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Lakhimpur Commerce College
Research Journal
(A Peer Reviewed Research Journal)

Lakhimpur Commerce College
North Lakhimpur - 787001, Assam

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About the Journal

The Lakhimpur Commerce College Research Journal (LCCRJ) is a peer reviewed half yearly Journal, published in March and September by Lakhimpur Commerce College, North Lakhimpur, Assam.

Lakhimpur Commerce College encourages original and critical thinking in the various fields of social science and literature. LCCRJ provides a forum for academicians, administrator and researchers through presentation of their ideas, critical appraisals of contemporary issues and challenges in the field of social science and literature. The Journal aims to include thought provoking research papers, challenging discussions, analysis regarding socio-economic, political, historical, environmental, educational issues and also literature.

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Editor's Note

The significance of research lies in the fact that it continuously pushes the limit of human knowledge and strives to make an active future contribution to social and intellectual development of human society. It is with this aim that Lakhimpur Commerce College had initiated the publication of its half-yearly Research Journal from the year 2013 and two volumes with three Issues have been published till 2014. Due to some unavoidable reasons, the Covid-19 pandemic being one of them in the recent times, there have been a gap in the publication of the later issues. Therefore, an attempt has been taken to publish the Volume 3, No. 1 of the journals as a compiled issue of the gap-period. The present issue which is a compilation of all the research papers collected during this period covers themes of diverse social, economic, linguistic and political interests and reflects the interdisciplinary nature of the Research Journal. The researchers have used descriptive, exploratory, survey validity, questionnaire construction, sampling strategy and analytical approaches in writing the papers.

The paper written by Dr. Jyoti Hazarika and Sarthak Scngupta "**Reproductive Health Status of ever-married Kaibarta Mothers: A scenario from rural villages of Assam**" on the other hand focus on some significant aspects of the reproductive health of Kaibarta women of three villages from Lakhimpur and Dhemaji districts of Assam. The findings of the study reveals that many of these mothers are suffering from various symptoms of RTI due to lack of awareness and proper health care facilities. The scientifically carried out research emphasises on the proper health awareness that can reduce the prevailing stigma and embarrassment about gynaecological morbidity

The paper written by Mr. Bidyut C. Deka on "**Strategies for Doubling Farmers' Income in Northeast India**" is focused on the various scientific steps and strategies that will help the farmers in increasing their income and also the government aided policies and programmes that ensures long time

benefit for the farmers. Emphasising on the importance of the small scale and cottage industries in the economic and social development of Assam, the paper **“A Financial Study of Rural Artisans of Assam: Issues and Challenges”** by Prabanchi Pathak and Dr. Tridep Ranjan Sharma analyse the different problems faced by the artisans of Assam and the scope of Govt. schemes available and the need for proper training to avail those by them.

Assam being primarily a rice producing state, the study of Dr. Bhairab Khakhlary on **“Theme and Expenditure of Rice Cultivation: A Study in Bhehua, Jalukbari, Nowpara and Simila Revenue Villages under Boko Circle of Kamrup district of Assam”** is significant as it analyses the income and expenditure of rice cultivation and the major findings regarding the highest average income per annum in these villages.

Saurav Chakraborty and Atanu Kr. Mishra’s research work on **“A Study on Green HRM Practices and Awareness among employers in the Organisation with special reference to Guwahati ”** investigates the awareness level regarding green HRM(Green Human Resource Management) in different organisations in Guwahati carried out through sampling, data sampling and data analyses. The study brings to light more than half of the participants in the survey conducted have little knowledge about HRM.

The paper written by Dr. Barnali Borah **“Religion and Women: A Study of Women in Buddhist Society of Assam”** reveals the position of women in Buddhist society as equal to men quite opposed to the orthodox Brahmanism. The study focuses on the different sects of Buddhism prevalent in Assam since its beginning and how it has contributed towards empowerment and upliftment of women in the Tai society of Assam.

The impact of Covid -19 had jeopardised the educational system all around the world with many institutions depending on online mode of teaching learning. The paper written by Ms.Pinki Barman **Challenges faced by the Rural Students in Online Learning during Covid-19: A Situational Analysis** is aimed to study the challenges faced by the rural school students during the pandemic in the Barkhetri Block of Nalbari. The findings of the paper reveal the lack of resources for online classes in these schools, mainly the

internet facilities. The study recommended a sound policy and option for activity-based learning programme for developing online learning.

In the paper **Role of Tourism Industry in Employment Generation in Rural Areas**, the writer Dr. Sangeeta Borthakur Tamuli highlights the scopes and prospects of tourism industry in modern days with special focus on rural tourism and employment generation.

Gender study is one of the most promising areas of study in different and much research has been done on many issues related to it. The paper titled **Work - life Balance: Problems faced by Working Women in Proper Management of Time** by Ms. Purabi Hazarika, a very relevant issue faced by all working women in the modern times has been elaborately discussed based on the secondary data collected from different sources. The study reveals the challenges faced by in fulfilling the dual role women and balancing household duties and responsibilities along with work life. The next paper in the journal written by Dr. Rupjyoti Bhattacharjee Assamese **Proverbs: Language and Gender Ideology** makes a very interesting analysis of the status of women in Assamese society based on the use of some popular proverbs in Assamese known as Fokora Jujuna. The proverbs collected from different books, journal, newspaper, internet etc reflects the patriarchal society of Assam where women were often considered as subordinate to their male counterpart.

The paper written by Ms. Bohnisikha Bordoloi **Rural Development and its Impact on our Society** is centred on the study of the role and functions of the government in implementing Rural Development Programmes and its impact. The paper suggests the combined approach of government, industries, NGOs, village panchayat, researchers and private companies to help in reducing the imbalance in implementation of the plans and programmes.

Globalisation is responsible for rapid and significant changes in every sphere of society and its impact can be visibly perceived in the language and culture of the present generation. The paper **Globalisation and the Indigenous Story-telling Tradition: A Review from Children's Learning Perspective** by

Dr. Harini Patowary Das explores the age-old tradition of story-telling prevalent in Indian societies and suggests how popularisation of this tradition through digitalisation can stimulate the learning process of children in the contemporary times.

In their research work on **Human Library in the Changing World of Librarianship**, Ms. Runjun Baruah and Mr. Hemanta Borah explores the noble concept of human library which was first started in the year 2000 in Copenhagen, Denmark and its optimistic approach. The idea of which is gradually spreading over the world provides a space where people learn more about one another through honest interaction forgetting the stereotypical biases.

The research article **Importance and Uses of Test and Examination in Under Graduate Courses** is exploratory in approach highlighting on the many significant characteristics and types of examinations and tests as an evaluative tool in undergraduate courses. The study brings to fore the many shortcomings and objections seen prevailing in the teaching learning situation in India.

Another article on tourism by Ms. Purabi Jarampusa **A Promising Opportunity for Tourism in Dima Hasao district of Assam** highlights the future prospects of tourism in Dima Hasao district known popularly as the "Switzerland of the East". The paper notes vividly describe the different locations and festivals of the people in this district of Assam and focuses on the scope of Eco-tourism, Wine-Tourism, Adventure Tourism, Film Tourism, Community Involvement Tourism etc to bring a development in the tourism sector and also discusses the problems of the region like rain and massive landslide, insurgency, economic backwardness which poses as a hurdle.

The journal includes a section for the research papers written in Assamese language. In the paper titled **Homen Borgohainer Rasanat Naari - 'Nixangata' Upanyasar Bikhekh Ullikhaner**(Women in the Writings of Homen Borgohain - With Special Reference to 'Nikhangata'") Dr. Monjumoni Saikia critically studies the depiction of the female characters in Homen Borgohain's novel with special reference to the portrayal of the real life character of the poet Anupama Basumatary. The paper written by

Mr. Tilak Deka **Xamaharanar Utsav Bihu: Eti Bislekhan** (Bihu as a Festival of Acculturation: An Analysis) analyses the various aspects of Bihu in different tribes of Assam and its sociological and cultural aspects.

In her paper, **Miri Jiyari Upanyasat Mishing Samaja rPratisabi : Ek Alosana** (The Reflection of Mishing Society in the novel Miri Jiyari: A Review) , Dr. Biva Dutta studies how the story and the depiction of various characters in the novel by the writer provides a reflection of the customs, traditions, beliefs and the lifestyle of the Mishing society – a prominent tribe of Assam. The songs of Dr. Bhupen Hazarika has contributed immensely to the Assamese culture, music and language. In the paper written by Ms. Mrinali Pegu titled **Bhupen Hazarika Geetot Protipholito Axomor Itihaasar Prasanga**, a focus was made on the impact of Bhupen Hazarika's songs on Assamese society during different crucial times and also find out the historical background related to the songs. An attempt was also made to explore the significance of Dr Bhupen Hazarika 's songs on the ethnic tribes and communities of Assam. In the paper **Gyanpeeth Bata Bijoyi Mamoni Raisom Goswami Nilakanthi Braja Upanyasat Pratibadi Sintar Pratiphlan: Ek Bislesatmak Adyayan** (Reflection of Rebellious Thoughts in Mamoni Raisom Goswami's Novel Nilakantha Braja - An Analytical Study) based on the novel written by Gyanpeeth awarded Assamese writer Mamoni Raisom Goswami , Nilakantha Braja (The Blue-necked God) studies the bold and rebellious narration of the hard traditions and the social sanction of the oppression of women in Indian societies.

This Issue of the journal is a collection of articles and research papers of varied interests and concerns encompassing a large area of socio-economic and literary topics. We hope that the studies conducted by our contributors and their findings will be received with appreciation from our readers. We would value the suggestions and comments for the improvement of our later issues.

Dr. Sangeeta Borthakur Tamuli
Editor
Lakhimpur Commerce College Research Journal

Reproductive Health Status of Ever-Married Kaibarta Mothers: a Scenario from Rural Villages of Assam

Dr. Jyoti Hazarika¹
Sarthak Sengupta²

Abstract:

Most of the Indian women suffer from a variety of reproductive health problems like high prevalence of reproductive tract infections, urinary tract infection and uterine prolapsed, over bleeding and lower abdominal pain during menstruation, irregular menstruation, infertility etc. Reproductive health studies among the women have a great importance because it is a crucial feature of healthy human development and of general health. The health of a family absolutely depends on the mother's health and her ability as she provides the required health care for its members.

The present study aims to evaluate few aspects of reproductive health such as prevalence of RTIs, menstrual disorder and hygienic

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practices, treatment seeking behaviour , adoption of family planning measure etc, among the ever-married Kaibarta mothers inhabiting in three villages from rural setup. Relevant data has been collected from 337 ever married Kaibarta mothers of Lakhimpur and Dhemaji District, Assam.

Kaibartas are populous indigenous scheduled caste communities of Assam. The exact meaning of the word Kaibarta is not clearly known but the term is generally used to indicate the people whose main profession is fishing. They are the staunch followers of neo-Vaishnavism propounded by Sri Sankardev.

The study reveals that the Kaibarta women under study are not much attentive about their reproductive health. Prevalence of RTIs and ailments associated with menstruation are very high among them while Knowledge about health and hygienic practices is minimum .They believe many reproductive health problems and their symptoms as normal and do not seek treatment until discomfort is agonizing. A good number of Kaibarta mothers has been severely suffering from various symptoms of RTIs for a long time due to lack of awareness and proper health care facilities. Precise health education concerning gynaecological and reproductive morbidity is utmost important for them to reduced the stigma and embarrassment of reproductive health problems. Health seeking behaviour should be enhanced and made more accessible so that women feel at ease in seeking treatment.

Key Words : *Kaibarta, Assam, Reproductive Health, Reproductive Tract Infections(RTIs), Menstruration, Family Planning,*

Introduction:

Reproductive health is a crucial part of general health and a central feature of human development. It is a reflection of healthy human development and one of the fundamental human rights which encompass all those bio-social factors that affect the normal functioning of both male and female reproductive system. World Health

Organisation defines “reproductive health” as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and its functions and processes. Reproductive health therefore, implies that people are able to have a satisfying and safe sex life, and ability to reproduce and freedom to decide it , when and how to do so.

Reproductive health of a mother is the key determinant of the health and well-being of a child because health of a newborn baby and a family itself greatly depends on the ability of a mother. Reproductive health of women is affected by multiple factors such as socio-economic circumstances, education, employment, living conditions and family environment, social and gender relationships, traditional and legal structure within which they live. Repeated child bearing, short birth intervals and pregnancy at an early age cause high risk to the health of women. According to WHO there are 500,000 pregnancy related death in every year in developing countries (WHO, 1985). About one third of the total disease burden among women aged 15 to 44 years in the developing countries is linked to reproductive health problems like pregnancy, childbirth, abortion, HIV, and reproductive tract infection (World Bank, 1993). Heavy disease burden among women of developing countries has been observed by a number of studies too (Bang et al., 1989, Wasserheit et al., 1989, Zurayk et al., 1995).

It has been observed that gynaecological morbidity is becoming a major health burden among the world population. There is a strong believe that many women in India suffer gynaecological condition (that is reproductive tract infections, menstrual irregularities, abdominal pain during menstruations) in silence. A “culture of silence” shrouds gynaecologic morbidity throughout India and elsewhere (Dixon-Mueller and Wasserheit 1991) .It may be due to lack of awareness or a reluctance to address those problems with others. This reluctance aggravated the persistence of gynaecological morbidity and its squeals.

Thus it became necessary to undertake scientific study among them to demonstrate about their health status. On the other hand studies on reproductive health of women are very scrappy in North East India and relatively less attention is paid to the problems of maternal health (Krishnakumari and Arun, 2012).

The paper aims to explore few aspects of reproductive health such as prevalence of RTIs, menstrual disorder and hygienic practices, treatment seeking behaviour regarding gynaecological morbidities and adoption of family planning measure among the ever-married Kaibarta mothers inhabiting in three villages of rural setup.

Material and Methods:

The present cross-sectional study is based on the data gathered from the three villages (namely Deodubi Gaon, Sonapur No 2 Gaon and Sutimukh Gaon) that are basically located in rural setup of Lakhimpur and Dhemaji district of Assam. All the villages chiefly inhabited by the Kaibartas population, an indigenous scheduled caste communities of Assam. The exact meaning of the word Kaibarta is not clearly known but the term is generally used to indicate the people whose main profession is fishing, however at present they are widely engaging in various other profession too. They are the staunch followers of neo-Vaishnavism propounded by Sri Sankardev.

A total 337 ever-married Kaibarta mothers ranging in age 15-59 years has been considered for this study. Relevant data were collected only from those women who have at least one child by using an especially designed reproductive health schedule. In-depth interview method along with retrospective method has been applied for collecting data.

Results and discussion:

Female educations have a great influence on the maternal and child health as it enhances the knowledge and skills of the mother concerning age at marriage, conception, nutrition, prevention and

treatment of diseases (Mosley and Chen, 1984). In the village under study we have noticed that literacy rate of mothers are not satisfactory. Only 3.56 percent mothers found in the educational level graduate and above, while maximum frequency of mothers have education up to high school (31.45%). Apart from it, those mothers who have been categorized as illiterate is also much remarkable i.e., 23.44 percent. Majority of Kaibarta mothers are currently living nuclear family (53.12%).

The study reveals various types of menstrual problems among the Kaibarta mothers. Considerably higher proportion of mother (40.66%) have reported about numerous health problems such as severe back pain, headache, weak feeling etc., during menstruations. In our study 29.37 percent mothers found to have severe lower abdominal pain while 35.01 percent mothers are suffering from have heavy menstrual bleeding. Irregular menstrual cycles, both in duration and interval, also emerged as a common problem among the studied women. 23.74 percent Kaibarta mothers have reported about the irregular menstruations but they hesitated to go for treatment.

Proper knowledge of hygienic practices during menstruations is utmost necessary for healthy reproductive health. The prevention and control of RTIs is mainly depends on the maintenance of perineal hygienic practices (Garg et al., 2000). In this study an attempt was also made to know about the hygienic practice whether they use proper sanitary napkins during menstruations or not as the occurrence of RTIs among women with unhygienic practices is seventy percent more common (Ramaswamy, 2015). This study demonstrated that the frequency of mothers who used old piece of cloths is significantly high (48.66%). In this regard present study depicts conformity with a number of previous research work where reported maximum use of old linen/ cloths as a napkin during menstruation (Chapparbandi and Nigudgi, 2016; Deka et al., 2015; Ahmed et al., 2015). Only 9.79 percent

mothers are found to be aware about the contemporary disposable sanitary napkins and prefer to use it. In addition, considerably higher frequency (24.63%) of Kaibarta mothers have not use any kind of napkins except wearing more than one inner garment during menstruations. All these behaviour actually reflects poor hygienic practices and lack of awareness among the study population. Concerning this aspect, impact of education is remarkable as Kaibarta mothers using old cloth/linen as a napkin is found to be higher among up to primary and up to high school level educated mother's categories (59.09% and 50.94% respectively) followed by illiterate mothers (49.37%). Scenario regarding the use of contemporary disposable sanitary napkin is far away from satisfaction where highest percentage recorded among graduate level educated mothers (41.67%) and pretty less among illiterate mothers (2.54%). On the other hand maximum proportion of illiterate mothers (45.57%) has reported that they do not used any kind of sanitary napkins during menstruations, they only wear more than one inner garments if needed.

Incidences of Reproductive Tract Infections (RTIs) are one of the important factors associated with poor reproductive health of women particularly inhabiting in rural setup. Several symptoms like white discharge, vaginal itching, and inflammation of vagina during discharge, burning sensation during urination etc. quite common among the ever-married Kaibarta mothers. overall prevalence of RTIs has been recorded as 62.42 percent which is significantly higher as compared to the incidence of RTIs documented by number of earlier studies too (Balamurugan and Bendigeri, 2012; Sreelatha et al., 2017; Rathore et al., 2003). On the other hand among the prevailing symptoms of RTIs, the incidence of white discharge is drastically very high (77.78 %) as compared other symptoms. High prevalence of White discharge has been also found in various other studies too that reveals conformity with present findings (Kumari et al., 2000; Kulkarni and Durge, 2005;

Kaur and Kapoor, 2014). In present study, the women who have been suffering from white discharge are categorized according to their periods of suffering, and it is found that 22.22 percent mothers have been suffering from last one year. The total frequency of women who has been suffering from two to five years is 50.73 percent and the frequency of women suffering from six years and above is 27.05 percent.

Health seeking behaviour regarding RTIs and menstrual disorders reveals that ever-married Kaibarta mothers are primarily dependent on traditional health care system. Highest section (44.22%) of mothers totally depends on locally available traditional medicine. Apart from it 24.03 percent mothers has reported about the use of both traditional and modern medicine. In this regard it is worthy to mention that they initially use traditional medicine to treat their problem and if it fails to cure the problem then they went to government hospital for modern health care facilities. However, amusingly 13.94 percent Kaibarta mothers found to ignore their reproductive health issues both relating to RTIs and menstrual disorders without taking any treatment. They tend to consider many symptoms as normal and do not seek treatment in initial stage and as a result they remain infected for a prolong periods of time. Educational status of mothers, economics background of families, and types of family where they lives also somehow impacts their treatment seeking behaviour. Some Kaibarta mother under study has reported that as a house wife they have to do the entire housework and not get any time to go for treatment. Furthermore, it is true that health care services especially the government hospitals are far away from the villages, but it is also true that a good number of village mothers often do not use the available services.

Measure of family planning is one of the crucial determinants of ensuring sound reproductive health. According to the World Health Organization Expert committee (1971), family planning refers to

practices that help individuals or couples to avoid unwanted births, to regulate the intervals between pregnancies and to determine the number of children in the family. In the present study an attempt was also made to understand about the family planning measure among the ever-married Kaibarta mothers. It is found that the number of women using family planning measure is comparatively higher (56.97%) than those who are not using any mode of family planning measures (43.03%). In this regard it should be mentioned here that permanent sterilization is the dominant way of family planning (59.89%) followed by the use of oral contraceptives (30.21%) such as Mala-D, Sukhi etc., Majority of Kaibarta mother used this particular mode as it is done in free of cost in the government hospital. Similar types of findings also observed among the Bodo Kachari mothers of Assam (Sarmah; 2014). Chandraker et al., (2009) and Pathak et al., (1998) also documented higher incidence of female sterilization among Indian women.

An investigation regarding immunisation during pregnancy has been also carried out among the rural Kaibarta mothers to know about their awareness. In this regard present study reveals that out of 992 live births about 391 (39.41%) births occur without immunization. Among them the incidence of home deliveries with untrained *dhai* are quite high (71.07%). It has been observed that frequency of birth with immunization is significantly high among the mothers having graduate level educated mothers followed by higher secondary level educated mothers. However, the overall picture about the utilization of antenatal and postnatal care is found to be relatively satisfactory as compared to other aspects of reproductive health. Absolutely same proportion of mothers (75.67%) has reported about the utilization of both antenatal and postnatal care. Although highest frequency of Kaibarta mothers have reported about the utilization of antenatal and postnatal care, it is observed that they are not much conscious about their food habits

and nutrition even during the time of pregnancy also. Majority of mothers do not take any preferred diet during pregnancy. They only take usual food as the other family member used to intake. In our observation we have found that 68.25 percent mothers only take usual food without any especial care during pregnancy. The frequency of mothers who prefer to take some kind of especial food such as green vegetables, fruits, milk, etc., to improve the health condition is pretty less (31.75%) as compared to those who has not taken.

Conclusion:

The study indicates that reproductive health conditions of ever-married Kaibarta mothers under study are not satisfactory. Prevalence of gynaecological morbidity both RTIs and menstrual disorders are significantly high among them. Maximum Kaibarta mothers rely on traditional health care system primarily to cure their problem despite of having advanced medical systems. They used to ignore problems particularly associated with reproductive health in most of the time until and unless it disturbs their household activities. Thus, their health may be devastated due to ignorance and lack of proper health care utilization. Accurate health education is absolutely essential for the Kaibarta mothers under study so that they became aware about their personal hygiene. Proper health education can only reduce the prevailing stigma and embarrassments about gynaecological morbidity. Health services should be improved so that they feel comfortable for seeking treatment.

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Table 1 : Socio-demographic and reproductive characteristics of ever-married Kaibarta Mothers

Socio-demographic and reproductive characteristics	No	%
Educational Level		
Illiterate	79	23.44
Upto Primary School	66	19.58
Upto High School	106	31.45
Higher Secondary	74	21.96
Graduate and above	12	3.56
Types of family		
Joint	158	46.88
Nuclear	179	53.12
Reproductive health problems		
Irregular Menstruation	80	23.74
Lower abdominal Pain during Menstruations	236	29.37
Back pain/ Headache/ weak feeling during menstruations	137	40.66
Heavy menstrual flow	118	35.01
Prolong menstrual flow more than 6 days	136	40.36
Types of napkins used during menstruations		
Contemporary Disposable Napkins	33	9.79
Old Linen/ Piece of Cloths	164	48.66

Old Linen/Piece of Cloths	164	48.66
Both Contemporary Disposable Napkins/ Old Linen	57	16.92
Without any Kind of Napkins	83	24.63
Prevalence of Reproductive Tract Infections(RTIs)	207	62.42
Incidence of White Discharge(Wetting/ staining of underclothes with or without unpleasant smell)	161	77.78
Health seeking behaviour regarding RTIs and menstrual disorders		
Ignored the Problems	47	13.94
Treated with Traditional Medicines	149	44.22
Sought Medical Care	60	17.81

Strategies for Doubling Farmers' Income in Northeast India

Bidyut C. Deka

It has been seen that during last thirty years the real income from the farm sector rose by only 3 times. It is, therefore, important that the strategy has to focus on achieving higher growth rate on a consistent basis year after year. In doing so, the sources of income of agricultural households have to be recognized. The farm based incomes are generated from i) food grains, as also oilseeds; ii) horticulture including fruits & vegetables; iii) milk, meat & eggs and iv) fishery etc. All these sectors have to register growth rate higher than those achieved so far so as to double the income of the farmers by 2022 as desired by the honourable Prime Minister of India. The growth trends over the last decade indicate that higher growth can come from horticulture, dairy, livestock & fishery sector compared to field crops. However, the latter, i.e. the field crops too contains growth potential in respect of many crop categories and in particular the Eastern region of the country. The growth strategy has to focus on harvesting these potentials.

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The Socio-Economic Caste Census (SECC), 2011 reveals that out of 8061458 households in entire Northeast India, 85.56 % households stay in rural areas and the monthly average income of 75.94% households is less than Rs. 5000.00. Only 754967 (9.37%) households are having monthly income of more than Rs. 10000.00 in contrast to 18.14 % in North India. In Northeast India, the farming system is complex and characterized with high degree of risk and uncertainty. The Socio-Economic Caste Census (SECC), 2011 shows that 41.09 % households in the region possess land and the rest is landless, while the main source of income is cultivation and manual casual labour in case of 33.12 % and 39.98 % of total households, respectively. The farmers in the region cultivate fruits, vegetables and spices as homestead farming (particularly at upland cultivation) and therefore, the opportunity to enjoy large scale economy is highly restricted, unlike in plain areas. Moreover, due to limited scope for farm mechanization, the agricultural operations are primarily performed by the available family members and these features also restrict area expansion for large scale cultivation.

In view of the above facts and looking into the present scenario in the region agriculture has to be converted from production based activities to an income and job generating enterprise so as to double the income of the farmers. To achieve this, the following approaches may be adopted.

- Policy and regulatory reforms to remove obstacles
- Technology generation and dissemination
- Investment in infrastructure and capacity development
- Business model innovations
- Convergence through PPP mode
- Entrepreneurship development and greater participation of masses.

In order to achieve the goal for doubling farmers' income in

next 4-5 years, the following strategies may be adopted in a phased manner depending on the availability of the resources of the govt. and stakeholders.

Strategy I: Area expansion and productivity enhancement of crops, Livestock & fisheries.

To fulfil the objective of this strategy the following activities are to be adopted in the identified locations.

- Popularization of new varieties/ breeds of fish and livestock for commercial cultivation with INM and IPM approach.
- Bringing more area under double/ triple cropping in paddy/ maize fallow in cluster approach with honey bee as an component linked with PMGBY and PMKSY
- Integrated Farming System in cluster approach
 - Organic crop production & certification of selected crops like ginger, turmeric, Pineapple, Orange, beans, cole crops etc including input production in cluster mode
- Promotion of protected cultivation of high value crops and medicinal and aromatic plants in cluster mode linked with e NAM.
- Establishment of nurseries/ pig breeding units/ fish & poultry hatchery involving youth
- Construction of check dams, irrigation channels, micro water harvesting structures (Jalkund), sprinkler and drip irrigation etc
- Group farming by SHGs/ FPOs/ Co-operatives for promotion of double/triple cropping

Strategy II: Reduction of Cost of Cultivation

To fulfil the objective of this strategy the following activities are to be adopted in the identified locations.

- Mechanization with small farm implements through custom hiring approach.

- Mission mode production of enriched FYM,, vermi-compost and bio- fertilizers/ pesticides.
- Promotion of mulching (bio or degradable plastic) in crops.
- Promotion of Drip/ Sprinkler irrigation in crops.
- Introduction of Zero/ Minimum tillage for double/ triple cropping.

Strategy III: Reducing Post Harvest loss and enhancing marketability

To fulfil the objective of this strategy the following activities are to be adopted in the identified locations.

- Awareness for harvesting of crops at appropriate maturity based on use.
- Establishment of pack house and cold storage facilities in production belt.
- Establishment of cluster based common processing / storage facility with branding.
- Establishing FPOs for direct marketing through contract farming.
- Establishment of primary and secondary market in district/ block level linked with e NAM in a phased manner.
- Linking growers with business house like Patanjali, Dabor etc at national/ international level.

Strategy IV: Off Farm Income and Enhancing Knowledge & Skills

To fulfil the objective of this strategy the following activities are to be adopted in the identified locations.

- Skill development in machinery repairing, handicraft, Knitting & embroidery, bee keeping, Retail marketing of field produces, container gardening, organic input seed production including seeds and planting materials.
- Promotion of small scale enterprises like pickle making, jam/ jelly making, spice processing & packaging, mushroom

production, homemade value added products (candy, slices,

papad, potato & tapioca chips, biscuits), Waste utilization etc

- Capacity development programme for School drop outs/ educated youth/ SHGs for commercial farming, IIFS and value addition etc.

Strategy V: Enabling Policies for Doubling Farmers Income

The following issues are to be resolved at an early date for sustainable income of the farmers.

- Introduction of agriculture as one of the subjects in school education
- Designing programmes for popularization of Integrated farming system
- Community based approach for mode of production and process of production
- Assured institutional support to small and marginal farmers with minimum interest.
- Implementable policies for controlling wild animal/ free grazing in agricultural areas.
- Legislation for appropriate convergence among Departments relating to Agriculture

Implementation of Plan and Institutional Responsibilities

The Government of respective states of the region may come forward to prepare a detail roadmap year wise for implementing the action plan for doubling farmers' income by sharing the responsibilities proposed as under.

(i). Development Departments

- Ensure timely delivery of inputs like seeds, manures etc and irrigation
- Seed/ input certification agency
- Establish custom hiring centre for farm machineries
- Implementation Fasal Bima Yojana, soil health cards etc. and assist in KCC
- Ensure procurement of the produce from farmers doorstep and marketing
- Inventory of farmers with income from Agriculture/ allied sector

(ii). Government for appropriate policy

- Policy formulation and implementation for Cluster based production system including organic farming
- Formation of State Seed certification agency
- Policy for direct procurements of seeds and planting materials from farmers
- Facilitate visible convergence among the stakeholders to promote integrated farming system

(iii). ICAR, SAUs and other R& D organization

- Awareness campaign and capacity building programme
- Provide technologies to stakeholders including breeders seeds based on indene
- Facilitate in devising implementable action plan for doubling farmers income
- Impact study of various development projects related to agriculture as and when required with appropriate funding by government departments.

Conclusion

In order to double the farmers' income by 2022, the following programmes may be implemented in mission mode without further delay.

- Mission mode programme on integrated farming system and organic agriculture.
- Adoption of cluster based double/ triple cropping in paddy/ maize fallow linked with PMKSY, PMFBY and Farm Mechanization.
- Assured procurement with minimum support price to reduce the gap between farm gate price and consumer price.
- Focused programme on livestock and horticulture development with appropriate post harvest management & value addition and marketing infrastructure with a target for export to ASEANs and other countries utilizing e-NAM platform.
- Strengthening of R&D programme for organic production system.
- Skill development programme for entrepreneurship development

A Financial Study of Rural Artisans of Assam: Issues and Challenges

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Abstract

Artisans are those persons of a society who have a particular skill that makes their identity in the society. India is a country with diversified culture, custom, traditions, religions etc. Artisans involve themselves in maintaining the rich cultural heritage of India. The products produced by them also exported to other part of the country as well as to other countries. They produce their products by using simple tools and using locally available raw materials. But with the change in time which results in the development of modernization, artisans are facing various problems. This research paper finds out the different problems faced by the artisans of Assam. The paper also highlights on the government schemes for the artisans.

Key words: *Artisans, issues and challenges, schemes, handicraft.*

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INTRODUCTION

A large portion of India's total population is of rural artisans engaged in some traditional professional works. These artisans are carpenters, potters, blacksmith, cobblers, weavers, etc. India's culture and the life of the people in rural areas are reflected in its traditional industries. These industries provide employment for the rural people. It is considered to be the second largest unorganized sector next to agriculture in India. These industries are mostly run by the artisans with the help of the family members and number of hired labour is very limited. Artisans of these industries by using local raw materials produce the traditional goods like pots, jewellery, curtains, mats, bamboo and cane products etc. These industries with its artistic works provide economic opportunities to the weaker section of the society and thus help in rural development. Government of India provided different welfare schemes or the improvement of these industries and for the rural artisans involved in it.

OBJECTIVE FOR THE STUDY

1. To know about the types of artisan units and the works perform by the artisans involve in it.
2. To highlight the issues and challenges faced by artisans of Assam.
3. To know the different welfare schemes provided by the government.

METHODOLOGY

The study is theoretical in nature and was completed with the help of secondary data from journals, research papers, books, etc.

REVIEW OF LITERATURE

Some of the important literature review of the previous studies covering issues and challenges faced by the artisans of handicraft sector are discussed below.

Rural artisans preserve the heritage of India, and so for their sustainability it is important to identify the opportunities, the problems and challenges faced by them (Shah, et al., 2016). Dash, et al., 2021, in their paper discuss about the problems faced by the artisans of

handicraft sector in the state of Odisha. They have presented the problems of handicraft sectors in the following areas – production, marketing, finance, design, development and training. Vats, 2020, identifies some problems like illiteracy, foreign competition, non-availability of raw materials, lack of technology and skill, lack of demand, lack funding faced by the Indian artisans.

RURAL ARTISANS

An artisan is a skilled manual worker, who produced decorative items by using the local available resources with their hands and hand tools. The rural artisan helps in the growth and development of rural economy of the country. Rural artisans are regarded as custodian of heritage of India, and for their betterment government provide financial assistance and modern facilities. From different government sources and literature review 14 types of traditional based artisans units are identified. The name of the 14 types of artisans units, with the respective district name where these units are found mostly is shown in the following table –

Table 1: Present ARTISAN UNIT in DISTRICTS OF Assam.

Sl.No	Types of artisan units	Districts
1	Bell Metal Industry of Sarthebari	Barpeta
2	Brass Metal	Kamrup Rural, Goalpara
3	Fireworks Craft in Barpeta	Barpeta
4	Craft on Jute Diversification	Darrang, Barpeta, Goalpara, Dhubri, Nagaon, Morigaon.
5	Bamboo, Cane, Sitalpati Craft	Nalbari, Kamrup Rural, Barpeta, Sonitpur, Nagaon, Darrang, Sivasagar, Lakhimpur, Cachar, Karimganj, Karbi-Anglong, Goalpara
6	Water Hyacinth	Morigaon
7	Areca Nut Leaf	Barpeta, Baksa, Bongaigoan, Karbi-Anglong, Jorhat, Golaghat
8	Jewellery Craft	Barpeta, Jorhat, Nagaon, Goalpara, Sivasagar
9	Pottery	Sonitpur, Cachar, Nagaon, Dibrugarh, Goalpara, Kamrup Rural, Kamrup Metropolitan, Dhubri, Jorhat
10	Craft from dry Tea bushes	Districts of Upper Assam
11	Wood carving	Sonitpur
12	Decorative Candle	Kamrup Metropolitan
13	Blacksmithy	Jorhat
14	Terracotta	Dhubri

Source : Compiled by the researcher from Govt. and some handicraft websites

Assam is rich in the natural resources of cane and bamboo. Artisans used this resource to produce different handicraft products like pasi, kharahi, duli dala, salani, kula, japi, jakoi, cheap, decorative items, etc. Water hyacinth also known as 'pani meteka' and areca nut leaf, artisans also produced different products from it which are eco-friendly. Sarthebari, in Barpeta district of Assam is well known for the traditional craft brass and bell metal industry. Different utensils as well decorative items are produced in the industry. Some of it are kalah, sarai, bota, kahi, bati, taal, bortaal, saki, dhuna dani, ghati, cup, glass, etc. For some it is the only source of livelihood. Barpeta district is also well known for fireworks, locally called 'fotoka' or 'atoshbaji'. Late Lakshiram Pathak of Majorhati was the founder of this industry about 130 years ago. At present five Pathak families of Barpeta are involve in the traditional production process. Barpeta, Jorhat, Nagaon etc are some of the districts of Assam which is well famous for Assamese Traditional Ornaments. The design of this ornaments are inspired by the flora and fauna of Assam. Manufacturing of the ornaments flourished from the period of Ahom rule. Some of the traditional ornaments are golota, keru gamkharu, dholbiri, doogdoogi, thuriya, chandrahar, sonahar etc. The village Asharikandi in Dhubri district has its own identify for terracotta. It is locally known as 'pora matir shilpa'. More than 500 artisans are involve in this traditional craft.

ISSUES AND CHALLENGES

The issues and challenges faced by the rural artisans of Assam are given below

- i. Traditional tools and techniques - Artisans are using the traditional method of production. These methods are very time consuming and mostly traditional tools and equipment are used. As the products are manually produced so the numbers of labour requirement is also high. It results in increasing cost of production. Beside these there is lack of storage facilities.
- ii. Competition with cheaper substitute products - The artisans are facing competition with the cheap machine made products. The substitute products are all most same and used for the

similar purpose. As these products are machine made so the price of these products are less as compared to the machine made products.

- iii. Lack of training programs – The training programs organized for the artisans is limited due to the unavailability of the craft institute for artisans.
- iv. Lack of development of technical skills – Most of the artisans are unaware of the technical skills and innovative methods of productions
- v. Inadequate finance – Lack of finance to meet the regular needs of the artisans unit. As a result it affects the cost of production as well as on the supply.
- vi. New generation involvement in the traditional work is very limited. There may be various reasons for these like income earn is less, need of hard work, need of skill, again those who are highly educated do not want to take these profession.
- vii. Hired workers don't have job security – As the artisans belongs under the unorganized sector so their jobs are not secure relating to working time, payment, tenure of their jobs, etc.
- viii. Unable to compete with the finished machine made products – Because the price of the machine products is less as compared to manually produced one.
- ix. Poor knowledge about the new marketing skills – The artisans are unaware of the new marketing skills like online buying and selling, advertising of their products, digital payment system etc.
- x. Interference of middle men – Due to the interference of the middle men artisans are not able to get actual price of their products.
- xi. Designs of the products were traditional.
- xii. Insufficient credit to modernize their artisan units – Most of the artisans belongs to the weaker section of the society. So, they do not have the minimum amount of credit to modernize their unit.
- xiii. The level of education is low – Because of which they are not able to use innovative and modern skills.

- xiv. Cost of production is high as the products are produced manually.
- xv. Price of raw materials is increasing day by day – It results in increasing the cost of production, whereas the price of the finish products did not increase in the similar manner. Thus, amount of profit reduces.

GOVERNMENT SCHEMES AND PROGRAMME

The schemes implemented by the Office of the Development Commissioner (Handicraft) are group into two heads

- i. National Handicrafts Development Programme
 - ii. Comprehensive Handicrafts Cluster Development Scheme
- Under the National Handicrafts Development Programme it includes the following components.
- i. Marketing Support & Services – It is divided into three components
 - a. Domestic Marketing Events – It has the following sub-heads
 - Gandhi Shilp Bazar/ Craft Bazar
 - Exhibitions
 - National Handicraft Fair
 - Hiring of built up space in events organized by other organization.
 - Craft Awareness Programme
 - Craft Demonstration Programme.
 - b. Marketing Events in India and Abroad – It has the following sub-heads
 - Participation in international fairs and exhibition
 - International craft exposure programme
 - Compliance, social and other welfare measures.
 - Buyer seller meet & Reverse buyer Seller meet in India and abroad
 - Marketing workshop/Seminars
 - c. Publicity and Brand promotion – It has the following sub-heads
 - Publicity & brand Promotion via Print, Electronics & Social media

- Web-marketing
- Fairs/ Exhibitions
- Integrated sales cum Exhibitions
- ii. Skill Development in Handicraft Sector – It is divided into following four components
 - a. Design and Technology Development Workshop
 - b. Guru Shishya Hastshilp Prashishan Program
 - c. Comprehensive Skill Upgradation Program
 - d. Improved Toolkit Distribution Program
- iii. Ambedkar Hastshilp Vikas Yojana
- iv. Direct Benefits to Artisans – It is divided into the following five components
 - a. Support to artisans in indigent circumstances
 - b. Interest Subvention
 - c. Margin Money
 - d. Issue/ Renewal of Photo Identity Cards and creation of data-base.
 - e. Bima yojana to Handicraft artisans – It is sub-divided into the following
 - Pradhan Mantri Jeevan Jyoti Bima Yojana
 - Pradhan Mantri Surasha Bima Yojana
 - Converged Modified Aam Admi Bima Yojana.
 - f. Awareness Camp
 - g. Workshop cum seminar
 - h. Handicraft awards – It is sub-divided into
 - Shilp Guru Award
 - National Award
- v. Infrastructure and Technology Support - It includes the following components
 - a. Urban haat
 - b. Emporia
 - c. Marketing and Sourcing Hubs
 - d. Handicrafts Museum
 - e. Craft based resource centre
 - f. Common facility centre

- g. Raw material depot
- h. Technology Upgradation Assistance to Exporters
- i. Testing laboratories
- j. Construction of offices
- vi. Research and Development – It includes the following components.
 - a. Surveys & studies
 - b. Guidelines for sanction

Under Comprehensive Handicraft Cluster Development Schemes, infrastructure, modernization of tools and machinery, innovative design, product development, skill development etc are taken into consideration.

