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সোণারি মহাবিদ্যালয় বিদ্যায়তনিক আৰু গৱেষণা পত্ৰিকা

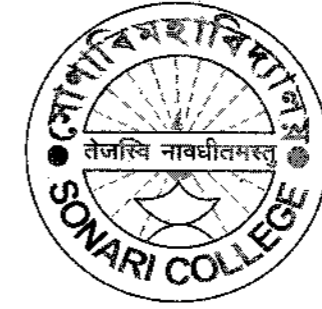


**Sonari College Research Consultancy Cell**

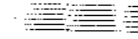
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**Sonari College Research Consultancy Cell**



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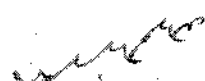
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### Principal's Column

Rene Descartes, the father of modern philosophy, says, "Cogito-ergo-sum" i.e., "I think, therefore, I exist." Thinking or consciousness is the essence of a creative mind. Only human mind has the capacity of creative thinking which separates man from other animals and worldly things. Continuous thinking and research on various fields resulted a kind of knowledge explosion in the present era. Perhaps, not a single field or area has been left untouched by human knowledge. But our aspirations towards knowledge can't stop with satisfaction in particular stage. Research on a particular area paves the way to discover a new field for research again.

Sonari College Academic and Research Journal is providing a proper platform for the teachers and researchers to publish their research papers/articles. The editorial board and the contributors of the journal are trying their best to bring it to a notable position among others.

I congratulate the honourable members of the editorial board and the contributors of the journal on the publication of its seventh issue. I wish a bright future of Sonari College Academic and Research Journal.

  
**(Dr. Bimal Chandra Gogoi)**  
Principal  
Sonari College

## Editor's note



We can consider a research journal as a hub of knowledge for academicians as well as researchers. Such a journal throughs new light on different aspects of various problems relating to life and society. Whatever the writers discuss in the topics, is supposed to be of great importance for the society at large as it offers certain suggestions for solution of the problems.

The SCARJ starts its journey since 2012, with the basic vision to promote intellectual and academic practice among our college teacher's. Since its inception it seems to have created an atmosphere for academic pursuits among our colleagues. As such, it may be said to have served the cherished purpose.

This issue covers almost all subjects of humanities, science and social sciences and it is hoped that it will be beneficial for the readers interested in different subjects. As in the previous years, besides the members of the teaching staff of our college some other scholars have also contributed their valuable articles to enrich the journal. On the whole, in our opinion the journal will be worth reading.

We extend our heartfelt thanks to our college IQAC cell for consider us to be eligible for taking responsibility as editors of this issue of our journal. Grateful to our principal sir for his moral and financial support to bring out this issue. We are also thankful to our co-editorial members and other colleagues for extending their helping hand along with valuable advice to complete the work. Last, but not the list, we offered our sincere gratitude to all the contributors who sincerely submit their valuable articles to be published in the journal and make the mission possible.

We do agree that, definitely there is scope for improvement of the edition. Therefore, we humbly shoulder the responsibility for any omission and commission that might have crept in. Awaiting your constructive suggestion regarding the journal.

**Manuranjan Konwar**  
**Dibyajyoti Konwar**

Joint Editor  
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## Economic Inequality and Socio-economic Deprivation in North East India

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Sonari College

### 1. Introduction

Peter Townsend (2009:214); a pioneer on poverty and relative deprivation, defined ‘Deprivation’ as “a state of observable and demonstrable disadvantage, relative to the local community or the wider society or nation to which an individual, family or groups belong.” He mentioned ‘different forms’ of deprivation as “lack the types of diet, clothing, housing, household facilities and fuel and environmental, educational, working and social conditions, activities and facilities ..... in the societies to which they belong” (Townsend, 1987). It means that ‘deprivation’ is multi-dimensional in the form of lack of basic necessities of diet or clothing, or by virtue of the poor environment or social conditions in which they live. Here, the term “deprivation” is used in place of “multiple deprivation” but focus is on the later. For Townsend, the terms deprivation and poverty are two sides of the same coin. Deprivation (outcome) is the result of poverty (cause): “People are relatively deprived if

they cannot obtain, at all or sufficiently, the conditions of life – that is, the diets, amenities, standards and services ..... If they lack or are denied resources to obtain access to these conditions of life and so fulfil membership of society, they may be said to be in poverty” (Townsend,1993). Sen (2010) makes distinction between ‘feelings of deprivation’ and ‘conditions of deprivation’. Peter Townsend (1974) said that ‘the latter would be a better usage’ and defined ‘relative deprivation’ as “situations where people possess less of some desired attribute, be it income, favourable employment conditions or power, than do others.” Sen argued that “the choice of ‘conditions of deprivation’ cannot be independent of ‘feelings of deprivation’ (Sen, 2010) and “In the ‘aggregation’ exercise the magnitude of absolute deprivation may have to be supplemented by considerations of relative deprivation” (Sen, 2010). He said that “absolute deprivation in terms of a person’s capabilities relates to relative deprivation in terms of commodities, income and resources” (Sen, 1983).

The geographical location and lack of infrastructural development makes the NER states isolated with the rest of the country. So, it needs to work towards an integrated approach in transport, phone, irrigation and flood control, management of forest resources and supply of food and essential commodities. In spite of immense natural and human resources, the NER is isolated geographically that has led to deprivation of economic development. Thus, the study on deprivation is not only crucial for the regional concern, but also important for establishment of equity toward balanced development across the nation (Bhattacharya & Wang, 2011).

## 2. Objective

The study is planned to achieve the following objectives:

- To examine the inequalities in socio-economic parameters of development among the north-eastern states of India.

- To analyse inequality in access to basic amenities
- To quantify the level of facility deprivation and socio-economic deprivation

## 3. Data and Methodology

The study is based on secondary sources of data. To measure inequality we use Coefficient of Variation (CV), Gini Coefficient (Gini), and Concentration Coefficient (CC). Facility deprivation index (FDI) is used to measure deprivations in three basic facilities, namely supply of safe drinking water, electricity and sanitary facility.

The paper uses 49<sup>th</sup> & 65<sup>th</sup> Rounds data on housing conditions and amenities conducted in 2008-09 and 2012 by National Sample Survey Organization (NSSO), Ministry of Statistics and Programme Implementation. This study considers an indicator of residential crowding and three variables to represent household’s access to basic amenities. The residential crowding is measured as per capita floor area in square feet. The variables representing basic amenities are drinking water, toilet facility and electricity. The concentration index estimates the degree of inequality by given a numeric measure of inequality. It is defined as twice the area between the concentration curve and the line of equality

$$C = \frac{2}{\mu} \text{cov}(h, r)$$

where

C = the concentration index,

h = the housing indicator variable,

r = the rank of the living standard variable and

$\mu$  = the average of the housing variable.

(Pal, Aneja & Nagpal, 2015: 5)

The source of data for the study on ‘Facility Deprivation Index’ (FDI) is based on “Ranking and Mapping of Districts based on Socio-economic and

Demographic Indicators" a report by Ram and Sekhar (2006), published by the International Institute of Population Studies, Mumbai. For this purpose, first, we are to calculate deprivation indicator (DI). Then, we are to calculate Facility Deprivation Index (FDI).

The weighted index of deprivation (facility deprivation index) for the  $j$ th district of the  $i$ th state is given by

$$FDI_{ij} = W_1 \times DI_{ij1} + W_2 \times DI_{ij2} + W_3 \times DI_{ij3}, \text{ with } \sum_{k=1}^3 W_k = 1$$

Where,

$W_k$  = the weight associated with the  $k$ th basic facility ( $k = 1, 2, 3$ )

$DI_{ijk}$  = the deprivation indicator (DI) for the  $k$ th facility in the  $j$ th district of the  $i$ th state

Based on Iyengar and Sudarshan's (1982) calibration, a score near 0 is an indicator of availability of basic facilities i.e. very low level of deprivation and a value of 1 is an indication of poor availability of basic facilities i.e. a high level of deprivation (Bhattacharjee & Wang, 2011).

#### 4. Results and Discussions

As per 2011 census, Sex ratio is highest in Manipur (992) followed by Meghalaya (989) and Mizoram (976). Percentage of population live in rural area is highest in Assam (85.92) and lowest in Mizoram (48.49). Infant Mortality rate (Total) recorded highest in Assam (54) followed by Meghalaya (47) and Mizoram (35). It is lowest in Manipur (10).

A majority of India's population does not have access to sanitation facilities in their dwellings and lacks sanitation facilities. As per Census of India, if a household has access to drinking water supplied from a tap or a hand pump/tube well situated within or outside the premises, it is considered as having access to safe drinking water. Millions of people in the country suffer from water borne diseases, on account of lack of access to safe drinking water. It is the poor who suffer from higher prevalence of diseases compared to the

rich (Nayak, 2013). Sanitation Facilities are high in Mizoram (91.91) followed by Manipur (89.30) and Sikkim (87.20); but, lowest in Arunachal Pradesh (61.97). Similarly, Sources of Drinking Water in rural (Tap and Tube well) records highest in Arunachal Pradesh (91.0) followed by Assam (71.7) and Tripura (71.1), but lowest in Mizoram (19.4).

Education, in the present day context, is perhaps the single most important means for individuals to improve personal endowments, build capability levels, overcome constraints and, in the process, enlarge their available set of opportunities and choices for a sustained improvement in well-being. Creation, application and adaptation of new technologies; lower fertility, infant and child mortality rates; better nutritional, hygiene and health status of children, reproductive health and empowerment of women; social mobility and political freedom, all have visible linkages with educational attainments of people (Nayak, 2013:3-4). Mizoram is the state with highest literacy rate (91.33). Literacy rate of all north eastern states overcomes the all India level (74.04) except Arunachal Pradesh (65.38) and Assam (72.19).

Among the NE states, shares of services to Gross State Domestic Product (GSDP) are high. Next are industry and agriculture & allied sector. It is evident that Shares of Agriculture & allied sector, industry and services in GSDP are highest in Arunachal Pradesh (31.6), Sikkim (38.4) and Mizoram (39.8) respectively among the NE states.

In case of Infrastructure, Assam is leading ahead among the NE states. Access to electricity is a basic amenity and an index of industrialization (Nayak, 2013).

The economic backwardness of the state is evident from her low per capita income. Per capita monthly consumption expenditure (PCMCE) is considered to be a better measure of economic well-being of people than that of per capita monthly income measure for many obvious reasons (Nayak, 2013:6). Per Capita Monthly Income is highest in Arunachal Pradesh (2272.58) and lowest in Assam (1398.50). In contrast, Per Capita Monthly Expenditure is high in Nagaland (1094.88) and lowest in Tripura (578.91).



Table 1. Select Socio-economic indicators of North East India

States	Demographic				Health			Education		Economic conditions		
	Sex ratio (2011) <sup>1</sup>	Rural population (%) (2011) <sup>2</sup>	Growth rate of population (%) (2001-11) <sup>3</sup>	Infant Mortality rate (Total) (2013) <sup>4</sup>	Sanitation Facilities (2011) <sup>5</sup>	Sources of Drinking Water in rural (Tap and Tube well) (2008-09) <sup>6</sup>	Literacy rate (2011) <sup>7</sup>	Average Years of Education (2004-05) <sup>8</sup>	Share of Agriculture & Allied Sector in GDP at current prices: 2011-12 (In % of GSDP) <sup>9</sup>	Share of Industry in GDP at current prices: 2011-12 (In % of GSDP) <sup>10</sup>	Share of Services Sector in GDP at current prices: 2011-12 (In % of GSDP) <sup>11</sup>	Share of Services Sector in GDP at current prices: 2011-12 (In % of GSDP) <sup>12</sup>
Assam	933	33	26.03	32	61.97	91.0	8	9	10	11	12	
Arunachal Pradesh	871	55.92	17.07	54	64.89	71.7	72.19	4.6	27.9	23.3	48.8	
Bihar	911	69.79	12.05	10	89.30	35.1	79.21	6.3	24.7	29.7	45.6	
Chhattisgarh	915	59.52	27.95	47	62.91	60.0	74.43	4.6	17.4	34.1	48.6	
Madhya Pradesh	917	55.49	23.48	35	91.91	19.4	91.33	6.8	18.8	21.4	59.8	
Nagaland	885	65.55	-0.58	18	76.52	33.8	79.55	7.1	23.8	20.3	56.0	
Odisha	937	55.63	12.89	22	87.20	67.4	81.42	4.4	10.8	38.4	50.7	
Tripura	951	55.82	14.84	26	86.04	71.1	87.22	4.6	18.1	30.1	51.8	
India	943	55.57	17.64	40	46.92	84.8	74.04	4.7	17.2	26.4	56.4	

Source: 1. Census of India 2011; 2. SRS, 2014; 3. Measured in Percentage of Households. Govt. of India (2008-09) Housing Condition and Amenities in India (65<sup>th</sup> Round) ; 4. Measured in Percentage of Households. Govt. of India (2008 & 1993) Housing Condition and Amenities in India, 65<sup>th</sup> & 49<sup>th</sup> Round. 5. Govt. of India (2009) Gendering Human Development Indices; 6. Central Statistics Office, Ministry of Statistics & Programme Implementation.

Table 2. Infrastructure and Standard of Living in North Eastern States

States	Infrastructure				Standard of living	
	Per capita Consumption of electricity (kWh) (2011-12) <sup>1</sup>	Rail Density <sup>2</sup> (per 1000 sq km) (As on 31 <sup>st</sup> March, 2012)	Share of Broad Gauge <sup>3</sup> (As on 31 <sup>st</sup> March, 2012)	Road Density <sup>4</sup> (per 1000 sq km) (As on 31 <sup>st</sup> March, 2012)	Per Capita Monthly Income (Rs) (2004-05) <sup>5</sup>	Per Capita Monthly Expenditure (Rs) (2004-05) <sup>6</sup>
Assam	683.13	0	0	178.88	2277.58	798.76
Arunachal Pradesh	249.82	31	60	3623.65	1398.50	613.67
Bihar	235.86	0	0	862.27	1543.92	643.62
Chhattisgarh	667.57	0	0	539.61	1982.75	762.26
Madhya Pradesh	506.74	0	0	535.70	2055.17	993.72
Nagaland	257.18	1	87	2122.50	1686.17	1094.88
Odisha	886.36	0	0	791.43	2224.42	738.52
Tripura	253.82	14	0	2789.24	2032.83	578.91
India	883.63	20	87	1206.29	2011.92*	700.33

Source:

1. All India Electricity Statistics, Central Electricity Authority, M/o Power;
2. Railway Board, M/o Railways
3. Basic Road Statistics, Transport Research Wing, M/o Road Transport & Highways
4. CSO, State Domestic Product, Ministry of Statistics & Programme Implementation.
5. NSS 38th, 50th, 55th & 61st Round on Household Consumption Expenditure. \* The figure pertains to Net National Income (NNI).

Multi-dimensional Poverty Index (MPI) value is highest in Assam (0.316) followed by Meghalaya (0.307) exceeding the all India level (0.283) and lowest in Mizoram (0.094). Inequality among the MPI Poor is high in Meghalay (0.248) followed by Arunachal Pradesh (0.237) overcoming the all India level of inequality (0.234). In 2011-12, BPL population (as per Rangarajan Methodology) was estimated at highest in Manipur (46.7%) followed by Assam (40.5%) and Arunachal Pradesh (37.4%) exceeding the all India level (29.5).

Table 3 & Table 4 reports the results of Coefficient of Variation (CV) Gini Coefficient (Gini) and Concentration Coefficient (CC) of Demography Health, Economic conditions, Infrastructures, Education and Standard of living in NE India. It was observed that inequality is high in growth rate of population (%) (among demographic indicators), Sanitation Facilities (among the indicators of economic conditions), Rail Density (among indicators of infrastructure), Average Years of Education, Per Capita Monthly Expenditure (Rs) and Population Below Poverty Line.

Education, Per Capita Monthly Expenditure (Rs) and Population Below Poverty Line.

Table 3: Coefficient of Variation (CV), Gini Coefficient (Gini) and Concentration Coefficient (CC) of Demography, Health, Economic conditions and Infrastructures in NE India

Demography	Coefficients			Health	Coefficients			Economic conditions	Coefficients			Infrastructures	Coefficients		
	CV	Gini	CC		CV	Gini	CC		CV	Gini	CC		CV	Gini	CC
Sex ratio	0.036	0.018	0.021	Infant Mortality rate	0.453	0.235	0.291	Share of Agriculture & Allied in GSDP	0.306	0.160	0.184	Per capita Consumption of electricity	0.545	0.274	0.313
Rural population (%)	0.152	0.071	0.082	Sanitation Facilities	0.163	0.084	0.096	Share of Industry in GSDP	0.231	0.121	0.139	Rail Density (per 1000 sq km)	1.965	0.788	0.901
Growth rate of population (%)	0.551	0.274	0.311	Sources of Drinking Water	0.411	0.214	0.256	Share of Services in GSDP	0.101	0.058	0.080	Road Density (per 1000 sq km)	0.877	0.439	0.502

Source: Calculated by the author

Table 4: Coefficient of Variation (CV), Gini Coefficient (Gini) and Concentration Coefficient (CC) of Education and Standard of living in NE India

Education	Coefficients			Standard of living	Coefficients			Poverty	Coefficients		
	CV	Gini	CC		CV	Gini	CC		CV	Gini	CC
Literacy rate	0.105	0.055	0.062	Per Capita Monthly Income (Rs)	0.168	0.088	0.100	MPI	0.341	0.174	0.199
Average Years of Education	0.224	0.110	0.125	Per Capita Monthly Expenditure (Rs)	0.235	0.120	0.138	Population Below Poverty Line	0.392	0.206	0.236

Table 5 shows mean per capita floor area across the north eastern States and inequality within north-eastern states. In 2012, Arunachal Pradesh reports the highest average per capita floor area at 195.1 sq.ft. followed by Assam (143.9 sq. ft.) and Manipur (129.2 sq.ft.); and lowest in Meghalaya (90.1 sq.ft.) in rural areas. But, inequality in rural areas is highest in Mizoram (0.164) followed by Sikkim (0.157), and Assam (0.147); and lowest in Manipur (0.078) in 2012. In 2012, the average per capita floor area in the urban sector is the highest in Manipur (169.8) followed by Arunachal Pradesh (134.2); but inequality is concentrated in Sikkim (0.198) followed by Tripura (0.172).

Table 5: Inequality in Per Capita Floor Area across NE States

States	Rural								Urban			
	2008-09		2012		2008-09		2012		2008-09		2012	
	Mean	CI	Mean	CI	Mean	CI	Mean	CI	Mean	CI		
Arunachal Pradesh	122.8	0.192	195.1	0.115	95.9	0.091	134.2	0.141				
Assam	129.2	0.121	143.9	0.147	163.9	0.110	112.5	0.085				
Manipur	141.7	0.088	129.2	0.078	160.8	0.024	169.8	0.072				
Meghalaya	93.0	0.123	90.1	0.146	126.9	0.220	116.1	0.129				
Mizoram	103.0	0.155	95.9	0.164	126.2	0.148	104.3	0.151				
Nagaland	99.8	0.067	90.6	0.082	108.8	0.103	126.6	0.095				
Sikkim	126.5	0.163	109.4	0.157	162.5	0.161	107.0	0.198				
Tripura	101.3	0.145	102.7	0.111	123.4	0.174	134.1	0.172				
India	105.39	0.184	106.0	0.191	125.94	0.230	124.9	0.227				

Source: Pal, Aneja, & Nagpal, 2015

In 2012, Sikkim reports the highest availability with 80.00 percent of households and Manipur reports the lowest availability with 09.10 percent of households having access to drinking water in rural sector. But inequality in rural sector is high in Manipur with 0.352 concentration index value and lowest in Assam (0.041) and Meghalaya (0.040). But, in urban sector Sikkim which has highest percent of households (96.1 per cent) having access to drinking water, also suffers from high level (0.692) of inequality. Similarly, percentage of households having access to drinking water is the lowest in Manipur (38.1 per cent) with lowest level (0.278) of inequality (See Table 6).

Table 6: Inequality in Access to Drinking Water across NE States

States	Rural				Urban			
	2008-09		2012		2008-09		2012	
	Mean	CI	Mean	CI	Mean	CI	Mean	CI
Arunachal Pradesh	0.564	0.111	0.436	0.238	0.828	0.348	0.935	0.510
Assam	0.644	0.318	0.797	0.041	0.879	0.262	0.897	0.428
Manipur	0.217	0.145	0.091	0.352	0.494	0.489	0.381	0.278
Meghalaya	0.158	0.263	0.231	0.040	0.801	0.433	0.733	0.443
Mizoram	0.128	0.599	0.184	0.324	0.689	0.360	0.821	0.480
Nagaland	0.594	0.167	0.332	0.143	0.639	0.000	0.843	0.560
Sikkim	0.626	0.105	0.800	0.167	0.968	0.130	0.961	0.692
Tripura	0.345	0.382	0.307	0.091	0.784	0.558	0.590	0.311
India	0.394	0.255	0.443	0.176	0.717	0.390	0.721	0.281

Source: Pal, Aneja, & Nagpal, 2015:17-22

Nagaland is the highest performers with 0.990 percent of households reporting access to toilet facilities and Arunachal Pradesh is the worst performer with 0.603 percent of households reporting access to toilet facilities in 2012 (rural sector). In contrast, inequality is high in Manipur (0.413) and low in

Arunachal Pradesh (-0.005) and Meghalaya (-0.198). Percentage of households having access to toilet facilities is the highest in Manipur (0.976) with lowest level (0.451) of inequality in urban sector in 2012. (See Table 7).

Table 7: Inequality in Access to Toilet Facilities across NE States

States	Rural				Urban			
	2008-09		2012		2008-09		2012	
	Mean	CI	Mean	CI	Mean	CI	Mean	CI
Arunachal Pradesh	0.821	-0.006	0.603	-0.005	0.996	0.320	0.923	0.725
Assam	0.858	0.374	0.846	0.135	0.975	0.444	0.932	0.675
Manipur	0.984	0.364	0.983	0.413	1.000	-	0.976	0.451
Meghalaya	0.886	0.226	0.953	-0.198	0.998	0.263	0.880	0.544
Mizoram	0.988	0.470	0.983	0.090	1.000	-0.549	0.817	0.662
Nagaland	0.956	0.517	0.990	0.200	0.957	0.353	0.811	0.722
Sikkim	0.975	0.335	0.983	0.034	0.984	0.720	0.723	0.455
Tripura	0.963	0.276	0.849	0.011	0.991	0.748	0.888	0.769
India	0.336	0.413	0.390	0.437	0.822	0.520	0.854	0.540

Source: Pal, Aneja, & Nagpal, 2015:17-22

In 2012, Nagaland is the best performer state (0.997) with highest inequality (0.514) in terms of electricity connections. On the other hand, Arunachal Pradesh is the lowest performer state (0.667) with lowest inequality (-0.100) in rural sector. Percentage of household having access to electricity is high (1.00) in Mizoram and Sikkim. Inequality is also high in Mizoram (0.998). Here, the availability of electricity is measured based on households having electricity connections, without considering the actual supply of electricity to households due to lack of data. (See table 8).

Analysis of access to basic amenities, namely, drinking water, toilet facility

and electricity reveals the existence of wide state-level variations. Access to electricity is concentrated in the rich states and inequality is more pronounced under the high level of socio-economic deprivation. The states in the urban sector as compared to the rural sector. The basic services are included in this category are Assam and Meghalaya. The mean Z-Score values of equally distributed, particularly in the rural sector as compared to urban areas. The mean Z-Score values of less than -0.500, are grouped under low level of socio-economic deprivation. No state is in this category.

Table 8: Inequality in Access to Electricity across NE States

States	Rural				Urban			
	2008-09		2012		2008-09		2012	
	Mean	CI	Mean	CI	Mean	CI	Mean	CI
Arunachal Pradesh	0.779	0.108	0.667	-0.100	0.985	0.146	0.981	0.251
Assam	0.403	0.424	0.708	0.350	0.946	0.510	0.989	0.852
Manipur	0.869	0.370	0.948	0.152	0.995	0.619	0.994	0.531
Meghalaya	0.698	-0.190	0.796	0.389	0.993	0.701	0.983	0.581
Mizoram	0.819	0.462	0.908	0.413	0.998	-0.287	1.000	0.998
Nagaland	0.990	-0.533	0.997	0.514	1.000	-	0.995	0.211
Sikkim	0.958	0.313	0.991	0.308	0.994	0.209	1.000	-
Tripura	0.661	0.385	0.898	0.157	0.953	0.747	0.989	0.660
India	0.660	0.353	0.800	0.377	0.961	0.641	0.980	0.667

Source: Pal, Aneja, & Nagpal, 2015:17-22

Table 9 contains illustrations of Average Facility Deprivation Index (FDI) and Socio-Economic Deprivation. Among the states of NER, the maximum average deprivation in the basic facilities is located in Meghalaya (0.6009) followed by Assam (0.5387). The average value of the facility deprivation index is least (0.353) in Sikkim, which implies that the state has minimum deprivation in basic facilities. In the entire NER, the least deprived state in terms of Socio-Economic conditions is Mizoram and the most Socio-Economic deprived

Table 9: Average Facility Deprivation Index (FDI) and Socio-Economic Deprivation

State	Average Facility Deprivation Index (FDI) of the state (2006) @	Socio-Economic Deprivation (2001)#
Arunachal Pradesh	0.3876	0.110
Assam	0.5387	0.132
Manipur	0.4533	-0.292
Meghalaya	0.6009	0.020
Mizoram	0.3874	-0.633
Nagaland	0.3971	0.369
Sikkim	0.353	-0.220
Tripura	0.4375	-0.394
North East India	0.4609	-

Source: @ Bhattacharjee & Wang, 2011:41. It is calculated in terms of three basic facilities namely, supply of safe drinking water, electricity and sanitary facility.

# Khan, Shamsad, & Hassan, 2012:130. It is based on twenty socio-economic indicators.

## 5. Summary and Conclusions

In spite of ample natural and human resources, the north east region of India that comprises eight states is still lagging behind as compared to many states of India. People of these states are deprived in many socio-economic indicators. It is an important input to the production process and raises the productivity of other sectors.

Multi-dimensional Poverty Index (MPI) value is highest in Assam but, inequality among the MPI Poor is high in Meghalaya. In 2011-12, BPL population was highest in Manipur (46.7 %) followed by Assam (40.9 %) and Arunachal Pradesh (37.4 %) exceeding the all India level (29.5). It was observed that inequality is high in growth rate of population (%) (among demographic indicators), Sanitation Facilities (among the indicators of economic conditions), Rail Density (among indicators of infrastructure), Average Year of Education, Per Capita Monthly Expenditure (Rs) and Population Below Poverty Line. Analysis of access to basic amenities, namely, drinking water, toilet facility and electricity reveals the existence of wide state-level variations. Access to the basic amenities is concentrated in the rich states and inequality is more in the urban sector as compared to the rural sector. The basic services are unequally distributed, particularly in the rural sector as compared to urban areas. There are fluctuations in inequality over the years in the three basic services. Inequality in access to electricity is highest in urban sector as compared to the rural sector among the three basic services. Among the states of NER, the maximum average deprivation in the basic facilities is located in Meghalaya (0.6009) followed by Assam (0.5387). In the entire NER, the most Socio-Economic deprived state is Nagaland. Thus, it is recommended for consistent and balanced development approach across the eight states.

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## GST- the major shift in India's Indirect Tax Regime

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### Introduction

Indian constitution specifically mentions the Tax System for the Country. Accordingly, constitution made provision for taxes to be levied, collected and use by Union Government and State Governments in three Schedules. These Schedules includes both Direct and Indirect Taxes. Indirect Taxes play an important role in the economy of the country as the major share of tax revenue comes from this source. Constitution empowered the Central Government to impose a number of Indirect Taxes like Central Excise Duty, Custom Duties, and Service Tax. Similarly, State Governments are given power to impose certain Indirect Taxes like Sales Tax (VAT), State Excise Duty, and Entertainment Tax.

### Defects in India's Indirect Tax System

The present structure of Indirect Taxation in the country is marked with a number of defects. The existing multiple taxes at Central and States levels are not only desirable but also imperative in the emerging economic environment. Till a year's back, the Constitution empowers the Central Government to levy excise duty on manufacturing and service tax on the supply of services. Further, it empowers the State Governments to levy sales tax or value added

tax (VAT) on the sale of goods. This exclusive division of fiscal powers has led to a multiplicity of indirect taxes in the country. In addition, central sales tax (CST) is levied on inter-State sale of goods by the Central Government, but collected and retained by the exporting States. Further, many States levy an entry tax on the entry of goods in local areas. Moreover, many States imposes luxury tax, entertainment tax, etc. Taxes by Union Government, State Governments and the local governments have resulted in difficulties and harassment to the tax payer. He has to contact several authorities and maintain separate records for each of them. Further, multiplicity of taxes at the State and Central levels has resulted in a complex indirect tax structure in the country where the trade and industry faced with hidden costs. Lately, Centre as well as State governments introduced Value Added Tax. But, despite the success of VAT, there are still certain shortcomings in the structure of VAT, both at the Centre and at the State level.

There exists cascading effects in the indirect tax structure in India. Governments impose 'tax on tax' without any tax credit. No credit of excise duty and service tax paid at the stage of manufacture is available to the traders while paying the State level sales tax or VAT. At present excise duty paid on the raw material consumed is being allowed as input credit only. For other taxes and duties paid for post-manufacturing expenses, there is no mechanism for input credit under the Central Excise Duty Act. A major defect under the State VAT is that the State is charging VAT on the excise duty paid to the Central Government, which goes against the principle of not levying tax on taxes.

Further, no credit of State taxes paid in one State can be availed in

other States. For example, as tax is being levied on inter-state transfer of goods, there is no provision for taking input credit on CST leading to additional burden on the dealers. Hence, the prices of goods and services get artificially inflated to the extent of this 'tax on tax'.

The problem of tax arbitrage for a single nation poses invisible barrier to free trade. In many cases, a small difference in rate of tax can result in manifold implications and thus, can induce the business to move into a lower tax territory. As an example, the different rate of VAT as levied on sale of goods in different states is as under:

A business person might have to comply with in multiple ways in paying indirect taxes in India. Certain major compliance in different states with different set of laws is as under:

Applicability	Law	Return filing frequency	Due date of Filing Return	Due date of Payment of Tax
For each Factory	Excises Duty	Monthly Quarterly	10th of succeeding month	10th of succeeding month
For each premises	Service Tax	Half Yearly	25th of succeeding month after Half year	5/6th of succeeding month
Karnataka	VAT	Monthly	20 days	20 days
Assam	VAT	Monthly	21 days	21 days
Tamil Nadu	VAT	Monthly	20 days	20 days
U.P.	VAT	Monthly	20 days	20 days
A.P.	VAT	Monthly	20 days	15 days
Kerala	VAT	Monthly	15 days	15 days
Gujarat	VAT	Monthly	30 days	22 days
Maharashtra	VAT	Monthly	30 days from half year	30 days
Delhi	VAT	Monthly	25 days	25 days
M.P.	VAT	Quarter	30th of month following qtr.	up to 10th of following month
Rajasthan	VAT	Quarter	30th of month following qtr.	up to 14th of following month
W.B.	VAT	Quarter	30th or 31st of month following qtr.	30th or 31st of month following qtr.
Tripura	VAT	Quarter	1 month from end of Relevant Qtr.	1 month from end of Relevant Qtr.
Himachal Pradesh	VAT	Quarter	30th of Expiry of each Qtr.	10 days before expiry of Return filing

No.	State	VAT Rate in Percentage	
		Essential goods	General rate
	Andhra Pradesh	4.00	14.50
	Assam	5.00	13.50
	Bihar	4.00	12.50
	Chandigarh	5.00	12.50
	Gujarat	5.00	15.00
	Haryana	5.25	13.125
	Himachal Pradesh	5.00	13.75
	Karnataka	5.00	13.50
	Kerala	4.04	12.625
	Madhya Pradesh	5.00	13.00
	Maharashtra	5.00	12.50
	Delhi	5.00	12.50
	Rajasthan	5.00	14.00
	Tamil Nadu	4.00	12.50
	Tripura	4.00	12.50
	Uttar Pradesh	5.00	13.50
	Uttanchal	4.50	13.50
	West Bengal	4.00	13.50



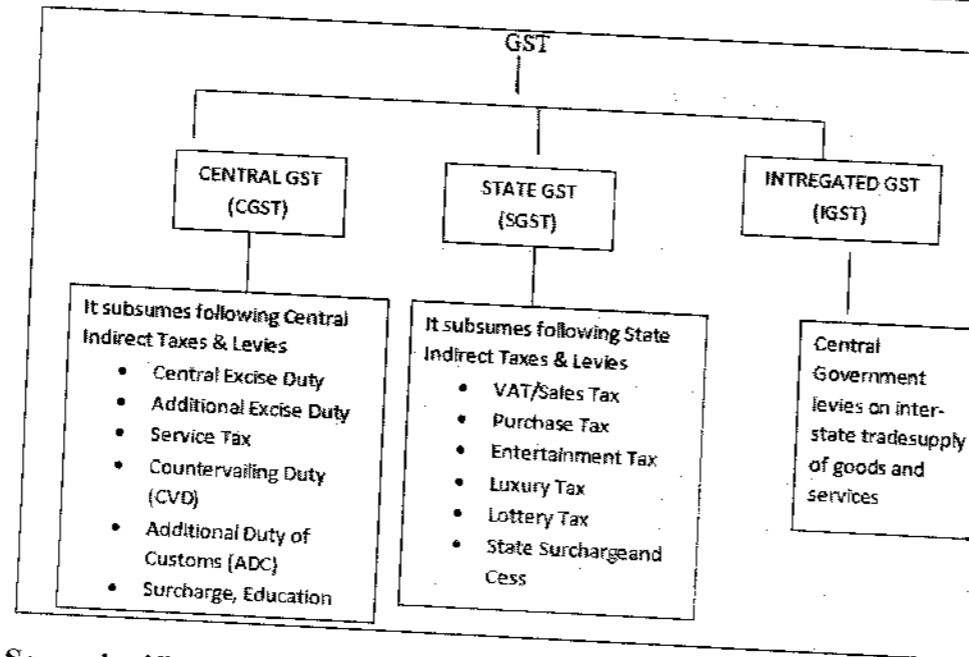
### Shift to GST regime in India

The Government of India introduced the **Goods and Services Tax Bill** or **GST Bill** which is also known as the Constitution (One Hundred and Twenty-Second Amendment) Bill, 2014 in the Parliament. This Bill proposed to introduce a National Value Added Tax throughout the country from 1<sup>st</sup> April 2017. The Act was passed in accordance with the provisions of Article 368 of the Constitution, and ratified by more than half of the State Legislatures, required under Clause (2) of the said article. The implementation of it is a result of a continuous process which took nearly one decade. A proposal for introduction of a National-level Goods and Service Tax by April 1, 2010 was first mentioned in the Budget Speech for financial year 2006-07. Since then, a proposal for reform/restructuring both Central and States Indirect Taxes was on. An Empowered Committee (EC) of State Finance Ministers was formed with the responsibility of designing the Road Map for implementation of GST. The EC submitted its report, titled "A Model and Roadmap for Goods and Service Tax (GST) in India" which was later released for generating debate and obtaining inputs from stakeholders on 10<sup>th</sup> November, 2010 by incorporating the suggestions made by Department of Revenue. To streamline the GST related works, government constituted a joint Working Group with the officials of Central as well as State Governments. This was further trifurcated into three Sub Working Groups to work separately on draft legislations required for GST process/forms to be followed in GST regime and IT infrastructure development needed for smooth running of GST process. After a long process the **Goods and Services Tax Bill** or **GST Bill** was placed in Lok Sabha on 19 December, 2014.

Goods and Service Tax (GST) is a comprehensive tax levy on manufacture, sale and consumption of goods and service at a national level. GST is a tax on goods and services with value addition at each stage having comprehensive and continuous chain of set-of benefits from the producer's/ service provider's point up to the retailer's level where only the final consumer should pay the tax. Introduction of a GST to replace the existing multiple tax structure of Centre and State taxes is not only desirable but imperative in the emerging economic environment. Increasingly, services are used or consumed in production and distribution of goods and vice versa. Separate taxation of goods and services often requires splitting of transaction values into value of goods and services for taxation, which leads to greater complexities, administration and compliances costs. Integration of various taxes into a GST system would make it possible to give full credit for inputs taxes collected. GST, being a destination-based consumption tax based on VAT principle, would also greatly help in removing economic distortions and will help in development of a common national market.

#### Model of GST

India introduced Dual GST Model from 1<sup>st</sup> July, 2017. This constitutes Central GST (CGST) levied by the Centre and State GST (SGST) levied by State. Moreover, Central Government levies Integrated GST (IGST) on Inter-State supply of goods and services. Many taxes has been subsumed under GST which are shown below.



**Some significant features of the GST regime in India**

- **Dual GST structure:** In keeping with India's federal system of government, India adopts a 'dual GST structure' where the Central Government levies a Central GST, and at the same time, State Governments levy State GST. On inter-State supplies, i.e. supplies of goods and/or services made to a recipient located in the same State an Integrated GST (IGST) will be levied by the Central Government. The IGST rate will be a sum total of the rate of the levies on CGST and SGST. The administration of all levies of GST will be unified, with a single return to be filed for inter-State and intra-State transactions and tax payments.
- **Introduction of the concept of 'supply':** GST is a tax on 'supply', which is defined to include all forms of supplies such as sale, transfer, barter, ex-

change, license, rental, lease and disposal for a consideration. Certain specified activities even if not for consideration are defined to be supplies, e.g. supplies between related persons or branches of an entity. The introduction of the concept of supply is a shift from the existing concepts of manufacture, service etc. for the levy of indirect tax.

**Place of supply of goods or services: Determining the Place of Supply** is important in determining the appropriate State Government, in whose territory the tax is to be deposited. As GST is contemplated as a destination / origin based value added tax, the Place of Supply of goods is by default the location of the recipient. This is subject to certain exceptions for which the place of supply is prescribed.

**Addressing cascading of taxes at multiple levels:** Under the GST regime, the restrictions on set-off for input taxes will be minimal and there will be full facility of credits between Central and State taxes through the mechanism of IGST. This will address the cascading of taxes that Indian businesses are presently faced with.

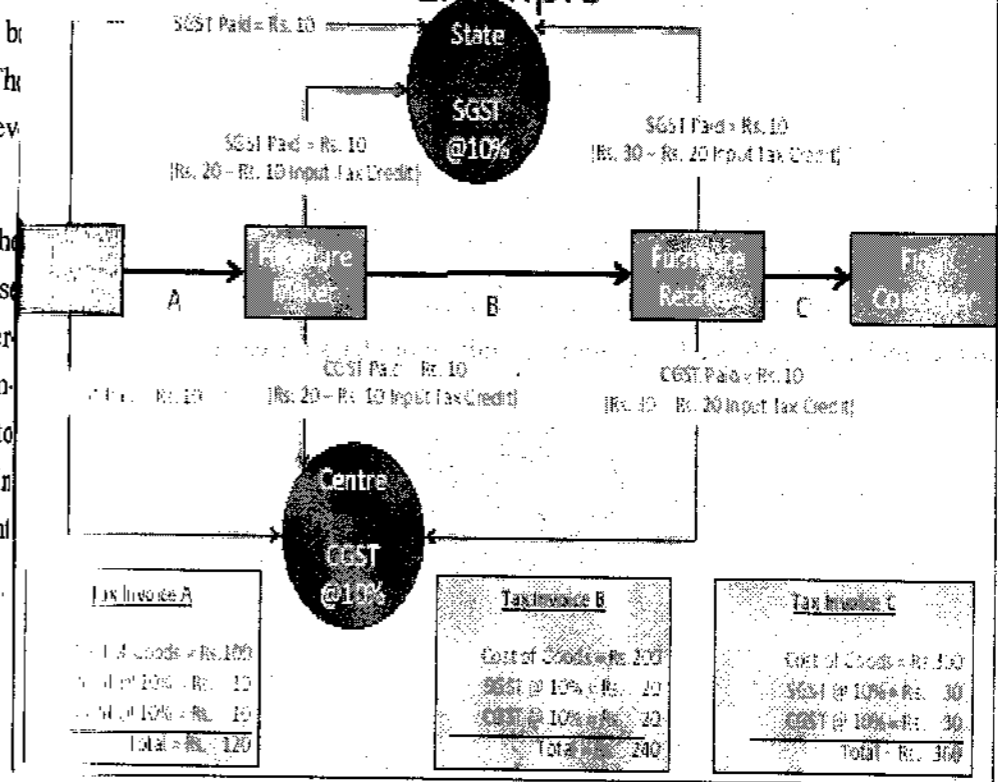
**GST rates:** The GST Council has finalized the rates of GST for most goods and services. Goods are classified under six rate slabs, viz. 0%, 5%, 12%, 18%, 28% and 28%+cess, while services under four rate slabs, viz. 5%, 12%, 18% and 28%. Alcohol and petroleum products have been kept outside the purview of GST, while excise duty and VAT on these products will continue. Exports are zero-rated, while import of goods are subject to IGST and import of services are taxable (to IGST) under the reverse charge mechanism (i.e. tax will be payable by the recipient of service in India).

