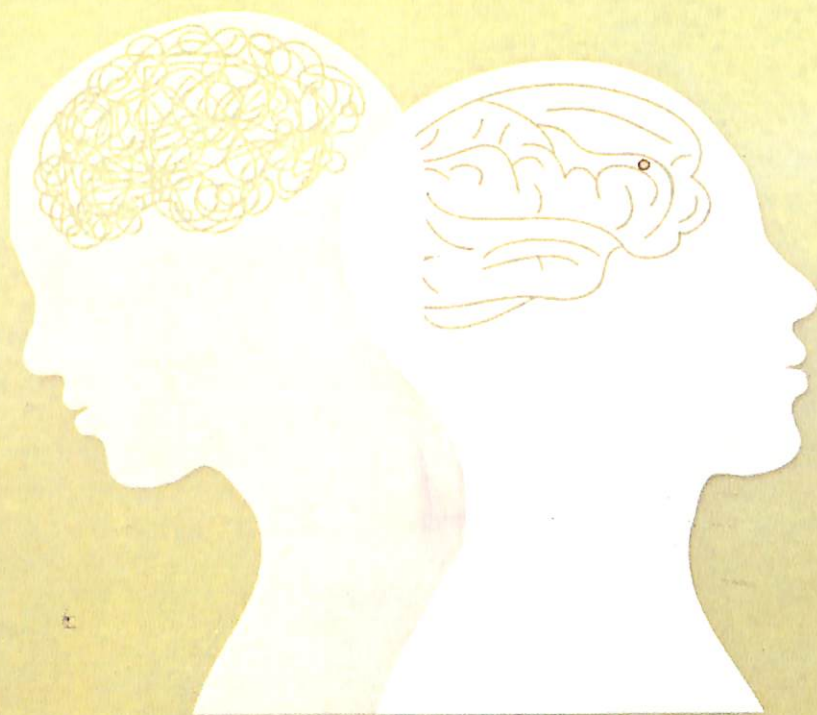




অন্বেষণ ANWESHA

**A Multi-lingual Compilation of Research Articles
Arts & Commerce**

Tinsukia College Publication



Editor
Rasmita Borkotoky





অনুশা *ANWESHA*

A multi-lingual compilation of research articles
(Commerce & Humanities)

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Editorial Board:

Advisors : Dr. Surjya Chutia
Principal, Tinsukia College
Dr. Bulbul Gogoi
Coordinator IQAC, Tinsukia College

Editor : Rasmita Borkotoky

Members : Boikuntha Das
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Longki Engleng
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Dr. Kakalee Das



*The highest education is that
which does not merely give us information,
but makes our life in harmony
with all existence.*
— Rabindranath Tagore

”



Foreword

The pursuit of knowledge is a journey that often begins with questions, evolves through rigorous inquiry and culminates in revelations that transform our understanding. ‘Anwasha’ exemplifies this journey, offering a compelling exploration of diverse fields of knowledge. The meticulously researched volume not only advances the frontiers of multiple areas but also sets a standard for academic excellence.

The book is a testament to the institution’s dedication to uncovering new insights and challenging established paradigms. It explores areas which are both insightful as well as thought provoking.

I am delighted to introduce this edited volume of articles from Humanities and Commerce titled ‘Anwasha’ published by Tinsukia College. The volume is a carefully curated contributions from a range of area highlights the multifaceted nature of this book.

I extend my heartfelt appreciation to the editor and the Editorial Board who have dedicated their time and effort for the successful publication of this book. My best regards for this volume for its significant contribution to academic research.

Dr. Surjya Chutia
Principal
Tinsukia College

Foreword

It is a human nature to always look for learning new things as well as spread their curiosity towards new findings by exploring number of methods. As a stakeholder of educational community with too are not deviated from the rest. Discovery or invention in the current era will be modified or refined by our future generation. The education policy adopted by our elders are now changed. The new education policy NEP-20 is now implemented introducing a lot of flexibility. Wide spectrum of flexibility makes it student friendly. Students can have lot of choices according to their wishes specially in the context of higher education. Certificate, diploma and degree can be achieved through a number of entries. As a result the responsibility of teacher increases widely. They are bound to engage more time with student not only in the classrooms but also through mentor mentee system. Further, for the academic development, they have to proceed for social works, research and development works etc. These works are to be reflected in the form of book chapter research articles or in the form of books.

Tinsukia college publishes edited books which are released in the college foundation day from the last few years to encourage the contributors. It simultaneously makes possible for the readers to witness works from diverse area in a single collection. Wishing for the continuation of this journey towards enlightenment.

Bulbul Gogoi
Coordinator, IQAC
Tinsukia College



Editorial

It is with immense pride and a deep sense of responsibility that I would like to introduce, ANWESHA, a compilation of 33 research articles from various fields. This tradition was introduced and initiated by the Internal Quality Assurance Cell (IQAC) of Tinsukia College to give a platform to the faculties of the college as well as other academists to showcase their research based knowledge.

As I take on the role of editor for this esteemed publication ANWESHA, I am filled with gratitude and humility, knowing that I have been entrusted with the task of curating the collective wisdom of scholars, academicians and students.

This publication embraced the diversity of our researchers' interests as we did not assign a fixed topic or subject. This allow contributors to explore their passions and interests without constraints. This has yielded a rich and diverse harvest of 33 articles, each a testament to the power of intellectual curiosity.

Reflecting on the linguistic diversity of our researchers the articles are submitted in four languages- Hindi, English, Assamese and Bengali.

The articles that follow are a true reflection of the interests and expertise of our contributors. In one article, We delve into the fascinating world of the Mising tribe of Assam, exploring their religious concepts and traditions. In another, we examine the complexities of the Indian economy, navigating the challenging facts and figures that shape our understanding of this vast and intricate system. We also venture into the realm of literature, analysing the symbolism and cannibalistic predatory ethics in Aravind Adiga's thought-provoking novel, 'The White Tiger'.



List of Contributors

- Dr. Gautam Purkayastha
Associate Professor, Department of Economics
Margherita College, Tinsukia, Assam
E-Mail: gautameconomics@gmail.com
- Debananda Bhattacharyya
Associate Professor, Department of Philosophy
Tinsukia College, Tinsukia, Assam
E-Mail: bhattad2011@gmail.com
- Dr. Mriganka Choudhury
Associate Professor, Department of English
Tinsukia College, Tinsukia, Assam
E-Mail: choudhury_mriganka@yahoo.com
- Dr. Sakarsing Boro
Assistant Professor, Department of Commerce
Tinsukia College, Tinsukia, Assam
E-Mail: sakarsingboro@gmail.com
- Dr. Kakalee Das
Assistant Professor, Department of English
Tinsukia College, Tinsukia, Assam
Email: kd2020gauhati@gmail.com
- Dr. Supratim Karmakar
Assistant Professor, Department of Geography
Adamas University, Kolkotam
- Dhruba Jyoti Mudoi
Independent Researcher, Department of Geography
Gauhati University, Guwahati, Assam
E-Mail: dhrubamudoi2@gmail.com
- Subrata Dey
PG Student, Department of Geography
Adamas University, Kolkata

Additionally, we explore the serene beauty of Dal Lake through a spatial analysis of tourism. We also examine the study habits and achievements of students in mathematics in government-aided secondary schools. Furthermore, we showcase the vibrant culture of the Deori people, highlighting their attire at different stages of life. Another noteworthy article discusses the current political changes in Bangladesh and India's issue of national security. These topics, among many others, demonstrate the breadth of knowledge that our contributors have brought to the table.

I must emphasise that the viewpoints expressed in these articles are those of the individual writers and do not reflect the opinions of the editor or anyone else. We celebrate the diversity of thought and the freedom of expression that this publication embodies.

I extend my heartfelt gratitude to the Principal, Dr. Suriya Chutia, for his unwavering support and guidance. I also thank the IQAC for their support in making this publication possible. My deepest appreciation also goes to Rajarshi Gogoi, the owner of The Assam Computers and their employees for bringing this publication to life.

To the contributors, I express my sincerest appreciation for entrusting us with your work. Your dedication makes this publication a testament to academic excellence.

Lastly, but definitely not the least, I would like to acknowledge the immense contribution of the editorial team, whose tireless efforts have been instrumental in shaping this publication. Without your commitment and expertise, this publication could never have come to life.

I would also like to convey that despite our meticulous attention to detail, there might be a few errors in the final publication. I deeply apologise for any technical and unwanted errors. As we present ANWESHA to our readers, I invite you to immerse yourselves in the wealth of knowledge that lies within these pages. May this collection inspire further exploration, spark new collaborations, and contribute to the advancement of knowledge in meaningful ways.

Rasmita Borkotoky
Editor ANWESHA

- Porosha Sonowal
Assistant Professor, PDUAM
Dalgaon, Darrang, Assam
E-Mail: sonowalporosha607@gmail.com
- Ankita Roy
Independent Researcher
E-Mail: ankitaroy604@gmail.com
- Dr. Sharadindu Bordoloi
Assistant Professor, Department of Commerce
Tinsukia College, Tinsukia, Assam
E-Mail: sharadbordoloi@gmail.com
- Dr. Lovin Kro
Assistant Professor, Department of Commerce
Tinsukia College, Tinsukia, Assam
E-Mail: lovienhanzang@gmail.com
- Dr. Rijumani Kalita
Assistant Professor, Department of Commerce
Tinsukia College, Tinsukia, Assam
Email: kalitarijumani0526@gmail.com
- Ruma Payeng
Assistant Professor, Department of Philosophy
Tinsukia College, Tinsukia, Assam
E-Mail: ruma.payeng@gmail.com
- Manash Pratim Goswami
Assistant Professor, Department Of Philosophy
Tinsukia College, Tinsukia, Assam
E-Mail: manashpgoswami0@gmail.com
- Longki Engleng
Assistant Professor, Department of History
Tinsukia College, Tinsukia, Assam
E-Mail: elongki94@gmail.com
- Moniram Engleng
Assistant Professor, Department of History
Moirabari College, Morigoan, Assam
E-Mail: emoniram@gmail.com

- Minu Chetry
Guest Faculty, Department of English
Tinsukia College, Tinsukia, Assam
E-Mail: chetryminu208@gmail.com
- Kuldeep Bora
Research Scholar, Department of Geography
Assam University, Karbi Anglong, Assam
E-Mail: kuldeep847287@gmail.com
- Kaustav Das
Assistant Professor, Department of Geography
Tinsukia College, Tinsukia, Assam
Email: dazworldz@gmail.com
- Ankit Sen
Lecturer, Centre for Management Education
Tinsukia College, Tinsukia, Assam
E-Mail: ankitsjose@gmail.com
- Dwimu Basumatary
Assistant Professor, Department of Commerce
Tinsukia College, Tinsukia, Assam
E-Mail: dwimubasumatary2050@gmail.com
- Ripa Hazarika
Student, Department of History
Dibrugarh University, Dibrugarh, Assam
E-Mail: ripahazarika@gmail.com
- Pujya Khattiya Deori
Assistant Professor, Department of History
Tinsukia College, Tinsukia, Assam
E-Mail: pujoykhattiyadeori1234567899@gmail.com
- Susanta Roy Chowdhury
Retd. Principal
Janata Senior Secondary School, Tinsukia, Assam
E-Mail: susantaa000@gmail.com
- Boikuntha Das
Assistant Professor, Department of Political Science
Tinsukia College, Tinsukia, Assam
E-Mail: bneedas@gmail.com



- **Pronob Kumar Dutta**
Associate Professor & HOD, Department of History
Tinsukia College, Tinsukia, Assam
E-Mail: pranabkumardutta624@gmail.com
- **Tonkeswar Das**
Assistant Professor, Department of Assamese
Tinsukia College, Tinsukia, Assam
E-Mail: tonkesward@gmail.com
- **Dr. Momy Shyam**
Assistant Professor, Department of Assamese
Tinsukia College, Tinsukia, Assam
E-Mail: momyarunav@gmail.com
- **Montu Moran**
Research Scholar, USTM, Meghalaya
E-Mail: montumoran2023@gmail.com
- **Shanon Roy**
Assistant Professor
Tinsukia Commerce College, Tinsukia, Assam
E-Mail: shanonroy19@gmail.com
- **Dr. Shelly Dutta**
Assistant Professor, Department of Bengali
Tinsukia College, Tinsukia, Assam
E-Mail: shelly12dutta@gmail.com
- **Moumita Paul**
Research Scholar
Cotton University, Guwahati, Assam
E-Mail: moumitapaul965@gmail.com
- **Mistu Dutta**
Guest Faculty, Department of Bengali
Tinsukia College, Tinsukia, Assam
E-Mail: mistuduttatsk@gmail.com
- **Dr. R. N. Yadav**
Assistant Professor & HOD, Department of Hindi
Tinsukia College, Tinsukia, Assam
E-Mail: drraghunathyadav@gmail.com
- **Dr. Krishna Pandit**
Guest Faculty, Department of Hindi
Tinsukia College, Tinsukia, Assam
E-Mail: krishnapandit709@gmail.com



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Transition of the Indian Economy: Challenging Facts

Dr. Gautam Purkayastha

Abstract :

India was one of the most prosperous nations for over 1,000 years without colonizing or looting any other country—a rare achievement in world history. However, invasions and exploitation by the Mughals and British pushed India into decline. Before British exploitation, India still led with a 24.5% share of the world's GDP. By 1800, this had fallen to 20%, and by 1900, it was just 1.7%. The relatively industrialized Indian society became impoverished and largely agrarian under 100 years of British rule. During famines, one-third of the population died, yet the British East India Company's revenue grew significantly. Farmers, unable to pay taxes, sold their ancestral gold. Gold, silver, minerals, food grains, and even fodder were not spared. While millions of Indians starved, Indian food grains were sent to feed the British army during World War II. The British caused famines in India — 31 major famines occurred within 120 years, and smaller ones happened almost every year. The last famine, in 1943, claimed over 3 million lives in Bengal. Sustaining traditional jobs remains a challenge for modern India. Around 2-3 lakh Indians are engaged in merchant shipping, and 90 lakh people work in the Khadi sector. Recently, Minister Jaishankar has emphasized the importance of preparing for newer

challenges, noting that India must also take responsibility for its 3.5 crore NRIs and people of Indian origin and 13 lakh Indian students studying overseas.

Methodology :

The article is based on secondary data (only published sources).

Key words:

Famine, colonization, NRIs, people of Indian origin.

India's economy has drawn significant global attention due to its growing consumer base, status as the world's largest democracy, stable political environment, youthful and increasingly skilled population, and its role as an emerging global growth engine. Despite these strengths, India's economic journey has been fraught with challenges, and its future growth prospects are not without concerns.

Key issues include the need for continuous job creation for a large labour force amidst growing automation, the constant upskilling of workers due to rapid technological changes, geopolitical tensions that could disrupt international capital flows, and frequent global supply chain disruptions leading to energy shortages and a shift towards regional trade blocs. Environmental concerns and skewed income growth, which contribute to a low standard of living for many, also remain significant challenges.

Historically, India was the world's richest country for over a millennium, contributing 34% to global GDP before British colonization. At the start of British rule, India's GDP accounted for 24% of the global economy, but by the time of independence, it had fallen to just 2%. Under British rule, India's industrial economy was systematically dismantled, leading to widespread poverty and a reliance on agriculture. During this period, 31 major famines occurred, including the Bengal famine of 1943, which resulted in over three million deaths.

Table 1:
World GDP - 1 AD to 1913 AD

Countries	% of World GDP					
	1 AD	1757	1800	1830	1880	1900 AD
India	34.0	24.5	20.0	17.0	8.0	1.7
China	26.2	22.3	29.0	32.9	17.2	6.2
UK		2.1	5.2	6.4	9.1	18.5
USA		0.1	1.8	3.4	8.9	23.6

Source: Organisation for Economic Cooperation and Development (OECD), 2001. 'The World Economy' Vol. 1: A Millennial Perspective and Vol. 2: historical Statistics -Angus Maddison Report.

It is important to note that Swami Vivekananda, during his travels across India in the late 1880s, sought to understand the reasons behind India's decline. He observed that the country's downfall was largely due to the oppression of the poor by various ruling powers, the rigid caste system, and the exploitation of the masses by religious and social hierarchies. He emphasized the need to restore the nation's lost individuality and uplift the masses, famously stating that "an empty stomach is no good for religion."

India's Economic Growth in a Global Context :

Table 2:
World Economy: Future Economic Power Shifts – 2008-2040 (% share of World GDP in PPP)

Countries	2008	2014	2020	2030	2040
Germany	4.2	3.8	3.4	2.8	2.3
USA	20.4	19.2	17.6	15.3	13.9
Japan	6.2	5.6	4.7	3.7	2.9
China	11.3	16.3	22.2	30.9	37.4
India	4.9	6.3	8.5	14.3	20.8

Source: World Bank for GDP in terms of purchasing power parity in 2008; Projections for 2014-2040 by Mr. Mathew Joseph, Senior consultant, ICRIER.

India's economy has shown gradual yet steady growth in comparison to other major countries. Projections indicate that India's share of global GDP in terms of purchasing power parity is expected to increase significantly in the coming decades, reflecting its potential as a rising economic power.

Table 3:
Indian economy has been gaining strength since the onset of 21st century

Progress Indicators	Rank /% share		Progress Indicators	Rank /% share	
	2014	2021		2014	2021
Economy Size (GDP)	10	6	Number of Unicorns	4	93
Share in Global DGP*	2.6%	3.2%	India's weight in BRICS	13.5%	21.5%
Share in global trade and services	2.0%	2.2%	India's weight in EM	6.6%	12%
Share in Global FDI flow#	2.1%	6.7%	Climate change performance	31	10
Auto production	7	4	Global Innovation index	83	46
Steel production	4	2	WGI Governance Index	103	49
Mobile phone production	12	2	Ease of doing business	142	63

Source: Bloomberg MSCI, IMF, UNCTAD, *value as of 2022, #value of 2020

Tax-to-GDP Ratios of Major Economies :

The tax-to-GDP ratio measures a country's tax revenue relative to the size of its economy. A higher ratio suggests a heavier tax burden and more government revenue compared to economic output, while a lower ratio indicates a lighter tax burden. European countries consistently exhibit some of the highest tax revenues relative to their economies

Table 4:
EU Countries Understand Tax Collection

Rank	G20 Member	Tax-to-GDP Ratio (%)
1	France	46
2	Italy	43
3	Germany	39
4	UK	34
5	Canada	33
6	Brazil	33
7	Japan	33
8	South Korea	32
9	Argentina	30
10	Australia	30
11	USA	28
12	South Africa	27
13	Russia	23
14	Turkiye	21
15	China	20
16	Mexico	17
17	India	12
18	Indonesia	12
19	Saudi Arabia	08
*	World	15

Source: www.oecd.org/en/publications. Note: Figures rounded. Data as of 2022, sourced from OECD Revenue Statistics 2023. The EU is also a G20 member but is not included for this visualization.

Among G20 economies, the top three by tax-to-GDP ratio are all from the European Union, with the UK ranking fourth. Notably, eight of the top 10 countries are classified as high-income by the World Bank. In contrast, India and Indonesia, the only two lower-middle-income countries in the G20, rank

among the bottom three. The World Bank emphasizes that a 15% tax-to-GDP ratio is critical for economic growth and poverty reduction, with studies showing that countries reaching this threshold see a 7.5% larger per capita GDP.

India's Industrial Growth Trajectory :

India has recently made significant strides in industrial development, particularly in manufacturing, leveraging the "China plus one" strategy. Key areas of progress include electronics, toys, computers, auto parts, smartphones, appliances, and tools. Additionally, several domestic industrial houses have initiated collaborations with top multinational corporations to establish semiconductor and AI facilities.

