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সোণারি মহাবিদ্যালয় বিদ্যায়তনিক আৰু গৱেষণা পত্ৰিকা



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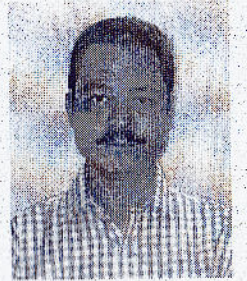
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Principal's Column

A research journal is a landmark of the intellectual growth of its contemporary thought. Since the starting point journals are playing a vital role in shaping renowned thinkers, in producing well known scientists as well as famous philosophers. Research papers published in the journals become system building milestones. George Edward Moore's famous paper, 'Refutation of Idealism' published in 'Mind' has changed the entire thinking in western philosophy. People began to think and write in a realistic way instead of emphasising on idealistic dominance. Bertrand Russell, G.E. Moore and Ludwig Wittgenstein were known as the Supreme Trio and whose marvellous research papers created a new intellectual movement in the 'Vienna Circle'. In our contemporary world the number of research journals is increasing day by day both at the national and international levels. Information technology has made the publications easily accessible both in online and in book form. Now researchers can have the idea of present day writings from all around the world without geographical boundaries. Hence the task of writing a research paper has become harder than the past when there were boundaries existing between nations. The duty and responsibility of a researcher has increase manifold. In other words now a researcher has to look at the pros and cons of any topic while writing a paper. He or she has to survey the existing literature on the topic and ultimately has to produce the final form of his or her original paper. It has been rightly said that, "search, search, search and search, then it will form a research"

Sonari College Research Journal is a humble effort of the Teachers of Sonari College and its surrounding areas. It is appraisable that the editorial board and its contributors are working hard to shape the journal in its proper standard. Its contributors are trying to give the papers an international standard together with giving impetus on the local issues and topics of the region. I am hopeful about its bright future.

(Dr. Bimal Chandra Gogoi)
Principal

Editor's Note



Academic and research journals are becoming an increasingly popular medium especially among new researchers testing the waters of the subject or topic they are associated with. Nowadays the number of research journals has increased considerably. The primary reason being the rise in the number of scholars and academicians and also due to widening of scope of various disciplines owing to new and emerging theories, diversified trends and scientific methodologies. Along with new subjects being discussed, older ideas are also being analysed and portrayed from different perspectives. All this is contributing to enrichment of subject matter and improvement of the quality of research. The basic idea behind research is acquiring knowledge. The acquisition of knowledge relating to a specific subject is supplemented by books, newspapers, magazines etc. and last but not the least research journals. As an individual's knowledge increases, the complexity of questions related to it rises as well, requiring further in depth research. A research journal is a medium through which such kind of 'new' and analytical research topics might be highlighted. Repeated stress has been put on the word 'new' because research journals are proving to be the most common medium through which young researchers or laymen publish their ideas. Research journals are also one of the most widely consulted secondary sources while conducting of research. So these journals serve a worthy cause as they are needed by students, college teachers and others who would like to obtain reliable information but cannot separate easily the wheat from the chaff as active or veteran researchers can. A research journal may or may not be 'peer reviewed' or 'referred'. When we

speak of a peer review of articles or papers submitted for publishing in research journals it means the evaluation of work by one or more people of similar competence to the producer of the work (peers). Peer review methods are employed to maintain standards of quality, improve performance and provide credibility. Henry Oldenburg, the first secretary of the London Royal Society (one of the earliest societies formed for scientific research) was the founder of the peer review system. He was also the editor of the first ever research journal titled "Philosophical Transactions of the Royal Society" which continues to be published till date and is hence the longest running journal. According to Oldenburg, 'the purpose of an academic journal is to give researchers a venue to impart their knowledge to one another and contribute what they can to the grand design of improving natural knowledge and perfecting all philosophical arts and sciences.' Herein we find the very important issue of 'sharing of knowledge'. Research journals as we commonly know them today prove as an important medium of not only imparting but also sharing of knowledge between members of an institution, community, organisation or discipline. In today's age of technological advancement and easy access to innumerable resources through the World Wide Web or Internet, knowledge sharing has become very tangible concept. With resources on almost any topic under the sun at the tips of our fingers, majority of the people are becoming 'takers' while just a fraction function as the actual contributors or 'givers'. Moreover all information available readily 'online' may not be as dependable as assumed and must always be compared with the more traditional sources of knowledge. In this respect research journals have an immense contribution to make by ensuring that actual and dependable information is imparted to all those who are interested. So while submitting any article to a research journal irrespective of whether it is peer reviewed or not, a researcher must aim at maintaining a certain standard which might not fall short of evaluation of peer review methods. This is because every writer has a responsibility to the subject he/she researches. Research must lead to enrichment of the subject because research just for the sake of stating facts is a futile act and benefits none.

Having put forward my views on the purpose of research journals and

sharing of knowledge, I am proud to present the fifth volume of the Sonari College Academic and Research Journal. This issue has included several articles from young researchers who are eager to publish their views on their respective topics. It also includes contributions from our more experienced faculty members on important subjects. It is hoped that through this journal readers will gain insight into the topics studied and will be benefitted in their own research as well. As always research is subject to change as new avenues of information and facts are continuously being explored and uncovered. It is also acknowledged that there may be certain areas where the journal may fall short of expected standards. We hope that you will forward your views and constructive criticism if any regarding this journal and the articles published herein.

Lindy Goodwin
Dr. Chakrapani Patir
Joint Editor
Sonari College Academic and Research Journal

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Co-integration Analysis, Causality Test and Wagner's Law: The Case of India from 1975 to 2014

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1. Introduction:

The role of government expenditure in the growth of an economy is always an issue of political and economic debate. Wagner's law is the first model of public expenditure in the history of public economics related to this matter. Various studies across the world have been trying to investigate how government expenditure can influence economic growth and found mixed results.

In the nineteenth century, public expenditure under the influence of the classicals, played a limited role in economic activity. There was neither any sound classification of government expenditure nor any standard laid on which all such expenditures should be based. However, in the latter part of the nineteenth century, Adolph Wagner (1835-1917), a German political economist put forward his law of increasing public expenditures in 1893. He argues that "growth in expenditure derives from the growth in state activity, which is in itself the consequence of social progress" (Peacock & Wiseman, 1961). Today, the view that there is a long-run tendency for the public sector (or government activities) to grow relative to national income has become widely accepted as a stylized fact in public finance (Atkinson and Stiglitz, 1980; Henrekson, 1990; Islam, 2001). Wagner in fact did not express his ideas in the form of a law and avoided definitive formulations. His views were latter formulated as a law and came to be known as known as Wagner's hypothesis (WH) or Wagner's Law (WL) (Ahmad, 2014; Henrekson, 1993).

A review of the relevant literature on Wagner's law indicates that Wagner's law can be interpreted as predicting an increasing relative share (g) of the public sector in total economy as per capita real income (y) grows (Bird, 1970; Henrekson, 1990; Islam, 2001; Mann, 1980; Ram, 1987).

The above relationship mathematically can be formulated as:

$$g=f(y) \quad \text{-- (1)}$$

Using a log-linear functional form and using t as the time subscript and adding a random error term w , equation (1) can be written as

$$g_t = \alpha y_t^\beta w_t \quad \text{-- (2)}$$

Taking logarithms on both sides and using \ln to indicate the logarithmic transformation of the variables, Equation (2) takes the following form:

$$\ln g_t = \ln \alpha + \beta \ln y_t + \ln w_t \quad (\text{Islam, 2001})$$

The remainder of the paper is organized as follows: Section 2 shows the objectives and hypothesis of the study. Section 3 deals with the methodology followed and sources of data used in the present study. Section 4 presents the empirical analysis and results. A summary, some policy implications and concluding remarks of the study are made in Section 5.

2 Objectives and Hypothesis

The objective of this paper is to investigate the nature and direction of causal relationship between government expenditure and economic growth in India with reference to Wagner's law. The hypothesis of the study is to test that the government expenditure is endogenous, an outcome of economic growth.

3 Methodology and Data Sources

Data used in the present study are collected from the Handbook of Statistics on Indian Economy by the Reserve Bank of India (RBI, 2015). All

data are annual figures covering the 1975-76 to 2013-14 period and variables are measured (at constant price) with base year 2004-05 prices. The choice of the starting period was constrained by the availability of time series data on GDP, Government Expenditure and Capital formation.

The study defines government expenditure (GE) as sum of government final consumption expenditure (CE) and government sector gross capital formation expenditure (I), that is $GE = CE + I$ and economic growth as real gross domestic product at factor cost.

In time series analysis, inference about cause-effect relationships is commonly based on the concept of Granger causality (Granger, 1969, 1980). If two or more series co-integrated then it implies that causality exists among the series but it does not indicate the direction of the causal relationship. Thus, the dynamic Granger causality based on Vector Error Correction Model (VECM) may be employed to examine the causality direction between the variables (Granger 1986; Engle and Granger, 1987).

Let X_t and Y_t be two stationary time series with zero means. The simple Granger causality model is

$$X_t = \sum_{j=1}^m \alpha_j X_{t-j} + \sum_{j=1}^m \beta_j Y_{t-j} + \varepsilon_t \quad \text{-- (1)}$$

$$Y_t = \sum_{j=1}^m \gamma_j X_{t-j} + \sum_{j=1}^m \delta_j Y_{t-j} + u_t \quad \text{-- (2)}$$

Where, ε_t and u_t are taken to be two uncorrelated white-noise series, i.e., $E[\varepsilon_t \varepsilon_s] = 0 = [u_t u_s]$, $s \neq t$, and $E[\varepsilon_t \varepsilon_s] = 0$ all t, s . (Granger, 1969).

4 Empirical Analysis and Results

Descriptive Statistics and Correlation Matrix

Table 1 displays the descriptive statistics of the data series. The table shows no unusual features in any series. The standard deviation that measures the dispersion is low for the three series. The skewness that measures asymmetry of the distribution of the series around its mean indicates that the series are skewed negatively. The kurtosis which measures the peakedness or flatness

of the series distribution is less than 3 in two series implying that the distributions of the three series are flat or platykurtic relative to the normal distribution. Furthermore, the Jarque-Bera statistic that tests whether the series is normally distributed rejected the null hypothesis of normal distribution at any conventional significance level in case of two series and accepts the normality in case of one series. The correlation is strong in between LGER and LIR.

Table 1. Summary statistics on the variables and the correlation matrix

Part A: Descriptive statistics									
Variables	Mean	Med.	Max.	Min.	Std.	Skew.	Kur.	JB	Pr.
LGDP	1.730	1.808	2.322	0.182	0.468	-1.532	5.854	28.500	0.000
LGER	0.628	0.767	1.703	-0.706	0.744	-0.465	1.982	3.086	0.214
LIR	-0.457	-0.176	0.530	-1.907	0.680	-0.797	2.525	4.493	0.106
Part B: Correlation matrix									
	LGDP	LGER	LIR						
LGDP	1.000	0.269	0.264						
LGER	0.269	1.000	0.964						
LIR	0.264	0.964	1.000						

Notes:

Med.: Median; Max.: Maximum ; Min.: Minimum; Std.: Standard Deviation; Skew.: Skewness; Kur.: Kurtosis; JB: Jarque-Bera; Pr.: Probability

Values reported here are the natural logs of the variables. We use natural log forms in our estimation.

Source: Calculated by the author

Unit Root Tests

Before testing for cointegration, we tested for unit roots to find the stationarity properties of each series of the data. Augmented Dickey Fuller (ADF) and Phillips Perron (PP) were used on each of the three time series data. The lag length for ADF tests was selected to ensure that the residuals were white noise. To determine the stationarity property of the variable, the unit root test was

used for their levels. The table 2 shows that the null hypothesis of a unit root cannot be rejected for the given variable accepts LGDP. Thus we can conclude that the variables are not stationary at their levels. Then the unit test was applied to the first differences. However, the null hypothesis that the series have unit roots in first differences is rejected, meaning that the three series are stationary at their first differences, that is, they are integrated of the order one i.e I(1).

Table 2. Unit Root Tests

Variable	Augmented Dickey Fuller (ADF)		Phillips Perron (PP)	
	Constant Without Trend	Constant With Trend	Constant Without Trend	Constant With Trend
Level				
LGDP	-6.294*** (0)	-7.273*** (0)	-6.291*** [1]	-7.707*** [6]
LGER	-2.524 (8)	-1.256 (0)	-1.361 [7]	-1.233 [4]
LIR	-1.266 (0)	-1.972 (0)	-1.253 [3]	-1.922 [1]
First Difference				
LGDP	-4.638*** (3)	-3.505* (9)	-22.270*** [16]	-24.046*** [17]
LGER	-5.571*** (0)	-2.681 (9)	-5.551*** [4]	-5.836*** [9]
LIR	-5.356*** (1)	-5.688*** (1)	-6.812*** [0]	-7.106*** [3]

Notes: ***, ** and * denotes significant at 1%, 5% and 10% significance level, respectively. The figure in parenthesis (...) represents optimum lag length selected based on Akaike Information Criterion. The figure in bracket [...] represents the Bandwidth used in the KPSS test selected based on Newey-West Bandwidth criterion.

Source: Calculated by the author

Selection of the Optimum Lag Length

Before undertaking cointegration tests, we first need to determine the number of lags that will be used in the underlying vector autoregression (VAR) model. The relevant order of lags used in the VAR model was determined using the Akaike information criterion (AIC), Schwarz information criterion (SC), Hannan-Quinn information criterion (HQ). Table 3 presents the lag specification results and the number of lags determined is one.

Table 3. Lag selection based on VAR lag length criteria

Lag	LogL	LR	FPE	AIC	SC	HQ
0	-43.483	NA	0.002	2.513	2.643	2.559
1	57.942	180.921*	1.68e-05*	-2.483*	-1.961*	-2.299*
2	60.487	4.126	2.41e-05	-2.134	-1.220	-1.812

Notes: * indicates lag order selected by the criterion

LR: sequential modified LR test statistic (each test at 5% level)

FPE: Final prediction error; AIC: Akaike information criterion

SC: Schwarz information criterion; HQ: Hannan-Quinn information criterion

SC: Schwarz information criterion; HQ: Hannan-Quinn information criterion

Source: Calculated by the author

Johansen-Juselius Co-integration Test

Table 4 shows the results of Johansen-Juselius Cointegration Tests under the null hypothesis of no co-integration. The results indicate that both Trace test and Max-Eigen test are statistically significant to reject the null hypothesis of the zero co-integrating vectors. This implies that the variables are co-integrated with at least one co-integrating vector. It indicates that there is one equilibrium long term relationships between GDP, GER and IR in India in the period of study and these variables move together in the long run.

Table 4. Johansen-Juselius Cointegration Tests

Hypothesized No. of CE(s)	Trace Statistic	Max-Eigen Statistic	Critical Values (5%)	
			Trace	Max-Eigen
r = 0	32.977	21.193	29.797**	21.132**
r = 1	11.785	8.862	15.495	14.265
r = 2	2.923	2.923	3.841*	3.841*

Note: ** and * denotes significant at 5% and 10% significance levels.

VECM Model Analysis

Long run Equation

The estimate of long-run equation along short-run dynamic ECM equation is presented below. In the long-run equation, the coefficient of GER is positive and statistically significant at 1 %. It indicates that a 1 % increase in GER increases GDP by 101 per cent. The estimated of coefficient of the error term indicates speed of adjustment of per capita GDP towards the equilibrium state. The state corrects approximately 89 per cent of their error during one year.

ECM Equation:

$$\Delta \ln GDP_t = -0.891 EC_{t-1} - 0.056 \Delta \ln GDP_{t-1} + 0.482 \Delta \ln GER_{t-1} + 0.683 \Delta \ln IR_{t-1} - 0.032$$

R-squared = 0.606; Adjusted R-squared = 0.556; Durbin-Watson statistic = 1.896

It is observed in table 5 that the coefficient of the error correction term of the GDP variable is significant and negative. Its significance implies that any short run shock transmitted through the channel of GDP significantly affect the co-integrating relationship between GDP and GER. The negative sign of the ECT coefficient implies that the GDP series cannot drift far apart from the steady path and in the long run there is convergence towards the equilibrium path. The speed of adjustment of the error correction term is -0.891 which is of quite large magnitude. This implies that adjustment towards the long run steady path is too weak. Only 89.10 % of disequilibrium of GDP from the long run equilibrium is corrected within one year. The coefficient of short-run dynamic causal relationship between GDP and GER are statistically insignificant. That is, GER has a positive and statistically insignificant impact in the short-run on GDP.

Table 5. Causality between GDP and GE based on Error-Correction Model/ Result of VEC Model

Dependent Variable	Independent Variable	Coefficient	Std. Error	t-statistic	Prob.
$\Delta \ln GDP_t$	EC_{t-1}	-0.891	0.198	-4.511	0.000
	$\Delta \ln GDP_{t-1}$	-0.056	0.140	-0.399	0.693
	$\Delta \ln GER_{t-1}$	0.482	1.069	0.451	0.655
	$\Delta \ln IR_{t-1}$	0.683	0.455	1.501	0.143
	Constant	-0.032	0.090	-0.362	0.720
	R-squared		0.606	Akaike info criterion	1.120
	Adjusted R-squared	0.556		Schwarz criterion	1.338
	Log likelihood	-15.728		Hannan-Quinn criter.	1.197
	F-statistic (p-value)	12.290 (0.000)		Durbin-Watson stat	1.896

Source: Calculated by the author

Paire-wise Granger Causality

The results of pair wise Granger causality between economic growth (GDP) and expenditure of government (GER) are contained in Table 6. We accept the H_0 and conclude that LGDP does not Granger Cause LGER and LGER does not Granger Cause LGDP. From the table it is evident that uni-directional causality exists from government expenditure (GER) to economic growth (GDP) and no feed-back mechanism.

Table 6. Paire-wise Granger Causality between GDP and GER

Direction of Causality	Lags	Observations	F-Statistic	p-value	Decision	Outcome
GDP>GE	1	38	1.002	0.324	Doesnot reject Null	GDP does not Granger Cause GER
GE> GDP	1	38	6.033	0.019	Reject Null	GER Granger Cause GDP
GDP>GE	2	37	0.876	0.426	Doesnot reject Null	GDP does not Granger Cause GER
GE> GDP	2	37	0.839	0.441	Doesnot reject Null	GER does not Granger Cause GDP
GDP>GE	4	35	0.535	0.711	Doesnot reject Null	GDP does not Granger Cause GER
GE> GDP	4	35	1.856	0.148	Doesnot reject Null	GER does not Granger Cause GDP
GDP>GE	6	33	1.336	0.288	Doesnot reject Null	GDP does not Granger Cause GER
GE> GDP	6	33	2.184	0.088	Reject Null	GER Granger Cause GDP

Source: Calculated by the author

Impulse Responses

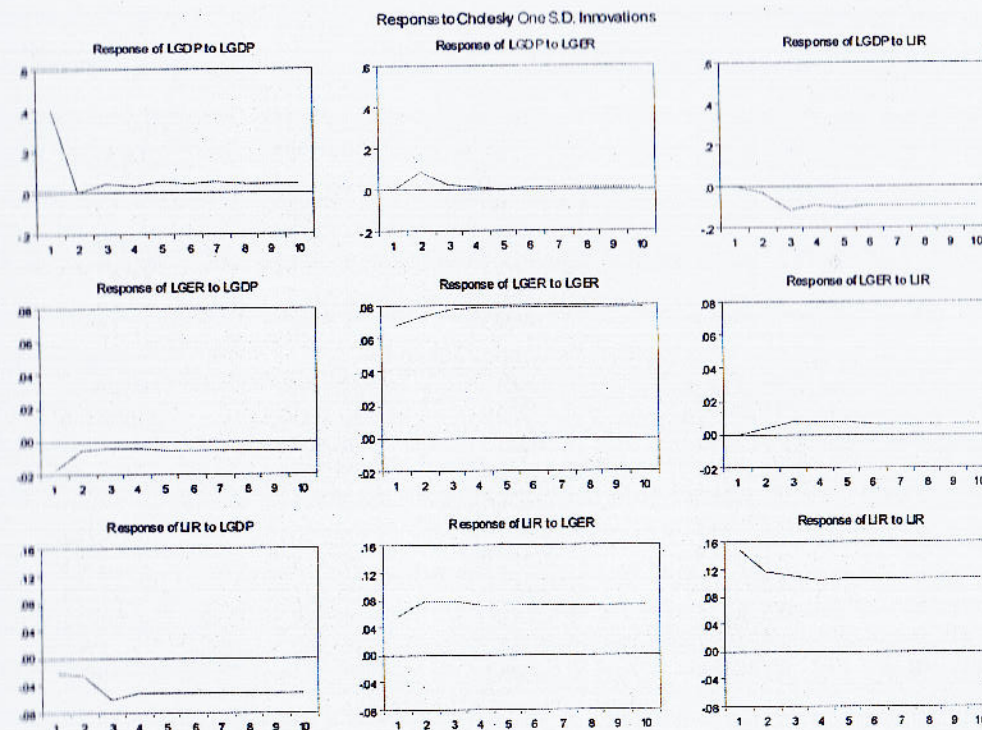
A shock is an un-expectable experience that affects an economy positively or negatively. Technically, it refers to an unpredictable change in exogenous factors i.e. factors unexplained by economics that may have an impact on endogenous economic variables. The response of economic variables at the time of the shock and at subsequent times is measured by an impulse response function. It is evident from the table 7 that both in short run and long run effect of government expenditure on economic growth is positive, but effect of investment is negative. It is shown in figure 1. A positive 1SD shock to GER and to itself causes positive effect on GDP. Similarly, a positive 1SD shock to GER and IR contributes positive impact on GER and IR.

Table 7. Impulse response functions

Response of LGDP			
Period	LGDP	LGER	LIR
1	0.398018	0.000000	0.000000
2	0.001358	0.082229	-0.031185
3	0.046410	0.018604	-0.122302
4	0.029782	0.006477	-0.101260
5	0.052713	0.003898	-0.102387
6	0.045177	0.007651	-0.098291
7	0.047153	0.007315	-0.100373
8	0.045750	0.007390	-0.099928
9	0.046421	0.007191	-0.100177
10	0.046198	0.007256	-0.100023
Response of LGER			
Period	LGDP	LGER	LIR
1	-0.018033	0.068003	0.000000
2	-0.005039	0.073784	0.003734
3	-0.004635	0.077326	0.007432
4	-0.004552	0.078360	0.007084
5	-0.005284	0.078494	0.006962
6	-0.005126	0.078364	0.006834
7	-0.005146	0.078358	0.006891
8	-0.005110	0.078359	0.006887
9	-0.005127	0.078366	0.006893
10	-0.005123	0.078365	0.006888
Response of LIR			
Period	LGDP	LGER	LIR
1	-0.024552	0.056197	0.148806
2	-0.026873	0.078957	0.115021
3	-0.061320	0.078394	0.109199
4	-0.051011	0.071204	0.103851
5	-0.052307	0.071370	0.107058
6	-0.050587	0.071527	0.106708
7	-0.051503	0.071833	0.106955
8	-0.051263	0.071739	0.106742
9	-0.051379	0.071744	0.106805
10	-0.051311	0.071731	0.106784

Source: Calculated by the author

Figure 1. Combined impulse responses of log GDP, log GE and log IR



Variance Decomposition Analysis

In a statistical sense, if a variable explains most of its own shock, it then does not allow variances of other variables to contribute to it being explained and is hence relatively exogenous. Table 8 contains the results of variance decomposition analysis. At the end of 10 years, the forecast error variance for economic growth, government expenditure and investment explained by their own innovations are 65.07 per cent, 98.41 per cent and 62.81 per cent respectively.

Table 8. Decomposition of variance (Percentage of forecast variance explained by innovations)

Variance Decomposition of LGDP				
Period	S.E.	LGDP	LGER	LIR
1	0.398018	100.0000	0.000000	0.000000
2	0.407621	95.34524	4.069455	0.585302
3	0.428500	87.45294	3.871025	8.676032
4	0.441356	82.88794	3.670343	13.44171
5	0.456149	78.93436	3.443444	17.62219
6	0.468863	75.63991	3.285854	21.07424
7	0.481855	72.57361	3.134100	24.29229
8	0.494285	69.82617	3.000806	27.17303
9	0.506517	67.33426	2.877773	29.78797
10	0.518412	65.07385	2.766815	32.15933
Variance Decomposition of LGER				
Period	S.E.	LGDP	LGER	LIR
1	0.070353	6.570350	93.42965	0.000000
2	0.102142	3.360414	96.50594	0.133643
3	0.128410	2.256504	97.32397	0.419522
4	0.150666	1.730366	97.74382	0.525814
5	0.170112	1.453875	97.96615	0.579970
6	0.187488	1.271631	98.11807	0.610304
7	0.203386	1.144638	98.22195	0.633410
8	0.218127	1.050029	98.29959	0.650379
9	0.231937	0.977571	98.35888	0.663552
10	0.244968	0.920059	98.40604	0.673905
Variance Decomposition of LIR				
Period	S.E.	LGDP	LGER	LIR
1	0.160947	2.327033	12.19147	85.48150
2	0.214686	2.874752	20.37792	76.74733
3	0.260615	7.486818	22.87652	69.63667
4	0.293900	8.899491	23.85790	67.24261
5	0.325067	9.864020	24.32278	65.81320
6	0.353172	10.40825	24.70739	64.88436
7	0.379450	10.85882	24.98751	64.15367
8	0.403919	11.19374	25.20624	63.60002
9	0.427018	11.46314	25.37573	63.16113
10	0.448916	11.67856	25.51367	62.80777

Notes: Cholesky Ordering: LGDP LGER LIR
Source: Calculated by the Author

5 Conclusion and Recommendation

Wagner's Law is the first model of public expenditure in the history of public economics. Various studies across the world are trying to investigate the association between the government expenditure and economic growth and found mixed results. The objective of this paper is to investigate the nature and direction of causal relationship between government expenditure and economic growth in India in the contexts of Wagner's law.

It is found that there is one equilibrium long term relationships between economic growth, government expenditure and investment in India in the period of study and these variables move together in the long run. Empirical evidences regarding the short-run dynamics refute the existence of any relationship between the economic growth and the government expenditure. The unidirectional causality is found from government expenditure to economic growth and no feed-back mechanism. Hence, it nullifies the applicability of Wagner's law in India and validates the Keynesian law. This becomes obvious from the results that active Keynesian policies may help in growth of India.

It is recommended to the government of India to give insights on the trends of transforming India, and association between government expenditure and economic growth. The policymakers and implementers are recommended to make huge public expenditure for accelerating the growth of Indian economy.

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Psychoanalysis and the Figuration of the Father in D.H.Lawrence's 'The Rainbow'

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Introduction:

Psychoanalysis is a method of treating mental disorders by investigating the conscious and unconscious elements in the mind. The estimation of a character is not possible unless we look into his or her inner world. The real person may be hidden in the un-revealed segment of the mind that is in the unconscious of the character. To reach the actual person, we must penetrate the psychology of the character. Psychoanalysis helps in discovering truths about behavior in order to understand a particular character, it can give some insight into why people act in certain ways. Behaviour is complex and nothing can explain what a person feels, thinks or does. Still, psychoanalysis tries to provide a framework and a careful analysis of how and why people behave the way they do. Psychoanalysis helps in projecting the real person behind the surface by studying the person's emotional troubles. Psychoanalyst uses techniques such as free associations to thoughts and dream interpretation to unravel unconscious experiences. On the theoretical side, it presented a theory to understand and explain the human psyche and on the practical side, it provided a method known as psychoanalysis for the study of human behavior.

Psychoanalysis is important for character studies. The inner reality of a man cannot be judged by what a character says or does. The words and deeds of a person are often conventional. Fear of social censure represses the inner reality. Hence to know a character really and truthfully, we must know what is happening inside his mind. We should be able to access his pre-speech level of consciousness, and see what sensations and impressions are floating there.

Objective and Methodology:

D.H. Lawrence is a renowned name in the field of English literature. Lawrence was an English Novelist, poet, playwright, essayist, literary critic and painter. The Rainbow is one of the most significant novels by D.H. Lawrence. The objective of the paper is to analyse the father figure in The Rainbow in the light of Freudian and Lacanian Psychoanalytical theories. The methodology applied in the paper is analytical method.

Analysis:

Literary criticism has always been attracted by Sigmund Freud's figuration of the father as a symbol of authority. It is the father who controls and threatens the "pleasure principle" associated with the child. The father is also the "super ego" who teaches the child the "reality principle". In Freud's figuration, the child is simultaneously drawn and repelled by the father. The relationship is critical and often provides the literary artist as well as the literary critic with the basic tools to work on.

The father is seen as the model for the child. The child tries to imitate the father in order to become powerful and dominating like him. But Freud's father is also the child's rival. Criticism in general and D.H. Lawrence criticism in particular has used and analysed the implications of this rivalry. What has been of special interest is the 'phallic stage' when the male child is supposed to develop what Freud calls the "Oedipus complex". The father disapproves of the "complex" and threatens castration. Criticism sometimes directly translates the child's love for the mother, hostility towards the father, and the fear of castration by the father into sexual rivalry. It is, however instructive to see the father as the inaugurating agent of Law who forbids more than what could be called "incest". It is important to remark through Freud's argument that children learn to identify with the same sex parent and adopt parental value.

In The Rainbow, there are two important father figures. These father figures have ideals for sons to follow. The attributes of the father figure given by Freud can be applied to the father figures of this novel. The father figures in this novel are strict at the hour of need. Tom Brangwen, the father figure in the first generation is a person with manly vigour and authority. His

sons accept him as the ideal father. They do not rebel against him. The father carries out his responsibilities properly. The children could feel his presence. Tom Brangwen is a father who is always present in the domestic atmosphere. His children never feel the lack of patriarchal love. He is seen both as tender-hearted and strict father. Whenever his sons or the daughter commit something wrong, the father gets angry and threatens to punish them. So, the father figured by Freud is visible in Tom Brangwen. The father is also able to control the "id" in his children so that they could develop normal relationships.

The oedipal relationship between the son and the mother is to some extent, traced in the first generation in the relationship of Tom Brangwen and his mother. But, this cannot be traced in the relationship of Lydia Lensky and her sons. The law of the father is established, the sons develop "normal" relationship with the parents. The 'Oedipus complex' can be traced in the relationship of Tom Brangwen and his stepdaughter, Anna. Initially, the daughter does not accept the father because she considers him to be the rival. But gradually, the father's love and the mother's indifference change her nature and she develops a close relationship with the father. To her, the father is the emblem of power and manhood. Her life is centred round the father. But her relationship with her father cannot be called unnatural, because in her later life, she is able to establish a normal relationship with her husband. The father figure in the second generation is William Brangwen who can be associated with the idea of power and authority. Whenever Ursula tries to cross the barrier of restrictions, the father becomes rigid and he even does not hesitate to strike her physically. He is seen both as loving and authoritarian father. The Electra complex is visible in the daughter's close attachment to the father. The daughter does not like her mother and the father is the centre of her little world. The influence of the father in her life does not cripple her emotional development. She is able to recognize her own individuality and she finds a place of her own in the outside world.

Jacques Lacan associates the father figure with the Law, which is the social restriction on incest. The child is disturbed in its libidinal relation with the mother, and must begin to recognize in the figure of the father that a wider familial and social network exists of which it is only a part. The appearance of

the father divides the child from the mother's body, and in doing so, drives its desire into the unconscious. In this sense, the first appearance of the Law and the opening up of unconscious desire, occur at the same moment. It is only when the child acknowledges the prohibition which the father symbolizes that it represses its guilty desire and that desire is called unconscious.

Lacan distinguishes the "imaginary" from the "symbolic". In the "imaginary" state, there is no clear distinction between subject and object. In the pre-linguistic "mirror phase" the child from this imaginary state of being begins to form a fragmented self-image in the mirror. The child produces a fictional ideal or an ego. This specular image is still partly imaginary, but also partly differentiated as "another". The child must learn to differentiate itself from others if it is to become a subject in its own right. With the father's prohibition, the child is thrown into the "symbolic" world of differences. It is the entry of the father which signifies the sexual difference and one of the key-terms in Lacan's work, the phallus denotes the signification of sexual difference. It is only by accepting the necessity of sexual distinction, of distinct gender roles, that the child, who has previously been unaware of such problems, can become properly socialized. Lacan's originality is to rewrite the process, which is seen in Freud's account of the Oedipus complex, in terms of language. The small child contemplating itself before the mirror can be thought of as a kind of signifier- something capable of bestowing meaning and of the image it sees in the mirror as a kind of signified. The "phallus" the privileged signifier in Lacan's system, helps all signifiers achieve a unity with their signifieds.

The presence of the father, symbolized by the phallus teaches the child that it must take up a place in the family which is defined by sexual difference, by exclusion and by absence. The child's identity as a subject, is constituted by its relations of difference and similarity to the other subjects around it. In accepting all of this, the child moves from the imaginary realm into what Lacan calls the 'symbolic order'. It is the pre-given structure of social and sexual roles and relations which makes up the family and society. To enter language is to be severed from what Lacan calls the "real" that inaccessible realm which is always beyond the reach of signification, always outside the symbolic order. In particular, the child is severed from the mother's body. In Freud's own terms,

it has successfully negotiated the painful passage through the Oedipus complex. For Lacan, the phallus, being the signifier holds out the promise of full presence and power and as it is unobtainable, threatens both sexes with the "castration complex". The phallus, being a signifier of full presence and not a physical organ, remains a universal source of castration complex, the lack which it promises to fill, can never be filled. Lacan calls this insistent signifier "Name-of-the-Father," thus emphasizing its non-real, non-biological mode of existence.

The male child identifies completely with the mother and wishes unconsciously to fill the lack in her. He, therefore identifies with the phallus, the object of his mother's desire and in doing so he presents himself as a mere blank. The father forbids both the child's identification with the phallus and the mother's possible acceptance of this. Thus, the child faces the Law of the father which threatens him with "castration". The child then identifies with the father, as he who has the phallus and forms a sense of his own identity as a being who will one day occupy the place of the father. The child represses his original desire and accepts the Law of the Father. The father is placed in the position of the lawgiver not because of a superior procreative function, but he is considered as an effect of the linguistic system. The mother recognizes the speech of the father because she has access to the signifier of the paternal function, i.e., Name-of-the-Father which regulates desire in a civilized manner. Only by regulating desires, can a child become socialized.

