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Sonari College Academic and Research Journal

সোণারি মহাবিদ্যালয় বিদ্যায়তনিক আৰু গৱেষণা পত্ৰিকা

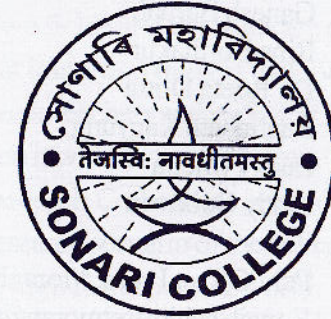


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Sonari College Research Consultancy Cell

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Principl, I/c
Ranu Mohan
Vice Principal

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Editor :

Dr. Deepanjali Gogoi

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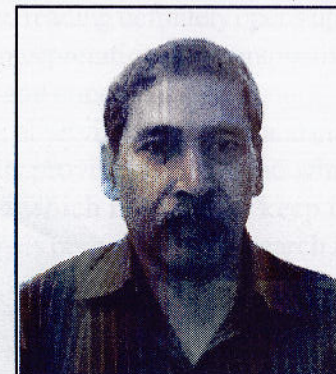
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Rina Borthakur
Dr. Reeta Dutta
Raghuinath Kagyung
Lucky Chetia
Lindy Goodwin

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Principal's Column

It is a matter of great pleasure to publish the 4th volume of Sonari College Teacher's Research Journal. The Journal earned popularity among the researchers, educationists etc. Through this some learned people are engaged in some research works at their own fields and the fruits are distributed among others too.

But most important thing is that the findings of the research works should benefit the students, teachers and society at large. If people keep the findings in their own custody then it will not bear any fruit. So, the Internal Quality Assurance Cell (IQAC) and Research Committee should undertake some projects to uplift the education and research scenario of the college. This will perhaps help this backward locality to shine high in the outside world. Then society will recognize it and such recognition will enlighten all to go further.

I am very much thankful to the persons related with the publication of this journal and it will be a running stream in the days to come.

(Arpan Kr. Baruah)
Principal, I/c



From the Editor's Desk

The Sonari College Academic and Research Journal had its humble beginnings in the year 2012. The first volume was formally inaugurated on 5th August, 2012 to coincide with the Foundation Day of the college. This small step has increased by leaps and bounds and today I feel proud to announce the release of the fourth volume of this journal.

This journal intends to showcase research papers in various disciplines from different streams like science, social sciences and humanities. The aim of this journal is to develop interest towards research in various fields. Ever since its inception the primary focus of this journal has been to foster research in various fields as research is the key to acquiring knowledge. As academicians we are the beacons paving the path towards higher education. However research is not about being confined to only students and academics. Research is something which is open to all professionals and scribes. The two basic skills required for conducting research is reading and writing. We live in a

knowledge based society and reading definitely opens up vast avenues of knowledge. When writing individual interpretation and perspectives are added leading to the development of new ideas and concepts.

Listening, speaking, observing, analyzing and interacting facilitate the critical thinking process and literally provides food for thought. It is of great importance to keep our brain cells active which in turn will keep creativity and logic active. Transformation technology is perhaps what research is all about. Blending one's reasoning capacity and existing knowledge to create new vistas makes research not only fascinating but also a life-long endeavour.

This volume contains nineteen research papers in all on diverse issues ranging from Education Psychology, Public Libraries and Social Development, issues regarding Environmental Degradation, Matrices and its application in Coding, immigrants issue from East Bengal to Assam, literary topics cover issues of insurgency, application of Marxist Feminism in the interpretation of novels, depiction of social life, study of poems published in "Orunudo", the first ever Assamese newspaper and also topics pertaining to Political Science, History and Science.

I would like to extend my heartfelt gratitude to the Principal, the Co-ordinator, IQAC, Sonari College, my co-editor and the members of the advisory board for their support in publishing this volume. I also take this opportunity to thank all the paper contributors to this issue of the journal without whose support this volume would not have seen the light of day.

This journal is an avenue bringing together both academic research and professional application. I sincerely hope that in the years to come we will receive the same warm response which we have seen till date. All efforts have been taken to minimize errors but certain errors may have been overlooked. I hope our readers and contributors will excuse the same.

Dr. Deepanjali Gogoi

Editor

Sonari College

Academic and Research Journal

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Availability of Electronic Resources through Consortium in the Selected CSIR-Laboratories of Eastern India

Jyotika Borthakur

Librarian Associate Professor & Head SMD College

Dr. Manoj Kumar Sinha

Charing Department of Library &
Information Science Assam University, Silchar

Abstract:

The CSIR- Laboratories are the place where knowledge is being generated as a result of research and development activities undertaken by them. To meet the urge of mental food of the user community, the Knowledge Resource Centre (KRC) of CSIR laboratories gives its best on collecting and accessing documents with current information. Realizing the changes in information need of the scientists the KRC gives priority on accessing electronic resources in different formats mainly by using consortium based practices. The present study is basically aim to highlights the availability of e-resources in KRC of selected CSIR laboratories of Eastern India and also study about the consortium used by the laboratories.

Keywords: *Electronic Resources, Consortium, CSIR-Laboratories and NKRC.*

1. Introduction:

Proper and adequate information is essential for scientific and economic progress of a nation. Information helps the scientists to get well informed with the current developments in their subjects. Technological developments have transferred the publishing and distributing industry from traditional print form to electronic form. Now a day, most of the renowned publishers publishes their documents in electronic form which includes electronic books, electronic journals, electronic database, electronic catalogue, etc. Electronic resources mainly scholarly journals are considered most preferred channels for scientists to get well informed with the current

development in their subjects. Presently the best approach to access scholarly electronic resources mainly e-journals is the Consortium approach. Consortium has been emerging as a new concept that facilitates the libraries to get benefit of wider access to electronic resources at affordable cost and at the best term of licenses. Library consortium is the latest phrase of the library resource sharing, library cooperation, library network and so on.

2. Objectives of the study:

The objectives of the study are:

1. To trace the availability of consortium in CSIR for its member libraries i.e. Knowledge Resource Centre (KRC).
2. To understand the importance Consortium and their use in the CSIR laboratories of Eastern India.

3. Methodology:

For this study the following methodologies have been adopted:

1. Literature search in the libraries;1
2. Questionnaire method has been applied among the Librarians of the CSIR laboratories of Eastern India.
3. Consultation of CSIR, NISCAIR and Laboratories websites, etc.

4. CSIR Laboratories and their KRC's of Eastern India:

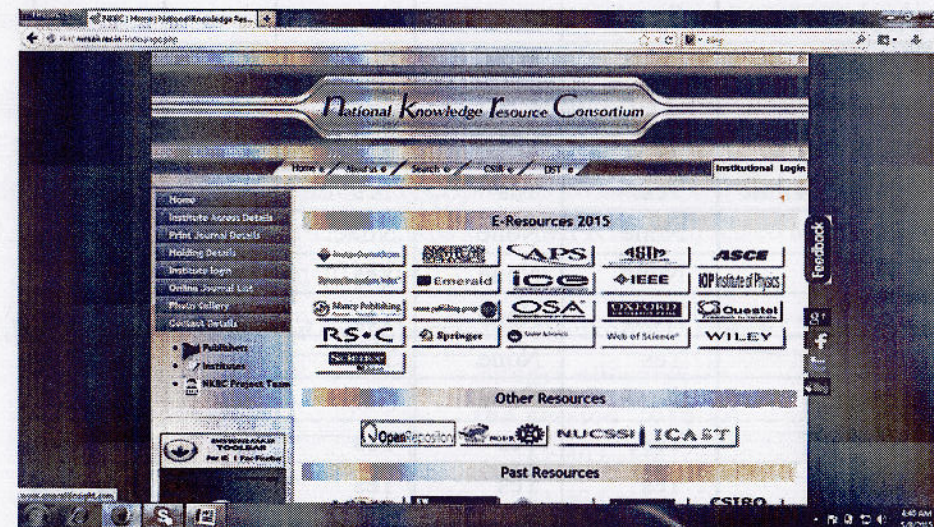
The Council of Scientific and Industrial Research (CSIR), with its 39 institutes and NISCAIR with around 100 field stations dedicated to research and development in well-defined areas and, is the major organization under DSIR. The present study basically aims to study about the availability of electronic resources through consortium at five selected CSIR laboratories of Eastern India. Eastern India is the region of India lying in the east corridor of our nation consisting of the Indian states of West Bengal, Bihar, Jharkhand, Odisha and also the union territory Andaman and Nicobar Islands. In this region there are six CSIR laboratories but the present study is confined to five laboratories of eastern region namely Central Glass and Ceramic Research Institute (CGCRI), Kolkata (West Bengal); Indian Institute of Chemical Biology (IICB), Kolkata (West Bengal); Institute of Minerals and Materials Technology (IIMT), Bhubaneswar (Odisha); Central Mechanical Engineering Research Institute (CMERI), Durgapur (West Bengal) and Central Institute of Mining and Fuel Research (CIMFR), Dhanbad (Jharkhand). All the CSIR laboratories have their Library and Documentation division which were re-named as Knowledge Resource Centre (KRC) as a policy decision of government of India in the year 2008.

5. About National Knowledge Resource Consortium (NKRC):

The National Knowledge Resource Consortium (NKRC), established in year 2009, is a network of libraries and information centres of 39 CSIR and 24 DST institutes. NKRC's origin goes back to the year 2001, when the CSIR set up the Electronic Journals Consortium to provide access to 1200 odd journals of Elsevier Science to all its users. Over a period of time, the Consortium not only grew in terms of the number of resources but also in terms of the number of users as more like-minded institutes evinced interest to join the Consortium.

Today, NKRC facilitates access to 5,000+ e-journals of all major publishers, patents, standards, citation and bibliographic databases. Apart from licensed resources, NKRC is also a single point entity that provides its users with access to a multitude of open access resources. The Consortium envisions emerging as a leader to serve the R&D sector with much needed information to strengthen the research and development system in the country. It is maintained by CSIR-NISCAIR (CSIR- National Institute of Science Communication and Information Resources).

Figure1: Home page of the National Knowledge Resource Consortium.



Source: <http://nkrc.niscair.res.in/indexpage.php> (Accessed on 12-05-2015).

Most of the Libraries started participating in consortia initiatives, realizing the need to change the status of the libraries and to provide user oriented services. National Knowledge Resource Consortium (NKRC) have made CSIR and DST information system comparable to world leading institutions. Consortia based access to information resources has facilitated substantial revenue saving to CSIR system. Consortia approach helps the scientific institutions in terms of significant growth of number of papers and IF (Impact Factor) earn by the laboratories which shows quantitative as well as qualitative improvement in research outputs. All the five laboratories of Eastern India are accessing electronic resources through National Knowledge Resource Consortium (NKRC).

The following table 1 reflects the electronic resources (Full text) subscribed by the CSIR laboratories of Eastern India through consortium.

Table 1: Electronic Resources subscribed through the Consortium (Full- text).

Name of the e-resources	CGCRI	CMERI	CIMFR	IICB	IMMT
Science Direct	None	None	Yes	Yes	Yes
ACM Digital Library	None	None	None	Yes	Yes
IEEE Online	Yes	Yes	Yes	Yes	None
Springer Link	Yes	Yes	Yes	Yes	Yes
Proquest	None	None	None	Yes	None
ASME	None	None	Yes	Yes	Yes
ASCE	None	None	Yes	Yes	None
Nature	Yes	None	Yes	Yes	Yes
Standards	None	None	None	Yes	Yes
RSC	Yes	Yes	Yes	Yes	Yes
ACS	Yes	Yes	Yes	Yes	Yes
Others	None	None	None	None	None

From the above table it has found that all the five laboratories are subscribe e-resources from Springer link, American Chemical Society (ACS) and RSC. Science Direct and ASME are subscribed by three laboratories. ACM Digital Library,

ASCE and standards are subscribed by two laboratories. Four laboratories have subscribed IEEE online and Nature and only one laboratory have subscribed Proquest. So the most preferred e-resources by all the five laboratories are Springer Link, ASC and RSC journals.

Table 2: Bibliographic Databases subscribed

Name of the Databases	CGCRI	CMERI	CIMER	IICB	IMMT
Engineering Village2	No	No	No	No	No
SciFinder	No	No	No	Yes	No
SCOPUS	No	No	No	No	Yes
Web of Science	Yes	No	Yes	Yes	Yes

From the table 2 it is found that four laboratories namely CGCRI, CIMFR, IICB and IMMT are subscribing Web of Science bibliographic database. IICB is also using SciFinder database and IMMT has also subscribed SCOPUS database.

The table 3 shows the budget allocated by each laboratory for subscribing electronic resources through consortia for the session 2013-14. The highest amount of budget allocated by IMMT, Bhubaneswar is 80 Lakhs. IICB, Kolkata have allocated budget for e-resource subscription is 76 Lakhs; CGCRI, Kolkata have 61.40 Lakhs; CMERI have 41.43 Lakhs and CIMFR have allocated lowest amount of 20 Lakhs for the session 2013-14.

Table 3: Budget allocated for subscribing electronic through Consortia

Name of the Laboratories	Budget allocated fo the session 2013-14
CGCRI	61.40 Lakhs
CMERI	41.43 Lakhs
CIMFR	20 Lakhs
IICB	76 Lakhs
IMMT	80 Lakhs

6. Conclusion:

In 2001, the CSIR E-journal Consortium was started with its 40 laboratories and this was the first milestone of the national level consortium. In 2009, with the inclusion of other 23 DST laboratories the CSIR E-journal Consortium was renamed as National Knowledge Resource Consortium (NKRC). Today NKRC is one of the biggest national consortia in terms of investment and its nodal partners in the global map. From the above discussion it is seen that electronic resources through NKRC excellent service to all the CSIR & DST laboratories mainly the laboratories of Eastern India under study. All the five CSIR laboratories are very important laboratories of our country. The research outputs of all the five laboratories are excellent over the years. Scientists of these laboratories are required up-to-date and pinpointed scholarly information for the Research and Development activities which can be possible through NKRC. But the only problem is that some of the major publishers of S & T like ACS, Springer, and Elsevier etc. are not showing keen interest in consortia model of pricing and it's quite demoralizing that they are more interested towards subscription model of individual laboratories. The consortia approach is more cost effective for all the laboratories, where with minimum cost the respective laboratories may access more e-resources.

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- ▶ Source: <http://www.nkrc.niscair.res.in/indexpage.php> (Accessed on 12-05-2015).



Financial Inclusion and Assam Gramin Vikash Bank: A Review of Performance in Assam with special reference to Sivasagar District

Nishi Borgohain

Associate Professor

Department of Economics, Moran College

Abstract :

Strong and vigorous financial institution are the pillars of economic growth. Lack of accessible, affordable and appropriate financial services has always been a global problem. Therefore, the significance of an inclusive financial system is widely accepted across the world. Financial Inclusion becomes a policy measures in India to address the issue of poverty which would ensure avenues for people. So Reserve Bank of India (RBI) has been constantly encouraging the banking sector to develop the banking network. The establishment of Regional Rural Banks (RRBs) is one of the major steps taken by Govt. of India to make the financial system all inclusive. Following RBI Directives, Assam Gramin Vikash Bank (AGVB), the largest RRB in North East India, has been taking different initiatives towards financial inclusion. In the present paper, an attempt is made to overview the initiatives undertaken and progress made so far in the field of financial inclusion by AGVB in Assam with special reference to Sivasagar District. The paper is descriptive and analytical in nature with secondary sources of database.

Key Words- AGVB, Financial Inclusion, RRBs, RBI.

Introduction :

After the announcement of the "United Nations Year of Micro Credit 2005", the concept of financial inclusion has received increased attention across the world. Financial inclusion herein refers to the timely delivery of financial services to disadvantage sections of society. There are different definitions of financial inclusion and the most comprehensive definition in India given by C. Rangarajan Committee, which was widely accepted, defines financial inclusion "as the process of ensuring access to financial services and timely and adequate credit where needed by vulnerable groups such as the weaker sections and low income groups at an affordable cost" (Rangarajan, 2008).

The banking industry has shown tremendous growth in volume and activities during the last few decades. Despite making significant improvements in all the areas relating to financial viability, profitability and competitiveness, it has seen that banks have not been able to include vast segment of the population, especially the underprivileged sections of the society, into the fold of basic banking services. Majority of people in the developing world do not have access to formal financial services, very few get benefited from savings accounts, loans, or convenient way to transfer money. Financial services for the poor, generally referred to as microfinance, cannot solve all the problems caused by poverty; but they can help to put resources and power into the hands of poor and low income people to change their own paths out of poverty. The potential is enormous through inclusive financial system which is the only way to reach to the large number of poor and low income people. (Leeladhar, 2005)

India has deep root of financial inclusion. In 1904 co-operative movement has been started which was milestone in Indian economic history. After independence the GOI adopted planned economic development for the country. 430 commercial banks were in the private sector those days. These banks are failed to helping GOI in their social objectives. Thus, on 19th July, 1969 14 major commercial banks were nationalized. It was a big step towards financial inclusion. It has boost up the banking sector of India. In the same year National credit committee (NCC) come with the concept of lead bank scheme which was headed by Prof. D R Gadgil. Narsimhan committee is conceptualized the foundation of regional rural banks in India. The committee felt the need of 'regionally oriented rural banks' that would address the problems and requirements of the rural people with local feel. RRBs have been established in 1975 by Government of India with the same aim. The main goal of establishing regional rural banks in India was to provide credit to the rural people who are not economically strong enough, especially the small and marginal farmers, artisans, agricultural labours, and even small entrepreneurs. It encouraged branch expansion of bank branches especially in rural areas. Apart from this some of other steps towards financial inclusion include introduction of SHG Bank Linkage Programme in 1992, formulation of KCC Scheme in 2001, GCC Scheme etc. However, RRBs are actively involved in promoting financial inclusion by opening "No Frill Accounts", issuing Kisan Credit Cards and General Credit Cards and dispensing micro credit under the SHG-Bank Linkage Programme. AGVB, the largest

RRB in North east India, ranks at the top in the Country in terms of number of districts covered, has taken several initiatives in the field of financial inclusion. Even after all these measures a sizable portion of the population of the country could not be brought under the fold of banking system. In fact, there is a severe gap in financial access which needs special attention.

Objective :

The main objective of the paper is to overview the initiatives undertaken and progress made so far in the field of financial inclusion in Assam with special reference to Sivasagar district by Assam Gramin Vikash Bank.

Methodology :

The present paper is a descriptive and analytical in nature. The data used for the study is secondary in nature and has been collected from Annual Reports of AGVB, RBI Bulletin, Annual Reports of RBI and Ministry of Finance, GoI, Journals and websites of RBI & NABARD, Regional Office, AGVB, Dibrugarh, etc. The period of the study is five years starting from 2009-10 to the year 2013-14.

Assam Gramin Vikash Bank- A Profile :

Assam Gramin Vikash Bank, the only restructured Regional Rural Bank of North East Region was set up on 12th January, 2006 by amalgamating the erstwhile Pragjyotish Gaonlia Bank, Lakhimi Gaonlia Bank, Cachar Gaonlia Bank & Subanshiri Gaonlia Bank as per provision under section 23(A) of RRB Act, 1976. The Head office of the amalgamated Bank is Situated at GS Road, Guwahati, Assam. The operational area of AGVB consists of the entire area of operation of the aforesaid four pre-amalgamated RRBs, which covers 25 districts out of 27 districts in the state of Assam bearing only the two districts viz. Karbi Anglang and Dima Hasao. Up to March 2014, the bank has 396 branches. As many as 76% branches of the bank are located in rural areas, 20 % in semi-urban areas and only 4% branches are located in urban areas. (Table-1) However there exists regional variation of the distribution of branches. The Bank enjoys the status of a scheduled Bank. AGVB gives maximum emphasis for developing the rural economy by providing credit for agriculture, MSME, trade and services and other productive activities with thrust on productive credit to the small and marginal farmers, agricultural labourers, artisans, SHGs, etc.

Area of the study :

Sivasagar is one of the largest districts in Assam and covers about 8.46% of the state's total area. It comprises three sub-divisions- Charaideo, Nazira & Sivasagar and nine blocks – Sonari, Hapekhati, West Abhaypur, Lakuwa, Nazira, Sivasagar, Amguri, Demow and Gaurisagar. It has 875 revenue villages and 118 Gram Panchayats. With a population of 11.51 lakh, Sivasagar contains about 3.70% of the state's population, according to the 2011 census. Sivasagar district records 25 number of commercial banks work-ing with their 86 number of respective branch offices as on March 2014. The total deposit and advances of these banks as on 31st March 2011 has stood at Rs. 256.15 core and 170.20 crores respectively. The credit deposit ratio of these banks has been worked out at 66.44 percent which has been found as poor. It was far below when compared with all India ratios of 78.1%. Assam Gramin Vikash Bank, having highest bank branches (23branches), plays important role for financial inclusion in the district.

Table- 1: Population group wise distribution of Branches up to March 2014

RO	Name of District	Area wise Branches			Total
		Rural	Semi-urban	Urban	
Nalbari	Nalbari	15	3	-	18
	Baksa	10	-	-	10
	Barpeta	15	5	-	17
	Darrang	13	2	-	15
	Udalguri	9	2	-	11
Golaghat	Golaghat	18	6	-	24
	Jorhat	12	3	2	17
	Nagaon	26	10	-	36
Silchar	Cachar	16	-	4	20
	Karimganj	13	4	-	17
	Hailakandi	5	4	-	19
	Lakhimpur	12	5	-	17
	Dhemaji	6	3	-	9
	Sonitpur	28	4	-	32
Guwahati	Kamrup	13	2	1	16

	Kamrup Metro	3		9	12
	Morigaon	11	1	-	12
	Baksa	2		-	2
Kokrajhar	Kokrajhar	7	2	-	9
	Bangaigaon	7	2	-	9
	Chirang	6	1	-	7
	Goalpara	10	2	-	12
	Dhubri	9	5	-	14
Dibrugarh	Dibrugarh	10	6	-	16
	Tinsukia	7	5	-	12
	Sivasagar	19	4	-	23
Total	25	299 (76)	81 (20)	16 (4)	396

Source-AGVB Annual Reports, RO AGVB, Dibrugarh

Discussion and Findings :

Under the financial inclusion programme launched by the GoI, AGVB initiated various steps for its successful implementation in Assam as well as in Sivasagar district.

1. Extension of banking services by using ITC solution through BC model- Under the FI Plane of Government of India, banks are required to extend Banking services to all the villages with population above 2000 by establishing a physical branch, USB or by using ICT solution through BC model. Accordingly SLBC has allocated such villages to various banks operating in the state. AGVB has been allocated 816 nos. Villages over 2000 population and 1932 villages with population between 1000 to 2000 and for extension of banking services through either Brick or Mortar branch/USB/BCs. Bank has started extending banking services through 72 brick and mortar branches, 186 USB and in the remaining villages through BCs. Effective from 30.09.2013, the Bank started real time transaction through CSPs by linking them to Bank's Financial Inclusion services, and during the period 146809 no's financial transactions were carried at through the CSPs involving a sum of Rs. 73724 thousand.

Table-2: District wise breakup of USBs and CSPs of the Bank are furnished below

Sl. No.	District	No of CSPs	No of USBs	Sl. No.	District	No of CSPs	No of USBs
1	Baska	72	2	14	Kamrup M	3	0
2	Barpeta	48	0	15	Kamrup R	59	23
3	Bongaigaon	31	0	16	Karimganj	66	8
4	Cachar	70	23	17	Kokrajhar	41	4
5	Chirang	12	0	18	Lakhimpur	44	10
6	Darrang	57	7	19	Morigaon	46	28
7	Dhemaji	9	3	20	Nagaon	220	9
8	Dhubri	79	1	21	Nalbari	39	4
9	Dibrugarh	33	12	22	Sivasagar	60	20
10	Goalpara	46	1	23	Sonitpur	49	13
11	Golaghat	43	2	24	Tinsukia	0	0
12	Hailakandi	46	13	25	Udalguri	19	0
13	Jorhat	39	0		Total	1231	186

Source-AGVB Annual Reports, RO AGVB, Dibrugarh

2. Opening of BSB Accounts-

Reserve Bank of India advised banks, in November 2005, to make available basic banking 'no frills' account. Normally, the savings account requires people to maintain a minimum balance and most banks now even offer various facilities with the same. No Frill Accounts requires no or negligible balance and is without any other facilities leading to lower costs both for the bank and the individual. Banks have been advised to provide small overdrafts in such accounts. All the branches of the Bank have actively participated in opening of No Frill (BSB) accounts of the underprivileged households. During the period 2013-14, 639160 NFAs have been opened by the bank and thus raising the total no's of NFAs to 3461858. In case of Sivasagar District, a total of 97507 no frills account have been opened up to December 2014. From the source of Bank official, Regional Office, it has found that out of 45659 NFAs opened under financial Inclusion Project, 3971 accounts remained inactive. There is also seen a great fluctuation in annual growth rate of no frills accounts opened during the period from 2009-10 to 2013-14 both in Assam as well as Sivasagar District (Table-3). Up to 2011-12 only 138 no frills accounts

availed overdraft facility. From the year 2012-13, no overdraft is offered to the no frills accounts in the District by the bank branches.

Table -3: Year wise progress of Opening of No Frill Account (BSB Accounts)

year	Assam			Sivasagar District		
	NFA opened	No of NFAs offered 'overdraft	Amount of overdraft (Rs in thousands)	NFA opened	No of NFAs offered 'overdraft	Amount overdraft (Rs in thousands)
2009-10	147146	2235	1016	11146	58	41.171
2010-11	155143 (5)	1288	740	10791 (-3.18)	37	28.533
2011-12	135722 (-13)	1380	690	4719 (-56)	1	0.758
2012-13	455703 (235)	NA	NA	7020 (48)	0	0
2013-14	639160 (40)	NA	NA	19279 (174)	0	0

Source-AGVB Annual Reports, RO, AGVB, Dibrugarh

Figures in the bracket indicate the annual growth rate (%)

3. General Credit Card (GCCs)

To take care of the financial needs of the rural folks in a holistic manner, RBI directed all scheduled commercial banks including RRBs, to launch a General Credit Card (GCC) Scheme akin to Kisan Credit Card in December 2005 (RBI, 2007-08). Accordingly, 59828 GCCs were issued in Assam as on March 31st 2010. In 2014-15 (1st quarter) total no of GCCs issued was 117284. These cards were issued without targeting any specific functional group (like farmers, artisans etc.) to address the credit needs of persons with small means having some income-generating activity, based on the assessment of income and cash flow of the household. RRBs have issued largest number of GCCs over a period from March 2006 to March 2014. The borrowers can avail of the credit facilities provided under GCC as per their needs without any insistence either on security or specification of the purpose/end-use of the credit. During 2013-14, Bank issued 8433 numbers GCCs involving an amount of outstanding of Rs. 1536921 thousand. Nos. of cumulative cards issued

comes to 69606 with an outstanding amount of Rs. 1536921 Thousand. However there is fluctuation in the annual growth of GCCs issued and amount of credit for the state. In 2011-12, negative annual growth is seen. In Sivasagar District, there is seen positive annual growth of GCCs except the year 2012-13. Total no of GCCs issued was 1579 up to December 2014.

Table -4: Year wise progress of GCCs (Rs in thousands)

Year	Assam			Sivasagar District		
	GCCs Issued	Amount of Credit	Amount of Outstanding	GCCs Issued	Amount of Credit	Amount of Outstanding
2009-10	10142	165568	626842	89	2147	1998
2010-11	11609 (14)	261546	883124	246 (176)	6020	6095
2011-12	7711 (-33)	175982	868698	338 (37)	7015	9309
2012-13	7766 (0.71)	198456	1270794	273 (-19)	6020	6044
2013-14	8433 (8.6)	235683	1536921	520 (90)	12000	12517

Source-AGVB Annual Reports, RO AGVB, Dibrugarh
Figures in the bracket indicate the annual growth rate(%)

4. Kishan Credit Card (KCC)

KCC scheme was introduced in the year 1998 to enhance the credit flow for crop loans by providing adequate, timely, and cost effective and hassle free short term loans to farmers. The scope of KCC was broadened by NABARD to cater to various term credit needs of farmers. In addition to short term credit and term loans for agriculture and allied activities, a certain component of loan through KCC also covers consumption needs. The scheme is implemented across India by all public sector commercial banks, RRBs and Co-operative banks (NABARD, 2008-09). The social institutions like farmers club, SHGs and Govt. line departments have been involved in successful implementation of the scheme. During 2013-14, bank has issued 65602 numbers of KCCs with credit limit of Rs.13955307 thousands. The total no of KCCs issued as at the end of the financial year 2013-14 was 494146.

The bank enjoys the credit of issuing of highest no of KCCs in the state. In Sivasagar district, it was 4588 numbers of KCCs with a credit limit of Rs.1317698 thousand for the same year. The issuance of KCCs is seen to be increasing year after year in case of Sivasagar District where as in case of Assam it is seen decreasing from the year 2012-13 (Table-5). Total no of KCCs issued in the district was 15397 up to December 2014.

Table -5: Year wise progress of KCCs (Rs in thousands)

Year	Assam			Sivasagar District		
	KCCs Issued	Amount of Credit	Amount of Outstanding	KCCs Issued	Amount of Credit	Amount of Outstanding
2009-10	51079	1417982	1399510	811	24415	24966
2010-11	62309 (22)	2074957	5382520	828 (2)	24610	245129
2011-12	101587 (63)	3102195	7576080	842 (1.6)	37510	388431
2012-13	75261 (-25)	2954454	10895913	1159 (38)	43220	444270
2013-14	65602 (-12)	3902777	13955397	4588 (296)	128715	1317698

Source-AGVB Annual Reports, RO AGVB, Dibrugarh
Figures in the bracket indicate the annual growth rate (in %)

5. Farmers' Club

The Bank plays a vital role in formation of Farmer's Club in the state. FCs is considered to be the most acceptable and affective intermediary agency for smooth flow of agricultural credit to the potential borrowers. They have conducted a numbers off programmes concerning agricultural activities, micro finance, and promotion of SHGs etc. As on 31.03.14 as many as 557 numbers of AGVB formed Farmers' Clubs are functioning in the area of operation of the Bank. The numbers of FC formed by AGVB is becoming less in Assam year after year where as it seems increasing after 2012-13 in the district of Sivasagar (Table-6). Up to December 2014, 20 Farmers Club had been formed in the district.

Table -6: Year wise progress of Farmers' Club formed

	Assam		Sivasagar District	
	Target of opening FC	No of FC formed	Target of opening FC	No of FC formed
2009-10	83	36	2	2
2010-11	64	20	4	2
2011-12	44	9	6	2
2012-13	67	66	8	5
2013-14	43	19	10	6

Source-AGVB Annual Reports, RO AGVB, Dibrugarh

6. Financing Joint Liability Groups-

Joint Liability groups are positioned as a strategic intervention for purveying credit to small farmers, marginal farmers, and tenant farmers etc, thereby reducing their dependence on informal sources of Credit. (Rangarajan, 2008)The objective of promoting JLGs are to augment flow of credit to tenants farmers, extent collateral free loans to them and build mutual trust and confidence between banks and JLG members. The concept of financing JLGs has been introduced in AGVB during the year 2005-06 forming 332 groups with credit support of Rs. 25484 thousand. Up to 31.03.2014 a total of 16516 no (Cumulative) JLGs have been financed covering 66052 Beneficiaries. In the district of Sivasagar, 35 JLGs have been financed covering 150 Beneficiaries. Growth recorded is impressive (480%) in terms of number of groups formed during the period 2011-12 (Table-7).The reason behind this growth was found that during that period Financial Inclusion Project was fully implemented in Assam and all the branches of the bank were actively participated in the project. The progress of JLGs in the district is not good as compared to Assam.

Table -7: Year wise progress of financing Joint Liability Groups (Rs in thousands)

Year	Assam			Sivasagar District		
	No of JLGs formed	Amount of Credit Support Rs (in thousands)	No of Beneficiaries	No of JLGs formed	Amount of Credit Support (Rs in thousands)	No of Beneficiaries
2009-10	955	46203	22852	3	300	15

2010-11	1224 (28)	97307 (111)	27748	5 (67)	400 (3.33)	20
2011-12	7099 (480)	126122 (30)	57802	4 (-20)	320 (-20)	16
2012-13	712 (-90)	99236 (-21)	60650	7 (75)	1050 (228)	35
2013-14	1351 (89)	5402 (-95)	66052	10 (43)	2500 (138)	50

Source-AGVB Annual Reports, RO, AGVB, Dibrugarh

Figures in the bracket indicate the annual growth rate (in %)

7. Promotion and Credit Linkage of SHGs

One of the early attempts at financial inclusion during the period of economic reforms in India has been the launching of the pilot project on SHG-Bank linkage in February 1992 by NABARD. It proved to be a revolutionary programme for alleviating poverty through capacity building by making credit available and savings easy. Micro finance was adopted as a tool to bring vast unorganized segment of marginal borrowers to the formal credit mechanism and SHG model was adopted to boost the micro finance movement. In 1998, SHGs engaged in promoting the saving habits among their members was made eligible to open savings bank account and that such SHGs need not necessarily have availed credit facilities from banks before opening savings bank account. Microfinance has emerged as an important semi-formal mode of credit delivery to the people specially those who are excluded from the formal financial system. The key factor which has influenced the success of microfinance is its ability to capture the void left by mainstream providers. Microfinance has been categorized as the fastest growing “non-institutional” channel for financial inclusion in India by the Committee on Financial Sector Reforms. There are two models of microfinance adopted in India. They are i) Self-Help Group (SHG)- Bank linkage model where commercial banks lend directly to SHGs formed explicitly for this purpose and ii) the Microfinance Institution (MFI) model where MFIs borrow funds from banks to on lend to microfinance clients.

Empowerment of rural people particularly women in the lowest strata, by developing the habit of thrift and credit, has become the main agenda for all institutions including banks, AGVB is actively associated in promotion and credit linkage of SHGs in the area of operation. Since inception of the concept up to 31.03 2014, Bank has formed as many as 166754 SHGs involving 1833736 members.

Table -8: Year wise progress of SHGs opened in Sivasagar District.

Year	Assam		Sivasagar District	
	Total no of SHGs formed	Total Amount of credit (Rs in '000)	Total no of SHGs formed	Total Amount of credit (Rs. in '000)
2009-10	16108	599701	143	1490
2010-11	17638(9.5)	905482	138(-3.5)	1385
2011-12	15398(-13)	790117	156(13)	11040
2012-13	13234(-14)	749921	161(3.2)	11350
2013-14	18968(43)	787127	179(11)	21695

Source-AGVB Annual Reports, RO AGVB, Dibrugarh

Figures in the bracket indicate the annual growth rate (in %)

Of the above 139662 SHGs have been credit linked with sanction limit of Rs 5813747 thousands. However there is fluctuation in the annual growth rate of the no of SHGs formed. (Table-8). Up to 31.12.14, total no of SHGs formed in the district is 8770.

8. Business Correspondents (BCs) and Business Facilitators (BFs)

As a part of financial Inclusion, RBI permitted banks to engage business facilitators(BFs) and BCs as intermediaries for providing financial and banking services. The BC model allows banks to provide doorstep delivery of services, especially cash in-cash out transactions. AGVB has started Financial Inclusion programme through BC model with population over 2000 in the allotted 816 villages. In Sivasagar District appointment of BCs was started from 2011-12 and a total of 28 BCs have been appointed in the district up to December 2014.

Table-9: Year wise progress of BCs appointed in Sivasagar District.

Year	No of BCs appointed
2009-10	0
2010-11	0
2011-12	5
2012-13	8
2013-14	15

Source-Regional Office, AGVB, Dibrugarh.

9. Micro Insurance

The Bank has made necessary arrangement for extending Micro Insurance products to the disadvantaged group of customers, through tie up arrangements with Bajaz Allienz Life Insurance Company Ltd. Lower income group people including

members of SHGs, JLGs, etc can avail insurance by paying a very nominal amount of premium. During the year 2013-14, Micro insurance policies were offered to 63860 numbers beneficiaries. The cumulative coverage under Micro Insurance Scheme was 160368 numbers. In 2012-13, it was 44669 numbers beneficiaries. Recently Prime Minister Narendra Modi launched three new Micro Insurance Policies on May 2015 and under this programme 4865 members are covered under PMSBY and 1905 members are covered under PMJBY in the district of Sivasagar within a week. The participation of people under these schemes is seen impressive.

10. Financial Literacy & Awareness Programmes

Financial literacy is instrumental in expanding financial inclusion, which in turn is helpful in further expanding financial literacy, thus mutually reinforcing each other in a positive manner(Chakrabarty, 2011). RBI has taken number of measures to increase financial literacy in the country. It has set up a multilingual website in 13 languages explaining about banking, money etc. It has also undertaken a project titled "Project Financial Literacy". The objective of the project is to disseminate information regarding the central bank and general banking concepts to various target groups, including, school and college going children, women, rural and urban poor, defence personnel and senior citizens.

In order to create awareness among the targeted group of clientele like SHGs, JLGs, etc. NABARD has suggested various designs of awareness programmes and extends financial support for organising such camps. During the year 2013-14, AGVB conducted 726 FLCs through various NGOs. In addition, Bank conducted 60 Mobile Deck Van Camps in Market Places in Financial Inclusion Villages through M/S Asomi Charitable Trust. A Thematic documentary to promote Financial Literacy titled FEHUALI was also been produced by the Bank through M/S Asomo Charitable Trust with financial support from NABARD. It is noteworthy that the rural branches under AGVB have conducted a remarkable 7163 numbers of FLCs in Financial Inclusion villages during the financial year 2013-14. In the District of Sivasagar, 7 such Financial Literacy Camp was organised in the year 2013-14 and a total of 64 such awareness programme have been organised during the period 2009-10 to 2013-14.

11. Coverage of Villages

Under the Financial Inclusion Plan of Govt of India, banks are required to extend Banking services to all the villages with population of above 2000, by

establishing a physical branch or by using ICT solution through Business Correspondent (BC) model, by March 2012. Accordingly, SLBC has allocated such villages to various banks operating in the State. AGVB has been allocated 816 such villages and all villages have been covered as on 31.03.2012 under financial inclusion plan. In Sivasagar District, a total of 363 villages have been allotted to AGVB out of which 353 villages have been covered and remaining 10 villages are out of service area.

11. Credit Deposit Ratio

The Credit Deposit (CD) Ratio of the Bank has improved to 57.04% as against 56.29% as on 31.03.2013. As a result of Bank's consistent effort to improve the CD Ratio, the same has registered a growth of 1.33%. The Credit Deposit (CD) Ratio of the Bank was 53.28% as on 31.03.2012 registering a growth of 5.65%. 12.50% growth rate was registered in 2012 as against 47.36% as on 31.03.2011. The growth rate of CD Ratio is seen declining and remained below the National average of 78%. The CD Ratio of Sivasagar District is 66.44% which is slightly higher than AGVB average, but still below national average. Therefore, much improvement is needed in this area.

Conclusion :

The paper found that being the largest RRB of Assam, AGVB has taken great responsibilities to include all those needy and poorer groups of people into the ambit of banking network. Enormous growth has been witnessed in opening no frills accounts, issue of KCCs and GCCs. In order to create awareness about micro finance, Workshops and Group Meetings were organized at village level. Further, to give boost to market the products of SHGs, a number of exhibitions and fairs were organised at district/block head quarters. The Bank has actively participated in implementation of poverty alleviation programmes supported by State/Central Govt. Considering the performance of the financial inclusion initiatives in Assam we have to agree to the fact that merely multiplied number of no frills accounts, issue of KCCs and GCCs is not a criterion of financial inclusion. To what extent the financial facilities are being used by the beneficiaries is of more importance to judge the efficiency of the financial inclusion drive. To make financial inclusion drive successful, cooperation of mass people with the bank is needed. Therefore, there is an urgent need of more financial literacy and awareness camp to make conscious of the people about the uses of financial inclusion products. Bank should recruit BCs properly to

bridge the gaps between bank branch and the public. Provision of ATM, Counselling and management services should be available to help the need of the people. Effective mechanism should be developed to bring the marginalized section into the fold of banking sector. More importantly, bank officials should come forward not for compulsion but for public service as the Banking services are the public goods in nature.

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AFSPA and Violation of Human Rights in Northeast India: An Analysis

Dhrubajyoti Saikia

Assistant Professor, Kakojan College

Lucky Chetia

Assistant Professor, Sonari College

Northeast India comprises of seven states Assam, Meghalaya, Manipur, Arunachal Pradesh, Mizoram, Tripura and Nagaland (Sikkim also included in this region). The Northeastern part of India shares its international borders with neighbours like Bangladesh, China, Myanmar, Nepal and Bhutan which give this region a separate geo-political feature. But during the recent past, the northeastern region has witnessed a large number of insurgent movements, ethnic conflicts, counter-insurgency movements which have added disgrace to the region in front of the World. The region which was previously known for its scenic beauty, anthropological importance, flora and fauna, natural resources and colorful culture is now known due to the violence and unrest situation. There are mainly reasons behind the unrest such as feeling of insecurity, deprivation and alienation among them, economic under-development, political corruption, illegal migration, over-population and unemployment, cross-border terrorism etc. So, in comparison, this region is more backward than other region of India in every spheres of life. Many scholars write up their writings it is an insurgency prone area. It is true that backwardness and deprived feeling of people are the one of the important causes for the growth of insurgent tendency in this region. To control these insurgent groups, Indian Government passed Armed Forces Special Power Act in the year of 1958. This Act shortly "AFSPA" was implemented in North-Eastern State of Assam and Manipur, and was amended in 1972 to extend to all states in the North-Eastern region of India except Sikkim. In this very situation, a large number of human rights are violated and lot of innocent civilians are sandwiched between the insurgent movement on one hand and the counter-insurgency measures like AFSPA of the government on the other. Though all the people are equally effected, the gender-dimensions of the conflict situation seems to be always neglected and sidelined in peace-making policies, rehabilitation

and reconstruction policies, dealing with counter insurgency measures and so on. Within this context, this paper will make an attempt to highlight the following objectives.

