.]

Soon after its establishment the NIC set up two sub-committee to deal with the problems of National Integration and Communalism, and Committee on National Integration and Separatism. These sub-committees were headed by Ashok Mehta and Ramaswamy Iyar. These were however, not taken seriously. Between 1961 and 1968 several communal riots broke out in the country and there were outbursts of violence on the basis of religion, region and caste.

In the mid sixties fresh communal and linguistic riots occurred and posed a serious threat to the unity and integrity of the country. Therefore in 1968 Mrs. Indira Gandhi decided to convene the Second National Integration Conference. The conference set up three committees to report on the problem of regionalism, communalism and linguism respectively. These committees after due deliberations, recommended the setting up of an elaborate intelligence machinery to keep a watch on the activities of various groups which spread hatred among the various sections of society. The committees also suggested certain amendments in the Indian Penal Code to deal with the people who promoted animosity between various sections of people on grounds of religion, caste, race etc. It was also suggested that the newspapers which preached disunity and spread discord should be prosecuted.

A National Convention against Communalism was held under the Chairmanship of J.P. Narayan. The Convention held organizations like RSS responsible for the communal disturbances. The All India Congress Committee at its meetings held in June 1970 pleaded for restrictions of Communal organizations like RSS and Jamat-e-Islami.

Role of NGOs:

Insani Biradari, a Non-Official organization was formed in 1970 and this organization was open to People of all caste, creed and Political affiliations and was to

work for combating forces of Communalism and national disunity. J.P. Narayan was made the first president of the Insani Biradari, while Shiekh Abdullah, the Chief Minister of J&K became its vice president. However, smooth working of the Insani Biradari was obstructed on account of insistence by certain delegates. Another organization Khudai Khidmatgar was formed to promote National Integration. This organization based on the pattern of Khan Abdul Gaffar Khan's Red Shirt Band of the pre-Independence days was designated as Khudai Khidmatgar. The organization stood for prevention of communal violence and pleaded to work for rehabilitation. Subhadra Joshi formed the Sampradayikta Virodhi Committee to curb communalism and promote national integration. The Committee passed a number of resolutions and suggested certain measures to the Government of India to deal with the problem of communalism. In one of the resolutions the Committee held the RSS-Jan Sangh responsible for disrupting the secular character of Indian polity. In another resolution it appealed to the Government to exclude the representative of communal parties from the National Integration Council and ban the para-military organization. Through another resolution, the Committee appealed to the Muslims to refrain from embarking on the path of a separatist communal politics.

The task of national integration was taken more seriously during the period of national emergency from

1975 to 1977. In November 1976 the Working Group of the NIC under the chairmanship of Mrs. Indira Gandhi suggested a Seven Point action programme for achieving national integration. The seven point action recommended by the Group included:

- 1) Ending the hold of obscurantist and extremist elements over sections of population.
- 2) Foster the growth of positive elements of modernity in all spheres of life.
- 3) Ending of suspicions and prejudices about minority communities.
- 4) Countering the evil of clannishness.
- 5) Free mixing of children belongs to various professions and faiths.
- 6) Highlighting through mass media of the forces which brought different faiths closer to each other.
- 7) Curbing extremist tendencies loser to each other.

In 1980, the Congress Government under Mrs. Indira Gandhi decided to revive the NIC which had become defunct. The announcement by the Prime Minister to revive the NIC did not receive favourable response from the leaders of various political parties. However, slowly the opposition died out and ultimately most of these leaders agreed to attend the meeting of the NIC. The NIC held its meeting on 12 November 1980. In the main there were three items on the agenda for discussion, viz, national integration in the light of communal harmony, northeastern problems and the education system. The

communal disharmony was attributed by some speakers to the economic and social imbalances. It was asserted that the flare-ups like in Jharkhand, Orissa and north eastern region were due to regional imbalances. In 1985 Congress(I) government of Rajib Gandhi decided to reconstitute the National Integration Council. In 1986, the NIC set up a 21 member committee to function on continuing basis to formulate short-term and long-term measures for preserving national integrity. It suggested restrictions on religious procession which have the potential of creating troubles. Within few months of its coming into power the National Front Government announced the formation of a 100 member National Integration Council with V.P.Singh as its Chairman in 1990. The council was given fully representative character by including in it top officials, spokesman of labour, representatives of eight national party and 17 regional party, 40 eminent public figures, representative of minorities, businessman, several profession, the mass media and five women. It was announced that the Council would function as a forum of effective initiatives on all issues of national concern. The new Govt. of P.V. Narasimha Rao also pinned its hopes of the NIC for the preservation of the unity, integrity and secular democratic polity of India. In Nov, 1991 it convened a meeting of the NIC which took stocks of the situation arising due to stand of UP government on the issue of Ram Janambhumi- Babri Masjid structure. The meetings

of NIC were occasionally held between 1992-2005 and several resolutions were passed. But few attempts were done to implement these resolutions. The UPA Government reconstituted the NIC. A meeting of the NIC was held in August 2005, after a gap of around 13 years. In his speech PM Dr. Manmohan Singh described communalism, terrorism, treason, separatism and violence as the biggest threats to National Integration. He also called upon all political parties, social activists and community leaders to make collective efforts for this purpose. The 14th meeting of the NIC was held on 13 October, 2008. It strongly condemned communalism, terrorism and naxal violence. The Prime Minister and some other speakers expressed anguish over the tragic events in Orissa, Karnataka and Assam. NIC meeting recommended the creation of a standing committee of government and non-government NIC members for monitoring the situation and advising the government accordingly. National Integration continues to be currently living under the stress resulting from communalism, communal riots, violence, terrorism and activities of MNS in Maharashtra. The NIC also raised its voice against spreading anti-Christian violence in India. The 15th meeting of the National Integration Council was held in New Delhi on 10 September 2011. Addressing the Council, the Prime Minister Dr. Manmohan Singh said that the Centre and State Governments have to work together to confront the challenges to our internal

security and we will strive hard for greater coordination not only between the Centre and the States but also within States. Dr. Manmohan Singh said that the problems of terrorism and Left Wing Extremism constitute two major challenges that our society and polity face today. He further said that we must continuously upgrade and strengthen our investigative agencies and our intelligence gathering apparatus to deal more effectively with the newer methods and technologies that the terrorists and naxals adopt. The NIC has been in existence since 1961 and the country has been facing the threat posed by the forces of disintegration, terrorism, violence, communalism, parochialism and regionalism. More and more Indian cities have been coming under the shadow of communalism.

Forces Promoting National Integration: Our founding fathers of the constitution were aware that there were threats to our unity from various forces. Consequently, certain safeguards were placed in our Constitution. These took the form of certain ideals and principles like Secularism, Democracy and Social Equality that are guaranteed under our Fundamental Rights. Thus, our Constitution is the most important force that promotes national integration. Moreover other factors like National Festivals, National Symbols, Communication, Media, Music, Sports, Etc. play a significant role in promoting National Integration.

Secularism: India is a secular state. This means that each citizen of our country has the right to practice his or her religion. The government cannot show preference to one religion at the expense of other. The NIC accepted that secularism was the ideal condition and a historical necessity of India. It should be strengthened and made a way of life.

Democracy: As a democratic state all the citizens of India are equal under the law of the country. Our Fundamental Rights and Directive Principles of State Policy specifically state that each citizen is equal in every way. People cannot be discriminated against on the basis of difference of caste, religion, language and culture.

National Festivals - It also acts as an important unifying force. Independence Day, Republic Day and Gandhi Jayanti are celebrated by all Indians and in all parts of the country regardless of language, religion and culture. They remind us of our common nationality.

The National Symbols like the National Flag, the National Anthem and the National Emblem also help to remind us that we are all united. For the reason we stress on the importance of showing proper respect to these symbols. These act as strong unifying forces both in times of celebration and adversity.

Other forces like the communication system and the mass media help in the exposure to all the cultures of different regions of India. Thus bringing the whole country togetherness as one nation. Moreover Music and

Sports also plays an important role in building national integration.

Communalism and national integration:

Communalism was part and parcel of the British policy of 'Divide and Rule'. The origin of communalism can be traced to the pre-independence days of India. After the revolt of 1857, the British followed the policy of 'Divide and Rule' and they began to instigate the Muslim against the Hindus and vice versa. The main factors and forces which have encouraged the growth of communalism in India are-

- 1) Economic backwardness of Muslims
- 2) Communal parties and organizations
- 3) Appeasement policy of Indian National Congress
- 4) Election politics
- 5) Communal Media, Literature and Text Books
- 6) Separation and Isolationism among Muslims
- 7) Hindu Chauvinism
- 8) Political opportunism

In spite of the Secular nature of our polity, communalism is thriving in the country and now it constitutes a serious threat to the unity and integrity of the nation. The major religious communities in India are the Hindus, the Muslims, the Sikhs, the Christians and the Buddhist. The Muslims constitute the largest minority community. The Hindus constitutes more than 80% of the total population of the country. Whether they are or not a religious community is a hotly debated issue. Most

of the Hindus deny that they are a religious community. Their argument is that they have neither a common creed, nor a common religious group, nor a common religious leadership. However, the non-Hindus do not subscribe to this view. Majority communalism, minority communalism, Hindu communalism, Muslim communalism, Sikh communalism, Christian Communalism, linguistic communalism and regional communalism continue to be the hard and sad realities of Indian society. These evils continue to impose serious strains on the process of National Integration.

Methodology of the Research paper: It is normally understood that the methodology refers to the methods and techniques of the study adopted by the researcher. However, it is considered opinion of the present researchers that it may be something more than a routine exposition of methods and techniques. It is our belief that methodology of the theory or theoretical assumptions or the conceptual framework developed in the study. The basic method to be followed in this study will be documentary and empirical. It may be pointed out that while considering the various primary sources it is the primary responsibility of the scholar to check up the authenticity of the documents and facts. Usually the problem of authenticity of sources arises more in case of manuscripts than the printed documents because the printed documents have already been authenticated by the editor. Being a history research scholar he has to

confirm the authenticity of document by number of tests such as - authorship, date of document, textual accuracy and the internal criticism. If the secondary sources are used in this study, their names, where they are available should be given. Thus the study of this research problem will be based on an indepth examination of primary and secondary source materials.

Concluding Observation: It is evident from the above discussion that efforts have been made both by the government as well as the non-governmental organizations to highlight and check the factors which pose a threat to national integration and unity of the country. However, it cannot be denied that still there are numerous disintegrating elements in operation which pose a serious threat to achievement of national integration. Some of the challenges to National Integration in India are Communalism, Regionalism, Linguism, Terrorism, Existence of some communal organization, Sectarianism, Casteism, politics of reservation versus anti-reservation, regional imbalances, cross border terrorism, presence of unemployment and corruption, poverty, underdevelopment, illiteracy, ignorance, crisis of values, etc,. It has been argued by certain scholars that these disintegrating elements shall continue to operate so long the country is not able to attain social and economic democracy. They hold that once these objectives are attained the disintegrating factors shall automatically disappear.

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SUSTAINABLE AGRICULTURE AN URGENT NEED

Presented by,
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Barpeta Road

In simple words sustainable agriculture is a kind of production of food, fibre, plant and Animal using farming techniques conducive to the protection of environment, public health human communities and animals as well. This form of agriculture enables us to produce healthful Food without compromising future generation's ability to do the same.

The Green Revolution started during 1960, s inspired the use of chemical fertilizer and pesticides which created some health problem. Therefore the agriculturist started thinking about sustainable agriculture for the first time which emerged during 1980, s. Sustainable agriculture has a number of benefits such as environmental preservation, protection of public health and upholding animal welfare. Such kind of sustainable agriculture is health oriented not only for present but also for future one.

In view of the above discussions, we propose to

prepare a topic under the title SUSTAINABLE AGRICULTURE : AN URGENT NEED. In this connection we shall collect necessary data from secondary sources. Of course we shall collect some primary data with the help of personal interviews with some cultivators. But we shall try our best to give our own views in the concluding part.

INTRODUCTION:

The word 'sustainable' has become very popular these days and is used to describe many different things. In this lesson we will explore how sustainability is associated with agriculture and the benefits and issues of this type of farming. In this regard, sustainable agriculture is the production of food fibre or other plant or animal products using farming techniques that protect the environment, public health human communities and animal welfare. Sustainable Agriculture Initiative Platform defines it, "Sustainable agriculture is the efficient production of safe, high quality agricultural products, in a way that protects and improves the natural environment, the social and economic conditions of farmers, their employees and local communities, and safeguards the health and welfare of all farmed species."

MEANING OF SUSTAINABLE AGRICULTURE:

If we are asked what kind or quality of food we would like to consume? The answer mostly will be: food that is grown more naturally or food that is enhanced by spraying it with pesticides or applying chemical

fertilizers? Most people would prefer the natural food that is free of chemicals and artificial enhancements. Unfortunately, the majority of food we consume is produced using industrialized agriculture, which is a type of agriculture where large quantities of crops and livestock are produced through industrial techniques for the purpose of sale. This type of agriculture relies heavily on a variety of chemicals and artificial enhancements, such as pesticides, fertilizers, and genetically modified organisms. This type of agriculture also uses a large amount of fossil fuels and large machines to manage the farm land. Although industrialized agriculture has made it possible to produce large quantities of food, due to the negative aspects of this technique, there has been a shift towards sustainable agriculture.

Sustainable agriculture is a type of agriculture that focuses on producing long-term crops and livestock while having minimal effects on the environment. This type of agriculture tries to find a good balance between the need for food production and the preservation of the ecological system within the environment. In addition to producing food, there are several overall goals associated with sustainable agriculture, including conserving water, reducing the use of fertilizers and pesticides, and promoting biodiversity in crops grown and the ecosystem. Sustainable agriculture also focuses on maintaining economic stability of farms and helping farmers improve their techniques and quality of life.

There are many farming strategies that are used that help make agriculture more sustainable. Some of the most common techniques include growing plants that can create their own nutrients to reduce the use of fertilizers and rotating crops in fields, which minimizes pesticide use because the crops are changing frequently. Another common technique is mixing crops, which reduces the risk of a disease destroying a whole crop and decreases the need for pesticides and herbicides. Sustainable farmers also utilize water management systems, such as drip irrigation, that waste less water.

FOUNDATIONS FOR THE EMERGENCE OF SUSTAINABLE AGRICULTURE:

The interest in the sustainability of agricultural and food systems can be traced to environmental concerns that began to appear in the 1950s-1960s. However, ideas about sustainability date back at least to the oldest surviving writings from China, Greece and Rome. Today, concerns about sustainability centre on the need to develop agricultural technologies and practices that: (i) do not have adverse effects on the environment (partly because the environment is an important asset for farming), (ii) are accessible to and effective for farmers, and (iii) lead to both improvements in food productivity and have positive side effects on environmental goods and services. Sustainability in agricultural systems incorporates concepts of both resilience (the capacity of systems to buffer shocks and stresses) and persistence

(the capacity of systems to continue over long periods), and addresses many wider economic, social and environmental outcomes.

In recent decades, there has been remarkable growth in agricultural production, with increases in food production across the world since the beginning of the 1960s. Since then, aggregate world food production has grown by 145%. In Africa it rose by 140%, in Latin America by almost 200% and in Asia by 280%. The greatest increases have been in China, where a fivefold increase occurred, mostly during the 1980s-1990s. In industrialized countries, production started from a higher base; yet it still doubled in the USA over 40 years and grew by 68% in Western Europe (FAO 2005).

Over the same period, world population has grown from three billion to more than six billion, imposing an increasing impact of the human footprint on the Earth as consumption patterns change (Kitzes et al. 2008; Pretty 2007). Again though, per capita agricultural production has outpaced population growth (Hazell & Wood 2008): for each person today, there is an additional 25% more food compared with in 1960. These aggregate figures, however, hide important regional differences. In Asia and Latin America, per capita food production increased by 76 and 28%, respectively. Africa, though, has fared badly, with food production per person 10% lower today than in 1960. China, again, performs best, with a trebling of per capita food production over the

same period. These agricultural production gains have lifted millions out of poverty and provided a platform for rural and urban economic growth in many parts of the world.

However, these advances in aggregate productivity have not brought reductions in the incidence of hunger for all. In the early twenty-first century, there are still more than 800 million people hungry and lacking adequate access to food. A third are in East and Southeast Asia, another third in South Asia, a quarter in sub-Saharan Africa and 5% each in Latin America/Caribbean and in North Africa/Near East. Nonetheless, there has been progress, as incidence of undernourishment was 960 million in 1970, comprising a third of all people in developing countries at the time.

Despite this progress in food output, it is probable that food-related ill health will remain widespread for many people. As world population continues to increase, until at least the mid-twenty-first century (UNPD 2005), the absolute demand for food will also increase. Increasing incomes will also mean that people will have more purchasing power and this will increase the demand for food. But as diets change, demand for the types of food will also shift radically, with large numbers of people going through the nutrition transition. In particular, increasing urbanization (figure 1) means people are more likely to adopt new diets, particularly consuming more meat, fats and refined cereals, and fewer traditional

cereals, vegetables and fruits (Popkin 1998).

BENEFITS OF SUSTAINABLE AGRICULTURE:

There are many benefits of sustainable agriculture, and overall, they can be divided into human health benefits and environmental benefits. In terms of human health, crops grown through sustainable agriculture are better for people. Due to the lack of chemical pesticides and fertilizers, people are not being exposed to or consuming synthetic materials. This limits the risk of people becoming ill from exposure to these chemicals. In addition, the crops produced through sustainable agriculture can also be more nutritious because the overall crops are healthier and more natural.

Sustainable agriculture has also had positive impacts of the environment. One major benefit to the environment is that sustainable agriculture uses 30% less energy per unit of crop yield in comparison to industrialized agriculture. This reduced reliance on fossil fuels results in the release of less chemicals and pollution into the environment. Sustainable agriculture also benefits the environment by maintaining soil quality, reducing soil degradation and erosion, and saving water. In addition to these benefits, sustainable agriculture also increases biodiversity of the area by providing a variety of organisms with healthy and natural environments to live in.

FINDINGS OF PERSONAL INTERVIEWS:

We have attempted to take personal interviews

with 45 Farmers of the village Raypur, Barbarijhar and Joshihari under Barpeta District with the help of sampling. By these interviews we have surprised to know that 90% of them are illiterate. They know nothing about sustainable agriculture. They use more and more chemical fertilizer and pesticides with the motto of more production and more profit. They never follow instructions given regarding the use of pesticides. As a result they have to suffer from various diseases. By doing such type of activities, they have been contributing to the lots of damage to the nature indirectly.

SUGGESTIONS:

From the practical point of view and after the thread bare discussion on the sustainable Agriculture, we would like to put forward the following suggestions for the sustainable Agriculture:

- a) First of all the farmers should be educated. Knowledge of sustainable Agriculture should be imparted to the farmers with the help awareness programmes. They should be made aware about the side effect of the indiscriminate use of chemical and pesticides. In this regard the Government, the non-government organizations, clubs, educated personalities and educated youths can play a major role.
- b) Much emphasis should be laid on the bio- fertilizers and eco friendly systems which can provide a eco friendly atmosphere to the living organisms of the present earth especially for the human being and the future generations of this earth.

- c) Neem and such type medicinal plants can be use as the effective pesticides. In this regard the Government should take initiative to make popular to use the herbal plants for the substitute of pesticides. At the same time some living insects which can be used to subdue the other harmful insects.
- d) As far as possible natural water sources should be used as irrigation instead of indiscriminate use of deep water irrigation system. Deep irrigation system will damage the fertility of the land in future.
- e) Much emphasis should be laid on plantation. In this case one can follow the example of Jadav Payeng of Assam who is known as the forest man of India

CONCLUSION:

To sum up the discussion on the matter over Agriculture Sustainability, it can be said that if the sustainable agriculture can be materialized it would be possible to meet our healthful food demands without killing agricultural possibility of our future generations. We hope that the Government in near future would undertake bold step for sustainable agriculture to save the people from possible ruin of human race of this earth.

Reference:

<http://royalsocietypublishing.org>.9th March 2016.
Summary of Personal Interviews of the peasants has been added in the writing above.

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ৰূপামণি কাকতি

সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ

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সূচনা :

কোনো এটা জাতি বা গোষ্ঠীৰ লোকৰ জীৱন-পৰিক্ৰমা, চিন্তা-চেতনা, ৰীতি-নীতি, মাত-কথা, উৎসৱ-পাৰ্বণ, কলা সাহিত্য আদিৰ সামগ্ৰিক ৰূপৰ পৰিচিতিয়েই হ'ল সেই জাতিৰ সংস্কৃতি। থোৰতে, সংস্কৃতি হ'ল আমাৰ সামগ্ৰিক জীৱন চৰ্যাৰ অভিব্যক্তি। লেটিন 'কালচাৰা' শব্দৰ পৰা ইংৰাজী 'কালচাৰ' শব্দটো ওলাইছে। যাৰ অৰ্থ 'কৰ্ষণ'। 'সংস্কৃতি' শব্দৰ ব্যুৎপত্তিগত অৰ্থ হ'ল— যি সংস্কাৰ বা পৰিশোধন কৰে।

সংস্কৃতি সমাজ জীৱনৰ দাপোণ। বাস্তৱ জীৱনৰ নিবিড় সম্পৰ্কৰ আঁত ধৰি ৰূপান্তৰৰ মাজেদি বোৱতী নদীৰ দৰে ই বৈ থাকে। ইয়াৰ ৰূপ সংমিশ্ৰিত আৰু সংবদ্ধিত। ইয়াৰ দুই ৰীতি- গ্ৰহণ আৰু বৰ্জন। সংস্কৃতিৰ গতিশীল জলতৰঙ্গই সমাজ পথাৰখন সাৰুৱা কৰি ঐক্যবোধ, জাতীয় চেতনা আৰু কৰ্মস্পৃহাৰ সঞ্চাৰ কৰে। জনগণৰ বুকুৰ পৰা সংস্কৃতিয়ে জীৱনীশক্তি আহৰণ কৰি নিজৰ গতিবেগেৰে বাট মুকলি কৰি গৈ থাকে।

বিশাল ভাৰতবৰ্ষৰ দৰে অসমতো পৃথিৱীৰ বিভিন্ন প্ৰান্তৰ পৰা অহা প্ৰধানকৈ তিনিটা নৃগোষ্ঠীৰ লোক- মংগোলীয়, অষ্ট্ৰেলীয় আৰু আৰ্যসকলে অসমৰ সাৰুৱা ভূমিত বসতি কৰি ভিন্ন মানৱ গোষ্ঠীৰ সন্মিলিত সত্তাৰ এক বাবেবৰণীয়া অসমীয়া জাতি গঢ়ি তুলিছে। বৈচিত্ৰ্যৰ মাজত ঐক্যই হ'ল অসমীয়া সংস্কৃতিৰ মূল বৈশিষ্ট্য আৰু সেয়ে অসমীয়া সংস্কৃতি হৈছে সংমিশ্ৰিত সংস্কৃতি।

সংস্কৃতিৰ বুনীয়াদ হৈছে লোক সংস্কৃতি। এই লোক-সংস্কৃতি হৈছে অতীতৰ ধ্বনি-প্ৰতিধ্বনি আৰু বৰ্তমানৰ সাহসী কণ্ঠ। "Folklore is an echo of the past and at the same time, it is the vigorous voice of the present, (Y.M. Sokolov)" সুকুমাৰ মনৰ অধিকাৰী সুন্দৰৰ পূজাৰী মানুহেই হৈছে সংস্কৃতিৰ প্ৰধান খনিকৰ 'Man is the measure of all things.' লুইতৰ পাৰত গঢ় লৈ উঠা বহল অসমীয়া সংস্কৃতিৰ বুকুত অসমীয়া মানুহৰ মিশ্ৰিত নৃতাত্ত্বিক বৈশিষ্ট্য, অসমৰ উৎপাদিত বিভিন্ন সামগ্ৰীৰ স্বকীয় ঐতিহ্য, অসমীয়া মানুহে জন্মৰ পৰা মৃত্যুলৈকে পালন কৰা নানা নীতি-নিয়মৰ ইতিহাস, বিশ্বাস, সংস্কাৰ আদি বিভিন্ন সম্ভাৰ বিলীন হৈ আছে আৰু ইয়াৰ প্ৰতিবিন্দু বিভিন্ন লোকাচাৰ পালনৰ ক্ষেত্ৰত সুন্দৰকৈ প্ৰতিফলিত হৈ আহিছে।

লোকাচাৰ হৈছে লোক-সংস্কৃতিৰ অপৰিহাৰ্য অংগ। পৰম্পৰাগতভাৱে চলি অহা লোকাচাৰ পালনৰ মাজেদি এটা জাতিৰ প্ৰাণস্পন্দন জাগ্ৰত হয়, ঐতিহ্যৰ বৰভেটি স্থাপিত হয়। আৰ্থ সামাজিক জীৱনৰ বিভিন্ন দিশৰ উপৰি এক সুকীয়া সাংস্কৃতিক ঐতিহ্য লোকাচাৰসমূহে বহন কৰি আহিছে। জীৱন কেন্দ্ৰিক লোকাচাৰ সমূহেও এক সুকীয়া আবেদন পূৰণি কালৰ পৰাই বহন কৰি আহিছে। এই লোকাচাৰ সমূহ আমাৰ জাতীয় জীৱনৰ অমূল্য সম্পদ।

জীৱনকেন্দ্ৰিক লোকাচাৰ পালনত অসমীয়া নাৰী :

অসমীয়া সমাজ ব্যৱস্থাত জন্ম, মৃত্যু, বিবাহ সকলোতে নাৰীৰ ভূমিকা অপৰিসীম। মাতৃ গৰ্ভত সন্তান স্থিতি উমান লোৱাৰ পৰা গৰ্ভাধান, পাঁচমাহত পঞ্চামৃত, ব্ৰাহ্মণ সমাজত আঠ মাহত পুহন বিয়া, ন মাহত জেউৰা, অশোচ যোৱা, অন্নপ্ৰাশন আদি বিভিন্ন অনুষ্ঠানৰ সমাহাৰ ঘটে।

বিবাহ অনুষ্ঠানতো নাৰীয়ে মুখ্য ভূমিকা গ্ৰহণ কৰা দেখা যায়। সুৱাগৰ ধান বন্ধাৰে পৰা আৰম্ভ কৰি জোৰণ দিয়া, পানী তোলা, দৰা-কইনাৰ মূৰত পানী ছটিওৱা, গা-ধুওৱা, সুৱাগ তোলা, সুৱাগ জাৰা, বৰ বৰি নিয়া, লগুণ গাঁঠি বন্ধা, আগ দিয়া, নেওতা দিয়া আদি বিভিন্ন ৰীতি-নীতি নাৰীসকলে পালন কৰে।

বিয়াগীত সমূহ হৈছে বিয়াৰ মূল প্ৰাণ শক্তি। এই বিয়া গীত গাই নাৰীয়ে বিবাহ অনুষ্ঠান আনন্দমুখৰ কৰি তোলে। বিয়াৰ পিছত দৰাক আঠমঙলা দিয়া অনুষ্ঠানতো নাৰীয়ে নানা ৰীতি-নীতি পালন কৰে।

জন্মিলে মৰিবই লাগিব। জন্ম আৰু মৃত্যুৰ মাজত ওতঃপ্ৰোত সম্পৰ্ক আছে। মানুহৰ জীৱনটো মাত্ৰ কেইটামান বছৰৰ সমষ্টি। অসমীয়া সমাজত মৃতকৰ আত্মাৰ মুক্তিৰ বাবে আৰু পৰিয়ালবৰ্গৰ দুখ-পাতলাবৰ বাবে নানা লোকাচাৰ পালন কৰা হয়। পিতৃ-মাতৃ, শাছ-শহুৰ আদিৰ মৃত্যুত নাৰীয়ে ব্ৰত উপবাসেৰে নিজৰ কৰ্তব্য পালন কৰে। এগৰাকী বিধৱা নাৰীয়ে আ-অলংকাৰ, ৰঙা সেন্দূৰৰ ফেঁট আদি আভৰণ চিৰ দিনৰ বাবে বৰ্জন কৰে। ব্ৰাহ্মণৰ বিধৱাই এবছৰলৈ মাটিত শুৱ লাগে, এসন্ধ্যা হবিশ কৰিব লাগে, বছৰেকীয়া শ্ৰাদ্ধৰ অন্তত 'বিধৱা মতা ভোজত' এসাজ খাই পৰাচিত হ'ব লাগে। তদুপৰি সেই দুৰ্ভগীয়া নাৰীগৰাকীয়ে এবছৰলৈ নৈ পাৰ হ'ব নোৱাৰে আৰু দোমাহী, একাদশী, অমারস্য, পূৰ্ণিমা আদি তিথিসমূহ অতি নিষ্ঠাৰে পালন কৰিব লাগে। এখন ঘৰৰ বিপদ বা আহুকালৰ বাবে মাকজনীকেই দোষাৰোপ কৰা হয়। লোকবিশ্বাসৰ নাপায়-পায় কথাবোৰ নাৰীৰ ক্ষেত্ৰত অধিক প্ৰযোজ্য। তৎসত্ত্বেও এখন সমাজৰ লোক সংস্কৃতিৰ প্ৰকৃত স্বৰূপ নাৰীৰ মাজতে লুকাই থাকে।

কৃষিভিত্তিক উৎসৱ পাৰ্বণতো নাৰীয়ে সক্ৰিয় অংশগ্ৰহণ কৰি আহিছে যদিও পথাৰৰ পকা ধান চাবলৈ যোৱা মানা। বহাগ বিহুত বিহুৱান বোৱা আৰু দিয়া, গাত মাহ-হালধি ঘঁহা, শাত শাক খোৱা আদি অনুষ্ঠানত নাৰীয়ে মুখ্য ভূমিকা পালন কৰে। নাৰীসকলে খৰাং বতৰত বৰষুণৰ আশাৰে ভেকুলী বিয়া পাতে।

অলংকাৰকেন্দ্ৰিক নানান বিশ্বাস নাৰী সমাজত প্ৰাচীন কালৰে পৰা চলি আহিছে। সোণ হেৰালে দেহৰ ক্ষতি হোৱা, কঁকালৰ তলৰ পৰা সোণৰ অলংকাৰ ব্যৱহাৰ নকৰা, গিৰিয়েকক সেন্দূৰ আনিবলৈ নোকোৱা, অইনক সেন্দূৰ ধাৰে নিদিয়া, সেন্দূৰ নাকত পৰিলে শাহুৱেকে মৰম কৰা, সেন্দূৰ ভৰিত নলগোৱা, মৃত দামীৰ ভৰিত বুঢ়া আঙুলিৰে বিধৱাৰ কপালৰ ফেঁট মচি পেলোৱা আদি নানা

তৰহৰ লোকবিশ্বাসে নাৰীসমাজক প্ৰভাৱিত কৰি আহিছে।

খেল-শ্বেমালিৰ ক্ষেত্ৰতো নাৰীসকল পুৰুষৰ সমানে স্বাধীন নহয়। ছোৱালী পুণ্ডিত হোৱাৰ লগে লগে খেল-শ্বেমালিৰ পথাৰত লক্ষণ ৰেখা আহি পৰে।

খাদ্য ভিত্তিক বিবিধ লোকাচাৰ আমাৰ সমাজত প্ৰাচীন কালৰে পৰা চলি আহিছে। গুৰুজন, স্বামী তথা অতিথিক আগতে ভাত খাবলৈ দিয়া, বাওঁ হাতেৰে ভাত আঞ্জা নিদিয়া, ৰান্ধনীয়ে ভাতৰ পাতত হেতা নলগোৱা, চাউল গছকি নোযোৱা, ভড়ালৰ পৰা যেতিয়াই তেতিয়াই খান উলিয়াব নাপায় আদি বিশ্বাসে নাৰী সমাজক প্ৰভাৱিত কৰি আহিছে।

অসমীয়া লোক-গীত সমূহতো বিভিন্ন লোকাচাৰৰ সুন্দৰ বৰ্ণনা প্ৰত্যক্ষ কৰা যায়। 'বাওঁচকু লৰিছে, তুমি চাগৈ আহিবা'- লোকবিশ্বাসটো হৈছে পুৰুষৰ বাওঁ অঙ্গ নচা বেয়া, কিন্তু নাৰীৰ বাবে সেয়া শুভ। অসমীয়া লোক-গীতত চোতালৰ সুন্দৰ বৰ্ণনা আছে। কৃষিজীৱি মানুহৰ বাবে চোতালখন অপৰিহাৰ্য অংগ। আমাৰ জাতীয় জীৱনৰ সম্পদ বিহুগীত সমূহতো নানান লোকাচাৰ প্ৰত্যক্ষ কৰা যায়। 'কিনো তামোলখনি দিলা মোৰ মইনা, অতি চেনেহেৰে খালো।' চেনেহীয়ে তামোলেৰে আহুদিও কৰে- "থুৰীয়া তামোলত আহুদি কৰিলা; পানীত পৰি নুজুৰায় গা।" এই তামোল পাণৰ যাদুকৰী শক্তিও লোকগীতৰ হৃদয়ৰ মাজত ফুটি উঠিছে। 'তোমাৰ কটা তামোল নাখাও লাহৰি, আমাৰে মৰিব কুল।'

আমাৰ সমাজত বিভিন্ন যাদু মন্ত্ৰক উপলক্ষ কৰিও বিভিন্ন লোকাচাৰ গা কৰি উঠিছে। এটা শিশুৰ বাবে মাকেই প্ৰকৃত চিকিৎসক। বিভিন্ন তন্ত্ৰ-মন্ত্ৰ আৰু যাদু বিদ্যাৰ আধাৰত নাৰী সমাজে লোক ঔষধ তৈয়াৰ কৰি আহিছে। গীত-মাত, ফকৰা-যোঁজনা, সাঁথৰ, সাধুকথা আদিত গালি-শপনিৰ অবাধ ৰাজত্ব। নাৰী সম্পৰ্কীয় কিছুমান গালি-শপনি এনে ধৰণৰ- পুতেকৰ মূৰ খোৱা, ফুলতে বাৰী হোৱা, নটা ইত্যাদি।

সামৰণি :

সংস্কৃতি সমন্বয়ৰ বস্তু। সংস্কৃতিৰ মনোৰম এনাজৰীয়ে এখন সমাজ বা দেশক ঐক্য-সংহতিৰ মন্ত্ৰেৰে বান্ধি ৰাখে। হাজাৰ দুৰ্বোগৰ সময়তো সাংস্কৃতিক ঐতিহ্যৰ গৰিমাই জনগণক ঐক্যবদ্ধ কৰি ৰাখিবলৈ সক্ষম হয়। সংস্কৃতি এখন সমাজ তথা এখন দেশৰ পৰিচয়। সংস্কৃতিৰ জৰিয়তে এখন সমাজৰ সভ্যতাৰ মাপকাঠি নিৰ্ণয় কৰা হয়। সংস্কৃতিৰ পোহৰেৰে দীপ্ত হৈ মানুহে সভ্যতাৰ জখলাৰে আৰোহণ কৰে। সংস্কৃতিয়ে গীত-মাত, ভাষা, ৰীতি-নীতি, খাদ্য, সাজ-পাৰ আদি সকলো দিশেই সামৰি লয়।

সংস্কৃতি. আমাৰ জীৱনৰ অপৰিহাৰ্য অঙ্গ। সংস্কৃতিক বাদ দি আমি সুস্থ জীৱন আৰু সমাজ কেতিয়াও গঢ়িব নোৱাৰো। সাংস্কৃতিক বিকাশেই হৈছে আমাৰ সমাজ জীৱনৰ প্ৰকৃত বিকাশ। ৰূপকোঁৱৰ জ্যোতিপ্ৰসাদে কৈছিল- “মনৰ উৎকৰ্ষণেই হৈছে মানুহৰ ওপৰলৈ গতি কৰাৰ উপায়। এই উৎকৰ্ষণেই হৈছে সংস্কৃতি।”

অসমৰ লোক সংস্কৃতিৰ পথাৰত 'নাৰী' এক অপৰিহাৰ্য অংগ।

Impact of Computer in Education on Teaching Learning Process

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Today's educational system are largely devoted to fostering the development and implementation of computer technology in education. This article analyses the skills and competences needed for the knowledge based society and reveals the role and impact of using computer technology to the teaching and learning processes. Also, the aim of this paper is to reveal the outcomes of a study conducted in order to determine the impact of using computer technology in teaching and learning Management and to propose new opportunities for the process improvement. The findings of this study related to the teachers' and students' perceptions about using computer technology for teaching and learning could open further researches on computer technology in education and their educational and economic implications.