The father figured by Lacan can be identified with the father figures in *The Rainbow*. The readers do not get much information about the father figures among the early Brangwens. Perhaps, these father figures are not strong. Alfred Brangwen does not represent the Law-of-the-Father. So, the son Tom Brangwen is not able to come out of the maternal influence and grasp the sense of patriarchal culture. In the next generation, the oedipal desire is not seen in the sons for their mother. It is indicated in the novel that Fred is the son of the father. Though the elder son, Tom is close to the mother, no abnormality is perceptible in their relationship. Both of the sons have respect for their father. They realize the Law-of-the-Father. Perhaps they are able to enter the symbolic order, reigned by the Law-of-the-Father. The Electra complex can be traced in the relationship of Tom Brangwen and his stepdaughter Anna. But the

attachment to the father does not have a crippling effect on the emotional development of the daughter. She has the sense of her own self. She is able to enter the symbolic order.

There is another father figure, William Brangwen who can be identified with the Law-of-the-Father. The daughter is more attached to the father than the mother. It can be examined if there is Electra complex in the relationship of William Brangwen and Ursula. Though the father loves the daughter, he wants to dominate her. He has a curious craving to frighten her. Whenever the daughter rebels, he applies his power to break her stubborn nature. But the strictness of the father makes her alert against the malevolence of the male world and she becomes more independent-minded. It is Mr. Harby, who can be associated with the Law-of-the-Father. He is too dominating and authoritarian. Ursula is able to break herself free from the authority of the father, but she finds it too hard to find her own place in the male world represented by Mr. Harby and it is too strong to break.

Conclusion:

The two important father figures in *The Rainbow* are not static. They change gradually in their outlook as they grow old and have enough experience of life. They revive ideas and more importantly, relationships. We find parents growing up through their children and then the children growing up through their parents. The pattern is repeated with a fair degree of regularity in D.H.Lawrence. In the novel *The Rainbow*, presence and absence get enmeshed in the construction of the father as law and love. To separate them is to erase them. The text, however tries it, then pauses in reflection, and then tries it again, as if in an eternal quest for finding out a final explanation, a pattern that would set at rest all other patterns. Interestingly, however, the search does not stop but the ending is both desired and deferred in *The Rainbow*. To be able to say that the search for the ideal father has ended is, what the novel is after in a way. But to say that, would be to destroy the novel's essential fabric, its essential balance and mystery. The way out is to keep the search open, to show that the figure of the father is "repeated" not only in life but also beyond it.

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Social Adjustment and Academic Achievement of Adolescent Female Students of Class XI of Dibrugarh District, Assam, with special reference to their Locality

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1.0. Introduction

Adjustment is a never ending process. Every living being of the world struggles to adjust in the surrounding atmosphere for survival. Human beings are not apart from this continuous process. In the course of different stages of human development adolescence period is one of the most problematic period regarding social, emotional, sexual and academic adjustment. During this period adolescents enter puberty and develop individual identity. They start to recognize their share of role in the society and find themselves in a constant contrast of dream and reality, thought and action, prediction and practicality, conjecture and experience, expectation and commitment. But suddenly, when the adolescents discover themselves surrounded by heaps of problems, these problems make them maladjusted in their social set up. Adjustment is related with the mental set up of the children, how they think, behave and react to their surrounding environment. Society consists of several multidimensional complexities, and as a social being every individual must perform some activities which will help them to cope with the social and cultural adjustment. The term "Adjustment" refers generally to the relationship that any organism establishes with respect to its environment. The word "Adjustment" originates from the French word "Ajoster" which means "to approximate". It is a state of complete equilibrium between an organism and its environment. Social adjustment gen-

erally refers to the ability of an individual to grow up with proper social understanding, developing healthy relationships, and learning responses and social manners. Goswami (1978) conduct study of the self-concept of the adolescents and its relationship with Scholastic Achievement and Adjustment. Shivappa (1980) had conduct a study on factors affecting the academic achievement of High School Pupils. Saxena (1988) had done study of the impact of family relationship on adjustment, anxiety, achievement- motivation, self-concept and AA of High School students.

2.0. Objectives

The objectives of the study were-

- 2.01. To study the relationship between social adjustment and academic achievements of adolescents female students of Higher Secondary institutions of Dibrugarh district, Assam.
- 2.02. To study the relationship between social adjustment and academic achievements of adolescents female students of Higher Secondary institutions of Dibrugarh district, Assam, with respect to their
 - a. Locality (urban/Rural)

3.0. Hypotheses

The hypotheses of the study were-

- NH 1 There is no significant relationship between Social Adjustment and academic achievement of adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam.
- NH 2 There is no significant relationship between Social Adjustment and academic achievement of adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam, with respect to their
 - a. Locality (urban/Rural)

4.0. Methodology

The total sample of the study comprised of 200 adolescent female students (100 rural and 100 urban) of the age group of 16/17 to 18/19 years studying in Higher Secondary institutions of Dibrugarh District, Assam. Purposive sam-

pling technique was used for selection of 20 institutions (H.S. school and college) and incidental sampling technique was used to select the students' sample. The tool used for data collection was Social Adjustment Inventory (SAI) constructed and designed by Dr. Roma Pal.

5.0. Analysis and Interpretation

5.01. Relationship between Social Adjustment and academic achievement of adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam

The first objective was to study the relationship between social adjustment and academic achievement of adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam, the following research hypothesis was formulated.

Hypothesis: There is no significant relationship between Social Adjustment and academic achievement of adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam. To test the hypothesis, Karl Pearson's product-moment coefficient of correlation(r) was computed. **Table 1 shows the correlation between Social Adjustment and academic achievement of adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam**

Variables	Mean	SD	N	Product moment coefficient of correlation(r)	significance	Correlation between HSLC & HS result
Social Adjustment of female	53.07	4.83	200	0.38	Significant at 0.05 level	0.85
Academic achievement of female	54.93	15.15				

From the above table (table 1) it was revealed that computed value of 'r' be-

tween social adjustment and academic achievement scores of the adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam was found to be 0.38. The value of 'r' (0.38) is higher than the tabulated value of 'r' (0.138) at 0.05 and 0.01(0.181), with 198 df, and is significant at both 0.05 and 0.01 level of significance. Hence the hypothesis, 'There is no significant relationship between Social Adjustment and academic achievement of adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam could be rejected. This indicates that there was a significant relationship between Social Adjustment and academic achievement of adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam. The co-efficient of correlation between HSLC and HS result of adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam was found 0.85 which indicates a marked relationship.

5.02. Relationship between Social Adjustment and academic achievement of rural adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam

The second objective was to study the relationship between social adjustment and academic achievement of rural adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam the following research hypothesis was formulated

Hypothesis: There is no significant relationship between Social Adjustment and academic achievement of rural adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam.

To test the hypothesis, Karl Pearson's product-moment coefficient of correlation(r) was computed. Table 2 shows the correlation between Social Adjustment and academic achievement of rural adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam.

Table 2: Relationship between Social Adjustment and academic achieve-

ment of rural adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam

Variables	Mean	SD	N	Product moment coefficient of correlation(r)	significance	Correlation between HSLC & HS result
Social Adjustment of rural female	53.49	4.12	100	0.53	Significant at both 0.05 and 0.01 level	0.71
Academic achievement of rural female	52.84	15.10				

From the above table (table 2) it was revealed that computed value of 'r' between social adjustment and academic achievement scores of the rural adolescent female studying in Higher Secondary institutions of Dibrugarh District was found to be 0.53. The value of 'r' (0.53) is higher than the tabulated value of 'r' 0.05 level (0.195) and 0.01(0.254) , with 98 df, and is significant at both 0.05 and 0.01 level of significance. Hence the hypothesis, "There is no significant relationship between Social Adjustment and academic achievement of rural adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam" could be rejected. This indicates that there was a significant relationship between Social Adjustment and academic achievement of rural adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam. The co-efficient of correlation between HSLC and HS result of rural adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam was found 0.71 which was a high correlation.

5.03. Relationship between Social Adjustment and academic achievement

of urban adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam

The third objective was to study the relationship between social adjustment and academic achievement of urban adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam the following research hypothesis was formulated

Hypothesis: There is no significant relationship between Social Adjustment and academic achievement of urban adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam

To test the hypothesis, Karl Pearson's product-moment coefficient of correlation(r) was computed. Table 3 shows the correlation between Social Adjustment and academic achievement of urban adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam.

Table 3: Relationship between Social Adjustment and academic achievement of urban adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam

Variables	Mean	SD	N	Product moment coefficient of correlation(r)	significance	Correlation between HSLC & HS result
Social Adjustment of urban female	52.65	4.42	100	0.20	Significant at 0.05 level	0.77
Academic achievement of urban female	57.03	14.98				

Best, W. James & Kahn, V. (1989). Research in education (6th ed). New

From the above table (table 3) it was revealed that computed value of 'r' between social adjustment and academic achievement scores of the urban adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam was found to be 0.20. The value of 'r' (0.20) was less than the tabulated value of 'r' (0.254) at 0.01 level but higher than the tabulated value of 'r' (0.195) at 0.05 level, with 98 df, and is not significant at 0.01 level of significance. Hence the hypothesis, 'There is no significant relationship between Social Adjustment and academic achievement of adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam' could be rejected. This indicates that there was a significant relationship between Social Adjustment and academic achievement of urban adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam. The co-efficient of correlation between HSLC and HS result of urban adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam was found 0.77 which was high correlation.

6.0. Conclusion

From the above findings and discussion it can be concluded safely that there was a significant and positive relationship between Social Adjustment and academic achievement of adolescent female students studying in Higher Secondary institutions of Dibrugarh District. Same result was found in case of Social Adjustment and academic achievement of rural adolescent female students and urban adolescent female students studying in Higher Secondary institutions of Dibrugarh District, Assam that there was a significant and positive relationship. The outcome of this study will definitely provide a clear cut idea to the administrators and parents to deal with the adjustment problems of adolescents and in framing useful educational programmes and strategies to suit and fulfil the needs of the students.

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BISHNU RABHA AND THE COMMUNIST MOVEMENT OF ASSAM

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The communist movement of Assam has a definite history of its own. Although the development of the movement in Assam is viewed as a product of the corresponding development of communist movement at the all India level, it has developed differently due to the impact of different situations. Various people contributed towards its development. Among those, it is assumed that Bishnu Rabha was the prominent one. He was one of the members of the Communist Party till his death and contributed a lot to it. So, after presenting a brief history of the communist movement in Assam, this Article will evaluate the role played by Bishnu Rabha in the aforesaid movement of Assam. It is important to mention here that the socialist and communist thinking began to develop during the freedom struggle of India. It has been mentioned earlier that during the freedom struggle of India, a section of youths and students lost their faith in the Gandhian principles of non-violence and searched for an alternative. Especially after the suspension of non-cooperation movement by Mahatma Gandhi, the disillusioned youths and students began to veer towards the socialist ideology. As a result, the Communist Party of India (CPI) was formed in 1927 and since its inception it had emerged as a formidable political force next only to the INC.¹ However; the situation in Assam was different. It is found that prior to the outbreak of world war, the role of the communist or leftist groups in Assam had been lukewarm in the active political sphere. The leftists did not have the political following to operate independently. The overall perspective at this moment was that the Congress continued to dominate the political scene of the state and the leftist movement was only a minor tenor at best.² It is found that in 1927, after the formation of CPI some of the students of Cotton College established contacts with the Bengal Peasants' and Workers' Party. They brought from there communist and allied

literature and through them the communist ideology was disseminated gradually amongst a section of the student community. By 1934, even a section among congressmen turned radicals. By 1936, Jagannath Bhattacharya, an Assamese student then studying at Banaras came in close contact with the communists through the local socialist party and even attended the Lucknow Conference (1936) of the All India Peasant Organization. In 1937, some of the Cottonians established the 'Radical Club' through which they supplied contraband Bolshevik literature to a select group of students. In 1938, Jadunath Saikia after returning from Banaras formed a socialist group as per the directions from Jayprakash Narayan.³ Moreover, on 29-30 January 1940, under the active initiative of Dhiren Dutta a Provincial Socialist Party was formed at Misamora (Golaghat) with Sriman Prafulla Goswami as its General Secretary. The main aim of the party, as stated by Prafulla Goswami, was to inculcate a spirit of struggle, particularly amongst the students, peasants and other working classes of the province and thereby to make their existing organizations thoroughly anti-British in character. A secret communist cell was also formed inside the Provincial Socialist Party which began to function actively since that time.⁴

Another development regarding the growth of communist movement in Assam was the formation of Assam Students' Federation (ASA). It is a well known fact that in the all India level a student federation was established early in 1934 mainly by the communist leaders. It was on the All India Students' Federation's initiative that in November 1939 'The All Assam Students' Federation (AASF) was formed consisting of All Assam Chhatra Sanmillan, Manipur State Chhatra Sanmillan and Shilong Chhatra Sanmillan. In January 1940, the confederation got affiliation from the AISF and as per the latter's direction it was named Assam Students Federation. GuriSankar Bhattacharya was made the General Secretary of the organization and the editorship of the Assam Chhatra Sanmillan's old organ 'Milan' was given to Dadhi Mahanta.⁵ However, the Assam Students' Federation, after its formation began to preach Marxist ideology. In the meantime, Soumyendranath Tagore, the founder of Communist League had visited Guwahati, met a group of student youth associated with the Guwahati Vyayam Sangha (established about 1935), and estab-

lished Radical Institute in Panbazar. This institute provided training to the youths and students in Marxist philosophy. Already disillusioned with the Congress leadership, they were much impressed by Soumyendranath Tagore's independent left platform, international experience and Marxism. Tagore talked of in the context of the Digboi strike and the general unrest. The group started working for consolidation of all the left forces and invited Subhas Chandra Bose, the founder of Forward Bloc, to pay a visit to Assam. In a representative Provincial Youth Conference presided over by Bose at Guwahati the All Assam Progressive Youth Association was formed on 6 October 1939. Its 15 members working committee, drawn from both the valleys and diverse left groups, included inter-alia Debendranath Sharma, (President), Upendranath Sarma (General Secretary), Khagen Borbarua, Haridas Deka, Nalini Kumar Gupta and Kritibhuson Choudhury. A left consolidation committee was also formed in the same conference. However, both the youth association and the left consolidation committee became defunct soon after Bose's departure.⁶ In 1939, Sudhamoy Dasgupta, one of the leaders of Communist League came to Assam and formed a branch of Communist League with Haren Kalita as its secretary.⁷ On the otherhand, Soumyendranath Tagore in his second visit in 1941 met Khagen Barbaruah at Namtiali for organisational work. In 1943, the Assam branch of RCPI was formed and the prominent persons who took the lead were Haren Kalita, Haridas Deka, Tarunsen Deka, Uma Sharma, Govindra Kalita, Nirenda Lahiri, Chatra Singh Teron, Chintaharan Kalita, Suren Bhattacharya, Khagen Barbaruah, Sarat Rava, Hena Ganguli and Bishnu Rabha.⁸ Although initially Rabha was not associated with RCPI later he became a strong member of it. It was Upen Sharma under whose influence and endeavor Rabha came into contact with the RCPI.⁹

In the initial period, Kedarnath Goswami took the responsibility of organizing the peasants and working class organization. From the beginning of 1940, Rabha however became associated with the mass organization and delivered speeches along with Kedarnath Goswami in the meeting of Krishak Bonua Panchayat held under the banner of Communist League specially in Goalpara, Koniha (North Kamrup), Namtidol (Sibsagar).¹⁰ On the other hand, in the meeting of Krishak-Banua Panchayat held in Bongora and Bhanguripara

(South Kamrup), Communist League leader Sibonlal Saxena and Soukot Usmani gave their speeches in Hindi and Urdu respectively, and Rabha translated the same to Assamese.¹¹ According to Govindra Kalita, this was the starting of Rabha's involvement in RCPI.¹² It is mentionable here that when the 'Adhiyar Sukani Andolan' was started, Bishnu Rabha raised the slogan 'The man who has plough has the land.' (Langal Jar Mati Tar) and wrote songs to create consciousness among the peasants.¹³ Thus, he started his fight against the feudal landlords and asserted that the true tillers should have the legitimate right over the land.

After joining the RCPI in 1945, he became involved in various activities to actualize his party's goal. In November 1945, a Krishak Sanmillan was held at Bhanguripara (South Kamrup) and Bishnu Rabha presided over the cultural sessions of the same. More than fifty thousand peasants attended the conference. The Communist league leaders Saumyendranath Tagore, Soukot Usmani, Sudhamoy Dasgupta were also present there. After delivering his speech, Rabha urged the peasants to join the revolution launched by the RCPI. Besides, he sung two famous songs written by him to create revolutionary consciousness among the peasants.¹⁴ The songs read as follows:

Onward, peasant comrades, onward
Onward, you army of peasant power
Wake up, wake up, Young Workers
You who suffer from exploitation and oppression

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Ploughing the land, we feed the earth
We build and run humming factories
It is we who supply weapons to capitalists
Why should we languish in misery?¹⁵

It is apparent here that he composed songs to create revolutionary consciousness among the masses. In this context, it is clear that like Paul Robeson, he also conceived music as an instrument of social change. His involvement in the spreading of communist ideology is noticed in another event. In the later part of 1947, Rabha attended a public meeting organized by 'Asom Krishak Bonua Panchayat', which was formed on 2 May 1940¹⁶. The

meeting, however, held at Dibrugarh Paradise Boarding field with Kedarnath Goswami in the chair. Haren Kalita, Upen Das, Muhanlal Mukharjee also attended this meeting. In this meeting, through his speech, he talked of a new society at which RCPI also aimed.¹⁷ The society he dreamt of, was the society of the peasants and labourers. It is a society based on the principles of equality and brotherhood.

In 1947, as part of his party's agenda, he along with Chintaharan Kalita, a member of Communist League, went to Dalua (Ghagrapar) and stayed for four days. Within this period, he did organizational work in this village and others nearest to it. He talked to the people about the futility of Indian independence. He even tried to persuade the people to fight against the anti-people activities of the government. He also presented a picture of exploitation by the Zamindars and the bourgeoisie within this short span of time and tried to spread revolutionary consciousness among the people of that particular village.¹⁸ So it is clear that he went to various remote places of Assam to send the message of socialism.

In another attempt, Bishnu Rabha tried his best to spread his cherished ideology. In 1945, he attended a students' conference held at Koniha. In this conference, Rabha spoke about the universal character of the exploiter. He stated that the exploiter had no caste or nationality. He said:

"Those who amass wealth, rich landlords, bureaucrats, capitalists, tea planter—all these people treat the age old folk culture as merely a source of pleasure, and often deride it sadistically. But are they Assamese? Are they Indians? They are neither. They belong to the same exploiting class we meet in different countries all over the world. They have no nationality or caste— their only identity is that they are exploiters, lauders, black marketeers."¹⁹ Thus, it is observed that; he tried to incite the people against exploitation.

It is important to mention here that in 1947, India won independence. However, the RCPI was not content with the freedom given by the British. Rabha did not accept the independence of India on 15 August on its face value. Rabha wanted an undivided India and advocated for economic freedom i.e., freedom from all sorts of exploitation. He also expressed his grief through his songs and wrote that British have established 'Rabonrajya instead of Ramrajya'.

He and his associates, organized processions and hoisted Black flags in protest against the so-called freedom. He declared 'Yeh Azadi Jhutha Hai; Shirf Chamreka Badal' (This freedom is fake; only change of skin.)²⁰

Therefore, after independence, in a conference held at Birbhum, West Bengal, the RCPI accepted a new thesis and decided to launch armed struggle. Soon, revolutionary activities began to thrive. On the other hand, the CPI too took the same decision. Many revolutionary activists lost their life. Finally, the government declared both these parties illegal. During the period of armed struggle launched by the RCPI, Rabha went underground and remained so from 1948 to 1952. During that period, he wandered from place to place and established organizations among the peasants and workers. Although, there were many party men senior to Rabha, yet he had a good image in the party. It is because he could attract the people easily through his cultural deeds. Moreover, he was known as a famous artist. Therefore, it is said that wherever he went, he formed party organization.²¹ That is why, Assam government declared a reward Rs. 10,000 for his head— dead or alive.

During the period of his underground activities, Bishnu Rabha had to undergo enormous difficulties. He had to be almost on the run all the time. He had to go without food and rest for days together. However, he was never tired. He maintained the force of his struggle even during his worst days. He had also written many stories, novels, dramas, articles etc. during this period.²² The main aim of his artistic work was to organize the exploited, illiterate masses to launch a socialist revolution. He realized that 'mukti' or freedom was the main motive of art and culture.²³ After his joining RCPI in 1945, all his drama, short stories, novel, verses, songs were written on the very theme of socialism. 'Mishing Koneng' the only published novel of Rabha was based on the theme— 'Destroy 'Dhanraj' and establishes 'Ganaraj'. In other words, he professed to establish people's rule in place of bourgeoisie rule. It has been shown in the novel that both 'Kumung' and Parchali, two leading characters of the novel, actively participated in India's freedom struggle. However, later they realized the futility of Indian independence especially when they met 'Ahina Doley', one of the characters of the novel. After independences, 'Kumung' stated that the so-called freedom could not improve the conditions of the poor. So, ulti-

mately, he held communism as a possible alternative to emancipate the poor.²⁴ In 'Hiyar Pung,' one of the short stories written by him, he exhorted the people to launch a revolution to change the existing order. Through this story, he has attempted to visualize that the state is an instrument of exploitation. In fact, law and police force is used to serve the interests of the rich people. To bring happiness to the downtrodden, the old system needs to collapse. To create a new order, he believed revolution is essential. The revolution will pave the way for establishment of 'Krishak Banua Panchayatiraj'. The old man, one of the characters of the story, said to Lokhra, the leading character of the story, that only joint endeavor of the peasant and workers will destroy capitalism. Moreover, the old man suggested class struggle to overthrow the imperialist regime and thereby to create a new order beneficial to the poor. In the concluding part, it is shown that, 'Lokhra' become revolutionary.²⁵

Mukti Deul, a dance-drama written by Rabha also represents his revolutionary ideology. To create revolutionary consciousness among the masses he composed the songs that have been included in 'Mukti-Dul'. In the song titled Sarbaharer Antrajatik Gan (International song of the proletariat), he urged the starving landless people to wake up and to be ready for the last war. Establishment of a class-less society was the main theme of the dance-drama.²⁶

His dance-drama, 'Na Prthibir Notun Yug' is a clear indication of his socialistic stand. In this drama, he has expressed his resentment against British imperialism. He also criticized the Indian Bourgeois, who followed the footsteps of the British. In a song included in this drama he cautioned the rich Mahajan and Zamindar against their exploitative activities.²⁷ It is proved in the song that he was disturbed by the class-division of society. In this dance drama, he raised the slogans-

'Destroy capitalism

Establish Socialism

Perpetuate Krishak-Bonua Panchayat.²⁸

These slogans were the widely published and used slogans of the RCPI. The main aim of the party was, however to establish Panchayatiraj. It was reflected in another song of his-

Raijai raja mur

Projaei raja mur

*Sukhere panchayatiraj.*²⁹

*(It is the people that are the king
So are the subjects,
And it is the Panchayatiraj.)*

Thus, it is seen that, Rabha through his writings tried to awaken the sleeping masses and so he burst forth in a song:

'O revolutionary hero

Raise your down cast head

Why have you been sleeping so long?

Being trampled,

Downtrodden and afflicted

Oppressed and fallen?

The new era begins-

*Awake, awake*³⁰

On the other hand, he not only took the path of socialism, but also visualized through his writing the benefits of the latter. He wrote that if socialism is established then people would be owners of the factories. The government, science, and technology will be under the control of the people. The rich will not get opportunity to exploit the people. He equated socialism with Krishak Banua panchayat.³¹

It is clear that all his writings reflected his communist ideology. It happened so as most of the writings were the product of his association with RCPI. He indeed expressed the ideals and programmes of the party through his writings. He wrote only for the downtrodden to awaken them and to make them revolutionary.³² All his revolutionary works were performed by him during the period of his underground activities. It has been mentioned earlier that in 1948 RCPI, launched armed struggle and during the period of armed struggle, police made every attempt to arrest the prominent communist leaders.

However, he was arrested in August 1952 and got release from jail in 1953. In the meantime, most of his comrades joined CPI. Rabha, like other comrades, too joined CPI in 1953 and adopted parliamentary democracy as

a means for the emancipation of the poor. So, in 1967 he was elected to Assam Legislative Assembly from Tezpur constituency. Although he was elected as an independent candidate, he made every attempt to preach the communist ideology. In his speeches he urged the government to work for the people.³⁴ Moreover, he criticized the Budget submitted by Kamalprasad Tripathy on 12 June 1967, as there was, according to Rabha, no indication of ushering in of a socialistic society through it.³⁵

Thus, it becomes clear that throughout his life he struggled for the well-being of the downtrodden that was the main aim of the communist party. He was very emphatic about the rise of the downtrodden in his writing as well as in his speeches. During the period of his underground activities, he tried to organize the peasants and workers. It is true; he was always busy in the task of organizing the peasants which was the main aim of the RCPI. Although the working class got sufficient expression in his writings, yet he did not make attempt to organize the industrial workers in Assam. Moreover, during the Digboi strike (1938-39) he failed to express his concern on that particular incident. It is reason for which some people may call him a 'peasant revolutionary'. No doubt, the need of a revolution found significant expression in his works. But, no concrete attempts were made by him to launch a revolution in Assam. However, it would be wrong to blame Rabha as the condition in Assam was not ripe enough for a revolution. The phase of industrialization was yet to come in Assam. Assam is even in semi-feudal and semi-colonial stage. The overall assessment is that he got success in the organization of his party in various remote places of Assam. But it was unfortunate for Rabha that the party could not provide adequate support to Rabha to accelerate his goals as party organization in Assam and in all India level was very weak. RCPI, to which he was initially associated, could not continue its struggle due to its wrong decision. Ultimately, it is the failure of the party for which he could not assert himself. On the other hand, Rabha could not live for a long time. In 1969 he, died of cancer at Tezpur. In this way, his dream of a new man and a new society remained unfulfilled.

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Open Access Journal: A Source of Information

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1.0 Introduction :

Open access journals are those scholarly journals which are available to a reader in an online version. That means a reader can access an open access journal through different websites which are available through internet only. Open access journals are called 'the gold road to open accesses' for open access system and 'green road' for its self-archiving in a repository form. These journals are mainly without any financial, legal or technical barrier other than those inseparable from gaining access to internet itself. Some open access journals are financed by an academic institution, learned society or a government information centers. Some open access journals are subsidized and some need payment on the behalf of an author. Others are financed by payment of article processing charges submitted by the authors, money typically made available to researchers by their institution or funding agency. In other words, we can sum up that open access journals can be called as:

- ⊙ Journals entirely open access
- ⊙ Journals permitting self-archiving of articles
- ⊙ Journals with research articles open access (hybrid open access journals)
- ⊙ Journals with some research articles open access (hybrid open access journals)
- ⊙ Journals with delayed open access (delayed open access journals)
- ⊙ Journals with some articles open access and the other delayed access

2.0 Discussion

2.1 Types of Open Access Journal

Open access journal can be divided into two main categories:

- a) Fee based open access journal and
 - b) Non-fee based open access journal
- a) Fee based open access journal: This type of journal requires payment on behalf of the author. The money may come from the author but more often the money comes from the author's research grant or employer. While the payments are normally incurred per article published, there are some journals they apply them per manuscript submitted or per author. In cases of economic hardship, many journals will waive all or part of the fee. This type of journals charges publication fees which normally takes various steps to ensure that every paper is approved by an independent editor, with no financial stake in the journal and those editors which conducts peer-reviewed does not come to know that whether authors have requested or been granted, fee-waivers.
- b) Non-fee based open access journal: This type of journal uses various business models for publication of journals. Some non-fee based open access journals have direct or indirect subsidy

From institutions like libraries, hospitals, universities, hospitals, museums, laboratories, foundations, research centers, government agencies or learned societies. Some have revenue from advertising, membership dues, auxiliary services, reprints, endowments or a print or premium edition. Some have revenue from a separate line of non-open access publications. Some rely more than other journals or volunteerism. Some journals use a combination of all the mentioned means.

2.2 Advantages and Disadvantages of Open Access Journal

- a). Advantages-
 - i). The free access to scientific papers regardless of affiliation with a subscribing library

- ii). Lower costs for research in academia and industry
- iii). Higher citation rates for the author
- iv). Improved access for the general public

b). Disadvantages-

- i). Does not maintain scholarly reputation
- ii). Damage to the peer-review system
- iii). Does not supply economic resources for editing and indexing articles
- iv). Diminishing overall quality of scientific journal publishing
- v). Many newer open-access journals lack the reputation of their subscription counterparts which have been in business for decades
- vi). Lack of funding for author fees
- vii). Due to differential pricing or financial aid from developed countries or institutions, does not make access to proprietary journals affordable

2.3 Some Open Access Journals

In the late 1980s, the first open-access journals were published on the Internet. Among them were Bryn Mawr Classical Review, Postmodern Culture, Psycology, and The Public-Access Computer Systems Review. In 1989, one of the very first online journals, GeoLogic, Terra NOVA was published by Paul Browning. It was not a discrete journal but an electronic section of TerraNova. In 1998, one of the first open-access journals in medicine was created, the Journal of Medical Internet Research, publishing its first issue in 1999. Journal of Surgical Radiology, was also published in medicine. In the biological and geological sciences, paleontology came into the forefront in 1998 with Palaeontologia Electronica, which quickly became the most-read paleontological journal in any format. There are several major directories of open-access journals, most notably Directory of Open Access Journals (DOAJ). Each has its own special standards for what journals are included.

Articles in the major open-access journals are included in the standard

bibliographic databases for their subject, such as PubMed. Those established long enough to have an impact factor, and otherwise qualified, are in Web of Science and Scopus. DOAJ includes indexing for the individual articles in some but not all of the many journals it includes.

Pioneers in open-access publishing in the biomedical domain were journals like the BMJ, Journal of Medical Internet Research and Medscape, who were created or made their content freely accessible in the late 90s. BioMed Central, a for-profit publisher with now dozens of open-access journals, published its first article in the year 2000. The Public Library of Science launched its first open-access journal, PLOS Biology in 2003, with PLOS Medicine following in 2004 and PLOS ONE in 2006.

3.0 Conclusion

Thus, we can conclude that in today's electronic era, open access journals are a quick and easy to access sources of information. These types of journals are very necessary nowadays for any research project to gather information. As these journals are mainly free of cost and can be accessed online, that is why it is equally beneficial to the student as well as faculty fraternity for dissemination and collection of information.

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JUVENILE DELINQUENCY - ITS CAUSES AND SOLUTIONS

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Introduction : Juvenile delinquency is one of the most serious problems of the present day society. Read and daily newspaper and you will find several incidents involving teenagers in a variety of delinquent act. The incidences of anti-social behavior tremendously increased in intensity and magnitude in recent years.

Delinquency has always been considered as a social problem over and above the fact that it is a legal problem. Crime committed by children and adolescents under the age of 18 years, is called delinquency. The maximum age limit and also the meaning of delinquency varies from country to country. But it is always below 18 years of age which is the statutory age for delinquency. Delinquency includes all sorts of crimes committed by children. Starting from the business and use of illegal drugs and homicide murder, it may include various types of dangerous criminal offences. Instead of giving these delinquents punishment, they are kept in Juvenile jail and correction homes where various corrective measures are taken to change their attitude and behaviour in the positive direction.

3.0. Objectives of the study -

The main objectives are -

- 3.1. - To help the students understand the causes of Juvenile crime.
- 3.2. - To help the students increase their thinking skills and decision making process.

2.3. Methodology :-

The study mainly based on descriptive and analytical in nature with the application of the secondary sources. Secondary data are collected from the relevant books, journals, research articles, websites etc.

Discussion :

The increasingly high rates of juvenile delinquency are a great problem in modern society. More and more people are paying special attention to it. The causes of delinquency do not lie in one's genetic or biological make up. Delinquent behaviour in all its shades is a learned reaction. It is the product of improper and uncongenial environment of family, neighbourhood, school and society some of the most common causes of juvenile delinquency are as follows-

i) **Broken family** : Broken family is the most important cause of juvenile delinquency. In fact, the break-up of the parent's relation really affects children's psychology and behaviour especially in their early infancy. It is true that suffering separation in the family is a difficult experience for any children. In addition, living with a single parent also means that children are not taken care of as fully and quickly as other children. So, a series of negative effects of this may follow such as children's disappointment, disorientation and criminal delinquency.

ii) **Domestic violence** : Another cause of juvenile delinquency is domestic violence. There is a true factor that conflicts between parents cause a hurtful feeling of children. Because of this, they become withdrawn and depressed. Gradually, they develop mental disorder, hostility and aggression towards others outside the family.

iii) **Drug use** : Drug use become widespread among teenage boys and girls. Drug use in youth can be dangerous as they can commit violent crimes when they take drugs.

iv) **Negative influence of mass media** : The High rates of juvenile delinquency is the negative influence of mass media. Publishers of books or

program producers are more concerned with profits than with the quality. Thus, books, movies, internet, mobile phones may have negative effects on children. The children are exposed to bad and dirty ideas are introduced into their mind.

v) **Social concerns** : Teenage boys and girls go through several social problems when they are not well socialized human beings. Some teens are very harsh and rude to talk and they cannot control their anger as it is in their nature.

vi) **Mental disability** : Mental disability is another big cause of juvenile delinquency. Mentally ill boys or girls can commit any crime without knowing the consequences of it.

vii) **Peer group influence** : Peer group is a very strong force that can cause delinquent behaviour in the adolescent. When friends commit crime adolescents often learn to do it and they cannot understand the consequences of the crime.

viii) **Psychological problems in parents** : Psychological problems in parents can also be a important factor of juvenile delinquency. Psychological problems like depression, frustration, aggression showed by the parents can make the child feel deprived and inferior among friends.

ix) **Poverty** : The cause of juvenile delinquency is poverty. Youth belonging from poor economical status easily get involved in criminal activities.

