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Understanding Indianness

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Biju Rajkhowa

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নলিনীবালা দেৱী আৰু মহাদেৱী বাৰ্মাৰ কবিতাৰ এটি তুলনামূলক বিচাৰ

◆ মামনি গগৈ*

০০.০ আৰম্ভণি : বিংশ শতিকাত ভাৰতীয় সাহিত্যই নতুন নতুন সাজ পৰিধান কৰিছে। ইয়াৰে কিছুমান সাজ বাহিৰৰ পৰা আমদানি কৰা আৰু কিছুমান নতুন পৰিবেশৰ পৰিপ্ৰেক্ষিতত পুৰণি ভাববস্তু-শিল্পবস্তুৰেই নতুনকৈ নিৰ্মাণ কৰা। অসমীয়া ভাষাৰ নলিনীবালা দেৱী আৰু হিন্দী ভাষাৰ মহাদেৱী বাৰ্মা - এই দুগৰাকী মহিলা কবিয়ে এই শতিকাৰ দ্বিতীয় দশকৰ পৰা সত্তৰ দশকলৈকে ভাৰতীয় কবিতাক বিশিষ্ট সাজ পিন্ধাইছিল। পৰস্পৰ সম্পৰ্কলৈ নহাকৈয়ে দুয়োগৰাকীয়ে তৈয়াৰ কৰি উলিওৱা 'কবিতাৰ সাজ'ৰ কিন্তু অনুপম সাদৃশ্য আছে। কবি দুগৰাকীৰ কাব্য প্ৰতিভা আৰু কাব্যকৰ্মৰ মূল্যায়নৰ লগতে সামগ্ৰিকভাৱে ভাৰতীয় কবিতাৰ মূল্যায়নতো বিশেষ অৰিহণা যোগাইছে।

০.০১ লক্ষ্য আৰু উদ্দেশ্য : অসমীয়া সাহিত্যৰ ৰোমাণ্টিক যুগৰ কবি নলিনীবালা দেৱী আৰু হিন্দী সাহিত্যৰ মহাদেৱী বাৰ্মাৰ কবিতাৰ তুলনাৰ মাজেদি বিষয়বস্তুৰ মূল্যায়ন কৰাৰ অন্যতম উদ্দেশ্য।

দুয়োগৰাকী কবিৰ সাহিত্যিক একতাৰ মাজতো থকা বৈসাদৃশ্য সমূহ মূল্যায়ন কৰা অন্যতম লক্ষ্য।

জাতীয় সাহিত্যত স্বকীয় বিশিষ্ট গুণৰাশি নিৰূপণ কৰাৰ দৰে দুয়োগৰাকী কবিৰ কাব্যমূল্য নিৰূপণ কৰা অন্যতম উদ্দেশ্য।

০.০২ পদ্ধতি : তুলনামূলক সাহিত্যৰ বিভিন্ন অধ্যয়ন পদ্ধতিৰ ভিতৰত নলিনীবালা দেৱী আৰু মহাদেৱী বাৰ্মাৰ কবিতা শীৰ্ষক আলোচনাটিত বিশেষকৈ স্বীকৃতি অধ্যয়ন পদ্ধতি আৰু তুলনামূলক আলোচনা পদ্ধতিৰে বিষয়বস্তু আগবঢ়াই নিয়া হ'ব। এই

* সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ, বৰহোলা মহাবিদ্যালয়



অসমীয়া আধুনিকতাৰ প্ৰথিকৃৎ
লক্ষ্মীনাথ বেজবৰুৱা



সম্পাদক
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লক্ষ্মীনাথ বেজবৰুৱা

(Lakshminath Bezbaroa: The Pioneer of
Aassamese Modernity)

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বিদ্যা ভৱন

মহাত্মা গান্ধী পথ, যোৰহাট - ১

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সহকাৰী সম্পাদক : ড° হীৰা মান্না দাস

দ্বীপেন নাথ

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দ্বীপেন নাথ
দীপ্তি বৰুৱা

১.০০ প্ৰস্তাৱনা

সাহিত্যৰ লগত সমাজৰ সম্পৰ্ক সাহিত্যৰ জন্ম লগৰে পৰা হ'লেও সাহিত্যৰ সমাজতত্ত্বৰ তাত্ত্বিক বিচাৰে অষ্টাদশ শতিকাৰ শেষৰ পৰাহে গুৰুত্ব লাভ কৰে। সাহিত্যৰ মানুহৰ লগত ইতিহাস, অৰ্থনীতি, ৰাজনীতি, সংস্কৃতি, ধৰ্ম, ভাষা, দৰ্শন, মনস্তত্ত্ব আদি সকলো দিশ জড়িত হৈ থাকে। সাহিত্যৰ সমাজতত্ত্বৰ বিচাৰত এই দিশবোৰ গুৰুত্বপূৰ্ণ হৈ উঠে। তাত্ত্বিক পৰ্যায়ত ফ্ৰান্সৰ চিন্তাবিদ মাডাম দ্য ষ্টেল (১৭৬৬-১৮১৭) আছিল সাহিত্যৰ সমাজতত্ত্বৰ বাটকটীয়া। এওঁৰ ধাৰণাক বিকশিত ৰূপ দিয়ে উনবিংশ শতিকাত এডল্ফ ট্ৰেইনে (১৮২৮-১৮৯৩)। বিংশ শতিকাত বেৰণ্ড উইলিয়ামচ (১৯২১-১৯৮০) লেবীজ এ কজাৰ, এথেল চালচ, এলান টুইজউড আদি পাশ্চাত্য চিন্তাবিদৰ উপৰিও ৰামচন্দ্ৰ শুক্ল, দামোদৰ ধৰ্মানন্দ কৌসাৰী, সুধীৰ চন্দ্ৰ, ধুৰ্জটি প্ৰসাদ মুখাৰ্জী আদি প্ৰাচ্য চিন্তাবিদসকলৰ চিন্তাই সাহিত্যৰ সমাজতত্ত্বৰ বিষয়ক নতুন মাত্ৰা দিলে।

সাহিত্যৰ সমাজতত্ত্বৰ বিচাৰৰ দিশত লক্ষ্মীনাথ বেজবৰুৱাৰ 'মোৰ জীৱন সোঁৱৰণ' এখন উপাদেয় গ্ৰন্থ। আত্মজীৱনী হ'লেও গ্ৰন্থখনিত উনবিংশ শতিকাৰ শেষ আৰু বিংশ শতিকাৰ আদিভাগত সামাজিক, অৰ্থনৈতিক, ৰাজনৈতিক, সাংস্কৃতিক জীৱনৰ সম্ভৱ পৰিস্থিতি

লক্ষ্মীনাথ বেজবৰুৱাৰ 'মোৰ জীৱন সোঁৱৰণ'ত ব্যক্তি জীৱন আৰু সমাজ জীৱন একাকাৰ হৈ প্ৰকাশ হৈছে। আত্মজীৱনীখন অধ্যয়নৰ লগে লগে উনবিংশ শতিকাৰ শেষ আৰু বিংশ শতিকাৰ আদিভাগৰ অসমৰ সমাজ জীৱনৰ ছবি এখন পাঠকৰ মনত স্পষ্ট হৈ উঠে। ইংৰাজৰ বাজত্বৰ কালছোৱাত অসমৰ বাজনৈতিক তথা অৰ্থনৈতিক জীৱন, ইতিহাস, সমাজ পৰিবৰ্তনৰ কাৰণ ভিন্ন স্তৰৰ বিভিন্ন ব্যক্তিৰ কৰিবোধ, নায়কৰ মনস্তত্ত্ব ইত্যাদি পোমপটীয়াকৈ সমাজতত্ত্বৰ আধাৰত বিচাৰ হোৱা নাই। সেইবাবে সমাজতত্ত্বৰ আধাৰত 'মোৰ জীৱন সোঁৱৰণ'ৰ এটি বিশ্লেষণ কৰাৰ প্ৰয়াস কৰা হৈছে।

লক্ষ্মীনাথ বেজবৰুৱাৰ 'মোৰ জীৱন সোঁৱৰণ'ত ব্যক্তি জীৱন আৰু সমাজ জীৱন একাকাৰ হৈ প্ৰকাশ হৈছে। আত্মজীৱনীখন অধ্যয়নৰ লগে লগে উনবিংশ শতিকাৰ শেষ আৰু বিংশ শতিকাৰ আদিভাগৰ অসমৰ সমাজ জীৱনৰ ছবি এখন পাঠকৰ মনত স্পষ্ট হৈ উঠে। ইংৰাজৰ শাসন কালছোৱাত অসমৰ বাজনৈতিক তথা অৰ্থনৈতিক জীৱন, ইতিহাস, সমাজ পৰিবৰ্তনৰ কাৰণ ভিন্ন স্তৰৰ বিভিন্ন ব্যক্তিৰ কৰিবোধ, নায়কৰ মনস্তত্ত্ব ইত্যাদি পোমপটীয়াকৈ সমাজতত্ত্বৰ আধাৰত বিচাৰ হোৱা নাই। সেইবাবে সমাজতত্ত্বৰ আধাৰত 'মোৰ জীৱন সোঁৱৰণ' বিচাৰ-বিশ্লেষণ প্ৰয়াসতে এই বিষয় নিৰ্ধাৰণ কৰা হৈছে।

বিশ্লেষণাত্মক পদ্ধতিৰে সাহিত্যৰ সমাজতত্ত্বৰ আধাৰত 'মোৰ জীৱন সোঁৱৰণ' বিচাৰৰ প্ৰয়াস কৰা হৈছে।

২.০০ সাহিত্যৰ সমাজতত্ত্বৰ তাত্ত্বিক বিচাৰ

সাহিত্যত আনন্দ আৰু সংস্কাৰ দুয়োটা দিশেই জড়িত হৈ থাকে। সাহিত্যৰ সমাজতত্ত্বৰ বিশ্লেষণাত্মক দুটা দিশ গুৰুত্বপূৰ্ণ হৈ উঠে- (ক) সাহিত্যত সমাজৰ বিশ্লেষণ আৰু (খ) সমাজত সাহিত্যৰ গুৰুত্ব। সাহিত্যত সমাজ বিশ্লেষণৰ ক্ষেত্ৰত লেখকে তিনিটা কৌশল অবলম্বন কৰে- (ক) কাহিনী উপস্থাপনৰ জৰিয়তে, (খ) চৰিত্ৰৰ সামাজিক স্থিতিৰ পৰিচয়েৰে আৰু (গ) বৰ্ণনা শৈলীৰ মাজেদি। তদুপৰি লেখক আৰু কৃতিৰ লগত পাঠকৰ সম্পৰ্ক সম্বন্ধীয় সাহিত্যৰ সমাজতত্ত্বৰ বিচাৰ ভিত্তকৰা হৈ উঠে। সাহিত্যত সুকুমাৰ সৌন্দৰ্য বন্ধা পৰাটো মুখ্য দিশ। কিন্তু সমাজ ব্যক্তিবৰ্গকে সাহিত্য অস্তিত্বহীন। সেয়ে সমাজ চিত্ৰ অংকন আৰু লেখকৰ সামাজিক দৃষ্টি সম্পৰ্কীয় অধ্যয়ন সাহিত্যৰ সমাজতত্ত্বৰ ভিত্তকৰা হৈ পৰে।

বাস্তবতাৰ প্ৰতিফলন ঘটায়। মাত্ৰ, এদেলচে সাহিত্যতত্ত্ব সম্পৰ্কে কোনো গুৰুত্বপূৰ্ণ বচনা নকৰিলেও সমাজৰ অৰ্থনীতি ভিত্তিক আন্তঃগাঁঠনি সম্পৰ্কে দিয়া মত, সামাজিক সংঘাতৰ কাৰণ সম্পৰ্কীয় ধাৰণাবোৰ সাহিত্যৰ ক্ষেত্ৰত প্ৰয়োজনীয় হৈ উঠিছে। মানুহৰ জীৱন বহু মাত্ৰিক। সেয়ে জীৱনৰ লগত সমাজৰ সম্পৰ্ক থাকিবই অসম সাহিত্যই ইয়াক প্ৰতিফলন ঘটাইছে। এইখিনি কৰোঁতেই লেখকৰ সামাজিক দৃষ্টি সমাজৰ ইতিহাস বৰ্ণনাত সাহিত্যৰ গুৰুত্ব আদি বিষয়ে গুৰুত্ব পাবলৈ ধৰে। লেখক কৃতি আৰু পাঠক এই তিনিটা অংগাদীভাৱে সম্পৰ্কযুক্ত। তদুপৰি সাহিত্য সমাজ প্ৰতিফলন, সমাজত সাহিত্যৰ অস্তিত্ব সমাজ পৰিবৰ্তনৰ প্ৰেৰণাশ্ৰোত ৰূপে সাহিত্য ইত্যাদি দিশৰ বিচাৰ সম্পূৰ্ণ হ'লেহে সাহিত্যৰ সমাজতত্ত্বৰ বিচাৰ পৰিপূৰ্ণ হয়।

সাহিত্যৰ সমাজতত্ত্বৰ অধ্যয়নত সাধাৰণতে গুৰুত্ব পোৱা দিশবোৰ হ'ল: (ক) ঐতিহাসিক দৃষ্টিৰ গুৰুত্ব, (খ) সমাজ সংস্কৃতিৰ লগত সম্বন্ধযুক্ত কবি সাহিত্য অধ্যয়ন, (গ) সামাজিক পৰিবৰ্তনৰ কাৰক আৰু ফল নিৰ্ণয়, (ঘ) লেখক আৰু পাঠকৰ পৰিবৰ্তিত মানসিকতাৰ বিশ্লেষণ, (ঙ) লেখকৰ সামাজিক দৃষ্টিভংগীৰ বিচাৰ, (চ) আন বিষয়ৰ লগত সম্বন্ধ ৰাখি সাহিত্যৰ আলোচনা, (ছ) সমাজৰ দ্বাৰা সাহিত্য আৰু সাহিত্যৰ দ্বাৰা সমাজ প্ৰভাৱিতকৰণৰ বিচাৰ। এই দিশবোৰৰ অধ্যয়ন জড়িয়তেহে সাহিত্যৰ সমাজতত্ত্ব অধ্যয়নে সফলতা লাভ কৰিব বুলি ক'ব পাৰি।

৩.০০ 'মোৰ জীৱন সৌৰৰণ'ৰ সংক্ষিপ্ত পৰিচয়

অসমীয়া জীৱনী সাহিত্যৰ ইতিহাসত লক্ষ্মীনাথ বেজবৰুৱাৰ 'মোৰ জীৱন সৌৰৰণ'খনেই প্ৰথম প্ৰকাশিত আত্মজীৱনী। আত্মজীৱনীখন দুটা খণ্ডত ৰচিত। প্ৰথম খণ্ডত আঠটা আৰু দ্বিতীয় খণ্ডত দহোটা অধ্যায় সন্নিবিষ্ট কৰা হৈছে। ১৯২২ চনত আৰম্ভ কৰি ১৯২৪ চনলৈকে দুবছৰ লিখি মাজতে এঘাৰ বছৰ নিলিখাতে ৰয়। 'বাঁহী' আলোচনীত দ্বাদশ বছৰৰ ষষ্ঠ সংখ্যাৰ পৰা অৰ্থাৎ ১৯২২ চনৰ আহিন পৰা ১৯২৪ চনৰ আহাৰৰ সংখ্যালৈকে ধাৰাবাহিক ৰূপে প্ৰকাশ কৰিছিল। পাছত বন্ধুসকলৰ অনুৰোধত ১৯২৪ চনত পুনৰ লিখিবলৈ লয় আৰু অমিয় কুমাৰ দাসৰ সম্পাদনাত প্ৰকাশ হোৱা 'বাঁহী'ত খণ্ড খণ্ডকৈ প্ৰকাশ হয়। দ্বিতীয় খণ্ডৰ নৱম অধ্যায়ৰ শেষ অংশ আৰু দশম অধ্যায় ডায়েৰী ৰূপত লিখা হৈছে। ইয়াত ১৯০৫-০৪ চনলৈকে বিৱৰণ আছে। দুটা খণ্ডত ৰচিত হ'লেও বেজবৰুৱাৰ জীৱনকালৰ সম্পূৰ্ণ বিৱৰণ আত্মজীৱনীখনত পাবলৈ নাই। হ'লেও লেখকৰ জীৱন, লেখকৰ সময়ৰ সমাজ লেখকৰ সামাজিক দৃষ্টি, জাতীয়তাবোধ আদিৰ পৰিচয় 'মোৰ জীৱন

সোঁৱৰণত অনুভৱযোগ্য হৈ উঠিছে। ব্যক্তি জীৱনৰ আনুষঙ্গিকভাৱে প্ৰকাশ পোৱা সমাজ জীৱনৰ চিত্ৰই উনবিংশ শতিকাৰ শেষ আৰু বিংশ শতিকাৰ আদিভাগৰ অসমৰ সমাজ জীৱনৰ স্পষ্ট ছবি এখন পাঠকৰ আগত দাঙি ধৰে।

৪.০০ সাহিত্যৰ সমাজতত্ত্বৰ আধাৰত 'মোৰ জীৱন সোঁৱৰণ'ৰ বিশ্লেষণ

সাহিত্য আৰু সমাজৰ সম্বন্ধ নিবিড় হ'লেও সাহিত্যৰ সমাজতত্ত্ব অধ্যয়নত বিশ্লেষকসকলে নিৰ্দিষ্ট কিছুমান দিশ গুৰুত্বসহকাৰে গ্ৰহণ কৰি আহিছে। সমাজৰ লগত সাহিত্যৰ সম্পৰ্ক, সমাজত সাহিত্যৰ গুৰুত্ব ইত্যাদি দিশবোৰ অধ্যয়নত সাহিত্যৰ সমাজতত্ত্বই গুৰুত্ব দিয়ে। সাহিত্যৰ সমাজতত্ত্বৰ আধাৰত লক্ষ্মীনাথ বেজবৰুৱাৰ 'মোৰ জীৱন সোঁৱৰণ' বিচাৰ কৰিলে কিছুমান দিশ স্পষ্ট হৈ পৰিব।

৪.০১ সমাজ বিশ্লেষণত 'মোৰ জীৱন সোঁৱৰণ'

সাহিত্যই কলাত্মক ৰূপৰ মাজেদি সামাজিক সমস্যাৰ উপস্থাপন কৰি ইয়াৰ সমাধানৰ উপায়ো দিবৰ যত্ন কৰে। সামাজিক সমস্যাৰ বিশ্লেষণ সাহিত্যৰ সমাজতত্ত্বৰো লক্ষ্য হৈ উঠে। অৱশ্যে সাহিত্যৰ আনবোৰ শাখাতকৈ জীৱনী সাহিত্য এই দিশত ব্যতিক্ৰম। জীৱনত সমস্যাৰ উদ্ভৱ হয় আৰু লেখকৰ মনত এনে সমস্যাই কি ধৰণৰ প্ৰতিক্ৰিয়াৰ সৃষ্টি কৰে তাৰে আভাসহে পোৱা যায়। বেজবৰুৱাৰ 'মোৰ জীৱন সোঁৱৰণ' এনে বহু সমস্যাৰ বিশ্লেষণ আছে যিবোৰ তেখেতৰ ব্যক্তিগত জীৱনৰ বাবেই নহয় অসমৰ জাতীয় জীৱনৰ বাবেও আছিল অত্যন্ত ভয়াবহ। অসমত বাল্য বিবাহ আৰু বিধৱাৰ সমস্যা বঙ্গদেশৰ দৰেই ব্যাপক আছিল। এই বিষয়ে গুণাভিৰাম বৰুৱাই 'বাম নৱমী' নাটক লিখি সমস্যাৰ সমাধান দিব বিচাৰিছিল। আত্মজীৱনীখনত বেজবৰুৱাই নিজৰ ঘৰৰে এনে সমস্যাৰ কথা উল্লেখ কৰিছে- "পিতৃদেৱতাৰ চাৰিজনী জীয়েক। সৰুজনী জীয়েক স্বামীৰ ঘৰলৈ যোৱাৰ আগতে বিধৱা হৈ আমাৰ ঘৰতে আছিল। ... স্বামীৰ মুখ নেদেখাকৈয়ে আমাৰ যিজনী বাইদেউ বাঁৰী হৈছিল তেওঁৰ নাম পিয়ালী। মই শিৱসাগৰলৈ অহাৰ দুই তিনি বছৰৰ পিছতে মৃত্যু হ'ল। তেওঁ মোৰ চকুত এটি বিয়াদৰ প্ৰতিমূৰ্ত্তি আছিল। চুকত এলাগতীয়াভাৱে পৰি থকা নিৰ্জু আৰু সুমধুৰ ভাষী এই প্ৰাণীটিৰ হৃদয়ত শোক আৰু নিষ্ফলতাৰ কি তুহঁ জুইয়ে তেওঁক একেবাৰে পুৰি ছাই কৰিছিল তাকে অন্তৰ্যামী ঈশ্বৰেহে জানিছিল। কঠোৰ নিৰ্মম শাসনেৰে শাসিত হিন্দু সমাজৰ কেইজনে এই কথা দকৈ ভাবি তাৰ প্ৰতিকাৰ কৰিবলৈ অগ্ৰসৰ হয়? বঙ্গদেশৰ দয়াৰ সাগৰ বিদ্যাগাৰৰ বাহিৰে আৰু কেইজন।"

৪.০২ সমাজ আৰু জাতীয় মনত পৰিচয় প্ৰকাশৰ 'মোৰ জীৱন সোঁৱৰণ'

সাহিত্য একোটা জাতিৰ প্ৰাণ স্বৰূপ। একোটা জাতিৰ জাতীয় সংস্কৃতিৰ প্ৰতিফলন ঘটে সাহিত্যত। সাহিত্যত ফুটি উঠে জাতীয় মনৰ পৰিচয়। একোটা জাতিৰ ভাৱ চিন্তা প্ৰগতিৰ ইতিহাস ধৰি ৰাখে সাহিত্যই। বেজবৰুৱাৰ 'মোৰ জীৱন সোঁৱৰণ'ত আধুনিক যুগৰ আৰম্ভণিৰ সময়ছোৱাৰ অসমীয়া জাতিৰ জাতীয় মনৰ পৰিচয় ফুটি উঠিছে। লোক বিশ্বাস, খাদ্যাভাস, ৰীতি-নীতি আদিৰ পৰিচয় আত্মজীৱনীখনত ফুটি উঠিছে। ইংৰাজ ৰাজত্বৰ কালছোৱাত ১৮৩৬ৰ পৰা ১৮৭৩ চনলৈ অসমত বাংলা ভাষাৰ প্ৰবৰ্তন আছিল। ১৮৭৩ চনত বাংলা ভাষা অপসাৰণৰ পাছতো শিক্ষানুষ্ঠানবোৰত অসমীয়া নজনা বঙালী শিক্ষক নিযুক্তি দিয়া হৈছিল, বেজবৰুৱাৰ দৃষ্টিত সেইকালৰ শিক্ষা ব্যৱস্থা সন্তোষজনক নাছিল। শ্ৰীনাথ গুহ, বিষ্ণুদেৱ চক্ৰৱৰ্তী (অসমীয়া কথা ক'ব নজনা), গোপাল চন্দ্ৰ ঘোষ, তোয়ধৰ শৰ্মা পণ্ডিত আদি বহুজনৰ তলত তেওঁ শিক্ষা লাভ কৰিছিল যদিও কোনোজনে তেওঁৰ মন আকৰ্ষণ কৰিব পৰা নাছিল। এমাহৰ বাবে লগপোৱা কেশৱ নাথ ফুকনে তেওঁৰ মন আকৰ্ষণ কৰিছিল। তেওঁ লিখিছে "বৰ আচৰিত কথা যে ইমানবোৰ শিক্ষকৰ তলত মোৰ বিদ্যা শিক্ষা ঘটিছিল, কিন্তু প্ৰকৃত শ্ৰদ্ধা, ভক্তি বা ভালপোৱাৰে এজনেও মোৰ মন আকৰ্ষণ কৰিব নোৱাৰিছিল। এইটো শিক্ষকসকলৰ গুণৰ ত্ৰুটি বাবতকৈও সেইসকলৰ শিক্ষা-প্ৰণালীৰ দোষ বুলি ধৰিলেহে ঠিক হ'ব হ'বলা।" °

৪.০৩ ঐতিহাসিক পৰ্যায়ত 'মোৰ জীৱন সোঁৱৰণ'

একোটা জাতিয়ে অনেক সংঘাতৰ স্তৰ বিভিন্ন সময়ত অতিক্ৰম কৰি আহিব লগা হয়। সাহিত্যৰ জৰিয়তে ইতিহাসৰ সন্তোদ পোৱা যায়। সাহিত্য জাতিৰ সুখ-দুখ, ঘাত-প্ৰতিঘাত, হাঁহি কান্দোনৰ, উত্থান-পতনৰ ইতিহাস। সাহিত্যৰ সমাজতত্ত্বই সমাজৰ এই দিশবোৰ পুংখানুপুংখৰূপে বিচাৰ কৰে। বেজবৰুৱাৰ 'মোৰ জীৱন সোঁৱৰণ'ত পৰাধীনতাৰ কালছোৱাৰ অসমৰ ছবি অংকন হৈছে। ব্যক্তি জীৱন ইয়াত যেনে প্ৰাঞ্জল হৈছে, সমাজ জীৱনো সমানেই গুৰুত্বপূৰ্ণ হৈ উঠিছে। বেজবৰুৱাই অতীতক স্মৰণ কৰি লিখা আত্মজীৱনীখন সেইছোৱা সময়ৰ অসমৰ সামাজিক, সাংস্কৃতিক, শৈক্ষিক, সাহিত্য আদি কেউটা দিশৰে ইতিহাস বুলিব পাৰি। সাহিত্যই জাতিৰ প্ৰাণ স্বৰূপ বুলি ভাবি ভাষা-সাহিত্যৰ উন্নতিত বেজবৰুৱাৰ লগতে প্ৰবাসী ছাত্ৰসকলে আত্মনিয়োগ কৰাৰ ইতিহাস 'মোৰ জীৱন সোঁৱৰণ'ত লিপিবদ্ধ হৈছে।

নাৰায়ণ বৰাৰ যত্নত প্ৰকাশিত 'মৌ' কাকতে "কলিকতীয়া বঙ্গালীয়ে চলোৱা কাকতবোৰৰ নেজত ধৰি নগৈ, স্বাধীন চিন্তাৰ বাট ধৰি যাবলৈ ধৰিলে। কিন্তু লক্ষ্মীনাথ বেজবৰুৱাই হৈ 'মৌ' মাৰিবৰ যত্ন কৰি 'মৌ' কাকতৰ প্ৰকাশ বন্ধ কৰালে। সেই সম্পৰ্কে বেজবৰুৱাই আত্মজীৱনীখনত দুখ প্ৰকাশ কৰিছে। ১৮৮৮ চনত অ. ভা. স. সভা গঠন কৰি পুৰণি পুথি সংগ্ৰহ কৰি জাতীয় মৰ্যাদা বন্ধাৰ বাবে গুৰুত্ব দিছিল। ১৮১০ শকৰ মাঘমাহত প্ৰকাশিত জোনাকী কাকতৰ উদ্দেশ্য সম্পৰ্কে লিখিছে "এই পাছ পৰি থকা আন্ধাৰ দেশলৈ অলপ জোনাক সুমুৱাব নোৱাৰিলেও যদি নিজে নিজেও যত্নৰ ফিৰিস্তিৰ পোহৰত বাট পাওঁ তেনে আমাৰ শক্তিৰ মিছা বয় হোৱা নাই বুলি ভাবিম। আমি জানো আমাৰ দেশ শিক্ষাত পাছ, জ্ঞানত ভিষ্কাৰী, ধনত দুখীয়া, সংখ্যা বলত শক্তিহীন, স্বাস্থ্যত ৰুগীয়া, কামত এলেহুৱা ও পৰাধীন কিন্তু আমি নিজ শক্তি অনুযায়ী হৈহে কামত হাত দিব পাৰোঁ। আমি যুঁজিবলৈ ওলাইছো আন্ধাৰৰ বিপক্ষে। উদ্দেশ্য- দেশৰ উন্নতি জোনাক।"

কাকতখন কলকাতাৰ পৰা ওলোৱাৰ পাছত কিছুদিন বন্ধ হৈ থাকি সত্যনাথ বৰাৰ সম্পাদনাত গুৱাহাটীৰ পৰা ৩ বছৰত ৬ ভাগ ওলাই চিৰকাললৈ বন্ধ হৈছিল। গতিকে জাতীয় জীৱনৰ ইতিহাস ধৰি ৰখাত 'মোৰ জীৱনৰ সোঁৱৰণ'ৰ গুৰুত্ব সামাজ্যত্বৰ বিচাৰৰ যোগ্য।

৪.০৪ সমাজক প্ৰভাৱিত কৰা কাৰক সম্পৰ্কীয় অধ্যয়ন 'মোৰ জীৱনৰ সোঁৱৰণ' সমাজ গতিশীল। সমাজৰ গতিশীলতাত বিভিন্ন কাৰকে ক্ৰিয়া কৰে। কেতিয়াবা দৈৱিক আৰু কেতিয়াবা বাস্তৱিক। আধুনিক চিন্তাত ডাৰউইন, কাৰ্ল মাৰ্ক্স, ফ্ৰয়েডৰ চিন্তা অনস্বীকাৰ্য। ভাৰতীয় সমাজৰ বিবৰ্তনত সেইদৰে মহাত্মা গান্ধী, ৰাজা ৰামমোহন ৰায়, ৰবীন্দ্ৰনাথ ঠাকুৰ, ঈশ্বৰ চন্দ্ৰ বিদ্যাসাগৰ আদিৰ চিন্তাৰ প্ৰভাৱ সুদূৰ প্ৰসাৰী। 'মোৰ জীৱনৰ সোঁৱৰণ' অসমৰ সমাজ জীৱনৰ পৰিবৰ্তনৰ ইতিহাস। ৰবীন্দ্ৰ নাথ ঠাকুৰৰ আদৰ্শৰ প্ৰভাৱ, বাল্যবিবাহৰ প্ৰসংগত ঈশ্বৰ চন্দ্ৰ বিদ্যাসাগৰ চিন্তা আদিক আত্মজীৱনীখনত স্মৰণ কৰা হৈছে। অসমত ইংৰাজ আমোলৰ শিক্ষা ব্যৱস্থাৰ প্ৰবৰ্তন, পাশ্চাত্য ইংৰাজ কবিৰ আদৰ্শৰে অনুপ্ৰাণিত হৈ অসমীয়া সাহিত্যলৈ আধুনিকতাৰ ঢল নমাইছিল। আত্মজীৱনীখনৰ বিভিন্ন ঠাইত সমাজ পৰিবৰ্তনৰ এনে কাৰকৰ প্ৰসংগ উত্থাপন কৰা হৈছে।

৪.০৫ 'মোৰ জীৱনৰ সোঁৱৰণ'ত লেখকৰ দৃষ্টিত সমাজ আত্মজীৱনীত সমাজ সম্পৰ্কীয় লেখকৰ দৃষ্টিভংগী পোনপটীয়াকৈ

প্ৰকাশৰ সুবিধা থাকে। ব্যক্তিজীৱনৰ চিত্ৰ অংকন কৰোঁতে অসমৰ সমাজজীৱন সম্পৰ্কীয় বহু তথ্যই লেখকে ভিন্ন প্ৰসংগত প্ৰকাশ কৰি গৈছে। সমকালীন সমাজত লেখকৰ জীৱন স্থিতি, সামাজিক বীতি-নীতি সম্পৰ্কে লেখকৰ অনুভৱ, জাতীয় জীৱনৰ স্বাৰ্থৰ প্ৰতি লেখকৰ চিন্তা সমাজৰ সংস্কাৰকামী মনোভাৱ প্ৰকাশ লেখকে কৰি থৈ গৈছে। খাদ্যাভাস, লোকবিশ্বাস, জাত-পাতৰ বিচাৰ, দাস-দাসীৰ প্ৰসঙ্গ, বিবাহ, শিক্ষা ইত্যাদি বিভিন্ন প্ৰসঙ্গত আত্মজীৱনীখনৰ কিছুমান উদ্ধৃতিৰে লেখক দৃষ্টিৰ সমাজ আৰু সামাজিক দৃষ্টিৰ আভাস ল'ব পাৰি।

ৰবি ককাক বিয়াৰ প্ৰসঙ্গত কৈছিল- “আজিকালি বঙ্গদেশৰ টোৱে কোবোৱা বাবেই হওক বা অসমীয়া ভদ্ৰ সমাজৰ অৱস্থাৰ কোনো কাৰণত পৰিবৰ্তন ঘটাবাবেই হওক, সেই পুৰণি সুস্থ প্ৰথা কমি বয়সত বিয়া কৰোৱা (early marriage) ঘণিত প্ৰথাই অধিকাৰ কৰি আহিছে। অসমীয়াৰ ঘৰত বঙালীৰ শাৰীৰ আক্ৰমণ নিচিনা ইও এটা ভৌতিক উপদ্ৰৱ মাথোন।”

লক্ষ্মীনাথ বেজবৰুৱাৰ ককায়েক গোবিন্দ আৰু গোপাল চন্দ্ৰ বেজবৰুৱা কলিকতাত পঢ়িবলৈ যোৱাৰ সময়ত বঙালীৰ ঘৰত খালে জাত যোৱাৰ ভয়ত লগত পাছনি পঠোৱা হৈছিল- “কলিকতাত পঢ়িবলৈ গৈ বঙালীৰ হাতে ভাত খালে সম্ভৱত আমাৰ ককাইদেউসকলৰ হাত যায়। এই ভয়ৰ আন্দোলন আমাৰ ঘৰত প্ৰবলভাৱে চালে বিষয় সমস্যা উপস্থিত কৰিছিল। এই সময়ত সমাধানে, শতাব্দী নামৰ অসমীয়া বামুণ এটাক তেওঁলোকৰ ভাত পাছনি কৰি পঠিয়াই কৰা হয়।”

বাল্য বিবাহৰ প্ৰসঙ্গত বঙ্গদেশৰ ঈশ্বৰ চন্দ্ৰ বিদ্যাসাগৰক সোঁৱৰণ কৰি এনে প্ৰথাগত নিৰ্মম শাসনৰ প্ৰতি সচেতনতা প্ৰকাশ কৰিছে। শিক্ষাৰ ক্ষেত্ৰত সেই সময়ৰ শিক্ষা ব্যৱস্থাকে দোষাৰোপ কৰি গৈছে।

৪.০৬ ব্যক্তিৰ যোগাযোগত ‘মোৰ জীৱনৰ সোঁৱৰণ’ৰ ভূমিকা

সাহিত্য যোগাযোগৰ উপযুক্ত গণ মাধ্যম। সাহিত্যৰ জৰিয়তে এজন মানুহৰ চিন্তা, ধ্যান-ধাৰণা, আদৰ্শ, দৃষ্টিভংগীৰ লগত আন এজন মানুহৰ পৰিচয় হ'ব পাৰে। ফলত পৰস্পৰ ওচৰ চাপি যোৱাত সুবিধা হয়। সাহিত্যত সেই মতে লেখক আৰু পাঠকৰ সম্পৰ্ক নিবিড় হৈ উঠে। ‘মোৰ জীৱন সোঁৱৰণ’ত প্ৰকাশিত লক্ষ্মীনাথ বেজবৰুৱাৰ চিন্তা ধ্যান ধাৰণাৰ লগত সমকালীন বা পৰৱৰ্তী সময়ৰ পাঠকৰ পৰিচয় ঘটে। ফলত ‘মোৰ জীৱন সোঁৱৰণ’ সমাজ সংৰচনাৰ প্ৰেৰণ হৈ উঠে।

৪.০৭ ‘মোৰ জীৱন সোঁৱৰণ’ৰ আধাৰত সমাজ সংৰচনা

সাহিত্যকে সমাজ সংৰচনাৰ

সম্পৰ্কেও সচেতনতা প্ৰকাশ কৰে। সাহিত্যিক সমাজৰ ভৱিষ্যত দৃষ্টা হৈ উঠে। নিকা আৰু সৎ সমাজ গঢ়াৰ লক্ষ্যৰ মহৎ সাহিত্যই সামাজিক দায়িত্ব পূৰণ কৰে। লক্ষ্মীনাথ বেজবৰুৱাৰ আত্মজীৱনীখনত বাস্তৱ জীৱনৰ অভিজ্ঞতা প্ৰকাশ কৰি সংস্কাৰিত ৰূপত সমাজ গঢ়াৰ আদৰ্শ প্ৰকাশ কৰি গৈছে। স্বাধীনতা, শিক্ষা, সামাজিক কু-সংস্কাৰ আদিৰ প্ৰতি সচেতন ভাৱে চিন্তা কৰি অসমৰ সমাজক সংস্কাৰৰ বাট দেখুৱাই গৈছে।