Introduction:

Formal education, training and lifelong learning providers face nowadays a rapidly changing societal and economic environment. There is an increasing demand

to find new ways to equip teachers, students and workers with the competences and skills they need for the knowledge-based society and economy. Large parts of the existing workforce need re-skilling to ensure employability due to rapid technological change and an increasingly service-oriented economy.

In this context, education implies today not only a singular, computational use of new technologies, but the promotion of engaged peer interactions with a shared computer activity. The interdependence of communicative interaction, new technologies, the development of computer applications, the design of computer-based tasks and focused activity for learners to become critical thinkers and creators of knowledge is a reality of the new educational model.

Universities and other higher education institutions are highly involved into knowledge creation, diffusion and learning. University's competitive ability depends on institution opportunity to share, spread and adapt knowledge as well as it is created. Modern students will require regular updating of their knowledge, skills and competences. Therefore, teachers should conscientiously redesign their courses and adopt new instructional methods and appropriate technologies to fully exploit the benefits of web-based learning environments and computer technology in education. Flexible and innovative teaching and learning based on computer technology will expand and will change the

educational process. Within a knowledge-based society the educators and their organizations have a changing role, but, in the same time, they need to manage the processes associated with the creation of their knowledge assets and to benefit from the use of computer applications. In this respect, the skills and competences needed for the knowledge-based society and the impact of using computer technology to the teaching and learning processes are becoming important issues to analyze.

Competences for the knowledge-based society

Educational policies increasingly emphasize innovation and organizational change of educational institutions that are considered necessary to better align education and lifelong learning with the requirements of the knowledge society. However, new educational approaches are not easily found and their implementation will be difficult if they require considerable changes of current educational frameworks and practices. The main reason of the existence of the educational institutions is to help people to acquire the competences; knowledge and skills they need as individuals in the political, economic, social and cultural life of a society.

The task of defining basic skills or key competences for the knowledge society has in recent years occupied many working groups at global, European and national levels.

What has been achieved so far is a better definition of key competences that are considered to be of importance for successful participation in the knowledge society. Much less consolidated is the understanding of how such competences should preferably be developed in learning processes. Nowadays, the priority must be given to open educational practices that involve students in active, constructive engagement with content, tools and services in the learning process, and promote learners' self-management, creativity and working in teams.

The term "competence" could be defined as a combination of knowledge, skills and attitudes appropriate to a particular situation. There are eight domains of competences that are necessary for personal fulfillment and development throughout life, active citizenship and inclusion, and employability. The domains of competences are:

- ◆ Communication in the mother tongue;
- ◆ Communication in a foreign language;
- ◆ Mathematical literacy and basic competences in science and technology;
- ◆ Digital competence;
- ◆ Learning-to-learn;
- ◆ Interpersonal and civic competences;
- ◆ Entrepreneurship;
- ◆ Cultural expression.

To acquire the competences and skills for personal and professional achievement in the knowledge-based

society, the learner's autonomy, personal mastery and self-direction must be acknowledged and innovative approaches implemented that foster self-management, communication and team skills, and analytical, conceptual, creative and problem solving skills. However, there is a huge difference between identifying required competences and operationalizing them for inclusion in the concrete practices of teaching and learning at different educational levels.

In order to acquire the competences and skills needed within the knowledge-based society, educational institutions themselves must become "learning organizations". They must develop and maintain an environment that favors innovation and change of established educational frameworks and practices. A key problem with becoming such "learning organizations" is the internal organization of most educational institutions. This follows a model of "professional bureaucracy", in which an administrative and collegial apparatus ensures that the teachers can do their job, but does not require much collaboration between them. Collegiate democracy and consensus prevail, and established professionals have discretion to conduct their work as long as they do not violate established principles and practices. Yet, it is well known that professional bureaucracies become performance structures rather than structures for innovation. The development of solutions for needs never encountered before is a difficult process, and

radical change is more likely to be resisted. Acquiring the competences and skills for the knowledge society will demand that educational practices give priority to learners' own explorative, constructive and communicative activities instead of a teacher-centered knowledge transfer model of education.

Higher education should play a strong role in fostering social cohesion, reducing inequalities and raising the level of knowledge, skills and competences in society. Policy should therefore aim to maximize the potential of individuals in terms of their personal development and their contribution to a sustainable and democratic knowledge-based society. The student body entering, participating in and completing higher education at all levels should reflect the diversity of the populations. The students must be able to complete their studies without obstacles related to their social and economic background. Therefore the efforts to provide adequate services for students create more flexible learning pathways into and within higher education, and to widen participation at all levels on the basis of equal opportunity must continue.

Many primary and secondary teachers consider computer-based activities as integral to and appropriate for the classroom practices of their students. Internet searches, word-processing and multimedia presentations are being adopted increasingly by teachers. The teacher's ability to design the types of activities that effectively

apply collaborative inquiry to electronic learning tasks for deepening student knowledge remains crucial, whatever the subject area, student age or software choices.

Learners growing up in the digital age are far more experienced and able to process information rapidly than were their predecessors. Therefore, they are bored if their capacities are not exploited and properly stimulated at school, in the process of teaching and learning. This generation of learners is different than its ancestor, meaning that some main cognitive style changes have been observed :

- ◆ Twitch speed versus conventional speed;
- ◆ Parallel processing versus linear processing;
- ◆ Graphics first versus text first;
- ◆ Random access versus step by step;
- ◆ Connected versus standalone;
- ◆ Active versus passive;
- ◆ Play versus work;
- ◆ Payoff versus patience;
- ◆ Fantasy versus reality;
- ◆ Technology as friend versus technology as enemy.

Recent educational research from a socio-cognitive perspective has validated students' collaborative engagement with new technologies and heightened understanding of influential factors shaping the

effectiveness of peer interactions, learning contexts and computer interfaces for enhancing learning. All these changes pose considerable challenges for the educators and business trainers who wish to promote literacy skills.

Impact of using computer technology on teaching learning Management

The process of teaching and learning Management is a very complex one because the students need to develop different skills related to psychology, communication, critical thinking, economic and social thinking, decision making etc.

One significant pedagogical approach gaining credence through research and classroom practice is students' collaborative engagement with problem-solving, computer-based tasks for more effective learning.

This study is the result of some years of personal experience in teaching Management for Romanian students and using computer technology in class in order to develop the skills that students need for their further activities in the knowledge-based society.

This study was conducted in order to reveal which is the impact of using computer technology within the teaching and learning processes. The impact of using computer technology in teaching and learning Management is important for the improvement of the process.

The methods used in this study were personal observation and questionnaire. One of the findings of

this study is that the two methods used did not always lead to the same conclusions, meaning that the students' perception and teacher' perception related to the use of computer technology is sometimes different. Therefore, the results of the two methods used have been correlated in order to determine the impact of using computer technology within both teaching and learning processes.

The study revealed that the use of computer technology with in teaching and learning of Management could have positive effects, on one hand, and negative effects, on the other hand.

The main positive effects of using computer technology for teaching and learning Management, as they are perceived by the students and teachers, are the following:

- ◆ Using computer technology increases the students' motivation for learning Management;
- ◆ This method for teaching and learning Management catch the attention of the students and increase their interest for learning Management;
- ◆ Using computer technology lead to the development of students' skills;
- ◆ Using computer technology develops the students' process of thinking critically;
- ◆ Using computer technology creates the opportunity for students to be active in class, and not passive;
- ◆ Using computer technology creates the

opportunity for students to solve different case studies, to change the variables in these case studies and to see the results of these changes;

- ◆ Using computer technology prepares the students for the knowledge-based society and economy which cannot be understood nowadays without computers in our day-to-day life;
- ◆ Using computer technology contributes to the students' engagement in the process of learning

Management:

There are some characteristics of the computer technology that contribute to the engagement of the students in the process of learning. The use of computer technology in the process of teaching and learning Management is showing to the students some experiences where they acquire not only technological proficiency but also balance between their design abilities and depth of knowledge. Teachers should focus their efforts to ensure that students are given opportunities to work collaboratively with electronic knowledge-creation tools in their learning process to enhance their learning.

Conclusion

The new competences and skills needed for the knowledge-based society demand the continuous change of educational practices. Learners growing up in the digital age are far more experienced and able to process information rapidly than were their predecessors.

Therefore, teachers should give priority to learners' own explorative, constructive and communicative activities instead of a teacher-centered knowledge transfer model of education.

The study revealed that the use of computer technology with in teaching and learning of Management could have positive effects, on one hand, and negative effects, on the other hand. Though using computer technology in education has shown educational benefits, changing traditional teaching and learning is yet a challenging process. Some progress is being made, but there is a need for more and advanced research aimed at improving and generalizing the positive effects of using computer technology in education and eliminating the negative effects of these practices. This could lead to better learning and teaching processes and also to the development of new and attractive methods for teaching and learning. Promoting good practices of using computer technology in the educational field could contribute to increasing the trust in these new methods.

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AN OVER VIEW, OBJECTIVES AND CONCERNS OF ASOM SAHITYA SABHA

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The Asom Sahitya Sabha, Assam Literary Society has grown up with times. It was formed in the year of 1917 and since then for nearly hundred years it has contributed towards the growth and development of Assamese society. Sabha was constituted by the Assamese intellectuals who wanted to change the face of Assam by giving priority to the Assamese language, literature and culture of Assam. The Sabha has opened its some branches at the state as well as district level. It is most popular even in the remotest area of Assam. Through all past years the Sabha continues to hold on its value.

The Sabha is composed of the three parts as follows
- Affiliated Association, General Conference and Recognised Association. The criteria for the eligibility for membership require that the person should be above 18 years old of age and should have aptitude for the development of Assamese language, literature and culture. The Constitution of Sabha states that the leader

of the organisation shall be known as the President. Prior to the year 1939, the President was elected on the basis of the mutual understanding and voted unanimously. The issue of election for the President was raised for the first time in the year of 1944 and campaign for introduction of the election was conducted through local dailies. The President thus came to be elected through secret ballot. Sabha derives its revenue from the various sources viz. endowments, funds, donations, grants-in-aid. The proceedings of first session was held in 1917 and Dr. Harekrishna Das donated Rs 10,000, which was the first income of the Sabha. The various endowments fund constitute a major source of revenue and sanctions from the government are also a very important source of income. Central government has also aided to the Sabha at times.

The main objectives laid in the Memorandum of the Association signed on 17 March 1924 and clearly states that the first and foremost duty is to carry forward the improvement of Assamese language and literature and to bring this in effect. Therefore Sabha is required to revise and bring up-to-date Assamese dictionary and grammar. It encourage research and study of ancient Assamese literature too, and encourage publication on the subjects in which Assamese literature is generally poor today's time. Also it will provide the assistance to those authors for publishing those work who cannot afford to do so and to popularise study and research in

Assamese literature among to the general public.

The arena of work for Sabha has expanded much beyond these objectives. The main areas of the work over the years have been publishing books on culture, literary criticism, linguistics, tribal life and culture, science, dance, music, film, and sculpture in the Assamese language; publication of children's novel; publication of grammar and dictionary of different tribal groups of Assam. publication of rare historical collection for translation work; conducting workshop with great writers of organising seminars and workshops on linguistics, lexicography and drama performance; organising programmes on children's day, Shilpi Divas; developing trusts to give the prizes to reputed/young writers in fiction, science, literature and culture through cash money; arranging fellowships for matriculation students and distribute prizes among students who have fared well in higher secondary and high school exams. The Sabha has also been expressing its views, opinions and making public appeal on different issues that are important for the socio-economic development of Assam.

The Sabha has been popularising Assam's cultural heritage, not only in national forum but also the international level. Within India, Sabha has been working in some places like Chennai, Delhi, Kolkatta and in states of North-East and outside India in Great Britain, America and South Africa. The Sabha organises some seminars,

birth centenaries of the Sankardev, Bishnu Rabha, etc., in the places outside Assam. It also invites renowned litterateurs of Indian languages to the participate in its seminars and annual sessions etc. which are organised in Assam. The Sabha has published various books in English and Hindi and translated important books from other languages and has launched the sabha own website. The Sabha tries to draw the inspiration from literature and culture of other Indian languages.

In the Constitution of Assam Sahitya Sabha there is a clause that requires a Sabha not to discuss any political subject and consider itself a non political organization having no affiliation to any other political party. However in democracy economic, social dissatisfaction quite often comes out in a form of political expressions. As Sabha has been involved in the socio economic life of the people or the region, it cannot thoroughly disassociate itself with any political matters. It involved in several movements like state language issue, state re-organization issue, medium of instruction issues, foreigners problem issues. Though it has been associated at the certain level with the political matters it has always acted independently on its own principles and policies without being subservient to any other party principle. The Sahitya Sabha's work has not changed in substantly but its texture has changed considerably with time & challenges. Changes in concerns of the Sabha comes along with the developments that were

taking place in Assam's socio political life. Some changes could be seen in three stages like - 1917-1947, 1947-80, and 1980-2005. During this period 1917-47, Sabha was able to attract almost all the Assam people. In between the years 1947-80, there many new political development took place. The Sahitya Sabha was pressing for introduction of Assamese as official language of Assam and thereby made an appeal to the Assamese society to go forward and join the assamese language movement. It could not predict the consequences of language's movement. This phase was giving way to the anti Assamese feeling, because in defining 'Assamese' the Sabha failed to create space for the other ethnic groups of Assam. ASS has failed in its duty due to lack of the vision. In the period of 1980-2005, the anti Assamese feeling developed especially among the Bodo community which forced the Sahitya Sabha to working on the value of integration.

Sahitya Sabha in the Pre independence Days:

In the initial phase of formation, stress was laid on the organisational development of the Sabha. In the very second year of its formation, during the annual sitting at Goalpara in 1918, the Sabha had made its intention very clear that it would work in earnest for all-round development of Assamese language and literature. In the annual sitting of Sabha in Goalpara, two important proposals were put forward. The first proposal stated that along with imparting education in Assamese

language in Cotton College, it was also necessary to preserve the precious old Assamese literature and for that purpose a permanent post should be created by the government within the Assamese language department. The proposal was put forward by Sri Jatindranarayan Chaudhury, seconded by Ramakanta Barkakoty and approved by Hariprasad Nath and Pramathnath Chakraborty. Another proposal put forward by Hon'ble Rai Phanidhar Chaliha Bahadur requested the Government that while selecting courses and books for students, a nominee of the Sabha should be present during such meetings. This proposal was seconded by Chandranath Sharma and approved by Maulavi Fakiryar Rahman.

The Sabha was not reactionary with respect to the British government; rather it was grateful to it in the sense that it helped building up the organisation for the development of Assamese language. In the same sitting of Goalpara, the Sabha paid homage to Colonel P.R. Gurdon, the Hon'ble Deputy Commissioner, who had been a support to the formation of the Sabha, expressing that 'the Sabha is grateful to the Commissioner for showing interest for the development of Assamese language and hopes that in future also he will show his affection towards Assamese language. When Edward VIII was crowned in England, the Sabha welcomed his crowning and referred him as 'India's new monarch'. The mode of request and gratefulness in the tone of Sabha

shows that the Sabha intended to work for Assamese language in collaboration with the government.

The collaborative tone of the Sabha was not only towards the British government, but also towards all ethnic communities. On 18 February, 1919 at Tezpur, the Sabha clearly stated that the house of the Sabha would be open to all, for discussions irrespective of community-religious affinities. Herein, the Sabha also propose to acquire its own building from where its activities could be initiated. It thanked Dakshin Patiya Satradikar Goswami for donating five thousand rupees for that purpose. The Sabha had to maintain its activities mainly with the financial aid from people who supported the Sabha's cause. For instance, in 1923, Rai Bahadur Handique donated 25,000 rupees, and Radha Goswami provided 2000 rupees. The Sabha also decided that in every two successive years, the Sabha would award authors engaged in writing literature for children.

The Sabha was very much concerned with the education of the masses and made every effort to help the young people. The Sabha tried to advocate that the Assamese was the language of the masses, hence it should promote the use of Assamese language. At its Sixth Session in 1924, at Dibrugarh, the Sabha took the responsibility for making arrangements for girls and boys to pursue studies in Assamese keeping in mind the eagerness shown by their parents and made financial arrangements for the same. The Sabha also decided in

that session to request the government to use 'Assamese language in forms and notices issued in court, post office, railway station and steamer ghats.

In 1924, the Sabha bestowed the working committee of the Sabha with the responsibility for publishing a quarterly journal by the year 1926 that would serve as its mouthpiece. The Sabha was trying to promote its objective among larger sections of the Assamese community.

At its eight session, the Sabha requested the Koch Behar Royal highness to appoint one Assamese teacher to teach Assamese language in the Kooch Behar College. In Dubri, 1926, the Sabha contemplated appointing persons who could carry on propaganda of education in Assamese language among the Assamese people of Cacher valley and Surma foothills. In 1929, it announced an award of 100 rupees for music composition in the interest of Assamese language. To promote the Assamese language and people, Sabha had placed forward many proposals from time to time.

On 16 December, 1926, the Sabha decided to request the Calcutta University to introduce B.A. Honours in Assamese language. The Sabha lamented that the University had not given thought of introducing Graduate course in Assamese language and the Sabha was eagerly waiting to come forward to provide help in the selection of the catalogue of books and literature for the course. This move was probably aimed at helping

the students who went to Calcutta to pursue higher education; the percentage of such students was considerably high. Later, Calcutta University did introduce higher education in Assamese language. Although the Sabha was pleased that the Calcutta University had allowed students to give M.A. examination in Assamese, yet proper arrangements to impart education in Assamese language were not made. Therefore, in 1938, the Sabha decide to make an appeal to the government to introduce post graduate course in Assamese language by July 1941 in Cotton College, so as to address the problem of the seclusion of the Assamese people from their own language. In 1940 the Sabha also proposed the introduction of Assamese as an optional subject in the Indian Civil Service examination and for that purpose it asked the Assam government to put forward its demand to the Indian government.

The Sabha had always shown its concern for the people of Assam and tried to take note of their views and opinions. In 1936, the Sabha stopped publication of its two novels namely 'Sri Sri Debodamodar Charitta' and 'Sri Sri Banoma1i Deb Charitta' because they were causing enough grief to the Assamese people and the Sabha never intended to disregard people's views and to create misunderstanding. The Sabha had always shown respect to litterateurs of Assam, whose inspiring works fanned its base. It had requested the government in 1936 to pay pension to the great litterateur of Assam, Sri

Lakshminath Bezbarua, as his contribution to Assam and its people was immense. It had also declared in 1953 at its session in Shillong that it sought to bestow title upon renowned litterateurs of Assam for their contribution in the field of Assamese language and literature. The Sabha was much concerned with preserving the ancient Assamese literature. It appealed the Government of Assam to write to the West Bengal Government to bring back the Assamese books that were lying in Cooch Behar museum to Assam so that the Assam Government could make arrangement for the preservation of those books.

Asom Sahitya Sabha took a decision in 1940 to prepare a dictionary of translation made from different languages of Assam to Assamese language. In the proposed lexicon, it also intended to highlight the similarities between Assamese language and other languages. The Sabha had made efforts from time to time to bring out some sort of affinity of different languages of Assam with the Assamese language. That suggested that the Sabha was not blind in showing concern to foster an understanding between different cultures of Assam. But, threat to the Assamese language compelled the Asom Sahitya Sabha to adopt a reactionary stand and to become rigid in its attitude.

The Asom Sahitya Sabha had shown considerable change in the post-independence period as it had shed its moderate tone and became very rigid on the status of Assamese language. This change was expected because

even after India's independence the Assamese could not make its stand clear and threat to its language still haunted the minds of the people. The question of Assamese identity remained a matter of concern for the Assamese middle class. This threat became more prominent when Jawaharlal Nehru had proposed in the Lok Sabha on 19th December, 1955 to divide India into five zones. This move was opposed by the Sabha saying that it would subjugate Assamese language, literature and culture.

Conclusion:

The Asom Sahitya Sabha has been considerably trying to make mutual approach towards other communities of Assam. In the year 2005 at Siphajar, session of the Asom Sahitya Sabha, the President Sri Kanaksen Deka invited to other Presidents of different Sahitya Sabhas of Assam in the Sabha's rally at the same place. It seemed that the motive behind, this was to create peaceful atmosphere, where all language groups are given places. The Kanaksen Deka was not only positive towards the bringing conducive atmosphere among the different communities of Assam, but is also positive to the present generation keen towards learning Assamese language and literature for an area. For which the Sabha has been making efforts to be preserve and promote among the common people of the Assam.

The Assam Sahitya Sabha is concerned with young people and works for their enlightenment by publishing

the literature of their interest. Moreover a question that has been asked again and again is that "why the young generation is not so eager to learn Assamese literature?". The President also answer to the question in the Sipajhar session, he said that "I won't agree that present generation is not eager to learn Assamese literature, on the other hand not all of them are interested. As a society needs youth who are eager to learn the literature, the society also needs the youth who are interested in sports, agriculture, business etc. From that point of view, the number of the youth who are interested in literature is not a small number. While commenting the role of the Sabha various authors, analysts, research scholars have taken different positions, some have regarded it as an elitist organizations and others call the Sahitya Sabha a populist organisations. It functioned for nearly ninety years as the pressure group; as civil society and as public forum. I am highlighted some points on Assam Sahitya Sabha in this report.

নৱ বৈষ্ণৱ আন্দোলন আৰু শ্ৰীমন্ত শংকৰদেৱ অধ্যয়ন

যুথিকা তালুকদাৰ
সহকাৰী অধ্যাপিকা
জি.এল. চৌধুৰী কলেজ, বৰপেটাৰোড

১.০১ প্ৰস্তাৱনা :

অসমৰ সামাজিক আৰু ধৰ্মীয় জীৱনৰ অন্ধকাৰময় সময়ত আবিৰ্ভাৱ হৈছিল শ্ৰীমন্ত শংকৰদেৱৰ। তেওঁ এগৰাকী ধৰ্মপ্ৰচাৰক বা ধৰ্মগুৰুৱেই নাছিল, তেওঁ আছিল সমাজ সংস্কাৰক, এগৰাকী অনন্য প্ৰতিভাশালী সাহিত্যিক। তেওঁ তেওঁৰ সাহিত্যৰাজিত প্ৰকাশিত আধ্যাত্মিকতাৰ বাণীৰে সকলোকে উদ্ধাৰ কৰাৰ প্ৰয়াসত ব্ৰতী হৈছিল আৰু অসমীয়া ভাষা সাহিত্যক সমৃদ্ধ কৰিছিল। আলোচনা পত্ৰত বিশ্লেষণাত্মক পদ্ধতিৰে বিভিন্ন কিতাপৰ মাধ্যমত উক্ত বিষয়ৰ আলোচনা আগবঢ়োৱা হ'ল।

১.০২ নৱ বৈষ্ণৱ আন্দোলন :

অসমীয়া সাহিত্য আৰু সমাজ নিৰ্মাতা শ্ৰীমন্ত শংকৰদেৱে সৰ্বভাৰতীয় পটভূমিত আৰম্ভ হোৱা বৈষ্ণৱ আন্দোলনৰ দ্বাৰা প্ৰভাৱিত হৈছিল। ভাৰতীয় বৈষ্ণৱ আন্দোলনৰ আৰম্ভণি প্ৰথমতে দ্ৰাবিড়দেশৰ তামিল প্ৰদেশৰ আলৱাৰসকলে কৰে আৰু বৈষ্ণৱ ধৰ্মক জনপ্ৰিয় কৰি তোলে। বৈষ্ণৱ আন্দোলনৰ ফলত সৃষ্টি হোৱা ধৰ্মই হৈছে বৈষ্ণৱ ধৰ্ম। বৈষ্ণৱ ধৰ্মৰ মূল কথাই হ'ল অন্য দেৱ-দেৱী উপাসনা পৰিহাৰ কৰি বিষ্ণু কৃষ্ণক উপাসনা কৰা। খৃঃ চতুৰ্দশ শতিকাত উত্তৰ ভাৰতত বাৰমানন্দ, কবীৰ, বঙ্কভাচাৰ্য, দাদুদয়াল আদিয়ে বৈষ্ণৱ আন্দোলনৰ আৰম্ভণি কৰে আৰু পিছত গোটেই দেশতে প্ৰচাৰিত হৈ

ভাৰতীয় জাতীয় জীৱনলৈ অভূতপূৰ্ব পৰিবৰ্তন আনে। এই আন্দোলনৰ ফলত বঙ্গ, উৰিষ্যা আদিতো বৈষ্ণৱ কবিসকলৰ সৃষ্টি হৈছিল আৰু তেওঁলোকে ভক্তিৰসাত্মক সাহিত্য ৰচনা কৰিছিল।

পঞ্চদশ শতিকাৰ শেষৰফালে সৰ্বভাৰতীয় বৈষ্ণৱ আন্দোলনৰ লগত পৰিচিত হৈ শ্ৰীমন্ত শংকৰদেৱে অসমত নৱ বৈষ্ণৱ আন্দোলনৰ পাতনি মেলিছিল আৰু ইয়াৰ পৰাই অসমত নৱ বৈষ্ণৱ ভক্তি ধৰ্মৰ আৰিভাৱ হৈছিল। নৱ বৈষ্ণৱ আন্দোলনৰ মূল কথাই আছিল লোকজীৱনৰ উন্নতি। শ্ৰীমন্ত শংকৰদেৱে প্ৰচাৰিত ভক্তিধৰ্মই জনসাধাৰণক দিছিল লোকশিক্ষা আৰু আধ্যাত্মিক চেতনা। সমাজৰ দুৰ্বল আৰু অনুন্নত লোকৰ সামাজিক আৰু আধ্যাত্মিক উন্নতিয়ে আছিল তেওঁৰ লক্ষ্য। সেয়েহে তেওঁ কিৰাত, কছাৰি, খাচি, গাৰো, মিৰি, যৱন, কক্ষ, গোৱাল, ধোবা, তুৰুক, কুৱাচ, ম্লেছ, চণ্ডাল আদি শ্ৰেণীৰ মাজত ভক্তিধৰ্ম প্ৰচাৰ কৰিছিল। নগাৰ নৰোত্তম, গাৰোৰ গোবিন্দ, জয়ন্তীৰ মধাই, যৱন জয়হৰি, চান্দসাই আদি তেওঁৰ শিষ্য আছিল। তেওঁ শৰণ দিয়া কোচসকলৰ অন্যতম আছিল বীৰ চিলাৰায়। ধৰ্ম প্ৰচাৰক হোৱাৰ উপৰিও তেওঁ আছিল সমাজ সংস্কাৰক। কোনো এটা জাতিৰ সমাজ জীৱনত সাংস্কৃতিক চেতনা জাগ্ৰত কৰাৰ বাবে সমাজ সংস্কাৰৰ প্ৰয়োজন। অসমীয়া জাতিক সাংস্কৃতিক চেতনাৰে জাগ্ৰত কৰি তেওঁ শুদ্ধ সাংস্কৃতিক জীৱনৰ সন্ধান দিছিল। বহুধা বিভক্ত সেইসময়ৰ সমাজখনক নৱ বৈষ্ণৱ ভক্তিধৰ্মেৰে একত্ৰিত কৰি অসমীয়া ভাষা সাহিত্যক এক মাত্ৰা প্ৰদান কৰিছিল। এই ভক্তিধৰ্ম আছিল এক কলাত্মক ধৰ্মসাধনা, য'ত ধৰ্ম আৰু কলাৰ সাধনা একেলগে হৈছিল। শংকৰদেৱে প্ৰচাৰিত ভক্তিধৰ্ম আছিল কৃষ্ণচৰিত্ৰ প্ৰধান। সকলো দেৱ-দেৱীৰ ভিতৰত কৃষ্ণ শ্ৰেষ্ঠ উপাস্যদেৱ। সেয়েহে নৱ বৈষ্ণৱ ধৰ্মত কৃষ্ণৰ বাহিৰে আন দেৱ দেৱীৰ স্থান নাই। শংকৰদেৱৰ ভাষাত—

