Sona Sophia

A Refereed (Peer-Reviewed) Annual Faculty Research Journal
Sonapur College Teachers' Unit
Sonapur College Silver Jubilee year, 2015-16

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Editor
Doli Thakuria

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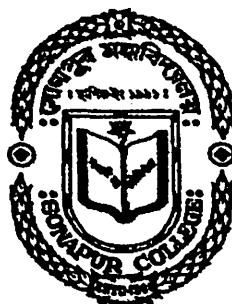## Editorial Board

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Forewords

It's a moment to cherish that the Sonapur College Teachers' Association has been publishing Sona Sophia, the Faculty Research Journal, regularly with an interdisciplinary approach to help the academia to follow the recent advances in the field of higher education worldwide. The journal encourages the thoughtful commentary of the faculty members in the matters of recent research trends in the diverse fields.

Higher Education (HE) plays an essential role in society by creating new knowledge, transmitting it to students and fostering innovations. Research based education has received increasing interest both among the researchers in HE and in public discussions. But the HE faces a wide range of challenges associated with the incorporation of the audit cultures to it during recent days.

Research in the field of Higher Education is necessary in order to provide a basis for educational planning. The research should be embedded to the facts on what can directly impact on the status of Higher Education and to study the impact of globalization including the influence of government policies that governs the Higher Education. It is also necessary to study the pattern of funding to the Higher Education Institutes (HEI), the process of assessment of research, teaching quality evaluation and the impact of these on the governance and management of Higher Education.

Investments in research and innovations are to a considerable extent moderated by the level and quality of Higher Education. HE is an important aspect of the 'absorptive capacity' of societies, the degree to which new knowledge is accessed, understood and used, and a crucial means of realizing the ambition of making the country more innovative. HE along with the Higher Education Institutes are one of the most important routes along with which research has an impact on

society, knowledge flowing via the heads of people into applications in daily life aspects.

The overall development of the Higher Education along with the Higher Education Institutes depends certainly on the studies and researches of the stakeholders in diverse fields. To excel in quality and sustenance of the higher education institutes, the involvement and dedication of the stakeholders in doing research and bringing them into the students and society is important.

To face the global challenges in the context of recent development and to create the knowledge network, the research should be incorporated with the teaching - learning process to transform the higher education system to an education industry. The researchers should share their insights with the outer world, and the research journals of this kind help to do this.

The initiatives of the Sonapur College Teachers' Association in bringing Sona Sophia, the faculty research journal will positively create conducive research environment and will go a long way for the betterment of Higher Education.

The journal Sona Sophia should go Pan Indian and it has to incorporate the research findings from researchers and academia from across the country to bring an added glamour and repute to the journal.

It is hoped that the Sona Sophia will be the vehicle to express the emerging and exciting research that continues to bring this revelation to the fore!

Date: 22 June, 2016

Dr. Devabrot Khanikor
Principal
Sonapur College, sonapur

Editorial

Quality has become the key word in higher education. Teacher's role in higher education is vast and quality based learning and teaching is the biggest challenge before the education system. Globalisation of economy has thrown up new challenges before higher education system. Access to global economy will depend more on the quality and productivity. Role of teacher in higher education can be upgraded only by introducing more and more professional skills, understanding and output of graduates and researchers which could be the best in the world. Future economic development will be knowledge and skill intensive. As we know teachers are rightly conceived as the nation builders.Hence, they should play the roles that are expected of them and also shoulder responsibilities that the society expects of them. The present scenario shows that India has a sub-standard quality in higher education. Thus, the responsibilities of teachers can be increased to boost the higher educational setups. In the wake of globalization, academic development is very important. It has been noticed that in the year 2008-2009, there were 5 to 89 lakhs teachers in both Colleges and Universities. Out of which 84.71% teachers were in colleges and 15.29% teachers were in Universities. Now in a globalised world, teachers need continuous self-development to generate knowledge and contribute ideas towards knowledge economy. Quality has been given the top priority. Academic development of teachers depends on many factors namely, participation in quality of research, faculty participation in seminars both national and International, faculty exchange programmes, up gradation and qualification etc.

Now, we have to constantly be aware of everything especially the education sector, so as to keep our selves-updated with the latest trends of education. We need to focus more on

information and innovation, as these are highly knowledge intensive. We need to redefine, redesign and rearrange the objectives and aims of education .We need to keep ourselves abreast with the latest online education courses,self-learning devices so that we can acknowledge the 21st century as the "Knowledge century Era". As said by Kothari Commission(1964-66),Destiny of India is being shaped in its classroom. It is the duty of the teacher to bring honesty in their profession, general awareness, skill development, indulge in a number of research project etc. Therefore, it is the high time that the stereo type concept of learning be replaced by skill based, advanced technological training to develop rational and research based attitude in learner.

In the present scenario the college teachers of Assam must be active and meticulous to accept the challenges of transformation .The teachers are the backbone of the society and they should be student centric while participating the teaching learning process and should take part in all round development of the students at large. Sonapur College Teachers' Unit had tried to publish annually a faculty research journal 'Sona Sophia' to solve all the vexed issues and is dedicated they are committed to face all challenges that may come on the way.

I convey my sincere thanks and gratitude to Dr Devabrot Khanikor, Principal of Sonapur College and adviser of the editorial board. I offer my heartiest thank all the member of the Editorial Board and the contributors who responded to our requests from time to time and provided all the necessary support for its publication. Again I offer my heartiest thanks to all the members of the Sonapur College Teachers' Unit for giving me this great opportunity as Editor of Sona Sophia.

(Doli Thakuria)
Editor, Sona Sophia

Contents:

Rongali Bihu :
Celebration of Rice Culture

■■ Dipjyoti Deka

Abstract: *Rongali or Bohag Bihu is basically a popular festival of the agrarian community of Assam. It not only marks the advent of the Assamese New Year but also the beginning of preparation for rice cultivation. Cultivation of rice is the main occupation of the agrarian population. The study area, i.e. Lower Assam, has a rich rice culture greatly influenced by different ethnic groups living within its periphery. This rich rice culture of the region gets well reflected in different genres of cultural expressions. Rongali Bihu serves as a life-line of the Assamese people and hence, it is the most revered of all. This is not a festival of mere fun, it speaks a volume about the Assamese way of life. The Rongali Bihu marks the agricultural New Year at the advent of seeding time and is celebrated as the Festival of Merriment.*

Key words: Agriculture, Bohag Bihu, culture, rice.

Introduction: Rongali Bihu is one of the major festivals celebrated in Assam. This festival of Bihu is an agricultural festival and notably there are three Bihu festivals in the year known as Rongali Bihu or Bohag Bihu, Bhogali Bihu (Magh Bihu) and Kongali Bihu (Kati Bihu). The three Bihus are celebrated at three different stages of the agricultural cycle. Rongali Bihu is celebrated before the start of the rice cultivation process. It is basically an agricultural festival which prepares the agrarian people for their agricultural works that demand an expertise and a good spirit. On the first day of Rongali or Bohag Bihu, the most important implement of rice cultivation the 'cow' is worshipped to acknowledge its service. As hard work awaits the farmers after the celebration, the farmers in the name of customs make it a point to take care of their health to remain healthy throughout the year.

Celebration of fertility is another important aspect of the celebration of Rongali Bihu. It is believed that the more fertile Mother Earth becomes, the more there is production in the paddy field. Free mixing between man and woman

and dancing together are suggestive of this fact.

Objectives: The dominant objectives of this paper are:

➢ To study the relationship between rice cultivation and the celebration of Rongali Bihu.

➢ To study the age-old tradition of celebrating Rongali Bihu that prepares the Assamese people for the agricultural works.

➢ To bring different aspects of Rongali Bihu in connection with rice cultivation within the arena of this study.

Methodology: A systematic study is the essence of every research work. This includes field visits, observations and an extensive study on the topic. Data for this study were generated from both primary and secondary sources and general observation. During visits to different places of the study area, sufficient data were collected from the farmers who practice rice cultivation and also celebrate Rongali bihu as a preparation for the agricultural works. The secondary data were collected from textbooks, journals, magazines etc.

Study Area: Rice is the staple food of Assamese people and rice cultivation is practiced by majority of them, especially the rural population. For the Assamese people, the festival of Bihu is their life-line. Celebration of Bihu, particularly Rongali Bihu, serves different objectives of the agrarian people. Taking into consideration the vastness of the state, the present study is confined to Lower Assam. Lower Assam falls under the agricultural zone "Lower Brahpamutra Valley Zone". This includes the districts of Goalpara, Dhubri, Kokrajhar, Bongaigaon, Kamrup, Nalbari and Barpeta. Lower Assam is also the home of a number of ethnic groups like the Boro, Karbi, Tiwa, Rabha, Hajong etc. The study area is, therefore, rich with cultural diversity, but not at the cost of its unity.

Rice-the Metaphor of Assamese Life: Rice is life to the people of Assam. It provides both food and nutritional security to the population residing in the state. The crop is grown in a wide diverse situation in Assam. From the hill slopes of Karbi Anglong district to deep water areas of Dhemaji district, rice is cultivated. Assam is also bestowed with rich diversity of rice cultivars. Among them are joha (aromatic), waxy (bora), Semiwaxy (chokuwa) and red bao (deep and floating). These varieties of rice are unique 'gift of nature'. The household needs of the farmers are catered with these classes of rice since time immemorial. Cultivators resort to traditional varieties and cultivation practices. With advent of new high yielding varieties, the traditional varieties of rice are facing extinction problem. But, the traditional varieties have a number of advantages over the High Yielding Varieties (HYV), both in cultivation and consumption.

Rice serves as a metaphor of life for the people of Assam. The proverb "*Jar nai dhan, Tar nai man*", which means that rice is a thing of great reverence for the Assamese people, well exemplifies this fact. Our staple food is nothing but the grain that we receive after removing the golden cover (husk). Rice occupies such an important place in the lives of the Assamese people that its use is almost

indispensable in all the activities that mark their religious life. Even there are customs and rituals observed at different stages of rice cultivation. A great number of festivals are also celebrated at different stages to suggest the importance of rice and its cultivation.

Apart from its role as a staple food, rice is also used in the preparation of cakes and confectionaries. The food culture of the Assamese people is enriched with varieties of rice cakes. Some of them are *Tilpitha, Ghila-pitha, Sunga-pitha, Sunga-chaol etc.* During visits to different places of Lower Assam, I had the opportunity to relish on different food items prepared from rice. It is customary to offer rice cakes and rice beer, in case of the ethnic groups of the study area, to the deities during agricultural rituals and also New Year's celebrations. It is only after this offering that rice cakes and rice-beer are shared among humans. The tribal communities have the rich culture of rice-beer preparation and consumption. It is so sacred a practice that its use is mandatory in religious offerings. The social agenda of rice is so strong that rice paddies stand a symbol of the social group- be it family, the local community or the nation as whole (https://www.asian-studies.org/caa/Ohnuki-Tieraey.pdf on 30/05/2015). There is a rich folklore of rice in the study area. Different genres of rice-lore such as songs, proverbs, myths, tales etc. are studded with numerous examples.

Rongali Bihu and Rice Cultivation: It is one of the most important agricultural festivals celebrated in the lower part of the state. Its importance has made it to be the life line of the Assamese people. Folklorists and social scientists have almost come to the consensus that the word *'bihu'* had been derived from the Sanskrit *'bisuvan'*. In religious scriptures like *Atharvaveda, Oitareya Brahman* etc., *'bisuban'* had been termed as a special day meant for religious sacrifice (Sarmah, 2011:128). Priests in ancient times had the belief that with such sacrifices, the movement of the sun could be regulated for germination of seeds.

❖ **Characteristics of Rongali Bihu:**
➢ It is basically an agricultural festival. It is observed before the cultivation of paddy starts. It helps the farmers to get ready for their agricultural works which demand an expertise and a good spirit.
➢ The earth wears new attire and becomes fertile for production.
➢ It is a seasonal festival, celebrated in spring season, when Nature is most fertile.
➢ It is characterized by fun elements such as dance and music, feasting etc.
➢ It is a fertility cult as the Gods and Goddesses are worshipped for a peaceful year ahead and a good crop in the coming days.
➢ It is the festival of great cohesion and love among people of different cultures, religions, economic conditions, castes etc. Unity is of great importance for the peasant community as different agricultural operations demand (working together) a cohesive effort of the community.
➢ It is not a religious festival, but religious customs are associated with it. Lord Shiva is considered to

be the God of agriculture. Therefore, in some parts of Kamrup, it is customary to plant a hemp tree or the fore-part of the bamboo plant in the paddy field to satisfy Lord Shiva for a good crop.

❖ **Festival connected with 'cow':**

Cow is the most important implement for cultivation of rice. It is considered a member of a farmer's family. The first day of Bohag Bihu is called *Garu Bihu* because on this day certain customs are observed to worship cow or to acknowledge the service of this animal, without which the traditional paddy cultivation is not possible. Farmers or the peasants pray for the well being of the cow so that a good crop is possible every year. On this day cows are worshipped as Laxmi as their service is indispensable in the traditional paddy cultivation. Rice cakes are offered to cows so as to ensure good health and good crops. Some peasants even worship the agricultural implements on this day. This symbolizes the starting of agricultural processes for the year.

❖ **Customs for maintenance of Human Health:**

The month of Bohag (April) is an important time for the peasant community. After the celebration, it is time for hard work in the paddy field. Therefore, in the name of customs the peasants take care of their health to remain healthy throughout the year. These customs throw light on the far-sighted nature of the Assamese peasants.

Sera bihu is the last day of the seven-day long bihu celebration. On this day, the peasants generally observe fasting and keep themselves away from the cultivation process. Maintenance of health is an essential motive of such observation.

❖ **Celebration of Fertility:**

Spring is the beginning of the season for the farmers to plough the land and prepare for planting the crops. In the celebration of Bihu, the focus is on the awakening of the earth from the hibernation of the winter months. The songs and dances that accompany the celebration of spring-coming are reminiscent of the hoary past when it was the most important time of the year for the primarily agrarian society. The primitive man living in close proximity of Nature considered the Earth as a woman, a mother giving birth to crops for his sustenance. There is a sexual overtone in the songs and body movements in dances accompanying the celebration so as to propitiate the Earth Mother; in short, a homage to fertility. It is believed that the more fertile Mother Earth becomes, the more there is production in the paddy field. Free mixing between man and woman and dancing together are suggestive of this fact. Both *'Baisakhu'* of the Bodos and *'Baikhu'* of the Rabhas etymologically translate into Mother Earth.

❖ **Hospitability of the peasant community:**

During this festival, it is customary to visit each other's place. They wish a good and happy life to each other. Guests are greatly entertained with delicious dishes such as variety of rice cakes and other food items. These customs help to maintain love and respect among community members and the much-needed unity which is a

characteristic feature of the agricultural festival.

Rongali Bihu as observed by different tribal communities of lower Assam : Though it is very difficult to draw a line between the Bohag Bihu observed by the Assamese Hindu and the Boisagu observed by the Boro Kacharis, the Boro- Kacharis living in the districts of Baska, Kokrajhar, Kamrup and even Nalbari of Lower Assam celebrate it in their own distinctive way. (Duarah, 2006: 86) It is an important agriculture festival. Like their Hindu neighbours, they also celebrate it for seven days, during which no or little work is done. The whole period is given up to merry making, dancing, feasting etc. In the region called Darangiri in Goalpara district of Lower Assam and a hundred km. to the west of Guwahati, the Kacharis have certain local customs and traditions not found in Northern Kamrup.

The Karbis living in the district of Kamrup(m) also celebrate bihu as *Domahi.* on the occasion of *Domahi,* i.e. the last day of *Chaitra,* they bath their cows in the public tank or river. Rice beer is offered to ancestors in remembrance and also to other Gods and Goddesses (Deka & Bora, 2012:153). There is great merriment in the form of dance and music. They carry all their agricultural implements to a river or a pond for washing. Then they worship them. They also use new strings (pagha) for cows. The next day, the youths of the village participate in merry-making through dancing. A feast is also arranged on this occasion. Elders are showered with respect.

The Tiwa community living in Kamrup district of Lower Assam calls it *bisu* or *pisu*. Like their Assamese Hindu neighbours, they also start the celebration on the last day of the Assamese month of Sait (March-April). They also observe it as a spring time celebration. They have their own distinctive tradition for its celebration. For growth and good production of the fruit bearing trees they use to tie the branches of these trees with thatching grass. Even they worship the agricultural implements in the names of Biswakarma and Kuber before they start their paddy cultivation (Duarah, 2006:61). Watered rice powder is smeared on them for purification. The young boys and girls of the village participate in a community dance performed round a fire which is lit near the *deka-chang,* the recreation centre of the youth. After the dance, the girls fill the mortar (*ural*) with rice and it is then the turn of the boys to grind the rice. When they finish grinding the rice, they put the pestle (grinding sticks) into the fire and start dancing round it. This is symbolic of the concept of the Earth's fertility and the ability to produce crops (Bhattacharya, 2013:22).

The Pati Rabhas living in the district of Goalpara can be seen following the tradition of celebrating Rongali or Bohag bihu like the other communities of Assam. As it is a spring festival, so they also give it up to total enjoyment through dancing and feasting.

The Hajongs living in the districts of Goalpara, Kamrup and Darang observe this spring time festival to welcome the New Year. They also call it *Sait Sangrani*.

Apart from washing the cows on the first day, they also follow the tradition of giving respect to the elders and merrymaking in the following days.

Conclusion: Rongali Bihu, since time memorial, has been sharing its relation with rice cultivation. There is a rich rice culture dominating the Assamese life. This age-old tradition of celebrating Rongali Bihu to augment the spirit of the agrarian population for the cultivation of rice, the grain of life, has also showcased the rich culture in this land of diversity. Lower Assam, the hub of a diversified culture, contributes richly to the mainstream Assamese culture. Rice is our staple food and its celebration through different genres is an important characteristic of the Assamese way of life. ■■

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Impact of Slope on the Distribution of Population in Goalpara District of Assam

■■ Dr. Asraf Ali

Abstract: *There is a great relationship between the relief of an area and the distribution of population. Slope is one of the most important physical factors and it directly influence on the distribution of population in different parts of the earth surface. The present study on "Impact of Slope on the Population Distribution in Goalpara District of Assam" is the modest attempt to analyze the relationship between slope and population distribution in the district of Goalpara in the south-west bank of the river Brahmaputra in Assam. To the south of the district there lies the northern slope of the Meghalaya plateau of the state of Meghalaya. The district of Goalpara has mostly been a contiguous plain of Kamrup, Barpeta, Dhubri and Bongaigaon districts of the Brahmaputra valley in the three sides. The southern margin of the district consists of rolling topography over the pre-cambrian rocks base of the Meghalaya plateau result in to high variation in the distribution of population in the district.*

Key words: Slope, population distribution

Introduction: The distribution and density of population are not at all uniform in the district. There are various causes for the uneven distribution of population in Goalpara District. The causes are related to the variation in physiographic condition, economic advancement, and degree of development of transport and communication network in the district. Accessibility has largely been responsible for population distribution in this district. The built up plain is densely populated but the hill areas on the other are sparsely populated.

Population forms an important component in the process of socio-economic development of a region. It is more so because of its dual role as a producer and a consumer too. Hence, for proper planning for development of this part of the State of Assam we should have a clear idea about the natural distribution of population and the factors behind it.
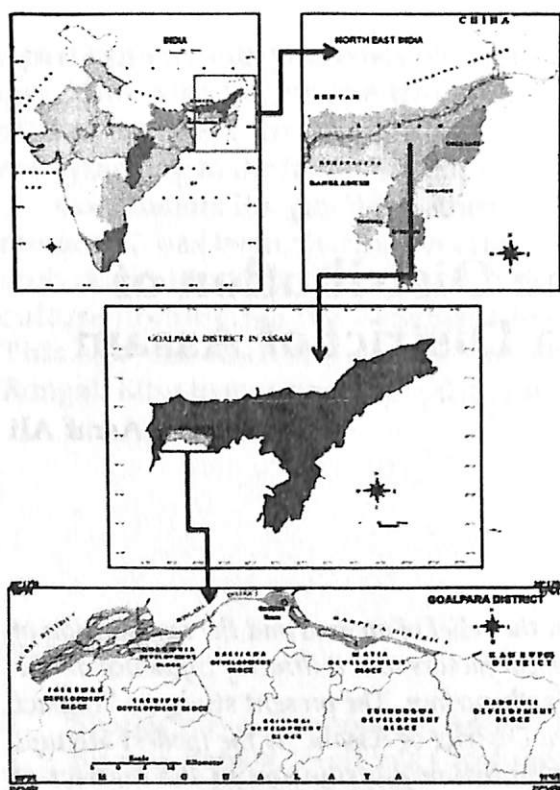
Fig.1 Location of Goalpara District.

The Study Area:

The district of Goalpara covering an area of 1,824sq.km.in the western part of south bank of the Brahmaputra in Assam extends latitudinaly from 25° 54/N to 26° 17/ N and longitudinally from 90°3/ E to 91°6/E. The district has the minimum elevation of 37.47m and maximum of 490 m above the sea level. To the east of the district, there lies the district of Kamrup, while to the west there is a part of Dhubri district. To the north, there lies the district of Bongaigaon and parts of the Dhubri and Barpeta districts. To the south of the district there lies the northern slope of the Meghalaya plateau of the state of Meghalaya. Thus the district of Goalpara has mostly been a contiguous plain of Kamrup, Barpeta, Dhubri and Bongaigaon districts of the Brahmaputra valley in Assam. The southern margin of the district consists of rolling topography over the pre-cambrian rocks base of the Meghalaya plateau (Fig-1). The present Goalpara district is actually a part of erstwhile Goalpara district comprising at that time of the present districts of Dhubri, Kokrajhar and Bongaigaon along with the Goalpara itself.

Objective: The present study is the modest attempt to analyze the relationship between slope and population distribution in the district of Goalpara in the south-west bank of the river Brahmaputra in Assam.

Methodology: In order to have a clear idea about the impact of slope on the distribution of population in the district of Goalpara the average slope method devised by C. W. Wentworth (1930) has been used. And the distribution of population using 2011 census has been shown by using multiple dot method. Besides, the relationship between the slope and its impact on the distribution of population has been analysed.

Analysis: Distribution of Average Slopes: To full fill the above objectives and to show the Impact of Slope on the Population Distribution in the District, the pattern of distribution of slope in Goalpara district under different categories have been carried out by using the 'average slope analysis method', devised by C. W. Wentworth (1930).

The formula is:

$$\tan 0 = \frac{\text{Number of contour crossing per km} \times \text{Contour Interval}}{636.66}$$

After obtaining the slope values in degree for each of the kilometer square grids drown over the map, isopleths are drawn taking varying intervals in order to show the slopes significantly of different terrains. The slope map reveals that the spatial coverage in each category does not show a very high degree of variation. A distributional picture of the slope zones is given in the table-1 and fig. 2.

Table-1
Goalpara District: Distribution of Average Slopes

Average Slope in Degree	Total area in km2	Percentage of Total area	Slope category
Below 1°	977.8	53.63	Very low
1o to 3°	417.6	22.89	Low
3o to 5°	269.4	14.76	Moderate
Above 5°	159.2	8.72	High
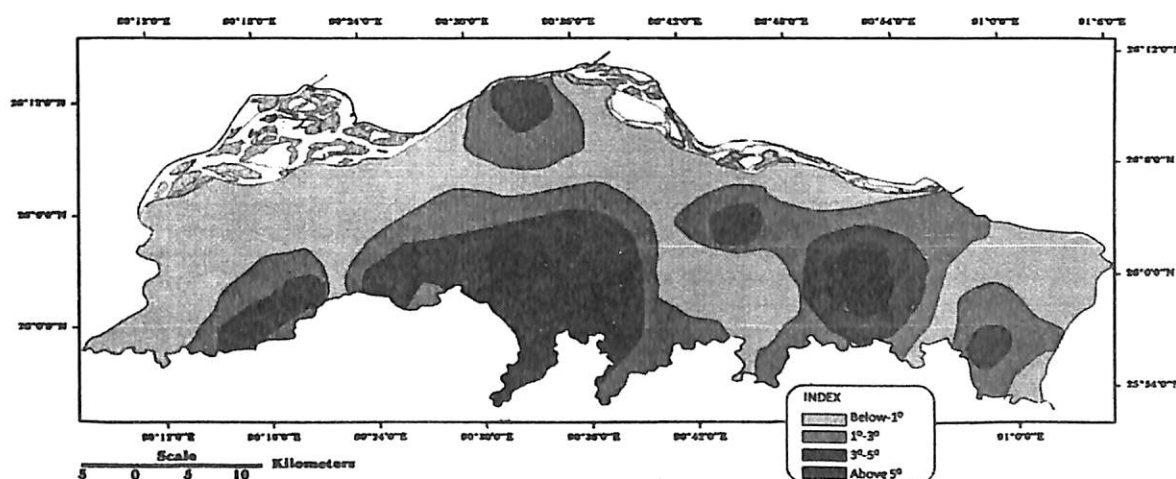
Source: Based on Morphometric Data
Fig.2 Goalpara District: Average Slopes

Distribution of Population : The district has a population of 1,008,959 persons of which males and females were 514,162 and 494,797 respectively in 2011 census distributed unevenly over an area of 1824 km2. The population of the district accounts for 3.24 per cent of the total population (31,169,272 persons) of Assam as per the 2011 census. The district covers 2.32 per cent of the state's total area of 78,433 sq km. The present stock of population of Goalpara district belongs to a number of ethno-linguistic groups descending to this part from different directions since time immemorial.

The district has now 8 Development Blocks, 5 Revenue Circles, 1 Mahakuma Parishad, 83 Gaon Panchyats and 837 villages according to the 2001 census.

According to 2001, out of the total population (8,22,035) 7, 55,133 persons live in villages or in rural areas over an area of 1804.68 km2 and the remaining 6,6902 persons live over 19.32 km2 of urban areas.

The distribution of population in Goalpara district is very uneven. This is mainly because of the interplay of a number of physical and socio-economic factors. About 30 percent of the district's total area is covered by the hills and hillocks extended from the Meghalaya plateau where the distribution of population is sparse in comparison to that

Table 2
Revenue circle-wise rural-urban, male-female population, sex ratio and literacy rate, 2001

Revenue Circle	Total, Rural & Urban	Population			Literates			Sex Ratio	
		P	M	F	P	M	F	Above 6 Yrs	Below 6 Yrs
Lakhipur	T	225987	115823	10164	79620	48546	31079	951	990
	R	21442	109421	72142	72142	44262	27880	951	985
	U	12545	6402	6143	7478	4284	3194	960	1110
Balijana	T	234271	120139	14132	123689	69611	54188	950	962
	R	185380	94899	19461	90194	51185	39009	853	961
	U	48911	25240	13571	33506	18326	15179	938	965
Matia	T	196886	101512	5674	90925	52809	38118	940	988
	R	191063	98216	9887	86667	50183	36484	945	967
	U	5833	3296	2387	4259	2625	1634	970	1048
Dudhnoi	T	71657	38872	3586	45366	25130	21226	992	978
	R	71667	36972	3566	45366	25130	21226	992	978
	U	0	0	0	0	0	0	0	0
Rangjuli	T	93505	47261	46240	49677	27412	2268	978	980
	R	93505	47621	46244	49677	271112	22268	978	980
	U	0	0	0	0	0	0	0	0
Goalpara District	T	822306	420707	41599	390272	223407	166871	955	975
	R	755017	385769	69748	345036	198172	146864	957	973
	U	67289	34938	12351	45242	25235	20007	926	1004

Source: Census of India, 2001

in the plain areas composed mainly of alluvial deposits. The plain area supports the bulk of the population of the district. The hilly areas being agriculturally less productive cannot support a dense population. In the plains also population is sparse where there occur recurring floods of high intensities. In the foothill areas also population is sparse because of the areas being under forest and soils not being suitable for traditional agriculture. Besides, lack of lines of transport and communication has adversely influenced human settlement on this portion of the district.

In both the plains and hills there develop market places and service centers on the crossroads of quite good nodal importance. The lines of transport and communication also influence the growth of few small-scale industries with the concentration of people of varying sections. The extensive plains of the Goalpara district at present support about 2/3rd of the total population of the district. The plain is broader in the west in comparison to that in the east. It is widest near Lakhipur town. Therefore, high concentration of population is found in the northwestern part of the district (Table 2 and Fig. 3).
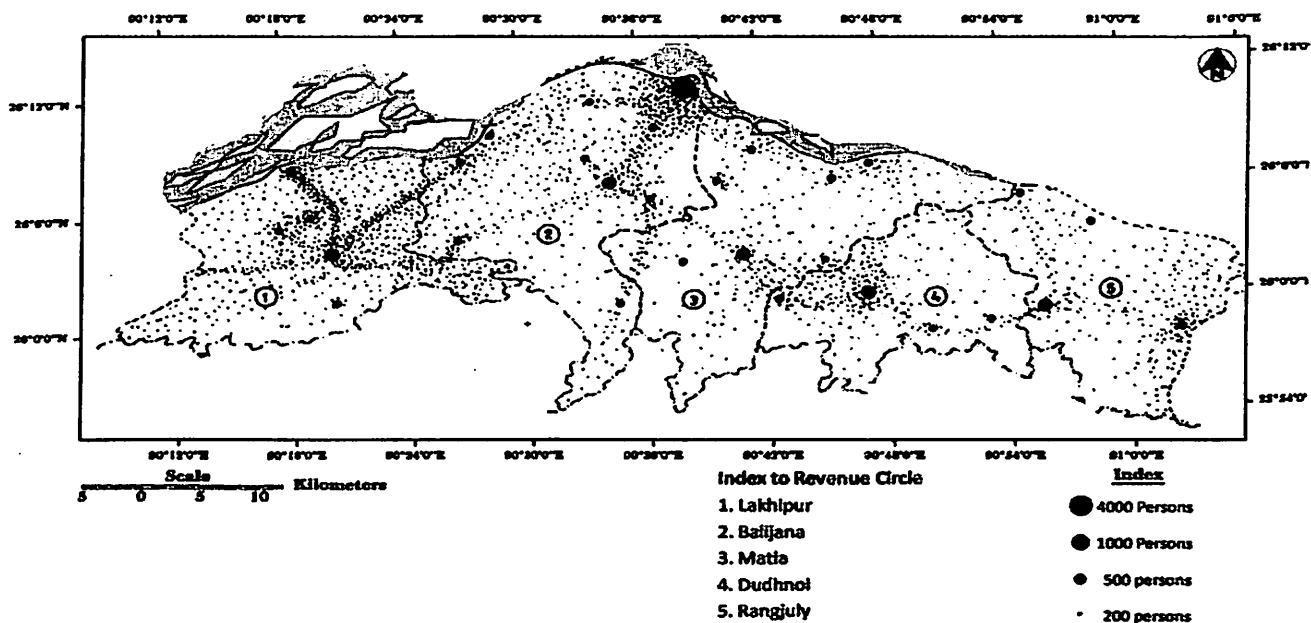
Fig.3 Goalpara District: Revenue Circle wise Distribution of Population, 2001
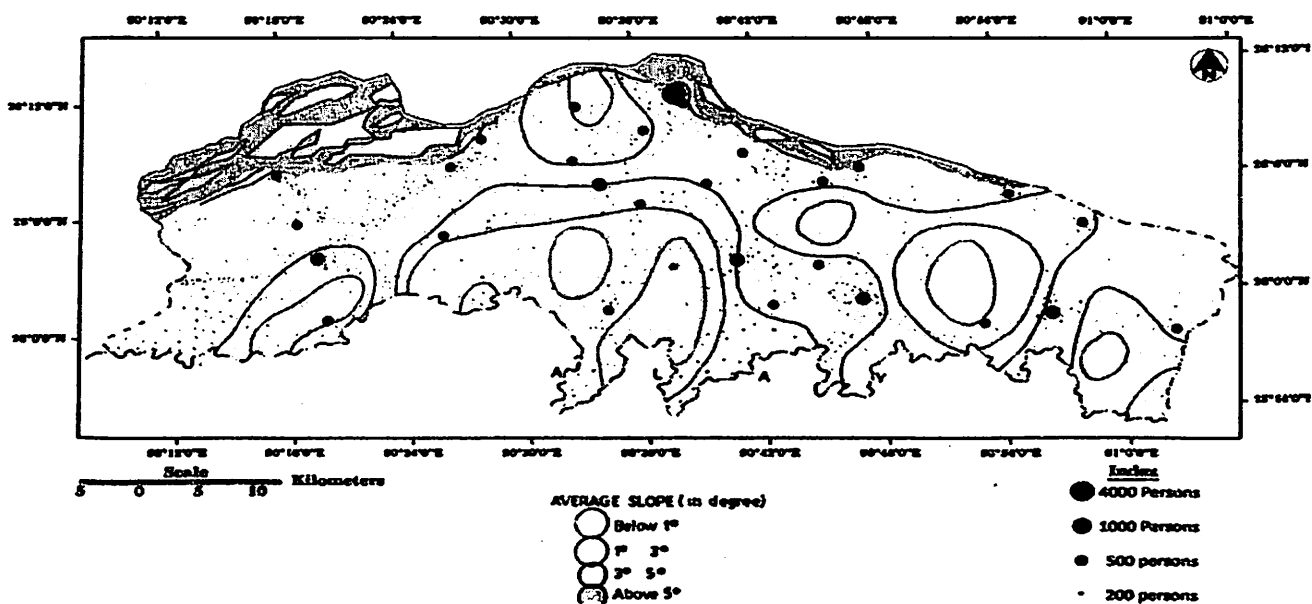
Fig.4 Goalpara District: Distribution of Population in Different Slope Zones, 2001

An observation on the average slope distribution in the Goalpara District reveals that the average slope varies between less than 1° and 21°57′.

Zone 1: A majority of the area having slope less than 1o accounts for about 53.58 per cent (977.8 km²) of the total area. Though some area of the zone is highly flood affected plain is densely populated due to low gradient, availability of productive land and better transport and communication facilities combined with ongoing process of urbanization in some spots and occupational facilities have been greatly associated with high concentration of population in the northern plains of the district.

Zone 2: This zone covering mostly the middle built-up plain has low slope (1° to 3°) which accounts for about 22.89 per cent (417.6 km²) of the total area of the district. The zone is relatively well drained. The fertile alluvial soil of the zone being devoid of dense forest cover favors rich agriculture and intense human habitation including human settlement, roads and communication etc.

Zone 3: The moderately sloped (3°-5°) zone of the district is basically a part of the northern extension of the Meghalaya foothills It covers an area of 269.9 km² equivalent to 14.74 per cent of the total area of the district. The rolling topography of this zone allows easy and efficient surface water flow. The inter-hill valleys are filled with thick deposits of sediments of older alluvium with gravels grit, sand and partly clay elements. This zone is moderately populated and suitable for plantation crops and various woody forest and grasses.

Zone 4: This zone is characterized by comparatively steep slopes of 5° and above lies to the south of the third zone. The zone accounts for 8.72 per cent (159.02 sq.km) of the total area of the district. Even as the red soil is the prominent features here, there are areas mixed with old alluvium which favours thick mixed forest mainly of Sal cover. This zone is least affected by human interference.

Conclusion: Topography plays a significant role on the characteristic distribution of population in Goalpara District. The built-up plain is densely populated due to low gradient of land and the hilly areas are sparsely populated due to high gradient of land Availability of productive land and better transport and communication facilities combined with ongoing process of urbanization in some spots and occupational facilities have been greatly associated with high concentration of population in the northern plains of the district. ■■

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The Concept of God in Hinduism with Special Reference to Vedanta Philosophy

■■ Dr. Gitanjalee Bora

Abstract: *In Hindu theology, the concept of God plays a very important role. This paper is a simple discussion on God from the Vedantic standpoint. Vedanta philosophy uses a technical word called **Brahman** instead of God. This Brahman has been discussed differently by different schools of Vedanta. Through this paper our attempt is to study the similarities, the contradictions and the relation of Brahman to Jivas or individual selves in the philosophies of Sankaracharyya, Ramanujacharyya and Madhvacharyya.*
Key words: Brahman, Jivas, Sankara, Ramunaja, Madhva.

Introduction: In the broad concept of Hinduism, we find many intriguing concepts and cultures. The concept of God is a striking subject in Hindu theology. Since there are many views of looking at God in Hindu thought, therefore I have selected in this paper a few philosophies based on the Vedanta Sutra. Vedanta philosophy deals with God in the concept of Brahman but there are many views on this concept. This paper aims to look at three of the major schools of the subject of Vedanta, namely, Sankaracharya, Ramanujacharya and Madhvacharya. Each of these three schools hold certain unique and intriguing theologies which differ from each other in many ways.

Their schools of thought are known as Advaita (Sankara), Visistadvaita (Ramanuja) and Dvaita (Madhva). The main focus of this paper is to bring out the relation of Jivas with God or Brahman, hopefully attempts to bring out the importance of Vedanta philosophy in our Hindu cultural background.

Objectives: The following are the objectives of the study.

➤ The primary objective of this paper is to discuss the concept of God in Hindu philosophical thought with reference to Vedanta philosophy.

➤ Comparative study on God with respect to three schools of Vedanta.

➤ The final objective of this paper is to bring out the relation of Jivas with

God and to highlight the importance of Vedanta philosophy in Hindu cultural background.

Methodology:

In this paper through descriptive and critical analysis an attempt has been made to describe God in Vedanta Philosophy.

Theological discussion of the three respective schools of vedanta:

Sankaracharyya:

Every human being on this earth is not satisfied with what He has. He is discontented. We all feel that something is missing. We want more. We always want to increase our knowledge and awareness. We want to experience more joy and happiness. All these lead to unbearable restlessness. The answer lies in the three statements comprising the wonderful formulae given to us by Sri Sankaracharya, the exponent (explainer and clarifier) of Advaita Vedanta. Advaita literally means non-dualism or Reality is One and it is Brahman. His metaphysics rests on one fundamental doctrine – Brahman (the only Reality) for which he criticizes the reality of the external world. In his words-

Brahma Satyam
Jagat Mithya
Jivo Brahma iva Na Parah[1]
which translates roughly as follows:
God alone is real.
The world is illusory.
The individual is none other than God

This means that there is only one supreme reality, called Brahman, the Supreme Being. Brahman is infinite and omnipresent (present absolutely everywhere), therefore nothing can be added to it and furthermore, there cannot be a place where he is not. Therefore, "Brahman being non-dual in nature, there is no place for the world or man or any creature outside Brahman. It transcends all pairs of opposites and descriptions."[2]

The reality of the world or Jagat, is then relative as opposed to the absolute nature of Brahman. In that sense, and in comparison with Brahman, the world is unreal. By unreal is meant illusory, very much like a dream, which has its own subjective reality but which is illusory compared with the waking state.

The last of the three statements asserts that the true nature of each individual is Brahman. Because of avidya , we have forgotten our true identity and mistakenly believe that we are little, limited individuals.

Sankaracharya's Brahman can be conceived from two standpoint, that is, empirical (vyavaharika) and transcendental (paramarthika). Empirically, God is believed to possess some qualities. This aspect of God is named as Saguna Brahman. From this aspect, God is supposed to be the object of worship. He believes that God's essence can be conceived only from the transcendental standpoint. From this aspect "God is described as what He really is without any reference to the world."[3] Brahman, from this aspect is not touched by any imperfections of the world.

Thus, Brahman from the lower standpoint is known as Isvara who can be regarded as the object of worship. From the higher or the transcendental standpoint (paramarthika satta) Brahman is devoid of all distinctions,

external as well as internal (sajatiya, vijatiya and svagata bhedas) and therefore God is named as Nirguna Brahman.

Sankaracharya believing in unqualified monism states that all distinctions between objects and objects, self and God are the illusory creations of maya. Thus, undoubtedly he believes in the identity of soul and God. He believes that the body that we perceive is nothing but an illusory appearance. When this very fact is realized, then what remains is the soul which is nothing other than Brahman. Thus, the practical application of Advaita Vedanta is jnana yoga, the yoga of knowledge or wisdom. It is the direct path of experiencing the truth of Advaita, that is, to realize our true Self. Thus Sankaracharyya's philosophy stands in the history of human thought as the most consistent system of monism. As William James puts it " The paragon of all monistic systems is the Vedanta Philosophy of Hindostan."[4]

Ramanujacharyya:

Next to Advaita Vedanta of Sankara, Ramanujacharyya asserts that Brahman is a personal Being possessing infinite amount of qualities including the quality of impersonalism. Infact, in Ramanuja's philosophy we find a rigorious attempt to combine philosophical absolutism with personal theism. He was the first Indian philosopher to provide a systematic theistic interpretation of the philosophy of the Vedas, and "is famous for arguing for the epistemic and soteriological significance of *bhakti*, or devotion to a personal God."[5]

In the theistic philosophy of Ramanuja, God or Brahman cannot be regarded as the sole reality in an unqualified sense. He did not draw any distinction between God and Brahman. For Ramanuja Brahman is not the undifferentiated Pure Being. It has real qualities. There are three essential attributes of Brahman – Sattyam or Truth, Jnanam or knowledge and Anantam or infinitude. Ramanuja would regard Sankara's Saguna Brahman as the ultimate Reality. According to Ramanuja, there are three ultimate factors (tattva-traya) – matter (acit), soul (cit) and God (Isvara). Though they are all ultimate and fundamental, yet the first two are regarded by Ramanuja to be dependent on the last, namely, God. God is the supreme soul. He can exist by itself. But the world of experience as well as the soul cannot exist independently of God. He further introduced a special relation called aprthak siddhi (inseperability) to explain the relation as well as the dependence of matter and soul upon God. He regarded God to be the centre around which matter and soul revolve. Sometimes He said that matter, soul and God together constitute an organic unity.

Ramanuja asserts the Upanisadic view of the identity of God with the Jiva. But he denies the complete identity with God in every respect. Identity, says Ramanuja can be asserted between two forms of the same substance. The relation can be best explained through the dictum 'that thou art'[6]. 'That' stands for God, the omniscient, omnipotent creator of the world. 'Thou' stands for God existing in the form of man. The identity is therefore between God with certain qualifications and God with certain other qualifications – identity of the same substance though

possessed of different qualities. Ramanuja's philosophy is thus truly called Visistadvaita or the identity of the qualified.

Finally, in the theistic philosophy of Ramanuja there is a special emphasis upon the concept of grace of God. According to Ramanuja, man should be in constant remembrance of God. He should look for the mercy and grace of God. Only with the mercy and grace of God one can attain moksa or liberation.

Madhvacharyya:

Madhva's philosophy may be understood as a theistic reaction against the absolutism of Sankara. In the writings of Ramanuja, we find a strong theistic reaction against Sankara's monistic position. The theistic reaction against the philosophy of Sankara was carried further by Madhva. The philosophical view of Madhva is unqualified dualism (Dvaita).

Madhva gave up the pretence of believing in monism and absolutism. He expounded a theistic philosophy based on reality and plurality of the universe. There are three entities existing eternally. These are God, the soul and the world. These are all fundamentably different from one another and all of them are real. The soul and the world are separate from God, though dependent on God. The only independent Reality is God. Madhva termed God as Brahman. God or Brahman according to Madhva is not only knowable but also describable.

Madhva's philosophical position is associated with Vaishnavism. According to Madhva, God is perfect and He is known as Vishnu. He controls, directs and protects the whole universe by His will. As already stated, in Madhva's philosophy we find an uncompromising dualism between God and matter or Prakrti. According to Madhva though God is the creator of the universe, but he doesnot create the universe out of nothing. The universe is created by God out of pre-existing matter. This pre-existing matter is known as Prakrti. God cannot be regarded as the material cause of the universe. He can utmost be regarded as the efficient cause of the universe.

According to Madhva, there is a plurality of souls. Everything has a soul. Every object is endowned with a soul. This soul, according to Madhva is a dependent agent. Therefore, it cannot act as it likes. Its true nature is bliss and complete knowledge. But as long as the soul is in the embodied state it is found to be subject to many limitations. These limitations are ultimately the results of karma. Matter is the substance which is inanimate. Matter forms the bodies of all beings. In its unmanifested form matter is to be regarded as Prakrti. Prakrti is the ultimate material cause of the universe but Prakrti of its own cannot produce the material world. For that we require an efficient cause and that efficient cause is God.

Madhva's philosophy is basically a philosophy of difference. He says that there are five fundamental distinctions in reality. "The five fundamental differences founded in the philosophy of Madhva are the following —

The distinction between Brahman and the individual selves.

The distinction between Brahman and matter.

The distinction between matter and individual selves.

The distinction between individual self and another.

The distinction between one material object and another."[7]

According to Madhva Brahman is omniscient, omnipotent and omnipresent. In Advaitavada, Nirguna Brahman is regarded as the highest Reality. But in Madhva's philosophy Nirguna Brahman is not regarded as the highest reality. Madhva identified Brahman with God. For him, Brahman and God are One.

Conclusion: In the ultimate sense we see that each of these philosophers has a very different approach to Brahman and the relation Brahman has with Jiva. For Sankara, the concept of Brahman is the ultimate and last factor for everything. It is featureless in the true sense and inactive in the sense of activity. In essence Jiva and Brahman are one. Sankara has a similar doctrine to this on Isvara, or qualitative Brahman, as he does for the Jiva. Ramanuja believes the eternal relation of the Jiva and Brahman (as the Isvara) being that of parts and the whole. The Jivas are, in essence, part of Brahman but they act separately from Brahman. They are utterly dependent on Brahman and their ultimate goal is to have a pure, eternal relationship with Brahman. Madhva has distinguished the Jivas from Brahman, although they are very much like Brahman. They are separate but their ultimate goal is for the Jiva to have a relationship with Brahman (as the Isvara). This relationship is free from any external factors, thus being a pure reciprocation. Thus, Madhva mostly differs in his sense that he separates the Jivas from Brahman, Sankara differs from the others in the sense that he sees Brahman as an impersonal conception, and Ramanuja holds a middle ground by qualifying the oneness in a personalized aspect.

Thus, Brahman in Vedanta helps us to understand the basic fact that God is present within ourselves. The only thing is that we have to realize it. This realization will help man to attain freedom. Infact, Vedanta itself means freedom – freedom from limitations, freedom from bondage and freedom from ignorance. When the inner freedom comes to the fore and guides and directs the outer freedom, the outer freedom unmistakably and gloriously runs toward its destined goal. This goal is the manifestation of God's infinite Truth, Peace, Light, Bliss and Power on earth. The inner freedom is the realization of the Eternal. The outer freedom is the manifestation of the Infinite. That manifestation should be highlighted in human personality. There must be 'Oneness' in everything and human mind should grasp that unity through different diversities. Only then our human race will survive and one will attain freedom or Nirvana in true sense. ■■

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2. Puligandla, R (2005), *Fundamentals of Indian Philosophy*, D.K Printworld Publishers, New Delhi, p. 245.
3. Raju, P.T (1992), *The Philosophical Traditions of India*, Motilal Banarasidass Publishers, Private Limited, New Delhi, p. 218
4. James, W (1911), *Pragmatism: A New Name for Some Old Ways of Thinking*, Long Mans, Green and Co., NewYork, p.151.
5. Caron, J.B (1974), *The Theology of Ramanuja: An Essay in Inter- religious Understanding*, Yale Publications in Religion, Yale University Press, New Haven, p. 145.
6. *Ibid*, p.147.
7. Puligandla, R (2005), *Fundamentals of Indian Philosophy*, D.K Printworld Publishers, New Delhi, p. 26

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Buddhist Healing System in Early Assam

■■ Dr. Boby Das

Abstract: *Numerous ideas and concepts contributed to develop the traditional healing process in Assam. These beliefs and practices are not derived from the conceptual framework of modern science, technology and medicine but being part of traditional knowledge system of the societies, played an important role in early medieval period of Assam. The history of medicine and health care in Assam or in broader perspective in the Southeast Asia will remain incomplete without the investigation of the contribution of the Buddhist to this field. Thus, the paper is an attempt to study some aspects of the contribution of Buddhism to the medicine and healing system in early Assam. Buddhist who had developed variety of formulas to cure both physical and mental illness in earliest time developed the region as a center of tantric practices. Tantric culture that initially spread by Buddhists in the region became a strong cultural trend and exerted considerable influences in the tradition of healings. The medieval tantric who also acted as physician or Vidyadhara undertook variety of formulas such as incantation (mantra), specific rituals, practices, etc. along with medicines as a part of their curative measures for ailment. Mahayana Buddhist believes the protective power of various Bodhisattvas; such as Tara, Hariti and Manjusri which flourished in the region. The traditional treatment of snake bites, small pox etc. still prevails in the region due to the continuance of the Buddhist medicinal practices. Tantric Buddhist Siddhas developed different traditional healing and they could develop various medicines to heal the ailment. Some Buddhist Siddhas who were proficient in alchemy in medicine are associated with Assam. Certain medical pills, known as Nagarjuna badi are still in use in Assam, related to his name being prepared according to the prescription of Nagarjuna. The Kamakhya Tantra, an offshoot of Buddhist Hevajra Tantra had been using by rural medical practitioner. However, these proto-scientific activities lacked their institutional baking and the practitioners generally kept in secret all these formula. These factors along with the changes in the subsequent politico-cultural environment contributed to the decline of this once flourishing medicine and health care system*

Key words: Buddhist, Tantric culture, Mantra, Kamakhya Tantra.

Discussion:

History of Medical Science is one of the important branches of social science. In India, the traces of healing through hymns and the use of herbs as medicine are found in the Vedic literature.[1] The Vedas shows the primitive stage of medical and physiological lore. The traditional system of Indian medicine is known i.e. *Arurveda* (literally, the science of life or the science of longevity).[2] In succeeding periods, numerous ideas and concepts contributed to develop the traditional healing process in India. Among some factors that led to the growth of interest in physiology were *Yuga* and Buddhism.[3] The use of alchemy in Ayurvedic medicine is contributed by Buddhist tantric.

Buddhism is a great religion and profound living tradition of wisdom in the world. It emphasizes that the root or principal cause of the suffering lies within the mind, while the external causes serve only as a condition. Buddha used the knowledge of *Dharma* to heal the illness that arose from the three poisons: greed, anger, and ignorance.[4] Apart from the superficial symptoms of suffering, physical ailments did not neglect. From the very beginning Buddhism seems to have developed a positive attitude to medical profession and healers. It has mentioned inBuddhist Pali literature *Majjhimaniaya* that one finds difficult to reach enlightenment with an impaired body.[5] Buddhist monks also often served as a doctor among the lay folk.[6]

Thus, Buddhism emphasized importance on physical health for one's spiritual development and accordingly, in the passage of time, Buddhists had developed a variety of formulas to cure both physical and mental illness.

Emperor Asoka imparted the medical facilities for human beings and animals (*manusachikichha, pasuchikichha*)as a part of his policy of *Dhamma* (Law of Piety).[7] The traces of healing house (*vigatajvaralaya*) also found in the Buddhist monastery at Nagarjunakonda dated third-fourth centuries.[8] In the post- Asokan period, many schools of Buddhism were

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[1] The traces of heal and the use of herb as medicine found in the hymns of earliest Veda.
Oh bright herbs, you are like the mothers. In your presence I
promise to offer to the physician cows, horses, clothes and
even myself (RV X. 97.4)

[2] MeeraRoy,'Ayurveda' *The Cultural Heritage of India,* The Ramakrishna Mission Institute of Culture , Calcutta, vol.VI, second edition, 1986, p. 152.

[3] A.L Basham, *The wonder that was India,* Rupa and co New , Delhi, third edition,1967,pp.498-499.

[4] Buddha emphasizes the right view, practice right action and right mediation as an indispensable method to obtain freedom from the sufferings .

[5] David W. Evans, trans., *The Discourses* of GotamaBuddha: *Middle Collection* Janus Publishing Company, London, 1992.

[6] A.L Basham, *The wonder that was India, op.cit.,* p. 499.

[7] Rock Edict II of Asoka, see D.C. Sircar, *Select Inscriptions Bearingon Indian History and Civilization,* vol I, Calcutta, 1965.

[8] Krishnendu Ray, "Buddhist Monastic Medicine and Arogya-Vihara',*Indian Museum Bulletin,* 1998, pp.74-80

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developed in India and abroad. One such school of Buddhism that dominated eastern India from seventh century was tantric form of Buddhism. It has been said that *tantra* is a scientific system of spiritual discipline based on human psychology.[9] Tantric Buddhist also revealed certain practical aspects that relate in everyday life rather than its canonical version and could disseminate numerous ideas and concepts including healing process. Whenin India the Brahmanic formal education in eleventh-century was exclusively theological and disdainful of technical knowledge,[10] Buddhist in India developed its tantrism that attached with the proto-scientific investigation on nature. Accordingly, they formulated variety of formulas for healing of ailment, including medicine.

In the earlyBuddhist records, the knowledge of illnesses and medicinal substances is frequently presented in a less systematic manner and considered Ayurvedic medicine, alchemy, and magic as separate but complementary branches of knowledge. However, Buddhist Tantric medical treatises integrated classical Ayurvedic medicine, alchemy, and magic into a unique and comprehensive system of Buddhist Tantric medicine.[11]

Alchemy that assqciated with medieval chemistry was also the integral part of the tantric cult. The experiments of the alchemy, possibly of transmuting base metals in to gold led to the compilation of a number of medical treatises dealing with the use of metallic preparation.The earliest work in this field is rasa *Ratnakara* attributed to the famous Buddhist alchemist Nagarjuna (8th century AD), contains descriptions of alchemical process and preparations of many mercurial compounds. It gives an account of many chemical process like the extraction of zinc, mercury andcopper andthe preparation of crystalline red sulphide of mercury (*svarnasindura* or *makaradvaja*). This medicament has been still in used for many ailments by physicians in India following the indigenous system of medicine.[12] Accordingly, in India, new type of Arurvedic treatment, rasacikitsa which incorporated metallic compounds, came in to vogue from c 1300 AD.[13] Another Buddhist treatise Rasayana-Samuccaya compiled by Vagbhatta covers almost all branches of Ayurveda.[14]

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[9] Thescientific study of human mind has proved that it has a para-psychological power and 'a close and scientific analysis of such-psychological powers would prove any doubt that they have a scientific basis .For details see Lalan Prasad Singh, *Buddhist Tantra* , ConeptPublishing,CompanyPVTLTD,New Delhi , 2009,pp. 12-13.

[10] See RomilaThapar, *A History of India*, vol. I ,Penguin Books, 1966, pp. 253-54.

[11] For more information see Kenneth G. Zysk, *Asceticism and Healingin Ancient India. Medicine in the Buddhist Monastery*, University Press, 1991.

[12] Priyaranjan Ray , ' Chemistry in Ancient and Medieval India, *The Cultural Heritage of India*, vol.VI, *op.cit*, p. 148.

[13] Meera Roy,'Aruyurveda' *The Cultural Heritage of India, ibid.,*p.175.

[14] Kalidas Bhattacarya, 'Scientific Literature n Sanskrit'*ibid.,* 350-354.

Several medical treatises such as *Yogasataka, Jivasutra, Avabhesajakalpa, Ary ara janamavatika Aryamalakosa* and *mahasa udhavali* compiled by the followers of Buddhistm[15], that contain discussions on physiological aspects of diseases, and medical treatments .Thus, Buddhist practices exerted considerable importance to healing in tradition in early India.

Being Kamarupa was an area of interaction of the people from different cultural groups, Buddhists also came to the region in the early Christian era.[16] The late period also saw the migration of a number of Buddhist tribes from Burma to the borders of Assam and Arunachal Pradesh.[17] Buddhist developed the region as a center of tantricismby the seventh century.[18] Tantric culture that initially spread by Buddhists in the region became a strong cultural trend and exerted considerable influences in the tradition of healings.

The history of medicine and health care in Assam or in broader perspective in the Southeast Asia will remain incomplete without the investigation of the contribution of the Buddhist to this field. Thus, the paper is an attempt to study some aspects of the contribution of Buddhism to the medicine and healing system in early Assam.

Assam, which in early period known as Kamarupa has a very rich tradition of traditional medicine.Ayurveda and Tantric system are the two main systems of the ailmentthat were prevailed in early Assam. Kamarupais known throughout India as land of *tantras* and *mantras*.[19] The tantricwho also acted as physician[20] or *Vidyadhara, undertook* variety of formula such as incantation (*mantra*),[21] specific rituals, practices, etc. along with medicines as a part of their curative measures for ailment. For the treatment of diseases, the incantation(*mantra*) may broadly be divided in to four categories;*dharani- mantra, karati mantra, Birajara mantra Vyadhir mantra*.[22] The

[15] These five Buddhist medical treatises are included among the twentytwoAyurvedic works that are incorporated in Tibetan *Tengyur*, where they are ascribed to Nagarjuna. Apart from the *Yugasataka*, the Sanskrit originals of the other four treatises are lost.

[16] NishipadDevChoudhary, The Antiquity of Buddhism in Assam, *Journal of Assam Research Society*vol-xxix, 2004-2006.p. 206.

[17] MaheswarNeog, *Religion of North East*, Publication Board Assam, Guahati, 2008,pp 77-104.

[18] G.W. Farrow and I. Menon 'The Concealed Essence of the HevajraTantra With the CommentraryYogaratnamalaMotilalLBanarsidass Publishers, Private Limited, Delhi, 1992,reprint: 2001 pp.76-77.

[19] Barpujari, H.K(ed.),*The Comprehensive History of Assam*,vol.III, Publication Board of Assam, Gauhati 1994, p.188.

[20] R. S. Sarma, 'Material milieu of tantricism, *Indian society: Historical probings in memory of D.D.Kausumbi*, RS Sarma(ed.), peoples publishing House, New Delhi, second edition, 1984. p. 175

[21] M.M. Gopinath Kaviraj has dealt in detail on the science of Mantra. For details, see Gopinath Kaviraj, *Bharatiya Sanskritiaur Sadhana* , vol. I & II, Bihar RastrabhasaParishad , Patna, 1996.

[22] The first is used in the treatment of snake bite and the second in deseses generally accompanied by pain and allied ailments, Thethirdone was used in driving out evil spirit. Fourth is used in other seseaseCHA,III, p.308,

frequent use of the term *Dharanis*in the mantra is the consequences of the influence of Tantric Buddhists practices as the word derives from Buddhist *dharaniSuttas*.[23] The *mantraputhis*(books on magical charms) composed in mystic words and syllables contain magic formulae against snake bite, demons, evil doers, etc, and various spells for healing of diseases and winning of good fortune and desired ends. Among the various mantras that prevailed in the society of Kamarupa, *Gu-Karati*, is a collection of mantras to ward off charms that practiced by tantric Buddhists.[24] In Kāmarupa, the medieval *tantrika* acted as physician.Some of them have been performed their practices that based on *Kamakhyatantra*, which is an offshoot of Buddhist *HevajraTantra*.[25]

Mahayana Buddhist believes the protective power of various *Bodhisattvas, Tara,Hariti* and *Manjusri* which flourished in the region. The traditional treatment of snake bites, small pox etc. still prevails in the region due to the continuance of the Buddhist medicinal practices.[26]

Daka -tantra, popularly called as *Dakar Vacan,*(aphorism of Dak). which contains the wise and wholesome saying and aphorism regarding astrology, meteorology, medicine, agriculture and other subjects of great interest to domestic life'[27] is popular among the people in the region, even today. According to N.N. Choudhary, who edited the tantric text *Dakarnavah*, the word Daka means a wise man being derived from Tibetan *gDag*, which signifies wisdom or *Pragna*.[28] According to Asutush Bhattacharya, *Daka* is not an individual, rather a class of Buddhist tantric.[29] Early Kamarupa was an area of interaction of Buddhist Siddha from different lands such as Bengal, Nepal, Tibet and China. Some Buddhist Siddhas who were proficient in use alchemy in medicine are associated with this land. It has believed that alchemy was transmitted to India from China through this interaction.[30] Nagarjuna is one noted

[23]B.K. Barua, *History of Assamese literature*, Sahitya academy, New Delhi, 1964,p.188.MaheswarNeog, *AsamiyaSahityarRuprekha*, CandraPrakash, Gauhati.1962, .pp. 33-37.

[24] K.L. Barua, *Early History of Kamrupa*, Layers Book Stall Publications, Gauhati,Second edition 1960, p. 217.

[25]P.J. Deka, PranavJyotiDeka, *NilacalaKamakhya*, Distributors Assam Book Depot Lawyer's Book Stall, first edition, 2004,p. 62-63.

[26] In north India, the god of smallpox known, as Sitala seems derived from Buddhist Hariti. It is to mention here image of Hariti is found in the region. The deity Ai attached to Assamese culture as goddess of pox. MaheswarNeog, *Religions of the North-East*, p.59

[27] NagendraNarayan Chaudhuri, *Dakarnavah – Studies in the Apabhramsa Texts of the Dakarnava* Calcutta Sanskrit Series, no. 10, Calcutta: Metropolitan Printing and Publishing House,1935, p. 5.

[28] The worship of Dakini, the goddess of Wisdom comes from Tibet. Nagendra Narayan Chaudhuri, *Dakarnavah – Studies in the Apabhramsa Texts of the Dakarnava,op.cit.*, pp. 5-6.

