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সম্পাদকদ্বয় :

প্ৰণৱ পাল

ড° বিজু মৰাণ



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Message

To,

Shri Biju Moran
Shri Pranab Paul
Joint Editors
Research Journal 'Khoj'
IQAC, Dibru College
Dibrugarh



I am delighted to note the publication of the multidisciplinary *Research Journal 'Khoj'*, being published by the IQAC, Dibru College, Dibrugarh.

In the wake of the modern education system, research work has contributed significantly towards the improvement in teaching and learning process by putting emphasis on publications among academics. The system of Higher Education need to go a long way in developing a culture that promotes and encourages research, which has the capacity to foster many positive changes in the society at large.

I firmly believe that the *Research Journal 'Khoj'* will play as an important component of education in providing the young scholars, as well as the upcoming faculty members, a unique opportunity to examine their Research Work from different perspectives and to present their findings and opinions to a wider readership.

I hope that the Journal will succeed in its objective to usher in an era of much needed research. I convey my best wishes for the successful publication of the *Journal*.

With best regards.

Alak K. Buragohain

অধ্যক্ষৰ কাৰ্যালয় : ডিব্ৰু মহাবিদ্যালয়
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ড° পৰেশ বৰুৱা

অধ্যক্ষ

প্ৰসংগ :

তাৰিখ :



শুভেচ্ছাবাণী

সমগ্ৰ অসমৰ প্ৰেক্ষাপটত ডিব্ৰুগড় চহৰ অন্যতম বৌদ্ধিক চিন্তা-চৰ্চাৰ কেন্দ্ৰস্বৰূপ। অসমৰ প্ৰথমখন চিকিৎসা মহাবিদ্যালয়, ডিব্ৰুগড় বিশ্ববিদ্যালয় আদিৰ স্থাপনে ডিব্ৰুগড়ক সদায়ে এক সুকীয়া বিদ্যায়তনিক মাত্ৰা প্ৰদান কৰি আহিছে। এই ডিব্ৰুগড় চহৰৰ মাজমজিয়াত অৱস্থিত ডিব্ৰু মহাবিদ্যালয় চহৰখনৰ ভিতৰতে কলা, বাণিজ্য আৰু বিজ্ঞান — এই তিনিওটা শৈক্ষিক শাখা থকা উচ্চশিক্ষাৰ একমাত্ৰ শিক্ষানুষ্ঠান। ১৯৬৩ চনৰ ১৬ আগষ্টৰ দিনা প্ৰতিষ্ঠা লাভ কৰা মহাবিদ্যালয়খনিয়ে ইতিমধ্যে সোণালী জয়ন্তী বৰ্ষ উদযাপন কৰাৰ সোণালী গৌৰৱ অৰ্জন কৰিছে। তদুপৰি ৰাষ্ট্ৰীয় মূল্যায়ণ আৰু প্ৰত্যায়ন পৰিষদে শেহতীয়াকৈ মহাবিদ্যালয়খনৰ সকলো দিশ পুংখানুপুংখকপত অধ্যয়ন আৰু বিশ্লেষণ কৰি 'এ গ্ৰেড'ৰ মহাবিদ্যালয় হিচাপে স্বীকৃতি প্ৰদান কৰিছে। এই স্বীকৃতি মহাবিদ্যালয়খনৰ ইতিহাসত এক গৌৰৱোজ্জ্বল অধ্যায়।

স্থায়ী দাতা নথকা মহাবিদ্যালয়খন প্ৰতিষ্ঠাৰ বেলিকা গুৰি ধৰোঁতাসকলে কেনে কষ্ট কৰিবলগীয়া হৈছিল তাক পুনৰাবৃত্তি কৰাৰ প্ৰয়োজন নাই। সেয়ে প্ৰতিষ্ঠাৰ দিনটো অধিক ৰমণীয় আৰু স্মৰণীয় কৰি তুলিবলৈ সৰ্বতোপ্ৰকাৰে প্ৰয়াস কৰি অহা হৈছে। ইয়াৰে অংশস্বৰূপে 'খোজ' নামেৰে ISSN নম্বৰ সহকাৰে এখনি গৱেষণা পত্ৰিকা প্ৰতি বছৰে প্ৰকাশ কৰি অহা হৈছে। প্ৰধানকৈ গৱেষণামূলক আৰু মৌলিক চিন্তাধাৰাৰ লেখা প্ৰকাশ কৰা গৱেষণা পত্ৰিকাখনিয়ে অধ্যাপক-অধ্যাপিকাসকলৰ চিন্তাধাৰাক পাঠকৰ মাজলৈ কঢ়িয়াই নিবলৈ সক্ষম হৈছে। তদুপৰি লেখক-লেখিকাৰ বাবে এখনি শক্তিশালী মঞ্চ তৈয়াৰ কৰাতো গৱেষণা পত্ৰিকাখনিয়ে এক অনবদ্য ভূমিকা পালন কৰিবলৈ সমৰ্থ হৈছে।

সাম্প্ৰতিক সময়ৰ কেইবাটাও চিন্তনীয় বিষয়ক কেন্দ্ৰ কৰি 'খোজ'ৰ এই সংখ্যাটো প্ৰকাশ কৰিবলৈ দিহা কৰা হৈছে। এই সংখ্যাটো সম্পাদনাৰ ভাৰ বহন কৰিছে ড° বিজু মৰাণ আৰু অধ্যাপক প্ৰণৱ পালে। দুয়োগৰাকীলৈ মোৰ আন্তৰিক শুভেচ্ছা যাচিছোঁ। ইয়াৰ উপৰি সম্পাদনা সমিতিৰ সমূহ বিষয়ববীয়ালৈ আন্তৰিক শুভেচ্ছা আৰু ধন্যবাদ জ্ঞাপন কৰিছোঁ। আশা কৰোঁ পত্ৰিকাখনিত আলোচিত হোৱা বিষয়সমূহে ন ন চিন্তাৰ বাট মুকলি কৰিব আৰু পৰিৱেশ চিন্তাৰ জগতখনতো বিশেষ অৰিহণা যোগাব।

তাৰিখ : ০১.১১.২০১৭

ইতি

ড° পৰেশ বৰুৱা

অধ্যক্ষ, ডিব্ৰু মহাবিদ্যালয়, ডিব্ৰুগড়।



সম্পাদকৰ কাপেৰে...

বিদ্যায়তনিক সততাৰ সপক্ষে অলপ চিন্তা

ভগৱানক একান্তভাৱে পূজিলেও কোনো লোকৰ ঘৰ ধনে-ধানে উপচি নপৰে, কিন্তু পূজোঁতাজনে মনত অনাবিল সুখ আৰু শান্তি লাভ কৰে। একেদৰে সৎ পথত থকা লোকসকলে জীৱনত অশেষ দুখ-যাতনা ভুগিবলগীয়া হ'লেও গভীৰ মানসিক প্ৰশান্তি লাভ কৰাৰ বেলিকা অলপো হীন-দেড়ি নহয়। সততা মানৱীয় চৰিত্ৰৰ অন্যতম ঘাই ভূষণ। 'সত্যৰ সদায় জয়' আপ্তবাক্যশাৰী সম্প্ৰতি আংশিকভাৱে অপ্ৰাসংগিক হৈ পৰিলেও সৎ পথত থাকিলে মানসিক প্ৰশান্তি লাভ কৰাটো অৱধাৰিত। বিদ্যায়তনিক দিশটোতো সততা অতি প্ৰয়োজন। এই সম্পৰ্কে অলপ ব্যাখ্যাৰ প্ৰয়োজন আছে।

ধৰ্মীয় দিশৰপৰা সমগ্ৰ অসমখনক একত্ৰিত কৰি তোলাৰ ক্ষেত্ৰত অগ্ৰণী ভূমিকা লোৱা মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱৰ সমসাময়িক সমাজখনত যথেষ্ট বিশৃংখলতা আছিল। সমাজত ধৰ্মৰ নামত চলি অহা অন্যায়-অবিচাৰৰ বিৰুদ্ধে শংকৰদেৱে স্ব-প্ৰৱৰ্তিত একশৰণ নৱবৈষ্ণৱ ভাগৱতী ধৰ্মৰ জৰিয়তে ব্যাপক সংস্কাৰ আৰম্ভ কৰিলে। গীত, নৃত্য আৰু সাহিত্যৰ জৰিয়তে মানুহৰ মাজত ধৰ্মৰ বাণী বিয়পাই দিলে। তেখেতৰ সমকালীন দুই-এক লোকেও সাহিত্য ৰচনা কৰিছিল যদিও সেই সাহিত্য শংকৰ-মাধৱৰ নামতে ভণিতা পেলাই গৈছে। স্বাভাৱিকতে প্ৰশ্ন হয় নিজে ৰচনা কৰা সাহিত্যত নিজৰ নাম নিদি কিয় শংকৰ-মাধৱৰ নামত এৰি গৈছিল? ইয়াৰ একাধিক উত্তৰ হ'ব পাৰে। এক— শংকৰ-মাধৱৰ শাৰীৰ সাহিত্য সৃষ্টি কৰিব পৰা নাছিল আৰু পঢ়ুৱৈৰ অভাৱ হ'ব বুলি ভাবিছিল। দুই— বহল দৃষ্টিৰে সমাজৰ কথা ভাবিছিল যাতে সাহিত্য সৃষ্টিৰ অনুকূল পৰিৱেশ ৰচনা হয়। তিনি— ৰচকৰ খ্যাতিতকৈ ৰচনাৰ খ্যাতি বিচাৰিছিল আদি। বোধহয় সেই সময়ত তেওঁলোকৰ দৰে অখ্যাত লোকৰ ৰচনা আনে পঢ়া সম্পৰ্কে সন্দেহ উপজিছিল আৰু তাৰ কাৰণেই নিজে ৰচনা কৰিলেও সেয়া শংকৰ-মাধৱৰ নামত এৰি গৈছিল। কিন্তু সম্প্ৰতি ইয়াৰ সম্পূৰ্ণ বিপৰীত পৰিৱেশ এটাই বিদ্যায়তনিক সমাজখনক গ্ৰাস কৰি আনিছে।

একবিংশ শতিকাৰ বিজ্ঞান আৰু প্ৰযুক্তিবিদ্যাৰ জয় জয় ময় ময় এই সময়তো বৌদ্ধিক দিশত এক দৈন্যই বিৰাজ কৰি আছে। নিৰলস শ্ৰমৰ অন্তত লিখি উলিওৱা কোনো লোকৰ তথ্য,

সিদ্ধান্ত আদি যাৰতীয় অনুমতি নোলোৱাকৈ বা ঋণ স্বীকাৰ নকৰাকৈ নিজৰ নামত প্ৰকাশ কৰাৰ অন্তত পৰম্পৰাই সম্প্ৰতি গা কৰি উঠিছে। লোকৰ চিন্তা আৰু কৰ্মক নিজৰ বুলি দাবী কৰাৰ দৰে বিদ্বৎ সমাজক লজ্জানত কৰাৰ দৰে ঘটনা সংঘটিত হৈছে। লোকৰ সম্পত্তি অন্যায়ভাৱে কৰাটো এখন সভ্য সমাজৰ লক্ষণ নহয়। তেনে ক্ষেত্ৰত আনৰ নিৰন্তৰ চেষ্টা, হাড়ভাঙা শ্ৰমৰ অন্তত লাভ কৰা সিদ্ধান্ত চুৰি কৰাটোও জঘন্য অপৰাধ। নিশাটোৰ ভিতৰতে বিয়াগোম সাহিত্যিক হোৱাৰ উন্মাদ বাসনাই সম্প্ৰতি শিক্ষাজগতৰ বিস্তৰ ক্ষতি সাধন কৰিছে। পাঠকতকৈ সেয়ে লিখকৰ সংখ্যা বৃদ্ধি হোৱাৰ উপক্ৰম হৈছে।

গভীৰ নিশাই পাছৰ দিনটো অধিক উজ্জ্বল হোৱাৰ বাৰ্তা বহন কৰে। একেদৰে কোনো কামত যিমানৈ পৰিশ্ৰম হয়, সেই কামৰপৰা লাভ কৰা মানসিক তৃপ্তিও সিমানেই মধুৰ হয়। বিস্তৰ অধ্যয়ন এৰি অল্প জ্ঞানেৰে কোনো বিষয়ক বিস্তাৰ কৰিবলৈ গ'লে তাৰ পৰিণাম বিষময় হয়। কম অথবা বিনা পৰিশ্ৰমেৰে খ্যাতি অৰ্জন কৰিবলৈ বিচৰা দুৰ্বাৰ প্ৰয়াসে বৰ্তমানৰ বিদ্যায়তনিক জগতখনলৈ অন্তত বাৰ্তা কঢ়িয়াই আনিছে। তদুপৰি লেখক হোৱাৰ অতৃপ্ত বাসনাই বহু মানুহক অসং কাম কৰিবলৈ ধাৰাবাহিকভাৱে উদগনি যোগাই আহিছে। সেয়ে মানুহে ব্যাপকতালৈ চিন্তা নকৰি এই চুটি জীৱন কালত মৌলিকভাৱে সীমিতসংখ্যক কাম কৰিলেও সমাজৰ বহু উপকাৰ হয়। গতিকে বিদ্যায়তনিক সততাক মূলধন হিচাপে লৈ সমাজ জীৱনলৈ আগবঢ়োৱা ক্ষুদ্ৰ অৱদানো বহু সময়ত অমূল্য হৈ পৰে।

২০০৯ চনতে 'খোজ'ৰ প্ৰস্তাৱনা সংখ্যাটো প্ৰকাশ পাইছিল আৰু ডিব্ৰু মহাবিদ্যালয় প্ৰতিষ্ঠাৰ দিনটোতে উন্মোচিত হৈছিল। এই সংখ্যাটি যুটীয়াভাৱে অধ্যাপক চন্দ্ৰশুভ বড়া আৰু ড° বিজু মৰাণে সম্পাদনা কৰি উলিয়াইছিল। গৱেষণাধৰ্মী আলোচনীখন প্ৰকাশৰ অন্যতম মুখ্য উদ্দেশ্য আছিল মহাবিদ্যালয়খনিত 'চিৰিয়াচ' লেখক-লেখিকাৰ এখন শক্তিশালী মঞ্চ তৈয়াৰ কৰা। চাওঁতে চাওঁতে এটা দশক পূৰ্ণ হোৱাৰ সময় আহি পৰিল। এয়া এক শুভ বাৰ্তা বুলি অভিহিত কৰিব লাগিব। কাৰণ এনে কিমান আলোচনীয়ে জন্ম লাভ কৰি অকালতে হেৰাই গৈছে তাৰ লেখ-জোখ নাই। 'খোজ'এ নতুন নতুন বিদ্যায়তনিক পৰিমণ্ডলত প্ৰৱেশ কৰক আৰু জ্ঞান মণ্ডন কৰি সকলোকে তাৰ ভাগ দিয়ক তাকে সম্পাদনাৰ মেজৰপৰা গভীৰভাৱে আশা কৰা হৈছে।

গৱেষণাধৰ্মী এই আলোচনীখন যিসকল লেখক-লেখিকাৰ মূল্যবান লেখাৰ জৰিয়তে সজাই তোলা হ'ল তেখেতলোকলৈ আন্তৰিক ধন্যবাদ জনাইছোঁ। লেখাসমূহ চাই প্ৰকাশৰ যোগ্য কৰি তোলা পণ্ডিতমণ্ডলীৰ শলাগ লৈছোঁ। মহাবিদ্যালয়ৰ মাননীয় অধ্যক্ষ ড° পৰেশ বৰুৱাদেৱে যাৰতীয় দিহা-পৰামৰ্শৰ আগবঢ়োৱাৰ লগতে প্ৰকাশন ব্যয় বহন কৰি প্ৰকাশৰ পথ সুগম কৰি তুলিছে। তেখেতলৈ ধন্যবাদ জ্ঞাপন কৰিছোঁ। একেদৰে সম্পাদনা সমিতিৰ সমূহ সদস্য-সদস্যা আৰু কৌশলভ প্ৰকাশনৰ বিষয়ববীয়ালৈ আন্তৰিক কৃতজ্ঞতা জনাইছোঁ।

ইতি

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সম্পাদকদ্বয়, খোজ

বিষয়সূচী

Contents

- চাণক্য নীতিত নাৰী আৰু ইয়াৰ প্ৰাসঙ্গিকতা /৭
✍অদিতি বৰুৱা
- সৌৰভ কুমাৰ চলিহাৰ 'বীণা কুটীৰ' গল্পৰ ভাববস্তুৰ বিশ্লেষণ /১১
✍মৌচুমী দত্ত
- জ্যোতিপ্ৰসাদ আগৰৱালাৰ 'শোণিত কুঁৱৰী' নাটক : এটি পৰ্যালোচনা /১৭
✍বিজু মৰাণ
- উজনি অসমৰ বৌদ্ধধৰ্মাৱলম্বী তামাং জনগোষ্ঠীৰ উৎসৱ-অনুষ্ঠান এক ক্ষেত্ৰভিত্তিক অধ্যয়ন /২২
✍স্মৃতিৰেখা চেতিয়া সন্দিকৈ
- THE COOPERATIVE BANKS MICRO FINANCE TO THE SMALL FARMERS IN THE DIBRUGARH DISTRICT OF ASSAM – A Study of its Opportunities and Challenges /৩৭
✍Kamalendu Saikia
- A SOCIOLOGICAL STUDY OF MODERNIZATION PROCESS AMONG THE ADIS OF ARUNACHAL PRADESH (A preliminary Study) /৪৬
✍Nandini Konwar
- "HUMAN RIGHTS ARE UNIVERSAL, ABSOLUTE AND INHERENT"—A CRITICAL ANALYSIS /৪৯
✍Nimisha Sandilya
- AMBEDKAR AGAINST CASTEISM /৬০
✍Mitali Baruah
- A STUDY ON THE SOCIO-ECONOMIC PROBLEM OF SCHEDULED TRIBE STUDENTS IN HIGHER EDUCATION WITH SPECIAL REFERENCE TO THE MISHING OF RAM NAGAR VILLAGE OF SIVSAGAR DISTRICT, ASSAM /৬৮
✍Jadovananda Taya
- THE SOCIO-ECONOMIC LIFE AMONG THE TEA COMMUNITY: AN ANALYTICAL STUDY /৭৫
✍Jolly Chutia

- A STUDY ON SOCIO-ECONOMIC BACKGROUND OF ENTREPRENEURS IN SMALL SCALE INDUSTRIES IN ASSAM —WITH SPECIAL REFERENCE TO DIBRUGARH DISTRICT /৮৩
✍Sohan Lal Yadav
- GOODS AND SERVICES TAX IN INDIA: A PRECAP /৮৯
✍Varsha Agarwal
- COST COMPARATIVE ANALYSIS OF JOHA RICE AND RANJIT RICE CULTIVATION WITH SPECIAL REFERENCE TO KAKOPATHAR BLOCK OF TINSUKIA DISTRICT, ASSAM /৯৭
✍Murchana Gogoi
- MODERNISATION AND ITS IMPACT ON SOCIETY /১০৮
✍Rahul Kumar Das
- FOOD AND FEEDING HABITS OF *Mystus Vittatus* (BLOCH) IN FRESHWATER HABITAT /১১৭
✍Jyotima Phukon
- A BRIEF HISTORY OF PROGRAMMING LANGUAGES /১২৩
✍Niaz Ali Shah
- PHYTOCHEMICAL ANALYSIS OF ETHANOLIC EXTRACT OF LEAVES OF *Chromolaena odorata* (L.) King and Robinson /১৩০
✍Atanu Konwar & Pranab Paul
- TRADITIONAL BELIEF AND PRACTICES OF THE DEORIS OF DIBRUGARH /১৩৬
✍Promanita Bora
- THE SINGPHOS—A STUDY OF THEIR FERTILITY BEHAVIOUR /১৪৪
✍Nabanita Dutta
- FEMALE WORKFORCE PARTICIPATION IN SLUMS OF DIBRUGARH CITY: A CASE STUDY OF GRAHAM BAZAR SLUM POCKET /১৫২
✍Poppy Gogoi

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চাণক্য নীতিত নারী আৰু ইয়াৰ প্ৰাসংগিকতা

অদিতি বৰুৱা

০.০০ উপক্ৰমণিকা :

ভাৰতীয় ৰাজনীতিত চাণক্য এটি প্ৰখ্যাত নাম। প্ৰধানকৈ কৌটিল্য নামেৰেই জনসাধাৰণৰ মাজত পৰিচিত এইজন ব্যক্তিয়ে ৰজা নন্দৰ কু-শাসন দূৰ কৰি মৌৰ্য সাম্ৰাজ্য প্ৰতিষ্ঠা কৰিছিল। চণকৰ পুত্ৰ হোৱা বাবে চাণক্য আৰু কুটিল ৰাজনীতিবিদ হোৱা বাবে তেখেতক কৌটিল্য বুলি কোৱা হয়। তেখেতৰ প্ৰকৃত নাম হৈছে বিষ্ণুগুপ্ত। ভাৰতবৰ্ষৰ ৰাজনীতিৰ ক্ষেত্ৰখনত কৌটিল্যৰ অৱদান সকলোৰে জ্ঞাত যদিও তেওঁৰ জীৱন চৰ্চাৰ প্ৰামাণিকতা বিশেষ পোৱা নাযায়। পোৱা যায় ৰাজনীতিৰ ক্ষেত্ৰখনক সমৃদ্ধ কৰা তেখেতৰ বিখ্যাত গ্ৰন্থ ‘অৰ্থশাস্ত্ৰ’ আৰু জীৱন তথা সংসাৰৰ বিভিন্ন দিশক লৈ তেখেতে ৰচনা কৰি যোৱা নীতিসমূহ, যিসমূহ এতিয়াও জনসাধাৰণৰ মাজত ‘চাণক্য নীতি’ ৰূপে সমাদৃত। মানৱ জীৱনৰ এনে এটি দিশ নাই যি চাণক্য নীতিত স্থান পোৱা নাই। সেইসমূহৰ ভিতৰত কাৰ্য-অকাৰ্য বিচাৰ, দুৰ্জনৰ লগত ৰাখিব লগীয়া দূৰত্ব, ব্যসনৰ সংজ্ঞা, শিক্ষা, বুদ্ধিমত্তা, শ্ৰম, সু-স্বাস্থ্য, বিদ্যা আদিৰ ওপৰত গুৰুত্ব, গুণ-অৱগুণৰ বিচাৰ, সংসঙ্গ, স্ত্ৰী ধৰ্ম, গুৰুমহিমা, সত্যৰ মহিমা ইত্যাদি। দেখা যায় যে মানৱ জীৱনৰ প্ৰায় সকলো দিশেই চাণক্যই তেওঁৰ নীতিত আলোচনা কৰিছে। এই আলোচনাত চাণক্য নীতিত নারীৰ স্থান সম্পৰ্কে আলোচনা কৰাৰ প্ৰয়াস কৰা হৈছে।

১.০০ বিষয় বিশ্লেষণ :

নারীক সৃষ্টিকৰ্তাৰ এক অভিনৱ সৃষ্টি বুলি যুগে যুগে স্বীকাৰ কৰি অহা হৈছে। সাহিত্য, সংস্কৃতি, ৰাজনীতি, বুৰঞ্জী এই সকলোতে সময় আৰু পৰিস্থিতি সাপেক্ষে নারীয়ে বিভিন্ন ৰূপত জনসমাজত ধৰা দি আহিছে। একোগৰাকী নারীয়ে জীৱন চক্ৰৰ ভিন ভিন সময়ত মাতৃ, কন্যা, ভগ্নী, পত্নী আদি বিভিন্ন চৰিত্ৰত সুকলমে আৰু নিয়াৰিকৈ নিজৰ কৰ্তব্য আৰু দায়িত্ব পালন কৰাৰ অসংখ্য উদাহৰণ সকলোৰে জ্ঞাত। এই দায়িত্বসমূহ পালন কৰিবলৈ যাওঁতে তেওঁলোকৰ যি চৰিত্ৰগত বৈশিষ্ট্য ফুটি উঠে আৰু প্ৰয়োজন সাপেক্ষে তেওঁলোকৰ মৰ্যাদা আৰু সন্মানৰ হকে সমাজ বা ঘৰ এখনে ল'বলগীয়া ব্যৱস্থাসমূহৰ বিষয়ে আচাৰ্য চাণক্যই তেখেতৰ চাণক্য নীতিৰ বিভিন্ন ঠাইত আলোচনা কৰিছে।

নারীয়ে জীৱনকালত ৰূপায়িত কৰা এটি প্ৰধান ৰূপ হ'ল মাতৃ। সন্তানৰ জীৱনত মাতৃৰ ভূমিকা অস্বীকাৰ্য। কাৰণ সন্তানক গৰ্ভধাৰণ কৰাৰপৰা লালন-পালন কৰি ডাঙৰ-দীঘল কৰালৈকে, সন্তানক

সং পথ প্রদর্শনৰদ্বাৰা সু-শিক্ষা প্ৰদান কৰালৈকে এগৰাকী নাৰীয়ে এক গুৰুত্বপূৰ্ণ ভূমিকা পালন কৰিবলগীয়া হয়। সেয়ে চাণক্য নীতিত মাতৃৰ প্ৰতি সন্মান প্ৰদৰ্শন কৰি কৈছে যে মাতৃতকৈ শ্ৰেষ্ঠ দেৱতা কোনোৱেই হ'ব নোৱাৰে।^১ এই মাতৃও আকৌ চাণক্য নীতি অনুসাৰে পাঁচ প্ৰকাৰৰ। তেওঁলোক হৈছে ৰজাৰ পত্নী, মিত্ৰ পত্নী, গুৰু পত্নী, শাহ আৰু নিজৰ জন্মদাত্ৰী মাতৃ। এই পঞ্চমাতৃ সদায় পূজনীয়া অথবা আদৰ্শগীয়া।^২ এই নীতি অনুসাৰে পৰম্পৰিক সদায়েই মাতৃ ৰূপে জ্ঞান কৰিব লাগে।^৩ যিদৰে পৰম ধনক সদায়েই শিলৰ দৰে কঠিন বুলি জ্ঞান কৰিব লাগে, তেনেদৰে অন্যৰ পত্নীকো সদায় মাতৃৰ জ্ঞান কৰা উচিত বুলি চাণক্যই তেওঁৰ নীতিত উল্লেখ কৰিছে।

এগৰাকী নাৰীয়ে তেওঁৰ জীৱন কালত নিৰ্বাহ কৰা অন্য এটা গুৰুত্বপূৰ্ণ ভূমিকা হ'ল পত্নী। এগৰাকী পত্নীয়ে আজীৱন স্বামীৰ সুখ-দুখৰ লগৰী হৈ কৰ্তব্য-নিৰ্বাহ কৰে। চাণক্যৰ দৃষ্টিত স্বামীয়ে পত্নীক ধন-সম্পত্তিতকৈ অধিক যত্নেৰে ৰক্ষা কৰিব লাগে।^৪ কাৰণ বৃদ্ধাৱস্থাত একমাত্ৰ পত্নীহে স্বামীৰ লগৰী হয়। বৃদ্ধাৱস্থাত পত্নীৰ মৃত্যু হ'লে কোনেও খবৰ নলয় আৰু তেনে ব্যক্তিয়ে অনেক সময়ত অনাদৰ ভোগ কৰিবলগীয়া হয়। অৱশ্যে দুষ্টা পত্নীৰ লগত গৃহবাস কৰাটোও মৃত্যুতুল্য বুলি এই নীতিয়ে মত প্ৰকাশ কৰিছে। কাৰণ দুষ্টা স্ত্ৰীৰ সঙ্গ সৰল হৃদয়ৰ ব্যক্তিৰ বাবে সদায় দুখদায়ক।^৫ চাণক্যৰ মতে স্ত্ৰীৰ বিশ্বাসযোগ্যতা নিৰ্দ্ধাৰণ কৰিব পাৰি বিপদৰ সময়ত অথবা ধন ক্ষয় হোৱাৰ সময়ত। স্বামী ধনহীন অথবা বিপদৰ সন্মুখীন হোৱাৰ সময়ত যি স্ত্ৰীয়ে স্বামীৰ সঙ্গ ত্যাগ নকৰে তেনে স্ত্ৰীকহে চাণক্যই উত্তম শ্ৰেণীৰ বুলি মত প্ৰকাশ কৰিছে। অৰ্থাৎ বিপদৰ সময়তহে ভাৰ্যাৰ প্ৰকৃত স্বৰূপ প্ৰকাশ পায়।^৬ আকৌ এগৰাকী উত্তম পত্নী তেৱেঁই, যি সদায় পতিক সুখদান কৰে, যি মন-বাক্য আৰু কৰ্মৰে পৱিত্ৰ, পতিব্ৰতা, গৃহকাৰ্যত নিপুণা আৰু সত্যবাদিনী। এনে এগৰাকী স্ত্ৰীহে মান-সন্মানৰ যোগ্য বুলি এই গ্ৰন্থই মত প্ৰকাশ কৰিছে।^৭ চাণক্য নীতিয়ে পতিয়েই স্ত্ৰীৰ পৰম গুৰু বুলি বাৰে বাৰে মত প্ৰকাশ কৰিছে।^৮ আনকি এই গ্ৰন্থই পতিব্ৰতা হোৱাটোৱেই নাৰীৰ প্ৰধান সৌন্দৰ্য^৯ বুলিও মত প্ৰকাশ কৰিছে। লগতে এই কথাও কৈছে যে পত্নীয়ে কৰা দুষ্কৰ্মৰ ফল পতিয়েই ভোগ কৰিব লাগে।^{১০} সেয়ে পত্নীক ৰক্ষণাবেক্ষণ দিয়াটো হৈছে পতিৰ প্ৰথম আৰু প্ৰধান কাম। চাণক্য নীতিৰ মতে সেইগৰাকীয়েই উত্তম ভাৰ্যা যাৰ বাবে এখন ঘৰত সুখ-শান্তি অব্যাহত থাকে।^{১১} যি গৰাকী পত্নীৰ বাবে এখন ঘৰৰ সুখ-শান্তি ভঙ্গ হয় তেনে পত্নী ব্যৰ্থ বুলি এই গ্ৰন্থখনে মত প্ৰকাশ কৰিছে। এনে ক্ষেত্ৰত ক্ৰোধশীলা পত্নীক ত্যাগ কৰা উচিত বুলি এই গ্ৰন্থত পোৱা যায়।^{১২} কাৰণ গুণৱতী স্ত্ৰীৰদ্বাৰাহে এখন ঘৰৰ শোভা বৃদ্ধি হয়।^{১৩}

পত্নীৰ গুণ-অৱগুণ আলোচনা কৰাৰ মাজত কিন্তু তেওঁৰ সুৰক্ষাৰ দিশটোও এই নীতিয়ে অৱহেলা কৰা নাই। অন্যৰ গৃহত দীৰ্ঘকাল ধৰি থকা পত্নী যে সুৰক্ষিত নহয় সেই কথাও এই নীতিয়ে সোঁৱৰাই দিছে।^{১৪} আকৌ যি নাৰী নিত্য ভ্ৰমণশীল হৈ থাকে তেনে নাৰীৰ ওপৰতো যে সমাজৰ চোকা দৃষ্টি সদা ন্যস্ত হৈ থাকে সেই কথাৰো উমান এই গ্ৰন্থত পোৱা যায়। এই নীতিৰ মতে সদা ভ্ৰমণশীল নাৰী যি কোনো সময়ত ধৰ্ম পথৰপৰা বিচলিত হ'ব পাৰে।^{১৫}

মন কৰিবলগীয়া যে চাণক্য নীতিয়ে একে সময়তে নাৰীৰ বাবে শিক্ষাৰ প্ৰয়োজনীয়তাকো স্বীকাৰ কৰিছে। যিদৰে গন্ধৰ্বহীন পুষ্পই শোভা নাপায়, তেনেদৰে ৰূপ-যৌৱনসম্পন্ন বা উচ্চ কুলত জন্মা নাৰীও বিদ্যাৰ অবিহনে শোভিত নহয় বুলি এই নীতিত পোৱা যায়।^{১৬} শাৰীৰিক সৌন্দৰ্যৰ লগতে

নাৰীৰ সৌন্দৰ্য বৃদ্ধিৰ অন্য এক কাৰক হ'ল — মধুৰ ব্যৱহাৰ। এই গুণৰ ওপৰতো চাণক্য নীতিয়ে গুৰুত্ব আৰোপ কৰিবলৈ পাহৰা নাই।^{১৭}

সেয়ে হ'লেও চাণক্যই নাৰীক যে কেতিয়াও বিশ্বাস কৰা নাছিল সেই কথাৰো উমান পোৱা যায় এই গ্ৰন্থৰপৰাই। এই গ্ৰন্থত নাৰীক নদী, অস্ত্ৰধাৰী বা নখ আৰু শিংযুক্ত প্ৰাণীৰ লগত তুলনা কৰা দেখা যায়। যিদৰে নদীয়ে কেতিয়া পাৰ খহায় ক'ব নোৱাৰি, অস্ত্ৰধাৰীয়ে কেতিয়া অস্ত্ৰ ব্যৱহাৰ কৰে অথবা নখ আৰু শিংযুক্ত প্ৰাণীয়ে কেতিয়া আঘাত কৰে ক'ব নোৱাৰি, তেনেদৰে ৰাজ পৰিয়ালত জন্ম হ'লেও নাৰীয়ে কেতিয়া বিশ্বাসঘাতকতা কৰে সেই কথা ক'ব নোৱাৰি বুলি এই গ্ৰন্থই মত প্ৰকাশ কৰিছে।^{১৮} অৱশ্যে চাণক্য নীতিয়ে নাৰীৰ সন্দৰ্ভত কেতবোৰ হাস্যস্পন্দ মতো আগবঢ়াইছে — যেনে নাৰীয়ে তুলনামূলকভাৱে পুৰুষতকৈ দুগুণ অধিক ভোজন কৰে। এনেবোৰ কথা সাধাৰণীকৰণৰ ফলত অনেক শিক্ষিত নাৰীও ইয়াৰ আওতাত সোমাই পৰা দেখা পোৱা যায়।

চাণক্য নীতিৰ দ্বিতীয় অধ্যায়ত পোৱা যায় যে, নাৰীৰ মাজত মিছা কথা কোৱা, নিজৰ সামৰ্থ্যতকৈ অধিক সাহস প্ৰদৰ্শন কৰা, ছল-কপটতাৰে কাৰ্য কৰা, মলিন বা নিৰ্দয়ী হোৱা ইত্যাদি স্বভাৱজাত। কিন্তু লজ্জাৰূপী ধনপুৰুষতকৈ স্ত্ৰীৰ মাজত চাৰিগুণ অধিক পৰিমাণে দেখা পোৱা যায়। এই লজ্জা আকৌ কুলীন স্ত্ৰীৰ বাবে সম্পদস্বৰূপ।

পিছে নাৰীৰ মাজত দেখা পোৱা সাহস পুৰুষতকৈ ছয়গুণ পৰিমাণে বেছি বুলিও এই নীতিয়ে মত প্ৰকাশ কৰিছে। ইতিহাসৰ পৃষ্ঠা লুটিয়ালে এনে অলেখ উদাহৰণ পোৱা যায় য'ত ৰজাই পৃষ্ঠগংগ দিব খোজাৰ সময়ত ৰাণীসকলে সাহসেৰে পৰিস্থিতিৰ মুখামুখি হৈ নিজৰ আৰু দেশৰ সন্মান অক্ষুণ্ণ ৰাখিবলৈ সক্ষম হৈছিল। ভাৰতবৰ্ষৰ ৰাজপুত নাৰীসকলৰ এনে সাহসৰ কাহিনীয়ে চাণক্য নীতিৰ এই মন্তব্যক প্ৰতিষ্ঠা কৰাত নিশ্চয়কৈ সহায় কৰিছে। এইখিনিতে মন কৰিবলগীয়া যে গুণৱতী কন্যা নীহকুলজাত হ'লেও বিবাহৰ উপযোগী বুলি চাণক্যই মত প্ৰকাশ কৰিছে।^{১৯}

২.০০ উপসংহাৰ :

ওপৰৰ আলোচনাৰপৰা দেখা যায় যে চাণক্য নীতিত নাৰীৰ প্ৰতি সন্মান লাঘৱসূচক বহুতো মন্তব্য আছে বুলি অনেকে মত প্ৰকাশ কৰিলেও সেই কথা এশ শতাংশই শুদ্ধ নহয়। বৰং নাৰীক মাতৃৰূপে দেৱতাৰ শাৰীত স্থান দিয়া, নাৰীৰ শিক্ষাৰ ওপৰত গুৰুত্ব প্ৰদান কৰা, নাৰীৰ সুৰক্ষাৰ ক্ষেত্ৰত প্ৰাধান্য দিয়া আদি বিষয়সমূহে এনে কথাৰ অসাৰতাকে প্ৰতিপন্ন কৰে বুলি ডাঠকৈ ক'ব পাৰি। যিদৰে সংসাৰত ভাল-বেয়া দুই শ্ৰেণীৰ ব্যক্তি থাকে, তেনেদৰে নাৰীৰ মাজতো ভাল-বেয়া দুই শ্ৰেণীৰ চৰিত্ৰ দেখা পোৱা যায়। চাণক্য নীতিয়ে অকুলীন অৰ্থাৎ বেশ্যাসকলকো সমাজৰ অংশ হিচাপে গণ্য কৰিও কিছুমান বক্তব্য আগবঢ়াইছে। অথবা বিভিন্ন ক্ষেত্ৰত নাৰী বিপথে যোৱা দেখি সেই সম্পৰ্কে মত প্ৰকাশ কৰিছে। সেইবোৰ কথাৰ সাধাৰণীকৰণৰদ্বাৰা চাণক্য নীতিত নাৰীৰ স্থান অৱনমিত হোৱা বুলি ক'লে নিশ্চয় ভুল কৰা হ'ব। আটাইতকৈ ডাঙৰ কথা চাণক্য নীতিয়ে সেই সময়ৰ সমাজৰ প্ৰচলিত বিষয়সমূহকহে নীতিৰ আকাৰত উপস্থাপন কৰিছে। তদুপৰি বৰ্তমান নাৰীৰ সবলীকৰণৰ সপক্ষে যি সামাজিক আন্দোলন গঢ়ি উঠা দেখা গৈছে সেই আন্দোলন শ-শ বছৰ পূৰ্বেই চাণক্যই আৰম্ভ কৰি গৈছে বুলি ক'লে নিশ্চয়

ভুল কৰা নহ'ব। তাৰ সাক্ষ্য বহন কৰিছে নাৰী শিক্ষা আৰু সুবক্ষাৰ ক্ষেত্ৰত লাভ কৰা চাণক্যৰ নীতিসমূহে। সেই দিশৰপৰা আধুনিক যুগতো চাণক্য নীতিৰ প্ৰাসঙ্গিকতা বিদ্যমান বুলি ক'ব পাৰি।■

প্ৰসঙ্গ নিৰ্দেশ :

- (১) ন মাতুঃ পৰং দৈৱতম্।। চা. নী. ১৭-৭
- (২) ৰাজপত্নী গুৰোঃ পত্নী মিত্ৰপত্নী তথেষচ। পত্নীমাতা স্বমাতা চ পত্নীমাতা মাতৰঃ স্মৃতাঃ।। তথা, ৫-২৩
- (৩) মাতুৰং পৰদাৰেষু।। তথা, ১২-১৪
- (৪) দাৰান্ ৰক্ষেনৈবপি।। তথা, ১-৬
- (৫) দুষ্টাশ্চীভৰণেন... পণ্ডিতো প্যৱসীদতি।। তথা, ১-৪
- (৬) ভাৰ্যা চ বিভৱক্ষয়ে।। তথা, ১-১১
- (৭) সা ভাৰ্যা য়া শুচিৰ্দক্ষা সা ভাৰ্যা য়া পতিব্ৰতা। সা ভাৰ্যা য়া পতিপ্ৰীতা সা ভাৰ্যা য়া সত্যবাদিনী।। তথা, ৩-১৩
- (৮) পতিৰেব গুৰুঃ স্ত্ৰীণাং।। তথা, ৫-১
- (৯) স্ত্ৰীণাং ৰূপং পতিব্ৰতম্।। তথা, ৩-৯
- (১০) ভৰ্তা চ স্বীকৃতং পাপং।। তথা, ৬-১০
- (১১) সা ভাৰ্যা যত্ৰ নিবৃতিঃ।। তথা, ২-৪
- (১২) ত্যজেৎ ক্ৰোধমুখী ভাৰ্যা।। তথা, ৪-১৬
- (১৩) স্ত্ৰী দিব্যা শোভতে গৃহে।। তথা, ২-২০
- (১৪) পৰগৃহেষু কামিনীং শীঘ্ৰং নশ্যন্ত্যসংশয়ম্।। তথা, ২-১৫
- (১৫) ভ্ৰমন্তী স্ত্ৰী বিনশ্যতি।। তথা, ৬-৪
- (১৬) ৰূপ যৌৱনসম্পন্ন বিশালকুলসম্ভৱাঃ। বিদ্যাহীনা ন শোভন্তে নিৰ্গন্ধা ইব কিংশুকাঃ।। তথা, ৩-৮ আৰু ৮-২১
- (১৭) ৰূপযৌৱনমাধুৰ্যং স্ত্ৰীণাং বলমুত্তমম্ তথা।। তথা, ৭-১০
- (১৮) বিশ্বাসো নৈব কৰ্তব্যঃ স্ত্ৰীষু ৰাজকুলেষু চ।। তথা, ১-১৫
- (১৯) স্ত্ৰীৰত্নং দুষ্কুলাদপি।। তথা, ১-১৬

সহায়ক গ্ৰন্থ :

ৰাৱত, ৰাজেন্দ্ৰ (সম্পা.) : সম্পূৰ্ণ চাণক্য নীতি, স্বাস্থিক পাব্লিকেশ্যন, দিল্লী।

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সৌৰভ কুমাৰ চলিহাৰ 'বীণা কুটীৰ' গল্পৰ ভাববস্তুৰ বিশ্লেষণ

মৌচুমী দত্ত

০.০০ আৰম্ভণি :

যুদ্ধোত্তৰ যুগ বা ৰামধেনু যুগ (১৯৪০-১৯৭০) অসমীয়া চুটিগল্পৰ বাবে এক বিশেষত্বপূৰ্ণ যুগ। দ্বিতীয় বিশ্বযুদ্ধ, ভাৰতৰ স্বাধীনতা আন্দোলনকে ধৰি অন্যান্য ৰাজনৈতিক আৰু সামাজিক ঘটনাই অসমৰ জাতীয় জীৱনলৈ বহুতো পৰিৱৰ্তন আনে। যাৰ ফলত অসমীয়া সাহিত্য জগতখনলৈও পৰিৱৰ্তন আহে। এনে পৰিৱৰ্তিত চেতনাবোধৰ মাজতে 'জয়ন্তী' আৰু 'ৰামধেনু' আলোচনীৰ জন্ম হয়। এই আলোচনীসমূহৰ মাজেদিয়েই প্ৰৱাহিত হ'বলৈ ধৰিলে নতুন নতুন চিন্তাধাৰা, নতুন নতুন সাহিত্যকৰ্ম। ৰাজনৈতিক অস্থিৰ বাতাবৰণ, সংকটাপন্ন অৰ্থনৈতিক পৰিস্থিতি, পৰিৱৰ্তিত মূল্যবোধৰ দ্বন্দ্বই লেখকসকলৰ মনত যি প্ৰতিক্ৰিয়াৰ সৃষ্টি কৰিছিল তাৰ পৰিপ্ৰেক্ষিততে চুটিগল্পৰ ক্ষেত্ৰখনত নতুন দৃষ্টিভঙ্গীৰ সূচনা হ'বলৈ আৰম্ভ কৰিলে। এই যুগৰ চৈয়দ আব্দুল মালিক, বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য, প্ৰফুল্ল দত্ত গোস্বামী, যোগেশ দাস, মহিম বৰা, সৌৰভ কুমাৰ চলিহা, ভবেন্দ্ৰ নাথ শইকীয়া, হোমেন বৰগোহাঞি, চন্দ্ৰপ্ৰসাদ শইকীয়া, স্নেহ দেৱী, লক্ষ্মীনন্দন বৰা, নিৰুপমা বৰগোহাঞি, মেদিনী চৌধুৰী, শীলভদ্ৰ, মামণি ৰয়চম গোস্বামী, নগেন শইকীয়াকে আদি কৰি ভালেসংখ্যক গল্পকাৰে অসমীয়া চুটিগল্পক সমৃদ্ধ কৰে।

সৌৰভ কুমাৰ চলিহা ৰামধেনু যুগৰ এজন স্বনামধন্য লেখক। যাৰ বিশিষ্ট লেখনিসমূহৰ জৰিয়তে প্ৰতিষ্ঠিত হৈছে কিছুমান অভিনৱ কৌশল। প্ৰকাশভঙ্গীৰ অভিনৱত্ব আৰু ৰচনাৰীতিৰ অনন্য কৌশলেৰে তেওঁৰ গল্পসমূহকো কৰি তুলিছে বিশিষ্ট আৰু সৌষ্ঠৱপূৰ্ণ। বিচিত্ৰ ভাববস্তু আৰু অগতানুগতিক আঙ্গিকেৰে চলিহাদেৱ অসমীয়া সাহিত্যৰ চুটিগল্পৰ জগতত এজন শক্তিশালী গল্পকাৰৰূপে বিবেচিত। 'অশান্ত ইলেক্ট্ৰন', 'গোলাম', 'এহাত ডবা', 'ভ্ৰমণ বিৰতি', 'জ্যামিতি', 'অভয়', 'বীণা কুটীৰ', আদি চলিহাদেৱৰ উল্লেখযোগ্য গল্প। চলিহাৰ গল্পৰ বৈশিষ্ট্য সম্পৰ্কত প্ৰহ্লাদ কুমাৰ বৰুৱাৰ এষাৰ মত প্ৰণিধানযোগ্য — "আধুনিক যুগ যন্ত্ৰণাজনিত জীৱনৰ ভগ্ন ছন্দৰ কাৰুণ্য। আধুনিক যন্ত্ৰযুগে মানুহক যিমান ব্যক্তিকেত্ৰিক

কৰি তুলিছে; সিমানেই মানুহ বিচ্ছিন্ন হ'বলৈ বাধ্য। এই ব্যক্তিকেন্দ্ৰিকতাজনিত বিচ্ছিন্নতাবোধ সৌৰভ কুমাৰ চলিহাৰ গল্পত গভীৰ।”

আমাৰ আলোচনাৰ পৰিসৰত বিশ্লেষণাত্মক পদ্ধতিৰে সৌৰভ কুমাৰ চলিহাৰ ‘বীণা কুটীৰ’ গল্পৰ ভাববস্তুৰ এক বিশ্লেষণ আগবঢ়োৱা হৈছে।

১.০০ বিষয় বিশ্লেষণ :

‘বীণা কুটীৰ’ চলিহাদেৱৰ এক সাৰ্থক সৃষ্টি। গল্পটোৰ মাজেদি এটা চৰিত্ৰৰ ভাববিলাসিতাক অত্যন্ত সূক্ষ্মভাৱে দাঙি ধৰা হৈছে। এই বিশ্লেষণ কৰিবলৈ যাওঁতে গল্পলেখকে যুগৰ বোঁৱতি সূঁতিত লুপ্তপ্ৰায় মানসিক প্ৰমূল্যৰ এক ক্ষয়িষ্ণুমান ছবি দাঙি ধৰিছে। এটা ঘৰক কেন্দ্ৰ কৰি গল্পটোৰ নায়ক চৰিত্ৰটোৱে বিভিন্ন দিশত তেওঁৰ পৰ্যবেক্ষণমূলক চিন্তা শক্তি প্ৰসাৰিত কৰিছে। ‘অসম আৰ্হি’ৰ এটা পুৰণি সৰু ঘৰ আৰু তাৰ ওচৰে-পাজৰে ডাঙৰ ডাঙৰ ঘৰৰ সৌধবোৰ জিলিকি আছে। কংক্ৰিটেৰে তৈয়াৰী অট্টালিকাৰ মাজত চেঁপা খাই থকা এই কণমানি ঘৰটোৱে উশাহ ল'বলৈ নোপোৱা যেন বোধ কৰিছে গল্পৰ নায়কে। নায়কৰ লক্ষ্য হ'ল এটা ভাড়াঘৰ বিচাৰি উলিওৱা। অনুসন্ধিৎসু আৰু কৌতুহলী দৃষ্টিৰে ঘৰ বিচাৰি ফুৰা নায়কে এই সৰু ঘৰটো দেখা পালে। যিটো ঘৰৰ গেটৰ লোহাবিলাকত মামৰে ধৰিছে, থিৰিকি-দৰ্জাবোৰত ঘূণে ধৰিছে। ইপিনে সিপিনে বেৰবোৰ প্ৰায় জহি-খহি গৈছে, বাৰাণ্ডাৰ ৰেলিঙত মকৰাই জাল পাতিছে। আধুনিক সভ্যতাৰ কাষত প্ৰায় বিবৰ্ণ হৈ পৰা এই ঘৰটোৱে কিন্তু অন্যতম বৈশিষ্ট্যৰূপে নায়কৰ দৃশ্যপটত তুলি ধৰিছে এজোপা বীণা গছ। যাৰ অৱস্থিতি আধুনিকতাৰ কাষত অত্যন্ত দুৰ্লভ।