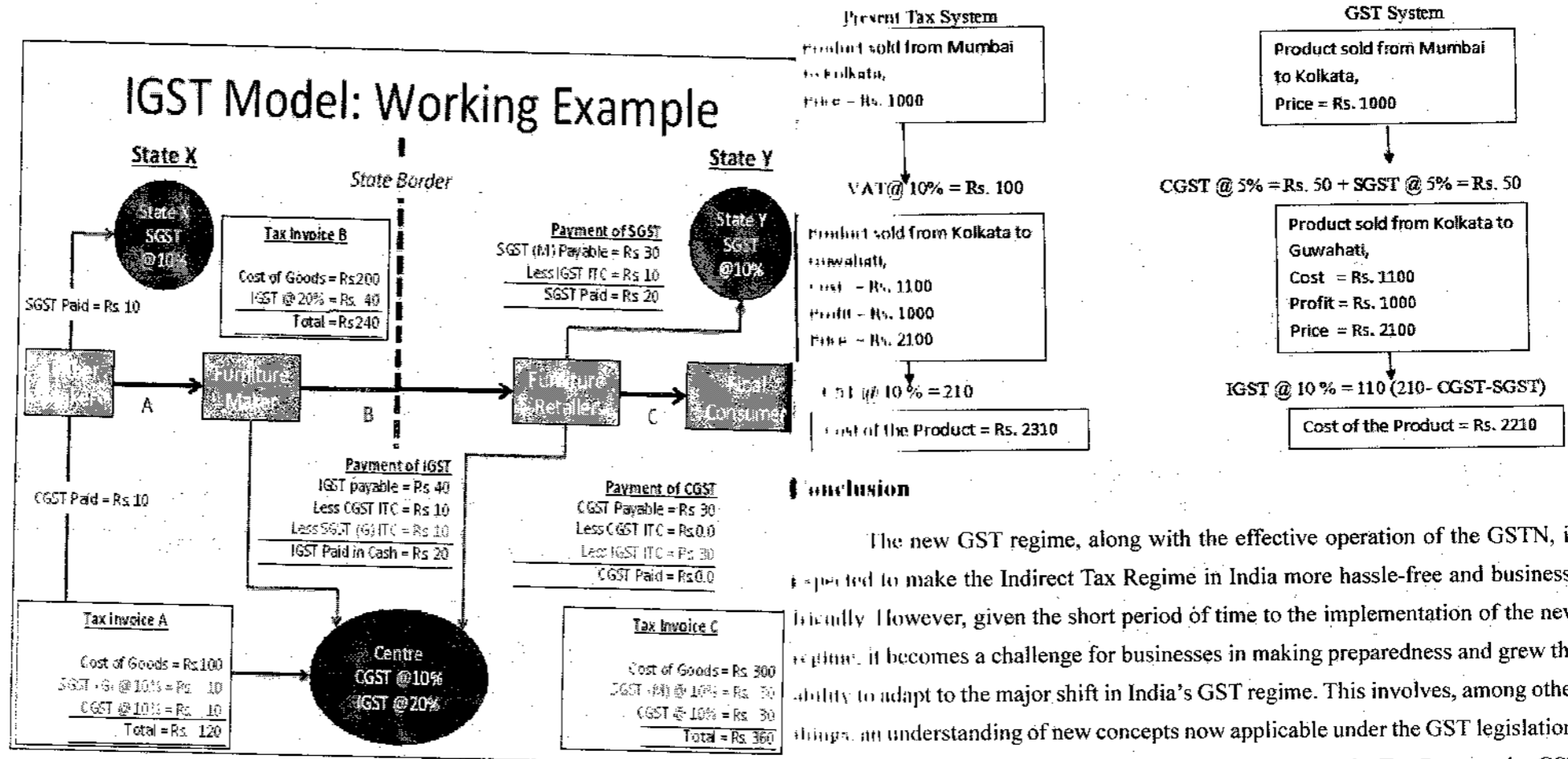
- **Single point of contact:** For the first time in India, Indian business will interact with tax authorities, as well as other Indian businesses, through a single pan-India platform called the GSTN portal. Every registered dealer will have to input all transaction-related information into the GSTN portal to ensure proper data exchange and cross-confirmation of credits between suppliers and recipients of goods and services.

- **Turnover threshold:** The turnover threshold for GST registration and compliance is INR 2,000,000 (INR 1,000,000 for North Eastern & Special Category States), except in certain specified cases where the person may be liable to pay GST even if the threshold limit has not been crossed by him. The new GST regime enables businesses to voluntarily register even without achieving the threshold turnover.

- **Taxation of the digital economy:** The GST legislation provides for the taxation of e-commerce transactions and Online Information and Database Access or Retrieval (OIDAR) services. Under the new GST regime, these services provided by overseas companies will also be taxable in India. Such companies would thus be required to obtain GST registration and be subject to compliance obligations in India, even if they do not have a place of business in India. To facilitate compliance, these overseas companies may appoint an agent or representative in India to carry out the GST compliance obligations.

## Dual GST within State: Working Example





**Conclusion**

The new GST regime, along with the effective operation of the GSTN, is expected to make the Indirect Tax Regime in India more hassle-free and business-friendly. However, given the short period of time to the implementation of the new regime, it becomes a challenge for businesses in making preparedness and grow the ability to adapt to the major shift in India's GST regime. This involves, among other things, an understanding of new concepts now applicable under the GST legislation, as well as the positions taken by tax authorities. Moreover, the Tax Rates under GST must be compatible to the aspirations of the common people.

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- <https://www.lexology.com/library/detail>. GST-The tectonic shift in India's indirect tax regime.

The regressive character of Indirect Taxes increases the prices of goods and services. After submerging different indirect taxes into GST the consumers are expected to get lesser burden of Tax. The GST on inter-state trade may relieve the ultimate consumers which can be indicated as under:

## Partition and Displacement: A Study of Currimbhoy's *The Refugee*

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In this changing world, partition and displacement are central concerns not only in the disciplines of history and social sciences but also in imaginative literature and critical studies. Many creative writers have dealt with these issues in their writings. Among the Indian English Playwrights, Asif Currimbhoy (1928—94) has made creative explorations of these problems in his plays. The key objective of this paper is to study his play, *The Refugee* (1971) in the context of the issues concerning the partition of India in 1947 and the partition of Pakistan in 1971, consequent displacement of millions of people from Pakistan to India and the birth of Bangladesh as a new nation.

Partition is defined as the division of a country into two or more countries with a view to resolving some on-going disputes. It is an attempt to resolve political disputes by drawing territorial boundaries of the concerned nations. It involves mass killing and suffering and mass displacement and dispossession. Millions of people lose their lives and millions become refugees. The partition of the Indian subcontinent in 1947 is considered as one of the most traumatic events in the history of the world. Instead of resolving the underlying disputes, partition has aggravated the situation. Violence and riot erupted in the wake of partition. In her book *The Partition of India* (2006),

Atta Inder Singh writes:

The numbers killed, displaced and dispossessed in the partition of India is unknown. Anything between 200,000 and three million people may have lost their lives. Between 1946 and 1951, some nine million Hindus and Sikhs crossed over into India from Pakistan and six million Muslims went to Pakistan from India. (1)

On the other hand, displacement is described as the act of forcing people to move away from their native place to another place against their will. Displacement may be external or internal. External displacement stands for the voluntary and forced movement of people from their own nation to another nation state. The people displaced from one country to another are termed as refugees. On the other hand, those who are displaced from one place to another within their national boundary are called internally displaced persons (IDPs). Thus refugees are those who have fled their countries for fear of persecution and the denial of human rights. They have been forced to leave their home or country for political, religious or social reasons. They constitute the majority of the displaced people.

Pakistan was created as a two-winged state—East Pakistan and West Pakistan—following the partition of India. The people of the two territories had little in common except their religion. West Pakistan based government of Pakistan continued to dominate East Pakistan both politically and economically from the beginning. East Pakistan faced discrimination in receiving government grants and had under-representation in the military, political and cultural affairs. Under the situation, the Bengalis of East Pakistan wanted partition from West Pakistan to free themselves from the long and increasing colonial oppression in all affairs. Raised by the East Pakistanis and inspired with nationalist consciousness, the Mukti Bahini used guerrilla warfare to fight back. Ultimately, the Indian army intervened in the war in December, 1971 and captured Dacca (Dhaka) within a few days. The Pakistan army surrendered and East Pakistan emerged as a new independent nation named Bangladesh. Thus Pakistan was partitioned after 24 years of its existence as a free nation. Like all

other partitions, it also resulted in mass killing and mass displacement. The sands of Bengalis were killed and millions, including women and children fled to India for fear of persecution.

It is against this historical backdrop of the partition of Pakistan that Asif Currimbhoy has written *The Refugee*. This one-act play in five scenes is set in different places and periods. As the title indicates, the central theme of the play is the issue of displacement—the plight of the refugees and the problem posed by them. It is relevant to note here that Currimbhoy got the opportunity to observe all these political upheavals in East Pakistan as he was there in West Bengal for his professional duties. He witnessed the mass exodus of refugees from East Pakistan to India in 1971 and wrote the play in the same year on the basis of his personal experience.

In his book, *The Best Plays of Asif Currimbhoy: A Critical Study* (2007), K A Agrawal makes a significant comment on the play under discussion:

The play is on the theme of the pangs and miseries of the refugees who were not put under the troubles by their own faults or crimes but it is simply the mounting ambition of the politicians. Asif Currimbhoy is successful in giving his message to his readers that we should love humanity without distinguishing the nationality, caste or creed of man or a woman. (51)

Currimbhoy is deeply concerned about the issue of partition and consequent displacement and disunity. He expresses deep concern for partition of India and creation of Pakistan as he believes that partition disrupts the unity and solidarity of a nation. For him, partition is the result of a mistake committed by the politicians at a particular moment and it has cumulative effects.

The play portrays displacement and dispossession as direct effects of partition. Sen Gupta and Yassin, two principal characters in the play, are represented as refugees. Sen Gupta, who lives in West Bengal, was born and brought up at Comilla in East Pakistan. He was displaced from East Bengal in the wake of partition of India twenty-four years ago. He feels nostalgic for the

place where he grew up with Yassin's mother, Rukaiya. But partition separated them. In the play, he says: "I came here myself a refugee when partition tore us apart 24 years ago" (11). He, like others, was uprooted from East Bengal and moved to West Bengal in the wake of partition of India in 1947. Though he was displaced and dispossessed, he built his life by virtue of hard work and self-confidence. He says to Yassin: "... Many of us came here uprooted after partition, settled down, worked hard, built proudly our own positions in life, but not without a sense of responsibility and social purpose. What we do is usually for you... as for ourselves (14).

The play opens with Sen Gupta bringing along Yassin to his house and providing him shelter in his study room. Portrayed as a confident-looking, middle-aged man of about fifty, Sen Gupta is one of the major characters in the play. He lives with his wife Sarala and two children Ashok and Mita in an upper middle class house. He is moved by the sad condition of the displaced people and is kind to his childhood friend Rukaiya's son, Yassin. Besides providing affectionate shelter to Yassin, Sen Gupta invites the Bengali refugees to his house to take shelter. He considers himself a responsible citizen with a strong sense of social commitment. He affectionately says to Yassin who feels safe and secure in his house: "You're welcome. As friends and neighbours, you're all welcome. As long as there's enough room to live in and food to share, I promise you there will always be shelter in this town for those who need our help". (14)

The play is set in one of the border towns of West Dinajpur District in West Bengal. The time is shortly after 25<sup>th</sup> March, 1971 when the talks between Yahya Khan and Sheikh Mujib have failed and the massacre of intellectuals at universities in East Bengal has started, resulting in the death of a large number of people and endless flow of refugees across the border into West Bengal. The plot of the play revolves around Yassin. He is portrayed as a confident and emaciated young man in his twenties. Now he is taking shelter in Sen Gupta's house located in a border town of West Bengal. Born at Comilla in East Pakistan, Yassin teaches at Comilla University. He has miraculously escaped the bloody massacre of Bengali intellectuals by Pakistani troops and

fled to West Bengal.

The play presents how the intellectuals and Awami League's leaders in East Pakistan are brutally killed by Pakistani troops about a week after the declaration of Bangla freedom and friendship. The innocent and non-political people are also barbarously killed. Sen Gupta says: "I have a pretty good idea what happened at the University. The intelligentsia... the Awami League's future leadership .... were all wiped out barbarously" (12). He further says: "It makes my blood boil! Why, only last week they were acclaiming their newly found Bangla freedom and friendship. Now... they're being hounded out" (12).

Currimbhoy presents through the character of Yassin the circumstances leading to the massacre of intellectuals and unprecedented displacement in East Pakistan. He says that power has not been transferred to the Awami League even though it has won the last election. The Bengalis have revolted against and the Pakistani troops have begun to torture them. Yassin himself has become involved in it. Describing the situation at Comilla University, Yassin says that the military rulers have deemed it dangerous to give the liberty of thought and future leadership to the university family. Therefore, students, professors and teachers engaged in studies and research have become the target of their attack. He says:

The rattle of the machine guns is all I remember. A shattering reality that has erased all that followed, blocking pain, suffering and death. I survived miraculously, if living means surviving. A reflex action, uncalculated brought me here ... *(his eyes are deep and expressionless)* to continue living without passing judgement, interfering or helping. (17)

The play thus focuses on the linguistic and cultural nationalism of the Bengali-speaking people in East Pakistan. It demonstrates that the Bengalis love and respect each other as fellow nationals irrespective of their religion. It also reveals that refugees from East Pakistan are always united and have no difference of religion. This is evident when Sen Gupta says to Yassin: "You see why we're one. The East Bengali, whether Muslim or Hindu, always yearns

for his old home town" (10). This shows his concern for a cultural identity beyond religion.

The play gives an account of the deteriorating political situation across the Pakistan border in Bengal and shows the narrow attitude of the politicians. Sen Gupta thinks that politicians are responsible for the growing and complicated refugee problem. He does not believe in the news reported in the newspapers for their exaggeration. Nor does he believe in the radio news for its propaganda. On the other hand, the armies maintain secrecy in their operations. Sen Gupta believes that the universities, which are the centres of higher learning, are also turning to be the centres of all political activities. So he

wants a true account of the situation from Yassin. In the play, Yassin is the only character that grows with the change of times. Though he was a politically neutral academician devoted to studies in the beginning, in the course of the play he changes into a committed revolutionary.

Sarala, the wife of Sen Gupta, is presented as a middle aged woman. She is genuinely sympathetic towards Yassin and other displaced people from East Pakistan. She is worried about the recent tragic massacre in East Pakistan and distressed to think of the condition of Yassin. She has full sympathy for the Bengalis of East Pakistan. She reminds her husband that he was also a refugee. She cannot but laugh to see her husband's change of attitudes towards the refugees.

Ashok and Mita are portrayed as the children of the Sen Guptas. Ashok is 19 years old while Mita is 20 years old. Like his mother, Ashok is sympathetic to the Bengalis and is more occupied with the liberation of Bangladesh than with his studies. He is happy to learn that the Mukti Fauj is throwing the Pakistani army out in East Pakistan. He wants the Bengalis to be free from West Pakistan and form an independent nation. He is trying to join the Mukti Fauj because he believes that "someone has to do the fighting" (24). But his parents do not like his decision. He wants to help it with "arms and ammunition and training" to throw out the Pakistani army.



Mita believes in involvement and action and is now actively engaged in "refugee rehabilitation" (13). She is deeply touched by the miseries of the refugees. She is represented as a social activist who treats people on grounds of humanity and not on consideration of nationality. When cholera breaks out in the refugee camp, she is very much unhappy. She invites the attention of the concerned and announces: "Refugees dying... like flies. Disease ... spreading... (breathless) Trying hard... to contain it. Much sympathy... from outsiders" .She wants to arouse the conscience of the world to solve the refugee problem. This shows her deep love and sympathy for the refugees and deal with their problem with humanitarian approach. She stresses on the "search for our own conscience" (35). Concerning it, P Bayapa Reddy observes:

The cry of Mita seems to be the cry of Currimbhoy himself. The playwright's point of view is that the government should not be oblivious in handling the refugee problem which has to be looked at from the human and not the administrative point of view (45).

Professor Mosin is a good friend of Sen Gupta and a member of the Town Advisory Council with him. He is portrayed as one of the most distinguished teachers in West Bengal. He tells Yassin that man has to act deliberately in society and problems must be tackled forthrightly. Prof Mosin is bothered about the endless flow of the refugees and their miseries after their mass displacement from East Pakistan. He discusses with Yassin the problem of the Muslim in relation to the influx of refugee and argues that there is a difference between the Indian Muslim and the Pakistani Muslim. Yassin here raises the question of identity. The play represents Mosin as an Indian nationalist Muslim and Yassin as a Pakistani nationalist:

Yassin here is concerned about his identity, national and religious. As a displaced person, he compares himself with a flying bird with no permanent address. This can be compared to Edward Said's statement on displacement in *After the Last Sky*: "Identity—who we are, where we come from, what we are—is difficult to maintain in exile . . . we are the 'other,' an opposite, a flat in the geometry of resettlement, an exodus. Silence and discretion veil th

allow the body searches, soothe the sting of loss" (Cited in Ashcroft 3).

As mentioned earlier, the central theme of the play is the issue of refugees who are displaced from their homeland East Pakistan. The play gives a realistic description of the influx of refugees to India. The play shows how the refugees leave their beloved motherland quite involuntarily. Yassin finds that the condition of other refugees is much worse than that of him and says that a refugee "leaves against his will . . ." and "in bitterness" (11). The refugees, who are ever increasing in number, suffer the pangs of hunger and live in "pain".

Asif Currimbhoy explores the plight of the refugees by portraying refugees in the play. Giving a realistic description of a camp where innumerable refugees are housed, Currimbhoy writes: "Unspeakable scenes of pain and misery . . . Pathetic helpless creatures, concerned only with food and safety, food shelter, stories of repression and terror, wanting only time to get back their breath from the horrible tragedy" (36-37).

Currimbhoy further describes the inhuman condition of the refugees who live in dirty places amidst uncertainty and insecurity. They moan and groan with pain. The sunken eyed babies cry. Currimbhoy writes:

The refugee scene grows with early dawn or evening shadows like an ominous prehistoric beast's death pangs. Groans and wails, skeletoned men and sunken eyed babies sucking on shrivelled breasts. Maimed human beings reduced to inhuman existence, robbed of dignity and essential life (19).

Ramul is portrayed as a leader of the refugees who are in dire need of food, cloth and shelter. He gives "an eerie baboon-like mad laugh" (19) while looking in a pipe and suddenly jumps out "like a horrendous monkey" (19). The refugees include mothers who have lost their children and young men who lost their legs. Ramul believes that strength lies in unity and calls upon all his fellow refugees not to despair because one day he will constitute a refugee family like that of the Sen Guptas.



Settled in India, Sen Gupta develops Indian nationalist feelings and considers the refugees as a threat to his country. He provides them help because they cry for it. As a fellow Bengali, he feels that they cannot be sent to be killed because they are Bengalis. But in the process of helping them, he is becoming bankrupt. He realizes that the continuing influx of refugees into India is a complex problem. He is alarmed at the growing number of refugees and thinks that the borders should be sealed to stop the infiltration of the refugees who have encroached on his open field, coconut palms and the pond.

Currimbhoy demonstrates through Sen Gupta the threat posed by the displaced people to the indigenous population. He is worried to see refugees crossing the border every year. It becomes a holocaust as the displaced people outnumber the locals. The occupation of the Indian land by the Bangladeshi refugees poses a big challenge to the survival of the indigenous inhabitants. The condition of refugees is even better than that of the unemployed natives. The development work is at a standstill. If such situation continues, a violent situation may erupt soon.

Currimbhoy also raises the issues related to the solution of the problem of the refugees. Sen Gupta believes that the problem of refugees needs a political solution. The conflicts in Pakistan need to be solved politically. He sees the problems posed by the refugees quite pragmatically and argues that politicians should take careful and concrete measures to solve this big problem. He says to Mosin: My dear professor, the affairs of men are all dictated by politics. Even the problem of refugees and Bangladesh must have a political solution (32).

Thus the play shows that the partition in the name of religion resulted in the creation of a class of people alien in their own ancestral homeland following large scale displacement under duress and consequently the attachment of the stigma of refugee to their identity. It explores the plight of such uprooted people and the resultant crisis of identity experienced by them even after the independence of the nation and which even permeates in the next generation of the displaced populace. The creation of Bangladesh out of Pakistan on the

## Value-based Education for Environment and Sustainable Development

... as we required for our future.

Key words: - Environment, Sustainable development, Value based, Environmental factors, quality environment, Mass media, government, prob-

**Jyoti Prasad Phukan** Introduction

Asstt Profes (Hundogya Upanisada says "The earth is an example of what strength  
Department of Zoolo, m do Earth sustains everything through its own strength. In fact, everything  
Sonari Coll nature is sustained by its own inherent strength. It is not strength borrowed  
from something else."

### Abstract

Value based environmental education make one conscious about need to understand the consequences of human actions. Truth, righteous, conduct, peace, love and non-violence are the basic values that should be incorporated in environmental education programme. The programme of values based environmental education can be built by adopting different approaches. Mass media can also play a primary role in this direction. It is also essential that government should take initiatives for introduction of value based education on environmental education. Value based education related to sustainable development is a primary importance for the development of the nature which can make the environment as good as healthy and holy for the living world as a whole. Different values impact on the environment for its sustainability, environmental education is to succeed in making individuals and communities understand the complex nature of the natural and the man built environment resulting from the interaction of their biological, physical, social, economic and cultural aspects and require the knowledge, ethics, values, attitudes and practical skills to participate in a responsible and effective way in anticipating and solving environmental problems, and in the management of the quality of the environment. The paper is trying to explain different aspects of values and factors related to sustainable development of environment. The paper is attempt to analyze different aspects and factors related to degradation of natural rules and impact of interference of difference agencies on nature and it tries to give some of the measures for sustainable environmental development. The paper is going to describe the measure for protection of nature and environment.

"Education in environmental matters for the younger generation as well as adults giving due consideration for the underprivileged is essential" (Alamy, 1985)

Value based environmental education realized the need and benefits of environmental education, it is necessary to inculcate the education in school programme. Environmental education makes one conscious about the need to understand the consequences of human actions and the manner in which the give of harm arising therefrom can be reduced. It also enables an individual to engage himself in a set of activities which result in regeneration of environmental resources. The programmes of values based environmental education can be built adopting different approaches as a separate subject. Value education is the process by which people give moral values to others. It can be an activity that can take place in any organization during which people are assisted by others, who may be older, in a condition experienced to make excellent our in order to assess the effectiveness of these values and associated behaviour for their own and others' long term well-being, and to reflect on and acquire other values and behaviour which they recognize as being more effective for long term well-being of self and others. The definition of value education refers to it as the process that gives young people an initiation into values, existing knowledge of the rules needed to function in this mode of relating to other people, and to seek the development in the student a grasp of certain underlying principles, together with the ability to apply these rules intelligently.

Some researchers use the concept of value education as an umbrella of concepts that includes moral education and citizenship education. Themes that values education can address to varying degrees are character, moral development, Religious Education, Spiritual development, citizenship education, personal development, social development and cultural development.

The UN 2030 Agenda and the Sustainable Development Goals have reaffirmed the desire of all countries and peoples to achieve a sustainable society. This ambition at the highest level now needs to be translated into action. Government efforts will be necessary but not sufficient. Everyone needs to share in this ambition, but how can this be achieved at the scale needed? Education must be a key part of this agenda. In present days environmental awareness is more widespread, and with the new technologies of information the access to environmental knowledge is potentially universal. By adopting the agenda on 25 September 2015 of the 2030 Agenda for Sustainable Development and the Sustainable Development Goals by the UN General Assembly Summit, the international community has redefined sustainable development for the first time since Agenda 21, and given it specific time-bound targets. This is an aspirational, integrated and coherent agenda, with the environment reflected across all the goals. Education is specifically included as goal of the agenda, but it also benefits all the other Sustainable Development Goals.

Values-based education for sustainability has been developing over the last several years to address this knowledge-action gap. In many places around the world, small-scale projects have been flourishing, supported by research on methodologies and networking to share experience. The United Nations Decade of Education for Sustainable Development and its successor Global Plan of Action have been one catalyst; the Partnership for Education and Research about Responsible Living has been another. Efforts to develop education based on concepts of global citizenship, sustainable lifestyles, and sustainable consumption have also contributed. Faith and ethics based and interfaith groups have also been active, along with groups focusing on ethics, both religious and secular. The Pope's recent encyclical, the Islamic Declaration on Climate Change, statements of the Bahais' International Community, and other

have shown a unanimity of thought when it comes to ethical responsibility in the environmental and social challenges facing the world today. All of this provides material for values-based education to advance rapidly.

### Objectives

The objectives of this study are as follows

- To know the different types of pollution which are harming the quality of nature?
- To know the awareness issues regarding environmental sustainability.
- What are the values and sustainable development?
- Science, technology for sustainable development, curriculum development and need of environmental value education.
- Creating environmental awareness for sustainability.
- To know the environmental values.

### Methodologies

- Personal observation
- Data collected from different sources.
- Different philosophical data from holy books, journals, books, media, internet and other sources.

### Observations

As per observation from different sources it can be determined that our environment is being polluting day by day which is harming the nature and posing a threat to the living world as well as nature. These pollutions may be air pollution which fills our lungs with deadly substances, water pollution is going to rapid eradication of what little freshwater we have left and land pollution is causing once-fertile lands to become little more than deserts. The uncontrolled throwing of the harmful materials and the chemicals to the nature is creating a havoc situation to the nature and making change to the nature. These pollutions are greatly affecting the nature and its sustainability.

As regard to the sustainability of nature we must be aware about the

following regards -

The difference between sustainable development and environmental sustainability, unique definition for sustainable development and how much we should depend on Science and Technology alone deliver environmental sustainability? Values are the qualities on which worth, desirability, or utility depend. They are principles or rules generated by an ethical or spiritual framework. Values are those which determine how humans relate to each other. They are the social equivalent of DNA, encoding the information through which society is structured.

Some of the values most relevant to sustainability are justice and equity, honesty and trustworthiness, integrity and altruism, respect for nature and the planet and the golden rule of reciprocity. Where these are strong, a virtuous life comes its own reward, and society becomes largely self-regulating. Where ethical foundations are weak, society must fall back on laws and institutions for enforcement and punishment in a top-down regulation of society that is costly and inefficient. The stronger the ethical framework and its application, the less need for law and order; it is a more cost-effective, process-based solution to social organization.

Intimately linked with the role of knowledge in human civilization is that of values. The goals and pursuits of any society are driven by the values that society chooses to prioritize. Values that define humans only as well-endowed animals, that emphasize immediate material well-being and gratification, that favour one group at the expense of others, that encourage individualistic hedonistic self-satisfaction over the family, community or society as a whole, and that focus on the short term over the long term, have pushed civilization in very unsustainable directions. Such values are at the root of the planet's dilemma.

In the current era of rampant individualism in Western culture, promotion of a global, collective system of values may seem unrealistic. Fortunately, common values run through all the great religious, spiritual and cultural traditions and form the foundation of human and other rights. For example, global solidarity based on the recognition of the oneness of humanity can place individual decisions within their broader context and create a feeling of responsibility

for the rest of humankind. Work can be seen not only as a way of earning money, but in a more spiritual context as a form of service to humanity. This motivation leads to the pursuit of opportunities that result in economic, social and spiritual progress. The practice of moderation and contentment can help to solve the social and environmental problems originating from excessive consumption.

Sustainable development means that "Development that meets the needs of the present without compromising the ability of future generation to meet their own needs". The resource base is not inexhaustible; sustainable development is economic development. Without environmental sustainability it is impossible to achieve sustainable development. Operational definition must be based on the reduction in consumption of goods and services by the affluent nation and between nations. The production and consumption must be curbed to achieve even a modest degree of sustainable development and determined goals must be made to reduce consumption through formal education.

As future planners, designers, builders and decision makers, students should shoulder special responsibility in protecting the integrity of nature and the global environment. Human beings are rational creatures who have an innate need to rationalize all their actions and thoughts. Moral philosophy provides the rationale and by doing so gives us our humanity. Albert Einstein's statement "Science without philosophy is just mechanics".

For developing the curricula our focus must be on reducing consumption with a view to achieving sustainability. The content should be holistic, covering all essential aspects. The content should comprise two strategic elements.

The 'end-of-the-pipe' element based on science and technology to deal with pollution already produced and the 'before-the-pipe' element concerned with pollution prevention and reduction. Most people identify themselves as religious and/or spiritual, and for many, their faiths call them to live lives that respect and care for all life, present and future, and to focus on having more, not having more, after basic needs are met. A new education paradigm is needed. The focus should be on the requirements of sustainable development and fostering cooperation instead of competition. The aim should be

to help the child discover its unique potential, rather than solely concentrating on the acquisition of skills to be competitive in the job market. Such an educational approach would be participatory, interactive, integrative, value-driven and knowledge-based.

The first step is to draw on the wisdom of the local community in creating a school and curriculum appropriate for that specific situation, while placing it in the global context. The community needs to plan where it wants to be tomorrow, how it will get there and the role to be played by educating children. If community members, including the children, participate in deciding what should be learned, education will be meaningful. In this way people will become concerned, then committed and then take action.

The second step is to change the emphasis from curriculum development to human development. Education must include training in communication, decision making, problem solving and creativity, conflict resolution, and visioning the future and change management.

The third step is to acknowledge that in education, the roles of families, business, commercial interests, non-governmental organizations and the media are just as important as formal schooling and that the goals of advertising, for instance, should be aligned to the goals of creating a sustainable community.

The fourth step in education for sustainable development is to acknowledge that there is a spiritual aspect to human life that has been pushed aside in the pursuit of material wellbeing. Education needs to recognize the complementarity of science and religion and the essential roles of each in creating a prosperous and sustainable society.

Integration among the three elements is essential for sustainable development. Scientific knowledge without values can produce materialism, exploitation and destruction. Religious values and ethics without reason can lead to superstition and fanaticism. Education must bring both knowledge and values together to be effective. Since sustainability is many things to many people, we need to extract from our understanding a sense of common purpose which can be shared by all peoples.

Action on sustainable development also requires a balance among its pillars of economic development or material welfare, social development and environmental protection, and the ethical dimension of justice now and for generations to come. Each society, each nation and community, must find its own balance among these dimensions, applying the principles of a global vision of sustainability in ways and means appropriate to its own circumstances.

The path towards a sustainable global civilization involves many participants. A balance of leadership is now shared more widely among governments, the private sector and NGOs.

### Conclusions and discussion

Education for an inclusive green economy and sustainable consumption and production (SCP) and resource efficiency fit naturally with SDG targets 7.1 (access to energy), 7.2 (renewable energy), 7.3 (energy efficiency), 7.4 (clean energy technologies), 8.4 (resource efficiency and decoupling), 8.9 (sustainable tourism) and 17.6 (science, technology and innovation). With a long time frame, an investment in the education of young people will have an important payoff. Many indigenous and rural populations have a unique understanding of and relationship with the natural environment incorporated into their culture, forming part of humanity's cultural capital linked to its natural heritage. One of the most significant issues to be explored is the involvement of traditional and emerging media of communications. There is a need to pay attention to and reward significant environmental innovations, institutional transformations, and educational efforts to close the knowledge-action gap. Another need is to address what motivates people for transformative action to be involved in sustainable communities and cities, and to live more responsibly. This should be a specific focus for education and public information, supported by the necessary research and development of values-based educational tools and approaches.

Economic, Industrial and any development will be a big Zero if it will not be related with sustainable for environment. Our approaches towards the

nation have to be correlated, cooperative and friendly otherwise development will be meaningless and our future generation will put us a mark of Big Question. Our development has to be based on ethics and values. Every Value ethics putted by our tradition and different religious mythology as well as scientific beliefs.

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## Additional Knowledge and Religious Practices of the Deori Tribe in Assam

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### Introduction

Assam, one of the north-eastern states of India is a land of many cultures, tribes and religions. The culture of Assam generally refers to a complex and complex phenomenon that includes the cultures of the various tribes that make Assam their home. Deori is one of the major ethnic tribes in Assam. The Deoris were originally priests and worshipers and depended mostly on agriculture for their livelihood. The word 'Deori' comes from the word Deu meaning great and wise. O and R denotes male and female respectively. Deori refers to a great or wise male/female. Sir Edward Gait says that the Deoris are the priestly section of the Sutiya kings of Sadiya who worshipped Kundilama or Gira-Girachhi, Tamreswari or Kesaikhati and Baliababa. Dr. Banikanta Barua opines that the word Deori is originated from a Sanskrit word 'Debagrik'. They (Deoris) are a new Indo-Aryan formation connected with Bagrik. According to that point the ancestors of Deori came to Assam from the mountain "Hingiri" and lived in the North of Assam. Hingiri may probably be the Himalayas.

There are four broad divisions among the Deoris namely Dibongia, Dapamiya, Borgonya and Patorgonya, each originating from a particular place name. Each of these divisions is composed of a number of exogamous clans.

Dibongia or Jimchari- Sundari (Bordeori), Patriya (Saru Deuri), Airio (Mharali), Sariyo (Bora), Chitikayo (Borgrandhani), Komtaya Chungkroyo, Dapamiya, Kumarayo, Lagachyo and Kaliyachukoyo.

- b) Tengaponiya- Machiatika (Bordeori), Bikramiyatika (Saru Deori), Khutiayatika (Bharali), Sakocharutika, Pagimegeratika, Phapariyatika and Chema boriyatika.
- c) Borgonya or Midiya- Ikucharu (Bordeori), Chamucharu(Sau Deori), Hish (Bharali), Busaru (Balikatia), Lufaru( Bora) and Gosaru.
- d) Patorgonya- At present Patorgonya division cannot be traced any where. They might have amalgamated with the people of Borgonya and Dibongia clans. Although enquiries about khel is often made and in general discourses people refer to Khel, yet clan distinction within a Khel is hardly made except for marriage purpose.

Each plain tribe of Assam has traditional knowledge, unique in its own way. Knowledge has an important role in tribal tradition as it reflects different aspects of tribal society and culture. Traditional knowledge refers to knowledge systems embedded in the cultural traditions of indigenous communities. Traditional knowledge has been defined as a cumulative body of representations maintained and developed by peoples with extended histories of interaction with the natural environment. The Deori tribe of Assam has a rich culture with their traditional knowledge and practices. They mostly inhabit the foothill area of Arunachal Pradesh and the bank of the river Bar-Nahar, Tengapani, Patar Sal and the river Dibang. The present population of the Deoris is about 2,17,357 which is concentrated in the district of Lakhimpur, Dhemajuli, Sivasagar, Jorhat, Dibrugarh, Tinsukia and Sonitpur.

### Discussion

The Deori tribe has their own religious tradition. They have maintained their religious tradition since time immemorial. But it is a matter of regret that the internal structure of the temples and the places of worship are not properly maintained. One such Deva-mandir is Boliya Baba Deva-mandir situated at Tengapani in the Sivasagar district. This temple is one of the oldest temples among the temples in Assam.

All the three sections of the Deoris viz-Dibongia, Borgoyan and



important factor in the widespread influence of the Bhakti or neo-Vaishnav movement in medieval Assam (12<sup>th</sup>-18<sup>th</sup> Century). This period shows the interface between the indigenous tribes and Mahapurushiya religion on the gradual transformation of their agricultural technology from shifting cultivation to permanent cultivation, from dry cultivation to wet cultivation and from hoe plough to plough. The continuation of this process is seen in the 19<sup>th</sup> century and even in the 20<sup>th</sup> century in case of the Deoris and some other similarly placed tribes in Assam.

### Religious Practices of the Pre 19<sup>th</sup> Century Deoris

Deori religious practices show the importance of Ahu cultivation in their life during their Sadiya period. Though the three different sections of Deoris viz. Dibongia clan, Tengaponiya clan and Borgonya clan had their respective duties Gira-Girasi, Pisadema and Pesaidema respectively, they had certain common worships like Midi Munuma (Bar Puja), Bahagio Puja or Maghiyo Puja etc which were performed in their Than Ghars. Midi Munuma or Bar Puja (Grand worship) is the grand ceremonial worship of new Ahu crop which is harvested in the month of 'Shaon' (Shravana i.e. July-August). This is also known as 'Na Dhanar Puja' (worship of new paddy) or Shaoni Puja (worship in the month of Shaon). The process of Ahu cultivation starts in the month of Magh (January-February) and the Deoris observe Puhoi Chhah Puhar Chowa i.e. the ceremonial impurity in the entire month of Puh (i.e. December-January). Puh or Paus is the month preceding Magh and the Deoris believe that mother earth menstruates in the month of Puh and becomes fertile in Magh. While observing the ceremonial impurity in the month of Puh, the Deoris shun all agricultural activities, social and religious ceremonies. This indicates the dominance of Ahu cultivation in the life of the Deoris during their settlement in Sadiya for several centuries.

### Interaction With the Mahapurushiya religion

The 'Charit Puthi's do not provide any information about the interaction of the Mahapurushiya preceptors, including Shankardeva and Madhavdeva with the Deori tribe during its Sadiya settlement period. But the oral traditions of the Deoris show that the Mahapurushiya preceptors failed to convert even

Deori to Mahapurushiya religion in spite of several encounters. One version of the oral tradition states that Shankardeva himself decided not to perform initiation to Mahapurushiya doctrines) to the Deoris because they were performing priestly duties to the Chutiya kings. Another version of the oral tradition tells that Deori priests after a series of great debates with the Mahapurushiya guru found their own traditions far superior to any other religion and refused conversion of the Deoris to Mahapurushiya or other religion. On the basis of the oral traditions, it can be said that the Deoris of that period were not ready to accept other religions in preference to their own traditional religion. The traditional religious practices had their roots in agricultural practices. As the traditional agricultural practices were dominant in their lives, there was no ground to replace the religious practices.

### Religious practices of Nineteenth Century Deoris

With the transformations in the agricultural practices, there were transformations in the religious practices among the Deoris. The Deoris also started observing the ceremonial impurity during the 'Shat' of the month of 'Shat' (July), the period preceding the start of Sali cultivation like the Sali cultivating Assamese Mahapurushiya communities. It is believed that the mother earth menstruates during the period of 'Shat' to be fertile for cultivation. The Deoris started observing the ceremonial impurity called 'Shatar Chhah' or 'Shatar Chowa' in addition to their 'Puhar Chowa' or 'Puhoi Chhah'. All social and religious ceremonies and worships are shunned throughout the month of Puh but there are restrictions for a few days in case of 'Shatar Chhah' or 'Shatar Chowa'. After completion of harvesting of Sali crop in the month of Aghun (November-December) the Deoris started ceremonial feasting and ceremonial worship of the new Ahu rice i.e. 'Na-Dhanar Puja' in their Than ghar in the month of 'Shaon', there is no community feasting or worship of the new Sali rice. The agricultural practices of the Deoris are regulated through the two 'Chowas' and two feastings for two types of new rice. Though Sali or wet cultivation became dominant since about mid-19<sup>th</sup> century in Deori society, they continued their traditional Ahu cultivation in a much larger scale. There is a belief among the Deoris that if they do not cultivate



Ahu rice in a particular year, misfortune befalls that family and society. A traditional ceremony related to Ahu rice i.e. 'Midi Munuma' or 'Bar Puja' is still performed in the Than Ghar with reverence in the month of 'Shaon'.

### Conclusion

With the new agricultural practices and increasing contacts outside the tribe, the Deoris opened up to new ideas and religious doctrines. Mahapurushiya doctrines gradually influenced them to some extent. The quarter of the 19<sup>th</sup> century saw the Deoris gradually being converted to a readjusted Mahapurushiya religion ("Material Transformation and Religion: Interface between the Deoris and the Mahapurushiya Religion" by Indibar Deori in *Religion and Society in North East India*, p.201) The doctrines of Mahapurushiya religion were esoteric to the tribe. Both the Mahapurushiya Gurus and the Deori priests as well as leading members had to re-adjust religious practices as the traditional Deori religious practices were continued in all community observances and the modified religious practices of Mahapurushiya sects were observed on individual choice. For example, Gad Deori, grandfather of Indibar Deori accepted this process. Though some Deori individuals took 'Sarans' of the Mahapurushiya Gurus mostly to the Gurus (Mahara Satra) and started paying 'Guru Kar' (Guru's Fee), they continued to observe their traditional Deori religious practices. A graphic account of religious conversion of the Deoris is found in the 1891 census report (Central Census of India, 1891, Vol.1, Chapter X, Section 274). Dambarudhar Deori's book *Deori Sanskriti* narrates the process of conversion (Dambarudhar Deori, *Deori Sanskriti*, Bam Rajabari(Sibsagar), 1964, pp.103-104).

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## Empiricism : Its Meaning and Relevance as Method of Historical Research

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Empiricism is a theory of knowledge or an epistemology, and a method of historical enquiry. It is a philosophical theory which argues that human knowledge is derived entirely from sensory experience. Empiricism has a high regard for evidence attached to it. As any dictionary will inform us, it is an epistemological position that claims all knowledge originates in sense impressions and experience which is attached some sort of process of induction. The words "observation" and "experiment" are frequently used in this context. The position is generally linked to the work of 17<sup>th</sup> century figures such as Francis Bacon, Robert Boyle, John Locke, George Berkley and David Hume. The philosophy of empiricism was first put forth in John Locke's 'An Essay Concerning Human Understanding.' Locke argued that being incapable of formulating or possessing inherent ideas, the only way through which humans acquire knowledge is through experience.

The empirical approach to historical research has its origins in the scientific revolution of the sixteenth seventeenth centuries. The new ideas of the scientific enquiry were carried forward by the philosophers of the eighteenth century. A new university-led professionalism for historical study which placed emphasis upon systematic archival research of material documents now came to be developed. Leopold Van Ranke was instrumental in developing such kind of professionalism. During the 19th Century in England and Germany, Ranke and other empiricist historians such as Thomas Babington Macaulay rose to prominence. Ranke was born in 1795 and established the Rankean school of thought between 1824 and 1871. He argued that historians should disregard sources such as personal memoirs and texts written after the event

to be based on, and base their findings solely on contemporary or primary sources. He advocated, should be scrutinized and criticized so historians are in the best possible position to reconstruct historical events. He concerned himself with what has been immortalized in the phrase *wie es eigentlich gewesen*, which can be translated as 'what actually happened', but can be more accurately understood as meaning 'understanding the essence of the past'. The empiricist and positivist schools of thought emphasized the importance of politics and individuals, and saw history as a scientific discipline. The core tenets of empirical history were;

The vigorous examination and knowledge of historical evidence which was verified by references.

Impartial research devoid of a priori beliefs and prejudices and

An inductive method of reasoning, i.e. from the particular to the general.

The core tenets of empirical history remained deeply influential among the historical profession throughout the twentieth Century. Empiricism remains one of the most influential methods of doing history because it focuses on evidence and produces an account of the past as close to the evidence as possible. Many footnotes or references should be expected. The sources should be generated at the time the history work is focusing upon. According to the empirical theory of history a historian might appear to be little more than a transmitter of primary evidence. But such kind of research requires interpretation. However any opinion put forward must be justified by evidence. The historian must refrain from being too judgmental when interpreting any kind of source material.

Typically when ideas are unquestioned and taken for granted they remain unchallenged, existing only in the realm of common sense. It is only when beliefs are challenged that their defenders are bound to spell them out more clearly, search for their foundational assumptions and to elaborate their implications and applications. The case of history shows this very clearly. Despite the challenge of Marxism and social theories of all kinds, most historians have remained loyal to the one theory that is of Empiricism. Empiricist historians

often prefer to describe their work as a 'craft' involving all the connotations of knowledge and skill required and emphasizing the importance of methodology over theory. The core tenets of empiricism remained profound and influential in the historical profession throughout the twentieth century. The influence of empiricism is evident in the works of J.B. Bury and G.R. Elton, both of whom put importance on the significance of science and scientific methods in the study of history. When factual information is located at the heart of historical enquiry, the method of verifying the adequacy of evidence becomes most important and this is one of the most important principles of empiricism.

The theory of empiricism is however not free from its critics. Historians like Charles A. Beard and E.H. Carr say that a totally neutral view of history is not possible. In his book 'What is History' Carr opines that historians write about the past in context of contemporary concerns and perspectives. He says that all history is ultimately the product of the historian. This debate between 'objectivity' and 'subjectivity' has always been a concern of the empiricist method.

Empiricism has served to open up new avenues for a scientific, objective study of history. Even though neutrality of history is unable to be achieved in all cases but the method advocated by empiricism has led to a more unbiased and modern study of history through interpretative methods.

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## The Right to Self-determination: An Analysis from Gandhian Perspective

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**Abstract**  
The right to self-determination, is an individual and collective right to freely determine... political status and to freely pursue... economic, social and cultural development". As an individual right, it signifies one's right to determine his or her own political destiny. As a group right, it can be equated with that of self-rule. It is an international principle too. The principle of self-determination of peoples has been subject to a conceptual evolution which began in post-Second World War era and accelerated in 1960's due to the decolonization process. M.K. Gandhi, who fought for decolonization was greatly influenced by this principle. The principle of self-determination is very prominent in his political philosophy. In fact his concept of *swaraj* reveals his faith in this principle. He advocated *swaraj* for both individual and the collective level. Keeping this view in mind this paper makes an attempt to elaborate the right of self determination from Gandhian perspective which is based on the following objectives-

- To examine how the right to self-determination finds its expression in Gandhi's thought.
- Can we equate Gandhi's concept of *swaraj* with that of right to self-determination?
- To evaluate India's position on the Right to Self-determination?