অন্য দেৱী দেৱ নকৰিবা সেৱ

গৃহো নপশিবা তাৰ।

মূৰ্তিকো নচাইবা প্ৰসাদো নাখাইবা

ভক্তি হইবো ব্যভিচাৰ।।—ভাগৱত ২/৫৪৫

ইয়াত ভক্তিত অধিক গুৰুত্ব দিয়া হৈছে। নৱধা ভক্তিৰ ভিতৰত শ্ৰৱণ আৰু কীৰ্তনত প্ৰাধান্য দিয়া হৈছে। শংকৰদেৱৰ দৃষ্টিত মুক্তিতকৈ ভক্তি শ্ৰেষ্ঠ। এই ভক্তিধৰ্মৰ মূল শাস্ত্ৰ হৈছে 'শ্ৰীমদ্ভাগৱত পুৰাণ' যিখন তেওঁ অসমীয়ালৈ অনুবাদ কৰিছে। নাম, দেৱ, গুৰু, ভকত এই চাৰিবস্তুৰ উপৰিও গুৰুকৃপা আৰু সংসংগৰ সান্নিধ্যৰ প্ৰয়োজনীয়তাৰ কথাও তেওঁ অপৰিহাৰ্য বুলি কৈছে। সমাজৰ পদদলিত আৰু অৱহেলিত জনসাধাৰণক সামাজিক মৰ্যদা প্ৰদান কৰাটোও এই ধৰ্মৰ লক্ষ্য। নৱ বৈষ্ণৱ ভক্তিধৰ্মৰ মাজেৰে শংকৰদেৱে সমাজত প্ৰেম-প্ৰীতি, দয়া আদিৰ প্ৰচাৰ কৰিছিল। ভক্তিৰ ক্ষেত্ৰত সকলো লোকেই সমান এইটো আছিল তেওঁৰ মূলনীতি।

ভক্তিধৰ্মেৰে সিক্ত তেওঁৰ ৰচনাত আমি সেই সময়ৰ সমাজখন বিছাৰি পাওঁ। ব্যক্তিৰ সমষ্টিয়ে সমাজ গঠন কৰে আৰু সেইসমাজত আমি ব্যক্তিমনৰ প্ৰতিফলন দেখা পাওঁ। ভক্তিধৰ্ম প্ৰচাৰৰ উদ্দেশ্যে ৰচিত তেওঁৰ ৰচনাৰ কেন্দ্ৰীয় চৰিত্ৰ ভগৱান শ্ৰীকৃষ্ণ যদিও তাত মানবীচৰিত্ৰৰ মানসিক দিশবো প্ৰতিফলন দেখা যায়। ভক্তিধৰ্ম প্ৰচাৰৰ ক্ষেত্ৰত তেওঁ অকল উপদেশে প্ৰদান কৰা নাছিল। ভগৱান শ্ৰীকৃষ্ণৰ লীলা-মালা সমূহ গীত, পদ, নাট আৰু কাব্যত প্ৰকাশ কৰি নৃত্য, গীত আৰু ভাওনাৰ মাজেৰে তাক প্ৰদৰ্শন কৰি জনসাধাৰণক ভক্তিৰসত আপ্লুত কৰিছিল। ভক্তিধৰ্মৰ পটভূমি আছিল লোকসমাজ। সেয়েহে শংকৰদেৱে প্ৰথমতে ধৰ্মীয় জীৱনত গণতান্ত্ৰিক মূল্যবোধ প্ৰতিষ্ঠা কৰিছিল। এই মূল্যবোধৰ ফলতেই অসম আৰু অসমীয়াৰ মাজত অস্পৃশ্যতা, জাতি-ভেদ আদি নোহোৱা হৈছিল। নৱ বৈষ্ণৱ আন্দোলনক গতিশীল কৰিবলৈ, ভক্তিধৰ্ম প্ৰচাৰ কৰিবলৈ তেওঁ বিভিন্ন পুৰাণৰ পৰা কাহিনীভাগ লৈ সাহিত্য ৰচনা কৰিছিল।

১.০৩ : শ্ৰীমন্ত শংকৰদেৱৰ ৰচনাৰাজি :

কাব্য : হৰিশ্চন্দ্ৰ উপাখ্যান, ৰুক্মিনীহৰণ কাব্য, বলিহলন, অমৃত মস্থন, অজামিল উপাখ্যান আৰু কুব্ৰক্ষেত্ৰ

ভক্তিতত্ত্ব প্ৰকাশক সংগ্ৰহ : ভক্তি প্ৰদীপ, নিমি নৱ-সিদ্ধ সংবাদ, অনাদি পতন অনুবাদমূলক গ্ৰন্থ : ভাগৱত ১ম, ২য় স্কন্ধ (অজামিল উপাখ্যান), বলিহলন, অমৃত মস্থন, দশম স্কন্ধ, একাদশ স্কন্ধ, দ্বাদশ স্কন্ধ, উত্তৰাকাণ্ড ৰামায়ণ।

অংকীয়া নাট : পত্নী প্ৰসাদ, কালিয়াদমন, কেলিগোপাল, ৰুক্মিনীহৰণ, পাৰিজাতহৰণ, ৰামবিজয়

নামপ্ৰসংগ : কীৰ্ত্তন ঘোষা, গুণমালা

গীত : বৰগীত, ভটিমা, টোটয় আৰু চপয়

প্ৰকৰণ গ্ৰন্থ : ভক্তি ৰত্নাকৰ

১.০৪ শ্ৰীমন্ত শংকৰদেৱ অধ্যয়ন :

শ্ৰীমন্ত শংকৰদেৱৰ বিষয়ে অধ্যয়ন কৰিবলৈ গৈ আমি বিভিন্ন ভাগত বিষয়বস্তু ভাগ কৰিছোঁ।

১.০৪.০১

শ্ৰীমন্ত শংকৰদেৱে তেওঁৰ কাব্যসমূহ বিভিন্ন পুৰাণৰ পৰা সমল সংগ্ৰহ কৰি ৰচনা কৰিছে যদিও প্ৰত্যেকখন কাব্যতে তেওঁৰ মৌলিকতা পৰিলক্ষিত হয়। এই কাব্যসমূহত তেওঁ ভক্তিদৰ্শন অৰ্থাৎ বিষ্ণুৰ শ্ৰেষ্ঠত্ব প্ৰতিপন্ন কৰিছে। হৰিশ্চন্দ্ৰ উপাখ্যানৰ মূল মাৰ্কণ্ডেয় পুৰাণ যদিও বিষ্ণুৰ শ্ৰেষ্ঠত্ব প্ৰতিপাদনেই এই কাব্যখনৰ মূলকথা। বিষ্ণুপুৰাণ, ভাগৱত আৰু হৰিবংশৰ পৰা সমল লৈ ৰচনা কৰা ৰুক্মিনীহৰণ এখন অনুপম কাব্য। এই কাব্যখনত তেওঁৰ মৌলিকতা যিদৰে প্ৰকাশ পাইছে তেনেদৰে চৰিত্ৰসৃষ্টিত অভিনৱত্ব প্ৰকাশ পাইছে। বলিহলন কাব্যৰ মূল উদ্দেশ্য হৈছে বিষ্ণুৱে বামন অৱতাৰ ধাৰণ কৰি ছলনা কৰি বলিক পাতাললৈ প্ৰেৰণ কৰা। ইয়াত বিষ্ণুৰ ঐশ্বৰ্য্য বিভূতি আৰু ঐকান্তিক ভক্তিৰ দৃঢ়তা দেখা যায়। অমৃত মস্থন কাব্যখনৰ মাজেৰে অমৃত মস্থনৰ সময়ত

হৰি বা বিষ্ণুৰ শ্ৰেষ্ঠত্ব প্ৰতিপাদন কৰা হৈছে।

১.০৪.০২

অষ্টাদশ পুৰাণৰ ভিতৰত 'শ্ৰীমদ্ভাগৱত পুৰাণ' অন্যতম। ইয়াত বিষ্ণুৰ শক্তি, ঐশ্বৰ্য্য, মহত্ব আৰু শ্ৰেষ্ঠত্বৰ বিষয়ে বৰ্ণনা পোৱা যায়। এই পুৰাণখন 'কৃষ্ণভগৱান স্বয়ম্' লীলা-মালাক লৈ ৰচিত। শ্ৰীমদ্ভাগৱত পুৰাণৰ অন্তৰ্গত দশমস্কন্ধত ৯০ টা অধ্যায় আছে। অসমত নৱ বৈষ্ণৱ আন্দোলনৰ পৰিপ্ৰেক্ষিতত সংস্কৃত নজনা লোকসমাজত শ্ৰীকৃষ্ণৰ ঐশ্বৰিক চৰিত্ৰ প্ৰচাৰৰ অৰ্থে শ্ৰীমন্ত শংকৰদেৱে সংস্কৃতৰ পৰা এই পুৰাণখন অসমীয়ালৈ অনুবাদ কৰিছে আদি, মধ্য আৰু অন্ত্যদশম ৰূপে। আদি দশমত শ্ৰীকৃষ্ণৰ জীৱন-লীলাৰ বৰ্ণনা থকা হেতুকে এই স্কন্ধটো অধিক জনপ্ৰিয়। আদি দশমখন শংকৰদেৱৰ আধ্যাত্মিক আৰু সাহিত্যিক জীৱনৰ অনন্য সৃষ্টি। অসমীয়া বৈষ্ণৱধৰ্মৰ 'চাৰিপুথি'ৰ অন্যতম এই দশমপুথি। এই গ্ৰন্থখন অনুবাদ কৰোতে বৈষ্ণৱধৰ্মৰ লগত সম্পৰ্ক নথকা বা কম সম্পৰ্কযুক্ত বৰ্ণনাবোৰ তেওঁ পৰিহাৰ কৰিছিল আৰু প্ৰয়োজন সাপেক্ষে মূলতকৈ অধিক বৰ্ণনা কৰিছিল। ইয়াৰ শব্দ চয়নত জতুৱাঠাঁচৰ ব্যৱহাৰ আৰু ঘৰুৱা শব্দৰ প্ৰয়োগ দেখা যায়। তদুপৰি প্ৰকৃতিৰ বৰ্ণনা, যুদ্ধৰ বৰ্ণনা, সৌন্দৰ্য ৰূপায়ণ আদিৰ চিত্ৰণত শংকৰদেৱৰ ৰচনাত চাতুৰ্যৰ পৰিচয় পোৱা যায়। অলংকাৰৰ সঠিক প্ৰয়োগে গ্ৰন্থখনক অধিক মনোগ্ৰাহী কৰি তুলিছে।

১.০৪.০৩

মাধৱ কন্দলীৰ ৰামায়ণৰ উত্তৰাকাণ্ড শংকৰদেৱে ৰচনা কৰি ৰামায়ণত ভক্তিসমল সংযোজন কৰে। এই অনুবাদ কাণ্ডটিক তেওঁ ৰামায়ণ নুবুলি উত্তৰাকাণ্ড কথাসৰ বুলি কৈছে আৰু ইয়াত অন্যান্য বৰ্ণনা বাদ দি ৰাম-সীতাৰ মূল কাহিনীভাগহে বৰ্ণনা কৰিছে।

১.০৪.০৪

নৱ বৈষ্ণৱ আন্দোলনৰ ফলত সৃষ্ট ভক্তিদৰ্শন প্ৰচাৰ কৰিবলৈ শংকৰদেৱে

অসমীয়া লোক অনুষ্ঠানৰ পৰা সমল সংগ্ৰহ কৰি সংস্কৃত নাটৰ আৰ্হিত অংকীয়া নাট কৰে। ধৰ্মপ্ৰচাৰৰ অৰ্থে ৰচিত এই নাটৰ ভাষা আছিল ব্ৰজৱলী। সেইসময়ৰ বৈষ্ণৱ কবিসকলে সাহিত্য ৰচনাৰ ক্ষেত্ৰত এই ভাষা ব্যৱহাৰ কৰিছিল। ভগৱৎস্তুতিৰে আৰম্ভ হোৱা এই নাটসমূহৰ মূল উদ্দেশ্য হ'ল কৃষ্ণ মাহাত্ম্য প্ৰকাশ। সূত্ৰধাৰ চৰিত্ৰৰ মধ্যস্থতাত এই নাটৰ কাহিনী আগবাঢ়ে। অংকীয়া নাট সৃষ্টিৰে শংকৰদেৱে অসমীয়া সাধাৰণ লোকক বৈকুণ্ঠৰ পট দেখুৱাইছিল আৰু সকলোকে ভক্তিধৰ্মেৰে আকোৱালি লৈছিল। পত্নীপ্ৰসাদ নাটত বিপ্ৰপত্নী সকলৰ মাজেৰে কৃষ্ণভক্তিৰ মহিমা প্ৰচাৰ কৰিছে। কালিয় দমন নাটৰ আধ্যাত্মিক তত্ত্ব হৈছে সংসাৰত কালিসৰ্পৰ দৰে (বিষধৰ) শক্তি আছে যাক ভক্তিৰ দ্বাৰা দমন কৰিব পাৰি। কেলিগোপাল নাটত কৃষ্ণৰ ৰাসলীলাৰ মাজেৰে মুক্তিসাধন আৰু কামজয় এই তত্ত্ব দুটা প্ৰকাশ কৰিছে। ৰুক্মিণী হৰণ নাটৰ কাহিনীভাগ 'ভাগৱত পুৰাণ'ৰ পৰা সংগ্ৰহ কৰি তাত হৰিবংশৰ সমল সংমিশ্ৰণ কৰি ৰচনা কৰিছে। ভক্ত ভগৱানৰ মধুৰ সম্পৰ্ক ৰুক্মিণী হৰণ নাটত প্ৰদৰ্শন কৰা হৈছে। ৰুক্মিণী হৰণ নাটত তেওঁৰ মৌলিকতা বহুক্ষেত্ৰত প্ৰকাশিত হৈছে। প্ৰতিটো চৰিত্ৰকে তেওঁ নিটোলভাৱে বৰ্ণনা কৰিছে। অসমীয়া সমাজ জীৱনৰ ছবি এই নাটখনত পৰিলক্ষিত হোৱাৰ উপৰিও মূল চৰিত্ৰ ৰুক্মিণীক এগৰাকী আত্মসচেতন নাৰী হিচাপে অংকন কৰিছে। কৃষ্ণক মনেৰে পতিৰূপে বৰণ কৰা ৰুক্মিণীয়ে যেতিয়া ধাইৰ মুখেৰে শুনিলে যে ককায়েক ৰুক্মবীৰে তেওঁক শিশুপাললৈ বিয়া দিব তেতিয়া তেওঁ মান-অপমানৰ কথা নাভাবি গোপনে প্ৰেম-পত্ৰ লিখি বেদনিধিক কৃষ্ণৰ ওচৰলৈ পঠাই দিলে আৰু কৃষ্ণই তেওঁক কেনেদৰে হৰণ কৰি নিব লাগিব তাৰো উপায় পত্ৰত লিখি দিলে। এই কাৰ্যই ৰুক্মিণীৰ আত্মসচেতনতা আৰু ব্যক্তি স্বাধীনতা প্ৰকাশ কৰিছে। তেনেদৰে পাৰিজাত হৰণ নাটত কৃষ্ণ মাহাত্ম্য প্ৰকাশ পালেও সত্যভামা আৰু শচীৰ চৰিত্ৰৰ মাজেৰে ভাৰতীয় চিৰন্তন নাৰীমনৰ ভাব প্ৰকাশ পাইছে। সত্যভামা আৰু শচী পতিগত প্ৰাণা যদিও নিজৰ আশা আকাংক্ষা আৰু ইচ্ছা অনিচ্ছা

সম্পৰ্কে সচেতন। নাৰীমনৰ ঈৰ্ষা সত্যভামাৰ চৰিত্ৰৰ মাজেৰে সুন্দৰভাৱে প্ৰকাশিত হৈছে।

ৰামবিজয় নাটখন বাৰ্মীকি ৰামায়ণৰ কাহিনীৰ আধাৰত ৰচিত যদিও নাট্যপ্ৰয়োজনত নাট্যকাৰৰ মৌলিকতা দেখা যায়। এই নাটকখনত মহানাটকৰ স্পষ্ট প্ৰতিধ্বনি শুনা যায়। বাৰ্মীকিৰ ৰামায়ণৰ সীতা জাতিস্মৰ নহয় কিন্তু এই নাটখনৰ সীতা চৰিত্ৰত জাতিস্মৰত্ব আৰোপ কৰা হৈছে। বিশ্বামিত্ৰৰ লগত ৰাম-লক্ষ্মণৰ আশ্ৰমলৈ গমন, ৰাক্ষস বধ, সীতাৰ সয়ম্বলৈ গমন, হৰধনু ভংগ কৰি ৰামৰ সীতাৰ পাণি গ্ৰহণ, পৰশুৰামৰ অহংকাৰ চূৰ্ণ আৰু শেষত সীতাসহ অযোধ্যালৈ পুনৰ গমন এয়ে নাটখনৰ মূল বিষয়। ইয়াত শান্তবসৰ মাজেৰে ভক্তিৰ শ্ৰেষ্ঠত্ব প্ৰতিপাদন কৰা হৈছে। অংকীয়া নাটসমূহত ভগৱানৰ লীলা-মালা দৰ্শন কৰি আৰু ধৰ্মৰ জয় অধৰ্মৰ পৰাজয় দেখি দৰ্শকৰ মন ভগৱৎমুখী হৈছিল আৰু তেওঁলোকৰ নৈতিক দিশৰ উন্নতি হৈছিল।

১.০৪.০৫

'কীৰ্ত্তন ঘোষা' গ্ৰন্থৰ মাজেৰে শংকৰদেৱে ভগৱান, ভগৱানৰ নাম, ভক্তি, সংসঙ্গ আদিৰ মহিমা প্ৰকাশ কৰি ভগৱানৰ চৰণত শৰণ লৈ মুক্তি লাভ কৰিবলৈ জীৱক উপদেশ দিছে। কীৰ্ত্তন ঘোষাত পৰমপুৰুষ শ্ৰীকৃষ্ণৰ লীলা-মালা আখ্যানসমূহৰ মাজেৰে প্ৰকাশিত হৈছে আৰু নাম-কীৰ্ত্তনৰ ওপৰত বিশেষ গুৰুত্ব আৰোপিত হৈছে। কলিযুগত নামধৰ্মই শ্ৰেষ্ঠ বুলি তেওঁ কৈছে—

“নাম বিনে নাহি কলিত গতি।

কলিত লোক হুইব পাপমতি।।

অন্যত্ৰ ধৰ্মে নাহি অধিকাৰ।

জানিবা কলিত নামেসে সাৰ।। কীৰ্ত্তনঘোষা (২/৩৪-৩৫)

মুঠতে হৰিনাম শ্ৰৱণ-কীৰ্ত্তনেৰে সাধাৰণ পাপী তাপী, সুখী দুখী সকলো লোকে সংসাৰৰ পৰা পৰিত্ৰাণ পোৱাৰ পথ দেখুৱাই দি কীৰ্ত্তনঘোষাৰ মাজেৰে শ্ৰৱণ কীৰ্ত্তনৰ শ্ৰেষ্ঠত্ব ঘোষণা কৰিছে। অৱতাৰবাদ হিন্দুধৰ্মৰ এটা

উল্লেখযোগ্য বৈশিষ্ট্য। শ্রীমন্ত শংকৰদেৱে অৱতাৰবাদ মানি লৈছে আৰু কীৰ্ত্তনঘোষাৰ আৰম্ভণিতে বিষ্ণুৰ চতুৰ্বিংশতি অৱতাৰ বৰ্ণনা কৰিছে।

১.০৪.০৬

কুসুমমালা ছন্দেৰে ৰচিত ৩৭৭ টা পদৰ সমষ্টি গুণমালা এখন অনন্য গ্ৰন্থ। নিৰ্গুণ ঈশ্বৰৰ গুণবাশিৰে ৰচিত এ এখন সৰু গ্ৰন্থ। গুণমালাৰ প্ৰথম অধ্যায়ত শ্ৰীকৃষ্ণৰূপে অৱতীৰ্ণ নাৰায়ণৰ বন্দনা কৰিছে—

নমো নাৰায়ণ সংসাৰ কাৰণ।

ভকত তাৰণ তোমাৰ চৰণ।।

তুমি নিৰঞ্জন পাতক ভঞ্জন।

দানৱ গঞ্জন গোপীকা ৰঞ্জন।।

১.০৪.০৭

শ্রীমন্ত শংকৰদেৱ সৃষ্ট বৰগীতসমূহ উচ্চাঙ্গ সংগীত। গুৰু গম্ভীৰ, উচ্চমান বিশিষ্ট বৰগীতসমূহ ৰাগপ্ৰধান গীত। ব্ৰজৱলী ভাষাত ৰচিত তেওঁৰ বৰগীত সমূহক লীলা, পৰমার্থ, বিৰক্তি, চৌৰ, চাতুৰি আৰু বিৰহ এই ছয়টি ভাগত ভাগ কৰিব পাৰি যদিও তেওঁৰ পৰমার্থ জ্ঞান সম্বলিত গীতৰ সংখ্যাই অধিক। এই বৰগীতবোৰ সত্ৰৰ চৈধ্য প্ৰসঙ্গৰ পৰিক্ৰমাত স্থান পাইছিল। ভক্তিধৰ্ম প্ৰচাৰৰ উদ্দেশ্যে ৰচিত বৰগীতবোৰ মূল চৰিত্ৰ হৈছে কৃষ্ণ আৰু ৰাম। সকলো প্ৰাণীৰ মুক্তিদাতা, জগতৰ পৰমাত্মা ভগৱান হৈছে দৈৱকী নন্দন কৃষ্ণ। কৃষ্ণই সকলোৰে শৰণ আৰু ভজনীয় দেৱ। এই পাৰমাৰ্থিক তত্ত্ব ভাগৱতৰ আধাৰত ৰচিত বৰগীতত পোৱা যায়—

“জয় জয় যাদব জলনিধি জাধৰ ধাতা।”

এই জগতৰ কীট-পতঙ্গ আদি সকলো গতিশীল জীৱ, বৃক্ষ, লতা, পাহাৰ নাৰায়ণৰে ব্ৰহ্মৰূপ বুলি তেওঁ বৰগীতত লিখিছে—

যত জীৱ জঙ্গম কীট পতঙ্গম

অগ নগ জগ তেৰি কায়।

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প্ৰশস্তিমূলক বা গুণ গৰিমা প্ৰকাশক গীতেই ভটিমা। শ্রীমন্ত শংকৰদেৱে নাটকীয় ভটিমা, দেৱ ভটিমা আৰু ৰাজ ভটিমা নামেৰে তিনিপ্ৰকাৰৰ ভটিমা ৰচনা কৰে।

সংস্কৃত তোটক ছন্দৰ আৰ্হিত বিষ্ণুৰ মহিমা প্ৰকাশক একশ্ৰেণীৰ গীত শংকৰদেৱে ৰচনা কৰিছিল। ইয়াক টোটয় বুলি কোৱা হয়। ‘মধুদানৱদাৰণদেৱবৰং’ এই স্তোত্ৰটি তোটক ছন্দত ৰচিত কাৰণে ইয়াক টোটয় বুলি জনা যায়। তেনেদৰে চপয় ছন্দত ৰচিত গুণানুকীৰ্ত্তনমূলক গীতবোৰেই চপয়।

ভক্তিপ্ৰদীপ গ্ৰন্থখন পদবন্ধে ৰচিত। ইয়াত শংকৰদেৱে ভক্তি মাহাত্ম্য প্ৰকাশ কৰিছে। তেনেদৰে ভক্তি শাস্ত্ৰৰ পৰা শ্লোক সংগ্ৰহ কৰি ভক্তি বত্নাকৰ গ্ৰন্থ ৰচনা কৰিছিল। ভক্তি বত্নাকৰত শংকৰদেৱে নাৰায়ণ কৃষ্ণ উপাসনাত অধিক গুৰুত্ব দিছে। কীৰ্ত্তন ঘোষাৰ দৰে ইয়াতো অৱতাৰৰ কথা পোৱা যায় আৰু মায়াতাৰণৰ উপায় হিচাপে হৰিভক্তিৰ কথা পোৱা যায়।

১.০৫

অসমৰ জাতীয় জীৱনৰ সম্পদ সত্ৰ, নামঘৰ শ্রীমন্ত শংকৰদেৱৰ এক অনুপম সৃষ্টি। সত্ৰ, নামঘৰ অসমীয়া জীৱনৰ আত্মস্বৰূপ। এই সত্ৰ, নামঘৰক কেন্দ্ৰ কৰি বিকশিত হৈছিল সুকুমাৰ কলাৰ। সত্ৰ, নামঘৰৰ মজিয়াত ভাস্কৰ্য্য, মুখাশিল্পৰ চৰ্চা, নৃত্য-অভিনয় আৰু সংগীত চৰ্চা হৈছিল। তেওঁ সৃষ্টি কৰা নৃত্যই বৰ্তমান ভাৰতীয় শাস্ত্ৰীয় নৃত্য হিচাপে স্বীকৃতি লাভ কৰিছে। সত্ৰ, নামঘৰত জাতি-বৰ্ণ-ধৰ্ম নিৰ্বিশেষে সকলোৰে নাম-কীৰ্ত্তন, ভাওনা, ভাগৱত পাঠ, জন্মাষ্টমী, বাসপূৰ্ণিমা, দৌলপূৰ্ণিমা আদিত ভাগ লৈছিল আৰু আধ্যাত্মিক উন্নতিৰ পথ প্ৰশস্ত কৰিছিল। তদুপৰি সত্ৰ, নামঘৰত পুথি লিখন, চিত্ৰবিদ্যা আদিৰ চিত্তাচৰ্চাত গুৰুত্ব দিয়া হৈছিল।

১.০৬ সামৰণি :

শ্রীমন্ত শংকৰদেৱে প্ৰায় পাঁচশ বছৰৰ পূৰ্বেই অসম তথা ভাৰতত প্ৰতিষ্ঠা

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কৰিছিল সমাজবাদ। সমাজৰ অৱহেলিত আৰু পিছপৰা লোকসকলৰ উন্নতিৰ উপায় তেওঁৰ সৃষ্টি ধৰ্মতত্ত্ব আৰু আদৰ্শ সমূহত নিহিত হৈ আছে। ভক্তিধৰ্ম প্ৰচাৰ কৰিবলৈ সৃষ্টি কৰা তেওঁৰ এই বিশাল সাহিত্যৰাজিৰ মাজত লুকাই আছে আধ্যাত্মিকতাৰ লগতে উদাৰতা আৰু মানৱকল্যাণৰ ধাৰণা। জাত-পাত, উচ্চ-নীচৰ প্ৰাচীৰ ভাঙি শ্ৰীমন্তশংকৰদেৱৰ নৱ বৈষ্ণৱ আন্দোলনৰ মাজেদি ধ্বনিত হৈছিল গভীৰ মানৱতাবাদ। তেওঁৰ সকলো কাৰ্য্যৰ উদ্দেশ্য আছিল মানুহৰ মঙ্গল আৰু আধ্যাত্মিক উৎকৰ্ষ সাধন। তেওঁ সাহিত্যৰাজিৰ মাজেদিও প্ৰকাশিত হৈছিল সেই মহৎ দৰ্শন। তেওঁৰ এষাৰি কথাতেই উপলব্ধ হয় মানৱতাবাদ—

“কুকুৰ শৃগাল গৰ্দভৰো আত্মাৰাম।
জানিবা সবাকো পৰি কৰিবা প্ৰণাম।।”

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A CASE STUDY ON ANTHROPOLOGY IN NORTH EAST INDIA

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Anthropology of transitional countries like India had always been shrouded with colonial legacy. Collection of information from the natives, interpreting them through European and broadly speaking Western lenses laid down the foundation of anthropology. Shift of the anthropology being an administrative tool to an academic domain could hardly shed off its heavily burdened physical and socio-cultural, the cultural diffusion and bio-cultural segmentation like racial criteria, race, caste and tribes etc. The colonial legacy could survive well enough till the last decades of 20th century, especially in academic institutes of the developing countries. Transition of anthropology from this traditional domain to the modern one has not been evenly surface up. In some areas it reached a new height and in some cases traditional legacy still find its way.

This report contains ample descriptions on the works done by anthropologists in the region and for

obvious reason I am not going to increase the volume of the report by repeating the same. Thus my writing consist broadly of two aspects. First of all, I'll try to give an idea how anthropology as an academic entity was perceived, understood and accepted by the anthropology's students and others. In the same tune, I'll also try to elucidate the transition of perception about the anthropological knowledge, problems and prospects inherent in emerging anthropological domain. Secondly, I am going to describe into certain fields of interest that carries prospects of the anthropology in establishing its relevancy on social sciences for this region. While I am writing this article, I take some opportunity to reflect on our own past as students of the conventional anthropology during mid 80s of the last century. Therefore I divert my track from academic to non academics, yet relevant, aspects of novices of anthropology.

Anthropology as academic stream was not encouraging through the lens of a student till the end of last century in N.E. Region. So far, my experience in the concerned subject all of my classmates opted for anthropology in the pre-degree level either due to their poor performance in the advanced mathematics or for not having this subject in their school board examinations. Anthropology was optional subject category and offered by only the few colleges under

India's study pattern remained mostly shrouded with bureaucratic mechanism for which it became difficult for anthropologists employed there to initiate innovative ideas. The lack of referential work of practical importance produced from these institutes thus hardly appears in national and international level policy and status papers,

Continuation of colonial legacy in anthropological study was very much prominent in the syllabus of the colleges and universities of the region. While physical anthropology classes devoted lot of its time on studying racial characters, and human evolution etc, its practical classes devoted times in studying somatic and skeletal measurements. Serology and dermatoglyphic study could never rise above the rudimentary form of blood group testing, hemoglobin determination and detecting whorl and loops. In reality, these components were also studied under the ambit of identification of racial criteria and links. In social and cultural anthropology, conventional studies did not go beyond inquiring origin and establishment of various social institutions and isolated study on social institutions and material culture, mostly looking it like domain of museum of human society. The very issue of value neutrality and studying the "other culture" in anthropology, in my view, hindered the emergence of anthropology having contemporary social importance in the region.

Coming out of the issue of weakness of

conventional anthropology, let me now reflect on what makes anthropology a relevant subject in contemporary social setting in present day context. By and large, anthropological study had been suffering from methodological ambiguity, it's so called holistic approach and its open ended horizon to encompass lots of issues and its time consuming nature. Post-colonial welfare paradigm was based mostly on the idea that industrialization and subsequent economic development could be the right way to achieve desired goal of development of society. Thus, large-scale statistical data based on economic and demographic background were the requirement of the time. This resulted in to the upsurge of quantitative research studies neglecting the socio-cultural relational factors. The welfare administration also needed data-based information to develop welfare policies - time bound and result oriented. In this circumstance being adept with conventional time consuming methodologies and traditional inhibition in taking up new enterprise, anthropologists could hardly get a place in this entire caricature.

The failure of such developmental paradigm in achieving desired goal of human development compelled the policy planners to shift their approach from quantitative (distributional) to the qualitative (relational) one. In-depth insight in to the socio-cultural and political-economic factors has been identified as the most

important determinants in influencing development domain. This has created the basis for the entry of social sciences in to the ambit of development planning. Anthropology being one of the most important subjects in social sciences could contribute substantially, and now, the subject has been recognised as one of the most relevant one in these spheres. For obvious reasons, the responsibility of anthropologists has become a serious enterprise due to their shift from being a subject of curiosity to a subject of social responsibility. Now, it is the time for anthropologists to prove their worth - for, the region is shrouded with diverse problematic issues, social, cultural, political, economic and environmental etc. Anthropology being the study of mankind, must forward suitable mechanism or at least insights to lessen those issues.

Now, let me peep in to some of the most important issues that require urgent attention of contemporary anthropological researchers. By the term 'research' I mean here a seriously systematic and continuous process of collection, interpretation, synthesis and review of information linking them to all possible relevant domains of people in the region, rather being some isolated and segmental studies delinked from broader perspectives surfaced up now. Needless to say that the areas I am going to mention have come to my mind on the basis of my limits of accessibility and

perception being an academic researcher hailing from the region and stationed outside the same.

