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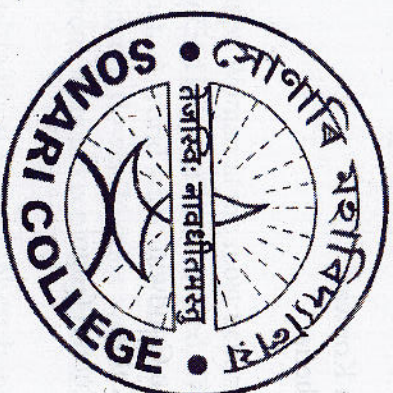
# Uttaran

Journal of Women Cell  
Sonari College

Vol. II 2016

# UTTARAN

Journal of Women Cell  
Sonari College



Sonari College Women Cell, Sonari College

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## From Principal's Desk

Perhaps Woman is the most beautiful creation in this world that almighty God has ever been created. We cannot imagine a world without woman. A world without women will be a river without water, garden without flower. In other words, woman is the root of human civilization. Woman keeps responsibility of creation and preservation.

Indian tradition gives highest honour to woman. Goddess Durga is the symbol of inherent power of woman. As human beings man and woman are equal. So, like man, woman can achieve the goals of progress and development. Woman is not inferior to man. The mental and physical strength of woman do not keep her on backfoot.

But in the male dominated society sometimes women are supposed to be weak, helpless and inferior to men. The history of civilization shows that women are kept under the control of man in the past. They were not allowed to go anywhere freely or they were not independent. According to Monu, women in childhood should be under the control of father, in youth under her husband and in old age she should be under the control of her son.

In present society, the concept about woman has been changed. Feminists have fought for the freedom and rights of women in the society. As a result several laws regarding rights of woman came into force and 8<sup>th</sup> March is declared to be celebrated as Women's day. It is a good sign of a real human civilization.

In spite of the laws for protection of women's rights a number of women are becoming the victims of violence, corruption and dominance of man. Ignorance and superstition are the vital causes of violence against women. Lack of moral education and psychological disorder are the causes of rape and trafficking cases. Some people complain against the ultra modern dress of women which creates unwanted situation of violence against female persons. In dowry cases woman seem to become violent against women like herself.

It is to be mentioned that we should try to stop violence, corruption and dominance against women. Man should try to understand that women are also human beings like himself and they should be honoured for they are equal to man. On the other hand, Woman should realize their own inherent power and try to come out of the dominance of men. A mother can stop her family, her son from dowry demand etc. A sister can stop her brothers from violence against women like herself.

Governments should take steps towards protection of women rights. Moreover, Mass media should help in creating civilized social atmosphere by indulging honour to woman. It is to be noted that we cannot educate the whole society in a day and change the world in a moment. If needs, continuous effort of both men and women are essential to make the world a better living place.

At last I convey my best wishes to Dr. Anita Konwar and Lucky Chetia, Joint Secretary, Women Cell for publishing *Uttaran*, the Journal of Women Cell, Sonari College. Hope that this step will be a beginning for such academic activities in future.

**Dr. Bimal Chandra Gogoi**

Principal

Sonari College



## PREFACE



*"No one can make  
You feel inferior without  
Your consent"*

Eleanor Roosevelt

This famous quote definitely speaks about the status of women in the society. But, sometimes it becomes more difficult to understand the position of women in our own society. If we go back to the past, we have seen that in ancient India, women enjoyed a comfortable position during the Vedic period. They enjoyed religious status like that of men, appointed in important positions and the most interesting thing is that marriage was not compulsory for the women and it was just considered as a social and religious duty. The Rig Veda provides such types of evidence to prove the concept of equality of women with men as regards access and capacity to acquire the highest knowledge, even the knowledge of the Vedas was considered to be absolute in that period. After Vedic and epic periods, the status of women deteriorated continuously. Women were not considered equal to men and did not enjoy the same rights and privileges as men. Knowledge of the Vedas became limited among the women and they remained only the silent partners of religious ceremonies. Manu de-

clared that women had no right to study the Vedas. Infant marriages and polygamy were also prevalent during that period. Both Buddhism and Jainism were at first played same role against the women but later women were admitted to Buddhism and Jainism.

In medieval period, women remained subordinate to men and their place was largely regarded as being in the home. In short, the role of women was conceived to be one of subservience to her husband, the masters and the ruler of the family. In 15<sup>th</sup> century, the Bhakti movement played a significant role in the Indian society. And it led to the considerable improvement on the status of women. It is also mentionable that our history recorded instances of outstanding women like Gargi, Moitreya, Rani Rudrama Devi, Sultana Razia, Lakshmi Bai, Mirabai, Ahalyabai, Nurlahan, Chand Bibi and Tarabai etc who were prominent in the field of art, literature, philosophy, administration and even warfare. The other great Indian women were Jahanara Begum- the partisan of Dara, Shikoh Roshan Ara- the partisan of Aurangzeb, Zeb-Un-Nisa- the daughter of Aurangzeb and Jijabai- the mother of Shivaji etc. Fact is that all these women belonged to the royal and aristocratic families of society and hence were free from conditions of social disabilities and subjection in which the common women lived. Despite such outstanding instances, the condition of the common women remained same. They were generally excluded from succession to property and this led to their dependence on men. In the middle of 18<sup>th</sup> century, social evils increased tremendously. Though women were generally subject to the will of their masters, there were instances of active women participants in political affairs. And in the latter half of the 18<sup>th</sup> century, the status of Indian women was completely beyond imagination in a civilised society. Ideologically, women were considered as an inferior species, having no significance, no personality. Socially they were kept in complete subjection, denied all rights and were suppressed and oppressed on having

But after the arrival and close contact with the British, a noticeable change had taken place in the Indian society. In Bengal, the Brahmo Samaj movement made rapid progress, arousing a new desire and aspiration among the women for freedom. A few women overcame their social handicaps and achieved positions of distinction. They were Toru Datta, Ramabai, Swarana Kumari Devi and Kamini Roy. These attempts notwithstanding, women did not get the benefit of western education. Women of upper classes suffered from the custom of enforced widowhood and a ban on divorce. Among the lower classes the practice of "Devdasi" was in vogue. This era remained a turning point for the Indian women. Some promising beginnings were also made. From about 1878, university studies particularly medicine began to attract Indian women and around 1888, some women went across the seas even to America to seek new knowledge. In 1892, the first Indian woman took her Civil Law degree in England. The ban on Women practising law was removed in 1920 in England. Among the first batch of women to be called to the London Bar was an Indian Woman.

Women also participated in India's freedom struggle against the British. When Mahatma Gandhi launched the non-cooperation, he directly appealed to the women to join the movement. This participation of women in the national struggle loosened the social bondage in which they were held. Their equal participation with man in the struggle led to the breakdown of traditional conceptions and brought about a profound change in the attitude of women. In the early part of 20<sup>th</sup> century, a number of women's organisations grown up. The Women Indian Association was founded by Mrs. Annie Besant in 1917, with the aim of promoting women's education. The Federation of University Women was formed in 1920 with the demand of women status. The National Council of Women was formed in 1925 to federate the provincial women's Council and other women's organisations. The first All India Women's Education and Social Congress was held

Brahmo Samaj and the Theosophical Society gave added impetus to this awakening. Government of India Act 1935 also carried some opportunities for the Indian women in the political field. As a result of 1935 act, provincial autonomy came into effect and many women became ministers in Congress Government. On the other hand, many women took to studying economics, sociology, science, mathematics etc. Purdah almost became a thing of past. In the political and social fields, men and women started working side by side. In 1914, An All India Muslim Ladies Conference was organised. And this organisation passed a resolution suggesting a number of social reforms in the year of 1924 among the Muslim Women. It became a remarkable improvement for the Muslim Women.

Just after Independence, Indian women were able to hold the position of Governors, Cabinet Ministers and Ambassadors. And the Government of India also took several measures to assign the equal status of women in the field of political, economic and social. More and more avenues were opened to them to show their talents and have a sense of participation in national activities. Importantly, Constitution of India pledges equality of status and opportunity to both men and women. Several acts were also passed by the parliament for the emancipation of women legally, politically and socially. At last, we can conclude that being the people of an Independent country, we should always obey the constitution of our country. So, some Constitutional provisions like the equal rights for all, irrespective of caste, creed and sex and the article 15, which assures that the State shall not discriminate against any citizen on grounds of sex always reminds us of equality in the society.

**Dr. Anita Konwar**

**Lucky Chetia**

**Editors, Utaran**

**Sonari College**

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### English Section

## Analyzing the Position of Women in the Agricultural Society of Assam: A Study from the Historical Perspective.

Lindy Goodwin

Assistant Professors, Department of History

### I

In the history of civilisation, settled agriculture has been considered to be a milestone. In the development of all civilisations the transition from a sedentary lifestyle to settled agriculture is regarded as a phase signifying the beginning of civilised life, development of economy and political institutions, growth of towns and cities and division of labour etc. India has been an agricultural economy since the remote past. Most of its states are dependant on agriculture and its allied activities as the main source of livelihood. Assam is one of the important states of India with agriculture as its mainstay. Even though the state has been making rapid progress in trade, commerce and industry however its economy continues to be a largely rural economy dependant on agriculture. Agriculture not only provides the state and its people with the major part of their income, like in all agricultural societies it also influences and defines the society and culture to a large extent. It may be noticed that apart from the obvious influences like daily activities and food habits, agriculture also influences the religious beliefs and practices, social norms, festivals, folklore and customary laws. Women make essential contributions to the agricultural and rural economies in all developing countries. Their roles vary considerably between and within regions and are changing rapidly in

many parts of the world, where economic and social forces are transforming the agricultural sector. Rural women often manage complex households and pursue multiple livelihood strategies. Their activities typically include producing agricultural crops, tending animals, processing and preparing food, working for wages in agricultural or other rural enterprises, collecting fuel and water, engaging in trade and marketing, caring for family members and maintaining their homes. Many of these activities are not defined as "economically active employment" in national accounts but they are essential to the well-being of rural households.<sup>1</sup>

It must be remembered that Assam is a state comprised of numerous tribes. Tribal society was largely egalitarian in nature. The liberal nature of society and equal participation of women in economy ensured a high status to women in Assam in the past in comparison to her counterparts in other places of India. Settled agriculture had a great impact on the detribalisation of the people as did the introduction of institutionalised religion. As a result of settled agriculture the gradual development of the idea of private land ownership and the imposition of the feudalistic base of agriculture paved the way for spread of institutionalised religion. This directly affected the tribal economy and society making it more conservative and hence allowing for infiltration of certain restrictions on women which were till then unknown in Assam. This entire process was very gradual. It began in the later part of the ancient period, and was strengthened during the medieval period in the rule of the Ahoms. The Paik system introduced by Sukapha (1228-1268) and later organised by Momai Tamuli Barbaruah in the days of Pratap Singha (1603-1641) further contributed to relegation of women from the sphere of agriculture and served to diminish their status. In any agricultural economy it may be noted that women play an important role. They are involved in almost every phase of cultivation. Yet it is noticed that it in agricultural societies that the status of women is especially low. In Assam too like any other agricultural society, women's contribution to the economy is not recognised and she is mostly confined to her duties in the household for which she gets no acknowledgement. It is ironical that it is from agriculture and land that the worship of the Mother

goddess has been derived. Women have always been considered to symbolise fertility and the cult of creation. Assam is one of the most important centres of mother goddess worship and yet women are relegated to a secondary position in society. Through this paper a study of women's contribution to agriculture, the various factors contributing to her diminishing status in agricultural society and the process through which this deterioration was brought about will be carried out. Though the paper addresses a topic of historical relevance however a relation has been brought about with the modern day context by analysing the impact of modernisation of agriculture on the status of women. Tentative suggestions to improve women's status in agricultural society will also be put forward in the course of the paper. The paper aims to study the following aspects- The position of women in agricultural society since the past and how it has changed with time, the main causes for diminishing status of women in agricultural societies and suggestions for improving the status of women in agricultural society.

## II

Assam is a state largely based on agriculture. An agricultural economy does not imply cultivation alone, but also includes other minor allied activities like animal farming, silk worm rearing, spinning and weaving etc. The process of cultivation and production of crops itself is a lengthy and difficult process which requires much hard work. The entire process can be divided into various stages based on the growth of crops and work required. In every agricultural society women have an important role, be it her contribution to the process of cultivation or her responsibility towards the household. Assam has a largely rural agrarian economy, which is characterized by high rate of work participation of women. Though Female Work Participation Rates (FWPR) is high, as it is subsistence farming, women do not benefit economically, though they share a disproportionate share of the work burden.<sup>2</sup>

Assam is a land inhabited by numerous tribes like the Boros, Khasis, Chutiyas, Kacharis and Ahoms etc. Since the remote past these tribes depended on the land for subsistence. They practiced agriculture in one form or the other. Before the settled wet rice cultivation



pervaded Assam with the coming of the Ahoms, the tribes used to practice shifting or Jhum cultivation. The transition from Jhum cultivation to settled agriculture also influenced women's status in its own way. The tradition of most shifting cultivation tribes has been for the man to select the plot and after it for the woman to take charge of it. It made the division of work in Jhum more gender friendly than in settled cultivation. Jhum fields require proportionately more work and a bigger cooperative effort than settled agriculture does.<sup>3</sup> In settled agriculture on the other hand women mostly are occupied in activities like sowing, transplantation, weeding and harvesting. Even though these activities too entail hard work but however loose significance when compared to men's work which is mostly comprised of the physically laborious task of preparing the field and ploughing. The matrilineal structure of society which was formed in those days continues to exist in the present, however women no longer have the decision making capacity they used to have in the past nor do they possess any substantial land rights. Most tribal traditions were community-based and assigned a relatively high status to women without making them equal to men. On the other side, modern land laws are individual-based and ownership is by and large by men.<sup>4</sup> The customary laws of the tribes which used to ensure that women's rights to land were secured also have been considerably modified with time and no longer protect the rights of women.

It is believed that women have enjoyed a much better position in the north-east of India and in Assam compared with other states. This observation was undoubtedly true till a certain point of time. Women in tribal societies have a greater influence than most other women do. The combination of rights and restrictions makes their status better than that of women elsewhere. A sign of it is the division of labour and other family matters that are controlled by women. They decide what to grow and how to use the produce. But this apparent social emancipation does not make them equal to men. This close link between their hold over the family livelihood and their role in agriculture makes land basic to their status. However, today agriculture and forests do not cater to the needs of many of them. Land is today bought and sold as a commodity and is not treated as liveli-

hood. At times outsiders take control of it. That affects women's control over their livelihood. The women's relatively high status and tribal identity are linked to land. Change in its use through alienation, deforestation and commercialisation thus affects them negatively since by and large men control the new technology and marketing systems. With it women run the risk of losing their traditional control over their livelihood, strengthening the patriarchal ethos, weakening their equity based culture and becoming only housewives.<sup>5</sup> However on considering present day society and comparing it can be observed that women's status in agricultural society of Assam has undergone a serious deterioration. Women have lost the freedom of movement they possessed in the past. Moreover their contribution to economy has been much decreased. Even though they continue to give their unremitting duty towards the household but their limited role in finances have led to them being relegated to a secondary position in the household.

When analysing the causes for declining status of women in agricultural society through a historical perspective it is seen that no doubt patriarchal basis of society influences the position of women. However apart from patriarchy the two main causes which can be discerned are - *institutionalisation of religion and privatization of property*.

Since the past in India, especially in Assam much reverence was put on the Mother Goddess. Assam was and still is the centre of worship of goddesses like Kamakhya, Tamreshwari etc. This is because the goddess is a symbol of fertility and production. And agriculture is based on these two concepts. This respect towards the mother goddess was reflected in each household by the respect shown towards women and her subsequent high status. Moreover in a primarily agricultural society women are tied up with religion more closely. From ancient times in India women have been associated with the cult of creation and have been revered accordingly. This is because in agricultural and other backward rural societies religion forms the only available mode of articulation. 'In tribal agricultural society, the worship and belief in the supreme goddess was to the extent that their society as well became based on matrilineal and matriarchal systems.

With the establishment of institutionalised Hinduism in Assam since the ancient and medieval times, religion came to be influenced by the strict Varnashram rules and was controlled by the Brahmin priests. Hindu religion which was largely based on the code put forward by Manu in the Manusamhita did not accord much importance to women. No doubt women were always respected as a mother but she was always under the control of a male member her father, husband or son. In agricultural society the once revered concept of fertility was now perverted into the concept of pollution. Women were no longer allowed to move freely in society and various restrictions were imposed on her. It may be mentioned that women of the lower classes in Assam came to be worse oppressed than women of higher classes because they had no access to education and no religious freedom. Moreover society which was formerly free from evils and prejudices against women has come to incorporate some social evils which further lower women's status. Dowry, female foeticide and superstitions relating to menstruation are all evils which have their origin in the agricultural and orthodox Hindu society of Northern and Southern India and have come to pervade the formerly liberal tribal society of Assam thereby substantially affecting the status of women. Even though the Neo-Vaishnavite movement aimed at providing all downtrodden sections of society with an equal opportunity at religion, however it was unable to secure the position of women and offer her the equal status with man, because by and large the propagators of the Neo-Vaishnavite movement belonged to the same section which controlled the Hindu religion. They only served to implement old values regarding women in a newer form. Women were not allowed to enter prayer halls and could not attain any significant position under this new religion. She was only a glorified devotee in a religion once again dominated by men.

As mentioned earlier tribal society in Assam was governed according to customary laws. These laws ensured that women's land and other rights were secured. In Ancient times in India and Assam likewise land was owned on a communal basis. There was no concept of private property. People cultivated the fields collectively and distributed the produce amongst themselves. However when all land came

to be owned by the king, who in turn distributed it amongst his officers and granted land to the priests, some major changes came about. Land now came to be owned by an influential few. It came to be regarded as private property. Moreover land revenue came to be the main source of income for the state. So agriculture came to be organized in a way which would ensure maximum production. In Assam the Ahom rulers devised a new system for collecting land revenue and recruiting soldiers. The entire male population from ages sixteen to sixty was recruited under this system and came to be known as Paiks. The Paik system was introduced by Sukapha (1228-1268) but was reorganised in the reign of Pratap Singha (1603-1641) by his able minister Momai Tamuli Barbaruah. The system was based on groups of male paiks, had no place for women. So women became limited to the household and could not make any significant contribution to the economy. This limitation of women to the household along with the privatisation of property led to women being treated as a commodity as well. She too was now treated as the private possession of men. This seriously lessened her worth and status.

It can be seen that till present times even with the spread of education, society considers to hold its reservations against women. Assamese society is still largely agriculturally based and women continue to play an important role in agriculture along with managing the household. However it is a pity that her contributions are not recognised. Moreover modernisation of agriculture and use of machines like harvesting machines, threshing machines etc. has further reduced the workload of cultivation. This again has a negative impact on women as the activities which were once carried out by women are now controlled by technology. It has resulted in further alienation of women from the practice of agriculture. Unless society recognises women's contribution to the economy her status will not improve. And since the problems of women in agricultural society have a long historical past, it is necessary for awareness to be created and a change to be brought about in the mindset of the people in order to elevate the status of women.

### III

In spite of once being regarded as a symbol of fertility women

in agricultural societies presently suffer the lowest status. Goddesses are still worshipped but women who represent them are the most oppressed class. Agriculture cannot be sustainable unless women make a contribution to it. Even her contribution to the household in agricultural society must be recognised because it is due to her able management that men can carry out their duties in the fields without any worry. From the above discussion it can be seen that religion and property can be said to be the prime causes of degradation of women in agricultural society. Though there are other reasons like the patriarchal basis of society, social stratification and division of labour, however religion and privatisation of property can be said to be most influential. In order to elevate the status of women in agricultural society the following recommendations are suggested.

- i) Women should develop skills and practice in agriculturally allied activities like silk-worm rearing, animal farming, spinning and weaving in order to generate income and contribute to the finances of her family.
- ii) Government should generate employment opportunities for women in agricultural and rural areas in order to enable them to become self dependant.
- iii) NGO's and other social welfare groups can also play an important role in this regard. They can hold workshops and seminars in order to make society aware of women's contributions in agriculture. They can also organise self-help groups so women can be employed through some small skills.
- iv) Education is another important factor. Not only does education help to remove superstitions from society, it also helps women to secure jobs and hence play a prominent part as a bread-winner for her family.
- v) Providing facilities for women to engage in various agricultural and other rural enterprises and also to take part in small time trade and commerce practices.
- vi) Academicians and influential media persons can also contribute to elevate the status of women by writing about and focussing the issue before the people.

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# The Tradition of the Mobile Theaters

## of Assam

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### Introduction

The mobile theatre is a kind of popular form of theatre that exists only in Assam. Admits the most unstable situations where bloodshed and terror are the image builders of the region, mobile theatres played a vital role for the promotion of the cultural harmony and peace within the state. As an upcoming industry it not only contributes to our economy, but as an influential social means of communication, it also contributed a lot by shaping our society to the right direction. The performance of the mobile theatres symbolise the resistance towards the violence that occasionally petrifies the society with the violent turbulences of bloodshed and terror.

### Objectives

The basic objective of the paper is to understand the trends of mobile theatre of Assam in the theatrical developments. An attempt is also undertake to understand the nature and behaviours of the said institution.

### Methodology

Regarding the sources the study is based on personal investigation and secondary sources in form of book, journal, article etc. to analyzing the existing context.

### History and developments

The credit goes to the Ancient Greece for the introduction of the concept of theatre (from 6<sup>th</sup> century BCE). After the Renaissance the concept spread whole over the world, basically in Europe.

India has also an age long history of the development of the theatre in different form. The earliest form of theatre in India was the Sanskrit dramas. It began after the development of Greek and Roman theatre and before the development of theatre in other parts of Asia. It emerged sometime between the 2<sup>nd</sup> BCE and 1<sup>st</sup> century CE. How-

ever, the 'Natyasastra' (a treatise on theatre), written by Bharata Muni was the major source of evidence of the Sanskrit theatre tradition.

The first form of modern Assamese theatre was the 'Jatra' which was deeply influenced by the Bengal. Eighteen years after the establishment of Jatra theatre in Kalkota, Jatra in Assam came into existence in 1875. Thereafter, Jatras were common in the district of Jorhat, Golaghat, Tezpur and various other places in Assam.

The first jatra party drama in Assam was 'Nal-Damayanti', by Dhaneswar Sarma. Braja Sarma, one of the pioneer actor, director and producer of the jatra form in Assam dedicated his whole life for the development of theatre in Assam but could not sustain it due to lack of economic patronage. Under the influence of the jatra in 1930, 'Kahinoor Opera', the first mobile theatre group of Assam was started by *Natyacharya* Brajanath Sarma.

Apart from maintaining a theoretical movement by the Kohinoor Opera, it introduced co-acting on the stage drama in Assam. In 1931, Brajanath Sarma, with the help of Phoni Sarma introduced female actresses for the first time to appear in their drama productions at a time when male acting was completely dominant, revolutionizing the nature of Assamese theatre.

However, Sri Sada Laskar of Pathasala has established a mobile jatra group named 'Nataraj Opera' in the year 1959, and later his brother Achyut Laskar transformed it into the form of a mobile theatre and named it 'Nataraj Theatre' in 1963. This is how the first mobile theatre in Assam came into existence.

The year 1963 is considered as the golden year in the theatre history of Assam. After that the number of mobile theatre groups has been increased. Among them, Kohinoor, Awahan, Hengul, Srimanta Sankardev, Rajtilak, Ithash, Bordoichila etc. are quite prominent. Now a days, there are as many as 45 theatre groups performing their dramas all over the Brahmaputra valley every year, following the golden path of Nataraj Theatre.

Most of the theatre groups starts their tour from mid-August and wind up by April 13, by every year with a crew of about 100 -175 members including cast, crew and cooks. Generally the rehearsal starts from the month of June and after that they goes for a restless journey

for about 8 months. They pack everything needed to put up a show, loaded in a truck and travel from one place to another reaching every nook and corner of Assam. They carry the props and stage items, other equipments, music system and the tents and so on and so forth. These theatre groups construct their makeshift tent on an open field with a seat capacity of approximately for 2000 audiences. They perform for roughly 210 days, visiting about 60-70 towns and villages and perform not less than 150 shows. The stages are placed adjacent to each other.

### **Observation**

Mobile Theatre has been, since its inception, one of the most revered forms of art and a popular means of general entertainment in Assam. In fact, it has been a inspiration for many social science researchers, because of its mobile characteristics, reasons of flourishing over the time, survival in spite of tough competition from cinema, video, CDs and cable TV channels, which offer much more entertainment 24 hours in a very low cost.

Except Assam, no other place of India, the mobile theatre has attained and retained so much of popularity at this time and space. So, what is the reason behind the success of Assamese theatre groups is definitely a matter of research from various angles. It is not very hard to guess that, good stories as well as scripts, better production techniques, efficient casting which can drive the public crazy and last but not least adaptability with change of time has made Assamese theatre a successful form of art and entertainment.

Assamese theatre actors and actresses do share the credit for the popularization of Assamese theatre. Famous actress of Bollywood like Seema Biswas who also could not keep herself away from performing in the Assamese theatre and their incredible acting skills has uplifted the status of Assamese theatre.

Besides, good production houses like Kohinoor, Awahan, Hengul etc. have created very high pedestal for Assamese theatres with good stories. Renowned Assamese film director and play writer Dr. Bhabendra Nath Saikia, Mohendra Borthakur, Sewabrat Baruah, Abhijit Bhattacharya, Avatar Singh, Arun Sharma etc. are prominent contributors in the field of Assamese dramatic literature.

The theme of a drama is generally contains several elements. It focuses on life and different aspects of it. The thing is to be noticed here that, drama on stage imitates drama of life. It has been said that there has always been a mutual relationship between theatre and the real life. The Assamese dramatist also tries to focus on various socio-economic, political issues by their writings. They also pick up the stories from Indian as well as western classics, mythology, historical events. Among them Ramayana, Mahabharata, Iliad, Odyssey, Othello, Romeo-Juliet, Cleopatra, Spartacus, Titanic etc. were most prominent. The mobile theatres of Assam have also adopted Hollywood classics like Jurassic Park, Titanic, Anaconda and many of the plays of Shakespeare. Thus the mobile theatres of Assam experiment with great risk and reproduced the works of western colonial counterpart to an audience that is not only the colonised other of the west but also the hierarchical other in its own place in terms of economy.

Despite having no financial assistance or sponsorships from corporate world, the mobile theatres of Assam has reached a milestone which is very rare in history of Indian theatre.

### **Challenges**

Recently a new trend is entering to this industry. Most of the present generation Assamese film actor-actresses also tried their hands to this field. To accumulate more money, the wealthy producers are trying to bring them to their camp. So the budget of the theatre groups is increasing day by day in the name of the heavy payment to them. For that, the rate of the tickets is increasing rapidly, which indirectly discourage the audience, who, most of the time belongs to the lower middle and poor economic classes. Again, due to the entry of the star actors and actresses, producers give less importance to the general artist. It can be observed from the globalization perspective.

Mismanagement is another obstacle for the development of this sector. It is not an easy task to manage the whole system properly for the whole year. In this regard professionalism is always a need.

Since its inception, there has been a serious criticism regarding male dominated nature of the mobile theatres. In comparison to male counterpart, the female participation is much lower in degree in the mobile theatres of Assam.