Solutions : These are several ways to prevent the youth from committing crimes. These are -

- ⊙ The Family should have a positive attitude towards life and society.
- ⊙ The present situation also calls for a control and supervision on the mass media. Books and television programs should be in good quality.
- ⊙ Mutual understanding between parents and children is also very important. Parental supervision and guidance are a key factor of self-cultivation in life time.
- ⊙ Family should have the role model of every child and a model behaviour by the parents and siblings can give motivation to the child to behave positively.

- ⊙ Peer group influence is very strong on teens and parents should see the friends of their children. They should create a healthy and friendly relationship with their children.
- ⊙ Government should support families that have poor economic status so that they can improve their financial condition.
- ⊙ Parents and teachers should talk to the children about their problems and they should try to solve their problems.
- ⊙ Establishment of special juvenile courts with trained magistrates to deal with juvenile delinquents.

Conclusion :

Juvenile delinquency covers a multitude of different violations of legal and social norms, ranging from minor offences to serious crimes committed by young people. Some types of juvenile delinquency constitute part of the process of maturation and growth and disappear spontaneously as young people make the transition to adulthood. Some criminal activities are associated with intolerance of members of other cultures or religious, racial or ethnic groups.

It delinquency policies are to be truly effective, higher priority must be given to marginalized and disadvantaged young people in society. Juvenile justice should be decentralized in order to encourage local authorities to become actively involved in preventing youth crime.

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ICT is a Tool for Knowledge Management in Libraries : An Analysis

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1. Introduction:

Knowledge is power of our mind. We have to have this ever powerful knowledge, and increase this power for self enrichment and enlightenment, personality development, success at our own work, self awareness about the society and improvement of interacting ability with the society we live in. Among these, we need to know how to improve this power, which useful and worthwhile facts to be picked up from ocean of facts around us. Moreover knowledge has become the driving force for social development, the attention of the society to information and knowledge is rising and peoples demands for information and knowledge are increasing step by step. As information and knowledge has become an important productive factor for the modern economic system, the society is inevitably requiring intensified management of information and knowledge. How organizations manage knowledge is known as knowledge management. The basic perspective in terms of how knowledge management should be implemented within an organization beliefs. Knowledge management work as the interaction between physical resources, conceptual resources and social and organizational processes. Generally knowledge can be divided into two categories.

- These are
- (i) Tacit knowledge
 - (ii) Explicit knowledge.

Tacit knowledge is the 'know to' acquired by persons. It is usually intuitive and generally demonstrated as how an individual makes accomplishment in this work, even though this knowledge is not recorded anywhere. But one of the goals of knowledge management is to make tacit knowledge more widely available. Explicit knowledge is systematically document record in any kind of format which guides the user to gain the knowledge as the individual need to expand knowledge base future.

The library and information organization deals with both categories of knowledge. Because library is the only effective weapon for converting illiterate to literate and help the literate to go broader and broader, deeper and deeper, and also richer to richer in terms of knowledge. Therefore, knowledge management has recognized as a significant issue in all types of library across the world. Tacit knowledge is for the library personnel and explicit knowledge for the end- users. Library personnel must know how of information sources, management, retrieval and dissemination, as well as global access to information. This tacit knowledge helps the end-user to gain explicit knowledge as any individual requires. They must be guided to the gateway of knowledge. Knowledge acquisition is the starting point of knowledge management in libraries. The application of ICT enlarges the scope of knowledge acquisition, raises knowledge, acquisition speed and reduces knowledge acquisition cost. So advanced technology greatly helps to store and retrieve knowledge.

1.1 Objectives of Knowledge Management in Libraries:

The main objectives of knowledge management are to ensure that the right information is delivered to the right person in right time, in order to take the most appropriate decision. The objective is as follows-

- a) To promote collection, processing storage and distribution of knowledge.
- b) To promote scientific research.
- c) To promote relationship between library and users.
- d) To protect the intellectual property right, in information technology.
- e) To create knowledge repositories and manage knowledge as an asset.
- f) To organize the value of knowledge and improve effective research.

2. Objective of the study:

- i) The prime objective of this study to know the application of ICT for knowledge management
- ii) To study the development of library professional to cope with the new environment.

3. Methodology:

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

4. Need of Knowledge Management in Libraries:

Knowledge management is most important asset for library and information center. Because knowledge management provides access to various aspects like experience, knowledge and expertise that create new capabilities which enable better performance, encourage innovation and enhance users value. Today every organization needs to know their knowledge assets, how to manage and make use of these assets and how to manage and make use of these assets to get maximum benefits. Moreover, today is knowledge economy era, the management refers to effectively identify, acquire, develop, resolve, use, store and share knowledge, to create an approach to transforming and sharing of tacit and explicit knowledge. It also help provided a good environment for library development.

On the other hand, information and knowledge has become an important productive factor for modern economic system. The society will inevitability requires intensified management of information and knowledge. Environmental pressure, technological advancement, and the ability to create valuable information are responsible to adopt knowledge management. Therefore, how to manage knowledge is an important subject facing libraries in present day. The need of knowledge management is arising due to following reasons -

- i) Competitive market place.
- ii) Accelerating rate of innovations that need to be assimilated at an even faster rate.

- iii) Increasing mobility among employees leading to loss of knowledge.
- iv) Create a culture and environment for active learning and information sharing.
- v) We must concern ourselves with a broader range of information resources and services.
- vi) New competencies and service models for library and information science specialists.
- vii) Needs of institutional repository program for collecting a broad range of digital assets.

4.1 Human Resource Management is the core of Knowledge Management in Libraries: Knowledge management is a new paradigm in libraries in the sense that concerted knowledge systematically. In the knowledge economy era, the librarians much give importance to vocational training and lifelong education of library staffs to raise their scientific knowledge level and ability of acquiring and innovating knowledge. An all round improvement of library staffs quality and positioning of the human value is the important objectives of knowledge management in libraries.

5. Information Communication Technology is a Tool for Knowledge Management: Knowledge acquisition is the starting point of knowledge management in libraries. The application of information technologies enlarges the scope of knowledge acquisition, raises knowledge acquisition speed and reduces knowledge acquisition cost. It is impossible to accomplish such important tasks by using mans brains only in the modern society in which the knowledge changes with each passing day. It will be possible to link closely knowledge sources and knowledge workers by computer networks, thus constructing knowledge networks in libraries based on realizing of single-point informatization. The knowledge acquired must be accumulated and converged into knowledge warehouses of libraries. The priority of information communication technologies in the field of knowledge storage not only finds expression in quantity, but also in retrieval, storing and security of the knowledge. Information communication technology is also indispensable in the application and exchange of knowledge and other fields. It functions as a source and tool for knowledge innovation.

Mainly information communication technologies relevant to knowledge management includes- Internet, Intranet and Extranet, storage architectures, database management systems, metadata , data acquisition and gathering, dissemination, messaging, push and pull, information retrieval, information resources sharing, groupware, middleware, online analytical processing, multidimensional analysis and data mining. How to convert data to the object of knowledge management - knowledge is also relevant to some basic information technologies , mainly including data processing, reporting, networked communication , document management , information search and retrieval, relational and object-oriented database, electronic publishing, workflow and help desks. The benefits of the knowledge management in a library through Information Communication Technology are :

- i) Cooperation and the formation of library networks easy integration of various activities within a library and between libraries in a network,
- ii) Elimination of some uninteresting and repetitive work in library system.
- iii) Increasing range of service offered.
- iv) Increase efficiency and effectiveness.
- v) Quick and convenient information exchange.
- vi) Access to regular updates on topics of interest.
- vii) Enhancement of teamwork across geographical distance.
- viii) Facilities for electronic search.
- ix) Facilities for electronic borrowing.

Moreover, because of the differences in architecture, usage and characteristics between information and knowledge, the storage and management of knowledge are more complicated than those of information. The storage architecture technology, database management system technology and metadata are also the key technologies in knowledge management. These are some of the common managerial techniques based on ICT which considered most important for knowledge management.

6. Recommendation and Conclusion: As bases for collection, processing, storage and distribution of knowledge and information, libraries represent an indispensable link in the scientific system chain an important link in the

knowledge innovation. Knowledge management in libraries is to promote relationship in and between libraries, between library and user, to strengthen knowledge internetworking and to quicken knowledge flow. In the knowledge economy era, libraries will carry out researches on development and application of information resources, construction of virtual libraries and protection of intellectual property rights in the electronic era. Moreover they need attention on given below-

- i) Take stock of the actual need of the library and its users.
- ii) Bring about change in the function of the library to make it service oriented rather than collection oriented.
- iii) Resource sharing and networking of libraries.
- iv) Marketing of information and library services.
- v) Development of library professional to cope with the new environment.
- vi) Utilization of management techniques for dealing with new objectives.

Economic environment and information environment is changing rapidly. Knowledge management has become a powerful tool for promoting innovation and realizing reengineering the various walks of life. Environmental pressure, technological advancement and the ability to create valuable information are responsible to adopt knowledge management. Knowledge management needs to be knowledge, improve services to users and enables users to share and learn. Knowledge management is a philosophy, a way of life and an approach to quality services that believes any problem can be solved with the existing resources.

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Information and Communication Technologies in English Language Teaching: Opportunities and Challenges

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Introduction:

Over the centuries, it could be perceived that English Language Teaching (ELT) has changed tremendously. In India, English is used as a second language and it enjoys a high prestige in the country. Today, the status of English in India is higher than ever as evidenced by its position as a key subject of medium of instruction. With the demand the number of students aspiring for English language is becoming larger day by day. For the learners of English Information and Communication Technologies (ICT) provides them with abundant teaching materials. The rapid development in ICT have created new opportunities for English learners: have changed every walk of their life including language pedagogy, language learning and language use. The use of technological devices such as radio, computers, the internet, televisions etc. have encouraged learners' engagement and interactivity within the classroom. Apart from this, with the enhancement of ICT, teachers and students will be able to communicate with native as well as non-native speakers around the globe. Integration of ICT in language teaching has opened new horizons for language teachers to have more interactive and learner-centered classroom environment. As the need arises to equip people with proficiency in English language and this is possible only through the application of ICT.

However, majority of teachers have not realized the necessity of change that the current information technology has brought us. They have refused to integrate the ICT tools into their teaching technique. The attitude of teachers

towards technology greatly influences their adoption and integration of computers into their teaching. They prefer to use the traditional method for teaching English language in their classroom due to lack of motivation and readiness towards integrating ICT in teaching and learning process. Although, there still some teachers who are reluctant to accept ICT in language teaching, but at the same time they should be aware of the importance of ICT and should make an effort to update their professional development. As language ability is a mental skill, which demands the right pedagogical strategies and training methods.

Objectives:

The main objectives of the current study are-

1. To understand the role of ICT as an integral part of classroom teaching and its integration in ELT.
2. To study the opportunities of ICT in English language teaching.
3. To study the barriers of ICT in English language teaching.

Methodology:

The present paper is descriptive and analytical in nature. The data used for the study is secondary in nature and has been collected from journals, newspaper, books, research articles, etc.

Implementing Information and Communication Technologies in ELT:

Today it is the age of globalization, and is important to grasp on various foreign languages and English language comes first. Application of Information and Communication Technology (ICT) in language teaching is considered as a medium in which a variety of approaches and pedagogical philosophies may be implemented. The new era has witnessed a rapid shift from the traditional classroom situation. Earlier when English entered into the curriculum as a compulsory subject, the teachers taught English as a 'knowledge' subject not as a 'skill' subject. They adopted 'Grammar-Translation Method' which ignores the development of oral proficiency of the learners. The result was that students got only score and a certificate. Most of them could not

speaking or writing in English properly. As language acquisition does not rely on grammar and invalid exercises, but on student's own constant practice. But later on traditional teaching and paradigms have been shaken by the impact of the integration of ICT tools in language teaching. E-learning has turned the pedagogical strategies to student-centered rather than teacher-centered. It focuses on fostering linguistic sensitivity and to improve listening comprehension and ability of expression so as to enable students' mastery over English language. Advancement in science and technology, the emerging of multimedia technology and its application to teaching, comes into full play and sets a favorable platform for reform and exploration on English teaching model. Use of ICT has facilitated the growth of English language as with the use of computers which are no longer confined to the privilege section, but rather available to many. Various techniques can be applicable to language learning situation. Some are useful for distance education, and some for teaching Business English, Spoken English, reading, listening and interpreting.

The internet serves as a rich source of authentic oral models via recorded songs, podcasts, e-books and video clips that help learners with pronunciation as well as acquisition and reinforcement of new vocabulary. Synchronous solutions like video-conferencing and face-to-face interaction through online virtual worlds are becoming increasingly popular as vehicles to promote language learning. Video conferencing helps to bring learners together over distance so that they can communicate in a common language and share cultural experiences. Asynchronous tools like email, blogging and the collaborative development of wikis also have a significant role to play in facilitating the co-creation of content, where learners interact with peers by composing, editing and exchanging texts. These technologies indeed offer learners the very opportunity to engage in activities that produce comprehensible output and where meaning has to be negotiated.

Opportunities of ICT in English Language Teaching:

As far as language teaching is concerned, modern information technologies do offer challenging ways of teaching and learning, such as easy ac-

cess to study materials, individual pace or almost immediate feedback on writing with email tutorial support. ICT gives more opportunities for communication between peer learners. They can exchange their ideas, can participate in blog discussions, exchange emails, search for information etc. E-learning through e-dictionaries, online journals and by many other learning resources, has been constantly providing English learners with the required learning environment and support to enhance learning process. Internet not only serve as a source of authentic material in English but also a source of information in the form of articles, courses, conferences and many more. Teachers can send assignments to the students through e-mails and can also take online exams. Many software programmes are also available on Internet which students can use free of cost. Introduction of ICT has uplifted language teaching by introducing student-oriented learning methods, which are more flexible than the traditional methods of classroom teaching, which is mostly text-book oriented. It tries to improve students' ability to listen, speak and to develop their communicative competence. Using ICT tools in classroom situation creates a good platform for the exchange of ideas between teachers and students, hence providing a language environment.

The use of technology has not only introduced the student-centered learning, but has also improved the level of interaction between learners and teachers. Teachers and students practice technologies to communicate their ideas through emails and online discussion forums. Students are bound to have some problems in classroom teaching, which can be addressed under the guidance of teachers. In such circumstances, students can use the new technology to their advantages, such as manipulating the network to contact teachers, and receiving answers by email. Furthermore, in case of face-to-face learning, the location limits attendance to a group of learners who have the ability to participate in the area, and in the case of time, it limits the crowd to those who can attend at a specific time. E-learning on the other hand, facilitates learning without having to organize when or where everyone who is interested in a course can be present.

The advantages of ICT can be listed as:

1. ICT is potentially a great tool to boost both integrative and instrumental motivation in language learning process.
2. The internet allows for users to learn language when they want, where they want.
3. Computers provide a fast feedback to students' answers through error correction.
4. The use of phonograph helps in learning L2 pronunciation and intonation. It makes learning more scientific and efficient.
5. Everyone's level of learning, interest and comprehension are different, e-learning suits with student's ability.
6. Lectures become more interesting and less ordinary which boosts learners' engagement.
7. In internet the learner can encounter the language in a repetitive fashion until mastery is achieved.

Challenges of ICT in English Language Teaching:

The act of integrating ICT in Language teaching is a complex process and may face various challenges with respect to policy, infrastructure, planning, capacity building and financing. The infrastructure challenges that may exist are absence of appropriate rooms to house the technology, shortage of electric supply and telephone lines, and lack of the different types of ICT tools. In language teaching, a teacher is a necessary face-to-face medium for developing perceptive language skills. It is observed that a lot of teachers are active in using multimedia technology but not proficient enough to handle it confidently. In class, they just stand by the computer and students fix their attention only on the screen, and therefore, there is no eye contact between the tutor and the tutee, which is very necessary in the learning process. Learners who are used to face-to-face instruction and dependent on teachers will find learning by distance mode challenging and likely to drop out. Again number of research reveals that many learners dislike reading large amount of text on the

screen, such as wiki, and they often go for print out.

In online discussions, non-participation of students also seems to be a major problem faced by instructors. As many students are more used to usual and established pedagogy whereas application of ICT tools in language teaching, brings in new or unusual pedagogy to which students finds difficulty to cope up at the initial stage. Furthermore, individual differences in an online interactive learning environment can also create serious problems in terms of time management, when it comes to learning online courses. Besides, there are technical challenges that hamper instructors' as well as students' activities in a learning environment. Lack of basic technical skills of both teachers and students and their lack of digital competency hinders their learning English through computers. Some teachers believed that insufficient technical supports at school or colleges, lack of full-time staff to monitor the electronic equipments and little access to Internet and ICT prevent them to use ICT in the classroom. Lecturers' lack of knowledge to design language tasks with technology and lack of confidence to use technology while teaching are the pedagogical challenges that need to be addressed to enhance ICT application in classroom-based language teaching.

Conclusion:

In the present global scenario, English has turned into a universal language, its presence and value has expanded enormously. In the past, no creative and constructive activity was given to the learners to develop their language skills. With rote learning, English was reduced to a mere mechanical memorization for students to clear their examination. But in this 21st century, with innovation in science and technology, educational institutions cannot remain just venues for imparting a prescribed set of information from teacher to student over a fixed period of time. Rather the institution must focus on the acquisition of knowledge and skills by implementing ICT tools in language teaching. Capable teachers can utilize ICT tools to enhance teaching and learning situations. Integration of ICT tools makes learning more interesting, motivating, stimulating and meaningful for students. Using of ICT tools promotes educational change and reform as they are making market inroads into the

combination of digital technologies and English language learning. ICT can help students to take ownership of their learning and make them autonomous and confident in using English language.

However, ICT as a teaching aid is more complicated as it demands more specific skills from the teachers. Some teachers face barriers that prevent them to employ ICT in the classroom. Challenges like technological illiteracy, lack of time and digital resources, lack of confidence to use technology, untrained lecturer, etc. act as barrier to cause the full potential of ICT to remain untapped. In order to enhance the efficiency of ICT learning environment, teachers and students must be provided ample support in terms of training, equipment and time resources. Thus, ICT serve as a catalyst agent who has made a triumphant entry into the castle of English language teaching.

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Fishes habitat management and conservation in the Towkak River in Assam and Nagaland

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Introduction:

As life has been originated in water, the evolution take place into an enchanting world of rich and vastly diverse flora and fauna. The explosion of human population and increased demand for water and its bio-resources have been resulting in further loss of stream habitat which has led to aquatic organism becoming less abundant. An integrated and accelerated effort is essential towards environmental restoration and preservation, and to stop further degradation of these fragile ecosystems (Kar, et al. 2003).

Water is valuable natural resources that essential to human survive and the ecosystems health. Water are comprises of coastal water bodies and fresh water bodies (lakes, river and groundwater). Since the past few decades, the increasing of anthropogenic activities especially in industrial area has effects to water bodies. (Dutta, 2015)

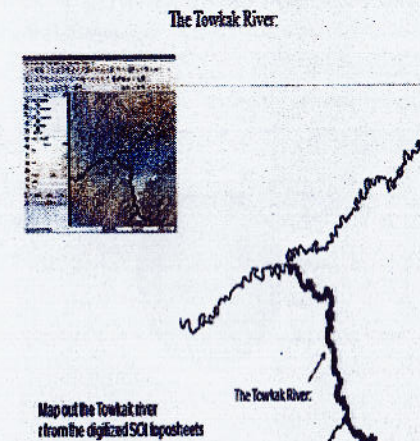
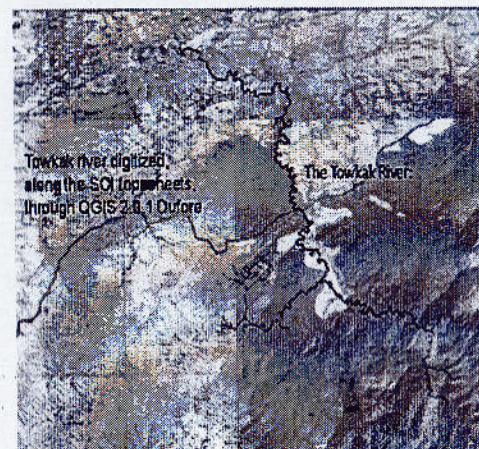
India is one of the Mega biodiversity countries in the World and occupies 9th position in terms of fresh water mega biodiversity (Mittermeier and Mittermeier, 1997). Concomitantly, North-Eastern region of India has been identified as a 'Hotspot' of Biodiversity by the World Conservation Monitoring Centre (WCMC, 1998). This rich diversity of the region could be assigned to certain reasons, notably, the geomorphology and the tectonics of this zone. (Dutta et al 2013).

The North East region of India is endowed with rich aquatic resources comparing about 20,000 Km of rivers and canals and wide spread flood plains wet lands (beels) of 1.56 lakh ha and 3.31 lakh ha ponds and tanks resources, besides lake and reservoirs of about 33 thousand ha. (Jena and Singh, 2011). A total of 217 fish species belonging to 104 genera under 37 families and 10 orders have been recorded and reported in the state so far. These 217 fish species constitute as much as 81.5% of 267 species reported from the North Eastern Region of India, (Sen, 2000) and a considerable 27% of the approximately 806 species inhabiting freshwaters of India (Talwar and Jhingran, 1991). As one of the 34 biodiversity hotspots in the globe, harbors 344 fish species out of which 169 are endemic (50.6%). However, these resources have been utilized to a limited extent for the development of fisheries and aquaculture. Considering 90% of the population in Assam being fish eater, a minimum annual requirement of 3 lakh tons is presently required. At present there is a short fall of about 80,000 tons of fish annually (Lakra 2011).

Methods and Methodology:

The present study will be to compile a description of the fish diversity, and its suitable habitat, to assess the potential sites for the fish habitat restoration and conservation. Fish diversity and inventorisation were done following standard literature of Jayaram (1999, 2010) and Talwar and Jhingran (1991). The habitat inventory parameters would be studied after Armontrout (1990, 1992); NBFGR Manual (2000); Kar (2007). The geographic locations of the study points would be recorded with the help of German made Garmin GPS-60 having software interface. GIS works would be done following standard procedure and with the help of satellite imageries, Survey of India toposheets and aided by standard GIS software's (ArcGIS9.1, ERDAS 9.2 and QGIS 2.0.1)

About The Study Area:



The Towkak river is situated in the district of Sivasagar in Assam and in Tizit and Mon district in North Nagaland. The Geographical location of the Towkak river is in between 27002.710/ N to 26052.510/ N and 094057.279/ E to 095006.034/ E. (Dutta et al., 2013, 2014) and (Dutta, 2015)

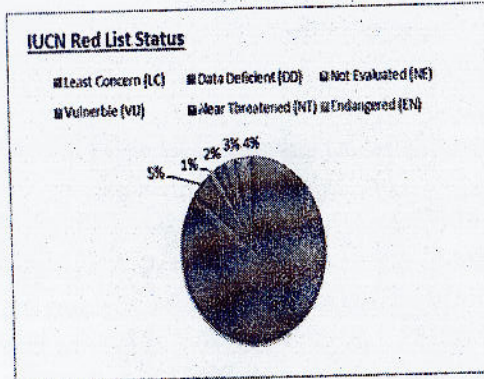
Results:

A total of 96 species of fishes, under, 57 genera belonging to 24 families and 10 orders found to be occurred in the Towkak river in Assam and Nagaland. Where, Cyprinidae family having highest number of 41 fish species with 24 genera belonging to Cypriniformes order which are occurred in the Towkak River. Channidae and Bagridae family have 8 and 7 number fish species each respectively, having 2 and 4 genus each belonging from perciformes and siluriformes order. The fishes of other family like Belonidae, Ambassidae, Anabantidae, Chacidae, Heteropneustidae, Synbranchidae, Labroidei, Tetraodontidae were found to be very less in their occurrence.

It was also noticed few exotic species found in the river, in which Common carp (*Cyprinus carpio*), Grass carp (*Ctenopharyngodon idella*), Silver carp (*Hypophthalmichthys molitrix*), Big head carp (*Hypophthalmichthys nobilis*), Thailand magur (*Clarius garripinius*), Japani Kawai (*Oreochromis mossambica*)

etc., are common throughout the river.

Conservation Status of the Fishes:

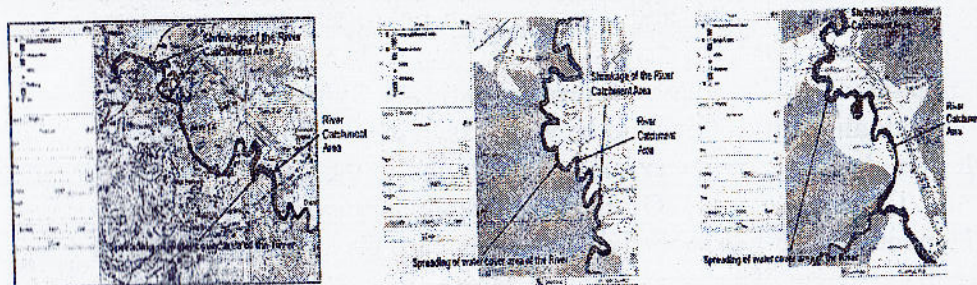


According to the IUCN red list, the studied fish species were categorized into six groups, viz., Least Concern, Data Deficient, Not Evaluated, Venerable, Near Threatened, and Endangered. The above diagram shows, there are 85% of fishes are Least Concern, whereas 1% of the total fishes are not evaluated.

No of Fish Species with Respect to their Occurrence (categorized after IUCN red list assessment)

Occurrence	No of Fish Species
Critically Found (+)	9
Rare (++)	36
Widely Distributed (+++)	51

Intrusion of the water spread area into the river water area at different portion:



The intrusion of the water spread area into the river water area at different portion, clearly shows that the effect of water current on the river catchment. Stable Bank stability in all most all regions of the river, but the river-bank in the upstream portion is not stable, the instability of the river bank is due to the tremendous collection of bed rocks, boulders etc., from that region. The water velocity continuously decreased from upstream to downstream. Microhabitat were mainly Fall, Cascade in the lower and middle parts of the river, while the upper middle and upper parts are Run-seed and Riffle-pool type. The substratum constitutes mainly, Fines, Cobble-gravel and Boulders all most in all parts of the river, but the upper part of the river mainly consists of Bed rock. Soil type constitutes of Clayey and Gravelly at the lower parts of the river, Clayey and Sandy at the middle parts, and the upper parts mainly Sandy and Silts. Riparian Vegetation present in every sites along the river, except Lapha in nagaland.

Habitat Suitability Index (HIS):

A Habitat Suitability Index (HIS) is a numerical index that represents the capacity of a given habitat to support a selected species.

HSI of water quality for Towkak River

$$HSI = \text{sq root} (21.29 * 20.56 * 6.7 * 19.87 * 8.4 * 5 * 6.78 * 2.33 * 49.1 * 0.21) / 9 = 0.92$$

The results indicates water quality of the Towkak have optimum carrying species capacity

HSI of fish diversity for Towkak River

$$HSI = \text{nth sq root of no of all fish species} / 20 = 0.38$$

The results reveals possible diversity for the fish species in the Towkak River
DISCUSSION

A brief study of biotic and abiotic parameters of the river Towkak subjected to wide variation of biodiversity in within the river. As, the river originated from the various hills of the southern Nagaland towards the plain regions, the geomorphology of the river basin is little unstable. The frequent changes of the river courses, especially in the upper and middle reaches, have a great bearing on the faunal compositions of the river. Two most important

factor sedimentation and siltation also plays a vital role in the production of fishes. The importance of the study concerns about the habitat features like position, stream order, depth (bankful depth, channel depth, wetted depth), width, (bankful width, channel width, wetted width), flow, substrate type, microhabitat, riparian vegetation, valley segments, cover type, signs of erosion, etc., are subjected to distribution of the fishes within the river itself. The potential habitat parameters for the fishes of the Towkak River in Assam and Nagaland were estimated by using various habitat potential parameters give clear reasons to justify the availability of fish diversity within the river.

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Teaching as Profession: an analytical study

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In the words of Rabindranath Tagore, "A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame".

1. Introduction:

A teacher is a highly valued personality in a society and teaching is considered to be the most sacred and distinctive profession. Teaching is the specialized application of knowledge, skills and attribute designed to provide unique service to meet the educational needs of the students and of the society.

The quality of nation depends on the quality of its citizens and quality of the citizens depend on the quality of their education. The quality of their education reflects the quality of their teachers. A teacher's personal qualities, educational qualification, professional training, high managerial skills contribute to the quality of his teaching. Therefore teachers should develop his professional excellence. Now-a-days teachers professional development is an important issue in the area of teacher education.

2.0 Objectives of the study:

The objectives of the study are:

- * To study about profession of teaching.
- * To discuss about the importance of professional development of teacher.
- * To discuss the professional accountability and professional ethics of a teacher.

3.0 Methodology of the study:

The methodology of this study is mainly analytical and in nature. The study is based on secondary data and the informations are collected from the various sources like qualitative books, internet etc as per need to strengthen this study.

4.0 Need and significance of Professional development of teachers

The strength and success of an educational system depends on the quality of the teacher. Professional development is very much important for teachers because it helps them to think positively and gain confidence to overcome any obstacles face in the classroom. It helps the teacher to learn new teaching information, techniques and methods which are constantly being updated and changed. Pre-service education is first stage in the continuous growth of a teacher in his profession. The education of a teacher is never complete. The teacher is prepared for his profession before he enters it, but he must also be prepared again and again to keep abreast with latest developments. To satisfy this need is the purpose of in-service/ continuing education. Every teacher needs to be aware of the rapid cultural and social change, advancements in educational theories, methodologies and practices, increase in student enrolment and range in the interests and abilities of students due to change and advancements in science and technology. Therefore there is a need for continued study and growth that would raise the competence of the teacher on job in turn increase the standard of the whole educational system.

5.0 Definition of key concept used in the study:

Teaching:

The concept of 'Teaching' is the main contribution of philosophy. It is a social phenomena whereas leaning is a psychological phenomenon. Education technologist B.O. Smith has defined the term teaching universally. "Teaching is a system of actions intends to induce learning through interper-

sonal relationships". The main focus of teaching is to facilitate learning. Edmund Amidon(1967) has defined the term "Teaching as an interactive process, primarily involving classroom talk which take place between teacher and pupils and occurs during definable activities".

Profession:

In the simple term, 'Profession' is a way for earning live. It may be termed as 'Occupation', 'Practice' or 'Vocation' requiring mastery of a complex set of knowledge and skills through formal education, practical and experience. It is a very broad term. It covers most of the occupations. Profession requires long term education and training for a job-role.

Is Teaching a Profession? :

Teaching as a profession implies that a candidate who have joined teaching, he or she should take it as vocation. Teaching profession requires education and training for job-role. In this profession a teacher tries to impart knowledge, develop skills and attitudes towards the students. Teaching as profession consists of teaching aptitude, teaching skills, social responsibility programme these factors should be included and awareness can be provided about the teaching profession.

It is perhaps the most complex and the most difficult to practice. It is the only profession that nurtures human skills and capacities which help societies to thrive. Teaching is considered as a noble profession, even a vocation. The point such a perception lends itself to the belief that the teachers give their best level towards their students.

6.0 Professional accountability and Professional ethics of teachers:

Professional accountability: Teaching being a profession, assumes that every teacher needs to be accountable towards his job. The following are the expected teacher behavior in the form of accountability:

Accountability towards students: Teacher and students are the two main pillars of the teaching learning process. The progress and development of the

learners can be possible only when the teacher is sincere, hard work, sympathetic. For achieving optimal learning of students , the teacher should be accountable and should take care of the student's progress according to his ability.

Accountability towards society: The most important role of teacher is to bring the students into educational fold, coordinate various activities of the society and motivate the weaker sections of the society to learn because he can develop confidence to link between the school and society. Therefore the teacher should be accountable towards the society, which is beyond the classroom teaching.

Accountability towards Profession: A teacher should know various ways and means to help the students to acquire the knowledge, to develop academic potential and to sharp their future through the process of teaching-learning. Professionally accountable teachers adopt various methods and techniques of teaching follow the code of conduct, set the examples for others apply new ideas in classroom situations. Thus a teacher can achieve profession enrichment and excellence which is beneficial for national development.

Accountability towards lifelong teaching and learning: A teacher should devote his or her whole life to teaching as well as learning for the future of humanity as his or her role is multidimensional and multifarious.

A professionally accountable teacher must be excellent not only in the subject to be taught, but also understand the learning requirements of the students. He or she should be caring, affectionate and sympathetic towards them for their harmonious development and prosperity of nation. Therefore it is essential that a teacher must be accountable towards his or her students, society, profession, teaching-learning process, knowledge and values. Hence quality education is possible when a teacher has the ethics and accountability towards his profession.

Professional ethics: Professional ethics are standards or codes of conduct set by people in a specific profession. The teaching profession has slowly evolved a code of conduct and professional ethics is in the offering. The professional ethics for teachers have the following components:

1. Roles and responsibilities of a teacher.
2. Functions and duties of a teacher.
3. To follow the norms of teaching or teacher council.
4. To follow the values, beliefs and ideals of a teach.
5. To follow the terms and conditions of teaching procession.

Professional Ethics of Teachers:

The teaching professional ethics are-

1. Teaching communication reaches up to the minds of students or teaches their minds. The teacher communication is understandable to the students.
2. An effective teacher teaches his subject content with his smiling mood.
3. The teacher convert the destructive tendency into constructive capacity of his students with great confidence.
4. The teacher develops good culture and good habits among students.
5. He imparts his knowledge equally and provides latest or upto date knowledge to his students.
6. The teacher is committed to his responsibilities and duties.
7. Teacher develops the power of judgment and taking self-decision and self-efforts. He develops the knowledge and wisdom of the students.
8. A teacher is an ideal for his or her students and for society. He remains students through out his life.

We can summed up the concept of professional ethics of teacher by the words of Rabindranath Tagore, "In our ideal life we must touch all men and all times through the manifestation of a truth which is eternal and universal". The profession of teaching reflects a high degree of academic excellence, repertoire of teaching skills and practical wisdom on the one hand and well integrated value system on the other hand. The personal development of a teacher is the core of professionlisation and forms the base for professional ethics.