**Keywords :** Self-determination, Right, Development, Swaraj, Gandhian

### Introduction

The right to self-determination, is an individual and collective right to "freely determine... political status and to freely pursue... economic, social and cultural development". The International Court of Justice (ICJ) refers to the right to self-determination as a right held by people rather than a right held by governments alone. As an individual right, it signifies one's right to determine his or her own political destiny. As a group right, it can be equated with that of self-rule. The right to self-determination is a right which reflects the importance given to communities, collectives and families in many societies and the general inherent communal quality of humans. The purpose of protection of this right is to enable these communities as communities to prosper and transmit their culture as well as participate fully in the political, economic and social processes, thus allowing the distinct character of a community "to have this character reflected in the institutions of government under which it lives". The right to self-determination is also considered as a third generation of human rights. This right protects people from being subjected to oppression by subjugation, domination or exploitation can be termed as right to self-determination. It is also seen as a right of dominated peoples to achieve equality in relation to those who dominate them.

The emergence of the principle of self-determination is mainly attributed to the developments in the beginning of the 20th century, particularly in the European context. More specifically it can be said that the initial appearance of the principle of self-determination was materialized after the First World War. The principle's theorization and articulation is mainly attributed to Lenin, Stalin and Woodrow Wilson, though with different political connotations. The articulations, however, did not attain any legal status immediately as a claimable right. The right to self-determination acquired its legal significance only after World War II when it was included in the United Nations (UN) Charter. Article 1(2) of the UN Charter provides that one of its purposes and principles is "to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace." Similarly, Article 55 of the UN Charter contains provisions "with a view to the creation of conditions of peace and well being which are necessary for peaceful and friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples." These provisions, however, do not elucidate the exact content of the right. Developments after World War II bring to the fore the understanding and expansion of human rights at the international level. Accordingly, the right to self-determination was contextualised in the human rights framework. A major initiative in this regard, after the UN Charter was the UN General Assembly resolution of 1960, "Declaration on Granting Independence to Colonial Countries." This resolution proclaims the "necessity of bringing to speedy and unconditional end colonialism in all its forms and manifestations" (UNGA1960). The Declaration, however, qualifies this position and goes on to state that "any attempt aimed at the partial or total disruption of the national unity and territorial integrity of a country is incompatible with the purposes and principles of the Charter of the United Nations." In continuation to this, another important development in relation to the right to self-determination is the Friendly Relations Declaration of 1970 adopted by the UN General Assembly which states, by virtue of the principle of equal rights and self-determination of peoples enshrined in the Charter of the United Nations, all peoples have the right freely to determine, without external interference, their political status and to pursue their economic, social and cultural development, and every State has the duty to respect this right in accordance with the provisions of the Charter. (UNGA 1970) The principle of self-determination attained a concrete character in the form of a right when it was included in the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights adopted in 1966. Article 1 of both the covenants states that "all peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development." With the inclusion of this provision in both the covenants the principle of self-determination has been elevated to the level of a claimable right. This provision broadly identifies the contours of this right, but does not confine its application to any particular context. Thus, the current status of the right to self-determination under international law has to be understood with reference to

this provision in the covenants along with the UN charter and other decisions.

Thus it appears that the principle of self-determination of people has been subject to a conceptual evolution which began in post-Second World War era and accelerated in 1960's due to the decolonization process. M.K. Gandhi who fought for decolonization was greatly influenced by this principle. The principle of self-determination is very much present in his political philosophy. In fact his concept of *swaraj* reveals his faith in this principle. He advocated *swaraj* for both individual and the collective level. Keeping this in mind this paper makes an attempt to evaluate the right of self-determination from Gandhian perspective.

#### Objectives

The present study is based on the following objectives

- To examine how the right to self-determination finds its expression in Gandhi's thought.
- Can we equate Gandhi's concept of *swaraj* with that of right to self-determination?
- To evaluate India's position on the Right to Self-determination?

#### Methodology

The present study is based on the historical and analytical method and the application of secondary sources of data. Books, Journals, newspapers and internet are used as secondary source for collecting data.

#### Right to self determination and Gandhi's concept of *swaraj*

As noted above the emergence of the principle of self-determination is mainly attributed to the developments in the beginning of the 20th century. The twentieth century was marked with widespread national movement. It has been featured as a century of widespread democratic upsurge. The first half of the century started movement to overthrow the colonialism in Afro-Asian countries due to liberation struggles. By that time, India witnessed a freedom movement. In that Mahatma Gandhi had a pivotal role. Popularly known as Bapu, Gandhi led India to independence and inspired movements for civil rights and freedom across the world. He was an apostle of peace, non-violence and an ardent follower of *Purna Swaraj* or complete independence. He considered

it as a method for social change. He had a vision of *Swaraj* and his concept of *swaraj* was just like *Rama Rajya* or kingdom of God on the earth. During the period when Gandhi's freedom movement acquired its mass base, he again defined and explained the concept of *Swaraj* as the goal of the struggle, in terms of political, economic, social and moral rights of the untold and exploited Indian masses. By *Swaraj*, he meant freedom or self-rule which should be practiced at three levels. In case of individual level, it is self-control or *Swaraj* of the self. In case of the country, it is the freedom of India from the British clutch, and in case of community level, it is *Swaraj* or freedom of village.

Mahatma Gandhi was a unique freedom fighter. *Gandhiji's* role in freedom movement was multidimensional. He was not limited with one aim only to end the British rule in India. Of course, ending of British domination was an important agenda. His goals were greater and more ambitious. One of his important goals was to achieve *Swaraj*, *Purna Swaraj* or complete independence. The word *Swaraj* means self-rule. However, for Gandhi, *Swaraj* is the result of an integral revolution that encompasses all spheres of life. At the individual level *Swaraj* is vitally connected with the capacity for dispassionate self-assessment, ceaseless self-purification and growing *swadeshi* or self-reliance. From political point of view *Swaraj* is self-government and not good government. For Gandhi, good government is no substitute for self-government.

*Swaraj* means continuous effort to be independent of government control, whether it is foreign government or whether it is national. Furthermore, it is the sovereignty of the people based on pure moral authority. From economic point of view *Purna Swaraj* is full economic freedom for the toiling millions. According to Gandhi, "*Swaraj* of the people meant the sum total of the *Swaraj* of the individual and so he clarified that for him *Swaraj* meant freedom for the poorest of his countrymen. And in its fullest sense, *Swaraj* is much more than freedom from all restraints, it is self-rule, self-restraint and could be compared with *moksha* or salvation. *Gandhiji* had serious attention on how to achieve *swaraj*. He has pointed out that *Swaraj* will not drop from the cloud but it would be the fruit of patience, perseverance, ceaseless toil, courage and

intelligent appreciation of the environment. He also observed that *Swaraj* meant vast organising ability, penetration into the villages solely for the service of the villagers, in other words, it means national education i.e., education of the masses. In the *Gandhian* discourse, mass education is conscientisation, mobilization and empowerment, which makes people capable and determines their power to stand up. He pointed out that, Real *Swaraj* will come, not by the acquisition of authority but by the acquisition of the capacity by all to exercise authority when it is abused. In other words, *Swaraj* is to be attained by educating the masses to a sense of their capacity to regulate and control authority.

It is interesting to note here that political liberty was an essential condition of the Gandhi's concept of *Swaraj*. It is the first step to realise the goal of *Swaraj*. In this respect he comes closer to the right to self determination. *Gandhiji* visualised a model of *Swaraj* and that model was developed and enunciated in his *Hind Swaraj*. It was his manifesto. But his strategy of *Swaraj* was unacceptable to Nehru and other Congress leaders. They dismissed it as completely unreal. But his vision presented in *Hind Swaraj* was ideal for the realisation of self rule and political independence. Even he had devoted his life for that. He wanted to reconstruct India which was more essential to the British Colonial Rule in India. India was a colonial nation. But British domination was not the only form of subjugation suffered by her. India was a victim of many drawbacks which were her own making. For that foreign colonialism may not be blamed. Hence Gandhi wanted an internal reform through self-motivated voluntary action in the form of constructive work dovetailed them into his freedom movement. *Swaraj* of his dream was to be built from grassroots level. For Gandhi it meant the elimination of all forms of domination, oppression, segregation and discrimination. The *Swaraj* could be achieved through the active use of nonviolence. It could be achieved through the economic regeneration of rural India through programmes like the revival and propagation of *khadi* and other related villages industries. For translating these constructive programmers into reality, organisations were necessary. In this regard the Indian National Congress had vital role. The Congress was chiefly concerned with the question of political independence. It believed in mobilising the people politically for it. But it was not prepared to take up constructive work.

*Gandhiji* founded voluntary organisations to carry out his constructive programme. The All India Spinners Association (AISA) and All India Village Education Association (AIVIA), the *Harijan Sewak Sangh*, the Leprosy Foundation etc. are the best voluntary organisations. Through these organisations, *Gandhiji* launched a massive programme of rural reconstruction to empower the untouchable people. These organizations were primarily stressed on social transformation through their voluntary actions at the grassroots level. Their work was mainly social. However it does not mean that they were against political development. On the other hand, they developed what later came to be known as people's politics and basic politics, which in turn helped in the realization of *lokshakti* or peoples' power. Of course, constructive workers were abstaining from direct political struggles. But on crucial occasions *Gandhiji* stated their services for political mobilization. For instance, the seventy nine members of *Gandhiji* in the *Dandi* salt march team were all constructive workers. When *Gandhiji* launched the Individual Satyagraha there was the most eminent constructive worker *Vinoba*, whom he selected as the first *Satyagrahi*. *Gandhiji* had vision of constructive work as a training programme for non-political workers or *satyagrahies*. He advocated the extensive use of constructive programme for preparing a favorable environment for launching *satyagraha*. *Gandhiji* wanted to transfer the Congress from political organisation to a constructive work organisation. He proposed to rename the Congress as *Lok Sewak Sangh* to mobilise the people to work and struggle for *swaraj*. However Congressmen of the party-political disposition had no heed to the advice of the Mahatma.

Thus it is clear that Gandhi's concept was all encompassing concept. It was not a narrow political creed. The right to self determination represents one of the aspects of his broad concept of *swaraj*. His concept of *swaraj* was not only political but also social and economic in nature. It is true the right to self determination got sufficient expression in his political philosophy in the form of *swaraj*. But his concept of *swaraj* is wider than the right to self determination.

Now question arises whether India has taken a definite stand on the right to self determination? Could Gandhi influence the constitution makers to



include the principle in our constitution. However the study reveals that it is very difficult to explain India's position on the right to self determination, because neither the Indian Constitution nor any statute expressly defines the right to self determination or explains the position of India on the right to self determination. So, it becomes imperative to evaluate India's position by examining its views expressed at the international fora. In a declaration made when it became a party to the two human rights covenants in 1979 expressing its position in this regard.. India made a declaration to Article 1 of both covenants. The declaration states that the Government of the Republic of India declares that the words 'the right of self-determination' appearing in [this article] apply only to the peoples under foreign domination and that these words do not apply to sovereign independent States or to a section of a people or a nation ... which is the essence of national integrity. (UNGA 1966). The declaration limits the scope of the right to certain contexts only. It can be considered an authoritative statement of the Indian government irrespective of the character in the political parties and governments. It is also the legal position of the Government of India for both internal and external purposes as there is no other explanation found either in the Constitution or elsewhere. This position thus, clarifies that the right to self-determination is confined to the specific context of foreign domination, like colonialism, and is clearly against its application to postcolonial and other situations. The consequence of this position is that this right cannot be extended to any situation in India as it can be argued that it is not a context of foreign or colonial domination, with India having attained independence from colonialism. Countries like Bangladesh and Indonesia also took similar positions on Article 1 of both the human rights covenants. But, countries like France, Germany, the Netherlands, and Pakistan objected to India's declaration as limiting the scope of the right to self-determination. Hence, despite there being unanimity on the existence of this right under international law, there have been differences among states on its content and its applicability to specific situations. Prior to this declaration to India had voiced a similar view. When the Friendly Relations Declaration of 1970 was drafted, India stated that this right did not apply to sovereign and independent states or to integral parts of their territory, or to a section of people.

It is a historical fact that the right to self-determination took on its legal character of a legally claimable right against the background of struggles against political and economic domination in the context of colonialism. The underlying elements of this right include collective political and economic independence from any external forces. Thus, the substantive element of the right to self-determination is not colonialism, per se, devoid of any form of domination.

Although Indian constitution is silent on the right to self determination, but it does not mean that it prohibits the possibilities of claim for right to self-determination and secession of territories from India. Despite the absence of any specific reference to this right in the constitution or in statutes, it cannot be argued that this right cannot be claimed. Supreme Court of India ruled in favour of the possibilities of cession of territory by India. Now another question arises as to whether it is or it should be a crime under the law to demand right to self determination and secession. India's position on right to self-determination at the international level and the possibility of cession of territory as held by the Supreme Court, it can be argued that it cannot be a crime to demand right to self determination leading to secession. So it is not illegal to make a political demand and engage in the mobilization of people demanding the right to self determination. However, the conduct of the people indulged in pursuing that political demand may be criminalized if they are engaged in violent action and contravenes to the existing law.

#### Conclusion

The concept of the right to self determination was emerged in the beginning twentieth century and accelerated in the decade of 1960 due to the decolonization process. In fact it had got a concrete expression after the establishment of UNO. The two covenants on civil and political rights and economic, cultural and social rights adopted in the year 1966 included this principle. M.K. Gandhi, who fought for decolonization was greatly influenced by this principle. His concept of *swaraj* reveals Gandhi's faith in the principle to the right to self determination. But Gandhi's concept of *swaraj* was all encompassing one. It is not a narrow political creed. The right to self determination

represents one of the aspects of his broad concept of swaraj. His concept of swaraj was not only political but also social and economic in nature. It is the right to self determination got sufficient expression in his political philosophy in the form of swaraj. But his concept of swaraj is wider than the right to self determination.

The study reveals that India understands the right to self determination under international law as limited to situations of foreign domination and colonialism, and declines to extend it to postcolonial and other situations. Its constitutional and statutory frameworks are silent on the issue. Based on the related constitutional provisions, the Supreme Court held that acquisition of territory are sovereign rights and are outside the Constitution. Based on this view, it can be concluded that the right to self determination leading to secession cannot be prohibited as long as there exists a sovereign right of a state to cede its territory. Therefore, it cannot also be considered a crime to demand the right to self-determination leading to secession. It is the political process that determines the success or failure of such demands.

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## Emotional Adjustment level of Adolescent Male Students of Class XI of Dibrugarh District, Assam, with special reference to their Locality

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The present study was undertaken to measure the Emotional Adjustment level of adolescent male students of class XI of Dibrugarh District, Assam with regard to their locality. For this purpose 200 students (100 rural and 100 urban) from class XI were selected from 20 institutions of Dibrugarh District doing Higher Secondary course (+2 level) under Assam Higher Secondary Education Council (AHSEC). A standardized inventory, **Adolescent Emotional Adjustment Inventory (AEAI)** was used for data collection and Mean, Mean Standard Deviation, Kurtosis and Skewness used for data analysis. Results revealed that majority of the male students scored high in the Adolescent Emotional Adjustment Inventory (AEAI) irrespective of their locality.

Adjustment is a lifelong process. Adjustment is related with the mental development of the children, how they think, behave and react to their surrounding environment. Society consists of several multidimensional complexities, and to survive in this complex world every individual must perform some activities which will help them to cope with the social and cultural adjustment. The term "Adjustment" refers generally to the relationship that any organism establishes with its environment. The word "Adjustment" originates from the French word "ajuster" which means "to approximate". It is a state of complete equilibrium between an organism and its environment. Emotion is a complex feel-



ing and state of mind accompanied with psychological arousal and behaviour. Emotional health is defined by the degree to which one feels emotionally secure and relaxed in everyday life. An emotionally healthy person usually is believed to have a relaxed body, an open mind and an open heart. Emotional adjustment refers to personal adjustment or psychological adjustment. It is the maintenance of emotional equilibrium in the face of internal and external stressors. This is facilitated by cognitive processes of acceptance and adaptation. The capacity of emotional adjustment is an important aspect of mental health. Etymologically, the word Emotion is derived from Latin *Emovere* which means to stir up, to agitate. According to Crow and Crow (1958) "An emotion is an affective experience that accompanies generalized adjustment and mental and physiological stirred up states in the individual and that shows itself in his overt behaviour." There are three basic components of emotion: feeling, physiological reactions, and behaviour." Feeling is the most obvious aspect of emotion; when the individual is stirred up or motivated, this reaction can have motivational significance as the individual tries to control or dispel the feeling. The physiological component of emotion includes a widespread excitatory and inhibitory reaction that occurs through arousal of the sympathetic nervous system. Behavioural component is the most evident way to show the degree of the emotional experience. Behaviour of an individual is used to identify the feelings focusing upon facial expression and postural – general reactions. The optimal level of emotional arousal for human performance depends upon the complexity of the task.

**Objectives**

The objectives of the study were-

- 2.01. To study the levels of emotional adjustment of adolescent students studying in the Higher Secondary institutions of Dibrugarh district, Assam.
- 2.02. To study the levels of emotional adjustment of adolescent students studying in the Higher Secondary institutions of Dibrugarh district, Assam, with respect to their
  - (a) Locality (Rural /Urban).

**Methodology**

The total sample of the study comprised of 200 adolescent male students (100 rural and 100 urban) of the age group of 16/17 to 18/19 years in Higher Secondary institutions of Dibrugarh District, Assam. Purposive sampling technique was used for selection of 20 institutions (H.S. school and college) and purposive sampling technique was used to select the students' sample. The instrument used for data collection was **Adolescents Emotional Adjustment Inventory (AEAI)** constructed and designed by R.V. Patil. If someone scored low on the inventory it can be interpreted that he/she is emotionally better adjusted.

**Analysis and Interpretation**

**Level of Emotional Adjustment of male adolescent students studying in Higher Secondary institutions of Dibrugarh district, Assam**

The objective was to study the level of emotional adjustment of male adolescent student studying in Higher Secondary institutions of Dibrugarh district, Assam.

To achieve the objective the researcher administered the Adolescent Emotional Adjustment Inventory (AEAI) on 200 male and found the Mean, Standard Deviation, Skewness and Kurtosis of the sample on the AEAAL. Table 1.01 shows the Mean, Median, Standard Deviation, Skewness and Kurtosis of the sampled students on the AEAAL.

**Table 1.01: Level of Emotional Adjustment of male adolescent students studying in Higher Secondary institutions of Dibrugarh district, Assam**

	N	Mean	Median	S.D.	Skewness	Kurtosis
Emotional Adjustment of Male Adolescent Students	200	45.08	45.00	6.17	0.038	0.118

From the above Table 4.01 it is observed that in the sampled students Mean was found 45.08, Median 45.00, S.D. 6.17 and skewness 0.03 and value of kurtosis was 0.118, which was less than .263. It indicates that the distribution of scores was leptokurtic in nature; i.e. *the shape of the curve more peaked than the normal curve*. The study revealed the finding (from frequency distribution table) that majority of the male adolescent students secured the within score range from 40-49 (Class Interval) and only 1 male student scored in between 60-69. The distribution of emotional adjustment scores obtained by male adolescent students studying in Higher Secondary institutions of Dibrugarh district, was positively skewed; i.e. *majority of the adolescent students scored low in the Adolescent Emotional Adjustment Inventory*.

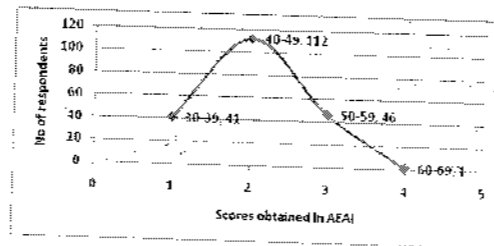


Fig. 1: Emotional Adjustment level of male adolescent of Class XI

**4.02. Level of Emotional Adjustment of rural male adolescent students studying in Higher Secondary institutions of Dibrugarh district, Assam**

The objective was to study the level of emotional adjustment of male adolescent students studying in higher secondary institutions of Dibrugarh district, Assam.

To achieve the objective the researcher administered the Adolescent Emotional Adjustment Inventory (AEAI) on 100 rural male students and found the Mean, Median, Standard Deviation, Skewness and Kurtosis of the sample on the AEAJ. Table 4.02 shows the Mean, Median, Standard, Deviation, Skewness and Kurtosis of the sampled students on the AEAJ.

**Table 4.02: Level of Emotional Adjustment of rural male adolescent students studying in Higher Secondary institutions of Dibrugarh district, Assam**

	N	Mean	Median	S.D.	Skewness	Kurtosis
Emotional Adjustment of Rural Adolescent Students	100	46.05	45.00	6.61	0.476	0.183

From the above Table 4.02 the Mean, Median and Standard Deviation of emotional adjustment scores of rural male adolescent students studying in Higher Secondary institutions of Dibrugarh district was found to be 46.05, 45.00 and 6.61 respectively. The value of skewness was 0.476 and the value of kurtosis was 0.183, which was less than .263. It indicates that the distribution of scores was leptokurtic in nature; i.e. *the shape of the curve was more peaked than the normal curve*. The study revealed the finding (from frequency distribution table) that majority of the rural male adolescent students (52) secured within the score range from 40-49 (Class Interval) and only 1 male student scored in between 60-69. The distribution of emotional adjustment scores obtained by rural male adolescent students studying in Higher Secondary institutions of Dibrugarh district, was positively skewed; i.e. *most of the male adolescent students of the rural areas scored low scores in the Adolescent Emotional Adjustment Inventory*.

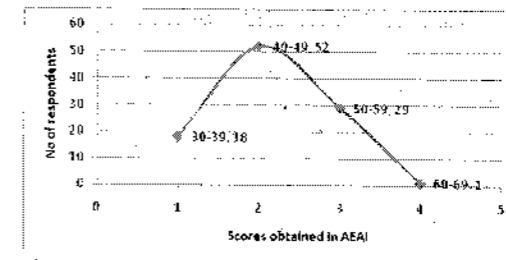


Fig. 2: Emotional Adjustment level of rural male adolescent of class XI

**4.03. Level of Emotional Adjustment of urban male adolescent students studying in Higher Secondary institutions of Dibrugarh district, Assam**

The objective was to study the level of emotional adjustment of urban male adolescent students studying in Higher Secondary institutions of Dibrugarh district, Assam.

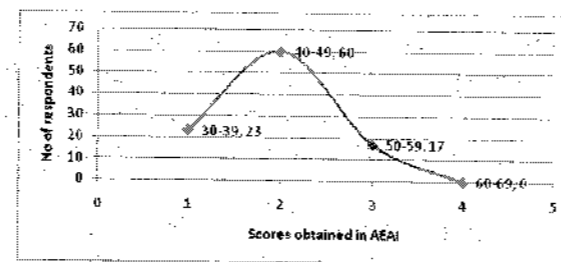
To achieve the objective the researcher administered the Adolescent Emotional Adjustment Inventory (AEAI) on 100 urban male students and found

the Mean, Median, Standard Deviation, Skewness and Kurtosis of the scores thus revealed. Table 4.03 shows the Mean, Median, Standard Deviation, Skewness and Kurtosis of the sampled students on the AEAI.

**Table 4.03: Level of Emotional Adjustment of Urban male adolescent students studying in Higher Secondary institution Dibrugarh district, Assam**

Variable	N	Mean	Median	S.D.	Skewness	Kurtosis
Emotional Adjustment of Urban Male Adolescent Students	100	44.12	44.00	5.56	0.064	0.111

From the above Table 4.03 the Mean, Median and Standard Deviation of the emotional adjustment scores of urban male adolescent students studying in Higher Secondary institutions of Dibrugarh District was found to be 44.12, 44.00 and 5.56 respectively. The value of skewness was 0.064 and value of kurtosis was 0.111, which was less than .263. It indicates that distribution of scores was leptokurtic in nature; i.e. *the shape of the curve more peaked than the normal curve*. The study revealed the finding (from frequency distribution table) that majority of the urban male adolescent students (60) secured the scores within the range from 40-49(Class Interval) and male adolescent student scored in between 60-69. The distribution of emotional adjustment scores obtained by the urban male adolescent students studying in Higher Secondary institutions of Dibrugarh district was positively skewed; i.e. *most of the male adolescent students of the urban areas scored low in the Adolescent Emotional Adjustment Inventory*.



**Fig. 2: Emotional Adjustment level of urban male adolescent of class**

**Conclusion**

From the above findings and discussion it can be concluded that majority of adolescent male scored low in the Adolescent Emotional Adjustment Inventory. The value of kurtosis indicates that distributions of scores are leptokurtic in nature. Most of the adolescent male of rural areas also scored low in the Adolescent Emotional Adjustment Inventory. The value of kurtosis indicates that distributions of scores are leptokurtic in nature. In same way majority of the adolescent male of urban areas scored low in the Adolescent Emotional Adjustment Inventory. The value of kurtosis indicates that distributions of scores are leptokurtic in nature. The adolescent male students studying in Higher Secondary institution of Dibrugarh District, Assam scored low in the Adolescent Emotional Adjustment Inventory (AEAI), which can be interpreted as they have good emotional adjustment level irrespective of their locality.

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## Twenty Easy Problems for Learning about the Domain of a function

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Now a days one of the common used word is "function". Science, Arts, commerce etc where the word "function" is used. The general definition of a function is if A and B are two sets there exist a correspondence denoted by f, which associates to each member of A to a unique member of B then f is called a function from A to B and is denoted by f: A → B defined by y=f(x) where A is called Domain and B is called co domain. Function "f" follows the following rules.

- (i) Every point in A is joined to some point in B by an arrow.
- (ii) a point in A cannot be joined to two or more distinct points in B.
- (iii) two or more points in A may be joined to the same point in B.
- (iv) there may be some points in B which are not joined to any point in A.

For function f: A → B defined by y=f(x) then all points x ∈ A if f(x) does not take form  $\frac{0}{0}$  and  $\frac{\text{something}}{0}$  or complex number whose imaginary part is not equal to zero. Under keeping this conception in mind we can easily learning about the domain of a function with help of these twenty problems.

Problem 1.  $f(x) = x-9$

For all  $x \in R$  (set of real numbers) we have  $f(x) \in R$ , For example  $f(2) = 2-9 = -7$  which real number so domain of this function be R.

Problem 2.  $f(x) = \sqrt{x-9}$

When  $x \in \{x: -\infty < x < 9 \text{ where } x \in R\}$  say  $f(5) = \sqrt{5-9} = \sqrt{-4}$  which is not a real number but for all  $x \in \{x: 9 \leq x < \infty \text{ where } x \in R\}$  we have  $f(x) \in R$ , say  $f(10) = \sqrt{10-9} = 1$  which is a real number. So domain of this function be  $\{x: 9 \leq x < \infty \text{ where } x \in R\}$

Problem 3.  $f(x) = \frac{1}{x-9}$

Here  $f(9) = \frac{1}{9-9} = \frac{1}{0}$  undefined

and for all  $x \in R - \{9\}$  we have  $f(x) \in R$ , say  $f(5) = \frac{1}{5-9} = \frac{1}{-4}$  which is a real number, so domain of this function be  $R - \{9\}$

Problem 4.  $f(x) = \frac{1}{\sqrt{x-9}}$

Here for all  $x \in \{x: -\infty < x \leq 9 \text{ where } x \in R\}$  say  $f(2) = \frac{1}{\sqrt{2-9}} = \frac{1}{\sqrt{-7}}$  which is not a real number and for all  $x \in \{x: 9 < x < \infty \text{ where } x \in R\}$ ,  $f(x) \in R$ , say  $f(10) = \frac{1}{\sqrt{10-9}} = 1$  a real number so domain of this function be  $\{x: 9 < x < \infty \text{ where } x \in R\}$ .

Problem 5.  $f(x) = x^2 - 9$

... we have  $f(x) \in R$ , so domain of this function be R.

$$f(x) = \sqrt{x^2 - 9}$$

...  $\{x: -3 \leq x \leq 3 \text{ where } x \in R\}$  we have say  $f(-5) = \sqrt{(-5)^2 - 9} = 4$ , a real number.

...  $\{x: 3 < x < \infty \text{ where } x \in R\}$  we have  $f(x)$  does not belong to R say

...  $f(4) = \sqrt{4^2 - 9} = \sqrt{7}$  which is not a real number. For  $x \in \{x: 3 \leq x < \infty \text{ where } x \in R\}$  we

...  $f(5) = \sqrt{5^2 - 9} = 4$ , a real number. So domain of this function be  $\{x: -\infty < x \leq 3\}$

... or  $R - (-3, 3)$

$$f(x) = \frac{1}{\sqrt{x^2 - 9}}$$

... defined for  $x=3$  and  $x=-3$  and for all  $x \in R - \{-3, 3\}$ ,  $f(x) \in R$  so domain of this

$$f(x) = \frac{1}{\sqrt{x^2 - 9}}$$

$$f(x) = \frac{1}{\sqrt{x^2 - 9}}$$

...  $\{x: x < -3 \text{ where } x \in R\}$  we have say  $f(-5) = \frac{1}{\sqrt{(-5)^2 - 9}} = \frac{1}{4}$ , a real number

...  $\{x: 3 \leq x \leq 3 \text{ where } x \in R\}$  we have say  $f(-2) = \frac{1}{\sqrt{(-2)^2 - 9}} = \frac{1}{\sqrt{-5}}$  not a real

... again for

...  $\{x: 3 < x < \infty \text{ where } x \in R\}$  we have say  $f(5) = \frac{1}{\sqrt{5^2 - 9}} = \frac{1}{4}$ , a real number. so

... of this function be  $\{x: 3 < x < \infty \text{ where } x \in R\} \cup \{x: -\infty < x < -3 \text{ where } x \in R\}$

$$f(x) = 4 - x^2$$

$$f(x) = 4 - x^2$$

... we have  $f(x) \in R$ , so domain of this function be R.

$$f(x) = \sqrt{9 - x^2}$$

...  $\{x: x < -3 \text{ where } x \in R\}$  say  $x = -5$  we have  $f(-5) = \sqrt{9 - (-5)^2} = \sqrt{-16}$

... not a

... number. Again for  $x \in \{x: -3 \leq x \leq 3 \text{ where } x \in R\}$  we have say  $f(-2) =$

$$\sqrt{9 - (-2)^2} = \sqrt{5}$$

... a real number. Also for all  $x \in \{x: 3 < x < \infty \text{ where } x \in R\}$  say  $x = 5$  we have  $f(5) =$

$$\sqrt{9 - 5^2} = \sqrt{-16}$$

... which is not a real number.

... domain of this function be  $\{x: -3 \leq x \leq 3 \text{ where } x \in R\}$

$$f(x) = \frac{1}{x^2}$$

... defined for  $x=3$  and  $x=-3$  so for all  $x \in R - \{-3, 3\}$ ,  $f(x) \in R$ . Hence domain of

... be  $R - \{-3, 3\}$

$$f(x) = \frac{1}{\sqrt{9-x^2}}$$

...  $\{x: -\infty < x \leq -3 \text{ where } x \in R\}$  say  $x = -5$  we have  $f(-5) = \frac{1}{\sqrt{9 - (-5)^2}} =$

... not a

... number. Again for  $x \in \{x: -3 < x < 3 \text{ where } x \in R\}$  we have say  $f(-2) =$

$$\frac{1}{\sqrt{9 - (-2)^2}} = \frac{1}{\sqrt{5}}$$

... which is a real number. Also for all  $x \in \{x: 3 \leq x < \infty \text{ where } x \in R\}$  say  $x = 5$

$$f(5) = \frac{1}{\sqrt{9 - 5^2}} = \frac{1}{\sqrt{-16}}$$

... which is a not a real number.

... domain of this function be  $\{x: -3 < x < 3 \text{ where } x \in R\}$  or  $R - [-3, 3]$

$$f(x) = (x-9)\sqrt{x+5}$$

For all  $x \in \{x: -\infty < x < -5 \text{ where } x \in R\}$  we have  $f(x)$  does not belong to  $R$  and for all  $x \in \{x: -5 \leq x < \infty \text{ where } x \in R\}$  so domain of function be  $\{x: -5 \leq x < \infty \text{ where } x \in R\}$  or  $R - (-\infty, -5)$

Problem 14.  $f(x) = \frac{1}{(x-9)\sqrt{x+5}}$

When  $x \in \{x: -\infty < x \leq -5 \text{ where } x \in R\}$  we can not have  $f(x) \in R$  say  $f(-10) = \frac{1}{(-10-9)\sqrt{-10+5}} = \frac{1}{-19\sqrt{-5}}$  which is not a real number. Again for  $x \in \{x: -5 < x < 9 \text{ where } x \in R\}$  we have  $f(x)$  belongs to  $R$  say  $f(5) = \frac{1}{(5-9)\sqrt{5+5}} = \frac{1}{-4\sqrt{10}}$  which is a real number. At point  $x = 9$  the given function is undefined. for

$x \in \{x: 9 < x < \infty \text{ where } x \in R\}$  we have  $f(x) \in R$  so domain be  $\{x: -5 < x < 9 \text{ where } x \in R\} \cup \{x: 9 < x < \infty \text{ where } x \in R\}$

Problem 15.  $f(x) = (x-7)\sqrt{x^2-9}$

For all  $x \in \{x: -3 < x < 3 \text{ where } x \in R\}$  we have  $f(x)$  does not belong to  $R$  but for  $x \in \{x: 3 \leq x < \infty \text{ where } x \in R\} \cup \{x: -\infty < x \leq -3 \text{ where } x \in R\}$  then  $f(x)$  domain of this function be  $\{x: 3 \leq x < \infty \text{ where } x \in R\} \cup \{x: -\infty < x \leq -3 \text{ where } x \in R\}$

Problem 16.  $f(x) = \frac{1}{(x-7)\sqrt{x^2-9}}$

For all  $x \in \{x: -\infty < x < -3 \text{ where } x \in R\}$  we have  $f(x) \in R$  and for all  $x \in \{x: -3 \leq x \leq 3 \text{ where } x \in R\}$ ,  $f(x)$  does not belong to  $R$  also for  $x \in \{x: 3 < x < 7 \text{ where } x \in R\}$ ,  $f(x)$  belong to  $R$  and for  $x \in \{x: 7 < x < \infty \text{ where } x \in R\}$  we have  $f(x)$  belong to  $R$ . So domain of the function be  $\{x: -\infty < x < -3 \text{ where } x \in R\} \cup \{x: 3 < x < 7 \text{ where } x \in R\} \cup \{x: 7 < x < \infty \text{ where } x \in R\}$

Problem 17.  $f(x) = (x+5)(x-3)$

For all  $x \in R$  we have  $f(x) \in R$ , so domain of this function be  $R$

Problem 18.  $f(x) = \sqrt{(x+5)(x-3)}$

For all  $x \in \{x: -\infty < x \leq -5 \text{ where } x \in R\}$  we have  $f(x) \in R$  and for all  $x \in \{x: -5 < x < 3 \text{ where } x \in R\}$  we have  $f(x)$  does not belong to  $R$  and for  $x \in \{x: 3 \leq x < \infty \text{ where } x \in R\}$  we have  $f(x) \in R$  So domain of the function be  $\{x: -\infty < x \leq -5 \text{ where } x \in R\} \cup \{x: 3 \leq x < \infty \text{ where } x \in R\}$ .

Problem 19.  $f(x) = \frac{1}{(x+5)(x-3)}$

For all  $x \in R - \{-5, 3\}$ ,  $f(x) \in R$  so domain be  $R - \{-5, 3\}$ .

Problem 20.  $f(x) = \frac{1}{\sqrt{(x+5)(x-3)}}$

When all  $x \in \{x: -\infty < x < -5 \text{ where } x \in R\}$  we have  $f(x) \in R$  and for  $x \in \{x: -5 < x \leq 3 \text{ where } x \in R\}$  then  $f(x)$  does not belong to  $R$  and for  $x \in \{x: 3 < x < \infty \text{ where } x \in R\}$  then  $f(x) \in R$

So domain of this function be  $\{x: -\infty < x < -5 \text{ where } x \in R\} \cup \{x: 3 < x < \infty \text{ where } x \in R\}$ .

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## Women in Militarised Societies

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Militarism is a set of ideas, practises, policies and cultural values which is probably to some selective forms of norms. We can refer it as a frame. In introducing chapter named "precarious life and grievable life" of her book "War: when is Life Grievable" Judith Butler says that the being or a life is constituted through some selective norms. We cannot apprehend and sense a life outside the frames and the frames are politically saturated. Militarism is such a frame which gives preference to some selective norms such as masculinity, hierarchical distribution of power, obedience, use of violent forces; identification of internal values in opposition to an others etc. Butler in her precarious and grievable life discuss about the precariousness and grievability of a life. According to her, a frame is constructed in such a way that a life has to fulfil some conditions of life to be a liveable life. A frame made some life more grievable and some less grievable. The effects in a frame are historically constituted which increase precariousness for some and decrease precariousness for others. It is a big politics of operation of powers.

Militarization is a socio economic process which cultivates such selective norms and ideas in minds of people. It is a process of reorganising the state and civil society for use of violence. Cynthia Enloe in the first chapter "How Do They Militarize a Can of Soup" of her great work "Maneuvers" evaluates the maneuvering process of militarism and shows us how the process of militarization affects every sphere of life. Militarization never simply about joining the military, it's far more big process (Enloe, 2000). It does not affect only the executive, state or military people. It terribly touches every part of the society. Enloe depicts a story of 'A Can of Soup'. A militarized

Can of Soup militarizes marketer, dietician, mothers, and children. According to her it is a gradual process which comes step by step and creates an illusion in minds of people about the needs and essentiality of military institutions. Sometimes, the process starts from some small pieces like a soup so that it covers every small spaces of our psyche. In the process of star war soup scenario, lots of people become militarized from corporate marketer to dietician, mothers and children. Likewise, the violence and fear of military activities make lives of people a difficult one. The killings, physical harassment on people in the name of conflict complicate the situations. Such militaristic attitudes and militarizing process have increased use of violent mindset and conflict among States, communities, and people.

Women are not outside this process of militarization and across the world they have been used and militarized through various tools and institutions. In any militarized societies or conflict zone, may be in South Asia, Sri Lanka, Assam, and Manipur or in Nagaland women are the worst sufferer. They are the worst victim of every militaristic society. They suffer as mothers, as combatant, as girlfriends, or as sister. In militarized zones, women suffer physical and mental tortures, rapes, killings sexual assaults from both the State and state military actors. The literature on militarization, conflict and women reveal these. In context of the Maoist conflict of Nepal Shakya in her work *Impact of Armed Conflict on women and Children in Nepal* (2008) writes that women are direct and indirect victim of violence. In context of the International politics, Cynthia Enloe in her book *Maneuvers: The International Politics of militarizing Women's Lives* (2000) writes that military institutions affect and control women as camp followers, military wives, as laundresses, nurses, prostitutes as soliders and many more. Sometimes in the long run of nationalist struggle, they experienced lots of mix feelings of empowerment and disempowerment. We can give example of Kashmir, in 1989-90; the struggle of Azadi touches every woman in Kashmir and made them visible everywhere. The voices of women became louder in the street of Kashmir shouting "Mujahid jag Zara Abb, Vakt Shahat aya hai" "oh you holy fighter rise awake" (Manchanda, 2001). They feel their motherhood with nationalism, identifying themselves as martyr's mother. They encourage their son to fight

the celebrating martyr's death they danced at the funeral of their son (Manchanda, 2001). The Assamese poem titled "Raangoli Buhir Dan" depicts the nationalist feelings of a mother where the old mother calls her son to fight the war against the enemy "Man". She called "o rongamuwa, o rongamuwa padhi man, jamuguri support girjoni marese siyot falise kan". She encourages him to awake and not to be afraid of, memorizing it that he is a son and he must fight for his country. But in a militaristic society, a mother finds difficult to identify her position in the society. Sometimes they feel that they have no nation as sometimes they identify themselves as mother as member of any community and nation. So they come out to save any one. At the same time they have raised their sons to be the soldier for the country. For the Kashmiri Women, coming out of their home and participating into public spaces empowered them (Manchanda, 2001). They shed the fantasy of liberation developing habit of listening to the news and being connected to the informal discussions.

In the context of ULFA movement in Assam Rakhee kolita in her article "The woman rebel and the State, Making War, Making Peace in Assam" writes that the journey from an ordinary young girl to a combatant from so-called limited space to a politically conscious vocal citizenship is the active participation in the political activities against the state. Holding gun gives them separate identity, a symbolic empowerment and emancipation.

But how much emancipation and empowerment they gained in the empowering journey? In the article "The woman Rebel and the State: Making war Making peace in Assam" Rakhee kalita exposes the masculinise nature of ULFA in Assam. She evaluates the deprived and marginalised life of women in the war time, at the camps and at the period of cease fire. She writes about the negligence of women's experience in the war and security. She makes comment that there is little and no information about the involvement of women in the armed struggle although they are actively participating in the war against state. Only men are regarded as the sole rebel against the state. The women cadre have been actively performing in the ULFA but they have not been focused on discussions and debates. In the Guerilla warfare they have been kept in the background. In spite of heavy training

equally with the male cadre, their male colleagues use to engage in discussions excluding female cadres which in a way deprive them from decision making process and frustrate them (Moral, 2014). During the period of cease fire and peace talk women are kept in the area of rearing their children and bearing the responsibility of their male cadres. When they have arrested and returned to their home and community, are they able to exercise their empowerment? Even her family and society refuse to accept her. A man can become a Sulfa and create a space for him but is it possible to identify a place in the society? After arrest she becomes states subject, the state disciplines her in a way that she even fears to breathe without the permission of the state. Forgetting her past empowering journey, she bound to identify herself by traditional works of her community (Moral, 2014). In militarized societies the masculine character of state and non state has neglected the very notion of peace and security of women. They are excluded from the power structure of peace building and security, giving more importance on the experience and perspective of male, the women's experience and perspective of security and peace are marginalised (Manchanda, 2001). The period of cease fire and peace building also create various problems for women. They suffer a lot in the designated camp without proper facilities, support and safety. In such conditions they face difficulties to redefine their empowering moment of holding guns.