## **Conclusion**

Today, the mobile theatre is not only a means of amusement, it is a growing industry of Assam, which is generating not only the employment opportunity but also thereby contributes to the state's economy. It is the mobile theatre which had already, some way or other had helped to growth of public institutions like schools, colleges, clubs, libraries etc. of the region. By performing the dance-drama and main drama, it tries to enrich our culture and literature. By conveying the messages of love and brotherhood, the spirit of moral values, it also creates a sense of peace and harmony. Therefore, we should take great care to keep this industry alive.

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## **Effect of Electromagnetic**

# **Radiation from Cell Phone and Cell Phone Towers on Human Health**

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## **Introduction :**

It is a well known fact that the largest and fastest growing manufacturing industry in now a days is the electronic industry. During last two decades the industry has played the role of providing a forceful leverage to the socio-economic and technological growth of a developing society. Now what is electromagnetic radiation? It is the combination of invisible electric and magnetic field of force. They are generated by natural phenomena like the earth's magnetic field and also by human activities some examples of equipments that generates e.m.r (Electromagnetic Radiation) are Power Lines, Mobile Phones, Fridge, computer screens etc. As it a very big field, our study is specified on radiation of cell phone and its power station.

A cellular telephone system provides a wireless connection to the PSTN (Public switched telephone network) for any user location within the radio range of the system. Cellular systems accommodate a large number of users over a large geographic area, within a limited frequency spectrum. Cellular radio systems provide high quality service that is often comparable to that of the land line telephone system. High capacity is achieved by limiting the coverage of each base station transmitter to a small geographic area called a "cell" so that the same radio channels may be reused by another base station located some distance away. A sophisticated switching technique called a hand off enables a cell to produce uninterrupted when the user moves from one cell to another.

Since the mid 1990s, the cellular communication industry has witnessed explosive growth. Wireless communication networks have become much more pervasive than anyone could have imagined when the cellular concept was first develop in the 1960 and 1970. The world

wide cellular and personal communication subscribers is projected to reach 2 billion (about 30% of the world's population) by the end of 2006. Indeed, cellular subscription increases by 40% or more per year. Therefore innumerable cell phone towers have been installed recently in our country to fulfill the requirements. But it cannot be said that these are planned fully made, because the different telecommunication companies rushed to take the corner and corner markets in this fast growing industry.

#### **Importance of proposed investigation:**

In our country the mobile companies should follow some safety guidelines but these existing guidelines are completed in adequate. Specially in context of Assam, where people ignore the effect from cell phone and cell phone tower radiation and rushed to install the phone towers in their locality only for economical benefit.

Therefore, it will be worthwhile to carry out a systematic data based study of this impact of radio frequency emitted from various phones and phone towers on human health. As E-communication is a rapidly developing technology in the emerging area of telecommunication, it has now become a great of present globalization system, but it seems to be a major treat towards the human society.

#### **Review of works already done on the subject:**

Several attempts have been taken to measure the various effects of electromagnetic radiation in different parts of the world. Dr Neil Cherry, J.R. Goldsmith, Balmari and Robert O Beaker carried out some successful attempts individually and published their works in their books and some well known magazines. In India, Prof Girish Kumar works continuously in this field.

#### **Finding in Brief :**

Cell tower antennas in the frequency range of 869-894 MHz (CDMA), 935-960 MHz (GSM 900) and 1810-1880 MHz (GSM 1800). Also, 3g has been deployed in most of the cities (nowadays) where frequency range of 2110-2170 MHz. Mobile phone operators divide a region in large number of cells and each cell in divided into number of sectors with equal angular coverage of 120 degrees in the horizontal direction.

A base station and its transmitting power are designed in such

a way that mobile phone should be able to transmit and received enough signal for proper communication up to a few kilometers. Majority of these towers are mounted near the residential and office building to provide good mobile phone coverage to the users. Studies have revealed that even a low ranges of this radiation, there is evidence of damage to tissue, DNA which has been linked to brain-tumors, cancer, suppressed immune function, depression, miscarriage, Alzheimer and numerous other serious illness. In the journal of "The American Medical Association" it has already been established that the weak radio frequency signals from a mobile phone and its tower have the potential to alter brain activity. Dr. nail Cherry reported that there is no safe level of E.M.R. in the world.

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: Poof Girish Kumar



# The Tai -Ahom Language in Assam: Causes of its Endangered State and Prospects of its Revival

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The paper aims at studying the challenges faced by the Tai Ahom language of Assam and the efforts taken by the leading personalities and social organizations of the community to revitalize the language through various means.

## 1.01. THE TAI AHOMS:

Assam, situated in the North—East corner of India, is the homeland of various caste, ethnic groups, communities etc. The Tai Ahom community of Assam is one of the major ethnic groups with a population of about 40 lacs (2011 census report). They are found to inhabit thickly in the Upper Assam districts of Dibrugarh, Tinsukia and Sivasagar and scattered in other districts of the Brahmaputra valley. Racially, they are Mangoloid and belong to the Tai branch of the Great Mongolian people of South East Asia.

## 1.02. ORIGIN :

As stated earlier, the Tai Ahoms of Assam are a branch of the Tai people of South East Asia. Inhabiting a vast region of Indo- China, the Tai people are scattered from Assam in the west to the Kwanhsi Province of China in the east and from the shores of Pacific Ocean in the south to Yunan province in the north. "The Tai groups and sub groups in this vast region by innumerable other local names which at times, tend to obscure their racial identity. There are many instances of the same groups being named differently by different peoples and at different historical periods. But the members of this great race, to what ever local groups they may belong, call themselves Tai (Gogoi, P. 1968). The Tais of East Asia region viz Myanmar, Thailand, Indo-China and Yunan are known as Shan, Siamese, Lao and Pai respectively (Gogoi, L, 4<sup>th</sup> edition 1994). The Tai people who came to Assam

in the 13<sup>th</sup> century A.D. under the leadership of Sukafaa, are popularly called "Ahom"s. The Ahoms are also known as the "Tai" and "Shan". However various chronicles ( known as Buranjis) written during the Six- hundred -year long Ahom rule in Assam, they mentioned themselves as "Shan Tai". It is noteworthy to mention here that the Ahoms under the leadership of Sukapha entered Assam from the Mao Lung state of the Hukong valley in Upper Myanmar crossing the Patkai range hills of Eastern Himalayas in the 13<sup>th</sup> century.

## 1.03 OTHER TAI GROUPS:

The Tai Ahoms are the earliest among the Tai groups who entered Assam but, at later date some Tai groups migrated to Assam to get rid of the atrocities committed by the rulers of Myanmar in the later part of 18<sup>th</sup> century and they are locally called Tai Khamti, Tai Phake, Tai- Aiton, Tai- Khanyang and Tai- Turung.

## 1.04 : THE TAI AHOM LANGUAGE:

As mentioned above the earliest Tai group entered Assam in the 13<sup>th</sup> century are locally called the Ahoms. Griearson divided the Tais into two groups—northern and southern—from linguistic point of view and the Tai Ahom language is grouped in the northern branch along with Khamti Chinese Shan and Burmese- Shan ( Greirsons. H. A. 1966). However, present day philologist assumes that there was no language named 'Ahom'. In fact, it was another form of the Tai language with local influence. The Ahom spoke Tai language ( Baruah .B.K. 1990). However, the Tai Ahoms cannot be included within the Tai speaking people of south- east Asia, as they lost their speech identity long before because of various reasons.

## 1.05 HISTORICAL BACKGROUND AND CAUSES RESPONSIBLE FOR GRADUAL EXHIBITION:

According to written record and oral traditions of the Ahom period ( 13 th- 19<sup>th</sup> century A.D.), the founder of the kingdom in Assam, Sukapha brought with him a group of literate people namely Ching, Mohnung and Bailing when he had migrated to Assam(they formed the priestly class in Ahom society). Sukapha entrusted them to record all the events they had encountered during their journey to Assam. Thus, began the unique system of chronicle (Buranji in Tai) writing among the Tai Ahoms and such culture continue till the end of the Ahom rule in the 19<sup>th</sup> century A.D.



Though Sukhapa was successful in establishing a kingdom in the Brahmaputra Valley which lasted for long six hundred years, he was liberal enough to accept the customs, traditions, religious beliefs prevalent at that time among the indigenous people and also engaged them in the administration. Even subsequent Ahom rulers did not try to impose their culture on the local people forcefully. Later, the Ahom rulers came under the influence of Vedic Hinduism, Shaktism, Saivism and Neo Vaishnavism started to assume Hindu names along with Tai names and constructed many temples in the names of Hindu Gods and Goddesses and also took initiation to Hinduism. Interestingly, the Ahom rules introduced Assamese language in administration instead of Tai language. In this way, the practice of Tai language among the common people began to decay.

However, three traditional priestly class Viz- Deodhai, Mohan and Bailing respectively kept all records of the Ahom administration besides socio – religious and cultural system of the Ahom society in Tai language. So, practice of the Tai language confined to this class and they continued to do so, till the end of the Ahom rule. It is very much significant to mention here that most of their descendants have still been following same tradition and conducting all religious rites and ceremonies in Tai.

Though, the Tai Ahom language confined in the priestly class, still there are some Tai words indicating relationship which are still in practice among the Tai Ahom such as A- nai (Mother's Mother), Putha (Mother's father), Nishadeu (Elder brother of mother /father), Apadeu(Elder sister of mother / father or wife of elder brother of father/mother).

#### **1.06. GRADUAL AWARENESS AMONG THE AHOMS :**

It is unfortunate to state that the Tai Ahoms abandoned the practice of speaking Tai long before. Even the Priestly class which mentioned the practice during Ahom period accepted Assamese as their mother tongue. There are still some chronicles written in Tai language, remained untouched.

However, efforts were made by some of the leading scholars of the community to retrieve the language. In 1920, first Ahom Assamese English Dictionary was compiled and edited by Rai Sahib

Golap Ch. Baruah. A book on traditional Tai system of marriage 'Chalk-lang' translated from an original Tai Ahom manuscript, was published by 'The Tai Historical and Cultural Society of Assam'. This organization also retrieved the traditional ancestral worship of the Tai Ahom- "Me-dam-me-phi" which is now widely observed in the Tai Ahom dominated areas. Likewise some other traditional worship of the Tai Ahoms are also tried to retrieve.

For the revival of Tai language the role taken by the academic organizations in upper Assam is worth mentioning. Towards the latter part of 20<sup>th</sup> century, there is a growing demand for the introduction of Tai language in schools in upper Assam. After the establishment of the Ban-Oak Pup-Lik-Mitung- Tai in 1981, most of the Ahom organizations placed their strong demand to the Govt. of Assam for the same. In response to the demand in 1984, two years diploma course in Tai language was introduced in the department of Assamese, Dibrugarh University in Assam.

#### **1.07. PROSPECTS OF ITS REVIVAL :**

From above discussion , it may be assumed that the Tai – Ahoms of Assam have rich cultural heritage of their own. There are still some Tai chronicles preserved in some people's residence. But, they want to keep them secretly nor do they want to speak about them. They consider them as very 'sacred' and do not even touch them. These chronicles were written on bark of a tree called 'Sanchi' on different subjects like Montras of different worships, remedies of various diseases, chronological history of a particular family in Tai Script. But, because of unawareness of the people, these chronicles are almost in decaying condition. Once these chronicles can be preserved they will give us various social religious and political informations of the time.

#### **CONCLUSION:**

It may be summarized that several causes led to the endangered state of the Tai Ahom language. However, traditional Tai language along with its original script, was maintained by their priestly class. But, because of abandonment by a large section of people of the community, many written documents of the Ahom period were remained untouched even today which might have thrown some sig-

nificant light on Assam history. Of late, the language has been tried to revive by some scholars and academic organizations of the community. A scientific and methodological study of the language may give fruitful results. But at the same time the students who want to study this language should be taught in such a way so that they can compete with the present day scenario.

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## Women Empowering for Inclusive Growth and Development of our Society: A Theoretical Perspective

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Asstt. Librarian

### 1. Introduction:

The concept of Women empowerment was introduced at the women conference in 1985 at Nairobi. Empowerment is defined as the expansion in women's ability and freedom. According to Cambridge International Dictionary, the 'Empowerment' means to give someone the official legal authority or freedom to do something.

Paz's definition of empowerment is 'the ability to direct and control one's own life. Women's empowerment has five components:

These are

- (i) Women's sense of self worth;
- (ii) Their right to have and determine choices
- (iii) Their right to have access to opportunities and resources
- (iv) Their right to have the power to control their own lives, both within and outside the home.
- (v) Their ability to influence the direction of social change to create a more just social economic orders, nationally and internationally.

Empowering women involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, discrimination and general feeling of persecution. Women empowerment refers not only to their economic independence or access to education, but a combination of raising their social, political, economic and spiritual strength both individually and collectively while eradicating the impediments that prevented them from being integrated into the democratic and inclusive growth of economy. According to Laura Townsend, inclusive growth basically means, 'Broad-based growth, shared growth, and pro-poor growth'. It decreases the rapid growth rate of poverty in a country and increases

the involvement of people, into the growth process of the country. On the other hand it has created an environment of equality in opportunity in all dimension of livelihood. Inclusive growth presupposes development strategies with focus on justice, equity, distribution, security, empowerment and full participation. Women need a special respect to inclusive growth.

## 2. Objectives & Methodology:

- (i) To ensure equal participation of women in all developmental activities,
- (ii) To create a positive image of women and recognizing their contribution to the society.

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

## 3. Women Empowerment and Higher Education:

The Fourth World Conference on Women, held Beijing in 1995, recognized that women's literacy is a key to empowering women's participation in decision making in society and to improving family's well-being. In addition, the United Nation has articulated the Millennium Development Goals, which include goals for improved education and women's empowerment. The MDG emphasize education's essential role in building democratic societies and creating a foundation for sustained economic growth. Education is an important tool for promoting gender equality and advancement of female youth in socio-economic and political development of nation. When we say empowering woman through education, it means that using education as a tool to bring women face to face with the self worth, giving her sense to choose between right and wrong. On the other hand, empowering her with the skills to take advantage of the opportunities and embedding confidence in her to meet the challenges of life. Female youths who later translate to women are at the centre of activities in the family, society, the community and all facets of life. An educated woman can support her family in managing the budget as well as helping them save some money for future. Higher education is important for everyone, but it is especially significant for girls and

women. This is true not only because higher education is an entry point to other opportunities, but also because the higher educational achievements of women can have ripple effects within family and across generations.

Education is one of the most important means of empowering women with the knowledge, skills, and self confidence necessary to participate fully in the development process. Therefore young girls should be given opportunities to gain proper education. Girls who have been higher education are likely to marry later and to have smaller and healthier families. Educated women can recognize the importance of health care and know how to seek it for themselves and their children. Higher education helps girls and women to know their rights and to gain confidence to claim them achieve better position in the society. Access to higher education for females at these junctions is very vital so as to attain a higher status that will enable they occupy higher positions of leadership, participation in public activities as well as the efficiency. There is no doubt that the University and Colleges will provide access to female education, increase the efficiency of females and build them up as part of the national human resources. Education at all levels, but higher education especially, gives women options, empowers them to be independent thinkers and agents of change. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside.

## 4. Empowering women for inclusive growth and Development:

Empowering women involves the building up of a society. Women empowerment involves issues like

- (i) How women make out themselves in society.
- (ii) How they are treated by others
- (iii) What ability they have to make key decisions on matters relating to themselves and their children
- (iv) What role do they have in decision making in the family.

Most of all Social empowerment of women involves also say-education, health environment, science and technology, media, eradication of feminist poverty, economic empowerment, political empowerment and domestic violence etc.

**Table 1: Parameters of women Empowerment**

<b>Social Empowerment</b>	<b>Economic Empowerment</b>	<b>Political Empowerment</b>
<p><b>Demography :</b> Sex Ratio; Female urban population as proportion of total urban population, Women married by age 18; means age at marriage.</p>	<p><b>Economic Participation:</b> Female work participation rate; female labour force participation rate- rural &amp; urban, Women employed in organized sector per thousand female population, etc. etc.</p>	<p><b>Political participation:</b> Women MPs as proportion of total MPs; women MLAs as proportion of total MLAs, proportion of total casting vote in Lok Sabha elections as well as State Assembly elections, etc.</p>
<p><b>Educational Attainment of Women:</b> Female literacy rate, enrollment ratio for girls in primary education, secondary education higher education etc.</p>		
<p><b>Women's Health Status and Access to Healthcare:</b> Life Expectancy at birth for females; couple protection rate, total fertility rate, maternal mortality ratio, female infant mortality rate, institutional births, births assisted by health professionals.</p>		
<p><b>Domestic Violence:</b> Dowry death per lakh female population, female suicide due to family problems to total female suicide, cruelty by husbands and relatives per lakh female population.</p>		

**5. Multiple Roles of Women:**

Women emancipation and empowerment cannot be complete if due importance is not given to her education. The thoughts of Mahatma Gandhi are quite true and take up an even greater importance in today's condition. "Women have the pivot of life and all live have originated from the women womb".

"When we educate a man, the teaching is for an individual, but when a woman is taught, the teaching is for the nation".

These words are very true as the women, who by her multiple rules influences the life of people around her, whether it's her family, community or society, knowledge to puts in, is not compensated in terms of money. Whatever it may be a home without women is incomplete. Women due to her kind hearted nature has always been associated with social work, be it at community level, or social level. We had women like, Florance Nightingale, Mother Teresa, Medha Patker etc.

**6. Conclusion:**

As women progress, everyone in the society will benefit, including men. The limitless potential of women is not only the right thing to do but it is smart thing. Higher education is therefore very important to national economics, both as significant industry in its own right and as a source of trained and educated personnel for the rest of the economy. Educated women become more confident and they have better communication skills and can defend their point of view in more effective and diplomatic way and can make their own decisions. Educated women are usually better in understanding human rights, respecting difference of opinions, care for societal norms and try to resolve conflicts and build peace and harmony in society. They consciously start feeling about their own right due to this process of education which transformed them as empowered citizens. In this context, this paper focusing on importance of women in inclusive growth and development, analysis the real concerns social, economic and political concerns of women and emphasizes on the need for women empowerment and highlight strategies for social, economic and political empowerment of women for promoting inclusive growth and development.

# Vedic Literature- A Significant

## Literature of Ancient India :

### An Introduction

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#### Abstract

One of the ancient and rich literatures of India is the Vedic literature which possesses immense religious and historical importance. Vedic literature not only outlines the numerous Hindu rituals and ceremonies which have been observed by the people from the Vedic Age but also the different philosophy which forms the basis of Hinduism. Through Vedic literature, we come to know about the social, political and economic organization of the Aryan Civilization and it is the main source of understanding ancient Indian literature. In this paper, a study has been made to know about the rich literary works of Vedic literature without which our knowledge about the Aryans and their philosophy and its importance in Indian history would have been incomplete.

**Keywords:** Vedic literature, Vedas, Shastras

#### 1.0 Introduction:

The Vedic Age can be traced back between 1500 B.C. to 600 B.C. Vedic Age can be divided into two parts- (i) between 1500 B.C. to 1000 B.C. when the Aryans composed hymns of the Rig Veda only which is regarded as early Vedic Age and (ii) between 1000 B.C. 600 B.C. when the Aryans prepared large part of their religious texts which is regarded as later Vedic Age. The Vedic Age can be called an Epic Age in the Indian history. The authors of this Age (culture and civilization) were the Indo Aryans or simply called the Aryans.

The archeological sources of the Vedic Age are practically non-existent and therefore the only source of its culture and civilization is the Vedic literature. The principles of knowledge, worship and Karma are the basis of Vedic literature. These represent the intellectual height of the Aryan philosophy. The literature of the Aryans includes diverse

forms of expression like poetry, drama, romance, science etc. which is a wonderful legacy to the Indian literature. Different literary works like Vedas (Rigveda, Samveda, Atharvaveda and Yajurveda), Brahmanas, Samhitas, Aranyakas, Ramayana, Mahabharata etc. make us think how eager they were to achieve perfection in various spheres of life. The Sutra literature and grammar of Panini also holds a special attention of the lovers of grammar and literature.

## 2.0 Methodology and Objective of the Study:

The paper has been written mainly by using secondary sources which consists of textbooks, reference books, websites etc. The study is mainly based on analytical study only. The objective of the study of this paper is mainly to know about one of our rich Indian cultures i.e. Aryan Civilization and their significant literature i.e. the Vedic Literature. Without knowing or studying Vedic literature, it is not possible to come to know about the other different literature which came in later periods. Vedic literature is the basis or foundation of other Indian literature.

## 3.0 Discussion:

According to Kautilya, "The three Vedas (Sama, Rig and Yajur) constitute the triple Vedas. These together with Atharvaveda and the Ithasa Veda are known as the Vedas." The word 'Veda' is derived from the Sanskrit word 'Vid' (to know) and thus the word 'Veda' means 'Knowledge'. The Hindus consider these Vedas as sacred books as they were learnt by heart and thus given the names like Nitya (eternal) and Apaurusheya (not made by man). It is believed that Vedic hymns were composed by ancient Rishis, they wrote under the inspiration of God and they were handed over by them from generation to generation.

The earliest literary source of Indian history is the Rigveda which dates back about 1500 B.C. to 1000 B.C. The hymns are mainly mythological and are addressed to various gods. On the basis of period of composition, the whole Vedic literature is divided into two broad categories. They are:

- a). Early Vedic literature (Shuti) consisting four Vedas, Brahmanas, Aranyakas and Upanishads.
- b). Later Vedic literature (Smriti) consisting Sutras,

Vedangas, Upavedas, Puranas, Epics, Dharam Shastras etc.

## 3.1 Early Vedic literature (Stuti):

According to Hindu belief, Stuti literature of Vedic literature was not composed by any living being. It was revealed by God to certain sages and they passed their knowledge orally from one generation to another. This kind of literature is considered to be sacred in Hindu society and they are held high in respect.

### 3.1.1 Vedas

The four Vedas are the most important creation of Vedic literature. Without them, ancient Indian literature would have been incomplete. Some scholars regard the hymns as revelation to the risks. The hymns are regarded as invocations to the gods to bestow favors on the worshippers. There are mainly four (4) Vedas- Rigveda, Yajurveda, Samveda and Atharvaveda. One of the ancient and earliest works of Vedas is the **Rigveda**. It is a collection of 1017 hymns supplemented by 11 others which is called 'Valakhilyas'. It is arranged into 10 mandalas of books. **Yajurveda** relates to the details of performing Yajnas which are performed by the priests. It is present in both poetry and prose and has 40 chapters and 200 mantras. It gives a picture of religious and social life of the Rigveda Aryans. **Samveda** have been mostly taken from Rigveda and these are sung at the time of performing Yajnas. It contains 1540 'Richayen'. **Atharvaveda** is present partly in prose and partly in poem. Most of the mantras deal with warding of diseases and with chains magic and spells by which one could overcome enemies and demons. It contains 5839 mantras, 20 mandalas and 731 richayen.

### 3.1.2 Brahmanas

The Brahmanas are the first specimen of praise in the world. They explain the meaning of sacrifice and also the methods of performing them. They mark the transition from the Vedic to the later Brahmanical society. They are the commentaries on the various hymns in the Vedas to which they are appended. They are called liturgies. For example, Rigveda has two Brahmanas- Aitareya and knishitaki.

### 3.1.3 Aranyakas

Aranyakas are generally called the 'forest books' as they were

studied in forests away from the villages and towns. They mainly deal with the spiritual life. They were meant for the elderly people as they had passed out of Grihastha Ashram. They are the concluding portions of the Brahmanas. The Aranyakas deal with the philosophy and mysticism and not with the rituals. The philosophical portions of the Brahmanas have been separated in order to guide and use for the hermits living in the jungles or forests.

### 3.1.4 Upanishads

According to German scholar Schopenhauer, "In the whole world, there is no study so beautiful and as elevating as that of Upanishads. It has been the solace of my life- it will be the solace of my death." Upanishads are the concluding parts of Brahmanas. They occupy a very high place in the ancient Aryan literature as they mainly deal with spiritual subjects and the ultimate secrets of creation of the universe. They are storehouse of spiritual knowledge as they throw light on certain difficult philosophical questions such as the true nature of god (Brahma) and the soul (Atma) and the exact relation that exists between the two. The doctrines of Mukti, Kama, Maya and transmigration of soul have been discussed in detail and elaborated in various Upanishads.

Upanishads mainly means 'sitting near'. Therefore, its original meaning refers to sitting down of initiated pupil near the teacher or guru for the purpose of a confidential communication of the secret doctrine (rahasya) concerning the relation between the creator and the created individuals. There are about 300 Upanishads which were written by various saints from 800 to 500 B.C. Some ancient Upanishads are- **Brihadaranyaka Upanishad, Chandogya Upanishad, Taittiriya Upanishad, Aitareya Upanishad, Kena Upanishad, Kaushitaki Upanishad, Brihad Upanishad** and **Jaitirya Upanishad.**

### 3.2 Later Vedic literature (Smriti)

Later Vedic literature which is also called the Smriti literature deals with the laws and usage of customs of various classes. They also throw light on the status of women. Smriti literature consists of Sutras, Vedangas and Upavedas, Puranas, Epics and Dharam Shastras.

### 3.2.1 Sutras

As the time passed, many new social customs were developed and these were collected in new books. This new type of literature came to be known as the Sutras. It is believed that the period of the Sutras can be traced from the 6<sup>th</sup> or 7<sup>th</sup> Century B.C. to about 2<sup>nd</sup> Century B.C. One of the characteristics of Sutras was that they were written by using the fewest possible words. The Sutras have been divided into 3(three) different classes- **Srauta Sutra** which deals with the religious and sacrifice matters, **Griha Sutra** which deals with the various duties that a family man has to perform and **Dharma Sutra** which deals with the society rather than the family.

### 3.2.2 Vedangas and Upavedas

Vedangas were known as the part of Vedic texts and were mainly concerned with the preservation of the Vedic texts. They are mainly divided into 6(six) categories- **Kalpa** (religious practices), **Siksha** (pronunciation), **Vyakaran** (grammar), **Nirukta** (etymology), **Chandas** (meter) and **Jyotish** (astronomy). Out of 6(six) Vedangas, Siksha and Kalpa are considered to be very important.

Each Veda has its Upaveda. They are mainly divided into 4(four) categories- **Ayurveda** (medicine), **Dhanurveda** (art and war), **Gandharvveda** (art of music) and **Shilpveda** (architecture).