7.0 Conclusion:

The teachers entire personality is a reflection of the minds of the

students. An ideal teacher is one who through his thoughts, words and deeds gives an impression of an honest upright life which can serve as a model for the students to copy follow and emulate. The teacher should take a pledge to follow the code of ethics which may bring credit to the entire profession. Teacher should be conscious of his accountability to his profession of teaching by being accountable for his effective teaching and effective learning of the students. A professionally accountable teacher must be excellent not only in the subject to be taught, but also understand the learning requirements of the students. He should be caring, affectionate and sympathetic towards them for their harmonious development and prosperity of a nation. So a teacher must be accountable towards his students, society, profession, teaching-learning process, knowledge and values. Hence quality education is possible when a teacher has the ethics and accountability towards his profession. He or she must follow a code of ethics and maintain high professional standards. Therefore Teaching is considered as a noble profession.

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Race and Justice In American Fiction: A study Through Uncle Tom's Cabin

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The themes of race and justice have been crucial issues throughout human history. Race foreshadows all facets of human life. History has also given the evidence regarding the racial inequality that America has gone through. The interlacing of race and justice in American fiction is a major issue that offers significant insights on American society. Race has been a key issue for critical debate since the 1950s. After the 1950s, the debate can be historically traced to the rise of the Civil Rights Movement. But race has dominated American intellectual discourse for more than a hundred years ago when the anti-slavery sentiment of a large group of people give rise to abolitionist movement and Civil War in the late eighteenth century.

Racial inequality in America is fairly well documented. The discourses on race issues have been examined not only by the white thinkers. It should be noted that when a black talks about the blacks his perspective will be different as he belongs to that community, in this way the white community's perspective will also be different regarding a particular race which has been under the domination of the whites for a long period of time. Historically racism in the United States can be traced to American South. The problem of making hierarchies among people based on color was not only restrained to the southern states, but it was more dominantly administered there than anywhere else in the United States.

Race and racial bias has not only constituted the American history, it has also given deep scars in America's social and historical fabric. It should be marked that racism has not only affected the African Americans, it has equally affected the white population also because race is used as a kind of powerful strategy by the powerful whites for their own advantages.

In America, the right to justice is an inalienable right, but for the blacks it is still a privilege to be granted at the caprice and good will of the whites, who control the machinery of the legal system and the agent of social control. Justice is weak when it comes to deal with the lower strata of society and it occurs as strong if it comes to term with the powerful in society. Justice in American society is permitted on the basis of color. The black people were denied justice because they were treated as marginalized. American literature also tries to show how the issues of race and justice are interlinked.

Harriet Beecher Stowe's well-known novel Uncle Tom's Cabin explores the ideas of race and justice from a particular historical period and racial perspectives. This is a classic text against slavery and social injustice. The author was an abolitionist and this novel was written from an abolitionist's point of view. This novel examines the theme of racial discrimination. This novel also tries to highlight how race becomes a major cause in an individual's struggle for justice. In the novel, for instance, the protagonist Uncle Tom has to go through all those hardships and ultimately his life has been taken away by his master. He has lost his life in the hands of someone belongs to the superior class and he fails to attain justice because justice for a black is unbelievable at that time. This paper also highlights how individuals are denied their basic rights of existence in this world on the basis of race or color and become victims of racial inequality. Uncle Tom is one such character that ensures that our society is not free from racial division.

Uncle Tom's Cabin (1852) has been controversial since its publication. The abolitionists have received the book as a blessing as it has severely attacked the institution of slavery. In this way, this book has also been disliked by many. The slaveholders have abused it as a pack of lies, a gross misrepresentation of slavery. The antislavery spirit of the novel has also influenced the white community.

Slavery takes away all the rights that make the blacks human. Stowe has decided to write the novel to vent her rage against the system of slavery. In 1850, when the Fugitive Slave Act became law, it made every American complicit in slavery and the consequence for Stowe was Uncle Tom's Cabin. Though the book has faced severe criticism from the intellectuals and critics,

it has also been valued by millions of readers. This book has also given rise to anti Uncle Tom literature that has rejected this novel demanding that the representation of slavery in the novel lacks truth and accuracy.

This book first appeared serially in 1851-1852 in the antislavery newspaper *The National Era* and was then published in book form in two volumes in 1852. This book, can be said to be written for the blacks as Toni Morrison has rightly pointed out in her essay *Black matters*, "Certainly no American text of the sort I am discussing was ever written for black people- no more than *Uncle Tom's Cabin*".

The novel begins with a conversation between Mr. Shelby and a trader called Haley. Their conversation is important as they talk about the slaves. In this context we can mention the response of Haley who remarks, "Some folks don't believe there is pious niggers, Shelby". Haley hints at the heart of white man's temperament and this is what makes them to form stereotypical notions regarding them. The negative stereotypes are assigned to the blacks in American society. The black men are not recognized as human beings with all the essential qualities but they are recognized as primitive and uncivilized. They don't see black men they only see criminals and rapist. It is a problem with the white man's gaze.

The world does not give enough space for the black people to excel in his life, and those who try to excel by virtue of hard work and determination, are pushed to the margin. In the novel George Harris is such an example because though he is a person with extraordinary knowledge, his life is still determined by his master but conflict arises when he rejects this domination. His knowledge has become a curse for him. The narrator's remark on George Harris is interesting "Nevertheless, as this young man as in the eye of the law not a man, but a thing, all these superior qualifications were subject to the control of a vulgar, narrow-minded, tyrannical master". This is an ultimate attack on the legal system. These lines also highlight the predicament of a black in white dominated society. The law even treats the blacks as a mere subject not as humans. Even the qualification of an expert black is controlled by his master. George Harris

questions the discrimination based on race. He stands for the cause of their freedom and rights. The domination over the blacks has taken from them their basic rights and dignity. Their treatment towards the blacks is sub-human. In the novel the factory master also has points out the status of the black workers. He says, "They are all labor-saving machines themselves". It should be noted that this is not only the mentality of a factory master, but also the mentality of a typical white man who maintains his superiority. For most of the white people they are nothing but puppets in the hands of the white master. They are always suppressed under the tyrannical white masters because they are slaves and they are the investment of the white man. They even cannot complain because they are in handcuffs.

This novel offers a severe critique of the social system that has been responsible for making hierarchies. The novel has also questioned the so called social institution called marriage. One of the rights of human beings is the right to relationship. It's always something that human beings decide. Marriage can be the beginning of a relationship. Marriage has remained only a joke for them because marriage requires certain kind of sanction and the law, the society would not allow them. The white's point of view towards the marriage of blacks is often condescending. They don't think that marriage is a sacred bond as this is with the whites. Mr. Shelby says to Tom, "Tom'll have another wife, in a year or two; and she had better take up with somebody else." Mr. Shelby's opinion reveals the fact that no such institution called marriage works in favor the blacks. Their relationships are also not taken seriously. In spite of all the pressures and hardships, there is somebody who is in love with someone and he cannot be away from her at any cost. Marriage brings people together but it also takes them away from each other in case of blacks. George Harris shares with his wife Eliza, "Don't you know a slave can't be married? There is no law in this country for that; I can't hold you for my wife, if he chooses to part us". This is the grief of a slave for not being able to claim his right to relationship because the society does not give consent to it.

The theme of freedom can be linked to the larger question of race and

justice. Desire for freedom is a desire that any human beings long for. The love of freedom is inseparable from human souls. Freedom brings the sense of fulfillment for a human being. Though the slaves are denied their freedom, they don't stop dreaming of it. In other words we can say that the battle against slavery is the battle for freedom. Slaves are willing to obtain freedom at any cost. George Harris is one such character who tends to shatter the shackles of slavery to acquire freedom. He says to Eliza in one of their former conversations, "...I'll die first! I'll be free, or I'll die!". This shows his desperation to gain freedom. It should be noted that Mr. and Mrs. Shelby has been compassionate towards the slaves but when it has come to repair his debts he has decided to sell Tom, one of their most faithful slaves. On his decision, Mrs. Shelby's reaction was significant. She said, "What! Our Tom?-that good, faithful creature-been your faithful servant from a boy! O, Mr. Shelby!-and you have promised him his freedom, too". Thus freedom for a slave only remains in their dreams. Attaining freedom is much harder than leading a subhuman life that takes away the least possible dignity from a slave.

Race is central to a black man's consciousness. In spite of all the ill treatment offered by the whites, we cannot ignore the presence of kind and benevolent white souls who have somehow tried to minimize their sufferings to some extent by thinking on behalf of them. Mrs. Shelby is one of those benevolent souls. She even does not support her husband in his decision. Her opinion towards slavery is important. Like an abolitionist She says, "This is God's curse on slavery!-a bitter, bitter, most accursed thing!-a curse to the master and a curse to the slave!". She has condemned slavery because like a poisonous thing it leaves its sting in human society. The curse of slavery is an indomitable curse that snatches everything away from the blacks.

The journey that the slaves have to make throughout their life makes them go against their country. When race becomes a reason in someone's struggle for freedom people become helpless and start developing hatred for the country, which does not think them of as its member. When Mr. Wilson, the manufacturer comes to meet George and talks with him regarding the laws

of the country, George replies, "My country again! Mr. Wilson, you have a country; but what country have I, or any one like me, born of slave mothers? What laws are there for us? We don't make them,-we don't consent to them-we have nothing to do with them; all they do for us is to crush us, and keep us down.... This is the country that doesn't provide the slaves any kind shelter and security. Living in a country like that the slaves end up in going against of it. The words of George Harris highlight his predicament in a country that does not guarantee protection to the black people. "Do you call these the laws of my country? Sir, I haven't any country... But I'm going to have one. I don't want anything of your country, except to be let alone,-to go peaceably out of it; and when I get to Canada, where the laws will own me and protect me, that shall be my country, and its laws I will obey". These are the words of George Harris who has been one of the victims of racial inequality and slavery. He cannot call this country as his own because this country does not ensure him to give freedom; instead it has made him slaves in his own country. This is a country that fails to protect the blacks from their utmost degradation. George has been pulled down because of his color. His predicament manifests the plight of any black man separated from his wife and children. The black characters express themselves fully in the novel.

Slave traders have an important role to play in the history of slavery and the issue of race problem. It is one of the unforgotten crimes against humanity. Mr. Haley, the trader, the so called 'humane man' is the representative of those hundreds of thousands of white men who are involved in the dehumanizing act of slave trade. Throughout the novel he tries to rationalize that he is less dangerous than the other slave traders because he treats his slaves well.

In the novel there are also other instances that takes our attention to the life that slavery offers to a black man. This novel is also a critique of the life that slavery offers to the blacks. All the white people are not in favor of this system of slavery. This can be established through the remarks of a white woman in the novel. The white woman comments on slavery when she has witnessed

the slaves with the traders. She says, "What a shame to our country that such sights are to be seen". Another lady replies, "The most dreadful part of slavery, to my mind, is its outrages on the feelings and affections, -the separating of families, for example". It ensures that even some white people are sympathetic towards the condition of the blacks and they despise the atrocities of the whites. This shows the plight of the slaves and the depravity of the slave keeper.

Slavery is soul denying because it overstresses the idea of racial inferiority. The narrator comments, "...a trade which is the vital support of an institutions which some American divines tell us has no evils but such as are inseparable from any other relations in social and domestic life". The writer puts more emphasis on the word 'lawful trade' because slavery was hugely supported by the American legal system. The church was also in favor of slavery. The writer criticizes this system where the black slaves are treated no less than an animal or a thing. Thus this novel is a critique against the law. In this context we can quote what Tom says to the slave trader. He says, "But who, sir, makes the trader? Who is most to blame? The enlightened, cultivated, intelligent man, who supports the system of which the trader is the inevitable result, or the poor trader himself?". It should be noted that for the existence of the system of slavery only the traders are not to blame, the elite class who supports this system is also equally responsible for it.

Eliza is the mother figure in the novel who fights for her family. Her courage to save her son from the grasp of those slave owners gives her the status of a heroine. She is one of the instances of those mothers who are not willing to push her children to that dehumanizing condition deliberately. This is what compels her to escape at the cost of her life. After the escape of Eliza, George's wife, she and George have finally managed to meet in the Quaker house. It should be noted that race compels the whites to treat a black as inferior to them. They are not given equal position. But at Quaker house when George had to seat with the white men he felt awkward. "It was the first time that ever George had sat down on equal terms at any white man's table; and he sat down, at first with some constraint awkwardness". This is also an indication of the

equality that the blacks long for as a member of a society. This can also be a hint to the changing social scenario of the society.

Undoubtedly, the most compelling issue presented in Uncle Tom's Cabin is the pervasiveness and circularity of race prejudice. Most of the white people internalize these prejudices to such an extent that they forget the fact that before being a black or a slave they are also human beings with flesh and blood. Marie St. Clare is one of the examples in the novel that stands for social inequality. Her opinion regarding the slaves is full of disgust. She says, "they are the plague of my life". But it is ironical that she cannot do anything without her slave Mammy. Her husband Mr. St. Clare and their daughter Evangeline are dominant examples of Christian virtue. They stand for the equal rights for the blacks. They do not believe in racial boundaries. Though Mrs. St. Clare is completely dependent on Mammy, she does not offer any sort of kindness towards her. She comments, "Mammy is the best I ever knew, and yet Mammy, now is selfish-dreadfully selfish; it's the fault of the whole race". This is how the whites create stereotypes in the case of a particular race.

To deal with the theme of race and to understand the racial prejudices, we have to take into account the comments of the whites on the black people. Marie's comment on her slaves proves the racial treatment of the whites. The whites see the black race as inferior to them. Moreover, the perspective of Marie towards the blacks can be the perspective of any white in a society that is hugely unkind towards any colored man in terms of treatment and any other human affiliation. They are quite insensitive for this race.

Marie's opinions make shows the attitude of the majority of the whites towards the blacks. Marie says, "Now, there's no way with servants, but to put them down, and keep them down. It was always natural to me, from a child.....I hold to being kind to servants- I always am; but you must make'em know their place". From Marie's perspective the place of blacks is always under the feet of the whites. They always remain on the mercy of the blacks. The whites are superior because they are white by the way which makes a

whole lot of difference. Marie's answer to Ophelia's question regarding the equality of whites and blacks also gives us a clear view point of the race question. Ophelia asks her, "Don't you believe that the lord made them of one blood with us?". Marie replies, "No, indeed, not I! A pretty story, truly! They are a degraded race". Marie, being the representative of the powerful and already biased white American mentality has great disdain towards the blacks. These are the racial prejudices that do not let a white person think in terms of equality.

The blacks are denied home because of the problem of race. Longing for home is an indomitable desire for any human being. The blacks, in spite of all the torments, dream of a home that may not be possible in reality. As Tom was bought by the St. Clare family, "he was in a beautiful place, a consideration to which his sensitive race are never indifferent". They cannot dream of a secure home because of the divisions made by society.

In the novel we see the characters engaging in conversations regarding slavery. Marie says, "I'm thankful I'm born where slavery exists; and I believe it's right, -indeed, I feel it must be; and at any rate, I'm sure I couldn't get along without it". While a number of white people despised slavery, a large number of people also felt fortunate enough to be born in that system. Stowe made some place for them also.

The idea of justice holds a great importance in the novel. The encounter between George Harris on one side and Tom Loker and Marks, the two men appointed by Haley to bring back the runaway slaves, on the other, has its own importance. Marks says to George and his party, "You see, we're officers of justice. We've got the law on our side, and the power, and so forth; so you'd better give up peaceably, you see; for you'll certainly have to give up, at last". These lines are very significant in the sense that it ridicules the very term 'justice'. When they said that they are the masters of justice it proves that justice is always denied in terms of blacks because the law is in the wrong hands. It also shows that the blacks have no way to claim their rights, they are left with only one way and that is to surrender or to give up. This marks a clear distinction

between the oppressor and the oppressed.

Justice is denied to the blacks because it is given in terms of race. As the blacks are treated to be inferior justice is always out of their reach. They can only attain justice in their imagination. The story of Old Prue touches the heart of the readers. However, she has not been given justice. She was from Kentucky and she was treated as a machine for breeding children and then her master would sell them in the market. She was unable to save her one child whom she decided to raise. Because of this reason drinking had become her habit. Later we come to know that Prue was dead. Some white folks had whipped her to death. Miss Ophelia, the cousin of Mr. St. Clare became so angry after this injustice. St. Clare answers, "Here is a whole class, -debased, uneducated, indolent, provoking, -put, without any sort of terms or conditions, entirely into the hands of such people as the majority in our world are". This gives a clear picture of the poor condition of the blacks. St. Clare was an embodiment of Christian virtues. He was against this system of slavery. He said, "when I have seen such men in actual ownership of helpless children, of young girls and women, -I have been ready to curse my country, to curse the human race!".

The whites differentiated the blacks especially on the basis of color. It becomes clear from the point of view of St. Clare that he had given on his father. He said to Ophelia

My father's dividing line was that of color. Among his equals, never was a man more just and generous; but he considered the negro, through all possible gradation of color, as an intermediate link between man and animals, and graded all his ideas of justice or generosity on this hypothesis.

These lines are crucial for it expresses the attitude of his father towards the blacks. It should be noted that this hypothesis plays a dominant role in the minds of a large number of white population. Blacks are treated on the basis of their skin color and this becomes a dividing line between the blacks and whites, thus racial inequality prevails. They are also given justice on the basis of this dividing line. These social hierarchies on the basis of color make people

illogical. The law is in favor of the higher class, so "The slave owner can whip his refractory slave to death, -the capitalist can starve him to death". The whites can treat a black the way they like. The whites can even decide on behalf of the blacks. That is why they can whip a black till his death.

The arrival of Topsy, the black little girl, also gives a different dimension to the story. We see the attitude of blacks towards a fellow black. Rosa and Jane, two other slaves say, "let her keep out of our way! What in the world Mas'r wanted another of these low niggers for, I can't see". We should not forget that both Rosa and Jane are blacks. They also use the word "low negroes" to show them their position. So we see the binaries not only between the whites and the blacks but also within the black race also. Race does not divide only whites from the blacks. It also divides blacks from blacks.

The writer has also pointed out the differentiation of the two races by giving the difference between Evangeline and Topsy, by making them "representatives of the two extremes of society... They stood the representatives of their races. The Saxon, born of ages of cultivation, command, education, physical and moral eminence; the Afric, born of ages of oppression, submission, ignorance, toil and vice! This shows the binaries between two races". It also highlights the point that racism stems from a fear of difference more so than it does from actual knowledge of the inhumanity of a particular group.

Alfred is one of the characters in the novel that emphasizes that the blacks lack their right to make choices in life because of race, Alfred's attitude towards the equality among human beings is also important. He says, "we can see plainly enough that all men are not born free, nor born equal... The lower class must not be educated". He also says, "We've got the power. This subject race...is down, and shall stay down!". Alfred stands for the mentality that dominates the spirit of a particular race throughout the ages.

While there are clearly defined rules of social segregation between blacks and whites, there is also the unspoken reality of domestic intimacy,

which then blurs the boundaries. Evangeline, in the novel is the character that melts our heart through her kindness and virtues. The 'little Eva' remains at the heart of everyone. She says to Tom, "I would be glad to die, if my dying could stop all this misery. I would die for them, Tom, if I could". She wants to free Tom from slavery. In this context, we can mention her request to her father. She says, "And promise me, dear father, that Tom shall have his freedom as soon as". By representing these humane characters, the author has made justice to those whites who think that the blacks are one of them. St. Clare also wants to do something for this race, for this class to save his country from the disgrace. He says, "I want justice done us. We are in a bad position. We are the more obvious oppressors of the Negro". St. Clare stands for the cause of equality. His remarks manifests that the blacks are oppressed under the atrocities of whites.

The general social normativity of good and evil is actually grounded on the idea of race. Topsy is a wicked child. She says that she is wicked because she is a 'nigger'. As a child she understands the hierarchies made by the superior members of the society. That is why she says, "Couldn't never be nothin' but a nigger, if I was ever so good, if I could be skinned and come white, I'd try then". So the concept of good is always associated with the whites and evil with the blacks. Though Topsy is put under the guidance of Ophelia, she realizes the fact that Ophelia hates her like any other white master that hates his slaves. Therefore she says, "No; she can't bar me, 'cause I'm a nigger!.. There can't nobody love niggers, and niggers can't do nothin'!". This is evident from this little girl's remark on what the whites think of the blacks. According to her the blacks can never earn a soft corner in the heart of blacks. As she is in the same category Ophelia can't love her. Though Miss Ophelia seems to be against of slavery and the cruelties but she is also not free from racial prejudices. She says, "I've always had a prejudice against Negroes,...and it's a fact, I never could bear to have that child touch me; but I didn't know she knew it". Later Ophelia's decision to claim Topsy under her surveillance shows her huge transformation. She has decided to come out of all the biases and prejudices by adopting Topsy. Adopting a black child legally is a matter of bravery at that

time.

The writer highlights the question of justice or law for a slave. A child can have the security from his family and friends, but the slaves have nothing. The law does not regard them. They are the machines of their masters. Regarding Rosa Marie says, "she's no better than the raggedest black wench that walks the streets". After the death of St. Clare getting justice for the blacks becomes a thing unreachd.

As Tom was sold to Simon Legree after the death of St. Clare, he was pushed to a worst condition. Sambo and Quimbo, the two helping hands of Legree's plantation show us how a black can be an enemy of another black because they were trained by their master in such a brutal manner that they didn't possess any sense of humane feelings. The narrator's comment is significant, "It is a common remark, and one that is thought to militate strongly against the character of the race, that the negro overseer is always more tyrannical and cruel than the white one...the negro mind has been more crushed and debased than the white. It is no more true of this race than of ever oppressed race, the world over". The whites use a black against a fellow black to hold on to the stereotypes.

Almost most of the characters in the novel express their condition by showing utmost hatred for the system of slavery. Emmeline and Cassy's story also depicts the harmful consequences of slavery. But what is important is that they 'always have had hope.' This is the hope that helps them to survive the brutality of those masters. Slavery denies them freedom. "...what is freedom to George Harris? To your fathers, freedom was the right of a nation to be a nation. To him, it is the right of a man, and not a brute, the right to call the wife of his bosom his wife, and to protect her from lawless violence; the right to protect and educate his child; the right to have a home of his own...". George Harris wants freedom to claim his basic rights of existence. A black's longing for freedom is a freedom that guarantees them their dignity as a human being.

After the death of Tom, as a consequence of the cruelties done to him at Legree's place, young Mas'r George, the son of Mr. Shelby had decided to give justice to the poor soul. He says to Legree, "But, sir, this innocent blood shall have justice. I will proclaim this murder. I will go to the very first magistrate, and expose you". But it didn't threaten Legree at all because nobody would stand as a witness for this case because he was a black and "...in all southern courts, the testimony of colored blood is nothing". The writer gives a critique of justice regarding the black race. They don't have the security of any law. Legree said, "After all, what a fuss, for a dead nigger!". The society has failed them, the law has failed them. Justice during life-time, and justice after death has become two impossible spheres for the blacks.

George possesses enormous qualities as a human being. He stood for equal rights for both the races. He is the embodiment of the celebration of blackness. He thought that African race had peculiarities. He says "It is with the oppressed, enslaved African race that I cast in my lot; and, if I wished anything, I would wish myself, I would wish myself two shades darker, rather than one lighter". George is the one who celebrated his blackness. Later we see he has been able to fulfill one of his dreams that he cherished so long and this might give him justice by assuring him education. He has been able to gain justice in an another country.

It can be said that injustice is a part and parcel of slavery and the world around it. It cannot exist without it. The idea of justice is also based on racial bias. The comprehensiveness of such bias results in the tragic end of characters like Uncle Tom. The question emerges who will give justice to the hundreds of thousands of Uncle Tom, Eliza, Cassy, Emmeline, Aunt Chloe, George Harris and so forth. Though finally some characters have attained their freedom but they can't erase from them the horror of slavery, the subhuman life that they have to go through. Justice is not only given in the court of law, but it is also in the sense of mind. Some of the characters have been able to get some kind of relief after leading an extremely painful life but there is no one to express this injustice on behalf of them.

The author, Harriet Beecher Stowe has presented a case of blacks who are capable only of suffering. When we look at the character of Uncle Tom in larger social context we find that Uncle Tom emerges as a good man only because of his ability, capacity and tendency to suffer. The blacks admire Uncle Tom not for his ability to heroism but because of his sacrifice. He has even sacrificed his life to minimize the sufferings of other people. But his sufferings and sacrifice have no place in the legal system. His heroism is left unnoticed because he is a black. It should be noted that this is not an exclusive story. This is an inclusive story. This is not only the story of Tom and Cassy. Whatever happens to Tom can happen to any slaves under the shadow of slavery.

Justice obliges the author to state that the fairness of mind and generosity attributed to St. Clare are not without a parallel. The legal system embraces slavery as a part of law. The slave system, by denying the slaves all legal rights of testimony, makes every individual owner an irresponsible despot. This novel compels the Americans to think of the wrong that they have brought upon the African race. This book holds the testimony to the injustice and the woes that blacks have to face. Stowe highlights the problem of race in the social and political scenario in this novel. This novel also critiques the inadequacy of justice in a society based on racial inequality.

CONCLUSION:

In Uncle Tom's Cabin Harriet Beecher Stowe has ridiculed the powerful institution called slavery. She has not felt hesitated to present the naked truth of American society that tends to legitimize the so called white supremacy. Stowe is sympathetic not only towards the character of Tom but hundreds of Tom in the society. There may be hundreds of thousands of Tom who are erased by the superior class to exhibit their power. Throughout the novel Stowe tries to retain the abolitionist spirit. She speaks on behalf of the marginalized class

but she also does not forget people like Mr. St. Clare, Eva St. Clare, Ophelia, George Shelby, Mrs. Shelby and their struggles for a race that has been oppressed and treated with extreme degradation. The theme of justice in this book has also found its importance to understand the social climate. Justice is not found in the legal system. It also shows that if one is not fortunate enough to be born as a 'white', his or her justice is rejected. This book also portrays how the life offered by slavery, has done so many injustices to people.

As the theme of race can be approached through various perspectives, the theme of justice can also be handled through different aspects. In the selected novel justice is presented through the perspective of racial, social and individual obligations. In simple terms justice is defender of fairness. But this novel portray a huge transformation of the concept of justice as it defends fairness on the basis of body color and at the cost of human values. Thus the author of this novel have trained the readers to look at the relationship between justice and prejudice and to reexamine the racial issues. If we take this novel as an instance, we can say that American literature does not only focus on the issues of race and justice going together; rather it also focuses on serving as a platform to critique the social prejudices.

Justice is conceived as an umbrella of fairness, draining from the primacy of a society's moral obligations to right principles. In the social sphere, justice is often clouded by considerations of race, class, ideology, etc. Literature resists this phenomenon. American fiction resists this phenomenon by drawing on the history of the racially sensitive south.

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Self Help Groups : Need of managerial training of its members.

A case study of Sivasagar District.

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Prologue :

Rural development comprises of the eradication of different rural problems like rural poverty removal of rural unemployment, construction of village roads, smooth transportation, electrification etc. as well as identification of rural development prospects by way of formulation of policies and implementation of those projects. Therefore, rural development is described as the essence of country's economic growth especially in case of India. Now-a-days Self Help Group is a popular means of self-employment predominantly in rural areas. It is formed by rural poor people among themselves for collective development of rural economy. As per Govt. guidelines, a Self Help Group has to be formed with 10(ten) to 15 (fifteen) members of rural people living below the poverty line(BPL).

The SHGs may play an important role in the upliftment of the rural people. The following are a gist of the roles that SHGs can play a significant role , though the list is not exhaustive:

1. Natural resources of rural area can effectively be utilized through SHGs for commercial purpose.
2. SHGs may create self employment opportunities in rural areas.
3. SHGs may meet local demand of commodities by producing various products and generate income for the rural people.
4. SHGs may create an environment of banking habits among the rural people as every SHG has to open an account in the bank.
5. SHGs create awareness about small savings among people.

6. Govt. programmes like Health conscious programme, Family Welfare programme etc. may be informed to the rural people within short time through SHGs.

Though both Central and State Govt. have been introducing various programmes for improvement of the economic condition of rural people and also spending huge amount of money for the greater success of the programmes, the results are not coming out as per expectation.

The basic objectives of the study are as under:

1. To review the managerial problems faced by the members of SHGs in the study area.
2. To observe whether the members of SHGs have undergone any training programmes or not.
3. To identify the areas where the members of SHGs require managerial training.

Scope of the study.

The scope of the study is limited to the identifying the need of managerial training of the members of SHGs. As it is one of the means of self-employment for rural poor, the scope is confined to the identification of essential trainings required for a member of SHGs. There are about 1,79,779 Self Help Groups in all over Assam. However, the geographical of the study constitutes those SHGs which are formed under Block Development Offices of Sivasagar districts.

Geographical - Name of Block Development Offices (BDOs) of Sivasagar District

1. Amguri Block Development Office
2. Sivasagar Block Development Office
3. Nazira Block Development Office
4. Lakwa Block Development Office
5. Abhoypur Block Development Office

6. Sapekhathi Block Development Office
7. Desangpani Block Development

Review of Literatures:

State Institute of Rural Development, Assam(2008) has defined a Self Help Group is a group of persons of same place gathered voluntarily for a common purpose. The sole aim of SHG is to remove the poverty of the members. When some persons fell the necessity of formation of a group, at that time they can form such group. Who will be the members of the group, will be determined by the group itself. It is to be borne in mind that there is no restriction on membership. That is why, every citizen of this country can be the member of a SHGs. Male, Female or both can be the member of a SHGs.

Further, according to State Institute of Rural Development, Assam (2008) has also defined that minimum 10 (ten) to 20 (twenty) members are required in order to form a Self Help Group. It is important to create confidence in the minds of rural poor for the formation of SHGs. For this purpose, interested person, influential person, Extension officers of Block Development Offices, Elected members of the Panchayat Raj, NGOs, society-based organization should hold awareness camp. These authorities are to communicate with the poor families living under the below poverty line (BPL) for this reason. On the other hand, the rural poor of the village can also meet the particular authority to organize such type of awareness camp.

Devi(2009) has stated in her research based article that the need of training is essential for SHGs. Referring to a study conducted by the Nanda Talukdar Foundation in 200 villages, spreading across 11 districts of Brahmaputra valley, touching 250 SHGs it was observed that most of the SHG members are not properly oriented towards commercialization.

Huselid(1995) has stated that human resource management practices such as training, participation or incentive compensation significantly contribute to firm performance although the human capital of the firm is not explicitly shown on the balance sheet, the value of the firm is at least in part driven by the value of the people who run the show. In this era of knowledge and

information, continuous education and training of workers and employees is no longer an option but a must for most firms.

Flamholtz and Lacey (1981) has initiated the human capital theory as given Backer in 1994. According to human capital theory, people possess knowledge, skills and abilities that are an asset to the firm they work for. Employer-provided training can be seen as an investment in human capital and as such it can only be justified if they expect a positive return in the form of increased productivity or firm performance.

Barrett and O'Connell (2001) use different measures of training, one of which is training costs. There is no significant relation between changes in productivity and training costs for the firms included in their survey sample.

It has been observed from the previous studies (Jongam, College Magazine) conducted on SHGs that the Self Help Groups have been facing the following specific problems in their smooth functioning.

1. As the office bearers as well as members of the Self Help Groups are less educated they have no idea about systematic procedure as it is very much essential in every stage of activities. Due to lack of maintaining of proper accounting system the Self Help Groups will be deprived from getting subsidy loan and other facilities from Govt.
2. Selection of key activities. Proper economic analysis is required for selection of key activities. Proper selection of key activities in proper time is the most important factor for a growing business.
3. Govt. guidelines to be followed for day to day activities.
4. Lack of proper planning,
5. Less organizing ability,
6. Lesser number of technical training programmes,
7. Lack of banking knowledge,
8. Communication gap,
9. Problem of marketing,
10. Ignorance,
11. Political intervention,
12. Lack of boarder trade etc.

State Institute of Rural Development (Assam) has also defined on decision making and financial management.

Decision making comprises share of responsibility, transparency and clarity, avoid conflicts, increase participation of individual members in Self Help Groups, making better relationship among members in the Self Help Group. Financial management includes the matter related to common fund management, savings, loan, book-keeping and audit.

SIRD also describe about books of accounts to be maintained by the Group such as Cash/Bank book, Ledger/Loan ledger/saving ledger, vouchers, Receipts and Payments register.

SIRD, Assam has given instruction regarding format of cash book, receipt, payment voucher, ledger receipt and payment statement.

Rationale of the study

It is clear from the above that the problems faced by the SHGs in India were mainly due to lack of proper managerial training among the members of the group. For this study Managerial training has been broadly categorized into two parts: Functional training and organizational training. Training is a short term process utilizing systematic and organized procedure by which non-managerial personal learn technical knowledge and skill for a definite purpose. Training courses are typically designed for a short-term, stated set purpose, such as the operation of some piece (s) of machinery and management requires training for operations and formulation of organizational strategies. Devi (2009) has stated in her research based article that the need of training is essential for SHGs. Referring to a study conducted by the Nanda Talukdar Foundation in 200 villages, spreading across 11 districts of Brahmaputra Valley, touching 250 SHGs, It was observed that most of the SHGs members are not properly oriented towards commercialization.

Bartel (1994) studied both the training decision and the possible impact of training on productivity. She found that under performing firms are more likely to implement formal training programmes and that these training programmes later increase productivity.

The sole aim of SHGs is to develop the business that has been promoted by the members of the SHGs. To establish a business properly, the mem-

bers should possess some qualities which are essential for them such as knowledge of technical training, systematic accounting procedures, banking knowledge, marketing knowledge, organizing ability etc. As the lion share of members is less educated (based on primary sources), they have no such qualities which may help to develop the business. Only training would play an important role to make the members competent in this regard.

This study has been carried out to understand the level of the training of the members of the SHGs do possess and have further gone to mapping the importance of managerial training as well as the areas of managerial training required for the members of the SHGs.

Methodology:

For this paper both field and documentary data have been used. Field data has been collected from the SHGs and documentary data has been collected from Block Development offices, Various NGO's and Societies, Souvenirs, Magazines, Newspapers, Various Officials and Unofficial Leaflets etc.