এই বীণা গছজোপাৰ আলমতেই নায়কে নিজৰ কল্পনা শক্তিতে তাৰ নাম দিছে ‘বীণা কুটীৰ’ আৰু গল্পটোৰ খাপে খাপে আগবাঢ়ি যোৱা ভাবাবেগকো এই বীণা কুটীৰেই জুমুঠি সাজি দিছে। প্ৰাচীনতাৰ প্ৰতীক স্বৰূপ বীণা কুটীৰে অন্যান্য ঘৰসমূহৰ সন্মুখত নিজৰ নিৰিবিলি পৰিবেশক বৰ্তাই ৰাখি নিঃশব্দে কিবা ভাবিব পাৰে বুলি নায়কে কল্পনাই কৰিব পৰা নাই। কিন্তু ভাবাবেগপ্ৰৱণ নায়কজনে নিজৰ মনৰ জগতত বীণা কুটীৰকে আগস্থান দিছে। তেওঁৰ ভাবজগতক জীপাল কৰি ৰাখিবৰ জোখাৰে বীণা কুটীৰৰ অন্য এটা ৰোমাঞ্চকৰ শিহৰণ তেওঁ অনুভৱ কৰিছে। সেয়েহে তেওঁ কল্পনা কৰে, ঘাঁহনিখন ভালকৈ পৰিষ্কাৰ কৰি ল'লে ৰাতি বাৰান্দাত বহি ভাল লাগিব। বীণা গছডাল হয়তো আকৌ ফুলিব আৰু পাতবোৰৰ ধূলি আঁতৰি আকৌ সজীৱ আৰু সেউজীয়া হ'ব অথবা গছডাল কাটি দিব পৰা যাব। নিজৰ মনে বিচৰা পৰিবেশৰ এই ঘৰটোৰ বাবে তেওঁ ওপৰঞ্চি এশ টকা ভৰিবলৈকো ৰাজী আছে।

ঘৰৰ অনুসন্ধানত যোৱা এই যাত্ৰীজনে চাইকেল ৰখাই ক'কাকোলা খাবৰ বাবে এখন দোকানৰ সন্মুখত ৰ'ল আৰু এইখিনিতেই গল্পটোৰ মাজভাগলৈ অন্য এটি চৰিত্ৰৰ আগমন ঘটিব। এই চৰিত্ৰটোৰ সন্মুখত নায়কজনে ভাড়াঘৰ প্ৰসঙ্গত ‘বীণা কুটীৰ’ নামটোৱেই উত্থাপন কৰিলে। ল'ৰাটোৰ বাবে এই নামটো অতি অচিনাকি কাৰণ ঘৰটোৰ কোনো নিৰ্দিষ্ট নাম ফলক নাছিল। ই কেৱল নায়ক চৰিত্ৰটোৰ তথ্য-পাতি গোটাৰ নোৱাৰিলে। যিখিনি সামান্য ইঙ্গিত পালে সেইখিনিৰেই নায়কজনে কল্পনাৰ জগতত উটি যাব ধৰিলে। যাৰ আলমত গল্পটোৰ ভাববস্তু প্ৰাণ পাই উঠিল। ক'কাকোলাৰ পানীয়খিনি নিঃশব্দে

চুহি থকা নায়কৰ মানস চকুত জলজল পটপটকৈ ভাঁহি উঠিল বীণা-কুটীৰৰ অনিৰ্ণিত কিছুমান স্বাদ। দোকানৰ বিক্ৰেতাজনৰপৰা তেওঁ খুলমূলকৈ গম পাইছিল যে ঘৰটো ভাড়ালৈ নিদিয়। মনস্তাত্ত্বিক দিশত জটিলতাৰ গভীৰলৈ নগৈ নায়কৰ নামত ইয়াৰ কাৰণ আদৰ্শগতভাৱেই নিৰ্মিত হ'ল। তেওঁ ধৰি ল'লে ঘৰখনৰ যিজন বৃদ্ধলোক আছিল তেওঁৰ ইচ্ছা আৰু আদৰ্শক সন্মান কৰিবৰ বাবেই প্ৰথমজন পুতেক (যি বৃত্তিত এজন প্ৰফেছৰ) তেওঁৰ ঘৰটো ভাড়ালৈ নিদিয়। তাৰ জৰিয়তে দেউতাকৰ সমগ্ৰ সত্ত্বা আৰু হৃদয় বৃত্তিক অগ্ৰাধিকাৰ দিবৰ বাবেই ঘৰটো তেওঁ সেই প্ৰাচীনতাৰ মাজতেই ৰাখি থ'ব। নৈতিক-অনৈতিকতাৰ প্ৰচণ্ড সংঘাতক মনোবৈজ্ঞানিক দৃষ্টিভঙ্গীৰে বিশ্লেষণ কৰিব বিচৰা চলিহাদেৱে এই নায়কজনৰ মনোজগততো উপস্থিত কৰাইছেহি কিছুমান মনস্তাত্ত্বিক দিশ। থিয় হৈ বীণা কুটীৰৰ কথা ভাবি থকা নায়কজনে স্বতঃস্ফূৰ্তভাৱেই উপলব্ধি কৰিছে কিছুমান ব্যক্তিৰ সান্নিধ্য। শৰীৰী ৰূপত নহ'লেও নায়কৰ কল্পনাই এনে গতি লৈছে যাৰ আন্তৰিকতাই পাঠকৰ মনতো আহি ঠাই গ্ৰহণ কৰেহি। ক'কাকোলাৰ স্বাদ গ্ৰহণ কৰি থকা মুহূৰ্ততে তেওঁ অন্য এখন জগতত ডুব গৈ আছে য'ত আছে মৃত ভূধৰ গোস্বামী। গোস্বামী আৰু তেওঁৰেই পুতেক যাৰ নাম নিৰ্ণয়ৰ ভাৰো নায়কে নিজেই গ্ৰহণ কৰিছে। অৱশেষত তেওঁৰ নাম ৰাখিছে পৰমেশ গোস্বামী। সেই পৰমেশ গোস্বামীয়ে যেন কোনোবা এজন ভাড়াতীয়াৰ (যাৰ নাম হ'ব পাৰে গণেশ) অনুৰোধ উপেক্ষা কৰি দেউতাকৰ আদৰ্শক জীয়াই ৰখাৰ অত্যাশংক্যৰ কথা বৰ্ণনা কৰি কৈছে — “.... কিন্তু এতিয়া পিতাৰ লাইফ লং বৰ্কৰ স্মৃতি ৰক্ষা কৰাটোও মোৰ এটা কৰ্তব্য, এটা ফিলিয়েন ডিউটি, মই নিজে ইয়াত বাস নকৰিলেও এই ঘৰটোৰ পৰিৱেশ বজাই ৰাখিব লাগিব যিমান দূৰ পাৰো..., ঘৰটো মোক থাকিবলৈ নালাগে সঁচা, ঘৰটো এতিয়া মোৰ সম্পত্তি, মই তাৰপৰা দুটা পইচা উপাৰ্জন কৰি থাকিব পাৰো সঁচা, কিন্তু সেই বুলিয়েই কি মই পিতাৰ ইমান দিনৰ অধ্যৱসায়ৰ সকলো চিনচাব....।”

এনে এটি ভাবাবেগ প্ৰৱণতাৰে অনৈতিকতাৰ মাজত নৈতিকতাক প্ৰতিষ্ঠা কৰিবলৈ যোৱা নায়কৰ চিন্তা শক্তিত যতি পেলালে এটা সত্ত্বাই। নায়ক পুনৰ ঘূৰি আহিল বাস্তবৰ বুকুলৈ। ক'কাকোলাৰ বটলৰ শব্দই নায়কক টানি আনিলে বাস্তবলৈ। ‘বীণা-কুটীৰ’ৰ মোহত আচ্ছন্ন হৈ পৰা নায়কে ইয়াৰ অন্তৰ্ভাগলৈও খুপি-খুপি আগবাঢ়ি গৈছে। বীণা-কুটীৰেই তেওঁৰ কল্পনাত পোখা মেলাইছে ভিন্ন দৃশ্যপটৰ। কাষৰ দালানৰ বিচ্ছুৰিত আলোকে আৰু তাৰ স্থিতিক যেন অধিক ভাবালুতা প্ৰদান কৰিছে। নায়কে ভাবিবলৈ বাধ্য হৈছে বীণা কুটীৰৰ মঞ্চত ইতিমধ্যেই যৱনিকা পৰা তৃপ্তি, আনন্দ, ক্ষোভ, বেদনা, কামনা-বাসনা-লালসা, প্ৰেম-বিৰহৰ কথা। ৰাতি টোপনিৰ মাজতো বীণা-কুটীৰে নায়কক লগ এৰা নাই। সপোন নেদেখিলেও সপোন সপোন লগা ইয়াৰ আৱেশে নায়কক অহৰহ আচ্ছন্ন কৰি আছে। দিনটোৰ কামৰ মাজতো বীণা-কুটীৰৰ চিন্তা নায়কে মাজে মাজে কৰে।

বীণা-কুটীৰ নিজস্ব কল্পনাৰে নাম দি লোৱা এই ঘৰখনৰ প্ৰতিটো বিষয়বস্তুৰ প্ৰতিয়েই নায়ক মোহাচ্ছন্ন। বীণা-কুটীৰত থাকিবলৈ পোৱাৰ হেঁপাহ আৰু আগ্ৰহত নায়কজন অধীৰ হৈ পৰিছে। এই বিষয়ে খবৰ বুটলিবলৈ গৈ পুনৰ তেওঁ ক'কাকোলাৰ দোকানখনত সোমাইছেগৈ। কিন্তু আগদিনাৰ নিচিনাকৈ সজীৱ আৰু উৎফুল্লিত ৰূপত তেওঁ আগৰ ল'ৰাজনক বিচাৰি নাপালে। এজন অচিনাকি নতুন মানুহৰ মনৰ জগতত খোপনি পুতিবলৈ অসুবিধা যেন পাই এবটল ক'কাকোলা লৈ দোকানৰ

এচুকত থিয় হৈ পুনৰ ভাব জগতত ডুব দিলে। নায়কৰ কল্পনাই সৰু-বৰ বিভিন্ন সুঁতি বোৱাই নি নি পুনৰ সেই বীণা কুটীৰৰ মাজতে ভীৰ কৰিছেগৈ। অপৰিচিত ঘৰখনৰ ছোৱালীজনীৰ, তাইৰ স্বামীৰ ফ'ৰ্ড গাড়ী এই সকলোবোৰ যেন অতি আপোন আপোন চিনাকি সাজ পিন্ধি নায়কৰ হৃদয়ত এখন সৰু নৈ বোৱাই দিছেহি। ঘৰৰ নতুন জোঁৱাইৰ নামো তেওঁ ভৱানন্দ দিবলৈ পাহৰা নাই। অনুভূতি প্ৰৱণ আৰু বিশ্লেষণৰ সূক্ষ্মতাৰে এহাল নতুন দম্পতীৰ যুগ্ম জীৱনৰ মিঠা মিঠা লগা কিছুমান ক্ষণ গল্পটোৰ মাজলৈ লৈ অহা হৈছে, যিখিনিক ইয়াত কাব্যিকতাৰে আবেদনময় কৰি তোলা হৈছে। কল্পনাৰ মাজতেই যেন নায়কে শুনা পাইছে — “তাই দেহ ভঙ্গীৰ লগে লগে নতুন মুগাৰ মেখেলা চাদৰৰ দৰে খচ্ মচ্ শব্দ বা ইয়াতো বেনাৰসী আৰু আন্ধাৰত মাজে মাজে গা ভৰা বিলিক।”^{১০} তাৰ পিছত গল্পটোৰ মাজত সংগঠিত হৈ আছে ভৱানন্দ আৰু বীণাৰ আলাপৰ বিভিন্ন টুকুৰা, বীণা-কুটীৰৰ পৰিয়ালৰ মানুহৰ সংখ্যা আৰু ইবিলাকৰ অবৰ্তমানতো এই আটাইবোৰে নায়কৰ মনত বিভিন্ন ধৰণে ক্ৰিয়া কৰি আছে। ভাবৰ জগতত সম্পূৰ্ণ আৱদ্ধ হৈ পৰা মানুহজনৰ বাহ্যিক জগতখনৰ প্ৰতি কণমানো দ্ৰাক্ষেপ নাই। মাথোন মাজে মাজে তেওঁ বাস্তৱলৈ উভতি আহি চকু খায়।

ঘৰটো যে ভাড়া নিদিয়ৈ এই বিষয়লৈ মানুহজন নিশ্চিত হৈছে। তাৰ আঁৰত কোনো জটিলতা নেদেখাকৈয়ে তেওঁ ভাবিছে এইখন পৃথিৱীত এতিয়াও এনে মানুহ আছে যি কেইটামান টকাৰ বাবে ঘৰখনৰ আদৰ্শ আৰু স্থিতিক বিদায় দিব নোখোজে। তেওঁৰ ধাৰণাত ভৱানন্দ বীণাও তেনে আদৰ্শৰ পতি-পত্নী। এই কথাটো ভাবিয়েই তেওঁৰ মনটো ভাল লাগিছে। ইয়াৰ পিছতে নায়কে যিখিনি বাৰ্তা বিলাইছে তাৰ জৰিয়তে আমি যন্ত্ৰযুগৰ এখন সম্পূৰ্ণ ছবিৰ আভাস পাব পাওঁ য'ত মানুহ, প্ৰকৃতি আৰু ইঞ্জিনৰ শব্দই মিছিল আৰম্ভ কৰে। ধোঁৱা আৰু ধূলিৰ ধূসৰতাই আকাশ আচ্ছন্ন কৰে, কদৰ্য আৰু দুৰ্গন্ধ মিহলি হৈ বায়ুমণ্ডল প্ৰদূষিত কৰে। কেইটামান টকাৰ সন্মুখত আদৰ্শ, স্মৃতি, প্ৰেম আৰু আত্মীয়তা সকলো ধূলিৰ লগত বিলীন হৈ পৰে। এই সমস্ত বাস্তৱ আৰু নিষ্ঠুৰ ছবিৰপৰা বীণা-কুটীৰ যেন বহু নিলগত অৱস্থান লৈছে যাৰ বাবে নায়কৰ ভাব প্ৰলুদ্ধ জগতখনে এক অৱলম্বন বিচাৰি পাইছে, য'ত বাহ্যিক জগতৰ আৰামতকৈ প্ৰাণৰ শান্তি আৰু আত্মাৰ আৰামক আগস্থান দিয়া হৈছে। এটুকুৰা মুকলি নীলা আকাশ, প্ৰাণৰ স্পন্দনবোৰ সজীৱ হোৱাকৈ এচাটি মুকলি বতাহ আৰু শান্তি ভৰা এডৰা সেউজীয়া ঘাঁহনি। এই সকলোবোৰ মিলিত হৈ এটা প্ৰিয় পৰিৱেশ গঢ়িব পাৰে।

... তাৰ পিছদিনা প্ৰাণৰ শান্তিভৰা আৰামখিনিক বুকুত বান্ধি লৈ পুনৰ নায়কজন বীণা-কুটীৰৰ কাষলৈকে গৈছে। তাত তেওঁ প্ৰকৃতিৰ মজ্জাগত স্পন্দন শুনিছে আৰু নিজৰ ভাবৰ জগতখনক মুক্ত কৰি মিলাই দিব পাৰিছে। প্ৰথমদিনা লগপোৱা ল'ৰাজনে বীণা-কুটীৰ যে ভাড়া নিদিয়ৈ এই কথা তেওঁক জনাইছে। কিন্তু এই আশাভংগৰ বাতৰিয়ে তেওঁৰ মনত হতাশাক ঠাই দিয়া নাই। তাৰ মাজতো তেওঁ এটা ভাবৰ সমল বিচাৰি পাইছে, অনিৰ্বচনীয় এক অনুভূতিয়ে যেন নায়কৰ অন্তৰত সঁকিয়াই দিছে এতিয়াও আদৰ্শ জীয়াই আছে। সুপ্ৰসন্ন মৃদু হাঁহিৰেই তেওঁ বাৰ্তাটো গ্ৰহণ কৰিছে। ক'কাকোলাৰ বটল এটা লৈ তেওঁ পুনৰ সেই ভাবমিশ্ৰিত জগতখনত বুৰ মাৰিছে। বীণা-কুটীৰ আৰু বৃদ্ধৰ পুতেক ডাক্তৰজনক তেওঁ এইবাৰ নিজৰ জগতখনলৈ টানি আনিছে। হৃদয় জগতত তেওঁ বিচাৰি পালে বীণা-কুটীৰৰ পাছফালৰ চোতালত আবেলি আবেলি গোকৰ সুবাস। এজন ৩০-৩২ বছৰীয়া দীঘল মানুহৰ

পায়চাৰী, তেওঁ পত্নী আৰু সিহঁতৰ মাজত টুকুৰা-টুকুৰ সংলাপ। দোকানীজনৰ এটি মাত্ৰ কথা, তেওঁৰ সৰু ল'ৰাজনে অন্য জাতিৰ ছোৱালী আনি আঁতৰি গ'ল। এই বাৰ্তাটোৰ আলমতেই তেওঁৰ ভাব জগতত পোখা মেলিছেহাতে ঢুকি নোপোৱা, চকুৰেও দেখি নোপোৱা অতীতৰ কোনোবা এটা কল্পনাপ্ৰৱণ দিনলৈ। সেই ডাক্তৰ পুতেকেও যেন পত্নী ৰেহেনাক কৈ আছে “তুমি অন্ততঃ এই ঘৰটোত আহি মোক থাকিব নক'বা। ঠিক আছে ঘৰটো মই Maintain কৰি থাকিম, য'ত যি লাগে টেক্স দি থাকিম, মোৰ নিজৰ জেপৰ পইচা গৈ থাকিব।”^{১১}

নায়কৰ ভাবৰ জগতখনত যতি পেলাই দোকানখনত উপস্থিত হোৱা অন্য এজন ব্যক্তিৰ শব্দই নায়কক বাস্তৱ জগতলৈ ফিৰাই আনিলে। সেই মানুহজন আঁতৰি যোৱাৰ পিছত দোকানী ল'ৰাজনৰ লগত তেওঁৰ পুনৰ কথা হ'ল। নায়কজনে ভাবিলে সম্পত্তিতকৈ প্ৰতিজ্ঞাক বেছি মূল্য দিয়ে — এতিয়াও পৃথিৱীত এনেকুৱা মানুহ আছে। ভাবৰ আঁৰ নোহোৱা বিলাসিতা — এই সকলোবোৰ চুৰমাৰ কৰি দিবলৈ যেন দোকানীজনে কথা ক'লে “দুয়ো ভাইৰ মাজত ঘৰটোৰ স্বত্ব লৈ মোকৰ্দমা চলি আছে ঘৰটো সেয়েহে এনেই পৰি আছে।”^{১২} কোনেও ভবাৰ দৰে আজিৰ পৃথিৱীত কোনো মানুহেই আদৰ্শত অটল নহয়। গল্পটোৰ শেষৰ ভাষ্যখিনিয়ে তাৰেই বাৰ্তা প্ৰেৰণ কৰিছে — ডাঙৰ পুতেক প্ৰফেছৰৰ মন ঘৰটোত এটা প্ৰেছ খোলা আৰু সৰু পুতেক ডাক্তৰৰ মন এটা আৰ.চি.চি উঠাই ভাড়া দিয়া আৰু নিজৰ চেম্বাৰ বহুওৱা।

২.০০ উপসংহাৰ :

এজন বৃদ্ধই জীৱনৰ সৰ্বস্বখিনিৰে গঢ়ি তোলা পুতেকহঁতৰ একোখন নিজস্ব জগত আছে। য'ত সন্মান সমৃদ্ধিৰ সমিলমিল উপস্থিতি। মানসিক প্ৰস্তুতিৰে গঢ়ি তোলা এই দুখন ভিন্ন জগতৰ সিহঁত নিজে নিজে অধিকাৰী অথচ বাহ্যিক আড়ম্বৰতাৰে থকা উপযোগীকৈ সাজি উলিওৱা সেই জাগতিক সম্পত্তিটোৰ অধিকাৰক লৈ মনোমালিন্য আৰু মোকৰ্দমা। সিহঁতে হয়তো ভবা নাই দেউতাকৰ জৰিয়তে সিহঁতে কিমান পালে। নিজৰ ভৰিত থিয় হৈ মানুহ বুলিব পৰা মানসিক জগতখনক তুচ্ছ কৰি সিহঁৰ অঁৰিয়াঅঁৰি শিল-ইটা, বালিৰে তৈয়াৰী এখন ঘৰৰ স্থিতিক লৈ। যিখন ঘৰত এদিন প্ৰাণ-চাঞ্চল্য আছিল, জীৱন্ত হাঁহি আৰু ধেমালি, প্ৰেম আৰু ভালপোৱাৰে প্ৰতিটো কোঠা মুখৰিত আছিল। আনহাতে আদৰ্শক প্ৰতিষ্ঠা কৰা সেইজন বৃদ্ধৰ অনুপস্থিতিত সেইখন ঘৰ নীৰৱতাৰ সাক্ষী হৈ ঠিয় দি আছে। তাৰ অন্তৰালত নিহিত হৈ আছে এটা যুগৰ মানসিকতা।

যদিও ওপৰে ওপৰে চালে গল্পটোৰ মাজত আমি ভাবাবেগ প্ৰৱণ এজন ব্যক্তিৰ সান্নিধ্যহে অনুভৱ কৰোঁ তথাপিও ইয়াৰ জৰিয়তে যিটো মূল ভাবক প্ৰতিষ্ঠা কৰিবলৈ বিচৰা হৈছে সেইটো সাৰ্বজনীন আৰু একোটা অপ্ৰিয় সত্যৰ বাৰ্তাবাহক। যুগৰ যান্ত্ৰিকতাই স্নান কৰি পেলোৱা আদৰ্শ, আত্মীয়তা, সহৃদয়তা, প্ৰেম আৰু ভালপোৱা ইবিলাকৰ স্থিতি সম্পৰ্কে হোৱা বেমেজালিয়ে প্ৰায় মানুহকে যন্ত্ৰণাকাতৰ কৰি তোলে। নিজে ভালপোৱা বা বিচৰাৰ দৰেই এখন অপৰিচিত ঘৰৰ চিন্তা চেতনাত নায়কে সমগ্ৰ গল্পটোৰ মাজেদি নিজকে বোঁৱাই নিছে। অৱশেষত কিন্তু এই কল্পনা সোঁতটো হঠাৎ ভাগি পৰিছে। নায়কে ভবাৰ দৰে এতিয়াও আদৰ্শ জীয়াই আছে এই ধাৰণাটো সম্পূৰ্ণ মিছা বুলিহে প্ৰতীয়মান হৈছে।

প্ৰসঙ্গ সূত্ৰ :

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২. শইকীয়া, ড° নগেন (সম্পা.) : অসমীয়া গল্প-কৌমুদী, বীণা কুটীৰ, পৃষ্ঠা ১৪৯
৩. উল্লিখিত, পৃষ্ঠা-১৫১
৪. উল্লিখিত, পৃষ্ঠা ১৫৭
৫. উল্লিখিত, পৃষ্ঠা ১৫৭

গ্ৰন্থপঞ্জী :

১. শইকীয়া, নগেন (সম্পা.) : অসমীয়া গল্প-কৌমুদী, বনলতা, ডিব্ৰুগড়, ১৯৯৩
২. বৰুৱা, প্ৰহ্লাদ কুমাৰ : অসমীয়া চুটিগল্পৰ অধ্যয়ন, বনলতা, ডিব্ৰুগড়, ১৯৯৫
৩. চলিহা, সৌৰভ কুমাৰ : ছয় দশকৰ গল্প (১৯৪০-২০০০), ষ্টুডেন্টচ্ ষ্ট'ৰ্চ, গুৱাহাটী, ২০০১

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জ্যোতিপ্ৰসাদ আগৰৱালাৰ 'শোণিত কুঁৱৰী' নাটক : এটি পৰ্যালোচনা

বিজু মৰাণ

০.০০ অৱতৰণিকা :

অসমৰ জাতীয় জীৱনত তিনিগৰাকী মহান লোকক নিঃসন্দেহে যুগনায়ক বুলি অভিহিত কৰিব পাৰি। তেখেতসকল হৈছে — মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱ, সাহিত্যৰথী লক্ষ্মীনাথ বেজবৰুৱা আৰু ৰূপকোঁৱৰ জ্যোতিপ্ৰসাদ আগৰৱালা। অসমৰ সাংস্কৃতিক জগতখনক নতুন ৰূপেৰে সজাই তোলা জ্যোতিপ্ৰসাদ আগৰৱালাই মাত্ৰ চৈধ্য বছৰ বয়সতে ১৯১৭ চনত লিখি উলিয়াইছিল পৌৰাণিক নাটক 'শোণিত কুঁৱৰী'। বাণ ৰজাৰ জীয়াৰী উষা আৰু অনিৰুদ্ধৰ প্ৰণয় কাহিনীৰে সিন্ধু নাটকখনি ৰচনাৰ সময় অনুসৰি চলিত বৰ্ষত এশবছৰ গৰকা গৌৰৱময় ক্ষণত ভৰি দিছে।

অসমীয়া নাট্য সাহিত্যৰ এক গৌৰৱময় ইতিহাস আছে। মহাপুৰুষ শংকৰদেৱ বিৰচিত অংকীয়া নাটৰ জৰিয়তে অসমীয়া নাট্য সাহিত্যৰ সূত্ৰপাত ঘটে। গুৰুজনাই অসমত একশৰণ নৱবৈষ্ণৱ ধৰ্ম প্ৰচাৰ কৰিবলৈ প্ৰধানভাৱে সুকুমাৰ কলাৰ অন্তৰ্গত গীত, নৃত্য আৰু সাহিত্যিক আধাৰ কৰি লৈছিল। সংস্কৃতৰ 'কাব্যেষু নাটকম্ ৰম্যম্' বাক্যশাৰীক সাৰোগত কৰি নাটৰ জৰিয়তে সাধাৰণ জনতাক ধৰ্মৰ প্ৰতি সহজে আকৃষ্ট কৰিবলৈ সক্ষম হৈছিল। গুৰুজনাই সঠিকভাৱেই অনুধাৱন কৰিছিল যে দৃশ্যকলাৰ জৰিয়তে মানুহক আকৰ্ষণ কৰা তুলনামূলকভাৱে সহজ। ইয়াৰ বাবে পৰীক্ষামূলকভাৱে তেখেতে প্ৰথমে সাত বৈকুণ্ঠৰ পট আঁকি 'চিহ্নযাত্ৰা' মঞ্চস্থ কৰিছিল। ধৰ্মীয় ৰসেৰে সিন্ধু অংকীয়া নাটৰপৰা অসমীয়া নাট্য সাহিত্যই দোপত দোপে আগুৱাই গৈ আধুনিক চিন্তা-চেতনাৰে সমৃদ্ধ হৈ উঠে। সমসাময়িক সমাজ জীৱনৰ প্ৰায় সকলোবোৰ দিশ নাটকত প্ৰতিফলিত হ'বলৈ ধৰে।

১.০০ বিষয় বিশ্লেষণ :

স্কুলীয়া অৱস্থাতে ৰচনা কৰা 'শোণিত কুঁৱৰী' নাটকৰ সাৰভাগ প্ৰধানকৈ হৰিবংশ পুৰাণৰপৰা সংগ্ৰহ কৰা হৈছে। তেজপুৰৰ বাণ থিয়েটাৰত দুৰ্গা পূজাৰ সময়ত পোনপ্ৰথমবাৰৰ বাবে নাটকখন মঞ্চস্থ কৰা হৈছিল। নাটকখন পৌৰাণিক নাটক হ'লেও তাত আধুনিক চিন্তা চেতনাৰে পুষ্ট জ্যোতিপ্ৰসাদ আগৰৱালাৰ চিন্তাজগতখন সুন্দৰ ৰূপত প্ৰকাশ পাইছে। নাটখনত ব্যৱহৃত গীত, গীতৰ সুৰ, নৃত্য,

নাটকৰ অংগসজ্জা আদিয়ে জ্যোতিপ্ৰসাদৰ নৱতম চিন্তাৰ জগতখনৰ আভাস দিছে। ৰচনাৰ শতবৰ্ষ পূৰণ কৰা নাটকখিনিয়ে অসমীয়া নাট্য সাহিত্যৰ মাজলৈ এটা নতুন ধাৰণা বোৱাই আনে। তেখেতে প্ৰতিষ্ঠা কৰে যে অসমীয়া সাহিত্যক সমৃদ্ধ কৰিব পৰাকৈ পৰ্যাপ্ত সমল অসমীয়া সংস্কৃতিত খুন্দ খাই আছে। এই নাটক ৰচনা হোৱাৰ পূৰ্বলৈকে অসমত ঘাইকৈ বঙলুৱা নাটকে প্ৰভাৱ বিস্তাৰ কৰি আছিল আৰু উচ্চ শ্ৰেণীৰ লোকৰ মাজত বঙলুৱা নাটক, গীত, গীতৰ সুৰ আদিয়ে সমাদৰ লাভ কৰি আছিল। এই সম্পৰ্কে নাট্যকাৰে ‘শোণিত কুঁৱৰী’ নাটকৰ দ্বিতীয় তাঙৰণৰ পাতনিত এনেদৰে কৈছে — “সেই সময়ত অসমীয়া নাট্য সাহিত্য আৰু সংগীতৰ ওপৰত বঙলা নাটক আৰু সংগীতৰ প্ৰচণ্ড প্ৰভাৱ। আমাৰ মঞ্চবোৰত বেছিভাগেই অনুবাদ কৰা বঙলা নাটক আৰু সেই নাটকৰ বঙলা গীত-সুৰ চলিছিল।”

১৯২১ চনত মহাত্মা গান্ধীৰ নেতৃত্বত সমগ্ৰ ভাৰতবৰ্ষজুৰি আৰম্ভ হোৱা অসহযোগ আন্দোলনে মানুহৰ মাজত প্ৰবল জাতীয় চেতনা জগাই তোলে। জনসাধাৰণ সচেতন হৈ উঠে স্বকীয় সংস্কৃতিৰ প্ৰতি। অসমতো ইয়াৰ বলিষ্ঠ প্ৰভাৱ পৰে। সাহিত্য, কলা তথা সংগীতত অসমীয়া সংস্কৃতিৰ নিজা বৈশিষ্ট্যসমূহ কেনেকৈ ফুটাই তুলিব পাৰি সেই সম্পৰ্কে কলাপ্ৰেমীসকল সক্ৰিয় হৈ উঠে। জ্যোতিপ্ৰসাদ আগৰৱালাৰ কৈশোৰ কালৰ কোমল মানসিক জগতত এই আন্দোলনে জাতীয় চেতনাৰ জোৱাৰ তোলে। অসমীয়া সংস্কৃতিৰ অমিয়া মাধুৰীবিলাক কলাৰ মাজেৰে নৱজীৱন দিবলৈ ৰূপকোঁৱৰ বদ্ধপৰিকৰ হয়। ইয়াৰ প্ৰথম চানেকি ফুটি উঠে ‘শোণিত কুঁৱৰী’ নাটকত। চৈধ্য বছৰ বয়সত ৰচনা কৰি সামৰি থোৱা ‘শোণিত কুঁৱৰী’ নাটকখিনিত পৰৱৰ্তী কালত হাত ফুৰাওঁতে অসমীয়া সংস্কৃতিৰ মুকুতাসমূহে প্ৰাণ পাই উঠে।

১.০১ সংগীতৰ ক্ষেত্ৰখনলৈ অনা নতুনত্ব :

‘শোণিত কুঁৱৰী’ নাটকখনিৰ জৰিয়তে জ্যোতিপ্ৰসাদ আগৰৱালাই সংগীতৰ জগতখনলৈ নতুনত্ব কঢ়িয়াই আনে। অসমীয়া লোকগীতৰ একো একোপদ ৰত্নস্বৰূপ বৰগীত, বনগীত, বিহুগীত আদিয়ে সেইসময়ত যথোচিত সন্মান লাভ কৰিবলৈ সক্ষম নহৈছিল। অসমীয়া চহৰীয়া শিক্ষিত লোকৰ মাজত এইবিলাক আছিল তেনেই তলখাপৰ সাংস্কৃতিক সামগ্ৰী। তেখেতলোকৰ মানত হিন্দুস্থানী আৰু বঙলা সংগীত আছিল উচ্চ মানসম্পন্ন আৰু সন্মৰ প্ৰতীক। নাট্যকাৰে নাটকৰ পাতনিত উল্লেখ কৰি খেদ প্ৰকাশ কৰিছে কৈছে — “মুঠৰ ওপৰত অসমীয়া শিক্ষিতসকলে অসমীয়া সংস্কৃতিক গ্ৰাম্য বুলি গণ্য কৰি তাক নতুন যুগত পশ্চিমৰপৰা বঙলাৰ যোগেদি অহা সাংস্কৃতিক সম্পদৰ শাৰীত ঠাই পাবৰ উপযুক্ত নহয় বুলিয়েই ভাবিছিল।” ‘শোণিত কুঁৱৰী’ নাটকত একেবাৰে নিভাঁজ অসমীয়া গীত ব্যৱহাৰ কৰি অসমীয়া সংগীত জগতলৈ নৱ উন্মেষ কঢ়িয়াই অনাৰ লগতে নাট্য সাহিত্যকো এক সুকীয়া মাত্ৰা প্ৰদান কৰিবলৈ সক্ষম হয়। বঙলুৱা ঠাঁচ পৰিহাৰ কৰি পৰিৱৰ্তনমুখী ভাৱধাৰে বৰগীত, বনগীত তথা বিহুগীতক সকলো অসমীয়াৰে অন্তৰৰ মাজলৈ কঢ়িয়াই অনাত নাট্যকাৰ জ্যোতিপ্ৰসাদ আগৰৱালা আৰু ‘শোণিত কুঁৱৰী’ — এই দুয়োটা নামেই অতিকৈ স্মৰণীয়।

১.০২ সংগীতৰ সুৰৰ ক্ষেত্ৰখনলৈ অনা নতুনত্ব :

‘শোণিত কুঁৱৰী’ নাটকৰ গীতত আৰোপিত সুৰৰ জৰিয়তেও অসমীয়া সংগীত জগতলৈ জ্যোতিপ্ৰসাদ আগৰৱালাই নতুনত্ব আৰু পৰিৱৰ্তনমুখী চিন্তাধাৰা বোৱাই আনে। জ্যোতিপ্ৰসাদ আগৰৱালাই

‘শোণিত কুঁৱৰী’ নাটক ৰচনা কৰা সময়ছোৱা অসমীয়া সংগীত আৰু নৃত্যৰ বাবে সন্ধিক্ষণৰ সময়। জাতীয় চেতনাৰে গভীৰভাৱে উদ্বুদ্ধ আৰু সাংস্কৃতিক ঐতিহ্য ৰক্ষাক জীৱনৰ পণ হিচাপে গ্ৰহণ কৰা জ্যোতিপ্ৰসাদ আগৰৱালাই অসমীয়া সংগীতৰ ক্ষেত্ৰখনক অসম বহিৰ্ভূত প্ৰভাৱৰপৰা মুক্ত কৰি থলুৱা গীত-মাতৰ আধাৰত জীপাল কৰি তুলিবলৈ আপ্ৰাণ প্ৰয়াস কৰিছিল। সেয়ে ভয়-সংকোচ অতিক্ৰম কৰি নাট্যকাৰে অসমীয়া কৃষ্টিৰ নিভাঁজ স্বাক্ষৰ থকা আইনাম, বিয়ানাম, বনগীত, বিহুগীত আদিৰ সুৰৰ আধাৰত ‘শোণিত কুঁৱৰী’ নাটকৰ গীতত সুৰ আৰোপ কৰে। ইয়াৰ অনুপম আৰু যুগজয়ী নিদৰ্শন হৈছে নাটকখনৰ প্ৰথম অংকৰ প্ৰথম দৰ্শনত থকা এই গীতটো —

গছে গছে পাতি দিলে

ফুলৰে শৰাই .. ৰাম ৰাম

ফুলৰে শৰাই ... ফুলৰে শৰাই।

অসমীয়া বিয়ানামৰ সুৰত গোৱা এই গীতটোৱে এহাতে বঙলুৱা সুৰৰ আধিপত্যত আঘাত হানিলে আনহাতে অসমীয়া গীত আৰু সুৰৰ মধুৰতাক সৰল ৰূপত প্ৰতিষ্ঠা কৰিলে। আৰম্ভণিতে বিভিন্ন পক্ষৰপৰা ঠাট্টা-মস্কৰাৰ মুখামুখি হৈছিল যদিও পৰৱৰ্তী কালত অসমীয়া মানুহে গ্ৰহণ কৰি ল’লে। এই ক্ষেত্ৰত বিশিষ্ট সংগীতজ্ঞ প্ৰফুল্ল বৰুৱাৰ নাম স্মৰণীয়। অসমীয়া লোকে জ্যোতিপ্ৰসাদে আৰোপ কৰা গীতৰ নতুন সুৰক গ্ৰহণ কৰিবলৈ প্ৰথমে অমান্তি হোৱাত তেখেতেই পোনপ্ৰথমে সদিচ্ছামূলক মনোভাৱ ব্যক্ত কৰে। সদায়ে বঙলুৱা গীত আৰু সুৰত অভ্যস্ত অসমীয়া লোকচামে অসমীয়া গীতৰ সুৰো যে ইমান মধুৰ হ’ব পাৰে সেই কথা অনুমানেই কৰিব পৰা নাছিল। নতুন ধাৰাৰ সুৰ আৰোপিত গীতকেইটা শুনি প্ৰফুল্ল বৰুৱাই আনন্দত আপোনপাহৰা হৈ কৈছিল — “আমাৰ অসমীয়া সুৰ উভটি আহিল।” পাছলৈ সাহিত্যৰথী লক্ষ্মীনাথ বেজবৰুৱা, হেমচন্দ্ৰ গোস্বামী, যতীন্দ্ৰ নাথ দুৱৰা আদি স্বনামধন্য লোকৰ আশীষবচন লাভ কৰি জ্যোতিপ্ৰসাদ আগৰৱালা এই দিশত অধিক উৎসাহী হৈ পৰে। সেয়ে নাট্যকাৰৰ ভাষাতে ক’ব পাৰি ‘শোণিত কুঁৱৰী’ নাটখন অসমীয়া সংগীত বুৰঞ্জীৰ এটা আটাইতকৈ লাগতিয়াল পাত।

১.০৩ নৃত্যৰ ক্ষেত্ৰখনলৈ অনা নতুনত্ব :

জ্যোতিপ্ৰসাদ আগৰৱালাই ‘শোণিত কুঁৱৰী’ নাটকৰ যোগেদি অসমীয়া সাংস্কৃতিক জগতখনলৈ নতুনত্বৰ বাৰ্তা কঢ়িয়াই অনা আন এটা বিষয় হৈছে — নৃত্য। নৃত্যৰ দিশত অনা নতুনত্ব সম্পৰ্কে নাট্যকাৰে নাটকৰ পাতনিত এনেদৰে কৈছে — “অসমীয়া সুৰৰ লগতে এই শোণিত কুঁৱৰী নাটৰ নাচৰ যোগেদিও মই অসমীয়া বিহুনাচ আৰু কামৰূপী নাচ অসমীয়া মঞ্চত তুলিবলৈ প্ৰথম চেষ্টা কৰোঁ।” ‘শোণিত কুঁৱৰী’ নাটকৰ প্ৰথম অংকৰ প্ৰথম দৰ্শনত চিত্ৰ আৰু নৃত্যকলাত পাকৈত চিত্ৰলেখাৰদ্বাৰা কৰোৱা ‘পদুমকলি’ নৃত্যটো অসমীয়া বিহুনাচ আৰু কামৰূপী নাচৰ সু-সমন্বয়ত সৃষ্ট। নৃত্যশিল্পত যথেষ্ট চহকী যদিও অসমীয়া থলুৱা নৃত্যশৈলীক নাটকত সমাবেশ ঘটোৱাটো এচাম অসমীয়াই সমূলি পচন্দ নকৰিছিল আৰু সেয়া ৰুচিবিগৰ্হিত কাৰ্য বুলিয়ে অনুভৱ কৰিছিল।

‘শোণিত কুঁৱৰী’ নাটকখনি যদিও পৌৰাণিক শ্ৰেণীৰ নাটক ইয়াত নাট্যকাৰৰ গভীৰ চিন্তাশীলতা আৰু মৌলিকতাৰ স্পৰ্শ আছে। পীতাম্বৰ কবিৰ ‘উষা পৰিণয়’ আৰু অনন্ত কন্দলিৰ ‘কুমৰ হৰণ’ৰ Khoj

সৈতে ‘শোণিত কুঁৱৰী’ৰ মূল কাহিনীভাগ একে যদিও নাট্যকাৰ জ্যোতিপ্ৰসাদ আগৰৱালাই ইয়াত সৰহ পৰিমাণে মৌলিকতাৰ পৰিচয় দিছে। মূল পুৰাণত হৰিহৰৰ যুদ্ধহে মুখ্য, উষা-অনিৰুদ্ধৰ প্ৰণয়ৰ বিষয়টো গৌণ। এই সন্দৰ্ভত সমালোচক বাণীকান্ত কাকতিয়ে বাণৰ সদৃশ যোদ্ধা কামনা আৰু উষাৰ সদৃশ পতি কামনা — এই আখ্যানৰ ঘাই উপজীব্য বুলি মন্তব্য কৰিছে যদিও নাট্যকাৰে উষা-অনিৰুদ্ধৰ প্ৰণয় কাহিনীটোকহে নাটকখনিত অধিক গুৰুত্ব দিছে। কেৱল বাহ্যিক পৰিঘটনাত আবদ্ধ হৈ নাথাকি নাট্যকাৰে উষা-অনিৰুদ্ধৰ মানসিক জগতখনিত প্ৰৱেশ কৰিছে আৰু তাৰ ক্ৰিয়া-প্ৰতিক্ৰিয়াসমূহ প্ৰকাশ কৰিছে। আনহাতে উষাৰ সখী চিত্ৰলেখাক তামসী বিদ্যাত পাকৈত নাৰী হিচাপে চিত্ৰিত নকৰি সাধাৰণ নাৰী ৰূপতে সজাই তুলিছে আৰু স্বাভাৱিক বুদ্ধিমত্তাৰে চিত্ৰলেখাই অনিৰুদ্ধক উষাৰ ওচৰলৈ লৈ আহিছে। এই ঘটনাই চৰিত্ৰটিৰ বাস্তৱমুখিতাক সৰল ৰূপত প্ৰতিফলিত কৰিছে। ‘শোণিত কুঁৱৰী’ নাটকৰ চৰিত্ৰ সম্পৰ্কে প্ৰসিদ্ধ সমালোচক সত্যেন্দ্ৰনাথ শৰ্মাই এষাৰ অতি সাক্ষৰা কথা কৈছে — “অনিৰুদ্ধ আৰু উষা — চৰিত্ৰ দুটা চিৰন্তন প্ৰেমিক-প্ৰেমিকাৰ যেন প্ৰতীকহে। যি সৌন্দৰ্যবোধ বা ৰূপতৃষ্ণাই নায়ক-নায়িকাক পৰস্পৰ কাষ চপাই আনি মিলন ঘটাই দিয়ে, চিত্ৰলেখা যেন মানৱৰ সেই সৌন্দৰ্যবোধৰ শৰীৰী অভিব্যক্তি। এই তিনিওটা চৰিত্ৰ অংকন কাৰ্যত নাট্যকাৰে তেওঁৰ কবি প্ৰতিভা বিশেষভাৱে প্ৰয়োগ কৰিছে। কাব্যিক সৌন্দৰ্যৰে বিভূষিত এই চৰিত্ৰকেইটা জ্যোতিপ্ৰসাদৰ কুমলীয়া প্ৰতিভাৰ অপূৰ্ব চানেকি।” তদুপৰি নাটকখনিত চিত্ৰলেখা চৰিত্ৰটো নাৰী চৰিত্ৰসমূহৰ ভিতৰত জিলিকি উঠিছে। বিশেষকৈ সখীয়েক উষাৰ বাবে কৰা ত্যাগৰ ছবিখন অতিকৈ মৰ্মস্পৰ্শী। দ্বিতীয় অংক চতুৰ্থ দৰ্শনত চিত্ৰলেখাৰ ত্যাগৰ মনোভাৱ এই সংলাপটিত সুন্দৰকৈ ফুটি উঠিছে —

নিশ্চয় যাম। ভয় নকৰিবা। সখী! সময় নিচেই কম; মই খবৰ কৰি যাব লাগিব।
কিন্তু যোৱাৰ আগতে তোমাক মই কেইটামান কথা কৈ যাওঁ। সখী! মই চন্দ্ৰ-সূৰ্য্য
সাক্ষীকৈ ক’লো, যদি কুমাৰক আনিব নোৱাৰো, ময়ো উলটি নাহো। উষা সখী!”