### 3.2.3 Darshanas

Darshanas explain certain difficult philosophical questions concerning god, social life and death. They are the six schools of Indian philosophy which form an important part of Vedic literature. They are supposed to have been written at the time of King Asoka the 6<sup>th</sup> Century B.C. These Darshanas are short, definite and free from any doubt and are given in the form of Sutras or aphorisms. There are 6(six) kinds of Darshanas. The **Nyaya Darshana** was written by Gautama rishi. It is the science of sciences known to be acquired by four methods which are Pratyaksh or intuition, Anumana or inference, Upma or comparison and Sabda or verbal testimony. This Darshana believes in god who is full of bliss and knowledge and accepts the theory of rebirth. The **Vaisesika Darshana** was written by Kannada rishi. It is concerned with 6 padarthas consisting Dravya (substance), Guna (quality), Karma (activity), Samanya (generality),

Visesha (particularity) and Samavaya (inference) and nine Dravyas consisting earth, water, air, light, time, space, soul, Manas and Akasha. The **Sankhya Darshana** was written by Kapila which believes in the existence of god. It deals with the dual principle of Purusha who are eternal and are bound by the bondage of rebirth and Prakriti which is developed by 3(three) kinds of Gunas; Sattva Guna (source of goodness and happiness), Rajas Guna (source of activity and pain) and Tamass Guna (source of ignorance, sloth and apathy). The **Yoga Darshana** was written by Patanjali. It describes through the practice of Yoga, a person can develop both spiritual and physical strengths of life. 8(eight) methods have been suggested to achieve the physical and spiritual strength which are- Yama(abstention), Niyama(observation), Asana(posture), Pranayama(regulation of breath), Pratyahara(withdrawal of senses), Dhyana(fixed attention), Samadhi(concentration) and Hathayoga(controlling of body). Jamini was the author of the **Purva-Mimansa Darshana**. It is mainly concerned with the rituals, performance of sacrifices, purely mechanical ethics and does not attack the problems of ultimately reality. There are 2(two) kinds of Dharma for right living- Nitya Dharma which is done every day and Kamya Dharma which is done to achieve some special object. There is no necessity of a benevolent or active god. The **Uttar-Mimansa Darshana** was written by Badarayana. He wrote 555 Sutras which are divided into 4(four) chapters. The first chapter deals with the nature of Brahmana and his relation with the world and individual souls. Second chapter deals with the objections. Third chapter deals with the wages and means of attaining Brahma Vidya and the fourth chapter discusses the fruits of Brahma Vidya and the future of soul after death.

### 3.2.4 Puranas

Puranas are ancient Hindu texts eulogizing various deities, primarily the divine Trimurti god (Brahma, Vishnu and Maheswar) in Hinduism through divine stories. Vyasa, the narrator of Mahabharata is considered to be the compiler of Puranas. Puranas have been described as genre of important Hindu religious texts which consists of narratives of description of Hindu cosmology; philosophy and geography, history of the universe from creation to destruction and gene-

alogies of Kings, heroes, sages and demigods. Puranas are mainly 18(eighteen) in nos. which are- **Agri Puran, Bhagwat Puran, Bhavishya Puran, Brahma Puran, Brahmand Puran, Garuda Puran, Kurma Puran, Ling Puran, Markandya Puran, Matsya Puran, Narad Puran, Padma Puran, Shiv Puran, Skand Puran, Brahmvaiavraty Puran, Vaman Puran, Varah Puran and Vishnu Puran.**

### 3.2.5 Dharam Shastras

It mainly deals with the status of women in society and throws light on the laws of inheritance. Among all the Dharam Shastras, Manu Smriti is the most important. Dharam Shashtra divides the society into 4(four) Varnas dividing each Varna with its specific duties and privileges. A man's life has also been divided into 4(four) stages (ashram) and the duties he has to perform in each ashram. In Dharam Shashtra, laws of justice and punishment, about property, partnership loans, duties of the King and the subjects etc. have been discussed vividly.

### 4.0 Conclusion

From the discussion on Vedic Literature, we have found that up to some level Vedic Literature can be called the foundation stone of Hindu religion in India. Without it, Hindu religion could not have established with its rituals and laws. So, the early and later Vedic literature gives us a vivid knowledge about the societal settings, rituals, laws, different kinds of books and learning process of our ancient India. Vedic Literature is the best and scientific work of Hindu literature and a good source of knowledge about India.

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# Role of Bishnu Rabha in the Freedom

## Struggle of India

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It is generally seen that, every society is characterized by the existence of two contradictory classes - the propertied and the property less class. The propertied class always tends to exploit and oppress the property less and thereby establish its own dominance. Hence, these classes can again be called as the exploiter and the exploited. The dominant class strives to maintain its status quo and perpetuate its regime leading to the loss of freedom of the exploited mass. However, such regime often faces stiff opposition from the dominated class when exploitation and suppression reaches a climax. But for such a kind of revolt to take place there must be a consciousness amongst the people. It is here, the need of a leader arises who can successfully motivate the people to oppose the ongoing process of exploitation and to launch a revolution. It is interesting here to mention that in India, during the period of freedom struggle, the imperialist force along with the native ruler started to exploit and oppress the common people. On the other hand, similar condition was prevalent in Assam too. The class structure of Assam was constructed in such a way that led to the suppression of the poor. The colonial ruler, planters, Marwari traders, Bengali middle class, Asonmya middle class, the Zamindars in Goalpara and Mouzadars in the rest of the Brahmaputra valley together constituted the dominant class. Below them, the fragmented peasantry, the landless agricultural labourers, who migrated from East-Bengal, peasants and tea-plantation labourers most of whom were the tribal from Jharkhand region, stood virtually at the bottom of class structure of colonial Assam.<sup>1</sup> As such, the peasants and labourers often had to face exploitation and oppression from the dominant class as mentioned above. But, in such a situation Bishnu Rabha, the versatile genius of Assam, could not remain silent. Having witnessed and experienced a complex socio-economic system in Assam and the problems arising out of it during and after the freedom struggle, Rabha couldn't confine himself to the ivory tower of art and felt the need of

joining the fight against injustice and exploitation. It is in this light, the paper will assess the role played by Bishnu Rabha during and after the freedom struggle of India.

It is found that Bishnu Rabha was a born revolutionary. He started to fight against injustice and exploitation in his student life. During his college life he, in fact, played a leading role in the fight against the imperialist rule, especially when he was in Victoria College of Coachbhar. He was involved in revolutionary activities to overthrow the British rule. It becomes clear from the previous chapter that he was an ardent advocate of freedom. But it is interesting to note here that he did not mean freedom to be one-dimensional that is freedom from the British rule only. By freedom, he meant liberation from poverty and all types of hegemony as well.<sup>2</sup> It is liberation from injustice and exploitation. Therefore, it can be said that his struggle against the British rule was part of a greater struggle against injustice.

It is found that Bishnu Rabha was involved in Indian freedom struggle both in his action and in thought. His anti-British activities in Coachbhar and later in Rongpur bear the testimony of his active participation in the freedom movement of India. On the other hand in several writings of his, he referred to the struggle led by M.K. Gandhi. However, due to his revolutionary temper, he later lost faith in Gandhism and adopted Marxism as his life's philosophy.<sup>3</sup> Therefore, he was both a patriot and a nationalist. He, in fact, was disturbed by the foreign rule. His anti-British sentiment was reflected in his social play named 'Krishak'. In the beginning of the play, he expresses his deep concern against the subjection of his country to British rule, which is evident in a song sung by the 'Garuwan'. \* **The song is as follows:**

Sunar Asom O'.... Mur

Paradhinotar Ur

Nahal Dekho Autodineu

Kino Bhygya Tur

Sonar Asom... O' Mur<sup>4</sup>

(Oh, my Golden Assam!

What a misfortune it is

For you not to be free yet

From the bondage of ages

Oh, my golden Assam.)

In this song, his ardent love for his motherland is reflected. In the same play, Madhab, the protagonist, stated that it is the duty of every Indian to fight against the injustice and exploitation unleashed by the British.<sup>5</sup> It is observed that 'Madhab' was actually a dramatical image of Bishnu Rabha.

Although, India became independent on 15 August 1947, Rabha believed that this political freedom could not bring any change in the fate of thousands of downtrodden people. That is why, in a dance-drama titled 'Na-Prithibir Notun Yug',\* he declared Indian independence as a sham. It was actually a transition of power from a section of elite people to another. He wrote:

Aamuthi Dhanir Haal Sukh

Kuti Kuti Rajior Haal

Bidhe Bidhe Na'Na Dukh

Aye Haal Swadhinota, Bhuwa Swadhinota

Kuti Kuti Manobor Ghinya Adhinota.<sup>6</sup>

(The rich who are a handful became happy

Millions of the people

Reaped lots of sufferings of various kinds

And this is freedom, fake freedom,

The bondage of teeming millions of humanity)

Moreover, in an article titled 'Aaigyatashar Katha' he again affirmed that the so-called freedom of India was not freedom for the people. In 1947, he himself hoisted a black flag and stated that the freedom of India is not for the poor peasants and labourers. The benefit of freedom, for which people fought against the British, is now enjoyed only by the rich or affluent sections of the society. The British have been replaced by a new exploitative regime under the leadership of local bourgeoisie. He also mentioned that Congress should not take sole credit for independence of India. RCPI, to which he belonged, also contributed a lot towards it.<sup>7</sup> He further stated that the freedom that has been achieved by the Indian masses brought happiness only to the bourgeoisie class who constituted the minority. It resulted in more misery to the majority. He pointed out that the British had left India paving the way for new kinds of exploitation. He expressed it in the following lines:

Bharat Sagar Aari Gol

Tyaji Sashonar thaal

Garhi Sushonor Kol  
Britainor Soudor Dal  
Gol gol Bangal Engraj  
Pati Dhnraj

Kari Barbad

Bharotor Jatiyotabad.<sup>8</sup>

(The British fled the Indian Ocean

And the region they ruled,

Leaving behind them machineries

They created for exploiting the people,

The foreigners left,

And left behind them the capitalist regime

To crush the nation called India.)

It implies that Rabha, as a patriot, was disturbed by the destruction of the India nationalism and emergence of capitalism. The British left India after transferring power to Congress that can be conceived as a bourgeoisie organization. Rabha wrote about the nature of post independence Indian Government as follows:

Bharat Sarkar

Dhani Mahajan Raja Maharaj Zamindar

Hihotor Sushonour Nirnam Hatthiar

Tile Tile Saara, Tupi Tupi Tez Piya Dukhiare

Swadhin Deshar Maha-Bharator Aane Sarkar.<sup>9</sup>

(The Indian Government.....

An instrument of exploitation

In the hands of the rich:

The Mahajan, the king, the Zamindar,

Sucking blood dripping from the poor.)

Indian government is nothing but a mere instrument of exploitation. It is used by the rich Mahajan and Zamindar to oppress or exploit the poor. He also felt that the Assam Government, after independence, had become a kingdom for the rich.<sup>10</sup> He, on the other hand, drew a picture of post-independence India through a conversation between 'Veda' and 'Mulung', two characters of the play 'Krishak'. He wanted to highlight a picture where after the departure of the British there would be Ram-Rajya, which could be equated with Krishak-Majdur Raj.<sup>11</sup> In this Ram-Rajya, everybody would get equal opportunity and there would be no class-division. Bishnu Rabha, was of the

firm opinion that although India had got political freedom, it was yet to get real freedom. For him, real freedom is not possible until and unless the misery of the peasants and the workers are eliminated. It would be possible when the peasants will enjoy the fruits of his or her labour, when every labourer will be a shareholder of big factory. In other words, real freedom will not come up until socialism is established.<sup>12</sup>

It is thereby apparent that Bishnu Rabha, felt the need of a socialistic revolution as a counterattack against the oppression of the poor by the native rulers and the Government of India. This extensive exploitation was visualized by Rabha in his play 'Sunamuwa Gaon'. In this play, he with the help of a conversation between 'Dukhi and Jibon', \* drew a picture of miserable condition of post-independence Indian society. Through their conversation, he attempts to persuade the masses that without the destruction of capitalism and establishment of socialism, happiness of the people is not guaranteed. For that; establishment of 'Krishak-Bonua Panchayat' is of utmost importance.<sup>13</sup> Although Rabha always mentioned the term KBP as a means for the emancipation of the downtrodden, but nowhere had he clearly defined the term. He often used the term something synonymously with Socialism. From his analysis on socialism, it can be assumed that KBP is a society of the peasants and workers. Since, it is the peasants and workers, who keep the society alive, therefore, Rabha believed that they have a dominant position in the society. In Krishak-Bonua-Panchayat, Rabha believed that peasant and workers would control the government and the factories.<sup>14</sup>

It is clear that Rabha sought economic freedom along with political, an economic freedom which would free the people from economic exploitation. In addition, this freedom could only be achieved through a revolution. For Rabha, a revolt can bring about a total or drastic change. This change will take place gradually but it will bring about a marked change in the society.<sup>15</sup> The capitalist system was responsible for the miserable condition of the poor.<sup>16</sup> In other words, the law acts hand in glove with the capitalist to inflict more sufferings on the already oppressed. Rabha believed that the bourgeois class brought in exploitation at two levels- both economically and culturally. In order to end such kind of exploitation, a socialistic revolution is of utmost importance.<sup>17</sup> We find Rabha urging for a revolution of such kind through his writings. He stated that as long as

people do not break or destroy the state apparatus, which is controlled by the rich, freedom or 'Mukti' would not be possible. It is only revolution which could destroy capitalism and create new order i.e. Krishak-Bonua Panchayatiraj.<sup>18</sup>

It is seen that Bishnu Rabha through his artistic works tended to create a revolutionary atmosphere. All the songs included in his dance drama, 'Mukti Deol' are revolutionary in character. He exhorted the peasants and the proletariat to be conscious and to march forward through his songs. He writes:

Bal Bal Bal Bal  
Krishak Shakti Dal  
O' Banuwa Somoniya  
Aaag Barhi Jau Bal.<sup>19</sup>

(Onward, you army of peasant power  
Fore forward, you toiling comrades)

In another song, he urged the oppressed class to be aware of their condition.

Jaag Jaag Jaag Jaag  
Mejdur Na Juwan  
Niriyatrira Nipirita  
Krishak Shaktiman.<sup>20</sup>

(Wake up, Young workers, suffering farmers,  
You the mighty, wake up.)

He believed that the peasant and the proletariat constitute the revolutionary class. Only through a joint endeavor can a revolution be initiated. He exhorted the peasants and proletariat to fight against the rich and to destroy the old institution or system held up by the later. To usher in a new order, the old order needs to dismantle. This old order is constituted by the rich and characterized by the perennial exploitation of the peasants and labourers. Referring to the social system of Assam, he mentioned that Assam Government had been exploiting the people by levying tax and harassing the people by the police forces. But Rabha believed that such a decayed social process couldn't proceed for long. History has been witness to the fact when oppression reaches the limits of human endurance there has always been a revolution. For Rabha, such a revolution is possible only when the people are made conscious about it. He tried to do the same by infusing a revolutionary spirit among the masses through his writ-

ings. The uneasy silence of the people is only momentary and a violent struggle is not far off. In this context, he mentioned the revolutionary activities that started in Howli, Dighali, Belshor, Beltola, Sibsagar etc. He opined that suddenly the whole of Assam would become revolutionary and the old system would no longer be there. The old system will be replaced by a new one i.e. Socialist society.<sup>21</sup>

He saw every possibility of revolution in Assam. He even held the uprising of 1942 as part of a world historical revolution for the emancipation of the poor. It is different from the revolution that occurred in other parts of the globe as it took place in a non-violent manner in place of armed struggle as a means.<sup>22</sup> Bishnu Rabha, on the other hand, believed in armed struggle. He, in fact, urged the poor to destroy the authority of the rich through violent means. It is this reason why he could not get involved in the movement led by Indian National Congress. He preferred revolutionary or extremist activity to non-violence. He always used to keep a gun with him; although none was killed by him.<sup>23</sup> It was under the Marxist influence that he took up arms to launch a battle against the landlords and Zamindars. He himself admitted that Marxism brought stability or perfection to his unstable life.<sup>24</sup>

In order to realize his goal of creating a class less society he joined politics. Being influenced by Marxist philosophy, he joined in RCPI in 1945. The main aim of RCPI was to replace the bourgeoisie rule of India by proletariat rule. Bishnu Rabha also shared this view. Rabha, like RCPI believed that power should be transferred to the peasants and labourers. Keeping this aim in mind, RCPI however, launched an armed struggle in 1948. During this period of armed struggle launched by RCPI, Rabha went underground as the Congress Government of Assam announced a reward of Rs. 10,000 on his head-dead or alive. He remained underground from 1948 to 1951 and this period was considered most valuable by Rabha as during this time he wrote most of his revolutionary writings. Acting on the direction received from his party, he got involved in various activities to organize his party. He traveled to remote places in Assam and performed different cultural activities to awake the poor downtrodden people.<sup>25</sup> It, in fact, was a part of his attempt to attain real freedom for the masses.

But the decision of armed struggle taken up by RCPI later

proved to be wrong. It could not achieve success through its methods. Most of the leaders held their principles as responsible for their failure and left RCPI to join in CPI.<sup>26</sup> In the meantime, Rabha was arrested on 17 July 1952 in a village named Ghilaguri of Goalpara District.<sup>27</sup> He too, in 1955, like his other comrades joined the CPI and started believing in parliamentary democracy as a possible means to attain his goal i.e. to create a new society.<sup>28</sup> In 1967, he was elected to Assam Legislative Assembly from Tezpur constituency. Although, he was elected as an independent candidate, he kept good terms with the members of the CPI within the floor of Assembly. The speeches he delivered in Assam Legislative Assembly clearly reveal that his urge for revolution was still in his mind.<sup>29</sup>

Thus, it appears that inspired by the ideas of Marx and Engels, Rabha wanted to build an egalitarian society with equal rights and equal share of wealth for every section of society. His concept of freedom, as such, was not as narrow as the one held up by the Indian National Congress. In order to ensure real freedom he believed in class struggle and for this, he took up arms to launch a battle against the landlords and zamindars. He considered that only the true tillers of the soil should have right over the soil. He raised the slogan "The man who has plough has the land" (Langal Jar Mati Taar'). Along with the gun, he took up the pen to wake up the people and to make them to come forward to break the bondage of slavery and exploitation from the hands of the rich. But it is unfortunate that he could not succeed in his goal because of the decision of violent struggle taken by the RCPI to which initially he belonged. Therefore, his dream of an egalitarian society remained unrealized.

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## Defects of Semester System with

### Reference to existing Examination system at Undergraduate Level

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#### 1.0.Introduction:

Education is the illumination of human mind. It is the process of generating ideas and incorporation of ideas in action. Education is the key factor for human development with intellectual growth and inspirational attitude. There are three types of education – formal, informal and non-formal education. In formal education examination occupies a vital position. Examination is the process which accesses the quality of education, effectiveness of teaching and learning and achievement of students. So examination may be defined a test of knowledge acquired or ability. Examination is good servant as it helps to evaluate the achievement of the students. The concept of examination and evaluation are not developed today. S. Narain (1993) observes that the process of examination began when the Vedas were composed. In the long history of education, several reformations and developments have been brought in examination and evaluation process. Semester is a new innovation to improve the evaluation process in undergraduate level. After implementation of the semester system in Degree College or undergraduate level it has changed the total scenario of existing academic and evaluation process. But the semester system is not free from defects or short comings in comparison to yearly system.

#### 2.0.Semester System: concept, objectives and differences with

##### Annual system:

In education system evaluation or examination has a significant position. The essence of evaluation is measurement and widely prevalent and the most usual form which it takes, is that of examinations. The word 'examination' is derived from the Latin word 'Exa-



ment' which means the tongue of a balance and an examination therefore, signifies a systematic test of knowledge, skill or capacity carried out by a fellow worker, by a teacher or by an alien person under the authority of some public body. The University Grants Commission, India in its 11<sup>th</sup> plan (2007-12) has stressed on speedy and substantive academic and administrative reforms in higher education for promotion of quality and excellence. The action plan proposed by UGC outlines the need to consider and adopt semester system, Choice Based Credit System (CBCS) and flexibility in curriculum development and examination reforms. In academic field semester divided academic year into two parts. Division of the academic years also implies that courses are designed to cover one semester (instead of a year) and final examinations are held twice a year. The 'Shorter English Dictionary' gives the meaning of the word semester-"A period of term of six months, especially in German Universities and some United States' colleges, the college half year". The word 'Semester' is a Latin word which means six month or six monthly academic courses. According to Dr. Bharat Mehta, the secretary of All India Save Education Committee about semester—"In the semester system, what has been done in state is mere chopping the curriculum into two without even giving it a second thought. What is to be noted that nowhere the fee has been divided into two halves, rather it has increased in name of form fee, term fee, examination fee, degree certificate fee and several other kinds of fee charged from the students." The semester system was first implemented in German Universities and thereafter American Universities adopted this system. In India the Indian Institute of Technology (IIT) applied this system for first time. At present Australia, Brazil, Austria, Bangladesh, Canada, China, Denmark, France, Germany, Hongkong, Iland, Japan, South Korea, Malaysia, Mexico, New Zealand, Pakistan, Portugal, Poland, South Africa, Thailand, Turkey, Rumania, Russia, Singapore etc. 48 countries implemented semester system to give education a new dimension.

#### Objectives:

Like other academic system semester system has some aims and objectives. These are -

- i) To help in expansion of students' attitude.

- ii) To help in increase of students' self-reliance and responsibility.
- iii) Keep the students more active and give them chance to earn more knowledge.
- iv) To introduce students with educational thoughts, model and approaches of other countries.
- v) Keeping records about improvement, achievement and learning process of students.
- vi) To help in providing education a new dimension.
- vii) To help in keeping a mutual cooperation between teacher and student.
- viii) To prepare the student for final exam through sessional / unit test.
- ix) To reduce the burden of curriculum of Annual system.
- x) To make the education of undergraduate and postgraduate level more systematic, qualitative and useful.

These are some of aims and objectives of semester system. This system has some differences in respect to annual system. These are -

- i) In annual system students have to study the curriculum for a year. But in semester system students have to learn the one year curriculum dividing into two six monthly courses.
- ii) In annual system students have to appear in the final exam at the end of the academic year. But in semester system the students have to appear twice in final exam in a year.
- iii) Universities have found lots of time for question paper preparation to evaluation of answer scripts in annual system. On the other hand, in semester system there is shortage of time for whole evaluation process.
- iv) In annual system students forget some course material because they have to remember these for a long time, i.e. one year. But in semester system students remember most of the things because the term is only for six month.
- v) Teacher and student are not engaged all the time for their teaching, learning and evaluation activities in annual

system. Because there is availability of time. But semester system has engaged both teacher and student in academic activities for whole period.

vi) In annual system student get enough time to learn and also for other constructive and creative activities. It helps in total personality development of the students. On the other hand, in semester system shortage of time creates obstacles on the path of students overall development.

vii) The annual system cannot properly help in the development of students' activeness, discipline, self-reliance and co-operation with teachers. But semester system has influenced a lot on development of students' activeness, good rapport with teachers and efficiency to perform academic activities in well manner.

**3.0 :** Merits, demerits and problems regarding implementation of semester system

A 'Monograph on Semester System for Universities' (1948) lists the following merits associated with semester system-

- i) The quantities of content in various subjects would be proportioned suitably into semesters.
- ii) This system helps students to achieve their objectives in a better way.
- iii) Continuous assessment being an important component of semester system encourages the students to work systematically throughout the course.
- iv) In semester there is increased self-reliance on the part of students in respect of schedule evaluation and performance improvement.
- v) Continuous internal assessment with more emphasis on abilities that are not vested by a semester examination forms an integral part of the system.
- vi) Students have the opportunity to discuss their answers in all accepted tools of internal evaluation. This adds to reliability.
- vii) One of the components of internal assessment namely periodical test prepare students continuously for the fi-

nal examination thereby eliminating the fear of the unknown.

viii) Semester system does include improved methods of assessing students performance in semester examination, making increased use of objective type testing.

ix) A question bank if made available will help in effective implementation of semester system.

x) In semester system, there is increased rapport and relationship between teachers and students.

Beside these merits of semester system it has also some demerits or shortcomings. These are -

i) Semester system increases the work load of teachers, students and administrators.

ii) It creates a difference in the work of teachers and administrators.

iii) Frequent conduct of examination creates lots of problems in semester system. Business in seminar, Group Discussion also creates restlessness and dissatisfaction among students.

iv) Semester system cannot help the students to provide a clear cut picture to go forward.

v) In semester system due to shortage of time teachers try to complete the course in spite of providing vast knowledge of the subject matter.

vi) Unnecessary directions related to the evaluation, declaration of result and carelessness about these also create problems.

vii) There is no chance for revision of course. It creates problems to the slow learners and average level students.

viii) In semester system, the teaching and learning is mainly syllabus oriented and target is to appear in the exam. So, it does not help to provide real knowledge and make them mechanical.

ix) In semester system, there is no scope for earned creativity and realistic knowledge of life. It gives importance on bookish knowledge.

- x) In the institution where student teacher ratio is very high, semester system creates obstacles to maintain quality education.

There are several causes which creates problems related to the implementation of semester system. These are –

- i) Lack of proper planning and management in academic and administrative field.
- ii) Lack of adequate teaching aids and other equipments.
- iii) Lack of sufficient trained teacher in the institution.
- iv) Burden of more fees on students.
- v) Reduce of working days due to examination, admission result declaration etc.
- vi) Lack of sufficient fund.
- vii) Lack of consciousness among teachers, administrators, students and parents regarding semester system.
- viii) Delay in declaration of result.
- ix) Problems regarding organizing of seminar and group-discussions among students as part of internal assessment.
- x) High rate of student-teacher ratio.

#### 4.0. Suggestions for the success of semester system:

The success of semester system mainly depends on planning and responsible attitude of teacher, administrators, parents and students. Some measures are as below-

- i) Involvement of implementers in decision making and exchanging views on various issues.
- ii) A consensus design of semester system must be evolved.
- iii) A proper training program for teachers in semester system implementation is to be held.
- iv) Implications of adopting a semester on administrative practices, record keeping procedures etc. must be studied and prepared for.
- v) The success of semester system depends on balanced student-teacher ratio. If the ratio is not maintained it creates problems to establish the standard in education.
- vi) A systematic 'system evaluation' must be instituted and results should be reported to people concerned.

- vii) Modification and improvements are to be effected based on results of evaluation.
- viii) The semester system must be transparent and information must be passed onto teachers, students, parents and administrators.
- ix) Good infrastructure is another important aspect of success of semester system, which is possible only through adequate funding and planning.
- x) Use of innovative technology in classroom is another component of success of semester system. It helps to conduct seminar, group-discussion and provide quality education to students.

#### 5.0. Conclusion:

Semester system is a new innovation, introduced in the undergraduate level. Somehow, it brings changes in earlier annual system of education. It has some obstacles and shortcomings related with academic, evaluative and administrative field. But, if the teachers, administrators, students and parents work in a co-operative mood and in a systematic manner then this semester system will be a grand success in academic field of undergraduate level.

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# Role of NGOs in empowering the women: A study on GOLD (Global Organization for Life Development) in Assam

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## Abstract:

The empowerment of women is crucial to the process of development of any community and society. Since time immemorial, women have been facing a lot of problems and challenges due to socially constructed patriarchal oriented societal customs, traditions, norms and values in society. Though, they constitute almost half of our population in society, they are still being deprived of equal rights and freedom in socio-economic, political and cultural spheres as enjoyed by the male counterpart. Moreover, there are some other problems and issues like malnutrition, illiteracy, poverty, and trafficking, domestic violence etc. have also been adversely affected to them and keep them far away of developmental purview in society. So, the empowerment of women is most essential and vital for achieving and realizing overall development of any community and society. In this regard, many stakeholders including N.G.O's like GOLD (Global Organization for Life Development) are also playing a significant role in empowering the disadvantaged women section in Assam. The proposed study has made attempt to highlight and identify the programs undertaken by GOLD, to find out strategies followed by the GOLD and to understand the impact of the programs and projects launched by the organization at different point of times. The study is based on both primary and secondary data. The secondary are collected from various sources like books, magazines, annual report and newspapers. The primary data are collected by using schedule interview method and also interacting with the selected office bearers of the GOLD.