[29] Lokagitiarukatha, *MaheswaNeogRachanavali* , vol-1. on behalf of MahewarNeog memorial trust by Rajendra Mohan Sarma, CanraPrakash, Gauhati, 1996. p.37.

[30] Venkatraman, R. *A History of the Tamil Siddha Cult.*Madurai: ENNES Publications, 1990, p. 130.

Buddhist Siddha, author of *Yoga sataka*, a work on medicine, was associated with this land.[31]

Though there are no literary and epigraphic evidence furnishes about the study of Arurveda in early Assam but the medical science concerning both human beings and animals enshrines Ayurveda was also studied and practiced. [32] *Arurvedic* practitioners of Assam have been using some medicines from early times. Certain medical pills that known as *Nagarjunabadi* for instance used in stomach –trouble still in use in Assam, related with his name being prepared according to the prescription of Nagarjuna.[33] Thus, the Buddhist had influenced the traditional healing process in early Assam.There is no sub caste like Vaidyas of Bengal practicing Ayurvedic system of treatment of Assam.This branch of medical science had been a virtual monopoly of the Brahmanas because of their accessibility to texts of the Ayurveda.[34] It may presume that outside the Brahmanical social system, the Buddhist tantric and Siddhas exerted its influence in society.

However, in general the practitioners are considered capable of concentrating and manipulating super-normal powers for the benefit of others having strength capable of guarding against harmful spirits, a source of talismans, charm and magic. Accordingly, their scientific usage and values are generally neglected.

II

Since the time of Sakyamuni, Buddhists investigation of the world has been based on their understanding of nature as a causal system governed by discernible causal laws. Tantric Buddhist investigated the underlying factors operating within the universe as macrocosm and within the individual as microcosm. Accordingly, the different forms of Tantric Buddhism such as vajrayana, Sahajayana and Kalacakrayanain corporatedpsy chophysiology, psychology, and medical therapeutics and alchemy into their system.These are the combination of spiritual methods, mystical practice, and mantra along with medicine.

All the different forms of Tantric Buddhism namelyvajrayana, Sahajayana and Kalacakrayana were expressive in early Assam. Some higher Yuga Tantra such as *Annuttaratantra* and Kalacakratantra which contain rich tradition of medical cure[35] are alsoprevailed in early Kamarupa.[36] These practices were developed with the interactions of traditional practices of different land.Tibetan medicine is considered as the oldest surviving medical

[31] H. K Barpujari(ed.) *The Comprehensive History of Assam vol-1,op.cit.*,p. 296.

[32] Barpujari, H.K(ed.),*The Comprehensive History of Assam*,vol.III, p. 295.

[33] K.L. Barua ,Kamarupa and Vajrayana, *Journal of Assam Research Society*, no -2,1934,p. 48.

[34] *ibid,,*p. 296.

[35] BiswanathBaneljee(ed.), A *Critical Edition of Sri Kalacakratantra(Collated with the Tibetan Version)*. BibliotecaIndicaseries, vol 311.The Asiatic Society,Calcutta, 1985.

[36] The Sahajiya Siddhas that associate with Assam such as Saraha and Nagarjunaperformed all higher yugatantraBenoytosh Bhattacharya, *The Indian Buddhist Iconography ,op.cit.*,p. 14.

tradition[37] and Buddhist from that land was culturally attached with this region. However, these proto-scientific activities lacked their institutional baking and the practitioners generally kept in secret all these formula. The knowledge is mostly transmitted orally from generation to generation and is seldom, if ever, documented.

With the development of neo-Brahmanical trends after first lineage of Salastambha dynasty, Tantric practices penetrated to Hinduism.[38] This assimilation creates complexity to distinguish distinctly Buddhist healing tradition from the traditional system of medicine in Assam. Of course, the crypto-Buddhist practices that relate to healing tradition in early Assam shows that the traditional healing system of early Assam was considerably influenced by the development of Buddhist tantricism. Though those beliefs and practices are not derived from the conceptual framework of modern science, technology and medicine[39] but being a part of traditional knowledge system of the societies, it played an important role in the early and early medieval period of Assam. ■■

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[37] L. Rapgay, *Tibetan medicine-A holistic approach to better health*, Dharamsala, 1985.

[38] Tantric Anji sign found expression in the commencement of the inscription of Vanamalavarman 12(83 C.E. -855 C.E.)Onwards. For details, seeDimmeswarSarma (ed.) , *KamrupaSasanavali*, Publication Board of Assam,1981.pp .148-149.

[39] Buddhist science is characterized bywidely known and used contemplative and introspective methods' of scientific investigation, its application of extra-sensory perception as one of the means of scientific verification, the difficulty of demonstrating the knowledge acquired by contemplative means, and by its goal of progress towards, not unprecedented knowledge, but knowledge previously acquired by Buddha Sakyamuni and other Buddhist contemplatives.

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Brick kilns Influences in Socio-Economic Condition and Environmental Quality of Natural Water Bodies: A Geographical Study of Sonai-Kamalajari Area

■■ Dr. Dharma Ram Deka

Abstract: *The Brahmaputra Valley of Assam is endowed with large number of natural water bodies. These water bodies are locally known as 'beel'. As a part of Brahmaputra Valley the lower region of Digaru and the Kalong river basin of Dimoria of East Kamrup district is rich in such natural water bodies. The role of such natural water bodies in socio-economic condition of the people of their surroundings and influence of environmental quality of water is very significant. With the increase of seasonal immigration of human population and industrial development, specially set up of Brick Kilns a drastic change has been observed in the overall environment and socio-economic condition of the society in the study area. Encroachment, earth cutting, earth filling, sand extraction, solid and liquid waste disposal, deforestation in such areas for different purposes are identified as some of the factors responsible for such changes. The cause and effect of such changes in the environmental quality of natural water bodies have been taken into account for understanding the present environmental condition of the Chesakhal and Samaikuria beel as well as surrounding villages of the study area to foresee the near future situation and has been analyzed here from geographical perspective. In the present investigation, occupational pattern of the villages surrounded Brick Kilns and as natural water bodies Chesakhal and Samaikuria beel of Sonai-Kamaljari area has been taken for study.*

Key words: Beel, deforestation, environmental quality, encroachment, sand extraction, waste disposal.

Introduction: The Brahmaputra river valley is gifted with myriads of swampy areas which are commonly known as 'beel' (Jhingran & Pathak, 1987). There is a worldwide confusion about the definition of the wetlands. There are many definitions currently used in different disciplines according to their purposes. In the first meeting of the convention in Ramsar City of Iran, in 1971, it was stated that wetlands are the areas of marsh, fen, peatland or water, whether natural or artificial, permanent or

temporary, with water that is static or flowing, fresh, brackish, or salt including areas of marine water, the depth of which at low tide does not exceed 6 meters (20 ft.) (William J. Mitsch and James G. Gosselink, 2000). Wetlands are defined by the International Union for the Conservation of Nature and Natural Resources(IUCN,1991) as "All the submerged or water saturated lands, natural or manmade, inland or coastal, permanent or temporary, static or dynamic, vegetated or non-vegetated, which necessarily have a land water interface." Normally beel are represented vast sheets of water with varying shape, size and depth. The English word 'wetland' subsumes the swamps, bog, fens, lagoons, backwaters and marshylands under its broader connotation. In some areas the beels are often referred to as 'gadeng' (Sharma, 1993) The wetland help the mankind in various ways such as improvement of water quality, flood control, recharge and discharge of ground water, conservation of biodiversity and as economic resource by providing livelihood to the poorer section of the rural population. Besides, wetlandsare always being considered as a main source of fish for the people of the surrounding areas. The wetlands play an important role in agriculture development as well as using for the natural water reservoirs during the dry session.

The Digaru and Kalong river basins are endowed with larger number of wetlands. Beels recorded from the toposheets which have been changed in shape, size etc. as reflected in the satellite imageries of different years. The wetlands Samaikuria and Chesakhal are the two very small wetlands in the Sonai-Kamalajari area. These two beels are very close proximity to Digaru river. These beels has a lotic and linear in character. Water flows throughout the year. These two beels Samaikuria and Chesakhal is connected by a narrow channel called Dhangalai Jan. The upper part of Samaikuria beel is known as Barali marajan, which is now in abandon condition. Again, Samaikuria is connected with Amkhola and Damarapathar beel. Gathia khal a narrow channel is connected the river Digaru with Damarapathar beel. Unfortunately, these wetlands have been found degrading. Significantly, more than 10 numbers of Brick Kilns is set up very close proximity to these two beels. Unfortunately, these wetlands have been found degrading their environment due to the increase of human population by seasonal immigration and industrialization. Mushrooming of brick kilns, Earth cutting, earth filling, encroachment, illegal feeling of trees, solid and liquid waste disposal, various engineering structures, sand extraction etc. are responsible for degradation of such environment. On the other hand brick kilns influenced the socio-economic condition of the study area.

Objectives: The objectives of the study are:-

➤ to study the influence of brick kilns in socio-economic condition of Sonai-Kamalajari area.
➤ to study the water and soil quality condition of Samaikuria and Cheshakhal beel .

Materials and methods: Water and soil sample were collected and mixed them to make a composite representative sample. Necessary care was taken to prevent contamination of the samples during transportation to the laboratory, storage and analysis as per the guidelines of model used for water and soil quality test. The water samples were collected in post monsoon season, 2008 (November). The samples were collected to the laboratory for physical and chemical analysis. The parameters for water quality study are temperature, pH , total solids(TS), total suspended solids(TSS), total dissolved solids(TDS), turbidity, hardness and electrical conductivity(EC), dissolved oxygen(DO), biological oxygen demand(BOD), chemical oxygen demand(COD), chloride, sulphate, nitrate, phosphorous and metal as compounds of metals of potassium, calcium, sodium, iron, magnesium, copper, zinc, cadmium, manganese, nickel, lead, selenium etc. For water quality test APHA-1998 model was used. Soil samples were collected during winter season 2008 and for the soil sample analysis same models had been used. For socio-economic condition of the villages a survey was conducted in the field.

Discussion: The study area Sonai-Kamalajari is mainly constituted by five villages i.e.- Kamalajari, Gojaigaon, Phatgaon, Jagobari and Sonaigaon. Both this two village is located approximately 26⁰ 10′ 80″ north latitude and 92⁰ 88′ 36″ east longitude. The total land cover by these villages is 735.75 hectares of land. Population of the villages has mainly dominated by Karbi and Koch community. The community wise population in the area Karbi is 995 a_d Koch is 1533. The total population of the study area is 2528 according to a house hold survey record, 2016. Populations o_ the constituent villages are Jagobari-319, Sonaigaon-469, Kamalajari-795, Phatgaon-419 and Gajaigaon-526 (Deka B.R., 2016). The main occupation of the villagers has agriculture. A less number of populations are depending on other activities. Therefore, socio-economic condition of the villagers is not developed. There are altogether 9 numbers of brick kilns in the area. Some people of the study area are now engage in the brick industries instead of agriculture. Many people of this area, their earning source are Brick kilns. Some local youth engage as daily labour, supervisors and managers in the brick industries. Sand extraction is another source of income in the area. A large number of families are now depending on sand extraction and selling. Besides, some youth of the study area associate with selling of lumber, firewood, sand and land. On the basis of the brick kilns a daily market is set up in Phatgaon Tiniali. This is the only business center of the area. People of the locality selling and buying their goods in this market. Now, there are 3 pharmacy, 5 tea shops, 10 grocery shops and 20 numbers of small shops in the market. Besides, 1 hair cutting shop, 1 cycle repairing shop, and 3 DTP and Photostat center in the market. Influence of brick industries and market center change the economic condition of the Sonai-kamaljari area. Life style of the people is improving in the study than the past.

For water quality analysis a few

parameters has been taken. The pH value in Samaikuria beel brought under study is 7.0 (Table-1). The higher pH for prolonged period may develop toxic environment to aquatic organisms particularly the fishes. In the same way the turbidity levels of beel water found to be higher than the permissible limit as reflected in the water samples of almost the beel. According to World Health Organization Standards for Potable Water the pH permissible limit is 7.0-8.5 and excessive 8.5-9.2(World Health Organisation,1971).There is no excessive limit of pH value beel recorded in the beel. Therefore, water quality of the region is most suitable for aquatic flora and fauna.

Turbidity is a factor arising out of non-soluble substances like clay, silt, organic matter, Phytoplankton and other microscopic organisms in water. The higher turbidity makes the water unfit for domestic purposes, food and food processing industries etc. The turbidity in Samaikuria beel is 24.0NTU. It is significant that in a single wetland the upper part (i.e. Chesakhal beel) recorded lowest turbidity while in the lower part (Damarapathar) records highest turbidity. It is worth mentioning that beel like Samaikuria, Chesakhal and Damarapathar beel are connecting brick kilns with numerous small stream. The waste materials carried by them from the brick kilns and discharge in these beels.

Therefore turbidity is found high in these beel comparatively in this region.

Dissolved oxygen (DO) is one of the most important components for the aquatic community. For active fish species (Trout and Salmon) 5-8mg/l of DO is required whereas less desirable species like carp can survive at 3.0mg/l of DO (Kaushik & Kaushik, 2004). It also found 6.4 mg/l in Samaikuria beel(Table-1). The low level DO in wetlands adversely affected the fish and other aquatic life. Because without sufficient oxygen no animal can survive. The permissible limit of DO is 3.0mg/l (max) according to Board of industries. DO is found almost in a suitable level in the region and therefore water bodies of Samaikuria and Chesakhal are rich in different fish species.

The oxygen required by the organic matters in water to be oxidized by a strong chemical oxidant is known as Chemical Oxygen Demand. Sometimes BOD values cannot be determined accurately due to the presence of toxins and other such unfavourable conditions. Under such circumstances, COD values play an important role for assessment of organic matter in water. The high COD is recorded in Samaikuria beel (90 mg/l). The permissible limit of COD is 250mg/l(max) according to board of industries. The above record of the parameter is indicating low level of COD in the beel, (Deka, 2011).

Table-1: Results of water sample of Samaikuria beel

Name of beel	pH	Turbidity (NTU)	DO (mg/l)	COD (mg/l)
Samaikuria Beel	7.0	24.2	6.4	90

Among the two beels for soil sample analysis, Samaikuria beel had been selected. Soil samples of the beel was collected during winter season in the year 2008. Samples were collected at a minimum depth 0 to 10cm. in a one kilogram capacity of polythene bags. After collection, these were completely dried up under sheds keeping away from direct sunlight. It was kept for several months for complete drying. Before carried to the laboratory soils were grinded and sieved with 2mm mesh. Then micro silt particles were packeted in a clean polythene bages. The laboratory tests were carried out for the analysis of soil P^H, Electrical Conductivity (EC), Potassium (K), Sodium (Na), Chloride (Cl), Organic Carbon (OC), Phosphate (PO$_4^{3-}$), Iron (Fe), Zinc (Zn), Copper (Cu), and Lead (Pb). Soil quality of the beel of the study area is in the ideal range for supporting good fish production and agricultural production.

Table-2: Result of sample of Samaikuria beel.

Sl.No	Name of beel	P^H	EC (µs /cm)	Na (mg/kg)	K (mg/kg)	Total hardness (mg/kg)	Total Nitrogen (mg/kg)
1	Samaikuria	4.98	0.07	0.76	36.6	22.49	0.302

Note: Ec - Electrical Conductivity, Na- Sodium, K- Potassium

Table-3: Soil result of sample of Samaikuria beel.

Sl. No	Name of beel	Cl(mg/KG)	Fe(mg/kg)	Cu (mg/kg)	Zn (mg/kg)	Pb (mg/kg)	PO$_4^{3-}$ (mg/kg)	OC in %
1	Samaikuria	198.5	23.8	0.745	0.095	0.067	9.04	0.89

Note: Cl- Chloride, Fe- Iron, Cu- Copper, Zn- Zinc, Pb- Lead, PO$_4^{3}$ - Phosphorous, OC- Organic Carbon.

P^H Value of beel is found 4.8. This value indicates the good fish production and growth of aquatic flora and fauna. This beel has more potential for fish production. Beel water records wide range of organic carbon (OC) variation in Assam. For beels of Assam, OC concentration in soil ranges from 1.5 per cent to 25 per cent. This amount of Organic Carbon is an indicator of high productivity of water bodies. Percentage of OC in Samaikuria beel is 0.89. High phosphorus concentration in the soil is the indicator of high productivity of fishes. The phosphorus was recorded in Samaikuria beel is 9.04. Although Phosphorus concentration is low in Samaikuria beel, yet heavy amount of fish is produced there every year in these two beel.

The other chemical parameters concentration is also very rich in these beels. These parameters include Electrical Conductivity (EC), Sodium (Na), Potassium (K), Total

Hardness, Total Nitrogen (NO_3^--N and NH_4^+-N), Chloride (Cl⁻), Iron (Fe), Copper (Cu), Zinc (Zn), Lead (Pb), while Electrical Conductivity (0.07-ìs/cm) and Zinc (0.095 mg/kg) was low in Samaikuria beel.

It is found that the water quality of the beels is changing day by day. The natural environment of wetlands is threatened mainly today by a variety of anthropogenic interventions. The greatest concern, in the context of wetland ecosystem, is the loss and modification of habitats, which is catastrophic in nature since it causes irreversible environmental degradation. Beels have been polluted primarily from two sources - (i) Industrial effluents and municipal wastes, and (ii) Agro-Chemicals (M. C. Bhyuan, 1987). Now, many of the wetlands in the study area have been degraded due to industrial impact i.e. Brick kilns. All these ultimately affected the biodiversity scenario of the wetlands of the study area.

Findings: It was found that ashes release by brick industries has many adverse effects on the water quality of the Samaikuria and Cheshakhal beel, which ultimately affect the aquatic flora and fauna. The solid and liquid waste release by the nearby brick kilns have change the water quality of the beel. More over, it impact the domestic animals also. The mushrooming of brick kilns detected the turbidity level of the wetland water. Extensive use of chemical fertilizers and insecticides in the littoral cropland area is detected the drastic change of wetland water quality. Encroachment of wetlands by the people of fringe area has been increasing and converted beel area to cropland. The construction of engineering structures viz.- roads, railways, bridges has badly impact the wetland environment. Overgrazing in the littoral areas has serious consequences on the wetland environment. It is detected that many of the important floral species extinct due to overgrazing. Earth cutting in the nearby wetland areas causes a major threat to the wetlands environment. Siltation caused due to these activities becomes a major problem of the wetlands. Hunting of residential as well as migratory birds is the common problem in the beel area. It is detected that fishing method and gears also one of the causes of degradation of wetland environment in these two beels. Decomposition of the overcrowded macrophytes of different types, especially during the months of October and November causes mortality of fish is recorded. It is found that Continuous siltation and accumulation of organic and inorganic matter over the years, most of the feeder channels locally known as Dong have become very shallow and ineffective.

Conclusion: The wetlands discussed above are facing environmental degradation due to natural and anthropogenic factors. Considering the economic and ecological value of the wetland present trend of degradation of such water bodies, a few suggestions have been made for their conservation and better management. An effective conservation policy, financial and technological support are the requirements of the vast potential resources present in the beel ecosystem. In this regard some remedial measures can to be taken- (i) to reduces the growth

of floating and submerged vegetation without using any Chemicals, (ii) to demarcate the wetland boundary to stop encroachment, (iii) to stop indiscriminate constructions of engineering structures, (iv) to stop community fishing for few years, (v) to register both theses wetlands according to their status category, (vi) to stop discharge of all sorts of effluents from industries, (vii) to bring all the wetlands under the control of single department and (viii) to generate awareness among the common people. ■■

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Inventing the Self in the Public Domain of Cyberspace: A Cyberfeminist Perspective

■■ Dr. Nizara Hazarika

Abstract: *The Internet as a mode of communication has prompted the people of the world to re-theorize, re-locate and re-order the concepts of subjectivity and community within the framework of cyberspace in recent times. Women's subjectivity, in the present era, is radically altered because of the changes brought about by the significant alterity of the modes of communication. Cyberspace opens up the scope for a new subjectivity for women through their liberation from the secluded private sphere. The subject is decentred continuously in the cyber-discourse resulting in a multiplication and fragmentation of the subject. In the Postmodern era this is the only possibility. The subject is constituted at every instant through multifarious acts. In Butlerian terms, cyberspace gives ample scope for the subjects to perform. The very traditional identity structure gets dissolved in cyberspace. Cyberfeminism asserts an alliance between women and technologies by emphasizing on the transformative power of cyberspace. Cyberfeminists claim to generate an egalitarian reality within the virtual public sphere by adhering to the notion that virtual world allows women to transcend gender, class, ethnicity, sexuality and other identity categories. Cyberfeminists do not declare to have a well defined telos, but they believe that Cyberfeminism offers an "entry point" to debate about women, feminism and technology. Thus Cyberfeminism provides a perspective to locate the multiple identities that women have in the realm of cyberspace. This paper tries to assess how women construct their new identities in the cyberspace through their interaction with different possibilities in the Internet. This paper seeks to focus on how these identities blur the private/public dichotomy. It also tries to understand how the newly formed identities bring in a rupture in the traditional dualism of the private and public domains and form fluid identities where women can develop a participatory subjectivity. It seeks to address how women, as diffused and decentred subjectivities, can be mobilized in the cyberspace.*

Key words: Cyberspace, feminist, Ethinicity.

Cyberspace denotes the virtual world of computers. It does not signify a single homogeneous space. Rather it is a myriad of rapidly emerging cyberspaces. The term cyberspace literally means 'navigable space' and is derived from the Greek word *kyber* i e., to navigate. The term 'cyberspace' was used by William Gibson in his cyberpunk novel *Neuromancer* in 1984. Gibson defines cyberspace as "a consensual hallucination experienced daily by billions of legitimate operators, in every nation, by children being taught mathematical concepts... A graphical representation of data abstracted from the banks of every computer in the human system. Unthinkable complexity. Lines of light ranged in the non-space of the mind, clusters and constellations of data. Like city lights receding." (1984:67). Thus Cyberspace in that sense was used as a concept to describe the imaginary 'datascape' which his characters entered by 'jacking in' – connecting their consciousness directly to networked computers. But it did not take long for cyberspace to acquire an altogether new meaning and dimension. Since then the term cyberspace has been readapted, reappropriated and has been defined in a multifarious ways; but all the definitions have in one way or the other point to the emerging computer mediated communication and the virtual reality technologies. In the words of Dodge and kitchin, "At present, cyberspace does not consist of one homogeneous space; it is a myriad of rapidly expanding cyberspaces, each providing a different form of digital interaction and communication. In general, these spaces can be categorized into those existing within the technologies of the Internet, those within virtual reality, and conventional telecommunications such as the phone and the fax, although because there is a rapid convergence of technologies new hybrid spaces are emerging" (2001:1). David Bell finds the term Cyberspace quite slippery, multiplicitous and hard to define. He thinks it as a combination of three things, material, symbolic and experiential dimensions. He states, "It is machines, wires, electricity, programs, screens, connections, and it is modes of information and communication: email, websites, chat rooms, MUDs. But it is images and ideas: cyberspace exists on films, in fiction, in our imaginations as much as our desktops or in the space between our screens." (Bell, 2001:2). Bell emphasises on the cultural aspect of cyberspace. It is not simply maps and stats as they can not give us the other dimensions of cyberspace. For Bell, "It is lived culture, made from people, machines and stories of everyday life" (Bell, 2001:2). For the new generation of people, cyberspace has become a digitally extended part of everyday life. It is communal and relational. We can form a relation with the people that we meet in the virtual world.

Cyberspace is essentially a reconceived public sphere for social, political, economic and cultural interactions. (Jones, 37) It has challenged the modernist structures of communications by bringing in different ways of communication and interaction. Dodge and kitchin opines that it has done so in three ways: firstly, cyberspace

is disrupting the traditional, communication power structures, the mass medium model of one-to-many broadcast, the separation of producer and consumer. In this sense, it is transforming the way we produce and exchange knowledge, and the power systems that underlie such production and exchange. Secondly, the various forms of cyberspaces are providing new forms of communication as written, oral and auditory modes of communication are combined and integrated in different ways. Thirdly, cyberspace can alter the nature of interaction so that it is possible to sustain multiple, simultaneous conversations. In face-to-face conversation, it is usually only possible to follow one or maybe two discussions at any one time. (2001:20). Thus cyberspace opens up a new vista for creating a whole new set of communication. But the pertinent question here is how does cyberspace create the subject who communicates with multiple users? What subjective self does the user present? The subject can not possibly have the same subject position when he talks to different users, about multiple issues and so on. Here in lies the fact that cyberspace opens up the scope for a new subjectivity for the users. The subject is constituted at every instant through multifarious acts. The identity constituted through electronic networks is repeatedly configured and reconfigured at different points making it unstable and dispersed. An individual's identity becomes fluid and unstable. This is an empowering experience as they can choose their own identity as they wish. Thus in the cyberspace the Cartesian subject as

rational, stable, autonomous and centred is undermined. The stability of the modern subject has thus been challenged. In the words of Stuart Hall, The question of 'identity' is being vigorously debated in social theory. In essence, the argument is that the old identities which stabilized the social world for so long are in decline, giving rise to new identities and fragmenting the modern individual as a unified subject. This so called 'crisis of identity' is seen as part of a wider process of change which is dislocating the central structures and processes of modern societies and undermining the frameworks which gave individuals stable anchorage in the social world. (Hall, 1995: 596) This crisis of Identity has been further accentuated in the postmodern era where the stability of the subject is undermined. In cyberspace, the identity of the individual has become ephemeral, unstable, manipulable, diffused and so on. The subject has been decentred in cyberspace. In Mark Poster's words in electronic media we are confronted by a "generalized destabilization of the subject". (1995:58). Poster in his *The Mode of Information: Poststructuralism and Social Context,* talks about the alteration of the subject in different stages of information.

> In the first oral stage, the self is constituted as a position of enunciation through its embeddedness in a totality of face-to-face relations. In the second, print, stage the self is constructed as an agent centred in rational/imaginary autonomy. In the third, electronic, stage the self is decentred, dispersed and

multiplied in continuous instability (1990:6).

Thus the subject in the cyberspace is a postmodern subject which does not possess a coherent self; rather it assumes different selves at different point of time. These multiple extensions of self are able to have multiple existences in one person. Cyberspace thus allows people to carefully construct their self-presentation and to play with their online identity, adopting roles that they would not usually undertake (Dodge & Kitchin, 2001:24)

Cyberspace provides an egalitarian space to people to raise their own issues. In the words of Kapor, "Life in cyberspace is often conducted in primitive, frontier conditions, but it is a life which, at its best, is more egalitarian than elitist, and more decentralized than hierarchical. It serves individuals and communities, not mass audiences, and it is extraordinarily multi-faceted in the purposes to which it is put." (1993: 53). It is this multifaceted as well as egalitarian aspect of cyberspace that the Cyberfeminists glorify.

Cyberfeminism had acquired its name in 1991 by the Australian collective VNS Matrix in their 1991 *Cyberfeminist manifesto for the 21st century* to label their radical feminist act. Simultaneously, in the same year, Sadie Plant, the British cultural theorist used the term to define the feminizing influence of technology in western society. In 1997 at the first international Cyberfeminist Conference in Germany, the Old Boys' Network (OBN), the organization that had arisen to be the central hub of Cyberfeminist thinking, refused to define the school of thought, but instead drafted the "100 Anti-Theses of Cyberfeminism" to refuse closure or classification. Their rules are multilingual and nonrestrictive. The underlying assumption is that there can be no definition because that only limits what cyberfeminism is. Their edicts range from the whimsical "not a fragrance" or "not caffeine-free" to not a "praxis," "tradition," or "ideology." Cyberfeminism is "not a structure," but is "not without connectivity," and being neither "a lack," "a wound" or "a trauma," it is also "not an empty space." Cyberfeminism is a celebration of multiplicity. Its guiding philosophies are anti-institutional (particularly anti academic) and playful. Guertin, <http://www. mcluhan. utoronto.ca/ academy/carolynguertin. 1i.html/accessed 10th November2010>). Thus the cyberfeminists' constant evasion of a definition of cyberfeminism reflects the diversity of theoretical positions in contemporary feminism. It is difficult to envision cyberfeminism as it celebrates multiplicity, complexity, anti-hierarchical impulses. As a strategy it speculates the possibilities of new grammar of resistance. Cyberfeminism does not only offer a mere social or gender critique, but it also points to a diverse and dynamically changing methodology as a socio-political practice with distinct strategies to reconstruct a more gender- sensitive but socially equitable cyberspace. (Lenz and Sprung, 2004: 108) Unlike the bourgeois public sphere, the feminist cyber space does not claim a representative universality; rather it critiques the cultural values from the perspective of women as a marginalized group within society, who no longer wish

to remain so. In the words of Faith Wielding, "If feminism is to be adequate to its cyber potential then it must mutate to keep up with the shifting complexities of social realities and life conditions as they are changed by the profound impact communications technologies and techno science have on all our lives. It is up to cyberfeminists to use feminist theoretical insights and strategic tools and join them with cyber techniques to battle the very real sexism, racism, and militarism encoded in the software and hardware of the Net, thus politicizing this environment". (Robinson, [1998] 2001:400) Hence cyberfeminism can be a potent tool for political subversion that can persistently affirm the value of destabilizing the very facets through which subjects and identities are constituted.

The very notion of subject being pre-existing and that identities are being constructed culturally and socially corroborates the assumption that it is equally possible for identities to be reconstructed in ways that can undermine and subvert the existing power-structures. The identity in the cyberfeminists' realm can be fluid, ephemeral but at the same time can direct itself to reach out to women. This concept of constructing the gender-free identity in cyberspace empowers the cyberfeminists where they can completely decentre the notion of gender. The notion of depersonalization is very much common in the cyberspace. The fluidity of this gender-free identity empowers them to fashion their gendered role. Living in a postmodern world which is fractured, illusory, fragmented, the women can invent a self without the binary of male/ female or any gender discrimination. In this regard, Judith Butler writes, "Such acts, gestures, enactments generally construed, are *performative* in the sense that the essence or identities that they otherwise purport to express are *fabrications* manufactured and sustained through corporeal signs and other discursive means. That the gendered body is performative suggests that it has no ontological status apart from the various acts which constitute its reality. This also suggests that if that reality is fabricated as an interior essence, that very interiority is an effect and function of a decidedly public and social discourse, the public regulation of fantasy through the surface politics of the body, the gender border control that differentiates inner from outer, and so institutes the 'integrity' of the subject." ([1990] 1999:173)

Thus in the cyberspace gender construction takes place at every instant through every act. Cyberspace gives ample scope for the users to perform their role, there by dissolving the traditional identity structure. The coherent, rational subject is totally done away with by the cyberfeminists. In the words of Sadie Plant, "There is no authentic or essential woman up ahead, no self to be reclaimed from some long past, nor even a potential subjectivity to be constructed in the present day. Nor is there only an absence or lack. Instead there is virtual reality, an emergent process for which identity is not the goal, but the enemy, precisely what has kept at bay the matrix of potentialities from which women have always downloaded their roles." (Bell and Kennedy, 2000: 335)

Cyberfeminists however have envisioned a specific cyborgian consciousness- a specific way of thinking whereby they challenge and negate the binary and other oppositional discourses. Following Dona Haraway, Barbara M. Kennedy defines this cyborgian consciousness as "one which is not defined within the parameters of a fixed subjectivity or identity; this cyborgian consciousness has arisen out of the literal ideas of boundary crossing ..." (Bell and Kennedy, 2000:285). In this sense cyberfeminism is a way of interrogating boundaries, troubling boundaries and problematizing language. Donna Haraway, Rosi Braidoti and other cyberfeminists vouch for such a kind of boundary crossing. Apart from the cyberfeminists' disavowal of the notion of a universal subject, their plea for the emerging processes by which the subject, consciousness, environment are constituted is also noteworthy here. In this regard, Hayles opines.

In this account, emergence replaces teleology; reflexive epistemology replaces objectivism; distributed cognition replaces autonomous will; embodiment replaces a body seen as a support system for the mind; and a dynamic partnership between humans and intelligent machines replaces the liberal humanist subject's manifest destiny to dominate and control nature. (2010:23)

With the replacement of the liberal humanist self, women in cyberspace find a fluid self which enables them to reach out to other women. This reaching out possibility is valorized by the cyberfeminists. Unlike the other Medias which are structured, cyberspace is a fluid media. The fluid self needs a fluid media as well. Thus the cyberspace enables one to locate the fluid self. Cyberspace is a participatory space which gives enough space to the fluid self. The participatory cyberspace enables women to transcend all barriers as there is no hierarchy in it. This is an empowering experience as this participatory space provides women with an opportunity to break free all hierarchical oppositions. Empowerment encourages women to discover and use their own strengths and potentials. In the words of Barbara Schrottner "The central element of empowerment is participation. Participation implies the recognition that women should be closely involved in processes that affect their lives." (Lenz and Sprung, 2004:112). Thus women in the cyberspace can participate without any inhibition. The cyberspace poses new opportunities for women to transcend gender and there by empower themselves. Its fluidity makes them perform their role to reach their political end. Cyberfeminists use this space to raise their voice, to articulate issues pertinent to them and also to recover their political agency. ■■

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অসমীয়া ভাষাৰ উপভাষা আৰু ডিমৰীয়া আঞ্চলিক উপভাষা ঃ এটি অধ্যয়ন

■■ ড° মণিৰাম কলিতা

সংক্ষিপ্তসাৰ ঃ অসমৰ শদিয়াৰ পৰা ধুবুৰীলৈকে অসমীয়া ভাষাৰ বহুতো আঞ্চলিক ৰূপ আছে। এই আটাইবোৰৰে অধ্যয়ন এতিয়ালৈকে হৈ উঠা নাই। উজনি অসমতকৈ নামনি অসমত ভাষাগত বিভিন্নতা বেছি। অৱশ্যে উজনি আৰু নামনিৰ কিছু অধ্যয়ন হৈছে যদিও মধ্য অসমৰ ভাষাৰ অধ্যয়ন হোৱা নাই বুলিয়ে ক'ব পাৰি। মধ্য অসমৰ অন্তৰ্গত আৰু কামৰূপ জিলাৰ দক্ষিণ-পূৱ দিশত অৱস্থিত গুৱাহাটীৰ গাতে লাগি থকা ডিমৰীয়া তেনে এটি উপেক্ষিত অঞ্চল। কিন্তু ডিমৰীয়া অঞ্চলৰ মাত-কথাত যে এটা সুকীয়া ঠাঁচ আৰু সুৰ আছে সেইটো অসমৰ যিকোনো অঞ্চলৰ ভাষা বিজ্ঞানৰ সামান্যতম জ্ঞান নথকা এজন লোকেও অনুমান কৰিব পাৰে। আমাৰ গৱেষণা পত্ৰখনিত ডিমৰীয়া আঞ্চলিক উপভাষাৰ ধ্বনিতাত্ত্বিক, ৰূপতাত্ত্বিক আৰু শব্দগত বৈশিষ্ট্য আলোচনা কৰি ভাষা বিজ্ঞানী আৰু গৱেষকসকলৰ দৃষ্টি আকৰ্ষণ কৰিবলৈ প্ৰয়াস কৰা হৈছে।

মুখ্য শব্দ ঃ উপভাষা, অসম, অসমীয়া, ডিমৰীয়া, ধ্বনিতত্ত্ব, ৰূপতত্ত্ব, আঞ্চলিক।

অৱতৰণিকা ঃ নব্য ভাৰতীয় আৰ্য ভাষাসমূহৰ ভিতৰত অসমীয়া এটা বৈশিষ্ট্যপূৰ্ণ ভাষা। ইয়াৰ এটা দীঘলীয়া ঐতিহ্যও আছে। অসমীয়া ভাষাৰ এই বৈশিষ্ট্য আৰু ঐতিহ্যত অসমীয়া ভাষাৰ আঞ্চলিক উপভাষাসমূহৰ যথেষ্ট বৰঙণি আছে।

অসমৰ শদিয়াৰ পৰা ধুবুৰীলৈকে অসমীয়া ভাষাৰ বহুতো আঞ্চলিক ৰূপ আছে। এই আটাইবোৰৰ অধ্যয়ন এতিয়ালৈকে হৈ উঠা নাই। উজনি আৰু নামনি অসমৰ উপভাষাৰ অধ্যয়ন কিছু হৈছে যদিও মধ্য অসমৰ আঞ্চলিক ৰূপবোৰৰ অধ্যয়ন হোৱা নাই বুলিয়েই ক'ব পাৰি। মধ্য অসমৰ অন্তৰ্গত আৰু কামৰূপ জিলাৰ দক্ষিণ-পূৱ দিশত অৱস্থিত গুৱাহাটীৰ গাতে লাগি থকা ডিমৰীয়া তেনে এটি উপেক্ষিত অঞ্চল। এতিয়ালৈকে বহুজন পণ্ডিত-গৱেষকে চলোৱা অসমীয়া ভাষা আৰু উপভাষা অধ্যয়নত ডিমৰীয়াৰ উল্লেখ পোৱা নাযায়। অসমৰ সকলোবোৰ অঞ্চলৰ কথিত অসমীয়াৰ ৰূপবোৰ অধ্যয়ন নোহোৱা বাবে অসমীয়া ভাষাৰ উপভাষা সম্পৰ্কে থকা মত আৰু ইয়াৰ ভাগসমূহ বিভিন্নজনে বিভিন্ন ধৰণে দাঙি ধৰে।

অসমীয়া ভাষাৰ অধ্যয়ন আৰু গৱেষণাৰ বাটকটীয়া পণ্ডিত ড° বাণীকান্ত কাকতিয়ে অসমীয়া উপভাষা অধ্যয়নৰো বাট মুকলি কৰি গৈছে। শ্বাসঘাত (Stress)ৰ ওপৰত গুৰুত্ব আৰোপ কৰি ড° বাণীকান্ত কাকতিয়ে অসমীয়া ভাষাক দুটা প্ৰধান উপভাষাত ভাগ কৰিছে যদিও কামৰূপ (অবিভক্ত) জিলাৰ উপভাষাতো যে অঞ্চল ভেদে ভাষাগত বিভিন্নতা (Variation) আছে সেইটো 'The Kamrup districts not a homogenreous dialects in different localities" বুলি উল্লেখ কৰিছে। ড° কাকতিদেৱে এই ইংগিতৰ সঁহাৰি জনালে ড°

উপেন্দ্ৰনাথ গোস্বামীয়ে তেখেতৰ গৱেষণা গ্ৰন্থ A Study on Kamrupi: A Dialect of Assameseৰ জৰিয়তে। ড° গোস্বামীয়ে কামৰূপী উপভাষাক প্ৰধান তিনিটা উপভাষাগত অঞ্চলত ভাগ কৰিছে। বৰপেটা, সুন্দৰদিয়া, পাটবাউসী, ভৱানীপুৰ আদিক লৈ পশ্চিম অঞ্চল, নলবাৰী আৰু ইয়াৰ ওচৰৰ অঞ্চলক কেন্দ্ৰ কৰি মধ্য অঞ্চল আৰু পলাশবাৰী, ছয়গাঁও, বকো আদি অঞ্চলক লৈ দক্ষিণ উপভাষা অঞ্চল বুলি ভাগ কৰি দেখুৱাইছে।[২] ড° ৰমেশ পাঠকে অসমীয়া ভাষা উপভাষাক প্ৰধান তিনিটা উজনি, কামৰূপী আৰু গোৱালপৰীয়া বুলি ভাগ কৰি কামৰূপী উপভাষাৰ চাৰিটা আঞ্চলিক ৰূপৰ কথা উল্লেখ কৰিছে। সেইকেইটা হ'ল— বৰপেটীয়া, নলবৰীয়া, পাতিদৰঙীয়া আৰু পলাশবৰীয়া।[৩] ড° ফণীন্দ্ৰনাৰায়ণ দত্তবৰুৱাই পূব অসমৰ উপভাষাক তিনিটা ভাগত ভাগ কৰি দেখুৱাইছে। শিৱসাগৰক কেন্দ্ৰ কৰি শিৱসাগৰৰ উপভাষা, নগাঁওক কেন্দ্ৰ কৰি নগঁৱা উপভাষা আৰু ব্ৰহ্মপুত্ৰৰ উত্তৰ পাৰৰ দৰং জিলা আৰু কামৰূপ জিলাৰ পূব অংশক লৈ দৰঙী উপভাষা।[৪] এনেদৰে দেখা যায় উজনি অসমৰ উপভাষাৰ ভাগবোৰৰ মাজতো মধ্য অসমৰ কোনো উল্লেখ নাই। ফলত মধ্য অসমৰ ডিমৰীয়া, মায়ং, মৰিগাঁও আদি অঞ্চলৰ ভাষাৰ অধ্যয়ন নোহোৱাকৈ আছে। কোনোৱে মধ্য অসমৰ অন্তৰ্গত ডিমৰীয়া অঞ্চলৰ উপভাষাটো পলাশবাৰীয়া উপভাষাৰ অন্তৰ্গত কৰি দেখুৱাইছে। ডিমৰীয়া অঞ্চলৰ মাত-কথাত যে এটা সুকীয়া ঠাঁচ আৰু সুৰ আছে সেইটো অসমৰ যিকোনো অঞ্চলৰ ভাষা-বিজ্ঞানৰ সামান্যতম জ্ঞান নথকা লোক এজনেও অনুমান কৰিব পাৰে। এই ক্ষেত্ৰত ড° গোলোকচন্দ্ৰ গোস্বামীয়ে অসমীয়া ভাষাক তিনিটা প্ৰধান উপভাষাত ভাগ কৰিছে। ড° গোস্বামীয়ে উজনি আৰু নামনি উপভাষাৰ মাজত মধ্য অসমৰ উপভাষা এটি নিৰ্ণয় কৰিছে। তেখেতৰ উপভাষিক সীমা এনেধৰণৰ— উজনিৰ উপভাষা দক্ষিণে বৰ্তমান নগাঁও জিলা আৰু উত্তৰে শোণিতপুৰ জিলালৈ, নামনিৰ উপভাষাৰ সীমা পশ্চিমে গোৱালপাৰা জিলাৰ পৰা পূৱে কামৰূপ জিলাৰ গুৱাহাটীলৈকে আৰু এই দুই অঞ্চলৰ মাজৰ এলেকাটোৱেই হ'ল মধ্য অসমৰ উপভাষাৰ ঠাই। অৰ্থাৎ উত্তৰে— দৰং জিলা, দক্ষিণ পূৱে— মৰিগাঁও জিলা আৰু দক্ষিণ-পশ্চিমে— কামৰূপ জিলা। নামনি বা

উজনি অঞ্চল দুটাৰ দৰে এই অঞ্চলটোৰ বিভিন্ন এলেকাতো থলুৱা বৈশিষ্ট্য কিছুমান দেখিবলৈ পোৱা যায়।[৫] ডিমৰীয়া অঞ্চলটো আমাৰ নতুনকৈ সীমা নিৰ্ধাৰিত মধ্য অসমৰ অন্তৰ্গত। গতিকে ইয়াৰ কথিত ভাষাটোও এই মধ্য অসমৰ উপভাষা গোষ্ঠীৰ ভিতৰত পৰে।[৬]

অধ্যয়ন ক্ষেত্ৰ : মধ্য অসমৰ ৰাজনৈতিক, সামাজিক, সাংস্কৃতিক আদি দিশৰ লগত ডিমৰীয়াৰ এটি ঐতিহাসিক সম্পৰ্ক আছে। অসম বুৰঞ্জীৰ পাতত ডিমৰীয়া (যেনে— ডিমৰুৱা, ডুমুৱীয়া, ডুমুৰা) বিভিন্ন নামেৰে দাঁতিয়লীয়া ৰাজ্য হিচাপে পৰিচিত। ডিমৰীয়া অঞ্চলটো মধ্য অসমৰ দক্ষিণ-পশ্চিম দিশত অৱস্থিত। অসমত বসবাস কৰা প্ৰায় সকলো জনগোষ্ঠীৰ লোক ডিমৰীয়াত বৰ্তমান।

অস্ট্ৰিক, তিব্বতবৰ্মী আৰু ইণ্ডো-ইউৰোপীয় ভাষাগোষ্ঠীৰ লোকে অতিজৰে পৰা ডিমৰীয়াত বসতি কৰি আহিছে যদিও তিব্বতবৰ্মী ভাষাগোষ্ঠীৰ লোকৰ সংখ্যা সৰহ। বিভিন্ন সময়ত হোৱা বিভিন্ন লোকৰ প্ৰব্ৰজনে ইয়াক অধিক সমৃদ্ধিশালী হোৱাত সহায় কৰিছে। বুৰঞ্জীত ডিমৰীয়াক কেতিয়াবা দুটা পৰাক্ৰমী জাতি বা কেতিয়াবা দুখন ৰাজ্যৰ মধ্যৱৰ্তী অঞ্চল ৰূপেও পোৱা যায়। উদাহৰণস্বৰূপে কমতা আৰু কছাৰী ৰাজ্য, আহোম আৰু কোচ, খাচীয়া-জয়ন্তীয়া (মেঘালয়) আৰু অসমলৈ আঙুলিয়াব পাৰি। কোচ ৰজাৰ ৰাজত্ব কালত ডিমৰীয়া ১৫৬২ চনৰ পৰা ১৬১৬ চনলৈ কোচ ৰজাৰ অধীনত আছিল। তেতিয়া নামনি অসমৰ লগত ইয়াৰ ঘনিষ্ঠ সম্পৰ্ক আছিল। পাৰিবাৰিক সম্পৰ্কও গঢ় লৈ উঠিছিল। ডিমৰীয়াৰ ৰজা প্ৰভাকৰ কোচ ৰজা পৰীক্ষিতৰ জোঁৱাই হোৱাটোৱে তাৰ নিদৰ্শন দাঙি ধৰে।[৭] ১৬১৬ চনৰ পৰা আহোম ৰাজ্য পতনলৈ ডিমৰীয়া আহোম ৰজাৰ কৰতলীয়া ৰাজ্য আছিল। সেই সময়ছোৱাত ইয়াৰ ঘনিষ্ঠ সম্পৰ্ক আছিল মধ্য অসম আৰু উজনি অসমৰ লগত। এনেদৰে উজনি আৰু নামনি অঞ্চলৰ লগত ঘনিষ্ঠ সম্পৰ্ক থকাৰ কাৰণে ডিমৰীয়া আঞ্চলিক উপভাষাত দুয়োটা অঞ্চলৰ ভাষাৰ সংমিশ্ৰণ পৰিলক্ষিত হয়। এই সংমিশ্ৰণত ডিমৰীয়াত বাস কৰা জনজাতীয় ভাষাৰ কথনভঙ্গী আৰু সুৰৰ প্ৰভাৱ পৰে আৰু ভাষাটো এটা সুকীয়া ৰূপত গঢ় লৈ উঠে। অতিজৰে পৰা বৰ্তমানলৈকে ডিমৰীয়া মধ্যৱৰ্তী অঞ্চলৰূপে পৰিগণিত হোৱা বাবে ইয়াত প্ৰচলিত

সংমিশ্রিত অসমীয়া কথিত ভাষাটোক মধ্যৱতী উপভাষা (Intermediate dialect) বুলি ক'ব পৰা যায়।

উদ্দেশ্য আৰু গুৰুত্ব ঃ

(১) আঞ্চলিক উপভাষা হিচাপে ডিমৰীয়া উপভাষাৰ স্থান নিৰ্ণয়।

(২) ডিমৰীয়া আঞ্চলিক উপভাষাৰ বৈশিষ্ট্যৰ উল্লেখ।

(৩) সামগ্ৰিক শব্দকোষ প্ৰস্তুতৰ ক্ষেত্ৰত আঞ্চলিক উপভাষাৰ গুৰুত্ব।

এনেধৰণৰ উদ্দেশ্য আৰু গুৰুত্ব আগত ৰাখি গৱেষণা পত্ৰখন প্ৰস্তুত কৰা হৈছে।

পদ্ধতি ঃ ক্ষেত্ৰ অধ্যয়নৰ তথ্যসমূহক মুখ্য সমল হিচাপে গ্ৰহণ কৰা হৈছে। গৌণ সমল হিচাপে বিভিন্ন গ্ৰন্থ, স্মৃতিগ্ৰন্থ, আলোচনী আদিৰ লগতে বিভিন্ন প্ৰবন্ধ সহায় লৈ বৰ্ণনাত্মক পদ্ধতিৰে মূল বিষয় বস্তু বিশ্লেষণ কৰা হৈছে।

বিষয়বস্তু বিশ্লেষণ ঃ মূল বিষয় বস্তুক তিনিটা ভাগত ভাগ কৰি আলোচনা কৰা হৈছে— (১) ধ্বনিতাত্ত্বিক বৈশিষ্ট্য (২) ৰূপতাত্ত্বিক বৈশিষ্ট্য আৰু (৩) শব্দগত বৈশিষ্ট্য।

ধ্বনিতাত্ত্বিক বৈশিষ্ট্য ঃ (১) ডিমৰীয়া আঞ্চলিক উপভাষাত পাঁচটা বিশিষ্ট স্বৰধ্বনি আছে। বিশিষ্ট স্বৰধ্বনি কেইটা হ'ল— অ, আ, ই, উ আৰু এ। বিশিষ্ট ব্যঞ্জন ধ্বনি ২২ টা। যেনে— ক, খ, গ, ঘ, ঙ, চ, জ, ঝ, ত, থ, দ, ধ, ন, প, ফ, ব, ভ, ম, ৰ, ল, স আৰু হ।

(২) সমীভৱন প্ৰক্ৰিয়াৰে মান্য অসমীয়াৰ বহু শব্দ সৰলীকৃত হোৱা দেখা যায়। উ আৰু ই স্বৰ মধ্যস্থিত অ' স্বৰধ্বনি কেতিয়াবা প্ৰগত সমীভৱন প্ৰক্ৰিয়াৰে উ ধ্বনিলৈ পৰিৱৰ্তন হয়; যেনে—

কুমতি—কুমুতি
উখনি—উখুনি
উমনি—উমুনি ইত্যাদি।

উ বা ই ধ্বনিৰ পূৰ্বৱৰ্তী অ' পৰাগত সমীভৱন প্ৰক্ৰিয়াৰে পৰিৱৰ্তন হয়, যেনে—

পলু—পুলু
কচু—কুচু
কণী—কুণী
মণি—মুণি ইত্যাদি।

(৩) মান্য অসমীয়াৰ আদি অক্ষৰত থকা ও ধ্বনি ডিমৰীয়াত অ আৰু উ ধ্বনিলে পৰিৱৰ্তন হয়; যেনে

লোভ—লভ
ঢোল—ঢল
কোৰ—কৰ
মোৰ—মূৰ/মৰ
তোৰ—তুৰ/তৰ ইত্যাদি।

কেতিয়াবা মান্য অসমীয়া শেষ অক্ষৰত থকা ও ধ্বনিয়ে উ ধ্বনিলে পৰিৱৰ্তন হয়; যেনে—

বৰো—বৰু, ক'তো কতু ইত্যাদি।

(৪) আ ধ্বনিৰ পূৰ্বৱৰ্তী অ আৰু ই ধ্বনি কেতিয়াবা কেতিয়াবা এ ধ্বনিলে পৰিৱৰ্তন হয়; যেনে— লিকটা— লেকটা, বিকটা— বেকটা।

(৫) মান্য অসমীয়াৰ আ-কাৰান্ত আৰু ই/ঈ কাৰান্ত শব্দবোৰ ডিমৰীয়াত কেতিয়াবা অ— কাৰান্ত হয়। যেনে— মৰণা— মাৰণ, কাউৰী— কাঅৰ, টঙি— টঙ ইত্যাদি।

(৬) মান্য অসমীয়াৰ ব্যঞ্জনান্ত শব্দৰ পাছত আ ধ্বনি এটা আগম হৈ ব্যঞ্জনান্ত শব্দটোক স্বৰান্ত কৰা বৈশিষ্ট্য ডিমৰীয়াত যথেষ্ট পোৱা যায়; যেনে— মূৰ-মূৰা, হাড়-হাড়া, দ-দহা নাঙঠ-লাঙতা, পোক-পকা।

(৭) সাদৃশ্যৰ প্ৰভাৱত সৃষ্টি হোৱা কিছুমান শব্দ ডিমৰীয়া আঞ্চলিক উপভাষাত পোৱা যায়। সম্বন্ধবাচক বিশেষ্য শব্দ তাৰে, আমে আদি শব্দৰ সাদৃশ্যত ডিমৰীয়াত 'মহা'ৰ স্ত্ৰীলিংগ মাহী নহে 'মাহে' হয়। অৰ্থাৎ মহা— মাহে হিচাপে পুংলিংগ আৰু স্ত্ৰীলিংগ ৰূপৰ প্ৰচলন আছে। তেনেদৰে আই, বাই, ভাই আদি শব্দৰ অন্ত 'ই'ৰ সাদৃশ্যত আ-কাৰান্ত আৰু ঐ কাৰান্ত শব্দৰ পাছত ই যোগ হোৱা কিছুমান শব্দ পোৱা যায়; যেনে পিতা-পিতাই, বিয়ে-বিয়াই, জেঠা-জেঠাই। ব্যঞ্জন ধ্বনিৰ ক্ষেত্ৰতো সাদৃশ্যৰ প্ৰভাৱ পৰিলক্ষিত হয়। মান্য অসমীয়াৰ বন্দুক, চন্দুক আদি শব্দত থকা অন্ত 'ক'ৰ সাদৃশ্যত ডিমৰীয়াত কিছুমান শব্দৰ অন্তত 'ক' নাথাকিলেও অন্ত 'ক' এটাৰ আগম হোৱা দেখা যায়। যেনে— ধেনু— ধেনুক, ফটো— ফটুক, জাম— জামুক ইত্যাদি।

(৮) অয়ত বিকল্প প্ৰয়োগৰ উদাহৰণ ডিমৰীয়া আঞ্চলিক উপভাষাতো পোৱা যায়। ইয়াত বৰ্ণ বা বিশিষ্ট

ধ্বনিৰ মাজত হোৱা অয়ত বিকল্প প্রয়োগৰ উদাহৰণ কেইটামান উল্লেখ কৰা হ'ল—

জিভা—জিবা

সগা—খগা (দৰিকনা মাছ)

কাষত—কখত

জেঁট—ঝত

যুঁজ—ঝুচ

নিজৰা—নিঝিৰা ইত্যাদি।

(৯) কেতিয়াবা শব্দত থকা ধ্বনিবোৰ খৰকে কোৱা বাবেই হওক বা অনুকৰণৰ অপূর্ণতাৰ বাবেই হওক পৰস্পৰ স্থান সলনি হোৱা দেখা যায়। এনেদৰে ধ্বনি বিপর্যয় প্রক্রিয়াৰে পৰিবর্তন হোৱা উদাহৰণ—

আমৰলি—আমলৰি

কালৰি—কাৰলি

ৰাহ্মনী—নাধনী ইত্যাদি।

(১০) মান্য অসমীয়াৰ অনুনাসিকতাৰ সলনি বহু ক্ষেত্রত নাসিক্য ধ্বনিৰ প্রয়োগ এটা ডিমৰীয়াৰ মন কৰিবলগীয়া বৈশিষ্ট্য। মান্য অসমীয়াৰ ওঁ, বঁ, ম আদি ডিমৰীয়াত অং, বা, ঙ; যেনে—

গাঁও/গাওঁ— গাং

জোঁৰাই—জঙাই

এৰাঁ—অঙা

তমাল—তঙাল ইত্যাদি।

কেতিয়াবা মান্য অসমীয়াৰ ঁ (চন্দ্র বিন্দু)ৰ উচ্চাৰণত নাসিক্য ধ্বনিৰ আগম হয়; যেনে—

সিঁহত—সিন্তে

যঁজা—যন্জা

গাঁওবুঢ়া—গামবুৰা

নাসিক্য ধ্বনিৰ প্রয়োগৰ প্রৱণতা ইমানে বেছি যে কেতিয়াবা অনুনাসিকতা বা নাসিক্য ধ্বনি নথকা সত্ত্বেও ডিমৰীয়াত নাসিক্য ধ্বনি এটাৰ আগম হৈ যুক্তাক্ষৰ হিচাপে উচ্চাৰিত হয়; যেনে—

আগতীয়া—আগন্তীয়া

বাদুলি—বান্দুলী

কেৱেলুৱা—কেন্বুন্দা

কদলি—কন্দলি (কল)

মান্য অসমীয়াৰ বেছিভাগ অনুনাসিকতা ডিমৰীয়াত

অনুনাসিকতাবিহীন হিচাপে ব্যৱহাৰ হয়; যেনে— কেঁচা—কেচা, ফেঁচা—ফেচা, কেঁকোৰা—কাকৰ, ভঁৱাল—ভখাৰী ইত্যাদি।

ৰূপতাত্ত্বিক বৈশিষ্ট্য : প্রত্যয়ৰ সহায়ত শব্দ গঠন প্রক্রিয়া মান্য অসমীয়াৰ লগত একে যদিও ধ্বনি পৰিবর্তন হৈ একোটা সুকীয়া ৰূপ ধাৰণ কৰা প্রত্যয় ডিমৰীয়া আঞ্চলিক উপভাষাত দেখিবলৈ পোৱা যায়। ডিমৰীয়াত প্রচলিত কেইটামান প্রত্যয়ৰ উদাহৰণ দাঙি ধৰা হ'ল—

কৃৎপ্রত্যয় :

অন্তা : মৰ্-অন্তা = মৰন্তা (মাৰোঁতা)

ৰাখ্ অন্তা = ৰাখন্তা (ৰাখোঁতা)

অন্তী : মৰ্ অন্তী = মৰন্তী (মৰতী)

ঙতা : খা-ঙতা = খাঙতা (খাওঁতা)

কৰ-ঙতা = কৰঙতা (কৰোঁতা)

তদ্ধিত প্রত্যয় :

ইয়া : হাল্-ইয়া = হলিয়া (হালোৱা)

চাউল্-ইয়া = চাউলিয়া/চলিয়া

উৰাই : জাল-উৰাই = জালুৰাই (জালুৰৈ)

গছ্-উৰাই = গছুৰাই (গছুৰৈ)

আনি : মেল আনি = মেলানি

ধল্-আনি = ধলানি

মাষ্টৰ-আনি = মাষ্টৰানি

বচন : কামৰূপী কামৰূপী উপভাষাত— গিলা, গিলাক, হাত, হানা, হাম্ৰা, হন,, আহ্ৱান, ঠে আদি বহুবচন বুজোৱা প্রত্যয়ৰ বিপৰীতে ডিমৰীয়াত— গেলা, মখা, খবা, হিন্তে-হন্তে, স্ত/ন্তে আদি প্রত্যয় বিশেষ্য, সর্বনাম আৰু সম্বন্ধ বুজোৱা বিশেষ্যৰ পাছত যোগ হয়; যেনে— মানুমখা (মানুহবোৰ), ছুৱালীখবা (ছোৱালীবোৰ) এগেলা (এইবোৰ, এইখিনি) সি-হন্তে = সিহন্তে—সিন্তে (সিঁহত) ই-হন্তে = ইহন্তে—ইন্তে (ইহঁত)

নামবাচক বিশেষ্যৰ পাছত হিন্তে যোগ হয়; যেনে— ৰাম হিন্তে (ৰামহঁত) যদুহিন্তে (যদুহঁত) মনকৰিবলগীয়া সর্বনামৰ পাছত বহুবচনৰ প্রত্যয় যোগ হোৱাৰ পাছত—ৰ, —ক, —লাগি (লৈ) বিভক্তি যোগ হ'লে 'ন্তে'ৰ সলনি 'স্ত' হয় আৰু নামবাচক বিশেষ্যৰ ক্ষেত্রত 'হিন্তে'ৰ সলনি 'হিন্ত' হয়; যেনে—

সিন্তেৰ = সিন্তৰ (সিন্তেৰ নহয়)

ইন্টেক = ইন্তক (ইন্টেক নহয়)

ৰামহিন্টেব = ৰামহিন্তব (ৰাম হিন্টেব নহয়)

যদুহিন্টে-লাগি = যদুহিন্ত লাগি (যদুহিন্টে লাগি নহয়)

ইয়াৰ উপৰি 'লকাই' শব্দ এটা বহুবচনত সম্বোধন অৰ্থত ব্যৱহাৰ হয়। কেতিয়াবা 'লকাই' শব্দৰ লগত 'হঁত' প্ৰত্যয়ো যোগ হোৱা দেখা যায়; যেনে— ঐ লকাই আম খাবা আহ্‌ বা আহ ঐ লকাইহঁত মাছ মাৰিবা যাং (যাওঁ)।

নিৰ্দিষ্টতাবাচক প্ৰত্যয় ঃ

বস্তুৰ আকৃতি প্ৰকৃতি আদি নিৰ্দিষ্টকৈ বুজাবলৈ ডিমৰীয়াত কিছুমান নিৰ্দিষ্টবাচক প্ৰত্যয় আছে। সেইবোৰ বেছিভাগেই মান্য অসমীয়া ৰূপৰ পৰা ধ্বনি পৰিবৰ্তন হৈ সৃষ্টি হোৱা। কেইটামান নিৰ্দিষ্টত বাচক প্ৰত্যয়ৰ উদাহৰণ উল্লেখ কৰা হ'ল।