But now it's the high time to redefine peace and security discourse in any conflict zone. As it has been already mentioned the exclusion process of women from the decision making process, now time has come to invite them to the very event of joining peace. Women may be able to open up the possibility of an alternative way of negotiating the contradiction of conflictual identities. The involvement of Dr Mamoni Roisom Goswami in the peace process between the ULFA in Assam and the government of India was a good example. Through P.C.G she succeeded to initiate three round peace talk between ULFA and the Indian state. The initiative of Naga Mothers Association in establishing peace in Nagaland is very much fascinated one. NMA have played a pioneering role in motivating the NSCN(IM) to the negotiating table. Besides this, they carried out different initiative to reform their society and protested against drugs alcohol. In Assam too Kasturaba Gandhi National Memorial Trust

Trust Mahila Samitee worked in the riot affected areas offering help and maintaining peace between the santhals and Bodos (Banarjee, 2001). The Mahila Samitee, Chaper mahila samitee were more successful to achieve their goal. They organised protest against any atrocities on women. They were not able to continue their protest but they did not give up. The Bodo women too have been organising themselves. The women are the sufferers in community or community conflict in the Bodo society. Some women express their hope of making peace and M.S Magdle from Kokrajhar stated that she wanted to build up culture of peace (Banarjee, 2001). But she questioned her role? As the women are being divided on the class caste community affiliation (Banarjee, 2001). Magdle argues that women have to make an appropriate place in politics legitimising their voice. Men in Assam still have the problem of accepting any voice and initiative from women relating to the public sphere. The dominant attitude compelled the women to go back to the private sphere. So, it's the time to redefine the position of women in such militaristic society. As Butler points out that norms produce subject and subject constitute and shifts terms. So we have to produce new term beyond masculinised peace and security. It's the time to redefine human security and national security through women's eyes. Women are portrayed as victims and sufferers but they are not only sufferers and victims. People have to realise it that women have a special role to play in the peace movement. Women should not miss the opportunity to politicize their motherhood. In the highly militaristic society the future vision of women should have to establish peace beyond national and national security.

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## GREEN MARKETING A Theoretical Perspective

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### Introduction

Change is a very common phenomenon which can be seen anywhere. In recent decades we can see around the business that the things are changing before due to technological advancement, change in economy and social influences. It has been also observed in the last three decades that there is a major shift in consumers taste and preferences. Consumers today are more concerned about environmental degradation and negative impact of their product and services on environment. The reason for this concern could be climatic changes, global warming and increasing air and water pollution. Businesses today are, therefore, seem to direct their interest in "Green Marketing" phenomenon. *Green marketing* is the marketing of products that presumed to be environmentally safe. Thus, *green marketing*, also alternatively known as *environmental marketing* and *sustainable marketing*, refers to organization's efforts at designing, promoting, pricing and distributing products that will not harm the environment (Pride and Ferrell, 1993). It includes activities designed to generate and facilitate any exchanges intended to fulfill human needs or wants such that the satisfaction of these needs and desires is with minimal detrimental impact on the natural environment (Prady, 1994).

Thus, *Green Marketing* refers to holistic marketing concept wherein production, marketing, consumption and disposal of products and services are done in a manner that is less detrimental to the environment with growing concern about the implications of global warming, non-biodegradable solid



waste, harmful impact of pollutants etc. It can be viewed both as a *marketing* like industrial or service marketing and is concerned with marketing of a specialized kind of product, i.e. green product; and a *marketing philosophy* which runs parallel to the societal marketing concept and takes into account the ecological interests of the society as a whole. It is a part of Corporate Social Responsibility (CSR).

### 2. Objective of the study

The chief objective of this study is to explore the theoretical aspects of green marketing and evaluate its' implication in present context.

This study is exploratory in nature which aims at providing a guidance for empirical research.

### 3. Importance of the Study

"Green marketing" has gained much popularity among the marketers of present day economies in the world as it may provide a sound basis for competition in the market. Many of the organizations in developed as well as emerging developing economies have now adopted the green philosophy and shifted themselves as green organizations. The worldwide shift of consumer preference towards environmentally safe goods has led these organizations to alter their marketing strategy. A sound theoretical knowledge about the concept of green marketing is very essential for further study on business organizations' concern for green marketing in their core business values as well as study on consumer perception, preference and green consumption behaviour. This study is, thus, an attempt to shed some light on the idea of green marketing so that it can provide guidelines to further empirical studies.

### 4. Evolution of Green Marketing

The first wave of green marketing occurred in the late 1980s. The term *Green marketing* was first discussed in a seminar on "ecological marketing" organized by American Marketing Association (AMA) in 1975 and its place in the literature. For many years, most companies regarded environmental regulation as something to be fought off as long as possible, and complied with reluctantly. However, this vision has changed gradually over the years and green marketing acquired an eminent status since early 1990s.

among the most polluting industries like chemicals and oils.

According to Peattie (2001), the evolution of green marketing has three phases. First phase (1980s) was termed as "*Ecological*" green marketing, and during this period all marketing activities were concerned to help environment and provide remedies for environmental problems. Second phase was "*Environmental*" green marketing (early 1990s) and the focus shifted on technology that involved designing of innovative new products, which reduce pollution and waste issues. Third phase was "*Sustainable*" green marketing. It came into prominence in the late 1990s and early 2000.

The period between 70s and 80s showed the occurrence of *green consumerism*. Green consumers are defined as environmentally conscious consumers (Henion and Kinnear, 1976) while green consumerism is a specific type of socially conscious consumer behaviour with prime concern for protection of environment (Antil, 1984). With growing environmental awareness among consumers and improvement in the availability of environmental information through eco-labeling schemes, consumer groups and consumer guides, influence of the green consumer is growing in the prevailing market (Peattie, 1995).

Changing consumer behavior generates a new market which may be a challenge and opportunity both by many organizations. A successful organization always focuses on these changes and implements it into its operations within time. Green marketing, thus, can be considered as business organization's response to satisfy consumer's demand in the changing market. Various studies supports that there are several reasons for firms to engage in Green Marketing, such as - organizations perceive environmental marketing to be an **opportunity** that can be used to achieve its objective (Keller, 1990); they believe that they have to be more **ethically and socially responsible** (Keller, 1987; Shearer, 1990; Freeman & Liedtka, 1991; 1992); **government bodies are forcing firms** to become more responsible (NAAG, 1990); **ecofriendly competitor pressure** makes the firms change their environmental marketing activities (NAAG, 1990); **cost factors** associated with waste disposal, or reductions in material usage forces firms to modify their behaviour in favour of green marketing (Azzone & Mazini, 1994).

Consumers' actual consumption pattern can be predicted by the attitudes. Despite of showing a strong willingness to favor green products, public action to do so in reality are debatable (Mendle & Polonsky 1995). Mintel (1995) found a significant gap between consumer concern and actual green purchasing. Consumers are substantially aware of green products; however applying green marketing practices in business operations is not an easy task (Juwaheer, 2005). Still there are many business organizations which already have adopted the green philosophy while operating their businesses. However, there is long way to go in order to comply the 2030 Agenda.

## 5. Green Marketing: The Underlying Features

### 5.1. Objectives of Green Marketing

There are basically five reasons for which marketers should go for green marketing – competitive advantage, corporate social responsibility (CSR), government pressure, competitive pressure and cost or profit issues. While thinking about green marketing, firms must consider the following objectives:

- **Avoiding waste** by means of creating biodegradable products, reduction in water consumption, reduction in the amount of trash goes into landfills etc.;
- **Reinventing products** i.e. modification in the product itself in order to lessen its impact on the environment;
- **Making green while being green** i.e. along with producing products safe for the environment, the companies are allowed to make profit while doing so.
- **Creating eco-friendly messaging** i.e. to help the consumers to understand a product's green benefits and a company's commitment to the environment. This is also an important avenue to educate people about sustainability of the environment.

### 5.2. Green Product: Meaning

There is no general consensus on what exactly constitutes "green product". There is no unique definition of green product. However based on different definitions of green marketing, green product can be defined as the product manufactured through green technology and has no detrimental impact on

the environment or called green products. Promotion of green technology and products is necessary for conservation of natural resources and sustainable development. Thus, products which are actually accepted as green are:

- Energy efficient (both in use and in production).
- Water efficient (both in use and in production).
- Low emitting (low on hazardous emissions).
- Safe and/or healthy products.
- Recyclable and/or with recycled content
- Durable (long-lasting).
- Biodegradable.
- Renewable.
- Hazard products.
- Third party certified to public or transport standard (e.g., organic, certified wood)
- Locally produced.

### Green Marketing Strategies

#### Waste Motives and Marketing Strategies

The most essential motives to start green strategies are caused by (Charter and Polonsky, 1999):

- **External factors:** government legislation, public concern, customer demand.
- **Internal factors:** cost reduction, organisational culture need for competitive advantage.

Every business' central aim is to satisfy the customer needs (Bruhn and Bhatnagar, 2006), and that is why this *external factor is the most important motivation for companies to start green business* (Charter and Polonsky, 1999).

Various studies found that consumers' desire to purchase products and services that are less environmentally harmful and even wish to pay more for green products (Mendleson & Polonsky, 1995). There emerges a class of consumers that has become more concerned about their everyday habits and the impact that these can have on the environment. During the recent three decades, consumers appear to have become aware of the fact that the environ-

ment is now more fragile than they once believed, and that there are limits to the use of natural resources. This, in turn, stimulated a widespread feeling that the time for corrective action has arrived (Wong et al., 1996).

Both internal and external and internal set of factors together have led to a company's reaction to engage into *corporate environmentalism*. Corporate environmentalism can be implemented at different levels of strategy depending on the characteristics of the firm itself, industry features, regulatory force, public concern, and macro environment (Charter and Polonsky, 1996).

#### Enterprise strategy

This is the broadest level of strategy which integrates the total organization into its environment. Environmental concerns can force the company to re-examine its mission and include other stakeholders, such as the public and environmental protection agencies into the enterprise strategy level. The examples of such companies are Ben-Jerry, The Body Shop.

#### Corporate strategy

Company considers all the tools for reaching the most important goals of a company. *Socio-political* and *cultural factors* need to be considered at this level of strategy. The fact of increasing 'green products' consumption is the key reason for developing this kind of strategy.

#### Business strategy

It involves the optimal allocation of its resources in order to achieve a competitive advantage by reducing total cost (cost advantage) or by differentiation advantage or even by both manners. Company can use TQEM (Total Quality Environmental Management) in order to be eco-effective or to achieve a good positioning in the market.

#### Functional strategy

In this strategy environmental issues may affect only functional activities, for example planning, organising and implementing of one of several elements within the Green Marketing Mix.

#### Implementation of Green Marketing strategies

Green marketing strategy can be implemented through the process called as the Greening of Marketing Mix. The classical Marketing Mix 4P, where product, price, place, promotion plays the most important role, can not fit

in the current context where *quality, process, accessibility and reliability* become significant.

A model green marketing mix contains four "P's":

- **Product:** A producer should offer ecological products which not only must not contaminate the environment but should protect it and even liquidate existing environmental damages.
- **Price:** Prices for such products may be a little higher than conventional alternatives. But target groups, for example LOHAS, are willing to pay extra for green products.
- **Place:** A distribution logistics is of crucial importance; main focus is on ecological packaging. Marketing local and seasonal products e.g. vegetables from regional farms is easier to be marketed "green" than products imported.
- **Promotion:** A communication with the market should put stress on environmental aspects. There are three types of green advertising: -
  - Ads that address a relationship between a product/service and the biophysical environment;
  - Those that promote a green lifestyle by highlighting a product or service;
  - Ads that present a corporate image of environmental responsibility.

#### Rules for Green Marketing

**Know You're Customer:** Consumer must be aware of and concerned about the issues that the product attempts to address.

**Educating the customers:** It is not just a matter of letting people know what the firms are doing whatever needs to protect the environment, but also a matter of letting them know, why it matters.

**Being Genuine and Transparent:** It implies that firms are actually doing what they claim to be doing in their green marketing campaign and that their business policies are consistent with whatever they are doing that's environment friendly.

### Reassure the Buyer

Consumers must be made to believe that the product performs the way it's supposed to do—they won't forego product quality in the name of the environment.

### Consider the Pricing

While charging a premium for the product and many environmental products it may cost more due to economies of scale and use of higher-quality ingredients, therefore, firms have to make sure that the consumers can afford the premium and feel it's worth it.

## 7. Green Marketing : Opportunities and Challenges

### 7.1 Opportunities

Companies that boast new products, services, processes, or procedures that shine a light on their attention to environmental or social issues unlock several opportunities which were unapproachable before. Thus, when a firm resorts to green marketing it expands the firm's opportunities such as:

- When a business shines light on the positive impacts their product or service brings about they have the possibility of piercing new target markets. Environmentally conscious consumers may flock to the eco-friendly brand and embrace the products;
- It ensures sustained long-term growth along with profitability;
- It also creates a wider choice of marketing points that a firm can promote which go beyond traditional strategies such as having the lowest price, durability and style. Firm can now focus on product environmental and social benefits instead of solely marketing price and value.
- The direct and foremost advantage of green marketing initiatives is the enhancement of goodwill in the eyes of consumers and suppliers. Customers are loyal to the brand which satisfy their needs and benefits the society or environment as well.

### 7.2. Challenges

Green marketing, being a phenomenon that has crossed its evolutionary course in the last three decades, is still very much new in the practical field. This may bring varied challenges to the companies resorting to this strategy which includes:

**New Concept:** Green marketing is still a new concept for the masses. The consumer needs to be educated and made aware of the environmental threats. The new green movements need to reach the masses and that will take a lot of time and effort especially among the masses in Third World Nations.

**Large Initial Investment:** A large amount of money is required when a firm changes its marketing tactics or develops a new strategy, which typically translates into increased costs. This, in turn, restricts the small businesses to adopt green marketing strategy.

**Maintenance cost:** A firm's duty doesn't end after making investment. To maintain the brand's ecological claim, firms have to acquire renewable and recyclable material, which is quite costly. Firms have to incur heavy cost in order to maintain it which takes a large portion of their profits.

**Unwillingness of consumers to pay premium price:** Adoption of green marketing leads to hike in product brand's price which is obvious as the firm had to incur huge costs to produce it. However, majority of consumers don't buy that brand since they have to pay premium price because of less disposable income. On the other hand, some consumers are least concerned about environmental issues because they do not have the time or the means.

**Avoiding Green Myopia:** The first rule of green marketing is focusing on customer benefits i.e. the primary reason why consumers buy certain products in the first place. It is not going to help if a product is developed which is absolutely green in various aspects but does not pass the customer satisfaction criteria. This will lead to green myopia. Also if the green products are priced very high then again it will lose its market acceptability.

### Conclusion

In present scenario, when business firms have realized that consumers prefer products that do not harm the natural environment as also the human health, the most appealing strategy is to adopt "Green Marketing" globally. It will come with drastic change in the world of business if all nations will make

strict rules because green marketing is essential to save world from pollution. Green marketing should not be considered as just one more approach to marketing, but has to be pursued with much greater vigor, as it has an environmental and social dimension to it.

With the threat of global warming looming large, it is extremely important that green marketing becomes the norm rather than an exception, therefore essential for the companies to make the consumers understand the need and benefits of green products as compared to non-green ones.

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## Agricultural Marketing Regulation Constraints and Reforms

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### Abstract

The agricultural marketing system is a link between the farm and non-farm sectors. Prior to independence, the major concern of the Government policy related to agricultural marketing was to keep the prices of food for the consumers and agro-raw materials for the industry in check. However, after independence, the need to protect the interest of farmers and to provide them incentive prices to augment the production of agricultural commodities was also felt. Recognizing the defects like losses to the farmers in terms of undue low prices, higher costs of marketing and considerable physical loss of the produce in the agricultural marketing system which the farmers had to face, the Government, with a view to establishing a mechanism to monitor market conduct, introduced from time to time several mandatory regulations. It is important to note that the first attempt to regulate the Indian agricultural market was made as early as 1886. The Karanjip Cotton Market was established in 1886 as a regulated market and the first legislation in India was the Berar Cotton and Grain Market Act of 1897. In 2015, the number of regulated market in the country stands at 6746. Moreover, the Country has 20,580 Rural Periodical Markets. In this paper an attempt has been made to analyse the major constraints of present agricultural marketing system and need of reforms in this sector.

### Key words

Agricultural Marketing, Regulated Market, Contract Farming

### Introduction

Agriculture is one of the most critical sectors of the Indian economy. According to 2011 Agricultural census of India, an estimated 61.5% of the Indian population is rural and dependent on agriculture. The number of farming households is 159.6 million. Growth and development of agriculture and allied sector directly affect well-being of people, employment and rural prosperity. Though contribution of agriculture and allied sector to the national gross domestic product (GDP) has declined from 51.81% in 2005-06 to 18.20% in 2013-14, contribution of agriculture sector in Indian economy is much higher than world's average (6.1%). It is essential to provide better marketing facilities to the farming community of India with suitable infrastructure in order to enable them in getting favorable prices for their products.

### Objectives

The objective of this paper is to analyse the major constraints of present agricultural marketing system and need of reforms in this sector.

### Data Sources and Methodology

The study is based on secondary data. Required informations are gathered from a number of authentic sources like census reports, research publications, books etc. No mathematical methods are used in this paper.

### Discussion and Findings

Agricultural marketing is a process by which the producers and buyers of agricultural products are brought together. It covers the service involved in moving an agricultural product from the farm to the consumer. Different interconnected activities are involved in doing this, such as, planning production, growing and harvesting, grading, packaging, storage, transport, distribution, advertising, sale etc.

### Brief History of Agricultural Marketing Regulation

History of agriculture produce market regulation in India dates back to British period as raw cotton was the first farm produce to attract the attention of the Government due to anxiety of British rulers to make available the supply of pure cotton at reasonable prices to the textile mills of Manchester



(United Kingdom). As a result, first regulated market under Hyderabad Agency Order was established in 1886 in the Country and the first legislative was the Berar Cotton and Grain Market Act of 1897, which empowered British Resident to declare any place in the assigned district a market for sale and purchase of agricultural produce and constitute a committee to supervise regulated markets. This Act became the model for enactment in other parts of India. An important landmark in the agricultural marketing scene in the country has been the recommendation of the Royal Commission on Agriculture in 1928 for regulation of marketing practices and establishment of regulated markets. Government of India prepared a Model Bill in 1938 and circulated it to all the States but not much headway was made till independence. Later, various States enacted Agricultural Produce Markets Regulation (APMR) during 60s and 70s and put these in operation. Thus the organized agricultural marketing came into existence through regulated agricultural markets. Now, organized marketing of agricultural commodities has been promoted throughout the country through a network of regulated markets. The basic aim of setting up of network of physical markets has been to ensure reasonable gain to farmers by creating environment in markets for fair play of demand and supply forces, regulate market practices and attain transparency in transactions. It is important to note that the number of regulated markets has been increasing in our country. While by the end of 1950, there were only 286 regulated markets in the country, in 2015, the number stands at 6746. These regulated markets are wholesale markets. Moreover, the Country has 20,580 Rural Periodic Markets. In Assam, the Assam State Agricultural Marketing Board (ASAMB) has established 24 regulated market committees, 20 primary market yards, 204 sub-market yards, 848 rural primary markets and 369 wholesale markets in different districts/sub-divisions of the state. The regulated markets have been covered under Agricultural Marketing Information Network (AGMARKNET).

#### 4.2. Major Constraints of present Agricultural Marketing System

##### Highly Fragmented Markets

Agricultural Produce Market Committee (APMC) Act of the State divides the entire area of the State into various notified Market Committees

and has delegated the responsibility of regulating agricultural marketing in such areas to the specific APMCs. Thus the market of agricultural produce has become highly fragmented, not only across the country but even at the level of the State itself, which hinders both, proper market access for farmers and also the development of required infrastructure for handling the produce. Multiple license requirements for trading in a State and levy of market fee at multiple points along with high incidence of fee and charges further have an incremental impact.

##### Adequate Marketing Infrastructure

The benefits available to the farmers from regulated markets depend on the facilities available therein. Studies indicate that cold storage units exist in only nine percent of the markets and grading facilities in less than one-third of the markets. Covered and open auction platforms exist only in two-thirds of the regulated markets, while only one-fourth of the markets have drying yards. Electronic weigh-bridges are available only in a few markets.

##### Huge Variation in the Density of Regulated Markets

There is a huge variation in the density of regulated markets in different parts of the country, which varies from 118.78 sq km. in Punjab to 1213 sq km. in Meghalaya. The all-India average area served by a regulated market is 487.40 sq km, against the recommendation of the National Farmers Commission (2004) that a regulated market should be available to farmers within a radius of 5 Km (corresponding market area of about 80 sq. km.). This indicates that extant system has failed to provide adequate number of markets to handle ever increasing marketed surplus efficiently and easy market access to farmers.

##### High Post-Harvest Wastage

Study conducted by ICAR (2015), indicates that the range of post-harvest losses of various commodities ranges from 4.65-5.99% for cereals, 14.41% for pulses, 3.08- 9.96 for oilseeds, 6.7-15.88% for fruits, 4.8-14.44% for vegetables, 0.92% for milk, 7.19% for eggs and 6.74% for poultry meat. The total post-harvest losses of agriculture commodities have been estimated at about Rs 92,651 crs at average prices value of 2014. The monopoly

of Government controlled markets, infrastructure gaps and high incidence of market charge have cascading effect on present marketing system and private sector to invest in development of required marketing infrastructure in the country.

### High Intermediation Cost and Less Remuneration to the Farmers

The Millennium study conducted by Ministry of Agriculture in 2000 indicates that the share of producers varies from 56 to 89 per cent for paddy to 88 per cent for wheat, 72 to 86 per cent for coarse grains and 79 to 86 per cent for pulses, 40 to 85 per cent in oil seeds and 32 to 68 per cent in cash crops, fruits, vegetables and flowers. Long supply chain incurs disproportionate marketing cost and margin. In order to provide the remunerative prices to the farmers, there is a need to reduce the intermediation by providing alternative marketing channels like direct marketing, contract farming etc. for which reform in agricultural marketing system is necessary

### Restrictions in Licensing

The licensing of commission agents in the regulated markets has led to the monopoly of these licensed traders acting as a major entry barrier to existing APMCs for a new entrepreneur thus, preventing competition. Licensed traders, commission agents and other functionaries organize themselves in associations, which generally do not allow easy entry of new persons. Most States do not permit setting up of private markets, direct marketing and contract farming which hinder competition and do not allow access to alternative marketing channels for the farmers.

### Inadequate Formal Credit Network in Rural Areas

Indian farmer, being poor, tries to sell his produce immediately after the crop harvesting though prices at that time are very low. The safeguard of the farmer from such "forced sales" is to provide him credit so that he can wait for better times and better prices. There is a need to strengthen the formal credit network in rural areas.

### Information Asymmetry

It is often not possible for the farmers to obtain information on exact market prices in different markets. As a result, they accept whatever price the trader offer to them. With a view to solve this problem the Govern-

ment is using the radio and television to broadcast market prices regularly. The newspapers also keep the farmers posted with the latest changes in the prices. However, the price quotations are sometimes not reliable and sometimes have a time lag. Generally the trader offers less than the price quoted by the government news media.

### Need of Reforms in Agricultural Marketing

In order to remove restrictive provisions in the State marketing laws and monopolistic approach of APMCs, provide better price to the farmers through improved and alternative marketing channels, enhance investment in development of post-harvest marketing infrastructure, reforms in this sector required. Central Government has been engaging with the States for more than a decade to implement reforms in the sector. Department of Agriculture, Cooperation & F.W formulated a Model APMC Act in 2003 and also Model APMC Act in 2007 which were shared with the States/UTs for their guidance and implementation. Further, through advisories issued to the States from time to time, Department of Agriculture and Cooperation (DAC) has been requesting the States to reform their marketing regulations and align these with the provisions in the Model Act. But the pace of reform is not satisfactory.

Ministry of Agriculture has identified seven vital areas of market reforms to be implemented with the States/Union Territories.-

- Establishment of private market yards or private markets managed by a person other than a Market Committee
- Direct wholesale purchase from farmers outside the market yards by Processors/ Exporters/ Bulk Retailers/ End user, etc ;
- Establishment of farmer / consumer market by a person other than Market Committee (Direct Sale by the producer to the consumers);
- Provision for unified single registration / license for trade transactions in the mandis across the State ;
- Provision for Contract Farming;
- Provision for e- trading
- Provision for single point levy of market fee at first transaction.

Further, as a part of reforms, Government announced a scheme for launch of National Agriculture Market (NAM). Under NAM, a common



e-market platform is to be deployed for on-line trading across the States/ Country. It is expected that NAM would address the marketing constraints of fragmentation, lack of transparency in bidding, poor price discovery, information asymmetry between sellers and buyers and provide farmers with a larger of the consumer rupee.

### Conclusion

In recent years, agricultural markets have grown in size and complexity, not only in terms of volumes and commodities traded but also in terms of regulatory reforms and proliferation of marketing channels and arrangements with new and evolving roles played by both state and private players (Chand, 2012). A continuous search for improved methods of agricultural marketing is required in order to sustain modernization in agriculture and its productivity. It is important to note that unorganized and small holder farmers are most vulnerable section in the agricultural marketing process in the country. Explorations of farmers is to that extent that only 20 paisa of consumer's 1 rupee goes to actual producers and remaining 80 paisa goes to intermediaries (Dev, 2007). So, policies on agricultural marketing have to be designed in a way that actual producers gain the most out of it.

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## Role of Non-Governmental Organization (NGO) in Civil Society In Contemporary India

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In India, Non-Governmental Organizations (NGO) are playing an important role in Civil Society. Now a days, we have seen that lots of NGOs are working on the areas where government is not doing much. Many kinds of NGOs are giving quality education to street children's, provides water facilities in the remotest areas along with many other good causes. With the help of NGOs, development programmes can happen faster and efficient. This will help the government is working with NGOs also. In this paper, we try to explain and point out the relationship between NGOs and government, negative and positive sides of NGO and Role of NGOs in the development sector at present day context. Let us discuss about the topic.

### Introduction

A Non-governmental organization (NGO) is an independent, flexible, non-profit, secular, on-profitable people's organization working for and assisting in empowerment of economy, politically and socially marginalized people. These NGOs are generally outside control of government and concerned with employment, economy, social and cultural enhancement, they are people-oriented and non-political. They are affiliated and established for the purpose of promoting. Now a days, NGOs perform a variety of service and humanitarian function, being citizen concern to governments, advocate and monitor policies and encourage political participation through provision of information in civil society of India. NGOs are working on various issues,

like Environment, protection, save the plant of Earth, Disability, Science Technology, Health, Agriculture, Animal welfare, Art and Culture, Education is not easy to meet all social and human needs by the government without NGOs. NGOs act as a link between people and government.

#### Objectives

- To evaluate the role of NGOs in civil society.
- To discuss the relationship between NGOs and government.
- To point out the positive and negative perspective of NGOs in civil society in India.

#### Methodology

To study mainly based on the observation method with the application of secondary sources. The secondary data are collected from relevant to Books, Journals, Magazines, Allotments, Local dailies, Local NGOs, Internet and so on.

#### Discussion about the topic

##### The role of NGO'S in civil society

Nowadays, Non-governmental organization or NGO is one of the important parts of our civil societies. They are called in common parlance organization which are involved in carrying out a wide range of activities for the benefit of underprivileged people and society at large. As the name suggests NGOs are working independently, without any financial aid of government although they may work in close coordination with the government agencies for executing their projects.

##### Types

We have seen various types of NGOs in India. Generally, the NGOs are classified into two types; those are Operational type and Advocacy type. Again NGOs are also classified into as like follows:

##### Charity NGO's

The main motto of charity NGOs is giving something to the poor is giving the same to the God. Ashadeep and Atma Nirbhar-Ek challenge in Assam is such kind of NGO, who giving something to poor for development their and livings. The organization also stand up for various problems of poor people of Assam.

##### Relief and Rehabilitation NGO's

These are NGOs who are involved in providing relief and rehabilitation programs under this type. Relief and Rehabilitation services are provided by NGOs in natural calamities like flood, fire, or epidemic disease or by man-made catastrophes like war, genocide etc. This NGO's supply food packets to the flood victims and to the victims of fire accidents. Assam Center for Rural Development is one of the examples who helping the poor people and children during natural calamities in Assam.

##### Welfare providing NGO's

This type of NGO's are welfare oriented. These are inspired by welfare concerns and provide services for the poor and marginalized, such as health care, hospitals, schools, training programmes, non-formal education. Such type of NGO's is operating in those areas where government programmes are inadequate or non-existent. SEWA of Ahmedabad, Rajinder Bhawan Bharat Sangha is such kind of NGO's example.

##### Economic development NGO

This type of NGO's believe that rise in income of the poor in the marginalized will bring about development for them. These NGO's endeavor to provide employment opportunities to the farmers and women to mitigate poverty.

##### Social development NGOs

This type of NGOs focus more on social facts of the community. They believe that social awareness and people's involvement will bring about development. They lay more emphasis on people's component and organized communities and impart social education.

##### Empowerment NGOs

These NGOs enable people to gain power and authority. So that they can have control over resources. These NGOs also provide drinking water, economic activities, literacy, adult and non-formal education and social issues against poverty, injustice etc.

##### Features

When we discuss about these various types of NGOs, then we found some features of NGOs. Those are mentioned as follows:

**NGO is a voluntary origination**

It is a voluntary origination, works at the grass root level taking account needs and requirement and it's founded on the principles of equality and justice. From the charity approach they have gradually changed and widened their out look towards over all development of the society.

**Non- profit oriented**

NGOs are not run on profit motives. The surplus and gain from economic Projects. They are reused for development purpose.

**NGOs are Independent**

The NGOs are independent in planning and implementation of their programmes. They are not controlled by the government. They are working according to their own rules and regulations. They plan according to their own method.

**High motivation**

The workers and staffs are endowed with high motivation and inspiring to work for the cause for the people. They strive tirelessly to achieve their purpose for the benefit of the target groups.

**People oriented**

The NGOs always work for general people. Their planning and functions always people oriented. People are the heart of the NGOs. They plan things with people and implement the same through people. So they learn the best from the people and replicate the same with other groups. Since India's Independence, there have been growths many NGOs in India. Those NGOs connect with people in their various problems and make a better world for helpless and poor people in Indian towards civil society. In Assam, there have also seen some various NGOs for making a better civil society in Assam. There have total 1913 list of NGOs working in Assam, who always try to protect from various kind of problems faced by Assam in civil societies. In Assam, Non Governmental Originations (NGOs) part of social development and welfare of the state of people. NGOs in Assam actively working for genuine social development programmes and welfare activities of urban and rural communities.

The NGO named Assam Centre For Rural Development (ACRD)

is one of the NGO who work since 1995. The NGO founded by Late Dr. Lily Mazindar Baruah, a renowned social activist of the North West region and youngest daughter of Bharat Ratna Lokapriya Gopinath Baruah. The NGO work in various activities like education, Health, Women empowerment, Trafficking and many more. ACRD through a programme „Asha Education", has intervened in three remote schools of Kamrup district to improve the school campus. ACRD also conduct free health checkup for tribal people. The NGO also making some health programme for child and women in backward villages. ACRD also implemented some initiative programme in remote areas for women empowerment and child Trafficking.

Assam was very rich in its Natural Resources. During the ancient times Assamese Civil Societies heavily depended on this Natural Resource. But we know that some companies misused those Natural Resource for their own profit. Because of that Assamese peoples faced unhealthy environment and also depletion of Natural Resources in many ways. The citizens of Assam are not very much aware about Assam's Natural Resources. So NGOs like „SPECTRUM" have been formed for promotion of Environmental Consciousness & Natural Resource management came up and doing some activities with local peoples for saving natural resource.

In our India there are some big NGOs working for better development of our societies. NGO like „Smile Foundation" who directly benefitting over 10000 children and their families every year, through more than 250 live welfare projects on education, Healthcare, livelihood and women empowerment in over 950 remote villages and slums across 25 states of India. It is a notice that the NGOs are played a very heavy role in India and India's states like Assam for create a better welfare civil societies and better development of remote areas.

**to discuss the relationship between NGOs and Government**

NGOs are nongovernmental originations, they have independent roles and programmes and also different working method from government. But we know that some workings done by NGOs with the help of some government. Government distribute some funds and some other estimated things to the various NGOs for helping the peoples of remote areas. Every year The

Government of India and State Government making some programmes with the help of the peoples by some local NGOs.

We seen some society development Schemes under mutual coordination of NGOs and Government as follows -

**Skill development programme**

Skill development and vocational training programs are conceptually executed and monitored by various organizations, working closely with the Government of India. There are various plans and schemes that are dedicated to achieve scalable skilling with quality higher productivity, particularly in the unorganized or informal Sector which accounts for 83% of India's work force. The programme likes Deendayal Antyodaya Yojana-National Urban Livelihood Mission, Modular Employable Skills (MES), are those programmes where government and NGO are work together for development of our society.

**Government Sponsored Schemes**

According to this Scheme the Government of India sponsored some programmes which give subsidy for Organic Farming and production of Bio-fertilizers. Government also making some schemes training schemes for women.

**Programme for awareness**

The Government organizing some forest awareness programmes through local NGOs. This kind of programmes create great impression among the general peoples.

**(d) Education related programme**

The government making some programmes like POA (The programme of Action). The programme making for to operationalize National policy on Education, 1986, inter-alia envisaged develop of a genuine partnership between the government and non-government organizations (NGOs) and stipulated that government would take positive step to promote their wider involvement in eradication illiteracy by providing due support to them.

**Positive sides of NGOs**

The NGOs plays vital role in various civil society development in India. We so various positive sides of NGO, those are follows-

**As catalyst**

The NGOs have the responsibility to speed up the process of development and inspire the people to participate in various development activities. NGOs are expected to have good relations with the people by whom they seek their acceptance, cooperation and participation in various activities initiated by the government of India.

**As watchdogs**

The NGOs can act as watchdogs and pressure groups to see that the government can carry out this activities properly. The NGOs should laid emphasis on mobilization of among the people. All this activities will develop faith of the people towards NGOs. It can enable them to develop self help rather than reliance on government.

**As Enablers**

The NGOs have the responsibility to help the government while implementing new programmes and policies for the people. The NGOs should also provide opportunity, facilitating empowerment and provide security to the poor.

**As Educator**

The NGOs also perform the role of educators. They provide formal and informal literacy to the people, more them aware of their rights and various plans and programs of the government. The NGOs carry out liberation education through street plays, dramas, training, campaigns etc.

**Role in political awareness**

NGOs have a great role in to play in imparting political awareness among the rural peoples. The NGOs motivated the people as to why they live in poverty stricken condition and how they are exploited by elements. People to fulfill their needs live drinking water, village roads, power supply, primary schools, health, services etc.

**Facilitating Panchayat Programmes**

NGOs play an active role to fulfill the dream of people's democracy. The NGOs motivate the educate the people choose the genuine representative showing social concern towards the people then political interest. Moreover, NGOs have motivated many women candidate to take part in Panchayat elections and promote competence of the elected representative to discharge their duties properly.

### NGOs Role in women empowerment

Women empowerment is one of the prime concerns of NGOs in civil societies. In this regard seminars, workshops, and trainings programs are organized exclusively for the women. The programmes help to women empowerment and try to make a better position for women in society.

### Negative sides of NGOs

NGOs always involve for the welfare of societies. But we also that, there have been some negative sides in NGOs, whose create some problems. Those problems are –

- **Lack of good governance:** It has been says that the large influence and founded NGOs may not able to concentrate resources in regions and states that are most important for national development.
- **Inability to reach the poor:** The NGOs are not able to reach all poor people living in remote areas. It is also note that the poorest who are living in remote areas are not fully covered by these NGOs.
- **Lack of accountability:** The which are accountable to the funding agencies are not at all accountable both the people and the community where they work.
- **Lack of Qualified professionals and weak infrastructure :** Most of NGOs in their initial stages work enormously, and successfully develop and due to the constructive and positive approaches and ideas of their founders and mainly due to committed social workers. But due to lack of second leadership to carry on the same motive and enthusiasm, NGO start suffer in future.
- **No uninterrupted flow of funds :** The national and international agencies which funded the NGOs should continue its fund for a long period. For purpose, the NGOs must plan for self sufficiency and self reliance in the long of time.

### Conclusion

Above the all discussion we have seen that, the NGOs are very important organisation in Indian civil society. Geographically, India is a very large country; so it is not possible for government to catch all remote and under development societies to cover in same time. Therefore, it is very important



# Application of Copyright and Intellectual Property Right (IPR) in Library and Information Science A Theoretical Perspective

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## Introduction

We are breathing in the revolutionary era of information communication & Technology. Each and every second, information is generating in various spheres of human being. Library and information science plays a key role in educational institutions in many spheres, including copyright and intellectual property right. Library collection house both copyright and public domain materials and their missions are to make these works available to student and the faculty in support of teaching, learning, research and scholarship. Some of these copyrighted works are owned by faculty members, universities and publisher, but academic libraries also create copyrighted works. Library professional develop copyrighted works and libraries are the moving force behind the work done by colleges and universities to examine their copyright ownership policies in light of changing technologies, pedagogies and delivery method for courses. Library professional need to play a key role in creation of a single platform/ gateway for providing optimum information in optimum time and place at the least costs. Library transmission agency for communication of knowledge, ideas, and information from creator to end-users, libraries are definitely concerned with copyright and intellectual property right legislation. On the other hand, the twenty-first century will be the century of the intellect. A nation's ability to transform knowledge into wealth and social good through innovations will determine its future. Thus innovation holds the key to the creation as well as protection of knowledge. Intellectual property can be characterized as the property of ideas or their expression. Intellectual property refers to creation of the name and symbols, names and images used in commerce. Intellectual property

is divided into two categories.

Industrial property and

Copyright

Industrial property includes patents for inventions, trademarks, industrial design and geographical indications. Copyright covers literary works (such as novels, poems and plays) films music, artistic works, (drawing, paintings, photograph and sculptures) and architectural design. Rights related to copyright include those of performing artists in their recordings and broadcasters in their radio and television programs. In this paper the author will be discuss with the following issues as the development and application of IPR and copyright in library and information Science has always generated heated debate and keen interest in all over India .

## Objectives and Methodology

To know needs, and importance of copyright and IPR in Library and Information Science.

To study the benefits of protecting copyright and related rights.

To know how copyright have and other related right kept up with advance technology.

## Intellectual Property Right

IPR are like any other property right. They allow creators, or owners, of patents, trademark or copyrighted work to benefit from their own work or investment in a creation. IP is a number of distinct types of legal monopolies on creations of the mind, both artistic and commercial and corresponding to different kinds of law. Under IP law, owners are granted certain exclusive rights to a variety of intangible assets, such as musical, literary, and artistic works; ideas, inventions, and innovations; and words, phrases, symbols and designs. Common types of intellectual property include copyrights, trademarks; patents industrial design rights and trade secrets in some jurisdictions.

IP rights are a bundle of exclusive rights over creations of the mind, both artistic and commercial. The former is covered by copyright laws. Which protect creative works, such as books, movies, paintings, photographs and software, and give the copyright holder exclusive right to control reproduction and adaptation of such works for a certain period of time.

The second category is collectively known as industrial properties they are typically created and used for industrial or commercial purposes. The importance of IP was first recognizing in the Paris convention for protection of industrial property (1883) and the Berne convention for protection of literary and artistic works (1886). Both treaties are administered by the World Intellectual Property Organization (WIPO)

### 3.1 IPR in Digital Era

IPR is a blanket term that refers to the ways in which original creations and the right of their creators are protected. Some IP rights are automatic and some have to be registered. The basic idea behind IP is the same however ensure that a creation is not copied or used without permission and to protect the economic rewards of the creators. There are several compelling reasons for promote and protect IP. Firstly, the progress and well being of humanity rest on its capacity to create and invent new works in the areas of technology and culture.

Secondly, the legal protection of new creations encourages the commitment of additional resources for further innovation.

Thirdly, the promotion and protection of intellectual property stimulates economic growth, creates new jobs and industries, and enhances the quality and enjoyment of life. It is a generic term covering patents, registered designs, trade mark, and copyright, layout of integrated circuits, trade secrets, geographical indicators and anti-competitive practices in contractual licensing. The legal profession views IP as real property which can be mortgaged, sold, rented and passed on to heirs and successors. The owner of an IP has certain rights which prevent third parties from using it without permission. An efficient and equitable intellectual property system can help everyone realize intellectual properties potential as a catalyst for economic development and social and cultural well being. The IP system helps strike a balance between the interest of innovators and the public interest providing an environment in which creativity and invention can flourish for the benefit of all.

### 3.2 Patents

A patent is a legal monopoly granted for a limited period to the owner of an invention. Patent rights are granted as well as revoked by the state. The

law is property right and it can be given away, inherited, sold, licensed and even abandoned.

### Copyright and its application

In general, copyright is a form of intellectual property. It legislates against the fair use and reproduction of original creations. Anything printed, written or recorded in any format is subject to copyright law from the moment of its creation. Copyright gives the author of an original work exclusive rights for a certain time period in relation to that work, including its publication, distribution and adoption, after which time the work is said to enter the public domain. Copyright applies to any expressible form of an idea or information that is substantive and discrete and fixed in a medium. On the other hand, copyright laws grant authors, artists and other creators protection for their literary and artistic creations, generally referred to as works. Copyright law is designed to give legal protection to creators and publishers of works which include books (fiction and nonfiction)

films

sound recordings

newspaper and journal articles

database works and photographs

computer programme.

One of the most important functions of copyright law is to act as a safeguard to originality. Copyright law protects the developments of writing, performing and creating whilst enabling access to original copyright material. A closely associated field is related rights or rights related to copyright that encompass rights similar or identical to those to copyright, although sometimes more limited beneficiaries of related rights are- performers (Such as actors and musicians) in their performances; producers of phonograms ( for example, compact disc) in their sound recordings; and broadcasting organizations in their radio and television programs.

Works covered by copyright include, but are not limited to; novels, poems, plays, reference works, newspapers, advertisement, computer programs, databases, films, musical paintings, drawings, photographs,

sculpture, architecture maps, and technical drawings. Rights provide uncopyright and related rights laws can be enforced by right holders through a variety of methods and administrative remedies and criminal prosecution, injunctions, orders among others are used to enforce these rights. On the other hand, some of the several exclusive rights typically attach to the holder of a copyright:

- To produce copies or reproductions of the work and to sell those copies (Mechanical rights, including, sometimes electronic copies; distribution rights)
- To transmit or display by radio or video (broadcasting rights).
- To import or export the work.
- To perform or display the work publicly (performance rights)
- To sell or assign these rights to others.

Here exclusive right means that only the copyright holder has a legal power to secure relief from a court against certain statutorily defined uses by others without the copyright holder's authorization.

#### 4.1 Berne Convention for the protection of literary and artistic work

The 1886 Berne convention first established recognition of copyright among sovereign nations, rather than merely bilaterally. Under the Berne Convention, copyrights for creative works do not have to be asserted or declared, as they are automatically in force at creation. In these countries there is no requirement for an author to register or to apply for copyright, as soon as fixed that is written or recorded on some physical medium, its author is automatically entitled to all copyrights in the work, and to any derivative works and until the author explicitly disclaims them. The Berne convention also resulted in foreign authors being treated equivalently to domestic authors in any country signed onto the convention.

#### 5 Copyright authorship and ownership of library generated works

Under the copyright law, the creator of the original expression in a work is its author. The author of a copyright is not the same thing as the owner of the copyright, although in many instances the author is also the owner. Joint ownership of copyright is generally defined as work prepared by two or more authors with the intention that their contributions be merged into inseparable or interdependent parts of a unitary whole.

Generally library generates a number of works that may qualify for copyright protection. Some of these materials may be attributed to individual members working in their capacities as librarians. A library webmaster is responsible for producing and updating the library webpage.