Conclusion

Artisans whose traditional works reflects the cultural heritage of a country must be valued. Proper training program should be implemented for development of their skill and craft. Government should provide financial assistance for modernization of their artisanal units. As this unit is considered to be unorganized one where it provides employment to large number of workers in rural areas, so job security for them is very important. Rural development is possible with the development of the quality of life of artisans in rural areas.

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Income and Expenditure of Rice Cultivation: A Study in Bhehua, Jalukbari, Nowapara and Simila Revenue Villages under Boko Circle of Kamrup District of Assam

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Abstract

Farming and agriculture is the practice of cultivating plants and livestock. At the ancient times, agriculture was the key for the development and upliftment of human civilization, whereby farming of domesticated species created food surpluses that enabled people to live in cities. Food, fibers', fuels and raw materials (rubber) are treated as the major agricultural products. Rice is treated as one of the most important food crop in India. Major share of rice is cultivated during the Kharif season as compared to rabi/summer season with assured irrigation. This paper attempts to analyse the income and expenditure on rice cultivation and also tried to find out the residual income/final income after meeting all the expenditure associated with this cultivation. An effort has also been made towards the expenditure on different parts/ steps in cultivating the rice cultivation.

Key words: *Agriculture, rice cultivation, income and expenditure.*

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Introduction:

'Rice' is the staple food crop in India. The word paddy and rice can be used synonymously. However, people always confused with these two terms. 'Rice', when it is still covered by the brown hull, is known as 'paddy'. Asia has the share of more than 90% of the world's rice, particularly in China, Bangladesh, India and Indonesia. India has been considered as important centre for rice cultivation and consumption. After China, India holds the second position in the production of rice. Rice is known by different names in different places. Some of the common/ local names of rice in India are chawal (Hindi, Gujarati and Panjabi), Biyamu (Telugu), Pacharisi (Tamil), Akki (Kannada), Chaal (Bengal), Taandul (Marathi), Thando (Konkani), Chaula (Oriya) and Chaul (Assam).

In India, rice is mainly cultivated during Rabi and Kharif seasons. However, in some parts of India, it is being cultivated for three times in three different seasons yearly. Different countries follow the different methods of growing rice and different new technologies have come up for growing rice cultivation. However, most of the Asian countries, for example, India are still practicing traditional hand methods of cultivating and harvesting rice. There are different machines available from preparation of paddy field to harvesting. Rice cultivation would be more profitable cultivation within a short period of time with proper preparation and management of paddy field and irrigation facilities. There are different varieties of rice are being cultivated across India. Rice provides nutrition values and health benefits. Following are the benefits of rice:

- ❖ Rice is a good source of energy and a cholesterol free food.
- ❖ Rice helps in blood pressure management.
- ❖ Rice helps in preventing cancer.
- ❖ Rice helps in preventing chronic constipation.
- ❖ Rice helps in minimization of skin problems.
- ❖ Rice is treated as good source of niacin, vitamin D, calcium, fiber, iron, thiamine and riboflavin.

Rice is the staple food crop in Assam. It covers 2.54 million ha of the gross cropped area of 4.16 million ha and share 96% of the total food grain production of the state. For its rich rice genetic diversity, Assam is well recognised across the country.

On the basis of agro-climatic variance, agriculture's reliance on natural precipitation and seasonal variations in temperature and rainfall, the state has three rice growing seasons. They are:

- ❖ Sali or Winter rice which is cultivated between June/July and November/December.
- ❖ Ahu or Autumn rice which is cultivated between March/April and June/ July, and
- ❖ Boro or Summer rice which is cultivated between November/ December and May/June.

Review of Literature:

Thanh N., Doug B. d., Hien T.V., Minh N.H., and Singh M. (2013), tried to focus attention on rice production and marketing of farmers in Mekong Delta. Their study found three seasons per year for rice cultivation. Of that, 100% household carried out in winter spring season and summer autumn season while only 55% households are found to be carried out in autumn winter season. The study also found altogether 57 rice varieties in three different seasons. Their study found unstable and low for paddy purchasing prices and farmers fear losing milled rice or fraud rice in the markets.

Sharma B.K. and Sharma H.K.. (2015), tried to focus on the status of rice production in Assam. The study found marginal increase in the productivity of autumn rice from 713 kg hectare of land in the year 1975 to 717 kg in the year 1975 after long 15 years. However, the productivity of summer rice was found to be more or less similar. The study found to be very poor picture of irrigation utilization by different districts against their own creation for the year 2006-2007.

Research Gap:

On the basis of review of literature, the researcher has not come across any study relating to income and expenditure on Rice cultivation in the Boko circle of Kamrup District of Assam. As such, the researcher

has undertaken the problem stated below for research investigation.

“Income and Expenditure of Rice Cultivation: A Study in Bhehua, Jalukbari, Nowapara and Simila Revenue Village under Boko Circle of Kamrup District of Assam”

Objectives of the Study:

The study has been carried out to meet up the following objectives.

1. To analyse the average income in respect of the rice cultivation under the study area;
2. To estimate the total expenditure for each part of the rice cultivation under the study area.

Methodology of the Study:

Research Design:

The study is based on both primary data and secondary data. There are altogether 672 households in Bhehua, Jalukbari, Nowapara and Simila revenue villages under Boko circle of Kamrup districts of Assam. The study has observed that all the households in these villages are related to rice cultivation. So, the universe of the study comprises of all these households. Thus, the population size $N = 672$.

Sample Size:

The researcher has determined the sample size (n) at 100 i.e. $n = 400$ on proportionate basis as follows:

Table 1.1: Village-wise No. of selected Sample Households:

Name of the Villages	No. households	No. of households included in the sample
Bhehua	180 (=N ₁)	$n_1 = 27$ ($n_1 = \frac{n}{N} \times N_1$)
Jalukbari	256 (=N ₂)	$n_2 = 38$ ($n_2 = \frac{n}{N} \times N_2$)
Nowapara	60 (=N ₃)	$n_3 = 09$ ($n_3 = \frac{n}{N} \times N_3$)
Simila	176 (=N ₄)	$n_4 = 26$ ($n_4 = \frac{n}{N} \times N_4$)
Total	672 (=N)	(=n) = 100

Sampling Technique:

The study has been carried out by adopting Purposive Sampling Technique i.e. Homogeneous Sampling keeping in mind the Land holding capacity of the rice cultivation is ≥ 05 Bighas of a single household.

Conceptual Framework:

While estimating the average expenditure relating to rice cultivation, the researcher has divided the annual expenditure into the three parts as follows:

1st Part: It includes the expenditure of preparation for paddy field, ploughing, rice sapling and sowing.

2nd Part: It relates to the expenditure of management of fertilizer, pesticide and disease control, management of weed and management of water.

3rd Part: It relates to the expenditure relating to harvesting, drying, storing, selling and transportation, milling and processing.

Average Residual Income/Final Income:

It is the annual income from rice cultivation in the study area after meeting the expenditure relating to this cultivation including the labour cost involved of the cultivator.

Limitations of the Study:

The study is subject to the following limitations:

1. It is found that the rice cultivator do not maintain proper records relating to their income and expenditure.
2. All the varieties of rice have not been taken into consideration. Only few varieties of rice viz. Joha, Bahadur, Ranjit, shrilanka, Bora have been taken into account.

Analysis and Interpretation of Data:

After collecting the primary data, the researcher has analysed and interpreted the data as follows:

Table 1.2: Land Holding by the Sample Households for Rice Cultivation

Land Area (in Bigha)	Bhehua	Jalukbari	Nowapara	Simila	Total
05 – 10	09 (22)	16 (39) [42]	04 (10) [44]	12 (29) [46]	41 (100) [41]
11 – 15	03 (17) [11]	07 (39) [18]	02 (11) [22]	06 (33) [23]	18 (100) [18]
16 – 20	06 (30) [22]	08 (40) [21]	02 (10) [22]	04 (20) [15]	20 (100) 20]
21- 26	04 (31) [15]	05 (38) [13]	01 (08) [11]	03 (23) [11]	13 (100) [13]
≥ 25	05 (62) [18]	02 (25) [05]	00 (00) [00]	01 (12) [04]	08 (100) [08]
Total	27 (27) [100]	38 (38) [100]	09 (09) [100]	26 (26) [100]	100 (100) [100]

Figures in parentheses represent percentages to the total. Figures in () brackets are percentages to the row total and figures in [] brackets are percentages of column totals

The above table 1.2 reveals the size category of land holdings for rice cultivation in 4 villages' viz. Bhehua, Jalukbari, Nowapara and Simila under the study. It is seen that 41% households have 05 – 10 bighas of rice cultivated land, 18% have 11 – 15 bighas of rice cultivated land, 20% have 16 – 20 bighas of rice cultivated land, 13% have 21 – 25 bighas of rice cultivated land and only 08% have above 25 bighas of rice cultivated land.

Table 1.3: Average Annual Income (in rupees) from Rice Cultivation

Area of Land (in Bighas)	Bhehua	Jalukbari	Nowapara	Simila
05 – 10	69200	72300	61200	85100
11 – 15	118800	116200	121400	138300
16 – 20	166500	184200	162000	185100
21 – 25	225300	272500	261300	292000
≥ 25	287100	299300	265000	298400

Table 1.3 gives the data relating to the average income from rice cultivation per annum on the basis of size category of land holding for rice cultivation.

Table 1.4: Average Annual Expenditure (in rupees) of Rice Cultivation

Area of Land (in Bighas)	Bhehua	Jalukbari	Nowapara	Simila
05 – 10	45100	46200	45300	47200
11 – 15	79400	74700	77500	76300
16 – 20	112500	113800	112900	114100
21 – 25	152200	158400	153000	162100
≥ 25	178700	179600	184300	196700

Table 1.4 gives the data relating to the average expenditure of rice cultivation per annum on the basis of size category of land holding for rice cultivation.

Table 1.5: Average Annual Income, Expenditure and Final Income (in rupees)

Villages	Average Income (in rupees)	Average Expenditure (in rupees)	Average Final Income (in rupees)
Bhehua	173380	113700	59680
Jalukbari	188900	114500	74400
Nowapara	126480	114600	11880
Simila	199780	119280	80500

Table 1.5 gives the data relating to the average income, average expenditure and final/ residual income from rice cultivation per annum on the basis of size category of land holding for rice cultivation. It is seen that with Rs. 80500, the revenue village Simila holds the highest average final income per annum followed by the revenue village Jalukbari (Rs.74400) and Bhehua (Rs. 59680) per annum. While with Rs. 11880, the revenue village Nowapara holds the lowest position in earning average final income per annum.

Table 1.6: Part-wise Average Expenditure (in rupees) on per Bigha of Rice Cultivated Land

Part	Bhehua	Jalukbari	Nowapara	Simila
1 st Part	3500	3300	3600	3400
2 nd Part	600	500	700	500
3 rd Part	2400	2400	2300	2400
Total	6500	6200	6600	6300

The above table 1.6 depicts the picture of part-wise average expenditure on per bighas of cultivated land. It is seen that expenditure on 1st part is high as compared to 2nd and 3rd part. The total expenditure on rice cultivation of Nowapara revenue village is found to be high at Rs. 6600 on per Bighas of rice cultivated land followed by Bhehua (Rs.6500), Simila (Rs.6300) and Jalukbari (Rs.6200).

Table 1.7: Income and Expenditure of Joha and other variety of rice on per Bighas of Land

Villages	Joha			Other Variety		
	Average Income (in Rs.)	Average Expenditure (in Rs.)	Final Income (in Rs.)	Average Income (in Rs.)	Average Expenditure (in Rs.)	Final Income (In Rs.)
Bhehua	6270	12650	6383	6620	9900	3280
Jalukbari	6310	12500	6190	6580	9990	3410
Nowapara	6420	11800	5380	6680	9870	3190
Simila	6190	12750	6560	6570	9970	3400

The above table 1.7 indicates the average income and average expenditure and the residual income on Joha and other variety of rice viz. Ranjit, Bahdur, Bora and shrilanka. It is found that average expenditure is higher on other variety of rice as compared to Joha rice. But the average final income is found to be high on Joha rice as compared to other variety of rice in all the 4 revenue villages viz. Bhehua, Jalukbari, Nowapara and Simila.

Table 1.8: Main Problem Associated with Rice Cultivation

Sl. No.	Main Problem	No. of Respondents	Percentages (%)	Rank
1.	Selling and Marketing	39	39	1
2.	Financial	32	32	2
3.	Production and Labour	24	24	3
4.	Harvesting and Storing	05	05	4

Table 1.8 provides the data relating to main problems facing by the cultivator in rice cultivation. It is found that 39% cultivator responds selling and marketing as their main problem and hold the rank 1 followed by financial (32%) rank 2, production and labour (24%) rank 3 and harvesting and storing (05%) rank 4.

Findings:

The major findings of the study are as follows:

1. It is seen that 41% households have 05 – 10 bighas of rice cultivated land, 18% have 11 – 15 bighas of rice cultivated land, 20% have 16 – 20 bighas of rice cultivated land, 13% have 21 – 25 bighas of rice cultivated land and only 08% have above 25 bighas of rice cultivated land.
2. The study reveals that with Rs. 80500, the revenue village Simila holds the highest average final income per annum followed by the revenue village Jalukbari (Rs.74400) and Bhehua (Rs. 59680) per annum. While with Rs. 11880, the revenue village Nowapara holds the lowest position in earning average final income per annum.
3. . It is seen that expenditure on 1st part is high as compared to 2nd and 3rd part. The total expenditure on rice cultivation of Nowapara revenue village is found to be high at Rs. 6600 on per Bighas of rice cultivated land followed by Bhehua (Rs.6500), Simila (Rs.6300) and Jalukbari (Rs.6200).
4. It is found that 39% cultivator responds selling and marketing as their main problem and hold the rank 1 followed by financial (32%) rank 2, production and labour (24%) rank 3 and harvesting and storing (05%) rank 4.

Suggestions:

The suggestions put forward from the view point of the researcher in present study have been highlighted bellow:

1. As it is noticed that the average income is high for those rice cultivator who have occupied e" 25 bighas of rice cultivated land, the government should motivate them in becoming agripreneur by providing related equipments related to the rice cultivation and imparting training programmes to them.
2. The government should take necessary steps to reduce the average expenditure of rice cultivation as residual final income is found to be low as compared to other economic activity.

3. The government should take the necessary steps to create the appropriate marketing environment for the rice cultivators and try to remove the middlemen associated with this so that, the rice cultivator get the appropriate markets for their rice production.
4. As it is found that the residual income from Joha rice is found to be high as compared to other varieties viz. Ranjit, Bahadur, Bora and shrilanka, more and more emphasise should be given on cultivation of Joha rice by the rice cultivators.

Conclusion:

Over the years, the central as well as state governments have been adopting various initiatives for improving rice cultivation. Different initiatives related to agricultural credit, Trade liberalization, intellectual property regime, information and communication technologies (ICTs), fertilizer and pesticide policy, farm mechanization policy, etc. already been taken up by the central as well as state governments. However, there still seems to be a traditional process of irrigation and cultivation as are being used in the rice cultivation by the cultivator. As a result, the rice cultivator did not able get the profits as much as they expect.

This paper is carried out to find out the average annual income and the average annual expenditure related to the rice cultivation in the study area. The study has also focussed on the part- wise average expenditure per annum on per bighas of land. Special attention has been emphasised on the main problems associated with this cultivation.

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A Study on Green HRM Practices and a Wareness Among Employees in the Organizations with Special Reference to Guwahati City, Assam

**Saurav Chakravarty¹
Atanu Kr. Mishra²**

Abstract

Green HRM practices have a great importance in today's world as the whole world is concentrating on green movement and environmental sustainability. Many organizations and business houses are, now-a-days, adopting some policies and initiatives on green practices as well as they are also improving and promoting these among their employees. Out of these green practices, Green HRM practice is one of the significant step in the present day. It entails undertaking environment friendly initiatives which can help in reducing carbon footprint and costs, enhancing better employee engagement and satisfaction as well as increasing greater efficiency in works. The study aims to investigate the awareness level among employees regarding the green HRM practices, policies and initiatives taken by the organizations in modern era. For conducting the study, we have distributed question-

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naires to 100 employees working in different organizations at Guwhati City, Assam. Moreover, in this study, some statements, opinions and information regarding this topic has been collected from some secondary sources of data.

Keywords : Green HRM, Green Movement, Environmental sustainability

1. Introduction :

The whole world is, now-a-days, thinking towards green practices considering the global warming and the other serious environmental issues. The business houses, companies and organizations are also playing an important part in making the world beauty and green. Hence, the modern managers are very much concern on adopting the green practices in their organizations. In the year of 1996, Wehrmayer edited a book titled 'Greening People: HR and Environmental Management' coined this term "Green HRM" for the first time.

The Green HRM(Green Human Resource Management), generally, comprises of many functions in the HR Department of an organization. It helps to reduction of paper usage as well as promotes environmental consciousness among employees and helps in implementing Green HR policies like planning, recruiting, selecting, managing employees and the employee relations. It enables the organization's workplace in becoming Green which can enhance the value of the organization as well as the employees. The concept of Green HRM has emerged and is defined as 'HRM practices that are implemented by the firms to realize corporate green strategies through providing opportunities to employees and motivating employees to become involved in environmental activities' (Dumont et. al., 2016; Renwick et. al., 2013; Shen et. al., 2018; Tang et. al., 2018). Basically, the term Green HRM is used to refer for contribution of HR policies and practices towards the broader corporate environmental agenda of preservation and protection of natural resources.

Like other developing countries in the world, India is also facing the problems of pollutions, increasing level of water and energy consumptions, environmental degradation, etc. To tackle these issues,

Indian corporate houses and business organizations have adopted Green Practices. Moreover, the responsibilities of today's HR Departments are not limited to manage, develop and retaining employees in the organizations, but also to recruit right person at right job, train them; retain and develop them as per the requirements and current trends in the industry. Green HRM has extended boundaries of traditional HRM practices towards more sustainable and environmental strategies. Some of the leading business organizations like SBI, ICICI, TATA, Infosys have been successfully applying the green practices in their systems.

Some Green HRM initiatives adopted by Indian Organizations:

- Using web or tele-conferencing to cut down business travel
- Putting SPD or other company information online to reduce printing
- Offering opportunities for employees to tele-work or work from home
- Green newsletters or Green articles column as a part of the newsletter
- Training programs for employees on green practices
- Recruiting employees with green skills and experiences
- Encourage employees to use recycled products
- Providing good fresh air ventilation and discourage to use AC and sunlight instead of tube lights
- Use printing only when it is essential, both sided printing and documentation through soft wares to reduce paper waste
- Installing LED lights, auto closure taps, rain water harvesting, etc.
- Employees are given information about how to save energy, water and reduce carbon footprints for sustainable environment
- Employees are rewarded for reducing carbon footprints

(Source: Mishra,R.K., Sarkar,Shulagna., Kiranmai,J. (2014). Green HRM: Innovative approach in Indian public enterprises. World Review of Science, Technology and Sustainable Development,Vol.11,No.1.;

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2. Literature Review :

Presently, existence of green concept in the organization is becoming a standard. Countless organizations that use Green HRM have gained benefits in many different ways, Green Policies implementation is beneficial for organizations. Their employees are more self confident and have positive attitude towards their works and firm's financial performance is improved (Margareta & Saragih, 2013). Again, M.W. Shaikh (Shaikh, 2014) pointed out the importance of Green HRM. He said that it is important for Save Earth Planet Movement and explained that Green HRM can help the employer and industrialists in image branding and strictly implementing the Green Audit ISO 14000.

Dr. Tapasya Julka Malhotra & Mr. Shrawasti Jain (2017) founded out that E-HRM leads to flexibility and visibility, which is cost-effective and can reduce burden of manual practices relieving employees from work stress. Moreover, Prof. Saba Jafri (2012) conducted a study on Green practices and identified the green firms as more profit making by providing products or services more efficiently with minimizing greenhouse gas emission.

Many authors have suggested that Green HRM is important to promote a great deal of technical and managerial skills among all employees of the organization in order to implement an effective Corporate Green Management System in companies. (Daily, B.F., Bishop, J.W. & Govindarajulu, N., 2009).

3. Objective of the study :

- To investigate the awareness level about Green HRM practices among employees.

4. Research Methodology:

The methodology adopted in this study has been outlined as below:

- Research Design: In this study, the Descriptive & Analytical type of research design has been used.
- Population of the study: Guwahati city, Assam
- Sampling Method: Convenience sampling method has been used for the study.
- Sample size: 100 employees (respondents/ participants)
- Data collection tool: A structured questionnaire was used for collecting data. For effective presentation and utilization of data, table and pie diagrams are used in the study.
- Sources of data: The study is based on both primary and secondary data.
- Primary data: Primary data were collected through distributing questionnaires. We have distributed 100 questionnaires to the employees working in different organizations at Guwahati city, Assam.
- Secondary data: Secondary data were collected from various magazines, research papers, journals, books and websites.

5. Limitations of the study:

Nothing in this world is perfect. Similarly, our study is also not exception to the rule. Although the researcher has tried their level best to minimize the limitations, still there are a few of them can be pointed out:

- (a) The study has done within a very short period. Due to which, many aspects relating to the topic could not be research.
- (b) Secondary data have collected from different journals, magazines, papers, books, etc. are not up to date data. Data provided in the websites and internet are also not of recent time.

6. Results, discussion and interpretation of findings:

- Response Rate: There was a satisfactory response rate of 86% higher than the expected 80%. We have distributed 100 questionnaires to the employees, out of these, 86 responded correctly and completely, while only 14 questionnaires were returned incomplete. For the sake of more

accurate results, the complete and correct questionnaires (i.e., 86) were used for the research.

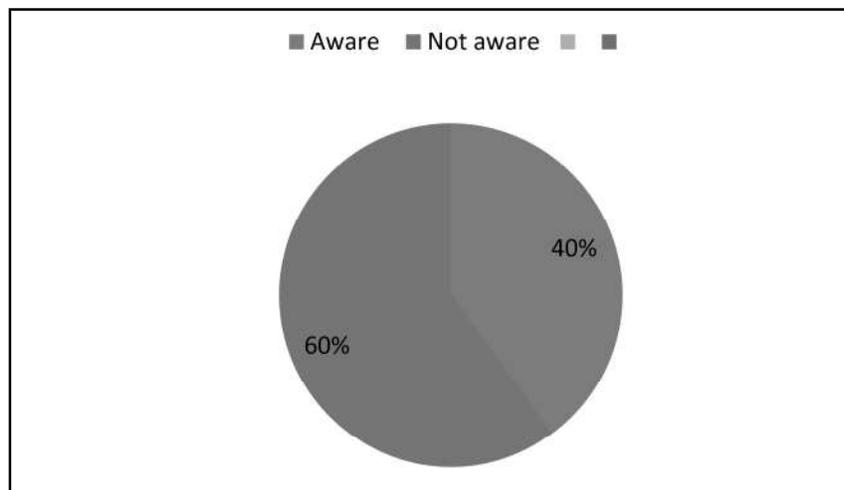
Table : 1: Demographic representation of the respondents:

Particulars		No. of respondents	Percentage (%)
Gender			
	Male	45	52
	Female	41	48
	Total	86	100
Age			
	25-35 ycars	39	45
	36-45 years	42	49
	46 years and above	5	6
	Total	86	100

Interpretation :

It is clearly depicted in the above table that 52% respondents are male as well as 48% are female. They were participated actively during the research. Most of the respondents are belonging to 36-45 years of age (49%), and 45% are covered by the age group of 25-35 years. Only a few of them are from the age of 46 years and above.

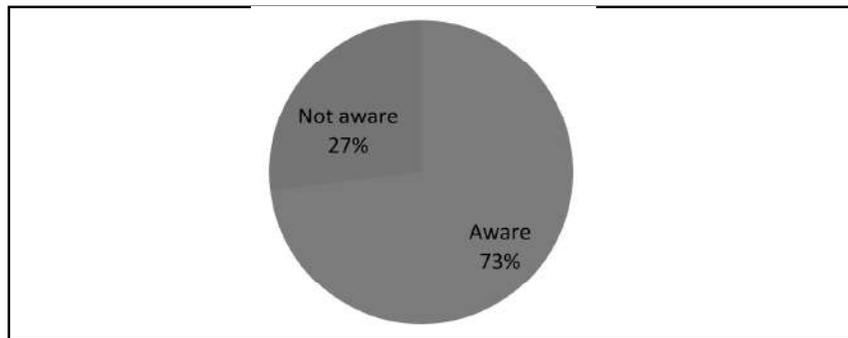
Figure : 1: Awareness about the term and concept of Green HRM



Interpretation:

Figure-1 says that 60% respondents are not aware about the term and concept of Green HRM, that is a large number of respondents are not about the term and they also do not know about the concept of Green HRM practices. On the other hand, 40% of them are aware about the term and concept of it.

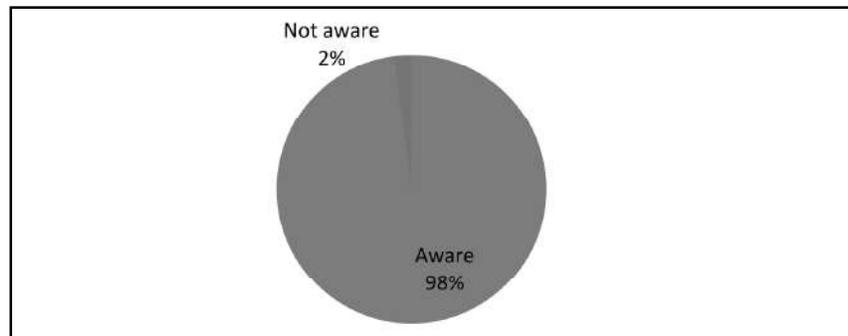
Figure -2: Awareness about the policies and initiatives on save energy, save water for sustainable environmen



Interpretation: A

total of 73% of participants said that they were aware about the various policies as well as initiatives taken by the organizations on the theme 'save energy, save water' for sustainable environment, while 27% of them do not have any awareness regarding these green policies and initiatives.

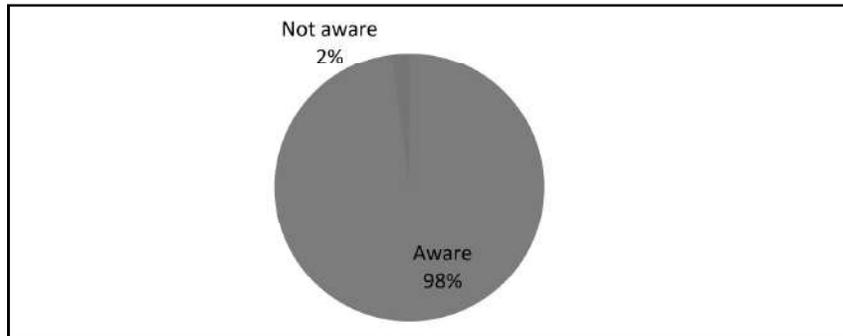
Figure - 3: Awareness about online test and online interview for recruiting new employees



Interpretation :

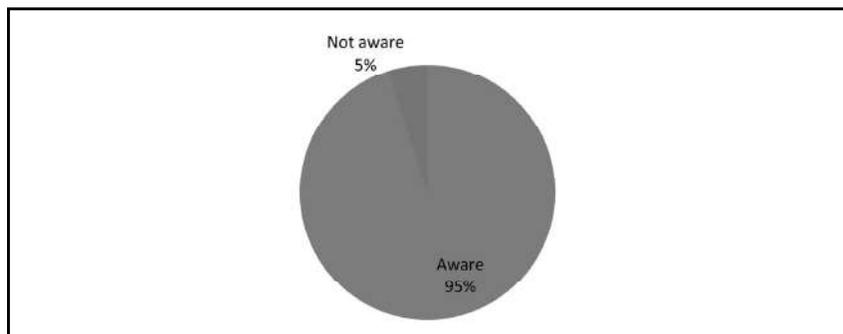
From the above figure, it is cleared that most of the respondents, i.e., 98% are aware about online test and online interview conducted by the organizations for recruiting new employees. Only few of them do not know and even not aware about these online recruitment process.

Figure - 4: Awareness regarding video conference and online meeting

**Interpretation :**

The Figure-4 reveals that a large portion of the participants, i.e., 98% are very much aware about the new green technologies like video conferencing, online meetings. Only few of the participants do not know and not aware regarding these green technologies used by various organizations.

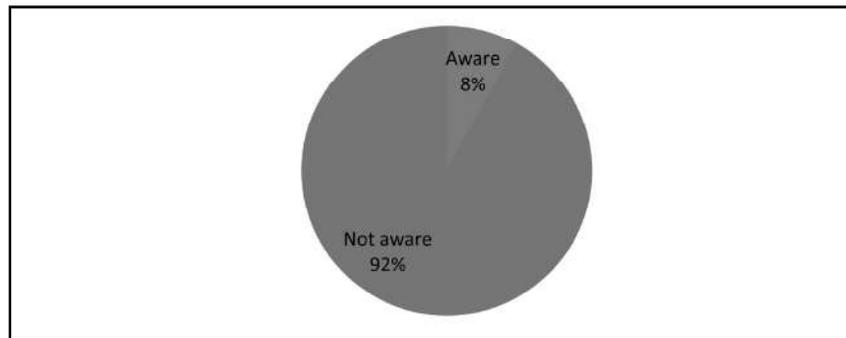
Figure -5 : Awareness about paperless joining formalities in the organization



Interpretation :

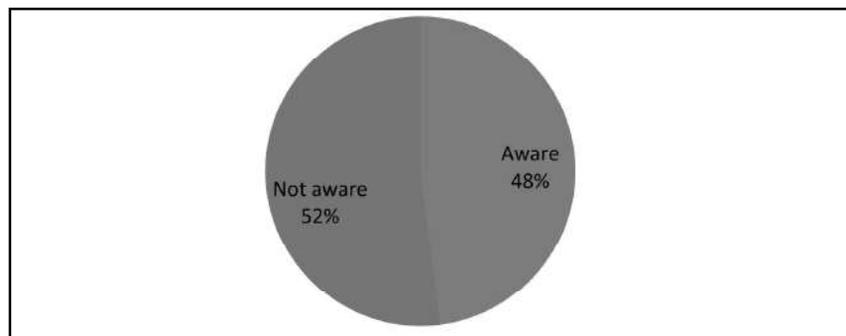
A total of 68% of the participants said that they were not aware regarding paperless joining formalities in the office/ organization, while 32% of them have already aware about these and they also know how to do the joining formalities without using papers.

Figure -6 : Awareness on Green or paperless Induction Program

**Interpretation :**

92% of the respondents said that they were not aware on Green or paperless Induction Program initiated by some organizations now-a-days. But, a few of them (i.e., 8%) are aware regarding it and they also have the knowledge on this type of programs conducted by some organizations at present.

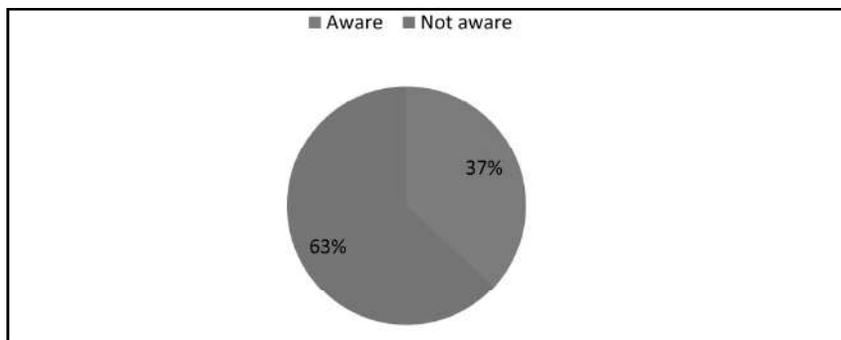
Figure -7: Awareness on online leave application and electric slip generation system in the organization



Interpretation :

48% of the total participants are aware regarding the green practices like online leave application and electric slip generation system and they also know how to do these processes through online. By applying these practices, the organizations do not have any requirements for papers or inks. On the other hand, 52% of them are not aware about these green systems adopted by some organizations.

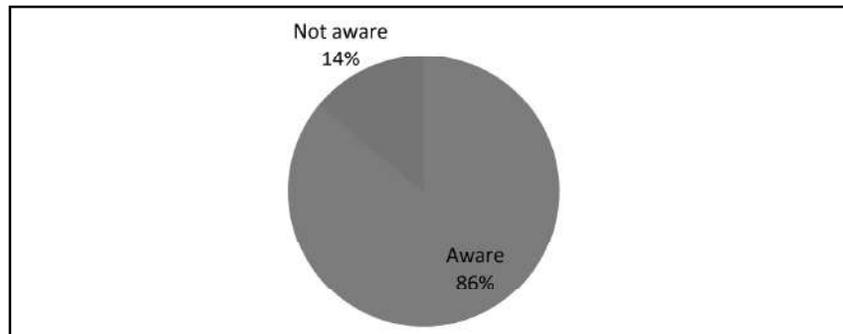
Figure -8: Awareness regarding use of recycled paper in the office



Interpretation :

From the above figure-8, it is cleared that a large number of respondents, i.e., 63% are not aware and do not have any knowledge about the use of recycled paper in the organizations or offices. At the same time, some of them, i.e., 37% have awareness regarding the use of recycled paper and they also know how to use these for the office/organization.

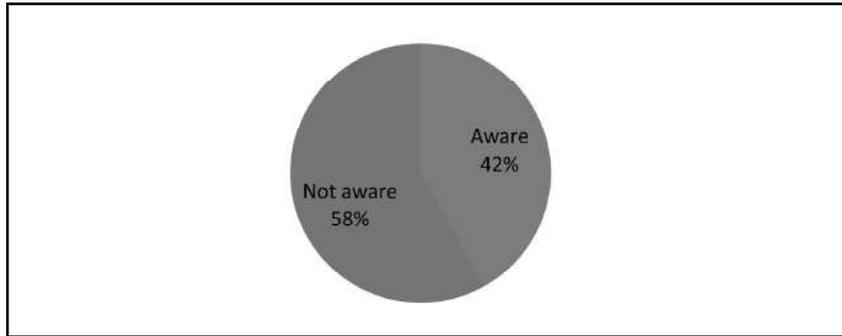
Figure -9: Awareness about electronic record keeping



Interpretation :

The figure-9 says that a total of 86% of the participants are aware and they also know how to keep record electronically for the organization, while only 14% of them do not have any awareness regarding this.

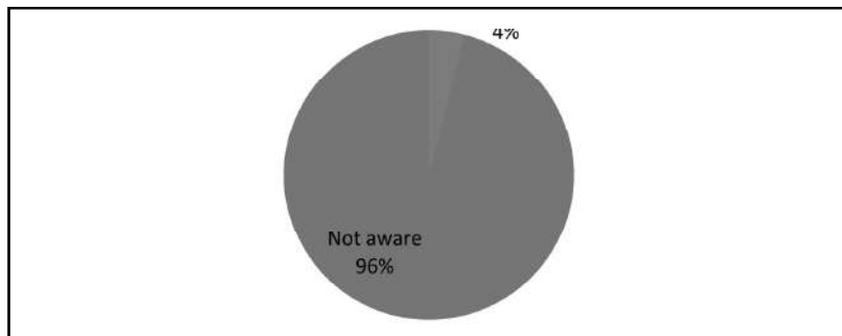
Figure -10: Awareness about green or paperless training programs



Interpretation :

More than half of the participants, i.e., 58% are not aware and do not know what is green training or paperless training program, while 42% of them are aware about these programs organized by some organizations at present. In a research done by Dr. A.P. Sarode, Jayashree Patil & Deepak Tulsiram Patil (2016) it was founded out that most of the organizations were not focusing the environmental criteria while assessing training need analysis.

Figure -11: Awareness about employees' green performance



Interpretation :

A total of 96% of the participants are not aware about green performance of the employees and also they never heard about the term 'Green Performance'. Only a few of them (4%) have the awareness regarding this. In a research done by Denton (1999), it was said that if the employees' job performance appraisals rarely include an environmental category, most of the employees do not become motivated to make or to participate in green decisions.

7. Findings of the study:

Some major findings of the study are given below-

- Though a large number of male were participated, but, the percentage of participation of female were not so less during the survey.
- Most of the respondents were participated from the age group of 36-45 years as well as the participation from the age group of 25-35 years were also not less(45%). But, we found a few participants from the age group of above 46 years and they were less interested about this.
- Most of the respondents/ participants are not aware about the term and concept of Green HRM and even they never heard about this excepting a few of the respondents. Aware 4% Not aware 96%
- Most of the participants are very much aware about the policies and initiatives of 'save energy, save water' for sustainable development as well as they also aware and know how to keep records electronically.
- Almost all respondents are aware about online interview and online test used for recruitment purpose. Moreover, almost all of the participants are also know and aware about video conference and online meeting conducted by some organizations.
- A large number of the total participants do not have any awareness regarding some of the green practices like Green or Paperless Induction Programs, Employees' Green Performance adopted by the organizations in today's world.
- Almost half of the participants do not have any awareness regarding online leave application and electronic slip generation system in the organization. On the other side, more than half of them are also not aware about some Green Practices like use of recycled paper for offices/organizations, paperless joining formalities and green/paperless training programs.

8. Conclusion

Today, everyone should cooperate the Green Movement in order to protect and preserve the resources offered by the mother earth. Obviously,

Green HRM practices have a great importance in the present world. As per the study conducted by Rangarajan and Rahm (2011), the appliance of green HRM is positively influenced in areas like earnings, profits, literacy, ecology, knowledge and background involvement in green approach in the organization. In order to improve, promote and develop these green practices, the employees of the organizations must be aware and should participate actively in the system. For motivating the employees in these green practices, the organizations should include reward programs too. According to the research done by A.A.Teixeira, C.J.C.Jabbour & A.B.L.De Sousa Jabbour (2012), the motivating employees towards Green Policies can promote the improvement and development of new abilities which is helpful for achieving the main goal of the organization.

In our study, it is observed that most of the employees are not very much aware about the term Green HRM as well as they are also not fully aware about the various Green HRM practices adopted the today's organizations. But, the participation of the employees in the research was very satisfactory. Hence, we may say that the employees are very much conscious and they are ready to go towards greening. The business owners and organizations should keep attention on environmental agenda and motivate more employees for participating into the Green HRM practices.

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Religion and Women: a Study of Status of Women in Buddhist Society of Assam

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Abstract:

Women occupy half of the total population of human race. They are considered as better half of men and worshipped as goddesses by different names. But women are not treated equally by society as most of the societies are male dominated. In religion also women are not treated as equal to men. In most of the religions the basic religious functions are performed by men. Buddhism is a humanistic religion which treated women as equal to men in their capacity for spiritual development. Buddha, the founder of Buddhism recognized the ability of women to reach the ultimate goal, and thereby, to enter successfully into religious life. A few festivals of Buddhism are specially meant for women. Though Lord Buddha recognized spiritual ability of women yet, after his death, several restrictions were imposed on them. But in spite of these restrictions women liked to enter into monastic life. In

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the past it was their custom not to allow women to go to the monasteries for education. But now religion has become much liberal towards women and now women can go to the monastery for learning Pali and Tai language. There is no doubt that there are certain forces which did not much encourage in the process of upliftment and empowerment of women. But the same cannot be equated with Brahmanical religious system where women's role in the society has never been recognized as equal with men. The tribal nature of Buddhist society has encouraged it to see women as independent and capable of doing anything equally with men. It means the women in the Buddhist society of Assam are somewhere in between the Brahmanical society on one hand and the tribal society on the other.

Key Words: Women, Status, Buddhism, Religion, Monastery etc.

Introduction:

Religion has a definite role to play in human life. It has been described as a core concern, as expressing and addressing the sacred, or as disclosing a transcendent focus linked to ultimate value. Religion has not only been the matrix of cultures and civilizations, but it structures reality, including that of gender and encompasses the deepest level of what means to be human. Religion provides ideological and moral bases for the accorded status and institutionalized roles of women in a society.

Buddhism is a humanistic religion which is much social in its outlook and has historical impacts on society as far as men's concept of social classes and position of women are concerned. It began as a religion that treated women as equal to men in their capacity for personal spiritual development. Buddha recognized the ability of women to reach the ultimate goal, and thereby, to enter successfully into religious life and attain liberation- nirvana. Thus, Buddhism as a liberal reaction against orthodox Brahmanism elevated the status of women. Buddha was the first teacher who allowed women to enter religious life which was a turning point in the Indian society

as well as in the history of women. It opened to women a new lifestyle as full-time religious practitioners (bhikkhuni) that freed them from their traditional family and social roles and obligations. Buddha himself recognized individuality and independence of women. It is however not that he was from the very beginning a proposer of women's equal status. Canonical literature, however, refers to Buddha as being reluctant to give women permission to enter the monastic life. The reason for this, as written in textual account, was that society would break down if women enter the religious life by keeping behind the responsibilities of their family. But Buddha finally agreed to allow women to enter the monastic life when his foster mother and aunt Maha Prajapati are said to have requested him to do so; and when his disciple Ananda supported them.