According to economist Raghuram Rajan, over the last two decades, India has seen a shift of labour from agriculture to services, but not in manufacturing. While developed countries derive 70% of their GDP from services and China 35% from manufacturing, India has only recently surpassed 20% of GDP from manufacturing.

India's service sector comprises low-skill consumer services like retail, hotels, and construction, alongside high-skill producer services like IT, finance, and consulting. India has not completely missed out on manufacturing, excelling in areas such as:

Two-wheelers: World's largest manufacturer.

Pharmaceuticals: Known as the world's pharmacy.

Whisky: A significant exporter to Europe.

However, India underperforms in low-skill manufacturing due to challenges in logistics, land acquisition, and power costs. Countries like China, Vietnam, Taiwan, and Indonesia have outpaced India in these areas, aided by factors such as cheap labour, and supportive governments (e.g., suppressed labour movements in China).

Future Outlook of the Indian Economy :

India's rising income and high savings level, investment opportunities, domestic consumption, and young population

are poised to drive growth for decades. Key sectors such as information technology, telecommunications, pharmaceuticals, banking, auto components, textiles, steel, machine tools, and gems and jewellery are expected to expand rapidly, increasing India's share of global output from 5% today to an estimated 20.8% by 2040.

Rural India is also transforming, with near-universal electricity coverage and significant progress in drinking water, banking, roads, and mobile connectivity. Government schemes like Pradhan Mantri Garib Kalyan Anna Yojana, MGNREGA, and Pradhan Mantri Awas Yojana are strengthening support for the poor.

Since gaining independence 77 years ago, India has undergone significant transformations, such as the Green Revolution, the growth of microfinance, and the White Revolution, each of which has created millions of livelihoods.

India has 120 crore mobile phone users, 80 crore internet users, and 30 crore UPI users, handling 1000 crore transactions per month, with over 40% of all digital transactions occurring via UPI. The country's digital public infrastructure, including Aadhaar, UPI, AA Stack, COWIN platform, and GeM, is globally recognized.

India is also the only country to overachieve its Paris 2015 climate commitments, with 40% of its power capacity now derived from non-fossil fuels.

India's Challenges :

India is a nation of contradictions. Despite having the largest population, the labour force participation rate (LFPR) was only 50% in 2019, compared to 76% in China. According to CMIE data, as of December 2021, the male LFPR stood at 67.4%, while the female LFPR was a mere 9.4%. Even the World Bank estimates India's female LFPR at around 25%, far below the global average of 47%. Although India is the world's fifth-largest economy, it ranks 143rd in per capita income.

Financialization of Women in India :

India is experiencing a significant shift towards the financialization of women, particularly in rural areas, where women now account for 66% of incremental deposits. This shift is rapidly empowering women across the country.

Table 5:

Share of Women Depositors in Incremental deposits during the recent years

Population group	Share (%)		
	FY 2020	FY 2021	FY 2022
Rural	37	24	66
Semi-urban	29	22	41
Urban	28	21	32
Metropolitan	26	10	28
All India	28	15	35

Source: RBI; SBI Research, 2022

Global Economic Standing :

India ranks as the fifth-largest economy in the world by GDP in \$ terms in 2024, trailing only the United States, China, Japan, and Germany. However, India's per capita income remains low—just 4% of the average American's, less than 10% of the average Japanese citizen's, and 23% of the average Chinese citizen's.

Table 6:
World Economy Ranking 2024

Rank and Country	GDP (USD billion)	GDP Per Capita (USD thousand)
1. U.S.A	26,954	80.41
2. China	17,786	12.54
3. Japan	4,231	33.95
4. Germany	4,430	52.82
5. India	3,730	2.61
6. United Kingdom (U.K.)	3,332	48.91
7. France	3,052	46.32
8. Italy	2,190	37.15
9. Brazil	2,132	10.41
10. Canada	2,122	53.25

Source: <https://bharti-axagi.co.in/world-economy-ranking-2024/>

Structural Economic Challenges :

Table 7:

Basic economic structure of Indian economy

Sectors	Percentage share in GDP		
	1951	1991	2019
Agriculture	53	30	14
Industry	17	27	31
Services	30	43	55

A major challenge for India is the sharp decline in agriculture's contribution to GDP, from 53% in 1951 to 14% in 2019. However, the percentage of the workforce employed in agriculture has only decreased from 72% in 1951 to 43.8% in 2019, contributing to the skewed distribution of national income, which has worsened during globalization.

Table 8:
Broad sector wise distribution of workforce in Indian economy

Sectors	Percentage of total workforce				
	1951	1991	2000	2011	2019
Primary sector	72.1	66.6	56.7	48.4	43.8
Secondary sector	10.6	12.7	17.5	24.1	24.7
Tertiary sector	17.3	20.5	25.8	27.5	31.5

In advanced countries, only 3-10% of the population depends on agriculture, whereas in India, above two-fifth of the population is involved in agriculture. Meanwhile, only about 10% are involved in processing, transportation, storage, and marketing, compared to 40-45% in Western countries. This imbalance, along with the low per capita availability of land and high reliance on rain-fed, mono-cropped farming, has led to high poverty rates in rural India.

India's Emergence as the Third-Largest Economy – myth and reality :

India is poised to become the world's third-largest economy by 2027, according to reports from S&P Global and the IMF. Despite this significant milestone, India's status as a lower-middle-income country will likely remain unchanged, with per capita income expected to be just above \$3,600—still lagging behind Bhutan and Bangladesh. This growth in GDP offers little promise of improving the economic well-being of ordinary citizens unless development deficits are effectively addressed to boost incomes.

A critical starting point for meaningful change is agriculture. In 2016, the Indian government announced policies aimed at doubling farmers' incomes by 2022. By early 2023, the government highlighted several accomplishments, including increased budgetary allocations for agriculture, fisheries, and animal husbandry, income support through PM KISAN, and the Pradhan Mantri Fasal Bima Yojana (PMFBY). Other

initiatives included setting minimum support prices at 1.5 times the cost of production and promoting farmer producer organizations.

However, the actual impact of these policies on farm incomes remains unclear. The National Sample Survey Office (NSSO) reported in its 2019 survey that the average monthly income per agricultural household was 10,218, a 59% nominal increase from 2012-2013. However, a significant portion of this income (about 40%) came from wages, indicating a shift towards wage labour among farmers.

Further analysis from the Periodic Labour Force Survey (PLFS) between 2017-2022 showed a 6.4% decline in real wage earnings for rural workers, particularly affecting female workers. Despite some improvement in casual workers' earnings, the data suggests that doubling farm incomes remains an elusive goal without stronger policy support for the crisis-ridden agricultural sector.

India's Low Ranking in UNDP's Human Development Index:

Since 1990, the United Nations Development Programme (UNDP) has ranked countries based on the Human Development Index (HDI). It is concerning that India consistently ranks between 130 and 140 out of 187 countries. The HDI is a composite index that measures income (per capita income/purchasing power/poverty), education (average years of education completed by adults and expected years of schooling for children), and health (life expectancy). When inequality, as measured by the Multidimensional Poverty Index, is considered, India loses nearly 30% of its HDI value. Despite faster economic growth in the 2000s, India's HDI improved a little compared to the 1980s.

With an HDI value of 0.586, India lags significantly behind all other BRICS nations and the global average of 0.702. India's HDI for men is higher at 0.627, while for women it is only 0.519. The UNDP report also highlights that a 'basic social floor'

– including universal pensions, childcare benefits, essential healthcare, social assistance, and a 100-day employment scheme – would cost India less than 4% of its GDP.

In recent years, India has made efforts to improve its HDI ranking through initiatives such as the National Health Mission, Swachh Bharat Abhiyan (Clean India Mission), and the National Education Policy. These programs, along with poverty alleviation schemes, aim to address health, sanitation, education, and economic disparities, particularly for marginalized communities.

To further enhance its HDI ranking, India must focus on key areas: investing in healthcare infrastructure, ensuring access to quality health services, increasing healthcare expenditure, prioritizing education, reducing educational inequality, addressing income disparities, enhancing livelihood opportunities, and promoting sustainable development practices.

Multi-Dimensional Poverty and Water Quality :

Water quality varies significantly worldwide, as measured by Yale University's Environmental Performance Index (EPI). Ten European countries scored a perfect 100, indicating the safest tap water globally. In contrast, many African countries and India score below 20, indicating dangerously unsafe drinking water.

Table 9:
Quality of drinking water differ around the world
(Scale of Score: 0 - 100)

Europe +	Score	Asia	Score	Africa	Score	Middle East +	Score
Norway	100	India	18.2	Nigeria	4.3	Saudi Arabia	51.0
Switzerland	100	Pakistan	15.3	Guyana	32.6	UAE	51.7
Germany	98.6	Bangladesh	26.9	Jamaica	47.3	Iraq	45.9
UK	100	Indonesia	24.9	Kenya	13.7	Russia	55.8
Italy	97.8	Nepal	25.9	Egypt	36.7	Kuwait	57.2
France	93.8	Sri Lanka	46.7	South Africa	23.4	Israel	93.8
USA	89.3	South Korea	84.6	Ghana	20.4	Qatar	57.0
New Zealand	74.5	China	58.4	Niger	1.7	Cuba	46.0
Australia	81.2	Japan	91.7	Rwanda	17.0	Brazil	45.2

* Score below 20 implies least safe, while the score 95 - 100 is the safest. Adapted from Yale University's Environmental Performance Index.



Community Ownership of Land :

Community ownership of land and properties in India often leads to capital shortages. In tribal areas, large tracts of land are owned collectively, making it difficult to use these assets as collateral for loans. Unlike in the West, where assets are well-documented and can generate capital, such communal ownership in developing countries results in "dead capital." Social institutions further hinder development by limiting economic decision-making and discouraging savings and investments in productive assets. Instead, money is often hoarded or spent on ceremonial obligations, while education is skewed toward academic rather than technical skills, leading to technological backwardness. Expanding educational facilities can mitigate these obstacles by enhancing mobility, productivity, and innovation.

Cost of the Dowry System :

The dowry system in India hampers economic development by reinforcing the neglect of girls and encouraging savings in non-productive assets like gold. Higher saving rates are generally linked to higher income growth, but in India, household savings in physical assets (like gold and real estate) are increasing (while financial savings was below 10% in 2011-12). Financial savings, such as investments in bank accounts, mutual funds, and pensions, are crucial for capital formation and infrastructure development. A 2013 report by Business Standard noted that gold and silver were the most popular investment means in India, driven by rising living costs and expenses like weddings and dowries. Both Indian and Chinese female workers tend to avoid equity-based investments, preferring traditional savings products.

Education and Economic Development :

Education is driving the growth of advanced industries in India, such as IT, engineering, and pharmaceuticals, attracting foreign companies to set up research and development (R&D) facilities. The "Viksit Bharat @2047: Voice of Youth" document

emphasizes the expansion of universities, IITs, IIMs, and vocational training programs like the Pradhan Mantri Kaushal Vikas Yojana. In 2023, India had over 1,100 universities, nearly 44,000 colleges, and 11,000 standalone institutions with a gross enrolment ratio of 28.4 in higher education. India produces over 500,000 engineering and technically trained graduates annually, positioning itself as a global R&D hub, with more than 100 multinational corporations establishing R&D centers in the country.

However, challenges remain. As of 2010, nearly 90% of the workforce lacked formal training, and only 5% of the labour force aged 20-24 had vocational skills, compared to 60-96% in developed countries. According to a Confederation of Indian Industries (CII) report, 85% of Indian graduates in Arts, Science, and Commerce, and 80% of engineering graduates, are considered unemployable.

Unabated Brain Drain: A Concern for India :

According to a 2008 Planning Commission report, India indirectly subsidizes wealthy countries like the U.S. and U.K. by losing its skilled professionals, particularly in healthcare. While India faces an acute shortage of medical personnel — lacking 600,000 doctors, 1 million nurses, and 200,000 dental surgeons — a significant number of trained professionals migrate annually to countries such as the U.S., U.K., Canada, and Australia.

Brain Drain Statistics :

- In 2019, Indian-born physicians made up nearly 24% of all internationally trained doctors in the U.S.
- As of 2018, about 60,000 Indian-origin doctors were practicing in the U.K.
- Around 300,000 Indian doctors migrated to the U.S. and Europe by 2019.

Nurses:

- Indian nurses constitute nearly 10% of the NHS workforce, with around 60,000 Indian nurses working in the U.K.
- The UAE employs over 150,000 Indian nurses.

A 2019 United Nations Conference on Trade and Development (UNCTAD) report identified India as one of the top countries experiencing significant emigration of high-skilled individuals, with around 2.7 million skilled Indians residing abroad.

Just like capital flight from poor economies to the rich ones, the migration of trained manpower, human capital flight, is enormously expensive. When a trained engineer migrates to the US, it is totally indistinguishable from a gift of USD 1,00,000 from India to the US. Over the years, 'the total implicit subsidy from India to the US is estimated to the tune of hundred billion dollars'.

Addressing AI challenges :

Artificial Intelligence (AI) presents a new challenge for populous countries like India. According to the International Monetary Fund (IMF), AI could impact 40% of jobs globally, either replacing them or enhancing them. The effects will vary, with advanced economies like the U.S. and Europe facing more disruption than emerging markets. IMF Managing Director Kristalina Georgieva warned that if AI disproportionately benefits high-income workers, it could widen wealth disparities. She recommended implementing comprehensive social safety nets and retraining programs to support workers at risk of displacement. ■

Humanism in the Philosophy of Rabindranath Tagore

An Analysis

Debananda Bhattacharyya

Abstract :

Humanism is a concept both in Western and Indian philosophy which is related to the feeling of wellbeing of human in society. It gives importance to attain the perfection of human beings as well as human existence alike existentialism. There is no doubt that in the contemporary 20th century Indian philosophy, Rabindranath Tagore is a true humanist. Throughout his life he developed a philosophy which is full of humanistic values. In this regard one can refer to the famous statement of the Nobel laureate – "*Sabar upore manus srestha, tar upore keo nai*", i.e., Man is the supreme. Nobody is there above of man. Rabindranath Tagore is basically known for his idealistic and spiritualistic intents. For him, the realization of truth or self-realization is the goal of philosophy. Though a metaphysical philosopher the ideal of his thoughts is humanistic, his religion is the religion of man. He felt that in man there is the divine. So, service to mankind should be one's goal. There is difference between humanism of Rabindranath Tagore and humanism of west. Man is centre of discourse in west, there is no place for God in it. But in the humanism of Rabindranath Tagore, God is still the superior

entity. He advocated that there is the divinity in man. He said that man feels the mystery of unity as he (man) does in music and in the social communion. This sense of unity leads to the sense of God. The very human society is for the best expression of mankind which leads him to the realization of divine humanity. In the writings of Rabindranath Tagore the love for human and feeling of humanity are expressed as prime ideals. He felt that the love of humanity, fellow feelings, generosity, wellbeing of mankind should be the religion of man. He felt that man itself is an incarnation of God. Through the service to man one can worship God, thus, service to mankind is the service to God.

Keywords:

Humanism, Man, Self-realization, Truth, Divine humanity, God.

Introduction :

Humanism is a concept both in Western and Indian philosophy which is related to the feeling of well-being of human in a society. It is a method specially in western philosophy having its roots in the 15 century A.D. French philosopher *August Comte* announced that in the world man is supreme. He even didn't believe in the existence of so called God. Humanism accepts man to be a evolutionary supreme reality. It wants to make or fulfill the welfare in this very world. Humanism, a Latin word in origin, comes from *Humanitus*, which means to develop human in its fullest possibility. It gives importance to the attainment of perfection of human beings as well as human existence like Existentialism. It is the most featured philosophical trend of modern times. After centuries of philosophical speculations and meditations man has learnt that the end of all human actions is the improvement and development of man and man is not to be sacrificed to any eternal power or a political and social institution. Humanism is a way of viewing things by relating them to man's concern. It centers round man and asserts

that the capacities, the qualities of man have to be given the fullest expressions.

Objectives :

The objectives of the present study are -

- To analyze and know about Rabindranath Tagore's idea of Humanism.
- To study the impact of Rabindranath Tagore's humanism in society in general and individual human being in particular.

Methodology :

In this present discussion both descriptive and analytical methods have been used. This discussion is purely theoretical and based on secondary data collected from books and article and as well as internet source.

Discussions :

We all know that in contemporary Indian philosophy Rabindra Nath Tagore (1861-1941) was a true humanist. In his books like - *The Religion of Man, The Religion of An Artist, Sadhana, Creative Unity, Manuser Dharma, and Gitanjali* he expressed his dedication and love for humanity. Among the contemporaries he occupied a very important place. He synthesized a poetic vision of the future of human society with a missionary zeal of a social reformer and keen insight in human affairs of a novelist. Throughout his life he had developed a philosophy which is always attached to the true sense of spiritualistic humanism. Rabindranath Tagore was basically an artist rather than an intellectual. Moreover, Rabindranath Tagore in his lifetime never tried to propagate his thoughts and refrained from creating any sort of 'Rabindra-ism'. In this regard we can refer to the famous statement of the Nobel laureate after Chandidas "*Sabar upare manus srestha, tar upare keo nai.*"- i.e man is the supreme, nobody is there above man. Rabindra nath Tagore was basically known for his idealistic and spiritualistic tendencies. According to him the realization of truth or self-

realization should be the goal of philosophy. Though, being a metaphysical or spiritual philosopher the ideal of his thoughts was humanistic. His religion was the religion of man. He felt that in man there is the divine. So service to mankind should be one's goal. There is difference between the humanism of Rabindranath Tagore and the western humanism. Man is the centre of humanism in west, there is no place for God in it, but in the humanism of Rabindranath Tagore, God is the superior. He advocated that there is the divinity in man. He said that man feels the mystery of unity as he does in music and in the social communion. This sense of unity leads to the realization of divine humanity. In the writings of Rabindranath Tagore the love for human and humanistic feelings are expressed as prime ideals. He felt that the love for humanity, fellow feeling, well-being of mankind should be the religion of man. He said man is the incarnation of God. Through the service towards man one can worship God, i.e., service to mankind is the service to God.

Humanism came naturally to Rabindranath Tagore, as he was basically a poet. He often said that his religion is essentially a poet's religion full of humanity. But Rabindranath Tagore's concepts could and will traverse great amount of space and time chiefly because of his finely balanced spiritual inclinations, the premises of such spirituality being based on a classic orientation with the cosmic reality - a fairly universal concept. Rabindranath Tagore remained unique in the sense that he could blend his spirituality with his creative instincts in poetry and music. Without belonging to a definite class of religion, he could easily express the ideas of a universal human religion, which would like to be described as 'humanism' in its purest form. Rabindranath Tagore was a profound believer of freedom of individual selves, in fact he tried hard to establish this concept by establishing an educational institute at *Santiniketan*, where he professed. But never preached. This second aspects in his personality makes him a true 'humanist', a crusader for freedom

of self, a crusader to acquire the power of pure and free expression for each and every human being or soul, without really being a revolutionary in the stricter sense. Rabindranath made us believe that we are human and intrinsically modern, to the sense that we can traverse light years of distances of human existence, and enjoy our freedom and marvel at the beauty of a human soul.

We may get an idea about the kind of humanism that Rabindranath professed, where a human being becomes a fulfilling, purposeful and inseparable from Almighty. Almighty is a very intimate, powerful, brilliantly beautiful, and yet a humble entity for Rabindranath Tagore. Life, in all its splendors as well as colors, is an integral concept in Rabindranath Tagore's spirituality, making him always appreciative of and engaged with life.