আঙনি (আঙুনি) ঃ বিশেষকৈ সংখ্যাবাচক শব্দৰ পাছত যোগ হয়; যেনে— এ আঙনি (এক আঙুনি) দু আঙনি (দুই আঙুনি)

কুৰি ঃ বিশেষ্য, সংখ্যাবাচক আৰু বিশেষণ সৰ্বনামৰ পাছত বহি গোটা বা মুঠা অৰ্থ প্ৰকাশ কৰে; যেনে— পাণকুৰি, একুৰি, দুকুৰি, কেইকুৰি। কেতিয়াবা ই মূল প্ৰাকৃতি হিচাপেও ব্যৱহাৰ হয়; যেনে— কুৰিখিলা পাণে— এগুচি, কুৰি গণা তামোলে এক পোণ।

খাট ঃ দীঘল লেম্বকা অৰ্থ বুজাবলৈ বিশেষ্য, সংখ্যাবাচক আৰু বিশেষণ, সৰ্বনামৰ পাছত যোগ হয়; যেনে— ৰচীখাট, এখাট, দুখাট, কেইখাট।

গৰা (গণা) ঃ সংখ্যাবাচক আৰু বিশেষণ সৰ্বনামৰ পাছত যোগ হৈ পৰিমাণ বুজায়; যেনে এবাৰি, দুবাৰি।৯

পুৰুষবাচক নিৰ্দিষ্টবাচক প্ৰত্যয় ঃ

পুৰুষবাচক নিৰ্দিষ্টবাচক প্ৰত্যয় মান্য অসমীয়াৰ লগত একে নহয়। মান্য অসমীয়াত মোৰ ভাই, তোমাৰ ভায়েৰা (এৰা), তোৰ ভায়েৰ (এৰ), তাৰ ভায়েকে (এক) ৰূপবোৰ ডিমৰীয়াত ক্ৰমে মুৰ/মৰ ভাই, (তুমি বা তোমাৰ ব্যৱহাৰ নাই) তুৰ/তৰ ভায়েৰে (এৰে), তাৰ ভায়ক (ক)।

কেতিয়াবা স্বৰান্ত আৰু ব্যঞ্জনান্ত শব্দত— অক হয়; যেনে— তাৰ ককায়ক (ককায়েক), তাৰ শহ্বৰ অক (শহ্বৰক)।

লিংগ ঃ স্ত্ৰীলিংগবাচক প্ৰত্যয় ঈ, আনী, নী যোগ

কৰি পুংলিংগৰ পৰা স্ত্ৰীলিংগ নিৰ্ণয় কৰা হয়; যেনে—

লেধেপা—লেধেপী

খাউৰীয়া—খাউৰী

গামবুঢ়া—গামবুৰাণী

মিতা—মিতিনী

ৰজা—ৰজানী (ৰাণী) ইত্যাদি

প্ৰত্যয় যোগ নকৰাকৈ ভিন্ন ভিন্ন শব্দ ব্যৱহাৰ কৰি পুংলিংগ আৰু স্ত্ৰীলিংগ নিৰ্ণয় কৰা হয়; যেনে—

আতা—আবু

জঙাই (জোঁৱাই)—ঝী

ডেকা/চেঙেৰা—গাভৰু

হলিয়া (হালোৱা)—গাই

মহা—মাইহে ইত্যাদি।

ক্ৰিয়া-বিভক্তি ঃ ক্ৰিয়া-বিভক্তিৰ ক্ষেত্ৰত কামৰূপী আৰু মান্য অসমীয়াৰ লগত ডিমৰীয়া আঞ্চলিক উপভাষাৰ অমিল পৰিলক্ষিত হয়। মান্য অসমীয়াৰ নিচিনাকৈ এই আঞ্চলিক উপভাষাকো বৰ্তমান, ভূত আৰু ভৱিষ্যত এই তিনিটা প্ৰধান কালত ভাগ কৰিব পাৰি। ইয়াৰে কিছুমান মান্য অসমীয়াৰ লগত মিল থাকিলেও কিছু কিছু ক্ষেত্ৰত পাৰ্থক্য পৰিলক্ষিত হোৱা বৈশিষ্ট্য কেইটামান উল্লেখ কৰা হ'ল।

প্ৰথম পুৰুষৰ ক্ৰিয়া বিভক্তি সকলোতে ং বা অং হয়। যেনে— ধৰং (ধৰোঁ), দিং (দিওঁ) ধৰিছং (ধৰিছোঁ), ধৰিছিলং (ধৰিছিলোঁ), ধৰিলং (ধৰিলোঁ) এনে বৈশিষ্ট্যত তিৱা আৰু বড়ো ভাষাৰ প্ৰভাৱ থকা বুলি অনুমান কৰা হৈছে। বড়ো ভাষাতকৈ তিৱা ভাষাৰ ক্ৰিয়াৰ লগত ইয়াৰ সাদৃশ্য পৰিলক্ষিত হয়। প্ৰথম পুৰুষৰ এক বচনত নিত্য বৰ্তমান কালৰ ক্ৰিয়া ৰূপ তিৱা ভাষাত 'লিদং আৰু চলিত বৰ্তমান কালত 'লিং থাইদাং হয়। এই ৰূপৰ লগত ডিমৰীয়া আঞ্চলিক উপভাষাৰ মিল আছে; যেনে—

মই যাওঁ— মই যাং (ডিমৰীয়া)

আং, লিদং (তিৱা ভাষা)

মই গৈ আছোঁ— মই যাই আছং (ডিমৰীয়া)

আং লি থাইদং (তিৱা ভাষা)।

তেনেদৰে স্বৰূপ ভূত আৰু অপূৰ্ণ ভূত কালৰ প্ৰথম পুৰুষৰ একবচনৰ তিৱা ভাষাৰ ক্ৰিয়া ৰূপ ক্ৰমে লিদমাং আৰু লিগাং/লিগামাং। এই ক্ৰিয়া ৰূপৰ লগত ডিমৰীয়াৰ

ক্রিয়াৰ সাদৃশ্য আছে; যেনে—

মই গৈছিলোঁ—	মই গছিলিং (ডিমৰীয়া)
	আং লিদমাং (তিৰা ভাষা)
মই গলোঁ—	মই গলং (ডিমৰীয়া)
	আং লিগাং/লিগামাং (তিৰা ভাষা)

তৃতীয় পুৰুষৰ একবচন আৰু বহুবচনৰ ক্রিয়া-বিভক্তি ওপৰত উল্লেখ কৰা ধৰণে নহয়। অতীত কালৰ তৃতীয় পুৰুষৰ একবচন আৰু বহুবচনৰ ক্রিয়া-বিভক্তি 'আ' যোগ হয়; যেনে—

সি আছিছিল—	সি আছিছিলা (ডিমৰীয়া)
সি গ'ল—	সি গলা (ডিমৰীয়া)
সিহঁত গ'ল—	সিন্তে গলা (ডিমৰীয়া)

ভৱিষ্যৎ কালৰ প্রথম পুৰুষৰ একবচন আৰু বহুবচনৰ ৰূপ মান্য অসমীয়াৰ দৰে, কিন্তু তৃতীয় পুৰুষৰ একবচন আৰু বহুবচনৰ ক্রিয়া-বিভক্তি মান্য অসমীয়াৰ দৰে নহয়। ভৱিষ্যৎ কালৰ তৃতীয় পুৰুষৰ বিভক্তি ঙ (অউ)

সি/সিহঁতে ভাত খাব—

সি/সিন্তে ভাত খাবৌ (ডিমৰীয়া)

তাই/ই/ইহঁতে যাব—

তাই/ই/ইন্তে যাবৌ (ডিমৰীয়া)

এই ক্রিয়া বিভক্তিৰ লগত তিৰা ভাষাৰ কিছু সাদৃশ্য আছে; যেনে—

পে লিউ (তেওঁ যাব), পিবুৰ লিউ (তেওঁলোক যাব)

কাৰক বিভক্তি ঃ কাৰক-বিভক্তিৰ ক্ষেত্রত মান্য অসমীয়াৰ লগত ডিমৰীয়া আঞ্চলিক উপভাষা কিছু পৃথক। নিমিত্ত কাৰকৰ চতুর্থী বিভক্তি বুজাবলৈ ডিমৰীয়াত 'লাগি' সর্বনাম আৰু বিশেষ্যৰ পাছত যোগ হয়; যেনে— মোলৈ চোলা আনিবি— মুলাগি চলা আনিবি। কেতিয়াবা অধিকৰণ কাৰকৰ সপ্তমী বিভক্তি 'ত' চতুর্থী বিভক্তিৰ ঠাইত বহে; যেনে— সি ঘৰলৈ গ'ল— সি ঘৰত গ'লা। কামৰূপী উপভাষাত চতুর্থী বিভক্তিৰ ঠাইত কেতিয়াবা দ্বিতীয় বিভক্তি যোগ হোৱা বৈশিষ্ট্য ডিমৰীয়াত নাই। ডিমৰীয়াত ওপৰত উল্লেখ কৰা ধৰণে সপ্তমী বিভক্তি যোগ হয়; যেনে— কলৈ যাৱ? কোক য? (কামৰূপী)— ক'ত যাবি বা ক যাবি? (ডিমৰীয়া)

শব্দগত বৈশিষ্ট্য ঃ ডিমৰীয়া আঞ্চলিক উপভাষাত মান্য অসমীয়া শব্দৰ প্রয়োগ বেছিকৈ হয়। ইয়াৰ লগত কামৰূপী উপভাষাৰ শব্দ আৰু দৰঙী অঞ্চলৰ শব্দ কিছুমান পোৱা যায়। তদুপৰি ইয়াৰ কিছু আঞ্চলিক বৈশিষ্ট্য থকা শব্দ আছে। সেইবোৰত বড়ো, কার্বি, তিৰা আদি ভাষাৰ প্রভাৱ থকা বুলি অনুমান কৰা হৈছে।

ডিমৰীয়াত কিছুমান সামূহিক অর্থ প্রকাশক সুকীয়া শব্দ পোৱা যায়। যেনে— 'লকাই' লকাই শব্দই একেলগে কেইবাজনো জুম হৈ থকা লোকখিনিক কাৰো নাম ধৰি নামাতি সমূহীয়াকৈ মতাত ব্যৱহাৰ হয়। ল'ৰা-ছোৱালী (সন্তান) বুজাবলৈ 'চনা', সমূহীয়াকৈ একেলগে মাছ মাৰিবলৈ যোৱা লোকসকলক বুজাবলৈ 'মাছুৱালী', একেলগে কেইবাজনো লোকে ইঘৰৰ পাছত সিঘৰত কাম কৰা দলটোক বুজাবলৈ 'হাধৰৰী'। গাঁৱৰ প্রতি ঘৰৰে মানুহ ওলাই এঘৰত গৈ কাম কৰা লোকসকলক বুজাবলৈ 'সাউৰী' আদি শব্দ ডিমৰীয়াত প্রচলন আছে। 'সাউৰী' শব্দটি ডিমৰীয়াত বাস কৰা জনজাতিসকলৰ মাজতহে প্রচলিত। মান্য অসমীয়াৰ কোনো কোনো তৎসম শব্দ ডিমৰীয়াত বিকৃত ৰূপত উচ্চাৰণ হোৱা দেখা যায়। যেনে— কৃষ্ণ, বিষ্ণু—কিষ্ট/কিচ্ন, বিষ্টু।

তলত ডিমৰীয়া আঞ্চলিক উপভাষাৰ শব্দৰ তালিকা এখন দিয়া হ'ল—

মান্য অসমীয়া	ডিমৰীয়া উপভাষা
মূৰ	মুৰা
কান্ধ	কান্ধা
নেলু	নলচহি
বাঁওহাত	লেৱাহাত
পানী-পেট	পানীখখলি
পিতা/দেউতা	পিতাই
ককাই-ভাই	ককায়ক-ভায়ক
খুৰা	দাদা
ককাই	কাকা
মাহী	মাহৈ
খুৰশালি	খুলহাল
গিৰীয়েক	পৈয়ক
মেখেলা	মেখেলি
গামোছা	গামাছা/ফালি
কলহ	কলধহ

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<tr><td>কপৌ</td><td>কুৰুতি/কুপুতি</td><td>শলখা</td><td>হংকলা/হৰকলা</td></tr>
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<tr><td>বৰষুণ</td><td>বৰখন/বখন</td><td></td><td></td></tr>
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উপসংহাৰ ঃ ইয়াৰ উপৰি ধাতু, ধনাত্মক শব্দ, খণ্ডবাক্য, ফঁকৰা-যোজনা, প্ৰবাদ আদিৰ মাজত অসমীয়া ভাষাৰ এটি আঞ্চলিক ৰূপৰ স্বকীয়তা ডিমৰীয়াত আছে। মধ্য অসমৰ উপভাষাৰ উৎস ডিমৰীয়া অঞ্চল বুলি চিহ্নিত কৰিব পাৰি। মৰিগাঁও, মায়ং অঞ্চলৰ লগত অতীজৰে পৰা ৰাজনৈতিক, সামাজিক, সাংস্কৃতিক সম্পৰ্ক এটা অটুট থকাৰ বাবে ভাষা-সংস্কৃতিৰ সাদৃশ্য পৰিলক্ষিত হয়। সেয়ে ডিমৰীয়া অঞ্চলত প্ৰচলিত অসমীয়া ভাষাৰ উমৈহতীয়া কথিত ৰূপটোৱে ডিমৰীয়া অঞ্চলতে আৱদ্ধ নাথাকি মধ্য অসমৰো উমৈহতীয়া কথিত ভাষা হৈ পৰে। এই ক্ষেত্ৰত ড° গোলোকচন্দ্ৰ গোস্বামীয়ে কৰা ধাৰণাটো প্ৰণিধানযোগ্য ‘ডিমৰীয়া অঞ্চলৰ ভাষাই মৰিগাঁও জিলাৰো এটা বৃহৎ অঞ্চললৈ বিস্তাৰিত হৈছে; আৰু ব্ৰহ্মপুত্ৰৰ উত্তৰ পাৰে দৰং জিলাৰ দক্ষিণ-পশ্চিম অঞ্চলৰো কিছু অংশলৈ বিয়পি আছে বুলি মোৰ ধাৰণা।’[১০]

ওপৰৰ আলোচনাটিৰ মাজেৰে ডিমৰীয়া আঞ্চলিক উপভাষাৰ এটা ধাৰণা দিবলৈ যত্ন কৰা হ’ল। ডিমৰীয়াৰ দৰে বহু আঞ্চলিক উপভাষা এতিয়াও পোহৰলৈ আহিবলৈ বাকী আছে। সেইবোৰৰ এটা সামগ্ৰিক অধ্যয়ন সোনকালে হ’ব লাগে। তেতিয়াহে অসমীয়া ভাষাৰ সামগ্ৰিক শব্দকোষ এখন পূৰ্ণাংগ ৰূপত সফলভাৱে প্ৰস্তুত কৰিব পৰা যাব। ■■

পাদটীকা ঃ

১) Assamese Its Formation and Development (1987) P. 19.

২) Goswami U.N. : A Study on Kamrupi : A dialect of Assamese (1970) P. 28.

৩) পাঠক, ৰমেশ ঃ অসমীয়া ভাষাৰ ইতিহাস (১৯৯০) পৃঃ ৬৬।

৪) Dutt Barua, P.N. : A comparative Analysis of the Morphological Aspects of Assamese and Oriya (unpublished Ph.D. Thesis) P. 26.

৫) গোস্বামী, গোলোকচন্দ্ৰ ঃ ভাষা ভাষণিকা (১৯৯২) পৃঃ ৮০।

৬) গোস্বামী, গোলোকচন্দ্ৰ ঃ ভাষা ভাষণিকা (১৯৯২) পৃঃ ৮১।

৭) চেনেহী বেগম ঃ (অনুঃ) অসম বুৰঞ্জী (১৯৯১) পৃঃ ৫৭।

৮) 'লকাই' শব্দটো শংকৰদেৱে অংকীয়া নাটত 'লোকাই' হিচাপে ব্যৱহাৰ কৰিছে।

৯) চিকাৰত পোৱা জন্ত যদি দুটা মানুহে দাঙিব পাৰে তেন্তে এবাৰি আৰু চাৰিটা মানুহে দাঙিব পাৰিলে দুবাৰি বুলি ধৰা হয়।

১০) গোস্বামী, গোলোকচন্দ্ৰ ঃ ভাষা ভাষণিকা (১৯৯২) পৃঃ ৭৮।

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A Structural Approach to the Myths on the Brahmaputra from Kalika Purana

■■ Dr. Mridusmita Mahanta

Abstract: *Folk narratives of a given culture constitute the soul of a community. Myth, one of the major forms of such narratives abounds in all the cultures of the world. These date back to antiquity. Myths tell the stories of natural phenomena involving supernatural beings. The study of myths gain importance because it addresses fundamental and difficult questions that human beings ask: what and what am I, where did I come from, why am I here, how should I live, what is the right thing to do, how did the Universe created etc. the answer lies in the myths. Myths have long been centres of analysis from a variety of angles in different disciplines. The present paper is intended to analyse a myth on the birth of the Brahmaputra from the Kalika Purana, an Indian religious text considered to be written during the 10ᵗʰ century from the standpoint of Claude Levi Strauss's structural analysis. He felt and proposed the idea that every structure can be understood in terms of opposites, i.e. in binary forms. The opposing ideas are resolved to establish rules and orders with the help of mythologies and rituals.*

Key words: myth, narrative, structural analysis.

Introduction: Myths are traditional narratives. Indian literature is abound with myths which tell stories of the natural or social phenomena involving supernatural beings. The stories date back to antiquity. The study of myths gains importance because it addresses fundamental and difficult questions that human beings ask: who and what am I, where did I come from, why am I here, how should I live, what is the right thing to do, what is the universe, how did it all begin? Myths are stories that are peopled by great men and women; by forces of good and evil; by animals, large and small; by trees, the sea and the wind; and by giants, gods and other supernatural beings.

The world is necessary for life simply because a fundamental property of life is growth, and growth in its highest stage has produced men who, in order to survive as a species, has to communicate and has to have a common world or

mental construct in order to be able to communicate. Thus, he did and does have to think, just as he had to develop reason in order to be able to manipulate a language of common symbols. Were there no reason, thought, or language, there were no world, and life would not be able to advance beyond the irrational, instinctual, animal stage. Modern man must think, although it is desirable to be able to control one's mind and thought to the point of stopping it at will; furthermore, when one does think, it is desirable to think as well as possible. Thinking along mythical lines is a very good way of thinking, if not the best. The past of the societies are marked by sacred narratives. In an age when there was dearth of written records the only way of preserving the beliefs and knowledge was to transmit it through oral narratives.

Myths are symbolic tales of the distant past (often primordial times) that concern cosmogony and cosmology (the origin and nature of the universe), may be connected to belief systems or rituals, and may serve to direct social action and values. The classic definition of myth from folklore studies finds clearest delineation in William Bascom's article "The Forms of Folklore: Prose Narratives" where myths are defined as tales believed as true, usually sacred, set in the distant past or other worlds or parts of the world, and with extra-human, inhuman, or heroic characters.

Objective: Immense studies have already have taken place to see myths from various approaches. This paper focuses on the interpretation of myth Levi Strauss's idea of binary opposition. Claude Levi Strauss was a French anthropologist (28 November, 2008-30 October, 2009) who is termed as father of Modern Anthropology. His works also mark key development in the field of Structural Anthropology. The myth taken for the discussion is taken from *Kalika Purana* regarding the birth of the Brahmaputra.

Literature review : Hem Barua's (1954) *The Red River and the Blue Hill* describes the numerous groups of people migrated to the land of the Brahmaputra and spread into the river beds of Assam in different periods of history. Barua's book is an authentic documentation on history, races, religion, people, language, literature, urban, rural and related issues of Assam. There he shows the affinity of people with the natural gift on it.

Karen E Beardslee (1965) in her *Literary Legacies, Folklore Foundation: Selfhood and Culture, Tradition in Nineteenth and Twentieth Century* observes that a culture exists through and maintained by a constant reiteration of its own monomyth. The book focuses on how folklore is one of the most important ways of life. She talks about self defining folk tradition in which what matters most is that we learn and grow from living. The book explores the possibility of searching for selfhood.

Susan Clayton and Susan Optow (2003) in their remarkable book *Identity and the Natural Environment: The Psychological Significance of Nature* explores how the natural environment contributes for the formation of selfhood and identity of the dwellers of a particular area.

Simon J Bronner (2007) in *The Meaning of Folklore Analytical Essays of Alan Dundes* talks about semiotics interpreting expressive culture as symbolic system. Henry Nash Smith's

theory of 'Virgin Land' representing the importance of folklore in identity building is discussed at length. The meaning and expression of the articulation have sources in unconsciously held ideas generated by the contact of the environment around.

Methodology: The study is undertaken basically in a qualitative approach. The study is conducted with the help of secondary data. Textual materials as secondary data are used for the theoretical part as well as for the myths used in this study. Available literary text, e-books and materials from websites are used to collect the theoretical material and the available literature on the Brahmaputra in respect of myths.

Analysis : Myths in all societies are interpreted in conflicting ways such as collective dreams and foundation of rituals etc. All such studies reflect the connection between social structure and social relation. As remarked by Devdutt Pattanaik (2003)

> "Depending on one's point of view, a story, an image or a custom can be sacred or stupid. The sacred comes from the realm of faith, not from reason, and from mythos, not logos. No scientist can ever explain why a river is hol y or ritual hallowed. To truly appreciate the magnificence of myth, the logical mind has to suspend its disbelief. (p.10)"

One of the most influential works in anthropology and structural analysis is his essay "The Structural Study of Myth" published in 1955. Levi-Strauss' "The Structural Study of Myth" is a programmatic article that discusses the manner in which anthropology should approach the study of myths. Levi-Strauss uses some examples in "The Structural Study of Myth" to illustrate his structural model of myth analysis, but his article is first and foremost a guide to analyzing mythologies. It would seem that in the course of a myth anything is likely to happen. There is no logic, no continuity. With myth everything becomes possible. It is stated in the article "but on the other hand this apparent arbitrariness is belied by astounding similarities between myths collected in different parts of the worlds.

In the opening of "The Structural Study of Myth" Levi-Strauss discusses an alleged paradox in myths: on the one hand myths seem arbitrary in that that they do not abide by any logic and anything can happen in a myth. On the other hand, Levi-Strauss notes that many different cultures present similar myths, a fact which does not sit well with the seemingly arbitrary nature of myths.

According to Levi-Strauss, it is this contradiction that points the way in the direction of the warranted methodology for the study of myth. While content varies in myth, both across cultures and across times, structure remains the same and stays the same in different cultures and times. According to Levi-Strauss, the "deep structure" of the myth should be the object of interest for anthropologists and the study of myth. What Levi-Strauss is concerned with is not the content of even the structure of a single myth, but rather the underlying structure which exists in groups of myths and even all myths.

The basic premise of Levi-Strauss' "The Structural Study of Myth" is that

myth is like language, or rather is language. According to Levi-Strauss a myth also has its langue which is the synchronous structure which enables the specific parole of a certain myth. The way the myths and other oral narratives are structured account for the communicative aspect of a specific language. It is language through it is possible to differentiate the similar and different at the same time. The important point to note here is that myths are alleged to have taken place in a time before the creation of the world. But the operative value of myth lies in its capability of explaining past, present and future. What makes it possible is its language, in the words of Strauss, functioning on an especially high level where meaning succeeds practically at taking off from the linguistic ground on which it keeps on rolling. Myths are made up with constituted units. What Strauss suggested is that it is required to break up the narrative into smallest possible units possibly in the sentence level. The proper constituents units of a myth are not isolated relations but bundles of such relations that these relations can be put to use and combine so as to produce meaning and to solve a resolution. Another aspect that is needed to introduce here is the notion of diachronic and synchronic aspect of time. Discarding the diachronic aspect of time myths can also be interpreted to focuss on the timeless aspect of oral narratives.

Structuralist Claude Lévi-Strauss expresses similar sentiments about myth's functions when he postulates that myths serve to mediate conflicting or dualistic elements of society and life. Lévi-Strauss recognizes "a basic antinomy pertaining to the nature of myth" and to human nature (1974: 85). This antinomy provides a structure of myths which helps classify them and helps one to scientifically decipher their meaning, according to Lévi-Strauss. Antinomy or contradiction is often evident in the form of dualities such as good and bad, night and day, etc., which Lévi-Strauss emphasizes appear in "bundles" in myths (1958: 87). Looked at as whole structures, myths reveal a typical pattern: "mythical thought always works from the awareness of oppositions towards their progressive mediation" (1958: 99). The symbolic mediation in myths offers inspiration for culture and culture members to heal, flourish, or accept their reality. The different cultural contexts compel its bearers to discover cultural thought and expression of the myth making societies.

According to Strauss the purpose of the myth is to provide a logical model capable of overcoming a contradiction. The contradiction is realised in the form of binary opposition. The concept of binary opposition implies that the way we understand certain words depends not so much on any meaning that they directly contain but much more by our understanding of the difference between the word and its opposite pr as they called it binary opposite. It is rather realised that words merely act as symbols for society's ideas and that the meaning of the words therefore, was a relation rather than a fixed thing: a relationship that between my opposites. The fundamental contradiction lies between nature and culture, a contradiction sprung from human experience in this world. It clarifies the concept that what is not

possible in human reason is possible in divine thought.

This paper concentrates on myths connected with river Brahmaputra. Regarding the connection of myth with rivers it is found that most of the rivers of India are endowed with one or other mythological stories. The river systems provide irrigation, portable water, cheap transportation, electricity and the livelihoods of a large number of people all over the country. This easily explains why nearly all the major cities of India are located on the banks of the rivers. The rivers enter into Hindu mythology and are considered holy.

Myths abound regarding the Brahmaputra. *Kalika Purana* and *Kamrupar Buranji* by Surjya Kumar bhuyan are the major works of art containing the myths related to Brahmaputra. The 81st, 82nd and 83rd chapters of *Kalika Purana* record three interconnected myths in connection with the birth and flow of the Brahmaputra.

Accordingly, Shantanu, a famous ancient sage began a long meditation in the Ashrama (heritage) of Marjyada (name of a mountain) in kailash Manasarovar area along with his beautiful wife Amogha. One day when Shantanu was away to bring flowers as

well as fruits for themselves Kamalajoni i.e. Lord Brahma enters into their ashrama and lord Brahma became enchanted by the beauty of Amogha and requested her to make love with him. Lord Brahma felt Amogha was the right person to bring forth his own son whom he wanted to create for the benefit of humanity. But Amogha did not accept Brahma's proposal. However, by that time Lord Brahma had become so excited that his semen discharged at that place. When Shantanu came to know about this, he inseminated Brahma's semen in the womb of Amogha. Subsequently, Amogha gave birth to a son and he was called Brahmaputra. Shantanu then placed him in the midst of four mountains, the Kailash, Gandhamadana, Jarudhi, and Sambaka. The son assumed the form of a large mass of water where the Gods and heavenly maidens would have their bath.

Deriving from this myth, the Brahmaputra is considered a male river even today.

Accordingly, the plot is arranged into a series of mythemes in a chronological order. The deep structural meaning of the myth can be realised by the relation of the mythemes. The Shantanu-Amogha myth is structured into the following mythemes:

Shantanu's departure from the hermitage	Arrival of Brahma
Brahma's request to Amogha to make love with him	Amogha's denial
Brahma's departure leaving his semen	Shantanu's arrival and acceptance of Brahma's semen
Persuading Amogha to accept the semen	Birth of a watery body

The mythemes are structured into two columns. The first column represents nature whereas the other one culture. The components are structured as arrival versus departure, request versus denial, release versus acceptance and divine versus earthly.

The main question concerned here is that the divine wish for an earthly woman versus the denial indicates the wish to release. In the myth of *Shantanu Amogha*, *Shantanu* is the mediator who resolves the problem of Brahma. The process and the product of the whole process works like metaphor for the explanation of the emergence of a natural body.

The analysis of the myth of *Shantanu-Amogha* is an attempt to show the deep structural meaning of myth that can be summed up by 'an algorithm expressing the relation between four mythemes, between two pairs of binary oppositions:

The overrating of blood relationship: the underrating of blood relationship:: the denial of autochthony: the affirmation of autochthony.' (Eric Csapo, 2011:223)

What is resolved is the quest to know the origin of a natural phenomenon that again helps to rationalise the process of birth.

Conclusion: The sacred narratives have major role to play in the society. Myths through its universal appeal bind the past, present and future of the society providing a unifying aspect for its members. Hence, all myths from all society demand a close analysis and wide popularity. ■■

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অসমীয়া জাতি গঠনত শংকৰদেৱৰ ভূমিকা ঃ এটি অধ্যয়ন

■■ ড° মৌচুমী ভাগৱতী

সংক্ষিপ্তসাৰ ঃ অসমীয়া জাতি তথা সাহিত্য-সংস্কৃতিৰ প্ৰাণ প্ৰতিষ্ঠাতা হৈছে মহাপুৰুষ শংকৰদেৱ। আজিৰ যুগত প্ৰতিজন অসমীয়াই আৰু নৱ-প্ৰজন্মই অসমীয়া জাতিক একত্ৰিত কৰাৰ ক্ষেত্ৰত শংকৰদেৱক স্মৰণ কৰাৰ প্ৰয়োজন। খ্ৰীষ্টীয় পঞ্চদশ-ষষ্ঠদশ শতিকা ভাৰতবৰ্ষৰ ইতিহাসত এক যুগান্তকাৰী কাল। সমগ্ৰ ভাৰতব্যাপী বৈষ্ণৱ আন্দোলনে সাংস্কৃতিক জাগৰণৰ লগতে সমাজত এক বৈপ্লৱিক পৰিৱৰ্তনৰ সূচনা কৰিছিল। যাৰ ফলশ্ৰুতিত বৈষ্ণৱ ধৰ্মৰ পৱিত্ৰ ৰীতিধাৰাই জনচিত্তত জগাই তুলিছিল আধ্যাত্মিক চেতনা, নৈতিকতাবোধ আৰু মানৱতাৰ। সমাজত প্ৰচলিত ধৰ্মীয় অন্ধ-বিশ্বাস, কু-সংস্কাৰ, জাতি-ভেদ, বৰ্ণ-বৈষম্য, যাগ-যজ্ঞ, ব্যয়-বহুল ক্ৰিয়াকাণ্ড আদি বিশৃংখলতা তথা অৰাজকতাই ধুই প্ৰতিষ্ঠা কৰিছিল একেশ্বৰবাদী ধ্যান-ধাৰণা তথা কৃষ্ণ ভক্তিৰ মাহাত্ম্য। ভাৰতবৰ্ষৰ বিভিন্ন প্ৰান্তত জন্মলাভ কৰিছিল একো একোজন ধৰ্মগুৰু, মহাপুৰুষ, দাৰ্শনিক আৰু সন্ত-মহন্তই। ধৰ্মীয় শিক্ষাৰ লগতে দিশভ্ৰষ্ট, পথভ্ৰষ্ট, মানৱক ঐক্য সম্প্ৰীতিৰ ডোলেৰে বান্ধি সমাজত সমন্বয়ৰ সেতু ৰচনা কৰিছিল। এইক্ষেত্ৰত অসমত নৱবৈষ্ণৱ ধৰ্মৰ প্ৰৱৰ্তক মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱৰ ভূমিকা একক আৰু অনন্য। বৰ্তমান সমাজত অন্যায়-অবিচাৰ, শোষণ-পীড়ন আদি দিনে দিনে বাঢ়ি আহিছে। সেয়েহে সমাজখনক একত্ৰিত কৰিবলৈ মহাপুৰুষজনাৰ দৰে এজন যুগনায়কৰ পুনৰ প্ৰয়োজন হৈছে।

মুখ্য শব্দ ঃ শংকৰদেৱ, মহাপুৰুষ, বৈষ্ণৱ।

বিষয়বস্তুৰ গুৰুত্ব আৰু উদ্দেশ্য ঃ অসমীয়া জাতি গঠনৰ ক্ষেত্ৰত শংকৰদেৱৰ ভূমিকা সম্পৰ্কে সাম্প্ৰতিককালত আলোচনা কৰাৰ প্ৰাসংগিকতা আছে। সেয়েহে বৰ্তমান সমাজৰ মানুহে যাতে সেই আদৰ্শ গ্ৰহণ কৰে তাৰ বাবেই নতুন প্ৰজন্মক শংকৰদেৱৰ বিষয়ে অৱগত কৰোৱাৰ প্ৰয়োজন। অসমীয়া সাহিত্য-সংস্কৃতিলৈ মহাপুৰুষৰ অৱদান উল্লেখযোগ্য। আমাৰ ধৰ্মপুথিসমূহ সংস্কৃত ভাষাত লিখা। আনহাতে সংস্কৃত ভাষাটো উচ্চ শিক্ষিত কিছু সংখ্যক পণ্ডিতেহে লিখিব-পঢ়িব জানে। সেয়েহে মহাপুৰুষে সৰ্বসাধাৰণৰ জ্ঞাতাৰ্থে এটা নতুন ভাষাৰ প্ৰয়োগ কৰিলে।

ব্ৰজাৱলীৰ প্ৰয়োগ ঃ শংকৰদেৱে সাহিত্য সৃষ্টিৰ ক্ষেত্ৰত এটা কৃত্ৰিম ভাষাৰ প্ৰয়োগ কৰিলে। সেই ভাষাটোৱেই হৈছে ব্ৰজাৱলী ভাষা। সেইটো ভাষাই শংকৰী যুগৰ সাহিত্যক এক বিশেষ মৰ্যাদা প্ৰদান কৰিলে।

একশৰণ ভাগৱতী বৈষ্ণৱ ধৰ্ম ঃ যি সময়ত ধৰ্মীয় ব্যাভিচাৰ চলিছিল, পূজা-পাতলৰ ব্যয়-বহুলতা বাঢ়ি গৈছিল আৰু বলি-বিধানৰ প্ৰচলন বাঢ়িছিল, সেইসময়ত দেৱ-দেৱীক সন্তুষ্ট কৰিবলৈ জীৱ-জন্তুৰ উপৰিও নৰবলি পৰ্যন্ত চলিছিল। এই ধৰ্মীয় ব্যাভিচাৰৰ সময়তেই সমগ্ৰ ভাৰতবৰ্ষত এক ধৰ্মীয় জাগৰণ হ'ল। এই নৱবৈষ্ণৱ জাগৰণৰ অসমত গুৰি ধৰিলে মহাপুৰুষ শংকৰদেৱ আৰু তেখেতৰ প্ৰধান শিষ্য মাধৱদেৱে। এই ধৰ্মক একশৰণ ভাগৱতী বৈষ্ণৱ ধৰ্ম বুলি জনা যায়। য'ত বিষ্ণুৱেই আছিল মুখ্য। এই ধৰ্মত দেৱ-দেৱীৰ স্থান নাই। এই ধৰ্মতে মানুহে অতি সহজ পন্থাৰে নাম-কীৰ্তনৰ

যোগেদি ভগৱানক স্মৰণ কৰিব পাৰে। সেয়েহে জাতি-ধৰ্ম-বৰ্ণ নিৰ্বিশেষে সকলোৰে বৈষ্ণৱ ধৰ্ম গ্ৰহণ কৰিলে আৰু মানুহৰ মনত একতাৰ ভাৱ জাগ্ৰত হ'ল।

শংকৰদেৱৰ সাহিত্য-সম্ভাৱ ঃ মহাপুৰুষজনাই অসমত নৱবৈষ্ণৱ ধৰ্ম প্ৰচাৰ কৰিবলৈ দুটা মাধ্যমৰ সহায় লৈছিল। সেয়া হ'ল— অসমৰ গাৱে-ভূঞে নামঘৰ প্ৰতিষ্ঠা কৰি ভাগৱত শ্ৰৱণ-কীৰ্তনৰ ব্যৱস্থা কৰা আৰু গীত-পদ-নাট আদিৰ জৰিয়তে জনসমাজত বৈষ্ণৱ ধৰ্মাদৰ্শ প্ৰচাৰ কৰা।

অসমীয়া সাহিত্যলৈ মহাপুৰুষৰ অৱদান উল্লেখনীয়। তেখেতৰ সাহিত্যৰাজিয়ে অকল ধৰ্মীয় দিশতে বিশেষ সফলতা দেখুৱৱা নাই, কিন্তু সাহিত্য হিচাপেও এই গ্ৰন্থসমূহৰ মৰ্যাদা আছে। সেই সাহিত্যৰাজি হ'ল—

(১) কাব্য— হৰিচন্দ্ৰ উপাখ্যান, ৰুক্মিণী-হৰণ কাব্য, বলিছলন, অমৃত মন্থন, অজামিল উপাখ্যান, কুৰুক্ষেত্ৰ।

(২) **ভক্তিতত্ত্ব প্ৰকাশক গ্ৰন্থ**— ভক্তিপ্ৰদীপ, ভক্তিৰত্নাকৰ (সংস্কৃত), নিমি-নৱসিদ্ধ সংবাদ, অনাদিপতন।

(৩) অনুবাদমূলক গ্ৰন্থ— ভাগৱত— ১ম, ২য়, ষষ্ঠ (অজামিল উপাখ্যান), ৮ম (বলিছলন, অমৃত মন্থন), ১০ম, ১১শ, ১২শ স্কন্ধ, উত্তৰাকাণ্ড (ৰামায়ণ)।

(৪) অংকীয়া নাট— পত্নীপ্ৰসাদ, কালীয়দমন, কেলিগোপাল, ৰুক্মিণীহৰণ, পাৰিজাত হৰণ, ৰামবিজয়।

(৫) গীত— বৰগীত, ভটিমা, টোটয় আৰু চপয় (প্ৰশস্তিমূলক গীত)

(৬) নাম প্ৰসংগ— কীৰ্তন, গুণমালা।

মহাপুৰুষে ৰচনা কৰা সকলোখিনি পদ ৰচনাই অনুবাদমূলক। তথাপি কেইখনমান অনুবাদ কৰোতে মূলৰ ফালে সততে দৃষ্টি ৰাখি কল্পনা সংযোগ কৰি ৰাখিছিল। এইকেইখনৰ ভিতৰত সৰ্বপ্ৰধান হ'ল দশম। ভাষাৰ লালিত্য, বিষয়বস্তুৰ মনোহাৰিত্ব, বৰ্ণনাৰ স্বাভাৱিকতা আৰু ভক্তিৰ গাঢ়তাৰ কাৰণে অনুবাদ প্ৰধান হ'লেও শিক্ষিত ব্যক্তিসকলে এই সাহিত্যৰপৰা ভক্তিৰ ৰস আস্বাদন কৰিছিল।

অংকীয়া নাট-ভাওনা ঃ মহাপুৰুষজনাই অংকীয়া নাট সৃষ্টি কৰিছিল কাৰণ অশিক্ষিত লোকে সংস্কৃত ভাষা বুজি নাপাইছিল। সেয়েহে নিৰক্ষৰ লোকে ধৰ্মীয় জ্ঞান-শিক্ষা পোৱাৰ উদ্দেশ্যে অংকীয়া নাট-ভাওনাৰ সৃষ্টি কৰিছিল। শাস্ত্ৰসন্মত কথা আৰু আখ্যানবিলাক ভাওনাৰ যোগেদি মানুহক দেখুৱৱা হৈছিল। এই ভাওনা চাই নিৰক্ষৰ জনগণই আনন্দৰ লগতে ধৰ্মীয় শিক্ষাও লাভ কৰিছিল।

বৰগীত ঃ শংকৰদেৱ-মাধৱদেৱ বিৰচিত গীতসমূহক বৰগীত আখ্যা দিয়া হৈছে। এই বৰগীতৰ ভাষাও ব্ৰজাৱলী। বৰগীতসমূহ হৈছে উচ্চ পৰ্যায়ৰ প্ৰশস্তিমূলক গীত। জনগণই ধৰ্মীয় কথাবোৰ ৰাগ-তালযুক্ত কৰি সুৰ লগাই গাইছিল। ভাৰতবৰ্ষৰ অন্যান্য ঠাইৰ দৰে অসমতো বৈষ্ণৱ আন্দোলনে গীতি সাহিত্যৰ সৃষ্টি কৰিছিল। এই বৰগীতৰ এক যাদুকৰী শক্তি আছে। যিয়ে সকলো শ্ৰেণীৰ লোকৰ মন স্পৰ্শ কৰি নৱচেতনা জাগ্ৰত কৰে, সামাজিক মূল্যবোধৰ পৰিবৰ্তন, নৈতিক আদৰ্শ, লোকশিক্ষা প্ৰদান, সামাজিক সংহতি আদিৰ ক্ষেত্ৰত অৱিহণা যোগাই আহিছে।

নামঘৰ ঃ অসমীয়া জাতি গঠনৰ ক্ষেত্ৰত নামঘৰসমূহৰ অৱদান উল্লেখযোগ্য। অসমৰ গাঁৱে-গাঁৱে নামঘৰ প্ৰতিষ্ঠা হৈছে। নামঘৰৰ প্ৰধান তিনিটা অংগ হ'ল— মণিকূট, কীৰ্তনঘৰ আৰু ছেঁঘৰ। মণি মানে মহামূল্যৱান ৰত্ন, কূট মানে হ'ল ঘৰ অৰ্থাৎ মহামূল্যৱান ৰত্ন থোৱা ঘৰ। য'ত ভাগৱত বা কীৰ্তন বা দশম আদি গ্ৰন্থ ৰখা হয়। কীৰ্তনঘৰত নাম-কীৰ্তন হয় আৰু গাঁৱলীয়া সমাজৰ মানুহৰ বিভিন্ন সামাজিক সমস্যাৰ আলোচনা আৰু বিচাৰ নামঘৰতেই হয়। নামঘৰত একে কথ-কুহিলাত বহি নামতীসকলে একেলগে নাম-কীৰ্তন কৰে। তাত জাতি-ধৰ্ম-বৰ্ণ-ভাষা নিৰ্বিশেষে সকলো মানুহে মিলাপ্ৰীতিৰে ভগৱানৰ নাম-কীৰ্তন কৰে আৰু মানুহৰ মাজত একতাৰ ভাৱ জাগ্ৰত হয়।

সত্ৰ ঃ সত্ৰবোৰ কিছু দূৰে-দূৰে প্ৰতিষ্ঠা কৰা হৈছিল। সত্ৰত বৈষ্ণৱ ধৰ্মীয় শিক্ষা দিয়াৰ লগতে ভকতসকল থকাৰো ব্যৱস্থা আছিল। সত্ৰৰ মূল বিষয়ববীয়াজনক সত্ৰাধিকাৰ বোলা হয়। সত্ৰাধিকাৰেই গোটেই সত্ৰখনৰ দায়িত্ব বহন কৰে। সত্ৰাধিকাৰৰ অভিষেক উৎসৱ পাতি সত্ৰাধিকাৰজনক সম্পূৰ্ণ দায়িত্ব প্ৰদান কৰা হয়। সত্ৰত ভকতসকলে একেলগে থাকি সমিলমিলেৰে সত্ৰৰ কাম-কাজ কৰি ধৰ্মীয় শিক্ষা লয়। সত্ৰৰ মুখ্য অংগ হ'ল— মণিকূট, কীৰ্তনঘৰ, অক্ষয়বন্তি ছেঁঘৰ, বাটচ'ৰা আৰু চাৰিহাটী। অক্ষয়বন্তিগছি দিনে-ৰাতিয়ে জ্বলাই ৰখা হয়। ছেঁঘৰত ভাওনা আদি অনুষ্ঠানত ব্যৱহৃত মুখাকে আদি কৰি বিভিন্ন সাজ-পাৰৰ লগতে অস্ত্ৰ-শস্ত্ৰ আদি ৰখা হয়। চাৰিহাটী অৰ্থাৎ সত্ৰৰ চাৰিওফালে চাৰিশাৰী ঘৰ সজাই ভকতসকলক থকাৰ ব্যৱস্থা কৰি দিয়া হয়। এই হাটী শব্দৰ অৰ্থ হৈছে ঘৰ। এই সত্ৰসমূহে জাতীয় সংহতিৰ ক্ষেত্ৰত বিশেষ অৱিহণা যোগাই আহিছে। সত্ৰত সত্ৰাধিকাৰ, দেউৰী, পাঠক, ভাগৱতী, শ্ৰৱণি আদি বিভিন্ন বিষয়ববীয়া থাকে আৰু তেওঁলোকে সমিলমিলৰ মাজেৰে ধৰ্মীয় জ্ঞান

আহৰণ আৰু প্ৰদান কৰে।

শংকৰদেৱৰ ধৰ্মত সমাজবাদী আদৰ্শ ঃ নৱবৈষ্ণৱ আন্দোলনে অসমৰ সাংস্কৃতিক জীৱনলৈ এক নৱজাগৰণ আনিলে। ইয়াৰ ফলত অসম আৰু অসমীয়াৰ বৃহৎ জাতিসত্তাৰ প্ৰাণ প্ৰতিষ্ঠা হ'ল। পঞ্চদশ-ষোড়শ শতিকা সেইবাবেই অসমৰ আধ্যাত্মিক তথা সাংস্কৃতিক ইতিহাসৰ এক সোণালী অধ্যায়। মানৱপ্ৰেম আৰু বিশুদ্ধ সমাজব্যৱস্থা গঢ়ি তোলাটোৱেই হৈছে প্ৰকৃতধৰ্ম। সমাজৰ ব্যাপক জনগণৰ মনৰ ভিতৰ চৰালৈকে প্ৰৱেশ কৰি শংকৰদেৱে উপলব্ধি কৰিলে যে গণচেতনাক পুনৰোজ্জীৱিত কৰিবলৈ হ'লে আধ্যাত্মিক ভাৱৰ নৱ-মূল্যায়নৰ প্ৰয়োজন। সেয়েহে মহাপুৰুষে সৰ্ব-ধৰ্ম-সাৰ একশৰণ ভাগৱতী বৈষ্ণৱ ধৰ্ম লাইখুটা প্ৰতিষ্ঠা কৰিলে। ধৰ্মীয় কু-সংস্কাৰ, গোড়ামী, অসৎ আচৰণ, ব্যভিচাৰ, অনিয়ন্ত্ৰিত খাদ্য অভ্যাস আদি পৰিত্যাগ কৰি মনক প্ৰশান্ত গভীৰ কৰিবৰ কাৰণে আধ্যাত্মিক চিন্তা-চৰ্চাৰ পৰিবেশ সৃষ্টি কৰিছিল। এই আধ্যাত্মিক চিন্তা-চৰ্চাৰ ভিতৰত আছিল যোগাভ্যাস, ঈশ্বৰ-উপাসনা, নৃত্য-গীত, বাদ্যৰ সাধনা আৰু প্ৰাণীসেৱা। শ্ৰীমন্ত শংকৰদেৱৰ শাৰীৰিক শক্তিৰে কনৱীয়া ষাঁড় গৰুক পৰাভূত কৰা, ভৰ বাৰিষা ব্ৰহ্মপুত্ৰ সাঁতুৰি পাৰ হোৱা আদি কাৰ্যই জনগণৰ জীৱনবোধ আৰু আত্মবিশ্বাস প্ৰতিষ্ঠা কৰাৰ অমূল্য প্ৰেৰণা। ৰাজশক্তিৰ ওচৰত কোনো প্ৰকাৰে সেও নামানি, আনকি শৰণ দিয়াৰ পৰাও বিৰত থকা, সৎ সাহসৰ দ্বাৰা গণচেতনাৰ জীৱনবোধৰ এক আদৰ্শ দেখুৱাই থৈ গৈছে।

মানৱপ্ৰেম অথবা জনসেৱাও মানৱীয় মূল্যবোধৰ চানেকি। শ্ৰীমন্ত শংকৰদেৱে জালত পৰা হৰিণাপছ মুকলি কৰি দি তাৰ ঠাইত চিকাৰীৰ বাবে মূল্য ৰাখি থৈ যোৱা কাৰ্যই মানৱীয় মূল্যবোধৰ জাগৰণ আনিলে। নামঘৰ, সত্ৰ আদিত ৰাইজৰ দান-বৰঙণিৰে সকলো অভাৱ পূৰণ কৰা হৈছিল। শংকৰদেৱে ধৰ্মীয় অনুষ্ঠানত ৰাজকীয় পৃষ্ঠপোষকতা বিচৰা নাছিল। এই উদাহৰণ আজিৰ গণতান্ত্ৰিক দেশতো পাবলৈ নাই। নামঘৰ, সত্ৰ, ভাওনা-সবাহ আদিত ব্যক্তিভেদে

আসনৰ ব্যৱস্থা নাই, সকলোৰে বাবে মাটিত কথ-কুহিলাৰ ব্যৱস্থা আছিল।

মহাপুৰুষ শংকৰদেৱে কাৰ্যৰদ্বাৰা এটা জাতিৰ মহান আদৰ্শৰ বিজয়ধ্বজা উত্তোলন কৰি গণতান্ত্ৰিক সমাজবাদী আদৰ্শ প্ৰতিষ্ঠা কৰি গ'ল। শংকৰদেৱৰ ভাগৱতত এইদৰে উল্লেখ আছে যে—

"কিৰাত কছাৰী   খাচী গাৰো মিৰি
          যৱন কঙ্ক গোৱাল।
অসম মুলুক   ৰজক তুৰক
          কুৰাচ মেচ চণ্ডাল।"

ইয়াত বিভিন্ন জাতি-প্ৰজাতিৰ সমন্বয়ৰ কথা কোৱা হৈছে।

সেইদৰে কীৰ্তনত উল্লেখ আছে যে—

"কুকুৰ শৃগাল গৰ্দভেৰো আত্মাৰাম।
জানিয়া সবাকো পৰি কৰিবা প্ৰণাম।।"

সকলো জীৱৰ দেহত ভগৱান আছে। সেয়েহে জীৱ-জন্তুকে আদি কৰি সকলো মানুহক সম জ্ঞান কৰি জীৱ মাত্ৰেই সেৱা কৰা উচিত।

সামৰণি ঃ আজিৰ যুগত মানুহৰ মাজত একতাৰ ভাৱৰ অভাৱ ঘটিছে। বৰ্তমান মানৱ জাতি অতি স্বাৰ্থপৰ আৰু অৰ্থকেন্দ্ৰিক হৈ পৰিছে। আজি সমাজত অন্যায়-অবিচাৰ, অন্ধবিশ্বাস, উৎপীড়ন, শোষণ-পীড়ন, হত্যা-লুণ্ঠন আদি বাঢ়ি গৈছে। আজিৰ সমাজত আমি দেখিছোঁ যে নিজৰ সন্তানেই পিতৃ-মাতৃক হত্যা কৰিব পৰা হৈছে, বন্ধুৱে বন্ধুক, স্বামীয়ে স্ত্ৰীক হত্যা কৰিবলৈ কুঠাবোধ নকৰা হৈছে। অৰ্থাৎ মানৱীয় মূল্যবোধৰ অৱক্ষয় ঘটিছে। সেয়েহে আজিৰ যুগত পুনৰ এজন শংকৰদেৱৰ দৰে যুগনায়কৰ প্ৰয়োজন হৈছে। আজিৰ নৱপ্ৰজন্মই শংকৰদেৱৰ অসমীয়া জাতি গঠনৰ ভূমিকা সম্পৰ্কে জনাৰ অতি প্ৰয়োজন হৈছে। আমি প্ৰতিজন অসমীয়াই এখন সাম্য-মৈত্ৰীসম্পন্ন অসম গঢ়াৰ বাবে মহাপুৰুষক স্মৰণ কৰা উচিত। ■■

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Philosophy of Values

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Abstract: *The term value symbolizes accepted and acceptable code of conduct in ethics. It refers to certain principles and standards which guide and influence the conduct of individual and finally of the community. The conception of value in Indian philosophy is very much vital to its subject matter. Purusartha is the term in Indian Philosophy which stands for what we call value for the Purusa or finite individual. It may be taken to signify human ends or objects of human pursuit. The Indian tradition recognises four ends or purusarthas to be pursued. They are Dharma, Artha, Kama and Moksa. In this paper an attempt has been made to explore the philosophy of value in Indian Ethics.*

Key words: Philosophy, value Ethics, Liberation.

Introduction: The term value generally means the worth of a thing. It is mostly used in economics and in economics value is that which satisfies human desire. All things that satisfy human desires are said to be good or have valued. But being the indispensible part of ethics which studies about the conduct of human beings living in society and also judge the conduct to be right or wrong, good or bad etc., values symbolize accepted and acceptable code of conduct, certain principles and standards which guide and influence the conduct of individual and finally of the community. Values reside in the intention or power, behind a purposeful action. There are different types of values. The most common division of values are instrumental value and absolute value.[1] Instrumental value is the value in use and absolute value is the value which is good in itself not for its consequences. So values serve as the authorities in the name of which choices are made and actions are taken place. They are the ends to which we act and values refer to human self as the agent and enjoyer. Values require a particular person who aims to achieve or maintain something and 'that alone is ultimately and intrinsically valuable which leads to the

development of selves or self – realization[2].

Methodology: Possible efforts are made to make the method of treatment on the said subject. Mainly analytical and synthetical method is taken into account for all available source material.

The Philosophy of Values: The philosophy of value is a systematic study of all values, abstract, concrete, mental, physical, integral, universal, particular and so on. We live in, with and through value. Reflections regarding the philosophy of value start commonly from the antithesis of fact and value or the distinction between the standpoints of description and evaluation or appreciation. We can describe a thing from two perspectives one is that we may describe a thing by simply analysing the nature of the thing as it is, on the other hand we may describe a thing by analysing the quality i.e. good or bad, right or wrong etc. The first perspective is the factual perspective and the latter one is evaluative perspective. Fact is external and value is internal to things. From factual standpoint the world is the totality of things or incidents or events and from the standpoint of value there are some ideal behind these incidents. The problem of the nature of value is that it is concern with the realm of what it ought to be, not the realm of what it is. It is of such a nature that any outlook of life and the universe involves some phase of it. Even the moral worth of a society is reflected in the values it cherishes, the ideal it pursues and its sincerity upholding them.

Philosophy of Values and Indian thought: In the course of time different schools of philosophy formulated different conceptions of values. The conception of value in Indian philosophy is very much vital to its subject matter. In India no philosophical endeavour can be completed without referring to value. In other words Indian philosophy is value based philosophy. As H.M. Bhattacharyya quotes "The value problem is so vital and engaging to the Indian mind that instead of forming an appendix or after thought as in the philosophy of West in general, it has exercised and marshalled all its thought energies so as to make them to its development into being the central problem of life and Philosophy".[3] *Purusartha* is the term in Indian Philosophy which stands for what we call value for the *Purusa* or finite individual. It may be taken to signify human ends or objects of human pursuit. The Indian tradition recognises four ends or *purusarthas* to be pursued. They are-

Dharma or righteousness: Dharma is the code of right conduct. In Indian ethics Dharma implies a orderly or holistic living. Man is a social being, he has to attain his goal of artha and kama and dharma is the link between these two which frames some rules to live life. It helps us to become a better person and to attain our Artha and Kama in a better way to mould the society. It implies the law or principles on which society is based. Once the righteous conduct is developed, one can try to secure the objects of one's desire. It regulates human behaviour and enables him to reach the goal of human existence as it consists in living in accord with the moral law such as control of instincts, appetites,

impulses, desires, and emotions by reason[4].

Artha or <u>wealth</u>: Artha means that which one seeks or needs to support life as material or physical. It also refers to wealth and power and satisfies one's material, biological and economic needs. Man is unable to conduct his life without the material means of living. It is connected with man's professional activities, wealth, property and all such earthly material helpful in maintaining his life. But the earning of wealth must be obtained by righteous conducts as Indian thought gives important on the means rather than the ends.

Kama or pleasure: Kama refers to desire, it is the motivational power of all activities and also the cause of attraction among different living beings. It is the basis of the creation. Quest of happiness and pleasure is the natural instinct present in every human being. But we should not acquire or enjoy the objects for objects sake but for the sake of a satisfying blissful experience that means it must be treated as means not as an end. Kama should be based on dharma, it must be in accordance with social code of conduct.

Moksa or liberation: Moksa is the highest value of life. It is a stage where the soul raises above all worldly activities and rest in eternal peace. The other three values are instrumental to attain this supreme ends of life. It is the stage of turning our minds from all other obsession and starts a process of deep introspection to realize our basic essence of life. This essence is to discover the true self. It is not turning away from worldly life but to discover the true Self here in this world.