১.০৪ নাটকৰ আঙ্গিকৰ ক্ষেত্ৰখনলৈ অনা নতুনত্ব :

আঙ্গিকৰ ক্ষেত্ৰতো নাটকখনিয়ে অসমীয়া নাট্য সাহিত্যলৈ নতুনত্বৰ বাৰ্তা কঢ়িয়াই আনিছে। বিশেষকৈ সাজসজ্জা আৰু মঞ্চ নিৰ্দেশনাৰ ক্ষেত্ৰত নাট্যকাৰে এটা নতুন দিগন্তৰ সূচনা কৰিলে। ইয়াৰ পূৰ্বে মঞ্চত অভিনীত নাটকসমূহত সাজসজ্জা আৰু মঞ্চ নিৰ্দেশনাৰ ওপৰত বিশেষ দৃষ্টি নিক্ষেপ কৰা হোৱা নাছিল। এই কৰ্ম আছিল তেনেই গতানুগতিক আৰু একান্তভাৱে প্ৰয়োজনৰ তাগিদাত কৰা। ইয়াত নাট্য কাহিনী, চৰিত্ৰ, সংলাপ আদিয়েহে আগুঠাই পাইছিল। কিন্তু অগতানুগতিক চিন্তাধাৰাৰে নাট্যকাৰে মঞ্চস্থ হ’বলগীয়া দৃশ্যৰ বক্তব্য বিষয়ৰ মাজলৈ গৈ সুন্দৰ মঞ্চ নিৰ্দেশ কৰে আৰু ইয়াৰ যোগেদি দৰ্শকৰ চকুৰ আগত এখনি কল্পচিত্ৰ তুলি ধৰে। নাটকৰ দ্বিতীয় অংকৰ প্ৰথম দৰ্শনত নাট্যকাৰে মঞ্চ নিৰ্দেশনা দিছে এনেদৰে —

“লোহিতৰ পাৰত উষাৰ নগৰ। বেলি মাৰ যোৱা সময়। দূৰত অগ্নিগড়ৰ অগ্নিশিখা দেখা গৈছে। ব্ৰহ্মপুত্ৰৰ ক্ষীণ শব্দ আহি কাণত পৰিছে। ওখ অট্টালিকাৰ ওপৰত উষা এটা স্তম্ভত আউজি আছিল। পত্ৰলেখা, চন্দ্ৰলেখা, মধুলেখা আৰু আন আন সখীসকল নানা ঠাইত বহি কথা-বতৰা পাতি আছিল। উষাই একান্তমনে পশ্চিমৰ ফালে চাই গীত গাইছিল।”

বহুসময়ত কাব্যিকতাৰ মাজেৰে দাঙি ধৰা মঞ্চনিৰ্দেশনাসমূহে নাটকখন উপভোগ্য কৰি তোলাত সুন্দৰ ভূমিকা পালন কৰে। নাট্যকাৰৰ আন এখনি জনপ্ৰিয় নাটক ‘কাৰেঙৰ লিগিৰী’তো ইয়াৰ সুন্দৰ প্ৰয়োগ লক্ষ্য কৰা যায়। এই নাটকৰ কোনো কোনো দৃশ্যত কেৱল মঞ্চনিৰ্দেশনাহে আছে, চৰিত্ৰৰ প্ৰৱেশ আৰু সংলাপ নাই। ইয়াৰ জৰিয়তে কোনো পৰিৱেশ বা পৰিস্থিতি সম্পৰ্কে দৰ্শকক ধাৰণা কৰিবলৈ সুবিধা দিয়া হয়। এনে দৃশ্যই নাট্য কাহিনীৰ অগ্ৰগতিতো অনন্য ভূমিকা পালন কৰে। প্ৰয়োজনীয় নাট্য পৰিৱেশ সৃষ্টি কৰাৰ বাবে প্ৰত্যেক দৃশ্যত উপযুক্ত পটভূমি ৰচনা আৰু সাজসজ্জাৰ নিৰ্দেশ প্ৰদানৰ সৰল ৰীতি প্ৰৱৰ্তন কৰি জ্যোতিপ্ৰসাদ আগৰৱালাই অসমীয়া নাটকৰ আঙ্গিকৰ ক্ষেত্ৰত এটা মহৎ কাৰ্য সাধন কৰিলে।

২.০০ সিদ্ধান্ত :

উপৰোক্ত আলোচনাৰপৰা তলত উল্লেখ কৰা সিদ্ধান্তসমূহত উপনীত হ’ব পাৰি —

- ১) জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাটক ৰচনাৰ ইতিহাসে চলিত বৰ্ষত এশবছৰপূৰণ কৰিছে আৰু তেখেতে অসমীয়া নাট্যসাহিত্যলৈ বোৱাই অনা নতুনত্ব এতিয়াও সজীৱ হৈ আছে।
- ২) অসমীয়া মানুহৰ মাজত ক্ৰমাৎ এলাগী হ’বলৈ ধৰা অসমীয়া গীত, গীতৰ সুৰ আৰু নৃত্যই জ্যোতিপ্ৰসাদৰ নাটকত পুনৰ প্ৰাণ পাই উঠে। ‘শোণিত কুঁৱৰী’ নাটকত ইয়াৰ সুন্দৰ প্ৰকাশ ঘটিছে।
- ৩) অসমীয়া সংস্কৃতিৰ তিনিপদ অলংকাৰ গীত, সুৰ আৰু নৃত্যক নতুন ৰূপত সজাই অসমীয়া মানুহৰ মাজত অধিক জনপ্ৰিয় কৰি তোলে।

৩.০০ উপসংহাৰ :

অসমীয়া সাংস্কৃতিক জগতৰ এগৰাকী মহীৰুহ জ্যোতিপ্ৰসাদ আগৰৱালাই জাতীয় চেতনাৰে উদ্বুদ্ধ হৈ কৈশোৰ কালতে ৰচনা কৰা প্ৰথমখনি নাটক ‘শোণিত কুঁৱৰী’ক আধাৰ কৰি প্ৰকৃততে কেইবাটাও সম্পৰীক্ষা চলাইছিল। অসমীয়া সমাজত ক্ৰমাৎ অৱহেলিত হ’বলৈ ধৰা থলুৱা গীত, গীতৰ সুৰ আৰু নৃত্যক নাটকত প্ৰয়োগ কৰি সেয়া সমগ্ৰ অসমীয়া লোকৰ বাবে আকৰ্ষণীয় কৰি তুলিবলৈ প্ৰয়াস কৰিছিল। এটা সাংস্কৃতিক পৰিয়ালত জন্ম হোৱা জ্যোতিপ্ৰসাদে হিয়াত লৈ ফুৰিছিল সৌন্দৰ্য চেতনাক। ইয়াৰ বাবেই তেখেতে অসমীয়া সংস্কৃতিক হাড়ে হিমজুৰে চিনি পাইছিল আৰু তাক কলাৰ মাজেৰে প্ৰকাশ কৰিবলৈ চেষ্টা কৰিছিল। অসমীয়া নাট্য আৰু সংগীত ক্ষেত্ৰখনলৈ লৈ অহা নতুনত্বৰ বাবে জ্যোতিপ্ৰসাদ আগৰৱালাৰ ‘শোণিত কুঁৱৰী’ নাটকখনি সদায়ে স্মৰণীয় হৈ ৰ’ব।

মূল পুথি :

১. আগৰৱালা, জ্যোতিপ্ৰসাদ : শোণিত কুঁৱৰী

প্ৰসংগ পুথি :

১. বৰুৱা, প্ৰহ্লাদ কুমাৰ : জ্যোতি মনীষা
২. বৰুৱা, প্ৰফুল্ল কুমাৰ : জ্যোতিপ্ৰসাদৰ নাটক
৩. দাস, শোণিত বিজয় আৰু বায়ন, মুনীন (সংক.) : কথা বৰেণ্য, কথা পান্নিকৈচন, গুৱাহাটী
৪. শৰ্মা, সত্যেন্দ্ৰনাথ : অসমীয়া নাট্য সাহিত্য।

উজনি অসমৰ বৌদ্ধধৰ্মাৱলম্বী তামাং জনগোষ্ঠীৰ উৎসৱ-অনুষ্ঠান এক ক্ষেত্ৰভিত্তিক অধ্যয়ন

স্মৃতিৰেখা চেতিয়া সন্দিকৈ

অৱতৰণিকা :

বিষয়ৰ পৰিচয় :

অসম বিভিন্ন জাতি-জনগোষ্ঠীৰ মিলনভূমি আৰু এই জনগোষ্ঠীবোৰ বহুৰঙী সংস্কৃতিৰে বৰপেৰা। এই জাতি-জনগোষ্ঠীবোৰৰ ভিতৰত বৌদ্ধধৰ্মী জনগোষ্ঠীবোৰ অন্যতম। এই বৌদ্ধধৰ্মী জনগোষ্ঠীবোৰে বিভিন্ন উৎসৱ-অনুষ্ঠান পালন কৰে। উজনি অসমত বৌদ্ধধৰ্মৰ দুটা শাখাৰ মানুহে বসবাস কৰে। এই শাখা দুটা হৈছে— মহাযান আৰু হীনযান। মহাযানী শাখাৰ অন্তৰ্গত কেৱল তামাং জনগোষ্ঠীৰ লোকহে অসমত বসবাস কৰা দেখিবলৈ পোৱা যায়। উজনি অসমত তামাংসকলৰ প্ৰায় ২৫,০০০ জন মান জনসংখ্যা আছে। তামাং শব্দৰ আঁতিগুৰি :

নেপালী সম্প্ৰদায়ৰ এটা অন্যতম প্ৰধান শাখা বা উপগোষ্ঠী বুলি জনাজাত আৰু উজনি অসমত বসবাস কৰা মহাযানী বৌদ্ধধৰ্মী এটা জনগোষ্ঠীক বুজাবলৈ তামাং শব্দটো ব্যৱহাৰ কৰা হয়। পণ্ডিতসকলে তামাং শব্দৰ ব্যুৎপত্তি সম্পৰ্কে এই জাতিটোৰ ইতিহাস অনুসন্ধান কৰিছে যদিও এক সঠিক সিদ্ধান্তত উপনীত হ'ব পৰা নাই। তামাং শব্দৰ উৎপত্তি সম্পৰ্কে কেইবাটাও মত পোৱা গৈছে।

এটা মতৰ মতে প্ৰাচীন কালত নেপাল আৰু তিব্বত সীমান্তৰ ভূ-ভাগত 'মুৰ্মী তামাক' নামৰ এক জনগোষ্ঠীয়ে বসবাস কৰিছিল। কালক্ৰমত 'তামাক' শব্দই অপভ্ৰংশ ৰূপ হৈ 'তামাং' হয়।

আন এটা মত অনুসৰি 'তা' মানে 'ঘোঁৰা' আৰু 'মাং' মানে 'বেপাৰী' বা 'সৈন্য'। অৰ্থাৎ প্ৰাচীন কালত এই লোকসকল 'ঘোঁৰাৰ ব্যৱসায়ী' আছিল বুলি কোৱা হৈছে।

প্ৰব্ৰজন :

তামাং জনগোষ্ঠীৰ লোকসকলৰ আদিভূমি সম্পৰ্কে একে আধাৰতে কৈ দিব নোৱাৰি। কাৰণ এই জনগোষ্ঠীৰ বিষয়ে কোনো লিখিত ইতিহাস নাই। কিন্তু এই লোকসকল যে তিব্বতৰ আছিল আৰু পাছত নেপাল আৰু তিব্বতৰ সীমান্ত অঞ্চলত বসবাস কৰিবলৈ ল'লে সেই সম্পৰ্কে প্ৰায়সকল গৱেষক একমত হৈছে। তামাং জনগোষ্ঠীৰ মাজত প্ৰচলিত লোকগীতসমূহতো এই লোকসকল যে হিমালয়ৰ আশে-পাশে

আছিল তাৰ সন্দেহ পোৱা যায়। তামাংসকলক নেপালত 'মুৰ্মী তামাক' অৰ্থাৎ সীমান্ত অঞ্চলত বসবাস কৰা মানুহ বুলি জনা যায়। এই সম্পৰ্কে বিভিন্ন মত পোৱা যায়।

ৰাছল সংস্কৃতায়নে তিব্বত মালভূমি এটা সময়ত বহু অঘৰী জনগোষ্ঠীৰ বসতিস্থল আছিল বুলি মত দাঙি ধৰিছে। খ্ৰীষ্টাব্দত ৬১৫ চনত শ্ৰুং-চান-গান-প'এ প্ৰথম এই জনগোষ্ঠীবোৰক সংগঠিত কৰে আৰু তিব্বতৰ প্ৰথম সম্ৰাটৰূপে অভিষিক্ত হয়।

তিব্বতত প্ৰথম সম্ৰাট শ্ৰুং-চান-গান-প'ই শাসনভাৰ লৈ ৰাজ্য সংগঠিত কৰাই নহয় ভাষা-সাহিত্য, লিপি আৰু ধৰ্মৰ সংগঠন আৰু উন্নয়নতো গুৰুত্ব দিছিল। লিপিৰ ব্যৱহাৰৰ ক্ষেত্ৰত ভাৰতীয় পণ্ডিতসকলৰ সহায় গ্ৰহণ কৰিছিল। গতিকে তেতিয়াৰপৰাই ভাৰতৰ লগত এটা সু-সম্পৰ্ক এই তামাংসকলৰ আছিল।

কামৰূপৰ ৰজা আৰু আহোম ৰজাসকলৰ ৰাজত্বকালত তিব্বত, ভূটান আৰু নেপালৰ লগত এই ভূ-খণ্ডৰ অতি সু-সম্পৰ্ক আছিল। নেপালত তামাংসকলক 'ভূটীয়া' বুলি জনা যায়। এনে ভূটীয়া লোকৰপৰা ঘোঁৰাৰ আমদানি কৰাৰ কথা প্ৰাচীন অসমৰ বুৰঞ্জী আৰু ইতিহাসে স্বীকাৰ কৰে। হয়তো এনেদৰে এই লোকসকলৰ অসমলৈ আগমন হয়।

আন এক তথ্য মতে প্ৰাচীন কামৰূপলৈ পঁয়ত্ৰিশটা গিৰিপথেদি অশ্বাৰোহী সৈন্য অনা হৈছিল আৰু ঘোঁৰা ব্যৱসায়ী এই লোকসকল হয়তো এই সময়ছোৱাতে আহিছিল।

সামাজিক-সাংস্কৃতিক জীৱন :

তামাং জনগোষ্ঠীৰ লোকসকল অতি সহজ-সৰল আৰু অতিথিপৰায়ণ। তেওঁলোকে সকলোৱে সমাজ পাতি মিলাপ্ৰীতিৰে বসবাস কৰে। গাঁওবুঢ়াই হৈছে গাঁৱৰ মুখীয়াল লোক। যুৱক সংঘ, VDP পাৰ্টি, মহিলা সমিতি, পথাৰ পৰিচালনা সমিতি আদি বিভিন্ন সংঘই গাঁওখন সুচাৰুৰূপে পৰিচালনা কৰে। গাঁৱত অপায়-অমংগল হ'লে বিচাৰ হ'বলগা হ'লে বুদ্ধ গুৰু (বৌদ্ধ বিহাৰ)ত হয়। বিচাৰৰ ৰায় গাঁওবুঢ়াই দিয়ে। সমাজত একক আৰু যৌথ দুয়োটা পৰিয়ালেই আছে।

তামাং জনগোষ্ঠীৰ সমাজত বিভিন্ন ফৈদ আছে। এইবোৰ হৈছে— থকৰ, মুক্তান, চ্যাংদন, পাকৰিন, হেনজান, গম্‌ডেন, দোমজান, যুঞ্জন, বল, টিটুন, ঘিচিং, ৱাইবা, গ'লে, ডং, ব্যমজান আৰু লপচান।

তামাং জনগোষ্ঠীৰ লোকসকল মাটিৰ ভেটিৰ চাপৰ ঘৰত বাস কৰে। ঘৰটোত বহা কোঠা, শোৱা কোঠা, ভাত ৰন্ধা কোঠা, ভাত খোৱা কোঠা আৰু প্ৰাৰ্থনা গৃহ সকলো সুকীয়া। প্ৰাৰ্থনা গৃহ ঘৰৰ পূব দিশত স্থাপন কৰা হয়। ঘৰৰ সন্মুখত দীঘল বাঁহত দীঘল ধৰ্মীয় ধ্বজা অঁৰা থাকে। এই ধ্বজাখনেই তামাং জনগোষ্ঠীৰ লোকসকলৰ ঘৰবোৰৰ সুকীয়া পৰিচয়।

তামাংসকলৰ প্ৰধান খাদ্য ভাত। তেওঁলোক আমিষহাৰী যদিও ৰাজহাঁহৰ মাংস নাখায়। কুকুৰা, গাহৰি, ছাগলী আৰু বিভিন্ন প্ৰকাৰৰ মাছ খাদ্য হিচাপে ব্যৱহাৰ কৰে।

তামাংসকল কৃষিজীৱী। ঘাইকৈ ধান, কুঁহিয়াৰ, মাহ, য়েঁহ, শাক-পাচলি আদিৰ খেতি কৰে। বৰ্তমান শিক্ষা-দীক্ষা গ্ৰহণ কৰিছে যদিও চাকৰিয়াল লোক নাই বুলিয়ে ক'ব পাৰি। আৰ্থিকভাৱে তামাংসকল বহু বেছি স্বচ্ছল নহয়। তেওঁলোকে গৰু, ছাগলী, হাঁহ, পাৰ পুহি আৰু খেতি কৰি জীৱন নিৰ্বাহ কৰে।

তামাং সমাজত ঘৰত বিবাহিতা মহিলাই শাৰী, জীয়াৰী ছোৱালীয়ে বজাৰত পোৱা আধুনিক সাজপাৰ পৰিধান কৰা দেখা যায়। উৎসৱ-অনুষ্ঠান পৰম্পৰাগত সাজপাৰ পিন্ধে। এই সাজবোৰ হৈছে 'ছুবা' (ফ্ৰেকৰ নিচিনা), 'চিনতাপ' বা 'হিয়ালুং' (শৰণ লোৱা বা পঞ্চশীল লোৱাসকলে লয়)। পুৰুষসকলে হালধীয়া বা

ৰঙা ৰঙৰ কামিজ আৰু পায়জামা পিন্ধে। আ-অলংকাৰৰ ভিতৰত ডিঙিত 'থেঙা' (মণিৰ মালা - বিভিন্ন ৰঙৰ), কাণত 'মাৰৱাৰী', নাকত 'আম্বুলাফি', হাতত 'চুৰা' আৰু আঙুলিত 'চ্যাপ' আদি পিন্ধে।

তামাংসকলে ঘৰুৱা আৰু সামাজিক জীৱনত যিবোৰ উৎসৱ-অনুষ্ঠান পালন কৰে সেইবোৰ ধৰ্মীয়, আৰু কৃষিৰ লগত জড়িত। কৃষিভিত্তিক উৎসৱবোৰত ধৰ্মীয় প্ৰভাৱ বেছি নাই। তামাংসকলে পালন কৰা ধৰ্মীয় উৎসৱবোৰৰ কিছুমান ধৰ্মীয় তাৎপৰ্য সম্বলিত নহয়। বৌদ্ধধৰ্ম গ্ৰহণ কৰাৰ পাছত তেওঁলোকে পালন কৰা পৰম্পৰাগত উৎসৱ কিছুমানত ধৰ্মীয় আচাৰ ৰীতি সংযোগ কৰি ধৰ্মীয় উৎসৱৰূপে পালন কৰিবলৈ লয়। তেওঁলোকৰ ধৰ্মীয় আচাৰ-আচৰণত যোগ আৰু তান্ত্ৰিক আচাৰ সন্মিলিত হৈ আছে। নাগপূজা বৌদ্ধ দৰ্শনৰ বাহিৰৰ বিষয় যদিও তেওঁলোকে এই পূজাও কৰে।

তামাংসকলৰ নিজা লিপি আছে। তামাং জনগোষ্ঠীৰ সাহিত্যসমূহ ঘাইকৈ ধৰ্মীয় পুথি আৰু এইবোৰ বৌদ্ধ বিহাৰত সংৰক্ষিত হৈ আছে। তেওঁলোকে ঘৰুৱা জীৱনত তামাং ভাষাত আৰু 'অন্যভাষী মানুহৰ লগত অসমীয়া ভাষাত কথা পাতে। মৌখিক ৰূপত সাধুকথা, গীত-মাত অৱশ্যে প্ৰচলিত আছে।

প্ৰতিখন গাঁৱত একোটাকৈ বৌদ্ধ গুম্ফা থাকে। গাঁৱৰ ধৰ্মীয় কাম-কাজ চলাবলৈ একোজন লামা থাকে। এই লামা দুই প্ৰকাৰৰ, এজন 'পূৰ্ণাংগ লামা' আৰু এজন 'সাধাৰণ লামা'। সাধাৰণ লামাজন সাংসাৰিক ব্যক্তি। তেওঁৰ খাৱন-শোৱনত কোনো বাধা নাই। তেওঁৰ সাজপাৰ হালধীয়া। পূৰ্ণাংগ লামাজনৰ সাজপাৰ হৈছে গেক্ৰা চীৱৰ। পূৰ্ণাংগ লামাৰ চীৱৰত ২৫৩ টা 'শীল' অংকন কৰা থাকে।

ঘৰত এখন বুদ্ধ পূজাৰ বেদী থাকে। বেদীৰ মাজত বুদ্ধ, বাওঁফালে 'পদ্মসন্তৰ' আৰু সোঁফালে গুৰু 'ৰেশ্বেচৰ' স্থাপন কৰা থাকে। বৌদ্ধ গুম্ফাত এইকেইজন গুৰুৰ মূৰ্তিৰ উপৰি 'কলাচক্ৰয়ানৰ মূৰ্তি'ও সজোৱা থাকে। পুৱা-গধূলি এই স্থানবোৰত পূজা কৰা হয়। কলাচক্ৰয়ানৰ দৰ্শন আৰু 'ঙুন্ড্ৰো' (Ngondro) আৰ্হিৰ মুদ্ৰা তামাংসকলৰ ধৰ্মীয় আচাৰৰ উল্লেখযোগ্য বৈশিষ্ট্য।

তামাংসকলে বৌদ্ধধৰ্ম গ্ৰহণ কৰাৰ ইতিহাস তিব্বতৰ প্ৰথম সম্ৰাট শ্ৰঙ-চান-গান-প'ৰ দিনৰপৰা পোৱা যায়। তামাংসকলৰ জনশ্ৰুতি মতে তেওঁলোক পূৰ্বে জনজাতি আছিল আৰু বলি-বিধানৰে পূৰ্বপুৰুষৰ পূজা কৰিছিল। বেজৰ দ্বাৰা মন্ত্ৰ মাতি পূজা-পাতল কৰা হৈছিল। কিন্তু 'শ্ৰঙ-চান-গান-পৌৰ'এ ধৰ্ম-সাহিত্য-সংস্কৃতিৰ বিকাশত গুৰুত্ব দিছিল সেয়ে ভূটান আৰু নেপাল জয় কৰাৰ পাছত ভূটীয়াসকলৰপৰা বৌদ্ধ ধৰ্ম গ্ৰহণ কৰে।

ৰাষ্ট্ৰ সংস্কৃতায়নে 'তিব্বতত বৌদ্ধধৰ্ম' শীৰ্ষক লেখাত উল্লেখ কৰিছে যে ৰজা শ্ৰঙচানে এগৰাকী চীনা আৰু এগৰাকী নেপালী ৰাজকন্যাৰ পাণি গ্ৰহণ কৰাৰ ফলত বৌদ্ধধৰ্ম তিব্বতত সোমাই পৰে। এই চীনা ৰাজকুমাৰীগৰাকীয়ে তিব্বতত ৰামচে মন্দিৰ আৰু নেপালী কন্যাগৰাকীয়ে অনা বুদ্ধমূৰ্তি থ'বলৈ ৰজাই জোখাং নামৰ মন্দিৰ প্ৰতিষ্ঠা কৰে। এইজন ৰজাৰ দিনতে জ্ঞানকুমাৰ আৰু মূল কুশ নামৰ দুগৰাকী তিব্বতীয়ে সুবৰ্ণ প্ৰভাষ উত্তম সূত্ৰ নামৰ গ্ৰন্থ দুখন তিব্বতী ভাষালৈ অনুবাদ কৰে।

তিব্বতৰ আন এজন ৰজা থ্ৰি শ্ৰং শ্ৰং চানৰ (৭৫৫-৮০) দিনত নালন্দা বিশ্ববিদ্যালয়ৰপৰা আচাৰ্য সপ্তৰক্ষিতক বৌদ্ধ ধৰ্মৰ প্ৰসাৰৰ বাবে তিব্বতলৈ নিমন্ত্ৰণ জনায়। এই ধৰ্মগুৰুজনে তিব্বতত বৌদ্ধধৰ্ম প্ৰচাৰ আৰু প্ৰসাৰ সাধন কৰে। এই লোকসকলে দৈনন্দিন জীৱনত বিভিন্ন উৎসৱ-অনুষ্ঠান পালন কৰে। এই উৎসৱ-অনুষ্ঠানবোৰ হৈছে— লচৰ, ধম্মং, চেৱাৰ বা চুলি কটোৱা, তাৎসেত কৰা, বিবাহ, মৃতকৰ অনুষ্ঠান, আখেলা পূজা আৰু নাগপূজা আদি।

অধ্যয়নৰ পৰিসৰ :

এই আলোচনাত উজনি অসমৰ বৌদ্ধধৰ্মাৱলম্বী তামাং জনগোষ্ঠীৰ লোকসকলে পালন কৰা উৎসৱ-অনুষ্ঠানৰ বিষয়ে পৰ্যালোচনাত আগবঢ়োৱা হৈছে। বিষয়টো পোহৰলৈ আনিবৰ কাৰণে তেওঁলোকে বসবাস কৰা উজনি অসমৰ জিলাকেইখনক ক্ষেত্ৰ অধ্যয়নৰ প্ৰতিদৰ্শ (sample) জিলা হিচাপে বাছি লোৱা হৈছে। এই জিলাকেইখনৰ তামাং জনগোষ্ঠীৰ লোকসকল বসবাস কৰি থকা গাওঁকেইখনৰপৰা প্ৰয়োজনীয় সমল ক্ষেত্ৰ অধ্যয়নৰ জৰিয়তে সংগ্ৰহ কৰা হৈছে। এই জিলাকেইখন আৰু গাঁওসমূহ হৈছে—

| জিলা | অঞ্চল | গাঁও |
|-------------|-----------|--|
| ডিব্ৰুগড় | তিলৈ | দিখাৰী, মাইবেলা |
| | টিংখাং | ফিটিকনি বৰ, নীলমণি বাঁহনি |
| | খোৱাং | ৰাংচালি, মণিপথাৰ |
| | বামুনবাৰী | ১নং বৰবিল, নাহৰপাৰা, চুৰাটনিবাম, বাজীপহুমাৰা, ভলুকাগুৰি, খেৰণি, গ্ৰাণ্ট, লেৰেলাপথাৰ, পিঠাপথাৰ। |
| তিনিচুকীয়া | | পাবৈ বনগাওঁ, জাগুণ, ৰাজনগৰ, মাকুমকিল্লা, লেখাপানী, দশমাইল |
| | | জাগুণ, ডুলীয়াজান, বিজুলীবন (ডুমডুমা) |
| কাৰ্বি আলং | শিলনীজান | পুৰণি টেঙানি গাওঁ, উৰিয়াম ঘাট, চুঙাজান, নাওজান আদৰ্শ, ৰাজআলি, কুইৰি গোলাই, মাটিপুল, ডিফু |
| | | |

অধ্যয়নৰ উদ্দেশ্য :

- উজনি অসমৰ বৌদ্ধধৰ্মাৱলম্বী তামাং সম্প্ৰদায়ৰ উৎসৱ-অনুষ্ঠানৰ বিষয়ে বৰ্তমানেও কোনো পদ্ধতিগত অধ্যয়ন হোৱা নাই। সেয়ে তামাংসকলে পালন কৰা উৎসৱসমূহ আৰু এইবোৰৰ তাৎপৰ্য, পদ্ধতি আৰু এই উৎসৱৰ লগত জড়িত বিভিন্ন দিশসমূহ পোহৰলৈ অনা।
- বৰ্তমান আধুনিকতাৰ পৰশত আৰু অন্যান্য জনগোষ্ঠীৰ লোকৰ সংস্পৰ্শত এই উৎসৱসমূহলৈ কিবা পৰিবৰ্তন আহিছে নেকি আৰু অন্যান্য জনগোষ্ঠীৰ সংস্কৃতিৰদ্বাৰা প্ৰভাৱিত হৈছে নেকি সেই কথা পোহৰলৈ অনা।

অধ্যয়নৰ পদ্ধতি :

উল্লিখিত বিষয়টো অধ্যয়নৰ বাবে ঘাইকৈ বিশ্লেষণাত্মক পদ্ধতিৰ সহায় লোৱা হৈছে। প্ৰয়োজনীয় তথ্যসমূহ সংগ্ৰহ কৰোঁতে প্ৰধানকৈ মুখ্য আৰু গৌণ দুবিধ সমলৰ সহায় লোৱা হৈছে।

তামাং জনগোষ্ঠীৰ উৎসৱ-অনুষ্ঠান :

বিভিন্ন আলোচকে উৎসৱ-অনুষ্ঠানক বিভিন্ন ভাগত ভাগ কৰি আলোচনা কৰিছে। কিন্তু উজনি অসমৰ বৌদ্ধধৰ্মাৱলম্বী তামাং জনগোষ্ঠীৰ উৎসৱ-অনুষ্ঠান অধ্যয়ন কৰাৰ পাছত দেখা গ'ল যে, পণ্ডিতসকলৰ উল্লিখিত শ্ৰেণীসমূহত তেওঁলোকৰ উৎসৱ-অনুষ্ঠানসমূহক অন্তৰ্ভুক্ত কৰাটো জটিল। সেয়ে আলোচনাৰ সুবিধাৰ বাবে উল্লিখিত মতসমূহক সমৰ্থন জনাই কিছু সালসলনি কৰি তামাং

জনগোষ্ঠীৰ উৎসৱ-অনুষ্ঠানবোৰক তলত দিয়াৰ দৰে ভাগ কৰি ল'ব পাৰি।

ক) ধৰ্মীয় উৎসৱ-অনুষ্ঠান।

অ) ৰাজহুৱাভাৱে পালন কৰা ধৰ্মীয় উৎসৱ-অনুষ্ঠান।

আ) ঘৰুৱাভাৱে পালন কৰা ধৰ্মীয় উৎসৱ-অনুষ্ঠান।

খ) কৃষিভিত্তিক উৎসৱ-অনুষ্ঠান।

গ) জীৱনবৃত্তৰ লগত জড়িত উৎসৱ-অনুষ্ঠান।

ঘ) অন্যান্য উৎসৱ-অনুষ্ঠান।

ৰাজহুৱাভাৱে পালন কৰা ধৰ্মীয় উৎসৱ-অনুষ্ঠান :

ক. বুদ্ধ জয়ন্তী :

মহাযানী তামাংসকলে বহাগী পূৰ্ণিমাৰপৰা একেৰাহে তিনিদিনলৈ বুদ্ধ জয়ন্তী অনুষ্ঠান পালন কৰে। তেওঁলোকে বুদ্ধ জয়ন্তী পাতিবলৈ অনুষ্ঠানৰ আগদিনা নিশা গুম্ফা (বিহাৰ) চাফা চিকুণ কৰি ধূপ জ্বলায়। ৰাতিপুৱা বুদ্ধমূৰ্তি থকা থাপনাত সাতটা বাতিত সাতবাতি পানী থয়। এই সাতবাতি পানী সাতবিধ সামগ্ৰীৰ প্ৰতীক। সেইকেইটা হৈছে — 'আগম্' (মুখ ধুবলৈ পানী), 'পাদম্' (ভৰি ধুবলৈ পানী), 'পুষ্প', 'ধূপ', 'আলোক', 'গন্ধ' আৰু 'নৈৱেদ্য'। লগত 'থুই' (অমৃত) তৈয়াৰ কৰা হয়। এই 'থুই' দহ অকুশল কৰ্ম ধুবৰ বাবে তৈয়াৰ হয়। প্ৰতি পূৰ্ণিমা, অমাবস্যা আৰু পঞ্চমী তিথিত এই সাতটা বাতিত পানী দিয়ে আৰু তিনিবজাৰ পাছত সেই পানী পেলাই দিয়া হয়। থুই তৈয়াৰ কৰাৰ পাছত গাঁৱৰ মংগল কামনাৰে অতিকমেও ১০৮ গছি বস্তি জ্বলোৱা হয় আৰু তাৰপাছত ধৰ্মীয় পুথি পঢ়া হয়। যিসকলে পঞ্চশীল ল'ব খোজে তেওঁলোকে এটা দিনত ৰাতিপুৱা এবাৰকৈ আৰু অষ্টশীল ল'ব বিচাৰাসকলে তিনিদিনত তিনিবাৰকৈ অষ্টশীল লয়। যিসকলে অষ্টশীল লয় তেওঁলোকে কথা নকয়, সেপ নিগিলে আৰু বৌদ্ধ গুম্ফাত নিজৰ মূৰৰ চুলি অলপ চিঙি দান দিয়ে। পঞ্চশীল আৰু অষ্টশীল লোৱাসকলে চুলি অলপ দান দিলেহে তেওঁক প্ৰকৃত বৌদ্ধ বুলি কোৱা হয়। পুনৰ সন্ধিয়া গুম্ফাত পঞ্জিকাত যি পুথিৰ নাম উল্লেখ থাকে ভাঙেই সেই ধৰ্মীয় পুথি পঢ়ে। এনেদৰে প্ৰায় তিনিদিনলৈকে বুদ্ধজয়ন্তী পালন কৰা হয়। গাঁৱৰ ভাস্তেজন সংসাৰী হোৱাৰ উপৰি খোৱা-বোৱাতো কোনো নিষেধ মানি নচলে। যিকোনো সময়তে তেওঁ খাব পাৰে। অৱশ্যে বিয়া নপতা ভাস্তেসকলে দিনৰ বাৰ বজাৰ পূৰ্বেই আহাৰ গ্ৰহণ কৰে আৰু বিহাৰতে থাকে।

(খ) লচৰ :

লচৰ শব্দটো তিব্বতমূলীয় শব্দ। তিব্বতান Lo আৰু sar এই শব্দ দুটা যোগ হৈ Losar শব্দটো গঠন হৈছে। Lo মানে — বছৰ, বয়স আৰু Sar মানে — নতুন, সতেজ। অৰ্থাৎ নতুন বছৰ। ইংৰাজী নৱবৰ্ষক আদৰিবলৈ এই অনুষ্ঠান পতা হয়। বছৰৰ মূল অধিকাৰী দেৱতাজনক আদৰণি জনাবৰ বাবে আৰু বছৰটোত সকলো মংগলে থাকিবলৈ এই অনুষ্ঠান পালন কৰা হয়।

'লচৰ'ক তিব্বতত Bal Gyal Lo বুলিও জনা যায়। Bal হৈছে তিব্বত, Gyal হৈছে ৰজা আৰু Lo হৈছে বছৰ। তেওঁলোকৰ মতে এই উৎসৱ তিব্বতৰ প্ৰথম ৰজাজনৰ ৰাজঅভিষেকৰ উৎসৱ আৰু এই উৎসৱ তিব্বতৰ প্ৰথম ৰজাজনৰ ৰাজঅভিষেকৰ দিনাৰ পৰা প্ৰচলিত হৈ আহিছে।

অন্য এক তথ্য মতে, এই উৎসৱ তিব্বতত প্ৰাক্ বৌদ্ধকালৰপৰা (অৰ্থাৎ Bon periodৰ পৰা) প্ৰচলিত হৈ আহিছে। ব'ন যুগত তিব্বতত পৰম্পৰাগতভাৱে প্ৰতি শীতকালত এক বিশেষ অনুষ্ঠান আয়োজন

কৰা হৈছিল। সেই অনুষ্ঠানত তেওঁলোকে স্থানীয় অশৰীৰী আত্মা, উপাস্য দেৱতা আৰু ৰক্ষাকৰ্তাসকলক পৰিতৃপ্ত কৰিবলৈ প্ৰচুৰ পৰিমাণে সুগন্ধি দ্ৰব্য উৎসৰ্গা কৰিছিল।

অন্য এক তথ্য মতে, তিব্বতৰ নৱম ৰজা pude Gungyal ৰ ৰাজত্বৰ সময়ৰপৰা এই উৎসৱ পালিত হৈ আহিছে। এগৰাকী Belma নামৰ বুঢ়ীয়ে চন্দ্ৰৰ ক্ৰমানুগতিক নিৰীক্ষণ কৰি সময়ৰ পৰিসীমা নিৰ্ধাৰণ কৰাৰপৰাই এই উৎসৱ পালিত হৈছে বুলি কোৱা হয়। প্ৰথমতে ই মূলতঃ কৃষকৰ অনুষ্ঠান আছিল। পৰৱৰ্তী কালত তিব্বতীসকলে বৌদ্ধ ধৰ্ম গ্ৰহণ কৰাৰ ফলত ই বৌদ্ধধৰ্মীয় উৎসৱলৈ পৰিণত হয়।

সময় :

জানুৱাৰী মাহৰ ২৪/২৬ জানুৱাৰীৰপৰা প্ৰায় এমাহলৈকে তামাংসকলে 'লচৰ' পালন কৰে। তিব্বত আৰু ভূটানত এই উৎসৱ ১৫ দিনলৈকে উদ্‌যাপন কৰা হয়। তিব্বতীয় কেলেণ্ডাৰৰ প্ৰথম মাহৰ প্ৰথম দিনটোত এই অনুষ্ঠান আৰম্ভ হয়।

পালনীয় নিয়ম :

লচৰত ১২ জন 'ল'ক' বাৰটা মাহৰ অধিকাৰীৰূপে মানি বাৰবিধ প্ৰতিকৃতি সাজি গুম্ফা (বৌদ্ধবিহাৰ) বেদীত স্থাপন কৰা হয়। এই ১২ জন 'ল'ৰ বাৰবিধ প্ৰতিকৃতি হৈছে—

| | | |
|---------|---|---------------|
| জীৱা | — | নিগনি |
| লাং | — | গৰু |
| বাঘ | — | বাঘ |
| য়ে | — | শহাপহু |
| ধুক্ | — | গৰুড় পক্ষী |
| ঢোল | — | সাপ (ড্ৰেগন) |
| তা | — | ঘোঁৰা |
| ভেড়া | — | ছাগলী (ভেড়া) |
| হনুমান | — | বান্দৰ |
| বা-চাৰা | — | চৰাই-চিৰিকতি |
| খী | — | কুকুৰ |
| ফা | — | গাহৰি। |

এই বাৰবিধ প্ৰতিকৃতি আটাৰে সাজি লোৱা হয় আৰু গুম্ফাৰ বেদীত স্থাপন কৰা হয়। পঞ্জিকাৰ নিৰ্দেশ অনুসৰি যিজন অধিকাৰী আহিব তেওঁক আদৰণি জনোৱা হয় আৰু যিজন অধিকাৰী যাব তেওঁক বিদায় জনোৱা হয়। উৎসৱৰ আৰম্ভণিৰপৰা এমাহলৈ ভাঙেই অধিকাৰীজনক পূজা কৰে আৰু যিজন অধিকাৰী আহিব তেওঁক গোটেই বছৰটো সজাই ৰখা নিয়ম। ভাতঘিলাৰ ফুল তামাংসকলে শ্ৰেষ্ঠ বুলি ভাবে কাৰণে তেওঁলোকে পূজাৰ বেদীত সদায় ভাতঘিলাৰ ফুল সজাই ৰাখে। ভাতঘিলাৰ ফুলেৰে তেওঁলোকে ফোঁট লয়। 'লচৰ'ৰ প্ৰথম দিনা ঘৰে ঘৰে ৩-৪ বজালৈকে জ্যেষ্ঠসকলে কনিষ্ঠসকলক কপালত ফোঁট দিয়ে। গাঁৱৰ ৰাইজে বিহাৰলৈ গৈ মেণ্ডলত পইচা উছৰ্গা কৰে আৰু ভাস্তেৰপৰা আৰ্শীবাদ লয়। তামাং লোকসকলে হীনযানী বৌদ্ধসকলৰ দৰে পঞ্চশীল গ্ৰহণ নকৰে। কিন্তু হাতৰ এক বিশেষ মুদ্ৰা সেৱা কৰোঁতে ব্যৱহাৰ কৰে। এই মুদ্ৰাক ঙ্গ্ৰো (Ng'o'ndro) মুদ্ৰা বুলি কোৱা হয়। তদুপৰি বুদ্ধিসত্ত্ব জপমালা লৈ জপ কৰে।

Khoj

খোজ ■ ২৭

পঞ্চশীল লোৱাসকলে এহেজাৰবাৰ দীৰ্ঘমন্ত্ৰী সেৱা কৰে আৰু বিশেষ মন্ত্ৰ উচ্চাৰণ কৰে। 'ভুদ্ৰো' মুদ্ৰা তিব্বতৰ ব্ৰজযানীসকলৰ মাজত দেখা যায়। সংস্কৃতত ইয়াক 'পূৰ্বাকা' বুলি জনা যায়। এই সাধনা তিব্বতীয় বৌদ্ধসকলৰ 'গেলুগ', 'কাগ্যু', 'ন্যাঙমা' আৰু 'শাক্য' আদি চাৰিওবিধ স্কুলৰ বাবে প্ৰয়োজনীয়। এই সাধনাই লিংগ আৰু শৰীৰৰ উৰ্ধৰ বিশেষ জ্ঞানৰ ভেটি প্ৰতিষ্ঠা কৰে। এই সাধনা দুই প্ৰকাৰৰ—

(ক) সাধাৰণ বা বাহ্যিক আচৰণ—বাহ্যিক আচৰণৰ অন্তৰ্ভুক্ত বিষয়বোৰ হৈছে, পুনৰ জন্মৰপৰা মুক্তিৰ আকাংক্ষা, জীৱনৰ অস্থায়িত্ব আৰু পৰিৱৰ্তনশীলতাৰ বিষয়ে জ্ঞাত হোৱা আৰু কৰ্মফল আৰু সংসাৰ যন্ত্ৰণাৰ প্ৰকৃত সত্যৰ বিষয়ে জ্ঞাত হোৱা।

(খ) বিশেষ বা অভ্যন্তৰীণ আচৰণ—বিশেষ বা অভ্যন্তৰীণ আচৰণৰ অন্তৰ্ভুক্ত বিষয়বোৰ হৈছে, ১০০০০০ বাৰ দীৰ্ঘমন্ত্ৰী সেৱা, ১০০০০০ বাৰ বজ্ৰসত্ত্ব মন্ত্ৰোচ্চাৰণ, ১০০০০০ মণ্ডল উৎসৰ্গা আৰু ১০০০০০ গুৰুযোগ অভ্যাস।

ঘৰুৱাভাৱে পালন কৰা ধৰ্মীয় উৎসৱ-অনুষ্ঠান :

বুদ্ধ পূজা :

তামাংসকলে প্ৰতি পুৱা আৰু গধূলি ঘৰৰ বুদ্ধৰ বেদীত পূজা কৰে। পুৱা সাতটা বাতিত পানী দিয়ে আৰু গধূলি বন্তি জ্বলায়। থাপনাৰ সন্মুখত এটা 'মেণ্ডল' থাকে। মেণ্ডলত প্ৰতি পূৰ্ণিমাৰ চাউল দিয়া হয়। তাত প্ৰতিবাৰ পূজা কৰোঁতে পইচা গুজি দিয়া হয়। এই 'মেণ্ডল'টো তললৈ বহল ওপৰলৈ জোঙা স্তম্ভটোৰ দৰে। ইয়াত পাঁচটা খলপা থাকে। এই পাঁচটা খলপাৰ বিশেষ তাৎপৰ্য আছে—

প্ৰথম খলপা — সকলো বস্তুৰ উৎপত্তি ভূমিৰপৰা হয়।

দ্বিতীয় খলপা — মাজৰডোখৰ সুগন্ধি ফুল ফলেৰে ভৰা গতিকৈ তাত সুগন্ধি ফুল-ফল দান দিব লাগে।

তৃতীয় খলপা — মহান গুৰুক দান দিব লাগে।

চতুৰ্থ খলপা — নিজৰ আত্মাই হৈছে পৰমাত্মা। গতিকে তেওঁতে নিজৰ জীৱনটো সমৰ্পণ কৰিব লাগে।

পঞ্চম খলপা — এই সকলো বস্তু ভগবানৰ গতিকৈ তেওঁকে সকলো বস্তু দান দিব লাগে।

ৰাতিপুৱা ৰাতি সাতটাত দিয়া পানীখিনি আবেলি ৩ বজাত পেলাই দিয়া হয়। প্ৰতিবাৰ পূজা কৰোঁতে ভুদ্ৰো মুদ্ৰাত প্ৰাৰ্থনা কৰে আৰু জপমালাৰে জপ কৰে।

ধৰ্ম্যং :

'ধৰ্ম্যং' কেৱল তামাংসকলেহে পালন কৰে।

তাৎপৰ্য্য :

তামাংসকলে গৃহশান্তিৰ বাবে এই অনুষ্ঠান অনুষ্ঠিত কৰে।

সময় :

তামাংসকলে কাতি বা চ'ত মাহত ধৰ্ম্যং আৰু মৃতকৰ শ্ৰাদ্ধত ধৰ্ম্যং অনুষ্ঠান পালন কৰে।

পালনীয় নিয়ম :

তামাংসকলে গৃহশান্তিৰ বাবে ঘৰৰ সন্মুখভাগত পানীপতাৰ ঠিক ওচৰতে ধৰ্মীয় বাণীলেখিত দীঘল পতাকা আঁৰিবৰ বাবে এই অনুষ্ঠান পালন কৰে। প্ৰতিঘৰ তামাংলোকৰ ঘৰতে এই পতাকাখন আঁৰি

২৮ ■ খোজ

Khoj

থোৱাৰ নিয়ম আছে। পূজাৰ দিনা পুৱা ন বজাৰ পূৰ্বে পতাকাৰ বাঁহডাল পুতিবলৈ গাঁত খন্দা হয়। গাঁতটোত এমুঠি চাউল, দক্ষিণা এটা আৰু অলপমান এঁৰা গাখীৰ ঢলা হয়। তাৰপাছত ভাস্তেই লুংডৰ (পতাকাখন) দৰ্জ্জাত (ৰচীত) বান্ধি বাঁহত আঁৰি পুতি দিয়ে। ভাস্তেই কলাস (ঘটী)ত পঞ্চামৃত (দধি, দুগ্ধ, ঘৃত, মধু আৰু চেনি)তৈয়াৰ কৰি ঘৰখনক খাবলৈ দিয়ে। তাৰপাছত নিমন্ত্ৰিত সমজুৱা ৰাইজে ভোজ-ভাত খাই অনুষ্ঠানৰ সামৰণি মাৰে। উল্লেখযোগ্য ঘৰত এনেকৈ বাঁহত ধৰ্মীয় পতাকা আঁৰি থোৱাৰ প্ৰথা থেৰাবাদীসকলৰ মাজত দেখা নাযায়। মৃতকৰ শ্ৰাদ্ধৰ দিনাও মৃতকৰ নামলিখিত পতাকা আঁৰিবৰ বাবে এই অনুষ্ঠান পালন কৰা হয়।

কৃষিভিত্তিক উৎসৱ-অনুষ্ঠান :

লখিমী অনা :

তামাংসকলে পথাৰৰপৰা ধান চপাই অনাৰ পাছত এই পূজা পাতে। তেওঁলোকে গছিয়ানৰ বিপৰীতে গুটিধানৰহে লখিমী সুমুৱায়। তামাং সমাজত ধান মৰণা মৰাৰ পাছত ধানখিনি গোটেই লৈ মাজত থিয়কৈ কাচিখন ৰখা হয়। ঘটি এটাত ভৰ্তিকৈ পানী লৈ তাৰ ওপৰত ফুল থৈ ভঁৰালৰ সন্মুখত ৰাখে। তাৰপাছত ধূপ জ্বলাই গৃহস্থই ভঁৰালৰ চৌপাশে এপাক ঘূৰি প্ৰাৰ্থনা কৰে আৰু ভঁৰালত লখিমী সুমুৱাই থয়।

নখোৱা :

তামাংসকলে ন-ভাত খাবলৈ ভিক্ষু আৰু ৰাইজক নিমন্ত্ৰণ কৰে।

জীৱনবৃত্তৰ লগত জড়িত উৎসৱ-অনুষ্ঠান :

নৱৰাণ (নামকৰণ) :

তামাং সমাজত নৱৰাণ কেঁচুৱা জন্ম হোৱাৰ পাঁচদিন, সাতদিন বা এঘাৰ দিনত পাতে।

তাৎপৰ্য্য :

নৱজাত শিশুক নাম দি মাতিবলৈ অৰ্থাৎ নাম দিবলৈ 'নৱৰাণ' অনুষ্ঠান পতা হয়। তদুপৰি তামাংসকলে 'শুদ্ধিকৰণ' কৰিবলৈ এই অনুষ্ঠান পাতে।

'তামাং' জনগোষ্ঠীৰ সমাজত 'নৱৰাণ' অনুষ্ঠান নপতালৈকে মাতৃগৰাকীয়ে পাকঘৰৰ বা ঘৰৰ কাম কৰা নিষেধ। অনুষ্ঠানৰ দিনা ভাস্তেক নিমন্ত্ৰণ কৰা হয়। এই অনুষ্ঠানৰ বাবে যথেষ্ট পৰিমাণৰ নৈবেদ্যৰ প্ৰয়োজন হয়। এইবোৰ হৈছে—তিল, শিলগুটি, থুই (পঞ্চামৃত), ভাতঘিলা, চাউল, গাখীৰ আৰু মৌজোল আদি। ভাস্তে আহি মাক আৰু কেঁচুৱাক অমৃত পানীৰে গা ধুবলৈ দিয়ে। গা-ধুই অহাৰ পাছত ঘৰৰ বুদ্ধৰ বেদীৰ ওচৰত প্ৰসূতি আৰু সন্তানক বহুৱাই লৈ পঞ্চামৃত খাবলৈ দিয়ে। ভাস্তেই কেঁচা সূতাত হালধি সানি তৈয়াৰ কৰা হালধীয়া সূতা মাক আৰু কেঁচুৱাৰ হাত আৰু ভৰিত বান্ধি দিয়ে। গৃহস্থই ভাস্তেক সাধ্যানুসৰি দান-দক্ষিণা দিয়ে আৰু গাঁৱৰ মানুহক নিমন্ত্ৰণ কৰি ভোজ-ভাত খুৱায়। শেষত ভাস্তেই পঞ্জিকা চাই সন্তানটিৰ নামকৰণ কৰে।

অন্নপ্ৰাসন্ন :

তাৎপৰ্য্য :

অন্নপ্ৰাসন্ন অনুষ্ঠান কেঁচুৱাক প্ৰথম ভাতসাজ খুৱাবৰ উদ্দেশ্যে অনুষ্ঠিত কৰে। তামাংসকলে দাঁত গজাৰ আগে আগে 'পাচ্মি' (অন্নপ্ৰাসন্ন) অনুষ্ঠান অনুষ্ঠিত কৰে।

তামাং সমাজত অন্নপ্ৰাসন্ন অনুষ্ঠানত কেঁচুৱাৰ বুটীমাক বা মাকে ভাত বান্ধি লৈ এটকীয়া বা দুটকীয়া মুদ্ৰাৰে ভাত খুৱাই দিয়ে।

Khoj

খোজ ■ ২৯

চেৰাৰ :

তাৎপৰ্য :

তামাং সমাজত সন্তানৰ প্ৰথম চুলি কাটিবৰ বাবে এই অনুষ্ঠান পতা হয়।

সময় :

তামাং সমাজত সন্তানৰ তিনিবছৰ বা পাঁচবছৰ আৰু কেতিয়াবা সাতবছৰৰ পাছত চেৰাৰ অনুষ্ঠান পালন কৰা হয়।

পালনীয় নিয়ম :

তামাং সমাজত সন্তানৰ প্ৰথম চুলি কাটিবৰ বাবে অনুষ্ঠিত কৰা 'চেৰাৰ' (চুলি কটোৱা) অতি গুৰুত্বপূৰ্ণ অনুষ্ঠান। এই অনুষ্ঠানত মোমায়েকৰ গুৰুত্বপূৰ্ণ ভূমিকা থাকে। মাংস ভাজি আৰু খাৰু পিঠা পুৰি শৰাইত সজাই মোমায়েকক ভাগিনীয়েকৰ চুলি কাটিবলৈ বিশেষভাৱে নিমন্ত্ৰণ কৰা হয়। অনুষ্ঠানৰ দিনা ভাস্কৈক নিমন্ত্ৰণ কৰা হয়। এই অনুষ্ঠান ঘৰৰ বাহিৰত গুম্বাৰ নিচিনা 'চ'কাং' সাজি লৈ তাত পতা হয়। ভাস্কৈই মংগলপুথি পঢ়ে। তাৰপাছত মোমায়েকে আহি ভাগিনীয়েকক ইচ্ছানুসৰি কাপোৰ-কানি, জোতা, কাঁহি-বাতি আৰু সোণৰ সামগ্ৰী আদি উপহাৰ দি কেঁচি আনি চুলি কাটি দিয়ে। তাৰপাছত নিমন্ত্ৰিত অতিথিসকলক আৰু ৰাইজক ভোজ-ভাত খুৱাই অনুষ্ঠানৰ সামৰণি মাৰে।

