



ISSN 2321-015X  
Vol.3, 2014(SCARJ)

# Sonari College Academic and Research Journal

সোণারি মহাবিদ্যালয় বিদ্যায়তনিক আৰু গৱেষণা পত্ৰিকা



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Sonari College Research Committee



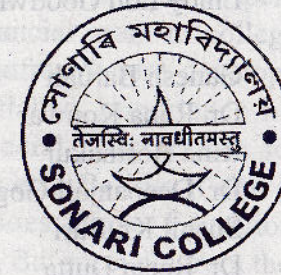


Library Copy

ISSN 2321-015X  
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**SONARI COLLEGE ACADEMIC  
AND  
RESEARCH JOURNAL**

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**Sonari College Research Committee.**

৪৭ . Se: 3



**Sonari College Academic and Research Journal (Annual)**  
published by Sonari College Research Committee, Sonari College,  
Sonari, District – Sivasagar, Assam, India, PIN - 785690

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**Printed at :** Pahi Offset Press, Moranhat, Sivasagar  
E-mail: pahioffsetmoran@gmail.com  
Phone: 03754229424

**Price :** Rs.300/-

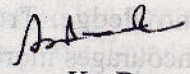
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## Principal's Column

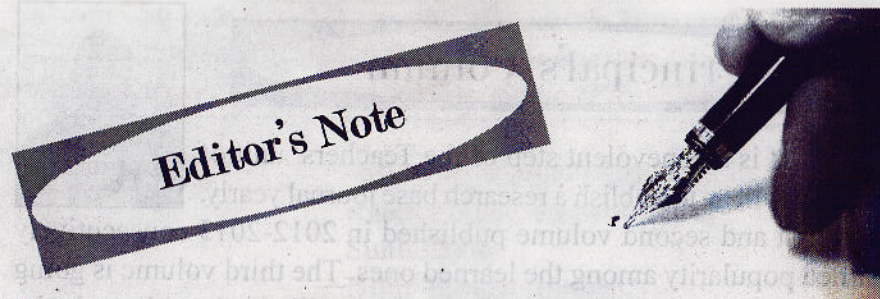


It is a benevolent step of the Teachers' unit of Sonari College to publish a research base journal yearly. The first and second volume published in 2012-2013 consecutively earned popularity among the learned ones. The third volume is going to be published on 5<sup>th</sup> August, 2014 which will also be able to depict the knowledgeable effort of the teaching faculties of Sonari College.

University Grants Commission (UGC) of India is a statutory organization set up by Union Government in 1956. Since its inception UGC sustained itself for need of higher education in the country. Out of the total learners in different faculties in India only 15 % percent are going for higher education after higher secondary level. So, UGC aimed to bring it to at least 30 percent by 2020. As such they are providing financial grant to colleges and Universities around the country for infrastructure development, opening of new courses, change of syllabus, importance in ITC, teacher training, Hostel facilities, Special programmes for reserved category, women empowerment etc. Besides it also provides facilities for increasing research activities. Higher Education in Assam was also in backfoot for long years, But specially from the eighties the higher education in Assam gathered momentum under auspices of UGC. The Scenario has changed. Financial hazardousness of colleges and universities has been elapsed to some extent. Now more importance should be given to research base activities on various lines. Such type of activities will surely help for the development of higher education in the country. My heartiest thanks to everybody entangled with this publication. Hope that the Research Committee of Sonari College will publish more valuable materials in future for the upliftment of the students and society as a whole.

  
(Arpan Kr. Baruah)  
Principal, I/c





Research comprises creative work undertaken on a systematic basis in order to increase the stock of knowledge, including knowledge of man, culture and society and the use of this stock of knowledge to devise new applications. It is used to establish or confirm facts, reaffirms the results of previous work, solve new or existing problems, support theorems or develop new theories. Research must be systematic and follow a series of steps and a rigid standard protocol. Scientific research must be organized and undergo planning, including literature reviews of past research and evaluating what questions need to be answered. Any type of 'real' research, whether scientific, economic or historical, requires some kind of interpretation and an opinion from the researcher. This opinion is the underlying principle, or question that establishes the nature and type of experiment.

Research in all disciplines and subjects, must begin with a clearly defined goal. This usually, but not always, takes the form of a hypothesis. For example, an anthropological study may not have a specific hypothesis or principle, but does have a specific goal in studying the culture of a certain people and trying to understand and interpret their behavior. The whole study is designed around this clearly defined goal and it should address a unique issue building upon previous research and scientifically accepted fundamentals. While nothing in science can be regarded as truth, basic assumptions are made at all stages of the research, building upon widely accepted knowledge. True research never gives a definitive answer but encourages more research in another direction. Even if a hypothesis is disproved, that will give an answer and generate new ideas, as it is

refined and developed. Research is cyclical with the results generated leading to new areas or a refinement of the original process. All scientific research has a goal and ultimate aim, repeated and refined experimentation gradually reaching an answer. These results are a way of gradually uncovering truths and finding out about processes that drive the universe around us. Only by having a rigid structure to experimentation, can results be verified as acceptable contributions to science.

Nowadays, interdisciplinary research has become a popular approach in the field of research. Interdisciplinary approach involves the combining of two or more academic disciplines into one activity. It is about creating something new by crossing boundaries and thinking across them. Interdisciplinary research involves researchers, students and teachers in the goals of connecting and integrating several academic schools of thought, professions or technologies along with their specific perspectives in the pursuit of a common task. The epidemiology of AIDS or Global Warming requires understanding of diverse disciplines to solve neglected problems. Interdisciplinary approach may be applied where the subject is felt to have been neglected or even misrepresented in the traditional disciplinary structure of research institutions, for example, women's studies or ethnic area studies. There are many benefits to adopt an interdisciplinary approach. The strengths of bringing different discipline perspectives to bear on a research problem, exposing researchers to alternative research perspectives, literatures and methodologies, all provide opportunities for researchers to develop shared understanding and adopt more reflexive approaches to research practice. Undertaking true interdisciplinary research opens up the potential for the development of new theoretical insights and methodological innovations, by bringing different discipline perspectives together to address a particular research problem.

*Sonari College Academic and Research journal* is a research-based journal that is annually inaugurated on 5<sup>th</sup> August, the Foundation Day of the college. The first volume of the journal was inaugurated on 5<sup>th</sup> August, 2012. The initial vision of the journal was to create an



academic atmosphere among the faculty members of the college by inculcating in them an urge to write research-based papers/articles. The vision of the second volume was broadened by including papers from teachers outside the college community and it was inaugurated on 5<sup>th</sup> August, 2013. A humble attempt has been made in the third volume of *Sonari College Academic and research journal* by widening its scope to national level. Research papers/articles were invited from academics and research scholars outside the state and I felt privileged when I received warm response from the principals, teachers as well as research scholars from Bihar, New Delhi, Baghpat and Banaras Hindu University. I express my heartfelt gratitude to all of them.

The Journal is intended as a forum for academics and researchers to share knowledge and opinions in their respective areas and to identify new issues and to shape future directions for research. This volume contains research papers/ articles from diverse areas of science, mathematics, sociology, peace studies, women's studies, ethnic area studies, language, literature, education, history, political science and economics. I would like to express my sincere thanks to the Principal, the Co-ordinator, IQAC, Sonari College, advisors, co-editors, members of the editorial board and especially all the paper contributors. I extend my gratitude to Ex-Principal, Sonari College for contributing a research paper for the journal.

It is our hope that this diverse collection of research papers/ articles will be a valuable resource for academics, research scholars and will stimulate further research in the respective areas. As this Volume of the journal had to be prepared for publication within a short span of time, the task of editing was carried out hastily. There is scope for improvement and constructive criticism in this regard will be highly appreciated.

**Dr. Anita Konwar**  
Editor  
Sonari College  
Academic and Research Journal

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## Language and Teaching of Mathematics

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### Look at this example:

Represent the given numbers in maximum to minimum order or in decreasing order:

.06, .607, .6, .6707, .067

Sabina arranges the number in the given order according to the length of the numbers:

.6707, .067, .607, .06, .6

Teacher asked Sabina: which number is the smallest?

Sabina replied: .6707

Teacher: Why?

Sabina replied: I d not know but I remember that once my teacher said when we go beyond the decimal, number becomes smaller.

Teacher was surprised with this answer.

He thought that she replied on the basis of her teachers' conclusion which is used by her teacher to clear the concept of decimal but Sabina understood it wrong.

### Look at one more example:

A teacher asked a student about the number 25. Student replied that this number is 5 and the second time replied that the number is 2.

Teacher thought that it may be due to my finger position.

He again asked how much if both taken together?

Student replied 7.

Answers given by Sabina and other student in both problems



given above are wrong; it may be due to the language miscommunication. Both these examples underscore the importance of language in learning mathematics. We understand mathematical ideas by making connections between language, symbols, pictures and real-life situations. Mathematical concepts have to be associated with a word or a phrase in order to be understood and used. Without sufficient language input for communication, children will be at a loss to interact with their peers and their teachers regarding the ideas being developed and this will have seriously curtailed their mathematical development.. This paper is an attempt to show how effective use of language can help the learners formulate concepts of mathematics in consonance with demands of constructivist approach to learning.

The role of language in mathematics learning has been a matter of interest over many years. The conception of mathematics is not existentially a 'languageless' activity of the mind as the learners of mathematics tend to believe. In fact, proficiency in mathematics is indirectly proportionate to the proficiency in language. Many researches suggest that as the language becomes clearer the understanding of mathematical concepts becomes better. The language that teachers use in the mathematics classroom does have an impact on the learning of mathematics. Researchers in mathematics education are in agreement that communication is essential to the learning of mathematics (Ryve, 2004).

Dave Moursund places mathematics into three overlapping categories:

- mathematics as a human endeavour the human development and use of
- mathematics in measurement, dance, music, and so on.
- mathematics as an academic discipline to be studied.
- mathematics as an interdisciplinary language and a tool.

Dr.Jha (2013) in his paper '**Language Proficiency vs. Mathematical Proficiency**' has demonstrated how mathematical proficiency depends heavily on language proficiency and the anxiety in learning mathematics is closely related to the disregard shown to effective communication in the classroom in recent times. There has been, He argues, a growing tendency among the teachers of

mathematics that teaching and learning mathematics has hardly anything to do with language learning or proficiency in language. 'We are the teachers/learners of mathematics not of language. Why should we bother about it?'- is the common belief among the pursuers of mathematics. This attitude to language has proved fatal and it has come in the way of proper formulation of concepts of mathematics among the learners. There is no denying the fact that learning involves language. Even when we are learning mathematics or science the medium of understanding is basically a language. The only difference is that in language learning we describe all aspects of language using the language itself, while in mathematics and science we use specialised vocabulary or registers.

**Pimm (1987)** also explored some of the language issues that arise in attempting to teach and learn mathematics in a school setting. This wide-ranging exploration covered the implications involved in using the metaphor of mathematics as a language, as well as aspects of classroom communication. It also examined some common spoken interactions in mathematics classrooms. Because of the significance of language in learning mathematics, it is important that teachers are aware of the particular difficulties and complexities of the way language is used in this subject.

Several issues relating to language and literacy were identified:

- the specialised symbols and expressions of mathematical language
- the use of everyday English terms that have different meanings in mathematics classrooms
- Language-based factors in solving mathematical word problems
- Communication in the mathematics classroom

#### **Teaching of Mathematics and Vocabulary**

For many children, mathematics is seen as a 'foreign language'; the symbols and expressions provide a formidable barrier to understanding of mathematical concepts. Teachers use oral language to unpack and explain the meanings of mathematical symbolism; this may be looked upon as a way of using the multi-semiotic nature of mathematics to help students draw on the different meaning making



modes for understanding. Enabling students to focus explicitly on the linguistic features can help them explore and clarify the technical meanings.

Forms of literacy associated with reading and interpreting mathematical texts along with identified specific literacy demands:

- Words used in a mathematics-specific way, including terms such as tessellation, and words that exist in school mathematics and also in the world beyond school
- Spatial terminology (for example, above, horizontal)
- The concise and precise expression in mathematics that can involve significant lexical density
- Word problems that create complexity through the semantic structuring of the questions rather than the mathematics.

The difficulties associated with the technical vocabulary of mathematics include the following:

- Mathematics uses a number of technical words that are not usually met or used by primary school pupils outside mathematics lessons. Examples might include 'parallelogram' and 'multiplication'. Such words are not being reinforced in everyday usage and are therefore not being given greater meaning through employment in a range of contexts. The existence of a discrete set of mathematical terminology also encourages pupils to perceive mathematics as being something that happens in school that is unrelated to their everyday lives outside school.

There are words that are used in everyday English, which have different or much more specific meanings in mathematics. For example, in relation to subtraction the 'difference between 9 and 14' is not that one has one digit and the other has two digits. Other familiar examples would include: 'volume' (in everyday English used mainly for levels of sound); and 'right' as used in 'right angle' (not the opposite of a left angle!). Mathematics uses 'odd' to refer to every other counting number, which is hardly consistent with the everyday use of the word. Clearly, primary school teachers have to anticipate possible confusions when using such words as these.

Zevenbergen cites this example from a middle year's classroom:

T: Can you calculate the volume of this box?

S: after a little pause...no

T: Do you know what volume is?

S: Yes, it is the button on the TV.

Words in mathematics are characteristically used with precise meanings. But in ordinary everyday English, many mathematical words are misused or used with a degree of sloppiness, which can be a barrier to pupils' understanding of mathematical concepts. 'Sugar cubes' are usually cuboids, but not all of them are actually cubes. Adults do not mean a time interval of one second when they say, 'Just a second!' The phrase 'a fraction of the cost' uses the word 'fraction' imprecisely to mean 'a small part of'. And the word 'half' is often used to mean one of two parts not necessarily equal.

Words can have different meanings depending on the context in which they are used, as is evident in the case above. Zevenbergen provides the following list, indicating the ambiguity in meaning between the context beyond school, and the context of the mathematics classroom:

angle	average	base	below	cardinal	change
common	degree	difference	face	figure	improper
leaves	left	make	mean	model	natural
odd	parallel	point	power	product	proper
rational	real	record	right	root	sign
similar	square	table	times	unit	volume

We can add more other words in this list. Sometimes students commit mistakes due to homophonic partner of the given word. Some words are given the table below:

Mathematical words and homophonic partner			
Mathematical Term	Homophonic Partner	Mathematical Term	Homophonic Partner
Arc	Ark	Sine	Sign
Chord	Cord	Sum	Some
Mode	Mowed	Plane	Plain
Pi	Pie	Serial	Cereal



Moreover, many teachers themselves use mathematical language carelessly, such as confusing 'amount' with 'number', or using 'sum' to refer to a calculation other than addition. One aspect of language that can cause confusion is the ambiguity of words that are different in meaning between the context beyond school and the mathematics classroom. Several key considerations in helping students deal with mathematical vocabulary, for example:

- It is essential that students have the opportunity to see, hear say and write mathematical vocabulary in context

- Students at all levels need opportunities to define mathematical terms in ways that make sense to them

- Support students' development of visual skills by encouraging them to use pictures and diagrams to help understand mathematical language.

A further difficulty is found in the words used for the four main mathematical operations. Analysis of words and phrases used for the operations of addition, subtraction, multiplication and division indicates how complicated it is for adults to solve problems and interpret real life situations. To understand this we can discuss the following examples:

#### Terms can overlap between different operations

**For example: The phrase 'how many' is commonly used to indicate division as in 'how many fours in 24?' But what about 'how many are there between 4 and 24? Or 'how many are four 24s?' 'How many' can be used for any operation, but many students recognise it as division.**

#### Multitude of different words used for the one operation

Another complication is the multitude of different words used for the one operation. Taking subtraction as an example, the common words used would include: **from, minus, take away, and subtract.** But what about: **difference between, less, reduce, remove, decrease, discount, take off, and various other phrases that call for the use of subtraction?**

#### Everyday words in Mathematics

Mathematics uses many words in the English language that are already familiar to students in their everyday lives. Words such as 'change' have a specific mathematical meaning, but as they also have an everyday meaning, they are ambiguous in mathematics classrooms.

Students need to be taught new meanings for these already familiar words.

Mathematical words and their everyday usage	
Mathematical words	Everyday usage
Volume	sound level
Angle	point of view
Concrete	hard substance used in paving
Property	belonging to someone
Rational	Sane
Figure	shape of an object
Odd	Strange
Order	place a request

The progress of children in acquiring new mathematical concepts in the classroom, and investigated their learning of new meanings of familiar words, or new words for the concepts. In the following transcript the teacher is introducing the word 'change' with the mathematical meaning of 'money left over'.

#### Teaching of Mathematics and Syntax

Here are two examples of the difficulties of syntax that occur frequently for pupils trying to make sense of mathematical statements.

#### Example 1

The first difficulty relates to the subtle uses of prepositions in a number of basic statements we make in mathematics. Consider, for example, the differences in meaning between:

- (a) 'divide 25 by 10' and 'divide 25 into 10';
- (b) 'reduce this price by ₹ 40' and 'reduce this price to 40';
- (c) 'share twenty four between three' and 'share twenty four with three';

Teachers also need to be aware of ambiguities associated with prepositions in some mathematical statements, such as: 'what is 20 divided into 5?' (2 or 0.5?); and 'how much is 5 more than 3?' (2 or 8?).



**Example 2**

Teachers should also recognize the syntactical complexity of many of the statements they make and the questions they pose in mathematics. Consider, for example, this question:

**'Which number between 25 and 30 cannot be divided equally by either 2 or 3?'**

To grasp this, the pupil not only has to hold in their mind a number of pieces of detailed information, but also has to relate these together in the precise way implied by the complex syntax of the sentence. It is a hugely demanding task, but not untypical of what is demanded of primary school pupils doing mathematics.

**Abstraction in Mathematics and Language:**

Pupils need to learn correct, formal mathematical language. So, for example, the collection of symbols ' $57 - 34 = 23$ ' is read formally as 'fifty seven subtract thirty four equals twenty-three'. This is a purely abstract statement, dealing with concepts expressed in abstract language. However, if these symbols were a model of some real-life situation there would also be the natural language that describes the situation, such as: 'If I have ₹ 57 and I spend 34, then I have 23 left.' Giving time to establishing the connections between the formal abstract language that goes with the symbols and the natural language that describes the concrete situations modelled by the symbols is a major part of the agenda for primary teachers of mathematics.

We have to stress the importance of natural language as 'a mediator between mental processes, specific symbolic expressions, and logical organizations in mathematical activities'. However, a major difficulty is that pupils have to learn to connect the same formal, abstract language and the associated symbols with the natural language associated with a range of very different real-life situations. So, the same symbols used above could be associated with the language of taking away, or making comparisons, or finding how much more is needed, and so on, in a range of contexts, such as sets of objects, money, length, time, mass and capacity.

**Word Problems of Mathematics and Language:**

One of the major language difficulties in mathematics is the

way in which pupils will sometimes respond incorrectly to verbal cues in word problems.

**For example:**

In a word problem that requires a subtraction but which contains the word 'more', the word 'more', because it is naturally associated with addition, will act as a miscue and prompt pupils to add the numbers in the problem.

**For example:**

35 would be a common answer given to this question: 'Suman has now collected 28 marbles. That's 7 more than she had last week. How many tokens did he have last week?'

**Conclusion:**

Connecting mathematics with literature supports learners to understand mathematical problems. Recognised benefits for this age group include the way children can read and understand how mathematics is a natural part of their physical and social worlds, learn through books how mathematical ideas can be represented in different ways', focus on the patterns of number and colour to predict how stories are constructed, and use the natural context of stories to discuss and reason about mathematical ideas.

**Ward, (2005):**

proposed that the growing body of research in the fields of mathematics and literacy supports the inclusion of children's literature into the teaching and learning of mathematics. Thus, given that many mathematical ideas and concepts are abstract or symbolic, children's literature has a unique advantage in the mathematics classroom because these ideas and concepts can be presented within the context of a story, using pictures, and more informal, familiar language. By integrating mathematics and literature, students gain experience with solving word problems couched in familiar stories and thus avoid struggling with unfamiliar vocabulary.

Teachers have a significant role to play in explicit teaching to help students deal with the complexities of language in mathematics. Teacher should motivate the learner to frame word problems from his/her local environment in his/her language so that learner can



understand the language of the problem. Understanding about the nature of language used in mathematics classrooms enables teachers to support students to deal with potential difficulties related to language. In the case of word problems, for example, three types of vocabulary are involved: mathematics vocabulary, procedural vocabulary, and descriptive vocabulary. Finally we can say that use of literature to teach mathematics highlights some of the possibilities for using literature for using to provide a context for understanding mathematics.

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## Social Constructivism within the Second Language Reading Classroom

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Learning is internal process and influenced by the learner's personality, prior knowledge and learning goals. Constructivism describes a learner-centred environment where knowledge and the making of knowledge is interactive, inductive, and collaborative, where multiple perspectives are represented, and where questions are valued. Constructivism is not an educational fad; it is a major rethinking about the teaching and learning process that will have a lasting impact on both curriculum and instruction. Constructivism provides a 'new theory of learning' and also a 'new theory of teaching'. This theory calls for a major shift from teacher-centred direct instruction towards students-centred understanding-based teaching. The traditional methods of teaching consider teaching as transmission of facts to students who are considered passive receptors. Constructivism is based on the belief that learners actively negotiate, create, interpret and reorganize knowledge in individual ways. This shift in attitude opens the door for a new approach to learning and teaching: *social constructivism*. Piaget suggests that children construct knowledge individually whereas according to Vygotsky and Bruner (1993) social interaction is important for the construction of knowledge.

Social constructivism was being formulated around the same time as cognitive constructivism mainly by Lev Vygotsky. Vygotsky argued that language and therefore learning, is social and processed within a larger framework that incorporates many aspects of society. Information and data have social elements embedded that require learners to learn with and from others. In social cognitivism, the information is socially constructed then internally processed, rather

than the other way round as seen in cognitive constructivism. This is particularly relevant to the second language classroom, as the new language brings with it many nuances of culture that cannot and should not be dissected from the information.

According to social constructivists learning takes place in a sociocultural environment and learners are the active constructors of their own learning environment. We learn not as isolated individuals, but as active members of society. What we learn and how we make sense of knowledge depends on where and when, such as in what social context, we are learning. Vygotsky, the father of social constructivism, claimed that learning occurs through dialogue (Vygotsky, 1978). This dialogue is initially *intermental*; i.e., it takes place between teacher and student, between students, or even between text and reader (Wilson, 1999). Hence, the learner tries to make sense of what is said or written through internal or *intramental* dialogue (Vygotsky, 1978).

In addition, Vygotsky (1968) believed in the Zone of Proximal Development (ZPD) which is "the distance between the actual developmental level as determined by independent problem-solving under adult guidance in collaboration with more capable peers". Teachers find a learner's ZPD through various methods of systematic observations. The analysis of drawings, writing, reading, speaking and spelling provides evidence of a child's understanding and helps teachers decide a next step for instruction. Vygotsky's hypothesis leans heavily on the social construction of knowledge which grows from the support of more capable others (e.g. parents, teachers, older siblings, etc.).

Another fundamental concept in social constructivism is the idea of *scaffolding*. Scaffolding involves a teacher finding learner's ZPD and engaging with learner or group of children in a learning task while providing temporary supports that are removed as students show evidence of independence. As student shows progress in language development, the scaffolding is gradually phased out. The principles are:

- \* When learners are in trouble, give more help than before (*scaffolding*)
- \* When they succeed, give less help than before (*fading*)



It attempts to strike a balance between the two, ensuring that learners solve for themselves as many of the problems in a task as possible, and intervening when the task is too difficult in order to avoid prolonged failure. Thus, scaffolding enables students to achieve great leaps forward in their language learning.

#### ***Reading from a Social Constructivist Point of View***

Social constructivists see reading, like learning, as social practice. The social context affects when you read, what you read, where you read, who you read with and, of course, why and how you read. Interacting with text can involve practices as diverse as reading instructions, scanning a newspaper, or reading an academic article. Thus, when we are designing curricula for reading in English classes, we first need to ask ourselves what our students need to be able to do in terms of social practice.

For many learners decoding text is synonymous with 'reading' because this is the social practice they have been taught in schools. Decoding text includes guessing meaning from context, predicting, using background knowledge, and using text structure. It also includes looking up unknown vocabulary in a dictionary or glossary, working out sentence structures and deciphering reference chains.

Classroom reading practices may help to scaffold the development of students' reading skills. However, if students are not encouraged to go beyond these strategies, they may learn reading habits which are over-focused on decoding and thereby detrimental to other reading resources. In the field of teaching English as a second language, reading aloud is one common classroom reading practice, but in fact it has little to do with meaning making process, as it focuses more on decoding the sound-symbol relationship. Obviously, there is more to reading than decoding. It is not enough to just hear or see the words on the page. The reader also has to listen to and struggle to make sense in their minds of what the writer is trying to say; this is intermental dialogue in Vygotsky's terms. In listening to the author's words, students need to construct their own representation of the author's message – intramental dialogue.

Readers also have to know how to use texts. They can be used for pleasure, for gathering information, for writing essays, and for

language learning. Our students have expectations of how texts can and should be used based on their prior experience of texts as social practice. As teachers, we need to encourage and facilitate students' use of texts in new social contexts.

#### ***Tools for Effective Social Constructivist Theory for Second Language Reading Classes***

The social constructivist views that one should stop teaching reading by simply practising, and focusing on assisting students to enhance their capacity to read constructively. The books are often chosen by teachers or by textbook writers to demonstrate a grammatical point rather than to engage students in meaningful and purposeful reading practices. Reading without a purpose is like being a 'mute outsider' rather than a meaning-maker. The pre-reading, while-reading and post-reading exercises sometimes provide so much support that the students do not really have to read the whole text at all. Instead, we need to empower students to choose what and how to read in ways which suit their own needs and purposes. The following strategies may translate the social constructivist theory into action for teaching reading in a second language classroom.

#### ***Purpose and Relevance of Reading Text***

Students need to have a clear idea of why they are reading and to know how the text relates to other aspects of their course. A constructivist teacher offers his or her students options and choices in their work. Rejecting the common practice of telling students what to read, he or she engages their trust and invites them to participate in a constructivist process that allows them to be involved in decisions about selecting the text. Students also need encouragement to move beyond this teacher-textbook controlled situation into reading texts which they themselves have selected for their own purposes. The teacher may ask them: is the text selected by you meant to be used as a language resource, or is it meant to stimulate dialogue?

#### ***Reading Aloud to Students***

A useful form of scaffolding is to read aloud to students the reading practices we want our students to adopt. Students usually love having stories read aloud to them; they have natural eagerness to know what happens next. We may think that your students' language skills



are not advanced enough to follow the stories in English. We may worry that they might get bored while listening if they don't understand. But there are many things that we can do to help our students follow us while we read aloud. We have to ensure that our students understand the context of the story before we start reading: It's easier for them to follow a story if they know what to expect. It is important for the teachers to modulate their voice to express feelings in order to help the students infer the meaning. One could use different voices for each character in the story, and show the accompanying emotions on the face; e.g., frown, smile, raise brows, nod or shake head. One could also use one's hands and head to gesture and mime various actions in the story.

#### ***Creating Awareness of the Author behind the Text***

Text analysis can develop a strong understanding in our students that texts are written by real people for a range of different purposes, and that some are more successful than others in achieving this purpose. An interesting exercise with advanced students is to compare two reports of the same news item from different sources and see how reliable they are. What sources have been used? What has been picked out as the key point? What verbs have been used and to what effect? Which one concord most with their own perceptions of the situation? Obviously, this sort of activity is not only more motivating, but also leading to a much better appreciation of the text. They can later be asked to write their own article using the information and the vocabulary and structures of the original articles.

#### ***Using Peer-Scaffolding***

Although teacher support is essential in scaffolding, it is also essential to unleash students from the teacher-fronted classroom setting. Peer-scaffolding is a step toward independent use of the four reader-roles. Working in collaboration with peers on reading tasks can expand students' use of these roles, helping them to become more effective decoders and users of text, more participatory makers of meaning, and more aware of how authors manipulate text. As an effective group task, teachers can ask the students to read texts on a given topic first, and then prepare a group presentation by making a visual representation of the topic. Students would find it very enlightening to see

how differently they all visualise the topic.

How peers influence one another's learning has been the focus of much research during the past three decades. When students perform a small-group activity, they develop trust in other group members and as such they listen to and accept their suggestions.

#### ***Students Initiative and Autonomy***

Allowing students to work independently is an essential aspect of social constructivist theory. Setting tasks which allow students to read in areas which interest them and for purposes which are important to them is the best motivator. However, Students initiatives should be appreciated. Once again, scaffolding before and during individual or small group tasks is essential.

#### ***Shared and Guided Reading***

The *National Focus Group on Teaching of English* points out that 'regular story reading triggers the acquisition process in children, and will encourage reading in both the teacher as well as the pupil' (NCERT, 2006). The paper recommends the use of 'big books', story cards that students can arrange into sequence and talk about, and CD or audio cassette 'talking books' as resources that teachers can use. Stories that draw from students' communities and backgrounds also provide contexts and purposes for reading.

Traditionally in India, the emphasis in English language teaching has been on 'bottom-up' approaches that focus on written text at the level of letters and then words. Strategies include teaching letters of the alphabet, the sounds they represent (phonics), and the spellings and meanings of individual words. This 'bottom-up' approach does not necessarily lead to comprehension of what is being read.

Reading stories aloud is, by contrast, a 'top-down' approach, focusing on overall meaning and whole language. Of course, when you read stories aloud, you can also focus on letters and words – but the main emphasis is on pleasure and enjoyment that reading offers. Examples of 'top-down' strategies for teaching reading include guessing meaning from pictures, predicting based on what has come before and using background knowledge to understand the text. It is now recognised that both 'top-down' and 'bottom-up' approaches are important in the reading process (NCERT, 2006). Shared reading and



guided reading are 'top-down' strategies. Shared reading offers a valuable opportunity to assess the students' participation, understanding and reading skills. The guided reading is small group meeting space where children read levelled books that are in their ZPD with the support of their classroom teacher. These homogeneous groups engage in conversations before, while and after the reading of stories. English language learners participate in conversations about texts with the modelling, prompting, and reinforcing of the teacher.

#### ***Encouraging Interpretation***

Social constructivist theory emphasizes that we need to encourage students to create their own meaning from text, rather than to impose a teacher's interpretation of the meaning upon them. Teachers may help as facilitator to bridge the linguistic and cultural gap that students experience in reading a text. A teacher should not dominate the lesson by 'telling' students the meaning of the text rather than assist them (scaffolding) to create meaning themselves. So a teacher should judiciously ask questions that allow the students to think beyond the text as well. To scaffold this ability, one possible activity is to get students in groups to write quiz questions for other groups to answer. Generating questions can be used as either a pre-reading or a post-reading activity. The art of asking questions which are easily within the students' grasp, leads them to engage more interactively with the text. The goal is to enable them to become independent readers.

Applebee (1993) suggests that rather than treating English as a subject to be memorized, a constructivist treats it as a body of knowledge, skills, and strategies that must be constructed by the learner out of experiences and interactions within the social context of the classroom. In such a tradition, understanding a work of literature does not mean memorizing someone else's interpretations, but constructing and elaborating upon one's own within the constraints of the text and the conventions of the classroom discourse community.

#### ***Meaningful Learning occurs within Authentic Learning Task***

An effective classroom teacher needs to be able to evaluate, adapt and produce reading materials so as to ensure a match between the learners and the materials they read. Every teacher should choose

authentic text, and therefore should provide additional teaching material over and above course book material. One thing to keep in mind while selecting the material is that no material is fit for all times and for everyone. A set of criteria needs to be identified before selecting any reading text.

The textbook is a stimulus or instrument for teaching and learning. It is just one out of the many resources to teach. Teachers should not use it as sum of all the experiences to be given at that particular age. A text book has to be supplemented with other books. The literature should reflect students' interests and taste, the teacher's responsibility is to guide and refine students' interests and tastes, and should engage them in meaningful ways. They should experience "real" literature.

#### ***Collaborative Learning***

Collaborative learning focuses on initiating learners into communities of knowledge, where scaffolding can occur between participants and learners socially construct meaning based on what they already know. Members interact within these communities, sharing experiences and helping one another to construct the knowledge together. With the use of emerging technologies, collaborative learning has become even easier to implement in the classroom. Constructivist lays emphasis on making real worldly problemseasily graspable within the language learning classroom.

Language is a social activity and requires a social approach to learning. Whether a cognitive or social constructivist, both agree that socializing and collaborating within the classroom results in a deeper and more meaningful construction of knowledge for the learner (Powell, 2009). Language is a subject of interaction and expression and lends itself directly to this idea of a more shared perspective of learning. In addition, the social aspect provides a richer and more diverse experience for the student, including a higher sense of self-efficacy (Nie & Lau, 2010). A Literacy Collaborative classroom is a constructive, student-centred classroom built on Vygotsky's theory that "What a child can do in cooperation today, he can do alone tomorrow."



### ***Classrooms as Social Settings: Opportunities to Learn and Be Motivated***

When classrooms are organized around activities and content, the engaged readers interact with one another as they work to master knowledge, they talk together about books, share their writing, and discuss homework. Social interaction patterns can enhance the development of strategies for reading. Students' prior levels of knowledge and motivation determine how much learning will occur, and the content of learning depends on the quantity and quality of social interactions around learning topics. Students achieved more in student-directed than in teacher-directed groups.

#### ***Conclusion***

Literature is a powerful vehicle for helping children understand their homes, communities and the world. Even before young children can read themselves, family members, especially the grandma and teachers are reading them stories about other children in far-away places, sometimes from the distant past, or about children whose lives are like their own. The impressions and messages contained in these stories can last a lifetime. Even in this era of "virtual" experience, the reading of children's books remains one of the most personal, in that the literary experience is shaped by the interaction of reader, listener and text.

Social constructivist approach to reading offers tools and principles for an English teacher to give students opportunities to participate in text events, entering into active dialogue with texts and their authors, not as outsiders, but as active participants in the process of reading. When the teacher is in the role of a facilitator and students are actively engaged, then constructivist learning is being promoted within the classroom. This is what we need to provide the right platform to the teachers to practise in the class in every school. It is befitting to sum up with Zimmerman that "*Learning is not something that happens to students; it is something that happens by students*".

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## Tryst with Colonialism: A Critical Appraisal of Ngugi Wa Thiong'O's Novels

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Ngugi Wa Thiong'O is one of those writers who have no faith in the theory of 'arts for art sake'; he is one of those writers who believe in promoting human awareness or establishing 'intelligible links with life'. The rich tradition of Kenya before colonisation and the subsequent distortion of the same in the colonial and post-colonial period become his major preoccupation as an artist. Ngugi's manifest concern with colonialism in his works has been hailed as his distinguished strength as a novelist. It was because of his success and popularity as a novelist that Ngugi was 'censored, imprisoned and finally exiled by the Kenyan Government.' (Killam:1984:135) Nonetheless, Ngugi's artistic preoccupation with colonialism helps him sensitively describe the colonial impact on the people and show his sincere commitment to his quest for a 'socialist order' and a revolutionary culture. It is significant that despite his professed aim of conveying to his readers messages of general benefit, his art does not become propagandist. In fact, in all his works, his characters are 'alive and interesting' and his 'fictional narrative...artistically compelling to the reader' (Ngugi wa Thiong: Homecoming: 1972: 45).

Ngugi objectively presents the pre-colonial, colonial and the post-colonial condition of the people in their struggles as well as their crises and weaves them in a narrative pattern. He is deeply conscious that imperialist capital is the real enemy in Africa today. The spokesperson for Ngugi's socialist solution is Karega, the lawyer, Abdullah and Munira. Karega's union activities have politicised the workers and they are ready to haul defiance at their greedy employers

as can be seen in the last part of the novel, the last duty - indicating the struggle continues - LA LUTA CONTINUA. Ngugi hopes that out of *Petals of Blood*, Kenyans might gather "petals of revolutionary love" (Patrick Williams: 1997: 127-28). Ngugi's combative spirit continues against the neo-colonial agents and their masters in *Devil on the Cross*.

Like Achebe, Ngugi shows his commitment in exposing the corrupt practices in post-colonial phase as well. If Achebe exposes the military regime of Idi Amin in the symbolic representation of Sam of Kangan in *Ant Hills of Savannah*, Ngugi satirically exposes the post-independence corruption in Daniel Arap Moi's regime in his novel *Wizard of the Crow*. In *The River Between*, he seeks to go back to the roots of the societies to describe the past in terms of its myths, traditions and rituals. Here, Ngugi shows his concern with the presence of early missionaries and the ultimate cultural conflict. The white men's efforts are directed at alienating the people from the lands.

*The River Between* abounds in myths and folk culture in pre-independence times, but the plot is built around the sets of image revolving round 'the land.' The rivers - Kamemo, Makuyu and Kenia - form a pattern of ridge and valley, enabling Ngugi to "evoke the atmosphere of the ridges and chronicle the tardiness and customs they embrace" (Reddy: 1994 19). It is remarkable how Waiyaki, the protagonist, grows up with the tales of Gikuyu customs and ancestry. He has been told about the origin of the Gikuyu people in the same vein as the Christians might have told them from their *Old Testament* about the Paradise, Adam and Eve and the fall of Man. Chege, in the primitive story telling tradition, tells Waiyaki about the sacred Mugumbo tree where Murungu brought Gikuyu and Mumbi and "gave the country to them and their grandchildren, *teen na tene*, the world without end." (Robson:1979:1). Substituting the Paradise with the ridges is a masterstroke of the novelist.

Ngugi not only employs myth to show how colonial race took hold there and exploited the blacks and thereby serve a unifying force in strengthening the black's resolve to fight. Notwithstanding the animosity between Kamemo and Mukuyu, Waiyaki and Nyambura come together. They seem to embody in them Gikuyu and Mumbi,



the first man and first woman. Their union signifies hope for national unity.

Waiyaki, the 'Black Messiah', attempts to remove "the central Christian doctrine from the dress of western culture" (Ngugi wa Thiong'O: 1978: 180). For, he firmly believes that any acceptance of the Christian church means rejection of African traditional customs. It also means the rejection of those conventions, values and rituals that have held the people together from centuries. He, therefore, believes that adopting a new system is an adaptation of debased European middle-class mode of living and behaviour, a 'rejection of his past and roots' (Robson: 1979:18).

Ngugi's Christian upbringing inspires him to compare the African converts with Judas, the 13<sup>th</sup> disciple who betrayed Jesus: "*While the European settlers robbed people of their land and the products of their sweat, the missionary robbed people of their soul. Thus was the African body and soul bartered for thirty pieces of silver and the promise of European heaven*" (Homecoming: 32)." Circumcision is another highly debated issue in *The River Between*. It is an indigenous, traditional and, therefore, perhaps anti-colonial rite that operates as a form of resistance against impending British imperialism. Ngugi juxtaposes circumcision and Christianity in such a way that circumcision becomes a 'pagan' rite in the novel: "*For Nyambura had learnt and knew that circumcision was sinful. It was a pagan rite from which she and her sister had been saved. A daughter of God should never let even a thought of circumcision come to her mind* (The River Between: 31-32)."

It is remarkable how Nyambura's internalization of Christian beliefs leads her to the disavowal of indigenous cultural practices. However, a conflict begins in her mind and she begins to question the legitimacy of the Christian censure of circumcision: "*Father and mother are circumcised. Are they not Christians? Circumcision did not prevent them from being Christians. I too have embraced the white man's faith. However, I know it is beautiful to be initiated into womanhood ... Surely, there is no tribe that does not circumcise. Or how does a girl grow into a woman* (The River Between: 27)?"

Notwithstanding his colonial or European education at the Christian school, Waiyaki accepts the tribal laws and taboos and

remains 'rooted' to earth. Despite this, he finds it difficult to accept circumcision even though it was "an important ritual to the tribe" (Dhar: 64). The death of Joshua's daughter, Muthoni, during circumcision leads Waiyaki to realise painfully that "Circumcision had to be rooted out if there was to be any hope of salvation for those people" (Kirnan: 1969: 217). However, he is also aware that this cannot be fought with traditional weapons; it can only be "accommodated by understanding" (The River Between: 68). His vision of the benefits of education follows Mugo wa Kibiro's prophecies that this new knowledge will be adequate to drive out the settlers.

Waiyaki makes it a point to spread modern education, omitting the petrified forms of tradition and the rigid social norms, and thereby evolving a national culture, which will stand integrated before the aggression of colonial education. He rejects western education, as he finds that it is not "an adequate answer to the hungry soul of the African masses." (The River Between: 30). He finds that the Church, with its professed aim to convert the people has also adapted the Bible according to the local belief and sees to it that the people could carry out the minimum duties while assisting the missionaries.

Waiyaki makes an attempt to retrieve the traditional Kenyan culture on modern lines, extricating it from the all-absorbing colonial thrusts that isolated the Kenyans from their root. He is very clear in his mind that "Invasion of the hills begins not just with a team of white colonialists but also with education" (The River Between: 32). His conflict with Joshua is chiefly because of his realisation that the new learning cannot be fought with traditional weapons; it requires equal intelligence, understanding and a fine culturization.

The seer Mugo-wa Kibiro who tells the myth of 'the original parents of the clan - Gikuyu' and 'Mumbi' - also firmly believes that by learning the advanced ways of the white men they can resist the superiority of the whites, thus using their qualities as a weapon against them. Obviously, Mugo, like Ezeulu's in the *Arrow of God*, wants to enhance people's capability with modern and scientific skills but not at the cost of freedom and dignity.

Waiyaki's father Chegi asks his son to listen to Mugo's prophecy. This implies learning the wisdom and secrets of the white



men without accepting their vices. In fact, gradually a number of people come to realise that if they have to survive with dignity and independence, they need to learn the modern skills and beat the white man in his own game.

Waiyaki devotes himself to educate his people for two reasons: first, to save them from exploitation by the Whites and second to prepare them to fight against the colonial onslaught. He starts 'self help' schools for the people to 'build together', to 'champion' their own cultural ways" (The River Between:68). Waiyaki also dreams of making the people conscious of their unity, forgetting their petty differences and cultural tags caused by conversion and preaching. He is always vaguely meeting the same fate as met by Mugo and his father. However, he goes much further in his designs than his predecessors.

However, like a typical reformist, Waiyaki suffers from indecision and dilemma. There seems to be a disparity between his vision and his ability to achieve it and this constitutes his tragic flaw. It is because of this trait in his character that he fails to take a definite line against the Kiama, his arch-rival. Between his walkout from the office of the Kiama and by the time he comes to link the theme of unity with the political goals of the community, everything seems to have slipped out of his hand. However, even when Waiyaki is not clear of his own political ideal, he knows education would bring unity and freedom.

It seems in place to mention that education was the chief weapon of anticolonial resistance. Decades before the Mau Mau rebellion broke out, the movement for independent schools, breaking away with the Missionary controlled education system, thrived under the patronage of the Kikuyu. The Kikuyu Education Association (KKEA) and the Kikuyu Independent School Association (KISA) set up hundreds of schools which were very popular. When emergency was imposed in 1952, all Independent Schools were outlawed because they were influential and politically dangerous to the administration. *The River Between* (1965) may be viewed as a critique of the Independent School movement.

Ngugi finds in Waiyaki the voice of the people that will be

able to raise consciousness, resist the temptation of the colonialist, and stop the liquidation of the aboriginal culture. "Waiyaki, a martyr in the fight against the colonial power, is a symbolic portrayal of a mythical hero. Ngugi induces a revolutionary characteristic in Waiyaki; perhaps he wants him to carry his crusade against "cultural imperialism" which was closely associated with "economic exploitation and political oppression of the colonized people." (*The River Between*: 13).

Waiyaki, no doubt, errs at several points but he realises the necessity of reconciliation of cultures and the unity of the people to bring freedom. He looks forward in an ambitious way, quite hopeful and confident: of having "a completely socialized economy, collectively owned and controlled by the people ... a complete and total liberation of the people, through the elimination of all exploitative forces, ... necessary for a national culture." (Ngugi: 1981:15)

Obviously, Ngugi's fiction has its genesis in the colonial experience of the Kenyans - the crucial struggle between the colonizer and colonized in which land becomes a significant part of the colonial supremacy and power. The same holds good also to his another novel *Weep Not Child*. This novel wonderfully depicts how "Deprived of their land, the natives are reduced to the status of landless labours" (Ngugi: 1981:9). Written in the year 1964, it portrays the landless native's struggle against the white settlers in pre-colonial Kenya.