At last we may say that values are conceived with reference to the need of the harmonious functioning of the society. Man's possession of value sense enables him to formulate the philosophy of values in society without which one cannot live in peace with himself and in harmony with others. It is up to man to give reality and existence to values in society because the philosophy of value is concern with motives. Hunger, sleep, fear and sex are common to all men and animal, what distinguishes man from animal is the knowledge of right and wrong. Man has the capacity of transcendence over his instincts, drives and impulses.[5] ■■

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নৱকান্ত বৰুৱাৰ শিশু সাহিত্যত দেশী-বিদেশী লেখকৰ প্ৰভাৱ

■■ ড° ঋণু কলিতা

সংক্ষিপ্ত সাৰ ঃ আধুনিক অসমীয়া কবিতাৰ বাটকটীয়া নৱকান্ত বৰুৱাৰ প্ৰতিভা বিশ্বব্যাপী প্ৰসাৰিত। বহুমুখী প্ৰতিভাৰ অধিকাৰী এই গৰাকী সাহিত্যিকে শিশুৰ কমনীয়তাৰে শিশুসকলৰ মনগহ্বৰত প্ৰৱেশ কৰি বিশ্ব শিশু সাহিত্যৰ বিভিন্ন সমল আহৰণ কৰি অসমীয়া শিশু সাহিত্যক এক নতুন দিক দৰ্শন দৈ থৈ গৈছে। শিশুৰ মানসিক, নৈতিক, ব্যক্তিত্ব প্ৰদানৰ লগতে শিক্ষা প্ৰদানৰ আমেজসনা প্ৰণালী অৱলম্বন আৰু সময় উপযোগী বিষয়বস্তু নিৰ্বাচন কৰি একাধিক শিশু সাহিত্য ৰচনা কৰি থৈ গৈছে। সাহিত্যিক জীৱনত নৱকান্ত বৰুৱাই আৰম্ভণিৰ পৰা শেষলৈকে সাহিত্য সৃষ্টিত নিয়ৰ সনা পৰশেৰে জীপাল হৈ উজ্জলি থকা এটি বিভাগ হ'ল শিশুৰ বাবে ৰচিত সাহিত্য সমূহ। শিশু মনৰ অধিকাৰী, শিশুৰ প্ৰতি থকা অপৰিসীম স্নেহ পৰৱশ হোৱা বাবে তেওঁলোকৰ আওঁ-ভাৱবোৰ নিৰীক্ষণ কৰি বিভিন্ন চৰিত্ৰৰ নামেৰে শিশু মনৰ ব্যক্তিত্ব প্ৰকাশ কৰিবলৈ তেওঁ সক্ষম হৈছিল। অসমীয়া মাটিৰ গোন্ধৰ আমেজ ভৰা সকলো দিশত প্ৰতিয়েই যাতে শিশুসকলক আকৃষ্ট কৰি শিশুৰ মানসিক উৎকৰ্ষ প্ৰদান কৰিব পাৰি তাৰ প্ৰতি নৱকান্ত বৰুৱা সদা সচেতন আছিল। এই ক্ষেত্ৰত নৱকান্ত বৰুৱাই প্ৰত্যক্ষ আৰু পৰোক্ষভাৱে সান্নিধ্য আৰু প্ৰেৰণা লাভ কৰা সমলসমূহৰ পৰ্যালোচনা এই লেখনিৰ জৰিয়তে প্ৰচেষ্টা আগবঢ়োৱা হৈছে।

মুখ্য শব্দ ঃ সাহিত্য, ব্যক্তিত্ব, মানসিক উৎকৰ্ষ।

বিষয়বস্তুৰ গুৰুত্ব আৰু উদ্দেশ্য ঃ

শিশু সাহিত্যৰ জৰিয়তে শিশুমনত বিচিত্ৰ মাধ্যমেৰে শিক্ষা প্ৰদান কৰা দেখা যায়। কল্পনাপ্ৰৱণ বিশ্বশিশুমনৰ মাজত এটি যোগসূত্ৰ পৰিলক্ষিত হয়। অসমীয়া শিশু সাহিত্যত নৱকান্ত বৰুৱাৰ স্থান অতি উচ্চ। শিশুৰ মানসিক, শাৰীৰিক, বৌদ্ধিক উৎকৰ্ষ সাধনৰ হেতু নৱকান্ত বৰুৱাই বিশ্বৰ বিভিন্নজন শিশু সাহিত্যিকৰ সমলেৰে জীপাল কৰি এখন সুস্থ সৰল সমাজ গঢ়াৰ সপোন ৰচিছিল। নৱকান্ত বৰুৱাই ভালেমান গল্প আৰু সাধু যুগুতাইছিল বিভিন্ন দেশৰ সাধুকথা আৰু জাতক উপনিষদ আদিৰ কাহিনীৰ আলম লৈ। আজিৰ শিশু কাইলৈ দেশৰ ভৱিষ্যত। সেইবাবে আজিৰ শিশুৰ মাজতো যাতে নৱকান্ত বৰুৱাৰ

সৃষ্টিৰাজি আৰু দেশ-বিদেশৰ শিশু সাহিত্যৰ জ্ঞান প্ৰদান কৰিব পাৰি সেই উদ্দেশ্য আগত ৰাখিয়েই এই পত্ৰখন প্ৰস্তুত কৰা হৈছে।

নৱকান্ত বৰুৱা আৰু শিশু সাহিত্য ঃ

অসমীয়া সাহিত্যত অৰুণোদয় যুগত খৃষ্টান মিছনেৰীসকলে বাইবেলৰ বিভিন্ন ৰসাল আৰু নৈতিক চৰিত্ৰ গঠনত সহায় কৰা কাহিনী তথা দেশ বিদেশৰ সাধুবিলাক 'অৰুণোদয়'ত প্ৰকাশ কৰাৰ পৰাই শিশু সাহিত্যৰ জন্ম হোৱা বুলি ক'ব পাৰি। এই বাটেৰেই অসমীয়া শিশু সাহিত্যলৈ সাধু, জাতক, হিতোপদেশ, পঞ্চতন্ত্ৰ, ৰামায়ণ, মহাভাৰত, পুৰাণৰ কাহিনী, মহৎ লোকৰ জীৱন, অনুবাদ, বিজ্ঞানৰ কাহিনী, গীতি নাটিকা আদিৰ সূচনা হয়। পৰৱৰ্তী সময়ত

বিভিন্ন লেখকে অসমীয়া শিশু সাহিত্যলৈ অৰদান আগবঢ়াই আহিছে। তেনে এগৰাকী শিশুসকলৰ মন গহণত প্ৰৱেশ কৰিবলৈ সক্ষম হোৱা শিশু সাহিত্যিক নৱকান্ত বৰুৱাৰ শিশুৰ বাবে লিখা সৃষ্টিৰাজিত শিশুসকলৰ মানসিকতাক গভীৰভাৱে উপলব্ধি কৰি সময় উপযোগী বিষয়বস্তু নিৰ্বাচন কৰি ভাষাৰ মুকুতা সজাই নৱকান্ত বৰুৱাই একাধিক শিশু সাহিত্য ৰচনা কৰি থৈ গৈছে। তেওঁৰ প্ৰথম প্ৰকাশিত শিশুগ্ৰন্থ "ওমলা ঘৰ" পুথি নামেৰে ১৯৯১ চনত গগণচন্দ্ৰ অধিকাৰীৰ দ্বাৰা সংকলিত আৰু সম্পাদনা হৈ প্ৰকাশ পায়। 'ওমলা ঘৰৰ হাঁহি' কবিতাটোত শৈশৱৰ প্ৰাথমিক স্তৰৰ মানসিক ছবিখন সুস্পষ্ট ৰূপত দেখিবলৈ পোৱা যায়। 'ঘটনা', 'ফলাফল' শিশু-কবিতাত শিশুসকলৰ যুক্তিহীন উদ্ভট কল্পনাৰ ছবিখন দেখিবলৈ পোৱা যায়। 'খঁৰা শিয়ালৰ বিয়া', 'ৰংমনৰ সপোন' আদিত বিষয়-বৈচিত্ৰ্যৰে ভৰপুৰ সাধুৰ ৰূপকথা আৰু 'সিহঁত কিয় নাহে', 'উৰণীয়া তৰা' আদি শিশু কবিতাবোৰ শিশুৰ ভিন্নমুখী অভিজ্ঞতাৰ চিত্ৰ আদি পৰিলক্ষিত হয়। শিশু কৃষ্ণৰ লেখিয়া এক্ষেণী দুষ্ট প্ৰকৃতিৰ শিশু আমি দেখিবলৈ পাওঁ, 'লঘোন' তেনে শ্ৰেণীৰ এটি মনোমোহা কবিতা।

শিশু সাহিত্যৰ লগত নৱকান্ত বৰুৱাৰ সম্পৰ্কৰ বিষয়টোত কেবাটাও আয়তন বা মাত্ৰা জড়িত হৈ আছে — যদিও এই আয়তনসমূহক পৰস্পৰ - বিচ্ছিন্ন বুলি ক'ব নোৱাৰি। এই আয়তনসমূহ প্ৰধানভাৱে দুই ধৰণৰ — (১) শিশু আৱৰ্তিত ৰচনা, (২) শিশু-আধাৰিত ভাৱনা। শিশু-আৱৰ্তিত ৰচনাখিনিক আকৌ দুই ধৰণে ভাগ কৰিছে — শিশুলক্ষিত সমল আৰু শিশুকেন্দ্ৰিক সমল। নৱকান্ত বৰুৱাৰ বহু ৰচনাত— ব্যক্ত হৈছে শিশুৰ জগতখনৰ বৈশিষ্ট্যৰ বিষয়ে, শিশুসকলৰ মানসিক প্ৰয়োজনৰ বিষয়ে আৰু শিশুসকলৰ প্ৰাপ্যৰ বিষয়ে তেওঁৰ নিজস্ব চিন্তা আৰু মনন। সেইখিনি কেতিয়াবা প্ৰকাশ পাইছে ডাঙৰলৈ লিখা বা শিশুসকলে ডাঙৰ হৈ পঢ়িবলৈ লিখা গদ্যৰ ৰূপত, কেতিয়াবা কবিতাৰ ৰূপত আৰু মাজে মাজে গানৰ ৰূপত। আকৌ শিশুৰ প্ৰতি অনুভৱ কৰা অনুৰাগ আৰু দায়ৱদ্ধতাৰ তাড়নাত নৱকান্ত বৰুৱাই এনে কিছুমান কাম হাতত তুলি লৈছিল যিবিলাকৰ লগত বহুসময়ত তেওঁৰ নিজৰ সাহিত্য-সৃষ্টিৰ কোনো প্ৰত্যক্ষ সম্বন্ধ নাছিল। তেনে কামৰ ভিতৰত পৰে শিশু আলোচনী সম্পাদনা কৰা, শিশু সাহিত্যৰ সংকলন আৰু সম্পাদনা কৰা, শিশুৰ বাবে উপযুক্ত ধৰণৰ পাঠ্যপুথিত

সক্ৰিয় অংশগ্ৰহণ কৰা, বাতৰি কাকতৰ শিশু-শিতানৰ বাবে নিয়মীয়াকৈ লিখা, যুগুতোৱা, শিশু সমাৱেশত আগ-ভাগ লোৱা ইত্যাদি।

নৱকান্ত বৰুৱাৰ শিশু-সাহিত্যত পৰম্পৰাগত শিশু জীৱন ঃ

অসমীয়া শিশু সাহিত্যৰ ইতিহাসত নৱকান্ত বৰুৱা এখন উল্লেখযোগ্য আসনৰ অধিকাৰী। তেওঁৰ ব্যক্তিত্ব শিশুৰ সৱলতাৰে বিকশিত। আৰম্ভণিৰে পৰা শেষলৈকে নৱকান্ত বৰুৱাৰ সাহিত্য সৃষ্টিত নিয়ৰসনা পৰশেৰে জীপাল হৈ উজ্জ্বলি থকা এটি বিভাগ হ'ল শিশুৰ বাবে ৰচিত সাহিত্যসমূহ। শিশু মনৰ অধিকাৰী, শিশুৰ প্ৰতি থকা অপৰিসীম স্নেহ পৰশ হোৱা বাবে তেওঁলোকৰ আৱ- ভাৱবোৰ নিৰীক্ষণ কৰি বিভিন্ন চৰিত্ৰৰ নামেৰে শিশু মনৰ ব্যক্তিত্ব প্ৰকাশ কৰিবলৈ তেওঁ সক্ষম হৈছিল। শিশুৰ বাবে লেখা লেখনিবোৰত নৱকান্ত বৰুৱাই নিজকে 'এখুদ ককাইদেউ', 'সপোন ককা', 'নতুন ককাইদেউ', 'এখুদ ভাইটি', 'এখুদ ককা', 'ন- আইতা' আৰু 'সীমা দত্ত' নামেৰে ভূমুকি মাৰিছিল। তদুপৰি 'ধেনুবৰ বিপ্ৰ' ছদ্মনামেৰে হাতে লিখা অৱস্থাত থকা ৰচনা হ'ল 'নিৰ্ভাঁজ অসমীয়া পদ্য'। ১৯৫৬ চনত প্ৰকাশ হোৱা 'শিয়ালী পালেগে ৰতনপুৰ' নামৰ শিশু উপন্যাসখনত 'এখুদ ককাইদেউ' ছদ্মনামটোৰেই আছিল আৰু এই গ্ৰন্থখনৰ বাবেই ১৯৫৮ চনত নৱকান্ত বৰুৱাই ৰাষ্ট্ৰীয় পুৰস্কাৰ লাভ কৰিছিল। এইবোৰ নামেৰে বিভিন্ন সাহিত্য ৰচনা কৰাৰ উদ্দেশ্য তেওঁ এটি গীতৰ মাজেৰে প্ৰকাশ কৰিছে —

খেলক শিশুৰ দৰে
পৃথিৱীৰ চোতালে চোতালে
মানুহৰ মন ওপচক
সমাজৰ কৰণি ভৱক
নিঘুণী সুঠাম ফুলে-ফলে।.....

নৱকান্ত বৰুৱাৰ সাহিত্যিক জীৱনত এৰাধৰা নোহোৱাকৈ লিখি থৈ যোৱা সাহিত্যিক হ'ল তেওঁৰ শিশু সাহিত্যসমূহ। শিশুৰ উপযোগীকৈ প্ৰায় দুশ গীত আৰু কবিতাৰ সংকলন আৰু সম্পাদনা অসমৰ শিশুসকললৈ এক অনুপম উপহাৰ।

অসমীয়া মৌখিক সাহিত্যত শিশুক কেন্দ্ৰ কৰি ৰচনা কৰা অলেখ গীত-মাত আৰু কাহিনী পোৱা যায়। গীত-

মাতৰ ভিতৰত ঘাইকৈ ধাইনাম বা নিচুকনি গীত, ওমলা গীত, ধেমেলীয়া গীত আদি আৰু কাহিনী সাহিত্যৰ ভিতৰত সাধুকথাসমূহ অন্তৰ্ভুক্ত। নাৰীমন স্বভাৱতে অনুভূতিপ্ৰৱণ আৰু সংবেদনশীল। কান্দি থকা আৰু আমনি কৰি থকা শিশুক মাক বা ধাইসকলে নিচুকাবলৈ কল্পনা ৰাজ্যৰ পৰা সমল সংগ্ৰহ কৰি বিভিন্ন ধৰণৰ গীত-মাত প্ৰকাশ কৰিছিল। শিশুৰ অন্তৰ জয় কৰাত গীতে বিশেষ প্ৰভাৱ পেলায়। বিভিন্ন চৰাই-চিৰিকতি, জোন-বেলি, ফল-ফুল, জীৱ-জন্তু, পশু-পক্ষীক কেন্দ্ৰ কৰি ৰচনা কৰা নিচুকনি গীতবোৰৰ প্ৰধান বৈশিষ্ট্য হ'ল — ইয়াৰ সাংগীতিক লয়। গীতবোৰৰ আন এক মন কৰিবলগীয়া বিশেষত্ব হ'ল — প্ৰায় প্ৰত্যেকটো গীতৰ শেষত প্ৰশ্ন কৰা হয়। তেতিয়া শিশুৰ মনত স্বাভাৱিকতে কৌতূহল হয়। নিচুকনি গীতৰ বিষয়ে অসমীয়া ভাষা-সাহিত্যৰ তিনিগৰাকী পণ্ডিতৰ বক্তব্য এইখিনিতে উল্লেখ কৰা হ'ল— "জন সংস্কৃতিৰ পণ্ডিত ড° প্ৰফুল্ল দত্ত গোস্বামীৰ ভাষাত— 'কোমলতা আৰু উদ্ভট কল্পনা এই গীতবিলাকৰ লক্ষণ'। ড° সত্যেন্দ্ৰ শৰ্মাৰ ভাষাত — 'জোন বেলি তৰাই ইয়াত শিশুৰ লগত কথা কয়, ককাই নৌ ওপজোঁতে তিনিজনী বৌ হয়, শিয়ালীৰ মূৰত মৰ্কৰা ফুল ফুলে, মোনা সীবলৈ জোনবায়ে মইনাক বেজি যাচে, ভেকুলীয়ে বোপা ককাৰ বৃত্তি নেৰি ফুল ফুলিবলৈ বিধি-পথালি দিয়ে, ৰ'দে বৰষুণে খৰা শিয়ালৰ বিয়াত ঘনচিৰিকাই তামোল কাটে। বয়সীয়াৰ মনত এইবোৰ কথা অসংলগ্ন হ'লেও শিশুৰ মনত প্ৰত্যেক কথাই জীৱন্ত সত্য, কাৰণ সিহঁতৰ জগতখন এখন স্বপ্নৰ জগত, এখন মায়াৰ জগত — য'ত অসংলগ্ন বুলি একো কথা নাই। সুৰ ধ্বনিৰে সৃষ্টি কৰা এই অসংলগ্নতাতেই ধাই নামবোৰৰ অনুপম সৌন্দৰ্য নিহিত আছে। কল্পনাপ্ৰৱণ, বিশ্বাসপ্ৰৱণ শিশুৰ মনৰ লগত ৰজিতা খোৰাকৈ এই গীতবোৰ ৰচিত হৈছে'। আনহাতে ড° মহেশ্বৰ নেওগে এই ল'ৰা নিচুকুওৱা ধাইনাম আৰু ল'ৰা-ধেমালিৰ গীতত শৈশৱৰ দেৱত্ব, নবীনত্ব আৰু লালিত্য সোমাই আছে বুলি উল্লেখ কৰিছে"।

নৰকান্ত বৰুৱাৰ শিশু সাহিত্য সমগ্ৰ (প্ৰথম খণ্ড) গ্ৰন্থৰ আৰম্ভণিতে তেওঁ "ওমলা ঘৰৰ হাঁহি" নামৰ প্ৰথম কবিতাটিৰ মাজেৰে শিশুসকলৰ মনৰ বিচিত্ৰ চিত্ৰৰ আভাস দাঙি ধৰিছে—

"আমি সৰু ল'ৰা মানে নিবিচাৰোঁ
          হাঁহো মন-প্ৰাণ খুলি
নুৰুৱা আমাৰ   মনৰ মাটিত
নীতি বচনৰ পুলি।
গোমোঠা মুখেৰে তোমালোকে মাথোঁ
          অৰ্থ বিচাৰি ফুৰা,
হাঁহিৰ অৰ্থ   বিচাৰিলে দুখ
হাঁহিলে, ধুনীয়া ধৰা।"

নৰকান্ত বৰুৱাৰ শিশু-সাহিত্যত দেশী-বিদেশী লেখকৰ প্ৰভাৱ ঃ

প্ৰভাৱ আৰু প্ৰেৰণাৰ প্ৰসঙ্গত নৰকান্ত বৰুৱাই ল'ৱালি কালত ঘৰুৱা পৰিবেশতেই ৰবীন্দ্ৰনাথ ঠাকুৰৰ দ্বাৰা প্ৰভাৱান্বিত হৈছিল। নৰকান্ত বৰুৱাৰ গীতি-সাহিত্যত আৰু শিশু-সাহিত্যত ৰবীন্দ্ৰনাথ ঠাকুৰৰ প্ৰভাৱ স্পষ্টৰূপত দেখিবলৈ পোৱা যায়, কাৰণ তেওঁ বিভিন্ন উপলক্ষত, বিভিন্ন মাধ্যমেৰে, বিভিন্ন ধৰণে এই সৰ্বব্যাপী প্ৰভাৱৰ কথা মুক্তকণ্ঠে ঘোষণা কৰিছিল। শিশু-সাহিত্য আৰু শিশুকেন্দ্ৰিক ভাৱনা-চিন্তাৰ দিশত ৰবীন্দ্ৰনাথৰ অৰদান প্ৰচুৰ। নৰকান্ত বৰুৱাৰ শিশু-সাহিত্যৰ ক্ষেত্ৰত এনে কিছুমান উদাহৰণ পোৱা যায় য'ত নৰকান্ত বৰুৱা আৰু ৰবীন্দ্ৰনাথ ঠাকুৰৰ সাদৃশ্য স্পষ্ট।

নৰকান্ত বৰুৱা — "এঠেঙীয়া বগলী হৈ নাচে
          তামোলৰে পুলি
হাত মেলিছে নীলা আকাশ
          ঢুকি পাওঁগৈ বুলি।"

ৰবীন্দ্ৰনাথ ঠাকুৰ— "এক পায়ে দাঁড়িয়ে
          সৰ গাছ ছাড়িয়ে
                উকি মাৰে আকাশে।
কালো মেঘ ফুড়ে যায়
একেবাৰে উড়ে যায়
                কোথা পাবে পাখা সে।"

জ্যোতিপ্ৰসাদ আগৰৱালাৰ প্ৰভাৱো নৰকান্ত বৰুৱাৰ শিশুৰ বাবে ৰচনা কৰা 'ভতুকাৰে ভূ' গ্ৰন্থত পৰিলক্ষিত হোৱা দেখা যায়। জ্যোতিপ্ৰসাদৰ 'কুম্পুৰ সপোন' নামৰ কবিতাটোত থকা দুশাৰী বাক্যই 'ভতুকাৰে ভূ' গ্ৰন্থখনৰ অনুপ্ৰেৰণা—

"ভয় কৰা ল'ৰাকহে ভূতে ধৰি কিলায়
মা, মোৰ হ'লে ভূতলৈ ভয় নাই।"

য'ত মানুহৰ দুৰ্বলতা, তাতেই ভয়। নৰকান্ত বৰুৱাৰ কাহিনীৰ নায়কক কোনেও ভয় খুৱাব নোৱাৰিলে, কিন্তু ভয় খুৱালে নিজৰ দুৰ্বলতাই — মিছা কথা কোৱাৰ অভ্যাসে, খেঁৰা মানুহক পেঙলাই কৰাৰ স্বভাৱে।

শিশুৰ সৰলতাৰে বিৰাজমান নৰকান্ত বৰুৱাৰ শিশু-সাহিত্য ৰচনাৰ আঁৰত থকা শিশু নৰকান্ত বৰুৱাজনৰ উমান আমি এনেদৰে পাওঁ - "শিশুৰ কথা ভাবিলেই মোৰ মাথোন মনলৈ আহে খলিল জিব্ৰানৰ কথা এষাৰ... তোমাৰ শিশু তোমাৰ সন্তান নহয়, জীৱনে নিজক বিচৰাৰ সন্তান তেওঁলোক। তোমাৰ পৰা তেওঁলোক অহা নাই, তোমাৰ যোগেদিহে আহিছে। তেওঁলোক কাইলৈৰ দেশত থাকে... তোমাৰ স্বপ্নেৱেও তুমি সেই ঠাই নোপোৱাগৈ"............

ইংৰাজী সাহিত্যৰ ছাত্ৰ নৰকান্ত বৰুৱাই নিশ্চয় এলিচৰ কাহিনী সম্বলিত ইংলণ্ডৰ 'লুইছ কেৰল'ৰ (১৯৩২) গ্ৰন্থদুখনৰ ৰস গ্ৰহণ কৰি আয়ত্ত্ব কৰিছিল। (নৰকান্ত বৰুৱাৰ শিশু-সাহিত্য সমগ্ৰ, পৃ-৭) লুইচ কেৰলৰ আচল নাম Charles Lutwidge Dogson। তেওঁৰ গ্ৰন্থ দুখন হ'ল— (১) 'Alice's Adventure's in Wonderland', আৰু (২) 'Through the Looking Glass'. নৰকান্ত বৰুৱাৰ শিশু-উপন্যাস 'শিয়ালী পালেগৈ ৰতনপুৰ' আৰু 'আখৰৰ জখলা'ৰ কাহিনী কথনত ইয়াৰ প্ৰভাৱ মন কৰিবলগীয়া।

'শিয়ালী পালেগৈ ৰতনপুৰ' শিশু উপন্যাসখনৰ পাতনি (জোনহঁতলৈ চিঠি)ত নৰকান্ত বৰুৱাই উল্লেখ কৰিছে — ডাঙৰ হ'লে যেতিয়া এলিচৰ সাধু পঢ়িবি বা সুকুমাৰ ৰায়ে তঁহতলৈ লেখা কিতাপ, তেতিয়া দেখিবি যে তেওঁলোকৰ দৰে বহুতো কথা ইয়াত পাই গৈছ। তহঁতৰ কাৰণে, অকল তহঁতৰ কাৰণেই কিয়— আমাৰ দৰে সংসাৰে কথুৱা কৰা মানুহৰ কাৰণেও সেই কিতাপ কিখনতকৈ আৰু ভাল কিতাপ মই পঢ়া নাই। তহঁতে হয়তো পঢ়িবি। মোৰ সীমাটো বৰ ঠেক।

কিন্তু তেওঁৰ দুয়োখন শিশু-উপন্যাস 'শিয়ালী পালেগৈ ৰতনপুৰ' আৰু 'আখৰৰ জখলা'ৰ পোনপটীয়া আৰ্হি যে সুকুমাৰ ৰায়ৰ ক্লাছিক হৈ পৰা শিশুগ্ৰন্থ হ-য-ব-ৰ-ল সেইটো অত্যন্ত স্পষ্ট। এই দুখনত, বিশেষকৈ প্ৰথমখনত হ-য-ব-ৰ-ল-ৰ ধৰণেৰে অবিশ্বাস্য ধৰণৰ ঘটনাৰ কৌতুকময় বৰ্ণনাৰ

মাজে মাজে লাগ বান্ধ নোহোৱা ভাষাৰ পদ্যজাতীয় সমল আছে।

'ওমলা ঘৰৰ পুথি'ত থকা কেইটামান ধেমেলীয়া পদ্যত দেখদেখকৈ সুকুমাৰ ৰায়ৰ বিখ্যাত সংকলন 'আবোল তাবোল'ৰ অন্তৰ্গত পদ্যৰ প্ৰত্যক্ষ প্ৰভাৱ আছে। উদাহৰণ স্বৰূপে—

সুকুমানৰ ৰায়ৰ —   'খিচুড়ী'
    হাঁস ছিল, সজাৰু, (ব্যাকৰণ মানি না,
    হয়ে গেল 'হাসজ্বাৰু' কেমনে তা জানিনা।
    বক কহে কচ্ছপে - বাহবা কিফুর্তি,
    অতি খাসা আমাদেৰ 'বকচ্ছপ' মূর্তি।
    জিৰাফেৰ সাধ নাই মাছে ঘাটে ঘুৰিতে,
    ফৰিঙৰ ঢং ধৰি' সেও চায় উড়িতে।
নৰকান্ত বৰুৱাৰ —   'ঘটনা'
    অঘটন ঘটি গ'ল, একেবাৰে হঠাতে,
    নুসুধিবা কেনেকৈ? সাধাৰণ কথাতে।

....

    কুকুৰে আছিল ৰখি গৰাকীৰ পদুলি,
    বাদুলীৰ লগ পালে, মিলি হ'ল 'কুদুলী'।

....

    পাৰৰ মূৰত আহি বহি গ'ল ছাগলী
    তাৰ নাম থ'বা ? কি মই থ'লো 'পাগলী'।

নৰকান্ত বৰুৱাৰ শিশু-সাহিত্যত আৰু দুগৰাকী শিশু-সাহিত্যিকৰ প্ৰভাৱৰ কথা তেওঁ নিজে উল্লেখ কৰিছে। সেই দুজন হ'ল — 'এডৱার্ড লীয়ৰ' আৰু 'কর্ণেই চুকভচ্কি'। লীয়ৰ আছিল ঊনিশ শতিকাৰ চিত্ৰকৰ আৰু লেখক। 'লিমাৰিক' নামৰ বিশেষ শ্ৰেণীৰ ধেমেলীয়া পদ্যৰ ৰূপদানৰ কৃতিত্ব তেওঁকেই দিয়া হয়। তেওঁৰ ধেমেলীয়া পদ্যৰ বিখ্যাত গ্ৰন্থকেইখন হ'ল— 'Book of Nonsense Rhymes', 'More Nonsense Rhymes' আৰু 'Laughable Lyrics'। কর্ণেই চুকভচ্কি আছিল ৰুছ সাহিত্যিক যি ঊনিশ শতিকাৰ প্ৰথমার্ধত কল্পনাপ্ৰধান শিশু ৰচনাৰে সুপ্ৰতিষ্ঠিত হৈছিল। প্ৰকৃতি আৰু বাস্তৱৰ ভিত্তিতহে শিশু সাহিত্য ৰচনা হ'ব লাগে বুলি সেই সময়ৰ ৰাছিয়াত উঠা আলোড়নৰ বিৰুদ্ধে মেক্সিম গৰ্কীৰ প্ৰতিবাদৰ লগত চুকভচ্কিয়ে কণ্ঠ মিলাইছিল। নৰকান্ত বৰুৱা এইসকল পূৰ্বসুৰীৰ অনুগামী আছিল আৰু সেই কথা সদৰি কৰিবলৈ তেওঁ ভাল পাইছিল।

নৱকান্ত বৰুৱাই 'ওমলা ঘৰৰ পুথি'ৰ পাতনি 'আগলিকা'ত লিখিছিল— "মোৰ আনবোৰ কবিতাৰ দৰেই এই কবিতাবোৰো বহুতৰে প্ৰভাৱ আৰু প্ৰেৰণাত লেখা। কিছুমান কবিতাৰ আঁৰত লুইছ কেৰল, এডৱাৰ্ড লীয়ৰ, কৰ্ণেই চুকভঙ্কি আৰু সুকুমাৰ ৰায়ৰ চেহেৰা প্ৰায় জলজল পটপট। সুকুমাৰ ৰায়ে যাক 'খেয়াল ৰস'ৰ কবিতা বুলিছে তেনে কবিতা মই বৰ ভাল পাওঁ। তেনে কবিতাৰেই দৰাচলতে মই তৰুণ অৱস্থাত শিশুৰ কাষ চাপিছিলো।"

শেষত, নৱকান্ত বৰুৱাই উপলব্ধি কৰিছিল— "সমাজৰ হিত সাধনৰ নিমিত্তে বিশ্বৰ প্ৰতিজন ব্যক্তিৰ মন ভাল হ'ব লাগিব। প্ৰতিজন ব্যক্তিৰ মন সুস্থ আৰু সৎ কৰি তুলিবলৈ শিশুকালতে সিহঁতৰ মনক গঢ় দিব লাগিব। এইদৰে গঢ় দিবলৈ শিশুসকলক যি মানসিক খাদ্যৰ প্ৰয়োজন, শিশু সাহিত্যৰ যোগে নৱকান্ত বৰুৱাই তেনে খাদ্য আমাক ঢেৰ

দি থৈ গৈছে। তেখেতৰ শিশু সাহিত্য ভাগ অধ্যয়ন কৰা শিশু এটাই মানসিক উৎকৰ্ষ লাভৰ লগতে নিজৰ মাতৃভাষাটোও বিশুদ্ধ ৰূপত শিকি উঠিব পাৰে। যিসকল পিতৃ-মাতৃ আৰু অভিভাৱক-অভিভাৱিকাই নিজৰ সন্তান বা আপোন শিশুটিক নিজৰ আত্মপৰিচয়েৰে জগত সভাত পৰিচিত হোৱাটো বাঞ্ছা কৰে, অসমীয়া মাত-কথা শুদ্ধ ৰূপত শিকি,

মোৰ আই, মোৰ দেশ, মোৰ ভাষা ভাল পাওঁ মই
তাৰে মই চিনিম জগত
সুবিশাল পৃথিৱীত হাতে হাতে ধৰাধৰিকৈ
খোজ দিম সবাৰে লগত

বুলি আত্মবিশ্বাসেৰে ক'ব পৰাকৈ দৃঢ় হোৱাটো কামনা কৰে, তেওঁলোকে তেওঁলোকৰ বংশধৰসকলক নৱকান্ত বৰুৱাৰ এই শিশুসাহিত্য সমগ্ৰৰ লগত পৰিচয় কৰাই দিয়াটো অৱশ্য কৰ্তব্য।" ■■

গ্ৰন্থপঞ্জী ঃ

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২।   বৰুৱা, নৱকান্ত— শিয়ালী পালেগৈ ৰতনপুৰ, ভূমি পাব্লিচিং কোং, কলিকতা, ১৯৭৯

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Nationalism and the Growth of Assamese Fiction

■■ Sudipta Phukan

Abstract: *Nationalism is the spirit of love and respect for one's own nation or country. It is a belief or political ideology which connects an individual with his/her nation. Nationalism becomes a dominant ideological belief in human society. The patriotic feeling, love and responsibility for the nation come alive in such situation which is generally understood as nationalism. When the Britishers occupied India, the natives raised their voice. The colonial and imperial policies of the British Empire were discarded by the Indian natives. Under the imperial rule, the Indians understood the strength of unity among diversity and internalize the spirit of one nation and nationhood. Thus, Indians devoid of multi-cultural, multi-lingual entities became united to drive away the Britishers from India. Such spirit was highly celebrated afterward in the form of fictions, verse and other means of literary articulations. Assam, being a part of independence struggle, also witnessed ups and downs of nationalism. So, the literary persons tried to recapture the notion of nationhood and nationalism in various fictional attributes. This paper tries to highlight the growth of nationalism in Assamese novel during post-independence era.*

Key words: Nationalism, Assamese literature, Post colonialism, History.

Introduction: Nationalism generally refers to the spirit of love and respect for one's own nation or country. The idea of nation and nationalism first and foremost evolved in Europe. The concept of nationalism, in the world history, is not very old. It first came into being with the French Revolution of 1889. Nationalism also is a historical movement which have a long past like others. Nationalism, however, came into full being with the French Revolution during the second half of the eighteenth century. Slowly it spread to other European countries. However, the birthmark of nationalism is rooted in the deep past. Johann Gottfried Herder, from Germany first used the term nationalism to enlighten the Germans for their origin, language, national thought and culture. Though it

is a modern movement, it goes back to the 15th century with the establishment of Holy Roman Empire during the middle ages. The concept of nationalism may vary from person to person. In her work *Nationalism, Five Roads to Modernity*, Liah Greenfeld says,

"The concept of the nation presupposed a sense of respect toward the individual, an emphasis on the dignity of the human being...Essentially, the nation was a community of people realizing their nationality; the association of such a community with particular geo-political boundaries was secondary. The love of nation- national patriotism, or nationalism- in this framework meant first and foremost a principled individualism, a commitment to one's own and other people's human rights. (1993:31)"

Objective: The objective of the paper is to explore the notion of nationalism and how it particularly worked upon India with special reference to Assamese literature.

Methodology: The study is undertaken basically in a qualitative approach. The paper is written based on secondary sources of materials collected from printed books and web references. It is also a theoretical interpretation of the of nationhood and its impact upon the lives of people and literature, particularly Assamese literature.

Discussion: Nationalism comes across many phases to reach its present status. The concept and experience of nationalism are varied and diverse from nation to nation as their struggles were different in nature. Some of them were bloodless and some were violent and full of bloodshed. So the freedom struggle of the Americans or Africans are quite different from Indians or other Asian countries.

In India, in particular, the struggle for independence had several underlying forces which one after another contributed to the final phase of Indian independence. Then a whole pan-Indian nationalistic view worked towards the growth of the nation. But the independence came in a fractured way as India got divided into two parts, instead of remaining one united whole. The birth of Pakistan came as a blow to the great unity of the Indian sub-continent. However, India emerged as an independent nation after a long and hazardous journey, the sacrifice of the freedom fighters and struggle for regaining power from the Britishers. In "Crosscurrents, Crosstalk: Race, 'Postcoloniality' and the Politics of Location", Ruth Frankenberg and Lata Mani talk about the postcolonial condition in India. They say,

"Postcolonial' implies independence from Britain; birth of the nation-state; end of territorial colonialism; inauguration of a path of economic development characterized by the growth of indigenous capitalism; neo-colonial relationship to the capitalist word; aid from socialist countries and horizontal assistance from other Third World countries non-aligned to either the First or Second World. (2007: 347)"

The independence brought about a drastic change not only to the whole country, but also to its inhabitants devoid

of numerous caste, creed and religious beliefs. Ethnicity and racial factors are two inseparable parts of nationalism. These two particularly differentiate the Asian and African countries from the rest of the world. The West created a binary opposition always in the aspect of skin colour and racism with the East. In his article '"The Whisper Wakes, the Shudder Plays': 'Race', Nation and Ethnic Absolutism", Paul Gilroy says,

"Nationhood is not an empty receptacle which can be simply and spontaneously filled with alternative concepts according to the dictates of political pragmatism. The ideological theme of national belonging may be malleable to some extant but its link with the discourses of classes and 'races' and the organizational realities of these groups are not arbitrary. They are confined by historical and political factors which limit the extent to which nationalism becomes socialist at the moment that its litany is repeated by socialists. (2007: 259)"

Assam also took active part in the Indian freedom struggle. Maniram Dewan, Nabin Chandra Bardoloi, Tarun Ram Phukan, Gopinath Bardoloi, Kanaklata Baruah were some of the prominent names who fought equally for the Indian independence. Assam was then undivided comprising the whole north-eastern part of India. Only after independence, Assam got divided into seven separate states.

The north east suffers from a certain kind of identity politics throughout the years since the independence of India. The north east has always been recognized as "disturbed areas" for which Indian government passed the AFSPA or The Armed Forces(Special Powers) Act since September 11, 1958. By passing such an Act, Indian government has always been humiliating and neglecting the basic human rights of the region. The indefinite fast by Irom Sarmila is also not helping and creating sympathy on the part of the Government till date. It is also against the nature of true democracy.

With the issue of identity, the 'self-other' binary woks as a strategy. In post colonial contemporary narratives produced in the North east, there is a strong presence of self-other dichotomy. Here, the identity becomes more problematic due to the presence of numerous caste, creed and tribes. Even though things seem identical, still there lies a sea of differences between two tribes. In a location of diverse culture, tradition, rituals and belief, identity construction has deep rooted socio-political meaning. The post colonial narratives offer different types of identity creations and construction in growth. Most of these identities are based on memory, oral literature, folk culture, myth, legends, historic figures and so on.

The north east India is the vibrant location of multi dimensional activities and situations. It is a world in miniature which is "magnificent and tragic tapestry of people, events and nature" as termed by Sanjoy Hazarika. It witnesses an age old history being re-stored and re-created over the centuries. The north east has always remained a marginalized place in the mainstream Indian space. Be it political, economic, social, cultural and so

on, the north east is the most alienated part of India. There always works an identity politics when it comes to the matter of the north-east. The region is mostly kept under vigilance, which is terror stricken and full of violence. It is also a hotspot of dislocation, alienation, loss of origin, migrant issues and life has always been suspended under traumatism. Until the arrival of the British, the north-east was believed to be a god-forbidden place, with its numerous heathenish, barbaric, man-eating tribes. The north-east remains a different entity from the mainstream India for various reasons. The location of the tribes in isolated tracts, their existence and ethnic 'self-consciousness' among them lead to their monotonous identity, which vary in great degree from people living in plains and the rest of India. Most of the hill tribes belong to the Mongolian stock.

In the pre-colonial phase, most of the north-eastern tribes and communities were hardly conscious of their racial and ethnic identities. Their world was strictly confined to their family, clans and villages. Colonial encounters intervened the pre-colonial social and identity status of the whole north-east. It had a drastic impact upon the lives of the colonized natives. The process of Westernization tends to dominate or erase the originality and ethnicity of the natives, particularly inhabitants of the hills. The Britishers came to the land with the purpose of civilizing and westernizing mission. They found the hill tribes barbaric, savage and inhuman. So they invited the Christian missionaries to enlighten the lives of the natives. The emergence of Christianity slowly swept away local religious beliefs and customs, tribal religion which is popularly known as Animism. The Christian missionaries entered the hill areas most effectively as these were untrodden and full of probabilities. The hill tribes hardly had a strong and established religion to defend Christianity, as in plains. The ideological construction of otherness, or what Homo Bhabha terms as 'fixity', worked upon the inhabitants. Fixity, as the sign of "cultural/historical/racial difference in the discourse of colonialism, is a paradoxical mode of representation: it connotes rigidity and an unchanging order as well as disorder, degeneracy and daemonic repetition" (McLeod, 2007:37).

Assam was a bit exception compared to other north-eastern states. It was privileged with its own language, i.e. Assamese to keep a record of past. Other provinces lacked the presence of a standard language which in many ways hampered preserving their history and culture. Assamese acted as lingua-franca for them to communicate with the outsiders. The coming of the Christian missionaries led most of the hill tribes to enter into the new religious path, leaving behind their culture of worshipping Nature and natural objects like Sun, Moon, Earth, Sky, Tree and so on. In the world of numerous tribes, Nature itself acted as God. Nature for them is a living entity, which is as powerful as God. Thus different tribes had different beliefs and customs which lost track after the entry of evangelism into the region.

After independence, the North-Eastern states got separated one after one, under various socio-economic and political conditions. The urge to preserve ethnic traditions and cultures lately gives

rise to a bulk of writers. However most of the writers belong to Assam and Assamese literature has a rich down line of creative agencies. Non-Assamese writers of the north-east face the absence of native scripted language. So most of them write in English among which Mamang Dai, Temsula Ao, Easterine Iralu, Bijoya Sawian, Bimabati Thiyam Ongbi are prominent.

In Assamese literature, nationalism remains a dominant theme for several years, starting right from the pre-colonial era. When India came under the British rule, Assam initially was not a part of British India. It was in 1826, when the Burmese attacked the then Assamese king Purandar Singh; he took the help of the Britishers to defeat the Burmese. In the Treaty of Iandaboo with the Burmese, the Britishers took charge of the Assam kingdom and thus brought it under direct control. When the non-co-operation movement was started by Mahatma Gandhi, the Assamese people also actively took part in it. Piyali Phukan became the first martyr from Assam in the freedom struggle. Literature also took an active part in this regard. In the works of Jyoti Prasad Agarwala, Bishnu Prasad Rabha, Lakshminath Bezbaruah, Chandra Kumar Agarwala and many others, a nationalistic feeling emerged where there was an urge to free their mother land from the clutch of the Britishers. They excelled in various literary forms starting from poetry, novel, drama, songs and so on. The literary artifacts moved the common people towards a common goal that is freedom. In his article "Nationalism in Bezboroasque Literature and 19th Century Assam", Dr. Anjal Borah talks about the nationalistic spirit of writing in Lakshminath Bezboroa. He defines Nationalism is "an emotional condition or sentiment using which a social revolution is crafted involving cultural, political and economic re-organisation". He finds out two variations of Nationalism which are-

a) A movement to accord one's nation an enhanced political identity post a long wave of internal conflict.

b) A movement to politically liberate territory historically belonging to a national group from the control of an alien power.

Simply translated as "Jatiyatabad", nationalism has a totally different perspective among the Assamese people. During the colonial period, the nationalism arose against the Britishers, with a pan-Indian feeling co-actively taking part in the Indian freedom struggle. Along with pre-independence literary bulks, post independent Assamese writers tend to reflect the golden days of freedom struggle in Assamese and of Assamese people. Many of them emerged as the critics of colonialism and spread the message of unity and harmony among Assamese people, devoid of caste, creed and tribes. With the help of the American Baptist missionaries, the Assamese could raise the dignity and bring back the lost position of Assamese language, which is also an outcome of strong nationalism. The love for mother tongue is one decisive event in the history of Assam which continued till the 1980s, during the Assam Agitation movement. As time passed, the pan-Indian nationalism fractured into separate ethnic identities

and political groups. The colonial Assam already got divided into seven parts, each representing different groups of ethnic and tribal people. The remains of Assam contained both tribal and non-tribal population.

The Assamese novel emerged out of the influence of Western literary forms. The trend started during mid nineteenth century to the beginning of the twentieth century. The age was popularly known as the Missionary age or Arunudoy age of Assamese literature. This period witnessed mainly the translation of various English works. *The Pilgrim's Progress* by John Bunyan was published in the first ever Assamese magazine Arunuday Sambad Patra episodically. There was no proper Assamese book however which was written in the proper format of a novel, during this period.

Gerald Prince defines narrative as "the representation of at least one event, one change in a state of affairs" (2007:11). Narratives produced in north-east offer a huge prospect to re-analyze and re-interpret. The entire North-East is a melting space for numerous ethic tribes and groups, all of which are rich in their own traditions and cultural attributes. The process of collecting and preserving them has already started in various forms starting from books to films and documentaries. The geographical landscape and varied climactic situations create a world in itself in the north-east. Seasonal changes, beautiful flora and fauna and rainforests create tremendous impact upon the inhabitants of the region.

Contemporary narratives from the north-east are reflexive of the political and social unrest, insurgency,

underground militancy, violence and above all the misery and sufferings of inhabitants from the region. Even though there is a lack of common identity due to numerous tribes, castes and creed, the tag of north-eastern identity is applicable for all residents inhabiting the land. Many contemporary writers nowadays raise serious issues regarding marginalized identity, political biasness, rich cultural heritage of the land and its people. The recent batch of writers takes to writing in English so as to grasp national as well as international attention. Literature from north-east is an amalgamation of folk, oral, myth, tradition and modernization. The young bunch of writers tries to portray north-east at its best and with true colour of spirit.

The echo of nationalism, though prominent in many Assamese writers, was definitely unique in Dr. Birendra Nath Bhattacharyya. Right from his first novel *Rajpathe Ringiyai* (1955), he spread a nationalistic voice which was new and original. His novels reflect a Marxist ideology, questioning the existing power strategy in political domain. His two famous award winning novels *Iyaruingam* (1960) and *Mrityunjoy* (1970) also reflect different forms of nationalism. *Iyaruingam* talks about the political conflict in the Naga Hills while *Mrityunjoy* is about the dual face of Indian freedom struggle. The post independence regional and political clashes and violent activities on the one hand lessen the glory of the independence movement. Again, on the other hand, Gandhian non-violence gives nationalism a greater height in the nationalistic freedom struggle. Debendranath Acharya's *Anya*

Jug Anya Purush (1970), *Jongom* (1982); Jogesh Das's *Dawor Aru Nai* (1955), *Rojoni Bidur* (1981); Medini Chowdhury's *Ferengadào* (1982), *Biponno Somoy* (1996); Rita Chowdhury's *Ei Somoy Hei Somoy*, *Makam*- some of the novels which gradually reflects upon nationalism in a varied and multi-ferrous way.

Conclusion: The pan-Indian national spirit finally got fractured into the clutch of regionalism, linguistic varieties, separatist ethnicity, and so on. Of late, the inter-tribal conflicts are taking violent forms which cause unrest and disturbances in different parts of Assam. These have become burning issues in current literary and socio-political writings and narratives. The fractured nationalism or regionalism has so far no solution. The demand for different tribal states has only worsened the whole situations of the entire state. Already several Autonomous Councils have been formed for the smooth functioning but this is not the final solution, as there are many internal conflicts going on. The Assamese fiction has arrived at a postmodern phase. It turns out to be more vibrant and questionable towards the ideas of nation and identity. ■■

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Need Satisfaction and Adjustment of Hearing Impaired Children in Greater Guwahati under Kamrup District (metro), Assam

■■ Doli Thakuria

Abstract: *A study was carried out to assess the needs of Hearing Impaired Children of adolescence period and how their needs must be satisfied that these children will be adjusted in society. A well designed questionnaire was papered to collect the data from them. Two no of Schools were selected from greater Guwahati. One is located at Kahilipara, Guwahati known as Government B. D. S. School and other is private school located at Zoo road Tiniali known as Saraswati Bagdhani . 80 no of samples were from the schools. They had faced lots of adjustment problem in society (viz. – social, emotional, educational). The children who received proper attention by their parents and teachers will well adjusted in the society, as they did not hesitate and feel shyness in meeting strangers. On the other hand those children who did not receive proper attention by their parents and teachers created the problem of maladjustment in the society.*

Key words: Adjustment, Hearing Impaired, Need satisfaction.

Introduction: Children are the most preciousre source of a nation. They are the hope of future and country like India where a majority proportion of population is comprised of children. India is a democratic country and according to its constitution every child has a right to get education. According to the principles of democracy, every child should be provided with equal opportunities for education, whether the child is normal or exceptional. Education is very important in every bodies life. It can be conceptualized as learning and attainment of skills of utilizing knowledge for progress and development. In general, it links the individual to the mainstream to development of society and nation as well. In our society, there are some people who cannot assess general education for progress because of some difficulties. The problems of accessibility comprise special talents in sensory cognitive and physical areas of functioning. It requires special care and training for survival of such people and their contribution in mainstream of

headway. Education of such people is called special education. As a definition it can be said that the field of special education studies those people who are different from average normal people. Like other normal children the exceptional children have some needs and aspiration. Physical needs are common to all children but exceptional children have some special psychological needs like – need for love and affection, need for freedom, need for social reorganization, need for emotional support etc. are the main. As we know man is a bundle of urges, desires and needs. When any of those are aroused, tension is created in the individual. The individual this to bring about the changes in this state to overcome the difficulties in the satisfaction of his needs. Sometimes he may have to modify his needs under the pressure of social environment imposed upon him. Thus the individual tries to maintain a balance between his needs and his capacity of realizing these needs. Thus the individual needs and his capacity of realizing these needs. Needs like love and affection, sympathy, independence, aspiration, achievement, social approach, emotional attachment, and for social and emotional security and sexual urges etc. When that needs supposed to ne not fulfilled maladjustment may develop.

There are various factors in home, society and educational system which had to maladjustment of an individual. Poverty, broken home, parents over-protection or rejection of the child may lead to maladjustment. Hearing impaired children often faces such type of problems which may lead to maladjusted in the society.

Hearing Impairment: The term hearing impaired children in its simple meaning stands for those children who are found to suffer from one or the other types of hearing impairment. Hearing impairment indicates some damage or malformation of the hearing mechanism or defects in hearing apparatus. As a result of such impairment, the affected child may get disabled in terms of the functional use of his hearing senses. Consequently, the term hearing impairment may be defined as, 'a genetic term indicating a hearing disability which may range from mild to profound (Brill, Mac Neil and Newman, 1986). Hearing impaired children may be classified into two types - (i) Deaf and (ii) Hard of Hearing. According to Federal definition, ' Deafness means a hearing impairment that is so severe that the child is impaired in process linguistic information through hearing, another without implication, that adversely affects a child's educational performance (IDEA Act of 1990). Hard of hearing is a less sever disability people who are hard of hearing can posses information from sounds and usually profit from implication provided by hearing aids. Both deaf and hard of hearing children are said to be hearing impaired.

In this connection Moores (1987) writes 'A loss of 26 dB is within the normal and a loss of 27 to 70 dB (slide to moderate) is considered hard of hearing. A loss of more than 71 dB is severely and profound hearing impaired'. Hearing loss and or hearing impairment are often caused by genetic factors, illness, and

accidents, problems in pregnancy, complication during birth or a variety of early childhood illness, such as mumpes or measles.

Adjustment : Adjustment as a process of major interest to psychologists who want to understand a person and his behavior. The way one adjust himself and to his external environment at any point of time depends upon the interaction between the biological factors in growth and his social experiences. Man is a social animal. He has a unique sense of belongingness to a social environment. While living as a member of social group, he has to come in contact with people and situations to which he has sometimes to subdue and on which he has sometimes fall control .His smooth -living depends on how well he can attain degree of inner harmony in his intra personal and interpersonal relationship. The concept of adjustment means adaptations to physical environment as well to social demands. No human can live apart from his physical environment. There is a relation chain going on between the individual and his environment. There are social pressure and demands of socialization. To this may be added individuals personal demands such as the satisfaction of psychological needs. All these complex functions of the person demand adjustment. Adjust is a harmonious relationship of an individual to the environment which affords him comfortable life devaid of strain, stress, conflict and frustrations; this means adjustment involves effective adaptation.

Need satisfaction refers to the fulfillment of all the basic needs according to the status (age, sex, culture) of a person to lead a happy life. The needs of teenage group children are physiological satisfy 'love and belongingness', self asteem and need for self-actualization(Maslow,1954). The satisfaction of these need is essential for the adjustment of the individual. Dissatisfaction of needs may be lead to adjustment problem in the environment.

Characteristics of Adjustment:
➢ Adjustment helps us to keep balancing between our needs and the capacity to meet this situation.
➢ Adjustment implies changes in our thinking and ways of life to the demands of the situation.
➢ Adjustment gives us the ability and strengths to bring desirable changes in the state of our environment.
➢ Adjustment is both psychological as well as physological process.
➢ Adjustment is the multidimensional.
➢ Adjustment brings happiness and contentment

Objectives: Keeping in view, the above mentioned facts the present study was planned to find out the level of need satisfaction among Hearing Impaired children, to find out social, emotional and educational adjustment of Hearing Impaired Children in social context. Seek if there is any relationship between the level of need satisfaction and adjustment.

Methodology: This paper has been done on the basis of primary and secondary data. Data related with works is collected from the field, using questionnaires and form books, journals, internet website etc. Moreover, work is done on personal observation by the author.

Significance of the study: The issue under study is great significance, because it is concerned with the person, which comprises an important part of society and deserves our attention for better adjustment in the society. This study is limited to only hearing impaired childrens not including physically handicapped, blind or mentally retarded persons. They have also different problems which should also be considered to analyze and resolve. The present study is of immense importance as it provides the factual information about the perception and social adjustment level of hearing impaired students from 2 numbers of schools.

Results and discussion:
' The following are the results of discussion.

Table-1: Percentage distribution of respondent according to incidence of disability among other family members-

Sl. No.	Disability among other family members	Percentages
1	No	36.7
2	Brothers	23.3
3	Sisters	20.8
4	Other relatives	19.2

The information in table 1 shows that 36.7 per cent children reported that there was no incidence of disability in the family. While, 63.3 per cent had reported about Hearing Impaired in their family.

Table-2: Percentage distribution of respondents regarding the incidence of disability in their family and their relation with their family.

Sl. No.	Relation with disable family members	Percentages
1	No	43.3
2	Brothers	33.3
3	Sisters	13.4
4	Other relatives	10.0

Further probing with 43.3 per cent handicapped children had no deaf and dumb family members while 46.7 per cent were real brother and sisters of deaf and dumb.

Table-3: Distribution of respondent regarding the provision of hearing aid by parents.

Sl. No.	Provision of Hearing Impaired	Percentages
1	Yes	10.0
2	No	90.0

The data illustrated in table -3 indicate that 90 per cent of the respondent had not been provided hearing aid by their parents while the remaining 10 reported about the provision hearing aid by their parents.

Table-4: Distribution of respondent regarding cause of non provision of hearing aid

Sl. No.	Reason for not Providing Hearing aid by parents	Percentages
1	Poverty	60.0
2	Unaware	40.0

Data presented in the table 4 shows 60 per cent children reported the reason of not hearing aid was poverty and non affordability while remaining 40 per cent remained deprived due to unawareness.

Table-5: Distribution of respondents regarding the extend of need satisfaction of parents.

Sl. No.	Extend of need satisfaction of their parents.	Percentages
1	Receive preference over other siblings	10.0
2	Discussion of personal problems	30.0
3	Received due attention during sickness	60.0

The figures presented in tables -5 show that 60 per cent children reported that they received the attention during sickness by their parents, 10 per cent received preference Over other siblings and only 30 per cent discussed their personal problems with their parents.

Table-6: Distribution of respondents regarding the attitude of the siblings.

Sl. No.	Extent of satisfaction by attitude of the siblings	Percentage
1	Friendly attitudes	10.0
2	Like to spend with you	35.0
3	Take care of your needs	55.0

The figures presented in table 6 shows that 10 per cent children reported that their siblings have friendly attitude with them, 35 per cent children siblings like to spend time with them, 45 per cent reported that their siblings take care of their needs.

Table-7: Distribution of respondents regarding the extent of satisfaction by the treatment of their siblings.

Sl. No.	Extent of satisfaction by treatment of the siblings	Percentages
1	Not at all	15.0
2	To great extent	44.2
3	To some extent	40.8

The data given in the table-7 indicate that 15 per cent of the children reported that they were not satisfied by the treatment of their siblings while, 44.2 per cent were fully satisfied by the treatment of their siblings and 40.0 per cent were satisfied to some extent.

Table-8: Distribution of respondents regarding the provision of hearing aid by institution.

Sl. No.	provision of hearing aid by institute	Percentages
1	Yes	80.0
2	N0	20.0

The figure given in the table -8 reveal the 80% of the children reported that they were provided hearing aid by the institute and 20 per cent of them are refused it.

Table-9: Distribution of respondents regarding the impact of using hearing aid.

Sl. No.	Impact of hearing aid	Percentages
1	Confidence	25.0
2	Better educational preference	20.0
3	Created tension	55.0

The figure given in the table -9 depicts that 25% children reported that they feel confidence after the use of hearing aid , while 20% reported that their educational preference were improved and 55 per cent reported that the use of hearing aid created tension as the institution has not provided them any traning for the identification of sounds. So the sounds they hear are only noise from them.

Table-10: Distribution of respondents regarding the extent of social adjustment.

Sl. No.	Extent of social adjustment.	Percentages
1	Developing relationship with normal children	10.0
2	Liking to attend social function	25.0
3	Uneasiness and shyness in meeting strangers	65.0

Table -10: exhibits that likeness for developing friendship with normal children is 10 per cent. While, 25 per cent were interested in attending function and majority of the children 65 per cent feel uneasiness in meeting strangers.

Table-11: Distribution of respondents regarding the extent of emotional adjustment.

Sl. No.	Extent of Emotional adjustment.	Percentages
1	Obsessed with a feeling of lonliness	30.0
2	Spending time of day- dreaming	20.0
3	Excessive feeling of shyness after puts into trouble	50.0

Table-11 exhibits that 30 per cent of children obssed with a feeling of loneliness, while 20 per cent of them are spending time of day dreaming and 50 per cent majority of children feel shyness after puts into trouble.

Table-12: Distribution of respondents regarding the difficulty in maintaining academic standard.

Sl. No.	Difficulty in maintain academic standard	Percentages
1	Yes	63.3
2	No	3670

The data given in table -12 indicate that 63.3 per cent children reported difficulty in maintaining standard while 36.7 per cent reported that they feel no difficulty in maintaining academic standards.

Findings: It was found that 90 per cent of the respondents had not been provided hearing aid by their parents while only 10 per cent reported that the parents had provided hearing aid. 60 per cent of children reported that due to parent's poverty they had not got hearing aid while there was no any hearing workshop for publicity of uses of hearing aid to Hearing Impaired Children. In case of social adjustment 65 per cent children feel uneasy to meet the strangers and only 10 per cent of them like to make friendship with normal children. On the other 50 per cent of children after feel shyness so that they faced lots of problem in daily life and did not feel they well adjustment in society.

Suggestion and conclusion: Assam has witness phenomenal expansion of educational opportunities in the past independent period. Handicapped have not benefited substantial from their growth in educational facilities. The findings show that special education of hearing impaired children has not given much attention by the state government. There are only two government institutions in the state. So that limited number of school can not fulfill the needs. Hence, the limited physical facilities are available for imparting education and training to hearing impaired children. Academic activities offered in the institution are not adequate to develop skills and training among the children. There is a dearth of trained teachers. The traditional method of teaching should be removed and scientific method should be applied in the class room teaching. Thus, it is evident that institutional care is essential for upliftment self-concept and adjusts themselves in the society. The existence of handicapped is not uncommon in any society. It is important to realize that hearing impaired children are also an integral part of our society It is also most important role of the family to create a well balanced and loving home in which all members of the family can grow and progress healthy. On the other hand outside the home the handicapped individual is required to face the people having different attitudes and views about them. This views and attitudes may be favourable or unfavourable for them. The attitudes and behaviour of

these people are very important for disabled person. These can lead to the healthy development of the handicapped person or the life of isolation, depression and frustration. Only proper care, positive attitudes, education and training can make hearing impaired children capable of doing the things which are able to do. Therefore, it is the duty of the sgovernment, society or people and educational institution to upgrade their status and also provide them the circumstances in which they can live with high level of self-concept. Awareness should be developed in parents and common people not to discriminate these handicapped children so that they can grow up with normal mental capabilities, which is much essential than that normal capabilities. ■■

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State's Role in Internal Security: Deception and Deviation

■■ Dr. Pallavi Deka

Abstract: *National interest is the primary focus of all States and military security has remained the vital parameter of measuring it. It is not only external dynamics but also the internal security issues that are important in this regard. Therefore modern States devote utmost attention to situations of internal security threats. In India, it has been seen that compared to external factors, internal issues have caused more instabilities in last few decades. These have caused serious harm to India's national interest. There have been attempts to curb them, but analysis shows that they are only ad-hoc attempts with no real intention to understand the real reason of such internal discomforts. This has happened mainly due to the deviations of the leadership from the main issue and deceptive nature of their working methods. Thus, it has resulted in failure of Indian State in tackling internal problems and led to dwarfing of the essence of a nation.*

Key words: Nation, internal security, India, Deviation.

Background: A study conducted by Stockholm International Peace Research Institute reveals that India is the world's biggest arm importer for the period 2006 to 2010.[1] This shows the amount of significance India is putting on the national security aspect. One has rightly pointed out that in European context an obsession for security of nation is basically a battle for winning the heart and mind of the population.[2] What it means perhaps is that European countries procure weapon to war with foreign foes so to secure the interest of its men and land. However it needs to be further analyzed whether such saying is tangible in the context of a multiethnic, multicultural and evolving nation state like India.

Securing its national interest has remained the primary focus of States' policy decisions. This involves in broader

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[1] Economic times, 14th March 2011
[2] Tom F Baldy 1987

context, the aspects of national security, national development, national sovereignty and many more things which contribute to the overall making and sustaining of position, image as well as spirit of a nation. This also explains the reason behind the obsession with security among States.

The above discussion points to two things that require immediate attention in this regard; *first* is that national interest has the urgent and immediate motive for internal security as a part of national security. Because, without some kind of order and peace at home, no State can thrive in the world. *Secondly,* when dealing with internal security as a part of the later, we need to keep in mind the aspect of 'nation' in it which is different and deeper in meaning and influence from the concept of 'State' security. Hence a clear distinction needs to be kept in mind between State security and national security.

Perspectives:

Taking the above background in context, this paper looks at the internal security issue from three renewed perspectives. The purpose is to find out the reasons for the deepening of the internal security crisis in India through these perspectives. These can be divided into the following broad categories:

♦ Deviation that has led to the focus on the role of external power
♦ Deceptive internal security issues
♦ Reimagining State's action and reaction

2.1. India's internal security concept is a very fluid concept because intrinsically

related to it are the issues of regional conflicts and the probable role played by the neighboring countries to destabilize the internal security mechanism in India. Hence, many a time it becomes the case that any planning or study on internal security issues in India ends up focusing on the larger role of the external forces.

The use of the phrase internal security beyond borders[3] explains the growing trend of focusing on the external factors in internal security matters to the extent of forgetting the real and rooted reasons for internally insecure environment. This is particularly serious in Indian context because by passing the buck on Pakistan or Bangladesh or China, Indian ruling class can easily evade its responsibility. This trend leads to lack of an insightful discussion on the actual reasons behind the growing internal security problems because the easy escape route has been to say that external force instigated the instances of internal insecurities.

When India's northeast region has an ever increasing numbers of desperate outfit with the varying demands from autonomy to secession, when Jammu Kashmir's situation is heating up for the last several decades with thousands of stone pelting youths and when more and more states are coming under the grab of Maoist war zone, it must be understood that there is something severely wrong with the way Indian democracy warks which needs to be revisited, rather than playing a blame game with the neighboring countries.

However the authorities at the centre of power and the different research

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[3] Olivier Brenninkmeijir 2001

organizations, while discussing on these issues, lose attention to internal reasons and deviate to the role played by the external forces in flaring them; it has become a general practise of the Indian State to point fingers towards ISI for anything and everything that threatens India's internal stability. The most obvious cases in this regard are the Muslim fundamentalist groups' activities and Kashmir or North East crisis. Instead of searching for the reasons for the alienation of the people in these regions, whereby outside elements exploit the existing internal dismay, focus gets diverted to the neighboring countries. Hence the possibilities of tracking the solution of the issues get diverted or lost due to overemphasis on external dynamics.

There can be no denying of the fact that the un-restful situation and the problematic history of Indian subcontinent has inked many security issues which are not specific to one State but have common stake for the whole region. Hence external forces would obviously try to manipulate any chance offered due to internal tensions, in order to satisfy past setbacks. This should not divert our attention from the fact that there are many unresolved issues within the country which are creating internal security problems in India and thus need focussed sholy eanalyis India as a growing power centre should behave maturely and understand that avoiding internal problems by taking refuge to blame game and pronouncing everything to be the 'conspiracy of external forces'

would weaken its position while strengthening the external elements.

2.2. There are some broader issues related to internal security which skip focus, not only of common observers but also of researchers.