To my mind, the first and the foremost important studies anthropologists must do is the ethno-political domain of the region. The northeast region now-a-days is known mostly for turmoil in ethno-political domain. Reference of studies found in this domain largely deals with the issue of centre vs. Peripheries, exploitation vs. privileges and tribal vs. non-tribal. Contrary to such blanket studies anthropologists must go deeper in to the domain of political demography of tribal world, especially in hills states, intra and inter-ethnic issues of tribal world, ethno-history of these population. The political-economy of these populations is of utmost important area to be explored in the rapidly changing situations under the influence of capitalist market, curtailment of welfare measures to make it a workfare state and growing consumerism. The fast diluting boundary of tribal and ethnic domain especially in terms of material world makes it important to re-look at the relations between tribal world, ethnic boundaries and politics of identity and distributive economy. Conventional anthropology is devoid of political underpinning while studying transition of tribal societies making their finding obsolete in present day context.

Identity politics in terms of ethnicity, territoriality, economic resource utilization etc needs a deeper

understanding beyond conventional political discourse. A crucial understanding of nature, culture, emotion and interface between distributive and relational factors in terms of valued resources and benefit sharing in a welfare-workfare state domain is the need of the hour. Definitely, none-other than anthropologists can contribute to such understandings. In this regard it is quite important to understand the underlying mechanism of ethnic re-construction and identification of ethnic marker and the political economy of such issues. It is also of utmost importance to deal with the issue of role of tribal leadership and elite section of the concerned population groups in terms of mobilizing and enhancing ethnic enterprises and its repercussion in broader perspective of state politics. The apathy of anthropological expertise in local problems and issues in the region can well be understood while we find that the demands of several ethnic groups for scheduled tribe status did not receive required academic feedback even after two decades. I came across the fact that the organizations involved in these movements were running from pillar to post to get expert comments to justify their demands. We have Tribal Research Institutes in the state of Assam, but the Research officers often express their helplessness in terms of conducting research studies of practical importance due to lack of research budget, which according to them, gets siphoned out from the

top and research gets entangled with bureaucratic system. The invisibility of anthropological work results in to the negligence of bureaucrats towards anthropological inferences for such problems. Now it is high time for anthropologists to come forward to devote time and energy to get involved in such burning issues and establish them as relevant and unavoidable entity in solving such issues in the region.

It is quite often stated that the traditional economic domain of tribal and indigenous peoples have been changing rapidly; ruthless exploitation and extraction of traditional and natural resources resulted in to the shrinking of livelihood opportunities in the traditional domain. In such situation livelihood diversification becomes imperative for traditional people. Contemporary anthropologists may play a major role here to find out the problems and prospects of livelihood diversification and entrepreneurship development keeping in view the fact that traditional tribal people are not adept with such changes. Their traditional inhibition towards innovation, contractual relations with world outside, and their relative incompatibility in competitive economic domain make them vulnerable to all sorts of exploitations and discrimination. Anthropologists are well equipped with tools and techniques and basic insights to study such situations. Indigenous people of the region may be benefited with such studies. It should also be

the interest area of anthropologists of the region to study the impact of such livelihood diversification on their socio-cultural life, a threat manifested almost universally among the transitional societies world over.

Another important field of inquiry is "anthropology of women". Despite the fact that anthropological studies encompass women in its studies on family, marriage and kinship to a great extent, women are poorly represented here as a distinct entity. Women are represented through male ideology which has been dominant in almost all human societies. The perspective of representing women in social science studies have been changing over a period of time. Special attention has been now paid towards the study on violence against women in non-physical terms - in social, economic, political and religious domain. Women's perspectives of status, position, violence, empowerment, mobility etc have become need of the hour in achieving meaningful development and welfare of women. Anthropologists of this region now must come out of blanket interpretation on women's life, especially among the indigenous peoples. It is high time to relook at several hitherto perceived "colourful tribal tradition" to understand women's life. For instance, the tradition of polygyny, polyandry, the custom of bride price, rules of property inheritance, kinship and marriage and the subsequent obligations - normative as well as practical, must be re-interpreted. There have already been eye

opening studies on how the custom of bride price makes life of women bitter and vulnerable to endless discrimination and sufferings. The statement like "Status of women in tribal societies is high" deserves a thorough re-interpretation. There is need to set-up ways of expression for women themselves using their own ideology rather than remaining "muted group" under the domination of male ideology of looking at world and not getting a language (medium) of expression about their life situation. In this regard one can look in to the NFHS data which reveal significant indicators that show that tribal women are not in a better position in terms of decision making, mobility, health care aspects, voice against violence, and discrimination in various spheres of their life.

Tribal societal domains and their religious beliefs and practices are intimately related to each other. It is practically difficult to separate the sacred and profane boundaries among them. Thus in transitional societies like that of tribes, the discourse on religious aspects is very essential. I would like to delineate this aspect in a little more details.

It is quite explicit that the right wing political fraternity in India emphasizes that tribal societies in India are "backward Hindus" - an inference made by G.S Ghurye. The dominant trend in India is that originally the tribal have been Hindus. Thus, Christianity has been

seen as conversion and challenge to Hindu ethos. But the very basis of Hinduism and Christianity must be re-assessed in contemporary situation. Both of these two world religions are not free from biases of dominance. Both of them treated the tribal and indigenous peoples as uncivilized and impure and lack of religion. Hindu religious texts and epics and many religious festivals are based on myths and stories that indicate defeat of tribal and indigenous kings and their people, destruction of their beliefs and practices and establishing of so called Vedic or in other sense, the so called north Indian religious ideology. The entire Hinduised Dravidian religious texts are full of instances of such Hindu expansionism and defeat of local entities, politically or culturally. This very nature of Hindu expansionism even existed in Northeast India till last century. Absorption of tribal gods and goddesses, parochialization of dominant (or universal) myths and legends and equating tribal gods with Hindu deities have been the process of expansionism of Hinduism in most recent centuries when political expansionism was not in vogue. Numerous tribal groups across the country including Northeast region thus imbibed Hindu ethos at different pace and extent. There are few studies which delineate such instances and depict explicitly the loss tribal and indigenous peoples suffered from such expansionism.

Conversion enterprise of Christianity also treats

natives as lack of civilization and barbarous without religion. Conventional Christian Missionary perceives that only Christian is the religion with rationality. Thus, in most of the conversion cases Christianity altogether rejects any link between local gods and Christianity. They reject tribal religion as not being real religion and preach not to follow any such practices and advices to abandon all traditional religious (irreligious for them) ideologies.

There are two distinct aspects regarding such conversion. A deeper look at the reason of acceptance of Hinduism by indigenous populations could reveal that tribal people were lured by the concept of purity and compelled desire for upward mobility in social ladder, especially in terms of socio-cultural recognition in non-tribal domain, where the tribal people had to tread due to changing socio-political situation. But, in practice, most of the tribal groups lost their traditional treasure in one hand and did not achieve the goal of desired social status and dignity in non-tribal world on the other. Rather, these people became some demoralized lots with lost identity.

The reflection made above may not carry academic information as they are devoid of reference to any empirical data. But definitely these are the issue-based reflections and a serious discourse on these aspects can certainly put anthropology at the forefront. Being a part of this region, and finally being teaching of a

anthropology by profession, I do hope that a sincere effort of dedicated professionals can put anthropological study of this region in world map of academic, administrative and policy domain. Anthropology as a subject has transformed a lot, at least in my experience, from option-less option to a demanding option, from curiosity to critical interpretive domain, from value neutrality to being judgmental, and finally from study of "other culture" to studying own culture making subjectivity an important interpretive method to understand human society. I hope things will be on track in near future

WOMEN RIGHTS EDUCATION AND ITS CHALLENGES IN INDIA

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Introduction:

Human Rights are a prerequisite for peace development and democracy. India is the largest democracy with a lots of human rights challenges. Problems of illiteracy, human trafficking, exploitation of women, religious violations, caste related violations are the major examples of human rights violations. Learning about Human Rights is the best defence against their violation. The need of promoting and protecting all human rights is important in order to secure full and universal enjoyment of thee rights. Awareness is important in order to resolve the human rights conflict Numerous international and regional instruments have drawn attention to gender-related dimensions of human rights issues, the most important being the UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted in 1979 .

In 1993, 45 years after the Universal Declaration of Human Rights was adopted, and eight years after CEDAW entered into force, the UN World Conference on Human Rights in Vienna confirmed that women's rights were human rights. That this statement was even necessary is striking - women's status as human beings entitled to rights should have never been in doubt. And yet this was a step forward in recognizing the rightful claims of one half of humanity, in identifying neglect of women's rights as a human rights violation and in drawing attention to the relationship between gender and human rights violations.

Objective of the study:

- To discuss various challenges faced by women to enjoy their rights
- To put forward some suggestive measures for the improvement of the present status of women rights

Methodology:

This research paper is based on secondary data for which books, articles, Govt. Reports are reviewed or used.

In 1994, the International Conference on Population and Development in Cairo (ICPD) articulated and affirmed the relationship between advancement and fulfillment of rights and gender equality and equity. It also clarified the concepts of women's empowerment, gender equity, and reproductive health and rights. The Programme of Action of ICPD asserted that the empowerment and

autonomy of women and the improvement of their political, social, economic and health status was a highly important end in itself as well as essential for the achievement of sustainable development. In 1995, the Fourth World Conference on Women in Beijing generated global commitments to advance a wider range of women's rights. The inclusion of gender equality and women's empowerment as one of the eight Millennium Development Goals was a reminder that many of those promises have yet to be kept. It also represents a critical opportunity to implement those promises.

As we grow into an economic and political powerhouse in the international arena, the rights and opportunities that have been provided for all of us in the Constitution are also gaining importance. Though women have taken centre stage by gradually moving into the workforce and they are becoming career oriented. But, gender inequality, harassment etc continue to be a way of life for most of them. Therefore, awareness of human rights gains significance. Women's rights activist and Supreme Court lawyer Kirti Singh says there is a marked difference between how many parents treat their daughters and their sons. She says girls aren't given the same kind of food, they're not educated in the same manner, and they're only raised to become someone's wife.

"From the time they are born -- or not born -- and continuing till late in life when they become wives or

mothers, it's a vicious cycle of discrimination, and violence keeps on continuing.

The importance of education is well known. Equality of opportunity is important for reducing poverty and many other forms of inequalities. Access to quality education is an important indicator of equality of opportunity. Recently, the Deputy Prime Minister of Singapore cautioned about school education in India. He says "schools are the biggest crisis in India today and have been for a long time. Schools are the biggest gap between India and East Asia. And it is a crisis that cannot be justified". Equity in quality education is the key for raising human development and reduction in inequalities in labour market and reduction in poverty. Gender equality in all its forms is equally important to reduce poverty. The new generation wants equality of opportunity rather than redistributive measures. Everyone irrespective of caste, class and gender should have equal opportunities in education, health, employment and entrepreneurship. Economic and employment opportunities improve with education and skills.

Literacy Rate and Gender Disparity:

There is a wide gender disparity in the literacy rate in India: effective literacy rates (age 7 and above) in 2011 were 82.14% for men and 65.46% for women.[9] The low female literacy rate has had a dramatically negative impact on family planning and population stabilization efforts in India. Studies have indicated that female

literacy is a strong predictor of the use of contraception among married Indian couples, even when women do not otherwise have economic independence.[10] The census provided a positive indication that growth in female literacy rates (11.8%) was substantially faster than in male literacy rates (6.9%) in the 2001-2011 decadal period, which means the gender gap appears to be narrowing.

India ranks the second lowest in the Group of 20 (G20) economies when it comes to women's participation in the workforce, according to a report published by aid group Oxfam this month. It is above only Saudi Arabia, a country that does not allow its women to drive.

That is bad enough, but it doesn't end there.

When it comes to women's economic participation, India's position seems fixed at the bottom even when we compare it to the entire world and not just the 20 major economies. It ranks 124 out of 136 nations, according to a World Economic Forum (WEF) report from last year.

Occupational segregation also holds women back. There are only certain industries and services such as basic agriculture, education, handicraft manufacturing and sales that welcome women workers in India, the ILO report said. Female employment grew by 9 million between 1994 and 2010, but the ILO estimates it could have increased by double that figure if women had a level playing field.

Women are more vulnerable to exploitation and harassment at work in developing countries. In India, they earn 62% of the men's salary for equal work, according to WEF. They are also unable to effectively fight against harassment.

India passed a new law against sexual harassment last year, under which organisations with more than 10 workers have to set up grievance committees to investigate all complaints. But according to a study by Jawaharlal Nehru University (JNU), less than 20% employers in New Delhi comply with the rules.

All of this is costing India dearly. The country's GDP can increase by more than a quarter if it can match male and female employment rates, according to a report by consulting firm Booz & Co.

Challenges of Women Education:

- Gender Discrimination
- Socio-Cultural Barriers
- Lack of Confidence
- Lack of Motivation
- Family Responsibilities
- Lack of Awareness

Gender equality implies a society in which women and men enjoy the same opportunities, outcomes, rights and obligations in all spheres of life. Equality between men and women both sexes are able to share equally in distribute of power and influence; have equal opportunities for financial independence through work

or through setting up business; enjoy equal access to education and the opportunity to develop personal ambitions. Women's rights are vital to sustainable development and the realization of human rights for all. Women Education helps to realize their rights and paves the way to enjoy them. Educated women are aware of the right to health care, right to equal pay for equal work, legal and other rights. Women have taken the centre stage by gradually moving into the workforce and getting career-oriented. However, mental, physical and sexual harassment, misogyny and gender inequality continue to be a way of life for most of them. Therefore, the awareness of the legal rights mandated by Indian law, gains significance. The rights are:-

- Right to equal pay
- Right against harassment at work
- Right to anonymity
- Right against domestic violence
- Right to maternity related benefits
- Right against female foeticide
- Right to free legal aid
- Right not to be arrested at night
- Right to dignity and decency
- Right to property

India has a National Commission for Women meant to protect and defend women's rights in the country. National laws and legislations are to safeguard women's rights and to ensure that women have the same rights

as men. But even though women and men officially have the same rights politically and economically, the country has a long way to go before gender equality is a reality. The role of women in society varies a lot, depending on their region, ethnical and economic belonging. To a great extent, women in India suffer from discrimination and different kinds of violations of their human rights. Violence against women is widespread regardless of the nation's laws and legislation that are supposed to prevent this. At the same time there are more visible women in India than what you may find in lots of other countries. Authorities acknowledge that action is needed and say they are taking steps to try to better protect women. The Home Minister said India plans to recruit more female police officers. Currently only 7% of the Indian police force is female. Help lines have been set up and at least one state, Haryana, is soon putting up a website naming and shaming convicted rapists. A government task force has been set up to look into what more can be done to make Delhi safer. A number of fast track courts have also been established because of the December 16 gang rape, exclusively for cases of sexual assault and rape. But women's rights activists say that when discrimination begins even before birth, change will not come easily.

The denial of women's basic human rights is persistent and widespread in spite International Conferences like ICPD in 1994 in Cairo. For instance:

- Over half a million women continue to die each year from pregnancy and childbirth-related causes.
- Rates of HIV infection among women are rapidly increasing. Among those 15-24 years of age, young women now constitute the majority of those newly infected, in part because of their economic and social vulnerability.
- Gender-based violence kills and disables as many women between the ages of 15 and 44 as cancer. More often than not, perpetrators go unpunished.
- Worldwide, women are twice as likely as men to be illiterate.
- As a consequence of their working conditions and characteristics, a disproportionate number of women are impoverished in both developing and developed countries. Despite some progress in women's wages in the 1990s, women still earn less than men, even for similar kinds of work.
- Many of the countries that have ratified CEDAW still have discriminatory laws governing marriage, land, property and inheritance.

Suggestions:

- Universal primary education should have been a goal and should be materialized within a time frame.
- Women's work participation rate should be increased and for that gender gap in labour force participation should be decreased.
- Support from the family is essential to fight any kind of discrimination.

- Confidence building training should be given to women to do away with traditional feeling that they are inferior to men and are dependent on them.
- Awareness and self protection training should be given to women to make them feel strong both mentally and physically.

Conclusion:

Women are central actors for making the sustainable development triple-win strategy-meaning economic growth, social development, and environmental sustainability. We know that things are not going to change overnight but because of this we cannot stop taking action either. Gender equality is the human right that lie at the heart of development and the achievement of the Millennium Development Goals.

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"CONTEMPORARY WOMEN WRITINGS IN BODO"

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1.0 Introduction: The Bodos are main tribal communities of the North-Eastern region of India. They are originated from Mongoloid racial group. They have their own language, literature and culture. After the formation of the "Bodo Sahitya Sabha" on 16th November 1952, the Bodos launched vigorous movement from introduction of the Bodo language as the medium of instruction. As a result of the movement Bodo language was introduced as the medium of instruction in primary stage in the year 1963. Then Bodo language became the medium of instruction and it was granted recognition under the Eight Schedule of the Indian constitution in 2003. This new development created an atmosphere of enthusim and inspiration.

Bodo literature is an emerging literature in Assam occupying a significant portion of the North East India. Because from the recognition under the Eight Schedule of the Indian constitution, our many Bodo writers have

to win the literary award- "The Sahitya Akademi" from 2005. Among them there are many women writers also. Bodo literature is not only represented by the males, but also by the females of progressive ideas. Because the years of clashes and even the grim problems of today have found a reflection in the writing of some Bodo women, who have chosen to use their pen to describe the realities that their community is facing. But they are not too many of them who have found much recognition.

Renu Boro, the first Bodo woman post graduate in Assam has been endeavoring to create a forum for all Bodo Women Writers in order to bring them together on common platform and make their dispersed Voices get heard in unison. Renu has been writing extensively on social and cultural issues and she says that although her literary works are not exclusively on subjects relating to the Bodo community, they do aim at rousing social consciousness and cultural pride among her people.

Pramila Narzary is another Bodo woman writer who has in her occasional fiction writing criticized the evils under the new dispensation. She is the first Bodo woman writer to win "The Sahitya Akademi" award for translation in the Bodo language in 2005. Her book is "Abwi Burini Solo" (Tale of Old grand mother) which is translated from great Assamese writer Lakshminath Bazbarua's tale "Buri Aair Sadhu". Again many Bodo women writers like- Anjali Daimary, Jwisri Boro, Sansumwi Khungri Basumatary, Santi Basumatary, Kwishalya Brahma, Dr. Swarna Prava

Chainary, Dhanshiri Swargiary, Anjali Narzary etc. are given award from Sahitya Akademi for different categories.

The younger generation of authors and poets who started their carrier in the 1980's or 1990's has enriched contemporary Bodo literature. Women poets like Anju (Anjali Narzary), Rani Helen Wary, Indira Boro, Jwisri Boro, Dhirjyau Jyoti Basumatary, Rupali Swargiary, Rupasri Hazowary, Dhanshiri Swargiary and many other have enriched modern Bodo poetry with innovative style and poetic language. Modern poetry is a soliloquy that guides the reader to a deep understading of the moments, situations, individuals, community or nation as a whole. It also works as a wonderful manual for the grieved soul. Today's poetry is an important as yesterdays although there is a sea change in it. Here my paper will through light on the contemporary women writing in Bodo in the field of poem. So in my paper I am going to discuss the poems of Anju Narzary and Dhanshiri Swargiary.

2.0 Discussion: Anju (Anjali Narzary) is one of the leading Bodo woman poets who stands comparable with many of the contemporary woman poets writing in English. She teaches physics, yet she has an inborn gift of poem. She writes poems because it comes to her spontaneously. To Anju writing poem is like an art work, which gives her great satisfaction when writing is completed. Neither she has any school of thoughts, nor

she likes to assume any ideological stance when she looks at a problem. She believes in universal brotherhood and humanism. She identifies herself as a mother, housewife and a rational human being. She is sensible to the problems of women, although she does not identify herself as a feminist. Her books of poems are-

(1) Nwngni Jiu, Angni Bibungthi (Your life, My commentary, 1982), (2) Fasini Dwulengao Okhaphwr (The Moon on Gibbet, 1995) which won her "The Rangsar Bantha" in 2002, which is the highest Bodo Literary award instituted by "Bodo Sahitya Sabha", (3) Gwrbwnei Radab (Message of Soul, 2002), (4) Gwrbwnei Konthai (Poem of Soul, 2005), (5) Ang Mabwrwi Dong Daswng (Ask me not how I am, 2014). For "Ang Mabwri Dong Daswng, (Ask me not how I am) Anju is given award from Sahitya Akademi for this year (2016).

Anju's poems leave one thinking about reality and lead one towards fantasy. She expresses worries over terrorism or any kind of violence that takes human lives. Her sorrow is for the loss of humanity, innocence, love and respect for each other and fellow feeling as it is expressed in the poem "The Moon on Gibbet". She has expressed like this-

"In the glass of balcony
Moon is looking with dry smile of sorrow
Becoming a piece of Baloon
Moon on the Gibbet
Still without death".

(The Moon on Gibbet, Page- 24)

In above line "Dry smile of sorrow" and "Moon on the Gibbet" etc are imagery which is used for loss of humanity by poet.

Life is valuable and it has deep meaning. It is made meaningful by more love, more faith, more help etc. Nobody has right to destroy other's life. Because everything is on God's hand. So she has expressed these feelings in her poem "Nobody has right" like these :-

"Life is not the tool of play

It is not the treaty for the fulfill of aim

Or not the things of market for selling and buying

Or not the vegetables which is thrown willingly."

(Nobody has right, Page- 55)

The undertone of yearning for innocence of past is very much prominent in her poems. What is not-worthy is her immaculate articulation of the experiences in poems. Even more important is her choice of appropriate symbols. It appears that the symbols are not just there to act as the medium of expression, she rather find for herself without being scholastic. In "While Crossing a River," Anju speaks about the loss of nature-cover caused by human beings. Wide spread natural setting which was a reality once turns out to be a fantasy in present time. But that fantasy really delights like these :

"My happiness and sorrows become water-borne

Diving carelessly, drowning, swimming back-strokes

And the colours of life floaing lazily

AS if forgotten to be fetched."

(While Crossing a River, Page- 3)

The other poem "Ask me not how I am" comes as a sequel to "While Crossing a River" which has an undercurrent of sorrow that can not done away with. That sorrow itself is a construct of the males of the society which is just like a high stone boundary that can not come over. Besides the sorrow, it also projects the poet, representing the women as a whole, inner coverage and rebelliousness against the males. She wishes to declare against the male articulation which never stands in favour of the women. The climax of the poem lies there:

"Do not pry into my sorrows

It's a sorrow of all

It's a sorrow of the world

It's a sorrow of all women

Of Sita, Draupadi, Urmila Joymoti,

Mamoni, Anupama, Taslima and Kamala.

(Ask me not how I am. Page- 6)

Anju's poems seem to be hinting at the fact that is high time to demolish the existing world pattern. Present configurations are to be changed. We may go for a new construction of life keeping nature at the centre. Nature stands for virtue, tolerance, compassion and self-sacrifices. She represents Bodo culture as an artist and drive home that the relation of the Bodo people with nature is pathological and it is this congenial relation which can promote their health and welfare.

Dhanshiri Swargiary is one of the leading Bodo woman poets writing at present. Her books of poems are-

(1) Dinwini Horau Ang Jagwn Hangmaniprai Udang (Today's Night I Am going to be Free from Mourn, 2006) which won her "The Rangsar Bantha" in 2008 from Boro Sahitya Sabha and (2) Khongse Lwithw Gwjaonai Dinga Ang Arw ... (I Am a Floating Boat in The Sea And ..., 2015). Her both books are very valuable in our Bodo literature. In the field of Bodo literature Dhanshiri has another position. Because she is also a Sahitya Akademi winner woman writer for translation in 2015. The name of her book is "Jaharni Mwnthai" (Right of Forest) which is translated from Bengali Novel "Aranyer Adhikar" written by great Bengali writer Mahasweta Devi.

Dhanshiri plays a leading role for her original imagination and thought. Her poems leave one thinking about reality and lead towards fantasy. When reality is chocking one, it is the poet who comes forward to lead. In Dhanshiri's poetries, there is a conscious attempt to experiment with poetic language and rhythm and to project poetic idiom and speech as assertion of ethnic identity.

Human life is full with joy and sorrow. So we must lead our steps through these. Because sometime we are capable to get what we desire. But sometime our desires become meaningless. So we don't count what we have found or not found. Only we must lead our life to reach our great goal. So the poet has expressed:-

"Today's night I am going to be free from mourn
In the vast sea of silver light
Like a boat of paper
Going to float
Going to float
Pleasantly"

(Today's Night I Am Going to be Free from Mourn,
Page- 73)

Dhanshiri's poem writing technique is very appreciable. Because in her writings struggle for existence has seen clearly. She uses figurative, Simile, Imaginary, symbol in her poetries. In her poetry "From Yellow Cactus to Green Forest" she has expressed like these:-

"In the desert of life
Like an yellow cactus
I am living with new hope."

(From Yellow Cactus to Green Forest, Page- 8)

Today's world is full with exploitations, betrays, fightings etc. So our way of life is becoming dangerous day by day. These situations of calamity has tempered and hardened us and we have turned our mind into steel. So Dhanshiri wants to change these situations through her writings. She has expressed:-

"Do anybody wants womb?
Which is full of love and faith
Where by one and get one free system is found."
(Trader of Womb, Page-60)

3.0 Conclusion: The age of Bodo written literature is hardly passed ninety years. In this short span, the literature written and published in the Bodo language has come up as emerging force in the whole of North East India. The hope lies with the younger generation of poets and authors who have consciously taken to the act of writing poetry and other genres in Bodo language. Poets like Anju, Dhanshiri etc have written the finest poems the language can boast of. Both the poets, (Anju and Dhanshiri) however, soar high to a pristine and primeval world for sometime, but come back to the reality. We know we can not be a part of that hallowed world. But definitely it is a grand delight to be in that world at least for some time. That is what Anju and Dhanshiri seem to be implying their poetry in a important social document in which we find struggle, search for identity and dignity.

Contemporary women writings in Bodo in the field of poetry move more and more towards experimentation. Many of the younger women poets draw their inspiration from the Bodo people's struggle for the assertion of linguistic and cultural identity. Bodo women poets reflect both loss and achievement. Although there are recurrent themes of despair in their poetry, the note of optimism can not be ignored. They harp on their vision and make all attempts to integrate tradition with modern outlook and endeavor.

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DEMONETISATION AND CASHLESS ECONOMY

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What is demonetisation :

Demonetization is the act of stripping a currency unit of its status as legal tender. It is necessary whenever there is a change of national currency. The old unit of currency must be retired and replaced with a new currency unit.

What is cashless economy :

A cashless economy is defined as a situation where there is very little flow of cash in the society and thus much of the purchases are done by the electronic media. These media can be debit cards, electronic fund transfer, mobile payments, internet banking etc.

Demonetization in India :

Demonetization of large denomination currency notes has been suggested in India from time to time as a restrictive measure of black money. For instance, K.N. Kabra, Wanchoo committee etc. advocated the demonetization of high denomination currency as a

means of "Unearthing as well as cancelling out of good part of black incomes". The government of India attempted demonetization in 1978 when it demonetized high denomination notes (Rs. 5000, Rs. 10,000 and Rs. 1000). But this measure had little impact as only Rs. 165 crores worth of these notes were in circulation.

Demonetization is a practice that has been followed so far by the countries like Libia, Zimbabwe, North Korea etc. Recently Venezuela also demonetized some high valued Bolivian notes. But they stopped it immediately after one week.

Recent demonetisation in India :

On 8th November 2016, the Prime Minister of India Mr. Narendra Modi announced demonetization of high value currency notes of India i.e. Rs. 1000 and Rs. 500 in consultation with the RBI. These notes constituted 86 percent of the total currency notes value. Exchange facilities of old notes and their deposit facilities were given till 30th December and 31st March with certain conditions. Of course in case of certain emergency services, these notes were valid till 10th December' 2016. In real sense, according to some economists, whatever the RBI and the PM announced is not demonetisation. It is actually 'note badli'. Whatever we call it, for the most people it is demonetisation. Three arguments have been given in support of this historic move.

Objectives :

- (a) To combat terrorist funding.
- (b) To get rid of fake currency notes.
- (c) To clean Indian economy from black money.

Justification :

Each of these objectives are justified. National Institute of Public Finance and Policy (NIPFP) estimate shows that in 1983-84, the percentage of black money to GDP was 18 to 21 percent. Kaldor, Wanchoo Committee, GFI report (Global Financial Integrity) all suggests that there is huge generation of black money in India though the percentage vary from committee to committee. Similarly fake currency note is a big problem for the country. Maoists and insurgent groups of the North-East and Pakistani based terrorists are constantly trying to destabilize Indian Economy. To make a strike on all of these, demonetisation was taken as pointed out by the govt. The govt. and the RBI is trying to convince the nation that we are to bear short term pain for long term gain. It is further worth mentioning that only 1 percent people of India Pay income tax. This is stated by the CEO of NITI Ayog, Jaddari Amitabh Kant.

Impact of demonetisation :

It is extremely difficult to evaluate the impact of demonetisation on Indian economy.

Positive side :

- (a) After demonetisation, inflation rate has come down to a significantly lower level i.e. to 3.63 percent in November which was 4.2 percent on October 2016.

- (b) According to the latest report published by the RBI, after demonetisation 19.5 crores fake currency notes have been recovered by the banks.
- (c) There has been seen the tendency to cut down interest rates by the banks. Home loans, car loans and personal loans will be cheaper. This will boost investment in the country.
- (d) Out of total 15.44 lakh crores of demonetized notes, till 30 Dec, 2016, 14 lakh crores have come to the banking branches. So about 1.5 lakh crores did not come. These can be regarded as contribution to the govt. exchequer. Further, the Central revenue Secretary Mr. Shakti Kanta Das told that all the notes which have come to the banking system do not necessarily mean that they are white money. Thus about 2.5 lakh crores of black money has been said to be washed away which can be utilized by the government for the benefit of the poor.
- (e) Various foreign news agencies like the Independent of Singapore, the New York Times, The Washington Post of America highly appreciated the move taken by the govt. of India. The move will be able to arrest a huge amount of black money, they argued.
- (f) The market value of land and building, flats will be cheaper in the near future.

Negative Side :

- (a) After demonetisation the buying propensity index (BPI) decreased immediately by 42 basis point. The

aggregate demand in the market has come down.

- (b) Economic survey and various rating agencies predicts that economic growth in this fiscal year will be lower than the projected growth rate of 7.6 percent.
- (c) Sensex and Nifty fall significantly after demonetisation. Of course it is recovering fast. The value of Indian rupee declined compared to Dollar after demonetisation.
- (d) The manufacturing and construction sector has been worst hit by demonetisation. In most of the cities a large number of unorganized labour had to lose their jobs.
- (e) The leather Industry, Diamond Industry, Cultivators, Small businessmen are also affected adversely by demonetisation. It results in short-run disruptions in cash intensive sectors.

Our observation :

Black income holders do not keep their income in cash. They invest their black money in gold, real estate or in purchasing luxuries. Even after demonetisation it is noticed that Rs. 87,200 crores of rupees have been deposited in PM's Jan Dhan Account which is nothing but the cruel tricks done by the black money earners. Some people are also donating to the religious institutions which should also be scrutinized. The role of some bank officials are also doubtful. Demonetisation will definitely help Indian economy and Indian polity to

become transparent to a large extent. Demonetisation is only one step and it should be supported by a package of measures which the government has been formulating.

Cashless Economy in India :

Recently, the government of India is trying to popularize digital transactions in the country. To overcome the problems arising out of demonetization and to make Indian economy more transparent, the govt. is encouraging less cash transactions.

Benefits :

The cashless economy has its own advantages. The transactions costs will come down. Once a substantial part of transactions are cashless, it would bring down the cost of printing, managing and making money around. Cashless economy automatically solves the problems of cash out on long holidays, risk of carrying currency notes etc. It prevents money laundering and increase tax compliance. Electronic channels also increases the circulation of currency.

There are many benefits of a cashless economy. First of all, there would not be any problem of counterfeit currency. We will be able to do away with the problems of handling cash. The empirical evidence suggests that cashlessness promotes transparency.

Conditions :

The important thing is that whether cashlessness will be beneficial to an economy or not is determined by

the socio-economic condition of the country. For countries such as Canada or France this movement has been fluid and gradual. Hence it has been beneficial. However, for Indian economy, where literacy is still a problem, we are still to see our worst days. For such an educationally backward economy it will be hard to go cashless. People need to be comfortable with latest technology if we are to use digital payment methods. Moreover, more than 50 percent of our country do not have the means to buy and device facilitating digital transactions.