Objectives:

The main objectives are

1. To describe how AFSPA carried an unrest situation in the Northeast India.
2. To analyze about the AFSPA and its adverse effect in Human rights.
3. To make a critical analysis how Indian Government silently impose this act (AFSPA) on the people of the region.

Methodology:

The study mainly based on analytical method with the application of the secondary sources of data. Secondary data is collected from the books, journals, magazines, periodicals and local dailies etc.

Discussion:

"The Armed forces (special power)" Act of 1958 is one of the more draconian legislations that the Indian parliament has passed in its parliamentary history. This Act empowers Armed Forces some special powers. An Army Officer has following powers.

- i) "Fire upon or otherwise use force, to the extent of causing death, against any person, who is acting in contraventions of any law" against assembly of five or more persons" or in possession of deathly weapons.
- ii) To arrest without warrant and with the use of "necessary" force anyone who has committed certain offenses or is suspected of having done so.
- iii) To enter and search any premise in order to make such arrest.

The impact of the Act on the people of the region is dangerous. It has resulted in innumerable incidents of arbitrary detention, torture, rape and looting by security personnel. This Act has made the people of region to suffer a lot. People are deprived of basic human rights which are inherent in every individual's life. The legislation is sought to justify by the Government of India on the plea that it is required to stop the North-East states from seceding from the Union.

Violation of Human Rights by Afspa:

AFSPA provides extra power to the Armed Forces with a purpose of eliminating insurgency activities from the Northeastern region. But practically, no outcome is seen except harassing the innocent people of the area. Fact is that

Northeastern region is under martial rule. People of this region have been experiencing lots of torture, rape, murder, arrest etc by the Army personnel. It is, because the act has given such power to the armed forces that nobody can lodge any complain against them in the police station.

AFSPA gives the armed force wide and blanket powers to shoot to kill (section 4.a) arrest (section 4.c) and search (section 4.d) without a warrant in a disturbed area in aid of the civil power. The quartets outrage of the act is order to maintain public order to maintain public order. This power to shoot, to kill in to not given only to a private jawing. But in reality "every rank and file of the armed forces exercise this power. Section 4 (a) violated article 21 of the Indian constitution which provide" no person shall be deprived of his life and personal liberty except according to procedure establish by law". Section 5 of the AFSPA violates article 22 of the constitution by permitting the armed forces to detain person arrest under the act for an unspecific period of time without judicial review. The south Asia Human Rights digits documentation center right observes that this provision violates every norms of a civilized society. Section 4(a) is a denial of the fore most fundamental right to life.

Armed Forces have repeatedly violated human rights in this region. We all know that Human Rights are basic rights which inherent in every individual's life without which one would not be able to live a normal life. To live in dignity is itself a fundamental right, and is also essential for the realization of all other human right – right that are universal, indivisible interconnected and interdependent. All human being are entitle to the human rights without discrimination of any kind, such as race, color, sex, ethnicity, age, language, religion, political or other opinion, national or social origin, disability, property, birth or other status. Every woman, man, youth and child has the right to a standard of living adequate for health and well-being to food, clothing, housing, medical care and social services.

Most human right are concerned with certain fundamental freedoms allow us to fully develop and use our human qualities, our intelligence and our spiritual and other needs. They are based on life in which the inherent dignity and worth of each human being well receive respect and protection. To protect human right is to ensure that people receive some degree of decent, human treatment. To violate the most basic human right, is to deny individuals their fundamental moral entitlement. The denial of human rights and fundamental not only is an individual and personal tragedy, sow the seeds of violence and conflict between societies and nations. As the first

sentence of the Universal Declaration of Human Rights states respect for human rights and human dignity is the foundation of freedom, justice and peace in the world. Among the rights guaranteed to all human being under international bill of human rights or the rights to life, liberty and security of person, the right to the highest attainable standard of health, the right to just and favorable working conditions, the right to adequate food, housing and social security, the right to education, the tight to vote and take part in the conduct of public affairs and the right to participate in cultural life. But Armed Forces have totally denied the human rights of the common people. There are many examples of violation of human rights in this region. First, reported rape case in Manipur by the security forces was that of Ms. Ross in 1974 before AFSPA was imposed on the state. An officer of the Border Security Force repeatedly raped her. Ross committed suicide out of shame while the perpetrator went scot-free, due to lack of sufficient evidence. In the year 1996 at Ahanjaba two Army personnel raped a married woman in front of her 12-years old son, on July 19,2000 M. Mercy, a 25 years woman was, gang raped by the personnel of 112 Battalion, Central Reserve Police Force (CRPF). The family lodged the complaint immediately, but even after three months no identification parade was conduct and not a single person was arrested. Some of the glaring examples of arbitrary killing were also available like Heirangathong Massacre of 1984 where 13 spectators of a volley ball match were arbitrary killed by the CRPF, Oinam massacre of 1987 where 15 villagers were arbitrary murdered by the Assam Rifles and Tera Massacre of 1993 where 5 innocent civilians were killed and many sustained bullet injuries by CRPF etc. There were cases of disappearance too. Numbers of people were disappeared when the armed forces arrest suspects. Many people never come out of the torture cell. They simply disappear. There were examples of illegal detention and torture also. KhurajamPranam Singh (aged about 23 years) who had an electrical shop and Ms, Naobi, a teacher by profession were also in that list.

The Northeastern people have witnessed three major counter insurgency military operations-(i) Operation Bazarang (ii) Operation Rhino and (iii) Operation Blue Bird. It is seen that these three operations had also violated large scale of human rights in this region.

Criticism:

The Act has faced criticism from the different parts as well as different organizations of the world. All the organizations and some persons have criticized that it violates the human rights standard.

- i) United Nation protest against AFSPA came in 2009 when United Nation Commissioner for Human Rights Navanethem Pillay in 2009 asked India to repeal AFSPA, citing that the Act breached “contemporary international human rights standards”.
- ii) An International NGO, Human Rights Watch criticized AFSPA as a tool of state abuse, oppression and discrimination” Human Rights Watch said that abuses facilitated by the AFSPA, especially extrajudicial killings, torture, rape and disappearances, have fed public anger and disillusionment with the Indian State. This has permitted militant groups to flourish in the Northeast India.
- iii) Indians have long protested against the AFSPA. The Supreme Court has issued guidelines to prevent human rights violations, but these are routinely ignored. Since 2000, Irom Sharmila, an activist in Manipur, has been on hunger strike demanding repeal of the act. The government has responded by keeping her in judicial custody, force fed through a nasal tube.
- iv) In 2004, widespread protests after the murder in custody of an alleged militant called Manorama Devi in Manipur, the Indian government set up a five-member committee to review the AFSPA. The review committee submitted its report on June 6, 2005, recommending repeal of the act in April 2007. However, the cabinet has not acted on these recommendations because of opposition from the armed forces.
- v) According to the reports of Amnesty International regarding the AFSPA, imposed in Northeastern States in the year 1958. It has proved counterproductive and increased alienation of the people to alarming levels.
- vi) Human Rights organizations have been reportedly saying that application of laws like the AFSPA has generated a feeling of alienation among the locals against the armed forces.

Both the Central Government and State Government have been playing a silent role on this matter. It not only violates the human rights of the common people but also it carried an unrest situation in the Northeastern region.

Conclusion:

The Armed Forces Special Power Act is applicable in disturbed area which is notified by the central and State governments from time to time. It provides certain powers to the security personnel’s while working in these areas. But in reality, the Act is highly controversial in nature. True is that the security personnel’s misuse their

power. They violate human rights of the people in this region. So, repeal of AFSPA will help to create favourable condition of dialogue with militant groups in Northeast India. Repeal of the Act from the region will definitely create a good atmosphere for the solution of the insurgency problem. The Government must look into the voices of various civil bodies and organizations on the issue of repeal of AFSPA.

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Boolean Algebra an introduction to Computer-Switching of a Circuit

Tankeswar Boruah

Associate Professor, Deptt
Of Mathematics, Sonari College

Introduction:

A computer compose of huge number of circuit in it. Opening an closing of any system in a computer is performed by switching these circuits. In this discussion an attempt has been done to show how Boolean Algebra is applied in switching a circuit.

Boolean algebra is an algebra of logic. The English mathematican George Boole (1813-1865) invented a systematic way of manipulating logic symbols which became known as Boolean Algebra. The original purpose of this algebra was to logical statements and solve logic problems. In 1938 Shanon's work gave an idea that Boolean algebra could be applied to digital electronics. Today it is the back bone of design and analysis of computer and digital circuits.

One of the major applications of Boolean algebra is to the switching circuits i.e. an Electrical net work consisting of switches. The significant use of Boolean algebra is to design and Simplification of complex circuits which are involved in electronic computers, dial telephone switching System etc.

Discussion :

Defination: Boolean algebra

A non empty set B with two binary operations $+$ and \cdot , a unary operation $'$, and two distinct elements 0 and 1 is called a Boolean algebra Denoted by $(B, +, \cdot, ', 0, 1)$ if and only if the following Properties are satisfied.

Axioms of Boolean algebra: If $a, b, c (\in) B$ then

- Commutative laws:

(a) $a+b=b+a$	(b) $a.b=b.a$
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- Distributive laws:

(a) $a+(b.c) = (a+b).(a+c)$	(b) $a.(b+c) = (a.b) + (a.c)$
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3. Identity laws :

(a) $a+0=a$, 0 is identy for $(+)$ addition.

4. (a) $a+a'=1$ (b) $a.a'=0$ where a' is complement of a .

Using these axioms the following properties can be proved.

Properties of Boolean algebra (Basic Theories):

Let $a, b, c (\in) B$ then

1. Ideompotent laws:

(a) $a+a=a$ (b) $a.a=a$ as such $0+0=0, 0.0=0$ for $a=0$
and $1+1=1, 1.1=1$ for $a=1$

2. Boundedness laws:

(a) $a+1=1$ (b) $a.0=0$ as such $0+1=1, 0.0=0$ for $a=0$
And $1+1=1, 1.0=0$ for $a=1$

3. Absorbtion laws :

(a) $a+(a.b)=a$ (b) $a.(a+b)=a$

4. Associative laws:

(a) $(a+b)+c=a+(b+c)$ (b) $(a.b).c=a.(b.c)$

5. Involution law : $(a')'=a$

6. Complement laws : (a) $0'=1$ (b) $1'=0$

i.e. compliment 0 is 1 and compliment 1 is 0 as $a+a'=1 \Rightarrow 0+1=1$ and $a.a'=0 \Rightarrow 0.1=0$ for $a=0, a'=1$

7. De Morgan's laws : (a) $(a+b)'=a'.b'$ (b) $(a.b)'=a'+b'$

Distinguish between Boolean algebra and ordinary algebra

- Boolean algebra has only a finite set $\{0,1\}$ but in ordinary algebra elements may be infinite
- Boolean algebra does not have operations equivalent to subtraction and divison.
- In ordinary algebra there is no equivalent of unary operation $'$ known as complementing.
- In Boolean algebra the cancellation law does not hold that is

$a+b=a+c \nRightarrow b=c$ and $a.b=a.c \nRightarrow b=c$

Logical Approach

Basic operations :

The basic operations used in Boolean algebra are

- Logical addition
- Logical multiplication
- Complimentation

These are called logic operations. Boolean 1 and 0 not represent actual numbers. In digital field different terms are used for 1 and 0, these are

Logic 0 : False off low open No

Logic 1 : True on high closed Yes

Logical Addition (OR operation)

In Boolean algebra, each variable (say A, B, C) has either two values True or False (1 or 0).

The operation can be define as

$$0+0=0, 0+1=1, 1+0=1, 1+1=1$$

The operation + is denoted by OR. We write $A+B=C$ (read as A or B=C).

If A,B are input then output $C=A+B$.

Logical Multiplication (AND operation):

The logical multiplication can be defined as

$$0.0=0, 0.1=0, 1.0=0, 1.1=1$$

Where logical multiplication. is denoted by AND. We write $A.B=C$ (read as A AND B=C)

If A,B are input then output $C=A.B$.

Complementation (NOT operation)

$0'=1, 1'=0$ A' means the complement of A read as NOT A.

If input A=0 then output A'=1

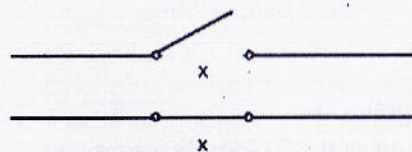
input A=1 then output A'=0

Switching Circuit:

An electrical circuit is a network of wires and switches. A switch is a device for opening and closing an electronic circuit. Switching circuits involve two state device (ON and OFF) or (open and closed). There are systems whose behavior can be described in terms of Boolean algebra. When the switch is open current does not flow (value of the switch is 0) and when the switch is Closed the current flows in the circuit (value of the switch is 1).

Example:

Consider simplest network of a wire consisting of a single switch x.



Switch open ($x=0$), current does not flow.

Switch closed ($x=1$), current flows.

Here if switch x is open, then we will define the value of x to be 0 and if x is closed, then we will define the value of x to be 1.

Behavior of two switches in Series Circuit:

Consider two switches x, y connected in series, its circuit is denoted by x.y and is represented as



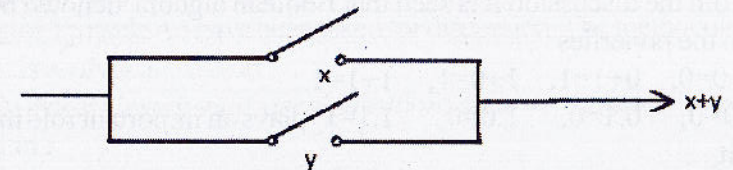
for different values of x and y we get the state (ON and OFF) of the series network as

Switch x (input)	Switch y(input)	$F_1(x,y)= x.y$ (output)
Open(0)	open(0)	OFF(0)
closed(1)	open(0)	OFF(0)
Open(0)	closed(1)	OFF(0), putting $x=0$ or 1
closed(1)	closed(1)	ON(1) and $y=0$ or 1

Where f_1 represent the state of net work then $f_1=f_2(x, y)$ thus switch in series perform the AND operation i.e. logical multiplication. The above is the truth table of AND operation.

Behavior of two switches in Parallel Circuit:

Consider a network composed of two switches x,y in parallel as shown in fig. as



In this case the circuit is defined by $x+y$. if f_2 represent the state of the network, the value of for different values of x and y are as follows where $f_2 = f_2(x,y)=x+y$

Switch x (input)	Switch y(input)	$f_2(x,y)= x+y$ (output)
Open(0)	open(0)	OFF(0)
closed(1)	open(0)	ON(1)
Open(0)	closed(1)	ON(1), putting $x=0$ or 1
closed(1)	closed(1)	ON(1) and $y=0$ or 1

Thus the circuit in parallel perform the OR operation i.e. logical addition.

Representation of circuit:

A complete circuit can be represented by a Boolean function.

Definition: Boolean function

A Boolean function is an expression derived from a finite number of application of the Operations +, ., ' to the elements of a Boolean algebra.

Example:

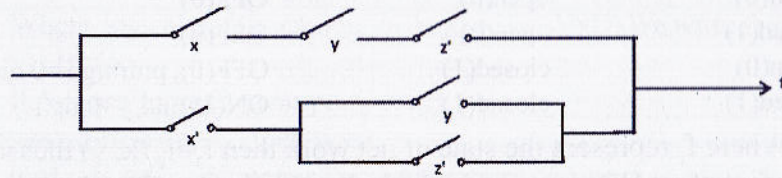
$f_1 = x'y$, $f_2 = x' + y'$, $f_3 = xy + xy'$ are Boolean functions.

Example:

Draw a circuit which represents the Boolean functions $f = xyz' + x'(y+z)$.

Here xyz' is in series is in parallel

Hence $x'(y+z)$ is in series. Thus $xyz' + x'(y+z)$ is in parallel. This circuit is represented by



output of f can be find out by simplification of f if it is in complex form by using Boolean algebra and Boolean 0 and 1 for variables as input where .

Conclusion :

From the discussion it is seen that Boolean algebra denoted by $(B, +, ., ', 0, 1)$ with the poperties

$$0+0=0, 0+1=1, 1+0=1, 1+1=1$$

$$0.0=0, 0.1=0, 1.0=0, 1.1=1 \text{ plays an important role in Switching}$$

of a Circuit.

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Insurgency and Women's Security in Nagaland: A Study of Temsula Ao's Selected Short Stories

Anita Konwar

Assistant Professor

Dept. of English, Sonari College

Abstract :

Insurgency is a burning issue in the North Eastern states of India. Insurgency not only affects life in general, but also has devastating effects on women. Conflict has been affecting the state of Nagaland since 1947 following the British decolonization process in India. The main gender impact caused by the tense situation that prevails in Nagaland is the use of sexual violence as an arm of war. Temsula Ao is one of the prominent writers of North East India. Her short stories highlight the different social as well as political issues of Nagaland. Ao's stories vividly portrays the sufferings and the dilemma of the common people entrapped between the insurgent groups and the military forces. Insurgency has a negative effect on women's security as they often become victims of the negative forces in society. The objective of the paper is to analyse how insurgency in Nagaland directly or indirectly becomes a cause of violence against women and how it violates women's rights. Some of the selected short stories of Temsula Ao have been taken for discussion. The methodology applied in the paper is analytical method.

Key Words: Insurgency; decolonization; security; violence; women's rights

Introduction :

The seven states of North East India have gone through a tumultuous period in history. It can only be experienced painfully by those who sacrificed their life or lost their dear ones for the greater welfare of the people. The history of the region is one that not only preserves the culture and tradition but also involves the much talked of politics of the hills. The history of the politics of the North East is filled with a period of the rise of various insurgent bodies that came about initially to claim sovereign status but gradually led the states toward mass violence and destruction due to various reasons. These insurgent groups that worked towards safeguarding

the region from mass invasion of the outsider only created acts of terrorism leading eventually to brutal killings of their own clansmen.

With the state of Nagaland inhabiting the far corner of the nation's geography, the concerns there were not taken into the nation's administrative policy making during the independence. The Nagas' demand for an independent state began soon after India's independence as the area was still under the province of Assam. Among the North-Eastern states from the colonial times, Nagaland has always been an active state for political demands and protests and it was not very different for the practice of claiming statehood from the central government. The statehood was finally achieved on December 1, 1963. The demands of the freedom fighters as well as the people were made however for a short time. What eventually gave way was the uprising of different political ideas among the Naga leaders who were trying to shape the future of the state according to their interests. What followed that was the birth of insurgency in the state which has continued for decades and is still prevalent within the society. Various rival groups were formed where misunderstandings and personality clashes rose between parties.

Insurgency not only affects life in general, but also has very devastating effects on women. The main gender impact caused by the tense situation that prevails in Nagaland is the use of sexual violence as an arm of war. Cases of sexual violence against women by the insurgency and the Armed Forces have been documented, especially against those accused of being members of or giving support to armed organizations, as well as during raids on towns in search of insurgents. Literature of the North East mostly accounts to fictional writings that depict actual events recorded in history. Most of the writings from the North East run through a common subject matter where they deal with topics concerning the state, terror, violence, memory and displacement.

Objective & Methodology :

Society and literature are considered to be the two sides of the same coin. Literature is a powerful medium to portray different social issues. Temsula Ao is a distinguished writer from the North East India. Her short stories highlight the different social as well as political issues of Nagaland. Insurgency is a burning issue in Nagaland and Ao's stories vividly portrays the sufferings and the dilemma of the common people entrapped between the insurgent groups and the military forces. Insurgency has a negative effect on women's security as they often become victims of the negative

forces in society. The objective of the paper is to analyse how insurgency in Nagaland directly or indirectly becomes a cause of violence against women and how it violates women's rights. Some of the selected short stories of Temsula Ao have been taken for discussion. The methodology applied in the paper is analytical method.

Discussion:

Most of the stories in the book *These Hills Called Home: Stories from a War Zone* deal with the everyday life of the Naga people who are caught in the pain inflicted insurgent movements. Set in the initial turbulent decades of the Naga insurgency the stories in the book are inspired by the political turmoil that has ravaged the land with little promise of a peaceful solution. Insurgency turns out to be the motive of the marginalized group of people who have been neglected of their rights and cherished political goals and hence act out through the means of violence with an attempt to overthrow the existing structure to replace it with one of their choice.

Temsula Ao brings out issues on how insurgency has caused problem not only towards the society but also for family. The stories portray individuals from young to old regardless of gender, tribe or race, people that make up the different yet integrated society and live under the fear of turmoil and war for their lifetime. In describing the situation of the home, the place, the culture, the people, the identity, the author pens down the need to restore peace and bring about a change in the state that has been experiencing insurgency for decades. The stories in the book describe how the characters got displaced with the conflict ravaging the homes and fields of the villagers, how some lost their prime essence of the youth by being forced to join the underground bodies, how young innocent girls became victims by being manhandled, or the rise of new groups that merged between the two warring armies, the third force which consists of the corrupt contractors.

The story "The Jungle Major" portrays the tale of a couple Khatila and Punaba who lived in a land caught in the "new wave of patriotic fervor that swept the imagination of the people and plunged them into struggle" (The Jungle Major, p.2). With the strife unceasing between the Underground leaders and the Indian army, the people in the villages started joining the new band of patriotic warriors. In the midst of such tumultuous changes, Punaba became a leader within the group which sent waves of news to the villagers and a suspicious ground for the armies. Search of his whereabouts began soon enough when on an unexpected morning the soldiers came to his place. Perplexed with the situation he had just enough time to

act for his own survival when through the quick wit of his wife Khatila she dressed him up in some of his old clothes, smeared his face, hands and feet with ash and began treating him as a servant. Astonished by her sour behavior and in the midst of her treating her husband as a hapless servant driving him out of the house the soldier eventually left her home. "The young and inexperienced army officer did not realize that the beautiful but simple village woman had thus foiled a meticulously planned 'operation' of the mighty Indian army and that a prized quarry had simply walked away to freedom." (The Jungle Major, p.7). This story shows that woman can also play the role of a saviour in the time of distress. The presence of mind of Khatila not only saves her husband but also saves the entire village from the impending disaster. The concept of high idealism created by the Naga people in their motive of achieving the notion of a free state witnessed the cost of many lives. It was not only the society that was left in utter chaos but many families began to tear apart with the sudden disappearance of their men from home. Many joined the rebel groups to fight for the freedom of the nation and some sacrificed themselves caught between the two warring groups. Among the many that served to work as mediator between the two parties, "some by choice and others by compulsion". The story "The Curfew Man" tells the story of Satemba who was compelled to play the role of a government informant and who roams about the town beyond the Army-imposed curfew hours to spy on his fellow Nagas who have joined the insurgent groups. In spite of the danger ahead, Satemba had to accept it as he had no other means. This job was not only a threat to his life but was also a threat to the security of his wife.

The story "The Last Song" portrays the pathetic story of two women Libeni and Apenyo at the backdrop of a violent situation in a Naga village. The story shows how the innocent people are entrapped in a conflict-ridden atmosphere. The insurgency movement is not only a threat to the people in general but has devastating effects on the security of women. Women are more vulnerable to violence and insecurity. In such a tumultuous situation, women become victims in the hands of both the underground as well as the over ground forces. The story "The Last Song" depicts the violence meted out to Naga women by the Indian armies. Libeni, a widow and her only daughter Apenyo had to face fatal consequences in the hands of Armed forces. The Armed forces are suspicious of the villagers extending helping hands to the underground forces. So they planned to attack the villagers on the day of the congregation at church on a Sunday morning. Apenyo had to face dire

consequence because of her undaunted nature and extreme courage. Though the people scattered because of the gunfire by the armies, Apenyo did not move and she continued to sing the choir. Her undaunted nature was a challenge to the Armed forces. She was brutally treated by the Captain of the Armed forces and was gang raped. She not only lost her virginity but also lost her life. Libeni while going to save her daughter from the clutches of the armies was also raped and murdered by the armies. The brutality of the Armies was to such an extent that in order to remove the evidences of their misdeeds, the Captain ordered the soldiers to set the church on fire.

Conclusion:

The stories reflect the disordered, restless situation of the Naga society created by the insurgency problem. The stories highlight the violence and brutality meted out to common people as well as women by the Armed forces. The atrocities of both the insurgent groups as well as the Armed Forces violate human rights. Women become easy targets of both the forces in a conflict-ridden society. Through the stories, Temsula Ao portrays the pathetic condition of the common people as well as women. She shows how women become the worst sufferer in spite of having a rebellious spirit. Violence can never be a solution to any problem. The negative impact of the insurgency problem is highlighted as the over-all progress of the Naga society comes to a halt.

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Pesticides and Public Health in Terms of Toxicology

Jyoti Prasad Phukon

Asstt. Professor

Deptt. of Zoologz, Sonari College

In simple words a toxicants can be defined as an agent that causes an adverse effect or response in a biological system, seriously damaging its structure or function or producing death. The adverse effect or response may be defined as that is outside the normal range for healthy organisms. On the other hand toxicants may be defined as another way as a substance which demonstrate the potential to induce cancer, produces long term disease or bodily injury; affects health adversely; produces acute discomfort or endangers the life of man or animals through exposure via the respiratory tract, skin, eyes, mouth or the other routes.

Generally pesticides and herbicides are the organic chemicals used for control unwanted and dangerous species of plants and animals. These are the economic poisons that are used to regulate the impact of various pests upon our life and economy. Pesticides include fungicides, insecticides, herbicides, nematocides, molluscicides etc. Normally the pesticides are the biocides which are used to kill the harmful organism.

On the basis of the mode of action the pesticides can be classified as

- i. By target organism
- ii. Mode of action
- iii. Type of action and
- iv. Class chemical

depending on the chemical composition the pesticides may be divided as

- i. Inorganic pesticides and
- ii. Organic pesticides

Nowadays inorganic pesticides are used a very little but mostly the developed and developing countries are using the synthetic organic pesticides.

About 75 percent of animal species of the world are the insects out of which some are beneficial predators and pollinators but mostly are pests acting as competitors

for food. Other remaining are vectors of infections and parasitic diseases The human race always tried to control the pests by using different ways. Now the synthetic pesticides produced by application of modern chemistry have become successful because of which agricultural product have been increasing. But many of the chemicals using for control the pests may be harmful to the environment as well as to the human. Most of the synthetic pesticides used are come in three classes-

- i. Organochlorines (OCIs)
- ii. Organophosphates and
- iii. Carbamates.

i. Organochlorines : Chlorinated hydrocarbons can be called as Organochlorines. The studies on the effect of the Organochlorines in different species of animals, it was determined that it creates bioaccumulation and biomagnifications in the food chains of fishes birds and mammals. In avian food chain the higher trophic level, the adverse effect of all these are found in the thinning of eggshell which leads to death of the fetus. Most importantly the activity of Dichlorodiphenyl Dichloroethane has raised the concern in connection with the steady decline of Sperm count in man over past thirty years because of their hormone like activity. Three types of Organochlorine insecticides are found as

- i. Dichlorophenylethane
- ii. Cyclodiene and related compounds and
- iii. Hexachlorocyclohexane and others

A. dichlorophenylethanes and their properties, uses and toxic effects-

i. DDT (Dichlorodiphenyl Trichloroethane): This was first synthesized by O. Ziedler in 1874. It is a broad spectrum insecticides which acts as contact having longer residual action. DDT once introduced into the environment may circulate for many years. Its insecticidal property was established in 1939. Its Toxic effects are

- i. It acts very slowly and affect the nervous system, causes violent agitation resulting paralysis and death.
- ii. DDT can be said as the best example of Biomagnifications.
- iii. The half life of DDT in humans ranges from 0.5 to 0.7 years. Not only accumulation of DDT creates a hazards of unknown consequences but also it is transferred and secreted with mother's milk.
- iv. DDT possess the carcinogenic property in mouse and rat.
- v. In Central Nervous System DDT inhibits Calcium ATPase.

- vi. Large dose of DDT may produce leucocytosis and decrease in haemoglobin without decrease in Red cells.

2. Methoxychlor:

Its chemical name is 1,1,1 : Trichloro-2,2-bis methoxyphenyl ethane. This can be said as the substitute derivative of DDT and can be said highly popular insecticide. The toxic effects of this insecticide is as –

- i. practically the methoxychlor is non toxic through oral route.
- ii. It can cause progressive weakness, diarrhea and central nervous system depression in case of acute exposure but in extreme high dose death may occur.
- iii. High doses may have estrogenic or reproductive effects in human.
- iv. Methoxychlor is slightly toxic to birds and highly toxic to fishes.

B. Cyclodienes:-

i. Chlordane: It is neurotoxicant. It is very much effective against ant and termites. It kills insects on ingestion and on contact. Its toxic effects may be reported as Nausea, vomiting, dizziness, convulsion, gut pain, vision problem, muscle twitching etc. it is a probable human Carcinogen. It may cause CNS, Blood and Liver disorder as well as fertility reduction.

ii. Endosulphon: It act as poison to a wide variety of insects on contact. It is used as preservative for food crops. It is the highly toxic compound cause imbalance, in co-ordination, breathing difficulty, vomiting, diarrhea, loss of consciousness, convulsions etc. Endosulfan can cause reproductive effects on human at expected exposure level. It is moderately toxic to other beneficial insects.

C. Hexachlorocyclohexanes:

i. Hexachlorobenzene:- This is a selective fungicide used for protection of seed. It is practically non toxic. A syndrome "Porphyria" is associated with hexachlorobenzene exposure. HCB causes increased numbers of tumours

ii. Lindane:- Lindane also be known as benzene hexachloride, Gammexane, HCH, linox etc. it is moderately toxic compound and high potential in causing cancer. It is widely used for soil dwelling phytophagus insects. It is widely used in big stored and in public health to control diseases and seed control. It may caused mental and motor impairment, toxic convulsion, pulmonary edema etc. In case of human loss of balance, grinding of teeth may occurs. Lindane may effect on CNS of human, and highly to very highly to fishes.

ii. Organophosphates: organophosphates are easily breakdown, water soluble and more toxic to animals and humans. More than 60% of the pesticides used relate to agriculture, the other uses include public health, industry and home appliances. Agriculturists using pesticides not only to produce more but also to produce cosmetically flawless fruits and vegetables. The mostly used organophosphates insecticides are –

i. Malathion: This is non systemic broad spectrum OPIs. It is an indirect inhibitor of cholinesterase and widely used for control of sucking and chewing insects on fruits and vegetables, and also used to control of mosquitoes, flies, household insects and ectoparasites of animals. It may create the effects like- Headache, Dizziness, numbness, Tremor, Nausea, vomiting, Sweating, blurred vision, Respiratory depression, in coordination, slow heartbeat etc. Malathion is moderately toxic to birds and low to highly toxic to fishes.

ii. Diazinon: It is used to control the household insects like cockroach, ant, silverfish, flies etc. It is useful to control the sucking and leaf eating insects and widely for controlling these. This diazinon can create many harmful effect on human like headache and weakness, chest tightness, blurred vision, salivation and sweating, Nausea, vomiting, diarrhea etc.

iii. Carbamates: Carbamates are normally used as herbicides and fungicides in early eras. Nowadays these are used as insecticides and nematicides. The main function of Carbamates are to work as inhibitor of enzyme acetyl-cholinesterase which is a substance for transmission of nerve impulse from nerve cell to receptor or target organ. The inhibition of carbamate poisoning for Acetyl-cholinesterase is reversible. Most of the carbamate produces low dermal toxicity. Carbamate poisoning shows the symptoms like salivation, lacrimation, miosis, convulsions and death.

iv. Pyrethroid insecticides: currently synthetic pyrethroids are the most widely used pesticides. Historically these chemical was extracted from Chrysanthemum cinerariaefolium flowers which contain the insecticidal esters. Due to the characters of rapid biotransformation it has low mammalian toxicity and high potential insecticidal property. Due to the poisoning characters the pyrethroids are divided in to two classes.

a. Pyrethrine, allethrene, tetramethrine, resmethrine, phenothrine and permethrine etc.

b. α -Cyano substituted cypermethrine, deltamethrine and fenvalerate etc. The first group exerts its main effect on synaptic transmission causing hyperexcitability and tremor, and the second group shows its first actions include inhibition of Na^+ / Mg^{2+} ATPase and alteration of Calcium and Chloride ion homeostasis.

V. Dinitrophenols: This act as insecticides and acaricides and responsible for kills the eggs. This is highly toxic to mammals.

Herbicides:

The pesticides used for killing weeds are called as herbicides or weedicides.

Principal categories of weedicides are-

1. Selective contact herbicides- These are used to kill the weeds without destroying the crops.
2. Non selective contact herbicides- it can kill all types of unwanted vegetations.
3. Residual herbicides- It can remain active for several weeks and check the growth of weeds, it is used in soil.
4. Translocated herbicides- It sprayed in leaves and move to all parts of plant and check the growth of weeds

The following herbicides are commonly used to kill the unwanted weeds

- a. Phenoxy herbicides- These are used against broad leaved weeds to protect the crops. These herbicides have less effect on grass.
- b. Triazine derivatives- It is responsible for inhibition of photosynthesis and photolysis of water. These are mainly penetrate the root.
- c. Bipyrédyls- Widely used for ground clearance and show mammalian toxicity.
- d. Ureas- it has low acute and chronic toxicity.

Herbicides toxicity :

These are highly toxic for livestock. The herbicides have high environmental persistence. These can cause dehydration, depression, weak pulse, gastritis, renal impairments, CNS excitement and death, incoordination, anorexia, muscular weakness and paralysis etc.

Common symptoms of pesticides poisoning in man are

Apprehension, Paresthesia of tongue and lips, irritability, Dizziness, headache, Vomiting, Convulsions, Ataxia, Tremors, Weakness, Neuromuscular disorders and Paralysis.

Most of the pesticides have the capability of accumulating into the tissues of animals and plants and reach to a concentration of many thousands time greater. The phenomenon of concentration in life from the medium in which organism persists is sometime confused with biological magnification.

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Population Displacement and Assam : A Historical Perspective

Chakrapani Patir

Assistant Professor

Department of Political Science, Sonari College

Introduction :

The state of Assam has been facing from acute of population displacement since the end of colonial rule in different dimensions. On the one hand it receives steady flow migrants and refugees from the neighboring countries i.e. Bangladesh, Burma, Bhutan, Nepal and Tibet, fleeing, political, social, economic, ideological and environmental persecution and uncertainties. Although, the history of population displacement in Assam is more than six decades old, yet the phrase 'Population Displacement (Internal Displacement, Internally Displaced Persons)' is relatively a new phenomenon. It is imperative to note that although the issue of population displacement in Jammu and Kashmir has been able to draw the attention of social scientists, policy analysts and political functionaries in India as well as outside the country, yet the displacement of people in this region has gone virtually unnoticed. However, from the last decade of the 20th century many social scientists, academicians as well as humanitarian community have been deliberately trying to unveil the obscurities of this crisis. But observation reveals that this long-standing problem have not been as closely examined as they should have been. Inconceivably, the displaced people have not received public attention in spite of the apparent concern for human rights of the vulnerable and the marginalized. So, barring attention from the government and civil society they suffer silently and stoically. In view of this, the present paper is an endeavour to highlight this issue in the context of Assam since the end of colonial rule.

Review of literature :

A good number of works have been done so far by various scholars dealing with different aspects of population displacement. Some pertinent publications related to the present topic are delineated as follows-

Blisters on Their Feet- Tales of Internally Displaced Persons (2008, Sage Publications, New Delhi) edited by Samir Kumar Das, comprehensively highlights

the issues of population displacement of the entire Northeast India. The C. Joshua Thomas's edited volume Dimension of Displaced People in North-East India (2002, Regency Publications, New Delhi) is one of the pioneering works on population displacement in the context of Northeast India. In this book the contributors systematically examine the each and every aspect of forced displacement of people of the region. In Human Security in North-East India- Issues and Policies (2009, Anwasha, Guwahati) edited by Akhil Ranjan Dutta appears two relevant articles for the present study. Interrogating Development- State, Displacement and Popular Resistance in North-East India (2009, Sage Publications, New Delhi) Monirul Hussain elaborates the developmental or man-made induced displacement of people in Northeast India since the end of colonial rule. Internal Displacement in South Asia (2005, Sage Publications, New Delhi) edited by Paula Banarjee at el has made a comprehensive study on the issues of population displacement in the context of South Asian countries in the light of UN guiding principles on internal displacement. The Tonmoy Bhattacharjee's complied work Problem of Internally Displaced Persons- With Special Reference to Barak Valley (2003, Department of Political Science, Assam University, Silchar) especially focuses on the issues of population displacement of the Barak valley of Assam.

Moreover, we may cite two pertinent articles for the present published by Monirul Hussain, i.e. State, Identity Movements and Internal Displacement in the North-East (2000, Economic and Political Weekly Vol. XXV No. 51) and 'Internally Displaced Persons in India's North-East' (2006, Economic and Political Weekly Vol. XLI No. 5).

Besides, two Assamese books have been published so far dealing with the issues of population displacement. Dekhar Bhitarte Huwa Ishtanshutya Hamparkiyō Rashtra Sanghar Nitihamuh (2005, CENISEAS, OKDISD, Guwahati) edited by Sanjib Baruah at el examines how the problem of population displacement has been emerging as a world-wide phenomenon from the last few decades. In Unnayan Banam Isthathantharan (2007, NESRC, (Guwahat) Geeta Bharali Neog and Water Fernandes deals with the displacement induced by development activities, with special reference to Assam since the end of colonial rule.

Objective :

The present paper makes an attempt

1. To give an introduction to the issue of population displacement in Assam

2. To find out the main inducing factors for this chronic humanitarian crisis
3. To make suggestions to that could help the policy makers in formulation of policies to contain the occurrence of forced displacement of people as well as their rehabilitation.

Methodology :

The present study is an analytical in nature based on historical methodology. For this end, mainly the secondary sources are applied. The relevant books, journals, magazines, periodicals, daily news papers and so on are used as secondary sources to uphold the findings.

Discussion :

I

Displaced persons refer to group of people which are involuntarily uprooted from their habituated places due to various natural or man-made factors. The most important aspect of this phenomenon is that it alienates people from their home, land, food and occupation. It has been noticed that every year millions of people have been uprooted in their own countries for various man-made and natural factors and leads them to multidimensional human insecurity. Today the displaced people are the largest 'at risk' population of the world and has emerged as one of the most pressing human security issues for mankind.

The phrase 'internal displacement' is of quite recent origin in academic domains. Being forced migrated community the status of displaced people is very akin to refugees and usually both the terms are used synonymously. But many social scientists are deliberately trying to differentiate it from the refugees, as the population displacement mean another vulnerable group of people; though they share some uniform characteristics with the refugees. A lot of studies and discussions have focused on refugees, but there is hardly any mention of internal displacement of people. For instance, The Oxford English Reference Dictionary¹ defines that a 'displaced Persons' is a person who is forced to leave his or her home country because of war, persecution etc. But the same dictionary defines the 'refugee' as a person taking refuge, especially in foreign country from war or persecution or natural disaster. In the same way The Chambers Dictionary² explains 'displaced person' as a person forced from his or her country by war, revolution, persecution or oppression and as refugee and stateless person. The same source describes 'refugee' as a person who flees for refuge to

another country, especially from religious or political persecution. So, the lexical interpretation of 'displaced persons' have given almost same meaning of 'refugees'. Significantly, the above mentioned sources are silent about the term 'IDPs'. On the other hand, there is neither any international law nor any municipal law to define the IDPs. That is why most of time the phrase 'internal refugee' or 'in-country refugee' is used to refer to the IDPs. Empirically both the terms refer to the two different types of unprotected, helpless and marginalized group of people. In fact, the IDPs mean the persons who are forcefully displaced and who flee from one place to another within the territory of their own country. They are unable to cross the international state borders and intrude to other country where they could receive the protection and assistance. The reasons for their displacement may be numerous, i.e. armed conflict, foreign aggression, occupation, internal upheavals, torture, terrorism, developmental or natural causes but their conditions are similar to that of the refugees. Both are desperately in need of protection and assistance. The only difference between the refugees and internally displaced persons is that the former are persons without documents there by giving rise to uncertainty as their nationality status and even of their domicile. The condition of the IDPs may be more precarious than that of the refugees due to the fact that they are forced to remain in unsafe areas where they cannot have access to adequate food, pure drinking water and other basic needs of life. In simple words, it may be concluded that when a group of uprooted persons take shelter in foreign countries they are known as refugees and while they remain within their own country, they are categorized as displaced people.

Throughout history, and in every part of the world, people have been uprooted by persecution, conflict or environmental disaster. Various studies reveal that the frequency, size and dire consequences of this global problem have been increasing subsequently in recent time. The humanitarian community is increasingly aware about this humane problem. The last two decades have witnessed an enormous increase in the number of displaced people in the world. Yet there is no comparable structure for supporting the internal displacement. It is noteworthy that The United Nations High Commission for Refugees (UNHCR) has a mandate to assist only refugees. So, the need of an international mechanism to address the problem of the displaced people is felt to be very urgent. Only recently the international community has developed a mechanism that is popularly known as UN Guiding Principles on Internal Displacement. Therefore, in order to fill this gap the UN Secretary General in 1992

appointed Dr. Francis Deng of Sudan as Special Representative for IDPs. In 1998, Dr. Deng presented this guiding principle after a diligent effort. This document contains thirty principles to guide governments and non-governmental organizations in providing protection and assistance of the displaced people.³

The UN Guiding Principles on Internal Displacement not only lay down the rights of the displaced people relevant to the needs they encounter in different stages of displacement and provides a handy scheme to design a national policy or law on displaced persons by the concerned states but also it has developed an acceptable definition of internally displaced people. The Guiding Principle has defined the displaced people as "Persons or group of persons who have been forced to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situation of generalized violence, violation of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border".⁴

From the above definition we find three categories of displaced people:-

- a) Conflict induced.
- b) Natural disaster/calamity induced.
- c) Man-made or development induced.