There cannot be any doubt that Rabindranath Tagore's philosophy revolved around mankind which is known as humanism. He is deeply influenced by the humanist tradition of Buddhism as well. His view is that man must come out of the shell of individual self in order to enter into the larger self of humanity. His poems specially, those written in later part of his life reflected his philosophy of humanism by pointing out divinity in man.

Rabindranath Tagore's humanism pervades all aspects of his thought. The humanism of Rabindranath Tagore is just the application of the belief that feeling anything as human in the humanistic way is a source of joy. It is the human mind that reveals the meaning and significance of things. Rabindranath Tagore's idealism is humanistic. He said it is almost a truism to say that the world is what we perceive it to be. We imagine that our mind is a mirror that it is more or less accurately reflecting what is happening outside us. This speaks of the primacy of the human point of view. The one effort of man's personality is to transform everything with which he has any true concern. The writings and poems of Rabindranath Tagore is full of human touch. According to him all the human concepts such as life,

beauty, harmony or the laugh, delights become meaningful when they are related to human values.

An approach with the heart full of feelings and interests is a human approach. The philosophers usually neglect this, but a philosopher who is also a poet, makes truth live in the form of beauty and therefore establishes a personal bond between man and objects. That most probably is the reason for Rabindranath Tagore's humanistic convictions. Tagore himself admitted that, when he said "I have great faith in humanity. Like the sun, it can be clouded, but never extinguished".

The view of Rabindranath Tagore is that the best way to seek complete union with God is to seek contact through man. He found his God in man. Through man alone God is accessible simultaneously by the path of knowledge, devotion and service. Man is the centre of interests because he manifests God in the most effective manner. There is no point in looking for God in the temples and offering flowers and water and burning incense there. One should seek God among in the common man. The man of piety should meet his God in toil and sweat. Humankind in general should be the object of love and service.

Radhakrishnan says about Tagore - "He (Tagore) gives us a human God, dismisses with contempt the concept of world illusion, praises action over much promises fullness of life to the human soul".

Rabindranath Tagore wanted that there cannot be any discrimination in mankind. All are equal, irrespective of caste and creed, economic status, color of body etc. He felt that if humanity is illumined nobody in the world would be able to exploit and harm other. As he loved man, he wanted to realize the world staying among the people. So, he said -

"Morite chahina ami sundar bhubane
Manaber majeh ami basibar chai." (Pran)

(I do not want to die in this beautiful world, I want to live in the midst of mankind....)

Rabindranath Tagore also advocated world peace. If humanity is practiced in its proper order this kind of peace be attained all over the world. He hoped, "The man of the world are approaching towards a beautiful, peaceful future, where there will not be any bloodshed, conflict and disorder. Thus he said :

'Victory to life, to joy, to love
to eternal light.

The night shall wane, darkness shall vanish
Have faith brave hearty"

(The cycle of man)

The humanism of Rabindranath Tagore stemmed from his living faith in God and he drew his inspiration from religion. The urge to offer service to God are both universal and strong. He realized that the nectar of love removes the transitory ness of man and he (man) comes in contact with universal humanity. After this self realization the individual man realizes that there is no differences between man and man. He said that man is the eternal truth despite personal man being impermanent. He stated, "religion inevitably concentrates on humanity, which illumines our reason, inspires our wisdom, stimulus our love". He declared that man is the right object of love and worship. In his theory of humanism there is a strong fervent and desire to serve God through mankind and hence it is more inspiring and appealing. He himself admitted that he had great faith in humanity, like the sun can be covered by clouds but never extinguished thus humanism can't be evaporated totally from mankind.

Conclusion :

From the above discussion I have tried to make an analysis of Rabindranath Tagore's humanism which is manifested with various aspects of love, humanity, divinity, salvation, nationalism and diversity. In theoretical sense the humanism prescribed by Tagore is very much acceptable, but question may arise regarding its practice or practical utility in present day context. In these days the prevailing social-economical situation is very critical.

People become more self-centric, mechanical, consumerists and after all escapists. Respect towards humanity, fellow-feeling, benevolence, sacrifice and charity are gone and covered under down and dusts. Consumerism, gross egoistic materialism often hurdle the paths of humanism in modern society. But it should be the duty of present day man to think for peace, happiness and harmony human society selflessly. Following the path of humanism in its true sense, could be a turning point towards building a new world and provide a safeguard to humanity as a whole, which is the need of the hour. ■

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Emergence of Hybridized Languages in the Indian Multilingual Landscape

Dr. Mriganka Choudhury

Abstract :

Hybridization of languages is probably an inevitable outcome in a multilingual and cosmopolitan society where an individual, besides his/her 1st language, is exposed to a minimum of two other languages. In a multilingual country like India, a child in his/her formative years is exposed to one or two languages at home, converses with his/her schoolmates in Hindi & English, with the teachers at school in English and plays with friends in his/her neighbourhood who speak different 1st languages. Moreover, children watch television and play various mobile games in which the preferred language for most of them is either Hindi or English. Therefore, from the formative years itself, a child, under different sociolinguistic contexts, learns to use two to three languages at a time. He/she is constantly resorting to code-mixing and code-switching during a conversation and the languages used depend upon the languages of the hearer. In fact this usage of multiple codes is rapidly becoming a well accepted norm in the Indian linguistic landscape and not only children but even grown-ups are found to be resorting to code-mixing and code-switching nowadays. It is highly popular among the youth

and that is quite understandable since they have grown up in such a 'hybridized' environment. As a result, the idea of a 'Pure' form of a language is fast becoming an obsolete one and we are witnessing the rapid emergence of some hybridized forms of languages whose usage are no longer confined to some innate circles of individuals but are fast gaining acceptance in domains like media, advertisement, cinema, literature etc. This paper focuses on the various manners in which hybridization has affected English and other Indian languages in the Indian multilingual domain.

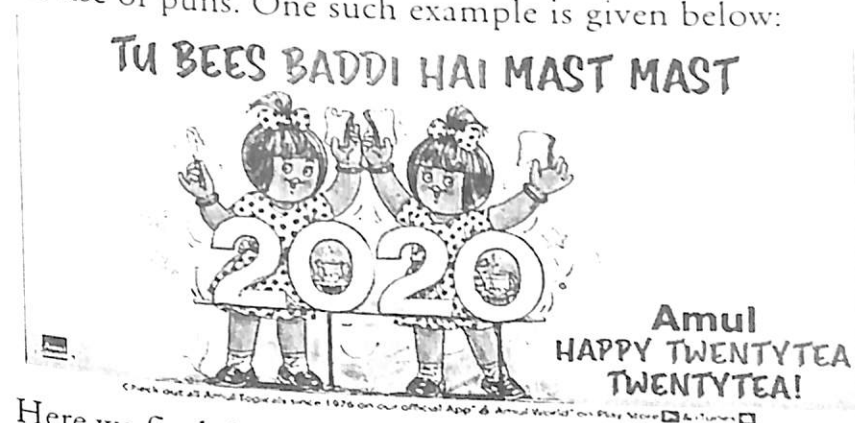
Introduction :

We find frequent mixing and switching of codes in English, Hindi and regional languages. Sociolinguists are of the view that language mixing is a phenomenon which is systemic and follows certain rules. It has been able to satisfy the creative needs of bi/multilinguals who have found it difficult to satisfy those needs by means of a single language system. The linguistic domain that has played the most important role in the emergence of hybridized languages in India is probably the world of advertisement. As mentioned earlier, the creative need in advertisement can be satiated much better through code-mixing and code-switching rather than using a single language system. This mixing of languages not only appeals to a bilingual audience but also enables copywriters to experiment with innovative ways of combining the resources of two languages to achieve special socio-psychological effects. Various figures of speech like alliteration, allusions, assonance, blending, compounding, irony, metaphor, onomatopoeia, oxymoron, parody, puns, and rhyme are used to draw the attention of consumers. These devices are intertwined with references to Indian popular culture (Bollywood, television serials, cricket, etc.) as well as current social and political issues. This code-mixing and code-switching are carried out by following the grammatical rules of the languages used.

A. Code Mixing :

Some of the figurative devices which are used for 'Code Mixing' and the subsequent hybridized advertisements which are created are discussed below. Most of the advertisements are from billboards primarily using English and Hindi codes.

1. Puns: Puns convey double-meaning which produces a humorous effect. They are ambiguous and the readers need to rake their brains to solve the puzzle posed by the advertiser. After the meaning is derived the reader is left with a sense of achievement. 'Amul' billboards excel in the use of puns. One such example is given below:



Here we find the use of multiple puns like 'Twenty Tea' for 'T Twenty'; 'Baddi' stands for 'Big' in Punjabi as well as 'Buddy' (friend) in English.

2. Associations: Billboards of different firms use cultural references to movie titles, film songs, incidents involving



film stars etc. Moreover, popular television shows, current socio-political events, sports, awards won etc. also are referred to in these advertisements where mostly Hindi and English are mixed. In local ads. English or Hindi is mixed with the regional languages.

In this advertisement of Amul butter, 'Butter' is associated with a popular Hindi Bollywood song 'Battameez Dil'. 'Battameez' in Hindi means rude while 'Dil' stands for heart.

3. **Contradictory associations:** The figure of speech that provides contrast of meaning is called contradictory association. The devices used are irony, metaphor, paradox and parody. Here the in-text interpretation is dependent on knowledge of external events and consumers can fully appreciate the advertisement only by making the correct connection between the advertised message and the relevant socio-political event.



This Billboard of Amul resorts to Paradox. It refers to India's former Prime Minister Indira Gandhi's grandchildren joining different political groups. The ad was published in 2004. Here, the Hindi word 'Parivar' that means family is deliberately misspelt as Pari and War thereby creating a paradox in order to create the effect of flouting the traditional Indian values of loyalty, integrity and unity.

4. Word-creation Processes

In this process, new words are created through code-mixing. Many Hindi and English words are blended through code-mixing to create compounds where the meaning of the words compounded relates to the meaning of the component parts.



For example, in this compound 'Dillological', the Hindi word 'Dil' ('Heart' in English) is compounded with the word 'logical' which means 'to be reasonable' (logical thinking is carried out in the mind). Now, combining Dil and Logical we get Dillological which means to 'reason with one's heart instead of mind' or 'to follow one's heart and not mind'.

5. **Inflection and Reduplication:** There is also a tendency of adding an English suffix to a Hindi term to mean its plural form. For example, we very commonly use words like 'samosas' (samosa+-s) 'gundas' (gunda+-s). In reduplication the speaker provides an echo word to the preceding English item. For example cha:i-va:i, (sha:i), dance-vance etc. Sometimes an item from one language gets attached to its equivalent in the other language. For example: bi:ch center me rakho, gol round me ghumao, thanda cold drink etc.

B. Code-Switching :

Code-switching is an emerging trend among the users of various languages in the Indian sociolinguistic landscape. Users of Hindi and English indulge in code-switching between the

two languages. In fact code-switching is acceptable in conversations even in formal platforms like seminar lectures and speeches. The media and advertisements have also played their part in the evolution of the practice of code-switching. Moreover, social media platforms like Facebook, Twitter, Whatsapp etc have become the arenas where people indulge in unrestrained code-switching and code-mixing with very little attention to grammar or syntax of either Hindi, English or any other native Indian language.

In the field of advertisements too, we find many instances of code-switching. Some examples are given below:

- a. Hungry Kya (Are you Hungry?) - Domino's Pizza.
- b. Yeh Dil maange more (The heart wants more) - Pepsi.
- c. Pal banaye magical (Make every moment magical) - Lays.
- d. Hum mein hai hero (There's a hero in everyone) - Hero Motocorp.
- e. Come on girls, waqt hai shine karne ka! (Come on girls, it's time to shine!) - Sunsilk
- f. Life ho to aisi (Life should be life this) - Coca Cola
- g. What your bahana is? (What's your excuse eating McDonalds instead of home-cooking?) - McDonalds.

According to Ashok Chakravarty, the creative head of Publicis India, the translation approach doesn't work for the vast majority of Indians whose English is not always great. "You may be understood, but not vibed with," he says. "That's why all the multi-national corporations in India now speak Hinglish in their ads." (Chand, Vineeta The Rise and Rise of Hinglish in India). 'Hinglish' is the term used for the products that emerge through the mixing of Hindi and English.

This code-switching can also be seen in phrases like 'jabardast hits' (tremendous hits) used to mean the popularity that a new movie/song/Web Series/Television series gains among the masses. In interviews of celebrities, political leaders and others also we

find code-switching being resorted to. Here are a few examples taken from newspapers. In each case, the interviewee is speaking predominantly in English and occasionally switches over to Hindi:

- a. Coming from a *filmy* family – her parents Shaheen (Saira Banu's neice) and Sumit Saigal were *also* actors – she has always dreamt of acting in films

Here, 'filmy' is a Hindi word and in the context of the sentence, 'filmy family' means a family that has many members working in films.

- b. I remember spending time in Birla *Mandir* with my mother, when I was really young, and also *visited* the city during Diwali on another occasion.

In this sentence, 'Mandir' obviously means temple.

- c. I didn't want to cry, which is why I didn't do a *bidai* ceremony, *but* kept it to a modern wedding.

Here, the Hindi word 'bidai' refers to that part of a marriage ceremony where the bride leaves her paternal house with the bridegroom. Since it has immense cultural connotation and there is no English alternative that can encapsulate the emotions attached with the act of the bride leaving her parents' house for good, its usage is quite acceptable even in Indian English writing.

- d. During my wedding from the *pheras* to the party, we had another venue, but it started raining.

Here too, the Hindi word 'pheras' refers to a very important act in an Indian Hindu marriage ceremony wherein the bride and the bridegroom have to walk around the holy flame seven times so that they remain together for the next seven lives. Like 'bidai,' 'pheras' too cannot be replaced by any English word and hence it is retained even in Indian English writing.

- a. Now that governance has been suffering and my legislators as well as '*aam aadmi*' have been telling me that I should step in, I have agreed to work again.

'Aam aadmi' refers to the common man here. The speaker is a politician and 'aam aadmi' is popularly used in politics by the politicians to show their solidarity with and empathy towards the masses.

Conclusion :

Although the entire discussion here is centered primarily on Hindi and English languages, code-mixing and code-switching also occurs between the regional languages and Hindi/English. However, their usage is limited to the regions where these languages are primarily spoken. Therefore, new language forms have emerged in the Indian sociolinguistic landscape that are hybrid in nature and bear distinct socio-cultural traits of modern India. ■

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Awareness about the 'AA-MMJAY' and 'AB-PMJAY' in The Rural Area with Special Reference to Udalguri District of Assam

Dr. Sakarsing Boro

Abstract :

India being a developing country has witnessed major challenges towards medical expenditure. The annual average health care expenditure in the country is a great concern. Due to an increased amount of health care out of pocket expenditure for preventive, curative, rehabilitative or long term care, people in general can not access to adequate health services. Considering the issues towards the health expenditure, Govt. of India launched Ayushman Bharat-Pradhan Mantri Jan Arogya Yojana (AB-PMJAY) in September, 2018 to cater to the secondary and tertiary health care needs of the poor and vulnerable sections of the states and provides completely cashless medical benefits with coverage up to Rupees 5 lakhs per family per year. Ayushman Asom-Mukhya Mantri Jan Arogya Yojana (AA-MMJAY) was launched on May 10, 2023 by the Assam Government for the people of the Assam with the same features, benefits and criteria of AB-PMJAY. However, the awareness of these two schemes among the beneficiaries in the study area is still questionable, especially in the rural area. In this study researcher tried to find

out the awareness level of the schemes and benefits offered under the schemes.

Key words :

AB-PMJAY, AA-MMJAY, Health Insurance, Udalguri District.

Introduction :

Nowadays, Communicable diseases and non-communicable diseases have become more prominent all over the world. However, medical care facilities including pharmaceuticals have also been improved in all developed and developing countries including India. On the other hand, out of pocket expenditure towards medical care facilities has also been increased. Various government health schemes are being provided in order to reduce medical expenditure or to make rural or marginalized people easy access to health services. Access to adequate health infrastructure can increase the life expectancy of the people. Globally, life expectancy has increased by more than 6 years between 2000 and 2019 - from 66.8 years in 2000 to 73.4 years in 2019, While healthy life expectancy (HALE) has also increased by 8% from 58.3 in 2000 to 63.7, in 2019, this was due to declining mortality rather than reduced years lived with disability (Source: WHO).

Financial protection is the core objective of the various health schemes provided in the country. United Nation's Sustainable Development Goal 3 (SDG-3) states 'Good health and well-being' of which SDG target 3.8 indicates achieve universal health coverage. It means that all people and communities receive the health services as per their needs i.e. all people and communities should be covered by Universal Health Coverage.

India being a developing country has witnessed major challenges towards medical expenditure. Due to an increased amount of health care out of pocket expenditure for preventive, curative, rehabilitative or long term care, people in general can not access to adequate health services. About 13.2 percent of the

world's population spends more than 10 percent of their household budgets to pay for health care out of pocket expenditure and 1.2 percent of the world's population are still being pushed into 'extreme poverty' (living on \$ 1.90 (1) or less a day) because they paid for health care out-of-pocket (Source: <https://www.who.int/health-topics>). Percentage of households with at least one member covered by a health scheme or health insurance in India is only 41 and 75% of the Indian spend their entire income on health care (Source: NFHS-5).

Ayushman Asom-Mukhya Mantri Jan Arogya Yojana (AA-MMJAY) launched on May 10, 2023 by the Assam Government, to cater to the secondary and tertiary health care needs of the poor and vulnerable sections of Assam state and provides completely cashless medical benefits with coverage up to Rupees 5 lakhs per family per year. The beneficiaries of the centrally launched scheme Ayushman Bharat-Pradhan Mantri Jan Arogya Yojana (AB-PMJAY) in September, 2018 are also covered under Ayushman Asom-Mukhya Mantri Jan Arogya Yojana (AA-MMJAY). A total number of 323 hospitals are empanelled under the scheme of Ayushman Asom-Mukhya Mantri Jan Arogya Yojana and 1,949 procedures covering under 27 specialities are available under AA-MMJAY (Source: <https://atalamritabhiyan.assam.gov.in>).

Profile of the study site :

The present study is confined to the Udalguri district of Assam. The district is bounded by the Darrang district of Assam in the south, partly by Bhutan and partly by Arunachal Pradesh (state of India) in the north, Sonitpur district of Assam in the east, and Baksa district of Assam in the west. The district was created in 2003 just after the formation of Bodoland Territorial Council (BTC). The total geographical area of the district is 1,985.68 sq. km and the population density of the district is 381 persons per sq. Km (Source: *Statistical Hand Book of BTC, 2018*). According to the 2011 census, the total population of

the district is 8,31,668 where 7,94,094 are in the rural area and 37574 are in the urban area i.e. majority of the population resides in rural areas. The literacy rate as per the 2011 census is 66.6%. The district has two sub-divisional offices, namely- Udalguri and Bhergaon. There are three health-centre blocks, namely- Udalguri, Khoirabari, and Orang in the district. Other physical health infrastructures of the district are Sub-divisional civil hospital 1, Community Health Centre (CHC) 5, State Dispensaries 8, Primary Health Centre (PHC) 21 and Sub-Centre (SCs) 146.

Objective of the study :

The primary objective of the present study is to examine the rural people's awareness about the AB-PMJAY and AA-MMJAY schemes in the study area.

Research queries :

On the basis of the objective it can be asked whether rural people of the study site are aware about AB-PMJAY and AA-MMJAY.