তাৎসেত কৰা :

মহাযানী সম্প্ৰদায়ৰ তামাং জনগোষ্ঠীৰ সমাজত সকলো লোকে পঞ্চশীল নলয়। হীনযানী বৌদ্ধসকলে প্ৰতিটো অনুষ্ঠানতে প্ৰতিজনে পঞ্চশীল লয়। কিন্তু তামাং সমাজত পঞ্চশীল লোৱাটো অতি কঠিন আৰু পৰিত্ৰ কাৰ্য বুলি মানে। পঞ্চশীল পালন কৰিব পাৰিম বুলি যিজন লোকৰ আত্মবিশ্বাস জন্মে তেওঁহে পঞ্চশীল ল'বলৈ প্ৰস্তুত হয়। প্ৰকৃততে যি পঞ্চশীল লয় তেওঁকহে প্ৰকৃত বৌদ্ধ বুলি তেওঁলোকে জ্ঞান কৰে। সেয়ে সকলোৱে জীৱনত পঞ্চশীল ল'বলৈ চেষ্টা কৰে আৰু যি পঞ্চশীল লয় তেওঁ এই পঞ্চশীল নিজৰ জীৱনকালত যিকোনো ত্যাগৰ বিনিময়ত মানি চলিবলৈ যত্ন কৰে।

তাৎপৰ্য :

তামাং জনগোষ্ঠীৰ সমাজত ব্যক্তিয়ে জীৱনত প্ৰথম 'পঞ্চশীল' ল'বলৈকে 'তাৎসেত কৰা' (পঞ্চশীল লোৱা) অনুষ্ঠান অনুষ্ঠিত কৰে।

সময় :

পঞ্চশীল ল'বলৈ ইচ্ছুক যিকোনো বয়সৰ লোকে পঞ্চশীল ল'ব পাৰে।

পালনীয় নিয়ম :

এই অনুষ্ঠান ঘৰত বা গুম্বাত দুয়োঠাইতে অনুষ্ঠিত কৰা হয়। অনুষ্ঠানৰ দিনা ভিক্ষুৰপৰা পঞ্চশীল শুনাব পাছত পঞ্চশীল ল'বলৈ ইচ্ছুক ব্যক্তিজনে নিজৰ মূৰৰ মাজৰ একোটা চুলি গুম্বাত দান দিয়ে আৰু ত্ৰিৰত্নৰ শৰণ লৈ ধ্যান কৰে। উল্লেখযোগ্য যে বুদ্ধই নিজেও ৰাজ আভিজাত্যৰ চিনস্বৰূপ চুলিকোচা কাটি বুদ্ধত্ব প্ৰাপ্তিৰ সাধনাত ৰত হৈছিল। সেয়ে পঞ্চশীল লোৱাৰ সময়ত তামাংসকলেও নিজৰ চুলি দান কৰে। মে'মে' (ভাস্কৈ)ই মংগলসূত্ৰ পাঠ কৰি তেওঁক বুদ্ধৰ লগত সম্পৰ্কিত এটা নাম প্ৰদান কৰে।

চুলি খুৱাই পঞ্চশীল লোৱাৰ পাছত ইচ্ছা কৰিলে ব্যক্তিজনে গুম্বাত থাকি ভিক্ষু হোৱাৰ সাধনা কৰিব পাৰে। লগে লগে তেওঁ সংসাৰ ধৰ্মও পালন কৰিব পাৰে। সংসাৰী লামাই হালধীয়া কুৰ্তা আৰু

পায়জামা পিন্ধে। তেওঁক 'মে'মে' বুলি কোৱা হয়। বিয়া নপতা লামাই গেৰুৱা ৰঙৰ কুৰ্তা আৰু পায়জামা পিন্ধে তেওঁক 'খেনব' বুলি কোৱা হয়। তেওঁৰ কাপোৰত ২৫০ টা শীল অঁকা থাকে। শ্ৰমণ হ'বলৈ হ'লে গুম্বাত থাকি বছৰত দুমাহকৈ চাৰিবছৰ মন্ত্ৰ দিয়া হয়। শ্ৰমণে সেইবোৰ মুখস্থ কৰাৰ পাছত গুম্বালৈ নি দুমাহ একেৰাহে মন্ত্ৰ গাবলৈ আৰু বুদ্ধিসিদ্ধি মালা জপ কৰিবলৈ দিয়া হয়। প্ৰথমবাৰ ১ মাহৰ ভিতৰত ১ লাখ ১০ হাজাৰ বাৰ দীৰ্ঘমন্ত্ৰকীসেৱা (সাপ্তাংগ প্ৰণিপাত) কৰিব লাগে। এনেকৈ তেওঁলোকে কেইবাটাও স্তৰ সাধনা কৰি এজন পূৰ্ণাংগ লামা হয়। লামাৰ অৰ্থ জ্ঞানী, শিক্ষিত। যিজন শ্ৰমণ ধৰ্মৰ সকলো জ্ঞানেৰে জ্ঞানী আৰু শিক্ষিত হয় তেওঁৰে লামা হ'বৰ যোগ্য হয়।

বৈবাহিক অনুষ্ঠান :

বৈবাহিক অনুষ্ঠান বিবাহৰ লগত জড়িত বিষয়। আভিধানিক অৰ্থত বিবাহ হৈছে—এগৰাকী পুৰুষ আৰু এগৰাকী নাৰীৰ মাজত হোৱা আনুষ্ঠানিক সম্পৰ্ক, যাৰদ্বাৰা তেওঁলোক স্বামী-স্ত্ৰী হিচাপে জনাজাত হয়। বিবাহ মানৱ জীৱনৰ অপৰিহাৰ্য অংগ। সংসাৰচক্ৰ আগবঢ়াই নিবলৈ উপযুক্ত বয়সত পুৰুষ আৰু নাৰীৰ বিবাহ হোৱাটো সকলো সমাজৰে স্বীকৃত বিষয় আৰু মাংগলিক কাৰ্য। সমাজৰ জ্ঞাতসাৰে বা অজ্ঞাতসাৰে হোৱা দুয়োধৰণৰ বিবাহৰে উদ্দেশ্য হৈছে জৈৱিক প্ৰয়োজন পূৰণ। আচলতে বিবাহ এক প্ৰাচীন প্ৰাকৃতিক প্ৰক্ৰিয়া। মানৱ সমাজৰ ক্ৰমবিকাশৰ আদিছোৱাতে নাৰী-পুৰুষৰ মাজত যৌন সম্পৰ্কৰ প্ৰচলন আছিল। সমাজৰ ক্ৰমবিকাশৰ লগে লগে পুৰুষ-নাৰীয়ে নিজৰ পছন্দৰ নাৰী-পুৰুষৰ লগত যৌন সম্পৰ্ক আৰু যুগ্ম জীৱন যাপন কৰিবলৈ আৰু সন্তান জন্ম দিবলৈ ল'লে। কালক্ৰমত এনে ব্যৱহাৰিক সম্পৰ্কই বিবাহ অনুষ্ঠানৰ ক্ৰমবিকাশৰ পথ সুগম কৰিলে। কাৰণ সমাজ পাতি বসবাস কৰিবলৈ শিকাৰ দিনৰেপৰা মানুহে সমাজৰ স্বাৰ্থত এই জৈৱিক নিয়মকে সামাজিক নিয়মেৰে সংস্কাৰ কৰি ল'লে। সমাজৰ দ্বাৰা নাৰী-পুৰুষৰ বৈবাহিক সম্বন্ধৰ ৰূপ স্বীকৃত হয় আৰু এনে সম্বন্ধৰদ্বাৰা জন্ম লাভ কৰা শিশুৱে সামাজিক স্বীকৃতি পায়। গতিকে বিবাহ এক গুৰুত্বপূৰ্ণ সামাজিক অনুষ্ঠান। সেয়ে বিবাহ কেৱল যৌন সম্পৰ্কৰ বাবে কৰা সামাজিক স্বীকৃতিয়ে নহয় ই হ'ল সন্তান আৰু পৰিয়াল সৃষ্টি কৰিবৰ বাবে পোৱা সামাজিক স্বীকৃতিও। সময়ৰ লগে লগে এই নিয়মবোৰত কিছু সংযোগ হয় আৰু কিছু বিয়োগ হয়। ধৰ্ম আৰু পৰিৱেশ অনুযায়ী ইয়াত আৰু কিছুমান বৈশিষ্ট্য সংযোজিত হয়। হিন্দু শাস্ত্ৰত ভাৰতীয় সমাজত আঠ প্ৰকাৰৰ বিবাহৰ প্ৰচলন থকাৰ কথা জনা যায়। এইবোৰ হৈছে—প্ৰজাপত্য বিবাহ, আৰ্য বিবাহ, দৈৱ বিবাহ, গান্ধৰ্ব বিবাহ, পৈশাচ বিবাহ, ব্ৰাহ্ম বিবাহ, অসুৰ বিবাহ আৰু ৰাক্ষস বিবাহ।

তামাং সমাজত পলুৱাই নি বিয়া পাতিলে দৰাপক্ষই কইনাপক্ষক তিনিদিনৰ ভিতৰত খবৰ দিব লাগে। খবৰ দিবলৈ যাওঁতে দৰাপক্ষই 'চৰবত'ৰ লৈ যাব লাগে। বিবাহত দুয়োপক্ষৰ সন্মতি থাকিলে অনুষ্ঠুপীয়াকৈ সামাজিক নিয়ম কৰি বিবাহক স্বীকৃতি প্ৰদান কৰে।

সামাজিক বিবাহ :

দৰাপক্ষ আৰু কইনাপক্ষ পৰস্পৰে পছন্দ কৰি দুয়োপক্ষৰ সন্মতিক্ৰমে সমাজৰ জ্ঞাতসাৰে সামাজিক নীতি-নিয়মেৰে পতা বিবাহক সামাজিক বিবাহ বুলি কোৱা হয়। এনেদৰে দুয়োপক্ষৰ জ্ঞাতসাৰে আৰু সামাজিকভাৱে হোৱা বিবাহক সকলো সমাজে মান্যতা প্ৰদান কৰে। এনে বিবাহত দৰাপক্ষই আলেঙে আলেঙে কইনাক পছন্দ কৰে আৰু গোত্ৰ-ফৈদ আদিৰ খবৰ লয়। বিয়া পাতিবপৰা ফৈদৰ ছোৱালী হ'লে মধ্যস্থতাকাৰীৰ যোগেদি ছোৱালীঘৰত কথাটো অৱগত কৰোৱা হয়। ছোৱালীপক্ষ সন্মত হ'লে সমাজক

Khoj

খোজ ■ ৩১

Khoj

জনোৱা হয় আৰু বিয়াৰ যা-যোগাৰ কৰা হয়। কেতিয়াবা ল'ৰাই ছোৱালীয়ে পৰস্পৰে পছন্দ কৰি পাছত ঘৰখনক জনায় আৰু দুয়োঘৰৰ এই বিবাহত সন্মতি থাকিলে সামাজিক নিয়মেৰে দুয়োকে বিয়া পাতি দিয়ে।

তামাং সমাজত মূল বিয়াৰ দিনা ভিক্ষুক দৰাঘৰলৈ নিমন্ত্ৰণ কৰা হয়। ভিক্ষুৱে আহি মঙ্গলসূত্ৰ পাঠ কৰে। তাৰপাছত দৰাই ঘৰৰ থাপনাত আৰু পিতৃ-মাতৃক সেৱা কৰি কইনাক আনিবলৈ ওলাই যায়। দৰাৰ লগত দৰাৰ ভায়েক যোৱাটো নিয়ম। দৰাঘৰীয়াসকলে প্ৰত্যেকেই ডিঙিত 'খদা' (বগা কাপোৰ) বান্ধি যোৱা নিয়ম।

কইনাৰ ঘৰৰ পদূলিমুখত দৰাক কইনাৰ দেউতাক বা মুখীয়াল লোকসকলে আদৰি দৰাক পদূলিতে চকী এখনত বহিবলৈ দিয়ে। কইনাক লৈ পিতৃ-মাতৃয়ে 'বৌম্বা' (ঘটি)ত পানী লৈ দৰাৰ ওচৰলৈ আহে। কইনাই 'বৌম্বা'ৰপৰা পানী ছটিয়াই ছটিয়াই দৰাৰ চৌপাশে তিনিপাক ঘূৰে। তাৰপাছত কইনাই দৰাক 'খদা' কাপোৰ পিন্ধাবলৈ লওঁতে দৰাইও কইনাক আঙুঠি পিন্ধাই দিয়ে। তাৰপাছত পুনৰ দৰাক আদৰি আনি ৰভাৰ তলত বহুৱায়। কইনাঘৰে সমজুৱা আৰু দৰাপক্ষক চাহ-তামোল আৰু ভোজ-ভাতেৰে আপ্যায়ন কৰাৰ পাছত মূল বৈবাহিক কৰ্ম আৰম্ভ হয়। ভিক্ষুৱে মঙ্গলসূত্ৰ পাঠ কৰি দৰা-কইনা উভয়কে আশীৰ্বাদ দিয়ে। সেইদিনা গোটেই ৰাতিটো দৰা কইনাৰ ঘৰত থাকে। পুৱা ছোৱালী পক্ষই কইনা বিদায় দিয়ে। কইনা বিদায় দিওঁতে কইনাৰ দেউতাকে দৰাক কয়, *চিয়ানেই প্ৰাচী, কানই প্ৰাচী, নকথু পিক প্ৰাতপা আৰে* অৰ্থাৎ মাংস দিছোঁ, তেজো দিছোঁ কিন্তু হাড় দিয়া নাই। এই কাৰণে বিবাহিত কন্যাৰ মৃত্যুত মাতৃঘৰে নিৰামিষ আহাৰ খায়। দৰাপক্ষই কইনা ঘৰৰ পিতৃ-মাতৃ, জ্যেষ্ঠজনৰ আশীৰ্বাদ লৈ বিদায় লয়।

কইনা দৰাঘৰ পোৱাৰ পাছত দৰাঘৰত দুৱাৰমুখৰপৰা ভিতৰৰ কোঠালৈকে ধানৰ মুঠি মেলি থোৱা থাকে। কইনাই সমূহ ধানৰ মুঠি গছকি গছকি ভিতৰলৈ সোমাই যায় আৰু পুনৰ কইনাই ধানৰ মুঠিসমূহ হাতেৰে বুটলি ভঁৰালত ভৰাই দিয়ে। তিনিদিনৰ মূৰত কইনা দৰাসহ মাকৰ ঘৰলৈ যায়। এই অনুষ্ঠানক দোৰণ বুলি কয়।

শৰ সৎকাৰ অনুষ্ঠান :

সাধাৰণ মানুহৰ মৃত্যুত মৃতকৰ দাহ বা শৰ সৎকাৰ অনুষ্ঠান

তামাং জনগোষ্ঠীৰ সমাজত অকাল মৃতকৰ বাবে কোনো সুকীয়া সমাধি দিয়াৰ নিয়ম নাই। অৱশ্যে নাড়ী সৰাৰ পূৰ্বে যদি কোনো কেঁচুৱা ঢুকায় তেনে ক্ষেত্ৰতহে কোনো অনুষ্ঠানৰ আয়োজন কৰা হয়।

দাহকাৰ্যৰ প্ৰস্তুতি আৰু দাহকাৰ্য সম্পন্ন :

তামাং জনগোষ্ঠীৰ সমাজত মৃতকৰ সৎকাৰ কৰোঁতে ভিক্ষুৰ প্ৰয়োজন অপৰিহাৰ্য। তামাংসকলে শৰ দাহ কৰি সৎকাৰ কৰে। মৃতকক ৰাইজে আহি গা-পা ধুৱাই সমগ্ৰ দেহত তেল সানি বগা কাপোৰ পিন্ধাই দিয়ে। বিহাৰৰ ভিক্ষু আহি মৃতকৰ ওচৰত এশ আঠখন বস্তি জ্বলাই পুথি পাঠ কৰে। সাধাৰণতে মৃতদেহৰ লগত মৃতকে ব্যৱহাৰ কৰা সকলো সামগ্ৰী জ্বলাই দিয়া হয়। মহিলাসকলৰ ক্ষেত্ৰতো ডিঙিত পিন্ধা মণিডাল দিয়াটো বাধ্যতামূলক। মহিলাসকলৰ শৰ-সৎকাৰ অনুষ্ঠানত মাতৃপক্ষৰ মানুহ থকাটো বাধ্যতামূলক।

দাহ কৰিবলৈ সকলো আয়োজন সম্পূৰ্ণ হোৱাৰ পাছত গাঁৱৰ ৰাইজে সজা চাঙীত শৰটো শুৱাই দি বগা কাপোৰেৰে ঢাকি ফুল আদি দিয়ে। ঘৰৰ সকলোৱে সেৱা কৰাৰ পাছত মৰাশৰ উলিয়াই নিয়ে। মৰাশৰ চাঙীখনত ৰাইজ তথা আত্মীয়ই এবাৰ হ'লেও স্পৰ্শ কৰে। মৃতকৰ সৎকাৰৰ বাবে পুৰুষ-মহিলা উভয়ে শৰযাত্ৰাৰ যাত্ৰী হ'ব পাৰে।

চিতা সজাৰ পূৰ্বে একেজি চাউল আৰু এটকা পইচা আগবঢ়াই খৰি দিবলৈ লোৱা মাটিডোখৰ পৃথিৱীদেৱীৰ পৰা কিনি লয়। মৰিশালিৰ চিতাত সাত জাপ খৰি দিয়াৰ নিয়ম। চিতাত উঠোৱাৰ আগতে মৃতদেহটোক চিতাক কেন্দ্ৰ কৰি তিনিপাক ঘূৰাব লাগে। চিতাত উঠাওঁতে মৃতকৰ মূৰটো উত্তৰ দিশত প্ৰতিষ্ঠা কৰা হয়। ভিক্ষুৱে চিতাৰ ওচৰত চাৰিটা কলপুলি পুতি পূজা কৰে। সেই পূজাৰ 'থুই' (অমৃত) চিতাত ঢালি ভিক্ষুৱে প্ৰথমে মৃতকৰ মুখাগ্নি কৰাৰ পাছত নিজৰ পুতেকে মৃতকৰ মুখাগ্নি কৰে। মুখাগ্নি কৰি জ্বলোৱাৰ আগতে এখন চাকি জ্বলাই মৃতকৰ মুখত পানী এঘটি খুৱাই দিয়ে। তিনিদিনৰ মূৰত জ্বলা এঙাৰখিনি চপাই লৈ মাটিৰে ঢাকি দিয়া হয়। কিন্তু তাৰ আগতেজোঁৱায়েকে শৰৰ কপালৰ 'ৰুইবা' (হাড় টুকুৰা বা Skull)টো বিচাৰি ঘৰলৈ লৈ আহে।

বিশ্বাস আৰু সামাজিক নিয়ম :

দাহকাৰ্য সামৰণি হ'লে ভিক্ষুৱে মৃতকৰ 'ৰুইবা'টো কাগজ এখিলাত বান্ধি কাগজখিলাত মৃতকৰ নাম লিখি পূজা-পাতল কৰি ঘৰৰ এটা চুকত থৈ দিয়ে। সেইকেইদিন শ্ৰাদ্ধ হোৱালৈকে মৃতকৰ ঘৰৰ মানুহে সেই 'ৰুইবা'টোক দান দিহে নিজে আহাৰ গ্ৰহণ কৰে। তিনিদিনৰ মূৰত তিলনি পতা হয়। চুকটোত 'ৰুইবা'টোৰ সন্মুখত এশ আঠখন চাকি জ্বলাই খোৱাবস্তু দান দি ভিক্ষুৱে পূজা-পাতল কৰে। তাৰপাছত সাতদিনৰ মূৰে মূৰে সাত সপ্তাহলৈ একেই নিয়ম কৰি থাকে।

ঘেৰা :

তামাংসকলে মৃতকৰ 'ঘেৰা' (শ্ৰাদ্ধ) উনপঞ্চাশ (৪৯) দিন অৰ্থাৎ মৃত্যুৰ পৰা সাত সপ্তাহৰ পিছত পাতে। তেওঁলোকে বিশ্বাস কৰে যে ৪৯ দিনলৈকে মৃতকৰ আত্মাই বিচৰণ কৰি ফুৰে। সেয়ে এই ঘেৰাৰ দিনাহে মৃতকক সম্পূৰ্ণকৈ বিদায় দিয়া হয়। তাৰ বাবে শৰ সৎকাৰ কৰাৰ দিনা যি টুকুৰা কপালৰ হাড় কাগজত বান্ধি থোৱা হৈছিল সেই কাগজ আৰু হাড়টুকুৰা ভিক্ষুৱে নিয়ম-কানুনেৰে জ্বলাই দিয়ে। এই ভিক্ষুজন 'হৎচেক' (সিদ্ধিপ্ৰাপ্ত) হ'ব লাগে। 'হৎচেক' মানে সৰ্বপ্ৰাণীৰ মংগল কৰিব পৰা জ্ঞানপ্ৰাপ্ত ব্যক্তি।

'ঘেৰা'ৰ দিনা ভাত আৰু আটাৰে 'ত'ৰম' (কলডিলৰ আকৃতিৰ এবিধ বিশেষ পিঠা) তৈয়াৰ কৰা হয়। সেইদিনা বিহাৰৰ ভিক্ষু আহি 'লাচেম' (কাঠ বা বাঁহেৰে সজা তিনিখলপীয়া আলমাৰী)ৰ তলৰ খাপত চাউল, বুট (সিজোৱা), বিস্কুট, মুড়ি আৰু চিৰা প্ৰসাদ হিচাপে দিয়া হয়। মাজৰ খলপাত সাতটা বাতিত পানী সাতবাতি আৰু আনটো খলপাত 'ত'ৰম'বোৰ থোৱা হয়। সন্মুখত এশ আঠখন চাকি জ্বলোৱা হয়। ভাতঘিলাৰ ফুল চিঙি সজাই থোৱা হয়। ভিক্ষুৱে ঘৰৰ মংগলৰ অৰ্থে আৰু মৃতকৰ সদগতিৰ অৰ্থে মংগলসূত্ৰ পাঠ কৰে। ঘৰৰ গৃহস্থই সাষ্টাংগে প্ৰণিপাত কৰে আৰু ভিক্ষুৱে আশীৰ্বাদ দিয়ে। এই অনুষ্ঠান সাধাৰণতে দুদিন পাতে। সামৰ্থ থকাসকলে সাতদিনলৈকে পাতে। নিশা দহ-এঘাৰ বজালৈকে পূজা-পাঠ হয়। তদুপৰি ভিক্ষুজনক মৃতকৰ জীৱিত কালত প্ৰয়োজন হোৱা সকলোখিনি বস্তু সামৰ্থ অনুযায়ী দিয়াটো নিয়ম। মৃতকৰ ঘৰত উপবাসে থকাৰ নিয়ম নাই যদিও তেওঁলোকে নিৰামিষ আহাৰ গ্ৰহণ কৰে। শ্ৰাদ্ধৰ দুদিনো গৃহস্থই ৰাইজক নিৰামিষ আহাৰ আগবঢ়ায়। তাৰপাছত ভিক্ষু আৰু ৰাইজক বিদায় দি অনুষ্ঠানৰ সামৰণি মাৰে।

লামা (ভিক্ষু)ৰ মৃত্যুত মৃতকৰ দাহ বা শৰ সৎকাৰ অনুষ্ঠান :

মহাযানী তামাংসকলে 'মে'মে' বা লামা (ভিক্ষু)ৰ মৃত্যুত সুকীয়াকৈ কোনো অনুষ্ঠান আয়োজন নকৰে। কিন্তু শ্মশানলৈ 'মে'মে'ৰ শৰ লৈ যাওঁতে শটোক পদ্মাসনত অধিষ্ঠিত কৰি লৈ যোৱা হয়। এনে মৃতদেহ লৈ যাওঁতে শোভাযাত্ৰা কৰি লৈ যোৱা হয়। অন্যান্য নিয়মসমূহ সাধাৰণ মানুহৰ শৰ-সৎকাৰ কৰাৰ নিয়মৰ দৰেই কৰে।

তামাং জনগোষ্ঠীৰ অন্যান্য উৎসৱ-অনুষ্ঠান :

তামাংসকলে পালন কৰা উৎসৱ-অনুষ্ঠান প্ৰায়বোৰেই ধৰ্মীয়। তথাপি দৈনন্দিন জীৱন যাত্ৰা কৰোঁতে তেওঁলোকে বৌদ্ধ প্ৰভাৱ নথকা কিছুমান অনুষ্ঠান পালন কৰে।

গৃহ নিৰ্মাণ :

তামাং সমাজত ঘৰ সাজিবলৈ লোৱাৰ সময়ত যথেষ্ট নিয়ম মানি চলে। এই পৰ্বত ধৰ্মীয় প্ৰভাৱ নাই। কিন্তু লামা বা ভাস্তেজনৰ উপস্থিতি অবিহনে সেই অনুষ্ঠান সম্পন্ন নহয়। ঘৰ সজাৰ পূৰ্বে তেওঁলোকে ভাস্তে অৰ্থাৎ লামাজনৰ হতুৱাই চোৱা-চিতা কৰাইহে ঘৰৰ বাবে ভেটি নিৰ্বাচন কৰে। খুঁটা পোতাৰ সময়ত ভাস্তেক নিমন্ত্ৰণ কৰা হয়। গাঁতটোত প্ৰথমে লামাজনে অমৃত-পানী ঢালি দিয়ে। সেই ঠাইতে লামাজনে পূজাৰ থলী নিৰ্মাণ কৰি পুথি পঢ়ে। পুথি পঢ়ি শেষ হ'লেহে নতুন ঘৰৰ খুঁটা পোতা হয়। তাৰপাছতহে ঘৰ সজা হয়।

গৃহ প্ৰৱেশ :

তামাং সমাজত 'ঘৰ পইচো' (ঘৰ লোৱা অনুষ্ঠান)ৰ ক্ষেত্ৰত সুকীয়া নিয়ম পালন কৰা দেখা যায়। ঘৰ সাজি শেষ হোৱাৰ পাছত গৃহ প্ৰৱেশ কাৰ্য আৰম্ভ হয়। গৃহ প্ৰৱেশ কৰোঁতে তিনিজনী অকুমাৰী ছোৱালীৰ প্ৰয়োজন হয়। ছোৱালী তিনিজনীয়ে 'বুয়া' (ঘটা)ত পানী, কাঁহী এখনত চাউল তাৰ মাজত চাকি জ্বলাই প্ৰথম ঘৰটোত প্ৰৱেশ কৰে। ঘৰৰ মূল ব্যক্তিজনে ছোৱালী তিনিজনীৰ কপালত ভাতঘিলাৰ ফুলৰ ফোঁট দিয়ে। লামাই ঘৰখনৰ মংগলৰ হকে মংগলসূত্ৰ পাঠ কৰে, গৃহস্থই লামাজনক সাধ্যানুসৰি দান-দক্ষিণা দিয়ে আৰু ৰাইজক মাতি ভোজ-ভাত খুৱায়। এনেদৰেই 'ঘৰ পইচো' (ঘৰলৈ প্ৰৱেশ কৰা) অনুষ্ঠানৰ সামৰণি পৰে।

নাগপূজা:

সাধাৰণতে কোনো মানুহৰ ঘৰত বেমাৰ-আজাৰ হ'লে এই পূজা কৰা হয়। নাগপূজা পূজা মূলতঃ সাপৰ পূজা। ঘৰৰ বাহিৰত পুৱাৰ ভাগত চোতালত ধূপ-ধূনা জ্বলাই আটাৰে সাপৰ মূৰ্তি সাজি তাত সেন্দূৰ দি ৰোগীজনৰ নামত এই পূজা কৰা হয়। ভাস্তেই এই পূজা কৰে। এই পূজাত 'চ'ই' নামৰ পুথি পঢ়ি নাগদেৱতাৰ কোপৰপৰা ৰোগীজনক উদ্ধাৰ কৰিবলৈ আহ্বান জনোৱা হয়।

আখেলা

আখেলা পূজা মূলতঃ পূৰ্বপুৰুষৰ পূজা। এই পূজা আহিন মাহৰ শুক্লা সপ্তমীৰ পাছত অনুষ্ঠিত কৰে। তামাংসকলে ঘৰৰ চৌকাৰ ওচৰত এই পূজা অনুষ্ঠিত কৰে। এই পূজাৰ মূল প্ৰয়োজনীয় সামগ্ৰীসমূহ হৈছে তৰম', ক'ক'মেণ্ড' (ভাতঘিলাৰ ফুল), চাউলৰ পিঠা আৰু কুকুৰা। চৌকাৰ ওচৰত তৰম'বোৰ সজাই কুকুৰাটোৰ ডিঙিটো মুচৰি দাৰ গাদিটোৰে বলি দিয়াৰ দৰে কৰা হয়। তাৰপাছত বেদীৰ চৌপাশে পিঠাগুৰি ছটিয়াই দিয়া হয়। পূজা শেষ কৰি কুকুৰাটো বধ কৰি তাৰ মাংস সিজাই খায়। এই পূজা ঘাইকৈ ঘিচিং ফৈদৰ মাজত পৰিলক্ষিত হয়।

উপসংহাৰ

● তামাংসকলে বছৰৰ বিভিন্ন সময়ত বিভিন্ন উৎসৱ-অনুষ্ঠান পালন কৰে। এই অনুষ্ঠানসমূহ ঘাইকৈ ধৰ্মীয়, জীৱনবৃত্তৰ লগত জড়িত আৰু কৃষিৰ লগত জড়িত তাৎপৰ্যৰ বাবে পালন কৰা হয়। অৱশ্যে এই তাৎপৰ্যসমূহৰ বাহিৰৰ কিছুমান অন্যান্য উৎসৱ-অনুষ্ঠানো তেওঁলোকে পালন কৰে। সেয়ে

তামাংসকলে পালন কৰা উৎসৱ-অনুষ্ঠানসমূহক ধৰ্মীয় উৎসৱ-অনুষ্ঠান (ৰাজহুৱাভাৱে পালন কৰা ধৰ্মীয় উৎসৱ-অনুষ্ঠান আৰু ঘৰুৱাভাৱে পালন কৰা ধৰ্মীয় উৎসৱ-অনুষ্ঠান), কৃষিভিত্তিক উৎসৱ-অনুষ্ঠান, জীৱনবৃত্তৰ লগত জড়িত উৎসৱ-অনুষ্ঠান আৰু অন্যান্য উৎসৱ-অনুষ্ঠানৰূপে শ্ৰেণীভুক্ত কৰিব পাৰি।

● তামাংসকলে ৰাজহুৱাভাৱে পালন কৰা ধৰ্মীয় উৎসৱ-অনুষ্ঠানসমূহ হৈছে— লচৰ আৰু বুদ্ধ জয়ন্তী। ঘৰুৱাভাৱে পালন কৰা ধৰ্মীয় উৎসৱ-অনুষ্ঠানসমূহ হৈছে—বুদ্ধ পূজা আৰু ধম্মং।

● তামাংসকলে জীৱনবৃত্তৰ লগত জড়িত উৎসৱ-অনুষ্ঠানসমূহক জীৱনৰ পাঁচটা স্তৰ অনুসৰি পালন কৰা দেখা যায়। এই স্তৰকেইটা হৈছে—গৰ্ভধাৰণৰ লগত জড়িত, জন্মৰ পাছৰ সময়ছোৱাৰ লগত জড়িত, কৈশোৰ কালৰ লগত জড়িত, বিবাহৰ সৈতে জড়িত আৰু মৃত্যুৰ সৈতে জড়িত উৎসৱ-অনুষ্ঠান আদি। এইসমূহ হৈছে— নৱৰাণ, অন্নপ্ৰাসন্ন, চেৱাৰ, তাৎসেত কৰা, বৈবাহিক অনুষ্ঠান, শৱ সৎকাৰ অনুষ্ঠান আৰু ঘেৱা।

● তামাংসকলে পালন কৰা উৎসৱ-অনুষ্ঠান প্ৰায়বোৰেই ধৰ্মীয়। তথাপি দৈনন্দিন জীৱন যাত্ৰা কৰোঁতে তেওঁলোকে বৌদ্ধ প্ৰভাৱ নথকা কিছুমান অনুষ্ঠান পালন কৰে। তেনে অন্যান্য উৎসৱ-অনুষ্ঠানসমূহ হৈছে—গৃহ নিৰ্মাণ আৰু প্ৰৱেশৰ অনুষ্ঠান, নাগপূজা আৰু আখেলা পূজা।

● ভৌগোলিক আৰু পাৰিপাৰ্শ্বিক পৰিৱেশে এই অনুষ্ঠানসমূহৰ ৰীতি-নীতিলৈ কিছু পৰিৱৰ্তন আনিছে। তামাং সমাজত বিবাহিতা তিৰোতাই হিন্দুধৰ্ম সংস্কৃতিৰ প্ৰভাৱত বৰ্তমান শিৱত সেন্দূৰ ব্যৱহাৰ কৰিবলৈ লৈছে।

● তেওঁলোকে উলহ-মালহেৰে উৎসৱসমূহ পালন কৰে আৰু ওচৰ চুবুৰীয়া সকলো জনগোষ্ঠীৰ এই অনুষ্ঠানবোৰত সহযোগিতা উৎসাহজনক। সম্প্ৰতি বিশ্বায়নে জনগোষ্ঠীয় সংস্কৃতিক গ্ৰাস কৰি অনাৰ যি প্ৰক্ৰিয়া আৰম্ভ হৈছে, সেই সময়ছোৱাত তেওঁলোকৰ সমাজত থকা সাংস্কৃতিক সচেতনতা লক্ষণীয় আৰু আদৰণীয়।

● ভিক্ষুৰ অবিহনে তামাংসকলৰ গাঁৱৰ বুদ্ধ পূজা আৰু বুদ্ধৰ শাসন ধৰ্ম ৰক্ষা কৰা সম্ভৱ নহয়। সেয়ে ভিক্ষুসকলৰ আহাৰ, বাসস্থান আৰু চীৰৰ আদিৰ ব্যৱস্থা কৰাটো তেওঁলোকৰ প্ৰধান দৈনন্দিন কাম।

● ধৰ্মীয় অনুষ্ঠানৰ বাহিৰে আন অনুষ্ঠানবোৰৰ ক্ষেত্ৰত দেখা যায় যে, ধৰ্মই এই অনুষ্ঠানবোৰৰ পালনীয় আচাৰ-নীতিৰ ক্ষেত্ৰত বিশেষ প্ৰভাৱ পেলাব পৰা নাই। কিন্তু তেওঁলোকৰ মাজত বলি-বিধানৰ যি পৰম্পৰা আছিল সেয়া বৌদ্ধধৰ্ম প্ৰভাৱত বহু পৰিমাণে কমি গৈছে।

পৰিশিষ্ট :

সমল ব্যক্তিৰ তালিকা:

| ক্র.নং. | নাম | বয়স | সম্পূৰ্ণ ঠিকনা |
|---------|---------------|------|-------------------|
| ১. | মাইলা লামা | ৭০ | পুৰণি টেঙানি গাঁও |
| ২. | যোগেশ্বৰ লামা | ৭৮ | " |
| ৩. | সোমনাথ লামা | ৪৫ | " |

| | | | |
|-----|-------------------|----|-------------------|
| ৪. | গৌৰীমায়া লামা | ৬২ | " |
| ৫. | কালীমায়া লামা | ৩০ | " |
| ৬. | দলমা তামাং | ৭৬ | পাঁয়ে বনগাঁও |
| ৭. | ৰামবাহাদুৰ দৰ্জ | ৫০ | পাঁয়ে বনগাঁও |
| ৮. | মেঘবাহাদুৰ তামাং | ৫৬ | বাজী পহুমৰা |
| ৯. | মনবাহাদুৰ তামাং | ৭০ | দিখাৰী |
| ১০. | নৰেন লামা | ৬২ | পুৰণি টেঙানি গাঁও |
| ১১. | ৰুণিমায়া লামা | ৩০ | " |
| ১২. | ৰামবাহাদুৰ মুকতান | ৫০ | পাঁয়ে বনগাঁও |
| ১৩. | সন্তো তামাং | ১৭ | নতুন মাইথং |
| ১৪. | কৰুণ লামা | ১৮ | মাকুমকিল্লা |
| ১৫. | লামা গম | ৫৫ | নং বৰবিল |
| ১৬. | পুনু তামাং | ৩৯ | দিকচম |
| ১৬. | অশোক লামা | ৪১ | " |
| ১৭. | কৃষ্ণমায়া তামাং | ৬৮ | " |
| ১৮. | দিলবাহাদুৰ তামাং | ৫৩ | " |
| ১৯. | হৰিমায়া তামাং | ৩৮ | " |
| ২০. | জ্যোৎস্না তামাং | ৪৫ | দিখাৰী |
| ২১. | ৰেণু লামা | ৫৮ | দিকচম |
| ২২. | দীপক লামা | ২৩ | " |

THE COOPERATIVE BANKS MICRO FINANCE TO THE SMALL FARMERS IN THE DIBRUGARH DISTRICT OF ASSAM – A Study of its Opportunities and Challenges

Kamalendu Saikia

ABSTRACT:

Micro credit is becoming more and more important as well as essential means of rural development. Millions of poor peasants in the in the developing countries like ours are wistfully looking for some financial assistance to uplift their shattered economy and cooperative banks are ray of light in their dingy gloom of despair.

Key Words: Micro credit, cooperative bank.

INTRODUCTION:

‘Microfinance’ or ‘micro credit finance’ means ‘very small’ or ‘little’ amount of finance provided to poor rural people in particular to tide over their poverty and make them economically viable. “Micro finance is the supply of loans, Savings and other basic financial services to the poor.”

RBI defines “micro credit” as provision of thrift, credit and other financial products of very small amount to the poor in rural, semi-urban enabling them to raise their income level and improve living standard and such credit institutions are those which provide these facilities. RBI has been making efforts to give a fillip to micro finance initiatives through the creation of an enabling environment. For, structure and sustainability, funding, regulation and capacity building of micro finance institutions RBI is looking into with due interest. The SHG-bank linkage programme, introduced and encouraged by NABARD is being implemented enthusiastically by more than 30,000 branches of commercial banks, RRBs and Co-operative banks in over 520 districts in 30 states and Union Territories. As

many as 10.8 lakh SHGs are linked with banks. 17 million very poor families are brought within the fold of formal banking services. Women's active participation is so encouraging that 90 p.c. of the groups linked with banks, are women-groups.

Micro finance has a very extensive employment avenue of itself. There are lots of people who are suffering from various types of unemployment both in urban and rural areas. India being an agrarian country is all along the victim of unemployment problem. Micro finance can give them self-employment in various ways like, livestock, piggery, poultry farming (Chicken, duck, broiler etc.) wood-works, bamboo works, candle making, bakery, juice-extracting business, rice mill, oil extraction (mustard, coconut etc.) fodder-making (from grass, hay, stubble etc.) and so and so forth. All these businesses can absorb millions of unemployed people of the villages. At the same time, sufficient amount of money can be earned by every family. The products have demand not only in the local markets but also in distant markets. So, micro finance can undoubtedly create jobs opportunities and solve unemployment problem among the poor peasants and workers in the rural and urban areas of the country.

All the legal forms of MFIs have the freedom to waive physical collateral requirements from their clients. The credit policy guidelines of the RBI allows even the formal banks not to insist on any type of security/ margin requirements for loans up to Rs. 1,00,000.00 for agricultural loans.

Micro finance initiatives have shown that '**banking with the poor**' is a viable proposition. The Assam Co-operative Apex Bank Ltd., with six zonal offices and 68 Branch offices, is extending services through length and breadth of the state. It is also generating income and employment among rural people in an increasing manner.

The **main objective** of this paper is to assess the performance level of the sample Cooperative Banks in providing micro credit to the small farmers, businesses etc. and the challenges facing in this direction.

This study is based on **secondary data and information** collected randomly from two Cooperative Apex Banks and their beneficiaries out of five within the Dibrugarh district of Assam during the time between years 2010- 2014.

SIGNIFICANCE OF THE STUDY:

Millions of poor peasants have income too small to furnish them with the needed finance for agricultural development. They cannot find credit from banks, for their ignorance and illiteracy. They are not easily accessible to banks due to so many paperwork and other obstacles. These poor peasants of rural areas are ever

victims of multifarious problems such as diseases, educational problems of their children, lack of savings, unemployment etc. These problems can better be mitigated through rural finance. Co-operatives are always with them to help in these matters. Micro credit can be easily obtained through PACS (Primary Agricultural Credit Societies) and which are also easily approachable to illiterate poor peasants.

The concept of PURA, the Neo-Gandhian approach to development, had been outlined by Dr. A.P.J. Abdul Kalam, the former President of India, as the lever of economic upliftment of the villages. Delivering the valedictory address at the National Food Security Summit being held on 5th February, 2004 at Vigyan Bhavan, the President stressed on the need for meticulous implementation of the scheme titled PURA(Providing Urban Amenities in Rural Areas) to end unemployment and poverty, and thus hunger.. India currently has 260 million people living below poverty line. The GDP growth has been on the average 6.5 percent per annum during the last decade. If it has to be gradually increased up to 10% and to be sustained for several years, agriculture and food processing is one of the core areas for the growth of GDP. From this view-point 'micro finance' of Co-operative institutions is full of significance.

The present study, therefore, has its significance in that it tries to evaluate the very goal of the Cooperative Apex Banks of Assam in providing micro credit to the small farmers, enterprises and businesses in the sample area.

MICROCREDIT DELIVERY SYSTEM OF THE CO-OPERATIVE BANK TO RURAL PEOPLE:

Objectives of the bank branches of Duliajan and Naharkatia have been of providing micro-finance against.

- a) Growing various crops like paddy oilseeds, vegetables and others,
- b) Purchasing of the capital equipments by the farmers,
- c) Opening up occupational activities like livestock, fishery, poultry, small plantation like tea, pine- apple, banana etc.

The co-operative Banks ('A' Duliajan and 'B' Naharkatia) have extended micro loans to 1652 beneficiaries for above mentioned (a) and (b) objectives. They have not been able to take loans for performing the 3rd objective due to shortage of land and domestic troubles and some other unavoidable matters. But they have an aspiration to open up such activities in the years to come. The table 1 shows the beneficiaries against their occupational activities of classified Primary Agricultural Credit Societies (PACS) under the Banks.

Table 1 :

Number of beneficiaries against occupational activities of classified PACSs under banks.

| Bank | PACSs | Activities | Beneficiaries | total |
|----------|---------------------------|--|---------------|-------|
| 1 | 2 | 3 | 4 | 5 |
| Bank 'A' | Naoholia Bakulani (PACSs) | Growing crops = 99.09% For purchasing of capital equipment=.90% | 220 02 | 222 |
| | Kheremia (PACS) | Growing crops = 99.31% For purchasing of capital equipment=.69% | 288 02 | 290 |
| Bank 'B' | Nigam (PACS) | Growing crops = 99.50% For purchasing of capital equipment=.50% | 199 01 | 200 |
| | Tingkhong (PACS) | Growing crops = 99.53% For purchasing of capital equipment=.47% | 637 03 | 640 |
| | Rajgarh (PACS) | Growing crops = 99.33% For purchasing of capital equipment=.66% | 298 02 | 300 |
| | | | | 1652 |

Table 1 show 1652 beneficiaries against various occupational activities in percentage. These Beneficiaries belong to five (PACSs) under two bank branches 'A' and 'B'.

The two PACSs of Bank 'A' namely Naoholia Bakulani and Kheremia have 512 beneficiaries. Naoholia Bakulani has 222 beneficiaries out of which 99.09 % beneficiaries have been provided finance for growing various crops and 90 beneficiaries for purchasing capital equipments like power tiller and Tractor. Kheremia PACSs have 290 beneficiaries. The bank 'A' has provided micro credit to 99.31% of beneficiaries for growing variety of crops and to 69% of the beneficiaries for purchasing capital equipment. Percentage of beneficiaries growing crops is higher in case of kheremia and it is lower in case of Naoholia Bakulani. The reason is that most of the beneficiaries of Kheremia PACSs have very easy access to the Tengakhata Block development office. The office is very near to

them and it is situated in a very advantageous position to almost all the village of the PACSs. The beneficiaries of Naoholia Bakulani do not have that access to it because it is more than 16 km away from them. Besides, transportations are also not so frequent from these villages. But in spite of having larger number beneficiaries of kheremia PACSs percentage of borrowers for buying capital equipment is lower. The reason behind is that many of them are defaulter of earlier loans and as such they could not avail loans. Moreover many poor peasant are constantly hunted by various problems for which they are unable to make any headway whatsoever in their economy. Among them natural calamity is the major problem. Village under bank 'A' constantly face flood from the Dehing River. The river comes down from the Patkai range mountain of Burma (Myanmar) and flows through the villages of Naoholia Bakulani and Kheremia PACS and meets the river Brahmaputra at Dehingmutkh which is some kilometers away to the south of Dibrugarh. Every year during summer and rainy seasons the river creates floods and causes damage to men, livestock and crops. The incessant rainfall during these months also adds fuel to the fire. The stagnant water of rain and flood remains several days together creating undesirable misery to most of these poor peasants. Even during harvesting time hail storm and rain occur every year and destroy their crops in the field. So they can not enjoy the desired fruits of their labour.

Secondly, these simple and religious minded people cannot neglect their traditions and social rites like marriage and sundry religious activities. Such socio-religious activities and performance also take away a considerable part of their hard-earned money.

Thirdly, their illiteracy and ignorance are also no less responsible for their poverty. They spend more or have propensity to spend more than what they earn and this sort of imprudence also worsens their economic condition.

The three PACSs of Bank 'B' namely Nigam Thingkong and Rajgarh have altogether 1140 beneficiaries. The table shows that 99.50% suffer from shortage of rainfall, remoteness to the markets for sale of products and shortage of the buyers in local markets. The Whole extensive area is full of villages and is situated at a good distance from Naharkatia, Namrup, and Moran town. Consequently field produce remains unsold and if it is sold then producers sell them at very low prices. Illiteracy, extravagance, observance of various ceremonies etc of course are in them. These are the causes for which borrowers of MT loans are very small and below expectation.

TARGET AND ACHIEVEMENT OF THE BANK IN THE DISTRIBUTION OF THE LOAN TO BENEFICIARIES DURING 2010-20011 AND 20011-20012:

The Table 2 below shows the targets and achievements of the bank ‘A’ and bank ‘B’ in matters of loans to 1652 beneficiaries of 5 PACSs under them during two years 2010-11 and 2011-12. Bank A’s achievements in case of Naoholia Bakulani during the year 2010-11 are 83.33% and during the next financial year of 20011-12 are 80% of the targets aimed. Again in case of Kheremia PACs during the year 2011-12 achievement is 71.43% and during the next year i.e. 2011-12 it achieves 80% on the target taken.

Table 2:- Targets and Achievements of the bank in terms of credit flow to beneficiaries

| Banks | PACSs | Targets Rs. In lakh 2010-11 | Achievements Rs. In lakh 2010-11 | Targets Rs. In lakh 2011-12 | Achievements Rs. In lakh 2011-12 |
|-------------|------------------------|--------------------------------------|--|-----------------------------------|--|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Bank ‘A’ | 1.Naoholia Bakulani | 3.00 | 2.50 83.33% | 2.50 | 2.00 (80%) |
| | 2. kheremia | 3.50 | 2.50 71.43% | 2.50 | 2.00 (80%) |
| | Total | Rs. 6.50 | 5.00(77%) | Rs. 5.00 | Rs. 4.00 (80%) |
| Bank ‘B’ | Nigam | 3.00 | 2.50 (83.33%) | 2.50 | 2.20 (88%) |
| | Tingkhong | 5.00 | 3.00 (60%) | 2.50 | 2.30 (92%) |
| | Rajgarh | 3.50 | 2.50 (71.43%) | Rs 7.50 | 2.00 (80%) |
| | Total | Rs. 11.50 | Rs.8.00 (69.57%) | Rs. 7.50 | Rs 6.50(86.66%) |

In case of first PACs about 17% of the target is not attained in the year 2010-11 and the second year achievement decreases to 80% which is 3.33% below the achievement of the first year. In case of Khermia PACs also we find that the Bank’s achievement in the first year is below the target by 28.57% but in the year

i.e. 2011 –12 although the achievement has not reached the target yet the achievement is above the achievement of the previous year by 8.57%.

