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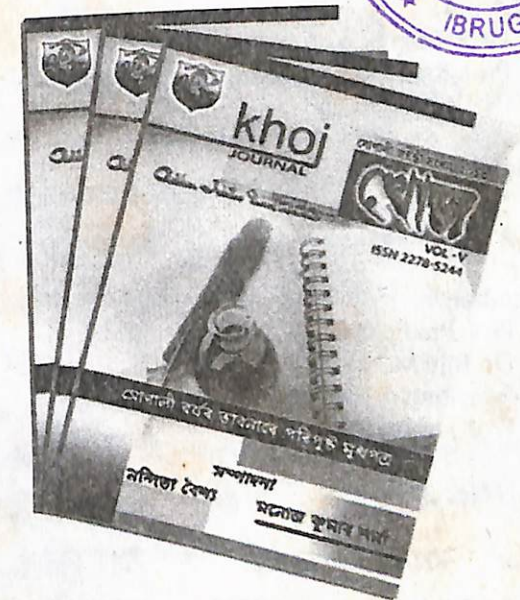
নন্দিতা বৈশ্য

মনোজ কুমার শর্মা



খোজ

সোণালী জয়ন্তী সংখ্যা, ২০১৩



সম্পাদনা :

নন্দিতা বৈশ্য

মনোজ কুমাৰ শৰ্মা

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শুভেচ্ছা বাণী

ডিব্ৰু মহাবিদ্যালয়ৰ প্ৰতিষ্ঠা দিৱসৰ লগত সংগতি ৰাখি বিগত বৰ্ষবোৰৰ দৰে এইবাৰো বাৰ্ষিক গৱেষণাধৰ্মী আলোচনী 'খোজ'ৰ সোণালী জয়ন্তী বৰ্ষ সংখ্যাটি প্ৰকাশৰ পথত বুলি জানি মই মনত বিমল আনন্দ অনুভৱ কৰিছোঁ। অনুষ্ঠান এটিৰ বাৰ্ষিক আলোচনীখন অনুষ্ঠানটিৰ প্ৰতিফলনৰ লগতে ই সামগ্ৰিক দিশত বাৰ্তা বহনকাৰী হোৱা উচিত। আমাৰ মহাবিদ্যালয়ৰ প্ৰতিগৰাকী অধ্যাপক-অধ্যাপিকা আৰু কৰ্মচাৰী বিভিন্ন বিষয়ত নিজস্ব জ্ঞান-বুদ্ধিমত্তাৰে সমৃদ্ধ। মোৰ দৃঢ় বিশ্বাস তেখেতসকলে 'খোজ'ত ইয়াৰ প্ৰতিফলন ঘটাব।

গৱেষণাধৰ্মী আলোচনী এখন সৰ্বাঙ্গসুন্দৰ ৰূপত প্ৰকাশ কৰা সহজ কাম নহয়। চিন্তন, মনন আৰু বুদ্ধিমত্তাৰ উপৰি বিশেষকৈ প্ৰকাশনৰ দিশত সম্পাদনা সমিতি পাৰদৰ্শী হোৱা দৰকাৰ। এই আপাহতে 'খোজ'ৰ প্ৰকাশৰ আঁৰৰ প্ৰতিগৰাকী সদস্যলৈ তেওঁলোকৰ আন্তৰিক প্ৰচেষ্টাৰ বাবে শলাগ লৈছোঁ।

শেষত সোণালী জয়ন্তী বৰ্ষত খোজ পেলোৱা ডিব্ৰু মহাবিদ্যালয়ৰ সৰ্বতো প্ৰকাৰৰ উন্নতি কামনা কৰিলোঁ।

ইতি

ড° পৰেশ বৰুৱা
অধ্যক্ষ, ডিব্ৰু মহাবিদ্যালয়
তাৰিখ : ১০.০৮.২০১৩

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ডিব্ৰু মহাবিদ্যালয়ৰ সোণালী জয়ন্তী আৰু কিছু চিন্তা ...

বিংশ শতিকাৰ দ্বিতীয়াৰ্দ্ধৰ দ্বিতীয় দশকৰ তৃতীয় বছৰৰ আগষ্ট মাহৰ ষষ্ঠদশ দিৱসৰ এটি শুভ মুহূৰ্তত ডিব্ৰুগড় নিৱাসী শিক্ষানুৰাগী, সমাজহিতৈষী কেইগৰাকীমান মহান আত্মাৰ মহানুভৱতাত প্ৰথমটো 'খোজ' পেলাই ডিব্ৰু মহাবিদ্যালয়ে সময় বলুকাত সফলতাৰে পদচিহ্ন ৰাখি আজি সোণালী জয়ন্তী বৰ্ষৰ 'খোজ'ত ভৰি দিছে। নিঃসন্দেহে এয়া গৌৰৱৰ ; আনন্দৰ বিষয়। আজি প্ৰতিষ্ঠা দিৱসৰ শুভ মুহূৰ্তত সেইসকল মহান আত্মক সশ্ৰদ্ধ প্ৰণাম জনাই তেওঁলোকৰ মহানুভৱতা আৰু অক্লান্ত পৰিশ্ৰমক কৃতজ্ঞতাৰে সোঁৱৰাৰ দিন। সবাতোকৈ গুৰুত্বপূৰ্ণ কথাটো হ'ল সেইসকল পুণ্যাত্মাৰ ভৱিষ্যত প্ৰজন্মক জ্ঞানৰ আলোক বিলোৱাৰ যি অকুণ্ঠ হাবিয়াস, তাক সফলতাৰে আগবঢ়াই নিয়াৰ সংকল্প লোৱাৰ দিন।

অনুষ্ঠান এটিৰ জন্মৰ আৰম্ভণিৰ গৰ্ভবেদনা বৰ যন্ত্ৰণাদায়ক। কেইগৰাকীমান ব্যক্তিৰ কায়িক পৰিশ্ৰম, আৰ্থিক সাহায্য, সৰ্বোপৰি দিন-ৰাতি একাকাৰ কৰি গঢ়াৰ মানসিক তাগিদাৰ ফলতেই গঢ়ি উঠে একো একোটা অনুষ্ঠানৰ ভেঁটি। পৰৱৰ্তী পৰ্যায়ত এই ভেঁটিৰ ওপৰতেই গঢ়ি উঠে দৃষ্টিনন্দন অট্টালিকা, সু-উচ্চ মণিকূট। সময়ৰ বোকোচাত দিন বাগৰে। এক নিত্য নৈমিত্তিক কৰ্তব্য পালনৰ থলী হৈ পৰে অনুষ্ঠানটিৰ স্বাভাৱিক গতি। জন্মজাত সন্তান বিপথে যোৱাৰ কৰুণ পৰিণতি প্ৰত্যক্ষ কৰি যিদৰে মাতৃৰ হৃদয় অন্তৰ্দগ্ধ হয়, একেদৰে অনুষ্ঠানটিৰ জন্মদাতাসকলৰ অক্লান্ত পৰিশ্ৰম আৰু মহান উদ্দেশ্য লুপ্তিত হয়। ই এক পৰ্যালোচনাৰ বিষয়।

সোণালী জয়ন্তী বৰ্ষ, আমাৰ বাবে এয়া এক মাহেন্দ্ৰ ক্ষণ। এয়া সময় আত্মবিশ্লেষণৰ। আমাৰ মহাবিদ্যালয়ে শিক্ষাৰ লগতে বিভিন্ন দিশত সফলতা লাভ কৰিছে। কিন্তু এয়াই সৰ্বশেষ নহয়। আৰু বহুদূৰ বাট আগুৱাবলৈ বাকী। অকল সময়ৰ মাপকাঠীৰে খোজত খোজ থলৈই লক্ষ্য শেষ নহয়। সেয়ে আত্মবিশ্লেষণেৰে সময়ৰ মাপকাঠীৰে খোজত খোজ থলৈই লক্ষ্য শেষ নহয়। সেয়ে আত্মবিশ্লেষণেৰে আত্মশুদ্ধি কৰি বিগত দিনৰ সমৃদ্ধ ইতিহাসৰ বোকোচাত উঠি অনাগত দিনৰ

সময় সাপেক্ষ পটভূমিৰ জখলাত খোজ পেলাই আগবাঢ়িব লাগিব। অকল পাৰিশ্ৰমিক অৰ্জনেই শেষ কথা বুলি নাভাৰি, বাস্তৱ দৃষ্টিভঙ্গী আমাৰ লক্ষ্য হ'ব লাগিব। তেতিয়া হয়তো এই অনুষ্ঠানৰ জন্ম যন্ত্ৰণাৰ সাক্ষী পৃথ্যাত্মাসকলে চিৰশান্তি লাভ কৰিব।

‘খোজ’ — ই এক বৌদ্ধিক চিন্তাৰ মননশীল প্ৰকাশ। প্ৰতিষ্ঠা দিৱসৰ লগত সংগতি ৰাখি প্ৰকাশিত হৈ অহা এইবাৰৰ সোণালী জয়ন্তী বৰ্ষৰ ‘খোজ’ বাৰ্ষিক আলোচনীখনৰ সম্পাদনাৰ গধুৰ দায়িত্ব আমাৰ হাতত অৰ্পণ কৰা হয়। আমাৰ সীমিত জ্ঞান-বুদ্ধি ক্ষমতাৰে এই দায়িত্ব পালনৰ অলপো কাৰ্পণ্য কৰা নাই। সফলতা-বিফলতা পাঠকৰ বিচাৰ্য। গঠনমূলক দৃষ্টিভঙ্গীৰে ক্ৰটিসমূহ আঙুলিয়াই দিলে কৃতার্থ হ'ম।

গ্ৰন্থ সম্পাদনাৰ বেলিকা ভিন্নজনৰ সহায় অনস্বীকাৰ্য। মহাবিদ্যালয়ৰ পিতৃস্বৰূপ অধ্যক্ষ ড° পৰেশ বৰুৱা চাৰ, উপাধ্যক্ষ শ্ৰী ৰাজু তামুলী শইকীয়া চাৰ, লেখনি আগবঢ়োৱা প্ৰতিগৰাকী অধ্যাপক-অধ্যাপিকা, শুভাকাংক্ষী সমূহ অধ্যাপক-অধ্যাপিকা আৰু কৰ্মচাৰীবৃন্দৰ সহায়-সহযোগিতা আৰু সদিচ্ছা সাদৰেৰে স্বীকাৰ কৰি কৃতজ্ঞতা যাঁচিছোঁ। ভাতৃপ্ৰতীম বিজু, জয়ন্ত, প্ৰণৱৰ সহায় অবিহনে ‘খোজ’ক পূৰ্ণতা দিব নোৱাৰিলোঁহেতেন। তেওঁলোকলৈ আশীষ জনাইছোঁ। সকলোখিনি কৰাৰ পাছতো আখৰ বিন্যাস, বেটুপাত আৰু মুদ্ৰণৰ সকলো দিশত ‘খোজ’ক পূৰ্ণতা প্ৰদান কৰাত আমাৰ মহাবিদ্যালয়ৰ প্ৰাক্তন ছাত্ৰ শ্ৰী দেৱজীৎ বৰাৰ শলাগ ল'লোঁ।

শেষত সোণালী জয়ন্তী বৰ্ষ উদযাপন কৰিবলৈ লোৱা ডিব্ৰু মহাবিদ্যালয়ে বিদ্যায়তনিক দিশৰ লগতে আনুষংগিক সকলো দিশত সফলতা লাভ কৰি এখন উন্নত মানৰ উচ্চ শিক্ষাৰ অনুষ্ঠান হওক, যাতে প্ৰতিষ্ঠাকালৰ ব্যক্তিসকলৰ আশাসুখীয়া প্ৰচেষ্টাই পূৰ্ণতা লাভ কৰে — এয়া যেন আমাৰ সকলোৰে কৰণীয় হয়, এই আশাৰে সম্পাদকীয় সামৰিলোঁ।

ইতি —

নন্দিতা বৈশ্য

মনোজ কুমাৰ শৰ্মা

সম্পাদকদ্বয়

নিদ্ৰাহীনতা আৰু বনৌষধিৰে ইয়াৰ চিকিৎসা

ড° দিলীপ কলিতা

উদ্ভিদ বিজ্ঞান বিভাগ

নিদ্ৰাহীনতা বুলিলে টোপনি কম হোৱা বা টোপনি একেবাৰে নোযোৱা অৱস্থাতোকে বুজা যায়। কেতিয়াবা চিলমিলকৈ টোপনি আহিলেও গভীৰ টোপনি নহ'লে তাকো নিদ্ৰাহীনতা বুলিয়েই কোৱা হয়। আচলতে টোপনি যোৱা সময়তকৈও টোপনিৰ গভীৰতাটোহে আচল কথা। টোপনিৰ দীৰ্ঘতাও বয়স ভেদে বেলেগে ভিন্ন হয়। এটা কেঁচুৱাৰ টোপনিৰ সময় ১৮ ঘণ্টা পৰ্যন্ত হ'ব পাৰে। এজন শিশু ১২ ঘণ্টা পৰ্যন্ত শুব পাৰে। লাহে লাহে টোপনিৰ পৰিমাণ কমি আহি প্ৰাপ্তবয়স্ক অৱস্থাত ৬-৭ ঘণ্টা হয়গৈ। অৱশ্যে ব্যক্তিভেদে টোপনি যোৱা সময়ো ভিন্ন হ'ব পাৰে। কোনো কোনো ব্যক্তিয়ে চাৰিঘণ্টা সময় নিদ্ৰা যোৱাৰ পিছতে সাৰ পায় আৰু দৈনন্দিন কাম-কাজ সুচাৰুৰূপে সম্পন্ন কৰিব পাৰে। নিদ্ৰাহীনতাই এজন ব্যক্তিৰ দৈহিক আৰু মানসিক সতেজতা নষ্ট কৰি কৰ্মদক্ষতা কমাই পেলায়।

নিদ্ৰাহীনতাৰ কাৰণ : নিদ্ৰাহীনতাৰ কাৰণ বহুতো হ'ব পাৰে। অত্যধিক মানসিক চাপ ইয়াৰ মূল কাৰণ। মানসিক চাপ কমোৱাৰ একমাত্ৰ উপায় হ'ল যোগাসন। কৰ্মক্ষেত্ৰত বিফলতা, আত্মীয় স্বজনৰ অকাল মৃত্যু, সংস্থাপনহীনতা, হাই-কাজিয়া, সহকৰ্মীৰ লগত মত বিৰোধ, বিবাহ বিচ্ছেদ, প্ৰেমত বিফলতা, অতিমাত্ৰা হতাশা আদিয়ে মানসিক চাপৰ সৃষ্টি কৰে। আমাৰ দেহত দিয়া কোনো ৰোগো নিদ্ৰাহীনতাৰ কাৰণ হ'ব পাৰে। ইয়াৰ ভিতৰত শৰীৰৰ কোনো কোনো অংগ প্ৰত্যঙ্গৰ যেনে মূৰ, হাত, ভৰি, আঁঠু, নখ আদিৰ বিষ আদিও কেতিয়াবা কেতিয়াবা নিদ্ৰাহীনতাৰ কাৰণ হ'ব পাৰে। এনে ধৰণৰ ৰোগ হ'লে চিকিৎসা কৰি যিমান সোনকালে পৰা যায় নিৰাময় কৰি ল'ব লাগে। নহ'লে এইবোৰ অসুখৰ বাবে হোৱা নিদ্ৰাহীনতাৰ বাবে

শৰীৰত আন আন ৰোগে দেখা দিব পাৰে। যাৰ ফলত আমি একেবাৰে দুৰ্বল হৈ যাম। কেতিয়াবা কেতিয়াবা অপৰিস্কাৰ আৰু অপৰিপাটী বিচনা, ঘনাই বিচনা সলনি কৰা, অপৰিস্কাৰ শোৱনি কোঠা আদিও নিদ্ৰাহীনতাৰ কাৰণ হ'ব পাৰে। শব্দ প্ৰদূষণ নিদ্ৰাহীনতাৰ অন্য এক কাৰণ। নগৰাঞ্চলত খুব ঘন জনবসতি থকা ঠাইত এনে ঘটনা প্ৰায়েই ঘটে। শৰীৰ একেবাৰে দুৰ্বল হ'লে, একেবাৰে শ্ৰম বিমুখ হ'লে নতুবা অতিমাত্ৰা পৰিশ্ৰম কৰিলেও আমাৰ ৰাতি ভালদৰে টোপনি নাহে। এইবোৰ কাৰণৰ উপৰিও বয়স বৃদ্ধিৰ লগে লগে বহু লোক নিদ্ৰাহীনতাত ভোগে। সাধাৰণতে ৫৫ বছৰ বয়সৰ পৰা এনে নিদ্ৰাহীনতাই দেখা দিয়ে যদিও একেবাহে খুব বেছি দীঘলীয়া সময়ৰ বাবে মানসিক অশান্তিত ভোগা লোকৰ ক্ষেত্ৰত তাতোতকৈও বহু কম বয়সতে স্থায়ীভাৱে নিদ্ৰাহীনতাৰ চিকাৰ হ'ব লগা হয়।

নিদ্ৰাহীনতাৰ প্ৰকাৰ : চিকিৎসক সকলৰ মতে নিদ্ৰাহীনতা দুই প্ৰকাৰৰ, ক্ষণস্থায়ী আৰু স্থায়ী। শৰীৰ অতি দুৰ্বল হ'লে, অত্যধিক পৰিশ্ৰম হ'লে, আত্মীয় স্বজনৰ অকাল বিয়োগ হ'লে, মানসিক অশান্তি, উৎকণ্ঠা আদি কাৰণত এদিন দুদিন, এসপ্তাহ আনকি তিনিসপ্তাহ পৰ্যন্ত দেখা দিয়া নিদ্ৰাহীনতাক ক্ষণস্থায়ী নিদ্ৰাহীনতা বোলে। কি কাৰণত টোপনি কম হৈছে তাক অনুসন্ধান কৰি তাৰ বিহিত ব্যৱস্থা লৈ পুষ্টিকৰ খাদ্য বিশেষকৈ প্ৰ'টিন সমৃদ্ধ খাদ্য গ্ৰহণ কৰিলেই এনে ধৰণৰ নিদ্ৰাহীনতা লাহে লাহে আঁতৰ হয়। স্থায়ী নিদ্ৰাহীনতা, এনে ধৰণৰ নিদ্ৰাহীনতা বয়সস্থ লোকৰ মাজত সাধাৰণতে দেখা যায়। বিশেষকৈ, ৫৫ বছৰৰ ওপৰৰ লোকৰ মাজত এনে ধৰণৰ নিদ্ৰাহীনতাই দেখা দিয়ে যদিও কেতিয়াবা বহুত বছৰ মানসিক চাপত

দিন পাৰ কৰিবলগীয়া হোৱা ব্যক্তিৰ ক্ষেত্ৰত এনে ধৰণৰ নিদ্ৰাহীনতাই ৫৫ বছৰতকৈ বহুত কম বয়সতে লগ ল'ব পাৰে। স্থায়ী নিদ্ৰাহীনতাত ভোগা ব্যক্তিয়ে সদায় নিয়মিত ভাবে নিদ্ৰাহীনতাত ভোগে। এনে ধৰণৰ নিদ্ৰাহীনতাৰ পৰা শাৰীৰিক শ্ৰম, যোগাভ্যাস, খোজ কঢ়া আদি নিয়মিতভাৱে কৰিলে কিছু পৰিমাণে সকাহ পাব পাৰি। এনে নিদ্ৰাহীনতা দূৰ কৰিবৰ বাবে ব্যৱহাৰ কৰা এলোপেথিক দৰবোৰৰ যথেষ্ট পাৰ্শ্বক্ৰিয়া আছে। নিয়মিতভাৱে এইবোৰ ব্যৱহাৰ কৰিলে ইহঁতে স্বাস্থ্য বিশেষ অনিষ্ট সাধন কৰাটো নিশ্চিত।

বনৌষধিৰ দ্বাৰা নিদ্ৰাহীনতা নিৰাময় :

তলত দিয়া বনৌষধি দুবিধ ব্যৱহাৰ কৰা নিদ্ৰাহীনতা নিৰাময় কৰিব পাৰি।

(১) এপালি দৰৱৰ বাবে বৰটেঙেচীৰ (*Oxalis corniculata*) পাত চিঙি একাপ ৰস উলিয়াব লাগে। একাপ ছাগলী-গাখীৰ ভালকৈ গৰম কৰিব লাগে। গাখীৰ খিনি ঠাণ্ডা হোৱাৰ পিছত টেঙেচীৰ ৰসখিনিৰ লগত মিহলাব লাগে। এই দৰৱ ৰাতি শোৱাৰ আগে আগে খাব লাগে। ছাগলী গাখীৰ নেপালে একাপ ছাগলী গাখীৰৰ বদলি দুকাপ গৰু গাখীৰ ব্যৱহাৰ কৰিব পাৰি। এই দৰৱ নিয়মিত ভাৱে নিদ্ৰাহীনতা নিৰাময় নোহোৱালৈকে ব্যৱহাৰ কৰিব লাগে।

(২) তেজপাতৰ (*Cinnamomum tamala* Nees and Dfirm) প্ৰায় ২০০ গ্ৰাম তেজপাত গছৰ কাণ্ডৰ বাকলি ভালকৈ খেতেলিয়াই লৈ তিনি লিটাৰ পানীত অলপ সময় উতলাব লাগে। পানীখিনিৰ আয়তন যেতিয়া এক লিটাৰতকৈ কিছু কম হ'ব তেতিয়া এখন চেকনিৰে চেকি সিঁতা খিনি পেলাই দি জুলীয়া মিশ্ৰণখিনি এটা বটলত ভৰাব লাগে। এই

দৰৱ এবাৰত চাহৰ চামুচেৰে তিনি চামুচকৈ তিনিবাৰ খাব লাগে। নিদ্ৰাহীনতা নিৰাময় নোহোৱালৈকে দৰৱ খোৱাটো বাঞ্ছনীয়।

মন কৰিবলগীয়া যে শৰীৰ অতি দুৰ্বল হ'লে দৰৱ খোৱাৰ লগতে পুষ্টিকৰ খাদ্য খোৱাতো অতি প্ৰয়োজন।

নিদ্ৰাহীনতাৰ কুফল : ওপৰত উল্লেখ কৰি অহা দুয়ো প্ৰকাৰৰ নিদ্ৰাহীনতাই আমাক শাৰীৰিক আৰু মানসিক ভাৱে দুৰ্বল কৰি পেলায়। যাৰ ফলত নিদ্ৰাহীনতাত ভোগা লোকে কায়িক শ্ৰম কৰিব নোৱাৰা হোৱাৰ লগতে পঢ়া-শুনা কৰাকে ধৰি আন আন মানসিক শ্ৰম কৰাৰ সামৰ্থ্য হেৰুৱাই পেলায়। নিদ্ৰাহীনতাত ভোগা লোক খিংখিঙীয়া স্বভাৱৰ হয়। নিদ্ৰাহীন লোকে পথ দুৰ্ঘটনাত পৰাৰ সম্ভাৱনাও অধিক। তদুপৰি স্থায়ীভাৱে নতুবা 'সন্ধান'ই নিদ্ৰাহীনতাত ভোগ লোক উচ্চ ৰক্তচাপ, হাৰ্ট এটেক, ষ্ট্ৰোক, মেদবহুলতা, মানসিক অস্থিৰতা, মানসিক বিকৃতি আদি ৰোগত ভুগিবলগীয়াত পৰে।

সামৰণি : নিদ্ৰাহীনতাই আমাৰ স্বাস্থ্যৰ বিভিন্ন ৰোগৰ সৃষ্টি কৰাৰ উপৰিও আন বহুতো ৰোগৰ মাত্ৰা বৃদ্ধি কৰে। নিদ্ৰাহীনতাৰ কাৰণ সমূহ চালি জাৰি চাই সেইবোৰ দূৰ কৰি যোগাসন, খোজকঢ়া আদিৰ আশ্ৰয় লৈ নিদ্ৰাহীনতা আংশিকভাৱে দূৰ কৰিব পাৰি। সমতুল্য খাদ্য গ্ৰহণ কৰাৰ লগতে বনৌষধি সমূহৰ সুপ্ৰয়োগ কৰি নিদ্ৰাহীনতা নিৰাময় কৰিবলৈ যত্ন