Women in Theravada Buddhism:

The present distinct Buddhist society of Assam is part of the extended Buddhist society of the countries of South East Asia. The present Buddhist society of Assam migrated to Assam from Burma or present Myanmar in the middle of the 18th and 19th centuries. This migration restored the Buddhist connection in the Brahmaputra valley. This Buddhist group belongs to Tai race and it includes the tribes Khamtis, Phakes, Khamyangs, Aitons and Turungs. They are now found mostly in the few districts of upper Assam and the adjoining regions of Arunachal Pradesh. In Assam, the Tai Buddhist communities are concentrated in Lakhimpur, Dibrugarh, Tinsukia, Sibsagar, Jorhat, Golaghat and Karbi Anglong districts and are following the Theravada Buddhism.

In the Tai society of Assam where Theravada Buddhism prevails, the view as propounded by Buddha and as re-oriented after his death, is in force in connection with women's relationship with men. In essence, monks are to keep away from contact with women, who are considered as source of social evil. In this context Kondinya, a Buddhist Vikkhu, from Arunachal Pradesh, has stated:

“When preaching or chanting before a mixed congregation, monks must keep their eyes fixed on the fans held before their eyes so that they may not be tempted by the sight of an attractive woman. The prohibition on touching a woman extends to the monk’s mother. Should she fall in a ditch, if others are present to help her he must not go to her assistance; if others are not present, he may offer her his robe or a stick (but not his hand), and he must think to himself that he is only pulling a long of wood.”

There is a widespread perception among the Tais that women are not meant to play an active role in monastic life; instead they are expected to live as lay followers, making merit in the hopes of being born in a different role in their next life. In Thailand, for example, no female are admitted to full membership of the Sangha because they are considered as having no sacred beautiful power of monk. It is certainly true that everywhere women are not encouraged to become vikkhuni. The Yearbook for Religious Affairs reported just over 10,000 nuns of Thailand in the year 1967. But this number too had decreased to 9, 348 in 1970. It is therefore not proper to say that Buddhism allowed women in Assam to play equal role with men although many of them still like to be nun in Burma, Thailand, Sri Lanka and other parts of Southeast Asia. This being known to all, the emergence of feminist studies all over the world has encouraged also the nuns to raise demands for their upliftment. Thus attempts one made to introduce Vikkhuni lineage in Thailand as a step towards improving the position of women in the Buddhist society of Thailand. ‘The Foundation of Thai Nuns’, an organization of the nuns of Thailand established in 1969, has helped to increase people’s regard for them and nuns are now increasingly studying dharma and teaching in the school attached to monasteries. In Burma also, the nuns begin to spend several hours a day in study and meditation. In Assam women members are confined only to the

status of lay followers. There is neither nun, nor nunnery as an institution.

Women in the Monastic Life:

In Assam and Arunachal Pradesh, Tais have institutionalized monastic system. Several religious rites and rituals are performed in the monasteries through the year in which both men and women participate, and take panchasila. All women above the fifty years of age take astasila. In the vihara the lay devotees of the village including women sit together, bent according to their spiritual level specified by the silas. In that case, the astasila holders sit in the front row and the panchasila holders next to them. Widowhood also does not prevent one to take part in such functions or rituals. Thus, their gender and age do not matter in taking their seats in the vihara. Thus there seems to be a significant difference in the case of women's relationship with religion in Buddhism, and that of Brahmanical Hinduism. This can be clearly understood by observing any two contiguous villages-one inhabited by the Buddhist Tais and the other by the non-Buddhist believers i.e. followers of Brahmanical Hinduism.

Participation of Women in Socio-religious Festivals:

Women of the Tai Buddhist communities of Assam are allowed to participate in different socio-religious festivals. A study of the Buddhist monasteries of Lakhimpur district shows that 75 percent of the participants of Poi Chang-ken in those monasteries for the year 2009-2012 were women. It has been earlier mentioned that one of their main festivals is Poi Chang-ken festival in which all the villagers, including women, take part. In this festival all villagers irrespective of their sex assemble in the vihara and participate in the bathing agenda of the image of Buddha, and offer food, flowers, candle, intense stick and other necessary materials to the vikkhu. Besides, women also take part in the preservation process of the books and manuscripts. A special agenda of the

festival is the water-splashing ceremony in which young boys and girls splash water on the participants of the festival. Similarly, women take part in the offerings of flower, candle, intense sticks and other articles to the vikkhu during the Mai-ko-chum-phai festival, and prepare rice cakes, puffed rice for the guests. It is to be noted that women have to prepare what is called khao ja-cook, a black coloured food, for the Mai-ko-chum-phai festival. It is believed that Buddha dyed his teeth black with an herb, and hence, his disciples offer him food of black colour to signify that tradition.

Women take part equally with men in the observance of the ritual of fasting called varsha vassa. On that period of fasting women use to go to the vihara and offer food, money, candle, intense sticks and flowers to the vikkhus. On every evening of the varsha vassa period, young girls carry flowers to the vihara which is considered as act of accumulating merit or punya. Elderly women have also the freedom to stay in the campus of the monastery to observe astasila for a stipulated period in those days. It is often noted that women participate in such agenda more than even men.

Poi-kathin is a ceremony which is specially meant for women. During this ceremony women in the Tai Buddhist communities offer dresses to the monks made by themselves. It is believed that the dress presented to the monks during that ceremony should be made by the givers themselves including the robes. The full moon after varsha vassa period is supposed to be a special day for preparing robes to the monks. It is considered as a commemoration day for offering the robe offered to Lord Buddha by his mother. There is a myth behind this ritual which tells that, "Buddha's mother, a deva in the Tavatimsa heaven, realized that her son would discard His royal garments on the very next day in order to become a mendicant. Wanting to be the first to provide Him with the required robe, she stayed up all night weaving it, and next morning sent it to Him by a heavenly messenger." This custom of weaving a dress for the monk is based on the belief that special merit is accumulated in offering

of robes which in turn leads attaining to respect from men and gods, wealth, physical beauty, power, influence, long life, health, and so on.

Women of the Tai Buddhist society take active part in a ritual connected with the death of a monk. It is found that at the death of a monk the body of the deceased monk is kept in a coffin made of wood for a period of six months or for a year. After the period is over, on a definite day the coffin is carried to the cremation ground keeping it in a wooden chariot made beautifully in the shape of a goose or a peacock or the monastery. In the procession leading to the cremation ground, both men and women take part in chariot pulling activity. Participation of women equally with men in the chariot pulling function is to be noted, for it shows how women participation in important socio-religious functions is sanctioned by their belief.

Another religious act done by women is the making of the religious flag called tvan khan. Tvan khans are always woven by women and it is considered as a meritorious act. These religious flags are commonly seen hanging in the poles created in the campus of every Buddhist monastery in Assam and all over the world. In the process of weaving tvan khan, the weavers maintain utmost care and purity, and also take sila.

Similarly women participate in other religious festivals, rites and rituals like the Buddha Purnima. On such occasions women go to the viharas and offer food, clothes, flower, candle, intense stick and other essential articles to the monks.

As mentioned earlier, the Tai Buddhist people of Assam follow some extra-Buddhist rites and rituals which are suspected to be related with their pre-Buddhist origin. One of their extra-Buddhist rituals is the act of calling back of the souls. This is called as Rik-khwan or Hik-khwan or Hong-khwan in which women actively participate. This ritual is specially meant exclusively for women. This ritual is performed to cure an ill child where the mother

of the child or an elderly woman always plays a leading role. They also play leading role in the ritual of khwan-khao or soul of rice. On such occasion the elderly woman of the family goes to the paddy field to collect last as well as first bundle of stalks of paddy.

Thus, Buddhism has contributed towards empowerment and upliftment of women in the Tai society of Assam. There is no doubt that there are certain forces which did not much encourage in the process in the process of their upliftment and empowerment, like the Buddhist idea of women's natural inferiority, and patriarchal nature of the faith. But the same cannot be equated with Brahmanical religious systems where women's role in the society has never been recognized as equal with men. On the other hand, the tribal nature of the Tai society has encouraged it to see women as independent and capable of doing anything equally with men. As a result, we find women in the Tai Buddhist society of Assam as somewhere in between the Brahmanical society on one hand and the tribal society on the other. The major force underneath the status is their faith system and social ideology.

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Challenges Faced by the Rural Students in Online Learning During Covid-19: a Situational Analysis

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Abstract

Online learning is a current trend in education sector. During the period of covid-19 pandemic students has adopted the online mode of learning. In which many rural setting students have faced the different physical and psychological challenges. Due to the closure of educational institutions all around the world have adopted a new platform for learning. Online learning is one of the platforms in that pandemic period which can fulfil learning needs of the students some extent. In the present study, the investigator aims to study the challenges faced by the rural secondary school students during the covid-19 pandemic. The study was conducted in the Barkhetri Block of Nalbari district, Assam. From the study it has been found that the secondary school students in rural areas faced lots of problems in practising online classes.

Keywords: COVID-19, online learning, Government schools, private schools, rural student

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Introduction:

The Covid-19 pandemic changes the whole scenario of educational institutions. It has affected more than 4.5 million people worldwide (WHO). The traditional classroom environment have totally changed. The outbreak of coronavirus forced all the levels of educational institutions to adopt online learning to keep students in track. The online survey conducted by Learning Spiral showed that while students face issues in accessing virtual learning, teachers also face issues in delivering education through online mode (India Today 2021).

The changing situation demands a new platform in teaching – learning process through maintain social distancing. In that time base on the needs of student’s virtual platform is one of the initiatives for students learning. But in the developing country like India it’s a challenging task to adopt online learning for all the levels of education. Indian education system face lots of challenges to adopt online learning especially in rural setting. It requires expertise and familiarity with teaching learning technology, good network connection, and basic devices like smart phone, computer or laptop. Apart from those students, teachers and parents are not psychologically and physically ready for online learning. Due to lack of availability of resources and lack of skilled manpower rural areas schools lost their track. According to NSSO 2017-18 Report, fewer than 15% of rural Indian households have the facilities of internet access.

The working system of educational institutions forced to change totally; it has changed the time table, study habits, teaching methodology, classroom environment and classroom climate. The DIKSHA platform, E-Pathshala, MOOC, SWAYAM, National Digital Library etc are some of the digital initiatives for online learning.

Review of Related Literature

Some of the most related literatures reviewed by the investigator are discussed below-

Choudhary (2020) conducted a study on “COVID-19 Pandemic: Impact and strategies for education sector in India”. The study found that the pandemic has affected the educational institutions from primary to higher level of education.

Gonzalez, et al (2020) ‘Influence of COVID-19 confinements on students’ performance in higher.’ The study analyses the impact of COVID-19 confinement on the self-learning and performance of students in higher education. The study found that there is a considerable positive impact of the COVID-19 confinement on the students’ performance. Further, this effect is also significant in activities that did not change their format when performed after the confinement.

Jena (2020) ‘Impact of Pandemic COVID-19 on Education in India’ The paper tries to highlight the measures taken by the Govt. of India to provide continuous education across the country in all the levels of education. Further, the impacts of COVID-19 pandemic are discussed and effective suggestions are put forwarded to continue educational practices.

Jain (2020) in an article highlighted the efforts of the state government of Maharashtra by developing e-learning platform for students from both government and govt aided schools. But due to poor economic surroundings of the students, most of the settlement could not be enjoyed by the students.

Significance of the study: considering the literature review it has been found that very few studies have been conducted in this area. COVID-19 pandemic periods have changed the education process of the entire country. This pandemic condition highly affects the teaching –learning, and evaluation process in rural areas. Hence, the researchers were prompted to conduct a situational analysis in the rural secondary schools of Assam, India with special reference to Barkhetri block of Nalbari district.

Objectives of the study: the objectives of the study were-

1. To study the application and platform used by the students in

online mode of learning during Covid-19 pandemic.

2. To study the form and method used by the student in learning during Covid-19 pandemic.
3. To find out the challenges faced by the students while pursuing online classes in rural areas.

Delimitation of the study: the present study is delimited to:

1. The study is delimited to the Barkhetri Block, Nalbari district (Assam) only.
2. Only IX and X standard students have been considered sample for the study.

Area of the study:

The Barkhetri Block of Nalbari district has been selected as the area of the present study. Nalbari is an administrative district in the state of Assam, India. The district headquarter is located in Nalbari. Barkhetri block is situated in a rural setting. The block has 124 villages and there are total 38037 families in Block. The Geographical Area covers 32473.43 sq. k.m., (<http://nalbari.nic.in>)

Methodology: The methodology adopted in the study is described as follows-

Method- The study is based on Descriptive Survey method

Sources of Data- Both primary and secondary sources of data were collected. The primary sources include 2 sets of interview schedule for students. Personal observation was also used to observe neighbours' children. The secondary data were collected from various published sources such as research journals, articles, books, newspapers, websites etc.

Tools - Two sets of interview schedule for collecting data.

Population of the study:

The population of the present study consists of 3000 students from 60 secondary schools including govt aided, newly provincialized, private schools, Sanskrit tols, venture schools, and KGBV school of Barkhetri Block, Nalbari District of Assam.

Sample of the study:

A sample of 6 schools, 2 govt. aided schools, 2 private schools and 2 newly provincialised schools were selected representing 10% of the population and Out of 3000 secondary school students 200 students (30%) were taken as a sample based on purposive sampling technique.

Operational Definitions:

The terms used in the present study has been defined as follows:

Online Learning: online learning is electronically supported learning that relies on the internet and facilitated by the use of digital tools and contents.

Government schools: government schools are those schools which are administered and managed by the state government or central government.

Private schools: private schools are those schools which are run individually or by some specific group of peoples.

Rural student: rural students are those students who are belonging from rural household and live in rural setting.

Discussion and Findings

The data has been analysed on the basis of the sequence of the objectives-

Objective 1: To study the application and platform used by the students in online mode of learning during Covid-19 pandemic.

Table: 1

Devices used by the rural secondary students in online learning

Devices	No. of Respondent	percentage
Mobile / smart phone	178	89%
laptop	5	2.5%
computer	10	5%
Lack of facilities for online learning	7	3.5%
Total	200	100%

Source: Survey data

From the table 1 it has been found that 92.5% secondary student used mobile/ smart phone for online leaning. Only 2.5 % student used their parent's laptop for online learning and 5% student used computer as medium of online learning. 3.5% secondary students don't have the facilities for online learning. From the telephonic conversation it is found that these students are deprived from online learning because their parents are unable to buy a smart phone.

Table: 2

Application and platform used by the rural students in online learning

Application / platform	No. of Respondent	Percentage
WhatsApp	170	85%
Zoom	-	-
Google Meet	13	6.5%
Google Classroom	-	-
You Tube	10	5%
Not using any Application	7	3.5%
Total	200	100%

Source: Survey dada

From table 2 it is reveals that 170 rural secondary students used WhatsApp which is 85% of the total sample. And 10% student used Google Meet and only 5% student used YouTube as medium of online learning. 7 students don't use any application because they don't have technological devices.

2. To study the form and method used by the student in learning during Covid-19 pandemic

Table: 3

Form and Method used by Rural students in Online Learning

Form/Method	No. of Respondent	Percentage
Only Audio Conferencing	130	65%
Audio-Video Conferencing	20	10%
Google Slides	9	4.5%
PDF	200	100%
PPT	16	8%

Source: Survey dada

From table 3 it is revealed 130 rural secondary students used only audio conferencing which is 65% of the total sample. 10% students use audio-video conferencing for interaction, 4.5% students used Google slides. And it was found that 100% students used PDF which is provided by teacher and downloaded by themselves from online resources. Only 8% students used PPT for online learning.

1. To find out the challenges faced by the students while pursuing online classes in rural areas.

Teaching- learning process is a challenging task, the changing scenario of educational institutions made it more difficult for students. The unwanted closure affects both learners and teachers. Before pandemic period learning activities are usually carried out with face to face interaction. But in the time of pandemic period traditional classroom setting turn in to virtual learning platforms in various online learning apps. But students are not psychologically and physically ready for it and they face lots of challenges to adopt online learning. The students have to change their routine, attitude, habit and learning environment due to the Covid-19 pandemic. The collected data from the rural students are presented as follows-

Table: 4
Challenges faced by the students

Challenges	No. of Respondent			Percentage		
	Good	Average	Poor	Good	Average	Poor
Knowledge of ICT	39	51	110	19.5%	25.5%	55%
Electricity supplies	54	60	86	27%	30%	43%
Internet connectivity	45	65	90	22.5%	32.5%	45%
Reading instruction	55	75	70	27.5%	37.5%	35%
Learning environment	63	95	42	31.5%	47.5%	21%
Socio-economic condition	70	108	22	35%	54%	11%

Source: Survey data

Table: 5 Challenges faced by the students

Challenges	No. of Respondent			Percentage		
	Always	Sometimes	Never	Always	Sometimes	Never
Lack of teaching Devices	56	49	95	24.5%	28%	47.5%
Time management	82	76	42	41%	38%	21%
Presentation of homework	76	31	93	38%	15.5%	46.5%
Problem of interaction	72	33	95	36%	47.5%	16.5%
Difficulties in subject Learned	96	42	62	48%	21%	31%

Source: Survey data

From the table 4&5 it has been found that rural students faced lots of challenges in online learning. These are-

1. Knowledge of ICT: from the table 4 it has been found that 19.5% students have good knowledge of ICT, 25.5% students have average knowledge and 55% students are poor in the field of ICT. They don't have the basic knowledge on using of ICT in the field of learning.
2. Electricity supplies: In the rural areas electricity supplies are not available for twenty four hours. 43% students faced problems in online learning because the river banks areas electricity is disrupted for two to three days.
3. Internet connectivity: from the table 4 it has been found that only 22.5% have the good internet facilities. 45% students faced trouble to open or download learning materials due to low speed of internet. Sometime internet facilities are disrupted for 6 to 7 hours.
4. Reading Instruction: in rural areas students are more accustomed to mother tongue. They faced problems when they are accessing internet for learning instruction. Only 27.5% students understand the learning instruction clearly.

5. Learning Environment: during the online classes students faced the problem of unsuitable learning environment. In the time of learning their parents and siblings also interfere them. They are missing their freedom to self learning. From the table 4 it has been found 31.5% students have better learning facilities at home, 47.5 % students have average learning facilities and 21 % students are failed to maintain a suitable environment for online learning.
6. Socio-Economic problem: from the Table 4 it has been found that 35% students are economically sound for online learning and 11% students face problem to consume internet facilities for long period of time.
7. Lack of teaching Devices: from the table 5 it has been found that 24.5% students don't have personal Smartphone. They used their parents and elders cell phones. But sometimes their parents and elders are outside from the home in the time of online meeting. So they missed that opportunities.
8. Time management: in the pandemic period students lost their daily routine. Due to the closure they change their study habit. 41% students failed to manage their study hour. Only 21% students properly managed their time in the time of online learning.
9. Presentation of homework: from the table 5 it has been found that 38% students show their homework in time, 15.5% students presented their homework sometime and 46.5% students don't present their homework in time.
10. Problem of interaction: in the online maximum teachers send their learning materials through Whatsapp. Students are failed to take participation in face to face interaction. From the study it has been found that 36% student always interact with teachers, 47.5% students sometimes interact with students and 16.5% students never take participation in online interaction.
11. Difficulties in Subject Learned: in the online learning students missed the traditional classroom climate, the physical interaction and eye contact with teacher. In online learning they are not cleared

with given instruction. Learning math, English and social science they faced difficulties in online mode.

Major findings of the Study:

The major findings of the study are discussed in the following manners:

- In the present study it has been found that maximum students used smart phone for online learning. They don't have other technological devices for online learning.
- In the rural areas Maximum student used WhatsApp application for online learning.
- In online learning students get their learning resources in PDF form. They are deprived from activity based learning.
- In the present study it has been found that in rural areas students are not properly aware with the technological advancement and digital world.
- The major challenges faced by the rural students are -lack of internet facilities, unsuitable home environment, s o c i o - economic factor, infrastructural problems, lack of in-person interaction, lack of learning options for special needs of students etc.

Recommendations:

- Proper planning is important need of the hour for online learning. With the help of proper planning online learning can be implementing efficiently.
- Online learning need expertise and knowledge of digital devices. For implementing online education effort should be taken through organizing training programme.
- Creating awareness in rural areas is important for online learning. Students must be aware with the digital learning and different learning apps.
- Students should be mentally ready for online learning.
- There should be a sound policy and option for activity based learning programme for developing online learning.

Conclusion

The Covid-19 pandemic affects all the educational institutions. During the pandemic period online learning is one of the platform which keep learners engaged and safe by maintaining social distancing. But in India before implementation of online learning we must ensure that all educational institutions have the basic infrastructure facilities and students must aware with digital learning. In some of the rural areas there are so many technical challenges related online learning. With the help of proper planning and policy making these issues should be minimized.

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Role of Tourism Industry in Employment Generation in Rural Areas

Dr. Sangeeta Borthakur Tamuli

Abstract

Tourism industry is fast growing sector in modern days. It has tremendous opportunity in generating income and employment. Now-a-days unemployment problem has become the threat to economic development. The Government is unable to create jobs for unemployed youths of the country. So, the Government has taken some steps to encourage the unemployed persons so that they are able to create self-employment in one hand and on the other hand creates jobs for others. Tourism sector is such an area where many people are able to earn their livelihood. India's tourism sector accounts for 25 million jobs or 6% of total employment. It is expected that employment in this sector is to grow at 3.6% annually.

Unemployment problem in rural areas is also very common, specially disguised unemployment and seasonal unemployment. In this paper an attempt has been made to analyse the importance of rural tourism and its impact on generating employment in rural areas.

Key words: Rural tourism, unemployment, self-employment etc.

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Introduction:

Tourism is a very important Industry in modern days with enormous economic consequences. Its importance as an instrument for economic development and employment generation particularly in remote and backward areas and a positive step for poverty elimination has been accepted globally. A survey conducted by the Ministry of Tourism, Government of India shows that the labour / capital ratio is very favourable in tourism sector compared to many other industries with 47.5 jobs for a million rupee investment.

The unemployment problem is very serious in India specially in rural areas where seasonal unemployment and disguised unemployment are very common. Tourism may be considered as an instrument to solve the unemployment problem in a country like India. India has derived benefits from tourism though the level of tourist arrivals was not very high. The growth in the tourism sector has emerged as a very important contribution to the national economy and has contributed a lot for employment generation in various tourism related activities. At a rough estimate, total direct/indirect employment in this sector is about 41.8%.

Objective of the study:

The main objectives of this study are to analyse the importance of rural tourism and possibility of rural tourism to promote employment opportunities.

Methodology

This paper is a conceptual paper, based on mainly secondary information which are collected from various sources like books, magazine, various reports, news papers, internet etc.

Discussion

Tourism and employment generation: Tourism is a labour intensive industry. The provision of tourists services generate employment opportunities. It increases the employment level by creating new employment in the sector and by stimulating the creation of others, such as construction, transport etc. It increases productivity

by other sectors, particularly of the agriculture sector as it draws manpower resulting from hidden employment or seasonal under employment. Tourism is widely considered to be a high user of labour and its impact on job creation can be considered in areas with limited potential for other economic activities.

Tourism is responsible for creation of employment outside the tourist industry. The range of jobs created by tourism extends from unskilled labour through to management tasks. The industry provides direct and indirect employment to a large segment of population compared to other industries. The beneficiaries of tourism are the people who work in hotels, travel agencies, airline, taxi drivers, flower sellers, vegetable sellers, butchers farmers etc. There are large numbers of specialist personal required such as accountant, housekeepers, cooks, waiters, entertainers who in turn need even large number of semi skilled and unskilled workers such as front house personnel, chambermaids, porters, kitchen staff, gardeners etc.

Direct jobs are generated as hotel entrepreneurs, workers at resorts, guides in transport and handicraft industries. In addition to the things the tourist buys, monthly handicraft produce, handloom products, pottery and brassware, ornaments and artistic things etc. have a much greater appeal to the tourists. All these create indirect jobs. Those indirectly employed in tourism industry creates employment in other sectors of the economy through demand for goods and services. To sustain this additional demand, more people are employed in production of those goods and services.

This process of increased income and employment continues at a declining rate, until it is exhausted. This phenomenon is due to employment multiplier effects.

Rural Tourism and employment generation in these areas: Any form of tourism that showcases the rural life, art, culture, and heritage at rural locations, thereby benefiting the local community economically and socially as well as enabling interaction between the tourists and the locals for a more enriching tourism experience can be

termed as rural tourism (Draft National Strategy & Roadmap for Development of Rural Tourism in India, 2021). Rural Tourism focuses on the visitor actively participating in a rural lifestyle. The tourist travels to a rural location and experiences the life while taking part in the daily activities of the village.

Now-a-days modern people become fed up of fast city life. Generally these people prefer to spend their holidays in rural areas to enjoy the calm, humble scenic village life. Many tourists both domestic and international are visiting the remote rural places to experience the ethnic culture, cuisine, festivals etc. Govt. is giving special financial incentives to promote rural tourism. This is being a bold step for poverty alleviation by involving local people and tourism benefit, filtering down from developed areas to under developed areas.

Tourism has made a big contribution to create jobs in remote areas where other industries are difficult to come.

The overall goal of the rural tourism is to create a community managed rural tourism model by strengthening sustainable livelihoods of local communities for the preservation and development of local heritage of the village. The Govt. has taken initiative to promote rural tourism and as a result a number of avenues for employment of local people has opened up. The main areas of employment generation are as follows-

1. Involvement of Agricultural Travel Agents, Tour operators to promote the eco-agro-rural tourism destination.

Agro travel agents and tour operators play a vital role in promoting the eco-agro-rural tourism destinations among the visitors. Village youths are getting employment opportunities through these agro tour operators.

2. Village Internal Road Transportation: Rural entrepreneurs arrange the difficult modes of transportation such as bullock cart rides, horse car rides, tractor rides for local sightseeing, temples, historical monument, etc. Thus they earn revenues.

3. Rural Accommodation: It is a new business opportunities in rural area. Due to increasing congestion, pollution, pressures and tension of urban cities people want to enjoy rural accommodation in pollution free natural environment. This leads to the “home-stay” concept where people are enjoying the accommodation facility like home, since. Investment is low in this case, the rural people is benefited and gets employment through rural accommodation.
4. Artists: Eco-agro-rural tourism provides ideal platforms for local artist such as traditional dancers, performers, musicians, mythological plays and drama, etc. to exhibits their talent and thus get employment.
5. Craft man: Rural tourism encourages local craft man to exhibit and sell their indigenous products. This helps all craft man sustain their livelihood.
6. Rural Cuisine: Rural tourism helps promoting rural cuisine and which provide large scale employment to the villagers both men and women.
7. Employment for Rural Vendors: Rural tourism has a multiplier effect on rural economy. Apart from tourism products, employment opportunities for common people are created as follows-
 - i. Large number of tea stalls.
 - ii. Small restaurants
 - iii. Pan shops
 - iv. Florist, garland makers
 - v. Telephone booths.
 - vi. Internet Cafe.
 - vii. Paper stall
 - viii. Cold drinks, Juices
8. Employment through selling of Agricultural products. Villagers get various employment benefits by selling of agricultural products like food grains, pulses, oilseeds,

vegetables, fruits, milk products, chatnis, pickles, papad, eggs etc. Since villagers reselling this product directly to the tourist without middlemen so they can get direct profit.

9. Rural Adventure Sports:

Rural sports such as mountain trekking, swimming in pond, canal, river, jungle safari, cycling, fishing, boating, above sports provide employment to local youths as coach/trainers and guides.

Conclusion:

Tourism industry has linkages with other sector of the economy like agriculture, horticulture, poultry, handicrafts, construction, sports etc. Therefore the growth of tourism industry results direct and indirect employment in almost all sectors in the economy and creates demand for various goods and services. Additional demand will generate more employment and further multiplier effect will come into force through successive claim of transactions. Investment in tourism has potential to create more jobs compared to many other sectors and at a very lower level of investment. This sector creates jobs for skilled, semi-skilled and even unskilled person. Therefore we can conclude that tourism industry is the best solution of unemployment problem of India in general and rural unemployment in particular.

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Work Life Balance: Problems Faced by Working Women in Proper Management of Home

Purabi Hazarika

Abstract

The role of working women has changed throughout the world due to economic conditions and social demands. This has resulted in a scenario in which working women have tremendous pressure to develop a career as robust as their male counterparts while sustaining active engagement in personal life. The ever-increasing work pressure is taking a toll on the workingwomen leaving them with less time for themselves. In today's world, the concept "work-life balance" is considered to be one of the major issues that play a vital role in organizational success. However, work-life balance is seen differently in different society. A working woman faces more difficulties to balance between work and life than a man. This study is entirely based on secondary data collected from different relevant sources like journals, articles, books etc. Findings of the study shows the various problems for which working women are facing trouble to maintain a work-life

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balance like management of time during food preparation, children care and so on.

Keywords: Working women, Management, Work life balance, Problems.

Introduction

The role of women in the development of economy and society is not less important than men, who constitute almost half of the total population of the world. Over the last twenty years, the women empowerment and employment have gone through rapid changes and more women are working in the different sphere of society than ever. Women have taken parts in all over the world and in enormous fields of society. There is massive growth in the number of women becoming ministers, the member of councils, even the governors and majors, officers, lecturers, doctors etc. They have departed from their traditional role of reproducers, mothers and wives only and now have been able to establish their independent identity. They can work as breadwinners instead of being household wife staying at home, so they can improve their capabilities in certain work fields and career opportunities. As a result, the equality gender is close to being solved especially in a quantitative approach resulting in overall development of the society.

But, as there is always an opposite side of a coin, similarly, empowerment of women has brought some negative impacts as well. Families have become nuclear. The wives and other female members of the house have engaged themselves in various works, from which the crisis starts. One of the major problems they are facing is proper balancing of work-family life of the women. As women take on the role of working professional in addition to their traditional role of homemaker, the work-family balance has become a great challenge for them.

Objective of the study

The objective of the study is to assess the various issues encountered by working women in proper management of home.

Review of literature

According to 2014 data, India ranked 113 on the World Economic Forum's (WEF) Gender Gap Index (out of 135 countries), measuring economic, health care, education and political issues. As per WEF-

- There are 24% women in India's workforce, 117 million out of 478 million people.
- Almost 48 percent women in India drop out of the workforce before they reach the middle of their careers due to various motherhood and household reasons. The Asia regional average is 29%.

Kumari (2014) in her study "Problems and challenges faced by urban working women in India" found out some common problems of working women; such as mental and physical stress, lack of proper balance between employment and family care, unfair treatment in the workplace, stressful life and work place discrimination etc.

Bhagwat's (2014) study conducted in Nashik city confirmed that even today in the households of working and earning women some of the "backbreaking everyday family chores" are not at all done by men. Other low status or tedious domestic chores are done by less than 5% men. On the other hand, as a fact the women did not desert even a single "everyday family chore" out including maintenance of vehicle and banking transactions, etc.

Jayashankar (2013) in "Are women really working less in India?" discussed the problems that force women to leave the workforce. Women join work in good numbers but very few make it to the top. At every step beyond, they either leave or get pushed out. The reasons are common, such as childcare, unfair share of domestic chores, gender bias at work, extreme work conditions, security, etc.

As per ASSOCHAM survey (2013) conducted on 2,800 working women aged between 32-58 years from 120 companies across 11 sectors of the economy in 10 cities of India; 3 out of 4 working women in India suffer from lifestyle, chronic or acute ailments due to the pressure from trying to balance their personal and professional lives. The 42% of working women were found suffering from lifestyle diseases like

backache, obesity, depression, diabetes, hyper-tension and heart ailments; 22% of women surveyed suffered from chronic diseases while 14 % had acute ailments.(Ahmedabad, Bangalore, Chennai, Delhi, Hyderabad, Jaipur, Kolkata, Lucknow, Mumbai and Pune.)

Research Gap

The obstacles experienced by Indian working women are mostly limited to technical concerns impeding business efforts or motivation and stress-related issues, according to the majority of the existing research. Meanwhile, to the best of the knowledge, the work-life balance challenges faced by working women in India have not been generally addressed in any earlier empirical study publications. Even on a global scale, research on this area is limited, particularly in poor and underdeveloped nations. The existing reports mostly focus on industrialized countries, where the current situation differs significantly from that of developing and underprivileged countries (UNIDO, 2001; 2003). As a result, the issue of work-life balance for women in these countries must be acknowledged as crucial to society and as requiring extensive investigation. The researcher used secondary sources to collect data related to challenges and issues faced by working women in management of home. For this purpose, the researcher utilized relevant research papers published in journals, magazines, peer-reviewed journals, books, news articles etc.

Findings of the study

Every woman plays multiple roles in the family and possesses multiple personalities to effectively manage family responsibilities. Working women continuously encounter time management between personal and working life. Generally, women encounter multitasking and always face difficulties in time management for work and family responsibilities. The following challenges tackle by women in family life because of dual roles.

1. Insufficient time for preparation of Meal or Food: Traditionally women are responsible for household activities; the main responsibilities of women are the preparation of food or meal. Now in

a modern and advanced era, most women choose career and family responsibilities equally, then they face difficulties in handle dual roles and prepare all the meals namely breakfast, lunch, dinner, etc for all family members as well as prepare meals for guests also. Most of the working women preferred to prepare food or meal for self and family members. However, some working women managers have high responsibilities of work, they need the help of another family member to the preparation of food or meal. If family members and husband expect tasty and healthy food, then-wife spend huge time for preparation of meal and food preparation for all the family members. Most of the time wife is not given proper and adequate time for the preparation of the meal then it creates some conflicts between the family member and her. It creates frustration and aggression also affected the psychological and physiological problems in family members mostly in the husband-wife relationship (Tyagi et.al., 2021). The number of working women done a full-time job with family responsibilities for does all the household activities. All these activities increased the stress level of women as well as all family members (Verma, 2018). Some previous studies found that the working women form nuclear family faces a variety of problems as compared to joint family. In a joint family, other family members assist and they help in various household activities like help in the preparation of food, care of the child during the preparation of food, or other time. They also help in the purchase of groceries and necessary food items as well as they help in the preparation of the meal. In a nuclear family, working women take assistance from maids and servants because meal preparation taken is a very time-consuming process.

2. Serving food to family members and eat together: Traditionally in India, women in the family would prepare the meal and serve to all family members and they would eat at the last after the entire family members and male eats. In recent days the women's employment increase and working women spend more time off work and traveling, all these factors make it difficult for working women to prepared meals

and cooking. Now a day's most working women do not know how to cook. In the market easy, ready to eat, and more affordable price food is available and it's a better option or alternative for working women for prepared food. Some families and working women think that the ready-to-eat food is not hygienic and healthy so they preferred to prepared food and cook all the meals for the family and mostly for children (Wang, M. C., 2014). Several previous studies showed that mealtimes with family help to create positive energy and maintain healthy relationships with other family members and most of the family set some particular time for eating together and children experience the values and traditions of their family. But most of the working women face problems and difficulties in reach the eating time set my family and most of the time they miss the mealtime with family. The working women were experience problems in serving at their mealtime due to more time spend on office work.

3. Different views, opinions, and debate, disputes of family members: Every individual has their views, perception, opinion, thinking, ideas and mentality. All these factors create every individual different from each other. Traditionally most of the families think that the woman is responsible for all the family responsibilities related to household activities. In recent days women are participated in earning process and go out of the family for a career and profession. Most of the previous studies indicated that a large number of working women face problems related to a different opinion and thinking of family members and it created a variety of problems in the family and work domain. They experience that disputes and arguments because women spend more time for work and less time for family and children. Most of the working women stated that they encounter psychological differences with the better half and other family members. Generally, working women came across the disagreement with husband and in-laws. Family conflict and disagreement between the family members can occur if family members have disagreements and different opinions, views, beliefs, and attitudes

that created a dispute. Most of the time disputes and conflicts can happen when other family members do not understand each other's feelings and they can't help each other, all these factors created misunderstanding and dispute. In various cases, if the conflicts are not resolved then it turns arguments into disputes. The main reason for the dispute between working women and other family members was inadequate time for domestic work, household activities, caring for the children, etc.

4. Children care: Generally, housework and child care are still recognized as a woman's responsibility. Women take all the responsibilities of caring for and raising children. Working women have more responsibility for the family, caring for children, and responsibilities related to the workplace. A working mother has a huge load and responsibilities to care for the child and balance the work. In childhood, every child needs special attendance from the mother, but a working mother doesn't have another option to care for her child at working time. All these factors increase the absentee and working mother take leaves for caring child. Child care is the biggest factor that influences the work as well as family domain. In a joint family, other family members take care of children at the time of work but in the nuclear family all the child care responsibilities take on the women's shoulders. Working mother has stressed to reach office on time as well as finished work within time, preparing and dressing of children for school; send children to school on time. Children's sickness is another big reason to take leave or absenteeism of mother. The stress level of a caring child and balancing the work has high in working mothers and this stress reflected the negative impact on the relationship of husband and wife as well as other family members. (Poduval, J., & Poduval, M. (2009)). Several working mothers searching a helping hand for caring for children after her and take assistance from other family members in dressing, preparing for school, or sending school. The family support

and husband bonding are necessary to handle all the stress level arises from child care.

5. The unexpected arrival of relatives and guests: In India, the guest may refer to a god and give special treatment to them. Sometimes the arrival of guests and relatives created problems for working women due to the time spend for them. Most of the working women prepared their schedule and manage all the family and work responsibilities as per their schedule but unexpected arrivals of guests or relatives created little bit challenges in the management of time for communication, preparation of special food, their entertainment.

6. Celebration and participation in functions: The working women experience that participation in any ceremony or function of relatives or friends needs more time for getting ready and reach the destination. Working women are not able to participate in all the functions of friends and relatives due to various work-related issues namely leaves, workload, high work responsibilities, etc. This type of program and function created a disturbance in the time management of working women. If they have not participated in these functions, it also created some misunderstandings and problems in the relationship of the relatives and friends. Most of the working women were encounter the problem of participation in a program of relatives or friends due to work domain and inadequate time for self.

Conclusion

This study examined the variety of challenges faced by working women. This study finds out that dual role of the women significantly affected their work-life balance and also created different reasons which turn into conflict in a work environment and family life. Organizational productivity and efficiency are highly dependent on the workers' productivity. But, issues and challenges of working women might negatively affect the efficiency and productivity of the working women. It is necessary to understand the issues and challenges of working women and concentrate on minimizing these challenges by providing

a better work and home environment and supportive work factors.

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Assamese Proverbs: Language and Gender Ideology

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ABSTRACT

The Assamese society is known for its rich history of oral literature. Folk literature is the canvas of a region and is a significant directory to the backdrop and environment of the people. Folk culture is reflected through pilgrimages, fairs, dances, cultural fiestas, rituals, fairs, festivals etc. There is a remarkable amalgamation of folk tales, folk narrations, dances, music, songs, riddles and proverbs. The folk culture and literature was passed on from one age group to other by utterance of mouth before they came to be condensed to scripting or lettering. Proverbs are one of the important sub-genres of oral literature. Therefore, it is an important part of folklore and a medium of representation of society. Almost in all societies, elders and parents used proverbs to spread the knowledge and to guide the new generations. Assamese proverbs or *fokora jujonas* are the repository of accumulated meanings and experiences, which are transmitted from one generation to another. In this paper, an analysis will be made on

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the status of women in the Assamese society through the use of proverbs. It will look into certain examples of *fokora jujonas* that reflect how women are portrayed and symbolized in the Assamese society. The study will also highlight on the role of language in constructing ideologies in society.

Key words: Folklore, Proverbs, Gender ideology, Patriarchal society, Women.

INTRODUCTION

Proverbs are conduits of folk literature that intensifies learning. They can be regarded as the primary tools in all native and ethnic communities which are developed into a written literature with universal commonalities. Proverbs as described by Wolfgang Meider, the folklorist are short known sentence of the folk which convey wisdom, truth, morals and traditional views in a metaphorical, fixed and memorable form which is handed down from generation to generation (Mieder, 2004). They are potent language tools and are often used through different linguistic devices like metaphor, alliteration, and hyperboles. Their vivid imageries, brevity, and humor make their communication most effective. Proverbs play very important roles in different types of literary works. The most important function of proverbs is to teach and educate the folk. They mirror the cultural values widely accepted in the society and contain accepted evaluations of human behavior in various situations and in different circumstances. So proverbs can be regarded as a part of human culture and of every spoken language and are related to other forms of folk literature as riddles and fables that have originated in oral tradition. Folklore is an indispensable part of the traditional knowledge system of a society and the proverbs are one of the most important collectors of the moralities that are wide spread in a society. An analysis of proverbs in Assamese society can lead to a better understanding of the representation of gender in this society. This would also help us to understand the images of women as generated in Assamese society.