**Key words:** Women, empowerment, GOLD and Assam.

## Introduction:

The empowerment of women is most crucial to the process of development of any community and society. Since time immemorial, women have been facing a lot of problems and challenges due to socially constructed patriarchal oriented societal customs, traditions, norms and values in society. Though, they constitute almost half of our population in society, they are still being deprived of equal rights and freedom in socio-economic, political and cultural rights and freedom sphere as enjoyed by male counterpart. Moreover, there are some other problems and issues like malnutrition, illiteracy, poverty, trafficking and domestic violence etc. have also adversely affected to them and keep them far away of developmental purview in society. So, the empowerment of women is most essential and vital for achieving and realizing overall development of any community and society. In this regard, all stakeholders including many NGOs like GOLD (Global Organization for Life Development) are playing a very significant role in empowering the disadvantaged women in Assam.

It is observed that poverty also one of the major factors behind the backwardness of women section in society. So, the GOLD has also emphasized in ensuring economic empowerment of such vulnerable women and girl children through initiation of some special projects at different point of times. Till date, the GOLD has been adopted more than fifteen (15) such projects keeping a view in empowering the disadvantaged women section. Under these projects various vocational trainings and courses like screen printing, cutting, beauty parlor and tailoring on weaving are provided as means of self reliant in their lives. It is found that under these projects undertaken by the GOLD, a considerable number of women and girl children are rescued, rehabilitated and became self reliant in their lives. Thus, the GOLD has been working with utmost sincerity and dedication for the sake of empowerment of disadvantaged women and girls children in society since its inception.

## The concept of women empowerment:

As discussed in preceding paragraph, the empowerment of women is one of the most important dimensions to the process of development of any nation and society. The empowerment of women

is multidimensional concept. It includes the entire gamut of socio-economic, cultural and political elevation of women section in society. Some important definitions of "women empowerment" given by some scholars are mentioned below.

According to Sen andBatiwala "Empowerment is the process of enabling or authorizing individual to think, take action and control work in an autonomous way. It is the process by which one can gain control over one's destiny and the circumstances of one's lives. Empowerment includes control over resources (physical human, intellectual and financial) and over ideology (belief, values and attributes).<sup>1</sup>

According to Human Development in South Asia "Women empowerment is a change in the context of a women's life which enables her increased capacity for leading a fulfilling human life". The program of action of the international conference on population and development stresses that the empowerment and autonomy of women and improvement of their political, social, economical and health status is both a highly important end in itself and necessary for sustainable human development.<sup>2</sup>

Thus, it is true fact that the empowerment of women is most essential aspect for achieving all round development of any nation. So, the concept of developmental without considering the interest of the disadvantaged women will be just a high sounding phrase alone.

**Objectives:**

1. To identify the programs undertaken by the GOLD.
2. To find out strategies followed by the organization.
3. To study the impact of the programs and strategies launched by the organization on vulnerable women and children.

**Methodology:**

The study is based on both primary and secondary data. The secondary data are collected from various sources like books, journals, annual reports and newspapers. The primary data are collected through using schedule interview method and interacting with selected office bearers of the GOLD.

**The aims and objectives of the GOLD:**

Global Organization for Life Development (GOLD) was formed in the year 1998 under the leadership of Dr. Rajeeb Kumar

Sharma (Present General Secretary of GOLD cum Joint director of Health Service, Government of Assam) and some others such as Late Tulsigovindabaruah (the first president of GOLD), Dr. AlokaGoswami (Present president Of GOLD). The first and foremost objective of the GOLD is to liberate women from all kind of socio-economical bondage in society and provide with some vocational training as means to make them self reliant in their lives.

At present there are sixtyeight (68) full timestaff members of GOLD. There are also two permanent doctors and one legal adviser of the organization. There are only two sub branch of GOLD operating in Assam and North-East India like one branch is in Namrup under the Dibrugarh district of Assam and another one is in Darjeeling. The organization has already adopted many covered projects and programs and some projects are still in ongoing process which targeted to cope with the problems and issues like trafficking, prostitution, domestic violence, healthcare, family counseling etc.

**Some important Programs undertaken by the GOLD:**

GOLD has adopted some specific projects and programs that related to the empowerment vulnerable of women and girls of society. These are as mentioned below.

**Swadhar Shelter home:**

This project has been started since 2005 with support by the ministry of Women and Child development, Government of India. The prime purpose of this project is to provide secured shelter to the women from disadvantageous situations who lack social and economic support and make them self reliant in their lives. At present there are two shelter home located at Bahbari and Pubsaramia with fifty intake capacity of residents each. At present there are 10 (ten) looms and seven (7) sewing machines for vocational training. The residents are offered various vocational courses like training on cutting, tailoring on weaving, beauty parlor, screen printing etc. During 2013-14 session of the year, total 127 (one hundred and twenty seven) women and children were admitted for shelter and provided with counseling, medical care and vocational training. Moreover 124 (one hundred and twenty four) residents were rehabilitated and 7 children were admitted into school.

### **Ujjawala:**

This project is adopted in 2009 and it is still in ongoing process. It has chiefly aimed at combating the issue of human trafficking for commercial sexual exploitation in Assam. Under this project more than 100 (hundred) above women and girls are rescued from such bondage and admitted into the shelter and provided with various vocational training during 2013-14. Recently 5 (five) rescue operations were facilitated and 7 (seven) survivors were rescued from the place of exploitation. 71 (seventy one) survivors are referred by different police station of the districts and out of 71 survivors 11 (eleven) survivors are rescued outside the state.

### **Targeted intervention project on HIV/AIDS for injecting drugs users:**

This is ongoing project since April 2006. This project has identified as a "Learning site" under Global Fund Round-9 and has been centre for learning for Assam, Arunachal Pradesh and Meghalaya. Under the project 816 drug users are identified and 17 hot sites are selected as intervention sites. 1178 I.D.Us (Injecting Drugs Users) are also supplied and they were counseled and 16 of them are treated in abscess management, 35 I.D.Us (Injecting Drugs Users) and their partners are treated for sexually transmitted disease and adequate medical treatment has been provided to them.

### **Learning Site (Project HIFAZAT):**

The main aim of this project is to enhance the capacity of peer educators and outreach workers of different I.D.U-TI project of Assam, Arunachal Pradesh and Meghalaya. The project is being implemented under Global Fund Round -9 HIV IDU grant. The activity of learning site under project Hifazat is dividing into two phases as Phase-1 provide the training like induction training for peer educators, induction training for outreach workers and supportive supervision. The grant on phase -1 is already completed. The activity of learning site under project Hifazat in phase -2 has been started since 2012 are as induction training for peer educators, induction training for outreach workers, refresher training for peer educators. Resident training program for all peer educators and outreach workers and practical and exposure visit etc. are given.

### **Family Counseling:**

The GOLD has been registered as one of the service provider under domestic violence act, 2005 for the Kamrup district. The Family Counseling Centre (FCC) encompass some target group like old neglected parents, families having patient with terminal illness or dementia, alcohol or drug abusing problems, trafficked survivors, those who suffered from marital discord and counseling are given to them by experienced and trained counselor. During this year five persons reported FCC (Family Counseling Centre) and counseled. One person was providing with legal aid, three were given shelter.

### **Prevention of Violence against Women:**

GOLD is registered under domestic violence act, 2005 and offering service towards women who are victims of various domestic and other form of atrocities. It has drawn legal proceeding in five cases of domestic violence. During last year six village level awareness meetings are conducted and six vigilance committees are constituted.

### **Vocational Training for Inmates of SWADHAR and UJJALA:**

This also another project initiated under the aegis of GOLD aiming to provide vocational training to the victimized women and girls as deem fit by the organization. The training was given in four batches consisting of thirty participants in each batch and offers them the curriculum of Beautician, Screen printing etc.

### **Care and Protection of Street Children:**

This project has been continued since 2004 which aiming at promoting the status of health and prevention of HIV/AIDS among the street children. During last year more than 300 (three hundreds) street children are covered under this project and they are counseled by NGO's doctors for drug de-addiction, medicine for de-worming are also given.

### **Platform for School at Guwahati Railway Station:**

A platform school has been started as a pilot project. The youth wing of GOLD was instrument for this project. 65 children benefited during this year. But in later, the project has been stopped for some technical problems.

### **Health Camp and Malaria Awareness Campaign:**

The GOLD has launched a number of health camp and health care awareness programs from time to time. Till date, under this scheme approximately 1000 (one thousand) patients are treated and distributed free medicine and laboratory investigations for blood sugar are also done for all older patients attended in the health camps during this year.

### **Result and findings:**

The GOLD has been adopted above mentioned programs in different point of times for the empowerment of women and mobilized for raising voice against violence and trafficking of women and girls children. Till date, the GOLD has rescued more than 1500 women and girl children from trafficking and indulging commercial sexual activities and provided them with various vocational training with a view to self reliant in society. Community awareness, home investigations are also conducted and the survivors are restored home and rehabilitated. During 2013-14, home investigations were conducted for 37 survivors and 108 survivors were restored home.

The organization has often organized workshops and held advocacy meetings with law enforcing bodies, lawyers, journalists, NGO representatives, local elite etc. with a view to create an awareness on the legal and social aspects of sexual exploitation, trafficking, domestic violence and also the constitutional safeguards and welfare oriented plans and scheme for women adopted by the government. Street plays, street corners meetings, sensitization workshops are also organized to sensitize grassroots NGO's, media and government agencies different issues and problems of women and girls in society.

The banners and hoardings are also distributed and displayed in some public places like courts premise, railways and bus terminals as means of awareness on several women and girls related issues and problems in society. The organization also published one yearly magazine entitled 'News Letter' covering various issues and challenges and empowerment of women.

Under the various projects and programs vocational trainings, counseling, health care etc. are provided to the residents and survivors

in the drop in centre of GOLD and most of them were largely benefited by it.

The GOLD establishes link with civil and police administration, Guwahati Medical College, social welfare department, Assam Human Rights Commission, Trade Union, women organizations and NGOs at local, national and international level which has assisted them in proper implementation and working of the organization.

The organization rises their fund aid from different sources like voluntary donation by some government employees, businessmen, social activists and from trade union, project wise fund in aid from different department like Women and Child development department of Assam, Central Social Welfare Board, department of Social Welfare, Government of Assam, Assam AIDS (Acquired Immune Deficiency Syndrome) Control Society, Global Fund Round-9, Apollo Tyre Foundation (AYF), Trade Union etc.

Recently the GOLD has also offered police trainings on trafficking, drug abuse and domestic violence which have enabled organization to work with more effectively with the help of other counterpart. The workshops and various strategic workshops are successful that has able to strengthen the staff assessment capacity.

Thus, the GOLD has been playing a vital role for empowerment of such disadvantaged women section in Assam. GOLD's above mentioned programs and projects has greatly helped in liberating the vulnerable women from different sufferings and disadvantageous situation. The projects initiated by the GOLD at different point of times have also largely impacted in society especially in terms of creating awareness, realizing and understanding the value of human rights.

The financial base is the main thing for effective running of any organizations and most of the organizations often faced financial crisis to implement successfully the programs they adopted. GOLD also no exception to it, since its inception though GOLD has been launched a number of coveted projects and successfully conducted. However, to the some extent, the organization has been faced the various problems and challenges especially financial problems. The president of the GOLD has argued that the organization has initiated some projects which are ongoing but no fund has been sanctioned by the

central and state government of Assam. Secondly, lack of dedicated workers is also another major problem of GOLD.

Here some suggestions are also made with keeping a view to strengthening the organization and for feasible solution of various problems and grievances faced by the vulnerable women section in society.

- The government must pay attention to the problems and grievances faced by the women section in society. The government should initiate specific plans and schemes for the empowerment of such disadvantaged women section and encourage the NGOs with providing financial assistance for proper implementation of various programs and projects launched by the NGOs from time to time as per social need and demand.
- The activists of GOLD are also need to work with utmost sincerity and dedication for the sake of greater community development through their organization. The activists are needed to impart with proper trainings.
- The GOLD should focus on some other issues and problems faced by the women section in society such as with hunting, dowry death and girl child labor etc. which has largely aggravated the condition of women and girls children in present time in society.
- The GOLD has formed its sub-branches in some parts of Assam and North-Eastern states, but these are not working too effectively. So, the leaders of GOLD should take steps to immediate steps in revamping and active functioning of these paralyzed sub-branches of the GOLD situated in different parts of Assam and North-Eastern states.

➤ It is seen that the working of the organization is confined only in some particular areas and regions. So, with a view to strengthen and expansion the network of the organization, the GOLD is required to form its sub-branch in each and every corner of the Assam which will help in widespread and effective functioning of the organization in tackling the several issues and problems faced by the disadvantaged women and girl children in society.

- Financial crisis is one of the major problems of any organization. To overcome this problem like some other NGOs and organizations, the GOLD can also earn their requisite fund from various sources like productive activities, memberships, mass collection etc.

➤ To get succeed and effective functioning or proper implementation of the various programs and projects undertaken by the organization (GOLD), there is need of mass consciousness and active cooperation and assistance from the all stakeholders including government agencies, other NGOs, local clubs, students wings, women's organizations, pressure groups etc.

#### **Conclusion:**

From above discussion we can come to know that the GOLD has been playing a vital role for empowerment of disadvantaged women in Assam. The present General Secretary of GOLD Dr. Rajeeb Kumar Sharma have also revealed that the GOLD also sought to launch a project in Indo-Bangladesh border area with a view to combating the issue of trafficking of women and children for sexual commercial purposes. Secondly the organization has applied ministry of Information and Broadcasting for a community Radio Station which will be managed by the community and will work for the overall improvement of the country. Thirdly State Training Research Centre will be set up soon which will enhance the capacity all TI staff to work effectively against transmission of HIV/AIDS and care and support to the people living with HIV/AIDS. The GOLD has also sought to work in the years ahead for containment of Tuberculosis infection in Kamrup district of Assam. The GOLD has also planned to work on the issue of human rights and conflict resolution in the region.

Last but not least, it can be said that though facing many problems and challenges by the GOLD while addressing the problems and grievances of such vulnerable section, the activists of GOLD has not compromised to it and still being working with most sincerity and dedicatedly in implementations of various women welfare oriented projects and programs undertaken by the organization. It can be expected that the organization will work and participate with

morecommitted perspective to the empowerment of women in our society.

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# Women Health

## An Unavoidable Issue

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Females perform various roles in our family as well as in society. They act as Grand mother, mother, daughter, sister, wife etc and in our society they also carryout heavy duties like nursing, teaching in schools and colleges, working in offices and many more and sometimes she plays the role of a leader, above all these, female is a home maker, which is the most important task. For all these she has to be fit and healthy. Women health should be taken very seriously because **this gender acts as social determinant of health**. An unhealthy women can never have a healthy child moreover the health of a family depends on the health of mother and social health also dependent on the same factor. Female health is primarily dependent on her reproductive health. Every woman carries a complex system - with two ovaries, an uterus and a complex repertoire of hormones which not only regulate her reproductive and other physical characters but also have an impact on her behavior and emotion. People usually say that female get maturity earlier than male and it may be true to a some extent as development of many reproductive structures and secondary sexual characteristics start earlier in female than male. Interestingly in female development of future egg called primary oocytes starts before her birth in her embryonic stage. Some follicles carry these oocytes and just after birth these oocytes does not undergo further development and remain as upto puberty. As soon as puberty attained, at each month one oocyte develop into ovum from one of the two ovaries and come out of the ovary to oviduct for fertilization by sperm and for development of a foetus(baby inside mother) which finally remain for 9 months in the uterus.

A female has to suffer from various reproductive health problems. Every month endometrium of uterus losses a amount of blood due to rupturing of blood vessels. Due to this a female goes through a

difficult stage of stress and physical discomfort. It is even difficult for few to do heavy works. This discomfort further increases when the girl suffer from various ailments like dysmenorrhoea, menorrhagia etc. A female needs nutritional food in those days including vitamin, mineral rich food. Various common reproductive system problems in female s are-

#### **Cyst in ovary:**

Sometimes fluid filled sac are developed in female ovary. In few cases cyst can be developed from ovarian follicle itself or from corpus luteum. (ruptured ovarian follicle after expelling ovum transform into corpus luteum a structure which can produce female sex hormones). There may be several types of cyst but whatever the reason treatment is very essential as it may cause several complications like delayed menstruation, pain in lower back, pelvic pain before and during menstruation. Sometimes it may be so complicated that female may be unable to get pregnant. If the number of cyst is large then it is called **polycystic ovarian syndrome (POS)**.

Now a days this is a very common reason of infertility in young married women. But this problem can also be tackled with advanced medications. As soon as the problem is detected it should be treated.

#### **Dysmenorrhoea:**

A very common problem of teenage girls is menstrual cramps or painful menses in medical science its called dysmenorrhoea. This pain may start just after puberty and occur in every month during menstruation. In some cases it begins many years after starting menses. According to old belief this pain is transferred from one girl to another during menstruation if they share common cloths or bed. This is although not proved but just a belief. But this pain become less painful as a women ages and may stop entirely after the women has her first child. Our grandmother advised us to follow some indigenous ways to mitigate our pain like taking Tulsi leaf extract, droon leaf extract etc. Some ayurvedic medicines like Ashokarishtais also found good for this.

#### **Menorrhagia:**

Also known as hematomunmia is abnormally heavy and menstrual period at regular intervals. It can be caused due to abnormal blood

clotting, disruption of normal hormonal regulation of periods etc.

Besides these a female may experience other problems like **Pelvic inflammatory disease**, **polymenorrhoea** (short cycle less than 21 days), **endometriosis**, **endometrial cancer** etc. Prolong use of contraceptive pills may be an one of the reason for these problems in case of married women. Hormonal imbalances may lead to obesity, bone thinning, pre aging, skin problems and may develop sometime emotional instability.

Uterine tumor is an another problem which should be treated very soon. It requires surgery. In some cases it may become cancerous even leading to death. Adenomyosis is an another problem which may lead to dysmenorrhoeal or menorrhagia. PID (pelvic Inflammatory Disease) is an another very common diseases in case of mothers. It is a infection of female reproductive organs and is sexually transmitted disease which can lead to irreversible damage to uterus, ovary, fallopian tube etc. Its not easy to explain all the female health problems in this article. Many complications are associated with reproductive health of a female. To keep away all these problems a female has to be very careful about her health. A women should maintain a balanced diet as she needs greater amount of calcium, iron than man. Whenever any such complication arises those described above they have to approach a proper doctor without delay as in many families women are so busy in home making that they do not care about her own health. Other members of their family should also be sensible for her health. Now a days many death occurs due to uterine and breast cancer. Cases of infertility is also increasing. Female should be given special attention to her health after menopause as many female hormones stop secretion and this may create many problems like arthritis, osteoporosis, hair loss etc. Above discussion is sufficient to realize that a female body should be strong enough to bear all these. The health problems described above are only few very common problems of our young ladies but there are hundreds of such problems, this gender is facing. To tackle with such problems all we need is fruitful advices and friendly support from our family members and people around us.



# The Growth of Tourism

## Industry in India & Its impact on Indian Economy

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The Tourism Industry has increasingly come to be recognized as an important economic force. The effect of which can bring both prosperity and adversity to a country. Now, at present days the importance of tourism industry is increasing. The eagerness for the tourist is highly increasing among the tourist. So that it gives a fruitful results to the economy of a country. Though tourism is an ancient idea but organised tourism is now a major industry all over the world. At present depending upon the tourism industry many national economies are heavily reliant.

Along with the other countries, India is also one of the country which enormously get help to the Indian economy from the site of Indian Tourism Industry. Now, currently India is the third largest foreign exchange earner in tourism industry. The growing of this industry in India is now highly influence the economy of our country. If we critically examine the effect of tourism industry towards our economy, then we see that a very positive results towards Indian economy is getting from this industry. As depending upon this industry the national income is also increasing thus it donating a lot to the economy of our country. Tourism industry is now recognized as a global instrument in reducing of poverty and acts as a source of income. As this industry employs a large number of people and provides a wide range of jobs extending from the unskilled to the highly specialised worker. This industry has also the potential for creating employment outside the industries and this respect all agencies which supplies goods and services, as for example those which are engaged in furnishing and equipping hotel, the souvenir industries, are all equally beneficiaries from the growth of this respective industry. As the income generated

through various sections at our economy, it produces a multiplier effect. Also within our country domestic tourism contribute a lot to an improved balance of the national income. It is also to be noted that, depending upon tourism industry, the products of our cottage industry get a position in international market. Thus it is also one of the mentionable results towards Indian economy.

Along with this, in India, the media, transportation system are also benefitted a lot by depending somehow upon the tourism industry of India. So that, it is generated to develop our economy directly or indirectly. Also if we examine the Indian economic position, then we see that the major economic benefit in promoting tourism is seen in the earning of foreign exchange, which adds to the national income of our country. Among all of these the tourism Industry of India also contributes to tax revenue both directly through sales taxes and indirectly through property, profits and income taxes. Tourism in developing economies, like in India is a labour intensive activity offering small-scale opportunities. Tourism industry holds tremendous potential for creating jobs not only for skilled and trained manpower but also for unskilled and uneducated populations and indigenous communities. Therefore, tourism can provide a tremendous boost to rural economic growth also. Thus, tourism industry of India leads to a better equilibrium to general economic growth of our country. Therefore the tourism industry of India acts as a trusted source to develop the economy of our country. So, the importance must be emphasised for the further development of the tourism industry of India. Then, soon there will be a scope for better thinking about the developed Indian economy in further days.





## হেমাচন্দ্ৰ বৰুৱাৰ

## ‘কানীয়াৰ কীৰ্ত্তন’ নাটকত সমাজৰ প্ৰতিফলন

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## ০.১ অৱতাৰণিকা :

সাহিত্য সমাজ এটা মুদ্ৰাৰ দুটা পিঠি। সমাজ উপেক্ষিত কিতাপ মানেই সাহিত্য নহয়। সাহিত্য হ'লে সমাজ লাগিবই। সেয়ে সাহিত্যক সমাজৰ দাপোন বোলা হয়। ‘অন্য সকলো সাহিত্যৰূপতকৈ নাটকৰ লগতেই সমাজৰ সম্পৰ্ক ঘনিষ্ঠতম’। যেতিয়া সমাজ সচেতন সাহিত্যিকসকলে অতীতৰ কাহিনীবোৰলৈ বিকসিত হয় আৰু নিজৰ সমাজখনৰ সমস্যাবোৰলৈ আকৰ্ষিত হয়, তেতিয়াই তেওঁলোকে সামাজিক নাট্য বা উপন্যাস আদি ৰচনা কৰিবলৈ আগ্ৰহান্বিত হয়। তেওঁলোকে সাধাৰণতে সমসাময়িক সমাজখনৰ পৰাই উৎস বিচাৰি লয়- যাতে সেই সমাজখনৰ লগত লেখকজনে পোনপটীয়া সম্পৰ্ক ৰাখিব পাৰে।

আমি আলোচনালৈ আনিব বিচৰা নাট্যখনো এখন সামাজিক নাটক। কাৰণ যি নাটকত সমাজৰ চিত্ৰ দাঙি ধৰা হয়, সমাজৰ ঘটনাৰলীৰ ৰূপায়ন থাকে তাকে সাধাৰণতে সামাজিক নাটক বোলা হয়। সেইফালৰ পৰা ‘কানীয়াৰ কীৰ্ত্তন’ নাটখন সামাজিক নাট হ'লেও নাট্যকাৰ হেম বৰুৱাদেৱে কিন্তু ব্যঙ্গাত্মক দৃষ্টিৰেহে সমস্যাবোৰ আঙুলিয়াই দিবলৈ চেষ্টা কৰিছে।

## ০.২ বিষয়বস্তুৰ গুৰুত্ব :

সামাজিক নাট বুলি ক'লেও প্ৰকৃততে ‘হেমাচন্দ্ৰ বৰুৱা’ দেৱৰ ‘কানীয়াৰ কীৰ্ত্তন’ (১৮৬১) খন এখন প্ৰথম অসমীয়া ব্যংগ নাটক হিচাপেহে পৰিচিত। কেৱল ব্যংগাত্মক ন্যূনলি ব্যংগাত্মক সংস্কাৰধৰ্মী সামাজিক সমস্যামূলক নাটক বুলি ক'লেহে নিশ্চয় উচিত হ'ব। কাৰণ, তাত ব্যংগ আছে সংস্কাৰৰ তাগিদাত, আকৌ সংস্কাৰৰ প্ৰয়োজন আছে সমাজ ব্যৱস্থা তথা পৰিৱেশ আদিত অন্যহাতে সামাজিক সমস্যাৰ প্ৰকাশ ঘটাব বাবেই ই

অন্যহাতে ‘কানীয়াৰ কীৰ্ত্তন’ হৈছে আধুনিক মঞ্চত অভিনীত হোৱা প্ৰথম অসমীয়া আধুনিক নাটক।

‘কানীয়াৰ কীৰ্ত্তন’ত অসমীয়া সমাজৰ নানা দুৰ্বাসনাৰ তীব্ৰ সমালোচনা আছে। এইখন সমাজ কিন্তু ব্ৰিটিশ ৰাজত্ব কালৰহে সমাজ। গতিকে এইখন নাটকত সেই সময়ৰ সমাজ ব্যৱস্থা, ৰীতি-নীতি-পৰম্পৰা, লোকবিশ্বাস, অন্ধবিশ্বাস, ধৰ্ম, তন্ত্র-মন্ত্ৰ, বঙলুৱা প্ৰভাৱ, ভিন্ন ভাষিক সমন্বয়ৰ প্ৰকাশ ঘটিছে যাৰ বাবে বৰ্তমান ইয়াৰ গুৰুত্ব ইতিহাসতকৈ কোনো গুণে হীন নহয়।

## ০.৩ নাটকৰ বিষয়বস্তু :

এখন নাটকত নাট্যকাৰে যেতিয়া সমাজৰ একোটা বাস্তৱ চিত্ৰক নাটকৰ ৰূপ দিবলৈ চেষ্টা কৰে, তেতিয়া তেওঁ বিষয়বস্তুৰ তাগিদা অনুসৰি নাটকৰ চৰিত্ৰসমূহ সমসাময়িক সমাজখনৰ পৰা বুটলি আনে। হেমাচন্দ্ৰ বৰুৱাদেৱেও ‘কানীয়াৰ কীৰ্ত্তন’ নাটৰ চৰিত্ৰবোৰ নিৰ্বাচিত কৰি আনিছে সমাজৰ পৰাই যেনে : মৌজাদাৰৰ ৰূপত ভদ্ৰেশ্বৰ বৰুৱা, মহাজন পদ্মপাণি, মঙ্গল, কীৰ্ত্তিকান্ত, চিদাম, ৰতিকান্ত, ললিতা, চন্দ্ৰপ্ৰভা— ইত্যাদি মুঠ ত্ৰিশটা চৰিত্ৰ। এটা বাস্তৱ ঘটনাৰ আনমত কাহিনীটো আগবাঢ়িছে— কীৰ্ত্তিকান্ত হৈছে মৌজাদাৰ ভদ্ৰেশ্বৰ বৰুৱাৰ একমাত্ৰ পুত্ৰ। এদিন কীৰ্ত্তিকান্তই পদ্মপাণি নামৰ সত্ৰীয়া গৌঁসাই এজনক কানি খোৱা দেখিলে। তেওঁৰো কানি খাবলৈ বৰকৈ মান গ'ল আৰু লোভ সামৰিব নোৱাৰি কানিৰ জুতি ল'লে। লাহে লাহে কানি খোৱাটো তেওঁৰ অভ্যাসত পৰিণত হ'ল। কীৰ্ত্তিৰ দ্বাৰা বাধ্য হৈ এদিন তেওঁৰ পত্নী চন্দ্ৰপ্ৰভায়ো কানি খাবলৈ মান্তি হ'ল। কানিৰ কৰিণামত কীৰ্ত্তিকান্তই পিতৃৰ মৌজা আৰু সা-সম্পত্তি সকলো হেৰুৱালে আৰু শৰীৰো যুগীয়া কৰিলে। শেষত আৰ্থিকভাৱে জুৰুলা হৈ তেওঁ কাৰাগাৰৰ ভাত খাব লগীয়া হ'ল। ইতিমধ্যে পত্নী চন্দ্ৰপ্ৰভাৰো মৃত্যু হয়। অত্যন্ত দুখ আৰু অনুশোচনাত কীৰ্ত্তিয়েও মৃত্যুক সাৰাটি ল'লে।