কৰিব লাগে। বনৌষধি ব্যৱহাৰ কৰাৰ লগতে নিদ্ৰাহীনতাৰ আন আন কাৰণ সমূহ আঁতৰ কৰাতো অতি প্ৰয়োজন। বনৌষধিসমূহৰ পাৰ্শ্বক্ৰিয়া নাই বুলিবই পাৰি। শোৱাৰ আগে নিদ্ৰাহীনতাত ভোগা লোকে চাহ, কফি আদি কমাই খাব লাগে। ৰাতি অধিক মছলাযুক্ত খাদ্য বৰ্জন কৰাৰ লগতে খাদ্য কমকৈ খাব লাগে। শোৱা কোঠালি, বিচনা আদি পৰিপাটী আৰু পৰিস্কাৰ কৰি ৰাখিব লাগে। ৰাতি শোৱাৰ সময়ত কিতাপ পঢ়াৰ অভ্যাস কৰিব পাৰিলে ভাল। দিবা নিদ্ৰা ত্যাগ কৰা উচিত। মানসিক অশান্তিয়ে বহু লোকৰ টোপনিত ব্যাঘাত জন্মায়। ইতিমধ্যে ঘটি যোৱা ঘটনাৰ বিষয়ে খুব বেছি চিন্তা নকৰি ভৱিষ্যত জীৱনটো সুখৰ কৰি তুলিবলৈ যিমান পৰা যায় ধনাত্মক চিন্তা চৰ্চা কৰি মানসিক অশান্তি দূৰ কৰিব পাৰি। সংগীত শুনা, ফুলনি বাগিচা পতা, মহৎলোকৰ জীৱনী অধ্যয়ন, মহান গ্ৰন্থ অধ্যয়ন আদিৰ জৰিয়তেও মনৰ দুখ বেদনা পাতলাব পাৰি। এইবোৰৰ জৰিয়তে মানুহৰ মনৰ পৰা হতাশা, অশান্তি আদি লাঘৱ হয়। নিজৰ ঘৰখন, চৌহদটো, কৰ্মক্ষেত্ৰ আদিৰ পৰিস্কাৰ পৰিচ্ছন্নতাই মনৰ পৰা হতাশা দূৰ কৰে। সুবিধা বুজি ভ্ৰমণ কৰিবও পাৰে। নিস্বার্থ ভাৱে সমাজৰ হকে, পৰিৱেশ সুৰক্ষাৰ বাবে কাম-কাজ কৰিও মানসিক প্ৰশান্তি লাভকৰিব পাৰি। এই সকলো দিনত সচেতন হৈ নিদ্ৰাহীনতাক দূৰতে বিদূৰ কৰি সুস্বাস্থ্যৰ লগতে দীৰ্ঘায়ু আশা কৰিব পাৰি।

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জোনাকী যুগৰ প্ৰহসন

মনোজ কুমাৰ শৰ্মা
অসমীয়া বিভাগ

০.০০ অৱতৰণিকা :

প্ৰহসন শব্দটো সংস্কৃত। ইয়াৰ অৰ্থ অট্টহাস, পৰিহাস, ঠাট্টা, ধেমালী ইত্যাদি। হেমচন্দ্ৰ বৰুৱাৰ ‘হেমকোষ’ত দিয়া অৰ্থ অনুসৰি বৰকৈ হাঁহি তোলা নাটক, ধেমেলীয়া নাট। প্ৰহসনৰ ইংৰাজী প্ৰতিশব্দ হ’ল ‘ফাৰ্চ’ (Farce)। মূলতে এই শব্দটো লেটিন ভাষাৰ। ইয়াৰ অৰ্থ হ’ল একপ্ৰকাৰৰ ধেমেলীয়া নাট, অতিমাত্ৰা হাঁহি তোলা নাট বা লঘু শ্ৰেণীৰ নাটক। ফাৰ্চ হ’ল এক প্ৰকাৰৰ নিম্নস্তৰৰ কমেডি। ইয়াৰ কলেবৰ ক্ষুদ্ৰ। প্লট অথবা চৰিত্ৰৰ বিশ্লেষণৰ স্থান ইয়াত নাই। কেৱল ধেমেলীয়া পৰিস্থিতিৰ ওপৰতে যেতিয়া অধিক গুৰুত্ব দিয়া হয়, তেতিয়া তেনে নাটকক ফাৰ্চ বা প্ৰহসন বোলে।

উনবিংশ শতিকাৰ মাজভাগৰপৰা বিংশ শতিকাৰ প্ৰাৰম্ভিক কালছোৱাৰ ভিতৰত ৰচিত হোৱা নাটসমূহলৈ লক্ষ্য কৰিলে দেখা যায় যে বঙলা নাট সাহিত্যৰ প্ৰাৰম্ভিক কালছোৱাত প্ৰহসন ৰচনা হোৱাৰ দৰে অসমীয়াতো অধিক সংখ্যক প্ৰহসন ৰচিত হয়। ৰাম নাৰায়ণ তৰ্কৰত্নৰ ‘কুলীন-কুলসৰ্বস্ব’ (১৮৫৪), মাইকেল মধুসূদন দত্তৰ ‘একে কি বলে সভ্যতা’ (১৮৬০), বুড়ো শালিকৈৰ ঘাড়ে ৰো’ (১৮৬০), দীনবন্ধু মিত্ৰৰ ‘বিয়ে পাগুলা বুড়ো’ (১৮৫৪), ‘জামাই বাৱিকে’ (১৮৭২) আদি বঙলা নাট সাহিত্যৰ প্ৰাৰম্ভিক পৰ্যায়ৰ উল্লেখযোগ্য প্ৰহসন। সমসাময়িক এই প্ৰহসনসমূহৰ আদৰ্শ আৰু উদ্দেশ্যৰ প্ৰভাৱত অসমীয়া নাট সাহিত্যতো প্ৰহসন ৰচনা অধিক পৰিমাণে হয়। এই প্ৰহসনসমূহৰ মাজেৰে সমসাময়িক অসমীয়া সমাজৰ ভণ্ডামি, ধৰ্মান্ধতা, তথাকথিত আভিজাত্যৰ ভেম, কানি বৰবিহৰ আসক্তিৰ কু-পৰিণাম, নতুন আৰু পুৰণি ভাৱধাৰাৰ দোমোজাৰ সংকটময় অৱস্থা, অজ্ঞতা আদি ফটফটীয়াকৈ দাঙি ধৰা হৈছিল। হেমচন্দ্ৰ বৰুৱাৰ ‘কানীয়া কীৰ্ত্তন’ (১৮৬১) ৰ পৰা অসমীয়া সাহিত্যত প্ৰহসন ৰচনাৰ পৰম্পৰা আৰম্ভ হয়।

১.০০ বিষয় বিশ্লেষণ :

‘জোনাকী’ কাকতখন ১৮৮৯ ৰ পৰা ১৮৯৯ চনলৈকে কলিকতাৰ পৰা আৰু ১৯০১ ৰ পৰা ১৯০৩ লৈকে গুৱাহাটীৰ পৰা প্ৰকাশিত হয়। এই সময়ছোৱাৰ ভিতৰত ৰচিত উল্লেখযোগ্য প্ৰহসন চাৰিখন হ’ল ক্ৰমে — বেজবৰুৱাৰ ‘লিটিকাই’ (১৮৯০), দুৰ্গাপ্ৰসাদ মজিন্দাৰ বৰুৱাৰ ‘মহৰী’ (১৮৯৬), পদ্মনাথ গোহাঞি বৰুৱাৰ ‘গাঁওবুঢ়া’ (১৯৯৭) আৰু বেণুধৰ ৰাজখোৱাৰ ‘দৰবাৰ’ (১৯০২)।

১.০১ লিটিকাই :

অসমীয়া সমাজত প্ৰচলিত লোককথা এটিৰ আধাৰত ৰচিত ‘লিটিকাই’ বেজবৰুৱাৰ প্ৰথম ৰচিত প্ৰহসন। প্ৰহসন পাঁচটা অংকত বিভক্ত। ইয়াৰে প্ৰথম, দ্বিতীয় আৰু তৃতীয় অংকত দুটাকৈ, চতুৰ্থ আৰু পঞ্চম অংকত চাৰিটাকৈ মুঠ চৈধ্যটা দৃশ্য সন্নিৱিষ্ট কৰা হৈছে। প্ৰহসনখনৰ চতুৰ্থ অংকলৈকে নিতাই, সতাই, ভোলাই, মনাই, তিতাই, পুহাই আৰু ৰসাই — এই সাতটা গজমুখ ককাই-ভাইৰ অস্বাভাৱিক আৰু বিসংগতিপূৰ্ণ কাৰ্যকলাপক বিশেষভাৱে প্ৰাধান্য দিয়া হৈছে। পঞ্চম অংকৰপৰা প্ৰহসনখনে গতি সলনি কৰিছে। এইছোৱাত দেউৰাম বাপুৰ প্ৰতিশোধ প্ৰবৃত্তিৰ চৰিতাৰ্থ প্ৰদৰ্শন কৰাই প্ৰহসনখনৰ উদ্দেশ্য হৈ পৰে আৰু কাৰ্যত তাকেই ৰূপায়ণ কৰা হৈছে। সংগতিপূৰ্ণ এটি নিটোল কাহিনী প্ৰহসনখনত পোৱা নাযায়। কেৱল হাস্যৰস সৃষ্টিৰ কাৰণে কেইটামান ধেমেলীয়া পৰিস্থিতিৰ সৃষ্টি কৰি লোৱা হৈছে আৰু নাট্যকাৰ এইক্ষেত্ৰত সফল হৈছে। প্ৰহসনখনৰ কাহিনী অতিৰঞ্জিত। বাস্তৱত এনে কাহিনী পোৱা নাযায়।

প্ৰহসনসমূহৰ চৰিত্ৰসমূহ নিম্নমানৰ। গজমুখ সাতোটি ককাই-ভাইৰ নিম্নমানৰ কাৰ্যকলাপে হাস্যৰস উদ্ৰেক কৰিবলৈ সক্ষম হৈছে। নাটকৰ চৰিত্ৰ যদি

দৰ্শকতকৈ হীন শ্ৰেণীৰ বা নিম্নমানৰ হয়, তেতিয়া দৰ্শকৰ মনত স্বাভাৱিকভাৱেই হাস্যৰসৰ উদ্ৰেক হয়। ইয়াৰ উপৰি প্ৰহসনত চৰিত্ৰ সৃষ্টিতকৈ পৰিস্থিতি বা ঘটনা সৃষ্টিৰ ওপৰতে অধিক গুৰুত্ব দিয়া হয়। ফলত পৰিস্থিতিয়েহে চৰিত্ৰ সৃষ্টি কৰে। ‘লিটিকাই’তো পৰিস্থিতিৰ প্ৰয়োজনতহে চৰিত্ৰবোৰে আত্মপ্ৰকাশ কৰিছে। প্ৰহসনখনৰ সংলাপ নিম্নমানৰ, গাঁৱলীয়া হোজা মানুহৰ ভাষা। সংলাপসমূহো যথেষ্ট দীঘলীয়া। ভালেমান সময়ত সংলাপে দীঘলীয়া বৰ্ণনাৰ ৰূপ লৈছে আৰু চৰিত্ৰইও কথকৰ ভূমিকা গ্ৰহণ কৰিছে। ইয়াৰ উপৰি সংলাপ প্ৰদানৰ ক্ষেত্ৰত মন কৰিবলগীয়া দিশটো হ’ল যাতে প্ৰত্যেকটো চৰিত্ৰই গতিশীল হৈ থাকে। প্ৰহসনখনত ভালেমান সময়ত এই দিশটো উলংঘা কৰা হৈছে। প্ৰায়ে চৰিত্ৰসমূহৰ মুখত দিয়া এটা সংলাপৰ বহু সময় বিৰতিৰ পাছত আন এটা সংলাপ দিয়া হৈছে, যাৰ ফলত মঞ্চত সেই চৰিত্ৰসমূহে গতিশীলতা হেৰুৱাইছে। প্ৰহসনখনত শব্দৰ ভুল উচ্চাৰণ, মহৎ গ্ৰন্থৰ ভুল উক্তি, আকস্মিক পৰিৱৰ্তন আদিয়ে হাস্যৰস সৃষ্টিত সহায় কৰিছে। ‘কোৰোধ’, ‘অপস্থা’, ‘চেমতি হৰণ’, ‘তক্ষিব’, ‘সাতকন্ধ’, ‘সম্বেপে’, ‘ঈপ্পৰ’, ‘ভাৱি-চিম্পি’ আদি শব্দৰ ভুল উচ্চাৰণ আৰু মনাইৰ মুখৰ খোনা শব্দৰ সংলাপেও হাস্যৰস সৃষ্টিত অৰিহণা যোগাইছে। একেটা শব্দৰ পুনৰুক্তিও এই দিশত সহায়ক হৈছে। প্ৰহসনখনত ব্যঙ্গভাৱৰ কোনো চিটিকনি বা সংস্কাৰ মনোভাৱ দেখা নাযায়। বিমল হাস্যৰস প্ৰদানেই ইয়াৰ মূল উপজীৱ্য। কেৱল হাস্যৰস সৃষ্টিৰ কাৰণেই কেইটামান পৰিস্থিতি সৃষ্টি কৰি লোৱা হৈছে। নাটকীয় দ্বন্দ্ব বা উৎকণ্ঠা ইয়াত নাই বুলিলেও ভুল কোৱা নহয়। চতুৰ্থ অংকৰ শেষত যি নাটকীয় উৎকণ্ঠা দেখুওৱা হৈছে সি গভীৰ বা ব্যাপক নহয়, লঘুহে।

১.০২ মহৰী :

দুৰ্গাপ্ৰসাদ মজিন্দাৰ বৰুৱাৰ 'মহৰী' প্ৰহসনৰ ১৮৯২ খ্ৰীষ্টাব্দত ৰচিত হৈ ১৮৯৬ খ্ৰীষ্টাব্দত প্ৰকাশ পায়। প্ৰহসনখনৰ পটভূমি ঊনবিংশ শতিকাৰ চাহ বাগিছা। প্ৰহসনখন তিনিটা অংকত বিভক্ত। অংকবিলাকৰ দৃশ্য বিভাজন আছে আৰু ইয়াৰ বিষয়বস্তু নাট্যকাৰৰ মৌলিক।

মহৰীৰ কেন্দ্ৰীয় চৰিত্ৰ ভাবিৰাম। সামান্য ইংৰাজী শিক্ষাৰ জৰিয়তে সি ইংৰাজী জনাৰ পাৰদৰ্শিতা দেখুৱাবলৈ গৈ ইংৰাজী ভাষা ভুলকৈ উচ্চাৰণ কৰে যিয়ে চৰিত্ৰটোক হাস্যস্পন্দ চৰিত্ৰৰূপে গঢ়ি তুলিছে। ইয়াৰ উপৰি তাৰ ধূৰ্তালি, নিৰ্বোধতা দেখি হাস্যৰসৰ উদ্ৰেক হয়। সি বাগানৰ মেনেজাৰ চাহাবৰ ৰক্ষিতা মাকৰি মেমৰ সহায়ত নামমাত্ৰ বেতনত মহৰী সোমাই বৰমহৰী হলিৰাম ডেকাৰ কোপদৃষ্টিত পৰে। হলিৰামে গিঁজৰ আত্মীয় এজনক সেই কামত সুমুৱাই ল'বৰ কাৰণে ভাবিৰামৰ নিৰ্বুদ্ধিতাৰ সুবিধা লৈ তাক বিপাণ্ডত পেলাই চাহ বাগান এৰিবলৈ বাধ্য কৰে। ভালকৈ ইংৰাজী নজনা ভাবিৰামে চাহাবৰ কথাবোৰৰ বিকৃত অৰ্থ কৰি নিজেক হাস্যস্পন্দ কৰি তুলিছে। তিৰোতা সেৱকা চাহাবক মাকৰিয়ে পাৰ্থমানে অবাইচ মাতেৰে গালি পাৰিছে যদিও নিজৰ কামনা চৰিতাৰ্থ কৰিবৰ বাবে চাহাবে সকলো সহ্য কৰি গৈছে। এনেধৰণৰ নিম্নস্তৰৰ কথা-কাৰ্যই গাঁৱলীয়া দৰ্শকক আমোদ দিয়াটো স্বাভাৱিক। ভাষাগত বিকৃতিয়ে প্ৰহসনখনত প্ৰচুৰ পৰিমাণে হাস্যৰসৰ সৃষ্টি কৰিছে। প্ৰহসনখনৰ কাহিনী ক্ষীণ। পৰিস্থিতিয়েহে বিশেষভাৱে প্ৰাধান্য লাভ কৰিছে। পৰিস্থিতি অনুসৰি চৰিত্ৰবিলাক মুখামুখি হৈছে। চৰিত্ৰৰ বিকাশ ইয়াত ঘটা নাই। কোনো ব্যঙ্গভাৱৰ আঁচৰ প্ৰহসনখনত পোৱা নাযায়। অকল হাস্যৰস সৃষ্টিয়েই ইয়াৰ মূল লক্ষ্য। সেয়ে 'মহৰী' পুৰামাত্ৰাই

এখন প্ৰহসন।

১.০৩ গাঁওবুঢ়া :

পদ্মনাথ গোহাঞি বৰুৱাৰ 'গাঁওবুঢ়া' ১৮৯৯ খ্ৰীষ্টাব্দত ৰচিত আৰু প্ৰকাশিত হয়। প্ৰহসনখনত পাঁচটা অংক আৰু চৈধ্যটা দৃশ্য সন্নিৱিষ্ট আছে। অৱশ্যে দৃশ্যসমূহক পট বুলি উল্লেখ কৰা আছে। বৃটিছ ৰাজত্বৰ আগভাগৰ অসমীয়া সমাজৰ অৱস্থা প্ৰহসনখনত পৰিস্কাৰভাৱে ফুটাই তোলা হৈছে। প্ৰহসনখনত মজিন্দাৰ বৰুৱাৰ 'মহৰী'ৰ প্ৰভাৱ স্পষ্ট। 'মহৰী'ৰ ভাবিৰাম আৰু 'গাঁওবুঢ়া'ৰ ভোগমনৰ চৰিত্ৰ দুটি প্ৰায় একেই। ভাবিৰামে বিচাৰিছে চাকৰি, আনহাতে ভোগমানে বিচাৰিছে গাঁওবুঢ়াৰ বিষয়বাব। দুয়োখন প্ৰহসনৰে চাহাবৰ সংলাপবিলাক প্ৰায় একেই। একেদৰে ভাষাগত আৰু বিকৃত শব্দগত সাদৃশ্য প্ৰহসন দুখনৰ একে। আনহাতে, হেমচন্দ্ৰ বৰুৱাৰ 'কানীয়া'ৰ কীৰ্তনৰ প্ৰভাৱো প্ৰহসনখনত লক্ষ্য কৰা যায়।

প্ৰহসনখনত ভাষা, চৰিত্ৰৰ কাৰ্যকলাপ আৰু পৰিস্থিতিৰপৰা হাস্যৰস সৃষ্টি হৈছে। চিপাহী বাপুৰাম শইকীয়া, মণ্ডল আৰু কচুখোৱা চুতীয়া গাঁওবুঢ়াৰ মাজত হোৱা কথা-বতৰাখিনিৰে হাঁহিৰ খোৰাক দিয়াত বিশেষ ভূমিকা গ্ৰহণ কৰিছে। প্ৰহসনখনত একেটা শব্দৰ পৌনঃপুনিক ব্যৱহাৰেও হাস্যৰস সৃষ্টিত অৰিহণা যোগাইছে।

প্ৰহসনখনত সামাজিক দিশ এটিও আছে। বিদেশী শাসনৰ সময়ত অসমীয়া মানুহৰ নানা দুৰৱস্থা আৰু স্বদেশীসকলে বিদেশী লোকৰ অনভিজ্ঞতাৰ সুযোগ লৈ স্বজাতিৰ মানুহকে যে নানা অত্যাচাৰ কৰিছিল তাৰ প্ৰতিচ্ছবি এখন দেখিবলৈ পোৱা যায়।

১.০৪ দৰবাৰ :

বেণুধৰ ৰাজখোৱাৰ 'দৰবাৰ' প্ৰহসনখন কেইটামান দৃশ্যৰ সমষ্টি মাথোন। নগৰত আয়োজন

কৰা উৎসৱত যোগ দিবলৈ যোৱা বিভিন্ন জাতীয় যেনে — কছাৰী, মিৰি, নগা, মণিপুৰী, চিলেটীয়া, বঙালী, নেপালী, অসমীয়া (উজনি-নামনি), কাবুলী, মাৰোৱাৰী আদিৰ গীত-মাত, কথা-বাৰ্তা, উচ্চাৰণ-বৈশিষ্ট্যই প্ৰহসনখনৰ দৃশ্যৱলীৰ একমাত্ৰ আকৰ্ষণ আৰু হাঁহিৰ সমল তাতেই সোমাই আছে। নতুন শিক্ষাৰে শিক্ষিত ডেকাৰ কপট আচৰণ আৰু ভণ্ডামি প্ৰহসনখনত দেখুৱাবৰ যত্ন কৰা হৈছে। প্ৰহসনখন ব্যঙ্গাত্মক কিন্তু ভাষা ৰসাল নহয়।

২.০০ উপসংহাৰ :

উক্ত চাৰিওখন প্ৰহসন আলোচনা কৰিলে এটা কথা স্পষ্ট হয় যে কেৱল সমসাময়িক মঞ্চ পূৰণৰ তাগিদা আৰু হাস্যৰস সৃষ্টিৰ উদ্দেশ্য আগত ৰাখিয়েই এইসমূহ ৰচিত হৈছিল। হেমচন্দ্ৰৰ 'কানীয়াৰ কীৰ্তন'ৰ দৰে কোনো সমাজ সংস্কাৰৰ উদ্দেশ্য এই প্ৰহসনসমূহত নাই। 'লিটিকাই'ৰ বাহিৰে বাকী তিনিখনত ব্যঙ্গচিত্ৰ কিছু পৰিমাণে দেখা যায় যদিও ই উদ্দেশ্য সাধনত সফল হোৱা নাই। কেৱল হাস্যৰস

সৃষ্টিৰ কাৰণে কেইটামান পৰিস্থিতিৰ সৃষ্টি কৰি লোৱা হৈছে। কোনোখন প্ৰহসনখনতে কাহিনী আৰু চৰিত্ৰৰ বিকাশ দেখা পোৱা নাযায়। অৱশ্যে সেয়া নাট্যকাৰসকলৰ উদ্দেশ্যও নাছিল। প্ৰহসনত বিষয় আৰু পৰিস্থিতিৰ অন্তৰালত কোনো তথ্য বা সমস্যাৰ আভাস পোৱা নাযায়; জীৱন, জগত আৰু সমাজ সম্বন্ধে কোনো বিশেষ দৃষ্টি বা সমীক্ষণ নাথাকে, ঘটনা বা পৰিস্থিতিৰ অন্তৰ্নিহিত মূল্য নাই। মানুহৰ অসংগতি পূৰ্ণ আৰু অস্বাভাৱিক ব্যৱহাৰ সামঞ্জস্যবিহীন ঘটনাৱলী আৰু সাধাৰণৰ সলনি বিশেষ কাৰ্যকলাপ প্ৰহসনে বিষয়বস্তুৰূপে ৰাখি লয়। ইয়াৰ প্ৰধান উপাদান হ'ল — হাস্যৰস। উপৰোক্ত চাৰিওখন প্ৰহসনত এই বৈশিষ্ট্যসমূহ স্পষ্টভাৱে ফুটি উঠিছে। প্ৰহসন কেইখনৰ দুই এটা সংলাপত ব্যঙ্গভাৱৰ আঁচৰ থকা যেন লাগিলেও ব্যঙ্গাৰ্থক বুলিব নোৱাৰি। প্ৰত্যেকখন প্ৰহসনেই একো একোটা সামাজিক প্ৰতিচ্ছবি হাস্যৰসৰ মাজেদি দাঙি ধৰিবলৈ সক্ষম হৈছে।

গ্ৰন্থপঞ্জী :