OBJECTIVES

The research paper aims to study the Assamese proverbs or *fokora Jujonas* and analyze the state of women in Assamese society through analytical lens judging the role of gender in the patriarchal society. This paper will also attempt to study the role of language and importance of proverbs in day to day interaction. It will highlight certain proverbs with a view to looking at the status of women in the traditional and patriarchal Assamese society

METHODOLOGY

The paper is based upon analytical and descriptive method. The secondary sources have been collected from different books, journals, edited volumes, periodicals, research papers, research articles, paper clips, news papers, internet etc.

LANGUAGE AND GENDER HEGEMONY

Language plays a vital role in constructing ideologies in society. It is a product of culture and poignantly acts as a fulcrum of culture. It does not operate only in cognitive and structural levels but also functions within a cultural context carrying deeper meanings. Language is a sort of conformity to a social group. It is continually available in everyday life and orders the social experience of individuals. Proverbs are an integral part of this experience. They are the representation of the society at large. Proverbs are the store house of the wisdom of different races that play an important role in imparting informal education among both literate and illiterate people. They are short pithy utterances which express some truth ascertained by experience or observation. Although proverbs are created by unknown composer, they throw glimpses on superstitions, status of women, hospitality, customs and beliefs of a society. Assamese proverbs are composed by folk people that acquire and transmit the knowledge informally. Proverbs have high structural and contextual value. Many proverbs are related to agricultural activities, preparation of food, medicinal herbs, remedies, dietary habits, house building, journey, philosophical thoughts and ideas, political wisdom, character of men

and women, history, superstition, etc.

Proverbs or *fokora jujonas* in Assamese offer an insight into the gendered nature of its society. They convey and reiterate everyday social stock of knowledge rendering them as an integral part of our common sense delivering knowledge. The *fokora jujonas* also have similarities with *Daakor boson*, which refers to the folktale of *Daak*, a mythical figure in Assamese folklore, the one who imparts wisdom to people about experiencing everyday reality (Goswami, 1983). These proverbs often imply to the nature of men or women. They implicitly and explicitly comment on the relationship between a husband and a wife, the role of the woman in the household, on a woman's physical and social characteristics. The rhyming of the sentences is a special feature of these *fokora jujonas*. They in its original form use alliterations, hyperboles, and metaphors. Proverbs (*fokora jujona*) are a part of the rich repository of oral traditions found across the state.

Oral traditions form an important aspect of language and often mediate as communicative mode in everyday interaction. Gender roles are constructed depending upon the society's idea of masculinity or femininity. In a patriarchal society, the male ideology has always submerged women. The society constructed threshold of social rules for women and created binaries as man and woman. There are numerous Assamese proverbs that suggest the differences between men and women and depict the various based gender roles in society. The proverbs are also evidently cultural tool kit portraying the position of women in the society. A woman's place in patriarchal society is always marginal and secondary to that of man. Her identity is seen mostly in relation to man, i.e. daughter, wife, mother, or even as a mistress. Except a few matriarchal and matrilineal societies, women throughout the globe are perceived as inferior or other. Literature, from time immemorial, has projected women as physical entities with beauty and, in its crudest form, as sex objects. Even in the twenty-first century, women crave for their space and position despite their potentiality and intellectual capabilities. A set of Assamese proverbs is explored and

highlighted to express the indispensable role of language in the society-

- 1) *Lora dhan suwali potan* -Boys are like the paddy; girls are the blighted corn.
- 2) *Kotaari dhoraabaa xile, Tirotaa baabaa kile*-Men should sharpen their knives on stone and manage their wives with blows/smacking.
- 3) *Ghoiniye ghor, ghoini nohole ghore iolor -othor* -Without a woman a household cannot sustain.
- 4) *Masor naniba kuta, tiri naniba bozaar loota* -Women who go out of the house often are not of good character. They have daily interactions with other men and hence might also develop relations out of wedlock.
- 5) *Tiri Lota Tiripota; Tirik nokobi hosakotha* -Women and their talkative nature let out a lot of secrets that lead to conflicts at home or elsewhere.
- 6) *Etiyahe paalu ghorpota poi, Olopkothate kilabo bisare, dhekithuraloi* -It refers to the short-tempered and dominating nature of men trying to dominate women.
- 7) *Uthonsuali bora bhaat, pokadhaantotalike kaat* -It compares a girl to a ripe harvest implying that a girl should be married off early just as crops have to be harvested in time.
- 8) *Naari solonamui, narir soritro bikhoye debotae najane* -Women are deceptive, even the gods are unaware of their unpredictable nature.

In the patriarchal society of Assam the males take the major decisions at home as well as in society. The women are considered as the subordinate to a man and her role is confined within the household chores only. The position of an Assamese woman is thus clearly depicted in many proverbs. It is to be noted that most of the proverbs have literal meaning different from the hidden meaning. So, sometimes a proverb may literally seem to refer to some other meaning but by analyzing the inner meaning we can understand its hidden meaning. As for instance, *Lao jimanei dangor hauk Sadai pator talat*. The literal meaning of the proverb is that even though the size of a gourd is big in size it will always be under the leaves. But the inner meaning of this proverb is that women can never be equal with men even though she is highly educated or even she achieves zenith of success. Her status is inferior to that of man in patriarchal society. The metaphorical words like gourd and gourd leaves in this proverb symbolize the womenfolk

and the men folk respectively. Mostly the males use this kind of proverbs for the females in the society. But it is interesting to note that even women also use these proverbs for themselves. In today's era our society is changing rapidly. Women equally participate with men in all the activities in the society. The using of such proverbs try to degrade the position of women and it is still prevalent in our society. There are many other proverbs that show conformity to the idea that women by nature are mysterious and they should be strictly controlled. These types of proverb are popular among the common people of Assamese folk-society. Some proverbs reflect the frail, unpredictable and unreliable nature of women. Proverbs like – *Mahake pasheke diba tao Tehe dekhiba tirir bhao* basically project the submerged position of women, the patriarchal violence and dominance of male in the society. The forceful masculinity in the society is evidently portrayed through such proverbs.

CONCLUSION

The language and culture of a society are potent weapons for gender discrimination. Language abounds in expressions which are indicative of society's differential treatment towards women. Lakoff has pointed out that we can use our linguistic behavior as a diagnostic of our hidden feelings about thoughts. Culture teaches people how to behave in the society depending upon the concept of masculinity and femininity. These are trainings given by the people through a process of socialisation from the childhood. The home, the educational and the religious institutes, the legal, the political and such other social institutes play a vital role to give such trainings to the people from the childhood. Thus, it is seen that gender roles in Assamese proverbs are basically generated by patriarchal world. An analysis of the *fokora jujonas* poignantly reflects the gender bias in the patriarchal Assamese society. Women are treated as inferior beings with little or no intellectual ability and are required to be kept under control by any means. It is essentially a patriarchal world, and women play only a second fiddle. They are not entities by themselves, but are objects of men's possessions. The gender hegemony is a vivid reflection of a patrilineal social structure.

Women were often denied of their legitimate position in such societies. They have not been assigned position commensurate to their role. They are denigrated and this is a legacy of several epochs. So, in a society, linguistic behavior gives an insight into the covert social psychology of a particular linguistic group. The illustrated *fokora jujonas* are distinctly symptomatic of the underlying social psychopathology of discrimination and violence against women in patriarchal society of Assam. The Assamese proverbs reveal the social differences between men and women. These proverbs indicate some social issues and divisions faced by the women community in Assamese society that are still in need to be challenged.

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Rural Development and its Impact on our Society

Bohnisikha Bordoloi

Abstract

Rural Development is the process of improving the quality of life and economic well being of people living in sparsely populated areas. Its main aim is for the social and economic improvement of the rural areas. The impact of rural development has a greater effect which is both positive and negative. In short we can say that both are interdependent for a brighter future. Thus, the paper will clearly elucidates the impact of rural development on the society and how we can plan and implement a strategy to enable a specific task or job.

Key Words- *Rural Development, Programmes, implementing agency*

Introduction

More then eighty years ago Mahatma Gandhi said India lives in its village. This statement is true till now because most of our people are in the villages and their source of living are also dependent on it like agricultural land, traditional arts and crafts and village and cottage industries are the main source of livelihood. Gandhi's idea to develop

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the Indian society was based on his understanding of the society and hence based on the village system. He wrote in 1936, "I would say if the village perishes, India will perish too. It will be no more India. His one mission in the world will get lost ." By introducing scientific methods of agriculture and tremendous success of green revolution, the country attended desired results on agricultural front, crafts and village and cottage industries. But all these are dependent on rural development. Education, entrepreneurship, physical infrastructure, and social infrastructure play an important role in developing rural regions. Rural development is also characterized by its emphasis on locally produced economic development strategies

Rural Development is nowadays playing a very pivotal role in our country's development and also an important aspect of our society. In our country more than 50% of the people lives in rural areas below poverty line with increasing problems. Rural Development is the process of improving the quality of life and economic well being of people living in rural areas, often relatively isolated and sparsely populated areas. It includes the development in the rural sector which provides empowerment, livelihood etc. Without these all factors rural development is not possible. A country future whose more than 50% of people lives in rural areas always depends on the development of rural sector. The rural areas are all of the national body and the cell life must be healthy and developed for the national body to be healthy and developed.

Significance of the study

The rural development has already been identified as an important area of discussion by the social scientists. In this context , rural development has both positive and negative impact on the society. But there are certain socio-economic and political factors that create hinderance in the path of rural development.

The basic objectives of Rural Development Programmes have been alleviation of poverty and unemployment through creation of basic social and economic infrastructure, provision of training to rural

unemployed youth and providing employment to marginal Farmers/ Labourers to discourage seasonal and permanent migration to urban areas

The objectives of the study

The study has been undertaken with the following objectives-

1. To study the role played by rural development in the society.
2. To analyse the role and function of the government in implementing Rural Development programmes.
3. To know the function of the implementing agency in the district level.
4. To know the impact of rural development.
5. To offer suggestion for future implementation.

Role and function of the Government

The basic framework done by the government for rural development is to lay emphasis on poverty alleviation, generation of employment and income opportunities and provision of infrastructure and basic facilities to meet the needs of the rural poor people. . The Ministry of Rural Development in India is the apex body for formulating policies, regulations and acts pertaining to the development of the rural sector. Agriculture, handicrafts, fisheries, poultry, and diary are the primary contributors to the rural business and economy.

The Ministry of Rural Development in India is engaged in legislations for the social and economic improvement of the rural populace. The ministry consists of three departments viz., Department of Rural Development, Department of Land Resources and Department of Drinking Water Supply. Under the department of rural development there are three autonomous bodies viz., Council for Advancement of People's Action and Rural Technology (CAPART), National Institute of Rural Development(NIRD) and National Rural Road Development Agency (NRRDA). The objective of the ministry can broadly be elaborated as to encourage, promote and assist voluntary action in the implementation of projects for the enhancement of rural prosperity,

strengthen and promote voluntary efforts in rural development with focus on injecting new technological inputs, acts as the nodal point for co-ordination of all efforts at generation and dissemination of technologies relevant to rural development. However, various ministries in the central government are engaged directly or indirectly for implementation of many programmes and schemes for the development of rural areas like Ministries of Agriculture, Health and Family Welfare, New and Renewable Energy, Science and Technology, Women and Child Development and Tribal affairs etc. In addition, to strengthen the grass root level democracy, the Government is constantly endeavouring to empower Panchayat Raj Institutions in terms of functions, powers and finance. Grama Sabha, NGOs, Self-Help Groups and PRIs have been accorded adequate roles to make participatory democracy meaningful and effective

Rural Development implementation at the district level-

DRDA has traditionally been the principal organ at the district level to oversee the implementation of anti-poverty programmes of the Ministry of Rural Development. This agency was created originally to implement the Integrated Rural Development Programme (IRDP). Subsequently the DRDAs were entrusted with number of programmes of both state and central governments. From April 1999 separate DRDA Administration has been introduced to take care of the administrative costs. This aims at strengthening the DRDAs and makes them more professional in managing the anti-poverty programmes and be an effective link between the ministry and the district level.

Rural development and poverty alleviation programmes are implemented on a decentralised basis, keeping in view the large geographical areas, the administrative requirements and the need to involve grassroots-level officials and the community in the implementation of the programmes. At the central level the Ministry of Rural Areas & Employment has been implementing these programmes. The Ministry is responsible for the release of central share of funds, policy formulation, overall guidance, monitoring and

evaluation of the programmes. At the State level Prl Secretary, Rural Development and the Commissioner of Rural Development are overall in-charge for implementation of the rural development programmes. At the District level, the programmes are implemented through the DRDAs (District Rural Development Agencies). The governing body of DRDA includes Members of Parliament (MPs), Members of Legislative Assemblies (MLAs), District level officials of Development Departments, Bankers, NGO's and representatives of weaker sections of the society. The District Collector used to be (but not always at present) the Chairman of the Governing Board. The Governing body at the district level provides guidance and directions to DRDA. The body in DRDA responsible for actual implementation is headed by an Additional District Collector.

Many Schemes of the Central and State Governments are introduced from time to time. Several schemes are available providing support to different components of Rural Development. Schemes are also periodically modified to reflect the experience over the years. The task of DRDA has been to identify the needs of the rural population and reach the appropriate schemes where they are needed. In implementing the schemes, the role of the DRDA has been Technical, Managerial and Financial. Thus DRDA is not only a body to disburse the funds for the schemes but also provide appropriate Managerial and Technical support.

Impact of rural development in the society-

Rural Development plays a very important role on the society because through these rural development programmes government is trying to bring the country as a whole by contributing from all people be it rich or poor from the rural areas. Its creating unity in integration with diverse people coming forward with a common goal along with their individual goals taking together The major impact that rural development has been providing in our society are-

Poverty alleviation- Rural Development has been a source of poverty alleviation because nowadays each and every household is benefitted

by different governmental schemes. As a whole their life has been changed to some extent and their standard of living has been improved.

Commercialisation of agricultural product- Few years back agriculture goods were marketed in the local market but due to rural development goods are produced by the farmers in bulk to be sold outside the local market. The roads restrict them to sold successfully agricultural products from villages to goods markets in cities and towns. So that they can earn good price of the product. As a result farmers are paid according to their hard work which includes raising land productivity, raising real wages, better bargaining power. Now every people can enjoy different goods which are not available in the local market.

Welfare of the rural people- Rural Development has been the source of welfare to the poor people living in the rural sector. They has been an inspiration to grow their talent be it in knitting, stitching, handloom etc. Which has been hidden in the kitchen and motherhood. By providing this they has been able to increase their income and standard of living.

Less Labour migration- Labour migration to cities from rural areas was a common sight previously but due to various developmental programmes labour migration has been reduced. People nowadays try to take the advantage of the various governmental development programmes by living at their own home which help them to increase their income and the advantage of living with their family.

Exchange of culture- Due to good communication the exchange of culture has been possible. As the communication has become easy people can have the knowledge of varied culture, their festivals, traditions, dresses, ornaments etc and can show others their rich culture which can be a good income source. India's real culture is still preserved in rural life even though the advancement of technology has much influence in rural areas. People still prefer to wear dresses of old fashion and celebrate festivals in old styles. Folk dances and folk songs are still popular among villagers.

Tourism Development- Good roads, proper advertisement can develop the tourism industry. Nowadays as roads are widened, bridges are made time has been saved and people are eager to visit those places which were very remote but a nice tourist spot. This has been proved by the Dhola Sadihya Bridge which after its opening people visited its neighbouring places like anything which has given a boost to the tourism sector in those places and also an income generating for the people there.

Generating Employment- Development has changes the rural places. As various development programmes has been taken places it has been generating employment. As a result people does not have to go to outside for employment

Electrification- Several villages have been electrified. It is big benefit in rural development. Globalization is going to make much difference to rural life through electricity. If this is supplied uninterruptedly 10-12 hours per days to these villages then ultimately, the process of development in rural life will be rapid. Industries will grow up which electrification is needed.

Education- Education is concerned in villages. As the government has been trying to implement education for all with good infrastructure such as school buildings, boards and benches so as to improve the primary section. It has been good to see that due to such steps by the government people are sending their children not only boys but also girl child to schools. Also the number of students attending graduate and post graduate courses is increasing with awareness among students from rural areas. The technical education is providing to most of the students from rural areas to secure employment. Technology is trying to make use of it in villages and other communication infrastructure.

Suggestion

Although concerted efforts have been initiated by the Government of India through several plans and measures to alleviate poverty in India but still then it is not been successful. There is still

many steps to go .In India technology developers for rural areas have been catering to needs rather than creating demand. There is an imbalance between strategies and effective management programmes. So for an ideal approach and for the development of the country all should come together such as government, panchayats, village personals, researchers, industries, NGOs and private companies to help in reducing the imbalance but also to implement plans, programmes effectively.

Conclusion

The impact of Rural Development on Indian rural economy has given new face to modern India. There is a rapid and positive progress towards society. Rural economy is the pillar of through its agricultural activities. However rural India must tread cautiously on the path of development because India is always dependent on rural sector without which growth in the economy is not possible. To rise in the rural sector there must be changes in the labour laws knowledge and skill driven forces should be implemented more. People should be more driven to the rural sector be it in industries, tourism etc. Special subsidy and more media should be given and used for publicity.

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Globalisation and the Indigenous Story-Telling Tradition: a Review From Children's Learning Perspective

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ABSTRACT

Globalization is an international phenomenon as a result of interchange of world views, products, ideas and various other aspects of culture. Although it has led to development and technical advances, it has also adversely affected societies which once boasted of rich cultural heritage. Technology, mainly the internet which has been called both a product and also a catalyst of globalization has given birth to an online community. Children who are the future of our society and cultural lineage are mostly affected by this menace as they are losing touch with indigenous methods of learning and playing, acquiring high tech toys, electronic gadgets, cartoons, computers and liberal access to social networking. This paper is a humble attempt to explore and review how indigenous tradition of story-telling in our society can not only stimulate the learning process of children but also keep them grounded to their roots and culture, at the same time also embracing what is useful in globalization.

Key words: *Globalization, story-telling, indigenous knowledge.*

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Introduction

There is no denying the fact that the world we are living in today is a global village. Globalization which is a term often used nowadays is a phenomenon which has led to interchange of world views, ideas, language and other aspects of culture. The world has shrunk into a small place owing to its effect and there is an extension of social, political, economic and cultural relation across places otherwise distantly located. Globalization has also hastened the process of development of society by enriching them with the latest knowledge and application in every field- Science and medicine, technology, language, culture and food habits and even spiritually and socially. The benefits of globalization are no doubt many. Information technology has brought the world to one flick of our finger. News, e-mails, blogospheres keep us updated and social networking sites like Facebook, Twitter, Whatsapp etc keeps us connected. Sharing of goods and ideas has become easier.

While listing the many boons of globalization, we cannot close our eyes to some of its adverse effects on both language and culture of our times. Globalization which should be a mutual process has ended up with a dominant western model of culture becoming the 'Big brother' endangering the indigenous tradition and culture. The children of the present generation as the citizen of this global village are beholding the world not through the traditional process of learning as was prevalent in our societies but through continuous exposure to TV, computer games and other electronic gadgets

In this paper, the emphasis is on the revival of our traditional method of storytelling, 'word of mouth' which has passed from one generation to the other not only entertaining children but also invigorating their learning of culture and knowledge. Storytelling is the use of stories as a means of communication to share information, knowledge and values in an entertaining way. Storytelling can be a powerful element of the communication process, being equally as

textbooks and essays(Ohler,2013:7). It is the need of the hour to preserve this ageold tradition and save it from getting lost in oblivion.

Objective of the paper

Focusing on the growing interference of a global culture in our society, especially children's culture and studying in contrast the merits of indigenous tradition of storytelling, this paper is an attempt to study the scope of storytelling as an enjoyable and effective technique of learning about both culture and language and establish that :

1. In this age of globalization, reviving storytelling tradition can develop a child's perception of his/her culture and society
2. Learning is facilitated through books in school, but it cannot replace storytelling and experience of listening to an expert storyteller. It can develop the diverse skills of a child.
3. Globalization itself can be used as a means for restoring indigenous stories by proper documentation and digitalization.

Methodology

This study is mainly based on an observation of changing trends of the society, especially children's leisure activities and their growing attraction towards foreign culture endangering their understanding of local culture and language. A note has been taken of the implicit power relation of a dominant culture as a result of globalization which has been effective in transferring children's games and pastime activities.

An ethnographic study based on secondary resources has been used to ascertain the abundance of indigenous oral literature in the Northeastern region of India focusing mainly on popular folk tales which is an integral part of our culture. Based on the observance of the changing trends of children's pastime and their attraction for modern apps, video games and media arouse the fear that the tradition of storytelling might get lost with time.

Globalization and children's culture

Societies are by nature 'dynamic and flexible' and the cultural structure of a society keeps regenerating with time and exposure to

new culture. Globalization which is a recent trend is fast engulfing the world affecting all the areas of the society. Debates continue on the positive and negative effects of globalization. But in our country the first phase of globalization has started with colonization and the influence of European culture on our language and educational system. More recently rapid growth of technology, easy accessibility of ideas and goods and internet has paved the way for neo-liberal modernity. In this age of multicultural diversity preserving indigenous culture is a resistance against globalization and subsequent decay of local culture. This has also adversely affected the children's culture in our society who has been growing as a new gadget friendly generation. Urbanization and the emergence of nuclear families with working parents have limited the scope of our children for learning naturally in a free environment. According to Karunanithi Goplakrishan in his paper on "Changing Scenario of Family System in India: An Analysis Against the Backdrop of Changing Social Values", changes in the joint family system in India took place in the first half of the twentieth century though this was in existence since ancient times, This has resulted in the emergence of a new structure of family- the nuclear family (Gopalakrishan, 2020). In this new structure of family, the traditional ways of learning through socialization and playing have been replaced by children being pushed to school at a tender age or spending time alone with electrical gadgets as companions. In most of the schools there is an over emphasis on learning in English because of the growing demand of English as a global language. In the absence of grandparents and relatives, many parents keep their children busy with toys, computer games, and other gadgets. These individualized entertainment gadgets fail to provide the pleasure of socialization which existed in our societies. Continuous emphasis on speaking and learning English through books or media has pushed the children away from benefits of learning through their mother tongue. Childhood is significant as it shapes a person's view of the world through interaction with verbal and non-verbal environments. Knowledge of one's culture

is central to learning as it shapes the thinking process of an individual. Apart from learning in school, in earlier days children learnt from daily activities of life. They were free to roam around and remain in constant touch with society and also nature. Their leisure hours were filled by the storytellers who might be their grandparents or any elderly person. They not only entertained them but also acted as educators, historians and language keepers of the community. They ensured the survival and continuance of indigenous traditions and culture. In grandparent's stories the idea of love was instilled as a powerful force which connects all fellow human beings and as well as the earth and other beings. Modern children however are engaged in watching violent programs on television and playing computer games and trying to apply it to real life. When playing with video games he/she is the one who manipulates them by pressing buttons and clicking on a mouse and is also given the ability to create players in fantasy football with all the features he/she would wish to see in heroes. This child is thus liable to grow up into the kind of person used to getting his own way and unable to take in the views and imperfections of others.

Storytelling as an act of resistance and appropriation of globalization

African novelist Ben Okri says, "People are as healthy and confident as the stories they tell themselves. Sick storytellers can make their nation sick. And sick nation's make for sick story tellers." (Okri in *Parkinson*, 2009, p.31). Storytelling is a mode of learning where stories are used as a communication tool to share knowledge of an individual or a generation. It is a narrative account of real or fictional events with different characters and a definite style. In the face of globalization endangering indigenous cultural heritage of our society, stories can be used as a great carrier of cultural language. The act of storytelling is a good way of communal sharing that keeps communities together and foster bonding of people towards a common understanding. Language is primarily speech and the written word within the framework of alphabet has come much later. In oral storytelling some words are rare

and they remain inscribed in the mind. Therefore, storytelling can promote the knowledge of cultural history.

Storytelling can be very useful in the formative period of life. It is a form of communication that predates written human history as a means of teaching lessons and passing history from one generation to another (Rossiter, 2002:24) Because of its participatory nature it develops different learning skills of children. The role of storyteller is central as they can leave personal imprint on the stories by adapting it according to the situation. In indigenous societies, storytellers are sacred knowledge keepers. They are mainly the elders of the society who shape communities through their spoken and written words. Stories in printed books remain as a fixed framework but our traditional storyteller's style of telling stories were enriched with personal touch, tone and language which were elaborate and interesting. It is indeed a great loss for our culture that this last generation of wonderful storytellers is fading out and with them the stories and their passion, language, music and tenor would also disappear. It might be that the next generation of children would be unaware of the terms like 'kukurikona', 'mekurirjiyek', 'dighalthengiya' etc. Eminent scholar and a great story writer, Laksminath Bezbaruah's *Burhi Aair Xadhuis* a popular story book and an asset for our society where he had compiled thirty oral rendering of grandmother. In these stories fact and fantasy, man and animal come together, each outdoing other in wit and cleverness.

Storytelling should be included in our school curriculum as it develops multiple skills like listening, turn-taking, tolerance, creativity, public speaking, self expression and team work. Children learn to listen keenly and actively and wait for the ending which develops patience. On the other hand, in modern games everything is controlled and manipulated by the flick of a switch. Children frequently change shows and channels on TV which makes them restless and hyperactive. Story telling also develops speaking skills, protocol and etiquette among children. They learn how to address elders with respect and learn colloquial terms of addressing them like Taoi, Aamoi, Jethai, etc. They

also learn to enjoy and appreciate cultural expressions, different food habits, names of indigenous flowers, fruits, trees and traditional songs and dances. This develops in them a sense of belonging to the society, forms an identity and instills self confidence. Thus, tradition of indigenous storytelling prevalent in our society can act as a resistance and appropriation of the adverse effect of globalization.

Conclusion

Globalization has opened doors of opportunities and brought changes in our life by making it richer with free access to knowledge and information. A judicious attitude towards it by accepting the good and discarding the evil will retain our cultural identity. Incorporating traditional stories and revitalizing the story telling tradition by arranging sessions in and out of school should be seriously taken up as an important step towards it. Although this has been initiated in various regions by different organizations, there is a need to popularize this notion. A combination of traditional literature and world literature should be included in school curriculum. Along with the stories of Cinderella, Snow-white and Harry Potter our children should also be made familiar with the characters of Tejimola, Makhi and Saal Siga Bhikohu. Thus, they will be able to enjoy what is unique in their culture and environment. On the other hand, glocalization of stories in foreign languages and proper adaptation of traditional stories can be passed to children through storytelling. The merits of globalization itself can be used to document, digitalize and preserve traditional stories. Digital storytelling as a web -based tool can be used by teachers to provide learning access to the students empowering them with thoughts and ideas to share. For many indigenous communities digital technology and Internet resources can be an answer to improve, rather than hinder preservation of culture. It is providing opportunities to people to explore as well as research their own culture using modern technologies. Digital storytelling allows students to pursue academic content in their own language(Ohler,2013). Through the internet, indigenous stories can be shared, learned, promoted as well as

distributed to a greater and wider audience. It is a new way of popularizing our ancient art of storytelling with images and sound.

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Human Library in the Changing World of Librarianship

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Abstract

A Human Library consist of “books” that are human. Each of these books volunteer to take part in the library and share their story. Like a regular library, the human library has a book jacket and description, and a ‘reader” can check out “books” on a topic that they may be interested in learning more about. Readers who participate to learn more about those persons, their life and the challenge and stereotypes that they have overcome or presently face. Readers can check out the books for a thirty(30) minutes periods, during which time readers and books have a one-on one conversation. Our aim is to discover relevant knowledge about the Human Library. Fifteen years ago, a Danish journalist called Ronni Abergel founded the Human Library organization. It is now an international undertaking that exists in 60 countries around the globe.

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Keywords-Human Library, Stereotypes, Prejudice, Pedagogy, Human Book, People, Reader, Management, Librarian

Introduction-

Dr. A.P.J. Abdul Kalam has said once that “One best Book is equal to the hundred good friends, but one good friend is equal to a library”¹

Human Library is a very good idea to way out stress spreading specially in urban area. This concept is a big success in big cities and now also being exercised in academic institutions, especially in India. Exchange of idea takes place in Human Library.

Have you heard about book, e-book and audio book, but have you ever heard about book that communicate? There must be a man in the book. In the Human Library a man take place of the book and communicate with others(readers).It may be new idea for us. But the concept Human Library was first introduce4s in the year 2000 in Copenhagen, Denmark. In Human Library, readers can communicate through a positive approach, where is credited only with live books as human beings and reply through discussions /conversations. Harshad Dinkar Fad explains that the Human Library is now active in over 85 countries. And he was the founder of Human Library. The Human Library is in the true sense of the word, a library of people .In the Human Library readers can borrow human beings serving as open books and have conversations, they would not normally have access to. Every human book from the respective bookshelf, represent a group in our society that is often subjected to prejudice stigmatization on, or discrimination because of their lifestyle, diagnosis, belief, disability, social status, ethnic origin etc. .

What is Human Library:

Human Library is a way where people are connected through systematic communication. People can get good idea ,adopt better approach. Human Library has been working as a normal library but different from the resources. In Human Library books are the living people and other hand book are the main source of knowledge of normal library. But both library has same reader. Human Library is like a mobile library because of it can borrow live books.

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¹ <https://www.goodreads.com/quotes/7574234-one-best-book-is-equal-to-hundred-good-friends-but>

Human Library plays a vital role in the society through removing certain social, cultural, caste, community, stereotypes and making readers to be active/enable. The purpose of Human Library consist of three main objectives-to bring different social and ethnical groups of society together, to overcome prejudice, stereotype and discrimination in society, to learn, educate and change attitudes.

Origin & development of Human Library-

“Stop Violence”-an organization founded by Ronni Abergal and his colleague and his brother Christffer Erichsen and Asma Mouna. The ultimate goal of the organization was to make awareness and prevent violence using peer group education. Mr Leif Skov was the leader of violence promoting in the year 2000.Human Library was created at the Raskilde Festival event to prevent violence, increase tension and development of relationship. Human Library founded with 75books.Absoulute meaning that keeping many people in the same place for a long time at the same time make the read each other. The first attempt to establish a Human Library was found in Denmark after 2000.It was then widely spread to others country like Europe, America and Australia.

In the year 2000,in Denmark city to promote human rights and social cohesion, a Human Library emphasizes empathy as a tool to create greater understanding between people and provides an intentional space where people learn more about each other and work through stereotypes¹ and discrimination present in their community in order to ultimately forge new connection between people. The Human Library exist to promote dialogue and inclusion towards persons who have experience prejudice² due to how they identify. The Human Library creates a safe space for dialogue where topics are discussed openly between human books and their readers. The original event was open eight hours a day for four days straight and featured over fifty different titles. The broad selection of books provided readers with ample choice to challenge their stereotypes and so more than a

thousand readers took advantage with living books, librarians, organizers and readers stunned at the reception and impact of Human Library.

Main objective of Human Library-

The main goal of the Human Library consisted of three main objectives-

- a) to bring different social and ethnical groups of society together,
- b) to overcome prejudice, stereotype and discrimination in society,
- c) to learn, educate and change attitudes

Objectives of the study-

The basic objectives of this paper are-

- 1) To discover relevant knowledge about the Human Library
- 2) To reinforce the idea of Human Library among all readers
- 3) To make a subtle review of the stereotype peoples in our society

Methodology-

For the purpose of this study, mainly the secondary data have been used. The data were collected from various primary and secondary sources like-Books, Article of the Journal & Magazine, YouTube videos and online resources were also used to complete this study.

Development of Human Library in India-

First Human Library event in India was held at Indore in 2016 at the Indian Institute of Management(IIM),Indore campus but speedily develop in Metropolitan cities in India. Delhi was the forth city to host the Human Library Community in India.

Andaleeb Quershi initiated Human Library in Mumbai because this city in full of people with amazing real life stories. The Human Library Mumbai has registered “book” from all segment of society, from rape victims to journalist with disabilities.

Deblina Saha is the founder of HL in Kolkata chapter and have its first session on 13th January ,2019.

Human Library had a great impact on cities in Hyderabad,

Gurgaon, Pune, Bhubaneswar, Chennai, Bangalore, Rohtak, Chandigarh etc. and conducted the event successfully. Harshad Dinkar Fad is the founder and Book Depot Manager of Hyderabad chapter.

Human Library Books-

A person who volunteers to talk about their life story. Most Human Books (HB) have experienced prejudice and/or discrimination because of their identity or part of their identity. Typically a person chooses to be a book because they believe that their story can affect another person's understanding of a certain culture, sub-culture or identity. The book basically ranging from sexual assault to mental health that people may be more interest to learning more. Human Library book with us is a person that volunteered to represent a stigmatized group in the community and based on their personal experiences can answer questions from readers to help challenges what is being said or told or understood about a given topic.

Knowledge is shared by Human Book which is most rewarded works in ones life. She/he will become rich on humanity and may gain a greater understanding of themselves. To be a Human Book for Human Library, first need to think about their story or part of their story can tell within 30 minutes to one hours, consider stories that involve a dilemma or conflict Human Book had to overcome. Then reflect on how Human Book can use that story to enrich another person's understanding. Human Book is to be ready to give answer specially when it come from the Human Book readers.

Human books and readers each have the right to-

- Be treated with respect
- Ask any question
- Not answer a question if they do not wish to
- End a conversation if they wish

Readers do not have the right to-

- Take a book outside the Human Library to bend or tear pages ,to annotate or take notes(without permission),and must return

the human books in the same physical and mental condition in which it was issued.

Mechanism of the Human Library-

- Right of the book and readers
- Librarian role is to support the conversation between human book and the reader
- A human book loan is a maximum of 15 minutes and there is no opportunity to extend or re-new the loan period
- The librarians time the loan period carefully.

Human Library Readers-

Human Library readers are those who choose to hear stories of identity-based discrimination and prejudice as told from the people who experienced them. The people who tell their stories are called “books” and the people who listen and questions are called “readers”. Reader is willing to admit that they feel bias or discomfort towards a certain group of people and wants to comfort that bias. Reader has had questions about certain identities but has never felt that they could safely discuss those questions. Reader selection is most important, so select those reader who are understanding and not taking for fun.

Human Book Session(H.B.S)-

The organize a Human Book Session(H.B.S) at first identify the expert or resource person or Human Book. Circulate the information in the Library website or other suitable platforms and inviting readers. As the physical book reserve in the library human book can be reserve by readers. Limited readers are allowed in a single session as per space availability or as decided by the Human Library management. Guidelines of the human books session may be circulated to the readers and can also be briefed to respective readers just before the session. The Human Library session is recorded and achieved with the consent of the Human Book and readers can access the recording on the designated platform. Academic achievements by the Human Book may be displayed along with the physically available publication(if any).

The Human Library session can be organized once in a month. Either to be part of Human Library events or activities relating to others social programs like reading corners, summer get together or annual Human Library book award etc..

Suggestions-

In any educational institute, the librarian with the help of IQAC(Internal Quality Assurance Sell)or any advisory council make a proper place for Human Library session. Although in India Human Library are found in metropolitan city like Delhi, Mumbai, Hyderabad, Chennai and Kolkata, it will be trend in future prospect for Assam and other state of India.

Conclusion-

The Human Library is a good medium for communication and communication with each other. The restriction, prejudices of caste ,gender, religion, society etc. is the best prediction of this system. The structure of the Human Library is made to be understandable to all. This is what library do. People are like books; some deceive you(Human Books) with their cover and others surprise you(Human Books) with their content. The Human Library is designed to build a positive framework for conversation that can challenge stereotypes and prejudices through dialogue. The Human Library is a place where real people are direct contact with readers. A place where difficult questions are expected, appreciated and answered. Human Library had a great impact on young impressionable mind.

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Importance and Uses of Test and Examination in Under Graduate Courses

Pankaj Luchan Das

Introduction:

Examination, test, evaluation and assessment – all of these have been playing an important role in teaching learning process. In general, these processes make us able to know how much knowledge of the subject the learners have been achieved or not.

Though the terms ‘examination or test’, ‘evaluation or assessment’ are interchangeable still each of them is distinctive in its basic form and function. It is something very important to use them in teaching learning process. However, it is very heartening to note that during the recent past the concerned authorities have pinpointed some of the weak points in the tests. Poor style of test items seems to be one of the glaring drawbacks in the examination system, which is most prominent.

Meaning of Examination and Test:

Etymologically, the word ‘examine’ is taken from the Latin word ‘examen’ which means the pointer of a balance. That pointer tells by

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its movements whether the weights in the two panes are equal or not. In an examination, a candidate is weighed as if in a balance, and compared with some standards. In every examination, the examining authorities fix certain standards. Then through examination, the students are compared with those standards. An examination is a more formal activity conducted by administrative bodies or external agencies. It is concerned with the fixed duration of time, i.e. of two or three hours according to the instruction of the examination authorities. 'Test' which is taken from Latin 'Testum' is an informal activity which means a small earthen pot. In the past, metal mixtures were tried out by melting in that earthen pot. Similarly, in a test, we are able to find out whether the taught material is still in the mind of the learner or not. In fact, test items are frequent, informal plus precise. Any teacher can conduct these. However, basically examination and tests both tend to measure ability of the students, which she/he possessed.

Types of Test:

Test as an instrument or tool intended to measure abilities or performances of the students, in order to make evaluative judgments or statements. The main purpose of test is to 'elicit certain behaviour' and the tester shall, on the basis of the results derived, make inferences. A Psychological or Educational test is a procedure designed to elicit certain behavior from which one can make inference about certain characteristics.

The followings are the different types of test.

(a) Diagnostic Test:

A diagnostic test is operated to diagnose learner's strength and weaknesses. It is concerned with the use of information obtained and absence of a skill in the learner. It may be used for itself or it may be for an additional use of mode of an achievement or proficiency test.

The diagnostic test may look before or after: to see what is wrong with the previous learning and to see and to do something for the remedy. In it a tester is concerned with discovering the non-achievement of the testee or the learner.

(b) The achievement test:

The Achievement Test is also called Attainment test which is used to measure the degree of the goals or objectives the students have achieved. In short, this test evaluates students' learning achievements at the end of the course. This test is based on particular syllabus. Its significance lies in the fact that it provides feedback information to the teacher. It is a means of evaluating his "teaching-method" and his "teaching-material".

(c) Proficiency Test:

It is performed to measure a person's current ability status or proficiency in some areas. Mention should be made of it, that there should be no reference to a particular syllabus or course. Most competitive selections and admission procedures make use of these tests. It does not provide any feedback to anyone. In short, it measures learners knowledge of the whole learning which does not measure or evaluate a teacher's teaching methods nor it does talk of his 'teaching materials'.

(d) Aptitude Test:

It is generally refers to a natural ability or skill of the students. This test particularly assesses the ability or skill of a candidate for a particular task. It also helps to estimate about future capabilities.

(e) Interrogative Test:

Interrogative test entails a broader and more diffuse sampling over the total field of linguistic items. It depends less on the specifics of a particular course of training. It makes less necessary the comparison of language.

Characteristics of a Good Test:**(i) Reliability:**

A good test is regarded when it gives the same result every time on the same individual. In fact it tends to be related to the scores obtained on a test. It refers to a particular type of consistency, which is the consistency of results that co-relates the score.

(ii) Validity:

In general, Validity test refers to the extent of which the test measures what is intended. For example, a test measuring typing ability of the candidate should tell us the exact speed of the candidate and not his knowledge of the mechanism or history of the type-writer, in this sense, it can be called relevant and specific.

(iii) Discrimination:

It is the superb characteristic of a good test. Elizabeth Ingram says, "It is a fine criterion of a good test." It generally refers to the discrimination between learners of different age groups.

Moreover, there are also some minor characteristics of a good test.

- a) A good test ever tests only what has been taught. It does not test material which has not been taught.
- b) It is easily scoreable.
- c) In a test; instructions for the pupils are clearly given.
- d) A good test is always alert about its prescribed time which questions can be answered.

Importance of Test and Examination:

However, the importance of test and examination in teaching learning activities cannot be denied. It can be summarized as follows-

- a) By holding a test; the teacher can judge the ability of his students. At the same time, it also make the tester/teacher alert about his/her activities and to respond towards his/her duty.
- b) Test helps the students to be acquired with the pattern of questions and at the same time to be focused with the difficult area, which can later re-teach in the class by the teacher.
- c) It helps to make students hard working.
- d) Examination tends to help the teacher to demarcate the students according to their goals performance and grade so that the teacher can classify students dull and clever and teach them accordingly.
- e) It helps the teacher to find out what is to be added or subtracted in respect of method or material.