The displacement generated from various conflicts or violent activities i.e. war, armed conflict, persecution, racial conflict, communal violence, ethnic conflict etc. are included under the conflict induced displaced persons. Environmental disasters like, earthquakes, tsunamis, volcanic eruptions, cyclones, landslides, droughts, deforestation, desertification, flood and erosion lead to the creation of a vast magnitude of internal displacement in the world each year, which may be categorized as natural disaster/calamity induced displaced people.

Besides, many developmental activities cause a large scale of population displacement. At present, it is a well-accepted fact that though the development projects lead to the qualitative changes and stability in political and economic lives of various classes and communities, it also degrades the socio-economic and cultural lives of many marginalized social groups of the same society. Thus, development is neither neutral nor equal rather it is biased and unequal. In many cases it is brutal, ruthless and inhuman. It is evident that in many developing countries, land is being systematically appropriated in an attempt to fuel economic growth. In many cases local inhabitants are simply told to leave their land or are forcibly evicted from it.

The population displacement resulting from industrialization, urbanization, construction of dams, highways, railways, mines, energy pipelines are counted under man-made or development induced.

II

Assam has been facing from a vast magnitude of population displacement since it entered into the post-colonial phase over the last six decades induced by different factors but virtually gone unnoticed. Various records and studies reveal that in this region every year millions of people have been ejected from their habituated places induced by various natural and anthropogenic factors this phenomenon brings drastic change to their lives and means of livelihood. The displaced people are the largest 'at risk' population in the state and has emerged as one of the most pressing human humanitarian, human rights, political and security issue facing by the state today. It is pertinent to be noted that although this area has been tirelessly generating innumerable population displacement since its independence, yet it very difficult to ascertain the exact number because the state government does not maintain any proper data on them. However, it must point out explicitly that all three categories of displaced people as defined by the UN guiding principles on internally displaced persons are available here. They are delineated as follows-

Conflict induced :

Among the various reasons conflict is the most significant generating factors for internal displacement in Assam. This region has remained politically sensitive since the end of the British rule. It is perpetually vulnerable to ethnic conflicts and its resultant violence has caused innumerable deaths and population displacements. In general, conflicts emerged due to ethnicity diversity, competition for government jobs, business, land, notion of homeland, ethnic space and preservation of culture, language etc. The entire region has been going through a conflict ridden situation since independence and as a consequence a large number of people have lost their lives and have been made homeless.

From various studies it has been revealed that the first major population displacement in post-colonial Northeast India due to conflicts erupted in Assam, where religious riots displaced around 100000 Muslims in post-partition period. But almost the entire displaced people that had migrated to East Pakistan returned to Assam after the Nehru-Liaquat pact in 1950. After those riots, another major

ethnic conflagration in Assam occurred during the language movement in 1960. As the Assam government decided to make Assamese language the state language, the Bengalis protested because they feared the loss of job opportunities. In the Bengali dominating Barak valley started an agitation and there was a spate of police firings, Assamese mobs started attacking Bengali settlements in Assamese-dominated Brahmaputra valley. In 1972, another fresh language riots started and large scale violence again took place throughout the Brahmaputra valley. Again the Bengali Hindus were at the forefront of the agitation to prevent imposition of Assamese. Due to these incidents a large number of Bengalis were displaced and they fled to West Bengal and elsewhere in the Northeast. The historic Assam Movement (1979- 1985) which started to drive away the illegal foreign nationals staying in Assam rocked the entire state, especially the Brahmaputra valley. This mass and democratic movement turned to violence and propelled unprecedented terror and counter terror and as a consequence a large number of people lost their lives and a big quantum of people were also displaced.⁵

After the Assam Movement the Bodo Movement internally displaced a large number of people in Assam. This Movement was started in the mid 80s of the 20th century for a separate Bodoland. This agitation continued for a long period and has resulted in unprecedented violence and killings. As a part of the movement Bodo ethnic terrorist groups led by the BLT and the NDFB started ethnic cleansing. They started to attack systematically the non-Bodos of their proposed areas. Our understanding will remain incomplete if we do not look into the massacres organized by the Bodo militants. In the year 1994 massacres were carried out in the lower part of the Barpeta district and in 1996 at Bongaogaon and Kokrajhar district. Both unfortunate incidents claimed more than 2000 people, mostly women and children.⁶ Thus, the Bodo movement gave rise to innumerable killings of innocent people and a big quantum of population displacement. According to a government report highlighted by a news paper, about 4, 05, 680 were uprooted in lower Assam by this movement (Amar Asom, March 7, 2007).

Inter-ethnic conflicts have been recognized as one of the most significant contributors to the rise of the numbers of IDPs. Experiences show that apart from other factors ethnic conflict is the most challenging and most inhuman element that has created IDPs in this region. Assam has witnessed a good number of ethnic conflicts during the past few decades and as a consequence many innocent people

have lost their lives. The Bodos-non-Bodos conflict, the Karbi-Kuki conflict, the Hmar-Dimasa conflict and the Karbi-Dimasa conflict are some major ethnic confrontations occurring in recent times in the Northeast. In the year 2003 and 2004, thousands of people were displaced in Karbi Anglang Hill District because of the clash between the Karbis and the non-Karbis. This Hill District again experienced another horrible ethnic discord in the next year (2005) and as a result more than 60,000 people were displaced. On the other hand, the Hmar and Dimasa conflict in North Cachar Hill District also displaced several thousands of people.⁷ Assam again faced the brutality of ethnic conflict between the Bodos and the Non-Bodos in Udalguri and Darang districts in 2008. This conflict also led to wide spread killings and destructions. According to the government report this ethnic conflict claimed more than 50 human beings and displaced around 1.30 lakh people in Assam (The Assam Tribune, Oct 13, 2008). Another afresh ethnic conflict erupted in the BTAD area (Bodoland Territorial Area District) in the month of July 1012. This time the state again witnessed bloodiest killings of human being and unprecedented population displacement. According to internet sources (www.Wikipedia.com) in this conflict about 300 villages affected and more than 4,00000 people were displaced and 270 relief camps were open for the victims. As the result of this ethnic conflict more than 77 people were lost their live.

Like ethnic conflict inter-state border disputes, especially with Nagaland and Arunachal Pradesh are also leading to high destruction and vast magnitude of population displacements in border areas like Golaghat, Sivasagar and Dhemaji districts in Assam. The inhabitants of this area have to live under great fear-psychosis due to the frequent attacks from the neighboring states lead by the ethnic militants. These attacks very often lead to killings of human beings, burning houses, destruction of properties and huge displacement of people. The situation remains very sensitive at Merapani-the Assam-Nagaland border in Golaght district, where the Naga militants periodically attacks on the Assamese people. Now the inter-state border disputes and its consequent ethnic conflict have also ploughed in Assam-Meghalaya border at Goalpara district. In the month of January, 2011 the state has witnessed the brutality ethnic conflict between the Rabhas and the Garos in this area. According to official sources, result of this ethnic discord about 18,000 people has displaced and more than 10 persons have lost their lives (The Assam Tribune, January 7, 2011). The

chronic border dispute between Assam and Nagaland again exploded at Merapani- the Assam-Nagaland border in Golaght district in August 2014.

Environmental or natural disaster/calamity induced displacement :

Environmental or natural disasters like, landslides, earthquakes, floods and river-bank erosions are the major environmental factors which have been causing big population displacement in Assam. Apart from all these natural calamities, perennial floods and continuous river-bank erosions are the most destructive and permanent natural disasters and the highest contributor to this issue. These long- standing natural disasters have been causing enormous damages to human life and property and have ejected a large number of people, especially in the plain areas in Assam since 1950. Annually occurring floods totally destroy the socio-economic back-bone of the state. Investigations show that perennial flood is one of the root causes of underdevelopment and poverty of the state of Assam. Studies highlight that annually millions people of this state are being displaced because of recurrent flood and erosions and the condition becomes to more alarming year after year due to consistent increase of the intensity of these chronic natural disasters.

Though, the number of flood and erosion induced IDPs is very high in Northeast yet it is very difficult to ascertain their exact number. Lack of adequate data in government records, scattered and invisible characteristics and non-coverage of the media as well as isolation from the larger society make the investigation more critical. Nonetheless, within the limitation of the present work we would try to deduce some reasonable conclusions based on various records and investigations. Studies show that after the great earthquake of 1950 the intensity of flood and erosion has enormously increased and since then their recurrence has been consistently propelling a large number of displacement in Assam. Flood and erosion have become a usual phenomenon especially in the Brahmaputra and the Barak valley. The flood hazards created by the main rivers and their tributaries wreak havoc in the valleys leading to huge loss and destruction of life and property and the vast magnitude of internal displacement of people. On the other hand, records show that since the last few decades the intensity of flood and erosion has been enormously increasing in this region due to severe environmental degradation resulting from construction of big dams, massive deforestation, and extraction of stone from hills, mining and the Jhum (Shifting) cultivations. Even many experts comment that the wrong and unscientific flood protection measures have been considerably increasing magnitude of flood and erosions.

It is imperative to mention that India is one of the most flood affected countries of the world. The worldwide studies on flood reveal that this nation is the second largest flood affected country of the world. In this country the average flood affected area is 96.6 lakh hectares and damage to crop is 37.6 lakh hectares. Analysis of flood data indicates that the severity of flood is increasing in recent years. In all India level Assam ranks 3rd in regard to total land area affected but 8th and 9th respectively with respect to the population affected and cropped are damaged. On the other hand, various investigations reveal that the area affected by flood also has been subsequently increasing over the years. For example, the average area affected by floods during the period 1971-1988 was almost 30 percent higher than the average for the proceeding 18 years 1953-197.⁸ The continuous and unabated occurrence of this natural calamity is pushing the people of Assam into an insecure and uncertain future day by day. A report published in 2004 has also shown the same condition. According to this report, in the year 1982 the total number of villages affected by floods was 3,600 but it increased to 7,740 in 1998 and in 2004 it has covered more than 10,000 villages in Assam.⁹ In the same way, statistics show that the flood of 2004 was more severe than those of the previous years. From an investigation it has come to knowledge that all the districts of plains of Assam, except the two hill districts, experienced devastating floods and river bank erosions in 2004 affecting 10 million people, most of them ordinary peasants.¹⁰ The consistent increase of the gravity and the seriousness of this chronic natural devastation was again experienced in the year 2007. In that year (2007) the devastating floods affected more than 44 lakh people of 24 of 27 districts of the state and over 4000 relief camps were set up for sheltering the victims. And more than 5 lakh hectares of land of the state including 1.5 lakh hectares of crop land had been affected and about nine hundred houses were damaged by the fury of floods (The Assam Tribune, August 1, 2007).

The ongoing overwhelming natural hazard has become a matter of great worry for the future of the state. Because, the flood control measures taken so far have become futile. Most often they have aggravated this chronic natural disaster. In this way, flood has become a permanent sorrow for the people of Assam. According to the latest statistics, the chronically flood prone area in the state is 4.75 lakh hectares.¹¹ However, this area fluctuates from year to year due to erratic behavior of monsoon and other reasons. For instance, the high intensity of flood hazard in Assam is demonstrated by the fact that in one of the worst floods that occurred in

1998 about 47 lakh people in 5300 villages were affected and 9.7 lakh hectares of area including 2.4 lakh hectares of cropland were damaged. The total damage estimated was around Rs. 1000 crores.¹² Now the annual average loss of the state on account of floods has been estimated to be over Rs. 200 crores.¹³

Since the last few decades many experts, government agencies and also individuals have been carrying various investigations to find out the root causes of flood and erosion and means of their mitigation. In this regard, the Government of Assam constituted an expert committee in 1986. After detailed investigation the expert committee has delineated the following three major causes of floods in Assam- A) Physiographic and hydrometeorological factors, B) Ecological and seismic factors and C) Synchronisation of hydrometeorological factors with flood timing of the main stream of the tributaries.¹⁴ Studies show that due to excessive rainfall during monsoon, Assam experiences floods almost every year. Rainfall in Arunachal Pradesh, Nagaland, Manipur, Mizoram, Meghalaya and Bhutan is also a main factor causing floods in Assam since the major rivers like the Brahmaputra and the Barak and their important tributaries have their sources and portions of catchment areas are in those states.¹⁵ Now it has been observed that apart from natural causes many human-induced factors have also substantially contributed to the increase of the size, the severity of the flood and also the damage caused by it. The massive deforestation in hill areas as well as in plains, intense land-use pressure, high population growth especially in the flood plain belt and the unplanned and temporary flood control measures are the main anthropogenic factors for increase of flood. Besides, the failure of man-made dams and breaching of artificial embankments most often make flood a potentially explosive device.

This annual occurrence of flood, especially in the monsoon seasons, has turned Assam in to a 'Land of Disaster'. Floods and erosions have not only damaged economic back-bone but also brought about instability to the socio-cultural scene and demography of the state. Besides, apart from economic damage every year millions of people of the state become homeless and landless because of these natural disasters. The incessant population displacement as a consequence of flood and erosion has been increasing at an alarming rate in the state in recent years. It is estimated that around 3 million people are displaced every year in Assam due to floods alone (Dainik Aajir Batori July 11, 2009). On the other hand, plight of riverbank erosion and resultant population displacement has led to traumatic condition in the

state. Now it is not only floods that pushed people of the state into an uncertain and insecure future but also the unending riverbank erosion has affected millions of people. Investigations reveal that over the years the cultivated lands of the state are disappearing at a frightening rate due to severe riverbank erosions. It is not only the mighty Brahmaputra but also the innumerable small and medium sized rivers that are causing havoc in the plains of Assam. It would be pertinent to point out that plight of displaced people due to riverbank erosion is much more severe than that of the victims of floods. The flood-affected people at least can go back to their original land once flood water recedes, but the people displaced due to erosion cannot return to their original places. Because, their inhabited places have become a part of river's extended bed. According to an official report, the Brahmaputra alone has eroded 4,29,657 hectares of prime agricultural land. Roughly, 7 percent of the land in the plains has been eroded between 1950 and 2000. Today, the victims of erosion constitute the most pauperized community in the plains of the state. Due to the lack of adequate resettlement and rehabilitation policy most of them have to experience multiple displacements and as such, the risk of impoverishment tends to increase.¹⁶ Though, the displaced people from the consequence of flood and erosion receive assistance like foodstuff and other things, relief arrives sporadically and insufficiently. In another government report shows that between 2001 and 2005, the mighty Brahmaputra and its tributaries eroded 1,12,148 bighas 4 kothas and 5 lesa lands and displaced 48,411 people in Assam (Amar Assom, March 7, 2007).

On the other hand, the drastic and frequent change of the nature and occurrence of flood is a matter of great concern for the people of the state today. Many new districts are also started to face from the threat of monstrous and devastating flood. For example, in an unprecedented flash flood in October 2004, was washed away many villages within a night in Goalpara district. The intensity of that flood was so high that it claimed nearly 1,000 human lives in this district.¹⁷ In September, 2014, the same pathetic situation is again experienced by 13 districts of the western part of the Assam. Here also the worst sufferer is Goalpara district. Records reveal that almost 715 villages were affected, more than 8,156,20 people were displaced and more than 44 people were died from the fury of this flood (Amar Assom September 26, 2014).

Apart from flood and erosion, deposits of sands in cultivated lands have also seriously threatened the survival of many peasant communities in Assam. It is

worthwhile to note that, from the last few decades many fertile and cultivated areas of the state are becoming barren due to deposition of big layers of sand by floods. The massive scarcity of cultivated lands due to this problem has created severe food insecurity, occupational crisis and vast magnitude of population displacement, especially among the agrarian families in the state. Regarding this issue the 'Assam Agriculture University' has made a comprehensive study of the entire state. According to their study since 1954 around 35 thousand hectares of cultivated lands have become unproductive because of sand deposits by recurrent floods and 3 lakh 86 thousand hectares of land have been eroded, which has affected 90,700 families of 2534 villages in Assam (The Aajir Dainik Batori, 11th July, 2009). On the other hand, in certain parts of the state this issue poses a great threat. Especially, in Dhemaji district over the few years a large portion of fertile land has become uncultivable because of flood-sand deposits. According to an investigation the gravity of sand deposit in this district is so high that many farmers are unable to locate their field boundaries. In this district, out of the total area of 3,23,700 hectares of land, an area of 14,879 hectares is under sand cover. The affected area constituted about 5.0 percent of the total area of the district.¹⁸ It has been highlighted in a government report that between 2001 and 2005, the mighty Bramaputra and its tributaries eroded 1,12,148 bighas 4 kothas and 5 lesa lands and displaced 48,411 people in Assam (Amar Asom, March 7, 2007).

Development induced displacement :

Assam has remained economically underdeveloped despite being rich in natural resources. But whatever development has taken place during the post-colonial period under the initiative of the state it has caused vast magnitude of population displacement. Various developmental projects like constructions of dams, highways, bridges, industries, institutions, airports, army cantons and urbanization are adding to the number of displaced population in the state. Among them the construction of mega dams has emerged as the most challenging one. It is worth mentioning that the Government of India has decided to construct a series of big dams in Northeast India for power generation. Many environmentalists and experts are protesting against the installation of such projects in this region for fear of their negative effects on the environment. Besides, in recent times a mass-democratic movement has emerged against such mega dam projects which mark a significant transition from the politics of ethnicity to the politics of development in Assam.

It is imperative to note that though developmental projects bring some qualitative changes and stability in political and economic lives of various people, yet it simultaneously deteriorates socio-economic, cultural and political lives of many marginalized social groups of the same society. In reality, the skewed and unscientific development projects heighten the basic human insecurity of the already vulnerable communities. The developmental activities which have been initiated by the state during the last six decades have led to massive displacement of population in this region, which has virtually gone unnoticed. The callous and unplanned development projects have not only caused comprehensive injuries on rich bio-diversity of this region but intensified environmental hazards and its consequences. In recent times the process of development initiatives has been termed as 'Developmental Terrorism' in this area.

It is imperative to say that like other categories of displaced persons, the development-induced internally displaced persons are not included in government's records. In the absence of proper data base, it is difficult to ascertain the exact number. However, we can estimate the gravity of this problem by following facts. The Pagladia dam in Assam, predominantly an irrigation and flood control project to be constructed in Nalbari district near Indo-Bhutan international border, if implemented is likely to displace 1,05,000 people.¹⁹ Moreover, a series of dams is going to be constructed in Arunachal Pradesh, as a part of the memorandum of understanding signed between the Arunachal Government and the NHPC in 2000. Three dams are planned to be built at Pugging in Upper Siang district, at Ranging in the East Siang district and at Payum in West Siang district.²⁰ So, one can easily be assumed the negative impacts on Assam if the proposed dams are commissioned in this region as a downstream area of the Arunachal Pradesh. In addition to these series of dams, the Lower Subansiri Project, now under construction at Gerukamukh, in Assam Arunachal Pradesh border, would bring 65,000 hectares of forest areas under water and will damage its rich biodiversity.²¹ Under such circumstances anti-dam popular movements are erupting as a natural phenomenon in Assam. Local people and the environmentalists are resisting such projects for fear of their negative effect like environmental degradation, erosion of rich biodiversity, massive population displacement and the probable future occurrence of accidents which might even collapse the entire region.²²

Besides, we can easily estimate the gravity of the development-induced displacement in Assam from a very comprehensive report (data) prepared by the 'North Eastern Social Research Centre'. The study reveals that around 19 lakh people have been displaced and about 14,01,186 acres of land have been taken over for various developmental activities in Assam, during the period 1947-2000 and it is also estimated the number of development-induced IDPs would go up in the near future in the state.²³

Conclusion and recommendations :

Thus it appears that the problem of population displacement has become one of the most challenging humanitarian issues in Assam. Due to various reasons annually millions of people of this region are being uprooted and this brings a very drastic change in their life and livelihood. Victims suffer from the massive crisis of the fundamental needs of human survival. Throughout the state the condition of IDPs are very pathetic and no specific plan has been laid down for their rescue by the governments. The displaced people live in the most degrading and dehumanized conditions either at relief camps or scattered here and there year after year. They become totally destitute being alienated from their lands, which is their basic source of livelihood. Even then the government is not at all sensitive to them. They have neither formulated any policy to contain the birth of internal displacement nor their rehabilitation and resettlement. That is why Professor Manirul Hussain has delineated that the status of displaced people which is supposed to be a temporary or transitory becomes permanent where a displaced person waits and struggles to survive in an all-encompassing situation of fear and uncertainty. It seems that the displaced people of this region in most cases experience displacement more than once. It is a serialized and multiplied experience. The displacement being repeatedly reproduced in Northeast India in different shapes, sizes, situations and even space, is now an inseparable part of the post-colonial political-economy of India²⁴.

The above data and analysis represent the gravity and seriousness of this problem and how it has adversely affected the socio-economic and political lives of this region for many decades. And like any other displaced community in the world, in Assam too women and children are the major contributing segments and the worst sufferers of this great human crisis. Yet, the state governments are not taking the issue seriously and they have not started any adequate mechanism for amicable solution of this long standing problem. They are even reluctant to acknowledge

existence of the problem itself. The apathetic attitude of state governments as well as the central government and absence of any international organization for their rehabilitation and resettlement is making the situation more difficult. Though they are technically citizens of the country but in reality they are refugees and their occurrence has not been stopped. This definitely exhibits the serialized violation of the human rights of a great portion of the people of the state.

The biggest question of the hour for the people of the Northeast India is-how to stop this great human tragedy? That is very difficult to answer. But we can assume that the ongoing environmental injuries, inhuman development activities and notion of exclusive ethnicity and its resultant violence would propel more population displacement in this region in future. So, a new positive approach is essential for environmental, developmental and political issues. The active intervention of the civil society is also an urgent requirement of the hour. It is extremely important to remove the environmental, developmental and political process as those are responsible for the birth of internal displacement in Assam. Otherwise, more and more people of this region would be sufferers of severe violation of human rights in the form of internally displaced people.

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The issue of immigrants from East-Bengal to Assam up to independence

Dibyajyoti Konwar

Assistant Professor
Department of History
Sonari College

From the last part of the 19th century, the process of migration began from East- Bengal (present Bangladesh) to Assam for various reasons. According to P.C. Goswami the two causes were mainly responsible for this migration- (1) the high population pressure of the East- Bengal and (2) the repressive policy of the zamindars of Bengal. ⁽¹⁾ (However, the population of Mymensingh district of East-Bengal was 23,51,700 in 1878. The figure was higher than the entire population (4,35,707) of contemporary Brahmaputra Valley. Again in 1900 the total population of the aforesaid district was 38,00,058 where 95% were landless tenants, and two- thirds of these were Muslims. ⁽²⁾)

Besides two causes mentioned above, there were other causes. One of them was the British colonial interest. For increase of the land revenue the British Govt. encouraged the cultivators of the East- Bengal to settle in Assam by granting them land in 'Char' areas.

The political cause was also responsible for the migration. The political atmosphere of the state of Assam was quite favourable for migration, particularly for the Muslim migrants as the Assam state gov. was ruled by the Muslim League from 1928 to 1938. In this period the League highly welcomed the Muslims of East-Bengal to settle in Assam to control the political power of the state.

For these basic reasons the valley of Assam became an open field for the migrants of the East- Bengal. Once the process began it has not ended till the present. The census reports indicate that the population of the four districts of Assam was highly increased within 1901 to 1931 for the immigration of migrants from East-Bengal.

Table No- 1
(per thousand)

Dist/ Year	1911	1921	1931
Gowalpara (Undivided)	77(34)*	151(78)*	170(80)*
Kamrup (Undivided)	4(1)*	44(30)*	134(91)*
Darang (Undivided)	7(1)*	20(12)*	41(30)*
Nagaon (Undivided)	4(1)*	58(52)*	120(108)*

N.B. * Migration from Mymansingh District.

Again we can consider another data. From 1901 to 1951 the development of the increase population rate in India was 52%. It was 138% in cash of Assam.- These two sources indicated, how the migrants of the East- Bengal have contributed to the increase of the population pattern of the state.

As mention above that the process of migration from the East- Bengal was originated with the colonial policy of the British, they showed no interest to came Assam(instead of their necessity to acquire new land for cultivation and settlement.) due to different causes. The first cause was the difficult means of communication and the next was the fear of diseases like cholera and smallpox. In this regard Lieutenant Colonel Mathie reported A.J. Moffot Mill that-” The population increase very slowly indeed, on account of the excessive mortality that take place annually from cholera and small pox.wasteland has been offered to them on very liberal items.”⁽³⁾

However, after the establishment of the East Bengal Railways and the starting the stemmer service between Assam and Bengal encouraged the migration process.

In 1931, the then Commissioner of census C.H. Mullan compared the immigration with foreign invasion. He reported “Sibsagar would ultimately remain the only district, where an Assamese race would find a home of it’s own.”⁽⁴⁾ Though it was a deliberate British policy of divide and rule to insist rise of the communalism among the Hindus and the Muslims,⁽⁵⁾ we never ignore the gravity of the situation, mention by Mullan, as it come to be true at present.

So, the rapid migration of the land- hungry cultivators of the East- Bengal in large quantity created a thereat to the socio-economic, political and cultural life of the people of the state. But the issue of migration did not draw any major attention of the Assamese middle class elite before the thirties of the last century. Anandaram

Dhekial Phukan reported Mill as-” that the people from some of the badly effected parts of Bengal, could be likewise invited to emigrate.”⁽⁶⁾ But there were certain exceptions. In his lecture in Assam Legislative Assembly on 13th March, 1915, Manik Ch. Baruah raised his voice against the migration problem and indicated that the migrant East- Bengalese were “notoriously turbulent class of people”.⁽⁷⁾

The Govt. of India Act of 1919 encouraged the communal tendencies by enacting provision of the separate electorates for the Muslims, The Muslim League tried to exploit the situation and encouraged the migration process whenever Congress protested it. Between 1939-41, Saddullah ministry allotted 1lac bighas of land to the migrants of East- Bengal.⁽⁸⁾

The government introduced Line System in 1920 to stop the clash between the migrants and the natives. Within this system separate areas were demarcated for the migrant peoples. But due to the poor execution this system has prove to be a failure. One of them was the corruption of the revenue officers⁽⁹⁾ and another was the direct opposition from the Muslim League leaders.⁽¹⁰⁾

There were many instances that the natives of Assam sold their lands to them after getting a high rate. D.K. Mukharjee reported to his higher officer on 30 April, 1924 that, how the people of Assam sold their lands to the Bengali migrants by violating the line system.

According to A. Guha, because of parity formula of the British Govt., after the large scale of migration from the East Bengal and their settlement in the Barak valley, a valley rivalry developed into Assam.

One positive aspect of the migration from the East-Bengal was the development of the state economy. Because of the Bengali migrants jute became prominent agro-products in Assam.⁽¹¹⁾ Again, “ from about 1915-16 onward districts of that area mostly Mymansing, Pabna and Rangpur has been a very marked feature, large areas of land which the indigenous inhabitants could only use for cultivation especially in Barpeta, Nagoan and Mangaldoi have been brought under cultivation, the soil is very favourable to the growth of Jute.”⁽¹²⁾

Actually, the attitudes of the migrants and natives towards the agricultural production were different. The natives of Assam were not trying to accumulate wealth by producing surplus grain. In other words they were not accustomed to the market economy. On the other hand, the migrants had acquainted themselves with the system of market economy or the capitalist economy and so were interested in cultivating the commercial cash crops.

During the 2nd World War Govt. of India adopted a policy to procure more grain and therefore distributed the barren plots of land among the migrants of the East-Bengal. However, the colonization schemes excluded the lands for the tea plantation.

In the annual conference of the Muslim League at Borpeta in 1944, the then Chief-minister Sir Sadullah significantly remarked that the leaders of the 'Char' people pressurized the local mass of the Muslim community to vacate the areas. He condemned it comparing to the aggression of the Jews in Arabs.⁽¹³⁾

In his article, Ismail Hussain (Sr.) opines that from the very beginning the Muslims of the Bengal origin had been establishing schools with Assamese medium only. Except Gowalpara district there is no trace of a school with Bengali medium.⁽¹⁴⁾

It is noteworthy that the communal war between Hindu and Muslims, that was obvious on the states like East-Bengal, West-Bengal, Bihar, Orissa could have not a single shadow over the people of Assam. The chief reason of that peaceful co-habitant was that, there was no competition regarding their livelihoods, nature of works, economy empowerment.

The communal riots at the time of independence, caused mainly by "Rajakars", (a militant group backed by the Muslim League) aroused dreadful tension in the minds of the indigenous Assamese people. The rumor had been spread that the Rajakars would invade Assam, for which under the leadership of Ambikagiri Raichoudhury "Asom Atmorakshi Bahini" was formed to counter.

In the 21st annual convention of the 'Axom Sahitya Sabha' in 1950, from the dice of the president Ambikagiri Raichoudhury aggressively remarked that the attitudes of the Bengalis had been more hostile than that of English to Assamese people.⁽¹⁵⁾ Again when Nehru visited into Assam in 1937, Raichoudhury reported that both the Bengali Hindus and Muslims of Assam were not fighting for the cause of national freedom, but for establishing their Bengali kingdom in close cooperation with the British Govt. There had been a serious setback to the process of assimilation with the Assamese. The Mymansingh immigrants who had voluntarily came forward to identify their interest with those of the Assamese are now persuaded to give that up and are being forced to read Bengali.⁽¹⁶⁾

For Ambikagiri the immigration problem was a linguistic one, but Nehru considered it from economic point of view. Nehru said that the "immigrants should always be assimilated otherwise they became foreign bodies, always given

troubles".⁽¹⁷⁾ Again, in a letter to Bisnuram Medhi (leader of the Assam Pradesh Congress Committee) Nehru mentioned that ".....Therefore immigration is bound to take place because of the economic urge for it. No amount of sentiment and not even laws with ultimately stop it. Indeed even from the point of view of developing Assam and making it a wealthy province, immigration is desirable."

Whenever Gopinath Bordoloi was in power he made an attempt to curb the process of migration by enacting certain laws, against which the migrants protested by staging a civil disobedience movement. It was led by the Assam Muslim league, who protested the ejection policy of the Govt. area(reserved). This movement lasted till 11th June, 1947.

The process of migration from East- Bengal which began during the British rule, still continuing. This migration has brought about remarkable change in all spheres of society- social, political, cultural and economy. Some of these changes were positive, but most of them were of negative nature. On the one hand this migration contributed much to the improvement of the economy of the state through the production of cash crops like jute, mastered seeds etc. But on the other hand it was found that it affected the society in various ways. This migration led to the expansion of population, created religious, linguistic and cultural conflicts and as a result of which the process of assimilation was hampered and thereby also it created a threat the identity of the indigenous people of the region. It was a fact that the migrants from East- Bengal were land hungry common cultivators and such gradually they used to get themselves identified with the Assamese society by accepting Assamese language and culture. But political forces on the communal lines prevented them from carrying out the aforesaid process of assimilation. One remarkable thing worth considering in this connection is that the inactive role of the intellectual section of the Assamese society during that period also facilitated the process of migration and thereby the problem was pushed to Assamese an alarming proportion after independence.

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Matrices and its Application in Coding

Manuranjan Konwar

Asstt. Professor

Dept. of Mathematics, Sonari College

Introduction:

Matrices are used in different branches of Mathematics. Now a days it is one of the most important tools in Mathematics. Arther Cayley (1825-95) a British Mathematician can be credited with having formulated the general theory of matrices. With help of matrix, we can solve a system of linear homogenous and non homogenous equations. In Budgeting, Cost Estimation, Sale Projection etc. matrix notations and operations are used. In Genetic, Economics, Sociology, Modern Psychology and Industrial management where matrices are used. Matrices are also used in Cryptography. In recent years (due to explosion of the Internet) use of coding has become more significant. With help of a coding matrix we can send a message and receiver decode the message by decoding matrix.

Objectives :

The main objectives of the paper are

- 1) To highlight the different fields where the matrices are used.
 - 2) Also highlight an idea how to send a message with help of matrices.
- Methodology: No software are used for coding matrix A and decoding matrix A^{-1} . Data are collected from different books and internet.

Formation of coding and decoding matrix : To form a coding matrix of third order it is required a third order upper triangular matrix whose diagonal elements are 1, other non-zero elements be integers and whose determinant value be 1. After that, applying E row transformations on 2nd and third rows in that upper triangular matrix we get the coding matrix A whose determinant value be 1. For ex.

$\begin{bmatrix} 1 & 2 & 3 \\ 0 & 1 & 1 \\ 0 & 0 & 1 \end{bmatrix}$ be third order upper triangular matrix Now applying $R_{21}(1)$

and $R_{31}(1)$ we get coding matrix $A = \begin{bmatrix} 1 & 2 & 3 \\ 1 & 3 & 4 \\ 1 & 2 & 4 \end{bmatrix}$ whose inverse be

$A^{-1} = \begin{bmatrix} 4 & -2 & -1 \\ 0 & 1 & -1 \\ -1 & 0 & 1 \end{bmatrix}$ which is known as decoding matrix.

Conversion of message into matrix form: The numbers 1, 2, 3 25,26 are used for alphabets a, b, c,y, z. The number 0 is used for gap between two words. For example message " I LOVE INDIA" we write mathematically as " 9 0 12 15 22 5 0 9 14 4 9 1"and in matrix form $B = \begin{bmatrix} 9 & 15 & 0 & 4 \\ 0 & 22 & 9 & 9 \\ 12 & 5 & 14 & 1 \end{bmatrix}$ here B is 3 x 4 types because it is required to exist product matrix AB.

$$\text{So, } AB = \begin{bmatrix} 1 & 2 & 3 \\ 1 & 3 & 4 \\ 1 & 2 & 4 \end{bmatrix} \times \begin{bmatrix} 9 & 15 & 0 & 4 \\ 0 & 22 & 9 & 9 \\ 12 & 5 & 14 & 1 \end{bmatrix}$$

$$AB = \begin{bmatrix} 1 \times 9 + 2 \times 0 + 3 \times 12 & 1 \times 15 + 2 \times 22 + 3 \times 5 & 1 \times 0 + 2 \times 9 + 3 \times 14 & 1 \times 4 + 2 \times 9 + 3 \times 1 \\ 1 \times 9 + 3 \times 0 + 4 \times 12 & 1 \times 15 + 3 \times 22 + 4 \times 5 & 1 \times 0 + 3 \times 9 + 4 \times 14 & 1 \times 4 + 3 \times 9 + 4 \times 1 \\ 1 \times 9 + 2 \times 0 + 4 \times 12 & 1 \times 15 + 2 \times 22 + 4 \times 5 & 1 \times 0 + 2 \times 9 + 4 \times 14 & 1 \times 4 + 2 \times 9 + 4 \times 1 \end{bmatrix}$$

$$AB = \begin{bmatrix} 45 & 74 & 60 & 25 \\ 57 & 101 & 83 & 35 \\ 57 & 79 & 74 & 26 \end{bmatrix} . \text{ The encrypted message to be sent}$$

is:45,57,57,74,101,79,60,83,74,25,35,26. There is a relation between sender and receiver, so for receiver it is required him to know the decoding matrix A^{-1} . If he know A^{-1} then he form a matrix

$$AB = \begin{bmatrix} 45 & 74 & 60 & 25 \\ 57 & 101 & 83 & 35 \\ 57 & 79 & 74 & 26 \end{bmatrix} \text{ from sent encrypted}$$

message 45,57,57,74,101,79,60,83,74,25, 35,26. Then he apply $A^{-1}(AB) = B$ to get the matrix form of the message as

$$A^{-1}(AB) = \begin{bmatrix} 4 & -2 & -1 \\ 0 & 1 & -1 \\ -1 & 0 & 1 \end{bmatrix} \times \begin{bmatrix} 45 & 74 & 60 & 25 \\ 57 & 101 & 83 & 35 \\ 57 & 79 & 74 & 26 \end{bmatrix}$$

$$= \begin{bmatrix} 4 \times 45 - 2 \times 57 - 1 \times 57 & 4 \times 74 - 2 \times 101 - 1 \times 79 & 4 \times 60 - 2 \times 83 - 1 \times 74 & 4 \times 25 - 2 \times 35 - 1 \times 26 \\ 0 \times 45 + 1 \times 57 - 1 \times 57 & 0 \times 74 + 1 \times 101 - 1 \times 79 & 0 \times 60 + 1 \times 83 - 1 \times 74 & 0 \times 25 + 1 \times 35 - 1 \times 26 \\ -1 \times 45 + 0 \times 57 + 1 \times 57 & -1 \times 74 + 0 \times 101 - 1 \times 79 & -1 \times 60 + 0 \times 83 + 1 \times 74 & -1 \times 25 + 0 \times 35 + 1 \times 26 \end{bmatrix}$$

$$= \begin{bmatrix} 9 & 15 & 0 & 4 \\ 0 & 22 & 9 & 9 \\ 12 & 5 & 14 & 1 \end{bmatrix} = B. \text{ From matrix B he write the message}$$

mathematically as " 9 0 12 15 22 5 0 9 14 4 9 1" and converting these numbers to alphabets and space. Then he will get the original message, " I LOVE INDIA".

Conclusion:

Application of matrices are one of the excellent process of coding. Creation of matrix A is important. Now a days so many mathematical software are developed, so the calculation part become more easier and easier. But keeping in mind that whenever an undesired intruder finds A we must be able to change it. Hope, later day this process create a tremendous atmosphere among the people in the world and save them from hacking.

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Educational Psychology : A Tool for the Teachers for Classroom Management

Sangeeta Roy

Librarian, Sonari College, Sivasagar

Pronita Kalita

Assistant Professor

Department of Education, Sonari College

Abstract :

Psychology is the science of human behavior. Educational Psychology is one of the branches of psychology. In this paper, a discussion has been made on the importance of educational psychology for the teachers in teaching-learning process for the all-round development of the learner as well as the educational institution. Teaching-learning process includes both theoretical and practical aspects. Educational psychology helps the teacher to cope-up with different problems arising in an educational environment of an institution.

Keywords- Educational Psychology, Teacher, Classroom Management

1.0. Introduction

1.1. Psychology

Generally, psychology means the subject which deals with the study of human behavior or behavior of the organism. Every human being shows some behavior in response to the environment stimulus. Behavior of an individual is the reflection of his/her thinking, attitude and reaction to the different situation or object. According to Woodsworth, "Psychology is the scientific study of the activities of individual in relation to the environment." In the rigorous sense of the word, psychology denotes the science of the soul. Psychology, since it studies behavior, interprets as one of the most important forms of adaption of a living organism to the environment, whose explanatory principles is that of the biological utility of the psyche.

1.2. Educational Psychology

Educational psychology is that branch of applied psychology which studies the application of the conclusions of theoretical psychology to the process of education and teaching. Educational psychology is consisting of two subjects, Education and

Psychology. Education means all the aspects related with the teaching-learning process. Psychology is the systematic or scientific study of the human behavior. From this point of view, educational psychology means study of human behavior in an educational setting. All the activities of students, teachers and employees of an educational institution are included in the scope of educational psychology. Educational psychology not only deals with the behavior arises in an educational setting but also analyze and solve the problems related to the students. According to Skinner, "Educational psychology is that branch of psychology which deals with teaching and learning." Skinner also pointed out in his book "Essentials of Educational Psychology" that the teachers need to understand the learner in order to understand our culture and they need to understand themselves as guides of the young. With such understanding, psychology has much to contribute in teaching-learning process.

1.3. Educational Psychology as a Tool for the Teachers

Psychology plays an important role in the evaluation of the outcome of the educational process. Educational psychology helps the teacher to become a better teacher. With the development of standardized achievement tests, the teacher today is in a better position to access accurately the reliability to what extent a child has learnt. The main aim of educational psychology is to report the various studies undertaken in the field of education. These studies help in planning curriculum content and design educational objectives. Skinner says about the importance of educational psychology as the foundation stone in the preparation of a teacher. Educational psychology is very essential for a teacher in the following manner:

- Knowledge of the self (understanding himself or herself)
- Knowledge of the learner (student's understanding, motivational and intelligent level)
- Knowledge of mental health and hygiene of the students

Besides these, educational psychology helps the teacher in selection and implementation of adequate methods of teaching, curriculum construction and improvement, measurement of learning outcomes (examination and evaluation), developing co-curricular activities, developing democratic educational environment, improving personal relations and use of innovations in the classroom like CAI (Computer Assisted Instruction), IBL (Internet Based Learning) etc.

2.0. Different Dimensions of Education

2.1. Classroom Management

A classroom may be referred as a primary workshop for future nation building. Classroom is a place where a student is being mould as a human resource. Classroom may be called a miniature society as the student who comes from different parts of the society gets together in a classroom. So, adequate knowledge of skills which are discussed in classroom can get reflected properly in the whole society. During teaching, two different processing systems cooperates each other- one system executes the teaching scripts and other system uses the input from the class to judge whether or not the class has reached a certain level that urges a teacher to execute classroom management procedures. Classroom management is divided into two components- prevention of classroom disorder which is managed by managerial and instructional techniques and restoration of classroom disorder which is referred disciplinary action of the teachers. Educational psychology helps the teacher to manage and organize the classroom by performing the roles of a manager, communicator and observe-monitor.

2.2. Teaching Methodology

The general term teaching means to give information and imparting knowledge. Sometimes, it can also be considered as helping a child to adjust himself/herself to his/her environment. In a teaching method, the main aspect is the way of presentation of its contents. The teaching method is determined according to the nature of the contents. Apart from telling, showing and doing method, some other methods such as discussion method, analytical method, deductive method, project method, seminar method etc. are proper teaching methodology which is very essential in classroom management. Educational psychology helps the teacher to know and understand about different maxims of teaching methodology to impart the knowledge. Apart from general principles of teaching, some maxims of methodological procedure of teaching are- proceed from known to unknown, simple to complex, indefinite to definite, concrete to abstract, particular to general, empirical to rational and analysis to synthesis etc. Educational psychology helps the teacher to identify adequate maxims of teaching to be applied according to the subject and contents.