## ০.৪ আলোচনা :

‘কানীয়াৰ কীৰ্ত্তন’ নাটকখনত সমাজৰ চিত্ৰ যে আছে সি স্পষ্ট। কিন্তু আলোচনা কৰিবলৈ যোৱাৰ আগতে আমি নাট্যকাৰৰ সমসাময়িক সমাজখনলৈ লক্ষ্য ৰাখিব লাগিব। বৰুৱাদেৱে জখলাত কৰিছিল ব্ৰিটিশ ৰাজত্বৰ প্ৰথম ভাগত অৰ্থাৎ ১৮৩৬ চনত। গতিকে “তেওঁৰ বৰ্ণনাত প্ৰায় সকলোজন চিত্ৰ অস্কিত হৈছে। ইয়াত আছে অসমীয়া সমাজত থকা কানিৰ ব্যাপক প্ৰচলন, গৌঁসাই-মহন্তসকলৰ অগ্নিৰ হাস্যাত্মক ৰূপ, অসমীয়া সমাজত বাঙালী গনৰ প্ৰভাৱ, ইংৰাজী শিক্ষাৰ প্ৰতি জনসাধাৰণৰ বিৰূপ মনোভাৱ”। ইয়াৰ উপৰিও বৰুৱাদেৱে নাটকখনত কানি বৰবিহৰ অপকাৰিতা, ধৰ্মৰ নামত চলা ভণ্ডামি, ক্ষমতাৰ নামত দুৰ্নীতি আৰু প্ৰৱঞ্চনাৰ চিত্ৰবোৰ ব্যঙ্গৰূপত অংকন কৰিছে। টিক এইখিনি

কথা বাদ দিলে অসমীয়া সমাজ এখন পৰম্পৰাগতভাৱে প্ৰচলিত হৈ থকা বহু ৰীতি-নীতিৰ উল্লেখ নাটকখনত পৰিলক্ষিত হয়, যেনে— আচাৰ-আচৰণ, লোকবিশ্বাস, ঔষধ-বেজালি, তন্ত্ৰ-মন্ত্ৰ-মঙ্গল-মঙ্গলতি, পূজা-সেৱা (বেষণৰ ধৰ্মীয় প্ৰাধাৰে), মৌজাদাৰী নিয়ম, সামাজ্য ব্যৱস্থাত নানা লোকচাৰ (পিণ্ডদান, শৰাধ, দান-দক্ষিণা), সতীৰ ৰূপত অসমীয়া নাৰীৰ মৰ্যাদা— ইত্যাদি অনেক সামাজিক চিত্ৰৰে এই নাট ভৰপূৰ। ইয়াৰ উপৰিও নাটখনত সহজ-সৰল গাঁৱলীয়া কথিত ভাষাও লক্ষ্য কৰা যায়। সেই সমাজৰ কেইটিমান চিত্ৰ তলত দেখুওৱা হ'ল—

(ক) সঙ্গদোষ :- সচৰাচৰ সমাজত সঙ্গদোষত পৰি মানুহে কেনেকৈ ৰুকীয়তা হেৰুৱায়, তাৰ বহুত উদাহৰণ দেখা যায়। নাটখনত ইয়াৰ এটি উদাহৰণ হ'ল— কীৰ্ত্তিকান্ত। নাটখনত দেখাক দেখি কানি খাই কীৰ্ত্তিকান্তই তাৰ শৰীৰ, পৰিয়াল তথা মৈতুক মৰ্যাদা হেৰুৱাবলগীয়া হ'ল। প্ৰকৃত বিবেকবান মানুহক কিন্তু সঙ্গদোষে ক্ষতিগ্ৰস্ত কৰিব নোৱাৰে।

(খ) মৌজাদাৰী ব্যৱস্থা :- অতি প্ৰাচীন কালত মৌজাদাৰী ব্যৱস্থা অসমত নাছিল। ইয়াৰ প্ৰচলন হয় ব্ৰিটিছ ৰাজত্বৰ পিছৰ পৰা। কানীয়াৰ কীৰ্ত্তনত নাট্যকাৰে ভদ্ৰেশ্বৰ বৰুৱাক সোণাৰ গাঁও মৌজাৰ এজন মৌজাদাৰ হিচাপে অংকন কৰিছে। এই চৰিত্ৰটোৰ মাজেৰে নাট্যকাৰৰ জীৱন-দৰ্শন ফুটি উঠিছে। ভদ্ৰেশ্বৰ বৰুৱাৰ ভাষাত— “মানে মনে” কানীয়াৰ এই অৱস্থা, এদিনমান কানি খাবলৈ নেপালেই ধৈৰ্য্য, মান সকলো এৰে, এইবোৰ দেখিও বি কানি খাবলৈ শিকে, তাতকৈ অজ্ঞান কোন আছে ?” (প্ৰথম অঙ্ক, প্ৰথম দৰ্শন, পৃঃ ৪)। উক্ত সংলাপটিয়ে নাট্যকাৰৰ সংস্কাৰকাৰী মনোভাৱৰ প্ৰকাশ ঘটাইছে।

(গ) নাৰীৰ মৰ্যাদা :- নাটখনিত থকা নাৰী চৰিত্ৰসমূহৰ ভিতৰত কীৰ্ত্তিকান্তৰ মাক ললিতা আৰু ভাৰ্যা চন্দ্ৰপ্ৰভাই উল্লেখযোগ্য। ললিতাই পুতেকৰ দুখ-দুৰ্দশা সহ্য কৰিব পৰা নাই আৰু চন্দ্ৰপ্ৰভাই সতীত্বৰ আদৰ্শ অটুট ৰাখি নিজক নিঃস্ব কৰিও স্বামীৰ হিতৰ বাবে চিন্তা কৰিছে। ভাং খোৱাটো অভ্যাসত পণিণত হোৱাৰ পিছত এদিন নেখালেও গা বেয়া লগা বেমাৰক তিনিব নোৱাৰি মাক ললিতা চিন্তিত হৈছে এনেদৰে— “... একেটা ল'ৰা, তাৰো এনে হ'ব লাগিলে নো জীৱনত সকাম কি ? ক'তবা কিবা লাগিছে হ'বলা, এখন মঙ্গল পাতিকেলো নোচোৱায় কিয়?” (পৃঃ ১৩)।

অন্যহাতে চন্দ্ৰপ্ৰভাই কানি খোৱাৰ পৰিণতি সম্পৰ্কে কীৰ্ত্তিক সময় সময়ে সোঁৱৰাই থাকিও যেতিয়া তেওঁৰ মন সলনি কৰিব নোৱাৰিলে তেতিয়া অতিষ্ঠ হৈ তথা উপায়হীন হৈ পতিততা নাৰীৰ দৰেতাই হাতৰ আঙুলিৰ আঙঠিত কীৰ্ত্তিৰ হাতত তুলি দিবলৈ বাধ্য হ'ল। “... আগেয়ে বৰবিহ খাইছে, এতিয়া লেখাই থাকিব নোৱাৰে, কি কৰিম ? আঙ্গুটীকে এটা দিও, বেচি থাকক। (সোণাৰ আঙ্গুটী এটা দি) হোঁৱা ইমানেই হৈ আছিল, তাৰো অন্ত পৰিল” (পৃঃ ২৭)। কেৱল ইমানেই নহয়, পত্নী চন্দ্ৰপ্ৰভাৰ গ্ৰহণী হওঁতে

ঔষধ বুলি কীৰ্ত্তিয়ে চম্ভাকো কানি খুৱালে যাতে কানি খাবৰ বাবে তাইৰ হাতৰ কাণৰ ইটো-সিটো আনি বেচি থাকিলেও তাই মাত মান্তি নোৱাৰে। কিন্তু চম্ভাৰ যুতৰ পাছত কীৰ্ত্তিৰে অনুশোনাৰে কৈ পেলাইছে— “মোৰ বেজাৰতে তিৰোতাজনীও মৰিল। সতী তিৰোতাৰ গিৰীয়েকতকৈ মৰাৰ বস্তু একো নাই, তাক এতিয়ায়ে জালিলো” (পৃঃ ৩১)।

নাটকখনত নাৰীৰ স্থান উচ্চ বুলি দৰ্শোৱা হৈছে

(ঘ) অন্ধবিশ্বাস :- কানি খাই খাই অসুস্থ হৈ পৰা কীৰ্ত্তিক চাই থাকিব নোৱাৰি মৌজাদাৰ ভদ্ৰেশ্বৰ বৰুৱা মঙ্গলতীৰ কাষ চাপিল। মঙ্গলতীয়ে ‘কানীয়া-সেৱা’ কৰিবলৈ বিধান দিলে এনেদৰে— “গধূলি পাঁচজন বা সাতজন কানীয়া তকতক কানি-পাণ খুৱাই একে ৰদীয়া ভাল কোমল-চাউল, মৰৰ এটা-গাখীৰ, মাগভোগ কল, ঞুড় এই বিলাকেৰে তেওঁলোকক আকষ্ট পূৰাই জলপান কৰাব লাগে। ... এই কাম কেইটা কৰিলেই বাপা ভাল হ'ব” (পৃঃ ১৪)। চিকিৎসকৰ ওচৰলৈ নগৈ মঙ্গলতীৰ বিধান মানি লোৱা, গ্ৰহণীৰ ঔষধ বুলি কানি খোৱা আদি অন্ধবিশ্বাসজনিত স্বাভাৱিক ঘটনাবোৰে সাধাৰণতেই চহা লোকসমাজক বিপদলৈ তৈলি দিয়ে। বৰুৱাদেৱৰ সময়মাহিগৈক সমাজতো এই ধৰণৰ বিশ্বাস থকাটোকে সংলাপটিয়ে প্ৰতীয়মান কৰিছে।

(ঙ) গৌঁসাই-মহন্তৰ তত্ত্বাৱিৰ চিত্ৰ :- সেই সময়ৰ অসমৰ সমাজ ব্যৱস্থাত শৈৱ-শাক্ত-বৈষ্ণৱ সকলো ধৰ্মৰ প্ৰচলন আছিল। তেনে ধৰ্মৰ গহীনা লৈ সাধাৰণ শ্ৰেণীক আতুৱা ভৰা ভঙ পুৰোহিতসকলোৰো নিশ্চয় অভাৱ নাছিল। নাটকখনত উক্ত চিত্ৰখন নাট্যকাৰে মৌজাদাৰৰ মুখেৰে এনেদৰে প্ৰকাশ কৰিছে— “আজিকালি সন্ত-মহন্ত একো তিনিব নোৱাৰা হ'ল। কানি সাত সুৰাৰ লগত এক সুৰা, তাকো আমাৰ মহন্তসকলে খাবলৈ ধৰিলে, এইবোৰ মহাজনে আৰু কি শিচ কৰিব ?”

অন্যহাতে কীৰ্ত্তিকান্তই অবিছে— “কি ভঙ তপস্বী ! বাহিৰত সদাচাৰ-সদাচাৰ কৰি মৰে, ভিতৰত যত অপকৰ্ম এইবোৰ কৰে। এইধিধা মানুহক চিনাই টান”। নাটখনত নাট্যকাৰে শিচক শৰণ দিয়াৰ নমুনাও দিছে এনেদৰে— “কানি, ভাং, মদ, ফটিকা আৰু ধূৰাপাত। সকলোৰে মূৰত হটুক বজাপাত”। কিন্তু কাৰ্যতঃ তেওঁলোকেই কানিৰ ভক্ত।

(চ) ব্ৰাহ্মণ পুৰোহিতৰ কপটতা :- কীৰ্ত্তিকান্ত নিজেই কুলত ব্ৰাহ্মণ। কিন্তু তেওঁ কানিৰ ভক্তক। কেৱল সেয়ে নহয়, দান-দক্ষিণাৰ আশাত নেমাতিলেও আনৰ ঘৰৰ আন্ধ-শৰাধিলৈ যোৱা তকত। তেওঁৰ ভাষাত, “বামুণ হোৱাৰ অনেক গুণ। বামুণে ভিতৰত যিমান অকৰ্ম কৰোক, বাহিৰত লোকক দেখুৱাই সন্ধ্যা পূজা কৰি ফোঁটোটো লৈ থাকিলেই সকলোৰে পৰা মান পায়” (৪ৰ্থ অঙ্ক, ২য় দৰ্শন)।

লেখকৰ স্পষ্টবাণিত্য, এইখিনিতে মনকৰিবলগীয়া গুণ

(ছ) সমসাময়িক সমাজ :- ব্যৱস্থাত বৈষ্ণৱ ধৰ্মৰ প্ৰভাৱ :- নাটখনৰ ১ম অঙ্কৰ

তয় দৰ্শনত পদ্মপাণি মহত্বই শিষ্ট হ'ব খোজা টিপাম খাটনিয়াৰক দিয়া দীঘলীয়া উপদেশটিত বৈষ্ণৱ প্ৰভাৰ সুন্দৰকৈ প্ৰকাশ পাইছে। ইয়াত পুৰা-গধূলি গা-পা ধুই গুৰু সেৱা কৰিবলৈ, আন দেৱ দেৱীক সেৱা-পূজা নকৰিবলৈ, গুৰুজনৰ কীৰ্ত্তন, ঘোষা বা বত্বাৱলীক শাস্ত্ৰ মানিবলৈ পৰামৰ্শ প্ৰদান কৰা হৈছে। সদাচাৰ সম্পৰ্কীয় কথাখিনিও উল্লেখযোগ্য— “যেনেকৈ খুটা নহ'লে ঘৰ নৰয়, তেনেকৈ সদাচাৰ নহ'লে ভকতি নৰয়”। লগতে বিধুতি বস্তু নুছবলৈ, নসৰা-নমাচা টাইলৈ নেঘাবলৈ, কানি-ভাং, ধুৰাঁপাত, ফটিকা য়ে বৈষ্ণৱ পন্থত বৰ্জিত ইয়াকো সঁকিয়াই দিয়া হৈছে। এইবোৰ দুলে জাতি যায়, ভকতি য়ে লেখাকেই, দেহ-প্ৰাণ দুয়ো নৰকী হয়”। ইয়াৰ পিছত “সংসাৰ তৰিৰ উপায়ো” দিয়া হৈছে। শাস্ত্ৰৰ মতে, “গুৰু তুষ্ঠ হ'লেই তুকুতি, মুকুতি সমস্ত হয়। গুৰু ৰুষ্ঠ হ'লে সকলো নাশ পায়” (২য় অঙ্ক, ১ম দৰ্শন) ইত্যাদি।

এনেদৰে নাট্যকাৰে ভক্তি, সদাচাৰ তথা গুৰুৰ মহিমা বৰ্ণনা কৰি বিপদে পৰিচালিত হ'ব খোজা সমাজখনৰ জ্ঞান চক্ষু মোকলাবলৈ কৰোঁৰ পদক্ষেপ গ্ৰহণ কৰিছে। (জ) বাঙলা, ইংৰাজী আৰু হিন্দী ভাষাৰ প্ৰয়োগঃ পূৰ্বতেই কোৱা হৈছে যে নাট্যকাৰ নিজেই ইংৰাজী ভাষা শিকাৰ পৰা বঞ্চিত হৈছিল। ইতিমধ্যে বাঙালী ভাষা-সাহিত্য, গীত-মতে অসমীয়া ভাষাক চানি ধৰিছিল। সেইসময়ত অসমত হিন্দী ভাষাৰে প্ৰচলন আছিল। কাছাৰী ঘৰত হিন্দুস্থানী পিয়দাই কাম কৰে। তেওঁলোকে কীৰ্ত্তিকান্তৰ ঘৰ কোৰোক কৰোঁতে অসমীয়া মিশ্ৰিত হিন্দী ভাষা এনেদৰে কৈছিল, “বৰা মৌজাদাৰ ছৰা, যুমাই যুমাই থাকত, এতনা যুমাইবাৰ মজা আতি ওলাবই, যাও, জগাও যাইয়া, কহি দেও কি হজুৰৰ পৰণালৈকে একেঠো পিয়দা আহিছে, হজুৰকা ঝুমুমা আতি মাতিছে” (পৃঃ ২১) ইত্যাদি।

**০. ৫ সামৰণি :**

নাট্যকাৰৰ অসমগ্ৰীতিয়েই হৈছে ‘কানীয়াৰ কীৰ্ত্তন’ নাট ৰচনাৰ প্ৰাথমিক প্ৰেৰণা। নাটখন প্ৰথম প্ৰকাশ পায় ১৮৬১ খ্ৰীষ্টাব্দত। বৰুৱাদেৱে যে ইংৰাজী নাটক পঢ়ি বা অনুকৰণ কৰি এইখন নাটক ৰচনা কৰিছিল তেনে নহয়। কাৰণ তেওঁ ১৮৫৫ চন মানত লুকাই-চুৰকৈ ইংৰাজী শিকিছিলহে। অন্যহাতে “সেই সময়ত হিন্দী সামাজিক নাটবো ৰচিত হোৱা নাছিল। ” বাঙালী নাটকৰ অভিনয় দেখাৰ কথাও বৰুৱাদেৱে আত্মজীৱনীৰ ক'তো উল্লেখ কৰা নাই। অসমত যাত্ৰা দল-অনুষ্ঠানবো গঠিত হৈছিল আনুমানিক ১৮৬০ চন মানৰ পৰাহে। সেয়েহে ক'ব পাৰি ‘কানীয়াৰ কীৰ্ত্তন’ আছিল লেখকৰ সম্পূৰ্ণ মৌলিক ৰচনা। এটা সংস্কাৰ ধৰ্মী মনোভাৱ লৈয়েই তেওঁ ব্যঙ্গাত্মক কৌশলেৰে নাথখন মাধ্যমেৰে সবল বাৰ্তা সমাজলৈ প্ৰেৰণ কৰিছিল।

সমাজখনক জানিবলৈ, বুজিবলৈ বৰুৱাদেৱৰ ‘কানীয়াৰ কীৰ্ত্তন’ নাটকখন এখন ইতিহাস ৰূপ। ১৮৬৮ চনত হোৱা ২য় সংস্কাৰণেও নাটখনৰ জনপ্ৰিয়তাৰ কথাকেই ইংগিত কৰে।

**সহায়ক গ্ৰন্থ :**

- ১। বৰুৱা, হেমচন্দ্ৰ : কানীয়াৰ কীৰ্ত্তন
- ২। বৰা, মহেন্দ্ৰ : সাহিত্যৰ উপক্ৰমণিকা, পৃঃ ১০৪
- ৩। ভট্টাচাৰ্য, হৰিচন্দ্ৰ : কানীয়াৰ কীৰ্ত্তন, পৃঃ ৩৩, ৩৭
- ৪। নেওগ, মহেশ্বৰ : অসমীয়া সাহিত্যৰ ৰূপৰেখা
- ৫। শৰ্মা, সত্যেন্দ্ৰনাথ : অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত



সমাজখনক জানিবলৈ, বুজিবলৈ বৰুৱাদেৱৰ ‘কানীয়াৰ কীৰ্ত্তন’ নাটকখন এখন ইতিহাস ৰূপ। ১৮৬৮ চনত হোৱা ২য় সংস্কাৰণেও নাটখনৰ জনপ্ৰিয়তাৰ কথাকেই ইংগিত কৰে।

সহায়ক গ্ৰন্থ :

- ১। বৰুৱা, হেমচন্দ্ৰ : কানীয়াৰ কীৰ্ত্তন
- ২। বৰা, মহেন্দ্ৰ : সাহিত্যৰ উপক্ৰমণিকা, পৃঃ ১০৪
- ৩। ভট্টাচাৰ্য, হৰিচন্দ্ৰ : কানীয়াৰ কীৰ্ত্তন, পৃঃ ৩৩, ৩৭
- ৪। নেওগ, মহেশ্বৰ : অসমীয়া সাহিত্যৰ ৰূপৰেখা
- ৫। শৰ্মা, সত্যেন্দ্ৰনাথ : অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত

## পার্বতীপ্ৰসাদ বৰুৱাৰ কবিতাত অলংকাৰ

পদ্মকুমাৰী গগৈ,  
সহকাৰী অধ্যাপিকা,  
অসমীয়া বিভাগ,

### ১.০ অৱতৰণিকা :

অসমীয়া সাহিত্যজগতৰ উজ্জ্বল তাৰকাসকলৰ অন্যতম হ'ল গীতিকবি পার্বতীপ্ৰসাদ বৰুৱা। অসমীয়া ভাষা সাহিত্য-সংস্কৃতিৰ সাধক পার্বতী প্ৰসাদ বৰুৱাৰ জন্ম হৈছিল ১৯০৪ চনৰ ১৯ আগষ্টত শিৱসাগৰত। বৈয়াকিক জীৱনত চাহ ব্যৱসায়ী হ'লেও তেওঁ একাধাৰে আছিল কবি, গীতিকাৰ, সুৰকাৰ, গায়ক, নৃত্য শিল্পী, চলচ্চিত্ৰ নিৰ্মাতা আৰু অভিনেতা। প্ৰকৃতি এক মনোৰম পৰিবেশত শৈশৱকাল কটোৱা পার্বতীপ্ৰসাদ বৰুৱা আছিল সংস্কৃতিবান মনৰ। গধূলি জোনাকী পৰুৱা ধৰা, জিঞা পখিলা ধৰা, দিখৌৰ বালিত দ'ল সজা গীতি কবি জনা আতি কোমল অন্তৰৰ, সৌন্দৰ্য-প্ৰয়াসী মনৰ অধিকাৰী। কবি হিচাপে তেওঁ সাধক কবি। তেওঁৰধাৰা সৃষ্টি কবিতা পুথিসমূহ হ'ল - ভঙটোকৰীৰ সূৰ, খেলভঙা খেল, ময়াপী আৰু মৌ-টোকৰী।<sup>১</sup> অৱশ্যে পৰনাথ শৰ্মা সম্পাদিত 'পাৰ্বতীপ্ৰসাদ বৰুৱা ৰচনাৱলীত 'ময়াপী' আৰু 'মৌ-টোকৰী'ক অপ্ৰকাশিত গীতৰ সংকলন বুলিহে কৈছে। পার্বতীপ্ৰসাদৰ গীত আৰু কবিতাৰ সাধাৰণ বৈশিষ্ট্য হৈছে গীতিধৰ্মিতা। পার্বতীপ্ৰসাদৰ গীতত কাব্যিকতা আৰু কবিতাত গীতিময়তাৰ প্ৰকাশ লক্ষ্য কৰা যায়। সাধাৰণভাৱে পার্বতীপ্ৰসাদৰ গীত আৰু কবিতাক গীতি কবিতা আখ্যা দিব পাৰি।<sup>২</sup> স্বৰূপাৰ্থত পার্বতীপ্ৰসাদৰ গীত আৰু কবিতাৰ মাজৰ সীমারেখা অৰ্ধেক কৰিবলৈ অসুবিধা হয়।

### ২.০ পার্বতীপ্ৰসাদ বৰুৱাৰ কবিতাত অলংকাৰৰ প্ৰয়োগ :

পাৰ্বতীপ্ৰসাদ বৰুৱাৰ কবিতাত ৰচনাৰ নৈপুণ্য, ভাষাৰ সাৰলীলতা, শব্দ নিৰ্বাচনৰ কুশলতা, ভাৰ মধুৰতা, প্ৰতীক-চিত্ৰকল্পৰ প্ৰয়োগ, অলংকাৰৰ প্ৰয়োগ, ছন্দৰ লালিত্য মনকৰিবলগীয়া। এইবিলোকে তেওঁৰ কবিতাবিলাকক সাহিত্যিক আৰু সাংগিতিক মূল্য বৃদ্ধি কৰিছে। তেওঁৰ কবিতাৰ সাহিত্যিক মূল্যবৃদ্ধিত বিশেষভাৱে অৰিষ্ঠা যোগাইছে তাত প্ৰয়োগ কৰা বিবিধ অলংকাৰে। অতি মনোৰম তথা সফল ৰূপত বিবিধ অলংকাৰৰ প্ৰয়োগে পাৰ্বতীপ্ৰসাদৰ কবিতাক এক অনন্য ৰূপ প্ৰদান কৰিছে।

২.০১ অলংকাৰ কাব্যৰ শৰীৰ আৰু ই কাব্যৰ তেজমণ্ডলৰ দৰে। সেয়েহে অলংকাৰ যদি কাব্যৰপৰা পৃথক কৰা হয়, তেতিয়া কাব্যৰ সুন্দৰী সৌন্দৰ্যত ব্যাঘাত জন্মোৱা হয়।<sup>৩</sup>

অলংকাৰে যিদৰে মানৱদেহৰ সৌন্দৰ্য বৰ্দ্ধন কৰে, টিক একেদৰে কাব্য তথা সাহিত্যিক ব্যঞ্জনাৰ আৰু লালিত্যপূৰ্ণ কৰি তুলিবৰ বাবে অলংকাৰৰ প্ৰয়োজন হয়। গতিকে, সাহিত্যত বিশেষকৈ কাব্যত অলংকাৰৰ প্ৰয়োজন যথেষ্ট। অলংকাৰে কাব্যক বিচিত্ৰ মাধুৰ্য দান কৰি আবেগময়ী আৰু মনোপ্ৰাণী কৰি তোলে।<sup>৪</sup> পার্বতী প্ৰসাদ বৰুৱাৰ কবিতাসমূহতো বিভিন্ন অলংকাৰৰ প্ৰয়োগে কবিতাৰেৰক আবেগময়ী আৰু মনোপ্ৰাণী কৰি তুলিছে।

২.০২ কাব্যত প্ৰয়োগ কৰা অলংকাৰৰ বিভিন্ন বিভাজন থাকিলেও মূলতঃ দুই প্ৰকাৰৰ। সেয়া হ'ল -

(ক) শব্দালংকাৰ  
(খ) অৰ্থালংকাৰ

শব্দৰ আশ্ৰয়ত শব্দালংকাৰ আৰু অৰ্থৰ আশ্ৰয়ত অৰ্থালংকাৰ সৃষ্টি হয়। পার্বতীপ্ৰসাদ বৰুৱাৰ কবিতাত দুয়ো বিধ অলংকাৰৰে প্ৰয়োগ দেখা যায়।

### ৩.০ পার্বতীপ্ৰসাদ বৰুৱাৰ কবিতাত শব্দালংকাৰৰ প্ৰয়োগ :

অলংকাৰিকসকলৰ মতে, শব্দালংকাৰ প্ৰধানকৈ পাঁচবিধ। যেনে :- অনুপ্ৰাস, যমক, শ্লেষ, পুনৰুক্তবদভাস আৰু বঞোক্তি। এই পাঁচপ্ৰকাৰ অলংকাৰৰ ভিতৰত পার্বতীপ্ৰসাদ বৰুৱাৰ কবিতাত অনুপ্ৰাস আৰু যমক অলংকাৰৰ সঘন প্ৰয়োগ পৰিলক্ষিত হয়। পুনৰুক্তবদভাসৰ প্ৰয়োগ তেনেই সামান্য।