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২. ঠাকুৰীয়া, ৰামমল : সাহিত্য বিচাৰ, দ্বিতীয় প্ৰকাশ, বীণা লাইব্ৰেৰী, গুৱাহাটী, ১৯৮৬
৩. বৰা, মহেন্দ্ৰ : সাহিত্য উপক্ৰমণিকা বনলতা, গুৱাহাটী-ডিব্ৰুগড়, ১৯৯১
৪. বৰা, প্ৰফুল্ল চন্দ্ৰ : অসমীয়া সাহিত্য : আধুনিক যুগ, প্ৰথম প্ৰকাশ, ষ্টুডেন্টচ ষ্ট'ৰচ, গুৱাহাটী, ১৯৯৫
৫. শইকীয়া, অজিত (সম্পা.) : ছশ বছৰৰ অসমীয়া নাটক, পৰম্পৰা আৰু পৰিৱৰ্তন, প্ৰথম প্ৰকাশ, পথাৰ প্ৰকাশন, দুৰ্গীয়াজান ২০০৮
৬. শইকীয়া, নগেন (সম্পা.) : জোনাকী, অসম সাহিত্য সভা, জানুৱাৰী, ২০০১
৭. শইকীয়া, নগেন (সম্পা.) : বেজবৰুৱাৰ ৰচনাৱলী, তৃতীয় খণ্ড, বনলতা, গুৱাহাটী-ডিব্ৰুগড়, ২০১০
৮. শৰ্মা, সত্যেন্দ্ৰনাথ : অসমীয়া নাট্য সাহিত্য, সৌমাৰ প্ৰিন্টিং এণ্ড পাব্লিছিং প্ৰাইভেট লিমিটেড, গুৱাহাটী, ১৯৮৬
৮. শৰ্মা, সত্যেন্দ্ৰনাথ : অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত, অৰুণোদয় প্ৰেছ, গুৱাহাটী, ২০০০



মৈথেলী, সংস্কৃতিৰ সংকট আৰু আমাৰ কৰণীয়

ড° জ্যোতিমা ফুকন
প্ৰাণীবিদ্যা বিভাগ

জন্মতেই মৌ-কণ চেলেকাই কণমানিটিক এক জটিল জীৱনৰ আৰম্ভণ কৰা হয়। এক শক্তিদায়ক, পুষ্টিৰ খাদ্যৰূপে চিহ্নিত মৌজোলৰ এচামুচ মৌৱে দিয়ে প্ৰায় ১০০ কেলৰি শক্তি। ২০০ গ্ৰাম মৌজোল খালে ৩০০ গ্ৰাম মাংস বা প্ৰায় ১২ লিটাৰ গাখীৰৰ পৰিপূৰকৰ কাম কৰে। ৮০ শতাংশ শৰ্কৰা (লেভুলজ'জ, ডেক্সট'জ, ছুক্ৰ'জ, ডেক্সটিন আদি), কেলছিয়াম, আইৰণ, ফছফ'ৰাছ, মেংগানিজ আদি উপাদান আৰু কেটালেজ, ইনভাৰটেজ, ডায়েটজ আদি এনজাইমো মৌজোলকণত পোৱা যায়। তদুপৰি ভিটামিনৰ উৎসৰূপে এই অমৃতৰসত পেণ্ট'থেনিক এচিড, বায়'টিন, পাইৰিড'ক্সিন, ক'লাইন, এছক'ৰ'বিক এচিড, থায়ামিন, ৰিব'ফ্লবিন, নিয়াছিন আদিৰ সমাহাৰ দেখা যায়। ইয়াত প্ৰায় ১৭ শতাংশ জীৱনদায়িনী পানীও থাকে।

মাঘ-ফাগুণৰ বতৰত মৌৰ ব্যস্ততাৰ অন্তই নাথাকে। কৰ্মী মৌবিলাকে ফুলে ফুলে বুটলি ফুৰে পৰাগৰেণু। লালটি গ্ৰন্থিত নিঃসৰিত লালটিৰ দ্বাৰা এই সংগ্ৰহখিনিৰ ৰাসায়নিক পৰিৱৰ্তন কৰে। লালটিত থকা এনজাইম ইনভাৰটেজ চুক্ৰ'জক ডেক্সট'জ আৰু লেভুল'জলৈ পৰিৱৰ্তন ঘটায়। কৰ্মী মৌজনীয়ে তাত নিজৰ উপকৰণ কিছুও দি এটি মিশ্ৰ তৈয়াৰ কৰে আৰু সিহঁতৰ দেহত থকা মৈথেলীত (honey sac) ত ৰাখি থয়। এইখিনি কাৰ্য সম্পন্ন কৰি মৌবাহলৈ আহি তাত থকা কোঠাসমূহত জমা কৰে; পাখিৰ বা দি মিশ্ৰণটো শুকুৱাই পেলায়। সেই মৌজোলকে (honey) মৌচাকৰ নতুন প্ৰজন্ম আৰু প্ৰজননক্ষম ৰাণী মৌজোললৈ সযতনে জমা কৰে। প্ৰকৃতিৰ এই বিচিত্ৰতাত কোনো অনিয়ম নাছিল। পিছে প্ৰদূষণে মৌচাকৰ মৌকো কৰি তুলিছে বিষাক্ত। পৰিৱেশ প্ৰদূষণৰ প্ৰভাৱত মৌচাকৰ অমৃতকো গৰলসদৃশ কৰি তুলিছে। ফুলৰ ৰেণু বুটলিবলৈ যোৱা সক্ৰিয় কৰ্মী মৌবোৰে বিহৰ ৰস কণাকে তুলি আনি মৈথেলীৰ অমৃত ভাণ্ডাৰ বা বিহ ভাণ্ডাৰলৈ ৰূপান্তৰিত কৰিবলৈ বাধ্য হৈছে। মৌভাণ্ডাৰ আৰু প্ৰদূষণৰ প্ৰসঙ্গটো জাতি বিশেষৰ বহু মূল্যবান সংস্কৃতি

আৰু যি প্ৰদূষিত সংকট সেয়া তাৰে যেন সমাৰ্থক। ওপজা মাটিত তাৰে ৰস পম লৈ থলুৱা ভাৱেৰে পৰিপুষ্ট-সংস্কৃতিৰ বৰপেৰাত এতিয়া বিষাক্ত ৰসৰ অৱক্ষয়িত অৱস্থা লৈ বহুতে পৰিতাপ কৰে। বিশুদ্ধতা বা মৌলিকতা সাংস্কৃতিক জগতত স্থায়ীভাৱে স্থিৰ নহয়। ৰূপান্তৰিত সমাজত সংস্কৃতিৰ ৰূপান্তৰকৰণত নতুন প্ৰজন্মই বিশেষভাৱে আগভাগ লয়। ৰূপান্তৰে সাংস্কৃতিক সুন্দৰ নতুবা অসুন্দৰো কৰে কিন্তু অগ্ৰজসকলৰ মানসিক জড়তাই বোধকৰোঁ সমানে এনে সাংস্কৃতিক মানি ল'ব পৰা নাই। গতিকে এটা অঘোষিত সংঘটিত ন-প্ৰজন্মৰ সাংস্কৃতিক ৰূপান্তৰ দুদোল্যমান হৈ আছে। বিশ্বায়নত পৃথিৱীখন গাঁৱলৈ সংকুচিত হোৱাৰ সময়ত ৰূপান্তৰে সকলো স্থান, সকলো জাতি, সকলো সমাজকে চুই নোযোৱাকৈ এৰা নাই। কোনো সাংস্কৃতিকে দুৱাৰ বন্ধ কৰি ৰাখি থ'ব পৰা নাই। বাহিৰৰ সংস্কৃতিৰ বতাহে আমাৰ বৰষুৰৰ মজিয়াতো যে প্ৰৱেশ কৰা নাই তাক কোনেও নুই কৰিব নোৱাৰে। সমগ্ৰ বিশ্বসংস্কৃতি যেন 'এক সংস্কৃতি'ৰ ভাৱ-ভাষাত আকৃষ্ট হৈছে। ফলাফলত নানাৰঙী বিচিত্ৰ সংস্কৃতিয়ে মূৰ নাপাই অৱলুপ্তিৰ ক্ষণ গণিছে। এই সামূহিকতাক অস্বীকাৰ নকৰি নোৱাৰি বা আহুন নজনায়ে নোৱাৰি। কিন্তু কথা হ'ল পূৰ্ব বা আধুনিক বিহকণাৰ প্ৰৱেশ ঘটাব দৰে আমাৰ

সংস্কৃতিও বাৰে বিজৰুৱা অশুদ্ধতাৰে ভৰি উঠিছে। বহু সময়ত সংস্কৃতি হৈ উঠিছে পণ্য। আৰু তাৰে সুবিধা লৈ সংস্কৃতিক শিকণী কৰি ব্যৱসায় বাণিজ্যত নামি পৰিছে অপসাংস্কৃতিক বহু লোক। দেশীয় বায়ু-পানী মাটিৰ কোমলতাত গঢ় লৈ উঠা সংস্কৃতি বিষাক্ত হৈ উঠিছে। ভোগবাদী সমাজত এই সংকট আঁতৰাবলৈ বা চিন্তা চৰ্চা কৰিবলৈ সুস্থ মানসিকতা সময়েইবা আছে কেইজনৰ। পশ্চিমীয়া অপসংস্কৃতিয়ে কৰাল কৰা প্ৰতি জাতিৰে আপোন সাংস্কৃতিৰ বৰষুৰ পৰিস্কাৰ কৰি ৰাখিবলৈ কেৱল সাংস্কৃতিক কৰ্মীৰ ওপৰতে এৰি দিম নে চৰকাৰী পৃষ্ঠপোষকতাৰ বাবে মুখ মেলি থাকিল। এটা কথা মানি ল'বই লাগিব যে সংস্কৃতি বোঁৱতী সুঁতি। আঁৰ-বেৰ দি সাংস্কৃতিক ঢাকোন মাৰি ৰাখিব নোৱাৰি। সমাজ সময়ৰ ক্ৰমপৰিৱৰ্তনৰ লগে লগে 'নব্য সংস্কৃতি' গঢ় লৈ উঠিবই, তাকে কেৱল অপসংস্কৃতিয়ে যাতে আমাৰ বিচিত্ৰ সংস্কৃতিৰ মৈথেলী বিষাক্ত কৰি নোতোলে। অপসংস্কৃতিৰ দুৰাত্মা সেইবিলাক যিবিলাকে সংস্কৃতিৰ লক্ষণ ৰেখা পাৰ হৈ উদগুতা, কামুকতা, অশালীনতা, নিষ্ঠুৰতাৰ প্ৰকাশ কৰে। জাতি-উপজাতিৰ মাজত থকা বাৰে বহনীয়া সংস্কৃতিৰ অপমৃত্যুৰ আগতে দুষ্কৃতিক চিনাক্ত কৰি ভেটা দিয়াই প্ৰতিজন সংস্কৃতিবান লোকৰে কৰ্তব্য।

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অসমীয়া ভাষাত টাইমুলীয় উপাদান

ড° বিজু মৰাণ
অসমীয়া বিভাগ

চিন্তাশক্তি আৰু বাকশক্তি — এই দুয়োটা প্রধান শক্তিয়ে মানুহক ইতৰ প্ৰাণীৰপৰা পৃথক কৰি ৰখাৰ লগতে জীৱশ্ৰেষ্ঠ হিচাবে পৰিগণিত হোৱাত প্রধান ভূমিকা গ্ৰহণ কৰি আহিছে। মানুহৰ মনৰ ভাৱ প্ৰকাশ কৰা প্রধান মাধ্যমটোৱেই হ'ল ভাষা। সংস্কৃত ভাষা ধাতুৰপৰা ভাষা শব্দটো সিদ্ধ হৈছে আৰু ইয়াৰ অৰ্থ হ'ল ব্যক্ত বাণী। মানুহে মনৰ ভাৱ প্ৰকাশ কৰিবলৈ বাগিদ্ৰিয়ৰ সহায়ত কিছুমান ধ্বনি প্ৰাথমিক পৰ্যায়ত উচ্চাৰণ কৰে আৰু এক বা একাধিক ধ্বনিৰ সমষ্টিয়েই হ'ল শব্দ। এনে শব্দসমূহৰ ওপৰত কেতবোৰ গাইণ্ডটীয়া অৰ্থ আৰোপ কৰা থাকে আৰু বক্তাই মনৰ ভাৱ অনুসৰি এনে শব্দবোৰ উচ্চাৰণ কৰাৰ লগে লগে শ্ৰেণীতাই পূৰ্ব ধাৰণাৰ আধাৰত অৰ্থ বুজি উঠে।

অসমৰ ৰাজ্যভাষা অসমীয়া এটা আৰ্যমূলীয় ভাষা। পৃথিৱীৰ সৰ্ববৃহৎ ভাষা পৰিয়াল ইন্দো-ইউৰোপীয়ৰ অন্যতম এটা শাখা ভাৰতীয় আৰ্যভাষাৰ ক্ৰমবিকাশৰ ফলস্বৰূপে বাংলা, উড়িয়া আদি ভাষাসমূহৰ দৰে অসমীয়া ভাষাৰ উদ্ভৱ হৈছে। খ্ৰীষ্টাব্দ দশম শতিকা মানৰেপৰা অসমীয়া ভাষাই সুকীয়া ৰূপ ল'বলৈ আৰম্ভ কৰে আৰু এহেজাৰ বছৰতকৈও অধিক কাল অতিক্ৰম কৰি বৰ্তমান অৱস্থাত উপনীত হৈছে। অসমীয়া ভাষাই ক্ৰমবিকাশৰ কালছোৱাত নানা ভাষাৰ প্ৰভাৱলৈ আহে আৰু পাৰস্পৰিকভাৱে ভাষিক উপাদানৰ আদান-প্ৰদান ঘটে। নানা ভাষাৰ সংস্পৰ্শলৈ অহাত আন ভাষাৰ উপাদান অসমীয়া ভাষালৈ আহে আৰু অসমীয়া ভাষাৰ উপাদান সিবিবি ভাষাত সোমাই পৰে। এটা ভাষাৰপৰা আন এটা ভাষালৈ ভাষিক উপাদানৰ সৰবৰাহ ভাষাৰ স্বাভাৱিক ধৰ্ম। ভাষাৰ লগত ভাষাৰ সংঘৰ্ষ অনিবাৰ্য আৰু এনে সংঘৰ্ষৰ ফলত এটা ভাষাৰ উপাদান আন এটা ভাষাত প্ৰৱেশ কৰে। সেয়ে অসমীয়া ভাষাত সংস্কৃতমূলীয় উপাদানৰ উপৰি অনাৰ্য ভাষাৰ ভালেমান উপাদান সোমাই পৰিছে। এনে ভাষাসমূহৰ ভিতৰত অসমৰ টাইমুলীয় ভাষাসমূহ

অন্যতম। অসমৰ ভাষাসমূহৰ পৰিপ্ৰেক্ষিতত টাইমুলীয় ভাষা বুলিলে টাই ভাষাৰ অন্তৰ্গত আহোম, খামতি, ফাকে, টুৰুং, আইতন আৰু খাময়াং এই ছটা ৰূপক বুজা যায়।

খ্ৰীষ্টাব্দ দশম শতিকাৰপৰা ক্ৰমাৎ বিকাশৰ দিশলৈ আগবঢ়াৰ পথত বৰ্তমান অসম নামৰ তাহানিৰ ভূমিখণ্ডলৈ আগমন ঘটে প্ৰথমটো টাই দল আহোমসকলৰ আৰু তেওঁলোকেই পোনপ্ৰথমে অসমলৈ টাই ভাষা লৈ আহে। অসমৰ ভাষিক জগতত এয়া এক গুৰুত্বপূৰ্ণ ভাষিক পৰিঘটনা কাৰণ ইয়াৰ পূৰ্বতে অসমৰ ভাষাৰ জগতত একাক্ষৰী ভাষা নাছিল। ই কেৱল অসমৰে নহয় সমগ্ৰ ভাৰতবৰ্ষৰে ভাষিক জগতৰ বাবেই অতিশয় গুৰুত্বপূৰ্ণ। টাই আহোমসকলে ত্ৰয়োদশ শতিকাৰ প্ৰাৰম্ভতে অসমত পদাৰ্পণ কৰে আৰু কালক্ৰমত অসমৰ শাসনভাৱ নিজৰ হাতলৈ নিয়ে। সংখ্যাত সীমিত আহোম লোকসকলে পোনতে টাই ভাষাৰে দৈনন্দিন কাম কাজ চলোৱাৰ লগতে বুৰঞ্জীও প্ৰণয়ন কৰিছিল। ইয়াৰ পৰৱৰ্তী ষোড়শ শতিকাৰ প্ৰায় মাজভাগৰপৰা তেওঁলোকে অসমীয়া ভাষাত বুৰঞ্জী ৰচনা কৰিবলৈ আৰম্ভ কৰে। ইয়াৰপৰা প্ৰমাণ পোৱা যায় যে অসমলৈ আগমনৰপৰা প্ৰায় চাৰিশ-পাঁচশ বছৰৰ ভিতৰত অসমীয়া ভাষাই আহোম ৰাজদৰবাৰত বিশেষ স্থান লাভ কৰিছিল আৰু অতি কম সময়ৰ ভিতৰত অসমীয়া ভাষা তেওঁলোকৰ মাজত অপৰিহাৰ্য ভাষাৰূপে পৰিগণিত হৈ পৰিছিল। সেয়েহে বুৰঞ্জীৰ দৰে গ্ৰন্থতো টাই ভাষাৰ লগতে অসমীয়া ভাষাইও স্থান লাভ কৰিছিল। ইয়াৰ ফলত টাই ভাষা আৰু অসমীয়া ভাষাৰ মাজত ভাষিক উপাদান আদান প্ৰদানৰ পথ সুচল হৈ পৰিছিল। এই সম্পৰ্কে এডৱাৰ্ড

গেইটে এবাৰ অতি সাৰুৱা মন্তব্য আগবঢ়াইছে এনেদৰে — “সম্ভৱতঃ কাৰণটো এয়ে আছিল যে অসম উপত্যকাত থকা জনসংখ্যাৰ অনুপাতত আহোম লোকৰ সংখ্যা অতি কম আছিল আৰু তেওঁলোকৰ অধীনলৈ অহাত কিবা এটা উমৈহতীয়া ভাষাৰ প্ৰয়োজন হ'ল। আহোম ভাষা আৰু অসমীয়াৰ মাজৰপৰা এটা ভাষা বাচি ল'বলগীয়া হ'ল। পাচৰটো আৰ্য ভাষা হোৱা কাৰণে ইয়াৰ শক্তি আছিল আৰু হিন্দু পুৰোহিতসকলৰ প্ৰভাৱে ইয়াৰ সপক্ষে আছিল।” কালক্ৰমত উদাৰ আহোমসকলে অসমীয়া ভাষাকে ৰাজ্যভাষাৰ মৰ্যাদা প্ৰদান কৰে। এনে সুচল সংস্পৰ্শৰ ফলত টাই ভাষাৰ ভালেমান উপাদান অসমীয়া ভাষাত সোমাই পৰে। টাইমুলীয় ভাষাৰপৰা অসমীয়া ভাষালৈ সীমিত পৰিমাণৰ উপাদান অহাক লৈ কেইবাটাও কাৰণ ঠাৱৰ কৰিব পাৰি। প্ৰথমতে, টাইমুলীয় ভাষাসমূহ পৃথিৱীৰ দ্বিতীয় বৃহৎ চীন-তিব্বতীয় ভাষা পৰিয়ালৰ থাই-চীন শাখাৰ ভাষা আৰু অসমীয়া ভাষা ইন্দো ইউৰোপীয় ভাষা পৰিয়ালৰ অন্তৰ্গত এটা ভাষা। দুয়োটা ভাষা পৰিয়ালৰ ভাষাৰে বৈশিষ্ট্যসমূহ সুকীয়া সুকীয়া আৰু বিপৰীতমুখী। অসমীয়া ভাষা বহুঅক্ষৰী, যোগাত্মক আৰু ৰূপাত্মক আনহাতে টাইমুলীয় ভাষাসমূহ একাক্ষৰী, অযোগাত্মক আৰু অৰূপাত্মক। দেখা যায় যে একে পৰিয়ালৰ ভাষাৰ মাজত উপাদানৰ সৰবৰাহৰ গতি ক্ষিপ্ৰতৰ হয় আৰু ভিন্ন পৰিয়ালৰ ভাষাৰ মাজত এই ক্ষিপ্ৰতা কমি আহে। কাৰণ উপাদান সৰবৰাহৰ সুচলতা ভিন্ন পৰিয়ালৰ ভাষাৰ মাজত তুলনামূলকভাৱে কম। দ্বিতীয়তে, অসমলৈ অহা প্ৰথমটো টাই দল আহোমসকলে প্ৰথমে টাই ভাষাৰে দৈনন্দিন জীৱনৰ কাম-কাজ চলোৱাৰ লগতে সাহিত্যতো ব্যৱহাৰ

কৰিছিল। কিন্তু কালক্ৰমত টাই ভাষাৰ ব্যৱহাৰ কমি আহে আৰু ইয়াৰ ঠাই লয় অসমীয়া ভাষাই। দুয়োটা ভাষাৰ লগত যদি আহোমসকল সমান্তৰালভাৱে সংপৃক্ত হৈ থাকিলহেতেন তেন্তে নিশ্চয়ভাৱে অসমীয়া ভাষালৈ আৰু পৰ্যাপ্ত পৰিমাণৰ শব্দৰ আগমন ঘটিছিলহেতেন। আনহাতে আহোমসকলৰ পৰৱৰ্তী কালত অহা আন পাঁচটা টাই দলৰ অসমীয়া ভাষাৰ লগত ঘনিষ্ঠতা গঢ় লৈ উঠা বৰ বেছি দিন হৈছে বুলিব নোৱাৰি। সেয়েহে এই কেইটা ৰূপৰপৰা অসমীয়া ভাষালৈ উপাদান সৰবৰাহ হোৱাৰ সুৰুঙা তেনেই কম।

অসমীয়া ভাষাত থকা টাইমূলীয় উপাদান সম্পৰ্কে বাণীকান্ত কাকতি, উপেন্দ্ৰনাথ গোস্বামী, ভীমকান্ত বৰুৱা আদি পণ্ডিতসকলে যথোপযুক্ত উদাহৰণসহ আলোচনা আগবঢ়াইছে। ইয়াৰ উপৰি ৰায়চাহেব গোলাপ চন্দ্ৰ বৰুৱা আৰু নন্দনাথ দেওধাই ফুকনৰদ্বাৰা যুটীয়াভাৱে সম্পাদিত Ahom Lexicons নামৰ গ্ৰন্থত শব্দগত উপাদানসমূহ বিস্তৃতভাৱে উল্লেখ কৰা হৈছে। এই কথা স্মৰ্তব্য যে এটা ভাষাৰপৰা আন এটা ভাষালৈ শব্দগত উপাদানেই অতি সহজে সৰবৰাহ ঘটে। অসমীয়া ভাষালৈও টাইমূলীয় ভাষাৰপৰা প্ৰধানভাৱে শব্দগত উপাদানৰহে আগমন ঘটিছে। ইয়াৰ ভিতৰত ঠাইৰ নাম, নদীৰ নাম আদি নামবাচক শব্দ, সম্বন্ধবাচক শব্দ বিশেষভাৱে উল্লেখযোগ্য।

অসমীয়া ভাষালৈ অহা টাইমূলীয় শব্দবোৰৰ ভিতৰত কিছুমান শব্দ হ্ৰস্ব ৰূপত আৰু কিছুমান শব্দ আভ্যন্তৰীণ ধ্বনি পৰিৱৰ্তন হৈ অসমীয়াত প্ৰৱেশ ঘটিছে। উল্লেখৰ নিমিত্তয়োজন যে ধ্বনিৰ এই পৰিৱৰ্তন উচ্চাৰণৰ তাৰতম্যৰ বাবে ঘটিছে। এনে শব্দ কিছুমান হৈছে — উম, ওলমা,

আউনি, বুঢ়া-মেথা, লাই, হেংদান, হিলৈ, হাই, মোহন, মিট, বান, পুলিন পুখাও, পুখা, দাং, টোম, চৌতাং, চিৰিং, চেনাই, চকলং, চাওদাং, চাংমাই, চাং, খুদ, খোৰোং, খাং, খং, কেৰু, কাৰেং, কাৰ্ফাই, কাই, খাটাং, খাপ, টকৌ, থোঙা, লাও পানী, পুং, বুৰঞ্জী, আংমবা আদি। আনহাতে নামবাচক ভালেমান টাইমূলীয় শব্দ অসমীয়া ভাষাত প্ৰচলিত হৈ আছে। Ahom Lexicons আৰু ভীমকান্ত বৰুৱাৰ ভাষাৰ ইতিবৃত্ত নামৰ গ্ৰন্থৰপৰা এনে শব্দ কিছুমান উদাহৰণস্বৰূপে দাঙি ধৰা হ'ল — পাটকাই, টিৰাপ, নামৰূপ, টিপাম, টিপঙ, মাকুম, টিংখাং, টিপ্লিং, পাৰৈ, চামডাং, চৰাইদেউ, টিকক, টিংৰাই, লিডু, চেপন, নামছাং, চন্তক, নামতি, টিফুক, নাফুক, চফ্ৰাই, নাজিৰা, লালুক, টংলা, চাংসাৰি, টিছ, খোৰাং, নামদাং, নাম খুন, নাম খে, নাম চিক, নাম জিন, কলং আদি। সম্বন্ধবাচক ভালেমান শব্দও টাই ভাষাৰপৰা অসমীয়া ভাষাত ব্যৱহৃত হৈ আহিছে। এনে শব্দ কিছুমান হ'ল — পুখাও, এনাই, নিচাও, আপা, আথাও, মেথাও, পুলিন-পুখা আদি।