৫.০০ সামৰণি

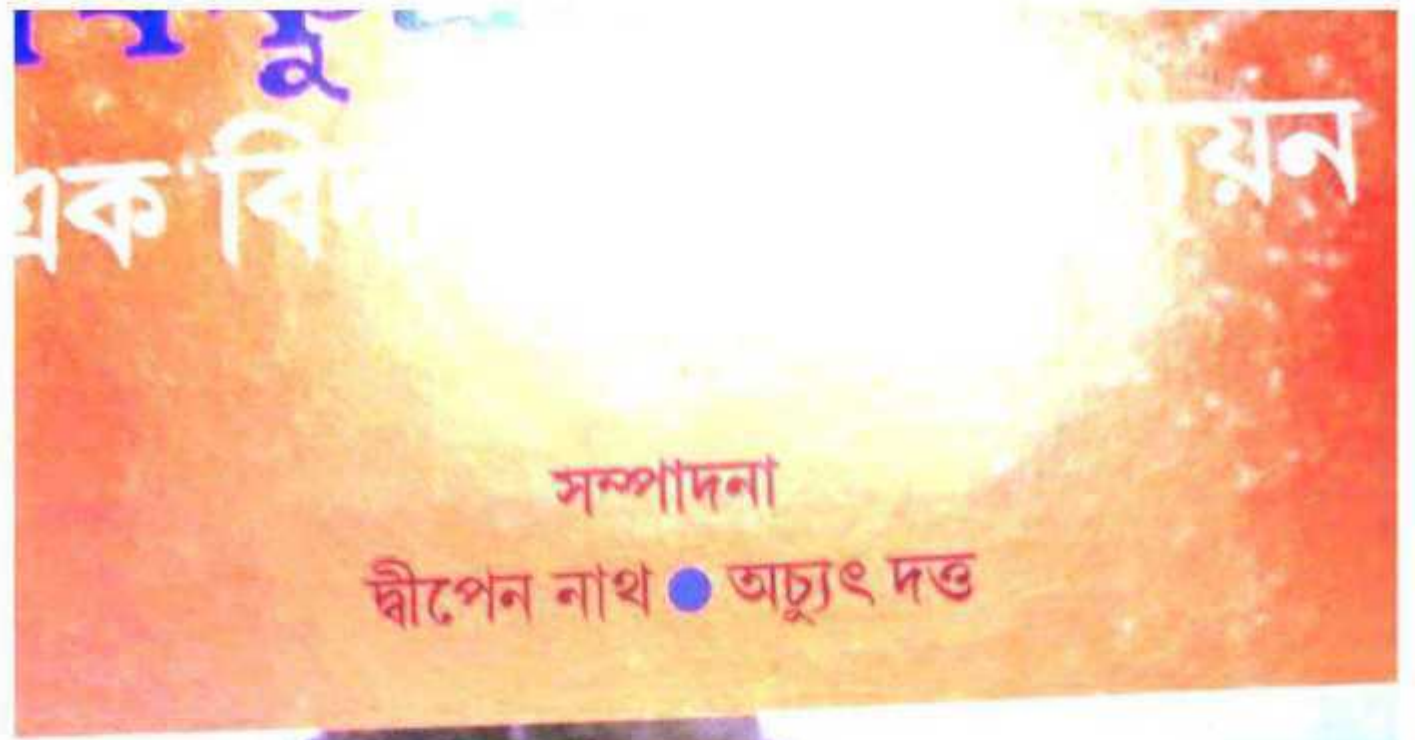
লক্ষ্মীনাথ বেজবৰুৱাৰ আত্মজীৱনী 'মোৰ জীৱন সোঁৱৰণ'ত ঊনবিংশ শতিকাৰ শেষ আৰু বিংশ শতিকাৰ আদিভাগৰ অসমীয়া মানুহৰ ধ্যান-ধাৰণা, চিন্তা, ৰুচিবোধ আদিৰ প্ৰকাশ ঘটিছে। প্ৰত্যক্ষভাৱে 'মোৰ জীৱনৰ সোঁৱৰণ' লক্ষ্মীনাথ বেজবৰুৱাৰ ব্যক্তিগত জীৱনৰ ইতিহাস হ'লেও প্ৰত্যক্ষভাৱেই আত্মজীৱনীখন সমকালীন অসমৰ জাতীয় জীৱনৰ ইতিহাসৰ একাংশ বুলি ক'ব পাৰি। বেজবৰুৱাৰ ব্যক্তিগত ৰুচি অভিৰুচি, ধ্যান-ধাৰণাৰ প্ৰকাশত সামাজিক গুৰুত্ব প্ৰতিপন্ন হৈছে। বেজবৰুৱাৰ সমকালীন অসমৰ খাদ্যাভাস, ৰীতি-নীতি, শিক্ষা, সংস্কৃতি, লোকবিশ্বাস, বিবাহ পদ্ধতি, বৌদ্ধিক চিন্তা আদি আটাইবোৰ দিশেই প্ৰকাশিত হৈছে। সমাজ বিশ্লেষণত 'মোৰ জীৱনৰ সোঁৱৰণ'ত লিখকৰ দৃষ্টি আৰু অনুভৱৰ সূক্ষ্মতা প্ৰকাশিত হৈছে। সমাজ শৃংখলাৰ বুনিয়াদো ৰচনা হৈছে। 'মোৰ জীৱনৰ সোঁৱৰণ'ত বেজবৰুৱাৰ ঘৰৰ মজিয়াসভাখনৰ পৰা সামাজিক শৃংখলাৰ আভাস পাব পাৰি। কুৰি পছিশজনে মজিয়াত বহি ভাতখোৱাৰ ঐক্য-সম্প্ৰীতি আৰু সকলো যথা সময়ত উপস্থিত হোৱা দিশটো সূক্ষ্মভাৱে নিৰীক্ষণ কৰিলে ইয়াত সামাজিক সংহতিৰ প্ৰসংগ জড়িত হৈ আছে বুলি অনুভৱ কৰিব পাৰি। সমাজতত্ত্বৰ আধাৰত বিশ্লেষণ কৰিলে বেজবৰুৱাৰ 'মোৰ জীৱনৰ সোঁৱৰণ'ত সমাজ বিশ্লেষণ, ঐতিহাসিক স্থিতি, সামাজিক সম্পৰ্ক, সমাজ সংৰচনা আদি দিশবোৰে আত্মজীৱনীখনক অনন্যতা প্ৰদান কৰাৰ লগতে লেখকৰ সমকালীন মানুহ আৰু যিকোনো যুগৰ পাঠকৰ লগত সম্পৰ্ক গঢ়ি আত্মজীৱনীখনে সামাজিক স্থিতিও সু-দৃঢ় কৰি আহিছে। সমাজতত্ত্ব অধ্যয়নৰ দিশত বেজবৰুৱাৰ 'মোৰ জীৱনৰ সোঁৱৰণ' এখন ঐতিহাসিক গুৰুত্ব সম্পন্ন গ্ৰন্থ ৰূপে বিবেচিত হয়।

পাদটীকা:

- ১ নীৰাজনা মহন্ত বেজবৰুৱা: সাহিত্য সমাজতত্ত্ব সিদ্ধান্ত আৰু প্ৰয়োগ, পৃষ্ঠা ৩৫-৩৬
- ২ লক্ষ্মীনাথ বেজবৰুৱা: মোৰ জীৱনৰ সৌৱৰণ, পৃষ্ঠা ৫০
- ৩ লক্ষ্মীনাথ বেজবৰুৱা: পূৰ্বোন্নিখিত, পৃষ্ঠা ৪১
- ৪ লক্ষ্মীনাথ বেজবৰুৱা: পূৰ্বোন্নিখিত, পৃষ্ঠা ৭৯
- ৫ লক্ষ্মীনাথ বেজবৰুৱা: পূৰ্বোন্নিখিত, পৃষ্ঠা ৮
- ৬ লক্ষ্মীনাথ বেজবৰুৱা: পূৰ্বোন্নিখিত, পৃষ্ঠা ১৯

সহায়ক গ্ৰন্থ:

- ১। নীৰাজনা মহন্ত বেজবৰুৱা : সাহিত্য সমাজতত্ত্ব সিদ্ধান্ত আৰু প্ৰয়োগ, বনলতা, প্ৰথম সংস্কৰণ ২০১১
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- ৩। লক্ষ্মীকান্ত মহন্ত : অসমীয়া সাহিত্য অধ্যয়ন, বনলতা, ডিব্ৰুগড়, ১৯৯১
- ৪। লক্ষ্মীনাথ বেজবৰুৱা : মোৰ জীৱন সৌৱৰণ, বনলতা, ডিব্ৰুগড়, ২০১১
- ৫। সত্যেন্দ্ৰ নাথ শৰ্মা : অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত, প্ৰকাশিকা- প্ৰতিমা দেৱী, গুৱাহাটী, সপ্তম প্ৰকাশ, ১৯৯৬



বিষ্ণুপ্ৰসাদ ৰাভা

এক বিদ্যায়তনিক অধ্যয়ন

সম্পাদনা
দ্বীপেন নাথ
অচ্যুৎ দত্ত



চিনামৰা মহাবিদ্যালয় শাখা সাহিত্য সভা আৰু প্ৰকাশন
কাব্যক্ষেত্ৰ, চিনামৰা, যোৰহাট-৮, অসম

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▣ দ্বিতীয় বকুৰা

সুন্দৰ আৰু সংস্কৃতিৰ সেৱক বিষ্ণুপ্ৰসাদ ৰাভাৰ জীৱন আৰু কৰ্মৰাজি অসম তথা অসমীয়াৰ জ্ঞাত। কিন্তু মহীকহ স্বৰূপ ব্যক্তিজনৰ ব্যক্তিত্ব আৰু কৃতিত্বৰ বিশেষ বিশ্লেষণ হৈছে বুলিব নোৱাৰি। মহান প্ৰতিভাধৰজনে অসমৰ কাৰণে কি কৰিছে যোৱা নাই! একেধাৰে গীতিকাৰ, সুৰকাৰ, চিত্ৰকাৰ, কবি, নাট্যকাৰ, অভিনেতা, গায়ক-বাদক, নৃত্যশিল্পী, সংস্কৃতিৰ গৱেষক, স্বাধীনতা সংগ্ৰামী, বিপ্লৱী, সুদক্ষ ক্ৰীড়াবিদ, ৰাজনীতিবিদ, সুবক্তা আদি অজস্ৰ গুণেৰে গৰিমামণ্ডিত ৰাভা অসম তথা অসমীয়াৰ বাবে গৌৰৱোজ্জ্বল জ্যোতিষ্ক।

বিষ্ণুৰাভা এজন মহানশিল্পী। সুন্দৰৰ পূজাৰী, সুৰৰ দেউল সজা ৰাভাই বিশ্বাস কৰিছিল যে জনতাই হৈছে শিল্পীৰ প্ৰেৰণাৰ উৎস। জনতাৰ মাজত সিঁচৰিত হৈ থকা সংস্কৃতিৰ ৰস গোটাই পুনৰ পৰিশোধিত কৰি বিলাই দিয়াই হৈছে শিল্পীৰ লক্ষ্য। নিষ্পেষিত, দলিত জনগণৰ মুকুতি সাধনেই শিল্পীৰ জীৱনৰ ব্ৰত। দৰিদ্ৰ জনগণৰ মুকুতিৰ পথ অনুসৰণ কৰি মাৰ্ক্সীয় দৃষ্টিভংগীত বিশ্বাস ৰাখি কাম কৰিবলৈ প্ৰতিজ্ঞাবদ্ধ হৈছিল। মাৰ্ক্স, লেলিন, মাও-জে-ডুঙৰ সাম্য-মৈত্ৰীৰ বাণীৰে অসমৰ জনগণৰ মুক্তিৰ প্ৰয়াস কৰি ভাৰতীয় কমিউনিষ্ট পাৰ্টিত যোগ্য নেতাৰ পৰিচয় দিব পাৰিছিল। কৃষক সমাজৰ শোষণ, নিৰ্যাতনৰ পৰা মুক্ত কৰিবলৈ ১৯৪৫ চনতে পলাশবাৰীত আধিয়াৰ আন্দোলনৰ জন্ম দিয়ে। কৃষকৰ আধিয়াৰ আন্দোলন ভাৰতৰ

ভিতৰত অসমত প্ৰথম।' ৰাভা এই কৃষক আন্দোলনৰ জৰিয়তে জনগণৰ হিয়াৰ আমঠু হৈ পৰে, যাৰ বাবে কোনো কোনো ঠাইত কৃষ্টিসভাৰ সভাপতি, কোনো কোনো ঠাই ছাত্ৰ সন্মিলনৰ বিশিষ্ট অতিথিকৈ ভাষণ দি অসমীয়া বাইজৰ দুৰৱস্থা আৰু কল্যাণ সাধনৰ সম্পৰ্কে জনগণক সজাগ কৰি তুলিছিল। তেওঁৰ কৰ্মৰাজিত নিহিত হৈ আছে সমাজৰ প্ৰতি থকা দায়িত্ববোধৰ উদ্যম, অংগীকাৰ আৰু চেতনাবোধৰ বুনুয়াদ। পৰিশ্ৰমৰ মৰ্যাদাক শক্তিকৈ গ্ৰহণ কৰিবলৈ শিকোৱা এগৰাকী প্ৰকৃত যুগনায়ক। ভোগবাদী, অৰ্থসৰ্বস্ব সমাজ ব্যৱস্থাৰ বিপৰীতে সমাজবাদৰ বাস্তৱিক দিশত চিন্তা-চেতনা জগাই তুলিবলৈ আৰু জনগণৰ মৌলিক অধিকাৰ যাতে খৰ্ব হ'ব নোৱাৰে, সাৰ্বজনীন সম্পদবোৰ পুঁজিবাদী আমোলাতন্ত্ৰই যাতে কাঢ়ি নিব নোৱাৰে, তাৰ বাবে ৰাভাদেৱে হাতেৰে সংগ্ৰামী বন্দুক তুলি ধৰিছিল। সেই একে হাতেৰে সাধাৰণ জনগণৰ ছবি আঁকিছিল, উদাত্ত কণ্ঠেৰে সহস্ৰ গীতেৰে হালোৱা-হজুৱা, নিচলা-শ্ৰমিকৰ লগত একেলগ হৈ নাচিছিল; গাইছিল জনতাৰ গান। ৰাভাদেৱে বৃটিছ আমোলাতান্ত্ৰিক ৰাষ্ট্ৰব্যৱস্থাক তীব্ৰ সমালোচনা কৰি জাতীয় লোক ঐতিহ্যৰ ভেটিত গণতান্ত্ৰিক সমাজবাদৰ কথা কৈছিল, যাৰ বাবে বাৰে বাৰে পুলিচৰ হাতত হাৰাশাস্তি আৰু কাৰাবাস খাটিবলগীয়া হৈছিল। জনগণক একত্ৰিত কৰি সজাগ কৰা, সেই সময়ৰ কৃষ্টি সভাৰ সভাপতি, বিশিষ্ট অতিথি আদি আসনৰ পৰা অসমৰ জনগণক আহুদিত কৰি, সংঘবদ্ধ কৰি মুক্তিৰ প্ৰয়াস কৰা ৰাভা দেৱৰ অভিভাষণসমূহৰ মূল্য কোনোগুণ কম নহয়। তেখেতৰ বিশাল প্ৰতিভাক বিশ্লেষণ কৰাৰ অনেক থল আছে। ৰাভা দেৱৰ জীৱনৰ সকলো দিশৰ পূৰ্ণাংগ চৰ্চা হ'বলৈ বহুত বাকী। আমাৰ আলোচনা পত্ৰিকাখনত কেৱল ব্যক্তি জনাৰ বিভিন্ন সংগঠনৰ মূলসভাৰ সভাপতি অথবা বিশিষ্ট আসনৰ পৰা বক্তব্য বাখি থৈ যোৱা অভিভাষণ সমূহক নিৰ্বাচন কৰা হৈছে। অভিভাষণ সমূহৰ জৰিয়তে সেই সময়ৰ অসমীয়া সমাজ, সামাজিক দায়িত্ববোধ, কৃষ্টিৰ বহনসনা বিভিন্ন দিশসমূহৰ অনুসন্ধান নিশ্চয় তেৰাৰ বহুমুখী চিন্তা আৰু আদৰ্শৰ প্ৰাসংগিকতা নিৰ্ণয় কৰিব।

স্বাধীনোত্তৰ কালৰ অসমৰ কৃষক আন্দোলনৰ ঘাই হোতা আছিল বিষ্ণু ৰাভা। ১৯৪৭ চনৰ ১৫ আগষ্টত ভাৰত স্বাধীন হ'ল। ইংৰাজ শোষণৰ অৱসান ঘটিল। ভাৰতৰ জাতীয় কংগ্ৰেছৰ হাতলৈ ক্ষমতা হস্তান্তৰিত হ'ল। দেশৰ জনসাধাৰণে বহু আকাংক্ষাৰ স্বাধীনতা পাই উৎফুল্লিত হ'ল যদিও শোষিত হৈ

দৰিদ্ৰতাৰ অৱসান আজি পৰ্যন্ত নহ'ল। মেহনতী জনতাৰ অৱস্থাৰ কোনো পৰিৱৰ্তন নহ'ল। দলিত-শোষিত জনগণৰ উন্নতিৰ আশাৰ মোহ ভঙ্গ ঘটিল। বিষ্ণুৰাভাকে ধৰি অনেকে একেমুখে চিঞৰিলে 'এই স্বাধীনতা মিছা।' সেয়ে শ্ৰমজীৱী, ভূমিহীন লোকৰ মাজত গঢ়ি তুলিলে বৃহৎ কৃষক আন্দোলন। ৰাভাই বিশেষকৈ নামনি অসমৰ জনগণক মহাজনৰ শোষণৰ বিৰুদ্ধে যুঁজিবলৈ সংগঠিত কৰিলে। ১৯৪৮ চনৰ জানুৱাৰী মাহত বঙৰাত কৃষক পঞ্চায়তৰ এখনি সন্মিলন অনুষ্ঠিত হয়। বিষ্ণুৰাভা এই সন্মিলনৰ সভাপতি আছিল। এই সন্মিলনতে কৃষক, জমিদাৰ, মহাজনৰ শোষণৰ পৰা মুক্তি লভাৰ কাৰণে মাটিৰ মালিকীস্বত্ব কৃষকক দিয়াৰ প্ৰস্তাৱ লোৱা হয়। 'নাঙল যাৰ মাটি তাৰ' ধৰ্মনিৰে চৌদিশ মুখৰিত হয়। সৰ্বহাৰা কৃষকসকলক নিজৰ অস্তিত্ব সম্বন্ধে জগাই তুলিলে-

“দুখীয়াৰ কলিজা নিগৰি লৱ।

টুপি টুপি তেজ শুহি শুহি পিৱ।

ৰুকি ৰুকি মঙহ চোবাই খাৱ

কুৰুকি হাড় কেইডালো চোবাৱ।

হুচিয়াৰ হুচিয়াৰ।

ধনী মহাজন জমিদাৰ।।”

ক'ৰবাত কৃষ্টি সভাৰ সভাপতি, কোনো ঠাইত সন্মিলনৰ সভাপতি, নিৰ্দিষ্ট বক্তা আদি হৈ দলিতৰ অধিকাৰ সম্পৰ্কে ৰাইজক সজাগ কৰিবলৈ ৰাভা উঠি-পৰি লাগিছিল। শোষণহীন, সম অধিকাৰ থকা সমাজ গঢ়াৰ লগতে অসমৰ জাতি-জনজাতিৰ মহামিলনৰ সৈঁতু সুদৃঢ় কৰিবলৈ যত্নৰ ক্ৰটি কৰা নাছিল।

বিষ্ণুপ্ৰসাদ ৰাভাৰ অভিভাষণসমূহ :

যোগেশ দাস আৰু ডাঃ সৰ্বেশ্বৰ বড়াৰ সম্পাদনাত প্ৰকাশ পোৱা 'বিষ্ণুপ্ৰসাদ ৰাভাৰ ৰচনা সম্ভাৰ'ত সন্নিবিষ্ট হোৱা অভিভাষণসমূহ এনেদৰে তালিকাভুক্ত কৰিব পাৰি-

- (১) অসমীয়া কৃষ্টিৰ চমু আভাস (১৯৪৫ চনত কনিহাত হোৱা বিহু উৎসৱৰ কৃষ্টি শাখাৰ সভাপতিৰ ভাষণ,
- (২) ইণ্ডো ছোভিয়েট কালছাৰেল ছ'চাইটি যোৰহাট অধিবেশনৰ মুখ্য অতিথিৰ ভাষণ।

- (৩) বংপুৰত অনুষ্ঠিত কৃষ্টি শাখাৰ সভাপতিৰ ভাষণ।
- (৪) সদৌ অসম ট্ৰাইবেল ছাত্ৰ সন্মিলন, খোৱাং কৃষ্টি শাখাৰ অভিভাষণ।
- (৫) সাহিত্য সভাৰ তিনিচুকীয়া অধিবেশনৰ কৃষ্টিশাখাৰ ভাষণ।
- (৬) ডিব্ৰুগড় মেডিকেল কলেজৰ উৎসৱ অনুষ্ঠানত দিয়া ভাষণ
(০৩/১১/১৯৬০)
- (৭) তেজপুৰ সাহিত্য সভাৰ অভিভাষণ।
- (৮) বঙ্গাপাৰা অখিল ভাৰতীয় চাহ-মজদুৰ সংঘৰ অধিবেশনৰ ভাষণ।
- (৯) তেজপুৰত অনুষ্ঠিত ববীন্দ্ৰ জয়ন্তীৰ অভিভাষণ।
- (১০) কলাগুৰুৰ শেষ ভাষণ (ওদালগুৰিত অনুষ্ঠিত বড়ো সাহিত্য সভাৰ বাবে
লিখি পঠিওৱা ৰূপ) (২৬/০২/১৯৬৯)

ৰাভাদেৱৰ ভাষণসমূহৰ বিশেষ মূল্য আছে। অসমৰ সমাজ জীৱনৰ আঁহে আঁহে প্ৰাণ সঞ্চাৰিত কৰিব পৰা সোণসেৰীয়া ভাষাৰ সফুঁৰা। আমাৰ আলোচনা পত্ৰত বিশেষকৈ কৃষ্টিশাখাৰ ভাষণসমূহৰ প্ৰসঙ্গই স্থান পাইছে। প্ৰতিখন অধিবেশন বা নিমন্ত্ৰিত অতিথিৰ বক্তব্যত শিল্পীমনসত্বা প্ৰকাশ ঘটিছে; লগতে আছে সৰ্বহাৰাৰ বাবে বহুমূলীয়া উপদেশ।

জাতীয় সংগঠক ৰূপে বিষ্ণুৰাভা :

বহুধা বিভক্ত গুণৰ অধিকাৰী বিষ্ণুপ্ৰসাদ ৰাভা এজন জাতীয় সংগঠক। ৰাভাই অসমৰ বিভিন্ন ভাষা-ভাষীৰ জনগোষ্ঠীৰ সংস্কৃতিৰ সমন্বয়ত বৃহৎ অসমীয়া জাতিৰ সপোন দেখিছিল। সেয়ে তেওঁৰ জীৱনৰ অন্যতম লক্ষ্য আছিল সমন্বয়ৰ প্ৰতীক অসমীয়া জাতি গঠন কৰা। নৃতাত্ত্বিক আৰু সমাজতাত্ত্বিক দৃষ্টিভংগীত অসম ভূ-স্বৰ্গ। কাৰণ ই বৈচিত্ৰ্যময়। এই জগতত যতবোৰ মানৱগোষ্ঠী আছে; জাতি-বৰ্ণ-ধৰ্ম সম্প্ৰদায় আছে অসমতো সেই সকলোখিনিয়েই আছে। বিষ্ণুৰাভাৰ বিভিন্ন ভাষণাবলী যেনে- কৃষ্টিৰ চমু আভাস, বংপুৰৰ ভাষণাবলী, ডিব্ৰুগড় মেডিকেল প্ৰাঙ্গণত দিয়া ভাষণাবলীত এনে ঐতিহ্যপূৰ্ণ বক্তব্যৰে অসমীয়া হৃদয় জিনিবলৈ প্ৰয়াস কৰিছে-

“মিকিৰ, মিছিং, কছাৰী, সোনোৱাল, মেচ, খাছি, নগা, লালুং, চুতীয়া,
গাৰো, ৰাভা, ডিমাচা, কুকি, চাওতাল, মনিপুৰী, দেউৰী, বড়ো, আহোম,
টাই, খামতি, মৰাণ, কোচ, কলিতা, ব্ৰাহ্মণ, কায়স্থ, ন-পমুৰা, ন-অসমীয়া-

এইসকল অসমবাসী। এইসকলক লৈয়ে গঢ়িব পৰা যায় অসমীয়া জাতি।”
(১৯৬০ চনৰ ৩ নবেম্বৰ, ডিব্ৰুগড় মেডিকেল কলেজ প্ৰাক্তনৰ ভাষণৰ কিয়দংশ)

বিষ্ণুৰাভাই বৃহত্তৰ অসমীয়া জাতিৰ অন্তৰ্ভুক্ত বিভিন্ন জনগোষ্ঠীক স্বকীয় জাতিৰ মৰ্যাদা দিছে। যি জনগোষ্ঠীৰ নিজা ভাষা আছে, কৃষ্টি-সংস্কৃতি আছে তেওঁলোকো একো একোটা জাতি। গতিকে এনে ক্ষুদ্ৰ জাতিৰ ভাষা, কৃষ্টি, সুবক্ষা আৰু বিকাশৰ সুযোগ নিদিলে বৃহত্তৰ অসমীয়া জাতি দুৰ্বল হ'ব। সেয়ে বাভাই অসমীয়া জাতিক সংগঠিত কৰিবলৈ মাত মাতিছিল।

বিষ্ণুৰাভাই কুৰি শতিকাৰ সাম্ৰাজ্যবাদী আৰু আমোলাতাত্ত্বিক শক্তিৰ পৰা জনসাধাৰণক বচাবলৈ উঠি পৰি লাগিছিল। তেওঁ দেশীয় পুঁজিপতি আৰু বৃটিছ সাম্ৰাজ্যবাদৰ পৰা অসমীয়া জাতিক বচোৱাৰ বাবে অসমীয়া কৃষ্টি শীৰ্ষক অভিভাষণত কৈছে—

কুৰি শতিকাৰ সাম্ৰাজ্যবাদীৰ যি ধুমুহা বলিছে, ধনতাত্ত্বিকতাৰ বিজয় বৈজয়ন্তী ধ্বজা উৰিছে, সেই ধনতাত্ত্বিকতা আৰু সাম্ৰাজ্যবাদৰ হেঁচাত অসমীয়া গাঁৱলীয়া, দুখীয়া, হজুৱা, হালোৱা বাচি থাকিবনে? যদি অসমীয়াৰ এই দুখীয়া শ্ৰেণী মৰে, তেন্তে অসমীয়া জাতিও মৰিব। লগে লগে লয় পাব অসমীয়া কৃষ্টি, অসমীয়া সংস্কৃতি আৰু অসমীয়া সভ্যতা। এই কৃষ্টি, এই সংস্কৃতি, এই সভ্যতা বাচিবই লাগিব। নিষ্পেষিত, নিৰ্যাতিত, নিপীড়িত দুখীয়া অসমীয়াক বচাব হ'লে, বচাব লাগিব বিপ্লৱৰ যোগেদি। সেই ধনীসকলৰ বিপক্ষে যুঁজি; যি ধনীৰ কোনো জাতি নাই, সমাজ, ধৰ্ম নাই।”

বিষ্ণুৰাভাই যি অসমীয়া জাতিৰ কথা কৈছিল—

সেই জাতি হ'ল “অসমৰ সৰ্বস্তৰৰ, সৰ্ববৰ্ণৰ জাতি।”

বাভাই অসমীয়া কৃষ্টিৰ চমু আভাস নামৰ অভিভাষণত আন এক অনুভৱ হ'ল—

“অসমীয়া জাতিক আজি নিৰ্যাতিত নিষ্পেষিত দুখীয়া গাঁৱলীয়া কৃষক-বনুৱা অসমীয়াইহে জীয়াই ৰাখিছে আৰু তেওঁলোকৰ হাততেই সুৰক্ষিত হৈছে অসমীয়া কৃষ্টি, সংস্কৃতি আৰু সভ্যতা।”

কৃষ্টি-সংস্কৃতি মহীয়ান কৰি এটা জাতি গঠন কৰা সম্পৰ্কত বিষ্ণুপ্ৰসাদ বাভাৰ এনে উপলব্ধি সময় সাপেক্ষ আছিল। বৰ্তমানেও তেওঁৰ মন্তব্যৰ প্ৰাসঙ্গিকতা



ছে। আজি আমাৰ সমাজৰ বৰঘৰত ঘূণে ধৰা দেখিবলৈ পোৱা গৈছে। এটা বৃহৎ
সমীয়া জাতি গঠন কৰা বিষ্ণুৰাভাই কৈছিল-

“অসমৰ বুকুত বৈচিত্ৰ্যৰ মাজত ঐক্য দোলেৰে গাঁথি,
দুনাই শক্তিশালী জাতি গঢ়োঁ। শক্তিশালী অসম গঢ়ি
সমন্বিত শক্তিতে সুন্দৰতম ন-অসমীয়া সংস্কৃতি বচোঁ।”

সংস্কৃতিৰ পূজাৰী বিষ্ণুৰাভাঃ

বিষ্ণুপ্ৰসাদ ৰাভা আছিল হাড়ে-হিমজুৰে কলাকাৰ। তেওঁৰ কলা-চিন্তা
বিশ্ববিখ্যাত শিল্পী পল ৰবচন আৰু সংস্কৃতিৰ তাত্ত্বিক ক্ৰীষ্ট'ফাৰ কড্‌ৱেলৰ ধাৰণাৰ
লগত মিল আছে। পল ৰবচনে শ্ৰমজীৱী জাতিৰ জীৱনৰ সৈতে সংস্কৃতি আৰু
সামাজিক চৰিত্ৰ জড়িত হৈ থাকে বুলি কৈছে। জাতি এটাৰ সামাজিক মান নিৰ্ণয়কাৰী
অৰ্থনৈতিক অৱস্থাৰ কথাও স্বীকাৰ কৰিছে। আনহাতে ক্ৰীষ্ট'ফাৰ কড্‌ৱেলৰ মতে
সংস্কৃতি অৰ্থনৈতিক উৎপাদন ব্যৱস্থাৰ সৈতে সম্পৰ্কমুক্ত।

বিষ্ণুপ্ৰসাদ ৰাভাৰ চিন্তাতো একে শ্ৰমজীৱী জনসাধাৰণৰ অৰ্থনৈতিক
অৱস্থাই যথেষ্ট গুৰুত্ব লাভ কৰিছিল। তেওঁৰ কৃষ্টিৰ পথাৰখন চহাই নতুনৰ বীজ
ৰোপণ কৰিব বিচাৰিছিল। সেই সময়ৰ অসমৰ সংগঠন ব্যৱস্থাত কৃষ্টি শাখাৰ জৰিয়তে
সভা-সমিতি পাতি সভাপতিৰ আসনৰ পৰা জনসাধাৰণক সাম্ৰাজ্যবাদী বৃটিছ আৰু দেশৰ
মধ্যভোগী শ্ৰেণীৰ শোষণৰ কথা বুজাব বিচাৰিছিল। বিভিন্ন অভিভাষণত কৃষ্টিৰ স্পষ্ট
সংজ্ঞা দাঙি ধৰি কৈছে-

“মানৱৰ বাস্তৱ প্ৰয়োজনত যাৰ জনম, মানুহৰ জীৱন
সংগ্ৰামত যি শক্তি জীৱন যাত্ৰাৰ উদ্দেশ্য
সিদ্ধিত যি মুকুতি, সেইটোহে আচল কৃষ্টি,
প্ৰকৃত সংস্কৃতি [Real] কালচাৰ।”

(বিষ্ণুপ্ৰসাদ ৰাভাৰ ৰচনা সম্ভাৰ, ২য় খণ্ড, কৃষ্টি, পৃ.১০৮৯)

আকৌ কৈছে- “কৃষ্টিৰ যেতিয়া সংস্কাৰ হয়, সেই সংস্কৃত কৃষ্টিয়েই হয়
সংস্কৃতি আৰু সেই সংস্কৃতিৰ যেতিয়া বৈদেশীয় মীনাৰ ছাব পৰে, সেই মীনাকৃত
সংস্কৃতিয়ে হয় কালচাৰ। সেই কালচাৰে আদিম কৃষ্টিৰ ডিঙি চেপি মাৰিব খোজে।
এই কৃষ্টিৰ মৃত্যু হয়। ই ৰূপান্তৰ নহয়।”

(বিষ্ণু প্ৰসাদ ৰাভাৰ ৰচনা সম্ভাৰ, বংপুৰীয়া ৰাইজলৈ, পৃ.১১০১)

স্পষ্টভাষাত ৰূপান্তৰৰ কথা কৈছে। ৰূপান্তৰে জগত ধুনীয়া কৰে।

“যি জাতিৰ কৃষ্টি-সংস্কৃতি প্ৰগতিশীল নহয়, সেই জাতিৰ জীৱন যাত্ৰাও স্থিৰ হয়। কৃষ্টিৰ শক্তি মহান, প্ৰগতিশীল কৃষ্টিৰ... মানুহৰ সৃষ্টিৰ মূল প্ৰেৰণা হ’ল প্ৰকৃতিৰ বিৰুদ্ধে বিদ্ৰোহ। দাসত্বৰ পৰা মুক্তি। ই মানুহৰ সহজসাধ্য মুক্তি-স্বাধীনতাৰ সাধনা, এই সাধনাই হৈছে মানুহৰ জীৱিকা প্ৰয়াস আৰু মানুহৰ জীৱিকা প্ৰয়াসেই হৈছে কৃষ্টি-সংস্কৃতি বা কালচাৰৰ মূল মন্ত্ৰ।”

(বিষ্ণু প্ৰসাদ বাভাৰ ৰচনা সম্ভাৰ, বংপুৰীয়া বাইজলে, পৃ.১০৮৯)

বাভাৰ ভাষণসমূহৰ মাজেদি আমাক এই শিক্ষাই দিয়ে যে কৃষ্টি আৰু সংস্কৃতি মানুহৰ দৈনন্দিন জীৱন যাত্ৰাৰ লগত ওতঃপ্ৰোত ভাবে সম্পৰ্কযুক্ত। অসমৰ সংস্কৃতিৰ সাধক লীলা গগৈৰ মতে “সংস্কৃতি শব্দ নিষ্পন্ন হৈছে সম্+কৃতি। কৃতি, কৰ্ম। যি শিল্পত সম্যক সৃজনীশীলতা আছে, সৌন্দৰ্য্য আছে, মানৱতা আছে, সিয়েই সংস্কৃতি।”

মুঠতে শ্ৰমভিত্তিক যি গণ-সংস্কৃতি সেয়াই হ’ল প্ৰকৃত সংস্কৃতি। শ্ৰমজীৱী জনগণে গণ-সংস্কৃতি আহৰণ কৰে লোক সংস্কৃতিৰ পৰা। ধনতান্ত্ৰিক সমাজ ব্যৱস্থা আৰু ভোগবাদী জীৱন প্ৰণালীৰ সৈতে জড়িত পণ্য সংস্কৃতিৰ [Mass Culture] স্থান গণ সংস্কৃতিত নাই। সেয়ে গণ-সংস্কৃতিয়ে যুগে যুগে জগৎগণক প্ৰেৰণা যোগাই আহিছে। মানুহক সুস্থ আৰু সংগ্ৰামী জীৱন-যাপনত সমল যোগাইছে।

বাভাৰ ভাষণ প্ৰাঙ্গণত বিশিষ্ট জনৰ দৃষ্টিভংগীঃ

১৯৪৬ চনৰ নবেম্বৰ মাহত পলাশবাৰীত পোন প্ৰথমবাৰৰ বাবে অসম ভিত্তিত অনুষ্ঠিত হোৱা কৃষক পঞ্চায়তৰ সন্মিলনত ভাৰতৰ খ্যাতনামা মুক্তিযোদ্ধা চৌকত ওচমানি সভাপতি আছিল। সভাত বিষ্ণুবাভাই বহু কষ্ট কৰি অসমৰ নানা জাতি-জনজাতিৰ বাবে বহনীয়া কৃষ্টি প্ৰদৰ্শন কৰি ভূয়শী প্ৰশংসা লাভ কৰিছিল।

□ ১৯৪৫ চনৰ অসম প্ৰাদেশিক ছাত্ৰ সন্মিলনৰ মুখ্য অতিথি হিচাপে দিয়া বাভাৰ ভাষণ শুনি বিশিষ্ট শিক্ষাবিদ পণ্ডিত হুমায়ুন কবিৰে ভূয়সী প্ৰশংসা কৰে।

□ ১৯৪৬ চনত গোৱালপাৰাত বহা অসম প্ৰাদেশিক ছাত্ৰ সন্মিলনৰ ষষ্ঠ বাৰ্ষিক অধিবেশনৰ সভাপতি আছিল বিষ্ণুপ্ৰসাদ বাভা। দ্বিতীয় দিনাৰ সভাপতি আছিল বিশ্বকবি ৰবীন্দ্ৰনাথ ঠাকুৰৰ ভতিজাক সৌমেন্দ্ৰনাথ

ঠাকুৰ। ভাৰতৰ বিখ্যাত কমিউনিষ্ট নেতা সৌমেন্দ্ৰনাথ ঠাকুৰে বিষ্ণু ৰাভাৰ ভাষণ শুনি কৈছিল- “বিষ্ণুপ্ৰসাদ ৰাভাৰ নিচিনা সৰ্বগুণী মহান ব্যক্তি এজনক ভাৰতৰ সীমাৰ ভিতৰতে আবদ্ধ নাৰাখি বিশ্বৰ সংস্কৃতিৰ দৰবাৰত অসমৰ বাবে বৰণীয়া সাংস্কৃতিক অমূল্য সম্পদ প্ৰদৰ্শন কৰাৰ দায়িত্ব দি পঠাব লাগে।”

□ ‘কলাগুৰু’ উপাধিৰে বিভূষিত শিল্পীজনাক লৈ কৰা কিছু মন্তব্যৰ প্ৰসঙ্গত দধি মহন্তদেৱে উল্লেখ কৰিছে যে - “ৰাভা কলাৰ প্ৰচলিত ধাৰাৰ কলাগুৰু নাছিল। ৰাভা আছিল কলাক উদ্দেশ্যধৰ্মী অৰ্থাৎ সমাজ বিবৰ্তন কলাৰ ভূমিকা ৰূপায়ণ কৰা সংগ্ৰামী জাতিৰ শিল্পী। কলাৰ কাৰণেই ৰাভাই কলা সাধনা কৰা নাছিল। ৰাভাৰ কলা সাধনাৰ চালিকা শক্তি আছিল সমাজ তত্ত্বৰ দৰ্শন আৰু তাৰ অভিমুখে সমাজক আগবঢ়াই নিয়াৰ ক্ষেত্ৰত নিজকে বিলীন কৰি দিয়া স্বাধীনতাৰ পিছত সংগ্ৰামী সকলৰ সেনানী।”

□ ১৯৪৫চনৰ এপ্ৰিল মাহত ৰঙিয়া ছাত্ৰ সন্মিলনৰ কৃষ্টি শাখাৰ সভাপতিৰ আসনৰ পৰা দিয়া ভাষণটো আছিল পাণ্ডিত্যপূৰ্ণ। অসমীয়া কৃষ্টিৰ আঁতিগুৰি মাৰি দিয়া (লিখিত) ভাষণটো পাছত গোপাল দাস দেৱে ‘অসমীয়া কৃষ্টিৰ চমু আভাস’ নামে প্ৰকাশ কৰে। ৰাভাদেৱৰ এইখনেই প্ৰথম প্ৰকাশিত পুথি।

অসমৰ জাতীয় জীৱনৰ পুৰোধা ব্যক্তি বিষ্ণু প্ৰসাদ ৰাভাই ১৯০৯ চনৰ

৩১ জানুৱাৰীত অসম মূলুকত জন্মগ্ৰহণ কৰি অসমীয়াক কৃতার্থ কৰি থৈ গ’ল। জীৱনটোত নানা ঘাত-প্ৰতিঘাতেৰে কেৱল অসমীয়াৰ বাবে চিন্তা কৰি কাম কৰি যোৱা সংগ্ৰামী সত্ত্বা, সংস্কৃতিৰ ধ্বংসাত্মকতাৰ বিষয়ে থাওকতে আলোচনা কৰি শেষ কৰিব নোৱাৰি। তেওঁৰ জীৱনটো কলা-সংস্কৃতি, শ্ৰম আৰু সংগ্ৰামৰ অপূৰ্ব সম্বন্ধৰ অপূৰ্ব নিদৰ্শন। কলা আৰু সংস্কৃতিৰ দিশত এগৰাকী সব্যসাচী। গতিকে বিষ্ণুপ্ৰসাদ ৰাভাক কেৱল ‘কলাকাৰ’ বা ‘কলাগুৰু’ হিচাপে গ্ৰহণ নকৰি এগৰাকী প্ৰগতিশীল আৰু দূৰদৃষ্টি সম্পন্ন কলাত্মক, নমস্য ব্যক্তিকৰূপে গ্ৰহণ কৰা উচিত।

প্ৰসঙ্গটোকা :

১. বিষ্ণুপ্ৰসাদ ৰাভাৰ ৰচনা সম্ভাৰ, দ্বিতীয় খণ্ড, পাতনি
২. ঐ



বিষ্ণুপ্ৰসাদ বাভা : এক বিদ্যায়তনিক অধ্যয়ন

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Amal Jyoti Chiring

"In the teaching of geography and history a sympathetic understanding (should) be fostered for the characteristics of the different peoples of the world, especially for those to whom we are in the habit of designating as "primitive."