The plot of *Weep Not Child* incorporates pre-colonial as well as post-colonial condition of families just before the Mau Mau uprising. The basic objectives of Mau Mau revolutionaries were to drive out the Europeans, seize the government and give back to the Kenyan peasants their stolen lands and property (Easton: 1965:103-4). Ngugi's novel successfully brings out the class difference, unjust land distribution between white settlers and the Kikuyu people, and the role of capital in unsettling the common people from their family roots.

It is an irony that the violent struggle between the white landlords and black landless labourers that ruins his family fails to draw Njoroge into the mainstream. He turns a deaf ear to the pleas of Boro, the Mau Mau activist. The latter interrogates his father; "How can you continue working for a man who has taken your land? How



can you go on serving him?" (*Weep Not Child*: 133)

Boro fails to reconcile with the underdog treatment from the white settlers who have deprived him of the very land that rightfully belonged to him. However, the issue and the importance of land has been wonderfully brought out by Ngotho who is condemned to work as a 'Shamba-boy' on the very land, which had previously, belonged to his family. He suffers humiliation at the hands of Nganga, who is rich because he has land. It seems in place that in this society any man who has land is considered rich. If a man has plenty of money, many motor cars, but no land, he can never be counted as rich. Here, a man with tattered clothes but having at least an acre of red earth is better off than the man with money." (Dhar: p.65)

Njoroge's suffering, Jacobo's death, his father's detainment and brother Boro's plunging into the Mau Mau revolt sums up the total colonial experience of the Kenyans. Mr. Howlands taking the law into hand and tormenting Ngotho shows the sadistic colonial purpose of the whites to subjugate the natives.

Njoroge's dream is eventually shattered with his arrest at the school; his route to escape from social tension ends. His expectation from his own potential as the uniting force and a saviour is destroyed, his innocent idealism transforms into delusion and he bursts out: "Kenya is no place for us" (*Weep Not Child*: 129). It is remarkable that the violent struggle between the white landlords and the black landless labourers that ruins his family fails to draw him into the mainstream.

Obviously, Ngugi as an artist is more interested in stressing on the complexities and difficulties rather than success of a political revolutionary concept. He exposes the anarchic level of movement away from the enormity of the task undertaken, yielding to the slow and agonising birth of a political conviction with honesty and integrity. This gives his reader an extremely valuable insight into a decisive moment in the history of the emergence of a nation from the pressure of a much abrasive colonizer.

*A Grain of Wheat* is sequel to *The River Between*, and *Weep Not Child* in that this novel too is based on Mau Mau uprising within the framework of the Christian myth. The very title of the novel is

taken from the chapter I Corinthians 15:36 in the *Bible* (as referred in the opening pages of the book): "Thou fool, that which Thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bear again, it may chance of wheat, of some other grain. (A Grain of Wheat: 1)

The allusion is suggestive of the Kenyans's attempt to seek resurrection through violent nationalist struggle against the colonial regime in Kenya. Even the sacrifices of the leading characters - Waiyaki and Kihika - allude to the true sacrifice of Jesus Christ: ". *Waiyaki's blood contained within it a seed, a grain, which gave birth to a movement whose main strength thereafter sprang from a bond with the soil.*" (A Grain of Wheat: 83)

There is a popular belief that Waiyaki will rise like phoenix, every time the nation passes through a trauma of subjugation. Kihika, thus, is a Waiyaki reborn with all the potentials of Christ to sacrifice himself for the people: "*I die for you, you die for me, and we become a sacrifice for one another. So I can say that you, Karanja, are Christ, I am Christ. Everybody who takes the oath of Unity to change things in Kenya is Christ. Christ then is not one person. All those who take up the cross of liberating Kenya are the true Christ for us Kenyan people.*" (Prasad: 102-3)

Kihika seeks to break open the abstraction of religion and take its revolutionary elements to the people. His reference to the Christ or to Gandhi is, in fact, is a strategy to inspire people to fight for their independence. He makes people remember, "*Take up my cross, is what Christ told his people, if any man will come after me, let him deny himself and take up his cross and follow me. For whosoever save his life shall loose it and whosoever will loose his life for my sake shall find it. Do you know why Gandhi succeeded? Because his native people give up their fathers and mothers and serve their one Mother - India. With us, Kenya is our mother.*" (Black Africa: 126)

Ngugi remarkably breaks away from the "basically chronological method of narration" and develops the novel to render the complexity of the situation. His narrative alternates between the description of the rise of Mau Mau revolt in Kenya and the landless Mugo's exploitation by the colonial government and their agencies.



While portraying the lives of a group of people, such as Mugo, Gikonyo, Karanja, Kihika, Koinandu, the General R and Mumbi, Ngugi "relates their lives to the larger political movement going on in the country and thereby "enters into their minds and lays bare their desires, dreams, strengths and weaknesses."

Ngugi's highlights the "tragedy of betrayal and self-betrayal" (Prasad: 94) during the struggle for freedom. Mugo carries the burden of guilt as 'Judas'. He betrays Kihika, the Christ figure of the revolution. Githua's deception exposes the distorted and queer side of the revolution.

The 'race' is a keyword in the novel. It symbolises various levels of pace in which the lives of the people are involved. It is a race that determines the relationship between Gikonyo and Mumbi; despite losing track in the earlier race, Gikonyo achieves Mumbi. Again, towards the end of the novel, it is a race that brings back the estranged couple together. Karanja once again fails to compete with him in the race.

Ngugi does not remain content with showing the effect of Emergency on the natives only. He also shows "the corrosive effects of the Emergency on the Europeans and the varying attitudes to the African, as represented by Margery, John Thompson and Dr. Lynd." (Howard: 1973:118) He unsparingly exposes the European's mistreatment of the blacks and their shallow relationships: Margery Thomson's adultery, Dr. Lynd's superficial views about the natives, Dr. Van Dyke's ruthlessness, Robson's merciless killings of the activists and John Thomson's limitations to understand the blacks.

*A Grain of Wheat* takes up the issues of a post-colonial world shaping up with the Uhuru (independence) celebrations. The novel concludes on a note of reconciliation and optimism. Mugo's confession not only comes as a surprise but it also relates how the truth that lies hidden can expose the so-called Puritanism practised during the revolutionary phase.

The image of the broken home in need of repair, strongly suggests the true condition of the postcolonial phase. The reconciliation between Gikonyo and Mumbi, is also very suggestive. It hints at a happy reunion the people might expect after achieving 'Uhuru' or

independence. The proposed fresh mould on the stool as thought by the Gikonyo is both regenerative and creative. It symbolically heralds the birth of 'a new Kenya' where the pregnant Mumbi represents both the mother of the Kikuyus and the wife of Gikonyo.

If in *A Grain of Wheat*, Ngugi evaluates the complex web of colonial effects in post independent Kenya, *Petals of Blood* takes it further. Here, Ngugi censors the morbid development, the rapid transition from feudalism to capitalism that stigmatises the average Kenyan as wretched and debased. In *Petals of Blood*, Ngugi tries to update the derivatives drawn in the earlier novels; sense of unity and order in *The River Between*, suffering and compassion in *A Grain of Wheat* and *Weep Not Child* and disillusionment of *Secret Lives*. In course of doing this, he develops a straight-forward narrative with clear perception of social realism about the most turbulent historical period in Kenya. Here, Ngugi depicts the onslaught of the multinationals as a pitiable consequence of the revolutionary era, when the capital accumulation of a particular class deprives the people of their minimum. The politics of neo-colonialism in the form of multinationals and the bourgeois and the issues arising out of religion and rebellion signify an important milieu of the novel.

The novel sums up both the past and the present of the Kenyan society and projects the present in a new perspective. The social change and its sources - the struggle and resistance - are symbolically presented through the 'journey' or the 'march' with demand of reform to the national bourgeoisie. The description rendered by Wanja about her fall, indicates the fall of the people, the degrading economy after independence.

The 'march' is used as "symbolic tribute" (Homecoming: 28) to imply social change; it has been shown how the newly built road brings along with it a wave of socio-economic change in an unknown town Ilmorog. It is not only the transformation of a metal road from a dirty road that Munira discovers in his first visit, but also an aggressive capitalist intervention that consumes the local market and its people dependent on it. A dusty road track becomes the 'Trans-Africa' road. Apparently, Nairobi is linked with Ilmorog but in reality, it is the capital influx which makes inroads to an unknown feudal base. Ngugi explains



this within the novel, how “abstracted from the vision of oneness, of a collective struggle of the African people, the road brought only the unity of earth’s surface: every corner of the continent was now within easy reach of international capitalist robbery and exploitation” (Williams: 211).

In post-colonial Africa, only the faces of the exploiter appear to have changed. Capitalist henchmen replaced the colonial profiteers. This strong pessimism informs the title phrase ‘petals of blood’ which also remains the central symbol of the novel. The symbol explains the process of life to the bearers of life – Children. Ngugi commendably points out the ruthless change that has degraded the human values into mere saleable items.

*Devil On the Cross*, his first novel in Gikuyu, shows that instead of Jesus Christ who has failed relentlessly, it is the ‘Devil’ that comes back to earth to offer guidance and redemption with the promise of a heaven. In this way, Ngugi’s resistant voice of the narrator could be Christ or Devil. For, the connection between Good and Evil is ambiguous. As Warringa encounters the Voice, it says that the “nature of God is the image of the good we do here on Earth. The nature of Satan is the image of all the evil we do here on Earth. The question is: what are evil actions and what are good actions?” (*Devil On the Cross*: 7)

Warringa, the central character, assumes the position of a modern Christ who takes up violence to avenge the exploited. She assassinates her husband’s father. This symbolically shows the necessity of the armed struggle to achieve equality and liberation from the exploiters. Ngugi’s anger on the apostasy of the Church is evident as he focuses his attack on the hypocritical abuse of Christianity. In his attempt, he tries to re-write the truth.

Jacinta Warringa’s life becomes more complex in a post-colonial world. In her journey from innocence to experience, she fully experiences the national deceit, especially when she encounters a group of dejected people. Each one of this group tells a tale: how they have either been thwarted and deceived in their lives or has compromised with the system that has passed into the hands of deviated and corrupt leaders. These leaders appear to have sold the national economy in the hands of multinationals alias the ‘neo-colonial’ agents. An unusual

competition to select seven experts in modern theft and robbery that takes place in the ‘Devil’s Feast’ very subtly exposes the Post-colonial Kenya infested with corruption.

It is significant to note that the ‘misfortune’ and ‘trouble’ that gyrates around Warringa is a general problem of the Kenyan society. Her victimisation is also the victimisation of all girls of her age group and all women of her class, subjugated by the capital, and its post-colonial bearers. However, the experiences transform her from a native virgin to a ravaged self. She shoots her first exploiter: the ‘rich old man’ and brings an end to the cause of the exploitation.

Warringa’s colonial defiance is visible in her dressings, gestures and upkeeping. Her conscience reproves, as she attempts to commit suicide or ‘sacrifice’ herself for the sake of others. She is rescued and taken to the steps of a saloon, where she stands against the wall and passes into an illusion; she visualises amid darkness the ‘cross’ towards which the people in rags are pushing the Devil. The Devil’s attire resembles a bourgeois gentile clad in silk suit, carrying the Devil’s twisted stick like a folded umbrella. They accuse the Devil of mass exploitation, felony and crime.

It is obvious that through the tales of his characters, Ngugi, throws light on the people and society in the pre, post as well as in neo-colonial Kenya. Based on the Christian ethics, Ngugi attempts to reinvigorate the godly principles of equality, peace, justice and brotherhood. Such views are universal and are concomitant with the traditional Gikuyu as well as Kenyan values. The paradigm of the novel’s new national culture is associated with the conventions and traditions which are carefully blended with historical events which together constitute a fine stream of narrative. Matigari, as an authoritative prophet or militant soothsayer, is in contrast to the decentred and problematic voice of post-modern writing. Unlike the multiple representations in *A Grain of Wheat* and *Devil on the Cross*, Ngugi employs the image of a sole and singular prophetic representation in *Matigari*. There is reiteration of the binary understanding of the post-colonial world when Matigari observes that there are two worlds – ‘the world of the patriots and the sell-outs’.

If *A Grain of Wheat* analyses the fragmented self of the



colonialised and the reconstruction of that very self, *Matigari* focuses on the direct uncompromising and one-dimensional reaction and opposition against the oppressor. Ngugi himself says that the text tries to restore the “voices to the land. It tries to give voices back to the silenced.”

It is obvious therefore that Ngugi’s works have immense social value and relevance. His works speak for the people. He is a committed writer with a radical view on the political freedom and cultural renaissance of Africa. Ngugi believes that “Struggles make history ... our language and our being.” He, therefore, seeks to articulate the feelings behind this struggle. He is an uncompromising champion of the African identity and culture and pleads for the decolonization of mind from all traces of subservience and enslavement that smack of the white man’s hegemony in culture, language, Euro-centred values, capitalistic, imperialistic, economic and political domination.

A true spokesperson of his people, Ngugi is engaged in exposing the distorted values to reorganize people’s movement with a positive and greater vision of the future. His mission is to build a true communal home for all Africans. To achieve this mission, overcoming the maladies of the contemporary society is imperative. Ngugi, therefore, takes recourse of history to explain the problems of the present. To bring up a true picture of Kenya, Ngugi delves deep into the tribal and Christian myths, legends and symbols to express the group culture of the Kenyan people caught between the colonially imported Anglophonic and the already existing multilingual aboriginal culture. History, thus, is his major preoccupation that helps him forge intelligible links with life. Not surprising then that his works posed a real threat to the neo-colonial state in Kenya and the neo-colonialist could hardly bear with his treatment of the history.

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## A comparative study of Bose Einstein Condensation and Laser Oscillation near threshold

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### Synopsis:

It was earlier believed that the laser is composed of statistically independent wave tracks so that its amplitude process a Gaussian distribution analogous to that of natural light, the only difference being that the decay time of the single wave tracks is considerably decreased. However in 1961, Wagner and Birnbaum<sup>1</sup> first showed that theoretical spectral output as a function of pumping power of an optical maser consists of three distinct ranges for a homogeneously broadened line,

- (a) below threshold
- (b) slightly above threshold and
- (c) further above threshold.

Line narrowing above threshold has been shown to be an exact analogy of Bose Einstein Condensation in theory of ideal Bose Gas. Here we have put down some empirical formulae for laser oscillation and Bose Einstein Condensation to take place and make discussion.

### Theory:

- (i) For laser action, the necessary equation<sup>2</sup> is

$$|\alpha|D \geq \frac{1-R}{R} \quad \text{--- (1)}$$

Where,  $\alpha$  is negative absorption constant, D is the length of the column, R is the reflectivity .

If R is closed to unity

$$|\alpha|D \geq 1-R \quad \text{--- (2)}$$

A Doppler broadened line has a Gaussian shape and an atomic line broadened by random strains in a solid. For Lorentzian shape<sup>3</sup>

$$\alpha = \frac{1.69 \times 10^{-2}}{\Delta\nu} \left( n_1 - \frac{g_1}{g_2} n_2 \right) f \quad \text{--- (3)}$$

Where,  $\Delta\nu$  is line width,  $n_1, n_2$  are the number of atoms in  $E_1$  and  $E_2$  states,  $g_1$  and  $g_2$  are the degeneracy of the two states  $E_1$  and  $E_2$

For laser action,  $-\alpha D \geq 1-R$ . If we also assume  $n_1 = 0$  then for threshold condition of oscillation,

$$\frac{n_2}{\tau} = \frac{26.8 \Delta\nu C (1-R)}{\phi \nu \lambda_c^3 D} \quad \text{--- (4)}$$

Where,  $\phi$  = fraction of the atom

$\lambda_c$  = Wavelength

This the number of atoms that must be supplied/sec to, if remains empty, similarly for Lorentzian line, threshold condition is

$$\frac{n_2}{\tau} = \frac{39.6 \Delta\nu C (1-R)}{\phi \nu \lambda_c^3 D} \quad \text{--- (5)}$$

In either case the number of atoms which must be excited during each sec is proportional to the line width and inversely proportional to. Thus for laser action we should look in general for materials whose fluorescence lines are very narrow and have good quantum efficiency.

The condition for the appearance of Bose Einstein Condensation is given by<sup>4</sup>

$$N > V T^{3/2} \frac{(2\pi mk)^{3/2}}{h^3} \xi(3/2) \quad \text{--- (6)}$$

Where,  $N = \sum_i n_i$ , number of particles

$V$  = Volume of the ensemble

$T$  = Temperature of the system

$K$  = Boltzmann constant



$m$  = Mass of the Boson particle

$h$  = Plank's constant

$\xi(3/2) \approx 2.612$  = Reiman zeta function

If we hold  $N$  and  $V$  constant and vary  $T$ , then

$$T < T_C = \frac{h^2}{2\pi mk} \left\{ \frac{N}{V \xi(3/2)} \right\}^{2/3} \quad \text{--- (7)}$$

The symbol denotes a characteristic temperature that depends upon the particle mass 'm' and the particle density  $N/V$  in the system. Accordingly for  $T < T_C$  the system may be looked upon as a mixture of two phases.

- (i) A gaseous phase, consisting of  $N_e = \left(\frac{T}{T_C}\right)^{3/2}$  particles distributed over the excited state.
- (ii) A condensed phase, consisting of  $N_0 = \{N - N_e\}$  particles accumulated in the ground state.

**Discussion:**

A qualitative estimate of the analogous situation in the Bose Einstein Condensation as revealed by the equation 6 may be made as follows. We have earlier shown that (equation 2) for laser action to take place

$$-\alpha D \geq \frac{1}{R} \quad \text{--- (8)}$$

Where,  $R$  is the reflectivity, is the gain co-efficient and  $D$  is the dimension of the cavity. Also the Gaussian line is given<sup>5</sup> as

$$\alpha = \frac{2}{\Delta\nu} \sqrt{\frac{m^2}{\pi}} \frac{\pi e^2}{mc} \frac{mc}{8\pi e^2} \frac{g_2}{g_1} \phi \frac{\lambda_c^2}{\tau} \left( n_1 - \frac{g_1}{g_2} n_2 \right) \\ = 3.74 \times 10^{-2} \frac{\nu}{\Delta\nu} \phi \frac{\lambda_c^3}{\tau} \frac{g_2}{g_1} \left( n_1 - \frac{g_1}{g_2} n_2 \right) \quad \text{--- (9)}$$

For,  $n_1 = 0$ ,

we have the inversion condition

$$\frac{n_2}{\tau} = \frac{26.8}{\phi} \frac{\Delta\nu}{\nu} \frac{C}{\lambda_c^3} \frac{(1-R)}{D} \quad \text{--- (10)}$$

Further, we have for laser action

$$3.74 \times 10^{-2} \frac{\nu}{\Delta\nu} \phi \frac{\lambda_c^3}{\tau} n_2 D + R \geq 1 \quad \text{--- (11)}$$

Similarly Bose Einstein Condensation to occur

$$N > V T^{3/2} \left( \frac{2\pi mk}{h} \right)^{3/2} \xi(3/2)$$

$$\text{Or } \frac{Nh^3}{VT^{3/2} (2\pi mk)^{3/2}} \xi(3/2) > 1$$

$$\text{Or } T_C = \left( \frac{N}{\xi(3/2)} \right)^{2/3} \frac{2\pi \hbar^2}{mk} \approx 3.3125 \frac{\hbar^2 N^{2/3}}{mk} \quad \text{--- (12)}$$

From the consideration set forth above we observe that for laser action to take place conditions identical to that Bose Einstein Condensations do exist. This may be taken as logical connection between the different aspects of analogy as presented.

**Conclusion:**

1. The Bose Einstein Condensation is to matter as the laser is to light- the analogy is precisely simple.
2. It took twenty years from the invention of laser until its technological application began to take off.
3. At first, lasers were considered too difficult to make to even find use in everyday application. Now, they are everywhere.
4. The characteristics of Bose Einstein Condensation, specially their response to sound and other disturbances are still under investigation but they hold the promise of many curious developments to come.



5. Below a special value of temperature a qualitative new feature appears in case of Bose Einstein Condensation. A total number of particles occupy the lowest energy state at and. In case laser transition population inversion increases from the threshold condition at negative temperature.
6. Both laser oscillation at threshold and Bose Einstein Condensation are because of quantum statistics and by in the symmetry of the wave function and not in the inter particle interaction.

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2. Ph. D Thesis, by R. Tamuli. Page 26.
3. Ph. D Thesis, by R. Tamuli. Page 27.
4. Ph. D Thesis, by R. Tamuli. Page 41
5. Ph. D Thesis, by R. Tamuli. Page 2s8



**Excluded Local Activist :  
A Subaltern perspective**

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**Introduction:**

Indian history writing was completely based on elitist and dominant people and their hegemony. The system of society was based on binary oppositions. It is necessary to study about those people who have been missed in history writing. In addition to know various policies which could be helpful it is important to know about those people who contributed a lot to Indian nationalism but were excluded in history writing. Until we focus on the history from below we would not be able to know the reality. The general notion is that the Indian history has been written according to elite and proletariat persons. In order to include contributions of local activists it is essential to study against the grain and rewrite the Indian history. Now the matter for consideration that how and in which way they can be included in the mainstream of history; here the question arises that in the history writing why were common people excluded in the first place although they all were great freedom fighters. As post modernist historian Foucault has written in his book 'Genealogy of Power', that 'knowledge is power'. It means those who have knowledge have power to rule over people. Post modernists as well are also focusing on deconstructing history writing and studying the grass root and basing their writing on locality not universality. Now we are living in the age of globalization as well as glocal era. The concept of glocal means inclusion of global and local arena both. Phenomena which is related to both is studied by glocal approach. There are various centres and institutions which are actively trying to implement several policies and programs to include such person. The aim of this research paper is to approach and concentrate on those local activists who were



excluded especially in the writings on Indian history. It will also discuss the identity of all indigenous people who were freedom fighters but have not been included or mentioned in Indian history. Some scholars have predicted that this is 'gap in the history'. Subaltern approach has tried to study the way or policy by which all those excluded can be included.

#### **Deconstruction of History writing and Subaltern studies:**

The subaltern historians originally started as an Indian version of "History from below" approach of the west. They were also influenced by the west. The term subaltern taken from Gramsci's euphemism for the proletariat in his 'prison notebooks'. However the subaltern studies collectively used it as a term for all groups which they viewed as oppressed—the proletariat, the peasantry, women, tribal people. The terms subaltern and subaltern studies entered the field of post-colonial studies through the works of the subaltern studies group, a collection of South Asian historians who explored the political-actor role of the men and women who are the mass population — rather than the political roles of the social and economic élites in the history of South Asia. In the 1970s, the application of subaltern began to denote the colonized peoples of the South Asian Subcontinent, and described a new perspective of the history of an imperial colony, told from the point of view of the colonized man and woman. The term Subaltern describes the lower classes and the social groups who are at the margins of a society. Borrowing from Gramsci's use of the terms "subaltern" and "subaltern consciousness" (1971, p. 55, pp. 325-326) in relation to the peasantry, Adivasi movements can be defined as "subaltern movements," while keeping in mind Guha's (1982, pp. 5-8) observation that there are diversities and the ambiguities inherent in the concept when applied to the Indian context. where the term subaltern signifies tribal (Adivasis), low caste agricultural laborers, sharecroppers, smallholder peasants, artisans, shepherds, and migrant landless labor working in plantations and mines. The term is also not just a substitute for peasantry or labouring poor/common people— it alludes to recognition of the dialectical relationships of super ordination and subordination that define social relations in hierarchical social formations (Ludden, 2005, p. 215).

There is also need to know about social exclusion. This is a theoretical concept, a lens through which people look at reality and not reality itself'. (de Haan, 2001:28). The concept of social exclusion is used to explore the relationship between people and groups who may be socially and economically disadvantaged and the phenomenon of going missing. The missing persons with the concept of social exclusion shows that social and economic disadvantage can lead directly and indirectly to peoples' disappearances in history. Social exclusion is described as 'a shorthand label for what can happen when individuals or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, bad health and family breakdown' (SEU 1997). Other possible definitions are the 'inability to participate effectively in economic, social, political and cultural life, alienation and distance from the mainstream society' (Duffy 1995).

Grassroots activism consists of a group of like-minded people coming together for a cause they believe in. Grassroots activists are not usually controlled by any political party. Their issues are often directly opposed to the policies of the major political powers. Political freedom is a major concern of the grassroots activists. Religious imagery attracted the loyalty and participation of the common people in cities and small towns. These were usually local elites and land owners, from the upper and middle castes who then committed to the struggle for political freedom from colonial rule. This group also ran the media of the time – English and regional language papers, which then proceeded to disseminate far and wide the news of movement and the activities of these leaders. In no time, the masses, beholden to the local caste-class elites for both identity and livelihood, were also drawn into the equation and the recipe for a "popular" struggle was well set. The situation and role of women in the freedom struggle, and that of the outcastes – the "Harijans", as Gandhi termed them – also formed a very visible and decisive role in the shaping of the present-day India, as we will see below. Gandhi constructed the values of the anti-colonial struggle, especially that of Satyagraha, on the idealized lines of that of the life of a Hindu Widow: her life – and that



of the satyagrahi – would be one of renunciation and sacrifice, shorn of all adornment, ascetic. Gandhi was insistent, that widows and ‘redeemed’ devadasis (temple dancers/prostitutes) should not remarry, even if they were minor children. Thus sexual abstinence was also an ideal, with restrictions in food and a Spartan lifestyle, till the goal of freedom from the colonizers was realized. He upheld Varnashrama Dharma, and did not favour the changing of one’s caste-based occupation, one’s dharmic duty, even though he spoke against untouchability. He gave the name “Harijan” to the scavenger community, with the idea of “elevating” their image to that of the “children of God”. He named a paper that he published “The Harijan” even undertook to clean latrines, the work of untouchables. However, he said that a Harijan should not seek to give up scavenging, as it was his dharma, but should try to do it to the best of his ability. While the term “harijans” did find official acceptance and was used in government schemes, now the people reject this term, pointing out that it was actually a slur, implying that they were “illegitimate”. Thus they prefer to call themselves Dalit, meaning broken. This study is based on secondary data and it would be descriptive as well as theoretical in nature.

#### Review of literature:

In the view of Vinay Lal (1996) ‘Subaltern Studies’, viewed as a collective enterprise, represents the most significant achievement of South Asian ‘cultural studies’; it has effectively contested what were until recently the dominant interpretations of Indian history, and more generally it has provided a framework within which to contest the dominant modes of knowledge. However, subaltern history has not always had an easy relationship with feminism, and we will also interrogate the place of feminism within subaltern history. Feminist historiography, more than anything else, has brought questions of voice, agency, and resistance to the fore, and in this connection we will look at an oral history of women in the Telengana uprising, and some articles drawn from a recent anthology on constructions of womanhood and women in colonial India. Guha does not totally disregard the uses of elites historiography but he asserts that elitist historiography of this kind fails to explain to acknowledge, for less

interpret, the contributions made by the people on their own, that is independently of the elite thus making them dependent both mentally and economically on the elite in one way or the other. It sees the movement of the people as the result of the charisma or ideals of a certain leader. In the view of Ilaiah (2001) Dr. B. R. Ambedkar, himself a dalit, made efforts to transform the hierarchical structures of Indian society for the restoration of equal rights and justice to the neglected lot by building up a critique from within the structure of Indian society. His was not a theoretical attempt but a practical approach to the problems of untouchability. Dr. Ambedkar realised that caste and Brahminic Hinduism reinforce each other and discriminate against the downtrodden sections of the society. Dr. Ambedkar’s subaltern approach for the emancipation of dalits and their empowerment was his distinct formulation of Indian nationalism in opposition to the dominant discourse of Hindu nationalism as represented by Raja Rammohan Roy, B.G. Tilak, Mahatma Gandhi, Jawaharlal Nehru, Golwalkar and Shyama Prasad Mookerjee on the one hand and Communist secular socialist nationalism represented by M.N. Roy, R. P. Duta, T. Nagi Reddy and E.M.S. Namboodripad on the other. Although the protagonists of Hindu nationalism differed in many ways from each other, in essence they strengthen the Brahmanical hegemony in modern India. The communist secular social nationalism though based on abolition of class, its ideologies like that of the Hindu nationalism belonged to the upper-caste and upper-class background. Kancha Ilaiah put these two streams of Indian nationalism on a single platform by emphasizing that though they “appear to be antagonistic in their discourses of transformation; the social forces that were engaged in this discourse did not differ in their roots of existence and formation. In caste/class term, they belong to the Brahmanical upper and middle class. Though their consciousness appeared to be antagonistic to each other, their being and self remained Hindu. This was one of the main reasons why the Marxists and socialists schools failed to problematic and critique Hinduism and Brahmanism”.

In the view of Gramsci “it must be stressed that pure spontaneity does not exist in history: it would be the same thing as



'pure' mechanistic. In the most spontaneous movement it is simply the case that the elements of conscious leadership cannot be checked, these have not achieved any consciousness of the class for itself.... The fact that every spontaneous movement contains rudimentary elements of conscious leadership, of discipline, is indirectly demonstrated by the fact that there exist tendencies and groups who extol spontaneity as a method. ... They are not the result of any systematic educational activity on the part of an already conscious leading group, but have been formed through everyday experience illuminated by commonsense, i.e., by the traditional popular conception of the world."

#### Suggestion and Conclusion :

At last it can be concluded that there are various scholars who explain about those people who are excluded in history writing. As Ranjit Guha has also mentioned that the basic argument is that historians who have studied these movements have not considered the specific consciousness of the peasantry or the other local people. They have either characterised the revolts as spontaneous uprisings or have studied only their social and economic background. Therefore, it is needed to include or rewrite about those persons and their contribution in Indian history.

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## Peace and conflict issues in Meghalaya : Illegal immigration and emerging trends

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*Issue of illegal immigrants , particularly from Bangladesh that fuels many northeastern conflicts and insurgency time and again and led to many killing fields, Shillong and Agartala swing between anti migrant campaigns laced with demands for protectionist autonomy and electoral exigencies. But once again the dogged refusal to learn the lesson of the Partition of India aggravates the poverty of political immigration of our policymakers. However, compared to other northeastern states, Meghalaya is quite peaceful. A latest report of the Ministry of Home Affairs in June 2009 states that Meghalaya, Mizoram and Tripura are having the lowest insurgency-related activities in the Northeast.*

Meghalaya, One of the major North- East State of India is not only renowned for its natural beauty and bio-diversity but also for its distinctive tribal culture. There are mainly three tribal groups-Garo, Khasi and Jaintia. Since long time Meghalaya has a very good relationship with its northern neighboring states and Bangladesh. During British colonialism the main entrance to Meghalaya was through road from Bangladesh which was replaced by West Bengal after independence of India . Before British Colonialism the society of Meghalaya believed in traditional values and it was quite ignorant about technology and modern education. Thus Britishers got a chance to spread Christianity in these uneducated areas by providing the services like education, medical facility, science and technology etc., as result by which the local people started converting their religion

into Christianity. The Church has played a crucial role towards peace in Meghalaya in these days. In the beginning Britishers made Cherapunjee as capital of Meghalaya which was very close to Bangladesh, but due to excessive rain & cold they shifted the capital to Shillong. Meghalaya needed more skilled & professionally qualified people for their administrative jobs and industrial development before the independence of India . For this it was recruited people from not only Bangladesh but also from other states of India like Bihar, Punjab, Rajasthan etc. Thus in the beginning the immigration was not a problem but was a way of development. But gradually it started affecting the Social, Political & Economical lives of the people of that area.

After Independence of India different tribal groups started movements for their autonomy and identity. In North-East India, different groups were established demanding the same. In Arunachal and Nagaland the upper line pass has been implemented as a result of which a special permission is required to enter and stay in these states. Because of the huge success of these movements other states have also started demanding their rights & privileges where these facilities are not available.

Indian Constitution has also made many laws and provision to safe guard the rights and identity of ethnic groups and thus provided them socio economic and political safety. Now a days the tribes of Meghalaya are becoming intolerant towards non-tribal people (Bangladesh & rest of the Indians). They think that the non-tribal people has grabbed all the job opportunities, hence they are deprived of it. These feelings and perceptions have created immense competition among the tribal and non tribal groups. They have started agitation towards non-tribal groups specially Illegal Bangladeshi for their socio-economic and religious security as they think that non tribal groups are disturbing their socio-cultural environment and place. Tribes are also very much disappointed by the inappropriate actions taken by Indian Government against illegal immigration of Bangladesh. They think that government has not taken proper action to stop such



activities. In short there are the following impacts of this illegal immigration of Bangladeshis in Meghalaya--

- Tribal People show aggressive behavior towards non tribal people as they think that non tribes are grabbing all the job opportunities from them.
- Due to unemployment and lack of opportunities the feeling of animosity and hatred of tribal groups towards non tribal groups. is increasing day by day resulting in violent conflict and high competition.
- The tribes of Meghalaya has accepted Christianity as their only religion and rejected other religious practices.
- Meghalaya have been motivated and influenced by the movements in other North- East states for the autonomy and identity issues.
- The level of conflict for regional security and ethnic identity issues is increasing day by day among tribal groups.
- The tribes are demanding over the following issues : Autonomous Authority, Inner live pass system, Economic & Political rights, Immediate development of the state.
- Among the tribes the awareness towards Social, Political and Economic aspects has been increased during the past few years. These days the ideology of Meghalaya tribes about Government of India has changed. They think that government is not taking proper and effective action towards illegal immigration from Bangladesh because of the political issues and Vote Bank.

#### **OVERVIEW : CONFLICT AND INSURGENCY IN MEGHALAYA**

Conflict in Meghalaya started as a movement against the domination of the 'dkhars' (outsiders). The Hynniewtrep Achik Liberation Council (HALC) represented the interests of the dominant tribes of the State, the Khasis, Jaintias and the Garos. However, tribal differences led to a split in the HALC in 1992 into the Hynniewtrep National Liberation Council (HNLC), representing the Khasis and the Jaintias, and the Achik Matgrik Liberation Army (AMLA)

representing the Garos. The AMLA subsequently passed into oblivion to be replaced by the Achik National Volunteers Council (ANVC). Whereas the HNLC aims at converting Meghalaya "as a province exclusively for the Khasi tribe and free it from 'domination' by the Garo tribe", the ANVC's purported objective is to "carve out a homeland called 'Achik Land' in the areas of Garo Hills." Both outfits entered into strategic alliance with other groups like the United Liberation Front of Asom (ULFA), the National Socialist Council of Nagaland-Isak-Muivah (NSCN-IM) and the National Democratic Front of Bodoland (NDFB), in return for allowing them safe passage as well as providing them with safe houses in the hilly terrains of the State. HNLC's activities were restricted to the Khasi hills and several of its attacks took place in the State capital Shillong. On successive years, it called for boycott of the Independence Day celebrations on August 15 and its diktats had good impact on the people. Similarly, in Garo Hills, the ANVC held sway. Sustained counter-insurgency operations, over the years, weakened both the outfits. Since July 23, 2004, the ANVC is under an extended ceasefire agreement with the government. Still, extortion in the West Khasi Hills, East Garo Hills and South Garo Hills districts is being carried out by the group. The militants of ANVC have established a finance-sharing understanding with the NSCN-IM targeting the coal belt areas of West Khasi Hills and East Garo Hill. Both ANVC and NSCN-IM are using newly formed militant outfits, like the Atong Liberation Army (ALA) in South Garo Hills, and Achik National Security Defence (ANSND) in West Khasi Hills, to maintain extortion drives in the coal-belt areas.

#### **Views of illegal immigrants and non tribes:**

The non tribes do not feel safe in these areas and the environment is mostly stressful. The relationship between tribes and non tribes are not so friendly but they work together at different social-political and economical level. The non- tribes are more organized and integrated for fighting against the tribes on security and other socio-political and economic issues. Every areas of Meghalaya are not unsafe but few insecure areas could be indicated. Illegal immigrants do not ready to accept that



they are immigrants, they present themselves as Indian citizens.

### Political role of Women in Meghalaya:

Meghalaya is a female dominating state. Women play efficient role in various business institutions. Property related rights and powers are secured in the hands of women but she cannot take decision alone for selling the property, for that she has to take consent from all family members. Here the women are politically more active in comparison to other states of India. Women take part in various local elections and student unions and various political activities. Women feel themselves safer and secure in Meghalaya in comparison to other states. They are financially more independent also. After marriage the groom stay in bride's house with her parents and take care of bride's family.

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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 fast growing manufacturing industry is 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 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 equipment's that generates e.m.r (electromagnetic radiation) are power lines, mobile phones, fridge, computer screens etc. As it is 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 frequency 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 signal 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 developed 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 fulfil the requirements. But it cannot be said that these are planned fully 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 follow some safety guidelines but these existing guidelines are completely inadequate. Especially in context of Assam, where people ignore the effect from cell phone and cell phone tower radiation and rush to install the phone towers in their locality only for economic benefit.

It will, therefore, be worthwhile to carry out a systematic data based study of this impact of radiofrequency 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 asset to human civilization in respect of present globalization system, but it seems to be a major threat 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 Beeker 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.

#### **Findings in brief:**

Cell tower antennas are in the frequency range of 869-894MHz (CDMA), 935-960 MHz (GSM 900) and 1810-1880MHz (GSM 1800). Also '3G' has been deployed in most of the cities (nowadays) where frequency range is 2110-2170MHz. Mobile phone operators

divide a region in large 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 receive enough signal for proper communication up to a few kilometres. Majority of these towers are mounted near the residential and office buildings to provide good mobile phone coverage to the users.

Studies have revealed that at even low ranges of this radiation, there is evidence of damage to tissue, DNA which has been linked to brain-tumours, cancer, suppressed immune function, depression, miscarriage, Alzheimer and numerous other serious illnesses. 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. Neil Cherry reported that there is no safe level of E.M.R. in the world.

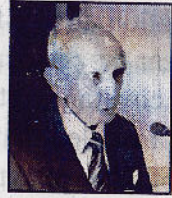
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## Portrayal of Mahatma Gandhi: A Reading of *The Triumph of the Tricolour*



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Chaman Nahal (b. 1927—)

Chaman Nahal is widely acclaimed as a creative writer in English. He has authored twenty two works including nine novels. His literary output includes novels, short stories, literary criticism, philosophical treatises and a literary autobiography. His life is rich in literary scholarship, discipline and humour. He is best known as a novelist. According to him, a fiction writer has endless choices. What he cannot change in real life, he can change through his creative imagination. He believes that a writer cannot change society, but can affirm life. The objective of this paper is to examine and explore the character of Mahatma Gandhi vis-a-vis his principles and actions as portrayed by Chaman Nahal in his novel *The Triumph of the Tricolour*.

Chaman Nahal's *The Triumph of the Tricolour* is the third volume of his Gandhi Quartet. It deals with the Quit India movement of 1942 launched by Mahatma Gandhi. The novel opens with the Congress passing the Quit India resolution in August, 1942 and ends with the victory of the Tricolour and the formation of Interim Government under Jawaharlal Nehru. The Congress Tricolour triumphs and flutters everywhere. The title is apt and suggestive of the theme. The novel has three parts – Defiance, Constraints, and Release. It has thirty Principal Fictional Characters and five Principal Historical Characters. However, Nahal focuses chiefly on the principles and activities of Mahatma Gandhi as a leading political

figure.

The novel begins in an unstable political situation. Gandhi had to speak continuously for two hours while passing the monumental resolution for Quit India movement on August 8, 1942. In this connection, he called upon the Indians to carry out a mass movement against the British imperialists. He gave them the 'mantra' "Do or die." His message ignited the freedom fighters to act with invincible spirit and indomitable courage. Gandhi asked the British to quit India instantly. Chaman Nahal writes:

So the British must quit. Leave India to Indians to make of it what they would. There would be no other terms and conditions of the new Congress movement. The British must leave, retire, exit, go, vanish, disappear, pass out, pass away. ....A special meeting of the All India Congress Committee was convened at Bombay and the monumental resolution passed. (1, Pp. 14-15)

Truth and non-violence are the hallmarks of Gandhian philosophy. Gandhi strongly believed in his principle of non-violence even when the violence of World War II continued. However, he faced the challenge of the feasibility of his non-violent methods from the revolutionary group for the first time in his political career. Darbara Singh was one such revolutionary. The British government convicted and deported him to Andaman for attacking the Prince of Wales in 1922. Afterwards, the Japanese captured Andaman and freed the prisoners and revolutionaries. Darbara Singh came back. Once he attended a meeting where Mahatma Gandhi was speaking about non-violent movement. He raised some arguments to prove the supremacy of the revolutionary ideals. He asked Gandhi if he would accept the revolutionary movement or not. Gandhi did not give an explicit answer. Darbara Singh asked him more questions. He said: 'I may or may not be a Congressman- though I am wearing khaddar-' he raised his arms for the delegates to see. 'Yet my voice is not the voice of a foe- I'm as ardent a votary of freedom as any. Many of the Congress delegates here have spent spells in jail. So have you, Mahatmaji- four precious years of your life, off and on. But so have others who may not be subscribing to the Congress creed- and longer periods than you can



imagine. ... Mahatmaji, at this juncture in our freedom movement, hold the great Shivaji in any lesser esteem merely because he fought violently? ... Would you call Bose any less heroic? Some of us here want an answer to this, Mahatmaji-' (Pp- 22-24)

The above questions of Darbara Singh were important and pertinent. Gandhi also gave convincing replies. Whatever might be the consequences, he never approved of violence. He never accepted violent methods and so he clearly stated:

'No, I dare not speak lightly of Shivaji or Rana Pratap or Rani of Jhansi. Indeed I venerate them for the self-sacrificing manner in which they resisted evil. I also dare not speak lightly of Subhas Bose. Like him, I too am suggesting an army to fight the British. Only my army would be armed differently. Its weapons would be truth and non-violence and not guns. I see no point in killing an enemy, when I can achieve my end by merely shaming him. My soldiers would be drilled in the art of dying nobly in the face of aggression..... In non-co-operation, I don't pitch evil against evil; I pitch strength of my spirit. I invite my Sikh friend to have a further meeting with me later, if he so desires. But under no circumstances can I sanction violence for achieving our ends. The Congress directive is clear on that.' (Pp. 24-25)

In fact, there were basic differences between the Gandhians and revolutionaries. Gandhi fought against the British with the ideals of non-violence and truth. However, the violent revolutionaries also played a crucial role in the freedom movement. The novel shows the erosion of Gandhian values and ideals prior to the achievement of freedom. The Congress party was a mission of selfless people under the stewardship of Gandhi. India achieved freedom after a long struggle and sacrifice by the Congress workers. But they changed gradually and became power-mongers. Gandhi was disillusioned to see the degradation of the Congress leaders. Soon the rich landlords became the leaders of the Congress. Communal riots, violence and racial discrimination began to prevail. The true Gandhians were kept aside. Kusum and Vikram understood that only Gandhian ideology could save the humanity. Gandhi began to feel that he had lost his importance

in the Congress. His dream of India or a *Ram Rajya* was dashed into pieces. His Panchayati Raj and cottage industry became irrelevant. Gandhi opposed all kinds of communal feelings, either by Hindus or by Muslims, but failed to prevent these evils.

Thus Gandhi was a true votary of non-violence throughout his life. However, in his conversation with Darbara Singh he acknowledged the role played by the revolutionaries. Earlier Gandhi did not support anything violent. Kusum reminded Gandhi the incident in which he was ready to kill the monkeys when they created nuisance in Sabarmati Ashram. As a Congress leader, he clearly said that he would give no place to violence in the party.

After the declaration of Quit India Movement, Gandhi was arrested along with the other top leaders. So young leaders without political maturity had to assume the leadership of the Congress. Though they followed the principles of non-violence, they engaged themselves in revolutionary activities. Thus for the first time the violent and the non-violent revolutionaries worked together in the freedom movement of India. Vikram was a true Gandhian who never accepted violence. However, he planned the hijacking of the whole train with Italian POWS on Sialkot- Jammu line at night with Darbara Singh and Joseph Daniel. Hijacking was certainly a revolutionary act. Non-violent Vikram also agreed to help the revolutionaries on the condition that they would not ask him to kill. He would also go to Imphal to help Subhas Chandra Bose. Vikram was in a dilemma for lack of proper guidance. There was a conflict between violence and non-violence in his mind.

The influence of Gandhian ideology was significant and lasting. Jesus Christ was crucified, Socrates had to drink poison, Abraham Lincoln was shot dead, Saint Joan was burnt, but their ideology became immortal. Vikram discarded violence as his Gandhian conscience called him for work at Balimaran. He fought against British injustice. He protested the British soldiers' forceful collection of donation from the Muslim dominated localities. He, along with his wife Julie and cousin Abha, appealed to the people of Balimaran not to help the war campaign of British government. He told the people



that they could defeat the British soldiers by means of non-violent resistance. He requested them not to use muscle power but to use soul force. By following the Gandhian principles the people of Balimaran compelled the British soldiers to leave. This shows the triumph of Gandhian ideology.