### ৩.১ অনুপ্ৰাস :

অনিবৰ্ত্তন শুৱলা হোৱাকৈ সদৃশ ব্যঞ্জনবৰ্ণৰ ওচৰা-ওচৰিকৈ বিন্যাসেই অনুপ্ৰাস। পার্বতীপ্ৰসাদৰ কবিতাত অনুপ্ৰাস অলংকাৰৰ প্ৰয়োগ যথেষ্ট পোৱা যায়। যেনে :-

জীৱনৰ বীণে

সুখে দুখে সহজে কটিলে

সুৰদি সুৰেৰে মাথোঁ মাতিলিন মিঠা,

তাঁৰ ডালি ছিগি তাৰ

শেষ হ'ল সংসাৰৰ সকলো লেঠা। (মৰণ মাধুৰী)

কবিতাৰ্কাঁকিত ওচৰা-ওচৰিকৈ 'স' ছবাবৰ, 'খ' তিনিবাৰ আবৃত্ত হৈছে। বৰ্ণবোৰ বাবে বাবে আবৃত্ত হোৱাৰ বাবে অনুপ্ৰাস অলংকাৰ হৈছে।

টিক একেদৰে,

বুকুত বলিয়া বৰাগীৰ বীণ সেই হে

উঠিছে ধীৰে বাজি। (মৰণ মাধুৰী)

ইয়াত 'ব' চাৰিবাৰ আবৃত্ত হৈ অনুপ্ৰাস অলংকাৰ হৈছে।

অনুপ্ৰাস অলংকাৰৰ পাঁচটা উপবিভাগ আছে - বৃত্তানুপ্ৰাস, ছেকানুপ্ৰাস, অস্ত্যানুপ্ৰাস, লাটানুপ্ৰাস আৰু শ্ৰুত্যানুপ্ৰাস।

### ৩.১.১ বৃত্তানুপ্ৰাস :

এক বা অনেক বৰ্ণ দুবাৰ বা ততোধিকবাৰ আবৃত্ত হ'লে বৃত্তানুপ্ৰাস অলংকাৰ হয়। পাৰ্শ্বত্ৰিপ্ৰসাদ বৰকাৰ কবিতাত বহু বৃত্তানুপ্ৰাসৰ উদাহৰণ আছে। যেনে :-

ভঙা কলিজাৰ বঙা বহুটুপি  
পিয়লা ভৰাই পিয়া, প্ৰিয়তম  
পিয়লা ভৰাই পিয়া। (নিষ্ঠুৰ নিদিয়া)

ইয়াত 'ব' পাঁচবাৰ 'পি' ছয়বাৰ পুনৰাবৃত্তি হৈ বৃত্তানুপ্ৰাস অলংকাৰ হৈছে।

### ৩.১.২ ছেকানুপ্ৰাস :

দুটা বা ততোধিক বৰ্ণ একেটা ক্ৰমতে সংযুক্তভাৱেই হওঁক বিযুক্তভাৱেই হওঁক দুবাৰ ধৰনিত হ'লে অৰ্থাৎ এবাৰ পুনৰাবৃত্ত হ'লে ছেকানুপ্ৰাস অলংকাৰ হয়। পাৰ্শ্বত্ৰিপ্ৰসাদ বৰকাৰ প্ৰয়োগ হোৱা ছেকানুপ্ৰাস অলংকাৰৰ উদাহৰণ,

অতল জলত তল নগলি  
নেপালি তই কুল  
জীৱন মৰণ হৰণ কৰা  
ঘটিল মহা ভুল।  
(জীৱন যদি হেৰালো)

ইয়াত 'অতল'ৰ 'তল' আৰু 'তল', 'মৰণ'ৰ 'ৰণ' আৰু 'হৰণ'ৰ 'ৰণ' দুবাৰকৈ ধৰনিত হৈ ছেকানুপ্ৰাস অলংকাৰ হৈছে। 'চকুৱে চকুৱে ঢালোঁ' (একেই), 'লক্ষ্য কিয়? লক্ষ্য কাৰো/নাই লক্ষ্য নাই' (মৌ টোকৰী) আদি বাক্যাংশত ছেকানুপ্ৰাস অলংকাৰ হৈছে।

### ৩.১.৩ শ্ৰুত্যানুপ্ৰাস

তালু, দন্ত আদি একেস্থানত উচ্চাৰিত হৈ আবৃত্ত হোৱা ব্যঞ্জন বৰ্ণৰ সদৃশ্যকৈ শ্ৰুত্যানুপ্ৰাস অলংকাৰ বোলে। গীতি কবিৰ কবিতাত শ্ৰুত্যানুপ্ৰাস অলংকাৰৰ উদাহৰণ -

হাবি বন ভৰি-ভৰি  
কত গালে কত গীত আছে।  
(মৌ টোকৰী)

ইয়াত আবৃত্ত হোৱা 'ব' আৰু 'ভ' একেস্থানত উচ্চাৰিত ধৰনি, আৰু 'ক' আৰু 'গ' একে স্থানত উচ্চাৰিত ধৰনি। সেই দিশৰপৰা ইহঁত পৰস্পৰ সদৃশ। সদৃশ ধৰনিৰ আবৃত্তি হৈছে বাবে ইয়াত শ্ৰুত্যানুপ্ৰাস অলংকাৰ হৈছে।

টিক একেদৰে,

জীৱনে জুৰুলা কৰি

এৰি থৈ গ'ল

বাটৰ কাষত থেকেটি মোহাৰি

এচাৰি গ'ল

(দুবাৰি বন)

ইয়াত আবৃত্ত হোৱা 'জ', 'ত', 'খ', 'চ' বাগিন্দ্ৰিয়ৰ একেস্থানত উচ্চাৰিত ধৰনি, গতিকে সদৃশ ধৰনিৰ আবৃত্তি হৈছে বাবে ই শ্ৰুত্যানুপ্ৰাস অলংকাৰ হৈছে।

### ৩.১.৪ অস্ত্যানুপ্ৰাস :

এটা চৰণৰ শেষত থকা-ব্যঞ্জন বৰ্ণটো পাছৰ চৰণৰ শেষস্থানত পুনৰাবৃত্তি হ'লে অস্ত্যানুপ্ৰাস অলংকাৰ হয়। পাৰ্শ্বত্ৰিপ্ৰসাদ বৰকাৰ কবিতাত অস্ত্যানুপ্ৰাস অলংকাৰৰ উদাহৰণ অনেক -

পোনতে তুমিয়ে  
ভালপাওঁ বুলি ক'লা  
ইমান সৰহ জীৱনৰ ৰহ  
ঢালি দিলা।  
(একেই)

ইয়াত প্ৰথম আৰু দ্বিতীয় চৰণৰ শেষত 'লা' ব পুনৰাবৃত্তি হৈ অস্ত্যানুপ্ৰাস অলংকাৰ হৈছে। টিক একেদৰে,

যুঁজ যদি এয়ে হয় মোৰ  
ধিয় হৈ ৰণ পথাৰত  
গোন্ধ পাওঁ সৌৰভ মধুৰ  
নাচে ধৰা ৰূপৰ ভৰত। (ৰূপ-জ্যেউতি)

ইয়াত প্ৰথম আৰু দ্বিতীয় চৰণৰ শেষত 'ত' ব পুনৰাবৃত্তি হৈ অস্ত্যানুপ্ৰাস অলংকাৰ হৈছে।

### ৩.১.৫ লাটানুপ্ৰাস :

তৎপৰ্যভেদে একে অৰ্থতে একে শব্দৰ পুনৰাবৃত্তি কৰিলে লাটানুপ্ৰাস অলংকাৰ হয়। পাৰ্শ্বত্ৰিপ্ৰসাদ কবিতাত এনে অলংকাৰৰ প্ৰয়োগ পৰিলক্ষিত হয়। উদাহৰণ স্বৰূপে

ধাৰিয়ে বিড়িয়াই - ম'ঠেভে:  
মানুহ সমান হ'ব  
সমাজ সমান হ'ব  
সমান হ'ব।'

ইয়াত তৎপৰ্যভেদে 'সমান' শব্দৰ পুনৰাবৃত্তি কৰা হৈছে।

### ৩.২ যমক :

পাৰ্শ্বত্ৰিপ্ৰসাদ বৰকাৰ কবিতাত ব্যৱহাৰ হোৱা আন এবিধ শব্দালংকাৰ হৈছে

যমক। যেতিয়া দুটা বা ততোধিক ব্যঞ্জনবর্ণ স্বৰবর্ণ যুক্ত হৈ ক্ৰমসাপ্ৰশ্যৰ মাজেদি পুনৰাবৃত্তি হয়, তেতিয়াই যমক অলংকৰ হয়।

উদাহৰণ স্বৰূপে -

গোন্ধৰ সঁফুৰা নট মেলোঁতেই

কিয় ফুল সৰি যায়,

কোনোও নেজালে, কোনোও নেজালে হয়।

সুৰদি সুৰৰ টুট খেলোঁতেই

কিয় তৰি গছি পৰি যায়

কোনোও নেজালে, কোনোও নেজালে হয়।

(মৌ-টোকৰী)

### ৩.৩ পুনৰুক্তবদান্তাস :

যি অৰ্থৰ আপাতঃ দৃষ্টিত পুনৰুক্তি যেন দেখা যায়, সেয়ে পুনৰুক্তবদান্তাস। পৰ্বতিপ্ৰসাদৰ ৰচনাত এই অলংকৰ বেছিকৈ প্ৰয়োগ হোৱা দেখা নাযায়। দুই এটি কবিতাতহে মাথোঁ পুনৰুক্তবদান্তাস পৰিলক্ষিত হয়। উদাহৰণস্বৰূপে -

খবলে খুদকণ নাই -

মানুহৰ ভোগতে ভোগ পৰমাণত

খুদকণ কামিলেই দায়

ইয়াত প্ৰথম শাৰীত ব্যৱহৃত 'খুদকণ' আৰু তৃতীয় শাৰীত ব্যৱহৃত 'খুদকণ' শব্দৰ অভিধাৰ্থ একেই। কিন্তু প্ৰথম শাৰীৰ 'খুদকণ' শব্দই খুদ চাউল এটাও নধকাৰ কথা কৈছে আৰু তৃতীয় শাৰীৰ 'খুদকণ' শব্দই সামান্য বুজাইছে। গতিকে ইয়াত একোটা শব্দকে দুবাৰ ব্যৱহাৰ কৰিলেও ইয়াত পুনৰুক্তি হোৱা নাই, পুনৰুক্তবদান্তাসহে হৈছে।

### ৪.০ পাৰ্বতিপ্ৰসাদ বৰুৱাৰ কবিতাত অৰ্থালংকৰৰ প্ৰয়োগ :

অলংকাৰিকসকলে শব্দালংকৰৰ দৰে অৰ্থালংকৰকো শৃংখলাৰ মাজত কাষিলে কেইবাটাও ভাগত ভাগ কৰিছে। সেয়া হ'ল - সাপ্ৰশ্যগৰ্ভ, বিৰোধ গৰ্ভ, শৃংখলামূলক, ন্যায়মূলক আৰু গুঢ় প্ৰতীতিমূলক। এই পাঁচটাৰ অন্তৰ্ভুক্ত নোহোৱা দুই চাৰিবিধ অলংকৰক 'অন্যান্য' নামেৰে ভাগ কৰিছে। পাৰ্বতিপ্ৰসাদ বৰুৱাৰ কবিতাত অৰ্থালংকৰৰ এই বিভাগবোৰৰ অন্তৰ্গত উপমা, উৎপ্ৰেক্ষা, ব্যতিক্ৰম বিৰোধাত্মক আদি বিবিধ অলংকৰৰ প্ৰয়োগ পৰিলক্ষিত হয়।

### ৪.১ উপমা :

যেতিয়া বাক্যাংশৰ মাজত দুটা বস্তুৰ সাপ্ৰশ্য তুলনা কৰা হয়, তেতিয়াই উপমা অলংকৰ হয়। ইয়াত বৈসাদৃশ্য কিন্তু দেখুওৱা নহয়। পাৰ্বতিপ্ৰসাদ বৰুৱাৰ কবিতাত অনেক উপমা অলংকৰৰ প্ৰয়োগ পৰিলক্ষিত হয়। উদাহৰণস্বৰূপে,

চকুপানী টাঁপা চকুতে থাকক  
নেলাগে পেলাব মাটি,  
চকুলো যে মোৰ পৰম পৰিহ  
গংগা জনতকৈ শুচি।  
.....

বুকুত জ্বলিলে বেদনা অগনি  
দুখৰ শলিতা গছি,  
এইনো অগনি অতিকৈ বিশ্ব

হোমৰ জুইতকৈ শুচি।  
(চকুপানী)

কবিতাৰ এই চৰণকেইটিৰ দ্বিতীয় চৰণত চকুলোক 'গংগাজল'ৰ লগত তুলনা কৰা হৈছে। চতুৰ্থ চৰণত বুকুৰ অগনিক 'হোমৰ জুই'ৰ লগত তুলনা কৰা হৈছে। ইয়াত 'গংগাজল', 'হোমৰ জুই' আদি উপমা।

### ৪.২ ৰূপক :

উপমেয় (যাক তুলনা কৰা হয়) আৰু উপমান (যাৰ লগত তুলনা কৰা হয়) ৰ অতি সাপ্ৰশ্যৰ কাৰণে ৰূপক অলংকৰ হয়। ইয়াত উপমেয়তকৈ উপমানৰ গুৰুত্ব বেছি। গীতি কবিৰ কবিতাত ৰূপক অলংকৰৰ প্ৰয়োগ পৰিলক্ষিত হয়। উদাহৰণস্বৰূপে,

নেখনো বৈয়েই থাকে,

কেতিয়াবা গোটেই গাৰ্ভ ভুই বুৰাই

ফেনে ফোটোকাৰে ফেটীমূৰুলী হৈ।

ইয়াত 'নেখন' উপমেয় আৰু 'ফেটীমূৰুলী' উপমান। 'ফেটীমূৰুলী' শব্দটো কবিয়ে প্ৰতীকী অৰ্থত ব্যৱহাৰ কৰিছে। বাপ্পীপানীৰে ভৰপূৰ নদীখনৰ ধৰেপাতক ৰূপটো সূচাইছে 'ফেটীমূৰুলী' শব্দই। ইয়াত উপমানৰ গুৰুত্ব বেছি হৈ পৰিছে। 'নদী' উপমেয়তকৈ 'ফেটীমূৰুলী' উপমান আৰোপ কৰা বাবে আৰু উপমেয়ত উপমানৰ গুৰুত্ব বেছি বাবে ৰূপক অলংকৰ হৈছে।

### ৪.৩ উৎপ্ৰেক্ষা :

প্ৰবল সাপ্ৰশ্যৰ বাবে উপমেয়কে উপমানৰূপে কল্পনা কৰা উপমেয় উপমানৰ অভেদ ৰূপটোৱেই উৎপ্ৰেক্ষা অলংকৰ। সাধাৰণতে যেন, যেনিবা, কিজানি ইত্যাদি উৎপ্ৰেক্ষা বাচক শব্দ এইবিধ অলংকৰত ব্যৱহাৰ কৰা হয়। উদাহৰণস্বৰূপে,

আবেলি উভটি চাই ছাঁটো দেখিলোঁ

সিও যেন এটা পুতলা।

সৰুতে ওমলা সেই পুতলা।

(ফৰিং)

ইয়াত 'ঊ' হ'ল উপমায় আৰু 'পুতলা' হ'ল উপমান। কবিয়ে 'ঊ'টোক 'পুতলা' যেনহে অনুভৱ কৰিছে। ইয়াত উপমায়কে উপমানৰূপে কল্পনা কৰা হৈছে বাবে উৎপ্ৰেক্ষা অলংকাৰ হৈছে।

### ৪.৪ ব্যতিৰেক :

ব্যতিৰেক ভেদপ্ৰধান শব্দালংকাৰ। ব্যতিৰেক শব্দৰ অৰ্থ হ'ল ঔণত আতিৰেক অৰ্থাৎ অধিক। ব্যতিৰেক অলংকাৰত উপমানতকৈ উপমায়ৰ প্ৰাধান্য আৰু ঔণত অতিৰিক্ততা প্ৰকাশ পাব লাগিব। পাৰ্ৱতিপ্ৰসাদৰ কবিতাত এনে অলংকাৰৰ প্ৰয়োগ পৰিলক্ষিত হয়। উদাহৰণস্বৰূপে,

বেদনাৰ গান নীৰৱ নিতাল

কোতোও নকৰে কাণ,

কলিজাৰ মাত তাতোকৈ নিফুট

উমান পাবলৈ টান, প্ৰিয়তম

উমান পাবলৈ টান।

(নিঠুৰ নিদিয়া)

ইয়াত কবিয়ে 'বেদনাৰ গান' আৰু 'কলিজাৰ মাত'ৰ গভীৰতাৰ তুলনা কৰিছে। বেদনাৰ গানতকৈ কলিজাৰ মাত বেছি গভীৰ আৰু নিফুট (অব্যক্ত) সেইকথা উল্লেখ কৰাত ব্যতিৰেক অলংকাৰ হৈছে।

### ৪.৫ বিৰোধাভাস :

প্ৰকৃততে বিৰোধ নহয় কিন্তু বিৰোধ যেন লাগেহে তাকে বিৰোধাভাস বোলে। দ্ৰব্য, ঔণ বা ক্ৰিয়াৰ সম্বন্ধত বিৰোধযেন লাগা চমৎকাৰী বৰ্ণনাকে বিৰোধাভাস অলংকাৰ বোলে। গীতি কবিৰ কবিতাত এইবিধ অলংকাৰৰ প্ৰয়োগ দেখা যায়। উদাহৰণস্বৰূপে,

বেথা তোৰ বুকুৰ বতন,

দুখ তোৰ হৃদয়ৰ ধন,

ভঙা তোৰ কলিজাৰ মাত

ৰঙা তোৰ জীৱনৰ বাট।

(ভ ৩ ১

### টোকাবীৰ সুৰ)

আপাত দৃষ্টিত 'বেথাৰ'ৰ সৈতে ৰত্নৰ, দুখৰ সৈতে ধনৰ অৰ্থাৎ ঔণৰ সৈতে দ্ৰব্যৰ বিৰোধ হৈছে। 'বেথা' আৰু দুখ কেলোঁকৈ ৰত্ন হ'ব? এই বিৰোধাভাসৰ মাজেৰে কবিৰ জীৱনৰ অন্তৰ্দহন প্ৰকাশিত হৈছে। দুখ বেদনাত ভাগি নপৰি কবিয়ে তাক ধন আৰু ৰত্নৰ মূল্যেৰে মূল্যায়ন কৰিছে।

### ৪.৬ সমাসোক্তি:

প্ৰস্তুতৰ পৰাই অপ্ৰস্তুতৰ প্ৰতীতি হ'লে সমাসোক্তি অলংকাৰ হয়। চমুকৈ ক'বলৈ

গ'লে উপমায়ৰ কথাৰে উপমানৰ সৃষ্টি কৰা হয়। অৰ্থাৎ উপমানৰ বিশেষণ উপমায়ত লাগাই বৰ্ণনা কৰাৰ ফলত উপমানটোৰ কথা অনুমান কৰিব পাৰি বাবে এই অলংকাৰক সমাসোক্তি বোলে। উদাহৰণস্বৰূপে,

এই ধুনীয়া দুনিয়াৰ

পলাশ কাষেৰে শিমলু মদাৰে

ফাকুৰা খেলিবলৈ আহিছে

মোৰ চোতালতে।

(বলমুৱা খেলবো হৰি)

ইয়াত 'পলাশ কাষেৰে শিমলু মদাৰে' ফাকুৰা খেলিবলৈ আহিছে বুলি কৈ প্ৰকৃতিয়ে ৰঙছটিয়াবলৈ অহাৰ ইংগিত দিয়াত সমাসোক্তি অলংকাৰ হৈছে।

### ৪.৭ বিষম :

যেতিয়া পৰস্পৰ মিল নথকা বা দুটা কথাৰ বিষম সম্বন্ধৰ বৰ্ণনা কৰা হয়, তেতিয়াই বিষম অলংকাৰ হয়। পাৰ্ৱতিপ্ৰসাদৰ কবিতাত এনে দৃষ্টান্ত পোৱা যায় :-

দুৰৰ গাৰ্বত

কুকুৰে বৌ-বৌৱায়'ৰ বঁ

ফটা জোতাৰ অধিকাৰ

সাব্যস্তত ব্যস্ত।

(উজাগৰে)

ইয়াত 'কুকুৰে বৌ-বৌৱায়' আৰু 'ফটা জোতাৰ অধিকাৰ' দুটা সাদৃশ্য নথকা তথা বিষম কথাৰ সম্বন্ধ বৰ্ণনা কৰাত বিষম অলংকাৰ সৃষ্টি হৈছে।

### ৪.৮ ব্যাজস্ততি অলংকাৰ :

প্ৰশংসাৰ ছন্দেৰে নিন্দা বা নিন্দাৰ ছন্দেৰে প্ৰশংসা কৰিলেই ব্যাজস্ততি অলংকাৰ হয়। 'ব্যাজ' শব্দৰ অৰ্থ হ'ল 'ছন্দ' বা 'ছন্দ' আৰু 'স্ততি' শব্দৰ অৰ্থ হ'ল 'বৰ্ণনা' কৰা। পাৰ্ৱতিপ্ৰসাদ বৰুৱাৰ কবিতাত এইবিধ অলংকাৰৰ প্ৰয়োগ দেখা যায়। উদাহৰণস্বৰূপে,

হে সংসাৰ

জীৱন যেতিয়া

পৱিত্ৰ সুন্দৰ

পূজাৰ ফুল

নেসানি বগা জাতি চন্দন

সানিলা ক'লা চিঞাহীৰোৰ।

(অৰ্পণ)

ইয়াত কবিয়ে জীৱনটো সুন্দৰ, পৱিত্ৰ বুলি প্ৰশংসা কৰিছে তাৰ পাছতকৈছে যে সেই পৱিত্ৰ জীৱনটোত ক'লা চিঞাহীহে ভগবানে সানিলে। অৰ্থাৎ জীৱন সুন্দৰ হ'লেও দুখ কাৰণ্যেৰে সেয়া অৰ্পণ। ইয়াত প্ৰশংসাৰ ছন্দেৰে নিন্দা কৰাৰ বাবে ব্যাজস্ততি অলংকাৰ হৈছে।

### ৪.৯ অতিশয়োক্তি :

অতিশয়োক্তি অলংকাৰত উপন্যাসিক তল পেলাই উপমানৰ অভেদ জ্ঞান কৰা হয়। উপহৰণস্বৰূপে,

মাঘৰ শেহত দোকমোকালিতে  
গোট্টেই বননি খনে  
শুকান পাত সৰুৰাই  
নিয়ৰ সিঁতা বতাহত  
কঁপি ফুটফুটাইছিল,  
'কোনোবা আহিছে যেন।'

(আহিলি, ৰাঙলী, ৰঙালী)

ইয়াত কবিয়ে 'ৰঙালী' অহাৰ কথা উল্লেখ কৰা নাই। বননিখনে শুকান পাত সৰুৰাই নিয়ৰ সিঁতা বতাহত ফুটফুটোৱাৰ কথাহে কৈছে। অৱশ্যে কবিয়ে 'কোনোবা' আহিছে বুলি সন্দেহ কৰিছে। এয়া অপ্ৰকৃত, কিন্তু ই প্ৰকৃত 'ৰঙালী'ৰ ঠাই অধিকাৰ কৰিছে। সেয়ে ইয়াত অতিশয়োক্তি অলংকাৰ হৈছে। ইয়াত উপন্যাস (ৰঙালী) ৰ ঠাই লৈছে উপমানে (নিয়ৰ সিঁতা বতাহত ফুটফুটোৱা কোনোৰাই)।

### ৫.০ উপসংহাৰ :

জীৱনৰ সুখ-দুখ বিৰহ-বিষাদৰ অনুভৱেৰে পৰিপূৰ্ণ হৈ থকা পাৰিতোষাদ বৰুৱাৰ কবিতাসমূহ অতি মনোৰম, ৰসগ্ৰাহী। এই ৰসগ্ৰাহিতা গুণ বৃদ্ধি কৰিছে কবিতাসমূহত প্ৰয়োগ হোৱা অলংকাৰসমূহে। বিশেষকৈ উপমা, ৰূপক, অনুপ্ৰাস, যমক আদি অলংকাৰ প্ৰয়োগৰ ফলত কবিতাসমূহত বৰ্ণিত বিষয়বস্তু অধিক স্পষ্ট হৈ উঠিছে। সামৰণিত ক'ব পাৰি যে পাৰিতোষাদ বৰুৱাৰ কবিতাত অলংকাৰৰ প্ৰয়োগে এক গুৰুত্বপূৰ্ণ ভূমিকা গ্ৰহণ কৰিছে।

### পাদটীকা আৰু প্ৰসংগ পৃথি :

১. বিভাসক্ত নেওগ, পাৰিতোষাদৰ জীৱন দৰ্শন আৰু সাহিত্য, পৃষ্ঠা - ২১।
২. উল্লিখিত, পৃষ্ঠা - ২২।
৩. হৰিনাথ শৰ্মাদিনে, সাহিত্যপ্ৰৱেশ, পৃষ্ঠা - ৮১।
৪. তীৰ্ণনাথ শৰ্মা, সাহিত্য বিদ্যাপৰিক্ৰমা, পৃষ্ঠা - ৫৩।
৫. পৰনাথ শৰ্মা (সম্পাদিত), পাৰিতোষাদ বৰুৱা ৰচনাৱলী, অসম সাহিত্য সভা।



## নাৰী দিৱসৰ কিছুমান প্ৰাসংগিক চিন্তা

বিজয়লক্ষ্মী গগৈ

অসমীয়া বিভাগ

“ধৰেং দৌহুৰেবা পৃথিৱী ধৰেং,  
ধৰেংহেং পতিকুলে দুয়াসম।”

আকাশ যুগমীয়া, পৃথিৱী যুগমীয়া আৰু এই ধৰে তথাটিও যুগমীয়া। তেনেকৈয়ে ময়ো মোৰ পতিগৃহত যুগমীয়া হৈ বিৰাজ কৰিম।)

এনেদৰে যুগমীয়া হোৱাৰ শপত লৈ এগৰাকী গাভৰু যাত্ৰা কৰে পতিগৃহলৈ আৰু বুকুত লৈ যায় এসাগৰ হেপাহ আৰু চকুত সীমাহীন সপোন, জন্মৰ পৰা একলা-দুকলটকৈ ডাঙৰ হোৱা ঘৰখনত এৰি যায় — মন গলেই চিঞৰি চিঞৰি গান গোৱা, মন গলেই মাকৰ আঁচলত ধৰি আঁকাৰ কৰা, সময়বোৰ মাৰ পদূলিত এৰি অহা এই আঁকাবোৰে যে আমনি নকৰে এনে নহয়। পিছে, নতুন ঘৰখনত সোমাই সৰুকলোৰে প্ৰয়োজনবোৰ লেঠা মাৰোঁতে মাৰোঁতে নিজৰ হেপাহবোৰ ক'ৰাত হেৰাই যায়। সংসাৰৰ মেৰপাকত নিজৰ প্ৰয়োজনবোৰ, হেপাহবোৰ, ভাল লগাবোৰতকৈ স্বামী সন্তানৰ প্ৰয়োজনবোৰেহে অগ্ৰাধিকাৰ দিয়া হয়। নাৰীয়ে তাতেই লাভ কৰে প্ৰশান্তি। যিমান বিলালেও শেষ নহয় 'মমতাৰ' অক্ষয় ভাণ্ডাৰ।