Govt.s incentives for digital transactions :

The govt. of India is trying its best to promote cashlessness. Following incentives have been announced by the govt.

Service Tax : Waiver of service tax of 15% on digital transactions upto 2000.

Fuel : 0.75 % discount on digital purchase of fuel through credit/debit cards, e-wallets or mobile wallets.

Rail tickets : 0.5% discount on manually and seasonal suburban railway tickets from 1st Jan, 2017. Online rail ticket buyers get upto 10 lakh free accident insurance.

Highway toll : 10% discount on NH toll payment via RFID.

Insurance : 8% discount on new LIC policies bought online via its site.

Rupay : Kisan Credit Card holders to get RuPay Kisan Cards. Besides these, the govt. of India started Lucky Draw from 25th December among the businessman and

customers who use digital transactions. The Ministry of HRD is actively involved towards digital transactions in the higher educational institutions. 3500 institutions of higher education are working hard to promote cashless economy where student volunteers and faculty members are involved.

Safety of cashless transactions :

Though cashless transaction is promoted by the govt. but the question is how much safe is it. Due to non-existence of strong anti cyber crime act, the accounts of the general citizens may be of zero balance. Reports tell that in 2015-16, the crime related with electronics transactions increased by 73.24 percent. In that financial year a total of 16,458 crimes were recorded relating to e-transactions. So there should be a strong anti cyber law for the success of cashless economy.

Conclusion :

Demonetisation is undoubtedly a bold but uncertain step taken by the govt. of India in consultation with the RBI. Of course, RBI's role has been seen as nominal. It has been followed by cashless transactions move. Both steps manifests government's strong will power to clean India from corruption. The probable long-run impact is still uncertain. It depends upon the co-operation of the political parties and citizens of the country. Government is trying to honour the honest tax payers and to hit the anti-nationalists of all types. We must admit that transparent India is possible with less and less cash.

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सहकारी अध्यापक, हिन्दी विभाग
जि.एल.छि महाविद्यालय, बरपेटा रोड।

कवि कर्मयोगी कलाविलासी वाद्यवादक गायक प्रवक्ता संगीतकार संयोजक चिरयुवा बुद्धिजीवी सार्वजनिक उत्सवधर्मी स्वप्नदृष्टा यायावर प्रयोगशील संस्कृतिप्रेमी बहुलतावादी, बहुरंगी आशावादी भाषावादी छवि निर्माता सौन्दर्यशास्त्री सुधाकण्ठी न जाने और ऐसे कितने शब्द होंगे जो डॉ. भूपेन हाजरिका के प्रसंग में शत प्रतिशत खरा उतरता है। इन सबके अलग एक शब्द और है 'मानवतावाद' जिससे हम सभी लगभग परिचित हैं मगर हम सब में बहुत कम लोग होते हैं जो इसका कद्र करते हैं। हालाँकि मानव और मानव जीवन में इसकी महत् भूमिका होती हैं। यहाँ तक कि मानव समाज से यदि मानवता लुप्त हो जाए तो मानव को मानव ही कहना व्यर्थ होगा। बहुलतावाद के प्रबल पक्षधर डॉ. भूपेन हाजरिका अपने गीतों में, जीवन में, जीवन के हरेक क्षेत्र में यकीनन इसी को अर्थात् मानवीयता की सर्वोपरि महत्व प्रदान करते हैं। या कहें उनके जीवन का जो भी ध्येय रहा होगा शायद उनमें सबसे अव्वल और अधिक आर्काक्षित लक्ष्य यही 'मानवता' को प्रतिष्ठित करने को था। आजन्म मानवतावादी कलाकार तथा अनोखा व्यक्तित्व के अधिकारी डॉ. भूपेन हाजरिका शुरुआती दौर से ही अपने गीतों के माध्यम से अपने जन्मभूमि असम, भारतवर्ष के साथ-साथ पूरी दुनिया को और बेहतर और सुन्दर बनाने की कोशिश में लगे रहते हैं। जाहिर है वे अच्छी तरह जानते थे कि इसके लिए हमें मानवता, इंसानियत को जिंदा रखना होगा, उज्जीविता करना पड़ेगा। इसी के चलते डॉ. भूपेन हाजरिका जाति, धर्म, वर्ण, भाषा, क्षेत्र, गोत्र आदि संकीर्णता के दिवारों को लांगते हुए इन्सान और इन्सानियत को प्राधान्य देते हुए उदात्त कण्ठ में गोहार लगाते हैं—

मानुह मानुहर बाबे
यदि अकनो नेभावे
अकनि सहानुभूतिरे
भाबिव कोनेनो कुआ, समनियाँ ?¹

डॉ. भूपेन हाजरिका का हृदय भू-लुण्ठित मानवता को देखते हुए कराह उठते हैं और वे आक्षेप के साथ मनुष्य जाति से यह कीमती सवाल पूछते हैं कि आखिर हम नहीं करेंगे तो कौन करेगा? यह जो सवाल और सवाल करने की जो तरीका है इसी में निहित है उनके मानव और मानवता के प्रति दायबद्धता का अंगीकार। यहाँ उन्होंने किसी एक जाति धर्म या क्षेत्र के मानुह (मनुष्य) की बात नहीं करते हैं इसी गीत से अनुमान लगाया जा सकता है उनकी जो मानवतावादी दृष्टिकोण था कितना गहरा और उसकी परिधि कितना विस्तृत था। डॉ. भूपेन हाजरिका के असंख्य गीतों के अनेक गीतों में इस तरह के भावधारा का उस्थापना देखने को मिलता है जो कि उनके मानवतावादी दृष्टिकोण का अपूर्व निदर्शन है। इस प्रसंग में डॉ. जयकान्त शर्मा का विचार दृष्टव्य है उनका कहना है— 'मानुहे मानुहर बाबे' आरु 'बुकु हम-हम करे' डॉ. भूपेन हाजरिकार दुटा गीत मानवतावाद तथा राष्ट्रीयतावादर प्रतीक। कबलै गले गीत दुटाइ आधुनिक राष्ट्र नागरिकर कर्तव्यर प्रति हुवराइ दियो।² दरअसल डॉ. भूपेन डॉ. भूपेन हाजरिका संकीर्ण जातियतावादी भावनाओं से उठकर एक वृहत् मानवसत्ता से एकाकार होना चाहते थे और यही है उनके जीवन की सबसे बड़ी खूबी।

सचमुच गाणों के साथ डॉ. भूपेन हाजरिका का सम्बंध कुछ और ही था। यहाँ तक कि गाना उनके लिए बहुत हद तक साक्षात् स्वतन्त्र जीवन-प्रविधि था। गाणों से उनकी उम्मीद थी और गाणों के माध्यम से वे उम्मीद की बात करते थे। अपनी हिम्मत चाहन सबकुछ दावपर लगाकर भी। कुछ ऐसा ही विचार समीन्द्र हुजुरी का भी है उन्होंने 'अक्लान्त सैनिक' शीर्षक अपनी कविता में कहते हैं—

इयात एजन मानुह आछिल
मानुहर गाण गाय

मानुहक मानुह कय
मुकुतिर सोपान
बुकुत बान्धि तेऊ
यायावर हवै भ्रमिछिल
दिक् दिगन्त।³

डॉ. भूपेन हाजरिका अपने जीवन में संगीत के परिरक्षण, अन्वेषण, नव प्रवर्तन, उन्नयन और प्रसार के नजाने कितने योजनाएँ बनाए और कार्यान्वित भी किए हैं। वे एक ऐसे कलाकार थे जो कभी भी अपने काम को काफी मानकर बैठ नहीं जाते थे, थम नहीं जाते थे। कुछ और कर सकना चाहिए का संकल्प उन पर छाए हुए रहते। संगीत तो उनके लिए नशा था जो कभी उतरने का नाम ही नहीं लेते थे। सच्चाई तो सह है डॉ. भूपेन हाजरिका संगीत के जगत में एक घटनापूर्ण जीवन जिया है क्योंकि उनके लिए संगीत और जीवन अभिन्न था जैसे श्वास और धड़कन। उन्होंने कभी संगीत और जीवन को अलग करके देखा ही नहीं उनके लिए जीवन धारा और संगीत का धारा एक ही था। उनका गाणा इसका प्रमाण है।

डॉ. भूपेन हाजरिका के समन्वय-भावना सम्बंधी गीतों में मानवतावाद :

समाज-सचेतक संगीतकार-गायक डॉ. भूपेन हाजरिका का चरम लक्ष्य आखिर मानव-कल्याण ही था। मूलतः उनके गीतों का विषय मानव और मानव-समाज ही था। सौन्दर्योपासक डॉ. हाजरिका अपने गीतों और आवाजों से मानव और मानव समाज की सेवा करने का मन में ठान लिया था, उन्हें पूरा भरोसा था कि कला और संस्कृति ही है जो मानव मन को एक दूसरे से जोड़ने का काम बहुत अच्छी तरह से कर सकता है। तो डॉ. भूपेन हाजरिका संगीत कला को इसके लिए सबसे ज्यादा कागर समझा क्योंकि संगीत कला अन्य कलाओं से कहीं ज्यादा और जल्द से जल्द मानव मन को निष्कलुष और सुन्दर बना सकता है। और यही संगीत को लेकर अपने लम्बी समय की विविध तथा विषम परिस्थितियों में समन्वय की विराट चेष्टा को लेकर आगे बढ़ा जो कि उनकी मानवतावादी दृष्टि का ही विस्तार है और उनके गीतों की बड़ी विशेषता भी। डॉ. भूपेन हाजरिका के गीतों में

मानव जीवन की अनेकानेक दशाओं का सन्निवेश एवं सूक्ष्म मनोवैज्ञानिक चित्रण पाया जाता है। अर्थात् डॉ. भूपेन हाजरिका के गीतों में हमेशा और कहीं भी सिर्फ मानव और मानवता। डॉ. भूपेन हाजरिका अपने गीतों के जरिए हमेशा विभिन्न जाति धर्म, वर्ण-गोष्ठीयों के बीच समन्वय स्थापन करने की कोशिश करते हैं और वह अत्यन्त प्रशंसनीय है। इसी दृष्टि से उनके 'सियांअरे गालं, लियेन माकाओ' कहिमारे आधुनिका डालिमी, अं मिचिं डेकाटि, डिफू हल तोमार नाम, बरदैचिलाने सरूदैचिलाने आदि गीत विशेष रूप से उल्लेखनीय हैं। इसके अलावा महाबाहू ब्रह्मपूत्र, टिराप सिमान्त, आजिर ईद मजलिसते, चिकमिक बिजूली, कावाली आदि गीतों में भी डॉ. भूपेन हाजरिका समन्वय-भावना पूष्ट मानवतावादी दृष्टि का श्रेष्ठ निदर्शन है। डॉ. भूपेन हाजरिका शिदद के साथ अनुभव करते थे कि बोड़ो, कार्वि, मिचिं, डिमाचा इत्यादि जनगोष्ठी को छोड़कर वृहत असमिया जाति की कल्पना करना मानवता का अपमान है। इस प्रसंग में डॉ. प्राणजित बरा का कथन द्रष्टव्य है -- 'डॉ. भूपेन हाजरिकाई मर्मे मर्मे ईई सत्य उपलब्धि करिछिल जे बोड़ो, कार्वि, डिमासा, आदि थलुआ जनगोष्ठी समुहक बाद दि 'असमिया'र कथा चिन्ता कराटो आचलते मानवतावादर अपमान माथों। ईई थलुआ जनगोष्ठी समुह आरु असमियार आत्मिक समन्वयर प्रति आन्तरिक रूप तेखेतर गीतत सजीव सप्राण हवै रैछे:

रं बं टेरांग आरू रंपि कतजने

आमाक बुकुत सावटि सपोन रहन हाने....

असमर सकलो शिल्पीर भितरत एकमात्र डॉ. हाजरिकार रचनातेई हे उत्तर पूव भारतर सकलो जाति-जनजातिर एश्यर्यमण्डित रूपच्छटार सावलील आन्तरिक प्रकाश घटि मानवतावादर अमोघ महामन्त्र सजीव-सप्राण हवै पाहारर बोवती निजरार दरे कलकलकै बब लागिछे।'⁶

उन्होंने केवल बोड़ो, कार्वि, मिचिं आदि पहार अंचल में रहनेवाले जनगोष्ठीयों को लेकर गीत रचना करते हैं ऐसी बात नहीं है वल्कि वृहत असम के सभी जनजातियों का एक समन्वित स्वस्थ और सभी दृष्टियों से एक सुन्दर समाज की कल्पना वे करते थे उदाहरणार्थ--

हरिजन पाहारी हिन्दु मुछलमान
बोड़ो, कोच, चुतिया कछारी, आहोमर
अन्तर भेदि मौ बोआम
भेदा भेदर प्राचीर भाडि
साम्यर सरग रचिम
नतुन भारत गढ़िम।⁷

डॉ. भूपेन हाजरिका एक शोषणमुक्त गणतान्त्रिक समाज के लिए सामाजिक, सांस्कृतिक, अर्थनैतिक और बौद्धिक समन्वय पर अपने गीतों बल डालते हैं। डॉ. भूपेन हाजरिका के लिए असम और असमिया स्वरूप कितना विशाल था उसका अनुमान उनके गीतों के अध्ययन करने पर लगाया जा सकता है उसीके साथ-साथ उनके मानवतावादी दृष्टियों का विस्तार का अहसास भी किया जा सकता है।

डॉ. भूपेन हाजरिका के गीतों में मानवतावादी कोण एक प्रबल और प्रमुख विचार धारा के रूप में प्रतिफलित हुआ है। जिसे हम कुछ इस तरह की नजरियाँ से देख सकते हैं।

डॉ. भूपेन हाजरिका अपने गीतों में सूरों के द्वारा समाज में जो भेद-भाव और प्रभेद का दिवार है उसे नाश करना चाहते हैं। इस तरह का अगणन गीत उनका हौ यहाँ तक कि उनके बिहू गीतों में भी ऐसी भावनाओं का इजहार बार-बार हुआ देखा जाता है एक उदाहरण यहाँ प्रस्तुत किया जा रहा है—

'वहाग माथों एटि ऋतु नहय.....

बहाग माथों बिहुतली नहय

नहय ई निशा फूला फूल

बहागेइ आनि दिए समदल गति

नेउचि जाति-कुल

ई प्रभेदक करे नाश।'⁸

आमतौर पर बिहू गीत प्रेम का गीत होता है श्रृंगार रस पूर्ण गीत होता है लेकिन मानवप्रेमी गीतकार डॉ. भूपेन हाजरिका यहा भी अपना असल मकसद

भूलता नहीं है उसे बरकरार रखता है। इस तरह के गीतों से उनकी मानव दरदी तथा मानवतावादी दृष्टि की गहराई को नापा जा सकता है।

डॉ. भूपेन हाजरिका के प्रतिवादी स्वर सन्वलित गीतों में मानवतावाद :

डॉ. भूपेन हाजरिका के इनेक गीतों में समाज के सर्वस्तपर हो रहे अन्याय, अत्याचार, जोर, जुलुम के विपरीत एक प्रबल प्रतिवादी स्वर देखने को मिलता है। समाज में जहाँ भी इस तरह का अन्याय होता हुआ वह देखते हैं जैसे उसका रूह काँप उठता है और अपनी आवाजों के द्वारा वे उसका विरोध करते हैं। वे चाहते थे समाज की जनता की भलाई के लिए उसका गाणा होंगे अनेक बाधायुक्त दिवारों के विपरीत एक तीव्र गति का गाणा। इतना ही नहीं डॉ. भूपेन हाजरिका अपने इन परिवर्तन कामी विचारों पर पूर्ण आश्वस्त थे उन्हें पुरा यकीन था आखिर जय जनता की ही होगी इसीलिए उन्होंने जेरदार आवाज में मुक्ति आकांक्षी जनता को पुकारते हैं -- 'आह आह ओलाइ आह....'

यहा ध्यान देने की बात है कि डॉ. भूपेन हाजरिका की यह लड़ाई हथियार बन्द लड़ाई नहीं, आवाजों की लड़ाई है, सुरों की लड़ाई, विचारों की लड़ाई है शांति कामना की लड़ाई है। अन्त तक मानवता को बचाने की लड़ाई है। डॉ. भूपेन हाजरिका भलि भौति जानते थे अगर विचारों में, चिन्तन में बदलाव लाया जा सके अथवा चेतना को जाग्रत किया जा सके तो परिवर्तन अवश्याम्भावी। क्योंकि यही है परिवर्तन की पहली सीढ़ी। डॉ. भूपेन हाजरिका इस तरह का प्रयास अपने गीतों में हमेशा करते रहे जहाँ उनकी मानवतावादी दृष्टि का उदात्त रूप देखा जा सकता है। एक उदाहरण यहाँ प्रस्तुत किया जा रहा है --

'वज्रर कण्ठेरे, धुमुहार शक्तिरे

गीत गाइ कपाम दिगन्त।

दानवर समाजोतो गाम मानवरे गीत

कलिजार हचा हूर सिक्त।'⁴

आशावादी गायक डॉ. भूपेन हाजरिका की उम्मीद की गहराई यहा तक है कि वे जरूर अपने वज्रकंठी और तुफानी शक्ति से ओतप्रोत गीतों के

द्वारा दिगन्त को हिलाने में कामियाव होगा। फिर अपनी आवाजों से वे दानव रूपी मानवों का भी हृदय-परिवर्तन करने में सफल रहेगा। इतना ही नहीं उनकी उम्मीद की पराकाष्ठा का चरम उदाहरण उनके निम्न-गीतों में और स्पष्ट रूप में देखा जा सकता है --

'नीला आकाशत आजि आउजि लै

हालिसे-जालिसे पलाशरे फूल

फूल तो नहय एया मरमरे जुई

नेमाने मरमे कोनो जाति-कूल

दानवी विभेदक मानवी चेनेह

करिब एदिन पराजित।'⁵

बसुधैव कुटुम्बकम् भावना प्रेरित गीतों में मानवतावाद :

डॉ. भूपेन हाजरिका केवल असम या भारत के गायक नहीं थे वे तो मानवजाति के मुनष्य के गायक थे। उन्होंने अपनी अनुपम गीतों के माध्यम से अपनी अतुलनीय समन्वयकारी दृष्टि के तहत असम और असमिया जाति के संकीर्ण जातियतावादी भावनाओं का विस्तार करके विश्वस्तर पर लेके जाने की कोशिश करते हैं। जो कि उनकी मानवतावादी दृष्टि का एक प्रबल स्वर है। क्योंकि डॉ. भूपेन हाजरिका विश्व नागरिक-भावनाओं से ओत-प्रोत थे। वे गीतों में कहते हैं--

सत्यम् शिवम् सुन्दरम्

बसुधैव कुटुम्बकम्

आमार भारतीय मन्त्र

आतंकवादे नोआरे रुधिब

मानवतावाद-गणतन्त्र।'

संगीत सम्राट डॉ. भूपेन हाजरिका के सम्बंध में एक तात्पर्यपूर्ण घटना है कि उन्होंने जीवन के प्रथम जो गीत रचना करते हैं और उनके जो अन्तिम गीत हैं दोनों ही गीत इन्हीं भावनाओं से परिपूर्ण हैं। डॉ. भूपेन हाजरिका अपने जीवन में जो अगणन गीत रचते हैं उन में से अधिकांश गीतों में विश्व-बन्धुत्व की भावनाओं से भरा पर है।

शोषित, पीड़ित और सर्वहाराजनों की मर्मव्याथा-पूर्ण गीतों में मानवतावाद :

समाज के गरीब दुःखी और आर्तजनों की व्याथाओं को अत्यन्त मार्मिकता और सहृदयता के साथ डॉ. भूपेन हाजरिका अपने गीतों में स्थान देते हैं। किसी को दुखी देखना उसे बिल्कुल पचन्द नहीं था हालाँकि उन्हें पता था कि सबका दुख निवारण करना उनके लिए नामुमकिन है फिर भी शिद्दत के साथ डॉ. भूपेन हाजरिका अनुभव करते हैं और उसे अपनी गीतों में अपनाते हैं। उनके अनेक गीतों में इस तरह का सर्वहारा, दुखी और शोषितजनों के प्रति गहरी संवेदनाओं का इजहार देखने को मिलता है। और ऐसा एक अति संवेदनशील व्यक्ति के द्वारा ही सम्भव हो पाता है। डॉ. प्राणजित बरा का भी ऐसा ही मानना है— 'भूपेन हाजरिकार गीतत सर्वहारा समस्या समाधानर ईगित नाई हचा— किन्तु यि तीक्ष्ण दृष्टिरे तेऊ निजर गीतत सर्वहारा औरु शोषकर व्यावधान अंकन करिछे, सेया प्रखर संवेदनशील प्राणर गराकी नहले आनर वावे सान नहय।'¹⁰

डॉ. हाजरिका सिर्फ अस्मिता के भारत के लोगों की मर्म व्याथा को अपने गीतों में वर्णन नहीं करते हैं वे उनकी दूरदृष्टि मिसर के शोषित किसान पर भी जाता है ताकि वह कहते हैं—

मिसिछिपरि पारते
कपाहर खेतिते
निगोञ्जने विनाले
कै मानुहर कथा।

निष्कर्ष :

डॉ. भूपेन हाजरिका के गाणा और चिन्तन के मूल में विशुद्ध परिष्कृत मानवतावादी दृष्टिकोण रहा है जो शरीर मानव और उसके जीवन के गौरव आस्मिता उसके औचित्य तथा महत्व को स्वीकार और प्रतिष्ठापित करते हैं। जीवन के प्रति, मानवता के प्रति जो गहरी आसक्ति इनके गाणों में प्रवल रूप में व्याप्त है वह उनके गाणों को उम्मीद के गाणों के रूप में एक अलग पहचान दिलाता है। जाहिर है यह उनके गाणों की एक महत् उपलब्धि है। साथ ही समाज के लिए, आनेवाली पीढ़ी के लिए डॉ. भूपेन हाजरिका का यह

महान प्रदेय है और यही उनके गाणों की खूबी है। डॉ. भूपेन हाजरिका के गीतों के केन्द्र में तो प्रथमतः ओर अन्ततः जीवन ही, स्पन्दित हुआ है, उसके अनुभव, संघर्ष, तनाव— उसका अनन्त रहस्य उसके अडिग आश्चर्य उनकी आथक चिन्ताएँ, उनकी खुली उत्सुकताएँ। सचमुच् संगीत वह जगह है, वह माध्यम है जो समकालीन सारे अमानुषीय और दुषित वातावरण में भी इंसान और इंसानियत को बचाके रख सकता है। डॉ. भूपेन हाजरिका का गाणा इस तरह के विचारों का धारक-बाहक है। डॉ. भूपेन हाजरिका मनुष्य और मानवीय सच्चाई को समाज के जटिल और खून खराब के माहौल में गीतों के माध्यम से बचाके रखना चाहते हैं। दूसरी भाषा में कहा जाय तो डॉ. भूपेन हाजरिका अनेक कारणों से इस पतनशील समाज में सच्ची अर्थ में मानवीय प्रमूल्यबोध का थोड़ा बहुत गाणों के माध्यम से बचाके रखना चाहते हैं और इस दिशा में वे कहीं न कहीं सफल भी रहे हैं।

मानवता के गायक डॉ. भूपेन हाजरिका मानवता को अर्थात् मानव-प्रेम को कहीं भी, कभी भी भूलते नहीं है यहा तक कि उनके प्रेम सम्बंधी गीत, बिहु गीत अथवा प्रकृतिमूलक गीत में भी यह मानव प्रेम या मानवतावादी-दृष्टि अर्न्तधारा की तरह प्रवाहित हुए नजर आता है। कई बार उनके प्रकृतिप्रेम, मानवप्रेम, देशप्रेम अन्ततक एक ही विन्दू में जाकर समेट जाता है। सच तो यह है डॉ. भूपेन हाजरिका के अपने गीतों में चित्रित मानवतावादी-दृष्टि के कारण ही वह असम तथा भारत के समग्र जनता के हृदय में पूर्ण प्रेम और श्रद्धा के साथ प्रतिष्ठित हो पाया है। इसलिए कि उनके गीतों में चित्रित जीवनादर्श में असम के प्रत्येक जनता अपने आपको देख पाता है।

एक गायक की, या उसके गाणों की उपलब्धि अथवा प्रासंगिता बहुत कुछ इसपर निर्भर करती है कि वह हमें कितनी बड़ी जीवन-दृष्टि दे पाता है। हमारे समय को कितने विविध, जानदार और मौलिक तरीकों से हमारे लिए सोच-समझ पाता है। उपर्युक्त चर्चा के आधार पर इतना तो कहा जा सकता है कि डॉ. भूपेन हाजरिका यहा भी सफल रहे हैं। निश्चित रूप से डॉ. भूपेन हाजरिका को समग्रता से आकलन करते हुए इतना कहना अत्युक्ति नहीं होगा कि बंगाल में जिस तरह रवीन्द्रनाथ को लेकर गर्व करते हैं उसी तरह असमिया

जाति भी डॉ. भूपेन हाजरिका को लेकर गर्व कर सकता हैं। कुलमिलाकर इतना तो तय है कि डॉ. भूपेन हाजरिका के गीतों में मानव और मानवता को सर्वोपरि महत्व प्रदान किया गया है। जहाँ उनकी निजी और सुचिन्तित दृष्टिभंगी पूर्ण परिवर्तन का मार्ग भी बताया गया है। अतः मानवता को ही यदि सर्वश्रेष्ठ और अन्तिम धर्म स्वीकारा जाय तो डॉ. भूपेन हाजरिका का गाणा इसी आध्यात्मिकता का चरम अन्वेषण है।

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SKILL DEVELOPMENT THROUGH ITI: A CASE STUDY OF ITI BARPETA, ASSAM

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Introduction:

With more than 54% of Indian population below 25 year (according to 2011 census) India has become one of the youngest nations of the world. Again with 62% of Indian population in the age group 15-59 India has a large workforce which can be considered as a democratic gift. Democratic dividend occurs when the proportion of working population is high in a country. India has to translate this democratic gift into democratic advantage or democratic dividend which results in high rate of economic growth. To reap the benefits of demographic advantage India must impart required skill to her large workforce. Based on data from the 68th round of NSSO at present 4.69% of Indian workforce has undergone formal skill training as compared to 68% in UK, 75% in Germany, 52% in USA, 80% in Japan and 96% in South Korea. According to a report the global economy is expected to face 56 million skilled manpower shortages

by 2020. Launching the National Skill Development Mission on 15th July 2015 PM Modi in his speech said that while in the 20th century the IITs made name for themselves globally, now in the 21st century ITIs (Industrial Training Institute) should acquire global recognition for producing quality skill manpower.

Assam is one of the eight North Eastern states has 31169272 population (according to 2011 census) out of which more than 60% population belongs to the age group 15-59. Within the population of 15-59 age group proportion of population of 20-24 age group is higher. The dependency ratio is about 65% in Assam as compared to 60% (according to World Bank) in the all India level. In the field of technical education Assam is lagging far behind the all India level.

Objective:

Objective of the present study is to examine the role that is played by the ITIs in imparting technical skill among youths of Assam, particularly, the study aims to examine the role played by ITI Barpeta in this direction.

Data collection:

Both primary and secondary data are used for the study. Primary data are collected from the office of the Deputy Director, Directorate of Employment and Craftsman Training, office of ITI Barpeta. Secondary data are collected from various books, internet, Economic Survey India and Assam.

Profile of study area:

Barpeta is one of the 28 districts of Assam with Barpeta town as district-headquarter. According to 2011 census, area of Barpeta district is 2677 sq.km, population is 1693190 and density of population is 632 per sq.km. ITI Barpeta is one of the 28 ITIs of Assam established in the year 1971. Actually a guest ITI was established in Guwahati in the year 1964 which was shifted to Barpeta in the year 1971 and has been operating since then. It is to be mentioned here that at present Assam has 28 (one in each district) operating ITIs and 44 other ITIs under construction. It is a recognized institute/college of Govt. Assam. Status: ITI under the Scheme Upgradation of 1396 Govt. ITIs through Public Private Partnership covered during 2008-09. The institute is situated at the heart of Barpeta town. Their objective is to impart quality Industrial Training to the trainees to meet the growing demand of skilled worker in the industries and to make the trainees stand on their own feet either by wage employment or self employment. Their present staff position is as follows:

1. Administrative - 1 no
2. Training Staff - 21 nos
3. Ministerial Staff - 4 nos
4. Other Staff - 2 nos
5. Grade IV Staff - 10 nos

At present ITI Barpeta is offering 6 courses under

NCVT (National Council for Vocational Training) and 5 courses under SCVT (State Council for Vocational Training). It is to be mentioned here that the curriculum and examination of the institute follows central norms.

Analysis and Findings:

At the time of inception of ITI at Barpeta, there were 11 nos of training staffs with the supervisor Sri Tulsi Nath Hazarika and 4 nos of office staffs. The institute was started with four courses, viz, Electrician, Fitter, Wireman and Welder (G&E). But to cater the growing need of the economy as well as the society ITI Barpeta has introduced new courses from time to time. The details of the courses introduced in various years are as follows:

1. Cutting & Tailoring course was introduced in the year 1984.
2. Stenography (English) was introduced in the year 1985.
3. Mechanic Motor Vehicle (MMV) was introduced in the year 1988.
4. Three short term courses, viz, Office Equipment Operating and Maintenance, Diesel Vehicle Repairing and Steel Furniture Making, were introduced in April 2005.
5. Four new trades, viz, Mechanic Electronics, Mechanic Ref.& AC, Hair & Skin Care and COPA (Computer Operator and programming Asst.), were introduced in Aug. 2005.

Required qualification for admission in all the courses except Wireman and Welder (G&E) is Post-matric and for Wireman and Welder (G&E) it is under-matric. Intake capacity of the entire course was 16 each up to 2008. But after 2008 intake capacities for all the courses have increased. The present intake capacity and duration of different courses are given below.

Table-1: Intake capacity, Affiliation status, Duration and required Qualification for NCVT courses, ITI Barpeta

Sl. No.	Name of the course	Duration (in year)	Intake capacity	Required qualification	Affiliation status
1	Electrician	2	21*2=42	Postmatric	Affiliated (Govt. of India)
2	Fitter	2	21*2=42	-do-	-do-
3	Wireman	2	21*2=42	undermatric	-do-
4	Welder(G&E)	2	15*2=30	-do-	-do-
5	Stenographer (English)	1	21*1=21	Postmatric	-do-
6	Sewing Technology	1	21*1=21	-do-	-do-

Source: Office of ITI Barpeta.

Table-2: Intake capacity, Affiliation status, Duration and required Qualification for SCVT course, ITI Barpeta

Sl. No.	Name of the course	Duration (in year)	Intake capacity	Required qualification	Affiliation status
1	Mechanic Motor Vehicle	2	21	Postmatric	Not Affiliated
2	Mechanic Electronics	2	21	-do-	-do-
3	Mechanic Ref.&AC	2	21	-do-	-do-
4	COPA	1	21	-do-	-do-
5	Basic Cosmetology	1	21	-do-	-do-

Source: Office of ITI Barpeta.

ITI Barpeta is the only institute in the district imparting Industrial training to the youth of the locality. Hence they have to face huge pressure at the time of admission. Though the intake capacity of the institute has increased but it is far below the required level. They are facing other problems also. Some of them are problem of infrastructure, tools and equipments are not up-to-date, under availability of materials necessary for practical training, shortage of staff, etc. Regarding placement after completion of the courses, their opinion is that they are not responsible for placement directly, but once the trainees become skilled for different trade they can be self employed if cannot find wage employment.

Conclusion:

Demographic Dividend is neither automatic nor indefinite. According to the Document on the framework of implementation of the National Mission for Skill Development, this demographic advantage is predicted to last only until 2020. Hence India has to formulate required strategy for inculcate required skills in its workforce to reap the demographic dividend. In this direction ITIs of India as well as Assam can play an important role. Hence the central as well as state govt. should take initiative to increase the seats in these institutes and solve all the problems from which such

institutes are suffering so that ITIs can serve the nation successfully.