2.3. Evaluation

Evaluation is a scientific and comprehensive process to assess the students' performance and their different activities in educational setting. According to James

M. Bradfield, "Evaluation is the assignment of symbols to phenomenon, in order to characterize the word or value of a phenomenon, usually with reference to some social, cultural or scientific standards." Evaluation is a triangle process which includes objectives, learning experiences and evaluation tools. Teacher has a great responsibility regarding identifying the objectives associated with the evaluation process. In the words of B. S. Bloom, "By educational objectives, we mean explicit formulation of the ways in which they will change in their thinking, their feelings and their actions." The teacher and the administrator of the educational institution give importance during the formulation of educational objectives that must fulfill the needs, interests and future prospects of the students. Learning experiences are thus pupils activities planned with the specific purpose of producing the desired behavior changes in them. So, teacher is ever thinking of new situations to engage the students in purposeful activities to learn. Learning experiences includes practicability, appropriateness to content area prescribed and adequacy and effectiveness in bringing behavioral changes. Tool is another element in evaluation process. The evaluator or the teacher makes use of certain tools in order to meet some objectives of education. A tool is understood by some manual operation which is used to give strength by precision to the work in hand. In evaluation, tools are used for measuring the acquired characteristics of the students. Evaluation tools are some devices, techniques or tests that are used to judge whether the desired changes in the behavioral pattern of the learner has taken place or not. It also shows the changes in the light of evidences obtained. Some other techniques of modern evaluation are: rating scales, questionnaire, interview, checklist, cumulative records etc.

2.4. Guidance and Counseling

Guidance and counseling is very important in an educational institution to fulfill the needs of changing pattern of socio-economic, socio-educational and socio-cultural systems. It is necessary owing to the advancement in science, technology and changing nature of human behavior in reference to his/her adjustment with the family, community and society. It is a popular concept related with education and other vocation. A teacher can perform the role of an ideal guide as well as of a counselor to the students. In a general classroom, majority of the students are average level students and during teaching, the teachers focus is mainly on the majority groups. But, the problem arises with the slow learners and the intelligent groups. Slow learners are those students who have faced problems in the classroom due to their low I.Q.,

understanding level and lack of attention towards the teaching. So, a teacher should keenly observe, understand and guide the slow learner to improve their I.Q. level and learning process. Organized remedial classes, tutorial classes can be organized especially for the slow learner to give special attention for their better improvement in academic achievements. Intelligent students are those who have high I.Q. level and also attentive one. The problem arises associated with intelligent group when the teaching is mainly targeted to the average group. As they have the capacity to easily and quickly understand the theme discussed in the classroom, so, they feel boredom and lack of attention in rest of the class. So, a teacher has a great responsibility to identify and observe the intelligent student based on their activities, make teaching interesting, use more and more audio-visual aids and make sure about the participation of all the students in teaching-learning process attentively. Career Counseling Programs should be organized in the academic campus to provide guidance to the students. Some career counseling programs are – Edufair (about new courses, jobs etc), workshops and seminars on special topics. A guidance and counseling cell should be there in an academic institution on where the students can come without any hesitation and at anytime to discuss their academic and personal problems.

2.5. Co-curricular Activities

Co-curricular activities play a vital role in experiencing the educational experiences and objectives by the students in an academic environment. Educational experiences are those experiences which are earned inside and outside the classroom. According to Education Commission (1964-66), “We conceive of the school curriculum as the totality of learning experiences that the school provide for the pupils throughout the manifold activities, in the school or outside, that are carried on under its supervision.” A teacher’s duty is not limited only in teaching in a class, but s/he has to observe each and every student in their academic performance as well as their innate qualities. So, a teacher must recognize the innate qualities of a student and encourage him/her to take part in different co-curricular activities. There are different types of co-curricular activities, such as- physical activities, literary and academic activities, social services, civic training, activities related to hobbies, creative, collective and cultural activities etc. In this regard, educational psychology helps a teacher to identify the innate qualities of the students and develop a flexible and

communicative environment to motivate and help them in different possible ways to perform the co-curricular activities.

3.0. Conclusion

Teachers are the milestone of the society and the dynamic aspect of the education system. Educational psychology helps the teachers to perform their duties and responsibilities regarding teaching as well as other academic activities. So, in conclusion, we can say that educational psychology is the effective tool for teachers not only for the classroom management but also for the career development of the students as well as the overall progress of the educational institution.

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The Indo-Chinese Community of Makum: Identity, Assimilation and other issues

Lindy Goodwin

Assistant Professor
Department of History, Sonari College

Abstract

Title of the Paper- The Indo-Chinese Community of Makum: Identity, Assimilation and other issues.

Amongst the many effects of the British rule in India, one of the important was the formation of numerous diaspora communities in the country. These communities were formed primarily due to bringing people of different nationalities to serve as labourers in the industries, trading centres, ports, railways etc established by the British in India. Many such people of other countries chose to or were compelled due to various reasons to stay back in India which led to the formation of these diaspora communities. Amongst these communities one of the most important and mentionable is the Chinese diaspora in India.

This paper attempts to study the Chinese diaspora or more fittingly the Indo-Chinese community based in the small town of Makum in the Tinsukia district of Assam. The Indo-Chinese of Makum have been specifically chosen because of the severe persecution the community had to undergo following the Indo-China War of 1962. The issues to be addressed in the paper include Identity questions, present day cultural assimilation, impact of the 1962 war etc. The need for diaspora studies is very acute today in order to bring about peace and stability in Assam and India as a whole. The paper aims to bring some aspects of this long forgotten and ignored community to light which has till now been studied very little apart from being written about in contemporary literature and brief newspaper articles.

Introduction :

The word 'Diaspora' refers to a population usually belonging to a common homeland but scattered in other states or nations. Diasporic communities are usually categorised depending on the reason for which the people left their native land. India has been home to a number of communities hailing from other nations since

centuries ago. However with time many of these have mingled completely with the Indian Hindu society and have thus lost their individuality. So in some cases it might be a bit difficult to identify communities having diasporic traits. However the populations of other countries which have migrated to India in the modern period still display certain characteristics akin to their homeland which help in identifying them as diaspora communities. The British rule in India has resulted in the formation of many diaspora communities mostly formed by the population brought to India as indentured labour to work in various British enterprises and also those who came voluntarily as traders or craftsmen or to escape political and communal strife in their own country. One of the most important diasporic communities in India and the world is the Chinese diaspora. This is in fact the largest diaspora of the world. The members of this community have successfully mingled with all host countries and have become a unique and important part of their economy and society. The Chinese diaspora around the world has been a major force in economic modernization and growth in China.¹ The overseas Chinese community have built up powerful business or bamboo networks that control significant sectors of economy in Southeast and East Asia. Countries with an overwhelming Chinese population like Taiwan, Hongkong and Singapore are now known as Tiger economies and have made a tremendous contribution to economic development in The Peoples' republic of China in a virtuous cycle.²

The Chinese diaspora in every country has been formed mainly due to migration of indentured labour and traders from southern China especially from the provinces of Guangdong (Canton), Fujian. The Chinese diaspora in India also known as the Indo-Chinese community can be said to have been formed in the 18th century when immigrants from south eastern China started migrating to Calcutta and Madras in search of work in the ports and railways. It was from the sudden onset of cheap and skilled Chinese labour that the British started the tradition of indentured labour or 'coolie' labour in India. Apart from the main trading centres of British India i.e. Kolkata, Mumbai and Madras, the Indo China community was seen to have existed in Assam and other parts of the North-east region as well. However The Chinese diaspora in Assam was formed intentionally by the British and for a specific reason. That reason was that Chinese were known to have knowledge and required skill for growing tea. The British wanted to develop tea plantations in Assam and for this purpose they imported cheap and skilled labour from China and settled

them in different parts of the state. Chinese settlements in Assam were located in Shillong, Tezpur and Makum. The largest settlement of Chinese was established at Makum as it was near the area which had been selected to establish the first plantation. This paper is a study of the Indo-Chinese community of Makum and their present day status. Some of the topics to be discussed is social assimilation, prevalence and continuity of Chinese traditions religion and language, identity questions etc.

The subject on the Indo-Chinese community of Assam has no doubt been studied and written about often. However these writings are limited to mostly newspaper articles and deal with the persecution of the Indo-Chinese community of Assam in the period after the Indo-Chinese war of 1962. A mentionable work is author Rita Choudhary's book named Makum which tells the story of the inquisition of the Chinese community in Makum in the post Indo-China War period. Even though the book is based on actual events and mentions many true facts however since it is a work of fiction it cannot be considered as a research work. The topic of the Indo-Chinese community has also been mentioned about in various works dealing with the establishment of the tea industry during the British period. However these works make no mention about the later persecution which this community had to undergo or the social assimilation process etc. The Indo-Chinese community has been also briefly mentioned about in Amalendu Guha's book 'Planter Raj to Swaraj' where he says that the Chinese were brought to Assam by the British to work in the tea plantations and later happily settled there. It is seen that there is no concrete research oriented work on the topic yet. So this paper attempts not only to study about the historical background of the Indo-Chinese in Makum, but also addresses issues of assimilation, identity, political participation, language and religion etc which are relevant in a present day context. It is hoped that the paper will add to the information already in circulation about the topic by studying as to why in spite of there being several Indo-Chinese families still living in and around Makum yet hardly anything is known about them and why this community is gradually fading into oblivion.

Historical Background of the Indo-Chinese Community in Makum- With the discovery of tea forests in Assam in the 1820's, the British started importing labour from China to work in the tea plantations as the Chinese were known to have been cultivating, preparing and marketing tea since centuries ago. Even though the local Singpho population too used to cultivate tea however the British were rather sceptical about their knowledge and preferred to employ Chinese in their plantations.

Moreover Lord William Bentinck during his visit to Malacca and Singapore had observed the Chinese labour there and had concluded that they were skilled, hardworking and relatively cheap considering they were skilled in the industry. So he became eager to bring indentured labour from China to work in the tea plantations of Assam. Accordingly from the early 1930's Chinese labour started to be brought into Assam from the southern provinces of China as well as from the straits of Malacca, Penang and Singapore.³ The Chinese labour was settled in mainly three settlements Makum, Tezpur and Shillong of which the settlement at Makum was the largest. It is said that during the Chinese inquisition in the post Indo-China war period almost the entire population, around two thousand Indo-Chinese were forcefully evicted from Makum alone???. While the number of those persecuted in other regions, Calcutta for instance amounted to only around five hundred out of the 20,000 strong Chinese populations residing there.⁴ This in itself is indicative of the magnitude of injustice meted out to the Indo-Chinese of Makum. Returning to the period after Chinese labour was first brought to Assam, it can be assumed that the Chinese were settled in Makum since this place was near to the tea forests discovered. It is mentionable that the first Tea plantation to be established in Assam was in Chabua. It was set up in 1832 on an experimental basis with the help of a Chinese tea Planter named Among who later purchased the property from the East India Company but unable to make a profit resold it to an official named James Warren. Currently Warren Tea Company is one the largest producers of tea in Assam.⁵ From very early on after the Chinese immigrants entered Assam, there started arising issues between them and the British government. The British government had very high hopes from the Chinese regarding skill and working capacity. They had an idealistic view of the Chinese which proved to be not quite true in reality. The Chinese on the other hand found the environment of Assam difficult to adjust with; the strait labourers were accustomed to working on different terms and conditions in Singapore and Malacca. They also found the long journey to Assam arduous. Moreover being indentured labour the longing for their homeland increased. The British too found out that it was not all Chinese who were skilled in tea cultivation; however they were not willing to do anything else. Scarcity of labour and newness of the enterprise at times necessitated that the Chinese perform gruelling tasks such as clearing forests and undergrowth. This further created discontent as they felt they were being overworked. Some of them demanded tickets home and others became openly rebellious. The British

attitude towards the Chinese became cynical and critical. In order to improve the situation some of the most violent and turbulent Chinese were sent home while an official by the name of Lumqua was appointed to act as a mediator and interpreter between the British and the Chinese workers. However Lumqua died in 1840. This marked the beginning of the end. Both the British and the Chinese were disillusioned. The remaining Chinese workers were left to their own devices while the British started importing 'Coolie' labour from other states for working on their plantations.

The Chinese workers of Makum gradually started to adjust to the new environment and built a life for themselves. In the beginning they married within the community but later they started to intermarry with the Assamese and with other communities like the Bengalis and Nepalese etc. Some of them still worked in British plantations while others took up minor trades to earn their livelihood. This was how the Indo-Chinese community started to thrive in Makum. Ignored largely by the British government due to above stated causes and by the Indian government later probably due to their trivial numbers in comparison to the large settlements of Chinese of Calcutta and Mumbai, the Indo-Chinese community of Makum became relatively an unobtrusive community. By the time the Chinese aggression of 1962 took place the Indo-Chinese of Makum were already third and fourth generation immigrants. However, there was a steady influx of Chinese immigrants, and many of the newer arrivals got their children married within the community, or to brides and grooms from China. So, while the majority of the Chinese population had become Indian by then, some of the new immigrants did have Chinese passports.⁶ By this time Makum came to be known as a Chinese colony. There was a vibrant Chinatown, with many Chinese families and China style houses; there was a Chinese club for recreation and most importantly a Chinese school for educating Chinese children. The Indo-Chinese community followed both Indian and Chinese religion and their cuisine and customs had come to incorporate elements of both countries. However this way of life and the little paradise the Indo-Chinese had assembled for themselves was cruelly disturbed when the Indo-Chinese war broke out in 1962.⁷ A day before the last day of war .i.e. on 19th November 1962, nearly two thousand people from Makum both of pure Chinese heritage as well as mixed blood were arrested on suspicion. Being close to the Indo Chinese border these people were suspected of illegal infiltration and of aiding the Chinese army during the war. The people were not given any chance of collecting their belongings or organising themselves. All Non-Chinese

members of the community were spared, but being mostly women these members chose to go along with their families to wherever they were being taken. In Assam, it was difficult for the administration to separate the Chinese from the non-Chinese as most of the people didn't look Chinese and had Indian wives. Most of them had been living there for two to three generations. As the roots of the Indian Chinese ran deep and wide, it became difficult to say who had to be arrested and who shouldn't be. The authorities arrested those they thought and believed to be Chinese. In that process, families were separated; hard-earned property was seized as enemy property and later auctioned. Husbands were separated from wives, children were separated from parents, and so on.⁸ The only explanation they were given was that they were being taken for safekeeping and would be allowed to return to their homes and belongings later. However in reality they were being made prisoners of war. Having been arrested in the middle of the night the people were made to spend the rest of the night in a cowshed in Makum. The next day they were taken to Shillong by train where they spent a day. From here along with other Chinese prisoners from Shillong, they were packed into goods trains and sent to a concentration camp in Deoli Rajasthan. The journey was a difficult and long one in which the prisoners were made to eat uncooked rations and were not given any blankets. On arrival at Deoli the north-easterners had a hard time coping with the change of climate. The trauma of having been uprooted from their home, having to leave family and belongings behind, the long difficult journey and the uncertain future were the nightmarish circumstances under which the Indo-Chinese were made to live. After two or three months more than half the prisoners at Deoli, mostly men were again packed into trains for Calcutta and from there onto ships and sent back to China, which by then had become a stranger land to most. Families were split never to meet up again and the fate of those sent back to China can be said to be even worse than those spared as after their return to China they were branded as capitalists in a strictly socialist society. The fate of the remaining war prisoners at Deoli was yet to be decided. According to the Chinese-Assamese accounts, the Deoli camp ran for six long years- from 1962 to 1968, even though the Indo-Chinese war barely lasted a month. Some residents remember a visit to the camp by Lal Bahadur Shastri after he became PM, but there was still no positive outcome for the inmates. Says Paul Liang Pyu An, of Shillong, "People began to get released in phases, mostly for China, and some back to the Northeast. A few, like us, were left behind, forgotten, at the camp. We never

knew why. We wrote letters to Delhi, pleading for our cases to be reviewed, and finally were able to leave for Shillong in 1968.”⁹ Some lucky ones were finally able to return to Makum and reclaim their property, or whatever was left of it. During their absence, their property had been either vandalised or confiscated by others. The attitude of the local people towards the Indo-Chinese had also radically altered. They were now viewed with suspicion wherever they went and were referred to as ‘Dirty Chinese’, ‘Traitors’, ‘Enemies. Even though they tried their best to resume their lives but it was not easy. This incident had left indelible scars on their psyche and changed their lives forever. The once thriving Chinatown was reduced to nothing more than a ghost town with half the population gone. Presently the China style buildings and houses are in ruins or have been renovated so there is not much left to see. The China club too once the centre of amusement is nothing more than a crumbling deserted building now. The Chinese school has also been converted into a Hindi school, though the original building still survives.

Two of the most successful families of the Indo-Chinese community of Makum are the Ho family who are owners of the C.M. Ho Company located in Makum itself. This company produces tea machinery and exports tea to China. The owner of the company Mr. C.M. Ho himself had been made to spend nearly five years at Deoli. He was one of the few who had been able to return and reclaim his property in Makum. Another family is the family of Tung now based in Tinsukia. They own a hair dressing parlour and a restaurant both under the name of Hong Kong in Tinsukia. This family too has bitter memories of post war tragedy. The most common surnames of the families still retaining their original names are Ho, Tung, Shang, Lee etc.

Social Assimilation and Identity issues- By the time the Sino-India war had broken out in 1962, the process of social assimilation was already more or less complete. The Chinese were living in harmony with the local Assamese and intermarriage between the two communities had become quite common. In addition to celebrating certain Chinese festivals, most importantly Chinese New Year, the Indo-Chinese also celebrated Bihu which is the main Assamese festival as well as numerous other Hindu festivals. They had come to learn Assamese and Hindi language fluently but still spoke Chinese, mostly the Cantonese dialect amongst themselves. Food was a mixture of Indian and Chinese cuisine and there were many restaurants in Chinatown which served Chinese food which was savoured by the locals.

However the present day scenario is not so bright. It seems that social assimilation post 1962 was not an automatic or gradual process; in fact it seems as

if the pure Chinese families and the families of mixed blood are almost too eager to mix in with the local population. Notwithstanding different historical backgrounds and present day circumstances of many of the world’s diasporas, according to social scientists there are several features which are common to most of them. These include: dispersal from the homeland often traumatic, emigration from the homeland in search of work or trade, colonial ambitions, a collective memory of the homeland, an idealization of the ancestral home, a strong ethnic group consciousness developed over a long period of time, a desire to return to the motherland, a troubled relationship with the host country, possibilities of a creative and enriching life in the host countries.¹⁰ However hardly any of these traits are noticed in The Indo-Chinese community of Makum. The few individuals who consented to being questioned were rather defensive. They stress upon the fact time and again that they had forgotten their language; they did not celebrate any Chinese festivals and hardly had any preference for Chinese food. The Indo-Chinese community can hardly be discerned from the local population, with similar mongoloid features and speaking fluent Assamese. The Chinese element from the Assamese-Chinese is slowly being dying out. Apart from Assamese, the Chinese speak Hindi as well. Some have changed their Chinese surnames to names which are more similar to the local population (for instance a lady named Lily Lee, who is an inhabitant of Makum and has two sons, has changed her family’s surname to Lai as they think it will make it easier to be included in the voter list and help them mix in with the locals better.) It was noticed that the relatively well to do families like the Ho’s and the Chung family of Tinsukia were not afraid to assert their identity or reveal their Chinese background. However those families who were not so well to do didn’t want to reveal anything and preferred to treat the past as a closed chapter. So the Indo-Chinese community specifically that of Makum is no doubt facing an identity crisis. On the brighter side in order to preserve this community’s identity and safeguard their rights many Indo-Chinese Associations have been set up mostly by members of the community living in Guwahati, Calcutta and other places. Mentionable are The Indo-Chinese Association of India, Association of India Deoli Camp Internees (1962), All Assam Chinese Welfare Society etc. Though they have not been able to take active part in politics but they are becoming more vocal about their rights. Willie Ho, son of C.M. Ho and vice-chairman of the All Assam Chinese Welfare Society says, “We have never been politically united. We have been taking part in elections as individual voters. But this

time, we will reach a consensus before deciding on how to use our democratic power. We may not vote for the same party everywhere. Our choice may vary from one constituency to another.”¹¹

Conclusion:

The events that occurred post the Sino-Indian war have left scars which have not faded with time. Nearly every family has a heartbreaking story of separation and loss to share and so having no other option they prefer to forget their past and are prepared to give up their identity as Chinese in order to live a normal and peaceful life. However a few aware members of the community are striving to save the community from completely disappearing into oblivion. It is hoped that this paper has thrown some light on the Indo-Chinese of Makum and other more comprehensive research works will be conducted in future on this unique and brave community.

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- ▶ The Sino-Indian War, also known as the Sino-Indian Border Conflict, was a war between China and India that occurred in 1962. A disputed Himalayan border was the main pretext for war, but other issues such as India's forward policy, granting of asylum to the Dalai Lama etc also played a role. The war ended on 20th November 1962 by a ceasefire called by the Chinese.
- ▶ Chowdhury, Rita. *The Assamese Chinese story*, published in The Hindu, November 18,2012.
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Poverty Vs Massive Growth-Which one is more responsible for threatening the environment?

Rituporna Dutta

Research Scholar (Dibrugarh University)

Department of Economics

Introduction:

The Earth with its complex eco-system and amazing biodiversity is a wonderful gift of nature. Perhaps, in the vast universe, it is the only planet with a physical environment of air, water and land that support and sustain man, animal and plant.

All of we know that since the late 20th century the world has been witnessing an unprecedented concern for environment. Not that environment, had failed to stir human mind at all of before but it is during this period that it become a matter of serious engagement and ceased to be an esoteric concept. Today no sensible human being can remain oblivious of the danger arising out of environmental degradation which has now assumed a menacing proportion not seen before. But it is unfortunate that when a concerted and united attack on the menace of environmental degradation was urgently needed it is seen that politics has crept in this sphere and the world is virtually divided into two blocks the view point of which are quite conflicting. In fact, a high drama is being staged at the international level, the major actor of which is what we commonly call the North or the developed countries and South or developing countries. The issues on which the North and South cannot see eye to eye are numerous. A recent addition to this multidimensional North-South conflict is the issue of environment.

Objective:

- i) To examine between poverty and massive growth which one is more responsible for threatening the environment.
- ii) To examine is there any biasness of theoretical literatures in environmental economics towards North and South.

Methodology:

The study is based on secondary source of informations, collected from different Books, research papers etc.

Discussion:

The Concept of poverty is more closely related to developing countries and the concept of massive growth is more closely related to developed countries.

The relationship between poverty and environment is quite complex and not amenable to easy generalization. Especially in developing countries, there is a big diversity of patterns and situations. To capture this diversity in terms of single perception of “vicious circle” (poverty! environmental degradation ! more poverty) would be naïve. It would be realistic and reasonable to treat the “vicious circle” as one of the several situation prevailing particularly developing countries.

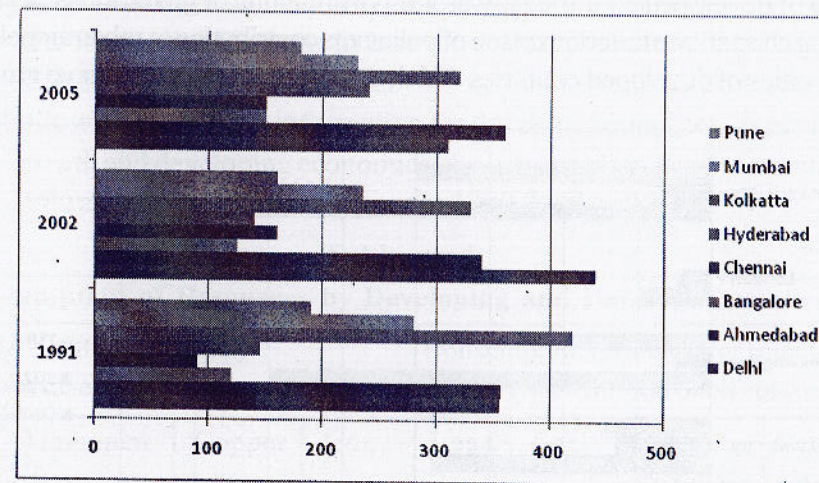
In developing countries, or relatively poor countries, the poor depend directly on the natural resources environment for their livelihood. In fact a sizable chunk of gross domestic product (GDP) is generated out use of natural resources in such countries. Agriculture, forestry, fisheries and mining have a fairly good share of GDP in such countries.

No doubt, poverty is one factor responsible for environmental degradation. The poor depend directly on forest for their livelihood. Their population is also high. They collect fire wood, fruits etc. from the forest and by selling this fire wood, fruits etc. they earn income. Sometimes destruction of forest is also takes place due to activities of poor people. As they are poor they cannot go for green technology, they are not able to use chimney and also they do not have better sanitation practices etc which leads to pollution.

Though poor are dependent on nature for livelihood, they are very vulnerable to natural calamities, environmental degradation and ecological distress. Some of this occurrence may be natural, like flood and draught and some may be man made. Even natural distress like flood and draught may be aggravated by human action. The poor suffer most at the hands of flood and draughts. They lose their productive assets, sometimes through distress scale, which adversely affects their capacity to resume normal economic operations when normalcy is restored.

In developing country, its all regions are not equally poor. If we take the example of India, then we see that India’s North Eastern region is poor compare to other developed states like Mumbai, New Delhi etc. In these developed states industrialization takes place and contribution towards environmental degradation is also high in these states compared to poor regions of India. In terms of SPM(Suspended particulate Matter), all major cities in India are at critically unsustainable way.

Following table shows Annual SPM levels in Industrial Areas of Eight Major Indian Cities



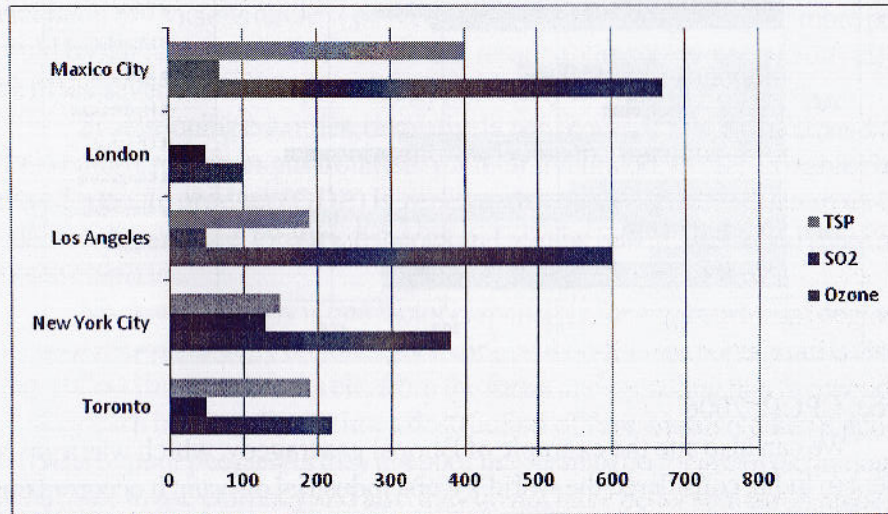
Source: CPCB, 2006

We can also site the example of Bhopal gas tragedy, which was a gas leak incident in India, considered the world’s worst industrial disaster. It occurred on the night of 2-3 December 1984 at the Union Carbide India Limited (UCIL) pesticide plant in Bhopal, Madhya Pradesh. It hampers environment also. So, we can say that poverty is not the prime cause of environmental degradation. Actually, poor people are the prime sufferer and partial contributor of environmental degradation.

Massive growth, which is actually experience by developed industrial countries (i.e. Northern countries) is another important factor causing environmental degradation. Industrial countries are accounted for nearly 80% of all resource consumed. They were also responsible for production of nearly 80% of all waste and pollutants. Nearly 70% of accumulated emissions of carbon dioxide in the last 50 years have come from excessive consumption of energy of industrial countries. Carbon dioxide emissions are among the main culprits of global warming; now threatening the stability of people and ecological process all over the world.

As the people of developed countries are rich due to their massive economic growth, they use luxury commodities like air conditioners, refrigerators etc which are prime contributor of CFC in the air. Moreover, they use cars on a massive

extent. About 200 different kinds of hydrocarbons are emitted from combustion of petrol and diesel. These are also having harmful impact on health. Contribution of each city of developed countries towards environmental degradation is not same. Following chart shows the comparison of pollutants contributing to urban air pollution in major cities of developed countries which actually experience massive growth-



Note: Ozone refers to ground level ozone, SO2 is sulfur dioxide, TSP refers to Total Suspended Particles such as dust, soot, smoke and other contaminants.

Source: U.S. Environment Protection Agency.

In the chart we see that among five cities, Los Angeles and Mexico City have experience severe air quality problem due to its industrialization and massive growth.

4.1. Which one is more responsible for threatening the environment:

Between poverty and massive growth I think that massive growth of developed countries is more responsible for threatening the environment.

It is held that environmental degradation is directly proportional to consumption. The level of consumption of people of the north i.e developed countries which experience massive growth far surpasses than the south i.e. developing countries. The opulent life style of North necessitates the greater exploitation of natural resources. The developed countries with only 20% of the total population enjoy about 80% of the world's resources. Thus 75% of the world's energy, 80% of

the commercial fuel, 85% of all wood products and 75% of all steel products go to the consumption basket of the developed countries. For example, the ratio of consumption of natural resources between a Swiss and a Somalian is 40:1 in the favour of the former and the same in case of use of oil between US citizen and a Bangladesh is 55:3 in favour of America.

Following table gives information for developed countries, experiencing massive growth and developing economies, the consumption level of resources in the year 1980 and also projected figures for 1990, 2000 and 2025.

Table no. 1

Consumption of Resources by Developing and Developed countries							
World Mineral consumption in million tones				Consumption estimates for selected energy types (million of oil equivalent)			
Year	Aluminum	Copper	Iron	Lead	Coal	Crude Petroleum	Natural gas
Developing Countries							
1980	1.37	0.07	34.84	0.41	139.6	634.9	103.1
1990	3.42	1.57	83.82	1.03	278.4	1315.5	201.4
2000	8.53	3.97	211.51	2.53	610.4	2703.7	527.3
2025	41.24	18.53	1003.95	12.36	2824.2	11254.9	2855.4
Developed countries							
1980	18.41	8.77	435.68	4.71	2011.1	2249.3	1093.2
1990	26.44	12.71	578.67	5.66	2621.6	3282.7	1491.9
2000	40.76	19.61	718.51	7.02	3441.5	4508.0	2065.2
2025	6122.55	58.9	1245.88	12.18	6913.0	10163.2	4752.6

Source: Data on mineral consumption from: World Mineral Statistics, Institute of Geological Science. Data on energy consumption from: Year Book of World Energy Statistics, UN Publication

Above table highlights that level of consumption of resources is very high in developed countries. Moreover, the gargantuan appetite of these countries huge wastes which mainly contribute to the global pollution load. In fact, they produce over 3/4 of all pollutants.

Table no. 2

Classification	Name of the city	One persons Garbage in lbs/day
Industrialized countries	New York	4
	Tokyo	3
	Paris	2.4
	Hamburg	1.9
	Rome	1.5
Middle Income Countries	Singapore	1.9
	Hong Kong	1.9
	Manila	1.1
	Cairo	1.1
	Kano (in Nigeria)	1
Low Income countries	Lahore	1.3
	Jakarta	1.3
	Calcutta	1.1

Source: TIME January 2nd 1990.

In industrially developed countries, garbage per person is also high compared to middle income and low income countries.

It has been estimated that the developed countries emits a huge portion of carbon dioxide in the world.

Table no.3

Per capita CO₂ Emission in Selected Countries

Country	(Tones)
India	0.81
Nepal	0.04
Pakistan	0.55
Bangladesh	0.15

USA	19.53
Canada	15.21
Germany	12.13
UK	10.00

Source: *Rasenburg, Tunstall and van Bonthuis (1995)*

Table shows that per capita CO₂ emission is high in those countries which experience massive growth.

Thus, the perils of unbridled industrialization like the production of harmful green house gases, acid rain etc (not to speak of dangerous gases or of the super tankers) have been inflicted upon the people of the world at large. In fact, the consumption level of the over developed North is pushing the world towards becoming disfigured, denuded and dehydration. Also, it is often not mentioned that 75% of deforestation is done in the temperate forest of the developed countries which account for the major chunk of the world timber trade.

The duplicity of the developed countries may further gauged from the fact that they consider their own people 'more equal' compared to those of developing countries. In their eyes the third world people lesser beings and therefore expandable. The 'ecological colonialism' of the developed countries induces them to establish extractive industries and to intensify the transfer of ecologically dangerous industries to Asia, Africa and Latin America.

Moreover, in the process of the developing countries offer a vast market for those produces the use of which has been banned in the countries of their own origin. Due to massive growth, they attain in a better position compared to developing countries and they often supply obsolete technology to the developing countries and want to keep them dependent for the transfer of technology, This 'Technological neocolonialism' also contributes towards environmental degradation. Besides, the developed North has never failed to take advantage of the low level of environmental consciousness of the South where ecology is at a discount.

On the other hand, in most of the households in which low income (or poor) groups live use recycles or reclaimed materials and little use of cement and other materials with a high energy input. Low income households have too few capital goods to represent much of draw on the world's finite reserves of metals and other non-renewable resources. Most low income groups in urban areas rely on public transport (or they walk or use bicycle) which means low average figure for oil

consumption per person. Poor people's production and consumption patterns also mean that their average contribution to green house gas emission per person is very low. Many low income households in Africa, Asia and Latin America would hardly figure at all on waste generation as they generate so little waste in part because of low consumption levels, in part because of high levels of re-use and recycling and most of the waste they do generate is biodegradable.

From the above discussion, we can say that between poverty and massive growth, later is more responsible for threatening the environment. In past, a large section of people were poor but environmental degradation was not a serious problem at that time. Moreover, with passes of time government introduces various poverty alleviation programmes especially in developing countries. As a result in developing countries number of poor people reduces compared to earlier periods, but environmental degradation in the world become increase with passes of time.

4.2 Theoretical Literatures in environmental economics:

Sometimes we have notice biasness of theoretical literature in environmental economics towards north and south. There is a widely held view, particularly in north, that poverty, loose environmental rules and regulations, population pressure which prevails in many southern countries are the main cause of environmental deterioration.

Trade off exist between environmental and economic development. The relationship between environmental quality and economic development can be discussed with help of Environmental Kuznets Curve (EKC). The EKC is a hypothesized relationship between environmental degradation and economic development. According to the hypothesis, at low level of development, environment is luxury for the people. But at high level of development, it becomes necessity for people. So, we can say that in southern countries, where the level of development is low compared to developed countries, good environmental quality is a luxury for the people. But at high level of development, it becomes necessity for people. So, we can say that in southern countries, where the level of development is low compared to developed countries, good environmental quality is a luxury for the people. In these countries people as well as government has to do more important things, such as fulfillment of basic necessities (like food, cloth, shelter etc.). They can not take

care of environment. So, in southern countries level of environmental degradation is high. But in developed countries as they already attain the threshold level of development, good environmental quality becomes necessity for the people. So, to control environmental degradation, government regulations also take place. As a result environmental degradation reduces in northern countries. EKC analysis implies that in current degradation of the environment the contribution of developed countries is less than that of the LDCs. At the same time this means that in the accumulated degradation, the contribution of developing countries is large.

Pollution Haven Hypothesis argues that the industries that are highly pollution intensive i.e dirty industries, have been migrate from developed economies to developing world (i.e. southern countries). It is argued that the environmental concerns of the developed economies caused them to enact strict environmental regulations, which have increased the cost of production of the dirty industries at home. On the other hand, the developing countries with their low wages and lax environmental regulations have been attractive alternative producers in these sectors. Developing countries provided pollution havens for dirty industries.

Moreover, Patrick Low and Alexander yeats have made use of the concept of Revealed Comparative Advantage (RCA) to study the comparative advantage of countries in dirty good industries. The empirical evidence of RCA shows that, southern countries have a revealed comparative advantage in dirty goods or dirty good industries.

So, many theoretical literatures in environmental economics blames south for environmental degradation.

5. Conclusion:

From the above discussion, it can be said that between poverty and massive growth, massive growth is more responsible for threatening the environment. Sometimes we see biasness of theoretical literature in environmental economics towards north and south. Actually, north always blame south for environmental degradation.

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Human Resource Management in the Five University Libraries of Assam: A Study on its Problems

Dr. Binita Saikia

Librarian, Sonari Commerce College

Abstract :

Manpower is an essential input in all organizational activities. The scope of HRM is indeed vast. In the present age of information explosion, automation of library services is, therefore, imperative for efficiency and effective working of a library system. Accordingly, computerization brings about almost a revolution in the functioning of a library. Computer is highly productive not only for library operations and management but also equally useful for library users. In order to give better treatment in the university library, selection of personnel has become a critical process now a days, because, it requires, heavy investment of money to get right type of staff. If the right types of persons are not chosen, it will lead to huge loss of the employer in terms of time, effort and money. Again, motivation and performance evaluation of personnel are absolutely essential and it concerns with imparting skills for the purpose of train up staff. The appointment of personnel manager has become essential who performs the basic functions of management to manage the development of the library. Keeping in view the need and requirement of the study on quality human resource management in the university libraries, a problem has been selected to investigate upon "Human Resource Management in the Five University Libraries of Assam: A study on its problems."

Introduction :

Beginning of Human resource management is in India since the 1920. During this period since 1920-1960s, the personnel administration integrating into the emerging profession called personnel management. In India, beginning in the 1920s, the subjects of HRM has grown into a matured profession.

The personnel or HR department of an academic library works out various formulae to have a clear idea of the contribution of library service of each staff, and

how each category of staff fits in with the others. Similarly, each employee will also need to know what is expected from him. Therefore, each job that an individual is expected to perform must be analyzed, and in addition, it is necessary to know the kind of qualities the employees will need to perform this work satisfactory. Thus, the process of analyzing the staffing requirements involves job analysis, job description, job specification and personnel specification. There also, work environment, salary or benefit, job task level or level of responsibility, relationships, sense of purpose, career developments, autonomy and work load are affecting factors for employees in libraries.

Basic Objectives :

- i) To have an overall idea on present scenario of the university libraries of Assam, specially the managerial aspect.
- ii) To trace out the problems relating to the human resource management faced by the five university libraries of Assam
- iii) To put forward a policy for applying in human resource management for university libraries specially in Assam.

Area of Study :

The five universities of Assam have been rendering very yeomen services in the growth and development of higher education in the state. The present study will cover the libraries of these five universities of Assam.

- i) Krishna Kanta Handique Library, Gauhati University, Guwahati.
- ii) Lakshminath Bezbaroa Library, Dibrugarh University, Dibrugarh.
- iii) BM PUGH Library, Assam Agriculture University, Jorhat.
- iv) Assam University Library, Assam University, Silchar.
- v) Tezpur University Library, Tezpur University, Napaam.

Methodology :

The study was conducted through questionnaire-based survey. Two structured questionnaire as distributed among library professionals. The questionnaires prepared to collect data from librarian, librarian in charge, deputy librarian and assistant librarian of the five universities. The employees at different sections of university library helped in enriching ideas and information. But most of the answers were not able to collect from them properly, due to restriction of the authority as informed. Some discussions with employees and users helped for the purpose.

1.0 Human Resource Management and its Meaning: According to Pulapa Subha Rao, human resource management is a process which accomplishes of planning, organizing, directing and controlling the functions for employing, developing, compensating and utilizing human resources resulting in the creation and development of human and industrial relations which would shape the future policies and practices of human resource management, with a view to contribute proportionately to the organization, individual and social goals.

According to Wendel French, “human resource management is the systematic control of a network of interrelated process, affecting and involving all members of organization.”

2.0 HRM in five university libraries of Assam: An Analysis upon Surveyed Data

Table-1- Response Rate from Five University Libraries of Assam

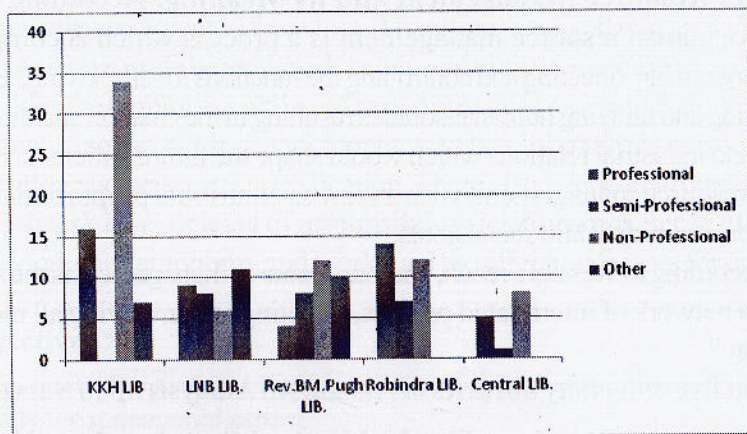
Sl. No.	Name of the University library	Questionnaire Circulated	Response Received	Response Percent
1.	KKH library	20	16	80%
2.	LNB library	20	13	65%
3.	Rev. BM. Pugh library	20	18	90%
4.	Central library	20	12	60%
5.	Robindra library	20	14	70%
Total		100	73	73%

Table-1- Profile of five University Library

	University Library	Type	Year of the establishment
1.	K.K.H. Library, G.U.	State Library	1948
2.	L.N.B. Library, D.U	State Library	1965
3.	Rev. B.M. Pugh Library, AAU	State library	1969
4.	Robindra Lib rary, S.U.	Central library	1994
5.	Central Library, T.U.	Central library	1994

Source : Official record and filed study

Chart-1 The existing manpower in the five university libraries



Source: Compiled from the survey as on June 2011 to February 2012.

Table-3. Leadership at Five University Libraries

Sl.No.	Name of the University Library	Leadership by
1	KKH Library, G.U.	Chief librarian
2	LNB Library, D.U.	Deputy librarian
3	Rev. BM Pugh Library, A.A.U	Librarian in charge
4	Robindra Library, S.U.	Chief librarian
5	Central Library, T.U.	Deputy librarian

: Compiled from the survey as on June 2011 to February 2012.