Albert Einstein



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THE TRADITIONAL FESTIVALS OF MIZO TRIBES OF MIZORAM

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Our North- East India is the homeland of many tribes having their different indigenous culture , tradition and identity . Mizoram is such a sister state of North-East India with some traditional festivals of Mizo tribes having their own identity .

Different scholar defined about “tribe” differently. Such as——
Hoebel(1949): “A tribe is a social group speaking a distinctive language or dialect, possessing a distinctive culture that makes it off from other tribes.”
Piddington(1956): “A tribe is a group of people speaking a common dialect, inhabiting a common territory and displaying a certain homogeneity in their culture.”

Andre Beteille(1960): “A tribe is in an ideal stage , a self contained unit . It constitute a society in itself.”

R.pachauau summarised the definition of tribe as——”A group of people speaking common language , observing uniform rules of social organization and working together for a common purpose such as —trade , agriculture or welfare. Other typical characteristics include a common name ,a contiguous territory,a relatively uniform culture or way of life and tradition of common descent.”

... can say that Mizo is a ideal tribe of Mizoram with their own homeland Mizoram, a common dialect Mizo, social organization, slash and burn or shifting agriculture type , agrarian type culture or way of life, tradition etc.

The word Mizoram derives from two native words "Mizo" means "the native inhabitants" and "Ram" means "the land or the land of Mizos." On the other hand the word "Mizo" is consisting two native word "Mi" means people and the "Zo" means "hill" or the hill man. B.Lalthangliana says "Zo" may also means "cold region." Therefore Mizo may signify "the men of cold region."

Geographically Mizoram is located in the Southern most corner of North-East India bordering by Manipur, Assam and Tripura state and it is bounded by two foreign countries Myanmar and Bangladesh also. Its latitudinal extentions is found from 21p 562 North latitude to 24p 312 North lat. Its longitudinal extension is found from 92p 162 East longitude to 93p 262 East long. The tropic of cancer is passes through the middle of the state.

Mizoram was elevated to the status of a full state under Mizoram Act 1986 and it became the 23rd state of India on February 1987. It is second least populous state of India having total population 1091014 (2011 census). The mongoloids group of people of Mizoram is known as Mizo tribes having their sub tribes Kukies or Kuki chin (Biate and Hrankhol), Lusei, Paite, Lai Mara, Ralte, Hmar, Thadou, Shendus and several others. They speak Mizo language and write in Roman script. Their official languages are Mizo, English and Hindi and their literacy rate is 90.58% (2011 census) and second position in India.

On the other hand the topography of the Mizoram is almost hilly with the average height 1000 metres in the West and 1300 metres in the East

rainfall 254 cm annually. So the monsoon season (May to September) is found in Mizoram influencing heavily rainfall and the temperature is found 20p to 29p c° in summer season and 7p c° to 22p c° in winter season. Due to mountainous topography the climate of Mizoram is found mild and pleasant. The agriculture of Mizoram is mainly jhuming slash and burn or shifting type with poor crop yield. The Mizo people planted ginger, maize, paddy, potato, tuber etc.

Festivals of Mizoram: There are several types of festivals found in the Mizo society; viz. The chapchar Kut, The thalfavang Kut, The mim Kut, The pawl Kut. All these kuts are related to an agricultural activity of a jhuming cycle in a year. Therefore they may be called mainly agricultural festivals also.

The Chapchar Kut: The Chapchar Kut is celebrated in spring season (February / March) just before jhuming started and the jhuming land is cut and burnt for a new crop. It is a major festival of Mizos, mostly anticipated by youth with colourful dresses and they involved with dancing and feasts. The word 'Chap' means cutting, 'char' means dry and 'kut' means festival. So it is an agricultural festival related to jhum cycle and it is celebrated in the end of February or in the beginning of March annually. Therefore it is a spring festival of Mizos by using Cheraw dance and traditionally made decorated Shirt called Kowrchei and Thangchhuah (girl dresses) during dance time. The boys beat bamboo pipe and the girl dance among these bamboo pipe. Cheraw dance is a beautiful dance with traditional identities of Mizos. Another important dance used in Chapchar Kut is Chai dance.

Origin of Chapchar Kut : The origin of Chapchar Kut is related to a nice legend. One fine morning in spring the chief of Suaipui gathered his village braves to a hunting expedition in a deep animal infested forest, taking their

flint-lock muskets, spears, daos, locally made gun powder and rice stock. The villagers anxiously waited with expectancy for their successful return which will be followed by feasting with meat, drinking of rice beer and general rejoicing. The village women were even more anxious, because they would then make ear-rings, hair combs and such other ornaments out of the ivory bones and teeth of the big games they be bringing home. So they prepare rice beer (Zu) to the hunters. But unfortunately the hunters returned to their village with empty handed and they saw their villagers waited to them with great expectancy. At the moment the worthy young chiefs save them by arranging a feast with pork, fowl meat and Zu. All people had singing and clapping of hands and dancing of Chai dance in a circle. The entire community enjoyed the festival and young boys and girls prepared to marry making. This festival was called Chapchar Kut and Mizo people celebrate it annually. That period was nice spring season not very cold nor hot. Trees begin to bear new leaves and wild beasts and birds begin to welcome the season and it is the leisure time of hard working Mizo Jhumias and they celebrate their Chapchar Kut festival for the satisfaction of Pathian (God of protection) to save their lives before starting their Jhuming. Because this time accidents occur easily.

In course of time Chapchar Kut is celebrated in all the Mizo villages for four to six days with specific emphasis or programmes for each day in a normal order.

Chapchar Kut through time : During British period, the Christianity came to Mizoram since 1894 through Missionaries. Within a few years many Mizos embraced the new religion. The Presbyterian and Baptist Church strongly discouraged their members from taking part in any of the Kuts and cultural activities perhaps these activities would hold them and pull them back to their old pagan ways. Gradually Mizos tradition was going to die for such hardship. But major people choose to walk freely on the green field of culture.

with rolling hills, longitudinal river valleys and lakes of Tertiary formation. The plains are very small and found here and there.

The climate of Mizoram is moist tropical to moist sub tropical with average rainfall 254 cm annually. So the monsoon season (May to September) is found in Mizoram influencing heavily rainfall and the temperature is found 20p to 29p cg in summer season and 7p cg to 22p cg in winter season. Due to mountainous topography the climate of Mizoram is found mild and pleasant.

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Truly speaking the Kuts of Mizo tribes is a mirror of Mizo culture, tradition and society ; which may be developed in a special geographical environment in Mizoram and Kuts reflects the man nature relationships of Mizo tribes to their environment and the evolution or changing nature of them through time, religion and education are found. But man nature relationship is a true and real one.

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The north-eastern region of the country receives enormous resources from the nature. The region is amply endowed with physiographic pattern and climatic variation. The region receives huge of the summer south-west monsoon's rainfall that usually lasts between May to September, in comparison to rest of the country. So the climate of the region is exceptionally favorable for the growth of natural resources.

The North-Eastern Region of India is basically agro-based. However, the region is not developed agriculturally. Similarly, the NER still continue to be industrially the most backward region in the country. An effort is made to place before geographers, hydrologist, policy makers, engineers and professional in the fields of socio-economic development. Thus, the book contains certain aspects relating to geo-economic importance, problems, remedial measures as well as prospects of development of the region.



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Dr. Niranjan Bhattacharjee
Dr. Dipendra Kr. Sarmah

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Dr. Dipendra Kr. Sarmah



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LAND USE LAND COVER CHANGE ASSESSMENT OF TITABOR AREA OF JORHAT DISTRICT, ASSAM USING GEOINFORMATICS TOOLS

Rana Bora

Abstract

The use of technology of Geoinformatics has played a crucial rule in Land Use Land Cover (LULC) studies. Therefore the data derived through this technique may help the planners and decision makers of a particular area. The tools have been found very much useful and cost effective in evaluating the data of the study area. An attempt is made in this paper to asses changing pattern of LULC of Titabor area Jorhat, Assam within a gap of 40 years i.e. from 1971 to 2011 using Geoinformatics tool. The status of the Agriculture, water, forest, wasteland etc. is evaluated using these tools. The ground truth for the Remote Sensing data has been taken of the said categories in some known locations and the categories are finalized on the basis of this ground truth. It has been observed that there is general decrease of land resources in agriculture, forest, waterbody etc. and increase in built-upland, degraded forest etc. This kind of dynamism in the land and water resource has led to the problem of environmental degradation and other socio-economic change. The change in the pattern of LULC has also created tremendous pressure on agricultural land with the rise of population in this area.

Introduction

The declining per capita land availability in India is posing serious pressure on environment, food and socio-economic security. But physical and socio-economic development of a region is mainly related with this component of nature. Unplanned and over exploiting activities of human being on land results change in land use patterns, degradation of forest

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The Research Wing:
A Research Forum of Chemistry and History Department
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ILLUMINATION 1

ILLUMINATION

**A Multidisciplinary Book on
Science and Humanities**



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Mridula Neog
Lakhya Pratim Nirmolia

The Research Wing:

A Research Forum of Chemistry and History Department
Kakojan College, Jorhat, Assam (India)

**SABDA
PRAKASH**

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ILLUMINATION

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Destruction of Bamboo and Its Impacts on Biodiversity a case study of Titabar sub-division, Jorhat, Assam

Daisee Borpatra Gohain.
Assistant Professor,
Deptt. Of Geography.

ABSTRACT:

Natural green cover is very essential for lives survival over the earth surface. Plant supported human lives and various kinds of birds and animal. Destruction of plant species is the loss of biodiversity and it leads to loss of habitat of birds and animals. Bamboo is a kind of renewable natural resource which is found in the Tropical Rain Forest region. In Titabar Sub-division of Jorhat

District, where people mostly used to cut bamboo unscientifically for various purposes. There are various types of bamboo and bamboo supported birds and animals found in this region. Therefore unscientific cutting of bamboo is going to be endangered for bamboo species and loss of habitat of local birds and animals. The study is used to know whether the new plantation of bamboo is essential in this local environment for a sustainable earth.

INTRODUCTION:

Loss of biodiversity is a serious problem of present world. Bamboo is a indigenous forest resource of Assam which may be called "green gold". It is a tallest herb of Tropical Rain Forest and Sub Tropical Monsoonal Forest. Titabar Subdivision is fall in generally Sub Tropical Monsoonal Climatic Region where there are four main seasons are found viz. Pre Monsoon, Monsoon, Retreating Monsoon and winter season. The average annual temperature is found 24^o C and the average annual rainfall is found 1860 mm. The soil types of this region are mainly alluvial. The old alluviums are found in the North and the new alluviums are found in the south. In this environment various kinds of bamboo like Bhaluka , Jati , Bijuli , Mokal , Muli , Kotoha etc. and bamboo supported birds like dove , jungle fowl , woodpecker , cuckoo , bulbul etc. and animals like fox , wildcat , monkey , squirrel , mongoose , rat etc. and different kinds of reptiles like lizards , black craits, Bengal monitor etc. are found . The unscientific cutting of bamboo is going to endangers for bamboo species, local birds and animals.

Bamboo is a multipurpose forest resource that has immense potentiality in the industrial and domestic applications. Thus bamboo can support human lives.



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Recent Political Theory

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POLITICAL SCIENCE
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UNIT 14 : NATIONALISM-MEANING AND NATURE

UNIT STRUCTURE

- 14.1 Learning Objectives
- 14.2 Introduction
- 14.3 Meaning of Nation
- 14.4 Development of Nationalism
- 14.5 Kinds of Nationalism
- 14.6 Factors of Nationalism
- 14.7 Let Us Sum Up
- 14.8 Further Reading
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14.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the meaning of a nation
- discuss the development of nationalism
- discuss the kinds of nationalism
- explain the factors of nationalism.

14.2 INTRODUCTION

Nationalism is a political phenomenon which exists in many forms and has been interpreted differently by different scholars. The word 'nationalism' is derived from the English word 'nation' which is derived from the Latin word 'natio'. To understand nationalism it is crucially important to understand the concept of 'nation'.

Although now a days it is very common to find a misuse of nation and state as interchangeable concepts, yet we find that there are numerous national groups without a defined state and there are numerous states composed of several national groups without a defined national identity. For instance in the United States, nation usually refers to the whole country instead to a specific national group. On the other hand, in some parts of the world there are various national groups that have been fighting for many years in the name of a particular nation despite the existence of a governing state. Thus nation and state should be analyzed separately which display distinct political conditions and different qualitative and quantitative differences. However state and nation are co-related and co-exist. A state can be considered as a political and legal entity with the power to require obedience and loyalty from its citizens. From this point of view the state is a source of legitimacy capable of creating or representing a nation with a national identity.

14.3 MEANING OF NATION

Nation is described as an extensive aggregate of persons so closely associated with each other by common descent, language or history, as to form a distinct race or people, usually organized as separate political state and occupying a definite territory. This refers that common descent, language, history, a separate political state are some of the characteristics which distinguish a nation. A nation is a group of people with a feeling of solidarity among themselves and a sense of distinctness from others. This refers that the word nation refers to a group of people who permanently reside in a definite territory and share the past history and prepare for the same future. In this sense a group of people residing in a definite territory may not come out from same descent, race, language or religion but if they feel emotional attachment among themselves they can constitute a nation. Thus if the word nation implies the people of a definite territory the word nationalism refers to the feeling of solidarity and togetherness among themselves.

According to Snyder, "nationalism, a product of political, economic, social and intellectual factors at a certain stage in history, is a condition of mind, feeling or sentiment of a group of people living in a well-defined geographical area speaking a common language, possessing a literature in which the aspirations of the nation have been expressed, attached to common traditions and common customs, venerating its own heroes and in some cases having a common religion."

Hans Kohn says, "Nationalism is a state of mind permeating a large majority of people and claiming to permeate all its members. It recognizes the state as the ideal form of political organization and the nationality is the source of all creative cultural energy and economic well-being. The supreme loyalty of man is therefore; due to his own loyalty, as his own life is supposedly rooted in and made possible by its welfare."

14.4 DEVELOPMENT OF NATIONALISM

The word 'nationalism' is derived from the English word 'nation' which is derived from the Latin word 'natio'. The concept of nationalism which we use in the present sense can be traced back to the 17th and 18th centuries. Especially the French revolution and the American war of independence greatly contributed towards the development of the concept of nationalism. During this period the principles of democracy and self-determination spread the spirit of group consciousness which ultimately have broadened the idea of nationalism.

During the nineteenth century nationalism emerged in a constructive way. According to Prof. Kohn, "nationalism originated in Western Europe in the seventeenth and eighteenth centuries, but that it did not become a general European movement until the nineteenth." During this time several revolutions took place. In post 1815 (Vienna of Congress) period several new nations emerged. In 1830, the Greece and Serbia were created. In 1830, Belgium became a new state. Towards the end of nineteenth century formation of military alliances, competitions for establishing new colonies paved the way to the First World War.

The First World War provided the first impetus to nationalism. During this period several new states emerged as a result of disintegration of Austria-Hungary Empire. The national movement in Asia and Africa received greater impetus and claim for freedom grew stronger in a number of countries. During the inter-war period totalitarian nationalism gained strength. Fascism grew in countries like Italy, Germany, Japan and Spain. At the same time communism gained ground in Soviet Union.

In the subsequent periods nationalism spread all over the globe. Most of the countries gained freedom from the control of colonial powers. Nationalism got new dimension with the demand for equal economic and educational opportunities for all members of the national group. Nationalist movements with active participation of people and demand for welfare of the underprivileged sections of the society gained new height.



CHECK YOUR PROGRESS

Q 1 : The word 'natio' is derived from which Latin word ?

Q 2 : Fascism grew in countries like Italy, Germany, Japan and Spain. (True/False)

14.5 KINDS OF NATIONALISM

Different scholars have offered different classification regarding the kinds of nationalism. Hans Kohn classifies nationalism into two categories viz. western nationalism and non-western nationalism. According to Hayes there are five categories of nationalism. These include humanitarian, Jacobian, Traditional, Liberal, and Integral nationalism. Quincy Wright classifies nationalism as medieval, monarchical, revolutionary, liberal and totalitarian. After taking into consideration of the views of various scholars, nationalism can be classified as follows:

- **Liberal Nationalism**

The nationalism which was developed after the Vienna settlement is popularly known as Liberal nationalism. During this period the principle of democracy and national self-determination brought a strong sense of nationalism which led to number of revolutions in different countries of the world. The aspiration to attain national independence, social, economic and political progress, democratic sentiment gave birth the feeling of solidarity and togetherness among people which ultimately develop the sense of liberal nationalism. During this phase most of the countries of Latin America and North America were succeeded to attain national independence by overthrowing the imperial rule made by Spain and Portugal. However Liberal nationalism was neither exclusive nor aggressive.

- **Totalitarian Nationalism**

In the late nineteenth and early twentieth century a new kind of aggressive nationalism came into the picture which was known as totalitarian nationalism. During this phase the competition for trade, industrial, military supremacy among various countries as well as competition for establishing new colonies seriously restricted individual's rights and national freedom. This ultimately contributed to the First World War. Even after the First World War this kind of nationalism was developed in Germany and Italy under Hitler and Mussolini which was later on spread to Spain, Japan and Russia.

- **Integral nationalism**

In the late twentieth century a new kind of nationalism was emerged which was known as integral nationalism. During this phase some kind of beliefs were nourished among the nations which made them think that values, sentiments, beliefs and action of one nation is the best and to impose them on other nation was a national pride. Through this nationalism all the nations got the incentive to hold the view that 'what is good for a nation is good for the whole world.' Ultimately this nationalism gave rise to the feeling of insecurity and inferiority among the nations and thus contributed to war and conflict.

● New Nationalism

In the post second world war period a new kind of nationalism was developed in many countries of Asia, Africa and Latin America which was popularly known as new nationalism. During this phase colonial rule came to an end in countries of Asia, Africa and Latin America. The idea of political equality, principle of national self-determination and practice of non-interference domestic policy planted the seeds of new nationalism. New nationalism was also called as 'non-western' nationalism as it was different from western nationalism in many respects. During this phase many national leaders emerged like Nasser in Egypt, Nehru in India, Sukarno in Indonesia, Ghana, Soekarno in Indonesia.



CHECK YOUR PROGRESS

Q 3 : Mention any two kinds of nationalisms

Q 4 : Mention the names of any two national leaders who emerged in different countries in the post-colonial era.

14.6 FACTORS OF NATIONALISM

● Racial Unity

Racial unity is an important factor towards the growth of nationalism. People inhabiting in a particular territory have a common racial origin which tend to come closer to each other. People belonging to same race always feel a kind of solidarity and togetherness among themselves. Scholars like Alfred Zimmer, Burgess, Leacock have considered racial unity as the most important element of nationalism. However some other scholars are in the opinion that racial origin is one of the relevant factors of nationalism which cannot be considered as an absolute factor. In this regard Ramsay Muir has observed that there is no nation in the world that is not of mixed race and there has never been a race which has succeeded in including all its

members within a single nationality. If we look at the modern states, it can be generally held that most of the present day states contain people belonging to different races.

● Geographical Unity

Geographical unity greatly contributes to the growth of nationalism. When a group of people permanently reside in a definite territory for a longer period of time, a feeling of co-operation, love, respect and protection develop in their minds. Geographical unity also provides similar climate, natural environment which ultimately tend to develop common values, ideas and attitudes. However, geographical unity cannot be considered as an absolute factor for the development of nationalism. For instance, although the Jews and Greeks do not share the same geographical boundary develop a high sense of nationalism among them. More importantly the advancement in the field of science and technology has further reduced the importance of this factor. Therefore geographical unity cannot be considered as a condition for the growth of nationalism all the time. However it cannot be denied that people living in the same permanent territory always feel emotional attachment which tends to develop a conducive environment for the growth of nationalism.

● Common Religion

Religion is another important factor which contributes towards the growth of nationalism. Undoubtedly common religion gives birth to a strong sense of nationalism. Generally similar rules, regulations, customs, traditions tend to develop among the peoples of belonging to same religion. For instance, Hindu religion played an important role in creation of Ezzai and Muslim religion played a significant role in creation of Pakistan. However, according to Padelford and Lincoln, "Nationalism may develop irrespective of religion for in many countries nationality and religion are not closely identified. Despite the presence of religious diversity there are some existing states which have developed strong feeling of nationalism.

● Common Language

Common language attributes to the growth of nationalism. Language is a medium of expression. Through language people communicate with one

another and pass ideas, values, objects and traditions from one generation to the next. According to Ramsay Muir, "there is nothing that will give unity to divergent races as the use of common language and community of ideas which it brings has proved the main binding force in a nation. For instance East Pakistan became Bangladesh on the condition of Bengali language. A common language is a leading factor of unification of a nation. However common language is not an absolute condition for development of nationalism. There are several countries which have developed a strong spirit of nationalism despite the presence of large number of languages. For instance like India and Pakistan most of the Asian and African countries possess diversities of languages.

- **Common culture and tradition**

Common culture and tradition plays an important role in developing the sense of nationalism. Common literature, culture and traditions help in promoting emotional integration among the people. Common ideological beliefs and cultural practices bring togetherness and solidarity among people and mind to develop and strong sense of nationalism.

- **Common history and political aspiration**

Common historical experiences tend to develop the spirit of nationalism. If a group of people live in the definite territory having common history based on race, language, religion feel some kind of emotional integration and create the sense of nationalism. According to J.S. Mill "Among all the elements the identity of political antecedents, the possession of national history and consequent continuity of recollections, collective pride and humiliations, pleasure and regret connected with the same incidents in the past is the strongest." Common political ambitions also greatly contribute to the development of nationalism. People tend to forget their differences to attain their political aspirations.

- **Common Economic Interest**

Common economic interest is another important factor of nationalism. Common economic resources bind different groups of people and create a sense of togetherness among them. However many scholars have denied the importance of economic factors. According to them different

economic classes of people live together in a nation and it is quite difficult to have a common economic interest.

- **Common experience of conflicts and wars**

Conflicts and wars play a considerable part in shaping nationalism. Wars bring unity among the people by encouraging them to fight against common enemy. Padelford and Lincoln said that, 'war and the threat of invasion have nearly everywhere been factors in fashioning national sentiment and in forging new nation. For instance nationalism in United States was largely the outcome of the Mexican war and struggle in Westminster.



CHECK YOUR PROGRESS

Q 1: Mention any two factors of nationalism.

.....

.....



14.7 LET US SUM UP

- Nationalism is a political phenomenon which exists in many forms and has been interpreted differently by different scholars. The word 'nationalism' is derived from the English word 'nation' which is derived from the Latin word 'Natio'. To understand nationalism it is crucially important to understand the concept of 'nation'
- Nation is described as an extensive aggregate of persons so closely associated with each other by common descent, language or history, as to form a distinct race or people, usually organized as separate political state and occupying a definite territory. This refers that common descent, language, history, a separate political state are some of the characteristics which distinguish a nation.

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Role of Education in Socio-Economic Development through Women Empowerment

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Introduction

Gender is a common term where as gender discrimination is meant only for women, because females are the only victims of gender discrimination. Females are nearly 50% of the total population but their presentation in public life is very low. Recognising women's right and believing their ability are essential for women's empowerment and development. The present paper is based on influence of education in socio economic development through women empowerment.

Empowerment refers to process of gaining control over self, over resources and over process of decision' making. Empowerment has been used to represent a wide range of concepts and to describe a proliferation of outcomes. It is a multi-dimensional social process. It is multi-dimensional in that it occurs within sociological, psychological, economic and other dimensions. Empowerment has been used more often to advocate for certain types of policies and intervention strategies than to analyse them, as demonstrated by a number of documents from the United Nation, the association for women in development, the declaration made at the micro-credit summit and other organization. Women empowerment is one of the burning issues before all national and international agencies. According to Dr A.P.J Abdul Kalam "Empowering women is a prerequisite for creating a good nation, when women are empowered, society with stability is assured. Empowerment of women is essential as their value systems lead to the development of good family, good society and ultimately good nation". Hence there is the need to empower women in society for socio-economic development and reconstruction. Empowerment is one of the key factors in determining the success of development in the state and position of women in the society. This means that the neglect of women in the development process of any country results in a waste of human resource. In this principle, it will be disservice for any country to

ignore its women population in its development efforts. The task before any government, therefore, should be that of moving steadily and firmly in the direction of economic development by involving women. True development means the development in the three categories of a woman. These are individual, social and economic development. Individual development means increased skills and capability, greater freedom, creativity, self discipline, responsibility and material well being. Increasing capacity connotes social development, while economic development is determined by the increased capacity of the members of a society in dealing with their environment. This emphasis means that the development at the individual stage subsumes both the social and economic categories of development.

In present society, women's right and issues have always been a subject of serious concern of academicians, intelligentsia and policy makers. Women's right is the means by which a dignified living is ensured thereby safeguarding for the privileges. Thus the basic fundamental rights of speech, freedom, and decision making are her basic rights as an individual and citizen. The right for education and employment are significant for women development and national development in the wider sense. Women's rights and empowerment are not independent of each other. The women empowerment can only be facilitated only if she is able to exercise her right in the various economic spheres of decision making.

Education is a key intervention in initiating and sustaining process of empowerment. Education helps strengthen democratic process as it allows for greater and more equitable participation. Education for equality refers to enable girls to exercise their rights as well as contribute substantially in all spheres of growth and development. The national policy of education (1986) emphasises on women's education. The national system of education will play positive instrumental role in the empowerment of women. The national policy on education and programme of action (POA, 1992) emphasises on women's education and clearly states that education will be used as an agent of basic change in status of women. The 86th constitutional Amendment act made education a fundamental right. Special measures have already been in operation to eliminate gender discrimination, universalise elementary education, eradicate illiteracy, create gender sensitive education system, increased enrolment and retention of girls and improve the quality of education to facilitate life long learning as well as ensuring socio economic empowerment of women. facilitate education of girls

The objectives of the proposed study will be as follows:

1. To study about the history of women empowerment in India
2. Discuss the influence of education in socio-economic development of women empowerment.

3. To find out some problems regarding women empowerment through education
4. To put forward some recommendations regarding the women empowerment through education.

Methodology:

The study is based on secondary data collected from various printed materials such as books, journals, newspaper etc. Many websites have also been searched for the study.

History of Women Empowerment in India

India, with a population of 989 millions, is the world's second most populous country. Of the number of 120 millions are women. Women are considered as the hub center of the family. Still in the era of political domination by foreigners, the women of India suffered most. A few social reform measures are taken towards the late 19th and early 20th centuries during the British reign. The inception of Mahatma Gandhi in the national freedom movement ushered in a new concept of mass mobilization. Women constitute about 50% of the total population, he, therefore, involved women in the nation's liberation movement. The mass participation of women directly in the freedom struggle was the great drive in the history of women empowerment. The freedom of India becomes synonymous with the empowerment of India. In this context the date of India's political freedom (August 15, 1947) is a landmark in the history-of women empowerment in India. After Independence the constitution of India grants equality to women in her social life. The constitution not only grants equality to women, but also empowers the state to adopt measures of positive discrimination in favour of women. Within the frame work of a democratic policy, our laws, development policies, plans and programmes have aimed at women's advancement in different spheres. India has ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the convention on elimination of all forms of discrimination against women in 1993.

History of women Education in India:

Although in the vedic period women had access to education in India, they had gradually lost their rights. However, in the British period there was revival of interest in the women's education in India. During this period, various socio religious movements led by eminent persons like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar emphasised of women education in India. Baba Saheb Ambetkar, Jyotiba Phule are the leaders of lower cast of India who took various initiatives to make educations available to women of India. However women's education got a fillip after the country got independence in 1947 and the government has taken various measures to provide education to all Indian women.

women and when women's empowerment is our main aim, there is a need to think about well developed and structured educational inventions outside the formal system. Capacity building interventions are in essence of educational and learning processes and must therefore be invested in well designed and conceived as a sustained, rather than ad hoc processes. Such interventions must necessarily be broad based and flexible and address a number of different needs, including literacy. Empowerment through rough education is ideally seen as a continuous holistic process with cognitive, psychological, economic and political dimensions in order to achieve emancipation. Given the complexity of political, societal and international inter relations; one has to systematically think about the strategies and concrete proposals for future actions of ones hopes to achieve such a goal.

Development of socio economic empowerment of women, education has emerged as a key policy and programmatic concern of Indian Government. Some important schemes have been launched. The Sarva Siksha Abhiyan (SSA) Or education for all with very ambitious goals was launched in 2001. Specific programmes within SSA National Program for education of girls at elementary level (NPEGEL) and Kasturba Gandhi Balika Vidyalaya focus exclusively on girls in educationally backward- district. Another landmark scheme i.e. the mid day meal program has been introduced. The scheme has been welcomed as it positively impacts nutritional levels and school participation of girls and children belonging poor and marginalized sections.

Findings:

Although their forceful intervention from many sources like female privilege, feminist critics, constitutional, guarantees, and sincere efforts by state and central government through various schemes and programmes over the last 62 years with pressure from the UN to uplift the socio economic plight of women in terms of education it is still not fruitful in India. The 2001 census report indicates that literacy among women is only 54%. It is virtually disheartening to observe that the literacy rate of women in India is even much lower than national average. The socio economic development of women empowerment in rural area is very slow. This obviously means that still large women folk of our country are illiterate, weak, backward and exploited. Moreover education is also not available to all equally. Gender inequality is reinforced in education which is proved by the fact that the literacy rate of the women is only 54% against 76% of men as per 2001 census. From this analysis one can infer that still the female literacy rate is lagging behind male literacy rate. The rate of school dropout is also found to be comparatively higher in case of women. This higher rate of illiteracy of women is undoubtedly attributing for women dependence on men and to play subordinate role in their socio economic life. Women in India face a crisis of growing, yet un-addressed, health needs from the moments of conception to the

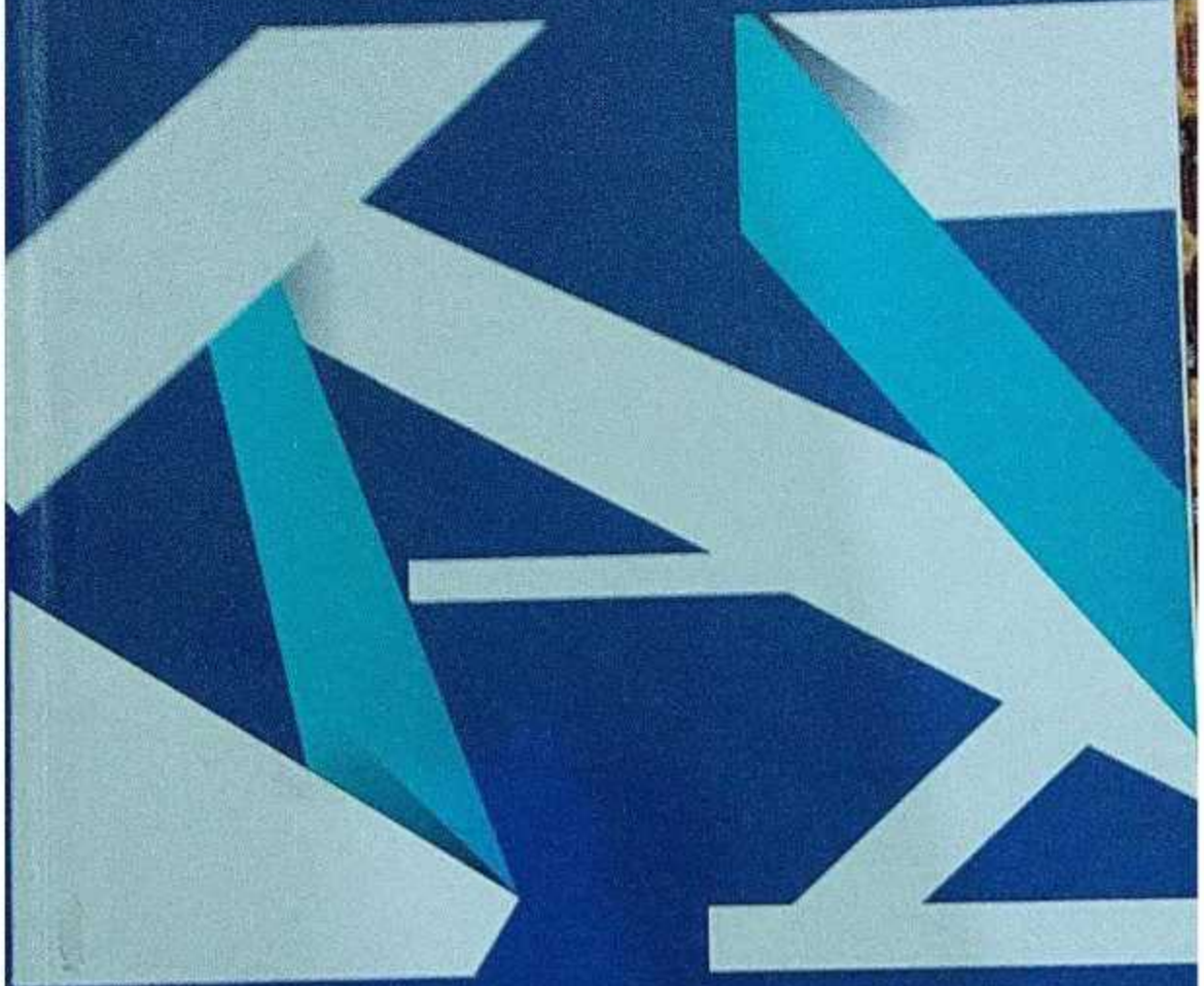
- substantive module on gender issues. Gender should become a subject within the regular in and pre service training programmes.
7. Women of schedule cast and schedule tribes categories have lower access to higher education. The present efforts should be reviewed in a comprehensive strategy formulated to increase the participation of these groups in higher and professional education.

Conclusion

Empowering women indicates moving them from a weak position to a position of strength and power, where they will execute power. Empowering women help to achieve their sustainable development to reduce poverty and to reduce violence towards women. Education of women is the most powerful tool to reduce gender inequalities, to improve their position in society and family. To encourage the education of women at all levels of educational system some measures have been taken for equalization of education such as separate school, colleges, polytechnic are being established and admission to professional courses is made open, free education up to higher secondary stage is provided and reservation quota for women in jobs and seat in elective bodies is also contemplated. One more measure in curriculum reconstruction is necessary. There should be diversification of curriculum by incorporating subjects on the basis of role differentiation of women in real life. Vocational courses have been also been introduced with courses suitable to girls. As a result of these measures the percentage of women literacy rates is growing well in last ten years.

For socio economic reasons, the women community as whole has been subjected to subordinate status basis and discrimination. Therefore, some educational measures should be taken up to equalise the status of women with men. This will motivate the parents and society to give more importance on girls education.