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CONTRIBUTIONS OF WESTERN PHILOSOPHERS TOWARDS PRE-SCHOOL EDUCATION

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Introduction :

Pre-primary education is a very comprehensive education which includes parental education, pre-natal as well as post-natal education and child care. It extends from the birth of the child to his entrance into a regular and formal schooling. Educational thinkers and practitioners starting from Socrates to Plato, from Montessori to Mahatma Gandhi have contributed their mite to the growth and development of early childhood education. More than two thousand years ago, Socrates, Plato and Aristotle laid stress on the importance of early childhood education and pleaded for adequate care of the young children. Contributions of the great Western educators like Montessori, Froebel, Rouassou etc. have been highlighted in following paragraphs:

COMENIUS

John Amos Comenius (1592-1670) is generally

regarded as the "father of modern education" He occupies a place of commanding importance. He introduces and dominates the whole of modern education from early childhood to secondary education and his relation to our present teaching practices is compared with that of Copernicus and Newton towards modern science.

Comenius wrote extensively on religious and educational topics. The most outstanding work by him on education is the Great Didactic. Comenius has written in the book (1896) "The duty of teachers of the young. . . is none other than to skillfully scatter the seeds of instruction in their mind, and to carefully water God's plants". He believes that nature is the best teacher. Quoting Cicero very aptly, he says "if we take nature as our guide, she will never lead us astray", seeing is believing", i.e., direct experience. Comenius laid more stress on practice than theory. He, therefore says, "What has to be done, must be learned by practice. Artisans do not detain their apprentices with theories, but set them to do practical work at an early stage. Thus, they learn to forge by forging, to carve by carving, to paint by painting, and to dance by dancing. Similarly the students should learn to write by writing, to talk by talking, to sing by singing and to reason by reasoning.

According to Comenius education should be natural and lively. There is no use to dumping the mind with dead ideas and words. He therefore observes, "the proper

education of the young does not consist in stuffing their heads with a mass of words, sentence and idea dragged together out various authors, but in opening their understanding to the outer world, so that a living stream may flow from their own mind just as leaves, flowers and fruit spring from the buds on a tree...

Comenius wants that the desire to know and to learn should be excited in boys in every possible manner. The method of instruction should lighten the drudgery of learning, that there may be nothing to hinder the students from making progress with their studies. On the whole, he says, "The desire to learn is kindled in boys by parents, by master by the school, by the subjects of instruction, by the method of teaching, and by the authority of the state."

His description of a school, particularly pre-primary school as given below is very lucid, vivid and interesting. M.W. Keatinge has mentioned, "The school itself should be a pleasant place, and attractive to the eye both within and without. Within the room should be bright and clean, and its walls should be ornamented by pictures. These should be either portraits of celebrated men, geographical maps, historical scenes or other ornaments. Without, there should be an open place to walk and to play in (for this is absolutely necessary for children, as we shall show later), and these should also be a garden attached, into which the scholars may be allowed to go from time to time and where they may feast their eyes on trees,

flowers, plants. If this be done, boys will in all probability, go to school with as much pleasure as to fairs, where they always hope to see and hear something new"

ROUSSEAU

Jean Jacques Rousseau (1712-1778) is accorded a unique place among Western educational authors. Rousseau's ideas on childhood education, principles of curriculum, methods of teaching etc. have been well presented in his immortal work "Emile", Children's interests are regarded by him as the basis of all his education. That is the student is to be interested in something and as a result of his interest he will learn, As Laska and Goldstein have remarked, "the student would always have the option of withdrawing from the learning situation at any time if he should so desire"

In Emile, Rousseau has said, "Men be kind to your fellow men, this is your first duty, kind to every age and station, kind to all that is not foreign to humanity. What wisdom can you find that is greater than kindness? Love childhood, include its sports, its pleasures, its delightful instincts... why rob these innocents of the joys which pass so quickly, of that precious gift which they cannot abuse? Why fill with bitterness the fleeting days of early childhood, days which will no more return for them than for you? Mankind has its place in sequence of things; childhood has its place in the sequence of human life; the man must be treated as a man and the child as a child. Give each his place, can keep him there".

Rousseau makes a strong plea for giving full freedom to children. He says that he must learn from his own experience and he should not be spoon-fed. Rousseau says, " give his body constant exercise, make it strong and healthy, in order to make him good and wise; Let him work, let him do things, let him run and shout, let him we always on the go, man of him in strength, and he will soon be men in reason. of course, buy this method you will make him stupid you are always giving him directions, always saying come here, go there, stop, do this, do not do that if your head always guides his hands, he's own mind will become useless".

Rousseau enunciates the principal, "never substitute the symbol for the thing" which is reminiscent of Comenius's preference for the use of non-verbal experience in teaching. According to him, children are restless and curious by nature. "The first principle of curiosity, a principal natural to human heart, though its growth is proportional to the development of our feelings and knowledge".

Like Comenius, Rousseau is a great prophet of nature. He not believes in words, verbal explanation of descriptions. His says, " never tell the child what he cannot understand: no description, no eloquence, no figures to speech, no poetry.... I them, nor do they remember them. Things I cannot repeat it too often. We lay too much stress upon words; we teachers babble, and or scholars follow or example".

Rousseau hates words and likes activities in schools. He, therefore advises, "teach by doing whenever you can and only fall back upon words when doing is out of question".

PESTALOZZI

Johann Henrich Pestalozzi (1746- 1827) is one of the great western educators. Robert Ulich has declared that "Pestalozzi's example of " let the little children come into me" probably had its greater effect on modern education, then all that philosophers ever said or wrote about the tasks and characters of education" (Which, 1945) His educational philosophy has been reflected in his two basic books "The method" and "How Gertrude teaches her children" and his ideas were worked out Indian internationally famous place at Verdon.

He seemed to have been immensely influenced by the educational doctrines of Rousseau and Comenius like whom he say, "Lead your child out into nature, teach him on the hill-tops and in the valleys. There he will listen better, and the sense of freedom will give him more strength to overcome difficulties. But in these hours of freedom let him be taught by nature rather than by you. Let him fully realize that she is the real teacher at her side, should a bird sing or an insect hum on a leaf, at once stop your talk, birds and insects are teaching him, you may be silent"(Reger De Gumips,1895).Like Rousseau, Pestalozzi has a hatred for verbalization. All words learned without thinking produce almost hopeless confusion in our minds, but how clear our knowledge

would be, if we could receive the truth without alloy. "He adds", Teach him by the things themselves; Let him see for himself, here, find out, fall, pick himself up, make mistakes, no word, in short when action is possible, what he can do for himself, let him do it: let him be always accepted, always active, and let the time you leave him to himself they represent by far the greatest part of his childhood. You will then see that nature teaches him better than men".

Liberty is the life-blood of Pestalozzian education. Without adequate freedom to child cannot enjoy living and learning Pestalozzi has aptly said, " it is impossible to curtail a child's liberty without t, to some extent, incurring is dislike. Experience proves that children, who have been too much under restrain, make up for it later by excesses in the opposite direction".

Pestalozzi also believes in obedience of children to wise and well-meaning teachers and parents. He therefore says, "Without it there is no education possible. There are crises, indeed, when the child would be ruined by being allowed his liberty.... He must obey the wise teacher or the father he has learned to respect; But only in case of necessity must an order be given".

Thus, in Pestalozzian education there is balance quantity of freedom and obedience of children the teacher's control should be exercised with love and understanding for children.

Pestalozzi has given family love and cares an

important place in the life and education of the child. He believes that in the absence of parent's affection, the child's education must be impaired. He has made it very clear by saying, "the bond of family life is a bond of love. It is the means given by God for awakening the capacity for love in the individual. In its purest form it is the most sublime factor imaginable in the education of our race. When love and capacity for love are present in the domestic circle, one might say beforehand that no form of education can fail to succeed. One might well-night that, whenever, a child does not seem to be kind, vigorous and active, it is because his capacity for love has no found that succor and guidance at home which it should".

Pestalozzi is the pioneer in psychologizing education and bringing harmony in the relations of the child with is environment-home, school and community. He says with all clarity and vividness. "I am trying to psychologies the instruction of mankind; I am trying to bring it into harmony with the nature of my mind, with that of my circumstances and my relations to others".

FROEBEL

Friedrich Froebel (1782-1852) is a world famous educator and has the unique distinction of being the developer of the kindergarten system and a set of special instructional materials call "Gifts". His important works on education are "The education of men" and "Pedagogies of the kindergarten". Froebel considered

himself "an educator of mankind" and believed that education must begin in early childhood. According to him child nature has its fullest expression in play which should be the means of child education. He started kindergarten which meant children's garden where they may grow as naturally as plants under the care of an expert gardener. He devoted his life to the founding of kindergartens and elaborating his methods and principles and devising instructional aides for kindergartens.

Froebel sees a unity in all do diversities. He believes in an internal law which governs all things. According to him God is almighty and then there is the universal unity of God. "All things live and have their being in and through the divine unity, in and through God.... Nature as well as existing things, is a manifestation, a revelation of God". Hence the aim of education should be according to Froebel, to help the child to realize unity in diversity. He should be educated in accordance with the laws of his development.

Unlike Rousseau, Froebel believes that the child should properly, develop only in the society. He does not want to take him out of the society. Rather he insists on group activities in home, school and community. School, according to him, has sample social significance. It enables the child to discover his own individuality and to develop his personality. The child's capacity can be fully developed through cooperation and join activities.

According to Froebel "play is self-active

representation of inner necessity and impulse. Play is the purest, most spiritual activity of man.... It gives, therefore, joy, freedom, contentment, inner and outer rest, peace with the world". He developed "gifts", number games, rhythmic plays, dances, songs, drawing, geometric studies and group games involving dialogues and corporation. He practically removed the distinction between play and work.

Froebel believes in the value of children's manual work. The child is according to him, a worker by nature. Manual work is a precondition for realization of the pupil's personality. The child gets pleasure in constructive work through which his ideas find concrete expression.

Natural study occupies an important place in the child's curriculum devised by Froebel. It provides different opportunities for his learning experiences through numerous activities. Materials for reading, writing, language, number and constructive work are provided by nature study.

Froebel's educational ideas have been realized through kindergartens. Kocher has rightly observed, "Ever since the time of Plato, men have said that education should begin with the beginning of life and continue to the end of it. Froebel at least made a beginning in his direction". The advice given by Froebel "educate every child as if he were your own" contains all the important principles of child's education.

DEWEY

John Dewey (1859-1952) was one of the outstanding educational philosophies as well as practitioners of the western world. He exerted profound influence on the school programmes and practices in various countries through his works and writings, His significant books in education are the school of society. The child and the curriculum, democracy and education and experience and education. His fundamental doctrine in education is that the pupil must be an active learner. Dewey has contributed a lot to the development of activities and experience-centre curriculum. His educational philosophy is called pragmatism which always tends to stress action rather than reflection and does not believe in any divorce between theory and practice. The important principle of pragmatism is "learning by doing" and stresses that the child learns much better from his own activity than from instruction. These principles have also helped the development of dynamics methods of teaching and learning such as project method, problem solving method and so on. Robert R. Rusk has, therefore said, "the activities in which the boy engages have all the characteristics of project-practical problems involving corporative effort and affording intellectual and moral training" (Rusk, 1948).

Freedom is an important element in the education propounded by Dewey. Nothing should be imposed on the child from above. Anything impairing one's freedom

is disliked and even play when imposed tends how to lose its charm. Dewey has, therefore remarked, "Force nothing on the child.... Give it free movement..... Let it go from one interesting object to another.... We must wait for the desire of the child, for the consequences of need. "A project when organized in a free atmosphere is a play activity and children engaged in such a project feel pleasure of a play even though they have to work hard. Kochar has explained this, " there is a marked contrast between the boy making bricks for the room he is building and the labourer doing exactly the same things as his daily work. One is playing; the other is working although the physical effort made by each may be exactly the same".

The child learns most effectively when he is able to complete definite job. Therefore, any work can be divided into a series of "tasks", "jobs" or "projects", which can be finished in a reasonable time. This makes learning through doing more interesting and also makes it more effective. Children thus get the joy and pride in doing such jobs and taking to the completion.

MONTESSORI

Maria Montessori (1870-1952) achieved a universal reputation for her unique contributions to the early childhood education. Her book "The Montessori", Method which gives a basic statement of her views regarding childhood education. Her schools for youngsters are called "Children's House". Although her

approach is based on "liberty", actually discipline is enforced in the children's house. Montessori has aptly asked, "Discipline must come through liberty. Here is a great principle which is difficult for followers of common-school methods to understand. How shall one obtain discipline in the class of free children?"

Montessori, one of the world's great educators believed has invested human beings with the urge and power to fulfill themselves she developed a new system of education as a joyful process of self-discovery and self-realization. She at first worked for the deficient children and then for the younger children under six in kindergarten where she tried out her own ideas. Montessori achieved many accomplishments as anthropologist, doctor and educator. She was a scientist as well as a democrat. As a scientist she aimed at education children with real objects and organizing learning situations psychologically. As a democratic she strongly pleaded for individual liberty and aptly promoted the full and free development of children.

Montessori laid stress on the development of the child's individuality to the maximum. She did not believe in external motivation for accelerating learning. She pointed out that it is not fear of punishment all hope of reward that motivates a child, but the sheer satisfaction of the work itself. The greater reward, according to her, is to go from stage to another.

Montessori advocated education as a development

process; she emphasized the complete unfolding of the child's individuality. She observes "the child is a body which grows and a soul with develops..... We must neither mar nor stifle the mysterious form which lies within these two forms of growth, but wait for the manifestation which we know will succeed on another.

Conclusion:

Pre-school education is considered to be an important and essential part of the whole educational process. Everywhere whether it is urban or rural areas pre-school education getting more attention from the parents. Formal type pre-schooling was started by western thinkers and contributed a lot in developing and shaping child's education system in a proper way. We must know about the great works done by these philosophers as pre-school system is given most importance in present day worldwide.

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লোক-সাহিত্যত পৰম্পৰা আৰু আধুনিকতা : এটি অধ্যয়ন

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আৰম্ভণি :

লোক-সংস্কৃতিৰ এটি অন্যতম অংগ হ'ল লোক সাহিত্য। অতীজৰ পৰা জনসাধাৰণৰ মুখে মুখে প্ৰচলন হৈ অহা সাহিত্যই হ'ল লোক সাহিত্য (folk-literature)। পৰম্পৰাগত ভাবে মুখ বাগৰি অহা বাবে এই শ্ৰেণীৰ সাহিত্যক মৌখিক সাহিত্য (oral-literature) বুলি কোৱাও শুনা যায়। মৌখিক সাহিত্য বা লোক সাহিত্য লোক সমাজৰ দাপোণ সদৃশ। এই সাহিত্যৰ মাজেৰে প্ৰতিবিস্তিত হয় জন সমাজৰ আবেগ, অনুভূতি আৰু অভিজ্ঞতা। মন কৰিবলগীয়া কথাটো হ'ল এই শ্ৰেণীৰ সাহিত্য কোনে প্ৰথমে ৰচনা কৰিছিল সেই কথা জনা নাযায়। এইবোৰ নৈৰ্ব্যক্তিক। সেয়েহে মন্তব্য দিয়া হয় যে এইবোৰ "অখ্যাত কবিৰ বিখ্যাত ৰচনা"। তদুপৰি যুগৰ কোনো উল্লেখ নথকা বাবে এই শ্ৰেণীৰ সাহিত্যৰ উদ্ভৱৰ সময়ও সঠিকভাৱে ক'ব পৰা নাযায়। অৱশ্যে যিবোৰ গীত মাত ঐতিহাসিক পটভূমিৰ ওপৰত প্ৰতিষ্ঠিত সেইবোৰৰ ৰচনাৰ সময় নিৰূপণ কৰিব পৰা যায়।

প্ৰবাহমান নৈৰ গতিৰ দৰে লোক-সাহিত্যও গতিশীল। এটা ঠেক গন্দীৰ ভিতৰত লোক-সাহিত্যক আৱদ্ধ কৰিব পৰা নাযায়। তদুপৰি ইয়াৰ মাজেৰে প্ৰকাশিত হয় সামূহিক জীৱনৰ জীয়া ছবি। সেয়ে ই পৰিৱৰ্তন আৰু নতুনত্বৰ মাজেৰে লোক মানসক আনন্দ দি আহিছে। মানুহৰ জীৱন স্থিৰ নহয়। সেয়ে পুৰণানুক্ৰমে মুখে মুখে প্ৰচলিত হৈ অহা লোক সাহিত্য সমূহো যুগৰ পৰিৱেশৰ প্ৰভাৱত পৰি নতুন ৰূপ লয়। ভাষাৰ ক্ষেত্ৰতো নতুনত্বই দেখা দিয়ে। অৱশ্যে

আমি স্বীকাৰ কৰিব লাগিব লোক-সাহিত্যই যুগৰ লগত খাপ খোৱাকৈ যিমানৈ ধাবমান নহওঁক কিয়, ই কিন্তু পৰম্পৰাৰ পৰা একেবাৰে আঁতৰি আহিব নোৱাৰে। কিয়নো লোক সমাজখন সদায় পৰম্পৰা আশ্ৰয়ী। দেখা গৈছে সময়ৰ লগে লগে পৰিৱৰ্তন হৈছে মানুহৰ জীৱন পৰিক্ৰমা। মানুহ হৈছে সময়ৰ দাস। সেয়েহে সময়ৰ আত্মনক আমি মানি চলিব লগা হয়। অনুধাবন কৰিলে আমি দেখা পাওঁ যে লোক-সাহিত্যৰাজিৰ কেইবাটাও বিষয়বস্তুত পৰিৱৰ্তনৰ বা লাগিছে। কিন্তু পৰম্পৰাৰ পৰা সম্পূৰ্ণ ফালৰি কাটি অহা নাই।

লোক সাহিত্যৰ মূল সম্পদ হ'ল লোক জীৱনত মৌখিকভাবে প্ৰচলিত গীত-পদ, পুৰা-কথা, জনশ্ৰুতি, সাধুকথা, লোকনাট্য, প্ৰবাদ-প্ৰবচন, সাঁথৰ ইত্যাদি। অসম হৈছে বিভিন্ন জাতি জনজাতিৰ মিলনস্থলী। এই জনগোষ্ঠীসমূহৰ নিজৰ নিজৰ ভাষাত লোক-সাহিত্য আছে। ভাষা, ধৰ্ম, ভিন্ন হ'লেও লোক-সাহিত্য সমূহৰ বিষয়বস্তুৰ ক্ষেত্ৰত মিল থকা দেখা যায়।

আলোচনা পত্ৰৰ উদ্দেশ্য আৰু প্ৰয়োজনীয়তা :

আলোচনা পত্ৰখনৰ জৰিয়তে লোক-সাহিত্যৰাজিত পৰম্পৰাৰ লগতে আধুনিকতাৰ পৰশ কিদৰে পৰিছে তাকেই বিস্তৃতভাবে আলোচনা কৰিবলৈ প্ৰয়াস কৰা হৈছে। এখন সমাজৰ সংস্কৃতিৰ বিষয়ে জানিবলৈ হ'লে তাৰ মূল ভেটি লোক-সাহিত্যৰ বিষয়ে জানিবই লাগিব নহ'লে আধৰুৱা হৈ থাকিব। লোক-সাহিত্যই জনজীৱনৰ সামগ্ৰিক জীৱন যিদৰে দাঙি ধৰিছে ঠিক তেনেদৰে আন এটি গুৰুত্বপূৰ্ণ দিশ হ'ল শিক্ষা দান কৰা। সেয়েহে বৰ্তমান সময়তো লোক-সাহিত্যৰ প্ৰয়োজনীয়তা নিশ্চয় আছে।

তথ্যৰ উৎস আৰু পদ্ধতি :

আলোচনা পত্ৰখন প্ৰস্তুত কৰোঁতে বিভিন্ন গ্ৰন্থ-পাতিৰ সহায় লোৱা হৈছে। তদুপৰি বিষয়বস্তুৰ আলোচনাৰ সুবিধাৰ্থে বিশ্লেষণাত্মক আৰু বৰ্ণনাত্মক পদ্ধতি গ্ৰহণ কৰা হৈছে।

লোকসাহিত্যত পৰম্পৰা আৰু আধুনিকতা :

পূৰ্বৰ পৰা পুৰুষানুক্ৰমে চলি অহা ৰীতি-নীতি, আচাৰ-ব্যৱহাৰকেই 'পৰম্পৰা' বুলি কোৱা হয়। সময় গতিশীল, সময়ৰ আহ্বানত এই পৰম্পৰাতে পৰিৱৰ্তনৰ ছবি মঞ্জুৰিত হোৱা দেখা যায় আৰু তেতিয়াই তাত আধুনিকতাৰ

পৰশ পৰে। লোক-সাহিত্য মানুহেই সৃষ্টি কৰিছে। মানুহৰ জীৱনো সৃষ্টিৰ নহয় সেয়েহে লোক-সাহিত্যত যিদৰে পৰম্পৰা আছে সেইদৰে সময়ে সময়ে নতুনকো আদৰি লোৱা পৰিলক্ষিত হয়।

লোক-সাহিত্যৰ এক অনুপম সম্পদ হ'ল বিয়াগীত সমূহ। অসমীয়া বিবাহ এখনত এই গীতসমূহৰ আছে এক উল্লেখযোগ্য পৰম্পৰা। তদুপৰি এই গীতসমূহ এখন বিবাহত বিভিন্ন সময়ত গোৱা হয়। জোৰণ পিন্ধোৱাৰ পৰা বিবাহ কাৰ্যৰ শেষত কন্যাক স্বামী গৃহলৈ অনাৰ সময়লৈ। গাঁৱলীয়া অশিক্ষিতা তিৰোতাৰ কবিত্ব শক্তি, কল্পনা বিলাস, অসমৰ সমাজ জীৱনৰ ছবিৰ প্ৰকাশস্থলী হ'ল এই বিয়াগীতবোৰ। এই গীতবোৰত কোনো ধৰণৰ বাদ্যযন্ত্ৰ সংগত কৰা নহয়। আকৌ দৰা-কইনাক উপলক্ষ কৰি এই গীতবোৰৰ মাজেদি উপদেশমূলক কিছুমান কথাও উল্লেখ কৰা হয় যাতে দৰা-কইনাই ভৱিষ্যতে যুগ্ম জীৱন সুখেৰে কটাব পাৰে। কিন্তু বৰ্তমান সময়ত দেখা যায় এখন অসমীয়া বিবাহত আয়তী-নামতী বা ছোৱালী বিলাকে গীত নাগায়। আধুনিক শিক্ষাৰে শিক্ষিত বেছিভাগ ছোৱালীয়ে বিয়াগীত নো কি এই বিষয়ে একো ধাৰণা নাই। তদুপৰি এই গীতবোৰ এতিয়া কেছেট আদিত বাণীবদ্ধ কৰা হৈছে লগতে বাদ্যযন্ত্ৰও সংগত কৰা হয়। ফলত 'বিয়াগীত'ৰ যি পৰম্পৰা আছিলে তাত নতুনত্বই দেখা দিলে। সুৰ আদিতো পাৰ্থক্য দেখা যায়। বিয়াগীতবোৰ যুগৰ লগত খাপ খোৱাকৈ গোৱা হয়।

আন এটি মূল্যবান সম্পদ হ'ল বিহুগীত। বিহুগীতবোৰৰ মাজেৰে প্ৰধানকৈ অন্তৰ্গণিত হয় প্ৰণয়ৰ সুৰ। যৌৱনৰ বাসনা, মিলনৰ তীব্ৰ আকাংক্ষা, বিবহৰ উত্তাপ আৰু "ঘৰতো নবহে মন", "পথাৰতো নবহে মন," "কমোৱা তুলাবোৰ যেনেকৈ উৰিছে তেনেকৈ উৰিব মন" ৰ সুন্দৰ প্ৰকাশ এই বিহুগীতবোৰ। এই গীতবোৰ সাধাৰণতে ত্ৰিপদী ছন্দত ৰচিত। লগতে ইয়াত ব্যৱহৃত উপমাবোৰ অতি মনোৰম আৰু চমৎকৃত। তদুপৰি সমাজ জীৱনৰ চিত্ৰ, অসমৰ প্ৰাকৃতিক সৌন্দৰ্য, মানুহৰ ধৰ্ম-বিশ্বাস আদিৰ সুন্দৰ আভাস ইয়াৰ মাজেৰে জিলিকি উঠা দেখা যায়।

বিহুমূলতঃ কৃষি ভিত্তিক উৰ্বৰা উৎসৱ। এই বিহুৰ লগত সংগতি ৰাখি অতীতত বিহুগীত মুকলি আকাশৰ বৰগছৰ তলত শস্যভূমিৰ উৰ্বৰা শক্তিৰ

বৃদ্ধি কামনা কৰি গোৱা হৈছিল লগতে নৃত্যও কৰিছিল। অৱশ্যে ডেকা আৰু গাভৰুসকলে গীত নৃত্য পৃথকে পৃথকে কৰিছিল। কিন্তু এই পৰম্পৰাতো পৰিৱৰ্তনৰ বতাহ লগা পৰিলক্ষিত হয়। বৰগছৰ তলৰ বিহুই স্থান পালে মঞ্চত। ডেকা-গাভৰু একেলগে নচা হ'ল। মৌখিক পৰম্পৰাতে এই গীতবোৰ আৱদ্ধ হৈ থকা নাই। গীত ৰেকৰ্ডিং কৰা হ'ল চি.ডি. কেছেট ওলাল ইত্যাদি। বিহুগীতবোৰৰ বিষয়বস্তুত নতুনত্বই দেখা দিলে। সুৰ সলনি হ'ল, নন বাদ্যযন্ত্ৰ ব্যৱহাৰ কৰা হ'ল। বিহুগীতৰ জনপ্ৰিয়তা বাঢ়িছে কিয়নো ঘৰত বহিয়ে সমগ্ৰ বিশ্বই চাব পৰা হ'ল কিন্তু পৰম্পৰাৰ পৰা ফালৰি কাটি আহিছে। এনেদৰেই বিহুগীত বোৰেও আধুনিক ৰূপ লৈ আমাৰ মাজত জীয়াই আছে। বৰ্তমান সময়ত নৃত্যক লৈ বিভিন্ন প্ৰতিযোগিতাও অনুষ্ঠিত কৰা হয়।

আইনাম, সুবচনীৰ গীত, লখিমী সবাৰ গীত আদিয়েও লোক-সাহিত্যৰ বিশাল পথাৰখনত এক সুকীয়া স্থান দখল কৰিছে। এই গীতবোৰ প্ৰধানত নাৰী সমাজতে প্ৰচলিত। বসন্ত ওলালে এই ৰোগৰ দেৱী বা আইক সন্তুষ্ট কৰাৰ কাৰণে আইনাম গোৱা হয়। এয়া এক পৰম্পৰা। ঠিক সেইদৰে শস্যৰ অধিষ্ঠাত্ৰী দেৱী লক্ষ্মীক শস্য বৃদ্ধিৰ বাবে লখিমী সবাৰ গীত গোৱা হয়। আকৌ কোনো বেমাৰ-আজাৰ নোহোৱাকৈ ল'ৰা-ছোৱালী খীনাই গ'লে আইসকলে অপেচৰা সবাৰ পাতি গীত পৰিবেশন কৰে। বিভিন্ন কাৰণত, সময়ৰ ধাম-ধুমীয়াত এই বোৰৰ প্ৰচলন কমি আহিছে। বসন্ত যাতে নোলায় তাৰ কাৰণে আগতেই ল'ৰা-ছোৱালীক ঔষধ খাব দিয়া হয়।

আন আন অনুষ্ঠানমূলক গীতৰ ভিতৰত ভেকুলী বিয়াৰ গীত, মহখোদা গীত, বাসোল পিটা গীত ইত্যাদিৰ নাম উল্লেখ কৰিব পাৰি। সময়ৰ গতিত এইবোৰৰ প্ৰচলন কমি আহিছে। বৰ্তমান সময়ৰ ল'ৰা-ছোৱালীৰ কাৰণে ভেকুলী বিয়া কথাটো এটি সাধুৰ বিষয় হৈ পৰিছে।

কৰ্মবিষয়ক গীতসমূহেও লোক-সাহিত্যক চহকী কৰি তুলিছে। এই শ্ৰেণীৰ গীতৰ ভিতৰত আমি নাম ল'ব পাৰো- নিচুকণি গীত, বৰশী বোৱা গীত, কুঁহিয়াৰপেৰা গীত, গৰখীয়া গীত, হাউখেলৰ গীত, ইত্যাদি। শিশুক নিচুকুৰাবলৈ যি গীত পদ গোৱা হয় তাকেই নিচুকণি গীত বুলি আমি জানো। সমগ্ৰ বিশ্বতে এই শ্ৰেণীৰ গীতৰ প্ৰচলন আছে। এই গীতৰ জৰিয়তে শিশুক

টোপনি নিয়াবলৈ যত্ন কৰা হয়, কান্দি থাকিলে সন্তুষ্ট কৰিবৰ বাবে ভয় দেখুৱাবৰ বাবে গোৱা হয় এনেদৰে-

শিয়ালীয়ে নাহিবি ৰাতি,
তোৰে কাণে কাটি লগামে ৰাতি।
শিয়ালীৰ মূৰতে মৰুৱা ফুল,
শিয়ালী পালেগৈ ৰতনপুৰ।

শিশু ওমলা গীত বিলাক গোৱা হয় যেতিয়া ল'ৰা ছোৱালী বিলাকে বিভিন্ন খেল-ধেমালি খেলে তেতিয়া-

অলৌ গুটি তলৌ গুটি, কচু গুটি লাই-
যিখন হাতত গুটি আছে, সেইখন
হাতত পায়।

ইত্যাদি-

সময়ৰ লগে লগে দেখা গৈছে এইবোৰ কেৱল মৌখিক পৰম্পৰাতেই সীমাবদ্ধ বৈ থকা নাই। আধুনিক গীত, চিনেমা আদিত স্থান দিয়া দেখা গৈছে। বিষয়বস্তুত নতুনত্বৰ সংযোগ ঘটিছে, বিভিন্ন অত্যাধুনিক বাদ্যযন্ত্ৰ ব্যৱহাৰ কৰা হৈছে। এইবোৰৰ সুৰ লগ লগাই নতুন সুৰ সৃষ্টি কৰি গীতত সংযোগ কৰিছে। ইলেকট্ৰনিক মাধ্যমৰ জৰিয়তে সম্প্ৰচাৰিত হৈছে। আমাৰ মাজত নাওখেলৰ গীত, বৰশীবোৱা গীত, কুঁহিয়াৰ পেৰা গীত ইত্যাদিৰ প্ৰচলন কমি আহিছে। অৱশ্যে এই বিলাকৰ সুৰ নতুন চাম গায়ক-গায়িকাই তেওঁলোকৰ গীতত নৱ সংযোজন ঘটাইছে।

অসমীয়া লোক-সাহিত্যৰ আন এটি লেখত লবলগীয়া উপাদান হ'ল Ballad বা মালিতা বা কাহিনীগীত। এই শ্ৰেণীৰ গীতৰ আলম লৈও আধুনিক কিছুমান গীত ৰচনা কৰা হৈছে।

বেজবৰুৱাৰ 'ধনবৰ ৰতনী', 'ৰতনীৰ বেজাৰ' আদি আধুনিক বেলাডৰ শাৰীত ধৰিব পাৰি। ইয়াতেই আহি পৰিছে পৰিৱৰ্তনৰ ধাৰা। য'তেই পৰিৱৰ্তন হয় তাতেই নতুন পোখা মেলে আৰু তাকেই আমি কওঁ আধুনিক বুলি।

অসমীয়া লোক-সাহিত্যত পুৰাকথা বা Myth ৰ স্থানও সুকীয়া। পুৰাণৰ কথাবিলাক মৌখিক ভাৱে লোকৰ মাজত চলি থকাৰ উপৰিও ইয়াকে

মূল হিচাপে লৈ বিভিন্ন নাটক, উপন্যাস আদিও ৰচন কৰা হৈছে। তাৰ ভিতৰত আমি উল্লেখ কৰিব পাৰো- অতুলচন্দ্ৰ হাজৰিকাৰ 'নৰকাসুৰ, গণেশ গগৈৰ শুকুনিৰ প্ৰতিশোধ, চন্দ্ৰপ্ৰসাদ শইকীয়াৰ মহাৰথী ইত্যাদি।