#### Benefits of protecting copyrights

Copyright and related rights protection is an essential component in ensuring human creativity and innovation. Giving authors, artists and creators the right to the form of recognition and fair economic reward increases their productivity and output and can also enhance the result. By ensuring the existence of a legal right, individuals and institutions can more easily invest in the creation, development and global dissemination of their works. This in turn helps to increase access to and enhance the enjoyment of culture, knowledge and entertainment the world over and also stimulates economic and social development.

#### Infringement of Copyright

Copyright gives the creator of the work the right to reproduce the work, to make copies, translate, adapt, sell or give on hire and communicate the work to public. Any of these activities done without the consent of the creator or his assignee is considered infringement of the copyright. There is a concept of "fair use" in the law, which allows copyrighted work to be used for teaching and research and development. In other words making one copy of a book for teaching student may not be considered an infringement, but making many photocopies for commercial purposes would be considered an infringement. There is one associated right with copying, which is known as "moral right", which cannot be transferred and is not protected by the term.

#### How has copyright kept up with advance in Technology?

Readers will have extensive set of choice for obtaining digital information and entertainment as they now have for printed and analog sources. The library will be only one of innumerable choices. The field of copyright and related rights has expanded enormously during the last several decades with the spectacular progress of technological development that in turn yielded new ways of disseminating creations by such forms of



communication as satellite broadcasting, compact disc, and DVDs. Wider dissemination of works via the Internet raises difficult questions concerning copyright and related rights in the global medium.

### 7. Conclusion

This article has tried to focus on common issues about copyright intellectual property right in library and information science. There are certainly, many other situations that involved an active role on the part of the library in producing works. They are gateways to the creation of knowledge accumulated over centuries and documented until recently on print media. Libraries have been instrumental in all aspects of development in society, providing continual information back-up services to sustain economic growth of nations, liberation of the masses and their education. The library is one unit that is most likely to create and maintain a webpage that includes the policy and other tips for users concerning copyright and intellectual property right.

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## Me-Dam-Me-Phi, The Ceremony Of Ancestor Worship of Tai Ahom: A Historical Study

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### Introduction

The 'Ahom' an offshoot of the Shan branch of South East Asia, have occupied an important place in the history of Assam. Historically they have inhabited in Assam from the early part of 13<sup>th</sup> century AD. Sukapha with a group of his followers of Tai people entered to the Brahmaputra Valley and established their Kingdom by dominating local tribes of Barahi, Moran etc. In the off time their Kingdom comprised the whole Brahmaputra Valley and lasted for a long period of six hundred years. This group of Tai people under the leadership of Sukapha was named as 'Ahom' by the local people from which the Brahmaputra Valley came to be known as Assam. Gradually, with the expansion of Ahom administration and socialization process the local people lost their own identity and incorporated with the 'Ahom'. In present days, their descendants introduce themselves as 'Tai-Ahom'.

Me-dam-Me-Phi is an important and one of the most popular religious festivals of the Tai Ahom of Assam. It is an indigenous ritual of ancestor worship of Ahoms observed publicly. Historically it has been observed in Assam since the days of Sukapha. In the days of Ahom rule, Me-Dam-me-Phi was performed under the royal patronage. Number of instances of performing Me-Dam-Me-Phi by the Ahom Kings periodically and occasionally are found to be recorded in the Ahom chronicles. Though with the process of social assimilation Ahom state patronized Hinduism, and discarded their own religion, the priestly class of Ahom continued to practice their own rites and rituals. Me-Dam-Me-Phi had got royal patronage till the last days of Ahom rule.

Since the loss of political power by Ahom after coming of the British, Me-Dam-Me-Phi lost its royal patronage and it has been performed by the

Ahom priests in small scale. From the late 19<sup>th</sup> century Ahom identity became articulated. With this process of identity assertion, Me-Dam-Me-Phi became popular as one of their major icons of their ethnic resurgence since 1980. It turned into a public ritual beyond the confine of the Ahom priest. In 1985, the govt. of Assam declared it as public holiday on 31<sup>st</sup> January and now this is a big affair for the Ahom. Thus through the ages, Me-Dam-Me-Phi from a private affair of ancestor worship become a part of Ahom identity movement.

### Objectives

The main objectives of the discussion are -

To discuss briefly about the importance of Me-Dam-Me-Phi in the Ahom culture in a historical perspective.

To discuss its importance in the identity movement of Tai Ahom.

### Methodology

This study is done in historical methodology based on primary and secondary source of data.

### Rituals of Me-Dam-Me-Phi

Me-Dam-Me-Phi is basically a religious festival of Tai Ahom. The Tai word Me-Dam-Me-Phi denotes the worship of the dead or spirit of the ancestors. Here, the Tai word 'Me' means to satisfy or offer, 'Dam' means ancestors and 'Phi' means spirit or God. So it means oblation offered to the dead and sacrifices to God.

Me-Dam-Me-Phi is a ceremony of Tai culture. Along with the Ahoms other groups of Tai people, who are followers of Buddhism also perform it which can be mentioned as extra Buddhist ceremony of Tai Buddhist people. It is also called as Me-Nam-Me-Phi, Me-Phi-Me-Chang etc. Tai people believe that their ancestors reside above in the sky in the same status as they lived on earth and enjoy a life of eternity and they observe the activities of their descendants. Dr. Birendra Kr. Gohain divided Me-Dam-Me-Phi into three types. One is observed publically and two others observed privately within the household. During the Ahom rule under the royal patronage or in public spirit, Khun-Lung and Khun-Lai were the first in the list of ancestors. In the Ahom list of king Sukapha, the founder of the Ahom kingdom taken as the first Ahom king. For the Ahom priest Lao-Khri is regarded as the first ancestors. As

the Ahom mentions, when Me-Dam-Me-Phi is observed publicly, they are dedicated in the name of three gods. They are Dam-Chao-Phi, Dam-Chang-Phi and Chuludam. Dam-Chao-Phi is associated with the belief of some natural powers like creation and destruction. Dam-Chang-Phi is the ancestor God from sixth to fourteenth generation of family. Grihadam is also the ancestor God from sixth to fourteenth generation of a family. In present day, on the day of Me-Dam-Me-Phi that is observed publicly worship is offered only to Chao-Phi and Dam-Chao-Phi. The offerings consisting of pieces of cooked meat of chicken, pig, duck, egg and cooked rice are presented on trays made of bamboo called Muihang. Along with this rice-wine (Nam-Lao) also offered.

Those codes of rituals of Me-Dam-Me-Phi is written in the books 'Ban-Phu', 'Chhek Lai' and 'Me-Dam-Me-Phi'.

### Me-Dam-Me-Phi During Ahom Rule

It has already been mentioned that Me-Dam-Me-Phi has been celebrated from the days of Sukapha in Assam. The religious ceremony of ancestor worship is an inalienable part of Ahom. During the Ahom rule, Me-Dam-Me-Phi was celebrated before and after the victories and defeats in battles. It was celebrated mainly at Charaideo, the sacred place of the Ahoms. There are many instances of celebrating Me-Dam-Me-Phi found mentioned in the Ahom Buranjis or in the Buranjis.

The 'Ahom Buranji', translated by Gulap Chandra Barua, mentions a number of instances of performing Me-Dam-Me-Phi. It mentions that Sui-Phu Ahom performed Me-Dam-Me-Phi after defeating the Kacharies (p.77). It also gives evidence of celebrating Me-Dam-Me-Phi under the royal patronage of Gadadhar Singha (p. 264), Pramatta Singha (p. 279), Rajeswar Singha (p. 110), Lakshmi Singha and Chandrakanta Singha. It also mentions that Pratap Singha celebrated this ceremony for three times during the battle of Ahom and Chutia. Likewise, in the book 'Aahom Buranji' translated by Gyanananda Dasgupta lots of evidence is found of celebrating Me-Dam-Me-Phi. Such as it mentions about performing Me-Dam-Me-Phi during the rule of Chao-Pha-Phi Ahom when Ahom attacked on the Chutia kingdom (p. 41). Me-Dam-Me-Phi was again it was celebrated in 1524 when Kachari king attacked on Ahom. Thus a lots of evidences are found of celebrating Me-Dam-Me-Phi un-

der the royal patronage during Ahom rule. It shows the importance of during Ahom rule which was performed since the rule of Sukapha till the last day of Ahom monarch.

The importance of Me-Dam-Me-Phi, during the Ahom rule was that it had been celebrated for the welfare of the state. The important thing is that along with some other ceremonies like Rikkhan, Me-Dam-Me-Phi was continued to celebrate, though the Ahoms lost their own indigenous religion throughout the ages. Through the ages the Ahom rulers were influenced by Hinduism with the process of social assimilation. The influence of Hinduism was started from the rule of king Sudang-Pha. The king Rudra Singha patronized Hinduism as the royal religion. With the influence of Hinduism, the Ahoms discarded their own indigenous religion and rituals. But the priestly class, Ahoms, Mohan, Deodhai, Bailung performed their own tradition. Interestingly they were given neither the status of high caste Hindu nor treated as lower depressed class. They were honoured in the royal court and the Me-Dam-Me-Phi also got royal patronage.

But after the coming of British, political and social scenario of Assam was changed. With the losing political power, Ahom royals and priestly class also lose their dignity in society. Thus Me-Dam-Me-Phi also loses its royal patronage and has been performed by the Ahom priest in small scale.

#### **Identity Movement of Ahom and Revival of Me -Dam Me-Phi**

During the British rule, with the losing political power, the Ahoms came economically, socially, educationally a backward group of people. Because of this backwardness they failed to occupy prominent place in the British administration. From a position of dominating royal class they became backward. To remove their backwardness they began to organize and articulate Ahom identity. In the late 19<sup>th</sup> century the politics of Ahom identity came articulated under the leadership of Padmanath Gohain Baruah and Ahom Sabha was established in 1893. Later on was renamed as All Assam Ahom Association (AAAA) in 1910. Following this a number of organizations came in the pre and post independence period. These are All Assam Ahom Students Federation (1944), The Tai Historical and Cultural Society of Assam (1955), All Assam Mohan Deodhai Bailung Sanmilian (1962), All Assam Tai Students

Association (1964), Ahom Tai Mongliaya Rajya Parishad (1967), Purbanchal Ahom Sahitya Sabha (1981), All Assam Tai-Ahom Students' Union (1988) etc. These organizations took forward the identity movement of Ahoms especially in the post independence period to adequate constitutional protection.

To establish their ethnic identity, they gave importance to revive their language and traditional religion. The literary section of Ahom tried to recollect the Muranjis of Tai language and write the history of Ahoms as a living culture and community which was almost regarded as dead community. In this process of reviving identity the Tai language has become an important icon for the Ahoms. Along with the language traditional religion also became important. Mohan Deodhai played the most important role in reviving the Tai language and language. In his initiative the new religion called 'Phra Lung' came to establish that the Ahom could perform in a non Hindu way. In this development of new religion, the ceremonies like Umpha, Me-Dam-Me-Phi etc became important.

As mentioned by Dr. Biredra Kumar Gohain, since 1942 the annual ceremony of ancestor worship, Me-Dam-Me-Phi started in Charaideo at the initiative of descendants of royal family in Sivasagar district. But since 1981 ceremony was started to be observed purely in Tai Ahom way.<sup>3</sup> The financial help of late Hiteswar Saikia, then Chief Minister of Assam inspired the Ahoms to celebrate the event of Me-Dam-Me-Phi along with Sukapha Divas in 1985, it was celebrated publicly for the first time. To appease the Ahom community Saikia government declared public holiday of Me-Dam-Me-Phi on 11 December in 1991.

Thus Me-Dam-Me-Phi again became popular with the identity movement of Ahom. Recently, this year international Me-Dam-Me-Phi has been celebrated in Guwahati. Thus from the household of Ahom priest to the international sphere Me-Dam-Me-Phi travelled a journey as well as it changed its character from a religious ceremony to a part of the Ahom identity movement.

The ceremony of ancestor worship, Me-Dam-Me-Phi, is a part of Tai culture which was introduced to Assamese culture by the Ahoms. As a part of Assamese culture, the significance of Me-Dam-Me-Phi changes with the rise

and fall of Ahom power. It came to Assam as a religious ritual of the Ahom and survived under the royal patronage of Ahom. With the loosing political power the Ahom, Me-Dam-Me-Phi also loses its patronage and popularity confined to the household of the priestly class of the Ahom. Again with reviving Tai Ahom identity, the Me-Dam-Me-Phi also revived and became popular in the public sphere. Thus it takes different shape and dimension in all spheres of politics, society, religion, culture etc. Thus in course of time it became an unavoidable part of Ahom culture, polity, society, religion and identity.

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## Marginalization, Indian Working Class and the State: Issues and Shifting Trends

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#### Introduction

In general sense, the term marginalization denotes a situation whereby an individual or group of individuals are accorded with less importance in comparison to other individual or group of individuals. Etymologically, the term marginalization has been derived from the term marginal which stands for less important. So marginalization is nothing but a process to make somebody feel less important and of unable to influence decision making process. To speak in simple tongue, marginalization denotes a social process whereby a social group are treated with less importance. In case of India, marginalization of different social groups can be seen even after seven decades of our independence. Hence the present paper makes an attempt to scrutinize the interface between Indian working class, a major marginalized group in the country with the institution of State specially in the present era when the neo-liberal doctrine of neo-liberal socio-political order is getting upper hand across the ins and outs of the country.

#### Objective of the study

The present study is of following objectives-

- to focus Indian Working class as a marginalized group of the society.
- to trace briefly the interface of Indian working class with the institution of State in order to meet the various demands of the earlier.
- to highlights the impacts of state sponsored doctrine of neo-liberal socio-economic policy upon the Indian Working class.

#### Methodology

The present chapter is exclusively based on secondary sources like journals, article published different magazines etc. Moreover the present



study is exclusively qualitative in nature following historical and analytical method.

### Indian Working Class as Marginalized Social Group

In general sense, working class of a country implies the social class those are employed as wage earner labourers for their livelihood specially under modern industrial arrangements. The working class section of the society in a country like India incorporates the labourers of both kind i.e. manual and mental labourers. Historically speaking, this working class of India has emerged as a distinct class after the introduction of modern system of large scale industry initiated by colonial rulers. Though like other countries of the globe this class of India also playing a key role in the economic scenario of the country being serving as the primary producer of goods and services. However, in spite of continuing as the primary producer and thereby contributing to the greater economic spectrum of the country the Indian working class remains as a marginalized social group without having any important role in the very process of policy formulation. However, it is worthwhile to mention the fact here that from the very age of colonization to the present era of globalization the Indian working class have been facing numerous problems.

### Factors responsible for making Indian Working Class as a marginalized group

There have been some problems inherently associated with Indian Working class from the very time of colonial rule to the existing era and these problems can be categorized under following headings.

#### Existence of dual sector

It can be considered as one of the major factors that makes Indian working class as a marginalized one. However it is a complicated task to define unorganized or informal sector. In simple sense, the labourers or workers in unorganized sector imply those section of the working class that have been working in different trades or industries instead of working in a same industry permanently. Moreover continuous and temporary migration of labourers from rural areas from the urban one also makes the scenario more complicated. The major drawback of the labourers belonging to unorganized sector is that they are of less bargaining capacity which makes them as a marginalized class with

not having any sorts of power to influence in decision making process.

#### Lack of adequate education with proper degree of skill

Lack of adequate education and proper skill also a major fact that has been playing Indian Working class as a marginalized social entity. It has been a matter of great regret that even after the seven decades of our independence, Indian industrial workers are devoid of adequate education and proper skill. Lack of such skill and education reduces their bargaining capacity which is a major fact in placing them as a marginalized social class.

#### Lack of adequate level of sensitization among working class section of society

Lack of sensitization among the working class section is another major factor that has been playing a vital role in placing Indian working class as a marginalized social group years after years. It can be widely seen that lack of sensitization often keeps the working class away from their due rights, government policies for their upliftment which ultimately makes them bound to be a marginalized one.

#### Lack of proper organization representing the voices of Indian Working class

Though Indian working class specially the organized sector labourers have their own organization namely trade unions. But it is a matter of great regret that Indian Trade Union movement is basically dominated by outsiders i.e. the leaders from political parties and due to which most often demands and interests of the working class have been lagging behind in such platforms. The unholy nexus between trade unionists and the competent authority i.e. the management of industry often hampers the interest of the working class in the country which compel them to be remain as a marginalized class. However, the case of the labourers belonging to unorganized sector is quite pathetic without having proper platforms to add voice to their respective demands.

Hence, above these are some of the major factors responsible for making Indian working class as a marginalized class.

### Indian working Class and its interface with the State

The interface between Indian working class and the state can be traced

from the colonial era. In this context, it is important to mention the fact that the Indian working class in India emerged as a distinct social class during the colonial era with the introduction of modern capitalist industrial set ups and it has been interfacing with state apparatus from then time onwards to present era. However, in this regards it is worthwhile to mention the fact that the Indian Working Class first interfaced with state not by their own efforts. But under the leadership of some philanthropic personalities like Mr. Sorabji Sahasrabudhe a well-known social worker who led an agitation of the workers recruited in factories in to draw the attention of erstwhile state machinery to the pathetic conditions of workers in 1875. This agitation led by Mr. Bengalee can be treated as a great achievement in the history of Indian working class by virtue of this agitation the state machinery was compelled to enact a labour legislation namely the factories act, 1881. Afterwards another set of reformers like Mr. Narayan Meghjee Lokhande whose efforts played a major role in granting weekly holiday to the labourers in 1890. Hence, while analyzing the interface of Indian working class with state it can be remarked that it was some kind-hearted personalities who left no stone unturned to draw the attention of contemporary state apparatus regarding the various interests of Indian working Class in such a phase of history where the working class of the country were too fragile to raise their voice for the fulfillment of their respective demands.

However, this seed of sensitization among Indian working class assumed the form of trade unions in the second decade of 20<sup>th</sup> century and it accelerated the mobilization of Indian working class in having interface with state. In this regards it is important to mention the fact that the political developments of Russia in 1917 has sensitized the Indian Working class or labourers regarding their position and condition. The effect of this incident can be seen in the formation of two major entities like Madras Labour Union in 1918 and All India Trade Union Congress in 1920 two trade unions well-known as the modern trade union of the country and the first national level trade union of the country respectively. Moreover the role played by Mahatma Gandhi among the workers of Ahmadabad Cloth Mill also mobilized the Indian working class to a large extent. These developments and the role played by Indian Work-

ers in World War-I make the colonial state bound to enact some pro labour legislations like Workmen's Compensation Act, 1923, Trade Union Act, 1926 and Industrial Disputes Act, 1929. The enactments of such legislations are considered as the changing attitude of the state apparatus towards Indian working class as earlier the attitude of state towards the same was somehow interference in nature. Afterwards, the interface of Indian Working class with state getting milder due to the fragile nature of Indian working class which became fragmented due to the different political ideologies possessed by them. However, in post independence era, the attitude of State towards Indian working class have been pessimistic to a large extent as enactment of The Industrial Disputes act, 1947, The plantation labour act, 1951, Factory act, incorporation of worker's participation in management in the Article 243-A of part IV of the constitution as the directive principles of state policy shows the responsibility of Indian state towards the working class section of it. Similarly the adoption of socialist pattern in Awadi session of Indian National Congress in 1955 can also be treated as a big deal in this regards.

However, the scenario became changed in the late 60s and early 70s of the last century. For instance, some factor such as industrial stagnation (1967-1970), hike in oil price in 1973 and in 1978 resulted in inflation which severely affected the Indian working class. In such a complex scenario response in the form of agitation on the part of the common people including working class section with their respective trade unions had been registered in different parts of the country. In this connection the name of the trade union namely All India Railwaymen Federation deserves special mention whose mass-agitation in 1974 compelled the state apparatus to declare national emergency in 1975. Afterwards especially during the period of national emergency the mobilization of Indian working class and its interface with state getting weekend due to different socio-political factors.

#### Indian Working Class and State : In the era of neo-liberal state order

Indian Working class, being a marginalized section of the society has become more marginalized with the emergence of state sponsored doctrine of neo-liberal socio-economic order. This neo-liberal order showing green signal to the actors of globalization by allowing the foreign investors to invest in

India. Similarly the native market of the country has been open up in the name of structural adjustment policy: Though such arrangements have been justified for boosting Indian economy but it impacted the Indian working class in a severe manner. For instance, emergence of new technologies reduces the requirement of additional workers which has compelled a large amount of Indian work force to stay as unemployed one. Though such neo-liberal policy has been credited for employment generation through arrival of Multinational Companies (MNC's) in a developing country like India. But in reality most such MNC's provide employment only on contract basis. It means the management of such MNC can lay off its employees in any time on any ground. Such scenario reduces not only bargaining capacity of the Indian working class but also effects the numerical strength of trade unions and they are getting marginalized day by day. Similarly, with the adoption of New Industrial Policy, 1991 the issues like skill and effectiveness of the people has been ignored. All such factors play a vital role in making Indian working class a marginalized social group.

In such a situation, the working class of India has nothing to do except unite themselves regardless of their ideological orientation and such efforts by the parts of the trade unions representing Indian working Class, a marginalized class of the country has also been seen. For instance, the nationwide strike called by major Central Trade Unions on 2<sup>nd</sup> September, 2016 can be cited as the best example whereby the Central trade unions came forward to ensure the greater well-being of the working class section of the society who have been victimized and marginalized in the trap of globalization. Prior to this trade unions of India joined nationwide strike on September 7, 2010 regardless of their ideological affiliation. Moreover, the entities representing Indian working class has been interacting with state through different platforms to ensure the due rights of the greater community of Indian Working class. In this connection, the response from state can be termed as a mixed one. The state on one hand showing pessimistic view on the rights of the Indian working class and to some extent it has been taking initiatives too in this regards as amendment of The plantation labour act, 1951 in 2010 and formation of Second Labour Commission, initiation of Make in India scheme, fixation of minimum

But along with such pro-working class steps, the state machinery in the name of a neo-liberal state has been trying to impose more and more neo-liberal doctrine in the greater arena of Indian eco-political system. For instance, efforts such as introduction of FDI (Foreign Direct Investment) in the major economic sectors of the country, patronizing big capitalist firms to expand their business operations ins and outs of the country on the part of the state machinery on the part of the state can be frequently seen in present scenario. In this context, it can be remarked that the class

#### Conclusion

Hence, from the above discourse it can be commented that Indian Working Class traditionally has been a marginalized class and it has been continuously interfacing with

the institute of state for the fulfillment of their respective demands in different epoch of the history. However, with the arrival of state sponsored neo-liberal order the working class of India has been getting more and more marginalized. However, the working class of India is still interfacing with the state apparatus to ensure their distinct rights which are being threatened by existing scenario and the state have been showing mixed response to them. In such a complex scenario, the Indian Working class and their respective trade unions have distinct duties and responsibilities while interfacing with state to provide necessary safeguards to the working class of India from the nuances brought by state sponsored doctrine of neo-liberal socio-political order.

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## Plight of the Workers of International Agro Based Industry :

### A Study in Sivasagar District of Assam

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Tea industry is the crucial part of Indian economy and among the producing states of India, Assam is well known internationally since long back. It is an Agro based labour intensive Industry and highly dependent on a large workforce. The state of Assam is the biggest producer of quality tea in India. Assam's tea Industry is depended on about two million labourers almost all of whom are about brought to Assam to work in the tea garden by the East India Company. The tea garden community of Assam, which is the lifeline of tea gardens, is among the backward and exploited group, in India. But the new generation is relatively educated and now they have intellectuals and professionals in various fields. The tea garden community, being basically labourers lives in villages (basti), inside the tea gardens. Generally, these tea gardens are located in interior places and this contributes to the backwardness and exploitation of them by the tea planters. Non-education, poverty, addiction of men to country-beer (vodka), poor standard of living and health facilities are the main problems in their life.

Tea industry is the only sector where majority of the workers are male. About two million labourers are dependent on Assam's Tea industry and almost all of whom are the descendents of those who were brought to Assam as slaves by East India Company mostly from Jharkhand and Orissa. The descendents of those slaves are now called tea tribes. The sacrifice, toil and hard work of these labourers gave shape to the tea industry of Assam. However, the story behind the tea cultivation, plucking and processing of tea leaves in tea plantations is one of exploitation and untold hardships for the tea labourers.

labourers are still living with the basic facilities provided by the Tea Companies. Poor standard of living and lack of education, health facilities etc. are main problems of tea labourers.

Demographically, tea garden labour community of Assam represents about 20 per cent of the total population of the state accounting more than 45 per cent of the tea garden labour population in the state and is one of the biggest contributors to the organized workforce as well as to the economy of Assam. About 50 per cent of workers in Assam are engaged in tea industry and around 50 per cent of the total tea plantation workforce in Assam is women. Especially, the women of tea garden community continue to engage in hard jobs. Most allegations of child labour in the tea industry involves the functions of plucking, hoeing and nursery works. The situation of women and girl children is deplorable, in the sense that, they view girls between 12 and 20 only as income earners and send them out as domestic workers where they are inserted into the caste system as Dalits doing work that other castes do not. (Fernandes and Subramanian, 2002:86-89).

Assam is famous for its tea production and it is the second largest tea producing state of Assam. In Assam, there are more than 850 tea gardens and more than 10 lakhs tea garden labours are working in these gardens. The tea economy is an integral part of Assam's economy and it is the second largest after oil and gas industry in the state.

Indian tea industry is continuing a long journey since 18th century. It was the first commercial consignment, (1839) tea continues to be the most popular drink in India. It would be no exaggeration to say that after independence the real green revolution in India has taken place in tea. India is one of the largest producer, consumer as well as exporter of tea in the world. It has its own importance in India where unemployment is one of the serious economic problems. Therefore, tea industry plays a prominent role in Indian economy.

Tea plantations are located in remote areas and were sparsely populated during the colonial period when these are initiated. As a result, families were employed rather than individuals. The tea workers are mostly landless and they do not possess any skills other than plucking tealeaf. Women workers



are the integral part of the labour force engaged in the Plantation Industry in India. Owing to the very fact that soft hands and nimble fingers are especially for tea leave plucking, they dominate the employment scene in plantations.

However, the wages of workers in the plantation sector continue to remain low. One cannot imagine the survival of Indian tea industry with this labour force. However, the ineffective implementation of the statutory provisions has impeded the progress in the direction of alleviating the plight of tea garden workers in this industry. Paucity of reliable data and other information have been the major drawbacks.

#### The Objective of the present Study

This paper is an attempt to focus on the life of tea garden workers, the standard of living condition with some selected parameters. The main objectives of the study are

1. To observe the socio-economic condition of the tea labourers in the economy.
2. Suggest measures to uplift the status of tea labourers in the economy.

The study attempts to limit it within health status, education, family planning, women empowerment etc.

#### Methodology

This work is primarily an exploratory study of the tea garden labourers in tea industry. A variety of quantitative and qualitative methods of data collection is employed. Study combines both desk and field research. Secondary data was collected from books, published literature of the plantation companies, associations, journals, reports published by different organizations (public and private) and websites. Primary data are collected from 100 permanent workers selecting randomly from three tea gardens, namely, Amgoore, Haluwating and Borshillah TE of Sivasagar district of Assam. The age group of this selected workers lies between 18 years to 50 years. Semi structured questionnaires are tool for data collection. The simple techniques of percentage (%) analysis, mean analysis were used for comparative assessment. Emphasis was given on understanding the life of the tea garden workers.

#### Tea Garden Workers

There is no agreement on the number of workers employed in the tea industry and different sources give different figures, roughly between 1 to 1.5 million employed directly and another 10 million that are employed indirectly. It is estimated that more than 50 per cent of the workers are women. The majority of workers working on the plantations in the northeast are third or fourth generation migrants that were brought by the British from the central part of India, and the majority of them were brought from Orissa, Jharkhand, Bihar, West Bengal) Puralliah etc. They have always lived inside the plantations and the plantation owners have used housing as an effective means of enslavement. The wages they receive are about Rs. 137 per day, this in spite of the fact that the industry is global in nature and has quite capital-intensive operations. The social status of the workers has ensured that their plight has been continuously repeated for generations.

These workers have very low literacy rates and non-availability of any alternative livelihood in the region ensures that the children of the plantation workers are left with no other option than to work on the plantations under abysmal conditions. There is no escape from the vicious circle of the highest level of exploitation. The plantation workers also do not enjoy even basic amenities like safe drinking water, and often workers suffer from diarrhea, cholera and other waterborne diseases. Malaria and tuberculosis are also rampant. The infant mortality rate is much higher than the national average. It is estimated that only one percent of the workers is active after attaining the age of 60.

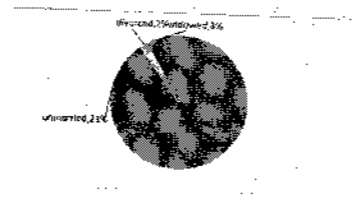
The tea plantation workers in India are covered by the Plantation Labour Act (PLA), 1951, which regulates the working and living conditions of these workers. As well as prescribing standards for housing, healthcare and education, the PLA regulates working conditions including maximum working hours, overtime payments, child labour, paid leave, and sickness and maternity benefits. However, it seems that even though the act has been there for more than 60 years, the majority of workers are deprived of the basic minimal necessities of their lives. Their wages have not seen any real increase for so many years. Women who are a major workforce in the industry continue to face increased discrimination. Plucking the leaves from the plants is a very hard and tiring

job. The women have been often denied the maternity and related benefits they should have under the Plantation Act. Ironically, the tea industry is considered one of the most organized industries in India, with the first union recognized by the industry as early as 1948. There are more than 50 recognized unions in West Bengal alone. However, the industry associations have been denying the benefits that workers should receive under the Plantation Labour Act.

The Women Workers Picking or plucking is the most crucial operation in obtaining the finest quality of tealeaf. The removal of tea leaves without ruining the quality is a delicate matter and has been carried out by women. It has always been said that women are the best at this type of work due to their smaller hands and fine dexterous skills. Hence, demand for women in tea plantation is always higher.

Three million women are serving as tea plucker worldwide. However, they provide the cheapest labour for the most important role in the tea industry. More than half a century after the country's independence, health and educational opportunities for tea garden labours are among the most basic and essential forms of social support either absent or inadequate. In most estates, according to health officials, there exist serious issues about the state of women's health. Many of them suffer from a range of diseases like anemia, allergy, gastrointestinal disorders, and under-nourishment continues to be a norm. Early marriage is still widely prevalent in tea estates. Multiple child birth, which is a common feature to tea garden women, only adds to their difficulties, and the absence of proper healthcare in most tea gardens is a hurdle that is yet to be surmounted. Although some tea majors have established well equipped hospitals, there are hundreds of tea estates without necessary health support in the form of infrastructure and doctors.

**Marital Status of the Women Workers**



The pie diagram shows the marital status of the respondents and that majority of the respondents was married, i.e. 69% and 21% were unmarried.

Number of children of the married women workers (age 15 to 55) has been studied in the field study. Following table (Table No.1) depicts the number of children in the domain of the study.

**Table No. 1 Number of the children of the Married respondents**

No. of the children	No. of Respondents	Percentage
One	2	2%
Two	5	10%
Three	12	23%
Four	19	35%
More than five	31	37%

**Field study**

The tea garden workers are not aware about family planning measures and they do not feel its necessities. The National Rural Health Mission (NRHM) has forged ties with some tea estates to augment the available healthcare facilities. However, the net has not spread to cover many tea estates where there is no support is nil, a fact that even NRHM personnel acknowledge. Those who are acquainted with the situation say that lack of awareness among the workers compounded by scarce educational opportunities is a critical issue that needs to be addressed. Surprisingly, even after intervention from the Sarva Siksha Mission, the girl child in tea estates still gets a raw deal. Right from the time she steps into the school, the girl child also has to take part in running the household with little time to enjoy childhood. Later, as the family grows, and with her mother at work she would take care of younger siblings, and thus she has no time for studies.

Educational levels of the workers are more pitiable. The aspiration towards higher education of the respondents is not satisfactory. They aspire education for the newer generation but the educational status of the respondents himself/ herself is low. Among the respondents 7% female and 15% male were HSLC and above, 12% female respondents and 23% male respondents were upto class V to X, 24% female and 18% male respondents read upto class below IV and 57% female and 44% male respondents were illiterate.

When we examine the factors like household decision-making, control over resources, freedom of movement, workforce participation rate, women's experience of violence, attitude towards unequal gender role etc., we find some interesting result. Only 15 per cent of women participate in all the household decision making process. While analyzing the linkage between women empowerment and human development we find that female literacy rate is positively related with human development. This is because in Assam, especially in tea gardens, women are engaged in wage employment basis and their economic conditions are not good.

In the study it was observed that out of 100 respondents, 60 respondents' lives in pucca houses, majority of the respondents, i.e 91%, informed that although water facilities are available but no adequate filtration has done, more than 75% respondents families have been availing electricity facilities, 94% families have music system and TV and 98% families have at least one mobile. Only 5% respondents were aware regarding health awareness and awareness about hygienic living condition and nutrition of food. Only 2.2% respondents have eagerness for higher education for their children and no one respondents has found for importance regarding News paper or News channels in TV. Only 4% respondents were found interest on saving facilities in bank or post office. Although the government has been forced to introduce opening bank account among the tea garden workers in each tea garden, but most of the respondents were not interested in this regards. More than 81% respondents both male and female workers use consumption of alcohol regularly. Most of them (around 69%) spend more than 50 percent of their income on drinking and gambling. These indicators signify their living condition in present day society. Tea garden workers are not aware about day today happenings of outside world. They are far away from the Globalization, liberalization, privatization, present economic condition, political ups and downs, new inventions, market price etc, among the old generation but condition and motivation has slight changed to newer generation.

The present study throws light on the standard of living of the tea garden workers. It is found that in spite of number of efforts on the part of Government tea garden workers are disempowered. Though they are unavoidable part of

industry, their development is lagging behind. They are far away from the modern society. The major implications of the study are as follows: 1. The first and foremost attempt should be expansion of education among the tea garden workers, which is at very poor standard. Government should take special care for the development of education among tea garden labourers. Of late Open education system has been improving their standard of living and thinking. 2. Measures must be taken to prevent availability of alcoholic beverages and gambling in and around garden area. This has more easily found during the festival seasons. Garden authority should implement strong rules and regulation in this regards. 3. Development of women will accelerate the development of the entire community. Hence, women empowerment is urgent need for tea garden workers. To become empowered urge should come from their heart. Women workers must realize the implications of their subordinate status and should long for emancipation. Their labour union must guide them in this direction. The Non Government Organizations (NGO), working for women should focus more on the women workers of tea gardens. 4. Enlightened women of the area (in and around the estate) should organize awareness camps in the gardens to make their sisters aware about themselves. 5. Special value based education should be introduced for the workers so that they can come out to the global field. 6. Media should highlight the ongoing injustice and exploitation of tea workers so that various organizations can take initiative to provide better education and job opportunities for the children of tea estate. 7. Government and Tea Board must take proper steps for the all-round development of the tea tribe. Only then, they will give better return to the society. 8. Labour Welfare department should regularly investigate the status of Social Security Measures available in the tea gardens.

### Conclusion

Observing field data and secondary data the study reveals that tea garden workers are still in very deprived condition. They are far away from the modernized society and living an isolated life. There is no doubt that tea workers, particularly women workers in India are facing one of the worst form of exploitation in the modern times, especially in Industry, which is milking bil-

lions of dollars in profits. Government and Tea Board must take strong initiative to overcome these problems of the workers. Majority of the Indian producers are not getting fair price in the market for their tea and this passes the workers as wage cuts. The underdeveloped conditions of the workers adversely affect the industry, as without a strong and skilled labour force cannot imagine a productive tea industry. Hence, labour welfare with appropriate social security measures is urgent need for the long-term sustainability of the industry.

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## 'প্রান্তিক'ৰ কবিতা : এক সমীক্ষাত্মক বিশ্লেষণ

বঘুনাথ কাগলুং

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ

সোণাৰি মহাবিদ্যালয়

### সংক্ষেপৰণিকা

অসমীয়া আলোচনীৰ ইতিহাসত 'প্রান্তিক'ৰ অৱস্থান উচ্চ আৰু মান্যতাপূৰ্ণ। অসমীয়া কবিতাৰ প্ৰকাশ আৰু সমৃদ্ধিত প্ৰান্তিকৰ ভূমিকা অপৰিসীম। অসমীয়া কবিতাৰ গতি-প্ৰকৃতি নিৰ্ণয়ত প্ৰান্তিক বিশেষ ভূমিকা গ্ৰহণ কৰি আহিছে।

অধ্যয়নৰ উদ্দেশ্য, পৰিসৰ, পদ্ধতি আৰু সামগ্ৰী

### উদ্দেশ্য

আমাৰ অধ্যয়নৰ মূল উদ্দেশ্যই হৈছে প্ৰান্তিকৰ কবিতাৰ বিষয়বস্তুৰ বিষয়ে পংখানুপংখ

বিষয়বস্তু বিশ্লেষণ কৰা।

### পৰিসৰ

এই অধ্যয়ন কৰ্মৰ পৰিসৰ প্ৰান্তিকৰ কবিতাসমূহৰ বিচাৰ-বিশ্লেষণতে সীমাবদ্ধ থাকিব।

### পদ্ধতি

বিষয়বস্তুৰ ওপৰত ভিত্তি কৰি বিষয়-বিশ্লেষণ কৰিবৰ কাৰণে এই অধ্যয়ন কৰ্মত বিশ্লেষণাত্মক

সমীক্ষাত্মক অধ্যয়ন পদ্ধতিৰ কাৰ্য চপা হৈছে।

### সামগ্ৰী

অধ্যয়নৰ মুখ্য অধ্যয়ন-সামগ্ৰী হিচাপে মূল প্ৰান্তিককেইখন গ্ৰহণ কৰা হৈছে। আধুনিক

অসমীয়া কবিতাৰ বিষয়ে লিখা লেখা আৰু গ্ৰন্থসমূহক অধ্যয়ন-কৰ্মৰ গৌণ সামগ্ৰী

গণ্য কৰা হৈছে।

### আলোচনা

অসমীয়া কবিতাত আধুনিকতাৰ উন্মেষ তিনিটা স্তৰত দেখা যায় : ১৮৪৬, ১৮৮৯ আৰু

১৯৪৬ চনৰ পৰা "অৰুণোদয়" কাকতৰ যোগেদি আধুনিক ৰূপৰ লোৱা অসমীয়া



কবিতাই ১৮৮৯ চনৰ পৰা আকোঁৱালি ল'লে অন্য এক আধুনিক ৰূপ। “অৰুণোদয়”ৰ মেজাজটো “জোনাকী”য়ে ত্যাগ কৰি এক নতুন ধাৰাৰ সৃষ্টি কৰে; এই ধাৰা বিজুলী, উষা, আদিৰ বুকুৱেদি প্ৰবাহিত হৈ থাকিল। ৰমন্যাসবাদী ধাৰা হিচাপে চিহ্নিত এই ধাৰাটো “আৰাণ্য” পাতত আৰু বিকশিত হ'ল। এফালে ভাৰতৰ স্বাধীনতা আন্দোলনৰ তীব্ৰতা আৰু আনফালে বিশ্বযুদ্ধৰ (১৯৩৯) আতংকগ্ৰস্ততা - এনে পটভূমিত কবিসকলৰ ধ্যান-ধাৰণাৰ আমূল পৰিৱৰ্তন হ'ল আৰু ইয়াৰ ফলতে অসমীয়া কবিতাই আধুনিকতাৰ নতুন ৰূপ ল'লে ১৯৪০ চন মানৰ জয়ন্তী (১৯৩৮), সুৰভি (১৯৪০), পছোৱা (১৯৪৮) আদি পত্ৰিকাৰ বুকুত উন্মোচিত অসমীয়া কবিতাৰ এই ধাৰাটো “ৰামধেনু” (১৯৫১) ৰ বুকুত অধিক বিকশিত হয়। আধুনিক অসমীয়া কবিতা বুলি ক'লে যথার্থ এই ধাৰাটোকে বুজা যায়।

কেতবোৰ কাৰণত সাধাৰণ শ্ৰেণীৰ পাঠক আধুনিক অসমীয়া কবিতাৰ কাষৰ পৰা আঁতৰ আহে। যেনে : কবিতা অধিক দুৰূহ হৈ পৰা, টেম্পাৰমেন্টৰ জটিলতা, বিষয়বস্তু বা বক্তব্যৰ ধূসৰ বোধগ্ৰাহ্যহীন প্ৰতীক আৰু চিত্ৰকল্পৰ প্ৰয়োগ, অপৰিচিত উদ্ধৃতিৰ সঘন প্ৰয়োগ, কবিতাক লাভ বা বস আত্মদানীয় বিষয়ৰ সলনি অধ্যয়নীয় বিষয়লৈ ৰূপান্তৰকৰণ, ব্যক্তিগত অভিজ্ঞতা কবিতাৰ বিষয়বস্তুৰূপে উপস্থাপন, এমুঠি অধ্যয়নশীল আৰু পণ্ডিতৰ বাবে কবিতা ৰচনাৰ প্ৰদেশ-বিদেশৰ অপৰিচিত মানচিত্ৰ, উপমাৰ প্ৰয়োগ ইত্যাদি।

২.০ ‘প্ৰান্তিক’ক জন্ম বিংশ শতিকাৰ সত্তৰৰ দশকৰ অন্তিম বছৰত। আধুনিক কবিতা ‘প্ৰান্তিক’ সাধাৰণ পাঠকৰ নিচেই কাষলৈয়ে লৈ যাবলৈ সক্ষম হোৱা নাই যথার্থ অৰ্থময়তাও কৰিছে। ইয়াৰ মূলতে হ'ল প্ৰান্তিকৰ কবিতাই বিষয়বস্তু নতুনত্ব, শৈলীত নতুনত্ব, ৰূপ বা আংগি নতুনত্ব, টেম্পাৰমেন্টত নতুনত্ব, শব্দ চয়নত নতুনত্ব আৰু সামগ্ৰিকভাৱে কবিতাৰ সামগ্ৰিক নতুনত্বক আদৰি ল'লে।

অসমীয়া সাহিত্যৰ পাঠক মাত্ৰেই জানে যে “প্ৰান্তিক”ৰ প্ৰতিষ্ঠাপক মুখ্য সম্পাদক ডা. নাথ শইকীয়াৰ প্ৰতিটো কামেই গভীৰ চিন্তা আৰু সু-পৰিকল্পনাৰ আধাৰত আধাৰিত। তেওঁৰ ব্যক্তিত্বই তেওঁৰ কৰ্মকৰ্মীসকলকো গভীৰ চিন্তা চৰ্চাৰে কৰ্ম সম্পাদন কৰিবলৈ উদ্বুদ্ধ কৰিছিল। “প্ৰান্তিক”ৰ অন্যান্য লেখাৰ দৰেই কবিতা সমূহো নতুনত্বৰ বাৰ্তাবাহক। ইয়াৰ মূলতে হ'ল কবিতাসমূহ নিৰ্বাচনত অৱলম্বন কৰা সাৱধানতা আৰু সু-পৰিকল্পিত কবিতাৰ নিৰ্বাচন পদ্ধতি। “প্ৰান্তিক”ত প্ৰকাশিত কবিতাসমূহৰ সু-চিন্তিত নিৰ্বাচনে কবিতাসমূহ পাঠকৰ অধিক কাষ চপাই নিবলৈ সক্ষম হৈছে।