এই মমতাময়ী নাৰীকে আকৌ এইখন পৃথিৱীতে ভোগৰ সামগ্ৰী বুলি ধৰা হয়। প্ৰতিদিনে এইখন পৃথিৱীতে কিমান নাৰী মানসিক তথা শাৰীৰিকভাৱে ধৰিতা হৈছে তাৰ হিচাব কৰা সহজসাধ্য নহয়। অনস্বীকাৰ্য, যে প্ৰত্যেকগৰাকী নাৰী মমতাময়ী অথবা মতিময়ী তথা নিকা নহয়। এনে নাৰীও আছে যি নিজৰ ন্যূনতম কিছুমান প্ৰয়োজন পূৰ্বৰ বাবেই নিজক আনৰ হাতত সপি দিয়ে। কলুষিত কৰে সমাজ তথা ঘৰখনক। সলনি কৰে নাৰীৰ প্ৰতি থকা মানুহৰ ধাৰণাক।

এই ক্ষেত্ৰত আমি কাক জগৰীয়া কৰিম, সময়ক নে, মানসিকতাক? আজিৰ 'কৰিয়াৰ' সৰ্বস্ব জীৱনত নৈতিকতা, মানসিকতা আদি শব্দৰ অৰ্থ হেৰাই গৈছে। স্বাভাৱিক অৰ্থৰ 'ছেক্ট' হৈ পৰিছে 'বান অব দ্যা নীডজ'। আজিৰ নাৰীয়ে “লিভিং টু গৈদাৰ” কনচেপ্টক সমৰ্থন কৰে। সমৰ্থন কৰে আইলেও। সময়ৰ লগত খোজত খোজ মিলাই যাওঁতে তেওঁলোকে পাহৰি পেলাইছে নাৰীৰ কিছুমান বিশেষ গুণ, যিবিলোকে নাৰীক চিনাকী দিয়ে অন্যধৰণে। এট কথা নিতান্তই সত্য যে—আমিবোৰ আগবাঢ়ি যাব লাগিব, পৰুৰ লগত সমানে খোজত খোজ মিলাব লাগিব, কিন্তু শালীনতা ত্যাগ কৰি নহয়।



নাৰী অবিহনে যেনোদেৰে পুৰুষ এজন পূৰ্ণ নহয়, টিক সেইদেৰে পুৰুষ নহ'লেও নাৰী এগৰাকী পূৰ্ণ নহয়। সময় যিমানো আগবাঢ়ক-পুৰুষ আৰু নাৰী লগলাগিতে সংসাৰ ধৰ্ম পালন হয়। এনেদেৰে চিন্তাই যদি আমি বাদ দিওঁ তেতিয়াহ'লে আমি সেই আদিম অৱস্থালৈ গুচি যোৱা যেন হ'ব। য'ত জীৱন আছিল সমষ্টিগত, তাত নাছিল কোনো বাধ্যবাধকতা, নাছিল কোনো নৈতিকতা য'ত এটাই আছিল পৰম সত্য 'যোৰ যাৰ মূলক তাৰ'।

আমি নাৰী দিৱস পালন কৰো, কৰাটো উচিত। বিশ্বই কয়- নাৰী ভগ্নী, পত্নী, প্ৰেয়সী, মাতৃ সকলো তেনে আৰিবেৰে কৰিব লগীয়া বহু কাম আছে। বি-পথে যোৱা সমাজখনক আমি সু-পথে আনিবলৈ আমি আৰম্ভ কৰিব পাৰোঁ নিজৰ ঘৰখনৰ পৰাই। মৰম আৰু মমতাবে নিশিকাক শিকাই, নুবুজাক বুজাব পাৰোঁ। 'বোকাত পৰা হাতী এটাক তুলিবৰ বাবে বুদ্ধি আৰু শক্তি দুয়োটাৰে প্ৰয়োজন হয়' আমিও শক্তি আৰু বুদ্ধি দুয়োটাৰে প্ৰয়োগ কৰি সমাজখনক সুদৃঢ় কৰিব পাৰোঁ।

তেতিয়াহে ৰভাৰতলত লোৱা যুগমীয়া হোৱাৰ শপতৰ মূল্য ৰ'ব।



## শঙ্কৰদেৱৰ নাটকত নাৰী চৰিত্ৰ

(পাৰিজাত হৰণ আৰু ৰামবিজয় নাটক বিশেষ উল্লিখনিৰে)

ৰেখামানি গগৈ

অসমীয়া বিভাগ

০.০ প্ৰস্তাৱনাঃ

মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱ অসমীয়া সংস্কৃতিৰ ভেটি নিৰ্মাতা। তেখেতে সৰ্বভাৰতীয় ভক্তি আন্দোলনত অসমৰ পটভূমি স্থাপন কৰিছিল। যি সময়ত অসমত যাগ যজ্ঞৰ প্ৰয়োভৰ তথা ধৰ্মীয় গোড়ামি জাতি-ভেদ প্ৰথা সমাজখনত বিশৃঙ্খলাই বিৰাজ কৰিছিল সেই সময়তে শঙ্কৰদেৱে ভক্তিধৰ্মৰ মাধ্যমৰে সমাজ সংস্কাৰৰ পোষকত্ব কৰি সহজ-সৰল জনসাধাৰণৰ মাজত আধ্যাত্মিক ভাবানুভূতি আৰু ধৰ্মীয় পৰিৱেশ সৃষ্টিত গুৰুত্ব দিছিল। তাৰ পৰিণতিতেই অসমত গঢ়ি উঠিছিল বিৰাট ভক্তি আন্দোলন। এই ভক্তি আন্দোলনে আত্ম পৰিচয়হীন অসমীয়াক এটা জাতিৰ ৰূপে গঢ়ি তুলিলে। শঙ্কৰদেৱ আৰু তেওঁৰ সহযোগী মাধৱদেৱৰ নেতৃত্বত যি বিশাল সংস্কাৰ সাধিত হ'ল সেয়া ভাৰততে নালাগে সমগ্ৰ বিশ্বৰ মাজতে তাৰ তুলনা দুৰ্ভেত।

অসমত শঙ্কৰদেৱৰ যোগেদি অজন আৰু বিকাশ হোৱা এক শৰণ নৱ-বেষণৰ ধৰ্ম বহুতো ক্ষেত্ৰতে আছিল অদ্বিতীয়। কেৱল সাহিত্যিক আন্দোলনেই নহয়, এক সংস্কৃতিক আন্দোলনৰো গুৰি ধৰিছিল শঙ্কৰদেৱে। এই আটাইবোৰ আন্দোলন এটা আনটোৰ পৰিপূৰক। প্ৰথমেই যদি সমাজ সংস্কাৰৰ দিশটোলৈ মন কৰা যায় তেতিয়া এনে এটা ধাৰণা মনলৈ আহে যে সমাজৰ পৰিষ্কাৰ আছিল শঙ্কৰদেৱৰ প্ৰথম লক্ষ্য। প্ৰাচীন অসমত প্ৰচলিত সামাজিক কু-ৰীতি, অনাচাৰ ধৰ্মৰ নামত চলা ব্যভিচাৰ আৰু অসংখ্য ক্ষুদ্ৰ ধৰ্মীয় সম্প্ৰদায়ৰ অন্ধবিশ্বাস আধাৰিত আচাৰ-আচৰণ, জীৱন ধাৰণৰ অস্বাস্থ্যকৰ ব্যৱস্থা আদিয়ে নিশ্চয়কৈ তেখেতক ব্যথিত আৰু চিন্তিত কৰিছে। স্বাভাৱিকতে অজ্ঞ, নিৰক্ষৰ, অচেতন মানুহখিনিক জগাবৰ বাবে ধৰ্মীয় শিক্ষাই আছিল সবাতোকৈ কাৰ্যকৰি মাধ্যম।

শঙ্কৰদেৱে অসমত যি উন্নতমানৰ পৰিবেশ্য কলাৰ সৃষ্টি কৰি ভক্তি আন্দোলনক আঙুৱাই নিছিল সেই কৃতিত্বৰ তুলনা তেওঁৰ সমসাময়িক অন্য সন্ত সকলৰ পাবলৈ নাই। শঙ্কৰদেৱে পঞ্চদশ শতিকাতে শিক্ষা মাধ্যম ৰূপে গণ সংযোগ প্ৰক্ৰিয়াক প্ৰয়োগ কৰিছিল। কৃষ্ণ মাহাত্ম্য বিষয়ত নাট লিখাতে শেষ নকৰি তেওঁ নাট সমূহৰ অভিনয়ৰ যোগেদিও এক আলোড়নৰ সৃষ্টি কৰিছিল। নাটবোৰত চৰিত্ৰ, কাৰ্যকলাপ, বচনভঙ্গী, সাজ-পাৰ, নৃত্য-গীত আদিৰ প্ৰয়োভৰে সাতখন শাস্ত্ৰই দিব নোৱাৰা শিক্ষা এৰাতিৰ

ভিতৰতে দান কৰিছিল। এয়ে হ'ল তাতনা। গতিকে শঙ্কৰদেৱৰ বিৰচিত নাটক নাৰী চৰিত্ৰক কেনেদৰে উপস্থাপন কৰিছিল তথা তেওঁলোকৰ বচনভঙ্গী আৰু কাব্যকলাপে সমকালীন সমাজ ব্যৱস্থাৰ কেনেকুৱা চিত্ৰ দাঙি ধৰে সেয়া বিচাৰ্য্য বিষয়।

### ০.১ বিষয়বস্তুৰ পৰিচয় :

শঙ্কৰদেৱে ৰচনা কৰা মুঠ ছখন নাটকটাই শিল্পগুণেৰে সমৃদ্ধ সুখপাঠ্য নাটক। ৰামায়ণ, মহাভাৰত, ভগৱতৰ বিভিন্ন খণ্ডৰ পৰা সমাল গ্ৰহণ কৰি ৰচনা কৰা নাটকেইখনৰ চৰিত্ৰ সৃষ্টি মন কৰিবলগীয়া। এই আলোচনাত 'শঙ্কৰদেৱৰ নাটকত নাৰী চৰিত্ৰ' শীৰ্ষক বিষয়টি আলোচনা কৰিবলৈ লোৱা হ'ব।

### ০.২ অধ্যয়ণৰ গুৰুত্ব :

উপৰোক্ত বিষয়টি অধ্যয়ণৰ গুৰুত্ব আছে বুলি তথোঁ। কাৰণ শঙ্কৰদেৱৰ আটাইকেইখন নাটকৰ ভিতৰত 'পাৰিজাত হৰণ' নাটখন নাটগুণেৰে শ্ৰেষ্ঠ আৰু ৰামবিজয় নাটখন একেবাৰে শেষৰ ৰচনা। গতিকে এই নাটকেইখনৰ অধ্যয়ণ কৰা উচিত যেন বোধ হয়। বিশেষকৈ নাটকেইখনৰ নাৰী চৰিত্ৰকেইটিৰ গুৰুত্ব তথা কাহিনীৰ মূল বিষয়বস্তু বুলি গ্ৰহণ কৰি এই আলোচনাটি আগবঢ়াব বিচাৰিছোঁ।

### ০.৩ অধ্যয়ণৰ পৰিসৰ :

বৈষ্ণৱ ধৰ্মৰ প্ৰচাৰৰ লক্ষ্য আগত ৰাখিয়েই গুৰুজনাই মুঠ ছখন নাট ৰচনা কৰিছিল। সেইসমূহ হ'ল- পত্নী প্ৰসাদ, ৰুক্মিণীহৰণ, কালিয়দমন, কেলিগোপাল (ৰাসক্ৰীয়া) পাৰিজাতহৰণ, আৰু ৰামবিজয়। ইয়াৰ ভিতৰত পাৰিজাতহৰণ নাটকখন কাব্যধৰ্মিতাৰ দিশেৰে শ্ৰেষ্ঠ বুলি কোৱা হয়। আনহাতে 'ৰামবিজয়' নাট লিখিয়েই গুৰুজনাই ইহলীলা সম্বৰণ কৰে। গতিকে পাৰিজাত হৰণ আৰু 'ৰামবিজয়' নাটকৰ আলোচনা প্ৰসংগেৰে বিষয়টো নিৰ্ৰাচন কৰা হ'ল। উল্লেখযোগ্য যে নাটকখনৰ কেৱল নাৰীচৰিত্ৰ কেইটিৰ ওপৰতহে দৃষ্টিপাত কৰা হ'ব।

### ০.৪ বিষয়বস্তুৰ পূৰ্বাভাস :

মহাপুৰুষ শঙ্কৰদেৱে ভক্তিবৰ্ম প্ৰচাৰৰ এক অন্যতম মাধ্যম হিচাপে গীত-নৃত্য আৰু অভিনয়ৰ ওপৰত বেছি গুৰুত্ব দিছিল কাৰণ মানুহবোৰ আমোদপ্ৰিয় হোৱা বাবে গীত-মাত নৃত্যৰ যোগেদি ভগৱানৰ ঐশ্বৰিকত্ব তথা ৰাম বা কৃষ্ণৰ অৱতাৰী লীলাসমূহ জনসাধাৰণৰ অগত প্ৰচাৰ কৰাই আছিল অংকীয়া নাটকৰ মুখ্য উদ্দেশ্য। প্ৰকৃত নাট্যৰসতকৈ ভক্তিবসতহে ইয়াৰ মূল উপজীব্য। যাৰবাবে আধুনিক নাটকৰ দৰে চৰিত্ৰৰ যোগেদি সংঘাত সৃষ্টিকাৰ পৰিৱৰ্তে কৃষ্ণৰ মহিমা প্ৰকাশেৰে ভক্তিবসত বিলীন হোৱা কথাটোত নাট্যকাৰ সিদ্ধহস্ত আছিল। তেখেতে প্ৰথম তীৰ্থভ্ৰমণৰ পৰা উভতি আহি 'চিহ্নাত্মা' নাট লিখি জনসমাজক চমকুত কৰিছিল। এই নাট সম্ভৱতঃ সংলোপবিহীন আছিল আৰু কেৱল

নৃত্যগীত আৰু চৰিত্ৰৰ প্ৰৱেশ দেখুওৱা হৈছিল। ইয়াত কোনো কাহিনী নাছিল। এই চিহ্নাত্মাৰ সফল অভিনয়ে তেওঁক পিছৰ নাট কেইখন ৰচনা কৰাত অনুপ্ৰেৰণা দিছিল। শঙ্কৰদেৱে দ্বিতীয়বাৰ তীৰ্থ ভ্ৰমণৰ পৰা আহি 'পাৰিজাত হৰণ' নাটখন লিখিছিল। য'ত পাৰিজাত পুত্ৰক লৈ ৰুক্মিণী-সত্যভামা মাজত ঈৰ্ষাৰ অনল জ্বলিছে। আনহাতে 'ৰামবিজয়' বা সীতাসয়মৰ শঙ্কৰদেৱৰ শেষ নাট। ৰামবিজয় নাটত সীতাৰ ৰূপ-কাৰণেই সকলোকে মোহিত কৰা, আৰু ৰামৰ হৰধণু ভঙ্গি ভগৱানৰ শ্ৰেষ্ঠত্ব প্ৰদৰ্শন আৰু সীতাৰ পানি গ্ৰহণ.... এই বিষয়বস্তুৰে ঠাই পাইছে।

আমাৰ এই গৱেষণা পত্ৰখন দুয়োখন নাটৰে মূল চৰিত্ৰ কেইটিৰ যোগেদি মহাপুৰুষ শঙ্কৰদেৱৰ নাট্যকাৰ হিচাপে কলা-কৌশল তথা আধুনিক নাট্যকাৰৰ দৰে চৰিত্ৰৰ বৈপৰীত্য, সাদৃশ্য স্কীয়তা প্ৰকাশ কৰি কিদৰে সৌন্দৰ্য্য বৃদ্ধি কৰিছে। সেই দিশ সমূহেই এই আলোচনা পত্ৰত অন্তৰ্ভুক্ত কৰিবলৈ যত্ন কৰা হ'ল।

### ০.৫ অধ্যয়ণৰ পদ্ধতি :

বিষয়বস্তুৰ ওপৰত গুৰুত্ব প্ৰদান কৰি বৰ্ণনাত্মক পদ্ধতিৰে বিশ্লেষণাত্মক দৃষ্টিভংগী গ্ৰহণ কৰিবলৈ যত্ন কৰা হৈছে।

### ০.৬ অধ্যয়ণৰ উৎস :

আলোচনা পত্ৰখনি গৌণউৎসৰ সহায়ত আলোচনা কৰা হ'ব।

### ১.০০ মূল আলোচনা :

#### ১.০১ পাৰিজাত হৰণ আৰু ৰামবিজয় নাটৰ চৰিত্ৰ চিত্ৰণ :

নাট্য সাহিত্যৰ জনক মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱৰ এক অনুপম স্কীয় ৰচনা হ'ল অংকীয় নাট। তেখেতে বৈষ্ণৱ ধৰ্ম প্ৰচাৰৰ উদ্দেশ্যে আৰু সৰ্বসাধাৰণ লোকে যাতে দৃশ্যকাব্যৰ মাজেৰে কৃষ্ণ মহাত্মা উপলব্ধি কৰিব পাৰে, তাৰ বাবে ধৰ্ম প্ৰচাৰৰ এক উৎকৃষ্ট মাধ্যম হিচাপে এই নাটসমূহ ৰচনা কৰে। ভগৱত পুৰাণক আদি কৰি হৰিবংশ, বিষ্ণুপুৰাণ, ব্ৰহ্মবৈবৰ্ত পুৰাণ আৰু ৰামায়ণৰ আধাৰত শঙ্কৰদেৱে মুঠ ছখন নাট ৰচনা কৰিছিল। নাটকাৰে নাটক কেইখন নিজস্বভাৱে ৰহন সানিছে যদিও জগতৰ ঈশ্বৰ স্বৰূপ লৌকিক মাধ্যমেৰে জনসাধাৰণক ভক্তিবসত আকৃষ্ট কৰাই তেখেতৰ প্ৰধান উদ্দেশ্য, সেয়ে শৃংগাৰ, বীৰ, হাস্য, বীতংস, অদ্ভুত আদি বসৰ প্ৰকাশ হৈছে যদিও এই সকলোবোৰ ভক্তিবসত বীৰ নৈছে। সেইবাবে নাটবোৰৰ চৰিত্ৰ চিত্ৰন কৰা অতি গুৰুত্বপূৰ্ণ বুলি ক'ব পাৰি। যাৰবাবে মৌলিক চৰিত্ৰই কেনেদৰে ভক্তিবসত বিলীন হৈ গৈছে জানিব পাৰি।

### ১.০২ পাৰিজাতহৰণ নাটৰ চৰিত্ৰচিত্ৰন :

সংলোপ আৰু চৰিত্ৰ সৃষ্টি এই দুটাৰ প্ৰতি সাধাৰণতে অক্ষীয়া নাট ৰচনাও বৰ বিশেষ দৃষ্টি ৰখা নহয় যদিও 'পাৰিজাতহৰণ' নাটত সংলোপ আৰু চৰিত্ৰসৃষ্টিত বিশেষভাৱে

কাৰশীল আছিল বুলি ক'ব পাৰি। যাৰবাবে 'পাৰিজাতহৰণ' নাট শ্ৰেষ্ঠ বুলিব পাৰি। এই নাটত ধকা নাৰী চৰিত্ৰকেইটি হ'ল - ৰুক্মিণী, সত্যভামা, শচী, ইন্দুমতী, অদিতি আৰু বসুমতী। প্ৰতিটো চৰিত্ৰই স্বকীয় বৈশিষ্ট্যই উজ্বল আৰু প্ৰাণবন্ত।

কাহিনী অনুসৰি দ্বাৰকাৰ কৃষ্ণৰ ওচৰলৈ নাৰদৰ সৈতে ইন্দ্ৰ আহে আৰু আহিয়েই কৃষ্ণক পাৰিজাত ফুল এপাহ দি নাৰদে ফুলৰ মহিমাৰ কথা বৰ্ণালে। কৃষ্ণই ৰুক্মিণীক ফুলপাহ পিন্ধাই দিলে। কিন্তু টুটকীয়া নাৰদে কথাতো সত্যভামাক জনোৱাত সত্যভামা খঙত ছালি উঠিল আৰু পাৰিজাত ফুল পাবৰ বাবে উদগীৰ হৈ উঠিল। তাৰ পৰিণতিত শ্ৰীকৃষ্ণ আৰু ইন্দ্ৰৰ মাজত কাৰ্জিয়াৰ সূত্ৰপাত হয়।

শঙ্কৰদেৱে ৰুক্মিণীৰ চৰিত্ৰ আৰম্ভণীয় ৰূপত অঙ্কন কৰিছে। ৰুক্মিণীৰ পতিভক্তি আৰু গান্ধীযই পাঠকক আৰম্ভণ কৰে। আনহাতে ৰুক্মিণী সত্যভামাৰ বিপৰীতধৰ্মী চৰিত্ৰ। ইয়াৰপৰিৱৰ্তে ৰুক্মিণী স্বপ্নভাষী যুদু, স্বামীপৰায়ণা, গভীৰ উপলব্ধিৰে পৰমভক্ত হিচাপে চিত্ৰিত কৰিছে।

ৰুক্মিণীৰ চৰিত্ৰৰ আন এটি উল্লেখযোগ্য দিশ হ'ল স্ত্ৰীসুলভ কমলীয়তা আৰু স্নেহভাৱৰ মধুৰতা। অতুলনীয় সৌন্দৰ্যৰ অধিকাৰী ৰুক্মিণী এগৰাকী আদৰ্শ প্ৰেমিকাই নহয়, কৃষ্ণৰ একান্ত ভক্তা। যাৰ কাৰণে কৃষ্ণক স্বামীৰূপে পোৱাৰ আনন্দত নিজকে সৌভাগিনী বুলি সখীয়েকহঁতৰ আগত স্বীকাৰ কৰিছে। তদুপৰি শ্ৰীকৃষ্ণক কৰায়োৰে পাৰিজাত পুষ্প খোজাত কৃষ্ণই আনন্দমানে ফুলপাহ ৰুক্মিণীৰ শিৰত পিন্ধাত দিছে। এই কাৰ্যৰ জৰিয়তে বিনয়ী আৰু গান্ধীৰ্যতা স্পষ্টকৈ প্ৰকাশিত হৈছে।

নাটখনৰ সামৰণিত সত্যভামাই পাৰিজাত উছালি আনি গৰ্বেৰে খং আৰু ক্ষোভত কোৱা কথাৰ বিপৰীতে যুদু অৰ্থাৎ স্বপ্নভাষী ৰুক্মিণীয়ে উত্তৰ দিছে এনেদৰে-

“অয়ে ভগিনী সত্যভামা, কি কহেহে? গজতক পৰম গুৰু স্বামী কৃষ্ণ, উনিকৰ চৰণ সেৱা ধৰিতে ব্ৰহ্মাণ্ড ভিতৰে কোন দুৰ্লভ থিক? ধৰ্ম অৰ্থ কাম মোক্ষ চাৰি পদবস হাতে মিলানে। তোহাৰি পাৰিজাত কোন কথা?” (পৃঃ ৫৬)

সত্যভামাই খং আৰু ক্ষোভেৰে বিদৰ্ভ ৰাজকুমাৰী বুলি সন্মোখন কৰাৰ পাছতো ৰুক্মিণীয়ে “ভগিনী” বুলি সপত্নীৰ প্ৰতি সন্মোখনৰ প্ৰদৰ্শন কৰিছে। ৰুক্মিণীৰ মতে স্বামীৰ চৰণত নিজকে অৰ্পণ কৰি যি আনন্দ লাভ কৰিছে তাত পাৰিজাত সাধাৰণ কথা।

সত্যভামা :

সত্ৰাজিত নশিনী সত্যভামাই হৈছে এই নাটৰ মূল নায়িকা। নাটখনত সত্যভামাক অভিমানী, স্বৰ্গপৰায়ণ, মুখৰা আৰু গৰ্বিতা হিচাপে চিত্ৰিত কৰিছে। এনেদৰে-

সত্যভামা বোল।। অয়ে ইন্দানি, জগতক পৰম গুৰু হামাৰ স্বামী, যাহেৰ নাম সুমৰিতে মহা পাপীসৰ সংসাৰ স্ত্ৰিঃ তেহেক অতয়ে নিন্দা কৰস- আয়ে নিলাজিনী,

নৰিতে নমাৰ, তোহাৰি স্বামী ইন্দক কথা কহিতে যুগােসে উপায়েঃ দেখা অশ্ৰৱতীক যত বেশ্যা তোহাক স্বামীক সে নাহি আণ্টালঃ তোহাৰি স্বামী কয়লি কি এনেদেৰ সত্যভামা চৰিত্ৰটো অতি মুখচোকা অহংকাৰী দন্দুৰী আৰু কলহপ্ৰিয় তিৰোতা হিচাপে অংকন কৰিছে। যাৰবাবে শ্ৰীকৃষ্ণই ইন্দ্ৰৰ সৈতে যুদ্ধত লিপ্ত হ'বলগা হৈছে।

সত্যভামাই স্বৰ্গৰ পৰা পাৰিজাত ফুল উছালি আনি গৰ্বত ওফলি দ্বাৰকাত আহি নিজকে শ্ৰেষ্ঠত্ব পিৰবাবে ৰুক্মিণীক 'বিদৰ্ভ ৰাজকুমাৰী' বুলি কটু কথা কৈছে। যিয়ে সত্যভামা চৰিত্ৰটো অতিকৈ দাঙিক, অহংকাৰী তিৰোতা হিচাপে প্ৰতীয়মান কৰা হৈছে।

শচী :

'পাৰিজাত হৰণ' নাটৰ আন এটা নাৰী চৰিত্ৰ হ'ল শচী। এই চৰিত্ৰটোকো অতি মুখচোকা তিৰোতা হিচাপে অংকন কৰিছে। শচী সত্যভামাৰ মাজত হোৱা কথোপকথনেই ইয়াৰ উৎকৃষ্ট উদাহৰণ।

শচী বোল।। অয়ে সত্যভামা, তোহাৰি স্বামী মাধৰক

কথা হামু সৰ জালি, এই গোপী বিটাল গোপাল  
উনিকৰ আণ্ড গোকুলক স্ত্ৰী নাহি ৰহল দেখু  
কংসক দসী কুবুজী তাহেক হাত এৰাল নাহি

তাহেক আৰ কি কহহঃ এটল অনাচাৰী, কৃষ্ণত  
গৰৰ কয়েকহো হামাৰ পাৰিজাত নিয়া যাৰঃ  
অঃ বস্ত্ৰপাতে সংৰশে নাশ ভেলি জানৰ।।

ইন্দ্ৰৰ পত্নী শচী আৰু সত্যভামা মাজত পাৰিজাত পুষ্পক কেন্দ্ৰ কৰি যি বাকযুদ্ধ সৃষ্টি হৈছে, তাৰপৰা শচীৰ মুখচোকা তিৰোতা বুলি প্ৰতীয়মান হৈছে।