Both these points become relevant only when the issues are deceptive enough to not appear as internal security threat. Therefore, internal security research should be equipped to find out these deceptive paradigms, beyond seeing the role of external hands and then evolve mechanisms to deal with them efficiently.

Here comes the challenge of dealing with the tricky term *'nation'*. Both internal as well as external security deal with national security more than State security. Dealing with nations involves dealing with sentiments of diverse nature within a State's boundary. However, the neglected aspect in this regard is the sentiment of nationalism and the measures adopted by the State to respond to them, both of which lead and strengthen internal security threat in longer terms and at deeper levels.

When we talk of nationalism, it is sometimes a united Indian nationalism, but there are often, diverse and confronting notions of nationalism or nationalisms. Respecting the ideal of Unity in Diversity, the policy makers and implementers should accept the veracity of existing subnationalist[4] sentiments among various groups within India rather than a firm and unilateral concept of 'Indianness'. Hence the understanding should be that Assamese nationalism, Naga sub nationalism, Telengana nationalism,

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[4] Sanjib Baruah 2007

Kashmiri sub nationalism, Marathi Manush sub nationalism; Hindu nationalism, Islamic nationalism etc. are existing concepts and if treated with care and indulgence can contribute to strengthening of the grand nationhood. In-depth analysis reveals that all these emotive sentiments lead to issues of internal security threast if neglected for longer terms.

The nature of such emotional grievances is not taken seriously as security issues which is something that the State miscalculates. One such non security issue at present is the issue of immigrant Assamese Muslims. The case of this group is that like most other communities they migrated to Assam from East Bengal and then East Pakistan for more than hundred years ago. Their condition at present is pathetic and they are living marginally in riverine areas. The fact that majority of other communities have not been able to accept them as part of the Assamese society isclear from the fact that they still brand them as 'Bangladeshis' at the slightest pretext. The economic and social discrimination as well as continuous suspicion of them being the illegal citizens of India may result in the formation of violent aggrieved group. This in long run may result in some serious internal security issue, similar though not same, as the case of the Bodo militancy.

At par run some of the Hindu nationalist or to say fundamentalist outfits, which till very recently were beyond the imagination of being percieved internal security threats. The activities of 'Maharashtra Nav Nirman Sena' etc need analysis before they become another 'Abhinav Bharat'.

Hence the State should be proactive with futuristic vision and judge the newly emerging problems before they become too galvanized to be handled. The case of immigrant Assamese Muslims and many such other instances should be seen with compassion and carefulness at this time itself because its rise to fundamentalism and terrorism would give space for many external forces to exploit the prevailing internal situations.

Internal security issues are not always issues of law and order or militaristic in nature but they are also sentiment related and needs political as well as diplomatic solution. Therefore, an extensive research is needed keeping in mind the diverse nationalistic sentiments in order to find out long lasting solutions to internal security threat without just passing the buck to external forces.

2.3. Another major aspect in this regard is the steps adopted by the State machinery to deal with the emotive issues which may create situations of internal security in the tong run. It may not be always the case that they will certainly impact the security in militaristic terms, but there are always chances of non-militaristic or non-conventional internal security threats. Hence it is advisable to locate these issues at their origin and prepare precautionary notes in order to help the policy makers to respond to them in a way not make them real security threat. In fact, there has been constant criticism that the Indian State terms every political issue as security issue and thus to deal with it militarily.

Social scientists believe that weak States in the Third world have a higher level of concern to secunly with

domestically generated threats because they have not been able to create domestic political and social consciousness of sufficient strength to eliminate large scale use of force as a major element in the political life of a nation.[5] While the state of India has responded adequately to external threats, its responses to internal challenges have been totally inadequate due to deviation and deception.

Here comes the two renewed ways of approaching an internal security issue. First, to locate them at the premature level before they become the real security threat; primarily when they are mostly at sentimen the level of Actually this renewed approach is based on the hypothesis that most internal security issues have their birth at the emotive base, sparing a few deviation of deliberate threat to national security, which is no less significant. Secondly, State's reconsidering of its approach and actions to tackle such issues which relate to its own people and sentiments based on some grievance and demands.

There is a need for the change of the method of functioning of the State. As insurgent groups have responded to changing situations internally in the politico-socio environment and externally in the geo-strategic field to their advantage, the State structure needs to be dynamic.

If we take some recent examples in order to analyze this renewed approach, it becomes clear that at some levels they are being thought of but need much more extensive study and followup.

In October 2009, when the then Prime Minister Manmohan Singh declared that Naxalism, more precisely Maoism is the greatest threat of internal security, it becomes a point of deviation from the earlier approach where India's internal security has been directly linked to problematic regional forces. The issue of left wing violence has been the first of its kind which till now is seen as devoid of external link. Hence the approach which the State is taking to tackle with it is also different. Apart from the militaristic security measures which need to be the part of the whole action plan, the State has renewed its approach, not to make it the only way out.

Hence throughout the year 2010 as many cabinet ministers viewed that rise of naxalism is due to denial of rights and lack of development. It is echoed in the comment by India's Ex-Finance Minister P. Chidambaram who said 'the rise of left wing extremism in the backward areas of the country is, in way, a reflection of our failure in meeting the expectations of the local people. It is easy to misguide people who have been denied their legitimate demands or deprived of their rights and where the State has not shown adequate sensitivity in sharing and mitigating the local concerns'.[6]

This shows a renewed view in the approach of the State and the concept of 'Ideal Politik[7]' and cooperative approach needs to be prioritized. The political system needs readjustments and changes so that focus comes on people not politics

[5] Barry Buzan 1987, pp.66-67
[6] Indian Express, 29th December 2010
[7] Gen. V.K.Nayar 2000

or insurgent. On so that participation not represent alon becomes the mantra, so that the existing paradoxical situation of insecurity of both the State and the society simultaneously comes to an end without passing on the buck to external forces.

Conclusion: In the conclusion, it should be reiterated that the main emphasis of the paper is to bring into light the misled premises upon which the present discourse and planning of internal security is situated. The paper does not give any suggestion for solution to the problems but underlines the issues of utmost importance and concern which skips attention, intentionally or otherwise. Understanding these renewed perspectives on internal security and revisiting State's role in this matter can give a boost to internal order in society. The aim is to find a long standing solution to the internally faced security dynamics in India. ▪▪

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Role of Teacher for Promoting National Integration

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Abstract: *The teacher occupies a very important place in society because the person brings about the transfer of the intellectual tradition from one generation to the next. The person is expected to help in the silent social revolution that is taking place in the country. He she's duty does not end in the classroom with his students. The teacher owes a duty to the society and the nation and should be abreast of the developments in the country and the world. He shapes the destiny of future citizens. The teacher should take the lead to create the foundation of a castles nation in the classroom and infuse in the young mind the value of the quality of man. This paper attempts to focus the role of teachers to develop the national and the international outlook among the students.*

Key words: National integration, social revolution, quality of man.

Introduction: The efficiency of an educational system depends largely on the efficiency of its teachers. The quality of education imparted to children depends to a large extent on the quality of teachers in our educational institutions. Buildings, equipments, curricula, books and teaching methods are no doubt important. But no other aspect of education is so vital and significant as the men and women who actually teach in our educational institutions. It is they who can make proper use of the buildings and equipments, who can give life and meaning to the curriculum, who can make the books interesting or dull and who can make teaching methods inspiring.

The 21st century is witnessing an explosion of knowledge in science and technology, especially in the information technology. These changes make a heavy demand on the knowledge and role, the child is going to play in the near future. The child of today is the adult of tomorrow. As he grows older he will be called upon to face and solve more and more complex problems. In a progressive world the child should develop what Dewey calls" active and passive

adaptability". Changes in society's life demand corresponding changes in education and role of teachers in 21st century. Of all different factors which build up the young Indians into an emotionally integrated nation, role of the teacher is undoubtedly the most significant.

Objectives: The following are the objectives of the paper-

- To highlight the importance of national integration for our country.
- To study the role of teacher for the promotion of national integration among the students.
- To give some suggestions for the promotion of national integration.

Methodology: The study has been done based on secondary data. Data are collected mainly from secondary sources like books, journals and also by accessing internet. Descriptive and analytical methods are used while writing this paper.

Discussion:

The Need for National Integration in India: Because of the threats of disintegration by the divisive forces the country is facing a crisis in our unity and integrity. People tend to forget that they are Indian first and all other things last. Recent trends like the bomb blasts in some important places of India show that the ideal of unity in diversity and of peaceful co – existence is being constantly challenged by anti – national and terrorist forces.

At the same time, it has become necessary to recognize the existence of the seeds of dissension, in the Indian soil. Certain groups and vested interests guided by narrow parochial considerations threaten the unity, harmony and integrity of the nation.

It is essential that divisive forces are recognized for what they really are and ruthlessly put down. "These divisive forces have manifested in the form of the "Assam Problem", the "Punjab Problem" etc. These unfortunate happening have once again brought out the fact that mere political unity obtained after Independence not all enough and durable unless there is unity of minds and hearts. In this context the teacher needs to perform following roles.

Objectives of National Integration: The fundamental and practical objectives of national integration in the reports and recommendations of the various commissions may be summarized as follows:-

1) To devise ways and measures to effectively control and eliminate divisive tendencies based on parochialism, regionalism, linguism, casteism, communalism etc.

2) To work out necessary policies and programmes to promote emotional integration of the people with diverse cultural, social, economic and political affiliations and aspirations.

3) To curb separatist tendencies by promoting national unity and fostering national pride.

4) To promote secularism so as to curb and discourage religious and other sectarian forces of disintegration.

5) To promote cultural integration without undermining the rich cultural diversity, in short to bring unity in diversity.

Teacher and global citizenship: To develop global citizenship, a teacher should make the students understand that the building of societies are based on the affirmation of the dignity of every human person: promotion of a culture that pre – supposes an exercise of autonomy and responsibility; better knowledge and understanding of multi – cultural and multi – ethnic societies, the contribution of different cultures and group to human existence' searching for non – violent alternatives and practice of dialogues to solve problems. To prepare students for global citizenship, he should impress upon the students that man remains man first and then he can be called a Jew, Christian, Hindu or Muslim. He should accelerate the student's cognitive thinking, to think independently and develop capability to take decisions and not following blindly. A teacher must enable the students to look at problems in a global context, work co – operatively and responsibility, change lifestyles to protect the exploring examples of positives action for change. Real life examples of successful social, political and environmental action, to help students to realize their creativity and in turn to purposeful participation for common good of mankind.

Teacher and national development: The teacher must actively and emotionally associate himself, as an essential and responsible partner, in the great tasks which face the nation. If our national goals were to become the actual motive force and the ideals that every man, woman and child in our land would live by, the teacher must intervene in a big way. The formation of character, a character evolved in response to the national goals, would constitute his primary task. They must strive to produce more balanced, more sensitive, more socialized personalities in the children whom they are educating and an unjust social order.

To make the students aware of Inter – cultural and Inter – communal understanding: There is no problem in the field of education in our country which is more significant and more pressing than that of evolving an educational pattern which would promote Inter Communal and inter – cultural understanding. Mahatma Gandhi taught us with wisdom and patience and courage – life would not be worth living. Our educational effort would shatter itself against those dark forces of suspicion, hatred and misunderstanding which arrest the free expression of man's real humanity and turn his spirit into stone. This problem covers two closely related, but not identical issue namely, " Inter – cultural understanding which is a world – wide problem and "Inter – communal understanding", which is an immediate national problem that we have to face. So far as the first problem is concerned, it is good to realize that , on the whole we are essentially a tolerant people – tolerant of other cultures and ideas.

The teacher should help the student to learn one another's cultural achievements: The Hindus , The Muslims and all other communities should learn is schools and outside – to study with reverence and sympathy one another's distinctive cultural achievements and contributions and education should lay stress upon the large field of common interests, which unite them, rather than

he comparatively smaller things, where differences are shown and dissensions are harvested.

The teacher should tell the student that India is and will remain diverse: If we accept without any mental reservation the fact that India is and will remain diverse, one of the main obstacles to the national and emotional integration of the people will be removed. Religious, linguistic on regional groups at times seem to oppose such integration but if we carefully analyse their attitudes, we will find that what they oppose is not integration but the loss of their identity.

The teacher should encourage the students to form associations: The teacher should encourage the student to form associations which cut across the barriers of language, religion and community young people engaged in the pursuit of common students are bound to develop common interest. This interest may be based on intellectual or emotional sympathies, Co-operation in studies is as strong a bond of unity as co - operation in sports on in artistic endeavours.

The teacher should inculcate in the minds of the students a sense of purpose: There is an important contributions that the teacher can make towards national integration is to inculcate in the mind of the younger generation a sense of purpose based on the immense opportunities presented by the modern age. Personal or group jealousies have no place, and in fact never occur where the energies of an individual on a group are engaged in the accomplishment of tasks that are felt to be nationality important.

Conclusion: Much is expected of education and teachers. If this vast understanding of educational renewal is to succeed, inevitably there has to be mutual confidence between teachers' at all levels and in all sectors, all education staff and the public and private partners of education systems. In order to maintain such a climate there is need to establish criteria which provide a clear definition of the competencies and roles of all those involved with respect to autonomy, responsibility and participation. In addition, teachers should earn their status through commitment and devotion to work, as well as by developing the professional pride in 21st Century. ■■

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Retailer as a Route to the Rural Market

■■ Laya Gogoi

Abstract: *Rural marketing is a market which is related with various kinds of marketing activities in rural areas. The rural marketer is faced with an entirely different set of conditions when marketing in rural areas as compared to urban areas. Managing a rural market environment becomes difficult because of the limited literature and absence of a framework to guide decision making in rural markets and cultural variations. The rural retail system is, therefore, the predominant mechanism to reach and service the rural consumers. This is achieved by a system of more than two million village shops. This paper looks the critical issues in distributing through the rural system. The retail system is important given the predominance of this system in servicing the rural consumer. In this paper, the influences on distribution are identified and analysed to assist the marketing manager in distribution decisions. The influences of consumer behaviour, characteristics of retailers and behaviour of the channel on distributions of products are examined.*

Key words: Rural, marketing, consumers, retail, outlets.

Introduction: The rural marketing based on 'flows' between rural and urban locations requires defining the rural area. Rural markets require a different marketing approach because of variation in consumer behaviour and income levels as also differences in macro and micro environment of consumers located in rural areas. The important aspects of the micro-environment are the type of channels available in serving rural markets and also the type media available to reach out to the rural markets. The type of infrastructure in the rural areas has implications for marketers. The geographically spread-out market also requires different approach to these markets than the ones suitable for the urban markets. The rural market centres are the farmers first contact point with the marketing channel. It may be considered as the nerve centres of the economic, social and cultural activities of the rural life of the country. The producer farmers not

only depend on these markets for disposal of their produce for cash, but also for the procurement of agricultural inputs as well as for the other non-farm products which they do not produce themselves. Yet, so far very little attention has been given by the government for the development and planning of these grass roots levels market centres. The Asian Regional Programme for rural market centre development initiated by FAO was a pioneering start in this direction with its main objective is to stimulate the development of rural market centres as outlets for farmers produce.

Rural market is, therefore, the set of consumers who are located in rural area and who exhibit behaviour that is different from the behaviour of consumers in urban areas. There is necessity to study the rural markets in every part of the country, not only to understand the present but also for their planning. The marketing issues and, therefore, the marketing decisions in serving the rural markets vary considerably compared to marketing for the urban consumers.

Objectives: The study is done on the basis of following objectives-
➢ To study about the consumer purchase behaviour in rural market.
➢ To know how rural retail market spread in rural area.
➢ To examine the premises of retail shops and retail shelf.
➢ To highlight the sales and stock turnover of retailers.
➢ To know about the behaviour of various channel in the retail market

Significance: The retail system is important given the predominance of this system in servicing the rural consumer.

The topic retailer as a route to the rural market has been given importance because accessing rural markets presents challenges to the marketer as these markets are geographically spread out with a large number of retail outlets. The rural retail system is, therefore, the predominant mechanism to reach and service the rural consumers.

Methodology: The method used in this paper is descriptive and analytical in nature. The data and information are collected through primary and secondary sources. The primary data are collected through visiting rural market at nartap village under sonapur. The secondary data are collected through various books.

Analysis: India's vast rural market offers a huge potential for a marketer facing stiff competition in the urban markets. The rural market environment is very different from the familiar surroundings of the urban market. Rural consumers have customs and behaviour that the marketer may find difficult to contend with.

Consumer purchase behaviour in rural market : Consumer loyalty can be to the brand or to the retailer. It follows that the type of consumer loyalty has implications for a marketer. The influence of the retailer in nartap area is perceived to be high in rural markets and more so for durables. In rural areas, loyalty to the shop rather than to the brand is higher, but not significantly so. It has been observed in this area that the retailer influence is greater in rural markets. However, it is the knowledge of the brand that influences choice. It has been observed that there has been greater shift towards purchasing locally. This

phenomenon has important implication for the rural marketer. There is a need to access retailers in towns and larger villages and promote products over there. Products that are purchased locally must be available in the smaller retail outlets in villages. The consumer loyalty pattern also suggests that promotion by the retailer is more important in rural markets.

How rural retail market spread in rural area : When rural customers discover the new and exciting choice of brands available in urban markets, a demand for these brands is created in rural areas. Marketers in nartap have entered the rural markets by extending the distribution of their existing offerings or developing a separate marketing for the rural markets. The rural market of nartap area comprises small dispersed village settlements, infrequent retail outlets and low off-take per retailer. The high distribution cost due to the geographical spread and the low volumes result in a barrier to entry in the rural market. To build volumes there is a need to invest in distribution, but high costs make this unviable. The low volumes and high cost of distribution, or the 'Distribution Cost-Volume Cycle' requires a substantial marketing effort to reach the retail shelf. As a distribution effort remains unviable for a fairly long period of time, the marketing effort is in effect a campaign to build volumes and therefore is to be treated as an investment and not expenditure.

The premises of retail shops and retail shelf : The shops in small towns are located on rented premises and make use of electricity, while only a few shops in the feeder villages have this facility. In interior villages, retailing is a part-time chore unlike the case of the retailer in the town.

The maintenance cost for retail outlets in interior villages is low most of the cost spent on travelling and transportation. If the product or brand can be delivered to the outlet or if the travelling or transportation cost is compensated then the retailer in the village would prefer this product or brand.

It was also observed that most rural retail outlets stocked a few standard product categories while their counterparts in interior villages stocked fewer product categories. These outlets also carried very few items within a category. The number of items per product category stocked was again lower in interior villages compared to feeder villages or towns. On an average, the number of product categories stocked by a rural store. The number of brands stocked is substantially lower in rural retail store compared to an urban retail store.

Sales and stock turnover of retailers : The sale of the rural retailer is small with more than 60 percent of the rural retailers having sales of less than Rs. 10,000 a month. The study indicates the average value of stocks per product category in the interior villages. The average value of stocks per product category in the interior villages like nartap is about a third of that in the feeder village. The average value of stocks of all packaged goods in interior villages was about a fourth of that in the feeder village. Some of the retail outlets in the village had a higher turnover and served semi-wholesalers. The stock turnover ratio for retailers was much less than that in the villages, less again than that observed for shops in town. This effectively locks up the retail shelf space

লক্ষ্মীধৰ শৰ্মাৰ 'চিৰাজ' গল্পত মানৱতা ঃ এটি বিশ্লেষণাত্মক অধ্যয়ন

■■ ৰুমি দত্ত

সংক্ষিপ্তসাৰ ঃ সমাজ সচেতন, প্ৰগতিশীল গল্পকাৰ লক্ষ্মীধৰ শৰ্মা অসমীয়া সমাজ জীৱনৰেই নহয়, অসমীয়া সাহিত্য জগতৰো নতুন চিন্তাৰ অন্যতম অগ্ৰদূত। ভাৰৱ ঐশ্বৰ্য, বিষয়বস্তুৰ বৈচিত্ৰ্য আৰু কলা-কৌশলৰ অভিনৱত্বৰে তেওঁ অসমীয়া গল্প সাহিত্যত এক সোণালী অধ্যায় ৰচনা কৰি থৈ গৈছে। সীমিত সংখ্যক গল্পৰ মাজেৰে সমকালীন সমাজ তথা জনজীৱনৰ নিখুঁট বাস্তৱচিত্ৰ অতি হৃদয়গ্ৰাহী আৰু কলাসন্মত ৰূপত তুলি ধৰাৰ তেওঁৰ যি দক্ষতা বা সূক্ষ্ম পৰ্যবেক্ষণ শক্তি সেয়া অসমীয়া সাহিত্যত অনন্য। লক্ষ্মীধৰ শৰ্মাৰ চিন্তা চেতনাত নিৰন্তৰ ধ্বনিত হৈ আছিল সমাজখন প্ৰগতিৰ সোপান। সেয়ে সমাজৰ মৰ্মস্থলত সোমাই থকা পংকিলতা সদৃশ বক্ষশীলতা, জাত-পাতৰ সংকীৰ্ণতা, শোষণ, অন্যায় অবিচাৰ আদি সমাজৰ বিভিন্ন সমস্যা তথা দোষ-দূৰ্বলতাক তেওঁ গল্পৰ আধাৰ স্বৰূপে লৈ, সেইবোৰৰ বৰবিহৰ কবলৰ পৰা অসমীয়া সমাজখনক মুক্ত তথা উদ্ধাৰ কৰাৰ প্ৰয়াসক প্ৰগতিশীল, সমাজ চিন্তা-চেতনা তেওঁৰ গল্পত প্ৰোজ্জ্বল ৰূপত প্ৰকাশিত হৈছে। সাহিত্যৰ মাজেৰে সমাজৰ ৰূপান্তৰেৰে সমাজৰ প্ৰগতি আনি এক স্বকীয় বৈশিষ্ট্যমণ্ডিত সমৃদ্ধশালী ঐতিহ্যৰে তেওঁ অসমীয়া চুটি গল্পক চহকী কৰি থৈ গৈছে।

উনবিংশ শতিকাৰ শেষ ভাগত এফালে আধুনিক শিক্ষাৰ আগমন আৰু আনফালে মহাত্মা গান্ধীৰ নেতৃত্বত চলা স্বাধীনতা আন্দোলনে জনগনৰ চিত্তত জগাই তুলিছিল সামাজিক আৰু জাতীয় চেতনাৰ জোৱাৰ। লক্ষ্মীধৰ শৰ্মা আছিল, সেই সময়ৰ আধুনিক অসমীয়া সকলৰ অন্যতম প্ৰতিভা। সেয়ে তেনে এক পৃষ্ঠভূমিত সৃষ্ট গল্পৰাজিৰ মাজত তেওঁৰ সমাজমুখী, সমাজ সচেতন মনটো উজ্জ্বল ৰূপত উদ্ভাসি উঠিছে। 'চিৰাজ' গল্পটোৰ তাৰ উৎকৃষ্ট নিদৰ্শন। পুৰুষ কেন্দ্ৰীক সমাজত নাৰীৰ প্ৰতি চলি অহা অন্যায়, অবিচাৰ, আৰু জাত-পাতৰ ঠেক বিচাৰ গণ্ডীয়ে কেনেদৰে এগৰাকী নাৰীৰ জীৱনলৈ মৰ্মান্তিক দুখ-বেদনা, সমাজৰ লাঞ্ছনা-গঞ্জনা তথা দুৰ্ভাগ্য মাতি আনিছে তাক তেওঁ সংবেদনশীলতাৰে অংকন কৰিছে। তদুপৰি গল্পটোৱে চিত্ৰিত কৰিছে সমাজৰ আঢ্যৱন্ত অভিজাত শ্ৰেণীয়ে দুৰ্বল শ্ৰেণীক পৰম্পৰাগতভাৱে কৰি অহা অৱহেলাৰ স্বৰূপ আৰু ধৰ্মীয় সংকীৰ্ণতা তথা ভেদাভেদৰ উৰ্ধৰ এখন মানৱতাবাদৰ চিত্ৰ।

'চিৰাজ' অসমীয়া সাহিত্যত কেৱল এটা গল্প নহয়, অসমীয়া সমাজ জীৱনৰ বাবে এটা শিক্ষণীয় পাঠ, মানৱীয় প্ৰমূল্যবোধৰ আদৰ্শ। গল্পটোৰ বক্তব্যই সমাজখনৰ মৰ্মস্থলত যি জোকাৰণি তুলিছে সি বৰ্তমান সময়তো প্ৰাসংগিক। 'চিৰাজ' গল্পটোৰ বিশ্লেষণেৰে তাৰ মাজত নিহিত থকা গল্পকাৰ শৰ্মাৰ সমাজ সচেতনতা প্ৰগতিশীল চিন্তা-চেতনাৰে মানৱীয় মূল্যবোধৰ প্ৰতিষ্ঠাক বৰ্তমান প্ৰেক্ষাপটত তাৰ প্ৰয়োজনীয়তা স্বীকাৰ কৰাৰ মানসিকতাৰে এই ক্ষুদ্ৰ গৱেষণা পত্ৰখন প্ৰস্তুতকৰণৰ প্ৰচেষ্টা কৰা হৈছে।

মুখ্য শব্দ ঃ জাতীয় চেতনা, সমাজ সচেতনতা, মানৱীয় প্ৰমূল্যবোধ

প্ৰস্তাৱনা ঃ সমাজ সচেতন, প্ৰগতিশীল গল্পকাৰ লক্ষ্মীধৰ শৰ্মা অসমীয়া সমাজ জীৱনৰেই নহয়, অসমীয়া সাহিত্য জগততো নতুন চিন্তাৰ অন্যতম অগ্ৰদূত। ভাৰৱ ঐশ্বৰ্য, বিষয়বস্তুৰ বৈচিত্ৰ্য আৰু কলা-কৌশলৰ অভিনৱত্বৰে তেওঁ অসমীয়া গল্প সাহিত্যত এক সোণালী অধ্যায় ৰচনা কৰি থৈ গৈছে। সীমিত সংখ্যক গল্পৰ মাজেৰে সমকালীন সমাজ তথা জনজীৱনৰ নিখুঁট বাস্তৱ চিত্ৰ অতি হৃদয়গ্ৰাহী আৰু কলাসন্মত ৰূপত তুলি ধৰাৰ তেওঁৰ যি দক্ষতা বা সূক্ষ্ম পৰ্যবেক্ষণ শক্তি সেয়া অসমীয়া সাহিত্যত অনন্য। লক্ষ্মীধৰ শৰ্মা চিন্তা-চেতনাত নিৰন্তৰ ধ্বনিত হৈ আছিল সমাজৰ প্ৰগতিৰ সপোন। সেয়া সমাজৰ মৰ্মস্থলত সোমাই থকা পংকিলতা সদৃশ ৰক্ষণশীলতা, জাত-পাতৰ সংকীৰ্ণতা, ধৰ্মীয় গোড়ামি, শোষণ, অন্যায়, অবিচাৰ আদি সমাজ তথা ব্যক্তিজীৱনৰ বিভিন্ন সমস্যা, দোষ-দুৰ্বলতাক তেওঁৰ গল্পৰ আধাৰ স্বৰূপে লৈ, সেইবোৰৰ বৰবিহৰ কৱলৰ পৰা অসমীয়া সমাজখনক মুক্ত তথা উদ্ধাৰ কৰাৰ প্ৰয়াসক প্ৰগতিশীল সমাজ চিন্তা-চেতনা তেওঁৰ গল্পত প্ৰোজ্জ্বল ৰূপত প্ৰকাশিত হৈছে। সাহিত্যৰ মাজেৰে সমাজ ৰূপান্তৰেৰে সমাজৰ প্ৰগতি এনে এক স্বকীয় বৈশিষ্ট্যমণ্ডিত সমৃদ্ধশালী ঐতিহ্যৰে তেওঁ অসমীয়া চুটি গল্পক চহকী কৰি থৈ গৈছে।

বিষয়ৰ গুৰুত্ব আৰু উদ্দেশ্য ঃ উনবিংশ শতিকাৰ শেষ ভাগত এফালে আধুনিক শিক্ষাৰ আগমন আৰু আনফালে মহাত্মা গান্ধীৰ নেতৃত্বত চলা স্বাধীনতা আন্দোলনে জনগণৰ চিত্তত জগাই তুলিছিল সামাজিক আৰু জাতীয় চেতনাৰ জোৱাৰ। লক্ষ্মীধৰ শৰ্মা আছিল, সেই সময়ৰ আধুনিক অসমীয়া সকলৰ অন্যতম প্ৰতিভূ। সেয়ে তেনে এক পৃষ্ঠভূমিত সৃষ্টি গল্পৰাজিৰ মাজত তেওঁৰ সমাজমুখী, সমাজ সচেতন মনটো উজ্জ্বলতম ৰূপত উদ্ভাসি উঠিছে। 'চিৰাজ' গল্পটো তাৰেই এক উৎকৃষ্ট নিদৰ্শন। আভিজাত্যৰ মুখাপিন্ধা পুৰুষ কেন্দ্ৰিক পৰম্পৰা বাদী ৰক্ষণশীল সমাজত নাৰীৰ প্ৰতি চলি অহা অন্যায়, অবিচাৰৰ লগতে জাত-পাতৰ ঠেক বিচাৰ গণ্ডীয়ে কেন্দ্ৰেৰে এগৰাকী নাৰীৰ জীৱনলৈ মৰ্মান্তিক দুখ-বেদনা, সমাজৰ লাঞ্ছনা-গঞ্জনা তথা দুৰ্ভগ্য মাতি আনিছে তাকেই 'চিৰাজ' গল্পটোৰ মাজেৰে গল্পকাৰে সংবেদনশীলতাৰে অংকন কৰিছে। তদুপৰি গল্পটোৰে চিত্ৰিত কৰিছে সমাজৰ আঢ্যৱন্ত অভিজাত শ্ৰেণীয়ে দুৰ্বল শ্ৰেণীক পৰম্পৰাগত ভাৱে কৰি অহা অৱহেলাৰ স্বৰূপ আৰু ধৰ্মীয়

সংকীৰ্ণতা তথা ভেদা-ভেদৰ উৰ্দ্ধৱ এখন মানৱতাৰ চিত্ৰ।

'চিৰাজ' অসমীয়া সাহিত্যত কেৱল এটা গল্প নহয়, অসমীয়া সমাজ জীৱনৰ বাবে এটা শিক্ষণীয় পাঠ, জাতীয় জীৱনৰ বাবে মানৱীয় প্ৰমূল্যবোধৰ এক অনুকৰণীয় আদৰ্শ। 'চিৰাজ' গল্প সম্পৰ্কে ইতিপূৰ্বে কাকত, আলোচনী, কিতাপ পত্ৰত আলোচনা হৈছে যদিও গল্পটোৰ বক্তব্যই সমাজখনৰ মৰ্মস্থলত যি জোকাৰণি তুলিছে সি বৰ্তমান সময়তো প্ৰাসংগিক। বিশেষকৈ বিদ্যায়তনিক, বৌদ্ধিক আৰু সমাজ জীৱনত 'চিৰাজ' গল্পটোৰ যি তাৎপৰ্যপূৰ্ণ ভূমিকা তাৰ প্ৰতি লক্ষ্য ৰাখি বৰ্তমান সময়তো 'চিৰাজ' গল্পটোৰ আলোচনাৰ যথেষ্ট গুৰুত্ব তথা প্ৰাসংগিকতা আছে। 'চিৰাজ' গল্পটোৰ বিশ্লেষণেৰে তাৰ মাজত নিহিত হৈ থকা ৰক্ষণশীলতা, সংকীৰ্ণতা, ধৰ্মীয় গোড়ামিৰ বিপৰীতে মানৱীয় মূল্যবোধ প্ৰতিষ্ঠাৰ যি প্ৰয়াস আৰু তাৰে মাজেৰে ফুটি উঠা গল্পকাৰ শৰ্মাৰ প্ৰগতিশীল চিন্তা চেতনাক বৰ্তমানৰ প্ৰেক্ষাপটত বিচাৰ কৰি তাৰ প্ৰয়োজনীয়তা স্বীকাৰ কৰাৰ মানসিকতাই এই ক্ষুদ্ৰ আলোচনা পত্ৰখনৰ উদ্দেশ্য।

বিষয়ৰ পদ্ধতি ঃ আলোচনা পত্ৰখনৰ বিষয় বিশ্লেষণত বিশ্লেষণাত্মক আৰু বৰ্ণনাত্মক দুয়োটা পদ্ধতিয়ে প্ৰয়োগ কৰা হৈছে।

বিষয়ৰ সমল ঃ আলোচনা পত্ৰখনৰ বিষয়ৰ সমল সংগ্ৰহৰ ক্ষেত্ৰত প্ৰধানকৈ মুখ্য সমল অসম সাহিত্য সভাৰ দ্বাৰা প্ৰকাশিত অসমীয়া গল্প গুচ্ছৰ অন্তৰ্গত 'চিৰাজ' গল্পটো লোৱা হৈছে। লগতে আলোচনা পত্ৰখনৰ বিষয়ৰ সৈতে সম্পৰ্কিত কিতাপ পত্ৰ আলোচনী আদি গৌণ সমলৰো সহায় লোৱা হৈছে।

বিষয় বিশ্লেষণ ঃ আৰাহন যুগৰ যুগান্তকাৰী গল্পকাৰ লক্ষ্মীধৰ শৰ্মাৰ সমাজ চেতনাৰ প্ৰতিনিধিত্বমূলক আৰু মানৱীয় প্ৰমূল্যবোধৰ ওপৰত প্ৰতিষ্ঠিত একক তথা অনন্য সৃষ্টি হ'ল চিৰাজ গল্প। 'ব্যৰ্থতাৰ দান' একমাত্ৰ গল্প সংকলনেৰে অসমীয়া সাহিত্যত নিজৰ নাম চিৰযুগমীয়া কৰি যোৱা গল্পকাৰ লক্ষ্মীধৰ শৰ্মাৰ এয়া প্ৰজ্ঞা আৰু মনীষাৰে উজ্জ্বলতম নিদৰ্শন। গল্পকাৰ গৰাকীৰ চিন্তা চেতনাত নিৰন্তৰ ধ্বনিত হৈ থকা সমাজ চেতনাই ব্যঞ্জনাময় ৰূপত চিৰাজ গল্পটিৰ মাজেৰে সংবেদনশীলভাৱে প্ৰকাশ লাভ কৰিছে। ৰূপান্তৰেৰে সমাজৰ প্ৰগতিৰ দৃঢ় সংকল্পবদ্ধশীল গল্পকাৰ লক্ষ্মীধৰ শৰ্মাৰ বাস্তৱতাৰ উপলব্ধি

by the existing products and brands leaving no room for new products and brands. The marketer has to ensure that his product and brand is on the shelf as otherwise the competitors brand will occupy the shelf instead.

Behaviour of various channel in the retail market : The channel behaviour has a critical influence on channel decisions. The ability to influence the retailer to stock and promote requires identifying the manner in which the retailer performs his business. Channel behaviour dimensions examined include:

a) Credit facilities to customers – It has been observed that the extension of credit facilities to consumers is practically non-existent in towns but in interior villages it is common. Credit facilities is given on essential commodities like rice, oil etc., but not for packaged goods.

b) Pricing by the channel – Some retailers in interior villages charge more than the maximum retail price because they take some goods from the towns and some of the goods are handmade so the retailer charge more price than the maximum retail price. Also they justify overcharging by pointing out that they spend time and money to fetch the products from wholesalers. This in turn suggests that higher margins are sought by channel members in rural markets.

c) Reason for stocking a product or brand – Rural retailers stock a particular item usually because consumers request it and to a lesser extent because of wholesalers push or because a competitor stocks the item. This implies that the marketer

has to direct his effort to promoting the brand both to the consumer and to the wholesaler.

d) Purchase source – A study on nartap village of sonapur indicated that retailers in interior areas are not visited by agents of distributors Therefore, they go to town or feeder village once or twice a month to buy their stock. Retailers in feeder villages purchase items like cosmetics, detergents and packaged foodstuffs from agents of distributors who visit their shop at regular intervals and deliver these items.

e) Promotion by retailer - When retailers in rural markets promote products to the consumers, the rural consumer expects the retailer to provide information and suggestions about the product. Retailers are influenced by the commission and credit received by them in their recommendation of brands.

Findings: From the study of retailer as a route to retail market, it has been observed that the marketer can reach the rural consumers by effectively utilising the rural retail system. Consumer loyalty to the retailer is indicated to be higher in rural markets than in urban markets. The marketers need to consider alternative ways to reach the rural consumer instead of being totally dependent on the rural retail shops. This is required to break through the hurdles created by high cost and low volumes of the marketer, limited shelf space with retailers and limited opportunities for consumer to try out new brands. Retailers in interior village like nartap do not avail discount schemes as they prefer not to stock more, while this

may not be so for retailers in the feeder markets. The moulded luggage industry has a number of small players. A leading brand faced a formidable problem in one of its rural markets as this market was dominated by the smaller brands that competed on price.

Suggestions: The suggestions are given on findings of the above study. The marketer can build the rural distribution system using the van operation. Attractive margins and superior servicing should be used to persuade rural retailer. The margins should compensate the rural retailers efforts to transport and stock products for long periods. Wholesalers are to be given support to increase volumes. Using a limited number of wholesalers is the key to hold their loyalty. The marketers may use a combination of attractive margins, credit and discount schemes to motivate larger outlets or wholesalers in feeder markets. For marketers of new products, higher priced consumer goods, or goods for which the rural consumers would like to have variety, reaching the smaller towns may suffice for effective coverage of rural markets.

Conclusion: The rural to rural flow is the marketing of products produced locally and is a relatively simple exchange management process. The attitude towards rural markets should be that of an investor. The growing market provides the opportunity and the approach should be one of 'Market Seeding'. The marketer has to invest to develop a separate marketing programme to meet rural consumer needs.

The market provides opportunities and options for the rural marketer and low penetration levels suggest opportunities. The marketer needs to have information systems that track sales to different markets and helps to identify potential. Improvements in infrastructure have created portunities and the alert marketer is ready to develop concepts to meet the changing and growing consumer needs in rural markets.

The marketer can use mass marketing or niche marketing to tap this potential. With knowledgeable and discriminating rural buyers, the suitable approach is to have product variants, differentiation and multiple brands. ■■

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আছিল সুগভীৰ। সূক্ষ্মপৰ্যবেক্ষণ শক্তি আৰু গভীৰ আত্মদৰ্শনেৰে তেওঁ সমাজ জীৱনৰ অলেখ সমস্যা, দোষ-দুৰ্বলতাক হৃদয়ঙ্গম কৰিছিল ওচৰৰে পৰা। সেয়েহে তেওঁৰ গল্প ৰাজিত সমাজ তথা ব্যক্তিজীৱনৰ বিভিন্ন সমস্যাই ভিন্ন মাত্ৰাৰে তীব্ৰৰূপত প্ৰকাশ লাভ কৰিছে। যিয়ে তেওঁৰ গল্পক প্ৰদান কৰিছে এক স্বকীয় সত্তা। 'চিৰাজ' গল্পটো গল্পকাৰ লক্ষ্মীধৰ শৰ্মাৰ জীৱনৰ বাস্তৱলব্ধ অভিজ্ঞতাৰে ফলশ্ৰুতি। তৎকালীন সমাজৰ ৰক্ষণশীলতা, জাত-পাতৰ সংকীৰ্ণতা, গোড়ামি আৰু আঢ্যৱত শ্ৰেণীটোৰ আভিজাত্যৰ অন্তঃসাৰশূন্যতা তথা অবিচাৰ-অনাচাৰ আদিয়ে সমাজখনৰ মৰ্মস্থলত যি জোকাৰণি তুলিছে, তাৰেই এক জীৱন্ত দলিল স্বৰূপ 'চিৰাজ' গল্প। কন্দৰ্প-সাবিত্ৰী আৰু অনিল-সীতাৰ প্ৰণয় চিত্ৰ মাজেদি প্ৰকাশ পোৱা তদানীন্তন সমাজৰ ৰক্ষণশীলতা, জাত-পাতৰ সংকীৰ্ণতা আৰু গোড়ামিৰ বিপৰীতে চিৰাজ চৰিত্ৰটোৰ উদাৰ মানৱীয় প্ৰেমৰ সুউজ্জ্বল ৰূপায়ণেই হৈছে গল্পটোৰ মূল বক্তব্য। জাত পাতৰ উৰ্দ্ধত হ'ল মানৱ ধৰ্ম। মানৱ ধৰ্মই শ্ৰেষ্ঠ। চিৰাজ চৰিত্ৰটোৰ যোগেদি গল্পকাৰে সমাজত মানৱ ধৰ্মৰে বিজয় ঘোষণা কৰিছে।

প্ৰতিপত্তিশালী, সম্ভ্ৰান্ত বৰুৱা ঘৰৰ একমাত্ৰ সন্তান কন্দৰ্প আৰু তেওঁলোকৰ ঘৰতে আশ্ৰয়লোৱা মহৰীৰ জীয়েক বনকৰা সাবিত্ৰী দুয়ো যৌৱনৰ অদম্য উন্মাদ বাসনাৰ তাড়নাত পৰস্পৰে দৃঢ় প্ৰেম পাশত আবদ্ধ হৈ পৰে। যৌৱনৰ উত্তাল তৰঙ্গৰ সীমাহীন গতিত আত্মবিস্মৃতহে এক কল্পনাৰ ৰঙীন জগতত উটি-ভাহি ফুৰা কন্দৰ্প আৰু সাবিত্ৰীয়ে দিঠকৰ কঠোৰতাৰ সৈতে মুখামুখি হ'বলৈ বেছি দিন নালাগিল। পলকতে তেওঁলোকৰ সপোন ৰাজ্যৰ কল্পনাবোৰ দিঠকৰ হেঁচা-খুন্দাত ভাঙি-চিঙি মিহিমুৰ হ'বলৈ ধৰে। দুয়োৰে গাঢ় প্ৰেমৰ সম্পৰ্কই ৰক্ষণশীল, পৰম্পৰাবাদী সমাজৰ চকুত শূলে বিন্ধাদি বিন্ধিবলৈ আৰম্ভ কৰে। ৰক্ষণশীলতা জাত-পাতৰ সংকীৰ্ণত, ধৰ্মীয় গোড়ামি, উচ্চ-নীচ, ধনী-দুখীয়া আদিৰ ভেদ-ভাৱ, অবিচাৰ, অনাচাৰেৰে পৰিপূৰ্ণ যিখন সমাজত কন্দৰ্প-সাবিত্ৰীৰ মাজৰ সম্পৰ্ক ঠাট্টা আৰু বিদ্ৰূপৰ বিষয় হৈ পৰিছিল আনফালে কন্দৰ্প আৰু সাবিত্ৰীৰ মাজত গা কৰি উঠা এক দেহ এক প্ৰাণ স্বৰূপ প্ৰেমৰ সম্পৰ্কই দুয়োৰে জীৱনত জীৱন-মৰণৰ বিভীষিকাৰ ৰূপ লৈছিল। স্বাভাৱিকতে ৰক্ষণশীল, তথাকথিত আভিজাত্যৰ মুখাপিন্ধা ফোপলা অন্তঃ সাৰশূন্যতাৰে গজ গজীয়া সমকালীন সমাজৰ

দৰে কন্দৰ্পৰ পিতৃৰ বাবেও কন্দৰ্প-সাবিত্ৰীৰ প্ৰণয় সম্পৰ্ক গ্ৰহণযোগ্য নাছিল। তৎকালীন সমাজৰ উচ্চ-নীচ, জাত-পাত, ধনী-দুখীয়াৰ মাজত যি ভেদা-ভেদৰ প্ৰাচীৰ আছিল, তাক ভাঙি সেই বেৰৰ পৰা ওলাই মানৱীয় দৃষ্টিভঙ্গী গ্ৰহণ কৰিব পৰা এখন উদাৰ হৃদয় বৰুৱাৰ নাছিল। আভিজাত্যৰ ফোপলা অন্তঃসাৰশূন্যতা, ভেম-ভঙ্গামি মিথ্যা অহমিকাৰ প্ৰতিভূ স্বৰূপ বৰুৱাই সেয়ে কৈছে-"সৰু মানুহৰ লগত সঙ্গ কৰিলে বেয়া আছে।" তেওঁৰ অন্তৰত ঠাঁইখাই থকা ৰক্ষণশীল দৃষ্টিভঙ্গীয়ে গল্পটোত এনেদৰে উদাত্ত সুৰেৰে ব্যঞ্জিত হৈছে। সমাজৰ নীচ জাত তথা দুখীয়া দৰিদ্ৰ শ্ৰেণীটোৰ সৈতে অভিজাত শ্ৰেণীটোয়ে সম্পৰ্ক কৰাটোয়ে এক দোষণীয় কথা, ই যেন এক অপৰাধহে। অপৰাধৰ বাবে শাস্তি ভোগ কৰিবলগীয়া হোৱাৰ দৰে সৰু জাতৰ সৈতে কৰা সম্পৰ্কৰ পৰিণতিত উচ্চ শ্ৰেণীটোয়ে সমস্যা তথা বিপদৰ সন্মুখীন হ'ব লগা হয়। এনেধৰণৰ সংকীৰ্ণ মানসিকতাৰ পোষক বৰুৱাৰ হৃদয়ত সৰু জাতৰ মানুহৰ প্ৰতি যি অনাদৰ, হীনতা, নীচতা আছে সিয়েই উজ্জ্বলতম ৰূপত প্ৰকাশ লাভ কৰিছে। জাত-পাতৰ ঠেক বিচাৰ-গণ্ডীৰ উৰ্দ্ধত মানৱীয় বিচাৰ ধাৰাৰে মানুহক মানুহ হিচাপে চাব পৰা মানৱীয় গুণৰ অভাৱ তথা মানৱতাহীন ৰক্ষণশীল সমাজৰ প্ৰতিনিধি কন্দৰ্পৰ পিতৃ বৰুৱাৰ এয়াই আছিল বিচাৰ বিবেকহীন দৃষ্টিভঙ্গী। সৰু জাতৰ হোৱাৰ বাবেই কন্দৰ্পৰ প্ৰতি থকা সাবিত্ৰী হৃদয়ৰ অকৃত্ৰিম পবিত্ৰ প্ৰেমক দলিয়াই পেলোৱা হৈছিল। সমকালীন সমাজখনৰ গভীৰতাত এই সামাজিক সমস্যাটোয়ে যি জোকাৰণি তুলিছে সি বৰ্তমানৰ সময়তো প্ৰাসঙ্গিক। বাতৰি কাকত, টেলিভিচন আদিত সঘনাই দেখিবলৈ পোৱা যুৱতীৰ আত্মহত্যা আদি বাতৰিয়ে বৌদ্ধিক সচেতন মহলটোক জোকাৰি যায়। এনেবোৰ ঘটনাৰ সৈতে কোনো কোনো ক্ষেত্ৰত সামাজিক ৰক্ষণশীলতা জড়িত থকা প্ৰসংগটো নুই কৰিব নোৱাৰি। কন্দৰ্প-সাবিত্ৰী সম্পৰ্কৰ ক্ষেত্ৰত কন্দৰ্পৰ মাক বৰুৱানী সম্পৰ্কে গল্পকাৰে এনেদৰে অনুধাৱন কৰিছিল যে— "তেওঁ ভাবিছিল হ'বলা দুদিনলৈ ল'ৰাই মন ভাল লগাইছে, লগাওঁক"। গল্পকাৰৰ এই বক্তব্যৰ মাজেৰে ব্যক্ত কৰা বৰুৱানীৰ চিন্তা ধাৰাই হয়তো তদানীন্তন সমাজখনত সৰু জাতৰ; দুখীয়া দৰিদ্ৰ শ্ৰেণীটোৰ নাৰীৰ যি সামাজিক স্থিতি দুখ-যাতনা বঞ্চনা তাৰেই এক ব্যঞ্জনাময় চিত্ৰ তুলি ধৰিবলৈ প্ৰয়াস কৰিছে। সামাজিক আইনত সৰু

জাতৰ সাবিত্ৰী লেখীয়া নাৰীয়ে কন্দৰ্প সদৃশ উচ্চ বংশ মৰ্যাদা সম্পন্ন পুৰুষৰ প্ৰেয়সী বা জীৱন সঙ্গিনী হোৱাৰ দাবী কৰিব নোৱাৰে কিন্তু ক্ষন্তেকৰ বাবে অথচ সেই নাৰীয়ে তেনে পুৰুষক আনন্দ প্ৰদান কৰা অস্বাভাৱিকতা নাই, বাধা নাই। স্বয়ং নাৰী হৈও গল্পকাৰ জৰিয়তে ব্যক্ত বৰুৱানীৰ নাৰী সম্পৰ্কীয় ধাৰণাই নাৰীৰ মৰ্যাদাবোধক আঘাত হানিছে। লগতে মূৰ্ত হৈ উঠিছে মানৱীয় মৰ্যাদা মোহাৰি পেলোৱা বৰ্ণবাদী ব্যৱস্থাৰ কদৰ্যতাই জীৱন বিষময় কৰি তোলা নাৰী জীৱনৰ কাৰুণ্য। এগৰাকী নাৰী হৈ নাৰীৰ প্ৰতি এনে মনোভাৱেৰে ৰক্ষণশীল আত্মাভিমানী নাৰীৰ স্বৰূপ প্ৰকাশ কৰিছে। যি খন দেশত নাৰী-পুৰুষ সমান বুলি কোৱা হয়, নাৰীক পুৰুষৰ অৰ্দ্ধাঙ্গিনী বুলি জ্ঞান কৰা হয়। যি খন ৰাষ্ট্ৰত আন্তৰ্জাতিক নাৰী দিৱস উদযাপন কৰা হয়। তেনে এখন দেশৰ সমাজ ব্যৱস্থাত আজিও বৰুৱানীৰ সদৃশ নাৰী সম্পৰ্কীয় চিন্তা ধাৰা আৱৰ্তাৱণাই গল্পকাৰ শৰ্মাৰ চিৰাজ গল্পটোত ক্ৰিয়া কৰা সামাজিক ব্যাধিটোৰ গ্ৰাসৰ পৰা বৰ্তমানৰ সমাজখনো যে সম্পূৰ্ণ মুক্ত হ'ব পৰা নাই তাৰে ইংগিত দিয়ে। যুগে যুগে যেতিয়াই নাৰীৰ মৰ্যাদা, স্থিতিক লৈ এনে চিন্তাধাৰাৰ উদ্ৰেক হ'ব তেতিয়ালৈ তাৰ আলোচনাৰ প্ৰসংগিকতা সদায় থাকিব, আজিও আছে। কন্দৰ্প আধুনিক উচ্চ শিক্ষাৰে শিক্ষিত যদিও পৰম্পৰাগত ভাৱে চলি অহা ৰক্ষণশীল চিন্তাধাৰৰ পৰা মুক্ত হ'ব পৰা নাছিল। সেয়ে ৰক্ষণশীল আৰু সংকীৰ্ণ মনোবৃত্তিৰ মাক দেউতাকে স্বীকাৰ নকৰা সাবিত্ৰীক কন্দৰ্পই তেওঁলোকৰ বিপৰীতে গৈ সমাজৰ আগত পত্নী হিচাপে গ্ৰহণ কৰিবলৈ সাহস গোটাব পৰা নাই। তাইৰ প্ৰবিত্ৰ প্ৰেমক সন্মান দিবলৈ ব্যৰ্থ হৈছে। অভিজাত্যৰ ফোপলা অন্তঃসাৰশূন্য ৰক্ষণশীল ,সমাজৰ সংকীৰ্ণতাৰ বিৰুদ্ধে প্ৰতিবাদ কৰিব নোৱাৰা আৰু জাত-পাতৰ উৰ্দ্ধত মানৱীয় মূল্যবোধক প্ৰতিষ্ঠা কৰিব নোৱাৰাৰ বাবে তেওঁলোকৰ প্ৰেমে সামাজিক স্বীকৃতি নাপালে। উপায়হীন হৈ নিৰৱে নিৰ্বিকাৰ ভাৱে কন্দৰ্পই সাবিত্ৰীৰ কথা নভবাকৈয়ে শিক্ষা গ্ৰহণৰ বাবে কলিকতালৈ গুচি গৈছে। এনেদৰে হেজাৰ হেজাৰ সাবিত্ৰী সদৃশ নাৰীয়ে যুগে যুগে ৰক্ষণশীল সমাজৰ ৰীতি-নীতি আৰু অভিজাত শ্ৰেণীটোৰ শঠতা-ভণ্ডামি অবিচাৰ-অনাচাৰৰ দ্বাৰা প্ৰতাৰিত হৈ অহাৰ দৃষ্টান্ত যথেষ্ট।

সাবিত্ৰী সন্তান সম্ভাৱা। এই সংবেদ পাই অভিজাত্যৰ ফোপলা স্বৰূপ, মিথা অহংৰ, আত্মগৌৰৱ জীয়াই ৰাখিবৰ বাবে কন্দৰ্পৰ মাক আৰু লগতে ৰক্ষণশীল সমাজৰ লাঞ্ছনা গঞ্জনাৰ ভয়ত সাবিত্ৰীৰ মাকেও তাইৰ গৰ্ভপাত কৰাবলৈ যত্নপৰোনাত্মিক চেষ্টা চলাইছে। স্বয়ং মাতৃত্বৰ গৌৰৱেৰে গৌৰাৱিত আৰু মাতৃত্বৰ অমৃতসুখ পান কৰিও দুযোগৰৰে মাতৃতে নিৰ্দয়ভাৱে, নিষ্ঠুৰতাৰে বলপূৰ্বক সাবিত্ৰীৰ গৰ্ভপাত কৰিবলৈ যি বিভিন্ন কৌশল চিন্তা কৰিছে, সেয়া মানৱীয়তাৰ পৰিপন্থী; অত্যন্ত গৰ্হিত কাম। যিখন দেশৰ কবি সাহিত্যিকে মানৱতাৰ জয়গান গাইছে, মানৱৰ শ্ৰেষ্ঠতা ঘোষণা কৰিছে, সেইখন দেশৰ সমাজ জীৱনত গল্পটোত প্ৰতিফলিত হোৱা দৰে অমানৱীয় আচৰণ, ঘৃণণীয় কাৰ্যকলাপ বৰ্তমানো সংঘটিত হোৱাৰ পৰিঘটনাই সমাজখনৰ মৰ্মস্থলত গভীৰ প্ৰতিক্ৰিয়া সৃষ্টি কৰে। এই গল্পটোত বৰুৱানী চৰিত্ৰটোৰ মাজেৰে গল্পকাৰে সচেতনভাৱে এক শ্ৰেণীৰ সামাজিক চৰিত্ৰৰ নিকৃষ্ট মানসিকতাকে তুলি ধৰিছে। আনফালে মাতৃত্বৰ অচিনাকী মাধুৰ্যত তন্ময় হৈ পৰা সাবিত্ৰীয়ে কোনো কাৰণতে গৰ্ভপাত কৰিবলৈ সন্মত নোহোৱা দৃঢ় সংকল্পই মমতাৰে পৰিপূৰ্ণ এগৰাকী নাৰীৰ হৃদয়ৰ মানৱীয় প্ৰেমকেই যেন ৰূপায়ণ কৰিছে। "মই নোৱাৰো, মই নোৱাৰো" বুলি গৰ্ভপাতৰ বিৰুদ্ধে জাগি উঠা সাবিত্ৰীৰ প্ৰতিবাদী কণ্ঠৰ মাজেৰে গল্পকাৰ শৰ্মাৰ চিন্তন-মননত ক্ৰিয়া কৰি থকা প্ৰগতিশীল চিন্তাৰে ধ্বনি প্ৰতিধ্বনি বাজি উঠিছে। মাতৃত্বৰ অমিয়া সুখক বাস্তৱতাতকৈ কল্পনাতে গভীৰভাৱে অনুভৱ কৰা সাবিত্ৰীয়ে বুজি পায়, উপলব্ধি কৰে মাতৃত্বৰ মহাসুখ যে পৃথিৱীৰ আন ক'তোৰে নাই, এই আত্ম প্ৰত্যয় বুকুত বান্ধিয়ে সাবিত্ৰীয়ে তাইৰ আৰু কন্দৰ্পৰ সন্তানক ৰক্ষা কৰাৰ বাবে ঘৰৰ পাৰ ওলাই যাবলৈ সাহস পাইছিল।

ঘটনাক্ৰমে অচেতন হৈ পৰি থকা অৱস্থাত সাবিত্ৰীক চিৰাজে নিজ ঘৰলৈ লৈ গৈছে। অচিনাকী সাবিত্ৰীৰ জাত-পাত বিচাৰ কৰাৰ পৰিৱৰ্তে মানৱ দৰদী চিৰাজে অশেষ যত্ন কৰিছে, তাইৰ সংজ্ঞা ঘূৰাই আনিবলৈ। মানৱ সেৱাক-জীৱনৰ প্ৰকৃত ধৰ্ম স্বৰূপে জ্ঞান কৰা চিৰাজে সাবিত্ৰীক কৰা নিঃস্বাৰ্থ-সেৱা শুশ্ৰূষাই তেওঁৰ হৃদয়ৰ মানৱতাৰ স্বাক্ষৰ বহন কৰে। চিৰাজৰ এই মানৱীয় সত্তাই গল্পটোক প্ৰদান কৰিছে এক বিশেষ ব্যাপ্তি। গল্পকাৰে অতি সৰলতাৰে 'চিৰাজ' চৰিত্ৰটোৰ অংকনেৰে সমাজ জীৱনত মানৱীয়তাৰ আদৰ্শ প্ৰতিষ্ঠাৰ প্ৰয়াস কৰিছে। সাবিত্ৰীৰ প্ৰকৃত অৱস্থা

জানিব পাৰি চিৰাজে কোৱা কথাখিনিৰ মাজেৰে চিৰাজ চৰিত্ৰটোৰ চাৰিত্ৰিক মহানতাৰ প্ৰকাশ ঘটিছে, প্ৰাঞ্জলতাৰে –"তেওঁ হিন্দু মানুহ, সমাজৰ চকুত তেওঁ কলঙ্কিনী, কিন্তু ঈশ্বৰৰ চকুত নিষ্পাপ"। তেওঁৰ বিশাল হৃদয়ত প্ৰোথিত মানৱতাই এনেদৰে অভিব্যক্তি লাভ কৰিছে। চিৰাজৰ উদাৰ হৃদয়ত নিৰাশ্ৰয়া সাবিত্ৰীৰ স্থান আছে, কিন্তু সাবিত্ৰী হিন্দু সেয়ে তেওঁৰ ঘৰত আশ্ৰয় দিয়াৰ ক্ষেত্ৰত চিৰাজৰ মনত সংশয় হোৱা দেখি সাবিত্ৰীয়ে কৈছে –"হিন্দু মুছলমানৰ ভিতৰত পাৰ্থক্য ঈশ্বৰে কৰা নাই। তেওঁ সকলোৰে পিতা। মানুহে পাৰ্থক্য সৃষ্টি কৰিছে"। ঈশ্বৰে সৃষ্টি কৰা পৃথিৱী খনত হিন্দু নাই, মুছলমান নাই, উচ্চ নাই–নীচ নাই, ধনী নাই– দুখীয়া নাই, তাত আছে কেৱল মানুহ। সেইখনেই হ'ল প্ৰকৃত মানৱ সমাজ। সাবিত্ৰীৰ এনে উদাৰ মানৱীয় দৃষ্টিভংগীয়ে ৪৫ বছৰীয়া চিৰাজকো যেন জীৱনৰ এক নতুন পাঠ শিকাইছে। সৃষ্টি কৰ্তা পিতা এজনেই, তেওঁ অদ্বিতীয়, তেওঁ অভিন্ন, তেওঁৰে আল্লা, তেওঁৰে ঈশ্বৰ। মানুহে নিজেই আল্লা-ঈশ্বৰৰ পাৰ্থক্য সৃষ্টি কৰিছে। মানুহক কোনো জাত-পাত, উচ্চ-নীচ,ধৰ্ম আদিৰে বিচাৰ কৰাৰ পৰিবৰ্তে মানুহ হিচাপে জ্ঞান কৰিব পৰা মানৱীয় গুণেৰে সাবিত্ৰী উজ্জ্বল। কন্দৰ্পৰ দৰে কলিকতা মহানগৰৰ উচ্চ শিক্ষাৰে সাবিত্ৰী শিক্ষিত নহলেও পৰম্পৰাগত ৰক্ষণশীলতাৰ উৰ্ধৰ মানৱীয় আবেদনেৰে চহকী এক হৃদয়ৰ গৰাকী। হিন্দু মুছলমানৰ মাজত এলান্ধুকলীয়া দিনেৰে পৰা চলি অহা তথাকথিত বিদ্বেষৰ বিপৰীতে যেন এয়া এক সাম্য মৈত্ৰীৰেহে বাণী। এই বাণীৰ মাজতে সংপৃক্ত হৈ আছে গল্পকাৰৰ সমাজৰ প্ৰগতিৰ সপোন। সেই সপোন বাস্তৱতাত ৰূপান্তৰিত হ'বলৈ হ'লে হিন্দু মুছলমান মাজত সাম্প্ৰদায়িক সম্প্ৰীতিৰ বান্ধোন শক্তিশালী হোৱাটো নিতান্ত আৱশ্যক। ৰক্ষণশীলতা, সংকীৰ্ণতা আৰু ধৰ্মীয় গোঁৰামিৰ বিপৰীতে মানৱতাৰ মহামন্ত্ৰে প্ৰেৰিত হৈ ঐক্যবদ্ধভাৱে আগুৱাই গ'লেহে দেশৰ প্ৰগতি হ'ব, সমাজৰ প্ৰগতি হ'ব। 'চিৰাজ' চৰিত্ৰটোৰ মাজেৰে প্ৰতিফলিত হিন্দু-মুছলমানৰ সম্প্ৰীতি সমন্বয়ৰ ছাবিখনে গল্পকাৰ লম্বোদৰ শৰ্মাৰ প্ৰগতিশীল চিন্তা মননেৰে প্ৰতিফলন ঘটাইছে।