Methodology of the study :

Universe of the study: The universe of the present study is the entire Udalguri district of Assam. There are 11 Development Blocks, 110 VDCs (Village Committee Development Council) and 800 villages in the district (Source: Statistical Handbook of BTC-2018).

Data Collection: Data has been collected both from primary sources as well as secondary sources. A schedule has been prepared for collecting primary data. The researcher has used secondary data and is mainly gathered from the official publications of BTC administration including Statistical Handbooks of BTC and offices of health centre under Udalguri district.

Sample Selection :

Multi-stage random sampling is used to select the sample Blocks, VDCs, and villages using the lottery method. At the first stage, the sampling units are 11 development blocks, of

which 4 Development Blocks are selected proportionately using the lottery method. There are 72 VCDCs in these 4 Development Blocks which comprise the sampling units for the second stage sampling. From these 72 VCDCs sampling units it is decided to take a sample size of 9 VCDCs proportionately using the lottery method. In these 9 VCDCs, 64 villages comprise the sampling units for the third stage sampling. From these 64 villages, the researcher has decided to take 19 villages proportionately using the lottery method.

There are 2427 numbers of households (HHs) in these 19 villages which constitute the sampling units for the fourth stage sampling. As depicted in Table I out of 2427 HHs, 160 HHs have been selected randomly.

Table - I:
Sampling Frame

No. of Development Blocks	No. of sample Development Blocks	No. of VCDCs in sample Development Blocks	No. of Sample VCDCs	No. of villages in sample	No. of Sample Villages	No. of HHs in sample Sample villages	No. of HHs
11	4	72	9	64	19	2427	160

Note: VCDC - Village Committee Development Council, HHs - Households

Data analysis:

The collected data are analyzed using tabulation and classification of data.

Limitation of the study :

The present study is restricted to the Udalguri district only and its observation may not be applied to that of the other area. Further, analysis is not done separately for AB-PMJAY and AA-MMJAY for the present study.

Results and Discussion :

It is very important to inform the rural people about various health schemes including health insurance provided by the

Government. It is difficult to provide information and guidance through social media about health related matters to rural people since the majority of them can not access or use social media. Health centres, therefore, are the main tool through which information can be gathered or shared with them. Although the majority of people know about Universal Immunization Programme (viz.- BCG, OPV, PENTA-3, MSL, TT-PW, etc.) as a routine immunization process and other common schemes like JananiSurakshaYojana (JSY), Majoni, Mamata, Mamoni, Nehru Arogyasri Scheme, etc. rural people are absent from getting knowledge about other health-related programs, viz. health insurance. People's awareness is dependent upon their access to various information sources and participation in awareness programs in particular. Participation in awareness programs is an important determinant of people's awareness about various health-related schemes of the government.

Ayushman Asom-Mukhya Mantri Jan Arogya Yojana (AA-MMJAY) and Ayushman Bharat-Pradhan Mantri Jan Arogya Yojana (AB-PMJAY) are both the same health insurance schemes of the Government. The beneficiaries from both the schemes can avail the same benefits and provisions. Public awareness about these two schemes can be discussed on the basis of the features or benefits of the schemes as well as utilisation of these schemes by the public. Features-wise awareness of the public about PM-JAY and MM-JAY are shown in Table-II.

Table - II:
Features-wise awareness about PM-JAY and MM-JAY

Particulars	Respondents		
	Yes	No	Total
Fully financed by the Government	128 (80)	32 (20)	160 (100)
Offers insurance coverage of 5 lakhs per annum per family	98 (61.3)	62 (38.7)	160 (100)
Offers cashless treatment	50 (31.3)	110 (68.7)	160 (100)
Covers 3 days hospitalization and 15 days post-hospitalization expenses	64 (40)	96 (60)	160 (100)
No restriction on the family size, age or gender	122 (76.3)	38 (23.7)	160 (100)
Covers all pre-existing conditions	87 (54.4)	73 (45.6)	160 (100)
Offers treatment facility in private sectors and government empanelled hospitals	69 (43.1)	91 (56.9)	160 (100)
Covers hospitalization and not OPD services	58 (36.3)	102 (63.7)	160 (100)

Source: Field Survey,

The figures in the parentheses represent the share of percentage to the total

Table II shows that 80% of the total respondents know the schemes are fully financed by the Government. 61% (approx.) have knowledge about the insurance coverage of 5 lakhs per annum per family. However, only 31% (approx.) of the total respondents are aware about cashless treatment under the schemes. On other facilities provided under the schemes such as coverage of 3 days hospitalization and 15 days post-

hospitalization expenses, no restriction on the family size, age or gender, covers all pre-existing conditions, offers treatment facility in private sectors and government empanelled hospitals, the awareness level in the study area are found out as 40%, 76% (approx.), 54% (approx) and 43% (approx.) respectively. It is also found that only 36% (approx.) know regarding the coverage of hospitals and not OPD services.

The awareness level of the respondents can also be studied with the help of all expenses incurred on some of the components of the treatment covered under the schemes or benefits available under the schemes.

Table - III:
Benefit-wise awareness about PM-JAY and MM-JAY

Components of the treatment	Respondents		
	Yes	No	Total
Offers PM-JAY and MM-JAY cards free of cost	122 (76.3)	38 (23.7)	160 (100)
Offers a defined transport allowance per hospitals	38 (23.7)	122 (76.3)	160 (100)
Medical examination, treatment and consultation	94 (58.8)	66 (41.2)	160 (100)
Pre-hospitalization	64 (40)	96 (60)	160 (100)
Medicine and medical consumables	82 (51.3)	78 (48.7)	160 (100)
Non-intensive and intensive care services	87 (54.4)	73 (45.6)	160 (100)
Diagnostic and laboratory investigations	97 (60.6)	63 (39.4)	160 (100)
Accommodation benefits	84 (52.5)	76 (47.5)	160 (100)
Food services	92 (57.5)	68 (42.5)	160 (100)
Complications arising during treatment	72 (45)	88 (55)	160 (100)
Post-hospitalization follow-up care up to 15 days	64 (40)	96 (60)	160 (100)

Source: Field Survey,

The figures in the parentheses represent the share of percentage to the total

Table-III shows that 76% (approx.) respondents know that the cards commonly known as 'Ayushman Cards' are offered free of cost. However, only a negligible portion of respondents have an idea about the transport allowance per hospital. Table

III also shows other benefits available under the schemes. In all the benefits mentioned in the table more than 50% of the total respondents have knowledge except only in case of a few benefits where less than 50% respondents have ideas viz. pre-hospitalization (40%), complications arising during treatment (45%) and post-hospitalization follow-up care up to 15 days (40%).

Another important aspect for the study of awareness is how many rural people get enrolled in PM-JAY or MM-JAY or how many of enrolled beneficiaries have utilized the benefits under the schemes.

Table - IV:
Overview of beneficiaries' enrollment and utilization of the PM-JAY and MM-JAY

Particulars	Respondents
Total respondents	160 (100)
HHs having cards	122 (76.3)
HHs utilized cards	52 (42.6)
HHs required benefits, yet could not use the card	28 (23)
HHs have cards, but were not required to use	26 (60)

Source: Field Survey,

The figures in the parentheses represent the share of percentage to the total

Table IV presents the overview of beneficiaries' enrollment and utilization of the PM-JAY and MM-JAY in the region. It is shown from Table IV that out of total respondents, 76% (approx.) HHs have PM-JAY and MM-JAY cards while 23% (approx.) HHs are yet to get the cards. Out of the 122 HHs respondent card holders only 42.6% HHs have utilized the cards while 57.4% HHs respondents do not use the cards. Table IV also shows that out of 122 HHs respondents who are not using the cards, 23% HHs although require benefits but could not use the card while 26% HHs are not willing to use the cards.

Reasons for non- utilization of cards despite need is presented in Table V.

Table - V:

Reasons for non- utilization of cards despite needed

Reasons	Respondents	
	Yes	Total
Non-availability of treatment facility for a particular disease	23 (82.1)	28 (100)
Non-availability of nearby empanelled hospitals	4 (7)	28 (100)
Do not know about the use of card	8 (28.6)	28 (100)
No guidance	11 (39.3)	28 (100)

Source: Field Survey,

The figures in the parentheses represent the share of percentage to the total

Out of the 28 HHs respondents who could not use the cards, 82.1% HHs believe that there is no availability of treatment facility for a particular disease at nearby empanelled hospitals. Further, 7% HHs reside far from the empanelled hospitals. Other reasons includes that 28.6% HHs don't know the application and use of the cards and 39.3% are required proper guidance about the schemes. So from the above discussion it is clear that majority of HHs have cards or know the schemes although a few HHs do not have. It can also be observed that the people in the study area will avail the benefits if the required facilities are provided fully in nearby empanelled hospitals.

Suggestions :

It can be suggested that the health stakeholders should guide the beneficiaries regarding the schemes through Sub Centres, Primary Health Centres, Community Health Centre, or district hospitals.

Necessary required facilities should be there at all levels of empanelled hospitals.

There should be necessary campaigns in rural areas to provide information for the application of the cards.

Maximum numbers of public do not know about the availability of nearby empanelled hospitals. So the health administration should arrange proper mechanism for providing such lists.

The beneficiaries should be informed towards the treatment facility in private sectors and government empanelled hospitals. The list of nearby empanelled hospitals should also be provided.

The public should believe, accept and use the schemes provided by the government and should speak about any drawbacks of such schemes faced by them.

In a rural area, ASHA (Accredited Social Health Activist) plays an important role in providing important health services which include maternity care and immunization drive. They should also be trained to provide information about various ongoing schemes and new launching schemes to the public including Ayushman Cards.

Conclusion :

Health insurance schemes are an important provision for saving out of pocket expenditure as well as for making a healthy society for needy people. The present study in Udalguri district of Assam shows that large numbers of people are still not knowledgeable about these health insurance schemes due to the lack of proper guidance and the non-preference of Government health centres and services.

The government needs to make necessary arrangements for smooth implementation of the schemes; people at the same time should be made aware of the facilities that can be availed of at the Government health care centres as well as empanelled private hospitals. Further, government should search all empanelled Govt. or private hospitals for their availability of facilities. Given the fact that health services are an important contributor to human capital formation, a proper initiative to

develop this service will help in stepping into the ladder of overall socio-economic development in the region. ■

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Reading Nikolai Gogol's *The Nose as a Pathography*

Dr. Kakalee Das

Abstract :

Towards the end of the 20th century, illness narratives started appearing in various literary works. Writers like Albert Camus, T. S Eliot, Italo Svevo etc wrote on issues concerning diseases as well as on their own troubled existence. They started exploring their psyche through their works. This technique of writing on diseases can be traced back to the genre autopathography and pathography. Paul Julius Mobius defined it as narratives produced on diseases, especially, mental health. One of the writers whose works can be considered as pathographies is Nikolai Gogol. The complex relationship between creativity and insanity can be traced in his works. It has been speculated by his critics and biographers that his creative works have reflections of his unfit mental state. One such work that reflected his disturbed psyche is his short story *The Nose* (1836). The present paper aims at proving Gogol's 'The Nose' as a pathography that is produced out of his anxiety regarding the phallus.

Keywords :

Illness narrative, pathography, Gogol, castration anxiety, phallus.

Virginia Woolf in her essay *On Being III* (1926), lamented the fact that illness or disease was not taken as a serious area of

study in literature of the time. However, it was observed that towards the end of the 20th century, illness narratives started appearing in various literary works (including many canonical works) produced during that time. Writers like Albert Camus, T. S. Eliot, Italo Svevo etc wrote on various issues concerning diseases as well as on their own troubled existence. Writers started exploring their psyche through their works in the form of life writings, fictions, autofictions etc. This technique of writing on diseases or producing illness narratives can be traced back to the genre autopathography and pathography. Autopathography is an integration and intersection of two disciplines viz humanities and medicine. G. Thomas Couser first coined this term in his seminal text *Recovering Bodies: Illness, Disability and Life Writing* (1997). Couser attempted to distinguish autopathography from pathography on the grounds that the former is written from the patient's perspective, often in the post traumatic phase. On the other hand, pathography can be written by any person related to the patient suffering from a disease. The German psychiatrist Paul Julius Möbius used the term 'pathography' for the first time in 1899 and he defined it as narratives produced on diseases, especially, mental health. It is to be noted here that a pathography is not restricted to life writings alone, it is also used in the form of fictions and autofictions.

One of the writers whose works can be treated as pathographies is Nikolai Gogol. Gogol was born in the year 1809 in Ukraine and is considered as one of the greatest writers in Russian literature. The complex relationship between creativity and insanity can be traced in his works that were usually written while he was suffering from severe mental disorder. Written in the form of diary entries, his seminal work *Diary of a Madman* (1835) basically reflects his own psychic conflicts that are expressed through the protagonist Axenty Poprishchin. As stated before, pathographies concern the study of the effects of disease on the writer's works. It has been speculated by critics and

biographers of Gogol that his creative works have reflections of his unfit mental state. One such work that reflected his disturbed psyche is his short story *The Nose* (1836). The Russian psychiatrist and psychoanalyst Ivan Yermakov in text *Sketches for an Analysis of the Art of N.V Gogol* (1921), asserted *The Nose* to be written as a confessional narrative that reflected Gogol's anxiety regarding the phallus. (Blank 162) Yermakov states-

... the problem posed in "The Nose" is a sexual one. It throws light on the question of the autonomy of man's sexual activity as symbolised by the separate existence of the nose... The thing that cannot be displayed or talked about without shame and embarrassment... (166)

Sigmund Freud explained how due to the castration anxiety of the male, numerous problems associated with personality development arise and that has a repercussion in later life as well. (Bosselman 252) The critic Beulah Bosselman further stated in the article 'Castration Anxiety and Phallus Envy: A Reformulation'-

Freudian theories are based on the assumption of male superiority. They imply that the most fear-provoking and disorganizing concept to the male concerns the possible loss of his masculinity and that the female, likewise acknowledging the supremacy of the phallus is beset by feelings of inadequacy and resentment... (252)

The writer Nikolai Gogol was haunted throughout his life with castration anxiety and this had an impact in his works, especially in 'The Nose'. The Nose represented the phallus and the castration of the nose meant the castration of the phallus. The story written in the form of a dream, artfully depicted his own sexual failures. (Spycher 363) The story begins with the character Ivan Yakovlevich, a barber, discovering a nose inside

the loaf of bread he was about to have for breakfast. After observing and examining it for some time, Ivan was dumbstruck to realize that the nose was Collegiate Assessor Kovalyov's, who used to visit the former's salon to shave. Kovalyov was a person who used to take particular care of his appearance to impress women and therefore the loss of the nose meant he had lost his opportunity to flirt with them. Therefore, on discovering that he has lost his nose, Kovalyov begins the frantic journey of searching it, only to realize that his nose had taken a separate identity and was roaming the streets of St Petersburg. Here, it can be stated that Kovalyov's anxiety to find his lost nose can be compared to Gogol's anxiety for the phallus. The absence of the nose and Kovalyov's failure to flirt with the women is similar to Gogol's anxiety of the phallus and his failure to have a successful physical relationship with any woman.

In the story, the nose being an allusion to the phallus is clearly manifested with the episode of the barber who finds the nose in the loaf of a bread he was about to have for breakfast. The description of the nose by the barber Yakovlevich had many sexual undertones that is usually related to the description of the phallus. The critic Igor Pilshchikov in his article 'Gogol's "The Nose": Between Linguistic Indecency and Religious Blasphemy' states how the narrator and the characters constantly refers to the indecency of the absence of the nose. Again, when Kovalyov approached the advertising agency to publish an article about his missing nose, the clerk considered it to be awkward and absurd. All these episodes give an indication of a parallel between the nose and the phallus. Gogol wrote 'The Nose' during the time when the society was largely affected by syphilis and therefore the majority of the people suffered from the anxiety associated with the phallus. In the story, the character Kovalyov accuses the lady Madame Podtochina of stealing his nose by witchcraft. It can be stated here that this accusation is similar to the accusation of the ones who suffered from syphilis, a disease that was contracted by infection caused during sexual intercourse.

Kovalyov's failure to protect his nose is an indication of Gogol's sexual failure and the existential crisis he faced due to it. The fact that the run-away nose takes a separate identity, an identity that is higher than his owner is something that calls for attention. In this context, the critics Paul Friedman in his article 'The Nose: Some Psychological Reflections' stated-

For whoever credits the nose with more importance than the character and a personality structure of the person as a whole, is in danger of making the nose what Kovalyov made of it in the story: an independent personage, of higher rank than the person himself. (350)

Gogol deliberately created a separate identity for the nose and puts it at a high pedestal that places the character Kovalyov in a less privileged position. It can be stated here that Gogol did this to draw a parallel between the nose and the phallus because Gogol too kept the latter at a high pedestal and therefore it brought him anxiety. Again, the critic Simon Karlinsky in his text *The Sexual Labyrinth of Nikolai Gogol* (1976) argues that Gogol's anxiety was related to his repressed desire for homosexuality and the fear of impotence. This fear and anxiety led Gogol to produce works that had either directly or indirectly hints of his mental state. Again, the writers Rothenberg and Greenberg in their 1974 texts *The Index of Scientific Writings on Creativity: Creative Men and Women* defined the term 'pathography' as-

Pathography consists of diagnosing and elucidating psychological factors in a specific individual, especially manifestations of psychopathology, through the systematic investigation of biographical data in conjunction with written or artistic works. (vii)

The critic Joseph P. Natoli in his article 'Fiction as Pathography' stated how fiction has become a source of pathography (73). He also added that this relationship between

fiction and pathography is established with the help of the characters produced by the creative writers. In Gogol's short story 'The Nose' it is witnessed that through the character or the main protagonist of the story Kovalyov, Gogol tried to establish the relationship between fiction and pathography. Gogol does that by taking help of literary devices like dream, allegory etc. Therefore, it can be stated that writers started using the techniques of pathography in both nonfiction and fiction by producing works that reflected the writers or the characters' illness. However, it can be stated that the writers may or may not have intentionally written these narratives in the form of pathographies. For instance, while Gogol was writing 'The Nose' he might have written it just as a product of his creative mind. However, his anxiety associated with the phallus might have captured his subconscious mind that led to the formation of such a plot that had sexual undertones. In this sense, Gogol's 'The Nose' can also be considered as a pathography because it largely reflected Gogol's anxiety regarding the phallus expressed through the character Kovalyov. ■

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An Overview of Tourism on Dal Lake: A Spatial Analysis

Dr. Supratim Karmakar
Dhruba Jyoti Mudoi
Subrata Dey

Abstract :

Dal Lake is one of the most desired as well as popular visiting places among the tourists of India and abroad. The lake is situated in the heart of Srinagar City which is well connected with various parts of India. The natural elegance of the Himalayas makes the lake more attractive. This current paper is mainly focused on the spatial analysis of tourist spots over Dal Lake and the influx of tourists in the lake. Various statistical and cartographical methods like ANOVA, unsupervised classification of land use and land cover (LULC), and proximity analysis have been done to fulfill these objectives. The major data source of this study is collected from tourism department of Jammu and Kashmir. Primary data about the houseboat owners has been done by questionnaire survey. The paper finally tries to bring out the prospects of tourism development in Dal Lake in a sustainable way.