MYRIAD OF EXPRESSION



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RELEVANCE OF THOUGHTS
AND IDEAS OF
DR. SARVEPALLI RADHAKRISHNAN
TO 21st CENTURY



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১ পুষ্পা ধনদিয়া

২ দিলীপ কুমাৰ খাউণ্ড

পৃথিৱীৰ বিভিন্ন জাতি-জনগোষ্ঠীৰ মাজত বৃক্ষ পূজাৰ পৰম্পৰা দীৰ্ঘদিন ধৰি চলি আহিছে। সভ্যতা (civilization)ৰ আৰম্ভণি পৰ্যায়ৰ পৰা মানুহে বৃক্ষ পূজা কৰা প্ৰত্যক্ষ কৰিব পাৰি। ধুমুহা-বৰষুণ-ভূমিকম্প আদি প্ৰাকৃতিক দুৰ্যোগৰ পৰা পৰিত্ৰাণ পাবলৈ মানুহে বৃক্ষ পূজা কৰাৰ কথা প্ৰাচীন পৌৰাণিক আখ্যান (Mythology)ত পোৱা যায়। প্ৰাচীন গ্ৰীচ সভ্যতা আৰু হিন্দু সভ্যতাতো বৃক্ষ পূজাৰ প্ৰসংগ মিথ'লজীৰ বৰ্ণনাত পোৱা যায়। পৃথিৱীৰ বিভিন্ন জাতিসমূহৰ ভিতৰত ভাৰতবৰ্ষৰ হিন্দু ধৰ্মাৱলম্বী জাতিসমূহৰ উপৰি আফ্ৰিকা, অষ্ট্ৰেলিয়া আদি দেশৰ জাতিসমূহৰ মাজত প্ৰবহমান কালৰ পৰা বৃক্ষ পূজাৰ প্ৰচলন হৈ আহিছে। প্ৰাচীন মিথ'লজীত ভাৰতীয় পৃষ্ঠভূমিত বৃক্ষপূজাৰ বহু বৃত্তান্ত দেখা যায়। বৃক্ষক দেৱতা হিচাপে পূজা কৰা মহাকাব্যৰ বৰ্ণনাত পোৱা যায়। 'শংখচূড় বধ' কাব্যত তুলসী গছৰ পূজাৰ প্ৰসংগও পোৱা যায়। এই তুলসী গছকে হিন্দু ধৰ্মাৱলম্বী লোকসকলে বৰ্তমানো পূজা কৰা দেখা যায়। অসমতো এই তুলসী পূজাৰ পৰম্পৰা কতি বিহু প্ৰভৃতি উৎসৱত স্পষ্টভাৱে দেখা যায়। 'ৰুক্মিণী হৰণ' কাব্যত স্বৰ্গৰ পৰা পৰিজাত ফুল আনি পৃথিৱীত ৰোপণ কৰাৰ বৰ্ণনাও পোৱা যায়। তদুপৰি বিশ্বৰ প্ৰেক্ষাপটত বিভিন্ন জাতি-জনগোষ্ঠীৰ মাজত বৃক্ষ পূজাৰ দীৰ্ঘদিনীয়া পৰম্পৰা চলি আহিছে। বিশেষকৈ প্ৰায়বোৰ জনগোষ্ঠীয় লোকে আৰাধ্য দেৱতাৰ প্ৰতীক হিচাপে বৃক্ষ পূজা কৰি আহিছে। অসমতো বৃক্ষ পূজাৰ পৰম্পৰা যথেষ্ট প্ৰাচীন। প্ৰাক-ঐতিহাসিক যুগৰ পৰা অসমৰ জনগোষ্ঠীয় লোকসকলৰ মাজত বৃক্ষ পূজাৰ পৰম্পৰা চলি আহিছে। নৃগোষ্ঠীয়

শিশু সাহিত্যিক বন্দিতা ফুকনৰ
শিশু উপন্যাসত প্রতিফলিত শিশু মনস্তত্ত্ব :
এটি বিশ্লেষণাত্মক অধ্যয়ন

শ্ৰীদীপ্তি বৰুৱা

গৱেষিকা

মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱ, বিশ্ববিদ্যালয় অসমীয়া বিভাগ

স্বাক্ষৰিত :

সাহিত্যৰ বিভিন্ন দিশৰ ভিতৰত শিশু সাহিত্য গুৰুত্বপূৰ্ণ। শিশুৰ মানসিক ক্ৰিয়া-প্ৰতিক্ৰিয়াৰ প্ৰতি লক্ষ্য ৰাখি শিশুৰ উপযোগীকৈ লিখা সাহিত্যকে শিশু সাহিত্য বোলা হয়। শিশু সাহিত্যই অসমীয়া সাহিত্যক অতীতৰে বা বৰ্তমানলৈকে সমৃদ্ধ কৰি ৰাখিছে। সাধুকথা, নিচুকণি গীত, লোক কথা আদিৰ মাধ্যমেৰে শিশু সাহিত্যই শিশুৰ লগতে বয়সস্বজনকো আনন্দ প্ৰদান কৰি আহিছে। শিশু সাহিত্য ৰচনা কৰা দুকহ কাম। কিয়নো শিশুৰ মানসিক জগতখনৰ অন্তৰ্ভাগলৈ লক্ষ্য ৰাখিব নোৱাৰিলে তেওঁলোকৰ উপযোগী সাহিত্য সৃষ্টি কষ্টসাধ্য। শিশুৰ মন কল্পনাপ্ৰৱণ। তেওঁলোকৰ ভাৱ-কল্পনা, চিন্তা-আদৰ্শ সকলো পৃথক ধৰণৰ। বাস্তৱৰ সৈতে অতি ক্ষীণ সম্পৰ্কৰে শিশুসকল ক্ৰমান্বয়ে সচেতন হৈ উঠে। জগতৰ প্ৰতিটো বস্তুকে শিশুৱে অনুসন্ধিৎসু মনেৰে চায়। কল্পনাৰ মাধ্যমেৰে তেওঁলোকে দিহিঙে-দিপাঙে ভূমি ফুৰে। জন্তু, গছ-গছনিয়ে মানুহৰ দৰে কথা কোৱা, গীত গোৱা, ভূত-প্ৰেত, কোনো আলৌকিক বস্তুক ভয় নকৰা আদি সকলো শিশুৰ খেয়ালী মন আৰু কল্পনাৰ জগতখনৰ লগত নিবিড় সম্পৰ্ক কৰিব পৰাতহে শিশু সাহিত্যিকৰ সাৰ্থকতা। শিশু সাহিত্য ৰচনা কৰিবলৈ

লে ব্যক্তিগতকীৰ মাজতো শিশু সুলভ মানসিকতা নিহিত হৈ থাকিব লাগিব। শিশুৰ মানসিক বিকাশত সহায় কৰা, দয়া, মৰম, সহানুভূতি, কল্পনা আদি সুকুমৰ বৃত্তিবোৰৰ উৎকৰ্ষ সাধন কৰা, অনুসন্ধিৎসা বৃদ্ধি কৰা, আত্মকেन्द्रিক স্তৰৰ পৰা সামাজিক ভাৱ-চিন্তাৰ অৱস্থালৈ উন্নীত কৰা, শৃংখলাবোধ বক্ষা কৰা, পৰনিভাৱশীল অৱস্থাৰ পৰা আত্মনিৰ্ভৰশীল হোৱাত সহায় কৰা, সৌন্দৰ্যবোধৰ উন্মোষ কৰা, সূনাগৰিকত্বৰ বীজ ৰোপন কৰা, বয়স অনুসৰি নৈতিক আৰু প্ৰাকৃতিকত্বৰ প্ৰাৰণাৰ আভাস দিয়া শিশু সাহিত্যৰ প্ৰধান উদ্দেশ্য আৰু আদৰ্শ হোৱা উচিত।

আধুনিক অসমীয়া সাহিত্যৰ গুৰি ধৰোঁতা লক্ষ্মীনাথ বেজবৰুৱাই অসমীয়া শিশু সাহিত্যৰ সৰ্বাঙ্গীন উন্নতি কামনা কৰি কৈছিল- ‘শিশু সাহিত্যই ভৱিষ্যৎ সমাজৰ ধৰণী স্বৰূপ।’ গতিকে দেশৰ ধৰণীৰ সকলৰ প্ৰতি লক্ষ্য ৰাখি অসমীয়া কবি - সাহিত্যিকসকলে শিশু সাহিত্য ৰচনাত হাত দিছে। বিশেষভাৱে সৃষ্টিশীল সাহিত্যৰূপ উপন্যাসত ভালেসংখ্যক মহিলা সাহিত্যকে সৃষ্টিশীলতাৰ প্ৰাৰ্ক্ষৰ বহন কৰা দেখা গৈছে। ইয়াৰে অন্যতম এগৰাকী হ’ল ড॰ বন্দিতা ফুকন। ফুকন এগৰাকী জনপ্ৰিয় শিশু সাহিত্যিক। তদুপৰি তেওঁ অসম তথা উত্তৰ-পূৰ্বাঞ্চলৰ প্ৰথম মহিলা মেকানিকেল ইঞ্জিনিয়াৰ। প্ৰথম অসমীয়া কাৰিকৰী বিজ্ঞানভিত্তিক গৱেষ্টনীকাৰ। উপন্যাস, চুটিগল্পকাৰ, অনুবাদ সাহিত্যৰ জৰিয়তে অসমীয়া মহিলা সাহিত্যিকসকলৰ এগৰাকী বলিষ্ঠ লেখিকা। কিন্তু এইগৰাকী লেখিকা বিশেষভাৱে শিশু সাহিত্যিক ৰূপেহে জনপ্ৰিয়। শিশুৰ মনস্তত্ত্বক নিৰীক্ষণ কৰি শিশু উপন্যাস ৰচিব সাহিত্যিক জীৱনৰ পাতনি মেলা ফুকনৰ সৃষ্টিশীল সাহিত্যৰ তালিকাখন খেপ্ট দীঘল। ফুকনৰ প্ৰথম শিশু উপন্যাস ‘জুমি বীমা আৰু সিহঁত’ (১৯৮২)। উপন্যাসখনত নিজৰ জীৱন কেন্দ্ৰিক ঘটনাক ৰূপ দিছে। ফুকন নিজে জুমি আৰু বীমা তেওঁৰে ভনীয়েক। উপন্যাসখনে অসম প্ৰকাশন পৰিষদৰ আয়োজিত শিশু সাহিত্য প্ৰতিযোগিতাত পুৰস্কাৰ লাভ কৰিছিল। সদৌ অসম লেখিকা সন্থা, উত্তৰগড় জিলা সাহিত্য পৰিষদ, সদৌ অসম লেখিকা সমাবোহ আদিৰ বিভিন্ন অনুষ্ঠানৰ পৰা সন্মান লাভ কৰিছে। ২০১৩ চনত সদৌ অসম লেখিকা সন্থাই তেওঁৰ অনুবাদ সাহিত্যৰ বাবে নীলিমা দত্ত সোঁৱৰণী বঁটা আগবঢ়ায়। National Book Trust ফুকনৰ কেইবাখনো শিশু উপন্যাস প্ৰকাশ কৰাৰ উপৰিও ভাৰতৰ বিভিন্ন ভাষালৈ অনুবাদ কৰিছে। ফুকন নিজে আৰু সাহিত্য অকাডেমীৰ কাৰ্যসূচী

তে শিশু গ্ৰন্থকে ধৰি কেইবাখনো উপন্যাস, গল্প সংকলন অনুবাদ কৰিছে। তেওঁৰ
জন্মৰ পৰা প্ৰকাশ পোৱা গ্ৰন্থ সংখ্যা ১৪০ খনবো অধিক। ২০১১ চনত সেউজীয়া
বণী গ্ৰন্থৰ বাবে শিশু সাহিত্য অকাডেমী বঁটা লাভ কৰে। বিজ্ঞান আৰু অসম
য়া সাহিত্যৰ বিশাল ক্ষেত্ৰখনিলৈ নিবৰিচ্ছিন্ন অৱদানৰ বাবে ২০১১ চনত অসম
বকাৰে সাহিত্য বঁটা আৰু ২০১৪ চনত সাহিত্যিক পেঞ্চন আগবঢ়ায়।

২. অধ্যয়নৰ উদ্দেশ্য :

শিশু সাহিত্য উদ্দেশ্যধৰ্মী। আমাৰ আলোচনা পত্ৰৰ মূল উদ্দেশ্য হ'ল-
ক) সাহিত্যিক বন্দিতা ফুকনৰ শিশু উপন্যাসৰ বিষয়বস্তুত শিশু মনস্তত্ত্ব
বিশ্লেষণ।

খ) শিশু মনৰ উপযোগী বিষয়বস্তু, উপস্থাপন আৰু প্ৰকাশভংগীৰ ম
জদি ফুকনৰ সাহিত্যিক শৈলী বিশ্লেষণ।

গ) শিশু সাহিত্যৰ তাত্ত্বিক প্ৰয়োগ বিশ্লেষণ।

ঘ) ফুকনৰ শিশুসুলভ মনৰ অভিব্যক্তি, সংবেদনশীলতা কেনেকৈ ফুটি
ঠিছে তাক নিৰূপন।

৩. অধ্যয়নৰ পদ্ধতি :

আলোচনা পত্ৰখনি প্ৰস্তুত কৰিবলৈ বৰ্ণনাত্মক আৰু বিশ্লেষণাত্মক পদ্ধতি
বৰলম্বন কৰা হৈছে।

ইয়াৰ বাবে প্ৰধানত দুটা দিশৰ থা সংগ্ৰহ কৰা হৈছে-

ক) মুখ্য উৎস

খ) গৌণ উৎস।

মুখ্য উৎস হিচাপে বন্দিতা ফুকনৰ শিশু উপন্যাস সমূহক লোৱা হৈছে।

কিন্তু শিশু উপন্যাসৰ সংখ্যা যথেষ্ট সংখ্যক হোৱাত ইয়াৰ প্ৰতিনিধি মূলক ভাৱে ৪
ন উপন্যাসকে আলোচনাৰ বাবে নিৰ্বাচন কৰা হৈছে। সেইকেইখন হ'ল-

ক) বান আহিছিল (১৯৯১)।

খ) গবমৰ বন্ধত সোনটি (২০০১)।

গ) সোণটিৰ খেতি (২০০৭)।

ঘ) সুন্দৰপুৰৰ গৌৱৰ (২০১০)।

গৌণ উৎস হিচাপে বিভিন্ন আলোচনী, প্ৰকাশ হোৱা প্ৰবন্ধ বা গ্ৰন্থ
যাকাবে পোৱা বচনাৰ প্ৰসংগ গ্ৰহণ কৰা হৈছে।

০.৪ বিষয় বস্তুৰ সম্পৰ্কে আলোচনা :

সার্থক শিশু সাহিত্য বচনা সকলোৰে বাবে সম্ভৱ নহয়। কিন্তু বন্দিতা ফুকনে শিশুৰ মনক নিৰীক্ষণ কৰি তেওঁলোকৰ উপযোগী আৰু আকৰ্ষণীয় শিশু সাহিত্য বচনা কৰিবলৈ সক্ষম হৈছে। তেওঁৰ মৌলিক শিশু উপন্যাস সমূহক দুটা ভাগত ভাগ কৰিব পাৰি-

ক) সামাজিক (Social fiction)।

খ) বিজ্ঞানৰ কাৰিকৰী দিশৰ উপন্যাস (Science fiction)।

শিশুৰ মুখৰ ভাষা, অসমৰ সমাজ, প্ৰকৃতিৰ এক আলফুলীয়া ছবি ফুকনৰ শিশু উপন্যাসত সুন্দৰভাৱে পৰিস্ফুট হৈছে। শিশুৰ বচনাৰ সম্পৰ্কে চন্দ্ৰপ্ৰসাদ শইকীয়াই এনেদৰে কৈছে- ‘শিশুৰ মানসিক জগতখনৰ সৈতে খাপখুৱাই সাহিত্য বচনা কৰাটো অতি কঠিন কাম। বিষয়বস্তু, প্ৰকাশভঙ্গী আৰু উপস্থাপন- এই সকলোবোৰ দিশতে সার্থক শিশু সাহিত্যৰ কিছুমান নিজা বৈশিষ্ট্য বক্ষা কৰিব লগা হয়। এই বৈশিষ্ট্যৰ মূল কথাটোহ’ল শিশু মনস্তত্ত্ব সম্পৰ্কে লেখকৰ নিজা অভিজ্ঞতা, উপলব্ধি অনুসৰি শিশুৱে গ্ৰহণ কৰিব পৰা বিষয়বস্তুৰ নিৰ্বাচন আৰু তাক শিশুৰ মনত আনন্দ দিব পৰাকৈ উপস্থাপন।’ এই ক্ষেত্ৰত বন্দিতা ফুকনৰ উপন্যাসসমূহৰ বিষয়বস্তুৰ নিৰ্বাচন প্ৰক্ৰিয়া বিজ্ঞানসন্মত ভাৱে কৰা হৈছে।

০.৫.১ উপন্যাসৰ কাহিনী গ্ৰন্থন :

আমাৰ আলোচনা পত্ৰৰ মুখ্য উৎস বান আহিছিল (১৯৯১) উপন্যাসখন। উপন্যাসখনৰ কাহিনীৰ বিষয়বস্তু হ’ল - অসমৰ জলন্ত সমস্যা বানপানী। সুন্দৰপুৰ বেঁকী নদীৰ কাষৰীয়া এখন গাঁও। এইখন গাঁৱৰে বাসিন্দা পোহৰ আৰু কৃষ্ণ। দুয়ো স্কুলৰ বন্ধু। খেলৰ লগৰীয়া। সুন্দৰপুৰ হাইস্কুলৰ প্ৰধান শিক্ষকৰ পুতেক পোহৰ। পোহৰৰ সমনীয়া কৃষ্ণৰ মাক নাই। দেউতাক নদাই কাই। লোকৰ ঘৰত হাল-কোৰ বাই জীৱনটো যেনে-তেনে চলাই গৈছে। বেচেৰা কৃষ্ণ গাঁৱৰ নিচলা কাইৰ জখলা ল’ৰা। তাতে সি উতনুৱা, পঢ়া-শুনাত মতি নাই। পোহৰ আৰু পোহৰৰ ঘৰৰ মানুহে কৃষ্ণক ভাল পায়। কৃষ্ণৰ পঢ়া-শুনাত ধাউতি নাই। কেৱল লোকৰ বাৰীৰ ফলমূল চুব কৰি আনি খোৱা, বৰশী বোৱা আদি এশ এবুবি তাৰ কাম। পোহৰ নামে কামে পোহৰ। পঢ়া-শুনাত চোকা, একান্ত বাধ্য ছাত্ৰ। স্কুলত দিয়া কামবোৰ সুচাৰুকৈ কৰি পঢ়ি-শুনি ভাল মানুহ হ’ব বিচাৰে। এই দুয়োটা শিশু একে যদিও ঘৰৰ পৰিৱেশৰ বাবে মনস্তত্ত্ব ভিন্ন। উপন্যাসৰ শেষলৈ শিক্ষিত

যুৱক পোহৰৰ খুড়াকৰ পৰামৰ্শ আৰু প্ৰশ্নোত্তৰে দিয়োটো শিশুমনক সুগঢ়ী কৰি তুলিছে। কাহিনীভাগ আগবঢ়াইছে বানপানী আৰু বানত উটি অহা খটীয়া পহুৰ পোৱালিক লৈ। সাধাৰণ অৰ্থত বান আহিছিল বুলিলে বানপানীৰ কথাই মনলৈ আহে। কিন্তু উপন্যাস খনত বান এটি পহু পোৱালিৰ চৰিত্ৰ। বানপানীত উটি অহা মৃতপ্ৰায় অৱস্থাত উদ্ধাৰ কৰি পোহৰহঁতে নাম দিছে বান।

উপন্যাসখনৰ মূল চৰিত্ৰ পোহৰ, কৃষ্ণ আৰু দীপকৰ দৰে আন সকলো শিশুৰে একোটা কুমলীয়া মন আছে। শিশুসকল ভাৱপ্ৰৱণ। তেওঁলোকে নিজৰ ঘৰখন, পৰিয়াল পৰিজন, লগৰ বন্ধু সমনীয়াক অকৃত্ৰিমভাৱে ভালপায়। সমাজ জীৱনক ভাল পায়। প্ৰকৃতিক বিনন্দীয়া ৰূপ আৰু দৃশ্য ৰাজিয়ে তেওঁলোকক মেহাছন্ন কৰি ৰাখে। এনে শিশু মনস্তত্ত্বৰ বিকাশ আৰু মানসিক বৈশিষ্ট্যৰাজিত উপন্যাসৰ কাহিনীৰ মাজেদি প্ৰকিৰ্ণিত কৰিছে। বানপানীত উটি অহা খটীয়া পহু পোৱালিটোক নদাইকায়ে অতি কষ্টৰে উদ্ধাৰ কৰি আনিছিল। তাক পোহৰহঁতে অতি কষ্টৰে প্ৰতিপালন কৰি ডাঙৰ কৰিছে। গাঁৱৰ ডেকাসকলে কিন্তু পহুটো খাবলৈ বিচাৰিছে। পোহৰহঁতে বানক (পহুটোক) চিৰিয়াখানাত থৈ আহি জীৱনৰ ইতিবাচক আদৰ্শৰ লগতে বন্য জীৱ-জন্তুৰ প্ৰতি থকা অকৃত্ৰিম ভালপোৱাক প্ৰকাশ কৰিছে।

বন্দিতা ফুকনৰ প্ৰিয় চৰিত্ৰ সোণটি। সোণটি বাস্তৱিকতে তেওঁৰেই পুত্ৰৰ নাম। ‘গৰমৰ বন্ধুত সোণটি’ নামৰ উপন্যাসৰ এই চৰিত্ৰটিয়ে মুখ্য চৰিত্ৰ। সোণটিৰ বন্ধু আজিজ। গুৱাহাটীত বসবাস কৰে সিহঁতে। এই দুয়োটা চৰিত্ৰৰ বন্ধুত্বই শিশুমনৰ অভিযুক্তি প্ৰকাশ কৰিছে। সোণটিতকৈ আজিজৰ পঢ়া-শুনাত বাপ বেছি। কিন্তু গৰমৰ বন্ধুত সোণটিয়ে বৰদেউতাকৰ ঘৰলৈ থকাকৈ যাবলৈ লোৱা কাহিনীয়ে আজিজক শেষলৈকে ধৰি ৰাখিব নোৱাৰিলে। বায়েক পম্পীৰ লগত গঢ়ি উঠা সোণটিৰ মানসিক স্থিতি আৰু কাৰ্য (action) সমূহৰ আভাস পোৱা গৈছে।

বন্দিতা ফুকনৰ অন্য এখন শিশু উপন্যাস ‘সোণটিৰ খেতি।’ উপন্যাসখনত শিশু মনত থকা অদম্য হাবিয়াসক ৰূপ দিবলৈ যত্ন কৰিছে। উপন্যাসখনৰ কাহিনীভাগ সোণটিৰ খেতিক কেন্দ্ৰ কৰি গঢ়ি উঠিছে। লেখিকাই শিশুসকলক বিভিন্ন বিষয়ৰ জ্ঞান দিবলৈহে চেষ্টা কৰিছে। ঋতু অনুযায়ী হোৱা ভিন ভিন শাক-পাচলিৰ নাম, শস্যৰ উপযোগী সাৰপামীৰ লগতে, ফুলৰ বিভিন্ন নাম জনাতো সহায়ক হৈছে। বঙৰ ধাৰণা দিবলৈ যত্ন কৰা, ভাল অভ্যাস গঠন কৰাৰ লগতে ভাৰতীয় সাহিত্যত মহিলা লেখকৰ ৰচনামালা

পোৱালিটোক নদাইকায়ৈ অতি কষ্টৰে উদ্ধাৰ কৰি আনিছিল। তাক পোহৰহঁতে অতি কষ্টৰে প্ৰতিপালন কৰি ডাঙৰ কৰিছে। গাঁৱৰ ডেকাসকলে কিন্তু পছটে খাবলৈ বিচাৰিছে। পোহৰহঁতে বানক (পছটোক) চিৰিয়াখানাত থৈ আহি জীৱন ইতিবাচক আদৰ্শৰ লগতে বন্য জীৱ-জন্তুৰ প্ৰতি থকা অকৃত্ৰিম ভালপোৱাৰ প্ৰকাশ কৰিছে।

বন্দিতা ফুকনৰ প্ৰিয় চৰিত্ৰ সোণটি। সোণটি বাস্তৱিকতে তেওঁৰেই পুত্ৰ নাম। ‘গৰমৰ বন্ধত সোণটি’ নামৰ উপন্যাসৰ এই চৰিত্ৰটিয়ে মুখ্য চৰিত্ৰ। সোণটি বন্ধু আজিজ। গুৱাহাটীত বসবাস কৰে সিহঁতে। এই দুয়োটা চৰিত্ৰৰ বন্ধুত্বই শিশু নৰ অভিব্যক্তি প্ৰকাশ কৰিছে। সোণটিতকৈ আজিজৰ পঢ়া-শুনাত বাপ বেছি কিন্তু গৰমৰ বন্ধত সোণটিয়ে বৰদেউতাকৰ ঘৰলৈ থকাকৈ যাবলৈ লোৱা কাহিনীয়ে আজিজক শেষলৈকে ধৰি ৰাখিব নোৱাৰিলে। বায়েক পম্পীৰ লগত গঢ়ি উঠ সোণটিৰ মানসিক স্থিতি আৰু কাৰ্য (action) সমূহৰ আভাস পোৱা গৈছে।

বন্দিতা ফুকনৰ অন্য এখন শিশু উপন্যাস ‘সোণটিৰ খেতি।’ উপন্যাসখনত শিশু মনত থকা অদম্য হাবিয়াসক ৰূপ দিবলৈ যত্ন কৰিছে। উপন্যাসখন কাহিনীভাগ সোণটিৰ খেতিক কেন্দ্ৰ কৰি গঢ়ি উঠিছে। লেখিকাই শিশুসকলৰ বিভিন্ন বিষয়ৰ জ্ঞান দিবলৈহে চেষ্টা কৰিছে। ঋতু অনুযায়ী হোৱা ভিন ভিন শাক পাচলিৰ নাম, শস্যৰ উপযোগী সাৰপায়ীৰ লগতে, ফুলৰ বিভিন্ন নাম জনাতে সহায়ক হৈছে। বঙৰ ধাৰণা দিবলৈ যত্ন কৰা, ভাল অভ্যাস গঠন কৰাৰ লগতে ভাৰতীয় সাহিত্যত মহিলা লেখকৰ ৰচনাসৈলী

এবাব কৰা কামত সফল নহ'লে পুনৰাই কৰাব উপদেশৰ পাঠ ইয়াত আছে।

আন এখন শিশু উপন্যাস 'সুন্দৰপুৰৰ গৌৰৱ।' এই উপন্যাসখনৰ কাহিনীটোও শিশু মনৰ অলীক কল্পনা কেন্দ্ৰ কৰি ৰচনা কৰিছে। এক নতুন কৌশলেৰে শিশুসকলৰ জ্ঞানৰ নতুন দিশৰ সন্ধান দিছে। মুঠ ৮ টা খণ্ডত বিভক্ত উপন্যাসখনৰ চৰিত্ৰসমূহ হৈছে- গৰু, ম'হ, কুকুৰ, চৰাই আদি।

উপন্যাসৰ আৰম্ভণিতে অতি নিপুণভাৱে অসমৰ চেউৰী গৰু আৰু অষ্ট্ৰেলিয়ান গৰু আইৰিণৰ কথোপকথনৰ মাজেৰে শিশুসকলক অসমৰ জাতীয় উৎসৰ বিহুৰ বিষয়ে অৱগত কৰাইছে।

অসমৰ জাতীয় উৎসৰ বিহু তিনিটাৰ সুন্দৰভাৱে বৰ্ণনা কৰি জাতীয় সংস্কৃতিৰ শিক্ষা দিছে। বিহুৰ লগত জড়িত খেল-ধেমালিসমূহৰ উল্লেখৰে শিশুসকলক পৰম্পৰাগত খেলৰ বিষয়ে জ্ঞান দিছে।

উপন্যাসখনৰ প্ৰকৃত গৌৰৱ হৈছে নগেনৰ হেম নামৰ ম'হটো। সি অতি পৰাক্ৰমেৰে যুঁজি বিজয়ী হৈ সুন্দৰপুৰৰ গৌৰৱ বহন কৰে। স্বভাৱতে ম'হটো আছিল লাজকুৰীয়া আৰু ভিক। কিন্তু তাৰ গৰাকীৰ প্ৰতি থকা দায়বদ্ধতা, লগৰীয়া ম'হবোৰৰ ঠাট্টা-মস্কৰা, ভদৰী নামৰ গাইজনীৰ প্ৰেৰণা আৰু সোণটিৰ অভয় তথা বিশ্বস্ততাত হেমৰ আত্মবিশ্বাস আৰু সাহস বাঢ়িল। এনেদৰে লেখিকাই শিশুসকলক সকলো কামতে সাহস আৰু আত্মবিশ্বাসেৰে আগবাঢ়ি সফলতা অৰ্জন কৰিবলৈ পৰামৰ্শ দিছে। পৰিশেষত ক'ব পাৰি যে ঔপন্যাসিক বন্দিতা ফুকনৰ প্ৰতিখন শিশু উপন্যাসেই শিশু সকলক জ্ঞান, আদৰ্শৰ শিশু প্ৰদান কৰিবলৈ সক্ষম হৈছে। সচিত্ৰ উপন্যাস কেইখনৰ সৰল ভাষা আৰু বাক্যই শিশুসকলক আমোদ প্ৰদান কৰিবলৈ সক্ষম হৈছে।

০.৫.২ উপন্যাস কেইখনৰ আধাৰত শিশু মনস্তত্ত্বৰ বিশ্লেষণ :

শিশুসকল অনুসন্ধানশীল। বন্দিতা ফুকনৰ 'বান আহিছিল' উপন্যাসৰ পোহৰ চৰিত্ৰৰ মাজেদি অনুসন্ধানমুখী মনৰ আৱেগ, কল্পনা আৰু কাৰ্যক সুন্দৰ ৰূপত তুলি ধৰিছে-

পোহৰহঁতৰ সুন্দৰপুৰত বানপানী উঠিল মানুহবোৰৰ কি দশা হ'ব ?

সৌ যে চকু জুবোৱা সেউজীয়া বঙৰ বহল ধাননি পথাৰবোৰ। এই সকলোবোৰ বাঢ়নী পানীয়ে বুৰাই পেলাব নেকি ? ধাননি পথাৰৰ ধান গছ পানীয়ে মাৰি পেলাব, ধান নহ'ব। মানুহবোৰে তেন্তে ভবাঁলত কি চপাই থ'বগৈ ? মাঘৰ

বিহৃত আগৰ বছৰৰ দৰে ভোজভাত, বং-বহইচ ন'হব নেহু ? (বান আহিছিল, পৃ-১০)

কৃষ্ণ নামৰ শিশুটো উতনুৱা, জখলা। পঢ়া-শুনাত ৰাপ নাই। কিন্তু তাৰ কামেই বহুত। আবেলি বল খেলিবলৈ ৰবাব টেঙা গোটোৱা, লোকৰ বাবীত ফল-মূল বিচাৰি যোৱা, বৰশী বোৱা, কেটেপা সজা, চৰাই ধৰিবলৈ চিটিকা সজা আদি এশ এবুৰি কাম। পঢ়িব নোৱাৰি শ্ৰেণীত প্ৰতিজন শিক্ষকৰ পৰাই শাস্তি খায়। আঠু কাঢ়ি কাণত ধৰি থিয় হৈ থকা তাৰ অভ্যাস হৈ গৈছে। তথাপি তাৰ লাজ নাই। এয়া পৰিৱেশ গঢ় দিয়া এক শিশুৰ মনস্তত্ত্বৰ অঙ্কন।

সাধাৰণতে শিশুৱে শিশুৱে দেউতাকলৈ ভয় কৰে। ই শিশুৰ স্বাভাৱিক প্ৰবৃত্তি। পোহৰে কৃষ্ণৰ দেউতাক নদাই কাইক তোৰ কথা কৈ দিম বোলাত কৃষ্ণৰ মুখৰ হাঁহি বন্ধ হৈ গৈছে। সি সেমেনা সেমেনিকৈ কৈছে “ পিতাইক কৈ নিদিব পোহৰ ! কাইলৈব পৰা বাক মই ছাৰে শ্ৰেণীত পঢ়াই থকাৰ সময়ত কটাকটি খেলি নাথাকো পঢ়ত মন দি থাকিম। ” (বান আহিছিল, পৃ২২)

উপন্যাসখনত শিশু মনৰ দুষ্টালিৰ আন এক উদাহৰণ হ'ল। -

“এনেকৈ আবামত বহি বহি পকা আম খোৱাতকৈ মনে মনে ছিঙি অনা কেঁচা আমৰ সোৱাদহে বেছি”

“ কিয় ? ”

“ তই নুবুজিবি। ? ” বৰজনা বুজা লোকে কোৱাৰ সুৰত কৃষ্ণই উত্তৰ দিলে।

(পৃ ৩০)

আনহাতে পোহৰৰ শিশু মন অতিকৈ সচেতন। পোহৰক সৰুৰে পৰা ঘৰখনৰ পৰিৱেশে গঢ়ি তুলিছে। তাৰ মন অযুত ভাৱনাৰে ভৰা।

সেউজীয়া গছৰ মাজে মাজে দীঘল-দীঘল ঠেঙৰ বগলীজাক দেখিলে পোহৰৰ নিজৰে এটা বগলী হৈ যাবলৈ মন যায়।

বান (পছ)ক মাৰি ভোজ খাবলৈ গাঁৱৰে ডেকা কিছূৰে মন মেলাত পোহৰে দুখ পাই, বানক বুকুৰ মাজত হেঁচি ধৰে। মানুহে যিমনেই নকওঁক, পোহৰে বানক কাৰো হাতত তুলি নিদিয়ে। বান দেখাত অকলশৰীয়া হ'লেও, এই পৃথিৱীত বানৰ এজন সঁচা বন্ধু আছে, সেয়া হ'ল পোহৰ। পোহৰ জীয়াই থাকে মানে বানো জীয়াই থাকিব। বান মোৰ বান, (পৃ-৪০)।

একেদৰে ‘গৰমৰ বন্ধত সোণটি’ উপন্যাসতো আজিজ আৰু সোণটিৰ মানসিক অৱস্থাত বহুতো দিশ প্ৰতিফলিত হৈছে।

‘আচল কথাটো কি জানা সোণটি, তোমাৰ মনত ভাল কাম কৰাৰ ইচ্ছা থাকিলেহে ইচ্ছা পূৰণ কৰিবলৈ ভাল উপায়বোৰ ওলাব।’ (গৰমৰ দিনত সোণটি, পৃ-৫)

‘আগৰখন স্কুলত যে মই ইমান ফাইটিং কৰিছিলো, কিমান যে মজা লাগিছিল। এতিয়াৰ এই নতুন স্কুলত ফাইটিং কৰিবই নোৱাৰি, আমাৰ প্ৰিন্সিপাল বৰ কাঢ়া’ (গৰমৰ বন্ধত সোণটি, পৃ-৪১)

শিশু মনৰ উপযোগী বিষয়বস্তু উপস্থাপনত ফুকন সিদ্ধহস্ত শিশু সাহিত্যিক। অসম বুৰঞ্জীৰ বিভিন্ন তথ্যযুক্ত কথা, চীনদেশ, বাংলাদেশ, চুইজাৰলেণ্ড, হলেণ্ড আদি দেশৰ তথ্য প্ৰযুক্তিৰ সন্ধান দি বিষয়বস্তুৰ সৃজনীমূলক কৰাৰ উদাহৰণ হ’ল-

‘বুৰঞ্জীত আছে যে আহোমসকলে যুঁজিবলৈ গ’লে তেওঁলোকৰ পত্নীয়ে এৰাতিৰ ভিতৰতে তাঁতবাতি কৰি এটুকুৰা কাপোৰ বৈ পতিৰ বাহুত বান্ধি দিয়ে, এৰাতিৰ ভিতৰতে বৈ উলিওৱা কাপোৰ ডোখৰৰ নাম আছিল কৰচ কাপোৰ।’ (গৰমৰ বন্ধত সোণটি, পৃ-৪০)

‘ভাৰতবৰ্ষৰ আটাইবোৰ নদীকে মাতৃ মানে মাকৰ লগত তুলনা কৰা হয়। যেনে- গংগা মা, সবস্বতী মা, কিন্তু বাবা ব্ৰহ্মপুত্ৰ অৰ্থাৎ ব্ৰহ্মপুত্ৰক নদী বুলি নকৈ মানুহে ব্ৰহ্মপুত্ৰ নদ বুলিলে কয়। অসমৰ মানুহে ব্ৰহ্মপুত্ৰ, ববলুইত, চিৰি লুইত, লোহিত, লৌহিত্য আদি নানা নামেৰে মাতে।’ (বান আহিছিল, পৃ-৩২)

উপন্যাসিকৰ ভৌগোলিক জ্ঞানে শিশুৰ মনত জ্ঞানৰ সঞ্চাৰ কৰিছে। প্ৰায়বোৰ উপন্যাসতে অসমৰ জলবায়ু, ভৌগোলিক অৱস্থিতি, গছ-গছনি, নদ-নদীৰ সম্পৰ্কে ধাৰণা ব্যক্ত কৰিছে। যাৰ বাবে কেৱল শিশুৱেই নহয়, ডাঙৰৰ বাবেও উপন্যাসবোৰ তথ্যভিত্তিক সমল হৈছে। উদাহৰণ স্বৰূপে-

‘অসমৰ মাজেদি বৈ অহা ব্ৰহ্মপুত্ৰ নদীয়ে বাংলাদেশত সোমাই প্ৰথমে যমুনা নাম লয়। আন পিনে গঙ্গা নদীয়ে ভাৰতৰ পূৱ-দক্ষিণৰ পৰা আহি বাংলাদেশত গোৱালন্দ নামৰ ঠাই পায়গৈ। এই গোৱালন্দতে গঙ্গা আৰু যমুনা একেলগে মিলি পদ্মা নামৰ এক বিশাল নদীলৈ পৰিণত হয়। পিছে বঙ্গোপসাগৰত পৰিবৰ সময়ত পদ্মীনদীৰ নাম হয়গৈ মেঘনা।’ (বান আহিছিল, পৃ-৩০)

‘নিমগছ আমাৰ বন্ধু। নিম গছৰ পৰা অহা বতাহে অনেক বেমাৰৰ বীজাণু দূৰ কৰে। নিম গছৰ পাত সিজোৱা পানী শাক-পাচলিৰ গছত দিলে বেয়া পোকবোৰ আঁতৰি যায়।’ (গৰমৰ বন্ধত সোণটি, পৃ-৪৮)

‘অসম দেশ বঙ্গোপসাগৰৰ পৰা ১২৮০ কিলোমিটাৰ নিলগত। এইছোৱা দূৰত্বত থকা ব্ৰহ্মপুত্ৰৰ জলবাশি নাও-জাহাজ চলাবৰ বাবে বৰ সুচল। সৌ সিদিনালৈকে আমাৰ অসমৰ মানুহে কলিকতালৈ জাহাজেৰেহে অহা-যোৱা কৰিছিল। বৰ্তমান ব্ৰহ্মপুত্ৰ নদীক ৰাষ্ট্ৰীয় জলপথ হিচাপে ঘোষণা কৰা হৈছে।’ (বান আহিছিল, পৃ-৩২)

‘অসমত প্ৰথম ৰেল চলে ১৮৮৪ চনত মাকুমৰ পৰা মাৰ্ঘেৰিটালৈ। এই ৰেল লাইন বহুওৱা বৃটিছ কোম্পানীটোৰ নাম কি জানানে? সেই লণ্ডনৰ কোম্পানীটোৰ নাম হ’ল- দা আচাম ৰেলৱেইজ্ এণ্ড ট্ৰেডিং কোম্পানী লিমিটেড।’ (বান আহিছিল, পৃ-৩৩)

বন্দিতা ফুকনৰ উপন্যাসত শিশুসকলক পৰিৱেশৰ প্ৰতি সচেতন কৰি তোলাৰ প্ৰয়াস কৰা দেখা যায়। চাহ গছ, নিম গছ, বন্য জীৱ-জন্তুক সংৰক্ষণ কৰা, মানুহৰ প্ৰতি মৰম, দয়া ভালপোৱা গুণ আদিৰ লগতে কেনেকৈ সুস্থ চিন্তা কৰি নিয়মিতভাৱে জীৱন-যাপন কৰি পঢ়া-শুনা কৰিব লাগে আদি গুণেৰে সমৃদ্ধ। প্ৰতিটো উপদেশহে উপস্থাপনশৈলী অতি মনোগ্ৰাহী। শিশু মনে ঢুকি পোৱা ভাষা-শব্দৰে উপন্যাসিকৰ সাহিত্যশৈলী অনুপম। বান আহিছিল উপন্যাসত পোহৰ ভাল ঘৰৰ সন্তান। কিন্তু কৃষ্ণ গাঁৱৰ আটাইতকৈ দুখীয়া ঘৰৰ ল’ৰা। শিশুৰ মনত ধনী-দুখীয়া, উচ্চ-নীচৰ প্ৰভেদ নাথাকে। সময় সাপেক্ষে ডাঙৰৰ আচৰণ অথবা পৰিৱেশে শিশুৰ মনত এনে ধাৰণা গঢ় দিয়ে। পোহৰৰ মাক-দেউতাৰ আদৰ্শ, শুভ চিন্তাধাৰাই পোহৰকো ব্যতিক্ৰম কৰি গঢ়িছে। কৃষ্ণই মন মাৰি থকা, অকলশৰীয়াকৈ থকা আদি গুণ সি সহ্য কৰিব পৰা নাই।