ধ্বনিগত দিশৰপৰা চালে দেখা যায় যে অসমীয়া ভাষা আৰ্যমূলীয় আৰু অসমীয়া ভাষাত ব্যৱহৃত স্বৰ আৰু ব্যঞ্জন ধ্বনিসমূহ সংস্কৃতৰ অনুক্ৰমেই ব্যৱহাৰ হৈছে যদিও অসমীয়া ভাষাত এই ধ্বনিসমূহৰ ধ্বনিগুণ সলনি হৈছে। সংস্কৃত ভাষাত ব্যৱহৃত ত, থ, দ, ধ আদি ব্যঞ্জন ধ্বনিবিলাক দন্ত্য আৰু মূৰ্দ্ধণ্য এই দুয়ো ৰূপত পোৱা যায় যদিও অসমীয়া ভাষাত ইয়াৰ উচ্চাৰণ দন্তমূলীয়। লিখিবৰ বাবে অসমীয়া ভাষাত দুয়ো প্ৰকাৰ ধ্বনি আছে যদিও উচ্চাৰণৰ দিশত ই দন্তমূলীয় ধ্বনিহে। আনহাতে অসমত প্ৰচলন হৈ থকা টাইমূলীয় ভাষাসমূহতো এই

দন্তমূলীয় ধ্বনিৰহে উচ্চাৰণ পোৱা যায়। দুয়োটা ভাষাৰ উচ্চাৰণগত দিশলৈ চাই দন্তমূলীয় ধ্বনিৰ উচ্চাৰণ টাইমূলীয় ভাষাৰ প্ৰভাৱ বুলিব পাৰি। আনহাতে ৰূপগত দিশতো সীমিত পৰিমাণৰ উপাদান অসমীয়া ভাষালৈ অহা বুলি ঠাৱৰ কৰিব পাৰি। অসমীয়া ভাষাত দ্বিৰুক্তিৰ জৰিয়তে বহুবচন বুজোৱাটো এটা স্বাভাৱিক প্ৰক্ৰিয়া। দ্বিৰুক্তিৰ জৰিয়তে বহুবচন বুজোৱাটো টাইমূলীয় ভাষাসমূহতো বহুলভাৱে ব্যৱহাৰ হোৱা দেখা যায়। যেনে — নী

নী মাক ৰান অৰ্থাৎ ভাল ভাল কমলা। টাইমূলীয় ভাষাৰসৈতে অসমীয়া ভাষাৰ সাদৃশ্য থকা এই পদ্ধতিটো টাইমূলীয় ভাষাৰপৰা অসমীয়া ভাষালৈ অহাৰ সম্ভাৱনীয়তাৰ কথা বিশিষ্ট ভাষাবিদ ড° ভীমকান্ত বৰুৱাই তেখেতৰ ভাষাৰ ইতিবৃত্ত নামৰ গ্ৰন্থত উল্লেখ কৰিছে। ইয়াৰ উপৰি তেখেতে অসমীয়া ভাষাত ব্যৱহৃত ধ্বন্যাৱ্যক শব্দৰ ক্ষেত্ৰতো টাইমূলীয় ভাষাৰ উপাদান আছে বুলি উল্লেখ কৰিছে। এই দিশত বিস্তৃত অধ্যয়নৰ থল আছে।

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জনগোষ্ঠীয় পৰম্পৰাৰে আন্দামানৰ আদিবাসীসকল

ড° প্ৰমাণিতা বড়া
নৃতত্ত্ব বিভাগ

আন্দামান অৰ্থাৎ আন্দামান দ্বীপপুঞ্জ বঙ্গোপসাগৰৰ পশ্চিমে অৱস্থিত। গ্ৰীষ্মপ্ৰধান নিবিড় অৰণ্যৰে আবৃত আৰু ৮,০৭৩ বৰ্গ কিলোমিটাৰ ভূখণ্ডৰে আগুৰি থকা আন্দামান দ্বীপপুঞ্জ যদিও ভাৰতৰ প্ৰধান ভূ-ভাগৰ অংশ নহয় তথাপি ই ভাৰতৰ ৰাজনৈতিক সীমাৰ অন্তৰ্গত। এনে এক ভৌগোলিক পৰিৱেশৰ মাজত বসবাস কৰা আন্দামানৰ আদিবাসী সকল প্ৰায় এশ বছৰ আগলৈকে পৃথিৱীৰ চিৰপ্ৰবাহমান সংস্কৃতিৰ ঐশ্বৰ্যময় ধাৰাপৰা বিচ্ছিন্নভাৱে জীৱন যাপন কৰি পৃথিৱীৰ সকলোতকৈ অনুন্নত এক বস্তু সংস্কৃতিক প্ৰতিনিধিত্ব কৰিছিল। সেইবাবে তেওঁলোকৰ মাজত নিজস্ব জনজাতীয় সংস্কৃতি আৰু প্ৰাচীন ৰক্তধাৰা প্ৰায় অমিশ্ৰিত হিচাপে পোৱা যায়। এনে এক জনজাতীয় সম্প্ৰদায়ৰ পৰম্পৰাগত ৰীতি-নীতি অধ্যয়ন সেয়েহে সকলোৰে বাবে এক আলোচ্য আৰু আকৰ্ষণৰ বিষয়।

যদিও আন্দামানৰ আদিবাসী বুলি কোনো এটা নিৰ্দিষ্ট নৃগোষ্ঠী নাই, সেই দ্বীপপুঞ্জত বসবাস কৰা সকলো জনজাতীয় সম্প্ৰদায়কেই বাহিৰৰ লোকে আন্দামানৰ আদিবাসী বুলি নামাকৰণ কৰিছিল। ড° বিৰিঞ্চি কুমাৰ মেধিৰ “নৃগোষ্ঠীতত্ত্বৰ ৰূপৰেখা” নামৰ কিতাপখনৰ মতে যিহেতুকে মালয়েছীয় সকলে হনুমানক “হান্দামান” বুলিছিল সেয়েহে খুব সম্ভৱ হনুমানৰ বংশধৰ হিচাপে কল্পনা কৰি আন্দামানৰ আদিবাসী সকলৰ নামাকৰণ কৰা হৈছিল।

আন্দামান দ্বীপৰ আদিবাসীসকল আকা-চাৰি, আকাজেক, আকাবো, আকো কোৰা, ওংগে, জাৰুৱা, উত্তৰ ছেণ্টিনেলৰ দ্বীপৰ আদিবাসী আকাকেদে, আকা বিয়া, আকা কোল, ওকো জুৱৈ, আ-পুছিক-বাৰ আদি নৃগোষ্ঠীৰে গঠিত। কিয়, কেনেকৈ, কেতিয়া, ক’ৰ পৰা আহি এই লোকসকলে আন্দামানত বসবাস কৰিবলৈ ল’লে, সেই সম্বন্ধে ভিন্ ভিন্ পণ্ডিতে মত পোষণ কৰে।

১৯৭১ চনৰ লোক পিয়লৰ পৰিসংখ্যা অনুযায়ী আন্দামান নিকোবৰ দ্বীপপুঞ্জৰ মুঠ জনসংখ্যা ১,১৫,০৯০ জন। তাৰে পুৰুষ হ’ল ৭০,০০৫ আৰু নাৰী ৪৫,০৮৫। অৱশ্যে এই জনসংখ্যাত আদিবাসীতকৈ বহিৰাগতৰ সংখ্যাই বেছি। ২০০১ চনৰ পিয়লমতে তেওঁলোকৰ মুঠ জনসংখ্যা আছিল ৩৫৬,১৫২ জন, যি নেকি ২০১১ চনত হয়গৈ ৩,৭৯,৯৪৪ জন। তাৰে ভিতৰত পুৰুষৰ সংখ্যা ২,০২,৩৩০ আৰু মহিলাৰ সংখ্যা ১,৭৭,৬১৪ জন।

আন্দামানৰ আদিবাসীসকলে আংশিকভাৱে অঘৰী জীৱন-যাপন কৰে। কৃষিকাৰ্য সম্বন্ধে তেওঁলোক সম্পূৰ্ণভাৱে অজ্ঞ। ১৮৫০ চনৰ পিছৰপৰাহে তেওঁলোকে পশুপালন সম্বন্ধে জ্ঞান লাভ কৰে। প্ৰকৃতপক্ষে তেওঁলোক সম্পূৰ্ণৰূপে সংগ্ৰহজীৱী। চৌপাশৰ পৰিৱেশৰ পৰা তেওঁলোকে খাদ্য সংগ্ৰহ কৰি জীৱন নিৰ্বাহ কৰে। ফলমূলৰ ভিতৰত চামকঠাল এওঁলোকৰ প্ৰিয় আৰু অপৰিহাৰ্য আহাৰ।

পৃথিৱীৰ অনান্য জনগোষ্ঠীৰ দৰে আন্দামানৰ আদিবাসীসকলো নিজস্ব সামাজিক ৰীতি-নীতিৰে পৰিপুষ্ট। তাৰে কেতবোৰ তলত উল্লেখ কৰা হ’ল — বিবাহ সম্বন্ধীয় ৰীতি-নীতি :

এজন ছোৱালী পুষ্পিতা হোৱাৰ লগে লগে পিতৃ-মাতৃয়ে ছোৱালীজনীক সাৱটি কান্দিবলৈ ধৰে আৰু ঘৰৰ একোণত ছোৱালীজনীক আৱদ্ধ কৰি ৰাখে। সেই সময়ত ফুল গছ বা লতাৰে ছোৱালীজনীক সজ্জিত কৰা হয় আৰু সেই নামেৰে তাইক নামাকৰণ কৰা হয়। ইয়াৰ পাছৰে পৰাই সমাজত তাই সেই নামেৰে পৰিচিত হয়।

তেওঁলোকে জনজাতীয় অন্তৰ্বিবাহ অনুমোদন

কৰে আৰু একনাৰী বিবাহ প্ৰথা (Monogamy) অনুসৰণ কৰি চলে। অৱশ্যে ককায়েকৰ মৃত্যুত ভায়েকে বৌৱেকক আৰু পত্নীৰ মৃত্যুত এজন লোকে পত্নীৰ ভনীয়েকক বিয়া কৰোৱাৰ নিয়ম আছে। প্ৰথম সন্তানৰ জন্ম নোহোৱা পৰ্যন্ত আন্দামানৰ আদিবাসীসকলে এখন বিবাহ সুসম্পন্ন হৈছে বুলি গণ্য নকৰে। কাৰণ দৰা-কইনাৰ মাজত এই কালছোৱাত মিলাপ্ৰীতি গঢ়ি নুঠিলে তেওঁলোকে বৈবাহিক সম্বন্ধ বিচ্ছিন্ন কৰিব পাৰে। গৰ্ভধাৰণ সম্পৰ্কীয় ৰীতি-নীতি :

কোনো সন্তানহীন লোকে সন্তান কামনা কৰিলে তেওঁ কান্ধত গছৰ বাকলিৰে তৈয়াৰী কেঁচুৰা ৰখা দোলনা লৈ ফুৰে।

এবিধ বিশেষ ভেকুলী খালে (তেওঁলোকৰ পৰিৱেশত পোৱা) বন্ধা নাৰী সন্তানসম্ভৱা হয় বুলি আন্দামানৰ আদিবাসীসকলে বিশ্বাস কৰে। তেওঁলোকৰ ধাৰণা যে জন্ম নোহোৱা সন্তানৰ আত্মাসমূহে ডিমৰু গছক আশ্ৰয় কৰি বাস কৰে, সেইবাবে তেওঁলোকে কেতিয়াও ডিমৰু গছ নাকাটে বা ডিমৰু গছৰ প্ৰতি অসন্মান প্ৰদৰ্শন নকৰে।

গৰ্ভস্থ সন্তানৰ স্থিতি উদৰৰ বাওঁফালে হ’লে পুত্ৰ আৰু সোঁফালে হ’লে কন্যা সন্তান জন্ম হয় বুলি তেওঁলোকে বিশ্বাস কৰে।

মৃতকৰ সৎকাৰ সম্বন্ধীয় ৰীতি-নীতি :

মৃতকৰ সৎকাৰ তথা অস্তোষ্টিক্ৰিয়া আদিৰ বিষয়ে তেওঁলোকৰ মাজত সুদীৰ্ঘ আৰু প্ৰণালীবদ্ধ ৰীতি-নীতি আছে।

কোনো ব্যক্তিৰ মৃত্যুৰ খবৰ গম পোৱাৰ লগে লগে স্থানীয় গোটে তিৰোতাসকলে মৰাশটোৰ ওচৰত জুম বান্ধি কান্দিবলৈ ধৰে। কান্দি কান্দি তিৰোতাবোৰ

ভাগৰি পৰিলে স্থানীয় গোটে পুৰুষ সকলে সেই ঠাইত বহি কান্দিবলৈ ধৰে।

তাৰ পাছত মৃতকৰ সমস্ত শৰীৰত বগা মাটি আৰু বঙা বঙেৰে ৰেখা অঁকা হয়। মৃতকৰ ভৰি দুখন ভাঁজ খুৱাই আঁঠুৰ ঘিলা দুটা থুতৰিৰ কাষ চপাই শটো কঠেৰে মেৰিয়াই লতা বা বেতেৰে বান্ধি সংকাৰৰ উদ্দেশ্যে শ্মশানলৈ গতি কৰে।

তেওঁলোকে তিনি-চাৰি ফুট দকৈ খন্দা গাঁতত মৰাশটো পূব মূৰাকৈ পুতি ৰাখে অথবা গছৰ ওপৰত সজা চাঙত মৰাশটো থৈ আহে।

আত্মীয়ৰ মৃত্যুৰ বাবে পালন কৰিবলগীয়া ব্ৰত বা বাধা-নিষেধ তেওঁলোকে কেইবা মাহৰ বাবে মানিব লাগে যেনে :

(ক) সেই সময়ত তেওঁলোকে কেইবাবিধো আহাৰ নাখায়, বগা মাটি বা বঙা বঙেৰে শৰীৰ নোবোলায়।

(খ) কোনো কাৰণতে মৃতকৰ বা মৃতকৰ পৰিয়ালৰ কাৰো নাম উচ্চাৰণ নকৰে।

(গ) পুৰুষসকলে শটো শ্মশানলৈ যোৱাৰ সময়ত নাৰীসকলে বয়বস্ত্ৰ বান্ধি গাঁও পৰিত্যাগ কৰিবলৈ সাজু হৈ থাকে। কিন্তু পৰিয়ালৰ শিশুৰ মৃত্যুত তেওঁলোকে গাঁও পৰিত্যাগ নকৰে। কোনো শিশুৰ মৃত্যু হ'লে মৰাশটো ঘৰৰ ভিতৰত চৌকাৰ তলত সমাধিস্থ কৰাৰ নিয়ম আন্দামানৰ আদিবাসীসকলৰ মাজত দেখা যায়। তেওঁলোকৰ ধাৰণা, তেনে কৰিলে মৃত শিশুৰ আত্মাই মাতৃৰ উদৰত পুনৰ প্ৰৱেশ কৰিবলৈ সুবিধা পায়। কোনো সন্তানৰ মৃত্যুৰ পাছত এগৰাকী নাৰী পুনৰ সন্তান হ'লে তেওঁলোকৰ মৃত শিশুৰ নামেৰেই নৱজাতকৰ নামাকৰণ কৰা হয়।

মৃত্যুৰ বাবে পালন কৰিবলগীয়া ব্ৰত শেষ হ'লে তেওঁলোকে সমাধিৰ পৰা মৃতকৰ হাড়সমূহ সংগ্ৰহ কৰি সাগৰ বা নৈৰ পানীত ধুই-পখালি চাফা কৰে। সেইদিনা নিশা নাচ-গানৰ বিৰাট আয়োজন কৰা হয় আৰু স্থানীয় গোটেৰে সকলো লোকে সেই উৎসৱত বঙা-বগা বঙেৰে শৰীৰ বোলাই নাচ-গানত যোগ দিয়ে।

কোনো লোকৰ মৃত্যুক আন্দামানৰ আদিবাসী সকলে ভূত-প্ৰেতৰ কোপদৃষ্টি বুলি গণ্য কৰে। সেয়েহে এজন লোকৰ মৃত্যুৰ লগে লগে তেওঁলোকে বাহৰ সলনি কৰে নতুবা আগৰ পৰিত্যক্ত বাহৰলৈ প্ৰত্যাহ্বান কৰে। গাঁৱত মৃত্যু ঘটৰ খবৰ জনাবলৈ তেওঁলোকে গাঁৱৰ পদূলিত এবিধ বিশেষ জাতৰ গছৰ ডাল ওলোমাই ৰাখে।

ধৰ্ম সম্বন্ধীয় ৰীতি-নীতি :

আন্দামানৰ আদিবাসীসকলে মৃত্যুৰ পাছত আত্মা নানা ভূত-প্ৰেত হৈ সাগৰ, অৰণ্য, আকাশ আদিত অহৰ্নিশে বিচৰণ কৰি ফুৰে বুলি বিশ্বাস কৰে। এনে ভূত-প্ৰেতে যদি কোনো লোকৰ প্ৰতি কু-দৃষ্টি নিক্ষেপ কৰে, সেইজন ব্যক্তিৰ মৃত্যু হয় বুলি তেওঁলোকে দৃঢ় বিশ্বাস কৰে। অৱশ্যে স্বামানে (Religious Priest) এজন লোকৰ শৰীৰৰ পৰা অনাহুত ভূতক বিতাড়িত কৰিব পাৰে বুলি বিশ্বাস কৰে আৰু সেয়েহে তেওঁক ভয় আৰু শ্ৰদ্ধা কৰে।

তেওঁলোক জড় উপাসক। 'পুলুগা' হৈছে তেওঁলোকৰ প্ৰধান দেৱতা। তেওঁলোকৰ মতে চন্দ্ৰ দেৱতাৰ পত্নী হৈছে সূৰ্য আৰু নক্ষত্ৰবিলাক তেওঁলোকৰ সতি-সন্ততি। বিজুলী আৰু ঢেৰেকণিকো তেওঁলোকে দেৱতা হিচাপে জ্ঞান কৰে আৰু ৰামধেনুক কু-অভিপ্ৰায়ী ভুতুনী বুলি বিশ্বাস

কৰে। তেওঁলোকে মৌ বাহত বিলিকু নামৰ দেৱীয়ে বাস কৰে বুলি বিশ্বাস কৰে।

অন্যান্য কেতবোৰ ৰীতি-নীতি :

জন্ম গ্ৰহণৰ কেই ঘণ্টামানৰ পাছতেই তেওঁলোকে শিশুৰ চুলি মুগুন কৰে। ঠিক সেইদৰে বয়স্ক পুৰুষ বা নাৰীৰ চুলি খুৰাওঁতে সাধাৰণতে দুশাৰী সমান্তৰাল চুলি নুখুৰোৱাকৈ এৰা হয়।

তেওঁলোকৰ মাজত উষ্কি অঁকা (tattoo) প্ৰথাৰ বহুল প্ৰচলন আছে। সাধাৰণতে এই কামটো তিৰোতা

মানুহৰ ওপৰত ন্যস্ত থাকে।

সামৰণিত :

আন্দামান দ্বীপপুঞ্জৰ আদিবাসীসকল সঁচায়ে স্বকীয় জনজাতীয় বৈশিষ্ট্যৰে পৰিপূৰ্ণ। সংগ্ৰহজীৱী আৰু আংশিক অঘৰী এইসকল আদিবাসীৰ ওপৰত বিভিন্ন সময়ত বিভিন্নজনে অধ্যয়ণ আৰু চৰ্চা কৰি বৰঙণি আগবঢ়াই আহিছে। তথাপিও এই দিশত আৰু বহুতো বৈজ্ঞানিক চিন্তা চৰ্চা আৰু প্ৰণালীবদ্ধ অধ্যয়নৰ প্ৰয়োজনীয়তা নুই কৰিব নোৱাৰি।

সহায়ক গ্ৰন্থ :

১। নৃগোষ্ঠীতত্ত্বৰ ৰূপৰেখা।

২। www.cenousindia.gov.in dated 03/08/2013

৩। <http://en.wikipedia.org> dated 03/08/2013

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Indian Higher Education Scenario : Some Changing Aspects

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Introduction:

Some beliefs that higher education is purely an education that will result in a college degree, at least an associate's degree. Others believe it is the pursuit of any education at levels where attendance is voluntary. This doesn't typically mean high school in places like the US, although there are voluntary high school dropouts. It usually means education from a school that offers post-secondary education.

It should be noted that the definition of higher education could vary from country to country. Not all countries have compulsory education equivalent to what a person might get in an American high school. Some countries have little to no public schooling available and may not be compulsory in many countries, and some limit public schooling to a much younger age.

Essentially, the term higher education can be broadly defined. In most of the Western world, it is viewed as post-secondary school education undertaken on a voluntary basis. This could mean studying at a university, taking a certificate class at a community college, or attending a vocational or trade school. Whether people want to become licensed vocational nurses or college professors of mathematics, they usually undertake higher education training at one of these institutions. Some trade schools may not even require secondary school completion or diplomas.

The Current Scenario of Higher Education System in India:

Now-a-days it is very frequently observed that students sign up for higher studies with less

interest or take is casually. Moreover, there are very few institutions in India who are giving quality inputs so as to inculcate the learning skills amongst students.

Higher Education System in India compare to developing / developed countries needs substantial improvement. The percentage of students taking higher education is hardly about 13 % whereas the same is varying between 28 to 90 %, across the world. The lowest % being 28 % and the same is as high as 90 % in developed countries.

At one end we claim that India would rank 3rd among all countries by 2020 in education. If we observe overall ranking of relevant institutions it's seen that in the year 2000, out of 500 there were 2 Indian Universities / Institutes were featured in the list, and 1 institution from China.

Now almost after a decade in 2010 the tables have changed with only 1 institution from India being featured and 32 institutions are featured from China!!

It categorically spells out, how much we are lagging behind in terms of overall % of higher educational institutions, number of students pursuing higher education. We are not only beaten in by the developing and developed countries in terms of GDP, Exchange of foreign currency but also in terms of number of students pursuing higher education..

Budget allocation by Govt. of India as per 2012 plan is about 6 % which is not going to be adequate, and therefore allocation must

be made appropriately, i.e. minimum 10 % in order to improve the scenario. Basic education must reach to maximum number of children from different strata of the society so that they are eligible to pursue higher education.

Over and above, institutions must also concentrate on giving away quality inputs to the students. Institutions must look into constantly updating the syllabus in order to help students adapt with the changing market scenario. To start with they can look at making education liberal, introduce new practices & applied research work; updating the course curriculum frequently. If such developments take shape in its true sense in our country students would be attracted to pursue higher education which will in turn fulfil corporate expectations. Efforts should also be taken to guide, mentor students and parents to develop and retain interest amongst students.

Private Higher Education Development of India:

There are four main types of private institutions, including of grant-in-aid colleges or aided private colleges, self-financed colleges, self-financed deem-universities and private universities. These private institutions are different in the shape, discipline, scale and independence. The number of private institutions and their student enrolment are 1/3 of those in the whole system of Indian higher education, especially in some

professional fields. Though the total quality of private higher education in India is not very high, some have achieved success through market competition. Given the inseparable relation between the national policy and law and regulations, the laws and regulations are included in the national policies in the study. Through exploring the access policy, the state funding policy, the fee policy, the admission policy and the quality assurance policy, it is noted that the government has a strict control in respect of the access, the fee charge and the admission. However, there are some blind spots in the policies of state funding policy and quality assurance policy. It is inferred that the administration of private higher education of the government is strict in some aspects and neglect the others. Because of the imperfect policy, judicial intervention on private higher education is frequent, through which the importance of private higher education issue is strengthened, and the role of private higher education is clarified to some extent. The influence of market is mainly conveyed through three market mechanisms of supply-demand balance, price and competition. The gap between the quantity and structure of demand and supply has provided for the scope of development for private higher education in India.

Key Players in the Higher Education System in India:

The University Grant Commission of India is not only the lone grant giving agency in the country, but also responsible for coordinating, determining and maintaining the

standards in institutions of higher education. Apart from the UGC here are various professional councils that are responsible for recognizing courses, promoting professional institutes and providing grants to undergraduate programmes.