Keywords :

Tourism, lake, houseboats, buffer, land use

Introduction:

Popularly Jammu & Kashmir known as "Paradise on Earth" and the Union Territory is renowned for their natural beauty. The lofty Himalayan ranges, valleys, lakes, vegetation, snow covered mountains, Mughal gardens, religious monuments etc. makes the place prominent in the tourism aspect. Tourism industry is an integral part of revenue formation in Jammu & Kashmir and Dal Lake is a principal tourist spot among others. Srinagar is growing as a tourist hotspot in the Union Territory. By creating employment opportunities and accelerating sustainable development in the form of GDP growth, tourism industry helps socio-economically the state government as well as the country's government (Kaushal and Awastthi. 2018). Tourists from different parts of the world visit there every month of the year. Because of its ideal location for tourist residences, Dal Lake attracts a large portion of tourists. Dal Lake can be referred to as the 'Heart of Jammu & Kashmir'. Dal Lake is the most visited tourist place; frequency of both domestic and international tourists is very high in all seasons of the year. Houseboats, Shikara rides, floating markets, floating hotels, and lotus gardens make the lake beautiful and very important for the expansion of tourism. Depending on Dal Lake, some other major industries are also growing faster. By observing, we can remark that Dal Lake is helping in the overall growth of Srinagar city. The lake is surrounded by many other tourist spots, such as Mughal Gardens, Botanical Garden, Shankaracharya Temple, Makhdoom Sahib, etc., which gradually increases the importance of Dal Lake as a place for better residence (Shah and Islam, 2023).

Study Area:

Dal Lake is a fresh water and urban lake situated in Srinagar, the summer capital of Jammu & Kashmir that lies between the Great Himalaya and Pir Panjal range. The geographical extension of the lake is 34 52 to 34 92 N latitude and 74 492 to 74 532

E longitudes (Figure 1). The lake can hold a total water of 15.45 million meter cube which is a multi-drainage basin having an average altitude of 1583 m above mean sea level. It covers a

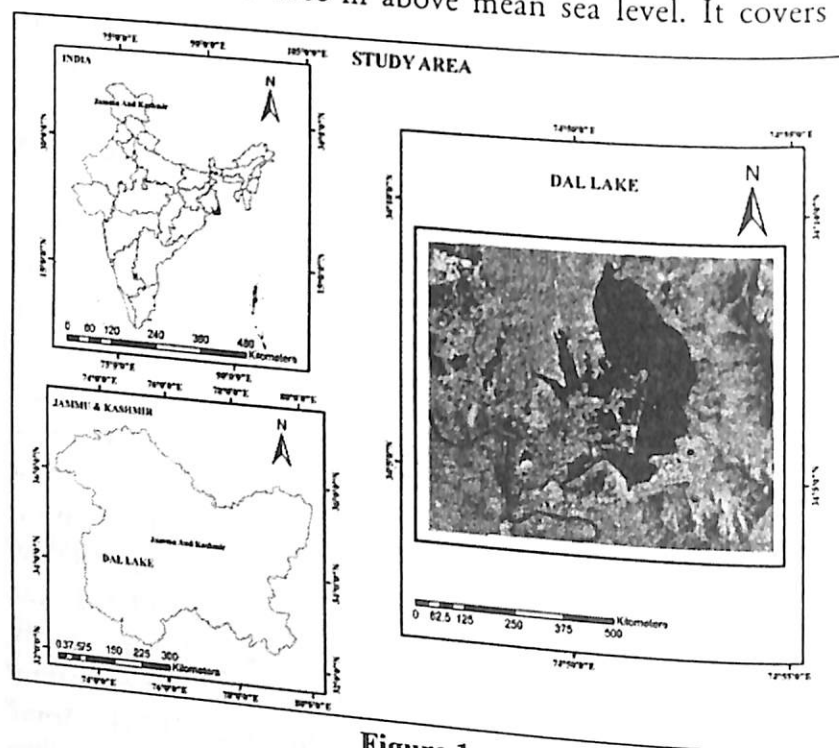


Figure 1

total area of 24 sq. km and the catchment area of the basin constitutes over 337 sq. km. The open water of Dal Lake occupies an area of 10.5 km. (Kumar et al., 2022). It is the subsequent largest fresh water lake in the Union Territory after Lake Wular. Because of the favorable location it emerges as the most visited tourist place in the Union Territory. The lake is divided into four basins viz. Bod Dal, Nagin, Gagriibal and Lokut Dal (also known as Rup Lank and Char Chinari). The average depth of water varies from 6 m to 2.5 m, it's deepest in Nagin Lake and shallowest at Gagriibal lake. Zabarwan Mountain, a subsidiary of the Himalayan range surrounds the lake on three sides (Bhat et al., 2017).

Dal Lake is very famous among the tourists for its Shikara ride. It also offers the facilities of house boats, floating markets, floating gardens, floating restaurant and some other recreational and basic facilities. Many of Bollywood film makers choose Dal Lake as film location because of its natural beauty which boosts up the economy of local tourism. A major hotel industry is growing rapidly based on the lake tourism. Dal Lake is a source of important multistage components like drinking water, irrigation, fishery, agriculture, socioeconomic development and recreational facilities etc. (Mushatq et al., 2013).

Objectives:

The main objectives of the current research work are:

1. To give a brief overview of tourism based on Dal Lake along with its problems and prospects.
2. To analyse the spatial character of tourism on Dal Lake.

Methodology:

The research work begins with a literature review on tourism with special reference to Dal Lake. The sources of literature are Google Scholar and Elsevier database. The secondary data has been augmented by Department of Tourism, Jammu and Kashmir. The secondary data were analyzed by using trend analysis by line graphs and compound bar graphs. Means of data set have been compared by ANOVA. Primary data have been composed by interview technique about the occupancy of houseboats. A total of 127 houseboat owners have been interviewed. For mapping purposes, Landsat 9 has been used. Unsupervised classification techniques have been used to categorize five major land use and land cover classes. For the demarcation of tourist spots, the Google Earth database has been used and proximity analysis has been done for the identification of high tourist gathering zones. Circular buffer areas of 100 meters, 300 meters, and 500 meters have been generated around the major tourist spots on Dal Lake

Overview of tourism in Dal Lake:

Dal Lake is a type of urban freshwater lake which is predominantly used for tourism. For the local people, Dal Lake is a major source of livelihood; permanent settlements have been observed in the lake, which totally depend on the tourism sector for their revenue generation. As earlier stated, the lake is divided into four basins; Nagin is a separate lake. In the middle of Bod Dal, there is a small island. The well decorated, colorful Shikara and the house boats are the identity of Dal Lake. At present, there are more than thousands of houseboats, which also offer the opportunity of lodging to tourists. Photography stations, vendor's boats, shops, floating ATMs, etc. are also available in the lake which fulfilling the basic necessities of the tourists. Dal has more than 30 ghats that offer shikara rides

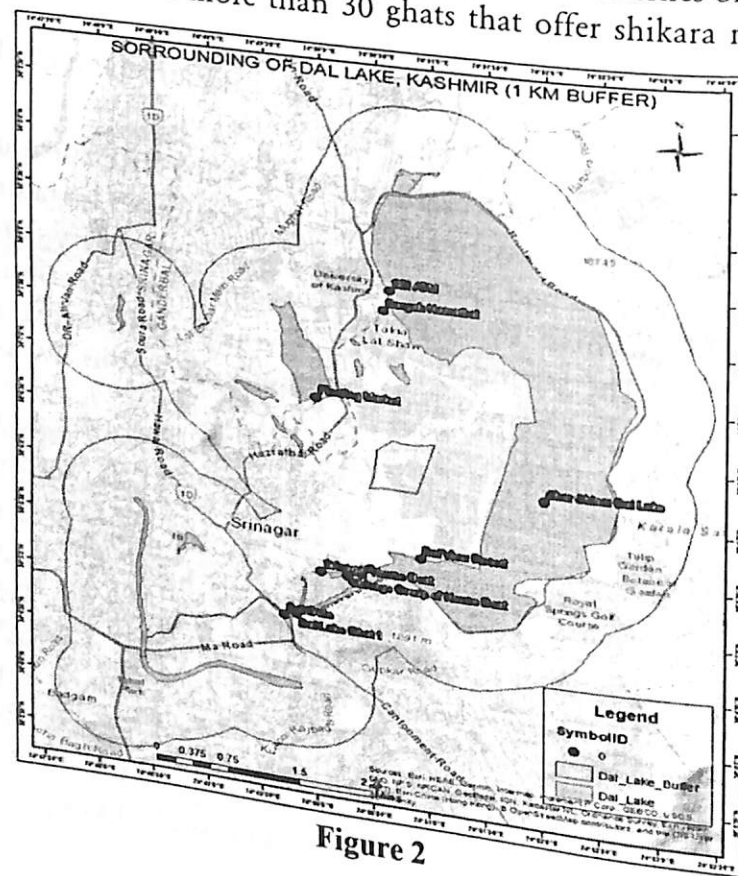


Figure 2

every day. The cost of a shikara ride starts at Rs. 770 and varies according to the duration of the ride; four people can ride at the same time in one shikara boat. The well-known shikara points are Meena Bazar, Nehru Park, Lokut Dal, Chaar Chinar, Sonn Laank, Hazratbal, and Vegetable Market. These houseboats are classified in various categories, such as Deluxe, A, B, C and D by the department of tourism of J&K. In the same way, they have also categorized the houseboats that have been used for lodging on the basis of the services they provided (Shah., 2012).

Apart of tourism activity, there have been a number of small cultivated areas which are using for various type of cultivation. Lotus-seed, maize, tobacco, melons, potatoes, onions, radishes, egg-plants, white beans, peaches etc. have been seen there and the cultivators of the lake are locally called as Mirbahri (Mehraj and Qureshi., 2016). The lake is surrounded by built-up area and connected by proper well developed road network with other places. In the distance of one km, few other famous tourist spots also located such as Dargah Hazratbal, Tulip Garden, Botanical garden, Iqbal Park which has been shown in figure 2. Nishant Bagh, Shalimar Bagh, Indira Gandhi Memorial Tulip Garden, Hazratbal Shrine, Shankaracharya Temple, Jama Masjid Mosque are also located in the buffer area of the lake, consequently tourist prefers dal lake for accommodation from which they can explored the other places of Srinagar.

In the numbers of tourists, J&K secured the 3rd rank after Rajasthan and Kerala, scenic beauty plays a vital for attracting the tourists (Bhat., 2013). Dal Lake is one of the most visited places in J&K. Usually in terms of the number of tourists, it doesn't follow any similar trends between the domestic and foreign tourist flows, and it also undergoes a flexible tourist flow trend between the years. In 2005, it experienced the highest tourist flow, with a number of 247,078. Consequently, due to the COVID-19 pandemic in 2021, it experienced the lowest tourist flow with a number of only 2413, and foreign tourists

were totally absent in that year. From the tear of 2002 to 2004 there were a rising tourist flow trends in case of both domestic and international tourist, it experiences a declining trend for the next three year for domestic tourist. On the contrary, international tourists continued to rise until 2007 (Table 1, Figure 3).

Table 1:

Tourist Inflow in Dal Lake, Srinagar (1998 - 2023)

Year	Domestic Tourist	Foreign Tourist
1998	54732	5574
1999	77894	3104
2000	41734	4923
2001	26692	3808
2002	9868	1745
2003	72882	3583
2004	143238	12112
2005	234280	12792
2006	165151	13005
2007	146042	14745
2008	55104	6476
2009	63412	8754
2010	215463	11463
2011	154780	7541
2012	62475	5462
2013	52146	9875
2014	98764	12479
2015	56741	14503
2016	44125	4112
2017	101632	20156
2018	114530	6784
2019	98742	10875
2020	4127	1025
2021	2413	0
2022	35794	2241
2023	100236	18741

Houseboats or floating hotels are the key elements behind the booming tourism of Dal Lake; along with the service of accommodation they symbolize the Kashmir people's cultural

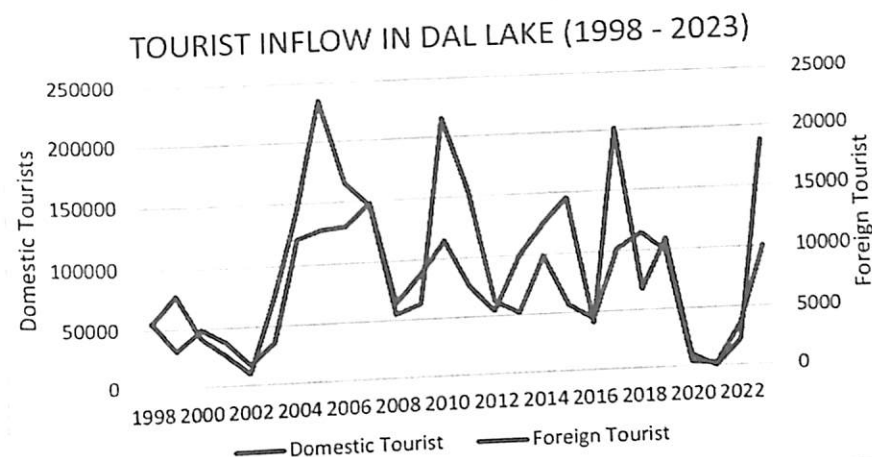


Figure 3

legacy (Inayat et al., 2024). It has been found that the magnitude of tourist flow in Dal Lake is very high in between April to October. Due to the extreme cold climatic condition winter season is not favorable for the outsiders and hence small amount tourists visited there. From the figure 4 it is clear that the occupancy rate is equal to absent in the month of Dec and January.

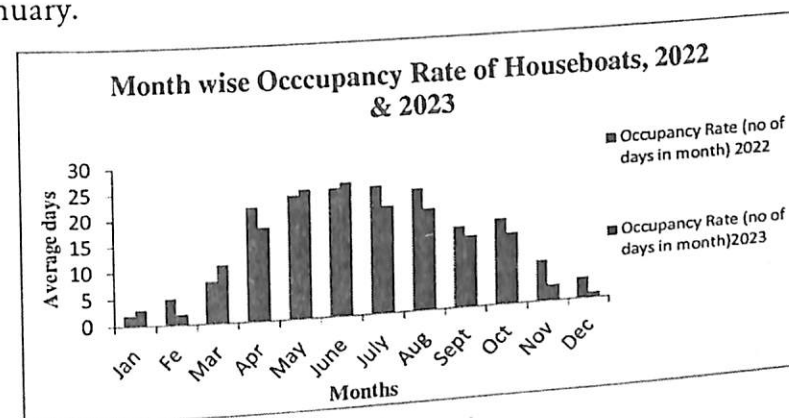


Figure 4

Spatial Impact of Tourism :

The spatial analysis is based on the Land use and Land cover map of the 1-kilometre buffer surrounding the Dal Lake. From the LULC map, the areal extension of a particular category of usage of land can be defined (Figure 5).

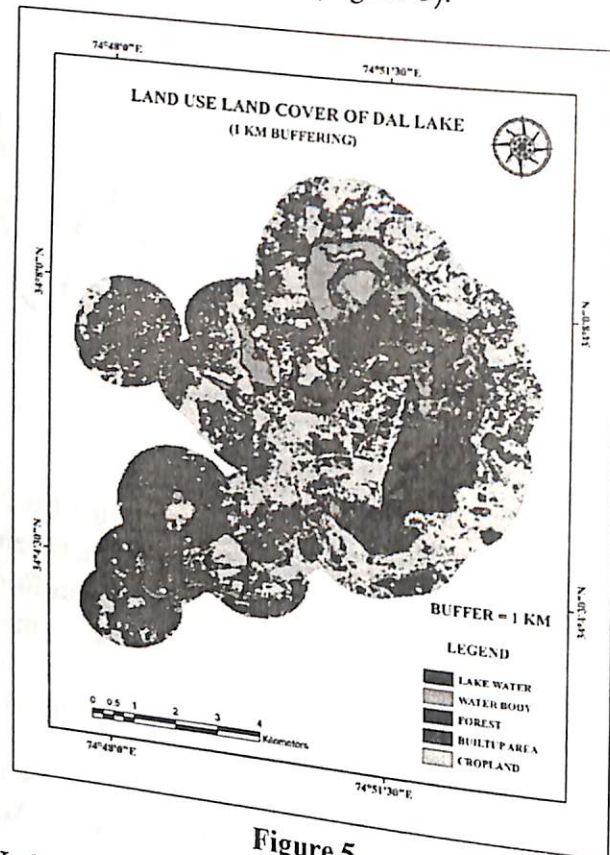


Figure 5

Dal Lake shows the deep water portion in the middle part of the lake which is nearer to the eastern side of the lake. The shallow water portion can be envisaged mainly in the northern portion. These shallow portions are filled with hydrophytes which come up almost to the surface water level. The deep water portion is very much favourable for the *shikara* (local boat) movements. The shops, floating markets, house boats and floating gardens are mainly located in the shallow water portion. As discussed in

the earlier section, Dal lake is surrounded by the roads and constructions, the LULC map depicts the same scenario. The

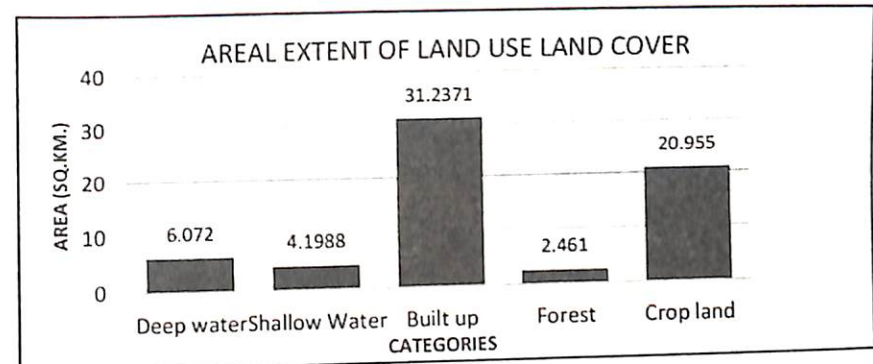


Figure 6

amount of settlement around the 1-kilometre buffer area of Dal Lake covers the highest amount of area (Figure 6) Cropland or agricultural fields are the second largest land use category. Agriculture in Srinagar, particularly surrounding Dal Lake not only consists of crop production but orchards of flowers, a variety of nuts, and fruits are the dominating types of produce here. The local climate and terrain character help to grow these types of items. Hilly terrain supports the growth of dense forests also. Here, within the 1-kilometer buffer of Dal Lake, dense forested areas can be found with an extension of 2.46 sq. km. Due to the development of tourism, tourist facilities growing day by day. As a result, the surroundings of Dal Lake are getting more built-up area. The natural vegetation part is losing its area and shrinking into small patches (Figure 7).