১.০ কবিতা নিৰ্বাচনৰ বেলিকা ‘প্ৰান্তিকে’ দুটা দিশত অধিক গুৰুত্ব দি আহিছে : এটা হ'ল কবিতাৰ মান হ'ব লাগিব আৰু আনটো হ'ল কবিতাটো হ'ব লাগিব মানদণ্ডসম্পন্ন, উৎকৃষ্ট বা গুণগণে গুণান্বিত।

২.০ ভাষাত ক'বলৈ হ'লে — সদৰ্থক ভাল কবিতাই “প্ৰান্তিক”ৰ প্ৰকাশযোগ্য কবিতাৰ মানদণ্ড। এইক্ষেত্ৰত “প্ৰান্তিকে” নবীন কবি প্ৰবীণ কবিৰ বিচাৰ নকৰে। নবীনেই হওক প্ৰবীনেই হওক সদৰ্থক ভাল কবিতাক “প্ৰান্তিকে” আৰম্ভণিৰে পৰা প্ৰাধান্য দি আহিছে। যিবিলাক কবিতাৰ মানদণ্ড মান্য, ৰস-আত্মদানীয়, সহৃদয়-হৃদয়গ্ৰাহ্য, অনুভবোপম আৰু পাঠোদ্ধাৰযোগ্য - এনেবোৰ কবিতাই সদৰ্থক ভাল কবিতাই জটিলতাৰ সৃষ্টি নকৰে। যথার্থ ক'বলৈ গ'লে ভাল কবিতাৰ সংজ্ঞা দাখিল নাই। কোনো কাব্য গুণ বা কলা-গুণেৰেও ভাল কবিতাক নিৰূপণ কৰিব নোৱাৰি।

৩.০ মানো ভাল কবিতাই - একাৰ্থত ইয়াৰ নতুন কবিতাও বুলিব পাৰি। “প্ৰান্তিকে” নতুন কবিতাক জন্মলগ্নৰে পৰা গুৰুত্ব দি আহিছে। “প্ৰান্তিক”ৰ নতুন কবিতাবোৰে অসমীয়া কবিতাক বিশাল ব্যাপ্তিয়ে প্ৰদান কৰা নাই, জনপ্ৰিয়কৰণতো ইন্ধন যোগাইছে। প্ৰান্তিক পৰম্পৰাবিমুখ; নতুন দিনৰ বাৰ্তাবাহক। নতুন কবিতা মানে নবীন কবিয়ে ৰচনা কৰি কবিতাক গুণাব খোজা নাই; ভাৱ, ভাষা, ৰূপ, বক্তব্য-সকলো দিশতে নতুনত্বৰ সন্ধানই হৈছে কবিতাৰ।

৪.০ কবিতা মূলত : উত্তৰ শিল্পকৰ্ম। শিল্পকলা বা আৰ্টৰ মুখ্য উদ্দেশ্য আনন্দ প্ৰদানহে - নীতি মতে প্ৰদান নহয়। কবিতাৰো মুখ্য উদ্দেশ্য আনন্দ প্ৰদানহে। এই দিশটো “প্ৰান্তিকে” অধিক গুৰুত্ব দি আহিছে। কোমলকান্ত অনুভূতিসূৰভ কবিতাই যিকোনো শ্ৰেণীৰ পাঠকৰ হৃদয় সহজতেই কাঁপোৱালে। অনুভূতিৰ দোলন নাথাকিলে কবিতা অকবিতা হোৱাৰ সম্ভাৱনাই বেছি। কিন্তু কবিতাৰ এটো নহয় যে অনুভূতিপ্ৰধান, আবেগপ্ৰধান বা “কল্পনাশ্ৰয়ী কবিতা মানেই পয়ালনবাদী কবিতা।”

৫.০ কবিতা বাস্তৱমুখী হওক - ইয়াত আপত্তি কৰিবলগীয়া একো নাই। বৰং এনে কবিতা সহজে পাঠকৰ কাষ চাপিবলৈ সক্ষম হয়। কবিতা কম সময়ৰ ভিতৰতে অধিক মানো অৰ্জন কৰে। তথাপিও কবিতাত আবেগ অনুভূতি থাকিব লাগিবই। “অনুভূতিৰ দোলন বাস্তৱমুখী কাব্য ও হ'ব অকাব্য।”

৬.০ অসমীয়া কবিতাৰ বৃহৎ ফুলনিবাৰীত ইতিমধ্যেই অনেকখিনি আধুনিক কাব্য-ফুলৰ প্ৰকাশনা কৰা হৈছিল - পুলিবোৰ ডাঙৰ হৈ কলি মেলিছিল - কলিবোৰ পূৰ্ণাঙ্গ ফুল হৈ

ফুলনিবাৰীখন ধুনীয়া কৰি তুলিছিল। ফুলনিবাৰীৰ চৌদিশ সৌন্দৰ্য আৰু সুৰভি ভৰি পৰিছিল। বৎ-বিৰঙৰ ফুল আৰু বিধ বিধ সুগন্ধৰ ফুলেৰে ফুলনিবাৰীখন উপনি পৰিছিল। ইমানখিনিৰ পি ফুলনিবাৰীখনে দুটা কাৰণত পূৰ্ণতা দাবী কৰিব পৰা নাছিল : (ক) বঙৰ ভিত্তিত ফুলবোৰ নাছিল। সূচিন্তিত আৰু সু-পৰিকল্পিত ৰূপত বঙৰ ভিত্তিত ফুলবোৰ বোৱা হ'লে ফুলনিবাৰী আৰু ধুনীয়া হৈ পৰাৰ সম্ভাৱনা আছিল। (খ) কিছুমান বেয়া, সৌন্দৰ্যহীন-সুগন্ধহীন ফুলো ফুলনিবাৰীত থকা হৈছিল; যাৰ ফলত ফুলনিবাৰীখনৰ সৌন্দৰ্য কিছু পৰিমাণে হানি পৰিছিল। ফুলনিবাৰীখন অসমীয়া কবিতাৰ জগতখন আৰু ফুলবোৰ হৈছে আধুনিক কবিতাবোৰ।

‘প্ৰান্তিক’ এই ক্ষেত্ৰত সময়োচিত পদক্ষেপেৰে আধুনিক অসমীয়া কবিতাৰ ফুলনিবাৰী আটক ধুনীয়া কৰি তুলিবলৈ প্ৰয়াস কৰি আহিছে।

পাঠকৰ নিচেই কাষ চাপিও আশীৰ দশকৰ পৰৱৰ্তী অসমীয়া কবিতাতো এনে কি খুঁত বৈ গৈছে - যিবোৰ খুঁত আঁতৰাবলৈ ‘প্ৰান্তিক’ প্ৰয়াস কৰি আহিছে। যেনে - (ক) পুৰণি প্ৰতিষ্ঠিত কবি হ'লেও একঘেয়ামী কবিতাক আশ্ৰয় নিদিয়া। (খ) শিল্পগুণ ৰহিত কবিতা প্ৰকাশ নকৰা। (গ) গতানুগতিক পৰম্পৰামুখী কবিতাৰ সলনি নতুনত্বৰ বাণী আৰু শৈলীবহন কবিতাক আগস্থান দিয়া। (ঘ) অকবিতাৰ প্ৰতি তিলমানো আগ্ৰহ প্ৰকাশ নকৰা, ইত্যাদি।

৫.০ এফালে বিষয়বস্তু বা বক্তব্যত নতুনত্ব আৰু আনফালে আংগিকৰ ন ন সম্পৰ্ক ‘প্ৰান্তিক’ৰ কবিতাবিলাকৰ প্ৰধান মন কৰিবলগীয়া দিশ। আধুনিক কবিতাত নতুন নতুন বিষয়বস্তু লৈ ইতিমধ্যে অনেকখিনি পৰীক্ষা-নিৰীক্ষা কৰা হৈছে যদিও ‘প্ৰান্তিক’ আৰু নতুনত্বৰ সন্ধান আছে।

৫.১ জীৱনক নতুন ৰূপত চোৱাৰ হাবিয়াস ‘প্ৰান্তিক’ৰ কবিতাবিলাক স্বাতন্ত্ৰ্যকৈ উল্লেখ দিশ। কবিসকলে ভাবিলে ল'লে - “কবিতা জীৱনৰ বাবেহে। জীৱনক ছন্দোময় কৰি তুলিবা আমাক কবিতা লাগে। এই কথা আমাৰ সাধাৰণ মানুহে বুজাৰ এটা পৰিবেশ যেতিয়ালৈকে তেতিয়ালৈকে কবিতাৰ পথ সুগম নহয়।”

“জীৱনৰ অৰ্থ কি?... ”

“জীৱনৰ অৰ্থ বিচাৰি আকাশলৈ চালো, /পূৰ্ণিমাৰ জোনটোৱে এমোকোৰা হাঁহিৰে/ মৌলৈ চাই ওপতে চকু টিপিয়াই দিলে।”

(জীৱন/ৰাজ আমিন বৰুৱা, প্ৰান্তিক, ১ ডিচেম্বৰ ১৯৯১)

“জীৱনক ভালপোৱা তুমি/ভাল পাওঁ ময়ো/সেইবাবেই হৃদয়ঙ্গম কৰোঁ/

আঁতৰক মাধুৰ্য/কেৱল এটি মুহূৰ্তৰ বাবে/যি হেৰাই যায় পলকতে।”

(জীৱনক বিচাৰি/ অনুপমা বসুমতাৰী, ১৬ জানুৱাৰী/৯৯)

শ্ৰী ৫৭ গগৈৰ “জীৱনৰ গল্প” সুৰেশ ৰঞ্জন গদুকাৰ “আত্ম-কথা”, আৰ্চনা বৰুৱাৰ “জীৱনে ক’ব” ইত্যাদি কবিতাত জীৱনক নতুন ৰূপত চোৱাৰ প্ৰয়াস কৰা দেখা যায়।

৫.২ লোক-কবিতাৰ প্ৰভাৱ ‘প্ৰান্তিক’ৰ কবিতাৰ অন্যতম উল্লেখযোগ্য দিশ। এই কবিতাবিলাকৰ বিষয়বস্তু উৎস হ'ল প্ৰাচীন অসমীয়া লোক-গীত, লোক-কবিতা, আইনাম, ধাইনাম, ইলান, দ'লা ওমলা গীত, নাও খেলা গীত ইত্যাদি। মিছিং, কাৰ্বি, বড়ো আদি জনগোষ্ঠীয় মৌখিক কবিতাৰ বিষয় আৰু সুৰৰ আধাৰত বহু কেইটা কবিতা ‘প্ৰান্তিক’ত প্ৰকাশ পাইছে। জনগোষ্ঠীবিলাকৰ কবিতাৰ গীত, বিবনি গীত আৰু উৎসৰ পাৰ্বনৰ গীতৰ পৰাও কবিসকলে বিষয়বস্তুৰ উৎস লৈছে। প্ৰব্ৰজ্যোতি দাসৰ “লিহিৰিপতীয়া অ’ বনৰীয়া বাঁহী” নামৰ কবিতাটো লোক-কবিতাৰ অনুকৰণত লিখা উৎকৃষ্ট উদাহৰণ :

“পাঁহৰ জোপোহাটোৱে মাতে মাত/বাঁহৰ জোপোহাটোৱে মাতে ডাউকৰ মাত/

ডালৰ পৰা পৰি/ফুলে ঢাকে বাট/

পাঁহৰ আগত ৰূপ নিদিব কপৌটি/অ’ মোৰ কপৌটি/কিবা আছে নেকি

দুখৰ খবৰ/খনৰ খবৰ/কৈ দে / মোৰ হাতৰ কটাৰী পৰে।” (১ জুন/৯৯)

৫.৩ ‘প্ৰান্তিক’ৰ কবিতাৰ আন এটি দিশ হ'ল প্ৰেমৰ নৱ মূল্যায়ন। কবিসকলে প্ৰেমক ভিন্ন ভিন্ন দৃষ্টিভঙ্গীৰে চাব খুজিছে। অধিকসংখ্যক কবিৰ কবিতাতে প্ৰেমে বিষয়বস্তু হিচাপে ধৰা দিছে। প্ৰেম সম্পৰ্কে ভিন্ন কবিৰ ভিন্ন ধাৰণা। “মই সেই নীলা জুইত জাহ যাম” প্ৰেমৰ ভাষা ক’লায়ে /যি ভাষা জানে/সেই ভাষা তুমি নাজানিলেই ভাল” “পৃথিৱীত স্বাতন্ত্ৰ্যকৈ উজু হোম দান”, “ফুল বা ফল নহয়, প্ৰেম শিপাহে” “বুলি ভিন ভিন কবিয়ে ভিন ভিন দৃষ্টিৰে চাব লাগে। “তোমাৰ বাবেই এনেবোৰ কবিতা” নামৰ কবিতাত ফুল শইকীয়াই প্ৰেম সম্পৰ্কে এনেদৰে ক’লে :

“শুপুচ-শুপুচকৈ নৈৰ পাৰত তুমি কাপোৰ ধূলে/পকি থকা আমাবোৰ জৰ জৰকৈ সৰে/

ক’লা চৰাইজাক কপালৰ ওপৰত / জাক পাতি উৰে/

আঃ / নলগা ঠাইত লাজুকী চাদৰখন অকমান ফাটি গ’লে।” (১৬ মে’/৯০)

‘প্ৰান্তিক’ৰ প্ৰেমবিষয়ক কবিতাবোৰ পাতল আৰু পেনপেনীয়া ভাৱৰ প্ৰকাশিত ৰূপ নহয়। প্ৰেম বিষয়ক কবিতাবোৰ গভীৰ ভাৱ ব্যঞ্জক, অৰ্থদ্যোতনাৰে দোলায়িত, পৰিমার্জিত,

কটিকৰ আৰু অনুভূতিসুলভ কোমলকান্তিৰে পয়োভৰ।

৫.৪ 'প্ৰান্তিক'ৰ কবিসকলে আৰু এনে কিছুমান বিষয়ত গুৰুত্ব দি আহিছে - যি বিলাক বিষয় পুৰণি হৈয়ো নতুন ৰূপত উপস্থাপন কৰা হৈছে। পূৰ্বতে এনেকুৱা বিষয়ক লৈ কাব্য কৰা হৈছিল। কিন্তু 'প্ৰান্তিক'ৰ কবিসকলে এই বিষয়বোৰ বুদ্ধিদীপ্ত উপস্থাপনেৰে অভিনৱত্ব প্ৰদৰ্শন কৰিলে। নৈসৰ্গিক শোভা বৰ্ণনাত নব্য দৃষ্টি-ভংগী, নষ্টালজিক চেতনায়ুক্ত কবিতাৰ প্ৰাধান্য প্ৰাচীন ঐতিহ্যৰ অনুসন্ধান, বিজ্ঞান-প্ৰযুক্তিবিদ্যা (ইন্টাৰনেট, ই-মেইল, ই-গৰ্ভৰনেচ, কম্পিউটাৰ)ৰ শেহতীয়া আৱিষ্কাৰৰ প্ৰভাৱ, গ্ৰাম্য আৰু নগৰকেন্দ্ৰিক জীৱনক সমগুৰুত্ব প্ৰদৰ্শন ইত্যাদি বিষয়বস্তুৱেই কবিসকলৰ সৃষ্টিৰ উৎস বক্তব্য হৈ পৰিল। এনেবোৰ নব্য আৰু অভিনৱ বিষয়বস্তুৰ সংযোগৰ ফলতে "আশা আৰু নৈৰে দশকৰ পৰা অসমীয়া কবিতাই বিস্ময়কৰক বিন্ত্বিত্তি পৰিগ্ৰহ কৰিছে।"

৬.০ আংগিকৰ ন ন সম্পৰীক্ষা 'প্ৰান্তিক'ৰ কবিতাৰ অন্য এটি তাৎপৰ্যপূৰ্ণ দিশ। চল্লিশৰ দশকতে অসমীয়া কবিতাই পূৰ্বৰ ৰূপ সলনি কৰি সম্পূৰ্ণ ৰূপেৰে আত্মপ্ৰকাশ কৰিছিল। অসমীয়া দশকত কবিসকলে আংগিকৰ ন ন পৰীক্ষা কৰিবলৈ পুনৰ আৰম্ভ কৰিলে। চল্লিশৰ দশকৰ সাজত বং আৰু ৰেখাৰ নতুন সমাহাৰ ঘটাই আধুনিক অসমীয়া কবিতাক কবিসকলে এক নতুন ৰূপ প্ৰদৰ্শন কৰিলে। এই ক্ষেত্ৰত 'প্ৰান্তিক'ৰ ভূমিকা অগ্ৰগণ্য। আংগিকৰ ন ন সম্পৰীক্ষাৰ বিশেষ বিশেষ কিছু দিশৰ সম্পৰ্কে তলত আলোচনা কৰা হ'ল।

৬.১ 'প্ৰান্তিক'ৰ কবিতাৰ আটাইতকৈ তাৎপৰ্যপূৰ্ণ দিশ হ'ল কাহিনী-কথনৰ প্ৰাধান্য। ৰোমান্টিক যুগৰ মিলিতান্ত যৌগিক ছন্দশৈলী পৰিত্যাগ কৰি চল্লিশ-পঞ্চাশ দশকৰ অসমীয়া কবি সম্পন্দিত গদ্য ছন্দ আৰু মুক্তক ছন্দক আকোঁৱালি লৈছিল। কিন্তু আশীৰ দশকৰ অসমীয়া কবি কথা ছন্দৰ অধিক কাষ চাপে। কবিসকলে বক্তব্য প্ৰকাশ কৰিবৰ বাবে কবিতাত এটি শিল্পগুণসম্বল কাহিনীৰ উপস্থাপন কৰিবলৈ ল'লে। এই কাহিনী কিন্তু বেলাদ বা সাধুকথা নহয়। কাব্যগুণ বাখি কবিসকলে কাহিনী-কথনৰ আধাৰত বিষয়বস্তু ব্যঞ্জিত কৰি তুলিছিল। নান্দনিক কাহিনী-কথন কাব্য-বস্তুৰ গভীৰ অৰ্থ-দ্যোতনা উপলব্ধি কৰাত সহায় কৰিছিল; ফলত এনে কবিতাই প্ৰাধান্য মনোযোগ আকৰ্ষণ কৰিছিল। কাহিনী-কথন আধাৰিত বিশেষভাৱে উল্লেখযোগ্য 'প্ৰান্তিক'ৰ কেইটামান কবিতা হ'ল "মধুপুৰত অষ্টেভিত্তি" পাজৰ কাল্পনিক ভ্ৰমণ" "অলৌকিক আঙঠিটো" "বৰণীয়া বিহু" "কবিতা" "শামুক আৰু পানী কাউৰী" ইত্যাদি। কাহিনী-কথন আধাৰিত কবিতালিকে কেতিয়াবা কথোপকথনেৰে, কেতিয়াবা, প্ৰশ্নোত্তৰেৰে, কেতিয়াবা কাহিনী বৰ্ণনা

ৰূপে বৰ্ণনাৰে, কেতিয়াবা অভিজ্ঞতা বা পৰিবেশ বৰ্ণনাৰে লিখা। বহু সময়ত কবিতাবিলাকত কবি মনৰ হেঁচা-ঠেলা প্ৰকাশ পাইছে।

৬.২ 'প্ৰান্তিক'ৰ কবিতা কথা ছন্দৰ অধিক কাষ চাপিল। গদ্য আৰু পদ্যৰ দূৰত্ব লাহে-লাহে হেঁচা-ঠেলা। অৱশ্যে ইয়াৰ ফলত কবিতাবোৰ সাধাৰণ মানুহৰো আপোন হৈ পৰিল। ৰোমান্টিক কবিতাই সাধাৰণ মানুহৰ পৰা বহু যোজন বাট আঁতৰি আহিছিল। কিন্তু ইয়াৰ বিপৰীতে 'প্ৰান্তিক'ৰ কবিতা এমুঠি কবি আৰু পণ্ডিতৰ মাজতে সীমাবদ্ধ হৈ নাথাকিল; সাধাৰণ মানুহৰ অনুভূতিৰ সোমাই আহিল। কথাছন্দৰ এটা উদাহৰণ দাঙি ধৰা হ'ল :

"একো নহ'লেও তোমাৰ ঠিকনা আছে/সময়ৰ স'তে চুক্তি কৰিবা/

একো নহ'লেও তোমাৰ এটা ঘৰ আছে/

মুখ সলাব পৰাকৈ মুখ আছে, সলাবা/কথা সলাব পৰাকৈ কথা আছে, ক'বা/

শাপ সলাব পৰাকৈ ৰং আছে, সানিবা।" ("সীমাবদ্ধ", পুঞ্জন, বৰুৱা, ১৬ মাৰ্চ/৯০)

৬.৩ চিত্ৰকল্পৰ চমৎকাৰ প্ৰয়োগ 'প্ৰান্তিক'ৰ কবিতাৰ আকৰ্ষণৰ অন্যতম কেন্দ্ৰবিন্দু। 'প্ৰান্তিক'ৰ কবিসকলে অভিনৱ শব্দ সংযোজনেৰে তেওঁলোকৰ মনৰ ছবি আঁকিবলৈ ল'লে। তেওঁলোকৰ কবিতাই দিলে ৰেখাৰ ধাৰণা আৰু ব্যঞ্জনা দিলে ৰঙৰ আভাস। মনৰ ছবিক কেতিয়াবা কেতিয়াবা কবিতাই কবিতাকৈ আৰু কেতিয়াবা কেতিয়াবা টুকুৰা ছবিবোৰকে সানমিহলিকৈ - এনে ছবিৰ অংকনে কবিতাৰে কৰি তুলিলে মনোগ্ৰাহী আৰু হৃদয়গ্ৰাহী।

কবিয়ে চিৰাচৰিত পৰিবেশ এটাকো আধুনিক কবিতাত অপৰূপ সৌন্দৰ্যৰ ভাণ্ডাৰলৈ ৰূপান্তৰ কৰি পাৰে। ৰাতিৰ কদৰ্ঘময় আৰু নিজন পৰিবেশকো সেয়ে কবি কৰবী ডেকা হাজৰিকাই 'পাহাৰৰ কাষ' আৰু 'ফুলে ভৰা উপত্যকালৈ' ৰূপান্তৰ কৰিব পাৰিছে।

"মাজৰাতি সাৰ পালে/ৰাতিটোক বাৰ বণিতা যেন লাগে/তাইৰ কাজল কলা চকুত/  
টোপনি ভগা চৰাইৰ দৰে/কলকলাই উঠে/আমত্ৰণ পাই/বাহ মেলি গা ভাঙি/তাই ফুটাই  
পাহাৰৰ কাৰুকাৰ্য/এখিলা এখিলাকৈ আঁতৰাই থৈ/পাতৰ আভাৰণ/জোনৰ পোহৰত তুলি  
দুপোভৰা উপত্যকা।"

("ৰাতি", কৰবী ডেকা হাজৰিকা, আগষ্ট, ১৯৯৯)

পাতিক লৈ জীৱন নৰহেও অংকন কৰিছে অনুপম চিত্ৰকল্প :

"মাজৰাতি জোনটো নামি আহে/ৰৈ থাকে বাঁহৰ সঁকোতে

আকাশৰ নীলা ৰং গাত সানি লৈ/ৰাতি ৰাতিটো বৰষুণ হয়।"



“মাজৰাতি জোনটো নামি আহে”, ১৬ জুলাই, ১৯৯৪)

৬.৪ ‘প্ৰান্তিক’ৰ কবিতাৰ আন এক তাৎপৰ্যপূৰ্ণ দিশ হ’ল প্ৰতীকৰ চাৰুতা। আশী দশক আগছোৱাৰ কবি সকলে ব্যৱহাৰ কৰা প্ৰতীকবোৰ আছিল দাঁতা ভাঙিও অৰ্থোদ্ধাৰ কৰিব নোৱাৰা বিধৰ প্ৰতীক। যাৰ ফলত আধুনিক কবিতা অধিক দুৰূহ হৈ পৰিছিল। ইয়াৰ মৌলিক কাণৰটো প্ৰতীকীয় শব্দবোৰ পাঠকৰ তেনেই অপৰিচিত আছিল। ‘প্ৰান্তিক’ৰ কবিসকলে পৰিচিত আৰু চিৰাচৰ প্ৰতীকীয় শব্দ দ্যোতনাৰে, সংবেদনীয় কোমলকান্তি শাব্দিক দোলনেৰে কবিতাত প্ৰতীক নিৰ্মাণ কৰি আহিছে; ফলত পাঠকৰ বাবে কবিতাবোৰ হৈ পৰিছে অধিক সংবেদনশীল আৰু চিত্ৰাকৰণ। উদাহৰণ স্বৰূপে, অনুভৱ, তুলসীৰ কবিতা নামৰ কবিতাটোলে উনুকিয়াব পাৰে। কবিয়ে প্ৰেয়সী মনৰ প্ৰেমৰ ভাৱ প্ৰকাশ কৰিবৰ বাবে ‘নীলা মেঘ খাম’, ‘পালতৰা হাতীপটি উত্তৰ’ আৰু ‘বোকা আকাশ’ক প্ৰেমৰ প্ৰতীক হিচাপে ব্যৱহাৰ কৰিছে।

“বোকা আকাশৰ গভীৰত বকুলগুৰি প্ৰিয় ঠিকনা প্ৰোথিত হ’লেই  
সৰীসৃপ ৰূপী পত্ৰবাহকৰ কিৰীটিত মাণিক গুজি দি  
চুম্বনৰ স্নিগ্ধ পৰিবেশত মই হয়তো অতীতে অধীৰ হৈ  
উতলা লহৰৰ পালতৰা হাতীপটি উত্তৰলৈ বাট চাই ৰ’ম  
নীলা মেঘ খামৰ ভিতৰত এতিয়া চাগে’ জলন্তৰ উদগ্ৰ উঠা-নমা।”

(১ ডিচেম্বৰ, ১৯৯১)

৬.৫ ‘প্ৰান্তিকে’ অসমীয়া কবিতালৈ এক চিহ্নিতযোগ্য পৰিবৰ্তন আনিছে — অলংকাৰ অৰ্থবহ ব্যৱহাৰৰ ভেটিত। সংবেদনশীল কাব্যিক ভাষাৰ প্ৰয়োগ, অনুপ্ৰাস, উপমা, মনোগ্ৰাহী শব্দচৰ্চা ৰূপক, ধ্বনিময়তাত গুৰুত্ব প্ৰদানে ‘প্ৰান্তিক’ৰ কবিতাসমূহ প্ৰদান কৰিলে অন্য এক অনন্য মাতলত কেইটামান উদাহৰণ দাঙি ধৰা হ’ল —

(ক) উপমা

“বৰষুণত তিত্তি-তিত্তি/দীঘল হৈ গৈ থাকে/  
চৌবাচিয়াৰ বাঁহীৰ সুৰটোৰ দৰে/জোনটোৰ চুলি।”

(“মাজৰাতি জোনটো নামি আহে”, জীৱন নৰহ, ১৬ / জুলাই / ৯৪)

(খ) অনুপ্ৰাস

“আছিলনে আন্ধাৰ?.....

অনন্ত আন্ধাৰ! আন্ধাৰৰ অনন্ত অৰ্ণৱ?

“আগবৈদিক”, কবী ফুকন, ১৬ আগষ্ট / ৯৭)

৬.৫ প্ৰান্তিক

“গেমাৰ ম’ হৰজীয়া ৰোৱনী হাতৰ টিপত সেমেকে/মোৰ পৰালি পৰা এমুঠি শুকান ধান,  
উপপিচ ভৰিব পানীগাঁঠিলৈকে তোৰ তলসুঁতিয়া মাটিৰ ভুবভূৰীয়া বোকা,  
গোৱা ৰূলে এইবাৰ পথাৰ উজাৰি ধান হ’ব/চকু-মন জুৰাই নিব ব’দৰ তোলনীয়া ধানে....”  
 (“ধানৰ চকাছন্দা সুৰৰ ৰৈ-ৰমলী”, ১ অক্টোবৰ / ৯৭)

৬.৬ প্ৰান্তিক আলোচনাটো ‘প্ৰান্তিক’ৰ পাতত প্ৰকাশিত আধুনিক অসমীয়া কবিতাৰ বিষয়বস্তু আৰু প্ৰকাশন ন সন্ম্পৰীক্ষাৰ কেইটামান দিশত যৎকিঞ্চৎ অবলোকনেহে; বিজ্ঞত আৰু সামগ্ৰিক বিশ্লেষণ নহয়।

কেইবাগৰাকীও প্ৰসিদ্ধ কবিৰ নতুন কাব্য-ৰূপৰ চৰ্চা ‘প্ৰান্তিক’ৰ কবিতাবোৰৰ আৰু এটা বিশ্লেষণপূৰ্ণ বিশেষত্ব। যেনে — নগেন শইকীয়াৰ মিতভাষা, প্ৰবীণ শইকীয়াৰ আপদীয়া-পদ্য ৰূপক আৰু অভিনৱ। আনকি, সাম্প্ৰতিক অসমীয়া কবিতাৰ বিশিষ্ট ধাৰা হিচাপে এই শ্ৰেণীৰ কবিতাই বিশ্লেষণ লাভ কৰিছে। ইলাদেৱী অধিকাৰী, অতুলচন্দ্ৰ দাস, ভবেন কুমাৰ বৰা, পৰিত্ৰ নাৰায়ণ কুমাৰ ডেকা, বিপুল কুমাৰ লহকৰ আদিয়ে আপদীয়া-পদ্য চৰ্চা কৰাৰ দৰে একাধিক কবিই মাত্ৰমাত্ৰম লিখিবলৈ হাতত কলম লৈছে। এনেধৰণে নতুন চিন্তা-চৰ্চাই অসমীয়া কবিতাৰ প্ৰতি গভীৰ আত্মগোচৰী ভাবে সমৃদ্ধ কৰি তুলিছে।

দ্বিতীয়তে, এই প্ৰবন্ধটো ‘প্ৰান্তিক’ৰ কবিতাৰ আংগিক আৰু বিষয়বস্তুৰ বিশেষ বিশেষ বিশ্লেষণ। দশৰ তেনেই চমু-পথীয়া আলোচনাহে, - গভীৰ, বিজ্ঞত আৰু বিশ্লেষণাত্মক আলোচনা হ’লেও তেনেই অনেক ন ন দিশ উদ্ভাসিত হলেহেঁতেন। তথাপিও, তেনেই চমু-পথীয়া আলোচনা হলেও আলোচনাৰ পৰা এটা কথা নিঃসংকোচ ক’ব পৰা যায় যে আধুনিক অসমীয়া কবিতাৰ ভৱিষ্যত প্ৰতিবেদন: ‘প্ৰান্তিকে’ এটা সদৰ্থক ইতিবাচক ভূমিকা পৰিগ্ৰহ কৰিছে। যথাসম্ভৱ জটিলতা পৰিহাৰ কৰি সামগ্ৰিক দুৰূহতাক নিলগাই থৈ অছত কবিতাৰ নান্দনিক দিশটো উপেক্ষা নকৰাকৈ কবিতাক প্ৰাথমিক পাঠকৰ কাষ চপাই নিবলৈ ‘প্ৰান্তিকে’ আশাধুয়াকৈ লাগি আছে। কবিৰ চেনতাৰ লগত কবিতাৰ উৎপত্তিৰ উপযুক্ত সময় সাধন হ’লেহে কবিতা উপলব্ধি কৰিব পাৰি। এই দিশত সাধৰণ কবিতাৰ মনোভাৱ কবিতাৰ মৰ্মবোধ জাগ্ৰত কৰিব পৰা কবিতা ‘প্ৰান্তিকে’ বাচনি কৰে। ফলত অসমীয়া কবিতাৰ বাস্তৱ যাত্ৰাৰ অংশীদাৰ স্বৰূপে এহাতে যেনেকৈ এচাম প্ৰতিভাসম্পন্ন কবিয়ে সমুখলৈ

ওলাই আহিছে আনহাতে তেনেকৈ এচাম চিৰিয়াচ কাব্যমোদী পাঠকৰো সৃষ্টি হৈছে। সাত পুৰুষ শতব্দেও একেমুখে স্বীকাৰ কৰিব যে, আশী-নব্বৈৰ দশকতে এদল প্ৰতিশ্ৰুতিসম্পন্ন কবি<sup>১৪</sup> 'প্ৰান্তিকে' আৱিষ্কাৰ কৰিছিল আৰু একবিংশ শতিকাৰ প্ৰথম দশকতো 'প্ৰান্তিকে' এদল উজ্জ্বল সম্ভাৱনাময় কবি<sup>১৫</sup> আৱিষ্কাৰ কৰি আছে।

#### ০৮. উপসংহাৰ

'প্ৰান্তিকে' আধুনিক অসমীয়া কবিতাৰ সমৃদ্ধি আৰু বিকাশত ঐতিহাসিকভাৱে এক গুৰুত্বপূৰ্ণ ভূমিকা পালন কৰি আহিছে। আধুনিক অসমীয়া কবিতাৰ বিষয়বস্তুত অভিনৱত্ব আনি অসমীয়া কবিতাৰ এক মাত্ৰা প্ৰদান কৰিবলৈ সক্ষম হৈছে। এই অধ্যয়নৰ পৰা নিঃসন্দেহে ক'ব পৰা যায় যে সাম্প্ৰতিক অসমীয়া কবিতাৰ নেতৃস্থানীয় কবিসকল প্ৰান্তিকেৰ সৃষ্টি।

#### প্ৰসঙ্গ-টোকা

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২. হীৰেন্দ্ৰনাথ দত্ত, পূৰ্বোল্লিখিত' পৃষ্ঠা - ৭৪
৩. নলিনীধৰ ভট্টাচাৰ্য, 'কবিতাৰ ভাষা', 'সাহিত্য নিৰ্মাণ প্ৰসঙ্গ', সম্পাঃ বিপুল খাটনিয়াৰ, পৃষ্ঠা - ২৪
৪. অজিত গগৈ, 'প্ৰেমৰ দুটা কবিতা', 'প্ৰান্তিক', ১৬ মে, ১৯৯৭
৫. হৰেকৃষ্ণ ডেকা, 'তিনিটা প্ৰেমৰ কবিতা', 'প্ৰান্তিক', ১ ছেপ্তেম্বৰ, ১৯৯৯
৬. চামচুল বাৰিক, 'প্ৰেম দান', 'প্ৰান্তিক', ১ নৱেম্বৰ, ১৯৯৪
৭. চামচুল বাৰিক, উল্লিখিত।
৮. বাবুল প্ৰসাদ বৰুৱা, 'অতি সাম্প্ৰতিক কালৰ কেইজনমান উল্লেখযোগ্য অসমীয়া কবিৰ কবিতা', গৰীয়সী, ডিচেম্বৰ, ২০০৯, পৃষ্ঠা-৩০
৯. চেয়দ আব্দুল হালিম, ১ ডিচেম্বৰ, ১৯৯৯
১০. সৌৰভ শইকীয়া, ১ জুলাই, ১৯৯৯
১১. অজিত গগৈ, ১ অক্টোবৰ, ১৯৯৭
১২. অতনু ভট্টাচাৰ্য, ১৬ জানুৱাৰী, ১৯৯৬
১৩. সৌৰভ শইকীয়া, ১৬ ফেব্ৰুৱাৰী, ১৯৯৬
১৪. কবিৰ তালিকা দীঘল হোৱাত উল্লেখ কৰাৰ পৰা বিৰত থাকিলো।
১৫. কবিৰ সংখ্যা বেছি হোৱাত উল্লেখ কৰিব পৰা নগ'ল।

## সাহিত্যৰ অনুবাদৰ ক্ষেত্ৰত সন্মুখীন হোৱা ভাষাগত সমস্যাৱলী (অসমীয়াৰপৰা ইংৰাজীলৈ, হিতেশ ডেকাৰ 'আজিৰ মানুহ' উপন্যাস আৰু ইয়াৰ অনূদিত ৰূপ 'Wings of Desire' ৰ উল্লিখনসহ )

পদ্মকুমাৰী গগৈ

সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ  
সোণাৰি মহাবিদ্যালয়

#### ০১. প্ৰস্তাৱনা

০.১ এটা ভাষাত থকা কোনো কথা আন এটা ভাষালৈ নিয়া কাৰ্যই অনুবাদ। সাহিত্যৰ ক্ষেত্ৰত অনুবাদে দুটা ভাষাৰ সাহিত্য আৰু সেই সাহিত্যৰ প্ৰেক্ষাপটত থকা দুখন সমাজ সংস্কৃতিৰ মাজত এক যোগসূত্ৰ স্থাপন কৰে। অনুবাদৰ সহায়ত এটা বেলেগ ভাষা-সংস্কৃতিত সাহিত্যৰ কল্পনামাৰ্গ কৰা হয়। অনুবাদৰ যোগেদি এটা ভাষাৰ পৰা আন এটা ভাষাৰ সাহিত্য সংস্কৃতি সমৃদ্ধ হ'ব পাৰিব। অনুবাদৰ পৰিসৰ বিস্তৃত হয়। সাহিত্যৰ অনুবাদৰ ক্ষেত্ৰত অনুবাদকে মূল পাঠৰ ভাষা (Source Language) হৃদয়ঙ্গম কৰিব পাৰিব লাগিব আৰু যিটো ভাষালৈ অনূদিত কৰিব সেই ভাষাটোত Target Language) মূল পাঠৰ মৰ্মাৰ্থ ফুটাই তুলিব পাৰিব লাগিব। সকলো ভাষাৰে নিজা নিজা বৈশিষ্ট্য থাকে। সেই বৈশিষ্ট্যসমূহ বুজিব পৰা অনুবাদকৰ অনুবাদে সাৰ্থক ৰূপ লাভ কৰে। সৃষ্টিশীল অনুবাদ ক্ষেত্ৰত আক্ষৰিক অনুবাদৰ লগতে সাৰানুবাদৰ প্ৰয়োজন হয়। অনুবাদকে মূল গ্ৰন্থৰ সকলো মৰ্মাৰ্থ স্পষ্টকৈ উপলব্ধি কৰি সেই মৰ্ম অনূদিত ভাষাত মূলৰ পৰা বেলেগ নোহোৱাকৈ অনুবাদ কৰিব লাগে। এনেক্ষেত্ৰত অনুবাদকজন দুয়োটা ভাষাতে যথেষ্ট আধিপত্য থকা সাহিত্যৰ গুণগ্ৰাহী লিখক হ'ব লাগে। ভাষাগত দক্ষতাৰ লগতে অনুবাদকজনৰ আত্মনিয়ন্ত্ৰণ থাকিব লাগিব। তেওঁ কল্পনাত নিজা সংযোগ কৰিলেও তাৰ আধিক্যই মূল ৰূপক ঢাকি ৰাখিব নোৱাৰিব। মূলপাঠৰ ভাষাগত, ভাবগত সকলো বৈশিষ্ট্য তেওঁ অনূদিত ভাষাটোত ৰাখিব লাগিব। গতিকে অনুবাদকজনৰ সৃষ্টিশীল প্ৰতিভাও থাকিব লাগিব। এনেক্ষেত্ৰত অনুবাদ পৰিণত হয় অনুসৃষ্টি।<sup>১</sup> বৰ্তমান সময়ত অনুবাদ অতি গুৰুত্বপূৰ্ণ বিষয়। বৰ্তমান মানুহে সমাজৰ সাহিত্য সম্পৰ্কে জানিবলৈ বিচাৰে। এনেক্ষেত্ৰত অনুবাদে বিভিন্ন সাহিত্য আৰু মানুহৰ বিভিন্ন মনৰ মাজত যোগসূত্ৰৰ এক গুৰুত্বপূৰ্ণ ভূমিকা গ্ৰহণ কৰে।

### ০.২ অধ্যয়নৰ উদ্দেশ্য

সাহিত্যৰ অনুবাদ সম্পৰ্কে ইংৰাজী ভাষাত যথেষ্ট চিন্তাচৰ্চা হৈছে। অসমীয়া সাহিত্যত এই সম্পৰ্কে কিছু আলোচনা হৈছে যদিও সেয়া পৰ্যাপ্ত নহয়। অনুবাদকৰ কাৰণে সাহিত্যৰ অনুবাদ এক প্ৰত্যাহ্বানস্বৰূপ। সাহিত্যৰ অনুবাদৰ ক্ষেত্ৰত অনেক সমস্যা আছে। এই সম্পৰ্কে গৱেষণা থল আছে। এই আলোচনা পত্ৰত সাহিত্যৰ অনুবাদৰ ক্ষেত্ৰত অনুবাদকে সন্মুখীন হোৱা ভাষাগত সমস্যাবলীৰ সম্পৰ্কে আলোকপাত কৰিবলৈ যত্ন কৰা হৈছে।

### ০.৩ অধ্যয়নৰ পদ্ধতি

“সাহিত্যৰ অনুবাদৰ ক্ষেত্ৰত সন্মুখীন হোৱা ভাষাগত সমস্যাবলী” শীৰ্ষক আলোচনা পত্ৰখন প্ৰস্তুত কৰোঁতে বৰ্ণনাত্মক পদ্ধতি গ্ৰহণ কৰা হৈছে।

### ০.৪ ‘আজিৰ মানুহ’ উপন্যাসৰ চমু আভাস

অসমীয়া সাহিত্যৰ এজন লেখক ল’বলগীয়া সাহিত্যিক হিতেশ ডেকাৰ এখন অনুবাদ উপন্যাস ‘আজিৰ মানুহ’। ১৯৫২ চনত ৰচনা কৰা এই উপন্যাসখনিত লেখকে তদানীন্তন সমাজৰ সঁচা স্বৰূপ প্ৰতিফলিত কৰিছে। সমাজৰ এচাম তথাকথিত ধনী, শোষক শ্ৰেণীৰ হাতত লাঞ্ছিত, শোষিত, নিষ্পেষিত এচাম দৰিদ্ৰ প্ৰজাৰ দুখ-দুৰ্গতিৰ কৰুণ চিত্ৰ উপন্যাসখনিত প্ৰতিফলিত হৈছে। সমাজ জীৱনৰ ঘাত-প্ৰতিঘাতৰ লগত যুঁজিবলৈ সক্ষম হোৱা শিক্ষিত ডেকা প্ৰতাপে ধনী শহুৰেকৰ তলতীয়া হোৱা নাই, তথাকথিত আধুনিক পত্নী বীণাপাণিৰ ওচৰত নিজকে সপি দিয়া নাই। সৰুৰেপৰা ককায়েক মাধৱ আৰু বৌৱেক কল্যাণীৰ মৰমৰ মাজত ডাঙৰ হোৱা প্ৰতাপে ভাল পাইছিল ককায়েকৰ খুলশালী নীলিমাক। কিন্তু ককায়েকৰ আদেশমতে ধনী মহাজান গোপীকান্ত বৰুৱাৰ জীয়েক বীণাপাণিক বিয়া কৰাই সুখী জীৱন যাপন কৰিব পৰা নাই। বীণা গাঁৱলীয়া পৰিৱেশত মিলিব নোৱাৰি পিতাকৰ ঘৰলৈ গুচি গৈছে। প্ৰতাপেও বীণাৰ অভিমান ভাঙি শহুৰেকৰ ঘৰৰ পৰা তেওঁক লৈ নাছিল। শেষত স্বাভাৱিক অৱস্থাৰ মাজেৰে দুয়োৰে বিচ্ছেদ ঘটিছে। প্ৰতাপৰ বৈবাহিক জীৱনৰ আৰম্ভণিতে কেনা লাগিছে যদিও তেওঁ মানসিক শক্তি হেৰুওৱা নাই। বন্ধু মহেশৰ আদৰ্শৰে অনুপ্ৰাণিত হৈ দুখীয়া খেতিয়কৰ মাজত নিজকে বিলাই দি সমবায় পদ্ধতিৰ ‘বিজয় লক্ষ্মী’ ফাৰ্ম খুলি খেতিয়কসকলক সহায় কৰিছে।