Winston Churchill refused to give freedom to India. So the non-violent people were attacked by violent means. Gandhi had tolerated too much. In the long run, he lost his patience and declared Quit India movement in August, 1942. It was the golden year in the history of Indian freedom struggle. The great freedom fighters had to take arms to fight against injustice and exploitation. History shows that one should take arms if non-violent methods fail. Gandhi could not ignore the importance of Rana Pratap, Shivaji, Rani Laxmi Bai, Guru Gobinda Singh and others who had taken arms to fight against oppression. The British used violent ways and means to suppress the Indian struggle.

Subhas Chandra Bose had radical differences with Gandhi and Nehru. He left India in disguise and sought help from Hitler but was refused. Bose managed to get the support of Japanese Premier Togo in Tokyo in 1943. Gandhi was astonished to see the act of Subhas Chandra Bose. Ironically, the imperialist Japanese forces badly berated the soldiers of the Indian National Army (INA) under Subhas Chandra Bose. The Japanese never thought of the interest of India or the welfare of INA. The failure of INA was the failure of Subhas Chandra Bose. Gandhi always opposed foreign help as he had firm faith in the people of India. The great revolutionary, Darbara Singh, who had once argued with Gandhi, was completely disillusioned and shattered. The death of Darbara Singh and Subhas Chandra Bose was symbolic of the defeat of revolutionary ideology and the supremacy of Gandhian non-violence.

Similarly, the revolutionary Himmat group was also liquidated. Joseph Daniel, the leader of Himmat and his mistress, Dulari were killed. Pitambar Singh, an old Sikh, was also killed in the same manner. Violence was put under control by the British administration but non-violence continued to work mainly for the magnetic personality of

Mahatma Gandhi. The incident of Naval Mutiny in Bombay shows that violence could be crushed easily. Gyan and others who rebelled against British discrimination were killed. In fact, the liquidation of Himmat group, the defeat of INA and other revolutionary moves proved the supremacy and popularity of Gandhian principles. Even Kenneth Ashby recognized it and said:

What Gandhi unleashed in 1942, the spirit, the passion, I don't think we can contain it. It is a tide that has broken all dykes. No one can now contain it except he alone. That's why the government has released him. He stands vindicated by these events, for the violent way has failed. (P.195)

Mahatma Gandhi faced communal disharmony as a great challenge in his long political career. He failed to solve the communal problem of his country. It was due primarily to the obstinacy of Mohammad Ali Jinnah who began his political career as a Congressman. But later he left the Congress for his differences of opinion with Gandhi. Jinnah's only political goal was the creation of Pakistan while Gandhi strove for Hindu-Muslim unity. Jinnah tried more for partition of the country than for the freedom from British domination. Therefore, Jinnah opposed the Quit India movement of 1942. Gandhi never accepted Jinnah's plan. He had several rounds of talk with Jinnah but failed. Jinnah was adamant on the creation of Pakistan. Ultimately, Gandhi was convinced by C. Rajagopalachari. Jinnah's views about Gandhi were not positive:

That leader talked of bullock carts in the age of machines, of loincloths in the age of uniforms, of salt in the age of space. Its blatant anachronisms, and its blatant communalism- its Hindu communalism. (P. 205)

Nahal rightly says that 9 September 1944, was the saddest day in the life of Gandhi because his hopes, dreams and struggles were shattered on that day. We find a long discussion between Gandhi and Jinnah in the novel. The discussion throws light on the character, nature and objectives of Gandhi and Jinnah. Gandhi strongly opposed the division of the country while Jinnah adamantly demanded a separate nation for the Muslims. The following conversation between



the two leaders show the situation in which the most unfortunate event in the history of the country occurred. This conversation is significant and worth quoting:

‘Why won’t you see it my way for a minute?’ Gandhi pleaded.

‘I have been seeing your way for years. Why won’t you see my way for a change?’

‘Any way that divides us, any way that splits us up, any way that makes a brother an enemy of his brother, is *no* way, Jinnah bhai.’

‘These for me are just clichés. Why can’t we live in harmony once Pakistan is formed?’

‘Why can’t we live in harmony now?’ (P. 212)

Nahal describes Gandhi’s journey from village to village after the Hindu-Muslim riots. Nehru accompanied him in such journeys. Thousands of people were brutally killed in the riots. Murder, plunder and hostility prevailed. There were heart-rending incidents of communal clashes. The dead bodies were lying in wells, in streets, in village tanks producing foul smell. Gandhi asked the people not to retaliate and not to flee from their homes. He assured them full protection by the newly formed government. He also asked Nehru not to use police force to control those responsible for the riots. Here Nahal shows Nehru’s disagreement with Gandhi in controlling the situation because Nehru wanted the use of police force while Gandhi did not. Nahal appreciates Gandhi’s kind feelings, moral courage and physical strength to move from door to door for consoling the victims. In this novel, the novelist puts forward Gandhi’s views on Hinduism. Gandhi believed that Hinduism provoked racial discrimination, exploitation, injustice, frustration, and estrangement. The high-caste Hindus considered themselves superior to the low caste people. Hindus were actually hypocrites in their behaviour and attitude. Nahal shows the hypocrisy of Hinduism in the following passage:

The compassion of Hinduism existed in its sacred books only; in practice, it was so intolerant, so severe, a religion. It would decaste a person for such a petty sin as drawing water out of the wrong well. Or entering the wrong temple. Or letting your shadow fall on the select

of the community – coming between them and the sun, that is. Or brushing against them with the hem of your clothes. Men found in adultery were all right. For women found in adultery it had a special treatment. It not only decaste them, it would also desex them. Cut off their hair, flatten their breasts, sew up their genitals so they could hold no further intercourse. (P.125)

When World War II ended, the political scene in the world changed. The Indian freedom movement gained popularity. The Labour Party under the leadership of Attlee defeated the Conservative Party headed by Winston Churchill in the general election in England. Consequently, hope for Indian freedom gradually emerged. The new British government was committed to the freedom of its colonies. The third part Release opens with the British government sending a delegation to decide upon the future of India. In this connection, Nahal writes:

IN MARCH 1946, landed yet another British delegation in India to decide upon the political future of the country. It comprised three dignitaries, a tall man with sunken cheeks, a hawk nose, and gold-rimmed glasses, a small man with drooping shoulders and a wobbly head, and a rotund man with a chubby pink face and round, protruding eyes. They were Pethick-Lawrence, Stafford Cripps and AV Alexander, all members of the newly formed Attlee cabinet. (P. 317)

But the transfer of power became a major problem to the British government. The Prime Minister Attlee was an experienced politician to understand the problem. He taught his cabinet colleagues how to tackle the problem. The former Prime Minister Winston Churchill opposed Indian freedom. However, Attlee government was determined to accord freedom to India. But there was communal politics in India at that time. Princely states appeared as a threat to the unity and integrity of India. At last, Attlee made the historic announcement, which came out as a severe blow to the demands of the Muslim League. The cabinet mission carefully examined the demand for Pakistan. They wanted to leave India united but Mohammad Ali Jinnah was a great obstacle. Gandhi opposed the Partition of the country, but Jinnah emphasized it. The members of the mission accepted neither Gandhi nor Jinnah.



As the Indian political parties failed to solve their disputes, the mission announced its unilateral decision:

After several hours of consultations, these three men wrote down two sentences on a gilt-edged paper - sentences which were to change the destiny of India. They wrote that India would have immediately a Constituent Assembly to evolve the constitution of a free India. And they wrote that India would immediately have an interim government headed by an Indian. How the constituent Assembly would be elected, who would head the interim government, what representations the different ethnic groups would have in these two bodies, they didn't concern themselves with. What reactions to the proposals there might be, they didn't concern themselves with that either. (P. 425)

Accordingly, an interim government was constituted on September 2, 1946. Mohammad Ali Jinnah exhorted the Muslims to observe the day on which the ministers took over charges, as a "Day of Mourning." But later the Muslim League joined them. Thus, the interim government came to power after great violence.

However, people ignored Gandhi for fulfillment of their narrow motives. His dream was shattered. But Vikram accompanied Gandhi. He did not seek power and office. As he was a true follower of Gandhi, he also observed celibacy against the wishes of his wife Julie and mother Kusum. Julie had married Vikram against the wishes of her father Michael Fogelson, a British medical officer. She also wore Khaddar. She helped Vikram to observe his vow of celibacy. At the end of the novel, we learn that she was elected an M.P. from Ajmer constituency and became a political acolyte of Jawaharlal Nehru. Gandhi's influence was so pervasive that even the prostitutes like Salma joined the Indian freedom movement. She was present when Gandhi began his historic Dandi March in 1930. Later she joined a garment factory. She sacrificed her life for the life of a Hindu friend at the time when Mohammad Ali Jinnah was working for Partition.

The novel throws light on how Indian democracy was afflicted with communalism, casteism, muscle power, and money power. These evil practices threatened the ideals of Gandhi, when he was still alive. Manoj Bhardwaj acted as foil to Gandhi. Manoj was a drunkard, while

Gandhi lived a pious life. Once he had killed a policeman when he was driving intoxicated. This man was given the Congress ticket from the Banaras constituency. Thus, politics was a source of acquiring money and power. Casteism was a serious threat to democracy. Gandhi tried his best to eradicate this evil from the country. But there began the erosion of Gandhian ideology during his own lifetime. Communalism emerged as another threat to the integrity of the country. There were communal riots in which many people lost their lives. So Gandhi was not happy although India was going to get freedom. He declared that the Tricolour had not triumphed and was not likely to triumph either. In a public meeting, Gandhi said:

I can tell you the Tricolour will never triumph here. We are such a divided nation. Divided on race. Divided on religion. Divided on caste. Divided on status. Divided on regionalism. Divided on language. Divided on dress. Divided on food. The sacred and the profane are the bane of this country and we are divided on that as well- on what is sacred, what is profane. ....The Tricolour will never triumph here so long as the Hindus do not learn that: the climate for a corporate, collective, creative living has to be created by *them*. They hold the reins in their hands. They hold the power. They hold the means. .... The Tricolour will never triumph here so long as the Hindus continue to be mean and petty. Their heritage is one of friendship. Let them show this friendship now- at the hour of our peril. (Pp. 486-487)

Gandhi was pained to see the miserable condition of Indian masses. The majority of people lived in fear and wants. Only a few people lived happily. Such a country with poor people could not enjoy freedom and happiness. Gandhi feared that the tricolour would never triumph in India where there were discriminations of race, religion, caste, status, regionalism, language, dress and food. He had a dream of India free from caste, creed, hatred, exploitation, suppression, repression, violence and discrimination. The India of his dreams was free from deprivation, exploitation, domination, division, injustice and inequality. Considering these factors, Gandhi declared that Tricolour would never triumph in the present condition of the country: The India of my dreams is an India where we would for once and all



be free of divisions. The India of my dreams has no place for fissures in it. The India of my dreams will be altogether free of caste, of religious bigotry, of economic exploitation. For many long years I have striven to bring this about but I must concede I have failed. Such an India has not come into existence. (P. 486)

Chaman Nahal has described the physical features and personality of Mahatma Gandhi at several places in his novels *The Crown and the Loincloth* and *The Salt of Life*. In this novel also, he gives a detailed description of Gandhi's personality, gestures, dress, physique and body language at various places. In the following passage, Nahal gives a beautiful description of his physical features: His chest as usual was bare. It was thin and narrow but firm and conspicuous. There was a spread of gray hair on it, and his belly was absolutely flat. ...His bare feet were clean, the toenails clipped, but his heels were bruised and his soles had huge blisters from walking in the villages. His bare head was bald but not altogether, a line of white hair ran around it and some small hair showed on the scalp. ...His arms were delicate, yet large hands and the fingers, as well as the elbows, were placed firmly in their sockets. His skin was dark but it glittered, as mahogany does when varnished. (P. 482)

Indeed, *The Triumph of the Tricolour* has descriptions of Gandhi's ideas about non-violence, rural India and untouchability at different places. The great saints of the world had talked of non-violence as one of the virtues of life without specification. But according to Gandhi, non-violence is the only and the sole virtue. Nahal also brings out Gandhi's views about the ends and means. He believed that the means should justify the ends. He stressed the purity of means. Nahal also refers to Gandhi's conception of agrarian revolution in India - village economy, village panchayats, village schools, village industries. Gandhi's future India or India of dreams was essentially a rural India. He believed that each village should be self-contained and adequate. He did not approve of big machines, rapid production, and misuse of natural resources.

Nahal shows the influence of Gandhian non-violence on Vikram. He realized the importance and supremacy of non-violence.

To him non-violence was like a shield against any sword. Though Vikram was the admirer of all the Gandhian ways, he differed slightly from Gandhi's old panchayat system. He understood that the whole country could not be entrusted with the hands of the village leaders 'sitting under the peepal tree'. India needed strong central leadership to govern the country. Nahal shows Vikram's disagreement with Gandhi's idea of decentralization. According to Vikram, Gandhi's political thinking was narrow. He could not support Gandhi's idea of handing over absolute power to the village leaders.

Chaman Nahal also shows that Gandhians like Kusum and Vikram worked together with the revolutionaries. Kusum had taken refuge in Banaras by leaving the Quit India movement. During those days, the revolutionaries used the route of the Ganges to carry their weapons. They moved by the water-route. Vikram also had relation with the revolutionaries. He came in contact with Joseph Daniel, the great revolutionary from Punjab. He was the leader of the Himmat group. Vikram thought that working with the revolutionaries was the need of the time for the Gandhians. The young leaders did not have too much liking for non-violence. The Quit India movement shook the very foundation of the British Empire in India. Vikram and Joseph Daniel made a plan to attack the British camp. The Himmat revolutionary group planned to make the war prisoners free from the war camps. Vikram made the necessary arrangements to attain success in their plan. Darbara Singh and Vikram had to find out a safe passage for POWS.

To sum up, Chaman Nahal's *The Triumph of the Tricolour* presents various political events of the period from 1942 to 1946 under the active stewardship of Mahatma Gandhi. To that effect, the novelist has skillfully delineated both historical and fictional characters with different political ideologies. The novel highlights the Gandhian philosophy, the principles of Subhas Chandra Bose and his Indian National Army, the Himmat revolutionaries and communal politics under Mohammad Ali Jinnah, leading to the partition of the country. However, it proves the significance, relevance and supremacy of the Gandhian principles over other ideals and principles. Nahal has justly



and honestly portrayed the character and personality of Mahatma Gandhi in the light of his principles and activities as a true political leader of India.

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## An Empirical Study on the Impact of Socioeconomic and Demographic Variables on Rural Poverty among the Mishing Tribe in Sivasagar District of Assam

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### 1. Introduction

The World Bank (2000:15) refers poverty as “pronounced deprivation in wellbeing.” Human poverty is multidimensional in character and diverse rather than uniform in content. There are basically three perspectives on poverty: i) Income perspective, ii) Basic needs perspective and iii) Capability perspective (UNDP, 1997:16). To Ravallion (1992), the assessment of well-being for poverty analysis is traditionally characterized by two main approaches: the welfarist and the non-welfarist approaches. The *welfarist approach* (Sen 1979) seeks to measure household utility, which in turn is usually assumed to be approximated by household consumption expenditure or household income; these may be considered as inputs into generating utility. A more paternalistic, or *non-welfarist approach* might focus on whether households have attained certain minimal levels of, say, nutrition or health. Thus, while the welfarist approach focuses on per capita consumption expenditure or income, other (non-welfarist) measures of individual welfare might include indicators such as infant mortality rates in the region, life expectancy, the proportion of spending devoted to

food, housing conditions, or child schooling; these may be thought of as measures of output, reflections of utility rather than inputs into the generation of utility (Haughton and Khander, 2010:20-34).

The prime causes and determinants of poverty can be : Region-level, Community-level and Household and individual level. On the other hand, the Household and individual level characteristics are of:

- Demographic, such as household size, age structure, dependency ratio, gender of head
- Economic, such as employment status, hours worked, property owned
- Social, such as health and nutritional status, education, shelter.

The Mishings, the second largest scheduled tribe (plains) of Assam, belong to the Tibeto-Burman family of the Mongoloid group. The Mishings are basically concentrated in the riverine areas of eight districts of Assam, namely, Dhemaji, Lakhimpur, Jorhat, Sonitpur, Golaghat, Sivasagar, Tinsukia and Dibrugarh. The Mishings, semi nomadic in character, dwelt basically on the bank of rivers in natural environment. This colourful ethnic tribe, an indispensable part of the formation of the greater Assamese community, has been able to maintain their traditional socio-cultural-religious traits unimpaired in spite of the radical changes throughout Assamese life. The main occupation the tribe is agriculture. Due to globalization and other factors, changes are noticed in the socio-economic life this tribe. Similarly, due to adoption of Baisnavism and Christianity, changes are prominent in their traditional beliefs, customs, religious practices and cultures.

### 2. Objective

The prime objective of the study is to examine the economic, social and demographic determinants and their impacts on household rural poverty among the Mishing tribe in Sivasagar district of Assam and recommend remedial measures to the policy makers to reduce poverty.



### 3. Data and Methodology

In the study, we make use of primary data collected through household level questionnaire. We selected three development blocks (Demow, Gaurisagar and Sonari) from Sivasagar district and two villages from each block. The selected villages were Dimowmukh and Dolopa, Thekeratal and No.1 Alimur; No. 2 Balikhuti and Ramnagar. The blocks and villages have been selected purposively, but households are selected randomly. While selecting the villages, we lay emphasis on variability or diversity of data that influence poverty and inequality among Mishing tribe. Total 192 households i.e. 25% of the village level Mishing population of the selected villages under the selected blocks have been selected.

#### 3.1 Model Specification

##### 3.1.1 Multivariate income regression model

The income multiple regression equation can be written as follows

$$\ln w_i = \beta_0 + \sum_{k=1}^k \beta_k X_{ki} + U_i \quad (1)$$

Where,

$\ln w_i$  = Natural log of per capita income

$X_{ki}$  = Set of household and individual characteristics

$\hat{\alpha}$ 's = Parameters

$U_i$  = Random disturbance term

##### 3.1.2 Logistic model

Let us suppose the general equation

$$Y_i = f(X_{1i}, X_{2i}, \dots, X_{ki}) \quad (2)$$

$Y_i$  = dependable variable representing the per capita income or calorie or expenditure or poverty level of the households

$X_{ki}$  = Various economic, social and demographic characteristics of the households that determine the per capita income or

poverty level of the households

Let's assume, the response variable  $y^*$  captures a true status of the household either as poor or non-poor; so we can write the regression equation as follows:

$$y^* = \sum_{j=0}^k X_{ij} \beta_j + \varepsilon_i \quad (3)$$

$y^*$  is not observable; but a latent variable. We can have  $y$  as a dummy variable with the value 1  $y^* > 0$  and takes the value 0 otherwise.  $X$  is vector of household characteristics,  $\beta$  is a vector of parameters and  $\varepsilon$  is an error term.

Let  $P_i$  indicates the probability that the  $i^{th}$  household is below the poverty line. We, also assume that the is a Bernoulli variable and its distribution depends on the vector of predictors  $X$ , so

$$P_i(X) = \frac{e^{\beta X}}{1 + e^{\beta X}} \quad (4)$$

Here,  $\beta$  is a row vector. The logit function to be estimated is then written as

$$\ln \frac{P_i}{1 - P_i} = \sum_{j=0}^k X_{ij} \beta_j + \varepsilon_i \quad (5)$$

$\ln \frac{P_i}{1 - P_i}$  denotes the natural log of the odds in favour of the household falling below the poverty line; whereas,  $\beta_j$  is the measure of change in the logarithm of the odds ratio of the chance of the poor to non-poor household and can be also

written as

$$\frac{\partial \log(\text{odds ratio})}{\partial x_j} = -\beta_j \quad (6)$$

### 4. Results and Discussions

#### 4.1 Results of Multivariate Income Regression Model

A log linear multivariate model is estimated to verify the effects of socio-economic and demographic variables on rural poverty of the Mishing tribe. Thus, multiple regression was conducted to determine the best linear combination of Type of family, Size of Household, Female Male Ratio Members, Dependency Ratio, Age of head of the household (years), No. of Income Earner, Education level



of household, Health Index (BMI), Physical assets per household (Rs), Landholding per household (Bigha), Livestock per household (Rs), Persons per room of household and Distance from nearest Urban area for predicting poverty. The Means, Standard Deviations and Inter-correlations for Poverty and Predictor Variables have been shown in Table 1. This combination of variables significantly predicted poverty,  $F(13,178)= 33.28$ ,  $p < .001$ , with all thirteen variables significantly contributing to the prediction. The beta weights, presented in Table 2, suggest that Type of family, Size of Household, No. of Income Earner, Education level of household, Health Index (BMI), Physical assets per household (Rs) and Distance from nearest Urban area contributes most to predicting poverty. The empirical result shows that the explanatory power of the regression equation as measured by  $R^2$  is significantly high ( $R^2 = 0.71$ ). It implies that about 71 per cent of the variation in the dependable variable (logarithm of per capita income) is due to the aforesaid thirteen explanatory variables and the remaining 29 per cent is due to other unmentioned variables. In other words, high  $R^2$  indicates the statistical fitness of the model used to analyse the determinants of the poverty. The adjusted R squared value was 0.69. This indicates that 69% of the variance in the dependable variable was explained by the variations in the independent variables.

**The equation of the output can be formulated as follows:**

$$\text{Poverty} = 1.866 + (0.268 \times \text{Type of family}) - (0.088 \times \text{Size of Household}) + (0.000 \times \text{Female Male Ratio of Members}) - (0.001 \times \text{Dependency Ratio}) + (0.001 \times \text{Age of HoH in years}) + (0.274 \times \text{No. of Income Earner}) + (0.128 \times \text{Education level of household}) + (0.232 \times \text{Health Index i.e. BMI}) + (0.000 \times \text{Physical assets per household in Rs}) + (0.081 \times \text{Landholding per household in Bigha}) - (0.000 \times \text{Livestock per household in Rs}) - (0.088 \times \text{Persons per room of household}) + (0.009 \times \text{Distance from nearest Urban area}).$$

**Table 1: Means, Standard Deviations and Inter-correlations for Poverty and Predictor Variables (N=192)**

Variable	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13
Poverty	3.33	.89	.18**	-.11	-.03	-.33**	.00	.43**	-.48**	.33**	.46**	.39**	-.02	.38**	-.13*
Predictor variable															
1 Type of family	1.30	.46		-.53**	.14*	-.16*	.39**	-.06	.08	.08	.24**	-.05	.95	.19**	.08
2 Size of Household	5.79	2.18			.059	.018	.47**	.31**	-.09	-.11	.08	-.15*	.85	.48**	.13*
3 Female Male Ratio	100.25	75.02				-.062	.011	.04	-.07	-.08	-.04	-.10	.04	-.11	.02
4 Dependency Ratio	70.05	62.34					-.014	-.18**	-.14*	.27**	.21**	.18**	-.13*	.33**	.12*
5 Age of HoH (Years)	49.73	13.71						.12*	-.18**	.06	.13*	-.08	.13*	.20**	.04
6 No. of Income Earner	1.35	.69							-.20**	-.29**	.23**	.18**	-.02	.09	-.13*
7 Education level of household	1.77	1.42								.35**	.20**	.36**	-.03	.33**	.10
8 Health Index (BMI)	20.94	1.92									.35**	.30**	.01	.35**	.21**
9 Physical assets per household (Rs)	12867.16	2614.775										.23**	.08	.30**	-.11
10 Landholding per household (Bigha)	.81	.81											.05	.37**	.06
11 Livestock per household (Rs)	4963.8	960.													.07
12 Persons per room of household	.33	.31													.14*
13 Distance from nearest Urban	17.54	11.69													

\* $p < .05$ ; \*\* $p < .01$



**Table 2:** The Determinants of Rural Per Capita Income or Poverty: Log-linear Regression Results based on Village Data (N=192)

Variable	B	SEB	$\beta$
Type of family	.27	.10	.14*
Size of Household	-.09	.03	-.22*
Female Male Ratio Members	.00	.00	.02
Dependency Ratio	-.00	.00	-.08***
Age of HoH (years)	.00	.00	.02
No. of Income Earner	.27	.06	.21*
Education level of household	.13	.03	.20*
Health Index (BMI)	.23	.02	.50*
Physical assets per household (Rs)	.00	.00	.17*
Landholding per household (Bigha)	.08	.05	.07
Livestock per household (Rs)	-.00	.00	-.08***
Persons per room of household	-.09	.16	-.03
Distance from nearest Urban	-.01	.00	.12*
Constant	1.87	.51	

Note:  $R^2 = .71$  ;  $F(13,178) = 33.28$ ,  $p < .001$

\* $p < .01$ ; \*\*  $p < .05$ ; \*\*\*  $p < .010$

The type of family is found to be statistically significant and have positive sign. The coefficient suggests that additional increase one nuclear family would increase per capita income by 27 per cent. The coefficient of the size of the household has negative sign and statistically significant at 1 per cent level. The value of the coefficient indicates that an additional person in the households will reduce per capita income in the households by 9 per cent.

The numbers of income earners in the household has a significant role in poverty reduction. The table shows that per capita income is positively associated with the numbers of income earners in the household. One additional income earner in the household would increase per capita income by 27 per cent. Similarly education level of household plays a significant part in decreasing poverty. The table shows that one more year of education increases the per capita income by 13 per cent.

Health Index (BMI) has a significant and positive effect on per capita income. The coefficient implies that 1 per cent increase in body mass of the household increase the per capita income by 23 per cent. Physical assets per household (Rs) is positive and statistically significant on per capita income, i.e. physical assets has a positive relationship with incidence of poverty. When other factors remain constant, a 1 per cent rise in physical assets increases per capita income at a positive amount. The distance of the household from nearest urban has a positive relationship with incidence of poverty. As other factors remain constant, a 1% rise in distance from nearest urban increases the incidence of poverty by 1 per cent.

#### 4.2 Results of Logistic Regression Model

Model of poverty is an important for the judgment of the poverty status of individual households. Firstly, we identify the poor and non-poor households based on their income or calorie or expenditure level. Secondly, we estimate the probability of being poor conditional on the logistic distribution function.

Logistic regression was conducted to assess whether the nineteen variables, i.e., Occupation as Farmers my, Occupation as Agricultural Labor, Occupation as Daily wage labor, Occupation as Business and self-employed, Occupation as Service, Type of family, Dependency Ratio, Size of Household, Size of household Squared, Age of household (years), Age of household squared, Education, Health of household, Physical assets, Landholding, Livestock Occupational dummy, Distance from nearest Urban, Condition of area, significantly predicted whether a person is poor or not. The poor households are divided into the Income Based Poor Households (Households with below the minimum threshold per capita income per month), the Calories Based Poor Households (Households with below the minimum threshold per capita calorie intake requirement per day) and Expenditure Based Poor Households (Households with below the minimum threshold of per capita expenditures per month).



Table 3: Estimated results of Binomial Logit Model of Income, Calorie and Expenditure as dependable variables

Variable	Income			Calorie			Expenditure		
	$\beta$	SE	Odds ratio	$\beta$	SE	Odds ratio	$\beta$	SE	Odds ratio
Occupation as Farmers	-1.58	1.67	2.1	-23.18	40192.97	.00	19.31	40193.07	2.42718
Occupation as Agricultural Labor	-3.32	2.75	.73	-20.33	40192.97	.00	20.73***	40193.07	1.00519
Occupation as Daily wage labor	-1.45	1.72	.23	.98	.99	2.67	1.99	1.10	7.33
Occupation as Business and self-employed	-.47	1.47	.63	1.96**	.97	7.13	1.59	.99	4.90
Occupation as Service	-19.31***	5656.24	.00	-.81	1.17	.44	-1.14***	1.20	.32
Type of family	-4.50**	1.96	.01	-1.03	.82	.36	-1.37	.82	.25
Dependency Ratio	.01	.01	1.01	.01	.01	1.01	.01*	.01	1.01
Size of Household	-.30	1.04	.74	2.96*	.92	19.21	3.85*	1.04	46.78
Size of HoH Square	.06	.07	1.07	-.16**	.06	.85	-.21	.06	.81
Age of HoH years	-.35	.33	.71	.02	.17	1.02	-.18	.18	.84
Age of HoH squared	.00	.00	1.00	.00	.00	1.00	.00	.00	1.00
Education of HoH	.77	1.19	2.16	-.27	.63	.76	.50**	.63	1.65
Health of household	3.75**	1.61	42.54	-.01	.80	1.01	1.71**	.86	5.53
Physical assets	-6.76*	1.46	.00	-2.26*	.83	.105	-2.03	.84	1.3
Landholding	-2.77	2.45	.06	-.11	1.15	1.12	-.45	1.18	.64
Livestock	1.42	2.71	4.14	20.92	14908.32	1.214E9	19.85	15982.64	4.1908E8
Occupational Dummy	.48	.75	1.62	23.55	40192.97	1.694E10	-18.51	40193.07	.001
Distance from nearest Urban	.03	.036	.97	.07*	.02	.94	.06	.02	.94
Condition of area	2.76**	1.42	15.80	.95	.63	2.59	.70	.65	2.00
Constant	16.59	9.12	1.601E7	-30.29	14908.32	.000	-27.09	15982.64	.00
-2 Log likelihood	$\chi^2=188.65, df=19, N=192, p<.001$			$\chi^2=86.44, df=19, N=192, p<.001$			$\chi^2=89.81, df=19, N=192, p<.001$		
Cox & Snell R Square	.44894			.100106			.94379		
Nagelkerke R Square	.626			.473			.655		

\*Significant at 1% ; \*\*Significant at 5% ; \*\*\*Significant at 10%

\*Significant at 1% ; \*\*Significant at 5% ; \*\*\*Significant at 10%

The table depicts the three models with dependable variables of income, calorie and expenditure of the poor households. The employment in government and private sector plays an important determinant of the poor. This variable is negative significant in both Income Based Poor Households and Expenditure Based Poor Households models. It signifies that occupation as services lowers the probability of being poor. On the other hand, the signs of the coefficients of occupations as agricultural labor and self-employment or business show that these variables are positively affecting the probability of being poor. The coefficient of type of family is negative and significant that implies that higher the nuclear family against the joint family lowers the probability of poor. The dependency ratio and size of household are positive significant showing that probability of being poor is high in case of the large families with high dependants. The coefficients of size of the family squared is negative significant indicating that fact that very large families can have more earners and may reduce the probability of being poor ensuring larger participation in work force. The values of the coefficients of education and health of the households are positive and significant implying that higher education levels and sound health can reduce the poverty. The coefficient of physical assets is negative and highly significant at 1% level for Model I and Model II. It means that the households with high physical assets are not poor. The condition of area is significant at 5 % level that shows that the probability of being poor is high in case of flood and erosion affected areas.

### 5. Summary and Conclusions

The result of OLS multiple regression model depicts that the variables, such as, type of family, No. of income earner, education level of household, Health Index (BMI), physical assets per household (Rs) are statistically significant and positively associated with per capita income i.e. inversely related with poverty. Other determinants of poverty are the large size of household, high dependency ratio and



low livestock per household (Rs) and distance from nearest urban area that are significantly and negatively related with income of the poor households. On the other hand, the variables that are statistically insignificant are female male ratio (members), age of head of the household (years), landholding per household (Bigha) and persons per room of the household. The logistic regression model shows that the probability of a household falling into poor increases with joint family, high dependency ratio, size of household, size of the family squared, low level of education, poor health, physical assets and flood-prone area of the household. The probability of being poor is high in case of those households who are employed as agricultural labor, self-employment or in business; and low in case of service-holders.

Based on the empirical findings, the following policy implications can be drawn.

- i) To engage farmers in productive activities and to increase their earnings, employment opportunities need to be generated through development of cottage, village and tiny industries through joint venture of government and NGOs. Some industries should be established to utilize the agricultural products, such as, fruit processing units, dairy farm, grain processing industries etc. Secondly, as the Mishing rural people are engaged in paddy cultivation only for six months. So, it requires diversification of agriculture.
- ii) The creation of new jobs both in quantity and quality would motivate investment in human capital formation, leading to higher educational attainment, which in turn results in higher productivity, wages and higher per capita income leading to less poverty and income inequality.
- iii) Government should incur more expenditure on education for formation of human capital (i.e. the

knowledge, ability, skill and physical capacity of the people) to enhance capabilities, productivity and earnings of rural people. Awareness on government schemes, proper knowledge on banking, production and marketing are must needed to reduce poverty and inequality.

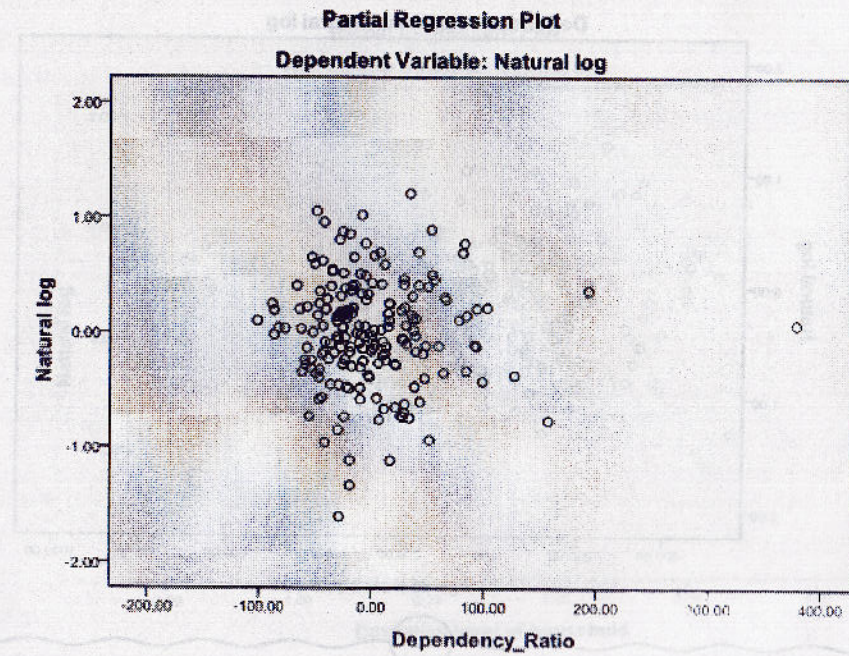
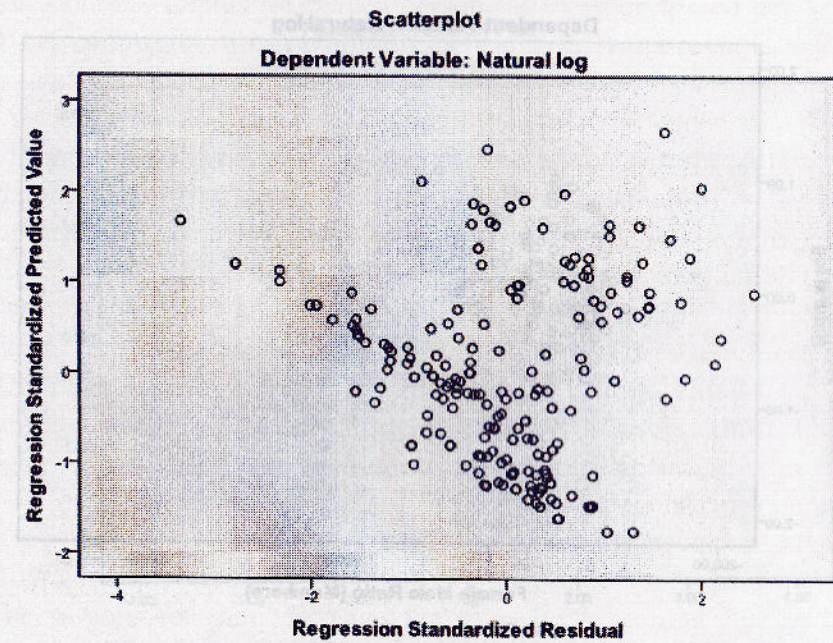
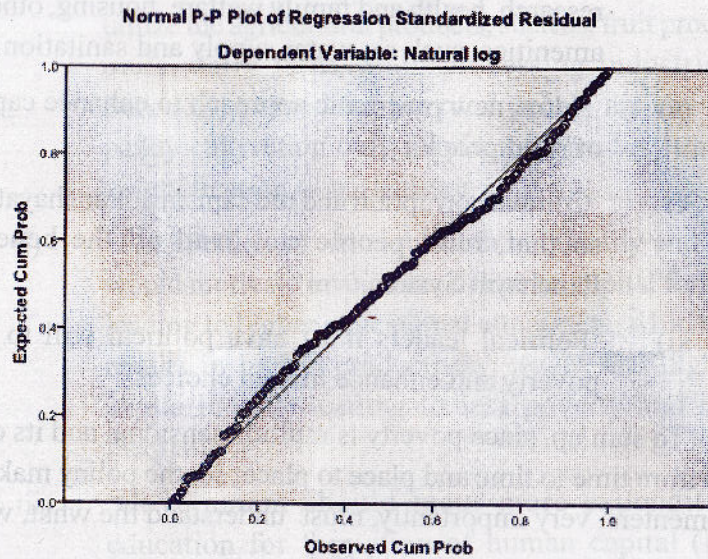
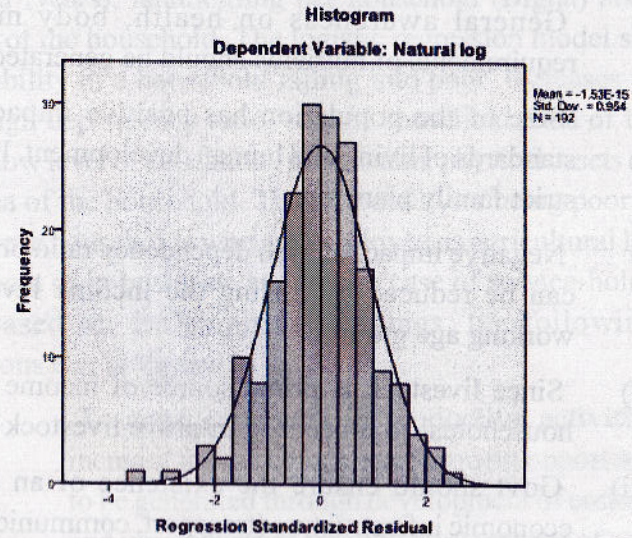
- iv) General awareness on health, body mass and requirements of nutrients should be generated.
- v) Size of the population has positive impact on the standards of living and human development. It requires strict family planning.
- vi) Negative impact of high dependency ratio on the poor can be reduced by raising the income level of the working age groups.
- vii) Since livestock is prime source of income for most households, so it needs to improve livestock sector.
- viii) Govt should ensure the existence of an adequate economic infrastructure (transport, communication and energy) and social infrastructure (education and research, health and family welfare, housing, other civic amenities, such as, water supply and sanitation).
- ix) Adopt new pragmatic approach to enhance capability of rural people.
- x) Combat corruption and red-tapism at Panchayat levels, so that, rural people can avail all the benefits of Panchayat System.
- xi) Political leaders must have political will to reduce poverty and enhance human choices.

To sum up, since poverty is multidimensional and its concept varies from time to time and place to place; so, the policy makers and implementers, very importantly, must understand the what, why and

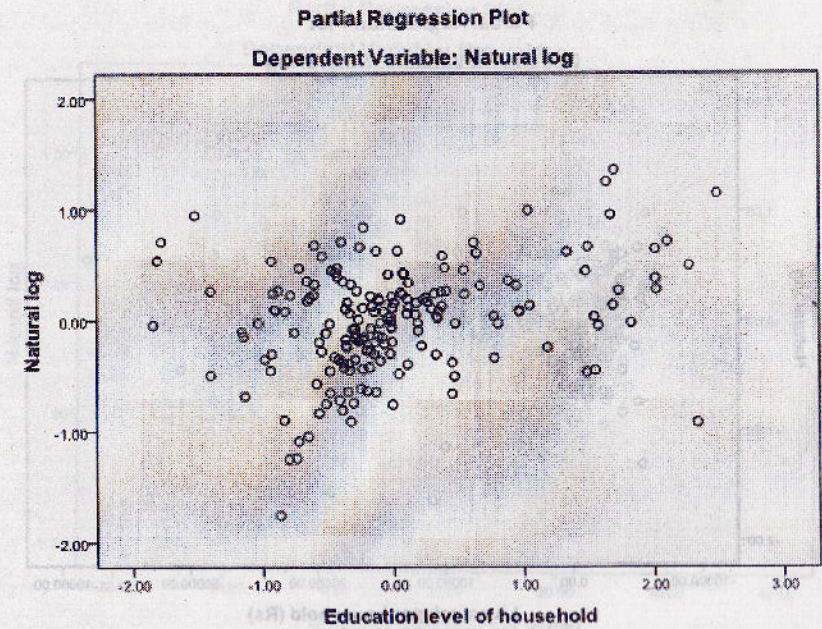
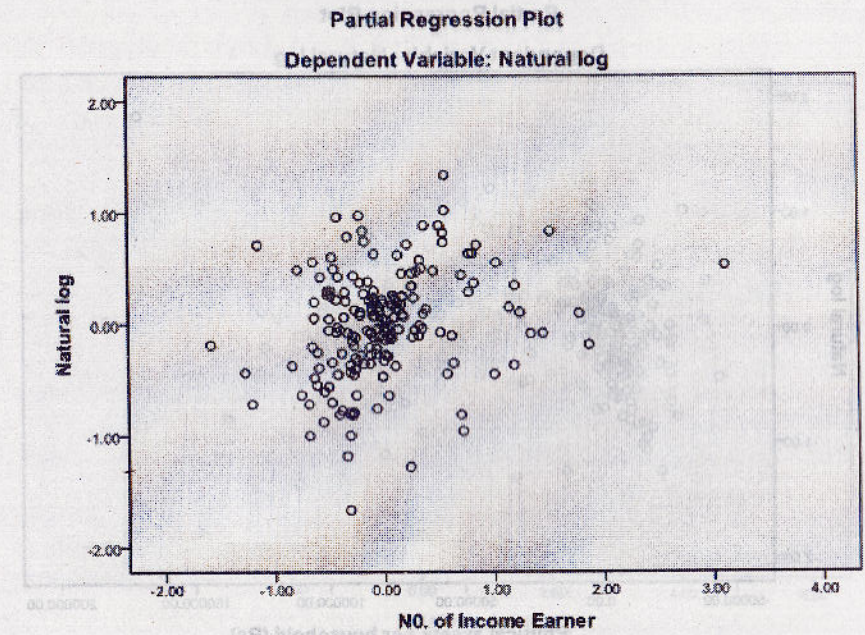
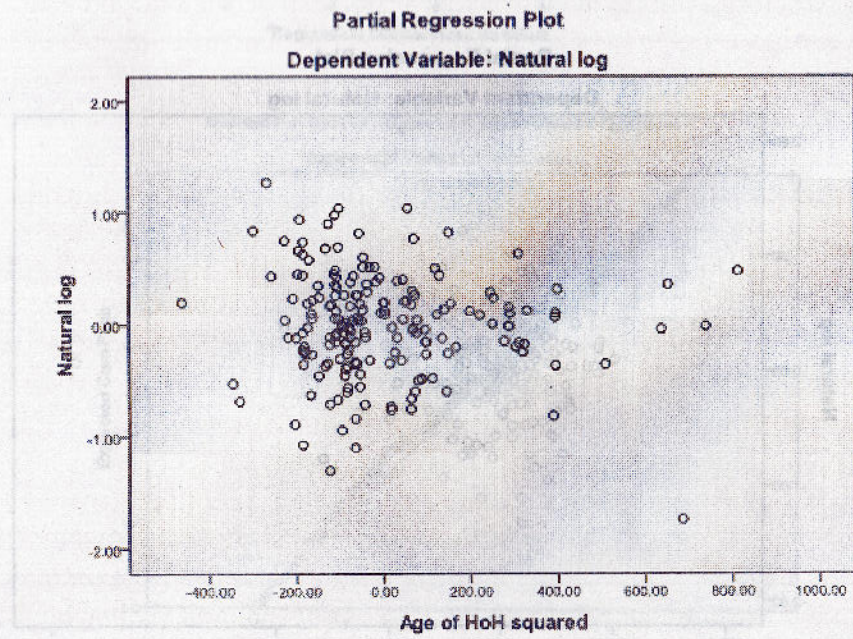
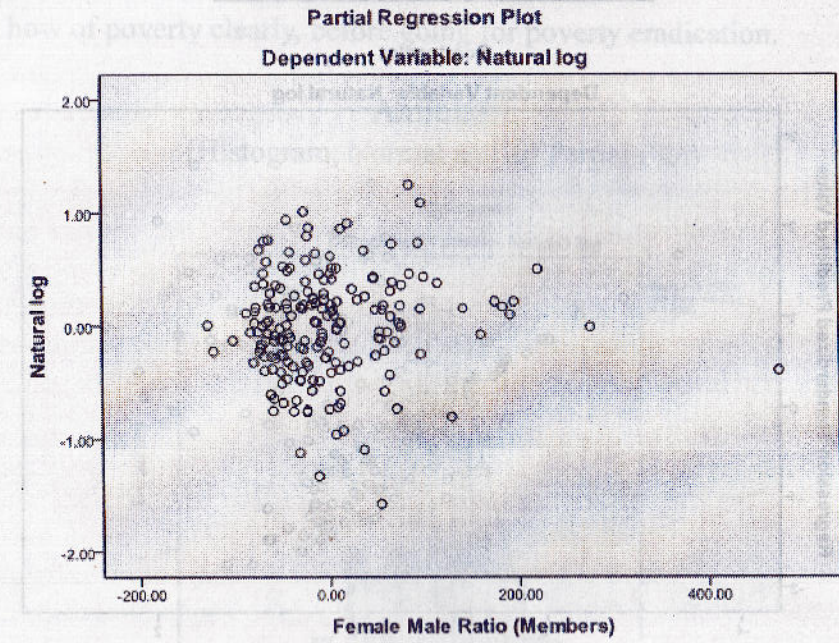


how of poverty clearly, before going for poverty eradication.