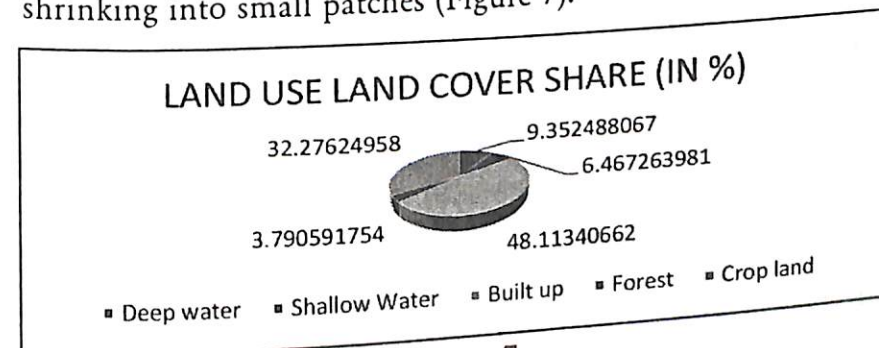


Figure 7

Tourism works as a force behind the change in the pattern of LULC in and around Dal Lake. Dal Lake has some spots of tourist attractions in the water. The local boats gather to those particular points taking the tourists. Some of the major tourist points like Dal Gate, Char Chinar, Floating market along with some famous houseboats have been demarcated in the map of Dal Lake. There is an

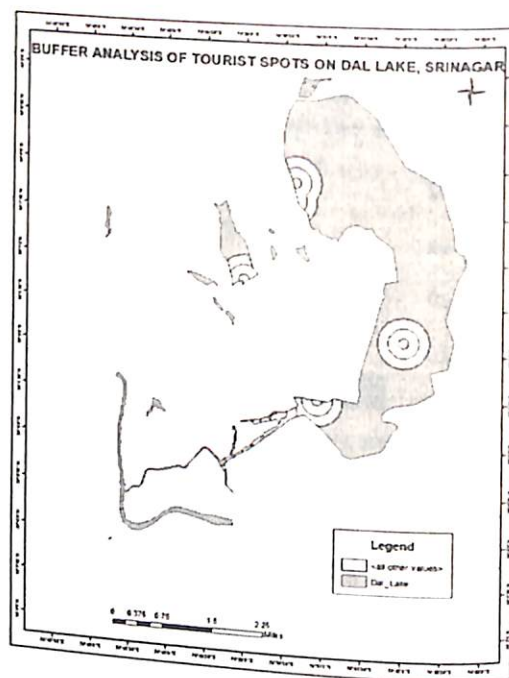


Figure 8

ATM within the Dal Lake which is an amenity to the tourists who want to do shopping in the floating markets and from the vendors who sell various local items.

These are the places where most of the tourists gather. A buffer Analysis has been done with 100 meters, 300 meters, and 500 meters around these major tourist attractions (Figure 8). The proximity of the tourist places made the buffers overlap in the southern section of the lake, near the Dal gate. From Dal Gate 1 up to Dal View Resort all the buffers of 500 meters overlap with each other. That denotes, due their proximity with each other, the pressure tourist arrival is high in this continuous area. The central location of Char Chinar makes this place quite isolated from the other places. Darga Hazratbal is located just near the ATM, the buffer these two spots overlap with each other.

Problems and Prospects:

After having done all the detailed analysis of tourism based on Dal Lake, a few problems can be focused on. The

constructions near Dal Lake are quite unscrupulous, as they are coming even in the 200-meter buffer (Figure 9). These kinds of constructions of hotels, shops, and other commercial centers will hamper the wetland ecosystem as well as pollute the water of the Dal Lake (Trishal, 1987). The chance of eutrophication is high in the lake when the anthropological impact is

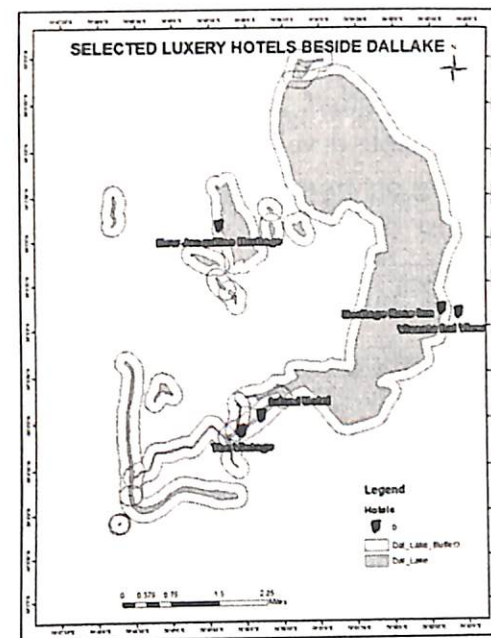


Figure 9

so high on the lake. The water quality is not quite up to the mark for any sort of usage. Overutilization of the natural resources of Dal Lake has been done throughout the ages. The local communities of Hanjis are suffering as the outsiders are taking all the financial gains from the utilization of space commercially around Dal Lake (Rather and Dar, 2020). They are not getting a priority-based proper planning initiative for their development.

Dal Lake is one of the most profit-generating natural tourist spots in Jammu and Kashmir. The prospect of this tourist spot can be multiplied by proper land use and land cover planning. The constructions need to be stopped to a certain level, and the natural vegetation in and around them must not be destroyed enormously in the name of urbanization. The government must initiate participatory planning for the progress and development of the local communities. It will not only bring financial profit but also preserve the rich cultural heritage of Kashmir.

Conclusion:

The future of tourism in Dal Lake hinges on a balanced approach that integrates environmental conservation with sustainable development. By addressing current challenges and leveraging opportunities, Dal Lake can continue to be a premier tourist destination while preserving its natural and cultural heritage for future generations. The future of tourism in Dal Lake holds significant potential, contingent on the adoption of sustainable practices that balance environmental conservation with economic development. The collective effort of government bodies, local communities, and tourists is crucial in achieving this vision. With the right strategies and a commitment to sustainability, Dal Lake's tourism sector can thrive, contributing to the region's economic growth and environmental well-being. ■

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Animal Symbolism and Cannibalistic-Predatory Ethics in Aravind Adiga's *The White Tiger*

Porosha Sonowal

Abstract :

Aravinda Adiga's *The White Tiger* (2008) is a neoliberal Bildungsroman that narrates in epistolary form the growth of an entrepreneur in a new, emerging, post-liberalized India. The corrupt neoliberal order represented in the novel through extensive use of animal symbolism is grounded in an ethics of "eat or get eaten." This paper deals with the animal symbolism deployed in the novel as a narrative technique as well as the cannibalistic-predatory ethics that shapes the corrupt neoliberal order of modern India where one's growth is warranted on one's ability and willingness to embrace these cannibalistic ethics.

Keywords :

animal symbolism; cannibalistic ethics; neoliberalism; corruption

Introduction :

Aravinda Adiga's *The White Tiger* is a narrative of entrepreneurship in a neoliberal political order. The novel depicts the rise of Balram Halwai as an entrepreneur who narrates his rags-to-riches story to the visiting Chinese Premier in the epistolary mode. On his way to becoming an entrepreneur

whose taxi-company ferries call centre employees in Bangalore from a mere taxi driver, the protagonist murders his employer, the son of a local landlord. In detailing this journey, Adiga brings in the issues of poverty, caste, loyalty, familial bonds, religion, politics and corruption to offer a gripping account of contemporary India.

The novel provides a despairingly humorous perspective of India's middle-class struggle in a rapidly developing world as narrated through a retrospective narration from the protagonist, a village boy, Balram Halwai whose journey sets forth from a village in Bihar to Delhi, where he worked under a rich landlord as a chauffeur, and then to Bangalore, after killing his master and stealing his money.

The protagonist, Balram mockingly describes the story of his life as "the autobiography of a half-baked Indian" (Adiga, p.10), resonating the story of most Indians. Balram informs us that his Bildungsroman is a particular type; *The White Tiger* is a "narrative of the modern entrepreneur's growth and development" (Adiga, p. 228).

A Veritable Bestiary :

As indicated above animal symbolism—in the form of simile, metaphor or synecdoche—pervades Adiga's novel. Indeed, the very title of the novel is drawn from an animal metaphor. The protagonist of the novel, Balram Halwai is alluded to as a white tiger to underscore the characteristic similarities of Balram with the beast suggesting their uniqueness from the rest.

The inspector pointed his cane straight at me. "You, young man, are an intelligent, honest, vivacious fellow in this crowd of thugs and idiots.

In any jungle, what is the rarest of animals—the creature that comes along only once in a generation?"

I thought about it and said:
"The white tiger."

"That's what you are, in this jungle." Before he left, the inspector said, "I'll write to Patna asking them to send you a scholarship. You need to go to a real school—somewhere far away from here. You need a real uniform, and a real education."

(Adiga, p.35)

The trope "white tiger" sets Balram apart from the rest of his peers. The White Tiger is famous for its lonely hunts. It usually hunts at night, remains alone and quiet, does not make friends and likes to stay alone.

"A White Tiger keeps no friends" (Adiga, p.302).

Unlike the exoticized representations of the Indian tiger found in Rudyard Kipling's *The Jungle Book* or R.K. Narayan's *The Man-eater of Malgudi*, *The White Tiger* uses the tiger not as an orientalist trope but as a neo-capitalist symbol of the Indian entrepreneur.

Encyclopaedia of the Bible and Its Reception (2009) defines 'animal symbolism' as follows,

"Animal symbolism refers to the representation of human or divine subjects and their conducts by the evocation of traits or activities of animals in general or certain animals in particular. Thus, a lion is a symbol in many cultures of ferocity and kingship, a bear may represent violence, an eagle may denote great speed, a donkey signifies stubbornness, and so on. As such, animal symbolism overlaps to a large extent with animal similes, which compare animals with certain subjects and actions. Animal symbolism is also closely linked to animal metaphors, since both utilize references to animal behaviour and names to describe something in terms of something else."

(Apostolos-Cappadona, 2009)

Throughout the novel, Balram, the protagonist, is addressed by different animal titles to suggest different circumstances and characteristics he finds himself associated with. When he was poor his friends called him "dog", a loyal animal. Balram's grandmother used an animal simile to allude to his greed. Likewise, Balram likens himself to "a donkey" to refer to his toil as a driver while other drivers called him "country mouse" to suggest his weakness and timidity.

The poor people — "the wretched of the earth"— are referred to by a wide range of animal symbols throughout the novel.

The drivers were waiting near the parking lot of the hotel, in their usual key-chain-swirling, *paan*-chewing, gossipmongering, ammonia-releasing circle. Crouching and jabbering like monkeys. (Adiga, p.200)

"They're (the poor prostitutes) like parrots in a cage" (Adiga, p.251).

Adiga's novel dismantles the propaganda of the Indian "paradise" perpetuated by the corrupt government. Balram Halwai, the protagonist, grows up in Laxmangarh, a typical Indian village, which is in a territory called "the Darkness" (Adiga, 2009, p.14), a region deprived of education, electricity, sanitation, equity and equality; inhabited by men who weave and are caught in their webs of servitude.

The nexus between the rich who are the former feudal lords turned coal mafias and the politicians are vividly depicted by Adiga. The world of *The White Tiger* is peopled by the traditionalist, patriarchal, feudal characters who are referred to as Wild Boar, Raven, Snake, Mongoose and Stork. And their pseudo-liberal equivalent, Ashok who bribes the Great Socialist who ironically claims to be "the voice of the poor of India" (Adiga, p.268).

Buffalo, Stork, Wild Boar and Raven are four landlords in Laxmangarh who got their names from the peculiarities of appetite that had been detected in them. The Stork owned the river that

flowed outside the village, and "he took a cut of every catch of fish caught by every fisherman in the river, and a toll from every boatman who crossed the river" (Adiga, p.24-25) to reach Laxmangarh. His brother Wild boar owned all the good agricultural land around Laxmangarh. Men who wanted to work on those lands "had to bow down to his feet, and touch the dust under his slippers, and agree to swallow his day wages" (Adiga, p.25).

Raven owned the worst land, which was dry, rocky hillside around the fort, and "took a cut from goatherds who went up there to graze with their flocks. If they didn't have their money, he liked to dip his beak into their backsides" (Adiga, p.25). The Buffalo was the greediest of the lot. He had "eaten up the rickshaws and the roads. So, if you ran a rickshaw, or used the road, you had to pay him his feed - one third of whatever you earned, no less" (Adiga, p.25). Due to their exploitative tendencies, Adiga calls them "animals" who lived "in high-walled mansions just outside Laxmangarh - the landlord's quarters... and did not need to come out into the village except to feed" (Adiga, p.25). These landlords also align with the corrupt regional political parties for the selfish motives.

Thus, Adiga incorporates animal symbolism into his narrative by representing India as a jungle and labelling his characters by their hierarchical social status and character traits such as, 'the buffalo,' 'the stork,' 'the mongoose,' 'the wild boar,' 'the raven,' human spiders, monkeys, eagle, pig, dog and lamb. And in that jungle, the animal with the biggest belly holds the ultimate power over the other subjects.

Adiga makes his purpose clear when he has Balram resume his "whole philosophy in one sentence": "Let animals live like animals; let humans live like humans" (Adiga, p.276). The social degradation of the masses is made clear in Balram's father's words: "My whole life I have been treated like a donkey. All I want is that one son of man... should live like a man" (Adiga, p.30). The novel is in fact a veritable bestiary with images of rats, dogs, pigs, buffaloes dominating the narrative.

Adiga even traces a history of caste and class in India through animal allegory. Thus, "this country, in its days of greatness" was "like a zoo" with "Everyone in his place goldsmiths here... Cowherds here... Landlords there..." (Adiga, p.63). Interestingly, Balram, who belongs to the caste of sweet-makers but whose father is forced to enter the back-breaking trade of a rickshaw puller, seems to miss the "clean, well-kept, orderly zoo" (Adiga, p.63). He sees the order (however discriminatory) of the caste system giving way to the chaos of the caste system. Ironically, independence seems to have plunged India into a Durkheimian social anarchy, not heralding libertarian ideals but a "dog-eat-dog" ethos: "thanks to all those politicians in Delhi, on the fifteenth of August, 1947—the day the British left—and the cages had been let open ... and the jungle law replaced zoo law" (Adiga, p.63-64).

The Rooster Coop—the phenomenon that roosters in a coop at the market watch one another slaughtered one by one, but are unable or unwilling to rebel and break out of the coop—is symbolic of the treatment given to the poor people of India. It shows that human beings especially the poor, are looked upon merely as animals without heart and soul. The novel shows the ingrained prejudice and unfairness meted out to the poor on the basis of caste and class discrimination in the globalized India. Adiga's metaphor of poor people trapped within darkness, growing up without self-awareness and self-realization of what they need for their livelihood and better conditions depict the poor man's tragedy. The coop limits their opportunities. The poor have to continue living in pathetic conditions without thinking of changing their life, feeding and scrounging from the rich man's waste. Although they have been treated like caged animals, bonded labour and slaves, unless they take actions in pursuit of their aspiration for betterment and freedom, no change or improvement is possible. Balram's rise from a poor villager to a prosperous business entrepreneur is a pervasive system of dysphoric tropes of animals.

Cannibalistic-Predatory Ethics: "Eat—or get eaten up"

Michel Foucault identified "self-interest" as a newly emergent form of rational choice, one that shapes human beings into "entrepreneurs of themselves" (Adkins 2019). A predatory mode of production, that Harvey calls "accumulation by dispossession" is at the heart of this mode of entrepreneurship.

Balram, Adiga's protagonist, is a classic "entrepreneur of himself" motivated by self-interest. This neoliberal entrepreneurship hinges on predatory ethics: one has to work one's way up at the expense of others. There are "only two destinies: eat—or get eaten up" (Adiga, p.64). Therefore, if one doesn't embrace the predatory ethics of "eating" one will perish so as to say "eaten up" by others.

Another overarching theme throughout the text, as alluded to earlier, is corruption. Corruption is defined by the *Oxford Advanced Learner's Dictionary* as "dishonest or illegal behaviour, especially of people in authority" ("corruption," 2020, 347). But the term has been given a completely different meaning. The single and most broadly used definition of corruption is articulated by Jakob Svensson as follows: "The misuse of public office for private gain." Corruption can also be described "as a socio-pathological condition....*autosarcophagy*—an amalgam in Greek of 'eating one's own flesh' " (Svensson 2005).

In the essay "The Ethics of Cannibalism", H H Jhonston coined another term—"allelophagi" ("eaters of one another")—to mean the same phenomenon where "the same species devour each other—wolf eats wolf, shark eats shark, and a wounded crow is pecked to pieces and devoured by other crows" (Jhonston 1889). Thus, corruption is, in fact, embedded in a cannibalistic or parasitic ecology of neoliberalism.

Balram's growth and rise as an entrepreneur exemplifies this idea. His violent act of murder and theft is directly connected to a phenomenon particular to neoliberalism. Balram performs an act of what Harvey calls "accumulation by dispossession," which employs "both legal as well as illegal means— such as

violence, criminality, fraud, and predatory practices."

This form of accumulation is seen working throughout the novel, which Adiga, the novelist, scorns and critiques. Balram says sardonically,

...the cages had been let open; and the animals had attacked and ripped each other apart and jungle law replaced zoo law. Those that were the most ferocious, the hungriest, had eaten everyone else up, and grown big bellies. That was all that counted now, the size of your belly... (Adiga, p.63-64).

...To sum up—in the old days there were one thousand castes and destinies in India. These days, there are just two castes: Men with Big Bellies, and Men with Small Bellies. And only two destinies: eat—or get eaten up. (Adiga, p.64)

The India depicted by Adiga is marred by corruption at every level of government and everyday life. For instance, Balram Halwai, the protagonist, recalls how his school teacher sold the school-uniforms meant for free distribution among the students to be re-sold in the local market. Thousands of people—including his father—die without proper treatment in the absence of doctors who prefer to bribe their officers and ministers instead of serving in remote places "Darkness".

The India that Adiga's *The White Tiger* depicts is essentially defined by a neoliberal logic of "entrepreneurship" that is corruption in one or the other form, a predatory form which can be termed as, to quote David Harvey, "accumulation by dispossession." Even the age-old caste-based marginalisation may be side-lined or bypassed if one makes oneself a successful entrepreneur in the neoliberal order. Take, for instance, the rise of the bus conductor, Vijay, who belongs to the lowest caste of pig herds. He climbs up the ladder employing dishonest means, i.e., "accumulation by dispossession". And Stork, the landlord of Laxmangarh, behaves well with Vijay:

The Stork himself came out to see Vijay, and bowed down before him— a landlord bowing before a pig herd's son! The marvels of democracy! (Adiga, p.103)

Conclusion :

All things considered, Adiga's *The White Tiger* represents a realistic picture of neoliberal India through extensive use of animal symbolism with humour and irony. While the neoliberal possibility of anyone's becoming an entrepreneur in the India depicted in the novel is welcome, the irony that remains is that, this entrepreneurship is hinged on a cannibalistic-predatory ethics of "eat or get eaten." ■

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Religious Fundamentalism facilitates Women Subjugation in Bangladesh: A Post- Colonial Study of Taslima Nasreen's *Lajja*

Ankita Roy

Abstract :

Taslima Nasreen has appeared on the literary canvas as a very definite, thought-provoking and influential writer addressing to give voice to the people who have wished, but dared not to admit and express what they have believed in for long. A multifaceted personality—doctor, writer, feminist, columnist, novelist, short story writer and poet—Taslima Nasreen is of the belief that when human values becomes worthless, humans become inhuman. The same happened in Bangladesh aftermath of Babri Masjid demolition in Ayodhya on 6 Dec. 1992. When the Hindus were maltreated in Bangladesh, the country turned a blind eye to the sufferings of a part of its citizens simply because they followed a different religion from that of the majority Muslim community. She attracted international attention in 1994 when an obscure religious fundamentalist group issued a fatwa sentencing her to death and demanding her trial on charges of blasphemy. Thus, Islam is the major factor in deciding the thoughts and behaviour of its followers in Bangladesh. Hence, association with a few basic principles of Islam is necessary to

size up the situations and events in the writings of the Taslima Nasreen, events in her personal life and the lives of her characters portrayed in her writings. Such intimacy is also important because Nasreen's fight for the cause of women becomes a fight against the darker side of her religion, rather a total rejection of religion. This paper discusses the Nasreen controversy in the context of post-colonial religious fundamentalism and communalism, leading to the 'otherisation' of women in the aforesaid novel.