Leadership Role in Higher Education:

A leader is regarded as the key success factor for efficiency and effectiveness in any context, be it industry, business, military, government or educational institution. The role of leadership in social, political and economic contexts is well established. It is recognized that some are born leaders but everyone carries within him/her the potential to be a leader. It is often seen that the role of leadership has become one of the fastest growing academic fields in higher education. There are several features of leadership but one who has a vision, looks for challenge, fosters collaboration, encourages and has the capability to lead can be called a leader. In today's higher education, leadership competencies are most essential to develop a better higher education scenario. Academic leaders, who has the potential to create and develop multi-dimensional perspectives to face challenges of a constant changing higher education environment.

Challenges Before Higher Education in India:

There were needed lots of changes in that education system led by Nehru and Rajiv Gandhi who has contributed a lot to

establish a good education system. Time to time system influenced with new challenges and government taken a major role to build the system. But there are certain challenges always faced by the government:

1. Improving access and quality of education at all levels
2. Increasing Funding for higher level of education
3. Increasing the Literacy rate
4. Removing secularism from education
5. Modernization of Education system

These are just some challenges which should cover all the aspect in the present scenario of education and we have to implement hard on them.

Improving Access and Quality of Education at All Levels:

First and foremost challenge is to build an education system which can be influenced to increase the access and quality of education in all parts of country and at all levels. There are so many people in various parts of country which are still illiterate. This is when we have emphasize more on our education programs and made our system reachable to all villages and far flung areas.

The main need in such circumstances is of globally recognized syllabus and curricula. For getting utmost utilization of education there are several international public schools which gives their best to teach a student with global syllabus.

Increasing Funding for higher level of education:

Take a look on our constitution which says that this is the responsibility of central and state government to build good education system. For that we need to have funds. But despite there was a large expenditure on the funds every year on Education where the fund goes. And our system remains intact.

Increasing the Literacy rate:

Central government prepares policies and plan while responsibility of State government is run those policies on ground. The standard education facilities are higher in the states which are much rich and in poor states like Bihar and Jharkhand everyone know the literacy rate. Government has to rethink its plan on those states which has less literacy rate. Even we have majority of IAS and IPS from Bihar and Jharkhand even though literacy rate is very less which is a subject of concern.

There is a need to change such defects from the country education system which only can be influenced by increasing funding and providing better facilities to students. But we know there is always increase in the fund for the education system but never implemented in that area. So we have to work in this area.

Removing Secularism from Education:

Secularism plays a very vital role to harm our education system. You can take any state where there are so many children which never go to schools as they come from lower

castes. They are poor and has no need to be educated. There are divisions on the basis of religion we need to improve on such areas which prevent children not to educate. Child labor is also one of these.

Modernisation of Education System:

The time now is to modernize our education system so that our country can get much more technically graduated people which can help our country to developed state. Today's youth always try to go foreign for his higher education as they have much better facilities and quality of their system. Can't we get that quality here itself? We have to stop this brain drainage so as avoid students to run away from country.

Our governments trying for various challenges faced but no one is doing well for that. Government came and goes but system remains intact.

Conclusion:

India is today one of the fastest

developing countries of the world with the annual growth rate going above 9%. In order to sustain that rate of growth, there is need to increase the number of institutes and also the quality of higher education in India. Therefore the Prime Minister of India has announced the establishment of 8 IITs, seven Indian Institutes of Management (IIMs) and five Indian Institutes of Science, Education and Research (IISERs) and 30 Central Universities in his speech to the nation on the 60th Independence Day. The outlay for education during the 11th Five Year Plan, which runs from the current fiscal to 2012-13, represents a four-fold increase over the previous plan and stands at Rs 2500 billion. Since we have got independence we are facing challenges to establish a great and strong education system. Presently we have large number of institutes of management and technology which are of world class but still we need such education system which can make interest in education to the rural areas of country.

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National Food Security Scheme An Appraisal

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What is Food Security?

Food security is basically when a family has enough food in the household for all the persons that live in that household. Everyone in the household is basically taken care of and does not go hungry.

How food security is ensured in India?

1. In India food is ensured with a carefully designed food security system by the government.
2. This system has two components-Buffer stock and public distribution system.
3. Buffer stock is the stock of food grains, namely wheat and rice procured.

The summary of the Food Security Bill :

1. Preliminaries

The Bill seeks "to provide for food and nutritional security in human life cycle approach, by ensuring access to adequate quantity of quality food at affordable prices to people to live a life with dignity and for matters connected therewith and incidental thereto".

It extends to the whole of India and "shall come into force on such date as the Central Government may, by notification in the Official Gazette appoint, and different dates may be appointed for different States and different provisions of this Act".

2. Entitlements

Public Distribution System (TPDS)

Priority households are entitled to 5 kgs of foodgrains per person per month, and Antyodaya households to 35 kgs per household per month. The combined coverage of Priority and Antyodaya households (called "eligible households") shall extend "up to 75% of the rural population and up to 50% of the urban population".

The PDS issue prices are given in Schedule I: Rs 3/2/1 for rice/wheat/millets (actually called "coarse grains" in the Bill). These may be revised after three years.

Children's Entitlements :

For children in the age group of 6 months to 6 years, the Bill guarantees an age-appropriate meal, free of charge, through the local *anganwadi*. For children aged 6-14 years, one free mid-day meal shall be provided every day (except on school holidays) in all schools run by local bodies, government and government aided schools, up to Class VIII. For children below six months, "exclusive breastfeeding shall be promoted".

Children who suffer from

malnutrition will be identified through the local *anganwadi* and meals will be provided to them free of charge "through the local *anganwadi*".

Entitlements of Pregnant and Lactating Women

Every pregnant and lactating mother is entitled to a free meal at the local *anganwadi* (during pregnancy and six months after child birth) as well as maternity benefits of Rs 6,000, in installments.

[Notes: (1) "Meal" is defined in the Bill as "hot cooked meal or ready to eat meal or take home ration, as may be prescribed by the Central Government". All "meals" have to meet nutritional norms specified in Schedule II. (2) The entitlements of women and children are to be delivered by state governments through schemes "in accordance with the guidelines, including cost sharing" to be prescribed by the Central Government. (3) Every school and *anganwadi* is to have "facilities for cooking meals, drinking water and sanitation". (4) For purposes of issuing ration cards, the eldest woman in the household (not less than 18 years of age) shall be considered head of the household.]

3. Identification of Eligible Households :

The Bill does not specify criteria for the identification of households (Priority or Antyodaya) eligible for PDS entitlements. The Central Government is to determine the state-wise coverage of the PDS, in terms of proportion of the rural/urban population. Then numbers of eligible persons will be calculated from Census population figures. The identification of eligible households is left to state

governments, subject to the scheme's guidelines for Antyodaya, and subject to guidelines to be "specified" by the state government for Priority households. The lists of eligible households are to be placed in the public domain and "displayed prominently" by state governments.

4. Food Commissions

The Bill provides for the creation of State Food Commissions. Each Commission shall consist of a chairperson, five other members and a member-secretary (including at least two women and one member each from Scheduled Castes and Scheduled Tribes).

The main function of the State Commission is to monitor and evaluate the implementation of the act, give advice to the states governments and their agencies, and inquire into violations of entitlements (either *suo motu* or on receipt of a complaint, and with "all the powers of a civil court while trying a suit under the Code of Civil Procedure 1908"). State Commissions also have to hear appeals against orders of the District Grievance Redressal Officer and prepare annual reports to be laid before the state legislature.

The State Commission may forward "any case" to a Magistrate having jurisdiction, who shall proceed as if the case has been forwarded under Section 346 of the Code of Criminal Procedure 1973.

5. Transparency and Grievance Redressal :

The Bill provides for a two-tier grievance redressal structure, involving the District Grievance Redressal Officer (DGRO) and State Food Commission. State governments must also put in place an internal grievance redressal mechanism which may include call centres, help lines, designation of nodal officers, "or such other mechanisms as may be prescribed".

Transparency Provisions :

Mandatory transparency provisions include: (1) placing all PDS-related records in the public domain and keeping them open for inspection to the public; (2) conducting periodic social audits of the PDS and other welfare schemes; (3) using information and communication technology (including end-to-end computerisation of the PDS) "to ensure transparent recording of transactions at all levels"; (4) setting up vigilance committees at state, district, block and fair price shop levels to supervise all schemes under the act.

District Grievance Redressal Officers :

DGROS shall be appointed by state governments for each district to hear complaints and take necessary action according to norms to be prescribed by state

governments. If a complainant (or the officer or authority against whom an order has been passed by the DGRO) is not satisfied, he or she may file an appeal before the State Food Commission.

Penalties and Compensation :

The Food Commissions have powers to impose penalties. If an order of the DGRO is not complied with, the concerned authority or officer can be fined up to Rs. 5,000. The Commission can authorise "any of its members" to act as an adjudicating officer for this purpose.

In case of "non-supply of the entitled quantities of food grains or meals to entitled persons", such persons will be entitled to a food security allowance from the state government, as prescribed by the central government.

6. Other Provisions :

PDS Reforms

In Chapter VII, the Bill states that central and state governments "shall endeavour to progressively undertake" various PDS reforms, including: doorstep delivery of foodgrains; ICT applications and end-to-end computerization; leveraging "aadhaar" (UID) for unique identification of entitled beneficiaries; full transparency of records; preference to public institutions or bodies in licensing of fair price shops;

management of fair price shops by women or their collectives; diversification of commodities distributed under the PDS; full transparency of records; and "introducing schemes such as cash transfer, food coupons or other schemes to the targeted beneficiaries in lieu of their food grain entitlements" as prescribed by the central government.

Obligations of Government and Local Authorities :

The main obligation of the Central Government is to provide food grains (or, failing that, funds) to state governments, at prices specified in Schedule I, to implement the main entitlements. It also has to "provide assistance" to state governments to meet local distribution costs, but on its own terms ("as may be prescribed"). The Central Government has wide-ranging powers to make Rules.

The main obligation of state governments is to implement the relevant schemes, in accordance with the guidelines issued by the Central Government. State governments also have wide-ranging powers to make Rules. They are free to extend benefits and entitlements beyond what is prescribed in the Bill, from their own resources.

Local Authorities and Panchayati Raj Institutions are responsible for proper implementation of the act in their respective

areas, and may be given additional responsibilities by notification.

7. Schedules :

The Bill has three schedules (these can be amended "by notification"). Schedule 1 prescribes issue prices for the PDS. Schedule 2 prescribes "nutritional standards" for midday meals, take-home rations and related entitlements. For instance, take-home rations for children aged 6 months to 3 years should provide at least 500 calories and 12-15 grams of protein. Schedule 3 lists various "provisions for advancing food security", under **three broad headings: (1)** revitalization of agriculture (e.g. agrarian reforms, research and development, remunerative prices), **(2)** procurement, storage and movement of food grains (e.g. decentralized procurement), and **(3)** other provisions (e.g. drinking water, sanitation, health care, and "adequate pensions" for "senior citizens, persons with disability and single women"). The Food Security Bill was tabled during the Budget Session of Parliament, but could not be taken up for discussion. Although the Bill is yet to be passed by the Parliament, an Ordinance was signed by President Pranab Mukherjee on July 5. Every State of the country would have to implement the provisions of the Scheme in the next 180 days.

The Programme aims to provide

subsidized wheat and rice to 70 percent of India's population. When implemented, the scheme will massively broaden an existing programme of providing cheap food to 218 million people.

Critics say beneficiaries do not stand to gain as about 40 percent of rice and wheat earmarked for the poor gets siphoned off due to corruption. An inefficient distribution channel also leads to waste. The Food Security Bill possesses the capacity to lift millions out of poverty, or conversely push the entire nation into debt and financial ruin. The conservative estimates (of course these shall continue to rise like the blood pressure of a student as exams approach) of the funds required to get the FSB rolling is Rs 131,000 crores. This is almost the size of the annual financial budget of a decently large Indian state. Today, despite being one of the biggest producers of food supplies, India is home to 25 percent of the world's hungry poor, according to a U.N. agency.

Here are some of the highlights of this bill:

Up to three-quarters of people in the rural areas and up to half of the urban population would get five kilograms of grains per month at subsidized prices (3 rupees per kilo for rice, 2 rupees per kilo for wheat and 1 rupee per kilo for coarse grains).

The poorest households would continue

to receive 35 kilograms of grains per month under the "Antyodaya Anna Yojana" at subsidized prices.

Pregnant women and lactating mothers would receive a maternity benefit of at least 6,000 rupees.

Children aged six months to 14 years would get take-home ration or hot cooked food.

The central government also would provide money to states and union territories if it runs low on grain.

The central government also would provide "assistance" towards the cost of intra-state transportation, handling of grains.

In a bid to give women more authority in running their households, the oldest adult woman in each house would be considered the head of that household for issue of ration card.

The complete process of the implementation of the scheme requires tremendous planning and execution at all levels. However, it appears to be a Herculean task, if not impossible, taking in to consideration the prevailing state of corruption at all levels in the country. Majority of the schemes at the national level are failures due to the lack of transparency, improper implementation, lack of supervision and monitoring, handling by corrupt people and above all, the disregard to the national interest. It is indeed a bizarre situation for the nation where the FSB is stated to be

implemented by a few states (congress-ruled states) only and the adverse reactions of the general public of the remaining states who will be deprived of the privileges of the bill in the form of subsidized rations for the poor.

It is only rational to think that food security as such should be planned for the country's poor only. Though India's current poverty ratio is not yet published, the last Economic Survey put poverty at 29.85% in 2009-10 and the rate of annual average decline at 2%. We may therefore, safely put the poverty ratio figure for 2012-13 at 25% or 300 million people. However, the FSB has planned subsidy coverage for 67% of India's population. Thus food security includes an additional 42% of country's non-poor middle income class.

Apart from this, the engine through which the food security is to reach the intended beneficiaries is the government managed Public Distribution System. The biggest weakness of the PDS is, perhaps, its inability to conclusively define poverty, due to which the non poor section infiltrates in to the category of poor beneficiaries. Secondly, the PDS has failed to serve the BPL population as most of subsidized commodities get leakages in to the open market through dishonest retailers and the corrupt officials, which made the system unfavourable to the society. The lists of the existing BPL beneficiaries of the central and

state governments subsidized food schemes are far from authentic.

Assam has consistently been among the worst performing states in regard to food adequacy among the rural poor. The periodical assessments by the National Sample Survey Organization reveal Assam to be accounting for a very high percentage of rural households not getting enough food throughout the year. Assam government has said it would roll out Food Security scheme from November 19, to cover about 2.25 crore people from around 40 lakh families in

the state. The government will announce the names of the beneficiaries on August 1 and all the disputes regarding inclusion and exclusion of families will be completed by October 2. From the rural areas, around 75 per cent of the people will get the benefit, while it will be about 50 per cent in urban locations. To monitor proper implementation of the scheme, the government has formed a Group of Ministers. As per the scheme, rice will be available at Rs 3 per kg, while wheat and coarse cereals will be offered at Rs 2 and Re 1 respectively for each kg.

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4. National Food Security Bill - Tehelka Bureau, 2013.
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Circular Statistics Approach In Studying Reporting Behaviour Of Road TRAFFIC ACCIDENTS

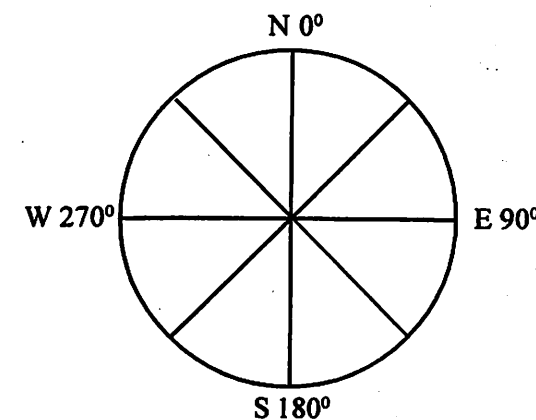
Jogesh Baruah, Department of Statistics
Dr. Jiten Hazarika, Department of Statistics, DU

Introduction:

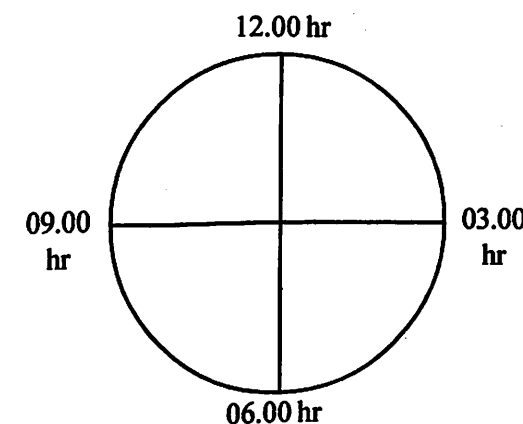
Data points distributed on a circle are analysed by Circular Statistics. Such data points occur in many diverse scientific fields, includes Biology, Medicine, Geology, Meteorology, Physics and many other behavioral and social sciences. Observations of directions on a plane and of cyclic phenomenon can be interpreted as circular observations. Data measured in the form of angles or two dimensional orientations is unlike the linear data and it cannot be treated in the same way as linear data. Further more, most of the methods used in Statistical analysis of linear data can not be applied in circular data due to different topology between circle and straight line. Thus the need of analyzing circular data is really indispensable. Classical statistical analysis does not work for Circular variable, hence an entire field of Circular Statistics has been developed. Circular or Directional data occur in many scientific studies and calls for the use of specialized statistical tools and techniques which are not yet widely known and appreciated. Because of the unfamiliarity, applied scientists including Biologists, Geologists, Social and behavioral Scientists dealing with such data have sometimes fallen into the trap of using the more common but inappropriate linear methods like computing the sample mean, the sample variance and applying the t-test or doing a simple analysis of variance.

Circular data can be measured by the two circular measurement scales:

- i) The Compass direction,
- ii) The clock direction.



The Compass Direction



The Clock Direction

Road Traffic Accidents (RTA) are recorded daily, weekly or monthly. So this

type of data is categorized as Circular data. Now-a-days road accidents and road mishaps increases in such a way that India holds the dubious distinction of registering the highest number of road accidents in the world. Incidentally, the fatality rate growing high. Thus it is important to study the nature and various characteristics of RTA in our country to made an appropriate conclusion.

Although some studies have been undertaken in our country and abroad to study Road Traffic Accidents using traditional statistical techniques. But no attempt has been made to study RTA data using Circular statistics approach in Dibrugarh as well as North Eastern India.

The aim of this study are to analyse RTA cases reported at Assam Medical College and Hospital, Dibrugarh in a specified period of time and to test whether the number of RTA cases are uniformly distributed over the months of a year or not.

Sources of data:

In this study the data were secondary in nature and taken from the Medical Record Department (MRD), Assam Medical College and Hospital (AMCH), Dibrugarh for the year 2009. The data was collected for every day of the year from 1st January to 31st December.

| Table – I | |
|-----------|---------------------|
| Months | Number of Accidents |
| January | 248 |
| February | 270 |
| March | 298 |
| April | 345 |
| May | 355 |
| June | 387 |
| July | 357 |
| August | 334 |
| September | 390 |
| October | 305 |
| November | 244 |
| December | 258 |
| Total | 3791 |

Road Traffic Accidents (RTA) in Dibrugarh District and Suburb towns in 2009.

Methodology:

Diagram: Diagrammatic representation plays an important role in Circular data analysis. Circular or Directional data can be analysed with circular diagrams like circular plot, Rose Diagram, Circular Histogram, Arrow graph etc. In our study, Rose diagram, Arrow Graph and Circular Histogram are used to analyse the RTA data.

Descriptive Measure:

Some of the basic measures for circular Statistics is used to analyse the RTA data in

Dibrugarh, which are briefly mentioned as follows:

- The mean direction (μ) is the direction of the resultant vectors with given corresponding angles and is defined by:

$$\mu = \begin{cases} \text{Arctan}(S/C), & S > 0 \ C > 0 \\ \text{Arctan}(S/C) + \pi, & C < 0 \\ \text{Arctan}(S/C) + 2\pi, & S < 0 \ C < 0 \end{cases}$$

$$\text{Where } C = \sum_{i=1}^x \cos(\theta_i) \text{ and } s = \sum_{i=1}^y \sin(\theta_i)$$

- Median is defined as a direction that divides the data into two equal size groups. As opposed to linear-data, it is rather complicated to find median, since the data are in closed curve and can always be rotated around the circle.
- Concentration is denoted by R, related to the length of mean vector (R) and it also gives the MLE of population concentration. Less concentration leads to smaller value of R, length of mean vector.
- Circular variance is the measure of dispersion of circular data. Variance is related to length of mean vector and calculated by using:

$$V = 1 - \bar{R}; \quad \bar{R} = \frac{R}{n}; \quad \text{and } 0 \leq V < 1$$

Aome authors [Batschelet], uses Circular variance as $-V = 2(1 - R)$

- Circular standard deviation is given by:

$$v = (-2 \ln \bar{R})^{1/2}$$

For small V (Circular variance),

Circular standard deviation is reduces to

$$v = (1 - 2 \ln \bar{R})^{1/2}$$

Model Selection:

There are two common ways to select models one way is to start with the simplest model and gradually adopt more complex models if there is significant evidence that the simpler model could not be fitted well. The other way is to start with a complex model and gradually adopt a simpler model. In this study, we consider the first way of selection, start with a simplest model and test for randomness of RTA data, whether the data comes from Uniform distribution or not. If the goodness of fit test showed that there was significant evidence that the Uniform distribution could not be fitted, the next step is try to fit another circular distribution and so on.

One of the most important hypothesis, about a distribution on the circle is that of uniformity, hence, uniform distribution plays a central role for Circular data. We have considered Circular uniform distribution to observe, randomness of the road traffic accidents in Dibrugarh and suburb towns.

Circular Uniform distribution: The probability density function of Circular Uniform distribution is:

$$f(\theta) = \frac{1}{2\pi}, 0 \leq \theta < 2\pi$$

Here probability density is constant over the circumference of the unit Circle. All directions are equally likely and hence it is also

called as 'isotropic' or 'random' distribution.

Test for Randomness or Uniformity:

The samples can he tested whether they are uniformly distributed or otherwise, that is to test whether all directions are equally likely. There are many tests of uniformity or randomness of Circular data namely, Rayleigh test, Kuipers V test, Watson's U² test, Hodges-Ajne test, Chi- square test etc. Here we have applied - Rayleigh test and Chi-square test for uniformity or randomness of the RTA data.

i. Rayleigh test:

It is the simplest test of uniformity. Rayleigh test statistic is given as:

$$Z = n\bar{R}^2$$

Where, n = number of observations

\bar{R} = mean vector of length/mean

resultant length

$$= \sqrt{(\bar{C}^2 + \bar{S}^2)} \text{ and } 0 < \bar{R} < 1$$

$$\text{also, } \bar{C} = \frac{1}{n} \sum_{i=1}^n \cos(\theta_i), \quad \bar{S} = \frac{1}{n} \sum_{i=1}^n \sin(\theta_i)$$

However, it is useful to take the test statistics as, $Z = 2n\bar{R}^2$; when R is large. [Mardia and Jupp].

It is used to test whether the population from which the sample is drawn differs significantly from randomness, or in other words whether there is statistical evidence of one-sidedness or directedness. A longer mean resultant vector (R) will give larger value of Z and greater concentration of the data around the mean. Thus the likelihood of the data being uniformly distributed is less.

If there is good reason to assume that the parent distribution is unimodal, significance by Rayleigh test proves not only one-sidedness, but also a concentration of the direction around the mean direction. [Batschelet]

ii) Chi-square test:

Here the circle is sub divided with the data points in to a number of arcs. In each arc we count the frequency of sample points and calculate the expected frequency from the given Circular Distribution. If the observed frequencies deviate not too much from the expected frequencies, the fit of the distribution is considered to be satisfactory.

Here two assumptions have to be made are:

- Data are suitably grouped and
- Groups intervals need not be equally spaced, but the expected frequency in each group interval must be at least 4.

Chi-Square test statistic for K groups is given by:

$$\chi^2 = \sum_{i=1}^k \left(\frac{n_i - e_i}{e_i} \right)^2$$

Where, n_i is the observed frequency and e_i is the expected frequency critical values of χ^2 can be tabulated from the table G [Batschelet]. Conclusion can be drawn by similar way of linear statistical inference.