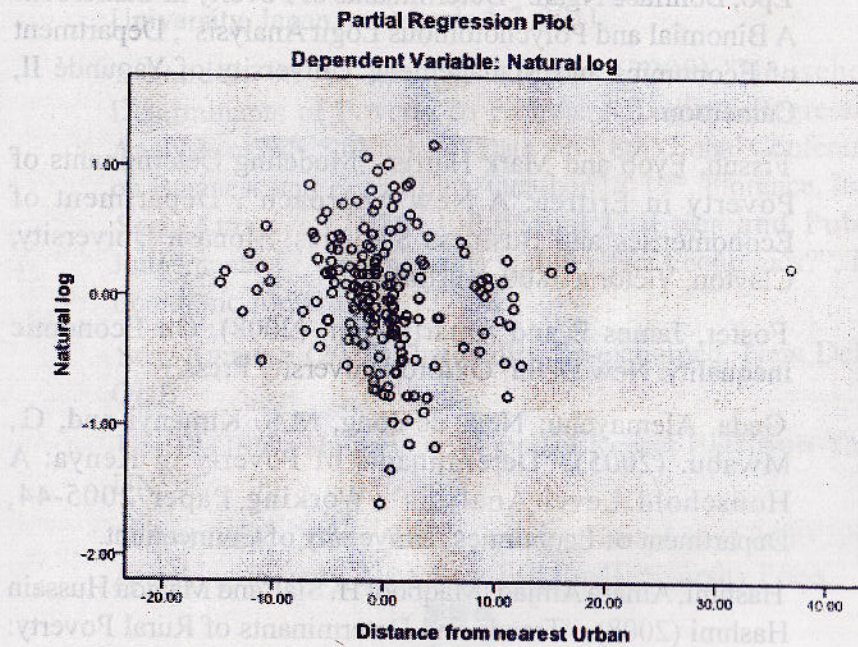
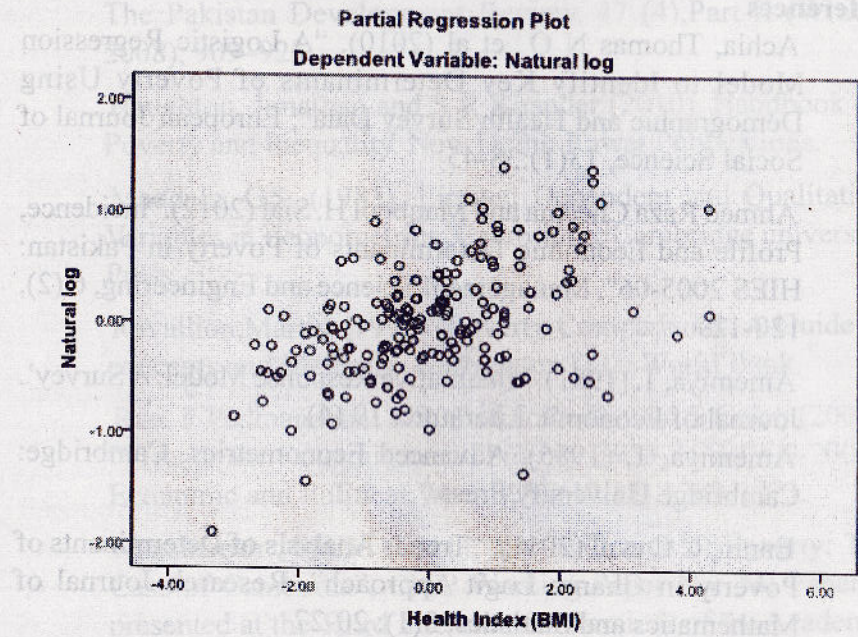
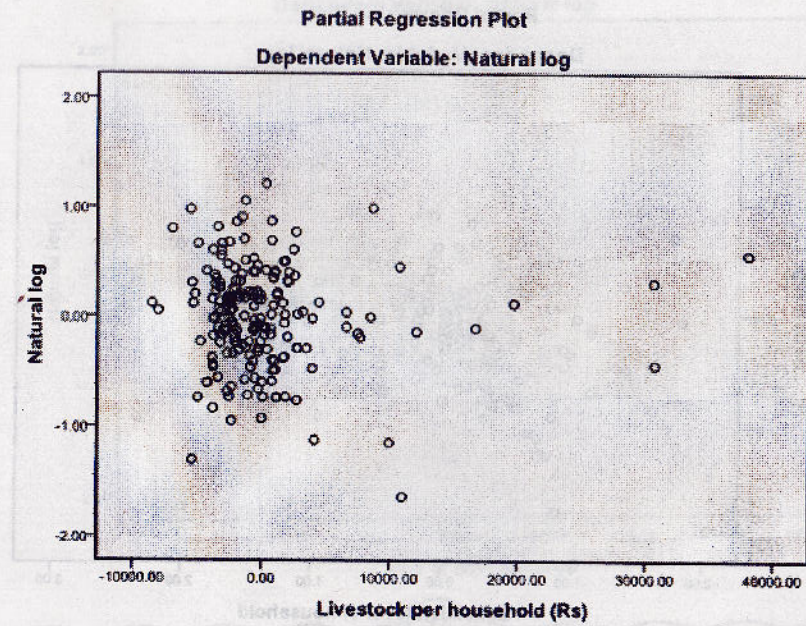
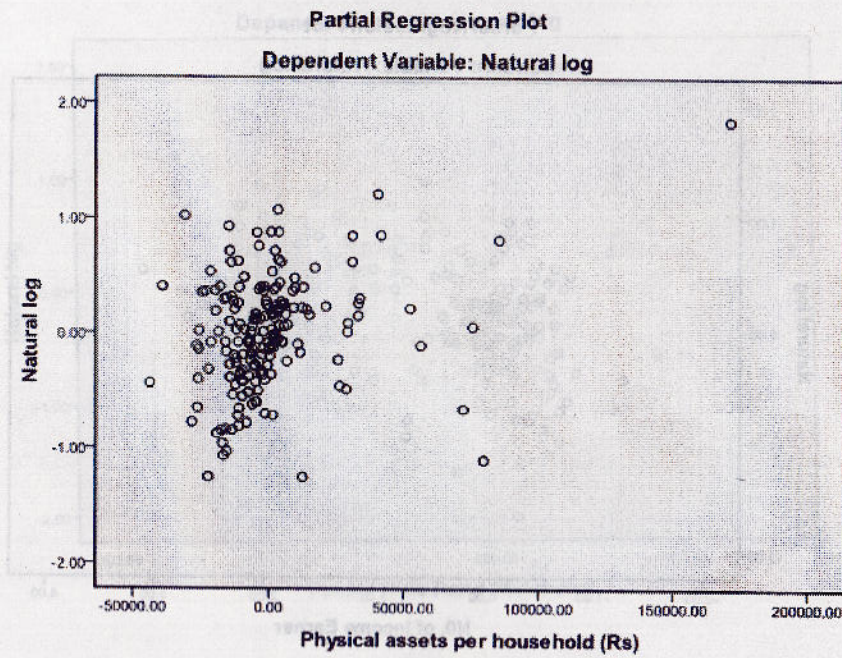
**Annexure**  
(Histogram, Normal and all Partial Plot)













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## Internally Displaced Persons and Human Security

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### Introduction:

The problem of Internally Displaced Persons (IDPs) has drawn attention of social scientists and policy analysts since the last few decades. Most important aspect of this phenomenon is that it alienates people from their home, land, food and occupation. It has been noticed that every year millions of people have been uprooted in their own countries for various man-made and natural factors and leads them to multidimensional human insecurity. Today the IDPs are the largest 'at risk' population of the world and has emerged as one of the most pressing human security issues for mankind. In view of this, the present paper is an endeavor to highlight the issue of internally displaced persons from the aspects of human security.

The phrase 'IDPs' is of quite recent origin in academic domains. Being forced migrated community the status of IDPs is very akin to refugees and usually both the terms are used synonymously. But many social scientists are deliberately trying to differentiate it from the refugees, as the IDPs mean another vulnerable group of people; though they share some uniform characteristics with the refugees. A lot of studies and discussions have focused on refugees, but there is hardly any mention of IDPs. For instance, The *Oxford English Reference Dictionary*<sup>1</sup> defines that a 'displaced Persons' is a person who is forced to leave his or her home country because of war, persecution etc. But the same dictionary defines the 'refugee' as a person taking refuge, especially in foreign country from war or persecution or natural disaster. In the same way *The Chambers*

*Dictionary*<sup>2</sup> explains 'displaced person' as a person forced from his or her country by war, revolution, persecution or oppression and as refugee and stateless person. The same source describes 'refugee' as a person who flees for refuge to another country, especially from religious or political persecution. So, the lexical interpretations of 'displaced persons' have given almost same meaning of 'refugees'. Significantly, the above mentioned sources are silent about the term 'IDPs'. On the other hand, there is neither any international law nor any municipal law to define the IDPs. That is why most of time the phrase 'internal refugee' or 'in-country refugee' is used to refer to the IDPs. Empirically both the terms refer to the two different types of unprotected, helpless and marginalized group of people. In fact, the IDPs mean the persons who are forcefully displaced and who flee from one place to another within the territory of their own country. They are unable to cross the international state borders and intrude to other country where they could receive the protection and assistance. The reasons for their displacement may be numerous, i.e. armed conflict, foreign aggression, occupation, internal upheavals, torture, terrorism, developmental or natural causes but their conditions are similar to that of the refugees. Both are desperately in need of protection and assistance. The only difference between the refugees and IDPs is that the former are persons without documents there by giving rise to uncertainty as their nationality status and even of their domicile. The condition of the IDPs may be more precarious than that of the refugees due to the fact that they are forced to remain in unsafe areas where they cannot have access to adequate food, pure drinking water and other basic needs of life. In simple words, it may be concluded that when a group of uprooted persons take shelter in foreign countries they are known as refugees and while they remain within their own country, they are categorized as IDPs.

Throughout history, and in every part of the world, people have been uprooted by persecution, conflict or environmental disaster. Various studies reveal that the frequency, size and dire consequences of this global problem have been increasing subsequently in recent time. The humanitarian community is increasingly aware about this



humane problem. The last two decades have witnessed an enormous increase in the number of IDPs in the world. Yet there is no comparable structure for supporting the IDPs. It is noteworthy that The United Nations High Commission for Refugees (UNHCR) has a mandate to assist only refugees. So, the need of an international mechanism to address the problem of the IDPs is felt to be very urgent. Only recently the international community has developed a mechanism that is popularly known as UN Guiding Principles on Internal Displacement. Therefore, in order to fill this gap the UN Secretary General in 1992 appointed Dr. Francis Deng of Sudan as Special Representative for IDPs. In 1998, Dr. Deng presented this guiding principle after a diligent effort. This document contains thirty principles to guide governments and non-governmental organizations in providing protection and assistance of the IDPs.<sup>3</sup>

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

**From the above definition we find three categories of IDPs:**

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

IDPs generated from various conflicts or violent activities i.e. war, armed conflict, persecution, racial conflict, communal violence, ethnic conflict etc. are included under the conflict induced IDPs. Environmental disasters like, earthquakes, tsunamis, volcanic eruptions, cyclones, landslides, droughts, deforestation, desertification, flood and erosion lead to the creation of a vast magnitude of IDPs in

the world each year, which may be categorized as natural disaster/calamity induced IDPs.

Besides, many developmental activities generate a large number of IDPs. At present, it is a well-accepted fact that though the development projects lead to the qualitative changes and stability in political and economic lives of various classes and communities, it also degrades the socio-economic and cultural lives of many marginalized social groups of the same society. Thus, development is neither neutral nor equal rather it is biased and unequal. In many cases it is brutal, ruthless and inhuman. It is evident that in many developing countries, land is being systematically appropriated in an attempt to fuel economic growth. In many cases local inhabitants are simply told to leave their land or are forcibly evicted from it. The IDPs resulting from industrialization, urbanization, construction of dams, highways, railways, mines, energy pipelines are counted under man-made or development induced IDPs.

## II

Involuntary displacement directly attacks on the basic human security issues of men. Studies show that the IDPs constitute a most vulnerable and marginalized social group after the forceful ejection from their home and original habitats. The forced displacement from their home and habitat creates a very pathetic atmosphere as they face immense loss to the life sustaining resources, social networks, neighbors and access to common property rights. The involuntary deprivations of the life sustain system leads the IDPs towards the state of massive deficit of the basic rights and amenities for human survival. It exhibits that some undesired external forces compel the marginalized section of the society to flee from their native places and which imposes a very painful and helpless life circle for them. An acute crisis of basic human security awaits them. This evidently shows that the forced migrated communities are alienated from their livelihood including land, food, occupation and house and go without any assistance and protection. In reality, the refugee crisis anywhere often receives considerable international attention when a large number of refugees cross into neighboring countries and their arrival sets off



a chain of events that result in extensive international involvement. But on the contrary, when people are displaced within their own country's border then such involvements fail to draw similar attention. The crisis neither receives national nor international attention and most of the times the victims go unnoticed, unprotected and unassisted. And it is very pertinent to be noted that though in general assumption the issue of IDPs is very similar with refugees but in reality the plight or status of the IDPs is even worse than that of the refugee as the former cannot cross international borders and has to seek help from that authority which is very often responsible for their displacement. And no national government wants external involvement in what they consider to be a national affair.

Internal displacement causes a very traumatic effect on life and livelihood of the victims. The IDPs are deprived of their 'right to life with dignity' after exodus from their most important possessions-land, home and livelihood. The significant aspect of the forced migrated deprivation is that it leads to the decline in their social and economic status and to extreme poverty and social disarticulation. Investigations on IDPs reveal that most of the victims of the population displacement are agro-based people. The lands which are the only source of their livelihood are taken away by the government in the name of developmental purpose or become unsafe for their survival due to various conflicts or may be destroyed by natural calamities. So, the situation of landlessness totally removes their main sources of income and pushes them to the state of destitution. Experience reveals that landlessness and joblessness increase after displacement which leads them to occupational shift from cultivation to daily wage earners, domestic servants and so on ultimately resulting in the decline in their socio-economic status and to a situation of impoverishment and marginalization. In Northeast India, it has been witnessed that the condition of landless peasants, after the forceful ejection from their native places has become very painful. The lands are fundamental foundation upon which their productive system and the livelihood are based. So, the alienation from their lands is the principal form of de-capitalization and pauperization of the IDPs. The loss of the main

sources of livelihood brings massive crisis of survival. Empirical investigations on uprooted communities depict that they do not get adequate food to eat, access to safe drinking water and even enough cloth to cover themselves. Even, many of them die because of starvation.

This evidently highlights that the occupational shift from cultivation to daily wage earnings and other degrading professions become endemic among the IDPs. The lands, their basic source of livelihood, are lost for from them forever after their displacement. So, occupational shift becomes a natural outcome among the IDPs. This condition is very much common among the IDPs in Assam especially induced by floods and erosions. The persons who had maintained a dignified life based on their lands are transformed into economically destitute and socially rootless after their involuntary migration. Apart from being daily wage earners even many of them become vagrants. Along with occupational shift the problem of migrated laborers also emerges among the IDPs. It has been noticed that, most of time it becomes impossible for them to cater to their basic needs within their locality, and under such circumstances many members of the displaced families are bound to go to other places in search of work. From field studies, it is seen that many displaced persons in Northeast India are working as daily wage earners i.e. rickshaw puller, *motia*, domestic servants, *thela-wala* etc. in many parts of the region. In such a situation displaced families tend to become vulnerable.

Forced migration leads to homelessness. The IDPs remain homeless within their own country. That is why Samir Kr. Das<sup>5</sup> has referred to them as 'homelessness at home'. In fact, IDPs are a result of the loss of their home and homestead places and their condition begins to worsen after their displacement. Various researches on population displacement show that the IDPs are persons who flee from their houses either for various man-made or natural activities i.e. conflict, violence, development activities or by natural disasters, especially floods and erosions, these people are compelled to stay at relief camps or to be sheltered at the road sides or high embankments



in very unsafe and unhygienic atmosphere. Various reports on IDPs of the Northeast India show that millions of displaced people still remain homeless in this region for many years. Most of them, are taking shelter in various relief camps for many decades and a great chunk of them are also living at roadsides, on high embankments in sub-human condition. Even the government does not provide enough food items, drinking water, medicines and other basic services for the displaced persons who are sheltered at various relief camps. It is very pathetic to see that the temporarily set up relief camps or their sheltered places become permanent address for the uprooted people. For instance, in Assam millions of displaced people induced by various natural and anthropogenic factors are living in government sponsored relief camps, roadsides, dykes, high embankments and so on for decades in dehumanized condition. And it is astonishing to see that the condition of these unfortunate people is becoming to more alarming for lack of rehabilitation and resettlement.

Mass exodus causes a very negative impact on health. IDPs become mentally and physically very weak due to destitution and alienation. It induces social stress and psychological trauma. Lack of food, non-availability of safe drinking water, absence of adequate place for housing and dearth of cloth to protect their body worsen their physical and mental strength. They also suffer from malnutrition. Studies show that the number of deaths due to malnutrition and disease are very high among IDPs. Among them the infants, children, women and the elderly are the weakest segments. Besides, deprivation from minimum health service makes the situation more critical. It is surprise to see that many displaced persons in the Northeast, even living at government sponsored relief camps, die of hunger and lack in basic health services. Studies reveal that there are no immunization programmes for the children in the relief camps and many of them die because of simple diseases.

Involuntary displacement substantially degrades the social status of the IDPs. Studies show that the act of forced migration not only completely destroys the economic lives of the victims but it also causes very severe impact on the social and cultural lives of the IDPs.

The forceful ejection from ancestral lands totally de-establishes the long standing social establishments of the IDPs. It fragments and destroys community life, social organizations, kinships, families, neighborhood and the social order. The fracture of long established community, the dismantling production system, scattered kinship group/family, destruction of all community support systems create a state of massive socio-economic and cultural insecurity. Such insecurity results in marginalization or, what Cernea<sup>6</sup> calls, social disarticulation. Experience shows that the displaced communities constitute one of the largest excluded groups in the society. And it is noteworthy that very often their occurrences remain unnoticed from the public realm. Hence, they experience a high degree of alienation and deprivation from the larger society. On the other hand, investigations on the issue of population displacement highlight that the worst sufferers of crisis are the socio-economically and politically most disadvantageous communities. So, the problem of displacement heightens their marginality, vulnerability and social exclusions of the already marginalized and vulnerable community of the society. Moreover, the adoption of nomadic life style in search of livelihood and shelter makes them undesirably unwanted and strange in the eyes of the hosts. Ultimately IDPs become people of nowhere within their own places.

The impoverishment and marginalization further intensify social and cultural insecurity of the IDPs. The alienation from their livelihood disrupts their traditional life style, social networks and cultural practices and causes social and cultural dislocation. It thereby distances them from the traditional identity attached to their land and dispossesses them of their cultural heritage, spiritual beliefs, history, legend and myths. Being de-attached from their culture and tradition, their traditional knowledge and skills start to decrease. This notable feature is very usually seen among the uprooted indigenous people of the Northeast India. Ethnic groups that take pride in their traditional knowledge, skill and their rich culture, start to decay gradually after their displacement. In this way, the result of forced displacement totally robs the social and cultural dignity of the IDPs.



The act of forced displacement also impinges on the political aspects of the IDPs. They become politically insignificant community. This devaluation resulted from their economic destitution and social disarticulation. Being scattered, voiceless and unorganized people they start to deprive of the basic political rights enshrined by the constitution. Investigations reveal that the IDPs are not only deprived of various schemes and policies initiated by the government for the benefit of the poor and weak section of the society but also most often they are debar from the most important democratic right- right to vote. It has been noticed that most of time the IDPs are not counted as voters in the relocated places. In an investigation Goswami<sup>7</sup> highlights that the persons displaced by the Bodo militants in Kokrajhar and Chirang districts of Assam have not returned to their places from which they were displaced due to fear of loss of life and limb. And because they are enlisted in the electoral lists from where displaced, they have not been able to vote since 1993. Again, because they are enlisted as belonging to those villages from which they were uprooted, benefits which they could have otherwise availed of- like the facilities under the below poverty line schemes of the state-are closed to them. It is also reported that the Reang IDPs from Mizoram, who have been living in camps in Tripura for many years, were debarred from postal voting in the election state assembly of 2008 due to the lack of proper arrangement. The Reang IDPs also alleged that voter identity cards have not been issued to 7,262 Reang IDPs (*The Times of India, Northeast Issue* November 27, 2008).

Sometimes the issue of IDPs creates major political turmoil viz. the crisis of citizenship and voting right. This serious issue has been plaguing among the Chakma and the Hajong refugees in Arunachal Pradesh for the last few decades. In is noteworthy that the Chakma and the Hajong refugees who were settled in Arunachal Pradesh under the sponsorship of the Government of India in the mid 1960s are now facing a serious threat to their existence due to sharpening Arunachali identity. They, even after having lived in Arunachal Pradesh for about five decades, still remain as 'stateless community' waiting endlessly for an elusive citizenship.<sup>8</sup>

Involuntary displacements bring different kinds of problems to the affected people depending on time and circumstances. The consequences of displacement are felt differently by men, women and children as issues of livelihood, education and health are different for each group due to age and sex. Among the displaced communities women and children are in the majority as well as very vulnerable segments. The condition of women becomes very pathetic after their displacement. The forced to seek refuge either at relief camps or roadsides, dykes, high embankments so on without privacy humiliate them. The plight of homelessness, foodlessness and other basic needs of human survival completely rob their privacy and dignity. Investigations highlight that the women IDPs suffer from acute health deterioration due the lack of food items, shelter and psychological trauma. Moreover, the absence of primary health service and care makes their condition more vulnerable. In such situation, the condition of the mother of babies and pregnant women become very pitiable. Instances show that consequences of forced displacement mortality rate of women IDPs during delivery as well as among the new born babies subsequently go high.

Women displacees are more vulnerable to violence at every stage of their displacement. They not only lose their privacy and dignity but very often they become easy prey to sexual abuse and human trafficking. Even at the relief camps they do not have any privacy and security. In his case study Barman has highlighted the pathetic conditions of women IDPs from lower Assam, victimized by the Bodo Movement. He has mentioned that due to the fear of rape and other atrocities women IDPs cannot go out of the camps to work and even within the camps they are not secure and usually become victims of sexual harassment. Besides, they are in the camps are highly vulnerable to trafficking. There are number of news reports of women trafficking from the IDPs of lower Assam. And many of them adopted prostitution as the last option for their survival along the national highway 37.

It is worth mentioning that though women are the worst victims of population displacement, yet their issues are virtually overlooked. Most often the displaced women face discrimination in having access



to relief supplies, education and training and usually have little or no possibility of participating in income generating and employment opportunity. The womenfolk have to face these problems more intensely than their male counterparts. Sri Lankan social scientist, Mario Gomez comments that the refugee women are first to address the question of income generation and many other coping mechanisms precisely because it is their responsibility to put food in the mouths of their family and fight for their survival. Yet rehabilitation and care is hardly ever built on the premise of gender sensitivity.<sup>9</sup>

Involuntary displacement also creates a very painful condition for the children IDPs- children whom mankind owes the best it has to give. Every child is entitled to adequate nutrition, medical care, education, housing and recreation. They should get adequate opportunity to develop physically, mentally, morally, socially, in a healthy and moral manner. But investigations show that the forced displacement takes away all the basic rights and amenities that should be possessed by a child. They are deprived of primary health care, safe drinking water, primary education and other fundamental facilities of human development. It is seen in Northeast India, many children taking shelter at relief camps have died due to starvation, malnutrition and various diseases. They do not get minimal food to eat, no facility for safe drinking water and no provision of primary education. Besides, the emergence of child labors is very usual among the IDPs because of extreme poverty. Usually they are engaged as domestic servants, hotel boys and so on. Most often the children are become a big burden for their parents. It is reported that in Assam many children IDPs have been sold out by their parents their due to extreme poverty and helplessness.<sup>10</sup>

### Conclusion

Displaced persons start to face from multifaceted insecurity. Plight of displacement makes them landlessness, foodlessness, homelessness and jobless. Like the refugees the IDPs are also most often ejected from their home and land, and are usually forced to live at relief camps. But they are not treated as refugees as unlike refugees they have not crossed any international state border. Therefore, they

are not entitled to the protection guaranteed by the international community to the refugees. Moreover, many nation-states cannot provide protection to the IDPs, and even they too are unwilling to seek international help and protection, because it affects their prestige as a 'nation-state' and its 'sovereignty'. Therefore, most often IDPs have to survive in dehumanized condition due to lack of humanitarian assistances from the state and other non-state actors. Hence, in certain situation, the status of the IDPs is worse than that of the refugees due to apathy of their own state and the absence of international protection. The traumatic condition resulted from forced displacement is very hearth-rending. The trauma created by population displacement may differ according to time and circumstances, but they share some universal characteristics. Various researches and experiments on population displacement have highlighted some important common characteristics shared by the IDPs threaten their human security/basic human rights. In this regard, it can be cited to the leading World Bank consultant and policy analyst Micheal M Cernea's model called the Impoverishment, Risk and Rehabilitation Model. According to him model, the various kinds of risks that threaten the survival of the IDPs are- landlessness, joblessness, homelessness, marginalization, food insecurity, increased morbidity and mortality, loss of common property resources and service and social disarticulation.<sup>11</sup>

Empirically, the emergence of IDPs is the result of high degree of violation of human rights of the vulnerable sections of the society and their conditions become more alarming after their displacement. The vast magnitude of human rights violations within their own country becomes endemic for them. In-depth examinations on population displacement and human rights indicate that IDPs are the final outcome, owing to the massive violation of basic human rights of the weaker section people in society and their life move towards more insecurity and vulnerability after their flee. In this regard, human rights violation on the IDPs can be viewed as per-displacement violation and post-displacement violation. So, the maintenance of basic human security is the only way to prevent the occurrence of this humanitarian crisis.



Inconceivably, the issues of IDPs have not received public attention in spite of the apparent concern for human rights of the vulnerable and the marginalized. As a consequence, they are generally excluded from the discourses of human security. So, barring sporadic attention from the government, the civil society and from media they suffer silently and stoically. Hence, due to lack of care, assistance and rehabilitation they lead a life in squalor. So, it is responsibility for the social scientists, policy analysts, media and the civil society to come forward to highlight this issue and pressurize the state authorities as well as the international agencies to take adequate steps to mitigate this big critical human insecurity.

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## Professional Ethics of Librarians

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Sonari College

### 1.0. Introduction:

A profession refers not only to serve with conscious understanding and efficiency, but to make the service its main motto. Every profession, in order to regulate its terms, conditions, norms and quality of service rendered, has its own professional ethics. It is a professional obligation by which a professional abides by. Professional ethics are certain set of broad principles which have been framed out of deep philosophical reflection on the nature and role of a profession. Professional ethics are professionally accepted personal behavior, values and guiding principles. Professional ethics helps a professional to choose what to do when s/he faces a problem at work that raises a moral issue. Professional ethics has become more important over the years as one has become specialized in his/her occupation or profession. Professional ethics are the principles of conduct that governs ones profession.

Recognizing the importance of having a code of ethics, library associations have a long history of developing and promoting ethics for the library profession. The American Library Association (ALA) formally adopted its first code of ethics in 1939. The code underwent several revisions, the last in 1981, with adoption by ALA Council in 1995. Codes of professional ethics are often established by professional organizations to help guide members in performing their job functions according to sound and consistent ethical principles.

Professional ethics encompasses professionals' personal, organizational and corporate standards of behavior. Professionals are those who are working in their respective professions and have specialist knowledge and skill. Professional ethics is termed when this knowledge and skill is governed when providing a service to the target group which is considered as a moral issue. As professionals are trained in their respective fields, so they are capable of making judgments, capable of applying their skills and knowledge and can reach the target group. One of the earliest examples of professional ethics is probably the Hippocratic Oath to which medical doctors still adhere to it.

## 2.0. PROFESSIONAL ETHICS OF A LIBRARIAN

Professional ethics plays an important role in the life of a librarian. Without some basic ethics, a librarian will not be able to render fruitful services and shine in the profession. Professional skills and knowledge are a part of a librarian's profession. A librarian is expected to pay keen attention to the professional ethics. Sincerity, discipline, honesty, love etc. are some of the qualities of a librarian which goes along with professional ethics to be maintained in the profession of a librarian. Some of the important professional ethics of a Librarian are:

- ◆ The foundation of a Librarian's work lies in pursuit of his/her duties in accordance with the known expectations of the society in general and as per the needs of the users of his/her library in particular.
- ◆ A Librarian should not discriminate between or against library users.
- ◆ A Librarian should respect the confidentiality of each library user.
- ◆ A Librarian should make it his/her professional aim to familiarize himself/herself, as far as possible both in and out of his/her library, with the materials recording human knowledge and experiences.
- ◆ A Librarian should honor the freedom of Libraries in collecting, preserving and disseminating the library materials.
- ◆ A Librarian should actively participate in the formulation of policy in the operation and service program of his/her library.
- ◆ A Librarian should apply himself/herself to the necessary professional training, both as an individual and as a member of a group.
- ◆ A Librarian should make efforts to secure labor conditions that are appropriate for the development and pursuit of professional library services.
- ◆ A Librarian should cooperate with other Librarians in efforts to develop group professional competences.
- ◆ A Librarian should make due efforts, in association with others,



to stimulate the development of the cultural environment in society and the community which they serve, by cooperating with local residents and with members of appropriate groups and organizations.

- ◆ A Librarian should make every effort to contribute to the development of the whole culture relating to the publications and publishing that is responsive to the needs and viewpoints of the public
- ◆ A Librarian should make it his/her aim to develop and maintain understanding and cooperation among libraries of all kinds.
- ◆ A Librarian should respect intellectual property rights.
- ◆ A Librarian should respect his/her profession and recognize its value in the process of developing a society.
- ◆ Through loyalty, trust and professional actions and behavior, a librarian should work for the development of his/her profession and raise the prestige of the profession.
- ◆ A Librarian should observe generally accepted ethical and aesthetic norms at workplace.
- ◆ A Librarian should not use the information and technical resources that are available to him/her for selfish purposes only.
- ◆ A Librarian should take care of perfecting personal qualities which will help him/her in developing the personality as well as the profession.
- ◆ A librarian should support and facilitate the users by giving them suitable answers according to the users' information needs.
- ◆ A Librarian should share his/her experience and knowledge with his/her colleagues and treat his/her staffs and their workings with respect and defend their interests if these do not contradict with the norms of professional ethics.

Apart from professional ethics of a Librarian, in order to get desirable positive result in library profession solidarity and library techniques, it is very important for the library staff of every library that they should also cultivate a sense of professional loyalty, which will make them progressive in sharing their working experiences with

the brother members of the profession. The Librarian should encourage the staff to take interest in professional matter. S/he should try to prevent them from falling into rule-of-thumb route. Professional ethics comprises ideals, affirmations and principles which are necessary for the development of a society which is based on democracy and observance of human rights.

### 3.0. CONCLUSION

A librarian is the walking encyclopedia of knowledge and facilitator of information. S/he is regarded as the backbone of a library. The librarian should be a guide and friend to the users of a library. The library users should love and respect the librarian. A librarian not only provides necessary materials to the users and meets their information needs, but also teach them in an informal way to be sincere and disciplined in their usage of a library so that they become a responsible citizen of society and country. A librarian moulds the habit of reading in the users specially the student community. Therefore, to meet all these aims, professional ethics are very important for a librarian for effective management of library and its users. Without professional ethics, a librarian will not be able to manage a library and disseminate knowledge in a systematic and sensible way.

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## RUSA: A Ray of hope to upgrade Higher Education in India

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*“Welfare and betterment of humanity is the ultimate goal of higher education”.*

-Radhakrishnan Commission(1948-49)

### 1.0. Introduction

Education is said to be the backbone of a nation. It is the primary source of knowledge and knowledge enlightens human mind. It is the key factor for human development with intellectual growth and an inspirational attitude. Higher education occupies a special position in the educational system of any nation because it is at the apex of entire educational structure and influences all levels of education. Higher education is called tertiary, third stage or post secondary education, normally taken to include graduate and post-graduate, vocational education, training imparted by Colleges and Universities. Generally Colleges, Universities, Research institutions, Teacher training colleges, Community Colleges, Polytechnics and IITs, Colleges of health, agriculture and nursing schools form the cluster of higher education. India has the third largest higher education system in the world by the number of institutions which is around 706 Universities (44 central universities, 307 state universities, 130 deemed universities, 170 private universities, 50 institutions of national importance and 5 institutions of state importance) and about 35539 Colleges. But the quality of Higher Education in the country is not so assuring. Out of such a huge number of institutions only 2 or 3 higher educational institutions have procured positions in the top 100 institutions of the world. Indian higher education system is now facing different types of challenges. These challenges have created obstacles in the progress, quality assurance and excellence of higher education.

After the success of Sarva Siksha Abhiyan (SSA) and Rastriya Madhyamik Siksha Abhiyan (RMSA), there is a need to transform, expand, and upgrade the system of higher education in India. So, the Union Ministry of Human Resource Development has designed a scheme for revamping and transforming the higher education sector. This scheme, known as National Higher Education Mission or Rastriya Uchchatar Siksha Abhiyan (RUSA) started in the year of 2012.

### 2.0. Objectives:

The main objectives of the discussion are-

- i) To discuss briefly about different challenges of Indian Higher Education.
- ii) To highlight the aims and dimensions of RUSA for transforming and upgrading quality of higher education.

### 3.0. Methodology :

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.

### 4.0. Challenges faced by higher education in India:

Now a day, the Indian higher education system is facing different types of problems and challenges. These beget lots of problems in entire education system and degrade its quality. Some problems of higher education are-

#### i) Overcrowding of students-

Each year, a large number of students try to enrol in the educational institution but the existing institutions don't have the seat capacity to enrol all the aspirants of higher education. So, many of the students don't get the chance to enrol themselves in a good institution.

#### ii) Problem of keeping qualitative standard in education

Sometimes reservation policies give chance to the students of backward classes to earn education in spite of low percentage. This creates obstacles to a section of the students to get education in spite of having high percentage.



- iii) Students agitation and problem of discipline  
Students' participation in politics and social movement and incidents of ragging in educational institution create indiscipline problems which affect the overall scenario of higher education.
- iv) Problems of educated unemployed  
Unemployment is a very crucial problem of the society. This problem also creates a negative attitude among the youths towards education and it affects the performance of the students.
- v) Problems related to curriculum and medium of instruction  
Curriculum is the dynamic aspect of education system. But out dated and traditional curriculum does not help the students to gather knowledge. Medium of instruction is another major aspect of teaching-learning process. India is a multilingual country and three languages formula is applied in the teaching-learning system. But when a teacher provides instruction in a classroom on a subject in a particular language it creates problems to other language users to earn knowledge. Moreover, it is not viable for teachers to use two or more language in limited time period.
- vi) Lack of devoted and trained teacher.  
Teachers are the main dynamic aspect of the educational system. But lack of trained, skilled and devoted teacher create a big problem in proper functioning of teaching- learning process as well as quality improvement of educational system.
- vii) Problems related to teaching  
A teacher generally faces lots of problems during teaching. These problems are often caused by weak conception, curriculum, lack of managerial efficiency, low quality of students, defective school environment, unavailability of supporting teaching aids etc. The problems are very high in rural colleges as compared to those of urban areas.

- viii) Administrative problems  
Proper educational environment always depends on strong, active and transparent administration. If administration is autocratic and rigid then it put a bad impact on teacher, student and other employees of the institution.
- ix) Financial problems  
Finance is the basic component for development of each dimension of education. UGC and other funding agencies of central and state government provide financial grants to the educational institution. But sometimes this financial grant is not sufficient to fulfil the needs. Improper implementation of projects and wrong utilisation of financial aid also degrade the development of many educational institutions.
- x) Inadequate student-teacher ratio  
A proper student-teacher ratio is very essential for the improved teaching learning environment in any educational institution. But the reality is somehow gloomy. The ratio of enrolled students and appointed teachers is very high. This imbalance of teachers and students also hamper the overall performance of the education system.
- xi) Defective examination  
Examination is the process of assessing the students' learning and quality in a specific period of time. But the traditional mode of examination does not help the teacher and the authority in proper evaluation of the student.

#### 5.0. Aims and various dimensions of RUSA

RUSA or Rastriya Uchchar Siksha Abhiyan or National Higher Education Mission is a Central Government sponsored scheme launched to achieve the quality, access and excellence in higher education. It has focused on State higher education institutions and covered 316 state public universities and 13024 colleges to improve quality, access and



equity in higher education. The main aims of RUSA are-

- ❖ To improve access, equity and quality in higher education through a holistic approach that can redress all kinds of inequalities in higher education.
- ❖ To bring good governance (characterised by reasonable degree of accountability, transparency, participation, autonomy, responsiveness, relevance, managerial, flexibility, value orientation and excellence) in higher education sector of the country.
- ❖ To achieve the target of GER (Gross Enrolment Ratio) of 30% by the year 2020.
- ❖ To ensure adequate availability of quality faculty in all HEIs and ensure capacity building at all levels.
- ❖ To improve equity in higher education by providing adequate opportunities to socially deprived communities.
- ❖ To promote inclusion of women, minorities, ST/SC/OBCs and disabled persons in higher education sector.
- ❖ To identify and fill up the critical information gaps in higher education by augmenting and supporting the efforts of the State Government.
- ❖ To promote healthy competition amongst State and institutions concerned with quality, innovation and research.
- ❖ To define role of State Government regarding HEIs and facilitate the creation of State Higher Education Councils (SHECs).
- ❖ To reform academic, examination and evaluation procedure and establish backward and forward linkages between school education and the job market.

RUSA includes some components in its documents to upgrade the higher education. These dimensions are-

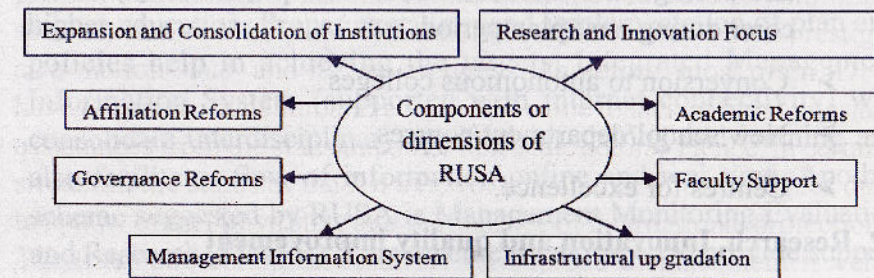


Fig. 1: Components of RUSA

### 1) Expansion and consolidation of Institutions

To meet the varied needs, potentials and interest of the new generation youth RUSA suggest setting up some new institution- Creation of new universities and colleges

- Model degree colleges (new and through conversion) in each district which is listed Educationally Backward district and 60 new model colleges will be sanctioned during the 12<sup>th</sup> plan period. In India out of the 640 districts 288 districts would be covered under the new Model College Scheme.
- Creation of new Universities (in rural and urban areas as per need to remove disparities).
- Creation of new colleges- general as well as technical and professional. Grants will be provided for establishing new professional colleges in each of the 22 states having below the national average GER in technical education. The number of colleges for each State will be based on the evaluation of the proposal submitted by the state. 40 new engineering colleges would be sanctioned in the current plan period.
- Converting existing colleges into Universities.
- Converting a cluster of colleges into universities. Cluster universities aim essentially at addressing the critical gaps in



the spatial distribution of HEIs across the State. 35 new cluster universities would be created during the current plan period and average allocation of Rs.55 corer per university and 65 corer during next plan period.

- Conversion to autonomous colleges
- New school/department/courses
- Centres for excellence.

## 2. Research, Innovation and quality improvement

RUSA advocates following suggestions for research and innovation in higher education:-

- Launching new and innovative courses.
- Special allocation for research. During 12<sup>th</sup> plan period 10 states will receive funds under this category.
- Foreign collaboration through liberal policies to receive the grants for research.
- Research incentives for students and teachers in form of scholarships and performance based competitive remuneration & promotion respectively.
- Setting up of :-Research Parks, Research universities, Specialization Oriented Inter-University Centres (IUCs), Intellectual Property Rights (IPR) cells, Data Bank, Cluster Innovation Centres, centres of excellence etc.

## 3. Infrastructural Up-gradation:-

RUSA also give importance on infrastructural up-gradation by providing grant which can be utilized by the colleges to address critical needs specially creating or upgrading laboratories, libraries, hostels, toilets, computer labs, functional classroom, faculty residential accommodation, LAN in campus etc. 3500 colleges will be given grant of 2 corer each during 12<sup>th</sup> plan period.

## 4. Establishing Management Information System (MIS)

RUSA also provide funds to establish an Integrated Management

Information System linked with all higher education system. This MIS programme is most crucial in determining success of RUSA in achieving the targets of Equity, Quality and Access in the field of higher education. Proper execution and implementation of plan and policies help in achieving the targets. Integrated Management Information System (supported with internet connectivity) will consolidate interdisciplinary approach of sharing and learning and also facilitates flow of information online and real time. Another scheme suggested by RUSA is Management Monitoring Evaluation and Research (MMER). This scheme is envisaged to provide support to resource centres and support groups for the effective implementation of various programmes under RUSA.

## 5. Faculty support- Recruitment and Capacity Building

The success of an educational institution depends basically on high quality and quantity of faculty. They are the backbones of the entire education system. Shortages of faculty, inadequate and poor student-faculty ratio, administrative burdens on teaching faculty etc. are some nuisances of present higher education. RUSA document reflects following components for ensuring adequate faculty support for higher education.

- Filling vacant position and creating new faculty position to maintain student-faculty ratio with increase of enrolment. 5000 such position would be supported during the current plan period.
- Transparency and objectivity in the selection of faculty and faculty position to be opened on All India basis.
- Seeking participation of faculty in policy decisions.
- Acknowledge and recognizing personal intellectual contribution of faculty.
- Training for faculty to update them and to develop leadership skills in them.

## 6. Academic Reform

Academic reform is very essential for imparting best quality



of education that is oriented towards creativity, employability and innovation. To make the higher education more socially relevance and need based, RUSA focuses on some elements, such as-

- Allocation of academic autonomy to teachers to decide syllabus and way of teaching.
- Curriculum development through regular curriculum revision involving all stakeholders.
- Following learner centric approach, making examination in the purview of colleges and not universities, continuous evaluation process to assess, conversion semester system and choice based credit system (CBCS) for elevating student.
- Liberal use of 'notice board', print media, electronic media, website etc. to declare admission procedures ensuring transparency and credibility in higher education admission procedure.

### 7. Affiliation Reform

RUSA scheme suggests affiliation system reforms to improve the quality of higher education institutions and upgrade the present affiliation system. Some suggestions, made in this regard are-

- Delimit or reduce the number of colleges to be affiliated to any university to 100.
- Encourage conversion of large autonomous colleges into affiliating universities.
- A number of colleges could be encouraged to merge and create a large institution.
- Create college Cluster Universities by clustering a minimum of 50 colleges in the area surrounding a city or district giving the university its own independent establishment, degree granting power and governance.
- Every state should try to formulate a scientific policy on affiliation and strict regulation and control on establishment of new colleges in private sector.

### 8. Governance Reforms

Governance is the most powerful determinant of the quality of higher education system. Governance of higher education is significant in regulating the perspective of education in the country in two major aspects.