Introduction:

In an interview with Karan Thapar, Taslima Nasreen said: We should not practise any religion because it is against humanity, against humanism, against human rights, against women rights, against freedom of expression (Devil's Advocate). Religious fundamentalism is one of the major themes one can find in Taslima Nasreen's novels. She has very strongly criticized those people who separate the society on the basis of religion. Religious fundamentalism is the biggest problem of Indian subcontinent. Clarifying about fundamentalism, she points out:

Fundamentalism is an ideology that diverts people from the path of natural development of consciousness and individuality, and undermines their personal rights. I find it impossible to accept fundamentalism as an alternative to secular ideas. My first reason is the insistence of the fundamentalists on divine justification for human laws. Second is the insistence of fundamentalists upon the superior authority of faith, as opposed to reason. Third is the insistence of fundamentalists that the individual does not count, that the individual is immaterial. Group loyalty over individual rights and personal achievements is a peculiar feature of

fundamentalism. Fundamentalists believe in a particular way of life; they want to put everybody in their particular jacket and dictate what an individual should eat, what an individual should wear, how an individual should live everyday life everything would be determined by fundamentalist authority. Finally, though they proclaim themselves a moral force, their language is hatred and violence. Is it possible for a rationalist and humanist to accept this sort of terrible repression?

(Interview with Matt Cherry and Warren Allen Smith)

The wide publicity about Nasreen within a short span of time deserves closer attention and analysis within the critical analysis of condition of women in Bangladesh. Until 1993, Nasreen was largely unknown outside Bangladesh and West Bengal in India. She attracted international attention in May 1994 when an obscure fundamentalist group issued a *fatwa* (religious sanction) sentencing Nasreen to death, put a bounty of *taka* 50,000 (US\$1,250) on her head and demanded her trial on charges of blasphemy. The Western media immediately labelled her a Bangladeshi "female Salman Rushdie" (MacWilliam 1994). The international media presented Bangladesh as an Iranian-style theocracy where women are oppressed because of Islam and described Nasreen, who spoke out, as a victim of a fundamentalist attack (Wright 1994). Nasreen was quoted as saying:

I will not be silenced. Everywhere I look I see women being mistreated and their oppression justified in the name of religion. Is it not my moral responsibility to protest? (Outlook 1994, 25).

During the British colonial rule and the national independence movements in the subcontinent, religion was used as a powerful weapon by both Hindu and Muslim leadership against each other and against the British. The independence

movement created a vision for social justice and democracy, promising to provide full rights to religious minorities and women. However, the postcolonial nation-states of Bangladesh, India and Pakistan quickly consolidated their geographical and political power, leading ultimately to the birth of religious revivalism. Since 1990, there has been an alarming spread of religious fundamentalism across nations in South Asia. The demolition of the Babri mosque in India in 1992 and the ensuing massacre of Muslim minorities in several states of India, as well as atrocities against Hindus in Bangladesh and Pakistan, reflect the continuing politics of communalism in post-colonial states (Hossain 1995; Sarkar and Butalia 1995; Jayawardena and De Alwis 1996). As a result, violence and atrocities against women - for example, *sati* and dowry deaths in India, acid burning, rape, trafficking in women in Bangladesh - were still on the rise (Ashworth 1995; Zaman 1998).

How is religious fundamentalism juxtaposed with the rise in violence against women in contemporary South Asian societies? Sangari and Vaid argue:

..... far from enjoying the benefits of so-called development, the majority of women have in fact been pushed to the margins of the production process. Alongside this "invisible" economic process, there is a visible escalation of communal conflicts and an increasing politicization of "religious" identities. These later developments have given a new lease of life to patriarchal practices under "religious" sanction. (1989, 2) Looking at the communal revivalism and the violence against women in Bangladesh and India, one can find transnational processes involving politics and religion influencing every level of social existence.

The case of Taslima Nasreen can perhaps be better understood in this transnational context. Taslima Nasreen, a Bangladeshi physician, has been writing on women's issues since the 1980s. Between 1989 and 1994, she authored nineteen books and wrote columns for various local daily and weekly newspapers.

Of the books, seven were novels, one was a collection of short stories, seven were collections of poems, and four were volumes of articles previously published as newspaper columns. Her straightforward and provocative style made her well known and controversial in Bangladesh. For example, her book, *Nirbachita Kolam (Selected Writings)*, was on the best-seller list in Bangladesh and more than 100,000 copies were sold in 1992.

Publication of *Lajja* and Subsequent Events:

Lajja is perhaps not her best work, but Nasreen gained international recognition after she published the novel in February 1993. Although it was a short and hurriedly written novel, it became a best-seller in both Bangladesh and India. Through *Lajja*, Nasreen also quickly became entangled with volatile communal politics in Bangladesh and India. She gives the reason for writing *Lajja* by pointing out that she hates religious fundamentalism and communalism:

I detest fundamentalism and communalism. This was the reason I wrote *Lajja* soon after the demolition of the Babri Masjid in Ayodhya on 6 December, 1992. The book which took me seven days to write, deals with the persecution of Hindus, a religious minority in Bangladesh, by the Muslims who are in the majority. It is disgraceful that Hindus in my country were hunted by the Muslims after the destruction of Babri Masjid. All of us who love Bangladesh should feel ashamed that such a terrible thing could happen in our beautiful country. The riots that took place in 1992 in Bangladesh are the responsibility of all of us, and we all are to blame. *Lajja* is a document of our collective defeat.

(Pre. to *Lajja*)

Lajja depicts the plight of a fictional Hindu family in Dhaka, in the wake of communal violence that erupted in the city after the destruction of the Babri mosque by Hindu fundamentalists in December 1992. It is the story of a young, progressive Hindu man (Suranjan) in Bangladesh. His sister has been kidnapped

by Muslim fanatics during the communal riots that spilled over from the Babri mosque, and Suranjan takes his revenge on a Muslim prostitute. Later on, the family decides to leave Bangladesh for India. The book received mixed reactions, liberal intellectuals in Bangladesh considered *Lajja* a second-class literary work. Other people said that it publicized the situation of Hindus - a religious minority in Bangladesh. Still others considered it as provocative - distorting and defaming the pervasive secular forces in contemporary Bangladesh. Hindu fundamentalist parties in India (especially the Bharatiya Janata Party [BJP]) used the book to further their political cause and distributed free copies of an unauthorized translation all over India. As Shamsul Islam remarks:

The official organ of Hindu communal politics, a weekly magazine, printed *Lajja* shamelessly and deleted those parts of the novel which held the Hindu communal parties of India responsible for provoking the Muslim fundamentalists of India. In addition, the "Indo-phobic" quarter in Bangladesh propagated the rumour that Nasreen had received a huge amount of money from BJP to write the book and destabilize communal harmony in Bangladesh. (Riaz 1995)

Nasreen's writings about religion, sexual freedom, and religious *pirs* (teachers) in Islam and her treatment of explicit sex had already angered Bangladeshi *mullahs* (religious clerics). After the publication of *Lajja* and its reception in India, Nasreen began to receive anonymous letters, death threats, and phone calls. In February 1992, at the Book fair in Dhaka, angry mobs attacked bookstores that carried her books. The deliberate campaign against Nasreen added more fuel to the mullahs' anger and, in the fall of 1993, a previously unknown fundamentalist group named Shahaba Sainik Parishad in Bangladesh issued a fatwa and put a bounty on her head. The group demanded both that a ban be placed on all her books and that she be put on trial for blasphemy. As a result, *Lajja* was banned by the government of Bangladesh on the grounds that it might prove

the Indo-phobic rumours true and destabilize communal harmony in the country.

Events took a dramatic turn in early May 1994. After attending a human rights conference in Paris, on her way back to Bangladesh, Nasreen visited Calcutta and was interviewed by Sujata Sen, a reporter for the *Statesman*, a local English daily. In the published report, Sen quoted Nasreen as saying that "the Quran was written by a human being" and it "should be revised thoroughly" (Riaz 1995; Wright 1994). Nasreen later refuted the statement and stated, "the misquotation was due to the inexperience of the non-Muslim female reporter of the *Statesman*" (Wright 1994, 20). Nasreen added that she promoted change to the Sharia, the texts of Islamic law, but not to the Quran.

After the interview, the fundamentalists in Bangladesh launched a campaign against Nasreen, particularly the mullahs, who formed a Taslima Nasreen Peshan Committee (Committee to Grind Down Taslima Nasreen). To save herself from death threats and to avoid arrest, Nasreen went into hiding. On July 29, 1994, nearly 200,000 Islamic fundamentalists marched through the streets of Dhaka, the capital of Bangladesh, demanding her death (*Women and Revolution* 1994-1995, 14). The fundamentalists repeatedly protested in the streets of Dhaka and other major cities, demanding Nasreen's trial on charges of blasphemy. On the basis of an age-old law drawn up by the British colonial government, the Bangladesh government finally laid charges against Nasreen and a no-bail warrant was issued for her arrest. Under this law, anyone offending religious sentiments may be punished by up to two years in prison. Meanwhile, negotiations were going on between Nasreen's legal advisors (such as Dr. Kamal Hossain, a renowned lawyer in the country), Western ambassadors (Sweden, Norway, United States, France and Germany), the Women Writers' Committee of PEN (International Writers Group) and representatives of the Bangladesh government. Finally, Bangladesh, an aid-dependent

country, had no choice but to comply with the demands of the donor countries. Nasreen was granted bail and allowed to leave on August 9, 1994, for Stockholm, Sweden.

Typically, her writings attack the status quo, religion, and men as agents of oppression. A recurrent theme in her writing is sexual discrimination and violence prevalent against women in Bangladesh. She uses graphic language to express herself and to depict the situation of women in the country. In 1993, J. P. Das translated some examples from *Nirbachita Kolam*. Here is one example:

A lucky man's wife dies, an unlucky man's cattle dies. ... If your wife dies, you can get another wife. But if you lose your cattle, you do not get free cattle. For new cattle you have to pay hard cash, whereas a new wife brings some cash. In such a situation, you can neglect your wife, but you should never neglect your cattle. (Das 1993, 28)

Her analogy between the status of a wife and the status of an animal is symbolic, and it narrates explicitly the discrimination against women and their subordination in the family structure as well as in the society. Most of Nasreen's writings are grounded in her own and others' experience within the context of wider social life, and she juxtaposes personal and larger social issues. For instance, by recollecting and rearticulating her own/other people's memories, she exposes the brutality of the Pakistani army which violated women's minds and bodies during the Liberation War. These crimes were never brought to the International War Crime Tribunal System for various geopolitical reasons. In the following extract translated by writer Shamsui Islam, Nasreen does not write down her own war story, but reconstructs someone else's to show the pervasiveness of violence against women - and the consequences:

Of my three maternal uncles involved in the freedom struggle only two returned from the camp after sixteen days of captivity. Of our neighbours who were part of the struggle, some

lost their arms while others lost their legs. Still, all relatives and near ones were thrilled to have these people back. However, nobody wanted my aunt to return, as if they would be happier in her absence ... for sixteen continuous days my aunt was locked up in a dark cell and repeatedly raped by ten lustful pro-Pakistani male animals. Our society is not proud of such aunts.... Each one of us has accepted the damages of war, the gruesome torture inflicted by boots and rifle butts, even the horrors of death. But we have not accepted the accidents [sic] called rape ... my aunt, to protect herself from further shame and disrespect, hanged herself from the ceiling fan. (Islam 1994, 20)

In reconstructing her aunt's story, Nasreen brings to the surface the consequence of being a woman in Bangladesh and the polarization of shame and honour along gender lines. She clearly makes links between women's oppression and exploitation, violence against women and socially sanctioned silence. Nasreen's concerns encompass multiple layers of women's oppression. Her fight is for freeing women's minds and bodies from men's control. In another extract from *Nirbachita Kolam*, she states:

Look, they come to bite you, taste you, tear you; they are another name for death. They are another name for savagery and they come to drink you up, lick you up, smash you up. They are men. They are not human (Das 1993, 28)

Nasreen's personal experiences - for example, as a nine-year-old seeing soldiers raping women, including some of her friends - are reflected in the gross generalizations she makes about men. Anger laces her writings, and her anger is mostly directed against men. The anger and bitterness is evident in *Enjoying a Woman*:

What all you'll get in this beautiful body,
you will also get in a full-time wife, in half a dozen office
girls and in cheap harlots

And since I know that before you can spit on my body
I spit twice over into your aberrant mind. (Das 1994, 19)

From her writings, one may assume that she hates men. As Weaver comments about Nasreen, however, "She frequently professes to hate men, yet she has always surrounded herself with them" (1994, 48). Claiming that she is an advocate for both sexes, Nasreen rejects outright her public image as a hard hitting feminist and man-hater: "I am just an advocate of humanity, and of equal rights for both men and women" (Amin 1993). Nasreen as a writer breaks down stereotyped gender relations as well as sex roles, and challenges male chauvinism in unconventional ways. For example, in her poem, "Other Way Round," she uses reversed role-playing to ridicule society's norms:

I notice a man buying a woman at Ramna Park
 I would like to buy a man!
 Clean shaved, clean shirt, groomed hair sitting on a park
 bench,
 Or standing lazily at a street corner,
 I would bargain him for five or ten Taka a time.
 I would then pull him up by the collar on my rickshaw,
 Tickle him to giggle,
 Bring him to my room,
 Take my high-heeled shoe
 To beat him up at my pleasure,
 And tell him, 'Piss off.' ...
 I would like to buy a man.

(Alam 1993, 30)

Reversed role-playing ridicules society's norms, breaks down stereotyped gender relations as well as sex roles, and challenges male chauvinism in an unconventional way. One frequent topic in Nasreen's writings is women's bodies - a taboo subject in Bangladesh society where there is silence about women's bodies and related issues. Issues like marital rape, incest, homosexuality, and female orgasm are taboo subjects and are considered firmly beyond social issues. Her vivid descriptions of women's physical anatomy and her narrations on the issue of incest challenge the

norms of Bangladesh. Nasreen's explicit description of woman's physical anatomy is a form of breaking the structured silence. It is the last topic most Bangladeshi women would share in the public arena. As reported by Weaver, Nasreen argues:

Why shouldn't I write about what I've seen? I'm a doctor.... To see the ruptured vaginas of women who've been raped? The six- and seven-year-olds who have been violated by their fathers, brothers, and uncles - by their own families. (1994, 14)

Beyond doubt, Nasreen is a strong proponent of freeing women's bodies from male aggression. Her central argument as I have translated it is: "Any really healthy, brilliant woman will be seen as bad" (Nasreen 1993, preface). For example, Siddiqui (1997) describes Nasrin as *a relentless campaigner of the cause* and compares her with the rebel poet Kazi Nazrul Islam, who turned his anger against the British colonial forces through poems and writings and consequently was imprisoned. Similarly, Nasreen, for her writings, has been exiled.

The Role of The Post-Colonial States in The Nasreen Affair :

To comprehend the Nasreen affair in the context of religion, politics and feminist issues in the sub-continent, one needs to go beyond her case and look at both the local context and the postcolonial socio-political processes crosscutting national boundaries. Since the liberation of Bangladesh, a number of writers have received fatwas as well as death threats from the Islamic fundamentalist parties. Notable among these are Ahmed Sharif, Kabir Chowdhury, Begum Sufia Kamal, and Jahanara Begum, all of whom ignored the death threats and continued with their day-to-day activities as usual. In the case of Begum Sufia Kamal, the 86-year-old poet/writer and life-long activist, even her family members received death threats. Jahanara Imam's book *Ekattorer Dinguli* (translated as *Those Days of 1971*; the English language version is *Of Blood and Fire*) is considered an authentic diary as well as an autobiographical record from a woman's perspective. It vividly documents atrocities of the

Pakistani military, its collaborators, and religious fanatics during the Liberation War in 1971. Her son Rumi, a freedom fighter, disappeared after being arrested and tortured by the Pakistani army; her husband was also tortured by the Pakistani army and later on died. With the formation of the Ekatturer Ghatak Dalai Nirmul Committee (Coordinating Committee for the Elimination of Collaborators and Assassins/Killers of 1971), Jahanara Imam successfully mobilized a mass movement. On March 26, 1992, in its own public court, with the support of a large crowd, the Committee sentenced Golam Azam, the *amir* (leader) of the right-wing religious party JI (Jamaati- Islami) to death for war crimes and asked the BNP (Bangladesh Nationalist Party) government to carry out the sentence. During the Liberation War, the JI had collaborated with the Pakistani military and had been condemned for its heinous activities. Despite numerous death threats and fatwas, Jahanara Imam pursued her crusade until her death in July 1995. Neither the international media nor Indian feminist groups/media ever paid any attention to her cause of bringing war criminals to trial!

I believe that the Nasreen affair was used by the BNP government to divert public attention from national politics and to create divisions between and among the opposition parties. Since March 1994, the AL (Awami League), the major opposition party, allied with the JD (Jatiyo Dal) and the JI to boycott sessions of Parliament. They pressed forward a number of demands, such as the resignation of the BNP government, and called for a national election under a neutral caretaker government. The alliance between the AL, considered the liberal and secular political party, and the JI, the Islamic religious party, was awkward as the JI had previously supported the BNP. The situation got worse as the opposition parties continuously called for nation-wide strikes and *hartals* (a stoppage of work in protest or boycott) and staged mass rallies and demonstrations (Hossain 1995).

In other words, the government's strategy was to use the Nasreen issue to diffuse public attention and create divisiveness within the opposition alliance. The government failed to comprehend the political wind and public mood, and eventually the government's strategy consolidated all religious groups - which ultimately formed another alliance to persecute Nasrin. The anti-government mood turned into an anti-Nasreen campaign and several pro-liberal newspaper offices were attacked and ransacked. Since the independence of Bangladesh the religious fundamentalists had never gained such strength publicly! (After the liberation in 1971, the then-AL government led by Sheikh Mujib had banned all political parties based on religion, a ban that was lifted in 1986.) The BNP government faced a complex political scenario. On the one hand, it risked losing the support of religious fundamentalist groups that had swept the BNP to victory against the Awami League in the 1992 general elections. On the other hand, it faced pressure from Western donor countries - as Weaver commented, *Seemingly overnight, Taslima had become the Western world's symbol of freedom of expression and of women's rights, in opposition to the rise of religious intolerance* (1994, 56).

In India, the Hindu fundamentalist parties, such as the Bharatiya Janata Party (BJP) and Vishwa Hindu Parishad (VHP), made every effort to use *Lajja* against the Muslims residing in India and used the book to demand the eviction of "illegal" Bangladeshis who were Muslims. As I mentioned earlier, the BJP even printed copies of *Lajja*, but deleted some parts of the novel which held the BJP responsible for provoking the Islamic fundamentalists in Bangladesh. It is clearly evident that the novel was used to strengthen the communal forces and the fundamentalist parties in both India and Bangladesh.

Conclusion:

In this paper, I have discussed the Nasreen case in the context of local and cross-national processes to illustrate how

contemporary feminist positions in Bangladesh are influenced by the geopolitics and colonial legacies of Bangladesh and India. The controversy raised by Nasreen drew various local, national and international forces into the fray, which eventually forced her to flee the country. In my opinion, the issue was internationally publicized, not to support feminist causes, but to highlight the rise of fundamentalist forces both in Bangladesh and India. Nasreen was a "pawn" in the political game played out by various forces for political gains. The international focus on Nasrin as a lone fighter against the religious fundamentalist onslaught avoided questioning or examining colonial legacies, inter-communal politics and violence, the role of the state, and the transnational socio-economic, political processes; it also ignored the strength of the feminist/secular and leftist/writers' groups who had played vital roles during the 1969 popular uprising, the Liberation War of 1971, to name a few.