অসমীয়া লোক-সাহিত্যত সাধুকথাৰো এখন নিৰ্দিষ্ট আসন আছে। সাধুকথাৰ অন্তৰালত কিছুমান নৈতিক কথা নিহিত থকা দেখা যায়। এইবোৰৰ জৰিয়তে শিশুসকলক নীতিশিক্ষাৰে মহীয়ান কৰি তুলিব পাৰি। অতীজৰে পৰা আমাৰ সমাজত সিঁচৰিত হৈ থকা সাধুকথাবোৰ সংগ্ৰহ কৰি বিভিন্ন জন লিখকে লিখিত ৰূপ দিছে। তাৰ ভিতৰত আমি উল্লেখ কৰিব পাৰো লক্ষ্মীনাথ বেজবৰুৱাৰ 'বুঢ়ী আইৰ সাধু', 'ককা-দেউতা আৰু নাতি ল'ৰা' ইত্যাদি। অসমীয়া সাহিত্য বিবিধ সাধুকথাৰে মেটমৰা ভঁৰাল বুলি ক'ব পাৰি। সাধুকথাৰ আলমত ভালেকেইজন লিখকে নাট্যৰূপ দিয়াও দেখা গৈছে তাৰ ভিতৰত লক্ষ্মীনাথ বেজবৰুৱাৰ নোমল, পাচনি পদ্মনাথ গোস্বামীৰ বৰুৱাৰ টেটোন তামুলী, ভূত নে ভ্ৰম আদি। তদুপৰি বিভিন্ন চি.ডি. কেছেট প্ৰস্তুত কৰা হৈছে, চিএনটি ৰূপ দিয়া হৈছে। দূৰদৰ্শন আদিত প্ৰচাৰিতও হৈছে। লগতে সাধুকথা কোৱাৰ প্ৰতিযোগিতাও পতা দেখা যায়।

প্ৰবচন, ফকৰা-যোজনা আৰু সাঁথৰ সমূহৰ মূল্য আমি কেতিয়াও অস্বীকাৰ কৰিব নোৱাৰো। এইবোৰ লোক-সাহিত্যৰ মূল্যবান সম্পদ। লগতে লোকজীৱনৰ বিভিন্ন ৰুচি আৰু বিভিন্ন সময়ৰ অভিজ্ঞতাৰ ফচল। এইবোৰ অকল মৌখিক পৰম্পৰাতে সীমাবদ্ধ হৈ থকা নাই। আধুনিক সাহিত্যৰাজিত ইয়াৰ প্ৰয়োগ মনকৰিবলগীয়া-

“বোলে গৰু চাবা গধূলি
বোৱা চাবা পুৱা
জকাই বাঁওতে ছোৱালী চাবা
কোন কেনেকুৱা।” (মগৰীবৰ আজান)

“মন কৰিলেই চন
বাকৰি মাটিতে ধান।” (মগৰীবৰ আজান)
“হাঁহেও ৰাজি

মাহেও ৰাজি” (বায়নৰ খোল)

“ল'ৰাই পানী পেলায়

বুঢ়াই পিছলি পৰে।” (বায়নৰ খোল) ইত্যাদি।

সামৰণি : পৰিশেষত ইয়াক ক'ব পাৰি যে লোক-সাহিত্য পৰম্পৰা আশ্ৰয়ী যদিও সময়ৰ আহ্বানত তথা যুগৰ লগত মিলাব যাওঁতে লোক-সাহিত্যৰ বিভিন্ন অংগ সমূহত আধুনিকতাৰ বতাহ লাগিছে। অৰ্থাৎ এইবোৰ অকল মৌখিক পৰম্পৰাতেই আৱদ্ধ নহয়, বিভিন্ন ধৰণে ৰেকডিং কৰা হৈছে, নাটক, উপন্যাস আদিত অন্তৰ্ভুক্ত কৰা হৈছে। পৰম্পৰা স্থবিৰ নহয়, গতিশীল সেয়েহে নতুনত্ব বা আধুনিকতাক আদৰি লোৱা হৈছে। আমাৰ লোক-সাহিত্যৰ অংগ সমূহ সমগ্ৰ বিশ্বতেই চাব পৰা হৈছে ফলত ইয়াৰ জনপ্ৰিয়তাও বাঢ়িছে। কিন্তু আমি স্বীকাৰ কৰিব লাগিব যে যিহেতু লোক-সাহিত্যৰ পৰম্পৰাত পৰিৱৰ্তনৰ বা লাগিছে সেয়েহে নিৰ্মল, অনাবিল সৌন্দৰ্য কিছু পৰিমাণে হ'লেও ম্লান হৈ পৰিছে। লোক সাহিত্যৰ মূল উপজীৱ্য হ'ল চহা-কৃষক সমাজখন কিন্তু এই সমাজখনতো পৰিৱৰ্তনৰ ছবি আমি দেখা পাওঁ। সেয়ে ইয়াৰ প্ৰভাৱ পৰিল লোক-সাহিত্যৰ পৰম্পৰাতো। সেই বুলি আমি পৰম্পৰাসমূহক একেবাৰে দলিয়াই পেলাব নোৱাৰো। লোক-সাহিত্যৰ পৰম্পৰাই যুগৰ লগত খোজ মিলাই আগুৱাই গৈ থাকিব অদূৰ ভৱিষ্যতলৈ। ইয়াক বাধা দি ৰাখিব নোৱাৰি। কিয়নো পৰম্পৰা-পৰিৱৰ্তনশীল, গতিশীল। সেয়েহে ক'ব পাৰো প্ৰায় সকলো দিশতে লোক-সাহিত্যৰ পৰম্পৰাত আধুনিকতাৰ পৰশ লাগিছে।

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MANAGEMENT OF RESOURCES : ISSUES AND CONCERN

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Natural resources are materials from the earth that are used to support life and meet people's needs. It also can be define as something that occurs naturally within environments that exist relatively undisturbed by mankind, in a natural form. A natural resource is often characterised by amount of biodiversity and geo-diversity existent existents in various ecosystems. Any natural substance that humans use can be considered a natural resource. Oil, Coal, Natural Gas, Metals, Stone and Sand are natural resources. Other natural resources are air, sunlight, soil and water. Animals, birds, fish and plants are natural resources as well.

There are two kinds of natural resources -

1. **Renewable:** Renewable resources are those natural resources such as trees, water, sun and wind that can be replenished at about the same rate at which they are used.
2. **Non renewable:** Non renewable resources are those

currently as part of the national effort towards wasteland development .

1. Integrated wastelands developed project schemes
2. Technology development extension and training schemes
3. Support to NGOs / agencies schemes
4. Investment promotional schemes
5. Wasteland development task force

Soil is literally the material we live on , it is the material that supports what we build , treats the generated wastes and purifies water . soil and water conservation are key factors in maintaining soil quality and fertility .Soil erosion is the process in which the top layers are removed and carried away from one place to another . Which degrades the quality and fertility of it . The time required to from new soil is so long . A host of practices such as bunding mulching , soil moisture conservation etc .

One way to achieve and maintain a fertile soil is to apply organic materials instead of chemicals . The improper use of pesticides or excess fertilization can pollute the soil and inhabit or exclude plant growth , industrialized society produces a wide variety of chemicals and radioactive wastes which are disposed off on land and make land population .

So , proper soil management also involves proper maintenance of organic and inorganic composition of soil.

ENERGY

We can mainly receive energy from non-conventional, conventional and nuclear sources. Non-conventional energies include Biomass, solar, fuel, hydel, geothermal, co-generation and wind. Moreover conventional energies include natural oil, gas, coal and nuclear energies. We the human beings are availing energy in our daily life in various purposes.

So, energy from all sources may be managed in ways for use of human needs.

MINERAL RESOURCES

Though above 3000 minerals are known only about 100 minerals are used in human society for various purposes. India has a large number of economically useful mineral resources. About 2/3 of its iron deposits lie in a belt along Orissa and Bihar border. Moreover it has the world's largest deposit of coal. India produces 3/4 of world's mica. Petroleum deposits in several regions of the country. Nuclear uranium and rare earth also found in India. Thus India is endowed with rich mineral. Mineral resources are used for various needs of our society.

BIOLOGICAL RESOURCES

It includes food, fiber, medicinal, fuel wood, ornamental plants and animals. About 5000 plant species are used as food and fibers for ornamental and horticultural purposes with new hybrids. There is a clear relationship between the conservation of biological diversity and the discovery of new biological resources.

Ideas on developing plant species for wider use and or economic benefits can be derived from studies on the use of plants. India has a very long history of using medicinal plants. Wood is a primary source of fuel in third world countries. Wildlife is also facing the spectre of destruction. Due to destruction of forests, pollution, climatic changes and extensive hunting of animals, many species of wildlife have become extinct.

CONCLUSION

We have highlighted the concern related to the management of natural resources such as water, land, soil, energy, minerals and biological resources. With wise and careful planning and management these resources will last longer and can be maintained for future generations.

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CAUSES AND EFFECTS OF MIGRATION OF PEOPLE FROM DIFFERENT PARTS OF ASSAM TO BAJALI AREA: A SUBJECTIVE ANALYSIS

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Introduction:

Migration is a common phenomenon among the birds and animals. A large numbers of birds migrate from Siberia towards the tropical world is an interesting subject of study in zoogeography and biogeography. Like birds and animals, migration of people is also a kind of natural phenomenon for the safe and advantageous life and livelihood. An interesting area of population studies reveals that due to a number of factors people migrate from one place to another. Among the factors economic, geographical, political and social factors combined together to put a lot of pressure to migrate. Migration effects a little in several ways both in the source of migration and the destination to which it is migrated.

Aims and objectives of the study:

The prime aim of the present study is to highlight the causes of migration of different people to greater Bajali area, especially, a rapidly developed town like Pathsala of lower Assam. The present study is aimed to highlight the problems of the area due to migration of people to the town from the different parts of Assam

Methodology of the Study:

To achieve the aim of the present study different methods are used to collect the required information from various sources. Questionnaire, interview, discussion with the citizens and own experience are used to gather informations for the study.

The study area:

Pathsala is located in the eastern- middle part of Barpeta district of Assam. Geographical co-ordinate of the town is 26.499382North Latitude and 91.179271East Longitude. It covers an area of 08 square kilometer, having population of 9652 in 2001 census and 11242 in 2011 census. According to latest census data the literacy rate of Pathsala town is 92.80% as compared to Assam i.e. 72.19%.The literacy rate is higher among the male population(95.25%) as compared to female(90.17).

It is the second sub divisional head quarter of Barpeta District. Pathsala is a rapidly growing town of lower Assam. Earlier, Pathsala was a center of agricultural based business due to its rich agricultural surplus. After it get status of sub divisional head quarter in 1986-87,

the importance of Pathsala town is increased and it attracts the people from various places to settle here. 90% of population in Pathsala town is ethnic Assamese and they speak Assamese, the rest 10% of population are from mixed culture and they speak their own language like Bengali, Hindi, Marwari, etc. Culturally pathsala is the heritage of mobile theatre in Assam. The mobile theatre groups of Assam have their origin in Pathsala town. The mobile theatre groups of Assam have carved a special niche as the mass entertainers in Assam. These groups, popularly known as "Bhramyaman theatre" arranges shows through out Assam and some parts of neighbouring states. Pathsala also the famous for the Devadashi dance which was originate in the Dubi Parihareswari Devalaya, which is located in 3 K.M. south of the town.

Educationally Pathsala is famous for its glory in the HSLC, HSSLC and other university examination results. Every year a quite good number(s) of students passed from different institution with highest ranked and subsequent ranked. The Bajali College is situated in Pathsala, it is one of the good college in north east India for science, arts and tourism studies. Apart from Bajali College, there is a long list of educational institution pertaining education from primary to post graduate level. At present there are 32 numbers of educational institute in Pathsala, out of them 02 institute are engaged up to P.G. level, 07 institute engaged up to U.G. level, 15

institute engaged up to H.S. level, 22 institute engaged up to High school level, 24 institute engaged primary and preprimary level. More over 3 institutes engaged in distance learning mode. Out of the total a number of institutes engaged in more than one level.

Pathsala is connected well with the rest of India through rail, and road ways. Pathsala rail way station is one of the important stations in Assam, while NH-31 touches the town at east-west direction; pathsala also the zero point of Indo- Bhutan international highway. A number of causes associated with the migration of people to Pathsala from different localities in different times.

Causes of migration of people to Pathsala:

Economic Cause:

Pathsala is known for its mobile theatre group i.e. Bhramyaman theatre. At the beginning of every session more than 200 people come to this town and engaged in the theatre activities. Some of them come due to non-availability of cultivable land in the area where they are permanently settled and there is no alternative job for livelihood. Pathsala being a center of business; it attracts the people to leave their places of birth in search of having better economic opportunities. Due to business opportunities the prices of land become skyrocketing in Pathsala area. In such a situation some land lords of fringe areas sale their agricultural land for residential purpose and he himself build his own residence in the core areas

of the town and leave their places of birth and become urban resident of the town. Being a sub divisional headquarters a number of government and private offices located in the town, the employees of such offices settled permanently as well as in rental basis and give rise to the growth of population in the town. Moreover, due to high possibilities of business number of businessman come to the town to operate their own business.

Political cause:

Since the last decade of 20th century, immediately with starting of Bodo movement for a separate state of their own, groups of Assamese people leave their permanent settlement in Bodo areas of present Baksa district of Assam and come to Pathsala area to settle here permanently. It is found that last few years in the northern part of Barpeta District has been considered as the most sensitive area for different insurgency problems and it basically includes financial demands to the common people, different cases of extortion, different racial conflicts and riots at different times have made people to live in a hell like situation; in this situation some people who are little bit financially sound they have been pondering hope to migrate some safe places where they can live in a peaceful environment. And in search of suitable place the financially sound, some Assamese families along with other communities of northern part Barpeta district choose Pathsala as their convenient place to live in.

Better Education facilities:

During last few years Pathsala shows better results in both HSLC, HSSLC, UG and PG level examinations. In HSSLC and HSLC examination students from different private as well as government educational institutions of Pathsala ranked top, which attract a group of families from different areas of Assam. In pathsala, the HSLC, HSSLC and other examinations results act as the key factor to establish new private educational institute to cater the needs of the admission seeker at primary, secondary and degree level. Education sector in Pathsala can be considered as one of the profitable business therefore, at present more than 32 institutes engage in different levels i.e. primary to post graduate. More than 100 private hostels allow accommodating to about 3000 students. Moreover a number of students boarding at rented houses with their parents to obtain better education.

Religious Cause:

Religion becoming an important factor for migration. The people migrate from their birth place to a new place when there is religious intolerance and those in position do not allow other than their own religious to function similarly, in some cases other people migrate to places where they find religion of their belief is followed. Due to rich cultural background, good social behavior and Hindu domain in the entire area, people from Hindu origin prefer Pathsala as their destination to migration.

Better civic facilities:

As an urban area Pathsala enjoy several opportunities like 30 bedded government FRU hospital, state-of-the-art private nursing home, doctors chambers, pharmacy, better communication system, rail-road connectivity with rest of the country, peaceful social environment, housing and public service facilities and social welfare programs attracted the people to migrate this town.

III effect of Migration in Pathsala:

Migration of people causes a number of problems for Pathsala town; some of such problems are discussed here from the different angles.

Effect on existing physical environment:

Migration of people to Pathsala town creates enormous environmental problems. Due to excessive pressure on land, the cultivable land of Pathsala and its surrounding area turned to use for business purposes. People used to build their residential houses and business enterprises on the agricultural land without any long term planning, building construction are ahead in every open space, people even build their buildings in the place of natural channels and the natural low lands which hinders the natural flowing of rain water and possess acute flood situation in the entire area. Due to sky rocketing of price of land people even sale their agro forestry attached with their basti land, which declines the green vegetation of the area and creates the micro climatic problems in the area.

Effects on social environment:

The newly migrated people are coming from different areas with different rituals, customs and different social behavior and attitudes, which affect the existing societies. These creates some social adjustment problems with the existing one, in some cases it creates major problems in the prevailing society. It is observed that in Pathsala a trend towards consuming gutkha, dendrite, and tobacco based pan masala and other drugs like consumable increasing among the students residing in private hostels. Such trends are more among the tribal students which badly affected the general students and some of them follow to consume the same and create vulnerable to their families as well the existing societies. The dress and fashion also experienced with ultra-modern design among the tribal students residing at hostels and other rented houses which badly affected the normal behavior of the people residing in the town.

Effects on Population pattern/structure:

Migration affects the population structure of Pathsala area, different people migrate from different areas gradually changes the origin structure and pattern of population of the area. New group of population declines the majority of the existing population.

Effect on economy:

Due to migration more people to live in the town. These creates excessive demand for food, vegetables, house building materials, cloths and other house holding

items to the town. To meet such demands a number of shops and business enterprises are developed within the town, large number of people are engaged to earn good income. Due to greater demands prices of some commodities like vegetables are more in Pathsala than other surrounding areas of Barpeta Districts.

Conclusion:

From the above stated observation it is found that demand of safe and advantageous life and livelihood of most of the migrants near by Bajali Area choose Pathsala as their convenient place to live in. But with this natural phenomenon the very local people are found to have some awkward situation in their life from different perspectives but still they have been coping with the situation welcoming the migrants. Even though from one angle, it is still an attraction of the peace loving people because it is culturally, educationally and economically fertile place to live in which is the central attraction of the different migrants who settled here and who are planning to migrate to come over the greater area of Bajali.

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ECONOMIC CONDITION OF THE HIRA WOMEN:

A case study of Bamuna Village of Barpeta Town (Assam)

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Introduction: Hira is a scheduled caste of Assam engaged in pot making. They are distributed in Goalpara, Kamrup and Barpeta District of lower Assam. They make pottery with hand without using potter's wheel. Only the female section of the caste is found to be engaged in manufacturing vessels. However, the male members participate in other activities, for example by fetching raw materials in baking vessels, selling the products etc. (Das1956:36 (Hiras prepare four layers of clay, each of which is partially dried before the next layer. When this process is completed, they pile the pots in a heap, with strew between each pot and set fire to bake the clay. This clay is known as Hiramati. (Sen 1999: 161)

This study has been carried out in the village Bamuna, situated around 3 K.m. in northern direction of the Barpeta town. In the village, there are 76 Hira families in the village and total population is 397. Of the total

population 206 (51.88%) are male and the 191 (48.11%) are female. In the Hira community the literacy rate is 53.40%, out of which male forms 61.65% and female forms 44.50%. The main occupation of the Hiras of village is pottery making.

The paper is based on the data collected in Bamuna Village through survey scheduled method, interview method, case study method and observation method.

Result: The Hira used a special kind of clay for making different kind of pottery. They make their pots without the help of wheel. This kind of special clay is not found in their locality. They have to go Tetelia and Diparbeel of Guwahati and purchase the clay. Due to their poor economic condition they are unable to purchase the clay individually from such a distance places. Therefore, they collectively hire a truck and collect clay from Tetelia and Diparbeel. Some of them have to buy it from a party who bring it from Tetelia and Diparbeel. For bringing the clay by the truck, they have to pay Rs. 5000.00 or more. This raw material is generally collected in the month of September and November. The pottery making clay is filled up in a pit dug in a corner of the courtyard of each family and then it is covered with banana leaves, and used according to their requirement for a period.

The Hiras make different types of pottery. Among them *male* (earthen Plate), *gocha* (Stand to keep lamp), *dhup dani* (The pot for buring incense stick), *dhuna dani*

(The pot for burning incense powder). These earthenware are mainly used for religious purposes. They also make some other utensils which are basically used for culinary purposes.

These are-

- (i) *Kalah* (Used for keeping and fetching water)
- (ii) *Takeli* (Used for keeping liquid molasses and making a kind of indigenous cakes)
- (iii) *Hari*: This is a very large vessel used for storing.
- (iv) *Beira*: Used for keeping curds.

They also make *chilim* (Used for tobacco for smoking), *Tawa* (Used for baking roti or rice cake), *Jalar guli* (Used in making nets), *Charu Khuti deiba* (Used for storing smaller articles)

Discussion and Conclusion: Though the Hiras make pottery throughtout the year, still the peak period of making it is September to December. In these months, they generally go near and far places in boat or land vehicles with in radius of 90 to 100 km. the barter system is still present in the tribal and immigrant areas of Assam. Though the rural Hiras make huge number of earthenware in a year still they are not able to upgrade their economic condition due to the following reasons:

- (i) Earlier the people considered Hira Pottery is cheaper but present those people use aluminum and other metallic utensils. Due to illiteracy and poor economic condition the Hiras could not cope with the present economic situation.

- (ii) The rate of raw materials and fare of the vehicle is very high to carry it the raw materials is not available in local area.
- (iii) The method of making pot among them is traditional and they are not able to adjust in the market according to whims of the customers.
- (iv) In the rainy season it is very difficult to store the raw materials in rainy season.
- (v) In the Hira village or the neighboring area there are no proper markets for selling their products.
- (vi) Flood is also obstacle their occupations because these people were live in al low area.

Out of 191 women of the Bamuna village 61 women are dependent. (In the dependent, we have included the girls and old women). The number of working women in the village is 93 (48.69%). Among them the pottery making women in the village is 57 (29.84%) the women in service is 2 (1.04%), daily labour is 2 (1.04%) and the weaver is 32 (16.75%). The number of women who are not engaged in the said occupation is 37 (19.377%)

TABLE-I

No. of working women of the Bamuna village

Occupation	No. of working women	Percentage
Pot making	57	29.84%
Service	2	1.04%
Weaver	32	16.75%
Daily labour	2	1.01%
Total	93	48.69

Though the most of the women mainly engaged in pottery making occupation, yet their economic condition is not healthy. This is due to many reasons. Among them:-

Firstly, the system of the production which is based on age old in nature should be modernized. The government and the NGO's should have played a major role in this purpose.

Secondly, the transportation should be improved. Thirdly, exhibition on these types of materials should be organized to sell their products.

The Hira house hold lead a hand to mouth life, it is principally due to:

- (i) Due to illiteracy they could not acquire new methods and techniques and have to depend on age old tradition of pot making.
- (ii) The number of male is higher than that of the females. The males are traditionally tabooed to make pots. Only the females prepare it and the males do the collection and preserving of soil and selling the products.
- (iii) The Hira women have to do many mundane duties and pot making is only a free time job.
- (iv) In the rainy season they cannot prepare it. Flood also affects their economic condition. Due to shortage of time, they prepare only a less amount of pots. This also affects their economic condition. To raise the economic condition of the Hiras, the

Government, the NGO's and the other agencies can do much, by which an age-old skill particularly the pristine of women could be preserves.

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ENVIRONMENTAL ETHICS: PANACEA FOR PROTECTION OF ENVIRONMENT

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Environmental Ethics is the discipline in philosophy, concerning with the moral relationship of human beings to and also the value and status of the environment and its non-human contents. It deals with human beings ethical relationship with the natural environment. It is a part of environmental philosophy that throws into air the traditional boundaries of ethics from solely including humans and enlarges the concept of including the non-human world. It has exerted tremendous influence on a large number of discipline such as environmental law, environmental sociology, environmental design, environmental studies, environmental geography, anthropocentrism, Bio-centrism, eco-centrism, ecological economics, deep ecology and so on.

The seeds of environmental ethics were sown by Garret Hardin in his essay 'Exploring New Ethics for Survival¹ and by Aldo Leopold in his 1949 essay The Land

Ethic' which highlights that the roots of ecological crisis were philosophical. But as a full fledged academic field, environmental ethics grew up in the 1970s with the publication of Rachel Carson's 'Silent Spring' (1962), Lynn White's 'The Historical Roots of Our Ecologic Crisis' (1967) and Paul Ehrlich's 'The Population Bomb' (1968). The field of environmental ethics was taken to a high degree of perfection with the publication of international journals like 'Environmental Ethics' (1979), 'The Trumpeter: Journal of Ecosophy' (1983) and 'Environmental Values' (1992). All these essays and journals embody that environmental ethics showcases human beings' moral obligations to consider the philosophical aspects of environmental concerns such as population explosion, pollution, catastrophic depletion of natural resources, deforestation, environmental degradation, climate change, global warming etc.

Environmental ethics thus addresses the fundamental questions like 'Are we to leave our successors a scorched planet of advancing deserts, impoverished landscapes and an ailing environment?' 'Are we making this planet ailing with our selfish activities?' Scholars and philosophers differ in their approach in answering all these questions and this gives birth to different environmental ethics such as Environmental Health ethics, climate ethics, Bio-ethics, conservation ethics, environmental virtue ethics and so on which will make us realize the effects of our atrocious

activities over environment and will act as panacea to modify or etiquette towards all biotic and abiotic factors to protect environment and to secure the future generation.

Environmental Ethics help us to shift our outlook from the mechanistic view to a holistic and ecological view of the environment. This revolutionary outlook forces us to realize that the earth's vital signs reveal a patient with declining health and that we have ethical obligations to be skilled organizers of the planet and responsible protectors of our environment. We must understand the concept of Sustainable Development, popularized in 1987 which means 'Development that meets the needs of the present without compromising the ability of future generations to meet their needs, i.e. without stripping the natural world of resources future generations would need. It will help us to overcome the unsustainable level which has resulted due to human beings' overreach of fisheries, forests, grasslands and croplands- the four principal biological systems of the earth. This has happened for the rapid growth of world population. Therefore, we must cultivate the moral responsibility to control population explosion for the protection of environment.

Environmental Ethics thus; provides us a transcending concern which assures the survival not just of the people but of the planet as well. It teaches us to take holistic view of the very basis of our existence. This

holistic view in turn paves the way for ecological view to see the world as an integrated whole - of both the human and non-human entity rather than a pathetic picture of parts. As environment may be defined as composite external conditions- both abiotic and biotic, animate and inanimate, the influences of organisms and their perpetuation, environmental ethics can be applied as a panacea to cure environmental degradation- both natural and man-made.

JHUM CULTIVATION IN HILLY AREAS

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Introduction:

Jhum cultivation or shifting cultivation is a method of cultivation which is practised in Hilly and Woodland areas by the tribal people. This system of cultivation is also known as "**Slash-and-Burn**" method of cultivation. It is an agricultural method that involves the cutting and burning of plants in forests or woodlands to create fields.

This type of cultivation might have originated in the Neolithic period (13000B.C. to 3000 B.C.). Since Neolithic times, slash-and-burn techniques have been widely used for converting forests into crop fields and pasture. Probably Jhum cultivation is the first stage for the use of soil to produce crops. The hill inhabitants of Black Africa and America practised this system for a long period of time as a routine system of cultivation. In South Asia, particularly in India shifting cultivation is still conducted. In the hilly areas of Assam, Arunachal Pradesh, Meghalaya, Mizoram, Nagaland, Sikkim, Orissa, Andhra Pradesh, Madhya Pradesh and Karnataka, the Jhum cultivation is mainly conducted. In Assam, Jhum

cultivation is practised in the hill districts namely Karbi Anglong and Dima-Hasao.

In different regions, shifting cultivation is known by different names such as slash-and-burn agriculture, migratory primitive agriculture, nomadic agriculture, forest field rotation, land rotation agriculture and in North-East India it is known as 'Jhum' cultivation or 'Jhumming'.

How to Conduct:

There are certain distinct processes for conducting Jhum cultivation. They are as follow-

Firstly, a plot is to be selected.

Secondly, the plot has to be cleared by cutting or slashing the trees, bushes etc. Then these jungles are burnt generally in the month of December-January.

Thirdly, simple instruments like digging sticks, dibblers etc. are used for making holes and for sowing seeds of several crops. This process is mostly done by female workers.

Fourthly, after sufficient shower, seeds of several crops are applied into the holes for getting multiple crops from the same field.

Lastly, harvesting of crops start from the third month of sowing the seeds and it continues till December next. With this cycle of activities of Jhum cultivation is completed.

The productivity and fertility remains intact for one or two years and gradually it declines and then the

farmers are compelled to shift into a new area leaving the previous plot as fallow land for gaining fertility. The period of Jhum cycle differs from region to region. It varies in between three to nine years. For example in Meghalaya and Nagaland, the Jhum cycle period is nine years and in Mizoram the cycle period is three years. Similarly in Assam and Orissa the Jhum cycle period is seven years.

The crops generally cultivated by the 'Jhumias' include Maize, Beans, Sweet Potatos, Ginger, Tobacco, Chillies, Finger millet, Yam, Leafy vegetables and the like.

It is note worthing that the Jhum cultivation needs a large amount of land but it can support only a small number of population. As per a recent estimate, it is found that the total area under Jhum cultivation in a year in the North-Eastern states is nearly 4.16 lakh Hectares in comparison to that of 9.89 lakh Hectares in whole India. On the other hand, about 4.25 lakh tribal families of the entire N.E. Region are found to be engaged in shifting cultivation.

Advantages of Jhum Cultivation:

The following are the important advantages of Jhum cultivation-

1. It provides a very easy method for the preparation of soil for cultivation. It needs very very simple instruments.
2. In this cultivation there is no danger from either flood or draught. The mountain streams provide regular water supply for cultivation at moderate

rate. Therefore, there is no necessity of making irrigation.

3. The productivity under Jhum cultivation is generally satisfactory.

Disadvantages of Jhum Cultivation:

The Jhum cultivation is having serious limitation from the ecological point of view. The following are the most important evil impact of Jhum cultivation-

1. It leads to destruction of forest in the hill area which causes heavy soil erosion during rainfall. Therefore, there is the problem of flood in the plain area. According to Dr. Elwin- it is more dangerous to the gradual loss of fertility due to Jhum cultivation than the problem of soil erosion.
2. Jhum cultivation causes a high national waste as it converts a green land into fallow land.
3. It upsets the ecological balance of nature. The bio-diversity and eco-system is badly hampered by Jhum cultivation.
4. Another serious matter of concern is that this type of cultivation causes destruction to the productive and protective values of forest.
5. There is no private ownership of land under Jhum cultivation. Therefore, the farmers do not undertake any measure for soil conservation and soil improvement.

Conclusion:

Considering the threat to the environment by the

Jhum cultivation, this practice must be controlled for better future of nature. Many advanced countries of the world have been able to control Jhum cultivation. For example, in Italy, Jhum cultivation is a thing of past. In Norway and Jordan this type of cultivation which is known as 'Slash-and-Burn' cultivation there, has been completely controlled. Like wise, other European countries had taken serious steps for controlling Jhum cultivation and became successful in their effort. In India, the government has been trying to control the Jhum cultivation since independence. In different Five years plans, various schemes have been under taken for the settlement of the 'Jhumias'. The North-East Council and presently the DONER Ministry is also framing various measures for controlling Jhum cultivation.

Despite the measures taken by the government and other agencies, Jhum cultivation is still a burning problem of hill area of the country. The government, different agencies, citizens and all concern should sincerely come forward to control the Jhum cultivation considering the seriousness of the matter.