Table-4: Professional Qualification of the Employees at Five University Libraries

SL. No.	Name of the Library	MLIS	BLISc DLISc	Ph.D	M.Phil	NET	Other (PGDCA/ ITLLB)	Total
1	KKH Library	12 (63%)	04 (21%)	01 (5%)	Nil	Nil	02 (11%)	19
2	LNB Library	08 (38%)	09 (43%)	01 (5%)	01 (5%)	01 (5%)	01 (5%)	21
3	Rev. B.M. Pugh Library	05 (26%)	11 (59%)	02 (11%)	Nil	Nil	01 (5%)	19

4	Robindra Library	12 (46%)	09 (35%)	02 (8%)	01 (4%)	Nil	02 (8%)	26
5	Central Library	06 (50%)	02 (17%)	02 (17%)	01 (8%)	Nil	01 (8%)	12
	Total	43 (44%)	35 (36%)	08 (8%)	03 (3%)	01 (1%)	07 (7%)	97

Source: Compiled from questionnaire as on June, 2011 to January, 2012

Chart-2: Job Experience of Respondents at Five University libraries

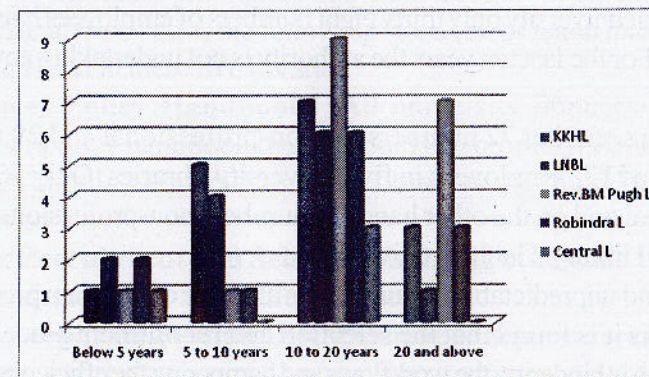


Table-5: Job satisfaction of employees of the five university libraries.

Sl. No.	Opinion of Employee	KKH Lib.	LNB Lib.	BM Pugh Library	Robindra Library	Central Library	Total in %
01	Fully Satisfied	08 (50%)	03 (23%)	03 (17%)	04 (29%)	08 (67%)	26 (36%)
02	Partially Satisfied	05 (31%)	08 (62%)	13 (72%)	07 (50%)	04 (33%)	37 (51%)
03	Not Satisfied	03 (19%)	02 (15%)	02 (11%)	03 (21%)	00 (0%)	10 (14%)
	Total	16	13	18	14	12	73

Source: Compiled from Questionnaires

2.1 Findings: The libraries of five universities of Assam have the following findings from the analysis of the study are as follows:

- i) The existing manpower of five university libraries are not adequate. The seriousness of these problems can be measured by the fact that, at present, universities are without a full-time professional librarian.
- ii) Four of the university libraries have been running absence of proper leadership. The LNB library of Dibrugarh University and Central library, Tezpur University has been running without chief librarian more than 12 years and 17 years respectively.
- iii) It is informed that out of fifty vacancies of the Rev. BM Pugh Library, Assam Agricultural university only thirty eight numbers of employees have been doing full timer. For the last ten years the authority is not undertaking any initiative in this regard.
- iv) It has been seen that 72 numbers are non-professional and 28 numbers are others out of 172 employees in five university libraries. Only 16 numbers of professional and on the other hand, 34 numbers non-professional are present in the KKH library ,Gauhaty university.
- v) Irregular and unpredictable recruitment is also one of the main problems. From the analysis it is found that the selection and recruitment placement is long years, which is hindering the workflows and hampering the efficiency of university
- vi) From job experience profile it is found that majority 45 numbers of employees have long experiences in this five university libraries without any up gradation i.e. the account assistant, technical assistant of Rev. B.M. Pugh library, Assam Agricultural University and professional assistant of central library, Tezpur university has 23 years, 26 years and 16 years experiences respectively without any promotion. It has been seen that there are the cases of employees who do not have recognition or not get any promotion after long time experiences. There are the eternal problems of employees who do not recognize their own limitations and other employees who are in dead-end jobs after many years of service.
- vii) From job satisfaction profile of five university libraries it is cleared that the table-5 data reveals 26(36%) of employees of five university libraries are fully satisfied, 37(51%) are partially satisfied and 10(14%) are not satisfied with their present work and its environment. Out of 18 respondents only 3(17%) are fully at Rev. B.M. Pugh library of Assam Agricultural University.

- viii) It is regret to say that lack of proper training of manpower development and absence of ICT education for non-professionals in any five university. Lack of planning to incorporate HRM needs in university libraries in Assam.
- ix) The pension facility is not available for retired employees in the university.
- x) One of the most pressing problems faced by libraries has been the absence of competent manpower for top managerial positions. The five university libraries of Assam have suffered the most on this count.

Suggestions and Recommendations:

To overcome these problems some measures may be taken. On the basis of the survey and analysis of data, the following steps can be taken into considerations for developing HRM in these five libraries.

- i) **Manpower Policy Handbook:** All university libraries should have a manpower policy handbook that it should use properly. Policy pertaining to personnel should be specific that the library work should be done by staff section wise
- ii) **Regular Recruitment and Selection:** It should be regular. It will fill up the shortage of manpower and skilled manpower.
- iii) **HRM s a separate Section:** HRM should be separate section headed by an officer.
- v) **Up to Date Staff Manual:** Staff manual is a source for promoting HRM.It should be clearly defined, so that each individual understands his responsibilities. The guidelines and related statements in the staff manual should be periodically evaluated as per changing context.
- vi) **Proper and Strong Leadership:** The most of the libraries of Assam have been running without the chief librarian which is need in utmost as per UGC guideline. The problems faced by the university libraries are due to many factors like absence of leadership, management support, staff co-operation, skill development education and negligence of university authority and government etc.
- vii) **Salary, Pension and Benefit:** Salary and benefit is the most important motivator for employees, and they wanted to be paid fairly. If individuals believe, they are not compensated well, they will be unhappy to work for any one. The retired employees of the university libraries have not been enjoying pension facility. Therefore, there must be clear policies related to salaries, raises, bonuses and pension. Benefits play an important role in employee satisfaction and

retention like, vacation, paid holidays, insurance, recruitment and educational reimbursement.

- viii) **Promotion and Performance Appraisal:** There are the eternal problems of employees who do not recognize their own limitations and other employees who are in dead-end jobs after many years of service. The initiative needed to deal with such people taxes the resourcefulness of the best administrators. The management has to take steps to minimize the delay announcing result and the other activities.
- xv) **Right Person at Right Job:** At last, but not the least a right person should be placed at the right job which is most suited to him. An expert in classification should not be put at the circulation counter and similarly, the cataloguer should not be asked to take up the reference desk. In a few cases, the classifier and cataloguers might be doing efficiently their changed jobs.
- xvi) Feedback should be given frequently.

Conclusion:

The five university libraries of Assam need to solve problems and deficiencies in order to anticipate, identify, and meet current information needs described in this survey. Within the context of overall changes in present society, those affecting library and information management and services have resulted in new demands on human resource management. The existing workforce does not possess the necessary competencies to shoulder the future responsibilities. One of the most pressing problems faced by libraries has been the absence of competent manpower for top managerial positions.

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Nectar in a Sieve: A Marxist Feminist Reading

Madhu Poli Gogoi

Lecturer, Dept. of English, Sonari College

Introduction:

Marxist feminism which arises out of the doctrines of Karl Marx explains the ways in which women are oppressed through the systems of capitalism. They challenge capitalism in ways that facilitate new discourse and shed light on the status of women. "The Origin of the Family, Private Property, and the State" (1884) Engels argues that it is not because of a woman's biological disposition but of social relations, that she is subordinated. She is indeed 'interpellated' as girl child, daughter, mother and wife. Her subject-position as woman is created in advance of her, and she is inserted into the ideology of patriarchy. As such gender oppression is related to class oppression and the relationship between men and women is like that of the proletariat and bourgeoisie. On this account, women's subordination is maintained in order to serve the interest of the capitalist class and refuses to pay for the domestic labor performed by women.

Marxist feminist also argues that throughout history men have largely owned the means of production while women have only owned their labour. The domestic work is exclusively to be completed by the women thus liberating the rest of the members from their own necessary reproductive labor. The exclusion of women from productive labor leads to male control in both private and public domains. So, in order to improve the condition of women their work must be recognized and valued in the public sphere.

Objectives & Methodology:

The prime objective of the study is to focus how Marxist feminism can be applied upon the relations between reading and other social constructions, with an emphasis on Kamala Markandaya's "Nectar in a Sieve". The methodology applied in this paper is analytical method.

Discussion:

Marxist feminist seeks to interpret literature written by both men and women with reference to the social relations of production and reproduction, specific to the place and time depicted or to the place and time in which such women wrote. Kamala Markandaya's "Nectar in a Sieve" gives us an authentic picture of peasant life (specially women) in South Indian society facing the onslaught of industrialization in the post - Independence India.

Marxist feminism questions the domestic labour - a form of labour performed almost entirely by women but almost unpaid and even unacknowledged. It has been observed that it is through the reproduction of labour power that women are articulated in the surplus value. As to maintain the health, life and strength of a worker - food, clothing, housing, fuel, etc. are very much necessary. But this commodities are not immediately in consumed form when they are purchased by the wage. Additional labor must be performed upon these things before they can be turned into people. Food must be cooked, clothes cleaned, beds made, wood chopped. etc. Housework is therefore a key element in the process of the reproduction of the labourer from whom surplus value is taken. Rukmani, Kali and other women in the novel were seen performing all sorts of household works. They wash clothes in the river side, prepare food for their husbands and children. Being a farmer's wife, Rukmani even engages herself in vegetable farming in the flat patch of ground behind their hut. Again, as a mother, she has to look after her six children. Rukmani even became a helping hand for Nathan. As we find:

"Sowing time was at hand, and I was out all day with Nathan planting the paddy in the drained fields. Corn had to be sown too, the land was ready. My husband ploughed it, steadying the plough behind the two bullocks while I came behind, strewing the seed to either side and sprinkling the earth over from the basket at my hip".

(Ch : 2, Pg : 18)

Again,

"Nathan cut fronds from the coconut palm that grew by our hut and dried them for me, together we twisted the fibre and bound the palms, shaping them to the roof and strenghtening the whole with clay".

(Ch : 2, Pg : 18)

Even though women like Rukmani contribute a lot for maintaining the household affairs they were not even acknowledged. It implies that since no wage is paid for housework, the labor of women in the home contributes to the ultimate quantity of surplus value. In other words, the work done by men in fields and factories is treated as productive labour while the domestic work performed by women is outside of the economic arena where the 'real' material base lies. Women's work at home is hidden wage-labour cost. So, Marxist feminist suggest a revaluation of domestic labour, or the inclusion of women's work within the waged capitalist economy. Perhaps the most influential of the efforts to compensate reproductive labor was the International Wages for Housework Campaign, an organization launched in Italy in 1972.

Again, Marxist feminism believes that the family system of modern societies benefits capitalism. In such society, women ideologically takes the role of producing labour forces through the process of child rearing. Infact, the whole idea of heterosexuality is nothing more than a Marxist ideology which rejects the possibility of a homosexual family. For the capitalist or the dominant class, the idea of fertility is very much important . As the land has to be fertile for a better harvest likewise a woman have to be fertile to procreate labour forces. Rukmani being a part of the social structure was very much worried about her infertility and she even accepted the stone lingam provided by her mother and later went to Dr Kenny inorder to cure her barrenness. Furthermore, we see in the novel, how Ira's husband sent Ira back to her mother's house because of her inability to bear a child as she was barren. This shows that women should produce and reproduce the labour force to work for the growing capitalist empire. If they were not able to fulfil the criteria then they are of no use to the society. In a way, the value of a woman according to the Marxist term is denigrated to just a mere producer rather than a human being.

Marxist feminists also believe that the industries produce consumer products for the women to glorify their beauty. In the novel, we see that both Kunthi and Ira consume those products to attract their male customers because they were prostitutes. Ira has to turn to prostitution for she cannot see her brother's starving "She is torn between anguish over her starving brothers and the presevation of her own honour". And since Kunthi was a woman with fire and beauty in her and the skill to use them, she walks in the town with rose petals in her hair, painted mouth and scented things. Marx himself asserted that prostitution is only a specific expression

of the general prostitution of the labourer. Being a prostitute they may feel that they are free, but looking at a larger economic picture, they were oppressed workers supporting and perpetuating capitalist scheme. As prostitution is a form of labour which falls under the designation of a corruption of wage labour.

This novel which is set against the backdrop of industrialization also shows how women have been commodified under the system of marriage custom. Even though Marxist feminism argues equal opportunity for a female in every sphere of life. But where patriarchal system is prevailing, dowry seems to be an integral part of marriage which represents women's suppressiveness under the male dominated society and were regarded not less than a mere commodity.

As for Rukmani, her mother says:

'What for you',.....'my last born, my baby? Four dowries is too much for a man to bear'.

(Ch : 1, Pg : 4)

And for this reason they could not find Rukmani a rich husband, and finally she is married to a tenant farmer who is poor in everything. Again when it comes to Ira, Rukmani says:

"They will expect a large dowry',.....'One hundred rupees will not win such a husband, we have no more."

(Ch : 6, Pg : 38)

To which Old Granny replied:

"She is endowed with beauty',.....'It will make up for a small dowry - in this case".

(Ch : 6, Pg : 38)

This in a way shows how women do not have any right to choose her life partner rather it is the economy or dowry which determines what kind of a husband she would get.

Conclusion :

To sum up, in a capitalist system, structural power is held by those with the most money. Accordingly, women have little to say in how that wealth is distributed. She only becomes a domesticated wife and a reserve labour force for capitalism. As

literature is too ideological, it helps in the socialization of girls and the naturalization of the power structures because women consent to accept these roles and contribute to the ultimate quantity of surplus value. At no point, Rukmani, kunthi and other women in the novel were alert that perhaps they were playing roles invented by the social order. They serve the ends of the capitalist consumerism in their roles as administrators of family consumption, and so forth. And Marxist feminism questions all these assumptions of capitalist system of economic exploitation, and thus try to create a more equitable form of society. So, women's liberation can only be achieved when women's labor is remunerated through a radical restructuring of the current capitalist economy.

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The Role of Public Libraries in Fostering Social Development: A Theoretical Perspective

Dr. Nijumoni Changmai

Asstt. Librarian

Introduction:

Public Library, the local gateway to knowledge provides a basic condition for lifelong learning, independent, decision making and cultural development of the individual and social groups. Education has been recognized by all as instruments for social change. It is acknowledged as one of the basic factors for improvement of quality of life. Life and education go with hand in hand. Public library is the only effective agency of which door is open to all members of the country irrespective of caste, creed, religion, sex, age status, educational attainments, and physical fitness and economic condition. It plays a dynamic role in educating the people without any biasness by supporting their continuing education or non- formal education. Supported by public or private funds, the public library makes its basic collections and thus proved to be an effective weapon for converting illiterate to literates and helps the literate to go broader and broader, deeper and deeper and also richer to richer in terms of knowledge. According to Dr. S.R Ranganathan, (Father of library Science) "Public library is one which is open to any member of the public and usually free of any charge paid as so much for so much service. It is usually supported by local and grants from governments." UNESCO defines public library as, "Those which serve the population of a community or region free of charge or for a nominal fee. They may serve the general public, special categories of the public such as children, members of the armed forces, hospital patients, prisoners, workers and employers." Thus a public library aims at serving the general public or special categories of the public in community concerned. It is basically a service library, which is meant to provide free services or charge a nominal fee for its services.

Function of Public Libraries:

In a developing country like India, heavy responsibility rests upon public libraries because now "the nation that reads is a nation that leads" is the main motto for all round development of a country. Here an attempt has been made to examine the various services offered by public library to the public.

i. Information and educational services:

In developing countries a lots of user use public library for the purpose of self-improvement. They are concerned with information and education. Success of a democracy depends upon universal education of people. The public library underpins education both formal and informal. It serves as an educational centre by collecting and acquiring reading and learning materials and making them available to the users of all ages. Since lifelong education and education of the whole man have been supported firmly for achieving both individual and social aim of education.

ii. Recreation and entertainment services:

Healthy recreation is also an essential requirement of the society. The public library provides various books of fiction, light reading magazine, newspapers, audio-visual materials, television, radio, internet browsing facilities etc. for recreation of the people. It also organize various type of performing arts, musical events from time to time to divert human mind towards positive use of leisure time and thereby helps people to get rid of the stress and strain of mechanical life. On the other hand certain kinds of books can leads to relaxation and achievements of pleasure.

iii. National heritage and public library services:

In the changing world there is a fear of loss the traditional values, ethics and culture. The people have to propagate, preserve and conserve their cultural heritage. The tangible and intangible cultural heritage include monuments, folks, arts, literature, manuscripts, handicrafts, performing arts including music, drama, painting, sculpture etc. These are the national heritage and preserved by the museums and libraries. The public libraries tries to make these cultural heritage readily available to the people to enrich their cultural awareness by organizing workshop, conferences, social and cultural gathering etc.

iv. Services to the children, young ones and the adult groups:

Children are the future stars of society and there for they should be served with great care. Public library provides materials for children, often in a special section. Along with various children materials the library offers programmes such as story hours, read- to- me programmes, summer reading camp etc. The young people are either students, school dropouts or those who were not lucky enough to go to school. Their main problems are requiring a place to study, passing of examination or learning a trade. No doubt, public library cannot give guarantee of employment for the young people, but they can guide them in deciding what they want to do. The adults constitute the major part of the total population and to help them to live confidently and comfortably to cope with the changing environments and to achieve potential satisfactions, which are all about them, adults must understand the changes and its consequences. The public library should therefore provide information and assistance to adults to understand and meet situation.

v. Hospital library services & Services to physically challenged:

The patients in hospitals with physical or mental disorder, the attendance of the patients and even the Doctors or other staff can be facilitated with library services. Many public library are aware of the social responsibility towards the under privileged class of the society called physically challenged such as blind, deaf, dumb etc. and try to help them to get the information they want and to take active participation in the society.

vi. Public library extension services:

The public library provide various extension services in order to create awareness among the general public about the role of libraries, library services etc. And also to create the image of the library as one of the most potent institutions that the society has founded for its all round progress. Mobile library services are an effective public library extension services.

Objectives & Methodology:

- To create awareness among the people about public library as it is a self education centre. Here people of all age group can come and acquire knowledge.

- Public library provide information on all aspects of life such as agriculture, finance, public hygiene, family planning, legal matter, knowledge of social advancement etc. to make the people functional literate.

This discussion is a theoretical one and data have been collected from the secondary sources and the discussion has been carried out using descriptive or analytical method.

Public Libraries in Fostering Social Development:

Public library is considered as an essential part of a mechanical society, and plays a very important role in the community. It should be regarded as a social force which can greatly influence the society being served. It can helps and safeguarding democracy, creating political awakening, bringing social awareness and fostering creative leisure activities.

A public library can play an important role in helping different sectors of the community. It can helps former s to improve production. It can enable businessman to improve business prospects. A public library can create love to reading among children, which can lead to formation of reading habits at an early age. It can help students of all ages and also can provide job information, helping people looking for better prospects to those who are unemployed. In case a member of the society intends to pursue self- education, then the public library might be the only institution accessible to him. The following key missions which are relate to information literacy, education and culture should be at the core of public libraries in fostering social developments.

- Creating and strengthening reading habits among the children at an early age.
- Supporting both individual and self conducted education as well as formal education at all levels.
- Providing opportunities for personal creative developments.
- Stimulating are imagination and creativity of children and young people.
- Promoting awareness of cultural heritage , appreciation of the arts, scientific achievements and innovations
- Fostering inter- cultural dialogue and favoring cultural diversity.
- Ensuring access for citizens to all sorts of community information.
- Facilitating the development of information and computer literacy skill.
- Supporting and participating in literacy activities and programmes for all age groups.

Problems of Public libraries :

In India, North Eastern region is a culturally developed zone. The region has a rich library heritage from ancient period to till now. The North Eastern region is also not lagging behind in the field of education and research. But problem is that, in North Eastern region every state has their library services in a minimum standard. Due to some problems we are not in a position to develop the library services as per our society's demand. Only Mizoram (1989) and Manipur (1988) has been enacted library legislation in the NE region. The other states should try for enactment of library legislation for upliftment of library services. It will definitely help for providing good library services. Therefore, the Government must give importance to establish a library legislation which will benefit to achieve the aim of providing one village-one library system.

Recommendation:

- Public libraries are should be accessible.
- Meaningful relations and partnerships are most important to boost social development.
- Acknowledging that the right to social security is, along with promoting employment, an economic and social necessity for development and progress.
- Promoting the establishment of an open equitable cooperative, and mutually beneficial international economic environment through UNESCO, UNICIEF, type of organization for social development.
- Fostering entrepreneurship programmes for all users.
- Promotion of community research for beneficial of social activities.
- Engagement of the local citizens in social developmental activities.
- Extension services to the particular segments of society.
- Create innovation, ideas & knowledge for the welfare of the people.
- Arrange Public Library for the celebration of a local festivals.

Conclusion:

It is quite obvious that process of universal self- education has to depend largely on the recorded thought of mankind, not only of a particular country or of a particular language, but also of all countries or language of the world and the public library is the best reservoir of civilization. It bears the social responsibility of collecting,

organizing, servicing and administering the graphic records of civilization and looks after the most effective utilization of them. A man by nature wants to know more and more and the public library affords that facility to help the users to revise and re-add to the acquired knowledge of the past and present. With the aim and services rendered by it, ones knowledge can be enlarged, enhanced and enriched. The public library is thus agreed upon and accepted as a centre for education, research, community, welfare and development and all the programmes of national reconstruction .Public libraries can play an important role in strengthening the foundations of democracy. These can contribute to the welfare and progress of the community served and can help in the achievement of the aspirations of the people.

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‘অৰুণোদই’ৰ কবিতা আৰু ইয়াৰ গতি-প্ৰকৃতি : (১৮৪৬-১৯৫৩)

ড° ৰীতা দত্ত

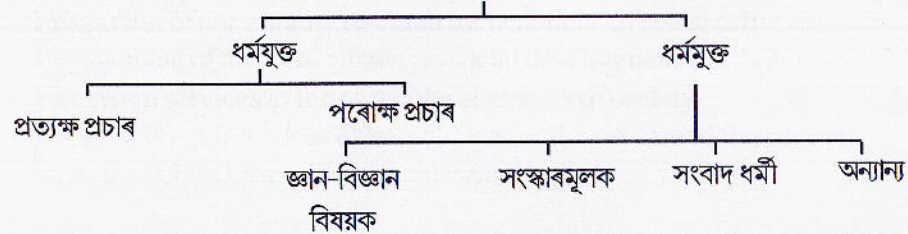
সহযোগী অধ্যাপিকা

অসমীয়া বিভাগ, সোণাৰি মহাবিদ্যালয়

১.০০ অৱতৰণিকা :

অসমীয়া আলোচনী আৰু সংবাদপত্ৰৰ ইতিহাস বহুত পুৰণি নহয়। কাৰণ ১৮৪৬ চনতহে প্ৰথমখন অসমীয়া সংবাদপত্ৰ ‘অৰুণোদয়ে’ জন্ম লাভ কৰিছিল। কিন্তু কাকতখন বেপ্টিষ্ট মিছনেৰীসকলৰ হাততহে জন্ম গ্ৰহণ কৰিছিল। ইয়াৰ অন্তৰালত থকা সম্ভাৱ্য কাৰণসমূহৰ ভিতৰত অসমীয়া ভাষাৰ প্ৰতি দেখুওৱা ৰজাঘৰীয়া অনীহা বা উদাসীনতা, গৃহবিবাদ আৰু মানৱ আক্ৰমণত জৰ্জৰিত অসমীয়া প্ৰজাৰ মানসিক অস্থিৰতা আদিয়েই প্ৰধান হ’ব পাৰে। ভাষা-সাহিত্যৰ এই অন্ধকাৰ কালছোৱাত ‘অৰুণোদই’ কাকতেই আশাৰ বন্তি জ্বলাবলৈ সক্ষম হৈছিল। এই কাকতক কেন্দ্ৰ কৰি আধুনিক অসমীয়া ব্যাকৰণ, অভিধান, নাটক, কবিতা, বিবিধ প্ৰবন্ধ, প্ৰশ্নোত্তৰ পুথি আদিৰ সৃষ্টি হৈছিল। আমাৰ আলোচনা পত্ৰত মাথোন সেই কাকতত প্ৰকাশিত কবিতাৰাজিৰ বিষয়েহে আলোচনা কৰা হ’ব। এই দিশটো বাচি লোৱাৰ অন্যতম কাৰণ হ’ল বিভিন্ন সমালোচকে বিভিন্ন প্ৰবন্ধত ‘অৰুণোদই’ৰ কবিতাবোৰৰ কোনো সাহিত্যিক মূল্য নাই বুলি কৈয়েই প্ৰসঙ্গৰ পৰা আঁতৰি অহা দেখা যায়। অনেকে কিন্তু তেওঁলোকৰ দ্বাৰা ৰচিত ৰচনাবোৰত পোনচাটেই ধৰ্মীয় প্ৰচাৰধৰ্মীতাৰ গোন্ধো পাব খোজে। যদি এই বিলাকৰ পৰা নিৰাপদ দূৰত্বত থাকি ‘অৰুণোদই’ৰ কবিতাবিলাকৰ ওপৰত এক বস্তুনিষ্ঠ আলোচনাৰ দিশ উন্মোচন কৰিবলৈ চেষ্টা কৰা যায় তেতিয়া আন কিছুমান দিশো পোহৰলৈ অহাৰ সম্ভাৱনা আছে। ‘অৰুণোদই’ত প্ৰকাশিত সমস্ত ৰচনাক প্ৰসেনজিৎ চৌধুৰীদেৱে এনেদৰে ভাগ কৰা দেখা গৈছে—

‘অৰুণোদই’ৰ ৰচনা



(প্ৰসেনজিৎ চৌধুৰী : ‘অৰুণোদই’, পৃঃ ১৫৬)

এই আলোচনা পত্ৰত যাইকৈ ধৰ্মযুক্ত কবিতাবোৰকহে টানি অনা হৈছে। ইয়াৰ লগতে সংস্কাৰমূলক দুই এটি কবিতাৰ উল্লেখ কৰা হ’ব। কিন্তু ইও সত্য যে ধৰ্মযুক্ত ধ্যান-ধাৰণাৰ প্ৰসাৰ আচলতে মিশ্যনেৰীসকলৰ প্ৰকৃত লক্ষ্য নাছিল; ই আছিল প্ৰচাৰ কাৰ্যৰ বাট সুগম কৰাৰ অন্যতম উপায়হে। সি যি কি নহওক এনে এটি উপায় অৱলম্বন কৰিবলৈ গৈ ‘অৰুণোদয়ে’ অসমীয়া সাহিত্য জগতলৈ যি অৱদান দি গ’ল সি চিৰস্মৰণীয় হৈ ৰ’ব।

২.০০ বিষয়বস্তুৰ গুৰুত্ব :

‘অৰুণোদই’ সংবাদপত্ৰত প্ৰকাশিত সাহিত্যৰাজিৰ ভিতৰত যিবিলাক কবিতা প্ৰকাশ পাইছিল সেইবিলাকৰ যে সাহিত্যিক মূল্য আছিল এনে নহয়; কিন্তু কবীন ফুকনদেৱৰ ভাষাৰে ক’বলৈ গ’লে “আঙ্গিকৰ বেলিকা পুৰণি পৰম্পৰাৰ লগত নাভিছেদন নোহোৱাকৈয়ে বিষয় আৰু অনুভূতিৰ ক্ষেত্ৰত ব্যঙ্গ, শোক, বিৰৰণ আদি ভুমুকিয়াবলৈ লৈছিল” (প্ৰসেনজিৎ চৌধুৰী : অৰুণোদই, পৃঃ ১৩৬)।

এই কবিতাবিলাকৰ আন এক গুৰুত্বপূৰ্ণ দিশ আছিল বিষয়বস্তুৰ নতুনত্ব। কাৰণ পুৰণি বৈষ্ণৱ কবিতাৰ সীমাৰ ভিতৰেদি গৈ কানিৰ অপকাৰিতা বা গুৱাহাটীৰ বিৰৰণৰ দৰে বিষয়বস্তু অন্তৰ্ভুক্ত কৰাৰ কথা নিশ্চয় কোনেও চিন্তা কৰা নাছিল। গতিকে অৰুণোদইৰ উক্ত কবিতাৰাজিক ধৰ্মমুক্ত কবিতা বুলি নিশ্চয়কৈ ক’ব পাৰি। এনে ধৰণৰ কবিতাবোৰে সেই কালৰ অসমীয়া পঢ়ুৱৈৰ ৰুচি আৰু সাহিত্যিক দৃষ্টি-ভংগীৰ আধুনিকতামুখী বিৱৰ্তনত নিশ্চয় অলপ হ’লেও অৰিহণা যোগাইছিল। অন্যহাতে বেপ্টিষ্ট মিছনেৰীসকলৰ অসমীয়া ভাষা শিকাৰ যি আগ্ৰহ বা অধ্যয়নৰ দ্বাৰা পৰিপুষ্ট হোৱা তেওঁলোকৰ চিন্তা-চৰ্চা-মননৰ আভাসো এই কাকতখনৰ জৰিয়তেই পাব পাৰি। কাৰণ সেই সময়ৰ কবিসকলৰ আৰ্হি বুলিবলৈ আছিল বৈষ্ণৱ যুগৰ কবিতাসমূহহে মাথোন। সেইবোৰ সাহিত্য তেওঁলোকে গভীৰভাৱে অধ্যয়ন কৰিছিল বাবেই তাৰ আৰ্হিত নতুন নতুন কবিতা সৃষ্টি কৰিবলৈ সক্ষম হৈছিল। সংস্কাৰধৰ্মিতা আছিল সেই সময়ৰ কিছুমান কবিতাৰ অন্যতম উদ্দেশ্য। “প্ৰথম চোআ। ১ নম্বৰ। জানোআৰি ১৯৪৬ খ্ৰিষ্ট অঃ সঁক”ত ‘কানিৰ বিবৰন’ নামৰ কবিতাটিত কানি বৰবিহ যে অজ্ঞানী মানুহেহে খায় তাক স্পষ্টকৈ কোৱা হৈছে আৰু তাৰ অপকাৰিতাৰ বিষয়েও বৰ্ণিত হৈছে (ড° বিৰিঞ্চি কুমাৰ বৰুৱা, অৰুণোদইৰ ধলফাট, পৃঃ ৭৯)।

৩.০০ ‘অৰুণোদই’ৰ কবিতা :

‘অৰুণোদই’ত প্ৰকাশিত কবিতাসমূহ আছিল বিৰৰণমূলক। যেনে—

কবিতাৰ নাম	বছৰ, নম্বৰ, মাহ, চন	লেখক
১। কলিকতাৰ সুখিয়াতি (ক) কৌঞ্চলৰ অফিচৰ বৰ্নন (খ) অথ টাকচাল বৰ্নন (গ) গাঁওআৰু বজাৰৰ বৰ্নন (ঘ) চহৰ বৰ্নন (ঙ) অথ পুখুৰিৰ বৰ্নন (চ) অথ চহৰ সুখিয়াতি	৬ বছৰ/নম্বৰ ৩/মাৰ্চ, ১৮৫১	কিনাৰাম সত্ৰিয়া
২। তিৰ্থৰ বিবৰন	৭ বছৰ/নম্বৰ ৮/আগষ্ট, ১৮৫২	
৩। তিৰ্থৰ যাত্ৰা (ক) হয়গ্ৰিহ, মাধব আৰু কেদাৰনাথৰ বিবৰন	৭ বছৰ/নম্বৰ ৯/চেন্তেম্বৰ, ১৮৫২	
৪। বঙ্গপুৰ নগৰৰ বৰ্নন	৮ বছৰ/নম্বৰ ১/জানুআৰি, ১৮৫৩	দয়াৰাম চেটিয়া

৫। চাপাখানার বিবৰন	৮ বছৰ/নম্বৰ ২/ফেব্ৰুৱাৰি, ১৮৫৩	দয়্যাবাম চেটিয়া
৬। গুৱাহাটীৰ বিবৰন	৮ বছৰ/নম্বৰ ৬/জুন, ১৮৫৩	ধৰ্মকান্ত গোহাঁই
৭। বিৱেচনাৰ গুণ	৮ বছৰ/নম্বৰ ৯/চেপ্তেম্বৰ, ১৯৫৩	পূৰ্ণানন্দ শৰ্মা ইত্যাদি।

এইবিলাকৰ বাদেও বিভিন্ন ৰচনাৰ অন্ততো কিছুমান কবিতাৰ পংক্তি পোৱা যায়। সেইবিলাক আছিল

এনেধৰণৰ—

প্ৰবন্ধৰ নাম	বছৰ, নম্বৰ, মাহ, চন	লেখকৰ নাম
১। গিয়ান	দুতিয়চোআ/নম্বৰ ২/ ফেব্ৰুৱাৰি, ১৮৪৭ খ্ৰিষ্ট অ'স'ক	ন.ল.
২। জাইফলৰ গঢ়	ত্ৰিতীয় চোআ/নম্বৰ ৩/মাৰ্চ, ১৮৪৮ খ্ৰিষ্ট অ'স'ক —ইত্যাদি	

৪.০০ 'অৰুনোদই'ৰ কবিতাবোৰৰ শ্ৰেণীবিভাগ:

'অৰুনোদই'ত প্ৰকাশিত কবিতাবোৰৰ বিষয়বস্তুলৈ চাই এইবিলাকক তলত দিয়া ধৰণেৰে শ্ৰেণীবিভাজন

কৰিব পাৰি—

- ক) বিৱৰণমূলক কবিতা বা ধৰ্মমুক্ত কবিতা
- খ) সংস্কাৰধৰ্মী কবিতা
- গ) জ্ঞানমূলক কবিতা বা নীতিমূলক কবিতা
- ঘ) বনৌষধি বিষয়ক কবিতা।

লেখকৰ পৰিচয়লৈ লক্ষ্য ৰাখি এই কবিতাবোৰক পুনৰ দুভাগত ভগাব পাৰি—

- ক) ভণিতাত লেখকৰ নাম থকা কবিতা
- খ) ভণিতাত লেখকৰ নাম নথকা কবিতা

৫.০০ বিষয়বস্তুৰ বিশ্লেষণ:

ক) বিৱৰণমূলক কবিতা (ভণিতাত লেখকৰ নাম থকা কবিতা): ১৮৫১ চনৰ মাৰ্চ মাহৰ 'অৰুনোদই'ত প্ৰকাশ পোৱা কিনাৰাম সত্ৰিয়াৰ বিৱৰণমূলক কবিতাটিৰ নাম আছিল 'কলিকতাৰ সুখিয়াতি'। কবিতাটিত একেৰাহে অফিচ, আদালত, বজাৰ, টকাশাল আদিৰ বৰ্ণনা পোৱা যায়। কলিকতাৰ দৰে বাণিজ্য আৰু প্ৰশাসনৰ কেন্দ্ৰস্থলো যে কবিতাৰ বিষয়বস্তু হ'ব পাৰে এই কথা নিশ্চয় সেই সময়ত কোনেও ধাৰণাই কৰিব পৰা নাছিল। কাৰণ কবিসকলৰ আৰ্হি আছিল মাথোন বৈষ্ণৱ কবিতাসমূহ। গতিকে বিষয়বস্তু নিৰ্বাচন আৰু নতুনত্ব এই দুয়োটা 'অৰুনোদই'ৰ কবিকুলে অসমীয়া কাব্যজগতৰ পৰৱৰ্তী কবিৰ জগতলৈ দি যোৱা এক নতুন চিন্তাধাৰা আছিল বুলি আমি নিশ্চিতভাৱে নিশ্চয় ক'ব পাৰো। কবিৰ ভাষাত কঙ্কতা নগৰখন আছিল এনে—

কঙ্কতা নগৰ জেই জন দেখা নাই
 ত্ৰিতিকাৰ কলচিত্তে আচই লুকাই;
 জেই জন দেখি আচে কঙ্কতা ভুবন
 চকু দ্বাৰা কৰিলেক আশ্ৰিত ভোজন।

বৈষ্ণৱ কবিৰ আৰ্হিত কবিয়ে ভণিতাত নিজৰ নাম উল্লেখ কৰিছে এনেদৰে—

মোৰ জানা নিজ প্ৰাম উত্তৰ পাৰত,
 জন্ম ধৰি আছো মই আহোম কুলত;
 সংক্ষেপ পাৰাৰ কৰি এসব ভাবিয়া,
 মতি অনুসাৰে ৰচে কিনাৰাম সত্ৰিয়া।

(সম্বাদ পত্ৰৰ ৰ'দ কাঁচলিত অসমীয়া সাহিত্য, নন্দ তালুকদাৰ পৃঃ ৭৮)

কিনাৰাম সত্ৰিয়াৰ কবিতাটোৰ পিছত প্ৰকাশিত আৰু ভণিতাত লেখকৰ নাম থকা কবিতাৰ ভিতৰত অষ্টম বছৰ জানুৱাৰী, ১৮৫৩ চনত প্ৰকাশিত হোৱা দয়্যাবাম চেটিয়াৰ কবিতাটো আছিল 'ৰঙ্গপুৰ নগৰৰ বৰ্নন'। এই কবিতাটোত ৰজাই নিৰ্মাণ কৰা ৰংপুৰ নগৰ, ৰংঘৰ, তলাতল ঘৰ আদিৰ বিৱৰণ পোৱা যায়। কবিৰ ভাষাত—

আচাম ৰজাই তাক নগৰ বোলই
 সি সবক ইংৰাজিএ জিলা নাম কই।

অৰ্থাৎ ৰংপুৰ নগৰতে ইংৰাজেও জিলা পাতিছিল। অৰ্থাৎ জিলাৰ প্ৰধান চহৰবোৰকো তেতিয়া জিলা বোলা হৈছিল। এই কবিতাটোৱে সেই সময়ৰ ৰংপুৰ নগৰৰ পৰিৱেশ, তলাতল ঘৰৰ ভিতৰৰ আন্ধাৰ, ৰংঘৰত কৰা পাত্ৰ-মন্ত্ৰী-ৰজা আদিৰ অৱসৰ বিনোদন, ফাকুৱা খেল, শিৱ দ'ল, বিষ্ণুদ'ল, পুখুৰীৰ বৰ্ণনা আদিও ধৰি ৰাখিছে। সেই ফালৰ পৰা এনে কবিতাবোৰ আছিল ঐতিহাসিকভাৱে গুৰুত্বপূৰ্ণ।

দয়্যাবাম চেটিয়াৰ আন এটি কবিতা প্ৰকাশ পাইছিল ১৮৫৩ চনৰ ৮ম বছৰৰ ফেব্ৰুৱাৰী মাহৰ সংখ্যাত, কবিতাটিৰ নাম আছিল 'চাপাখানাৰ বিৱৰণ'। কবিতাটিৰ বিষয়বস্তু আছিল সম্পূৰ্ণ নতুন। কবিতাত এটা চাপাশালৰ বিৱৰণ বা মুদ্ৰণ-যন্ত্ৰৰ প্ৰকাশ ঘটা সেইসময়ত আছিল সম্পূৰ্ণ নতুন ঘটনা। এই কবিতাটোত কিছুমান ইংৰাজী শব্দও ব্যৱহৃত হৈছিল; যেনে— 'কেইচ', 'কৰেক্ত' ইত্যাদি। এই শব্দ বিলাকৰ প্ৰয়োগে বিষয়বস্তুটোক অধিক স্পষ্ট কৰিহে তুলিছিল। কবিৰ মতে চাপাখানাৰ কাম যেন মানুহৰ দ্বাৰা সম্ভৱ নহয়; ই যেন দৈৱৰহে কাম—

“ধন্য ধন্য ইংৰাজিহে বুদ্ধিমান হই
 দেৱৰ নিৰ্মাণ কৰ্ম মানুহে কৰই।”

এইজনা কবিয়েও ভণিতাত নিজৰ নাম বৈষ্ণৱ কবিতাৰ আৰ্হিতে দি গৈছে— লগতে তেওঁ তেওঁৰ বৰ্ণনাত কিবা অশুদ্ধ দেখিলে ক্ষমা কৰিবলৈও কৈছে—

“জি সব অসুধ দেখা
 সমস্তো খেমিবা;
 আতপৰে আন কথা
 নেপালোঁ ভাবিয়া,
 সংখেপে ৰচিলোঁ মাত্ৰ
 দয়্যাবাম চেটিয়া।”

(বিৰিঞ্চি কুমাৰ বৰুৱা : অৰুনোদইৰ ধলফাট, পৃঃ ১৪০)

১৮৫৩ চনৰ চেপ্তেম্বৰ সংখ্যাত প্ৰকাশ পোৱা পূৰ্ণানন্দ শৰ্মাদেৱে লিখা কবিতাটিৰ কৌশলো মনকৰিবলগীয়া। 'বিবেচনাৰ গুণ' নামৰ কবিতাটিত কবিয়ে নিজৰ পৰিচয় জ্ঞাপক যিকেইটাশাৰী লিখিছে তাৰ নমুনা আছিল এনেধৰণৰ—

“শিৱসাগৰ নিবাসি শ্ৰী পূৰ্ণা নন্দ সৰমা মহোৰিৰ ক্ৰিমিনেল কউৰট।” অৰ্থাৎ তেওঁ শিৱসাগৰ নিবাসী শ্ৰীপূৰ্ণানন্দ শৰ্মা মহৰিৰ পুত্ৰ। বিশেষত্বপূৰ্ণ কথাটো হ'ল কবিতাটোৰ প্ৰতিশাৰীৰ প্ৰথম শব্দবোৰ লগ লগালে লেখকৰ পৰিচয়টো ওলাই পৰে (নন্দ তালুকদাৰ : স.প.ব.কা.অ. সাহিত্য, পৃঃ ৭৯)।

খ) সংস্কাৰধৰ্মী কবিতা : এই শ্ৰেণীৰ কবিতাৰ ভিতৰত ১৯৪৬ খ্ৰি.ত প্ৰকাশিত ১ নম্বৰ সংখ্যাৰ জানোআৰি মাহত 'কানিৰ বিবৰন' নামৰ এটি কবিতা পোৱা যায়। কবিতাটিত লেখকৰ নাম নাই যদিও সংস্কাৰকামী মনোভাৱৰ প্ৰকাশ ঘটা দেখা গৈছে। কবিতাটি এনে—

অতি মন্দ বস্তু কানি,
জি খাই বৰ অগিয়ানি,
সঞ্চিত বস্তু হই তাৰ হানি,
মুখে কই কটু বানি।
সকল লোকে থাকে জানি,
কানি খাই মন্দ প্ৰানি,
সি ন হই সংসাৰত গিয়ানি,
কথাই তাৰ অপ্ৰমানি।

(বিৰিঞ্চি কুমাৰ বৰুৱা : অৰুনোদইৰ ধলফাট, পৃঃ ৭৯)

গ) জ্ঞানমূলক বা নীতিমূলক কবিতা : এই শ্ৰেণীৰ কবিতা বুলিবলৈ বিশেষ নাই। তথাপিও ১৮৪৭ চনৰ ফেব্ৰুৱাৰী মাহত প্ৰকাশিত ৰচনা 'গিয়ান'ৰ শেষৰ ফালে কেইটামান কবিতাৰ শাৰী উল্লেখ কৰা আছে। শাৰীকেইটাৰ বক্তব্য এনে ধৰণৰ—

‘মানুহে জ্ঞান খাৰ কৰিব লাগে, জ্ঞান অমৃতৰ সমান, জ্ঞান পালে মানুহৰ দুৰ্গতি নহয়, বৰং তাৰ সম্পত্তিহে বৃদ্ধি পাব’ ইত্যাদি—

‘গিয়ান পালে মানুহৰ নহব দুৰ্গতি,
অল্প অল্প কৰি তাৰ বাৰ্হিব সম্পত্তি;
গিয়ান জেবে ত্ৰিধি হব বাৰ্হিবগৈ আসা
সৰেও তাহাক সদা কৰিব প্ৰসংসা। (ন.ল.)