There are 9 BDOs in Sivasagar District. There are approximately 7824 SHGs being registered under Sivasagar District as on 30th October, 2010. In total the researcher has taken 140 nos of SHGs of Sivasagar District who have attained the second phase. While selecting these SHGs, purposive method has been adopted. These SHGs were selected from 7(seven) blocks of Sivasagar district namely Pachim Abhoypur Development Block, Sapekhati Development Block, Lakwa Development Block, Nazira development Block, Desangpani Development Block, Demow Development Block and Amguri Development Block. Though it is premature to comment that all the SHGs are underperforming firms, but it has been observed that they are in the nascent stage as being backed up by the Nanda Talukdar Foundation's recommendations reproduced by Devi N (2009)k. Since the universe is too large, even a considerable number of selected samples may seem to be too small. However previous researchers have endorsed using fewer samples to identify emergent themes as is done in this research (geetz, 1973; McCracken, 1988; Thompson, 1996). However, due to several constraints, the study has been confined only to those SHGs who have registered themselves within the period of 2006 to

2010 and promoted themselves to the second phase.

Managerial activities has been classified into two different dimensions i.e. Functional dimension and Organisational decision dimension. The functional dimension includes accounting, finance, marketing etc. However, one of the important function of SHG is production function but it has been excluded from the study due to wider scope of production line which the present researcher have limited knowledge to comment and carry on in depth study. On the other hand, the organizational decision dimension comprises of issues related to financial matters, expansion programmes and introduction to new technologies.

For collection of data a structural schedule has been constructed and provided to the members of the SHGs. In total 1571 members of these SHGs have been served with schedule out of 1940 members in the first phase. After preliminary analysis of the data received from the schedule, 975 members of 140 SHGs have been personally interviewed in the second phase for clarification of certain points aroused after analysis of the schedule serve to them. The analysis has been done on the basis of simple arithmetical calculation only due to lack of randomness. The detailed response sheet has been depicted in the Annexure I.

Analysis:

The sole objective of the study is to observe the importance of managerial training of the members of SHGs. In order to fulfill the objective the following analysis have been done.

TABLE -1: EDUCATIONAL QUALIFICATION

Sl. No	Qualification	No.of Male	No.of Female	Total
1	Under Matric	96	837	933
2	H.S.L.C.	29	351	380
3	H.S.S.L.C.	22	145	167
4	Graduate	18	55	73
5	Post-Graduate/Other	08	10	18
				1571

It has been observed that qualification of 933 members out of 1571 is under-matric. 380 members are HSLC passed; 167 members have passed HSSLC; 73 are graduate and the minimum number i.e. 18 members are post-graduate.

TABLE- 2: NATURE OF WORK

Sl.No	Name of Work	Responses	%(Percentage)
1.	Fisheries	11	4.20
2.	Weaving	42	16.03
3.	Cultivation	13	4.96
4.	Money lending	29	11.07
5.	Piggery	46	17.56
6.	Knitting	03	1.15
7.	Grocery/Trading	19	7.25
8.	Broiler farming	16	6.10
9.	Animal & Husbandry	17	6.49
10.	Goatary	35	13.36
11.	Handloom	08	3.05
12.	Others	23	8.78

Note - The total number of activities of 140 SHGs is 262 as the member of SHGs are individually engaged in more than one activity. (Legally, there is no bindings in engaging more than one activity. The members can individually perform as per their skilled and convenience).

It has been observed from the above table that maximum percentage of SHGs are engaged in piggery out of 12 different types of work. The lowest percentages of SHGs are engaged in knitting works.

For the subsequent analyses as represented in the Table 3 onwards, the responses have been collected from all the members of the selected SHGs with the help of the schedule as well as personal interview:

TABLE - 3: INTERESTED IN ATTENDING TRAINING PROGRAMME

Sl.No	Response	Figure	%(Percentage)
1	Yes	1274	81.09
2	No	297	18.91
		1571	100.00

It has been observed from the above table that maximum percentage (81.09%) of SHG are interested in training programmes.

TABLE - 4: Knowledge about maintenance of Books of accounts

Sl.No.	Response	Figure	%(Percentage)
1.	Yes	534	33.99
2.	No	1037	66.01
		1571	100.00

It has been observed that only 33.99% of the respondents know the maintenance of books of accounts. However the rest, i.e. 66.01% do not have any knowledge regarding this.

TABLE 5: Books/Accounts maintained /Prepared by SHG members

Sl.No.	Responses	Figure
1	Journal Entry Book Daily Parchi	25
2	Ledgers Baleg Jama Bahi	19
3	Cash Book Jama Kharach Bahi	534
4	Subsidiary Books	0
5	Final Accounts	0

Note - The Number of multiple responses is 534.

Based on the responses of table 4, the researcher was prompted to enquire the different books of accounts maintained or prepared by the SHG members under discussion .As SIRD, Assam has given some guideline on keeping of different books of accounts .It was observed that except cash book most of the other common types of books of accounts were not maintained or prepared by them.

This result has prompted further to enquire, how they actually prepare their final accounts, almost 45% of the respondents have refused to respond to this question. 32% of them have stated that they took the help of experts. 12.5% of the respondents have stated that they were helped by the BDOs and about 10.5% of the respondents have stated that they seek the help of Bank Managers/ Officials.

Further, when enquired about their knowledge about banking facilities it was observed that 62.5% of the respondents were aware of the banking facilities, though they do not possess full information on the banking activities or dealings. Rest; do not know about the banking facilities available around them.

Table 6: Marketing Knowledge among SHG members

Sl.No.	Responses	Respondents	%(Percentage)
1.	Yes	974	62
2	No	597	38

. Table 6 depicts the marketing knowledge available to SHG members. Though it was self certified, it has been observed that the difference between Yes and No is quite narrow and at times they seems to be confused while responding to the question.

This has prompted the researcher to enquire about their knowledge on marketing functions i.e. buying, selling, transportation, storing, grading, risk-bear-

ing, product segmentation, price fixation, distribution, promotion and target market. The outcome was discernible as presented in Table 7. Though, a proper care has been taken by the researcher to clarify the technical terms, yes it was observed that they hardly give any importance to these aspects

Table 7: Knowledge of Marketing Components:/Functions

Sl. No.	Parameters	Responses	Numbers
1.	Product Segmentation	Yes	124
		No	850
2.	Price Fixation	Yes	212
		No	762
3.	Distribution	Yes	165
		No	809
4.	Promotion	Yes	186
		No	788
5.	Target Market	Yes	74
		No	900

Note - Number of multiple responses is 974 who have responded to yes. Based on responses of table 7, it has been cleared that though grading is the process of sorting out goods/products into a number of grades or classes according to some characteristics such as quality, size etc. the members of SHGs have no such proper knowledge. They keep their products separately without knowing the actual reason. When asked how they fix up the price of the product offered for sale, they predominantly expressed the common view that they go fixing the price as determined by the market force. On distribution of their products, the respondents were of the view that they normally sale their products locally and at times when there were Melas being organized by different

NGOs or Government bodies, they sale their products. The members of the SHGs are aware of promotion. But due to insufficient financial condition, they could not take any plan for advertising of their product. They used the word of mouth as their variable of advertising. However, they were of the view that they would prefer to have a separate market exclusively to sale their products as is the case of Tinsukia (as cited by the researcher).

So far organizational decision are concerned almost all the members of the SHGs are of the view that they took such decision collectively through holding their periodical meetings. When the Secretary and the President of the each SHGs were interviewed regarding their focus on organizational decision they are of the view that they are primarily concerned about the financial matters as highlighted in table 8:

Table 8: Focus on organizational decision

Sl No	Issues	Yes	No
1.	Financial matters	232	48
2.	Relations with Banks/FIs	258	22
3.	Expansion of the organization	60	220
4.	Product Expansion	48	232
5.	Market Expansion	56	224
6.	Introduction of new technology	68	212

MAJOR FINDINGS OF SIVASAGAR DISTRICT.

1. Less educated :- It has been observed that most of the members are less educated. (maximum school dropouts)
2. Area of activity:- In respect of nature of work of the SHG members a maximum of 46(i.e. 17.56%) SHG members are engaged in piggery and a minimum of 03 (i.e. 1.15%) SHG members are engaged in knitting.
3. Interested in attending Training Programme:- 1276 SHG members

(i.e. 81.09%) are interested in attending training programme (like financial training) though they have taken other trainings. A minimum of 297 SHG members (i.e. 18.91%) are not interested in attending training.

4. Regarding maintenance of books of accounts:- It has been seen that 534 SHG members (i.e.33.99%) have the knowledge of maintenance of books of accounts. 1037 members (66.01%) have no knowledge about maintenance of books of accounts though they are maintaining the books of accounts with the help of others by paying fees/remuneration.

5. Books/Accounts prepared by SHG members:- It has been observed that 534 SHG members out of 1571 know the common book of accounts i.e. cash book. A few members have the knowledge of journal entry, ledgers etc.

6. Marketing knowledge:- The SHG members have expressed that they have marketing knowledge. The minimum difference has been observed. But when the members are asked to know about the knowledge of the said matters the members seem to be confused.

7. Marketing functions:-The study disclose about the knowledge of marketing functions. But the difference is discernible. Only 212(21.76%) members (which is the highest number of members among the five functions) out of 974 responded are of the view that they know about price fixation. As there is no rule to be observed at the time of price fixation, so it is higher than any other functions.

8. Organisational decision:-It is clear from the study that the members are concerned with organizational decision. Most of the members are related with financial matters. They also keep good relations with financial institutions and banks. Regarding other organizational decision like expansion of the organization, product expansion, market expansion, introduction of new technology, the members have limited knowledge.

Comments :- Comments of the members of the specific SHGs which are taken into consideration for study are placed here. These comments do not represent the entire district of Sivasagar.

Discussion:

Based on the comments put forward by the members of SHGs on training it was observed that the members of SHGs have admitted the need of training. They have mentioned that proper training may bring the perfection among the members of the SHGs. In the days of improved technology, training may help to handle various newly developed, sophisticated machinery. Training helps to know the present orientation of the SHGs. Respondents were of the view that Management Training not only in operational level but also for the organizational level is required. If there exists any difficulty in the running of the SHGs, management training helps to take quick measures for its recovery. However, careful observations from the analyses have revealed that they do not know how to manage these activities. So it can be inferred that they are in need of training. In order to develop a workforce, being a member of the group first of all one has to equip himself/herself with the functions what s/he performs. If functional training is not available, then the team work cannot be performed. So far organizational decisions are concerned it has been observed that most of the team leaders were focused upon financial decisions. Regarding the expansion of the unit, product or service expansions, technological up gradation etc, it seems that they are not highly focused. However, in order to sustain in a competitive world, adequate finance is not only the solution. For this also it can be inferred that they are in need of managerial training.

Thus from the above, it seems to be clear that most of the SHGs in Assam at large and in Sivasagar district in particular have suffered due to lack of managerial training of the members of the group. It has been ascertained that training can improve the productivity of the SHGs. However, one should not draw a conclusion that lack of managerial training is the key for low productivity of the SHGs. It is only one of the reasons being identified from the study. And when the productivity of the SHGs will increase, there will be no doubt about its reflection in rural development. As it was identified beforehand in the paper that under performing firms are more likely to implement formal training programmes and that these training programmes later increase productivity (Bartel, 1994). Though it is premature to comment that all the SHGs are underperforming firms, but it has been observed that they are in the

nascent stage as being backed up by the Nanda Talukdar Foundation's recommendations reproduced by Devi N (2009) and also the observations made by the researcher during the visit to these SHGs. So the need has been felt that managerial training is required especially in case of maintenance of books and accounts, dealing with banks, managing revolving funds, marketing of their products and Distribution channels, decision on expansion of product or service line, market and organization. Moreover, in order to have an overall running down of the organization, they do require some managerial attributes which they can acquire from such short duration training programmes.

Further from the methodological point of view, it has been observed that the respondents were more comfortable in addressing the issues when the interview method has been adopted. However when the questions were put forwarded from the schedule, it seems that they were giving some diplomatic answers. It has been observed that as because the questions were put from the schedule and the answers were recorded immediately in the schedule, the respondents were not found to be open. However, during the interview session as it was not recorded in the schedule by the researcher, they observed to be more comfortable.

Annexture :- I

No. of SHGs have been taken	Total Number of Members of 140 SHGs	No. of SHG Members to whom the schedule has been served	No. of SHG Members being personally interviewed
140	1940	1571	975

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Xenobiotics Translocation (Its absorption, distribution, biotransformation and Toxicity)

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Introduction:

Xenobiotics are the environmental foreign chemicals. The term derived from the Greek word-Xenos- a stranger + bios- life means stranger to life. Xenobiotics concerned with human health and environment. The metabolic of xenobiotics provides a basic knowledge to the understanding of pharmacology, toxicology, cancer research, drug addiction etc. Xenobiotics can be classified as

Synthetic compounds of use- Food additives, Biocides, Pesticides, Dyes, Explosives, Detergents, Polymers and Intermediates etc.

Inadvertently formed waste and By-products- Industrial waste water, automobile exhaust, products of incinerators and Chlorinated drinking water.

Environmental transformation products of xenobiotics- DPE, Photomirex, 2, 4 and 3,4-dichlorophenols, benzopyrene and quinines etc.

The process by which xenobiotics cross body membranes and enter the blood stream is referred to as absorption. There is so many impacts on the body for absorption of xenobiotics. Likewise so many barriers are there in the body of the lives for the absorption of xenobiotics. The xenobiotics after entering in to the body are ready for distribution throughout the body. It usually occurs rapidly. Conversion of xenobiotics biocatalytically into hydrophilic forms for excretion from the body is termed biotransformation. Toxicity of a chemical, xenobiotic and product as its capacity to cause injury while the hazards attribute to xenobiotics represents the probability that it will do so.(Barnes,1963)

Objectives:

The objective of the paper is to study the various ways of absorption of xenobiotics, its distribution throughout the body, conversion of xenobiotics to the form which can be eliminated from the body, toxicity of the xenobiotics.

Methodology:

Data has been collected from different books, magazines, Internet and some of the experience has also collected from fields.

Observation:

Translocation of xenobiotics-By exposing the live to the different concentration of xenobiotics the systems shows different responses. This is due to their defensive mechanism. The responses may be little or none. But for measurable response and effect xenobiotics must be exposing to the target site of action. The process of transportation of xenobiotics from its reception site to the target site can be defined as Translocation of xenobiotics. Different principles are there for translocation of xenobiotics i.e.

Translocation through skin or gastro intestinal Tract or Lungs from the site of action.

Transportation by blood to different tissues.

Release into the blood by accumulation.

Excretion or elimination through gastrointestinal Tract and kidney.

Xenobiotics transfer can be occurred as follows-

Passive transport includes Diffusion. In the process of diffusion no energy utilization takes place.

Specialized transport includes the transportation of xenobiotics across the membranes of the systems through active transport, facilitated diffusion and additional transport process. Here in this case the cell and system have to utilized energy.

Absorption of xenobiotics:- Absorption of xenobiotics means the process through which it cross the body membranes and enter the blood stream. For xenobiotics absorption there is no specific pathway as the other molecule absorbed the xenobiotics also. Through four ways xenobiotics absorption takes

place

Dermal absorption through the skin-Xenobiotics entering through the skin has to cross several layers of intact cells to reach the systemic blood circulation.

Pulmonary absorption through the lungs- This type of absorption can be the principal route of entry for any gaseous and particulate air pollutants and volatile organic chemicals. Larger surface area of lungs is suffered from the toxic injuries caused by inhaled gases. Disease silicosis is the result of absorption of air borne poison.

Gastro Intestinal absorption: Absorption through GIT is characteristically due to the epithelial wall of the GIT which consist of different layers of biochemical substances and induce to absorb the toxic substance more rapidly.

Absorption through special routes: The administration of xenobiotics through Intra-peritoneal, Subcutaneous, Intra-muscular and Intravenous is the special route. The toxicants directly administered to the blood stream through these routes.

Distribution of xenobiotics in the body of lives:

Distribution of xenobiotics is depending largely on the affinity for various tissues. The initial distribution is dominated by blood flow of circulation. During the distribution xenobiotics may get concentrated in some particular tissues or organs which are termed as storage depots. The concentration of xenobiotics is very important to determine the amount of chemical to reach the target organ, directed to storage depot, transported to the liver where biotransformation takes place to activate or inactivate for organic pollutants. The volume of distribution (VD) can be quantified by the following formula-

$$VD = (\text{Dose (mg)}) / (\text{Plasma concentration (mg/l)})$$

The principal storage sites for xenobiotics are Plasma Proteins, Body Fats, Liver (regarded as principal storage organ), Kidney, Bones, Brain and nervous tissues, Erythrocytes, Gonads, Respiratory Tract, GIT, Gall Bladder, Spleen and Fetus.

Biotransformation of xenobiotics: Biochemical conversion of toxicants or

xenobiotics into non toxic form can be defined as biotransformation. In another term it can be defined as biocatalytical conversion of xenobiotics or toxicants into hydrophilic form for excretion from the body is termed as biotransformation. The principal site of biotransformation is liver, lungs, stomach, intestine, skin and kidneys. Almost all of the parts of the body show some of the activity against xenobiotics substances.

Elimination of xenobiotics from the body is bi-phasic process, first it reach the blood from different source through various routes of entry and then distributed to different target organs of the body and again reenter into the blood stream for redistribution. The organs responsible for elimination of xenobiotics are

Kidneys (Urinary or renal excretion)

Gastro Intestinal Tract

Liver (Biliary excretion)

Lungs

Sweat glands on the skin

Mammary glands

Vagina (Vaginal secretion)

Salivary secretion.

Many toxicants xenobiotics get deposition in the dead tissues of the body and are eliminated e.g.

Metallic ions like Arsenic deposited in nails, hairs follicles etc.

Highly lipophilic toxic molecules like dieldrin deposited in carcass of ruminant.

Metals like Lead and Cadmium deposited in bones.

It is observed that when a toxicants or drug or xenobiotics administered into an animal its action is obstructed by some of barriers like- Blood-Brain barrier, Blood-Nerve barrier, Placental barrier, Blood- Renal barrier and Others (eyes and tentacles, erythrocytes, membrane, lipid layer etc).

Three general types of effects of xenobiotics can be obtained as

Xenobiotics cause cell injury which results cell death. The macromolecular target of these types of xenobiotics is DNA, RNA and proteins.

The xenobiotics can also be said as hapten which result antibody can

damage the cells by several immunologic reactions.

The reactions of activated chemical carcinogens with DNA are of great importance in chemical carcinogenesis.

The inherent potential or capacity of a material to cause adverse effects in a living organism is called as toxicity. The overall effects produced by a xenobiotic in experimental animals may be used to predict the possible and probable effects in human. It may be defined as the test which is designed to evaluate the relative potency of a xenobiotic comparing its effect on a living organism with that of standard preparation. Toxic effects are variable in nature, target organs and mechanism of action. Toxic effects result from biochemical interactions between toxicants and certain structures of the organisms. The varieties of toxic effects-are as

Local and systemic effects:

Some of the toxicants can cause injuries at the site of first contact. These are known as local effects. The sites of first effect are GIT, Skin, respiratory tract etc. If the toxicants has absorbed and distributed to other parts of the toxicants in the system and there after their distribution in the various parts of the body of the animals are called as systemic effects.

Reversible and irreversible effects: The toxicants disappear following cessation of exposure to the target organ is reversible effect while progress after exposure is discontinued is irreversible effect.

Immediate and delayed effect: The effect develops shortly after a single exposure is immediate effect and after a lapse of sometime the effect grows is the delayed effect.

Allergic and idiosyncratic reactions: Xenobiotic combines with a n endogenous protein to form an antigen which in turn elicits the formation of antibodies cause Allergy. Subsequent exposure to the chemical may result in an antigen-antibody interaction which provokes the typical manifestation of allergy. Idiosyncratic reaction is a genetically determined abnormal reactivity to a xenobiotic .

Application factor:

A concentration range which can be derived by using LC96h obtained from acute toxicity test.

Discussion:

The toxicological responses of xenobiotics manifests itself through changes in behavioral, as well as physiological and biochemical changes/alterations e.g. Some of the drugs or toxicants like Reserpine produce suicidal tendencies. Drugs like amphetamine produce confusion and inability to concentrate. Gluco corticoides in certain amount may cause euphoria, restlessness and psychological upsetting. Heroin causes a fixed intension etc. As per experienced with the modern era and mentality of young generation (a part) the tendency to use different chemicals for their amusement we should think the impact of it in future. Knowledge of xenobiotics should spread to the society. It should be popularized for our good health and well being.

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Mathematics: Its Importance and Uses in Day to Day Life

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Introduction:

"All science education which does not comment with mathematics is, of necessity, defective at its foundations." Comte, A.

"The social sciences mathematically developed are to be the controlling factors in civilizations." White, W.F.

Everybody needs some knowledge of mathematics in one way or the other. But it is felt that for an ordinary man the knowledge acquired during the primary and middle stage - will suffice. Many people believed that mathematics is an exceptionally difficult subject, its study required special ability and intelligence, and therefore everybody should be burdened with the study of mathematics. As per knowledge mathematics is very much essential subject for most vocations and higher specialized course of learning. Therefore the duty of the school is to give special attention in teaching of mathematics through which a learner can be able to achieve the knowledge of mathematics. At the University stage most of the physical and social science requires the application of mathematics. Ignorance of mathematics will be a great handicapped in the progress of studies in many other fields of study for future. No other subject can be substitute in lieu of mathematics because it has great relation with

subjects like Physics, Chemistry, Biology, Engineering, Agriculture, Social Science, Economics, Psychology, Logic, Philosophy, Fine Art and Geography etc.

Nobody can run without the use of fundamental processes of this subject in daily life. A common man can get on sometimes very well without learning how to read and write, but he can never pull on without learning how to count and calculate. Person ignorant of mathematics will be easily cheated. Counting notation, addition, subtraction, multiplication, division, weighing, measuring, selling and many more are simple and fundamental process of mathematics which are used in our day to day life. The occupations such as accountancy, banking, shop-keeping, business, tailoring, carpentry, insurance, postal jobs etc. mathematics plays a vital role.

Objective:

The objective of the paper is to highlight the utility of the subject mathematics in day to day life and its significance.

Methodology:

The data are collected from different books and magazines, Internet. Some of personal experience is also help in preparing this paper.

Observation:

Mathematics plays an important role in the organization and maintenance of our social structure. Mathematics enables us to understand the interrelations of individuals and the possibilities of various groups. Mathematics is the mirror of civilization. It plays a major role in bringing the learner to such advanced stage of development. Modern civilization owes its advancement to progress of various occupations such as agriculture, engineering, geo surveying, medicine, industry, navigation, railroad building etc. these occupation build up culture and mathematics and its back bone. Mathematics contributes for advancement for this occupation. Therefore mathematics shapes culture as pioneer. Cultural heritage have been preserved in the form of mathematical

knowledge only and learning of mathematics is the only medium to pass on this heritage to the newer generations. It is one of the repositories precious and valued heritages. Napoleon said "The progress and the improvement of mathematics are linked to the prosperity of the state." There is no doubt about the validity of the statement. Mathematics will occupy a prominent place in man's life in all activities of life. Budgeting is indispensable for individual, the family, society and the state. There are different types of budgets which are for family national, provincial, school factory and business concerned ect. where mathematics plays vital role. Natural phenomena follow mathematical principles like rising and setting of sun, change of season speed of rotation of planets. The rhythm of universe as well as the earth and lives also related with time. There is a definite need of mathematics in everybody's life - long planning and day to day planning. Mathematical approach is very much essential in any profitable progress. If anybody wants to make success in life, he must have recourse to mathematics.

Mathematics is a part of anybody's life wherever we go, whatever we do we using mathematics daily without realizing it. Everyone has a cell phone and it requires a basic knowledge of mathematics by knowing the numerical numbers. Baking and cooking need some requirement of mathematics. Every ingredient has to be measured in kitchen. Even without thinking math measuring skill and calculation used in gardening is a basic necessity of the subject. Every form of art and sculpture mathematics is co-dependent with mathematics. Mathematics is much needed skill in day to day. When driving the car and any vehicle measurement of everything is most important and for which mathematics is required. By calculating the funds/ cash we need and we expand through the bank for our day to day life mathematics plays its vital role. To manage the dinner/ lunch party planning the number of guest attending, planning the food to serve, venue of party anybody has to take the help of mathematics. For interior and exterior decoration of home mathematical knowledge add up a lot. Shopping is the most common use of mathematics in which we make a list of things we need to buy as well as make payments at the end.

Mathematics helps the students for interrelationship between different branches and develops the ability to use mathematical knowledge in the learn-

ing of other subjects. It helps to develop various concepts i.e. concept of number, direction, measurement etc. It helps to develop speed, neatness, accuracy, brevity and precision in mathematical calculation. This subject helps to learn and develop technique of problem solving. Mathematics helps to perform calculation orally and mentally. It helps to develop ability to think correctly, to draw conclusion, generalization and inferences. This subject helps to develop essential skill in drawing geometrical figure, reading, interpreting graphs and statistical tables and to generalize from the collected data and evidence. It helps the students to solve the mathematical problems independently. In making furniture mathematics plays most important role. Ice cream is one of the most favorite items for children. Some of ice-creams are cone shaped. For making these role of mathematics cannot ignored. Entertainment containing puzzle, games, toys etc has strong utility of mathematics. Music is nothing but mathematically organized sound. According to Leibnitz "Music is a hidden exercise in arithmetic of a mind unconscious of dealing with numbers."

Discussion:

Mathematics develops our power of acquiring knowledge, thinking reasoning, judgment and generalization. The study of mathematics prepares us for various occupations. The knowledge of mathematics is helpful in achieving vocational efficiency. It is the science of all science and art of all arts. It is the pivot of all the science and arts. It may be a backstage performer, but is a very powerful one. So the Government should take the steps to popularize the subject amongst the students of school level as well as college and university level. The educational authority should organize different seminars, workshops and symposiums in the school level through which a positive attitude can grow among the student regarding mathematics. Mathematical library and lab. Equipments should arrange in the institutional level.

Mathematics has become an inseparable part of our lives and whether we work in an office or spend most of our time at home, each one of us uses math as a part of our everyday life.

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ASSAMESE SUB-NATIONALISM, ETHNIC TENSIONS AND ASAM SAHITYA SABHA: ISSUES AND RESPONSES

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The state of Assam is a homeland of different ethnic groups known for their distinct historical memories, cultural features, beliefs, languages or dialects and identity. In the post-independence period, the nation building process in India shows state planned policies of homogenization and integration of different ethnic groups within the fold of a dominant language. This opened up disgruntlement among many ethnic communities leading to initiation of movement for their cultural revivalism and establishment of identities. In Assam too such movements for identity assertion by different ethnic groups have been highly witnessed and these have become the most influential dynamics in politics.

After independence, the politics of Assam has increasingly been designed by such types of ethnic movements. This multi-ethnic state of Assam, since 1960s, is facing the crisis of assertion by the various ethnic groups, which is basically to protect and preserve their identity. By now, a chain of movements has been witnessed for autonomy where many ethnic groups demanded assurance of their socio-cultural and political identity. It may be mentioned here that the official imposition of Assamese language both as the state language and the medium of instruction, backed by powerful movements of 1960 and 1972 by the Assamese middle class led Asam Sahitya Sabha, as a reflection of the assertion of Assamese sub-nationalism, has made most of the ethnic groups conscious of their distinct identity and as such they started reviving their

languages and advancing it as their 'identity symbol' through political mobilization¹ which ultimately changed the territorial boundary of Assam. Bipan Chandra argued that this effort to impose Assamese language became one of the factors which hampered the process of evolution of Assamese identity, prevented it from encompassing the entire state and led to many of the hills tribes to demand separation from Assam² and, in fact, became separated from its political boundary.

In this background, it is to be mentioned here that the growth of Assamese sub-nationalism based on Assamese language right from the latter half of the 19th century has been the most important and influential development during the colonial period in Assam. The torch-bearer of the Assamese sub-nationalism, the Asam Sahitya Sabha, right from the second decade of the 20th century took every step for the development of Assamese language, literature and culture. The option that seemed viable for the Sabha following independence was to retain the administrative structure of Assam as a single unit with the veil of Assamese language as the state language and medium of instruction. Therefore, the post-independence history of the Sabha started with the demand for the Assamese as the official language in the entire Assam followed by the movement for Assamese language as the only medium of instruction in the educational institutions. When consideration was being made for redistribution of provinces on linguistic basis in the 1950's, the Asam Sahitya Sabha debated against the move. The Assamese middle class led Asam Sahitya Sabha, instead, began to pursue standardization of Assamese language and urged the state to respond by framing a language policy.

However, the tribal population could foresee no future as they perceived that 'Assamese language predominance' would make them minority in Assam. Thus, the move towards making Assamese as the standard language by making the same as the state official language stimulated a feeling of resentment against Assamese community and from there on, search for 'identity' culminated into political and cultural disintegration of Assam by the different ethnic groups causing ethnic tensions in the entire region.

The language issue became the spark of life of tribal dissent. Henceforth, voices from different quarters raised protest that the sole aim of language

imposition is to dominate the tribal brethren through Assamese language. Some had said, 'as long as tribals remained with Assam their destiny lay in the hands of the Assamese.'³ As a result, soon after the imposition of the Assamese language as the official language of the state, the hills got separated from Assam. The state government responded in a similar mode when the medium of instruction issue was raised in the 1970s. This time, the plains tribes began to culturally distance themselves. Language and cultural separation of the tribal from the Assamese became the most practical outlay for political separation. Language became the most potent tool for elites to draw affiliation and distinction with its contemporary elite groups among the different tribal and non-tribal communities.

In this way, since 1960s Assam has been marked by frequent intercommunity tension and violence over language, cultural policy and immigration. Neither the Indian state at the center nor the Assam government were institutionalized enough to provide a coherent framework for solving this issue. Thus, Assamese sub-nationalism, in turn, brought forward ethnic tensions in Assam resulting, in fact, a threat towards the Assam's composite culture itself. In this background, the present paper has been an attempt to analyze the Assamese sub-nationalist assertions where the Asam Sahitya Sabha was instrumental, basically in the movements initiated by it and their implications particularly in the context of the emerging ethnic tensions both among the hills and plains tribes and the other non-tribal communities.

It may be stated that the relationship of language to the complex process of nationalism is a question, which has provoked almost all the thinkers who have engaged with this subject. A country like India with its numerous languages, offers a rich ground for the formulation of theoretical assumptions regarding the place of language in creating nationalist identities. During India's struggle for freedom, the question of language was significantly problematized and certain languages were put forward as rich enough or common enough to don the veil of the national language. This, however, was not an easily resolved issue, especially since there were several other well-developed languages in all parts of India, which were ready to debate the privileged space given to these few languages. The controversy over the Assamese language was another

matter altogether. Within a decade of the British rule, Assamese was overthrown by the British government from official discourse and Bengali became the language of the courts in Assam right from 1836.

So far the most dominant formulation has been to define Assamese sub-nationalism in terms of the culture of dominant Assamese speaking section of Assamese society. Most important among them is the Assamese language. The Asam Sahitya Sabha has always stressed on the socio-cultural aspect of development, in which language gets the primary focus because of certain difficulties which were encountered during the progress of Assamese language in history. The issue of language captured the minds of the people of Assam far earlier than the birth of the Asam Sahitya Sabha. Thereby, the identity politics in Assam based on language arose and it was mainly a product of the colonial administration which gained its footprints during late 19th century when Bengali was declared as official language of the state. Language ultimately had become the corner-stone of political recognition and the formation of its identity surpassing all other cultural traits in Assam. North-east India, being one of the most heterogeneous linguistic and cultural regions of the world, has been the stage for a plurality of this transitional variety from community and collectivity to nationality. Hence, John Samuel argues that it is the home of many nationalities, minority nationalities, sub-nationalities and ethno-political collectivities that are moving through different developmental and formative phases; language plays an important role in all these different transitional phases⁴.

It is to be noted here that the post-modernist view of identity assertion basically reflects a shift from the social to cultural movements. Post-modern cultural movements tend to be composed of innumerable and diverse largely (organizationally) unconnected and uncoordinated small group which forms along the lines of friendship networks⁵. In this context, reference may be made of Gramsci's concept of 'hegemony'. Gramsci argued that for most part, the dominant group did not have to use force in order to maintain its hold on the society because 'the interests of the dominant class are represented ideologically as those of society as a whole, and the reorganization of consent to that end. A hegemonic class or group, therefore, needs not be in the position of a ruling

power, and particularly in the context of areas in the backwaters of development, a non-ruling class could become a hegemonic class as has been seen in the case of Assamese middle class in the late 19th and the 20th centuries⁶. In the case of the ethnic groups of the smaller nationalities, in the cases where there are dominant nationalities, the role of the hegemonic group in the community is very important in the articulation of its interests and it is through such articulation that gradually the identity issue gets intensified and leads to polarization. It may be argued that it has been exactly the case of Assam both during the colonial period and in the post-colonial political developments.

The imposition of Assamese, in the 1950s, on the minority language groups was vehemently opposed by them and was perceived as the hegemonic attempt of a dominant nationality of the region to undermine their linguistic and cultural identity. The language movements of 1960 and 1972 launched by the Assamese middle class led Asam Sahitya Sabha were also because of a language policy which lacked a proper perspective of the socio-linguistic and political situation of the region. What perhaps the central policy-makers may treat as a tribal deviation is much more a serious and sensitive issue within the nationality context of the north-east⁷. To find out the underlying causes of development of such community specific sentiments, Hiren Gohain rightly argued:

"There has never been a sincere attempt on the part of Assamese to uplift the tribals' brethren to their level through reservation and other available constitutional method. Since the State machinery is dominated by the Assamese cast-Hindu, reservation in job and educational institutions has been sabotage through neglect and obstructionism. And what is worse, the tribal people are totally insecure. With rapid loss of land in areas reserved for them as tribal belt and blocks, there is no lack of evidence that this important safeguard has been hollow to begin with and has been made meaningless by the way it has been enforced."⁸

Assam's rigid stand on the question of Assam being recognized as an Assamese state contributed to the impatience of the indigenous tribes in the hills areas who raised, in some cases even violently demanded separation. This may be substantiated from the memorandum of the 'United Mizo Freedom

such chronic exploitation of Assamese middle class had forced the Bodos to search for their past distinctive traditions and customs. Hence, it may be argued that after independence, the policy-makers of the Assam government either lacked an adequate perspective of the complex socio-linguistic and nationality problems of the region or they were naive enough to neglect the linguistic as well as the nationality aspirations of the diverse groups of the region.¹⁷ During that time Asam Sahitya Sabha was the most powerful and influential civil society institution in Assam. It is quite interesting to note that the Sabha set the deadline for the government that within 1960 Assamese should be declared as the state¹⁸ language of the state and exactly on 24th October 1960 the 'Assam Official language Bill' was passed.