ইন্দুমতী :

সত্যভামাৰ সখীকে ইন্দুমতী চৰিত্ৰটি নাটকৰ মৌলিক সৃষ্টি, এই চৰিত্ৰটিয়ে সত্যভামাৰ চৰিত্ৰটি উজ্জ্বল হৈ তুলিছে। সতিনী বিবেচন সত্যভামা মুৰ্ছিত হওঁতে ইন্দুমতীয়ে যথেষ্ট পৰিচৰ্যা কৰিছে।

বসুমতী :

নৰকৰ মাতৃ বসুমতী। বসুমতীয়ে নৰকৰ মৃত্যুৰ পাছত সন্তানপিত হৈ ভগদত্তক কৃষ্ণৰ চৰণত অৰ্পণ কৰিছে।

অদিতি :

দেৱমাতা অদিতি কৃষ্ণভক্তি পৰায়ণা। যিয়ে কৃষ্ণভক্তি মহাত্ম্য প্ৰকাশত উল্লেখযোগ্য ভূমিকা পালন কৰিছে। নৰকাসুৰক বধ কৰি শ্ৰীকৃষ্ণই কুণ্ডল অদিতিক অৰ্পণ কৰিছে, তাৰ পৰিৱৰ্তে অদিতিয়ে কৃষ্ণকহে স্ততি কৰিছে।

## ২.০৩ বামবিজয় নাটৰ চৰিত্ৰ চিত্ৰণ :

ৰামায়ণৰ আদিকাণ্ডৰ পৰা বিষয়বস্তু গ্ৰহণ কৰা এই বামবিজয় নাটখনেই শঙ্কৰদেৱৰ শেষ নাট। এই নাটখন মূল চৰিত্ৰ সীতা। আন আন চৰিত্ৰবোৰ হ'ল - কনকাবতী আৰু মদন মন্ত্ৰী ইত্যাদি। নাটখনত সীতা স্বয়ম্বৰ, সাধেণু ভঙ্গ আৰু পৰশুৰামৰ দৰ্পচুৰ্ণৰ চিত্ৰ অধিক উজ্জ্বল আৰু সজীৱ কৰাৰ ক্ষেত্ৰত চৰিত্ৰবোৰ কম পৰিমাণেতে প্ৰকাশ কৰাত নাট্যকাৰে দক্ষতা প্ৰদৰ্শন কৰিছে। বৃদ্ধ দশৰথৰ পুত্ৰবেঙ্গলত, ৰামৰ বিনয় আৰু সৌম্য, সীতাৰ ৰামৰ প্ৰতি আসক্তি, গভীৰ উদ্বেগ, শঙ্কা আৰু ভয় পৰশুৰামৰ দৰ্প। ঠিক তেনেদৰে সীতা কেৱল ৰামমুখী চৰিত্ৰ হিচাপে অংকন কৰিছে। আনহাতে কনকাবতী আৰু মদন মন্ত্ৰী নাট্যকাৰৰ নিজা সৃষ্টি।

সীতাৰ ৰূপ লাবন্য তুলনাবিহীন ৰূপটো বিশ্বমিত্ৰই এনেদৰে বৰ্ণনা কৰিছে।

‘কি কহব ৰূপ কুমাৰীক ৰাম,

কনক পুতলি তুলু তনু অনুপাম। (পৃঃ৪২)

ইয়াৰোপৰি সীতা জীতিখ কণা। বেদৱতীৰূপে খাত এই তপ আচৰণ কৰিছিল আৰু পৰ জনমত বিয়ুক পাব বুলি দৈৱবানী শুনিছিল। ৰামৰ কথা শুনি কান্দি কান্দি সখীসকলক কৈছে এনেদৰে,

“আহে সখী সব সে দৈৱবাণী বিফল ভেল

সে শ্ৰীৰাম স্বামীক চৰণ গ্ৰহি জনম ভেট

নাহি পাৰলোঁ।। (পৃঃ৩৭)

তদুপৰি এগৰাকী নাৰীৰ অন্তৰৰ কাকূতি, স্বামীৰ প্ৰতি থকা অফুৰন্ত প্ৰেম, ভালোপোৱা আৰু মঙ্গলকামনা কৰা কথাই সীতা কোমল অন্তৰ আৰু স্বামীৰ প্ৰতি থকা অসীম স্নেহ আৰু ভক্তিভাৱ প্ৰকট হৈ উঠিছে।

কনকাবতী আৰু মদন মন্ত্ৰী :

নাট্যকাৰৰ মৌলিক সৃষ্টি এই নাৰী চৰিত্ৰ কেইটিয়ে সীতাৰ চৰিত্ৰতো দুগুনে মহিমাযয়ী ধৰি তুলিছে। সীতাৰ মঙ্গল কামনাই এওঁলোকৰ একমাত্ৰ উদ্দেশ্য।

## ২.০০ সামগ্ৰিক সিদ্ধান্ত :

শঙ্কৰদেৱৰ নাটকত নাৰী চৰিত্ৰ- সীমক আলোচনা কৰি তলত উল্লেখ কৰা সিদ্ধান্ত কেইটিত উপনীত হ'ব পাৰি।

১) ভাৰতীয় সাহিত্যৰ লগত অসমীয়া মানুহৰ পৰিচয় কৰাই দিয়াই আছিল শঙ্কৰদেৱৰ উদ্দেশ্য। তেখেতে বিভিন্ন ঠাই অৰণ কৰি আহি ৰচনা কৰা নাটবোৰত এই কথাটোৱেই প্ৰতিফলিত হৈছে।

২) স্বাভাৱিকতে শঙ্কৰদেৱৰ মুঠ ছখন নাটৰ ভিতৰত শ্ৰেষ্ঠ নাটখনেই ‘পাৰিজাততহৰণ’। এই নাটখনিত পাৰিজাত পুষ্পক কেন্দ্ৰ কৰি সত্যতামা, কঙ্কিনী, শটি, এই তিনিটা নাৰী চৰিত্ৰৰ তিনিখন ছবি দেৰিবলৈ পালে। য’ত নাৰীৰ স্বাভাৱিক চাৰিত্ৰিক বৈশিষ্ট্য কঙ্কিনীৰ পৰিৱৰ্তে সত্যতামা আৰু শটি চৰিত্ৰত দেখা পোৱা নগ’ল তেনেস্থলত এই নাটখন শ্ৰেষ্ঠ ছোৱাৰ কাৰণ কি? নতুবা শঙ্কৰদেৱৰ ৰচনাৰাজিত মূল লক্ষ্য বিয়ুৰে ঐশ্বৰিকত্ব প্ৰকাশহে, তেনেস্থলত এই নাটখনৰ উল্লেখনীয় দিশ কি বুলি সুধিলে উত্তৰত ইয়াকেই ক’ব লাগিব যে, ‘পাৰিজাততহৰণ’ নাটত শটি আৰু সত্যতামাৰ বাক-বিতণ্ডাত গ্ৰাম্য কথনভঙ্গীৰ ঠাটৰ নাটকীয় শৈলী ৰূপ দিয়াত সহায় কৰিছে। তদুপৰি সৰল আবেগময়ী কথা ভাষাৰ ব্যৱহাৰে নাটকীয় গঢ়ক বাস্তৱধৰ্মী, ঘৰুৱা আৰু সৰ্বসাধাৰণক আকৰ্ষণীয় কৰি তুলিছে। মুঠৰ ওপৰত স্বাভাৱিক কথাৰীতিৰ নিদৰ্শনে সেই সময়ৰ সমাজৰ থলুৱা ৰূপৰ পৰিচয় দিয়াত সহায় কৰিছে।

৩) অংকীয়া নাটৰ গঢ়ৰ অন্য এক বিশেষত্ব হ’ল - ব্যক্তিবিশেষে মানসিক অৱস্থা প্ৰকাশৰ শব্দৰলীৰ প্ৰয়োগ আৰু প্ৰকাশৰীতি। এনে শব্দৰলী আৰু প্ৰকাশৰীতিয়ে নাটত বৰ্ণিত চৰিত্ৰ বিশেষৰ মানসিক অৱস্থা চিত্ৰনত যথেষ্ট সহায় কৰিছে। উদাহৰণস্বৰূপে ‘পাৰিজাততহৰণ’ নাটত সত্যতামাই শটিৰ মুখত পতিৰ নিন্দা শুনি কোপালত জ্বলি উঠা মানসিক ছবিখন এনেদৰে ব্যক্ত কৰিছে-

অয়ে নিলাজিনী : মৰিতে নাযায়ঃ তোহাৰি

স্বামী ইন্দুক কথা কহিতে যুগাসে উপজেঃ দেথা

অন্দ্ৰাবতীক যত বেশ্যা তোহাক স্বামীক সে নাহি আটল।

এটা কথা উল্লেখযোগ্য যে ‘পাৰিজাততহৰণ’ নাটকত দেৰিবলৈ পোৱা সত্যতামাৰ যি মানসিক অৱস্থা সেয়া নাৰী মনস্তত্ত্বৰ পৰিচায়ক। কাৰণ কোনো নাৰীয়ে নিজৰ স্বামীক কেতিয়াও আন নাৰীৰ লগত ভগাই লব নিবিছাৰে।

৪) মহাপুৰুষ শঙ্কৰদেৱে ভক্তিধৰ্ম প্ৰচাৰৰ উদ্দেশে ৰচনা কৰা এই নাট দুখনিত অতি সহজ-সৰল লোকসমাজৰ মাজত ভক্তিধৰ্মৰ প্ৰতি আকৰ্ষণ লাভ কৰিবৰ বাবে নাৰী চৰিত্ৰ মাজত যি স্বাভাৱিক কথনভঙ্গী তথা ভাৱ-ব্যৱহাৰ প্ৰয়োগ কৰিছে ইয়াৰ লগে লগে অৱতাৰী পুৰুষ ৰাম বা কৃষ্ণৰ ঞ্গনুকীৰ্তন কৰিবলৈও পাহৰা নাই।

৫) নাটকত দেৱতা সমকক্ষ চৰিত্ৰৰ মাজত এনে ধৰণৰ কন্দলে ভক্তপ্ৰাণ সকলৰ মনত ভাৱৰ উদ্বেগ হ'ব যে দেৱলোকত নাৰীৰ কেন্দ্ৰবিন্দুতহে কন্দল সংঘটিত হয়, সেই কথাও দৰে একেই। দেৱলোকত নাৰীৰ কেন্দ্ৰবিন্দুতহে কন্দল সংঘটিত হয়, সেই কথাও ‘পাৰিজাততহৰণ’ নাট উৎকৃষ্ট উদাহৰণ বুলি ক’ব পাৰি।

৬) সমাজ সংস্কাৰক হিচাপে শঙ্কৰদেৱে অংকীয়া নাটত উৎকৃষ্ট উদাহৰণ দি থৈ গৈছে।

## মহিলা সৰলীকৰণত গ্ৰাম্য অৰ্থনীতিৰ ভূমিকা

ৰাতুপৰ্ণা দত্ত

সোণাৰি

‘ৰামবিজয়’ নাটত যজ্ঞৰ কাৰ্যত বিশিৰি যটোৱা মাৰীচ আৰু সুবাহু ৰাক্ষসক বধ কৰি সমাজৰ মঙ্গল কৰা কথাটোৱে ভগৱানৰ মহত্বৰ কথাটোৱেই প্ৰতিয়মান হৈছে।

৭) মুঠৰ ওপৰত গুৰুজনাই যি কোনো উপায়ে সমাজৰ সংস্কাৰৰ কথাতেই আত্মনিয়োগ কৰিছে। ভগৱানৰ যি মতিমা এই মতিমাৰেই সৰ্বসাধাৰণে নিজৰ মাজত লুকাই থকা সেই কলুষ-কলিমাবোৰ নিকা কৰিবৰ যি মানসিক প্ৰস্তুতি ইয়াকেই নাট দুয়োখনতে তেখেতে উপস্থাপন কৰিছে।

৩.০০ সামৰণি :

নাট্যসাহিত্যৰ জনক মহাপুৰুষ শঙ্কৰদেৱ বহু প্ৰতিভাৰ অধিকাৰী এজন বিৰল ব্যক্তিত্বৰে অৱতাৰী পুৰুষ বুলি কলেও তুল কোৱা নহয়। ভক্তিধৰ্ম প্ৰচাৰৰ মানসেৰে তেওঁ অসমীয়া ভাষা-সাহিত্য-সংস্কৃতিৰ ভেটি গঢ়িছিল। অক্ষীয়া নাটও ইয়াৰ ব্যতিক্ৰম নাছিল। ৰামায়ণ, মহাভাৰত, পুৰাণ তথা ভাগৱতৰ পৰা সমল গ্ৰহণ কৰি ৰচনা কৰা এই অক্ষীয়া নাটবোৰত দৈৱিক সম্পন্ন চৰিত্ৰৰ ভগৱান শ্ৰীকৃষ্ণৰ ঐশ্বৰিকত্ব প্ৰদৰ্শন কৰি জনসাধাৰণৰ মন আকৰ্ষণ কৰাৰ যি উদ্দেশ্য এই উদ্দেশ্যত তেওঁ প্ৰকৃত অৰ্থত সফল হ’ল। তদুপৰি জনসাধাৰণৰ মাজত আধ্যাত্মিক ভাৱানুভূতি জাগ্ৰত কৰি সমাজ সংস্কাৰ কৰাৰ ক্ষেত্ৰতো শঙ্কৰদেৱৰ যি প্ৰয়াস সেয়া অসমবাসীৰ বাবে আশীৰ্বাদ স্বৰূপ।

৪.০০ গ্ৰন্থ পঞ্জী :

- ক) দাস, কৈলাস (সম্পাঃ) : প্ৰেম মদনিকনী, শ্ৰীমন্ত শঙ্কৰদেৱৰ সংঘ বি-সঙ্গতিতম বাৰ্ষিক অধিবেশন চৰাইদেউ, ২০০৩
- খ) দেৱ গোস্বামী, কেশৱানন্দ : অক্ষমালা
- গ) নাথ, ধৰাজ্যোতি (সম্পাঃ) : শ্ৰীমন্ত শঙ্কৰদেৱ সাহিত্য, কলা আৰু দৰ্শন, পূৰ্বাঞ্চল প্ৰকাশ, গুৱাহাটী ২০১২
- ঘ) বৰা, যনকান্ত (সম্পাঃ) : ৰামবিজয় নাট, বনলতা, ডিব্ৰুগড়, ১৯৯৮
- ঙ) শইকীয়া, বোধেশ্বৰ (সম্পাঃ) : যুক্ত সাধকম, সৰ্টে অসম অক্ষিয়া, ভাণ্ডা সমাৰোহ, মাজুলী ২০০৯
- চ) শৰ্মা, সতেন্দ্ৰ নাথ : অসমীয়া নাট্যসাহিত্য, ৭ম সংস্কৰণ - ১৯৯৬
- ছ) হাজৰিকা, জ্যোতিৰেখা (সম্পাঃ) : পাৰিজাতবৰ্ণা, বনলতা, ডিব্ৰুগড় ২০০৭



পুৰুষ আৰু মহিলা উভয়ৰ দ্বাৰা সৃষ্টি হয় সমাজ। পুৰুষৰ সৈতে মহিলাসকলৰ শিক্ষা, সামাজিক প্ৰস্থিতি আদি যদি সমানেই উন্নত নহয়, নিশ্চয়কৈ এখন সমাজ শিক্ষা, স্বাস্থ্য তথা আৰ্থিক দিশত অনুন্নত হৈ থাকিবলৈ বাধ্য হ’ব। অৱতৰৰ এখন গণতান্ত্ৰিক ৰাষ্ট্ৰ য’ত পুৰুষ-মহিলা উভয়ে সমান স্বাধীনতা ভোগ কৰে। কিন্তু নানান আদৰ্শমূলক নীতি-নিয়ম প্ৰৱৰ্তন কৰিলেও তাৰত নাবীৰ স্থিতি পুৰুষতকৈ নিম্নৰূপৰ বুলিও আমি ক’ব পাৰো। সমাজৰ বিভিন্ন স্থানৰ প্ৰতি কৰা অশালীন ব্যৱহাৰ, বিভিন্ন অনুষ্ঠানত পুৰুষ আৰু নাবীৰ প্ৰতি প্ৰদৰ্শিত হোৱা বৈষম্যমূলক নীতি-নিয়ম আদিয়োই নাবীৰ নিম্ন স্থিতিৰ প্ৰধান কাৰণ।

জাতিৰ পিতৃ মহাত্মা গান্ধীৰ মতে দেশ নিৰ্মাণ গ্ৰাম্য উন্নয়নৰ সৈতে জড়িত। আনহাতে গ্ৰাম্য উন্নয়নৰ লগত গ্ৰামাঞ্চলৰ মহিলা সৰলীকৰণ পোনপটীয়াকৈ জড়িত। আমাৰ দেশৰ প্ৰায় ৮০ শতাংশ লোক গ্ৰামাঞ্চলত বাস কৰে, যাৰ ভিতৰত অধিকাংশই দৰিদ্ৰ সীমাৰেখাৰ তলত বাস কৰে। এই সকল লোক স্ব-নিৰ্ভৰশীল হলেহে দেশৰ সামগ্ৰিক উন্নয়ন সম্ভৱ। তাৰোপৰি তাৰতবৰ্ষৰ দৰে দেশ এখনত য’ত জনসংখ্যা প্ৰায় ১২১ কোটি, গ্ৰাম্য অৰ্থনীতিৰ পুনৰ গঠনে নিশ্চয়কৈ নিৰলুকা সমস্যা সমাধান কৰাত গুৰুত্বপূৰ্ণ ভূমিকা গ্ৰহণ কৰিব। প্ৰকৃত অৰ্থত কমহীন বা নিৰলুকা সমস্যাৰ এটি গুৰুত্বপূৰ্ণ সমাধান হৈছে আত্মনিযুক্তি। নিজৰ বৃত্তি বা ব্যবসায়ৰে স্ব-উপাৰ্জনৰ উত্তম পথটোৱেই হৈছে স্ব-নিযুক্তি।

তাৰতবৰ্ষত নগৰাঞ্চলৰ লগতে গ্ৰামাঞ্চলতো স্ব-নিৰ্ভৰশীল হোৱাৰ অনেক সুবিধা মহিলাসকলৰ বাবে আছে। চৰকাৰ তথা বিত্তীয় প্ৰতিষ্ঠানসমূহেও এই ক্ষেত্ৰত বিভিন্ন আঁচনি সময়ে সময়ে লোৱা আৰম্ভ কৰিছে। গ্ৰাম্য বিকাশ আৰু গ্ৰাম্য অৰ্থনীতিৰ উন্নয়নৰ ক্ষেত্ৰত বেংকসমূহে যথেষ্ট অৰিহণা আগবঢ়াই আহিছে। ১৯৮৯ চনত তাৰত চৰকাৰে প্ৰৱৰ্তন কৰা ‘সেৱা ক্ষেত্ৰ আঁচনি’ৰ জৰিয়তে ১ ৰে পৰা ২৫ খন গাঁৱৰ আৰ্থিক উন্নয়নৰ দায়িত্ব সেই অঞ্চলত অৱস্থিত এটা নিৰ্কাচিত বেংকৰ ওপৰত অৰ্পণ কৰিছে। গ্ৰামাঞ্চলত বাস কৰা বোৱলী, শিপিলী তথা দৰিদ্ৰ শ্ৰেণীৰ লোকক ঋণ আৰু আৰ্থিক সাহায্য প্ৰদানৰ জৰিয়তে দৰিদ্ৰতা নিৰ্মূল, নিয়োগ, সমাজৰ অনুন্নত শ্ৰেণীৰ লোক আৰু মহিলাসকলক স্বাৱলম্বী কৰি তোলাত বেংকে অৱদান আগবঢ়াই আহিছে। কিন্তু গ্ৰাম্য অৰ্থনীতিৰ পুনৰ গঠনৰ জৰিয়তে দেশখনৰ অৰ্থনীতি শক্তিশালী কৰি তুলিবৰ বাবে তথা স্ব-নিৰ্ভৰশীল হ’বৰ বাবে গ্ৰামাঞ্চলৰ মহিলাসকল নিজেই আগবাঢ়ি আহিব লাগিব।

মহিলাসকল স্ব-নিৰ্ভৰশীল হ’বৰ বাবে অনেক সুবিধা আমাৰ ৰাজ্য অসমৰ গ্ৰামাঞ্চল সমূহতো আছে। অৱশ্যে কিছুসংখ্যক মহিলাই আগবাঢ়ি আহি এই সুবিধাসমূহ গ্ৰহণ কৰা আৰম্ভ কৰিবলৈ পাইছে। বৰ্তমান গ্ৰামীণ মহিলাক স্বাৱলম্বী কৰি তুলিবৰ বাবে ১০ ৰ পৰা ১৫ গৰাকী মহিলাক লৈ ‘আত্মসহায়ক গোট’ গঠন কৰি বেংকৰ পৰা ঋণ দিয়াৰ ব্যৱস্থা কৰা হৈছে। তদুপৰি

মহিলাক উপযুক্ত কামৰ বাবে জলপানি (Subsidy) আগবঢ়াই নিযুক্তিৰ সুযোগ দিয়া খণ্ড উন্নয়ন কাৰ্যালয় আৰু স্থানীয় নিকাৰসমূহৰ তহাৰখনত ইতিমধ্যে গাঁৱে-ভূঞে অনেক আত্মসহায়ক গোট গঢ় লৈ উঠিছে। কেন্দ্ৰীয় চৰকাৰ আৰু ৰাজ্য চৰকাৰৰ গ্ৰাম্য উন্নয়ন বিভাগে আগবঢ়োৱা বিভিন্ন আঁচনিৰ সুবিধা গ্ৰহণ কৰি ইতিমধ্যে অনেক মহিলা হাঁহ-কুকুৰা পালন, মীন পালন আদিৰ সৈতে জড়িত হৈ পৰিছে। তাৰোপৰি অসমৰ প্ৰধানকৈ উজনি অসমত চাহ খেতি, কুঁহিয়াৰ খেতি আদিত পুৰুষ-মহিলা আদি উভয়ে জড়িত হৈ পৰাৰ ফলত এই অঞ্চলসমূহৰ গ্ৰামাঞ্চলৰ অৰ্থনীতিৰ যথেষ্ট উন্নত হৈছে।

মন কৰিবলগীয়া যে চৰকাৰে আগবঢ়োৱা অনেক সা-সুবিধাৰ সত্বেও আজি পৰ্যন্ত গ্ৰামাঞ্চলৰ গৰিষ্ঠ সংখ্যক মহিলা এই কাৰ্যসমূহত জড়িত হ'ব নোৱাৰাৰ প্ৰধান কাৰণ হৈছে— শিক্ষাগত অৰ্থত কম হোৱা হেতুকে চৰকাৰে আগবঢ়োৱা বিভিন্ন ধৰণৰ সা-সুবিধাৰ বিষয়ে উপযুক্ত জ্ঞানৰ অভাৱ। আজি বাহিৰৰ পৰা মাহু, কুকুৰা কলী আদি আমদানি কৰি আনি বিক্ৰীৰ ব্যৱস্থা কৰা হয়। কিন্তু চাবলৈ গ'লে ক্ষুদ্ৰ বন বিনিয়োগৰ জৰিয়তে এইবোৰ উৎপাদনৰ ক্ষেত্ৰত স্বাৱলম্বী হ'ব পাৰি।

মহিলাসকলৰ অৰ্থনৈতিক স্বাৱলম্বীতাৰ ক্ষেত্ৰত বহুশিক্ষাই এক ভূমিকা গ্ৰহণ কৰি আহিছে। অসমৰ শিপিনীৰ দ্বাৰা তৈয়াৰী পাট-মুগাৰ কাপোৰ বিদেশতো যথেষ্ট জনপ্ৰিয়তা লাভ কৰিছে। মুগা, এৰী, পাট আদি অসমৰ অতি বিৰল সম্পদ। তাৰত পৃথিৱীৰ দ্বিতীয় বৃহত্তম এই সামগ্ৰীসমূহ উৎপাদন কৰা দেশ যাৰ প্ৰায় ৯০ শতাংশ পুৰণ কৰে কেৱল অসমে।

সাধাৰণতে গ্ৰাম্য অঞ্চলৰ অধিকাংশ লোকেৰে মূল জীৱিকা কৃষি। গতিকে কৃষিকাৰ্যত ভালদৰে মনোনিবেশ কৰিব পাৰিলেই গ্ৰাম্য অৰ্থনীতি সৰল হোৱাৰ যথেষ্ট সম্ভাৱনা আছে। তাৰোপৰি বিহেতু কৃষিকাৰ্যত গাঁও অঞ্চলৰ পুৰুষ-মহিলা উভয়ে জড়িত হৈ থাকে গতিকে কৃষিখণ্ডৰ উন্নয়নে মহিলা সৱলীকৰণতো সহায় কৰিব। অৱশ্যে আমাৰ ৰাজ্যত বছৰৰ ছমাহ কৃষিভূমি এলোৱে পৰি থকাটো অতি দুৰ্ভাগ্যজনক যিটো আন ৰাজ্য সমূহত প্ৰায় দেৰিবলৈ নাপাও। ফলস্বৰূপে কৃষিজাত দ্ৰব্যসমূহৰ বাবে আমি বহিঃৰাজ্যৰ অপৰত নিৰ্ভৰ কৰিবলগীয়া হৈছে। বিহেতু গ্ৰাম্য অৰ্থনীতি শক্তিশালী কৰাত কৃষিৰ উৎপাদন আঁচনি গ্ৰহণ কৰাটো অতি প্ৰয়োজন।

কৃষিকাৰ্যৰ লগতে হাঁহ-কুকুৰা পালন, মীন পালন, বহু উৎপাদন আদিৰ জৰিয়তে গ্ৰাম্য অঞ্চলৰ মহিলা সকলে নুন্যতম প্ৰয়োজনীয় শিক্ষা আহৰণ কৰিয়েই নিজৰ অৰ্থনৈতিক অৱস্থা স্বস্থল কৰি তুলিব পাৰে। তাৰোপৰি আন চৰকাৰী বা বে-চৰকাৰী বিভাগৰ চাকৰিয়ালৰ দৰে মহিলাসকলৰ বাবে এইবোৰ কোনো নিৰ্দিষ্ট সময় নাথাকে। নিজৰ ইচ্ছামতে তেওঁলোকে কামৰ সময় স্থিৰ কৰি ল'ব পাৰে।

গ্ৰাম্য অৰ্থনীতিৰ উন্নয়নৰ সৈতে গ্ৰাম্য অঞ্চলৰ মহিলা সৱলীকৰণ এতঃপ্ৰোত ভাৱে জড়িত। চৰকাৰ তথা জনসাধাৰণে গ্ৰাম্য অৰ্থনীতি উন্নয়নৰ বাবে উপযুক্ত ব্যৱস্থা হাতত লোৱাৰ লগতে মহিলাসকল যতে স্ব-নিৰ্ভৰশীল হ'ব পাৰে, যৰ চাৰিবেৰ পাৰ হৈ আহি নানান গঠনমূলক কামত নিয়োজিত হ'ব পাৰে, তাৰ বাবে পৰিয়ালৰ আন সদস্যসকলে মহিলাসকলক সহযোগিতা আগবঢ়োৱাটো অতি প্ৰয়োজন। ❖❖❖