Similarly, Bank B’s achievement in case of Nigam in the year 2010-11 is 83.33 % and in the year 2011-12 it is 88 %. In both years the bank is not successful in fulfilling the targets but the achievement of the bank in the second year is inspiring. It is 4.69 % above the achievement of the previous year. Bank’s achievement in case of Tingkhong during 2010-2011 is 60 % which is 40 % below the target, but during 2011-12 the achievement of the bank rises to 92% which is above the previous year’s achievement by 32%. It is really an inspiring sign of credit utilization. Again Bank ‘B’ achievement in case of Rajgarh PACs is 71.43 % during 2010-11 but the achievement during the next year that is in 2011-12 is optimistic so far. It is 80% and it’s above the previous year’s achievement by 8.57%.

However, for a conscious and minute observer the targets and achievements in both years would be seemed something gloomy. Because the Banks (both ‘A’ and ‘B’) are bound to have cut down the loan amount considerably during the year 2011-2012, still the targets are not achieved to the full. Banks are not in a position to fulfill the desired outcome as because the targets of the year 2011-2012 were fixed keeping in mind the achievements of the previous year.

RECOVERY PERFORMANCE OF THE BANKS

‘The great challenge before us is to address the constraints that exclude people from full participation in the financial sector... Together we can and must build inclusive financial sectors that helps people improve their lives’– Kofi Annan, the former UN Secretary General.

The cardinal principle of co-operative institution is to help the people in improving their lives through co-operation and mutual understanding. Being inspired with a much humanitarian idea, sample banks have extended financial assistance to the 1652 beneficiaries through five PACSs with the hope of giving a new lease of life to the dilapidated condition of their household economy. The borrowers have co-operated. Some have completed their repayment through regular installment while others have done it in lengthy process. The Table-3 shows the recovery position of the bank.

Table 3: Year wise delivery and recovery of loans by banks (through PACSs) years 2010-2011 and 2011-12

| Sl. No. | Banks | PACSs | Amount delivered 2010-11 | Amount recovered 2010-11 | Amount delivered 2011-12 | Amount recovered 2011-12 |
|---------|------------|--------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. | Bank 'A' 1 | Naohola / Bakulani | 2.50 lakh | Rs. 95,000/- 38% | Rs.2.00 lakh | Rs. 75,000/- 38% |
| | 2. | Kheremia | 2.50 lakh | Rs. 90,000/- 36% | Rs.2.00 lakh | Rs. 75,000/- 38% |
| 2. | Bank 'B' 1 | Nigam | 3.00 lakh | Rs. 90,000/- 36% | 2.20 lakh | Rs. 82,500/- 41.25% |
| | 2. | Tingkhong | 3.00 lakh | Rs. 1,08,000/- 36% | 2.30 lakh | Rs. 82,800 36% |
| | 3. | Rajgarh | 2.50 lakh | Rs. 95,000 38% | 2.00 lakh | Rs. 75,000/- 38% |

The table above shows that the two PACSs of bank 'A' recovered more than 36% in two years. More elaborately Naoholia Bakuloni recovered 38% and Kneremia 36% of the loans in 2010-2011. These Two PACSs recovered 38% and 38% respectively in the second year i.e. 2011-12.

Similarly, 3 PACSs of Bank 'B' i.e Nigam, Tingkhong and Rajgarh recovered 36%, 36% and 38% respectively in the year 2010-11 they could recover 41.25%, 36%, and 38% respectively in the year 2011-12.

The beneficiaries generally repay their loans quarterly because they need time for the sale of the product in the weekly local markets and as such some weeks are needed for them to collect the required amount for repayment. But there are also several beneficiaries who repay monthly according to the agreement made with the bank through PACSs. However, we find that 21% to 29% borrowers of the Bank 'A' have not repaid at all up to time. Similarly 6% to nearly 8% of borrowers of the Bank 'B' are complete defaulters. They have not paid at all up to the time of our study.

PROBLEM IN RECOVERY OF LOANS

Vagary of nature is at the root all the problems that arise in recovery of loans. It is mentioned earlier that monsoon comes every year along with flood, excessive rainfall, untimely rain, hailstorm etc. At the same time during that period drought and rainfall also come to damage the farmer's crops in field, just in the reaping season. So they cannot repay their loan regularly. Secondly, extreme poverty, illiteracy and ignorance of the beneficiaries also stand as major constraint in the recovery of the loans. When such a situation appears the banks are compelled to withhold recovery process from those borrowers. Many of the farmers do not

take loans for robi crops in such situation for fear of overburden from additional loans although they are offered distressed loans (loans given to distressed persons). They themselves attempt for robi crops with a very small amount capital furnish somehow. Those who are venturous, they take such loans and repay what they can. But when the seasons are favourable, these marginal farmers can work and raise fine crops. They then go on repaying their loans honestly the banks know all this and co-operate with the honest farmers as much as they can. They, therefore, do not press them hard in such deplorable condition; they are bound be lenient so to say.

Thirdly, existence of certain opportunists, self centered rich people in the society also results these marginal and honest farmers suffer badly. Those social parasites very often debar these peasants from getting reasonable price of their agricultural products.

Frugality in case of several borrowers is also one of the problems in the recovery of loans. There are many peasants who are honest no doubt but they are so uneconomical in expenditure that they forget their liability of repayment of loans. They spending lavishly in sundry affairs suffer at last. They in this way spend much money unnecessarily and consequently they fail to repay their loan to the concerning bank.

SUGGESTIONS AND POLICY IMPLICATIONS

We observe from the study that in this part of Assam particularly in the district of Dibrugarh, the villagers can do a lot of other services which have higher demand in the market like rearing of Endi, Muga and Pat silks in a limited space, use of land for various citrus products and processes, pickles, sugarcane cultivation and processing, local ponds for fishery development, setting up of bakeries which can meet demand not only in rural areas but of some urban people, more and more SHGs can be set up and accommodated by the banks etc.

It is convinced that if the three i.e. the government, banks and borrowers are tied for a single purpose the outcome will be more and more inspiring. Prof. Yunus' Gramin Bikash is an appropriate lesson to all concerned for the successful implementation of the micro credit system of the rural banks.

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A SOCIOLOGICAL STUDY OF MODERNIZATION PROCESS AMONG THE ADIS OF ARUNACHAL PRADESH (A preliminary Study)

Nandini Konwar

ABSTRACT :

In this paper an attempt has been made to study the modernization process among the Adis of Arunachal Pradesh. It is a systematic study on various aspects of social structure of the community, aiming particularly on the process of modernization.

Key word : Adis, Modernization.

INTRODUCTION:

This study has been conducted in the Adi dominated areas of Arunachal Pradesh. Since time immemorial, the Adis being a very ancient tribal group have been inhabiting in the three districts namely—West Siang, East Siang, Upper Siang. These districts are the modern divisions of erstwhile Siang Frontier Division of Arunachal Pradesh. The Adi society of Arunachal Pradesh for several decades have remained isolated from the outside world. They are one of the major tribe of Arunachal Pradesh inhabiting in the hilly terrain of the central part of present Arunachal Pradesh. They have a rich tradition, culture, laws and various political organizations. They are one of the numerically dominant and educationally advanced tribe and presently various social changes have been occurring among them. Participation in the various fields of life such as education, religious activities, politics, economic processes culture and forms of interaction with other groups and community, over the years have brought about new forms of behavioural structure and such changes have been noticed more prominently among the Adis of Arunachal Pradesh.

Modernization is essentially a process - A movement from traditional or quasi-traditional order of society to certain desired types of technology and associated form of social structure, value orientation, motivation and norms. Modernization as a global process has all pervading effects on the life of the communities living in every part of the world. But the operating of the process factor behind such process of modernization differ greatly from one social group to another, one community to another. So a sociological attempt with a careful and systematic understanding of modernization particularly in the tribal society is of special significance.

MAIN OBJECTIVE :

- 1) To understand the traditional social structure of the Adis living in Arunachal Pradesh.
- 2) To study the process, dimensions and extent of modernization.
- 3) To identify the main factors responsible for various changes.

The Adis are divided and sub-divided into large number of sub-tribes. Some of the major sub-tribes are—Miniyongs, Simongs, Karkos, Ashings, Boris, Ramos, Pailibos, etc. There are divergent viewpoints with regard to the traditional occupation of the Adis. Although hunting was considered as traditional occupation, this occupation is gradually losing its importance as prime economic activity. This is because of several reasons. Forest and big jungles have gradually reduced—sometimes due to large scale deforestation, human settlement, establishment of industries and river dams etc. Hunting as one of the prominent earliest type of occupation though losing its economic importance, yet it has changed into a form of entertainment and past time among the people.

Family and marriage are important as well as sacred institutions among the Adis. Family type is patriarchal. Father is the head of family and enjoys all sets of authority and controls over the family property. Traditionally, the Adis have maintained their division of labour among family members. Large family size with childrens of several generations were the usual family norms among the Adis. In our study it is revealed that most of the people now desire nuclear type family. So various changes take place among the Adis in this respect.

In the traditional Adi society, marriage between girls and boys were settled by parents and their relatives also takes part in it. In accordance with old norms and practices, inter-clan marriages were prohibited because of differences prevalent in dialects and behavioural aspects between the clan members. Such notion have been found to be in a reducing way among the Adi families.

There are significant changes among the Adis in the field of agriculture also. The farmers are accepting some modern means of cultivation like - use of

high breed seeds and fertilizers. These practices are gaining popularity in the foothill areas where wet rice cultivation is practised.

One of the effective indicators of modernization is the prevalence and extension of mass communication facilities. Our study reveal that Adi people are more advanced in communication network in comparison to other tribe of Arunachal Pradesh.

While studying the impact of religion in the day-to-day life of the Adi it was observed that Donyi-poloism is the dominant religion among the Adis. Besides the faith in Donyi-poloism, the Adis believe the existence of multi-deities. The traditional practices of celebrating various pujas during different occasions of agricultural life cycles as all well as curing diseases and illness is inherent. People now-a-days celebrate their traditional festivals with much gaiety and pomp.

In the sphere of education, the entire Adi community can be said to be advance community. There are number of educational institutions established by the voluntary missions like Ramkrishnamission, VivekanandaKendra, SardaMission in Arunachal Pradesh.

The educated Adis are found to be quite effective in making assessment on the performance of present educational institutions in their locality. Lastly, it can be rightly conclude that two factors both external and internal are effective in the modernization process in Adi society. The factors such as education, introduction of new education, improve means of transport and communications, improved means of technology in agriculture and education, extension of mass media etc. have been actively working throughout the state. All these play a very effective role in bringing transformation in Adi society. So a careful, scientific and systematic study is much needed in this area.

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“HUMAN RIGHTS ARE UNIVERSAL, ABSOLUTE AND INHERENT” —A CRITICAL ANALYSIS

Nimisha Sandilya

ABSTRACT :

Human rights, being a concept is solely concerned with the people's liberty which can be termed as the indivisible part of human life. Human rights are, as all we know are the rights of all human beings justifying their birth. These are the rights which can be exercised by all human beings irrespective of their caste, creed, religion, sex, nationality and other such things that create distinctions among people though living in the same world. Human rights stand for all the rights, such as economic, political, cultural, social, religious and etc. It is the basic understanding of the very notion of human rights. Human rights concentrate upon people's rights that provide the proper meaning to the human life. Life without any rights does not have any meaning or value in true terms. Human rights are absolute and inherent in nature.

In this paper I am going to discuss critically about the universal, absolute and inherent nature of human rights. Human rights are considered as absolute in nature and meant for all the people. But in real terms human rights have certain limitations. I have chosen this particular topic as I find it as an interesting one to be discussed. Most of the times the very term of human rights is used in such a way as if it does not have any restrictions or limitations. Human rights are made universal but, are not so in practical terms.

The methodology used for this particular study is based on secondary data and sources. This paper is an analytical and descriptive one.

Key words: Human rights, universal, absolute, inherent, UDHR, CEDAW, shariah.

INTRODUCTION:

Human rights are, as all we know are the rights of all human beings justifying their birth. These are the rights which can be exercised by all human beings irrespective of their caste, creed, religion, sex, nationality and other such things that create distinctions among people though living in the same world. Human rights are stands for all the rights, such as economic, political, cultural, social, religious and etc. It is the basic understanding of the very notion of human rights.

The concept of human rights is as old as the existence of human being on Earth. Human rights were earlier recognized by the society as Natural Rights or „Rights of Man which are today acknowledged by human society as “Human Rights”. Human rights are sometimes called “Fundamental rights” or “basic rights” or “natural rights”. Broadly speaking, human rights are the minimal rights which every individual must have against the state or other public authorities by virtue of his being a member of the human family. The concept of human rights is based on the assumption that human beings are born equal in dignity rights. These are moral claims which are inalienable and inherent in all human beings by virtue of their humanity alone. Now these rights have been translated into legal rights, established according to the law-creating processes of societies, both national and international.

HUMAN RIGHTS ARE UNIVERSAL, ABSOLUTE AND INHERENT RIGHTS:

Human rights are universal in nature. People, in all over the world have created equally by nature and the very notion of human rights is concern with this. Every individual, whether born in the west or the east, as rich or poor, or whatever the circumstances it may be, have the rights which are very necessary for running their lives. According to Cranston, “A human right, by definition, is a universal moral right, something which all men, everywhere, at all times ought to have, something of which no one may be deprived without a grave affront to justice, something which is owing to every human being simply because he is human.” Thus Cranston emphasized on the universality of human rights and also said that these are inherent rights. In the words of another scholar, Jack Donnelly, “Human rights are the rights one has because one is a human being. They are rights, not benefits, duties, privilege or some other related practices, rights, in turn are special entitlements of persons.” Here also Donnelly stressed upon the inherent nature of human rights and said that these are just rights, not anything like duties which may impose limitations to it.

According to H. Spigelberg, “The material meaning of human rights from human dignity and rights to get a guarantee of this dignity. Consequently, this

principle is not granted by states or by the positive law but is an acknowledged absolute and inherent basic rights of all human beings by virtue of their being human being. “He tries to describe the meaning of human rights on the basis of human dignity that is inherent and absolute. Thus, while dealing with the meaning of human rights all the scholars describes it as universal, absolute and inherent rights of human beings.

There are four schools of thought regarding the philosophical foundation of human rights which contributes towards the conceptualization of human rights. These are the natural school of thought, deliberative school of thought, discourse school and protest school. Amongst them, the natural school believes upon the universality of human rights, unlike the rest of three. For natural scholars, human rights are natural rights which the nature has given to the human beings. These are the inherent rights as it entitled to human beings by virtue of their birth. According to natural scholars human rights are universal and there is not any discrimination among people regarding the enjoyment of these rights. There is no need to have some special qualifications and other such criterias to enjoy the human rights as these are given to all the human beings by nature, as they born as human beings.

LEGAL FRAMWORKS:

Human rights are made universal and absolute. All human beings can have these rights without facing any restrictions from any other forces. Human rights are not even depended upon the state. It is not the state who gives these rights, but the only thing it can do is creating a suitable atmosphere for the enjoyment of these rights. Magna Carta 1215, American Declaration of Independence 1776, The French Revolution 1789, The Bolshevik Revolution in Russia 1717, are the important landmarks regarding the universalistic approach of human rights and its conceptualization. At the end of the First World War, some attempts were made through the treaty of Versailles to promote and universalize human rights, but it met with no success. In 1929, Institute of International Law adopted a declaration of international rights of man, which recognize the rights of life, liberty and property irrespective of nationality, sex, race, language or religion. Another milestone in the universalization of human rights was oppressive and brutal practices adopted by Nazi regime in Germany, The individuals on the ground of their race or religion were subjected to persecution, tyranny and brutality. they were deprived of their civil and political rights. It caused global concern for the protection and promotion of human rights universally, and with the progress of the Second World War deep concern was shown for the international recognition

of human rights and for establishment of world organization for the protection and promotion of human rights. It was believed that no permanent peace could be established without securing international safeguards for human rights and fundamental freedom. President Roosevelt took the lead in the matter in his message to the congress on January 6, 1941, he referred to the four essential human freedoms to which he looked forward as the foundation of a future world—

- (1) freedom of speech and expression,
- (2) freedom of every person to worship God in his own way,
- (3) freedom from want, and
- (4) freedom from fear.

Although the list of rights herein describes is not very exhaustive but still it had exercised immense influence on the movement of human rights.

International concern for human rights found expression in the charter of United Nations—the first international instrument which, in unequivocal terms, proclaimed “universal respect for, and observance of, human rights and fundamental freedom for all without distinction as to race, sex, language or religion.” The charter made promotion of these rights as one of its basic purposes and obligated member states to make joint and separate action in cooperation with the United Nations for the achievement of this purpose. The UN Charter thus ushered in a new international law of human rights. Until then the question of human rights was considered to be a matter between state and individuals within its territory. As such it was beyond the reach of international law and of no concern to the international community. For the first time in the history of mankind human rights were universalized and internationalized—rights which every individual whatever one's origin could claim as a member of human society.

In December 1948, the UN General Assembly proclaimed the Universal Declaration of Human Rights. The declaration defines specific rights—civil and political as well as economic, social and culture—with equality and freedom from discrimination as a principal and recurrent theme. It spells out the right to life, liberty and security of person, to fair trial due process of law, to freedom of conscience, thought, expression, association and privacy, freedom of movement and the right to leave one's country and return to it; right to marriage and family; right to work and leisure, health care and education and so on. The Declaration was not conceived as law but as a “Common Standard of Achievement” for all peoples of all nations. Article-1 of the Declaration states that, “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.” Thus the universality of human rights is incorporated in the legal documents. A landmark

in the history of international concern for human rights was the adoption of Universal Declaration of Human Rights on December 10, 1948. It enjoys the protection of Human Rights by the rule of law. In the spirit of the Declaration, the general Assembly of the United Nations adopted the International Covenants of Human Rights. The general human rights concepts embodied in the UN charter were elaborated in the 1948 Universal Declaration of Human Rights and had a very wide impact influencing the formulation of many new national constitutions and municipal laws.

Thus the legal documents of 18th and 19th centuries have declared the human rights as the universal rights by making them open for all the people without any discrimination.

CRITICAL ANALYSIS OF UNIVERSAL, ABSOLUTE AND INHERENT NATURE OF HUMAN RIGHTS:

Though the human rights are declared as universal, absolute and inherent, its nature can be criticized as it contradicts with several cases. The Vienna Declaration and the regional declarations reiterated that all human rights—civil and political, as well as economic, social, and cultural—should be implemented simultaneously, and that neither set of rights should take precedence over the other. The challenge to the concept of the universality of human rights coming primarily from Asia, had to do with “private” rights. All states are willing to accept the universality of a certain core group of rights. These are the rights that are listed in the human rights treaties as non-derogable rights or are considered

In further attempting to define the catalogue of rights which have achieved universal acceptance, it is useful to consult the positions of individuals who have been most critical of Western attitudes in the area of human rights. For example, Mr. Kishore Mahbubani, Deputy Secretary of the Ministry of Foreign Affairs of the Republic of Singapore, was quite critical of “the aggressive Western promotion of democracy, human rights and freedom of the press to the Third World at the end of the cold war.” He conceded that:

Both Asians and Westerns are human beings. They can agree on minimal standards of civilized behavior that both would like to live under. For example, there should be no torture, no slavery, no arbitrary killings, no disappearances in the middle of the night, no shooting down of innocent demonstrators, no imprisonment without careful review. These rights should be upheld not only for moral reasons. There are sound functional reasons. Any society which is at odds with its best and brightest and shoots them down when they demonstrate peacefully,

as Myanmar did, is headed for trouble. Most Asian societies do not want to be in the position that Myanmar is in today, a nation at odds with itself. Although the rights set forth in the Universal Declaration have been incorporated into many constitutions in the world, most publicists do not consider the entire Declaration to have become custom and thereby legally binding. The entire document failed to crystalize into custom because, since 1948, certain provisions have not been universally accepted. These provisions regard private rights which relate to the private sphere or personal life of the individual. These rights have traditionally been covered by religious laws; they still are in many countries. In 1948, the first clause of Article 18 of the Universal Declaration- "Everyone has the right to freedom of thought, conscience and religion"- was acceptable to all religious faiths. However, the second clause-"this right includes freedom to change his religion or belief"-created problems for some Muslim states. They pointed out that the Koran forbids a Muslim to change his religion and criticized the Christian missionaries who sought to convert Muslims to Christianity. Saudi Arabia abstained on the final vote on the Universal Declaration in 1948 because of this clause. (Saudi Arabia, it should be noted in this context, is another state that has not ratified any of the United Nations human rights instruments for which there are treaty bodies monitoring implementation).

Certain societies are unwilling to assume international human rights obligations in this private sphere-their own code of conduct, which is informed by their religious or traditional law, already covers this terrain. This tension between the universality of norms in the private sphere and the competing religious/traditional law renders all international human rights norms which have not become part of *jus cogens* suspect. Cultural relativity is an undeniable fact; moral rules and social institutions evidence astonishing cultural and historical variability. The doctrine of cultural relativism holds that some such variations cannot be legitimately criticized by outsiders.² Though human rights are made universal, some rights have certain cultural character in it and these are different from society to society and culture to culture as well. The debate over culture and human rights in the 1970s and 1980s was dominated by discussions of so called non-western conceptions of human rights Asian leaders and intellectuals began to assert claims to legitimate, culturally based differences that justified substantial deviations from standard international interpretations of human rights norms. Articles in prominent western journals began appearing with titles such as "Asia's Different Standard"(Kausikan 1993), "Culture is Destiny"(Zakaria 1994) and "Can Asians Think?"(Mahbubani 1998). Asian values impose a contradiction regarding human rights as they consider it as a host of western concepts, which never be

same as the values that Asian people used to have. Where the Western notion of human rights emphasised on rights of the people, Asian values go for the development giving less importance on human rights. For them, development is more necessary than that of the human rights. Moreover, unlike Western culture,

Asians opted to have economic and social rights rather than the political and civil rights; Asian values put more importance on society, family and the duties of the individuals rather than the rights of the individuals. Depending upon the development concerns, Western scholars framed human rights so as to serve the very purpose. At the same time Asian values refuse to adopt anything new because for them their tradition, cultural habits are the best, although these kind of practices adversely affect the rights of the people and their inner capabilities.

It is a trivial observation that religion constitutes merely one component within a whole range of political, economic, social, and cultural factors that inhibit or foster the implementation of human rights. When it comes to Islamic countries, however, this truism seems worth recalling because Islamic religion and culture often are portrayed as being the chief obstacle to an improvement of the troubling human rights situation in some of these countries. Against such a one-sided view, Faath and Mattes point out that most of the human rights violations that they have analyzed in North Africa do not show specifically "Islamic" features. On the other hand, one can hardly deny that the relationship between Islam and human rights is complicated and raises a number of problems. These problems do not derive from Islam per se but have to do with the Islamic Shariah, or more precisely, with traditional or fundamentalist interpretations of the Shariah by which the latter is rendered a comprehensive system of politically enforceable normative regulations. Given the fact that the basic features of the Shariah developed in the first centuries of Islamic history, whereas the historical breakthrough of human rights was roughly a millennium later, differences and conflicts between these two normative systems can be no surprise.³

The popular understandings of the history of the Universal Declaration of Human Rights reinforce the idea that the mid-century human rights project was the brainchild and a favoured project of the Western powers. It is commonly supposed that it was the great powers, victorious in the World War II, who coined the idea of human rights at mid-century. That is partially fact and partially fiction. They were most committed to the idea of rights during the war, but even then the commitment was not strong. After the war the human rights idea quickly developed as a weapon in the Cold War. Beyond that, the Great Powers generally sought to curtail or contain the rising interest in development of universal human rights norms. Contrary to popular suppositions, at mid-century it was small states and

non-governmental organisations rather than the great powers who were the most ardent and outspoken champions of human rights.⁴ The birth of the UDHR and its legally binding companion covenants must be recognized as a political event. Like every other formal agreement among states, the UDHR and the subsequent human rights treaties were negotiated texts.

The conflict between human rights norms in the UDHR and traditional customs and practices ground the debate between universalists and cultural relativist. Many problems emanate from religion and gender. In Australia, the Aboriginal custom of spearing and offender by members of a victims family is regarded as a lesser punishment than lengthy incarceration in jail. While customary indigenous punishments have been refused previously, in 1994 a Northern Territory judge incorporated this punishment as part of the courts sentencing options for an Aboriginal man convicted of manslaughter and given a three-year jail term. Issues of punishment are problematic enough. Indeed, Afary (2004) sees this century as one of gender wars, a fight over controlling the minds and bodies of women, spurred by the rise of Islamist and nationalist movements, bringing a range of attacks from enhanced restrictions (e.g. virginity tests for high school girls in Turkey) to atrocities of rape and honor crimes. While 1981 marked the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), reservations (as in adherence to Sharia law) ensure that equal treatment of women under international law rhetoric rather than reality. For example, under Islamic rule, it remains the case that notions of women's inferiority are deeply embedded in the character and attitudes of both women and men from early childhood. Indeed, when we look at the catalogue of crimes against women and girls, we find a litany of appalling violations against their human rights—sexual abuse, under age marriage, child prostitution, trafficking, beatings, sexual harassment, genitalia mutilations, denial of employment and educational opportunities, nutritional taboos, stoning, female infanticide, burning of widows, wife-battering, starving, rape, and denial of property rights. Human rights rhetoric turns to myth reinforced by new global movements based on group superiority, many ensuring furthering female subordination. This comes when the feminist movement had begun to convince the world that human rights are neither gender neutral nor a western imperialist tool.

Control over cultural practices and symbols are perhaps best exemplified by the ongoing, of an emotional, debate concerning female genital mutilation, a topic frequently used to explore the tension between universalism and cultural relativism. This is reflected in the view that excision seen from the physical

standpoint is a barbarous and inhuman practice but, when considered from the cultural standpoint, it retains an initiatory, educational and sexual value, which should be safeguarded⁵. The practice was condemned as harmful in 1993 and the Vienna Conference, regarded as violating the rights of women and children who suffer its consequences for life. Human rights are also not absolute. The right of free speech and expression does not extend to sedition, slander, defamation and obscenity. The principle of equality before the law cannot deny legislature the power to classify persons for legislative purposes and to legislate affecting them, provided that the classification is not arbitrary and is based on a real and substantial distinction bearing a reasonable and just relation to the objects sought to be achieved. There is no absolute right to democratic protest or to march. There are right of speech, expression and assembly. But these rights are subject to limitations. The clash of rights is a factor which the United States courts and citizens are very familiar with. An example of a conflict of rights is where the right of free expression of the press to coverage of news stories may clash with the right of an accused in a criminal case not to be prejudiced by adverse publicity of allegations made against him prior to trial or in a pre-trial hearing.

Some rights such as the right to equality of person before law, freedom of speech and expression, property are more important than other rights. If one right must prevail over another a rational basis must be provided.

Death penalty is the issue that confronted the universal and absoluteness of human rights. It was widely criticized in Bentham's time, leading him to publish a pamphlet explaining his reasons against death penalty in 1831. He ascribed the attributes of inefficiency, irremissibility, positive malfeasance to the death penalty and argued that the threat of the death penalty led to considerable and excessive pain that ultimately undermined the very purpose for its imposition. While only four Asian states (Nepal, Bhutan, Cambodia, and the Philippines) have so far completely abolished the death penalty, the populations of Hong Kong and Macau, which are special administrative regions of the People's Republic of China, both live without the threat of the death penalty being imposed (save for cases of rendition for offenses committed on the Chinese mainland). Six others are now abolitionist de facto, including, most recently, South Korea (Brunei Darussalam, Laos, Maldives, Myanmar, South Korea, and Sri Lanka). Among the islands of the Pacific, 11 have abolished the death penalty and a further three are abolitionist de facto, all of them recognized as truly abolitionist in practice by Amnesty International. In several other Asian countries, most notably India and Thailand, executions are now rarely carried out, and Taiwan, where executions have ceased,

is now officially on the road to abolition (Taiwan Ministry of Justice 2007). Ninety percent (92) of the 102 abolitionist countries have now completely abolished the death penalty, in peacetime and in wartime, under civil as well as military law. This is a much higher proportion than at the end of 1988, when only two-thirds of abolitionist countries had abolished it for all crimes. As mentioned above, the European nations that abolished capital punishment before the mid-1960s, with the exception only of Germany in 1949, first abolished the death penalty for ordinary crimes long before doing so for all crimes. In contrast, 49 (84 percent) of the 58 countries that joined the "completely abolitionist" list after the beginning of 1989 were entirely new converts to abolition during this period, not having already abolished it for ordinary crimes before 1989.⁶

All people have the right to choose, as human rights are made universal and absolute. But in the cases of refugees this significant right is often curtailed. The concept of free will of the refugees became secondary for the host states. Involuntary return has become very common today due to pressure from the host state and also because of the poor condition of the host countries. The laws on refugees are not enough as the refugee flow is happening in the places far away from west, however the refugee policy are continue to be framed in the west. They decide on the policy on refugees and change it according to their need. While require they opted for settlement of refugees and while not required it they opted for displacement and has opted for even return. These kinds of practices are quite contradictory to the absolute and universalistic notion of human rights.

CONCLUSION:

From the above discussion we can say that, though Human Rights are niversal, absolute and inherent rights of people, these rights have some limitations creating contrary to the same. Human rights are made universal but, are not so in practical terms. Core rights "concepts" laid down in authoritative international documents, such as equal protection and social security, should be considered largely invariant. But, they are subject to differing "interpretations" within the range laid down by the concept. And concrete "implementations" of these interpretations have a wide range of legitimate variations. Internationally recognized human rights concepts may be interpreted and implemented in significantly divergent ways. But, legitimate variations are limited to the range specified by the core concept of the rights and countries cannot legitimately just pick and choose among internationally recognized human rights. The concept of human rights is accepted by everyone, but its universal and absolute character is simply problematic. It cannot be able to serve the true sense of these terms. When

the human rights are called universal and absolute, we must keep the idea in our minds that the statement is partially true. "Human Rights, as specified in the Universal Declaration and Covenants, represent the international community is best efforts to define the social and political parameters of our common humanity. Within these limits, all is possible. Outside of them, little should be allowed."⁷

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AMBEDKAR AGAINST CASTEISM

Mitali Baruah

ABSTRACT:

Babasaheb often heralded as the Messiah of the weaker section of the Hindu society was critical of the institution of rigid and immobile caste system prevalent in the Indian Society. He was a voice to the hitherto repressed class of the society. As a social reformer he focused on the overhaul of the birth based caste system to a more merit based society with equal opportunity for all. The paper attempts to understand the reasons why Dr. Ambedkar was such a staunch opponent of caste system and what suggestions he gave to eradicate this system.

Key words : casteism, social reform, untouchability, postcolonialism.

INTRODUCTION:-

The notion of foundation of an India which is politically, Socially and economically just would without the works of Dr. B.R. Ambedkar never be complete. He was one of the most prominent social reformer and political statesman, a leader and an enthusiast activist, and the Constitution-Maker of the Democratic India.¹

Dr. B. R. Ambedkar, popularly referred to as Babasaheb Ambedkar's envisioned to end the social injustices like untouchability from the Indian society². The pioneer, for of his entire life, fought for the privileges of the Dalits and other socially backward classes. Ambedkar was made the country's first Law Minister in the Jawaharlal Nehru's cabinet. India's highest civilian award, the Bharat Ratna award was conferred on his name in the year 1990 when he was no more.

Over and over, Dr. Bhimrao Ramji Ambedkar reminded the Indian populace that lone political clearness or authoritative changes couldn't shape a nation, which is so varied in culture and social range.

While Mahatma Gandhi was joining Indians to rebel against the harsh British

government, Babasaheb Ambedkar was directing the Indians towards a profound improvement.³

It is said that the underlying foundations of Ambedkar's reasoning were not in governmental issues but rather in religion, especially the Hindu religion which established the framework of a caste based society. His socio-political thought started with his feedback of Hindu religion as a result of its underhanded practices of caste based society and looking for (or showing) answers for untouchables to free from this detestable practice. Hailing from the "untouchable" position of Mahars in Maharashtra, Ambedkar was a social pariah in his initial days. Indeed, even in his school, he was dealt with as an 'untouchable'. His classmates would not eat close to him, his educators did not touch his notebooks as he originated from a family that was considered "unclean" by the conventional Hindus. In that capacity, the freedom of 'oppressed classes', the enlivening and association of untouchables, and defending their rights and interests focused to his political and social thoughts. The political and social musings of Ambedkar in this way are found in his battle to inspire the untouchables, the 'oppressed classes'. It is appropriately depicted that the political rationality of B. R. Ambedkar was regularly molded by the legislative issues of social change and by India's special and unique brand of minority politics⁴.

Later on, in his life, Ambedkar had become the spokesperson of the backward castes and classes in India similar to contemporary African-American reformers such as Frederick Douglas and Martin Luther King Jr in the United States of America, Ambedkar preached the importance of a social reform that would remove the caste based discrimination and the notion of untouchability in India

Untouchability in India

Untouchability is regarded as the Achilles' heel of our Indian society. Many reformers and statesman have tried to eradicate the untouchable from our country but in vain.

Even after seven decades of Independence, one can notice separate crematoria for Brahmans and non-Brahmans castes at Radhanagar in Hooghly district in the state of West Bengal, which ironically happens to be the birthplace of Raja Ram Mohan Roy, 'the father of modern India'.⁵

Critique of Caste System

Caste not simply a division of work but rather a division of labourers: The most fiendishness practice in Hindu religion is the act of Casteism and the categorization of specific groups of individuals as Untouchables. Ambedkar had aptly

demonstrated this. Numerous Hindus reformers including the likes of Gandhi protected Caste framework on many grounds, the first being the division of work as important for a humanized society. In any case, Ambedkar said that Caste based framework thusly is not only division of work, but rather it is additionally a division of workers. Additionally, it is a pecking order in which the divisions of workers are evaluated one over the other not based on merit but on birth.⁶

Caste system is unnatural: In such a system, the division of labour is not spontaneous; such a system is not based on individual choice. Individual sentiments and individual preferences have no place in it. It is based on the dogma of predestination. And, therefore, social mobility of occupation is prevented thereby making it impossible for a Hindu to gain his or her livelihood in changing circumstances. The system does not permit the readjustment of occupations among caste and this makes caste a direct cause of much of unemployment in the country. As an economic organisation, Caste, contrasting the views of its Hindu defenders, is a harmful institution in as much as it involves the subordination of man's natural powers and inclinations to the exigencies of social rules.⁷

Caste destroys public spirit, public opinion and public charity: The caste system prevents common activity and by preventing common activity it has prevented the Hindus from becoming a society with unified life and a consciousness of its own being. It encourages hatred of one caste by another. As such, caste destroys public spirit, public opinion and public charity.

A Hindu's public charity, his responsibility and his loyalty are restricted only to his caste. Virtue has become caste-ridden and morality has become caste-bound. A Hindu will follow a leader if he is a man of his caste. The capacity to appreciate merits in a man apart from his caste does not exist in a Hindu.⁸

How to Reform the Caste System

Religion, social status, and property are all sources of power and authority in which one group has to control the liberty of others, so believed Ambedkar. In his opinion, if the source of power and domination is at any given time or in any given society social and religious, then social reform and religious reform must be accepted as the necessary sort of reforms. Because, the emancipation of mind and soul is the necessary preliminary for the political expansion of the people. Otherwise, no right, no liberty, no equality and no justice would prevail in a society where the mind of the people is darkened by religious dogmas. Political revolutions have always been preceded by social and religious revolutions. One cannot have political reform, one cannot have economic reform, unless one does not abolish caste system.

Ambedkar's Views on Hindu Social Reformers Particularly Gandhi

According to Ambedkar, the path of social reform in India is strewn with many difficulties and has few friends and many critics.

Ambedkar argued that Hindu reformers are family reformers and never social reformers. The battle that was fought by Hindu reformers centered round the question of the reform of the family. It did not relate to the social reform in the sense of the break-up of the caste system. It was never put up in issue by the reformers.

Ambedkar vehemently criticises Gandhi on his anti-Untouchability campaign and gives many reasons on why they mean doom for Untouchables. Ambedkar says that Gandhi does not wish to antagonise the Hindus even if such antagonism was necessary to carry out his anti-Untouchability programme.

On the other hand, Gandhi does not want the untouchables to organize and be strong. For, he fears that they might thereby become independent of Hindus and weaken the ranks of Hindus. Gandhi's whole programme for the removal of Untouchability is just words and there is no action behind it. In fact, when asked why he was not taking up any campaign for Satyagraha or start a fast against the practice of Untouchability, Gandhi's reply is that Satyagraha has to be used only against foreigners. Gandhi was making nonsense of Satyagraha.

Gandhi might not be in favour of caste system. But, he does not say that he is against the Varna system, which is simply a new name for the caste system and retains all the worst features of the caste system.

According to Ambedkar, unless Hindus change their social order they can achieve little by way of progress.⁹

The Annihilation of Caste

In his work, 'Annihilation of Caste', Ambedkar declared:

"It is not possible to break caste without annihilating the religious notions on which it, the caste system, is founded".¹⁰

This is his basic idea on annihilation of caste. According to Ambedkar, there was no solution to Untouchability and casteism within the Hindu religious framework. Therefore, the only remedy to caste system or the only means to destroy casteism is the destruction of the religion of the Shrutis and the Smritis; nothing else will avail.¹¹

Abolition of Caste: Many supposed that the first step in the reform of caste was the abolition of sub-castes, and inter-caste dining. However, Ambedkar felt that these would do little in the reform of caste system. According to him, the real remedy is the inter-marriage.

"Fusion of blood can alone create the feeling of being kith and kin and unless this feeling of kinship, of being kindred, becomes paramount the separatist feeling – the feeling of being aliens- created by caste will not vanish."¹²

Thus, the real remedy for breaking caste is inter-marriage.

On the other hand, caste is not a physical object like a wall of bricks or a line of barbed wires which prevents the Hindus from co-mingling and which has, therefore, to be pulled down. Caste is a notion, a state of mind. The destruction of the caste does not therefore mean the destruction of a physical barrier, it means a notional change. People are not wrong in observing caste; what is wrong is their religion which has inculcated this notion of caste. If this is correct, then obviously the enemy is not the people who observe caste, but the Shastras which teach them the religion of caste. Then, the real remedy is to destroy the belief in the sanctity of the Shastras.

Ambedkar pointed out that the caste system has no scientific origin. It has also no reason and morality, because the Vedas and the Shastras which founded caste deny any part to reason and morality. Therefore, religion of the Shrutis and Smritis which deny reason and morality in any form should be uprooted and destroyed in the way to social reform.¹³

Caste and Hindu Religion: Caste is an essential feature of Hindu religion. According to Ambedkar, the Hindu religion, as contained in the Vedas and the Smritis, is nothing but a mass of sacrificial, social, political and sanitary rules and regulations, all mixed up. What is called religion by Hindus is nothing but a multitude of commands and prohibitions. Religion in the sense of spiritual principles, truly universal, applicable to all races, to all countries, to all times, is not to be found in them; and if it is, it does not form the governing part of a Hindu's life.

What the Hindus call religion is really Law, or at best legalized class-ethics. The first evil of such a code of ordinances, misrepresented to the people as religion, is that it tends to deprive moral life of freedom and spontaneity, and to reduce it to a more or less anxious and servile conformity to externally imposed rules. Under it, there is no loyalty to ideals; there is only conformity to commands. And the most objectionable part of such a scheme is that this code has been invested with the character of finality and fixity.¹⁴

Search for a Solution

Ambedkar felt that Untouchables have to fight their own battle and if others are concerned about them then such a concern has to be expressed in helping them to fight rather than prescribing solutions to them. He gave many solutions-

social and political- for the upliftment of Untouchables and to break free from the social chains of caste system. His first radical solution to it was the replacement of the existing religion's system of practice.¹⁵

In fact, Ambedkar was not always opposed to religion, rather he emphasised the importance of religion in society. He said that he was just opposing religion as rules, but not religion as principles. To replace the existing religious rule, a step toward the abolition of the caste system, Ambedkar wanted to bring a change in the practice of Hindu religion. He suggested the following in this regard:

- 1 There should be only one standard book of Hindu religion, acceptable to all Hindus and recognized by all Hindus;
- 2 Priesthood among Hindus should be abolished or at least cease to be hereditary;
- 3 No person who does not hold a 'sanad' should be allowed to officiate as a priest;
- 4 A priest should be subject to the disciplinary action by the state regarding his morals, beliefs and worship, and should be bound to the ordinary law of the land as in the case of other ordinary citizens.¹⁶

In Ambedkar's view, by the legalisation of priesthood it will certainly help to kill the Brahminism and will also help to kill caste. This will mean a complete change in the fundamental notions of life, a complete change in the values of life. It means a complete change in outlook and in attitude toward mankind and things. Therefore, it means a new life based on liberty, equality and fraternity which would ultimately lead to the disappearance of the caste system.

Of course, no Hindu would agree to this.

Besides this, Ambedkar also sought many political solutions for the upliftment of Untouchables. He knew the importance of the purposive action of the state in bringing a social reform in India. Therefore, as early as 1929, he sought for separate representation for 'depressed classes'. A strong central government with a clear concern for the welfare of all its people was central to Ambedkar's views, and political representation was the key to legal reforms that would determine the duties of the government. Corollary with this was legal redress for those discriminated against. Moreover, Ambedkar, in a way could be considered a pioneer who introduced the concept of the reservation policy at all India level in early 1930s. Ambedkar also emphasized the importance of education for the Untouchables.¹⁷

An invitation to rethink the postcolonial question in India

The influence of the figure of Ambedkar on India's collective imagination is similar in many ways to that of the figure of Gandhi, and it is not surprising that the clash between Ambedkar and Gandhi also continues to leave its mark on Indian society. The imprint of their clash comes out in a particularly bitter way when one makes an effort to combine the question of caste with reflection on postcolonialism in India. Indeed, the question of caste almost automatically requires taking some distance from binary concepts such as the one that opposes the culture of the colonized to the culture of the colonizer, a mode of representation that is found in certain postcolonial analyses. Indeed, the Dalit movement, like Ambedkar himself, maintains an ambiguous relation with the memory of the British presence in India. The symptoms of this ambivalence of memory are numerous and can sometimes take extreme and unexpected forms. Thus the Dalit essayist Chandra Bhan Prasad has now defended Macaulay's "Minute on Education", a recurring target of the most traditional postcolonial critique.¹⁸ In this "Minute on Education", Macaulay, a member of the Governor-General's Council, declared the wish "to form a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect", and in consequence he proposed promoting the spread of a quality education in English to Indian economic and cultural elites.

However, this position, at once nostalgic and polemic, is not restricted to a few essayists and polemicists; other authors occupying less marginal positions in the academic world also highlight the Dalits' difficulty in finding their place in the Gandhian – or even in the Nehruvian – narrative framework of the struggle for independence. The work of the sociologist Hugo Gorringer shows in particular how the most underprivileged Dalits sometimes construct their social identity and their emotional attachment to the nation around a position that is very critical of the Indian nation-state, even though that nation-state embraces the purpose of transcending identities that are "narrowly segmental", such as caste.¹⁹ In a very similar perspective, though with decidedly stronger words, M.S.S. Pandian defends the idea that all discourses about the "modernity" of postcolonial Indian society lead to chasing the question of caste out of the public sphere.²⁰ Discourses about postcolonial India, as products of a "superior caste" habitus, will thus display a tendency to make caste invisible.

Such criticisms thus make it necessary to link the issues of caste and of the Dalits' social identity to the production of a postcolonial way of thinking in an independent India.²¹ But they also compel us to raise questions about the origins of that critical perspective. Numerous answers to these questions can be found in the life and work of Ambedkar

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A STUDY ON THE SOCIO-ECONOMIC PROBLEM OF SCHEDULED TRIBE STUDENTS IN HIGHER EDUCATION WITH SPECIAL REFERENCE TO THE MISHING OF RAM NAGAR VILLAGE OF SIVSAGAR DISTRICT, ASSAM

Jadovananda Taye

ABSTRACT:

Education is the media through which one can have better understanding in life. Every society stresses on education in order to mould the future generations. Education is the means for many achievements in human civilization but for the development of science and technology the life pattern of man would have been more painful involving lot of human labour. Human life has become happy and enjoyable only through development and the spread of education. Education is the major instruments of social change. As stated by Mahatma Gandhi, 'Education is a process which helps in the development of the body, mind and spirit of an individual'. It is not merely a technique, method or an approach but is a weapon for stimulating individuals to think and perform better in ordering their lives in a fruitful manner. Education implies the transmission of culture from one generation to another by creating the power to awaken men to their social development.

INTRODUCTION:

The Mishings known in earlier time as the 'Miris' and mentioned as such in the constitution of India; but at present they are popularly known as Mishing. The Mishings belong to the family of the aboriginal tribes of the North-Eastern region of India. The Mishings were originally hill tribes living the mountain ranges lying in between the Subansiri and the Siang district of Arunachal Pradesh. Now-

a-days the Mishings have been gradually assimilating themselves with other indigenous people of the plains of Assam and their culture. They have now become a part and parcel of the Assamese society and have been contributing a lot to the growth and enrichment of the Assamese culture. The Mishings are one of the backward community of the Assamese society. They have many sided problems such as socio-economic as well as educationally.

Therefore, many sociologists, educationists and Psychologists have studied on the Mishings society to understand their problems and tried to give remedial measures on various aspects for educational upliftment of the people for greater interest of the society as well as for the harmonious development of the nation.

As a result of this, a number of books and journals are coming up today, covering the issue of socio-economic, political, educational etc. in the broader context. But here in the study the emphasis is given only on socio-economic life and educational aspects of the Mishing Society.

SHORT DESCRIPTION ABOUT AREA UNDER STUDY :

The area of the village including the Paddy field and the land occupied by the people is approximately about 4 square kilometer.

The village is situated at the North-Eastern end of the Sivsagar district. It is at about 60 km distance from Sivsagar District. It is at the North-Western corner of the Charaideo District and at the North-Eastern corner of the Mahmora Revenue Circle.

This village is bounded in the East by Pahuchungi village; in the west by Nirmolia village; North by Kurukani village and Gar Chiga Deori village and in the South by Deepling tea Garden.

SIGNIFICANCE OF THE STUDY:

Socio-cultural beliefs, practices and economic life often found to remain co-related with educational status of the people. The conditions of education are not equal in every societies for various circumstances. Some societies are advanced in some aspects and some are poor in particular. Again, different studies show that the educational status of different societies varies in respect of different age and sex groups. So, the rate of literacy as well as status of education are found to be vary from society to society. On the otherhand, there are different attitudes, views and cultural values in different societies.

The Mishings among whom the present study has been conducted are also no exceptional of the above mentioned characteristics. They have their own attitude towards their cultural, professional and education.

Keeping the above mentioned views and concept in mind, the present study has been chosen on the Mishing society who are a scheduled problems. It is expected that the findings of the present study will help to take the remedial measures for educational upliftment of the people for the greater interest of the Mishing society.

OBJECTIVES OF THE STUDY:

The present study has been taken with the following objectives-

1. To understand social problems of the Mishing
2. To know economic problems of the Mishings in higher education.
3. To know the feelings of the Mishings about the needs of education.

HYPOTHESIS OF THE STUDY :

The following points are taken as the hypothesis of the study: -

- i) The Socio-economic life of the people remains co-related with education.
- ii) Difference in acceptance of modern education is found among the males and females.
- iii) The rate of literacy has been increased in the present days than fifty years ago.

MATERIALS AND METHODS:

The data collected for the study are based on both primary and secondary sources. The primary sources have been collected with the help of interview, observation, case history method, self prepared survey schedule and discussion. The secondary sources include books, magazines internet etc.

SAMPLE:

The present study has been conducted on the sample of 1659 number of scheduled tribe students of Mishings community of Ram Nagar village; of which the number of male is 862 and female is 797.

ANALYSIS AND INTERPRETATION:

In the present study, the data of the social, economical and educational aspects of the Mishings of Ram nagar village are analysed and interpreted as follows-

Table-1
ANALYSIS OF PARENTS OCCUPATION OF SCHEDULED TRIBE
STUDENTS OF RAM NAGAR VILLAGE ARE GIVEN BELOW-

| SL. No. | Occupation of parents | | + | | |
|---------|-----------------------|-------------|-------------------|---------------------|--------------------|
| | Primary | Subsidiary | Male (Percentage) | Female (Percentage) | Total (percentage) |
| 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Service | Agriculture | 50(3.01) | 4(0.24) | 54(3.25) |
| 2 | Business | Agriculture | 85(5.12) | 5(0.30) | 90(5.42) |
| 3 | Agriculture | Business | 275(16.58) | 50(3.01) | 325(19.59) |
| 4 | Housewife | Agriculture | ----- | 350(21.10) | 350(21.10) |
| 5 | Student | Agriculture | 200(12.06) | 85(5.12) | 285(17.18) |
| 6 | Business | ----- | 50(3.01) | 2(0.12) | 52(3.13) |
| 7 | Agriculture | ----- | 84(5.06) | 3(0.18) | 87(5.24) |
| 8 | Service | ----- | 12(0.90) | 2(0.12) | 14(0.84) |
| 9 | Daily Labour | ----- | 15(0.90) | ----- | 15(0.90) |
| 10 | Dependent | ----- | 215(12.96) | 172(10.37) | 387(23.33) |
| | Table | | 986(59.43) | 673(40.57) | 986(59.43) |

It is seen from the table-1, that out of 1659 population taken under study in the village, there are 54(3.25) persons comprising of 50(3.01%) males and only 4(0.24%) females whose primary occupation is service, but their subsidiary occupation is agriculture. Thus, there are 90(5.42%) persons comprising 85(5.12%) males and only 5(0.30%) female whose primary occupation is business and subsidiary occupation is agriculture. There are 325(19.59%) persons comprising 275(16.58) males and 50(3.01%) female whose primary occupation is agriculture and subsidiary occupation is business. There are 350(21.10%) adults female who are mainly house wives, but their subsidiary occupation is agriculture. The student of the village also work in the agricultural fields which is their subsidiary occupation. There are 52(3.13%) businessmen comprising 50(3.01%) males and 2(0.12%) females who are mainly business. There are 87 agriculturists comprising 84(5.06%) males and 3(0.84%) servicemen comprising 12(0.72) males and 2(0.12%) females whose primary occupation is service. There are also 15(0.90%) daily labourers. The total number of dependents in these villages is 387(23.33%) of which 215(12.96%) are male and 172(10.37%) are female.