In this context, mention may be made here the aspirations and following activities of the Asam Sahitya Sabha. The Asam Sahitya Sabha has an agenda of aggressive cultural nationalism.¹⁹ As early as 1950, it demanded that Assamese be made the official language of the state and that, barring those in the Khasi and Jaintia hills, Mizo hills and Garo hills, all schools should switch to Assamese. In this background, the 1960s upto the late 1980s was marked by frequent intercommunity tension and violence over language, cultural policy and immigration.²⁰ Regional tribal rebellions since 1989 further pulled Assam apart. Situations developed in the 1960s where the Assamese middle class hegemony came to be challenged by the emerging elites of many of the other smaller nationalities in the region. This gave rise to tension because of the antagonism between the less advanced and more advanced middle classes and elites of the region. The role of the hegemonic middle class is very important in this situation and their role, therefore, must be looked into. In this respect the Asam Sahitya Sabha is one of the most important and effective organizations of the middle class in Assam which has always sought to represent the interest of the Assamese middle class.

Thus, as the nationality consciousness of the smaller nationalities began to develop and political aspirations became one of the manifestations of that rising consciousness, the Asam Sahitya Sabha began to express views which reflected the 'expansionist aspirations of the Assamese Middle Class.'²¹ The Sabha, though originally designed to be a purely literary organization, yet,

being an organization of the dominant class of the society, it could not divorce itself from politics due to various practical and historical reasons. Hence, from the very beginning the Sabha emphasized on the need for the assimilation of the various ethnic group, both in the hills and plains of Assam, with the Assamese culture and language. Such pronounces on the part of the Sabha, however, had a disquieting effect on the smaller nationalities as they saw this as a threat to their own identity. Besides, as the smaller ethnic groups began to develop, their educated elites - the hegemonic groups of these ethnic minorities began to consider the Assamese middle class as the main obstacles in their path of development just as in the 19th and 20th centuries, the nascent Assamese middle class had considered the more advanced Bengali middle class as the main obstacle in their path of development. History was being repeated, but, the Asam Sahitya Sabha failed to see this historical truth and went ahead with an attitude which helped to polarize the various ethnic groups.²²

The Assamese middle class as represented by the Sabha, therefore, viewed a process of historical evolution as a question of national integration and defence. Such attitude of a dominant class, which was blind to the historic realities and saw only the outward manifestation of a process, increased the complications in the region. The process of ethnic and nationality formations going on in the region were not mere political processes. They involved much deeper socio-cultural, linguistic processes of development. Manurama Sharma also argues that the inability or the unwillingness of the hegemonic class of the region to comprehend the processes of ethnic developments in the region led the emerging counter hegemonic groups of these smaller nationalities to mobilize support in their demands for self-protection and, thus, began to challenge the dominance of the Assamese middle class. This challenge took form, not only of demands for separate political units, but, also the establishment of their own ethnic identities. Therefore, the formation of separate political units was not the culmination of a process of polarization, but, only the beginning of a new process of ethnic polarization. The historical process which began in the late 19th and early 20th centuries with the emergence of the Assamese middle class is actually still going on with the emergence of new counter hegemonic groups among smaller nationalities in the region like the

Organization in 1954 which stated:

*"The Assamese who happened to be the single majority community in a heterogeneous state try not only to dominate others in all affairs of administration of the state, but, also try to impose their language on the non-Assamese. We feel that it is quite unfair to divide the people in to so many administrative units which are not the same, while the Assamese carry on their imperialist policy over the non-Assamese."*⁹

These instances, to a certain extent, resulted to the disintegration of Assam and the formation of separate hills-states. Over the years, four new states, Nagaland, Meghalaya, Mizoram and Arunachal Pradesh were created out of Assam. The formation of Nagaland in 1963 began a process of successive reorganization of Assam's boundaries and formation of new states out of the original state of Assam. In 1970 Meghalaya was separated; in 1972 Mizoram and Arunachal Pradesh accordingly. But, the Indian state's policy of breaking up Assam to end identity movements in the hills energized fresh movements for autonomy as well as separation in the northeast by newly politicized ethnic groups particularly among the plain tribes and the rest hills tribes, the Mikir hills and the North Cachar hills. For instance, 'The Mikir and North Cachar Hills Leaders' Conference' submitted a memorandum to the Prime Minister on June 9, 1973 and explained how they were persuaded to remain in Assam, how the promises were forgotten, how the 'Assamese Junta' are determined to Assamize them. They further stated that

*"Such necked imposition of Assamese language, the Hill people are not going to tolerate. Nor are they prepared to lose their distinct identity as a Tribe. Since the Assamese people also have gone too far to withdraw, there is no meeting point of the two. The only solution for the Hill people is separation from Assam and to have their own state and that they will have at whatever price."*¹⁰

In the similar vein, the 'Action Committee of KarbiAnglong and North Cachar Hills Separate State Demand Committee' in its memorandum to the Prime Minister of India on November 24th, 1980 complained:

"Imposition of Assamese language as a compulsory subject in all non-Assamese secondary schools in the state had added to the injury in the tribal

*minds. Especially the tribal people of these two Hill districts do not like to be confirmed within the sphere of Assamese language."*¹¹

The two most dangerous of South Asian insurgencies, those of the Assamese and the Bodos, were partly a result of this policy.¹² The Bodos claimed an ever greater indigeneity, wanting to divide Assam '50-50' and setup their historical ethnic homeland on the south bank of the river Brahmaputra. History has been repeated in this region. The condition has been the same; only the actors are different. Just like the developments during the colonial period, Bodos has also alleged Assamese as immigrants from the northern part of India who dominated local Assamese and aboriginals with the progress of time in the post-colonial period. So, they have attempted to changeover from Assamese identity and rediscover their past in every possible way. The earliest expression of consciousness in a concretized form of this community was the demand for Roman script for Bodo language. This very demand implies the rejection of the Assamese identity. In the context, M. S. Prabhakara says 'Inevitably, the present movement of the Bodo people for a rejection of the Assamese script for their language is seen as yet another rejection, by a minority group, of its *Assamiya* identity.'¹³ It questioned the legitimate authority of Assamese middle class because it presumed the plains tribes had been gradually assimilating to the Assamese society. Anuradha Dutta has stated that 'Although the perception of the Assamese was that they had attained an Assamese personality with coming together of different ethnic, religious and language groups this was not quite the picture. An identity crisis prevailed demanding the individual expression. This process instigated sub-groups to rediscover their own past identities'.¹⁴ M.S. Prabhakar further concerned about the unequal terms of assimilation of the Bodos into Assamese formation. He argued that their assimilation into Assamese society has been very much related to their acceptance of Hinduism. In this process, they lost their native language and moreover, 'the acceptance of Assamese language as the mother tongue was the *sine quo non* of entry into Assamese society'¹⁵. Initially an illusion was created that the new entrants were equal to the cast-Hindu people, but, in reality they were admitted in sufferance. The material benefits which meant for the Bodos were 'in fact being almost exclusively cornered by the non-Bodo people.'¹⁶ So

hills or the plains tribes and other non-tribes and in the process of this ethnic polarization the Asam Sahitya Sabha has played a very potent role of complicating existing tensions by its intolerant attitude and its insistence of not understanding a historical situation till the situation had become explosive.

From the above it has been found that the post-independent Assam remained multi-ethnic and multi-lingual as it was under the colonial rule. In spite of non-coincidence of political boundary to that of Assamese ethnic boundary, the Assamese elites, after assuming political power, have attempted to make Assam a linguistic province following the national trend. This aspiration of the Assamese elites to make multi-ethnic Assam a homeland for the Assamese has been one of the root causes behind the future ethnic assertions as well as ethnic-conflicts in the region. Therefore, the post-independent Assam had to witness the systematic assertion of identity by the various hitherto suppressed communities. The Asam Sahitya Sabha has been the instrumental in this venture.

Such intentions of the Sabha have often been assumed to be hegemonic, chauvinist and elitist. In the 20th century when the middle class aspired to take a dominant role, it was not unlikely that the Sabha would not act hegemonic. Amalendu Guha described the whole argument of Assamese nationalism as chauvinist, called that the Asam Sahitya Sabha had also shown shades of chauvinism. He termed the Assamese nationalism as 'little' because of failure of identifying such nationalism with the masses.

The Sabha has been labeled as chauvinist because it is said to be unsympathetic to other smaller nationalities of Assam and has never tried to take interest in their problems and concerns. The Sabha's demand for the introduction of Assamese as the medium of instruction was regarded as the imposition of Assamese language. Therefore, the responses of the Asam Sahitya Sabha towards the issues of Assamese sub-nationalist assertion have been bearing far reaching impact in the entire arena of socio-political and cultural life of Assam and its people. It is quite important to note that recently the Sabha has become quite accommodative by reforming its language policy for which it has been under severe criticism. The newly elected president of the Sabha, Dhruvajyoti Bora, has stated that language would be the foundation of the Assamese nationality in the coming days, and that all those who had been

using Assamese as first, second and third language, would collectively define the composite Assamese identity. He further submitted that the Assamese identity will be determined neither by religion nor by ethnicity - nor even by the language of a particular group of people or by a group from a particular place. It will be language-centric, but, a broader entity in the sense that its constituents will include equally those whose mother tongue is not Assamese but who have been using Assamese as second and third language. The Assamese language is a common property of those whose mother tongue is Assamese, and those for whom it is a second or third language. The share and dignity of this ownership is equal. Assamese has been the common language of the ethnic tribes, migrants from East Bengal, tea tribes, Bengalis, Nepalis, and Hindi-speaking communities. Any parochial attempt to narrow down the definition of Assamese would be entirely misplaced and harm the cause of nation-building.

The Sabha as a 'mouth piece of the Assamese people' took active part on different socio-cultural and political issues and problems that affects Assam and the Assamese people. However, its overemphasis on the issue of Assamese language needs to be changed keeping in view the present situation of the political and ethnic boundary of Assam. It should focus on the value of integration among the different ethnic groups of Assam and should concentrate on the 'literature for integration'. In fact, the Asam Sahitya Sabha must act as the Assam's National Literary Academy like the France Academy (1634), British Academy (1902), Indian Literary Academy (1954) or the Bengal Sahitya Parishad etc. The Sabha must have to reflect the nomenclature (Asam Sahitya Sabha) given to it through its attitude and activities.

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মিচিং লোক-সাহিত্যত লোকবিশ্বাসৰ প্ৰতিবিন্ধ

ৰঘুনাথ কাগয়ুং,
অসমীয়া বিভাগ, সোণাৰি মহাবিদ্যালয়

সংক্ষিপ্ত-সাৰ

লোক-সাহিত্য হ'ল সাধাৰণ লোকৰ সাহিত্য। মিচিং লোক-সাহিত্যৰ এটি উল্লেখযোগ্য বৈশিষ্ট্য হৈছে ইবোৰত লোক-বিশ্বাসৰ প্ৰতিফলন। বিবিধ লোক-বিশ্বাসৰ পয়োভবে মিচিং লোক-সাহিত্যক সমৃদ্ধি প্ৰদান কৰিছে। এই লোক-বিশ্বাসবোৰৰ ভিতৰত গছ-গছনি, জীৱ-জন্তু, চৰাই-চিৰিকতি, মাছ-মগৰ, ধৰ্ম-দৰ্শন, পূজা-পাতল, প্ৰকৃতি পূজা, ভৱিষ্যত গণনা আৰু কৃষি-বাণিজ্য ইত্যাদি লোক-বিশ্বাসৰ প্ৰতিফলনৰ প্ৰসংগ বিশেষভাবে উল্লেখযোগ্য। লোক-বিশ্বাসৰ প্ৰতিফলনে মিচিং লোক-সাহিত্যৰ ভঁৰাল টনকিয়ালে কৰা নাই, স্বকীয়তাও প্ৰদান কৰিছে।

বীজ-শব্দ

লোক-সংস্কৃতি, লোকবিদ্যা, লোকজীৱন, মিচিং জনগোষ্ঠী, মিচিং লোকজীৱন, লোক-সাহিত্য, মিচিং লোক-সাহিত্য আৰু লোক-বিশ্বাস।

১.০ অৱতৰণিকা :

লোক-সাহিত্য লোক-সংস্কৃতি বা লোকবিদ্যাৰ অন্তৰ্গত এটি বিভাগ। লোকবিদ্যা (folklore) আৰু লোকজীৱন (folklife)ক চাৰিটা বিশাল শ্ৰেণীত ভাগ কৰিব পৰা যায় : মৌখিক সাহিত্য বা মৌখিক লোকবিদ্যা (oral Literature), ভৌতিক সংস্কৃতি (material culture), সামাজিক লোকাচাৰ বা লোক ৰীতি-নীতি (social folk custom) আৰু লোক-পৰিৱেশ্য কলা (folk performing art form)।^১

লোক-সাহিত্য হ'ল সাধাৰণ লোকৰ সাহিত্য। ই সাধাৰণ লোকৰ ভাৱ-অনুভূতি প্ৰকাশক সাহিত্য। লোক-সাহিত্য যুগ যুগ ধৰি সাধাৰণ লোকৰ মাজত মৌখিক ৰূপত প্ৰচলিত হৈ থাকে।

মিচিং লোক-সাহিত্য অতি চহকী আৰু ঐশ্বৰ্যশালী। মিচিং লোক-সাহিত্যত এফালে পাহাৰীয়া জীৱন প্ৰবাহত উটি-ভাহি ফুৰা বিভিন্ন নৃ-গোষ্ঠীৰ সৈতে লাভ কৰা মধুৰ সামিধ্য আৰু বৰ্ণিল অভিজ্ঞতাৰ প্ৰতিচ্ছবি প্ৰকাশ পাইছে আৰু আনফালে ভৈয়ামৰ ভিন্ন জনগোষ্ঠী, ভিন্ন ধৰ্মাবলম্বী আৰু ভিন্ন ভাষীৰ নিকট সামিধ্যৰ বৰ্ণময় অভিজ্ঞতাৰ প্ৰতিবিন্ধ প্ৰতিফলিত হৈছে।

মিচিং লোক-সাহিত্যৰ এটি উল্লেখযোগ্য বৈশিষ্ট্য হৈছে ইবোৰত লোক-বিশ্বাসৰ পৰ্বতসম

পয়োভৰ। বিবিধ লোক-বিশ্বাসৰ পয়োভৰে মিচিং লোক-সাহিত্যক সমৃদ্ধি প্ৰদান কৰিছে। সদৰ্থক ক'বলৈ হ'লে মিচিং লোক-সাহিত্যত পয়োভৰৰ ঘটা লোক-বিশ্বাসবোৰ মিচিং লোক-সাহিত্যৰ কাৰণে বিষয়বস্তু, ভাৱবস্তু আৰু পটভূমিও।

১.২ অধ্যয়নৰ পদ্ধতি, উদ্দেশ্য আৰু পৰিসৰঃ

বিশ্লেষণাত্মক অধ্যয়ন পদ্ধতি ইয়াত ব্যৱহাৰ কৰা হৈছে। তথ্য-উৎস মুখ্য আৰু গৌণ - দুয়োটা উৎসৰ পৰা লোৱা হৈছে। তথ্য আহৰণৰ পদ্ধতি হিচাপে সাক্ষাৎকাৰ পদ্ধতি গ্ৰহণ কৰা হৈছে। তদুপৰি কিছুমান তথ্য অধ্যয়নীয় বিষয়ৰ স'তে সম্পৃক্ত গ্ৰন্থৰ পৰাও লোৱা হৈছে।

মিচিং লোক-সাহিত্যত প্ৰতিফলিত লোক-বিশ্বাসৰ প্ৰণালীবদ্ধ বিচাৰ-বিশ্লেষণ আৰু অধ্যয়নেই এই গৱেষণা-কৰ্মৰ মূল উদ্দেশ্য। অধ্যয়নৰ পৰিসৰে সামগ্ৰিকভাৱে মিচিং লোক-সাহিত্যৰ অধ্যয়নৰ পৰিৱৰ্তে কেৱল মিচিং লোক-সাহিত্যত লোক-বিশ্বাসৰ প্ৰতিফলনৰ বিষয়ে অধ্যয়নতে সীমাৰদ্ধ থাকিব।

১.৩ বিষয়বস্তুৰ বিষয়ে আলোচনা

মিচিং লোক-সাহিত্যৰ ইতিহাস মিচিং জনগোষ্ঠীৰ সমানেই প্ৰাচীন। ছপাশালৰ ব্যৱহাৰৰ আগতে মুখেই আছিল তেওঁলোকৰ একমাত্ৰ প্ৰকাশ মাধ্যম। মিচিং সমাজত বুৰঞ্জী লিখা প্ৰথা নাছিল। সেই কাৰণে মিচিং মৌখিক সাহিত্য বা লোক-সাহিত্যক মিচিং সমাজ-জীৱনৰ ইতিহাস বুলিও ক'ব পৰা যায়।

'লোক-সাহিত্য আৰু লোক-বিশ্বাস জনসাধাৰণ সম্পৰ্কীয় বিজ্ঞান নহয়; ই পৰম্পৰাগতভাৱে চলি অহা লোকবিজ্ঞানহে। মানৱ জাতিয়ে যুগ যুগ ধৰি যি অভিজ্ঞতা লাভ কৰিলে, যি যি কথা শিকিলে, যিসমূহ বিষয়-চৰ্চা কৰিলে - সেই সকলোৰে সঞ্চয়-ভাণ্ডাৰ হ'ল লোক-সাহিত্য আৰু লোক-বিশ্বাস। লোক-সাহিত্য আৰু লোক-বিশ্বাসৰ মাজতেই জাতিৰ মনোজগত আৰু জীৱন-যাপন আদৰ্শৰ পৰিচয় ওলায়।'^১

কোনো এখন সমাজে যুগ যুগ ধৰি পৰম্পৰাগতভাৱে মানি অহা বিশ্বাস বা অন্ধবিশ্বাসকে লোক-বিশ্বাস বুলি আখ্যা দিব পাৰি। এই ধৰণৰ বিশ্বাসবোৰৰ কোনো বিজ্ঞান-সন্মত ভিত্তি নাথাকিব পাৰে, কোনো যুক্তি-সাপেক্ষ দিশ নাপাব পাৰে বা কোনো প্ৰমাণযোগ্য সমল নহ'ব পাৰে - কিন্তু ইয়াৰ সামাজিক মূল্য অধিক। লোক-বিশ্বাসবোৰৰ উদ্ভৱ হয় লোক-ধাৰণাৰ পৰা আৰু এনেধৰণৰ ধাৰণাই যুগৰ পিছত যুগ ধৰি মানুহৰ মনত প্ৰভাৱ বিস্তাৰ কৰি আহিছে। লোক-ধাৰণাৰ পৰা সৃষ্ট

বিশ্বাসেই লাহে লাহে লোক-বিশ্বাসলৈ ৰূপান্তৰিত হয়।

প্ৰাচীন কালৰে পৰাই মিচিং সমাজত, নিৰক্ষৰ-চহা জনসাধাৰণৰ মাজত পৰম্পৰাগতভাৱে নানা লোক-বিশ্বাস প্ৰচলিত হৈ আছে। মিচিং সমাজত যুগ যুগ ধৰি প্ৰচলিত হৈ থকা কিছুমান লোক-বিশ্বাস পৰৱৰ্তী কালত মিচিং সমাজৰ লোক-পৰম্পৰা আৰু লোক-ৰীতিলৈয়ো ৰূপান্তৰিত হৈছে।

গছ-গছনি, জীৱ-জন্তু, চৰাই-চিৰিকতি, মাছ-মগৰ, ধৰ্ম-বিশ্বাস, পূজা-পাতল, প্ৰকৃতি পূজা, ভৱিষ্যত গণনা, কৃষি-সম্বন্ধীয় নানা বিশ্বাস মিচিং সমাজত প্ৰচলিত হৈ আছে। এই লোক-বিশ্বাসবোৰে কেতিয়াবা মিচিং জনজীৱনৰ অলিখিত ইতিহাস উন্মোচিত কৰে। সেইয়ে, লোক-বিশ্বাসবোৰক মিচিং জাতিৰ ঐতিহাসিক দলিল বুলি ক'ব পৰা যায়।

চৰাই-চিৰিকতিক লৈ মিচিং সমাজত অনেক লোক-বিশ্বাস জড়িত হৈ আছে। চৰাই-চিৰিকতিৰ ভিতৰত কুকুৰা চৰাইৰ স্থান মিচিং সমাজত সবাতোকৈ ওপৰত। কুকুৰা চৰাইক মংগল আৰু শুভ-কৰ্মৰ প্ৰতীক হিচাপে মিচিং লোক-বিশ্বাসত গ্ৰহণ কৰা হয়। সেইয়ে, সকাম-নিকাম, পূজা-পাতল, উৎসৱ-পাৰ্বন, জন্ম-মৃত্যু-বিবাহ, ধৰ্মীয় ক্ৰিয়া-কাণ্ড আদিত কুকুৰা চৰাই উচৰ্গা কৰিলে উপৰি-পুৰুষে সন্তুষ্টি লাভ কৰে আৰু গিৰিহঁতক কুশলে ৰাখে বুলি তেওঁলোকে বিশ্বাস কৰি আহিছে। লোক-আশীৰ্বাদত আছে :

'চাঁকাঃ, মুগলুং মিৰীম অদক্কা উৰম্-পঃচুম (বজ্ৰপাতৰ গৰাকী আৰু প্ৰেতাশ্ৰা), নলুম মিন্তাতলা উকিল উদ্দ' পকি ৰক্‌প-ৰগ্নীকী-তলুকদুং নলুদান আইয়াঃপী গুলুম ৰাকি-দাকিলাং।'^২ (হে বজ্ৰপাতৰ গৰাকী আৰু উপৰি-পুৰুষ পৰমাত্মাসকল, এয়া তোমালোকৰ নাম স্মৰণ কৰি এযোৰ নিখুঁত মতা আৰু মাইকী কুকুৰা উচৰ্গা কৰিছোঁ — তোমালোকে য'তে নাথাকক আমাক কুশলে ৰাখিবা।)

কুকুৰা, হাঁহ, পাৰ, কপৌ, কাউৰী, ফেঁচা, শগুণ, হুদু, বাদুলি, গুৱলা চৰাই আদিক কেন্দ্ৰ কৰি মিচিং সমাজত প্ৰচলিত লোক-বিশ্বাসৰ প্ৰতিচ্ছবি মিচিং লোক-সাহিত্যত অনেক পোৱা যায়।

মিচিং লোক-বিশ্বাসত গছ-গছনিৰ স্থান সুকীয়া। মিচিং সমাজত গছ পূজা কৰা প্ৰথা নাই যদিও গছ-গছনিক লৈ অনেক লোক-বিশ্বাস তেওঁলোকৰ মাজত প্ৰচলিত হৈ আছে। এই লোক-বিশ্বাসবোৰৰ আধাৰত মিচিং চহা কবিয়ে প্ৰচুৰ পৰিমাণে লোক-সাহিত্য ৰচনা কৰি আহিছে।

মিচিং প্ৰবাদ-প্ৰবচনত বৰ্ণনা কৰা মতে, 'গছৰ তলত ভূত-প্ৰেত, যখ-যখিনী, অপ-দেৱতা, বুঢ়া ডাঙৰীয়াই বাস কৰে।' 'জৰি, আঁহত, বৰ গছৰ তলেদি দুপৰীয়া-গধূলি পাৰ হ'ব নাপায়- দেও-ভূতে সেই সময়ত মুকলি মনে ফুৰি থাকে'। এইবিলাক মিচিং লোক-বিশ্বাসৰ একো একোটা প্ৰতিচ্ছবি

মাথোন।

মিচিং লোক-বিশ্বাস মতে, 'বৰগছৰ কাষত প্ৰস্ৰাৱ কৰিবলৈ হ'লে তিনিবাৰ চাপৰি বজাব লাগে — নহ'লে বনদেৱী বিতুষ্ট হয়।' তেওঁলোকৰ প্ৰবচনত আছে যে 'যুম্বাংল গ্ৰীম্বল য়াপা পিৰংচুলাং' (অৰণ্যত সোমাওঁতে হাত চাপৰি বজাইহে সোমাৰা)।

মিচিং সমাজত যুগ যুগ ধৰি জন্তু-বিষয়ক বহুত সাধু প্ৰচলিত হৈ আছে। এই সাধুবিলাক জন্তুক কেন্দ্ৰ কৰি গঢ়ি উঠা মিচিং লোক-বিশ্বাসৰ আধাৰতে ৰচিত। মিচিংসকলে কিছুমান জন্তুক কিছুমান বস্ত্ৰৰ প্ৰতীক হিচাপে বিশ্বাস কৰে। যেনে, বাঘ অঁকৰা আৰু দুৰ্বলীৰ প্ৰতীক; কিন্তু মানুহ বলীৰ প্ৰতীক।

আনহাতে, দেৱতালৈ বুলি উচৰ্গা কৰা গাহৰিৰ কলিজাত যদিহে অকণমান হ'লেও ঘূণ থাকে সেয়া অমংগলৰ প্ৰতীক; কিন্তু যদিহে ঘূণ নাথাকে সেয়া মংগলৰ প্ৰতীক। এই ধৰণৰ জন-বিশ্বাসৰ প্ৰকাশ 'মিবু আঃবাং'তো অনেক পোৱা যায়।

মিচিং লোকগীততো জীৱ-জন্তু বিষয়ক লোক-বিশ্বাসৰ প্ৰতিচ্ছবি অংকন কৰা দেখা যায়। মিচিং লোকগীতত আছে যে বাৰিষাৰ বতৰত গৰুৱে লেঠাৰি-নিছিগাকৈ হেৰুৱিয়াই থাকিলে বাৰিষা বঢ়াৰ সন্তাৰনা থাকে। হাতীৰ লাড বা ঘোঁৰাৰ গোবৰ গছকিলে ধনুস্তংকাৰ ৰোগে পায়। কিন্তু শিয়ালৰ বিষ্ঠা গছকিলে দুৰ্ভিক্ষ আহে। অই নিঃতমতো আছে যে কুকুৰে বৰকৈ ৰাউচি জুৰিলে ভয়ংকৰ মহামাৰী বেমাৰ হ'ব পাৰে।

কাবান বা বিননি গীতত জন্ম-বিবাহ-মৃত্যু সম্পৰ্কীয় লোকবিশ্বাসৰ প্ৰতিচ্ছবিৰ অংকন মনপৰশাঃ 'মোৰ জন্মৰ সময়ত যিডাল বাংকুং (ঘৰত পথালিকৈ দিয়া এটোকোৰা কাঠ) ন-কৈ লগাইছিল - সেইডাল কাটোতে ভুলকৈ কাটিলে নেকি - যাৰ কাৰণে আজি মোৰ এই অৱস্থা হ'ল?'

আন এটা কাবানত কৈছে- 'মোক জন্ম দিওঁতে মায়ে যিবোৰ ব্ৰত মানি চলিব লাগিছিল বা পালন কৰিব লাগিছিল, কিন্তু সেইবোৰ পালন নকৰিলে নেকি— যাৰ কাৰণে আজি মই এনেদৰে কষ্ট ভুগিবলগীয়াত পৰিছোঁ?'

শুভ যাত্ৰা আৰু শুভ কৰ্মত হুমুনিয়াহ কাঢ়িব নাপাই বুলি মিচিংসকলে বিশ্বাস কৰে।

তেওঁলোকৰ মতে হুমুনিয়াহে কৰ্ম বা ফলাফলত প্ৰভাৱ পেলায়। মিচিং বিননি গীতত এই ধৰণৰ লোকবিশ্বাসসৃজনিত ছবি চিত্ৰকৰ্ষক ভাৱে উপস্থাপন কৰিছে-

'কম্জিং অদনা ৰীয়িং অদনা

উম্নু কৌলিষ্ঠী গ্ৰমান দদনা।

চাঁকই চাগুক গৃতম তনোয়া

নাঃনীব্ উিন্দুমীম গাঁনঃ তুঃলাঃনা।'

(মায়ে ক'ৰবাত এনেই ফুৰি থাকোঁতে কোনোবাই মাৰ মুখতে হুমুনিয়া কাঢ়িলে নেকি- যাৰ কাৰণে অতবোৰ দুখ আজি মই ববলগীয়াত পৰিছোঁ?)

লুপ-লুজাৰ বা প্ৰবাদ-প্ৰবচনতো মিচিং লোক-সমাজৰ লোক-বিশ্বাসৰ সুন্দৰ প্ৰতিফলন দেখা যায়। উদাহৰণ স্বৰূপ-বিধবাই ধুনপেচ কৰিলেও কিবা নহয় কিবা কলংক থাকিবই (তুম্ব নাং চেনামী চেনুং চেকৰী), দদগাঙ(দহা-কাজ)ৰ জলপিণ্ড প্ৰস্তুত কৰিবৰ বাবে অতদিনে অৱহেলিত-অব্যৱহৃত পুৰণা জহি-খহি যোৱা নাওখন ব্যৱহাৰ কৰিলেহে মৃতক স্বৰ্গগামী হ'ব পাৰে (কুঃয়াং অল্লুঙী দদগাং পুদ), মৃত্যুৰ সময়ত চাবৰ হেঁপাহ কৰা মানুহজনক চাবলৈ নেপাই মৃত্যু হ'লে মৃত্যু হোৱা মানুহজনৰ চকু মেল খাই থাকে। তেতিয়া চাবৰ হেঁপাহ কৰা মানুহজনৰ নাম লৈ এটোপা পানী হাতত লৈ চকু মোহাৰি দিলে মৃতকৰ চকু মুদ খায় (কাঃল্ঃনাম আমিদগ আমিনীম মিন্‌নায়চিনা আমিদগ আমিগীম ৰিঃচুঃয়ীম্বল' আমিদগ আমিগী মিক্লাব্দকু)।

বিজুলী, গাজনি, ধুমুহা, মেঘ, বেলি ইত্যাদিক লৈয়ো অনেক লোক-বিশ্বাস মিচিং সমাজত প্ৰাচীন কালৰ পৰা প্ৰচলন হৈ আছে। এই লোক-বিশ্বাসবোৰ মিচিং সাধুকথা আৰু লোক-গীতত সংবেদনশীল ৰূপত চিত্ৰায়ন কৰিছে। অই নিঃতমত আছে যে- গাজনি-ধুমুহাৰ মাত্ৰা বেছি হ'লে বৰষুণ নাহে, বেলি লহিয়ালে চুলি কাঢ়িব নাপায় ইত্যাদি। মিচিং প্ৰবচনত উল্লেখিত ৰাতি আইনা চাব নাপায়, ভৰ দুপৰীয়া ওলাব নাপায়, অপদেৱতাই লঙে, বেলি লহিয়ালে মূৰ ধুব নাপায় - আয়ুস কমি আহে ইত্যাদি কথাংশৰ পৰা মিচিং সমাজৰ জন-বিশ্বাসৰ এটা খুলমূল আভাস পাব পাৰা যায়।

ঘৰ, যাত্ৰা, সাপক লৈ প্ৰচলিত মিচিং লুপ-লুজাৰ বা প্ৰবচনবোৰৰ সৃষ্টিৰ আঁৰত মূলতঃ মিচিং লোকবিশ্বাসেই জড়িত হৈ আছে। মিচিং লোকবিশ্বাসৰ আধাৰত প্ৰচলিত জনপ্ৰিয় প্ৰবচন হ'ল- 'আমিক যুপুক আচুবল যুপুপাঃমাং, য়াল্ল গ্ৰ্‌ম্নদকু', অৰ্থাৎ- আনৰ শুৱা বিচনাত শুব নাপায়, সেইজনৰ আত্মা তোমাৰ শৰীৰত সোমাই তোমাৰ লগতে গুচি আহিব পাৰে।

আচাৰ-আচৰণক কেন্দ্ৰ কৰি মিচিং সমাজত কিছুমান লোকবিশ্বাস প্ৰচলিত হৈ আছে। যেনে- 'পিছদিনা কৰিব লগা কাম আগৰাতি লোকে শুনাকৈ ক'ব নাপায়; অপদেৱতাই শুনা পলে কামত ব্যাঘাত জন্মাব', 'সদায় কপালত হাত দি থাকিব নাপায়; তেনে কৰিলে সদায় কপালত হাত দি কান্দি থাকিবলৈ পায়', 'সদায় কপালত হাত দি থাকিলে বিধিৰ লিখি পঠিওৱা সৌভাগ্য মুচ যায়', 'উঠা বহা কৰোঁতে সদায় হুমুনিয়াহ কাঢ়ি থাকিলে জীৱনটো হুমুনিয়াহ কাঢ়িয়ে কটাবলগীয়া হয়', 'ভাত লৰাই দিওঁতে হাতৰ পৰা হেতা পিছলি পৰিলে সেই গৃহলৈ আলহী আহিব পাৰে', 'মতা মানুহে চৰুৰ ঢাকনিত ভাত খাব নাপায়, তেনে কৰিলে সৰু কামতো আউল লাগে' ইত্যাদি। মিচিং