- f) Examination creates a healthy spirit for competition among the students.

Shortcomings of Examination:

In India the type of examination or test is resembled to that quality and type of test and examination in England. Because, we borrowed it from England which they borrowed from China. When the first universities came in India in 1857, their purpose was to check out the proficiency of candidate by means of examination and providing a test of eligibility for government service.

The traditional examination system has come under good- deal of criticism today-

1. They are subjective. The same examiner sometimes glides on personal prejudices; he may not give the same mark to the candidate on a second examination.
2. They are holistic in the sense that several items are sought to be tested at the same time.
3. They are mixed in their aims.
4. It is true that the reliability of examination of traditional type is doubtful.
5. The validity of traditional examination is suspected.

Objectives against Examination:

1. It is claimed that the process of detailed study for the purpose of passing on examination kill the interior interest of the subject.
2. It is claimed that large quantity of syllabus makes the students boring and confused. Within the limited time they cannot cover the whole syllabus. It is quite evident that some topics remain untouched. So exam-oriented syllabus and subjects cannot satisfy students and they cannot do well in the examination. This problem is quite prevalent in Assam. The University authority designed so vast syllabus contents that often students are failed to cover them up. Moreover, their question pattern are glided on ambiguity, which becomes tough and rough for the students to answer at all, as a result, instead of knowing something well the students knows none.

And there is less chances to get norms or pass-marks even the talented students are shattered in their performance.

3. The third objection against examination is that the students are anxious to pass and fear of failure. So they make use of unfair means for their success. This falsification of the subject arises from the competitive atmosphere in the class and also because of the lack of confidence on the part of both the teachers and students.

Evaluation:

Evaluation in TESOL setting is a process of collecting, analyzing and interpreting information about teaching and learning in order to make informed decisions that enhance student's achievement and the success of educational programmes (Rea-Dickins and Germaine 1993; Genesee and Uptur; O Malley and Valdez-Pierce 1996)

It is different from test and examination. It is broader than these two terms. In an evaluation; the work of the students is assessed continually. It involves objectives of teaching methods to achieve them and then finding out how they have been achieved. Unlike test and examination it is evaluation that aims at all the aspects of the personality of the learners.

1. Evaluation of Scholastic Achievements:
 - a) Written Examination: it includes questions of easy type, short answer type and objective type.
 - b) Oral Test: these tests tend to test skills which are not tested by written test. For example, pronunciation, speed, accuracy of reading a book, comprehension and verbal expression, answering questions orally etc.
2. Evaluation of the Sessional Work done by a Student:

Assesment of Sessional work includes the following-

 - a) Home assignment done by the students.
 - b) Practical work done in language laboratory.
3. Evaluation of Personality and Character Development:
 - a) The pupil's diary, which he himself maintains, should be assessed.

b) Personality test may be given time to time.

4. Evaluation of the Social Development of the Pupils:

In this field, the teacher is expected to test the sociability of every pupil.

a) The teacher takes into account the work done by a student daily, his participation in games, social service, cleanliness etc.

b) Proficiency in various co-curricular activities should be seen.

5. Evaluation of the Physical Development:

It is the duty of the teacher that he should assess the physical development of the pupils from time to time.

a) A doctor should be engaged in the school for part time or full time duty.

b) A record of remedial check-up should be kept.

Importance of Evaluation:

The importance of evaluation in education is great and serious. It helps to make immediate decisions about learner's performance or abilities, not only this but also it tends to evaluate teacher activities.

Evaluation is used primarily in three types of situations. To evaluate-

a) Student performance

b) Teacher activities

c) The programme or curriculum

Assessment:

The term assessment refers to a variety of ways of collecting information on a learner's language ability or achievement. Assessment is distinguished from evaluation which is concerned with the overall language programme and not just with what individual students have learnt. Proficiency assessment refers to the assessment of general language abilities acquired by the learner independent of a course of study. This kind of assessment is commercial language proficiency test. On the other hand, assessment of achievement aims to establish what a student has learned in relation to a particular course or curriculum. It is frequently carried out by the teacher. Achievement assessment may be based either on the specific content of the course on the course objective. (Hughes 1989).

Formative Assessment and Summative Assessment:

Assessment carried out by the teachers during the learning process with the aim of using the results to improve instruction is known as formative assessment. Assessment at the end of a course, term or school year- often for purposes of providing aggregated information on a programme outcome to educational authorities- is referred to as summative assessment.

The interpretation of assessment results may be norm-referenced or criterion-referenced. Norm-referenced assessment ranks learners in relation to each other, e.g. a score or percentage in an examination reports a learners' standing compared to other candidates (such as student X came in the top ten percent). While, criterion referencing occurs when learner's performance is described in relation to an explicitly stated , e. g. a person's ability may be reported in terms of a 'can-do' statement describing the kinds of tasks he or she can perform using the target language (such as 'can give basic personal information'). The two key requirements for any assessment are that it should be valid and reliable, i. e. it should assess only the abilities, which it claims to assess and do so consistently.

Purposes:

Assessment is carried out to collect information on learner's language proficiency and/or achievement that can be used by the stakeholders in language learning programmes for various purposes. These purpose include-

1. Selection: e.g. to determine whether learners have sufficient language proficiency to be able to undertake tertiary study.
2. Certification: e.g. to provide people with a statement of their language ability for employment purposes.
3. Accountability: e.g. to provide educational funding authorities with evidences that intended learning outcomes have been achieved, to justify expenditure.
4. Diagnosis: e.g. to identify learners strength and weaknesses.

5. Instructional decision making: e.g. to decide what material to present next or what to receive.
6. Motivation: e.g. to encourage learner to study harder.

Conclusion

Thus, "Examination, Test, Evaluation and Assessment" all play important role in teaching learning education. However, it is examination that dominated our education so much that we tend to emphasize the end and ignore education itself. It should be mentioned that examination should at all time be alert about its inauspicious shortcomings and objections, which is often seen prevailing in our teaching-learning situation in India and it obviously degrade the health and existence of examination. Such miserable conditions give rise question in our heart and mind whether these grand techniques are applied for their 'existence' sake or for their qualities sake? If for its qualities sake then why does so happen in teaching-learning situation in India.

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A Promising Opportunity for Tourism in Dima Hasao District of Assam

Purobi Jarampusa

Abstract:

Tourism as an activity undertaken by an individual provides diversification from routine function of one's day to day life. Today tourism is recognized as one of the largest industries of the world and it has become a popular global leisure activity and a booming global industry. Dima Hasao district of Assam Surrounded by hills and it is blessed with the most beautiful landscape and is often described as "Switzerland of the East". Dima Hasao is home to 13 tribal groups inhabiting the district along with a significant number of non-tribal groups like Bengali, Nepali and Assamese. The paper shows the various tourist destination in Dima Hasao district of Assam and highlights the future prospects of tourism industry in the region.

Key words: Dima Hasao tourism, tourist destination

Introduction:

Tourism is a fastest growing industry in the world. Tourism is not only a growth engine but also an employment generator that has the capacity to create large scale employment both direct and indirect,

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for diverse sections in society, from the most specialized to unskilled workforce. Tourism in Assam is based on wildlife, natural beauty, unique flora & fauna, holy shrines, lush green tea gardens, turbulent rivers, vibrant and colourful cultural festivals.

Assam has immense tourism potentials, which are to be explored as commercial resources. Eco-tourism is one of the fastest growing tourism segments and therefore the Government of Assam has given tremendous thrust with relevant to natural beauty and bounty. Dima Hasao is one of the hill districts of Assam is well surrounded by giant green hills and consist of pleasing landscape with the area of 4888 sq km. It is often described as "Switzerland of the East". The literal translation of the name Dima Hasao comes from Dimasa language which means Dimasa Hills. The status of economy of the district is not very encouraging Geographical remoteness coupled with poor communication, as well as infra structural facilities are the main factors behind the low level of development. Due to this finding out prospect and problems of tourism in the district became very necessary for people. This will enable the government and Council to make decision strategically.

Area of Dima Hasao District of Assam:

Dima Hasao has a total land area of 4888 square kilometers which makes it the third largest district in Assam after Karbi Anglong and Sonitpur. The district is predominantly hilly due to the prominence of the Borail Range and the Shillong Plateau in the easterly and westerly zones respectively. Owing to its hilly terrain, there is a lot of variation in climate ranging from sub-tropical monsoon type to temperate alpine type due to the varying altitude. The headquarters Haflong sits at an altitude of 966 meters or 3188 feet which renders the climate rather pleasant with cool summers with temperatures ranging from 20 to 30 degrees Celsius and pleasant winters with the corresponding range of 8 to 25 degree Celsius. These temperature ranges and altitude make Haflong the only proper 'Hill Station' of Assam. The tallest peaks of the Borail Range are located in the district which are Thumjang and

Hempeupet standing at 1866 meters and 1748 meters above mean sea level respectively.

Economy status of Dima Hasao district of Assam:

In 2006, the Indian government named Dima Hasao one of the country's 250 most backward districts (out of a total of 640). It is one of the eleven districts in Assam currently receiving funds from the Backward Regions Grant Fund Programme (BRGF).

Economic scenario of Dima Hasao District is not very encouraging. Geographical remoteness coupled with poor communication, as well as infra-structural facilities are the main factors behind the low level of development. However, in spite of the gloomy scenario, prospects of Agriculture, Horticulture and Forestry are bright. Entire rural people of the district are dependent upon Agriculture. A distinctive feature as regards to agricultural practices of the tribal people in the district is Jhumming (shifting cultivation) which is the traditional way of their life. This is in fact a shifting process of cultivation in cycles. About 70% of the total cultivated area is Jhumming area.

Objective of the study:

The objective of the study are as follows:

- To show various tourist destination in Dima Hasao district of Assam.
- To assess the future prospect of tourism in Dima Hasao district of Assam.

Methodology:

The study is based on secondary data. The secondary data is collected from book, brochure, government websites, annual reports, economic survey, tourism websites, magazines, journals and newspapers.

Tourist places in Dima Hasao district of Assam:

Bendao Baiglai Waterfalls:

Located along the Abong river at approximately 5 kilometers from Samparidisa which is a village near Haflong, this waterfall is noted for its scenic beauty and quiet surroundings. It is ideal for picnics,

sightseeing and river trekking. The name of this waterfall comes from Dimasa folklore which has it that two sisters, unable to bear the torture and harassment at the hands of their cruel step-mother, took their own lives at this very location.

Haflong:

It is the district headquarters of Dima Hasao and is widely considered as the only true hill station in Assam. One can experience the pleasant weather, scenic views of the Borail Range, quaint tribal hamlets around the town and beautiful lakes. One can also sample the plethora of tribal cuisine on offer as well as the quaint local fruits and vegetables sold by tribesmen and women at the markets of Haflong. The town is well connected and a plethora of accommodation options are available.

Hajong Lake:

This lake is famous as a habitat for rare varieties of hill terrapins. As per latest research, seven (7) distinct varieties of hill terrapins have been recorded to be inhabiting this lake which is located along the Kalachand-Koiladisa road in the Langting-Mupa Reserve Forest.

The ideal time to visit this lake and enjoy its vistas is during the winter season.

Hangrum:

Hangrum is a green paradise located at the tri-junction of Assam, Nagaland and Manipur. Beautiful mountains, lush green forests, a multitude of brooks and streams and quaint hilltop tribal hamlets mostly of Naga extraction are what gives Hangrum its reputation. It is quite remote and this makes it ideal for adventure lovers as getting there can be quite a task but with ample rewards. It is a 3hour drive from Mahur town which itself is approximately an hour from Haflong. Abrupt changes in weather are observed here and travellers are advised to take warm clothing irrespective of the season.

Jatinga:

Perhaps the most famous, or infamous, location in Dima Hasao due to the strange phenomenon of alleged bird suicides. This place has

long been in the global limelight for this very phenomenon of migratory birds from northern latitudes undertaking seasonal migrations committing what has been believed to be suicides by flying into houses of people at night. It has been theorized that due to the peculiar topography of Jatinga, these birds are actually attracted by the lights emanating from the houses at night and fly down to the proximity of these lights and are subsequently killed by the resident people. But the actual cause of the matter notwithstanding, the killing of birds has now been banned and thus bird lovers can now enjoy bird-watching in all its glory. Jatinga is located just 9 kilometers away from Haflong and the best months to visit for bird-watching are August to November.

Laisong:

Located near the Assam-Nagaland border, this place is famous for being a cultural center of the Zeme Naga tribe. The villages and hilltop hamlets are both scenic for their topography as well as traditional construction styles and social systems that are uniquely Zeme Naga in character. A defining feature of such Zeme Naga villages is the traditional 'Bachelors' Dormitory' or 'Hangseuki'. Tourists who are anthropologically inclined will find Laisong unique and enchanting. Laisong is located approximately 110 kilometers from Haflong and local taxis are available from Haflong and Mahur.

Maibang:

Considered as the seat of the erstwhile Dimasa Kingdom, Maibang is famous for historical stone monuments built by the great Dimasa kings of the past. There are a multitude of stone sculptures and a Heritage Museum here which can provide a glimpse of the glorious past of the Dimasas to the historically-inquisitive tourist. Maibang is located approximately 53 kilometers from Haflong along the NH-54 (E) and is well connected by road and rail.

Panimur:

Panimur is a renowned location owing its reputation to the multitude of waterfalls and rapids along the Kopili river. The colour of the water ranges from turquoise to kerosene-blue depending on the

seasons and is a prime location for sightseeing, picnics, camping and other tourist activities. It is located about 120 kilometers from Haflong and is well-connected by roads. This location is also revered by the Dimasa tribe as a pilgrimage site where they take holy baths on every Magh Purnima.

Thuruk:

Widely considered to be the 'coldest' place in Assam, Thuruk is renowned for the abrupt dips in temperature owing to its elevation and topography of the surrounding hills. One can experience frosts here during the coldest months of the year and owing to its remote location, is ideal for trekking and camping activities. It is located about 112 kilometers from Haflong on the Haflong-Umrangso road and taxis are available for bookings at Haflong

Umrangso:

Umrangso is the second largest town in Dima Hasao and is famous for the beautiful artificial lake created out of the building of a dam by NEEPCO across the Kopili river, the 18-hole natural golf course and Amur Falcon roosting sites where these birds make a brief stop-over while migrating from Siberia to South Africa during the months of October and November.

The Falcon Festival also takes place here where one can experience the local tribal cultures amidst sylvan surroundings. Umrangso is located about 120 kilometers from Haflong and taxis and buses ply regularly along this route.

Festivals:

The following are the festivals of Dima hasao district Assam to attract and invite tourists and shows the richness and diversity of the region.

Busu Dima Festival:

Busu Dima Festival is celebrated at Maibang, the cultural capital of the Dimasa tribe. The festival is a showcase for traditional textiles, arts & crafts, local ethnic cuisines, spirits and traditional sports. Held in the month of January every year, this festival is, in essence, a

celebration of the consumption of newly harvested autumn rice and has been a ceremonial feature since antiquity. In the modern version today, one can immerse oneself into the culture of the Dimasas and enjoy the cultural performances, take part in traditional sporting events, shop for quality traditional dresses and handicrafts as well as gorge on the delectable traditional food dishes on offer. Maibang town is located conveniently along the four-lane highway NH-54 E and also has a train station rendering it highly accessible for prospective tourists. Jatinga festival.

The first Jatinga Festival was started in 2010 and the initiative was taken by Blue Hill society along with the North Cachar Hills Autonomous Council (NCHAC) authorities, the main motive behind this festival is to protect the migratory birds who come to Jatinga and Borail range from the various countries and also to develop the tourism of the district.

Amur falcon festival:

The Falcon Festival is held in Umrongso during the month of November to celebrate the arrival as well as to bid adieu to the Amur Falcons who make a brief stopover here during their annual seasonal migration from Siberia and parts of northern China and the two Koreas to roosting sites in southern Africa. It is an annual event happens every year to create awareness among masses about Amur Falcon, the longest travelled migratory birds.

Judima festival:

The festival has been named after Judima, which is Dimasa tribals' traditional brew. It is considered as one of the best traditional brews in the region and occupies an integral part of the social and cultural life of Dimasa tribals. The theme of the festival is to preserve, promote and nurture ethnic culture, music, dance, craft and folk art of Dimasa tribals residing in Dima Hasao. Tourists can also indulge in a number of adventure sports like trekking, hiking, angling and satiate their taste buds by gulping one of the best traditional brews of the region.

The first edition of the festival, which was held in January 2016 saw the conglomeration of people of different ethnicities and strengthened the harmony among various tribes of the hill district. In addition, the initiative has been undertaken to tourism.

Future prospect of tourism in Dima Hasao district of Assam:

Tourism in Dima Hasao district provides a beautiful voyage around the mesmerising natural beauty. The exquisite hues of nature in the district blend beautifully with the hospitality of the local folks and makes the tourist experience highly alluring. Lush greenery, majestic hills and wandering clouds obscuring the mountains are a treat to the eyes. The rich culture heritage of the district and its colourful festivals add to the essence of tourism and makes the place immensely inviting.

Though economic scenario of Dima Hasao is not very encouraging as entire rural population are dependent on agriculture and geographical remoteness with poor communication makes it worse but encouraging tourism in this region might increase employment whole year and uplift the life of people living in the area. The following are the few promising sector of tourism are as follows:-

Judima Wine tourism:

Judima is a local fermented wine made with rice of Dimasa tribe from the Dimasa Hasao district of Assam. Judima play a integral part of dimasa cultural and social life. Judima derives its name from ju which means wine and Dima means 'belonging to the Dimasa'. It is a pale yellow or reddish (depending on the colour of rice) drink that is slightly cloudy in appearance, has a mellow fragrance and is sweet to taste. It is made from three different types of saul (rice): red or white bora (the glutinous sticky variety), non-bora (the everyday non sticky variety) and finally the bairing rice, a unique variety cultivated in Jhum style (terrace farming) only by the Dimasa people. Bairing rice is cultivated solely for preparing Judima.

Judima is the first traditional rice wine of dimasa tribe from Assam in all of North east to bag GI tag in 2021. (According to WIPO)

A geographical indication (GI) is a sign used on products that have a specific geographical origin and possess qualities or a reputation that are due to that origin. In order to function as a GI, a sign must identify a product as originating in a given place. This will enable judima to get global recognition.

Judima festival along with creating wine tourism circuit in Dima Hasao might encourage wine lovers and travellers visiting to wineries, consuming, tasting and buying judima.

Eco tourism:

Ecotourism is defined as “responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education” (TIES, 2015). Dima Hasao known for its waterfalls, streams, tea gardens, lushy green forest and surrounded by giant hills. It is a home for tribal and non-tribal community but majority population are tribals who maintain and practice their own cultural, social and custom.

Village tours, interacting with villagers, hiking, river rafting, trekking, tea garden tours, tasting and purchasing judima wine all of these might attract and encourage tourist. ‘Panimur eco-tourism park’ has been set up by NCHAC (NC Hills Autonomous Council) and ‘Bamboo Hut’ built by the Forest Department under DFO (East Division) in Eco-Park at Dedaodip near Maibang.

Cultural tourism:

Just like the seven colours of the rainbow merge together to make it a vibrant sash of colours that the rain drenched sky adorns, in the same way the numerous ethnic tribes co-habiting in the hills and valleys of Dima Hasao makes it a melting pot of culture and ethnicity. Dima Hasao is home to as many as 11 tribes and more than seven nontribal communities, all having their distinct culture, dialect and language – a perfect embodiment of pluralism and peaceful coexistence. They have adopted a common link language called as “Haflong Hindi. (tourist department of Dima hasao book). All communities of the district celebrate its own festivals that come alive in the form of

their colourful attires, jovial dance and melodies songs with their unique musical instruments. These colourful festivals of the district are replete with fun, music, dance, sports and cuisine. Festival forms as essential aspects of socio-cultural life of the people which is the essence of these special occasions.

Adventurous tourism:

Dima Hasao has an appealing holiday destination. It offers a rare feast of kaleidoscopic fiesta that lures one and all with its magical richness and stunning variety. Nestled in the Borail Hills, this region is abundant in natural beauty, wildlife, flora and fauna. Its serene villages shelter the warm and lovely people who are as vibrant as the land itself.

The district has tremendous opportunities to boost tourism by attracting adventurous enthusiasts and traveller to experience the taste of trekking and hiking in Borail hill, river rafting, camping, angling coemption and para gliding etc. Recently Vistadome train service from Guwahati to Haflong was started by the Northeast Frontier Railway (NFR) to experience the scenic beauty and to display the cultural heritage of the region during the journey. The main aim is to boost the tourism sector and as well as the local economy.

Promotion of film tourism:

Single Window Clearance System to film makers, serial producers, documentary makers etc shall be ensured through Tourism website to facilitate fast track clearance of all required approvals/ permissions for film shooting in Assam. For example -Bollywood film Rangoon shooting in panimur waterfall in dima hasao district of Assam

Community involvement tourism:

Participation and the acceptance of local community is the key to make Tourism a success. Tourism development at any destination should first benefit the local community in terms of economic and social gains. The economic objective of Tourism industry is basically generating employment opportunities for the local population. Increased incomes will help local people to enjoy better standard of life which

will have an enabling effect on the community to live in harmony with their surroundings.

Problems in Dima Hasao district of Assam:

- Roads and railway line usually in good running condition but except in heavy rainy seasons as massive landslide damages the several parts of roads due to this vehicles get stuck on national highways. Government as well council must take preventive measures to tackle landslide problem as this create a big hurdle in transportation, business and livelihood
- Insurgency is another hurdle for development and flourishing economy for Dima Hasao. Strikes, bandh, killing and kidnapping are common issues in Dima Hasao district of Assam. The Government and council should look after these issues to have peaceful environment in the region.
- Economic scenario of Dima Hasao District is not very encouraging. Geographical remoteness coupled with poor communication, as well as infra-structural facilities are the main factors behind the low level of development.

Conclusion:

Dima Hasao is a different world in itself. Its undulating topography, varied flora, fauna and avian life, history of its people and the variety of its ethnic communities and their rich heritage, its festivals and crafts make Dima Hasao an appealing holiday destination. It offers a rare feast of kaleidoscopic fiesta that lures one and all with its magical richness and stunning variety. Nestled in the Borail Hills, this region is abundant in natural beauty, wildlife, flora and fauna. Its serene villages shelter the warm and lovely people who are as vibrant as the land itself.

The growing influence of the tourism sector as an economic powerhouse and its potential as a tool for development are irrefutable. Not only does the tourism sector spearhead growth, it also improves the quality of people's lives with its capacity to create large scale employment of diverse kind. It supports environmental protection, champi-

ons diverse cultural heritage and strengthens peace in the world. Problems such as lands slide on roads had been faced by the people while visiting the district. Such problems need to be fixed. More publicity and promotion in social media platform about the prospects and potentiality of destination place/tourist spot is necessary as it will bring awareness among the people. Dima Hasao has an amazing potential to become hotspot for tourism industry in India as well as in whole world. The district is a bouquet of different tribal and non-tribal community highlighting highly rich art and culture people living in the region. To increase tourism industry in Dima Hasao district of Assam Government and council measures is not enough private players need to come forward in the tourism industry and coordinate with them.

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হোমেন বৰগোহাঞিৰ ৰচনাত নাৰী - “নিঃসঙ্গতা” উপন্যাসৰ বিশেষ উল্লিখনেৰে

ড° মঞ্জুমনি শইকীয়া

সাৰাংশঃ

মানৱ জীৱনৰ হাঁহি-কান্দোনবোৰ, পোৱা-নোপোৱাৰ হিচাপবোৰ, বিভিন্নজনৰ সান্নিধ্যৰে জীপাল হোৱা আনন্দৰ ক্ষণবোৰ, যাত্ৰা পথক ৰুদ্ধ কৰি হৃদয় ৰক্তাক্ত কৰা অনুভৱ বোৰকেই উপন্যাসিক সকলে অনুধাৱন কৰি অতি সুন্দৰকৈ পাঠক সমাজলৈ আগবাঢ়াই দিয়ে। অসমীয়া সাহিত্য জগতৰ বিশিষ্ট সাহিত্যিক হোমেন বৰগোহাঞিদেৱে তেখেতৰ উপন্যাস সমূহত সামাজিক ঘটনাৰাজিৰ লগতে মানসপটলত সৃষ্টি কৰা ভাৱ বোৰক, নাৰী জীৱনৰ সুক্ষ্ম অনুভৱবোৰক হৃদয়ত খলকনি তোলা জোৱাৰ-ভাটাবোৰক পৰিবেশ পৰিস্থিতি অনুসৰি বিভিন্ন ৰূপত চিত্ৰিত কৰিছে। নাৰীৰ অনেক ৰূপ তেখেতৰ উপন্যাসৰ পৃষ্ঠাই-পৃষ্ঠাই প্ৰতিফলিত হৈছে। নাৰী জীৱনৰ মনৰ ভিতৰখন খুচৰোতে পুৰুষ চৰিত্ৰ সমূহৰ ভিন্ন ৰূপো অংকিত হৈছে। বাস্তৱ জগতৰ অনুভৱবোৰক আকাৰ দিওতে লেখকে নিজেও একো একোটা চৰিত্ৰ কাহিনী সমূহক গতি প্ৰদান কৰিছে। আলোচ্য উপন্যাসখনত লেখক হোমেন বৰগোহাঞি নিজেও এগৰাকী মুখ্য চৰিত্ৰ হিচাপে বড়ো জনগোষ্ঠীৰ কবি অনুপমা বসুমতাৰীৰ কবিতা সমূহ পঢ়ি, তেওঁ বিষয়ে নিজা দৃষ্টিভংগীৰে, কিছুমান কবি গৰাকীৰ সৈতে বাৰ্তালাপ কৰি, কবিগৰাকীৰ জীৱনৰ লগত জড়িত বিভিন্ন ব্যক্তি, ঠাই আদি নিৰিষ্কন কৰি জীৱনীমূলক উপন্যাস “ নিঃসঙ্গতা ” খন সজাই তুলিছে। উপন্যাস খনত লেখকে জীৱনলৈ অহা

সহকাৰী আধ্যাপিকা, লক্ষীমপুৰ বাণিজ্য মহাবিদ্যালয়

প্ৰত্যাহ্বান সমূহক সাহসেৰে গ্ৰহণ কৰি সুখ-দুখ প্ৰেম বেদনা কবিতালৈ ৰূপান্তৰ কৰি জীয়াই থাকিবলৈ যত্ন কৰা অনুপমা বসুমতাৰী জীৱন গাথাৰ বিষয়ে আলোচ্য পত্ৰখনত অধ্যয়ন কৰাৰ প্ৰয়াস কৰা হৈছে।

বীজ শব্দঃ হোমেন বৰগোহাঞি, উপন্যাস, অনুপমা বসুমতাৰী, নিঃসঙ্গতা, নাৰী।

অৱতৰণিকা :

উপন্যাসত মানৱ জীৱনৰ সামগ্ৰীক ৰূপ প্ৰতিফলিত হয়। সকলো উপন্যাসিকে বাস্তৱ জীৱনক কল্পনাৰ ৰং তুলিকাৰে সজাই মানৱ জীৱনৰ সুখ-দুখ, হাঁহি-আনন্দক বিভিন্ন চৰিত্ৰৰ মাধ্যমেৰে প্ৰকাশ কৰে। অসমীয়া সাহিত্যৰ বিশিষ্ট উপন্যাসিক হোমেন বৰগোহাঞিদেৱে অসমীয়া সমাজৰ অলেখ ঘটনাক, মানৱ হৃদয়ত গোপনে গোপনে হাহাকাৰৰ সৃষ্টি কৰা অনেক ভাৱনাক বিভিন্ন চৰিত্ৰৰ মাজেদি প্ৰকাশ কৰিছে।

নাৰী আৰু পুৰুষ এজন আনজনৰ পৰিপূৰক। অসমীয়া সাহিত্যত নাৰী পুৰুষৰ সম অধিকাৰ, সমাজত নাৰীৰ স্থান, নাৰী হৃদয়ৰ অকথিত কাহিনী আদিৰ বিষয়ে বহুতো পুৰুষ লিখকে তেওঁলোকৰ ৰচনাৰাজিত অৱলোকন কৰিছে। অসমৰ প্ৰখ্যাত গদ্য শিল্পী হোমেন বৰগোহাঞিৰ উপন্যাস সমূহত নাৰী চৰিত্ৰৰ ৰূপায়ন বিভিন্ন পৰিস্থিতিত বিভিন্ন ৰূপত হৈছে। কেতিয়াবা সুন্দৰী যুৱতী, কেতিয়াবা মৰমৰ পত্নী, জননী, বেশ্যা, প্ৰেমিকা আদি অনেকে ৰূপত নাৰী চৰিত্ৰ সমূহ বিভিন্ন উপন্যাসত ভূমুকি মাৰিছে। তেখেতৰ সৃষ্ট অধিকাংশ নাৰীয়েই সংস্বৰক্ষামুক্ত, স্বাভিমানী, মুক্ত তথা বিদ্ৰোহী। প্ৰায়বোৰ নাৰীয়েই সুন্দৰ, বুদ্ধিমতী আৰু প্ৰতিভা শালী। ত্যাগ-আকৰ্ষণ, প্ৰেম-বিষাদ, অৰ্থাৎ জীৱনলৈ নামি অহা নিৰাশাই নাৰীসমূহৰ জীৱনৰ মধুৰতম সময়বোৰক অসহনীয় দুখলৈ পৰ্যবসিত কৰাৰ সুন্দৰ বৰ্ণনা তেখেতৰ উপন্যাস সমূহত পৰিলক্ষিত হয়। “সুবালা” উপন্যাসত ‘সুবালা’ চৰিত্ৰৰ দ্বাৰা পোন প্ৰথম বাৰৰ বাবে অসমীয়া সাহিত্যত পৰিস্থিতিৰ চাকনৈয়াত পৰি বেশ্যা হ’বলৈ বাধ্য হোৱা এগৰাকী নাৰীৰ কৰুণ ক্ৰন্দন অংকিত হৈছে। সেইদৰে মৎস্যগন্ধাৰ মেনকা, তান্ত্ৰিকৰ লিলি, বিষন্নতাৰ জয়িতা আদি অনেক নাৰী চৰিত্ৰ বিভিন্ন পৰিৱেশত বিভিন্নতাৰে বৰ্ণিত হৈছে। উপন্যাসসমূহত লেখকে নিজেও একোটা চৰিত্ৰৰূপে আত্ম প্ৰকাশ কৰি কাহিনীসমূহক গতিশীলতা প্ৰদান কৰি সজীৱ কৰি তুলিছে।

উদ্দেশ্য আৰু পদ্ধতি :

গ্ৰাম্য সমাজ, ৰাজনৈতিক, নগৰকেন্দ্ৰিক আৰু মানৱ জীৱনৰ শৈশৱ, যৌৱন, বাৰ্ধক্য আটাইবোৰ সময়ৰে মানসিক আশা, উদ্বেগৰ মনোবৈজ্ঞানিক বৰ্ণনা হোমেন বৰগোহাঞিৰ বিভিন্ন উপন্যাসত চিত্ৰিত হৈছে। নাৰী হৃদয়ৰ অন্তৰ্ভাগতৰ বিষয়ে আলোকপাত কৰিবলৈ গৈ লেখকে ফ্ৰয়েডৰ সিদ্ধান্তক সমৰ্থন কৰা দেখা যায়। তেখেতে নাৰী মনঃস্তত্বৰ বিষয়ে বৰ্ণনা কৰি কয় যে যেতিয়ালৈকে নাৰীয়ে নিজৰ মনোভাৱ নিজেই ব্যক্ত নকৰে তেতিয়ালৈকে নাৰীৰ হৃদয়ৰ প্ৰকৃত

বহস্যৰ বিষয়ে পুৰুষে জনাটো কেতিয়াও সম্ভৱ নহয়। “হোমেন বৰগোহাঞিৰ ৰচনাত নাৰী-‘নিঃসঙ্গতা’ উপন্যাসৰ বিশেষ উল্লেখনে” শীৰ্ষক বিষয়ৰ বিশ্লেষণেৰে হোমেন বৰগোহাঞিৰ উপন্যাসৰ ক্ষেত্ৰত এক নতুন দিশ উন্মোচিত হ’ব বুলি আশা কৰি এই আলোচনা পত্ৰ খন যুগুত কৰা হৈছে। আলোচনাপত্ৰখনত বিশ্লেষণাত্মক আৰু বৰ্ণনাত্মক পদ্ধতি অৱলম্বন কৰা হৈছে।

বিষয়ৰ পৰিসৰ :

আলোচিত পত্ৰখনিত হোমেন বৰগোহাঞিৰ নিঃসঙ্গতা উপন্যাসখনত নাৰী হৃদয়ৰ বৰ্ণন কিদৰে হৈছে তাক বিশ্লেষণ কৰাৰ প্ৰয়াস কৰা হ’ব। এগৰাকী পুৰুষ লেখকে কিদৰে এগৰাকী নাৰীৰ অনুভৱক হৃদয়ংগম কৰি চিত্ৰিত কৰিছে সেই বিষয়ে আলোকপাত কৰা হ’ব।

মূল বিষয় :

অসমীয়া সাহিত্যজগতৰ কাণ্ডাৰী হোমেন বৰগোহাঞিৰ “নিঃসঙ্গতা” উপন্যাসখন ২০০০ চনত প্ৰকাশিত হয়। “নিঃসঙ্গতা” তেখেতৰ আন উপন্যাসতকৈ সম্পূৰ্ণ বেলেগ। উপন্যাসখনৰ বিষয়বস্তু নাৰী মনোবিজ্ঞান যদিও বৰ্ণন শৈলী পৃথক। লেখকে আন উপন্যাস সমূহত নিজৰ অনুভৱৰ বৰ্হিপ্ৰকাশ কৰিছে কিন্তু নিঃসঙ্গতা আৰু ইয়াৰ পিছৰ উপন্যাস বিষয়তা, এদিনৰ ডায়েৰী আদিত নিজেও এজন চৰিত্ৰ হিচাপে বাস্তৱজগতৰ ছবছ বৰ্ণনা কৰিছে।

উপন্যাসখনৰ কেন্দ্ৰীয় চৰিত্ৰ বড়ো জনগোষ্ঠীৰ বিশিষ্ট কবি অনুপমা বসুমতাৰী। অনুপমা বসুমতাৰীয়ে তেওঁৰ জীৱনৰ হাঁহি কান্দোনবোৰ কবিতাৰ আকাৰেৰে বিভিন্ন কাকতত প্ৰকাশ কৰিছিল, যিবোৰ পঢ়ি স্বনামধন্য সাহিত্যিক হোমেন বৰগোহাঞিয়ে তেওঁৰ জীৱনৰ প্ৰতি আকৰ্ষিত হৈছিল। লেখকে আকৰ্ষণৰ কেইবাটাও কাৰণ উল্লেখ কৰিছে—

প্ৰথমতে, যিসময়ত বড়ো জনগোষ্ঠীয়ে অসমীয়া ভাষা ত্যাগ কৰি বড়ো ভাষাত সাহিত্য ৰচনা কৰিছিল, সেই সময়ত অনুপমা বসুমতাৰীয়ে অসমীয়া ভাষাত সাহিত্য ৰচনা কৰিছিল।

দ্বিতীয়তে, অনুপমা বসুমতাৰীৰ কবিতাবোৰ পঢ়ি লেখকে অনুভৱ কৰিছিল যে তেওঁৰ প্ৰায়বোৰ কবিতাই আত্মজীৱনীমূলক অৰ্থাৎ তেওঁৰ কবিতাসমূহ অন্তঃপ্ৰাণৰ ডায়েৰী।

হোমেন বৰগোহাঞিয়ে যেতিয়া অনুপমা বসুমতাৰীক তেওঁৰ বিষয়ে এখন উপন্যাস লিখাত কথা কৈছিল তেওঁ আৰু আবেগিক হৈ পৰিছিল আৰু সকলোধৰণৰ সহায়ৰ প্ৰতিশ্ৰুতি দিছিল। গুৱাহাটীত অনুপমাই নিজৰ জীৱনৰ হা হুমুনিয়াহবোৰ লেখকক শুনাইছিল। অনুপমাৰ জীৱনটোৰ বিষয়ে বুজিবৰ বাবে লেখকে তেওঁৰ জন্মভূমি দৰংগিৰি লৈ গৈ তেওঁৰ মাক, বন্ধু-বান্ধৱী আৰু শত্ৰু সকলোকে লগ কৰিছিল।

মুঠতে নিঃসঙ্গতা উপন্যাসৰ নায়িকা অনুপমা বসুমতাৰীৰ কবিতাৰ উদ্ধৃতিৰে, বাস্তৱক জীৱনক ছবছ ৰূপত অংকন কৰা হৈছে। লেখকে কোনো কল্পনাৰ ৰহন নসনাকৈ সম্পূৰ্ণ বাস্তৱ কথা বতৰাৰে কাহিনীক গতি প্ৰদান কৰিছে।

কেন্দ্ৰীয় আৰক্ষী বিষয়া হেমন্ত ব্ৰহ্ম অৱসৰৰ পিছতে দৰংগিৰিত থাকিবলৈ লয়। মাকৰ লগত অনুপমা বসুমতাৰী তেওঁলোকৰ ঘৰলৈ যাওঁতে হেমন্ত ব্ৰহ্মৰ বিশেষভাৱে সক্ষম পুত্ৰ বসন্তক লগ পায় আৰু প্ৰথম দৃষ্টিতে প্ৰেমত পৰি বিবাহ পাশত আৱদ্ধ হোৱাৰ সিদ্ধান্ত লয়। পৰিয়াল আৰু বন্ধুবৰ্গৰ অনেক বাধাকো অস্বীকাৰ কৰি তেওঁ বসন্তৰ লগত বৈবাহিক সম্বন্ধ স্থাপন কৰি বসন্তক মানসিক সন্তুষ্টি প্ৰদান কৰাৰ প্ৰয়াস কৰে। কিমান উদাৰ হ'লে এগৰাকী নাৰীয়ে এজন বিশেষভাৱে সক্ষম ব্যক্তিৰ লগত জীৱন অতিবাহিত কৰাৰ সপোন দেখিব পাৰে? কিন্তু অনুপমাই বসন্তক সুখী কৰিব নোৱাৰে। শাৰীৰিক অসন্তুষ্টি সহ্য কৰিছিল যদিও বসন্তৰ আন নাৰীৰ সৈতে সম্পৰ্কৰ কথা গম পোৱাৰ পিছত অনুপমাৰ জীৱনলৈ নামি আহে হতাশা আৰু নিঃসঙ্গতা। বিয়াৰ দুবছৰৰ পিছত এখন কবি সন্মিলনত কবি অভিজিৎৰ লগত অনুপমাৰ পৰিচয় হয় আৰু দুয়ো দুয়োৰে প্ৰেমত পৰে। কিন্তু অভিজিৎৰ প্ৰতি অনুপমাৰ, হৃদয়ত ঠাই লোৱা প্ৰেমে স্বামী বসন্তক ঈৰ্ষান্বিত কৰি তোলে। লেখকক অনুপমাই অভিজিৎৰ কিছুমান প্ৰেমপত্ৰও দেখুৱাইছিল, যিবোৰ পঢ়ি লেখকে অনুভৱ কৰিছিল অভিজিৎৰ প্ৰেমত কোনো কোনো হৃদয়ৰ আবেগ নাছিল, আছিল এজন কামাতুৰ পুৰুষৰ মিলনৰ আহ্বান।

প্ৰেম, বিবাদ, স্বপ্নভংগই বাৰে বাৰে ধৰাশায়ী কৰিলেও অনুপমা বসুমতাৰীয়ে কৰ্তব্যক অৱহেলা কৰা নাছিল। স্বামী বসন্তৰ মানসিক সন্তুষ্টিৰ বাবে তেওঁৰ শৈশৱ আৰু যৌৱনৰ লীলাভূমি চণ্ডিগড়লৈ প্ৰেমিক অভিজিৎৰ লগত ফুৰাবলৈ লৈ গৈছিল। চণ্ডিগড়ৰ পৰা চিমলালৈ যোৱাৰ পথত বসন্ত অসুস্থতাৰ বাবে তেওঁক চণ্ডিগড়তে থৈ অনুপমা আৰু অভিজিৎ চিমলালৈ গৈছিল। তুষাৰপাতৰ বাবে পথসমূহ বন্ধ হৈ পৰাত অনুপমা আৰু অভিজিৎ ছলন নামৰ ঠাইখনৰ একন হোটেলত ৰাতি থাকিব লগা হয়। সেই ৰাতিয়েই অনুপমাই খোজ দিছিল মাতৃ হোৱাৰ পথত। সেই ৰাতিটোৰ বিষয়ে অনুপমাই লিখিছিল —