The above analysis shows that the villagers are basically agriculturists though there few people who practice business or service either as primary and subsidiary occupation.

ANALYSIS OF LITERACY BY AGE, SEX AND EDUCATION:

Analysis of the literacy of the village show that out of the total population 1659, there are 420(25.31%) illiterate and 1239(74.6%) literate persons. Among illiterate there are 153(9.22%) males and 267(16.09%) females. Similarly among the literate there are 707(42.62%) males and 532(32.03%) females.

Again among the literate persons there are 296 persons of lower primary level, 158 persons of upper primary or middle primary level, 365 of under secondary level, 161 of matriculate(H.S.L.C. Passed), 93 intermediate(including higher secondary and pre University) 123 persons undergraduate(H.S. Passed), 39(Graduate and only 4 post graduates are there in the village. There are two male post graduate and one M.B.B.S. female medical degree holder in the village. But the people reported that there are more than twelve M.A. holders who have left their village and have been settled in different places concerning their jobs and services.

Regarding the education on the basis of sex it is seen that males are quite more educated than the females. The maximum number of illiterate people are found in the age group 35-39, 60s and above and 40-44 respectively. The age group 0-4 should be excluded as they are too young to go to school. They cannot be considered as illiterate. On the other hand least number of illiterate are being found in the age group 10-14 and 15-19.

Thus among the literates there are maximum number of people in the under secondary level and it is followed by lower primary; then upper primary or middle primary, matriculate, undergraduate, intermediate, graduate and post graduate respectively. Among literate the maximum number of people are found in the age group 5-9.

From the above analysis it is clear that the number of literate people is quite higher than the illiterate people. There are 74.68% literate in these villages and on the other hand there are 25.31% illiterate people in the village under study. Thus, though the number of literate people are more, there are only a few highly qualified in the village. The females are less educated than the males.

FINDINGS:

On the basis of analysis of data collected through survey scheduled, observation and interview etc. from village, the major findings of the study are briefly summarized as follows:

1. The people under study are mainly agriculturist. It is found that only a few parents of scheduled tribe people are businessman. There are only

few government service holder men for which they cannot provide educational facilities to their children.

2. From the observation it is seen that scheduled tribe students face problem in their higher education due to domestic work.
3. It is found that the students of the scheduled tribe are facing the problem of paying tuition fees, examination fees etc. in higher education.
1. In the study it is found that 85% students faced accommodation and transportation problems in their higher education.
2. From the study it is found that majority of the scheduled tribe students' parents have very low monthly income for which they cannot provide reading facilities to their children in their higher education.
3. The village where the present study has been carried out is under a plain forest area. The government serves eviction in this reserved forest from time to time for which the people cannot peacefully enjoy the fruits of their land.
4. The people are very superstitions and they go to the superstitions practitioners for their different problems i.e. in relation to their family, health and economic matters. The people also have some blind beliefs and practices and for this reason they have remained socio-economically backward.
5. Lack of helping attitudes of family members and relatives.
6. Lack of helping attitude of parents in the field of higher education.

SUGGESTIONS FOR THE SUCCESS OF THE MISHING COMMUNITY:

After the investigation the following suggestions have been mentioned-

1. The Government should provide land to the people permanently; otherwise they cannot engage the lands for long term cultivation such as tea-plantation etc. In the encroached lands they often have to face the problem of eviction.
2. The government and also the NGO's should have to provide proper facilities for education to the people. Without proper facilities the people will remain educationally backward.
3. The road communication facility is also very needful to improve by the government agencies.

4. The government should also provide drinking water facility to the people.
5. The people should have motivated towards modern educational and health services for which some awareness programmes are needful for the people.

CONCLUSION:

From the study, it is found that the students of scheduled tribe with special reference to the Mishing of Ram Nagar village are facing the socio-economical problems in their higher education. The main occupation is cultivation, so their yearly income is also limited therefore they are not able to give sufficient financial support to their children. It is also found that the people of this village have not received facilities properly which was provided by the government for which their socio-economic and educational condition is not satisfactory. So, the schemes related to the development of the scheduled tribe should also be implemented properly in the Mishing community for their development.

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THE SOCIO-ECONOMIC LIFE AMONG THE TEA COMMUNITY: AN ANALYTICAL STUDY

Jolly Chutia

ABSTRACT:

The Tea – tribes, also called Adivasi, are the tribal people who were brought by the British colonial planters in India as indentured labours from the Chotta Nagpur Plateau region into Assam about 150 years for the purpose of being employed in tea gardens industry as labours. The Tea tribes are linguistic minority of Assam. The present study had discussed about the life style of the community which they have faced or suffered many problems in their day to day life. In society the Tea community is known as a backward community only because of their poor economic condition, illiteracy and many other problems. Due to poor education or illiteracy they fail to fulfil their needs. In present society they have try to develop their status but the overall picture is not satisfactory.

Key Words: Socio- economic condition, Tea workers.

INTRODUCTION:

Community means a group of people which are belongs to common religion and culture. They have also a common dialect. The Tea community is one of the most backward tribe in India. The tribal community like the Santhal, Oraon, Munda, Kharia, Gond, Khond, Kishore, Nagesia, Savara, Koya, Mal-Paharia, Tasha, Bhumij and the Panka were mainly recruited. Some Hindu cast group were also recruited and they belongs mostly to the group like Kusmi, Tanti, Kalindi, Ghatwar, Rajak etc. (Sengupta Sarthak, 2009).

The Tea community is one of the backward and most exploited tribes in India. The Tea – tribes, also called Adivasi, who are original inhabited of Jharkhand, Orissa, Uttar Pradesh and some different part of India. They were brought by the British colonial planters in India an indentured labour from the Chotta Nagpur

Plateau region into Assam for the purpose of being employed in the tea gardens industry as labours. They are found mainly in the district of Darrang, Sonitpur, Nagon, Jorhat, Golaghat, Dibrugarh, Cachar, Hailakandi, Karimganj, Tinsukia and almost all the district of Assam in India. The total population of the community is estimated to be around 6 million or about 20 percent of total population of Assam. Santhali speakers are also found in parts of Kokrajhar and Bongaigon district. The population of Santhali speakers is about 300,000 and Oriya speakers is about 292,000. They generally use Nagpuri or Sari dialect as lingua franca among themselves. They have their own dance form, Jhumur dance. Within the community, Munda tribe is the largest in terms of numbers followed by Santhals, Kurukh (Oraon), Gonds, Kharia and Saora.

DEMOGRAPHICS:

The population of the community is rural in nature and estimated to be near 6 million (60 lakhs) or 19% of Assam's total population as of 2011.

They live in almost every district of Assam but their density varies according to the number of tea plantation in different regions of Assam. They are most numbers in Upper Assam and Central Assam than Lower Assam. Some were not brought for tea garden labour. Many tribes (most notably Santhal, Kurkh and Munda people) were forcibly displaced by the British from the Chottanagpur region due to their rebellion against the British region. They were dumped into Lower Assam region of then undivided. Goalpara and undivided Darang districts as a punishment for their uprising against the region (Santhal Rebellion of 1850s).

They dominant the district of Upper Assam in Sonitpur because of high density of tea gardens and plantation. Also Darang district, Nagaon district, Barak Valley areas and Bodoland Territorial Area District areas of Assam have significant populations of this community.

Different political parties appeal to them during election seasons in Assam as their demographic numbers always influence politics in Assam. They are not a single ethnic tribe but are the people of various origins composite of more than fifty castes and tribes who have now got intermixed and are interdependent to each other and are closely knitted. Major Tribes among them are the Munda tribe followed by Santhal, Kurukh (Oraon), Gonds, Kharia, Saora, Bhumij, Chik, Baraik and Gowalas, Tantis, Kurmis, Karmakars, Telis and other castes are also present among them.

OBJECTIVES OF THE STUDY:

The main objectives of the study are –

1. To study the economic life of the tea community.
2. To study the religions life of the tea community.
3. To know about the educational conditions among the tea community.
4. To know about the living pattern, family pattern, dress pattern etc of the tea community.

METHODOLOGY:

This paper is purely an analytical, based on secondary data which collected from different books, news paper, research journals, periodicals etc.

SOCIO- ECONOMIC CONDITIONS AMONG THE TEA COMMUNITY:

The Tea community peoples are one of the most backward and exploited community in Assam due to decades of continuous exploitation by Tea garden managements and neglects in part of government. Though newer generation are comparatively educated and now have intellectual and professionals in various fields but their percentage is low in comparatively to the size of the community.

The literacy rate of the community is one of the lowest in Assam particularly among the girls and women. Due to this girls are extremely vulnerable to sexual exploitation and child marriages are prevalent among them.

The Tea tribes who are now increasingly prefer to call themselves "Adivasi" being basically labourers, live in labour lines, built inside tea-estates (establish by the tea planters). These estates are located in interior places and this contributes to the backwardness and exploitation of them by the tea planters. The labours, in a way have to live within the basic facilities provided by the tea planters. The tea planters usually exploit the workers every possible way. Violence and agitation of labours against the managements is common, where the state machinery normally protects the tea planters. Non- education, poverty, addictions of males to country-bur, poor standard of living, rising population and inadequate health facilities provided to them are the problems in their life. These are instances when tea-planters do not even supply the life- saving drugs when workers are dying out of epidemics.

This has had many labourers to leave tea garden related jobs and relocate in nearby areas outside tea gardens in search of better livelihoods. Many of them have now taken up farming and its related jobs, works in the field of construction and small business as livelihood to sustain themselves like any other communities of Assam. In recent times, many young men of the community, particularly from 'bastis' or villages, are migrating temporally towards Southern India and Gujarat

for better economic prospects. From there they send money back home to Assam. It also has started to bring awareness among the youths of the community which will not be possible if they remain toiling in tea gardens.

Languages:

Nagpuri or Sadri dialect is being used by them as first language and also this dialect works as a lingua franca among them. But the dialect is different to the tone spoken in Chotanagpur region because the tone spoken in Assam is heavily influenced by the Bengali and Kurukh are also spoken by few segments of the community. With steady rise in literacy level newer generations are getting fluent in Assamese and English as well.

Religion:

Majority of the population of this community follows Hinduism and Sarna form of worship while Christianity is followed by about 15-20% of the population. This community alone forms 25% of the total Hindu population of Assam and about 70% of the total Christian population of Assam.

Hindus worship different deities during different seasons of a year. Most of the Hindus are Shakti and Shiva worshippers and consider Goddess Maa Kali and Lord Shiva as main deities and worship them in different names and forms. Ancient tribal religion Sarnaism is also deeply embedded among them. Sarhul Puja and Karam Puja are the prominent festivals of Sarnaism.

Vaishnavism is also steadily gaining footholds among the Hindu population of the community. They are very religious minded people and love to worship nature. Many trees are considered sacred and are worshipped. Nearly every village has religious temples for community worship.

However increasing conversions into Christianity has led many of them into adopting Christianity and many Churches have been built up as a result. Christians are mainly Roman Catholics and Protestants. This conversion has also led to betterment of living standards and economic conditions of the Christian converts compared to their majority Hindu counterparts.

Festivals:

Festivals are an important part of their life and are generally deeply connected to their religion and their culture. They celebrate many festivals during different seasons. Almost every major Hindu festival is celebrated by the community, with Christians celebrating Christian festivals. Major festivals celebrated by the community are Durga Puja, Diwali, Tusu Puja, Holi, Lakshmi Puja, Maha Shivaratri, Karam Puja, Sarhul, Bhogali Bihu and Christmas.

Educational life Among Tea Community:

"Education for All" aim in view, it is proposed to ensure Zero Dropouts by 2011, the Government of India set up the Sarba Siksha Abhiyan across the country in 2001. SSA is being implemented in partnership with State Governments to cover the entire country and address the needs of 192 million children in 1.1 million habitations. SSA seeks to provide quality elementary education including life skills. SSA has a special focus on girls' education and children with special needs. SSA also seeks to provide computer education to bridge the digital divide.

A survey commissioned by Assam Sarba Siksha Abhiyan Mission (ASSAM) during 2002 shows that 25% of children in the age group of 6-14 are out of school in entire Assam, while 43% are among the tea garden. Out of 2,46,843 children in the tea garden areas in the age group, 1,05,821 (42.87%) are out of school. The Assam Sarba Siksha Abhiyan Mission constituted the Tea Garden Education Committee (TGEC) and Assam Human Development Report estimates that 1,000 Tea Garden Education Committees were set up by 2003. Presently, the State government managed by the management companies. Among the government schools in the Tea garden, 11.82% of workers received educational facilities in the Barak Valley. It shows the condition of educational amenities available, particularly in the tea garden management controlled schools in the State.

The report of Tea Garden Education Committee highlighted that there are several constraints for the development of literacy campaigns in the tea garden, such as—

1. Very poor quality infrastructure. Majority of tea gardens have only a lower primary school with capacity of 100 to 250 students.
2. Classes are held in very poor quality buildings with inadequate desks and benches.
3. Usually there are one or at the most two teachers for four classes that have 100 to 250 students.
4. In the majority of the schools, teachers work half day in the tea garden and half day in school.
5. As the teacher is paid by the management; therefore, is liable to the management for managing the school.
6. Majority of schools are closed during the plucking time since both the teacher and students work in the garden during that time.
7. As child labour is highly encouraged in tea gardens, in majority cases children leave schools to work in the tea garden for a nominal amount of money.
8. Teachers are paid very nominal salary as they are not involved in the production process.

Health Facilities:

Problems and nutritional status of tea garden population of Assam concludes that a high magnitude of under nutrition and infectious diseases exist among the tea garden population of Assam. Nutritional problems like underweight among children (59.9%), thinness among adults (69.8%), and micronutrient deficiency disorder like anaemia (72%) are widespread. Common infectious diseases are worm infestation (65.4%), respiratory problems (6.7%), diarrhoea (1.7%), skin infections, filariasis (0.6%) and pulmonary tuberculosis (11.7%). This study also registered a significant burden of hypertension (45.9%), senile cataract (25.3%), epilepsy (7.3%) and back pain (8.7%). Thus, the study has shown acute problems of health of the tea garden labour in Assam.

The tea garden owned by the big tea companies generally has one hospital with adequate facilities. On many occasions they also referred the patients to the neighbouring district hospitals. As there are a limited number of big tea company operated tea gardens in the state, and the majority of the tea garden workers belong to single owned tea gardens, therefore, as a whole the health condition in the tea gardens is pathetic. Secondly, these hospitals, only those patients are treated who are either permanent or casual worker. During the lean seasons, when the casual workers are out of work, they are unable to avail any medical facility. The state government with special initiatives implemented the Pulse Polio Campaign in the tea garden also. Initially, the tea garden management was reluctant, as they have employed one person for this job. After much discussion, the campaign was initiated among the tea garden labours.

Keeping all this views, the present study was carried on amongst the tea garden labours, a labour community of Assam in order to make an attempt depict their socio-economic life as such. The tea tribal socio-economic status is not good in present society. And they face some major problem of their day to day life. Formal education is making better inroad among the members of the younger generation.

MAJOR FINDINGS:

1. **Economic Problem:** The main problem of the tea community is economy. Their income is not sufficient for living. They have to face increasing cost of daily commodities. They work hard but their income is very poor. Economic backwardness is the main hindrance in life to tea garden workers. Their traditional occupation is basically works as a labour in tea garden. Among the economic variables occupations of the workers is very important. Unlike in the traditional society of tea community all are the workers as a labour.

2. **Educational Problem:** The educational qualification of the worker is not very well. They are come from very poor family and where their parents have to not much awareness regarding education. Majority of schools are closed during the plucking time. Child labour is highly encouraged in tea gardens, in majority cases children leave schools to work in the tea garden for a nominal amount of money. Some of the parents try to be educated their children but due to some economic problem and another socio environmental problem they fail to fulfil their needs.
3. **Health Problems:** Health problems is one of the main problems of them. They are basically living in tea garden area, but the environment is not very well, so these problems they suffer many diseases like- diarrhoea, respiratory problems, filariasis, hypertension etc.
4. **Social Problem:** The social condition is not satisfactory. They considered that their socio-economic status is not good. The social environment is the major obstacle for developed their society. The tea garden workers are addicted to alcohol, which is seen in every garden area as a social evil. On the other hand they are always exploited and dominant by other people. In society they have not get the equal opportunity like other caste people.

CONCLUSION:

The larger debate is that the tea garden labourer still exists as an indentured labourer in the 21st century raises the larger question of identity in recent times. During the last 150 years, the tea community in Assam never received proper attention in the development process. If the community has raised their voice during the last decade by changing their approach, it is not only due to the lack of place among the greater Assamese nationalization process but also due to their own need to develop themselves. Living in enclaved habitats with distinct cultural identity, is preventing the community to identify themselves as part of the greater Assamese society. Counter to that identity emerges the Adivasi identity, particularly among those who have left the tea garden and are emerging as a section of tea garden youth who have received higher education and realised the need to develop the community and want to come out from this century long indentured practice. It is observed that by receiving the special provision of ST status will not be of help to them to uplift their socio-economic status, unless the Plantation Labour Act is amended. The community could get few more seats in the Lok Sabha and Assembly as well a few hundred would receive jobs and education of the community received ST status, but by this action, it will create an elite section of the community itself who could get benefits in the long run and make the rest

remaining poor and under developed as earlier. Unless basic amenities are not provided in the tea garden coolies lines there are not rationales to provide the ST status to the community at present, while the struggle for ST status may provided new momentum to the struggle of the identity politics in Assam to the tea garden community, which would also help in the vote bank politics in the coming election, but utmost urgency at present is to address the socio-economic development of the community at large.

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A STUDY ON SOCIO-ECONOMIC BACKGROUND OF ENTREPRENEURS IN SMALL SCALE INDUSTRIES IN ASSAM —WITH SPECIAL REFERENCE TO DIBRUGARH DISTRICT

Sohan Lal Yadav

INTRODUCTION:

The small scale industrial (SSI) sectors have been considered as a powerful instrument for achieving "Accelerated Industrial Growth" and creating "Productivity Employment Opportunities" in an economy. This sector also plays two important roles as producers of consumer goods and absorbers of surplus labour, thereby addressing the agents that help in mitigating regional imbalances, facilitate mobilization of local resources and skills, which might have otherwise remained unutilized. In recent years, the SSI sector has emerged as a dynamic and vibrant sector of the Indian economy, displaying its phenomenal growth in the varied fields of production, employment and dispersed development, in general and exports in particular.

OBJECTIVE OF THE STUDY:

This study is carried out to analyze the socio-economic background and status of entrepreneurs in small scale industries in Jorhat District of Assam.

METHODOLOGY:

The present study is based on both primary and secondary data. Primary data has been collected by conducting a survey among 200 sample entrepreneurs in small industrial units in Dibrugarh district of Assam. While collecting data, the researchers visited District Industrial Centre (DIC) of Dibrugarh District in Assam.

Secondary data has been collected from books, journals, annual reports of SIDO and NISET,.

SAMPLING PLAN:

A sample of 200 small scale industrial units was selected among 2000 registered units with district industries centre. In the selection of the sample units, a stage stratified simple random sampling technique was adopted. In the first step, the industries were grouped under 06 categories on the basis of nature of the product. In the second step, 10% of the units were selected from the universe (2000). While selecting the sample units, the industrial undertakings engaged in manufacturing with investment of more than Rs 50lakhs and less than Rs 5 crores are classified as small scale enterprises.

PERIOD OF STUDY:

The primary data for this study has been collected from sample entrepreneurs in Dibrugarh District during the period from 2014 to 2015.

GENDER:

With the passage of time and with increase in literacy level, women entrepreneurs are also establishing industries besides male entrepreneurs.

Table 1.1

| Gender | No. of Entrepreneurs | % to Total |
|--------|----------------------|------------|
| Male | 175 | 87.5 |
| Female | 25 | 12.5 |
| Total | 200 | 100.00 |

Source : Field Study

Table 1.1 shows that out of 200 entrepreneurs, 25 entrepreneurs representing 12.5% happened to be women entrepreneurs. As per 1991 census, only 4.5 % of the total self employed entrepreneurs in the country were women. In this connection, it may be stated that the rate of women entrepreneurship in Dibrugarh district is relatively higher than the national average.

Table 1.2
Industry wise classification of Entrepreneurs on the basis of gender.

| Type of industry | Male | P.C. | Female | P.C. | Total |
|------------------------------|------|------|--------|------|-------|
| Chemical & chemical products | 15 | 7.5 | 05 | 2.5 | 20 |
| Building material | 25 | 12.5 | 05 | 2.5 | 30 |
| Rubber & plastic products | 10 | 05 | 05 | 2.5 | 15 |
| Food & food processing | 75 | 37.5 | 15 | 7.5 | 90 |
| Agro-based products | 30 | 15 | 20 | 10 | 50 |
| Paper & wood products | 10 | 03 | 05 | 2.5 | 15 |
| Total | 145 | 72.5 | 55 | 27.5 | 200 |

Source: Field Study

It is transparent from the table 1.2 that the researcher classified the male and female on the basis of the industry established. The industry wise classification of entrepreneurs on the basis of gender shows that women entrepreneurs established firms in only five categories out of six categories of industry classification. It is evident from the table 1.2 that women entrepreneurs have shown interest to establish agro-based industries, as 20 out of 55 women entrepreneurs representing 50% in total women entrepreneurs established agro-based industries, followed by five chemical products, material buildings and rubber and plastic products each. In the male entrepreneur's category, 75 entrepreneurs representing 37.5% out of 145 male entrepreneurs established food and food processing industries followed by 30 agro-based industries (15%) of male entrepreneurs. In total, male entrepreneurs were higher in food and food processing units, whereas female entrepreneurs were higher in agro-based industries.

SOCIAL CLASS:

Entrepreneurs belong to different caste communities such as General, OBC, MOBC, SC, ST and others. Table 1.3 reveals the classification of sample entrepreneurs on the basis of their caste and communities.

Table 1.3
SOCIAL CLASS

| Social Class | No. of entrepreneurs | P.C. to Total |
|-----------------|----------------------|---------------|
| General | 40 | 20 |
| OBC | 50 | 25 |
| MOBC | 65 | 32.5 |
| SC | 15 | 7.5 |
| ST | 10 | 5 |
| Others(Muslims) | 20 | 10 |
| Total | 200 | 100.00 |

Source: Field Study

Table 1.3 gives a clear idea about the social class of the entrepreneurs. The highest number of entrepreneurs hail from MOBC class in Dibrugarh district, 32.5% (65 out of 200 are from MOBC) and are followed by 50 (representing 25%) from the OBC. The third place was occupied by General class entrepreneurs with 40 enterprises representing 20% of the total 200 respondents and the fourth place was occupied by others (Muslims) with 20 organizations 10% of the total 200 entrepreneurs. 25 entrepreneurs out of the total 200 entrepreneurs representing 15% are from reserved categories and other 175 respondents representing 85% are from the forward castes. It is evident from the above table that in Dibrugarh District, reserved category of entrepreneurs are also participating in economic development of the district.

FORM OF THE ORGANIZATION:

Entrepreneurs who have self sufficiency in all aspects may be interested in establishing sole proprietary firms and some entrepreneurs start partnership firms or joint stock companies to motivate some other entrepreneurs to develop the business. So, the researcher made a study of the type of firms started by entrepreneurs.

Table: 1.4

| Form of Organization | No. of Entrepreneurs | P.C. to Total |
|----------------------|----------------------|---------------|
| Sole proprietary | 120 | 60 |
| Partnership firm | 60 | 30 |
| Joint stock company. | 20 | 10 |
| total | 200 | 100.00 |

Source: Field Study

It is observed from the table 1.4 that 60% of the total entrepreneurs are functioning as sole proprietary firms and 30% are functioning as partnership firms. Enterprises functioning as joint Company amount to 10%. This has been due to the fact that starting of joint stock companies requires a lot of legal formalities unlike sole trader's organizations.

FINDINGS:

- 1) Women entrepreneurs are less than 10% of the total entrepreneurs.
- 2) Nearly one-thirds of the entrepreneurs in Dibrugarh district are below 40 years of age.
- 3) Only 15% entrepreneurs are representing the reserved categories of Dibrugarh districts.
- 4) Majority of the entrepreneurs have studied only up to HSLS/HS level.
- 5) Nearly one-thirds of the enterprises are located within the industrial area.
- 6) More than three- fourths of the enterprises are manufacturing and processing units.
- 7) More than half of the enterprises belong to sole proprietary firms.

SUGGESTIONS:

- 1) More attention should be focused on unemployed graduates of Dibrugarh district.
- 2) Since the number of entrepreneurs from schedule caste, schedule tribe and backward class communities is very low, awareness is to be created among the schedule caste and schedule tribe people by providing special incentives to start a business.
- 3) Entrepreneurs should be encouraged to start their enterprises as joint stock companies rather than as sole trade and partnership firms to avail the advantages of large scale operation.
- 4) The government and other promotional agencies should take greater interest in marketing the products produced by small scale units.
- 5) Entrepreneurs must keep themselves updated by regularly attending training programmes, organized by SIDO (Small Industries Development Organization) and NISIT (National Institute for Small Industry Training).

CONCLUSION:

- There should be a curriculum change along with proper carrier guidance in educational institutions, which will shape the students to become capable entrepreneurs in future.
- The Government may appoint a special task force consisting of technically

and professionally qualified people for continuous monitoring of the performance of small scale units.

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GOODS AND SERVICES TAX IN INDIA: A PRECAP

Varsha Agarwal

ABSTRACT :

Human wants are unlimited and in order to fulfill these he earns his livelihood in the form of income. When any part of this hard earned income is to be parted with by way of tax, the earner resists it. India is a country laden with many hidden taxes in the cost of most goods and services due to multiple indirect taxes being levied by the Centre and the State. As a solution to this, after being subject to months of haggling, the Goods and Services Tax (GST) finally had its historic day on the 3rd of August'2016 in the Rajya Sabha with the passage of the 122nd Constitutional Amendment Bill, paving the way for what is popularly referred to as the concept of "One Nation, One Tax." GST is one indirect tax for the whole nation which will make India one unified common market. The paper attempts to check whether GST in India is an improvement over the existing system by focusing on the beneficial and negative aspects on some of the vital sectors of the economy.

Keywords: Income, Taxes, Goods and Services Tax, Sectors, Economy.

Introduction :

The tax structure as levied by Indian government is of two-fold: Direct tax and Indirect tax. Direct tax is the one where the impact and incidence of taxes is on the tax-payer and includes Income-Tax which is levied by the Central Government on individuals, companies, body of individuals and association of persons etc. Indirect tax is the one where the impact and incidence of taxes is on consumer and is levied on manufacture of goods, provision of services and consumption. It may take several forms such as VAT, Service Tax, Excise Duty, Customs Duty and the like.

GST is a tax reform for the whole nation, which will make India one unified common market and all the indirect taxes currently functional would subsume

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into one giant GST. It will become operational from 1st July, 2017. GST is being introduced in the country after a 13 year long journey since it was first discussed in the report of the Kelkar Task Force on indirect taxes in 2003. GST is a single tax on the supply of goods and services, right from the manufacturer to the consumer. Credits of input taxes paid at each stage will be available in the subsequent stages of value addition, which makes GST essentially a tax only on value addition at each stage. The final consumer will thus bear only the GST charged by the last dealer in the supply chain, with set-off benefits at all the previous stages.

Objectives of the study:

- 2.1 To study the concept of GST.
- 2.2 To study the impact of GST on banking, insurance and other financial services before its implementation.
- 2.3 To focus on the beneficial and negative aspects of GST on some vital sectors of Indian economy.

Research Methodology:

The study is descriptive and is based on secondary data collected from government reports, books, magazines, journals other published materials and online sources.

Concept of GST:

Goods and Services Tax commonly termed as the GST- the biggest tax reform in India since independence is all set to bring about drastic changes in the tax provisions. Currently, companies and businesses pay lot of indirect taxes such as VAT, Service tax, Sales tax, Entertainment tax, Octroi, Luxury tax etc. Once GST is implemented, all these taxes would cease to exist and would be subsumed into one giant indirect tax i.e. GST, thereby transforming India to be ONE NATION, ONE TAX. There would be only one tax, that too at the national level, monitored by the central government.

GST is a destination based consumption tax on goods and services. It is a value added tax, which will eliminate the cascading effect (i.e. tax on taxes) on the cost of goods and services down the value chain. It shall be levied on supply of goods and services and shall work on the principle of 'value addition' at each stage of sales. It shall also provide for input tax credit (i.e. the credit of already paid input tax). This facility of Input Tax Credit will only be available in respect of Central Goods and Service tax.

GST will be composed of the following three elements: **CGST** (Central Goods and Services Tax, levied and collected by Central Government), **SGST** (State Goods and Services Tax, levied and collected by the State Governments) and **IGST** (Integrated Goods and Services Tax, levied and collected both by the Central and State Governments concurrently).

Administration of GST will be the responsibility of the GST Council, which will be the apex policy making body for GST being chaired by the Union Finance Minister and a state finance minister as deputy chairman. The GST Council has fixed a four tier tax rate structure ranging from 5% to 28%, the slabs being 5%, 12%, 18% and 28%. As per the Union Finance Minister, 5% rate will be applicable on items of mass consumption. 12% and 18% rates will include the bulk of goods and services also including FMCG. Goods like Luxury cars, pan masala, aerated drinks and tobacco products will attract a tax of 28% and might be levied with cess.

A few items like Alcohol for human consumption, Petroleum Products namely, petroleum crude, motor spirit (petrol), high speed diesel, natural gas and aviation turbine fuel and Electricity are proposed to be kept outside the purview of GST for the time being.

GST is proposed to replace atleast 17 central and state taxes to make way for a single, unified taxation system and will impact almost all industries. The following table exhibits central and State indirect taxes being subsumed into GST:

| Central Taxes | State Taxes |
|---|--|
| Central Excise Duty | VAT/CST. |
| Additional Excise Duty | Taxes on inter-state sales |
| Additional Custom Duty | Local Taxes |
| Countervailing Duty | Entertainment Tax |
| Special Additional Custom Duty | Purchase Tax |
| Cesses and Surcharge | Mandi Tax/ Other States-Specific Local Levies. |
| Service Tax | Luxury Tax |
| Excise duty levied under Medicinal and Toiletries Preparation Act | Tax on Lottery and Betting |
| | Octroi/ Entry Tax |

1. GST and Banking, Insurance and other Financial Services:

With the services sector accounting for 60% of the GDP, the impact of GST on the service sector will run deep. The GST will introduce areas that will benefit the customers, whereas there will also be areas where the consumers may have to shell out more. The banking and financial sector is one such area that is being predicted to get a little more expensive for the consumers compared to what it is today after the implementation of GST. GST for banks and financial services will require a shift from centralized compliance to state-based compliance and will have a noteworthy impact on financial products and IT systems.

1.1 GST and Banking Sector:

The Banking sector is one of the largest service sectors of the Indian Economy. Currently banking and other financial services are charged with a service tax of 15 percent. With GST, services are expected to attract 18% GST. This rate is higher by 3% from the current service tax rate. Hence, implementation of GST may make banking services such as issue of cheque books and demand drafts more expensive, particularly for retail customers.

Apart from the taxes, there will also be regulatory compliances that banks and consumers are expected to follow under GST. Since IGST will be divided into CGST and SGST, there will be different sets of GST compliance processes that need to be abided by. Moreover, some bank services to a customer are centralized (Demat Account, Wealth Management) whereas some others are localized (Savings Account, Personal Loan). Since GST is a destination-based tax, these services will call for additional compliance formalities and may increase the compliance costs courtesy multiple levels of assessments and audits under the proposed GST structure.

1.2 GST and Insurance Sector:

The introduction of GST will have a definitive impact on services offered by the life insurance sector. Policyholder typically pays service tax on the risk element of the premium component whereas the investment element of the policies is usually out of the service tax scope.

Term Plans

Currently, service tax of 15% is imposed on the premium cost of the term plans. With the implementation of GST, the tax is expected to rise to 18% in the first year and also on renewal premium from April 2017. It implies that for every 100 paid towards premium which currently attracts 15 as service tax will be replaced by additional 18 as GST under the new tax regime. The premium will get dearer by 3% or 300 basis points.

Endowment Plans

Endowment plans or traditional insurance savings plan, which currently attracts a service tax of 3.75% on the premium in the first year of the policy is expected to rise to 4.5% in the first year under the new tax regime. As of now, 1.88% of the service tax is levied on endowment plan's premium for the second year which is expected to rise to 2.25% from the second year onwards after the implementation of GST.

Health Plans

Currently, health plan premium attracts a service tax of 15% on its premium cost. With the introduction and implementation of the GST, the cost of purchasing the health insurance will be expensive as it will attract a tax of about 18% on premium from July 2017.

Motor Insurance

Motor insurance premium also attracts 15% of the service tax which will enhance to 18% with GST, if the rate is fixed up to this specified percentage mark.

1.3 GST and Collateralized Borrowing and Lending Obligation (CBLO):

CBLO is a RBI backed money-market instrument backed by Gilt-edged securities. It is an obligation to the borrower of funds to return the money borrowed at a specified date along with interest.

Currently, service tax on CBLO is imposed on fee-based activities like processing fee, transaction fee etc. However, income from fund-based activities like interest, investment, propriety trading etc. is excluded from the tax ambit. With the GST coming into picture, the government should make provisions for clear demarcations between fee-based and fund-based transactions. If this demarcation is not made and if fund-based transactions are not exclusively exempted, revenue earned from instruments like the CBLO will also come under the blanket of GST and the GST tax rate is expected to be higher than the current one.

1.4 GST and Finance Lease:

Under the current system of taxation, both VAT and service tax is applicable on finance lease transactions. Even non-financed lease transactions are subject to VAT. However, import of assets on lease basis does not attract VAT. With the GST law, a finance lease will be treated as the supply of goods, whereas an operating lease, as a service. Both will thus be subjected to GST. Additionally, the leasing of an asset out of India will also come under the GST.

1.5 GST and sale of shares of a private limited company:

Currently sale of shares of a private limited company are exempted from tax. With GST if similar exemption is not provided for, it would result at a higher GST rate. This would curb transfer of shares in the industry and that would restrict operations to a sizeable extent.

2. GST and some other vital sectors of the economy:

2.1 GST and FMCG:

The Indian FMCG sector is the fourth largest sector in the economy with a total market size in excess of US\$ 13.1 billion. Fast Moving Consumer Goods (FMCG) goods are popularly named as consumer packaged goods. Items in this category include all consumables (other than groceries/pulses) people buy at regular intervals. FMCG is also one of the fastest growing sectors among all the sectors in the Indian economy. The current tax rate for the FMCG industry including all the taxes is around 22-24%. GST might be implemented with the expected rate of 18-20 %. It would be welcomed by all the major players in the FMCG industry. GST is likely to impact the FMCG sector in a healthy way. For instance, under the current tax system FMCG products like Toothpaste, hair oil and soap are taxed at 28%, 23-24% and 23-24% respectively. Under GST these would be taxed at a lower rate of 18 %.(As per CNBC TV18)

2.2 GST and Pharma:

Lifesaving API currently taxed between 5-8% may remain same at 5% under GST. Other API would be slightly costlier from 17% to 18 % under GST and Formulations would become again costlier from 9% to 12% GST.

2.3 GST and Luxury Hotels:

GST may be a welcome step for Luxury hotels as from the current 28-30% it may remain fixed at 28% under GST.

2.4 GST and Telecom Services:

India is one of the biggest telecom markets in the world. It has the third-largest telecom network in the world and the second-largest among the emerging economies. The contribution of the telecommunication sector to the country's economic growth has been significant in the past few years. Under the current tax system services provided by the Telecom companies are taxed at 15%. Under GST these would be taxed at a higher

rate of 18% (As per CNBC-TV18), thereby rendering costlier services for the users.

2.5 GST and Autos:

Diesel Small Cars are currently taxed at 23.7% which under GST would soar upto 28.3%. Motorcycles, Cars, Mopeds currently taxed 17.4% would be substantially raised high to 28% under GST. Tractors would remain marginally same from 11.9 %(current) to 12% under GST. SUV/MUV which are currently highly taxed at 28% would further increase to 32.2% under proposed GST.

2.6 GST and Consumer Durables:

Consumer Durables like ACs, Refrigerators and Coolers which are currently taxed 26%, 24-27% and 23.5% respectively will all be costlier with GST rate being 28%. Lighting (LED) currently being taxed at 15% under GST will become cheaper at 12% only.

2.7 GST and Food:

Food products like Aerated Drinks are currently taxed at 23-24% while under GST these would be taxed at 28%. Other food items like Fruit juices, edible oil and sugar will remain unaffected at earlier rates of 12%, 5% and 5% respectively. Hence it can be presumed that only aerated drinks are likely to be costlier with GST.

2.8 GST and Cement, Coal, Paint and Industrial Cables:

GST for both Cement and Paint would show an increase from 25% to 28% thereby making these costlier. Coal may become cheaper with the implementation of GST since a rate of 5% being applicable as opposed to 11% currently. Industrial cables may slightly differ by 0.5% only from 18.5% current to 18% under GST.

3. GST-Exemptions:

Food grains /Key food-items, Baby food, Curd, Milk, Bread, Salt, vegetables and fruits are likely to remain tax free items under the proposed GST. Also those items which do not attract VAT or Excise Duty currently may be kept out of GST net.

Conclusion:

The study in hand in an attempt to compare between the existing Indirect Tax system and the to be introduced GST in India comes to a conclusion that it would not be correct to count one as superior over the other. This is because GST is still very vague and would be clear and transparent only when

implemented. Also taxation is viewed differently from different angles, what is beneficial to one may not benefit the other.

It seems that with GST, services are supposed to be costlier than the existing rates. While there will be no increase in tax burden on essential goods.

Moreover as the rates provided for various goods and services under GST are more or less tentative, hence the true effect can be studied only after its implementation. Hence a valid comparison may not be possible at the moment.

Hoping that the much awaited- GST is introduced in a consumer friendly way so as to remove the defects of the present tax system. Be it a win-win situation for everyone -consumers, tax-payers and the government: both at the centre and the states.

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COST COMPARATIVE ANALYSIS OF JOHA RICE AND RANJIT RICE CULTIVATION WITH SPECIAL REFERENCE TO KAKOPATHAR BLOCK OF TINSUKIA DISTRICT, ASSAM

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ABSTRACT :

Assam is traditionally a rice growing area and a large part of the population is still dependent and earns its livelihood from this rice cultivation. However, to benefit from this, analysis of cost component plays an important factor and acts a basis on which a farmer makes his marketing decisions. A farmer whether big or small sells his product only when the costs of production are covered by the market price. As such, the researcher attempts to give the reader a realistic idea of what it costs to the cultivators to work an acre of paddy for a season.

For the purpose of the study, the researcher has taken into account two rice varieties namely Joha Rice and Ranjit Rice. Cost component involved in cultivation of this varieties are computed with the help of a well scheduled structure based survey in Kakopathar block of Tinsukia district. Moreover, a cost comparative analysis is drawn between the two to achieve the objectives of the study.

Keywords: Cost Analysis, Comparative study, Joha Rice, Ranjit Rice, Kakopathar block, Tinsukia District

INTRODUCTION :

The state of Assam experiences plenty of rainfall and possesses a fertile land. Here, the soil, topography, rainfall and climate in general are conducive for an agricultural activity mainly for paddy cultivation and therefore concentration

is high on paddy production both for the farmers and the State Agriculture Department. However, the cost of cultivation plays a vital factor and acts as a basis on which a farmer makes its decision of investing and marketing their output. An economical farmer will prefer to invest only in that variety that will cost him less and in return give him more profit. As such, the analysis and computation of cost of cultivation becomes vital to the farmers for future production.

Cost is the monetary valuation of efforts, material, resources, time and utilities consumed, risks incurred, and opportunity foregone in the production of goods or services.

The cost structure of any productive operation can broadly be categorised into two types viz; the cost incurred towards capital expenditure of a project and the revenue expenditure. Capital expenditure is also known as fixed capital which are independent of the changes in output. It serves the purpose of a project for more than one year and is non-recurring in nature. Revenue Expenditure is otherwise known as working capital which involves the cost an organisation incurs to meet its day to day operational activities and is recurring in nature. This revenue expenditure or working capital is again of two types viz. fixed cost and variable cost. Fixed costs are the payment made for fixed factors of production in the short run and remains fixed irrespective of the volume of output. Fixed costs are also known as overhead cost and include charges such as contractual rent, insurance, property tax, interest on capital etc. On the other hand, variable cost varies with the quantity of output. These are incurred on the employment of variable factors of production and can be altered in the short run.

The items of expenditure be it of fixed capital or of working capital may vary depending upon the type of project. For the purpose of rice cultivation, the cost component covers crop cost, labour cost, land cost, machinery cost and livestock cost. The classification of this cost according to their behaviour into fixed and variable elements is very essential for effective cost planning and control, profit estimates, and taking vital decisions regarding the time and rate at which paddy is to be sold.

Classification of cost component:

Cost components involved in each activity of cultivation have been collected from the farmers and they are then classified as fixed expenses and variable expenses based on their impact on output. The average cost of cultivation is ascertained by dividing the total cost by the total area of land for each analysis. The classification is shown as follows:

❖ Components of fixed cost:

- Land: Land being the ancestral properties of the sample farmers, as such no other costs except the land revenue are to be borne by the farmers. Therefore, only the land revenue charge is reflected in the present study.
- Cattle shed: During the present study, it is found that the farmers hardly maintain any kind of cattle shed for the bullocks. Therefore, no value is reflected for cattle shed during the present study.
- Bullock feeding charges: Along with tractors, bullocks are still used by farmers during the process of cultivation. Almost all the sample farmers are found to be in possession of bullock. Therefore, the feeding charge of a pair of bullock is considered as a fixed cost under the study.
- Tractor: During the present study, it is found that the sample farmers do not possess tractor, rather they hire it during the cultivation process. Therefore, only the hired charge of tractor is reflected under variable cost in the present study.

❖ Components of variable cost:

- Land preparation for seedbeds: The first step in the process of rice cultivation is the land preparation for laying seedbeds and raising nursery plots. Here, as far as possible minimum land area is covered for raising more seeds. It is a variable cost under the present study.
- Seeds: Seeds are the variable factor affecting the cost of production. The number of seeds is, in fact, diverse depending on the soil type and quality in each area. The study area being a highly fertile soil, atmost 8kgs of rice seeds have been used for producing all the three varieties of Joha rice.
- Bamboo Fence: Bamboo fence are used for raising nursery and protecting it from human and domestic cattle. It is a cost incurred during the primary stage of production process.
- Transplanting: During the entire cultivation process, transplanting takes place twice at the primary stage, where the rice plants are transplanted to the main paddy fields and after harvesting. At both the stages, either family members or hired labours are engaged to perform the transplanting process.
- Labour: Labours plays a significant role in the entire cultivation process right from seed treatment and nursery to the point of marketing. The labours may either be family members or hired one, and the charges so paid vary in each step of the cultivation process.

f) **Tillage practices:** Tillage practices are carried out both by bullock and tractor. It involves the following: Ploughing, Harrowing, Puddling and Levelling.

- Ploughing is the primary tillage operations, which is performed to cut, break and invert the soil partially or completely suitable for sowing seeds.
- Harrowing is a secondary tillage operation which is done to a shallow depth for smoothening and pulverizing the soil as well as to cut the weeds and to mix the materials with the soil.
- Puddling is churning the soil with water. It is done in paddy fields with standing water of 5-10 cm depth after initial ploughing and harrowing. It breaks up the clods and churns the soil.
- Levelling is also done to bring permanent improvement in the value of land. Levelling work is carried out to modify the existing contours of land for efficient agricultural production system.

g) **Pesticides/ insecticides:** Pesticides/Insecticides are substances meant for attracting and then destroying any pest. Also called crop protection products, it enables the farmers to protect their valued paddy crops from damaging influences such as weeds, fungi or insects and contribute to the ever-increasing appetite.

h) **Harvesting:** Harvesting is one of the most labour intensive operations in agriculture, which is required to be done at appropriate time so as to obtain optimum yield. Delay in harvest will have a direct impact not only on the yield but also on quality of produce.

i) **Threshing and cleaning:** Threshing is the process of separating the grain from the crop while the cleaning process involves removing away lighter bits of plant material, called chaff which may still be clinging to the grain.

j) **Gunny bags:** Gunny bags are used for storing the rice produce. One gunny bag has a capacity of storing approx 40kgs of rice grain.

A brief study on the two varieties of rice undertaken for the study is given below:

JOHA RICE

Joha is a class of rice grown in Assam for its aroma and excellent taste. Assam being the sole producer, this aromatic rice cultivar is a unique class of rice under Sali rice (also called winter rice, cultivated within June to December) traditionally known as Joha rice. It is invariably grown by the Assamese farmers

to make desserts such as kheer, payas, pulao and also the normal form. Joha rice is known for its sweet aroma, superfine kernel, good cooking quality, excellent palatability and taste. The elongation ratio of Joha Rice is 1.4. Except elongation ratio, Joha rice of Assam is comparable to highly priced Basmati and other scented rice in India. It is grown in around 20,000ha producing around 30,000MT every year.

Kola Joha, Kunkuni Joha/ Kon Joha, Mugi Joha, Krishna Joha, Rampal Joha and Gobindbhog are widely grown cultivars in the state. Keteki Joha is the first HYV developed by Assam Agricultural University with high yield potential and aroma. This class of Joha was released in 1994 bearing a cultivation period of 160 days and having a yield capacity of approx 16 quintals per acre (40 quintals per hectare).

RANJIT RICE

Ranjit rice is a non-scented and non-glutinous variety grown in Assam. It is recommended for shallow submergence areas in Sali season. It is a semi-tall (105-110 cm) variety with moderate tillering ability (10-12 tillers). Its grains are medium slender with white translucent kernel having abdominal white trace. Ranjit Rice is photoperiod insensitive and takes 150-155 days to mature and yields 5-5.5ton per hectare. It cannot withstand prolonged submergence and cold at reproductive stage. It has been released by CVRC in 1992. However, this variety is also suitable for growing in Nagaland and other low altitude areas of adjoining states.

RESEARCH OBJECTIVES:

1. To determine the cost of Joha rice per acre
2. To determine the cost of Ranjit Rice per acre
3. To make a cost comparative analysis of two varieties of rice i.e. Joha rice and Ranjit rice

RESEARCH METHODOLOGY:

Area of the study

There are three sub-divisions under Tinsukia district which are namely Tinsukia, Margherita & Sadia. However, since, all places cannot be covered and taking into account the cost and convenience of the investigation only provident places are selected. Ranjit Rice is a variety cultivated in all the agricultural areas of Tinsukia District, but Joha rice cultivation is limited to few areas and few cultivators. The researcher as such has decided to study the Kakopathar block

under Sadia sub-division as it is the main Joha rice producing area of the relevant district under study. There are three Gaon Panchayats (G.P.) comprising Kakopathar G.P., Mythong G.P., and Dirak G.P. From these Panchayats, six wards namely Mythong, Mridongpara, Chelengijaan, Haahkhati, Bormesai and Tejigaon were selected on the basis of purposive sampling, as these areas have high fertile soil favourable for increased cultivation of Ranjit Rice alongwith Joha Rice among all other rice cultivating areas of Tinsukia district.

Data Collection:

The proposed research study is based on both primary and secondary data. Primary data is collected from the area selected to be studied with the help of well structured schedule, so prepared keeping in mind the objectives of the study. As the respondents of this research are farmers, personal interview method has been adopted. Due care is taken to collect reliable, dependable and authentic information for the study. The periodicity of data collection is from 1st Jan 2017 to 31st March 2017. During the field study, personal and additional observation has also been recorded according to the needs of the same.

Secondary sources include internet, various books, periodicals, journals, and magazines relevant to the study alongwith publications & data collected from Citrus Research Station of Tinsukia, IIPM centre Jorhat and Assam Agricultural University, Jorhat and reference materials from Dibrugarh University library.