লোক-প্ৰবচনত প্ৰতিফলিত এই ধৰণৰ জনবিশ্বাসৰ ছবি সুন্দৰ আৰু অনুপম।

দৰাচলতে মিচিং সমাজৰ জনবিশ্বাসৰ আধাৰতে মিবু আঃবাং আৰু মিৰি আঃবাঙৰ সৃষ্টি হৈছে। সেয়ে, মিচিং লোকবিশ্বাসেই মিবু আঃবাং আৰু মিৰি আঃবাঙৰ সৃষ্টিৰ মূল উৎস বুলি ক'ব পৰা যায়। মিচিং লোকবিশ্বাস অনুসৰি পৃথিবীৰ জন্ম হৈছে মহাশূন্যৰ পৰা। এই মহাশূন্যৰ অৱস্থাক মিচিংসকলে 'কীয়ুম' বোলে। কীয়ুমৰ পৰা ক্ৰমে ক্ৰমে আহি চেংদু আৰু মেংলৰ সৃষ্টি হ'ল। চেংদু আৰু মেংলক আদি পুৰুষ আৰু আদি প্ৰকৃতি হিচাপে মিচিংসকলে বিশ্বাস কৰে। তেওঁলোকৰ পৰাই লাহে লাহে প্ৰাণী মণ্ডলৰ জন্ম হ'ল বুলি বিশ্বাস কৰি আহিছে।

১.৪ সামগ্ৰিক সিদ্ধান্তঃ

ওপৰৰ আলোচনাসমূহৰ আধাৰত নিম্ন-লিখিত সিদ্ধান্তত উপনীত হ'ব পৰা যায়-

১. লোক-সাহিত্য আৰু লোক-বিশ্বাস জনসাধাৰণ সম্পৰ্কীয় বিজ্ঞান নহয়; ই পৰম্পৰাগতভাৱে চলি অহা লোকবিজ্ঞানহে।
২. মিচিং মৌখিক সাহিত্য বা লোক-সাহিত্যক মিচিং সমাজ-জীৱনৰ ইতিহাস বুলিও ক'ব পৰা যায়।
৩. গছ-গছনি, জীৱ-জন্তু, চৰাই-চিৰিকতি, মাছ-মগৰ, ধৰ্ম-বিশ্বাস, পূজা-পাতল, প্ৰকৃতি পূজা, ভৱিষ্যত গণনা, কৃষি-সম্বন্ধীয় নানা বিশ্বাস মিচিং সমাজত প্ৰচলিত হৈ আছে। এই আটাইবোৰ লোক-বিশ্বাসেই মিচিং লোক-সাহিত্যত প্ৰতিফলিত হৈছে। এই লোক-বিশ্বাসবোৰে কেতিয়াবা মিচিং জনজীৱনৰ অলিখিত ইতিহাস উন্মোচিত কৰে। সেইয়ে, লোক-বিশ্বাসবোৰক মিচিং জাতিৰ ঐতিহাসিক দলিল বুলি ক'ব পৰা যায়।

পাদ-টীকাঃ

১. R. M. Dorsan, Folklor and Folklife, p.2
২. বিৰিঞ্চি কুমাৰ বৰুৱা, অসমৰ লোক-সংস্কৃতি, পৃ. ১৩৬.
৩. তথ্যদাতাঃ মনভাল কাগয়ুং, আলিমুৰ গাঁও, দিখৌমুখ, শিৱসাগৰ, বয়স- ৯৩, সংগ্ৰহকাল- ২৫-০৪-২০১৩
৪. তৰুণ চন্দ্ৰ পামেগাম, তৰুণ চন্দ্ৰ পামেগাম ৰচনাৱলী, সম্পা. ভৃগুমুনি কাগয়ুং, পৃ. ২০৬
৫. 'বাংবুবু পানাম্দৌম বাংকু পানাম্দৌম বাংবুবু পানাম্দৌম পামুৰ তনৌয়া।'
৬. 'নাংনৌবু অবক যদমুৰ তনৌয়া

লঙী অবক যদমুৰ তনৌয়া।'

৭. Suren Doley, Leke Nitom, p.19

সহায়ক গ্ৰন্থপঞ্জী :

১. কাগয়ুং, ভৃগুমুনি (সম্পাঃ) : মিচিং সংস্কৃতিৰ আলোচ্য, ভৃগুমুনি কাগয়ুং, উৰুখা প'জা, বিকনাৰী, গোপীনাথ নগৰ, গুৱাহাটী-ৰহু, সংশোধিত্যপৰিৱৰ্তিত সংস্কৰণ, ১৯৮৯
২. কাগয়ুং, ভৃগুমুনি (সংঃ) : অসমৰ জনজাতি গীতি-সংকলন, পাঠশালা সাহিত্য সভা, পাঠশালা, প্ৰথম প্ৰকাশ, ১১ ফেব্ৰুৱাৰী, ১৯৮৭
৩. কোম্বাং, ডিৰাম : চেনাঙই বাকৰা, পঞ্চৱতী (মদি) শৰ্ম্মা, প্ৰথম প্ৰকাশ, ২০০৫
৪. টায়ে, ঘনশ্যাম : মিচিং লোক বিশ্বাসত এভূমুকি, কনক (দিব্য) য়েইন, কাংকান নগৰ, শিৱসাগৰ, ২০০৮।
৫. দলে, বসন্ত কুমাৰ : মিচিং সমাজ-সংস্কৃতিৰ সমীক্ষা, পাণবজাৰ, গুৱাহাটী- ১, প্ৰথম প্ৰকাশ, জানুৱাৰী, ২০০৮।
৬. দলে, সুৰেন : নিতম তুলি (গীতৰ খালৈ), সুৰেন দলে, বাহিৰ জোনাই গাঁও, ৰতনপুৰ, লক্ষীমপুৰ, প্ৰথম প্ৰকাশ, মাৰ্চ, ১৯৮৪।
৭. পাদুন, নাহেন্দ্ৰ : অসমীয়া সংস্কৃতিতলৈ জনজাতীয় বৰঙণি, নাহেন্দ্ৰ পাদুন, পুৰণা আমোলাপট্টি, শিৱসাগৰ, প্ৰথম প্ৰকাশ, ১৯৮৮।
৮. পাদুন, নাহেন্দ্ৰ : মিচিং লোকগীত (প্ৰথম ভাগ), মিচিং আগম্ কীবাং, ধেমাজি, প্ৰথম প্ৰকাশ, জানুৱাৰী, ২০০৫।
৯. পাতিৰ, সুৰবালা : এক মিচিং কৃষক কন্যাৰ জীৱনৰ অভিজ্ঞতা আৰু মিচিং সংস্কৃতিৰ পশ্চিম শিলপুখুৰী লেন, শিপুখুৰী, গুৱাহাটী - ৩, প্ৰথম প্ৰকাশ, জানুৱাৰী, ২০০৩।
১০. পেগু, ইন্দ্ৰেশ্বৰ : মিচিং সমাজ আৰু সংস্কৃতি, অসম জনজাতি আৰু অনুসূচীত জাতি গৱেষণা প্ৰতিষ্ঠান, জৱাহৰ নগৰ, গুৱাহাটী - ২২, প্ৰথম প্ৰকাশ, ২০০৩।
১১. পেগু, খগেশ্বৰ : অসমৰ জাতি-গঠনত মিচিং জনগোষ্ঠী আৰু নদীপৰীয়া মিচিং সমাজ, ধেমাজি বুক ষ্টল, ধেমাজি, প্ৰথম সংস্কৰণ, জানুৱাৰী, ২০০৩।

তথ্য-দাতাৰ তালিকা

নাম	লিংগ	বয়স	জীৱিকা	ঠিকনা
কনকলতা মিলি	মহিলা	২৪	শিল্পী	গাঁও: আলিমুৰ, দিখৌমুখ, শিৱসাগৰ
বিকাশ মিলি	পুৰুষ	৩৮	কৃষক	আলিমুৰ, শিৱসাগৰ
বিদ্যাবতী বড়ি	মহিলা	৫৪	গৃহিণী	জনমিৰি বৰগাঁও, দিখৌমুখ, শিৱসাগৰ
কনক টাছ	পুৰুষ	৩৪	কৃষক	ৰূপহীমুখ, দিখৌমুখ, শিৱসাগৰ
দেৱজিৎ টায়ে	পুৰুষ	৩৮	পকা মিস্ত্ৰী	ৰামনগৰ, ডিম্ভিং, শিৱসাগৰ
প্ৰাঞ্জল গাম	পুৰুষ	৩৬	বাৰসায়	সোণাৰি, শিৱসাগৰ
প্ৰণীতা পাংগিং	মহিলা	৫৪	ৰাজনীতিক	সোণাৰি, শিৱসাগৰ
ৰবিন মিলি	পুৰুষ	২৪	কৃষক	বালিখুতি, শিৱসাগৰ
কমল পাংগিং	পুৰুষ	৩৭	শিক্ষক	দেউঘৰীয়া, শিৱসাগৰ

৪৩৩

“স্বাধীনতাৰ পৰবৰ্ত্তী কালৰ অসমৰ সত্ৰীয়া সংস্কৃতি :
পৰম্পৰা আৰু পৰিবৰ্ত্তন”

পদ্মকুমাৰী গগৈ
সহকাৰী অধ্যাপিকা
অসমীয়া বিভাগ
সোণাৰি মহাবিদ্যালয়

১.০ প্ৰস্তাৱনা :

১.১ শংকৰদেৱৰ প্ৰৰণিত নৱবৈষ্ণৱ আন্দোলনত গঢ় লৈ উঠা অন্যতম অনুষ্ঠান হ’ল সত্ৰানুষ্ঠানসমূহ। সত্ৰানুষ্ঠানসমূহে অসমৰ জাতীয় আৰু ধৰ্ম সংস্কৃতিৰ ইতিহাসত সুদূৰপ্ৰসাৰী ভূমিকা গ্ৰহণ কৰি আহিছে। ‘সত্ৰ’ শব্দটো সংস্কৃত শব্দ। ভাগৱত পুৰাণৰ প্ৰথম স্কন্ধৰ প্ৰথমতে সূতৰপৰা ভাগৱত শুনিলে আঠাইছ হাজাৰ ঋষিয়ে নৈমিষাৰণ্যত ‘সত্ৰ’ পাতি বহাৰ উল্লেখ আছে।^১ অৱশ্যে সেই সত্ৰ অস্থায়ী আছিল। সেই সত্ৰৰ ধাৰণাতে ভাগৱত চৰ্চা কৰিবলৈ অসমত স্থায়ী অনুষ্ঠান ৰূপত ইয়াক গঢ়ি তোলা হ’ল। স্থায়ী অনুষ্ঠান হিচাপে ইয়াৰ লগত আৱশ্যকীয় বিষয় আৰু নীতি নিয়মো প্ৰস্তুত কৰি লোৱা হ’ল। শংকৰদেৱে ধৰ্ম চৰ্চাৰ লগতে গীত, নৃত্য, বাদ্য, অভিনয় আৰু হাতৰ কামকে ধৰি শিল্পচৰ্চা কৰিবৰ বাবে হৰিগৃহ স্থাপন কৰি সত্ৰৰ বীজ স্থাপন কৰিলে। পৰবৰ্ত্তীকালত এনে বীজৰ পৰাই সত্ৰানুষ্ঠানৰ জন্ম হ’ল।

শংকৰদেৱৰ স্বৰ্গগামী হোৱাৰ পাছতেই সত্ৰসমূহ চাৰি সংহতিত বিভাজিত হয় - মাধৱদেৱৰ আজ্ঞাপৰ সত্ৰসমূহ নিকা সংহতিৰ, দামোদৰ দেৱৰ সত্ৰসমূহ ব্ৰহ্মসংহতিৰ, পুৰুষোত্তম ঠাকুৰৰ আজ্ঞাপৰ সত্ৰসমূহ পুৰুষসংহতিৰ আৰু গোপাল আতাৰ আজ্ঞাপৰ সত্ৰসমূহ কাল সংহতিৰ সত্ৰৰূপে পৰিচিত হয়। এই চাৰিও সংহতিৰ অনেক সত্ৰ অসমত আছে।^২ সংহতি অনুসৰি সত্ৰভেদে নীতি নিয়মৰ পাৰ্থক্য পৰিলক্ষিত হ’লেও মূল লক্ষ্য আৰু প্ৰকৃতি সমূহ সত্ৰৰে একে। সকলো সত্ৰই শংকৰদেৱক উচ্চস্থান দিয়ে আৰু মহাভাগৱত শাস্ত্ৰ মানে।

১.২ সত্ৰীয়া সংস্কৃতি বুলি ক’লে সাধাৰণতে সত্ৰীয়া পৰম্পৰাত প্ৰচলিত সংস্কৃতিকহে বুজায়। সত্ৰীয়া পৰম্পৰাত পালন কৰা ৰীতি নীতি, সদাচাৰ, নৃত্য, গীত, বাদ্য, অভিনয়, শিল্পচৰ্চা, নিত্য নৈমিত্তিক অনুষ্ঠান আদিক সত্ৰীয়া সংস্কৃতিৰ উপাদান বুলিব পাৰি। এই উপাদানবোৰৰ মাজেদি সত্ৰীয়া সংস্কৃতি প্ৰকাশ পায়। প্ৰকৃততে সত্ৰীয়া পৰম্পৰাত প্ৰতিপালিত সুকুমাৰ ৰচিবোধকে সত্ৰীয়া

সংস্কৃতি বুলি ক'ব পাৰি।

২.০ বিষয় অধ্যয়নৰ উদ্দেশ্য :

“স্বাধীনতাৰ পৰবৰ্ত্তী কালৰ অসমৰ সত্ৰীয়া সংস্কৃতি : পৰম্পৰা আৰু পৰিবৰ্ত্তন” শীৰ্ষক বিষয় অধ্যয়নৰ যোগেদি তলত উল্লেখ কৰা দিশকেইটা পোহৰলৈ আহিব বুলি ভবা হৈছে —

২.১ দেশে স্বাধীনতা লাভ কৰাৰ পিছত সত্ৰীয়া সংস্কৃতিয়ে কেনে পৰিবৰ্ত্তনৰ মাজেৰে গতি কৰিছে সেই কথা পোহৰলৈ আহিব।

২.২ সত্ৰীয়া সংস্কৃতিয়ে জনজীৱনক এক পৰিশীলিত স্তৰলৈ উন্নীত কৰে। সময়ৰ গতিত ইয়াৰ পৰিবৰ্ত্তন ঘটিছে। স্বাধীনতাৰ পৰবৰ্ত্তী কালৰ সত্ৰীয়া সংস্কৃতিৰ পৰিবৰ্ত্তনে পূৰ্বৰ দৰে মানুহক এক আধ্যাত্মিক, পৰিশীলিত জীৱনবোধ প্ৰদান কৰাত কেনে ভূমিকা গ্ৰহণ কৰিছে সেই বিষয়ে আভাস দিব।

৩.০ বিষয় অধ্যয়নৰ পদ্ধতি :

“স্বাধীনতাৰ পৰবৰ্ত্তীকালৰ অসমৰ সত্ৰীয়া সংস্কৃতি : পৰম্পৰা আৰু পৰিবৰ্ত্তন” শীৰ্ষক আলোচনাপত্ৰখনৰ বিষয়বস্তু আলোচনা কৰোঁতে বৰ্ণনাত্মক পদ্ধতি গ্ৰহণ কৰা হৈছে।

৪.০ স্বাধীনতাৰ পৰবৰ্ত্তীকালৰ অসমৰ সত্ৰীয়া সংস্কৃতি :

৪.১ পৰম্পৰা :

সত্ৰীয়া জীৱন যাত্ৰালৈ লক্ষ্য কৰিলে দেখা যায় যে এই জীৱন যাত্ৰাই সাধাৰণ জীৱন যাত্ৰাক এক পৰিশীলিত পৰ্যায়লৈ উন্নীত কৰিছে। সত্ৰীয়া জীৱন যাত্ৰাত দুই ধৰণৰ সত্ৰ পৰিলক্ষিত হয় - উদাসীন আৰু গৃহী সত্ৰ। উদাসীন সত্ৰসমূহৰ নীতি নিয়ম কঠোৰ। এনে সত্ৰৰ ভিতৰত থকা সত্ৰাধিকাৰ, ডেকা সত্ৰাধিকাৰ, প্ৰমুখ্যে ভকতসকল — সকলোটিয়েই ব্ৰহ্মাৰ্চ্য আচৰণ অনুগামী উদাসীন। সত্ৰাধিকাৰে সকলো সত্ৰীয়াকে শিশু অৱস্থাতে আনে। সত্ৰীয়া নীতি নিয়মৰ মাজত তেওঁলোকক লালিত পালিত কৰা হয়। সত্ৰৰ ভিতৰৰে টোলত শিক্ষা দিয়া হয়। ভকতসকল থাকিবৰ বাবে নামঘৰৰ চাৰিওফালে ‘হাটী’ ৰ ব্যৱস্থা কৰা হয়। এই হাটী বা বহাতে থাকি সূৰ্যোদয়ৰ আগে আগে শয্যা ত্যাগ কৰি নিশা শয্যা গ্ৰহণ কৰালৈকে নিৰ্দিষ্ট সময় আৰু নিয়ম অনুসৰি জীৱন যাপন কৰিব লাগে। এই সত্ৰীয়াসকলে শৰণ ভজন লৈ এক উৎসৰ্গীকৃত মনোভাৱেৰে জীৱন যাপন কৰে। শয্যা ত্যাগ কৰাৰ আগমুহূৰ্ত্তত কৃষ্ণৰ নাম উচ্চাৰণ কৰে নাইবা কোনো কোনো সংহতিত শয্যাত পদ্মাসন কৰি নিজৰ গুৰুক স্মৰণ কৰি দিনটোৰ কাৰ্য আগবঢ়াই নিয়ে। শয্যাৰ পৰা উঠি সোঁহাতেৰে

পৃথিৱীক নমস্কাৰ কৰি সোঁভৰি মাটিত থব লাগে। ইয়াৰ পাছত বাহিবলৈ গৈ হাতমুখ ধুই, ভৰি তিয়াই, মূৰত পানী ছটিয়াই দৈনন্দিন কৰ্মৰাজি কৰে। স্নান কৰি ধৌত বস্ত্ৰ পৰিধান কৰি গোসাঁই সেৱা কৰে।

গোসাঁই সেৱা কৰাৰ পিছত আহাৰ গ্ৰহণ আৰু তাৰপিছত প্ৰতি সত্ৰতে প্ৰচলিত নিয়ম অনুসৰি দিনটোৰ চৈধ্য প্ৰসংগ কৰে। আজিকালি অৱশ্যে চৈধ্য প্ৰসংগৰ ঠাইত চাৰি প্ৰসংগ কৰাৰে দেখা যায়— পুৱা, দুপৰীয়া, বিয়লি আৰু সন্ধিয়া। তদুপৰি নৃত্য, গীত আৰু বাদ্য এই তিনিওবিধৰে শিক্ষা আৰু পৰিবেশন কৰাও বাধ্যতামূলক। শংকৰদেৱ, মাধৱদেৱে সৃষ্টি কৰা নাচবোৰ গুৰু দুজনৰ তিথি আদি উৎসৱত অনুষ্ঠিত কৰোঁতে সত্ৰৰ ওজা, গায়ন, বায়নসকলে সেইবোৰৰ তাল মানব বিস্তাৰ ঘটালে। বিশেষকৈ কমলাবাৰী সত্ৰৰ ক্ষেত্ৰত এনে দৃষ্টান্ত দেখা যায়।^১ সেই কাৰণেই শংকৰদেৱ, মাধৱদেৱৰ দিনৰ পৰা বৰ্ত্তমানলৈ নৃত্যৰ পৰম্পৰাৰ এই ধাৰণাটোক সত্ৰীয়া নৃত্য বা সত্ৰীয়া সংগীত বোলা হৈছে।

সত্ৰীয়াসকলে একাদশী, বাস, মহাপুৰুষৰ তিথি, সত্ৰৰ সত্ৰাধিকাৰৰ তিথি আদি পালন কৰে। তদুপৰি জন্মাষ্টমী, ফাকুৱা ইত্যাদি নক্ষত্ৰভিত্তিক উৎসৱো পালন কৰে।

সত্ৰাধিকাৰকে ধৰি সত্ৰৰ সকলোৱেই দৈনন্দিন পালনীয় কৰ্মৰাজি ভগৱানক উদ্দেশ্য কৰি সাহিত্যিকভাৱে পালন কৰে বাবে তেওঁলোকে সেয়া পালন কৰোঁতে কোনো কাঠিন্য অনুভৱ নকৰে। ভগৱানৰ ওপৰত এক গভীৰ আন্তৰিক বিশ্বাস আৰু আস্থাৰে নীতি নিয়মসমূহ তেওঁলোকে পালন কৰে।

গৃহী সত্ৰসমূহত সত্ৰৰ সকলো নীতি নিয়ম মানি চলা হয়। কিন্তু সত্ৰাধিকাৰকে প্ৰমুখ্যে অন্যান্যসকল গৃহী। উদাসীন সত্ৰৰ ভিতৰত আউনিআটী, কমলাবাৰী, (নতুন কমলাবাৰী, উত্তৰ কমলাবাৰী, তিতাবৰৰ কমলাবাৰী), ভোগপুৰ, দক্ষিণপাট, জৰাবাৰী, গড়মূৰ, শূৱালকুচিৰ হাটীসত্ৰ আদি প্ৰধান। ইয়াৰ ভিতৰত জৰাবাৰী আৰু গড়মূৰ সত্ৰ আদিত সত্ৰাধিকাৰহে উদাসীন, ভকতসকল গৃহী। সেই অৰ্থত এনে সত্ৰক অৰ্ধগৃহী বা মিশ্ৰ বুলিব পাৰি।^২ অৱশ্যে চলিত বৰ্ষৰ অৰ্থাৎ ২০১৫ চনৰ আৰম্ভণিতে উদাসীন গড়মূৰ সত্ৰৰ সত্ৰাধিকাৰ হৰিদেৱ গোস্বামীয়ে পৰম্পৰা ভংগ কৰি বিবাহপাশত আবদ্ধ হোৱা পৰিলক্ষিত হৈছে।

৪.২ পৰিবৰ্ত্তন :

সংস্কৃতিৰ গতিক নদীৰ গতিৰ লগত তুলনা কৰা হয়। নদীয়ে যিদৰে গৰা খহায়, পুনৰ বলুকা পাতে ঠিক একেদৰে সময়ৰ সোঁতত সংস্কৃতিৰো পৰিবৰ্ত্তন ঘটে, পৰিবৰ্ত্তন হয়। এসময়ত দেহ, মন, পৰিবেশ পৰিশুদ্ধ কৰি ৰখাৰ উদ্দেশ্যেই সম্ভৱত: বিভিন্ন ধৰণৰ সত্ৰীয়া আচাৰ, ৰীতি নীতিৰ প্ৰৱৰ্ত্তন হৈছিল। সময়ৰ লগে লগে এইবিলাকৰ অনেক পৰিবৰ্ত্তন হৈছে। পূৰ্বৰ কঠোৰতা

যথেষ্ট শিথিল হৈছে।

সত্ৰীয়া সংস্কৃতি তথা নৱবৈষ্ণৱ ধৰ্মৰ যি প্ৰবাহ আৰম্ভণিতে বৈ আছিল, সেই প্ৰবাহ স্বাধীনতাৰ পৰবৰ্তী কালৰ অসমত বৈ থকা নাই। ইয়াৰ সুঁতি বিভাজন হৈছে। অসমৰ অনেক আৰ্থ-সামাজিক পৰিবৰ্তন ঘটিছে। প্ৰাক্ ব্ৰিটিছ কালত বজাঘৰে কৰা হস্তক্ষেপৰ বাবে নৱবৈষ্ণৱী সত্ৰসমূহত বজাঘৰীয়া সামন্তবাদী প্ৰভাৱ পৰিছিল। সত্ৰৰ সম্পত্তি, মাটিবাৰী, কৰ্তৃত্ব আৰু ৰাজ পৃষ্ঠপোষকতাৰ গৰাকী হৈছিল সত্ৰৰ গোসাঁই, মহন্তসকল। তেওঁলোকৰ হাতত সামাজিক আৰু সাংস্কৃতিক নেতৃত্ব আছিল। অৱশ্যে বৰপেটাৰ দৰে সত্ৰত ব্যৱসায় বাণিজ্যত লিপ্ত কুটিৰ শিল্পজীৱী ভকত থকাত এনে সামন্তবাদী প্ৰভাৱ নাছিল।

স্বাধীনতাৰ পৰবৰ্তীকালত সত্ৰৰ ভূ-সম্পত্তি চৰকাৰে হাতলৈ অনাৰ ফলত জনসাধাৰণৰ মনত গণতান্ত্ৰিক সমানাধিকাৰৰ চেতনা অংকুৰিত হ'বলৈ ধৰিলে। পূৰ্বৰ সামন্তবাদী ধাৰণা আঁতৰিবলৈ ধৰিলে। উদাহৰণস্বৰূপে, বৰদোৱা সত্ৰৰ কথা ক'ব পাৰি। বৰদোৱা সত্ৰ - বৰহিচা আৰু সৰুহিচা, নৰোৱা এফাল আৰু শলগুৰি এফালেৰে দুইভাগ আছিল। এই দুইভাগৰ মাজত বিবাদ লগাত স্বৰ্গদেউ লক্ষ্মীসিংহৰ দিনত ৰজাই হস্তক্ষেপ কৰিছিল।^{১০} স্বাধীনতাৰ পৰবৰ্তীকালত বৰদোৱাৰ দুয়োফালৰ সা-সম্পত্তিৰ কৰ্তৃত্ব পৰিচালনা কমিটিৰ হাতলৈ আহিছে, সত্ৰাধিকাৰ দুজনে (দুয়োফালৰ) ধৰ্মগুৰু হিচাপে দায়িত্ব পালন কৰিছে। পূৰ্বতে গীত, নাট, নৃত্য আৰু সাহিত্য - চৰ্চাৰ আৰু অনুশীলনৰ প্ৰধান কেন্দ্ৰ আছিল সত্ৰসমূহ। বহু সত্ৰাধিকাৰে নাট, গীত আদি ৰচনা কৰিছিল, গায়ন বায়ন আৰু অন্যান্য ভকতসকলে সেইবোৰ চৰ্চা কৰিছিল। সেই কাৰ্যক তেওঁলোকে ধৰ্মৰ লগত অন্তৰ্ভুক্ত বিষয় হিচাপে গ্ৰহণ কৰিছিল। তেনেদৰেই নৱবৈষ্ণৱ ধৰ্মৰ প্ৰসাৰ হৈছিল। কিন্তু স্বাধীনতাৰ পৰবৰ্তীকালত এনে ক্ষেত্ৰত সত্ৰৰ ভূমিকা প্ৰায় কমি অহা দেখা গৈছে। গতানুগতিক আৰু আনুষ্ঠানিক ভাৱত যি চলি আছে 'প্ৰদৰ্শিত কলা'(Performing Art) হিচাপে তাৰ মান যথেষ্ট নিম্নগামী হৈছে। অৱশ্যে এনে পৰিস্থিতিতো কিছুমান অগ্ৰণী ব্যক্তিৰ উদ্যোগত সত্ৰীয়া নৃত্য-গীত, ভাওনা, মুখাশিল্পই আগবাঢ়ি যাবলৈ সক্ষম হৈছে। সত্ৰীয়া সংস্কৃতিৰ সাধক মহেশ্বৰ নেওগ, জীৱেশ্বৰ গোস্বামী, বাপচন্দ্ৰ মহন্ত, কেশৱানন্দ দেৱগোস্বামী, কেশদা মহন্ত, ৰেৱকান্ত মহন্ত, জগন্নাথ মহন্ত, পীতাম্বৰ দেৱগোস্বামী, প্ৰদীপজ্যোতি মহন্ত আদি ব্যক্তিয়ে সত্ৰীয়া সংস্কৃতিৰ চৰ্চা কৰাৰ লগতে বিদ্যায়তনিক ক্ষেত্ৰত ইয়াক আগবঢ়াই নিছে। ফলস্বৰূপে সত্ৰীয়া নৃত্যক যোৱা ২০০০ চনৰ নৱেম্বৰ মাহত ৰাষ্ট্ৰীয় সংগীত নাটক একাডেমীয়ে ভাৰতীয় প্ৰধান শাস্ত্ৰীয় নৃত্যধাৰাসমূহৰ অন্যতম ৰূপে স্বীকৃতি প্ৰদান কৰিছে।

দেহ মন পৰিষ্কাৰ-পৰিচ্ছন্ন কৰি ৰখাৰ বাবে শংকৰদেৱে সৃষ্টি কৰা আচাৰ-বিধিসমূহ পৰবৰ্তী কালত বিশেষকৈ ব্ৰিটিছ ঔপনিবেশিক কালত সত্ৰসমূহত জাতপাত বিচাৰৰ ঠেক গণ্ডীৰ মাজত সোমাই পৰিল। স্বাধীনতাৰ পৰবৰ্তী কালতো বা বৰ্তমান সময়তো এই ৰক্ষণশীল ধাৰণা সত্ৰীয়া

সমাজৰ পৰা আঁতৰি যোৱা নাই। ব্ৰিটিছ শাসন কালত অসমৰ সত্ৰীয়া নেতা বিশেষকৈ শূদিৰীয়া অধিকাৰসকলে নিজকে ব্ৰাহ্মণ্য বৰ্ণবাদী সমাজ ব্যৱস্থাত এক উচ্চ জাতৰ মৰ্যাদাত প্ৰতিষ্ঠা কৰিবলৈ যত্নপৰ হ'ল। ফলস্বৰূপে বৈষ্ণৱধৰ্মৰ উদাৰ সমতাৰ ধাৰাৰ ঠাইত সত্ৰাধিকাৰসমূহৰ মাজত ক্ৰমাগত বৰ্ণবাদী আচৰণে বৃদ্ধি পাবলৈ ধৰিলে। এনে পৰিস্থিতিৰ বাবে সাধাৰণ বৈষ্ণৱ প্ৰজা সত্ৰ-সত্ৰাধিকাৰৰ পৰা আঁতৰি যাবলৈ আৰম্ভ কৰিলে। সাধাৰণ ৰাইজ আৰু সত্ৰসমূহৰ মাজত দূৰত্ব বাঢ়ি অহাৰ লগে লগে সমাজত সত্ৰৰ সামাজিক ভূমিকা আৰু প্ৰাসংগিকতাৰ ভেটিও খহিবলৈ ধৰিলে। এনে পৰিবেশত সত্ৰসমূহত সংস্কৃতিৰ চৰ্চাই যে বিশেষ গুৰুত্ব পোৱা নাছিল সেই কথা সহজেই অনুমান কৰিব পাৰি। সত্ৰীয়া সমাজৰ ৰক্ষণশীলতাৰ পৰা অনেক মানুহ আঁতৰি আহিল; ফলস্বৰূপে 'শ্ৰীমন্ত শংকৰদেৱ সংঘ', 'একশৰণ ভাগৱতী সমাজ'ৰ নিচিনা অনুষ্ঠানৰ সৃষ্টি হ'ল। এসময়ত যি সত্ৰানুষ্ঠানে অসমীয়া সমাজৰ মাজত একতাৰ এনাজৰী বান্ধিছিল, সেই সত্ৰানুষ্ঠানৰ বৰ্ণ-বৈষম্যৰ বিচাৰে মানুহৰ মাজত অসন্তুষ্টি ভাৱৰ উদ্ৰেক ঘটালে। এনেদৰে এসময়ৰ আধ্যাত্মিক, নৈতিক, সামাজিক আৰু সাংস্কৃতিক শিক্ষাৰ আৰু সামাজিক জীৱনৰ প্ৰাণকেন্দ্ৰস্বৰূপ সত্ৰানুষ্ঠানসমূহত প্ৰবাহিত হোৱা সত্ৰীয়া সংস্কৃতিৰ চৰ্চাৰ ধাৰা স্তিমিত হৈ আহিছে।

পৰিবেশৰ পৰিবৰ্তনে সংস্কৃতিৰ পৰিবৰ্তনত ভূমিকা আগবঢ়ায়। সত্ৰ সমাজত প্ৰতিপালিত হোৱা ভাওনা অনুষ্ঠানত আগতে প্ৰচলিত অগ্নিগড়, চৌতাৰা, আঁৰিয়া, ভোটা আদিৰ ঠাইত বৰ্তমান বিজুলীবাতিৰ ব্যৱহাৰ হ'ল, সাজপাৰলৈও পৰিবৰ্তন আহিল। কিন্তু গায়ন বায়নৰ গীতমাতৰ ক্ষেত্ৰত পূৰ্বৰ ধাৰা অব্যাহত আছে। উদাসীন সত্ৰসমূহতো আধুনিক বৈদ্যুতিন মাধ্যমসমূহৰ ব্যৱহাৰ পৰিলক্ষিত হৈছে। অৱশ্যে এই পৰিবৰ্তনে সত্ৰীয়া সংস্কৃতিৰ মানদণ্ড নিম্নগামী নকৰে। কিয়নো সত্ৰীয়া সংস্কৃতি বিশ্বদৰবাৰত জিলিকি উঠিবলৈ হ'লে এনে পৰিবৰ্তনৰ আৱশ্যকতা আছে। কিন্তু সেইবুলি সত্ৰীয়া সংস্কৃতিক পণ্যৰ দৰে বজাৰমুখী হ'বলৈ এৰি দিয়া উচিত নহয়। আধুনিক যুগৰ বিজ্ঞান আৰু প্ৰযুক্তিবিদ্যাৰ সহায়ত অনাতাঁৰ, দূৰদৰ্শন, কেছেট আদিয়ে এই সংস্কৃতিৰ প্ৰসাৰ ঘটাইছে। নগৰৰ মঞ্চত শিল্পীসকলে ইয়াক প্ৰদৰ্শন কৰিছে সাঁচ, কিন্তু এই কাৰ্যত ধৰ্মীয় নিষ্ঠাৰ পৰিৱৰ্তে বিনোদন আৰু অৰ্থোপাৰ্জন নিষ্ঠাইহে আগভাগ লোৱা পৰিলক্ষিত হৈছে।

৫.০ উপসংহাৰ :

স্বাধীনতাৰ পৰবৰ্তীকালৰ অসমৰ সত্ৰীয়া সংস্কৃতি : পৰম্পৰা আৰু পৰিবৰ্তন শীৰ্ষক অধ্যয়নৰ যোগেদি সামগ্ৰিকভাৱে তলৰ সিদ্ধান্তকেইটাত উপনীত হ'ব পাৰি :