সেয়ে পোহৰে কৈছে-

‘কৃষ্ণ তেনেকৈ ক’ব নাপায় নহয়। বানৰ বাবে আমি যেনেকৈ আছোঁ, তোৰ বাবেও আমি তেনেকৈয়ে সদায় আপোনহৈ থাকিম। আমাৰ ঘৰখনেই তোৰ আপোনঘৰ বুজিলিনে?’ (বান আহিছিল, পৃ-২৮)

এনেদৰে ‘গৰমৰ বন্ধত সোণটি’ উপন্যাসখনতো এনে সজ উপদেশমূলক নিদৰ্শন অনেক আছে।

‘আমি আমাৰ সদায় কৰিব লগা কামবোৰ যদিহে সময়মতে চিজিল লগাই কৰোঁ, টিভিৰ যেই সেই প্ৰগ্ৰেমবোৰ সদায় চাই অবাবতে সময় খবছ নকৰোঁ- তেন্তে প্ৰতিদিনে অলপ সময় কিতাপ-পত্ৰ পঢ়িবলৈ পামেই, ইয়াৰ বাবে লাগিব আমাৰ মনত এটা ইচ্ছা- সেয়া হ’ল কিতাপ পঢ়াৰ ইচ্ছা।’ (গৰমৰ বন্ধুত সোণটি, পৃ-২১০)

বন্দিতা ফুকনৰ উপন্যাসত শিশুৰ লিখা-পঢ়াৰ নিয়মীয়া অভ্যাস গঠন, সময়ৰ সৎ ব্যৱহাৰ, ভাল আলহী হোৱা, বাতিপুৱা সোনকালে শুই উঠা, প্ৰাৰ্থনা কৰা, গা-ধোৱা, বাহিৰা কিতাপ পঢ়া, লগৰীয়াৰ দ্বন্দ-খৰিয়াল নকৰা, ডাঙৰক সন্মান কৰা, নিজৰ কাম নিজে কৰিবলৈ শিকা, আনকো কামত সহায় কৰা আদি উপদেশমূলক বক্তব্য পোৱা যায়। সেই উপদেশ আহিয়ে শিশু চৰিত্ৰক গঢ় দিয়াত যথেষ্ট সহায় কৰে। পিতৃ-মাতৃয়ে সন্তানক নিজৰ অভিক্ৰমতে ডাঙৰ কৰি ভৱিষ্যত উজ্জ্বল হোৱাটো বিচাৰে। সমাজেও উঠি অহা শিশুসকলৰ হাততেই ভৱিষ্যত ন্যস্ত কৰে। গতিকে দেশৰ ধৰণীধৰ সকলৰ প্ৰতি দায়বদ্ধতাবে কলম তুলি লোৱা শিশু সাহিত্যিক বন্দিতা ফুকনৰ শিশু মনস্তত্ত্বৰ বিশ্লেষণ গুৰুত্বপূৰ্ণ।

শিশুৰ মানসিক বিকাশৰ কেইটামান উল্লেখযোগ্য দিশ হ’ল বন্ধুত্ব (Friendship), শক্তি, সহযোগিতা, প্ৰতিযোগিতা আৰু নেতৃত্ব। বন্দিতা ফুকনৰ উপন্যাসৰ চৰিত্ৰসমূহে এনে দিশৰ চানেকি বহন কৰিছে। পোহৰ, দীপক, সোণটি, আজিজ, কৃষ্ণ আদিৰ বন্ধুত্বই উপন্যাসখনৰ মূল চালিকা শক্তি।

ডাঙৰে কৰিবলৈ বাধা দিয়া, নাচাবলৈ কোৱা আদি কামবোৰ কৰি শিশুৱে জিজ্ঞাসু মনৰ পৰিচয় দিয়ে। নজনাক জানিবৰ বাবে, নুশুনাক শুনিবৰ বাবে, নেদেখাক চাবৰ বাবে হেঁপাহ থকা শিশুৱে বাধ্যবাধকতা বা কঠোৰ নীতি-নিয়মৰ মাজত থাকি ভাল নাপায়। সিহঁতে সদায় মুক্ত হৈ থাকিব বিচাৰে। কৃষ্ণ ইয়াৰ নিদৰ্শন।

শিশুৰ ক্ষেত্ৰত ঘৰখনৰ পৰিৱেশৰ কথা প্ৰথমেই আহে। মানৱীয় মূল্যবোধৰ শিক্ষা ঘৰখনৰ পৰা শিশুৱে শিকে। মৰম, চেনেহ, ভক্তি, পৰোপকাৰ, দয়া, উদাৰতা আদি স্বভাৱবোৰৰ ভেটি ঘৰখন যদি হয় তেতিয়া শিশু বেয়া হ’বই নোৱাৰে।

অসমীয়া মানুহৰ জীৱিকা নিৰ্বাহৰ প্ৰধান আধাৰ খেতি। নদীকেন্দ্ৰিক জীৱনধাৰা, খেতি পথাৰ, গৰু-ছাগলী আদিক লৈয়ে দৈনন্দিন জীৱন যাত্ৰা চলি ভাৰতীয় সাহিত্যত মহিলা লেখকৰ বচনশৈলী

যায়। কৃষি নিৰ্ভৰশীল সমাজ, চাকৰি জীৱনৰ ব্যস্ততাপূৰ্ণ দিনৰ চিত্ৰ, সমাজৰ বান্ধোন, বিহু সংক্ৰান্তিৰ বৰ্ণনাৰে ফুকনৰ উপন্যাসত এখনি সঠিক সামাজিক চিত্ৰ দিব পাৰিছে। অসমীয়া মানুহ মৰমীয়াল, অতিথিপৰায়ণ। সচৰাচৰ চলি অহা নিয়মৰ মাজত সমাজখন কেনেকৈ চলি আহিছে তেনে খণ্ড চিত্ৰকো ফুকনৰ উপন্যাসে ধৰি ৰাখিছে।

০.৬ উপসংহাৰ :

মানৱ জাতিৰ শ্ৰেষ্ঠ সম্পদ হৈছে শিশু। বৰ্তমান সমাজত শিশুৰ নিৰাপত্তাৰ ক্ষেত্ৰত শংকা আৰু সংশয় উপস্থিত হোৱাটোৱেই মানৱজাতিৰ বাবে দুৰ্ভাগ্যৰ বিষয়। আন এক চিন্তানীয় বিষয় হৈছে একোজন শিশুৰ ভৱিষ্যত চিন্তাধাৰাৰ আমূল পৰিৱৰ্তন ঘট। সমাজত সততে দেখা পোৱা অন্য এক কথা হ'ল শিশুৰ বিকাৰগ্ৰস্ত মানসিকতা।

এনে মানসিকতাক নিৰ্মূল কৰিবলৈ শিশুৰ বিকাশত বিশেষ কৰণীয় আছে। সমাজৰ লগত মিলামিচাৰ অভাৱ, সংকীৰ্ণ সন্তীয়া ভোগসৰ্বস্ব ব্যাধিসমূহে আজিৰ প্ৰজন্মক প্ৰভাৱিত কৰিছে। এনে অৱস্থাত শিশু সাহিত্যৰ অধ্যয়ন, পঠন-পাঠন আৰু গৱেষণাৰ কাৰ্য অতিকৈ প্ৰাসংগিক।

শিশুৰ গুণগত শিক্ষাৰ মানদণ্ড নিকপক হিচাবে। উপন্যাসসমূহৰ ভূমি কাও কোনো গুণে উলাই কৰিব নোৱাৰি।

বন্দিতা ফুকনৰ শিশু উপন্যাসসমূহ অধ্যয়ন কৰিলে বিশেষ কিছু সাহিত্যৰ সোৱাদ পোৱা যায়। ফলত তেওঁৰ বচনা শিশু জ্ঞানৰ চাহিদা বৰোৱাৰ লগতে বৌদ্ধিক বিকাশ ঘটোৱাত সহায়ক হৈছে।

ফুকনৰ উপন্যাসৰ ভাষাশৈলী মন কৰিবলগীয়া। সহজ-সৰল কথা শিশু জ্ঞান বৃদ্ধি আৰু বিনোদন এই দুটা দিশৰ প্ৰতি গুৰুত্ব দি বচনা কৰা উপন্যাস সমূহে কলাত্মক ৰূপ লাভ কৰিছে। চৰিত্ৰৰ আভাস দিয়াতকৈ ভাৱবস্ত্ৰ বা বিষয়বস্ত্ৰক কুক্কি-কুক্কি সোমাই গৈ আভাস দিবলৈ চেষ্টা কৰে।

শেষত ববিন্দ্ৰনাথ ঠাকুৰৰ এয়াৰ সোণসেবীয়া কথাৰে-

শিশুৰ মন শতসহস্ৰ বছৰৰ পূৰ্বে যেনেদৰে আছিল আজিও তেনেদৰে অপৰিৱৰ্তিত হৈ আছে। শিশুসকল হৈছে সৰ্বদেশৰ, সৰ্বজাতিৰ আৰু সৰ্বকালৰ। একেদৰে প্ৰকৃত শিশু সাহিত্যও হৈছে সৰ্বদেশৰ, সৰ্বজাতিৰ আৰু সৰ্বকালৰ।

প্ৰসংগ সূচী :

- ১। সত্যেন্দ্ৰ নাথ শৰ্মা, অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত, পৃ ৪৪২
- ২। গগণচন্দ্ৰ অধিকাৰী, মহাবথা স্ৰষ্টাৰ শিশু সাহিত্য প্ৰীতি, গৰীয়সী, চতুৰ্থশ বছৰ, তৃতীয় সংখ্যা, ডিচেম্বৰ, ২০০৬, পৃ-২৭

গ্ৰন্থপঞ্জী :

মুখ্য উৎস :

ফুকন, বন্দিতা : বান আহিছিল, অসম প্ৰকাশন পৰিষদ, গুৱাহাটী, ১৯৯১।

: গৰমৰ বন্ধত সোণটি, ষ্টুডেন্টচ ষ্টৰচ্, গুৱাহাটী, প্ৰথম প্ৰকাশ, ২০০১।

দ্বিতীয় প্ৰকাশ, ২০০৯।

: সোণটিৰ খেতি, অসম শিশু সাহিত্য ন্যাস, (শিশু ন্যাস, পৰিষদ, ২০০৭)

: এখন চাৰ্কাচ আহিছিল, ষ্টুডেন্টচ ষ্টৰচ্, গুৱাহাটী, ১৯৯৭।

: সুন্দৰপূবৰ গৌৰৱ, অসম শিশু সাহিত্য ন্যাস, ২০১০।

গৌণ উৎস :

কলিতা কমলেশ্বৰ : শিশুৰ সমস্যাভিত্তিক আচৰণ, এটি মনস্তাত্ত্বিক আলোচনা, চন্দ্ৰ প্ৰকাশ, পাণবজাৰ, প্ৰথম প্ৰকাশ, ২০০৪। দ্বিতীয় প্ৰকাশ, ২০১১।

তামুলী শান্তনু : অসমীয়া শিশু সাহিত্য সমীক্ষা, মৌচাক প্ৰকাশন, যোৰহাট। প্ৰথম প্ৰকাশ, ২০১০।

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Editors

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Learning For Life

Bornali Konwar

Abstract :

The aim of this article is to show importance of lifelong learning in the context of different e-resources of information. Learning is a lifelong process. One of the main purpose of education is to give global values to the students/ learners especially in this information age. The education in Information age is not limited with schools and never end until death. Information distributed over Internet is almost instantaneously updated and online information can be easily found with general search engines. One must be mindful, however, of the quality of the information obtained in online. This article focuses on various e-resources which is available in e-platform.

Introduction-

“Wisdom is not a product of schooling but of the lifelong attempt to acquire it “

Albert Einstein.

Learning for life is a lifelong process. Lifelong learning is a concept that a person engages in learning throughout the lifetime while using the acquired knowledge and skills for the success of his/her living. There is a quote that “never too soon or too late for learning.” The process involves the gaining knowledge or skills by study, experiences or being thought or trained. It is also a process of being

Ethnic Diversity of North-East India and Indian Democracy



Edited by :
Dr. Amulya Kr. Borah

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Chapcharkut : The Mizo's Spring Festival

*Bornali Konwar
Librarian, Borholla College
Jorhat, Assam*

Introduction

The traditional festival 'Chapchar kut' of the Mizos was celebrated across the North-eastern state of Mizoram and also in the Mizo-inhabited areas in the neighbouring state. Mizoram is a state of beautiful flora, fauna with rich of culture and heritage. The festivals of Mizoram are as interesting as the culture of the state. There are three festivals in Mizoram – Chapcharkut, Mimkut and Pawl kut. Among them, Chapcharkut is the most significant kut or festival in Mizoram. It is a spring festival annually celebrated in the month of March after completion of their jhum operation, i.e. jungle cleaning.

The word ' Chapchar ' refers to the drying of bamboo sticks and ' kut ' means festival. Thus , bamboo sticks are used for the traditional dance and other events of the festival. Chapcharkut is a celebration held in anticipation of a golden harvest.

The main significance of this festival is that the local residents of Mizoram want to welcome the spring so that it can shower good blessing on the agricultural activities. It is a festival of joy and happiness. They celebrate this festival grandly and wish great pride. Men and women dressed in their colorful costumes and distinctive head gears and jewelries, assemble and perform various folk dances, sing traditional song accompanied by beating of drums, gongs and cymbals. They are divided into teams based on the region they belong to, and they dance in joyous celebration of life.

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FOREWORD

It gives me immense pleasure to know that the Women Cell of our College, besides its involvement in different extension activities in the college and the society is going to publish a book titled **JAGRITI: THE AWAKENING**.

The status and potential of women have been revealed from time to time in their participation in different difficult circumstances but women are encountering various problems in the contemporary social, economic, political and judicial sectors despite their active involvement in the progress of the nation.

I sincerely hope that the volume besides celebrating women's achievements will succeed in its purpose and fulfil the aim of displaying the current scenario of women in various societal issues amidst the developments and also raise awareness in the society.

I extend my heartiest wishes to the valued members of the Women Cell, D.K.D. College for this noble initiative.


(Dr. Ranjit Kr. Bordoloi)
Principal
D.K.D College, Dergaon.

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Women Empowerment is a Myth Only among the Tea Garden Women Workers: A Case Study with Special Reference to Borholla Tea Estate of Assam

MOYURI BORA

*Assistant Professor, Department of History,
Borholla College, Jorhat.*

Introduction:

Women empowerment basically refers to the upliftment and improvement of economic, social and political status of women in the society. In the whole process various factors are closely related. They are political, spiritual, educational, nutritional, healthcare and hygiene. In the Indian context various government agencies have taken various policies for women empowerment at the national, state, local and community levels. But unfortunately there is a significant gap between policy advancement and actual practice at the community level. The poor and pitiable condition of women empowerment is seen very clearly in the tea gardens of Assam. Assam is the largest tea growing state in India. The tea industry plays a pivotal role in the growth of the state's economy, where the tea garden workers including the females play the most significant role. But, they are perhaps the most exploited and oppressed class in this organized sector of Indian

economy. The women workers in this sector are very vulnerable to the exploitations because of lack of education, gender inequality, poor health, inadequate hygiene and mal nutrition. The study is limited to Borholla Tea estate of Jorhat District which is a leading tea growing district of Assam.

Study Area:

Borholla Tea Estate is situated at a distance of about 40 kilometers south of Jorhat District headquarter. According to the data of the Commissionerate of Labour, Govt of Assam, the Estate has total registered area of 416.67 hectares and an area of about 277.59 hectares under tea plantation (2015). It has total 667 labourers out of which 309 are women workers. The tea estate has a major contribution to the total tea production of the district. According to the report from the same agency it has produced about 387131 kilograms of crops during 2015.

Significance of the Study:

Jorhat District is located between the Brahmaputra on the North and Nagaland on the South at 26 degree 46 minutes North latitude and 96 degree 16 minutes longitude in the central part of the mighty Brahmaputra. Topographically the district has extreme climate with large variation of temperature from season to season and also from day to night. It falls within the medium rainfall zone of Assam having average rainfall of 2100 mm. The soil is alluvial comprising of clay, silt, sand gravel and pebbles which is well drained by the different perennial streams and tributaries of the Brahmaputra River. With this pleasant weather and topographical condition it is one of the most leading tea growing areas of the state. The major portion of the district's economy comes from the tea plantation alone, where working class plays the most significant role. But the Plantation Labour Act of 1951 has not still been implemented in a proper way among the workers

of the study area. The implementation of women empowerment schemes and policies are far behind. It is not the contents of the policies are only it is the scenario of their implementation. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and the Directive Principles. The constitution not only gives equality to women but also empowers the states to adopt measures of positive discrimination in favour of women. Within the framework of democratic polity, our laws, developmental policies, plans and programmes have aimed at women empowerment in different spheres. But, the implementation of these policies is lagging in practical field in the context of the women workers of the study area. Because of pre-wento-economic conditions, ill-health and lack of awareness they are ignorant about these policies. The management authorities in the tea estates are not interested to make them aware about these policies and schemes. It is interesting to note that around fifty percent of the total workforce in the tea gardens comprises of women workers. The workers of Bhabhla Tea Estate is also not different from it. The women workers are not provided with proper maternity benefits. There are no proper work place, proper wage pattern for them. They have to dwell in substandard, subhygienic makeshift huts without the necessary drainage system of modern days. The significance of the study is behind the fact that efforts are made to put some light on the state of women empowerment prevailing in the tea gardens of Assam as a whole and in Bhabhla Tea Estate in particular.

Objectives

The objectives of the study are to identify the socio-economic conditions, living standard of the women workers of Bhabhla Tea Estate of Jorhat District of Assam. It will focus on the extent of social and economic exploitation of the women workers and will try to establish the need for the idea of women empowerment in study area.

study for them. On the basis of the findings of the study some recommendations will be provided for the empowerment of the present situation of the women workers of the study area.

Methodology

The study is based on both primary and secondary data. Primary data are collected mainly by direct contact methods through field visitation and interview schedules with both the female and male workers of the study area. Secondary data are collected from various sources like books, journals, government publications and related websites.

Discussion on Findings

It is already mentioned in the introductory part that the Labour Act of 1947 and subsequent directives are not implemented properly in the tea gardens of Assam as a whole and in Bhabhla Tea Estate in particular. The conditions of women empowerment and implementation of different schemes and policies is not in a state of progress of democratic polity for gender equality as well as a general condition in the study area. The socio-economic conditions of the women workers of the study area is really disappointing. Most of them are ill-health. As they are ill-health with housing, other occupational health, postnatal, abortion, and nutrition etc. are high among them. Poverty gives another blow to the adverse condition. Socially they are oppressed, economically hard pressed, educationally backward and culturally denied. The wage of women empowerment is a myth for them. But they are the most economic backbone in the organized sector of the economy. They earn their wages in difficult conditions also maintaining the other household activities like the common women. But they are not properly compensated from the point of view of health and hygiene. They do not have control over their own earned well income also. They are compelled to give their own money to their

males. Otherwise maximum of them are harassed both mentally and physically. The male counterparts spend all their hard earned money on anti social activities like alcohol, drugs and gambling. Even most of the females are also addicted to alcoholism. It is noticed that physical harassment is a common phenomenon among them. All the females married or unmarried, child or adolescent are very much victimized physically by the male members. The sexual behaviors of the male members are not normal. They force their wives for abnormal sexuality without their consent under intoxication. Most of them are not aware about family planning and other measures of birth control. As a result the growth of population in the study area is high. The living conditions of the tea garden workers are not adequate. Decent and hygienic household is a dream for them. The sanitary system and pure drinking water facilities are not proper in comparison with the minimum standard of modern times. The women workers are not aware about menstruation hygiene, nutritional facts, maternity care and healthcare provisions. So they are very prone to the contaminated diseases. They are deprived of education and other basic facilities of human life. Socially they are outcasted. They are not even aware about their rights under the perimeter of existing rules and regulations of the distinctive acts and schemes related with women empowerment and gender equality. There is not any application of existing legal procedures for sexual harassment, child labour, maternity rules, wage patterns and working hours. Most of them have to live their lives in a much suppressed situation. Because of illiteracy and unconsciousness about the legal codes, they do not put forward any demand or claims for elimination of their miserable condition. On the other hand the management authorities and government agencies are also very inattentive to fulfill the basic needs of the women workers.

Just like the illiteracy, witch haunting, prejudice and other superstitious beliefs, alcoholism and tobacco are part and parcel of their lives. Like the male members the females also consume equal

amount of country liquor and unprocessed tobacco leaves. Because of social backwardness and cultural darkness they are very much prone to the alcoholism. This alcoholism is very much responsible for the deplorable condition of the workers of the tea gardens of Assam as a whole. In the recent Booch tragedy occurred during February, 2019 the people of the tea garden labour community were affected very badly. After Halmora Tea Estate of Golaghat District, the tea estate under study was the other epicenter of the tragic incident occurred because of the drinking of spurious country liquor. More than thirty people lost their lives and many of the victims lost their vision. In the death list there were about a dozen female workers also. That is the real scenario of women empowerment in the tea gardens of the state. The policies and schemes of women empowerment and legal codes of gender equality are really a dream for them.

Conclusion and Recommendations:

Women empowerment and gender equality is a priority issue in present days world. It is not only a fundamental human right but also a necessary foundation for prosperous and sustainable world. Like many other countries in the world, India is also focusing in this issue with lots of importance. There are various constitutional provisions for empowering women in our country. The state bodies and local government agencies are also preparing various legislations and policies for the cause. But, there are still huge gaps in some spheres of the society where women empowerment is lacking and it is only a myth. To overcome this pitiable condition the common people of the society including the policy makers must change their mind set. The first and foremost emphasis must be given on the education of the women of the study area in particular and common women community of the country as a whole. All the stakeholders including government agencies, management authorities and local communities must organize awareness programmes for elimination of poverty and illiteracy etc.

only among the women workers but also among the male workers. All the statutory bodies should arrange for the strict monitoring of the implementation of the existing women empowerment policies and schemes. If required more rigid rules and regulations should be brought into existence under the purview of law to curb the menace and mal practices prevalent in the tea gardens. It is an urgent need of the hour because all round development of the societies and sustainable economic growth of the country largely depends on providing women and girls with equal access to education, health care, decent work and representation in political and socio economic decision making processes.

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NATIVE RESPONSES TO THE 'SUBALTERN'

VOICES FROM NORTH-EAST INDIA
AND BEYOND

VOLUME I



DR. INDU SWAMI

NATIVE RESPONSES TO THE 'SUBALTERN' :

Voices From North-East India And Beyond

VOLUME I

INDU SWAMI

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The book entitled *Native Responses to the 'Subaltern': Voices from North-East India and Beyond* is a valuable addition to the growing corpus of material on subaltern discourses in the contemporary North-Eastern Region of India and beyond. The book comprises of 17 thoughtful articles by eminent scholars reflecting myriad mirrors of subalternity. The book examines how various brands of identity politics since the colonial days have served to create the basis of exclusion of groups, resulting in various forms of rifts such as oppression, suppression, marginalization, gender discrimination, subjugation of lower and working classes, neglected sections of society, deprived classes, etc. often envisaged in binary terms: majority-minority; sons of the soil-immigrants; local-outsiders; tribal-non-tribal; hills-plains; inter-tribal and intra-tribal. Given the strategic and sensitive border areas, low level of development, immense cultural diversity, and participatory democratic processes, social exclusion has also resulted in perceptions of marginalization, deprivation, and identity losses.

The anthology would surely serve as a valuable source book for the writers, readers, scholars, teachers and academicians who want to be fully acquainted with the subaltern discourses in the contemporary North-East India and beyond. I would feel delighted if it is used by the students in the changing canonical scenario of the twenty-first century. It will undoubtedly help them sharpen their critical understanding with its ample food for thought.



Dr. Indu Swami is Assistant Professor in the Department of English, Assam University (A Central University), Diphu Campus. She is an active researcher from North-East India in the field of Contemporary Literature in English. Her area of interest includes Feminist Literature and Indian Writing in English. She has guided 8 doctoral and 11 M. Phil scholars and contributed over 60 peer reviewed research papers in various journals of international repute. She has to her credit eight standard books and more than 20 book chapters.

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CHAPTER 5

History From Below: A Critical Study of Rita Choudhury's *Chinatown Days*

Munmoni Saikia

Subaltern Study is a dominant branch of historiography unearthing the fresh grounds to see and rethink history from the perspective of the subaltern and to provide them their due place in the historical process. In the present postcolonial scenario, subaltern studies have become a widely popular branch since it encompasses the studies on excavating the history of the marginalised sections of the society belonging to the third world countries. The Marxist theorist and thinker Antonio Gramsci of Italy adopted the term 'subaltern' for the first time that refers to those groups in the society who are "subject to the activity of the ruling class" (Gramsci 55). Gramsci differentiated between subalterns and proletarians. According to him, unlike the proletarians, subalterns are not conscious of their class as non-hegemonic in their approach to the society:

The subaltern class, by definition, are not unified and cannot unite until they are able to become a "state": their history therefore, is intertwined with that of civil society, and thereby with the history of states and groups of states (Gramsci 52)

Ranjit Guha initiated a historical movement regarding the rewriting of history known as the subaltern history

or Subaltern Studies along with his seven collaborators: Shahid Amin, David Arnold, Gautam Bhadra, Dipesh Chakrabarty, Partha Chatterjee, David Hardiman, and Gyanendra Pandey. This group incorporated the term from 'subaltern' from Antonio Gramsci's *Prison Notebooks* (1971) denoting the people who have been excluded from the dominant national and colonial history owing to their 'inferior' position due to their class, gender, race, ethnicity or religion, language, cultural orientation and geographical position. Hence subaltern history is the history of those groups who are subordinated by the dominant ruling class, a class which is both the subject and the author of history without leaving any space for the subaltern. Thus, subaltern classes include peasants, workers, women and other groups of the society who are subject to the hegemony of the ruling classes.

Rita Choudhury, the recipient of the Sahitya Academy Award, is a prominent Assamese writer whose novels are engaged with various aspects of human life. Among those novels, her *Deo Langkhui* (2005) and *Makam* (2010) (translated version '*Chinatown Days*') can be considered as noteworthy historical novels where she delineates well-researched periods of history. The author herself translated *Makam* into English entitled as *Chinatown Days* (2018) which achieved a great success. Throughout this novel the author becomes the spokesperson on behalf of the marginalized, the oppressed in a society whom we term as the 'subaltern'. Choudhury encompasses a time span from 1792 when British traders explored the possibility of tea plantation in Assam to the after-effects of Sino-Indian war of 1962. The author takes the responsibility of placing the history of subordinates from their perspectives. *Chinatown Days* is an exceptional novel in which the author introduces the readers to the various levels of subalterns during colonial as well as post-colonial period in Assam. Indeed, the colonial history proudly announces its discovery of tea

in Assam and the details of tea plantation; but the small marginalised voices of the displaced indentured labourers engaged in tea gardens are not found in the colonial history. The author delineates the lives of these people and has attempted set the reality that without the contribution of labour by these sections of people who were considered as 'human commodity', the history of tea in Assam would not have been possible. Along with it, the author has also excellently linked up another chapter from history which was buried deep under the official history of India. It is the story of an Assamese-Chinese community that belonged to nowhere since this community's citizenship was neither accepted by India nor China.

Rita Choudhury depicts the character of Arunabh not only as the narrator but also as an important character deeply connected to the storyline of the novel who asked Lailin to write about their unforgettable past of suppression and victimhood. But in response, she says:

I wanted to write and bring everything to light. I wanted to tell the whole world, "Look at the real face of India, which speaks about democracy and Panchseel. Look at Jawaharlal Nehru's India, which vents its frustration and anger on the innocent." But, whenever I think of writing, something stops me. What will I write? What's the use of writing? Is it really worth creating something purely out of hatred? Even if there is any meaning in it, would it make any difference? (*Chinatown Days* 9-10)

Indeed, Mei Lin, the protagonist in the novel, is a subaltern who became the spokesperson of the minor Assamese-Chinese community that experienced the ugly face of war and its appalling impact on their lives. The storyline of *Chinatown Days* is the version told by Lailin's mother Mei Lin to the author. Mei Lin and many others like her were the victim of the 1962 Sino-Indian war and the

author could not but wrote the heart piercing tales of those people belonging to the Assamese- Chinese community who became the subject of politics for the government in order to maintain peace and harmony between the two countries. When Arunabh Bora, the narrator as well as character in the novel, listens to the tales told by Mei Lin, he discovers a period of history which lies covered, unknown to most of the natives of India:

I saw them. I experienced their reality, which no history could record. I stepped into those dark corners where humanity and civilization had lost their footing, from where even history returned, shrouded in sheer indifference. (*Chinatown Days* 11)

The epic saga of pain and anguish of this helpless Assamese- Chinese community is caught in the maelstrom of history and the author makes attempt to represent the neglected and unheard voices of this uprooted community. It was in 1841, when the seed of this Assamese- Chinese community was sown in Assam by the British East India Company. During that period, the tea cultivation in Assam was initiated by the British in full swing and to work in these tea gardens many people were brought as coolies or as slaves from China as well as from different corners of India. Ho Han, the forefather of this Assamese- Chinese community was deceivingly brought to Upper Assam from Kwangchow, South China as a victim of slavery. Due to extreme poverty and famine in South China, Ho Han and his siblings were sold off by their own parents at a very young age to become slaves. And when he was again trickily sold off as a slave in another country, he realized that "A runaway slave cannot return to his country" (*Chinatown Days* 41). He had no alternate means but to survive the present and look forward. During the period of Ho Han's arrival, Assam came under the rule of the East India Company, according

to 1826 Yandabu treaty. The British brought many Chinese labourers to Assam to work in the newly managed tea gardens because they were skilled in many activities such as machine operating as well as repairing, carpentry, lead sheets making, building houses etc. and hence they earned extra importance than those coolies imported from other parts of India. Like Ho Han, Ho Yen and Ah Chin, many Chinese labourers migrated to India, either forcefully or sometimes intentionally in search of a better future during this period and settled in different parts of India. The author delineates how the British managed a hierarchy system in order to manage the tea gardens during that period which is still in force.

Now there were rows of coolie quarters, staff quarters and spacious thatched bungalows for managers, assistant managers and superintendents. (*Chinatown Days* 73)

The coolies were supplied by the human traffickers to Assam tea gardens from different parts of British India. These coolies are bonded labourers and were not independent. They were treated inhumanly, as slaves. Besides during that period, the British tea garden owners followed a system for the purpose of increasing the coolie population in the gardens. They would make the single males in the group live together with the single females whether they were willing or not. This measure helped not only in saving money and space but also in increasing coolie population.

Moreover, many Chinese people migrated to Assam during the Second World War and settled there forever, never visiting China thereafter. In the novel, the author delineated the Assamese-Chinese community settled in Makum, Assam. Indeed, this community can no longer be considered as purely Chinese since the preceding generations of this community were intermingled with the natives of Assam through intermarriages. Mei Lin, the great-granddaughter

of Ho Han got married to Pulak Baruah, a native Assamese and likewise many inter marriages were done during this long century after Ho Han's arrival into Assam. The author presents this Assamese-Chinese community as a minor/oppressed/inferior community that experienced the interplay of government politics questioning their existence in Assam as illegal. The third and fourth generations of this Assamese-Chinese immigrant community settled in Assam barely know the Chinese language of their own rather they are more at ease with the Assamese language. Although as parents, on special occasions, children were always reminded about their roots. Yui Yi's grandfather told the children on the eve of Chinese New Year Celebration:

'Your parents know this. You all must also remember this as we have remembered, or we will forget where we come from. We have already forgotten our language.' (*Chinatown Days* 124)

During the 1962 Sino-Indian war, the people of Chinese root in India were doubted of their loyalty towards India and the natives of India began to look down upon them. The Assamese-Chinese community of Makum was humiliated by those people who were once their friends or well-wishers. The entire environment of Makum became gloomy and full of tension as the border conflict between India and China reached at a peak point when Indian armies helplessly moving back leaving their territories defeated by the Chinese armies. The Assamese-Chinese community of Makum became helpless when their loyalty to India was questioned by the natives. Student Organizations started collecting donations, training people for emergency duties, collected woolens for the soldiers in war zone; but during these activities the involvement of students from Cheenapatti had been stopped. The people of Makum who had come from China had no right to take part in these activities and it made the Assamese-Chinese community

feel demoralized. Experiencing the turbulent situation, the people of this community, being humiliated by the natives, had to organize a meeting to express their love and loyalty towards India, their place of birth. As a representative of the Assamese-Chinese Community from Assam, Hong spoke:

In the first half of the nineteenth century, the Chinese came to Assam – which was then under British rule – to work in the tea gardens. Most of them were forcibly brought as indentured labourers by human traffickers. After that too, many people came to this land willingly, in search of good life. Most of them had married local girls and settled down. They made it their home. The people of the Chinese society of Assam, which is composed of second, third and fourth generations of those indentured labourers and early migrants, have no other place to go. This is our motherland. This land never let us suffer. It has fed us, has given us shelter and security. Here, we have found love!

We have received so much from this land. Perhaps we could give much in return. But we have given our toil and loyalty. We have mixed our identity with this soil. True, we came from China. But we can never betray this land. To us, this is our motherland. Our janamjaga. Today, our people are full of fear. They are afraid that someone might question their loyalty. (*Chinatown Days* 197)

Indeed, the first-generation Chinese immigrants experienced hellish like hurdles since they were tricked by the human traffickers and forced to work as labours in the tea gardens managed by the British East India Company. But the later generations of Chinese origin people of Assam had been enjoying a very carefree life until the 1962 Sino-Indian war and suddenly everything became upside down when China initiated a war against India by occupying the territories of India. The war between India and China

created suspicion among the natives of Assam against those Chinese-Assamese community who have been living in Makum for four generations who considered Assam their motherland. The suspicion of the natives shattered not only their hearts but demoralized their loyalty towards their birthplace. In the cruel hands of war, their future took a different turn. Without their proper knowledge, they were trapped by the government agents promising them to provide security of life during the war time and kept in the Deoli jail, Rajasthan for several months. Many families were shattered, homes were broken separating their loving ones from one another.

“Without knowing it, they had become internees in wartime India.” (*Chinatown Days* 284)

On the contrary, the news of these internees was kept as a secret having no space in the newspapers.

“The news in the papers were different – news of torture by the Chinese forces dealt out to the retreating Indian soldiers and civilians, and news of Indian martyrs and the returned POWs. (*Chinatown Days* 278)

At Deoli jail, these internees were bound to live a filthy life with numerous necessities. The Indian government paid no attention towards them to fulfill their needs rather interested in sending back these people to China, the place of their origin. During that period of jeopardy, no Indian organization came forward to offer a helping hand. Only the Chinese Red Cross stepped ahead to help them, and it made them realize one thing that even though they had lived in India for a thousand years, they still remained Chinese. Finally, the Assamese-Chinese community of Makum turned into Chinese internees and became victims of the mutual decision taken by both the governments. The Assamese-Chinese community was again uprooted forcefully from the land that they embraced as their motherland. When they came to know that the government

of China had expressed the concern to take them back to China, they got lost in thoughts that confused their idea of home and belongingness.

There was no place for them in this country! What would they do after returning home? Where were their homes? The blaze of the war had burnt down everything to ashes. It had destroyed the alter of love, trust and friendship. It had uprooted their identity, planted deep in the soil of this land. What was the point of returning? (*Chinatown Days* 303-304)

After their arrival in China, a different life of labour and hardship was waiting for them. Most of them were engaged in a firm for the overseas Chinese where they had to work hard without any protest and with many limitations; and those who protested were given extreme punishment. In China, their newly adopted land, they were led to live like people on an Island. The natives of China considered them as 'black ghost' refugees and abused them with utmost hatred and suspicion. The Assamese- Chinese community of Makum became refugees in China, the country to which their forefathers belonged; whereas in Assam, the place of their birth, they were suspected and abused as Chinese spies/traitors. Both countries labeled this community of people as 'refugees' without recognizing as well as valuing their past and the emotions connected to it. They were kept under strict surveillance and never given the right to protest in any situation:

Was there any point in protesting? Protest meant more punishment. More horrible than punishment was suspicion. Being labeled anti-communist and anti-Mao meant dark future. (*Chinatown Days* 358)

In Communist China, they were not even given the freedom to speak. Liang Ching Wan was punished severely by the local leaders and manager of the firm because he commented that the Great Chairman Mao is fat like a

fig. Although Liang made this comment, but it was not meant to ridicule Mao. But the leaders misunderstood it and punished Liang for committing crime by making such insulting comments.

One of the primary concerns of Subaltern Studies is to reconstruct subaltern identity/consciousness from a long past and diaspora study is one such area associated with identity crisis, homelessness, and nostalgic longing for the past. Diaspora points to those "communities of people who have been dislocated from their native homeland through the movements of migration, immigration, or exile" (Braziel and Mannur 1). It denotes the worst experience of dislocated people who live with a sense of loss and nostalgic feeling. It refers to the concept of 'home' and to particular class of migrants who is unable to go back to the lost home and tolerably live in the 'home' of adaptation. The diasporic sensibility incorporates dislocation/relocation, homelessness and memories of the lost homeland of the migrant communities. In the novel, Rita Choudhury presents how as a result of the 1962 Sino-Indian war, the tiny Assamese-Chinese community got displaced despite its more than hundred years' rootedness in Makum and finally got settled in China as refugees. Although the country of their birth betrayed them, yet they could not but cherish memories from their past homeland that they could never visit again and became nostalgic.

The memories remained. And so, the pain of broken homes. There was the love for their birthplace. Every year they came together in their sorrow in the midst of this fast and secure life. They remembered India, which they had left forever- no, the country that had sent them away. (*Chinatown Days* 388)

When Arunabh first met Mei Lin, he could feel that he had met someone very near to him and so he could not but asked her about her belongingness. In response, she told:

'I can't tell you anymore where I belong. Though I did once belong to Assam. It was many years ago, as if in my previous birth.' (*Chinatown Days* 10)

The helplessness of Mei Lin in telling about her belongingness could be easily detected and it made Arunabh curious to know the hidden truth underlying in the layers of history. Mei Lin opened her web of memories from the past to answer his curiosity that finally led Arunabh to meet his father Tung Chin who belonged to this marginalized uprooted community.