পলমকৈ হ'লেও আত্ম অনুশোচনাত দগ্ধ কন্দৰ্পৰ বাবে জীৱনতো অসহ্যকৰ হৈ উঠে। তাতে আকৌ সাবিত্ৰীৰ অন্তঃসত্ত্বা আছিল, যাৰ বাবেই মুছলমান এজনলৈ বিয়া হোৱা

আৰু তাতেই তাইৰ মৃত্যু আদি হৃদয়বিদাৰক কথাবোৰে কন্দৰ্পক অস্থিৰ কৰি তুলিছিল। কন্দৰ্পই উপলব্ধি কৰিছিল যে তেওঁ সাবিত্ৰীৰ প্ৰতি যি অন্যায় কৰিলে, এনে অপৰাধৰ ক্ষমা নাই। উকালতিৰ কামত জীৱনৰ নতুন গতি বিচাৰি পোৱা কন্দৰ্পই মোকৰ্দমাৰ সংক্ৰান্তত বৰৰাবাৰীৰ মৌজাদাৰৰ ভতিজাক চিৰাজৰ ঘৰত উপস্থিত হয়। 'চিৰাজ'ৰ চাৰিত্ৰিক বৈশিষ্ট্য গল্পকাৰে এনেদৰে দাঙি ধৰিছে –"তেওঁ গাওঁখনৰ আৰু ক'বলৈ গলে সেই মৌজাৰ ভিতৰতে বৰসাধু মানুহ আছিল। দুখীয়াক দান কৰা, বিপদত মানুহক সহায় কৰা, সজ কামত উৎসাহ দিয়া, বেয়া কামৰ পৰা মানুহক বিৰত ৰখা, চিৰাজৰ নিত্য নৈমিত্তিক কাম"। চিৰাজ মানৱীয় গুণেৰে সমৃদ্ধ এক বিশাল ব্যক্তিত্বৰ গৰাকী। মানুহৰ প্ৰতি সজ আচৰণ কৰা, আনৰ হিতৰ কথা চিন্তা কৰা, পৰোপকাৰী চিৰাজ সকলোৰে আদৰণীয়,আদৰ্শ স্বৰূপ। মানুহ হিচাপে মানুহৰ প্ৰতি থকা দায়িত্ব কৰ্তব্য পালনেই আছিল চিৰাজৰ জীৱনৰ ব্ৰত। মানৱ সেৱাই আছিল জীৱনৰ প্ৰকৃত ধৰ্ম-কৰ্ম। চিৰাজ চৰিত্ৰটোৰ প্ৰসংগত গল্পকাৰে উল্লেখ কৰা গুণবোৰ সমাজৰ প্ৰতিজনৰ বাবে প্ৰয়োজন। দেশৰ শান্তি শৃংখলা, ঐক্য সম্প্ৰীতি, উন্নতি প্ৰগতিৰ বাবে প্ৰতিজন মানুহৰ মানৱীয় গুণৰ প্ৰয়োজন ইয়াৰ অভাৱ হ'লেই সমাজৰ প্ৰগতিত বাধা পৰে। কিন্তু বৰ্তমান সময়ত দেখি শুনি থকা বহুবোৰ কথাই সমাজৰ মানৱীয় গুণৰ স্খলনৰ ইংগিত দিয়ে। সেয়ে বৰ্তমানৰ স্কুল কলেজৰ পাঠ্যক্ৰমত মানৱীয় মূল্যবোধৰ শিক্ষাৰ গুৰুত্ব যথেষ্ট আছে। মানৱীয় মূল্যবোধেহে এজন মানুহক প্ৰকৃত মানুহ হিচাপে গঢ়ি তুলিব পাৰে। ঘটনাক্ৰমে চিৰাজৰ ঘৰতে কন্দৰ্পৰ তেওঁৰ সন্তান সীতাৰ সৈতে পৰিচয় ঘটে। সাবিত্ৰী দৰে সীতাৰ সৈতে তেওঁৰ তেজ-মঙহৰ সম্পৰ্ক নাথাকিলেও তেওঁলোকৰ মাজৰ যি মানৱীয় সম্পৰ্ক সি তেজ মঙহৰ সম্পৰ্কতকৈও শ্ৰেষ্ঠ। সেই মানৱীয় সম্পৰ্কই আত্মিক সম্পৰ্কত পৰিণত হৈছিল। 'সীতা'ৰে পৰিপূৰ্ণ চিৰাজৰ জীৱনত 'সীতাই হৈ পৰিছিল তেওঁলোকৰ জীৱনৰ সম্বল। সাবিত্ৰী সীতা সম্পৰ্কে তেওঁ কন্দৰ্পৰ আগত এনেদৰে কৈছে– " সীতাৰ দৰেই আমাৰ সীতা পবিত্ৰ কাৰণ সাবিত্ৰীৰ দৰে সতীৰ গৰ্ভত তাইৰ জন্ম"। এই কথাষাৰৰ মাজেৰে চিৰাজৰ হৃদয়ত থকা নাৰীৰ প্ৰতি সশ্ৰদ্ধ মনোভাৱ হৃদয়গ্ৰাহী ৰূপত ব্যঞ্জিত হৈছে। সাবিত্ৰী সীতা দুয়ো মহাসতী হোৱাৰ পিছতো নিজ নিজ সতীত্বৰ বাবে অগ্নিপৰীক্ষা দিব লগা

যেনেদৰে হৈছিল 'চিৰাজ' গল্পৰ উক্ত দুয়োটা নাৰী চৰিত্ৰেয়ো জীৱনযুঁজত তেনে অগ্নিপৰীক্ষাৰে সন্মুখীন হ'ব লগা হৈছিল।

সীতাক কন্দৰ্পৰ হাতত গতাই দিয়াৰ মূহুৰ্তত বিচ্ছেদৰ বিৰহ বেদনাই চিৰাজৰ কোমল হৃদয়ত আঘাত হানিছে। বিচ্ছেদৰ কাৰণেই চকুৰ পানী হৈ চিৰাজৰ দুচকুৰ পৰা বৈ আহিছিল। চকুৰ পানীৰে সৈতে সকলো আল্লাৰে ইচ্ছা বুলি 'সীতা'ক সাবিত্ৰীয়ে বিচাৰ দৰে পিতৃ কন্দৰ্প হাতত তুলি দিছে। উদাৰমনা, সৰল চিৰাজে অসহনীয় সেই ক্ষণটো নিজকে সান্ত্বনা লভিছে— 'সকলো আল্লাৰ বিচাৰ, তেওঁৰ ইচ্ছা –'আল্লা তোমাৰ ইচ্ছা পূৰ্ণ হওঁক", "মই তাইক তাইৰ ন্যায় প্ৰাপ্যৰ পৰা দূৰ নকৰো। অৱশ্যে আমাৰ হৃদয় নুৰেৰেই পৰিপূৰ্ণ। তাইক নিলেও যেন মাজে মাজে আমি তাইক দেখিবলৈ পাওঁ"। ইয়াৰ যোগেদি চিৰাজ চৰিত্ৰটোৰ মানৱতাৰে ধ্বনি অনুৰণিত হৈছে। লগতে প্ৰকাশ লাভ কৰিছে চিৰাজৰ নিষ্কলুষ হৃদয়ৰ সৰলতা। যি নুৰ বাবে তেওঁলোকে মূৰ্গী পোহা, খোৱা আদি বন্ধ কৰিছে। সেই নুৰেই তেওঁলোকৰ জীৱনৰ একমাত্ৰ সমল। দীনৰ জ্যোতিৰ দৰে তাই তেওঁলোকৰ জীৱন উজ্জ্বলাই তুলিছে। নিজৰ জীৱন জ্যোতি কন্দৰ্পৰ হাতত গতাই দিয়াৰ মূহুৰ্তত তেওঁ অস্থিৰ হৈ পৰা নাই তেওঁলোকে জানে নুৰ বিহীন জীৱন অন্ধকাৰ সদৃশ। তথাপিও নুৰৰ যি প্ৰাপ্য আৰু তাইৰ উজ্জ্বল ভৱিষ্যৎ জীৱনৰ কথা ভাবিয়ে অসহনীয় বিচ্ছেদ বেদনা বুকুত বান্ধি সীতাক কন্দৰ্প হাতত অৰ্পণ কৰি কন্দৰ্পক পিতৃত্বৰ সুখ প্ৰদান কৰিছে। এয়া চিৰাজ চৰিত্ৰটোৰ মহানতাৰে পৰিচয়। আনহাতে প্ৰকাশ লাভ কৰিছে হিন্দু-মুছলমানৰ মাজত সাম্প্ৰদায়িক সম্প্ৰীতিৰ ছবিখন। ইয়াৰ অন্যতম বাহক হ'ল গল্পটোৰ চিৰাজ চৰিত্ৰ। চিৰাজ মুছলমান হোৱাৰ পিছতো হিন্দু সমাজৰ পৰম্পৰাগত, ৰক্ষণশীলতা, সংকীৰ্ণতাৰ বলি হোৱা অচিনাকী নিৰাশ্ৰয়া সাবিত্ৰীক আশ্ৰয় দিছে শুশ্ৰূষা কৰিছে সৰ্বোপৰি নিজ জীৱনত স্থান দিছে। ৰক্ষণশীল সমাজে কলঙ্কিনী বুলি ভবা সাবিত্ৰীক তেওঁ সতী বুলি জ্ঞান কৰে। নিজৰ সন্তানৰ দৰেই সাবিত্ৰীৰ প্ৰতি চিৰাজে পিতৃত্বৰ দায়িত্ব কৰ্তব্য পালন কৰিছে। সীতাৰ ক্ষেত্ৰতো চিৰাজে একেই ভূমিকা গ্ৰহন কৰিছে। হিন্দু মুছলমানৰ তথাকথিত বিদ্বেষৰ বিপৰীতে এয়া ঐক্য সম্প্ৰীতিৰ জীয়া ছবি।

কন্দৰ্পই সীতাক নিজ সন্তান ৰূপে গ্ৰহন কৰিছে, পিতৃৰ সকলো দায়িত্ব, কৰ্তব্য পালন কৰিবলৈও প্ৰস্তুত কিন্তু সীতাক নিজ ঘৰলৈ নিবলৈ সাহস গোটাব পৰা নাই। সীতাক কলিকতালৈ নি স্কুলত পঢ়াইছে কিন্তু নিজ সন্তান বুলি পৰিচয় দিব পৰা নাই সেয়ে নামভৰ্তি লগতে বন্ধু সুবিমল ৰয়ৰ আগত সীতাক দূৰ সম্পৰ্কীয় ককায়েকৰ মাউৱা ছোৱালী বুলিহে তেওঁ পৰিচয় দিছে। এনে কাৰ্যই কন্দৰ্পক ৰক্ষণশীলতা উৰ্ধত মানৱীয়তাক প্ৰতিষ্ঠা কৰিব নোৱাৰা দুৰ্বল ব্যক্তিত্বৰ ইংগিত দিয়ে। কলিকতাৰ সুবিমল ৰয়ৰ ভতিজাক অনিলৰ সৈতে সীতাৰ গঢ়ি উঠা প্ৰেমৰ সম্পৰ্কই পৰিণতি মুখী হোৱাৰ সময়তে সীতাৰ জন্মৰ প্ৰসংগটোৰে মুৰ দাঙি উঠে। জাত-কুল নিচিনা সীতাক অনিলৰ উচ্চশিক্ষিত সম্ভ্ৰান্ত আভিজাত্য আস্ত্ৰ সাৰশূন্য অভিভাৱকে 'বোৱাৰী' হিচাপে গ্ৰহণ কৰিবলৈ আপত্তি কৰিলে। কন্দৰ্পই সীতাও তেওঁলোকৰ দৰে কায়স্থ বুলি কোৱাতহে অনিলৰ অভিভাৱকে দুয়োৰে বিবাহৰ বাবে সন্মতি প্ৰদান কৰিছিল। সামাজিক ৰীতি-নীতিয়ে তেওঁলোকৰ আপত্তিৰ অন্যতম কাৰণ। ৰক্ষণশীল সমাজৰ অন্যতম প্ৰতিভূ স্বৰূপ অনিলৰ পিতৃ-মাতৃৰ চিন্তা ধাৰাৰ মানসিতাই জাত-পাতৰ ঠেক বিচাৰ গণ্ডীৰ উৰ্ধত বিচৰণ কৰিব পৰা নাছিল। শেষত বিয়াৰ পিছত কন্দৰ্পই অনিলক বিলাতলৈ পঠোৱাৰ যি আশা দিছিল তাৰ ফলত অনিলৰ অভিভাৱকৰ আপত্তি আঁতৰ হৈছিল। অনিলৰ অভিভাৱকৰ এই কাৰ্যই লালসাবাদী শ্ৰেণীটোৰে প্ৰতিনিধিত্ব কৰে। সমাজৰ সৰু সৰু এনে লালসাই সময়ত ভয়ংকৰ ৰূপ ধাৰণ কৰি কোনোজনৰ জীৱন বিপন্ন কৰি তোলে। এনে সুবিধাবাদী, লালসাই এগৰাকী নাৰীক কেতিয়া বা মৃত্যু পথৰ যাত্ৰী কৰে। এনে দৃষ্টান্ত সমাজত অলেখ।

কন্দৰ্পই পত্নী সৰযু, অনিল আৰু চিৰাজৰ আগত কন্দৰ্পই সীতাৰ পৰিচয় দিবলৈ যাওঁতে এনেদৰে কৈছে— " আজি যি কথা কম তাৰ সাক্ষী এই বৃদ্ধ মান্যবন্ত মানুহ গৰাকী, যাৰ মহত্বৰ বাবে মই সদায় তেওঁৰ ওচৰত নতশিৰ।" মানৱীয় প্ৰেমৰ প্ৰতিভূ স্বৰূপ 'চিৰাজ'ৰ মহত্বৰ গৌৰৱ ঘোষণা কৰিছে কন্দৰ্পই এনেদৰে। চিৰাজৰ হৃদয়ৰ নিভৃতম কোণত ফলগুৰ দৰে বৈ থকা নিৰ্ভাঁজ মানৱ প্ৰেমে সাবিত্ৰী-সীতাৰ জীৱনত যি তাৎপৰ্যপূৰ্ণ ভূমিকা গ্ৰহণ কৰিছে, তাৰ তুলনা নাই। জীৱনৰ নিৰাশা অন্ধকাৰৰ মাজত চিৰাজে আশাৰ বন্তি জ্বলাইছিল। জীৱনটোক পোহৰাই তুলিছিল। গল্পটিৰ সামৰণিত অনিল আৰু তেওঁৰ পৰিয়াল আগত যেতিয়া সীতাৰ জীৱনৰ চৰম সত্যটি মুকলি হয় যে সীতা

এগৰাকী বনকৰা নাৰীৰ সন্তান আৰু মুছলমানৰ ঘৰত লালিত পালিত হোৱা ছোৱালী এই কথাই কন্দৰ্পৰ দৰে পৰম্পৰাবাদী ৰক্ষণশীল অনিলৰ মনতো ক্ৰিয়া কৰে। জাত-পাতৰ সংকীৰ্ণ মানসিকতাৰ পোষক অনিলেও সীতাক সমাজৰ আগত গ্ৰহন কৰিবলৈ অসন্মত হ'ল। বৰং কন্দৰ্পতকৈ ৰক্ষণশীলতাৰ তীব্ৰ ভাৱধাৰাহে তেওঁৰ মুখুৱে নিস্তৃত হ'ল "মোৰ সাধ্য নাই সীতাক বিয়া কৰাবৰ" চাকৰণীৰ গৰ্ভত জন্ম আৰু মুছমানৰ ঘৰত ডাঙৰ হোৱা ছোৱালীক বিয়া কৰাবলৈ মোৰ ইচ্ছা থাকিলেও মোৰ পিতা মাতাই কেতিয়াওঁ তেনে কৰিবলৈ নিদিয়ে।" সৰু জাত তথা দুখীয়া ঘৰৰ লগতে মুছলমান ঘৰৱত খোৰা-লোৱা কৰি জাতি ধৰ্ম ভ্ৰষ্ট হোৱা ছোৱালী সীতাক পত্নী ৰূপে স্বীকাৰ নকৰিলে সেই সমাজৰ ৰক্ষণশীলতা গোড়ামিৰ প্ৰতিভূ স্বৰূপ কন্দৰ্পৰ অভিভাৱকৰ দৰে অনিলৰ অভিভাৱকেও সীতাক স্বীকাৰ নকৰিব, অনিলকো গ্ৰহণ কৰিব নিদিয়ে। কন্দৰ্পৰ পৰা অনিললৈ সময়ৰ ব্যৱধান নিশ্চয় আছে কিন্তু পৰম্পৰাবাদী ৰক্ষণশীল আভিজাত শ্ৰেণীটোৰ সমাজৰ নিম্ন শ্ৰেণীৰ প্ৰতি অমানৱীয় দৃষ্টিভংগী, তেওঁলোকৰ কৰা হেয় জ্ঞান অবিচাৰ অন্যায় আদিৰ কিন্তু পৰিবৰ্তন হোৱা নাই। কলিকতা দৰে এখন আগশাৰীৰ মহানগৰত বাস কৰিও উচ্চ শিক্ষা গ্ৰহণ কৰাৰ পিছতো মনৰ অজ্ঞান-অন্ধকাৰ আঁতৰাই ৰক্ষণশীলতা, সংকীৰ্ণতা ধুই হৃদয় পৰিশুদ্ধি কৰিব পৰা নাই এই তথাকথিত আভিজাত শ্ৰেণীটোৰে। উচ্চ শিক্ষায়ো সংকীৰ্ণতা, গোড়ামিৰ বিপৰীতে মানৱ প্ৰেমৰ জয়গানৰ ধ্বনি প্ৰতিধ্বনি আভিজাত শ্ৰেণীটোৰ অন্তৰত জগাই তুলিব পৰা নাই। তাৰ পৰিবৰ্তে উচ্চ শিক্ষাৰ পোহৰ নোপোৱা চিৰাজ আৰু সাবিত্ৰীৰ হৃদয়ত নাই সংকীৰ্ণতা, বুজি পায় মানৱ ধৰ্মতকৈ অইন কোনো ধৰ্ম শ্ৰেষ্ঠ হ'ব নোৱাৰে। মানৱ জীৱনৰ সাৰ্থকতা তাৰ মাজতে আছে। অনিলৰ এই বাক্যবাণে সীতাৰ হৃদয়ক নিমিষতে ক্ষত-বিক্ষত কৰি পেলালে। সীতাৰ চকুত ভাহি উঠা অন্ধকাৰ ভৱিষ্যতৰ আতংকই তাইক জথৰ কৰিলে। সীতা 'অন্তঃসত্ত্বা' বুলি জানিব পাৰি ইমানদিনে সৰ্বযুৰ অন্তৰত সীতাৰ প্ৰতি জাগ্ৰত হোৱা ক্ষোভ, ঘৃণা আৰু ঈৰ্ষাই আজি স্বতঃ স্ফূৰ্ত ভাৱে ওলাই আহিল 'পতিতা' বুলি চিঞৰি উঠিল সৰ্বযু আৰু সীতাক ঘৰৰ পৰা ওলাই যাবলৈ নিৰ্দেশ দিছে। যিখিনি সময়ত এগৰাকী মাতৃৰ সান্নিধ্য, সহচাৰ্য আৰু আশ্বাস নিৰ্ভয়বাণী, মৰম স্নেহ, সহানুভূতিৰ প্ৰয়োজন আছিল তাৰ

বিপৰীতে সীতাই মাতৃ সৰ্বযুৰ পৰা পাইছিল তিৰস্কাৰ। সেই মুহূৰ্তত কন্দৰ্পৰ হৃদয়ত জাগি উঠা পিতৃত্বৰ আকুল আহ্বানে তেওঁক ব্যথিত কৰিছে কিন্তু সৰ্বযুৰ ভয়ত সীতাক আকোৱালি লৰলৈ সাহস কৰিব পৰা নাই। অভয় বাণী শুনাবলৈ অন্তৰত শক্তি গোটাব পৰা নাই। সীতাই 'অব্বাজান' বুলি কাতৰেৰে মতা মাতসাৰ শুনি চিৰাজ ব্যাকুল হৈ পৰিছে। চিৰাজৰ হৃদয়ৰ পাৰ ভাঙি ওলাই অহা মৰ্মভেদী অবুজ বেদনাই তপত চকুলো হৈ ধাৰাসাৰে ববলৈ ধৰিলে। তেনে মুহূৰ্তত সমাজৰ ৰক্ষণশীলতা সংকীৰ্ণতা বিপৰীতে মানৱ প্ৰেমৰ মূৰ্তি স্বৰূপ চিৰাজে নিৰ্ভীকতাৰে আগুৱাই আহি মানৱতাৰ সেই বাধ্যভূমিৰ পৰা 'ঘৰলৈ ব'ল মোৰ আই' বুলি সীতাক আঁকোৱালি ধৰি পূৰ্বৰ সাবিত্ৰীৰ দৰে আকৌ নিজৰ মানৱদৰদী উদাৰ বহল বুকুত ঠাই দিছে। সমাজৰ ৰক্ষণশীলতাৰ বিৰুদ্ধে কোনো প্ৰতিবাদী কণ্ঠ নোহোৱা চিৰাজৰ বাকৰুদ্ধ মৌনতায়ো যেন মানৱতাৰে বিজয় গৌৰৱ ঘোষণা কৰিছে।

চিৰাজ গল্পটো পৰ্যালোচনা কৰিলে দেখা যায় যে সমকালীন সমাজৰ অভিজাত আৰু তথাকথিত শিক্ষিত শ্ৰেণীৰ ভণ্ডামি আৰু শঠতাৰ স্বৰূপ স্পষ্ট আনফালে প্ৰতিভাশীল গল্পকাৰ শৰ্মাই অভিজাত শ্ৰেণীৰ ভণ্ডামি আৰু শঠতাৰ পৰিবৰ্তে চিৰাজৰ অন্তৰত প্ৰোথিত হৈ থকা মানৱতাবাদৰ এখন সুগভীৰ হৃদয়ৰ ছবি তুলি ধৰিছে। সমাজৰ সকলো চৰিত্ৰৰ লোকক কৰা সূক্ষ্মবীক্ষণ আৰু মানৱতাৰ আধাৰত হিন্দু-মুছলমানৰ সম্প্ৰীতিৰে এক উন্নত ভাৰত, গঢ়ি তোলাৰ সপোন দেখা লক্ষ্মীধৰ শৰ্মাই চিৰাজ চৰিত্ৰটোক মানৱীয়তাৰ প্ৰতীক আৰু সাম্প্ৰদায়িক সম্প্ৰীতিৰ বাহক স্বৰূপে গল্পটোত তুলি ধৰিছে। 'চিৰাজ' চৰিত্ৰটো গল্পকাৰে জীৱনত লগ পোৱা ইছমাইল নামৰ বাস্তৱ চৰিত্ৰটিৰে অন্যতম এক অভিব্যক্তি। "হিন্দু - মুছলমানৰ সম্প্ৰীতিৰ অবিহনে ভাৰতবৰ্ষৰ প্ৰগতি কোনো দিনে সম্ভৱ নহয়" ইয়াক গভীৰ ভাৱে মৰ্মে মৰ্মে উপলব্ধি কৰা শৰ্মাই সেয়েই জাত- পাতৰ সংকীৰ্ণ চিন্তাৰ ঊৰ্ধৰ উদাৰ মানৱীয় হৃদয়ৰ 'চিৰাজ' চৰিত্ৰটো অতি কলাসন্মতভাৱে গল্প সাহিত্যত চিত্ৰিত কৰিছে। অভিজাত আৰু তথাকথিত শিক্ষিত ৰক্ষণশীল সকলৰ হাতত মনৱতা যেতিয়া বিপৰ্যস্ত হৈ পৰে তেতিয়াই চিৰাজ সেই হাউলি পৰিব ধৰা মানৱতাৰ পতাকাখনক তুলি ধৰিবলৈ আগবাটি আহিছে। চিৰাজৰ যোগেদি লক্ষ্মীধৰ শৰ্মাই যি উদাৰ

মানৱতাবাদৰ সুৰ অসমীয়া গল্প সাহিত্যত প্রতিষ্ঠা কৰিলে, সিয়েই অসমীয়া গল্প সাহিত্যক প্রদান কৰিলে এক নতুন ব্যাপ্তি। যি উদাৰ মানৱতা আধুনিক শিক্ষাৰে শিক্ষিত শ্রেণীৰ মাজত বিৰাজ মান হ'ব লাগিছিল সেই উদাৰ মানৱতায়ে তথাকথিত শিক্ষিত শ্রেণীৰ মাজত সম্ভৱ নহয়, তাক গল্পকাৰ অনিল, কন্দর্প পিতৃ বৰুৱা আদি চৰিত্রৰ কার্যকলাপৰ মাজেৰে সুন্দৰকৈ দেখুৱাইছে।

সামৰণি ঃ সামাজিক বিষয়বস্তুক অৱলম্বন কৰি কাহিনী সৃষ্টি কৰা লেখকে সচৰাচৰ তেওঁৰ চৌপাশৰ সামাজিক পৰিৱেশ আৰু জীৱন সম্বন্ধীয় বাস্তৱ অভিজ্ঞতাৰ পৰাই সাহিত্যৰ সমল আহৰণ কৰে। কিন্তু সৃষ্টিশীল প্রতিভাশালী লেখকৰ কল্পনা আৰু অন্তদৃষ্টিৰ পোহৰত এই বাস্তৱ তথ্যবোৰ এনে এক শিল্প দ্যুতিৰে মণ্ডিত হৈ উঠে যে নিষ্প্রাণ তথ্য নির্ভৰ ইতিহাসতকৈ এনে সাহিত্য সৃষ্টিয়েহে

একোটা যুগৰ বা একোখন সমাজৰ প্রাণৰ প্রকৃত পৰিচয় ফুটাই তুলিবলৈ সক্ষম হয়। লক্ষ্মীধৰ শর্মাৰ চিৰাজ গল্পত সমকালীন সমাজৰ যি প্রতিছবি প্রতিফলিত হৈছে; সেয়া যেন সেই যুগৰ এক দলিল স্বৰূপ। চুটি গল্পৰ কম পৰিসৰৰ মাজেৰে একোটা যুগৰ সমাজ জীৱন তথা জন-জীৱনৰ নিখুঁট বাস্তৱ চিত্র অংকনেৰে সমাজত মানৱীয় মূল্যবোধ প্রতিষ্ঠাৰ তেওঁৰ যি অগ্রণী ভূমিকা সেয়া অসমীয়া সাহিত্যত অনন্য। সামাজিক চেতনা, প্রগতিশীল চিন্তা, সাম্প্রদায়িক সম্প্রীতি আৰু ৰূপান্তৰেৰে সমাজ তথা দেশৰ প্রগতিৰ সপোনৰ মাজেৰে প্রকটিত গল্পকাৰ লক্ষ্মীধৰ শর্মাৰ আধুনিক জীৱনমুখী উদাৰ মানৱীয় দৃষ্টিভংগীৰে তেওঁ গল্প সাহিত্যত যি আদর্শ প্রতিষ্ঠা কৰি থৈ গ'ল, তাৰ বাবে তেওঁ অসমীয়া সাহিত্যতে নহয়, অসমৰ সমাজ জীৱনতো সর্বকাল স্বীকৃত হৈ ৰ'ব, সমগ্রজনৰ পথিকৃৎ হ'ব। ■■

গ্রন্থপঞ্জী ঃ

১। গোস্বামী, ত্রৈলোক্যনাথ ঃ আধুনিক গল্প সাহিত্য, অম্বিকাপদ চৌধুৰী, বাণী প্রকাশ প্রাইভেট, লিমিটেড, পানবজাৰ, চতুর্থ প্রকাশ, গুৱাহাটী- ১৯৯৪।

২। বৰা, অপূর্ব (সম্পা) ঃ অসমীয়া চুটিগল্পৰ ঐতিহ্য আৰু বিবর্তন, প্রথম প্রকাশ, যোৱহাট কেন্দ্রীয় মহাবিদ্যালয় প্রকাশন কোষ, যোৱহাট- ২০১২।

৩। বৰুৱা, প্রহ্লাদ কুমাৰ ঃ অসমীয়া চুটি গল্পৰ অধ্যয়ন, মাখন হাজৰিকা, বনলতা, প্রথম প্রকাশ, ডিব্রুগড়-১৯৯৫।

৪। নেওগ মহেশ্বৰ, দাস, যোগেশ, আৰু শর্মা, নাৰায়ণ (সম্পা) ঃ অসমীয়া গল্পগুচ্ছ, অসম সাহিত্য সভা, দ্বিতীয় প্রকাশ, যোৱহাট-১৯৮৪।

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कवि नागार्जुन की
यथार्थ चेतना और लोक दृष्टि

■■ यासना बरा

संक्षिप्तसार: आज हिन्दी-साहित्य में नागार्जुन को उच्च कोटि के कवियों में गणना की जाती है। उन्होंने हिन्दी-काव्य जगत की धनी बनाया साथ ही साथ भावों की नवीनता कला के प्रयोग और यथार्थ से हिन्दी कविता-कामिनी का शृंगार भी किया। उनकी लेखनी में ध्वंसात्मक और रचनात्मक दोनों ही रूप दिखायी देते हैं। उन्हों ने अपने ध्वंसात्मक रूप से सामाजिक रूढ़ियों और मान्यताओं पर प्रहार किया है और रचनात्मक रूप से नवीन समाज की रचना करके नवीन संस्कृति और सभ्यता को सुधारने का प्रयत्न किया है। सत्यता यह है कि नागार्जुन प्रगतिवादी होने के कारण विद्रोही अवश्य रहे परन्तु शिव की भावना से अनुप्रेरित हो कर सदेव ही लोक-कल्याण में रत रहे हैं। कवि नागार्जुन ने जो कुछ देखा, भोगा और सुना, उसे अपने काव्यों में लिख दिया। उन जैसे निडर, निर्भीक, अनासक्त कवि हिन्दी में बहुत कम है। इस दृष्टि से उन्हें यदि हिन्दी का दूसरा निराला कहा जाय तो कोई अतिशयोक्ति नहीं होगी। उन्होंने अपनी कविता में भाव, भाषा, विषय आदि सभी दृष्टि से नवीन प्रयोग किये हैं। व्यंग्य उनके काव्य का प्राण है।

मुखॅ शब्द : यथार्थ चेतना, प्रगतिवादी, नवीन संस्कृति

भूमिका : नागार्जुन प्रगतिवादी विचारधारा के लेखक तथा कवि हैं। इनके हृदय में दलित वर्ग के प्रति संवेदना रही है। अपनी कविताओं द्वारा ये अत्याचार-पीड़ित त्रस्त व्यक्तियों के प्रति सहानुभूति प्रदर्शित करके ही सन्तुष्ट नहीं हो गए वरन् उनकी अनीति और अन्याय का विरोध करने की प्रेरणा भी देते रहे हैं। समसामयिक राजनीतिक तथा सामाजिक समस्याओं पर इन्होंने बहुत अधिक लिखा है। औपन्यासिक कृतियों में नागार्जुन सधे हुए लेखक के रूप में आते हैं। जनपदीय संस्कृति और लोक जीवन इनकी कथा सृष्टि का विस्तृत फलक है।

जीवन परिचय : बिहार प्रदेश के अन्तर्गत दरभंगा नाम का अत्यंत प्राचीन जनपद के तरौनी नामक ग्राम के एक साधारण ब्राह्मण परिवार में नागार्जुनजी का जन्म सन् 1911 ई० हुआ था। उनकी शिक्षा का सुत्रपात मातृभाषा मैथिली से हुआ। इसलिए मैथिली भाषा और साहित्य का गहन अध्ययन करने के पश्चात काशी, कलकत्ता और केलानिया (कोलंबो) में रहकर हिन्दी, संस्कृत, प्राकृत और पाली भाषाओं तथा उनके साहित्य का अध्ययन किया। उनकी वास्तविक नाम है— वैद्यनाथ मिश्र। हिन्दी में 'नागार्जुन' और मैथिली में 'यात्री'

उपनाम से वे रचनाएँ करते थे।

नागार्जुन की रचनाएँ: नागार्जुन ने जबसे लेखनी उठाई तब से अब तक लगभग 25 मौलिक पुस्तकों की रचना की है। इसके अतिरिक्त 20 से अधिक उनके अनूदित ग्रंथ है। उनका समस्त रचनाएँ तीन भाषाओं में मिलती है— (1) मैथिली, (2) संस्कृत, (3) हिन्दी। मैथिली में उनके दो प्रसिद्ध उपन्यासों 'पारो' और 'नवतुरिया' तथा तीन प्रसिद्ध काव्य— संकलन 'चित्रा', 'विशाखा' और 'पत्रहीन नग्रगाछ' है।'धर्मलोक शतकम्' सिंहली लिपि में संस्कृत का लघु काव्य है। मैथिली में उनका प्रसिद्ध काव्य संग्रह 'चित्रा' है। इनके अतिरिक्त 'देश-दशकम्', 'कृषक दशकम्' और 'श्रमिक दशकम्' उनके अन्य संस्कृत काव्य ग्रंथ है। हिन्दी साहित्य साधना के क्षेत्र में वे उपन्यासकार तथा कवि के रूप में हमारे सामने आते हैं। सन् 1945 ई० के आसपास उन्होंने हिन्दी साहित्य सेवा के क्षेत्र में प्रवेश किया और इसके तीन वर्ष पश्चात् सन् 1948 ई० में उनका प्रथम उपन्यास 'रतिनाथ की चाची' प्रकाशित हुआ। इसके बाद उनके सात उपन्यास— 'दुखमोचन', 'इमरतिया', 'बलचनमा', 'नयी पौछ', 'बाबा वेटसरनाथ', 'कुम्भीपाक', 'उग्रतारा' और 'वरूण के बेटे' प्रकाशित हुए। इन सभी उपन्यासों में जनपदीय संस्कृति और लोकजीवन का चित्रण कथा-सृष्टि के माध्यम से किया गया है। कवि के रूप में उनके चार काव्य संग्रह मिलते हैं— युगधारा (1956ई०), भस्मांकुर, 'सतरंगे पंखोंवाली (1959ई०)', 'प्यासी', 'पथराई आँखें (1962)'। इनके अतिरिक्त उनकी व्यंग्य प्रधान लघु काव्य कृतियाँ भी मिलती हैं — 'लघु और शोले', 'प्रेत का बयान' और 'चना जोर गरम'। अपने इन्हीं बड़े-छोटे काव्य-संग्रहों के बल पर उन्होंने आधुनिक युग के श्रेष्ठ कवियों के बीच अपना स्थान बना लिया है।

कवि नागार्जुन की यथार्थ चेतना और लोक दृष्टि: नागार्जुन के व्यक्तित्व पर सर्वाधिक प्रभाव राहुल सांसृत्यायन एवं निराला जी का पड़ा। राजनीतिक रूप में नागार्जुन साम्यवादी विचारधारा के पोषक रहे इसीलिए उनकी कविताओं में सामाजिक जीवन का यथार्थ चित्रण हुआ है। उनकी कविताओं में निराला जैसे सहजता आक्रोश,

व्यंग्य, हुँकार एवं ललकार है। शोषण के विरुद्ध आवाज उठाकर शोषितों के प्रति सहानुभूति दिखाकर तथा अन्याय एवं अत्याचार का विरोध करने वाली कविताओं की रचना करके आपने प्रगतिवादी विचारधारा का पोषण किया। पीड़ित मानवता का स्वर प्रदान कर नागार्जुन ने कवि के उत्तरदायित्व को भली-भांति निभाया है।

नागार्जुन सत्ता, व्यवस्था एवं पूंजीवाद के प्रति आक्रोश व्यक्त करने में निरन्तर अग्रणी रहे। उनकी कविता में राष्ट्र प्रेम है तथा आजादी के बाद के भारत की यथार्थ तस्वीर है :

देश हमारा-भूखा नंगा घायल है बेकारी से।
मिले न रोटी रोजी भटके दर-दर बने भिखारी से।।

कवि नागार्जुन ने अपने युगीन यथार्थ एवं समसामयिक चेतना को काव्य का विषय बनाया है। वे यह देख रहे थे कि शोषित वर्ग अभावों की चक्की में पिस रहा है, कृषक अनेक समस्याओं से जूझ रहा है, श्रमिक भरपेट भोजन नहीं जुटा पा रहा, किन्तु उच्च वर्ग भोग विलास में पानी की तरह धन बहा रहा है। लोग मूखौटा लगाए हुए दोहरी जिन्दगी जी रहे हैं। बाहर से खद्दरधारी हैं पर भीतर से कसाई है :

जमींदार हैं, साहूकार हैं, बनिया हैं, व्यापारी हैं।
अन्दर-अन्दर विकट कसाई बाहर खद्दरधारी हैं।।

सामाजिक विषमता की बढ़ती हुई खाई उसे दुखी करती है और वह अपनी पीड़ा इन शब्दों में व्यक्त कर उठता है।

खादी ने मलमल से अपनी साठ-गांठ कर डाली है।
बिड़ला टाटा डालमिया की तीसों दिन दीवाली है।।

यहां स्पष्ट ही खादी का प्रतीकार्थ राजनीतिज्ञों तथा मलमल का प्रतीक अर्थ धनिक वर्ग से है। राजनीतिज्ञों के साथ धनवान उद्योगपतियों की साठ-गांठ है तथा दोनों मिलकर गरीबों को लूट रहे हैं।

नागार्जुन को अपने देश के खेतखलिहानों से प्रेम है। इसीलिए वह कहते है—

खेत हमारे भूमि हमारी सारा देश हमारा है।
इसीलिए तो हमको इसका चप्पा चप्पा प्यारा है।।

चीन के आक्रमण के समय स्वदेशानुराग में डुबा कवि हृदय पुकार उठा:

आज तो मैं दुश्मन हूं तुम्हारा
पुत्र हूं भारतमाता का
और कुछ नहीं हिन्दुस्तानी हूं महज
प्राणों से भी प्यारे हैं मुझे अपने लोग
प्राणों से भी प्यारी है मुझे अपनी भूमि।।

नागार्जुन की कविताओं में जन जीवन की आशा-आकांक्षा व्याप्त है तथा वह सामाजिक चेतना से परिपूर्ण है। उन्हों। ने अभावों से ग्रस्त पीड़ित एवं शोषित सर्वहारा वर्ग की वेदना को अनुभव किया और उसे कविता में वाणी प्रदान की। डा॰ प्रकाश चन्द्र गुप्त का यह कथन नागार्जुन के कृतित्व की सही व्याख्या करता है—

''नागार्जुन ऐसे साहित्यकार हैं जो अभावों में ही जन्मे हैं पीड़ित वर्ग के कष्टों को उन्होंने स्वयं झेला है। निस्सन्देह ऐसा ही व्यक्ति भारत की निम्नवर्गीय जनता का सच्चा सांस्कृतिक प्रतिनिधित्व कर सकता है।''

नागार्जुन के काव्य में यथार्थ का चित्रण अपनी पूरी नग्नता एवं सच्चाई के साथ है। उन्होंने कुछ भी छिपाने का प्रयास नहीं किया। कवि जानता है कि हमारे वर्तमान समय में सत्य बोलना पाप है और चापलूसी करना, झूठ बोलना युग धर्म बन गया है:

सपने में भी सच न बोलना, बरना पकड़े जाओगे ?
थैय्या लखनऊ दिल्ली पहुंचो मेवा मिसरी पाओगे।
माल मिलेगा रेत सको यदि गला मजूर किसानों का।
हम मरभुखों से कया होगा, चरण गहो श्रीमानों का।।

कवि ने अपनी व्यंग्य रचना 'चना जोर गरम' में भ्रष्टाचारी स्वार्थी अवसरवादी लोगों की पोल खोलते हुए तीखा व्यंग्य किया है :

चना है बना मसालेदार
खाइए भी तो यह सरकार
मिलेगा परमिट बारम्बार
मिलेंगे सौदे सभी उधार
नया हो जावेगा घर बार
कि लदलद कर आवेगी कार।।

नेता लोग किस प्रकार गांधी के नाम पर बीट बटोरकार गांधी जी के सिद्धान्तों को तिलांजलि दे रहे हैं, इसका यथार्थ चित्रण इन पंक्तियों में है:

बैच बेचकर गांधी जी का नाम
बटोरो बोट
बैंक बैलेन्स बढ़ाओ
राजघाट पर बापू की वेदी के आगे अश्रु बहाओ।

भारत भर में व्याप्त भ्रष्टाचार को देखकर कवि का हृदय पीड़ा से रो उठता है और अपना आक्रोश इन शब्दों में व्यक्त करता है:

रामराज में अबकी रावण नंगा होकर नाचा है।
सूरत शकल वही है भैया बदला केवल ढांचा है।

देश में व्याप्त भ्रष्टाचार एवं योजनाओं की विफलता के यथार्थ चित्र भी नागार्जुन की कविता में मिलते हैं:

पांच वर्ष की बनी योजना एक नहीं दो तीन।
कागज के फूलों ने ले ली सबकी खुशबू छीन।।

नागार्जुन को लोक कवि कहना भी समीचीन है। वे जन कवि हैं, जनता के चारण हैं। उनकी लोक दृष्टि अत्यन्त व्यापक हैं। वे गांव गली की बात कहते हैं और उस भाषा में कहते हैं जिससे सब परिचित हैं। बिना किसी लाग-लपेट के अपनी बात को कहने वाले कवि के रूप में नागार्जुन सर्वाधिक लोकप्रिय हैं। 'अकाल और उसके बाद' शीर्षक कविता में वे 'भुख' का चित्रण इन शब्दों में करते हैं :

बहुत दिनों तक चुलहा रोया चक्की रही उदास।
बहुत दिनों तक कानी कुतिया सोई उनके पास।।

इसी प्रकार 'प्रेत का बयान' नामक कविता में वे भूख के कारण मरे अध्यापक की दशा का यथार्थ चित्रण इन शब्दों करते हैं—

'ओ रे प्रेत—
कड़क कर बोले नरक के मालिक यमराज
सच सच बतला।
कैसे मरा तू ?
भूख से अकाल से ?
बुखार कालाजार से ?'
उनकी बात का उत्तर देता हुआ वह कहता है:
सुनिए महाराज
तनिक भी पीर नहीं
दुःख नहीं दुविधा नहीं
सरलता पूर्वक निकले थे प्राण

सह न सकीं अंत जब पेचिश का हमला।
सुनकर दहाड़ स्वाधीन भारत के
भुख मरे स्वाभिमानी सुशिक्षक प्रेत की
रह गए निरुत्तर महामहिम नरकेश्वर।

उपसंहारः नागार्जुन ने मजदूर, किसान, व्यापारी, नेता, जर्मींदार सब पर दृष्टिपात करते हुए उनका यथार्थ चित्रण अपने काव्य में किया है। उसे सामाजिक विषमता पर आक्रोश है। वैयक्तिक अभावों से पीड़ित जनता से उसे सहानुभूति है और शोषकों के वैभव एवं विलास पर वह खुलकर व्यंग्य करता और शोषकों के वैभव एवं विलाश पर वह खुलकर व्यंग्य करता है। देश की वर्तमान दशा से वह दुःखी है और यह चाहता है कि महापुरुषों के व्यक्तित्व को प्रान्तीयता की कैद से मुक्ति दी जाए। नागार्जुन कहीं राजनीति एवं राजनीतिक नेताओं पर व्यंग्य करते हैं तो कहीं पूंजीपतियों की लोलुपता एवं स्वार्थपरता को अपना काव्य विषय बनाते हैं। निश्चय ही उनकी लोकदृष्टि व्यापक कही जा सकती है। ■■

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Ahom Period-An Era of Integraty and Strength : An Overview

■■ Bandana Borthakur

Abstract: *Medieval Assam history or Ahom period may be said to have begun with the coming of the Ahoms to this land in the early part of the 13th century and covers the entire period of their rule till the formal inauguration of the British regime in 1826.This period is specially marked for the unity among the divers cultural people and that brought social strength to the kingdom. For that unity Ahom rulers protected the land from the enemy and foreign invasions. Assam possesses a unique variety of peoples of different races and tribes. Therefore it has a rich diverse cultural heritage that goes back to the days of the Epics. Under the Ahom ruler there were a good deal of cultural fusion and exchanges between them. Though Tai Ahoms had their own custom, religion, language but had soon got assimilated with the local customs and creed and they adopted the language of their land –the Assamese in due course. But there are some people who tried and still trying to destroy the cultural unity of Assam. But the perpetual bond of brotherhood proved all their attempt futile .The socio economic development of medieval Assam was possible for its cultural unity and the ability to restrain an amazing diversity within itself. The belief on spirituality and cultural power has also played an important role in binding the people of Ahom kingdom together in a bond of unity. For their liberal and assimilation policy they are able to established integrity among the diversity .With this background an attempt has been made to study about the policies of Ahom rulers which brought unity and social strength to the Ahom Kingdom.*

Key words: Medieval Assam, British regime, cultural heritage, integrity, diversity

Indian civilization is one of the oldest civilization in the world and boats of many ethnic groups following different cultures and religion. Being a diverse civilization, India is a land of myriad tongue with over1650 spoken language and dilects. Despite of different culture, religion, languages, people of India live together with love and brotherhood. Assam a part of India also not different from it. This land possesses a unique variety of peoples of different races and

tribes. Therefore it has a rich diverse cultural heritage that goes back to the days of Epics. Under the Ahom rulers there were a good deal of cultural fusion and exchanges between them. Though Tai Ahom had their own custom, religion, languages but had soon got assimilated with the local customs and creed and ruled Assam for about 600 years. It is not an easy matter to reign a single dynasty for such a long period in the earth. The conquest made by the Tai-Ahoms was not an invasion but gradual and peaceful penetration without causing displacement of the local inhabitants. The Ahoms were the offshoot of the great Tai race that spread in South-East Asia and they entered into the Brahmaputra valley from the Shan kingdom of upper Burma in 1228.

The main objective of the paper is to study about the policies of Ahom government which brought unity and strength to the Ahom Kingdom.

With the fall of the Palas in the early part of the 12th century there was no any powerful kingdom in the Brahmaputra Valley. Due to internal dissension the rulers of Kamrupa were losing their hold and authority over their possessions. They were finally overtaken by the Ahoms and laid the foundation of a kingdom in the south-eastern part of the Brahmaputra valley and became the lord of the land and also became one with the indigenous people and fight against invaders came from the west, whom they repulsed successfully in a series of battles.[1] The territory occupied by the Tai-Ahoms was already inhabited by the Morans, Borahis, Chutiyas and Kacharies. Sukapha the founder of the Tai- Ahom

Kingdom in the valley of the Brahmaputra won over them by tact and diplomacy. The chiefs were invited and on their arrival present were offered for friendship and goodwill. Sukapha took them into confidence by engaging them as fuel-suppliers, wood cutters, poultry-keepers, cooks and even as medicine men (bezbarua). The merger of the Borahis with the Ahoms was so complete that the tribe lost its identity as separate tribe. Professor J. N. Phukan opined that "The conquest made by the Tai-Ahom was not an invasion but gradual and peaceful penetration without _ causing displacement of the local inhabitants although the latter was required to supply the conquerors with food and provision at every stage of their halt." [2]

Paik system: For peace and integrity the Ahom Government adopted some policies which brought strength to the Kingdom. Among them *Paik* system was an important measures for the development of Kingdom. Before coming of the Ahoms to the Brahmaputra valley the populations were not organized. But during the Ahom rule whole population was organized by *Paik or khel system*. This *Paiks were* controlled by some state officers and the Paik system enabled the king to have maximum utilization of man power both in times of war and peace. It proved an effective weapon to fight the external enemies. In the stage of unorganized population and use of primitive means of eqipments, production were also underdeveloped. After coming of the Ahoms to the upper part of the Brahmaputra valley they introduced the wet rice cultivation, which superseded the existing one. By using plough and

irrigation, the mode of production and social relations reached a relatively advanced stage in this period

Matrimonial Alliances: In History it has been found that matrimonial alliance is a good way of means to establish cordial relation between two races or kingdoms. Some Ahom king wanted to bring unity in the kingdom by matrimonial alliances. When Sukapha the founder of the Ahom kingdom entered the Brahmaputra valley they soon become minority amidst their conquered subjects. It became essential for them to increase their number and preserve the race. Therefore, very soon they married non-Ahom women and there by established matrimonial relationship with the various tribes of Assam. Sukhampha, PratapSingha ,RudraSingha, RajeswarSingha etc .also followed such policy. In this way from the very beginning the Ahoms had social relations with the Moran, Borahi, Chutia, Koch, Kachari and Miris, Manipuris, jayantia etc. Such tribes with whom they had matrimonial alliance were given equal status in the society. Hence Ahom society was free from such rigidity like caste system and untouchability prevalent in the Brahmanical and Hindu society.

By matrimonial alliances Ahom rulers able to preserve the unity of the kingdom and it brought strength to the kingdom.

Appointment of skilled persons: For peace and prosperity of the kingdom, the Ahom rulers appointed efficient persons from different caste and community. For example a section of Muslims get offices in the Ahom administration for their fine arts and crafts work. They were skilled as *Akhrkatia, Gunakatias, Rahan- karas, Jolas, dyers and painters, cotton cloth weavers ,manufacturers* of gun powder, musician, tailors, bell-metal workers etc. A number of Muslim populations were completely absorbed in the local culture and they became a part of the people of Assam. Regarding this Musalman Shihabuddin Talish had comment that,'Mussalmans, who had been taken prisoner in former times and had chosen to marry here, their descendants are exactly in the manner of Assamese, and have nothing of Islam except the name, their hearts are inclined far more towards mingling with the Assamese than towards ·association with the Muslims."[3] For this unity cultural and economic development was possible which brought glory to the kingdom. A section of Sikh population also settled in Assam dates back to the middle of the 17th century. These Sikhs got assimilated with the Assamese people through inter-marriage and adopted Assamese language and culture. A number of Sikhs included in the Ahom militia also. As for example King Chandra kantaSingha appointed a Sikh, named chaitana Singh as his commander who fought against Hindustanis.

Religious policy: Religion played an important role for uniting a kingdom. It brings social integration and unity among different caste and different religious groups at the village and other local levels. It brings economic development to the country. The Ahom period is marked by the renaissance of religion. The Ahoms entered into Assam with a religion of

their own. Somdev was the tutelary deity of the Royal families. But we do not have any evidence of any attempt made by the Ahoms to impose their religion on people of the country of their adoption. It might have been their policy of toleration or might have been their strong practical sense. They could realize that it would be unwise to try to impose their faith on the indigenous people who were overwhelming in number. So they were liberal to other religion. After adoption of Hinduism by the Ahom monarchs its impact had fallen on the social and political life of the country. As a result of toleration so many religious architecture was developed in this period. Hinduism was the predominant religion during the Ahom period and the Hindus were then divided in to three sect -Saivism,Saktism and Vaishnavism .Ahom rulers played an important role in binding the people of Assam together in a bond of unity by adopting liberal policy. For example, though Ahom king Sukhampha personally worshiper of Somdev but when he heard about the system of the practice of the worship of the earthen image of Goddess Durga in Koch Behar he intended to introduce the system in his kingdom. Therefore, he sent an Ahom artisan to Koch Behar to learn the art of making earthen images of Durga and other deities. Thereafter the worship of earthen image of Durga was introduced into Assam. As Saktaism was a popular religion among the different tribal people at that time, King Sukampha might have been try to win the mind of indigenous tribal people.Vaisnavism was preached into Assam by Sankardev and the religion spread very rapidly for the royal

patronage and many Sattras grew up in the country. The Gosains of the Sattras enjoyed great respect and prestige. Through Sattras Sankardev brought social unity to the kingdom. He denounced the caste structure of the society. He invited all section of the population to.vaishnavism. Therefore, Vaishnavism became the religion of the common man. In these institutions people of all classes and castes whether devotees, disciples, followers or sympathizers meet together and perform all kind of works. By introducing such liberal system all the evils abuses existing in the society were removed and socio-culturally kingdom was developed. Though Swargadeo Gadadhar singha for some reasons disliked the Vaisnava Gosains and Vaisnavism and began to persecute them but his son Rudra Singha followed reverse policy of his father. He was more statesman than his father. Though he embraced sakta Hinduism but for consolidation and protection of the Ahom monarchy he stopped the persecution of the Vaisnavas and invited all the banished Gossais to Majuli and gave them land to set up their Satras. From then onwards Majuli became the main centre of Vaishnavite culture in Assam. Even to day a large number of tourist come to see Satria culture in Majuli .Still today different caste and community living together in there. It has been possible for brotherhood felling among themselves. Rudra singha himself also remained inclined to Vaishnav faith. In this way Rudra Singha at the very outset of his reign established peace and unity among the various religious sects. For the propagation of different religion Ahom

kings constructed a large number of temples specially dedicated to Siva and Durga and this structure bring glory to the Kingdom. Lands were granted for religious purpose. For the liberal religious policy during this period the Assamese Muslims also developed independent ideas of their religion. For example at Hajo a mosque was erected by one Ghiyasuddin Aulia. Since then the Muslims regarded Hajo as Poa Macca. From the 18th century the spirit of intolerance was appeared in the Ahom religious policy and the Ahom rulers oppress and insult the Moamarias. The Moamoria rebellion was the result of religious intolerance of the Ahom rulers and the rebellion proved to be one of the causes of the downfall of the Ahom Kingdom. From the study we can able to know that religious tolerance is necessary for the development of a Country.

Royal patronage to literature: The Ahom period is marked by the renaissance of literature .During the second quarter of the 14th century Hem Saraswati,Kaviraj Chakravarty,Haribar Vipre wrote poetry in the Assamese language and helped the development of indigenous literature. Sankardev gave a fill up to the movement by translating a number of Hindu scriptures into the Assamese language. Besides metrical versions of the Bhagavata he wrote several dramas in Assamese. Buranjis or Chronicles are an impotent source to know about a nation. The Ahoms had a fully developed historic sense, so time to time this was written. In this way literature was developed.

Administrative policy: .The Ahom rulers build up administrative machinery elaborate and efficient enough to accommodate itself to the tribal and semi-tribal societies of the valley. The rulers devoted all their energy to organizing the eastern tribes politically. They brought the people of the east and the west Brahmaputra valley under a common rule and laid the foundation of a civil society comprising a diverse population. With the extension of the Ahom power, the load of administrative work also increased, which necessitated the appointment of different new officers. Therefore, Ahom rulers had created various post and appointed efficient persons in that posts and these officers performed their duties in their respective areas.

Ahom Kings kept contact with the populace through the use of agents and informants. These were used both to propagate the ideas of the king and bring reports on public opinion to him .Rudra Singha created a special,*Khel* called Bairagi. They report the king about the socio- cultural life of other kingdom. To consolidate the Ahom monarchy in the face of the growing feudal order forces leading the Vaishnavite movement,King Rudra Singha to meet this political necessity abandoned the policy of isolation followed by his predecessors and encouraged intercourse with the feudal rulers else where in India and sent envoys to visit the contemporary rulers of other parts of India.

Policy towards the neighbouring Hill Tribes: The three sides of the Ahom kingdom were bounded by diverse tribes, each with the distinctive manners, customs and languages. Due to underdevelopment of production these tribal societies repelled advanced to the

neighbouring plains of Ahom Kingdom. Though sometimes Ahom rulers followed retaliatory expedition against them but generally the Ahom Government followed a policy of conciliation towards the hills tribes. This policy was effective for the Ahom Kingdom. Ahom Government either gave them fertile lands at the foot of their hills called "Khat" along with access to certain fisheries in the plains or the payment of a stipulated amount called "Posa."In return for this, they were to acknowledge the suzerainty of the Ahom king. The Ahom tribal policy was not based on a rigid overlord-vassal relationship. Because of, the objective of the Ahom Government was not extension of their sovereignty over the hills areas but wanted to establishment friendly relation with them on the basis of mutual benefits and understanding. By establishing cordial relation with the hill tribes the Ahom Government could harness their strength or secure their neutrality at the times of external threat and there by brought peace and strength to the Kingdom.

In comparable to other state, in Assam People are livings together with their diverse culture from ancient time. A huge level of love between every people of Assam is the cause of peace and prosperity. Sukapha stands as a role model for 'unity in diversity.' He successfully united the people of various castes, tribes and religion through a process of assimilation in the early part of medieval period. Therefore, Ahom period is an example for present and future generation. But there are some selfish, people who tried and still trying to destroy the cultural unity of Assam. But the perpetual bond of brotherhood can futile their all attempt. Perpetual bond can be possible by respect the culture of each other and it will bring integrity and strength to the state. In conclusion we can say that unity is strength and divide is fall. ■■

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Best Practices in Academic Libraries : Issues and Challenges

■■ Archana Sarma

Abstract: *Best practices in an emerging concept in academic libraries and most successful service for development of library activities. The emerging role of the libraries is to empower the users with information which is used in research, teaching and learning. In the emerging technological environment, the libraries need to develop various system and services. For this the greater need for man power, infrastructure, finance, ICT application, collection development, resource sharing, open access initiative, electronic publishing, networking and continuing education activities are to be augmented. In effective operation of all such initiative and efficient operation of library activities, the concept of best practice appears to be a successful management of library service. This paper discusses the changing role of librarians in modern library and competencies, IT base skills. This paper addresses issues such as self confident, listening skills, improve users library relationships. Library and information professionals need to posses innovative professional and managerial skill to understand the changing user expectation. The librarian must make sincere attempts to understand expectation of their users and provide service and product in such a way that the delivered services not only meet but exceeded the user's expectation.*

Key words: Academic Libraries, IT and ICT skill, Internet and Networking system.

Introduction: The academic library is the most effective and economic medium for spread of education and dissemination of information. For a vibrant knowledge based Society, knowledge is the prime resource. Efficient utilization of existing knowledge can create comprehensive wealth of the nation, and also improve the quality of life. Education developed the mind, the physic the senses and the skill and nourishes the thinking capacity of the learner. Teaching as a profession needs special training intended to build up knowledge competencies skills, attitudes. A teacher plays a crucial and determining role in the process of student learning by creating a content in which

students have the abilities to learn most effectively. The mission of higher education is to educate, train and cultivate new knowledge, to take leadership in every walk of life and interpret old knowledge and benefits in the new light and discoveries. Such knowledge can be imparted to the student and teachers effectively through library only. To achieve the objective of higher education academic library play vital role as contains a variety of information resources, which can be used by the readers easily as board reading as well as reference sources in order to support classroom lectures.

The National Assessment and Accreditation Council (NAAC) 2006 which advocates for the best practices bench marking approach in higher education in India, also strives for quality and excellence in library and information science in improving academic environment.

The academic libraries specially college libraries play vital role by providing necessary reading materials and information for higher education and research. In today's high-tech learning environment the library is a learning resource taking up increasingly more academic space and time in the life of a learner. In the present era globalization is playing major role in making students more focused and demanding. It increases the demand for quality in higher education. Improvement in the overall quality of higher education is due to global sharing of knowledge, skill based knowledge, use of information and communication technology for delivering up-to-date

information from inside and outside country. So several factors are necessary to change academic libraries.

The use of computer and telecommunication has revolutionized the information technology. In the walk of globalization of higher education and information explosion a well equipped modern academic library is very important for creating good learning environment to meet the users need. It hs changed the traditional service and converted the library into digital library. In the 21st century a revolutionary development has taken place in the field of telecommunication, computer and exchange of information as result there is a development in the field of socio economic which has led to the social change. Effective learning service in higher education is possible only through the technology development. Although lack of fund is one of the most important factor in the application of IT, it has seen that cost of processing of library material through manual system is must higher than the cost of computerized system. For a good learning environment some important section in the libraries should be organized such as stack room, reading room, processing section, current periodical, photo copy section, computer section, librarian chamber, internet and digital section.

Objectives: The objectives of the study is to provide quality service to its users. The study is conducted with the following objectives.

➤ To find out different advantages factors of using IT in libraries.
➤ To know library professional attitude towards the use of the library.

> To study the physical facilities, resource of the library.
> To ascertain the users response about the awareness of the library.
> To suggest ways and means to improve the library service in academic library.

Methodology: To investigate the 'best practice in academic libraries: Issues and challenges' A preliminary survey is preparing to collect the necessary data. A discussion is made by telephonic with college librarian to access their views on the present topic. I visited sineria college library in the district of Kamrup as well as Nalbari commerce college library in the district of Nalbari and discussed with Librarian for measuring the use of electronic resources, use of IT, users response and attitude of library staff.