“আমাৰ উষ্ণ শৰীৰ অংগবোৰ
ৰাতিৰ কোলাত কেনেকৈ গোট মাৰিছিল
আন্ধাৰেও নাজানিছিল সেইদিনা
কাৰণ ৰাতিটো আছিল শুভ্ৰতাৰে গোট মাৰি।।”

অভিজিৎৰ ৰুৱী নামৰ এগৰাকী প্ৰেয়সীও আছিল, যাৰ লগত অভিজিৎৰ বিয়া ঠিক হৈ আছিল। অনুপমাক সম্পূৰ্ণকৈ পোৱাৰ পিছত অভিজিৎৰ হৃদয়ত অনুপমাৰ বাবে প্ৰেমো কমি আহিল আৰু অনুপমাৰ সান্নিধ্যৰ পৰা লাহে লাহে আতৰি আহিল। হস্পিতালত অনুপমাৰ এজনী কন্যা সন্তান জন্ম হয়, কিন্তু জন্মৰ ২৪ ঘণ্টাৰ পিছতেই ছোৱালীজনীৰ মৃত্যু ঘটে। লগতে মৃত্যু ঘটে অনুপমাৰ আশা আৰু বিশ্বাসৰ। তেওঁৰ জীৱনলৈ পুনৰ নামি আহে নিঃসঙ্গতা। জীৱনৰ ঘাট-প্ৰতিঘাটত, দিশহাৰা অনুপমাৰ একমাত্ৰ সহচাৰী হৈ পৰে তেওঁ হৃদয়ৰ নিভৃত কোনৰ পৰা নিগৰি অহা কবিতাবোৰ। কবিতাৰ মাজেৰে জীৱনটোক পুনৰ সজীৱ কৰিবলৈ চেষ্টা কৰি-কৰি অনুপমাই

জীৱনৰ বাটত অকলসৰে আগবাঢ়ে। কবিতাই হৈ পৰে তেওঁৰ জীৱন।

এইদৰে সম্পূৰ্ণ উপন্যাসখনেই লেখক আৰু নায়িকাৰ কথা-বতৰাৰে কবি অনুপমা বসুমতাৰীৰ জীৱনৰ অলেখ হাঁহি-কান্দোন, প্ৰেম-বিশ্বাস, তথা জীৱনৰ পোৱা নোপোৱাৰ প্ৰতিচ্ছবি প্ৰতিফলিত হৈছে। লেখকে অতি মৰ্মস্পৰ্শীভাৱে নাৰী হৃদয়ৰ কঠোৰ-কোমল ভাৱধাৰাক উপন্যাসখনত অংকন কৰিছে। লেখকে সেই বিষয়ে লিখিছে — “মোৰ লেখক জীৱনত প্ৰথম বাৰৰ বাবে মই এটা বিপদজনক কামত হাত দিছো। কেইজনমান জীৱিত মানুহৰ আবেগিক আৰু মনস্তাত্ত্বিক সমস্যা কৰীক্ষা কৰি চাবলৈ মই প্ৰয়াস কৰিছো। মই বিচাৰকৰ আসনত বহি এই কাহিনীটো লেখা নাই। মানৱীয় সহানুভূতি বুজিবলৈ চেষ্টা কৰিছো। ২

সামৰণি :

উপন্যাসিক হোমেন বৰগোহাঞিয়ে “নিঃসঙ্গতা” উপন্যাসত অতি সুক্ষ্মভাৱে সম্পূৰ্ণ বাস্তৱ ঘটনাক জীৱিত ব্যক্তিৰ জীৱনৰ সমস্যা ক প্ৰতিফলিত কৰিছে। উপন্যাসখনত লেখকে এগৰাকী সাহসী নাৰীয়ে স্বাভিমাণেৰে লোৱা সিদ্ধান্তবোৰক অকপটভাৱে বৰ্ণনা কৰিছে। জীৱনৰ জটিল সময়তো হাৰ নামানি জীয়াই থকাৰ প্ৰৱল হাবিয়াসক, কিদৰে এগৰাকী নাৰীয়ে জীৱনৰ নতুন পথৰ সন্ধান নিজেই সৃষ্টি কৰিব পাৰে সেইবোৰ দেখি লেখকে নিজেও আচৰিত হৈ পৰিছে। নিঃসঙ্গতা উপন্যাস সম্পূৰ্ণ কৰাৰ পিছতো লেখকৰ জানিবলৈ মন গৈছিল ইমান যত্নগা লৈ অনুপমাই কিদৰে হাঁহি মাতি, সুখী ব্যক্তিৰ দৰে জীৱন কটাব পাৰে। তেতিয়া কবি অনুপমাই উত্তৰ দিছিল যত্নগাক গীত কবিতা আদি কলালৈ পৰিৱৰ্তিত কৰিব পাৰিলে যত্নগা নিজে, নিজেই উপশম হ'ব। অনুপমাৰ জীৱনৰ প্ৰতি মোহ আছে। সেইকাৰণে উৎসাহ, আশা আৰু সাহসীকতাৰে আমৰণ জীৱনৰ বাটত অহা সমস্যাবোৰৰ সন্মুখীন হ'ব পৰাকৈ শক্তিও অটুট। উপন্যাসখনত এগৰাকী আপোচবিহীন সাহসী নাৰীৰ জীৱনৰ খলা-বমাবোৰ সুন্দৰকৈ প্ৰতিফলিত হৈছে। এনে ধৰণৰ কাহিনীৰ দ্বাৰা দিশহাৰা নাৰীয়ে জীয়াই থকাৰ সাহস পাব বুলি বিশ্বাস হয়।

পাদটীকাঃ

১. নিঃসঙ্গতা-পৃঃ-১১৮

২. নিঃসঙ্গতা-পৃঃ-১২১

সহায়ক গ্ৰন্থঃ

ডেকা নমিতা-হোমেন বৰগোহাঞিৰ সন্ধানত ষ্টুডেণ্টচ্ ষ্টৰচ্-গুৱাহাটী

দত্ত বিনীতা-অসমীয়া সাহিত্যত নাৰী, সদৌ অসম লেখিকা সমাৰোহ সমিতি তেজপুৰ, প্ৰথম প্ৰকাশ-১৯৯৫

বৰা ড০ জয়ন্ত-সুবালাৰ পৰা মৎস্যগন্ধালৈ-হোমেন বৰগোহাঞিৰ উপন্যাস-বিচাৰ আৰু বিশ্লেষণ, কিৰণ প্ৰকাশ, ধেমাজি, প্ৰথম প্ৰকাশ-২০০৭

বৰগোহাঞিৰ হোমেন- নিঃসঙ্গতা-ষ্টুডেণ্টচ্ ষ্টৰচ্-গুৱাহাটীঃ দ্বিতীয় প্ৰকাশ, ফ্ৰেব্ৰুৱাৰী ২০০১

শৰ্মা, গোবিন্দ প্ৰসাদ- উপন্যাস আৰু অসমীয়া উপন্যাস-ষ্টুডেণ্টচ্ ষ্টৰচ্-গুৱাহাটীঃ প্ৰথম প্ৰকাশ, ১৯৮৯

শৰ্মা সত্যেন্দ্ৰ- অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত সৌমাৰ প্ৰিণ্টিং এণ্ড পাবলিচিং প্ৰাঃ লিঃ-গুৱাহাটীঃ তৃতীয় সংস্কৰণ-১৯৮৬

মা সত্যেন্দ্ৰ- অসমীয়া উপন্যাসৰ গতিধাৰা- বাণী প্ৰকাশ ১৯৭৬।

সমাহৰণ উৎসৱ বিহুঃ এটি বিশ্লেষণ

তিলক চন্দ্ৰ ডেকা

সাৰাংশঃ

বিহু অসমৰ জাতীয় উৎসৱ। অসমীয়া কৃষিজীৱি ৰাইজৰ প্ৰধান উৎসৱ বিহু মূলতঃ তিনিটা-বহাগ বিহু বা ৰঙালী বিহু, মাঘ বা ভোগালী বিহু আৰুকাতি বা কঙালী বিহু। অসমত বাস কৰা মঙ্গোলীয় নৃ-গোষ্ঠীৰ জনজাতি সকলেও বিহু উৎসৱ পালন কৰে। বড়ো কছাৰী সকলেও বৈশাখ পালন কৰে। এই বৈশাখৰ লগত বহাগ বিহু বহু সাদৃশ্য আছে। চ'ত আৰু বহাগৰ মহা বিয়ুৰ সংক্ৰান্তিত ৰঙালী বিহু আৰম্ভ হয়। বড়ো সকলেও চ'ত-বহাগৰ দোমাহীৰ পৰা সাত দিনলৈ বৈশাখ উৎসৱ পালন কৰে। বিহু হৈছে বিভিন্ন জগোষ্ঠীৰ সমন্বয়ৰ প্ৰতীক, সমাহৰণ উৎসৱ আৰু অসমীয়া সংস্কৃতিৰ প্ৰতীক। বিভিন্ন জন বিশ্লেষকে বিহু, বিসু আৰু বৈশাখ সম্পৰ্কে বিভিন্ন মতামত দাঙি ধৰিছে। গতিকে এই গৱেষণা পত্ৰ যোগেদি বিশেষজ্ঞ সকলৰ মতামত বিশ্লেষণ কৰি বিহু যে সমাহৰণ উৎসৱ এই কথা প্ৰতিপন্ন কৰিবলৈ যত্ন কৰা হৈছে।

অৱতৰণিকা :

বিহু মূলতঃ কৃষিজীৱি ৰাইজৰ কৃষি প্ৰধান উৎসৱ। অসমীয়া বিহু তিনিটা-ব'হাগ বা ৰঙালী বিহু, মাঘ বা ভোগালী বিহু আৰু কাতি বা কঙালী বিহু। অসমীয়া জাতীয় উৎসৱ বিহুক সমাহৰণ উৎসৱ বুলিব পাৰি। চ'ত আৰু ব'হাগৰ মহা বিয়ুৰ সংক্ৰান্তিত ৰঙালী বিহু আৰম্ভ হয়, আহিন আৰু কাতিৰ সংক্ৰান্তিত দিনা কাতি বিহু বা কঙালী বিহু পালন কৰা হয় আৰু পৌষ-সংক্ৰান্তিত মাঘ বিহু বা ভোগালী বিহু পালন কৰা হয়। অসমত বসবাস কৰা বহুতো মঙ্গোলীয় নৃ-গোষ্ঠীৰ জনজাতিয়ে

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ, লক্ষীমপুৰ বাণিজ্য মহাবিদ্যালয়

বিহু উৎসৱ পালন কৰে। বড়ো-কছাৰীসকলৰ বৈশাণ্ড বা ব'হাগ বিহুৰ লগত অসমীয়া ব'হাগ বিহুৰ বহু সাদৃশ্য আছে। তেখেতসকলেও চ'ত-বহাগৰ দোমাহীৰপৰা সাত দিনলৈ হৈ বৈশাণ্ড উৎসৱ পালন কৰে। এই আলোচনা পত্ৰ যোগেদি অসমীয়া বিহু,বিসু আৰু বড়োসকলৰ বৈশাণ্ডৰ বিষয়ে বিশেষজ্ঞসকলৰ মতামত দাঙি ধৰি অসমীয়া বিহু যে সমাহৰণ উৎসৱ সেই কথা বিশ্লেষণ কৰিবলৈ চেষ্টা কৰা হৈছে।

বীজ শব্দঃ বিহু, বৈশাণ্ড, সংস্কৃতি, সমন্বয়, সমাহৰণ।

অধ্যয়নৰ পদ্ধতি :

নিজা পৰ্য্যবেক্ষণ আৰু বিশ্লেষণাত্মক পদ্ধতি অৱলম্বন কৰি এই গৱেষণা পত্ৰখনি যুগুত কৰা হৈছে।

অধ্যয়নৰ উদ্দেশ্য :

অসমীয়া কৃষিজীৱি ৰাইজৰ প্ৰধান উৎসৱ বিহু আৰু জনজাতীয় সকলে পালন কৰা বিহু উৎসৱ (বিসু আৰু বৈশাণ্ড ইত্যাদি)ৰ সাদৃশ্য দেখুৱাবলৈ প্ৰয়াস কৰা হৈছে। তদুপৰি অসমীয়া বিহু সংস্কৃতি যে সমন্বয়ৰ প্ৰতীক আৰু সমাহৰণ উৎসৱ তথা বিভিন্ন জাতি জনগোষ্ঠীৰ মিলনৰ ফলত সমৃদ্ধ হৈছে এই বিষয়টোকে আলোচনা পত্ৰখনত আলোকপাত কৰা হৈছে।

বিষয় বিশ্লেষণ :

অসমীয়া ভাষা তথা উত্তৰ পূৰ্বাঞ্চলৰ ভাষাৰ ক্ষেত্ৰত যেনেকৈ সমাহৰণ প্ৰক্ৰিয়া সুস্পষ্ট ভাবে দেখা যায় ঠিক তেনেদৰে সংস্কৃতিৰ ক্ষেত্ৰতো এই প্ৰক্ৰিয়াৰ নিদৰ্শন অধিক ভাৱে দেখা যায়। বিহু এই ক্ষেত্ৰত ব্যতিক্ৰম নহয়। 'বিহু' শব্দৰ উৎপত্তি সম্পৰ্কে ভিন্ন জনে ভিন্ন মতামত প্ৰকাশ কৰিছে। কলাগুৰু বিষ্ণু প্ৰসাদ ৰাভাদেৱে 'বিহু' সম্পৰ্কে আলোচনা আগবঢ়াই কৈছে যে —“অসমত অসমীয়া সকলে আৰু অসমীয়া খেতিয়ক সকলে বছৰৰ বাৰটা সংক্ৰান্তিৰ দিনা হাল-খতি কৰি আৰু উপবাসে থাকি সূৰ্য্যদেৱৰ এনে সংক্ৰমণৰ প্ৰতি সন্মান জনাই থাকে। বাৰটা সংক্ৰান্তিৰ ভিতৰত তিনিটা সংক্ৰান্তি অসমীয়াই বেছিকৈ বিশেষ গুৰুত্ব দিয়ে। এই তিনিটা সংক্ৰান্তি হৈছে বহাগ বিহুত ৰঙালী বিহু, কাতি বিহুত কঙালী বিহু আৰু মাঘৰ বিহুত ভোগালী বিহু। এই তিনিটা বিহু অসমীয়াই জাতীয় উৎসৱ হিচাপে পালন কৰি আহিছে।” এই বিহু প্ৰসংগতে তেখেতে আকৌ কৈছে যে — “হিন্দু আৰ্য্যৰ জ্যোতিৰ শাস্ত্ৰ সূৰ্য্য সিদ্ধান্ত মতে অভিহিত এই বিষ্ণু-সংক্ৰান্তিৰ বিষ্ণু শব্দৰ পৰা “বিহুৰ” “বিহু” হৈছে বুলি কিছুমান পণ্ডিতে মত প্ৰকাশ কৰে। কাৰ্তিক সংক্ৰান্তিকো কাতি বিহু আৰু পৌষ-সংক্ৰান্তিকো মাঘ বিহু বুলি অসমীয়াই কয়। যদি বিষ্ণু-সংক্ৰান্তিৰ গৰ্ভৰ পৰা অসমীয়া বিহু শব্দৰ উদ্ঘাত হৈছে, তেন্তে কাৰ্তিক আৰু পৌষ-সংক্ৰান্তি- য'ত বিষ্ণু-সংক্ৰান্তিৰ কোনো ছাঁ নপৰে, এই দুই সংক্ৰান্তি কেনেকৈ বিহু হ'ল, ই গৱেষণাৰ বিষয়। গতিকে বিষ্ণু-সংক্ৰান্তিৰ

বিশ্বৰন শব্দৰ পৰা বিহুৰ জন্ম ভ্ৰম-সংক্ৰান্ত যেন লাগে।”^২

লোক সংস্কৃতিৰ গৱেষক নবীনচন্দ্ৰ শৰ্মাই বিভিন্নজন পণ্ডিতৰ মতামত আলোচনা কৰি লিখিছে যে — “অসমীয়া সংস্কৃতি আৰু সভ্যতা, ভাৰতীয় সংস্কৃতি আৰু সভ্যতাৰ ক্ষুদ্ৰ সংস্কৰণ (epitom)। অসমীয়া সংস্কৃতিৰ অন্যতম প্ৰধান অংগ বিহু উৎসৱৰ জন্ম, বিকাশ আৰু অগ্ৰগতিত বিভিন্ন ভাষাগোষ্ঠীৰ সাংস্কৃতিক প্ৰভাৱ অস্বীকাৰ কৰাৰ উপায় নাই। এইখিনিতে বিহু শব্দটোৰ উৎপত্তি সম্পৰ্কে আলোচনা কৰাটো বোধ কৰোঁ অপ্রাসংগিক নহ’ব। সংস্কৃত ‘বিষুবৎ’ শব্দৰ পৰা বিহু শব্দটো ওলাইছে। চিটাগঙ অঞ্চলটো ‘বিষু’ উৎসৱৰ প্ৰচলন আছে। আৰাকান আৰু চিটাগঙত বাস কৰা চাকমা বিলাকৰ প্ৰধান উৎসৱ ‘বিষো’। দক্ষিণ ভাৰতৰ নায়াৰ সকলৰ মাজত প্ৰচলিত নৱ-বৰ্ষৰ উৎসৱটোও ‘বিষু’ ৰূপে পৰিচিত...। বিহু উৎসৱত বিভিন্ন সংস্কৃতি আঁহ সোমাই পৰিছে। উদাহৰণ স্বৰূপে মাঘ বিহুত সচৰাচৰ ব্যৱহৃত ‘মেজি’ শব্দ আহিছে সংস্কৃত ‘মেধ্য’ শব্দৰ পৰা। তেনেদৰে নামনি অসমত প্ৰচলিত ‘ভেলাঘৰ’ পদটো আহিছে সংস্কৃত ‘মেঘ-গৃহ’ৰ পৰা। মাঘবিহুত ম’হ-যুঁজ প্ৰথা দ্ৰাবিড়ীয় সংস্কৃতিৰ পৰা আহিছে। পণ্ডিত সকলৰ মতে অসমৰ মেজি পোৰা ৰীতিত আৰ্য্য সকলৰ অগ্নি-পূজাৰ ইংগিত থাকিব পাৰে। ইউৰোপতো এনে ধৰণৰ অগ্নি-উৎসৱ প্ৰবাহমান। সেইদৰে বিহু-উৎসৱৰ বিভিন্ন ৰীতি-নীতিত অষ্ট্ৰিক আৰু মংগোলীয় সংস্কৃতিৰ উপাদান নিহিত হৈ থকা দেখা পোৱা যায়।”^৩ এনেদৰে অসমীয়া বিহুলৈ নানান ধৰনৰ সাংস্কৃতিক উপাদান আহি বিহুক সমৃদ্ধ কৰিছে।

আমি ইতিমধ্যে আলোচনা কৰিছো যে অসমৰ বিহু তিনিটা। তাৰ ভিতৰত ৰঙালী বিহু অসমৰ মানুহৰ অতি মৰমৰ অতি চেনেহৰ অতি সপোন য’ত দেখা পোৱা যায় পৰ্বত-ভৈয়ামৰ একতা, জাতি-জনগোষ্ঠীৰ মিলন, ভালপোৱা, অনৈক্যৰ মাজত ঐক্য। এই বিহু উৎসৱটোক অসমৰ বিভিন্ন জনগোষ্ঠীয়ে বেলেগ বেলেগ নাম দি উদ্‌যাপন কৰে। উদাহৰণ স্বৰূপে ক’ব পাৰি অসমৰ বিহুক টাই জনগোষ্ঠীয়ে ‘বৈহু’ বড়োৱে ‘বৈশাণ্ড’, দেউৰীয়ে ‘বিচু’, মিচিঙে ‘বিউ’ বোলে। চ’তৰ সংক্ৰান্তিৰ দিনাৰে পৰা ব’হাগ মাহৰ ছয় তাৰিখলৈকে সাতবিহু পালন কৰা হয়। যেনে- গৰু বিহু, মানুহ বিহু, হাত বিহু, চেনেহী বিহু, মাইকী বিহু, ৰঙালী বিহু আৰু চেৰা বিহু। অসমৰ জাতীয় উৎসৱ বিহুৰ বিষয়ে আলোচনা কৰি লোকেশ্বৰ গগৈয়ে ব’হাগ বিহুৰ বৰ্ণনা এনেদৰে দিছে — “অসমৰ কৃষি জীৱিসকলৰ বিহু তিনিটা - ৰঙালী বিহু, কঙালী বিহু আৰু ভোগালী বিহু। ইয়াৰ ভিতৰত ৰঙালী বিহুটোৱেই মূল বিহু বুলি ক’ব পাৰি, যিটো বিহুক চ’ত বিহু, ৰাতি বিহু, গৰু বিহু, মানুহ বিহু, কুটুম্ব বিহু, হাট বিহু আৰু চেৰা বিহু- এই সাত বিহু নামে ভগাব পাৰি। ... মৰাণ সকলে সাত বিহুক এনেদৰেই ভগাইছে- উৰুকা (জননী বিহু), গৰু বিহু (ৰচকী বিহু), মানুহ বিহু(হাঁচতি বিহু), কুটুম্ব বিহু (ৰাঙালী বিহু), পৰলী বিহু (জী-জোঁৰাই ঘূৰি যোৱা দিনা), খহলী বিহু (দেওবাৰৰ দিনা), সেউতী-মালতী বিহু (বিহু উৰুৱা দিনা)”^৪। এনেদৰে বিহুলৈ জনগোষ্ঠীয় উপাদান সমূহ আহিছে।

অসমত চ'ত আৰু ব'হাগৰ সংক্ৰান্তিৰ দিনা 'গৰু বিহু' পালন কৰা হয়। গৰুক মাহ-হালধিৰে নোৱাই-ধুৱাই গো-সেৱা কৰা হয়। দ্বিতীয় দিনা মানুহ বিহু পালন কৰা হয়, বাতি ছুচৰি গায়। নানান ধৰণৰ খেলা যেনে — ঢোপ খেলা, মাল যুঁজ, কড়ি পাশা খেলা হৈছে বিহুৰ অংগ। ইয়াৰ পিছত গোসাঁই বিহু পালন কৰা হয়। ইয়াৰ লগতে নামঘৰত নামকীৰ্তন ইত্যাদিও পতা হয়। অঞ্চলভেদে ভিন্ন ধৰনৰ নিয়মো পালন কৰা হয়।

ঠিক সেইদৰে আহিন- কাতিৰ সংক্ৰান্তিৰ দিনা কাতি বিহু পালন কৰা হয়। ই মূলতঃ কৃষি বা শস্য উৎসৱ। এই বিহুত খেতি-বাতিৰ মঙ্গলৰ বাবে বিভিন্ন নিয়ম পালন কৰা হয়। তুলসীৰ তলত, পথাৰত, ভঁৰালত বন্তি জ্বলোৱা হয়। ইয়াতো ঠাইভেদে নিয়মৰ ব্যতিক্ৰম আছে।

মাঘ বিহু হৈছে ভোগালী উৎসৱ, খেতি চপোৱাৰ আনন্দ উৎসৱ। নানাধৰণৰ পিঠা, জলপান খোৱা হয়। মেজি, জ্বলোৱা হয়। মেজি, মেজি ঘৰত (ভেলাঘৰ) জুই সংযোগ কৰি তামোল পান, ন-ধানৰ চাউল, মাহ, তিল, পিঠা ইত্যাদি উচৰ্গা কৰা হয় বাবেই ই হৈছে অগ্নি তুষ্টিৰ অনুষ্ঠান। সমালোচকসকলে এই অগ্নি-তুষ্টিৰ অনুষ্ঠানটি, বৈদিক যুগৰ শস্য উৎসৱ অগ্ৰহায়ন-ইষ্টিৰ লগত ইয়াৰ মিল দেখা পাইছে। অসমত আহিন মাহত লখিমী সৰাহ পালন কৰা হয়। আঘোণ মাহৰ পূৰ্ণিমাতে 'মহ হ হো' উৎসৱ পালন কৰা হয় আৰু গাঁৱৰ ডেকা ল'ৰাবোৰে ঘৰে ঘৰে গীত গাই মহ খেদে। এইবোৰ নিয়মো অঞ্চলভেদে বেলেগ বেলেগ হোৱা দেখা যায়।

অসমৰ বড়ো-কছাৰীসকলে ব'হাগ বিহুক 'বৈশাণ্ড' বা 'বাইছাণ্ড' বোলে। নবীন চন্দ্ৰ শৰ্মাই বৈশাণ্ড সম্পৰ্কে বিভিন্নজনৰ মতামত দাঙি ধৰি আলোচনা আগবঢ়াইছে। তেখেতৰ মতে, "বড়ো-কছাৰীসকলে মাঘৰ দোমাহীক 'দোমাসী' বোলে আৰু ব'হাগ বিহুক বোলে 'বাইছাণ্ড'। বাইছাণ্ডৰ ভাগ দুটা — (১) গৰু বিহু আৰু (২) মানুহ বিহু। ৰাভাসকলৰ বসন্ত উৎসৱ 'বায়খু'ৰ লগত বিহু উৎসৱ অনেক মিল লক্ষ্য কৰা যায়। তেওঁলোকৰ মতে 'বায়খু' শব্দৰপৰাই বিহু শব্দৰ বিকাশ ঘটিছে। যেনে- বায়খু/বায়ছ/বিহু।" এইবোৰ কথাৰ সংমিশ্ৰণৰ ফলতেই বিহুৰ সৃষ্টি হৈছে বুলি ক'ব পাৰি।

অন্য এগৰাকী নিৰ্মলপ্ৰভা বৰদলৈয়ে কৈছে যে, মঙ্গোলীয় গোষ্ঠীয়েই অসমীয়া আহাৰ, সাজ-সজ্জা, আচাৰ-অনুষ্ঠানত ব্যাপক প্ৰভাৱ পেলাইছে। বড়ো-কছাৰীসকলৰ বৈশাণ্ড বা ব'হাগ বিহুৰ লগত অসমীয়া ব'হাগ বিহুৰ আচৰিত ধৰণৰ সাদৃশ্য দেখা যায়। বড়োসকলে পালন কৰা ব'হাগ বিহু এনেধৰণৰ— চ'ত-ব'হাগৰ দোমাহীৰ দিনাৰপৰা সাতদিনলৈ পালন কৰে। "প্ৰথম দিনা গৰু বিহু আৰু দ্বিতীয় দিনা মানুহ বিহু। গৰু বিহুৰ দিনা গৰুক নৈ বা পুখুৰীলৈ গৈ শিং আৰু খুৰাত সৰিয়হৰ তেল দি লাও-বেঙেনা খা, পালে পালে, বছৰে বছৰে বাঢ়ি যা, মাৰৰ প্ৰতিশোধ, বাপেৰৰ প্ৰতিশোধ লৈ তহঁত হ'বি বৰ গৰু" বুলি গৰুক গা-ধুৱাই নতুন পঘা দি কৃষিৰ প্ৰথম খোজ পেলোৱাৰ নিয়ম অসমীয়া সমাজৰ সৈতে ছবছ একে।" বৰদলৈয়ে বিহুৰ আলোচনা প্ৰসংগত বহুতো সাদৃশ্যৰ

কথা উল্লেখ কৰিছে। অসমীয়া “বিহু-নাচত ব্যৱহাৰ হোৱা টকা (বড়োসকলে ব্যৱহাৰ কৰা একে ধৰণৰ বাদ্যক ‘থৰকা’ বোলা হয়), গগনা (গাৰো লেপটাং, কছাৰী সকলে গংগনা বোলে), ঢোল (পৰ্বত-ভৈয়ামৰ জনজাতি প্ৰায়বোৰৰ মাজত প্ৰচলিত), পেঁপাৰ (মিচিং পেম্পা) ব্যৱহাৰলৈ চালে বিহু জনজাতীয় ঋতু উৎসৱৰ সমন্বয় বুলি প্ৰতীয়মান নহৈ নাথাকে।”^{১৭} ঠিক সেইদৰে বিহু শব্দটিও বড়ো বৈশাণ্ড বা বছেঁগুৰে অথবা বৈহাণ্ড (বিহাণ্ড) ৰ পৰাই আহিব পাৰে। বি-হৌ বড়ো ভাষাত যি খোজা আৰু দিয়া বুজাই - এইদৰেও ‘বিহু’ শব্দটি আহিব পাৰে বুলি ক’ব পাৰি। ঠিক তেনেদৰে অসমত বসবাস কৰা মিচিং, লালুং, ৰাভা, কছাৰী, দেউৰী সকলেও তেখেত সকলৰ নিজা নিজা পৰম্পৰাৰে বিহু (বিসু) পালন কৰে। অন্য এটি জনপ্ৰিয় অনুষ্ঠান ‘হুঁচৰি’ আৰু ‘ভোজভাত’ খোৱাৰ পৰম্পৰাও জনগোষ্ঠী সমূহৰ মাজত প্ৰচলন হৈ থকা দেখা যায়। এনেদৰে চালে দেখা যায় যে, অসমৰ বাহিৰে অন্য ক’তো ব্যৱহাৰ নোহোৱা ‘বিহু’ শব্দটো আৰু উৎসৱটো নিশ্চয় সমাহৰণৰ ফলতেই সৃষ্টি হৈছে।

উপসংহাৰ :

ওপৰৰ আলোচনাটিত আমি বড়ো জনগোষ্ঠীৰ বৈশাণ্ড আৰু অন্যান্য জনগোষ্ঠীয়ে পালন কৰা বিহুৰ এটি বিশ্লেষণ আগবঢ়ালো। আমি দেখা পালোঁ যে, অসমৰ বিহু উৎসৱটিত নানান ধৰণৰ জাতি উপজাতিৰ নানা সংস্কৃতিৰ, আচাৰ ব্যৱহাৰ, ৰীতি-নীতি বিশ্বাস-সংস্কাৰবদাৰা সমন্বয় ঘটি হৈ সাধন হৈছে। ৰাভাসকলৰ ‘বৈখু’ (অৰ্থ বসুমতী), টাংছা উৎসৱৰ গীত ‘বিহৌটি গীত’, মিৰি, লালুং, ৰাভা, দেউৰীসকলৰ ‘বিসু’ আৰু অসমীয়া ‘বিহু’ আৰু ‘হুঁচৰি’ৰ মাজত বিশেষ একো পাৰ্থক্য নাই। এই সকলো দিশ বিশ্লেষণ কৰি আমি নিশ্চয় সিদ্ধান্তলৈ আহিব পাৰোঁ যে, বিহু হৈছে অসমত আদিম যুগৰপৰাই বসবাস কৰা বিভিন্ন জনজাতি গোষ্ঠীৰ সমন্বয়ৰ প্ৰতীক, সমাহৰণ উৎসৱ। বিহু অসমীয়া সংস্কৃতি আৰু সম্প্ৰীতিৰ প্ৰতীক।

প্ৰসঙ্গসূত্ৰ :

দাস, যোগেশ (মুখ্য সম্পা.) : **বিষ্ণু প্ৰসাদ ৰাভা ৰচনা সম্ভাৰ** (প্ৰথম খণ্ড), দ্বিতীয় মুদ্ৰণ, জ্যোতি প্ৰকাশন বড়া, সৰ্বেশ্বৰ (সম্পা.) ২০০৮, পৃ. ১১৯

দাস, যোগেশ (মুখ্য সম্পা.) বড়া, সৰ্বেশ্বৰ (সম্পা.) ২০০৮, উল্লিখিত গ্ৰন্থ, পৃ. ১১৮

শৰ্মা, নবীন চন্দ্ৰ : **অসমীয়া লোক-সংস্কৃতিৰ আভাস**, পঞ্চম প্ৰকাশ, বাণী প্ৰকাশ, গুৱাহাটী, ২০১১, পৃ. ২৬৮,

গগৈ, লোকেশ্বৰ : **অসমৰ লোক-সংস্কৃতি**, প্ৰথম প্ৰকাশ, ক্ৰান্তি কাল প্ৰকাশন, ২০১১, পৃ. ৪০৮

শৰ্মা, নবীনচন্দ্ৰ : উল্লিখিত গ্ৰন্থ, পৃ. ২৬৮

বৰদলৈ, নিৰ্মল প্ৰভা : **অসমৰ লোক সংস্কৃতি**, প্ৰথম সংস্কৰণ, বীণা লাইব্ৰেৰী,

গুৱাহাটী, ২০১১, পৃ. ১২৯

বৰদলৈ, নিৰ্মল প্ৰভা ঃউল্লিখিত গ্ৰন্থ, পৃ. ১৩০

গ্ৰন্থপঞ্জী :

দাস, যোগেশ (মুখ্য সম্পাদা) ঃ বিষ্ণু ৰাভা ৰচনা সন্তাৰ (প্ৰথমখণ্ড), ৰাভা ৰচনাৱলী প্ৰকাশন
সঙ্ঘ, তেজপুৰ,

বড়া, সৰ্বেশ্বৰ (সম্পাদা) জ্যোতি প্ৰকাশন, পাণবজাৰ গুৱাহাটী-১, দ্বিতীয় মুদ্ৰণ, মাৰ্চ, ২০০৮.

শৰ্মা, নবীন চন্দ্ৰ ঃ অসমীয়া লোক-সংস্কৃতিৰ আভাস, বাণী প্ৰকাশ প্ৰাইভেট
লিমিটেড, গুৱাহাটী, পঞ্চম প্ৰকাশ, ২০১১

গগৈ, লোকেশ্বৰ ঃ অসমৰ লোক সংস্কৃতি-২, ত্ৰান্তি কাল প্ৰকাশন, নগাঁও, প্ৰথম
প্ৰকাশ, ২০১১

বৰদলৈ, নিৰ্মল প্ৰভা ঃ অসমৰ লোক সংস্কৃতি, বীণা লাইব্ৰেৰী, গুৱাহাটী, পুনৰ মুদ্ৰণ,
২০১১

সহায়ক গ্ৰন্থ পঞ্জী:

গগৈ, লীলা ঃ অসমৰ সংস্কৃতি, বীণা লাইব্ৰেৰী, গুৱাহাটী, তৃতীয়
সংস্কৰণ, ১৯৯০

বৰুৱা, বিৰিঞ্চি কুমাৰ ঃ অসমৰ লোক-সংস্কৃতি, বীণা লাইব্ৰেৰী, গুৱাহাটী, একাদশ
সংস্কৰণ, ২০১২

‘মিৰি জীৱৰী’ উপন্যাসত মিচিং সমাজ জীৱনৰ প্ৰতিচ্ছবি : এক আলোচনা

ড° বিভা দত্ত

সংক্ষিপ্তসাৰ :

অসমত বসবাস কৰা বিভিন্ন জাতি-জনগোষ্ঠীসমূহৰ ভিতৰত মিচিং সকল অন্যতম। প্ৰত্যেক সংস্কৃতি জীয়াই ৰাখে সেই জাতিৰ সাহিত্যৰ সমলসমূহে। ‘উপন্যাস’ সাহিত্যৰ অন্যতম এটি অংগ। ইয়াৰ মাজেৰে উপন্যাসিকে সমাজ জীৱনৰ বুৰঞ্জী প্ৰতিফলিত কৰিবলৈ সক্ষম হয়। জনজাতিসকলৰ মাজত তেনে বহু সমল বৰ্তমান দৃষ্টিগোচৰ হয়। অসমীয়া উপন্যাসিক ৰজনীকান্ত বৰদলৈয়ে তেখেতৰ সৃষ্টিৰাজিৰ প্ৰথম পদক্ষেপতে তেনে এক সমাজ জীৱনক বিচাৰি পাইছিল। তেখেত কৰ্মসূত্ৰে বিভিন্ন সমাজ সংস্কৃতিৰ লগত সম্পৰ্কীত। সেয়ে তেওঁৰ প্ৰথম উপন্যাস ‘মিৰি জীৱৰী’ত প্ৰাণ পাই উঠিল মিচিং জনজাতিসকলৰ জীৱন ছবি। উপন্যাসখন সংক্ষিপ্ত কলেৱৰৰ হ’লেও তাত অন্তৰ্ভুক্ত উপাদানসমূহে উন্নত শিল্পকৰ্মৰ চানেকি দিবলৈ সক্ষম হৈছে বুলিয়ে ক’ব পাৰি। জনজাতিসকল একুৰীয়া আৰু সৰলমনাৰূপে সৰ্বজন পৰিচিত। মিচিং সকলৰ মাজত পৰম্পৰাভাৱে চলি অহা উৎপত্তি আৰু প্ৰবজন সম্পৰ্কীয় পুৰাণ কথা, জনশ্ৰুতিগত কথা, সাধু কথা, গীত-পদ, নৃত্য-নাচ আদিৰ বৰ্ণনাৰ সুন্দৰ প্ৰকাশ ঘটিছে মিৰি জীৱৰী বুকুত। তদুপৰি ভৈয়ামৰ মিচিং আৰু পাহাৰীয়া গাছি মিৰিৰ বৰ্ণনাই উপন্যাসখনক অনন্য ৰূপ প্ৰদান কৰিলে। মিচিং সমাজত প্ৰচলিত কৃষ্টি-সংস্কৃতি, আচাৰ-ৰীতি, ধৰ্মীয় পৰম্পৰাৰ লগতে সৰল শব্দ যোজনাই উপন্যাসখনক বিশেষ মৰ্যদা প্ৰদান কৰা দেখা যায়।

সহকাৰী অধ্যাপিকা, লক্ষীমপুৰ বাণিজ্য মহাবিদ্যালয়

০.০ অৱতৰণিকা :

অসমীয়া উপন্যাস সাহিত্যৰ এটি চিৰ পৰিচিত নাম ৰজনীকান্ত বৰদলৈ। তেখেত উপন্যাস সশ্ৰীক ৰূপে স্বীকৃত। বেজবৰুৱা আৰু গোহাঁই বৰুৱাই পাতনি মেলা উপন্যাস সাহিত্যক ৰজনীকান্ত বৰদলৈয়ে এক অনন্য ৰূপ প্ৰদান কৰে। তেওঁৰ প্ৰথমখন উপন্যাস ‘মিৰি জীয়ৰী’ ত প্ৰাণ পাই উঠে মিচিং জনজাতিসকলৰ এক নিখুঁত সমাজ জীৱন। তেখেতৰ আন কেইখন উপন্যাস হ’ল — ‘মনোমতী’, ‘দন্দুৱাদ্ৰোহ’, ‘নিৰ্মল ভকত’, ‘ৰাধা-ৰুক্মিণীৰ ৰণ’, ‘ৰঙ্গিলী’, ‘তাম্ৰেশ্বৰী মন্দিৰ’, ‘বহুদৈ লিগিৰী’ আৰু ‘থাম্বা-থোইবীৰ সাধু’। ৰজনীকান্ত বৰদলৈৰ উপন্যাস সম্পৰ্কত মহেশ্বৰ নেওগৰ ব্যাখ্যা হ’ল — “অসমীয়া উপন্যাসক আৰু অসমীয়া বুৰঞ্জীমূলক উপন্যাসক প্ৰতিষ্ঠা দিয়ে ৰজনীকান্ত বৰদলৈয়ে। ঐতিহাসিক পটভূমিত আমাৰ সমাজখনক বুজিবৰ চেষ্টাই হ’ল বৰদলৈৰ উপন্যাসৰ ঘাই তাৎপৰ্য। আজিৰ জীৱনটো উপন্যাসৰ বাবে নিৰস বুলি বৰদলৈয়ে অতীতলৈ পলায়ন কৰাৰ সাম্ৰাজ্য পোৱা নাযায়। বৰং ৱাল্টাৰ স্কটৰ প্ৰভাৱ, অসমীয়া বুৰঞ্জীৰ ঘটনাবল্ল অধ্যায়ৰ আকৰ্ষণ আৰু সেই অধ্যায়ৰ লগত বৰদলৈৰ বংশগত কাৰুণ্য মিশ্ৰিত স্মৃতিৰ সম্পৰ্কইহে তেওঁক বুৰঞ্জীমূলক উপন্যাসিক কৰিছে। উপন্যাস কেইখনৰ সমাজতাত্ত্বিক দৃষ্টিও বৰ্তমান।”