ঘ) বনৌষধি বিষয়ক কবিতা : ১৮৪৮ খ্ৰি.ৰ মাৰ্চ মাহত 'জাইফলৰ গচ' নামৰ এখনি ৰচনাৰ শেষৰ ফালে ডাকৰ বচনৰ দৰে কেইটামান কবিতাৰ শাৰী সংলগ্ন কৰা হৈছে। যেনে—

“কোনো কোনো লোকবোৰে
জাইফল আনি,

তাৰো তেল লই জন্তুত চেপি টানি।

বেজহঁতে দৰব কৰি সেই তেলেৰে,

নানা বিধ ৰুগিয়াৰ ৰোগ ভাল কৰে।” —ইত্যাদি।

৬.০০ সামৰণি :

ইতিমধ্যে স্বীকাৰ কৰা হৈছে যে 'অৰুনোদই'ৰ কবিতাবোৰ কবিত্বহীন একো একোটা পদ্যহে। তথাপি কবিতাবোৰৰ গতি-প্ৰকৃতিত মন কৰিলে তলত দিয়া সিদ্ধান্তবোৰলৈ আহিব পৰা যায়। যেনে—

- অৰুনোদইৰ কবিতাবিলাকে পুৰণি ঠাচ অনুসৰণ কৰিছিল।
- লাহে লাহে পুৰণি ঠাচৰ অসার্থকতা স্পষ্ট কৰি অৰুনোদইৰ কবিতাবোৰত আধুনিক ভাষা প্ৰতিষ্ঠা হ'বলৈ ধৰিলে।
- কবিতাবোৰত থকা বহু বিৱৰণে ঐতিহাসিক সত্যতা নিৰূপন কৰিছে।
- কবিতাবোৰত ন-ন বিষয়বস্তুৰে ভুমুকি মৰাত অসমীয়া মানুহৰ মনৰ দিগন্ত প্ৰসাৰিত কৰাত সহায় কৰিছে আৰু পৰৱৰ্তী কবিসকলক চিন্তাৰ খোৰাক যোগাইছে।
- সমাজ সংস্কাৰতো কবিতাবিলাকৰ ভূমিকা আছিল মনকৰিবলগীয়া।

একেবাৰে শেষত বেণুধৰ শৰ্মাৰ ভাষাৰেই ক'ব পাৰি “শুংটো যেনেকৈ বৰলৰ, হাঁতোৰাকিটা যেনেকৈ ৰাখৰ, শিংজোৰ যেনেকৈ মহৰ আক্ৰমণ আৰু আত্মৰক্ষাৰ ঘাই আলম, তোৰামোদ, শিয়ালবাগী আৰু টাংটিগালী কথা কোৱা তেনেকৈ যি মানুহৰ প্ৰধান অস্ত্ৰ সেই মানুহৰ ভুৱা চক্ৰগুৰ ফলত যেতিয়া অসমীয়া ভাষাটো অসমৰ পৰা উঠি যাবলৈ হৈছিল, তেতিয়া অসম প্ৰবাসী আমেৰিকাৰ পাদুৰীসকলে হে তয়াময়া ৰণ কৰি তাক ৰক্ষা কৰিছিল।” অসমীয়া ভাষা যিমানদিন ব্ৰহ্মপুত্ৰৰ সোঁতৰ দৰে বলি থাকিব সিমান দিন অসমীয়া জাতিয়ে 'অৰুনোদই'ৰ কথা পাহৰিব নোৱাৰে আৰু সিমানদিনলৈকে আমেৰিকান বেপ্টিষ্ট মিশ্যনৰ 'অৰুনোদয়ে'ও পাদুৰীসকলে কৃতজ্ঞতাৰ শৰাই আগবঢ়াই থাকিব” (শ্ৰী বেণুধৰ শৰ্মা : অৰুনোদই দূৰবীণ, পৃঃ ১২৩)।

সহায়ক গ্ৰন্থপঞ্জী :

- ▶ শইকীয়া, অৰুণজ্যোতি (সম্পা.) : অৰুনোদই, নবেম্বৰ, ২০০২
- ▶ তালুকদাৰ, নন্দ : সম্বাদ পত্ৰৰ ৰ'দ কাঁচলিত অসমীয়া সাহিত্য, বৰুৱা এজেঞ্চি, গুৱাহাটী-১, ১৯৭৫
- ▶ নেওগ, মহেশ্বৰ : অসমীয়া সাহিত্যৰ ৰূপৰেখা, বাণীমন্দিৰ, ডিব্ৰুগড়, ১৯৮৩
- ▶ অসমীয়া বিভাগ, ডিব্ৰুগড় বিশ্ববিদ্যালয় : সমীক্ষণ, ২০১০
- ▶ চৌধুৰী, প্ৰসেনজিৎ : অৰুনোদই, ষ্টুডেণ্টচ ষ্ট'ৰচ, গুৱাহাটী, ১৯৯৫
- ▶ শৰ্মা, সত্যেন্দ্ৰনাথ : অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত, গুৱাহাটী, ১৯৮৯



পার্বতিপ্রসাদ বৰুৱাৰ কবিতাত বহস্যবাদ

ৰঘুনাথ কাগ্‌য়ুং

১.০ অৱতৰণিকা

অসমীয়া সাহিত্যত গীতি-কবি বুলিলে মূলতঃ পাৰ্বতিপ্রসাদ বৰুৱাকে জনা যায়। পাৰ্বতিপ্রসাদে অনেক গীত-মাত, কাব্য-নাট ৰচনা কৰিছিল। পাৰ্বতিপ্রসাদ বৰুৱাই ৰচনা কৰা সাহিত্যৰাজি হ'ল- কবিতা আৰু গীতৰ পুথিঃ ভঙা টোকাৰীৰ সুৰ (১৯৫৯), খেল ভঙা খেল (১৯৬৯), গুণগুণনি (১৯৫৩), লুইতী (১৯৫৯), শুকুলা ডাৱৰ ঐ কঁৱা ফুল (১৯৬৩), ময়্যাপী (অপ্রকাশিত) আৰু মৌ টোকাৰী (অপ্রকাশিত), গীতি-নাটিকাঃ লখিমী (১৯৩১) আৰু সোণৰ সোলেঙ (১৯৫৫), গদ্য ৰচনা : কলা-সংস্কৃতি, সমিধান, ৰূপকোঁৱৰৰ কথা, শিল্প সম্পৰ্কে একাধাৰ, জোনাকী মেল, নকণ্ড (নিজে উলিওৱা 'থুপিভৰা' নামৰ মাহেকীয়া হাতে-লিখা আলোচনীত প্রকাশিত) আদি, অনুবাদঃ 'ভঙা কবিতা' নাম দি মুঠ ৭ টা (৫ টা শ্যেলীৰ, ১ টা বাইৰণৰ আৰু ১টা হাফিজৰ) ইংৰাজী কবিতাৰ অনুবাদ, স্বৰলিপিঃ 'সুৰ চানেকি' নামেৰে প্ৰায় ১০ টা নিজা গীতৰ স্বৰলিপি প্ৰস্তুত।

তথাপিও পাৰ্বতিপ্রসাদ মূলতঃ কবি। পাৰ্বতিপ্রসাদৰ কবি সত্তাই বাকী আটাইবোৰ প্ৰতিভাৰ সীমা চেৰাই গৈছে। বেজবৰুৱাৰ অতবোৰ সাহিত্য প্ৰতিভা থকাৰ পিছতো 'ৰসৰাজ'ৰ ধাৰণাই যিদৰে পাঠকৰ মাজত অগ্ৰাধিকাৰ পায়, পাৰ্বতিপ্রসাদৰ ক্ষেত্ৰটো একেটা সুৰতে ক'ব পাৰি যে- পাৰ্বতিপ্রসাদৰ কবি-প্ৰতিভা তেওঁৰ অন্যান্য প্ৰতিভাতকৈ যথার্থই সুকীয়া, অনন্য আৰু অতুলনীয় ভাবে প্ৰোজ্জ্বল।^১ অধ্যাপিকা ডঃ ৰশ্মিৰেখা গগৈৰ ভাষাত, 'তেওঁৰ গীত আৰু কবিতাখিনিয়ে অসমীয়া কবিতাক এক নতুন মাত্ৰা প্ৰদান কৰি আহিছে।'^২

১.১ অধ্যয়নৰ উদ্দেশ্য, পৰিসৰ, পদ্ধতি আৰু সামগ্ৰী

এই অধ্যয়ন কৰ্মৰ মূল উদ্দেশ্য হৈছে পাৰ্বতিপ্রসাদ বৰুৱাৰ কবিতাত প্ৰকাশ পোৱা বহস্যবাদৰ উন্মোচন। সেইয়ে, এই অধ্যয়ন-কৰ্মৰ পৰিসৰ পাৰ্বতিপ্রসাদ বৰুৱাৰ কবিতাত প্ৰকাশ পোৱা বহস্যবাদতে সীমাবদ্ধ থাকিব। অধ্যয়নৰ পদ্ধতি হিচাপে বিশ্লেষণাত্মক অধ্যয়ন পদ্ধতিক বাচি লোৱা হৈছে। পাৰ্বতিপ্রসাদ বৰুৱাৰ কবিতাসমূহেই হৈছে অধ্যয়ন-কৰ্মৰ মুখ্য অধ্যয়ন সামগ্ৰী। পাৰ্বতিপ্রসাদ বৰুৱাৰ কবিতাৰ বিষয়ে লিখা বিভিন্ন লেখকৰ বিভিন্ন গ্ৰন্থকো অধ্যয়নৰ গৌণ সামগ্ৰী হিচাপে গ্ৰহণ কৰা হৈছে। প্ৰবন্ধটিৰ অৱয়ব বৃহৎ হোৱাৰ পৰা পৰিত্ৰাণ পোৱাৰ আশাত পাৰ্বতিপ্রসাদ বৰুৱাৰ মাত্ৰ চাৰিখন কাব্য-পুথিহে এই আলোচনাটিৰ বাবে বাচি লোৱা হৈছে: কাব্য-পুথি কেইখন হ'ল - ভঙা টোকাৰীৰ সুৰ, খেল ভঙা খেল, ময়্যাপী আৰু মৌ-টোকাৰী।

২.০ পাৰ্বতিপ্রসাদৰ কবিতাত বহস্যবাদ

আধ্যাত্মিক ভাবনাৰ পৰাই উদ্ভৱ হয় বহস্যবাদৰ চিন্তা। চিৰসুন্দৰ বা পৰমব্ৰহ্মাৰ মুখামুখি বা মিলনাকাংক্ষাই হৈছে ভাৰতীয় আধ্যাত্মিক ভাবনাৰ মূল লক্ষ্য। ভাৰতীয় আধ্যাত্মিক ভাবনাত পৰমব্ৰহ্মাক বিভিন্ন ৰূপত কল্পনা কৰা দেখা যায় - সচ্চিদানন্দ, পৰমানন্দ, আনন্দ, মহানন্দ, সুন্দৰ, চিৰ সুন্দৰ, অনাদি, অনন্ত ইত্যাদি।

পৰমব্ৰহ্মা বা চিৰ সুন্দৰৰ স'তে মিলনাকাংক্ষাই হৈছে ভাৰতীয় আধ্যাত্মবাদৰ মূলবস্তু। পাৰ্বতিপ্রসাদ বৰুৱাৰ বহস্যবাদৰ অন্তৰালতো মূলতঃ নিহিত হৈ আছে ভাৰতীয় আধ্যাত্মিক চিন্তা-চেতনাৰ প্ৰতিধ্বনি। আচলতে ভাৰতীয় আধ্যাত্মিক ভাবনাৰে প্ৰভাবপুষ্ট পাৰ্বতিপ্রসাদৰ বহস্যবাদ। কবিয়ে সন্ধান কৰে এক অদৃশ্য জগতৰ। কবিৰ এই অদৃশ্য জগতৰ অহৰহ সন্ধানই গীতি-কবি হিচাপে পাৰ্বতিপ্রসাদ প্ৰখ্যাত হোৱাৰ মূল কাৰণ বুলি বহুতে আঙুলিয়াব খোজে।^৩

প্ৰায় সমালোচকেই পাৰ্বতিপ্রসাদক সৌন্দৰ্য কবি আখ্যা দিব বিচাৰে। কিন্তু, এই সৌন্দৰ্য সৃষ্টিৰ অন্তৰালতো 'অধিকতৰ ইন্দ্ৰিয়জ আৰু মিষ্টিক তৃপ্তিসুধাৰে আত্মিক আনন্দলাভৰ বাসনা পাৰ্বতিপ্রসাদৰ প্ৰকৃতি বিষয়ক কবিতাসমূহত বিদ্যমান।^৪ পাৰ্বতিপ্রসাদৰ কবিতা যথার্থই বহস্যবাদৰ নিটোল প্ৰকাশ। পাৰ্বতিপ্রসাদৰ বিভিন্ন কবিতাত বহস্যবাদী ভাবনাৰ ভিন্ন ৰূপ-তৰংগ বিভিন্ন ৰূপত কল্পোচিত হৈ উঠিছে। পাৰ্বতিপ্রসাদৰ কবিতাত বহস্যবাদী ভাবনাৰ ভিন্ন ৰূপৰ প্ৰকাশ এনেদৰে দেখুৱাব পৰা যায় :

- ইন্দ্ৰিয়াতীত ভাবানুভূতিৰে চিৰ সুন্দৰৰ ৰূপৰ ধাৰণা,
- পৰমব্ৰহ্মাৰ অপৰূপ ৰূপ-তৃষা আকণ্ঠ পান কৰাৰ ইচ্ছা
- চিৰ সুন্দৰৰ চিৰ বহস্যৰ ৰূপ নিৰ্ণয়ৰ কামনা,
- চিৰ সুন্দৰৰ দৰ্শন তথা মিলনাকাংক্ষাৰ তীব্ৰতা,
- চিৰ সুন্দৰৰ স'তে কবিৰ মিলন,
- চিৰ সুন্দৰৰ স'তে মিলন মুহূৰ্তৰ অভিজ্ঞতা আৰু মিলনৰ পাছৰ বিভিন্ন অভিজ্ঞতাৰ প্ৰকাশ আৰু
- মিলনৰ পৰৱৰ্তী সিদ্ধি লাভৰ ভিন্ন অভিজ্ঞতা।

পাৰ্বতিপ্রসাদৰ বিভিন্ন কবিতাত এই দিশবোৰে এনেভাৱে প্ৰকাশ আৰু বিকাশ লাভ কৰিছে যে - এই দিশৰ পৰা চালে পাৰ্বতিপ্রসাদক মূলতঃ বহস্যবাদী কবি বুলিহে আখ্যা দিব পৰা যায়। কাৰণ, ভাৰতীয় বহস্যবাদী দৰ্শনৰ প্ৰায়বিলাক দিশেই পাৰ্বতিপ্রসাদৰ কবিতাত সুন্দৰ আৰু আবেদনময়ী ৰূপত বিকশিত আৰু প্ৰস্ফুটিত হৈ উঠিছে।

পাৰ্বতিপ্রসাদ বৰুৱাৰ কবিতাত ৰমন্যাসবাদী চিন্তা-চেতনাৰ অনেক বৈশিষ্ট্য দেখা পোৱা যায় যদিও বহস্যময় ভাৱনা(Mysticism)ৰ প্ৰকাশেই সবাতোকৈ শক্তিশালী। বহস্যবাদ বা অতীন্দ্ৰিয়বাদৰ প্ৰকাশেই পাৰ্বতিপ্রসাদ বৰুৱাৰ কবিতাৰ প্ৰধান সুৰ। পাৰ্বতিপ্রসাদৰ বহস্যবাদী ভাবনাৰ কবিতাবোৰ তেওঁৰ বৈচিত্ৰ্যপূৰ্ণ কবি-জীৱনৰ উল্লেখযোগ্য মাত্ৰা। পাৰ্বতিপ্রসাদ ৰচিত কবিতা, গীত আৰু গীতি-নাটিকা - আটাইবোৰ ৰচনাত তেওঁৰ বহস্যবাদী ভাবালুতা প্ৰকাশ পাইছে।

২.১ 'ময়্যাপী'ত প্ৰকাশ পোৱা বহস্যবাদৰ সুৰ

'ময়্যাপীয়ে পাৰ্বতিপ্রসাদৰ জীৱন-দৃষ্টিক উন্মোচন কৰি দিব খোজে।'^৫ আচলতে, পাৰ্বতিপ্রসাদৰ বহস্যবাদী ভাবনাৰ প্ৰকাশ 'ময়্যাপী'ৰ কবিতাগুচ্ছ। ভাৰতীয় দৰ্শনৰ মূল উৎস উপনিষদীয় চিন্তাৰ প্ৰতিফলন ঘটিছে 'ময়্যাপী'ৰ কবিতাসমূহত। চিৰ সুন্দৰৰ অন্বেষণেই 'ময়্যাপী'ৰ কবিতাসমূহৰ মূল সুৰ। চিৰ বহস্যৰ সন্ধানত কবি ব্যস্ত হৈছে। 'ময়্যাপী' বহস্যৰ কেন্দ্ৰবিন্দু, পৰম সত্তাৰ প্ৰতীক। 'ময়্যাপী'ৰ আগমনে বিশ্ব-প্ৰকৃতিৰ ৰূপ

সলনি কৰি দিলে। 'ময়াপী'ৰ আগমনৰ খবৰ পাই জীৱ-জগতৰ হৃদয় আলোড়িত হ'ল, স্পন্দিত প্ৰাণত পৰমানন্দৰ জোৱাৰৰ সৃষ্টি হ'বলৈ ধৰে। 'ময়াপী'ৰ বাঁহীৰ অমিয়া সুৰধ্বনি পাই বায়ুৰ প্ৰাণত হেন্দোলনিৰ সৃষ্টি হ'ল; বনৰ পখীৰ মাত ওলাল; যি মাত ইমান দিনে ৰুদ্ধ হৈ আছিল। 'ময়াপী'ৰ আগমানে শীৰ্ষকায় পৃথিৱীৰ বুকুলৈ যৌৱন ঘূৰাই আনিলে। কবি-কল্পিত 'ময়াপী' আন কোনো নহয় - চিৰ সুন্দৰ চিৰ বহস্যময়তাৰ প্ৰতীক— যাক দেখা পোৱা নাযায়, অনুভৱহে কৰিব পৰা যায়। 'ময়াপী' অতীন্দ্ৰিয় ভাৱৰ সুন্দৰ প্ৰকাশ। চিৰ সুন্দৰৰ, চিৰ বহস্যৰ সন্ধান কৰি চিৰ সুন্দৰক পাৰ্ৱতিপ্ৰসাদে চিৰ সুন্দৰীৰ ৰূপত কল্পনা কৰিছে। সংসাৰলৈ আহি প্ৰাণী অন্ধকাৰত ডুবি থাকে; প্ৰাণী জগত বা সংসাৰ মায়াজালত (মন ভাল লগা গীতৰ সুৱদি ঢালি) ডুবাই পৰমব্ৰহ্ম আঁতৰি যায় নিজৰ স্থানলৈ (নিশা পুৱতিত তোমাৰ বাটেদি/ যেতিয়া আঁতৰ হ'ল)। জীৱই পৃথিৱীৰ মায়াজালত বন্দী হৈ থাকে নিজ কৰ্তব্য পাহৰি। মায়াত বন্দী হোৱা কবিয়ে পৰমব্ৰহ্মৰ ৰূপ-অমৃত ঢালি কবিৰ জ্ঞান চকু মোকলাবৰ বাবে সেয়ে প্ৰাৰ্থনা কৰিছে—

‘তোমাৰ ৰূপ-অমৃত ঢালি
দিয়াচোন মোৰ নয়ন মেলি
চিৰ সুন্দৰ ৰূপটি চাই
ভাগক ঘুমটি জাল।’

ভাৰতীয় দৰ্শনত ব্ৰহ্মই মূল, সাৰ, আৰু সত্য। ব্ৰহ্ম চিৰ সুন্দৰ। চিৰ সুন্দৰে কৃপাৰ দৃষ্টিৰে চালেই জীৱৰ অবিদ্যা দূৰ হয়, অজ্ঞান-আন্ধাৰ আঁতৰি যায়। পাৰ্ৱতিপ্ৰসাদে তাৰেই কামনা কৰিছে কবিতাতো। 'ময়াপী' কাব্য-গ্ৰন্থৰো মূল সুৰ এয়াই।

২.২ 'মৌ-টোকাৰী'ত প্ৰকাশ পোৱা বহস্যবাদ

'ময়াপী'য়ে 'মৌ-টোকাৰী'ত 'বেলি'ৰ ৰূপ ল'লে। 'বেলি' ইয়াত পৰমসত্ত্বাৰ প্ৰতীক, চিৰ বহস্যৰ প্ৰতীক। 'চৰাই' কবিৰ প্ৰতীক, ভক্তৰ প্ৰতীক। জুৰিয়ে নৈ বিচাৰে, নৈয়ে সাগৰ, সাগৰে মহাসাগৰ। জুৰিক বিচাৰি নৈ নাহে, নৈক বিচাৰি সাগৰ নাহে, সাগৰক বিচাৰি মহাসাগৰ নাহে। ভক্তই বিচাৰি যায় ব্ৰহ্মক, ব্ৰহ্মই ভক্তক বিচাৰি নাহে। মৌ-টোকাৰীত এনে বহস্যৰে সমাৱেশ ঘটিছে। নৈৰ ছত্ৰ-ছাঁয়াত ভক্ত থকাৰ দৰে, 'বেলি'ৰ ছত্ৰ-ছাঁয়াত 'চৰাই' আছে। পাৰ্ৱতিপ্ৰসাদে নিজকে 'চৰাই'ৰ ৰূপত কল্পনা কৰি ব্ৰহ্মক 'বেলি'ৰ ৰূপত কল্পনা কৰিছে। ব্ৰহ্মৰূপী বেলিৰ পোহৰ পাই কবিকল্পী চৰাইৰ কণ্ঠত গীত জাগি উঠিল, মাত ফুটিল। এয়া যেন ঠিক ব্ৰহ্মৰ কৃপা দৃষ্টিত ভক্তই লাভ কৰা দিব্য-জ্ঞানহে। পৰমব্ৰহ্ম যাৰ প্ৰতি সদয় হয়, যাৰ ভক্তি তুষ্ট হয়— সেইজনেই লাভ কৰে দিব্যদৃষ্টি বা জ্ঞান। ভাৰতীয় দৰ্শনৰ এই চিৰন্তন সত্যৰ প্ৰতিধ্বনি দেখা গ'ল 'মৌ-টোকাৰী'ত—

“তোমাৰ পোহৰ লাগি,
কণ্ঠত গীত জাগি,
ফুটিছে আকুল মাত।”

নলিনীবালা দেৱীয়ে পূৰ্ণব্ৰহ্মক বৰিবৰ বাবে ফুল-চন্দনৰ মালা গাঁঠি বহু দিন ৰৈ আছিল; কিন্তু

যেতিয়া ধূপ জ্বলি শেষ হ'ল, ফুল-চন্দন শুকাই গ'ল, শলিতা জ্বলি শেষ হ'ল - তেতিয়া ভাবিলে - যদিহে এই মুহূৰ্তত পূৰ্ণব্ৰহ্ম আহে কিহেৰে আদৰিমাঙ্গ পাৰ্ৱতিপ্ৰসাদৰ কবিতাতো দেখা গ'ল এনে ভাবৰ প্ৰকাশ। 'কোমল আঙুলি বুলন' কৰি পৰমব্ৰহ্মক পাবলৈ টোকাৰী বজায়ো "কত বেলা হ'ল মিছাতে বিফল।" কিন্তু আজি অসময়ত পৰমজন অহাত কবিৰ হৃদয় ভাঙি ছিঙি গৈছে। কাৰণ অসময়ত পৰমজনক দিবলৈ কবিৰ একো নাই, দুখৰ বিননিত টোকাৰীৰ মৃদু পৰশনৰ সুৰ উটি যায়—

“আজি অসময়ে দিছা দৰশন,
দিছা টোকাৰীত মৃদু পৰশন
আজি মোৰ হয় ডিঙি ভাঙি যায়,
সুৰ উটি যায়
কান্দোতেই।”

বহস্যবাদী ধাৰণাত পৃথিৱী এখন মেলাহে। পাৰ্ৱতিপ্ৰসাদৰ দৃষ্টিত পৃথিৱী এখন মেলা। এই মেলাত অনেক বস্তু ওলায়। সুখ-আনন্দ, হাঁহি, দুখ, কান্দোন, বেজাৰ ইত্যাদি। মধুৰ সপোনৰ আনন্দত মানুহ বিভোৰ হৈ থাকে এই বিশ্ব-ৰূপী মেলাত। মেলাত অনেক ধৰণৰ, অনেক ৰঙৰ মালাও ওলায়। কবি এই মেলাত আত্ম বিভোৰ হৈ পৰিছিল; পাহৰি গৈছিল নিজকে মেলাৰ আনন্দত, ভোগ বিলাহত বিলীন কৰি। এতিয়া কিন্তু এই মেলা ভাগিবৰ হ'ল; ভোগ-বিলাসৰ বিভিন্ন ৰং-বিৰঙৰ মালাবোৰ শুকাই গ'ল; আনকি ৰং-তামাচা-আনন্দৰ উৎস পিয়লাও উদং হ'ল—

“এতিয়া যে হয় মেলা ভাগিবৰ হ'ল,
বৰণৰ মালা শুকাই গ'ল,
বঁহীয়া পৰিলে ৰং,
পিয়লা উদং।”

অসময়ত পৰমজনক পায়ো কবিৰ জ্যোতি বিকিৰিত নহ'ল, বৰং মায়াৰ জালত বন্দী হৈহে থাকিল। যেতিয়া সংসাৰৰ প্ৰতি থকা মায়া ভংগ হ'ল তেতিয়াহে কবিয়ে উপলব্ধি কৰিছে যে— 'পিয়লা উদং হ'ল' - অৰ্থাৎ জীয়াই থকাৰ সপোনৰ উৎস ক্ৰমে নোহোৱা হৈ গৈছে। কবিয়ে চিৰ সুন্দৰৰ দৰ্শন লাভ কৰিছে এইখিনিতে। পৰমাত্মক আত্মাই দৰ্শন লাভ কৰাৰ লগে লগে 'জগত মিথ্যা'ৰ সত্যোপলব্ধি হ'ল আৰু পৰমাত্মাই যে সত্য বাকী আটাইবোৰ মিছা— এই পৰম সত্যও উপলব্ধি হ'ল। এনেদৰেই 'মৌ-টোকাৰী'ত ব্ৰহ্মোপলব্ধিৰ এটা সীমানাত পাৰ্ৱতিপ্ৰসাদ উপনীত হয়।

২.৩ 'ভঙা টোকাৰী'ৰ সুৰ'ত বহস্যবাদৰ প্ৰকাশ

'মৌ-টোকাৰী'ত ব্ৰহ্মোপলব্ধিৰ সীমানাত কবি উপনীত হয়; আৰু 'ভঙা টোকাৰী'ৰ সুৰ'ত সেই সীমানাৰ অনেক অভিজ্ঞতাৰ মুখামুখি হয়। চিৰ সুন্দৰৰ স'তে কবিৰ মিলন, চিৰ সুন্দৰৰ স'তে মিলনৰ ভিন্ন ৰঙী মুহূৰ্ত আৰু মিলন তথা মিলনোত্তৰ অভিজ্ঞতাৰ প্ৰকাশেই 'ভঙা টোকাৰী'ৰ সুৰ'ৰ বহস্যবাদী ভাবৰ মূল কথা।

বঘুনাথ চৌধাৰীয়ে মৃত্যুক 'ফুলশয্যাৰ লগত তুলনা কৰি মৃত্যুৰ মুহূৰ্তলৈ অধীৰ অপেক্ষাৰে বৈ আছিল; কাৰণ মধু-যামিনীৰ অল্প মধুৰ ক্ষণৰ দৰেই মৃত্যু কবিৰ বাবে আনন্দৰ ক্ষণ, মুক্তিৰ ক্ষণ, প্ৰণয়ৰ ক্ষণ। কবিয়ে মৃত্যুৰ কোলাত অনন্ত শয়ন লৈ শান্তিৰে থাকিব বিচাৰিছে -

“জ্বলিছে দূৰত সৌ প্ৰণয়ৰ শিখা
ধৰিছে যি ৰূপ বিতোপন
সেয়ে মোৰ ফুলশয্যা ৰক্তকমলৰ
ল'ম তাতে অনন্ত শয়ন।”
(ফুলশয্যা)

পাৰ্ৱতিপ্ৰসাদেও অধীৰ আগ্ৰহেৰে মৃত্যুৰ সেই শুভক্ষণটোলৈ বাট চাই আছে। মৃত্যু এক নৈ; এই নৈ পাৰ হৈ সিপাৰৰ ঘাটত আশ্ৰয় ল'ব পাৰিলেই কবিয়ে পৰমজনক লগ পাম বুলি ভাবিছে। পৰমব্ৰহ্ম ভগৱানক সিপাৰত লগ পোৱাৰ আনন্দত কবিৰ মন খৌকি-বাথৌ লাগিছে; বুকু উত্থলি উঠিছে; মন প্ৰাণ আনন্দত নাচি উঠিছে—

“আনন্দত মন মোৰ নাচে-
মাথো দুদিনৰ পাচে,
সেই ঘাট পাৰ হৈ গ'লে,
সুন্দৰ পৃথিৱী মোৰ পুৰি ছাই হ'লে
তোমাক পুনৰ পাম।”
(মৰণ-মাধুৰী)

কবিয়ে নাটকীয়ভাৱে চিৰ বহস্যক লগ পালে; আৰু লগ পালে কবিৰ “জীৱন বাঁহীত” সুমধুৰ সুৰত বাজি উঠিল মিলনৰ গীত। পৰমজনক লগ পালে কবিয়ে হৃদয়ত সাঁচি থোৱা অনেক কথাই কম বুলি বহু দিনৰ পৰা পাণ্ডুলিপি আছিল। কিন্তু আকস্মিকভাৱে চিৰ সুন্দৰক লগ পোৱাৰ পিছত পাৰ্ৱতি প্ৰসাদে মনতে অত দিনে সাঁচি ৰখা কথাবোৰ ক'ব নোৱাৰিলে। চিৰ সুন্দৰক যে এনেদৰে নাটকীয়ভাৱে লগ পাব- তেওঁ এয়া এবাৰো ভবা নাছিল। কবি তাৰ কাৰণে প্ৰস্তুতো নাছিল। সেয়ে পৰমজনক লগ পোৱাৰ পিছত কবি অপ্ৰস্তুত হৈ পৰিছিল আৰু লাজ-কাজ কাতি কৰি আবেগ-ঢালি কম বুলি ভাবি থাকোঁতেই অনেক সময় পাৰ হৈছিল; আৰু যেতিয়া মনৰ গোপন কথাষাৰ ক'বলৈ বিচাৰিছিল- ইতিমধ্যেই সেই শুভক্ষণ উকলি গৈছিল; কবিৰ ইমান দিনে গোপন কোণত সাঁচি ৰখা কথাষাৰ সেয়ে কবিয়ে পৰমজনক ক'বলৈ নাপালে—

“সেয়েহে সিদিনা মই
কওঁ বুলি সাঁচি থোৱা
আলফুলকৈ
নোকোৱা কথাটি মোৰ মনৰ মাজত

ক'বলৈ গৈছিলোঁ আবেগ ভৰত
লাজ-কাজ কাতি কৰি থৈ।
কিন্তু হায়ঙ্গ কওঁ বোলা কথাষাৰি
ক'বলৈ নহ'ল,
শুভক্ষণ গ'ল চাপি, লগ পাব হ'ল,
সোণোৱালী ছেগ গ'ল সাৰি,”
(হেৰুৱা লগন)

বহস্যবাদী কবিয়ে উপলব্ধি কৰিছে যে- মনৰ কথাষাৰ ক'বলৈ সুযোগ পায়ো প্ৰকাশ কৰিব নোৱাৰি এটা “সোণোৱালী ছেগ” হেৰুৱাব লগা হ'ল।

পাৰ্ৱতিপ্ৰসাদে নিজকে মায়াচ্ছন্ন জীৱৰ ৰূপত আৱিষ্কাৰ কৰিছে। ভগৱানে কবিৰ ওচৰলৈ আহি বাৰে বাৰে ধৰা দিব বিচাৰিছে। কবিয়েও ভগৱানৰ সান্নিধ্য পাবৰ বাবে বহু দিন অপেক্ষা কৰি আছে। ভগৱানক পাবৰ বাবে কবিয়ে বহু দিন ধৰি সাধনা কৰি আছে; প্ৰাৰ্থনা কৰি আছে। ভগৱানক লগ পালে কবিয়ে মনৰ কোণত জমা হৈ থকা অনেক কথাই কম বুলিও ভাবি থৈছে। আনকি ভগৱানেই যে একমাত্ৰ সত্য, বাকী আটাইবোৰেই ভুল- সেয়াও কবিয়ে ভালদৰে জানে। কবিৰ কিন্তু এটাই দোষ- কবিয়ে ভগৱানক চিনি নাপায়। মনৰ মাজতে ভগৱানৰ ৰূপ-কল্পনা কৰাৰ পিছতো ভগৱানক সমুখত পালে চিনি নোপোৱা হয়। কবিয়ে অন্ধলাৰ ৰূপত নিজকে তুলনা কৰিছে। কাৰণ, ভগৱানে বহুবাৰ কবিৰ ওচৰলৈ আহিও ঘূৰি গৈছে; কিন্তু কবিয়ে এবাৰো ভগৱানক চিনি নাপালে। ইয়াৰ মূলতে হ'ল কবি মায়াত আচ্ছন্ন হৈ আছে। মায়াত আচ্ছন্ন হৈ থাকিলে 'বস্তুক অবস্তু যেন' দেখে; 'সত্যক অসত্য' যেন দেখে।

“কোন বুলি গৈ দুৱাৰত
যতবাৰ ভুমুকি মাৰিছোঁ
বাটৰ উজ্বল পোহৰত
কণা হৈ একো নেদেখিছোঁ।
(ৰূপ-জেউতি)

এটা সময়ত কবিয়ে ইমানেই মায়াত আচ্ছন্ন হৈ আছিল যে- পৰমজনক চিনি নোপোৱাৰ কাৰণে উপেক্ষা কৰিছিল- 'পুৱাতে নেজানি উপেক্ষিলোঁ।'

কবিয়ে চকুপানীক পৰম পবিত্ৰ বুলি ভাবে। চকুপানী আৰু দুখৰ উপলব্ধিৰ মাজেদিয়ে পৰমব্ৰহ্মৰ উপলব্ধি সম্ভৱ। “অস্তৰৰ যত মলিয়ন চেকা/ চকুলোৰে ধুই ল'ম নিকা” বুলি ভবা কবিয়ে তেওঁৰ পবিত্ৰ হিয়াখনক 'পূজাৰ ফুল' হিচাপে গণ্য কৰিছে আৰু এই পবিত্ৰ ফুলপাহ ভগৱানৰ নৈবেদ্য হিচাপে অৰ্পন কৰিম বুলি প্ৰকাশ কৰিছে। দুখ আৰু চকুপানীক চিৰ লগৰী বুলি ভবা মানুহৰ ভগৱৎ প্ৰীতি গভীৰ আৰু পবিত্ৰ; 'এইনো অগনি (দুখ/চকুপানী) অতিকৈ বিশুদ্ধ' বুলি ভবা কবিয়ে “গংগাজলতকৈ শুচি” বুলি চকুলোক ক'ব বিচাৰিছে -

“চকুপানী টুপি চকুতে থাকক
নেলাগে পেলাব মচি,
চকুলো যে মোৰ পৰম পৱিত্ৰ
গংগা জলতকৈ শুচি।”
(চকুপানী)

পৰমজনৰ সান্নিধ্য যেতিয়াই মিলিব তেতিয়াই কবিৰ চকুপানী নাইকীয়া হ'ব বুলি ভবা কবিয়ে সেইদিনাই পৰমব্ৰহ্মৰ 'প্ৰেমৰ মউ বসেৰে জীৱন পূৰ হ'ব' বুলি ভাবে। পৰমব্ৰহ্মৰ স'তে মিলন হোৱাৰ দিনাই বুকু কাঢ়ি ফুৰা অতদিনৰ বেদনা আৰু ধ্যান-সাধনা সফল হ'ব আৰু সিদিনাহে উমি উমি জ্বলি থকা কবিৰ উতলা হৃদয় শীতল হ'ব—

“সেই দিনা মোৰ বুকুৰ বেদনা
সকলো মোৰ ধিয়ান সাধনা
নিমিষতেই সফল হ'ব,
শীতল হ'ব প্ৰাণ।”

(চকুপানীৰ বান)

কবিৰ চকুপানী, দুখ, হা-হুমুনিয়াহ, বেদনা-বিননিৰ মূলতে ভগৱান। ভগৱানৰ সুৰতে বন্ধা আছে কবিৰ এই 'বেথাৰ বিননি।' কবিৰ দুখ-বিননিৰ কথা যেতিয়া ভগৱানে উপলব্ধি কৰিব, সিদিনাই কবিৰ জীৱন সাৰ্থক হ'ব—

‘মোৰ হৃদয়ৰ বেথাৰ বিননি
তোমাৰ সুৰত বন্ধা,
তুমি পতিয়ালে সাৰ্থক হ'ব,
সাম্ফল হ'ব কন্দা, প্ৰিয়তম,
সাম্ফল হ'ব কন্দা।।’
(নিঠুৰ নিদিয়া)

২.৪ 'খেল ভঙা খেল'ত বহস্যবাদৰ প্ৰকাশ

পাৰ্ৱতিপ্ৰসাদৰ বহস্যবাদী ভাৱধাৰাই পূৰ্ণতা লাভ কৰিছে 'খেল ভঙা খেল'ত। পৰমব্ৰহ্মক প্ৰকৃত ৰূপত উপলব্ধি কৰিছে 'খেল ভঙা খেল'ত। পাৰ্ৱতিপ্ৰসাদৰ বহস্যবাদী ধাৰাই ইয়াত চূড়াত উপনীত হৈছে। পৰমব্ৰহ্মৰ অস্তিত্ব উপলব্ধিয়েই বহস্যবাদৰ অস্তিম সীমনা। 'খেল ভঙা খেল' কবিতা পুথিত সন্নিৱিষ্ট কবিতাবোৰৰ নামবোৰতে নিহিত হৈ আছে এক বহস্যবাদী গোক্ৰ- অৰ্পণ, একো ঠেঁহ নাই, খেল ভঙা খেল', ফটা-বাঁহী, তোমাৰ দয়া, অন্ধকাৰ যাত্ৰা, পুতৌ, বেচৰী পৃথিৱী, বেহানি ক'ত, চৰণ চাব, মুৰ্ত্তি, কঠহীনঃ উদং পিয়লা, জীৱন দেৱতা, প্ৰাৰ্থনা, পুতলা, জীৱনৰ জিগিণিত, উজাগৰে, আত্মাৰ আৰাৰ, সময় আহিল, নীৰৱ কিয় টোকাৰী তোৰ, আপোন হাতে ঘৰ ভাঙিল, জীৱন ভবা দুখৰ বোজা ইত্যাদি।