1. Determination of strategic framework, plans, programmes, purposes and policies of higher education in the country that is, sectoral governance. Under this, RUSA suggest some sectoral reforms such as-

- Setting up of State Higher Education Council (SHEC) to carry out the functions of financial control and supervision.
- Redefining the role of State and devolution of responsibilities to universities in order to make them more accountable.
- Performance linked financial planning and allocation.
- Following a Bottom-UP approach for planning and budgeting

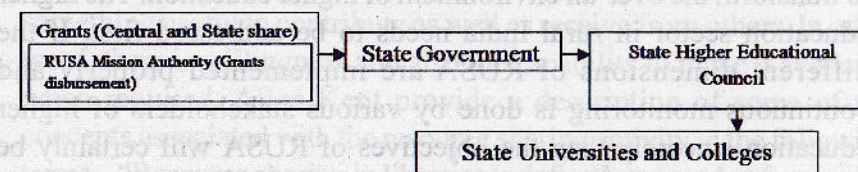


Fig.2. Flow of Funds under RUSA

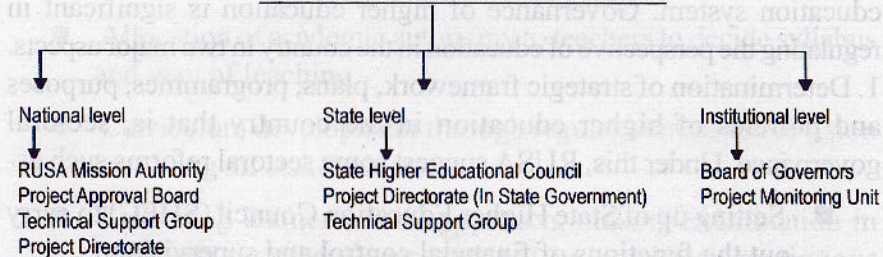
2. Execution of strategies, plan, programmes, purpose and policies of higher education at institutional level that is, institutional governance. In this regard, suggestions of RUSA are-

- Reduce the control and bureaucracy in institutions to enable quick decision making.
- Following a flexible managerial approach coupled with accountability in context to institutional administration.
- Providing more meaningful academic autonomy, financial autonomy and administrative or human resource autonomy to the Universities in order to enhance their flexibility, effectiveness and competitiveness which lead to quality improvement.
- Establishment of a Board of Governors as a final approving authority on key matters of the university that is, policy matters including finance and human resources, and making and reviewing status and ordinances.



- Selection of VC via a transparent, objective and competitive selection process.

#### Institutional Structure of RUSA



#### 6.0. Conclusion

RUSA may be considered as the need of the hour for making India the 'Knowledge Power' in the next decade through conversion of every student to a developed human resource. RUSA is designed to transform the over-all environment of higher education. The higher education sector in rural India needs to be addressed first. If the different dimensions of RUSA are implemented properly and continuous monitoring is done by various stakeholders of higher education sincerely then the objectives of RUSA will certainly be fulfilled and the higher education sector of the country will be immensely benefitted. So, it is the time for each higher education institution of India to get ready for implementation of various dimensions of RUSA to deliver better liberty, quality and inclusiveness in Indian higher education system.

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## Resource Sharing in College Libraries through Network Environment: An Analysis

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### 1.Introduction:

Librarians, library managers, information officers are very much familiar with the term cooperation. It means formal or informal arrangements between libraries within which they can work together for the common benefit of their users. Libraries can regard themselves as island, endeavoring to keep all the materials required by their user. Resource sharing extends the scope of library cooperation to include certain reciprocity and partnership in which each participant has something useful to contribute as well as receive from others. In other word, there is willingness and also the capability to make it available when required. Allen Kent provide a description of some of the concepts associated with the resource sharing activity in the following terms – "Resource sharing in libraries is defined as a mode of operation where by functions are shared in common by a number of libraries in its most positive effect. Resource sharing entails to others and in which every member is willing and able to make available when needed. The term resource is used to designate any or all the materials, functions, services and the expertise of the professional and non professional staff. Resource implies a thing, a person or an action to which one turns for aid and help in time of need. Secondly, the term sharing implies apportioning, allotting or contributing something that is owned to benefit others. It implies partnership for mutual benefit. Library resource encompasses print and non-print materials as well as human resources that are eligible to be shared in ways that enhance the quality of services." No library or information centre is self sufficient of its resources. It is not economically or physically possible for any library to possess all the required materials needed for its users. To meet the problems like financial crises, huge amount of



literature published in various formats, resource sharing is the only mean to control the problem.

### 1.1 Objectives of Resource Sharing:

The objectives implied in resource sharing activity are very idealistic in nature. They are mainly aimed at providing convenient access to information to library users irrespective of the location of the resources. That is to say that library goes beyond their own resources to satisfy the user requirements. The main reasons for resource sharing activity are-

- Reduction in cost
- Avoidance of unnecessary duplication in information resource and processing as well as maintenance costs.
- Provision of greater access to information resources to a wider category of users
- Development of specialized areas of collection building each member library concentrating on areas of its own concern.

### 2. Why Resource Sharing is Needed ?:

The word resources in the context of library and information centre encompass library materials, functions and services. The materials of a library include documentary and non-documentary types. The term functions connote acquisition, processing, storing, retrieving, maintenance etc. Expertise and experience of professional staff are also considered resources. For effective and efficient and prompt use and sharing of resources, automation and data communication network are essential. The level and status of sharing may be various. The sharing may be all libraries, a group of libraries, or information centers, libraries belonging to a particular discipline or of particular geographical area. The local, state, region, national and international may be the level of sharing. The resource sharing supports basically the smaller libraries getting advantage from the larger libraries, of course agreements for resource sharing among the libraries of equal status may be desirable. The resource sharing necessitated keeping in view of the following facts-

- (i) Increasing cost of documents
- (ii) Tremendous growth of literature
- (iii) Declining library budget
- (iv) Decrease of operational cost of libraries
- (v) Technological solution
- (vi) User satisfaction etc.

**Resource sharing in network environment is practiced to achieve various goals such as-**

- (i) Computerized union database
- (ii) Shared digitized information
- (iii) Shared catalogue services
- (iv) Minimizing cost and time in reaching destinations
- (v) Shared circulation and interlibrary loan services.

### 2.1 Requirements for Resource Sharing:

Resource sharing can be successful only when some essential prerequisites are fulfilled. These include agreement in librarian, administrators, availability of union catalogue, formation of computer and communication network etc. Here mention some important to initiate the resource sharing system to make effective and successful.

- Sufficient resource and understanding the concept
- Willingness and agreements to share
- Viable and realistic plan to execute the sharing
- Computers
- Computerized database of bibliographical records of uniform standards
- Technical compatibility
- Computerized union catalogue



- Trained manpower
- Monitoring and feedback
- Equal effort from all those are concerned to the systems.

### 3. Objectives & Methodology:

- To know the sufficient resources and understanding the concept
- To know some of the current development in networking taking place in India.

The methodology applied in the paper is analytical method.

### 4. Resource Sharing Through Network:

Resource sharing is the focal point of library networking and cooperation. The tested technological advances in this field have tremendously increased the ability of retrieving and accessing information over long distances. Library resource sharing networks entail consideration of available connections. Several capabilities need to be exploited. Some of these areas-

- Machine- readability:** the ability to store information in magnetic form with data entered once, and used many times in a variety of requirements.
- Retrievability:** The ability to select information which has been arranged in alphabetic sequence; even stored randomly, to make more relevant the material identified.
- Remote accessing:** The ability to disseminate or exchange information from distant locations based on local and individualistic requirements.

The above capabilities have resulted in the preparation of machine readable records (MARC) which could be used centrally or replicated for use locally or regionally. The ability to exploit database to respond to individual requirements has been enhanced or facilitated by retrievability. On the other hand, the establishment of telecommunication networks which could be accessed over long distances has helped in remote accessing of bibliographic databases.

Since there is a need to share data about acquisition, holdings, interlibrary loan request and completed transactions – and to share this data over distances- the technology of computer and telecommunication is dominant in the design and operation of resource sharing system. In a resource sharing network participating libraries must recognize both the potential and problems that result because of adoption of technology. Successful cooperation is closely related to adherence of standards. Standardization is a must in the electronic environment.

### 5. Library Network in Indian Context:

In India, it may be pointed out at this stage, that successful implementation of networking and resource sharing by and large depends upon the telecommunication facilities available in the country and the use of modern computer technology for the management of libraries and information services in the country. Apart from this condition, other condition such as desire and cooperation among existing information institution to share their resources for the maximum benefit of the users of library and information services are also necessary. The development taking place in India the 7<sup>th</sup> five year plan can be viewed a significant change in the policies of the government of India favoring modernization of libraries and information services in the country. This has been eloquently advocated by the report of the working group. The effort made by NISSAT (National Information System for Science & Technology) and UGC (University Grants Commission) have also contributed in a large measure for the establishment, development and operation of library resource sharing networks in India. Few instances of indigenous networks and their performance are –

#### (i) DELNET (Delhi Library Network):

The limitation of financial resource and space for housing library collections in the libraries in Delhi led to the promotion of sharing of resources by automation and networking and establishment of the in 1988. NISSAT took the initiative in setting up DELNET. It has emerged as an important resource centre for the libraries in Delhi.



Initially, 40 libraries were directly linked to the DELNET host system through e-mail to promote library mailing, interlibrary request, transfer of files, exchange of messages, interlibrary services etc. Side by side with the automation of participating libraries the functions and services have also started. Presently more than 100 libraries are members of DELNET.

**(ii) CALIBNET (Calcutta Library Network):**

The CALIBNET was inaugurated on 21<sup>st</sup> December 1993. NISSAT, DSIR (Department of Scientific and Industrial Research) government of India, took the initiative in setting up CALIBNET. This has adopted a two way system for networking.

- The networking route with a library automation and networking through its own application software "Maitrayee" and
- The e-mail route connecting member libraries with on-line access to various databases within network and internet access.
- CALIBNET established a high-tech resources base and provides the following services.
- Online /CD-ROM based global information search and retrieval services
- Full text document delivery
- Databases services.

**(iii) MALIBNET (Madras library Network):**

The need for interconnecting libraries and information centers in Madras was visualized in the INSDOC (Indian National Scientific Documentation Centers) in 1991. Initially six major academic institutions were directly linked to the MALIBNET host system. Two important databases have been created utilizing the resources available in Madras libraries. One is a directory database of current serials in Madras covering 30 libraries, and the other is contents database covering articles published in 300 journals available in Madras libraries. Both these database are continuously updated and also expanded. They are available for online access to any user and the

information is also supplied in disk and hard copy.

**(iv) PUNENET (Pune Library Network):**

Presently 30 libraries and 15 professional from Pune city are accessing the PUNENET through modem. The users not only access PUNENET data, but also use the e-mail and internet facilities. Following databases are available on PUNENET for its members.

- Catalogues of holding of all member libraries
- Union catalogue for current periodicals in Pune libraries and information centers.
- Publishers and book sellers database
- Database on international grants and fellowships in the health science.
- Patent information
- Union catalogue of books available in British libraries in India.

**(v) INFLIBNET (Information Library Network):**

It's a programme of the University grants Commission was launched in May 1991. The main aim of INFLIBNET is to establish a national computer communication network to link libraries and Information centers in Universities, Colleges, UGC information centers Institutions of National Importance, R & D Institutions etc. and thereby improve capability in information handling and services. It is a programme for academic excellence to be achieved through establishment of a mechanism for information transfer and access to support scholarship and academic work. The national center of INFLIBNET is located in Gujarat University campus at Ahmadabad. At present, INFLIBNET aims at computerizing and networking of Universities/ College libraries. Every year INFLIBNET programme is identifying a number of university libraries for automation depending on the budget allocation. The selected institutions are given funds for procuring computer systems, retro conversion and networking. Manpower development is an important part of the INFLIBNET center. On the other hand, INFLIBNET provide the end users a mechanism



for sharing and using information resources and for exploiting modern information technology.

Besides, MYLIBNET (Mysore Library Networks), BONET (Bombay Library Network) ADINET (Ahmadabad Library Network), LUCKNET (Luknow Libraries and Information Center Network), SIRNET (Scientific and Industrial Research Network) also started to share resources among different institutions based on network of different kind at different regions of India.

#### 6. Conclusion:

Development of suitable software, standards for various library operations and communication based services( email, bulletin boards) designing suitable network architecture and preparation of union catalogues of serials, books, non-book materials, and cooperation with other networking organizations like NISSAT, NICNET etc., are other important activities which helps to resource sharing in libraries. Important is that, a little effort have been made in India which is not sufficient for resource sharing trough networking system though it is very much essential to cater networked information to the users where more than 70% of the total college are residing in the rural areas. The concerned authorities and governments should encourage and foster the requirement of resource sharing in the man making institutions having the minimum required ingredients for the purpose.

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## A Study of the chemicals present in our daily used products and their effects on Human health.

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#### Introduction:

Our day starts with chemicals and ends with chemicals, from the toothpaste to our food, chemicals are everywhere. Many of them are unknowingly harming us and posing a serious threat to our environment. In the least developed countries, one third of death and disease is a direct result of environmental chemicals. Chemicals are polluting our soil, water, and air and accumulating in wildlife and humans. Our environment is a store house of large numbers of chemicals. Many of these can disturb different physiological systems of animals as well as human body. Many of these chemicals have teratogenic effect while some have adverse effect on reproductive system, endocrine & immune system of the adult body. There are thousands of sources of these chemicals of which are industrial source, mining areas, many cosmetics, detergents, plastics etc. The Endocrine Disrupting Chemicals(EDS) are synthetic as well as naturally occurring chemical substances in the environment which are disrupting the normal functions of the endocrine system and its hormones in humans and wildlife. Studies have linked endocrine disruptors to adverse biological effects in animals, giving rise to concerns that low-level exposure might cause similar effects in human beings. Some of the endocrine disrupting chemicals are BPA, Octylphenol, PCB etc. BPA is present in reusable food containing plastic, in baby feeding bottles and from these it can migrate to our food (Biles, J. E, Mc Neal, *et al.*, 1997). Bisphenol-A (BPA) has been reported to have some xenoestrogenic effects on the reproductive system of male animals. It has been claimed that BPA acts the same manner as female sex hormone. The rate of leaching of BPA from food and beverage containers is leading to widespread human exposure. BPA level in human blood and tissues, including in human foetal blood is higher than level that cause adverse effects in mice (Vomsaal *et al.*, 2005). Octylphenol and its related compounds are present in surface waters



and aquatic sediments (Ahel *et al.*, 1987, Ahel *et al.*, 1994). They are the product of the microbial breakdown of alkylphenol polyethoxylates. These effective nonionic surfactants are widely used in industrial surfactants, detergents, paints, herbicides, pesticides, cosmetics and emulsifiers and dispersing agents in household products (Ahel *et al.*, 1994). Over the years, the FDA banned many of those chemicals as proven carcinogens (cancer-exacerbating agents). Cosmetics today contain a wide range of harmful chemicals which, if used in excess, slowly damage our skin and body until it is too late to mind. The bread improver potassium bromate is reported to cause Long-term toxicity and carcinogenicity in human being (Ginocchio A.V., *et al* 1979)., potassium bromate, a food additive can cause renal tumour. (Kurokawa Y *et al* 1982). Keeping these things in mind, the present study aims at to acquire knowledge about the harmful effects of the products being used and to generate awareness amongst the people to ensure a safe living.

#### Materials and Methods:

First of all a survey was made and a list of materials was prepared, those we use in our day to day life. Chemicals present in cosmetics, toothpaste, food and water packaging materials like plastics and also in food preservative and in detergents were listed out. Different stores were visited and the ingredients present in different products were noted. Internet was used for gathering information about their composition. Information was gathered from the earlier work about the side effects of the chemical products. A questionnaire was prepared to collect information from the people of my locality and my friends.

1. Do you know the products we are using in our day to day life contain many harmful chemicals?
2. Have you ever tried to minimize the use of the chemical products?
3. Have you ever seen the ingredients present in those products before purchasing?
4. Do you think the main cause of increase in disease may be these chemicals?
5. Have you ever faced any adverse effect of the chemicals?
6. Do you know the food we are consuming contain many harmful chemicals?
7. Are you aware of the harmful effects of these chemicals?

A chart was prepared of those chemicals and their sources. Answers of the people were represented in percentage as Yes or No.

#### Results:

**Table I: List of some chemicals found in our daily used products. (data collected from various sources like by visiting my friends doors, from stores where those products are available, from internet etc)**

POTENTIAL CHEMICALS	WHERE THEY ARE FOUND
<b>Industrial chemicals</b>	
Bisphenol A	This chemical is used commonly in some food and drink packaging, water bottles; also applied as lining to metal food containers and used in some dental sealants.
Phthalates such as diethylhexylphthalate (DEHP)	Phthalates have been widely used as plasticizers in many products since the 1930s. PVC, vinyl flooring, and ink used to print on plastic containers.
Polychlorinated biphenyls (PCBs) and dioxins (PCDDs)	PCBs were used since 1929 in various electrical applications. These compounds are very persistent and continue to cycle in the environment.
<b>Personal care products</b>	
Phthalates such as diethylhexylphthalate	Phthalates are used in some cosmetics and some packaging of personal care products.
Surfactants – (Alkyphenols such as nonylphenol and octylphenol)	Detergents contain compounds called surfactants to improve cleaning power. They may also be used as plasticizers and UV stabilizers in plastics.
Parabens	This group of chemicals is commonly used as a preservative in many cosmetics, including hand lotions and shampoos.
<b>Pesticides</b>	
Pesticides, fungicides and herbicides (DDT, lindane)	Several chemicals used to control insect pests or weeds in agriculture, landscaping or home gardening have been identified as possible or definite endocrine disrupters.
Alkyphenols	Alkyphenols are often used as carrier solutions for pesticides.
<b>Chemicals in Toothpaste:</b>	
Sodium Fluoride	The main ingredient in toothpaste.
Sodium Lauryl Sulfate (SLS)	Ingredient in personal-care products is added to toothpastes in order to generate foam, SLS is used in products such as garage floor cleaners, engine degreasers and car wash soaps.
Hydrated Silica	Teeth whitening agent found in toothpaste.



FD&C color dyes	artificial dyes/colorings often found in familiar toothpaste brands.
Triclosan	a chemical used for its antibacterial properties, is an ingredient found in many detergents and toothpastes
<b>Preservative use in food:</b>	
Methylcyclopropene.	This gas is pumped into crates of apples to stop them from producing ethylene, the natural hormone that ripens fruit. Commonly known as Smart Fresh, this chemical preserves apples for up to a year and bananas up to a month. Sulphur dioxide serves the same purpose when sprayed on grapes
Potassium Bromite	Potassium bromate (KBrO <sub>3</sub> ) is an oxidizing agent that has been used as a food additive, mainly in the bread-making process.
Benzoic acid/Sodium benzoate	It is most widely used in acidic foods such as salad dressings (vinegar), carbonated drinks (carbonic acid), jams and fruit juices (citric acid), pickles (vinegar), and condiments. It is also used as a preservative in medicines and cosmetics. It is widely used as food preservative, with E number E211.
<b>Chemicals in Hair colours:</b>	
p-phenylenediamine(PPD)	It is the most common ingredient of hair dye. It helps hair dye to remain bright through out multiple washing.
Resorcinol	This ingredient is used to produce dyes, also for treatment of skin diseases like psoriasis and acne, and as an anti-dandruff agent
Persulfates	It includes Sodium ,Potassium, Ammonium sulfates which are the common ingredient of bleach and hair dye.
Ammonia	A common ingredient of hair dyes.
Hydrogen peroxide	Hydrogen peroxide is one of the most common ingredients used in hair coloring and bleaching

**Table no.2:** The answers given by 30 persons are represented in the form of "Yes or No" and given in percentage(%)

QUES.NO	YES	NO
1	70%	30%
2	76%	24%
3	2%	98%
4	90%	10%
5	20%	80%
6	72%	28%
7	75%	25%

From the conversation with different people it is clear that most of my educated friends know about the harmful chemicals present in different products they use and most of them are trying to minimize their uses by substituting with natural or organic products. But very few of them read the composition of those products. Though 80% people answers that they did not face any adverse effect of them but it was observed that they were not clear, as for many of their health problems they can not find out the cause.

**Possible effects of these chemicals :**

Data collected from different authors reveals the side effects of our daily used products. The effects are :1. Vomsaal and his colleagues(1998) reported that BPA and estrogenic chemicals have effect on the size of the reproductive organs, daily sperm production and behaviour. Priyanki Sharma (2013) reported that BPA can decrease the sperm count of male albino mice.

**2. Triclosan:**

Triclosan is a chlorophenol, which is a class of chemicals that is suspected of causing cancer in humans

**3. Phthalates :**

Phthalate exposure has been linked to early puberty in girls, a risk factor for later-life breast cancer. Some phthalates also act as weak estrogens in cell culture systems.



**4. Polyvinyl Chloride:**

When PVC is made, vinyl chloride may be released into the air or wastewater. It was one of the first chemicals designated as known human carcinogen and has been linked to increased mortality from breast cancer and liver cancer among workers involved in its manufacture.

**5. Sodium fluoride :**

In children and youth, minimal ingestion of sodium fluoride causes salivation, nausea, vomiting, epigastric pain, and diarrhea. Large doses of the carcinogen may cause paralysis, muscular weakness and chronic convulsions, followed by respiratory and cardiac failure.

**6. Potassium Bromite:**

This agent is carcinogenic in rats and nephrotoxic in both man and experimental animals when given orally. It has been demonstrated that  $KBrO_3$  induces renal cell tumors, mesothelium of the peritoneum, and follicular cell tumors of the thyroid. In addition,

**7. Sodium Lauryl Sulfate (SLS):**

SLS can penetrate and be retained in the eye, brain, heart, and liver with potentially harmful long-term effects. Also found in most shampoos including “no tears” baby shampoos, SLS can keep children’s eyes from developing properly, can cause cataracts in adults, can retard healing, and can impair hair growth.

**8. Triclosan:**

Triclosan is a chlorophenol, which is a class of chemicals that is suspected of causing cancer in humans.

**9. Hydrated Silica:**

They also may do harm to dental health by altering the acidic balance of the mouth, gums and tongue.

**10. Sodium benzoate:**

This carcinogen is believed to cause cell death, damage to the mitochondria in cells, DNA damage, Attention Deficit Hyperactivity Disorder (ADHD) or leukemia. Studies have also indicated that foods

that contain both artificial coloring and sodium benzoate may cause children to exhibit hyperactivity.

**11. Resorcinol:**

Studies showed that high doses of resorcinol can disrupt thyroid hormone synthesis and cause changes in the thyroid gland that is consistent with goiter—thyroid enlargement. This condition causes difficulties in regulating metabolism, which can result in weight gain, malnutrition, and immune system dysfunction.

**Ammonia:**

It can cause long term health damages its exposure may cause health problems like irritation and burning sensation of eyes, throat, nose and can severe coughing. It may cause permanent damage of cornea and lung.

**13. Hydrogen peroxide:**

Eye exposure to hydrogen peroxide may result in redness and stinging, More concentrated solution may result in ulceration or perforation of the cornea. Permanent eye injury, including blindness, can result. Skin contact can cause irritation and temporary bleaching of the skin and hair. Contact with concentrated solutions may cause severe skin burns with blisters and ulcers.

**PPD:**

Reaction caused by the use of hair dye in mild cases usually only involves dermatitis to the upper eyelids or the rims of the ears. In more severe cases, there may be marked reddening and swelling of the scalp and the face. The eyelids may completely close and the allergic contact dermatitis reaction may become widespread. Severe allergy to PPD can result in contact urticaria and rarely, anaphylaxis. People working with PPD such as hairdressers and film developers may develop dermatitis on their hands.

**DDT:**

It may cause headache, nausea, vomiting, confusion, and tremors. Currently, there is much debate as to whether DDT can increase a woman’s chance of breast cancer. Apparently, some researchers are saying that DDT (and some of its related forms) is an estrogen mimic.



**Discussion:**

The average women expose their skins to over 100 make-up and beautification products. Dangerous chemicals like **sodium sulphates, phthalates, parabens, triclosan** and **various reactive acids** present in most popular cosmetic products today are absorbed by the skin into the bloodstream and lead to numerous lingering side effects, some of which are known to have serious repercussions for the user's general health. The following are the effects of using cosmetics: 1. It may increase the chance of getting cancer. 2. Breathing disorder. 3. May cause damage to our reproductive system. 4. Allergic Reactions. 5. Itching and Skin Disorders. 6. Skin Discoloration. 7. Potential Eye Infections. 8. Headaches. Triclosan, parabens and other damaging chemicals in skincare products and perfumes disrupt and lead to hormonal imbalance. In all our products, we should be beware of and look for the following chemicals: parabens, sodium sulphates, phthalates, sodium benzoate, triclosan, methylisothiazolinone, salicylates, butylene glycol, tartrazine, nickel sulphate, potassium bromate, aluminum, nitrosamines, propylene glycol, oxybenzone, etc. Many name-brand toothpastes and mouthwashes contain potentially harmful ingredients, which are made up of very small molecules that may penetrate through the tissue of our mouth, enter the blood stream, and build up in the liver, kidneys, heart, lungs, and tissues. Experiments aimed at elucidating the mode of carcinogenic action have revealed that KBrO<sub>3</sub> is a complete carcinogen, possessing both initiating and promoting activities for rat renal tumorigenesis. Y. Kurokawa *et al* (1990). People should always read the label of the products to know their composition. Unknowingly, people are exposing their infants to BPA by using plastic milk feeding bottles. Fortunately, advances in organic research have enabled contemporary and advanced formulae of organic and natural compounds to minimize the need for chemical products but still can not eliminate their uses. Therefore, we should go for natural more often than synthetic or artificial. We should switch over to natural remedies like preparing pastes from fruits, vegetables, medicinal herbs, eating healthy and drinking plenty of water. Get your body products, make-up and

cosmetics natural and organic, free from the harmful chemicals explained. All these products are synthetic and not natural. One should stay away from most of these big corporation brands.

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## Exploring the Origins and Causes of Witch-Hunting in India: A Study of the Adivasi community.

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Of the many social evils and prejudices prevalent in India witch hunting is one of the most serious. Witch-hunting is an age old practice which is prevalent mostly amongst the tribal communities in India especially amongst the Adivasis. The practice of witch-hunting is however not specific to India alone. Many historical instances prove that the practice was legally sanctioned as in the Middle Ages in Europe and other parts of the world. Witch hunting can be defined as the hunt for a person or persons who have been condemned as witches or practisers of black magic to cause harm to a particular person or the community as a whole. A witch-hunt is a search or persecution for witches or evidence of witchcraft, often involving moral panic, mass hysteria and lynching. The seriousness of witch hunting as a crime lies in the fact that it is a pre-planned, cold blooded murder which involves a large number of people. Not only are there numerous perpetrators of the crime, the victims are also often more than one, many times including whole families. The origins of the witch-hunting cannot be ascertained. The Salem witch hunts which took place in Europe and those in Latin America have been ascribed to the publication and circulation of the Bible which may have popularised the idea of witch craft and the necessity of putting an end to it.<sup>1</sup> Belief of tribal communities in herbal medicines and magic and incantations for curing disease and solving other problems also can be stated as a cause for belief in witchcraft and consequently the hunting of witches.

In India in the Adivasi community a witch is identified by different techniques. The person in whose family someone dies, or

whose cattle or crops have perished, employs an ojha or a witch doctor to find the witch. According to the power hierarchy among tribals in these villages, there are three leaders—a political leader called munda, a religious leader called devri and an ojha. An ojha learns and uses his powers to counter the powers of the daayan. Witches are supposed to be practitioners of black magic, learnt through mantras (spells) and songs, while what an ojha does is white magic. Witch hunting usually follows a death or an epidemic in the village. And as soon as it is believed that a disease has been caused due to the witches, people start offering prayers to undo what they think is a spell. Brain malaria, TB (tuberculosis), diarrhoea, malnutrition and anaemia are very common in the villages here. Whenever someone dies because of an illness or lack of healthcare centres or can't reach the hospital because of the distance or bad roads, someone somewhere is branded as a witch and held responsible for the death," says Bir Singh Sinku, a social activist from voluntary organization JOHAR in Chaibasa, Jharkhand

Witch-hunting is a practice performed generally against women folk though cases involving men have also been frequently noticed. It is one of the worst forms of violence and oppression against women. In India, labelling a woman as a witch is a common ploy to grab land, settle scores or even to punish her for turning down sexual advances. In a majority of the cases, it is difficult for the accused woman to reach out for help and she is forced to either abandon her home and family or driven to commit suicide. Most cases are not documented because it is difficult for poor and illiterate women to travel from isolated regions to file police reports. Less than two percent of those accused of witch-hunting are actually convicted. A 2010 estimate places the number of women killed as witches in India at between 150 and 200 per year, or a total of 2,500 in the period of 1995 to 2009. The lynchings are particularly common in the poor northern states of Jharkhand, Bihar and the central state of Chhattisgarh. Witch hunts are also taking place among the tea garden workers in Jalpaiguri, West Bengal India as well as in our own state, Assam. The Santhal theory of the origin of witchcraft attributes gender



tensions as the reason for witch hunting. Kharia women were excluded from religious festivities and rituals because the tribals feared that menstrual blood attracted evil spirits. But witch hunting is not just the result of such superstition. Family disputes over property, land rights of women, and village-level and gender conflicts are some of the other reasons for witch hunts in India, historians say. "These are women who are unsupported, either because they are single or widows. It is primarily connected to land. It happens with women who are economically well-off or self-sustaining," says Govind Kelkar, co-author of *Gender Relations in Forest Societies in Asia* and a former senior consultant with UN's Women Organisation.

In Assam as in other parts of India witch hunting is primarily practiced by the Adivasis community which is comprised mostly of labourers of the tea gardens and as such are also known as tea-tribes. These include the Santhals, Mundas, Oraons, Kharias etc. Apart from the Adivasis witch hunting is rampant amongst the Bodos as well. Certain causes for the practice of witch hunting can be found to be common amongst the Adivasi community be it in Assam or the rest of India. Witch Hunting amongst the Adivasis stems strongly from the patriarchal basis of society and the need for establishing domination over women. There are various patriarchal practices against women prevalent amongst the various sub-tribes of the Adivasis such as restrictions imposed against women during pregnancy, menstruation etc. However such a conclusion may not be true in the face of attacks on men as well. Witch hunting may be ascribed to a number of causes amongst which the strong superstitious beliefs of the people which are inherent in their culture is a main reason, beliefs in ghosts, evil and good spirits and black magic is strong amongst them. Poverty serves as an important cause of witch-hunting also. Many observers have noted that poverty and violence go hand in hand. There is a strong negative relationship between economic growth and crime across countries, as well as across districts in India.<sup>2</sup> However, it is difficult to definitively disentangle this income shock theory from alternative socio-cultural explanations.<sup>3</sup> One variant of the income shock theory is the extreme scarcity theory, in which households near

subsistence consumption levels kill, expel, or starve relatively unproductive elderly household members to safeguard the nutritional status of other members.<sup>4</sup> Related to this is the property cause which has been championed by many scholars as a root cause for branding women and men as witches. It is largely due to property reasons that old women mainly widows are made victims of this social evil. According to the former vice-chancellor of Ranchi University, Dr. Ram Dayal Munda, there is an economics to witch-hunting, which is related to the destruction of the traditional land rights of Adivasi women.<sup>5</sup> Witch-hunting reflects the immediate economic objective of taking away of widow's rights to the land in favour of the husband's male relatives. Among the Santhals, where widows have a relatively stronger transition of rights on land, witches are exclusively women, whereas among Munda, Oraon and Ho it can be both men and women. Whenever landlords or family members (men) or just men from the community want to usurp the land especially of widows who have got land rights in the tribal communities they are branded as witches by the 'ojhas' (witch doctors known under different names in different areas like bhagats, guruvus etc).<sup>6</sup> Lack of health facilities is another reason. Due to dearth of health centres and doctors in the hospitals and because of some of their own traditional beliefs people are forced or often prefer to consult the village medicine man. The health centres and sub-centres are 5 to 10 kilometres away from the villages, the ANMs and health workers are absent so the Adivasis approach Baidhs (traditional village physicians) or Ojhas (spirit healer) for medical treatment. The ojhas don't just act according to superstitions but are often supported by vested interests – economic, political and social. Due to traditions and lack of any scientific knowledge about the cause of illness the people easily believe him when he points to some helpless widow. Both women and men, acquire the knowledge of shamanic treatment of diseases. This knowledge can be acquired through spiritual transference into a new body, usually done at the deathbed of a senior shaman (grandmother or grandfather), to a member within the family. In either case, women's role in spiritual life, associated with knowledge of forests, places her in a position of relative power within the



household and the community.<sup>7</sup> Indra Munshi's interviews with the Warlis in India suggest that many women have a fair knowledge of medicinal properties of trees, roots, herbs and medicinal plants, useful for reproductive health of women, men and children.<sup>8</sup> It has been said that the process of witch-hunting is an attempt to professionalize the ancient system of healing and medicine by taking it from the hands of the women.

The problem of witch hunting can be solved only by creating awareness amongst the people by spread of education and holding of awareness camps by the government as well as NGO's. A project on the practices of Witch hunting amongst the Adivasis in the tea gardens of Upper Assam is being carried out to shed further light on the problem. It is hoped that the findings of the study will produce concrete remedies in order to help combat this practice which is detrimental not only to the Adivasi community but to the society as a whole.

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## Elder Abuse and Violation of Women Human rights in Assam: A Conceptual Framework

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### Introduction:

Women are an integral part in every society. It can be said that without women it becomes impossible to think of a complete society. They play a vital role in the society. The future of the children depends, by and large, upon the mothers. But this section of the society has become marginalized in every spheres of life. They have been abused, deprived, dominated and exploited in every way. Like that ageing women have also been abused from their relatives, caretakers and the nearest and the dearest one. Some scholars write up it as a domestic violence against ageing women. From that perspective it can be said that Elder Abuse is a social problems which spread in our society.

### Objectives:

The main objectives are

1. To study the issues of violation of women Rights in Assam.
2. To find out the various types of abuse.
3. To create awareness about abuse among the common people in the society.

### Methodology:

The study mainly based on observation method with the application of the secondary sources. Secondary data are collected from the relevant books, journals, magazines, documents and local dailies.

### Discussion:

Elder Abuse is a single or repeated act, or lack of appropriate

action occurring within any relationship where there is an expectation of trust, which causes harm or distress to an older person. Now a day, the abuse of elders by their caretakers is a worldwide issue. In 2002, the World Health Organization brought international attention to the issue of elder abuse. In 2006, the International Network for Prevention of Elder Abuse (INPEA) designated June 15<sup>th</sup> as World Elder Abuse Awareness Day and numbers of events are held across the globe on this day to raise awareness in the society about the elder abuse. Abusive behavior can take various forms e.g. physical, psychological, sexual, financial abuse and neglect (WHO, 2002).

### Physical Abuse:

This type of abuse carried out the physical pain or injury to a older women. Examples are- pushed, grabbed, slapped, hit, hit by a thrown object, administering too much tranquilizing. (WHO, 2002)

### Psychological/ Emotional/ Verbal Abuse:

This form of abuse includes all actions like mental pain, anguish or distress through verbal or non verbal acts. Examples are the use of abusive language, oppression, manipulation, bullying, blackmail, shouting, threats and isolation of the older person. (WHO, 2002)

### Sexual Abuse:

Sexual Abuse refers all kind of sexual actions like unwanted intimacy, touching in a sexual way, rape and the sexually slanted approaches.

### Financial/ Material Abuse:

This type of abuse describes all actions of illegal or improper use of an elder's funds, property or assets. (WHO, 2002)

### Neglect:

Neglect deals with the refusal or failure by those responsible to provide essential daily living assistance and support such as food, shelter, health care or protection for an older women.

In practical field, it is seen that ageing women face this problem more than the male counterpart, because women are mainly dependent



upon their husband, children, caretakers and any other persons. They are going to be weak in that older age. So, these abusers used their actions against the older women e.g. physical, mental, psychological, sexual and financial etc. In this way they violate the rights of the older women. The older women face all types of abuses from their partners, relatives etc. It is too hard to live for them. In fact, women's subordination throughout the world should be recognized as a human rights violation. Women rights require the elimination of all forms of discrimination and achievement of equality for all women.

#### **Human Rights and Women :**

The human rights of women are judged in the type of the society we envision. We envision a society where we can act on our own behalf with dignity and freedom, recognition that we have both the rights and obligations to develop our full potential and support the development of others. The need of the hour is not only to accept women's right of equality as natural and human but also to be protected by state and international organizations. In fact women's subordination throughout the world should be recognized as a human rights violation and with due account to those structures of oppression that intersect and compound such subordination. Full realization of women's human rights requires the elimination of all forms of discrimination and the achievements of equality for all women.

Targeted legislation and other interventions (education, employment etc.) are necessary to overcome the legal and social barriers based on gender equality. Women could play an important role in the development process; the need of improving the status of women was felt accordingly. The general assembly proclaimed 1975 as international women's year. The first conference was held at Mexico City where three themes - equality, development, and peace. The Indian constitution also lays down some provisions for the enforcement of the fundamental rights guaranteed by the constitutions. The National Human Rights Commission and State Human Rights Commission, National Commission for Women and State Commission for Women and a number of voluntary organizations are working for the protection of human rights against all forms of discrimination at the national

and state level.

#### **Violence Against Women:**

The physical and mental violence, so call domestic violence, women experience, and their need to gain respect within their own family and society have been obscured in other politicized issues. Emotional and physical torture of women within their family by this issue is increasing day by day. When men became passive and moody, women took outside informal work to feed their families. When women exposed themselves for feeding their families they became independent and self reliant. It has a great negative impact on women.

Despite the increased labour input into paid work, women either continued to bear the main burden of domestic work, or share it with other female members of the household, often their daughters. Assam is known for its food self sufficiency and its natural resources. Wood gathering, livestock and animal husbandry, handicrafts, hand looms, fishing and agricultural activities such as sowing, weeding, transplanting, harvesting and post harvesting activities like thrashing, husking, grinding etc, were undertaken by our rural women. With the commercialization of agriculture, women's job is taken up by men and mechanization has displaced a large segment of agricultural work. In this context of up gradation of agricultural development tools women were also neglected. It proves that status of women in our society is also one of the key factors for the violence against women.

#### **Conclusion :**

Now a days, one of the prime issue in our society is elder abuse. It is seen that people are not properly aware about this. On the other hand, it has been happened within the family. Lack of awareness, lack of knowledge and secrecy also help to spread this problem. It is true that it violates the human rights of the elder women. So, when violations against women are not recognized as human rights abuses, women are collectively diminished as human beings and denied part of their humanity. Human rights are not a gift granted at the pleasure of governments nor can they be withheld by governments, or applied to some people and not to others. When governments act like this and deny human rights to a group of people in society, they must be held



accountable. But governments are not the only one's responsible for human rights abuses against women. Corporation, NGOs, private individuals etc should also be held accountable. At last, it can be said that mutual cooperation and mutual understanding between the governments and the common people could solve the problem.