Result and discussion:

For computation of different circular variables and statistic of RTA data ORIANA 3.0W trial version is used and found the following results:

Table II

| Variables | Angles |
|-------------------------------------|-------------------|
| Data type | Month of the year |
| Number of Observation | 3791 |
| Data Grouped | Yes |
| Group width | |
| [No. of groups] | 30° [12] |
| Mean Vector (μ) | 181.745° |
| Mean Group | July |
| Length of Mean Vector (\bar{R}) | 0.104 |
| Median | 165° |
| Median Group | June |
| Concentration | 0.208 |
| Circular Variance | 0.896 |
| Circular S.D. | 122.028° |
| Rayleigh test [Z] | 40.626 |
| Rayleigh test [p] | <1E - 12 |
| Chi-Squared [Uniform] | 96.915 |
| Chi-Squared [p] | <1E - 12 |

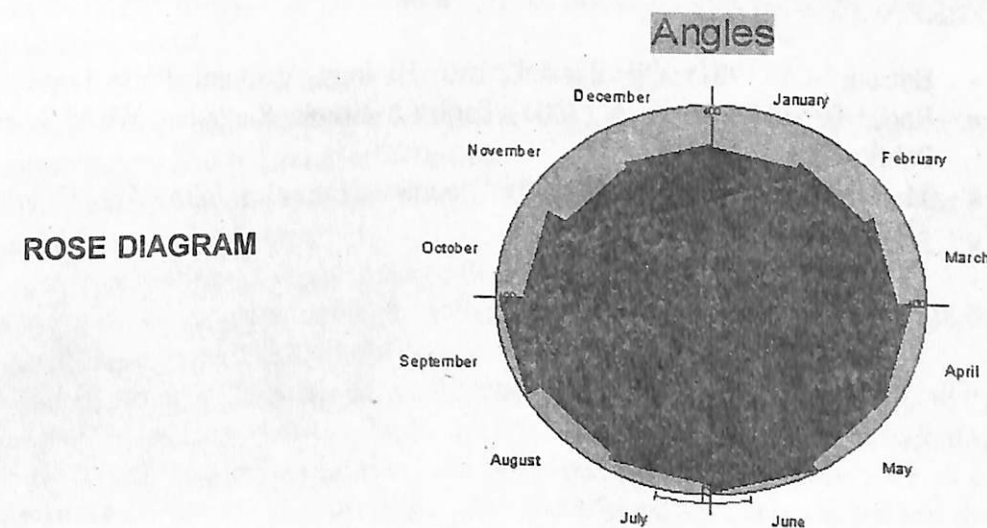
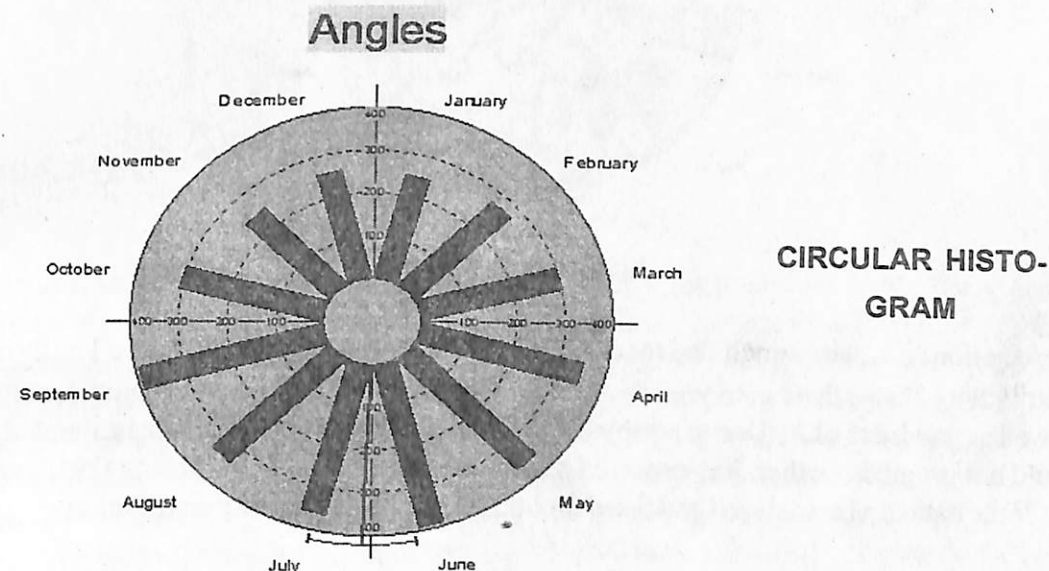
The result revealed from the graphs and tests applied are summarized as below:

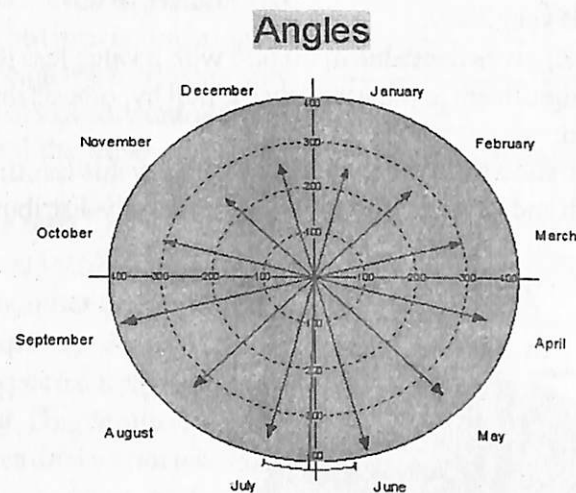
- Length of mean Vector (\bar{R}) and concentration shows the value of 0.104 and 0.208 respectively for RTA data for the year 2009. So we can conclude that the data is not concentrated around the mean direction of accidents, they are scattered around the circle.
- Circular variance and circular S.D. are 0.816 and 122.028° respectively for

RTA data set for the year 2009.

- Rayleigh statistic (Z) gives the value of 40.626 with p value less than 0.001 for RTA data. Hence at 5% significant level, we reject the null hypothesis that the sample were uniformly distributed.

Also chi-square statistic shows the value of 96.915 with p-value less than 0.001, signifies that RTA data Dibrugarh and its suburb towns do not uniformly distributed over the month of 2009.





ARROW GRAPH

Conclusion: it can be concluded that the RTA data did not fit well to Circular Uniform distribution. Hence there is enough scope to study the data and can be tested for uniformity as well as goodness of fit. Due to non availability of the software for Circular data, the study could not progress further. It is expected that in due course, by using software ORIANA 3.0W the data can be analysed and fitted for other Circular probability distributions.

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Inflation in India : Causes and Its Measurement

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As defined in text books of economics, inflation is a continuous rise in the general price levels of goods and services over a period of one year. In other words, it indicates the percentage change in the general prices today compared to a year ago. If the inflation for the particular week/ month is say 9%, it means Price level has increased by 9% against the same week/ month during previous year. When overall price level rises, purchasing Power of income falls, causes rise in the cost of living and it lowers the value of savings. Inflation has severe impact on poor through unequal distribution of income and wealth.

Inflation is basically two types cost-push inflation and Demand pull inflation. Cost-Push inflation is due to increase in the cost of production including Labour and material costs. Demand pull inflation refers to increase in the price level due to excess demand over supply in the short run.

Inflation may be caused due to several economic factors.

- (a) When the govt. of a country prints excess money, Prices increase as there is too much money in circulation chasing too few goods.
- (b) Increase in Production and labour costs have a direct impact on the Price of the final products resulting inflation.
- (c) High taxes on consumer products can also lead to inflation.
- (d) When a country borrows money, it has to repay the principal with interest burden. This interest burden may result in inflation.

In the recent period, India has been experiencing very high inflationary rates though it is a chronic problem of our economy. The causes behind this rise are many. First, Indian agriculture still heavily depends on the monsoon. Due to bad monsoon in last few years production of agricultural commodities in some regions had affected adversely and resulted in rise

in food prices which is also termed as food inflation. Secondly, the govt. has hiked the Minimum Support Price (MSP) on many important commodities to protect the interest of the farmers. This has shifted the price of many agricultural products. Thirdly, there is also a rise in the overall cost of production due to rise in the labour costs. Fourthly, there is also a general rise in the world commodity prices particularly food and fuel prices. This global price rise situation has also adversely affected our domestic market. Fifthly, govt.s decision to do away with fuel subsidies has also resulted in inflationary situation.

Measuring Inflation in India :

Broadly, inflation in India is measured under two indices. The whole sale price Index (WPI) and the consumer's Price Index (CPI). CPI is calculated in four different ways, which-CPI for Industrial workers, CPI for Urban Non-Manual Employees (UNME), CPI for Rural Labourer and CPI for Agricultural Labourer. The WPI is used more frequently for measuring the overall inflation because of its simplicity in calculation and regularity in the measurement process. It may be noted that the international practice of measuring inflation is by the CPI.

Wholesale Price Index (WPI): As its name suggests WPI takes wholesale prices in India. The WPI is the weighted price index of a basket of goods consisting of 435 commodities, which are categorised under Ref.

1. YOJANA, Aug, 2010

2. Indian Economy- P.K. Dhar

3. An Introduction to Economics : J.P.Goel & H. Goswami.

three major groups namely (a) Primarily Articles (98 commodities), (b) Fuel Power, Light and Lubricants (19 commodities), (c) manufactured Products (318 commodities). These three categorised are again divided in to smaller sub-groups. WPI is compiled on a weakly basis. In India the first WPI was constructed in 1947 by the Ministry of Commerce and Industry. After that index number was constructed in 1956 with 1952-53 as base year. The Indian govt. takes WPI as an indicator of the rate of inflation in the economy.

Consumer Price Index (CPI) :

CPI is measured on the basis of the change in retail prices of a specified set of goods and services on which a particular group of consumers spend their money. It reflects the cost of Living index condition for a similar group based on retail price. It actually measures the increase in price that a consumer will ultimately have to pay for. The CPI for industrial workers is the most popular index in India. It is considered the appropriate indicator of general inflation. It shows the most accurate impact of price rise on the cost of living of common people. This has been constructed annually with 1993-94 as the base year.

Many economists today feel that WPI does not actually measure the exact price rise that a consumer has to bear because WPI is computed on the basis of price in 1993-94.

Socio-Cultural Diversity, Community Identity and Elite Formation: A Study of Tea-Tribe Elites in Three Districts of Upper Assam

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In our study an attempt is made to enquire the socio-cultural diversity, community identity and elite formation as well as to examine the role of elites among the tea garden community, one of the major communities living in Assam.

Socio-cultural diversity is a hallmark of the contemporary world. In the globalized arena of cultural flows, projects of defining and recognizing social identity have gained scope and force. Socio-cultural diversity includes race, class, ethnicity, age, gender, religion, nationality and other dimensions that make up the identity ni the individual.

Socio-cultural diversity hings on three universal human realities. Firstly, that each individual is unique. Secondly, those individuals and their societies are interrelated and interdependent. And thirdly that societies and culture are dynamic. Change may be rapid but will always affect different members of society in ways that reflect differences in power and status.

There are certain key concept which help to understand socio-cultural diversity. These are — (1) Culture, (2) Socio-economic status, (3) Ethnicity etc.

It is widely recognized that ethnicity and religion are flexible, socially constructed categories that become more or less salient in social and political relations at certain times and under particular conditions, effects both individual identities and group formation, may underpin forms of conflict affect people's attitude and pattern their mode of integration.

The make-up and impact of ethnic and religious categories – and the social formation presumed to align with them are so conditioned by a number of variable including gender,

age and generation, class, occupation, income, education, locality, legal status etc.

The department of socio-cultural diversity at Delhi University is devoted to empirical investigation and theoretical development surrounding various modes and manifestation of diversity. Underpinning numerous multi-disciplinary projects, the department utilizes a research framework concerning three domains :- configuration of diversity (or how diversities are conditioned by population distribution, historical economies) representation of diversity (or how diversity are imagined in such phenomena as category constructions in policy, official) and encounters of diversity (or how diversity are expressed through Inter-group contact, cross-cutting network and inter-relations between people within key public spaces such as markets, workplace, schools, neighborhoods).

Communities are a source of identity. Every community has its distinct traditions, values, & norms. Communities provide a wealth of organized and deep rooted knowledge, which builds from countless interactions of various socio-political, socio-economic and socio-cultural attributes that occur over time. This knowledge become the property of that particular community and plays an important role in shaping the identity structures of its members. The role of communities in shaping the personality of its members depends on the nature of the knowledge that is organized in its. socio-cultural traditions. Analysis of an individual's community affiliations can enable the

researcher to comprehend the role that community plays in forming the identity. Consequently study of community identity can help us to understand the relationship between a person and the community.

Communities facilitate social interaction among its members and faster the process of identity formation. According to Komito (1998) norms developed within a community guides the behavior and enable the members to develop collective identity. It is important to understand the mechanism that enable the actors to develop shared understanding i.e. the underlying structure that allows the members to interact and to develop a sense of identity.

The concept of community and identity has recently been the subject of a good deal of debate in social philosophy, much of it focused on the ideas of writers like MacIntyre, Taylor, Waizer. These philosophers are often referred to as 'communitarians', though they do not constitute a united school and none of them identifies himself as such. Nevertheless, there are good reasons for grouping them together, for they share some important elements of common ground. In their different ways each develops a critique of liberal and individualist social theory and formulates a philosophy which recognized the reality and value of community.

Specifically, they agree in rejecting the account of the individual and society which is at the basis of traditional liberal social philosophy in both its utilitarian and rights based forms. By contrast, these writers insist,

we are essentially social beings. All our distinctively human and moral characteristics are constituted socially and historically. Our desires and values, our ability to reason and choose our very being and identity as human agents and moral selves, are formed only in and through our social relations and roles.

Individuals are not intellectually, morally or physically equal and society at any level of its development is not homogenous. On the contrary, it is composed of vastly numerous social groups, mixing in innumerable ways. In any particular grouping, some people are more capable in their particular branch of activity who are considered as 'elite'. Elite is a minority group of individuals within a society who may socially be acknowledged as superior in some sense and who influences or controls some or all of the other segments of the society. The classical writers on this topic V. Pareto (1884-1996) G. Mosca (1858-1941) and R. Michels defined 'Elite' is essentially as a ruling elite or oligarchy. This view amounts to make a distinction between those 'who rule' and those 'who are ruled', the minority who have the power and the majority who lack it. Pareto, in his famous writing 'Mind and Society' differentiates the governing elite, which is the focus of his interest from the non-governing elite and non-elite. Mosca, in his writing argues the continuous, historical division between the ruling class and the class that is ruled. The power division between the elite and the non-elite may be in terms of the total society as defined by Pareto and Mosca. The emphasis

of these writers was not only on the discrepancy between the democratic ideology of rule by the majority and minority rule which actually existed but, more importantly, on the fact that such elite or oligarchic rule is inevitable within a democracy. As Mosca put it, "The dominion of organized minority, obeying a single impulse over the unorganized majority is inevitable."

While all writers on elites regard them as minorities i.e. as numerically as much smaller than those that they influence or control, some stress their group character, where the elite members in some degree know how to interact and cooperate with one another towards certain ends. This cohesive quality of the ruling elite is control in C.W. Mills study. Here the similarity of social background, of attitude and roles, of the power skills, of personal and family contact between elite members, and the interchangeability of personal between the top positions of the military, economic and political institutions from which the power elite is recruited, are indicated as the factors fundamental to the cohesion of the elite.

Objective of study

This study has the following objectives. The primary objectives of the present study are —

- (1) To understand the nature of diversity present in the socio-cultural life of the tea garden community, their composition and heterogeneity.
- (2) To acquire knowledge of community

identity.

- (3) To explore the background and to identify the ethnic and socio-cultural linkages, if any, behind the growth of elite in a society of composite structure.
- (4) To examine the role of elite in bringing about change in the society of tea-garden community.

Methodology

This study covers three important districts of Assam located in the upper part of Assam. viz. Dibrugarh, Tinsukia and Sivasagar. These three districts have beautiful geographical location on the southern bank of the river Brahmaputra. Climatically these district enjoy hot summer as well as very cold winter. Bounded by the great range of Arunachal Pradesh hills, the usually temperature is full of humidity.

For this study we have selected four elite groups purposively. They are —

- (1) Political elite
- (2) Administrative elite
- (3) Educational elite
- (4) Student elite

Among the tea garden community each of these elite groups are considered to have important contribution towards their community.

Both primary and secondary data are collected for the study. The primary data are collected from the respondents with the help of interview schedule, field observation, face-to-face interaction and case study. The secondary data are collected from the various sources. The Dibrugarh University Central

Library, office of the Assam Chah Mazdoor Sangha (ACMS), Garden Offices, district library are the important sources of secondary information for the study.

An interview schedule consisting around 55 questions covering the various aspects of life of the elites are prepared. These schedules were prepared in English language. But during interview it was translated into Assamese language, because Assamese has become the popular and accepted language. The questions are both structured and open-ended. The questions are so-framed that the respondents can understand them easily. The data collected with the help of interview schedule will be used permanent record for tabulation.

Respondents are interviewed personally, but in some cases the schedules are distributed. The schedules are distributed to those respondents who are educationally better off and took many interests in filling those by themselves. This procedure helped indirectly by two ways — first some respondents preferred to answer the question in the absence of researcher and it thus became easier for the researcher to save time also. In the face-to-face interview the average time spent with the respondent are one hour.

The researcher visited the District Head office of ACMS for several occasion. The visit to the offices located at Tinsukia and Moran are very fruitful.

In this initial stage of our observation, it is found that the tea-labour community is a heterogeneous society.

Findings

Till today I have collected data from 250 respondents. In Dibrugarh district I have collected data from 100 respondents. In Tinsukia district I have collected data from 80 respondents. In Sivasagar district I have collect data from 70 respondents. Among 250 respondents, 51 belong to political elite group, 80 belong to administrative elite group, 71 belong to educational elite group and other 48 belong to student elite group.

The tea garden labour community presents an unique world of caste / sub-caste or tribes. It is to be noted that the tea garden community prefer the name sub-tribe instead of caste. The 250 respondents identify themselves as having as many as 38 tribes. These are, for e.g. — Orang who are originally from Jharkhand, Bihar, Orissa, Madhya Pradesh. They are also known as Kudukh.

Karmakar from Madhya Pradesh, Maharashtra, Jharkhand. They belong to ST.

Koiri from Orissa, Madhya Pradesh, Haryana, Himachal Pradesh. They are originally agricultural group.

Kishan from Bihar, Jharkhand, Orissa and West Bengal.

Keot from Orissa, Uttar Pradesh. They were originally Nadiyal caste. They were involved in fishing, fish business and boat business.

Kumbhakar from Orissa, Bihar, Jharkhand.

Konwar from Chhattisgarh and Madhya Pradesh.

Kurmi from Bihar, UP, Orissa. Majority of them now live in rural area and pursuing

agriculture as their main source of income. Kalindi from UP, Jharkhand and West Bengal.

Kharia from Bihar, West Bengal, Madhya Pradesh, Maharashtra and Orissa.

Gowala from UP, West Bengal, Jharkhand and Madhya Pradesh. In other part of India they are considered as OBC. But in Assam they are not getting that status.

Gonju from Biliar, Jharkhand and West Bengal. They are very very educationally poor in Assam.

Gond who are major tribe group in whole India, originally from Madhya Pradesh, Jharkhand, Bihar, Orissa, West Bengal.

Ghatowar from Jharkhand and West Bengal. They are basically Ghatowal class.

Sonar from West Bengal, Madhya Pradesh and Uttar Pradesh. Although they are back ward in Assam but in all Indian scenario they are advanced tribe.

Chick Boraik from West Bengle, Bihar and Jharkhand.

Santhal from Bihar, Jharkhand, West Bengal, Orissa. They have 12 (sept) - (a) Hasda, (b) Murmo, (c) Kisko, (d) Hemram, (e) Mardi, (f) Todu, (g) Soren, (h) Basca, (i) Besra, (j) Soree, (k) Pcwria, (l) Bedia.

Sundi or Sun from West Bengal, Jharkhand, Bihar, Madhya Pradesh, Uttar Pradesh. In Assam they are considered as OBC. They are educationally advanced group.

Sasa from Orissa, West Bengal. They are considered as advanced tribe among tea tribe but in Assam they are considered as OBC.

Jolha from Bihar, Jharkhand, Uttar Pradesh, West Bengal. They are basically Muslim.

Tanti from Orissa, West Bengal, Bihar and Jharkhand.

Teli or Sahu from Bihar, Madhya Pradesh, Jharkhand and West Bengal.

Deb majhi from Jharkhand and West Bengal. Their population is very small not above 3000.

Dhanowar from Madhya Pradesh, Chhattisgarh and Bilashpur.

Nagbonshi from Madhya Pradesh and Maharashtra.

Pradhan from Andra Pradesh and Madhya Pradesh.

Basfor from Madhya Pradesh. They belong to Harijan caste.

Bonia from West Bengal, Jharkhand, Bihar.

Bedia from West Bengal, Bihar and Jharkhand.

Bhuya from Orissa, Jharkhand, West Bengal, Bihar.

Bhakta from Bihar, Jharkhand and West Bengal.

Bhumij from Bihar, Jharkhand, Orissa and West Bengal.

Munda from Jharkhand, West Bengal, Orissa and Bihar.

Manki from Jharkhand and Orissa.

Mahili from Orissa, Bihar, Jharkhand and West Bengal.

Rabidas from Bihar, Madhya Pradesh, Chhattisgarh, West Bengal, Jharkhand.

Sabor from Orissa, Jharkhand, West Bengal.

The above mentioned tea-labour and ex-tea garden community live in various tea gardens, villages and town areas.

For e.g. in Dibrugarh district they live in Khowang. Tea garden, Jalan Tea Estate, Borbaruah Tea Estate, Dikom Tea Estate, Pithaguti Tea Estate, Jamirah Tea Estate, Sealkoti Tea Estate, Nadowa Tea Estate, Greenwood Tea Estate, Sesa Tea Estate, Hagilbank Tea Estate, Teloiyan Tea Estate, Disang Tea Estate, Namrup Tea Estate. In Sivasagar District — they live in Moran Tea Estate, Sepan Tea Estate, Moskora Tea Estate, Sonari Tea Estate, Mathurapur Tea Estate, Napuklea Estate.

In Tinsukia district — they live in Doomdoma Tea Estate, Raidang Tea Estate, Panitola Tea Estate, Pengri Tea Estate, Bogapani Tea Estate, Khartangani Tea Estate, Digboi Tea Estate, Talap Tea Estate, Khang Tea Estate, Holonghabi Tea Estate, Srikrishna Tea Estate.

In our observation it is found that although most of them identify themselves as Tea garden community or Ex-Tea garden community (ETGL) but one noted writer of Tea garden community expressed his dissatisfaction with this name. His opinion is that his forefather was never associated with tea garden. So why they should be called tea garden community, he questioned? He said that he loved to be known as Assamese first.

The above mentioned tea tribe and ex-tea garden community are categorically known by various names like — Adivasi, Tea tribe, Ex-tea garden community etc. for e.g. Orao, Kaya, Kurku, Kharia, Saowra,

Bhumij, Munda, Sabor consider themselves as Adivasi. But others whose names mentioned above do not consider themselves as Adivasi.

The technique of observation occupies a prominent place in the present day research work. The researcher had the opportunity to participate with the tea garden community at various occasions like — Karam puja, Tusu Parab etc. The tea tribe community observes a number of socio-religious festivals in different seasons of the year. Apart from marriage ceremony, birth and death rituals, the tea-tribe population observes a number of ceremonies and festivals in their daily life. The researcher had the opportunity to witness some of such occasions which entailed scopes for gathering information required for the study.

Tea Garden community has their distinctive language, dialect and culture. They have their own language which is known as "Sadri". But among the Santhal, tribe language (or duwan) is known as "Santhali" language which is recognized by constitution of India. Similarly their religious belief and

practices also differ from one tribe to another tribe. The religion of Joiha and Gotha tribe is Islam while other tribe is basically Hindu. Among Hindu tribe there is also a concept of upper and lower tribe. In our observation it is found that some tribes for e.g. Kurmi, Kisan, Koiri, Tanti, Bonia consider themselves as upper tribe than other tribe like — Bhumij, Ghatowar, Kalindi, Bowari, Lohar, Bhuya, Robidas, Ghasi.

This provides a scenario of heterogeneous social and cultural identities. In other words, we can say that the tea garden community is not a homogenous group, but a community of heterogamous structure in terms of language and socio-cultural background.

Identity and Elite Formation

In this heterogeneous group we observe that people from different social background, cultural background, and educational background create identity in different fields. For e.g. we find people who create identity in political, cultural, educational, literary administrative and in the field of sports. And this is also in local and national level.