কবিয়ে পৰমজনক লগ পাবৰ বাবে বৈ আছে; পৰমজনো “কোনেও নেদেখাকৈ” আঁৰত লুকাই আছে। ব্ৰহ্মাই সহজতে জীৱক ধৰা নিদিয় যদিও পিছত নিজে আহি ধৰা দিয়ে। সেয়ে মায়াকপী 'মেঘ'ৰ গাজনিত একো দেখা নোপোৱা কবিয়ে তিতা বতাহত চিৰ সুন্দৰৰ (তোমাৰ) পৰশ” পালে - এয়া যেন পৰমাত্মাৰ ওচৰত আত্মাই কৰা আত্মসমৰ্পনহে। চিৰ সুন্দৰৰ পৰশ পোৱাৰ পিছতো কবিৰ জীৱনলৈ দুখ-বিপদ নুগুচা হ'ল। যেতিয়া গন্তব্য স্থানলৈ (ঘৰ) যাবলৈ কবি দুখোৰ-মুখোৰ অৱস্থাৰ সন্মুখীন হ'ল তেতিয়াই চিৰ সুন্দৰে কবিৰ হাতত ধৰি আঙুৰাই নিয়ে—

“কেনেকৈ যাওঁ ঘৰলৈ,
তুমি আগবাঢ়ি আহি ক'লা-
কিয় ? হাতত ধৰা,
বলা যাওঁ আগবাঢ়ি।

পৰমজনেই সকলো প্ৰাণীৰ আশ্ৰয়দাতা আৰু ত্ৰাণকৰ্তা - এনে ভাবৰ প্ৰকাশ ঘটিছে কবিতাটোত। হাতত ধৰি আঙুৰাই নিলেই নহ'ব - ভগৱানক নিজৰ পূৰ্ণ ৰূপো দেখুৱাবলৈ কবিয়ে কৈছে—

‘হেৰা ৰংনাথ
জীৱনৰ দেও
দেখুৱাচোঁ আকৌ এবাৰ
পূৰ্ণ মহিমা
জীৱনৰ -
ৰঙৰ - ।’

(জীয়া তেজ)

কবিয়ে ভগৱানৰ ওচৰত আত্মসমৰ্পন কৰিছে; সেয়ে স্ব-ৰূপ দেখুৱাই নিৰ্ভয়তা প্ৰদান কৰিবলৈ প্ৰাৰ্থনা কৰিছে।

কবিয়ে ভগৱানক দিব পৰা সকলো বস্তুৱেই দিছে; এতিয়া শূন্য ঘৰত দিবলৈ একোৱেই নাই। পিয়লা উদং হ'ল। যদিহে ভগৱানে কবিৰ হাতত একো নাই দেখিও আৰু কিবা বিচাৰে, শূন্য ঘৰখনকে দান দিব বিচাৰে - শূন্য ঘৰত যি আছে তাকে লৈ যাব পাৰে পৰমজনে-

‘শূন্য ঘৰত যি আছে তাকে
লৈ যোৱা - বাৰে বাৰে
সকলো দিছোঁ উজাৰি।’

ভগৱানৰ বিশ্ব-বিমোহন ৰূপ কবিয়ে দেখা পালে এনেদৰে-

‘ইমান ধুনীয়া বাগিনী বজালা
সুৱদী সুৰীয়াকৈ।’

(ফটা-বাঁহী)

প্রকৃত সাধু-পুৰুষ স্থিতপ্রজ্ঞ। ভগৱানো স্থিতপ্রজ্ঞ। সেয়ে আনন্দত উটি নাযায়; দুখত কাতৰ নহয়।
সুখেই হওক বা দুখেই হওক ভগৱানৰ এটাই ৰূপ; অবিচলিত স্থিতপ্রজ্ঞ ৰূপ—

“তুমি চোন সেই
একেই আৰ্ছ
মইহে জুৰুলা হ'লোঁ।”
(একেই)

একেদৰে- পৰমব্ৰহ্মাৰ স্থিতপ্রজ্ঞৰ ৰূপ প্ৰকাশ কৰিছে এনেদৰে—

“ভঙা জুপুৰীটোৰ
খুতি কেইটা
থিয় হৈ আছে;
আৰু কেইটামান
চৰণ ছাব
- তোমাৰ।”

(চৰণ ছাব)

৩.০ উপসংহাৰ

সামগ্ৰিক আলোচনাত পাৰ্ৱতিপ্ৰসাদ বৰুৱাৰ কবিতাত বহস্যবাদৰ ভিন্ন ৰূপ দেখা পোৱা গ'ল। ভাৰতীয় আধ্যাত্মিকতাৰ প্ৰতিফলনেই পাৰ্ৱতিপ্ৰসাদৰ বৰন্যাসবাদী কবিতাবোৰৰ মূল আধাৰ। কবিয়ে ইন্দ্ৰিয়াতীত ভাবানুভূতিৰে পৰমব্ৰহ্মাৰ সান্নিধ্য লাভ কৰিছে। পৰমব্ৰহ্মাক লাভ কৰাতে কবিৰ বহস্যবাদী ভাবনাৰ ওৰ পৰা নাই; পৰমব্ৰহ্মাৰ স'তে মিলনৰ অমিয় মুহূৰ্ত আৰু মিলনৰ পৰৱৰ্তী সময়ত লাভ কৰা বিভিন্ন অভিজ্ঞতাৰ ছবিও কবিতাবোৰত পাৰ্ৱতিপ্ৰসাদে অংকন কৰিছে। পাৰ্ৱতিপ্ৰসাদ সদৰ্থক মিস্টিক(Mystic) কবি। ভাৰতীয় আধ্যাত্মিক দৰ্শন, উপনিষদীয় ব্ৰহ্মাৰ ধাৰণা, আত্মা-পৰমাত্মাৰ মিলন, জন্মান্তৰবাদ, পৰমব্ৰহ্মাৰ অব্যক্ত, অৰূপ, অসীম শক্তিৰ অনুভৱ - তেওঁৰ কবিতাৰ প্ৰাণশক্তি। আত্মা-পৰমাত্মাৰ ৰূপ-নিৰ্গম, পৰমজনক পাবলৈ হাবিয়াহ, পৰমাত্মাৰ প্ৰতি মিলনৰ তীব্ৰতা, পৰমব্ৰহ্মাৰ স'তে মিলন আৰু মিলনৰ নানাৰঙী অভিজ্ঞতাৰ প্ৰকাশে পাৰ্ৱতিপ্ৰসাদ বৰুৱাক প্ৰদান কৰিছে অন্য এক অনন্য মাত্ৰা।

প্ৰসংগ-টীকা :

- ▶ বঘুনাথ কাগ্যুং : 'অৱতৰণিকা', পাৰ্ৱতিপ্ৰসাদৰ কবিতাৰ সমীক্ষণ, সম্পাঃ বঘুনাথ কাগ্যুং, পৃ. ৬
- ▶ ৰশ্মিৰেখা গগৈ : পাৰ্ৱতিপ্ৰসাদ বৰুৱাৰ 'গীতি কবিতাত প্ৰকৃতি', তদীয়, পৃ. ১১
- ▶ আনন্দ বৰমুদৈ : 'অনুপ্ৰাণিত কল্পনাৰে সত্তাৰ উপলব্ধিঃ' পাৰ্ৱতিপ্ৰসাদৰ গীত আৰু কবিতা', গীতিকবি পাৰ্ৱতিপ্ৰসাদঃ জীৱন আৰু সৃষ্টিৰ মূল্যায়ন, সম্পাঃ পৰানন কোঁৱৰ, পৃ. ৮৬

- ▶ প্ৰদীপজ্যোতি মহন্ত : 'পাৰ্ৱতিপ্ৰসাদৰ কাব্যচিন্তাত এভূমুকি', তদীয়, পৃ. ১০১
- ▶ নগেন শইকীয়া : 'প্ৰধান সম্পাদকৰ একাষাৰ', পাৰ্ৱতিপ্ৰসাদ বৰুৱা ৰচনাৱলী, সম্পাঃ পৰনাথ শৰ্মা, পৃ. প্ৰথম সংস্কৰণৰ প্ৰধান সম্পাদকৰ একাষাৰ

গ্ৰন্থপঞ্জী

- ▶ পৰানন কোঁৱৰ(সম্পা) : গীতিকবি পাৰ্ৱতিপ্ৰসাদ : জীৱন আৰু সৃষ্টিৰ মূল্যায়ন, গীতিকবি পাৰ্ৱতিপ্ৰসাদ বৰুৱা জন্ম শতবৰ্ষ উদ্‌যাপন সমিতি, সোণাৰি, প্ৰথম প্ৰকাশ- ১৯ আগষ্ট, ২০০৪
- ▶ বঘুনাথ কাগ্যুং(সম্পা) : পাৰ্ৱতিপ্ৰসাদৰ কবিতাৰ সমীক্ষণ, সোণাৰি শাখা সাহিত্য সভা, প্ৰথম প্ৰকাশ- ৭ জুন, ২০১২



‘ইয়াৰুইঙ্গম’ উপন্যাসত টাংখুল জনজাতিৰ সমাজ জীৱনৰ চিত্ৰণ

পদ্মকুমাৰী গগৈ

সহকাৰী অধ্যাপিকা

অসমীয়া বিভাগ, সোণাৰি মহাবিদ্যালয়

১.০ প্ৰস্তাৱনা :

ভাৰতৰ উত্তৰ পূৰ্বাঞ্চল বিভিন্ন জনগোষ্ঠীৰ মিলন ক্ষেত্ৰ। অসমকে ধৰি উত্তৰ পূৰ্বাঞ্চলৰ কেউখন ৰাজ্যতে অনেক জনগোষ্ঠীয়ে বসবাস কৰি আছে। জনগোষ্ঠীসমূহৰ জীৱনধাৰণৰ প্ৰণালী বৈচিত্ৰ্যপূৰ্ণ। এই বৈচিত্ৰ্যপূৰ্ণ ৰূপক লৈ অনেক সাহিত্যৰ সৃষ্টি হৈছে। সাহিত্যৰ অন্যতম বিভাগ উপন্যাস। ইয়াৰ মাজেৰে জীৱনৰ বিচিত্ৰ ৰূপক কলাত্মক ভাৱে প্ৰকাশ কৰা হয়। উপন্যাস অধ্যয়নৰ যোগেদি সমসাময়িক সমাজ এখনৰ বিভিন্ন ৰীতি-নীতি, ভাব, আদৰ্শ ইত্যাদিৰ বিষয়ে জানিব পাৰি। অসমীয়া উপন্যাসতো অসমীয়া সমাজৰ বাহিৰেও সমগ্ৰ উত্তৰ পূৰ্বাঞ্চলৰ পাহাৰ ভৈয়ামৰ বিভিন্ন জনজাতিসকলৰ জীৱন-ধাৰণ, চিন্তা আদিকো সামৰিবলৈ যত্ন কৰা হৈছে। অসমীয়া উপন্যাস ৰচনাৰ আৰম্ভণি কালতে মিছিং জনগোষ্ঠীৰ জীৱনৰ ভিত্তিত ৰজনীকান্ত বৰদলৈয়ে ‘মিৰি জীয়াৰী’ (১৮৯৪) উপন্যাস লিখি উলিয়ায়। তাৰ পাছৰে পৰা বহু উপন্যাসিকে জনজাতীয় জীৱনৰ ভিত্তিত অনেক উপন্যাস ৰচনা কৰে আৰু বৰ্তমানো কৰি আছে। এনে জনজাতীয় জীৱনৰ পটভূমিত ৰচনা কৰা এখনি অন্যতম উপন্যাস হ’ল বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ ‘ইয়াৰুইঙ্গম’ (১৯৬০)। ভাৰতীয় জাতীয়তাবাদ আৰু নগা জাতীয়তাবাদৰ মাজৰ এক সংঘৰ্ষৰ কাহিনী উপন্যাসত চিত্ৰিত হৈছে। উপন্যাসখনৰ বিষয়বস্তু হ’ল চল্লিশৰ দশকৰ নগাপাহাৰ (এতিয়াৰ নগালেণ্ড) জিলাৰ ৰাজনীতিত দেখা দিয়া এক বিপ্লৱ। এই বিপ্লৱ ঐতিহাসিকভাৱে সত্য। এই বিপ্লৱৰ পৰিণতিতে শেষত নগাপাহাৰ জিলাৰ ঠাইত নগালেণ্ডে জন্ম লাভ কৰিলে। উপন্যাসত বৰ্ণিত সময়চোৱা ভাৰতবাসীয়ে স্বাধীনতা লাভ কৰাৰ প্ৰাকমুহূৰ্ত। দ্বিতীয় মহাসমৰৰ কালচোৱাত টাংখুল নগা-প্ৰধান অঞ্চলটো জাপানীৰ অধীনত আছিল। এই তিতা অভিজ্ঞতাৰে পুষ্ট নগাভূমিৰ মানুহৰ জীৱন ধাৰা আৰু যুদ্ধ আৰু শান্তিৰ পৰস্পৰ বিৰোধী সংঘাত উপন্যাসখনত প্ৰতিফলিত হৈছে। মহাসমৰৰ নিষ্ঠুৰ গৰাহৰ পৰা মহাত্মা গান্ধী আৰু যীশুৰ মহান বাণীৰে নগাপাহাৰলৈ শান্তি অনাৰ পক্ষপাতী শিক্ষিত নগা যুৱক বিশ্বাং। অন্যহাতে জাপানী সৈন্য আৰু নেতাজীৰ হিন্দ ফৌজত থকা যোদ্ধা ভিডেশ্যেলীয়ে সশস্ত্ৰ বিদ্ৰোহৰ যোগেদি ভাৰত প্ৰশাসনৰ পৰা বাহিৰ কৰি আনি এখন সাৰ্বভৌম নগাৰাজ্য গঠন কৰাৰ স্বপ্ন দেখিছে। উপন্যাসখনত টাংখুল নগা সমাজৰ বিভিন্ন ৰীতি-নীতি, সমাজ ব্যৱস্থা, ৰাজনৈতিক অৱস্থা সম্পৰ্কে উপন্যাসখনৰ পৰা জানিব পাৰি। উপন্যাসখনত নগা সমাজ জীৱন আৰু আদৰ্শৰ বিস্তৃত বিৱৰণ দিবলৈকে যেন উপন্যাসিকে ‘নাৰ্জেক’ চৰিত্ৰটোৰ সৃষ্টি কৰিছে। নাৰ্জেকে নিজৰ আদৰ্শৰে গঢ়িব নোৱাৰা বাবেই পুতেক খাটিঙক ত্যাগ কৰি ভিডেশ্যেলীক খৃষ্টান আৰু আঙ্গামী হোৱা সত্ত্বেও নিজৰ ‘খিলাকাপো’ বা আধ্যাত্মিক উত্তৰাধিকাৰী পাতি থৈ

গৈছে। কাৰণ নাৰ্জেকৰ দৃষ্টিত সিহে প্ৰকৃত নগা। নগা সমাজৰ ৰীতি-নীতিৰ ক্ষেত্ৰত দেখা দিয়া পৰিৱৰ্তনৰ আভাসো উপন্যাসখনত পৰিলক্ষিত হৈছে। পতিতাৰ ক্ষেত্ৰত নগাসমাজৰ যি কঠোৰতা সেয়া ‘চাৰেংলা’ৰ ক্ষেত্ৰত ফুটি উঠিছে। পতিতা হোৱা বাবেই বিশ্বাঙে প্ৰেমিকা চাৰেংলাক গ্ৰহণ কৰিব পৰা নাই। উপন্যাসিক ভট্টাচাৰ্যই গভীৰ মননশীল দৃষ্টিভংগীৰে উপন্যাসখনৰ ছবিসমূহ অংকন কৰিছে।

২.০ অধ্যয়নৰ উদ্দেশ্য :

সাহিত্যই জাতি জনজাতিসমূহৰ মাজত সম্প্ৰীতিৰ বান্ধোন কটকটীয়া কৰি তোলে। এই ক্ষেত্ৰত উপন্যাসৰ অধিক গুৰুত্ব আছে। উপন্যাসিক ভট্টাচাৰ্যই পূৰ্বৰ বৰ অসমৰ টাংখুল জনজাতিৰ সমাজ জীৱনক সৃষ্টিশীল মনোভাৱেৰে তেওঁৰ ‘ইয়াৰুইঙ্গম’ উপন্যাসত চিত্ৰিত কৰিছে। এইখন উপন্যাস সম্পৰ্কীয় বিভিন্ন আলোচনা ইতিমধ্যে হৈছে কিন্তু উপন্যাসত বৰ্ণিত জনজাতীয় সমাজ সম্পৰ্কীয় আলোচনাৰ অভাৱ পৰিলক্ষিত হয়। এই অধ্যয়নে উপন্যাসখনত প্ৰতিফলিত হোৱা টাংখুল জনজাতিৰ সমাজ জীৱনৰ বিভিন্ন দিশ পোহৰলৈ আনিব।

৩.০ টাংখুল জনগোষ্ঠীৰ সমাজ চিত্ৰণ :

‘ইয়াৰুইঙ্গম’ উপন্যাসখনত টাংখুলসকলৰ যি ৰীতি-নীতি প্ৰকাশ পাইছে সেইবিলাক তলত দিয়া ধৰণেৰে আলোচনা কৰিব পাৰিছ :

৩.০১ শৰ সৎকাৰ, দেও-ভূত সম্পৰ্কীয় বিশ্বাস।

৩.০২ গাভৰু চাঙৰ ব্যৱহাৰ।

৩.০৩ সাজ পোচাকৰ পৰিচয়।

৩.০৪ তন্ত্ৰ মন্ত্ৰৰ ওপৰত বিশ্বাস।

৩.০৫ পূৰ্ব প্ৰচলিত শিৰচ্ছেদ প্ৰথাৰ এটি আভাস।

৩.০৬ অস্ত্ৰ শস্ত্ৰৰ ব্যৱহাৰ।

৩.০৭ অন্যান্য ৰীতি নীতি।

৩.০১ শৰ সৎকাৰ, দেও ভূত সম্পৰ্কীয় বিশ্বাস :

টাংখুল সমাজৰ নিয়ম অনুসৰি মৃতকৰ শৰ সৎকাৰ ঘৰৰ বাহিৰত কৰা হয়। নিৰ্দিষ্ট জোখৰ শিলে ডাৰা গাঁতত বাটৰ সমল দি মৰা শ পোতা হয়। ম’হ মাৰি মৃতকৰ খোৱাৰ ব্যৱস্থা কৰে। ‘ইয়াৰুইঙ্গম’ উপন্যাসত নাৰ্জেকৰ মৃত্যুৰ পাছত শ্বেৰা (পুৰুহিত) ই নাৰ্জেকৰ বংশৰ মানুহবোৰক গোটাই লৈ নাৰ্জেকৰ বৰ ম’হটো মাৰিবলৈ আদেশ দিছে। সকলো মানুহ ‘লায়াঙ্কা কায়াঙ’ অৰ্থাৎ বাহিৰৰ চোতালত বহি লৈ মৰা শ সৎকাৰৰ কথা আলোচনা কৰি আছে। (পৃষ্ঠা - ৭৭)

‘খিলাকাপো’ বা মৃতকৰ প্ৰতিনিধি বৰণ কৰা এক প্ৰথা টাংখুলসকলৰ মাজত প্ৰচলিত। উপন্যাসখনত দেখা গৈছে নাৰ্জেকে ভিডেশ্যেলীক খিলাকাপো বাছি থৈ গৈছে। এই খিলাকাপোয়ে জানুৱাৰী মাহত হোৱা ‘মাংলা থা’ত পাইনৰ জোৰ দেখুৱাই মৃতকৰ আত্মটোক গাঁৱৰ মূৰৰ নামনিত সৰগৰ পথ দেখুৱাই থৈ আহিব লাগে। টাংখুলসকলৰ বিশ্বাস মতে, মৃতকৰ প্ৰেতাত্মাটো তিনি দিনৰ পাছত ঘূৰি আহি ‘কাথি কাচাম’ বা

বৰভোজ নোহোৱালৈকে গাঁৱতে থাকে। খেতি চপোৱাৰ পিছত হোৱা দহদিনীয়া বৰ ভোজত বিদায় দিহে আত্মাটো কাজাইবাম (স্বৰ্গ) লৈ পঠোৱা হয়। 'ইয়াৰুইঙ্গম' উপন্যাসত এনে বিশ্বাসৰ উল্লেখ আছে-

“তাৰ (ফানিতফাঙৰ) মনত পৰিল কেনেকৈ মৃত্যুৰ তৃতীয় দিনা ককটোৰ কাষৰ পৰা মৃতকৰ প্ৰেতাআটো আকৌ ঘূৰি আহে, আৰু কাথি কাচামৰ ভোজৰ দিনালৈকে কেনেকৈ গাঁৱতে থাকে। মৰাৰ পিছত সঁচাকৈ আত্মাবোৰ নামি আহে নেকি?” (পৃষ্ঠা - ৭৯-৮০) টাংখুলসকলৰ মাজত প্ৰচলিত পূৰ্বজন্ম সম্পৰ্কীয় এক বিশ্বাসো উক্ত কথাখিনিত প্ৰকাশ পাইছে। ভূত সম্পৰ্কীয় লোক বিশ্বাসৰো প্ৰতিফলন পৰিলক্ষিত হয় -

“মৰা শ ৰাখিলো। বহুত খোজ দেখিলো। ফুটছাইৰ ওপৰত। আৰু মানুহ মৰিব।

ভিদেচেলীয়ে একো নেমাতিলে। ফানিতফাঙে বিস্ময়ত সুধিলে - সেইবোৰ কাৰ খোজ?

‘ভূতৰ’ বুলি ভিদেচেলীয়ে হাঁহিলে।

‘ভূত নাই’। মই বিশ্বাস নকৰো।”

গাঠিঙুখুই উঠি আহি কবৰৰ ওপৰত আৰু একুৰা পাইনৰ জুই জ্বলাই দিলেহি আৰু ক’লে, কবৰ নকৰ বেলেগ কথা, কিন্তু কালি ৰাতি হ’লে ভূত আহিছিল।” (পৃষ্ঠা - ৯০-৯১)

৩.০২ গাভৰু চাঙৰ ব্যৱহাৰ :

টাংখুলসকলৰ গাঁৱৰ অবিবাহিত গাভৰুবোৰৰ শুবৰ বাবে একোটা নিৰ্দিষ্ট ঘৰ থাকে য’ত সিহঁতে নিশা সূতা কাটি, মেল মাৰি দুপৰলৈকে আনন্দত কটায় আৰু তাৰ পাছত শোৱে। এই ঘৰটোক গাভৰু চাং বোলা হয়। 'ইয়াৰুইঙ্গম' উপন্যাসত গাভৰু চাঙৰ উল্লেখ পোৱা যায়। উদাহৰণস্বৰূপে—

১. ‘গাভৰু চাঙত গাভৰুবোৰে বিশেষ সাৱধানে চলিব লগাত পৰিছিল।’ (পৃষ্ঠা - ১১)

২. জীৱনে প্ৰায় চাৰেংলাৰ তাতে ভাত খায়; তাইৰ লগত অনেক পৰ কথা পাতে; কেতিয়াবা আজৰি চাই গাভৰু চাঙলৈ গৈ গাভৰুবোৰৰ লগত চুপতি মাৰে। (পৃষ্ঠা - ২৫৯)ম

৩.০৩ সাজ পোচাকৰ পৰিচয় :

টাংখুলসকলৰ সাধাৰণ তিৰোতাৰ পোচাক হ’ল কঁকালত কাচন, গাত টাংখুল বৰ কাপোৰ আৰু মূৰত খোপা বান্ধে। উপন্যাসখনতো টাংখুল তিৰোতাৰ পোচাকৰ পৰিচয় পোৱা গৈছে—

“..... এজাক কোবাল বতাহ আহি খুটিংলাৰ কঁকালৰ কাচনখন উৰুৱাই নিওঁ নিওঁ কৰিলে। ... হঠাতে উবাজুৰাত জেতুলি পকা কাঁইটত লাগি গাৰ বৰ কাপোৰখন সৰি পৰিল।” (পৃষ্ঠা - ৪৪)

পুৰুষসকলেও বৰকাপোৰ পৰিধান কৰে। উদাহৰণস্বৰূপে, উপন্যাসখনত দেখা গৈছে- ‘গাঠিঙুখুয়েও বহল বুকুখন জোকাৰি বৰ কাপোৰখন সোঁ কাষলতিৰ তলেদি সুমাই লৈ বাওঁকান্ধত পেলাই দৃঢ় পদক্ষেপেৰে বাহিৰ ওলাই গাঁৱৰ ফালে গ’ল। (পৃষ্ঠা - ৫৬)

৩.০৪ তন্ত্ৰ মন্ত্ৰ, পূজা-পাতলৰ ওপৰত বিশ্বাস :

টাংখুলসকলৰ মাজত তন্ত্ৰ মন্ত্ৰৰ প্ৰভাৱ বিৰাজমান। 'ইয়াৰুইঙ্গম'ত ইয়াৰ প্ৰতিফলন ঘটিছে। উদাহৰণস্বৰূপে - ফানিতফাঙৰ মাকৰ জ্বৰ হওঁতে নাজেকে কৈছে; 'ৰাৰামলা, মেইবাটোক লৈ যাচোন। জাৰি আহক। (পৃষ্ঠা - ৫৪)

টাংখুলসকলৰ মাজত বিভিন্ন পূজা পাতল প্ৰচলিত। উদাহৰণস্বৰূপে, নাজেকৰ বৰআই ওলাওঁতে গাঁৱৰ কিছুমান মানুহে মেইবা লগাইছে। “সি (মেইবাই) আহি কুকুৰা কাটি লাই উলিয়ালে আৰু কামিঅ’ দেৱতাক পূজা দিলে। দীঘল তৰা পাত আনি বিচনাৰ তলত পাৰি দি শুরলৈ ক’লে আৰু গৰম বস্ত্ৰ খোৱা মানা কৰিলে।” (পৃষ্ঠা - ৭২)

৩.০৫ পূৰ্বতে থকা শিৰচ্ছেদ প্ৰথাৰ এটি আভাস :

টাংখুলসকলৰ মাজত পূৰ্বতে শিৰচ্ছেদ প্ৰথা আছিল বুলি এক প্ৰবাদ আছে। ইয়াৰ আভাস 'ইয়াৰুইঙ্গম' উপন্যাসত পোৱা যায় এনেদৰে—

“তাৰ (নাজেকৰ) চেহেৰাটো দৈত্যৰ দৰে। চুলিকোচা সাইলাখ টাংখুলৰ ধৰণে কটা। পিচ ফালৰ টিকনিডাল পৰা, কাণৰ ওপৰলৈ ভালমান ঠাই চুলি চাটি খোৱা আছে। কাণৰ বিন্ধাইদি দুটা ডাঙৰ পিতলৰ আঙুঠি ওলমি পৰিছে। চুলিকোচা ডাঠ, চুটি আৰু ওখ। ডিঙিত এধাৰ মুগুমালা। প্ৰবাদ আছে সি নিজে হেনো সিহঁতৰ গাঁৱত হোৱা আক্ৰমণ এটাৰ সময়ত শত্ৰুৰ মূৰ কাটিছিল। এইবোৰ পঞ্চাশ বছৰৰ আগৰ কথা।” (পৃষ্ঠা - ৫১, ৫২)

৩.০৬ অস্ত্ৰ শস্ত্ৰৰ ব্যৱহাৰ :

টাংখুলসকলে যি অস্ত্ৰ শস্ত্ৰ ব্যৱহাৰ কৰে তাৰ ভিতৰত দুমুখীয়া যাঠি আৰু দা প্ৰধান। যাঠিৰ উল্লেখ উপন্যাসখনত পোৱা যায়। উদাহৰণ—

“সেইটো বোলে গাঠিঙুখুইৰ যাঠিৰ খোচ।” (পৃষ্ঠা - ৩৬)

“...যাঠিৰ আক্ৰমণ চলিল ইয়েংমাচহঁতৰ ওপৰত। ইয়েংমাচৰ বুকুতে খোচ পৰিল। কোনে যাঠি মাৰিলে, ধৰা নপৰিল।” (পৃষ্ঠা - ১৬৩)

৩.০৭ অন্যান্য ৰীতি-নীতি :

সমাজৰ অলিখিত আইন ভংগই পাপ বুলি টাংখুল সমাজত ধৰা হয়। উপন্যাসখনত দেখা গৈছে নিশাঙৰ একালৰ প্ৰেমিকা আছিল চাৰেংলা। তাইক জাপানী সৈন্যই ধৰি নি পতিতা ৰূপে ৰাখিছিল। সেই চাৰেংলাক যেতিয়া উদ্ধাৰ কৰি পুনৰ নগা সমাজলৈ অনা হ’ল তেতিয়া বিশ্বাঙে তাইৰ কথা ভবাটোও পাপ বুলি গণ্য কৰিছে।

কোনো ৰোগ হ’লে ইয়াৰ প্ৰতিষেধক হিচাপে টাংখুল সমাজত গেনা কৰা নিয়ম। 'ইয়াৰুইঙ্গম'ত ইয়াৰ উল্লেখ পোৱা গৈছে -

‘ভিদেচেলীয়ে প্ৰথমতে গাঠিঙুখুইলৈ চাই ক’লে, আজি কোনো কাম কৰিবলৈ যোৱা নাই নেকি?’

‘আমি বসন্ত ওলোৱা বাবে দুদিন গেনা কৰিছোঁ।’ গাঠিঙুখুয়ে উত্তৰ দিলে। (পৃষ্ঠা - ৭৪)

ধৰ্মৰ ক্ষেত্ৰতো দেখা যায় এচাম নগাই খ্ৰীষ্টান ধৰ্ম গ্ৰহণ কৰিছে আৰু আন এচামে নগাৰ পুৰণি ৰীতি নীতি মানি চলিছে।

৪.০ উপসংহাৰ :

আলোচনাটিত আমি কেৱল 'ইয়াৰুইঙ্গম' উপন্যাসৰ আধাৰত টাংখুলসকলৰ সমাজ চিত্ৰণৰ এটি আভাসহে দাঙি ধৰিব বিচাৰিছোঁ। সেয়ে তেওঁলোকৰ সমাজৰ পূৰ্ণাঙ্গ প্ৰতিচ্ছবিৰ পৰিচয় আমি দিব পৰা নাই। তথাপিও ক'ব পাৰি যে ঔপন্যাসিক ভট্টাচাৰ্যই 'ইয়াৰুইঙ্গম' উপন্যাসৰ মাজেৰে টাংখুল জনগোষ্ঠীৰ সমাজখনক সুন্দৰ ৰূপত চিত্ৰিত কৰিছে।

প্ৰসংগ টোকা :

বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য, টাংখুল নগা, অসমৰ জনজাতি প্ৰমোদ চন্দ্ৰ ভট্টাচাৰ্য (সম্পা.), পৃষ্ঠা - ২১৩

গ্ৰন্থপঞ্জী :

- ভট্টাচাৰ্য, বীৰেন্দ্ৰকুমাৰ : ইয়াৰুইঙ্গম, লয়াৰ বুক ষ্টল, গুৱাহাটী, ১৯৬০।
- শৰ্মা, গোবিন্দ প্ৰসাদ : বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য; ঔপন্যাসিক, বৰুৱা এজেঞ্চি, গুৱাহাটী, দ্বিতীয় মুদ্ৰণ, ১৯৮৭ চন।
- গোহাঁই, পেইম থি সম্পাদন : জনজাতি সৌৰভ, জনজাতি গৱেষণা বিভাগ, সোণোৱাল কছাৰী স্বায়ত্ত্ব শাসিত পৰিষদ, মাৰ্চ ২০০৯ চন।
- ভৰালী, শৈলেন (সংকলন আৰু সম্পাদনা) : সাহিত্য অকাডেমি, নতুন দিল্লী, প্ৰথম প্ৰকাশ, ২০০২ চন।



অসমীয়া লোকসমাজত বিয়ানামৰ প্ৰচলন আৰু ইয়াৰ গুৰুত্ব : এটি আলোচনা

ৰেখামণি গগৈ

অসমীয়া বিভাগ, সোণাৰি মহাবিদ্যালয়

১.০ প্ৰস্তাৱনা :

সংস্কৃতি সমাজৰ পৰিচয়। সহজ অৰ্থত সামাজিক প্ৰাণী হিচাপে মানুহৰ ৰীতি-নীতি, আচাৰ ব্যৱহাৰ বিশ্বাস-অবিশ্বাস, ধৰ্ম-অধৰ্ম, পৰম্পৰা আদিৰ সামগ্ৰিক ৰূপেই সংস্কৃতি আৰু এই সংস্কৃতিৰ সম্পৰ্ক মানুহৰ মন আৰু জীৱনৰ সৈতে। লগতে এই জীৱনৰ পিছফালে সংশ্লিষ্ট সমাজৰ নৈসৰ্গিক, অৰ্থনৈতিক, সামাজিক আৰু সাংস্কৃতিক পটভূমি জড়িত হৈ থাকে। য'ত গঢ়ি উঠে সমষ্টিগত জীৱনৰ শুভাশুভৰ ধাৰণা আৰু বিশ্বাস। এই ধাৰণা আৰু বিশ্বাসবোৰেই এহাতে সৃষ্টি কৰে সামাজিক মূল্যবোধ আৰু সংস্কাৰ আৰু আনহাতে ইয়াৰ মাজেদিয়েই অভিব্যক্ত হয় মানৱীয় ভাৱ-কল্পনাৰ বৰ্ণময় ৰূপ। গতিকে অসমীয়া সমাজ ব্যৱস্থাৰ অন্যতম সামাজিক অনুষ্ঠান 'বিবাহ'ৰ লগত জড়িত বিয়ানামবোৰতো দেখিবলৈ পোৱা যায় সামাজিক মূল্যবোধ আৰু সংস্কাৰ। উদাহৰণস্বৰূপে নোৱাই তোলনি বিয়াত কন্যাকাল লাভ কৰা ছোৱালীজনীয়ে কেনেধৰণে নিজৰ জীৱনটো আগবঢ়াই নিব লাগিব ইত্যাদি সম্পৰ্কীয় বহু উপদেশসূচক কথা বিয়ানামৰ যোগেদি প্ৰেৰণ কৰা হয়। তদুপৰি বৰবিয়াতো একেধৰণৰ কিছুমান সংস্কাৰ যুক্ত কথাবে বিয়ানাম পৰিবেশন কৰা হয়। মুঠৰ ওপৰত বিয়া এখনৰ সমূহ কাৰ্য-প্ৰণালী বৰ্ণনা কৰা হয় বিয়ানামৰ মাধ্যমেৰে। সেইবাবে কোনো এখন সমাজৰ প্ৰতিচ্ছবি পৰিদৰ্শন কৰিবলৈ হ'লে সেই সমাজৰ সামাজিক অনুষ্ঠানসমূহ অধ্যয়ন কৰা অতি দৰকাৰী। এই আলোচনা পত্ৰত সেইবাবে অসমীয়া লোকসমাজৰ কথা পুংখানুপুংখভাৱে অধ্যয়ন কৰিবলৈ বিয়ানামক মাধ্যম হিচাপে গ্ৰহণ কৰা হৈছে। কাৰণ সকলো সমাজ ব্যৱস্থাতে বিবাহ'ৰ প্ৰচলন আছে। মানৱ সমাজে 'বিবাহ'ক সৃষ্টিৰ অন্যতম অৱলোকন বুলি ধাৰণা কৰি আহিছে। এখন সমাজত সংস্কৃতিবান লোকসকলে বিবাহক মাজলিক সামাজিক অনুষ্ঠান জ্ঞান কৰে। জন্ম, মৃত্যু, বিবাহৰ সতে জড়িত চিৰন্তন পৰিঘটনাৰ লগত বহুতো সংস্কাৰ, পৰম্পৰা, ৰীতি-নীতি জড়িত হৈ আছে যিবোৰক মানুহে কেতিয়াও এৰাই চলিব নোৱাৰে আৰু এৰাই চলিব নিবিচাৰে। প্ৰত্যেক জাতি-জনগোষ্ঠীৰে মাজত এনেধৰণৰ সংস্কাৰ, ৰীতি-নীতি পৰম্পৰা বিদ্যমান। যাৰ জৰিয়তে লোকসমাজৰ দৃষ্টিভঙ্গীয়া ছবিখন জিলিকি উঠে। মোৰ গৱেষণা পত্ৰত 'বিয়ানাম'ক অসমীয়া লোকসমাজৰ পূৰ্ণ প্ৰতিফলন বুলি জ্ঞান কৰি আলোচনা কৰিবলৈ আগবাঢ়িছোঁ।

১.০.১ অধ্যয়নৰ মূল উদ্দেশ্য :

সাম্প্ৰতিক সমাজ ব্যৱস্থালৈ গোলকীকৰণৰ প্ৰভাৱে বহু পৰিৱৰ্তন আনিছে। এই পৰিৱৰ্তন অস্বীকাৰ কৰিবও নোৱাৰি। সময় পৰিৱৰ্তনশীল হোৱা বাবে সংস্কৃতিৰ বৰঘৰলৈ পৰিৱৰ্তন অহা স্বাভাৱিক। কিন্তু আমি আমাৰ পৰিচয় পাহৰি থাকিলে নহ'ব অসমীয়া সংস্কৃতিৰ স্বৰূপ আওকাণ কৰিলে নহ'ব। অসমীয়া সমাজৰ

মাঙ্গলিক অনুষ্ঠান বিবাহ লৈও এনে বহু পৰিৱৰ্তন আহিছে। যাৰাবে হেৰাই যোৱাৰ উপক্ৰম হৈছে অসমীয়া সংস্কৃতিৰ স্বৰূপ। গতিকে অসমীয়া সংস্কৃতিৰ সংৰক্ষণ আৰু অধ্যয়নৰ বাবে অহোপুৰুষাৰ্থ কৰা প্ৰতিজন অসমীয়াৰে দায়িত্ব বুলি বিবেচনা কৰি মোৰ এই গৱেষণা কৰ্ম হাতত লোৱা হৈছে। বিবাহ অনুষ্ঠানত পৰিৱেশন কৰা মঙ্গলমন্ত্ৰ সন্নিবিষ্ট বিয়ানাম অসমীয়া মানুহৰ প্ৰতিজনৰে হৃদয়ৰ মুক্ত প্ৰকাশ, সমাজৰ প্ৰতিভূ, সংস্কাৰৰ ইতিবৃত্ত। গতিকে বিয়ানামৰ মাজত অন্তৰ্নিহিত হৈ থকা সেই সুন্দৰ লোকসমাজৰ ছবিখন পাঠকৰ সমুখত তুলি ধৰাই হ'ল মোৰ আলোচনাৰ উদ্দেশ্য।

১.০.২ আলোচনাৰ গুৰুত্ব :

যিকোনো আলোচ্য বিষয়ৰে গুৰুত্ব থকাৰ দৰে মোৰ এই গৱেষণা বিষয়টিৰও গুৰুত্ব আছে। অসমীয়া লোকসমাজত বিয়ানামৰ প্ৰচলন-শীৰ্ষক আলোচনাটিৰ গুৰিতে আছে বিয়ানাম আৰু বিয়ানাম পৰিৱেশন কৰা নিৰ্দিষ্ট সমাজখনৰ বিষয়ে কৰা অধ্যয়ন মৌখিক লোকগীতৰ অন্যতম অঙ্গ বিয়ানাম। সহজ-সৰল চহা জনসাধাৰণৰ মুখে মুখে প্ৰচলিত হৈ অহা এই বিয়ানামবোৰে কিয় প্ৰতিজন মানুহৰ অন্তৰ স্পৰ্শকৰি যায়। কি আছে বিয়ানামৰ শব্দ সন্তোৰত, উত্তৰত এটা কথা কেই ক'ব লাগিব যে, বিয়ানাম অসমীয়া মানুহৰ মনৰ স্বাভাৱিক প্ৰকাশ। অকৃত্ৰিম হৃদয়ৰ অনুভৱ। অসমীয়া সমাজৰ চিনাকী। কথা, সুৰ ছন্দলয়ৰ অপূৰ্ব সমাহাৰ বিয়ানাম অসমীয়াৰ বাপতিসাহে। মানৱ সমাজৰ তিনিটা চিৰন্তন ঘটনা জন্ম, মৃত্যু, বিবাহ। এই তিনিটা পৰিঘটনা সকলো সমাজৰে এৰাব নোৱাৰা বিষয়। কিছুমান সংস্কাৰ আৰু স্বৰূপ জড়িত হৈ আছে এই পৰিঘটনা কেইটাত। ইয়াৰ ভিতৰত বিবাহ হ'ল আটাইতকৈ বেছি গুৰুত্বপূৰ্ণ পৰিঘটনা। সুস্থিৰ সুন্দৰ পৰিশীলিত সামাজিক অনুষ্ঠান বিয়া, য'ত সমাজ গঢ়াৰ অপূৰ্ব মন্ত্ৰ সন্নিবিষ্ট হৈ থাকে। সমাজ এখন সুন্দৰ হ'বলৈ হ'লে যেনেদৰে পুৰুষ নাৰী উভয়ৰে সহযোগ থাকে।

ঠিক তেনেদৰে পৰিয়াল এটা সুন্দৰ হ'বলৈ হ'লেও গৃহিনীগৰাকীৰ ওপৰতে সমস্ত দায়িত্ব থাকে। বিয়া এনে এক সমাজ ব্যৱস্থা য'ত পুৰুষ-নাৰী উভয়কে কিছুমান সংস্কাৰৰ বিষয়ে অৱগত কৰা হয় যাতে তেওঁলোকৰ দ্বাৰা সুস্থ সমাজৰ জন্ম হয়। প্ৰকৃত অৰ্থত বিয়ানামে এই সংস্কাৰবোৰ হাড়ে-হিমজুৰে হৃদয়ঙ্গম কৰিবলৈ পৰিৱেশ সৃষ্টি কৰে। সেয়ে বিয়ানামৰ জৰিয়তে অসমীয়া লোকসমাজৰ ছবিখন পাঠকৰ সমুখলৈ লৈ অনাৰ চেষ্টাতেই আলোচনাটি আগবঢ়োৱা হৈছে। তদুপৰি সাম্প্ৰতিক সমাজব্যৱস্থাত এই লোকগীতৰ প্ৰচলন হ্রাস পোৱাৰ বাবে বহুতো অসংস্কৃতিবান কাৰ্য সংঘটিত হৈছে। তথা অসমীয়া সংস্কৃতিৰ স্বৰূপ হেৰাই যোৱাৰ উপক্ৰম হৈছে। সেইবাবে মোৰ এই গৱেষণাপত্ৰখনৰ গুৰুত্ব স্বীকাৰ কৰিব পাৰি।