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## ঔপনিবেশিকতাবাদ আৰু প্ৰাক্ জোনাকীকালীন সাহিত্যত বৌদ্ধিক প্ৰতিক্ৰিয়াঃ

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**১.০ অৱতৰণিকা :**

কোনো এটা জাতিয়ে যেতিয়া বিশেষ একোটা উদ্দেশ্যেৰে নিজৰ দেশৰ পৰা আন এখন দেশলৈ যায়, তেতিয়া তেওঁলোকে সেই দেশখনৰ লগত প্ৰথমতে মিলি যাব বিচাৰে, যাক ইংৰাজীত **Assimilation** বোলা হয়। তেওঁলোকৰ প্ৰধান উদ্দেশ্য হ'ব বজাৰ অধিকাৰ কৰা। বজাৰ মুকলি কৰাৰ পিছত লাহে লাহে জাতিটোৱে সেই দেশখন দখল কৰিবলৈ সুযোগ বিচাৰি থাকে। কেনেবাকৈ সেই লক্ষ্যত উপনীত হ'ব পাৰিলে জাতিটোৱে নিজৰ সত্ত্বা পুনঃসংস্থাপনৰ চেষ্টা চলায়, যাক ইংৰাজীত **Reconstruction of identity** বোলা হয়। এনেকৈয়ে তেওঁলোকে দেশখন দখল কৰি লয় আৰু লাহে লাহে শোষণ আৰম্ভ কৰে। ইয়াকে ঔপনিবেশিকতাবাদ বুলি কোৱা হয়।

**২.০ বিষয়বস্তুৰ উদ্দেশ্য :**

ইয়াণ্ডাবু সন্ধিৰ আগে আগে ১৮২৪ খ্ৰীষ্টাব্দত ইষ্ট-ইণ্ডিয়া কোম্পানিৰ চৰকাৰে যিখন ঘোষণা পত্ৰ প্ৰচাৰ কৰিছিল তাত অসমত শান্তি প্ৰতিষ্ঠা কৰিয়েই ইংৰাজসকল ঘূৰি যোৱাৰ কথা আছিল। কিন্তু বাস্তৱত সেয়া নহ'ল। চলে বলে কৌশলেৰে তেওঁলোকে অসমত সাম্ৰাজ্যবাদ প্ৰতিষ্ঠা কৰিলে। ফলত অসমৰ সাধাৰণ জনতাই বহুত দুৰ্ভোগ ভুগিবলগীয়া হ'ল। তথাপিও অসমীয়াৰ মনত জাতীয় চেতনাৰ উদয় হোৱা নাছিল। এয়াই বিষয়বস্তুৰ উদ্দেশ্য।

**৩.০ আলোচনা :**

ইংৰাজসকলে যদিও মোৱামৰীয়া বিদ্ৰোহ আৰু মানৰ আক্ৰমণকালত অসমৰ ত্ৰাণকৰ্তা হৈ আহিছিল, তাৰ আঁৰত কিন্তু তেওঁলোকৰ সাম্ৰাজ্যবাদী স্বার্থহে লুকাই আছিল। এই গুপ্ত কৌশল উপলব্ধি কৰিব নোৱাৰা অসমৰ জনতাই ইষ্ট-ইণ্ডিয়া কোম্পানীৰ প্ৰতি কৃতজ্ঞতাহে প্ৰকাশ কৰিছিল। কিন্তু ইংৰাজে অসমত খোপনি পোতিবলৈ এটা চেলু হিচাপে বাৰ্মীসকলৰ সমন উপদ্ৰৱক ভেটা দিব বিচাৰিছিল। তাৰ বাবে তেওঁলোকে অসমৰ ব্ৰহ্মপুত্ৰ উপত্যকাৰ চৌদিশে থকা জনজাতিসকলৰ লগত মিত্ৰতা স্থাপনৰ চেষ্টা চলাইছিল। আনহাতে অসমত মোৱামৰীয়া বিদ্ৰোহ দমনৰ বাবে কেপ্তেইন ওৱেলছে ৰাজ্যখনৰ অৰ্থনৈতিক অৱস্থা আৰু সম্ভাৱনাৰ প্ৰতিও লক্ষ্য ৰাখিছিল। সেয়ে অসমৰ বজাৰ লগত সৌহাৰ্দ্য বজাই ৰাখিবলৈ আহোপুৰুষাৰ্থ কৰিছিল।



সাম্ৰাজ্য প্ৰতিষ্ঠাৰ বাবে তেওঁলোকে অৱলম্বন কৰা কৌশলসমূহ আছিল এনেধৰণৰ :

- (ক) শাসনব্যৱস্থাৰ সম্প্ৰসাৰণ ঘটোৱা
- (খ) কাছাৰত গোৱিন্দচন্দ্ৰ, জয়ন্তীয়া ৰাজ্যত ৰামসিংহ আৰু মণিপুৰত গন্তীৰ সিংহক ৰজা হিচাপে স্বীকৃতি প্ৰদান কৰা
- (গ) মটক, খামতি আৰু চিংফৌসকলৰ সৈতে বিশেষ চুক্তি কৰি তেওঁলোকৰ স্বায়ত্ত্ব শাসন মানি লোৱা- ইত্যাদি।

অৰ্থাৎ চলে বলে কৌশলে কোম্পানীয়ে ৰাজ্যখন নিজৰ তলতীয়া কৰিবলৈ চেষ্টা চলাইছিল। লাহে লাহে ডেভিদ স্কটক কমিচনাৰ হিচাপে নিযুক্তি দি আৰু ইষ্ট-ইণ্ডিয়া কোম্পানীৰ গভৰ্ণৰ জেনেৰেল এজেণ্ট বা প্ৰতিনিধিৰ বাব দি জনজাতিসকলৰ সৈতে সু-সম্পর্ক স্থাপন তথা অসম শাসনৰ দায়িত্বভাৰো অর্পণ কৰিছিল। কিন্তু এই কামবিলাক সম্পন্ন হৈছিল ১৮২৬ চনৰ পূৰ্বে অৰ্থাৎ ১৮২৩ চনত। প্ৰশাসনৰ সুবিধাৰ্থে তেওঁ অসমক উজনি আৰু নামনি দুখণ্ডত ভাগ কৰি ৰংপুৰত উজনি আৰু গুৱাহাটীত নামনি অসমৰ সদৰ স্থাপন কৰিছিল। উজনিৰ দায়িত্বত আছিল কৰ্ণেল ৰিচাৰ্ডছ আৰু নামনিৰ দায়িত্বত আছিল ডেভিদ স্কট।

এনেকৈয়ে ইষ্ট-ইণ্ডিয়া-কোম্পানীয়ে অসমত খোপনি পুতি ঔপনিৱেশিকতাবাদৰ সূচনা কৰিছিল। ইংৰাজে অসমত ভাপনাও, জাহাজ, ৰেল আদিৰ প্ৰচলন কৰাৰ দ্বাৰাই কৌশলেৰে দখলিসত্ত্ব আৰম্ভ কৰিছিল। দেশৰ সম্পদ যিমান পাৰি সিমান নিজৰ অধীনলৈ অনাৰ কৌশলেই হ'ল ঔপনিৱেশিকতাবাদ।

### ৩.০.১ অসমত ঔপনিৱেশিকতাবাদৰ ফল :

নতুন চৰকাৰৰ দ্বাৰা প্ৰবৰ্তিত নতুন প্ৰশাসনিক ব্যৱস্থা অসমৰ জনসাধাৰণৰ বাবে আছিল আচছ্ৰা। গমধৰ কোঁৱৰ বা ধনঞ্জয় বুঢ়াগোঁহাই বা পিয়লি ফুকনক নতুন বিষয়বাব দিলেও কিন্তু তেওঁলোকক অকামিলা আৰু দক্ষতাহীন বিবেচনা কৰি তেওঁলোকক ঠাইত প্ৰশাসনে কৌশলেৰে বেংগলৰ পৰাহে মানুহ আনি নিযুক্ত কৰিলে।

পুৰণি পাইক প্ৰথা আঁতৰাই নতুন ৰাজহ পদ্ধতি প্ৰবৰ্তন কৰিলে— য'ত টকাৰে কৰ দিবলগীয়া হ'ল আৰু তাৰ বাবে দুটকাৰ পৰা তিনিটকা মূল্যৰ ধান উৎপন্ন হোৱা এপুৰা মাটিৰ খাজনাৰ বাবদ দিবলগীয়া হ'ল এটকা চাৰিঅনাং। গতিকে সাধাৰণ জনতাৰ জীয়াই থকাৰেই সমস্যা আহিল।

কানিৰ প্ৰচলন হ'ল— যি অসমৰ বহু জনতাক নিশকটীয়া কৰিলে। কানিক ৰাজহ সংগ্ৰহৰ অন্যতম উপায় স্বৰূপে প্ৰয়োগ কৰিবলৈ ধৰিলে। ফলত ভগ্নপ্ৰায় অসমৰ জনতাৰ হৰ্তাকৰ্তা হৈ পৰিল ব্ৰিটিছ প্ৰশাসক আৰু বঙালী সহযোগীসকল।

সমাজত নতুন শ্ৰেণী গাঁঠনিৰ ব্যৱস্থা হ'ল। অসমতে অসমীয়া ভাষা লুপ্ত পালে।

### ৩.০.২ হীনমন্যতাবোধ আৰু চেতনাৰ উন্মেষ:

১৮১৩ খ্ৰীষ্টাব্দত যেতিয়া ব্ৰিটিছ মিছনেৰীসকলে এজন ডঃ উইলিয়াম কেৰিয়ে শ্ৰীৰামপুৰৰ পৰা 'ধৰ্মপুস্তক' বাইবেল ছপাই উলিয়ালে, অসমীয়া শিক্ষিত লোকৰ মনত

দেশাত্মবোধ জাগি নাছিল। বৰং তেওঁলোক হীনমন্যতাতহে ভুগিলে। ফলত হলিৰাম ঢেকিয়াল ফুকনেও বঙালী ভাষাতে ১৮২৯ খ্ৰীষ্টাব্দত 'আসাম বুৰঞ্জী' উলিয়ালে। মণিৰাম দেৱানৰ 'বুৰঞ্জী বিবেক ৰত্ন'ৰ ভাষাও বঙলুৱাহে আছিল। "ব্ৰিটিছ চৰকাৰে ঊনবিংশ শতিকাৰ চতুৰ্থ দশকৰ আৰম্ভণিতে ব্ৰিটিছ ভাৰতৰ প্ৰদেশসমূহত প্ৰধান ভাষাটো প্ৰশাসনৰ আৰু শিক্ষাৰো মাধ্যমস্বৰূপে গ্ৰহণ কৰাৰ আইন প্ৰবৰ্তন কৰিলে। কিন্তু অসমৰ ক্ষেত্ৰত এই আইনৰ প্ৰয়োগ অসমীয়া ভাষাৰ বিপক্ষে গ'ল। তাৰ প্ৰধান কাৰণেই হ'ল ব্ৰিটিছ অধিকৃত অসম আছিল ১৮৭৪ খ্ৰীঃ লৈকে বেংগল প্ৰেছিডেন্সীৰ অংগ। এতেকে বেংগল প্ৰেছিডেন্সীৰ প্ৰধান ভাষা বাংলা ভাষা অসমত প্ৰবৰ্তন কৰাৰ বাট মুকলি হ'ল"।

বেপ্তিষ্ট মিছনেৰীসকলেও অসমত খ্ৰীষ্ট ধৰ্মৰ প্ৰচাৰ কৰিবলৈ ব্ৰিটিছ চৰকাৰৰ আমন্ত্ৰণক্ৰমেহে আহিছিল। কিন্তু অসমীয়া সমাজে কোৱা আৰু বুজি পোৱা দুয়োটা ভাষাৰ মাজত পাৰ্থক্য দেখি তেওঁলোকেই প্ৰথম এই নীতিৰ বিৰুদ্ধে মাত মাতিলে। তেওঁলোক আহি অসমত আধুনিক অসমীয়া ভাষাত বিভিন্ন পুথি-পত্ৰ ৰচনা নকৰা হ'লে অসমৰ লোকৰ মনত ভাষিক প্ৰেম আৰু দায়িত্ববোধ জাগিবলৈ হয়তো আৰু বহুত সময় লাগিলহেঁতেন। সেয়ে মিছনেৰীসকলৰ প্ৰচেষ্টাইহে অসমৰ শিক্ষিত লোকৰ মনৰ মাজত যে বৌদ্ধিক প্ৰতিক্ৰিয়াৰ সৃষ্টি কৰিলে আৰু জাতীয় চেতনা জগাই তুলিলে সি নিশ্চিত। অৰ্থাৎ অসমীয়াৰ মনত সৃষ্টি হোৱা চেতনাৰ উন্মেষ স্বাভাৱিক নাছিল।

### ৩.০.৩ উপনিৱেশিকতা বিমোচনৰ উপায় :

উপনিৱেশিকতা বিমোচন অৰ্থাৎ Decolonisation প্ৰধানতঃ ক্ষমতাৰ সংগ্ৰামৰ প্ৰক্ৰিয়া। অৰ্থাৎ ই হৈছে এটা জাতীয় শক্তিয়ে আন এটা জাতিৰ ওপৰত আৰোপ কৰা এক প্ৰকাৰৰ ক্ষমতাৰ জোৰ। "ঔপনিৱেশিক প্ৰভুত্ব যিহেতু সৰ্বাত্মক আৰু সৰলীকৰণত অভ্যস্ত, সেয়ে সি ক্ষিপ্ৰগতিৰে পৰাজিত জাতিৰ সাংস্কৃতিক জীৱন বিধ্বস্ত কৰে। পৰাজিত জাতিৰ জাতীয় সত্ত্বা সি নাকচ কৰা বাবে এনে সাংস্কৃতিক বিনাশন সম্ভৱ হয়। নতুন আইন কানুন প্ৰবৰ্তন কৰি, পৰাজিত জাতিৰ ৰীতি-নীতি, নিয়ম-কানুন চহৰবোৰৰ পৰা বহু দূৰৰ ঘোৰোটে এলেকালৈ বিতাড়িত কৰি, সকলো সম্পদৰ পৰা সেই জাতিৰ মানুহক বঞ্চিত কৰি, নৰ-নাৰীক প্ৰণালীবদ্ধভাৱে দাসত্ব পাশত বান্ধি ঔপনিৱেশিক শক্তিয়ে এনে সাংস্কৃতিক বিনাশন কাৰ্যকৰী কৰে"।

এটা জাতিৰ কৃষক সমাজেই হৈছে ঔপনিৱেশিক প্ৰভাৱত পৰা নূন্যতম অংশ। গতিকে জাতীয় সংস্কৃতি পুনৰুদ্ধাৰ কৰাটো হৈছে ঔপনিৱেশিক শাসনৰ বিৰুদ্ধে কৰিবলগীয়া মূল সংগ্ৰাম।

হীনমন্যতাবোধ ত্যাগ কৰি মুক্ত ভাৱধাৰাৰ প্ৰসাৰ ঘটোৱাটো আন এক সংগ্ৰাম। ইয়াৰ লগতে লাগিব এক সংগ্ৰামী, বিপ্লৱী সাহিত্যিক আন্দোলন।

পশ্চিমৰ অন্ধঅনুকৰণ বাদ দি মানসিক কাৰাবাসৰ পৰা মুক্তি লাভ কৰিব নোৱাৰিলে এনে দাসত্বৰ শিকলি ছিঙা অসম্ভৱ।

### ৩.০.৪ অসমীয়া সাহিত্যত ইয়াৰ প্ৰকাশ :

অসমত ঘাইকৈ লক্ষ্মীনাথ বেজবৰুৱা, চন্দ্ৰকুমাৰ আগৰৱালা, হেমচন্দ্ৰ গোস্বামী আদিয়ে



অসমীয়া ভাষা উদ্ধাৰৰ বাবে প্ৰচেষ্টা কৰাৰ মাজেদিয়েই জাতীয়তাবোধৰ ধাৰণাই প্ৰতিষ্ঠা লাভ কৰিলে। অসমৰ বহু লোকে ঔপনিবেশিকতাবাদী বা বঙ্গীয় সংস্কৃতিক শুদ্ধ বুলি বিবেচনা কৰি আমাৰ জাতীয় উৎসৱ বিহুটোকো অমার্জিত বা অশ্লীল বুলিব খুজিছিল। বেজবৰুৱাই এই ধাৰণা ভুল বুলি প্ৰতিপন্ন কৰিছিল।

ইতিপূৰ্বে আনন্দৰাম ঢেকিয়াল ফুকনৰ 'এ ফিউ বিমাৰ্কছ অন দ্য আছামীজ লেংগুৱেজ, এণ্ড দ্য ভাৰ্ণেকুলাৰ এডুকেশ্যন ইন আছাম' (A Few Remarks on the Assamese Language and the Vernacular Education in Assam) ত তেওঁৰ জাতীয়তাবাদী ভাৱধাৰা প্ৰকাশ পাইছিল। ১৮৭৩ চনত অসমীয়া ভাষাক স্ব-স্থানত প্ৰতিষ্ঠা কৰিবৰ বাবে কৰা 'অৰুণোদই'ৰ সংগ্ৰাম এইখিনিতে সোঁৱৰাবই লাগিব। তথাপিও পৰৱৰ্তী কালত ১৮৮৯ চনত 'জোনাকী' কাকতেহে অসমীয়া ভাষাৰ সৰ্বাঙ্গীন উন্নতিৰ বাবে যৎপৰোনাস্তি চেষ্টা চলাইছিল। অৰ্থাৎ অসমীয়া জাতীয় চেতনাই প্ৰথম অৱস্থাত ভাষা চেতনাৰ দিশেৰেই মূৰ দাঙিছিল।

ঔপনিবেশিকতাৰ সময়ছোৱাত হোৱা মানবীয় তথা সামাজিক অৱক্ষয়ৰ চিত্ৰ পোৱা যায় ঘাইকৈ নাটকত। গুণাভিৰাম বৰুৱাই ১৮৫৭ চনত 'ৰামনৱমী' নাটক ৰচনা কৰি প্ৰকাশ কৰিছিল। এই নাটতে পোনপ্ৰথমে পাশ্চাত্য নাটৰ কলা-কৌশল প্ৰয়োগ কৰা হয়। এফালৰ পৰা চাবলৈ গ'লে ইও ঔপনিবেশিকতাবেই প্ৰভাৱ। ১৮৬১ চনত প্ৰকাশ পায় হেমচন্দ্ৰ বৰুৱাৰ 'কানীয়া-কীৰ্তন'। ইয়াৰ পিছতে প্ৰকাশ পায় তেখেতৰ আন এখন নাট 'বাহিৰে ৰং-চং ভিতৰে কোৱাভাতুৰী'। দুয়োখনতেই অসমীয়া সমাজৰ অধঃপতনৰ চিত্ৰ আছে। ঔপনিবেশিকতাবাদে কানীৰ প্ৰচলন কৰোৱাই পৰোক্ষভাৱে অসমৰ লোকক দুৰ্বল কৰাৰ চলেৰে চাহবাগানত বনুৱা হিচাপে কামত লগোৱাৰ যি কৌশল ৰচনা কৰিছিল বাস্তৱত সি সফল নহ'ল যদিও অসমৰ সমাজখনক কিন্তু সমূল্যে ধ্বংস কৰি পেলালে। এই চিত্ৰ সূন্দৰকৈ 'কানীয়া-কীৰ্তন'ত প্ৰকাশ পাইছে। আনখন নাটকতো "অসমীয়া সমাজৰ বাহ্যিক নৈষ্ঠিকতা আৰু আচাৰ-ব্যৱহাৰৰ অন্তৰালত থকা ব্যভিচাৰ, ভণ্ডামি, দুৰ্নীতিৰ বিকট ৰূপটো প্ৰকাশ কৰিছে। ধৰ্মৰ নামত গোঁসাই-মহন্ত-ব্ৰাহ্মণৰ ব্যভিচাৰ, ভূত-প্ৰেত আদিত বিশ্বাস আৰু আসুৰিক চিকিৎসা, কু-সংস্কাৰ, আদালতত দুৰ্নীতি আৰু অনভিজ্ঞ ইংৰাজ বিষয়াৰ হাস্যস্পন্দ ব্যৱহাৰ আদি কোৱাভাতুৰীত তীব্ৰ ব্যঙ্গৰূপত প্ৰকাশ পাইছে"। কবিতাৰ ক্ষেত্ৰতো কমলাকান্ত ভট্টাচাৰ্য, ভোলানাথ দাস আদিৰ কবিতাত "জাতীয় অধঃপতনৰ আক্ষেপ, পৰাধীনতাৰ গ্লানি আৰু জাগৰণৰ আহ্বান" শুনিলে পোৱা যায়। কমলাকান্ত ভট্টাচাৰ্যৰ 'চিন্তানল' আৰু 'চিন্তাতৰংগ' এই ক্ষেত্ৰত উল্লেখযোগ্য কবিতা পুথি।

ঔপনিবেশিকতাৰ ফলত অসমীয়া ভাষা আৰু সংস্কৃতি দুয়োটা যেতিয়া সংকটত পৰিল, অসমৰ অৰ্থনীতি বাহিৰৰ ব্যৱসায়ীৰ হাতত পৰিল, অসমৰ লোকে দৰিদ্ৰতাৰ সীমাৰেখাত ভৰি দিলে, নিম্ন মধ্যবিত্ত শ্ৰেণী এটাৰ সৃষ্টি হ'ল, বিদেশী চৰকাৰৰ শোষণ নীতিয়ে যেতিয়া সবাকো জুৰুলা কৰিলে, অস্বিকাগিৰী ৰায়চৌধুৰী, বেজবৰুৱা, বিনন্দ বৰুৱা, প্ৰসন্নলাল চৌধুৰী, ডিম্বেশ্বৰ নেওগ আদি কবিসকলে গদ্যেৰে-পদ্যেৰে জাঙুৰ খাই উঠিল। দণ্ডিনাথ কলিতা, দৈৱচন্দ্ৰ তালুকদাৰ

আদিৰ উপন্যাসত সমাজ সংস্কাৰৰ চেতনাৰ প্ৰকাশ ঘটিল। পৰৱৰ্তী কালত ১৮৮৮ চনত কলিকতাত থকা অসমৰ ডেকা ছাত্ৰসকলে মহাকবি শ্যামপীয়েৰৰ Comedy of Errors ৰ ভাঙনি কৰি 'ভ্ৰমৰঙ্গ' নামেৰে প্ৰকাশ কৰে। অনুবাদক সকল আছিল যোৰহাটৰ ৰমাকান্ত বৰকাকতী, গোলাঘাটৰ ঘনশ্যাম বৰুৱা, শিৱসাগৰৰ গুঞ্জানন বৰুৱা আৰু নগাঁৱৰ ৰত্নধৰ বৰুৱা। 'ভ্ৰমৰঙ্গ' প্ৰকাশৰ লগে লগেই জোনাকী যুগৰ আৰম্ভ হয়। অৰ্থাৎ শ্যামপীয়েৰক শ্ৰেষ্ঠ নাট্যকাৰ হিচাপে প্ৰতিপন্ন কৰিবলৈ যোৱাটোৱে নিশ্চয় ইয়াকেই ইংগিত কৰে যে— ঔপনিবেশিক পৰিৱেশত অসমীয়া লেখকে বোধকৰো কোনো ধৰণৰ স্থিতি ল'ব পৰা নাছিল যাৰ বাবে ঐতিহাসিক বা পুৰাণৰ আধাৰত নাট ৰচনা কৰাৰ লগতে অনুবাদো কৰিছিল। কিন্তু 'জোনাকী'ৰ স্থিতি সবল আছিল। তাত কোৱা হৈছিল যে 'জোনাকীত ৰাজনীতি নাথাকিব। দেশলৈ পোহৰ অনাটোহে তেওঁলোকৰ উদ্দেশ্য'।

### ৪.০ সামৰণি :

এনেকৈয়ে ভাষা-সাহিত্যক প্ৰতিষ্ঠা কৰিবলৈ অসমীয়া লেখকসকল যে উঠি পৰি লাগিছিল এয়া অছিল ঔপনিবেশিকতা বিমোচনৰ প্ৰথম সংগ্ৰাম। অসমৰ বুৰঞ্জীত সেংগালী আখৰেৰে লিখি থোৱা হুঁস্বৰীয়া আহোম ৰাজত্ব, শংকৰদেৱৰ ঐতিহাসিক সময় আৰু লোক সাংস্কৃতিক সমলেৰে মেট মৰা অসমৰ সংস্কৃতিয়েই আছিল লেখকসকলৰ বাবে প্ৰেৰণাৰ উৎস। এইবিলাকে অসমীয়া লোকসমাজক আত্মিক শক্তি প্ৰদান কৰিছিল যাৰ বাবে ইষ্ট ইণ্ডিয়া কোম্পানীয়ে প্ৰায় এশ বছৰতকৈ অধিক কাল তিস্তিৰ নোৱাৰিলে। অৱশ্যে ঔপনিবেশ স্থাপনৰ ক্ষেত্ৰত কোম্পানীৰ চাৰু্য শলাগিবলগীয়া।

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## অসমীয়া খাদ্য সম্ভাৰত বিশ্বায়নৰ প্ৰভাৱ

মনোৰঞ্জন কোঁৱৰ

সহকাৰী অধ্যাপক, গণিত বিভাগ

সোণাৰি মহাবিদ্যালয়

### সংক্ষিপ্ত সাৰ:

বিভিন্ন জাতি-উপজাতি ধৰ্মীয় সম্প্ৰদায়, গোষ্ঠী আদিৰ দ্বাৰা বৃহৎ অসমীয়া সমাজ গঠিত হৈছে। অসমীয়া সংস্কৃতি সমন্বয়ৰ সংস্কৃতি। সংস্কৃতিয়ে এটা জাতিৰ পৰিচয় দিয়ে। অসমীয়া সংস্কৃতিয়ে অসমীয়া জাতিৰ পৰিচয় দিয়ে। বিজ্ঞান প্ৰযুক্তিৰ দ্ৰুত উন্নতিয়ে সমগ্ৰ পৃথিবীখনকে এখন গাঁৱলৈ পৰিৱৰ্তন কৰিছে। এই অভাৱনীয় উন্নয়নৰ ফলস্বৰূপে সৃষ্টি হোৱা এনে সৰ্বাঙ্গক যোগাযোগৰ প্ৰক্ৰিয়াই হৈছে “বিশ্বায়ন”। সংস্কৃতিৰ লগত খাদ্য সম্ভাৰ জড়িত হৈ থাকে। বিশ্বায়নৰ ফলত অসমৰ খাদ্যসম্ভাৰত যথেষ্ট প্ৰভাৱ পৰিছে। বিভিন্ন খাদ্যসম্ভাৰত কিদৰে বিশ্বায়নৰ প্ৰভাৱ পৰিছে তাকেই এই গৱেষণা পত্ৰৰ দ্বাৰা আলোচনা কৰিবলৈ বিচৰা হৈছে। আমাৰ পৰম্পৰাগত খাদ্যসম্ভাৰক কেনেকৈ জীয়াই ৰাখি বিশ্ব দৰবাৰত প্ৰতিস্থা কৰিব পাৰি তাৰ কিছু আভাস এই গৱেষণা পত্ৰখনত উপস্থাপন কৰা হৈছে।

সংক্ষিপ্তকৃত শব্দঃ- সংস্কৃতি, বিশ্বায়ন, অসমীয়া, খাদ্য-সম্ভাৰ।

### অৱতৰনিকাঃ

বৰ্তমান সময়ত এটি বহু আলোচিত বিষয় হল “বিশ্বায়ন”। ইয়াৰ ইংৰাজী প্ৰতিশব্দ হল “GLOBALIZATION”। বিংশ শতিকাৰ শেষৰ ফালে আৰু সমাজবাদী শিবিৰৰ পতনৰ উত্তৰকালত পূজিবাদে নিৰ্মান কৰি তোলা আন্তৰ্জাতিক আৰ্থ-ৰাজনৈতিক ব্যৱস্থাটোৰ অন্য নাম হল “বিশ্বায়ন”। গোলকীয় বানিজ্য নীতি বা বিশ্বায়নে সমগ্ৰ বিশ্বখনক এখন ক্ষুদ্ৰ গাঁওলৈ ৰূপান্তৰিত কৰিছে। ভাৰতবৰ্ষৰ লগতে অসমতো “বিশ্বায়ন”- এই অভিধাটো অতি জনাজাত হৈ পৰিছে যোৱা কুৰি বছৰ মানৰ পৰা পৰা।<sup>(১)</sup> সাধাৰণতে বিশ্ব অভিমুখে যি গতি সেয়ে বিশ্বায়ন বুলি ধৰি লব পাৰি। ইংৰাজী “CULTURE” শব্দটোৰ সমাৰ্থকৰূপে অসমীয়া ভাষাত সংস্কৃতি শব্দটো ব্যৱহাৰ কৰা হয়। সংস্কৃতি সমাজকেন্দ্ৰীক; সমাজ এখনৰ খোৱা-বোৱা, দিয়া-লোৱা, মাত-কথা, আচাৰ-ব্যৱহাৰ, উৎসৱ-পাৰ্বন, ৰীতি-নীতি আদিয়ে সংস্কৃতি পৰিৱৰ্তন হোৱাত সহায় কৰে। “সমাজৰ পৰিৱৰ্তনে সংস্কৃতিৰ ওপৰতো প্ৰভাৱ পেলায়। কাৰণ সংস্কৃতি গতিশীল।”<sup>(২)</sup> সংস্কৃতিক বোৱতি নদীৰ লগত তুলনা কৰা হয়। বৰ্তমান সময়ত বিশ্বায়নে সংস্কৃতিৰ পৰিৱৰ্তনত বহুলভাৱে প্ৰভাৱ বিস্তাৰ কৰিছে। “যুগৰ লগে লগে জনসাধাৰনৰ জীৱন-ধাৰনৰ প্ৰণালী সামান্যতম হলেও সলনি হয়। ফলত পৰিৱৰ্তনশীল মানৱৰ ৰুচিৰ অনুকূলে সংস্কৃতিৰ ৰূপো ভিন্ন হয়।”<sup>(৩)</sup>

খাদ্য হল মানুহৰ মৌলিক প্ৰয়োজন। ভৌগোলিক অৱস্থান আৰু প্ৰাকৃতিক পৰিবেশৰ বাবে প্ৰত্যেক জাতিৰেই খাদ্য সামগ্ৰীৰ কিছুমান বিশেষত্ব থাকে। বিজ্ঞান আৰু প্ৰযুক্তিবিদ্যাৰ দ্ৰুত উন্নতিয়ে অসমক বিভিন্ন ঠাইৰ লগত সম্পৰ্ক স্থাপন কৰাইছে আৰু যাৰবাবে আমাৰ খাদ্যসম্ভাৰত এক পৰিৱৰ্তন আহিল। নগৰসমূহৰ তুলনাত গাঁওসমূহত এই পৰিৱৰ্তনৰ প্ৰভাৱ কম যদিও একেবাৰে নপৰাকৈ থকা নাই।

### উদ্দেশ্যঃ

এই গৱেষণাপত্ৰৰ যোগেদি গোলকীকৰনে অসমীয়াৰ খাদ্যসম্ভাৰত কেনেদৰে প্ৰভাৱ পেলাইছে তাৰে এটি সম্যক আলোচনা কৰিবলৈ প্ৰয়াস কৰা হৈছে।

### সমল সংগ্ৰহৰ পদ্ধতিঃ

গৱেষণা পত্ৰখন প্ৰস্তুত কৰোঁতে ব্যৱহৃত হোৱা তথ্যসমূহ ক্ষেত্ৰভিত্তিক অধ্যয়ন আৰু গৌণ উৎস হিচাপে বিভিন্ন গ্ৰন্থৰ সহায় লোৱা হৈছে।

### অসমীয়া খাদ্য সম্ভাৰত বিশ্বায়নৰ প্ৰভাৱঃ-

অসমীয়া মানুহৰ দৈনন্দিন জীৱনত তামোল-পান এবিধ অপৰিহাৰ্য্য বস্তু হিচাপে পৰিগণিত। “প্ৰথমেই তামোলৰ বটোখন আগবঢ়াই দি আলহী সোধাটো অসমীয়া সমাজৰ চিৰাচৰিত প্ৰথা।”<sup>(৪)</sup> বিভিন্ন উৎসৱ-অনুস্থান, বিয়া-সবাহ ইত্যাদিত তামোল-পান নহলেই নহয়। বৰ্তমান সময়ত আলহী আহিলে, বিয়া অথবা বিয়াৰ নিমন্ত্ৰণ কৰোঁতে তামোল-পানৰ সলনি চফ ব্যৱহাৰ কৰা দেখা যায়।

আলহী-অতিথি ঘৰলৈ আহিলে চাহ যচাঁতো অসমীয়া সমাজৰ এক নিয়ম। বহুতো অসমীয়া মানুহে ৰাতিপুৱা শুই উঠিয়েই একাপ চাহ খায়। এই চাহকাপতো বিশ্বায়নৰ বাবে বহুতো পৰিৱৰ্তন সোমাই পৰিছে। গুৰুৰ লগত খোৱা ৰঙা বা গাখীৰৰ চাহকাপৰ লগত ঘৰতে বনোৱা লাড়ু পিঠাৰ সলনি বৰ্তমান সময়ত হোটেলৰ পৰা অনা আমদানিকৃত ৰসগোল্লা, কালাকান, ৰসমলাই, কাজুবৰ্ফি, ভূজিয়া আদিয়ে ঠাই পাইছে।

গৰু-মহৰ গাখীৰৰ সলনি বৰ্তমান বজাৰত সহজে কিনিবলৈ পোৱা পূৰী, ব্ৰিটানিয়া মিল্ক, অমূল্য, আমূল তাজা, এভৰি-ডে আদি পেকেট বা টেমাত প্ৰাপ্ত গাখীৰ আমাৰ সমাজত বেছিকৈ ব্যৱহৃত হোৱা দেখা যায়। আজিকালি বহুতো মানুহে চাহৰ সলনি কফি ব্যৱহাৰ কৰে। আনকি “এতিয়া কিছুমান ঘৰত আলহীক সোধে চাহ দিম নে কফি।”<sup>(৫)</sup> এই চাহ বা কফিৰ লগত খাবলৈ ব্যৱহৃত হোৱা আগৰ তিলপিঠা, নাৰিকলৰ পিঠা, তিলৰ লাড়ু তৈয়াৰ কৰিবলৈ প্ৰয়োজন পিঠাগুৰি খুন্দিবলৈ বৰ্তমান অসমীয়া সমাজত টেকীৰ অভাৱ পৰিলক্ষিত হয়। মাহমৰা অঞ্চলৰ কেইখনমান গাঁওত ক্ষেত্ৰভিত্তিক অধ্যয়ন কৰি দেখা গৈছিল যে, ৭১ শতাংশ মানুহৰ ঘৰত টেকীৰ অস্তিত্বই হেৰাই গৈছে। বৰ্তমান সময়ত টেকীৰ ব্যৱহাৰ কেৱল বিহুৰে সংক্ৰান্তিয়েহে হোৱা দেখা যায়। অৱশ্যে এই অঞ্চলত যিসকল লোকে ব্যৱসায় ভিত্তিত চিৰা, কোমল চাউল, হৰুম, পিঠা-পনা আদি প্ৰস্তুত কৰে, তেওঁলোকেহে টেকীৰ ব্যৱহাৰ



অব্যাহত ৰাখিছে। তিলপিঠা, নাৰিকলৰ পিঠা, টেকেলি পিঠা আদি একেবাৰে হেৰাই যোৱা নাই যদিও এইবিলাকৰ সলনি ভূজিয়া, বিভিন্ন চানা, কুৰকুৰে, আলুৰ চিপ্চ, ৰসগোল্লা, বৰফি ইত্যাদিৰ প্ৰচলন অসমীয়া সমাজত স্বাভাৱিক হৈ পৰিছে। হোটেলৰ ৰঙীন মিঠাইৰ সোৱাদে আজি আমাক লাড়ু পিঠাৰ সোৱাদ পাহৰাই পেলাইছে। বহুতো অসমীয়া ছোৱালী-তিৰোতাই তিলপিঠা, নাৰিকলৰ পিঠা ইত্যাদি বনাবকে নাজানে। তিলপিঠা, নাৰিকলৰ পিঠা, তিলৰ লাড়ু ইত্যাদি বনাব জনাটো ঘৰখনৰ ছোৱালী আৰু তিৰোতাৰ ৰুচি আৰু পাৰদৰ্শিতাক সূচায়।

আগতে চেনীশুটি বা লজেঞ্চ জাতীয় মিঠাখাদ্য সৰু লৰা-ছোৱালীৰ প্ৰিয় আছিল যদিও বৰ্তমান সময়ত এইবিলাকৰ সলনি Kitkat, Dairy Milk, Five Star, Perk, Uncle Chips, Popcorn ইত্যাদিয়ে ঠাই পালে।

অসমীয়া মানুহে ধান চাউলৰ পৰা তৈয়াৰ কৰা চিৰা, মুড়ি, হুৰুম, আখৈ, সান্দহ, পিঠাশুৰি, কৰাইশুৰি, কোমল চাউল আদি জলপান হিচাপে ব্যৱহাৰ কৰে। দৈনন্দিন জীৱনৰ ওপৰিও বিয়া-সবাহ, শ্ৰাদ্ধ, অন্নপ্ৰাসন, বিহু ইত্যাদিত এই জলপান ব্যৱহাৰ অপৰিহীম। কিন্তু বৰ্তমান সময়ত এই জলপানৰ সলনি ৰুচি তৰকাৰী বা লুচি ভাজিয়ে ঠাই পোৱা যেন অনুমান হয়। তদুপৰি নতুন প্ৰজন্মই জনপানৰ সলনি কৰ্ণফ্ৰেক্ফ, অহট্চ, মেগী, দোচা, ইউলি, পিজ্জা, আদিৰ প্ৰতি আসক্তি বঢ়া দেখা যায়। চিৰা, মুড়ি, হুৰুম, আখৈ, কোমল চাউল আদি সোনকালে বেয়া হৈ নাযায় বাবে আগৰ দিনৰ মানুহে দুৰনিবঢ়ীয়া ঠাইলৈ যাত্ৰা কৰোতে লগত এইবোৰ টোপোলা বান্ধি লৈ গৈছিল। বৰ্তমান সময়ত ছাৰু-ছাত্ৰীসকলৰ লগত ওতপ্ৰোত ভাবে জড়িত এটা শব্দ হল টিফিন। এই টিফিনত পাৰম্পৰিক জলপানৰ সলনি লোচি-ভাজি, পোলাও আদি দিয়া দেখা যায়।

অসম এখন কৃষিপ্ৰধান ৰাজ্য। ইয়াত বসবাস কৰি থকা সৰ্বভাগ মানুহৰে প্ৰধান জীৱিকা হল কৃষি। “অসমত শালি, আছ, বড়ো আৰু বাওধানৰ খেতি কৰা হয়। যেনে-

শালিধান : লক্ষনভোগ, আঁকিশালি, নগাশালি, কছাৰীশালি, কহলাশালি, মইনাশালি, কপৌশালি, ধেপাশালি, অগ্নিশালি, ফুল পাকৰি ইত্যাদি।

লাহিধান : সুৰাগমনি, প্ৰসাদভোগ, মেমলাহি, মইনাশুৰি, কাজলি ইত্যাদি,

আছধান : গুনী আছ, কাঁকৈ জাপৰি, দুৱৰি চিঙা, বেতগুটি, মালভোগ ইত্যাদি,

বাওধান : মাগুৰি বন্নি, শাল, খেছৰা, গোঠা, ৰাৰ্ডি, সিংৰা, সনমতি ইত্যাদি, জলপানৰ বাবে কৰা ধান যেনে, কোমল বৰা বা বৰ্নি, ঘিউবৰা, আগেনি বৰা, জহা বৰা, ইত্যাদি।

জহাধান : কুনকুনী বা পুনপুনী, কনজহা, তুলসী জহা বা কহলা জহা, শুং থকা জহা, ডাবুৰি জহা, নেপালী জহা, মানিকী মধুৰী ইত্যাদি।”<sup>(৬)</sup>

বৰ্তমান বিখ্যয়নৰ প্ৰভাৱত এই ধানবিলাকৰ সলনি কৃষকে বেছিকৈ ৰঞ্জিত, পৰিমল,

আইজং, বাচমতি ইত্যাদিৰ প্ৰতি আগ্ৰহী হোৱা দেখা গৈছে। প্ৰকৃতিৰ ওপৰত নিৰ্ভৰশীল বহুতো খেতিয়কৰ পথাৰত পৰ্যাপ্ত পৰিমাণে ৰ'দ বৰষুণ নোহোৱাৰ ফলত এনে খেতিয়ে আৰ্থিক দিশত লাভৰ সলনি লোকচান হোৱাহে দেখা যায়। অসমৰ মানুহৰ প্ৰধান খাদ্য হল ভাত। বেলেগ বেলেগ জুতি বুধিৰে অসমীয়া মানুহে ভাতৰ তৃপ্তি লয়। ভাত বিভিন্ন প্ৰকাৰৰ আছে সেইবোৰ হল, গৰম ভাত, পঁইতা ভাত, কৰ্কৰা ভাত, নিসনি কৰা ভাত, নিসনি নকৰা ভাত ইত্যাদি। পোৰা মাছ, পোৰা আলু, বেঙেনা পিটিকা, কেচা জলকীয়াৰ লগত তলপ নিমখ লৈ খোৱা পঁইতা বা কৰ্কৰা ভাতৰ সোৱাদ অসমীয়াই পাহৰিব নোৱাৰে। বিখ্যয়নৰ প্ৰভাৱত আজিকালি সমাজত এইবিলাকৰ প্ৰচলন কমি গৈছে আৰু পোলাও বিৰিয়নি আদিয়ে ঠাই পাইছে। হোটেল, ৰেষ্টুৰেণ্ট আদিত এই ভাতকে বিভিন্ন প্ৰকাৰে প্ৰস্তুত কৰি প্লেইন ৰাইচ, চিকেন ফ্ৰাইড ৰাইচ, লেমন ৰাইচ, ভেজ ফ্ৰাইড ৰাইচ, জীৰা ৰাইচ, এগ ফ্ৰাইড ৰাইচ ইত্যাদি নামাকৰণেৰে গ্ৰাহকক আকৰ্ষণ কৰা দেখা যায়।

বাঁহৰ গাঁজৰ পৰা প্ৰস্তুত কৰা খৰিছা অসমীয়া মানুহৰ প্ৰিয় খাদ্য। বেলেগ বেলেগ জুতিৰে অসমীয়া মানুহে খৰিছা খায়। লোকবিশ্বাস অনুসৰি আই বা বসন্ত ৰোগ হলে খৰিছা ব্যৱহাৰ কৰা দেখা যায়। বিখ্যয়নৰ প্ৰভাৱত চাহ খেতিৰ বাবে, মানুহে বাঁহনি বাৰি উঠাই দিয়াৰ বাবে বাঁহৰ গাঁজ পাবলৈ নাইকিয়া হৈছে আৰু খৰিছাৰ প্ৰচলন লাহে লাহে কমি যাবলৈ ধৰিছে।

অসমীয়াৰ সমাজত এবিধ প্ৰিয় খাদ্য হল খাৰ। “খাৰ খোৱা অসমীয়া”<sup>(৭)</sup> বুলি পৰিচিত অসমীয়াই ভীমকলৰ বাকলি পুৰি বা ভীমকল গছ কাটি তাক শুকাই পুৰি খাৰ প্ৰস্তুত কৰে। কেইবিধমান প্ৰিয় খাৰৰ আঞ্জা হল, অমিতাৰ খাৰ, বাঁহ গাঁজৰ খাৰ, গোটা মাটি মাহৰ খাৰ, বৰ বেঙেনাৰ খাৰ, মাছৰ মূৰৰ খাৰ, মাছৰ পেটুৰ খাৰ ইত্যাদি। বৰ্তমান সময়ত বহু পৰিমাণে খাৰৰ প্ৰচলন কমি গৈছে আৰু ভীম কলৰ খাৰৰ সলনি ভিনেগাৰ, চহডা আদি খাৰহে ব্যৱহৃত হোৱা দেখা যায়।

পাতত দিয়া খাদ্য অসমীয়া সমাজৰ আন এবিধ প্ৰিয় খাদ্য। কলপাত ৰ'দত বা জুইত সামান্য সেকি কচু খুৰি, কণ বিলাহী, বিভিন্ন শাক, সৰু বা ডাঙৰ মাছ, তলপ নিমখ, মিঠাতেল মানি কলপাতখন বান্ধি পুনৰ জুইৰ আঙঠাত দি পাতত দিয়া খাদ্য প্ৰস্তুত কৰা হয়। বৰ্তমান সমাজত ৰান্ধনি ঘৰত জুইৰ চৌকাৰ সলনি গেছ বা ইলেক্ট্ৰনিক সামগ্ৰীৰ ব্যৱহাৰ লগতে কলপাতৰ অভাৱেও পাতত দিয়া খাদ্যৰ প্ৰতি থকা প্ৰৱণতা বহুখিনি নাইকিয়া কৰিছে। কৌ-পাতত দিয়া টোপোলা ভাতৰ সোৱাদ লাহে লাহে আমাৰ মাজৰ পৰা নোহোৱা হ'ব ধৰিছে।

অসমীয়া মানুহে বিভিন্ন প্ৰকাৰে দাইল ৰান্ধি খায়। এইবিলাকৰ ভিতৰত মা-মছলা দি ৰন্ধা ৰহৰ দাইল, পালেং শাক দি ৰন্ধা মচুৰ দাইল, ৰঙালাওৰ অংগৰ লগত ৰন্ধা বুট দাইল, চজিনাৰ পাত দি ৰন্ধা ৰহৰ দাইল, ঢেকীয়া শাকৰ লগত বিলাহী দি ৰন্ধা মচুৰ দাইল, বাৰেমহিলি দাইল, মাটি মাহ ইত্যাদি। আজিকালি এই দাইল বা দালি সলনি হৈ “দাল” হৈ পৰিল। হোটেল ৰেষ্টুৰেণ্ট আদিত প্লেইন দাল, দালফ্ৰাই, ৰাজমা মচলা দাল, বাটাৰ দাল, দাল তৰক: ইত্যাদি



বিভিন্ন নামেৰে আৰু বিভিন্ন ৰন্ধন প্ৰণালীৰে গ্ৰাহকক আকৰ্ষিত কৰা দেখা যায়।

অসমীয়া মানুহৰ এবিধ প্ৰিয় খাদ্য হল মাংস। হাঁহ-পাৰ, পঠা ছাগলী, খাহী আদিৰ মাংস বহুতো লোকে খাদ্য হিচাপে ব্যৱহাৰ কৰে। “পূৰ্বে হিন্দুৰ ঘৰত কুকুৰা খোৱা নিষেধ আছিল। কুকুৰাৰ কনীও ঘৰত সোমাবলৈ নিদিছিল। হাঁহৰ কনীহে চলিছিল। হাঁহ-পাৰ আদিহে তুলনামূলকভাৱে বেছিহে খোৱা হৈছিল। কাছৰ মঙহো বহুতৰে প্ৰিয় আছিল। ছাগলী মাংস খোৱাত বাধা নাছিল। কিন্তু গাহৰিৰ মাংস নাখাইছিল। এতিয়া বহুতেই এইবোৰ বাচ-বিচাৰ নকৰা হৈছে।”<sup>(১)</sup> বৰ্তমান সময়ত মাংসৰ সলনি “মিট” ব্যৱহাৰ হল। এই “মিট” আকৌ ৰেডমিট বা মাটন (ছাগলী মাংস), চিকেন (কুকুৰা মাংস), পৰ্ক (গাহৰি মাংস) নামেৰে নামাকৰণ কৰা হল। হোটেল ৰেষ্টুৰেণ্ট আদিত চিকেন ড্ৰাই-ফ্ৰাই, চিকেন মোগলাই, চিকেন কঢ়াই, তন্দুৰি চিকেন, চিলি চিকেন, চিকেন বাটাৰ মচলা, মাটন কাৰী, মাটন বাটাৰ মচলা, মাটন কিমা, মাটন বেগম বাহাৰ ইত্যাদি নামৰ ৰন্ধনেৰে গ্ৰাহকক আকৰ্ষিত কৰা দেখা যায়।

চুৰুহা অসমীয়াৰ আন এক বিশেষ খাদ্য। চৰ্দ্দি-জ্বৰ হহলে অথবা বেমাৰ আজাৰ হহলে, বেমাৰৰ পৰা উঠাজনৰ শৰীৰত পুষ্টি বঢ়াবলৈ চুৰুহা খাবলৈ দিয়া হয়। সাধাৰনতে সৰু কুকুৰা মাংসৰ চুৰুহা, বিভিন্ন সৰুমাছৰ চুৰুহা, বিভিন্ন শাক-পাচলিৰ চুৰুহা আদি আমাৰ সমাজত প্ৰচলিত। পিছে বৰ্তমান সময়ত গাঁৱেই হওক বা চহৰেই হওক দোকান-পোহাৰবোৰত সহজে উপলব্ধ বহুজাতিক কোম্পানীবিলাকৰ বিভিন্ন ধৰনৰ টমেটহ চুপ, মাচৰু চুপ, চাইনিজ মাশুৰিয়ান চুপ, মিস্ক ভেজিটেবুল চুপ, চিকেন কৰ্ন চুপ ইত্যাদি চুপবিলাক অথবা নগৰৰ হোটেল-ৰেষ্টুৰেণ্ট বিলাকত উপলব্ধ বিভিন্ন ধৰনৰ চুপবিলাকৰ প্ৰতি মানুহৰ দিনকদিনে আগ্ৰহ বাঢ়ি অহা দেখা গৈছে যদিও এইবিলাক কিমান স্বাস্থ্য সন্মত এইবিষয়ে সন্দেহৰ স্থল আছে।