Discussion:

Best Practices: A practice is a best practices which have high value impact on information use. To provide quality service in academic libraries, full cooperation, intelligent understanding and combined effort among the administration, faculty, library staff and student is most essential for proper management of libraries. For effective management service every library need to adopt some appropriate steps for good practice.

1) Identification of user's needs and expectation.
2) Use of standard service to users.
3) Training and development of all the library staff.
4) Users feedback.
5) Establish modern management practice in accordance with latest technology.

The objective of best practices is to create quality service for the greater demand of user's community. To fulfill the needs and expectation of users every librarian should adopt new innovation, idea, philosophy, modern techniques and standard tools for best service. Majority of the users are not aware of the information service, so there is a greater need of establishing information literate programme for effective library service. Since the concept of quality service is the satisfaction of user's expectation it is necessary to determine to identify what the users expect from the library.

A suitable library building with standard furnisher, storage facilities, lighting, heating, are conditioning, communication system, scientific tools and equipment is very important to run a library effectively and effectively. The reading room should be attractive and arrange with comfortable chair and table and continuous seating for reading facilities. Maintenance of salience and appropriate timings both are essential factors for effective management of library.

Collection Development: Library collection is an important asset in academic libraries. To improve the existing condition of library collection librarian must have change the mode of collection development, maintenance and promotion. A well written collection development policy, a systematic plan of collection evaluation and regular stock verification is needed to make healthy growth of collection. To keep the library collection is a good condition and to handle in proper manner both library staff and users should be trained.

A comprehensive balanced and up dated collection of documents is essential in the libraries. Books journals and other reading materials which are called printed form today normally have been changed.

Within the last decades, non-print material has been entered in the main stream of collection development of the libraries. Audio visual and audio materials are found to be excellence supplementary to printed material for teaching and learning in higher education. The information technology offered a new scope to libraries for staring and retrieved information through the newer media such as computer internet and other electronic devices. Therefore computer based material is most important to arrange in academic libraries specifically computerized bibliographic database.

Automation : To manage the library service efficient, automation of the library is an effective step for modern library with the help of any library software package to computer. Automation makes the library systematic and error free. Automation in libraries change the total functioning of library system, as it help to keep the librarian aware of the latest hardware and software developments. It takes less time to process data and retrieve information and saving time of the users and staffs. It is needless to say that traditional library activities such as acquisition of books, classification, cataloguing, book circulation and book maintenance, were highly labour intensive, low speed and not found up-to-date information. In the age of global information, speed is highly essential, no

one wants to misuse his or her time. It is therefore essential to automate all the functions of the library. To make the library. automate all the activities of library should be computerized, networking.

Standardization :

Application of standard rule and its practice have great value which leads to superior performance because it facilitated the library professional to learn more and help the users in getting current and exact information. The academic library should organize user orientation programme every year for students to inform about the resource available in the library and encourage them how to access e-resources, digital, library facilities etc. library bulletin board also necessary which will provide day to day activities of the library including latest news arrival list etc. The academic library will provide e-mail service to users as free e-books e-journal and current contents of journal. So every library should adopt such standard rules which is cost effective and to satisfy users expectation.

Need of Technology in Libraries: Today the information technology has changed traditional library into computerized library, automated library and digital library. It has drastically transformed the way of collection, processing, storage, retrieve and communication of information in libraries and enable to users to find out the right information in a reasonable time.

Due to information explosion, there is a greater need for change the function and activities of libraries in meeting the problem of users. Users also need

increasingly pinpointed, exhaustive and speedy information retrieval in their specialized filed. Therefore the latest IT tool for information dissemination of knowledge in library service and activities mot important.

Networking is the term which is widely used and connect computer with another computer for sharing resources and information. The objective of library networking is to fulfill the needs of the users by providing current and exact information within a economical cost for maximum benefit. Internet provides access to a variety commercial and non-commercial information service which include bibliography, full text database, table of content, primary database, journals, books and news latter's OPACS, etc.

Digital library is one of such technology which is more popular in the activities of library function. In the modern age and globalization for knowledge, today digital libraries are helping the teachers and student in the disseminating information which normally not possible through any other means. The digital library with the electronic resources can solve the information problem of spacing the documents. It can disseminates their information across a network and user can retrieve information in the same way. It is connected to the high speed of network.

Roll of U.G.C. : The university grant commission has initiated a programme to provide quality service in learning environment of all universities in India. UGC info-net programme is proposed to use information and communication technology (ICT) and internet to transform learning environment from dimensional to multi dimensional. UGC info-net had played tremendous role in the changing contest of higher education in following manner.

1) It is powerful toll to distribute quality materials and e-journal to the remote areas.
2) It is very helpful to researchers and scholars for getting up to date information.
3) It act as an internet for university automation.

To improve the quality service and to provide excellence service in academy libraries, best practices will be adopted in different function of the libraries. The following points are very important for best services of academic libraries.

a) In service programme.
b) Student participation programme.
c) Observation & maintenance of service.
d) Award/Price distribution among the users.
e) Complain & suggestion box of users.
f) Online information service through internet.
g) Application of web OPAC for information retrieval.
h) Library website.
i) Electronic data base creation through standard format.

Conclusion: Best practices in academic libraries are integral part and complex topic which encompasses collection development, introduction of ICT in libraries, proper professional development of library staff and effective utilization of library resources and service for user satisfaction. In the 21st century the users are more aware of his information needs, therefore in the

greater demand of users it is essential to orient them so that they never feel handicapped while use the library. The library professional must be competent and show their interest in implementing library computerization programmes. Proper education in computer networking be given to library professional for their professional development. A well equipt library with the facilities of modern information technologies could satisfies the maximum demand of user expectation. Librarian should be interested and acquire to new skill of knowledge required for developing and managing the academic libraries. So, to improve the existing condition of library service and product and to satisfy the user's expectation librarian should apply their innovation, idea, philosophy, practice, rules of library administration in the successful management of library service. ■■

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Marketing of Rural and Cottage Industry Products– with Special reference to Bell Metal Industry, Sarthebari (Barpeta), Assam

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Abstract: *Bell metal industry of Sarthebari (Barpeta) the second largest handicraft of Assam. It is one of the heridity craft of Assam. Bell metal products are famous for their beauty, strength and utility. Food kept in the utensils made out by the bell metal is not spoiled. For Bengali and Assamese families, it is traditional utility cum gift item. The techniques adopted by the workers in production process is traditional, simple and in fact very crude. No electricity or modern sophisticated machinery are involved in the manufacturing process. The government and Asian Development Bank of India should concentrate to boost up the bell metal industry and should take all the necessary step to improve the design, production and marketing of bell metal products in big way. This study is an attempt to analyze the production technique, market opportunity, and human resource or labour employment.*

Key words: Bell metal, handicraft, traditional, production and marketing

Introduction: Rural marketing is the process of developing, pricing, promoting, distributing rural-specific goods and services, leading to exchange between urban and rural markets which satisfice consumer demand and also achieves organizational objectives. Thus rural marketing is a two way marketing process that includes the flow of goods and services from rural to urban areas and flow of goods and services from urban to rural areas as well as flow of goods and services within rural areas.

In this paper make an attempt about Bell Metal industry. Bell Metal industry of Sarthebari ,2nd largest handicraft of Assam. Sarthebari , a small town under the sarukhetry block of Barpetadistric of Assam is a growth centre of Bell Metal industry. It is one of the heredity craft of Assam. In the history of kamrup found the significance of bell product in the era kumarbhaskar Barman.

In 1993 Kahiram Das established the Assam Co-operative Bell Metal utensils manufacturing society ltd with an aim to produce various bell metal items with

joint hands and joint efforts in one particular centre. Now it has 11 branches at different places in Assam like- Guwahati, (in Guwahati there are 4 branches), Tezpur, North Lakhimpur, Jorhat, Sibsagar, Golaghat and Sarthebari new bazar excluding the head office.

Bell metal products are famous for their strength, beauty and utility. The workers prepare Bowl, Big Bowl, Sarai, Dish, etc. using antiquated techniques which are manual and laborious.

Objective: The main objective to study the market opportunity along with production process and human resource or Labour employment.

Methodology: The information and data's are collected with the help of primary and secondary sources. Primary data is collected through personnel interview and field investigation. Secondary sources includes official records and materials and through internet.

Limitation: The study has been conducted within a very limited time frame. Due to lack of time and personnel accessibility, the area covered under observation is small. Some information are not disclosed due to confidential.

Analysis: Bell Metal is a mixture of 20% tin and 80% copper. The techniques adopted by the workers is traditional, simple and in fact very crude. The whole production process is 100% manual. Tools and equipment's are simple and unsophisticated.

Procedure of production

A. The making of bell metal utensils starts from melting the broken bell metal utensils in the earthen pot.

B. The molten metal is then packed into appropriate moulds to shape in the metal out to an appropriate size of the utensils desired. The sized piece is called cake.

C. The cake is then heated in a furnace fueled by charcoal that has additional provision of a hand air pump.

D. After adequately heated , the piece of bell metal is held by a pair of scissors and is beaten by a hammer on an anvil to give proper size and shape of the desired utensils.

E. The chisel is applied to cut away the unwanted bulk and also smoothen the articles by scraping and brushing.

F. After polishing the utensils are gummed by La and fixed on a wooden kun to make a round cut on the utensils by Khonta

G. Lastly the Bell Metal utensils are designed by sena.

The main production center in the state are located at sarthebari, Titabar and Raha. Sarthebari is the main commercial center in the entire North East. In this center there are many co-operative societies of producer of the metal craft . Most of the units are cottage based.

In case of production process used 1000 kg raw materials in a year per day they can made 10,000 kg per day. The price of the raw material has taken on weight.

Labour employment

It is mainly a sole trading business . It has one main person which is called kahar, he is owner of the production and there has 5-6 members which are generally family member. Who get wages

on the items produced. Overall there are 27 organizations where near about 50 labours are engaged. They required 4-5 workers for every production process. Most of the production units are cottage based. The techniques adopted by the workers is traditional simple and in fact very crude. No insurance system for production unit. There have no safety measured.

Most of the workers are not trained as they are by born trained. But sometimes they are trained by Barpeta District Industry commissioner .Training are provided according to the capability of the employees itself. There have no lodging and fooding system for workers.

The prices of different items are different therefore the workers usually get remuneration/wages on the basis of types of the product like- 150 wages per kg on Disk, 120 wages per kg on Bowl, 350 wages per kg on Lota,250 wages per kg on glass, 250 wages per kg on Big Bowl etc. they provide allowance to the workers on whole products yearly or half yearly per kg 5 to 6 %.

Market opportunity

Specially the Bell Metal items are manufactured in the Sarthebari cluster. Some of the special items like Dish(kaahi), Bowl, Lota, Big Bowl, Bota , Sarai etc. are most demandable product in the market and which are sold later on to neighboring states and countries like – Arunachal Pradesh , Bhutan, Myanmar and china. Price of a particular products varies in different markets. Generally price is fixed depending upon the nature and quality of a particular product.

The Bell Metal products are sold at wholesale price both to the whole seller and retailers including the individual customer also. Bell Metal products are sold through branches. The khadivillage industries board is also helping in marketing its products through their khadibhanders established at various commercial areas of the state.

Problems of the industry

a. The techniques adopted by the workers is traditional simple and in fact very crude.

b. Tools and equipment's are simple and unsophisticated. No sophisticated machinery is involved in the manufacturing process.

c. Most of the articians are fully dependent on bell metal craft and there is no other alternative employment for their survival.

d. Due to inadequate exposure product diversification is minimal.

e. Due to lack of market information articians are unaware of consumer's changing taste and preferences.

f. There is a problem of regular supply of raw materials.

Recommendations:

a. The North East development Finance Corporation will plan to revive industry by imparting proper training to the workers and also give adequate exposure to them in national fairs and exhibitions.

b. The government should pay effort to established financial institute for providing financial aid, loan, and other aid to the Bell Metal industry.

c. Government should provide pension facility to the workers.

d. The government and small industry development bank of India should concentrate to boost up the bell

metal industry and should take all the necessary step to improve the design, production and marketing of Bell Metal products in big way.

Conclusion: The traditional Bell Metal craft industry has huge potential and can play a major role in socio-economic development of the state if timely and necessary support is provided to the artisans who are engaged in the Bell Metal industry. The articians need a common facility, centre for imparting training, marketing and to establish linkage with financial institutions for markets intelligence, raw materials, working capital and managerial input. Marketing support programmes need to be organized by establishing direct linkage with active participation in govt. sponsored trade fairs as frequently as possible. ■■

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A study on Possibilities of Development of Cultural Tourism through Performing Arts in Assam

■■ Silpi Rani Baruah

Abstract: *Growth in travel opportunities and improved communication systems has contributed to an increased awareness of global culture. Consumers are now familiar with the art and music of many other countries besides their own. The purpose of my research would be to investigate the extent to which performing arts is considered in the areas of tourism, and which actions could be implemented to contribute to the transmission of the spirit of the place to residents and to tourists in Assam. Performing arts is considered as an intangible heritage or living heritage built over the triple conjunction of the conceptual framework: folk, nation and tradition. The relationship of folklore with tourism, places it in a touristification process, as a reality in accordance to the post-modern, post-fordist and globalized society we live in. Through the research we can understand the contribution of the performing arts to the valuing of the traditions and the cultural tourism experience, to see the performing arts as a vehicle to revitalize and valorise the traditions. Similarly, it is implicit that performing arts has an economic value related to cultural tourism, to tourist product and to the valuing of the tourist experience and also contribute to the improvement of the destination image. In this context, performing arts valorisation, as a touristic resource, should be rethought over our rural areas so that not only our young people but also the ones of other age fringes might integrate this expression of the popular culture as their own. The Rural tourism will bring people of different cultures, faiths, languages and life-styles close to one another and it will provide a broader outlook of life. It will not only generate employment for the people but it can also develop social, cultural and educational values.*

Key words: Tourist, heritage, folklore, performing arts, traditions

Introduction: The recent growth of the tourism industry has resulted from three social changes which are development of the transportation infrastructure, increased disposable income and improved access to communication technology. The development of the transportation

infrastructure has resulted in the ability to easily visit destinations that were once considered remote. In addition more people now have sufficient disposable income to use for travel, the cost of which has meanwhile has decreased due to competition between companies in the tourism industry. The improved communications technology has also brought a growth in tourism. People now have an increased awareness of different countries and their cultures. This awareness can in part be credited to the vast amount of global information provided by the Internet. This knowledge of other people and cultures combined with transportation systems and money to undertake the trip means that people are motivated to travel further to new destinations including rural areas.

As we know, our state Assam has many prospect for the development cultural tourism. The state is In spite of such rich potentials for development cultural tourism in Assam it has not yet been so much developed. Cultural tourism is not new. The cultural activities and institutions of cities and towns have always been of interest to people of rich in culture. Heritage tourism, as a cultural tourism segment, is "the evocation of the past and inherently about visions or understanding of the present, and a key justification for the preservation of both material cultures and traditional practices, in what they can tell contemporary communities or tourists about themselves and others. It is something of a paradox of modernity that at the same time that relentlessly seeks modern people, also hankers after something older, more authentic, or traditional"(Appadurai 1981; Cohen 1988; Edensor 2002; Gold and Gold 1995; Halewood and Hannam 2001; Lowenthal 1985; McIntosh and Prentice1999; Urry 1991; in Knox 2008: 256). Assam is a mixture of rich ethnicities and cultural factors. From the 15th century, Srimanta Shankardeva led the Vaishnava Movement which contributed to a massive cultural change in the state. Assam is the meeting ground of diverse cultures. The people of the enchanting state of Assam is an intermixture of various races such as Mongoloid, Indo-Burmese, Indo-Iranian and Aryan. The Assamese culture is a rich and exotic tapestry of all the races evolved through a long assimilative process. The state has a large number of tribes each unique in it's tradition, culture, dresses and way of life. Thus, culture of Assam specially in rural areas can be utilised as a very important factor for the development of rural tourism in Assam.

Defining the term 'Cultural Tourism'

"Culture is the widening of the mind and of the spirit"–Jawaharlal Nehru. Tourism involves cultural exchanges and results in cultural enrichment of those who travel as well as those at the receiving end. Cultural factors attract tourists to destinations-architecture, sculpture, painting, historical monuments and birthplaces of famous people-are often visited by tourists. Without culture to make the difference, every place would seem bluntly the same. World Heritage Sites are nothing but cultural sites, such as the Pyramids in Egypt, the Tower of London, the Great Wall of China, the Taj Mahal etc.

The concept of cultural tourism again is very complex and so there is a long debate among scholars about its definition and conceptualisation (Michalkó, 2004; Richards 2005; Shackleford, 2001) due to which we find numerous definitions for this term. So as one of the most important recent papers on cultural tourism – more exactly cultural city tourism – mentions, "there are a great number of definitions of cultural tourism in use, resulting in different definitions being used in research studies related to cultural tourism and in the field of cultural tourism." (City Tourism and Culture – The European Experience, 2005) We can clearly see that this approach and the practice itself proves that the discourse on cultural tourism is extremely difficult which could result in false understanding of the term and also – from the point of view of the practical approach – we could highlight that for instance statistical background and research of this discipline seems to be more and more difficult due to the mentioned phenomena. Culture is part of the lifestyle which a multitude of people are sharing. The similarities in spoken and written language, behaviour, lifestyle, customs, heritage, ideology and even technology connect the individuals to groups of people in a certain culture. So now if we take into consideration cultural tourism these groups will constitute on the demand side on the one hand those tourists who are possessing cultural motivation during their travel and on the other hand from the supply side the destination which is disposing those attraction which are capable to desire the attraction of a culturally motivated tourists or visitor. We provide two more definitions focusing on experience during the trip: "Cultural tourism is an entertainment and educational experience that combines the arts with natural and social heritage and history." (Cultural Tourism Industry Group, http://www.culturaltourismvictoria.com.au/). "Cultural tourism defines the phenomenon of people travelling specifically for the sake of either experiencing another culture or the cultural attractions of a place." (Arts Industry Tourism Council, 'Cultural Tourism Development in Victoria', June 1997). Definition of cultural tourism by WTO "Cultural tourism refers to a segment of the industry that places special emphasis on cultural attractions. These attractions are varied, and include performances, museums, displays and the like. In developed areas, cultural attractions include museums, plays and orchestral and other musical performances. In less developed areas, they might include traditional religious practices, handicrafts or cultural performances."

Characteristics of Cultural Tourism : Cultural tourism helps in bringing closer understanding between the people of diverse religions, culture and social background

a) It is a major force for peace, understanding and harmony in the world

b) It encourages the co-operation between nations in the free interchange of tourists across their boundaries.

c) It acts as a tool for the realization of man's aspirations in the quest of knowledge education, understanding and acceptance of the originality of cultures.

Need for the study : The existing literature on cultural tourism is found to be inadequate to the dimensions of issues, problems and prospects of tourism business vis-a vis cultural products in Assam. The present research, therefore, is an attempt to fill the knowledge gap in cultural symbols with reference to tourism. This work would highlight the need for preservation of cultural identities of both world-class destinations, while planning and promotional activities of tourism industry are carried out. It needs to be examined as to how far cultural tourism promotes cultural values in the societies. The most relevant aspect of this research is to bring to light the great cultural contributions of Assam that can develop tourism in Assam. It would also be examined in detail whether cultural interaction, a major gain expected from tourism, is achieved.

Objectives:
➢ To assess the resources concerning cultural tourism.
➢ To study the linkage of culture and tourism development in Assam.
➢ To highlight the problems and prospects of cultural tourism in the region.

Methodology: The present study draws on published documents of Department of Tourism, Government of Assam, Department of Art and Culture, Department of Economics and Statics, Government of Assam. The study is descriptive in nature.

Potentials of performing arts as a cultural tourism factor in Assam

It is often said that folk dance is the best manifestation of the culture and tradition of a particular place. The best example to this statement can be seen in the various ethnic dance forms that are prevalent in the different corners of Assam. The state is home to a number of indigenous tribes and races, each of which has its own fairs and festivals. This has led to the propagation of innumerous dance forms throughout the region. The different dance forms in the state can be broadly categorized under two headings, classical dances and folk dances.

Bhaona - This dance form is basically performed in the village Namghars and Satras, in order to promote the Vaishnavite culture in Assam. It is actually a theatrical depiction of the one-act play Ankiya Nat, initiated by Sankardeva. An integral part of the dance is the Sutradhara, who recites the slokas, sings, dances and explains the various stages of Bhaona in detail. Another form of dance included in Bhaona is the Natuwa or Cali dance. One of the subdivisions of this dance form is the Hajowaliya, which is basically a woman's dance and is the combination of both Tandava and Lasya.

Oja Pali - Oja Pali is a form of classical dance, representing the rich tradition and cultural heritage of Assam. Oja and Pali are actually a group of chorus singers and dancers, with Oja as the leader and Palis as his assistants.

Satriya Nritya - Satriya dance is a renowned classical dance of the state of Assam and was introduced by Srimanta Shankardev to propagate the religion of Vaishnavism.

Bihu Dance - This is the most popular folk dance of Assam and as the very name suggests, is related to the Bihu festival, which is celebrated with much pomp and glory throughout the state.

Jumur Nach - This is a typical folk dance performed by the tea community in the state, locally called 'Chah Baganar Jumur Nach' or the Jumur dance of tea garden. Boys and girls hold each other's waist and dance to the tunes of the Jumur dance, with exact precision of foot work. Watching them sway to the tunes of the song is indeed a very pleasant experience.

Ali Ai Ligang dance - The Mishing community of Assam performs a dance while making an offering to their deities during the Ali Ai Ligang festival. This form of dance is seen only in the north-eastern parts of the state, namely Sonitpur and Lakhimpur.

Deodhani - Deodhani is a dance form associated with the worship of the snake goddess Manasa. This dance is performed by a girl who, in a trance-like inspired state, goes on dancing to the beats of the Ciphung (flute) and the Kham (drum). At one stage of the dance, she even takes a sword and a shield performing a virile war dance, honoring various gods and goddesses, like Shiva, Lakshmi etc.

Barpeta's Bhortal Nritya - This form of dance is mainly a propagation of the Sankari culture of Assam and was originally developed by the well known Satriya artist, Narahari Burha Bhakat. During the festivals in the Barpeta and Guwahati regions, this dance is performed by a group of 6-10 dancers equipped with cymbals.

Dhuliya and Bhawariya - This is basically a form of theatrical performance, using masks, drums and cymbals.

Bodo's Bagurumba - This is one of the best folk dances performed by the Bodo community of Assam. A number of Bodo girls, dressed in colorful apparels, dance to the tune of the tribe's traditional musical instruments, with slow steps and outstretched hands. This is commonly seen in the Kokrajhar, Bongaigaon, Nalbari, Darrang and Sonitpur districts of Assam.

Khamba Lim - This is a typical folk dance of Assam, performed by two groups of men and women, who stand in two rows.

Bihu dance is the most popular folk dance of Assam and as its very name suggests, is related to the Bihu festival, which is celebrated with pomp and glory within the state. The festival is mainly a celebration of the different phases of cultivation and is observed by all the Assamese, irrespective of their caste and creed. Satriya dance is a renowned classical dance of Assam, which was introduced by Srimanta Shankardev to propagate the religion of Vaishnavism. This form of dance is one of the eight principal classical dance forms of India and has a great cultural significance in the socialscenario of the state. The basic aim of the Mahapurush, behind Satriya dance, was to preach to the common people the religious teachings that were commonly inaccessible to them.

Folk Music of Assam

Assam, the north-eastern state of India, situated on the littoral of the mighty river Brahmaputra is home to diverse ethnic groups and cultures. This

diversity contributed immensely to its musical gamut. The folk music of the state can be segregated into different categories. Assam is known for its rich culture and its richness can be very well noticed in its different types of folk music. Since the origin of the mighty Brahmaputra, Assamese music has been affluent. Nevertheless, the introduction of Indian Classical music and Religious music of Mahapurux Sankardeva and Madhavdeva has added precious stones to the coronet of Assamese folk music, which dates back to several centuries and evidences of practice of music are found during the 2nd century.

Bihu Geet

The festival of Bihu is the heart and soul of Assamese culture and Bihu geet are the songs sung during this festival. The carnival of life are expressed through Bihu songs of geets, which a filled with deep meaning. These are entwined around subject of love. These songs are performed by youth, which is characterized by, flinging and flipping of hands, brisk stepping and swaying of hips. Husori is another type of Bihu geet, which is sung by groups of boys and young men led by older men moving from door to door thereby singing and dancing in the front or back courtyard collecting subscriptions to be spent on repairing the village Namghar. Unlike Bihu geet, Husori is mainly based on religious theme and the groups pray for the welfare of the people.

Kamrupiya Lokageet

Kamrupiya Lokageet is a popular form of folk music of Assam, which is basically sung in lower Assam. This form of folk music developed during the reign of Kamrupa Kingdom and is sung since time immemorial. These songs are based on various human emotions, especially of common people. It is known for its richness of musical style.

Goalporiya Lokgeet

Goalporiya Lokgeet is a form of folk music of Assam, which is mainly sung in the Goalpara district. It is basically lyrical song of Goalpara and is not related with religious or rituals. Generally the main theme of compositions is based mainly on love but not totally. It has different sub-genres that differ in the musical mood and themes, of which the bhawaiya and the chatka are principal forms along with moishali and maut songs. These songs are often sung in chorus sole accompaniment of the dotora.

Tokari Geet

Another type of folk music of Assam is Tokari geet, which is based on different mythological stories as well as the social life of people. These songs are performed with Tokari, a musical instrument with a single string played with fingers, cymbals and flute. These songs are mainly sung by the male folk led by a leader. Tokari geet is also a popular form of folk music of the state.

Aainam

Aainam is a devotional folk music of the state, which is sung by the women. It is a traditional folk song, which has been sung since time immemorial and is related to death and illness. This is mainly sung when someone in the family is suffering from some serious sickness, especially small pox. It is sung by women clapping their hands to praise the Goddess and is still prevalent in lower Assam.

Bianaam

Bianaam is another popular form of folk music of Assam, which is prevalent in both Upper Assam and Lower Assam. These are basically marriage songs sung during the marriage and are generally fun making the bride and groom. These songs illustrate epic stories of King Baana and his daughter Usha who was married to Anniruddha, the grandson of Lord Krishna. These songs are particularly sung by the women folk of the society.

The folk music of Assam is rich and encompasses different types of folk music. Besides the ones mentioned above, there are several other types namely, Ojapali, Bharigaan, Jhumur, Bongeet, Dihanaam, Zikir and Zari, Hiranaam, Nisukoni geet, Gorokhiya Naam, Deori Mosaia, Holi Geet, Nao Khelor geet, Dehbichar Geet, Seon Chapori Naam, Siyaan Geet, etc.

Musical instuments used in performing arts

Dhol is a two faced drum, played with a stick and a hand. Assamese dhol is comparatively smaller than other dhols but relatively produce loud sound.

Pepa is a wind instrument and has a major role in Assamese music.

Toka is an important Assamese musical instrument. It is made up of bamboo.

Gogona is a popular Assamese instrument. Bamboo is vibrated to produce sound.

Xutuli is used by Assamese people.

Bahi or bamboo flute is popular in Assam.

Bin is an old Assamese instrument

Bhortal is used in Vaishnavite culture of Assam mostly. It is made up of metal.

Khram is a long instrument. **Madol** is popular in Assam. Bihutal is a small kind of patital. It is made up of metal.

Tokari is played in Assam very often. **Xinga** is a wind instrument

Khol is popular in Assamese music. It is a two faced drum, played with hands.

Dobas are played in namghars. It is a drum beaten usually with sticks or hands.

Dotara is a stringed instrument and has two strings.

Nagara is common in Assamese masses. It consists of two drums played together.

Problems related to the development of Cultural Tourism : In spite of having such a vast potentiality the region has not been able to develop cultural tourism for the following reasons:

1. Poor state of publicity- Though the state has a lot of cultural resources, it has not been able to give due publicity in national and international arena and thus tourist mobility is restricted to only a couple of destinations.

2. Lack of renovation of cultural sites of importance

3. Inadequate infrastructural facilities- Infrastructural facilities are highly inadequate in the state for tourism, both in terms of transportation and accommodation.

4. Lack of imaginative organization- Imaginative organization of the shows of traditional local art, culture, dance, drama, music session, fairs and festivals for the benefit of the tourists is lacking.

5. Attitude of people- Hospitality is a

quality which is required in cultural tourism. The poor role played by the people in this respect affects the growth of tourism.

6. Socio-political unrest- Another very important deterrent to the development of cultural tourism is the socio-political unrest that is going on here. Bandhs, hartals, curfew and insurgency hinders to the growth of the tourism.

7. Lack of promotion of indigenous crafts- Practically nothing has been done in the state to sell the rich folk and cultural heritage as well as crafts through tourism

Prospects of Cultural Tourism:

Tourism sector has been developing as a source of income and employment generation in Assam also. If there is an industry with enormous potential for growth and development in the region than it is the Tourism industry. The indigenous cultural tourism requires integration of at least three components for its growth and development. They are-

1. The desire of a community to share the performing art cultural legacy with the tourists.

2. An intact cultural resource base that can provide the foundation for a community, cultural heritage product.

3. An accessible travel market to promote cultural tourism.

Following are some of the measures for effective development of Cultural Tourism in Assam

1. Well- Planned Publicity- Intensive campaign should be carried out by government and private agencies both at national and international levels to project the performing art cultural resources of the state.

2. Promotional venture of potential tourism products - Tourism promotional activities of the state should be parallel supported by promotional venture of potential tourism products like indigenous craft, folk art, performing art, music and other cultural components. Moreover, some long term projects such as the establishment of district cultural museum can also be taken up which could illustrate the history and traditions of a district.

3. Involvement of indigenous people- The policies and programs of tourism development should involve the indigenous people (any ethnic group who inhabits the geographical region with which they have the earliest historic connection) in which potential resources are located as these peoples are nearer to environment in which these are to be developed. They should be made aware of the value of cultural resources in tourism development through education. Bringing them to discuss the relevant problems would greatly assist the policy maker. They could contribute to issues such as organization of cultural activities, reception of tourist, etc.

4. Promotion and renovation of major monuments and ruins Renovation of monuments and ruin sites should be done to preserve their antique characteristics. All such sites should have provision to display their history and significance to facilitate

tourist as well as the locals to rediscover the past. 5. Improved infrastructure both the government and private tourism agencies should try to promote infrastructural facilities for tourist to enjoy their stay in the areas of attraction.

6. Socio-political tranquillity- The government should see that socio-political rest prevails in the region.

Conclusion: Cultural tourism if well planned could be raised to an important income and employment generating sector and could also provide an incentive for increasing cultural awareness and activity and therefore produce a wide range of social benefits too. The indigenous cultural tourism of Assam requires integration of the components, like, the desire of the community to share cultural legacy with the tourists, an intact cultural resource base which could provide the foundation for a community cultural heritage product and also an accessible travel market for its growth and development. ■■

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The First Assam Legislative Assembly Election, 1937: An Analysis

■■ Juthika Das

Abstract: *The election played a very significant role in any modern democratic political setting. Even before independence of India, the election played a very significant role.The role of two prominent parties Congress and Muslim League was very crucial in the pre-independent India. The Congress played an influencing role in the Indian National movement so it able to grab mass support in the elections.The year 1937 was of tremendous significance because for the first time provincial election was held in the colonial India. The status of Congress was quite encouraging and secured absolute majority or became majority party in most of the provinces in that election. The first assembly election in India reflected a varied scenario in different province. Here, an attempt has been made to analyse the first Assam Legislative Assembly election, 1937.*

Key words: Election, Congress, Muslim League.

Introduction: The year 1937 was a landmark in the political history of India. The first provincial election of the British India was held in this year. This election highlighted the political dynamics of colonial India. Both the national and regional political forces had played their part in this election. As for example; in Orissa Congress was the absolute majority party. Along with it two other prominent parties were Orissa Nationalist Party and the United Party. Then in Bengal the Indian National Congress, Muslim League, Krishak Proja Party were the leading parties. In Punjab, Punjab Unionist Party, Indian National Congress, Khalsa National Party, SiromaniAkali Dal etc. were predominant. Coming to Assam we find that the major parties were Indian National Congress, Assam Valley Muslim Party, Surma Valley Muslim Party, Europeans etc. The independent candidates too played an effective role in this election and could able to secure a number of seats in most of the provinces. Here, we endeavour to make an analysis of the first Provincial Assembly

election, 1937, with special reference to Assam.

Objectives:

The paper has set the following objectives-

- To trace out the history of the first Assam Assembly Election, 1937.
- To find out the position of dominating parties in Assam during that election.
- To analyse people's choice and their mandate.

Methodology:

The paper firmly stands on both historical and political dimensions. It is an empirical investigation primarily based on archival materials (Directorate of State Archive, Dispur) and Assam Legislative Assembly Debates (Assam Legislative Assembly Library, Dispur). Memoirs, biographies, journal, books, official data etc. of the concerned period also constitute an important component of the source of the study.

Discussion:

The general election of 1937 was held on the basis of the Government of India Act, 1935. Through this Act, the common aspiration of the colonial India was to achieve a responsible government in India. The failure of the Government of India Act 1919 and Simon Commission, 1927 paved the way for this reform act i.e. the Government of India Act, 1935. However, the Government of India Act, 1935 could not satisfy the people of India. The British argument was that India was not considered ready for the transfer of full responsibility at the centre. As a matter of the fact the British government enacted the Act of 1935 to prevent the adversities that India would secede from the British empire if no constitutional advances were made. So, this act was enacted out of fear and not out of faith in responsible government. Because of this the Act was criticised. Jawaharlal Nehru termed it as "a new charter of slavery." The Muslim League declared the Act totally "unacceptable."

It is to be noted here, the Government of India Act 1919 introduced a partial federal notion in India, which was later on materialised by Government of India Act 1935. The Government of India Act 1935 extended the concept of federalism and put tremendous importance on provincial autonomy. However, the federal scheme as mentioned in the Government of India Act, 1935 never came into force apart from the provision of the provincial government.

The Government of India Act, 1935 created controversy both at the centre and the provinces in India. The Congress did not support the reforms provided by the Government of India Act, 1935; particularly section 52 (C) which provided dictatorial powers in the Governor to override the ministry in the name of peace and good government. The All India Congress Committee (AICC) opposed the Act whereas a mixed reaction was visible on the part of Assam Pradesh Congress Committee (APCC) on the issue of introduction of bi-cameral legislature in the Province. AICC published its election manifesto where they stated that they want to eradicate communal creed and bring Hindu-Muslim unity. So, they equally offered party tickets to Muslim candidates to contest election. In Assam too election

was held in both Brahmaputra and Surma valley. The Congress and the Muslim League were the prominent parties. This election brought new wave in the history of Muslim League in Assam. Together with these two, there were few others who participated in the election. Each party carried out their campaign to grab more and more votes. The Muslim League could only establish their hold in Sylhet. Where the APCC tried to bring Hindu-Muslim solidarity, APCC failed in their attempt to bring Muslim candidates in their fold. The Congress party in a number of constituencies offered its party tickets to Muslim candidates; however the Muslim candidates did not accept. The general election under the Government of India Act, 1935 was held in January, 1937.

The result of 1937 election was such that largely the Congress came out successful. The Congress had been able to secure an absolute majority in the Legislative assemblies of five provinces, namely- the United Provinces, the Central Provinces, Bihar and Orissa. The Congress was the biggest single party in four provinces- Bombay, Bengal, Assam and North Western Frontier Provinces. In Sind and Punjab it was comparatively minority.

The position of Congress party in the Legislative Assembly Election, 1937

Province	Total number of seats in the Legislative Assembly	Seats won by the Congress	Percentage of total seats won by the Congress
Madras	215	159	74
Bihar	152	98	65
Bengal	250	54	22
Central Province	112	70	62.5
Bombay	175	86	49
United Province	228	134	59
Punjab	175	18	10.5
N.W.F.P	50	19	38
Sind	60	7	11.5
Assam	108	33	31
Orissa	60	36	60

Source: Rajendra Prasad papers concerning Assam, dept-P.H.A, file no.- 11/37, year-1937

The participation of Congress candidates in different categories was widely visible in the provinces. It should be mentioned here out of the 482 Muslim seats of the 11 provinces, 58 were contested by the Congress and they won a total of 26 seats. Again there were all total 38 labour seats in the 11 provinces of

which 20 were contested by Congress and they grabbed 18 seats. 37 seats for the landlords were reserved in the 11 provinces of which Congress contested 8 seats and won 4. The total number of seats reserved for commerce and industries in the Assemblies of 11 provinces was 56 and of these Congress contested 8 and they won only 3.

Along with the Assembly position of the Congress, we can have a glance at the position of the Congress party in the Legislative Councils. Only six provinces had the Legislative council during 1937.

Province	Total number of seats in the Legislative Council	Seats contested by the Congress	Seats won by the Congress
Madras	46	33	26
Bihar	26	12	8
Bombay	26	15	13.
United Province	52	19	8
Bengal	57	12	9
Assam	22	1	-
Total	229	92	64

Source: Rajendra Prasad papers concerning Assam, dept-P.H.A, file no.- 11/37, year-1937

So, as the table shows, there were a total of 229 seats in the 6 provinces. Out of this only 92 seats were contested by the Congress and 64 were won. That means 60 per cent of the seats were contested by the Congress and they won 28 per cent of it.

According to Government of India Act, 1935, Assam was to have a bicameral legislature consisting of Legislative Council and Legislative Assembly. In the Legislative Assembly Election, 1937 the scenario in Assam was that Congress could not able to grab absolute majority. In this election 41 candidates from the Congress party contested from Assam province. 34 numbers of seats were reserved for the Muslim League. As already mentioned the Legislative Assembly of Assam was to have a total of 108 seats. Out of these Congress got 33 seats. In the Brahmaputra valley, 26

candidates triumphed out of 29 candidates. Again in the Surma valley out of 12 seats the Congress candidates able to bring 7 seats on their side. As such congress accumulated 33 seats. The result of 1937 election in Assam was as follows-

Party	Seats
Congress	33
Independent	10
Muslim Praja Party	1
United People's Party	3
Assam Valley Muslim Party	5
Surma Valley Muslim Party	5
European	9
Backward tribals	4
Tea labourers	4
Independent Muslim	4
Muslim League	4
Others	16
Total	108

For the Assam Legislative Assembly the Congress contested only 41 seats out of 108 and they won 33 seats. Again, the Assam Legislative Council's membership was fixed at 22, out of which 18 were to be elective and the remaining four were to be filled by nomination. The Congress contested only one seat which it lost.

The 1937 election was conducted peacefully in Assam despite having a large electorate. Significant contests were observed in both the Brahmaputra and Surma valley. For this election Mr.Tarunram Phookun, the sitting member of the Assembly since 1923 applied for the nomination to the Central Congress Committee overriding the Provincial Congress Committee. This led to a protest in the Provincial Congress Committee. Omeo Kumar Das left for Calcutta to discuss the issue with the Central Committee and sent his appeal to the Provincial Committee for the candidature of Phookun. But the Provincial Committee in its Tezpur session nominated Nabin Chandra Bardoloi as the Congress candidate from the Brahmaputra valley, Kuladhar Chaliha, applied for nomination but later withdraw his candidature. Phookun contested the election as a candidate of the Congress Nationalist Party. Phookun was defeated by Siddhinath Sarma of the Congress. In fact, the Nationalist party suffered heavy defeats at the hands of the Congress candidates and all but Rohini Kumar Choudhury were defeated.[1] Similarly in the Jorhat constituency, the sitting member of the Council was defeated by Debeswar Sarma. In the Surma valley, Promodchandra Dutta was elected defeating Krishnachandra Das of the peasants party. Prominent candidates who were elected from the Surma valley wasPrasantakumar Das. Abdul Hamid Khan Bhasani, the leader of the Muslim immigrants of Goalpara stood as candidate was returned. The result showed that the Congress had influence on the non-Muslim candidates of both the valleys which helped its candidates to get elected.

The result of Assam Legislative Election 1937 revealed few points- 1) out of 108 seats of the Assembly, Assam could achieve only 33 seats. 2) Though Congress commanded single majority in the Assembly it could not form ministry without coalition of other parties. 3) There was no Muslim member in the party. It is important to mention here that Congress failed to achieve absolute majority in the province due to – want of good organisation, non-inclusion of the Assamese in the Congress Working Committee, discrimination introduced the communal award[2] etc. The difficulties that had been faced by the province were informed to Centre. Even when Jawaharlal Nehru visited Assam in November, 1936, the members of provincial congress as well as *Assamiya SanrakshiniSabha* placed before him the scorching problems of Assam namely,- a) economic exploitation by the outsiders, b) chaos created by the inclusion of Bengali majority district, Sylhet with Assam c) Muslim immigrants especially Mymensinghias which led to the agitation against legislating Line System d) communalism e) Bengali's linguistic domination over Assamese nationality. But Nehru exhibited a very indifferent attitude and said that the question of

Sylhet separation, immigration might be important for Assam, but in comparison to other bigger problem that the country was facing it was very small.[3] So, the unwillingness of the All India leaders wasalso responsible for the Congress not getting absolute majority.

After the declaration of the election result, the most important task was the formation of the government in the provinces. Congress could able to shine in majority of the province for its leading role in the anti-colonial struggle. Moreover, Congress candidates had the advantage of better and older organisation of which they made full use. In Assam, Congress could take hold of 33 seats and became the single largest party in the province. Congress had no desire to form ministry though there was strong possibility of forming ministry with coalition with other parties, having similar objectives and belief. The central Congress leaders did not permit GopinathBordoloi to form ministry in the province as Congress failed to achieve absolute majority. Nehru in his next visit after the election advised Assam that the members of the other groups should come over to Congress and form the ministry…[4] But this did not work in Assam as communal politics played a dominant role in Assam politics. Moreover, Gopinath Bardoloi, the leader of Assam congress wrote to Rajendra Prasad who was then the president of Indian National Congress – "The refusal to accept ministry and forming a solid bloc of opposition will, to my mind be a more workable policy."[5]

By that time the newly elected Muslim candidates formed a new party in Assam namely- United Muslim Party. Sir Syed Muhammad Saadullah became the President of the party. The instability which arose inside Assam Congress had motivated Saadullah to form Government in Assam. He made alliance with non-congress members and some other people belonging to European community. On 15th March 1937, Saadullah visited Governor Robert Neil Reed and expressed his plea to form Government. On 28th March, 1937 Governor granted permission to Saadullah.[6] The Governor did not consult the Congress group which was the biggest single party in the Assembly which he ought to have as per democratic norms and parliamentary practices.It was obvious that right from the beginning the Governor centred his hope on Saadullah, who according to him was a better administrator. Moreover, the Governor wanted a ministry other than Congress who would be faithful to British rulers. Thus,Sir Syed Muhammad Saadullah without a majority in the House formed the ministry on April 1, 1937. As such Saadullah formed his first coalition ministry which was consisted of-

➢ Muhammad Saadullah, United Muslim Party, Premier, finance, home, public works
➢ Muhammad Waheed, United Muslim Party…education, forest
➢ James Roy Mohan Nichols Roy, Progressive party…local self government, excise, medicine
➢ Rohini Kumar Choudhury, United People's party.. revenue, justice, legislation, general department
➢ Ali Hyder Khan, United Muslim Party…Agriculture, industry, co-

operative societies, registration

Saadulla ministry was dominated by Muslims. It believed less in parliamentary responsibilities than in in strengthening the hands of bureaucrats. Such a coalition could never be expected to be stable. The communal award was introduced in such a way that no party able to form a stable ministry. Moreover, instead of normal 5 years, this Legislative Assembly continued for 9 years due to the stressful situations brought about by the Global War.

However, many political developments took place during 1937-1946 and Assam witnessed three governments of Muslim League led by MdSaadullah, (Muslim League government led by Saadullah - 1st, April 1, 1937- September 19, 1938 2nd, November 17, 1939- December 24, 1941, August 25 3rd, 1942- February 11, 1946) and two Governments by Congress under the leadership of GopinathBordoloi (1st, September 19, 1938 - November 17, 1939 2nd, February 11, 1946- August 6, 1950). Representing Muslim League as the sole organisation for the Muslims, Saadullah had initiated two very important schemes – 'Land Development Scheme' and 'Grow more food campaign.' Through the Land Development Scheme, Saadullah encouraged the Muslim immigrants from the Bengal to occupy wastelands and settle in Assam. Moreover the 'Grow More Food Campaign' was launched to produce more foods in short time. Viceroy Wavell, however, commented that the real objective of Saadullah through this campaign was to grow more Muslims in Assam.[1]Saadullah was severely criticised for these policies which had pro-Muslim orientation. Saadullah's policies were alleged to have oriented towards incorporating Assam into Pakistan. He was also vehemently criticised for his recommendation on 1941 Census report where he recommended that census report should be based on religion rather than on community.

In contrast to Saadullah, Gopinath Bordoloi had a different orientation. He had pursued the path of Gandhian ideology and he tried his best tokeep Assam with India. Both as a ruling and opposition party, the Assam Congress under GopinathBordoloi's leadership was very active. The most significant event which reflects the dynamism of GopinathBordoloi was-when the British send Cabinet Mission to India.In 1946 when Bordoloi was the Premier of Assam, the British rulers send Cabinet Mission with the Grouping Proposal. According to the proposal, the provinces of India would be divided into different sections like A, B and C. Assam came under section C along with Bengal which was a Muslim dominated province. Under this situation the majority community state would automatically side-line the minority community states. The Grouping Proposal of the Cabinet Mission, May 16, 1946 was the first serious British plan to hand over power to responsible Indian hands.[22]

However, the Grouping Proposal enunciated by British was very discriminatory which led to anti-groping struggle in Assam, NWFP, Punjab etc. In Assam, GopinathBordoloichampioned in defeating the forceful imposition of

Grouping system and save Assam from becoming a Muslim province.

So, from 1937 to 1946, Assam witnessed a very inconsistent political setting with the two major representing forces- Congress and Muslim League. It was a fight between the two undisputed leaders- GopinathBordoloi from Congress and Saadulla from Muslim League.

To conclude, we must refer that the result of the first provincial election in 1937 was diverse. We do not find any homogeneity in the political panorama of the provinces. The marginalised provinces witnessed an unstable political arrangement in the pre independent India. The two dominant party- Congress and Muslim League hold varied status in the provinces. The emergence of regional political forces in some province also played a very significant role. However as Congress was the sole representative body of Indian national movement,it abled to maintain its status in the majority provinces of India. ■■

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Development of Sustainable Tourisim in Manas National Park, Assam

■■ Shapna Medhi

Abstract: *Tourism has become a common phenomenon in the recent times with the world becoming a global village. Though it's role as a significant revenue earner and employment generator remains undisputed, it has become increasingly necessary to keep a check on the growth of the tourism phenomena mainly due to the effects that it can have on the physical and social environment as a whole. This aspect of tourism has led to the concept of sustainable tourism which aims at benefitting the host communities along with the stakeholders of the tourism industry with minimal impact on the environment. Manas National Park of Assam, which is known not only for the rich wildlife but also for the rich tribal culture of the host community is an ideal example for the development of sustainable tourism. This paper emphasizes on the need for proper and effective planning for the development of sustainable tourism so as to ensure long term prosperity of the host community and maintaining the rich biodiversity of the Manas National Park.*

Key words : Sustainable tourism, Planning, Development, Manas National Park.

Introduction: Sustainable Tourism is an ever expanding service industry with immense potential for growth and has therefore become one of the crucial concerns of not only the nations but also of the international community as a whole. It has infact become one of the major instruments in gearing up the pace of socio-economic development world over. The most famous definition of tourism has been given by Hunziker Krapf. He has defined tourism as "the sum of the phenomena and relationships arising from the travel and stay of non residents, in so far as they do not lead to permanent residence and are not connected with any earning activity".

The rapid growth of tourism and the adverse effects it may have on the environment have caught the attention of the environmentalists and researchers. Various observations were made and the need for a sustainable growth of tourism

was forecasted and thus came the term Sustainable Tourism. Sustainable tourism is now an evolving global approach. The term Sustainable tourism has been defined in different ways. The most widely accepted definition has been given by the World Tourism Organisation as "tourism which leads to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity , essential ecological processes, biological diversity and life support systems". (World Tourism Organisation 1996).

Sustainable tourism as a means of socio – economic development : The role of tourism as having direct impact in poverty has been accepted by most organisations worldwide. The fact that the tourism industry is a labour intensive industry is being touted as the one of the most effective means of employment generation thereby reducing poverty and improving the socio-economic condition of the people. The **United Nations World Tourism Organisation**Sustainable Tourism- **Eliminating Poverty Initiative** (ST-EP) promotes poverty alleviation through the provision of assistance to sustainable development projects.

Sustainable tourism development in Assam : The state of Assam, located in the north-eastern part of India, is a land that has most often been called as "Paradise Unexplored. Inspite of the comparative advantage that it possesses over most other destinations, the tourism industry in Assam has not been able to occupy the position that it deserves. However, the force of the tourism industry has started making it's impression on the authorities of late. The Directorate of Tourism, which is mainly responsible for the development of tourism infrastructure in the state. The revenue earned by the Directorate of Tourism is given below :

Table 01 : Annual earnings of the Directorate of Tourism

Year	Earnings (Rupees)
2000-01	35,87,224
2001-02	38,88,841
2002-03	41, 03, 051
2003-04	60,44,642
2004- 05	62;14,776

Source : Directorate of Tourism

The potential of tourism and the necessity of its sustained development has led to the envisaging of a tourism policy by the state. **The Tourism Policy of Assam – 2008** prepared by the State Government of Assam lays the foundation for the integrated development of the tourism industry so that the resources and the attractions can be sustained. The objectives of the Tourism policy are:

➤ To make tourism an important tool for socio-economic development ofthe state and place the tourism sector on a **high priority** in theeconomic development of the State.

➤ To fully harness the tourism potential of the State in such a mannerthat it becomes **environmentally sustainable, socio-culturallyenriching and economically beneficial** to the people.

- To create awareness among the people abut the importance of tourismand evolve suitable institutional arrangements for **effective participation** of the people in promoting tourism, sharing the benefitsand in developing a tourism friendly environment.
- To improve the **quality of** the existing tourism products to meet thenew and emerging demands of tourists and to enable them to have "unique experiences" that they look for.
- To promote adequate and comprehensive development of infrastructure of international standards.
- To devise pragmatic and long term **Human Resource Development Program** to create capacity for the local people to take advantage ofthe opportunities offered by tourism development.

1. Objectives of the Study: The present study has been undertaken with the following objectives:
- To study the pre-existing tourism industry in the Manas National Park.
- To assess the role of sustainable tourism in the socio-economic upliftment of the local community.
- To suggest a framework for the development of sustainable tourism for the betterment of the socio-economic conditions of the host community in and around Manas National Park

Methodology: Primary and secondary sources were used to collect data. Interviews with the key stakeholders of MEWS and MMES were conducted to collect the required information. The present paper made use of a case study on these NGOs to get a picture of how the local communities are benefitting from sustainable tourism. The secondary data have been collected from journals, published books, newsletters, brochures, and the internet as well as research reports of scholars.

Results and discussion:

The existing tourism industry in Manas National Park : Manas Wildlife Sanctuary of, India, State of Assam, was inscribed as a UNESCO World Heritage Site in 1985. Manas witnessed a prolonged period of social unrest plagued by insurgency and ethnic violence from the late 1980s to the late 1990s, which took a heavy toll on the diverse wildlife and vegetation. This dark period in the history of the Manas National Park wiped out the entire population of rhino which consisted of over a hundred rhinos. And this led to the inclusion of the Manas National Park to the 'List of World Heritage Sites in Danger – 1992'.

The crux of the matter to be dealt with here is the question as to what has been posing a serious threat on the conservation part of the park. The economic condition of the fringe villagers and their dependence on Manas National Park for fuel and animal fodder, the ever-increasing human as well as cattle population, the lack of awareness amongst the people about the need to preserve a biodiversity hotspot, and the protected area restrictions that took away the villager's traditional rights on the forest are some of the socio-economic factors that have had an adverse effects

on conservation in Manas. Therefore the need of the hour was to provide the inhabitants with an alternate source of livelihood which is also sustainable in the long run. The first initiative of its kind was noticeable in the Kokilabari area under the Bhuyanpara Range where the concept of conservation through participatory development was taking its shape.Since then various NGOs like ManasMaozigendri Ecotourism Society (MMES), Manas Ever Welfare Society (MEWS) etc. have been involved in the process of conservation and spreading awareness regarding community participation in the development of tourism industry. They have accomplished a laudable feat in incorporating former poachers into their team as conservationists. The campaigns organized by them have been able to convince the people about the socio-economic benefits of tourism and their role in the development of sustainable tourism in Manas National Park is noteworthy.

Challenges in the development of Sustainable Tourism in Manas National Park: Though Manas National Park has gradually emerged from it's dark period and sustainable tourism has been the main agenda of the NGOs operating in and around the park, there are certain challenges to be overcome for establishing the national park as a role model in sustainable development. Some of them have been mentioned below:

➤ **Absence of proper tourism policy:** Tourism has been recognized as the most profitable industry in terms of revenue earned by a nation. Despite the fact that the National Government of India had included tourism in it's list of priorities some time back, the state government of Assam has failed to do so. There is no strong policy to develop or regulate the tourism industry in Assam. Of late, the state government has formulated the Tourism policy of Assam 2008 with an objective to develop sustainable tourism. But it high time that the policy is implemented so that the tourism is developed in a sustainable way to ensure maximum return on investments. The proper implementation of the policies will provide a framework for the stakeholders on which they can base their actions.

➤ **Carrying Capacity :** Tourism carrying capacity has been defined by the World Tourism Organisation as the "maximum number of persons which could visit a location within a given period, such that local, environmental, physical, economic and socio – cultural characteristics are not compromised and without reducing tourist satisfaction." (WTO, 1999). Every destination has a carrying capacity of it's own depending on the vulnerability and fragility of the destination, be it natural or cultural. Thus provisions must be made to determine the carrying capacity of Manas National Park so that the tourism operatives as well as the government can lay down guidelines to keep the rapid growth of tourism in the region under check so as to enable sustainable development.

➤ **Lack of awareness of the tourists:** Many a times, tourists lack awareness regarding the vulnerability of the area they visit and such attitudes may result in the degradation exploitation of the environment and the social fabric of the

area. This is evident from the fact that NGOs operational in the Manas National Park annually dispose of a large amount of debris that gather in the area due to the insensitiveness of the tourists. In order to avoid such problems, the guests must be educated about the fragility of the ecosystem. Such information can be made available to the tourists in the form of leaflets or pamphlets so as to guide them during their visit. (ESCAP Tourism Review No 22, 2001).

➤ Lack of specially trained human resource : Tourism is basically a labour intensive service industry. A tourist's experience of the destination also depends on the behaviour he encounters from those who offer him service at the destination. A majority of.the people employed in the tourism industry in and around Manas National Park have very less or no training regarding the set of skills required in the tourism industry. In order to overcome the problems posed by this factor, the NGOs like ManasMaozigendri Ecotourism Society, Manas Ever Welfare Society etc have introduced capacity building programmes and have provided the local people with guide trainings etc. At this juncture the state government must also develop training facilities so that youths belonging to the local communities can be trained adequately. This can ensure greater participation of the local community and also generate employment for the host community.

➤ Lack of infrastructure : Adequate infrastructure is one of the basic components for the development of tourism in a particular area or region. It has been seen that the area in and around Manas National Park lacks basic infrastructure like access roads, continuous supply of electricity etc. There are certain aspects of the infrastructure like electricity that must be taken care of by the government and some problems can be tackled by the local community through creative thinking. For eg : in order to overcome the problem of the bad condition of the roads, the local people can introduce some other modes of transport like bicycle ride, bullock cart ride etc.

➤ Problem of poaching, deforestation and encroachment: The deep rooted problems like poaching, deforestation and encroachment are still continuing unabated in the Manas National Park. Though the awareness programmes conducted by the NGOs have been able to transform some poachers into conservationists, the problems mentioned above have become recurrent one. In order to bring the above problems under control the government must formulate stringent policies to punish the guilty. At the same time, schemes must also be devised employ more local youths for frequent monitoring and patrolling of the park after imparting required. security trainings.

➤ Lack of proper promotion: To attract tourists there must be proper dissemination of information and the destination must be promoted properly so as to motivate the tourists to visit the destination. This is basically the function of the state government as it is mainly responsible for the growth of tourism industry in the state. In this case, it must be mentioned that though Assam is a

land of national parks and sanctuaries, only Kaziranga National Park is promoted. Proper plans and strategies must be formulated for the promotion of Manas National park as it can offer a varied experience.

Conclusion: Tourism is a very dynamic industry with frequent changes in demand and trends. Unplanned tourism growth can also have the most adverse effects on the natural, social and cultural environment of a destination. The risks posed by the tourism industry can only be contained through the sustainable development of tourism which in turn requires proper planning and implementation. The socio-economic benefits can also be maximized only if the development of tourism is undertaken with the co-operation and the support of the host population. During the formulation of a plan for the development of a destination, the interests and welfare of the local community must always be given due priority. On a positive note, the situation the World Heritage Site – Manas National Park is better than the past, still there are milestones to be achieved.

However, it must always be kept in mind that the most well intentioned policies fail due to weak implementation. The well meaning tourism policies of the state can be beneficial only if they are implemented in time and seen through the last state of execution. Only then will the desired outcome be achieved. ■■

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To Identity the Competition Models for the New Nokia Asha range of Handset-500, 501, 502, 503 and do a Comparative Analysis with Samsung, Micromax and Karbonn

■■ Hemanta Kr. Pathak

Abstract: *The aim of this study is to identify the competition models of New Nokia Asha range of mobile handset devices & do a comparative analysis with Samsung, Micromax & Karbonn with special emphasis on Jagiroad, Sonapur & Morigaon markets. This research was undertaken on behalf of HCL Infosystems Ltd., which specializes in distribution of Nokia mobile handsets through its distribution channels from 1ˢᵗJanuary, 2014 to 15ᵗʰFebruary, 2014. The research areas included identifying competition models & attributes affecting purchase behavior eg. brand-impact, price, features & quality. Research was carried to address the management problem faced by Nokia mobile company, whose market share is sharply dwindling, with rise of competitors like Samsung, Micromax & Karbonn etc. Identification of competition models will help Nokia mobile company & its distribution partner HCL Infosystems Ltd. to device specific strategies to regain its lost market leader position.*

Key words: Nokia Asha, mobile handset device, Samsung & Micromax

Introduction: India is globally renowned for its consumption potential. The Indian mobile market is one of the fastest growing markets in the world and there is much untapped potential due to a rapidly growing rural mobile subscription base. The sales of mobile phones is continuing its buoyant journey, as such Indian mobile market is in the target of all the major mobile handset manufacturers. The Indian mobile handset market has grown by 14.17 percent year-on-year to Rs 35,946 crore in 2012-2013, on the back of increasing sale of smart-phones, according to the Voice & Data (V&D) survey. The 18ᵗʰ annual survey 'V&D 100 reported that the Indian mobile handset market posted a revenue of Rs 35,946 crore in 2012-2013, compared to Rs 31,330 crore in the earlier fiscal year. It further reported that the South Korean electronics behemoth Samsung has taken the top position in the country replacing Nokia. Nokia, the Finnish handset maker had been holding fortress in the Indian market for over a

decade. Samsung's rise in India was attributed to its rich product portfolio catering to customers of all categories.

The company's handset prices ranging from Rs 1,500 to Rs 50,000 in varied screen sizes, besides product quality and new features, helped the company grab customers' attention, the survey reported. Samsung ended the year with revenues of Rs 11,328 crore compared to Rs 7,891 crore last year showing a growth of 43.6 per cent. The company also became the market leader with a 31.5 per cent market share. Samsung ousts Nokia to become the No 1 smartphone manufacturer in India. Nokia was down by a rank to be placed at number two in the Voice & Data survey with a 27.2 percent market share following a significant 18 percent drop in revenue, the report showed. In the 12 months ended March 2013, Nokia's revenue from Indian operations was placed at Rs 9,780 crore compared to Rs 11,925 crore in the last financial year. It has become imperative for Nokia to find the competition models of other mobile companies, to devise strategy to capture the promising and lucrative Indian market.

Scope of the study: This study will be helpful by way of providing an insight into the functioning of leading mobile brand companies operating in the region, thereby helping to critically analyze the performance of Nokia with respect to other mobile brands and suggest ways to improve its position in the dynamic mobile market, in terms of distribution, promotion and up-gradation that they might need to bring in their mobile handsets. In the present study, Nokia can know about its present status and evaluate if it is satisfactory for the organization. It will be helpful in depicting the current market scenario and thereby establish target and frame strategies. It will give a picture of the dealer's participation and consumer preferences in choice of their mobile handsets.

Objectives: The following are the objectives of the study-
➢ To find the competition models for the new Asha range of Nokia mobile handsets.
➢ To identify the leading mobile brands in the market, in terms of market share and popularity.
➢ To identify the key attributes that provides competitive advantage in appealing customers
➢ To identify and analyze the factors that can provide edge in getting top slot in the market.