‘মিৰি জীয়ৰী’ উপন্যাসত প্ৰতিফলিত হৈছে সৰলমনা মিচিং জনজাতিসকলৰ মনোজগত। উপন্যাসৰ কাহিনী আৰু চৰিত্ৰই সহজ-সৰল তথা কৃত্ৰিমতাৰ পৰশ নপৰা এখন গাঁৱৰ প্ৰতিচ্ছবিৰ মাজেৰে সমগ্ৰ মিচিং জনজাতিৰ জীৱন ছবি উদঙাবলৈ সক্ষম হৈছে। অসমীয়া সাহিত্যৰ স্নানামধ্য ব্যক্তি সত্যেন্দ্ৰ নাথ শৰ্মাই ৰজনীকান্ত বৰদলৈৰ ‘মিৰি জীয়ৰী’ ৰ বিষয়ে এনেদৰে কৈছে — “..... ‘মিৰি জীয়ৰী’ সোৱণশিৰি বালিৰ পৰা বুটলি অনা এচপৰা কেঁচা সোণ, এই উপন্যাসৰ অন্যতম চৰিত্ৰ ডালিমী বেজবৰুৱাৰ ডালিমীৰ সগোত্ৰী।”

০.১ অধ্যয়নৰ উদ্দেশ্য আৰু গুৰুত্ব :

বৰ্তমান অসমীয়া সাহিত্য জগতত উপন্যাস সাহিত্যৰ ভূমিকা উল্লেখনীয়। তদুপৰি জনজাতীয় জীৱনক লৈ ৰচনা কৰা উপন্যাসে সাহিত্য জগতখনত পৃথক মৰ্যদা আৰোপ কৰিছে। ৰজনীকান্ত বৰদলৈ ‘মিৰি জীয়ৰী’ উপন্যাসত মিচিং সমাজ জীৱনৰ প্ৰতিচ্ছবি শীৰ্ষক আলোচনা পত্ৰখনৰ উদ্দেশ্য —

(ক) অসমীয়া উপন্যাসত জনজাতীয় জীৱনক লৈ কেনেধৰণৰ ছবি অংকণ কৰাৰ প্ৰয়াস কৰিছে তাৰ বিশ্লেষণ অৱগত কৰা।

(খ) জনজাতীয় অৰ্থাৎ মিচিং সমাজখনৰ আদৰ্শ আৰু সমাজ ব্যৱস্থা কেনেদৰে প্ৰকাশ ঘটিছে তাৰ বিশ্লেষণ আগবঢ়োৱা।

(গ) ‘মিৰি জীয়ৰী’ য়ে অসমীয়া উপন্যাস সাহিত্যত লাভ কৰা স্থান নিৰূপন কৰা।

উপন্যাস সাহিত্য সমৃদ্ধিশালী কৰা অসমীয়া জাতি জনগোষ্ঠীৰ বিশেষকৈ মিচিং সমাজ জীৱনক উপন্যাসৰ পাতত কেনেদৰে বৰ্ণিত কৰা হৈছে, সেই সম্পৰ্কে অধ্যয়ন কৰাই আলোচনা পত্ৰৰ প্ৰধান গুৰুত্ব।

০.২ অধ্যয়নৰ পৰিসৰ :

জনজাতীয় সমাজত প্ৰচলিত ৰীতি-নীতি, পৰম্পৰা, উৎসৱ-অনুষ্ঠানসমূহৰ বিষয়ে আলোচনা কৰাৰ যত্ন কৰা হৈছে। এই ক্ষেত্ৰত ‘মিৰি জীয়ৰী’ উপন্যাসক সাৰথি হিচাপে লৈ বিষয়বস্তুৰ আংশিক অৱলোকনেৰে আলোচনা কৰাৰ যত্ন কৰা হৈছে।

০.৩ অধ্যয়নৰ পদ্ধতি :

ৰজনীকান্ত বৰদলৈৰ উপন্যাস সম্পৰ্কে ভালেসংখ্যক আলোচনা ইতিপূৰ্বে পোৱা গৈছে। তেখেতৰ উপন্যাস সম্পৰ্কে বিশ্ববিদ্যালয়ৰ গ্ৰন্থাগাৰত গৱেষণা গ্ৰন্থও আছে। পুথিগত অধ্যয়নৰ আলমত বিশ্লেষণাত্মক পদ্ধতিৰ অৱলম্বনত পত্ৰখনি আলোচনা কৰিবলৈ যত্ন কৰা হৈছে।

১.০ বিষয়বস্তুৰ বিশ্লেষণ :

১.০১ ‘মিৰি জীয়ৰী’ হ’ল এখন সামাজিক উপন্যাস। উপন্যাসৰ পটভূমি হ’ল লক্ষীমপুৰ জিলাৰ সোৱণশিৰীৰ দাঁতিত বাস কৰা মিচিং সকলৰ জীৱনৰ প্ৰতিচ্ছবি। সোৱণশিৰীৰ দাঁতিত থকা এখন গাঁৱৰ এজন মিৰি ডেকা আৰু এগৰাকী গাভৰুৰ প্ৰণয়ৰ মাজেৰে উপন্যাসৰ কাহিনীয়ে পাতনি মেলা দেখা যায়। মিৰি ডেকা জংকি আৰু গাভৰু পাণেইৰ বাল্যকালৰ খেল-ধেমালিয়ে শেষত প্ৰণয়ত পৰিণত হয়। সেই প্ৰণয়ে দুয়োৰে জীৱনলৈ নমাই আনে কাল অমানিশা। পিতৃ-মাতৃয়ে গামৰ ল’ৰা কুমুদলৈ পাণেইক বিয়া দিয়াৰ বাবে কথা পাতে। কিন্তু মিৰি জীয়ৰী পাণেইৰ মন অচল-অটল। তাই সোৱণশিৰীৰ বালিত কাচিং-কাটানক সাক্ষী কৰি জংকিকে পাবলৈ সংকল্প কৰিলে আৰু সেই কথাৰ কেতিয়াও লৰচৰ নকৰে। ইফালে কুমুদৰ ঘৰতেই জংকি আশ্ৰিত। শেষত পাণেইৰ বাবে দুয়োৰে মাজত দ্বন্দ্ব হৈ জংকি ঘূণাসুতি গাঁৱলৈ গুছি যায়। সেই সময়তে কুমুদ জোঁৱাই খাটিবলৈ আহিল যদিও কোনোপধ্যেই পাণেইৰ মন জয় কৰিব নোৱাৰিলে। এদিন ছেগ বুজি পাণেই জংকিৰ লগত গুছি যায়। কিছুদিন হাবিৰ মাজত পলাই থকাৰ পাছত দুয়োকে ধৰা পেলাই কুমুদৰ নেতৃত্বত যোৱা এটা দলে। পাণেইক পুনৰ নিজৰ ঘৰলৈঘূৰাই আনে আৰু জংকি ঘূণাসুতিৰ মাহীয়েকৰ ঘৰলৈ যায়গৈ। কিছুদিনৰ পাছত পাণেই পুনৰ ঘৰৰ পৰা অন্তৰ্ধান হয়। জংকিয়ে পলোৱাই নিলে বুলি সন্দেহ কৰিলেও কিন্তু পাণেই এইবাৰ অকলেই পলাল। জংকি পাণেই মাক-বাপেকৰ ওচৰলৈ অহাত তাইক বিচাৰি পালে দুয়োৰে বিয়া পাতি দিয়াৰ প্ৰতিশ্ৰুতি দিয়ে। নতুন উৎসাহেৰে জংকিয়ে হাবিৰ মাজে মাজে পাণেইক বিচাৰি ঘূৰি ফুৰোতে গাছি মিৰিৰ হাতত পৰে। সিফালে পাণেইও গাছি মিৰি বন্দিনী। দুয়ো গোপনে লগ ধৰাত গাছি মিৰিয়ে দুয়োটাৰে গলত শালেৰে বিন্ধি

সোৱণশিৰীৰ পানীত উটাই দিয়ে। পাণেই জংকিৰ প্ৰণয়ৰ কাহিনীকে বৰদলৈদেৱে কল্পনাৰ বহনেৰে মিচিং সমাজৰ দলিতস্বৰূপ এক জীৱন্ত চানেকি দাঙি ধৰিবলৈ সক্ষম হোৱা দেখা যায়।

১.০২ যিকোনো সাহিত্যক মহীয়ান কৰে সেই সাহিত্যৰ লোককথা, প্ৰবাদ-বচন আদিয়ে। মিৰি জীয়ৰীৰ মাজত এনে বহুত বৈশিষ্ট্য দেখা যায়। অতিলৌকিক বৰ্ণনা, মংগল চোৱা, স্বপ্নফল, দৈৱবাণী আদিয়ে উপন্যাসখনক বহস্যবৃত্ত কৰিবলৈ সক্ষম হৈছে। উপন্যাসখনৰ আৰম্ভণিতে ‘নৰাচিগা বিহু’ উপলক্ষে মংগল চোৱা কাৰ্যত ডেকা-গাভৰুসকলে দেউধাইক প্ৰশ্ন কৰিছে এনেদৰে —

ডেকা-গাভৰু — “দিম বাৰু কওকচোন আমি সকলো ডেকা-গাভৰু ভালে থাকিম নে?”

দেওধাই — (কিছুমান পৰ ৰৈ) “ওঁ থাকিব কিন্তু এটা বেয়াও আছে।”

এনেধৰণৰ বৰ্ণনাসমূহে উপন্যাসখনত দৈৱৰ প্ৰভাৱ স্পষ্টকৈ দেখুৱাই দিছে। তদুপৰি জংকি-পাণেই গাছি মিৰিৰ হাতৰ পৰা পলাবলৈ পাং পাতোতে আৰু মৰা শ দুটা উটি আহোতে নিৰমায়ে দেখা সপোনে স্বপ্নফল বিশ্বাস অৰ্থাৎ জনজাতিসকলৰ মাজত প্ৰচলিত লোকবিশ্বাসৰ ইংগিত বহন কৰিছে। জাতি-জনজাতি সকলোৰে মাজত এক অদৃশ্য শক্তিক বিশ্বাস কৰা দেখা যায়। এনে বিশ্বাসে উপন্যাসখনত ব্যঞ্জনাৰ্থ বহন কৰিবলৈ সক্ষম হৈছে।

১.০৩ জাতীয় সাহিত্য গঢ় লয় সেই সাহিত্যৰ সংস্কৃতিৰ আধাৰত। ‘মিৰি জীয়ৰী’ উপন্যাসখনে তেনে সত্যকে বহন কৰা পৰিলক্ষিত হয়। উপন্যাসখনৰ দ্বিতীয় অধ্যায়ত বিহুৰ সুন্দৰ বৰ্ণনা পোৱা যায়। “আজি বৰ বিহুৰ দিন। জাকে-জাকে বিহু গোৱা মিৰি আহি লক্ষীমপুৰ ভৰিল। বাটে-পথে ঢোল-ডগৰ লৈ ফুৰা মিৰি ডেকা-গাভৰুৰে অনাই-বনাই ফুৰিছে। ভাল মানুহবিলাকৰ ঘৰে ঘৰে দুই এজাককৈ মিৰিয়ে বিহু পাতিছে, আৰু টকা, আধলি, বাবু বিলাকৰ ঘৰৰ পৰা আদায় কৰিবলৈ আৰম্ভ কৰিছে।” ডেকা-গাভৰু মিলি নদীপৰীয়া মিচিংসকলক চহৰাঞ্চললৈ আহি ঘৰে ঘৰে বিহু মৰাৰ ছবি উপন্যাসৰ আৰম্ভণিতে বৰ্ণিত হৈছে। এই বিহুগীত বিলাকত অসমীয়া বিহুগীতৰ চানেকি পোৱা যায়।

“দেউতা ওলালে বাটচ’ৰাৰমুখলৈ
দুলীয়াই যে পাতিলে দোলা ঐ লাৱৰী
দুলীয়াই পাতিলে দোলা।
কাণতে জিলিঙিল নৰা-জাঙেপাই
গাতে গোমেচেঙৰ চোলা ঐ লাৱৰী
গাতে গোমেচেঙৰ চোলা।”

এই বৰ্ণনাসমূহৰ মাজেৰে জাতি-জনজাতিৰ মাজত এক সমন্বয়ৰ প্ৰতিচ্ছবি জিলিকি উঠা দেখা যায়। গীত বিলাকৰ মাজতে কুকুৰা কাটি দেওধাই পূজা কৰা মাংগলিক ছবি এখনো

স্পষ্ট ৰূপত পাঠকে অনুভৱ কৰিব পাৰে। দৃষ্টান্তস্বৰূপ উপন্যাসত সন্নিবিষ্ট এটি গীত হ'ল —

“নাচনী নৰিয়া পৰিল ঐ চেনেঙা
নাচনী নৰিয়া পৰিল।
নাচনীৰ অলনি কুকুৰা কাটিলো
নাচনী উটিয়ে বয়িল।”

বিহুগীতবোৰৰ লগতে ঢোল, পেপা, গগনা আদি বাদ্যসমূহৰ ব্যৱহাৰৰ সুন্দৰ বৰ্ণনা উপন্যাসৰ পাতত প্ৰতিফলিত হোৱা দেখা যায়। তাৰে একনমুনা ‘ঢোলৰ চাপৰিৰ নিজা বৈশিষ্ট্য আছে। গীতবোৰ অসমীয়া ভাষাত গালেও উচ্চাৰণ মিচিং সাজত কৰা হয় আৰু মাজে মাজে মিচিং শব্দ সংযোজন কৰা হয়।’

১.০৪ মিচিঙসকলৰ অনবদ্য এক সম্পদ হ'ল মৰংঘৰ। এই মৰংঘৰৰ বিষয়ে ‘মিৰি জীয়ৰী’ ত জীৱন্ত বৰ্ণনা আছে। উপন্যাসখনৰ তৃতীয় অধ্যায়ত সংক্ষিপ্ত ৰূপত মৰংঘৰৰ স্পষ্ট চিত্ৰ দাঙি ধৰিবলৈ উপন্যাসিক সক্ষম হৈছে বুলি ক'ব পাৰি। মিচিঙসকলৰ সমূহীয়া সকলো কৰ্ম সম্পাদনৰ স্থল হ'ল ‘মৰং ঘৰ’। ইয়াতেই মেল-মিচিং, বাদ-বিবাদ মিমাংসাৰ লগতে মাংগলিক অনুষ্ঠানসমূহৰো আয়োজন কৰা হয়। মিচিং সকলৰ পুৰোহিতক দেওধাই বা মিবু আখ্যা দিয়া হয়। পাণেই জংকিৰ প্ৰণয় উপন্যাসৰ এই অনুষ্ঠানৰ মাজেৰেই যেন অংকুৰিত হোৱাৰ উপশম ঘটিছে। সেয়েহে অনাকাঙ্ক্ষিতভাৱে দেওধাইৰ ওচৰত সেৱা লওতে পাণেই-জংকিক ওচৰা-ওচৰিকৈ আঠু লোৱাইছে। একেদৰেই ভোজভাত খাওতেও মুখামুখিকৈয়ে বহি খাবলৈ যেন দুয়োৰে ভাগ্যত মিলিল। দুয়ো দুয়োকৈ যেন মনে-প্ৰাণে বিচৰাতেই যেন এনে সম্ভৱ হৈছে তাকে দেখুৱাবলৈ উপন্যাসিক যত্নপৰ হৈছে।

১.০৫ ‘মিৰি জীয়ৰী’ উপন্যাসৰ উপন্যাসিকে প্ৰকৃত প্ৰেমে যে সমাজৰ কোনো ধৰণৰ বান্ধোন নামানে তাৰেই স্বাক্ষৰ দাঙি ধৰিছে। তাৰ লগতেই মিচিঙসকলৰ একুবীয়া স্বভাৱৰ উজ্জ্বল নিদৰ্শন স্পষ্টকৈ প্ৰকাশ ঘটাইছে পাণেইৰ পিতৃ তামেদৰ চৰিত্ৰৰ মাজেৰে। তামেদৰ একুবীয়া স্বভাৱৰ মাজেৰে উপন্যাসখনত ‘ট্ৰেজেডী’ ৰ কাৰুণ্যই গভীৰতা লাভ কৰিছে। তামেদৰ দৰে কুমুদৰ চৰিত্ৰও অলৰ-অচৰ। সি পাণেইক যিকোনো প্ৰকাৰে লাভ কৰিবলৈ দৃঢ় প্ৰতিজ্ঞ। কোনেও কাৰো অন্তৰৰ বুজ ল'বলৈ যেন অলপো যত্নপৰ নহয়। প্ৰত্যেকটো চৰিত্ৰই নিজৰ নিজৰ ভাৱত অটল। উপন্যাসখনত প্ৰকৃতিক এক জীৱন্ত চৰিত্ৰ ৰূপেই অংকন কৰিছে। কিয়নো প্ৰকৃতিৰ সকলো সম্পদৰ যিদৰে অলৰ গতি অৰ্থাৎ চন্দ্ৰ-সূৰ্য, গ্ৰহ-নক্ষত্ৰৰ গতি সলনি নোহোৱাৰ দৰে মিচিং সকলৰ একুবীয়া স্বভাৱৰ কোনো পৰিৱৰ্তন নহয়। এই স্বভাৱৰ পৰিণতিয়ে যি ৰূপেই লাভ নকৰক তালৈ তেওঁলোকৰ অলপো ভ্ৰক্ষেপ নাই। গোটেই উপন্যাসখনত এই ভাৱটোৱে বিশেষভাৱে ক্ৰিয়া কৰা দেখা যায়।

১.০৬ সোৱণশিৰিক বাদ দি ‘মিৰি জীয়াৰী’ অসম্পূৰ্ণ। প্ৰকৃতি জীয়াৰী সোৱণশিৰিয়ে যেন উপন্যাসখনৰ প্ৰাণ। উপন্যাসখনৰ আৰম্ভণি ঘটাইছে এনেদৰে — “এই অসম দেশৰ লক্ষীমপুৰ জিলাৰ সোৱণশিৰি নামেৰে এখন নৈ আছে। এই নৈখন অসমৰ উত্তৰত থকা মিৰি আৰু ডফলাৰ পৰ্বত লীলাৰ পৰা ওলাই উত্তৰ লক্ষীমপুৰৰ মাজেদি বাগৰি মাজুলীৰ খেৰকটিয়া নৈত পৰিছেগৈ।” একেদৰে সামৰণি ঘটাইছে পাণেই জংকিয়ে বিভিন্ন বাধা-বিঘিনিৰ মাজেৰে জীৱন কাল অতিবাহিত কৰাৰ পাছত মৃতদেহ দুটা সোৱণশিৰিৰ পানীত উটি অহা দৃশ্যই। উপন্যাসৰ প্ৰতিটো অধ্যায়তে সোৱণশিৰিক বাদ দি যেন একো কথাই সম্ভৱ নহয়। জনজাতিসকল নদীকেন্দ্ৰিক। মিচিঙসকলো ইয়াৰ ব্যতিক্ৰম নহয়। নদীক তেওঁলোকে মাতৃ জ্ঞান কৰে। সেয়েহে উপন্যাসখনত সোৱণশিৰিয়েও আই মাতৃৰ ভূমিকা অৱলম্বন কৰা দেখা যায়। তদুপৰি পঞ্চম অধ্যায়ৰ নামাকৰণ কৰা হৈছে ‘সোৱণশিৰিৰ নৈৰ বুকুত’। এনেদৰে পৰিসমাপ্তিও ঘটাইছে একে নামাকৰণেৰে। উপন্যাসত সোৱণশিৰিৰ বৰ্ণনা এনেদৰে কৰিছে “আইৰ ৰূপৰো সীমা নাই। কতবা বৰ বিতোপন হাবিৰ মাজেদি বাগৰিছে। কতবা গাঁৱৰ মাজেদি গৈ পাৰত থকা মানুহ বিলাকক তেওঁৰ শীতল বতাহ নাপালে জীৱন নাথাকে।” সোৱণশিৰিৰ প্ৰাকৃতিক শোভা আৰু তাৰ গতি আদিয়ে যেন ‘মিৰি জীয়াৰী’ ক এক বিশেষ ৰূপ প্ৰদান কৰিবলৈ সক্ষম হৈছে।

১.০৭ সৰল প্ৰাণা মিচিং জনজাতিসকলক বেছি উজ্জ্বল ৰূপত প্ৰকাশ ঘটাবলৈকে যেন উপন্যাসিকে পাহাৰীয়া গাছি মিৰিসকলক টানি আনিছে। জংকি, পাণেই, ডালিমী, নিৰমা চৰিত্ৰৰ বিপৰীতে ৰেবাং, কোদং, তামেং, লাইপু আদি চৰিত্ৰসমূহ। সিহঁত পশুতুল্য। সিহঁতৰ ভিতৰত দয়ামায়াহীন ব্যক্তিত্বই বিৰাজমান। প্ৰকৃতিৰ বিধবংসী ৰূপৰ দৰেই যেন সিহঁতৰ মানসিকতা। সেয়ে সিহঁতৰ ওচৰত বাৰেগামৰ আদেশ অলৰ। সামান্য কাৰণতে এখন গাঁৱৰ মানুহে আন এখন গাঁৱৰ মানুহক কাটি মাৰি নিঃশেষ কৰিব পাৰে। জংকিৰ কাতৰ অনুৰোধকো কতক্ষ কৰি দুয়োটাকে একেলগে বান্ধি পেলায়। জংকিৰ মুখত “মোৰ আজলি কনেঙক নামাৰিবি। বাৰেগাম। তাইৰ পেটত এটা সন্তান আছে।” — বোলা কৰুণ মিনতীয়েও গাচি মিৰিহঁতৰ হৃদয় স্পৰ্শ কৰাব নোৱাৰিলে। গাচি মিৰি ছবিখনেও উপন্যাসখনক পৃথক মৰ্যাদা দিবলৈ সক্ষম হৈছে।

১.০৮ উপন্যাসখনৰ কাহিনী আগবঢ়াই নিয়াত চৰিত্ৰসমূহৰ বিশেষ ভূমিকা আছে। ‘মিৰি জীয়াৰী’ ৰ প্ৰতিটো চৰিত্ৰই নিজা নিজা বৈশিষ্ট্যৰে মহীয়ান। তামেদ, কুমুদৰ কঠোৰতাৰ বিপৰীতে জংকি, তামেন্ গামৰ চৰিত্ৰই কাহিনীৰ গতি সলাইছে। একেদৰে নিৰমা, পাণেই, ৰুক্মী, ভাদৈৰ পৰিৱৰ্তে ডালিমী পৃথক মৰ্যাদাসম্পন্ন চৰিত্ৰ। ডালিমীয়ে জংকি, কুমুদৰ দৰে হৃদয় সৃষ্টি নকৰি উদাৰতাৰে সহায়ৰ হাত আগবঢ়াই পাণেইক জংকিয়ে লাভ কৰাৰ ক্ষেত্ৰত। এইখিনিতে ডালিমীৰ মহত্ব প্ৰকাশ পাইছে। কম পৰিসৰৰ হ’লেও প্ৰতিটো চৰিত্ৰই যেন নিজস্ব বৈশিষ্ট্যৰে উপন্যাসখনৰ মাদকতা বৃদ্ধি কৰিছে। মিচিং সমাজখনৰ লগতেই তেনেই কম সময়ৰ বাবে এখন অসমীয়া সমাজৰ

ছবিও দাঙি ধৰিছে পাণেই দ্বিতীয়বাৰ পলাই যোৱাৰ সময়ত। সেই সময়ত অসমীয়া ডেকাজনক কামাতুৰ ৰূপত অংকন কৰিলেও তৎমূৰ্ততে উপন্যাসিক সজাগ। গতিকে চৰিত্ৰৰ ভূমিকাক 'মিৰি জীয়ৰী' ক কোনোখিনিতে নুই কৰিব নোৱাৰি।

উপসংহাৰ :

অসমীয়া উপন্যাস সাহিত্যৰ প্ৰথম পদক্ষেপতে 'মিৰি জীয়ৰী' ৰ জন্ম হৈছিল। তদুপৰি এজন অজনজাতি ব্যক্তিৰ হাতত এখন জনজাতীয় সমাজে নিখুতভাৱে প্ৰকাশ লাভ কৰাতো বিশেষ গুৰুত্বপূৰ্ণ কথা। উপন্যাসখনৰ কলেৱৰ সংক্ষিপ্ত হ'লেও তাৰ মাজেৰেই সমগ্ৰ মিচিং সমাজখনক ধৰি ৰাখিবলৈ উপন্যাসিক সক্ষম হৈছে। তেওঁলোকৰ মাজত প্ৰচলিত ঐনিতম, চিয়াগীত, দেওধাই, কাৰ্চিং কাৰ্চাং, মৰং ঘৰ, নৰাচিগা বিহুৰ বৰ্ণনা নিখুতভাৱেই প্ৰকাশ পাইছে। ইবিলাকৰ উপৰিও মিচিং সমাজত প্ৰচলিত আচাৰ-ৰীতি, পৰম্পৰাৰ স্পষ্ট বৰ্ণনাই মিচিং জনজাতিৰ বুৰঞ্জী স্বৰূপে 'মিৰি জীয়ৰী' যুগ যুগান্তৰ সমাজ আৰু সাহিত্যৰ মাজত এক উল্লেখযোগ্য মৰ্যাদা লাভ কৰিবলৈ সক্ষম হ'ব।

পাদটিকা :

- (ক) বৰদলৈ, ৰজনীকান্ত — মিৰি জীয়ৰী, পৃষ্ঠা-৮।
 (খ) দলে, বসন্ত কুমাৰ (প্ৰবন্ধ)— মিচিং সমাজ আৰু সংস্কৃতি (সমাজ সাহিত্য সংস্কৃতি),
 পৃষ্ঠা-২৮৮।

সহায়ক গ্ৰন্থ :

- (ক) বৰদলৈ, ৰজনীকান্ত — মিৰি জীয়ৰী। সাহিত্য প্ৰকাশ-৩। পুনৰ মুদ্ৰণ, ১৯৮৮।
 (খ) গোস্বামী, মন্দিৰা— ৰজনীকান্ত বৰদলৈ : জীৱন আৰু সাহিত্য। বনলতা। ডিব্ৰুগড়।
 দ্বিতীয় প্ৰকাশ, ১৯৯৪।
 (গ) ঠাকুৰ, নগেন (সম্পা) — এশ বছৰ অসমীয়া উপন্যাস। জ্যোতি প্ৰকাশন।
 পাণবজাৰ। গুৱাহাটী- ১। দ্বিতীয় প্ৰকাশ, জুলাই ২০১২।
 (ঘ) দাস, অমলচন্দ্ৰ— অসমীয়া উপন্যাস পৰিক্ৰমা। বনলতা। গুৱাহাটী।
 প্ৰথম প্ৰকাশ, মে' ২০১২।
 (ঙ) বৰকটকী, বীৰেণ (সম্পা)— উপন্যাসিক ৰজনীকান্ত বৰদলৈ। অসম সাহিত্য সভা।
 যোৰহাট। দ্বিতীয় প্ৰকাশ, ১৯৮৮।
 (চ) বৰপূজাৰী, জিতাঞ্জলী— অসমীয়া উপন্যাসত জনজাতীয় জীৱন। চন্দ্ৰ প্ৰকাশ।
 গুৱাহাটী-১। প্ৰথম প্ৰকাশ, ১৯৯৯।
 (ছ) হাজৰিকা, পৰীক্ষিত— ৰজনীকান্ত বৰদলৈৰ উপন্যাস। লয়াৰ্ছ বুক ষ্টল।
 গুৱাহাটী-১। প্ৰথম প্ৰকাশ, ১৯৯৪।

ভূপেন হাজৰিকাৰ গীতত প্ৰতিফলিত অসমৰ ইতিহাসৰ প্ৰসংগ

মৃগালী পেগু

০.১ বিষয় পৰিচয় :

অসমীয়া গীতি-সাহিত্যৰ আধুনিক ধাৰাটোক শক্তিশালী ৰূপত সমৃদ্ধিশালী কৰা গীতিকাৰসকলৰ ভিতৰত ভূপেন হাজৰিকা হৈছে অন্যতম। বিংশ শতিকাৰ চল্লিচৰ দশকত তেওঁ গীতিকাৰ ৰূপে আত্মপ্ৰকাশ কৰে। ভূপেন হাজৰিকাই সমগ্ৰ জীৱন কালত প্ৰায় চাৰিশ গীত ৰচনা কৰিছিল। অসমীয়া সংগীতৰ পৰম্পৰাগত ধাৰাৰ পৰা আঁতৰি আহি তেওঁ নতুন বিষয়বস্তুৰ সংযোজন ঘটাই স্বকীয় শৈলীৰে গীত ৰচনা কৰি অসমীয়া সংগীতক অনন্য মাত্ৰা প্ৰদান কৰাৰ লগতে সংগীতৰ এক সুকীয়া ধাৰা সৃষ্টি কৰিবলৈ সক্ষম হয়। ভূপেন হাজৰিকাৰ গীতৰ সংকলন চাৰিখন। এই গীতি সংকলন চাৰিখন হৈছে— জিলিকাব লুইতৰে পাৰ, সংগ্ৰাম লগ্নে আজি, আগলি বাঁহৰে লাহৰি গগণা, বহিমান ব্ৰহ্মপুত্ৰ। এই চাৰিখন গীতি সংকলনৰ উপৰিও ভূপেন হাজৰিকাৰ প্ৰকাশিত-অপ্ৰকাশিত সকলোবোৰ গীত সামৰি সূৰ্য্য হাজৰিকাই ভূপেন হাজৰিকাৰ গীত সমগ্ৰ (গীতাৱলী) নামেৰে একত্ৰ সংকলন প্ৰকাশ কৰি উলিয়ায়। ভূপেন হাজৰিকাৰ গীতৰ ক্ষেত্ৰখন অতি বিশাল। তেখেতৰ গীতবোৰত ভিন্নধৰ্মী চিন্তা-চেতনা আৰু বিষয়বস্তুৰে স্থান লাভ কৰিছে। সমাজ-জীৱনৰ সুখ-দুখ, আশা-আকাংক্ষাৰ লগতে অসমৰ সমাজ-সংস্কৃতি, অৰ্থনীতি, ৰাজনীতি, ভূগোল, বুৰঞ্জী ইত্যাদি বিভিন্ন প্ৰসংগই ভূপেন হাজৰিকাৰ গীতবোৰত প্ৰতিফলন ঘটা পৰিলক্ষিত হয়। এই আলোচনা পত্ৰখনত ভূপেন হাজৰিকাৰ গীতত প্ৰতিফলিত অসমৰ বিভিন্ন সময়ৰ ঐতিহাসিক প্ৰসংগৰ বিষয়ে আলোচনা কৰিবলৈ প্ৰয়াস কৰা হৈছে।

০.২ অধ্যয়নৰ উদ্দেশ্য :

- ভূপেন হাজৰিকাৰ গীতত প্ৰতিফলিত অসমৰ ইতিহাসৰ বিভিন্ন দিশসমূহ পোহৰলৈ অনা।
- অসমৰ জাতীয় জীৱনত ভূপেন হাজৰিকাৰ গীতবোৰৰ গুৰুত্ব বিচাৰ কৰা

০.৩ অধ্যয়নৰ গুৰুত্ব :

ভূপেন হাজৰিকাৰ গীতৰ বিষয়বস্তুৱে অসমৰ সমাজ-জীৱনৰ প্ৰায়বোৰ দিশকে সামৰি লোৱা পৰিলক্ষিত হয়। অসমৰ সমাজ-সংস্কৃতি, ভূগোল, বুৰঞ্জী আদি বিভিন্ন দিশে তেখেতৰ গীতত স্থান লাভ কৰিছে। তেখেতৰ গীতত অসমৰ ইতিহাসৰ বিভিন্ন দিশসমূহ কেনেদৰে প্ৰতিফলন ঘটিছে সেই সম্পৰ্কে অধ্যয় কৰাটো গুৰুত্বপূৰ্ণ।

০.৪ অধ্যয়নৰ পদ্ধতি :

ভূপেন হাজৰিকাৰ গীতত প্ৰতিফলিত অসমৰ ইতিহাসৰ প্ৰসংগ — শীৰ্ষক বিষয়টো অধ্যয়ন কৰিবলৈ যাওঁতে মূলত বৰ্ণনাত্মক আৰু বিশ্লেষণাত্মক পদ্ধতিৰ সহায় লোৱা হৈছে।

১.০ ভূপেন হাজৰিকাৰ গীতত প্ৰতিফলিত অসমৰ ইতিহাসৰ বিভিন্ন প্ৰসংগ :

অসমৰ ঐতিহাসিক প্ৰেক্ষাপটক লৈ ভূপেন হাজৰিকাই বহুকেইটা গীত ৰচনা কৰিছিল। গীতবোৰত ইতিহাসৰ বিভিন্ন সময়ৰ প্ৰতিচ্ছবিৰ প্ৰতিফলন ঘটা দেখা যায়। অসমৰ সমসাময়িক বিভিন্ন ঘটনা, সাংস্কৃতিক ঐতিহ্য, অসমৰ জাতীয় জীৱনৰ লগত জড়িত ঐতিহাসিক চৰিত্ৰবোৰৰ লগতে ঠাইৰ নামৰ ইতিবৃত্ত আৰু সেইঠাইসমূহৰ অতীত ঐতিহ্যক তেওঁৰ গীতত জীৱন্ত ৰূপত তুলি ধৰা পৰিলক্ষিত হয়। ভূপেন হাজৰিকাৰ বিভিন্ন গীতত বৰ অসমৰ বহু ঠাইৰ ইতিবৃত্ত, ঐতিহাসিক ঘটনা, জনগোষ্ঠীয় ভাৱনা আৰু বিনন্দীয়া প্ৰকৃতিক সুন্দৰকৈ ধৰি ৰাখিছে। (ৰঞ্জাভজ্যোতি বৰা সম্পা. সোণালী সাকোঁৰ ৰূপকাৰ পৃষ্ঠা নং ১১২) ভূপেন হাজৰিকাৰ গীতত প্ৰতিফলিত অসমৰ ইতিহাসৰ বিভিন্ন দিশ সম্পৰ্কে তলত আলোচনা কৰা হ'ল—

ঐতিহাসিক চৰিত্ৰ :

অসমৰ বিভিন্ন সময়ৰ ইতিহাস প্ৰসিদ্ধ আৰু জাতীয় জীৱনৰ লগত জড়িত ব্যক্তিৰ জীৱন-আদৰ্শৰ বিষয়ে ভূপেন হাজৰিকাৰ বিভিন্ন গীতত উল্লেখ পোৱা যায়। চ্যুকাফা, ৰুদ্ৰসিংহ, লাচিত বৰফুকন, চিলাৰায়, মণিৰাম দেৱান, কুশল কোঁৱৰ, পিয়লি ফুকন ইত্যাদি চৰিত্ৰবোৰৰ কৰ্ম-আদৰ্শৰ ঐতিহ্য, ত্যাগৰ মহত্বক বিভিন্ন প্ৰসংগৰ মাজেৰে গীতত দাঙি ধৰিছে। উদাহৰণস্বৰূপে—

তোমাৰ দেশৰ লাচিত শত্ৰুক কৰি চিৰাচিৰি
পৰাধীনতা দেখি শিত কুশলৰ
বইছিল তপত ৰুধিৰ দেশৰ কাৰণে

সেয়ে হিয়া ফালি তেজ দিছিল। (সূৰ্য্য হাজৰিকা গীতাৱলী পৃষ্ঠা নং ৮৭)

কালজয়ী মণিৰাম কালজয়ী মণিৰাম

তোৰ মৃত্যুৱে আজি ঘৰে ঘৰে

মুক্তি যুঁজৰ আহ্বান। (সূৰ্য্য হাজৰিকা গীতাৱলী পৃষ্ঠা নং ১৫০)

অসম বুৰঞ্জীৰ ইতিহাসত এই চৰিত্ৰসমূহ বিশেষ স্থান অধিকাৰ কৰি আছে। তেওঁলোকৰ কৰ্ম-আদৰ্শ ঐতিহ্য দাঙি ধৰি অসমৰ জাতীয় জীৱনত এই ব্যক্তিসকলৰ গুৰুত্ব গীতটিত প্ৰকাশ পাইছে। সেইদৰে আকৌ অ' মোৰ ভৈয়াই, পিয়লি অ' পিয়লি, কালজয়ী মণিৰাম, শংকৰ-মাধৱৰ মহা মহা সৃষ্টি আদি বিভিন্ন গীতটো জাতীয় জীৱনৰ লগত জড়িত ব্যক্তিসকলৰ কৰ্ম-আদৰ্শৰ ঐতিহ্য ফুটি উঠিছে। ভূপেন হাজৰিকাই এফালে অসম বুৰঞ্জীৰ বীৰপুৰুষ সকলৰ কৰ্ম-আদৰ্শৰ কথা উল্লেখ কৰি নতুন পুৰুষসকলৰ মাজত ঐতিহ্য প্ৰীতিৰ চানেকি দাঙি ধৰিছে। আনহাতে অসমৰ জাতীয় জীৱনৰ লগত জড়িত শংকৰদেৱ, মাধৱদেৱ, লক্ষ্মীনাথ বেজবৰুৱা, আদি ব্যক্তিসকলক শ্ৰদ্ধাৰে সোঁৱৰণ কৰি জাতীয়তাবোধৰ পৰিচয় দাঙি ধৰিছে। (চতুৰ্বিংশ বছৰ, বাৰ্তাপাখিলী পৃষ্ঠা নং ২২৩) এই চৰিত্ৰবোৰে দেশ আৰু জাতিৰ কাৰণে নিজৰ জীৱন আত্মবলিদান দিয়াৰ লগতে ভাষা-কৃষ্টিৰে অসমীয়া জাতিক মহীয়ান কৰি তুলিছিল।

ঠাই বিশেষৰ ইতিহাস :

ভূপেন হাজৰিকাৰ বহুকেইটা গীতত অসমৰ বিশেষ বিশেষ কিছুমান ঠাইৰ নামৰ নামকৰণৰ ইতিহাস প্ৰকাশ পাইছে। গীতবোৰত ঠাইবোৰৰ নামৰ নামকৰণৰ লগত জড়িত ইতিবৃত্ত, ঐতিহাসিক সমল, ভৌগোলিক অৱস্থান, থলুৱা কলা-সংস্কৃতি, পৰম্পৰাৰ লগতে ব্যক্তি বিশেষৰ অৱদান উল্লেখ কৰি সেই ঠাইসমূহৰ ঐতিহ্যমণ্ডিত বুৰঞ্জী দাঙি ধৰিছে। উদাহৰণস্বৰূপে—

কোঁচ ৰজাৰ জীয়ৰী মঙ্গলা যাৰ নাম

সেহি নামে নামকৰণ মঙ্গলদৈ ধাম।

শাসে ৰজাৰ নগৰ বুলি, যি খান স্থান খ্যাত

সেহি ৰজা সতী বেউলাৰ পিত বুলি জ্ঞাত

আৰিমন্ত নৃপতিয়ে ৰাজত্ব কৰিলা

বুঢ়ী নগৰ পুষ্কৰিণী প্ৰমাণ ৰূপে ভৈলা

চিলাৰায়ৰ পুত্ৰ পৰীক্ষিত নাৰায়ণ

কোঁচ বিহাৰ এৰি দৰঙে পাতিলা শাসন

পৰীক্ষিত পুত্ৰ বলি নাৰায়ণে পাই

মঙ্গলদৈ বুৰঞ্জীত ৰচে সুবৰ্ণ অধ্যায়। (সূৰ্য্য হাজৰিকা গীতাৱলী পৃষ্ঠা নং ৩৭৮)

গীতটিত মঙ্গলদৈৰ নামকৰণৰ ঐতিহাসিক ব্যাখ্যা দাঙি ধৰি ঠাইখনৰ ৰাজনৈতিক ইতিহাস

প্ৰকাশ পাইছে। লগতে মঙ্গলদৈ অঞ্চলত জন্ম লাভ কৰা বিভিন্ন জন কবি মহাকবিৰ নাম উল্লেখ কৰাৰ উপৰিও সেই অঞ্চলত ঘটা বিভিন্ন ঘটনাৰলীৰ বৰ্ণনা প্ৰকাশ পাইছে। সেইদৰে আকৌ বংপুৰ নগৰ প্ৰতিষ্ঠাৰ ঐতিহাসিক ব্যাখ্যা দাঙি ধৰিছে এনেদৰে—

চাওলুং চ্যুকাফাই যে ৰাখি গৈলা খ্যাতি
আলফুলে গঢ়ি দিলা অসমীয়া জাতি
যোল্লশ সোতৰ শৰৰ হে চৈধ্য ফাগুণত
লাই কোঁৱৰ ৰুদ্ৰসিংহ বহে ৰাজপাটত হে
এইজনা স্বৰ্গদেৱে যে যোল্লশ বিংশত
বংপুৰ নগৰ প্ৰতিষ্ঠা কৰে নতুন নগৰত হে। (সূৰ্য্য হাজৰিকা *গীতাৱলী* পৃষ্ঠা
নং ৪২২)