The undocumented history of the subalterns was pushed to the realm of oblivion by the history of the dominant. To recover/reconstruct the lost or obliterated history of the subaltern demands that historians need to shake themselves free of modernity's master/grand narratives and from the shackles of chronological, linear time employed in the writing of history of the dominant hegemonic groups. As such, subaltern historiography delves into long forgotten subaltern past shimmering in various non-linear, oral, symbolic, vernacular and dramatic form. The author follows the same line with Subalternates and hence trying to construct subaltern history by going back to the pre-enlightenment period when myth, fables, and memory were given equal importance in the construction of history. The author has collected the fragments of memories from those people who were the witness of this harsh reality and thus portrays another version of history with her narrative excellence.

The history of the subaltern is different from the traditional notion of history and the elitist, nationalist, bourgeois notion of historiography. The traditional historians have always been callous and indifferent to recover the suffering and contributions of the marginalized towards the upliftment of the country; therefore the past of the subaltern is murky and it becomes pointless to search

68 *Native Responses to the 'Subaltern': Voices From North-East*
for a systematic historical record of the subalterns.

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Existing land resources and activity of the people of a particular place reflects present stage of development and future prospects of the region. These two parameters also determine the economic, social, political, cultural and natural settings. North East India is well known for its physiographic and cultural diversity. This book is a collection of research papers and articles contributed by different research scholars, academicians etc. in multidimensional aspects of human beings and land resources of North East India. The book contains twenty eight chapters, out of these chapters three are highlighting on land, forest patterns and watershed related matters, based on case study of some selected areas. Two chapters are related to tourism, which is one of the important plants of NE India. Central themes of another three chapters are economy, an integral part of human development index. Other two chapters are dealing with agriculture, industry sector (in tourism). Two chapters are associated with academic sector (i.e. higher education and library services) issues related with women of NE India are the core theme of seven chapters. Remaining chapters are mainly addressing the issues related with rich cultural diversity, different tribes, religion and literature of the region. This book tries to gain new aspects of land and people related affairs of the evolving region. It will, however, no doubt suggest the scope for further study.

**Land and People
Chapters from
NORTH
EAST
INDIA**



**Land and People
Chapters from North East India**

**Dr. Shivani Phukan
Dr. Rana Bora**



Land and People Chapters from NORTH EAST INDIA

**Editors
Dr. Shivani Phukan
Dr. Rana Bora**

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Nirmali Borkakoty

Influence of climatic parameters on Watershed, A study in Bojalkata watershed, Assam-Nagaland, India

Dr. Rana Bora

1. Introduction

Climate represents a composite of the day to day weather conditions and of the atmospheric elements within a specified area over a long period of time. (Tresswartha). Climatic conditions of a particular area play a crucial role in forming special socio-physical environment of the area. Different climatic parameters like temperature, rainfall etc. have certain influence on day to day life. Various natural and socio-economic conditions exist depending upon diverse climate conditions all over the world. Such variation is very much significant from equatorial to polar area. Above this some variation exist in local level also. For such type of local level study watershed is an important natural unit beyond the political barrier. As we know that watershed is a geo-hydrological and in a topographically defined area draining to a common point by a system of streams. It captures rainfall and carries the overland flow and run-off to an outlet of the main flow channel. Keeping all these things in mind an attempt has been made in this paper to analyze some climatic parameters of Bojalkata watershed of Assam-Nagaland area and put some measures for sustainable development of the watershed based on such parameters. According to NEPA sustainability is to "create and maintain conditions, under which humans and nature can exist in productive harmonies, which permit fulfilling the social, economic, and other requirements of present and future generations."

2. Study Area:

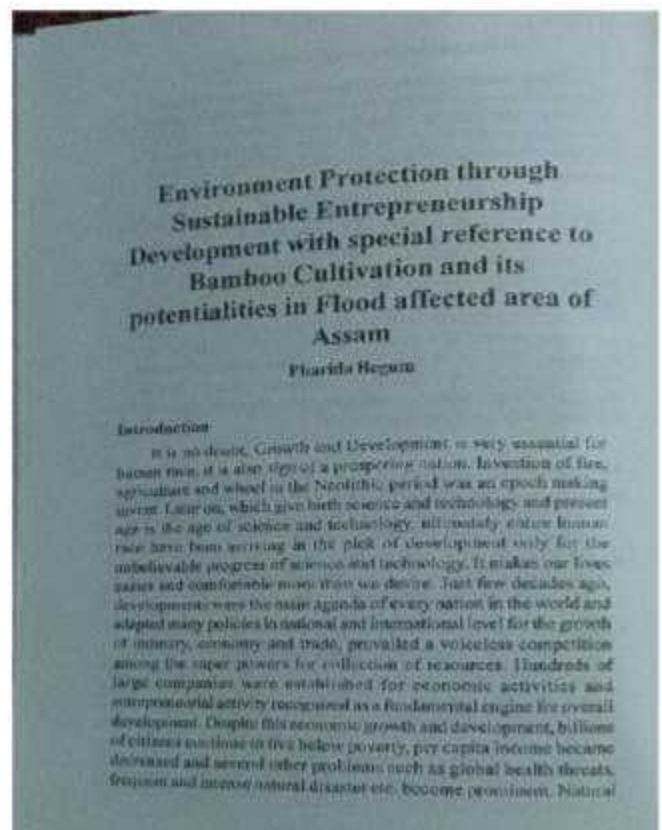
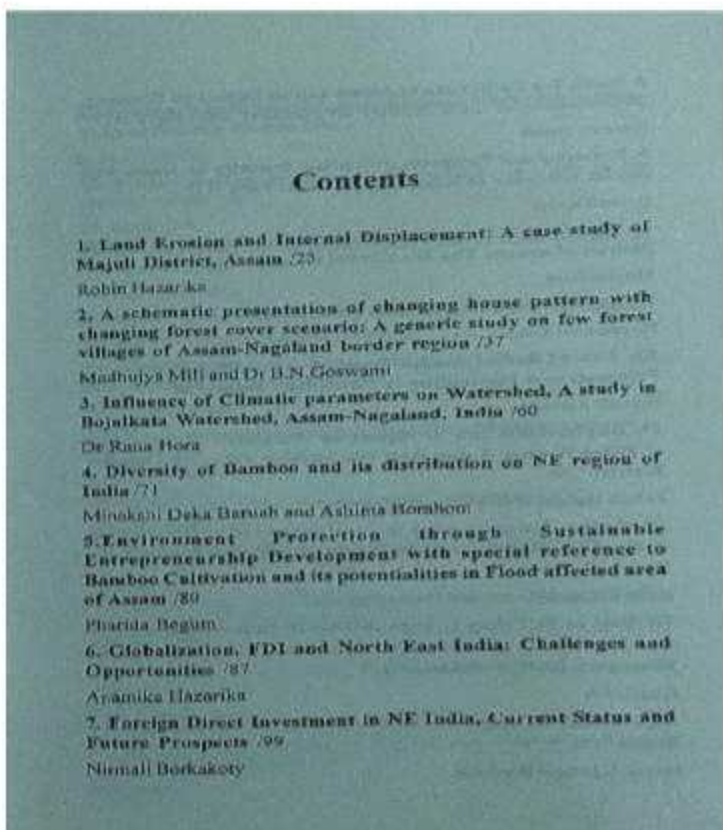
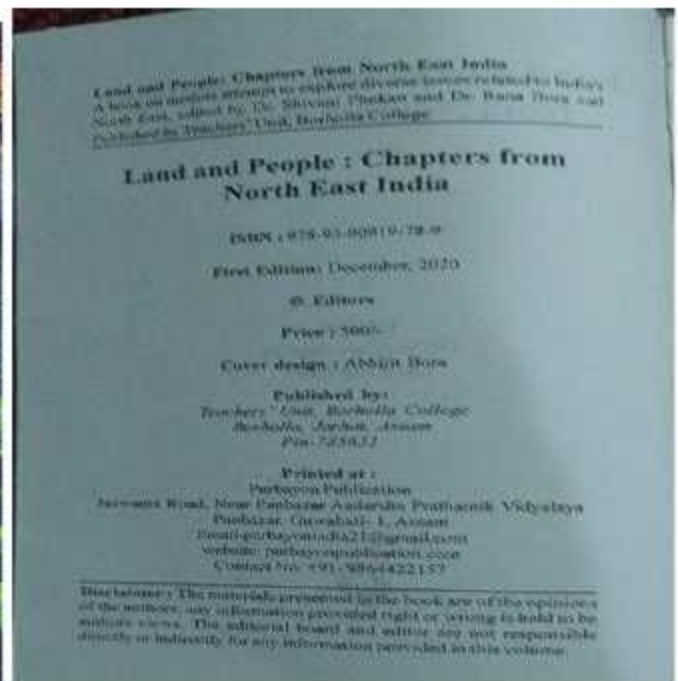
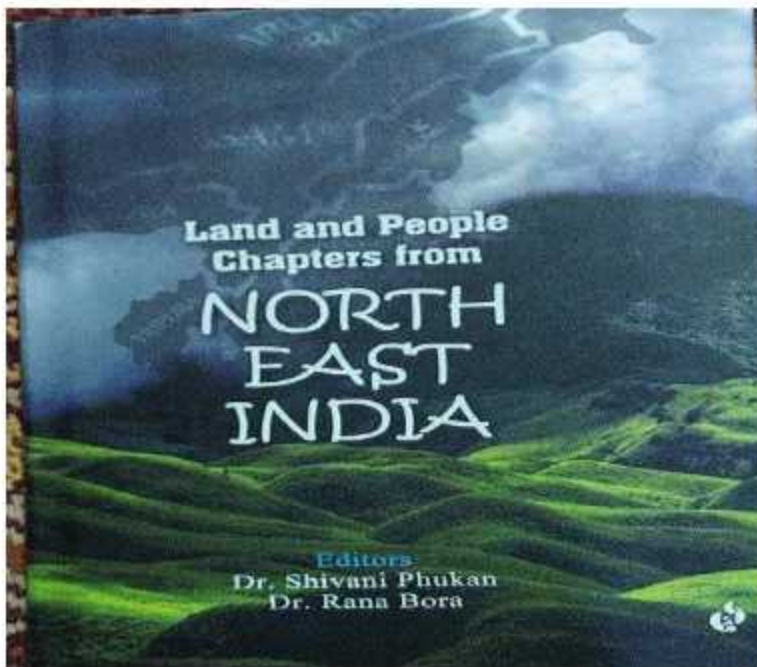
Bojalkata watershed is located in Jorhat district of Assam and Wokha district of Nagaland occupying 3,857 hectares area. The watershed area geographically lies within the longitudes of 94° 32' 32.2 E to 94° 22' 32.2 E and the latitudes of 26° 22' 08.2 N to 26° 36' 17.2 N. The Bojalkata stream is a tributary of Kakodonga river and it originates from Changpang circle of Wokha district, Nagaland and traverses a total distance of 33.30 km. through Jorhat district of Assam up-to its confluence with the main river. The watershed has a total population of 21,901 (2011, Census). The mean annual temperature in Bojalkata watershed has recorded as maximum of 38.75° C to a minimum of 13.67° C. The average monthly temperature is 25.72° C.



Fig. 1 Study area map

3. Objectives of the study:

- To study some climatic parameters that prevails in Bojalkata watershed,
- To study influence of each climatic parameters on the watershed,
- To put some measures for sustainability of the watershed.



Existing Land resources and activity of the People of a particular place reflects present stage of development and future prospects of the region. These two parameters also determine the economic, social, political, cultural and natural settings. North-East India is well known for its physiographic and cultural diversity. This book is a collection of research papers and articles contributed by different research scholars, academicians etc. in multidimensional aspects of human beings and land resources of North-East India. The book contains twenty eight chapters, out of these chapters three are highlighting on land, house pattern and watershed related matters, based on case study of some selected areas. Two chapters are related to bamboo, which is one of the important plants of NE India. Central themes of another three chapters are economy, an integral part of human development index. Other two chapters are dealing with smokeless industry sector i.e. tourism. Two chapters are associated with academic sector i.e. higher education and Library. Various issues related with women of NE India are the core theme of seven chapters. Remaining chapters are mainly addressing the issues related with rich cultural diversity, different tribes, religion and literature of the region. This book tries to grab few aspects of land and people related affairs of this undulating topography. It will, however, no doubt augment the scope for further study.

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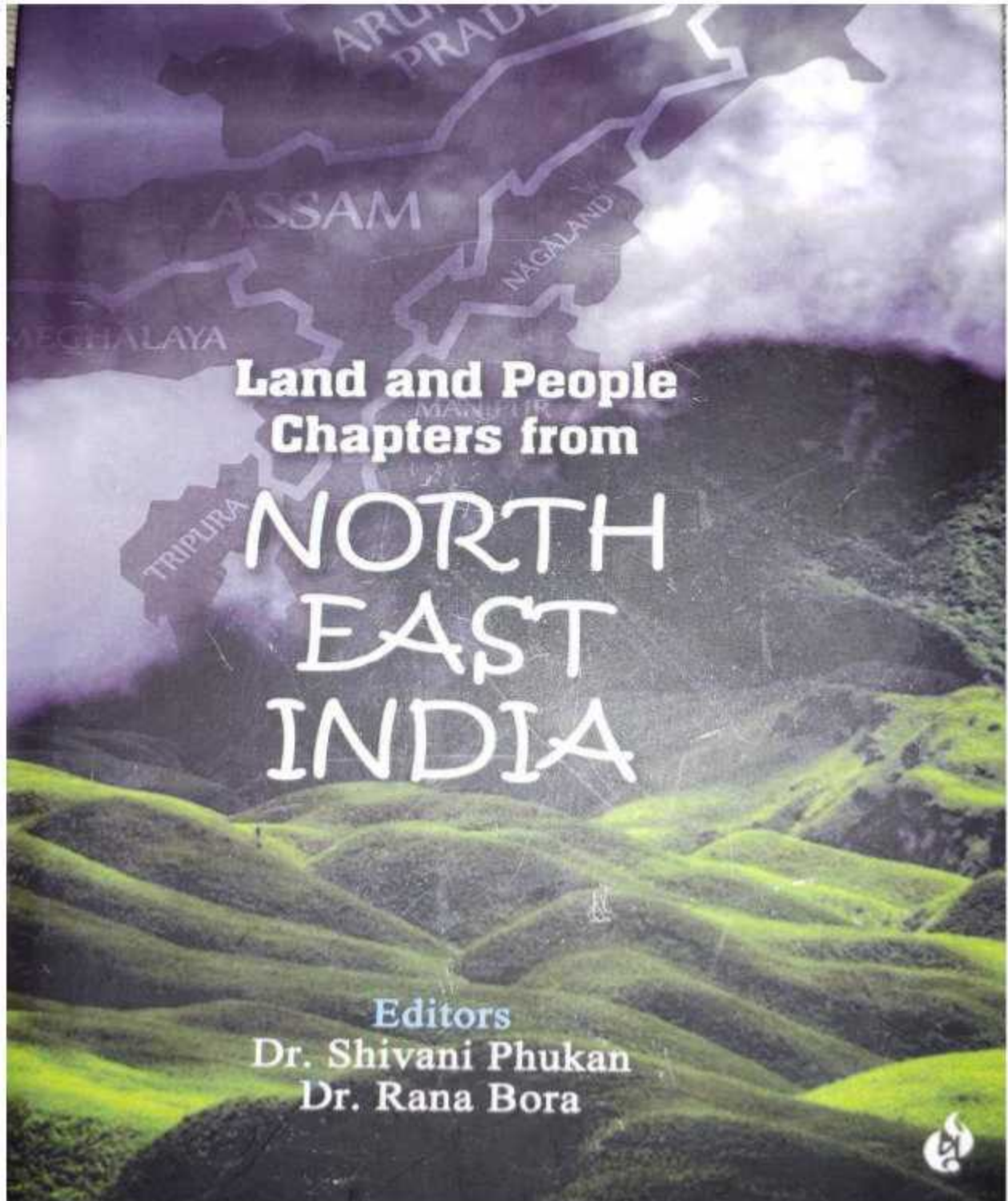
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Prospect of Ecotourism through Tea Tourism in Jorhat District of Assam: The Tea Capital of India

Mrs. Moyuri Bora

Abstract:

Travel and tourism sector in present scenario is considered as one of the largest industries of the world, with ecotourism as the fastest growing segment. Since 1980s the ecotourism sector has grown with an annual growth rate of ten to fifteen percent. Tea tourism can be a major tool for the development of ecotourism in the lush green tea estates of Jorhat District of Assam. Tea tourism, though a new concept in Assam will surely attract the eco-tourists who prefer to plan their travel within the framework of ecotourism. The tea estates of Jorhat District have enough potentialities for the development of ecotourism and if proper promotional tools are used for conscious tourists the destinations will surely attract more and more domestic and foreign tourists who prefer nature tourism. The study covers the potentialities of ecotourism in a sustainable way through tea tourism in the tea estates of Jorhat District of Assam. The study is based on both primary and secondary data sources.

Key Words: *Ecotourism, Tea Tourism, Nature, Sustainable Management.*

1. Introduction:

Tourism in present scenario is considered as one of the fastest growing industries in the world. According to World Tourism

Organization (1994), 'Tourism includes activities in which people travel and stay outside their usual place for not more than one year leisure, business, and other purposes'. It can be divided into various segments like ecotourism, historical tourism, cultural tourism, adventure tourism, ethnic tourism, religious tourism, health tourism etc. Among them ecotourism is the most responsible type of tourism. In simple words ecotourism means management of tourism and conservation of nature in a way so as to maintain a fine balance between the tourism and ecology on one hand and the needs of the local communities for jobs on the other. Wikipedia, the free encyclopedia with citation to the International Ecotourism Society has described it as a form of tourism involving visiting fragile, pristine, and relatively undisturbed natural areas, intended as a low-impact and often small scale alternative to standard commercial mass tourism. It means responsible travel to natural areas, conserving the environment, and improving the well-being of the local people. The term 'ecotourism' was coined during the early 1980s by Hector Ceballos Lascurain, a Mexican architect and expert in sustainable tourism management and planning. He also put forward the preliminary definition of ecotourism. In an interview with the members of International Ecotourism Club established in Athens, Greece he himself told that his definition in 1983 was "Ecotourism is that tourism that involves travelling to relatively undisturbed natural areas with the specific object of studying, admiring and enjoying the scenery and its wild plants and animals, as well as any existing cultural aspects (both past and present) found in these areas. Ecotourism implies a scientific, aesthetic or philosophical approach, although the 'eco-tourist' is not required to be a professional scientist, artist or philosopher. The main point is that the person who practices ecotourism has the opportunity of immersing him or herself in nature in a way that most people cannot enjoy in their routine, urban existences. This person will eventually acquire an awareness and knowledge of the natural environment, together with its cultural aspects, that will convert him into somebody keenly involved in conservation issues". In that same interview he himself again remarked that he had revised that preliminary definition in 1993. According to that revised definition "Ecotourism is environmentally responsible travel and visitation to relatively undisturbed natural areas,

in order to enjoy, study and appreciate nature (and any accompanying cultural features - both past and present), that promotes conservation, has low negative visitor impact, and provides for beneficially active socio-economic involvement of local populations". That definition was officially adopted by International Union for Conservation of Nature in 1996. According to that definition ecotourism denotes nature tourism with a normative element. Tea tourism has a close proximity with ecotourism. It is a kind of nature tourism. Sharmin Sultana & Rehnuma Sultana Khan indicates that tea tourism, though a new concept, is fast catching on with more and more tourists making their way to the lush green tea estates. Developing tea states as tourist destination can help to develop an alternative revenue stream. Tea, being an agricultural commodity, is subject to cyclical fluctuations and there are times when the gardens are hard hit by falling international prices, vagaries of weather and labor troubles and various other factors and experience shows that in such difficult times, the promotion of tourism helps gardens overcome their crisis, if not wholly, at least partially. Again Zhang (2004) indicates that tea tourism has developed to showcase tea planting areas with beautiful natural environment or special historical heritage. Tea culture (local tea customs) is conveyed through a variety of activities promoting sightseeing, learning, shopping and other forms of entertainment and tourism experiences. By developing tea tourism in the tea estates alternate revenue can be earned and it will help for the development of socio economic condition of the local community and at the same time sustainable management of the natural resources of the tea gardens.

2. The Study Area:

The area under study is Jorhat district, an administrative district of the Indian state of Assam. It is situated in the central part of the Brahmaputra Valley. The latitude and longitude coordinates of Jorhat are 26.757874 and 94.209824 respectively. Before 1983, it was a sub-division of undivided Sivasagar district. In 1983 Sivasagar district was bifurcated and Jorhat was declared as a separate district. It lies on 93m above sea level and the climate is warm and temperate. The district is characterized by humid climate with high annual rainfall. This humid atmosphere and abundant rainfall offers good scope for

growing variety of plantation crops particularly tea. It is abounded with splendid tea gardens with heritage buildings and often referred to as the Tea Capital of India. It is the home to Tocklai Tea Research Institute, which is the largest tea research centre in the country. It is a leading agrarian district of Assam and major portion of its economy comes from tea plantation only.

3. The Objective of the Study:

The objective of the study is to serve as the guideline for development of ecotourism in a sustainable way through tea tourism in the tea estates of Jorhat District of Assam. Preparing a document on prospect of ecotourism and sustainable development through tea tourism in the study area is a new research study. In recent years, tourism development used to take place in selected tea estates with less planning. This study envisions creating a model in ecotourism development in the area after addressing key issues and potentialities based on site surveys, feasibility and attractions. The study will help different stakeholders including management authorities, government agencies, local bodies and different organizations to prepare working plan and programs for the development of ecotourism and sustainable management of culture, heritage, economy and biodiversity. It will surely fulfill the expectations of the nature loving visitors.

4. Materials and Methods:

Research methodology is the most important aspect of research work and is a way to systematically solve research problems. It facilitates the research work and provides reliability and validity to it. The information collected for the purpose of the study is based on both primary and secondary data sources. Primary data include information gathered from firsthand experience acquired through survey, field verification and conversation with the key informants. Intensive observation was also made to acquire necessary information. Secondary data was obtained from various published and unpublished sources like relevant literature, news papers, journals, related websites, social media and others. The nature of the present study is explorative and the whole work has been done by descriptive as well as analytical methods.

5. Prospect Tea Tourism in the Study Area:

Tea tourism has a close proximity with the term ecotourism because it is a kind of nature tourism which can fulfill the expectations of the nature lovers and at the same time it can generate good amount of revenue for restoring cultural, social and economic interest of the local community through management of natural resources. The area under study has immense potentialities of ecotourism through tea tourism. The lush green tea gardens of the area are a treasure house of nature with heritage bungalows, scenic beauty, and colorful local people with their enchanting songs, dance and unique culture. It possesses the first tea garden of Assam namely Cinnamora Tea Estate which was established during 1850 by renowned Maniram Dewan who was the first commercial tea planter of India. It is located within the radius of ten kilometers from Jorhat city which is famous for its picturesque natural beauty. It has a heritage bungalow located amidst lush green tea bushes. Now it has been named as 'Chameli Memsaab Bungalow' after the award winning Assamese version of the film Chameli Memsaab which was shot in the bungalow in 1975. The 'Burra Sahib's Bungalow' within the Kaziranga Golf Resort near Jorhat is a heritage site now. The colonial styled cottage with its scenic beauty can attract tourists from all over the world. The golf course in the resort is one of the finest golf courses in the country. The Thengal Manor is another heritage bungalow located in Jalukonibari area of this tea capital which was built in 1929. People can visit this site to enjoy the colonial era luxury with unique pleasure of gracious living amidst nature. Besides this tourist can enjoy the beauty of surrounding typical Assamese village people with metal working artisans and master weavers whose exquisite handicrafts will never let them forget their cherished visit. Located amidst natural surroundings of the Gatoonga Tea Estate of the study area 'Banyan Grove' is a heritage bungalow with more than hundred year's legacy. This bungalow offers a rich colonial experience with British era décor in a serene natural environment. Jorhat possesses the largest and the oldest tea research institute in the world namely Tocklai Tea Research Centre which was established in the year 1911. It is the pioneer institute of tea research. The campus of the institute is unique with natural surroundings and infrastructure. The guest house which was

built in the year 1926 has now been declared as heritage building. It is helping the tea gardens not only the Assam but throughout the globe through positive research in the domain of tea. By visiting the research centre each and everybody will be able to see the various stages of tea making which is a complex procedure and at the same time interested people will be able to taste the different types of Assam tea which are unique in the world. Besides these heritage sites, Jorhat has a huge number of tea estates with glorious past. These tea gardens can be visited for experiencing an ultimate tea estate tour amidst natural surroundings and cultural diversities. In those places one can observe the process of preparing the tea from tea leaves and at the same time can have a peep into the day to day life of the tea communities who have unique cultural heritage of their own. These gardens are a treasure trove of Assam tea with immense potentialities to attract tourist both from domestic and foreign market. Besides the natural scenic beauty and heritage bungalows with colonial luxury the tea gardens of the study area famous for its fun loving and simple minded people. They are the descendents of those labourers who were brought to Assam from various regions of the country by the British rulers for tea plantation works during the colonial period. Now they are the part and parcel of the Assamese society and known as tea tribes. They have distinctive social and cultural identity. They are very vibrant and simple minded people. They have their own folkdances, folksongs, traditional customs, dress code, food habit and fairs and festivals which have been handed down from one generation to other throughout the ages. Showcasing their distinctive culture in an organized manner can be a distinctive tool for the development of tourism in the tea estates of this study area. Simply speaking, with the rich variety of landscape, flora and fauna, heritage bungalows with colonial luxury and ethnic and cultural diversity of the people, the tea estates of the study area can be very suitable places for ecotourism venture.

6. Ecotourism through Tea Tourism:

Ecotourism means responsible travel to natural areas, conserving the environment, and improving the well being of the local people. It typically involves travel to destinations where flora, fauna, and cultural heritage are the primary attractions. Tea tourism has a close proximity with the ecotourism. It provides tourists with the opportunity to interact

with nature, wildlife and simultaneously extract the beauty of cultural diversity of the local people. As Jorhat district is abounded with a good number of tea estates with glorious past so there are lots of scope for the development of ecotourism through tea tourism. The area has a very pleasant climate throughout the year with mesmerizing landscape and sociable and hospitable inhabitants. It is blessed with huge diversity of flora and fauna. The management bodies of tea estates with the initiation of different stakeholders can adopt various eco-based projects like eco camps, outback lodges, ayurvedic and tea spa centers, amphitheatres, tea garden tours, flora and fauna interpretation centre, food court, golf course, handicraft villages etc on priority basis. This type of eco based tea tourism should be developed with proper consent from the local communities and native people with the point of view of benefitting the socio economic condition of those people. For the purpose the people must be educated in the true terms of ecotourism which is constituted with social welfare, ecological sustainability and conservation of the nature and natural resources. Most of the tea estates of the study area have ecotourism potentialities at different capacities. The development of ecotourism in these tea estates can be highlighted as a viable revenue source for the management bodies as well as local communities. Considering the ecotourism potentiality in the tea gardens of Jorhat district in particular and all Assam as a whole, ecotourism can be adopted as a means of conserving biological diversity and promoting sustainable use of biodiversity while generating income for the socio economic development of the tea tribes.

Conclusion:

The splendid green tea gardens of Jorhat district are a treasure house of nature with heritage bungalows, scenic beauty, and colorful local people with their enchanting songs, dance and unique culture. These can be emerging ecotourism destinations characterized by natural beauty and unique cultural diversity. The gardens are easily accessible and the pleasant climate, simple and friendly people will surely attract eco-tourists from different parts of the world. At present times many tourists visit the structured and half structured destinations to enjoy the colonial era luxury with unique pleasure of gracious living in heritage bungalows amidst nature. If planned properly ecotourism activities would have significant impact on employment generation,

education and income level of local people. All the potential destinations can be integrated into an ecotourism cluster and that cluster can be linked with other established tourist destinations of nearby areas like Kaziranga National Park, Sivasagar Historical Monuments, Gibbon wildlife Sanctuary, Majuli, the biggest river island of the world etc. This will increase immeasurably the attractiveness of the potential tourist spots of the study area and it will become an eminent tea tourism destination of our country in near future. For the purpose there must be a well maintained link between management bodies of the tea estates, government agencies, local communities, tour operators, travel agents, hoteliers and concerned stakeholders. At the same time different researchers, national and international journalists, travel and tourism experts from all fields should be invited as guests to acquire firsthand experience and then request should be made to publish their experiences in the magazines, research journals and newspapers.

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Existing Land resources and activity of the People of a particular place reflects present stage of development and future prospects of the region. These two parameters also determine the economic, social, political, cultural and natural settings. North-East India is well known for its physiographic and cultural diversity. This book is a collection of research papers and articles contributed by different research scholars, academicians etc. in multidimensional aspects of human beings and land resources of North-East India. The book contains twenty eight chapters, out of these chapters three are highlighting on land, house pattern and watershed related matters, based on case study of some selected areas. Two chapters are related to bamboo, which is one of the important plants of NE India. Central themes of another three chapters are economy, an integral part of human development index. Other two chapters are dealing with smokeless industry sector i.e. tourism. Two chapters are associated with academic sector i.e. higher education and Library. Various issues related with women of NE India are the core theme of seven chapters. Remaining chapters are mainly addressing the issues related with rich cultural diversity, different tribes, religion and literature of the region. This book tries to grab few aspects of land and people related affairs of this undulating topography. It will, however, no doubt augment the scope for further study.

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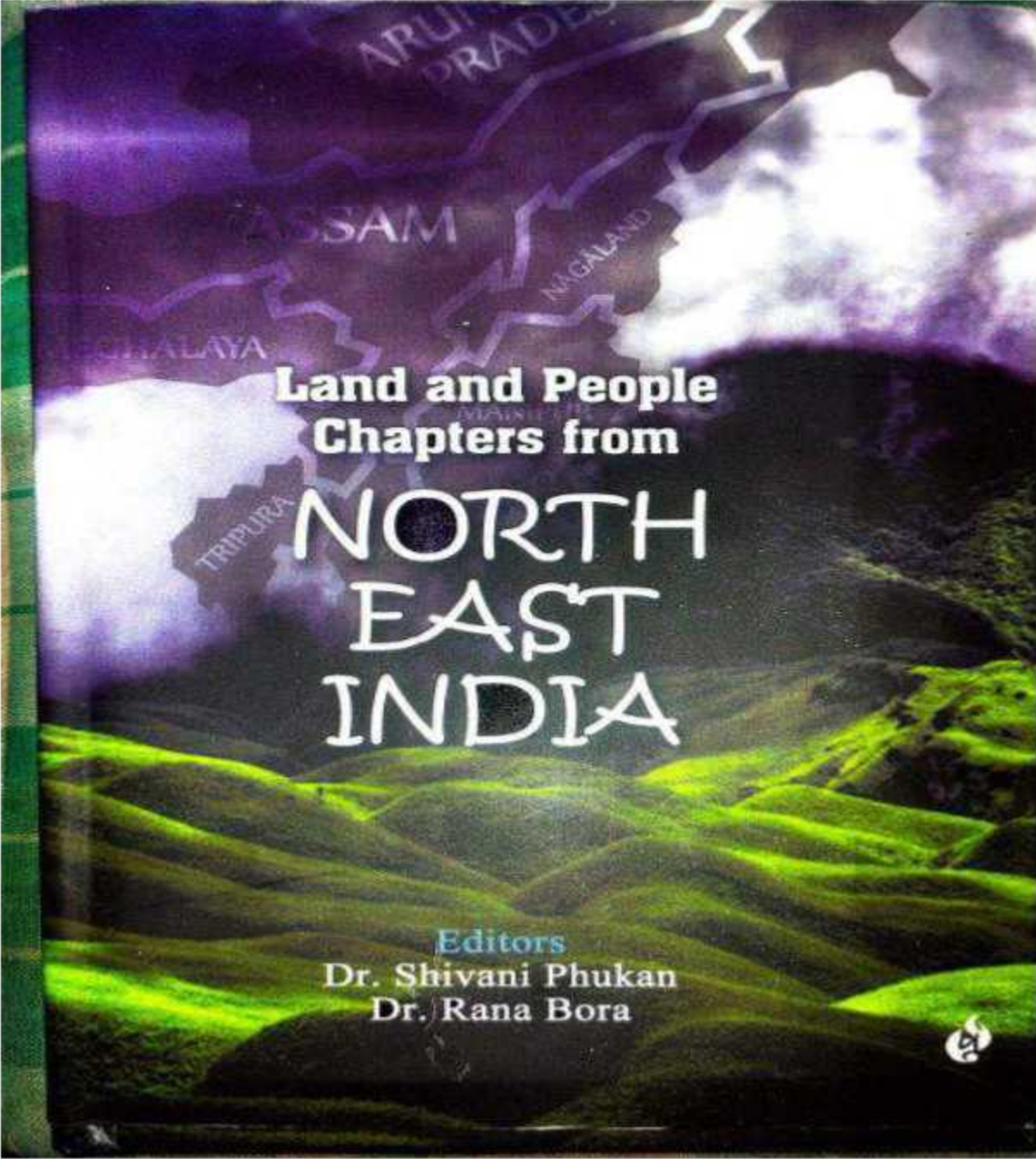
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Marajul Hussain Bordoloi

Use of Social Media Tools in Academic Libraries: Prospects and Possibilities in North East India

Bornali Konwar

Abstract :

Social media has the potential to facilitate much closer relationship between libraries and their patrons. Social media tools can be used in a variety of communication methods broadly summarized as broadcast messages, response to enquiries and then conversation between institution and users. Social media tools offer a way for libraries to promote their activities, resources and services and also help to reach out to their users who may not have considered the library as a resource for their information needs. This paper highlighted a few number of social media that use in libraries such as website content, Facebook, YouTube, Instragram, MySpace, Blogging, Twitter, LinkedIn, Email, and Messaging apps. The use of social media tools offer libraries an opportunity to reach out to their clients. It allows academic libraries to link their clients to social networking site from the library web page. Users are able to participate in live discussions with peers and professionals on issues pertaining to various academic as well as library issues. The social media platforms allow libraries to advertise their programs, events, new arrival of documents and resources using different tools. The main purpose of this study is to understand the use of social media tools in academic libraries ; to get an idea of library services that offered by using suitable social media tools and to observe various prospects and possibilities of social media tools adopting in the libraries.



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○ শিক্ষক ড° সৰ্বপল্লী বাধাকৃষ্ণণ আৰু তেখেতৰ দৰ্শন

✍ দিলীপ কুমাৰ খাওণ্ড আৰু ✍ পুষ্পা ধাণ্ডিয়া

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○ সৰ্বকালৰ সৰ্বশ্ৰেষ্ঠ শিক্ষক ড° সৰ্বপল্লী বাধাকৃষ্ণণ

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○ সৰ্বপল্লী বাধাকৃষ্ণণ : প্ৰতিভা আৰু ব্যক্তিত্ব

✍ নীলাক্ষি ডেকা

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Women Empowerment in rural society of Assam

(A case study of Nagabat Sonowal Kachari
Village under Titabar Sub-Division)

Dilip Kumar Khound

Puspa Dhandia

Abstract :

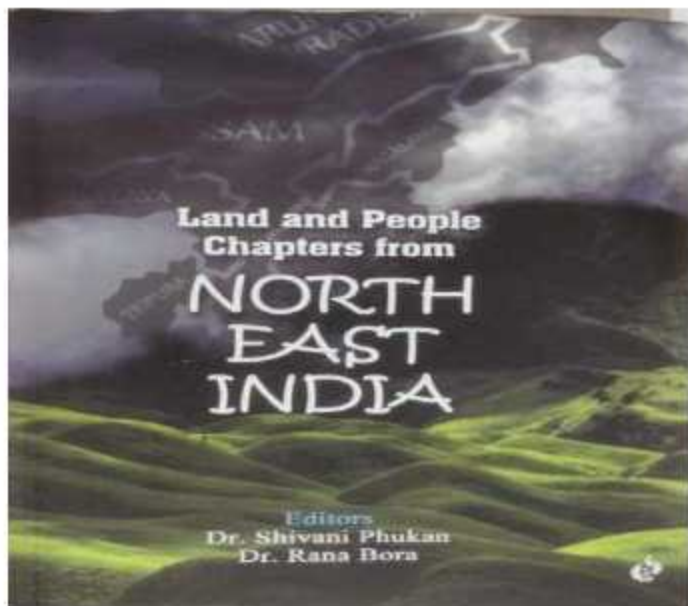
Empowerment refers to increasing the spiritual, political, social, economic strength of an individual and communities. Women empowerment also indicates the whole development of women in various aspects of their social, political, economy field. Women play an important role in the rural economy as farmers, wage earners and entrepreneurs. Rural women's unpaid work particularly in poor household, often includes collecting wood and water. However there are still a few areas where women empowerment in Assam is largely lacking.

The present paper is an attempt to analyze the status of women and their empowerment in terms of various indicators such as access to education, employment, household, decision making power, political participation, economy, autonomy etc. in the Nagabat Sonowal Kachari village situated in Assam-Nagaland border area under Titabar Sub-Division using some primary data in the form of questionnaires and schedules.

Key word Women Empowerment, rural communities, economic, education, employment, political participation.

Introduction :

Women empowerment in Assam is mainly dependent on



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Political Participation of Women in the State Politics of Assam

Marajul Hussain Bordoloi

Abstract :

Political participation is the hallmark of a democratic setup. Women's participation in mainstream politics makes the system more democratic and has broadened the arena of the governance in the country. Women's political participation is a fundamental prerequisite for gender equality and genuine democracy. It enables women to engage in decision making process directly. Democracy will fail in its objective if women citizens lack equal opportunity to participate in the governmental decision making process. Women are the equal partners in the nation building and political development process. Paving the way for more women in the political and civic arena is an investment in equitable and peaceful societies. In this article an attempt has been made to study the aspect of political participation of women in the state politics of Assam.

Key Words – Political Participation, Women, Women Representation.

Introduction :

Political participation is the hallmark of a democratic setup. Women's participation in mainstream politics makes the system more democratic and has broadened the arena of governance in the country. Women's political participation is a fundamental prerequisite for gender equality and genuine democracy. It enables women to engage in decision making process directly. Women are the equal partners in the nation building and political development of any democratic country.



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Papori Bora

Existing Land resources and activity of the People of a particular place reflects present stage of development and future prospects of the region. These two parameters also determine the economic, social, political, cultural and natural settings. North-East India is well known for its physiographic and cultural diversity. This book is a collection of research papers and articles contributed by different research scholars, academicians etc. in multidimensional aspects of human beings and land resources of North-East India. The book contains twenty eight chapters, out of these chapters three are highlighting on land, house pattern and watershed related matters, based on case study of some selected areas. Two chapters are related to bamboo, which is one of the important plants of NE India. Central themes of another three chapters are economy, an integral part of human development index. Other two chapters are dealing with smokeless industry sector i.e. tourism. Two chapters are associated with academic sector i.e. higher education and Library. Various issues related with women of NE India are the core theme of seven chapters. Remaining chapters are mainly addressing the issues related with rich cultural diversity, different tribes, religion and literature of the region. This book tries to grab few aspects of land and people related affairs of this undulating topography. It will, however, no doubt augment the scope for further study.