Sample Size:

The total number of cultivators involved in both Ranjit rice and Joha rice cultivation under the selected area will be the universe of the study. However, each and every farmer cannot be taken into consideration for the proposed study, as such; the researcher has conducted *Snowball Sampling Method* and could approach 20 farmers, who were extensively engaged in production of Joha rice as well as Ranjit Rice. Snowball sampling method served the purpose of the study because there are a lot many farmers extensively engaged in rice cultivation but farmers engaged in both were few in numbers. Moreover there is no list of such registered farmers and the total numbers are uncertain.

Determination of cost component:

Cost component is determined in the following manner:

- a) Cost of land preparation for seedbeds - Being the primary stage in Joha rice production, this involves the cost towards preparing the land for laying seeds. It is determined by the hired value of bullock cost or tractor cost so used for preparing the land.

- b) Cost of seeds for raising nursery plots-The study here undergoes the cultivation of three kinds of Joha rice extensively grown in Kakopathar block of Tinsukia district. The seeds are basically stored by the farmers from their earlier production to be used in the next cropping year. However, for this study the cost of seeds are computed on the basis of prevailing market price.
- c) Cost of fencing for raising nursery plots- Nursery plots are required to be well protected .Thus, it involves expenses in buying bamboos and hire charges of human labour for making bamboo fence.
- d) Cost of transplanting from nursery plots to main paddy field is computed on the basis of family labour valued at the rate of wages paid to hired labours for similar work.
- e) Sowing cost- Sowing cost is computed by wages paid to individual labours for performing the same. More the number of labourers used more is the cost involved.
- f) Bullock and tractor cost- valued at the rates paid to hire the same.
- g) Pesticides/ Insecticides cost(purchased)- valued at purchase price
- h) Fertilizer cost- The selected areas have highly fertile soil and as such majority of the farmers' do not incur any cost on fertilizers.
- i) Harvesting cost:-Traditionally, the method of harvesting is performed by human labour manually and is still in practice in these areas. The cost here is determined on the basis of fixed rate and is not affected by the number of labourers.
- j) Carrying cost upto storage: - Valued at the hired rates paid to human labour for carrying the same.
- k) Threshing and cleaning cost: Through the survey the researcher has found that the farmers' do not incur cleaning cost on the grains they sell. As such, threshing cost is valued at the machine and labour rate for hiring the same.
- l) Cost of gunny bags: - valued at the prevailing market rates.
- m) Land revenue: - valued at the present rate so paid by the respective farmers.
- n) Bullock feeding cost: - Traditionally, a pair of bullocks were the only source of ploughing. In recent times, along with bullock, tractors are extensively used. As such, an approximate amount of feeding cost for a pair of bullock

on yearly basis is also considered under this research work.
Determination of per acre:

Per acre of land is the size of land holdings which consist of 2.5 bigha area respectively. While computing the cost and return in Joha Rice cultivation, calculations are done on the basis of per acre as per the convenience of the researcher.

1 acre = 2.5 bigha

ANALYSIS AND INTERPRETATION

This section provides an overview of the Fixed cost, Variable cost, and thereby the total cost involved in rice cultivation. Attempt is made by the researcher to show the individual results of the three varieties of Joha rice and Ranjit Rice both in acres and per unit (Kg) extensively cultivated in the study area

1) COST ANALYSIS OF JOHA RICE

A) Kola Joha:

Kola Joha has the lowest yield at 3.5 quintals per Bigha among the three varieties. For the convenience of the researcher per bigha yield has been converted into per acre yields (i.e. 1 acre=2.5 bigha).

B) Mugi Joha:

Mugi Joha has a yield at 4.9 quintal per bigha, which is the highest yielding variety among the three.

C) Kon Joha (also called Manikimadhuri/Koni Joha):

Kon Joha has a medium yield among the three varieties at 3.7 quintal. However, this variety has a high market value compared to the other two. Moreover, the prices of its seeds are also costly, as such, fixed cost remaining constant, its variable cost increases due to the increase cost of seeds.

The summary table below shows the total cost incurred towards the cultivation of three variety of Joha Rice.

Table.1. Showing cost per acre

| Types | Yield(kg) | F.C.(Rs/acre) | V.C.(Rs/acre) | T.C.(Rs/acre) |
|-----------|-----------|---------------|---------------|---------------|
| Kola Joha | 875 | 2419.25 | 8987 | 11406.25 |
| Mugi Joha | 1225 | 2419.25 | 8987 | 11406.25 |
| Kon Joha | 925 | 2419.25 | 9111.25 | 11530.50 |

Source: Field Survey

Table.2. Showing cost per kg

| Types | F.C.(Rs/kg) | V.C.(Rs/kg) | T.C.(Rs/kg) |
|-----------|-------------|-------------|-------------|
| Kola Joha | 2.76 | 10.27 | 13 |
| Mugi Joha | 1.97 | 7.34 | 9.31 |
| Kon Joha | 2.62 | 9.85 | 12.47 |

Source: Field Survey

2) COST ANALYSIS OF RANJIT RICE:

Ranjit Rice is the most common and widely grown variety in the area. This variety yields approx 9.33 quintals per bigha, and as such attracts the local cultivators. The summary table below shows the cost involved in the cultivation of Ranjit rice.

Table 4: Showing cost per acre

| TYPE | YIELD(KG) | F.C.(Rs/Acre) | V.C.(Rs/Acre) | TOTAL(Rs/Acre) |
|-------------|-----------|---------------|---------------|----------------|
| Ranjit Rice | 2332.50 | 2419.25 | 8927 | 11346.25 |

Source: Field Survey

Table 4: Showing cost per kg

| TYPE | F.C.(Rs/Kg) | V.C.(Rs/Kg) | TOTAL(Rs/Kg) |
|-------------|-------------|-------------|--------------|
| Ranjit Rice | 1.04 | 3.82 | 4.86 |

Source: Field Survey

3) COST COMPARATIVE ANALYSIS OF JOHA RICE AND RANJIT RICE:

A comparative analysis table was prepared to highlight the yield as compared to cost incurred by farmers while cultivating these varieties of rice. Ranjit rice is a variety cultivated in large scales and highly preferred by the sample cultivators over Joha Rice as observed from the survey due to its high yield and low cost as depicted in the below table.

Table no.5: Showing the comparative analysis of three varieties of Joha rice and Ranjit Rice per acre

| TYPES | YIELD(kg) | | F.C. | V.C. | T.C. |
|-------------|------------|-----------|---------|---------|----------|
| Kola Joha | 875 | Joha Rice | 2419.25 | 8987 | 11406.25 |
| Mugi Joha | 1225 | | 2419.25 | 8987 | 11406.25 |
| Kon Joha | 925 | | 2419.25 | 9111.25 | 11530.5 |
| Ranjit Rice | 2332.50 | | 2419.25 | 8927 | 11346.25 |

Source: Field Survey

FINDINGS:

It was observed that only three varieties of Joha rice namely Kola Joha, Mugi Joha and Kon Joha were extensively cultivated in the study area. Table 1 shows the computation of cost per acre. With Fixed cost remaining constant at Rs.2419.25 in all the three varieties of Joha rice grown extensively, however, the cost incurred towards variable factors are not the same. From the analysis, it is found that the variable cost incurred in the cultivation of Kola Joha and Mugi Joha totals to Rs.8987 per acre respectively. However, due to increase in the seed cost of Kon Joha, the variable cost per acre has increased to Rs. 9111.25 per acre of production. Costs per kg were also computed for each individual variety of Joha rice. It was found that cultivation of Kola Joha involved more cost to the cultivators at Rs.13 per kg, whereas Kon Joha cost Rs 12.47 per kg and Mugi Joha at Rs.9.31 per kg respectively.

Cultivation of Ranjit rice turned out to be cheaper in cost to the local cultivators. It was found from the results that per acre production of this variety cost Rs.11346.25 (Fixed cost-Rs.2419.25 and Variable cost-Rs.8927) which approximately costs Rs.4.86 per kg to the local cultivators.

Costs per acre for Joha rice and Ranjit rice were computed and a comparative analysis table was drawn to depict the cost differences between the two varieties. From table 5, the following findings were made- Kola Joha, Mugi Joha and Kon Joha with a yield capacity of 875kg, 1225kg and 925 kgs per acre bears a total cost of Rs 11406.25, Rs.11406.25 and Rs.11530.50 respectively. Ranjit Rice with a very high yield of 2332.50 kgs per acre bears a total cost of Rs 11346.25 to the cultivators. This variety with high yield and low cost as compared to Joha rice attracts the local cultivators more and as such encourages production at a larger scale. Moreover, it was observed during the survey that more area of cultivated land were under Ranjit rice cultivation as it provided the cultivators with higher amount of profits due to its low cost and high yield.

CONCLUSION :

The survey study on the cost comparative analysis of two varieties of rice i.e. Ranjit rice and Joha rice provides a realistic idea on what it costs the cultivators in producing both the varieties in Kakopathar block of Tinsukia District. Individual cost analysis for each variety was carried out and thereby a comparative analysis was made which revealed that producing an acre of Joha Rice costs more to the cultivators than the other variety. Moreover, in terms of yield capacity, it is found that Ranjit Rice has a high yield capacity of 2332.50 kgs per acre which is twice of Joha rice's yielding capacity. It was observed that Ranjit rice is the most popular

variety cultivated by the sample farmers and every household bearing agricultural land prefer to cultivate this variety for its very high yield. Being lack of finance and deprived of financial support, an economical farmer is attracted more to that variety that will incur him less cost of cultivation and bear more profits in return. As such, though, Joha rice is very much in demand and fetches a high market value it is still not much cultivated by the local farmers. However, this is in terms of timely provision of cheaper production facilities, financial support and inputs such as improved and certified seeds, organic fertilizers, agro-chemicals, and proper market incentives by the appropriate authorities that will encourage farmers to produce this aromatic rice in larger quantities along with the other rice varieties.

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MODERNISATION AND ITS IMPACT ON SOCIETY

Rahul Kumar Das

ABSTRACT :

Modernization is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and more satisfactory life in the broadest sense of the term accepted by the society concerned. Modernization is critical in the sense that it requires not only a relatively stable new structure in the society but it also expects that the society must acquire capability of adopting continuously changing conditions and problems. Its success depends on the ability of the society to respond the elements. But all societies do not respond modernization uniformly. Social and cultural changes in societies are due to modern societies, as individuals adopt the principles of modern world. Their priorities, loyalties, occupations, normative structure and religious affiliations change due to modernization. With this research an attempt has been made to highlight the impact of modernization in the field of technology, culture and ways of living of people. For the purpose of study, only secondary data has been used.

INTRODUCTION :

Modernization is used to explain the process of modernization within societies. Modernization refers to a model of progressive transition from a 'pre-modern' or 'traditional' to a 'modern' society. Modernization, in social sciences terminology, is the process by which a country moves from having a traditional, agrarian, rural society to having a more secular, urbanized, industrialized society. When this happens, the country changes in many ways. It changes in terms of its values and beliefs, moving from traditional belief to more scientific secular beliefs. It changes in its geography, when their populations become more and more urban.

It changes economically, moving from subsistence farming or something close to it to an economy in which hardly anyone farms and the country makes its money producing goods and services. There are at least two major and related causes of modernization. One is the growth in science that comes along with the enlightenment. The other is the growth in the available technology. When a country is pre-modern, its people generally do not believe in science. They hold traditional beliefs that typically hold that life is affected by supernatural forces. In the Enlightenment, people came to believe that life is affected by forces that are understandable via science.

Modernization has its good and bad points. On the good side, modernization improves our lives in many tangible ways. It is certainly safer to live in a world in which we have doctors who can cure infections and in which women are not very likely to die in childbirth. It is more convenient to live in a world where we have access to many material goods to make our lives more comfortable and more fun. Modernization also helps people who are oppressed in traditional society. Modernization allows women to have more opportunities. In these ways, modernization seems like a very positive thing.

On the other hand, it is possible to argue that modernization has negative effects. One negative effect is on our environment. Modernization brings technology that consumes energy and leads to such things as air pollution and climate change. Another negative effect is on our society. Modernization breaks up the social ties that bound people together in traditional societies. It makes it so that people no longer feel as connected to one another. This can lead to such problems as crime and break-up of family group.

Literature Reviews

1. "world will look like in 2116" (2016) -Space scientist Maggie Aderin-Pocock, who co authored the report said: "We are likely to see the emergence of towering mega structures as well as sub-aquatic cities and transportation via advanced flying drones- some of which could be strong enough to transport entire houses on holiday. Drone technology has become a favorite for governments and consumers alike in recent years, and it sounds like they are only going to get bigger. So big in fact, that the report suggests enormous drones will be strong enough to carry entire homes around the world when the wealthy among us fancy a holiday. The rest of us will have to settle for our own personal drone, which will replace cars as the common mode of transport.

2. **'Impact of Westernization on Indian culture' (Sulekho.com)** - Indian culture, which is one of the oldest & richest cultures, is now days posing a serious threat as western culture is establishing its strong base in India and slowly and gradually wiping the Indian culture. It had already made its presence in Metro's and now slowly heading towards other parts of India

RESEARCH METHODOLOGY:

This research paper is completely a descriptive paper. Only secondary data has been used to show the impact of modernization in our society. This paper is generally prepared to show how our societies have moved from traditional technology to modern technology and also to show the impact of modernization or western culture in our society. To fulfill these objectives comparison has been shown between traditional and modern way of living. This paper has also highlighted the possible changes in technology which will make human life easier.

OBJECTIVES OF THE STUDY :

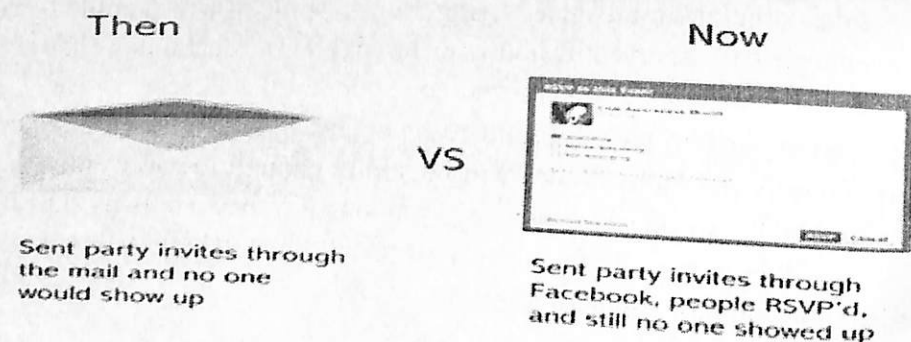
1. To highlight the impact of Modern technology in our society.
2. To highlight the impact of modernization in our culture and day to day life

IMPACT OF MODERN TECHNOLOGY IN OUR SOCIETY

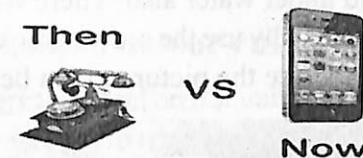
To understand the impact of modernization in a very clear way, the aspect of technology has been classified in three categories:

- a) Past aspect of technology
- b) Present aspect of technology and
- c) Future aspect of technology

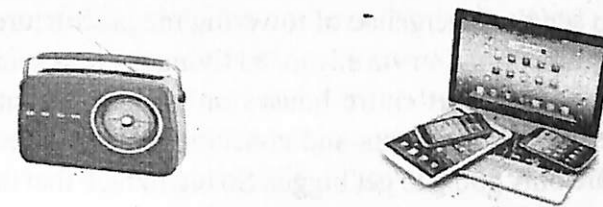
Past and Present aspects of technology



In earlier days people were generally using letters through post office to send information. The process was taking minimum 2-3 days for to reach to the receivers. This process was time consuming, costly and also people need to wait long time to get the reply. But now the technology is so advanced that anyone can send information to the particular person within a few second with the help of internet. The most common way of sending information is e-mail, mobile calls, whatsapp etc. which takes less than a second to reach to the target person.



In earlier days the most advanced way of communication was landline phone through which people could communicate but this technology had only one feature i.e. one could talk only. One disadvantage of this technology was that people need to go the place of landline to use the service and they could not hold the telephone anywhere. But now the technology is so advanced that one small smart phone is providing multiple service and it can be hold anywhere. This small smart phone is having the features like playing music, sending information, chatting, internet facility. In simple word we can say that smart phone is a mini world where we can search anything with the use of internet.



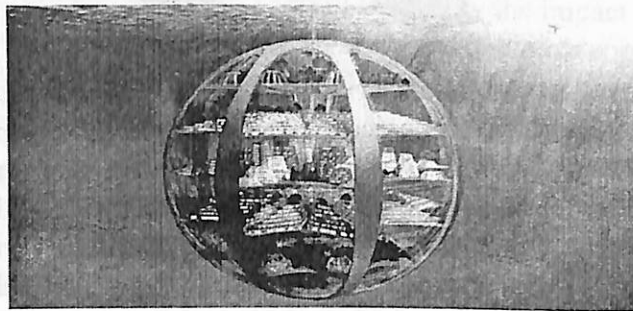
During 90s the way of getting national and international news was only through radio. During that era radio was the most common device to get news and entertainment. But there was a fixed time to get information through different programmer. But now a day, the way and timing of getting information, news, music, entertainment etc. is totally different. Now anyone can get these kinds of news and entertainment anywhere and anytime by using internet in computers, tablets or smart phones.

Future aspects of Technology

To highlight the future aspect of technology the researcher has highlighted the report prepared by Space scientist, Dr. Maggie Aderin-Pocock, who also co-

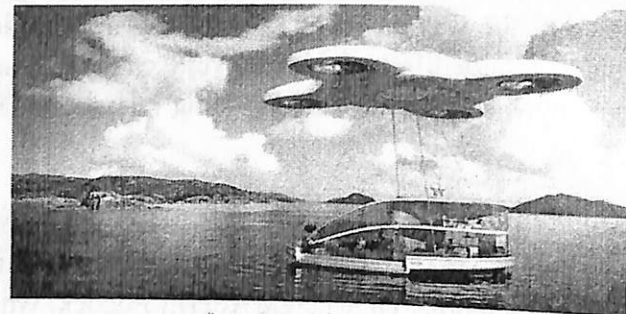
authored the report for smart things, revealed “Our lives today are almost unrecognizable from those a century ago, technology like Smart Things would have been inconceivable, yet today developments like this let us monitor, control and secure our living spaces with the touch of a smart phone. Over the next century we will see further seismic shifts in the way we live and interact with our surroundings.”

According to the report after 100 years technology will be so advanced that it will create a new world under water also. There will be underwater homes and underwater cities that can actually use the seawater to create a liveable environment after 100 years. It will look like the picture given below.



Source: report “world will look like in 2116”

Space scientist Maggie Aderin-Pocock, who co authored the report said: “We are likely to see the emergence of towering mega structures as well as sub-aquatic cities and transportation via advanced flying drones- some of which could be strong enough to transport entire houses on holiday. Drone technology has become a favorite for governments and consumers alike in recent years, and it sounds like they are only going to get bigger. So big in fact, that the report suggests enormous drones will be strong enough to carry entire homes around the world when the wealthy among us fancy a holiday. The rest of us will have to settle for our own personal drone, which will replace cars as the common mode of transport.



Source: report
“world will look
like in 2116”

The report-which basically extrapolates current forms of technology-also carves out a large place for 3D printing technologies in the future, including for our culinary needs. “we will be downloading dishes from famous chefs that we will tailor to our personal needs. We will be able to 3D-print a banquet or a favourite cake in minutes,” it says. That’s right, actually cooking food will be considered retro.

The report was commissioned by Smart Things, a Californian-based tech company owned by Samsung and also says the much anticipated colonization of space will be well and truly underway by 2116.

Impact of Modernization on our culture & day to day life

Modernization has a great impact on our culture. If we look back and realize the current situation then we will get that we are becoming more and more western. We are adopting the western culture but not trying to promote our own culture. Now days we can see that almost each and everyone wears western cloths. Teenagers are adopting the western styles hairs, fashions and also using the western language (English). Indian culture, which is one of the oldest & richest cultures, is now days posing a serious threat as western culture is establishing its strong base in India and slowly and gradually wiping the Indian culture. It had already made its presence in Metro’s and now slowly heading towards other parts of India.

Westernization has greatly affected our traditions, customs, our family and our respect and love for others. The concept to joint families is fastly decreasing everyone wants to remain aloof from others. No body bothers about others and only cares about himself which is totally contradictory to our Indian culture which teaches to be a part of each other joys and sorrows to celebrate the moment together. Slowly all our value for which India has the pride is vanishing & western culture is taking its place. People are blindly following the western culture without knowing its consequences



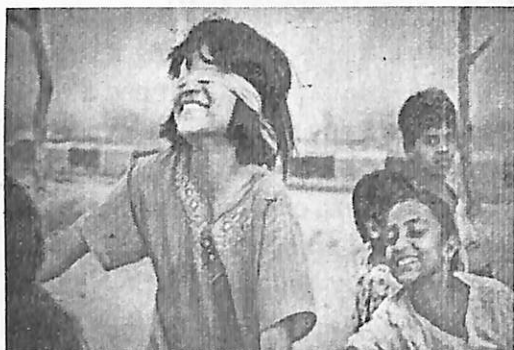
Earlier Joint family



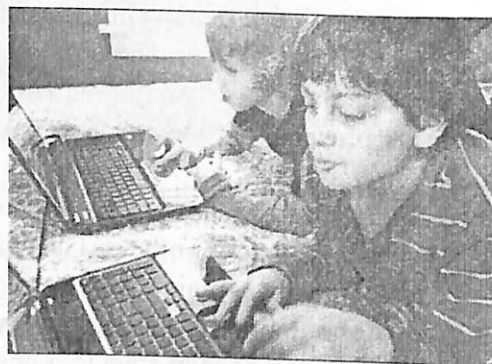
Now Single family

Westernization has given rise to single families. Marriages are fastly breaking & our tolerance and patience has given the answer. The most affected are our new blooms, which have sprouted they find themselves stressed and isolated in this new atmosphere as there is no one to take care of them. They will not get the care and love of their Grandparents and they find themselves in crutches were some others will take care of them. It is very unfortunate that the new sprouts remain untouched and cut from our moral value and sanskaras. in today's Scenario were both husband and wife are working there is no one at home to look after them to inherit these sanskaras in them as our elders who gives these sanskaras to their grand children are not with them. To many cases it is not deliberate but in majority of case the children prefers to remain away from their parents which is very unfortunate.

Now a day we can see that teenagers are adopting western fashion and they think that our own fashion is old and cheap. They like to wear western clothes, coloring hairs, adopting hair style, playing inside the room in computer or laptop, spending time in watsapp, face book and other social networks.



Then



Now

According to a research, the average child spends just under five hours a week playing outside. Less than half the 11 hours their parents' generation enjoyed. Experts believe the lack of outdoor activity is having a significant impact on children's health, with exercise low in their priorities.



THEN



NOW

We can also imagine the changes in apparels from traditional to modern. Now a day's teenagers are more interested to wear western dress instead of their own cultural dress. In simple word it can be said that we are adopting western culture by forgetting our own culture. This also results in declining the Indian traditional apparels industry and raising western apparels industry in India.

CONCLUSION & SUGGESTIONS:

Today's people are more advanced as compared to past and it will go ahead in future because technology is growing like anything. We are changing ourselves day by day. We are becoming modern day by day. But one thing is there which we can realize; our happiness is gradually decreasing day by day because we are not getting time enough to spend with our family, relatives, friends which are a major source of happiness. We are spending much time with modern technologies by forgetting our past lives which were giving more happiness in comparison to today's life. Technology helps us to do our tasks but it also makes us lazier. We can also see that we are becoming more and more western by adopting western way of living, wearing western dresses, changing our fashion etc. in simple word, we are moving ahead with western culture and not with our own culture. If we will go like this then one day will come when we will go to museum to see our own culture. No doubt, with modern technology we should also try to develop ourselves but we should never forget our own culture. We should try to go ahead with our own culture and also try to promote our culture within and outside our country.

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FOOD AND FEEDING HABITS OF *Mystus Vittatus* (BLOCH) IN FRESHWATER HABITAT

Jyotima Phukon

ABSTRACT:

Mystus vittatus(Bloch)is a hardly popular food and ornamental fish species in freshwater habitat. Food and feeding habit of any fish species is really essential to get success in culture of that particular fish species. So, the present study has been performed to get information on the food and feeding habit of *Mystus vittatus*. Gastro-Somatic Index, Relative Length of Gut, Gut Fullness & Feeding Intensity and Gut Content Analysis have been performed as parts of the study. Results of the study have revealed that it is a carnivorous fish and zooplankton is the basic food group for this fish species; Mosquito larvae has also been observed as the most preferable food class. During the study, it has been observed that lowest feeding activity during intense breeding season while highest feeding activity during pre spawning months.

Key words: Mystus vittatus, Food, Feeding Habit.

INTRODUCTION:

Since the beginning of fishery biological studies, the nutrition of fishes has been an important theme. Nutrition is one of many factors which regulate or at least influence the occurrence, growth and migration of fishes and therefore any information concerning the mechanism involved would aid in the development of an optimal stock management programme. The study of food and feeding habits of fishes are of a very complicated nature and needs much field and laboratory work to accomplish. Also, direct observation on the feeding habits of a fish in its natural habitat is virtually impossible and thus to ascertain the exact nature of a fish food, the best way to examine its gut contents. *Mystus vittatus* is hardy species lives in low oxygenated and eutrophicated ponds and pools. *Mystus* is commonly known as Tengara or Singara in Assamese which is a freshwater popular food fish

due to its good taste species, inhabits both flowing and standing waters. The species is distributed in India, Nepal, Bangladesh and Pakistan (Talwar and Jhingran, 1991). It is a preferred food fish due to its good taste and it has made its entry in ornamental fish markets and also has been reported to be exported from India (Gupta and Banerjee, 2014). This fish species is a single spawner having a short breeding period in monsoon.

The present study have been taken on food and feeding habits of a ornamental cat fish, *Mystus vittatus*. Several aspects concerning the nutrition like nature and intensity of feeding, gastro-somatic index, occurrence of food organisms collected from ponds and pools have been recorded.

MATERIAL AND METHODS:

This study is based on the analysis of gut contents of 15 species per month (5 c.m. to 17.50 c.m. in total body length) collected during August, 2012 to January, 2013. All the samples were collected during forenoon from 6 to 8 a.m. It is therefore presumed that the food of all samples were subjected to the same amount of digestion and that any diurnal rhythm in feeding was also avoided. The gut of each fish is dissected out, kept in a petri dish and observed the condition of food, number of each food organism and stage of digestion under a binocular microscope.

The intensity of feeding was studied by determining the gastro-somatic index (Gut weight expressed as percentage of body weight) using the method suggested by Khan et al (1988). For the analysis of gut contents, methods like the frequency of occurrence, numerical counts and volumetric method were applied as summarized (Lagler, 1956) for quantitative analysis, the prey items were identified and categorized according to their systematic status.

- Frequency of occurrence: in this method the contents were analysed in all the stomachs and percentage number of fishes studied were calculated. The percentage values for each month were studied for each food item.
- Eye estimation method: Following above method the contents of each sample is taken as unity and the various items are expressed as percentage volume by eye estimation inspection.

RLG and GSI value has been measured following the formula (Al Hussaini, 1949): $RLG = TLG / TL$. GSI has been measured using (Total Weight of Gut (TWG) and Total Length of Gut (TLG) have been measured to the nearest of 0.01 g and 0.1 cm, respectively) following equation: $GSI = TWG \times 100 / TBW$

RESULT AND DISCUSSION:

Analysis of gut content of fishes are the best and most direct way of investigating their food habits. The identification of food eaten by a particular

species of fish in its proper habitats is the direct interlinks between the trophic components in an ecosystem. In the present investigation the gut contents of *Mystus* have been analysed. The different food items both quantitatively identified in the alimentary canal of the species. It has recorded copepods (e.g. cyclops)

as the major food items. whereas insect larvae and insects formed the second major food items of the species from highly polluted pools. It is observed that the dominant in all the guts included mainly chironomid larvae and pupae (Diptera), nymphs of Dragon flies, Larvae of Tubiform, Lepidoptera and Trichoptera. It is found that the yearly percentage of food items of *Mystus* are 25% Copepods, 10% Diptera, Insect larvae 10%, Fish scales 4%, Body parts of insects 18%, Nematoda 5%, sand and mud particles 10%, and unidentified semidigested particles 5%.

RLG value: RLG value has been observed to vary from 0.56 (length group 5–6 cm) to 0.9 (length group 11–12 cm) with a mean value of 0.80 (Fig. 1).

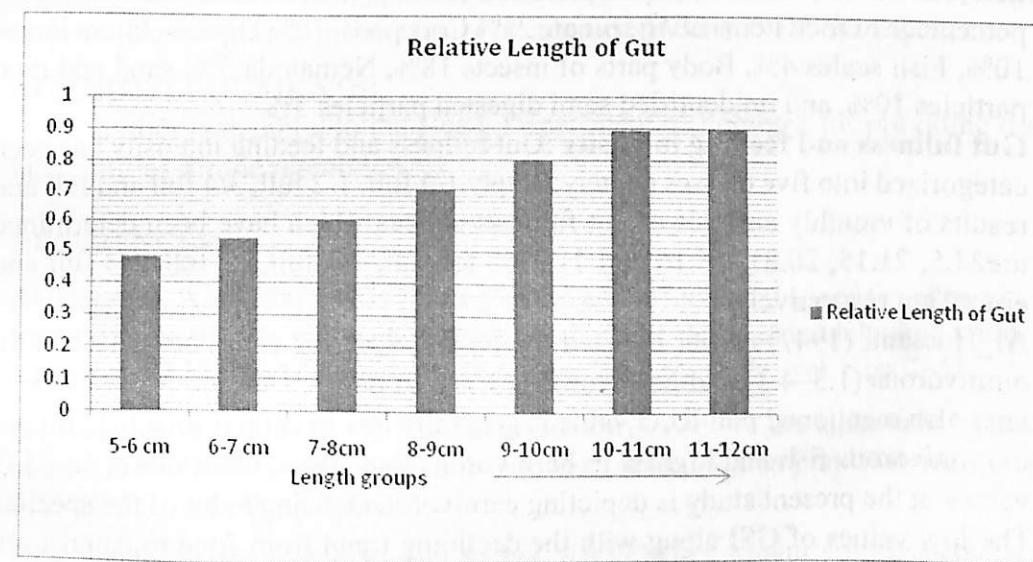


Fig. 1. Length group wise relative length of gut in *Mystus vittatus*
GSI value. The mean monthly value of GSI has been observed to become high during March to May with the peak being in May. Then it started to decrease from June onwards; reached the lowest value in August and then gradually started to rise from September onwards to reach the peak again in the month of May (Fig.2).

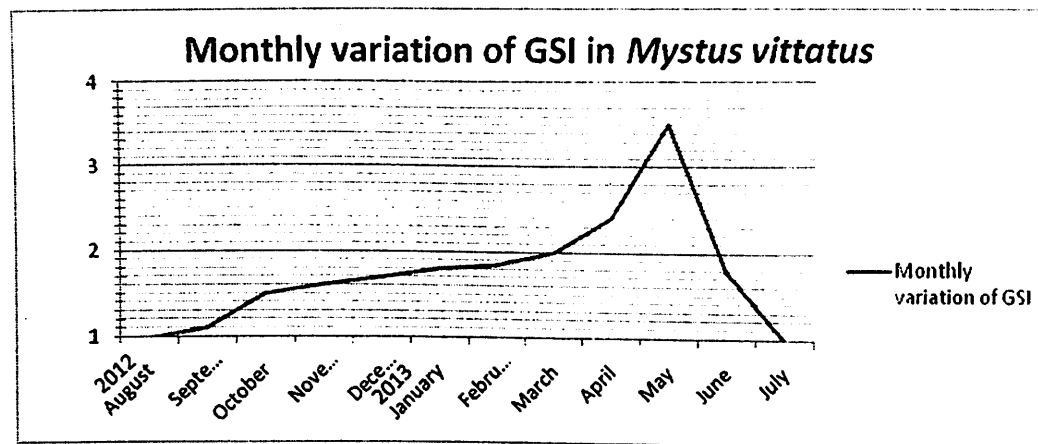


Fig.2

Gut content analysis. It has recorded copepods(e.g.cyclops)as the major food items . whereas insect larvae and insects formed the second major food items of the species from highly polluted pools. It is observed that the dominant in all the guts included mainly chironomid larvae and pupae (Diptera), nymphs of Dragon flies, Larvae of Tubiform, Lepidoptera and Trichoptera. It is found that the yearly percentage of food items of *Mystus* are 25% Copepods, 10% Diptera, Insect larvae 10%, Fish scales 4%, Body parts of insects 18%, Nematoda 5%, sand and mud particles 10%, and unidentified semi digested particles 5%.

Gut fullness and feeding intensity : Gut fullness and feeding intensity has been categorized into five classes namely: empty, 1/4 full, 1/2 full, 3/4 full and full and results of monthly analysis of gut fullness indices which have been determined are 23.5, 21.15, 20.81, 15.16 and 11.31% for full, 3/4 full, 1/2 full, 1/4 full and empty gut respectively.

Al_Hussaini (1947) earlier enlisted the RLG values for carnivorous (0.5–2.4), omnivorous (1.3–4.3) and herbivorous (3.7–6.0) fishes. Das and Moitra (1963) later also mentioned that RLG value is generally low in carnivorous fish, higher in omnivorous fish and highest in herbivorous fish. Thus, observation on RLG values in the present study is depicting carnivorous feeding habit of the species. The low values of GSI along with the declining trend from June to August are depicting the poor feeding activity for this fish species during this time period which is in correspondence to their intense breeding periodicity (Gupta and Banerjee, 2013). Similar kind of observation on low GSI value during the breeding season. So, this study has revealed that *Mystus vittatus* is a carnivorous fish which is in correspondence to the feeding habit of most species of *Mystus* like *Mystus gulio* (Pantulu, 1961; Pandian, 1966; Kaliyamurthy and Rao, 1972), *Mystus*

cavasius (Rahman et al., 2004; Krishna Rao, 2007), *Mystus nemurus* (Khan et al., 1988), etc. Zooplankton is the basic food group and insect larvae is the most preferable food class for this fish species; earlier Chattopadhyay et al. (2014) have documented high preference for zooplankton in *Mystus vittatus*. Feeding activity of this fish species corresponds to its breeding periodicity (Gupta and Banerjee, 2013); while lowest feeding activity is observable in the intense breeding season (June to August), highest feeding activity is in correspondence to the prespawning season (March to May).

CONCLUSION:

From the feeding nature of the species it is considered that this small sized fish is mostly larvivorous. They prefer mainly mosquito larvae and that is why it is more effective for controlling mosquito population to get rid of malaria, dengue etc.

The following measures for conservation of such type of larvivorous fish species in environment are (Phukon, 2002): a) a total ban on fishing violating the breeding season b) banning application of small meshed nets, various types of fish gears and frequent mudding off the water bodies. c) preventing flow of pesticide laden toxic water from nearby cultivated areas mix with natural drainage system. d) Awareness program should be adopted to conserve these fishes.

ACKNOWLEDGMENTS:

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A BRIEF HISTORY OF PROGRAMMING LANGUAGES

Niaz Ali Shah

INTRODUCTION:

Programming language designs and Implementation method have evolved since the earliest high-level languages appeared in the 1950s., it found that over 500 languages were being used on various defense projects.

DEVELOPMENT OF EARLY LANGUAGES:

First Generation programming language(1GL):

Earliest computer were programmed entirely in binary. It introduced in the year 1940s. Instruction data entered directly binary and very difficult to edit/debug. While the programs were small, all operation, data and memory had to be managed by binary.

1.1 Second Generation programming language(2GL):

Assembly language were introduced to mitigate the error prone and excessively difficult nature of binary programming. This language introduced 1950s. Written by a programmer in a mnemonic which later compiled into binary instruction. Almost every CPU architecture has a companion of assembly language. Most commonly in use today RISC, CISC and x86 as that is what our embedded system and desktop computer use.

1.2 Third Generation Programming Language (3GL):

The third-generation languages are the primary languages used in general purpose programming today. However, they all share great enhancement in logical structure over assembly language. This language introduced in the year 1950s. It driven by desire for reduction in bugs, increases in code reuse

and based on natural language and it often designed with structured programming in mind. And the most modern general-purpose languages such as C, C++, C#, Java, Basic, COBOL, ML and Lisp.

1.3 Fourth generation programming languages(4GL)

A fourth-generation language is designed with making problem in a specific domain to simple to implement. The advantage of greatly reducing development time cost. And at same time there is disadvantage of increasing developer learning cost. This language introduced 1970s. It driven by the need to enhance developer productivity and further from machine and also closer to the domain. Some examples are SQL, SAS, R, MATLAB's GUIDE, ColdFusion, CSS etc.

1.4 Fifth Generation programming languages (5GL):

The 5GL Languages seem as constraint systems. The developer a set of logical constraints, with no specific algorithm and the compiler builds the program based on these constraints. So, it is constraint-based instead of algorithmic and it not in common use. Example are Prolog, Mercury etc.

2. Programming languages for numerical calculation:

At first, list out the attributes of a typical scientific and engineering application are as follows:

- 2.1 **Numerical computation** as a matrix, numerical algorithms, linear algebra, optimization, root finding etc. It supports Fortran family, Numerical software tools C/C++, Python, Java etc.
- 2.2 **Platform independent graphics** such as graph plotting, modeling 2D and 3D. Integration with graphic input / output devices such as mouse, plotter etc. It supports Fortran family, Numerical a software tools c/c++, python, Java etc.
- 2.3 **Integration with operating system** is preferably this must be platform independent. Operation include access to file system and GUI.
- 2.2 **Access to data store** is preferably database agnostic such as sqlite is simple database application. And RBDMS server (MySQL/PostgreSQL) back ends for complex application.
- 2.5 **Learning curve** the difficulty of mastering the programming language, associated development tools (IDEs) Libraries, API etc.
- 2.6 **Web deployment** is new technology of web applications and Web sites to IIS (Internet Information services is an extensible web server created by Microsoft for use with the Windows NT family) servers. It efficiently synchronizes IIS servers to migrate to new version of IIS.

2.7 **Execution speed** is multiple commands simultaneously in the pipeline and hardware acceleration of various compute –intensive steps in the flow. Execution speed for a typical 500 – instruction program is 1.

3. Top 20 Most Popular Programming Languages in 2017:

The software engineering craft has been steadily growing in popularity for the past couple of decades. The innovations in technological startups and companies depending on digital sales, along with groundbreaking research in AI and the latest developments in *Internet of things*, are promising for technical professionals considering long-term opportunities in the software development industry.

As a sector, ICT is growing rapidly and creating about 120,000 new jobs each year. But due to differences in demands and skills, and despite high un employment—especially among the young—Europe could face a **shortage of up to 900,000 skilled ICT workers by 2020.**

New technologies and frameworks emerge on a daily basis, and software programmers often feel threatened if they invest in a technology that could cease to exist over the next years. Luckily, TIOBE has been maintaining a popularity index of programming languages since 2001, monitoring multiple channels and job boards for the latest trends in the programming industry. Here is the list of the most popular programming languages in 2017 based on research data as of February 2017:

Programming language popularity since June 2001

- 3.1 **Scratch** is free visual programming language and online community used by millions of children around the world. With scratch, children can create their own interactive stories, then share their creation with one another. Scratch has just entered the top 20 charts after being used mainly for educational purposes. It is a free software programming language created in MIT Media Labs and its repository now hosts over 20 million Scratch projects with an actively increasing number of new users each month.
- 3.2 **Objective - C** ranked in top 3 back in March 2015. The programming language designed for building OS X and iOS applications was the main tool for mobile developers building applications for iPhone and iPad devices. The Android market, however, has been expanding thanks to the number of hardware manufacturers relying on the open source operating system. This has led to a steady decline in the demand for

Objective-C developers, along with the inception of Swift – an alternative development language for iOS that has made it to the chart.

- 3.3 **PL/SQL** is a procedural language built on top of SQL that provides the ability for crafting more complex and powerful applications within an Oracle database engine. Relational database management systems (RDBMS) are the main storage facility for the majority of the software and web applications, and Oracle is a leading vendor among Fortune 500 companies with \$37.04 billion reported revenue for 2016.
- 3.4 **MATLAB** is among the top software environments for scientists and engineers. While being a proprietary language developed by Math Works, its underlying layer is a solid foundation for processing calculations and computations on top of a matrix (the basic data element of MATLAB).
- 3.5 **Visual Basic** was designed by Microsoft in 1991 and officially declared legacy in 2008. Despite its legacy status over the last 9 years, the multi-purpose foundation and ease of use have emerged a number of corporate application platforms with strong teams of VB developers. Being introduced to the .NET framework allowed first-generation developers to leverage the power of the new platform, leveraging their expertise without having to learn a new language from scratch.
- 3.6 **R** is another programming language incorporated with a software environment used for statistical computing and graphics. It is capable of conducting numerical computations through additional packages. Being open source (unlike MATLAB) has been beneficial to organizations that specialize in research and development, or are cautious about intellectual property and data governance.
- 3.7 **Go** is a programming language developed by Google in 2007. Go is designed for building simple, fast, and reliable applications; receives a good amount of support from its parent company (being incorporated in several Google projects), and gathers a large community of contributors thanks to its open source nature.
- 3.8 **The assembly language** is a low-level programming language often used as an intermediary layer between popular higher-level languages, and machine code. The high demand for Assembly developers comes from its performance benefits, the ability to program a wide range of devices with direct registry access, and the unique flexibility for direct hardware manipulations.
- 3.9 **The Swift is the successor of Objective-C has reached a peak in popularity which could continue over the coming months. Swift is**

suitable for building applications for iOS, macOS, watchOS and tvOS. In terms of adoption, it is more syntax-friendly and flexible than Objective-C, and designed with modern devices in mind (such as smart watches and smart TVs).

- 3.10 **The Ruby programming language was in top 10 back in May 2016 and is still a preferred tool of choice for many startups. The Ruby on Rails framework is notorious with bleeding edge innovations for web applications, though the rise of Node.js was a reason for the disperse of new generation developers among competitive communities.**
- 3.11 **Perl** has initially appeared back in 1987 and served as a solid foundation for legacy web systems and UNIX-based operating systems. Its usability in modern days is questioned by developers, yet new versions are actively released in 2017. Professional security and networking experts rely on it for fast prototyping. Programmers and data scientists often use it for data mining, statistical analysis, or script automation.
- 3.12 **Delphi/Object Pascal** Delphi is the successor of Turbo Pascal – the software development system used with the Pascal programming language. Pascal was largely intended to be used in a training environment for teaching best programming practices to beginner engineers. Its adoption in schools and universities, along with its flexibility for Delphi-based applications, has led to a massive volume of enterprise and software applications that are still supported and extended. Delphi's popularity declined to number 20 just a couple years ago and is back to number 9 in February 2017.
- 3.13 **Visual Basic .NET is a new programming language running on top of the .NET framework designed by Microsoft. The original expectation was that legacy Visual Basic application can be easily ported to Visual Basic .NET – taking advantage of the new runtime – which hasn't been possible in most cases. The *wordplay* welcomed a large community of old-school programmers who transitioned to the new environment, reducing the learning curve as compared to studying a new language from scratch.**
- 3.14 **JavaScript** is one of the most widespread programming languages nowadays. Initially designed for the web, it is the foundation of server-side environments such as Node.js, dozens of frameworks for mobile applications, and even desktop software. JavaScript appeared first in Netscape Navigator in 1995, laying the foundations of dynamic web pages in the modern web.

3.15 PHP is currently used by 82.5% of websites. Its seamless integration with MySQL and RDBMS, and stater application have led massive demand PHP web developers across the world. PHP was the third most popular language in March 2010 after receiving the “Language of the year” award by TIOBE in 2004.

3.16 Python is a general-purpose programming language with countless applications in various scenarios. It is a versatile embedded scripting language, a solid foundation of many web frameworks, a preferred choice for automating tasks (including in 3D software applications), programming desktop tools, and performing data science and computation activities. Python’s flexibility makes it possible to build applications for various operating systems, including Android.

3.17 C# is the leading programming language featured by Microsoft as a flagman for .NET applications. It is wide used as a main tool for Microsoft-driven tools, desktop applications, and components of the Windows operating system. While the framework had been initially closed to external contributors, Microsoft announced that they will open source .NET core back in November 2014, which has been welcomed by the rest of the open source community that is now adopting it for different purposes.

3.18 C++ has been fluctuating between the third and the fifth place for most popular programming languages for over a decade. It is a foundation for several programming languages, the main programming choice for many of the most used desktop applications; a go-to choose for device drivers, game engines, audio/image processing tools, embedded software and more. Windows is largely written in C++, and desktop environments like KDE for Linux are programmed in C++ as well.

3.19 The C programming language has been ranked as the most popular language in the world in March 2015. The applications and dependability on C are almost endless, and it has always been one of the two most popular languages.

C is the predecessor of C++ and is a simplified and less functional version. This allows for running it on top of a larger set of hardware devices with limited memory – such as embedded hardware devices – and in performance-critical scenarios when operating with massive traffic, volumes of data, or processing audio and video streams. The kernel of the Linux operating system is written in C, which is used for the kernels of most popular OS.

3.20 Java has been the main rival of C in terms of popularity, sharing the first couple of spots. It won the “Programming language of 2015” award, and, according to Oracle, is actively used by 9 million developers. Java’s popularity is a combination of several key features – being a multi-purpose open source platform that claims to run everywhere, the leading programming language behind the Android mobile operating system, a powerful language for the web empowering sites like LinkedIn. Java is currently maintained by Oracle and used for all sorts of applications, with a large and active community.

CONCLUSION:

There are hundreds of programming languages in use today. How can you know which one to learn first? How do you know which ones are the best for your IT field of choice? Learning a programming language is not easy, but it can be very rewarding. You will have a lot of questions at first. Just remember to get help when you need it! You can find out the answer to almost everything on Google nowadays.... so, there is no excuse for failure. Also remember that it takes years to become an expert programmer. Don’t expect to get good overnight. Just keep learning something new every day and eventually you will be competent enough to get the job done;) I have added some general reviews and comments about each language.

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PHYTOCHEMICAL ANALYSIS OF ETHANOLIC EXTRACT OF LEAVES OF *Chromolaena odorata* (L.) King and Robinson

Atanu Konwar
&
Pranab Paul

ABSTRACT:

The main objective of the study is to do the preliminary phytochemical screening of Ethanolic Extract of leaves of *Chromolaena odorata* L. About 60 gm of air dried powdered material of leaves was extracted with 90% ethanol in a soxhlet extractor for 24 hours. After that the extract was taken in a beaker and kept on hot plate and heated at (30-40°C) till all the solvent got evaporated. The preliminary phytochemical screenings of *Chromolaena odorata* L. were performed using generally accepted laboratory technique for qualitative determinations and the screening shows the presence of Phenol and tannins, flavonoids, saponins, glycosides, fatty acids and oil.

Key words: *Chromolaena odorata* L, Ethanolic extract, Phytochemical

INTRODUCTION:

Chromolaena odorata (L) King and Robinson commonly known as Siam weed, is a fast-growing perennial and invasive weed native to South and Central America. It has been introduced into the tropical regions of Asia, Africa and other parts of the world. It is an aggressive competitor that occupies different types of lands where it forms dense strands that prevents the establishment of other flora. (K.Harini *et al* 2014.) It belongs to Asteraceae family have been widely employed traditionally for various health ailments.

Chromolaena odorata (L) is commonly known as "germany bon" in Assam and used as a traditional medicine. The young leaves are crushed, and the leaf paste is applied as antiseptic to cuts and wounds.

C. odorata (L) has the reputation of using as a medicinal herb for a variety of ailments including malaria, fever, and the aqueous leaf extract of the plant is used as antiseptic. The fresh leaves and extract of *C. odorata* (L). are used in traditional herbal treatment in developing countries for burns, soft tissue wounds and skin infections. In folk medicine, a decoction of the leaf is used as a cough remedy. (Bhargava D *et al.*,2013). These plants can reduce yields of cultivated plant and also functions as organic fertilizers, bio-pesticides, and herbicides. (Siti Rofida & Nurwahdaniati,2015).

Chromolaena odorata L possess anticancer, antidiabetic, anti-hepatotoxic, anti-inflammatory, antimicrobial, and antioxidant properties. Its phytochemical components are alkaloids, flavonoids, flavonoid, essential oils, phenolics, saponins, tannins, and terpenoids. (Anushika Sirinthipaporn *et al* 2017)

Plants are used as a source of medicine since the ancient times. Plants posses both primary and secondary metabolites which provide as a source of medicine since ancient times. The kingdom played an important role in the treatment of diseases and provide an important source of all the pharmaceutical in the world.

The medicinal values of plants lie in their component phytochemicals such as alkaloids, tannins, flavonoids and other phenolic compounds, which produce a definite physiological action on the human body (Hill, 1952).

A systematic search for useful bioactivities from medicinal plants is now considered to be a rational approach in nutraceutical and drug research.

MATERIALS AND METHODS:

Collection of medicinal plants

The medicinal plant *Chromolaena odorata* L have been used in the present study was collected from rural region of Barboruah, district Dibrugarh (Assam) in the year 2017.

Processing of the medicinal plants

The extracts for the study is prepared from the whole plant or parts of the plant. The collected plant was washed with water to remove the soil and dust particles. Then they were dried into thoroughly shaded place, and blend to form a fine powder and store in air tight containers.