চাওলুং চ্যুকাফা আহোম সাম্ৰাজ্যৰ প্ৰতিষ্ঠাপক ৰজা। বাৰশ আঠাইছ খ্ৰীষ্টাব্দত তেওঁ অসমলৈ আহি আহোম ৰাজ্যৰ প্ৰতিষ্ঠা কৰাৰ লগতে অসমত থকা বিভিন্ন জাতি-জনগোষ্ঠীসকলক একত্ৰিত কৰি অসমীয়া জাতি গঢ়ি তোলাত গুৰুত্বপূৰ্ণ ভূমিকা লৈছিল। সেই আহোমসকলৰে বংশধৰ স্বৰ্গদেউ ৰুদ্ৰসিংহই পৰৱৰ্তী সময়ত আহোম ৰাজপাটত উঠি বংপুৰ নগৰ প্ৰতিষ্ঠা কৰিছিল। গীতটিত আহোমসকল অসমলৈ আহি বংপুৰ নগৰ প্ৰতিষ্ঠাৰ ইতিহাস আৰু বংপুৰ নগৰৰ ঐতিহ্য প্ৰকাশ পাইছে। ঠিক সেইদৰে টিছ হ'ল তোমাৰ নাম, ডিফু হ'ল তোমাৰ নাম আদি গীতটো সেই অঞ্চলসমূহৰ নামকৰণৰ ইতিহাস আৰু থলুৱা কলা-কৃষ্টিৰ বুৰঞ্জী প্ৰকাশ পাইছে। ভূপেন হাজৰিকাই প্ৰতিখন ঠাইৰে প্ৰতিটো অঞ্চলৰে অতীত গৌৰৱ আৰু মৰ্যাদাৰ প্ৰতি পৰম শ্ৰদ্ধাশীল বুৰঞ্জীবিদ তথা চাৰণ কবিৰ ভূমিকা লৈ ঠাই কেইখনিৰ পৌৰাণিক আৰু ঐতিহাসিক গুৰুত্ব, সামাজিক, সাংস্কৃতিক ঐতিহ্য আৰু কালৰ গতিয়ে অনা পৰিৱৰ্তনৰ ছবি আলোচিত্ৰ সদৃশ পুংখানুপুংখভাৱে সফলভাৱে দাঙি ধৰিছে। (পৰিণীতা গোস্বামী সম্পা. *বন্দিত বৰণ্যৰ ছন্দিত সুবাস* পৃষ্ঠা নং ১৯০)

সমন্বয়ৰ ইতিহাস :

ভূপেন হাজৰিকাৰ গীতত বিভিন্ন জাতি-জনগোষ্ঠীৰ সংমিশ্ৰিত গঢ় লৈ উঠা অসমীয়া জাতি গঠনৰ সমন্বয়ৰ ঐতিহ্যও প্ৰকাশ পোৱা পৰিলক্ষিত হয়। প্ৰাচীন কালৰে পৰা ব্ৰহ্মপুত্ৰৰ দুয়ো পাৰত বিভিন্ন ভাষা-ভাষী, নানা ধৰ্মাৱলম্বী আৰু জাতি-জনগোষ্ঠীৰ লোকে বসবাস কৰি আহিছে। বিভিন্ন সময়ত ব্ৰহ্মপুত্ৰৰ পাৰলৈ অহা নানা ভাষা-ভাষী আৰু বিভিন্ন জাতি-জনগোষ্ঠীৰ সমন্বয়তে গঢ়ি উঠিছে অসম আৰু অসমীয়া জাতি। ব্ৰহ্মপুত্ৰৰ দুয়ো পাৰত গঢ়ি উঠা অসমীয়া জাতি গঠনৰ এই সমন্বয়ৰ ঐতিহ্য ভূপেন হাজৰিকাই গীতত দাঙি ধৰিছে এনেদৰে—

সুদূৰ কান্যকুজৰে পৰা বাৰভূঁঞা আহিছিলে

সেই বংশতে শংকৰদেউ ইয়াতে জনমিলে
 মৰুৰ দেশৰ আজান ফকীৰে মধুৰ জিকিৰ ৰচিলে
 দিল্লীৰ দিলোৱাৰে আহি হস্তীপুথি আঁকিলে
 পঞ্চনদীৰ স্কৈবাহাদুৰে ধৰমৰ সেতু গঢ়িলে

সময়ৰ দেখুৱালে ক'ত প্ৰকাশ স্বতঃস্ফূৰ্ত। (সূৰ্য হাজৰিকা গীতাৱলী পৃষ্ঠা নং ৩৮৯)

গীতটিত অসমীয়া জাতি গঠন প্ৰক্ৰিয়াত অৰিহণা যোগোৱা ব্যক্তিসকলৰ অৱদান উল্লেখ কৰি প্ৰব্ৰজন আৰু সাংস্কৃতিক বিনিময় প্ৰক্ৰিয়াৰে গঠন হোৱা অসমীয়া জাতিৰ সময়ৰ ঐতিহ্য প্ৰকাশ পাইছে। সেইদৰে আকৌ আমি অসমীয়া নহওঁ দুখীয়া, মই কহিমাৰে আধুনিক ডালিমী, টিৰাপ সীমান্ত আদি গীতটো অসমৰ হেজাৰ বছৰীয়া ঐতিহাসিক জাতি গঠন প্ৰক্ৰিয়াৰ লগতে পাহাৰ-ভৈয়ামৰ মাজত গঢ়ি উঠা সময়ৰ ঐতিহ্য ফুটি উঠিছে।

শৈক্ষিক-সাংস্কৃতিক ঐতিহ্য :

ভূপেন হাজৰিকাৰ গীতত অসমৰ শৈক্ষিক-সাংস্কৃতিক ঐতিহ্যৰ প্ৰতিফলন ঘটাও দেখিবলৈ পোৱা যায়। কটন কলেজ কটন কলেজ, জিলিকাব লুইতৰে পাৰ আদি গীতত অসমৰ উচ্চশিক্ষাৰ অনুষ্ঠান প্ৰতিষ্ঠাৰ ইতিহাসৰ লগতে এই অনুষ্ঠানবোৰৰ গুণ-গৰিমাৰ ঐতিহ্য দাঙি ধৰিছে—

কটন কলেজ কটন কলেজ
 ওঠৰশ নিৰানবৈ চন বিট্ৰিছ শাসন
 মাণিক চন্দ্ৰ বৰুৱাৰ প্ৰতিবেদন
 প্ৰাক্‌জ্যোতিষপুৰতে কৰিব লাগিব এখন কলেজ
 উনৈশ সোতৰত পোৱা হ'ল স্বীকৃতি
 বিশ্ববিদ্যালয়ৰ সন্মান।
 সোতৰ বছৰতে পৃথিৱীয়ে শলাগিলে
 গুণাগুণ বৈশিষ্টৰ মান
 জ্ঞানত গভীৰ বিজ্ঞানত গভীৰ, খেলত সুস্থিৰ

কলাত অধীৰ কটনিয়ান। (সূৰ্য হাজৰিকা গীতাৱলী পৃষ্ঠা নং ১৩৩)

কটন কলেজ অসমৰ প্ৰথমখন উচ্চশিক্ষাৰ প্ৰতিষ্ঠান। কটন কলেজ প্ৰতিষ্ঠাৰ আগত উচ্চশিক্ষাৰ বাবে অসমত কোনো ধৰণৰ শিক্ষানুষ্ঠান নাছিল। সেই সময়ত অসমীয়া ছাত্ৰসকলে অসমৰ বাহিৰত গৈ শিক্ষা গ্ৰহণ কৰিব লগা হৈছিল। কটন কলেজ স্থাপনে অসমৰ বাইজৰ উচ্চ শিক্ষাৰ শৈক্ষিক অনুষ্ঠানৰ অভাৱ পূৰণ কৰিবলৈ সক্ষম হৈছিল। গীতটিত উচ্চ শিক্ষাৰ প্ৰাণকেন্দ্ৰ কটন কলেজ প্ৰতিষ্ঠাৰ ইতিহাসৰ লগতে ইয়াৰ গুণ-গৰিমাৰ ঐতিহ্য প্ৰকাশ পাইছে। সেইদৰে আকৌ তেওঁৰ বিভিন্ন গীতত অসমৰ সাংস্কৃতিক ঐতিহ্যৰ কথাও প্ৰকাশ পোৱা

পৰিলক্ষিত হয়। অসম এখন সাংস্কৃতিকভাৱে চহকী ৰাজ্য। অসমৰ প্ৰাচীন স্থাপত্য-ভাস্কৰ্য্য, বংঘৰ, অগ্নিগড়, সাঁচিপাত, চিফুং, বিহুগীত, বৰগীত, জিকিৰ-জাৰি, বাণথিয়েটাৰ, কলাক্ষেত্ৰ আদি অসমৰ আপুৰুগীয়া সাংস্কৃতিক সম্পদ। ভূপেন হাজৰিকাই বিভিন্ন প্ৰসংগৰ মাজেৰে এই সম্পদ সমূহ গীতত উল্লেখ কৰি অসমৰ যাউতি যুগীয়া সাংস্কৃতিক ঐতিহ্যক দাঙি ধৰিছে।

সমসাময়িক ঘটনা :

ভূপেন হাজৰিকাৰ গীতত অসমৰ সমসাময়িক বিভিন্ন ঘটনাৰ প্ৰতিফলন ঘটা দেখিবলৈ পোৱা যায়। তেখেতৰ জীৱন কালত অসম তথা ভাৰতবৰ্ষত সংঘটিত হোৱা বিভিন্ন ঘটনা-পৰিঘটনাবোৰে তেওঁৰ জীৱনত গভীৰভাৱে ৰেখাপাত কৰিবলৈ সক্ষম হৈছিল। সমসাময়িক প্ৰসংগক লৈ ৰচনা কৰা গীতবোৰত অসমত সংঘটিত হোৱা বিভিন্ন সময়ৰ ঘটনাৰ প্ৰতিচ্ছবি প্ৰকাশ পাইছে।
উদাহৰণস্বৰূপে—

আজি কামেং সীমান্ত দেখিলো
দেখি শত্ৰুৰ পশুত্ব চিনিলো
আৰু ক'ত মৃত জোৱানলে
মোৰ অশ্ৰু অঞ্জলি যাচিলোঁ
ক'ত পিতৃ পুত্ৰহাৰা হ'ল
কোন মাতৃৰ বুকু উদং হ'ল
ৰঙা সেন্দূৰ কাৰ মচা গ'ল

কাৰ কামনা অপূৰ্ণ ৰ'ল। (সূৰ্য হাজৰিকা *গীতাৱলী* পৃষ্ঠা নং ১৩৬)

১৯৬২ চনতো অসম তথা ভাৰতৰ ৰাজনৈতিক ইতিহাসত এক ভয়াৱহ সময় বুলি ক'ব পাৰি। কাৰণ সেই সময়তে সীমাবিবাদক কেন্দ্ৰ কৰি চীন-ভাৰতৰ মাজত যুদ্ধ হৈছিল। এই যুদ্ধত চীনে অৰুণাচলৰ কামেং সীমান্তলৈ প্ৰবেশ কৰি অসম আক্ৰমণ কৰিছিল। চীন-ভাৰতৰ এই যুদ্ধত চীনে সীমান্তৰক্ষী ভাৰতীয় সৈন্যক নৃসংশভাৱে হত্যা কৰাৰ ফলত কামেং সীমান্তত মৃতদেহৰ তেজৰ চেকুৰা বৈছিল। চীন-ভাৰতৰ মাজত সংঘটিত হোৱা যুদ্ধৰ প্ৰতিচ্ছবি গীতটিত প্ৰকাশ পাইছে। অসমীয়া ভাষাৰ অস্তিত্ব ৰক্ষাৰ বাবে সংঘটিত হোৱা ভাষা আন্দোলনৰ প্ৰতিচ্ছবিও ভূপেন হাজৰিকাৰ গীতত প্ৰকাশ পাইছে। ১৮২৬ চনত ইয়াণ্ডাবু সন্ধিৰ চৰ্ত অনুসৰি অসম ইংৰাজৰ হাতলৈ গুচি যোৱাৰ পিছত অসমৰ স্কুল-আদালতৰ পৰা অসমীয়া ভাষা অপসাৰণ কৰি অসমৰ অফিচ-আদালত, স্কুল-কলেজ আদিত বঙলা ভাষাৰ প্ৰৱৰ্তন কৰে। চৰকাৰৰ এই কাৰ্যত অসমীয়া ছাত্ৰসকল ক্ষুব্ধ হৈ উঠিছিল আৰু ইয়াৰ ফলস্বৰূপে অসমৰ ৰাজ্যভাষা অসমীয়া হোৱাৰ দাবীত ১৯৬০ চনত ভাষা আন্দোলন সংঘটিত হৈছিল। শিক্ষাৰ মাধ্যম অসমীয়া হোৱাৰ দাবীত এই আন্দোলনে আকৌ

১৯৭২ চনত পুনৰ গা কৰি উঠিছিল। অসমীয়া ভাষাৰ অস্তিত্ব বক্ষাৰ বাবে কৰা ভাষা আন্দোলনত কটন কলেজ আৰু গুৱাহাটী বিশ্ববিদ্যালয়ত সেই সময়ত পঢ়ি থকা ৰঞ্জিত বৰপুজাৰী, অনিল বৰা, মোজাম্মিল হক, প্ৰমোদ বৰাকে আদি কৰি বহু অসমীয়া ছাত্ৰৰ শ্বহীদ হৈছিল। ভাষা আন্দোলনৰ সময়ৰ এই লোমহৰ্ষক হত্যাকাণ্ডৰ প্ৰতি চহবি ভূপেন হাজৰিকাৰ গীতত প্ৰকাশ পাইছে এনেদৰে—

আজি আই অসমী
মিঠা গুঁঠ দুটি আৰু জিভা
কিয় ৰাঙলী তোমাৰ
শোণিত অস্ত্ৰে ঘপিয়ালে কোনে
বোৱাই শোণিত সাতোবাৰ
সাতোঁটি তেজৰ ধাৰা চিনিছোঁ চিনিছো যেন
জ্বলে তাত মুখ কাৰোবাৰ
এটি যেন ৰঞ্জিত আনটো সূৰ্য আৰু
আনটি অনিল বৰাৰ ৰঙা ৰঙা তেজ সনা
দেহা দুটি পৰি ৰ'ল বলিন আৰু প্ৰমোদ বৰাৰ।

(সূৰ্য হাজৰিকা গীতাৱলী পৃষ্ঠা নং ৪৫৮)

ভূপেন হাজৰিকাৰ গীতত চীন-ভাৰতৰ যুদ্ধ, ভাষা আন্দোলন আদিৰ দৰে অসম আন্দোলনৰ প্ৰতিচ্ছবিৰ প্ৰতিফলন ঘটাব পৰিলক্ষিত হয়। ১৯৮৩ চনটো অসমৰ ৰাজনৈতিক ইতিহাসত এক ভয়াৱহ দুৰ্যোগৰ সময় আছিল। অসমৰ পৰা অবৈধ বাংলাদেশী সকলক চিনাক্ত কৰি বিদেশী সকলক বহিষ্কাৰ কৰাৰ উদ্দেশ্যে অসম আন্দোলন সংঘটিত হৈছিল। সদৌ অসম ছাত্ৰ সন্থা আৰু অসম গণ পৰিষদৰ নেতৃত্বত হোৱা অসম আন্দোলনত জাতি, ধৰ্ম, বৰ্ণ সকলোৱে ৰাজপথলৈ ওলাই আহি অসমৰ পৰা বিদেশী নাগৰিক সকলক বহিষ্কাৰ কৰি অবৈধ গণ প্ৰব্ৰজনক ৰোধ কৰিবৰ কাৰণে চৰকাৰৰ ওচৰত দাবী জনাইছিল। আন্দোলন চলি থকাৰ সময়তে ১৯৮৩ চনত চৰকাৰে অসংশোধিত ভোটাৰ তালিকাৰে নিৰ্বাচন অনুষ্ঠিত কৰাৰ ফলত এই আন্দোলনে ভয়াৱহ ৰূপ ধাৰণ কৰে। চৰকাৰী পুলিচ বিষয়াই আন্দোলনকাৰীসকলৰ ওপৰত অমানুসিক অত্যাচাৰ কৰাৰ ফলত বহুতো নিৰীহ লোকৰ মৃত্যু হৈছিল। অসমৰ ইতিহাসৰ এই কৰুণপৰিস্থিতিক 'জুয়ে পোৰা তিৰাশী' বুলি অভিহিত কৰি সেই সময়ৰ ভয়াবহ প্ৰতিচ্ছবিক দাঙি ধৰিছে এনেদৰে—

জুয়ে পোৰা তিৰাশীৰ নিৰ্বাচনী বছৰ
মোৰ ভাইটি নোহোৱা হ'ল নেপালো খবৰ

এদিন দেখোন দৈত্য দানৰ আহি
 লুইত পাৰত গুলিয়ালে বহুতো গ'ল ভাহি
 লগত আছিল ৰংপি পেগু, গগৈ, বসুমতাৰি
 ৰহিম কুৰ্মী যোচেফ, আছিল ছেত্ৰী তেৰাৰী
 হৰবঙ্গ আছিল শিষ্যগুৰু টেগবাহাদুৰ
 সবাকে দানবে নিলে জাননে খবৰ
 সংবিধানৰ বাধ্যবাধকতাৰ পৰিৱেশত
 হেজাৰ জনৰ তেজ নদী বলে অসমত। (সূৰ্য্য হাজৰিকা গীতাৱলী পৃষ্ঠা
 নং ২৩১)

অসম আন্দোলনৰ হত্যাকাণ্ডৰ প্ৰতিচ্ছবি আৰু আন্দোলনত বহুজনক হেৰুৱাৰ হৃদয় বিদাৰক চিত্ৰ গীতটিত প্ৰকাশ পাইছে। ভূপেন হাজৰিকাৰ গীতত অসমৰ ইতিহাসৰ বিভিন্ন সময়ৰ প্ৰতিচ্ছবিৰ প্ৰতিফলন ঘটিছে। অসমৰ অতীত ঐতিহ্যৰ প্ৰতি থকা শ্ৰদ্ধাশীল মনোভাৱে তেখেতৰ গীতত ইতিহাসৰ প্ৰতিফলন ঘটাত সহায় কৰিছে। এনে মনোভাৱৰ ফলশ্ৰুতিতে তেখেতৰ গীতবোৰে ধৰি ৰাখিছে অসমৰ বিভিন্ন সময়ত সংঘটিত হোৱা ঐতিহাসিক চৰিত্ৰবোৰৰ ত্যাগৰ মহত্ব, কৰ্ম-আদৰ্শৰ ঐতিহ্য আৰু অসমৰ শৈক্ষিক-সাংস্কৃতিক ঐতিহ্যৰ উপৰিও ঠাইৰ নামৰ নামকৰণৰ লগত জড়িত ইতিহাস। ভূপেন হাজৰিকাৰ গীতসমূহ ইতিহাসৰ সাক্ষী স্বৰূপ। প্ৰতিটো গীতৰ প্ৰতিটো শব্দৰ মাজত সময়ৰ বুৰঞ্জীৰ ঐতিহ্য নিহিত হৈ আছে। (চতুৰ্বিংশ বছৰ, বাৰ্তাপাখিলী পৃষ্ঠা নং ২২৩)

২.০ উপসংহাৰ :

ভূপেন হাজৰিকাৰ গীতত অসমৰ ইতিহাসৰ বিভিন্ন দিশৰ প্ৰতিফলন ঘটিছে। ঐতিহাসিক চৰিত্ৰ, ঠাই নামৰ ইতিবৃত্ত, সমসাময়িক ঘটনা আদি দিশসমূহে তেখেতৰ গীতত স্থান লাভ কৰিছে। ভূপেন হাজৰিকাৰ গীতত প্ৰতিফলিত অসমৰ ইতিহাসৰ বিভিন্ন প্ৰসংগৰ বিষয়ে আলোচনা কৰাৰ শেষত কেইটামান সিদ্ধান্তত উপনীত হ'ব পাৰি।

- চ্যুকাফা, লাচিত বৰফুকন, চিলাৰায় আদি অসম বুৰঞ্জীৰ লগত জড়িত ঐতিহাসিক চৰিত্ৰবোৰৰ লগতে অসমৰ জাতীয় জীৱনৰ লগত জড়িত শংকৰদেৱ, আজান ফকীৰ, মণিৰাম দেৱান, লক্ষ্মীনাথ বেজবৰুৱা ইত্যাদি ব্যক্তিসকলক গীতত স্থান দি তেওঁলোকৰ কৰ্ম-আদৰ্শৰ ঐতিহ্য দাঙি ধৰিছে।
- ভূপেন হাজৰিকাৰ গীতত অসমৰ বিশেষ বিশেষ কিছুমান ঠাইৰ নামৰ নামকৰণৰ ইতিবৃত্ত আৰু থলুৱা কলা-কৃষ্টিৰ ঐতিহ্য দাঙি ধৰি সেই ঠাইসমূহৰ

ঐতিহ্যমণ্ডিত বুৰঞ্জী প্ৰকাশ কৰিছে।

- অগ্নিগড়ৰ স্থাপত্য, আজি কি আনন্দ দেখোঁ বিশ্বৰে ছন্দত,গোদাবৰী নৈৰে পাৰৰে পৰা, শ্ৰীমন্ত শংকৰদেৱ কলাক্ষেত্ৰ আদি গীতত অসমৰ পুৰণি সাংস্কৃতিক ঐতিহ্যক বিভিন্ন প্ৰসংগৰ মাজেৰে দাঙি ধৰিছে।
- ভূপেন হাজৰিকাৰ গীতত অসমৰ শৈক্ষিক ঐতিহ্য যেনে—কটন কলেজ,গুৱাহাটী বিশ্ববিদ্যালয় আদিৰ প্ৰতিষ্ঠাৰ ইতিহাস আৰু ইয়াৰ গুণ-গৰিমাৰ ঐতিহ্যৰ লগতে অসমত শৈক্ষিক আন্দোলন গঢ়ি তোলাত এই অনুষ্ঠানবোৰৰ গুৰুত্ব প্ৰকাশ পাইছে।
- অসমত সংঘটিত হোৱা সমসাময়িক বিভিন্ন ঘটনা চীন-ভাৰতৰ যুদ্ধ, অসম আন্দোলন, ভাষা আন্দোলন আদি ভূপেন হাজৰিকাৰ গীতত প্ৰকাশ পাইছে।

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জ্ঞানপীঠ বটা বিজয়ী মামণি ৰয়ছম গোস্বামীৰ নীলকণ্ঠী বজ্ৰ উপন্যাসত প্ৰতিবাদী চিন্তাৰ প্ৰতিফলনঃ এটি বিশ্লেষণাত্মক অধ্যয়ন

মৃদুস্মিতা হাজৰিকা

সাৰাংশঃ

অসমীয়া সাহিত্য জগতৰ এগৰাকী স্নানামধ্য সাহিত্যিক মামণি ৰয়ছম গোস্বামীয়ে তেখেতৰ বলিষ্ঠ চিন্তাৰে অসমীয়া উপন্যাস সাহিত্যলৈ অনবদ্য অবদান আগবঢ়াই থৈ গৈছে। তেখেতৰ প্ৰতিখন উপন্যাসেই স্বকীয় বৈশিষ্ট্যৰে উজ্জ্বলি উঠিছে। জীৱনৰ বিভিন্ন সময়ত লাভ কৰা অভিজ্ঞতাৰ সমাহাৰ ঘটা উপন্যাস ৰাজিয়ে অনায়াসে পাঠকৰ হৃদয় স্পৰ্শ কৰে। সাহিত্য সৃষ্টিৰ জৰিয়তে সমাজত চলি থকা অন্ধবিশ্বাস, কুসংস্কাৰ আতৰাই সমাজলৈ পৰিৱৰ্তন আনিবলৈ গোস্বামীয়ে চেষ্টা কৰিছিল। তেখেতৰ “নীলকণ্ঠী ব্ৰজ” এখন বলিষ্ঠ বাস্তব বাদৰ মাজত উচ্চ কাব্যিক, কলাগত গুণৰ সমাহাৰ ঘটা উপন্যাস। ব্ৰজ ধামৰ ধৰ্মীয় পৰিৱেশৰ মাজত চলা কদাচাৰ তেখেতে নিজ চকুৰে প্ৰত্যক্ষ কৰিছিল। ব্ৰজ ধামৰ বিধৱা সকলৰ জীৱনৰ কৰুণ জীৱন গাথাৰ বিপৰীতে সৌদামিনী নামৰ চৰিত্ৰটি মামণি ৰয়ছম গোস্বামীয়ে এক প্ৰতিবাদী কণ্ঠৰ অধিকাৰী কৰি সৃষ্টি কৰিছে। গৱেষণা পত্ৰখনিত ব্ৰজধামৰ বাসিন্দা হোৱা সৌদামিনীৰ জীৱনৰ বিভিন্ন অভিজ্ঞতাৰ আৰু প্ৰতিবাদৰ জৰিয়তে সমাজৰ অন্যায় আনৰ দৰে সহ্য কৰি নথকাৰ যি চেষ্টা সেই বিষয়ে আলোচনা কৰা হৈছে।

বীজ শব্দ- উপন্যাস, অন্ধবিশ্বাস, কুসংস্কাৰ, ব্ৰজধাম, বাস্তৱবাদ।

সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ, লক্ষীমপুৰ বাণিজ্য মহাবিদ্যালয়

অৱতৰণিকাঃ

মামণি ৰয়ছম গোস্বামীয়ে চুটিগল্পৰ জৰিয়তে সাহিত্যিক জীৱনৰ পাতনি মেলিছিল যদিও উপন্যাস সৃষ্টিতেই তেখেতৰ সাহিত্য প্ৰতিভা ঘাইকৈ বিকশিত হয়। অসমীয়া উপন্যাস সাহিত্যত মামণি ৰয়ছম গোস্বামীয়ে এখন বিশিষ্ট স্থান অধিকাৰ কৰি আছে। মামণি ৰয়ছম গোস্বামীয়ে ৰচনা কৰা উপন্যাস সমূহৰ ভিতৰত উল্লেখযোগ্য এখন উপন্যাস হ'ল 'নীলকণ্ঠী বজ্ৰ'। বজ্ৰধামৰ নানা আনুসঙ্গিক বৰ্ণনা সমৃদ্ধ এই উপন্যাসত তাৰ সত্তা আৰু অবয়বৰ এখন পূৰ্ণাংগ দলিল ৰূপে পৰিগণিত হৈছে। ইয়াত ব্ৰজধামৰ প্ৰাচীনতা, ঐতিহ্য, ধৰ্মীয় আদৰ্শ, পূজা-পাৰ্বণ, পণ্ডিত-ধৰ্মাচাৰ্য, কলা-কৃষ্টি, শিল্পী, মুক্তি-কামী, ৰাধেশ্যামী আদিৰ সবিশেষ দাঙি ধৰাৰ লগতে লেখিকাই ব্ৰজধামৰ গোপন ব্যাধি স্বৰূপ কামনা-বাসনাৰ কুৎসিত ৰূপ এটাও অংকন কৰিবলৈ সক্ষম হৈছে। উপন্যাসখনৰ মুখ্য চৰিত্ৰ সৌদামিনীয়ে সমাজৰ ৰক্ষণশীল মনোভাবৰ প্ৰতি কৰা প্ৰতিবাদেই চৰিত্ৰটোক আকৰ্ষণীয় কৰি তুলিছে। উপন্যাসখনত এটা বাস্তৱ সামাজিক সমস্যাক সুন্দৰ ৰূপত ফুটাই তুলিবলৈ লেখিকা সক্ষম হৈছে।

সৌদামিনীৰ চৰিত্ৰটিৰ মাজেৰে তেখেতে সমাজৰ শোষণ-নিপীড়নৰ অন্ত হোৱাটো বিচাৰিছে। ধৰ্মীয় স্থান সমূহত পবিত্ৰতা ৰক্ষা হোৱাটো তেওঁ বিচাৰিছে। সমাজৰ কিছুমান নীতি নিয়মৰ যে পৰিৱৰ্তন হ'ব লাগে সেয়া লেখিকাৰ ব্যক্তিগত অনুভৱ, সেয়ে সৌদামিনী চৰিত্ৰটি প্ৰতিবাদী কণ্ঠৰূপে উপন্যাস খনত চিত্ৰিত কৰিছে। ড° প্ৰফুল্ল কটকিয়ে কৈছে “গভীৰ মননশীলতা, সংবেদনশীল জীৱন জিজ্ঞাসা, কাব্যিক অন্তদৃষ্টি আৰু সন্দ্বানী চেতনাৰ সমাহাৰ স্বৰূপ 'নীলকণ্ঠী বজ্ৰ' আধুনিক অসমীয়া সাহিত্যৰ এক বিশিষ্ট সংযোজন, এক অভিনৱ সূচনা। এই চমকপ্ৰদ সৃষ্টিৰ অৰিহণাৰে লেখিকা মামণি ৰয়ছম গোস্বামীয়ে অসমীয়া উপন্যাস সাহিত্যৰ দিক বলায় সম্প্ৰসাৰিত কৰিলে।”

অধ্যয়নৰ পদ্ধতি আৰু উদ্দেশ্য - এই গৱেষণা পত্ৰখন প্ৰস্তুত কৰিবলৈ বিশেষকৈ বিশ্লেষণাত্মক পদ্ধতি অনুসৰণ কৰা হৈছে। মামণি ৰয়ছম গোস্বামীৰ ব্যতিক্ৰম ধৰ্মী উপন্যাস 'নীলকণ্ঠী বজ্ৰ'ত সৌদামিনী চৰিত্ৰৰ যোগেদি উপন্যাসিকে সমাজৰ নীতি নিয়মৰ প্ৰতি প্ৰতিবাদী চিন্তাৰ প্ৰতিফলন ঘটোৱা দেখা গৈছে। যুগ যুগ ধৰি চলি অহা হাহাকাৰময় বিষাক্ত অৱস্থাক হজম কৰি বজ্ৰ যেন নীলকণ্ঠ হৈ পৰিছে। বজ্ৰৰ বিভিন্ন প্ৰাকৃতিক-অপ্ৰাকৃতিক দৃশ্যৰলীৰ লগতে বিভিন্ন চৰিত্ৰৰ ঘাত-প্ৰতিঘাত ৰ চিত্ৰৰে উপন্যাস খন অতুলনীয় হৈ উঠিছে। সৌদামিনীৰ দৰে এটি সাহসী চৰিত্ৰৰ প্ৰতিবাদী চিন্তা ধাৰাৰ ওপৰত আলোকপাত কৰাটোৱেই গৱেষণা পত্ৰখনৰ উদ্দেশ্য।

বিৱৰণ- ড° মামণি ৰয়ছম গোস্বামীৰ দ্বিতীয় উপন্যাস 'নীলকণ্ঠী বজ্ৰ' এখন সামাজিক আৰু অপৰম্পৰাবাদী উপন্যাস। এগৰাকী অকাল বিধৱা সৌদামিনীৰ জীৱনৰ বিভিন্ন ঘটনাক কেন্দ্ৰ কৰি আগবাঢ়ি যোৱা কাহিনী ভাগত হিন্দুৰ পবিত্ৰ ধৰ্ম স্থান মথুৰা বা ব্ৰজ ধামৰ গুণ-গৰিমা প্ৰকাশ

পোৱাৰ লগতে তাৰ কদৰ্য আৰু বিনাশী ৰূপ এটাও অতি স্পষ্ট ৰূপত পৰিলক্ষিত হৈছে। ‘চেনাবৰ সোঁত’ত শ্ৰমিক জীৱনৰ ছবি চিত্ৰিত কৰাৰ দৰেই ‘নীলকণ্ঠী বজ্ৰ’ত ঔপন্যাসিকাই অংকিত কৰিছে সংৰক্ষণ শীল হিন্দু সমাজৰ ধৰ্মীয় ৰীতি-নীতিৰ নামত চলা অমানবীয় ৰূপৰ সঁচা কাহিনী। ৰাধেশ্যামী সকলৰ দুখ লগা অৱস্থা দেখি সৌদামিনীয়ে কৈছে “মোৰ গোটেই জীৱনটো মই এনেদৰে আনৰ দয়াৰ পৰৱৰ্ত্তন হৈ কটাৰ নোৱাৰো মই মহীয়সী নহওঁ যে তোমালোকৰ দৰে জনকল্যাণ মূলক কাম কৰি মই গোটেই জীৱনটো অতিবাহিত কৰিব পাৰিম। মই স্বাধীন মই কাকো ভয় নকৰো।” মাকৰ আগত সৌদামিনীয়ে কোৱা এই কথাখিনিৰ পৰা তেওঁৰ প্ৰতিবাদী মনোভাৱৰ পৰিচয় পোৱা যায়। উপন্যাসখনত সকলোৰে সবাতেকৈ শ্ৰদ্ধেয়, আদৰ্শ চৰিত্ৰ চন্দ্ৰ ভানু ৰাকেশে শেষত সেই ঠাই ত্যাগ কৰি গৈছে। এনেদৰে গোটেই উপন্যাস খনতচ ব্ৰজধামত চলিত পৰিৱেশৰ বিপক্ষে ফুটি উঠিছে এক পৰোক্ষ কিন্তু সবল প্ৰতিবাদ। শিল্পী ৰাকেশৰ আগত ইয়াত ফিৰিঙী পৰ্যটক কেইগৰাকীয়ে ভাৰতৰ এনে অৱস্থাৰ বিৰুদ্ধে বিপ্লৱৰ প্ৰয়োজনীয়তা দোহাৰিছে।

‘নীলকণ্ঠী বজ্ৰ’ত ঔপন্যাসিকৰ মৌলিক চিন্তাৰ খুব সুন্দৰ ভাৱে প্ৰতিফলিত হৈছে। ভৱ যৌৱনতে বিধৱা হোৱা সৌদামিনীক তথাকথিত উচ্চ হিন্দু সমাজে বিচাৰে যে তাই গোটেই জীৱন বিধৱা ব্ৰতচাৰিণী ৰূপে অতিবাহিত কৰক। এটা সময়ত গিৰিয়েকৰ স্মৃতি খিনিও তাই হৃদয়ৰ পৰা নোহোৱা হৈ গ’ল, তথাপি সমাজে বিচাৰে তাই ঈশ্বৰৰ ওচৰত নিজকে সমৰ্পণ কৰি বিধৱা হিচাপে নিজৰ পৰিচয় দিয়ক, সমাজ, সৌদামিনীৰ পিতৃ-মাতৃ সকলোৰে সেয়ে ইচ্ছা। সেয়েহে সৌদামিনীক দেউতাক ৰায়চৌধুৰী আৰু মাক অনুপমাই ব্ৰজধামলৈ লৈ আহিছিল। ব্ৰজধামৰ শ, শ হিন্দু বিধৱাৰ দৰে তায়ো কৃষ্ণ প্ৰেমত নিজৰ জীৱনৰ পৰৱৰ্ত্তী সময়খিনি অতিবাহিত কৰক সেয়া আছিল সকলোৰে ইচ্ছা। কিন্তু সৌদামিনীৰ চৰিত্ৰটোৰ মাজেদি মামণি ৰয়ছম গোস্বামীয়ে সমাজৰ পৰিৱৰ্ত্তন হোৱাটো বিচাৰিছে। উপন্যাসখনে বিচাৰিছে সকলো অবিচাৰ নাইকিয়া হওঁক। বিপ্লৱ নহলেও এয়া সমাজত অসম্ভৱ নহয়। সেয়ে সৌদামিনীয়ে প্ৰেমিকক দেহ-মন দান কৰাৰ পিছত আত্মহত্যা কৰিছে যদিও, তেওঁৰ যে সধবা হিচাপেহে মৃত্যু হ’ল তাৰ আভাস দিছে। অৰ্থাৎ বিধৱাই ইয়াত জৈৱিক বাসনা, সমাজৰ প্ৰয়োজন এৰি ব্ৰতচাৰিণী হৈ জীৱন কটোৱাৰ সলনি পুনৰ বিবাহিত হোৱাটো বিচৰা হৈছে আৰু এয়া সম্ভৱ হ’ব বুলি আভাস দিছে একেখন সমাজতে।

সেয়েহে ব্ৰজধামৰ সকলো নিষ্ঠুৰতা, কদাচাৰৰ নিৰৱ সাক্ষী, ব্ৰজধামৰ বিৰেক স্বৰূপ শিল্পী ৰাকেশ যদিও ব্ৰজধামৰ পৰা আতৰি গ’ল তথাপি জীৱনৰ বাকী কালচোৱাত সততাৰ বাবেই কাম কৰি জীৱনলৈ দুৰ্যোগ আহিলেও সত্যৰ পৰা ৰাকেশ বিচলিত নহয়। ৰাকেশে কৈছিল “মোৰ ভৱিত জোতা থাকক বা নাথাকক কিন্তু এটা পৰিস্কাৰ গাফী টুপী সদায় থাকিব। গোবিন্দ প্ৰসাদ শৰ্মা দেৱে মামণি ৰয়ছম গোস্বামীৰ “নীলকণ্ঠী বজ্ৰ” স্থিতাৱস্থাৰ বিপক্ষে এক প্ৰতিবাদী উপন্যাস (Novel of Protest) হ’লেও ই যেনেকৈ বিপ্লৱী উপন্যাস নহয়, তেনেকৈ ই নিৰাশাৱাদী (Pessimistic) উপন্যাসো নহয় বুলি কৈছে।

উপসংহাৰ - বিশিষ্ট সাহিত্যিক মামণি ৰয়ছম গোস্বামীৰ “নীলকণ্ঠী বজ্ৰ” উপন্যাসখন অসমীয়া সাহিত্যৰ এখন উল্লেখযোগ্য উপন্যাস। লেখিকাৰ বৰ্ণনাত প্ৰত্যক্ষ অভিজ্ঞতাৰ ছাপ, পুংখানুপুংখ বৰ্ণনাৰ প্ৰতি সজাগতা, সমাজৰ অৱহেলিত শ্ৰেণীৰ প্ৰতি সহানুভূতি দেখা যায়। মানৱ সমাজ সদায় পৰিৱৰ্তন মুখী। সমাজৰ কঠোৰ নিয়ম নীতিয়ে যদি কাৰোবাৰ জীৱনত কু-প্ৰভাৱ পেলায় তেন্তে সাহিত্যিক সকলে তাৰ পৰিৱৰ্তন বিচাৰে। যি পৰিৱৰ্তনে মানুহৰ জীৱনলৈ সুখ-সমৃদ্ধি কঢ়িয়াই অনাৰ লগতে সমাজখনলৈও শান্তি ঘূৰাই আনিব পাৰে। ‘নীলকণ্ঠী বজ্ৰ’ উপন্যাসখনিত মামণি ৰয়ছম গোস্বামীয়ে সৌদামিনী চৰিত্ৰটিৰ জৰিয়তে বিধৱা সকলে কৰুণ জীৱনৰ পৰা উদ্ধাৰ পোৱাৰ এক বাৰ্তা বহন কৰিছে। এটি প্ৰতিবাদী চৰিত্ৰৰূপে সৌদামিনী এটি অভিনৱ চৰিত্ৰ হৈ উঠিছে।

গ্ৰন্থ পঞ্জী -

- গোস্বামী, মামণি ৰয়ছম, নীলকণ্ঠী বজ্ৰ, ষ্টুডেণ্টচ্ ষ্টৰচ ১৯৮৯।
 শৰ্মা, গোবিন্দ প্ৰসাদ, উপন্যাস আৰু অসমীয়া উপন্যাস, ষ্টুডেণ্টচ্ ষ্টৰচ ২০১২।
 ঠাকুৰ, নগেন, (সম্পা) এশ বছৰৰ অসমীয়া উপন্যাস, জ্যোতি প্ৰকাশন, ২০০০।
 শৰ্মা, হেমন্ত কুমাৰ, অসমীয়া সাহিত্যত দৃষ্টিপাত, বীণা লাইব্ৰেৰী, ২০১২।
 ভৰালী, শৈলেন, উপন্যাস বিচাৰ আৰু বিশ্লেষণ, চন্দ্ৰ প্ৰকাশ, ১৯৯৩।
 ভট্টাচাৰ্য, পংকজ নয়ন, প্ৰজ্ঞাৱতী মামণি ৰয়ছম আঙ্গিক প্ৰকাশন, ২০১১।
 কটকী, প্ৰফুল্ল, স্বৰাজোত্তৰ অসমীয়া উপন্যাস, বীণা লাইব্ৰেৰী, ১৯৭৯।
 গোঁহাই, হীৰেন, উপন্যাসৰ আধুনিক সমালোচনাঃ পদ্ধতি আৰু প্ৰকল্প, এল, বি, এছ,
 পাবলিকেশ্বনছ ১৯৮৫।

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