অসম এখন নদীমাতৃক দেশ। এই নদ-নদী, খাল-বিল আদিত অসংখ্য মাছ যেনে পুঠি, খলিহনা, কাঁৱে, গৰৈ, মাগুৰ, শিঙি, ৰৌ, বৰালি, আৰি, পাভ, চিতল ইত্যাদি পোৱা গৈছিল আৰু এইবিলাক বহুতো লোকৰ প্ৰিয় খাদ্য আছিল। অসমীয়া মানুহে এইবিলাক থলুৱা মাছ পুৰি, পাতত দি টেঙা দি সৰিয়হৰ সৈতে চৰ্চৰি আদি বিভিন্ন প্ৰকাৰে ৰান্ধি খাইছিল। কিন্তু বৰ্তমান এই থলুৱা মাছবোৰ একেবাৰে কমি গৈছে আৰু আমদানিকৃত ৰৌ, ভকুৱা, কঢ়, ৰুপচন্দা, ইত্যাদি মাছেৰে হাট-বজাৰ উভৈনদী হৈ পৰিছে। তদুপৰি ৰেষ্টোৰী বিলাকত মাছৰ ৰন্ধনৰ লগত জড়িত থকা কিছুমান ব্যঞ্জন হল ফিচফ্ৰাই, ফিচ মছলা, ফিচ কাৰী, ফিচ ভাঙ্গা, ফিচ টেঙা, ছিলি ফিচ, ফিচ টিক্কা, ডিপ ফ্ৰাইড ফিচ, তন্দুৰি ফিচ, ফিচ পকহৰা আদি।

বতৰত হোৱা বিভিন্ন শাক-পাচলি যেনে, লাই-লফা, পালেং, খুতুৰা, মৰিচা, মাটি কাদুৰি, মানিমুনি, ভেদাই লতা, তিতামৰা, টেঙামৰা, মিঠামৰা, কোমোৰা, ৰঙালাও, জাতিলাও, মিঠা আলু, জিকা, ভোল, কাচকল, বন্ধাকৰি, ফুলকৰি, ওলকৰি, বেঙেনা, ভাতকেৰেলা, তিতা কেৰেলা, উৰহি, বিলাহী, জলকীয়া আদিৰ খেতি বতৰতহে কৰা হৈছিল। কিন্তু ইয়াৰে কিছুমানৰ খেতি বহুৰৰ সকলো সময়তে সম্ভৱপৰ হৈছে আৰু স্কোৱাচ, বীট, গাজৰ, চালগোম, বেঙেনা, জলকীয়া, তিহুৰ আদিৰ হাইব্ৰীড প্ৰজাতিৰে হাট-বজাৰ ভৰি পৰিছে। কৃষকসকলেও থলুৱা জাতৰ শাক-পাচলিৰ

পৰিৱৰ্তে বেছি লাভলাভৰ বাবে হাইব্ৰীড প্ৰজাতিৰ শাক-পাচলিৰ খেতি কৰিবলৈ ধৰিছে।

চিকিৎসা বিজ্ঞানৰ লগতো অসমীয়া খাদ্য সম্ভাৰ জড়িত হৈ আছে। মানিমুনি, নিমপাত, ভেদাইলতা, দোৰোনবন, নৰসিংহ, মাটি কাদুৰি, তিতামৰা, টেঙামৰা, মিঠামৰা, মছন্দৰি, টেঙেচি, ব্ৰাহ্মী শাক, খুতুৰা, বন জালুক ইত্যাদি শাক-পাতবোৰ ঔষধি গুণেৰে পৰিপূৰ্ণ আৰু ই যুগ যুগধৰি বহুতো ৰোগ নিৰাময়ত সহায় কৰি আহিছে। যেনে, খুতুৰা শাকে হজমী শক্তি বঢ়াই আৰু বিছাই ডকা ভাল কৰে, মাটি কাদুৰি ছালৰ ৰোগ বিশেষকৈ কুষ্ঠ ৰোগ, খজুৰতী, কুকুৰী কণা, জ্বৰ, পেট চলা, জ্বলন পোষণ আদিৰ নাশক। ঠিক তেনেকৈ ব্ৰাহ্মী শাকে স্মৰণ শক্তি বৃদ্ধি কৰে। পিছে, এনেবিলাক নানা গুণেৰে পৰিপূৰ্ণ বনৰীয়া শাকপাত বিলাকৰ প্ৰতি আজিৰ যুৱক-যুৱতী সকল মুঠেই আগ্ৰহী নহয়। আজিকালি বহুতেই এই শাক-পাচলী বিলাকৰ ঔষধি গুণাগুণ নাজানে আৰু এনে বন শাক বিলাক ব্যৱহাৰ কৰাৰ ক্ষেত্ৰত অনীহা প্ৰকাশ কৰে। ইয়াৰ ফলত হয়তো আমাৰ বহুতো থলুৱা শাক-পাচলি লুপ্ত হবলৈ বেছিদিন নালাগিব।

বিশ্বায়নৰ ফলত আমাৰ ৰন্ধন প্ৰণালীতো প্ৰভাৱ পৰিছে। আগতে মাছ-মাংস ৰান্ধোতে সাধাৰনতে আদা-নহৰু, জালুক-জলকীয়া আদি দিয়েই ৰান্ধিছিল; কিন্তু আজিকালি প্ৰায় সকলো অসমীয়াই সাধাৰন মা-মচলাখিনিৰ ওপৰিও বজাৰৰ পেকেজিং কৰা মচলা, পেপ্ট আদিবোৰ ব্যৱহাৰ কৰি বেছি ভাল পায়।

অসমত প্ৰচুৰ পৰিমাণে বতৰৰ ফলমূল পোৱা গৈছিল। সেইবোৰ হৈছে আম, কাঁঠাল, লেতেকু, লিচু, পনিয়ল, ভীমকল, চেনিকল, বৰতমনি, জাহাজী, মালভোগ, নাৰিকল, মাটিকঁঠাল, বগৰী, জলফাই, আমলখি, অমৰা, কহলা জামুক, বগী জামুক। বৰ্তমান সময়ত ফলমূলবোৰ বজাৰত কিছু পৰিমাণে উপলব্ধ যদিও ইয়াৰ ঘৰুৱা উৎপাদন প্ৰায় কমি গৈছে। নতুন প্ৰজন্ম এই ফলমূলবিলাকৰ প্ৰতি আসক্তি তেনেই নোহোৱা হৈছে তাৰ ঠাইত বহিৰাগত বিভিন্ন কোম্পানীবিলাকৰ দ্বাৰা বজাৰ ভৰি পৰা নানা ধৰণৰ জুইচ যেনে টহপিকানা, ৰিয়েল জুইচ, জিফি, ফ্ৰেসকা, চেইণ্ট আদিবোৰৰ প্ৰতি আসক্তি দিনে দিনে বাঢ়ি গৈছে। ইয়াৰ ওপৰিও দেখা গৈছে যে, বজাৰত সাধাৰনতে পোৱা আমদানিকৃত ফলমূল যেনে আম, লিচু, মাটিকঁঠাল, বগৰী, জামুক, আপেল, আঙুৰ, নাচপতি, বিলাতী বগৰি, কমলা আদিবোৰ আমি ঘৰলৈ নি খাই আছো কন কন লহৰা-ছোৱালীহঁতকো খোৱাইছো। পিছে এটা কথাত আমি সকলোৱেই আওকাণ কৰি আহিছো আৰু সেয়া হল, এই ফলসমূহ সোনকালে পকিবৰ বাবে আৰু বহুত দিনলৈ সতেজ হৈ থাকিবলৈ কৰা ৰাসায়নিক দ্ৰব্যৰ ব্যৱহাৰ। আমি সততে শুনিবলৈ পোৱা এটা নাম হৈছে “কেলচিয়াম কাৰ্বাইড” (ৰাসায়নিক চিহ্ন  $CaC_2$ ); যিটো সাধাৰণতে কেঁচা কল পকাবৰ বাবে ব্যৱহাৰ কৰা হয়। গতিকে এনেবোৰ ৰাসায়নিক দ্ৰব্যৰ ব্যৱহাৰ কৰা ফলমূল আমাৰ স্বাস্থ্যৰ কাৰণে কিমান ক্ষতিকাৰক সেইটো সহজেই অনুমেয়। ইয়াৰ ওপৰিও কেঁচুৱাৰ খাদ্য তালিকাত ব্যৱহৃত হোৱা ভীমকল, পিঠাগুৰি, ইত্যাদিৰ ঠাই বৰ্তমান সময়ত চেৰেলেক্ষ, নেপ্টাম, বাৰ্লি আদিয়ে অধিকাৰ কৰিলে।



গৰমৰ দিনত চৰবত হিচাপে অসমীয়া মানুহৰ নেমুৰ বস, কুঁহিয়াৰৰ বস, বেলৰ চৰবত, তেঁতেলী চৰবত অতিকৈ প্ৰিয়। কিছুমানে দৈত নিমখ অথবা চেনী দি খোল হিচাপে খায়। কিন্তু আজিকালি এইবিলাকৰ সলনি কহকাকোলা, ফাণ্টা, পেপ্‌চি, স্পাইট, মাজা, মেসো ফুটি, লিমকা আদি আমাৰ দৈনন্দিন জীৱনৰ অংগ হৈ পৰিল। পনীয় হিচাপে আজিকালি বহুলোকে সুৰাপান কৰে। “সুৰাপান কৰা লোক আগতেও আছিল কিন্তু তেনে লোকৰ সংখ্যা অতি কম আছিল। সেইসকল লোকে সামাজিকভাৱে সুৰাপান নকৰিছিল। এতিয়া বহুতেই বিবাহ, জন্মদিন আদি নানান উপলক্ষ্যত সামাজিকভাৱে সুৰা পৰিবেশন কৰা হৈছে। লুকাই-চুবকৈ কৰাৰ পৰিৱৰ্তে বহুত পৰিয়ালত মুকলিভাৱে সুৰাপান কৰা হয়।”<sup>(৯)</sup> ঘৰতে তৈয়াৰ কৰা সুৰাৰ সলনি আজিকালি দেশী-বিদেশী বহুতো সুৰা সুৰাৰ বিপনী সমূহত পোৱা যায়। বিশ্বায়নৰ ফলত অসমীয়া মানুহৰ আহাৰ গ্ৰহণৰ ধৰনো সলনি হল। পিৰাৰ সলনি ডাইনিং টেবুল, ডেস্ক-বেঞ্চ আহিল। কাঁহ-পিতলৰ কাঁহী-বাতি, লোটা-ঘটি আদি বৰ্তমান সময়ত খুব কম ব্যৱহাৰ হয়। ইয়াৰ সলনি “ষ্টেইনলেছ ষ্টীল, প্লাষ্টিক, চীনা মাটি আদি বিভিন্ন দ্ৰব্যৰ নিৰ্মিত থাল বাতি”<sup>(১০)</sup> হৈ আজিকালি বেছিকৈ ব্যৱহৃত হোৱা দেখা যায়।

#### সামৰণিঃ

ওপৰৰ আলোচনাৰ পৰা দেখা গল বিশ্বায়নৰ ফলত আমি আমাৰ পৰম্পৰাগত খাদ্য সম্ভাৰৰ প্ৰতি আওঁকণিয়া মনোভাৱ লৈ বিদেশী খাদ্য সম্ভাৰক আদৰি লৈছো। বহুজাতিক কোম্পানীবোৰে নিজৰ লাভৰ বাবে প্ৰচাৰ মাধ্যমত দিয়া বিজ্ঞাপনত আমি ভোল গৈ আমাৰ নিজৰ পৰম্পৰাগত খাদ্য-সম্ভাৰক পাহৰি পেলাইছো। নিজৰ খাদ্য সম্ভাৰৰ প্ৰতি শ্ৰদ্ধা দেখুৱাই প্ৰতিজন অসমীয়াই হেৰাই যাবলৈ ধৰা পৰম্পৰাগত খাদ্য-সম্ভাৰ খিনি পুনৰ উদ্ধাৰ কৰি পৃথিৱীৰ সকলো ঠাইতে খাদ্য সম্ভাৰৰ চাহিদা বঢ়াবলৈ ব্যৱসায়িক দৃষ্টিৰে চেষ্টা কৰিব লাগে। খাদ্য ব্যৱসায়ৰ যোগেদি আমি আমাৰ পৰম্পৰাগত খাদ্যৰ চাহিদা বঢ়াবলৈ চেষ্টা কৰিব লাগে। এনে ব্যৱসায়ৰ যোগেদি বহুতো নিবনুৱা লোক কৰ্মসংস্থাপিত হব পাৰে। এইক্ষেত্ৰত নিশ্চয় আমি “ভোগালী জলপান”, “বেষ্টোৰেণ্ট খৰিকা”, “পেৰাডাইজ”, “ডেলিকেচি”, “ভোট জলকীয়া”, “পৰম্পৰা”, “আছাম টাইপ বেষ্টোৰেণ্ট” (গ্ৰীণবুড ৰিজৰ্ট), “মাইহাঙ” আদি ব্যৱসায়িক গোষ্ঠীৰ অনুকৰন কৰি আগবাঢ়িলে বহুতো লোক লাভান্বিত হ'ব লগতে ভৱিষ্যতৰ প্ৰজন্মৰ বাবে পাৰম্পৰিক খাদ্য সম্ভাৰ সমূহ সুৰক্ষিত হৈ থাকিব। লগতে, বিভিন্ন থলুৱা শাক-পাচলি সমূহৰ ওষধি গুণসমূহৰ প্ৰতি নতুন প্ৰজন্মক আকৰ্ষিত কৰি বিশ্ব দৰবাৰতো এই শাক-পাচলি সমূহৰ চাহিদা বৃদ্ধি কৰিবলৈ প্ৰতিজন অসমীয়াই চেষ্টা কৰিব লাগে।

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 ২। দাস, ভূৱনমোহন :- “অসমীয়া সংস্কৃতিৰ সংৰক্ষণ আৰু অন্যান্য”, বাণী প্ৰকাশ, ২০০০  
 ৩। দাস, ভূৱনমোহন :- “সময়ৰ সোঁতত অসমীয়া সংস্কৃতি”, লয়াৰ্চ বুক ষ্টল, ২০০৫  
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 ৫। বৰুৱা, বিৰিঞ্চি কুমাৰ :- “অসমৰ লোক সংস্কৃতি”, বীণা লাইব্ৰেৰী, গুৱাহাটী  
 ৬। চাংকাকতি, লক্ষীপ্ৰিয়া :- “অসমীয়া জুতি”, শ্ৰীভূমি কলিতা পাবলিচিং কোম্পানী  
 ৭। খনিকৰ, গুণাবাম :- “এশ এবিধ শাক-পাচলিৰ চিনাকি আৰু ইয়াৰ গুণাগুণ”, বেখা প্ৰকাশন  
 ৮। জিলমিল :- “তৃপ্তিৰে এসাজ”, সমলয় বুক ষ্টল, যোৰহাট



## জ্যোতিপ্ৰসাদ আগৰৱালাৰ ৰূপালীম নাটকৰ চৰিত্ৰঃ বিচাৰ আৰু বিশ্লেষণ

ৰঘুনাথ কাগ্যুৎ

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ  
সোণাৰি মহাবিদ্যালয়

### ১.১ অৱতৰণিকাঃ

আধুনিক অসমীয়া নাট্যকাৰসকলৰ ভিতৰত আটাইতকৈ লেখতল'বলগীয়া নাট্যকাৰগৰাকীয়ে হ'ল জ্যোতিপ্ৰসাদ আগৰৱালা। সদৰ্থক ক'বলৈ হ'লে তেৱেঁই আধুনিক অসমীয়া নাটকৰ প্ৰাণ প্ৰতিষ্ঠাতা। তেওঁ ৰচিত নাটকসমূহ হ'ল - শোণিত কুঁৱৰী, কাৰেঙৰ লিগিৰী, ৰূপালীম, লভিতা, খনিকৰ, নিমাতী কইনা বা ৰূপকোঁৱৰ, সোণপখিলী, কনকলতা আৰু সুন্দৰ কোঁৱৰ। এই ন খন নাটকৰ ভিতৰত কনকলতা আৰু সুন্দৰ কোঁৱৰ নাটক দুখন সম্পূৰ্ণ অৱস্থাত পোৱা নাযায়। দুয়োখন নাটকৰে একোটা অংকহে পোৱা যায়।

অসম্পূৰ্ণ নাট দুখনি বাদ দি জ্যোতিপ্ৰসাদৰ বাকী সাতখন নাটকক প্ৰকাশভংগীৰ দিশৰ পৰা দুটা ভাগত বিভক্ত কৰিব পৰা যায় - কাব্যধৰ্মী আৰু নাট্যধৰ্মী। নিমাতী কইনা বা ৰূপকোঁৱৰ আৰু সোণপখিলী নাটক দুখন কাব্যধৰ্মী আৰু বাকী পাঁচখন নাটকেই নাট্যধৰ্মী।

জ্যোতিপ্ৰসাদৰ নাটকসমূহৰ ভিতৰত 'ৰূপালীম' নাটকখন বহুকেইটা দিশৰ পৰাই উল্লেখযোগ্য। অগতানুগতিক প্ৰকাশভংগী আৰু চিত্ৰকাৰক নাট্য-কাহিনীৰ উপস্থাপন - ইয়াৰ ভিতৰতো মনকৰিবলগীয়া দিশ। 'ৰূপালীম' নাটকৰ আন এক আকৰ্ষণীয় দিশ হ'ল ইয়াৰ চৰিত্ৰ চিত্ৰণ। মনঃসমীক্ষণ এইখন নাটকৰ চৰিত্ৰসমূহৰ দেহৰ ভূষণ স্বৰূপ।

১.২ এই অধ্যয়ন কৰ্মৰ পৰিসৰ জ্যোতিপ্ৰসাদৰ 'ৰূপালীম' নাটকৰ চৰিত্ৰ বিশ্লেষণতে সীমাবদ্ধ থাকিব। অধ্যয়নৰ পদ্ধতি হিচাপে বিশ্লেষণাত্মক অধ্যয়ন পদ্ধতিক বাচি লোৱা হৈছে। সময়ে সময়ে তুলনামূলক অধ্যয়ন পদ্ধতি আৰু সমীক্ষাত্মক অধ্যয়ন পদ্ধতিৰো কাষ চপা হৈছে। জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাটকসমূহেই হৈছে মধ্য অধ্যয়ন সামগ্ৰী। জ্যোতিপ্ৰসাদ আগৰৱালা আৰু তেওঁৰ নাটকৰ বিষয়ে লিখা বিভিন্ন লেখকৰ বিভিন্ন গ্ৰন্থকো অধ্যয়নৰ গৌণ সামগ্ৰী হিচাপে গ্ৰহণ কৰা হৈছে।

### ২.১ নাটকত চৰিত্ৰৰ গুৰুত্বঃ

নাটকৰ প্ৰধান উপাদানসমূহৰ ভিতৰত চৰিত্ৰও অন্যতম। নাটক এখনত কাহিনী আৰু সংলাপৰ যিমান প্ৰয়োজন চৰিত্ৰৰো সমানেই প্ৰয়োজন। আচলতে চৰিত্ৰৰ কাৰ্যকলাপেহে নাট্যকাহিনীৰ সৃষ্টি কৰে। ভাল চৰিত্ৰৰ সৃষ্টিৰ অবিহনে এখন ভাল নাটক আশা কৰিব পৰা নাযায়। নাটকৰ চৰিত্ৰৰ

গুৰুত্বৰ প্ৰসংগত সেয়ে ড০ মহেন্দ্ৰ বৰাই কৈ গৈছে, 'কাহিনীৰ চমৎকাৰিত্বই দৰ্শক পাঠকৰ মন অভিভূত কৰি তোলে; সংলাপৰ চতুলতাই নাটকক আকৰ্ষণীয় কৰি তোলে; কিন্তু নাটকৰ অমৰত্ব নিৰ্ভৰ কৰে চৰিত্ৰ সৃষ্টিৰ দক্ষতাৰ ওপৰত। পৃথিৱীৰ সাহিত্যত সেইবোৰ নাটকেই সৰ্বকালৰ শ্ৰেষ্ঠ নাটক হিচাপে স্বীকৃত হৈছে যিবোৰত বিধৃত হৈছে কোনো নহয় কোনো স্বৰ্গীয় চৰিত্ৰ। (সাহিত্য উপক্ৰমণিকা, পৃ : ৮৪)

নাটকীয় চৰিত্ৰৰ কিছুমান বৈশিষ্ট্য বা গুণ থকাটো বাঞ্ছনীয়। এৰিষ্টটলে নাটকীয় চৰিত্ৰৰ চাৰিটা বৈশিষ্ট্য থাকিব লাগে বুলি কৈছে; সেইকেইটা হ'ল - (ক) চৰিত্ৰটো 'ভাল' হ'ব লাগে, অৰ্থাৎ ভাল মানে চৰিত্ৰটো হ'ব লাগে 'সৰ্বগুণাকৰ' (খ) ই সদায় যথাযথ হোৱা প্ৰয়োজনীয়, অৰ্থাৎ চৰিত্ৰসমূহ নাট্যকাহিনীৰ উপযোগী হ'ব লাগে, (গ) চৰিত্ৰটো বাস্তৱানুগ হ'ব লাগে, অৰ্থাৎ - চৰিত্ৰ সমূহৰ আচাৰ-আচৰণ অস্বাভাৱিক হ'ব নালাগে আৰু (ঘ) চৰিত্ৰ সদায় সামঞ্জস্যপূৰ্ণ হ'ব লাগে, অৰ্থাৎ - চৰিত্ৰৰ মৌলধৰ্মৰ পৰা কোনো পৰিস্থিতিতে চৰিত্ৰই আঁতৰি আহিব নালাগে। মূলতঃ ট্ৰেজেডীৰ প্ৰসংগত এৰিষ্টটলে নাটকীয় চৰিত্ৰৰ এই চাৰিটা গুণৰ কথা কৈছিল যদিও সকলো শ্ৰেণীৰ নাটকীয় চৰিত্ৰৰ ক্ষেত্ৰতে এই গুণকেইটা সমানে আৱশ্যক।

### ৩.১ 'ৰূপালীম' নাটকৰ চৰিত্ৰ চিত্ৰণঃ

জ্যোতিপ্ৰসাদ আগৰৱালাই তেওঁৰ নাটকসমূহত কাহিনীতকৈ চৰিত্ৰত অধিক গুৰুত্ব দিছিল। বৈচিত্ৰ্যপূৰ্ণ চৰিত্ৰ সৃষ্টিয়েহে নাটকীয় গতিশীলতা প্ৰদান কৰে - এয়ে আছিল জ্যোতি প্ৰসাদৰ নাট্যচিত্ৰৰ আধাৰ; যাৰ ফলত, বহুসময়ত নাটকবোৰ হৈ পৰে চৰিত্ৰ প্ৰধান। 'ৰূপালীম' নাটকৰ চৰিত্ৰসমূহ হল ৰূপালীম, মণিমুগ্ধ, ইতিভেন, মায়াব', বেণথিয়াং, জুনাফা, ককমীৰাজ, বিমু, ককমীৰাজ্যৰ চাৰি বিষয়া আৰু প্ৰান্তদেশৰ সৈন্য-সামন্ত ইত্যাদি।

### ৩.২ ৰূপালীমঃ

'ৰূপালীম' হ'ল ৰূপালীম নাটকৰ নায়িকা। ৰূপালীম নাটকখনৰ প্ৰধান চৰিত্ৰও। 'বসন্তৰ কুঁহিপাতৰ দৰে কোমলীয়া' ৰূপালীম অপৰূপ ৰূপ সৌন্দৰ্যৰ গৰাকী - অপূৰ্ব সুন্দৰী। নিতৌ ঠুঁট দুটা মিচিকি হাঁহিৰে বোলায় থাকে ৰূপালীমে। ৰূপালীমৰ 'ফুলকলি হেন কোমলল বুকুত আজীৱন বন্দী হৈ আছে মায়াব। ৰূপালীমৰ ৰূপৰ জেউতিত ডুব যাব বিচাৰে মণিমুগ্ধই। প্ৰবল প্ৰতাপী প্ৰান্তদেশৰ অধিপতি মণিমুগ্ধৰ দৃষ্টিত ৰূপালীম 'ৰূপসাগৰৰ মণি জীবন্ধৰী, ৰূপসাগৰৰ দিক্শূন্য প্ৰসাৰত প্ৰণয়ৰ ধ্ৰুৱজ্যোতি।' ৰূপালীমৰ ৰূপ সৌন্দৰ্য অতুলনীয় - 'কোমল তাইৰ মাংস পেশীবোৰ', 'গোলাপৰ পাহিৰ দৰে নিমজ তাইৰ গাৰ ছাল'।

ৰূপালীমৰ প্ৰেমাস্পদ মায়াব'। মায়াব'ক ৰূপালীমে প্ৰাণভৰি ভালপায়। হৃদয়ৰ সৰ্বস্ব উজাৰি ৰূপালীমে মায়াব'ক প্ৰেম নিবেদন কৰিব বিচাৰে। তাই মায়াব'ক আন্তৰিকতাৰে ভালপায়। 'পৃথিৱীখনলৈ জোনৰ যিমান মৰম আছে - মায়াব'ৰ প্ৰতি ৰূপালীমৰ আছে সদৰ্থক প্ৰেম। মায়াব'ক প্ৰকৃত অৰ্থত ৰূপালীমে ভালপাই কাৰণেই তাই মায়াব'ক ক'ব পাৰে - 'কেলৈ সদায় দেখোন মই তোমাৰ হৈয়ে আছোঁ।' মণিমুগ্ধৰ ৰাজকাৰেঙৰ সুখ আনন্দতকৈ মায়াব'ৰ উঠন বুকুৰ স্পন্দন



ৰূপালীমৰ বাবে 'হেজাৰ গুণে শ্ৰেয়। মায়াব' ৰূপালীমৰ হৃদয়ৰ দেৱতা। মায়াব'ক তাই কিমান ভালপাই সেয়া ক'ব নোৱাৰে - 'গছত যিমান ফুল আছে, ডালত যিমান পাত আছে, নৈত যিমান পানী আছে, শূন্যত যিমান বতাহ আছে, নিশাৰ আকাশত যিমান তৰা আছে - তিমান।'। মায়াব'ক পাবৰ বাবে সেয়ে তাই হেলাৰঙে ত্যাগ কৰিব পাৰে, দলিয়াই পেলাব পাৰে মণিমুগ্ধৰ 'কৰচন চৰাইৰ কোমলতকৈ কোমলীয়া পাখি ভৰোৱা গাৰু', 'সোণৰ খুৰা খুউৱা পালেং' আৰু 'পাৰস্য দেশৰ ফুলৰ পাহিতকৈও নিমজ দলিচা।'। মায়াব' অবিহনে তাইৰ জীৱন মিছা, মৃত্যুসম। সেয়ে, লিগিৰিয়ে ৰাজকাৰেঙলৈ মণিমুগ্ধৰ আগমণৰ বতৰা দিয়াত তাই কৈছে, 'মই মৰি যাম। মায়াব'! মই মৰি যাম।'।

ৰূপালীম জনজাতীয় গাভৰু। সেয়ে তাইৰ অন্তৰখন সৰলতা আৰু কোমলতাৰে ভৰা। জুনাফাৰ নিৰ্দেশক্ৰমে মায়াব'ই অনা বাঘৰ কটা মূৰটো দেখি ৰূপালীমে দুখ প্ৰকাশ কৰি মায়াব'ক কৈছে, 'তুমি বাঘটোৰ মূৰটো কে'লে কাটিলে?' তাই আকৌ কৈছে, তাইৰ পোৱালীবোৰক কোনে খুৱাব? সিহঁত মৰি যাব নহয়?'।

শিশুসুলভ মানসিকতা ৰূপালীম চৰিত্ৰৰ আন এক আকৰ্ষণীয় দিশ। ৰূপালীমে মায়াব'ৰ কাষৰ পৰা ঘৰলৈ সোনকালে যাব বিচৰাৰ কাৰণ সোধাত ৰূপালীমে কৈছে, 'আমাৰ বাই আহিছে আজি। বাইৰ লগত এটা অকণমান ল'ৰা আনিছে। সি বৰ অকণমান, সি কথা ক'বকৈ নোৱাৰে, সি মই কোলাত ল'লে কান্দে। সি কান্দিলে মই তাৰ মুখৰ আঙুলিটো সোমাই দিওঁ। হিঃ হিঃ মায়াব'।

প্ৰেমাস্পদ মায়াব'ই তেওঁৰ বাদে আন কাৰোৱাক ভালপোৱাতো ৰূপালীমে সহ্য কৰিব নোৱাৰে। মায়াব'ই 'পেপাঁটো নহ'লে এখণ্ডকো থাকিব নোৱাৰো' বুলি কোৱাত মায়াব'ক তাতে এৰি ৰূপালীমে ঘৰলৈ গুলায়। অকল এয়াই নহয় ৰূপালীমৰ সহ্যৰ সীমা ভাঙি যোৱাত 'পেপাঁটো মায়াব'ৰ হাতৰপৰা আনি শিলৰ ওপৰত থৈ ভৰিৰে গছকি ভাঙি দিয়ে।'।

ৰূপালীমে মায়াব'ৰ স'তে এখন সুখৰ সংসাৰ গঢ়াৰ সপোন দেখিছিল। কিন্তু মণিমুগ্ধই সেই সপোনত আউল লগালে। যাৰ ফলত ৰূপালীমৰ জীৱনলৈ নামি আহিল অন্ধকাৰ কৰুণ পৰিণতি। জন্মদাতা বৃদ্ধ পিতৃ জুনাফা আৰু প্ৰেমাস্পদ মায়াব'ক বন্দীত্বৰ জীৱনৰ পৰা মুক্তি দিয়াৰ বিনিময়ত ৰূপালীমে নাৰীৰ অমূল্য সম্পদ দৈহিক সতীত্বও মণিমুগ্ধৰ হাতত গটাই দিবলৈ প্ৰস্তুত হ'ল। ই ৰূপালীমৰ আত্মত্যাগৰ চৰম নিদৰ্শন। ৰূপালীমৰ প্ৰেমৰ দৃঢ়তাত মণিমুগ্ধই হাৰ মানিলে আৰু ৰূপালীমকো মুক্তি ঘোষণা কৰিলে। ৰূপালীম সদৰ্থক অকৃত্ৰিম প্ৰেমৰ আকৰ, আত্মত্যাগৰ অপূৰ্ব চানেকী। ৰূপালীমে নাৰীৰ অপূৰ্ব সম্পদ দৈহিক সতীত্বকো তুচ্ছজ্ঞান কৰাৰ মূলতে হ'ল প্ৰেমাস্পদ মায়াব'ৰ প্ৰতি থকা নিৰ্ভাজ প্ৰেম, জন্মদাতা বৃদ্ধ পিতৃ জুনাফাৰ প্ৰতি থকা আন্তৰিক মৰম আৰু ৰুকমী ৰাজ্য তথা জনসাধাৰণৰ প্ৰতি থকা অসীম ভালপোৱা আৰু দায়িত্ববোধ। ইমানখিনি আত্মত্যাগ কৰাৰ পিছতো ৰূপালীমক মৃত্যুদণ্ডেৰে দণ্ডিত কৰা হ'ল, সেয়ে ৰূপালীম হৈ পৰিল নাটকখনৰ ট্ৰেজিক নায়িকা। ৰূপালীম মৃদুভাষী। অদৃষ্টৰ হাতত তাই

নিজৰ ভাগ্য লিপি সঁপি দিছে। সঁৰূপাৰায়ণ ইতিভেনে ৰূপালীমক 'খিলঞ্জীয়াৰ কলংক, পাপীয়সী অসতী' বুলি তাম্বিল্য আৰু ইতিকিং কৰাৰ পিছতো ৰূপালীমে অকণো প্ৰতিবাদ কৰা নাই, নিজৰ সতীত্ব প্ৰতিপন্ন কৰিবলৈ এষাৰিও মাত মতা নাই, পিতৃ জুনাফাই অসতী বুলি তিৰস্কাৰ কৰাৰ পিছতো ৰুকমীবাসীয়ে 'অসতী' 'অসতী' বুলি চিঞৰোঁতেও আত্মপক্ষৰ সমৰ্থনত ৰূপালীমে এষাৰি কথাও কোৱা নাই। সতীত্ব অটুট থকাৰ পিছতো ৰূপালীমক সকলোৱে অসতী বুলিহে ভাৱি ল'লে। ৰূপালীমৰ ট্ৰেজিক পৰিণতিও এইখিনিতে।

### ৩.৩ মণিমুগ্ধ :

ৰূপালীমৰ পিছতে 'ৰূপালীম নাটক'ৰ দ্বিতীয় উল্লেখযোগ্য চৰিত্ৰটো হৈছে মণিমুগ্ধ। প্ৰান্তদেশৰ অধিপতি মণিমুগ্ধ নাটকখনৰ এক বৈচিত্ৰপূৰ্ণ চৰিত্ৰ। বহু ইতিবাচক আৰু নেতিবাচক চাৰিত্ৰিক দিশৰ সমাহাৰ ঘটাই মণিমুগ্ধ যথার্থতে এক জটিল চৰিত্ৰ। চৰিত্ৰৰ বৈপৰীত্য - এই চৰিত্ৰটোৰ আটাইতকৈ মনকৰিবলগীয়া দিশ। এফালে মণিমুগ্ধ মহাপৰাক্ৰমী আৰু আনফালে মানসিকভাৱে অতিকৈ দুৰ্বল, এফালে ধ্বংসকাৰী-অত্যাচাৰী আৰু আনফালে পৰম দয়ালু, এফালে মদ্যালোভী আৰু আনফালে সৌন্দৰ্যপিয়াসী, এফালে অৰুচি ভাৱসম্পন্ন লোক আৰু আনফালে শিল্পীমনা, এফালে পাতল অগভীৰ ভাবাপন্ন আৰু আনফালে দাৰ্শনিক গভীৰ ভাৱৰ অধিকাৰী। এফালে কামাতুৰ আৰু আনফালে সংস্কৃতিবান আৰু এফালে অবিবেচক আৰু আনফালে বিবেকবান লোক। চৰিত্ৰৰ এই বিচিত্ৰ আৰু বৈপৰীত্যধৰ্মী মনোভাৱৰ মণিমুগ্ধ নাটকখনৰে এক আকৰ্ষণীয় চৰিত্ৰ। মণিমুগ্ধ চৰিত্ৰটোত এই ধৰণৰ পাশৰিক আৰু মানবিক গুণৰ সমাহাৰ ঘটাই নাট্যকাৰে নাটকখনৰ কাষৰ পৰা পাঠক, দৰ্শকক অকণমান সময়ো আঁতৰি যাবলৈ দিয়া নাই।

মণিমুগ্ধ মহাপৰাক্ৰমী। যুঁজাৰু ৰুকমী ডেকাসকলক পৰাভূত কৰি ৰুকমী ৰাজ্য দখল কৰিবলৈ মণিমুগ্ধক বেছি সময় নালাগিল। অকল ৰুকমী ৰাজ্য দখল কৰিয়ে মণিমুগ্ধই শান্তি লভিব পৰা নাই, ৰুকমী গাঁও এফালৰ পৰা ধ্বংস হোৱাতো তেওঁ বিচাৰে। ইতিভেনক সাৰটি ধৰি থিৰিকিয়েদি ৰুকমী গাঁও ধ্বংস কৰা শিখা চাবলৈ অভিপ্ৰায় কৰা মণিমুগ্ধই ৰেণথিয়াঙক সেইয়ে আদেশ দিছে, 'ৰুকমী ৰাজ্য ৰাতিৰ ভিতৰতে পুৰি ভস্ম কৰ। এখনো গাঁও যাতে বাকী নাথাকে। যা, মই থিৰিকিব পৰা ৰুকমীৰ কাৰেং দাহ কৰা জুইৰ ৰঙা, নীলা, শিখাবোৰ দেখিব লাগিব।' মণিমুগ্ধই ইচ্ছা কৰিলেই যে ৰূপালীমক যিকোনো ৰূপত ব্যৱহাৰ কৰিব পাৰে এনে স্বেচ্ছাচাৰী মনোভাৱেই প্ৰকট কৰিছে এনেদৰে - 'তুমি মোৰ হাতৰ মুঠিত। তোমাক যি ইচ্ছা তাকে কৰিব পাৰোঁ।'।

মণিমুগ্ধ যদিও মদ্যালোভী আৰু কামাতুৰ তথাপিও তেওঁৰ আছে এক শিল্পী মন আৰু সৌন্দৰ্য পিয়াসী চেতনা। ৰূপালীমে ৰাজ কাৰেঙত থাকিব নোৱাৰোঁ বুলি কোৱাত মণিমুগ্ধই কৈছে, বাক নেলাগে থাকিব। মই তোমাক ইয়াৰ পৰা লৈ যাম সৌ দুৰণিলৈ। সৌৱা নীলাকাশৰ পৰা নিজৰি তৰাৰ হীৰাফুলীয়া পোহৰবোৰ আহিছে জোনৰ জোনকে য'ত জোনোৱালী সপোনৰ ৰাজ্য পাতিছে - তালৈ আমি দুয়ো ওলাই যাওঁ ব'লা।



মণিমুগ্ধই ৰূপালীমৰ শৰীৰৰ সৌন্দৰ্য সুসমা পান কৰি অতৃপ্ত বাসনা পূৰণ কৰিব বিচাৰে। সৌন্দৰ্যৰ অক্ষয় ভাণ্ডাৰৰ গৰাকী ৰূপালীমৰ প্ৰতি অংগত জিলিকি থকা ৰূপ জেউতি মণিমুগ্ধই পান কৰাৰ হাবিয়াস প্ৰকাশ কৰিছে কায়িক আৰু শৈল্পিক দৃষ্টিভংগীৰে : 'তোমাৰ এই পংকজকান্তিৰ সুন্দৰ দেহাত এতিয়াই মোৰ কামনাৰ ৰঙা গোলাপ গুৰি সানি দিব পাৰোঁ। তোমাৰ সোণ সেন্দুবীয়া কপালত মোৰ তপত পিয়ানু বোৱাব পাৰো। তোমাৰ গুঁঠৰ পৰা বৈ অহা ফটিকা মই এতিয়াই বাতিয়ে বাতিয়ে পি তোমাৰ লৱণকোমল বুকুৰে পৰশত ৰোমাঞ্চিত হৈ কামনাৰ সকলো পিয়াহ গুচাব পাৰো হেলাৰঙে, অনায়াসে।'

ৰূপালীমৰ দৈহিক সৌন্দৰ্য উপভোগ কৰিবলৈ মণিমুগ্ধ ব্যগ্ৰ হৈ পৰিছে। ৰূপালীমৰ শৰীৰী সুসমাই মণিমুগ্ধক মানুহৰ শৰীৰৰ পৰা হিংস্ৰ পশুৰ শৰীৰলৈ অৱনমিত কৰিছে। আবেগ আৰু কামনাৰ জুইত দক্ষ হৈ মণিমুগ্ধই কৈছে, 'ৰূপালীম, তুমি ৰূপ সাগৰৰ মনি, জীৱন্ধৰী। ৰূপ সাগৰৰ দিকশূন্য প্ৰসাৰত তুমি মোৰ প্ৰণয়ৰ ধ্বংসজ্যোতি। তোমাকে ধিয়াই মোৰ হিয়াই তোমাকে বিচাৰি আহিছে।'

ৰূপালীমক মণিমুগ্ধই প্ৰকৃততে উপভোগ কৰিবলৈ বিচাৰিছিল, অন্তঃকৰণেৰে ভাল পোৱা নাছিল। মণিমুগ্ধই ৰূপালীমক অন্তঃকৰণেৰে ভাল পোৱা হ'লে ৰূপালীমৰ শৰীৰী সৌন্দৰ্যতে তেওঁৰ চকু নপৰিলহেঁতেন। অৱশ্যে ৰূপালীমৰ দৃঢ়মনা ভাৱে মণিমুগ্ধৰ জীৱনলৈ লাহে লাহে চাৰিত্ৰিক পৰিৱৰ্তন আনিলে। মায়াবৰ প্ৰতি থকা ৰূপালীমৰ অকৃত্ৰিম প্ৰেমৰ ওচৰত মণিমুগ্ধই হাৰ মানিলে। ৰূপালীমে প্ৰেমাস্পদ মায়াবৰ কাৰণে শৰীৰ দান কৰিবলৈয়ো সাহস কৰাত মণিমুগ্ধৰ মনৰ কামনা কলুষিত এক্সাৰখিনি আঁতৰি যায় আৰু সেই ঠাইত ভৰি পৰে পোহৰ। শেষত, ৰূপালীমৰ ওচৰত মণিমুগ্ধই ক্ষমা বিচাৰে আৰু তেওঁক মুক্তি দিয়ে।

মণিমুগ্ধ আছিল ভোগ বিলাসত মতলীয়া তথাকথিত ৰাজকীয় মানসিকতাৰ চৰিত্ৰ। ভোগ বিলাসে মানুহক অন্ধ কৰে। সেইয়ে 'ৰূপালীমৰ সৌন্দৰ্য উপভোগ কৰিব নোৱাৰিলে মোৰ জীৱন অসার্থক' বুলি মণিমুগ্ধই মনৰ ভাৱ প্ৰকাশ কৰিছিল। কিন্তু, মণিমুগ্ধ ৰূপালীমৰ সততাত নতশিৰ হ'ল। 'পোহৰ হ'ল' বুলি কৈ তেওঁ যেন নিজকে উত্তৰণ ঘটালে পশুত্বৰ পৰা মনুষ্যত্বলৈ। স্থূলৰ পৰা সূক্ষ্মলৈ আৰু ভৌতিক সুসমাৰ পৰা আত্মিক সুন্দৰতালৈ। এই 'পোহৰ' মণিমুগ্ধৰ মনৰ উত্তৰণ আৰু ৰূপান্তৰৰ পোহৰ।

### ৩.৪ ইতিভেন

ইতিভেন ৰুক্মী ৰজাৰ ভগ্নী, মণিমুগ্ধৰ বাগদত্তা। মণিমুগ্ধ চৰিত্ৰটোৰ দৰেই ইতিভেন চৰিত্ৰটোও বিচিত্ৰ আৰু জটিল। চাৰিত্ৰিক বৈপৰীত্যধৰ্মিতা আৰু প্ৰবৃত্তিৰ বিচিত্ৰতা ইতিভেন চৰিত্ৰৰ আটাইতকৈ মন কৰিবলগীয়া দিশ।

নাৰীসুলভ কোমলতা আৰু পুৰুষসুলভ কঠোৰতা ইতিভেন চৰিত্ৰৰ দুটা ভিন্ন দিশ। বৈচিত্ৰ্যপূৰ্ণ আৰু বিপৰীতমুখিতা ইতিভেন চৰিত্ৰৰ চাৰিত্ৰিক সৌন্দৰ্য। ইতিভেনে মণিমুগ্ধক ভাল পাই নাৰীসুলভ স্নেহ আৰু মমত্বৰে। তাই মণিমুগ্ধৰ প্ৰেয়সী। মৰিমুগ্ধৰ বিবাহ প্ৰস্তাৱত সন্মতি দি

থেছে ইতিভেনে। নাৰীৰ হৃদয় ভৰি থাকে কোমলতা আৰু সৰলতাৰে। এনে মনোবৃত্তিয়ে পোৱা যায় ইতিভেন চৰিত্ৰত - যেতিয়া প্ৰচণ্ড ক্ষোভত মণিমুগ্ধক আঘাতপ্ৰাপ্ত কৰাৰ পিছ মুহূৰ্ততে তাই মণিমুগ্ধৰ মুখত পানী আৰু ফটিকা বাকি দিয়ে। ইতিভেন চৰিত্ৰটিত সুকোমল নাৰী মনৰ ৰূপ ফুটি উঠে - যেতিয়া মণিমুগ্ধই 'তুমি বৰ নিষ্ঠুৰা - তুমি মোক ভাল নোপোৱা ইতিভেন? বুলি কয় আৰু ইতিভেনে উত্তৰ দিয়ে এইদৰে : 'বৰ ভাল পাওঁ - বৰ ভাল পাওঁ। তোমাক মই বৰ ভাল পাওঁ।' তাৰপিছত মণিমুগ্ধক সাৱটি ধৰি মূৰত চুমা খাই গালখন মূৰত লগাই কান্দি থাকে। আনফালে ইতিভেন কঠোৰ আৰু দৃঢ়মনা। মণিমুগ্ধৰ অন্যান্য কাৰ্যৰ প্ৰতিবাদ কৰিবলৈ জুনাফাই কৰা আহ্বানক ককায়েক ৰুক্মীৰাজে আওকান কৰাত ইতিভেন গৰজি উঠে, 'তুমি আগতে বুঢ়াৰ বিষয়ে মীমাংসা কৰা, তেহে মই যাম।' ইতিভেনে অকল ইমানতে ক্ষান্ত হোৱা নাই, ককায়েকক মদপী, তিৰোতাসেৱী আৰু কাপুৰু বুলি গালি পাৰিবলৈয়ো কুষ্ঠাবোধ কৰা নাই। তাৰ পিছত নিজ ককায়েকক সিংহাসনচ্যুত কৰি নিজে ৰাজপাটত বহিছে আৰু প্ৰণয়প্ৰাৰ্থী হৈয়ো মণিমুগ্ধৰ ৰাজ্য আক্ৰমণ কৰিছে। এই কাৰ্যবোৰ ইতিভেনৰ কঠোৰ আৰু সাহসী মনৰ একো একোটা চাৰিত্ৰিক দিশ আৰু বিদ্ৰোহী চেতনাৰ চিৰন্তন প্ৰকাশ।