১.০.৩ আলোচনাৰ পৰিসৰ :

'বিবাহ' মানৱ সমাজৰ চিৰন্তন পৰিঘটনা। পৃথিৱীৰ সকলো সমাজব্যৱস্থাতে বিবাহৰ প্ৰচলন আছে। মোৰ এই আলোচনা পত্ৰত সাধাৰণতে হিন্দু সমাজৰ বিবাহ পদ্ধতিৰ লগত সাৰোগত কৰি আলোচনা কৰা হ'ব। হিন্দু সমাজ ব্যৱস্থাত সাধাৰণতে কেইবাপ্ৰকাৰৰো বিবাহৰ প্ৰচলন দেখিবলৈ পোৱা যায়। যেনে - গন্ধৰ্ব বিবাহ, প্ৰজাপতেয় বিবাহ, আসুৰিক বিবাহ, অন্যান্য বিবাহ। 'গন্ধৰ্ব বিবাহ'ত সাধাৰণতে ল'ৰা-ছোৱালীয়ে নিজৰ মত সাপেক্ষে সমাজৰ নিয়ম-নীতি নামানি বিবাহ কাৰ্যত লিপ্ত হয়, আকৌ 'প্ৰজাপতেয় বিবাহ'ত ধৰ্মীয়

নীতি-নিয়মৰ মাধ্যমেৰে ল'ৰা-ছোৱালীক যথাযোগ্য বিধি-বিধানৰ জৰিয়তে বিবাহ সম্পন্ন কৰোৱা হয়, আনহাতে আসুৰিক বিবাহ কেতিয়াবাহে সংঘটিত হয়, য'ত কন্যাৰ অমতত ল'ৰাই বল প্ৰয়োগ কৰি আসুৰিক মনোবৃত্তি পোষন কৰি বিবাহ সম্পন্ন কৰে। 'অন্যান্য বিবাহ' পদ্ধতিত সাধাৰণতে অতি সাম্প্ৰতিক সময়ত দেখিবলৈ পোৱা 'মন্দিৰ বিবাহ' ৰেজিষ্টাৰ বিবাহ আদি অন্তৰ্ভুক্ত। যিবোৰ বৰ্তমান প্ৰচলিত হৈছে। ঠিক সেইদৰে অতি সাম্প্ৰতিক সময়ত আন এবিধ বিবাহ সংঘটিত হৈছে, সেয়া হৈছে গন্ধৰ্ব বিবাহৰ উন্নত ৰূপ বুলি ক'ব পাৰি। গন্ধৰ্ব পদ্ধতিত ল'ৰা-ছোৱালীক ঘৰৰ পৰা সন্মতি প্ৰকাশ কৰি তাত এসাঁজ খোৱাই আশীৰ্বাদ দি বিবাহ সংঘটিত কৰে। গতিকে এনেদৰে প্ৰচলিত বিবাহৰ ভিতৰত মোৰ আলোচনাৰ বাবে প্ৰজাপতেয় বিবাহৰ বিষয়েহে আলোচনা কৰা হ'ব। এনে বিবাহত বহুতো সংস্কাৰ, পৰম্পৰা অতি প্ৰাচীন কালৰে পৰা বৰ্তমানলৈ প্ৰচলন হৈ আছে। যাৰবাবে অসমীয়া সমাজত অপৰাধ প্ৰৱনতা, অসংস্কৃতিবান কাৰ্য ইত্যাদিৰ পৰা সমাজখনক সুৰক্ষিত কৰি ৰাখিছে। আৰু এই বিবাহৰ অন্যতম শ্ৰেষ্ঠ অংগ বিয়ানামে ধৰি ৰাখিছে সেই ঐতিহ্য। এই প্ৰজাপতেয় বিবাহৰ অন্তৰ্গত প্ৰকাৰবোৰ হ'ল— নোৱাই তোলা বিয়া, বৰবিয়া, বাহী বিয়া ইত্যাদি। এই বিয়াৰ প্ৰকাৰৰ মাজেদি অসমীয়া লোকসমাজৰ পৰিচয় দিবলৈ যত্ন কৰা হ'ব।

১.০.৪ আলোচনাৰ উৎস আৰু পদ্ধতি:

গৱেষণা পত্ৰখনৰ বাবে প্ৰধানত- বৰ্ণনাত্মক পদ্ধতি অনুসৰণ কৰা হৈছে যদিও প্ৰাসংগিকভাৱে বিশ্লেষণাত্মক পদ্ধতিত গ্ৰহণ কৰা হৈছে। আলোচনাৰ বাবে সমল গ্ৰহণ কৰা হৈছে গৌণ উৎসৰ পৰা লগতে চামুক অভিজ্ঞতাও জড়িত হৈ আছে বুলি ক'ব পাৰি। বিভিন্ন গ্ৰন্থ, প্ৰৱন্ধ, টোকা ইত্যাদিৰ সমলে আলোচনাটি সৰ্বাঙ্গসুন্দৰ কৰি তোলাত যথেষ্ট অৰিহণা আগবঢ়াইছে।

২.০ মূল আলোচনা :

২.০.১ বিয়ানামৰ গুৰুত্ব :

অসমীয়া লোকসমাজত বিয়ানামৰ গুৰুত্ব অস্বীকাৰ কৰিব নোৱাৰি। সমাজ জীৱনৰ ইতিহাসৰ লগত জড়িত হৈ আছে এই বিয়ানামবোৰ। সমাজ জীৱনৰ কথা অধ্যয়ন কৰিবলৈ হ'লে লোকগীতৰ অধ্যয়ন কৰা অতি জৰুৰী। গতিকে বিয়ানামবোৰ বিশ্লেষণ কৰি চালেই সমাজ-জীৱনৰ ৰীতি-নীতি, লোকবিশ্বাস, ধৰ্ম, ৰাজনীতি আৰু সমাজ পৰিৱৰ্তনৰ বহুবোৰ কথা জানিব পাৰি। এক কথাত মনৰ পৰিচয় দিবলৈ সমৰ্থ হয়। গীত-পদ আদিয়েহে। মুঠৰ ওপৰত এই লোকগীতবোৰ মানৱ হৃদয়ৰ অটল তলিৰ পৰা নিৰ্গত একোটা সৰল অনুভূতিৰ প্ৰকাশস্বৰূপ। এই বিয়ানামবোৰে ব্যক্তি আৰু সমাজ জীৱনৰ বহুবোৰ দিশ সামৰি লৈছে। গতিকে বিয়ানামবোৰ সমাজ অধ্যয়নৰ এক বিশিষ্ট উপাদান।

অসমীয়া নাৰীসমাজে ৰচনা কৰা গীত-মাত সমূহৰ ভিতৰত অন্যতম আইনাম, বিয়ানাম, ধাইনাম, আপেচৰা সৰাহৰ নাম উল্লেখযোগ্য। ইয়াৰ ভিতৰত বিয়ানামৰ মাজেদি জিলিকি উঠিছে নাৰী মনৰ কোমলতা, আবেগ-প্ৰৱণতা, স্পৰ্শকাতৰতা, সৌন্দৰ্যপ্ৰিয়তা আদি অনেক হৃদয় বৃত্তিৰ প্ৰকাশ। লগতে নাৰীমনৰ বিচিত্ৰ বন্ধনাৰ সুমধুৰ ৰূপ-ছবিৰে গীতসমূহ হৈ পৰিছে প্ৰানপৰশা আৰু শ্ৰুতিমধুৰ। গতিকে অসমীয়া সমাজত এই বিয়ানামৰ গুৰুত্ব অনস্বীকাৰ্য। এখন সমাজে নাৰীক কেনেকৈ লালিত পালিত কৰে, কি কি সংস্কাৰৰ গৰাকী

কৰি গঢ়ি তোলে, এইবোৰ কথা বিয়ানামৰ পৰাই জানিব পাৰি। উদাহৰণস্বৰূপে, কন্যাকাল লাভ কৰা ছোৱালীজনীৰ কৰণীয় সকলোবোৰ দিশ তোলনী বিয়াত পৰিৱেশন কৰা নামত বৰ্ণিত হৈছে। এনেদৰে— “ৰক্তজবা শাস্তিহে আইদেউ শাস্ত হ’বা....।” শাস্তি হোৱা বা গাভৰু হোৱা, যি বুলি নকও লাগে, ছোৱালীজনীক মানসিকভাৱে প্ৰস্তুত কৰি তোলে যে কেনেকৈ আবুৰ আৰু সংযত হৈ থাকিব লাগিব। লগৰীয়াৰ লগত খেল-ধেমালী কৰিব পাৰিব যদিও কিমান সাৱধান হ’ব লাগিব ইত্যাদি উপদেশসূচক বাণীয়ে ছোৱালীজনীক এনে এখন জগতৰ সৈতে চিনাকী কৰি দিয়ে যাতে ভবিষ্যতে কেতিয়াও অপৰাধসূচক বা তেনে কোনো অসংস্কৃতিবান কাৰ্য কৰিব নোৱাৰে। আৰু এনে বহুত নিদৰ্শন আছে বিয়ানামত। কন্যাকাল লাভ কৰা ছোৱালীজনীৰ সম্পৰ্কে দাঙি ধৰা এই নিদৰ্শনসমূহ অসমীয়া লোকসমাজৰ সংস্কাৰ তথা সংস্কৃতিৰ স্বৰূপটো দাঙি ধৰিছে। অৰ্থাৎ অসমীয়া লোকসমাজে কেনেধৰণে চিন্তা কৰে, কি কি পৰম্পৰা আৰু বিশ্বাসেৰে তেওঁলোকৰ জীৱনটো গঢ়ি উঠিছে। সেই ইঙ্গিত পোৱা যায় এই বিয়ানামৰ জৰিয়তেই। আনহাতেদি বৰবিয়াত ঠিক তেনেদৰে গায় – অ মন তগৰ

“পেলাব লাগিব গোহালিৰ গোবৰ
সাৰিব লাগিব চোতালৰ জাৱৰ।।”

অৰ্থাৎ নাৰী শক্তি অনুসৰি মনৰ কলীয়া জাবৰো সাৰি চাফা কৰিব পাৰে। কোমলতাৰ মাজতে কঠিনতাৰ সাজ পৰিধান কৰি সমাজ নিকা কৰাৰ ব্যাখ্যা কৰি যায় বিয়ানামে।

সাধাৰণ অৰ্থত বিবাহৰ প্ৰকাৰ :

অসমীয়া লোকসাহিত্যৰ অন্তৰ্গত অনুষ্ঠানমূলক লোকগীতৰ ভিতৰত ‘বিয়ানাম’ অন্যতম। মানৱ সমাজৰ এক মাজলিক সামাজিক অনুষ্ঠান বিবাহক কেন্দ্ৰ কৰি এই বিয়ানামবোৰ পৰিৱেশন কৰা হয়। নাৰী হৃদয়ৰ আবেগ অনুভূতি আৰু কোমলতাৰে সমৃদ্ধ বিয়ানাম অসমীয়া লোকসাহিত্যৰ অমূল্য সম্পদ। য’ত লোকসমাজৰ পূৰ্ণ চিত্ৰ প্ৰতিফলিত হয়। সাধাৰণতে হিন্দু বিবাহ পদ্ধতিত কেইবাপ্ৰকাৰৰ বিবাহৰ প্ৰচলন দেখিবলৈ পোৱা যায়। সেইবোৰ হ’ল—

- ক) গন্ধৰ্ব বিবাহ
- খ) প্ৰজাপতেয় বিবাহ
- গ) আসুৰিক বিবাহ
- ঘ) অন্যান্য বিবাহ

‘গন্ধৰ্ব’ বিবাহত সাধাৰণতে ল’ৰা-ছোৱালীয়ে নিজৰ মত সাপেক্ষে কোনো ৰীতি-নীতি নামানি স্বচিন্তাৰে বিবাহ সম্পন্ন কৰে। ঠিক তেনেদৰে ‘প্ৰজাপতেয় বিবাহ’ সম্পূৰ্ণ বিধিসম্মত। এই বিবাহত ল’ৰা-ছোৱালীৰ মতৰ সাপেক্ষে শুভক্ষণ গনি-পিনি, নীতি-নিয়মৰ মাধ্যমেৰে বিবাহ কাৰ্য সমাধা কৰে। সমাজৰ বেছি সংখ্যক লোকেই এই পদ্ধতিক সাৰোগত কৰি চলে। আনহাতে ‘আসুৰিক বিবাহ’ত কন্যাৰ অমতত ল’ৰাই বল প্ৰয়োগ কৰি এই বিবাহ সম্পন্ন কৰে। অসুৰৰ নিচিনা ব্যৱহাৰ কৰা বাবে এই বিবাহ পদ্ধতিৰ নাম আসুৰিক বিবাহ। এনেধৰণৰ বিবাহ বৰবেছি প্ৰচলন নাই যদিও কেতিয়াবা এনে বিবাহো সংঘটিত হয়। সাম্প্ৰতিক সময়ত অসমীয়া সমাজ ব্যৱস্থাত দেখিবলৈ পোৱা আন আন বিবাহৰ নিদৰ্শন হ’ল— মন্দিৰ বিবাহ, ৰেজিষ্টাৰ

বিবাহ আদি। এই মন্দিৰ বিবাহ প্ৰজাপতেয় বিবাহৰ ক্ষুদ্ৰ সংস্কৰণ বুলিব পাৰি। অতি সাম্প্ৰতিক কালত এনে ধৰণৰ বিবাহৰ প্ৰচলন দেখিবলৈ পোৱা গৈছে যিবোৰ অন্যান্য বিবাহ পদ্ধতিৰ অন্তৰ্গত। ঠিক তেনেদৰে বৰ্তমান সময়ত জাতি জনগোষ্ঠী ভেদে তথা অসমীয়া লোকসমাজত এনে এবিধ বিবাহৰ প্ৰয়োজন বাঢ়িছে য’ত দৰা-কইনাক বা ল’ৰা-ছোৱালীক গন্ধৰ্ব পদ্ধতিৰে বিবাহ সম্পন্ন কৰিবলৈ গৈ মাক-দেউতাকৰ অনুমতিত কন্যাঘৰত এসাঁজ ভাত খোৱাই কন্যা বিদায় দিয়া হয়। যিটো পদ্ধতি গন্ধৰ্ব বিবাহৰ উন্নত ৰূপ বুলিও কব পাৰি। এনেদৰে অসমীয়া সমাজব্যৱস্থাত বিবাহৰ প্ৰচলন হৈ আছে। এয়া মুকলি বিবাহ বুলিব পাৰি। মোৰ এই আলোচনাপত্ৰত হিন্দু সমাজব্যৱস্থাত প্ৰচলিত প্ৰজাপতেয় বিবাহ পদ্ধতিত পৰিৱেশন কৰা বিয়ানামৰ সম্পৰ্কে আলোচনা কৰিবলৈ লোৱা হৈছে।

হিন্দু সমাজব্যৱস্থাত প্ৰজাপতেয় বিবাহৰ আকৌ তিনিটা ৰূপ দেখিবলৈ পোৱা যায়। সেয়া হ’ল—

- ক) নোৱাই তোলনি বিয়া
- খ) বৰ বিয়া
- গ) বাহী বিয়া

উপৰোক্ত এই তিনিটা পদ্ধতিৰ আঁত ধৰি অসমীয়া বিবাহ পদ্ধতিত পৰিচিত হোৱা লোকসমাজৰ সুন্দৰ ছবিখন বিচাৰিবলৈ যত্ন কৰা হ’ব। সামাজিক অনুষ্ঠানে যিহেতু সমাজৰ সংস্কৃতিৰ স্বৰূপ দাঙি ধৰে। ঠিক সেইদৰে বিবাহৰ জৰিয়তে অৰ্থাৎ বিয়ানামৰ মাজেৰে অসমীয়া লোকসমাজৰ সুন্দৰ সংস্কৃতি স্বৰূপ অনুধাৱন কৰিব পাৰি। বিয়ানামৰ কথা, সুৰ, ভাৱ, ভাষাত যি মোহনীয়তা আছে, যি লালিত্য আছে, যি অমিয়া আছে সেয়া হয়তো অসমীয়া সমাজৰ কোনো স্থানতে দেখিবলৈ পোৱা নাযাব। কাৰণ বিয়ানামে সম্পূৰ্ণ অসমীয়া জাতিৰ চৰিত্ৰটো উদগাই দিয়ে। পুৰুষ-নাৰী উভয়ে এখন সমাজত কিমান দায়িত্ব পালন কৰিব লগা হয়, তথা সমাজখন সুন্দৰ ৰূপত আগবঢ়াই নিবলৈ এগৰাকী নাৰীয়ে কেনেদৰে যত্নবান হ’ব লাগিব এই সমস্ত কথা বিয়ানামৰ মাজেদি বৰ্ণিত কৰা হয়। এখন ঘৰ সূচাৰূপে পৰিচালনা কৰাৰ ক্ষেত্ৰত মহিলাগৰাকীৰ যি গুৰুত্বপূৰ্ণ ভূমিকা সেয়া অস্বীকাৰ কৰিব নোৱাৰি। সেইদৰে সমাজ এখন সুস্থ কৰি গঢ়ি তুলিবলৈ নাৰীৰ গুৰুত্বপূৰ্ণ ভূমিকা আছে। সামাজিক অনুষ্ঠান মানে যিহেতু সমাজৰ ক্ৰমোন্নতিৰ খতিয়ান, সেয়ে ‘বিবাহ’ সকলোৰে আদৰৰ হেঁপাহৰ আৰু আনন্দ-সুফুৰ্তিৰ সুন্দৰ প্ৰতিফলন। বিবাহত লোকসমাজৰ মনৰ চিত্ৰখনেই স্বাভাৱিকতে পোৱা যায়।

২.০.২ নোৱাই তোলনি বিয়া :

‘নোৱাই তোলনি বিয়া’ অসমীয়া সমাজৰ আটাইতকৈ গুৰুত্বপূৰ্ণ আৰু সংস্কাৰযুক্ত সামাজিক অনুষ্ঠান। বৰবিয়াৰ তুলনাত নোৱাই তোলনি বিয়াৰ পৰিসৰ ঠেক। তোলনি শব্দটো সংস্কৃত ‘উত্তোলন’ শব্দৰ পৰা আহিছে। ইয়ে ডাঙৰ হোৱা বা ওপৰলৈ উঠা বুজায়। কন্যা পুষ্পিতা হোৱাৰ লগে লগে ছোৱালীজনীক মৈৱজৰ হতুৱাই গনায়। তাৰপাছত মংগল অনুসৰি কন্যাৰ দুখ-গুণ সকলো গনকে গণনা কৰি দিয়ে। নিৰ্দিষ্ট চাৰিদিনৰ দিনা নদীৰ ঘাটৰ পৰা পানী তুলিবলৈ যায় তুলি আনি বেইত গা ধুৱায়। কন্যাই গা ধোৱাৰ পিছত সূৰ্য, ভৰাগছ (নাৰিকল, তামোল, কলৰ ভৰা থোক) দেখুৱাই সেৱা কৰোৱা হয়। এই বিয়াত কোনো পুৰোহিত

নাথাকে। তিব্বোতাসকলে গীতৰ মাজেৰেই আচৰণীয় বিধিবোৰ কৰি যায়। সাধাৰণতে এই নামবোৰৰ মাজেৰে পুষ্পিতা হোৱা ছোৱালীজনীৰ যৌৱনকাল উপনীত হোৱাৰ সংকেত প্ৰকাশ পায়। তোলনি বিয়াৰ নামত আছে—

“গা ধুই ৰুক্মিনী ভৰা বিৰিখলৈ চাবা।
ভৰা বিৰিখলৈ চাই শুভ বৰ মাগিবা
অলপতে পুত্ৰ দান পাবা।”

অলপতে সমাজত প্ৰচলিত যে ভৰন বিৰিখলৈ চালে কন্যাগৰাকী সুপ্ৰজননক্ষম হৈ থাকে। তদুপৰি সন্তানৰ প্ৰতীক ‘কনাই’ কন্যাৰ কোলাত দিয়া নিয়ম আছে। এনেদৰে এখন বিবাহত যিখিনি আনুষ্ঠানিক নীতি-নিয়ম পালন কৰা হয়— সেই নীতি-নিয়মবোৰক লৈয়ে কিছুমান বিয়ানাম ৰচিত হৈছে।

গা ধুই আইদেউ এ অ’পচতোলা
ক’লৈকো নাচাবা অ’পচতোলা
ভৰন বিৰিখলৈ চোৱা পাচতোলা
তিতা সাজ খোলা,
শুকান সাজ পিন্ধা,
ৰ’বলৈ সময় নাই
ৰভালৈ ব’লা...

এনেদৰে অসমীয়া সমাজত প্ৰচলিত জনবিশ্বাসৰ সুন্দৰ নিদৰ্শন দেখিবলৈ পোৱা গৈছে। গা-ধুই উঠি নতুন সাজ পিন্ধি ভৰণ বিৰিখলৈ চালে কন্যাগৰাকীৰ ভৱিষ্যত জীৱনত প্ৰজনন ক্ষমতা অটুট থাকি সন্তানৰ শ্ৰীবৃদ্ধি হয় বুলি অসমীয়া সমাজত বিশ্বাস প্ৰচলিত আছে। আকৌ বিয়ানামত আছে—

কেশ মেলাই চুচি পেলায় ঐ শচী
কেশত লাগিল জঁট
সৰগৰ পৰা দেৱগনে ঐ শচী
দিয়ে আশীৰ্বাদ...

ছোৱালীজনীৰ নতুন এটা জীৱন আৰম্ভ কৰিবলৈ লোৱাৰ সময়ত ভগৱানৰ আশীৰ্বাদ বিচাৰি এনেদৰে গোৱা হয়। ঠিক তেনেদৰে আকৌ বিয়ানামত আছে—

টেবুলৰ ফুলদানী হাতত লৈ লোৱা
মৰমৰ মাজনী কি লাগে কোৱা,
একো মোক নালাগে সকলো আছে
ল’ৰালীৰ জীৱনটি ঘূৰাই মোক লাগে
ল’ৰালীৰ জীৱনটি নোপোৱা আকৌ
আজিৰ পৰা হ’লা সজাৰে ভাটৌ

সজাৰ ভাটৌৰ লগত তুলনা কৰি আমাৰ সমাজ ব্যৱস্থাটোৰ লগত পৰিচয় কৰাই দিয়ে। তাইক এটা সংস্কাৰ দিয়া হয়, পিতৃগৃহত মাক-দেউতাকৰ হাক-বচন মতে চলা ছোৱালীজনী আজি ডাঙৰ হ’লহি, মুকলিমূৰীয়াইকে খেলিব পাৰিব যদিও কেনেকৈ সংযত হ’ব লাগিব ইত্যাদি কথাৰে বিয়ানামবোৰ ৰচিত হৈছে। আকৌ বিয়ানামত আছে—

“ৰক্তজবা শান্তি হৈ আইদেউ শান্ত হ’বা
পুৰুষে নাজানে নাৰীৰ গুণ
নাৰীয়ে এপাহি ধুনীয়া ফুল
সেই ফুল পাহিতে ভোমোৰা পৰে
তোমাৰ কোমল জীৱনলৈ কালিমা নামে”

ঠিক তেনেদৰে নাৰীক একোপাহ ফুলৰ লগত তুলনা কৰা হৈছে। ভোমোৰা সদৃশ বিভিন্ন সংকটজনক মুহূৰ্তত কেনেদৰে নেওচি ছোৱালীজনীয়ে সমাজত নিজৰ স্থিতি সুদৃঢ় কৰিব লাগিব সেই কথাও বিয়ানামে আঙুলিয়াই দেখুৱায়। গতিকে কোমলৰ মাজত কেনেকৈ ব্ৰজৰ দৰে কঠিন হ’ব লাগিব সেই কথা ছোৱালীজনীক সোঁৱৰাই দিয়া হয়।

২.০.৩ বৰবিয়া :

নোৱাই তোলনি বিয়াৰ দৰে বৰবিয়াতো অসমীয়া লোকসমাজৰ সুন্দৰ প্ৰতিচ্ছবি প্ৰতিফলিত হোৱা দেখিবলৈ পোৱা যায়। তোলনি বিয়াত যি সংস্কাৰ সম্পৰ্কে অৱগত কৰে সেই সংস্কাৰে মানুহ হোৱা ছোৱালীজনী আজি ৰূপে-গুণে সৰ্বাঙ্গসুন্দৰ হৈ উঠিল। পুনৰ সেইখন সমাজে দাম্পত্য জীৱনৰ সুখ-সমৃদ্ধি কামনা কৰি আশীৰ্বাদ কৰে, অভিজ্ঞতালব্ধজ্ঞানেৰে বিয়ানামত বৰ্ণনা কৰি যায় এনেদৰে—

মাৰাৰ অলংকাৰ খোৱাহে আইদেউ
ঐ ৰাম দেউতাৰাৰ অলংকাৰ খোৱাহে
অযোধ্যাৰ ৰামচন্দ্ৰই দি পঠাইছে সুৱৰ্ণৰ অলংকাৰ
ঐ ৰাম হাত যোৰ কৰি লোৱাহে....

মাক-দেউতাকৰ ছত্ৰছায়াত ডাঙৰ-দীঘল হোৱা মৰমৰ জীজনী আজি আনৰ ছত্ৰ-ছালয়ালৈ অৰ্পণ কৰিব। অতি চেহেনৰ বান্ধোনৰ পৰা আঁতৰি যোৱাৰ ক্ষণ বৰ বেদনাদায়ক। বিয়ানামবোৰত সাধাৰণতে দেৱ-দেৱী তথা উপাস্যদেৱতাৰ চৰিত্ৰক মূখ্য কৰি উপস্থাপন কৰে। উষা-অনিৰুদ্ধ, ৰাম-সীতা, ৰুক্মিনী আদিৰ স্বৰ্গীয় প্ৰেমক পৃথিৱীৰ মানৱসমাজৰ প্ৰেমৰ সৈতে তুলনা কৰে।

নাৰীৰ কোমলতা গুণেৰে যে সকলোকে আদৰি ল’ব পাৰে সেয়া বিয়ানামত পোৱা যায়। যিটো অসমীয়া লোকসমাজৰ পৰিচয়। সাম্প্ৰতিক সময়ত বিয়ানামৰ প্ৰচলন কমি যোৱাৰ ফলত এনে কিছুমান লোকসমাজৰ চিত্ৰক এৰাই চলিছে যাৰ বাবে অসমীয়াৰ স্বৰূপটো বিচাৰি পোৱাটোৱে কঠিন হৈছে।

বিয়ানামৰ নামতিসকলে বিবাহৰ বিভিন্ন কাৰ্য উপলক্ষে বিভিন্ন সময়ত গীতবোৰ গায়। যেনে- জোৰোণ পিন্ধাবলৈ যোৱা, পানীতোলা, সুৱাগ তোলা, দৈয়ন দিয়া ইত্যাদি। বিয়ানামৰ অন্তৰ্গত আন এবিধ

নাম হ'ল 'জোৰ নাম' বা অঞ্চলবিশেষে 'খিচা গীত' বুলিও কোৱা হয়। বিভিন্ন ধৰণে ব্যঙ্গ কৰি এই জোৰা নাম পৰিবেশন কৰে। যেনে -

ক) আমি দালি গাঁথিছো
দৰ্জাই দৰ্জাই আঁৰিছো।
ডাঙৰজন ভিনদেউক
সমাজলৈ মাতিছোঁ।

খ) গিলাছ দিয়া খিৰিকি,
ৰ'দত থাকে জিলিকি।
আমাৰ বিয়া ঘৰত
ভিনীদেউ আছে জিলিকি।

বৰবিয়াৰ গীতবিলাকত দাম্পত্য জীৱনৰ ভৱিষ্যত, সুখৰ কল্পনা, আদৰ্শ, ৰূপ যৌৱন, কইনাক আনৰ ঘৰলৈ পঠিওৱাৰ মৰ্মবেদনা সোঁৱৰাই, নাৰী জীৱনৰ আশা-নিৰাশা আৰু ঘৰুৱা বিভিন্ন চিত্ৰৰ যথাযথ প্ৰয়োগ সন্নিবিষ্ট কৰা দেখা যায়। অসমৰ চুকে-কোণে বিয়ানামৰ প্ৰচুৰ প্ৰচলন আছিল যদিও বৰ্তমান বিলুপ্তিৰ পথত বুলিলেও ডুল নহয়।

তদুপৰি সামাজিক সম্বন্ধবোৰৰ বিষয়েও সারলীল প্ৰকাশ ঘটে এই বিয়ানামত, বৰজনাক মান্যকৰি চলা, দেওৰ ননদক, ভা-ভতিজা সকলোকে মৰম কৰা, জ্যা-ছোৱালীৰ লগত বাই-ভনী বুলি ভাবি মিলিজুলি থকা, শঙ্ক-শাঙ্ক মাক দেউতাকৰ চেনেহ-শ্ৰদ্ধাৰে আঁকোৱালি লোৱা ইত্যাদি সমস্ত কথাই আছে বিয়ানামত।

২.০.৪ বাহীবিয়া :

বাহীবিয়া নামনি অসমত প্ৰচলিত। অসমীয়া সমাজত বাহীবিয়াৰ প্ৰচলন নাই। এনেধৰণৰ বিয়াত বিয়াদিনা গিৰিয়েকৰ ঘৰ গছকাই পুনৰ কন্যাগৰাকীক ঘূৰাই লৈ যায়। পিছদিনাখনহে দৰাঘৰলৈ কন্যাক থৈ যায়হি। আৰু সেইদিনা বিয়াকহে বাহীবিয়া বুলি কোৱা হয়।

৩.০ সামগ্ৰিক সিদ্ধান্ত :

উপৰোক্ত আলোচনাৰ পৰা নিম্নোক্ত সিদ্ধান্ত কেইটিত উপনীত হ'ব পাৰি।

১। বিয়ানাম অসমীয়া লোকসাহিত্যৰ অমূল্য সম্পদ। বিয়ানামৰ ঘাই উৎস নাৰীহৃদয় আৰু ইয়াক নাৰীমনৰ একচেতীয়া কলাত্মক অভিব্যক্তি বুলিব পাৰি। য'ত আছে নাৰীসুলভ কোমলতা, অনুভূতি প্ৰৱণতা, ভাৱৰ মাধুৰ্য, চিত্ৰৰ প্ৰাচুৰ্য, ভাষাৰ সারলীলতা আৰু কবিত্ব শক্তিৰ সুমধুৰ সংযোগ। নাৰী জীৱনৰ দায়িত্ব আৰু কৰ্তব্য মোহনীয়া ভাৱ-অনুভূতি, চিন্তা-চেতনা, জীৱনৰ বিচিত্ৰ অভিজ্ঞতা ইত্যাদি নাৰী জীৱনৰ বহুতো গুৰুত্বপূৰ্ণ কথা বিয়ানামত অন্তৰ্ভুক্ত হৈ আছে। অসমীয়া লোকসমাজে নিৰ্ধাৰণ কৰা ৰীতি-নীতিবোৰ বিয়ানামৰ অঙ্গে অঙ্গে ধাৰমান হৈ আছে।

২। সহজ-সৰল নিৰক্ষৰ চহা লোকসকলৰ দ্বাৰা প্ৰচলিত হৈ অহা বিয়ানামবোৰত সংস্কৃতিবান সমাজব্যৱস্থাৰ সুন্দৰ নিদৰ্শন দেখিবলৈ পোৱা যায়। সমাজৰ অঙ্গিভূত সকলো মানুহৰ মনবোৰ সুন্দৰ হৈ উঠিলেহে সমাজখন গ্ৰগতিৰ পথত আগবাঢ়িব। সাম্প্ৰতিক সময়ত না না পৰিৱৰ্তন আহিছে। এই পৰিৱৰ্তনে সমাজব্যৱস্থালৈ এনে কিছুমান নতুন দৃষ্টিভঙ্গী আনি দিছে যাৰবাবে অসমীয়া মানুহৰ চিনাকীয়ে লোপ পাব ধৰিছে। বৃদ্ধি পাইছে বিশৃংখলতা, অসামাজিক আচৰণ তথা অপৰাধ প্ৰৱণতা। বহুসময়ত দেখা যায়, বিয়ানামৰ সেই আমোঘ মঙ্গল মন্ত সন্নিবিষ্ট বিয়ানামৰ প্ৰসাৰ নোহোৱাৰ বাবে আমাৰ মাজৰ পৰা হেৰাই যাব ধৰিছে অসমীয়া সংস্কৃতিৰ স্বৰূপ।

৩। পুৰণিকলীয়া বিয়ানাম পৰিত্যাগ কৰি আমি আধুনিক হৈছো হয়, কিন্তু মনৰ পৰা আধুনিক হ'ব পৰা নাই। বিয়ানামত গাইছিল, "অ'মন তগৰ, সাৰিব লাগিব চোতালৰ ডাবৰ..." সময় সাপেক্ষে এই বিয়ানামটোৰ প্ৰাসংগিকতা নাইকীয়া হৈছে যদিও অসমীয়া লোকমনৰ অস্তিত্ব লুপ্ত হৈ যোৱা নাই। বৰ্তমান সময়ত চোতালৰ ঠাই গ্ৰহণ কৰিছে বিশাল বিশাল গগনচুম্বী অট্টালিকাই, গতিকে চোতালৰ জাবৰ কথা নাহে ঠিকেই, কিন্তু ঐতিহাসিক অৰ্থত বিচাৰিবলৈ গ'লে পাওঁ আধুনিক মানৱৰ অন্তৰত থিতাপি লোৱা জাবৰ সদৃশ কুপ্ৰথাবোৰ সাৰি নিকা কৰিব লাগিব সেই নাৰীয়েহে। নাৰীৰ যি অদম্য শক্তি, সেই শক্তিক কোনো কালে ক্ষয় নাই। কোমলতাৰ মাজেৰে কঠিনতাৰ অস্তিত্ব অনুভৱ কৰাইছিল এই বিয়ানামবোৰে।

৪। বিয়ানামত নাৰীৰ ক্ষমতাময়ী ৰূপৰ প্ৰতিফলন হোৱা দেখিবলৈ পোৱা যায়। এইখন সমাজে আকৌ নাৰীক প্ৰতিটো খোজতে সৱধান হ'বলগা কথাটোত গুৰুত্ব দিছে। নাৰীক যদি একোপাহ ফুলৰ লগত তুলনা কৰিছে, ঠিক সেইদৰে ফুলৰ মৌ চুহিবলৈ অহা ভোমোৰাৰূপী দুষ্টজনৰ পৰা আঁতলি থাকিব লাগিব বুলি কোৱা কথাটোৱে নাৰীক সমাজৰ চকুত আঙুলি টোওৱা কথাটোত জুৰ প্ৰকাশ কৰিছে। কাৰণ সমাজে নাৰীকহে আঙুলি টোৱাই, পুৰুষক নহয়, সেয়ে সমাজত নাৰীৰ আসন সুৰক্ষিত কৰাৰ নিদৰ্শন বিয়ানামত আছে।

৫। বিয়ানামত পৰম্পৰা আছে, বিশ্বাস আছে, সংস্কাৰ আৰু লোকমনৰ সারলীল প্ৰকাশ আছে। যাক কেতিয়াও স্মৃতিৰাই বাখিব নোৱাৰি। অতি সাম্প্ৰতিক সময়ত বিয়ানাম অপ্ৰাসংগিক যেন লাগিলেও অসমীয়া জাতিৰ ঐতিহ্যৰ মূল চাবিকাঠি বুলি ক'ব পাৰি। বিয়ানামৰ অঙ্গে অঙ্গে লোকসমাজৰ এনে এখন পৰিশীলিত আৰু সংস্কাৰভূত ছবি সোমাই আছে যাক কেতিয়াও দলিয়াই পেলাব নোৱাৰি। বৰঞ্চ সেই ছবিখন অধ্যয়ন কৰি বৰ্তমান জীৱন পদ্ধতিত অনুসৰণ কৰি চালে হয়তো বৰ্তমান সমাজৰ কু-সংস্কাৰবোৰৰ পৰা কিছু হ'লেও পৰিত্ৰান পাব পাৰি বুলি বিশ্বাস আছে।

৬। সমাজ এখন সামাজিক, সাংস্কৃতিকভাৱে সংস্কৃতিবান হ'বলৈ হ'লে নাৰীৰ সহযোগিতা অতীব প্ৰয়োজনীয়। এখন ঘৰত সুস্থ হৈ অহাত অহোপুৰুষাৰ্থ কৰে গৃহিনীগৰাকীয়েহে আৰু এনেদৰে প্ৰতিটো পৰিয়াল সুস্থ হৈ উঠিব। সেই উদ্দেশ্য আগত ৰাখি ছোৱালীৰ জীৱনৰ পৰাই কিছুমান ৰীতি-নীতিৰ মাজেৰে সমাজ গঢ়াৰ উদ্দেশ্য চৰিতাৰ্থ কৰা হয়। সামাজিক অনুষ্ঠানবোৰে এইক্ষেত্ৰত গুৰুত্বপূৰ্ণ ভূমিকা পালন কৰে তোলনি বিয়াত স্মৃতিতকৈ বেছি সংস্কাৰ দেখিবলৈ পোৱা যায়। যিবোৰ বিয়ানামৰ মাজেদি পৰম্পৰাগত ভাৱে আহি আছে। যাৰ বাবে অপৰাধ প্ৰৱণতা নহৈছিল, অপকৰ্ম, অপসংস্কৃতি নাছিল। বৰ্তমান আধুনিক প্ৰেক্ষাপটত বহুতো

এনেধৰণৰ অপৰাধ প্ৰৱণতা মনোবৃত্তি জন্ম হৈছে। ইয়াৰ মূল কাৰণ সংস্কাৰৰ অভাৱ। গতিকে আধুনিক প্ৰেক্ষাপটত আধুনিক মনেৰে যদি আমি আমাৰ ঐতিহ্যৰ পাত লুটিয়াও আৰু জীৱনত প্ৰয়োগ কৰাত মানসিকতা-গঢ়ি তোলো তেতিয়া হয়তো সমাজৰ প্ৰগতি নিশ্চিত বুলি একেধাৰে ক'ব পাৰিম।

৭। অসমীয়া জাতিৰ সুন্দৰ চিন্তা-চৰ্চাৰে তথা বিয়ানামৰ মাজেৰে লোকমনৰ এনে এখন চিত্ৰ দাঙি ধৰিব বিচাৰিছে য'ত কোনো কলুষতা নাই, আছে নাৰীসুলভ ৰচনাশৈলী আৰু কোমলতা। তদুপৰি বিয়ানামবোৰে ব্যক্তিৰ মনলৈ এনে এখন কল্পনাৰ জগতৰ চিত্ৰ লৈ আনে যাক লৈ আবেগিক হৈ যোৱাৰ উপক্ৰম হয়। ইয়াৰোপৰি বিয়ানামত সুৰত ব্যংগ, হাস্য আৰু কৰুণ লয়ৰ সংযোজন দেখিবলৈ পোৱা যায়।

৪.০ সামৰণি:

অসমীয়া লোকসমাজত বিয়ানামৰ প্ৰচলন আৰু গুৰুত্ব-শীৰ্ষক আলোচনাৰ অসমীয়া লোকজীৱনৰ আধাৰত সৃষ্টি। য'ত লোকমনৰ পৰিস্কাৰ ছবিখন দেখিবলৈ বোৱা যায়। বিশেষকৈ নাৰীমনৰ স্বাভাৱিক মনোবেদনা, অনুভৱ, অনুভূতি বিয়ানামৰ মাজেদি প্ৰকাশিত হয়। সমাজখনত ছোৱালীজনীয়ে কেনেকৈ সকলোকে সন্তুষ্ট কৰিবলগা হয়, কেনেকৈ সহনশীলা হৈও কঠিনতাৰে প্ৰতিবন্ধকতাক নেওচি আগবাঢ়ি যায় সেই সকলোবোৰ কথা বিয়ানামৰ পৃষ্ঠাই পৃষ্ঠাই সাৱলীল হৈ আছে। সেয়ে মানৱ জীৱনত বিয়ানাম এৰাব নোৱাৰা সম্পদ। যাৰ ভেঁটিত নতুনৰ সৃষ্টি সম্ভৱ হৈ উঠিব। সেইবাবে সচেতন আৰু সংস্কৃতিবান লোকসকলে বিয়ানামৰ তদ্ব অনুসন্ধান কৰি বৰ্তমান সময়ৰ লগত অতীতৰ তুলনাৰে সমাজখন লৈ সুস্থিৰতা আনিব পাৰি।

৪.০.১ প্ৰসংগ পুথি

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| ▶ দুৱৰা বুঢ়াগোহাঁই, অৱন্তী | : | 'বিয়ানাম আৰু অন্যান্য'। |
| ▶ চেতিয়া, উমেশ | : | 'অসমৰ লোকসংস্কৃতিৰ ৰূপৰেখা'। |
| ▶ গোস্বামী, ড° ভৃগুমোহন | : | 'সংস্কৃতি আৰু লোকসংস্কৃতি'। |
| ▶ সেন ডেকা, যাদৱ | : | 'লোকসংস্কৃতিৰ কোঁহে কোঁহে'। |
| ▶ বৰুৱা, ড° প্ৰহ্লাদ কুমাৰ | : | 'অসমীয়া লোক-সাহিত্য'। |