Preparation of the plant extract

Crude plant extract was prepared by soxhlet extraction method. About 60gm of dried finely powdered plant material was uniformly packed into a thimble and extracted with ethanolic solvent using soxlet apparatus. The process of extraction continues for 24 hours or till the solvent in siphon tube of an extractor become colorless. After that the extract was taken in a beaker and kept on hot plate and

heated at 30-40°C till all the solvent got evaporated. Dried extract was kept in refrigerator at 4°C for their future use in phytochemical analysis. (Yadav and Munin, 2011)

Test for proteins

Millon's test

Crude extract when mixed with 2ml of Millon's reagent, white precipitate appeared which turned red upon gentle heating that confirmed the presence of protein.

Ninhydrin test

Crude extract when boiled with 2ml of 0.2% solution of Ninhydrin, violet colour appeared suggesting the presence of amino acids and proteins.

Test for carbohydrates

Fehling's test

Equal volume of Fehling A and Fehling B reagents were mixed together and 2ml of it was added to crude extract and gently boiled. A brick red precipitate appeared at the bottom of the test tube indicated the presence of reducing sugars.

Benedict's test

Crude extract when mixed with 2ml of Benedict's reagent and boiled, a reddish brown precipitate formed which indicated the presence of the carbohydrates.

Molisch's test

Crude extract was mixed with 2ml of Molisch's reagent and the mixture was shaken properly. After that, 2ml of concentrated H₂SO₄ was poured carefully along the side of the test tube. Appearance of a violet ring at the interphase indicated the presence of carbohydrate.

Iodine test

Crude extract was mixed with 2ml of iodine solution. A dark blue or purple coloration indicated the presence of the carbohydrate.

Test for phenols and tannins

Crude extract was mixed with 2ml of 2% solution of FeCl₃. A blue-green or black coloration indicated the presence of phenols and tannins.

Test for flavonoids

Shinoda test

Crude extract was mixed with few fragments of magnesium ribbon and concentrated HCl was added drop wise. Pink scarlet colour appeared after few minutes which indicated the presence of flavonoids.

Alkaline reagent test

Crude extract was mixed with 2ml of 2% solution of NaOH. An intense

yellow colour was formed which turned colourless on addition of few drops of diluted acid which indicated the presence of flavonoids.

Test for saponins

Crude extract was mixed with 5ml of distilled water in a test tube and it was shaken vigorously. The formation of stable foam was taken as an indication for the presence of saponins.

Test for glycosides

Liebermann's test

Crude extract was mixed with each of 2ml of chloroform and 2ml of acetic acid. The mixture was cooled in ice. Carefully concentrated H₂SO₄ was added. A colour change from violet to blue to green indicated the presence of steroidal nucleus, i.e., glycone portion of glycoside.

Keller-kilani test

Crude extract was mixed with 2ml of glacial acetic acid containing 1-2 drops of 2% solution of FeCl₃. The mixture was then poured into another test tube containing 2ml of concentrated H₂SO₄. A brown ring at the interphase indicated the presence of cardiac glycosides.

Test for Phytosterols

Salkowski's test

To 0.5ml chloroform extract in a test tube 1ml of concentrated H₂SO₄ was added from the side of the test tube. Appearance of reddish brown colour in the chloroform layer indicates the presence of phytosterol

Test for alkaloids

Crude extract was mixed with 2ml of 1% HCl and heated gently. Mayer's And Wagner's reagents were then added to the mixture. Turbidity of the resulting precipitate was taken as evidence for the presence of alkaloids.

FIXED OILS AND FATTY ACID

Spot test

Prepared spot on the filter paper with the test solution and oil staining on the filter paper indicated the presence of fixed oil & fats.

RESULTS:

The phytochemical screening in the present study, has revealed the presence of flavonoids, phenolics, tannins, steroids, saponins, cardiac glycosides and fatty acid and oil. Phenolics, flavanoid and cardiac glycosides detected in the extracts are compounds that have been documented to possess medicinal properties and health-promoting effects (Salah *et al.*, 1995; Del-Rio *et al.*, 1997; Okwu, 2004; Liu, 2004).

The flavonoids and phenolic compounds in plant have been reported to exert multiple biological effects including antioxidant, free radical scavenging abilities, antiinflammatory, anti carcinogenic etc. (Lalitha *et al.*, 2012). Saponins have hypotensive and cardiodepressant properties (Olaleye 2007). Glycosides are naturally cardioactive drugs used in the treatment of congestive heart failure and cardiac arrhythmia (Brian *et al.*, 1985)

Table 2: Preliminary phytochemical screening of different solvent extracts

| Phytochemicals | Test | Ethanol |
|----------------------------|---|---------|
| Alkaloids | Wagners test | - |
| Flavanoids | Shinoda Lead acetate | + |
| Phenolics & tannins | Ferric chloride Lead acetate Sodium hydroxide | + |
| Phytosterols | Salkowski's test | + |
| Saponins | Honey comb Foam test | + |
| Cardiac Glycosides | Glycoside test | + |
| Protein | Biuret test Ninhydrin test | - |
| Carbohydrate | Fehlings test Benedicts test | - |
| Fixed oils and fatty acids | Spot test | + |

CONCLUSION:

The presence of phytoconstituents make the plant useful for treating different ailments and have a potential of providing useful drugs of human use. In the present study, we have found that most of the biologically active phytochemicals were present in the ethanolic extracts of leaves of *Chromolaena odorata*. Since the ethanolic extract contains more constituents it can be considered beneficial for further investigation.

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TRADITIONAL BELIEF AND PRACTICES OF THE DEORIS OF DIBRUGARH

Promanita Bora

ABSTRACT:

Belief is the state of mind in which a person or group or society thinks something to be the case with or without there being empirical evidence to prove that something is the case with factual certainty. When the belief and practices passed down within the group or society from generation to generation since a long time then it becomes tradition. Thus traditional belief and practices are highly diverse and include various ethnic, cultural as well as religious beliefs. Keeping these views in mind, in the present paper an attempt has been made to trace out the various traditional belief and practices of the Deoris (Tengaponia Deories) of Dibrugarh District.

Key words: Belief, Empirical, Factual certainty, Practices, Tradition, Ethnic, Deoris.

INTRODUCTION:

In every culture and society a substantial and integral set of beliefs, knowledge, techniques and practices are related to the major life experiences of tribe of Assam) are not also an exceptional. The Deoris (a scheduled religious beliefs and practices. In the present writing, an attempt has been made to trace some aspects of religious beliefs and practices of the Deori (Tengaponiya Deori) people in Dibrugarh district.

THE PEOPLE:

The Deoris are a branch of the Chutiyas which belong to the Bodo race. The Deoris are one of the four divisions of the Chutiyas who reigned Eastern Assam prior to the advent of the Ahoms. (Assam year book: 2004, pp292). Deori

people are the original people of Kundil which was in Sadiya. In early times they lived on the banks of river Kundil in Sadiya during the Ahom regime. Later they migrated to Lakhimpur and Dhemaji due to flood and such other calamities. With the passage of time the Deories generally scattered into the different places of Assam. The literal meaning of the Deories, as in their language is a person who knows god and worship in a perfect manner.

They are bilingual and speak both Assamese and Deori language. They offer sacrifices to the following Goddess: 1.Kndi Mama 2.Kosaikhati 3.Bolia-Baba. Deories belonging to the Tengaponia sub-clan do not take mutton or flesh of the goat as it is forbidden according to a legend of the clan. They prefer rice beer to water even while quenching thirst.

Generally, the Deories like to live on river banks. The houses are constructed on a bamboo platform raised about five feet above the ground, and they face east to west direction, with the doors opening to the east. Agriculture is the main source of income of the Deoris. They have traditional community weaving centres. Today Deori people are spread over many places and are mostly in the district of Dibrugarh, Dhemaji, Lakhimpur and Sibsagar.

The Deoris attach much importance and mystery to their religion. They are widely known to be priestly class of Ahom, Chutia and Kacharies. Their priests are Bor Deori, Soru Deori, Bor-Bhaorali and Soru Bhorali only. The term Deori appears to be a later coinage derived from Deva which means A God. Deoris have Deodhani who predicts about the prosperity or malady of the villages through the oracle. (ibid: 293).

The Deori people are divided into four clans, namely Dibongia, Borgoiya, Tengaponia and Patorgoya.

OBJECTIVES:

1. To trace out their cultural and religious beliefs,
2. Whether these are still practicing or not?
3. Role of diviners.

MATERIAL AND METHODS:

To fulfill the above objectives a field study is carried out in the year 2014. The data are collected from the Madhupur village of Dibrugarh, which is almost 29km from Dibrugarh town. Observation, interview methods are applied for collecting data. As the village itself is a typical representation of Tengaponiya Deorie so, in this paper instead of the name Madhupur I have mentioned it as Tengaponiya Deories of Dibrugarh.

RESULT AND DISCUSSION:

(A) RELIGIOUS BELIEFS AND PRACTICES

In Dibrugarh district the Tengaponiya Deoris are found abundantly. The Tengaponiya Deori of Dibrugarh has their own traditional belief and practices. They believe in a large number of benevolent and malevolent deities. Besides there are some local deities and they try to propitiate them with sacrifices for well-being of an individual, members of the family, clan, village, domesticated birds and also for bumper crops. Among the benevolent spirits the ancestral means are the most important in the socio-ritual life of the Tengapaniyas of Dibrugarh district.

They believe that the Lord Siva is their supreme God. The popular name of that supreme God prevalent among them is Bolia Baba. At the same time they have also practice of worshipping the mother Goddesses. They call mother Goddess as Harahati or Hapusimia. Balia Baba and the mother Goddess are worshiped by them for the overall welfare of the family and community as a whole. In fact through worship of Bolia Baba and the mother Goddesses they pray for blessings from their departed ancestors. This welfare includes their health recovery of diseases and epidemics, welfare of domestic animals, bumper crops, natural calamities, drought, flood, and earthquake and so on.

(B) BELIEFS AND PRACTICES RELATED TO CONCEPTION AND BIRTH:

Among the Deoris of Dibrugarh district several beliefs, practices and rituals in connection with child birth has been observed.

In case of prospective mother does not bear child for an unduly long time or give a still birth, the women visit either Siva temple of Sibsagar or Basudev Thann of Dhokuakhana to pray for a birth.

Such women also have the practice of visiting the diviner for his advice. In most of such cases the diviner advice to worship a fruit bearing tree. In such worship she requires to offer eatable fruits like soaked grams banana etc. Sacrificing Gatidangaria which means the Lord Krishna in Deori language.

If a miscarriage occurs they worship a river. They consider the river as one god or goddess. They perform the puja on the bank of the river. This puja is known as *lui dew puja*. Here they sacrifice cock or fowl so that occurrence of her pregnancy will not take place in future. A Deori woman comes to know about her pregnancy when there is stoppage or irregularity on menstruation. She tells her husband who informs the other family members. There is not much restrictions

on food items for an expecting mother. However, garlic, pineapple and starch fruit are avoided. The commonly held belief is that they are highly acidic (*suka*), thereby bathing to miscarriages. Another belief is that a woman should be allowed to consume or eat whatever she wants to, with the belief that otherwise the to-be-born child will have overflowing saliva. Even the urge to eat broken pieces of pottery as well as broken pieces of mud and cow dung plaster are indulged. A pregnant woman is however not allowed to river or jungles. During this period of confinement the husband also abstains from taking the life of animals and birds.

The concept of sex determination too prevails among them. Dreams are an important way of sex determination before birth. When an expecting mother dreams of a baby boy or girl, it is believed that the foetus will turn out to be one. Another belief is that when a pregnant woman gains weight exceptionally, then the foetus is female, otherwise it is a male.

When a baby is born, it is attended by the older woman of the family or village. One of them cuts the umbilical cord with a new blade about 3 from the navel. The detached umbilical cord is wrapped in an old piece of cloth and softly buried in the backyard. If it is thrown carelessly, it is believed the baby will be frightened at every pretext.

Till the time when the cord-stump falls off, the parents are said to be in a period of pollution and are socially secluded. They are not to enter the kitchen and the puja than. As soon as the navel cord falls off, the *hudi* ritual is performed. Here, 5 to 7 elderly married women are invited called *gopini*. They are given a feast comprising of one cock, one jar of rice-beer, leafy vegetables and fish. The fish is carefully prepared along with a leafy vegetable, *kochu sak*. The *gopinis* first offer symbolically one portion of the cooked food to the baby and give one or two drops of rice-beer and *kochu* curry. Then the *gopinis* bless the child and mother, give a name to the new-born and from that day onward the pollution period comes to an end; and the baby is socially accepted.

(C) BELIEFS AND PRACTICES RELATED TO DEATH:

When a man dies in a certain family village people assemble in the family and arrange for funeral and cremation. The dead is bathed with the paste of black gram and turmeric. After the cremation the villagers after taking necessary bath they again come back to the concerned family and make them free from unholy on the very day. The bereaved family perform their religious rites later on according to their convenient date and time. The Deories of Dibrugarh district practise two ways of disposal of the bodies. Generally bodies of old man and woman are cremated in their permanent cremation ground. Traditionally they have the practice of preparing

7 layers of fire wood in pyre for male member and 5 layers of firewood in pyre for the female member. But in case of death of a priest the layers will be 9 in pyre.

The second way of disposal of body is burial. In case of child death, death of lady at the time of pregnancy, death due to epidemic and death occurred due to accident (unnatural death), the bodies are buried.

When the news of death of a person come to the knowledge of the villagers, all the kin members and villagers will gather in the deceased's house. The villagers will offer one jar of rice beer to the members of deceased family. The deceased family members will then return it to the villagers and ask them for help in this situation.

The dead body will remain inside the house and the elderly persons will bath the dead body with water and put new cloths to the body. The villager will prepare one '*Changi*' and place the dead body in it. When the along with deceased's family members and kins will carry the body to the nearest cremation ground. Already some of the villagers will construct the pyre there. If the deceased is a male the pyre will be of 7 layers of firewood and if lady, the pyre will be of 5 layers. Every family will contribute firewood for the construction of pyre. The ladies may also go to the cremation ground.

After the cremation is over the villagers will take bath in river, the villagers along with deceased's family member will return to deceased house. In front of the gate the priest (a person of their own community) will purify all of them by sprinkling water with '*Tulsi-pat*'. Then the villagers and family members are allowed to enter the house.

Generally, up to 4 days the deceased's family and their kin will observe a taboo. The granaries of kin will not be opened in these four days. They also abstain themselves from performing any rituals for those days.

But now-a-days as they are busy in different works for their day to day life, they are unable to abstain from their duties and they prefer to cut the time from 4 day to 1 (one) day only. Therefore, the priest at the time of purifying them by sprinkling Tulsi-water, give them another pot (called *Bati*) full of Mustered oil, Dubari ban and silver. Everybody of the deceased's family and the kins also keep their left little finger into the content of the pot and they are purified. This function or ritual is known as '*Tilonee*' amongst them.

Regarding the *Sradha* ceremony of the deceased they have a particular time. If their economic condition permits, it may be observed after ten days of death. But the economic condition does not permit it may be observed within one or even after one year also. This ritual is termed as '*Daha*' by the villagers.

The '*Daha*' ritual is very much expensive. The deceased's family collect pig, chicken, fish, rice-beer, rice and vegetable and invited the villagers as well as kin members. All the materials are handed over to the villagers and some selected villagers will prepare a feast and will serve the villager and other members. But before that the family members will take a little quantity of every item to offer to the deceased. The elder son the deceased will offer these items at one corner of his boundary facing towards east in a neat and clean place. This place is they termed as '*Khola*'

(D) BELIEFS AND PRACTICES RELATED TO BIHU FESTIVAL AND AGRICULTURE:

Usually worship of Bolia Baba and the Goddess mother are performed at the time of Bohag Bihu, Magh Bihu (just before celebrating the Bihu festivals). Besides, in the month of Swawan (july & august) they worship Bolia Baba and the mother Goddess. This puja is primarily related to the agriculture, particularly to the bumper crop of Ahu paddy. All their worships are performed collectively by the villagers in public place which they called '*Thann* (prayer house). They celebrate the puja, on the first Wednesday of Bihu months and Swawan month. This is performed in an altar of the Thann by a main priest assisted by two others. The Tengapaniyas have seven (7) exogamous clans namely Masiotika, Bikoraniatika, Khutiotika, Chaku sarutika, Phagimegaratika, Fapariatika and Senaboriatika. The main priest hail from Phagiomegarotika and Khutiotika. The main priest is known as *Bor-Bhorali*. The other two associates of the *Bor-Bhorali* may hail from other five clan. The associates are known as *Saru-Bhorali*. The villagers voluntarily master-strong to participate in that worship. The *Bor-Bhorali* offers a plate of soak grams, mugu-dal and other fruits like banana, coconut and rice powder and fried rice etc. offering of rice-beer is compulsory for any kind of rituals and rites. Besides, in the worship they sacrifice domestic animals like poultry, dig and goat.

The worship of Bolia-Baba and the Goddess Aii performed in the Magh bihu is related to the harvesting of Sali crop and that sawan month is to the Ahu crop. Therefore, in these two celebrations they enjoy the harvesting celebration, feasting with meat of the sacrificed animals.

(E) OTHER RELATED BELIEF AND PRACTICES:

Besides the above mentioned traditional beliefs and practices they also have several other beliefs and practices...

DEVI PUJA: In addition to the common puja as mentioned above Deori people observe a family puja which they call Devi puja. This is observed by every

family once in a year during the month of *Kati & Aghun* (November-December). The date is fixed at their own convenience. In fact in this puja they worship Devi Harahati or Subhasini main for the well being of the homestead. This puja is performed by the male head of the family. The absences of male person in the family, a kin man perform the puja. The deoris are pile-dwellers and they perform this puja in the main hall of the house. In that hall they decorate a place and prepared on altar for puja. A harbel creeper popularly known as 'Tanglati' is hanged near on altar. The other offerings consist of a bowl of rice-beer, a few pairs of betel-nut and betel-leaf with a symbolic amount of money i.e.coins. An earthen pot (kalachi) filled with water is kept beside the altar. A platter is also offered where a silver flower and ornament like earrings are kept. Three earthen lamps are arranged facing the eastern side. They also offer a full bunch of banana near the main post of the hall. They also offer raw rice powder (Pithaguri) and fried rice powder, akhoi and salt. A duck fowl along with stand or madana are kept other for sacrificing the poultry. Generally a piece of banana plant or a white gourd is used for madana. To perform the puja the male head of the family act as a priest. He spells some hymns in Deori language in the name of Harahati maii or Subhasini maii. In this respect he is helped by another man. The duck is sacrificed and the fusing blood of the sacrificed fowl is then poured on the rice powder as mentioned above. Then this rice powder and sacrificed animal are passed to the kitchen for cooking. The invited elderly devotees and the family members take the cooked things as Prasad.

Among the Deoris there are diviners. The people whenever faced some crisis such as illness of somebody in the family, lost of cattle etc. they used to go to diviner (*Mangalati*). They carry out the suggestion of the diviner. The common suggestion includes donation of some pretty things, to provide meal to poor chop and so on.

"*Deodhani*" is another kind of belief among the Deories. At the time of Bolia-Baba and the mother Goddess puja somebody might show some peculiar behaviour like trembling and raving, and people belief that the Lord Siva enters into that person concerned. Of course, the person may be of either sex. At that moment he or she uses to dance for some time when he get relief of such deodhani, he or she lives normal life.

At the time of common illness like chicken pox, measles, mumps they perform puja for mother Goddess Aii. This puja is performed by elderly womenfolk' propitiatory hymn in their Deori language.

Frog marriage when the villagers faced draught during cultivating season the villagers perform frog marriage. Here they pronounce the artificial voice of

frog or load. In doing so they believe that drought will come to end and the showers will come. To do away with the pretty evils the shepherds are entertained with some fruit and light refreshment.

CONCLUSION:

What have been discussed above are the Traditional beliefs and practices that have been found amongst the Deori people of Dibrugarh district. The present study also reveals that among the Tengapania Deoris there is belief of multiple of Gods and Goddesses which are worship in different occasions in different ways and in different places All these beliefs and practices are still prevailing Nevertheless in the modern age it is seen that the Deori people of Dibrugarh by and by have come to the main ethos of greater Assamese nationality. As a result of which the influence of Vaishnavism have distinctly fallen upon the people.

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THE SINGPHOS—A STUDY OF THEIR FERTILITY BEHAVIOUR

Nabanita Dutta

ABSTRACT:

Fertility is of great importance in population studies. It is the fertility on which human survival depends. Though fertility is a biological process, it depends largely on the socio economic conditions of a population. The present paper is making an attempt to study the fertility behavior of the Singpho tribe. Studies have showed that age at marriage of Singpho wives is around 17.74 which is lower than the statutory minimum age at marriage at 18 years for the females. There are numbers of factors that affects the fertility behavior of a population. This paper is presenting the singnificance of age at marriage, level of education as well as income level on fertility behavior of Singpho women. The paper is also investigating the knowledge of, attitude to and practice of family planning measures among them.

Key words: Fertility behavior, age at marriage, family planning measures, Singpho women

INTRODUCTORY STATEMENT:

The North Eastern region of India is best known for its picturesque topography, cultural heritage, ethnic beauty and rich natural resources. It is the habitat of numerous racial and ethnic groups with radically different socio-cultural attributes. The 2011 census reported that there are near about 140 major tribes with a good number of sub tribes in North East. Among them, the Singphos are one of the powerful tribes of the region. Singphos largely inhabit in Kachin hills of Northern Burma and in neighbouring areas of Mynmmar and India. In India, they are mainly concentrated in the upper part of the Tinsukia district of Assam and Changlang and Lohit district of Arunachal Pradesh. However, a small population of them is also inhabited in Sivasagar, Jorhat, Golaghat and Karbi

Anglong district of Assam. This ethnic group is known for their fierce independence, disciplined fighting skill, craftsmanship, herbal healing and jungle survival skill. Singphos are divided into a number of clans, each headed by a chief. Their principal clans are Tesan, Mirip, Lophae, Lutong and Mayrung. Singphos are Buddhist by religion and they speak their own dialect with 50% lexical similarities with the Jingpho of Mynmmar. Although in the past, Singphos rely on hunting and fishing to earn their livelihood, but at present the economy of this tribe is an agrarian one and most of them are more or less self sufficient in grains. Introduction of Singphos can not be completed without the mention of tea. They were well known to tea long before it was discovered by Robert Alexander Bruce, Retd. Major of Marhatta regiment of East India Company. Singphos traditionally cultivate tea and their tea drink is popularly known as Phallap

PROBLEM BACKGROUND

For centuries, the tribal groups have remained outside the realm of the general development process due to their habitation in forests and hilly tracts. After independence, Government of India has scheduled the tribal groups in the Constitution and provided special provisions for their welfare and development as in the case of SCs. There are about 654 ST communities across the States in India and 75 of the STs are most backward and are termed as Primitive Tribal Groups. The review reports of the various committees, working groups and research reports on the status of socio-economic variables of literacy, enrolment, educational status, health indicators, per capita income, employment opportunities, access to basic amenities like drinking water, housing, drainage facility, electricity etc. and their assets were found to have wide gaps between the SCs, STs and the general population. There is no exception in case of Singphos too. Besides, studies have also showed that age at marriage of Singphos wives is around 17.74 which is lower than the statutory minimum age at marriage at 18 years for the females. Moreover, use of contraception has failed to exert any depressing effect on the fertility performances of Singpho couples which may be due to use of contraceptives by the couples only after having a large number of live births (V, Sharma and S, Sharma, 1993). Considering the above mentioned problems, a detailed study of each and every socio economic and demographic variable is necessary so that a logistic plan can be framed to change the senerio in the desired direction. But as every aspect can not be discussed in a research paper, the present study has undertaken fertility, one of the important demographic variables for analysis.

OBJECTIVES OF THE STUDY:

The study attempts to

1. Find out the significance of age at marriage, level of education and level of income in shaping the present level of fertility of the Singpho women
2. Study the knowledge of, attitude to and practice of family planning among the Singphos.

METHODOLOGY:

The Singphos are mainly concentrated in the upper part of the Tinsukia district of Assam and Changlang and Lohit district of Arunachal Pradesh. However, a small population of them is also inhabited in Sivasagar, Jorhat, Golaghat and Karbi Anglong district of Assam. For the study, the researcher has purposively selected the Margherita subdivision of Tinsukia district of Assam considering their huge number in and around Margherita. Out of the twelve heavily concentrated Singpho villages of Margherita, four villages namely Katetong, Ingthem, Dibong and Mungunn are taken as a sample for the study. Nearly 80% of the total Singpho households of each sample village is randomly selected which stood at total 116 households.

Table :1.1 Sample Design

| Name of the subdivision | Name of sample villages | Total number of singpho households | Number of sample households |
|-------------------------|-------------------------|------------------------------------|-----------------------------|
| Margherita | Kateotng | 70 | 56 |
| | Ingthem | 26 | 20 |
| | Dibong | 36 | 28 |
| | Mungunn | 16 | 12 |
| | Total | 148 | 116 |

The researcher has used both primary and secondary data in this work. The relevant secondary data are collected from various journals, books, internet, office of Ministry of Tribal Affairs etc.

MAJOR FINDINGS OF THE STUDY:

Age at effective marriage and fertility

In societies where childbearing prior to marriage is not socially acceptable, age at marriage contributes significantly to the fertility level. Fertility is negatively related to age at marriage which implies that if the age at marriage is low, the mean duration of marriage will be high and hence fertility is likely to be high. Studies shows that in India, in spite of legislation prohibiting the marriage of girls before 18 years of age, the mean age of marriage particularly of female is very low.

In the present study, it is found that out of 348 births, 214 (61.49 %) took place to the mothers who got married before 18 years. The number of births has decreased when age at marriage ranges from 19 to 24 years. Considering the age at marriage in between 25 to 29 years, number of births are found to be 19 which constitute only 5.46 % of the total live births.

Impact of family income on fertility

The fertility behaviour is significantly influenced by the income level. It is generally seen that fertility is higher among low income groups as compared to those having higher income. This is mainly because each additional child is considered as an asset in poor and backward societies..

Table 1.2 has not revealed any definite trend in fertility and annual family income of Singphos. Out of 348 live births, highest number i.e 105 live births (30.17 %) are found among couples having yearly income of Rs.40,000 and above. Second position is occupied by the couples having annual income of Rs 30,001 to Rs. 40,000 with 85 births (24.43 %). With 66 births, couples having yearly income of Rs.10,001 to Rs 20,000 can be placed in the third position. However, it is the lowest (11.78 %) among those having yearly income upto 10,000. This finding is quite contradictory to the general findings.

Table:1.2
Annual family income and number of live births ever born

| Annual Family Income | No of live births | | | | | | | | | |
|----------------------|-------------------|----|----|----|----|----|----|----|----|-------|
| | No of respondents | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8+ | Total |
| Up to 10,000 | 13 | 0 | 3 | 6 | 15 | 2 | 7 | 11 | 7 | 41 |
| 10,001 to 20,000 | 19 | 1 | 3 | 8 | 0 | 12 | 10 | 15 | 17 | 66 |
| 20,001 to 30,000 | 16 | 1 | 4 | 3 | 9 | 10 | 4 | 3 | 17 | 51 |
| 30,001 to 40,000 | 31 | 6 | 9 | 20 | 14 | 9 | 10 | 13 | 11 | 85 |
| Above 40,000 | 37 | 5 | 8 | 16 | 17 | 11 | 10 | 11 | 10 | 105 |
| Total | 116 | 13 | 27 | 53 | 55 | 44 | 41 | 53 | 62 | 348 |

Source; Compiled from field study

EDUCATION AND FERTILITY LEVEL:

The effect of education on fertility has been the subject of numerous studies in the demographic literature for many years. It can undoubtedly be said that the educational attainment in general and of the females in particular, has a strong negative bearing on the fertility performances of the couples. Over the last decades, the educational level of women has been rising in most industrialised countries and at the same time the overall level of fertility has been declining. The couples with higher educational attainment level are conscious about the population problems and are also aware of the modern methods of population control. They have favourable attitude towards adoption of family planning devices which checks the level of fertility.

Table:1.3

Education of respondent and number of live births ever born

| Respondent's education | No of live births | | | | | | | | | |
|------------------------|-------------------|----|----|----|----|----|----|----|----|-------|
| | No of respondents | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8+ | Total |
| Illiterate | 51 | 4 | 10 | 18 | 22 | 31 | 13 | 28 | 32 | 158 |
| Literate | 65 | 9 | 13 | 37 | 36 | 17 | 29 | 25 | 24 | 190 |
| Up to primary level | 19 | 1 | 3 | 2 | 8 | 5 | 18 | 10 | 16 | 63 |
| Up to M.E level | 17 | 3 | 2 | 17 | 13 | 7 | 5 | 7 | 8 | 62 |
| Up to high school | 25 | 4 | 7 | 15 | 15 | 5 | 6 | 8 | 0 | 60 |
| Beyond high school | 4 | 1 | 1 | 3 | 0 | 0 | 0 | 0 | 0 | 5 |
| Total | 116 | 13 | 23 | 55 | 58 | 48 | 42 | 53 | 56 | 348 |

Source; Compiled from field study

From table 1.3, it is observed that 56.03 % (65 respondents) of the respondents are literate. Among the literates, highest percent of respondents i.e 38.46% are found to take education up to high school level. It is also observed that out of 348 births, 158 live births i.e. 45.4% are found among illiterate mothers. Coming to the literate mothers, live births ever born is highest (33.16%) to those getting education up to primary level and lowest (2.63 %) to those who have got education beyond high school.

FAMILY PLANNING:

It is a long running debate in the development field whether family planning programmes help to reduce high fertility rates. Many demographers say that millions of women lack access to contraceptives and if this gap is filled, they will

have fewer children. But some economists argue that couples have large children because they want them and until the desired family size drops, family planning programmes are a waste of money. More data from countries with strong family planning programmes and falling birth rates have brought the two sides closer. It is estimated that family planning have been responsible for approximately 43% of the decline in the world fertility during the period 1965-1990. However, the success of family planning programmes have not been uniform in all areas. It has dependent on several factors including strong political support, well designed and implemented programmes, the availability of quality services and a wide range of methods, flexibility and responsiveness in adapting to local conditions etc.

KNOWLEDGE OF FAMILY PLANNING AMONG SINGPHOS:

Knowledge of family planning methods plays a crucial role in their use. However, the knowledge of contraceptives is not satisfactory among the Singphos. It is seen in table 1.4 that out of 116 females, only 79 women have knowledge about contraceptives which constitutes 68.1% of the total samples. The table also shows that the percentage of females having knowledge of contraceptives is highest in the age category 35 to 44 and it is 39.24%. Second position occupied by the females in the age group 25 to 34 and their percentage is 36.71% of the females having knowledge of contraceptives. Surprisingly, the percentage of females not having knowledge of contraceptives is also found highest in the age category which have the highest percentage of females having knowledge of family planning i.e the age group 35 to 44 and the percentage is 29.73%. Coming to the age groups 45 to 54 and above 54, the percentage of females who are aware of birth control measures is found to be 3.79% and 10.12 % respectively.

Table : 1.4

Age distribution of females having/not having knowledge of contraceptives

| Age groups | No. of females | Females having knowledge | Females having no Knowledge |
|--------------|----------------|--------------------------|-----------------------------|
| 15- 24 | 9 | 8 | 1 |
| 25 to 34 | 38 | 29 | 9 |
| 35 to 44 | 42 | 31 | 11 |
| 45 to 54 | 12 | 3 | 9 |
| 54 and above | 15 | 8 | 7 |
| Total | 116 | 79 | 37 |

Source; Compiled from field study

ATTITUDE TOWARDS FAMILY PLANNING AMONG SINGPHOS:

The attitude towards family planning determines the acceptance or non acceptance of family planning techniques. The unsatisfactory knowledge of family planning of Singphos has resulted in their indifferent attitude towards adoption of family planning measures. It is found that more than half of the females (64.65%) constituting the sample are not in favour of adoption of family planning while only 33.62% are in favour of the use of contraceptives.

PRACTICE OF FAMILY PLANNING:

The practice of family planning among Singphos is found to be very poor. It is observed in table 1.5 that out of 97 females, 16.49% are the user of contraceptives. Use of contraceptives is found highest among the females in the age group of 30 to 34 and it constitute 43.75% of the females using contraceptives. Among the non user of contraceptives, number is found to be highest (30) in the age group 35 to 39 and it is lowest (2) in the age group 15 to 19. As 66.67% of the females in the age group of 15 to 19 do not use contraceptives, this may be one of the reason of getting highest number of live births in this category. On asking the reason of not using contraceptives, majority of non users reported side effects on health and lack of awareness of family planning as the main reasons of not using family planning methods

Table:1.5

Age distributions of females in reproductive age group using/not using contraceptives

| Age groups | No of females | Females using contraceptives | Females not using contraceptives |
|------------|---------------|------------------------------|----------------------------------|
| 15 to 19 | 3 | 1 | 2 |
| 20 to 24 | 6 | 2 | 4 |
| 25 to 29 | 18 | 3 | 15 |
| 30 to 34 | 20 | 7 | 13 |
| 35 to 39 | 33 | 3 | 30 |
| 40 to 44 | 9 | 0 | 9 |
| 45 to 49 | 8 | 0 | 8 |
| Total | 97 | 16 | 81 |

Source : Compiled from field study

EPILOGUE:

The analysis in the paper indicates that age at marriage has a significant impact on fertility of the females of Singpho tribes. It is found in the study that there exists an inverse relation between age at marriage and fertility. The analysis further shows that there is no any definite trend in fertility and family income

among the Singphos. Their yearly income has no significant bearing on their fertility performances. The present study also reveals that education of the females has a depressing effect on their fertility. The enhancement of educational amenities, apart from their direct impact on literacy level, work as contraceptives for Singpho women. Analysing the knowledge, attitude and practice of family planning, it is found in the study that 31.4% of the sample is not aware of the family planning measures. As only 16.5% women use contraceptives, it has failed to exert depressing effect on the fertility performances of the Singpho couples.

Considering the entire scenario, a concerted and whole hearted effort on the part of the government, non governmental organizations, panchayats and active involvement of the members of the community at large is required for changing the scenario in the desired direction.

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FEMALE WORKFORCE PARTICIPATION IN SLUMS OF DIBRUGARH CITY: A CASE STUDY OF GRAHAM BAZAR SLUM POCKET

Poppy Gogoi

UNDERSTANDING SLUMS:

Generally the term slum is used to identify a densely populated urban area characterized by substandard housing and squalor. In India slums were earmarked across the country for the first time in the census of 2001. Under section – 3 of the slum area Improvement Act, 1956, slums have been defined as mainly those residential areas where dwellings are in any respect unfit for human habitation by reasons of dilapidation, overcrowding, faulty arrangements and designs of such buildings, narrowness or faulty arrangement of streets, lack of ventilation, light, sanitation facilities or any combination of these factors which are detrimental to safety, health and morals.¹

The phenomenon of slum is a major problem of urbanization. Several theories have been advanced by sociologists to explain the origin of slum. "Change in urban land use pattern and lack of housing, which lead to overcrowding and improper maintenance, have commonly been emphasized."

SLUM POPULATION IN INDIA:

The slum population is constantly increasing in India. The current population living in slums rose from 52,371,589 in 2001 to 65,494,604 in 2011. According to census 2011 the slum population of Assam is 1,97,266.

SIGNIFICANCE OF THE STUDY:

The extents to which women form man power of a country have two fold importance. On the one hand it materially influenced the size of the national income and the standard of living; on the other hand, it has a powerful influence on family relationships and on women's status within family and community². Thus participation in the workforce is one of the major indicators of the status of women³.

Women's participation in employment can help to reduce gender inequality, thereby empowering women and contributing to their capacity to exert choice and decision making power and agency in key domains of their lives³.

Hence this study is important for identifying the female workforce participation situation of the Graham bazar slum pocket of Dibrugarh town. Such type of study will provide adequate data to take measures to tackle the emerging problems related to women of slums.

SCOPE OF THE STUDY:

The study is in the nature of case study and a situational analysis of female workforce participation of Graham bazar slum pocket of Dibrugarh town.

Objective of the study:

To analyze the situation of female workforce participation of Graham bazaar slum pocket of Dibrugarh town.

Hypothesis of the study:

The probability of female workforce participation of working age group does not depend on average monthly per capita expenditure, literacy status and religion of females belonging to working age group.

Design and methodology of the study:

Graham bazaar slum pocket is one of the notified slum pocket of Dibrugarh town. This slum pocket is situated in ward no. 17 and 18 of Dibrugarh municipality. As thirty households are selected randomly from the Graham bazaar slum pocket for the sample the sample size becomes thirty.

Data Collection :

Following methods mainly were used to collect data:

- (i) Structured interview schedule.
- (ii) The Secondary source of data.

Data analysis:

The methodology adopted for the study is both descriptive and inferential.

Slums of Dibrugarh city:

The Dibrugarh city of Assam with only one subdivision is situated in the eastern part of Assam. According to census 2011 Dibrugarh city has population of 1,45,488. Its sex ratio is 928 (per thousand) and average literacy rate is 89.42 percent. The existence of slums in Dibrugarh city is evident from the fact that the Municipal Board has registered 10 slum pockets within its periphery in the year 1996. However in addition to this pockets there are other small areas also scattered in the town having identical characteristics, and as such, may be considered as

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slum. According to Dibrugarh city census 2011 data there are 5,830 slums in Dibrugarh city and it's out growth in which population of 27,089 resides. This is around 18.62 percent of total population of Dibrugarh city.

General features of Graham bazaar slum pocket of Dibrugarh city:

Graham bazaar slum pocket is located in ward 17 and 18 of Dibrugarh town. It is surrounded by National Highway 37 in the East, Red Cross road in the West, National Highway 37 in the north and Circuit house road in South. It covers an area of 173124 sq.km. According to census of Dibrugarh municipality (1996) there are 583 households in the Graham bazaar slum pocket and its population is 2110 approximately. The sex ratio of the slum is 923.

In the Graham bazaar slum pocket most of the houses are katcha houses which are made of mud, tin and bamboo. Housing condition is very unhygienic. In some of the houses, there is no window through which fair light and air can enter into the houses. There are some quarters provided by Dibrugarh Municipality Board to its employees there. There is no proper drainage facilities for which the area becomes water logged during rainy seasons. Water supply is very inadequate, 80 percent of the households use individual hand pumps, 15 percent of the households use community hand pump and 5 percent of the households without proper water supply. For refuse disposal there is no proper system.

Socio economic conditions of Graham bazaar slum pocket:

In order to depict the socio economic profile of the sample slum dwellers of Graham bazaar slum pocket of Dibrugarh city a few parameters are chosen. These are – (i) age and sex composition (ii) literacy rate (iii) religious composition.

(i) Age and sex composition of the population: Age and sex composition of the sample population is shown in table 1.A with their percentage to total and gross total.

Table-1 : A

Age and sex composition of the population of Graham bazar slum pocket

| Sex | Age group up to 15 years | Age group up to 15 to 60 years | Age group 60 years and above | Total | Percentage to total |
|---------------------------|--------------------------|--------------------------------|------------------------------|-------|---------------------|
| (1) | (2) | (3) | (4) | (5) | (6) |
| Male | 33 | 58 | 1 | 92 | 52.57 |
| Female | 28 | 54 | 1 | 83 | 47.42 |
| Gross total | 61 | 112 | 2 | 175 | |
| Percentage to gross total | 34.85 | 64 | 1.14 | 100 | |

Source : field survey

In the table it is noted that the number of male is higher both in 0-15 and 15 -60 age groups compared to females

(ii) Literacy position of the Graham bazaar slum pocket of the Dibrugarh town : Literacy position of the slum pocket is exhibits in the table 2.B.

| Level of education | Total Number of persons | Male | Female |
|-----------------------|-------------------------|------|--------|
| (1) | (2) | (3) | (4) |
| Illiterate | 70 | 28 | 42 |
| Literate | 80 | 49 | 31 |
| (i) Lower primary | 50 | 28 | 22 |
| (ii) iv to viii | 13 | 9 | 4 |
| (iii) viii to x | 12 | 8 | 4 |
| (iv) HSLC and onwards | 5 | 4 | 1 |

Table 1 : B

Literacy position of the Graham bazaar slum pocket of Dibrugarh city

Source: field survey

Table 1.B reveals the miserable literacy position of the area. It reflects lower literacy position of female than the male.

(iii) Religious composition: In surveyed slum households 24 households i.e. 80 percent are found Hindu and 6 households i.e. 20 percent households are Muslim.

Work force Participation scenario in Graham bazaar slum pocket:

Census of India defines work as participation in any economically productive activity with or without compensation, wages or profit. The census classified workers into two categories as 'main workers' and 'marginal workers'. The main workers are those workers who had worked for the major part of the reference period (i.e. 6 months or more) and the marginal workers are those workers who had not worked for the major part of the reference period (i.e. 6 months or more). The reference period to determine a person as worker or non worker is 1 year or the population in the age group of 0-4 years is treated as non workers.

We make the following table to show the workforce participation situation by gender in the Graham bazaar slum pocket of Dibrugarh city.

Table 1: C

Distribution of Male and Female workers in the Graham bazaar slum pocket by their occupation, 2017

| Pattern of occupation of slum dwellers of Graham bazaar slum pocket | Employment status | Number of male employed | Number of female employed |
|---|-------------------|-------------------------|---------------------------|
| Construction worker | Main worker | 5 | 0 |
| | Marginal worker | 3 | 4 |
| Sweeper in Dibrugarh Municipality Board | Main worker | 5 | 4 |
| | Marginal worker | 7 | 9 |
| Domestic help | Main worker | 1 | 8 |
| | Marginal worker | 2 | 2 |
| Driver | Main worker | 2 | 0 |
| | Marginal worker | 2 | 0 |
| Peon | Main worker | 1 | 0 |
| | Marginal worker | 0 | 0 |
| Employed in private firm (ward boy 0, unskilled workers etc.) | Main worker | 2 | 0 |
| | Marginal worker | 1 | 2 |
| Rickshaw puller | Main worker | 0 | 0 |
| | Marginal worker | 1 | 0 |
| Total | | 32 | 29 |
| Percentage to total | | 52.45 % | 47.54 % |

Source: field survey

Table 1: C indicates that among 175 people of 30 sample households 114 persons depend on 61 people's income. This means the percentage of dependency to total population is 53.50 percent. In case of female, among 83 total female members 66 are dependent with a percentage of 79.51 percent. Again in case of male, among 92 total male members 60 are dependent with a percentage of 65.21 percent. In the table it is found that the number of main workers in case of female is less than male, among the 61 total work force only 12 female members (19.67 percent) are main workers and in case of male members 16 members (26.22 percent) are main workers. Female workforce participation depends on many variables. Among all those variables three major variables have been taken for the analysis of female workforce participation of the sample households. These

variables are : (i) average monthly per capita consumption expenditure (ii) literacy status and (iii) religion.

(i) Average monthly per capita consumption expenditure: Average monthly consumption expenditure is an important measure of living standard measurement study. And the main purpose of living standard measurement study is to monitor the impact of development policy on the different groups of the society, with such knowledge policies can be formulated or reformulated to distribute or redistribute the fruits of development effort.

In the sample survey it is found that about 73.33 percent (i.e. 22 households) of the slum pocket households average monthly per capita expenditure is below the Dibrugarh districts average monthly per capita expenditure (i.e. Rs.1246.78) which is observed by HDR survey in 2013.

(ii) Literacy: Literacy is considered as one of the important variables which affect the female workforce participation. In our sample survey among 80 literate persons only 31 females (i.e. 38.75 percent) are literate.

(iii) Religion: Religion is social norms that restrict women's mobility and entry into workforce⁵. In our sample survey six households (i.e. 20 percent) are Muslim and only one women of those households are employed.

Analysis of female workforce participation of Graham bazaar slum pocket with the help of Logistic Regression model:

For the analysis of female workforce participation of the surveyed slum following logistic regression model is adopted. The model is

$$\text{logit}(p) = \beta + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + U \dots \dots \dots (1)$$

Where,

P = Probability of female workforce participation.

β = Constant and β_1 , β_2 and β_3 are coefficients relating to the explanatory variables.

X_1 = Average monthly per capita expenditure of females belonging to working age group.

X_2 = Literacy status of females belonging to working age group.

X_3 = Religion of females belonging to working age group.

U = disturbance term.

Table 1 : D
Coefficient table

| Model | B | S.E | Wald | d.f | Significance | Exp (B) |
|--|--------|-------|--------|-----|--------------|---------|
| Average monthly per capita consumption expenditure of females belonging to working age group | .521 | 2.845 | .034 | 1 | .855 | 1.684 |
| Literacy status of females belonging to working age group | 3.775 | 1.140 | 10.967 | 1 | .001 | 43.597 |
| Religion of females belonging to working age group | 5.118 | 1.470 | 12.131 | 1 | .000 | 167.082 |
| Constant | -6.334 | 3.221 | 3.867 | 1 | .049 | .002 |

Dependent variable: probability of female workforce participation, Nagelkerke $R^2 = .617$ with an observed significant level of less than .001.

Results indicate that the coefficient of multiple determination i.e. R^2 is .617. Therefore, about 61 percent of variation in probability of female workforce participation rate is explained by the explanatory variables.

To proof the null hypothesis i.e. probability of female workforce participation does not depend on average monthly per capita consumption expenditure, literacy status and religion of the females belonging to working age group the Hosmer and Lemshow test is carried. The analysis shows that Hosmer and Lemshow statistics has a significance of .004 which means we can reject the null hypothesis and it is accepted that probability of female workforce depends on average monthly per capita consumption expenditure, status of education and religion of females belonging to working age group.

It is seen in the table that for every unit increase in the average monthly per capita consumption expenditure (in thousand) there is an increase of .521 units in the probability of female workforce participation while holding other two variables constant.. For one unit increase in the literate female there is an increase in 3.775 units in probability of female workforce participation. For one unit increase in female belonging to Hindu religion there is an increase of 5.118 units in probability of female workforce participation. When we assess Wald

statistics by considering significance values we note that only the literacy status and religion of the females belonging to working age group contributed significantly to the prediction.

Hence the estimated equation is :

Probability of female workforce participation of Graham bazaar slum pocket = $-6.334 + .521$ average monthly per capita expenditure of female + 3.775 literacy status of female + 5.118 religion of female + U.

Conclusion : After observing the female workforce situation of Graham-bazaar slum pocket of Dibrugarh city we find that the female workforce participation rate of the surveyed slum is 42.54 percent which is higher than the district level female workforce participation rate i.e 14.8 percent in 2013 as observed by HDR in 2013.

From the analysis of probability of female workforce participation it can be concluded that in determining the female workforce participation rate the literacy status and the religion of the females of Graham bazaar slum pocket occupied an important place.

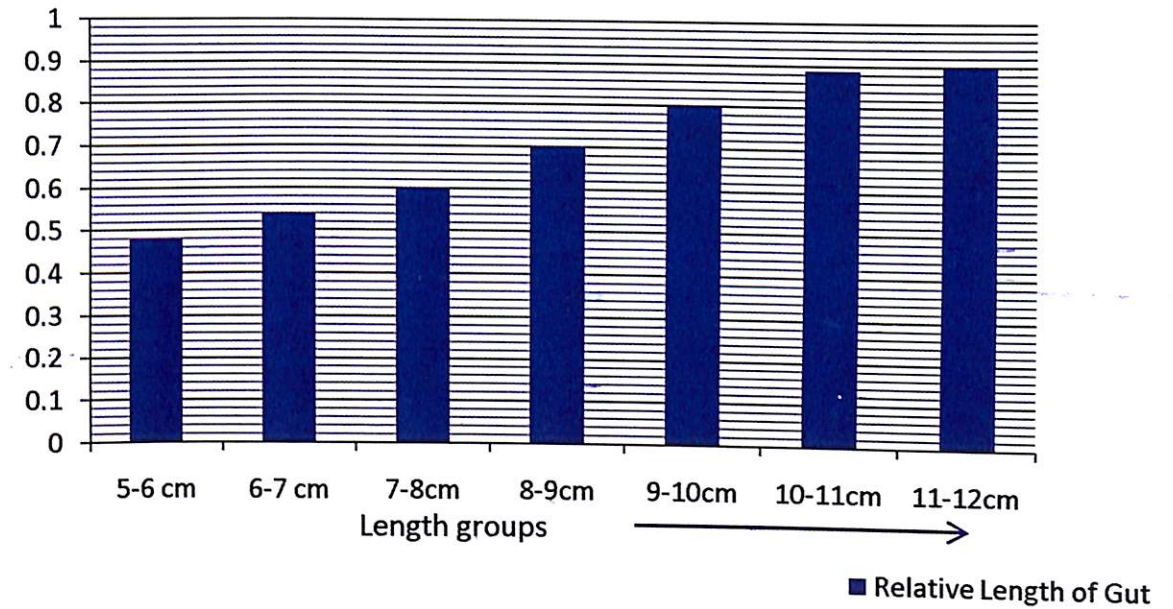
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Relative Length of Gut



Monthly variation of GSI in *Mystus vittatus*