উপন্যাসখনত ধনী-দুখীয়াৰ সংঘাতৰ লগেলগে আধুনিক সমাজৰ সমস্যা সম্পৰ্কে প্ৰতাপৰ মনোভাৱ প্ৰকাশ হৈছে। শেষত প্ৰতাপৰ প্ৰতি নীলিমাৰ নিস্বার্থ প্ৰেমৰ প্ৰকাশ, নীলিমাৰ সাহস, স্পষ্টবাদিতা, প্ৰতাপ-নীলিমাৰ মিলনৰ মাজেৰে উপন্যাসখনৰ কাহিনীভাগৰ অন্ত পৰিছে। উপন্যাসখনে সুন্দৰ প্ৰকাশভঙ্গীৰে ৰচনাৰ মাধুৰ্যৰে উপন্যাসখনিৰ কাহিনীভাগ পাঠকৰ হৃদয়গ্ৰাহী কৰি তুলিছে। হিতেশ ডেকাৰ ‘আজিৰ মানুহ’ উপন্যাসখন ইংৰাজীলৈ অনূদিত কৰিছে পৰাগ দাসগুপ্ত।

অনূদিত ৰূপটোৰ নামকৰণ কৰিছে ‘Wings of Desire’ নামেৰে। নামকৰণটো আক্ষৰিক অনুবাদ নহয়, প্ৰতীকাত্মক। অনুবাদকৰ ভাষাৰে- The title of the translated version has also been deliberately coined to bring it out of its antique context and to give it a modern look. অৰ্থাৎ উপন্যাসটোৰ নামকৰণৰ ক্ষেত্ৰত প্ৰাচীন পৰিপ্ৰেক্ষিতৰ পৰা আধুনিক দৃষ্টিভঙ্গী গ্ৰহণ কৰিছে। ২০১১ চনত প্ৰকাশিত এই অনূদিত উপন্যাসখন অনুবাদক দাসগুপ্তই মূলানুগ কৰিবলৈ চেষ্টা কৰিছে। সমাজ জীৱনৰ ঘাত-প্ৰতিঘাতৰ লগত যুঁজাৰ যি মানসিক দৃঢ়তা, সাহস প্ৰতাপৰ চৰিত্ৰ দেখা গৈছে লগতে মহেশৰ সমাজ পৰিবৰ্তনকাৰী মনোভাৱ উপন্যাসখনত প্ৰতিফলিত হৈছে তাকে বোধহয় ‘Wings of Desire’ অৰ্থাৎ ইচ্ছাৰ ডেউকা বা বাসনাৰ ডেউকা নামেৰে নামকৰণ কৰিব বিচাৰিছে।

এই আলোচনা পত্ৰত আমি হিতেশ ডেকাৰ ‘আজিৰ মানুহ’ উপন্যাস আৰু ইয়াৰ অনূদিত ৰূপ ‘Wings of Desire’ৰ উল্লিখনেৰে সাহিত্যৰ অনুবাদৰ ক্ষেত্ৰত অনুবাদকে সন্মুখীন হোৱা ভাষাগত সমস্যাৰ কথা আলোচনা কৰিম।

### ১.০ সাহিত্যৰ অনুবাদৰ ক্ষেত্ৰত দেখা দিয়া সমস্যাবলী

সৃষ্টিশীল সাহিত্যৰ ক্ষেত্ৰত ইংৰাজীৰপৰা অসমীয়ালৈ তথা অসমীয়াৰপৰা ইংৰাজীলৈ অনুবাদ কৰাৰ ক্ষেত্ৰত যথেষ্ট অসুবিধা পৰিলক্ষিত হয়। অসমীয়া ভাষাৰ দুই বা ততোধিক বাক্যৰ অনুবাদ ইংৰাজী ভাষাৰ একোটা বাক্যতে সোমোৱাব পাৰি, কিন্তু ইংৰাজীৰপৰা অসমীয়ালৈ অনুবাদ কৰোঁতে একোটা বাক্য একাধিক অসমীয়া বাক্যলৈ অনূদিত কৰিব লগা হয়। তেতিয়াহে ইংৰাজীৰ স্বাক্ষৰীৰ ভাব স্পষ্ট হয়। উপন্যাস অনুবাদৰ ক্ষেত্ৰত দেখা যায় যে ইংৰাজীৰপৰা অসমীয়ালৈ অনুবাদ কৰোঁতে কিছুমান অনুচ্ছেদৰ সাৰ্থক অনুবাদ কৰিব পৰা নাযায়। এইক্ষেত্ৰত সাৰানুবাদৰ আশ্ৰয় ল’বলগা হয়।

সাহিত্যৰ অনুবাদৰ ক্ষেত্ৰত সন্মুখীন হোৱা সমস্যাবলীক এনেধৰণে দেখুৱাব পাৰি -

### ১.১ জতুৱা ঠাঁচৰ ক্ষেত্ৰত

জতুৱা ঠাঁচহে হ’ল ভাষাৰ প্ৰকৃত প্ৰাণ। জতুৱা ঠাঁচতহে ভাষাৰ চালিকা শক্তি অন্তৰ্ভুক্ত হৈ থাকে। জতুৱা ঠাঁচবিলাক অনুবাদ কৰিলে মূলৰ সৌন্দৰ্য হান হয়। অনুবাদৰ মাজেৰে ভাবপ্ৰকাশ নাপোৱা তাত মূলৰ আবেদন নাথাকে। উদাহৰণস্বৰূপে, ‘আজিৰ মানুহ’ উপন্যাসত গোপীকান্ত বৰুৱাই গাঁৱৰ সাধাৰণ খেতিয়ক প্ৰজাক কৈছে - “তহঁতক মই কোনোমতে নাৰাখোঁ। তহঁত আঁতৰি যা। কিন্তু যোৱাৰ আগতে মোৰ প্ৰাণ মোক দি যাবি, নহ’লে তহঁতক মই নালে পাতে বাইম। তহঁতৰ ফুটনি মাৰিম। পানীত হাঁহ নচৰা অৱস্থা কৰিম মই। বাপেৰহঁতৰ বুদ্ধি শুনি তহঁতে মোক ধূলুম কৰিছ মই তাৰ পোটক তুলিম।” (পৃষ্ঠা- ৩২)

এই কথাখিনি: 'Wings of Desire' ত আছে -

"I shall not retain you. Go away all of you. But pay me my due before you leave, or else I will teach you a very sound lesson. I will make you pay for your impertinence. (p-33)

মূলৰ কথাসমূহ অনূদিত গ্ৰন্থত প্ৰকাশ পাইছে। কিন্তু মূলত থকা অসমীয়া ভাষাৰ জটুল ঠাচবিলাকৰ সৌন্দৰ্য অনুবাদত ফুটি উঠা নাই।

### ১.২ প্ৰবচনৰ ক্ষেত্ৰত

কোনো ভাষাৰ প্ৰকৃত স্বৰূপ লুকাই থাকে ভাষাটোৰ প্ৰবাদ প্ৰবচনৰ মাজত। প্ৰবাদ প্ৰবচনৰ উপযুক্ত প্ৰয়োগে কোনো ভাষাৰ গদ্যক এক স্বকীয় মৰ্যাদা প্ৰদান কৰে। এটা ভাষাৰ প্ৰবচনশৈলী অন্যভাষালৈ অনুবাদ কৰা কঠিন কাম। কিয়নো এইবিলাক হ'ল জাতীয় জীৱনৰ সঞ্চিত অভিজ্ঞতাৰ প্ৰতীক। এটা ভাষাৰ লগত সেই ভাষাৰ প্ৰেক্ষাপটত থকা সমাজ - সংস্কৃতি জাতীয় জীৱন জড়িত হৈ থাকে। এটা জাতিৰ জাতীয় জীৱনৰ লগত অন্য এটা জাতিৰ জাতীয় জীৱন সুকীয়া। গতিকে জাতীয় জীৱন প্ৰতিফলিত কৰা প্ৰবচনবোৰ অন্যভাষালৈ অনুবাদ কৰাটো দুৰূহ কাম। উদাহৰণস্বৰূপে,

'আজিৰ মানুহ' উপন্যাসত -

আলচা কাম নহয় সিদ্ধি বাটত আছে কণাবিধি। (পৃষ্ঠা - ২৮)

এই প্ৰবচনটোৱে গোপীকান্ত বৰুৱাৰ মনৰ চিন্তা, উদ্ভিগ্নতা দুগুণে বঢ়াই তোলাত সহায় কৰিছে। কিন্তু অনুবাদত এই প্ৰবচনটোৰ সাৰ ভাগবো উল্লেখ নাই। এইখন উপন্যাসতে থকা আন দুটা প্ৰবচন যেনে - "দাঁত নোহোৱা সাপৰ ফোঁচফোঁচনিয়ে সাৰ" (পৃষ্ঠা - ৯২) আৰু "স্বৰূপে গ'লেও যে ঢেকীয়ে ধান বানিব লাগে" (পৃষ্ঠা- ১২৮) ৰ উল্লেখ "Wings of Desire" ত নাই। কিন্তু আন এটা প্ৰবচন "যেনে কৰ্ম তেনে ফল" (পৃষ্ঠা - ৯২) ৰ অনুবাদ As one sows, so one reaps (p - 93) ৰূপে উল্লেখ কৰিছে।

### ১.৩ অলংকাৰৰ ক্ষেত্ৰত

অলংকাৰে ভাবক সুদৃঢ় আৰু মনোৰম কৰি ভাষাৰ নান্দনিকতা বঢ়াই তোলে। উপন্যাসি হিতেশ ডেকাই তেওঁৰ উপন্যাসত অনুপ্ৰাস অলংকাৰ, উপমা অলংকাৰ আদিৰ প্ৰয়োগ উপযুক্ত ভাবে কৰিছে। যেনে -

#### অনুপ্ৰাস অলংকাৰ

কোনো এটা বাক্যত এটা বৰ্ণ বা বৰ্ণসমষ্টি যদি বাৰে বাৰে ব্যৱহৃত হয় তেতিয়াই অনুপ্ৰাস অলংকাৰ হয়।

'আজিৰ মানুহ' উপন্যাসত ইয়াৰ উদাহৰণ -

তিৰীহীন গিৰী যায় হত চিৰি (পৃষ্ঠা - ১২১)

ইয়াত 'ই' চিৰিবাৰ, 'ঈ' তিনিবাৰ, 'ৰ' তিনিবাৰ প্ৰয়োগ কৰিছে। এনেদৰে বৰ্ণবোৰ বাৰে বাৰে ব্যৱহৃত হোৱা বাবে অনুপ্ৰাস অলংকাৰ হৈছে।

#### উপমা অলংকাৰ

দুটা বস্তুৰ সাদৃশ্য তুলনা কৰিবলৈ উপমা অলংকাৰ ব্যৱহাৰ হয়। উপন্যাসখনত গোপীকান্ত বৰুৱা আৰু জীয়েক বীণাপাণিৰ প্ৰসংগত বুঢ়া ধন্যে প্ৰতাপক কৈছে -

"বৰুৱা এলাপেচা মানুহ নহয় বোপা, স্বয়ং 'কালীনাগ' আৰু জীয়েক হৈছে স্বয়ং 'বিষহৰি' (পৃষ্ঠা - ৯২)

ইয়াত বৰুৱা আৰু বীণাপাণিৰ চৰিত্ৰত 'কালীনাগ' আৰু 'বিষহৰি' উপমাৰ প্ৰয়োগ কৰা হৈছে। তদুপৰি অধ্যায় আঠাইশত প্ৰতাপৰ মুখৰ ধাৰৰ লগত পৰশুৰামৰ কুঠাৰৰ উপমা অনা হৈছে।

উদাহৰণস্বৰূপে,

"তাই জানে প্ৰতাপৰ মুখ যে পৰশুকুঠাৰ।" (পৃষ্ঠা - ৮৯)

ইংৰাজী অনুবাদত অনুবাদকে উক্ত অলংকাৰপূৰ্ণ কথাসমূহ বাদ দিছে। এটা ভাষাৰ অলংকাৰপূৰ্ণ কথাসমূহ অনুবাদ

কৰোঁতে অনুবাদকে সমস্যাৰ সন্মুখীন হয়।

#### ১.৪ চৰিত্ৰৰ স্পষ্টতা ফুটাই তোলাৰ ক্ষেত্ৰত

উপন্যাসত চৰিত্ৰৰ মুখৰ ভাষাই চৰিত্ৰসমূহৰ ব্যক্তিত্ব ফুটাই তোলে। এটা ভাষাৰপৰা আন এটা ভাষালৈ অনুবাদ কৰোঁতে চৰিত্ৰসমূহৰ মুখৰ ভাষা সলনি হয়। এনেক্ষেত্ৰত চৰিত্ৰ উজলাই ফুটোৱাৰ উপযুক্ত শব্দ অনুবাদত ব্যৱহাৰ নকৰিলে মূল চৰিত্ৰৰ বিকাশত প্ৰতিবন্ধকতাৰ সৃষ্টি হয়। মূলত ব্যৱহাৰ কৰা শব্দৰ সমপৰ্যায়ৰ শব্দ অনূদিত ভাষাটোত ব্যৱহাৰ কৰিব লাগে। সাহিত্যৰ অনুবাদত ই যথেষ্ট গুৰুত্বপূৰ্ণ কাম। উদাহৰণস্বৰূপে,

'আজিৰ মানুহ' উপন্যাসত প্ৰতাপৰ চৰিত্ৰৰ ব্যক্তিত্বত বসিকতা ফুটি উঠিছে। প্ৰতাপৰ কথা কোৱাৰ ধৰণে পাঠকক আমোদ যোগাইছে। কিন্তু 'Wings of Desire' ত সেই বসিকতা কিছু পৰিমাণে লুপ্ত হৈছে।

সপ্তম অধ্যায়ত নীলিমাই ভাত ৰন্ধা প্ৰসংগত বৌৱেকৰ মাকক প্ৰতাপে বসিকতা কৰি থকা কথা কৈছে - "বিশেষকৈ যদি আজ্ঞা সোৱাদ হয় আই তেন্তে মোৰ মতে তেও বামুণৰ জাত। মাক কথা শুনি সকলো কেইজনে হাঁহি দিলে। প্ৰতাপে আকৌ ক'লে - তাৰ উপৰি আপদত নিয়ম নাথিক; পানী নহ'লে বালিয়ে স্বস্তি। কোনো প্ৰকাৰে কাম চলিলেই হ'ল।" (পৃষ্ঠা - ২১)

'Wings of Desire' ত If the curry tastes good, then the cook automati-



cally becomes a high caste person. Its the food that matters, not the person who prepare or serves it. (p -21)

একাদশ অধ্যায়ত সৰযু আৰু প্ৰতাপৰ কথোপকথনত প্ৰতাপৰ বসিক চৰিত্ৰ ফুটি উঠিছে - প্ৰতাপে সৰযুক কৈছে - “শুনা সৰযু, কল পকিলে সোৱাদহে হয়। তুমি যেতিয়া ভাটোৱে মাংস শিকাৰ দৰে বক্ৰ কথাবোৰ শিকিব ধৰিছা, মোৰে মংগল; কাৰণ ভৱিষ্যতে মোৰ শিষ্যা হ'বৰ সম্ভাৱনা। পিছে ব'লা, তোমাৰ ভকতীয়া দৰৰ চাউলমুঠিৰ দিহা লগাওঁ।” (পৃষ্ঠা - ৩৩)

'Wings of Desire' ত আছে -

When the banana ripens, it becomes sweet and likewise, it is good for me that you have also learnt the art of making intelligent remarks. It is good for me, for you can be my disciple in future by virtue of this qualification. Now, let us go and let me make good use of food you've made. (p- 34)

ইংৰাজী অনুবাদত মূল কথাখিনি যথাযথ ৰূপত প্ৰকাশ কৰিছে কিন্তু প্ৰতাপৰ চৰিত্ৰৰ বসিকতা স্পষ্ট ৰূপত ফুটি উঠা নাই।

#### ১.৫ সমাজ সংস্কৃতিৰ লগত জড়িত শব্দসমূহৰ ক্ষেত্ৰত

প্ৰত্যেক জাতি জনগোষ্ঠীৰে নিজা সমাজ সংস্কৃতি আছে। এইবোৰৰ লগত জড়িত বিভিন্ন শব্দ আছে। অনুবাদ কাৰ্যই দুটা ভাষাৰ দুখন সমাজৰ সংস্কৃতিৰ প্ৰতিফলন ঘটায়। এটা ভাষাৰ সংস্কৃতি প্ৰকাশক বিভিন্ন শব্দ অনুবাদৰ জৰিয়তে অন্য এটা ভাষালৈ নিয়া হয়। এনে কৰোঁতে এখন সমাজৰ সংস্কৃতি প্ৰকাশক শব্দসমূহ অন্য এখন সমাজৰ বাবে পৰিচিত নহ'বও পাৰে। সেই শব্দসমূহ অনুবাদ কৰাৰ ক্ষেত্ৰত অনুবাদকে সমস্যাৰ সন্মুখীন হয়। উদাহৰণস্বৰূপে, 'আজিৰ মানুহ' উপন্যাসত প্ৰতাপৰ ককায়েক মাধৱে কৈছে -

“বৰষুণ গ'লে জাপিৰ দৰ্কাৰ নাই।” (পৃষ্ঠা - ১০৪)

'Wings of Desire' ত আছে - “No need to open the umbrella after the rain stops” (p - 104)

ইয়াত অসমীয়া সংস্কৃতিৰ 'জাপি' ৰ ইংৰাজী প্ৰতিশব্দ umbrella ব্যৱহাৰ কৰিছে। কিন্তু জাপি আৰু ছাটি একে নহয়। ইংৰাজী ভাষা কোৱা সমাজ খনত যিহেতু জাপিৰ ব্যৱহাৰ নাই, সেয়ে জাপিৰ প্ৰতিশব্দ উলিয়াবলৈ অসুবিধা হয়। ঠিক তেনেদৰে ঢেকী (পৃ - ১২৮), তাতশাল (পৃ - ৬৬) আদি শব্দৰ প্ৰতিশব্দ অনুদিত গ্ৰহণ উল্লেখ নাই।

#### ১.৬ দীঘল বাক্য অনুবাদ কৰাৰ ক্ষেত্ৰত

মূলত থকা দীঘল বাক্য অনুবাদ কৰাৰ ক্ষেত্ৰত অনুবাদকে সমস্যাৰ সন্মুখীন হয়। অনুবাদকে

মূলৰ ঠাঁচ অক্ষুণ্ণ ৰাখি দীঘল বাক্য অনুবাদ কৰাটো জটিল কাম। তদুপৰি কিছুমান দীঘল বাক্য অনুবাদকে অনুবাদ নকৰাকৈ এৰিও দিয়ে। ই মূলৰ সৌন্দৰ্যও নষ্ট কৰে। উদাহৰণস্বৰূপে,

এফালে পেটত খাবলৈ এমুঠি অন নাই - বাটে বাটে সহস্ৰ মানুহে দুৰ্বাসা হৈ ফুৰিব লগাত পৰিছে আৰু আনফালে মটৰ, বেডিঅ'লৈ অট্টালিকা সাজি ধনৰ জয় গান গাবলৈ কল্পনা কৰিছে।

এফালে ক্ষুধিত নৰকংকাল আৰু আনফালে আভিজাত্যৰ চৰম সাৰ্থকতা। কোনোৱে তল গৈছে আটলাণ্টিকৰ অতল তলিত আৰু কোনোৱে সাজিছে তাৰ সৌধ গগনস্পৰ্শী গৌৰীশংকৰৰ উচ্চ চূড়াত। এয়ে কুৰি শতিকাৰ সভা, ভদ্ৰ দুনীয়া।

(পৃষ্ঠা - ২৯)

'Wings of Desire' ত আছে -

“On the one hand, some people go starving while on the other, some think of building, radios and cars.

Hungry human skeletons on one side and the vanity on the rich on the other. This is the cultured and civilized society of the twentieth century.” (p - 29)

ইয়াত “কোনোৱে তল গৈছে আটলাণ্টিকৰ অতল তলিত আৰু কোনোৱে সাজিছে তাৰ গগনস্পৰ্শী গৌৰীশংকৰৰ উচ্চ চূড়াত।” - বাক্যশাৰী এৰি দিয়াৰ বাবে মূলৰ সৌন্দৰ্য হানি হৈছে।

#### ১.৭ বিশিষ্ট ব্যক্তিৰ নামেৰে অনা ব্যঞ্জনাৰ ক্ষেত্ৰত

সৃষ্টিশীল সাহিত্যত এখন সমাজৰ বিশিষ্ট ব্যক্তিৰ নামেৰে ব্যঞ্জনা আনিলে সেই ব্যঞ্জনা অন্য এটা ভাষালৈ অনুবাদ কৰিবলৈ কঠিন হৈ পৰে। উদাহৰণস্বৰূপে, 'আজিৰ মানুহ' উপন্যাসত প্ৰতাপে ধনী, শোষক শহুৰেক গোপীকান্ত বৰুৱাৰ বিষয়ে আঘণুৰ আগত কৰা মন্তব্য -

“শহুৰ বুলি নহয়, ধনী মানুহ বুলিহে খাতিৰ কৰিব লাগিছিল। শুনক, ধন থকা বাবে অযথা আপোনালোকে ধনীত আৰোপ কৰে। তাৰ বাবে সিহঁত হৈ উঠে মহা অত্যাচাৰী; ধন আছে বুলিয়ে সিহঁতে সন্মানৰ অধিকাৰী; গতিকে সহস্ৰ অন্যান্য কাম কৰি হ'লেও সিহঁতে ধন গোঁটায়; কাৰণ অসৎ উপায়ে আৰ্জি ধনী হ'ব পাৰিলেও সিহঁতে সন্মান পায়। কিন্তু ঠাই বিশেষে তাৰ ব্যতিক্ৰম হয় দেখি সিহঁত হৈ উঠে বিশ্বামিত্ৰ। বিশ্বামিত্ৰকতো স্বয়ং হৰিশ্চন্দ্ৰয়ো সন্তুষ্ট কৰিব নোৱাৰিলে আমি কোন ধৰণ?” (পৃষ্ঠা - ৯৩)

এই কথা খিনি 'Wings of Desire' ত আছে - “Yes, I should have shown him respect not because he is my father-in-law but because he is rich,” Pratap says, “Look here, because you honour a person for being rich, so he becomes an oppressor and exploiter and he commits all kind of offences. you see, the

rich want to subjugate all with their wealth but they do not know that there is one thing which cannot be purchased.” (p -93-94)

মূলত ভাৰতীয় ঐতিহ্যৰ বিশ্বামিত্ৰ ঋষি, ৰজা হৰিশ্চন্দ্ৰৰ উল্লেখ আছে, অনুদিত ৰূপত ইয়াৰ উল্লেখ নাই। বিশ্বামিত্ৰ ঋষি, ৰজা হৰিশ্চন্দ্ৰৰ উল্লেখ মূলত ব্যঞ্জনাৰ সৃষ্টি কৰিছে। খঙাল ঋষি বিশ্বামিত্ৰক যিদৰে ৰজা হৰিশ্চন্দ্ৰয়ো সন্তুষ্ট কৰিব পৰা নাছিল ঠিক তেনেদৰে গোপীকান্ত ৰ দৰে মানুহক প্ৰতাপ বা আঘণয়ে কি সন্তুষ্ট কৰিব। বিশ্বামিত্ৰ ঋষি, ৰজা হৰিশ্চন্দ্ৰৰ বিষয়ে অনুদিত ভাষাটোত পৰিচয় থাকিলেহে সেই ভাষাটোলে এই শব্দদুটা নিব পৰা হ'ব।

### ১.৮ ব্যঙ্গাত্মক প্ৰকাশভংগীৰ ক্ষেত্ৰত

এটা ভাষাত থকা ব্যঙ্গাত্মক প্ৰকাশভংগী অন্য এটা ভাষালৈ অনুবাদ কৰোঁতে অনুবাদকে সমস্যাৰ সন্মুখীন হয়। উদাহৰণস্বৰূপে, 'আজিৰ মানুহ' উপন্যাসত প্ৰতাপে শহুৰেক গোপীকান্ত বৰুৱাক তিবন্ধাৰ কৰি আঁতৰাই পঠিওৱাৰ পাছত ধন্যয়ে চিন্তা কৰি কৈছে -

“তেওঁতো খং কৰি প্ৰতিজ্ঞা কৰিয়ে গ'ল। কিযে হয় তাক ভগবানেহে জানে।” (পৃষ্ঠা - ৯৩)

তেতিয়া প্ৰতাপে কৈছে - “দাঁত নথকা সাপৰ ফোঁচফোঁচনিয়েই সাৰ বুঢ়া মানুহ। তাৰ উপৰি সাপৰ বিষ যাৰে তাৰে গাত নালাগে নহয়। মানুহৰ গাত লাগে কিন্তু নেওলৰ গাত নালাগে আৰু লাগিলেও নেওল নমৰে। চিন্তা কৰিছে কিয়?” (পৃষ্ঠা - ৯৩)

প্ৰতাপৰ এই উক্তি ব্যঙ্গাত্মক ভাব প্ৰকাশ পাইছে। গোপীকান্তৰ দৃশ্যপটিক প্ৰতাপে ভয় কৰা নাই। গোপীকান্তক তেওঁ দাঁত নথকা সাপৰ লগত তুলনা কৰিছে আৰু নিজকে নেওলৰ লগত তুলনা কৰিছে। অৰ্থাৎ গোপীকান্তই মুখেৰে দৃশ্যপটলৈও প্ৰতাপক যে একো কৰিব নোৱাৰে এই ভাব উক্তিটোত প্ৰকাশ পাইছে।

'Wings of Desire' ত এই ব্যঙ্গাত্মক প্ৰকাশভংগীৰ উল্লেখ নাই। এই গ্ৰন্থত আছে -

“Dhonai says in a thoughtful mood, Didn't you see how he was cursing and threatening all of us? God only knows that what will happen now.”

“Do not worry, old man,” Pratap assures him, “he cannot do anything to us.” (P- 94)

### ২.০ সমাধানৰ উপায়

এটা ভাষাৰপৰা অন্য এটা ভাষালৈ অনুবাদ কৰোঁতে ভাষাগত দিশত অনেক সমস্যাৰ সন্মুখীন হয়। এই সমস্যাসমূহ সমাধানৰ কাৰণে যথেষ্ট চিন্তাচৰ্চাৰ থল আছে। আমাৰ দৃষ্টিভঙ্গীৰে সমাধানৰ দুটা উপায় তলত উল্লেখ কৰা হ'ল -

২.১ অসমীয়া ভাষাত অনেক জতুৱাঠাঁচ, খঙবাক্য আছে। এইবোৰে অসমীয়া ভাষাৰ চহকী ৰূপটো প্ৰকাশ কৰে। এইবোৰ পণ্ডিতসকলে উপযুক্ত ভাৱ প্ৰকাশ কৰিবপৰাকৈ, মূলৰ সৌন্দৰ্য মন নোহোৱাকৈ

অনুবাদ কৰিবলৈ চেষ্টা কৰিব লাগে। এই কাম এজন ব্যক্তিয়ে কৰাতকৈ কৰ্মশালাৰ জড়িয়েতে সম্বলীয়া ভাৱে কৰিলে নিশ্চয় এনে সমস্যাৰ কিছু সমাধান হ'ব।

২.৩ মূল ভাষাৰ সমাজত থকা কিছুমান শব্দ অনুদিত ভাষাৰ সমাজখনত নাথাকিব পাৰে। উদাহৰণস্বৰূপে, ফল, ফুল, চবাই আদিৰ কথা ক'ব পাৰি। এনে ক্ষেত্ৰত অনুবাদকে পাদটীকা ব্যৱহাৰ কৰিব পাৰে। বিশিষ্ট ব্যক্তিৰ নামেৰে অন্য ব্যঞ্জনাৰ ক্ষেত্ৰতো পাদটীকা ব্যৱহাৰ কৰিব লাগে।

### ২.০ উপসংহাৰ

সাহিত্যৰ অনুবাদৰ ক্ষেত্ৰত অনেক সমস্যা থাকিলেও বৰ্তমান সাৰ্থক অনুবাদ নোহোৱাকৈ থকা নাই। এই ক্ষেত্ৰত অনুবাদকজনৰ ভূমিকা অতি গুৰুত্বপূৰ্ণ। অনুবাদকজনে অনুবাদ কাৰ্যৰ প্ৰতি সন্মুখিতা তথা নিষ্ঠা সহকাৰে উপযুক্ত অনুবাদ পদ্ধতিৰে অনুবাদ প্ৰক্ৰিয়া আগবঢ়াই নিব লাগিব। মূল ভাষাৰ পৰা অন্য এটা ভাষালৈ অনুবাদ কৰোঁতে সেই অনুবাদ সেই ভাষাভাষীৰ বাবে পঠনযোগ্য, মনোপ্ৰাণী তথা মূলৰ প্ৰতিনিধিত্বমূলক হ'ব লাগিব। অনুবাদক এজন ভাষাগতভাৱে সকলো দিশৰ পৰা শুদ্ধ, শব্দভাণ্ডাৰৰ ক্ষেত্ৰত সমৃদ্ধ, ভাষাৰ জতুৱাঠাঁচ সম্পৰ্কে জ্ঞাত আৰু তেওঁৰ ৰচনাশৈলী জ্ঞাত হোৱা প্ৰয়োজন। তদুপৰি যি অনুবাদ সাহিত্য পঢ়িলে অনুবাদ যেন নালাগে, মৌলিক সৃষ্টি যেনহে লাগে এনেভাৱে অনুবাদকজন কাৰ্যশীল হ'ব লাগিব।

### পাদ-টীকা

১. কৰবী ডেকা হাজৰিকা, তুলনামূলক সাহিত্য আৰু অনুবাদ কলা, পৃষ্ঠা - ৭৮

### সংগ্ৰহী

১. কটকী, প্ৰফুল্ল : তুলনামূলক সাহিত্য আৰু অনুবাদ বিচাৰ, জ্যোতি প্ৰকাশন, গুৱাহাটী, দ্বিতীয় প্ৰকাশ, নৱেম্বৰ, ২০০২ চন।
২. ডেকা, হিতেশ : আজিৰ মানুহ, চন্দ্ৰ প্ৰকাশ, গুৱাহাটী, ত্ৰয়োবিংশ সংস্কৰণ, ২০০৯ চন।
৩. ডেকা হাজৰিকা, কৰবী : তুলনামূলক সাহিত্য আৰু অনুবাদ কলা, বনলতা, ডিব্ৰুগড়, প্ৰথম প্ৰকাশ, এপ্ৰিল, ২০০৩ চন।
৪. মহন্ত, বেজবৰা, নীৰাজনা : অনুবাদঃ তত্ত্ব আৰু প্ৰয়োগ, বনলতা, ডিব্ৰুগড়, দ্বিতীয় প্ৰকাশ, এপ্ৰিল, ২০১১ চন।
৫. Dasgupta, Parag : Wings of Desire, Chandra prakash, Guwahati, 1st Publication, 2011 (translator)



## বয়ঃসন্ধিৰ কিশোৰ-কিশোৰীৰ প্ৰতি আমাৰ দায়িত্ব আৰু কৰ্তব্য

দিপীকা বৰুৱা

সহকাৰী অধ্যাপিকা, শিক্ষা বিভাগ  
সোণাৰি মহাবিদ্যালয়

### ১.০ অৱতৰণিকা

মানুহ বিকাশশীল জীৱ। জন্মৰ পাছৰে পৰা অবিৰতভাৱে মানুহে দৈহিক আৰু মানসিক পথেদি অগ্ৰসৰ হয়। মানুহৰ বিকাশৰ এই বিৰামহীন সুদীৰ্ঘ কালছোৱা ইয়াৰ ভিন্ ভিন্ বৈশিষ্ট্য অনুযায়ী কেইবাটাও স্তৰ বা পৰ্যায়ৰ মাজেদি আগবাঢ়ি যায়।

শিক্ষাবিদ ও বিখ্যাত মনোবিদসকলে মানুহৰ বিকাশৰ স্তৰক বসয়ৰ ভিত্তিত বিভিন্ন ভাগত ভাগ কৰিছে। বিখ্যাত প্ৰকৃতিবাদী দাৰ্শনিক শিক্ষাবিদ ৰুছোৱে তেওঁৰ এমিল (Emile) নামৰ গ্ৰন্থত মানুহৰ বিকাশৰ স্তৰক চাৰিটা ভাগত ভাগ কৰিছে। সেই কেইটা হ'ল—

- ১) শৈৱৰ কাল : জন্মৰ পৰা ৫ বছৰৰ পৰা ১২ বছৰলৈ।
- ২) বাল্যকাল : ১২ বছৰৰ পৰা ১৫ বছৰ বয়সলৈ।
- ৩) বয়ঃসন্ধি বা যৌৱনকাল : ১২ বছৰৰ পৰা ১৫ বছৰ বয়সলৈ।
- ৪) যৌৱন কাল : ১৫ বছৰৰ পৰা ২০ বছৰ বয়সলৈ।

তেনেদৰে বিখ্যাত মনোবিজ্ঞানী আনেষ্ট জেন্চে মানুহৰ বিকাশৰ চাৰিটা সুনির্দিষ্ট ভাগত ভাগ কৰিছে। সেইকেইটা হ'ল—

- ১) শৈৱৰ কাল : জন্মৰ পৰা ৫ বছৰলৈ।
- ২) বাল্যকাল : ৫ বছৰৰ পৰা ১২ বছৰ বয়সলৈ।
- ৩) যৌৱনকাল বা বয়ঃসন্ধিকাল বা কিশোৰ কাল : ১২ বছৰৰ পৰা ১৮ বছৰ বয়সলৈ।
- ৪) প্ৰাপ্তবয়স্ক কাল : ১৮ বছৰ বয়সৰ পিছৰ কালছোৱা।

### ২.০ বিষয় - অধ্যয়নৰ উদ্দেশ্য

“বয়ঃসন্ধি কালৰ কিশোৰ কিশোৰীৰ প্ৰতি আমাৰ দায়িত্ব আৰু কৰ্তব্য” শীৰ্ষক বিষয় অধ্যয়নৰ যোগেদি বয়ঃসন্ধি বা যৌৱন কালত কিশোৰ-কিশোৰী সকলৰ প্ৰতি সমাজৰ প্ৰতিজ্ঞা লোকৰে ইতিবাচক চিন্তা আৰু তেওঁলোকৰ প্ৰতি আমি কেনেদৰে দায়িত্ব আৰু কৰ্তব্য পালন কৰিব পাৰো বা কৰনীয় কি? সেয়াই আলোচনাৰ উদ্দেশ্য।

### ৩.০ অধ্যয়ন পদ্ধতি

বৰ্ণনাত্মক অধ্যয়ন পদ্ধতি ইয়াত ব্যৱহাৰ কৰা হৈছে। তথ্য সমূহ দ্বিতীয় উৎস (বাতৰিকাকত, আলোচনী, কিতাপ-পত্ৰ)ৰ পৰা লোৱা হৈছে।

### ৪.০ মূল আলোচনা

মানুহৰ বিকাশৰ স্তৰৰ ভাগকেইটাৰ ভিতৰত আটাইতকৈ সংবেদনশীল আৰু স্পৰ্শকাতৰ

শৰ্মাখিনিয়েই হ'ল বয়ঃসন্ধিকাল। ‘বয়ঃসন্ধি’ৰ ইংৰাজী প্ৰতিশব্দ ‘aduliscence’, অৰ্থাৎ ‘to grow’ বা ‘বৰ্ধন’। মানৱজীৱনৰ ১২ বছৰৰ পৰা ১৮ বছৰ বয়সলৈকে এই সময়ছোৱা।

কিশোৰ-কিশোৰীৰ দৈহিক-মানসিক বিকাশে এই স্তৰত প্ৰায় পূৰ্ণতা লাভ কৰে। এই সময়ছোৱাত এটি কিশোৰ বা কিশোৰীৰ দ্ৰুত দৈহিক পৰিৱৰ্তন হয়। এই পৰিৱৰ্তনে কি বিকাশৰ গমলো দিশকে সাজুৰি লয়। এই সময়ত তেওঁলোকৰ জীৱনত দৈহিক, মানসিক, আৱেগিক, সামাজিক, ঐতিহাসিক আৰু সৌন্দৰ্যবোধক চেতনাৰ অভাৱনীয় পৰিৱৰ্তন ঘটে। যৌৱন আৰম্ভ সময়ত হোৱা শ্বাৰ-ৰাসায়নিক পৰিৱৰ্তনে দেহৰ অন্তঃস্ৰাৱী গ্ৰন্থি সমূহ বিশেষ সক্ৰিয় কৰি তোলে। ফলত দেহক শক্তি আৰু অত্যন্ত নানা পৰিৱৰ্তনে দেখা দিয়ে। সেয়েহে আমেৰিকাৰ চিন্তাবিদ ষ্টেনলি হ'লে তেওঁৰ গ্ৰন্থ ‘Adolescence’ত বয়ঃসন্ধিকালক জীৱনৰ ধুমুহা আৰু পীড়াৰ সময় বুলি অভিহিত কৰিছে। সেইদৰে আনেষ্ট জেন্চে এই সময়ছোৱাক শৈশৱকালৰ পুনৰাবৃত্তি বুলি অভিহিত কৰিছে। কাৰণ এই সময়ছোৱাত শৈশৱকালৰ অসংযত আৰু উশৃংখল আচৰণৰ পুনৰাবৃত্তি হয়।

বয়ঃসন্ধিৰ সময়চোৱাত কিশোৰ-কিশোৰীসকলৰ মনত নানা সমস্যাই দেখা দিয়ে। তেওঁলোকৰ মনত গোপনীয় প্ৰৱণতা আৰু যৌন অপৰাধৰ প্ৰৱণতা আদিৰ দৰে অসুস্থ মানসিকতা গঢ় লৈ উঠে। আনহাতে এই সময়ছোৱাত তেওঁলোকৰ মন আৱেগ প্ৰণৱ হৈ পৰাৰ ফলত মনৰ নিঃশব্দ হেৰুৱাই অসামাজিক কাম কৰিবলৈ কুষ্ঠাবোধ নকৰে। কিশোৰ-কিশোৰীৰ মনত শিক্ষাও গম সমস্যাকো ধৰা দিয়ে। কাৰণ গতানুগতিক শিক্ষা ব্যৱস্থাই তেওঁলোকৰ ভৱিষ্যৎ জীৱনত কোনো দিব নোৱাৰিব বুলি হতাশাত ভোগে। আনহাতে, আজিৰ সমাজৰ দ্ৰুত পৰিৱৰ্তনৰ ফলত গাঠনিক মূল্যবোধ গ্ৰহণ কৰিব নোৱাৰি তেওঁলোক অধিক যুক্তিপূৰ্ণ হৈ পৰে। তেওঁলোকৰ নৈতিক, ঐতিহাসিক সৃষ্টিশীল মানসিকতা বৃদ্ধি পায় আৰু আদৰ্শ ব্যক্তিৰ দ্বাৰা অনুপ্ৰাণিত হৈ দেশপ্ৰেম, সমাজৰ প্ৰতি আস্থা-নিষ্ঠা আৰু আদৰ্শনিষ্ঠ মনোভাৱ গঢ়ি তোলে। তেওঁলোকে সমাজত সমতা, শান্তি, সামাজিক ন্যায়, গণতান্ত্ৰিক আদৰ্শ স্থাপন কৰিবলৈ আদৰ্শ নেতাৰ নেতৃত্বক মানি লয় আৰু সমাজৰ সমস্যা সমাধানত নিজে আগভাগ লৈ নেতৃত্ব প্ৰদান কৰিব বৰ্ছিৰে।

গতিকে মানুহৰ এই স্পৰ্শকাতৰ সময়ছোৱাতেই ব্যক্তিৰ জীৱনৰ দেহ মনৰ আটাইতকৈ বেছি বিকাশ হোৱাৰ লগতে সমাজৰ সকলোবোৰ দিশ সামৰি আগবাঢ়িব বিছাৰে। ভাল-বেয়া, শুদ্ধ-অশুদ্ধ বিচাৰ কৰিব নজনাৰ ফলত বহুতো কিশোৰ-কিশোৰীয়ে সমাজৰ বেয়াখিনিহে গ্ৰহণ কৰে। গতিকে তেওঁলোকে জীৱনৰ সঠিক ৰাস্তা হেৰুৱায়। সেয়ে কিশোৰ-কিশোৰীসকলক জীৱনৰ সঠিক দিশ, সঠিক ৰাস্তাত আগুৱাই নিবলৈ সমাজৰ প্ৰতিজন লোকেই যত্নপৰ হ'ব লাগিব। সমাজৰ সকলো লোকেই বয়ঃসন্ধিৰ সময়ৰ কিশোৰ-কিশোৰীসকলক আৰু তেওঁলোকৰ অনুভৱবিলাক হৃদয়ংগম কৰিব লাগিব।

### ৪.০ পৰামৰ্শৱলী সমূহ

অভিভাৱক, শিক্ষক আৰু সমাজৰ দায়িত্বশীল লোকৰ সহানুভূতি সহযোগিতাৰ দ্বাৰাহে বয়ঃসন্ধি কালৰ কিশোৰ-কিশোৰীৰ জীৱনৰ ভেটিটো সুস্থ-সৱল ৰূপত গঢ়ি তুলিব পাৰে। সেয়েহে

আমি সকলোৱে তেওঁলোকৰ প্ৰতি নেতিবাচক, সংৰক্ষণশীল তথা সমালোচনাত্মক মনোভাৱ ত্যাগ কৰিব লাগিব। আমি সকলোৱে তেওঁলোকৰ প্ৰতি এনেদৰে আমাৰ দায়িত্ব আৰু কৰ্তব্য পালন কৰিব পাৰো—