Duration: 1st January, 2014 to 15th February, 2014.

Methodology: Research Design: The research design was a form of exploratory study after which a descriptive research has been carried out. A structured questionnaire was administered during the field survey and personal interview with the respondents has also been done.

Sampling Design:
Sampling procedure: Non-probabilistic judgment sampling
Sampling size: 100 Respondents (mobile users), 28 Dealers (All)
Sources of data:
Primary Data   : Questionnaire based survey & Semi-Structured interview

Secondary Data : Data received from Websites

Pilot Survey: A pilot survey was conducted in Jagiroad town on a few respondents, to test the devised questionnaire, before conducting the final actual survey. Inputs from pilot survey helped in testing the reliability of the questionnaire for targeted study and also helped in making necessary modifications and accordingly the final questionnaire was prepared.

Research Area: Survey was conducted in Morigaon Town, Jagiroad, Khetri, Sonapur area.

Findings & Analysis:

1. Most of the mobile users are youngsters and youth in the age group of 21-35 years.
2. Maximum number of customer respondents have monthly income in the range of Rs.10,000 to Rs.20,000
3. Nokia brand with 60% emerged as the highest used mobile brand by existing customers, followed closely by Samsung with 50%. 10% customers are using each of Karbon, Micromax, LG and Other mobile brands (Spice, Benq, Chinese brands).
4. Samsung mobile brand with 50% emerged as the most preferred brand for next purchase by the customers. Nokia mobile brand with 30% is the next preferred brand, followed by Micromax with 20% and Karbonn with 10%.
5. Samsung mobile brand models are kept in most retail outlets followed by Micromax and Nokia.89.28% dealers were found to keep Samsung brand mobile phones along with other brands.While 85.71% dealers kept Micromax,82.14% kept Nokia,46.12% kept other mobile brands.
6. Samsung has been ranked the highest selling brand followed by micromax and nokia in the areas under study, by the dealers.
7. Battery has been rated by 60% customer respondents as Critical, 10% each as Very important and important respectively.
   Quality has been rated by 10% respondents as Critical, 40% as Very important and 10% as Slightly-important.
   Brand has been rated by 20% respondents as Very important, 20% as Important, 30% as Slightly-important and 10% as Unimportant.
   Service has been rated by 60% respondents as Very important, 10% as important, 30% as Slightly-important.
   Style has been rated by 10% respondents as important, 50% as Slightly-important.
   Features has been rated by 10% respondents as Critical, 50% as Very important, 50% as Important.
   Price has been rated by 10% respondents as Critical, 20% as Very important, 30% as Important and 10% as Slightly-important.
8. From the analysis it can be inferred that Micromax and Karbonn are mainly preferred by customers because of low price and large number features provided by these brands in the mobile handset devices. Samsung mobiles are preferred for quality, service, style,

brand name as well as price and features. Nokia mobiles are mainly preferred because of perceived quality, brand name, style and availability of service centers.

9. Android has been found to be the most preferred operating system (O.S.) by customers with 70% respondents indicating. Only 20% respondents preferred Windows O.S. and 10% preferred Apple iOS.

10. Micromax and Samsung are identified by most dealers as the mobile brands received by them within 0-5 days of order placement, followed by Nokia.

11. In terms of schemes for promotion, dealers ranked Samsung mobiles as 1st and Nokia and Micromax were placed at second position respectively.

12. Samsung has been ranked 1st by dealers for giving maximum margin as profit followed by Micromax and Nokia respectively.

14. Dealers indicated Samsung as the brand they are most satisfied in terms of business relationship followed by Micromax and Nokia. Nokia was ranked 3rd.

15. The competition models of Nokia asha range have been identified as follows:-

❑ SAMSUNG: Galaxy Star Pro, Galaxy Star, Rex70, Rex80, Rex90, Galaxy Plus

❑ MICROMAX: A Series (A36, A35, A67, A58, A59, A61, A47, A72), Bling

❑ KARBONN: A99, A35, A26

Findings: SWOT analysis of Nokia:

Strengths:
➢ Nokia has access to one of the largest distribution channel of mobile phones
➢ Highly qualified professionals and work force.
➢ Already an established brand among the customers and have high brand image.
➢ High re-sale value compared to other brands of mobile phones.

Weakness:
➢ Poor after sales service.
❖ Samsung is providing after sales service from retail outlets. In rural areas and towns due to absence of service centers, customers after facing troubles with the mobile device approach the retail outlets. As a result dealers have expressed to be more comfortable with Samsung devices.
❖ Very few service centers or practically nil in small towns.
❖ Servicing time is normally longer in Nokia, as found in the survey.
➢ Low promotion activities undertaken in comparison to rival companies Samsung and Micromax.
➢ Non existence of Android based devices.
➢ High price of devices compared to features of rival mobile companies.

Opportunities:
➢ Established brand image of Nokia can successfully be applied to launch new models of Android based devices to provide competition to rivals.
➢ Established distribution channels can be successfully used for distribution of a wide range of new devices with new features and different price

range to cater to the needs of people of different economic sections.

Threats:

➤ Low priced phones of Micromax and Samsung with different features are a threat.

➤ Good after sales service from the door-steps of the retail outlets, where customers can deposit their troubled devices of Samsung is another threat. Nokia must also improve its after sales services to match with competitors.

➤ Android O.S. based devices of Samsung and Micromax are giving tough competition to Nokia's devices which are mainly Windows based or running on other software platforms.

Recomendations:

➤ **Customers related & Dealers (retailers) related.**

Nokia is established brand name all over India and it was almost synonymous with mobile phones, as most mobile phone devices used in the past and present were from Nokia. But mobile phone market being a very competitive dynamic market and with entry of new players like Samsung, Micromax etc., it has become imperative for Nokia to launch a range of mobile devices with smart features worth value for money, to give tough competition.

The recommendations are as follows:-

➤ It is recommended that Nokia should launch a range of mobile devices loaded with Android operating system. Through analysis, it has been found that most

customers in today's world prefer Android based devices to Windows or other software platforms due to availability free apps.(applications) in Android O.S. devices.

➤ After sales services, an important aspect to compete in modern market conditions. As such, Nokia should improve its customers' services by reducing servicing time of devices as much as possible.

➤ In small towns, the presence of authorized service centers for repair of devices is practically zero. Samsung is providing on the door step service of troubled devices by collecting troubled devices, from the dealers selling the phones. Nokia should also follow this model.

➤ The study revealed that Samsung is giving higher margins of profit and other schemes to promote devices through the dealers. In this front also, Nokia needs to change its policy and clear all outstanding dues of schemes at the earliest to garner dealers' confidence.

➤ Promotion of Nokia devices should be done in an aggressive way to counter the advertising campaigns of Samsung and Micromax, to target the youths as they mainly comprise the main users.

➤ Low priced models with smart features should be launched to counter low priced device mobile companies Micromax, Karbonn, which are mainly targeting the value conscious mobile users.

➤ Nokia can organize Asha developer competitions more frequently with large number of valuable prizes to

motivate young programmers develop applications for Asha devices as a fun activity, with objective to create a database of large number of Asha applications for customers of Asha based devices. Because customers prefer the Android based devices over Windows based or other platforms because of availability of free applications in Android.

Conclusion: The mobile device market is very dynamic and competitive market, as such Nokia has to continually adapt to the ever changing market conditions by launching new range of products taking into account customer needs and desires. Samsung and Micromax are able to claim stake in market share by eroding Nokia's share in the market by offering customers, the option to avail new and sophisticated utilities of handsets at a very low rate and by introducing mobile devices with Android operating system. Samsung is also giving attractive schemes and higher margins to dealers, on sell of Samsung mobiles, as such this is acting as a motivating force to dealers to promote

Samsung mobile handsets. Besides, customers prefer the Android based devices of these companies over Windows based or other platforms because of availability of free applications in Android. To find the direct competition models of new Asha range of Nokia devices is critical as the devices of other mobile companies eg. Samsung Mobile, Micromax, Karbon are based on Android system, while that of Nokia Asha range is based on Asha platform. As such price range and customer preference involving devices of comparable features and dealers opinion regarding top selling mobile models of competitors is the only criteria to identify the competition models of new Asha range of Nokia mobile handset devices.

The competition models of Nokia ASHA range have been identified as follows:-

❑ Samsung: Galaxy Star Pro, Galaxy Star, Rex70, Rex80, Rex90, Galaxy Plus
❑ Micromax: A Series (A36, A35, A67, A58, A59, A61, A47, A72), Bling
❑ Karbonn : A99, A35, A26 ■■

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Irregular Attendance of Students in School : An Analysis with Special Reference to Sonapur Higher Secondary School, Kamrup (M), Assam

■■ Suman Roy

Abstract: *Education in its general sense is a form of learning in which the knowledge, skill and habits of a group of people are transferred from one generation to the next generation through teaching, learning or research. To educate the children properly is not so easy task. One has to face many problems. Among many, the most alarming one is the irregular attendance by the students, especially in the vernacular medium schools. Attendance in school is important because students are more likely to succeed in academics when they attend school consistently. It is difficult for teachers and students to build skills and progress if large numbers of students are frequently absent. The present study is taken up to analyze the problem of irregularities of students in school and to suggest some remedial measures thereof. It is expected that the present study may help the teachers to look at the problem of students irregularities in school in a different perspectives, and get some important inputs for taking up the issue. In the present day context, it is admitted by all that in order to augment the process of human resource development in tandem with the national and global demand the situation must be changed.*

The study reveals that in schools the teachers neglects some proper methods of teaching. The process of imparting education by untrained teacher, insufficient teaching aids , unhygienic and uncongenial class room atmosphere for teaching are the main drawbacks found in the school of the study area. The parents of the children are also not interested for observing their child which is also a cause of poor performance of the students. Lack of proper guidance by both the teachers and parents are the main causes for performance by the students.

Key words: Education, vernacular medium, Human Resource Development.

Introduction: Education in its general sense is a form of learning in which the knowledge, skill and habits of a group of people are transferred from one generation to the next generation though teaching, learning or research. Education frequently takes place under the guidance of others. Children constitute

the supreme form of wealth of any nation by acquiring good education. Poor performance by the students is a very crucial problem in a institution because it is not only results in the child having a low self esteem but also causes significant stress to the teachers as well as their parents. There has been a variety of studies and research done on the causes of low performance. To educate the children properly is not so easy task. One has to face many problems. Among many, the most alarming one is the irregular attendance by the students, especially in the vernacular medium schools. Attendance in school is important because students are more likely to succeed in academics when they attend school consistently. It is difficult for teachers and students to build skills and progress if large numbers of students are frequently absent.

An appropriate research can easily distinguish the problem of irregular attendance and come up with scientific solutions. In the present paper an attempt has been made to analyze the problem of irregular attendance of students in school, with reference to the Sonapur Higher Secondary School of Kamrup (M), Assam, by applying qualitative and quantitative methods.

Significance: The present study is taken up to analyze the problem of irregularities of students in school and to suggest some remedial measures thereof. It is expected that the present study may help the teachers to look at the problem of students irregularities in school in a different perspectives, and get some important inputs for taking up the issue. In the present day context, it is admitted by all that in order to augment the process of human resource development in tandem with the national and global demand the situation must be changed

However the process does not move as desired. The effective implementation of new initiatives also faces lot of hurdles. What we want is a way of sorting out these concerns that offers practical solutions, but that derives from the specific circumstances of our day to day teaching practice. We know that someone else's solution may have merit, but that it is never quite right for the individual situation within which we work. We know that practice is always influenced by context.

The act of finding our solution makes us understand our practice better- not only what we are doing, but also the factors that affect what we do. Research therefore has two aspects. The starting point is to sort out a problem or issue in practice; to this extent an action researcher seeks a solution. But the process can also be used as a deliberate attempt to understand practice better- a traditional research attitude. What are important approaches is that we are open, honest and rigorous.

This study will also definitely help the teachers to know about the irregularities and the ways available to solve the problems.

Objectives: The basis objectives of the study are to get the first hand knowledge of a student which is very important in a school condition. The following objectives are set:
♦ To find out the problems of irregularities of student.

- To find out the causes of irregularities of students.
- To take some action to reduce the problems.
- To find out the remedies of irregularities of the students.

Methodology: There are many methods or procedures which may apply in a research or project. These methods or procedure are like survey method, descriptive method, correlation method, experimental method etc. The survey method is a method of sociological investigation that uses questions based or statistical survey to collect information. Descriptive method is also a method which descripts data to collect information. On the other hand, the experimental method considers data as the basis of scientific research. For the study of the irregularities of students in school, the action research method has been applied.

The researcher visited the school and take permission from the headmaster to do research on the present problem. The researcher visited the class IX the tried to identify the problems by given direction to the students. The researcher checked the attendance register of the class IX and find that out of 47, 10 students are irregular in attendance.

Feedback/Operational: Feedback is an essential part of education and effective teaching. It help the student to understand the concept and given clear guidance to improve learning. Academic feedback is more strongly and constantly influences the achievement students than any other techniques.

Irregularity in attendance is a main drawback for the development of education. Without regularity, there may not be any development of education. If the student is irregular in classes then they develop their mind in a correct or proper manner. So regularity is most important in education or to develop the education. Education is a process which enables intelligences and enables to live peaceful life.

Action research 'Cycle': An action research cycle has been followed in the present study. At the simplest level, the action research involves a spiral or cycle of planning, action, monitoring and reflection:

Planning

Reflection

Action
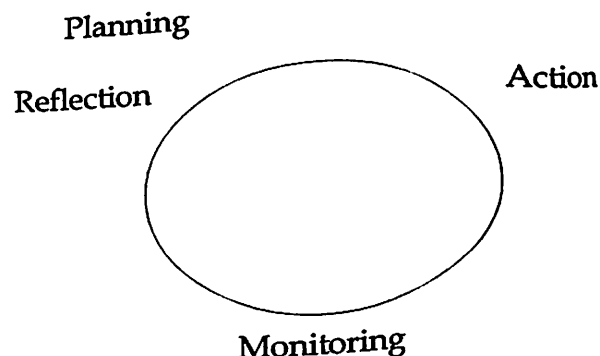
Monitoring

This sequence underpins the process of the inquiry but there are also some fuzzy edges appear between the stages as inquiry proceeds. If there is a lacking in the planning initally; it needs much monitoring and observation of existing practice (reconnaissance) before the actual plan take place and implement a change. As research progress, one may find it hard to detach one element of the process from another. While reflecting the action- something that Donald Schon (1983) calls 'Knowing-in-action'- and monitoring also will place as action proceeds. However, once that first change

is implemented the action research cycle proceeds generally in the above manner.

Pre test: First of all which test is to be taken to identify the problem is called pre-test. To identity the problem of irregularities of students' researcher had taken register of class- IX from Tuesday (01-04-2014) to Saturday (31-05-2014). There are total 47 numbers of students in a class IX A out of which 10 students are irregular.

♦ Less interest of parents in child's education
♦ Severe poverty
♦ Nobody at home to support in studies
♦ Sickness
♦ Alcoholic habited father
♦ Active child with less concentration

Remedial measures: Remedial measure refers the solution or some ways by which can solve the particular problem. After pre-test as next step, the following remedial measures are given:

♦ Conduct parents meeting
♦ Providing knowledge about govt. free education schemes
♦ Teacher parents get together
♦ Providing medical care facilities
♦ Providing extra class
♦ Parents calling
♦ Providing meditation program

Post test: The pre test and remedial measures is followed by the post test. After pre-test and remedial measure researcher again checked the attendance from Tuesday (01-04-2014) to Saturday (31-05-2014) of class-IX. During observation it was found that, in comparison to the pre-test there is 70 to 80 % reduction in the irregularities of the students. During post test various issues had come to the notice which attributes their irregularities. The following table shows the problems faced by the students, the action taken thereof and the results found.

Table given below relating to individual problems of the students.

Sl.No.	Problems faced by the students	Action taken (remedial measures)	Outcome (post test)
1	Less interest of parents in child's education	Conduct parents meeting	Irregularities reduce upto 15%
2	Severe poverty	Providing knowledge about govt. free education schemes	Reduce upto 25%
3	Nobody at home to support in studies	Teacher parents get together	Reduce 10%
4	Sickness	Providing medical care facilities	Reduce 15%
5	Slow learner	Providing extra class	Reduce 15%
6	Alcoholic habited father	Parents calling	Reduce 10%
7	Active child with less concentration	Providing meditation program	Reduce upto 10%

Findings:

- It has been observed from the survey that doing home work is important in school education. Through it gives pressure on the students; it helps in the day to day activity.
- The students of class IX are not interested in doing homework. But it helps the students in clarification of lesson.
- One of the most important findings of the study is that the students are not attending their classes regularly. So they do not understand the lesson clearly. Attendance of classes regularly helps the students in clearing the topic or lesson.
- The teachers do not check the home work regularly. The checking of homework regularly helps in increasing the interest of the students.
- Another important finding of the study is that the intellectual ability increases. It develops skill of solving different problems.
- The teachers are busy with the day to day activities. So it is not possible for them to check individual student problem.

Suggestion and recommendation:

- There should be provision of training for the teachers to make learning innovative and attractive where student will get interest and they will be motivated toward attending school.
- Adult education system should be reactivated through which parents will get knowledge about important of education.
- There should be provision of conducting awareness program about family planning so that the first child should not be compelled to stay at home taking care of the younger one while both parents go out for work which is the common phenomena in remote rural areas.
- There should be no any corporal punishment. Although it is band but yet exists in some schools for which students develop fear psychosis that may discourage them to come to school.
- In view of the poor transportation facility of our country, more HS Schools should establish in the remote areas instead of only central locations.
- There should be provision for parents teacher meet frequently so that parents can take information about their child's academic progress and their attendance.
- Teacher should provide minimum homework to the students keeping in mind that the they can solve the problems themselves without taking help from others.
- Traditional methods of teaching should be avoided and old syllabus should be renovated according to the present situation demand. Activity based learning should be encouraged.

Conclusion: Irregularities of students in class are one of the common problem faced by the teachers in school environment. Without eradicating this problem, the set target cannot be

achieved in the field of education. In this paper attempts was been made to portray a livid picture of the problems of the students with special reference to their irregular along with it's measure of solution prevailing in Sonapur HS School.

The study reveals that in the school the teachers neglects some proper methods of teaching. The process of imparting education by untrained teacher, insufficient teaching aids, unhygienic and uncongenial class room atmosphere for teaching are the main drawbacks found in the school selected for present study. The parents of the children are also not interested for observing their child which is also a cause of poor performance of the students. Lack of proper guidance by both the teachers and parents are the main causes for poor performance by the students.

From this study, it has been observed that there are various factors influencing the irregularities.

Hence, the government, teachers, parents and other social organization should play major role to mitigate this problem. ∎∎

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Good Practices in Education:
A Pragmatic Approach to Achieving Sustainable Development

■■ Dibakar Bhattacharyya

Abstract : *Good practices in education can certainly play a vital role in achieving sustainable development. It is because of the fact that the good practices in education enhance the level of knowledge amongst the people of a society. By virtue of this knowledge acquired through good practices in education can gives some techniques and methods necessary for maintaining and performing day to day activities in such a way so that it leads to sustainable development. Education system provides a good foundation of knowledge for not only past and present but also for future development. A good practice in education implies the proper implementation of right knowledge in right time by the right people in the society. In order to achieve sustainable development there should have a long term vision. So there is a need good practice in education by which each and every citizen of the society can acquire proper knowledge and power to make the sustainable development possible The present paper is attempted to discuss as how good practices in education helps for achieving sustainable development.*

Key words: Good practice, education system, Sustainable development, vision

Introduction: Good practice in education can play a vital role in maintaining sustainable development. It is because of the fact that to maintain sustainable development everybody is to know various techniques of their day to day activities and other business individual and development activities. That is why without enhancing quality education the people of the society cannot acquire necessary knowledge and technique for maintaining sustainable development. Education can increase the awareness of the people towards the present and future on the basic of the past experience. In order to achieve sustainable development there should have a long term vision or long future vision. On the other hand education system provides us a good foundation of knowledge for not only past and present but also for future development. That is

why; there is a need of good practices in education by which each and every citizen of the society can acquire proper knowledge and power to make the sustainable development possible. Sustainable development is possible if entire people of the nation know well about it, which is possible only by imparting good practice in education. In a simple languages education makes a quality human resources and this quality human resources can only maintain sustainable development. In this paper an attempt is being taken to discuss as why and how good practice in education is immensely important for sustainable development.

Meaning of good practice in education for sustainable development: Good practice in education implies the proper implementation of right knowledge in right place in right people in the society. On the other hand sustainable development implies a development which has no the adverse effect and that is why this development can continue for a long and long feature. Education system provides us a good foundation of knowledge for not only vast and present but also for future development. Education is an essential tool for achieving sustainability. People around the world recognise that current economic development trends are not sustainable and that public awareness, education and training are key to moving society towards sustainability.

Objectives of the study: The basic objectives of this paper are to examine the present practice of existing present education system as how this practice becomes helpful for achieving sustainable development.

Methodology of the study: The study is based only on secondary data and information which have been collected from various books, journals, newspapers and relevant website. To make the discussion primitive some practical examples are also given. Moreover various responsible factors will be identified which make our present education system and practices ineffective for sustainable development. At last some suitable suggestion will be put forward for sustainable developing a good practice in education for achieving sustainable development.

Discussion: Education is the basic requirement for all kinds of development of a country. Hence education can play a vital role in achieving sustainable development of a country. That is why good practice in education is immensely importing for the overall sustainable development of a country. It curious to mention that while it has difficulty envisioning a sustainable world it has no difficulty identifying what is unsustainable in the societies. It can rapidly create a list of problems inefficient use of energy, lack of water conservation, increased population abuses of human rights, over use of personal transportation etc. Indeed many truly great concept of human world among them democracy and justice are hard to define and have multiple expressions in culture around the world. Three terms can be used synonymously and interchangeably, Education for sustainable development, education for sustainability, and sustainability education. Education for sustainable development most often because it is the

terminology used frequently at the international level. Education for sustainable development promises to make the world more liveable for this and future generation. This would be antithetical to the nature of education for sustainable development which in fact calls for giving people knowledge and skills for lifelong learning to help them find new solutions to their environmental, economic and social issues. One of the original descriptions of sustainable development is credited to the Brundtland commission; Sustainable development is development that meets the needs of the present without compromising the ability of future generation to meettheir own demand.Education for sustainable development enables people to develop the knowledge values and skills to participate in decision about the way that will improve the quality of the life without damaging the planet for the future. In order to achieve sustainable development through quality of education non ministerial government department should help to improve the quality education and standard education. Considering the contribution of education for sustainable development a good practice report on the positive contribution numbers of schools. So good quality education is essential tool for achieving more sustainable development have made to tackle environmental and sustainable development issues within the curriculum. Some informative website has given up to date information mainly on education for sustainable development. It provides practical advice for successful education of sustainable

development need for cooperation between education system and communities in achieving more sustainable development. Education can contribute to different aspect to achieve sustainable development as discuss below.

Good Practices in Education and economic development: Economic development is process of continuous increase the per capita income the of a country is to increase the production of goods and services. In this connection education can provide appropriate knowledge of production agricultural productivity technique and overall trade and commerce industry of a country. Without education economic development is impossible. By the virtue of scientific education system economic sustainable development can be achieve in proper way. That is why under developed and developing countries have been emphasising much more on education for the achieving the sustainable development in the field of the economy. Even it is a fact that developed country such as USA, UK, and Japan Canada able to gain their sustainable development in economy by help of quality education. Education for sustainable development involves the development of knowledge, skills, and values for a sustainable world and covers area of development, environmental protection, poverty reduction, good governance and decision making, equality, citizenship and social inclusion among others. The aim of education to integrate the values inherent in sustainable development in to all aspects and levels of learning. In order to achieves

sustainable development through quality practice in education non ministerial government development should help to improve the quality and standard education. Education for sustainable development promotes the development of the knowledge, skills, understanding, values, actions required to create a sustainable world which ensures environmental protection and conservation promotes social equity and encourage economic sustainability.

Good practice in Education and Human resource development: The overall socio economic development of a country is largely depending on human resource development. Unless and until human resource development other material cannot be utilised the proper manner. On the other hand proper education is the only way to development the human resource of the country. Hence education is the prime need of human resource development. Human resource development implies a process of enhancing the level of skill, efficiency and knowledge of human resource or people for performing necessary activities for the people and society. In doing so education is immensely important because education is a process of learning knowledge and various ideas on a particular subject. That is why education should be important in a very systematic way, so that it can ready to provide proper knowledge, ideas and vision of the subject. Education should be used as a tool for making perfect human being. That is why education is free of political interference. Moreover teacher should be appointed on merit basis having experience and entire education should be very systematically managed and control. With a view to developing human resource every educational institution should build up a good academic atmosphere for proper learning and teaching activities. Another important aspects of education for the proper human resource development is that government as well as private sector should provide all kind of education such as engineering, medical, technology, commerce management, economics, music, sports etc , so that it can cover the all needy people.

Good practice in education and social development: Social-culture customs social value social changing etc. different society related aspect can be developed and preserve by the educated people only. Education system and method teaches us as how we should preserve this social valve for civilisation to the up gradation of the society maintaining standard living in the society. Uneducated people are not aware of this social value .That is why different conflict dispute quarrels etc. are emerged amongst uneducated people frequently. Therefore for sustainable development of society, good practice in education is very much essential. Society is made by people. So for a good society, the primary need is good people. On the other hand good people can be made by the good practice in education. That is the logic, why good practice in education is very much essential for social development. By providing quality education people thoughts, activities and vision can be reformed which contribute to the development of the society. It is the reason why developing country always

emphasises on developing their education for overall social development. In a very simple language a society is developed when the economic, finance, science and technology, health care, sports etc. various dimension are developed and on the other hand, education can help in development of all these factors of society.

Good practice in education and environmental protection: Education for sustainable development largely from environmental education which has sought to develop the knowledge, skills, values, attitude and behaviour in people to care for their environment. Environmental education can play a major role in reforming educational system owing to its interdisciplinary character and its aim of linking the process of education more closely to real life and the surrounding environment. Environmental education tries to develop a sense of commitment towards the environment and prevent the exacerbation of environmental problems by working at the conscience level. According to the Finnish National Commission for UNESCO, report of the seminar on Environmental Education, Jammi, Finland (1974) -"Environmental education is a way of implementing the goals of environmental protection. Environmental education is not a separate branch of science or subject of study. It should be carried out according to the principles of the lifelong integral education."Only education people enable to know the environmental protection. By Enhancing education amongst the people on the level of awareness forwards the environment protection act,

law and activities can be increased. Considering this aspect at the present the environment education is imparted to all school and college level respectively to all branch streams. In order to protect the environment, the people should know the environment and various way of protecting their respective environment. Only in good environment, a good society and people can accept. The environment should be free from pollution (air, water, etc.) and in doing so every people should be educated in the sense of environmental science, rules and regulation various way and activities in this regards. Because mostly environment is polluted by people. So people should be first conscious to protect the environment.

Good practice in education and science and technology: Without education no development of science and technology can take place particularly for the development of science and technology, quality and practical oriented education is urgently required. More over education system should be continuously developed to achieve the sustainability in the field of science and technology. Research education is also essential for the sustainable development of science and technology.

Scientific views attitude perception thinking etc. various aspects are needed amongst the student community to make their decision scientific and technology oriented. According to change of time society and people, commerce and economics, transportation and communication, insurance and banking etc. requires new innovation which can be developed by the developing science

and technology education acts as bridges in between the gap of past and future position of civilisation.

Conclusion and Suggestion: Throughout the paper it can be concluded that without education sustainable development is impossible. In this connection it is to be mentioned that the prevailing education system of our country is not at all suitable for sustainable development. Because our education system is classroom and book base education system where nobody get the practical idea of implementing their knowledge in respective practical field in light of sustainable development. Hence it is suggested to introduce a pragmatic education system where everybody will get some practical technique and the value of education in real and philosophical sense. Hence philosophical sense implies future vision of the education. Any educated person before applying his knowledge in practical field he should know what would be adverse effect of his work and he should also know the technique of maintaining adverse effect. It is right time to know about sustainable development introduce such type of value base education system to the people of our nation. Moreover the government can encourage for establish some N.G.O. for increasing educational knowledge to the people of our society for achieving sustainable development. Moreover general public should have enough awareness towards the sustainable development. The senior most citizens should guide and teaches the new generation about basic technique and knowledge of maintaining sustainable development to save our planet for future. In this connection, the best way to show some practice performance by senior citizen to motivate the new generation. So there should have enough coordination in between government and general public and intellectual community to form a team force for enhancing awareness for sustainable development through acquiring proper education. In this connection education not only means the formal education imparted by the government and private school, college and institution but also includes education to be imported by senior citizen, senior family members and cultured family and social environment to the people of the society. Role of education can play important role in controlling environmental degradation. It can help in organising various programmes of management for reducing the hazards and disasters causing environmental degradation. ■■

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Rural Tourism Development- A Study on Rural Tourism and its Potentialities of Hajo Village of Kamrup District, Assam

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Abstract : *Rural Tourism is one of the few activities which can provide a solution to these problems. It leads to the awareness of growing interest in heritage and culture and improved accessibility and environmental consciousness. As rural tourism showcase the rural art, culture, life and heritage at rural locations, it helps in benefitting the local community economically and socially as well as enabling interaction between the tourists and the locals for a more enriching tourism experiences. Hajo is such a place which is one of the most important pilgrimage centre for the three religions i.e., Hindu, Muslim and Buddhism provides a platform for the development of rural tourism culturally. This paper aims at exploring the rural tourism potentiality of the above mentioned village which can be able to add an incentive to promote local, socio-economic and cultural and other resources of the people and also to find out various constraints and possibilities of tourism development in the study area.*

Key words: Rural tourism, Promote, Constraints, Potentialities.

Introduction : Any form of tourism that showcases the rural life, art, culture and heritage at rural locations, thereby benefiting the local community economically and socially as well as enabling interaction between the tourists and the locals for a more enriching tourism experience can be termed as rural tourism. Rural tourism is essentially an activity which takes place in the countryside. It is multi-faceted and may entail farm/agricultural tourism, cultural tourism, nature tourism, adventure tourism, and eco-tourism. As against conventional tourism, rural tourism has certain typical characteristics like; it is experience oriented, the locations are sparsely populated, it is predominantly in natural environment, it meshes with seasonality and local events and is based on preservation of culture, heritage and traditions. A rural tourism destination can be defined as an area characterized by the natural, cultural, religious that are harmoniously create a unique tourist product. The interest of the tourist for

recreation in rural areas has grown since the nineteenth century. It was a reaction to pressure created by increasingly urbanized and industrialized society. The term "rural tourism" has been adopted by the European Commission for tourism as the means to describe and explain all the touristic activities in rural areas and villages (European Commission: Towards Quality Rural Tourism). Rural tourism basically based on lifestyle of the people, art and heritage, religion as well as the other socio-cultural factors.

In Assam most of the villages are endowed with beautiful natural landscape, forest, hills, rivers, historical monuments, ancient temples, shrines, flora & fauna, etc. A few places like Sivasagar, Hajo, Tezpur, Jorhat, Nagaon, Morigaon, Tinisukia, Golaghat, Karbi Anglong, Mongoldoi, Barpeta, Sarthebari, Sonapur, Sualkuchi, Boko, Mirza, Rani, of Assam has enoromous untapped potentialities for rural tourism. If traditional village life starting from attires to traditions, arts to crafts, folk culture to custom, are showcased in week long folk cultural fest, village mela, on particular time of a year then definitely attract flow of tourist. Apart from this if rural people involves in expansion of orchids garden, floriculture, horticulture, sericulture, mushroom cultivation, bamboo & cane work in rural area then surely tourists can be pulled for experiencing it. As a result of it villagers avails employment opportunities. To make all these possible rural people should take initiative by providing large acre of lands to setup camping site, recreational parks, flower garden, museum, market, souvenirs stall, local handloom and handicraft stalls.

Objectives :

- To understand the potentialities of rural tourism in the study area.
- To identify various challenges of rural tourism.
- To find out the impact of rural tourism upon the socioeconomic conditions of the village

Methodology :

The required information's are collected from both primary and secondary data sources. Primary data and information's are collected through field survey . Secondary data are collected from various relevant books, journals etc.

Study Area :

Hajo is an ancient pilgrimage centre for three religions: Hindus, Buddhist, and Muslims has great diversity of culture, tradition and natural resources which makes it every attractive tourist destination. It lies on the banks of the Brahmaputra River bank, 24 km from the city of Guwahati in the Kamrup district of Assam. The area is dotted with a number of ancient temples as well as other sacred artifacts. The Hayagriva Madhava Mandir is the most famous temple of Hajo. Lesser known temples of Hajo like that of Ganesha was constructed during the reign of Ahom King Pramatta Singha in 1744 AD. It is a store house of a unique Buddhist culture that has form the basis of attractions for outsiders.. Hajo is also well known for Assamese bell metal and brass products prepared by local atisans. The place is popular among the local and domestic tourists. But the absence of any modern tourist facility in this otherwise rich tourist spot acts as a repulsive factor

for the growth of tourism . Hajo is famous for its brass metal industry among the few pockets in the state. The centre has 224 brass metal production units, where 367 artisans are involved. The artisans of the cluster have no alternative to their job, as they have no land for alternative like agriculture. It is a store house of a unique Buddhist culture that has form the basis of attractions for outsiders. This present paper aims at exploring of rural tourism at Hajo, which act as an incentive to promote local, socio-economic and cultural changes and lifestyle of the people residing in and around this tourist location and also to find out various constraints and possibilities of tourism development in the study area.

Tourists attractions of Hajo

1. Hayagriva Temple: The present temple structure was constructed by the King Raghudeva Narayan in 1583. It is a stone temple and it enshrines an image of Hayagriva Madhava. Some Buddhists believe that the Hayagriva Madhava temple, best known in the group of Hindu temples, is where the Buddha attained Nirvana. At this imposing temple, the presiding deity is worshipped as incarnation of Vishnu by the Hindus. It is a stone temple and it enshrines an image of Hayagriva Madhav. The rows of elephants are seen on the body of the temple and they are fine specimens of Assamese art. There is a big pond known as Madhab Pukhuri near the temple. Doul, Bihu and Janmastami festivals are celebrated every year in the temple. Moreover this temple preaches both Hinduism and Buddhism, which attract Buddhist Monks from far flung places. Sayani.

2. Hajo Powa Mecca: Hajo is also a muslim pilgrimage centre since the mosque known as the Poa Mecca (1/4th Mecca) is thought to have some of the sanctity of Mecca. It is said that Powa Mecca was constructed from the soil that was brought from the city of Mecca itself (Mecca is the holiest city for the Muslims and is located in the Saudi Arabia. Standing atop the Garurachal Hill, it noted as the tomb of Pir Giasuddin Auliya, who was the pioneer of Islam in this part of the world. This mosque was built by Sujauddin Mohammed Shah in 1657 AD, during the reign of the renowned Mughal Emperor, Shahjahan.

3. Kedareswara Temple: This is a Shiva temple with inscriptions showing it to be built during the Rajeshwar Singha period.

Problem Analysis : From the above analysis it has been seen that both the places has a great potentiality for generating income and employment opportunities but due to some problems these places are not well known as a tourist destination. The main that are identified as:

- Lack of awareness of the local people about the tourism and its benefits.
- Lack of tourism proper infrastructure.
- Absence of entrepreneurship ability.
- Lack of a proper tourism development policy of the Government.

- Lack of proper investment atmosphere.
  Suggestion :
- Local people participation should be encouraged for the development of the area and its potentialities.
- Infrastructure facilities like accommodation, transportation and other tourist facilities should be developed in the area.
- It is necessary to preserve and protect the cultural and pilgrimage tourist resources in its original form.
- To attract more tourist flow in the study area, Assam Tourism Department should organize different fairs and festivals, as a part of their publicity programs.

- Government as well as the Archeology department should maintain and preserve the monuments of Hajo for sustainability.

Conclusion: The most important purpose of rural tourism development is economic and social development of the rural areas. Rural Assam has much to offer beyond agriculture. It has a great potentiality for different growing segments of tourism like Eco-tourism, Cultural tourism, agritourism, religious tourism etc. So, it is necessary to give primary focus in the planning of tourism for the overall development of the state. ■■

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A Study on Higher Education Development Policies and Measures in India

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Abstract: *Higher Education has made am significant contribution to economic development, social progress and political democracy in India. The opportunity for higher education is not adequate in times of our need. Even the relevance and utility to the course offered by universities to meet the demand of changing times are constantly questioned. The objective of the paper is to study different policies in higher education and measures. Ministry of Human Resource Development, Government of India has announced numbers of developmental policies for higher education. We have discussed in the paper different developmental policies and measures which can be used for future Higher Education Development Policy.*

Key words: Economic Development, Social Progress, Developmental Policy, Political Democracy.

Introduction: India has a long history of higher learning. Takshashila, Nalanda, Vrikamshila were the most famous centre of higher learning in India during ancient period. The modern system of higher education started in the middle of 19th century. As per recommendation Woods Despatch of 1854, the first three universities were established at Calcutta, Bombay, and Madras in 1857. During the last decade, the education sector has dominated economic planning. Despite many National mission/programmes and reforms agenda by both central and state governments with private sector intervention, the higher education sector is in a state of complete flux. Though the contribution of higher education to development is quick significant, India likely many other developing countries could not pay adequate attention to it. In fact there has been a strong tendency to neglect higher education and to focus, rather exclusively on elementary, more particularly primary education. Because the goals of elementary education could be reached only if the expansion of secondary and higher education is checked.

Objectives: The objectives of the paper are as follows:

> To study different higher education development policies.
> To study different measures to asses and improve quality higher education.

Methodology: This paper is mainly based on secondary data which is collected from various National and International Journals, Government Departmental websites, Books, etc.

Evaluation of Higher Education Policy in India: Since nation independence in 1947, the Indian Government sponsored a variety of Programmes to address the problems of illiteracy in both rural and urban area. Moulana Abul Kalam Azad, India's First minister of education, envisaged strong Central Government control over education throughout the country, with a uniform educational system. The union Government established The University Education Commission (1948-49) to develop proposals to modernise India's education system. The resolution on scientific policy was adopted by Government of Jawaharlal Nehru, India's first Prime minister. The Nehru govt. sponsored the development of high quality scientific education institution such as IIT. In 1961 the Union Govt. Formed The National council of Educational Research and Training as an autonomous organisation that would advice both the union and stases governments on formulating and implementing education policies.

1968: Based on the report and recommendation of education commission (1964 – 66) the government of Prime minister Indira Gandhi announced the first nationals policy on education on 1958, which. call for a radical restructuring and equalise education opportunities in order to achieve national integration, greater culture and economic development.

1986: The government of Prime Minister Rajiv Gandhi introduced a new national policy on education in May 1986. The new policy called for special emphasised on the removal of disparities and to equalise educational opportunity. The policy expanded the Open University system with Indira Gandhi National Open University created in 1985. The policy called for creation of rural university model based on philosophy of Indian leader Mahatma Gandhi to promote economic and social development at grassroots level in rural India.

1992: The 1986 National Policy on Education was modified in 1992 by P.V Narashima Rao, Government programme of action 1992 under National Policy on education 1986 envisaged conducts of a common entrance examination on all India basis of admission to professional and technical programmes in country. For admission to engineering and Architecture/ planning programmes, govt of India vide resolution dated 18th October 2001 has laid down a Three Exam Scheme (JEE, AIEEE at national and State level Engineering entrance Examination for state Level examination with an option to join AIEEE).

Changing policy on Higher Education in India: From the early 20th century, there have been several high level commission set up to provide policy orientation to the development of higher education in India. On the basis of the report of the Sadlar commission (1917-19) also referred to as the Calcutta university commission, the central advisory board of

education was set up to define the general aims of educational policy and coordinate the work of the various provinces and universities by guarding against needless duplication and overlapping in the provisions of more costly form of education. The university education, presided over by Dr. S. Radhakrishnan in its report in 1949 recommended that university education should be placed in the concurrence list so that there is a national guarantee of minimum standards of university education .The constituent assembly did not agree to it. It was much later, in 1976, that education was made a concurrence subject with the 42nd amendment of the constitution. The Kothari Commissions (1964-66) examined various aspects of education at all levels and gave a very comprehensive report full of insight and wisdom. The report became the basis of the national policy on education (10+2+3) was introduced and implemented by most state over a period of time. In the school curricula, in addition to laying down a common scheme of studies for boys and girls, science and mathematics were in corporate as compulsory subjects and work experience assigned a place of important. A beginning was also made in restructuring of courses at the undergraduate level. Centres of advance studies were set up for postgraduate education and research. Detailed estimates were made to meet requirements of educated manpower in the country. In 1985, a comprehensive appraisal of the existing educational scene was made. This was followed by a countrywide debate. It was noted that while the achievement new impressive in themselves, the general formulations in

corporate in the 1968 policy did not , however, get translated into a details strategy of implementation, accompanied by the assignment of specific responsibilities and financial and organisational support. It was further noted that problems of access, quality, quantity, integrity and financial outlay, accumulated over the years, had assumed such massive proportion that this required to be tackled to be with the utmost urgency. In the background explicated previously, the national policy on education, 1986 was put in place. It was noted in the preamble to the policy that education in India stood at the crossroads, and neither normal linear expansion nor the existing pace and nature of improvement of the situation would help. It was also noted that education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit- thus furthering the goals of socialism, secularism and democracy enshrined in our constitution. Education develops manpower for different level of the economy. Accepting the fact that education is a unique investment in the present and the future, a very comprehensive policy document was approved in 1986. This was supplemented with a programme of action in 1992. After the economic reforms were undertaken in the early 1990, their influence on development of higher education has been ignored. With the economic reforms of 1990's the private sector has to occupy a central role in economic development of the nation. Instruments available for managing higher education system such

as University Grants Commission act, the all India council of Technical Education act and so on have become outdated in the present context. In this context it is important to develop a new national policy framework for higher education in emerging context and should not be developed by political processes but by an independent, high powered commission.

Recent Developments in Indian Higher Education Policy: Higher education has received a lot of attention in India over the past few years. There are four reasons for this recent focus. First, country's weak higher education system is being blamed for skill shortages in several sectors of economy. Second, reservation quota in higher education. Third, in the backdrop of the first two developments it began to be argued that the country would not able to sustain its growth momentum and maintain competitiveness unless problems with higher education are fixed. Last, demand for higher education continues to outpace the supply due to growing population.

It is widely believe that technological advances and a shift in demographic provide a window opportunity to productively engage its huge pool of human resources and become a leader in rapidly expanding sector of services and highly skilled manufacturing. The National Knowledge commission was set up to examine the higher education sector makes several useful and important recommendation.

The Government has initiated the consultation process of formulating a New Education Policy to meet the changing dynamics of the population's requirement with regard to quality education, innovation and research, aiming to make India a knowledge superpower by equipping its students with the necessary skills and knowledge and to eliminate the shortage of manpower in science, technology, academics and industry. A multiple level consultative processes involving all stakeholders, such as, educationists, teachers, and students across all levels are envisaged. The New Education Policy is likely to be formulated by December, 2015.

The University Grants Commission (UGC) has reported that it is implementing two schemes for skill development, namely: Bachelor of Vocational (B.Voc) Degree Programme and Community Colleges. As on date there are 127 Institutions approved by UGC for offering B.Voc. Degree Programme and 157 Community Colleges are being run in the country. The Commission has approved to introduce new scheme namely Deen Dayal Upadhyaya KAUSHAL Kendras during XIIth Plan period which will offer courses from Certificate to research level in the Country.

Central Hindi Directorate, a subordinate organisation under this Ministry, has been engaged in propagation of Hindi in non-Hindi speaking States by implementing various schemes such as preparation of Dictionaries, Correspondence Course for non-Hindi speaking States, Extension programmes which include the programme of neo Hindi Writers' Scheme, Students' Study Tour, Free Distribution of Hindi Books to Institutions located in non-Hindi speaking areas, Book Exhibition-cum-Sale and Scheme of Awards to Hindi Writers of non

Hindi speaking States. Further, Kendriya Hindi Sansthan (KHS), an autonomous body under this Ministry, promotes & propagates the teaching and training of Hindi nationwide as per the provisions of the Article 351 of the Constitution of India.

The proposal for establishment for new Indian Institutes of Information Technology (IIITs) in Public Private Partnership (PPP) Mode in the state of Assam, Tripura and Manipur at Guwahati, Bodhjungnagar and Senapati respectively have been approved by the Ministry of HRD. In IIIT Guwahati, Assam, Academic Session has started during the Year 2013-14 with 60 seats in Computer Science and Engineering (CSE) and Electrical Communication Engineering (ECE). An amount of Rs. 5.00 crores was released to this Institute in the F.Y 2013-14 and Rs. 2.95 crores in the F.Y 2014-15. The University Grant Commission (UGC) has advised the Universities to incorporate the followings in the university curriculum:

· An important step also has been taken by including North-East in higher education curriculum:

(I) (i) Novels/Short stories from the North East;

(ii) History of North East including personalities who participated in anti-colonial uprisings as well as freedom movement;

(iii) Students from the other part of the country to spend some time in the North East so as to understand and appreciate culture of the area. Besides, regular cultural exchange between institutions in the North East and other areas be built in higher education system in the universities; and

(III) The North East Zone Cultural Centre, an autonomous body of the Ministry of Culture also organizes various programmes under its scheme namely, National Cultural Exchange Programme (NCEP) for awareness about the culture of the North Eastern Region.

Measures for Development of Higher Education Policy: Despite all efforts, India remains one of the 21 countries where less than half of children are learning the basic, according to UNESCO's 2013-14 global monitoring report on education for all. A similar finding was highlighted by annual status of education report published recently by Education non Profit Pratham. The UNESCO report suggest several factors for poor learning outcomes- heavy curriculum, high teacher absenteeism and shortage of teachers leading to big classes.

Due to approval of too much engineering college in whole India the standard of engineering id degraded. Everybody today is preferring engineering and because of it the educated unemployment is increasing.

The new provision passed in cabinet of Maharashtra permits the Homeopathy doctors to prescribe allopathic medicine and that too short course of one year has dragged the field of medicines also in bad quality education sector. Just focussing on upcoming state legislative education they have taken such a insensible decision which could put on the edged the life of thousands of people.

There is no strong solution to improve e study system in India because everyone is looking for shortcut. Every department

is eyed by the politicians. In higher study colleges also people who do not have good teaching skills are teaching the students. Govt. has to provide training to the students by experts on each level for better higher education system.

Digital education is required for higher education colleges. It will help to enhance the quality of higher education. The system of education in India should be learning centric whether the exam centric. Rather than taking notes from teachers and text books student must be made to research information of their own from the library books, internet and group discussion in the class. This will help to develop good reading habits, self confidence and openness to criticism.

Though different higher education developmental policies has been introduced there are practical problems related to implementation. A committee comprises of VC's of English and foreign languages universality, university of Delhi, central university of Gujarat and Delhi, JNU was constituted for developing a framework for National ranking system within a month. 100 knowledge up graduation centre for skilled human action and learning will be established to coordinate the entire skill development efforts of higher educational institutions.

Conclusion: Higher education in India is facing a big challenge having them to compete with the Global players, especially after education became a marketable product and after India opened its market for global competitors. However, institution of higher education in India with crying needs for basic amenities and infrastructure are hardly ready for this global competition. So, it's necessary to implement all the new policies and after reviewing the results we should look into the matter and try to formulate new policies for better aspects of higher education development in India. And it is also important that all the policies should be skilled oriented and situation demanded rather than exam oriented and quantity based for the success of higher education. ■■

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Land Use Change and Its Implications on Sustainability of Dong: A Case Study in Bardong Basin of Sonapur Using Remote Sensing Data

■■ Dr. Biman Patowary

Abstract : *The practice of water harvesting for irrigation is as old as the history of agriculture. There are different methods of water harvesting prevail in different parts of the world. The entire north eastern region of India also has a very rich heritage of traditional water harvesting system The zabo system of Nagaland, bamboo drip irrigation of Meghalaya, tuikhur of Mizoram are some of the examples. The Sonapur area of Kamrup (East) District is also not exception. The dong is an age old system of traditional water harvesting and irrigation which has a very high social, economic as well as environmental significance, exclusively predominant in the area. The dong is a small channel that carries water to the agriculture field which is highly beneficial for the farmers. Besides irrigation, the dong also plays a very important role in draining out the excessive water during rainy season and maintaining aquatic ecosystem. From the point of view of socio- cultural and traditional heritage, the dongs are also regarded as a significant source of inspiration. Innumerable folk tale and folk songs were composed and are widely practiced by the local people. But in the recent times, the dongs have been facing a serious threat towards its sustainability owing to a variety of reasons. Among other, the most important factor that has posed serious threat to the dongs is the extensive land use change in the entire catchment area. The conversion of forest and paddy fields into settlements have augmented the silting in the channel in one hand and narrowed down in many places by the land grabbers. In the present paper an attempt have been made analyse the sustainability of the Bordong, a tributary of Digaru river of Sonapur Revenue Circle area under Kamrup East District of Assam, The study would be carried out on the basis of LISS-III and LISS-IV data of Indian Remote Sensing Satellite Imagery by using Arc GIS-V software.*

Key words: *water harvesting, dong, land use*

Introduction: The Sonapur area of Kamrup (East) district of Assam, have the pride distinction of having an old but scientific tradition of water harvesting mechanism, locally known as *dong*. The *dongs* play vital roles in draining water to

the fields as and when needed, also to discharge the surplus water to the main channel or river, bringing a relief from the water logging problem, besides maintaining a balance of the aquatic ecosystem. The function and the morphology of the *dongs* are closely associated with the rainfall regime, topography and soil types. Besides facilitating the farmers with draining water, the *dongs* are also the sources of many folk tales, songs, religious rituals etc. But, the rising population, growing trend of urbanization and the apathetic attitudes of the so called modern man towards natural systems have invited serious threats to this old aged water harvesting system. In many places they are at the verge of extinction. In the present paper an attempt has been made to explore the multidimensional function of the *dongs* of the study area and threats facing by them due to human interference. Among the most important human interference is the large scale change of the land use/land cover.

Objectives: The present study is an attempt to analyse the following aspects-

➢ Implications of the human interference on the sustainability of the Dongs with special emphasis on land use/ land cover change in the *Bardong* basin area.

➢ To suggest some measures for the preservation of this traditional fluvial mechanism

Methodology: The present study of the land use change in the Bardong basin area, which is greatly responsible for the sustainability of the dong, is basically done by using the LISS- IV Satellite Data. The step by step methodology adopted for the present study. are -

a. Preparation of base map for the Bardong sub' basin of Digaru Basin using survey of India Topographical sheets at 1:50,000 scale.
b. Acquisition of LISS- III and LISS- IV Satellite Data for digital interpretation.
c. Verification of data generated from topographical maps and satellite imageries through field work.
d. Generation of thematic layers on the satellite data using GIS software Arc GIS V.
e. Creation of spatial database on land use patterns of successive dates from the satellite imageries.
f. Analyses of the land use/ land cover change.

Study Area: The present study area i.e the Bardong basin is a sub- basin of the Digaru River Basin. The Bardong basin is located in the Sonapur Revenue of the Kamrup (East)District of Assam. As far as the Geographical location is concerned the area lies between 26°06´15" North and 26°08´10" North Latitude and 91°52´40" East to 91°58´45" East Longitude. (Fig-1)

Fig-1
BARDONG BASIN
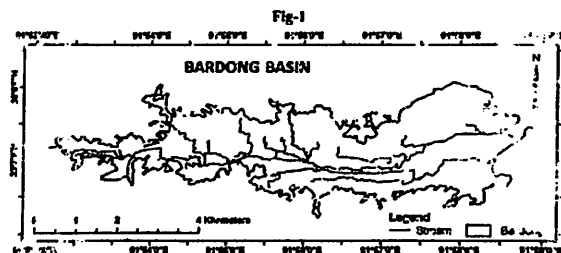
The geological formation of the Bardong plain belongs to the new alluvium. The plain is composed of Clay or silty clay, grayish yellow in colour, underlain by yellowish sand and the size

normally ranges between, 0.5mm-3.00m. It is worth mention here that the Bordong plain is a surface developed by the fluvial process of Bordong N, a tributary of Digaru river. The National Highway 37 passes through the northern margin of the plain and in some places it enters into the plain. Traditionally, the Bordong plain has been extensively used for paddy cultivation. But during the recent times, there has been a growing trend in the area for converting the cropland into non-agricultural purpose. The total area of Bordong plain is 1582.40 hectare.

Pattern of Land Use Change and threat to *Bardong*:

It is worth mention here that the *Bardong* plain is a surface developed by the fluvial process of Bordong, a tributary of Digaru river. The National Highway 37 passes through this of the plain and in some places it enters into the plain. Traditionally, the Bordong plain has been extensively used for paddy cultivation. But during the recent times, there has been a growing trend in the area for converting the cropland into non-agricultural purpose.

The total area of *Bardong* plain is 1582.40 hectare. As mentioned in the methodology, in the present study, the analysis of land use change have been done with the help of IRS LISS III and LISS IV data, by using GIS technology (Fig-2,3). In order to facilitate a details and micro level analysis, there are 11 different categories of land use have been identified in the study area. As the process of urbanization is gripping the area rapidly, the land use pattern is also changing very fast. The process have

received a shot in the arm after the completion of the Four Lanning of the National Highway No. 37.

Table-1

Pattern of Land Use in Bardong Basin				
Land Use Pattern	2007 Area (He.)	2013 Area (He.)	Change (He.)	% of Change
Crop land	797.29	388.96	-408.33	-51.21
Forest cover	119.25	6.81	-112.44	-94.29
Grass land	10.93	30.11	19.17	175.39
NH 37	37.32	49.5	12.18	32.64
Scrubland and open space	60.02	43.76	-16.27	-27.11
Tea Garden	22.34	22.34	0	0.00
Water body	11.13	9.64	-1.5	-13.48
Degraded Forest	0.83	155	154.17	18574.70
Settlement	477.79	694	216.21	45.25
Degraded Crop Land	45.48	182.63	137.15	301.56
Total	1582.4	1582.4	0	0

Among all, the most remarkable changes in the land use type are cropland and forest cover. The area under forest cover was 119.25 hectare in 2007 which have reduced to 6.81 hectare in 2013. Similarly, the crop land has reduced to 388.96 hectare in 2013 from 797.29 in 2006. The rate of reduction of cropland and forest cover is 51.21% and 94.29% respectively, which can be attributed to the conversion of these areas into human habitation widening of the National Highway-37. These two categories of land use i.e settlement and National Highway have grown to a proportion of 45.25% and 32.64% respectively. On the other hand, the degraded cropland has also been increased by 137.15 hectare or 301.56% during a period of seven years. The field study reveals that due to excessive filling of earth the agricultural land, mostly used for paddy cultivation, has degraded. On account of the destruction of forest for converting into human habitation, there has been a very high growth of the land use category Degraded cropland. The water body, majority of which comprises the

Bardong, a tributary of Digaru River, has also been reduced by 13.48% (Table-1). This is due to the narrowing of the channel.

The narrowing down of the *Bardong* is mainly due to two factors-
1. Encroachment of the notified area of *Bardong* for expansion of settlement
2. Disappearance of notified area of *Bardong* due to excessive silting.

It is revealed in the field study that the width of the Bardong, which is in the cadastral map recorded as 32 ft at places, but now have reduced to only 9 to 11 ft today. This is due to the encroachment of the channel area in both flanks by the land grabbers. Similarly, the earth filling activities in the croplands to expand the human habitation have further expedited the process of silting. The silting process is also expedited by the removal of the forest cover in the hills that have encircled the plain.
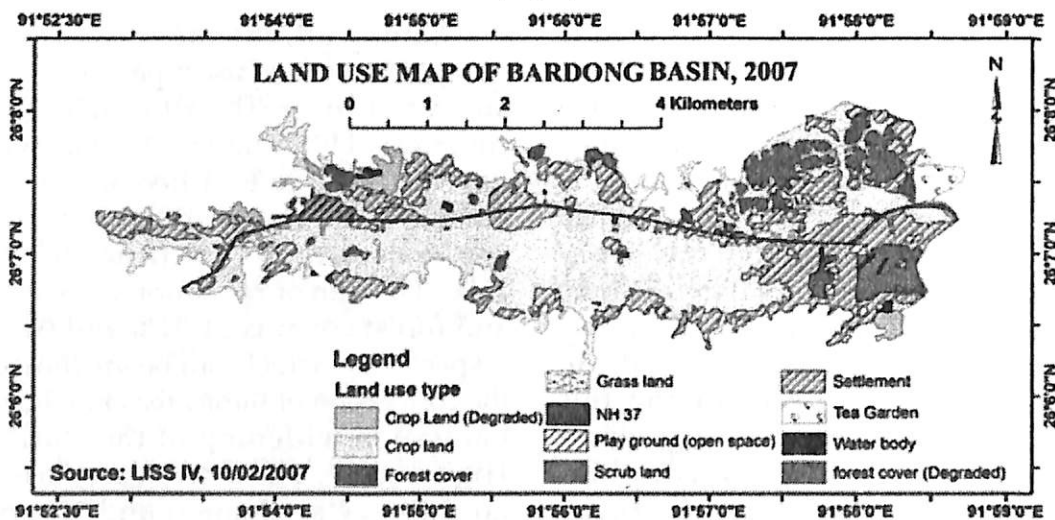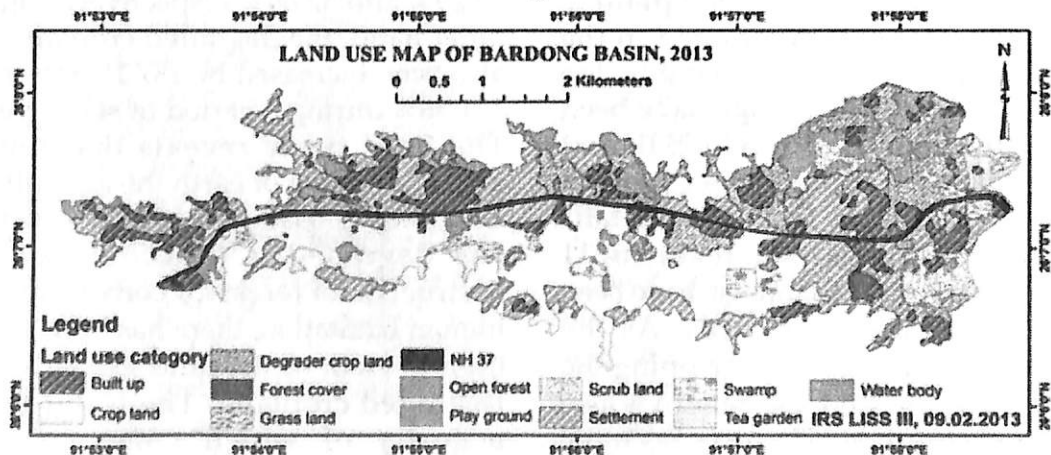
(Fig-2)

Fig-3

Suggestions and Conclusion: Thus it is evident from the above study that the *Bardong* a tributary of Digaru River is facing a serious threat and a state of extinction is imminent in many places due to rampant change of land use pattern. New settlement areas are coming up every day at the cost of fertile agricultural land and forest areas. Being the major fluvial network of the entire catchment area, the earth filling activities and removal of forests have augmented the silting process in the *Bardong*. Moreover, development of settlement in the vicinity of *Bardong* leads to the narrowing down of its size, as the owners of the plots prefer to expand the area by absorbing the channel. As it is revealed during the field study, most of the owners of the plots, near the *Bardong*, are totally unaware of the actual width of the channel. In this case, a section of the revenue department official is also found to be hand in gloves. Now the question is, how to protect the *Bardong* from the firm grip of these vicious forces? A detailed study in the entire *Bardong* basin area have prompted to suggest a three way strategy, **Reclamation, Restoration** and **Restriction,** for ensuring the sustainability of this age old water harvesting system. Firstly, the **reclamation** of the already encroached area of the channel by a proactive role of the administration would be the primary initiative. As the size and alignment of the *Bardong* is distinctly recorded in the cadastral map, there is a strong base of reclamation is very much available. The **restoration** of the *Bardong* can be ensured by bringing the channel into its original size and alignment and removal of the sit from the channel bed. This operation **restoration** can be done by both manual and mechanical process. The manual operation can be done by bringing the project under different rural development schemes like MNREGA, JRY etc. Thirdly, the **restriction** is a most important strategy, which includes a complete ban on the conversion of agricultural land for non-agricultural activities. The existing revenue law of Assam is sufficient enough for the imposing such ban.

As it is suggested in the approach of neo-determinism, there is a very strong necessity to abide by the stop and go strategy while a new trend of development is to be allowed. There is always an extreme limit of our pressure on the nature, beyond which there awaits a disastrous consequence. So it is the need of the hour if adequate measure is not taken to save the *Bardong* from extinction, the nature would soon start back fire and resulted into flash flood, water logging and other secondary, tertiary consequences. ■■

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