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The Concept of Economic Inequality

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Life is a process of continuous adjustment and readjustment. As understood the social organism is always undergoing a change necessitating adjustment of its different parts. When the various parts of society are properly adjusted, we have a well settled society, but when it fail the result is disorganisation. Social disorganisation is opposite to organisation. When the parts of social structure do not perform their functions efficiently and effectively or perform them badly, there occurs an imbalance in society. According to Emile Durkheim social disorganisation is a state of disequilibrium and a lack of social solidarity or consensus among the members of a society and according to Mowerer social disorganisation is the process by which the relationships between members of a group are shaken. So according to them, just as social organisation provides the means by which a society maintains its unity and cohesion through effective control of its members and hence, functions smoothly.

Society as we know, is a web of social relationship. In an organised society social relations have some patterns and mechanisms. When the relations become disordered or disintegrated there is social disorganisation.

Philosophically, inequality is a universal reality because no two persons are equal. There can be various aspects of inequality and we can say about poverty. Poverty where the population is large in size than it effects the development, growth and prospertiy. Poverty is are of the main problem. It indicates a condition in which a person fails to maintain a luring standard adequate for his physical and mental efficiency. It is a relative concept. According to Adam Smith, " Man is rich or poor according to the degree in which he can afford to

enjoy the necesseties, the conveniences and the amusements of life." The form of these minimum necessities however, change according to place and time.

Two types of standard are common in economic literature. One the absolute and the relative. In the absolute standard, minimum physical qualities of cereals, pulses, milk, butter etc. are determind and according to the relative standard income distributor of the population in different fracture groups is estimated.

Poverty inequalities are responsible for many factors like personal, geographical, economical and social. These factors differ from man to man and society to society because it is concerned with living standard and needs of the individuals and society. Poverty is the out come of our modern trade and exchange system which equales few to amass wealth and enjoy all comforts of life. Thus poverty is related to wealth. But it is also related to standard of living. In India where the people have low living standard, those who are supposed to have

comparatively higher standard of living may be considered and treated as poor in societies where the living standard is very high. Poverty is also related to comfort. In societies where the people have sufficient to eat live and wear, the poverty may be judged according to comfort available. Thus we can consider that poverty is not absolute but only a relative term.

At last but not the least we can say that the concept of economic inequalities means poverty, and one of the foremost social problem where in sufficient supply of those things which are requisite for an individual to maintain himself, which makes differences in economic status among members of a society.

No problem a single cause and no priority can be ranked. And economic inequalties which can say about poverty bring human being into different stages. And poverty cannot be solved without solving illiteracy. So education implies some kind of change for the better in person. Education in both forms, formal and informal is essential for a total development of the individual.

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Eco-Tea Tourism In Assam

A Swot Analysis

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Introduction

Tourism plays a major role in the growth of an economy. Eco-tea-tourism is the fast growing industry and it has immense potentialities in generating employment and earning foreign exchange. It also provides livelihood to the host of people. Tourism sector accounts for 12% of the world export, 8% of global employment and it has been forecasted that by 2020 tourism industry would be the single biggest industry in the world

Objectives

The specific objectives of the paper are to provide answers to the following questions:-

- To make an effort to highlight the importance of Eco-tourism for the economic development of the North-Eastern Region of India.
- To determine the steps required to overcome the problems of Eco-tea tourism development
- To find out the SWOT analysis

Research Methodology:

Both primary and secondary sources of information are considered to draw up a logical base of the paper

Primary Data: In respect of primary source, a survey has been carried out with a set of question (English and Assamese) considering local people residing near a tourist spot of kajiranga.

Secondary data: Secondary data have been collected mostly from journals, books, newspapers, websites and internet, articles, etc.

The Prominent Tea-estates in Assam are

1. William Son Tea-estate
2. Tata Group Tea-estate
3. Jalan Group Tea-estate
4. Amguri Tea-estate
5. Saharia Tea-estate
6. Ginjia Tea-estate

Above mentioned tea-estates have already projects to convert tea-estate bungalows in Assam into tourist lodges

PROPOSED TO TEA TOURISM FESTIVAL:

The festival would be called Tea Tourism Festival with focus on Tea Tourism. The Festival is organized in association with the District Administration of Jorhat, Sivasagar, Golaghat and other concerned Tea related organizations like Assam branch Indian Tea Association (ABITA), Assam Tea Plantation Association of Assam (ATPA) and Tea association of India (TAI) etc.

Swot Analysis

| Strength | Weaknesses |
|--|---|
| 1. Tea Tourism is at present budding industries in Assam | 1. It has many unorganised government tourism services. |
| 2. Tea Tourism is one of the important activities of modern time | 2. Poor quality of Transport services |
| 3. Assam is one of the best destinations of tourisms where tourist can experience a great variety of wild life. | 3. Sense of insecurity of the prevails in the state is a cause of concern |
| 4. Tea-estates bungalows are often well preserved relic of the colonial era with large courtyard swimming pools, century old trees and green lawns, which capture an old world charm | 4. Poor quality of service of tourist lodge and staff |

Swot Analysis

| Opportunities | Threats |
|--|---|
| 1. Formulation of a need based tea tourism policy is an urgent requirement for the promotion of tea tourism in Assam | 1. Assam virtually does not have any trained guides placed in important places of tourist attraction |
| 2. The natural beauty and wildlife wealth continue to attract a sizeable number of domestic and foreign tourist to Assam. | 2. The problem of insurgency stands as the stumbling block to the tourist development of Assam |
| 3. Road communication to most of the Tea garden is fairly well maintained and the bungalows with modern facilities located there are generally kept ready for visitors and guests. | 3. Frequent climate changes and havoc floods affects the tourist environment in the Assam. |
| 4. Many of these Tea gardens have Polo Fields and Golf courses. Helipads also well maintained in these gardens by the authority. | 4. The tea planters have to play a dual role as planter as well as a host to the tourist without proper training. |

Suggestion to overcome problems:-

- The picture of North-east of India should be displayed in national and international airports. The website of north-east tourism should be upgraded giving all the details on tourism. Apart from the above, the following four points must be considered for the betterment of North-east tourism.
- 1. Tourism Package:-** There may be an integrated approach to promote tourism in the region with an attractive package of nature,eco,tea, adventure tourism, wild life tourism together. Tourist should get benefit of different types of tourism in a single tour package.
- 2. Social Awareness Programme:-** More social awareness programmes should be started to boost tourism products such as the innovative campaign called "Incredible India" and "Atithi Devo Bhavah."
- 3. Proper Development of Infrastructures:-** Proper development of infrastructure

and other facilities including new tourism products should be created in the region for the tourists.

- 4. Multinational Tourism Companies Involvement:-** The multinational companies should be invited in the North-east in order to create new tourism products.

CONCLUSION:

- From our above analysis we have come to this conclusion that tourism and economic are two sides of the same coin for economic development of north east region and tourism and economic development are inter dependent.
- Eco-tea tourism industry has the bright prospective in Assam including north-eastern region of India. The govt. should take initiative to encourage this industry.
- A proper plan to entire tourist is the need of the hour. A plan should be formulated for tourists to attract a total of tea tourism at affordable price.
- We hope in future Eco-tea tourism industry will be one of the most profitable industries of Assam

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Water The Elixir Of Life : A Human Perspective

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There is an old saying in English "Water is the only drink for wise man". Water is the elixir of life as it is supposedly able to make living organisms live forever. But for the water present on earth which is about 67% only less than 2.7% of global water is fresh water. Most of the fresh water 2.05% is locked in ice caps and glaciers. Only less than 0.7% is available for human use. There can be no two views regarding the significance of water because life is not possible without water. Life certainly originated in water and that has been experimentally shown by evolutionary scientists. Most biochemical reactions take place in water be it photosynthesis, respiration, digestion, etc. All organisms have their own aquatic environment. The major part of a cell is protoplasm which is watery in nature. Some may argue that spores or seed contain very little water or no water but then that represents the dormant stage in its life cycle. The activities of life are shown when it comes in contact with water. Even the most complex organ, the human brain is 85% water.

In the present scenario, a question arises in our mind. If it is water which is life; how safe is our water? According to Kofi Annan, former secretary general, UNO, "Access to safe water is a fundamental human need, and therefore, a basic human right. Contaminated water jeopardizes both the physical and social health of all people. It is an affront to human dignity". It has been found that with the growth of human population and development in modern technologies, the risk for water contamination is increasing. According to a report by Time Magazine, "Over four thousand chemicals have been found in our drinking water", not to say about the pathogens this has become a challenge to modern science and technology.

The pathogens which are encountered in water can be studied under the following headings.

Waterborne diseases – These diseases arise from the contamination of water by human or animal body excretions infected by virus and bacteria (Cholera, Typhoid etc.)

Water privation diseases – These diseases are concerned with lack of sufficient water for personal hygiene. These cause skin and eye infections in human beings.

Water based diseases – A part of the life cycle of the pathogen requires water. Schistosomiasis also called snail fever is caused by Platyhelminthes or fluke which spends a part of its life in water and thus enters human body through water.

Water related diseases – Water provides a home for insect vectors which spreads diseases like Malaria, Dengue etc.

A lot of research is done and is going on in the disease causing micro organisms. But in the recent times it is observed that there is an upsurge of ground water contamination. In that context it is necessary for proper scientific scrutiny and see that the harms caused by such chemical is minimized. Water contains in it a number of solutes dissolved in it. This is called TDS (Total Dissolved Solutes). It is expressed in mg/litre or in ppm. The standard accepted is 1050mg/litre in India. According to WHO standards the TDS should range between 500mg – 2000mg/litre. The TDS level in water can be controlled by RO (reverse osmosis) filters.

While studying the effects of chemicals present in water in human health we will

come across certain terms like acceptable daily intake (ADI) or guideline value (GV). There are certain values which are found out by applying the following formulas.

$$ADI = NOAEL \text{ or } LOAEL / UF$$

$$GV = ADI \times \text{Body weight} \times P / C$$

Where,

ADI – Acceptable daily intake

NOAEL – No observed adverse effect level

LOAEL – Lowest observed adverse effect level

UF – Uncertainty factor

GV – Guideline value

BW – Body weight

P – Fraction of ADI allocated to drinking water.

C – Daily intake of water

According to WHO standards for calculating guideline value (GV), body weight is taken 60kg for adults, 10kg for child, 5kg for infants and the daily intake of water is taken to be 2 litres for adults, 1 litre for child and 0.75 litre for infants.

Certain chemicals are found in much excess than the guideline values and hence cause immense harm to animal and human life. Arsenic, Antimony, Benzene, Bromate, Cadmium, Chlorite, Copper, Floride, Lead, Mercury, Nitrates, Nitrites etc. are found in excess in the ground water.

Some of them are very harmful. Arsenic is a B1 carcinogen, cadmium can cause prostate cancer, chloride drastically decreases brain weight as shown in a study in mice, lead can damage brain, kidney, and nervous system.

Hence two step measure is essential for safe water.

i. Proper disposal of harmful chemicals so that it does not pollute ground water and other fresh water bodies.

ii. Treating drinking water by proper scientific methods should be adopted.

India finds mutated DNA news item published by New York Times dated December 2007 was a very horrific story regarding chemical contamination of water in Punjab, the green belt of India. A two year study commissioned by the Punjab Population Control Board found mutated DNA in blood samples of 65% of the people tested and high rate of cancer and other diseases. Most recent study conducted by Post Graduate Institute of Medical Education and research, a school in Punjab looked at the chemical composition of five drains as well as the chemical pollution of ground water and found non-specific nutrition and unsafe level of arsenic and mercury in ground level. According to the latest research done by Punjab Agriculture University reported that 80% of the ground water in Punjab was unfit for human consumption and that ground water had lethal concentrations of arsenic. Children of Punjab village of Giana have started graying and aging prematurely. In a recent TV program "Satyamev Jayate" hosted by Amir Khan the plight of the people of Punjab was highlighted.

It is not that developing countries are only suffering, recently on September 15, 2012 in "New York Times" there was news on the "Perchlorate", a dangerous chemical

found in rocket fuel. This chemical had seeped into ground water in at least 400 locations. Perchlorate impairs the normal functioning of thyroid thus potentially stunting normal growth of foetus, infants and children. The move announced by Environmental Protection Agency (EPA) USA is a major step towards modernizing the nation's clean water loss. The move forced to reverse a decision of 2008 finding by George W Bush that a nationwide standard for the chemical was unnecessary and would do little to reduce risk to human health.

To give an economical overview of water, it is an established fact that a country's overall development strategy and microeconomic policies are directly or indirectly affected by demand and investment in water related activities. The social factor is also of great concern. Two in every ten people in earth lack access to safe water. 90% of the five thousand people who die of diarrhoea disease everyday are under the age of five. Many girls of the student age group spend four to six hours everyday fetching and ferrying water, which effectively preclude girls from obtaining education.

By 2025 additional water requirement to eliminate hunger and undernourishment of the world population will be equivalent to all the water withdrawn and used today for agricultural, industrial and domestic purpose. Degradation of fresh water ecosystems can intensify competition and potential for conflict and access to shared water resources. Water management is the key. Efficient and equitable management of rivers, lakes, ground

water, coastal areas results into more food, income and time for the poor.

The urban population of developing countries is expected to nearly double from two thousand to two thousand thirty from 2 billion to almost 4 billion. Within 2015 to 2020 the urban population in developing countries will exceed the rural population for the first time. Proper scientific water management will be required. The problems have to be foreseen and deliberate commitment on the part of the government is required.

An epidemic swept Peru in 1991. It caused around US D 1 billion to treat. Add to it the value of lost working days and lives lost. But the matter of the fact is that only one tenth was enough to prevent it.

Over the last two decades, India has implemented major investment programs in rural water supply and sanitation. Corruption has become a major hindrance but then Karnataka which was the site of US D 200 million project completed in 2001 provided

direct benefit to approximately 5.5 million peoples.

Certain suggestions given by different world bodies for proper water management are –

- Preventive integrated management approach.
- Surveillance of drinking water quality.
- Active role of public health authorities.
- Awareness.
- Land covers modification.
- Controlled application of fertilizers, insecticides, herbicides and other chemicals.
- Urban and rural resident development.
- Extraction activities.
- Basic technical training and technology transfer in drinking water supply and management.

Water is one of the most important natural resource for life on earth. A system of continued support, follow up and dissemination of the water quality program is required to achieve and maintain sustainability.

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Twenty Years of India's Economic Reform

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The Government of India initiated a slew of economic reforms, which came to known as New Economic Policy (NEP) to combat the economic crisis of nineties. Three broad components of NEP are the policy of *Liberalisation* (L) in place of licensing (L) for the industries and trade, the policy of *Privatisation* (P) in place quotas (Q) for the industrialists and the policy of *Globalisation* (G) in place of permits (P) for exports and imports. Thus, LPG was set to replace LQP in 1991.

In 1990-1991, India's Foreign exchange reserves fell to such a low level that these were not enough to pay an import bill of even ten days. The situation grew so acute that Chandrasekhar government had to mortgage country's gold reserves with the World Bank to discharge its foreign debt servicing obligation. But persistent economic reforms that in two decades transformed India's living standards and its place in the world. In 1991 India was viewed globally as a bottomless pit for foreign aid, periodically hit by food and foreign exchange crises and hamstrung by an immense web of controls imposed in the holy name of socialism. Early that year, *The Economist* magazine carried a survey on India titled "The Caged Tiger," which concluded sorrowfully that India would remain trapped in its cage, unable to join other Asian tigers that had become "miracle economies." Many analysts saw India as a lumbering elephant, in stark contrast to the Chinese tiger.

The Indian elephant has indeed morphed into a tiger in these twenty years. It averaged 8.5 percent growth in the last decade and survived the Great Recession of 2007-09 with only minor bumps before returning to 8.5 percent growth in 2010-11. Its per capita income has shot up from \$300 in 1991 to almost \$1,700 today, and its GDP this year expected to exceed \$2 trillion in nominal terms. It is hailed today as a potential superpower and has been

proposed by the United States for a permanent seat on the United Nations Security Council. Political analysts see it as perhaps the only credible Asian check on Chinese hegemony in the 21st century. Many analysts predict that India will strongly compete with China to become the fastest-growing economy in the world.

Nevertheless the unfinished reform agenda remains huge. The *Doing Business* report of the World Bank ranks India at just 134th of 183 countries in ease of doing business. India ranks only 134th (*according to 2011 report*) in the United Nations' Human Development Index, and its nutritional indicators are among the worst in the world. A quarter of the country's districts suffer from some sort of Maoist insurrection. India needs major economic and governance reforms in the years to come.

India followed a socialist pattern of development, emphasizing self-sufficiency and public-sector dominance after getting power from British in 1947. It was inward looking and sceptical of markets and international trade. Poverty did not fall at all in the three decades after independence, and GDP growth averaged just 3.5 percent per year (the so-called "Hindu Rate" of growth), just half of what had been achieved by Asian tigers with outward-looking, market-friendly policies. But some sort of economic liberalization plus runaway public spending helped accelerate GDP growth to 5.5 percent in the 1980s. But this was based on unsustainable borrowing, and it ended in tears when India ran out of foreign exchange in

1991.

Rajiv Gandhi was widely expected to win the general election in June 1991 but he was assassinated. No party won an absolute majority in that election, and the Congress Party formed a fragile minority government headed by a political lightweight, Narasimha Rao and Dr. Manmohan Singh had given the Finance portfolio. As Finance Minister in Narasimha Rao's cabinet, Dr. Singh made the most decisive break with a 50-year-old economic history by launching India's market reforms and rescuing the almost bankrupt nation from collapse. In fraught summer of 1991, Dr. Singh devalued the rupee, abolished most of the quotas and licences that dictated who could produce what, and opened some industries to foreign capital. He commended his budget proposals to parliament by paraphrasing Victor Hugo: "No power on Earth can stop an idea whose time has come."

So, both economic and political conditions were highly unfavourable. The Soviet Union was collapsing, making it clear that more socialism was not the answer. Opposition parties accused India of having sold out to the *International Monetary Fund* and swore to reverse the reforms when they came to power. But within two years the reforms restored India's finances, and in the three years from 1994 to 1997 India averaged 7.5 percent GDP growth, a new record. This was too successful to reverse, and so India continued down the reform path even when other political combinations came to power. The reform process was halting,

inconsistent, and sometimes partially reversed, yet the overall direction remained unaltered. India emerged as a major power in brain-intensive industries ranging from computer software and medical tourism to auto exports and research and development.

The *Asian Financial Crisis* of 1997 was first test of the resilience of Indian reforms. Growth took a hit, yet the country survived without serious damage, without imposing new controls on capital inflows, and without having to go hat in hand to the IMF like so many other Asian neighbours.

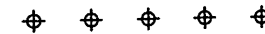
The financial sector used to be a virtual government monopoly but has now been liberalized with the entry of several private and foreign players, though the sector remains heavily regulated, and 70 percent of banking is still in government hands. Foreign investment has been liberalized in most areas, though much remains to be done in service industries like retail, banking and insurance. Privatization has been very limited, but private investment in infrastructure and other areas previously reserved for the government has transformed the country, especially in telecom.

When India started down this reform path 20 years ago, sceptics abounded. Leftist critics predicted that India was going down the World Bank-International Monetary Fund (IMF) path that had supposedly resulted in a "lost decade" of economic growth in Africa and Latin America in the 1980s and warned that India would suffer a similar fate. They predicted that opening up and cuts in import duties would cause massive

unemployment and de-industrialize India. They warned that multinational giants would rapidly take over the Indian economy and that Indian companies would go bust or become subservient underlings of foreigners. They also warned that the fiscal stringency imposed by the IMF would strangle social spending and safety nets, hitting the poor. Every one of these dire predictions turned out to be wrong. Far from suffering a "lost decade," India became a miracle economy averaging 8.5 percent growth in the 2000s. Far from getting de-industrialized, Indian industry rose to new heights with the abolition of controls, and many new Indian giants emerged like Tata Motors, Reliance, Bajaj etc. A few Indian companies were indeed taken over by multinational corporations, but most Indian companies comfortably held their own, and dozens became multinationals in their own right, acquiring companies across the globe. The multinational firm Arcelor Mittal, with roots in India, is now the world's largest steel company. India's Tata Steel has taken over and turned around Corus, an Anglo-Dutch company six times its size. The Birla group has taken over Novellis of Canada to become the sixth biggest aluminium company in the world. Tata Motors has acquired and turned around Jaguar Land Rover, an iconic company that had run up huge losses under previous owners like BMW and Ford. Many top Indian software and pharmaceutical companies have become multinationals through foreign acquisitions. Indeed, India began to rival China in making acquisitions abroad.

Far from suffering a fiscal squeeze on social spending, such spending rose to new heights, financed by booming revenues that accompanied booming GDP growth. However, failure to reform service delivery meant that much of the additional revenue was wasted or diverted to the undeserving, while corruption flourished. Despite such waste, India enjoyed a record increase in literacy in the two decades of reform, and poverty fell substantially. However, some social indicators did not improve quickly, and India's proportion of underweight children—

a measure of malnutrition—was the third-worst in the world at 46.7 percent. This is one reason India remained far down in the Human Development Index of the United Nations. Twenty years after reforms began, the Indian public is angry at high corruption arising out of crony capitalism, often a product of half-baked reform. Many analysts also worry that inequality is rising, the poor have not benefited enough, and poor states are getting left behind even as Maoist insurrection in many states worsens. But the unfinished agenda remains large.



Working of Regional Rural Bank

"A case study of Assam Gramin Vikash Bank of Barbaruah"

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INTRODUCTION

The emergence of rural Banking in India can be traced back to early twentieth century with the establishment of credit co-operative in 1904. During 1950-51 such credit co-operative could provide only 2.9 percent and the total loan requirement of cultivator and non-cultivators of the rural India; while the bulk of borrowing was made from professional money lender (43.8%), friends and relative (14.4%) and other sources (41.8%). Thus the rural credit structure including the Primary Agriculture credit societies (PACS) remained financially and administratively weak to provide necessary credit to the rural people.

The necessity and importance of the institutional rural credit structure was recognised soon after the submission of the recommendations of "An India Rural Credit Survey" (AIRCS, 1951) in 1954. As per the recommendation of AIRCS committee the first step taken in the direction was conversion of the Imperial Bank of India, which acted as a major supplier of credit in the country into State Bank of India in 1955 (as per BIACT, 1955).

So, in a bid to expedite the rural development of the country, the RRB were established in 1975. The RRB soon after their establishment have shown tremendous growth in the term of branch expansion. Further the RRB were expected to have the ability to mobilize the dormant rural deposit access to rural money market and in providing of small credit to small and marginal farmers, rural artisans, agricultural labourers and to other people of small means engaged in productive activities in rural sector.

ABOUT AGVB

The idea of RRB was mooted by the Govt. of India in the year 1975 to bring about the desired uplift of the rural economy and accordingly RRB Act 1976 was passed.

In Assam all together RRB were opened at different point of time beginning with Pragotish Gaonlia Bank. The proactive and rural bias of these bank culminated not only in the rural masses but also in the dispensation of credit to such people mostly for priority sectors activities. Govt. of India vide Notification No. F7/(25)/05 dated 12th Jan 2006 amalgamated the RRB sponsored by the UBI in the State of Assam to form AGVB. The amalgamated the Pragotish Gaonlia Bank (Estd. 06/07/1976), Laxmi Gaonlia Bank (29/07/1980), Cachar Gramin Bank (Estd. 31/03/1981), the Subhansri Gaonlia Bank (Estd. 30/03/1982). Thus AGVB has come in to exist from 12th Jan 06 covering the area of operation of the pre-amalgamated RRBs with Head-office Guwahati. The Bank covers 25 out of 28 Dist of the state through its strong.

Methodology:

In order to achieve the objective of study both primary and secondary data are collected from AGVB and by interviewing and from other sources. Secondary data are collected from (i) different web site of RRBs, (ii) annual report of published by AGVB.

Review of Literature

Prakash Brahma and other (2005) have made a study on the problem and prospect of institutional sources of agriculture credit. They have conducted that the RRBs are confronting several constraints such as multi-agency control, restricted area of operation, unplanned, inefficient staff and high incidence of overdue.

K. Bagchi and other (2005) have made a study on the growth of the RRBs in West Bengal. They have concluded that manpower development; planning, training, business diversification, re-capitalization and branch nationalization have contributed largely in revival of workings of the RRBs.

Objective of Study: The study has been carried out with single objective to find out the working result of Assam Gramin Vikas Bank.

Profile of Sample Study:-

For the purpose of carrying out the study the Researcher has selected Assam Gramin Vikash Bank of Barbaruah village.