ইতিভেন দেশপ্ৰেমিক। কিন্তু, এই দেশপ্ৰেমৰ উৎপত্তি হৈছিল ঈৰ্ষাৰ পৰাহে। ইতিভেনৰ প্ৰেমাস্পদ মণিমুগ্ধই ৰূপালীমৰ প্ৰতি আকৃষ্ট হৈছিল; ইতিভেনৰ ঈৰ্ষাৰ কাৰণে এইখিনিতে। সেইয়ে মণিমুগ্ধক ইতিভেনে কৈছিল, 'তেস্তে আৰু তুমি ৰূপালীমৰ কথা নক'বা। তাইক আৰু ইয়ালৈ নানিবা।' মণিমুগ্ধৰ মুখত ৰূপালীমৰ ৰূপৰ প্ৰশংসা শুনি ইতিভেন দক্ষ হৈছে, সেয়ে খঙত অধিশৰ্মা হৈ ইতিভেনে মণিমুগ্ধক কৈছে - 'তোমাকো মই ৰূপালীমক লগ পোৱাৰ আগতে শেষ কৰিম।' কিন্তু মণিমুগ্ধক বলে নোৱাৰিলে। অৱশেষত ৰুক্মী নাৰীৰ মৰ্যদাক দোহাই দি ৰূপালীমক কাণ্ডীৰ দ্বাৰা নিষ্ঠুৰ ভাৱে হত্যা কৰিলে আৰু ইয়াতে পূৰ্ণৰূপত বিকশিত হ'ল ইতিভেনৰ ঈৰ্ষাপৰায়ণ আৰু প্ৰতিশোধপৰায়ণ প্ৰবৃত্তিটো। কাৰণ ইতিভেনে তেওঁৰ প্ৰেমৰ আকাংক্ষিত পথৰ একমাত্ৰ প্ৰতিদ্বন্দ্বী আৰু প্ৰতিবন্ধক বুলি ৰূপালীমক গণ্য কৰিছিল। সেয়ে ৰূপালীমক কৰুণভাৱে হত্যা কৰি ইতিভেনে প্ৰতিশোধ লৈছিল।

ইতিভেনৰ আন এক চাৰিত্ৰিক দিশ হ'ল তথাকথিত, পৰম্পৰাগত ৰক্ষণশীল সমাজৰ প্ৰতি বিদ্ৰোহ আৰু বিদ্ৰূপ। নিষ্কৰ্মা ককায়েক ৰুক্মী ৰাজক ইতিভেনে কৈছে - 'কিন্তু যুগে যুগে যেতিয়াই পুৰুষে কৰ্তব্য পাহৰি দুৰ্বলতাক আশ্ৰয় কৰি কৰ্তব্যবিমুখ হৈছে - তেতিয়াই তিৰোতাই কৰ্তব্য সাঁৱৰাই দিবলৈ ওলাই আহিছে। আজি ময়ো তাকে কৰিবলৈ ওলাই আহিছো। পুৰুষৰ নেতাক আমাৰ ৰক্ষাৰ ভাৰ দি নিশ্চিত হৈ বহি আছিলো। সেই পুৰুষ যেতিয়া আমাৰ সন্মান বাখিবলৈ অপাৰাগ - অৱশ্যে ওলাই আহিম।' এইবিলাক দিশৰ পৰা চালে ইতিভেন এক গতিশীল নাৰী চৰিত্ৰ, নতুন চিন্তাৰ প্ৰতিনিধি আৰু নতুন যুগৰ বাৰ্তাবাহক।

### ৩.৫ মায়াব :

মায়াব' আৰু ৰূপালীমৰ প্ৰেম কাহিনীয়েই ৰূপালীম নাটকৰ নাট্যবস্তুৰ উৎস। সেইসূত্ৰে মায়াব' নাটকখনৰ নায়ক। কিন্তু নাটকখনত নায়কৰ ভূমিকা মায়াব' চৰিত্ৰই বহন কৰি পৰা নাই। নাট্য



চৰিত্ৰৰ সংঘাত বা দ্বন্দ্ব, নাট্য কাহিনীৰ উৎকণ্ঠা আৰু বিস্ময় আৰু নাট্যশ্ৰেণীয়েই নাট্যকীয় ক্ৰিয়াশীলতাৰ মূল উপকৰণ। নাট্যকীয় ক্ৰিয়াশীলতা সৃষ্টিত নায়কে যিমান ভূমিকা পালন কৰিব লাগে মায়াব' চৰিত্ৰই সিমানখিনি দিব পৰা নাই। এই দিশৰ পৰা মায়াব'ক নাট্যকখনৰ নায়কৰ শাৰীত থ'ব পৰা নাযায়।

মায়াব' সৰল প্ৰাণীক ডেকাৰ প্ৰতিভা। সহজ সৰল মানবীয় অনুভূতি প্ৰৱণতা মায়াব'ৰ চাৰিত্ৰিক বিশেষত্ব।

'পীত বৰণীয়া', 'কুৰি বছৰীয়া', 'দেখিলে মোহলগা' 'চিত্ৰ-বিচিত্ৰ কাপোৰ পিন্ধা' গাৰলীয়া ডেকা মায়াব' ৰূপালীমৰ প্ৰণয়পাশত আবদ্ধ। ৰূপালীমক পাবৰ বাবে বৃদ্ধ জুনাফাৰ অসম্ভৱ চৰ্ত পূৰণ কৰিবলৈয়ো মায়াব' প্ৰস্তুত। সেয়ে, জীয়া বাঘৰ মূৰ কাটি জুনাফাক দিছে। জীৱন্ত বাঘৰ মূৰ কাটি বীৰত্বৰ পৰিচয় দিয়া মায়াব'ৰ এই ৰূপ দ্বিতীয়বাৰ পোৱা নাযায়। অৱশ্যে চিকাৰী মায়াব' ৰূপালীমৰ একনিষ্ঠ প্ৰেমিক। অসীম শাৰীৰিক শক্তিৰ অধিকাৰী হৈয়ো অন্যান্য, অনাচাৰৰ প্ৰতিবাদ কৰাৰ সাহস মায়াব'ৰ নাই। প্ৰান্তদেশৰ অধিপতি মণিমুগ্ধই নিৰ্দেয়ী ৰূপালীমক বল প্ৰয়োগ কৰি ৰাজকাৰেঙত সুমুওৱা সত্ত্বেও শক্তি প্ৰয়োগ কৰি নিজৰ প্ৰেয়সীক মণিমুগ্ধৰ হাতৰ পৰা ৰক্ষা কৰিব নোৱাৰিলে। মায়াব'ই ৰুক্মী জাতিক জাগ্ৰত কৰি, জাতীয় চেতনাৰে উদ্বুদ্ধ কৰি মণিমুগ্ধৰ বিৰুদ্ধে যুদ্ধ ঘোষণা কৰাৰ সলনি পুতৌজনকভাৱে নিৰ্লিপ্ত হৈ থাকিল। প্ৰকৃততে ৰুক্মী ডেকাক নেতৃত্ব দিয়া ইতিভেনৰ ভূমিকাটো ল'ব লাগিছিল মায়াব'ই, কিন্তু নাট্যকখনত সেয়া দেখা নগ'ল। মণিমুগ্ধৰ ৰাজকাৰেঙত লগা তয়াময়া যুদ্ধত মায়াব'ৰ ভূমিকা নিস্প্ৰভ। আনকি, চোৰৰ দৰে ৰূপালীমৰ স'তে পলাই আহি জাৰণিৰ মাজত লুকাই থাকে। ৰেপথিয়াঙে সিহঁতক বিচাৰি যেতিয়া সেই ঠাইত উপস্থিত হৈছিল সেই সময়তো মায়াব'ই নিৰ্লজ্জভাৱে কিংকৰ্তব্যবিমুখ হৈ থৰ লাগি বৈ থাকিল। সেই সময়তো দুৰ্বাৰ প্ৰতিবাদ কৰিবলৈ মায়াব'ই সাহস গোটাৰ নোৱাৰিলে। মায়াব'ই প্ৰেম কৰিবহে জানে, প্ৰেমক বাস্তব ৰূপ দিবৰ বাবে ল'বলগীয়া ব্যৱস্থাপনাৰ বিষয়ে নাজানে; বা বাস্তবৰ মুখা-মুখী হোৱাৰ জোখাৰে নিজকে সাজু কৰি তুলিব নোৱাৰে। সেয়ে বলিষ্ঠ শাৰীৰিক শক্তিৰ অধিকাৰী হৈয়ো মায়াব' প্ৰবল মানসিক শক্তিৰ অধিকাৰী নহয়। যাৰ ফলত প্ৰেয়সী ৰূপালীমক ইতিভেন কাঁড়ীৰ দ্বাৰা কাঁড়বিদ্ধ কৰাৰ পিছতো, জীৱন্ত চিতাত তুলি জুই জ্বলাই তেওঁৰ চকুৰ আগতে হত্যা কৰাৰ পিছতো মায়াব'ই কোনো প্ৰতিবাদ নকৰিলে - 'দুৰ্বল পুৰুষ মনুষ্যৰ দৰে ধৰ্মৰাই মাটিত বাগৰি পৰিল।' এই বিলাক দিশৰ পৰা মায়াব'ক মানসিক ভাৱেই নহয় - শাৰীৰিক ভাৱেও দুৰ্বল বুলিহে ক'ব পৰা যায়।

### ৩.৬ অন্যান্য চৰিত্ৰ :

ৰূপালীম নাটকৰ অন্যান্য চৰিত্ৰসমূহ হ'ল জুনাফা, ৰেপথিয়াং, ৰুক্মীৰাজ, বিমু, বিষয়া, প্ৰজা আৰু সৈন্য-সামন্ত। নাট্যকখনত প্ৰথম, দ্বিতীয় আৰু চতুৰ্থ বিষয়াৰ ভূমিকা গৌণ। মণিমুগ্ধৰ সৈন্য-সামন্ত, ৰুক্মী ডেকা আৰু প্ৰজাবৰ্গৰ ভূমিকাও নাট্যকখনত তেনেই সামান্য ৰূপত দেখা যায়।

বুঢ়া জুনাফা এক সহজ আৰু অজটিল চৰিত্ৰ। জুনাফা ৰূপালীমৰ পিতৃ, ৰুক্মী ৰাজ্যৰ বয়োজ্যেষ্ঠ পুৰুষ। পিতৃসুলভ মমত্ববোধ আৰু দায়িত্ববোধ জুনাফাৰ চাৰিত্ৰিক ভূষণ। জুনাফাই ৰূপালীমৰ ভবিষ্যত নিৰপত্তাৰ খাতিৰত মায়াব'ৰ শক্তিৰ প্ৰমাণ চাব বিচাৰিছিল; 'মায়াব',

ৰূপালীমক বিয়া কৰাবলৈ এনেয়ে নাপাৰ। নিজে এটা বাঘ মাৰি তাৰ মূৰটো মোৰ অংগত দিবি, তেতিয়াহে তাইক তোলৈ দিম।'

বৃদ্ধ হৈয়ো জুনাফাই দেখুৱাইছে বীৰোচিত আচৰণ। প্ৰান্তদেশৰ অধিপতিয়ে জোৰ প্ৰয়োগ কৰি ৰূপালীমক লৈ যাব বিচাৰোঁতে বীৰৰ দৰে প্ৰতিবাদ আৰু যুদ্ধ কৰিছে। মণিমুগ্ধৰ অন্যান্য কাৰ্যৰ প্ৰতিবাদত বিহিত ব্যৱস্থা নোলোৱাত ৰুক্মীৰ ৰজাক জুনাফাই সাহসেৰে কৈছে, 'তোমাৰ ৰাজ্যৰ দুখীয়া প্ৰজাৰ ঘৰৰ পৰা ডকাইতৰ দৰে আন মানুহে বুকুৰ ছোৱালী কাটি নিবহি - তুমি আমাৰ ৰজা হৈ - ৰক্ষক হৈ আমাক ৰাখিব নোৱাৰা।'

জুনাফাই ৰুক্মী জাতিৰ ঐতিহ্য পৰম্পৰাক অগাধ শ্ৰদ্ধা কৰিছিল। ৰুক্মী নাৰীৰ সম্পদ সতীত্ব জলাঞ্জলি দিয়া বুলি ভাবি জুনাফাই ৰূপালীমক তিবক্ষাৰ কৰিছিল এনেদৰে; 'অসতী - অসতী - ৰুক্মী নাৰীৰ খিলঞ্জীয়া কলংক।'

ৰেপথিয়াং বীৰ যদিও নিষ্ঠুৰ আৰু মিছলীয়া। মায়াব'ই কাটি অনা বাঘৰ মূৰটো নিজৰ বুলি দাবী কৰি মিছাৰ আশ্ৰয় লৈছিল। অবলা যুবতী ৰূপালীমক বিনাদোষত বল প্ৰয়োগ কৰি প্ৰান্তদেশলৈ লৈ গৈ নিষ্ঠুৰতাৰ পৰিচয় দিছিল। অৱশ্যে ৰেপথিয়াং প্ৰভুভক্ত। প্ৰান্তদেশৰ অধিপতি মণিমুগ্ধৰ কথা আখৰে- আখৰে পালন কৰিছিল ৰেপথিয়াঙে। ৰুক্মী ৰাজ জ্বলি এফালৰ পৰা ছাৰখাৰ হোৱা দৃশ্য চাই পাশবিক আনন্দ লভা ৰেপথিয়াঙৰ হৃদয় শিলৰ দৰেই কঠোৰ আছিল।

ৰুক্মীৰাজ ভীৰু আৰু কাপুৰুষ। তেওঁ বিলাসী আৰু আৰামপ্ৰিয়। সময়-অসময়ৰ বিচাৰ নকৰাকৈ অকল ফটিকা খাই থাকে। মণিমুগ্ধৰ সৈন্যই তেওঁৰে তলতীয়া ৰুক্মী গাভৰুক বলপূৰ্বক লৈ যোৱাৰ পিছতো তেওঁ নিৰ্বিকাৰ। বুঢ়া-জুনাফাই মণিমুগ্ধৰ অন্যান্য কাৰ্যৰ প্ৰতিবাদ কৰিবলৈ কোৱাত নিৰ্লজ্জভাৱে নিজৰ অসহায়তাৰ প্ৰকাশ কৰিছিল। দুৰ্বল আৰু দায়িত্ববোধ মানসিকতাৰ বাবে ৰুক্মীৰাজে নিজৰ ভনীয়েকক ৰাজপাট এৰি দিবলৈ বাধ্য হৈছিল।

বিমু এজন সাধাৰণ ৰুক্মী ডেকা। নাট্য কাহিনীৰ বিকাশত এই চৰিত্ৰটোৰ ভূমিকা তেনেই কম যদিও এই কম ভূমিকাতো নিজৰ বলিষ্ঠ ব্যক্তিত্বৰ পৰিচয় দিবলৈ সক্ষম হৈছে। বল শীৰ্ষক ৰুক্মী ৰজাৰ লগত বিমুৰে জাৰণিৰ মাজতো পলাই ভাল পোৱা নাই - ৰজাৰ কাৰণে ফটিকা যোগান দি থাকিব বিচৰা নাই। তাৰ পৰা বিমুৰে গাঁৱৰ মাজলৈ যাব বিচাৰে। ৰুক্মীৰাজে কয় যাব লাগে বুলি সোধাত বিবেকধান আৰু দায়িত্ববোধসম্পন্ন দেশ প্ৰেমিকৰ দৰে বিমুৰে উত্তৰ দিছে: 'মোৰ নিজৰ প্ৰাণ ৰাখি ৰাইজৰ পৰা আঁতৰি থাকিবৰ ইচ্ছা নাই। মোৰ মানুহ, মোৰ দেশ যি দুৰ্দশা হৈছে, মই তাৰ ভাগ লওঁগৈ।' স্বদেশ আৰু স্বজাতিৰ বিমুৰে প্ৰাণভৰি ভাল পায়। সেয়ে ৰুক্মীৰাজক ক'ব পাৰিছে, 'নহয় ৰজা, দেশ আৰু স্বজাতিৰ কথা সকলোৰে ওপৰত।'

### ৪.১ উপসংহাৰ:

জ্যোতিপ্ৰসাদ আগৰৱালাৰ 'ৰূপালীম' নাটকৰ চৰিত্ৰসমূহৰ বিষয়ে সামগ্ৰিক আলোচনাৰ অন্তত নিম্ন-লিখিত সিদ্ধান্তত উপনীত হ'ব পৰা যায়-

ক) নাটকৰ অমৰত্ব নিৰ্ভৰ কৰে চৰিত্ৰ সৃষ্টিৰ দক্ষতাৰ ওপৰত।



খ) জ্যোতিপ্ৰসাদ আগৰৱালাই তেওঁৰ নাটকসমূহত কহিনীতকৈ চৰিত্ৰত অধিক গুৰুত্ব দিছিল। বৈচিত্ৰ্যপূৰ্ণ চৰিত্ৰ সৃষ্টিয়েহেনাকৈয় গতিশীলতা প্ৰদান কৰে - এয়া আছিল জ্যোতিপ্ৰসাদৰ নাট্যচিন্তাৰ আধাৰ।

গ) 'ৰূপালীম' হ'ল ৰূপালীম নাটকৰ নায়িকা। ৰূপালীম নাটকখনৰ প্ৰধান চৰিত্ৰও। তাইৰ অন্তৰখন সৰলতা আৰু কোমলতাৰে ভৰা। শিশুসুলভ মানসিকতা ৰূপালীম চৰিত্ৰৰ আন এক আকৰ্ষণীয় দিশ। জন্মদাতা বৃদ্ধ পিতৃ জুনাফা আৰু প্ৰেমাৰ্পদ মায়াব'ক বন্দীত্বৰ জীৱনৰ পৰা মুক্তি দিয়াৰ বিনিময়ত ৰূপালীমে নাৰীৰ অমূল্য সম্পদ দৈহিক সতীত্বও মণিমুঞ্চৰ হাতত গটাই দিবলৈ প্ৰস্তুত হ'ল। ই ৰূপালীমৰ আত্মত্যাগৰ চৰম নিদৰ্শন।

ঘ) মণিমুঞ্চ যথার্থতে এক জটিল চৰিত্ৰ। চৰিত্ৰৰ বৈপৰীত্য - এই চৰিত্ৰটোৰ আটাইতকৈ মনকৰিবলগীয়া দিশ। ৰূপালীমক মণিমুঞ্চই প্ৰকৃততে উপভোগ কৰিবলৈহে বিচাৰিছিলে, অন্তঃকৰণেৰে ভাল পোৱা নাছিল। অৱশেষত 'পোহৰ হ'ল' বুলি কৈ তেওঁ যেন নিজকে উত্তৰণ ঘটালে পশুত্বৰ পৰা মনুষ্যত্বলৈ। এই 'পোহৰ' মণিমুঞ্চৰ মনৰ উত্তৰণ আৰু ৰূপান্তৰৰ পোহৰ।

ঙ) নাৰীসুলভ কোমলতা আৰু পুৰুষসুলভ কঠোৰতা ইতিভেন চৰিত্ৰৰ দুটা ভিন্ন দিশ। বৈচিত্ৰ্যপূৰ্ণ আৰু বিপৰীতমুখিতা ইতিভেন চৰিত্ৰৰ চাৰিত্ৰিক সৌন্দৰ্য। ইতিভেন দেশপ্ৰেমিক; কিন্তু এই দেশপ্ৰেমৰ উৎপত্তি হৈছিল ঈৰ্ষাৰ পৰাহে।

চ) বুঢ়া জুনাফা এক সহজ আৰু অজটিল চৰিত্ৰ। ৰেণথিয়াং বীৰ যদিও নিষ্ঠুৰ আৰু মিছলীয়া। ৰুকমীৰাজ ভীৰু আৰু কাপুৰুষ। তেওঁ বিলাসী আৰু আৰামপ্ৰিয়। বিমু এজন সাধাৰণ ৰুকমী ডেকা। নাট্য কাহিনীৰ বিকাশত এই চৰিত্ৰটোৰ ভূমিকা তেনেই কম যদিও এই কম ভূমিকাতে নিজৰ বলিষ্ঠ ব্যক্তিত্বৰ পৰিচয় দিবলৈ সক্ষম হৈছে।

#### ৫.১ গ্ৰন্থপঞ্জী:

- ১) বৰুৱা, প্ৰফুল্ল কুমাৰ (১৯৮৩); জ্যোতিপ্ৰসাদৰ নাটক, গুৱাহাটী, পূৰ্বাঞ্চল প্ৰকাশ।
- ২) বৰুৱা, প্ৰহ্লাদ কুমাৰ (২০০৩); জ্যোতি মনীষা; তৃতীয় প্ৰকাশ, গুৱাহাটী, বনলতা।
- ৩) ভৰালী, শৈলেন (১৯৯০) নাটক আৰু অসমীয়া নাটক, গুৱাহাটী, বাণী প্ৰকাশ।
- ৪) শৰ্মা, সত্যেন্দ্ৰনাথ (২০০৫); অসমীয়া নাট্য সাহিত্য, গুৱাহাটী, সৌমাৰ প্ৰকাশ।



## কাৰ্বি ভাষা : এটি বিশ্লেষণাত্মক অধ্যয়ন

ৰেখামণি গগৈ

অংশকালীন প্ৰবক্তা, অসমীয়া বিভাগ

সোণাৰি মহাবিদ্যালয়

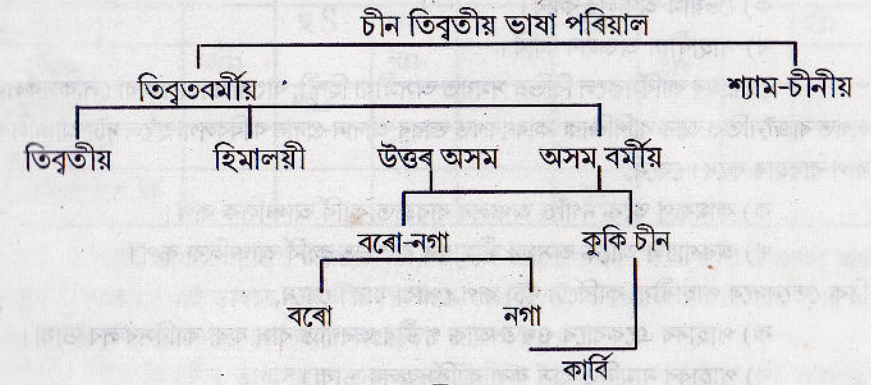
০.০০ প্ৰস্তাৱনা :

অসম এখন বহুগোষ্ঠীয় জনগাঁথনিৰ বহুভাষিক ৰাজ্য। বহুভাষিক ৰাজ্য হিচাপে অসমত যিবোৰ জনগোষ্ঠীৰ লোকে প্ৰাচীন কালৰেপৰা বসবাস কৰি আছে। সেইবোৰৰ ভিতৰত কাৰ্বিসকল অন্যতম জনগোষ্ঠী। এওঁলোকে নুগোষ্ঠীগত ভাৱে ইণ্ডো-মংগালীয় গোষ্ঠীৰ আৰু ভাষাগত ভাৱে চীন-তিব্বতীয় ভাষা পৰিয়ালৰ অন্তৰ্গত। কাৰ্বিসকল প্ৰধানকৈ অসমৰ মাজমজিয়াত অৱস্থিত কাৰ্বিআংল জিলাত বসবাস কৰি আছে। তদুপৰি গোলাঘাট, কামৰূপ, নগাওঁ, দৰং জিলাতো কাৰ্বিলোকসকলৰ বাসস্থান দেখিবলৈ পোৱা যায়।

ভাষাৰ অধ্যয়নে ভাষা এটা পৰিচয় দিয়াৰ লগতে সমাজৰ স্থিতি, সাহিত্য-সংস্কৃতি তথা সেই ভাষাৰ সম্পৰ্কত কৰা গৱেষণাকৰ্ম, চিন্তা-চৰ্চা, প্ৰকাশিত ৰচনাৰ আজি ইত্যাদি কথাৰ অৱগত কৰায়। গতিকে এই আলোচনাৰ জৰিয়তে কাৰ্বিভাষাৰ সম্পৰ্কে পুঙ্খানুপুঙ্খ তথ্য উদ্ঘাটন কৰি এই ভাষাৰ ধ্বনি, শব্দ, বাক্য ইত্যাদি কথা সামৰাৰ উপৰিও ভাষাটো কওঁতাৰ মুঠ জনসংখ্যা কিমান, কি লিপি গ্ৰহণ কৰিছে, ইতিমধ্যে কোনে ভাষাটোৰ বিষয়ে গৱেষণা কৰিছে এইসকলোবোৰ কথা আলোচনা কৰিবলৈ যত্ন কৰা হৈছে।

১.০০ আলোচনা :

কাৰ্বি ভাষা, চীন-তিব্বতীয় ভাষা পৰিয়ালৰ এটা প্ৰধান শাখা তিব্বত-বৰ্মীয় ভাষা গোষ্ঠীৰ অন্তৰ্গত। ড<sup>o</sup> জৰ্জ অৱাহাম গ্ৰীয়াচনৰ মুখ্য সম্পাদনাত ১৯০৯ চনত প্ৰকাশ পোৱা 'Linguistic survey of India' ত এই পৰিয়ালৰ ভাষাবোৰৰ বৰ্গীকৰণ কৰিছে, এনেদৰে





কাৰ্বি ভাষাৰ সম্পৰ্কত পোন প্ৰথমে গৱেষণা কৰে ড অৰ্পনা কোঁৱৰ ও তেওঁৰ গৱেষণা গ্ৰন্থ হ'ল - 'Karbi : The people and the language'. প্ৰথম প্ৰকাশ হয় ডিব্ৰুগড় বিশ্ববিদ্যালয় অসমীয়া বিভাগৰ পৰা ২০০৩ চনত। ভাষাটোৰ সম্পৰ্কত বৰ্তমানেও অধ্যয়ন অব্যাহত আছে বুলি ক'ব পাৰি। তদুপৰি ড<sup>o</sup> গ্ৰীয়াৰচনৰ 'Linguistic survey of India, Vol III Part II P. 132-133 গ্ৰন্থত তিব্বতবৰ্মীয় ভাষাৰ সম্পৰ্কত কৰা অধ্যয়নৰ কথা ক'ব লাগিব। তেওঁ প্ৰথম এই ভাষা গুচুৰ ওপৰত অধ্যয়নৰ পাতনি মেলে। তদুপৰি ৰংবং তেৰাং এ কাৰ্বি ভাষাৰ ওপৰত চিন্তা-চৰ্চা কৰা দেখা গৈছে। তেওঁৰ ৰচিত গ্ৰন্থকেইখন হ'ল - 'কাৰবি নামতাদাম', ১৯৭৪, জিলা স্বায়ত পৰিষদ, ডিফু আৰু 'কাৰবি অসমীয়া পাঠ' অসম সাহিত্য সভা, ১৯৮০।

অসম বৰ্মী শাখাৰ ভাষাসমূহৰ ভিতৰত কাৰ্বি লোকসকল অন্যতম। তেওঁলোকে অসমৰ বাহিৰেও অৰুণাচল সীমান্তৰ ওচৰত, নাগালেণ্ডৰ টুৱেনচাং, মেঘালয়ৰ পাহাৰীয়া জয়ন্তীয়া জিলাত কাৰ্বিভাষী লোকৰ অৱস্থিতি পোৱা যায়। এওঁলোকৰ জনসংখ্যা ১৯৭১ আৰু ১৯৯১ চনৰ লোকপিয়ল অনুসৰি ক্ৰমে, ১,৯১৩৫৪ আৰু ৩,৫৫০৩১ বুলি ধৰা হৈছে। শেহতীয়া ২০০১ চনৰ লোকপিয়ল অনুসৰি মুঠ জনসংখ্যা হয়গৈ ৩,৫৩,৫১৩ জন।

কাৰ্বি ভাষাৰ নিজস্ব লিপি নাই। ইংৰাজী ১৮৭৫ চনত অসমীয়া লিপিৰে এই ভাষাৰ প্ৰথম ছপা কিতাপ প্ৰকাশ পায়। তাৰ পিছত কাৰ্বিসকলে ৰোমান লিপি গ্ৰহণ কৰিছে যদিও অসমীয়া লিপিকো সমানে পোষকতা কৰি আহিছে। বৰ্তমান কাৰ্বিভাষী লেখক-লেখিকাই এই দুয়োটা লিপিৰ জৰিয়তে তেওঁলোকৰ সাহিত্য চৰ্চা কৰি আহিছে। কাৰ্বিসকল দ্বিভাষী। তেওঁলোকৰ ঘৰুৱা জীৱনত নিজৰ মাজত ভাৱৰ আদান- প্ৰদান কৰিবলৈ নিজা কথিত ভাষা কাৰ্বি ব্যৱহাৰ কৰে আৰু ৰাজহুৱা জীৱনত অসমীয়া ভাষীৰ লগত কাৰ্বি-অসমীয়া মিশ্ৰিত ভাষা ব্যৱহাৰ কৰে। মৌখিক সাহিত্য আদিত কাৰ্বিসকল চহকী। কাৰ্বি ভাষাত ৰচিত সমাজজীৱন বিষয়ক বিবিধ গ্ৰন্থৰাজি, গীত-মাত, সাধুকথা, ফকৰা-যোজনা আদি উল্লেখযোগ্য।

কাৰ্বি ভাষাৰ দুটা আঞ্চলিক ৰূপ পোৱা যায়। সেইকেইটা হ'ল -

ক) ভৈয়াম অঞ্চলৰ কাৰ্বি।

খ) পাহাৰীয়া অঞ্চলৰ কাৰ্বি।

ভৈয়ামৰ কাৰ্বিসকলে বিভিন্ন সময়ত অসমীয়া হিন্দী, বাংলা ভাষা কোৱা লোকসকলৰ লগত ৰাজনৈতিক আৰু বাণিজ্যিক কাৰণবশত ভাৱৰ আদান-প্ৰদান কৰিবলগা হ'লে দুটা আঞ্চলিক ৰূপ ব্যৱহাৰ কৰে। যেনে,

ক) কামৰূপ আৰু নগাঁও অঞ্চলৰ ব্যৱহৃত কাৰ্বি আঞ্চলিক ৰূপ।

খ) অৰুণাচল আৰু অসমৰ সীমান্তৰ ব্যৱহৃত কাৰ্বি আঞ্চলিক ৰূপ।

ঠিক তেনেদৰে পাহাৰীয়া কাৰ্বিটো দুটা ৰূপ পোৱা যায়। যেনে,

ক) পাহাৰৰ একেবাৰে ওখত আৰু গভীৰ অৰণ্যত বাস কৰা কাৰ্বিসকলৰ ভাষা।

খ) পাহাৰৰ নামনিত বাস কৰা কাৰ্বিসকলৰ ভাষা।

এইদৰে বিভিন্ন পাহাৰীয়া সীমান্ত অঞ্চলত বাস কৰা কাৰ্বিসকলৰ ভাষাত খাচী, কুকি-চীন, ডিমাচা, নগা আদি ভাষাৰ প্ৰভাৱ পৰি ভাষাটোৰ কিছুমান ভেদ পৰিলক্ষিত হৈছে। আনহাতে কাৰ্বিভাষাৰ নিজা ভাষাতাত্ত্বিক আৰু ৰূপতাত্ত্বিক বৈশিষ্ট্য আছে। যিকেইটা দিশ অধ্যয়ন নকৰিলে ভাষাৰ অধ্যয়নে পূৰ্ণতাাপ্তি নঘটে।

#### কাৰ্বিভাষাৰ ধ্বনিতত্ত্ব :

কাৰ্বি ভাষাত স্বৰবৰ্ণ সাতোটা পোৱা যায়। যেনে - / ই, এ, এ' আ, অ, অ', উ /। শ্বাশ্বাতৰ বাবে /ই/ আৰু /উ/ ধ্বনিৰ উচ্চাৰণ কেতিয়াবা দীৰ্ঘ হয়। তলত উচ্চাৰণৰ স্থান আৰু ধৰণ অনুসৰি কাৰ্বি ভাষাত উচ্চাৰণ হোৱা স্বৰবৰ্ণবোৰৰ তালিকা দাঙি ধৰা হ'ল -

জিভাৰ উচ্চতা অনুসৰি	বিবৃতিষ্ঠ্য সন্মুখ	কেন্দ্ৰীয়	সংবৃতিষ্ঠ্য পশ্চাৎ
উচ্চ	ই (i)		উ (u)
উচ্চ-মধ্য	এ (e)		অ' (d)
উচ্চ-মধ্য-নিম্ন	এ' (E)		
নিম্ন		আ (a)	

কাৰ্বিভাষাত ব্যঞ্জনবৰ্ণ ১৯টা পোৱা যায়। সেইকেইটা হ'ল - /প, ফ, ব, ত, থ, দ, ক, খ, চ, ছ, জ, হ, ম, ন, ঙ, ল, ৰ, ঘ, ৱ/। ইয়াৰে /য়/ আৰু /ৱ/ দুটা অধঃস্বৰ বুলি ধৰা হয়।। তলত তালিকাখন দাঙি ধৰা হ'ল -

	ওষ্ঠ্য	সঘোষ	দন্তমূলীয়		তালব্য		পশ্চতালব্য		কণ্ঠ্য
	আঘোষ	সঘোষ	আঘোষ	সঘোষ	আঘোষ	সঘোষ	আঘোষ	সঘোষ	সঘোষ
অল্পপ্ৰাণ	পP	বb	তt	দd			কk		
মহাপ্ৰাণ	ফPh		থth				খkh		
উষ্ম			ছS	জZ		চc			হh
নামিক্য		মm		নn			ঙn		
পাশ্বিক			লL						
তাড়িত				ৱr					
জাৰ্ঘ্য	ৱ W					য়y			

কাৰ্বি ভাষাত সঘোষ অল্পপ্ৰাণ /গ/ সঘোষ মহাপ্ৰাণ বৰ্ণ /ঘ/ধ/ভ/ৰ উচ্চাৰণ কৰা নাযায়। আনহাতে এই ভাষাত দন্তমূলীয় /ছ/আৰু তালব্য /চ/ ৰ উচ্চাৰণ পোৱা যায়। /ঙ, য/ বৰ্ণৰ বাহিৰে অন্যান্য ব্যঞ্জনবৰ্ণ আদি অৱস্থানত প্ৰয়োগ হয়।

টান-তিব্বতীয় ভাষাসমূহৰ এক প্ৰধান বৈশিষ্ট্য হৈছে সুৰৰ প্ৰাধান্য। কাৰ্বি ভাষাতো



কিন্তু সুৰৰ বিশিষ্টতা লোপ পালে। ড<sup>o</sup> উপেন্দ্ৰ নাথ গোস্বামীয়ে কাৰ্বি ভাষাত প্ৰাধানকৈ উচ্চ, নিম্ন, আৰু সম- তিনিটা সুৰ আছে বুলি মত পোষণ কৰিছে। আনহাতে ৰংবং তেৰাংৰ কাৰ্বি লামতাচামত এই সুৰযুক্ত শব্দ দেখুওৱা নাই, অৱশ্যে এক ধ্বনিত্বুক্ত শব্দ বেলেগ বেলেগ অৰ্থত ব্যৱহাৰ হোৱা দেখুৱাইছে, উদাহৰণ -

ছ' - বেমাৰ'	বি - 'ৰাখ'
ছ' - বিষ'	বি - 'সৰু'
ছ' - এটা প্ৰত্যয়।	বি - 'বিল'
	বি - 'বিষ'..... ইত্যাদি

সাধাৰণতে কাৰ্বি ভাষাত শব্দবোৰ এক অক্ষৰ বিশিষ্ট এই অক্ষৰযুক্ত শব্দবিলাকৰ আগত আৰু পিছত বেলেগ বেলেগ ৰূপ যোগ কৰি নতুন নতুন শব্দ গঠন কৰা হয় আৰু বহু অক্ষৰী শব্দৰ হৈ পৰে। কাৰ্বি ভাষাত দুই প্ৰকাৰৰ অক্ষৰ-যুক্ত শব্দ পোৱা যায়।

- ১) যুক্তাক্ষৰ (open syllabic)
- ২) বন্ধাক্ষৰ (close syllabic)

#### কাৰ্বি ভাষাৰ ৰূপতত্ত্ব :

কোনো এক বিশেষ ভাষাত ব্যৱহৃত ৰূপ বা আকৃতি সম্পৰ্কীয় আলোচনাই ৰূপতত্ত্বক সামৰে। কাৰ্বি ভাষাত শব্দ গঠন হয় এক অক্ষৰ বিশিষ্ট মৌলিক শব্দৰ লগত পূৰ্বপ্ৰত্যয় পৰপ্ৰত্যয় সংযোগ কৰি। তদুপৰি কাৰ্বি ভাষাত লিংগৰ প্ৰকাৰ চাৰিটা পোৱা যায়। ক্ৰমে, পুংলিঙ্গ, স্ত্ৰীলিঙ্গ, উভয়লিঙ্গ, ক্লীৰলিঙ্গ এইবোৰ লিংগৰ প্ৰয়োগৰ বাবে তলত দিয়া উপায়কেইটাৰ সহায় লোৱা যায়।

ক) পুলিঙ্গবাচক শব্দৰ পিছত স্ত্ৰী লিঙ্গ বাচক প্ৰত্যয় (-পী) যোগ কৰি, যেনে - ইংতি (ফেদৰ মানুহ) ইংতিপী (স্ত্ৰী)

খ) হতৰ প্ৰাণী বুজোৱা উভয়লিঙ্গ শব্দৰ পিছত পুলিঙ্গবাচক (-আল) আৰু স্ত্ৰীলিঙ্গবাচক প্ৰত্যয় (-পী) আৰু (-আপী) যোগ কৰি, যেনে, চাইনং (গৰু) - চাইনং আল - চাইনংআপী/পী (স্ত্ৰী)

গ) ক্লীৰলিঙ্গ বুজোৱা কিছুমান শব্দ কাৰ্বি ভাষাত পোৱা যায়। যেনে, লাং(পানী), মে (জুই) ইত্যাদি।

কাৰ্বি ভাষাত বচন দুটা - একবচন আৰু বহুবচন। বহুবচন বুজাবলৈ (-তুম, -মৰ, -হ'ৰ, হেইছধ, -মখা, -ছিজম, -পেনাং, -মেনাং ইত্যাদি।

- ১ম পুৰুষ মে মই - নে তুম 'আমি'  
২য় পুৰুষ নং তই - নাংতুম 'তহঁত'  
৩য় পুৰুষ আলাং 'সি যতাই - আলাংতুম 'সিহঁত'

অন্যান্য তিব্বত বৰ্মীয় ভাষাৰ কাৰ্বি ভাষাতো কিছুমান নিৰ্দিষ্টতাৰূপক ৰূপ পোৱা যায়। যেনে, (-জন, -ৰাং, -পুং, হাং ইত্যাদি)

- মানুহৰ ক্ষেত্ৰত (বাং) ৰূপ ব্যৱহাৰ কৰা হয়। যেনে,  
অছ'মাৰ বাংহিনি 'দুজন ল'ৰা'  
মনিং বাফ্ৰি 'পাঁচজন মানুহ'

অসমীয়া ভাষাৰ দৰে কাৰ্বি ভাষাতো কাৰক সাতটা পোৱা যায়। যিবোৰ নিৰ্ণয় কৰিবলৈ কাৰক বিভক্তি আছে। যেনে, ফ্ৰাং (কৰ্তা), দুন (কৰ্ম), থম(কৰণ) ফ্ৰি(নিমিত) ফ্ৰ' (অপাদান), থক (সম্বন্ধপদ), থকহি (অধিকৰণ)

ইয়াৰোপৰি কাৰ্বি ভাষাত পাঠ প্ৰকাৰৰ সৰ্বনাম আছে। যেনে, পুৰুষবাচক, নিশ্চয়বাচক, প্ৰশ্নবাচক, কালবাচক আৰু স্থানবাচক সৰ্বনাম। ঠিক তেনেদৰে ক্ৰিয়াৰ গঠন-প্ৰণালী অতি সাধাৰণ। কালৰ পাৰ্থক্য বুজাবৰ বাবে ধাতুৰ পিছত প্ৰত্যয় যোগ কৰা হয়। ভাৱ আৰু কাল অনুসৰি কৰিব ভাষাত ক্ৰিয়াৰ ৰূপ সলনি হয়। কিন্তু বচন আৰু পুৰুষ অনুসৰি ক্ৰিয়াৰূপৰ সলনি নহয়।

কাৰ্বি ভাষাৰ বাক্য গঠন প্ৰণালী পৃথক। সাধাৰণতে এই ভাষাবোৰৰ বাক্যৰ পদৰ ক্ৰম হৈছে, কৰ্তা+কৰ্ম+ক্ৰিয়া।

উদাহৰণস্বৰূপে,

নেতুম আন চ' (আমি ভাত খাওঁ)

নাং অকচ' (তুমি মদ খোৱা)

কাৰ্বি ভাষাত কিছুমান ক্ৰিয়াহীন আৰু ক্ৰিয়াযুক্ত বাক্যত পোৱা যায়। যেন - ক্ৰিয়াহীন বাক্য - হালাবাংছ, আংলং হংতুইপিক 'সৌখন পাহাৰৰ বৰ ওখ' ক্ৰিয়াবাক্য বাক্য - থাৰে কেমনৰানথা 'পকা আম আনা'।

তদুপৰি কাৰ্বি ভাষাৰ বাক্যৰ শেণীবিভাগ কৰা হয়, বাক্যৰ গঠনগত দিশৰ পৰা। যেনে - (১) সৰল বাক্য (২) জটিল বাক্য (৩) যৌগিক বাক্য।

#### ৩.০০ উপসংহাৰ :

অসমৰ মাজমজিয়াত বসবাস কৰা কাৰ্বিসকলে অসমীয়া ভাষাৰ লগত দীৰ্ঘদিনীয়া সম্পৰ্ক ৰক্ষা কৰি অহাৰ ফলস্বৰূপে তেওঁলোকৰ ভাষাত অসমীয়া ভাষাৰ যথেষ্ট উপাদান সোমাই পৰিছে। আনহাতে কাৰ্বি ভাষাৰ পৰাও যথেষ্ট উপাদান অসমীয়া ভাষাত সোমাই পৰিছে। কাৰ্বি ভাষাত নিজা ভাষাৰ শব্দৰ উপৰি অসমীয়া, খাচী আৰু হিন্দী, ইংৰাজী আদি বিদেশী ভাষাৰ শব্দ প্ৰয়োগ পোৱা যায়। কাৰ্বি ভাষাত অভিধান ব্যাকৰণ, কাৰ্বি-অসমীয়া পাঠ, কাৰ্বি সাহিত্য আৰু লোকসাহিত্য সম্পৰ্কীয় কিছুমান গ্ৰন্থ প্ৰকাশ পাইছে। লংকাম, তেৰুন, ৰংবংতেবাং, ছামছিং আদি ভালেকেইজন লেখকে অসমীয়া লিপিতে কাৰ্বি ভাষা সাহিত্য চৰ্চা কৰি আহিছে। অৱশ্যে ৰোমান লিপিতে কাৰ্বি- ভাষা সাহিত্যৰ চৰ্চা হৈছে। তদুপৰি দুই এখন বাতৰি কাকতো কাৰ্বি ভাষাত নিয়মিতভাৱে প্ৰকাশ পাই আছে। ইতিমধ্যে কাৰ্বি ভাষাৰ গঠন সম্পৰ্কে কিছু কথা আলোচনা কৰা হ'ল। এই ভাষাৰ বিস্তৃত অধ্যয়নৰ যথেষ্ট থল আছে।

#### প্ৰসংগ পুথি :

- ক) কোঁৱৰ, ড<sup>o</sup> অৰ্পনা, ভাষা সাহিত্য অধ্যয়ন'
- খ) Konwar, Arargana, Karbi : The People and the language.
- গ) দাস, বিশ্বজিত } 'অসমীয়া আৰু অসমৰ ভাষা'  
বসুমতাৰী ড<sup>o</sup> ফুকন চন্দ্ৰ }