৫.১ পূৰ্বতে সত্ৰানুষ্ঠানসমূহত সত্ৰীয়া সংস্কৃতিৰ চৰ্চা যিটো মাত্ৰাত হৈছিল স্বাধীনতাৰ পৰবৰ্তীকালত সেয়া বহু পৰিমানে নাইকিয়া হৈ আহিবলৈ ধৰিলে। অৱশ্যে মাজুলি, বৰপেটা আদি অঞ্চলৰ সত্ৰসমূহত পূৰ্বৰ ধাৰা (কিছু স্তিমিত হৈছে যদিও) অব্যাহত আছে।

৫.২ শংকৰদেৱৰ প্ৰৱৰ্ত্তিত নৱবৈষ্ণৱ ধৰ্মৰ উদাৰ সমতাৰ ধাৰাৰ ঠাইত বৰ্ণবৈষম্যই ঠাই পোৱাৰ বাবে সত্ৰীয়া জীৱন যাত্ৰাৰ পৰা অনেক মানুহ ওলাই আহিল।

৫.৩ সত্ৰ সমাজৰ পৰিসৰৰ পৰা সত্ৰীয়া নৃত্যই ৰাষ্ট্ৰীয় পৰ্যায়ত এখন উচ্চ আসন পাইছে।

৫.৪ স্বাধীনতাৰ পৰবৰ্ত্তীকালত জনসাধাৰণৰ মনত গণতান্ত্ৰিক সমানাধিকাৰৰ চেতনা অংকুৰিত হ'বলৈ ধৰা বাবে পূৰ্বতে সত্ৰসমূহত থকা সামন্তবাদী ধাৰণা আঁতৰিবলৈ ধৰে।

৫.৫ সত্ৰীয়া সংস্কৃতিৰ চৰ্চা কেৱল সত্ৰৰ মাজতে আবদ্ধ নাথাকি সত্ৰৰ বাহিৰতো আজিকালি ইয়াৰ চৰ্চা কৰা হয়।

পৰিশেষত ক'ব পাৰি যে গতিশীল সময়ে সকলো সলনি কৰাৰ দৰে সত্ৰীয়া সমাজত প্ৰতিপালিত সংস্কৃতিৰো অনেক পৰিবৰ্ত্তন হৈছে। কম মাত্ৰাত হ'লেও কিছু পৰিবৰ্ত্তনো হৈছে। অসমৰ সমাজৰ আৰ্থসামাজিক, ৰাজনৈতিক পৰিবৰ্ত্তনৰ প্ৰভাৱে সত্ৰীয়া সংস্কৃতিক স্পৰ্শ কৰিছে, পূৰ্বৰ ঐতিহ্য কিছু ম্লান কৰিছে। কিন্তু আমি এই কথা স্বীকাৰ কৰিবই লাগিব যে সত্ৰীয়া সংস্কৃতিয়েই গুৰু দুজনৰ সৃষ্টিক জীয়াই ৰাখিছে।

প্ৰসংগ টীকা :

১. নগেন শইকীয়া, *অসমীয়া মানুহৰ ইতিহাস*, পৃষ্ঠা- ২৯১।
২. ("পোনতে সত্ৰৰ সংখ্যা নগন্য আছিল।..... ১৬৪৮- ১৬৮১ খ্ৰীষ্টাব্দত এই সময়ছোৱাত সত্ৰৰ সংখ্যা বাৰুকৈয়ে বৃদ্ধি পালে।)

অনিল ৰায়চৌধুৰী, *অসমৰ সমাজ ইতিহাসত নৱবৈষ্ণৱবাদ*, পৃষ্ঠা- ১২৩।

৩. কেশৱানন্দ দেৱগোস্বামী, *সত্ৰ সংস্কৃতিৰ ৰূপৰেখা*, পৃষ্ঠা- ৪৪

৪. হৰেকৃষ্ণ ডেকা (সম্পা.), *গৰীয়সী*, ছেপ্তেম্বৰ, ২০০৭, পৃষ্ঠা- ৩৭।

ঘনকান্ত বৰা, "শ্ৰী শ্ৰী মাধৱদেৱ আৰু অসমৰ সত্ৰীয়া পৰম্পৰা"

৫. নগেন শইকীয়া, *অসমীয়া মানুহৰ ইতিহাস*, পৃষ্ঠা- ২৯৩

৬. মহেশ্বৰ নেওগ, *প্ৰাচ্য শাসনাৱলী*, বৰদোৱা সত্ৰৰ বিবাদৰ সিদ্ধান্ত, ফলি ভূমিকা।

৭. চন্দ্ৰপ্ৰসাদ শইকীয়া (সম্পা.), *গৰীয়সী*, পৃষ্ঠা- ২৮।

ধ্ৰুৱজ্যোতি বৰা, "উনবিংশ শতিকাৰ অসমৰ সত্ৰসমূহৰ ভূমিকা আৰু তাৰ ফলাফল"

প্ৰসংগ পুথি :

১. দেৱগোস্বামী, কেশৱানন্দ : *সত্ৰ সংস্কৃতিৰ ৰূপৰেখা*, নেপথেনল লাইব্ৰেৰী, ডিব্ৰুগড়, চতুৰ্থ সংস্কৰণ, ১৯৯৮ চন।
২. নেওগ, মহেশ্বৰ(সম্পা.) : *গুৰুচৰিত কথা*, লয়াৰ্চ বুক ষ্টল, গুৱাহাটী, দ্বিতীয় তাঙৰণ, ৯৯ চন।

৩. নেওগ, মহেশ্বৰ : *পুৰণি অসমীয়া সমাজ আৰু সংস্কৃতি আৰু সত্ৰীয়া নৃত্য আৰু নৃত্যৰ তাল*, চন্দ্ৰ প্ৰকাশ, গুৱাহাটী, ২০০৮ চন।
৪. নেওগ, মহেশ্বৰ : *অসমৰ সাংস্কৃতিক ঐতিহ্য, নৃত্য-গীত অভিনয়*, কৌমুভ প্ৰকাশন, ডিব্ৰুগড়, মাৰ্চ, ২০০৯ চন।
৫. নেওগ, মহেশ্বৰ (সম্পা.) : *পবিত্ৰ অসম, অসম সাহিত্য সভা, তৃতীয় সংস্কৰণ*, এপ্ৰিল ১৯৯৯ চন।
৬. নেওগ, মহেশ্বৰ : *প্ৰাচ্য শাসনাৱলী*, অসম প্ৰকাশন পৰিষদ, গুৱাহাটী, দ্বিতীয় সংস্কৰণ, ডিচেম্বৰ, ২০০০ চন।
৭. ৰায়চৌধুৰী, অনিল : *অসমৰ সমাজৰ ইতিহাসত নৱবৈষ্ণৱবাদ*, পূৰ্বেষণ প্ৰকাশ, গুৱাহাটী, প্ৰথম প্ৰকাশ, আগষ্ট, ২০০০ চন।
৮. ৰায়চৌধুৰী, ভূপেন্দ্ৰ : *বৰপেটাৰ ঐতিহ্য*, ৰেখা প্ৰকাশন, গুৱাহাটী, ডিচেম্বৰ, ২০১০ চন।
৯. শইকীয়া, নগেন : *অসমীয়া মানুহৰ ইতিহাস*, কথা প্ৰকাশন, গুৱাহাটী, প্ৰথম প্ৰকাশ, নৱেম্বৰ, ২০১৩ চন।

আলোচনী :

১. গৰীয়সী, চন্দ্ৰপ্ৰসাদ শইকীয়া (সম্পা.), জানুৱাৰী, ২০০১।
২. গৰীয়সী, চন্দ্ৰপ্ৰসাদ শইকীয়া (সম্পা.), ফেব্ৰুৱাৰী, ২০০৩।
৩. গৰীয়সী, চন্দ্ৰপ্ৰসাদ শইকীয়া (সম্পা.), ছেপ্তেম্বৰ, ২০০৪।
৪. গৰীয়সী, চন্দ্ৰপ্ৰসাদ শইকীয়া (সম্পা.), ছেপ্তেম্বৰ, ২০০৫
৫. গৰীয়সী, হৰেকৃষ্ণ ডেকা (সম্পা.), ডিচেম্বৰ, ২০০৬
৬. গৰীয়সী, হৰেকৃষ্ণ ডেকা (সম্পা.), ছেপ্তেম্বৰ, ২০০৭
৭. গৰীয়সী, লক্ষ্মীনন্দন বৰা (সম্পা.), আগষ্ট, ২০১০
৮. প্ৰান্তিক, প্ৰদীপ বৰুৱা (সম্পা.), ১৬-২৮ ফেব্ৰুৱাৰী, ২০১৩
৯. স্বৰ্ণলিপি, হৃদয়ানন্দ গগৈ (সম্পা.), আগষ্ট, ২০১৩
১০. মাহেকীয়া বাৰ্ত্তাপথিলী, যতীন মিপুন (সম্পা.), ফেব্ৰুৱাৰী, ২০০৪
১১. গতি, উত্তম চন্দ্ৰ দাস, বিৰেকানন্দ পাঠক (সম্পা.), সদৌ অসম ছাত্ৰসন্থাৰ চতুৰ্দশ বাৰ্ষিক বৰপেটা অধিৱেশন, ৮,৯,১০ আৰু ১১ জানুৱাৰী, ১৯৯৯

জ্যোতিপ্ৰসাদৰ নাটকত নাৰী চৰিত্ৰত প্ৰতিবাদী মানসিকতা

ৰেখামণি গগৈ

অসমীয়া বিভাগ, সোণাৰি মহাবিদ্যালয়

০.০ আৰম্ভণি :

সুন্দৰ চেতনা আৰু সুন্দৰ সাধনাৰ প্ৰতীক ৰূপকোঁৱৰ জ্যোতিপ্ৰসাদ আগৰৱালা। নামেই যাৰ পৰিচয়। এইজনা জ্যোতিপ্ৰসাদে সপোন দেখিছিল বিশ্ব মানৱক সুন্দৰ কৰি তোলাৰ, যি সুন্দৰ চেতনাই অসমীয়া তথা বিশ্বসংস্কৃতিক সৌন্দৰ্যশালী আৰু সমৃদ্ধিশালী কৰি তুলিব পাৰি। অসমীয়া সংস্কৃতিৰ ভেঁটি নিৰ্মাণ কৰোঁতা মহাপুৰুষ শংকৰদেৱৰ পিছতেই জ্যোতিপ্ৰসাদৰ স্থান। এই জ্যোতিয়ে আমাৰ সংস্কৃতিৰ পথাৰখন এনেভাৱে পোহৰাই তুলিলে যে সেই পোহৰত নতুন নতুন কৃষ্টি-সংস্কৃতিৰ জন্ম হ'ল। গীত, নাট, বোলছবি, স্থাপত্য-ভাস্কৰ্য তথা শিল্পদৰ্শন। এককথাত অসমীয়া সংস্কৃতিৰ নৱৰূপ-যৌৱন দান কৰা জ্যোতি প্ৰসাদে সংস্কৃতিৰ এক সুকীয়া ধাৰণা পোষন কৰিছিল। তেওঁৰ মতে সংস্কৃতি সুন্দৰৰ পূজা। এই সুন্দৰ কোনো ৰোমাণ্টিক কল্পনা বিলাসেৰে নিৰ্মিত কোনো মানস ছবি নহয়। বৰঞ্চ সং চিন্তা, সংভাৱনা আৰু গতিশীল সৃষ্টিতে সজাই তোলা কলাত্মক জীৱনেই সুন্দৰ। এই সুন্দৰ ধাৰণাৰ উৎকৃষ্ট উদাহৰণ তেখেতৰ অন্যতম সৃষ্টি নাটকসমূহ।

০.১ অধ্যয়নৰ উদ্দেশ্য :

জ্যোতিপ্ৰসাদ আগৰৱালা এটি যুগৰ পৰিচায়ক। এই যুগ অসমৰ জাগৰণৰ যুগ। ঠিক সেইদৰে তেখেতৰ নাটকবোৰো জাগৰণৰ নাটক, চেতনাৰ উত্তৰণৰ নাটক। এই জাগৰণৰ প্ৰভাৱ তেখেতৰ নাটকীয় চৰিত্ৰবোৰত কেনেকৈ প্ৰতিফলিত হৈছে, সেয়া আলোচনাৰ উদ্দেশ্য।

০.২ অধ্যয়নৰ পৰিসৰ :

গীত আৰু কবিতাৰ পিছত আগৰৱালাৰ সাহিত্য সাধনাৰ অত্যুজ্বল দিশটো হৈছে নাট্যকলা। মুঠতে ৯ খন নাটক ৰচনা কৰি অসমীয়া নাট্য সাহিত্যলৈ অৱদান আগবঢ়াই থৈ গৈছে। সেইয়া হ'ল ক্ৰমে, শোণিত কুঁৱৰী, কাৰেঙৰ লিগিৰী, ৰূপালীম, লভিতা, নিমাতী কইনা, বা ৰূপকোঁৱৰ, সোণপখিলী, খনিকৰ, কনকলতা আৰু সুন্দৰ কোঁৱৰ।

এই আটাইকেইখন নাটকেই পৃথক বৈশিষ্ট্য আৰু বিশিষ্ট নাট্যগুণেৰে ঐশ্বৰ্যশালী। তদুপৰি

চৰিত্ৰসৃষ্টিৰ অনুপম বৈচিত্ৰ প্ৰদান কৰা এই নাটকেইখনৰ নাৰীচৰিত্ৰৰ যোগেদি কিদৰে নাৰীৰ প্ৰতিবাদী মানসিকতা পোষন কৰিছে, নাট্যকাৰৰ এই অনুপম প্ৰয়াসক স্বীকাৰ কৰিব লগীয়া। যিয়ে নাট্যচিন্তাৰ উন্মুক্ত প্ৰকাশ কৰাৰ লগতে এই নাৰীচৰিত্ৰৰ প্ৰতিবাদী মানসিকতাবে নৱযুগৰ সূচনা কৰিছে।

০.৩ অধ্যয়নৰ পদ্ধতি :

বিষয়বস্তুৰ সতে সঙ্গতি ৰাখি এস আলোচনাটি বৰ্ণনাত্মক পদ্ধতিৰে প্ৰস্তুত কৰা হ'ব।

১.০ মূল আলোচনা :

উল্লেখযোগ্য যে জ্যোতিপ্ৰসাদৰ নাটকবোৰ নাৰী চৰিত্ৰপ্ৰধান আৰু প্ৰত্যেকখন নাটকতেই নাৰীক বিভিন্ন দৃষ্টিকোণেৰে দাঙি ধৰিছে। তদুপৰি প্ৰায়কেইখন নাটকেই কেন্দ্ৰীয় চৰিত্ৰও নাৰী। এই নাৰী চৰিত্ৰসমূহক অৱলম্বন কৰি একোটা পুৰুষ চৰিত্ৰ কাৰ্যশীল হৈ উঠিছে। লগতে সমাজৰ বাবে নতুন সৃষ্টিৰ বীজ ৰোপন কৰি নব্যচিন্তাৰ উন্মুক্ত প্ৰকাশ ঘটাইছে এই নাৰী চৰিত্ৰটোৰ যোগেদি। “শোণিত কুঁৱৰী”ত চিত্ৰলেখাৰ দৌত্যত উষা-অনিৰুদ্ধৰ প্ৰেমৰ মাজেৰে আসুৰিক প্ৰবৃত্তি জয় কৰা সৌন্দৰ্যৰ বিকাশ হৈছে, “কাৰেঙৰ লিগিৰী”ত অন্ধ সামাজিক আত্মভিমানৰ পৰা শ্ৰেণীৰ আত্মত্যাগৰ প্ৰভাৱত মুক্ত হৈ সুন্দৰ কোঁৱৰে প্ৰেমৰ মহিমাময় উপলব্ধি কৰিছে। “ৰূপালীম” মণিমুগ্ধ কাঞ্চনৰ মদমত্ত অৱস্থাৰ পৰা প্ৰেমৰ নিঃস্বার্থ সৌন্দৰ্যৰ স্তৰলৈ উত্তীৰ্ণ হৈছে, “নিমাতী কইনা”ত সংসাৰে কেলৈ নিমাতীৰ কণ্ঠত মাত ফুটাই শুনা নাই, অৱহেলিত শিল্পীৰ প্ৰকৃত পৰিচয় পাই অভিভূত হৈছে আৰু “লভিতা”ত এজনী সাধাৰণ অসমীয়া গাভৰু গতানুগতিক জীৱনৰ পৰা খুন্দা খাই উফৰি আহি আত্ম-আৱিষ্কাৰ আৰু আত্মপ্ৰত্যয়ৰ আধুনিক অভিজ্ঞতা অৰ্জন কৰিছে, ইত্যাদি কথাৰ সমাহাৰ এইকেইখন নাটক।

জ্যোতিপ্ৰসাদৰ সমগ্ৰ নাটকতে তেওঁৰ নিজস্ব চিন্তাধাৰা অথবা দৰ্শন সুন্দৰভাৱে ফুটি উঠিছে। নাটকবোৰ আলোচনা কৰিলে এটা বিশেষ বৈশিষ্ট চকুত পৰে সেইটো হ'ল নাৰীৰ প্ৰতিবাদী মানসিকতা। তেওঁৰ নাটকত নাৰীৰ প্ৰতিবাদৰ মাধ্যমেদি সুন্দৰৰ চেতনা কেনেদৰে ৰোপন কৰিছে সেয়া বিচাৰ্য বিষয়। ‘শোণিত কুঁৱৰী’ নাটক ৰোমাণ্টিক আবেদনেৰে যিদৰে উপাদেয়, সেইদৰে চৰিত্ৰবোৰ মানৱীয় ৰূপবৈশিষ্টৰ বাবেও বৈচিত্ৰপূৰ্ণ। শোণিত কুঁৱৰীৰ চৰিত্ৰবোৰ পুৰাণৰ অতিলৌকিক আবেষ্টনীৰ পৰা ওলাই আহি মাটিত মানুহৰ লগত বিচৰণ কৰিছেহি। আনকি পুৰাণৰ দেৱতা শ্ৰীকৃষ্ণ, শিৱ, ব্ৰহ্মা, নাৰদ আদি ঐশী চৰিত্ৰবোৰেও অতি প্ৰত্যয়জনকভাৱে মাটিৰ মানুহৰ লগত আত্মপ্ৰকাশ কৰিছে। নাটকৰ কেন্দ্ৰীয় চৰিত্ৰ চিত্ৰলেখা নাট্যকাহিনীৰ সূত্ৰধাৰ আৰু সেইদৰে চিত্ৰলেখা ৰূপকোঁৱৰৰ চিৰন্তন সৌন্দৰ্য পিপাসাৰ চৰিত্ৰৰূপ। আৰু ‘পদুমকলি’ নাচ আৰু গীতটোৱেই ইয়াৰ পূৰ্ণ অভিব্যক্তি।

এই গীতটোত মানুহৰ অপূৰ্ণ হিয়াৰ পূৰ্ণতাৰ প্ৰতি ব্যাকুলতা, চিৰ সুন্দৰৰ প্ৰতি মানুহ চিৰন্তন বুদ্ধি আৰু সুন্দৰ সাধনাত জীৱনৰ পূৰ্ণতা প্ৰাপ্তিৰ তত্বকথাৰ প্ৰকাশ ঘটিছে।

‘কাৰেঙৰ লিগিৰী’ আগৰৱালাৰ দ্বিতীয় নাটক। অসমীয়াৰ নাট্য সাহিত্যৰ বুৰঞ্জীত এই নাটকখনেও বিশিষ্ট স্থান আগুৰি আছে। ‘কাৰেঙৰ লিগিৰী’ৰ প্ৰত্যেকটো চৰিত্ৰই স্বকীয় বৈশিষ্টপূৰ্ণ। শেৱালী, কাঞ্চনমতী, ৰাজমাও, ৰতি আদি নাৰীচৰিত্ৰৰ ভিতৰত ‘শেৱালী’ আৰু কাঞ্চনমতীৰ চৰিত্ৰৰ মাজত প্ৰতিবাদী মানসিকতা দেখা পোৱা যায়। বিশেষকৈ প্ৰত্যেকটো পৰিস্থিতিক বিতৰ্কৰ বিষয়ক বুদ্ধিদীপ্ত যুক্তি আৰু প্ৰযুক্তিৰে বিন্যাস আৰু বিশ্লেষণ কৰা হয়।

‘কাৰেঙৰ লিগিৰী’ নাটকৰ সৌন্দৰ্য্য নিৰ্মিত হৈছে ইয়াৰ চৰিত্ৰ বৈপৰিত্য জনিত কাৰণ। নাটকখনৰ প্ৰত্যেকটো চৰিত্ৰই স্বকীয় বৈশিষ্টপূৰ্ণ। নায়ক-নায়িকাৰ জীৱনত দক্ষ সৃষ্টি কৰি নাট্য কাহিনীক গতি দান কৰাৰ দিশত ৰাজমাও উল্লেখযোগ্য চৰিত্ৰ। নাটখনত ৰাজমাওক পৰম্পৰাপ্ৰবাহী বক্ষণশীল চৰিত্ৰৰূপে দেখুওৱা হৈছে। আপাতত ৰাজমাও মাতৃ চৰিত্ৰ হ’লেও আহোম স্বৰ্গদেউসকলৰ দিনৰ তথাকথিত ৰাজমাওক প্ৰতিনিধিত্ব কৰিছে।

নাটকখনত কাঞ্চনমতী চৰিত্ৰটোৰ প্ৰতিবাদৰ ধ্বনি শুনা যায়। কাঞ্চনমতী ভাৰতীয় তথাকথিত আদৰ্শ নাৰীৰ প্ৰতিনিধি চৰিত্ৰ। যিয়ে ব্যক্তি হৃদয়ৰ আহ্বানতকৈ সামাজিক নীতিবোধৰ ওপৰত অধিক গুৰুত্ব দিব খোজে। সেয়ে অনঙ্গই প্ৰেম নিবেদন কৰাৰ সময়ত হৃদয়ৰ প্ৰয়োজনৰ বিপৰীতে গৈ কাঞ্চনে অনঙ্গক কৈছিল - “সমাজৰ নিয়ম যে, মাক বাপেকিয়ে নিজ ইচ্ছাৰে যাক দিব, জীয়েক কোনো প্ৰতিবাদ নকৰাকৈয়ে তালৈকে যাব লাগিব।” কাঞ্চনৰ এই মন্তব্য শুনাৰ পিছত অনঙ্গই কৈছিল - “তেন্তে তুমি কোনো প্ৰতিবাদ কৰিব নোখোজা? অনঙ্গনৰ এই প্ৰশ্নৰ উত্তৰ কাঞ্চনৰ বাবে তেনেই সহজ। সেয়ে টপৰাই উত্তৰ দি ক’লে “সমাজে প্ৰতিবাদ কৰিবলৈ কোনো অধিকাৰ দিয়া নাই।

কিন্তু কাঞ্চনমতীৰ চৰিত্ৰৰ এটা গতিশীলতা আছে আৰু এই গতিশীলতাতেই চৰিত্ৰটোৰ সৌন্দৰ্য্য। মুঠৰ ওপৰত ক’ব পাৰি বিংশ শতিকাৰ মুক্ত নাৰীৰ প্ৰতিবাদী কণ্ঠ কাঞ্চনতে ধ্বনিত হৈছিল।

তদুপৰি ‘শেৱালী’ চৰিত্ৰটো বিশ্লেষণ কৰিলে পাওঁ যে, এই চৰিত্ৰটো কোমল আবেগ আৰু কৰুণাৰে সকলো সময়তে সেমেকি থাকে। ব্যক্তিকেন্দ্ৰিকতাৰ প্ৰতিভু ৰাজমাওৰ ৰোষত পৰি নিৰ্বাসিত হ’ব লগাও হৈছিল। শেৱালী য’তেই নাথাকক, তাই হৃদয় কিন্তু সুন্দৰৰ প্ৰতি প্ৰেমেৰে ভৰপূৰ। এই প্ৰেম ত্যাগৰ মহিমাৰে মণিমোজ্জ্বল।

জ্যোতিপ্ৰসাদৰ ‘ৰূপালীম’ নাটকতো নাৰীৰ প্ৰতিবাদী মানসিকতা দেখিবলৈ পোৱা যায়।

‘ইতিভেন’ নামৰ চৰিত্ৰটোৰ যোগেদি। ‘ৰূপালীম’ আগৰৱালাৰ কল্পিত সুন্দৰ জীৱন জ্যোতিৰেই বিকশিত ৰূপ। দৰাচলতে নাট্যকাৰৰ বিপ্লৱী চেতনাই ইতিভেনৰ মাজেদি আত্মপ্ৰকাশ কৰিছে। ইতিভেনৰ সাহসিকতা আৰু নতুন মূল্যবোধৰ যোগেদি ৰুক্মী ৰজাৰ দৰে দুৰ্বল ৰাজশক্তিক দেশ শাসনৰ আসনৰ পৰা বিতাৰিত কৰা হৈছে। এফালে প্ৰেমিকা, আনফালে চৰম নিষ্ঠুৰতা, এফালে গভীৰ নীতিবোধ সচেতনতা আৰু আনফালে স্বদেশপ্ৰেমী। ৰূপালীম নাটকত ইতিভেনৰ প্ৰথম পৰিচয় কোমল আৰু কঠিন লগতে দেখা যায় ইতিভেনৰ অন্যায়ৰ প্ৰতিবাদ কৰিবলৈ ককায়েক ৰুক্মী ৰজাৰ আগত থিয় দিছে পুৰুষসুলভ মানসিকতাৰে। ৰূপালীমৰ দৰে নিৰীহ যুৱতীক মণিমুখাৰ দানবীয় কবলৰপৰা উদ্ধাৰ কৰিবলৈ অসমৰ্থ হোৱা ৰুক্মী ৰজাৰ দায়িত্ব বহন কৰিবলৈ আগবাঢ়ি আহিল ইতিভেন।

‘লভিতা’ জ্যোতিপ্ৰসাদৰ সুন্দৰ চেতনাৰ বিবৰ্তিত ৰূপ। নাটকখনৰ কেন্দ্ৰীয় চৰিত্ৰ লভিতাৰ প্ৰেম যাৰ ত্যাগৰ সীমাই দেশ আৰু কালৰ উৰ্দ্ধত সৰ্বমানৱৰ কল্যাণৰ সৈতে বিলীন হৈ গৈছে। সমাজৰ কু-সংস্কাৰৰ প্ৰতি সদাসচেতন লভিতাই ঘটনা আৰু পৰিস্থিতিৰ বাধ্যবাধকতাত পৰি মুছলমানৰ ঘৰত থকাৰ বাবে সমাজে যি দৃষ্টি নিক্ষেপ কৰিছিল অথচ শিক্ষিত যুৱক গোলাপেও তাইক গ্ৰহণ কৰিবলৈ কুণ্ঠাবোধ কৰাত লভিতাই প্ৰতিবাদ কৰিছে। তাই গোলাপক আজিকালিৰ ডেকা নহয় বুলি তিৰস্কাৰ কৰিছে। সাহকিতাবে মানুহক শোষণ পীড়নৰ পৰা মুক্ত কৰিবলৈকে সমাজে নিৰ্মাণ কৰা চিৰ পুৰাতন সমাজৰ বাহোন ছিন্ন কৰি লভিতাই পুৰুষৰ দৰেই সংগ্ৰামত জপিয়াই পৰি জনকল্যাণ কামনাৰে জীৱন আৰ্হিত দিলে।

‘লভিতা’ নাটকত লভিতাৰ বিপ্লৱবোধ আৰু বুদ্ধি, বাস্তৱিক যুক্তি আৰু মানৱিক বিচাৰ সাপেক্ষ বিপ্লৱ। লভিতা নাটকৰ মতে, দুখ-যন্ত্রণা মানুহৰ জীৱনলৈ কোনো দৈৱশক্তি বা ঈশ্বৰৰ পৰা নহয়, আহে মানুহৰ পৰা। লভিতাই সংগ্ৰাম কৰাৰ মূলতে তেওঁলোকৰ উৰলি যোৱা সমাজ ব্যৱস্থা য’ত আওপুৰণি ৰীতিবোধ সমাজে গ্ৰহণ কৰি আছে। যাৰ বাবে দুখ আহিছে। সেইবাবেই লভিতাই প্ৰেমিক গোলাপ আৰু ৰক্ষণশীলতাৰ বিৰুদ্ধে তীব্ৰ বিপ্লৱ সাব্যস্ত কৰিছে।

ঠিক তেনেদৰে ‘খনিকৰ’ নাটকত জ্যোতিপ্ৰসাদৰ ৰূপান্তৰ দৰ্শনৰ উত্তম চানেকী। বিপ্লৱী ভাবনাৰ প্ৰকাশ ঘটা এই নাটকখনত নাৰী চৰিত্ৰ ফুকননীয়ে ঘৰত বনকৰা ল’ৰাক মানুহ যেন নেদেখা দৰিদ্ৰ মানুহৰ প্ৰতি গভীৰ অনুকম্পা প্ৰদৰ্শন কৰি নিজৰ পুতেকৰ মানৱতা বিৰোধী চৰিত্ৰৰ প্ৰতিবাদ কৰিছে। ফুকননীয়ে বিপ্লৱ গভীৰ মানৱীয় চেতনাৰ পৰা উদ্ভৱ হোৱা সুস্থ চেতনা। এনে চেতনাই সমাজক গতি দিব পাৰে। লগতে সমাজখনক সুন্দৰ কৰি তুলিব পাৰে।

জ্যোতিপ্ৰসাদৰ আন এখন উল্লেখযোগ্য নাটক ‘নিমাতি কইনা’। য’ত সমসাময়িক মধ্যবিত্ত

সমাজৰ অনাদৰ অৱহেলাৰ প্ৰতি ক্ষোভ আৰু অভিমানে তীব্ৰ উত্থাৰ ৰূপ লৈছে। যাৰবাবে তেওঁ কৈছে অন্তৰ্লীন কলাৰ উপলব্ধি হলেহে মানুহ মুক্তি সম্ভৱ। য়েটছৰ নাটকত যেনেকৈ মানৱ জীৱনৰ সমস্যাৰ সমাধান সম্ভৱ হয় মানৱ মনৰ পবিত্ৰ আৰু সুস্বপ্ন অনুভূতিত। ঠিক তেনেকৈ 'নিমাতী কইনা' নাটকতো কলা সাধনাৰে সুন্দৰ আৰু সুস্বপ্ন কৰি তুলিব পৰা মনোজগতৰ দ্বাৰাহে মানৱৰ শান্তি আৰু যথার্থ প্ৰগতি সম্ভৱ বুলি দেখুওৱা হৈছে বীন ব'ৰাগীৰুপী ৰূপকোঁৱৰ কলাসাধক চৰিত্ৰটোৰ মাজেদি।

জ্যোতিপ্ৰসাদ ৰূপান্তৰত বিশ্বাসী শিল্পী। সেয়ে তেওঁ কৈছে, জীৱনক ৰূপান্তৰৰ মাজেদি নতুন জীৱনলৈ নিয়াৰ কথা কৈছে। এই ৰূপান্তৰ সম্ভৱ হ'ব কেৱল শিল্পীৰ দ্বাৰাহে। নিমাতী কইনাৰ বক্তব্যও ইয়ে। জগতৰ নিমাতী কইনা শান্তিয়ে সেইদিনাহে পৃথিৱীত হাঁহিব যদিবা বিশ্ব জনতা ৰূপকোঁৱৰ হৈ সাৰ পাই উঠি নিমাতীৰ কঠত অভিনৱ গান আৰু সুৰৰ বোধন কৰিব। গভীৰ কলা সাধনাৰে অন্তৰ অনুভূতিক সুন্দৰ কৰিব পাবিলেহে মানৱৰ শান্তি মুক্তি আৰু প্ৰগতি সম্ভৱ।

২.০০ উপসংহাৰ :

ইতিমধ্যে পাঁচখন নাটকৰ নাৰী চৰিত্ৰৰ প্ৰতিবাদী মানসিকতা, প্ৰেম আৰু ত্যাগ লগতে চৰিত্ৰসমূহৰ বিপ্লৱী মনোভাৱ আলোচনা কৰিলোঁ। গতিকে কব পাৰি আগৰৱালাই তেওঁৰ নতুন নাটকত মহিলাৰ যোগেদি সমাজৰ কু-সংস্কাৰৰ বিৰুদ্ধে প্ৰতিবাদী হৈ উঠিবলৈ শিকালে। নাৰীও যে পুৰুষৰ সমানেই সক্ৰিয় আৰু কাৰ্যশীল এই কথাও আগৰৱালাৰ নাটকত দৃশ্যমান হৈছে। তদুপৰি অসমীয়া নাৰীৰ সাহস, দেশপ্ৰেম, শৌৰ্যবীৰ্য এই সকলোবোৰ গুণ জ্যোতিপ্ৰসাদৰ নাটকতেই বিদ্যমান। মুঠৰ ওপৰত তেওঁৰ নাটকত নাৰীৰ উচ্চ মৰ্যাদা দেখা যায়। নাৰীৰ প্ৰতিবাদ তথা, বিপ্লৱ সংঘটিত হৈছে সমাজ তথা জাতিৰ স্বার্থত ব্যক্তিগত স্বার্থৰ দোহাই দি সমাজ কু-সংস্কাৰমুক্ত তথা সুন্দৰ ৰূপৰ মানসেৰেই এই নাৰী চৰিত্ৰৰ প্ৰতিবাদ। কাৰণ নাৰীয়েই সৃষ্টিৰ আদিমূল। এই নৱযুগৰ সৃষ্টিৰ মাধ্যম আছিল প্ৰতিবাদী কঠৰ। যিয়ে আগৰৱালাৰ নাটকত প্ৰতিফলিত হৈছে।

৩.০০ প্ৰসংগ পুথি :

ক)	বৰুৱা, ড° জয়ন্ত কুমাৰ	:	"জ্যোতি মনীষা"
খ)	বৰুৱা, ভবেন	:	'প্ৰসংগ জ্যোতিপ্ৰসাদ'
গ)	গোহাঁই, ড° হীৰেণ	:	ভাবীকালৰ খনিকৰ
ঘ)	বৰুৱা, প্ৰফুল্ল কুমাৰ	:	জ্যোতিপ্ৰসাদৰ নাট