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Woman, Education and Social Change : A Study on Anuradha Sharma Pujari's *MERENG*

Munmoni Saikia

Abstract:

This paper focuses on the predicament of women in the patriarchal social setup during the period from 1910 to 2010 in the history of Assam as portrayed by the novelist Anuradha Sharma Pujari (1964-) in her remarkable biographical novel Mereng (2010). It also examines how dissemination of education amongst women not only empowers them to be independent but also leads to social upliftment in general. With the portrayal of the audacious saga of an Indian educationist Indira Miri's (1910-2010) life and works, the novelist is successful in establishing her point that a woman is capable of defying any social, geographical or temporal limitations as well as hurdles if she is provided education to realise her latent potentialities.

Key words: *women, education, social upliftment.*

Introduction:

Education empowers everyone providing knowledge and strength to demolish darkness as well as obstacles from the society. But there was a time when women were deprived of being educated and empowered. It was because in a patriarchal society men and women are not treated equally. While women were bound to stay inside house doing only household works, men were privileged enough to obtain all the advantages in a society. Early feminist Mary Wollstonecraft in her *A Vindication of the Rights of Women* (1792)

emphasises on providing education to women because she believed that only education can eliminate the unequal view of gender relations. She argues for equal education and greater access for women to professional opportunities and denounces the value of 'gallantry' and coquetry in social practices. Like Wollstonecraft, Margaret Fuller believed that education was the means of emancipation for women and her primary concerns were education, employment and political rights. Indeed the value of education in woman's life is a very important matter, especially woman in a patriarchal society, and it has been well portrayed in Anuradha Sharma Pujari's selected novel *Mereng* (2011).

Anuradha Sharma Pujari (1964-) is not only one of the most influential Assamese writers in the contemporary Assamese literature but also a renowned journalist by profession. She is the author of more than eleven novels, four short story collections and more than six non-fictions. She is the editor of an Assamese weekly *Sadin* and an Assamese monthly literary magazine *Satsori*. Her writings are widely read and appreciated due to her deep persuasion towards humanity, historical issues, rising youths, socio-political causes, women empowerment etc. Amongst her novels, *Mereng* is a remarkable one because it depicts the life and works of the audacious saga of an Indian educationist Indira Miri (1910-2010) in the context of all the odds faced by a pioneer in the pre-independent Assamese society. Literature is the mirror of a society and in this novel the reflection of the Assamese society during the life of Indira Miri is very well portrayed.

Indira Miri was born in Shillong and she was fondly called by her family members as Mereng. Her father Sonadhar Senapati greatly supported her to pursue education as he firmly believed that education is the most effective source of empowering an individual. In the novel Anuradha Sharma Pujari emphasises on the theme of women education, empowerment and dissemination of education among the backward tribal communities of North East Frontier Agency (NEFA), now Arunachal Pradesh. The novel is a testimony of the fact that a woman is capable of defying any social and geographical or temporal limitations and hurdles if she is provided education to realise her latent potentialities. Thus the novel is not only the portrayal of the life and works of Indira Miri but it is a tribute to and celebration of women power and glory.

Representation of Woman in Assamese Society:

Although the novel *Mereng* is a biographical portrait of Indira Miri, yet along with it the author has also made an attempt to reflect on the 'social history of Assamese society for fifty decades' from 1910. In the novel *Mereng*, Anuradha Sharma Pujari depicts a period during which women were considered as an oppressed class, society suspended them to an object who had to abide by the conservative rules of the patriarchal social system in Assam. When the protagonist was in her childhood days, she could experience the issues of child marriage, widowhood in front of her eyes. During this span of time caste system was one of the vicious factors that governed our society. The Brahmins, the so-called upper castes look down upon the other castes and considered them 'inferior' in all ways. The girls who belonged to the upper caste got married at a very young age without understanding the significance of marriage in one's life, much before they attained puberty. And if somehow unluckily the groom happened to die soon after the wedding, the young widow had to live a life in utter deprivation and cruelty. She was deprived from having good foods as well as the right to become beautiful. If a widow unwillingly committed the slightest mistake in her part within the social norms, she was castigated by the society. She had to lead a life of loneliness and anguish, always deprived of the colours of life. She could wear only white, her teeth were blackened, not permitted to participate in any auspicious and joyful event of the family because she was considered as the 'unlucky one' who could spoil the happy occasion by her presence. But these same things were totally different for a man in the society. He could remarry and could keep more than one wife as he wished. It was quite unjust for the women of this social system. Right to education was basically reserved for the boys and only a few girls were lucky enough to set foot on a school. In such a scenario, Indira Miri was destined to get married at an early age and to look after her newly found house. But she was one of those lucky girls as she was lucky enough to have a father like Sonadhar Senapati who was eager to send her to school. He was an enlightened person who realised the importance and value of education in a girl's life. He sent her to Kolkata for school and college studies which she started at Bethune School and completed with a B.A. from Scottish

Church College. He wanted her daughter to become highly educated and independent. Indira Miri followed the ideologies of her father and so instead of dreaming of marrying, she decided to become educated, financially independent and then to serve the society dedicatedly.

Sonadhar Senapati belonged to the lower caste of the society and being a victim of the society's derogatory caste system, he vowed that the caste system should not in any way jeopardize the healthy unfolding of the personalities of any of his children. That is why he was determined to educate all his children because he wanted them to realise that education is such an ornament that never lets anyone feel the society's caste discrimination.

Simone de Beauvoir in her *The Second Sex* (1949) writes "*One is not born, but rather becomes, a woman.*" Beauvoir was right to state that the essence of a woman is constructed just after the birth with the identification of sex. Woman is a social construct and the society is responsible for how a woman thinks and feels physically as well as mentally. And the predicament of women in a society is the consequence of age old practices of the society that has now become a culture. Only revolution can bring changes into such scenario where discrimination between men and women is hard to demolish from the society. Revolution starts with a challenge and it needs utmost courage to challenge the society's age old practices. Characters like Sonadhar Senapati, Mohi Chandra Miri and Indira Miri in the novel are like sparkles that removes darkness from the society.

Woman Education and Social Change:

Education is the greatest asset that can empower any person to fight against all odds with courage and confidence. In the novel, Anuradha Sarma Pujari portrays how the protagonist Indira Miri was greatly supported and inspired by her father Sonadhar Senapati to pursue higher education. He wanted them to understand the value of education in demolishing the odds of the society. The characters in the novel such as Sonadhar Senapati, Mohi Chandra Miri and Indira Miri are the pioneers of social progression. Indira Miri was greatly influenced by the ideologies of her father who possessed a deep insight regarding the unknown future. He sent Indira Miri to Kolkata

to pursue her schooling instead of in Shillong or Guwahati. During that time, the medium of instruction in Assam's educational institutions was Bengali and he did not like the idea of the child studying in the Bengali medium. He thought that since she had to have the schooling in the Bengali medium then it would be better for her to study in Kolkata (Bethune School) where she would have a wide exposure. Indeed it was the best step of Indira's father because it turned out to be the turning point in her life. Here she got rid of her homesickness, learnt adaptability on any situations, developed her personality and confidence. She was pleasantly surprised to at the range of extra-curricular activities, apart from music, that included even the skilful wielding of a stick. Girls were taught the techniques of self-defence. It was during her school years in Kolkata, she had the privilege to see the plays of Rabindranath Tagore performed in Jorasako's Thakurbari, to hear and inspired by the fiery speeches of veteran leaders like Mahatma Gandhi, Subhas Chandra Bose and Sarujiji Naidu.

After her matriculation, Indira Miri joined the Scottish Church College. Her father had been keen to get her admitted in a college with co-education, so that she could overcome unnecessary inhibition with boys. In college, with the consent of the Principal Dr. Archohart, she studied humanities with Mathematics and also decided to join the Assamese classes started by Jatindra Nath Dowerah thinking that she could opt for Assamese in lieu of the Bengali in the final B.A. examinations. Her father was proud of her and admired for shouldering her responsibility to learn the Assamese language. During these years of her graduation, Indira Miri met Mohi Chandra Miri, the first forest officer behind Kaziranga National Park and eventually got married with him. As a husband Mohi was very encouraging who used to inspire Indira Miri to utilise all her knowledge to serve the humankind instead of being dedicated to the role of a typical Assamese wife. But she did not mind what her husband said to her earlier. However, their familial life did not last long as Mohi Chandra Miri died in 1939. She could understand and realize what her husband used to tell her earlier only after his death. The death of her husband made her stronger than she was before. She now became a father as well as a mother for her children. Her father stood with her like her shadow to guide

her in every ups and downs of her life. She took up the profession of teaching in Shillong after her husband's death so that she could bring up her children without any deprivation. She was appointed as the Principal in Shillong Assamese Girls' High School. She also joined the B.T. classes in St. Mary's College in order to improve her teaching skills. Unexpectedly, Indira Miri was offered a scholarship by the Central Government to undertake a Montessori Training course of six months at Ahmadabad and her father advised her that it would be foolish on her part if she did not to accept this scholarship. Since then she did not look back in life. She could identify the courage within herself to do something extraordinary for the upliftment of the society with utmost dedication. She went to the UK to secure a master's degree in Teacher Education and attended a three month training at Oxford University. On her return to India in 1947 she was appointed as the Chief Education Officer of NEFA, posted at Sadiya and worked there for ten years. Those days were not definitely comfortable as she had to work among the most underdeveloped corners of the country. But she was determined to educate the marginalised and her unimaginable patience and hard work formed the educational basis of the present Arunachal Pradesh. At Sadiya, she was joined by a group of selfless and enthusiastic Assamese teachers and other workers who had already been living in NEFA. Every villages in NEFA had their own dialects and in this situation it was very difficult for Indira Miri and her group to teach and educate those people in the Assamese language. Instead of teaching the Assamese language to them, Indira Miri and her group first started learning their dialects so that it could be easier for them to educate the backward tribal communities in NEFA. Jawaharlal Nehru dreamt that the light of education should be brought to these backward tribal communities through a language close to their heart without destroying their tradition, culture and way of life. The foundation of Assamese language had been initiated by this group of dedicated teachers with utmost courage and patience to deal with the inhabitants of NEFA. In a few years Indira Miri and her team's dream to disseminate education to the remotest corners of NEFA came true. Later she joined Jorhat BT College in 1957 and worked there till her retirement in 1969. She scarified her

whole life for the enlightenment of the millions who were lagging behind in darkness.

Conclusion:

Education empowers women by conferring them self-confidence and independence that instigates them to be determined to work for the upliftment of the society they live. Swami Vivekananda once said, "To educate your woman first and leave them to themselves, they will tell you what reforms are necessary" meaning the role that education can play in the empowerment of women and the subsequent role they play in social upliftment. Thus, the novel is a tribute to Indira Miri as well as celebration of the indomitable spirit and immense reformist power of women geared by education.

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Dr. Rana Bora



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Papori Bora

Eco-feminism and environmental conservation: A study in North East India

Dr Shivani Phukan

Abstract :

Emerged in the late 1970s and early 1980s eco-feminism relates gender and environment mainly in ideological terms. Eco-feminism believes the oppression of women and nature as interconnected. It explores the value hierarchical thinking and justifies the similarity between ecological destruction in capitalist society and domination against women in patriarchal society.

Eco-feminist perspective believes that women are both victims of environmental degradation as well as active agents in movements for the protection of nature. Practically being close to nature women have the ability to participate in the ecological movements to protect and to restore nature. Women play a critical role in meeting household and community energy needs. They can conserve energy resources with their adequate indigenous knowledge and environmental education for more efficiently as compared to men. Thus this paper basically aims-

- 1. To find out the development of the concept of eco-feminism.*
- 2. To examine the role of women in protecting nature and its effectiveness in North-East India.*

Keyword : Women, Nature, environment, eco-feminism.

Introduction

Eco feminism grows from the idea that there is a close affinity between nature and women. Women are viewed as an integral part of nature both in imagination and practice. Eco-feminist Vandana Shiva observes that women produce and reproduce life not merely biologically, but their social role in providing sustenance. Both women and nature work in organic process in which they create a special relationship. Another Eco feminist Maria Miles thinks that women not only collect and consume what grew in nature but they made things grow. Contrary to this idea man have a hierarchical relationship with nature in which their actions try to dominate it. Eco feminism tries to link with violation of nature with the violation and marginalization of women. It puts forth the idea that life and nature is maintained through co-operation, mutual care and love. Its primary aim is to eliminate all form of domination both patriarchal and capitalist on nature in what forms it appears to be.

Once nature was the sole protector of human beings. Both men and women together hunted animals, gathering food and enjoyed the natural rights. But with the emergence of patriarchal society altogether had changed the idea of equal rights of men and women on nature, categorically is being deprived women's rights on nature and it paved the way of patriarchal domination on both the subjects. Later the industrial revolutions gave this idea solidarity and since then exploitation on nature and women have been running through the history and it appeared like - "twin subordinations". As the patriarchal and capitalist society is based on the idea of dualism, it separates the body from mind, male from female and human from nature. When nature fragile women's burden is overloaded and became the victims of man.

While there are many different facets to globalization, eco-feminism are more vocal about economic globalization, i.e. the imposition of neo-liberal economic reforms and structural adjustment programs (SAPs) on the Third World and the entry of multi-national corporations (MNCs). Exploitation on nature became more acute with the economic liberalization policy adopted by the state to suit the corporate sector in the name of modernization and urbanization where

women finds herself as a mere spectator of this natural degradation. Capitalism led globalization perceives nature and its resources as that until it is turned into dollar it is valueless. It is therefore important to understand the close affinity between nature and the capitalist society on one hand and nature and women on the other hand. Here lies the importance of eco feminism and it is to be called 'an undaunted voice against the exploitation of nature and women, a movement for salvation from the yoke of patriarchy and capitalist society as well.

Objective

The objectives of this paper are

1. To find out the development of the concept of eco-feminism in India.
2. To examine the practice of eco-feminist movement in India in general and its effectiveness in North-East India in particular.

Methodology: The paper is based on descriptive method and the data is collected through secondary sources like books, journals, magazines, news paper etc.

Historical background

The term eco feminism was coined in 1974 by the French feminist Francoise' Eaubonne when asserts that nature is a feminist issue and oppression of women is related with the degradation of nature. Gradually eco feminist movement was developed with the ideas and writings of a number of feminist thinkers like Susan Griffin (Women and Nature) Carolyn Merchant (The Death of nature), Rosemary Radford Reuther (Women Healing earth; Third world women on ecology, Feminism and Religion, Yenesy King (The Rrenchantment of Nature), Vandana Shiva (Earth Democracy) etc. These writings more or less display the authoritarian role of capitalist society on nature and patriarchal society on women. Over the past decades eco feminist movement became a powerful movement in the world and it not only captures the attention of media, but also the policy makers, students, academicians but importantly of the masses.

Nature of eco feminism

Eco-feminism combines the philosophy of feminism with the

principles of ecology and environmental ethics. It asserts that all forms of oppression are connected and that structure of oppression must be addressed in their totality. Eco-feminism is a movement that makes connections between environmentalists and feminists; more precisely it articulates the theory that injustices are based on gender, race and class and it is related to the ideologies that sanction the exploitation and degradation of the environment.

Many of the eco-feminists highlight the fact that ecology is a feminist issue. Thus it is quite important to study "Why the environment is a feminist issue" as well as why feminist issues can be addressed in terms of the environmental concerns.

From these perspectives eco-feminism can be defined as a "value system, a social movement, and a practice which offers a political analysis that explores the links between androcentrism and environmental destruction. It is an "awareness" that begins with the realization that the exploitation of nature in a capitalist society is intimately linked to the oppression of women in a patriarchal society".

Kinds-of eco-feminism

The different configurations of eco-feminism reflect the different ways of analyzing the connections between women and nature, as well as the differences in the nature of women's oppression and solutions to them. Some feminist scholars like Carolyn Merchant (1992) have categorized eco-feminist theory into liberal, radical or socialist frameworks.

The liberal eco-feminist believes that environmental problems are a result of the rapid exploitation of natural resources accompanied by the lack of regulation of pesticides and other environmental pollutants. This can be overcome by a social production that is environmentally sound. For this, one requires better science, conservation and laws. With equal educational opportunities, women can become scientists, natural resource conservators, lawyers, and so on., like men. Thus, these eco-feminists attempt to change human relations with nature through the passage of new laws and regulations.

On the other hand the radical eco-feminists are in the opinion that the capitalist society and the process of globalization are mainly

responsible for environmental degradation and marginalization of women. So, they offer alternate model that could liberate both nature and women.

Eco feminism in India

In India, the most visible advocate of eco-feminism is Vandana Shiva. Shiva critiques modern science and technology as a western, patriarchal and colonial project, which is inherently violent and perpetuates this violence against women and nature. Under the garb of development, nature has been exploited mercilessly and the feminine principle was no longer associated with activity, creativity and sanctity of life, but was considered passive and as a "resource". This has led to marginalization, devaluation, displacement and ultimately the dispensability of women. Women's special knowledge of nature and their dependence on it for "staying alive", were systematically marginalized under the onslaught of modern science. Shiva, however, notes that Third World women are not simply victims of the development process, but also possess the power for change and can take effective role for protection of nature.

In India the role of women in protection of nature originated in the struggle initiated by the Bishnois community led by Amrita Devi. Bishnois form a small community of Jodhpur district of Rajasthan. The Bishnois came to limelight when the historic event took place in 1730 in Jalandi village, twenty five km from Rajasthan. The king of Jodhpur Maharaj Abhay Singh sent his soldiers to collect wood for his new palace. When the Maharaj's axemen were ready to cut the green Khejari trees, a Bishnois woman, Amrita Devi came forward and protested against the felling trees. Amrita Devi encircled a tree with her body and uttered "Sar Santey Rookh Rahe to Bhi sasto jaan" Which means saving a tree is more valuable than own's head. Uttering these words Amrita Devi along with her three daughter clung to the tree and sacrificed her life for the noble cause of protection of nature. It was no doubt a historic contribution of Indian women to protect the nature. Later the great chipko movement got momentum from this very incident that took place in 1973.

The chipko movement was originated in the Garhwal hills of Northwest India, The word chipko means to 'stick' the movement

was an act of defiance against the state government's permission given to a corporation for commercial logging. The women under the leadership of Gaura Devi came out to protect the trees, resisted the loggers and embraced them from felling down. The village women uttered that the forest is our mother's home; We will defend it with all our might. The Chipko movement adopted the Slogan "Ecology is permanent economy".

In south, C K Janu, a marginally literate woman, fought and secured adivasi rights to the forest around 2001-03. The forest-dwelling tribes of the Muthanga Forest were evicted when a sanctuary was set up in the 1960s. Deprived of their traditional livelihoods, without any land or compensation being given for their rehabilitation, the tribals were faced with starvation deaths in 2001. This was when C K Janu and Geethanandan organized a 48-hour sit-in strike in front of the state secretariat in Thiruvanthapuram. Police repression and violence resulted in the death and serious injury of several adivasis. Their huts were set ablaze, and drunken elephants were set on them. Janu and Geethanandan were jailed, but the adverse publicity created quite a stir, making the government relent the adivasis were given land and set up in a co-operative farm.

There has been a similar movement by some Dalit women in the Medak district of Andhra Pradesh. This movement was initiated by a man, Dr P V Satheesh, and his friends. The local women of the region cultivated the land and knew the shortcomings in it. With the help of Dr Satheesh, the women formed a cooperative, and addressed their financial deprivation to cultivate their infertile wastelands which were tough to work on. Rather than growing rice or wheat, they took to growing millets, and became self sufficient in meeting their needs. Today, the Deccan Development Society which these women have built, runs a seed bank, a community radio to address their farming needs, and runs a rationing system where millets are distributed in lieu of cash in keeping with a villager's financial means.

Normada Bachao Andolan (NBA) which was took place in 1985 and led by eminent social activist and environmentalist like Medha Patkar and Arundhati Roy is also an important event from eco-feminist perspective. According to NBA, the dams forces displacement of

about millions people and affect many more, largely poor peasants and tribes. It not only devastates human life but will completely destroy biodiversity and ruin the river civilization. Medha Patkar strongly protested against the construction of big dam and within few years the NBA became international concerns. Environmentalist across the world supported the NBA on the plea that it was not a sustainable development.

Thus a large number of environmentalist movements have been taken place in different parts of India. However feminist environmentalists in India do not call themselves eco feminists, even though they critique the state and the globalised model of economic development that disempowered women's lives in the name of development.

Eco-feminism in North East India

Like other tribal areas of India, in North-East India the people have close relationship with nature. The north-eastern states of India consist of eight states namely Assam, Meghalaya, Manipur, Mizoram, Arunachal Pradesh, Tripura and Sikkim. These states are very rich in its natural resources, biodiversity and heterogeneous cultural experiences. The women folk of north-east states play very crucial role in moulding and refraining its socioeconomic and cultural system. Tribal economy of these states is linked with forest livelihood and a major source of their income is derived from forest related activities. Especially Meghalaya which is a matrilineal society, the role of a Khasi women is well defined and her glorified status as a mother has expanded her role and responsibilities towards the meeting of the family needs. Most of the rural Khasi women earn their livelihood by selling forest products. They play significant role in preserving the forest lands for which a large number of virgin forests are still alive in Khasi, Jaintia and Garo hills of Meghalaya. However in recent decades the issue of equitable distribution of benefits in indigenous systems of management including forest management has often been challenged women inherit property like land and forest but lack the power to manage them. In other states of North-East too the women folk play a unique role in traditional forest management. They perform duties such as seed selection, multiplication and conservation. A large

number of species and variables of food plants are maintained by tribal and rural women of these states. More importantly the tribal women of these states mostly work as unpaid labourers on family farms with a greater role than men in operational decision making. In hill areas of Assam, Nagaland, Meghalaya Arunachal women have to spend more time and walk longer distances to get fuel, fodder, food and water. The degradation of forests along with the ongoing malpractices against nature and increasing privatization which is a product of globalization have restricted the access of women to forestland. It has reduced the number of items that women could gather from forests which has directly resulted in reduced income. The marginal income that women earn through selling firewood is also reduced due to deforestation. Besides the displacement due to large dams have adversely affected the women economically. With degradation of environment and privatization of natural resources, the material base of women's knowledge is declining. Under India's New Economic policy, women have been losing their access to nature and natural products.

Thus it is no doubt that the capitalistic economy along with the process of globalization, liberalization and privatization has degraded the nature and biodiversity of North East India. Women are adversely affected in such situation. However it is quite unsatisfactory that women of North-East India have not been united and start movements in an organized way to protest of ecological degradation. It reflects that the eco-feminist perspective stands at the very early stage in North-East India.

Conclusion

Eco-feminism regards the oppression of women and nature as interconnected and combines the philosophy of feminism with the principles of ecology and environmental ethics. It asserts that all forms of oppression are connected and that structure of oppression must be addressed in their totality. Eco-feminism is a movement that, makes connections between environmentalists and feminists; more precisely it articulates the theory that the ideologies that authorize injustice based on gender, race and class are related to the ideologies that sanction the exploitation and degradation of the environment.

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Under the garb of development in third world countries including India on the one hand nature has been exploited mercilessly and on the other hand in a capitalistic economy dominated by men women were pushed increasingly into the domestic sphere responsible mainly for reproduction. As a product of globalization capitalist economy has led to marginalization, devaluation and displacement of women. The western model of development rapidly has been degrading nature as well as marginalizing women. Besides caste, class, power, privilege and property relation brought sharp gender differentiation in India as social system which directly or indirectly have affected women and nature relationship. Women's special knowledge about nature is not adopted and they are mostly dictated by men.

However eco-feminists are of the view that in third world countries likes India women are not only victim of development but also possess the power of change. A large number of literatures on women and environment have reflected the fact that conservation of nature can be the common ground for women's liberation and preservation of life on earth. Likewise the other parts of India the women of north east India are also able to become significant actors in natural resource management and major contributors to environmental rehabilitation and conservation. Women can play a dominant role in addressing key environmental problems that they have close connection with their local environmental problems.

Thus to conclude it can be said that eco-feminism is not only a movement or a value based theory, but also it is a need for gender equality as well as sustainable ecological development.

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Papori Bora

চাহ জনগোষ্ঠীৰ সামাজিক জীৱনত নৱবৈষ্ণৱ ধৰ্মৰ প্ৰভাৱ

বন্দনা শইকীয়া

পৰিচয় :

ভৌগোলিক ভাবে ভাৰতবৰ্ষৰ উত্তৰ-পূবত অৱস্থিত অসমৰ ভূমিখণ্ডত বিভিন্ন সময়ত বিভিন্ন প্ৰান্তৰ পৰা মনুহৰ প্ৰব্ৰজন ঘটিছে। এই প্ৰব্ৰজন অধিক হয় ১৮-২৬ চনৰ ইয়াতাব্দু সন্ধিৰ পাছৰ পৰা। অসমত খোপনি লোৱা ইংৰাজসকলে চাহ খেতিৰ ব্যৱসায়িক সজ্জাৰনা দেখি খেতি কৰিবলৈ মন কৰাত এই ক্ষেত্ৰত খলুৱা কনুৱাৰ অঁচাৰ হেতুত সমস্যাৰ সমাধান হিচাপে ইংৰাজ সকলে চলে চলে কৌশলে ভাৰতৰ বিভিন্ন স্থানৰ পৰা যেনেঃ উৰিষ্যা, বিহাৰ, পশ্চিমবংগ, মহাৰাষ্ট্ৰ, অন্ধ্ৰপ্ৰদেশ, উত্তৰবংগ আদি ঠাইৰ পৰা অসমলৈ জমিক সৰবৰাহে কৰিবলৈ ধৰিলে। ইয়াৰ ভিতৰত তঁতি, ওৰাং, বাউৰি, মুক্তা, ভূমিজ, কৰ্মকাৰ, তেলেজা, গোৱালা, কুৰ্মি, কৰাইক, পনিকা, প্ৰধানম, বলিয়া, গাঁকলু, তেলী, খাটোৱাৰ আদি বিভিন্ন জাতি উপজাতিৰ সংমিশ্ৰণত অসমত চাহ জমিকৰ লোক সমষ্টি গঠিত হয়। এইলোক সকলে জীৱিকাৰ তাড়নাত তথা ইংৰাজ সকলৰ যুটপনিত নিজ নিজ জন্মস্থান এৰি অসমত নিগালি বাসিন্দা হৈ অসমীয়া জাতিৰ এক অপৰিহাৰ্য অংগ হৈ পৰিল। চাহ জনজাতি সকলৰ নিজা জাতি সাহিত্য সংস্কৃতি আছে যদিও অসমৰ জাতি সাহিত্য সংস্কৃতিক আতোৱালি লৈ বৃহত্তৰ অসমীয়া জাতি সত্তা গঢ়াত সহায় কৰিছে।

উদ্দেশ্য :

চাহ জনগোষ্ঠী লোকসকলে নিজ জন্মভূমিৰ পৰা অসমলৈ জীৱিকাৰ তাড়নাত আহি নিজ জাতি সংস্কৃতিৰ চৰ্চা আনুষ্ঠানত ব্যৰ্থ হৈছিল যদিও পাছত বৈষ্ণৱ ধৰ্মৰ সম্পৰ্শলৈ আহি কেবলমেৰে তেওঁলোকৰ সংস্কৃতিলৈ পৰিৱৰ্তন আহিছে তাক বিশ্লেষণ কৰাৰ এক প্ৰয়াস কৰা হৈছে। ইয়াত প্ৰাথমিক আৰু দ্বিতীয় ক'উচৰ জৰিয়তে তথ্য সংগ্ৰহ কৰা হৈছে। সংগ্ৰহ কৰা সূত্ৰৰ দ্বাৰা প্ৰাথমিক তথ্য আৰু কিছুমান তথ্য দ্বিতীয় উচৰ জৰিয়তে লোৱা হৈছে।

অধ্যয়নৰ ক্ষেত্ৰ :

চাহ জনগোষ্ঠীসকলৰ সামাজিক জীৱনত নৱ-বৈষ্ণৱ ধৰ্মৰ প্ৰভাৱ সম্পৰ্কে অধ্যয়ন কৰিবলৈ আমি যোৰহাট জিলাৰ তিৰাচল মহকুমাৰ ৭৬ নং বেলগাটীয়া গাওঁ পঞ্চায়তৰ অঞ্চলত ২ নং মেজেন্সা চাহ বাগিচাক বাছনি কৰি লৈছিলোঁ। গণিতাপনত মুঠ ১১২ ঘৰ মানুহ আছে।

মূল আলোচনা :-

অসমত চাহ খেতি প্ৰসাৰৰ মূৰে মূৰে ১৮-২৬ চনত অসম টি কোম্পানী নামৰ এটা চাহ সত্তা গঠন হয়। অসমৰ প্ৰথম চাহ খেতিয়ক মনিৰাম বৰ ভাওৰে কৰবাবে লগত এই কোম্পানীৰ মত বিৰোধ হোৱাৰ পাছত নিজাকৈ চাহ বাগিছা আৰম্ভ কৰে। মনিৰাম বৰভাওৰ কৰবাৰ অনুক্ৰমণতে ১৮-২৯ চনত ৰোথেৰৰ বৰুৱাই মেজেন্সা চাহ বাগিছাপন পাত্তে যোৰহাট নগৰৰ পৰা প্ৰায় ১৮ কিলোমিটাৰ দক্ষিণত অৱস্থিত মেজেন্সা বৈচিত্ৰৰে পৰিপূৰ্ণ এখন চাহ বাগিছা। তিঁতাবৰ এলেকাত ধৰা ৪২ খন চাহ বাগিছাৰ ভিতৰত মেজেন্সা স্তি পূৰ্ণ বাগিছা। এই বাগিছাত বিভিন্ন সম্প্ৰদায়ৰ জনগোষ্ঠী যেনে : কুৰ্মি, বাউৰি, খাটোৱাৰ, তঁতি ইয়া আদিৰে বাস কৰে। তেওঁলোক মূলতঃ অষ্ট্ৰিক, হাৰ্ভিড আৰু মঙ্গোলীয় জেণীৰ। এই জনগোষ্ঠী মনুহৰ নিজস্ব সোৱণ আছে, সেইবাবে তেওঁলোকৰ নীতি-নিয়ম আৰু সংস্কৃতিৰ ভিন্নতা আছে। অন্য চাহ বাগিছা বিলাকৰ দৰে অতীজৰ চাহ জনগোষ্ঠীলোক সকল কিছু ধৰ্মাৱলম্বী হোৱা কাৰণে পূজা-পাঠৰ প্ৰচলন আছিল। তেওঁলোকে গ্ৰাম পূজা, গছ পূজা, সাৰ্বভৌম পূজা, শাখৰ পূজা, পাহাৰী পূজা, ভাৰ মাহত কৰম পূজা, মাঘ মাহৰ সংক্ৰান্তিৰ দিনা তুতু পূজা, দুৰ্গা পূজা, মনসা পূজা, তালি পূজা আদি উদ্‌যাপন কৰিছিল। কিন্তু একে বাগানতে বাস কৰা কোনো জাতিৰ লগত অন্য জাতিয়ে খোৱা-ৰোৱা নকৰিছিল আৰু পূজা-পাঠৰো ভাগ-ভাগকৈ শাৰিতিল। এনে বৈচিত্ৰপূৰ্ণ চাহ বাগিছাৰ পোকসকলে প্ৰথমতে কোম্পানীয়ে সজাই দিয়া বাগিছাৰ লাক্ষিত জীৱন কটোৱাৰ পৰৱৰ্তী কালতে বাগিছাৰ পৰা ওলাই আহি বহি পাতি অসমীয়া মনুহৰ গাঁৱৰ কাষতে বাস কৰিবলৈ ললে। এনে সমন্বিত সমাজে প্ৰেক সৰুতে অসমীয়া সমাজৰ সংস্কৃতি-নীতি লগত মিৰিত সম্পৰ্ক গঢ়ি তুলিলে। ফলত অসমীয়া সমাজৰ ধৰ্মীয় জীৱনৰ প্ৰাণকেন্দ্ৰ বৰল নামঘৰৰ অধিষ্ঠিত ১৯৪৭-৪৮ চনতে বাগানৰ জমিক সকলে এটা নামঘৰ সাজে আৰু ১৯৪৪ চনত বাগিছাৰ প্ৰয়োজ্যকী সকলে ধৰ্মসত্ৰৰ সত্ৰাধিকাৰ তীৰ্থনাথ গোহাৰ্মীদেৱৰ ওচৰত শৰণ লয়।

অসমৰ সমাজ জীৱনত শৰণসেৱেৰে প্ৰবৰ্তন কৰা বৈষ্ণৱ ধৰ্মৰ প্ৰভাৱ অসীম। সমাজত চলি থকা অজ্ঞানতা, অন্ধশিদ্ধাস, অসূয়া, অটীতি সুৰ কৰি সমাজত সাহিত্য,



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**Land and People
Chapters from**

NORTH EAST INDIA

Editors

Dr. Shivani Phukan

Dr. Rana Bora



Land and People: Chapters from North East India

A book on modest attempt to explore diverse issues related to India's North East, edited by Dr. Shivani Phukan and Dr. Rana Bora and Published by Teachers' Unit, Borholla College

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চৰ্যাপদত অসমীয়া জনজীৱনৰ প্ৰতিচ্ছবি

মামণি গগৈ

খৃষ্টীয় চতুৰ্দশ শতিকাৰ আগৰ অসমীয়া লিখিত সাহিত্যৰ নিদৰ্শন বৰ কম। দেশৰ সেমেকা জলবায়ু, অতিবৃষ্টি, বানপানী, কীট-পতঙ্গ, নিগনি-এন্দুৰৰ উৎপাত, ৰাজনৈতিক উত্থান-পতন, মানুহৰ অনাদৰ, পুথি সংৰক্ষণ জ্ঞানৰ অভাৱ আদিৰ ফলত পুৰণি অনেক পাণ্ডুলিপিৰ বিলুপ্তি ঘটিছে। খৃষ্টীয় দশম একাদশ শতিকাৰ পৰা চতুৰ্দশ শতিকালৈকে এই চাৰিশ বছৰৰ সাহিত্যিক নিদৰ্শন বুলিবলৈ আমাৰ হাতত আছে মাত্ৰ সহজীয়া বৌদ্ধ সিদ্ধাচাৰ্য্যসকলৰ “চৰ্য্যচৰ্য বিনিশ্চয়”।

১৯০৭ চনত মহামহোপাধ্যায় হৰপ্ৰসাদ শাস্ত্ৰীয়ে নেপালৰ ৰাজদৰবাৰৰ গ্ৰন্থালয়ৰপৰা চৰ্য্যপদ বা বৌদ্ধগানসমূহ উদ্ধাৰ কৰি আনে আৰু এইবোৰ “হাজাৰ বৎসৰেৰ পুৰাণ বাঙ্গালা ভাষায় বৌদ্ধগান ও দোহা” এই নামেৰে ১৯২৬ চনত প্ৰকাশ কৰে।^১ চৰ্য্যচৰ্য বিনিশ্চয় নামাটা শাস্ত্ৰীদেৱে দিয়া আচল নাম হ’ল চৰ্য্যগীতিকাষ। চৰ্য্য শব্দটোৰ ব্যৱহাৰ পুৰণি কালত আধ্যাত্মিক গীত অৰ্থত ব্যৱহাৰ কৰিছিল। ড° সুকুমাৰ সেনে দ্বাদশ শতিকাত ৰচিত ‘মানসোল্লাস’ পুথিৰ পৰা চৰ্য্যৰ সংজ্ঞা এনেদৰে উদ্ধৃত কৰিছে।

অৰ্থ স্বাধ্যাত্মিকঃ প্ৰাসঃ পাদদ্বিতয় শোভনম্

উত্তৰাৰ্দ্ধে ভবেদেৰং চৰ্য্য সাতু নিগদাতে

(আধ্যাত্মজনিত অৰ্থ, পদান্তে মিল আৰু দুই চৰণ’ দ্বিতীয় অৰ্দ্ধপে সেই একে লক্ষণ - ইয়াকে চৰ্য্য বোলে।)

চৰ্য্যগীতসমূহ গাবৰ কাৰণে ৰচিত। চৰ্য্যগীতিকাষ গ্ৰন্থখন মূলতঃ ৫০ টা গীতপদেৰে সমৃদ্ধ।^২ এইবোৰৰ ৰচকসকল তিব্বতী মহাযান পন্থী বৌদ্ধ সম্প্ৰদায়ৰ ৮৪ জন মহাসিদ্ধৰ অন্তৰ্ভুক্ত। এই সিদ্ধপুৰুষসকলৰ ভিতৰত লুইপাদক প্ৰথম বা শ্ৰেষ্ঠ সিদ্ধাচাৰ্য্য বুলি ধৰা হৈছে। বেছিভাগ পণ্ডিতৰ মতে লুইপাদ প্ৰাচীন কামৰূপৰ লোক। তেনেদৰে সৰহপাদ, মীননাথ, গোৰক্ষনাথ, চেন্জনপাদ, দাড়িকপাদ, ডোম্বীপাদ, কাহুপাদ, ডুসুকুপাদ, শান্তিপাদ, শবকপাদ আদি সিদ্ধাচাৰ্য্যসকলো কামৰূপীয়া লোকবুলি জনা যায়।^৩ প্ৰাচীন কামৰূপ বিশেষকৈ



Land and People
Chapters from

NORTH
EAST
INDIA

Editors

Dr. Shivani Phukan

Dr. Rana Bora



Land and People : Chapters from North East India

Editors
Dr. Shivani Phukan
Dr. Rana Bora



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মাধবদেৱৰ বৰগীতত শিশু কৃষ্ণ

ড° দীপ্তি বৰুৱা

মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱে প্ৰবৰ্তন কৰা ধৰ্মটোৰ নাম 'এক শৰণ হৰি নাম ধৰ্ম'। এই ধৰ্মৰ উপাস্য দেৱতা 'কৃষ্ণ স্তম্ভ ভগৱান স্বয়ং' শ্ৰীমন্ত শংকৰদেৱে কৃষ্ণৰ গুণ-গান প্ৰচাৰ আৰু প্ৰসাৰৰ উদ্দেশ্যে সমস্ত গ্ৰন্থ প্ৰণয়ন কৰি অসমীয়া সাহিত্য জগতৰ ভঁৰাল চহকী কৰি থৈ গ'ল। একে উদ্দেশ্য সন্মুখত ৰাখি গীতসমূহ অসমীয়া সমাজত 'বৰগীত' নামেৰে জনা যায়। গীতসমূহ আধ্যাত্মিকভাবে পৰিপুষ্ট, উচ্চমান বিশিষ্ট, সাৱলীল, ভক্তিবসেৰে ভৰপূৰ। অতিকৈ মধুৰ ব্ৰজাবলীৰ দৰে মিশ্ৰিত ভাৱৰ সমাহাৰৰ এক আলঙ্কাৰী গীত। গীতৰ বৰ, জ্ঞানৰ বৰ, ক্ষমতাৰ বৰ, সৃজনী শক্তিৰ বৰ, নৈতিকতাৰ বৰ, সেইকাৰণেই এই গীতসমূহক 'বৰগীত' বোলা হয়। গীতৰ মহত্ব, শাস্ত্ৰীয় সুৰৰ গাভীৰ্যতা, ভাৱৰ মাদুৰ্যতাৰ ওপৰত বিশ্লেষণ কৰি গীতসমূহক বিভিন্নজনে বিভিন্ন নামেৰে অভিহিত কৰিছে। ড° বাণীকান্ত কাকতিয়ে শঙ্কৰ-মাধবদেৱৰ গীতসমূহক 'Noble Numbers' কাম্বিৰাম মেধি আৰু দেবেন্দ্ৰনাথ বেজবৰুৱাই 'Great Song' বুলি আখ্যা দিছে। গুৰু দুৰ্জনাৰ বচিত উচ্চমানবিশিষ্ট গীতসমূহ উপাসনাৰ দৰে অতিকৈ পবিত্ৰ গীত।

মহাপুৰুষ গুৰুজনাই 'বাৰকুৰি' (২৪০ টা) 'বৰগীত' ৰচনা কৰিছিল। সময়ৰ গতিত মাত্ৰ ডেৰকুৰি চাৰিটা (চৌত্ৰিশ টা) বৰগীতহে পোৱা যায়। বৰপেটাৰ কমলা বায়নে আওৰাবলৈ নিয়াত বনপোৱা জুইত জাহ গ'ল। গুৰুৰ মনৰ বেজাৰ পাতলাবলৈ আৰু গুৰুবাক্য শিৰে ধৰি মাধবদেৱে ১৫৭ টি বৰগীত ৰচনা কৰে। শ্ৰীমন্ত শঙ্কৰদেৱৰ বিৰচিত প্ৰথম বৰগীতটি হ'ল- 'মন মেৰি ৰাম চৰণহি লাও'। তাৰ প্ৰথমবাৰ তীৰ্থ ভ্ৰমণকালত বদৰিকাশ্ৰমত গীতটো লিখিছিল।

দুয়োজনা মহাপুৰুষৰ গীতসমূহ পৰমার্থ তত্ত্ব সম্বলিত আৰু প্ৰাৰ্থনাসূচক। ইয়াত ভক্তিৰ নিজৰা অব্যাহত আছে আৰু কাব্যিক ৰসৰ আন্বাদন এক বিশিষ্ট উপাদান।

শ্ৰীমন্ত শঙ্কৰদেৱ-মাধবদেৱৰ বৰগীতৰ আছে পৰম শক্তি। মহাকাব্য নহয়, খণ্ডকাব্য নহয়, সৰু সৰু একোটি গীত। প্ৰতিটো গীতেই যেন পৰম পোহৰৰ আধাৰ।

ARUNACHAL PRADESH
ASSAM
NAGALAND
MIZORAM
TRIPURA
MANIPUR

**Land and People
Chapters from**

NORTH EAST INDIA

Editors

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Dedication

Dedicated to all the noble persons who did sacrifice a lot to establish and escalate the college in the soil of Borholla.