- ১) ল'ৰা-ছোৱালীৰ বহুমুখী প্ৰতিভা, আগ্ৰহ, ৰুচি-অভিৰুচি গঢ়ি তুলিবলৈ, সপ্ত-প্ৰতিভাৰ বিকাশ ঘটায় নিজৰ প্ৰয়োজনীয়তাক পূৰণ কৰিব পৰাকৈ আৰু সংজ্ঞানাত্মক আনুভূতিক আৰু ক্ৰিয়াত্মক দিশৰ উপাদান বোৰক সামৰি ল'ব পৰাকৈ মাধ্যমিক শিক্ষাত পাঠ্যক্ৰমক বিভাজিত কৰি তুলিব লাগে।
- ২) বিজ্ঞান-প্ৰযুক্তিবিদ্যাৰ সজুলি সমূহৰ উপযুক্ত ব্যৱহাৰ সম্পৰ্কে জ্ঞান প্ৰদান কৰা।
- ৩) তেওঁলোকৰ প্ৰয়োজনীয় স্বাধীনতা প্ৰদানেৰে নমনীয় নীতি গ্ৰহণ কৰি সমাজৰ কামত আগবঢ়াই দিব লাগিব।
- ৪) অৱসৰ সময়ত মন সুস্থিৰ কৰি ৰাখিবলৈ কৰ্ম সংস্কৃতি গঢ়ি তুলিব লাগিব।
- ৫) শিক্ষক বৃত্তিমুখী আৰু উৎসাহমুখী কৰি তুলি ৰাখিব লাগিব।
- ৬) যৌন-জীৱন সম্পৰ্কে শুদ্ধ আৰু সঠিক জ্ঞান দিবলৈ বিভিন্ন কাৰ্যসূচী গ্ৰহণ কৰিব লাগিব।
- ৭) তেওঁলোকৰ মনত সততা, বন্ধুত্ব ভাতৃত্ব সামাজিক ন্যায়, গণতান্ত্ৰিক আদৰ্শ, জীৱন পদ্ধতিৰ মূল্যবোধ আদিক ব্যক্তিগত আৰু সামাজিক জীৱন কাৰ্যকৰী কৰি তুলিবলৈ শিকাব লাগে যাৰ যোগেদি তেওঁলোকৰ নৈতিক মূল্যবোধৰ ভাৱ ইতিবাচক দিশত গঢ়ি তুলিব পাৰি।
- ৮) সমাজক নেতৃত্ব দিব পৰাকৈ স্কাউট, গাইড, এন.চি.চি. আদিৰ প্ৰশিক্ষণ দিব লাগিব।
- ৯) সুস্থ বিজ্ঞানসন্মত অধ্যয়ন আৰু বিশ্লেষণৰ জৰিয়তে তেওঁলোকৰ সমস্যা সমূহৰ স্বৰূপ, কাৰণ প্ৰাকৃতি আদি নিৰ্ণয় কৰি অভিভাৱকে ল'ৰা-ছোৱালীৰ সমস্যা সমূহ সমাধান কৰি বিকাশযোগ্য পৰিবেশ গঢ়ি তুলি এক গঠনাত্মক আৰু বিজ্ঞানভিত্তিক দৃষ্টিভঙ্গী প্ৰদান কৰাৰ ব্যৱস্থা কৰিব লাগে।

#### ৬.০ সামৰণি

ওপৰৰ আলোচনাসমূহৰ আধাৰত এই সিদ্ধান্তত উপনীত হ'ব পাৰে—কিশোৰ-কিশোৰীৰ দেহ মনৰ সঠিক প্ৰকাশ আৰু বিকাশ ঘটাবলৈ আৰু তেওঁলোকৰ জীৱনৰ ভেটিটো সুস্থ সবল ৰূপত গঢ়ি তুলিবলৈ প্ৰত্যেকজন অভিভাৱক, শিক্ষক আৰু সমাজৰ প্ৰতিজন লোক যত্নপৰ হ'ব লাগিব। বয়ঃসন্ধি স্তৰৰ কিশোৰ-কিশোৰীৰ আশা-আকাঙ্ক্ষা বিলাক উপযুক্ত পথেৰে সাৱধানতাৰে পৰিপূৰ্ণ কৰাতহে সকলোৱে সহযোগিতা আগবঢ়াব লাগে।

#### প্ৰসংগ পুথি

- ১। চলিহা, ড° বেদ কুমাৰ আৰু শইকীয়া অৰুণ, শইকীয়া ৰুণু বৰা : “শিক্ষা মনোবিজ্ঞান আৰু শৈক্ষিক পৰিসংখ্যা”

#### আলোচনী

- ১। প্ৰিয় সখী (জুন, ২০১৬) সম্পাদক- শশী ফুকন।

## বিদেশী শ্যামৰ বঞ্চনা- ঔপনিবেশিক শাসনত অসমৰ চাহ বনুৱাৰ দুৰ্দশা

দিব্যজ্যোতি কোঁৱৰ

সহকাৰী অধ্যাপক, ইতিহাস বিভাগ

সোণাৰি মহাবিদ্যালয়

প্ৰথিতযশা গণশিল্পী ড° ভূপেন হাজৰিকাদেৱে তেখেতৰ বহু প্ৰসংশিত ‘চামেলী মেমচাহাব’ নামৰ কথাছবিখনৰ ‘অসম দেশৰ বাগিছাৰে ছোৱালী’- শীৰ্ষক গীতটিৰ শেষৰফালে নায়িকা চামেলীৰ মুখেৰে চাহ বাগিচাৰ বনুৱাৰ প্ৰতি বিদেশী শ্যামৰূপী ইংৰাজৰ বঞ্চনাৰ কথা ব্যক্ত কৰিছে। প্ৰকৃত অৰ্থত ড° ভূপেন হাজৰিকাদেৱে কব বিচৰাধৰণে ভাৰতৰ অন্যান্য প্ৰান্তৰ দৰেই অসমৰ চাহ বাগিছাসমূহ আছিল ঔপনিবেশিক শাসক ইংৰাজসকলৰ অৰ্থনৈতিক লাভ আহৰণৰ লালসাৰে সৃষ্ট দেশীয় শ্ৰমিক শোষণকাৰী এক সু-পৰিকল্পিত তথা সু-সংগঠিত উদ্যোগ যত প্ৰতিনিয়ত শোষিত নিপিড়ীত হৈছিল শত-সহস্ৰ শ্ৰমিকৰ, ঠিক চামেলীৰ দৰে।

বিশাল পৰিসৰৰ ভূমিৰ আৱশ্যক হোৱা চাহ উদ্যোগত স্বাভাৱিকতে বৃহৎ সংখ্যক বনুৱাৰ আৱশ্যক হয়। ১৮৪০ চনৰ পৰা অসমৰ প্ৰথমটো চাহ কোম্পানী ‘আচাম কোম্পানী’য়ে অসমত চাহ খেতি আৰম্ভ কৰে”।<sup>১</sup> তাৰো আগতে ১৮৩৪ চনত গৰ্ডনৰ নেতৃত্বত গঠিত ‘Tea committee’ ৰ পৰামৰ্শত ৰবাৰ্ট ব্ৰাচ আৰু তেওঁৰ ভ্ৰাতৃ চি.এ ব্ৰাচে পৰীক্ষামূলক ভাৱে চাহৰ খেতি কৰিছিল।<sup>২</sup> চাহ খেতি কৰিবলৈ লোৱা প্ৰাৰম্ভিক সময়চোৱাত অৱশ্যে যিসকলে চাহ চাহবনুৱাৰূপে কৰ্মৰত আছিল তেওঁলোক ঔপনিবেশিক শোষণত সম্পূৰ্ণ নিপিড়ীত হৈছিল বুলিব নোৱাৰি, বৰঞ্চ উদ্যোগিক শোষণৰ প্ৰতিবাদত সম্পূৰ্ণৰূপে বনুৱা নিৰ্ভৰশীল হোৱাৰ আচিলাত সময়ত ধৰ্মঘট কৰি মালিক শ্ৰেণীক দৰমহা বঢ়াবলৈ বা অন্যান্য দাবী মানিবলৈ বাধ্য কৰাইছিল। (১৮৪৮ চনত অসম কোম্পানীৰ কছাৰী বনুৱাই বাকী থকা তিনিমাহৰ দৰমহাৰ দাবীত অধীক্ষকৰ অফিচ ঘেৰাও কৰিছিল।<sup>৩</sup> ১৮৫৯ চনতো এই বনুৱাসকলে দৰমহা বৃদ্ধিৰ দাবীত ধৰ্মঘট কৰিছিল। নাজিৰা বাগানত হোৱা এই ধৰ্মঘট ক্ৰমে অন্যান্য বাগানলৈ প্ৰসাৰিত হৈছিল।

প্ৰসঙ্গক্রমে অসমৰ চাহ বাগিছাৰ আৰম্ভণিৰ সময়ছোৱাৰ বনুৱাসকলৰ কথা কিছু উনুকিওৱা উচিত হ'ব। অসমৰ প্ৰথম চাহ বনুৱা বুলিলে আমি চীনদেশৰ পৰা আমদানিকৃত চীনা সকলকে

বুজিব লাগিব। অসমত এই খেতি হোৱাৰ আগলৈকে কেৱল মাত্ৰ চীনা সকলেহে এই খেতিৰ ব্যৱসাধ কৰিছিল। সেয়েহে-ফ্ৰেন্সিচ জেনকিন্সৰ শাসনকালত Tea committee গঠন কৰি সম্পাদক গদন চাহাবক চাহাৰুৰ সঁচ আৰু অভিজ্ঞ কৰ্মী সংগ্ৰহ কৰিবলৈ চীনা দেশলৈ প্ৰেৰণ কৰা হৈছিল।<sup>3</sup> অসমত চাহ বনাঞ্চলৰ প্ৰথমজন অধীক্ষক চি.এ. ব্ৰুছেও কিছু দক্ষ চীনা কৰ্মী ব্যৱহাৰ কৰিছিল।<sup>4</sup> পিছে এই চীনা বনুৱাসকলক কামত লগোৱাতো যথেষ্ট ব্যয়বহুল আছিল। যি সময়ত এজন অসমীয়া শ্ৰমিকৰ মাহেকীয়া দৰমহা আছিল দহ টকা, চল্লিশ টকাৰ কামত এজন চীনা শ্ৰমিকক পোৱা নগৈছিল। তদুপৰি অসমলৈ চীনা শ্ৰমিক সৰবৰাহ কৰাটো যথেষ্ট খৰচী আৰু অসুবিধাজনক আছিল।<sup>5</sup> এনেবোৰ কাৰণত ১৮৪৩ চনৰ পৰা আচাম কোম্পানীয়ে চীনা বনুৱাৰ দ্বাৰা চাহ খেতি কৰাৰ পৰিকল্পনা বাধ দি ১৮৫৯ চনলৈকে থলুৱা বনুৱালৈ চকু দিলে।<sup>6</sup>

চাহ খেতিৰ আদি পৰ্বতেই চি.এ.ব্ৰুচ চাহাৰক চিংফৌ আৰু অন্যান্য থলুৱা লোকে চাহপাত চিঙি আনি দিছিল। প্ৰথম অৱস্থাত বাগিছাৰ সাধাৰণ কাম-কাজৰ কাৰণেও চাহখেতিয়কসকল নগা, চিংফৌ আৰু অসমীয়া বনুৱাৰ ওপৰত নিৰ্ভৰশীল আছিল। সাধাৰণতে হাবি পৰিস্কাৰ কৰি চাহ বাগান খুলিবলৈ নগা বনুৱাৰ সহায় লোৱা হৈছিল। প্ৰয়োজনীয় চিংফৌ বনুৱা যোগাৰ কৰাটো কষ্টকৰ আছিল আৰু কৃষিজীৱি অসমীয়াসকলেও কেৱল আজৰি সময়তহে চাহ বাগিছাৰ কাম কৰিবলৈ আগ্ৰহশীল আছিল। এনে অৱস্থাত থলুৱা বনুৱাক আকৃষ্ট কৰিবলৈ বনুৱাৰ দৰমহা বঢ়াই দিয়া হৈছিল। ১৮৩৯ চনত এজন চাহ বনুৱাৰ মাহেকীয়া দৰমহা আছিল দুটকা আঠঅনা, ১৮৫৮-৫৯ চনত ইয়াৰ পৰিমাণ বাঢ়ি চাৰিটকা আঠ-অনা হৈছিলগৈ।<sup>7</sup>

আদি অৱস্থাত চাহ বাগিছাত কাম কৰা থলুৱা গোষ্ঠীৰ সৰহভাগ লোক আছিল অসমৰ বিশেষকৈ দৰং অঞ্চলৰ কছাৰী সম্প্ৰদায়ৰ। চাহ বাগিছাৰ বিস্তাৰৰ ফলত দৰং জিলাৰ কছাৰী সকল বিশেষভাৱে ক্ষতিগ্ৰস্ত হৈছিল। উপায়বিহীন জীৱিকাছাত বহু কছাৰীসকলক চাহ বাগিছাত বনুৱাকপে সোমাই গৈছিল। তেওঁলোক দক্ষ বনুৱা আছিল যদিও জনজাতীয় সমাজ বন্ধনৰ অভিব্যক্তি প্ৰকাশ কৰি তেওঁলোকে জংগী একতাৰ পৰিচয় দি মালিকসকলক বহুসময়ত অসুবিধাত পেলাইছিল।<sup>8</sup>

পঞ্চাচৰ দশকৰ শেষ ভাগৰ পৰা অসমত চাহ খেতিৰ দ্ৰুত প্ৰসাৰণ হ'বলৈ ধৰে। D.H. Buchaman চাহাবে তেখেতৰ The Development of Capitalistic Enterprise in India 1966, London, P-55 গ্ৰন্থত এক পৰিসংখ্যা দাঙি ধৰিছে—

চাহ খেতিৰ বৃদ্ধি

বছৰ	বাগিছাৰ পৰিসংখ্যা	কৰ্ষিত মাটিৰ পৰিমাণ (একৰ)	উৎপাদন (টন)
১৮৫০	১	১,৮৭৬	২,১৬,০০০
১৮৫৩	১০	২,৮২৫	৩,৬৬,৭০০
১৮৫৯	৪৮	৭,৫৯৯	১২,৩৫,৬৮৯
১৮৬৯	২৬০	২৫,১৭৪	৪৭,১৪,৭৬৯
১৮৭১	২৯৫	৩১,৩০৩	৬২,৫১,১৪৩

চাহ খেতিৰ ক্ৰমবৰ্ধমান প্ৰসাৰৰ লগে লগে বনুৱাৰ অভাৱ হৈছিল। তেনেক্ষেত্ৰত চাহ বাগিচাৰ মালিকসকলে অৰ্থনৈতিক পীড়নৰ দৰে অনৈতিক উপায় অৱলম্বন কৰি হ'লেও থলুৱা শোকক চাহ বাগানত কাম কৰিবলৈ বাধ্য কৰাৰ বিচাৰিছিল। ১৮৫৮ চনত চাহখেতিয়কসকলে মাটিৰ খাজনা বৃদ্ধি কৰিবলৈ চৰকাৰক আবেদন কৰিছিল। বৰ্দ্ধিত খাজনা পৰিশোধ কৰিবলৈ অপৰাধ হৈ সৰ্বসাধাৰণ ৰায়তে অৱশেষত চাহ বাগিছাত বনুৱা কৰিবলৈ আহিবলৈ বাধ্য হ'ব বুলি তেওঁলোকে আশা কৰিছিল।<sup>9</sup> প্ৰথম অৱস্থাত তেওঁলোকে আফু খেতি আৰু কানি বেচা বন্ধ কৰিবৰ বাবে চৰকাৰক পৰামৰ্শ দিছিল। চাহ খেতিয়কসকলে বিশ্বাস কৰিছিল যে কানিৰ প্ৰচলনত অসমীয়া সকল কমবিমূখ হৈছে।<sup>10</sup> তেওঁলোকেই কিন্তু ১৮৫১-৫২ চনত অসমত চৰকাৰী কানিৰ প্ৰচলন হওতে নতুন ব্যৱস্থাক উৎসাহেৰে স্বাগতম জনাইছিল। এইবাৰ তেওঁলোকৰ ভাৱ হৈছিল অধিক দামত চৰকাৰী কানি কিনিবলগীয়া হ'লে অধিক উপাৰ্জনৰ আশাত কানীয়া অসমীয়া সকলে চাহ বাগিচাত কাম কৰিবলৈ বাধ্য হ'ব।<sup>11</sup> দৰাচলতে কানি প্ৰচলন কিম্বা নিবাৰণৰ ক্ষেত্ৰত তেওঁবিলাকৰ চিন্তাধাৰাৰ বৈপৰীত্য আছিল শ্ৰেণী-স্বার্থ ৰক্ষাৰ পৰিপ্ৰেক্ষিতত।

পঞ্চাচাট কৃষক বিদ্ৰোহক কেন্দ্ৰকৰি ৰচনা কৰা নৰোত্তম দাসৰ "দলি পুৰাণ"ৰ কিয়দংশত উল্লেখ কৰা হ'ল, যত লিখকে কৰ কাটলৰ হেচা বঢ়োৱাৰ আঁৰত চাহাবে চাহ বাগানৰ বাবে থলুৱা বনুৱা সংগ্ৰহ কৰিব বিচাৰাৰ ইংগিত দিয়ে।

ভাবি চিন্তি চাহাবে উপায় নেপায়।

বাগিছালৈ কুলি বিচাৰিব যায়।।

গাওঁ ধনী হ'ল, কুলি পাবলৈ নাই।

ভাবি চিন্তি চাহাবে উলালে উপায়।।

সোনকালে দুখীয়া হওঁক খাজনা বেচি কৰোঁ।

কুলি পাবলৈ আৰু কিহৰ ভয় কৰোঁ।<sup>12</sup>

সি যি কি নহওক অসমৰ স্থানীয় লোকসকলে ইংৰাজ চাহাবৰ বাগিছাত বনুৱা কাম কৰিবলৈ বিশেষ আগ্ৰহ দেখুওৱা নাছিল। ইয়াৰ প্ৰধান কাৰণ হিচাবে বহুতে থলুৱা লোকৰ সীমিত অভাৱৰ কথা উল্লেখ কৰে। কিছু পৰিমাণে সত্য হলেও এই সৰলীকৃত ব্যাখ্যাই প্ৰকৃত ছবিখন আমাৰ পৰা আঁতৰাই ৰাখিব পাৰে। কাৰণ খেতিয়ে দিয়া অৰ্থনৈতিক নিৰাপত্তাই সৰ্বসাধাৰণ অসমীয়া ৰায়তক বাগানৰ কুলি হোৱাৰপৰা নিলগাই ৰাখিছিল বুলি ক'ব বিচৰা এনেধৰণৰ ব্যাখ্যা শুদ্ধ বুলি মানি ল'ব নোৱাৰি। হৰিবিলাস আগৰৱালাদেৱে তেওঁৰ আত্মজীৱনীত সৰ্বসাধাৰণ অসমীয়া ৰায়তৰ বৈয়িক দুৰাৱস্থাৰ এক চামুক বিৱৰণ দাঙি ধৰিছে, যাৰদ্বাৰা আমি অসমীয়া ৰায়ত সকল সেইছোৱা সময়ত আৰ্থিকভাৱে সৰল আছিল বুলি কোনোপধ্যে ভাবিব নোৱাৰো।

ব্ৰিটিছ উপনিবেশিক শোষণত অসমৰ সৰ্বসাধাৰণ কৃষকসমাজ অৰ্বণীয় অৰ্থনৈতিক দুৰাৱস্থাত পতিত হৈছিল, অথচ এনে অৱস্থাতো তেওঁলোক চাহ বাগানত বনুৱাসকলে কাম কৰিবলৈ আগবাঢ়ি অহা নাছিল। ইয়াৰ ভিত্তি আছিল সামাজিক-মনস্তাত্ত্বিক কাৰক। কৃষক মনস্তত্ত্বৰ এটা বিশেষ বৈশিষ্ট্য- পৰাধীনতাতকৈ দৰিদ্ৰতাই শ্ৰেয়ঃ এই ধৰণৰ ধাৰণাৰ উপস্থিতি। ইয়াৰোপৰি প্ৰৱল প্ৰতাপী ইংৰাজ চাহ খেতিয়কৰ বাগিচাত চুক্তিবদ্ধ বনুৱাক যিদৰে নিপীড়ন কৰা হৈছিল, যি থলুৱা অসমীয়াক চাহ বাগিছাত কাম কৰাত নিৰাসক্ত কৰিছিল। ইয়াৰ ব্যাখ্যা নকুল চন্দ্ৰ ভূঞাৰ লিখনিত পোৱা যায়।

“বাগিছা বিলাকত এই (বনুৱা) আইনৰ বলত ‘কুলি’ক (বনুৱা) কাম কৰোৱাটো বাধ্যবাধকতা কৰা, বাগিচাৰ পৰা ‘কুলি’ নোকোৱাকৈ গুচি গ’লে ধৰি আনি ফাটেকত দিয়া ব্যৱস্থা হোৱাত অসমীয়া মানুহে ধৰি ললে এই ‘কুলি’ বিলাক একপ্ৰকাৰ ‘আধা ফাটেকিয়াল’, গতিকে বাগিচাত কাম কৰা কুলি বা বনুৱাবিলাক নীচ মানুহ। এই জঘন্য ভাৱটো মনলৈ অহাত অসমীয়া মানুহে বাগিচাত কামলৈ ‘বনুৱা’ কাম কৰি ‘আধা ফাটেকিয়াল’ নাম লবলৈ ঘিন কৰিলে আৰু বাগিচাৰ কামলৈ নহা হ’ল।<sup>13</sup> ইতিহাসবিদ বেণুধৰ ৰাজখোৱাদেৱেও একে সুৰতে বক্তব্য ৰাখিছে- “অসমীয়া মানুহৰ ভয় হৈছিল, জানোচা এইদৰে কাম কৰিলে বনুৱা শ্ৰেণীত নামভুক্তি হ’ব আৰু সমাজৰ নিকৃষ্ট খাপত পৰিব লাগিব।”<sup>14</sup> অসমীয়াৰ এনে চিন্তাধাৰাৰ নেপথ্যত কিছু হ’লেও জাতিপ্ৰথাৰ প্ৰভাৱ পৰিছিল। সামাজিক মৰ্যদা সম্পৰ্কে অত্যাধিক সচেতনতাই অসমীয়া লোকসকলক চাহ বনুৱা হোৱাৰপৰা বিৰত ৰাখিছিল।

অসমীয়া অনীহাৰ বাবে অৱশ্যত চাহ বাগানৰ মালিক সকলে বাগিছাসমূহত বনুৱা কাম কৰিবলৈ অসমৰ বাহিৰৰ পৰা বনুৱা আমদানি কৰিবলৈ আৰম্ভ কৰে। চাহ বনুৱাৰ সমস্যা দুৰ কৰিবলৈ

অসমৰ কমিছনাৰ জেনকিন্স চাহাবে ১৮৩৭ চনতেই অসমৰ বাহিৰৰ ঘনজনবসতিপূৰ্ণ অঞ্চলৰপৰা বনুৱা আমদানি কৰাৰ পৰামৰ্শ আগবঢ়ায়। সেইমৰ্মে চাহ কমিটিয়ে ভাৰতৰ দক্ষিণ-পশ্চিম অঞ্চলৰ পৰা বনুৱা আনিবলৈ চৰকাৰক আবেদন জনায়।<sup>15</sup> যি কি নহওঁক চাহ বাগিচাত কাম কৰিবলৈ দক্ষিণ-পশ্চিম অঞ্চলৰ পৰা বনুৱা অনাৰ প্ৰথম প্ৰচেষ্টা সফল নহ’ল। ইয়াৰ কাৰণ আছিল দৰমহা সিমান অকৰ্মণীয় নাছিল আৰু এনে উৰা বাতৰিও ওলাইছিল যে অসমলৈ যোৱা মানুহ ঘৰলৈ আৰু উভতি নাহে।<sup>16</sup> চাহ মালিকসকলে কিন্তু বাহিৰৰ বনুৱা সংগ্ৰহৰ চেষ্টাৰ ক্ৰটী কৰা নাছিল। তেওঁলোকে চতুৰ বনুৱা সংগ্ৰহকাৰীৰ সহায়ত নানা প্ৰলোভন, প্ৰৱঞ্চনা আৰু বলপ্ৰয়োগৰ সহায়ত বাহিৰৰ পৰা অসমলৈ বনুৱা আমদানি কৰে। ১৮৪১ চনৰ পৰা বিহাৰ আৰু ছোটনাগপুৰৰ পৰা চাহ খেতিয়কসকলে বনুৱা আনিবলৈ আৰম্ভ কৰে আৰু বনুৱা আমদানিৰ এই কাৰ্য্য ভালদৰে পৰিচালনা কৰিবলৈ ১৮৫৯ চনত ‘প্লেণ্টাৰ্চ এচ’ছিয়েছন’ নামৰ এটা সংগঠনৰো গঠন কৰা হয়।<sup>17</sup>

এই বাহিৰৰ পৰা আমদানিকৃত বনুৱাসকল কেৱল সস্তীয়াই নাছিল, সৰহক্ষেত্ৰতে তেওঁলোক বাধ্যও আছিল। অসমৰ স্থানীয় সমাজৰ লগত এই নৱাগত বনুৱাসকলৰ বিশেষ যোগাযোগ নাছিল। সামাজিক আৰু ভৌগোলিক বিচিন্নতাৰ বাবে তেওঁলোকৰ অৱস্থা এক প্ৰকাৰ বন্দীৰ দৰেই আছিল। তদুপৰি বাসস্থান তথা অন্যান্য কিছু আত্যাৱশ্যকীয় সামগ্ৰীৰ বাবে তেওঁলোক বাগিছা কৰ্তৃপক্ষৰ ওপৰত সম্পূৰ্ণ নিৰ্ভৰশীল হ’বলৈ বাধ্য হৈছিল।

বাগিছাসমূহত বিদেশী চাহাব সকলে অবাধ ৰাজত্ব চলাইছিল। চাহাব চাহ মালিক সকলৰ ক্ষমতাৰ কথা বেণুধৰ ৰাজখোৱাদেৱে তেখেতৰ আত্মজীৱনীখনত সুন্দৰকৈ উপস্থাপন কৰিছে। ‘সেইকাল বেলেগ আছিল। তেতিয়া অসমৰ সৰ্বপ্ৰধান কৰ্ত্তা চাহ বাগিছাৰালা সকলহে বুলিব লাগে। তেওঁবিলাকৰ বিপক্ষে কোনেও থিয় দিব নোৱাৰে। আনকি প্ৰদেশাধিপতিয়েও তেওঁলোকৰ স্বৰ্থৰ বিৰুদ্ধে কোনো কাৰ্যকৰী প্ৰস্তাৱ গ্ৰহণ কৰিবলৈ সাহ কৰিব নোৱাৰিছিল। জিলাধিপতিৰ কথা নকলেও হ’ব।’<sup>18</sup> বাগিচাৰ চাহাব মালিকসকলে নিজকে একচত্ৰী শাসনকৰ্ত্তা বুলি ভাবিছিল। কেৱল বাগিছাৰ বনুৱা আৰু কৰ্মচাৰীৰ পৰাই নহয়, বাগিছাৰ বাহিৰৰ দেশীয় লোকৰ পৰাও এই জাতি-দান্তিক মালিক সকলে দাবী কৰিছিল ৰাজকীয় সন্মান আৰু আনুগত্য। সেইকালত বাগিচাৰ ভিতৰৰ বাটেদি অসমীয়া মানুহ গলেও ছাতি জপাই নিজ বাহনৰপৰা নামি যাব লাগিছিল।<sup>19</sup> চাহাবৰ আগত ঘোঁৰাত উঠাটো অপৰাধ বুলি গণ্য কৰা হৈছিল। দুৰ্গাপ্ৰসাদ মজিন্দাৰ বৰুৱাৰ ‘মহৰী’ নাটকত ইয়াৰ সৰস বৰ্ণনা পোৱা যায়। উক্ত নাটকখনিত বৰুৱাদেৱে চাহাব চাহ মালিকসকলৰ অনাচাৰৰ দিশটোও উন্মোচিত কৰিবলৈ যত্ন কৰিছে। তেখেতে উল্লেখ কৰা মতে কেৱল বনুৱা মহিলাই নহয়, দেশীয় তিৰোতাও তেওঁলোকৰ যৌন লালসাৰ টিকাৰ হৈছিল। বিহুগীত সমূহতো ইয়াৰ ইংগিত আছে-

“উজাই আহিলে বাগিচাৰ চাহবাটি  
চেৰাপ খাই পেলালে চিচা,  
অতেক ধনবস্তু কেলেই লাগিছে  
ছোৱালী ন’হলে মিছা।”<sup>20</sup>

অৱশ্যে এইটো ঠিক যে সাধাৰণ দেশীয়লোকতকৈ বাগিছাৰ বনুৱাসকল অধিক নিষ্পেষিত আৰু অত্যাচাৰৰ সন্মুখীন হৈছিল। অৰ্থ, ক্ষমতা আৰু দৈহিক সুখৰ সন্ধানত চাহবাসকলে বাগিচাৰ চুক্তিবদ্ধ বনুৱাৰ ওপৰত চলাইছিল অবর্ণনীয় পীড়ন। এই পীড়ন আছিল মূলত তিনি প্ৰকাৰৰ- অৰ্থনৈতিক, দৈহিক আৰু যৌন।

অৰ্থনৈতিক পীড়ন সম্পৰ্কে ক’ব পাৰি যে চাহাব সকলে অসহায় বনুৱাসকলক অতিশয় কম মজুৰিত কামত লগাই ৰাখিছিল। এক তথ্য মতে ১৮৬৪ চনত গড়কাপ্তানি বিভাগৰ কামত এজন বনুৱাই মাহে লাভ কৰিছিল সাত টকা। একেসময়ত আসাম কোম্পানীৰ চাহবনুৱাৰ মাহেকীয়া মজুৰি আছিল চাৰিৰ পৰা পাঁচ টকাৰ ভিতৰত। অন্যহাতেদি বহুতো বাগিচাৰ বনুৱাই- গড়ে মাত্ৰ তিনিটকা আঠঅনাহে লাভ কৰিছিল এমাহৰ দৰমহাৰ নামত।<sup>21</sup> আকৌ বহুক্ষেত্ৰত বাগিছা কৰ্তৃপক্ষই ইচ্ছাকৃতভাৱে সময়মতে বনুৱাসকলক দৰমহা নিদিছিল। ই আচলতে আছিল বনুৱাসকলক বাগিছাত আৱদ্ধ কৰি ৰখাৰ এক কৌশল। বনুৱাৰ ওপৰত চলা এই অৰ্থনৈতিক পীড়ন সম্পৰ্কে এসময়ৰ ভাৰতৰ ভাইচৰয় লৰ্ড কাৰ্জনে ইংলণ্ডৰ কৰ্তৃপক্ষক জনাবলৈ বাধ্য হৈছিল এইবুলি- “On many plantations harsh and cruel and abominable things go on, and that the coolies get nothing like the wage which is stipulated for by the law”.<sup>22</sup>

কাৰ্জনৰ চিঠিখনত অৰ্থনৈতিক পীড়নৰ উপৰিও প্ৰায় আটাইকেইবিধ পীড়নৰ ইংগিত আছে। তেওঁ উল্লেখ কৰা harsh and abominable things য়ে আওপকীয়াকৈ দৈহিক আৰু যৌন পীড়নৰেই ইংগিত দিছে।

অধিকাংশ চাহবাগানৰ মালিক আছিল উগ্ৰ, দাস্তিক আৰু নিষ্ঠুৰ। বাগিচাৰ বনুৱাবিলাকৰ ওপৰত তেওঁলোকে চলাই গৈছিল নানা প্ৰকাৰৰ দৈহিক উৎপীড়ন। নিজকে সামন্তীয় ‘দাস-প্ৰভু’ৰ সমগ্ৰীয়া বুলি ভবা চাহাব সকলে সামান্য অজুহাতকে অসহায় বনুৱাসকলক শাস্তি দি নিয়ন্ত্ৰিত কৰি ৰাখিব বিচাৰিছিল।

বহু সময়ত চাহাবসকলৰ উশুংখল যৌন জীৱনৰ অসহায় বলি হবলগীয়া হৈছিল বাগিচাত কাম কৰা বনুৱা তিৰোতাসকল। তেওঁলোকৰ ওপৰত যে কেৱল যৌন অতিশয্যা চলিছিল সি নহয়, তেওঁলোকৰ হাতত তাৰ প্ৰতিকাৰৰো কোনো বিধান নাছিল। প্লেণ্টাৰ প্ৰভাৱিত বিচাৰ ব্যৱস্থা আছিল

চাহাবৰ পক্ষত। চাহাবৰ যৌন উৎপীড়নৰ প্ৰতিবাদ কৰা বনুৱা তিৰোতাসকলক শাস্তি দিয়াৰ সময়ত সাধাৰণতে গোপনাংগত বেত্ৰাঘাট কৰা হৈছিল। ইয়াৰ ফলত অভিযুক্ত চাহাবসকলে সৰহ ক্ষেত্ৰত কামৰ প্ৰতি অৱহেলা দেখুওৱাৰ ওলোটা অভিযোগ অনাৰ সুবিধা পাইছিল। কাৰণ বনুৱা তিৰোতাসকলে লজ্জাবশতঃ প্ৰকাশ্যে আদালতত নিজৰ গোপনাংগ দেখুৱাব নোৱাৰিছিল আৰু আছুতীয়াকৈ তিৰোতাৰ বিবৃতি লোৱাৰ ব্যৱস্থা তেতিয়া নাছিল।<sup>23</sup>

চাহাৰিক আমি ধনতান্ত্ৰিক অৰ্থনৈতিৰ এক অংগ বুলিব পাৰোঁ। কিন্তু সেয়ে হ’লেও সাধাৰণতে ধনতান্ত্ৰিক ব্যৱস্থাত বনুৱাই যি আইনগত স্বাধীনতা পায়, বৃটিছ শাসনত ভাৰতৰ চাহবাগিছাৰ বনুৱাসকলে সেই স্বাধীনতাৰ পৰা বঞ্চিত আছিল। অসমৰ ক্ষেত্ৰত সৰহ সংখ্যক চাহ বনুৱা আছিল বাহিৰৰ পৰা অহা চুক্তিবদ্ধ শ্ৰমিক অৰ্থাৎ চুক্তিত উল্লেখিত নিৰ্দিষ্ট সময়লৈকে তেওঁলোক মালিকৰ অধীনত কাম কৰিবলৈ বাধ্য। অসমৰ চাহ বনুৱাবিলাক আছিল বাধ্যতামূলক শ্ৰমিক। এই দাসসুলভ বন্ধনত থকাবাবেই উল্লেখিত তিনিবিধ নিষ্ঠুৰ পীড়নৰ পাছতো চাহ বনুৱাসকল বাগিছাতেই আৱদ্ধ থাকিবলগীয়া হৈছিল। অৱশ্যে মাজে সময়ে তেওঁলোকৰ কিছু সংখ্যক পলাবলৈও যত্ন নকৰা নহয়। কিন্তু বাগিছাৰ পৰা পলাই যোৱাটো সহজ কিসা নিৰাপদ নাছিল। বনুৱাবিলাক যাতে বাগিছা এৰি পলাই যাব নোৱাৰে তাৰ বাবে মালিক সকলে সতৰ্ক পহৰাৰ ব্যৱস্থা কৰিছিল। পলাতক বনুৱা সকলক ধৰিব পাৰিলে আটক কৰি ৰখাৰ ব্যৱস্থা আছিল। এই ধৰণৰ শাস্তিমূলক আটকাৰস্থাত বনুৱাসকলে আনকি পিয়াহ দূৰ কৰিবলৈ পানী এটোপাও নাপাইছিল। পলাতক বনুৱাক ধৰি দিয়া জনক পাঁচ টকাৰে পুৰস্কৃত কৰা হৈছিল। পুৰস্কাৰৰ এই টকা কেইটা জৰিমনা হিচাপে ধৃত বনুৱাজনৰ দৰমহাৰ পৰা কটাৰ নিয়ম আছিল। এই ক্ষেত্ৰত আইন আদালতো মালিকৰ পক্ষত আছিল। ১৮৬৫ চনৰ আইন অনুসৰি পলায়ন বাদেই, বনুৱাৰ এলাহো একপ্ৰকাৰ অপৰাধ।<sup>24</sup>

১৯২৭-২৮ চনত ইংলেণ্ডৰ বনুৱাদলৰ পাৰ্ছেল আৰু হ’লছৱাৰ্থে যুগুতোৱা প্ৰতিবেদনত চাহ বাগিছাবোৰক “Slave Plantation” বুলি উল্লেখ কৰিছে।<sup>25</sup> নামত বৃটিছ সমাজত দাস প্ৰথাৰ অৱলুপ্তিত ঘোষণা কৰা হৈছিল যদিও ঔপনিবেশিক শোষণৰ স্বাৰ্থত, চুক্তিবদ্ধ শ্ৰমৰ নামত এক প্ৰকাৰ আধুনিক দাস প্ৰথা ভাৰতবৰ্ষত বৰ্তি থাকিল। অসমত চাহ বাগিচালৈ বনুৱাকপে অহা লোকসকলে নিজৰ কামৰ ধৰণ, পৰিবেশ তথা সুবিধা-অসুবিধাৰ কথা জানি স্বেচ্ছাই চুক্তিবদ্ধ হোৱাৰ সুযোগ নাপালে; কাৰণ চতুৰ বনুৱা সংগ্ৰহকাৰী সকলে ধুবুৰীলৈ বনুৱা আনি তাতেই আইনসংগতভাৱে চুক্তিবদ্ধ কৰোৱাৰ ব্যৱস্থা কৰিছিল, যি ব্যৱস্থা ‘Dhuburi System’ নামে কুখ্যাত।<sup>26</sup>

এক অস্বাস্থ্যকৰ পৰিবেশত অসমৰ চাহ বনুৱাসকল থাকিবলৈ বাধ্য হৈছিল। কঠিন পৰিশ্ৰমৰ পিছতো তেওঁলোকে পৰ্যাপ্ত পৰিমাণৰ পুষ্টিৰ আহাৰ পোৱা নাছিল। এনে অৱস্থাত চাহ বনুৱাৰ



মাজত মৃত্যুৰ হাৰ ক্ৰমান্বয়ে বাঢ়ি আহিছিল। বাগিছা কৰ্তৃপক্ষৰ একমাত্র লক্ষ্য আছিল মুনাফা বৃদ্ধি। ফলত পৰিশ্ৰম ক্লিষ্ট আৰু অৰ্ধাহাৰী বনুৱাসকলৰ স্বাস্থ্য আৰু চিকিৎসাৰ বাবে উপযুক্ত ব্যৱস্থা লোৱা হোৱা নাছিল।

শিশু মৃত্যুও বনুৱা জীৱনৰ এক ডাঙৰ সমস্যা আছিল। কামৰ পৰা দীৰ্ঘদিন ছুটিলে নৱজাতক শিশুৰ আদৰ যত্ন লবলৈ বাগিছাৰ বনুৱা মহিলাসকলে কোনো সুযোগ নাপাইছিল। এনে পৰিস্থিতিৰ পৰা পৰিত্ৰাণ পাবলৈ তেওঁলোক প্ৰায়ে গৰ্ভপাত কৰাইছিল। যদিও ই আইন বিৰোধ আছিল। বাগিছাত জন্মহাৰ কমি যোৱাৰ কাৰণ হিচাবে বংগৰ প্ৰখ্যাত সমাজ সংস্কাৰক দ্বাৰকানাথ গাংগুলীয়ে সঘন ভ্ৰূণ হত্যাকে জগৰীয়া কৰিছে।<sup>27</sup>

দূৰ প্ৰদেশৰ পৰা অসমৰ বাগিছাত কাম কৰিবলৈ অহা অজ্ঞ অসহায় বনুৱাসকলৰ বিলাই বিপত্তিৰ অন্ত নাছিল। দ্বাৰকানাথে অসমৰ চাহ বনুৱা জীৱনৰ প্ৰত্যক্ষ অভিজ্ঞতাৰে লিখা প্ৰবন্ধত অনভিজ্ঞ আৰু অনভ্যস্ত নতুন বনুৱাই জীৱনৰক্ষাৰ তাগিদাত খাব কৰাৰ কথা উল্লেখ কৰি মন্তব্য কৰিছে- 'a practice (i.e. borrowing) which had made many coolie a bond slave for life.'<sup>28</sup>

সৰ্বক্ষেত্ৰত প্ৰায় নীৰৱে, নিষ্ক্ৰিয়ভাৱে অসমৰ অসহায় চুক্তিবদ্ধ চাহ বনুৱাবিলাকে চাহাবৰ নিষ্ঠুৰ শোষণ - পীড়নক সহ্য কৰি গৈছিল। এই নীৰৱ নিষ্ক্ৰিয়তাৰ কাৰণ আছিল তেওঁলোকৰ অজ্ঞতা, চুক্তিবদ্ধতা তথা বিচ্ছিন্নতা আদি বিষয়ীগত দুৰ্বলতা। সুদৃঢ়, সু-সংগঠিত প্ৰতিবাদ-প্ৰতিৰোধৰ অভিজ্ঞতা কিম্বা পৰিকল্পনা চাহ বনুৱাসকলৰ নাছিল। মাজে সময়ে প্ৰতিবাদ হ'লেও ই আছিল অসংগঠিত আৰু অপৰিকল্পিত, যাৰ বাবে ই কোনো দীৰ্ঘস্থায়ী সংগঠিত গণ আন্দোলনৰ ৰূপ ল'ব পৰা নাছিল। অন্যহাতেদি ৰাষ্ট্ৰযত্ন অৰ্থাৎ আইন আদালত তথা চৰকাৰী কৰ্তৃপক্ষও বাগিছাৰ মালিকৰ পক্ষত থিয়দি চলাই গৈছিল বনুৱাৰ ওপৰত নিৰৱচিন্ন দমন পীড়ন। কাৰ্যক্ষেত্ৰত এনেবোৰ বিষয়গত বাধা নিষেধবোৰে চাহ বনুৱাক কৰি তুলিছিল একপ্ৰকাৰ ক্ৰীতদাসতুল্য।

ঔপনিবেশিক শাসনকালতে চাহ শিল্পই বিকাশ লাভ কৰি এক ডাঙৰ উদ্যোগত পৰিণত হৈছিল। স্বাধীনতাৰ পাছত বিদেশী চাহাব সকলে এৰিথৈ যোৱা এই উদ্যোগ আমাৰ বাবে হৈ পৰিছিল এক প্ৰধান অৰ্থ অৰ্জনকাৰী লাভজনক প্ৰতিষ্ঠান স্বৰূপ। কিন্তু আমি পাহৰিলে নহব ই গঢ়ি উঠাৰ ইতিহাস। অসমৰে নহয়, ভাৰতৰ চাহ বাগিছাৰ ইতিহাস ঔপনিবেশিক বঞ্চনাৰ ইতিহাস। একালৰ স্বাধীন দৰিদ্ৰজনতাক বনুৱাৰূপত দাসত পৰিণত কৰা বঞ্চনাৰে সিন্ধু চাহ বাগিছাৰ সুদীৰ্ঘ

ইতিহাস। পৰিশেষত 'চামেলী মেমচাহাব' বোলছবিৰ পূৰ্বে উল্লেখিত গীতটিৰ শেষাংশৰে সামৰিব বিচাৰিছোঁ-

“চৰ্দাৰ বলে কাম কাম,  
বাবু বলে ধৰি আন,  
চাহেব বলে নিৰ পিঠেৰ ছল,  
অ' বিদেশী শ্যাম,  
ফাঁকি দিয়ে আনিল আচাম।”

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