MOBILIZATION OF FINANCIAL RESOURCES

Financial resources is the life blood of a banking institution upon which its growth, expansion and viability depends

Sources of Capital Finance:- An RRB requires enough working capital to carry out

its banking operation properly in their specified operational area. The various sources of working capital of an RRB may be classified as follows:

Owned Fund:

- (i) Share capital
- (ii) Reserve

Procured Fund:

- (i) Deposit
- (ii) Browing (Refinance)
- (iii) Other Liabilities

(A) Owned Fund:-

(i) Share Capital:- Paid up share capital and the accumulated reserve constitute the owned fund of an RRB. The paid up share capital is contributed by the Central Govt., State Govt. and the sponsoring bank at varying proportion.

The proportion and size of subscribed share capital of an RRB as laid down in section-5 RRB Act, 1976 is usually of the following type:-

| Subscribed | Proportion of subscribed shares |
|--------------------|---------------------------------|
| Central Government | 50 percent |
| State Government | 15 percent |
| Sponsor | 35 percent |

(Table 1 showing financial resources of AGVB of Borbaruah Branch during 2010-2012)

| Year | Financial Resources | | | | | |
|------|---------------------|---------|--------------------|---------|-----------------------|-------|
| | Share capital | Reserve | Additional capital | Deposit | Borrowing Outstanding | Total |
| 2010 | N.A | N.A | N.A | 55920 | 189 | 748 |
| 2011 | N.A | N.A | N.A | 66148 | 218 | 8798 |
| 2012 | N.A | N.A | N.A | 76702 | 203 | 9704 |

(ii) Reserve

Reserve fund constitute internally generated fund by way of accumulated profit, depreciation and other statutory reserve. The reserve fund of an RRB depends on the adequacy of the Net Profit earned by it through banking operation. An RRB should

transfer 25% of the annual net profit to its reserve fund.

(B) Procured Fund:-

The various types of deposit accepted from the general public, the borrowing from the refinancing institution

such as NABARD, IDBI, SIDBI and sponsor bank and other liabilities are the secondary sources of capital finance for on RRB. Capital finance acquired from such sources is termed as procured fund for the selected RRBs of the state and their trend have been analyzed below:

(1) Analysis of deposit:- An important

source of fund for a bank for enlarging its working capital is the mobilization of deposit. An RRB parks the deposit of the public mainly 3 (three) different types of accounts-

- (a) Current Account
- (b) Saving Deposit Account
- (c) Fixed or Term Deposit Account

(Table 2 showing various forms of deposit of by the customer to the AGVB of Borbaruah Branch for the year 2010-2012)

| Year | Current Deposit | Saving Deposit | Term Deposit | Total |
|------|-----------------|----------------|--------------|--------|
| 2010 | 28.00 | 332.20 | 199.00 | 559.20 |
| 2011 | 26.90 | 389.50 | 245.08 | 661.48 |
| 2012 | 35.17 | 425.97 | 305.88 | 767.02 |

(Sources of Primary Data)

Analysis

The above analysis shows that the businessman of Barbaruah region are increasing their banking habits because the current deposit figure shows a increase of 8.27lakhs during 2011-12. Analysis of the saving deposits shows that there is a negative increase in saving deposit. Because of the impact or increasing numbers of commercial bank in Barbaruah. Analysis of the term deposit shows that there is a positive increase in term and fixed deposit. Because of good interest provided by the bank on fixed and

term it has been observed that the volume of low cost deposit.

(2) Analysis of Borrowing (Refinance):- The RRB of the state receives refinance from various sources such as : (a) NABARD, (b) Sponsoring Bank, (c) Industrial Development Bank of India, (d) Small Industries Development Bank of India (SIDBI). Such refinance are as follow:

Analysis of Advance:- The advances of an RRB may be broadly classified into:

- (i) Priority Sector Advances
- (ii) Non-Priority Sector Advance

(Table 3 showing Sector wise distribution of outstanding loans and advances of the Assam Gramin Vikas Bank of Borbaruah Branch for the period 2010-2012)

| Year | Priority sector advances | Non-Priority sector advances | Total |
|------|--------------------------|------------------------------|--------|
| 2010 | 113.90 | 75.80 | 189.70 |
| 2011 | 135.30 | 82.80 | 218.10 |
| 2012 | 126.00 | 77.22 | 203.22 |

(Sources Primary Data)

Analysis of Priority Sector & Non-Priority Sector: The advances to priority sector are showing a positive growth from 2010 to 2012 and negative growth in 2011 to 2012. And the advances to non-priority sectors are showing a positive increase from 2010 to 2011 and negative growth in 2011 to 2012.

Credit Deposit Ratio: Credit Deposit Ratio one of the important measure of estimating the performance of a bank is credit

Deposit. It is computed multiplying the credit deposit co-efficient by 100.

(Table 4 showing credit deposit ratio of Assam Gramin Vikas Bank for the period 2010-2012)

The credit deposit ratio is showing a decreasing trend from 2010 to 2012. Credit Deposit Ratio = Credit/Deposit×100

| Year | Deposits | Credit | Credit Deposit ratio |
|------|----------|--------|----------------------|
| 2010 | 559.20 | 189.70 | 33.92 |
| 2011 | 661.48 | 218.10 | 32.97 |
| 2012 | 767.02 | 203.22 | 26.49 |

Analysis of Recovery Performance:-

(Sources Primary Data)

(Table 5 showing Recovery Performance of Assam Gramin Vikas Bank of Borbaruah Branch of Assam for the period 2010-2012)

| Year | Target (%) | Recovery (%) | Recovery Amount (Lakhs) | Overdue Amount (Lakhs) |
|------|------------|--------------|-------------------------|------------------------|
| 2010 | 85 | 78 | 45 | 12.69 |
| 2011 | 85 | 76 | 50 | 15.79 |
| 2012 | 90 | 79 | 60 | 15.97 |

Though the recover position of the AGVB of the barbaruah as a whole is not satisfactory, yet they AGVB have well succeeded in achieving the major objective of the providing institutional credit to the weaker section of society.

The Branch Manager of the AGVB of the barbaruah has suggestion to adopt certain steps to embolden the recovery drives. There are as follow:

- Joint recovery drive
- Follow up bakijai case
- Organizing of debt recovery company
- Follow up action by the head office of the RRB
- To increase the number of staff in the bank branches

Volume of NPA:- The NPA refer to the asset, which do not generate any interest to the bank but retard profitability.

(Table 6 showing Component of Non-Performing Asset of Assam Gramin Vikas Bank of Borbaruah Branch for the period 2010-2012)

| Year | 2010 | 2011 | 2012 |
|----------------|-------|------|------|
| Amount (lakhs) | 10.66 | 8.12 | 5.6 |

Analysis for Non-Performing Assets:

The volume of NPA is decreasing considerably from the period 2010 to 2012. The above analyses show that bank is taking steps to reduce the level of NPA.

Component of Income: Major component of income of Assam Gramin Vikas Bank of Borbaruah Branch are categorized as below:

- Interest on investment
- Interest on income and advances
- Others receipts (such as issue of duplicate passbook, bank charges, interest subsidies, commissions, loan processing fees etc.)

(Table 7 showing Component of incomes of Assam Gramin Vikas Bank of Borbaruah Branch for the period 2010-2012)

| | Component of Income | 2010 | 2011 | 2012 |
|---|---------------------------------|-------|-------|-------|
| 1 | Interest on Investment | N.A | N.A | N.A |
| 2 | Interest on Income and Advances | 9.67 | 16.81 | 20.29 |
| 3 | Other Receipts | 53.38 | 25.31 | 34.35 |
| | Total | 63.05 | 42.12 | 54.64 |

(Sources Primary Data)

Analysis:

The major component of income of Assam Gramin Vikas Bank of Borbaruah Branch are categorized as below:

- Interest on investment
- Interest on income and advances
- Others receipts.

Whatever investment is made by AGVB is made by head office. Interest on income and advances is major sources of Revenue Income for the Bank. Bank made advances to different sectors such as priority and non- priority sectors and in return they get interest from it. Another important sources of income is other receipt, which include bank charge, interest subsidy, commission, duplicate passbook, loan processing fees, etc.

Components of Expenditure:

The major components of expenditure found in the Borbaruah Branch of the state may be categorized into:

- Operating Expenditure
- Non-Operating Expenditure

(Table 8 showing Component of Expenditure of Assam Gramin Vikash Bank for the period 2010-2012)

| | Component of Expenditure | 2010 | 2011 | 2012 |
|---|--------------------------|-------|-------|-------|
| 1 | Interest on Deposit | 35.99 | 27.81 | 31.03 |
| 2 | Interest on Borrowing | N.A | N.A | N.A |

| | | | | |
|---|--------------------------------|-------|-------|-------|
| 3 | Salary | 13.53 | 11.24 | 12.02 |
| 4 | Provision made during the year | N.A | N.A | N.A |
| 5 | Other Expenditure | 2.03 | 0.87 | 0.55 |
| 6 | Total | 51.55 | 39.92 | 43.60 |

(Sources Primary Data)

The major components of expenditure of Assam Gramin Vikash Bank of Borbaruah Branch are as follows:

- Interest on Deposit
- Salary
- Other Expenditure

The expenditure of bank may vary from time to time depending upon its financial activities. Higher its financial operation higher will be the expenditure of the bank.

(Table 9 showing Working result of Profit and Loss of AGVB of Borbaruah Branch For the period 2010-2012)

| Year | Income | Expenditure | Profit | Loss |
|------|--------|-------------|--------|------|
| 2010 | 63.05 | 51.55 | 11.50 | - |
| 2011 | 42.12 | 39.92 | 2.20 | - |
| 2012 | 54.64 | 43.60 | 11.04 | - |

(Sources Primary Data)

Analysis:

The working result of AGVB of Borbaruah Branch is showing positive result in three year at a fluctuation rate. There has been profit for the bank for last three year.

CONCLUSION: To conclude the finding of the study reflect that the overall structure of and financial performance of Assam Gramin Vikash Bank of Barbaruah village is satisfactory but the major challenges is face by coming up of commercial bank.

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Reading Chicana: Gender, Ethnicity and Racism in Mexican american Women Poetry

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I believe in revolution
because everywhere the crosses are
burning ...
there are snipers in the schools
(I know you don't believe this ...
But they are not shooting at you.) ...
I'm marked by the color of my skin.
The bullets are discrete and designed to kill
slowly ...
these bullets bury deeper than logic.
Racism is not intellectual.
I can not reason these scars away ...
Every day I am deluged with reminders
that this is not
my land ____
and this is my land ...

L.D. Cervantes

"Chicana" refers to women of Mexican descent who are born and/or raised in the

United States

The United States is a multi-ethnic nation. With the multi-cultural development of the globe, the literature of ethnic minorities has become a quite important voice in American Literature. In addition to the Afro-American literature, Asian-American literature and Native American literature, Latino/a American literature has made a splendid figure in American Literature with the rise of their social position. Latino/a American literature has drawn people's attention because of its special ethnic cultural element. Among the Latino/a literature, the "Chicana" literature is a unique one, which has become a new voice in the ethnic American women literature.

Chicana poetry deals with dilemmas resulting from the intersection of the identities of "Chicana" and "feminist" and of "Chicana" and "poet". From its inception, American poetry was largely a "new" entity formally and stylistically. Whitman, of course, casts his long shadow over American poetics. Though perhaps it is too easy to suggest that the expansiveness of Whitman's lines formally iterates the nation's simultaneous imagining of larger social and economic borders via manifest destiny, Whitman himself relishes frontier expansion (A Poetics of Suspicion: Chicano/Chicana Poetry and the New, J. Michael Martinez and Jordan Windholz) In a letter to Emerson, Whitman proclaims

"Open the doors of the West, Call for the new great masters to comprehend new arts, new perfection, new wants...."

Chicanas began to publish a few years after their Chicano brothers. They wanted to tell their literary counterparts and the larger society what Chicanos had not articulated, or perhaps could not articulate. At this time Chicanas find themselves at the juncture of two parallel, and for them seemingly contradictory movements in the United States. The first movement which comprises both men and women centers on the struggle of the Chicano ethnic group for cultural determination. The second is the women's movement, which is primarily white and middle class. Chicana poetry can be viewed as a poetry of conflict and struggle. Since the term "Chicana" designates at once both gender and an ethnic identification, two central determinants are gender and identity. Gloria Anzaldua, a famous Chicana feminist proclaims, "I will have my voice, Indian, Spanish, white. I will have my serpent's tongue-my women voice, my sexual voice, my poet's voice, I will overcome the tradition of silence."

One option available to the Chicana poets was to see themselves as members of a community of women, or a community based on gender. A second option was to see themselves as members of a community of a racial minority, a community based on

ethnicity. "Woman" and "Chicana" thus represent the two main social identities that shape and determine these poet's responses to their dilemma. The third important identity is that of a poet, for these writers may also view themselves as writers of a poetic community. This article focuses on studying some contemporary Chicana poetry. Throughout history, Chicana women have been dominated by men, cultures, and the world; with their voices and poems, these women have developed a strong sense of self-identification and celebration. Lorna Dee Cervantes is a well-known Chicana poet. She grew up in San Jose, California and now teaches at the University of Colorado at Boulder. Cervantes uses emotion and imagery in her writings to effectively report the experience of the Chicana women. Cervantes informs her readers that self-definition and self-invention are consistent in much of the Chicana poetry that exists today. "Thus what has developed was a poetry of performance whose strength and vivacity lay in its oral qualities rather than its power on the printed page." The only true understanding of the women in America during the pre-colombian era is through verbal stories and poetry; much of which has been lost.

...two fast
women living cheek to cheek,
still tasting the dog's
breath of boys. . .
Their wordless tongues we stole
and tasted the power. . .
... We could take
something of life and not
give it back.....

-L.D.Cervantes

In this poem, "For Virginia Chavez", Cervantes utilizes the imagery of a home filled with women, (or just women filling a home), and a dog as the presence of man. Though the dog's, with no voice, "their wordless tongues" could practice no power over the residing females. The last few lines are saddening. The mere use of dominance is something not often available to these Chicana women. This is what Cervantes can finally "take . . . and not give back".

Sandra Cisneros is also a Chicana poet who grew up in poverty and was surrounded by six brothers. "The House on Mango Street" is considered "an elegant literary piece, somewhere between fiction and poetry." Like Lorna Dee Cervantes, Cisneros focuses on implementing and being proud of her Chicana identity. She paints the picture of a proud and unique individual; even hoping to stand out in her racist environment.

I who arrived as deliberate as Tuesday
without my hat and shoes
with one rude black tatoo
and purpose as thick as pumpkin. . .

One day I'll write my name on everything
as certain as a trail of bread. . .
You'll see. You'll see.
I will not out so easily
I was here. As loud as trumpet.
As real as pebble in the shoe.
A tiger tooth. A definite voodoo.
Do not erase me.

-S. Cisneros

This poem, "Tho So-and-So's", begins with a proud tone. She pictured a young, rebellious girl on her first day at a new school. In the second stanza, however, Cisneros changes her tone a bit. She begins to identify herself as a burden to those around her; ". . . As real as pebble in the shoe, . . . A definite voodoo". It's almost as if the author is jabbing at the dominant behavior of society; she is demanding attention that she and other Chicanas deserve. Her self-identification gives her and Chicanas everywhere some identity to celebrate. Uniqueness and strength characterize this ideal woman.

No history
So she tried to buy one
paying dearly for fringed rugs
she hung like relic tapestries
next to Queen Anne chairs from Sears. . .
One unkind day her story broke upon her
suddenly-like and egg cracked sharply-
and out spilled the messy query
that left her wet with shiny tears
Without a history
Cordelia Candelaria, another Chicana poet

writes of "buying" a history through actions such as hanging rugs characteristic of Chicanos around the house, (not making these rugs, but rather buying them from the dominant society). Candelaria compares the revelation of the Chicana past to the sudden cracking of an egg. This reveals surprise and towards the end of this poem, sadness is expressed; ". . . that left her with shiny tears". This poem is not written with piercing and powerful words, yet it accomplishes that very effect. Assimilation to a society is unconscious in this poem, which is very interesting. Imagine a race oppressed for so long that the offsprings don't even recognize the alterations imposed upon their culture.

Although many factors have contributed to continuing the historical subordination of the Chicana women, these poets and writers provide a true retrospect. It is through these poets that the Chicanas can be identified and appreciated. Much talent successfully makes the voices of the Chicana women one to be reckoned with. These poets teach different lessons about what it means to be a Chicana and a woman writing poetry in a cultural sphere defined by the relationship between Mexico and the United States.

Representation of cultures in the works of henry james

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The presence of Henry James as one of the most important figures in transatlantic literature cannot be understated. However it is interesting to see how American literature deflects by way of identifying and defining certain issues which are considered as significant in Henry James's studies, the understanding of the cultural relations and international themes. His works marks the frequent juxtaposition of characters from the Old World (Europe), embodying a feudal civilization that is beautiful, sometimes full of corruption, which are both attractive and exciting. The characters from the New World (America), includes people who are open minded, and confident and embody the virtues of freedom and a more highly evolved moral character of the new American society. James tries to explore this type of clash of personalities and cultures, in stories of personal relationships where power is sometimes exercised for the good of others or sometimes badly. Henry James work to entail this kind of international issues and most of his works portray his position as an expatriate, i.e. an outsider living in Europe.

In the novels of Henry James we find that there is some kind of relationships between the two nations namely, America and Europe. In his book on Hawthorne, Henry James lists "the absent things in American life". Such listings of American cultural lacks became a commonplace for fifty years on both sides of the Atlantic. For Americans they served as an excuse; while for the British, they constituted an indictment. For James, the first Euro-American, they were excused and accused as well as something more: an American boast. James expresses shock at his compilation, after his most ambitious enumeration of absences. An English or French imagination would find "appalling" some such list; it seems an "indictment. . . shedding an almost lurid light". The Old World European writer believes that "if these things are left out everything is left out". But, according to James "The American knows

that a good deal remains; what it is that remains- that is his secret, his joke as one may say"

Robert Weisbuch in his book *Atlantic Double-Cross* attempts to describe this saving secret, this cosmic joke by which American writers could laugh off the burden of Britain, to emphasize that Hawthorne's contemporaries did not possess the confidence evinced by James in hindsight. They worried that there might be no secret at all and that the joke might be on them. They engaged in a simplistic debate over the secret's hiding place; and yet the final result of this debate, despite the naivete of its warning attitudes and the impossible clumsiness of its terms, was to create an American secret, which in truth was not a priori existent anywhere.

According to Henry James, there is no clear division, no clear condemnation and praise of culture as against or in favor of the other between Europe and America. The good and bad elements may be present in both. James preferred to maintain a neutral stand in his writings, because to him such neutrality was a sign of civilization. For example, he wrote:

'I can't look at the English-American world, or feel about them, any more save as a big Anglo-Saxon total, destined to such an amount of melting together that an insistence on their differences becomes more and more idle and pedantic; and that melting together will come the faster the more one takes the two countries as continuous or less convertible or at any rate as simply different chapters of the

same general subject. Literature, fiction in particular, affords a magnificent arm for such taking for granted and one may so do an excellent work with it. I have not the hesitation in saying that I aspire to write in such a way that it would be impossible to an outsider to say whether I am at a given moment an American writing about England or an Englishman writing about America (dealing as I do with both countries,) and so far from being ashamed of such ambiguity I should be exceedingly proud of it, for it would be highly civilized.'

But instead of just mentioning culture vaguely, it is important to define culture in general terms and how James portrays culture in his work.

For James, 'culture' is certainly a complex and problematical value, as it is found in those ancient myths, where culture is experience, experience is knowledge, and knowledge is loss of innocence. He portrays this in the image of the characters in his novels, the innocent ones who are usually Americans. These characters are confronted with the choice of good and evil in a life of high sophistication and worldly pleasures; while the worldly ones who are usually Europeans are influenced, transformed or sometimes destroyed, by the unique power of innocence.

James saw culture as an equivocal element, something inviting and menacing at the same time, as demonstrated in the life of his character named Christopher Newman in the novel *The American*. In the first part of the novel, it was the agreeable experiences

full of lessons that Newman learnt at his coming to Europe, from Mrs. Tristram, and partly from Valentin de Bellegarde, the younger son of the Bellegarde family; he came with a deep thirst for knowledge and with a strong eagerness to learn and experience its rich culture, with a ready adventurous spirit. And the stage was also prepared for him; he came to Europe, Paris in search of a beautiful wife to complete his fortune. He declares this to Mrs. Tristram when she asked Newman whether he has ever really loved anyone. He says no, but admits that after years of hard work he has recently been feeling an inexplicable desire to settle down, stretch out, and haul in.

"Bravo!" Mrs. Tristram cried; "that's what I want to hear you say. You're the great Western Barbarian, stepping forth in his innocence and might, gazing a while at this poor corrupt old world and then swooping down on it."

"I have the instincts-have them deeply-if I haven't the forms of a high old civilisation," Newman [replied]. "I stick to that. If you don't believe it I should like to prove it to you."

Newman reveals that he needs a wife to complete his fortune, in order to transform soulless piles of money into a valuable currency capable of giving satisfaction, bringing satiation, and making affection manifest. Newman's search for a wife initially appears as a search for the ultimate object. According to Newman only a perfect wife can raise him to the plane of human interaction and love, far above the level of acquiring and producing objects. He further suggested that if he finds

someone worthy of his affection and admiration, he will willingly let her become the absolute center of his world. Hearing this Mrs. Tristram introduces him to the beautiful Claire de Cintre, the widowed daughter of an impossibly aristocratic family, the Bellegardes. He was deeply impressed by her beauty and attitude and received the courage to go on in his pursuit. Mrs. Tristram also encourages him to spend the summer seeing Europe. Newman is a natural tourist and spends a wonderful summer traveling. He started to enjoy his life in Europe with all these new kind of experiences. His proposal for marrying Claire was also accepted by her family at first. But it was only in the second half of the book that he encountered the evils of Europe in the form of Claire's mother, Marquise and her elder brother, Urbain, and became bound by them, making his journey there seem like a trip to hell. And so thoroughly did the drama of conscience and culture, innocence and experience, possess James's imagination that it continued to be latent in several of his novels, even where the settings and character were entirely non-American.

Vernon Louis Parrington puts it in his essay *Henry James and the Nostalgia of Culture*. James conception of culture, like that of Edith Wharton is abstract, 'he suppose it to be something apart from social conventions or physical environment, something embodied in a few spirits of a class that for generations, presumably cherished them'. And whether it is at all attainable is the question. Most of his characters are not able to reach the top of this ladder which he has set, and those who reach near it are handicapped and ended up their hope

before they really fully achieved their goal and returns back to their own culture. Parrington said:

'The gracious culture that James persistently attributes to certain choice circles in Europe was only a figment of his romantic fancy - a fact that after long rambling on the continent and nearly forty years' unbroken residence in England, he came finally to recognise. It was this failure to find the substance of his dream that imparted on his work a note of wistfulness.'

In most of James's novels and in the trend of thought he passes across through his characters, it can be seen that James adored Europe as the altar on which culture should be worshipped, but at the same time he saw Europe as a seat of decadence, worldliness or materialism and deceit. While for him America stood for innocence, Europe stood for the corruption and moral decay. And so, James seems like one sitting on a fence, confused with his ideas about the two nations. He left America for a long time searching for better home in Europe, but he was not totally happy with his action, he often questioned himself whether he made the wise decision by coming to Europe or rather he regretted his action.

As it is already seen what culture meant for Henry James, it is necessary to understand his views of civilization. James used the term civilization most frequently to mean culture in his fictions. To him civilization did not denote the area of interest of historian; he reflected slightly or commented on the political, social, economic processes of history or

contemporary life. James's term resembles the earlier, non-sociological definition of culture.

James views of culture did not originate from him alone. He was more or less representing aesthetic tradition of classical stoicism as it was propagated in his age by Ruskin, Pater and Arnold. Only that he presented it in the form of civilization. Berland stated in his critique: Culture and Conduct in The Novels of Henry James:

'Culture in the accumulated monuments of arts was Europe, and Europe was the altar of culture newly dedicated by Ruskin, Arnold and Pater upon which the Americans come to worship.'

To conclude this topic, James defended this civilization, but he also had his occasional doubts against his conviction about culture, after experiencing certain occurrences in modern times such as the First World War. He wrote:

'The plunge of civilization into abyss of blood and darkness ... is a thing that so gives away the whole long age during which we have supposed the world to be, with whatever abatement, gradually bettering, that to have to take it all now for what the treacherous years were all the while really making for and meaning is too tragic for any words.'

This type of matter of Americans in Europe is not simply a case of the innocents abroad, but also one of the remaking of cultural power at the moment of modernity.