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বৌদ্ধধৰ্মী টাই-তুকসকলৰ জনজীৱনত জন্ম, বিবাহ আৰু মৃত্যু মৃদুস্মৃতা ফুকন

আৰম্ভণি :

এছিয়া মহাদেশৰ বিভিন্ন অঞ্চলত সিঁৰ্ৰতি হৈ থকা মঙ্গোলীয় লোকসকলৰ যুগে ঠেল এটাক টাই নামেৰে জনা যায়। টাইসকল পৃথিৱীৰ দ্বিতীয় সৰ্ববৃহৎ ভাষা পৰিয়াল চীন-তিব্বতীয় ভাষা পৰিয়ালৰ অন্তৰ্ভুক্ত। বৰ্তমানে অসমত বসবাস কৰা টাইমূলীয় গোষ্ঠী হ'ল- টাই অহোম, টাই ফাকে, টাই খামতি, টাই খামমাং, টাই আইতন আৰু টাই তুকং। টাই অহোমৰ বাবে যাকী পঁচটা টাইমূলীয় গোষ্ঠীয়ে বৌদ্ধ ধৰ্মতলৰী। এই পঁচোটা টাই গোষ্ঠীয়ে বিভিন্ন সময়ত আৰু বিভিন্ন ভৌগলিক অৱস্থানলৈ পৰা, বিভিন্ন কালকাল বাবে বাহাৰত পৰি অসমলৈ প্ৰব্ৰজন কৰিছিল। গতিকে টাই গোষ্ঠীৰেই প্ৰব্ৰজনৰ ইতিহাস সুৰীয়া সুৰীয়া। কিন্তু সাংস্কৃতিক দিশত বৌদ্ধ ধৰ্মতলৰী পঁচোটা টাই গোষ্ঠীৰে মিল আছে।

অসমত বসবাস কৰা বৌদ্ধধৰ্মী টাই তুকসকল পাটকাই পৰ্বতৰ পূবে ব্ৰহ্মদেশৰ তুকংপানী নদীৰ কাষৰ পৰা উঠেশ শতিকাৰ আগভাগত অসমলৈ প্ৰব্ৰজন কৰিছিল। তেওঁলোকে মন্যত লৈ আহিছিল তেওঁলোকৰ পৰম্পৰাগত সাংস্কৃতিক উপাধান। উল্লেখযোগ্য যে অসমলৈ আহি তেওঁলোকে মন্যত লৈ অহা এই পৰম্পৰাগত সাংস্কৃতিক উপাধান হেৰুৱাই পেলাৱা নাই। টাই তুকসকলে অসমৰ পৰিবেশ-পৰিস্থিতিৰ মন্যত খাপ খাবলৈ শৈ নিজৰ অকীয়াতা কিছু পৰিমাণে হেৰুৱাই পেলালেও কিন্তু সাজ-পাৰ, ৰীতি-নীতি, খাদ্যাভ্যাস আদিৰ নিজস্বতা বজাই ৰাখিছে। সেইবাবে জন্ম, বিবাহ আৰু মৃত্যুৰ ক্ষেত্ৰত যিবিলাক নীতি-নিয়ম তেওঁলোকৰ সমাজত প্ৰচলিত আছে, সিও ইয়াৰ ব্যতিক্ৰম নহয়।

উদ্দেশ্য :

এই আলোচনাৰ মূল উদ্দেশ্য হ'ল টাই জনগোষ্ঠীৰ অস্তিত্ব তুকসকলৰ

জনজীৱনত এটা পৰ্যবেক্ষণ। এই পৰ্যবেক্ষণৰ জৰিয়তে বৌদ্ধ ধৰ্মতলৰী তুকসকলৰ বিশেষকৈ জন্ম, বিবাহ আৰু মৃত্যু সম্পৰ্কীয় মিশ কেইটাত আলোকপাত কৰা হৈছে।

অধ্যয়ন পদ্ধতি :

টাই জনগোষ্ঠী লোকসকলৰ ওপৰত প্ৰকাশিত বিভিন্ন গ্ৰন্থ, আলোচনী আৰু তিতাবৰ তুকং গাঁৱত ক্ষেত্ৰতিত্তিত্ত অধ্যয়নৰ আধাৰত এই সমীক্ষাটো কৰিবলৈ পদ্ধতিৰে প্ৰস্তুত কৰা হৈছে।

মূল আলোচনা :

তুকং বা টাই-তুকসকলো খামতি, ফাকিয়ালসকলৰ দৰেই টাই জাতিৰ এটা ঠেল। এওঁবিলাকৰে মূহ কওৰে মনুহ। টাই ভাষাত কং, কং, কুং বা মূহ মানে বাজা। তুকসকলৰ মাজত প্ৰচলিত প্ৰবাদ অনুযায়ী মুংমোও-খাও-চং বাজাৰ মনুহ। বহুতো টাই মনুহেই মূহ-কং বাজাৰ পৰা ব্ৰহ্মদেশৰ উত্তৰ অঞ্চললৈ উঠি যায়। সৰুৰুৱা মুং-মোও-চং মুং-কওৰ কবতলীয়া বাজা আছিল। তাৰ পৰা উঠি আহি পাটকাইৰ সিপাৰতে নাম-তুকং বা তুকংপানী ঠেল পাৰত বাস কৰিবলৈ লয়। কোনোমতে এওঁবিলাক মুং-মুং-মুং-মুং বাজাৰ মনুহ। তুকংপানী ঠেল পাৰত বাস কৰিবলৈ অহাৰ আগতে এওঁবিলাকে বৰখামতি বান্ধে ৰীতি কাৰনীয়া ঠাইত বাস কৰিছিল। তুকং পানীৰ পাৰত বাস কৰোঁতে কেইখনখন ফাকিয়ালসকলো আহি লগ লাগিছিল। ফাকিয়ালসকল অষ্টাদশ শতিকাৰ অন্তিম মন্যত পাটকাই পাৰ হৈ আছে। ইয়াৰ কেইবাখনখন শিঙাৰে টাইখোমাং আৰু নৰসকলৰ আহোমক্ৰমে অহোম বাজাৰে দুটা পাটকাই পাৰ হ'বলৈ চেষ্টা কৰে। কিন্তু বাটতে ডিঙকী বিলাকে পাই গোটেই দলটো বন্ধী কৰি ৰাখে। এইবাবে কেইখনখন খৰল শিঙাৰে ১৮২৫ চনত কেৱেদি নিউজিলে অসম ছহেজৰ অসীয়া কৰীৰ মন্যত তুকসকললো মেজলগাই অসম আৰু শিৱসাগৰ জিলাত বসতি কৰিবলৈ দিয়ে। ডিঙকী-কাৰিম সমাজত বাস কৰা হেতুকে তুকসকলৰ ভাষাত ডিঙকী প্ৰভাৱ দেখা যায়। এওঁবিলাক বৌদ্ধধৰ্মী আৰু ৰীতি-নীতি টাই বৌদ্ধসকলৰ দৰেই।

বৰ্তমান টাই-তুকসকল অসমৰ গোলাঘাট জিলাৰ মৰুপখাৰ, বৰপখাৰ, যোৰঘাট জিলাৰ তিতাবৰ আৰু কাৰ্বি আলেং জিলাৰ চিননীঅনত সিঁৰ্ৰতি হৈ আছে। যোৰঘাট জিলাৰ তিতাবৰ পঞ্চকটীয়া, বাগৰিয়া আৰু পখাৰ শ্যাম গাঁৱত আৰু মৰুপখাৰ এখন গাঁৱত সম্পূৰ্ণ তুকংলোকে বসতি কৰি আছে। যাকী কেইখনমান গাঁৱত তুকসকলৰ বাসেও আইতনসকলেও একেলগে বসতি স্থাপন কৰি আছে।

জন্ম :

তুকসকলে গৰ্ভৱতী তিবোতাৰ বাস্তৱ প্ৰতি ব্ৰত লয়। তুকং গৰ্ভৱতী মহিলাই



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অসীমা গায়ন

**Environmental Degradation and
Awareness, “A study on Assam –Nagaland
boarder region, Jorhat, Assam”**

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Assistant Professor, Department of Sociology, Borholla College

Mrs Puspa Dhandia

Assistant Professor, Department of History, Borholla College

Abstract

Environment is an inseparable whole and is constituted by the interacting systems of physical, biological and cultural elements. Degradation of this environment means over all lowering of environment qualities because of adverse changes brought in by human activities in the basic structure of the components of the environment. Healthy environment is very essential whether physical or social for fruitful development of a particular area. Boarder area means convergence zone between two different administrative units. The physical absence of the political



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Edited by
Amal Jyoti Chiring



Geography has made us neighbours.
History has made us friends. Economics
has made us partners and necessity has
made us allies. Those whom God has so
joined together, let no man put asunder.

John F. Kennedy

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Morphometric Analysis of Mansiri watershed of Sonitpur, Assam using Geoinformatics Techniques

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1. Introduction:

Watershed is a geo-hydrological unit in a topographically delineated area draining a system of streams. It captures rainfall and carries the overland flow and run-off to an outlet of the main flow channel. Watershed is natural ideal unit for assessment of available resources and subsequent planning and implementation of various development programmes. Due to the rapid growth of population in India there is an urgent need for the efficient and proper management of the watersheds for the ultimate benefit of human being as well as for sustainable development.

Quantitative measurement of drainage basins and its parameters provides lot of in-depth understanding about the nature of the drainage basin as well as the drainage system (Krishnamurthy et al., 1996). Therefore morphometric parameters have been used in various studies of geomorphology and surface water hydrology, such as flood characteristics, sediment yield and evolution of basin morphology. The infiltration of water with time depends on morphometric parameters of any catchment area (Sawant, 2002). Keeping all these things in mind in this paper an attempt has been made to analyze the morphometric parameters of Mansiri watershed for better understanding of its drainage characteristics.

2. Study Area:

The watershed comprises an area of about 304.86 sq. km., and a geographically located between 26°45'18"N to 26°59'49"N latitude and 92°37'12"E to 92°52'08"E longitude in Survey of India Toposheet no.

83B/9, 83B/13. The Mansiri River is one of the important tributary of Jia Bharali River. The river originates from south-east portion of West Kameng District, Arunachal Pradesh and flows through the Sonitpur district of Assam up to the confluence with Jia Bharali River. The northeastern most tiny part of the watershed is covered by Arunachal Pradesh and maximum portion belongs to Sonitpur district, Assam i.e. Brahmaputra plain. The maximum part of the watershed are occupying by reserve forest, tea gardens, paddy field and settlement area. During the rainy season the river inundate the low lying areas and causes heavy loss to property and agriculture crops. The siltation discharge rate of the river is high and also changes its course frequently.

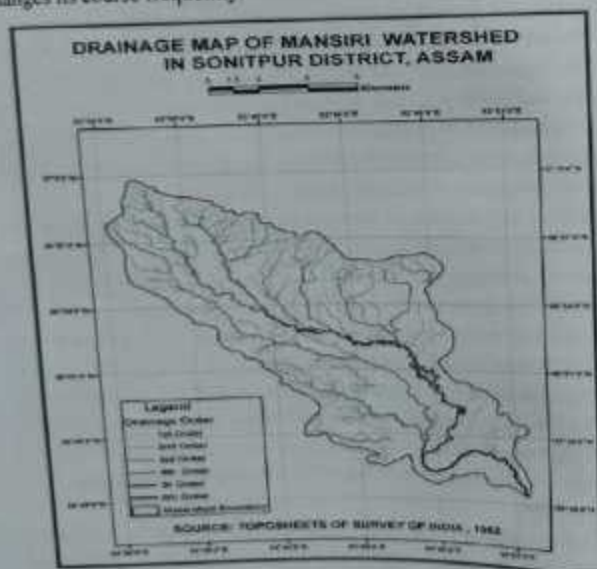


Fig.1 Location map of the study area

3. Data Base & Methodology:

For the preparation of base map and other thematic maps six survey of India toposheets of 1:50000 scale as mentioned above and IRS P6 LISS III imagery (23.5 mt resolution), 2010 have been consulted. All the top sheets and imageries are geo-referenced. Digitization and all the mapping works are done in GIS environment using Arc GIS and ERDAS Software. GPS is also used at the time of ground truth verification. Strahler's method is used to assign orders to each stream. The morphometrics parameters are analyzed under three broad aspects i.e. linear, areal and relief using various formulas.

4. Objectives of the study:

- To study the drainage morphology and characteristics.
- To know the water resource potentiality and viability of the watershed from its morphometric characteristics.
- To predict sustainability of basins in respect of drainage characteristics.

5. Result and Discussion

The morphometric parameters of Mansiri watershed reveal distinct characteristics, which are analyzed below under different aspect.

5.1 Linear morphometric characteristics.

Under linear aspect of the basin parameters like Drainage order (n), Drainage No. (N_u), Stream Length (L_u), Bifurcation Ratio (R_b) etc. are discussed.

5.1.1 Drainage Order (n):

Drainage ordering technique of the watershed is done with the help of Strahler's (1964) method. In this method if two same order streams join then it form next higher order, for example 1st order and 1st order stream forms 2nd order, 2nd and 2nd order forms 3rd order and so on. But if 1st order stream joins in 2nd or other higher order then it can't form next higher order, which is applicable in other cases also. In Mansiri watershed the drainage network ranges from 1st to 6th order (Fig.2). Therefore lower boundary of the watershed lies at the 6th order pour point.



EXPLORING LOCAL HISTORY AND FOLK CULTURE OF NORTH EAST INDIA

Edited by

DR. RABINDRA BORDOLOI



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History of Balijan Budha Vehara and its contribution towards upliftment of Religious Harmony and Socio-Cultural Development of Balijan Shyam Gaon: A Case Study

Mrs. Chandrama Devi*

Introduction

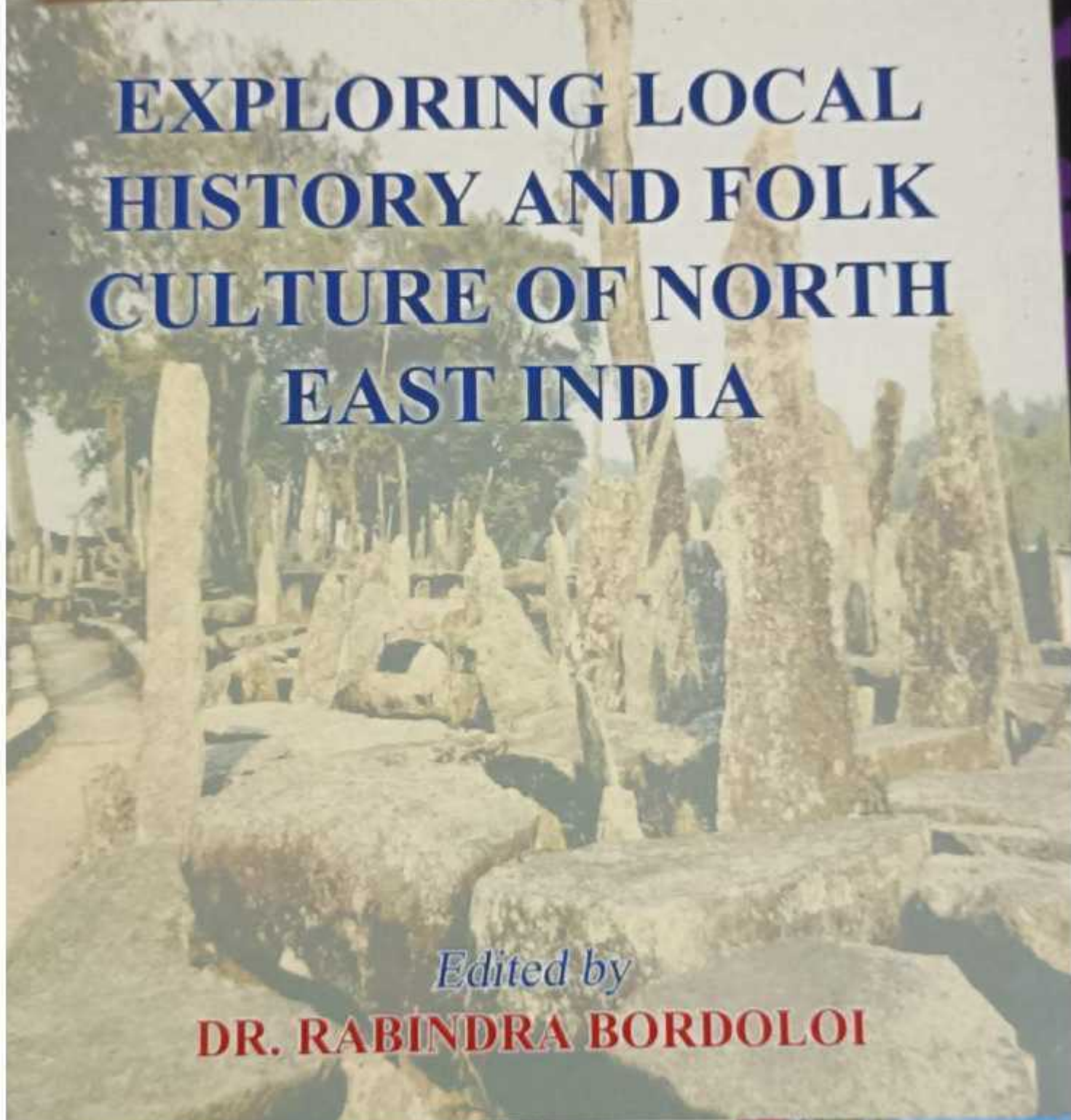
At the foothills of Nagaland in the North East regions of India along the lower plains live the peace loving tribes and followers of Buddhism-the Tai Khamyangs at Balijan in Titabar Sub-Division since the beginning of 20th century. Balijan Shyam Gaon, a village, some 48 odd families of Tai Khamyangs, a wonderful Tapestry of culture and traditions and a history that goes back to 700 years. Assam has a wonderful religious and tourist Goldmine in Titabar, the rice bowl of the state.

The Balijan Buddha Temple popularly known as the Balijan Buddha Vehara is one of the oldest and historic Buddha temple in the entire North East region which has had a commendable contribution to Buddhist literature, Buddhism and culture. At present, it is the regional centre of World Fellowship of Buddhists. Late Ven Amritananda Bhikkhu, the former chief Bhikkhu of the Balijan Buddha Vehara tried his best to work and propagate Buddha's teaching among his community people. He also took the initiative to promote Pali education and has a Pali Vidyalaya at Balijan village, near the Vehara, for teaching Pali to Buddhist children of North East in general and Titabar in particular. He also worked as the president of 'All Assam Buddhist Association'. Under his sincere effort, the Balijan Buddha Vehara has become a centre

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EXPLORING LOCAL HISTORY AND FOLK CULTURE OF NORTH EAST INDIA



Edited by

DR. RABINDRA BORDOLOI



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Significance of Women in the Folklore of Assam

Anamika Hazarika*

Introduction:

Assam on the northeastern frontier of the country is one of the few states which has seen widespread assimilation of various cultures over the centuries. In the course of time a new culture developed in the valley along the Brahmaputra as a result of social interactions amongst these disparate groups. Although the Assamese had a very systematic method of record keeping in the form of Buranjis, (History), the local folklore also has played a very important role in passing down the legends through time. Folklore is actually an entire cultural ethos which has been passed down through word of mouth. It can be folk music, folk cuisine, folk songs or proverbs. If we do a conclusive study into the various aspects of the folklore of our beautiful state we find it deeply shrouded in patriarchal dominance and as far as the women are concerned their state has been described to be deplorable and pitiable. At the same time it can be stated with pride that there is a little difference regarding the status of women in the society from the mainland of India regarding the status of women. The status of women is somewhat high in the Assamese society.

Folklore includes folk art, folk crafts, folk tools, folk costume, folk custom, folk belief, folk medicine, folk recipes, folk music, folk dance, folk games, folk gestures and folk speech, as well as those verbal forms of expression which have been called folk literature but which are better described as verbal art. Our state is blessed with a rich treasure of folk traditions. Of these many have reflections of gender based discrimination, gender construction and domestic violence. This is on par with folklore from other parts of the world which ring similar bells

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ভাৰতীয় প্ৰেক্ষাপটত তুলনামূলক সাহিত্য

বুদ্বিতা ফুকন

বৰ্তমান সময়ত তুলনামূলক সাহিত্য সম্পৰ্কে দেশে-বিদেশে বহুতো চৰ্চা হৈ আহিছে। সাহিত্য অধ্যয়নৰ দুৰ্ভিতৰ্ণীৰ ৰূপতে হওক বা বিলুপ্তজনিত অশুভসমৰ ৰূপতে হওক, বিষয়টোৱে সাহিত্য সম্পৰ্কীয় চিন্তা-চৰ্চা, আলোচনা অধ্যয়নত কিছুমান নতুন মাত্ৰা সংযোজিত কৰিছে। আমাৰ দেশত 'তুলনামূলক সাহিত্য' বিষয়টো আপেক্ষিকভাৱে নতুন যদিও বৰ্তমান ই পৰিচিত হৈ পৰিছে। বিভিন্ন পণ্ডিত তথা তুলনাবিশাৰুৰে বিভিন্ন গ্ৰন্থ, আলোচনী আদিত লেখা-মেলাৰ যোগেদি তুলনামূলক সাহিত্যক জনপ্ৰিয় কৰি তোলা দেখা গৈছে।

আমাৰ দেশ ভাৰতবৰ্ষ ভৌগোলিক, ভাষিক, ঐতিহাসিক আৰু সাংস্কৃতিক দিশত বৈচিত্ৰ্যময়। সেয়েহে বিভিন্ন ভাৰতীয় ভাষাত ৰচিত সাহিত্যিক গ্ৰন্থৰ তুলনামূলক বিচাৰৰ বাবে তুলনামূলক ভাৰতীয় সাহিত্য অত্যন্ত প্ৰয়োজন। ঊনবিংশ শতিকাৰ শেষভাগত আৰু বিংশ শতিকাৰ আদিভাগত পশ্চিমীয়া জগতত এটা বিশেষ বিষয় হিচাপে প্ৰতিষ্ঠা লাভ কৰা তুলনামূলক সাহিত্যৰ দাব্যাটো ভাৰতলৈ আহে পশ্চিমৰ পৰাই। দেখা যায় যে ঊনবিংশ শতিকাৰ শেষৰ পৰা ভাৰতত আধুনিক শিক্ষাৰ পোহৰে নতুন নতুন দৃষ্টিভঙ্গীৰে প্ৰসংগ লাভ কৰিবলৈ ধৰিছিল আৰু সাহিত্যৰ জগতখন যথেষ্ট পৰিমাণে আলোকিত হৈছিল। বিশেষকৈ বৰীন্দ্ৰনাথ ঠাকুৰদেৱৰ দৰে জিহ্বাসু বিদ্বানৰ চিন্তাৰূপত যথেষ্ট আন্দোলিত হৈছিল। দেখা যায় যে ১৯০৬ চনত বাংলাদেশৰ কেইজনমান উপায়নী ব্যক্তিৰ প্ৰচেষ্টাত কলিকতা বিশ্ববিদ্যালয়ৰ বাহিৰত শিক্ষাৰ এক সমান্তৰাল পদ্ধতি অৰূপে 'জাতীয় শিক্ষা পৰিষদ' প্ৰতিষ্ঠা হৈছিল। এই 'জাতীয় শিক্ষা পৰিষদ'এ ১৯০৭ চনত বৰীন্দ্ৰনাথ ঠাকুৰদেৱক তুলনামূলক সাহিত্যৰ বিষয়ে বক্তৃতা দিবলৈ আমন্ত্ৰণ জনাইছিল। এই বক্তৃতাৰ ঠাকুৰদেৱে তুলনামূলক সাহিত্য সম্পৰ্কে মন্তব্য প্ৰকাশ

Editor

DR. BINOD SARMAH

RELIGION
CULTURE
AND
SOCIETY

Vol. I



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Chapter 9

IMPACT OF GLOBALIZATION ON THE ETHNIC SOCIETY AND CULTURE OF NORTH EAST INDIA

Marajul Hussain Bordoloi

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Borholla College*

Introduction:

Globalization is one of the most latent and absorbing developments in the recent times. It has encompassed every aspect of contemporary human civilization. There is no universally acceptable definition of the term, and therefore, globalization has varying degree of precision, sometimes relating to its theorization and sometimes about the process. Yet in common parlance, it could be associated with free market, cutting across national and territorial boundaries, with rapid development in all forms of communication, including electronic and information technologies which have transformed the world into a global village. The force of globalization affects virtually every country in the world. It has opened the door of many new opportunities as well as formidable changes. All sphere of life social, political, cultural and economic have

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CRITIQUING THE AESTHETICS OF DALIT FEMINISM WITH SPECIAL REFERENCE TO PRADNYA DAYA PAWAR'S *LET THE RUMOURS BE TRUE*

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Abstract:

This paper is an attempt to critique the aesthetics of dalit feminism as a gender just theoretical approach with special reference to renowned Marathi dalit feminist writer Pradnya Daya Pawar's anthology of short stories *Let the Rumours be True* which was originally written in Marathi and translated into English by Maya Pandit. It would be examined how Pawar has presented the sensitive as well as controversial issues of dalit feminists throughout her characters in selected stories from *Let the Rumours be True*. In most of her stories anyone can clearly observe Pawar's keen introspection into the myriad issues of dalit women settled in a postmodern urban Indian social location. Time has changed a lot, but the centuries' old practice of inequality based on gender and caste are still the same in our societies. Pawar's women characters are central in her stories who are protesters against injustice and hence building a path for themselves for liberating their 'selfhood'. All her stories delineate an impassioned voice of the third generation Ambedkarites of Maharashtra who have conceived their own space in society with their struggles for surviving their legacy.

Key words: Dalit feminism, exploitation, gender, caste, emancipation

Introduction:

Dalit feminism has now become a separate theory that challenges the ideological as well as theoretical flaws of mainstream Indian feminism that strongly claimed woman as a homogeneous category for they believe that all women issues are the same. But dalit feminists are of the opinion that the category of women is heterogeneous due to their *difference* of experiences in living lives at the intersections of caste and gender unlike upper caste women. The practice of caste and patriarchy is centuries of old tradition and it is so deeply rooted in our culture that even in this postmodern era of twenty first century women as well as dalits are not free from the clutches of patriarchy and casteism respectively. One must admit it that Dr. Ambedkar was the person who had sown the seed of feminist urge among the dalit women. The category of dalit women is at the lowest rung in Indian social hierarchy it is because of their being women and dalit/untouchable by birth. The situation of dalit women is more vulnerable to violence than the upper caste women and it is for their easy accessibility in public spheres. Violence is a permanent threat to them due to their peculiarly vulnerable socio-political-economic status working in the public domain.

Pradnya Daya Pawar is an Indian poet and fiction writer of Marathi descent. She is a second generation dalit feminist activist and a writer whose writings are political that deals squarely with patriarchal oppression as well as caste exploitation in Indian society. She is a dalit who belongs to Buddhist religion and in most of the stories from her *Let the Rumours Be True*, one can clearly examine her delineation of Ambedkarite principles as well as Buddhist philosophies in an entangled way throughout the characters of her stories. In an interview with Abhiram Ghadyalpatil ahead of Babasaheb Ambedkar's birth anniversary on 14th April, Pradnya Daya Pawar expresses her opinion on dalit women's experiences of exploitation as well as victimization:

In fact, a Dalit woman experiences multiple layers of victimization and discrimination. And it applies to Dalit women irrespective of their social, intellectual and economic standing. I have been a professor for 28 years and I

have experienced these multiple layers of discrimination as a Dalit person, as a woman and as a Dalit woman! (In an interview in mint e-paper)

In the same interview, Pawar was asked whether the issues and society her father Daya Pawar, a renowned dalit activist and writer, wrote about have undergone a positive change. In response she lets us know that:

Whether or not the society has undergone a positive change depends on the location we are talking about. At the macro level, the caste system that my father wrote about does not exist 100% as it did during his time. But if you are living in a village or small town, then caste is a reality like it was. Also there is another way by which caste has staged a comeback.

The economic concerns born out of globalization and ascendance of capitalism are accentuating the caste and communal identities, and people are coming together along caste lines to either hold on their economic benefits or demand economic benefits.

Indeed the writer has well portrayed the contemporary urban societies and the third-generation Ambedkarites in her stories and no reader can point out discriminatory caste system in her stories unless one reads with a critical dalit feminist perspective.

Discussion:

Babasaheb Ambedkar fought for the rights of dalits and his three fold mantra for dalit women "study, struggle and organize" was quite encouraging for them. Ambedkar tried his best to raise a kind of awareness among dalit men and women so that they can interpret their issues of victimization and domination and hence protest against injustices. The life and works of Ambedkar is the milestone in the upliftment of Dalit community and in Pawar's *Let the Rumours be True* we can examine the influence of Ambedkarite ideologies to a great extent in selected stories *Defeat in Home Turf* and *Diamonds are Forever*.

In her story *Defeat on Home Turf*, Pradnya Daya Pawar presents the ideologies of Buddhism as well as the principles of Ambedkar, and in doing so she delineates multiple male and female characters that represent an impassioned voice of the third generation Ambedkarite. The Siddhartha Yuvak Sangathana is an organization that believes in Buddhist philosophy and works to disseminate Buddhism among people with an objective to make the whole of India Buddhist. The central female character in the story is Karuna who has been entrusted with specific responsibilities of being the authorized spokesperson of the organization to put forth the theory of Buddhist nationalism for she had that potentiality to carry on her responsibilities perfectly. She had been the special person in an important position of that organization until her decision to marry Sagar Shilede, a Hindu Brahman. Karuna's personal/private issue became a public/political one in the organization. It was because of the organization's rigid decision that the girls of the organization would marry men from the newly converted Nomadic Tribes. Karuna became the victim of power politics within the organization. For she is a woman and a dalit Buddhist, she cannot marry a man from other religion till she is a part of the organization. She has to sacrifice her personal issue of marriage for the sake of this organization. We are aware of the fact that Ambedkar was against endogamy – the absence of intermarriage- for he believes that there is a strong relation between gender and caste. But in the story it is apparent that Babasaheb's views have been misdirected by some people in the organization in order to fulfill their self interests. It is as if only a woman has the responsibility to think and practice the principles of Dhamma based on neeti (morality) and sheel (character) and also to sacrifice in order to protect Dhamma.. Karuna's inter-religious marriage was a much serious issue among the adherents of Buddhist Dhamma in the Siddhartha Yuvak Sangathana. Chandramani, one of the important members of the organization criticized Karuna:

Karuna has been entrusted with a specific responsibility. She is the authorized spokesperson of the organization to put forth the theory of Buddhist nationalism. But if she decides to put forth her personal happiness first, then that certainly constitutes a breach for the basic principles. When a decision was taken that all girls in the organization would marry men from the newly converted Nomadic Tribed, how can she take such a wrong step? Besides, who does she want to marry? A Brahman! A follower of Vedic culture! That is totally unacceptable! (p.43, *Defeat on Home Turf*)

The codes of conduct and laws of *Manusmriti* served the selfish interests of a particular class of people, and hence it laid down relations of superiority and inferiority between human beings. These laws were formulated as the result of the clash between the Hindu and Buddhist religions. The *Manusmriti* took away the freedom that Buddhism gave to women and Shudras. (p.162, *We Also Made History*) But in the story *Defeat on Home Turf*, if we look at the character of Karuna we can clearly understand that women are not free from the grip of patriarchy and simultaneously it also proves the fruitlessness of converting into Buddha Dhamma in search of attaining equality irrespective of caste, class, gender etc. The writer skillfully brings forth the inherent politics intertwined with these issues. In the year 1956, Babasaheb Ambedkar converted into Buddhism and after it a great religious transform took place in the dalit community. Buddhism might provide equality and freedom to the dalit community, but the story *Defeat in Home Turf* reveals that one's history of origin is never easy to overlook in one way or the other. In the story Karuna experiences exploitation at the intersection of gender, caste and religion.

In another story *Diamonds are Forever*, Pawar draws a character of a house wife whose world is limited to fulfilling the needs of her husband. Disha represents those women who depend on their husbands in having any decision, and most importantly on financial issues. Her husband Gautam Gaikwad is a dalit and he experienced the unbearable humiliation of being an untouchable when he was a student. He hated his dalit identity and in order to earn respect as well as prosperity he had to fight immense poverty and faced all kinds of problems to become the Joint Director of a reputed department. On the occasion of their 30th wedding anniversary, he came to know that his wife Disha loves to eat chunchunya very much and this fact made him shell shocked and very much upset. Gautam responded to Disha:

The issue is not about chunchunya, Disha. But what I am not happy is that you did not eat them because you thought that I wouldn't like it! My not liking is immaterial. But if you yourself want to eat that stupid beggar's food, what can I say? Go ahead! You like them, don't you? Then go and eat them to your heart's content. Or shall we do one thing? Let us introduce chunchunya in tomorrow's buffet party as well, as a special dish! I am sure you will be able to tell everyone its recipe. It's our glorious heritage, isn't it, when our ancestors would be asked to drag dead animals away and dispose them off! Chunchunya would be prepared out of that dead animal's flesh! (p. 239-240)

Certainly the way Gautam responded to Disha's love for chunchunya is much humiliating. In this regard, the nexus of caste and gender could be pointed out in a way. Gautam himself hates his own community as if he belongs to upper caste and he has this belief that his wife should also believe what he believes. It is definitely a kind patriarchal mindset of Gautam to decide on Disha's favorite dishes. Gautam does not like chunchunya just because he believes that it is a dish prepared out of the meat of dead animals that their ancestors drag away in order to dispose off. Being very rational as well as sensible Disha did not respond to Gautam's reaction at that moment, rather she resolved to broach this topic some other day when Gautam would be in the right mood for discussion. At this point, I assume that

Gautam's hatred for his own caste prevents him from learning about his community's own tradition for Disha knows that chunchunya is a kind of dish very specific to their community and "it is a dish made from mutton; it's like any other mutton dish, made and enjoyed all over the world." Disha is shocked at Gautam's adamancy and of course, she has to experience the kind of dominating behavior from her husband just because she is a woman on the one hand and her caste on the other. Disha is quite rational for the way she thinks on the specific issue:

The way dead animals would be brought into our localities was a heinous custom, but we have given that up. We have become human beings in the true sense of the term. We have followed Babasaheb's path of reason and rationality and have come far..... Isn't it a contradiction to follow the path of reason on the one hand and discard chunchunya as a food item, on the other? Why, even the name has now become profane! Is that being rational? (p.240, *Diamonds are Forever*)

Conclusion:

Indeed, everything changes with the progression of time and situation. In this twenty first century everyone talks about equality irrespective of gender, class, caste, religion in every sphere of life and indeed overtly it is quite visible. But a minute observation of dalit women can make us realize how sensitive this issue of the victimization is. Pawar's women characters are very much independent to a certain extent for the grip of brahmanical patriarchy is still silently strong in our society as well as in our mindsets. The dalit women characters occupy a certain kind of marginalized space in spite of their modern independent identity which is politicized by the dominant brahmanical patriarchal social set up. The characters such as Disha and Karuna might be victims of patriarchy as well as casteism, but both of them succeed in liberating their selfhood by deciding not to sacrifice their personal credence and choices.

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