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বরপেটা জেলার চরবাসীদের জীবন ও জীবিকা : একটি সংক্ষিপ্ত অধ্যয়ন

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নিম্ন অসমের একটি অন্যতম জেলা হল বরপেটা। অবিভক্ত কামরূপ জেলাকে বিভক্ত করে ১৯৮৩ সালে এই জেলাকে গঠন করা হয়েছে। তবে এর বহুপূর্বে অর্থাৎ ব্রিটিশ শাসন কালে ১৮৪১ সালে বরপেটাকে মহকুমার মর্যাদা দিয়েছিল।^১ বর্তমান এই জেলাটির দুটি মহকুমা হয়েছে- বরপেটা এবং বজালী। এই জেলার মোট জনসংখ্যা (২০১১-র গণনা অনুসারে) হল- ১৬,৯৩,১৯০ জন।^২ বরপেটা জেলার চর অঞ্চলের গমের সংখ্যা মোট ২৭৭ টি এবং এই গমগুলোতে বসবাসকারী মোট জনসংখ্যা হচ্ছে- ২,৬৮,৩৪৪ জন। এই জেলার চর অঞ্চলের মাটির কালি ৩৬,৫৫৫ হেক্টর।^৩

অসম একটি নদীমাতৃক দেশ। বিশেষ করে অসমের বুক প্রবাহিত ব্রহ্মপুত্রই অসমকে নদীমাতৃক বলে পর্যবসিত করেছে। আমাদের আলোচ্য বরপেটা জেলার প্রধান নদীই হলো ব্রহ্মপুত্র। এই নদীটি পূর্ব দিক থেকে পশ্চিম দিকে প্রবাহিত হয়ে জেলার দক্ষিণ পশ্চিমে ছুঁয়েছে। আর জেলাটিকে ঘিরে রেখেছে ব্রহ্মপুত্রের কিছু উপনদী। এই উপনদী গুলি হল- বেকী, মানাস, পহুমা, কালদিয়া, পল্লা, ভেলেঙী, নখন্দা এবং মরা চাউল খাওয়া। এই উপনদীগুলি উত্তর থেকে দক্ষিণে প্রবাহিত হয়েছে। পহুমা এবং কালদিয়া একত্রে মিলিত হয়ে 'নখন্দা' নামে বরপেটা শহরের পূর্ব থেকে পশ্চিমে প্রবাহিত হয়েছে। বেকী এবং পল্লা নদীর জল চাউল খাওয়া নদীর সঙ্গে মিলেছে। এই নদীকে অনেকে 'বুড়ী লুইত' বলে থাকে। এই উপনদী গুলিতে চর খুবই কম, যে গুলি চর এখানে আছে তাতে মানুষ স্থায়ীভাবে বসবাস করতে পারে না।

কারণ এই চর গুলির দৈর্ঘ্য খুবই কম এবং এর স্থায়ীত্বও নেই। বরপেটা জেলার ব্রহ্মপুত্রের স্পর্শে এর দুধারে গড়ে উঠেছে অসংখ্য চর আর সৃষ্টি হয়েছে নানা কলাকৃষ্টি এবং জীবনধারার বসতি। নদীর ধারে বসবাসকারী এসমস্ত লোককে বলা হয় 'নৈপরীয়া'। কিন্তু ব্রহ্মপুত্রের তাণ্ডবলীলা এদের বাসস্থানকে অস্থায়ী করে রূপান্তরিত করে। ফলে 'নৈপরীয়া'দের 'চরয়া' ও বলা হয়ে থাকে। শহরাঞ্চলের মতো চর অঞ্চলেও এক মানব সভ্যতা গড়ে ওঠে এবং এই সভ্যতা অতি প্রাচীন বলে ইতিহাস সাক্ষ্য দেয়। বিভিন্ন ঘাত-পতিঘাতের সন্মুখীন হয়েও চরবাসীরা চর অঞ্চলেই বসবাস করে এবং গড়ে তোলে এই নতুন সভ্যতা। চরবাসীদের জীবন সম্পর্কে জানতে গেলে প্রথমে আমাদের চর সম্পর্কেও জানা উচিত।

'চর' হলো বালি বা পলি মাটি জমা হয়ে নদীর বুকে তৈরি উঁচু ভূমি। 'চর' বলতে জলে ঘেরা উঁচু ভূখণ্ডকে বোঝায়। চরগুলো সৃষ্টি হয় মূলত নদীর গতি পরিবর্তনের ফলে। অন্যদিকে চরের চারদিকে নদী বা জলের দ্বারা তৈরি বালি যুক্ত ভূখণ্ডকে বলা হয় 'চাপরি'। 'চাপরি' আসলে নদীর ভাঙন বা গতি পরিবর্তনের ফলে সৃষ্টি ভূখণ্ড। চরবাসী বললে নদীর ধারে বসবাসকারী সর্বস্তরের মানুষকেই বোঝায়। বরপেটা জেলার অন্যতম সাহিত্যিক তথা অধ্যাপক ইসমাইল হোসেনের মতে - 'চর' মানে নৈব মাজর বালিময় ওখ ভূখণ্ড আর 'চাপরি' মানে নৈপরীয়া বালিচহীয়া ঠাইক বুজায়।"^{১৪}

নদীর ধারে অস্থায়ী ঘরগুলো প্রত্যক্ষ করলেই তাঁদের চরবাসী বলে অনুমান করা যায়। চর অঞ্চলে পচলিত একটি প্রবাদ থেকেই চরবাসীদের গম চিহ্নিত করা অতি সহজ হয়ে যায়—

খেড়ের চাল খড়ির বেড়া

ঐ ডাই হইল চর পাড়া

কাইশার ঘর কাইশার বেড়া

ঐ ডাই হইছে মিঞা পাড়া।^{১৫}

অর্থাৎ চর অঞ্চলের ঘরগুলি অতি সাধারণ ভাবে কাশ, খড়, বাঁশ ইত্যাদি দিয়ে নির্মাণ করা হয়। চরবাসীরা যেন আদিম যাতায়াত ব্যবস্থার মধ্যে কোনোমতে টিকে আছেন। মুক্ত আকাশের নীচে মুক্তভাবে বেঁচে থাকার তাগিদে

তাঁরা যেন চর অঞ্চলে বাস করেন- যতক্ষণ না নদী তাদের ঘর-বাড়ি গস করে নেয়।

চর অঞ্চলের দুটি রূপ রয়েছে - স্থায়ী ও অস্থায়ী। 'অনেক চর একশো বছর অতিক্রম করে শহরে রূপান্তরিত হয়েছে। অসমের অনেক চরের বয়স আবার দশ থেকে একশো বছর। অন্যদিকে কিছু চর চার-পাঁচ বছর থেকে বিশ-পঁচিশ বছরের মধ্যে নদীর গহুরে বিলীন হয়ে যায়। নদীর ভাঙনের ফলে মানুষের স্থানান্তরিত হওয়ার কোন হিসেব থাকে না।^{১৬} অনেক সময় আবার দেখা যায় বন্যার জল শুকিয়ে পলিমাটি জমা হয়ে তৈরি হয় একটি নতুন চরের, আর তখনই হয় সেখানে মানুষের বসতি। আমাদের আলোচ্য বরপেটা জেলাতে চরের সংখ্যা কম নয়। সংখ্যায় মোট ৪২ টি চর এই জেলাতে আছে। এর কিছু চর স্থায়ী আর বাকি গুলি অস্থায়ী। এই চর গুলিতে মানুষ বসবাস করার পরই এক সময় গ্রামের রূপ নিয়ে গড়ে ওঠে অনেক চর গ্রাম। এই জেলাতে ব্রহ্মপুত্র নদীর তীরে যে সমস্ত চর গম গড়ে উঠেছে সেগুলি হল- রৌমারি, চেনিয়ারি, চেঙেলিদিয়া, দমদমা, গোধুলি, জৈলারচর, গান্ধীরচর, ধামাপাড়া, মাজের চর, দুরামারী, নলজাহী, লক্ষীপুর, মরিচাকান্দি, যাত্রাদিয়া, বরদিয়া, আটিয়া, মহিশমুটি, ভেলেঙীমারী, শিমূলবাড়ি, পামপাড়া, তারাবাড়ি, চন্দনপুর, টাঙালীয়াপাড়া, পরুয়া, চাংবান্ধা, আণ্ডাভাণ্ডা, মহচরা, হলঙাপাড়া, মৈরাদিয়া, আদুরীপাড়া, খোলাবান্ধা, কাছুমারা, পুঠিমারি, শালমারা, লেহী, দীঘলহরা পাড়া, নিরলা, বরখোলা, কলাবাঁধা, হাতেমারচর, কলতলি, কাছিমপুর, মাজর চর, নিশানের চর, ফুলনৈরচর, বাঘমারা, মৌখোয়া, ভতনাপাইতীচর, সারগাওঁ, রামাপাড়া, উজীরের চর, আনুপতির চর, কদমতলা, ছয়সীমানা, কালারদিয়া, ধর্মপুর, আলিরপাম, সুখারবার, ধূলা উরির চর ইত্যাদি।

বরপেটা জেলার বেকী নদীর মাঝে যে সমস্ত চর গ্রাম গড়ে উঠেছে সেগুলি হল- আমগুড়ি, শালমারা, রায়পুর, জয়পুর, নুনমাটি, মহিশবাতান, চর চরিয়া, দেউলিপাড়া, কামার চর, ভাকুমারী, বালিকুড়ি, মোয়ামারী উদমারী, মরাভাজ, কাউর জাহী, সত্যপুর, ইছবপুর ও বাঘেখাইতি।

আমরা জানি চর মানেই হচ্ছে অনুন্নত অঞ্চল। চর মানেই দরিদ্রদের আস্তান। চর বললেই আমাদের মনে আসে যোগাযোগবিহীন এক দীশান্তর।

আজকের বিজ্ঞান ও প্রযুক্তির দিনে যেখানে বিশ্ব মানুষের হাতের মুঠিতে - সেখানে চর অঞ্চলে আদিম যুগের জীবন ব্যবস্থা দেখে অনেকেই চর বাসীদের উপহাস করতে দেখা যায়। অনুন্নত বলে অনেক সময় তাদের তুচ্ছ তামিল্যও করা হয়। শহরে এলে এইসব মানুষেরা হয়ে পরে 'বাংলাদেশী'। আধুনিক শিক্ষা থেকে বঞ্চিত বলে অনেকেই স্থানীয় অসমিয়া ভাষাও সঠিক ভাবে বলতে পারে না। তাই তাদের প্রতি 'বাংলাদেশী'র আখ্যা দেওয়া যায় অতি সহজেই। অথচ এই চরবাসীরা এখানে এসেছে ভারতের স্বাধীনতা আন্দোলনের অনেক আগে। ঊনবিংশ শতাব্দীর শেষের দিকে পূর্ববঙ্গ থেকে এদের আমদানি করা হয়েছিল কৃষি শ্রমিক হিসেবে। কারণ- এখানকার স্থানীয় অসমিয়াদের চাষাবাদের প্রতি অনীহার ফলে অসমের চাষাবাদের অবস্থা খুবই বিপদজনক হয়ে পড়েছিল। ফলে দেখা দিয়েছিল কৃষিজাত সামগ্রীর অভাব। এই মন্দাবস্থার মোকাবিলার জন্যই ইংরেজ সরকারের পক্ষ থেকে আমদানি করা হয়েছিল কষ্টসহিষ্ণু বাঙালি মুসলমানদের। এই সম্বন্ধে বিশিষ্ট ভাষাতাত্ত্বিক বিদ ড° উপেন রাভা হাকাচাম বলেছেন- 'চর-চাপৰিত বসবাস কৰা এই সকল মুসলমান লোকৰ পূৰ্বপুৰুষে পূৰ্ববঙ্গৰ পৰা অসমলৈ ঢাপলি মেলিছিল ১৮৮১ চনৰ ব্ৰিটিছৰ মৈমনসিংগীয়া আমদানি নীতি আৰু ১৮৮৬ চনৰ প্ৰবৰ্তন কৰা 'grow more food' নীতিৰ দোহাই দি।... বৰপেটীয়া অসমীয়া মহাজান আৰু মাৰোৱাৰী ব্যবসায়ী সকলৰ আমন্ত্রণত অতি কম সময়ৰ ভিতৰতে বৰপেটাৰ আশে পাশে থকা দ আৰু দুৰ্গম অঞ্চলবোৰ, আৰু দক্ষিণ আৰু পূবপিনৰ লুইতৰ চৰবোৰ মৈমনসিংগীয়া খেতিয়কসকলেৰে ভৰি পৰিছিল।'

বিংশ শতাব্দীর প্রথমার্ধ পর্যন্ত বরপেটা জেলার বিস্তীর্ণ এলাকা ছিল জঙ্গলাকীর্ণ এবং জনসংখ্যার অনুপাতে অনাবাদি পতিত জমির পরিমাণ ছিল বহুগুণে বেশি। একই সঙ্গে ব্রহ্মপুত্র মধ্যবর্তী চর অঞ্চল ও নিম্ন দুৰ্গম স্থানের প্রতি স্থানীয় মানুষের কোনো আকর্ষণ না থাকায় খুব স্বাভাবিক ভাবেই এ সমস্ত কৃষিবর্জিত অঞ্চল পূর্ববঙ্গের কৃষিজীবী মানুষকে ওই অঞ্চলের প্রতি আকৃষ্ট করে তুলেছিল। তারা শ্রমের সাহায্যে চর অঞ্চলকে করে তুলেছে সুজলা-সুফলা শস্য-শ্যামলা। অসমের অর্থনৈতিক উন্নয়নে এই চরবাসীদের একটি গুরুত্ব পূর্ণ ভূমিকা রয়েছে। কারণ চর অঞ্চলগুলিতে প্রচুর পরিমাণে

শস্য উৎপাদিত হয়। বিশেষ করে পাঠ, ধান, সরষে, বাদাম ইত্যাদি শস্য এখানে অধিক পরিমাণে উৎপন্ন হয়। কিন্তু বন্যার সময় ব্রহ্মপুত্রের তাণ্ডবলীলার ফলে চর অঞ্চলের বিস্তৃতি যায় কমে এবং তখন এই কষ্টজীবী মানুষেরা বঞ্চিত হয় বহু অধিকার থেকে। চরবাসীদের সুগম অঞ্চলগুলি বন্যার ফলে দুৰ্গম অঞ্চলে পরিণত হয়। বন্যার ফলে মৃত্যু হয় বহু লোকের। তাছাড়া ঘর-বাড়ি, শস্য, রাস্তা-ঘাট, গৃহপালিত পশু, সকল ক্ষেত্রেই বন্যার ফলে অবর্ণনীয় ক্ষতি হয়। অনেক চরবাসীদের বন্যার জলের শ্রোতে তাদের ঘর-দুয়ার ভেঙ্গে যায়। অনেক সময় ভেঙ্গে যায় সমস্ত গম। নদীর জল কখনও কখনও ১৫/২০ দিন বিপদসীমার ওপরে থাকে। ফলে চরবাসীরা হয়ে থাকে ভয়ে জর্জরিত। কিন্তু বন্যার জল তাদের ঘর ভাসিয়ে না নিয়ে যাওয়া পর্যন্ত তাঁরা কচুরিপানার মতো অবস্থান করে থাকে চর অঞ্চলেই। আর নদীর জল কমলেই চরবাসীদের মুখে হাসি ফুটে ওঠে। তবে বন্যার সময় স্বাভাবিকভাবেই চরবাসীদের চলাচল কমে যায়। অনেক সময় চরবাসীরা ঘরের চাল পর্যন্ত তাক তৈরি করে সেখানে থাকার ব্যবস্থা করেন। যাতায়াতের জন্য প্রত্যেক ঘরে নৌকা না থাকলেও তাঁরা কলার ভেলা বানিয়ে নেন। গৃহপালিত জীবজন্তু কে কোনো উঁচু জায়গায় স্থানান্তরিত করে রক্ষণাবেক্ষণ দেন তাঁরা। বর্ষাকাল চরবাসীদের জন্য এক জীবন-মরণ খেলার মতো। কিন্তু তবুও তাঁরা চর অঞ্চলকে বাদ দিয়ে শহরের দিকে ধাবিত হন না। চর যেন তাদের আত্মার বন্ধন, অতি আপন।

বরপেটা জেলার চরবাসীরা মূলত কৃষিজীবী। অসমের বিভিন্ন জেলায় প্রাচীর হচ্ছে চর অঞ্চলের কৃষিজাত সামগ্রী। কিন্তু একথাও ঠিক যে ব্রহ্মপুত্রের তাণ্ডবলীলা চরবাসীদের করে সর্বহারা। এমনকী এই সময় তাদের অধিকাংশেরই ঘর-বাড়ি থাকে জলের নীচে। উপায়হীন হয়ে এই ভাঙন কবলিত চরবাসীরা রুজিরুটির প্রত্যশায় অসমের বিভিন্ন স্থানে শহরের দিকে পাড়ি দিয়ে। শহরে তারা রিক্সাচালক, ঠেলাচালক অথবা দিনমজুর। আর যে সমস্ত মানুষেরা চরেই থেকে যাচ্ছে, তারা কৃষিকাজ ছাড়াও মাছ ধরে অথবা নৌকা পারাপার করে জীবিকা উপার্জন করেছে। এমন কি চর অঞ্চলের মহিলারাও বেঁচে থাকার জন্য গরু, ছাগল, হাঁস, মুর্গি ইত্যাদি প্রতিপালন করেও অর্থ উপার্জন করেছে। আবার কখনও তারা বিভিন্ন ধরণের কাঁথা সেলাই করে অর্থ উপার্জন করেছে।

জীবন রক্ষার যুদ্ধে এছাড়া তাদের আর কোনো গত্যন্তর নেই।

অসমের উন্নতি কল্পে এই কৃষিজীবী চরবাসীদের সম্বন্ধে রক্ষণাবেক্ষণ পাওয়া খুব জরুরি। ভাঙন প্রতিরোধের জন্য বিভিন্ন বৈজ্ঞানিক পন্থা অবলম্বন করা উচিত। শিক্ষা ও স্বাস্থ্যের দিকেও সরকারের কড়া নজরের প্রয়োজন আছে। চর অঞ্চলে 'দেওয়ানি' বা মাতববরের শোষণ যাতে বন্ধ হয় তার জন্য পৃথক রাজস্ব বিভাগ চালু করে তার ওপর অধিক দায়িত্ব অর্পন করা প্রয়োজন। আর যেহেতু অসমের অর্থনৈতিক উন্নয়নে চরবাসীদের অবদান অনস্বীকার্য তাই অসম সরকারের চর উন্নয়ন বিভাগ এদের ক্ষেত্রে গুরুত্বপূর্ণ ভূমিক গ্রহণ করা উচিত।

- ১। ড° ভূপেন্দ্র রায় চৌধুরী (সম্পা), বরপেটার ঐতিহ্য, রেখা প্রকাশন, গুয়াহাটী-২৫, ২০১০, পৃঃ ৮
- ২। Directorate of Economics & Statistics, Statistics Hand Book, Govt. of Assam, Guwahati-28, 2012, Page- 5
- ৩। Ismail Hussain (Sr.) (Edited), Socio-Economic life of the char people, Assam, Char Area Welfare Society for Socio-Economic Research CAWSSER) Alopati Major Char, Barpeta, 2005
- ৪। ইসমাইল হোসাইন, অসম চর-চাপরির জীবন আরু সমাজ, অসম প্রকাশন পরিষদ, গুয়াহাটী-২১, ২০০৪, পৃঃ ৫৩
- ৫। হরজত আলী, পশ্চিম অসম চরবাসীর ঘরবন্ধা প্রণালী আরু জনবিশ্বাস, পশ্চিম অসম চর-চাপরির লোক-সংস্কৃতি, ড° উপেন্দ্রজিৎ শর্মা, অসম সাহিত্য সভা, যোরহাট, ২০১১, পৃঃ ১৪৯
- ৬। শেখ বদরুজ্জামান ফিরদৌসি, অসম চরবাসীদের জীবন-সংস্কৃতি, নাইনথ কলাম, সম্পা- প্রসূণ বর্মণ, গোর্কি চক্রবর্তী, ১২ সংস্করণ মালিগাওঁ, ২০১৫, পৃঃ ১১১
- ৭। ড° উপেন রাভা হাকাচাম, অসমীয়া আরু অসমের ভাষা-উপভাষা, জ্যোতি প্রকাশন, গুয়াহাটী-১, ২০০৯, পৃঃ ২১৪-১৫

IMMIGRATION TO ASSAM: PROCESS, DEMOGRAPHIC, RESPONSE AND REACTION

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Immigration means to move to a new country from their country of origin while migration denotes the act of moving from one place to another within a country. After the treaty of Yandaboo in 1826, under the patronization of the British Indian Government, a large scale migration took place in Assam from East Bengal and other parts of the country out of which 85% were Muslims. The immigrant population in Assam during the pre-independence and colonial days may be composed of some distinct elements like Tea Garden labourers, Muslim Farmers, Educated Bengali Hindu for administrative jobs, Bengali traders, Nepali Graziers, Gorkha soldiers, Marwari, Bihari traders and workmen.

But the large scale immigration of peasants from Mymensingh into the Brahmaputra Valley soon culminated and complicated the whole question of immigration in Assam. Unabated influx continued till the

British left Assam and the nation was partitioned. Following two decade after independence there was large scale influx from East Pakistan into Assam. But the problem of immigration was never solved. The Immigration Problem in Assam is now the most burning political and social issue of Assam. Several Movement, Accord, Treaty were made but it seem to be a never ending issue. The present study has been designed to know about the process of Migration, Demographic Changes and Response and Reaction to it.

Process of Migration: The origin of immigration from undivided Bengal can be traced with the discoveries of wild tea bushes by Robert Bruce in 1823. Agents were appointed by the British government to recruit the labourers and settle them into thick forest areas to cultivate, as local labourers were reluctant to work. They were recruited from Chhota Nagpur, Orissa, Andhra Pradesh, Madhya Pradesh and various other provinces where. In the absence of a strong local labour force, the most important impact that the society had to face was that of mass-migration of labour to Assam. This massive immigration made Assam demographically the fastest growing province of colonial India.

In 1874, Assam was constituted into a chief commissioners' province and it continued till the colonial rule in 1947. The administrative reorganization of Assam into a Chief Commissionership in 1874, added about

twenty four lakhs of people to the existing total of about fifteen lakhs. Of this the Muslims numbered 11,04,601 or 28.8%. But in the Brahmaputra Valley there were only, 1,76,109 Muslims out of a total population of 19,15,988 and they constituted 9.2% of the total. Sir Charles Elliot, Chief Commissioner, Assam (1881-85) for the first time gave thoughts to the settlement of these vast tracts by agriculturalists from Bengal and Bihar. As a result there was immigration of peasants from the Bengal district of Mymensingh, Pabna, Bogra and Rangpur. It was the colonial scheme of jute cultivation which welcomed the land hungry peasants of East Bengal into Assam. Population explosion, famine and oppression of Bengal Zamindars also attracted the Bengal peasants to migrate towards Assam.

The population of immigrants in 1881 was around 49,059. In later two decade there were large scale immigration and population increased by 15.6%. The number of immigrants rose from 49,059 to 1,18,233 forming 19.7% of the actual population of Goalpara. The census report of 1911 was the first document on the extra-ordinary influx of farmers to the chars of Goalpara from the Bengal districts of Mymenshigh, Pabna, Bogra and Rangpur. Soon, almost all the available lands of Goalpara found suitable by the immigrants were covered. It was during the next decade that these Muslims immigrants spread to other districts of lower Assam and

the colonists formed an important element of the population in all district.

The British government to keep its rule intact in India, from the very inception adopted 'Divide and Rule Policy' and sowed the seeds of communalism specially stimulating the Hindus against the Muslims and the Muslims against the Hindus. Newly annexed Assam with the British-Indian government also could not escape from this Hindu-Muslim policy of the British. Immediately after taking over the power of Assam the British Indian government created a war like situation in the state by executing a Human Plantation Programme. Poor peasants of eastern Bengal, most of who were Muslims, were encouraged to migrate to Assam and settle down there. This Human Plantation Programme divided the entire Assamese community in two camps-'Hindu Camp' and 'Muslim Camp'. This policy of shifting Bengal population to Assam aimed at profits for colonial Government. It minimized the problem of over population of Bengal, numerous strength of the united power of the Bengal population against the British Government weakened; increased population of Assam, maximized the collection of revenues of the British Indian Government, etc.

Demographic Changes: The census report of 1911 mentions for the first time the movement of immigrants from East Bengal to the waste land of Assam. In one of

the official records it is reported that "those immigrants came at first as single adventurers. But by the next decade they began to settle by families and not singly". Gradually as the days goes on the number of immigrants from East Bengal increased in the districts of Brahmaputra Valley and the Muslim population gradually increased as most of the immigrants were Muslim by religion. It altered the socio-religious structure of Assam in general and that of Brahmaputra Valley in particular.

The census report of 1921 states that "almost every train and steamer brings parties of these settlers and it seems likely that their march will extend further up the valley and away from the river before long". Next to Goalpara, Nowgong became the favourite district of the invaders who by 1921 were much more in Nowgong than any other district of Assam except Goalpara. The decadal growth of Muslim population in Nowgong district in 1921 it was 16.72% and rose to 29.93% in 1931. The number increased rapidly from 4000 in 1911 to 58,000 in 1921. The number of Muslim population in Brahmaputra Valley in 1911 became 365540, which rose to 594981 in 1921 and from it to 953299 in 1931.

This large scale migration led to a shift in the demographic balance in favour of the Muslims with abnormal rise in their proportion from 16.69% in 1911 to 19.41% in 1921 and 23.41% in 1931. In Barpeta Subdivision alone, the proportion of Muslims abnormally

increased from 0.1% in 1911 to 49% in 1941. The number of migrants in Kamrup district rose from 44,000 in 1921 to 1,34,000 in 1931, the highest recorded district in the Brahmaputra Valley. The Muslim population in the district rose from 14.63% in 1921 to 24.61% in 1931. In one decade (1921-1931), in a particular Mouza of Barpeta Subdivision the population increased by 150%, while the pub(East) and Pachim(West) Chamaria Mouzas of Guwahati subdivision registered an increase by 142% and 168% respectively. According to an official report five Mouzas of Nowgaon, viz, Laukhowa, Dhing, Bokoni, Lahorighat and Juria recorded an increase varying from 100% to 290%. Indeed for the first time, the term 'invasion' in the context of large scale influx of farmers from East Bengal was first used by Mr S.C.Mullan, I.C.S., Census Superintendent of Assam in his Census Report of 1931.

According to Amalendu Guha, the proportion of Assamese speaker was adversely affected between 1911 and 1931 by the influx of East Bengal immigrants. Initially the peasants came in slow number but later on in a larger proportion. In 1921 it was 310000 which raised to 918000 immigrants in 1931 a rise of almost 300% in the decade. The following table shows the flow of immigration of people in three decades from East Bengal to various districts of Assam.

Immigration to Assam from East Bengal

Year	Goalpara	Kamrup	Darrang	Nowgong	Sibsagar	Lakhimpur
1901-11	77000	4000	7000	4000	14000	14000
1911-21	159000	44000	20000	59000	14000	14000
1921-31	170000	134000	41000	120000	12000	19000
Total	398000	182000	68000	183000	40000	47000

This large scale immigration continued till the last decade of 20th century and it definitely made an impact not only on the demographic pattern of Assam but also socially, politically, economically and culturally. If we take the census between 1901 to 1991 the population of India recorded almost 254% rise while that of Assam was almost 579.7%. The following table will show that almost every decade since 1991 Assam was always at an abnormal rise of population. This speaks volume about the inflow of illegal immigration into Assam.

The rate of population growth in India and Assam between 1901 and 2011

Year	India's pop (in lakh)	Growth%	Assam's pop (in lakh)	Growth%
1901	2384		33	
1911	2521	5.75	38	17
1921	2513	0.31	46	20.5
1931	2789	11	56	20
1941	3186	14.22	67	20.4
1951	3611	13.3	80	19.9
1961	4392	21.5	108	35
1971	5480	24.6	146	35
1981	6833	24.75	No census	--
1991	8463	23.9	224	53.42
2001	10270	21.5	266	19
2011	12102	17.6	312	17.6

Response and Reaction: Sanjay Hazarika in his book 'Strangers of the Mist' writes that, "the Assamese caste Hindu power block felt most threatened by the migrations, fearing a loss of political power and economic and cultural dominance by the immigrants Muslim." Curzon's partition of Bengal in 1905 led the people of Assam to observe for the first time that Assam would be a Muslim dominated province. The Census of 1911 for the first time pointed out the dangers of immigration. It was just after this that in 1913 that the problem of immigrants began to get noticed by the people of Assam. It was at this juncture that the Government of India published an order to encourage the immigrants by making settlements to the immigrants on annual patta basis. The people of Brahmaputra valley strongly protested against the rules. The Assam Association also adopted a resolution against the policy and suggested the Government to take measure to stop immigration. In a meeting under Tarunram Phukan, it protested against immigration and land policy of Government.

Manik Chandra Barooah, a member of Assam Legislative Council was undoubtedly the doyen of politicians of the Brahmaputra Valley of his time. He took a leading part in exposing the planters' grip over the local boards and in demanding their partial democratization. Debendra Kumar Mukharjee, Asstt. Director of Land Record, said that "unless some means be devised by the

Government to safeguard the interest of the indigenous people they will be compelled sooner or later to leave the place and migrate elsewhere."

The British tactfully and politically tried to solve the problem and as a result introduced the infamous 'Line System'. The Line System could not become entirely successful due to several grounds as the Muslim migrants' wanted its immediate abolition and the local Hindus wanted its application. However, with the formulation and execution of 'Line System', it created a tense, dubious and almost unsolvable problem in the state. It took political turn adding fuel to the growth of communal feelings between the local Assamese and newly settled people. In 1924, Rohini Kanta Hatibaruah, an Assamese member of the Swaraj party made the first attempt at legislative interference to the problem of immigration. He proposed to move a resolution recommending restriction to migration. Kuladhar Chaliha, Kamakhya Ram Baruah and Nilmoni Phukan, three leading personalities of Assam also supported Hati Baruah.

The Muslims were naturally against the proposals raised by Hati Baruah and his followers, as they came to Assam for settlement on the encouragement and facilities provided by the Government. European Members of the Legislative Council termed the resolution of the local Assamese people as 'a cry of the class

preference'. The Europeans considered such steps to be economically bad that may obstruct the free flow of capital and enterprise.

Following partition and communal riots in the subcontinent, Assam initially saw an influx of refugee and other migrants from East Pakistan. The number of such migrants other than refugees was initially reported by the State Government to be between 1,50,000 and 2,00,000 but later estimated to be around 5,00,000. Due to communal violence huge influx of Bengali Hindus came to India as refugee from East Bengal and it created another problem for Assam. The Hindus who migrated towards Assam following communal violence in East Pakistan were considered as refugee and not immigrants. The Assam Government informed the Central Government of its incapability to settle the refugee in Assam and recommended that they should be disbursed and settled on other Indian states also. Assam was forced to accept the refugee and settle them.

Indian Government and the Government of Pakistan felt the need to immediately find out a solution of these communal riots. Accordingly, on 8th April 1950, an agreement was signed between Jawaharlal Nehru and Liaquat Ali, the two premiers of the nations. This historic agreement is known as 'Nehru-Liaquat Agreement'. The agreement resolved that, the people who left their own country in the wake of the communal violence may

return to their own homes along with bag and baggage on or before 31st December 1950. During the Census of 1951, a National Register of Citizens (NRC) was prepared under the directive of Ministry of Home Affairs by copying out in registers the census documents containing information on relevant particulars of each and every person enumerated.

The census of 1951 was important for Assam from the linguistic point of view. For the first time, Assamese language emerged as the acclaimed language of more than fifty percent of the population of Assam. It was possible because of the East Bengal origin Muslims opting Assamese as its main language and also for split of Sylhet District. For the Assamese nationality it was a historic gain. Later the linguistic nationalism grew in Assam and gradually, language movement gained its momentum in the year 1960, demanding Assamese as a State Language in Assam. For the first time the middle class Assamese people altered its demand of expulsion of Pakistani to that of the importance of language. But later the linguistic movement was shifted to foreigners' deportation movement or the Assam Movement, a mass movement, led by AASU and AAGSP, and which continued till 1985 with the signing of the Assam Accord. The tripartite meeting of the Government of India, Government of Assam and All Assam Student Union accepted March 24, 1971 as the cut off date for identifying immigrants.

Concluding Observation: It is evident from the above discussion that large scale influx led to drastic change in demography of Assam. The rapid growth of immigrant population caused a great sensation and aggravated a social tension. If we go through the 2011 minority report, then it is shown that Muslim population in India has grown by 24 % between 2001 to 2011 in India whereas in Assam it has grown by 34.2% and followed by West Bengal with 27%, both bordering Bangladesh and above the national average. The decadal growth rate in Assam is 3.3% and that of West Bengal is 1.8%. Whereas the national average decadal growth rate is 0.8%. We can't deny the fact that immigration from bordering Bangladesh is still at large scale in Assam. Between 2006 to July 2012 a total of 12913 person were declared as foreigners by the different tribunals of Assam out of which only 221 were pushed back or deported.

Until and unless the flood gate of the long border areas of Bangladesh are not protected scientifically then inflow of immigration would not be minimized. Preparation of proper NRC, stringent laws to deal with illegal immigration may cut down inflow of illegal immigrants otherwise it will be a never ending burning problem. Overall it is observed that there was identity of crisis from both ends. While the indigenous were in position to lose their identity whereas the immigrants who came prior to 1971 and are now assimilated into a community are also facing a major identity crisis.

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