What about Nasreen and feminism in Bangladesh? Her book, *Lajja*, represented more geo-politics in the subcontinent than feminist views in Bangladesh. Nasreen did break the structural silence of her society on various women's issues, but her writings and her remarks went beyond what feminist/women's groups could support, and may have jeopardized their gains. After Nasreen's exile to Sweden in 1994, her case was not discussed by any feminist/women's groups in a public forum in Bangladesh. Even in the general election of Jatiyo Sangsad in June 1996, no individual or group raised Nasreen's case as an election issue.

I hope that this paper stimulates few significant concerns (Bangladesh/international) in post-colonial, transnational feminist issues in the sub-continent, especially in Bangladesh and India. The controversy surrounding Nasreen and her exile should not be treated simply as a local or Islamic fundamentalist issue, but as a geo-political, transnational feminist issue. ■

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A Discussion on the indispensability of Corporate Social Responsibility

Dr. Sharadindu Bordoloi

Abstract :

Corporate Social Responsibility (CSR) can be termed as responsibility of the corporate towards the society in which they exist and operate and whose resources they utilize during the course of their operations. Though the importance of CSR has been well documented in the innumerable researches in this field, yet a school of thought not so favourable towards social spendings by business had always been there. This school of thought is almost as old as the structured concept of CSR itself. However, at the same time the humongous CSR spendings by the Indian corporate sector in the mandatory CSR regime along with the success stories of the CSR strategies of few companies cannot be overlooked. This article attempts to discuss the relevance of CSR, whether CSR is truly necessary or just desirable in the present times.

Keywords:

Corporate Social Responsibility, Indian corporate sector, Mandatory CSR, Relevance of CSR.

Introduction to Corporate Social Responsibility:

Companies being corporate citizens have their own share of duties and obligations towards the society. The corporate

sector utilises the resources of the society and its activities has also led to some adverse impacts on the society. Therefore, it has always been morally imperative on its part to make amends to the society for depleting its resources and affecting its overall environment. This responsibility of the corporate towards the society, in which they function, can be called Corporate Social Responsibility (CSR). Though the concept of CSR started developing in a structured manner only since the mid-20th century in the West, charity and philanthropy by businessmen and merchants were not unheard of in the ancient times. However, these were done in their personal capacity, without any legal obligation and structural framework. American economist Howard R. Bowen gave the first distinct definition of social responsibility of business in this 1953 book 'Social Responsibilities of the Businessman'. According to Bowen, social responsibilities of business are "the obligations of businessman to pursue those policies, to make those decisions or to follow those lines of action which are desirable in terms of the objectives and values of our society" (Moon, 2014). Archie Carroll (1979) defines CSR as "the economic, legal, ethical, and discretionary expectations that society has of organizations" (Moon, 2014). Carroll suggested that Howard R. Bowen should be regarded as the 'Father of Corporate Social Responsibility', in light of his pioneering work in this field. Agarwal (2008) defines CSR as ethical behaviour of a company or business towards the society. According to Lord Holme and Richard Watts (2010), corporate social responsibility is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large. According to Moon (2014), CSR is simultaneously an idea or set of societal expectations and a set of business practices. Apart from the various definitions forwarded by various researchers enriching the academic sphere of CSR, many researchers had

also formulated theories, frameworks and models of CSR thus enabling businesses to adopt and integrate the principles of CSR in their business practices. Among them the prominent were the 'Stakeholder Theory' developed by R. Edward Freeman in 1984, the 'CSR Pyramid' formulated by Archie Carroll in 1991 and the 'Triple Bottom Line' Theory developed by John Elkington in 1994.

Legal aspect of Corporate Social Responsibility in India:

In India, though CSR was mostly voluntary and was confined to charity and donations, the Companies Act, 2013 has made it mandatory for companies having a net worth of 500 crore INR or more; or turnover of 1000 crore INR or more; or having a net profit of 5 crore INR or more to spend at least 2% of last 3 years average net profits on CSR activities. Schedule VII of the Companies Act, 2013 provides in details the various areas where the companies are required to perform their CSR activities. These are -

- i) Eradicating hunger, poverty and malnutrition, promoting preventive healthcare and sanitation and making available safe drinking water
- ii) Promoting education, including special education and employment enhancing vocation skills especially among children, women, elderly and the differently abled and livelihood enhancement projects
- iii) Promoting gender equality, empowering women, setting up homes and hostels for women and orphans; setting up old age homes, day care centres and such other facilities for senior citizens and measures for reducing inequalities faced by socially and economically backward groups
- vi) Ensuring environmental sustainability, ecological balance, protection of flora and fauna, animal welfare, agro forestry, conservation of natural resources and maintaining quality of soil, air and water

- v) Protection of natural heritage, art and culture including restoration of buildings and sites of historical importance and works of art; setting up public libraries; promotion and development of traditional arts and handicrafts
- vi) Measures for the benefit of armed forces veterans, war widows and their dependents
- vii) Training to promote rural sports, nationally recognized sports, Paralympics sports and Olympic sports
- viii) Contribution to the Prime Minister's National Relief Fund or any other fund set up by the Central Government for socio-economic development and relief and welfare of the Scheduled Castes, Scheduled Tribes, other backward classes, minorities and women
- xi) Contributions or funds provided to technology incubators located within academic institutions which are approved by the Central Government
- x) Rural development projects.

In the present times, as in case of India, CSR is regulated by corporate laws almost all around the world. In addition to that companies also employ CSR activities to gain a competitive edge or business leverage by maintaining their image of being socially responsible.

Objective:

The objective of this article is to discuss whether CSR is truly indispensable. It is expected that this discussion will enable to form an opinion on whether CSR is truly necessary or it is just desirable.

Methodology:

The present study is descriptive in nature and is based on secondary data sourced from books, journals, government portals and websites. Data has been presented with the help of tables.

Discussion:

Though the importance of CSR has been well documented in the innumerable researches in this field, yet a school of thought

also formulated theories, frameworks and models of CSR thus enabling businesses to adopt and integrate the principles of CSR in their business practices. Among them the prominent were the 'Stakeholder Theory' developed by R. Edward Freeman in 1984, the 'CSR Pyramid' formulated by Archie Carroll in 1991 and the 'Triple Bottom Line' Theory developed by John Elkington in 1994.

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Discussion:

Though the importance of CSR has been well documented in the innumerable researches in this field, yet a school of thought

not so favourable towards social spendings by business had always been there. The proponents of this school of thought believe that the sole function of business is to make profits and increase the wealth of its shareholders, while abiding by the government regulations and paying taxes. According to them, businesses are already doing a service to the society by producing goods and making them available to people at competitive prices, while creating employment in the process. Moreover, businesses contribute to economic development by paying taxes to the governments, which is utilised by the governments on improving the health, education, and social condition of people, besides protection of environment. It is argued that social development is the responsibility of governments and not of business, which is already contributing to economic development of the country.

Theodore Levitt was one of the early proponents of this view. He regarded CSR as a potential threat to the foundations of free market economy. In his article 'The Dangers of Social Responsibility', (1958), published in the Harvard Business Review, he stated that 'business's job is not government, and government's job is not business' (Rahman, 2016). The most well-known proponent of this anti-CSR view was Milton Friedman, renowned American economist and Economics Nobel Laureate in 1976. Agudelo et al. (2019), states that in 1962, Friedman expressed his view that in a free capitalist economy, the role of business should be limited to the pursuit of economic benefits only. Agarwal (2008), points out the famous statement given by Friedman in this regard that 'The business of business is business.' Agudelo et al. (2019) again states that Milton Friedman furthered this view in his article 'The Social Responsibility of Business is to Increase its Profits' (1970), published in The New York Times, where he regards CSR as "an inappropriate use of Company's resources that would result in unjustifiable spending of money for the general

social interest". This article was written by Friedman against the backdrop of the increasing interest in socialism (Agarwal, 2008). Garg (2014) states that those who oppose CSR argue that improvement in health and longevity of people have been made possible by economic growth, which can be attributed to free market economy. This line of thought opposing unabated social responsibility on the corporate sector cannot be completely nullified. Investors who are the true owners of a company's wealth already pay taxes on the dividends earned by them apart from contributing to the nation's interest by fulfilling their legal obligations as individual citizens. Over the last few decades governments have rolled out hosts of social welfare measures with substantial budgetary allocations. Table 1 below shows the Government and corporate spending on certain development areas during the period from 2015-16 to 2017-18, right after the mandatory CSR regime began from 2014-15.



Table 1:
Government and corporate spending on
certain development areas

Centrally Sponsored Schemes	Government Spending			Corporate Spending			
	FY 2015-16 (INR Cr.)	FY 2016-17 (INR Cr.)	FY 2017-18 (INR Cr.)	CSR Spending in India	FY 2015-16 (INR Cr.)	FY 2016-17 (INR Cr.)	FY 2017-18 (INR Cr.)
1 National Health Mission	20213	22870	32000	Healthcare	2569	2484	2192
2 National Education Mission	27066	27616	29455	Education	4057	4501	4596
3 National Livelihood Mission	2783	3486	4926	Livelihood Enhancement Projects	393	515	658
4 Jobs and Skill Development	1177	1817	2723	Vocational Training	344	373	392
5 Mission for Protection and Empowerment of Women	239	793	945	Women Empowerment	342	463	275
6 National Rural Drinking Water Mission	4370	5980	7038	Safe Drinking Water	180	148	180
7 Swachh Bharat Mission	7469	12619	19427	Swachh Bharat Kosh	325	184	119
8 Environment, Forestry and Wildlife	566	795	955	Environment, Animal welfare and Conservation of Resources	972	1311	1006

*Amounts of spending have been rounded to the next figure.

Source: Data pertaining to government spending has been collected from the Expenditure Profile of Union Budgets for 2017-18, 2018-19 and 2019-20. Data pertaining to corporate spending has been collected from National CSR Portal, Ministry of Corporate Affairs, Government of India.

From Table 1 above it can be seen that the government has already allocated substantial sums of money on the various areas of development and thus and corporate intervention in these areas might lead to overlapping of efforts. At the same time, it should also be noted that the government expenditure in developmental areas is not limited to the areas listed in Table 1 above. These are just the flagship development programmes of the Government of India and there are numerous other projects and heads of expenditure of the Central as well as the state governments.

On the other hand it should also be noted that since the mandatory CSR regime started, substantial sums of money has been channelled towards social welfare activities by the Indian corporate sector. Table 1 above shows that the amount contributed by the corporate sector in these development areas are also not meagre by any means. Table 2 below shows the overall CSR spendings in the country for five years from 2018-19 to 2022-23.

Table 2:
CSR spendings in India from 2018-19 to 2022-23

Year	2018-19	2019-20	2020-21	2021-22	2022-23
Amount (INR Cr)	20217.65	24965.82	26210.95	26579.78	29986.92

Source: National CSR Portal, Ministry of Corporate Affairs, Government of India.

From Table 2 above it can be seen that the overall CSR spending in India from 2018-19 to 2022-23 has continuously seen an upward trajectory, even during the Covid affected

period. Quantitatively, though it paints a promising picture, a qualitative analysis of the CSR projects undertaken will reveal the true effectiveness of these CSR spendings. Another important point to be noted is that very few companies conduct an impact assessment of their CSR projects, though such an assessment has been recently made mandatory for certain category of companies based on the quantum of their CSR spendings. It is a well-known fact that many reputed companies of the country, both in the public as well as private sector has been undertaking meaningful social welfare projects long before CSR became mandatory and they continue to do so in the mandatory CSR regime. However, some companies are parting with a part of their profits just due to regulatory compliance. It is desirable that investor's hard-earned money is not done away with by few companies on CSR projects just for box ticking purposes without meaningful results for the intended beneficiaries.

The Companies Act, 2013 provides a comprehensive CSR framework for the companies, which if followed in letter and spirit, will guide the companies in becoming significant contributors in the nation building process. It can be observed that the broad areas for companies to engage in CSR activities as prescribed by Schedule VII of the Companies Act, 2013 are intertwined with the Sustainable Development Goals (SDGs) as well as the indices of Human Development i.e. a long and healthy life, knowledge and a decent standard of living. The diverse scope of activities as provided by the Act ranging from health, education, livelihood and living standard to development of sports, culture and heritage bears testimony to this fact. In other words, the corporate sector, by fulfilling their social responsibility honestly and effectively can lead the country towards achievement of these global goals.

Conclusion:

Though CSR seems to be an extra burden on the shoulder of the corporates, yet from a different perspective it can be viewed

as an opportunity to redeem some value to the society, which by its resources have enabled the corporate sector to thrive and flourish. Though nation building appears to be the responsibility of governments alone, it should not be overlooked that apart from the government, the corporate sector is the only entity with the requisite wherewithal at its disposal to bring about tangible and meaningful changes in the society. As for the expenditure incurred by CSR, it also gives companies a competitive edge by building its image as a socially responsible company. In the present times many investors check whether the companies they plan to invest in are ESG i.e. Environment, Social and Governance compliant or not. In other words, every investor wants to be associated with a socially responsible company rather than be morally guilty of financing displacements and environmental degradations. Thus, it can be concluded that CSR is not only desirable but also indispensable in order to make the world a better place to live in. ■

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Tourism Entrepreneurship: Opportunities and Challenges in East Karbi Anglong District of Assam

Dr. Lovin Kro

Abstract :

Tourism is one of the most promising and most revenue generating industry in the world today. India is a diversified country where people belonging to different culture, custom, tradition and religion dwells in coherently. Apart from diversity of people, it has a rich natural biodiversity as well, which can offer much to the need that a tourist wants to experience and enjoy it. Therefore, there is a vast opportunity for entrepreneurs to put their feet into tourism and provide valuable service to tourists. A tourism entrepreneur can start up business in many areas since tourism covers a number of ancillary service. This paper will try to forecast the challenges and opportunities of Tourism Entrepreneurship in East Karbi Anglong District of Assam. Both primary and secondary data are used for the study and necessary field survey has been done by visiting some tourist spot. This study will help in boosting entrepreneurship in tourism which is still lacking despite having all the opportunities and tourism potential that the district has.

Keywords:

Tourism entrepreneurship, revenue, employment, ancillary service, opportunities.

Introduction:

Tourism sector is one of the most promising industrial sector in the present economy. Its contribution to the economy is worthwhile. According to the World Travel and Tourism Council (WTTC), the total contribution of travel and tourism to GDP is expected to reach an all-time high of USD, 11.1 trillion by the end of 2024 and is expected to reach USD 16 trillion by 2034, which will constitute 11.4% of the global economy. It has the potential to create many small enterprises and generate employment within each of its sub-sectors. According to WTTC (2024), the total contribution travel and tourism sector will create 348 million jobs during the year 2024 (WTTC, 2024). Tourism industry has been identified as one of the key industries for driving economic development and economic transformation in developing countries. According to Ministry of Tourism, the number of foreign tourist arrivals in India is over 6.19 million and 1.52 million in the year 2022 and 2021 respectively (PIB, 2023).

Tourism Entrepreneurship :

A tourism enterprise may be described as any business related to tourism industry (Kuratko and Hotgetts, 2007 and Kuratko, 2011). Tourism entrepreneur therefore can be defined as any person who uses the available resources and promote tourist related activity. Besides, tourism includes all activities and interplay that happens in period of tourist journey. It can contain tour planning, reaching to destination, staying, returning and many activities like that (Mansourifar, 2010). Tourism entrepreneurship is controlled by entrepreneurs who wish to extract a certain social lifestyle, and economic incentives play a secondary role (Skokic & Morrison, 2010). Tourism entrepreneurship is defined as activities related to creating and operating a legal tourist's enterprise. Legal enterprises refer to those businesses that operate on a profitable basis and seek to satisfy the needs of tourists (Saayman & Saayman, 1998). Tourism,

hospitality and leisure industries originally are in the first place based on entrepreneurship (Thomas, 2000; Getz, 2004; Buhalis and Main, 1998; Peters, Frehse and Buhalis, 2009) and Tourism entrepreneurship became one of simple way to provide strategic support for stabilize of Business development especially in rural area in past years (Tetzschner and Herlau, 2003).

Background of study area :

East Karbi Anglong is an exotic "unexplored paradise" for tourists. Its natural beauty with enchanting hills, rivers and waterfalls indicated high amount of landscape heterogeneity which promotes greater bio-diversity has much to offer to tourist in many areas. More than 75% area of the district is covered with forest. The large forest cover host a number of rare, endemic and endangered species, a dispensary for medicinal plants a garden for botanies and a stock of economically important organisms making it an ultimate destination for nature lovers. The district also hosts the largest population of Hoolock Gibbons in the Assam.

Objectives of the study:

This study is undertaken to attain the following objectives.

1. To identify the challenges for tourism entrepreneurship development in East Karbi Anglong
2. To identify the opportunities of tourism entrepreneurship in the study area, thereby exploring different avenues for economic activities which will help in solving the problems in the region
3. To study the level of community participation in tourism development.

Research Methodology:

The study is qualitative and descriptive in nature. Primary data are collected by visiting prominent tourist destinations by the researcher in the study area. Apart from collecting primary data, secondary sources are also used to achieve the objectives of the study.

Review of Literatures:

Research on Tourism in India is very limited. Even as many literature exists subject to its significant contribution towards economic growth, the empirical research and evidence are most non-existence (Gour, 2015). Review of literature reveals that, entrepreneurship in tourism has always been overlooked despite having high potentials.

Ryan. C. (1991) defines tourism as- "tourism is not simply about places- it is about the experience of place, about meeting people, the interaction between host and visitors and with fellow tourist. Of all the service industries it is perhaps the most intangible of all. People save their money and their weeks of escape from work to buy what becomes a memory"

Khan et.al. 1995 Lee and Kwon, 1995, Lin and Oh, 2005 in their respective studies had discussed about the development of tourism and concluded that, tourism has positively contributed towards the economic growth of the Indian economy.

A study on "Economic benefits and conservation linkages from tourism development in Sikkim-Himalaya" by Iyata Maharana (2000) highlighted the role of tourism in generation of income and employment as well as infrastructure development. The study reveals that annual tourists arrival in Sikkim has escalated 10 times over the last 10 years and that more than 65% of the total household income of the people come from tourism related activities.

Bhuyan (2008), has studied on the development of tourism entrepreneurship in Assam. His study reveals that, the share of Assam tourism in national tourism is still very less. He has cited various challenges such as poor development of accommodation industry like hotels, cottages and midways in Assam.

Taskov et.al. (2011) are of the view that tourism is a competitive industry. The owner-manager factor is important as it is necessary to maintain a competitive advantage, in the course of facilitating customers, market and technology

intelligence (Hoffman & Novak 1997; Jones, Hecker and Holland, 2003). They also opined that for a successful tourism business, entrepreneurial capacity and leadership characteristics is also required.

Results and Discussion :

The opportunities

There is a vast opportunities for tourism enterprise in the study area. Since, tourism does not operate in vacuum it demands various other amenities. In order to bring a tourist spot to be accessible by tourist it has to be well developed which opens the way for tourism enterprise and develop their business according to the requirement of the tourist. Following are the tourism avenues that exist in East Karbi Anglong.

- i. **Wildlife Tourism:** In the recent years discussion and labelling wildlife tourism as a distinct class of tourism has been increasing. Wildlife tourism includes a diverse set of experience which can be classified into the following main forms- Wildlife-watching tourism, Captive wildlife tourism which include viewing animals in man-made confinement like zoos, parks, etc. Hunting tourism, Fishing tourism (Higginbottom, 2004). From an economic point of view each of these forms of wildlife tourism can be considered as 'product-market' which is a group of products with similar patterns of benefits for a group of customers (Rosa et al. 1999).

East Karbi Anglong is endowed with large areas of forest land with rich flora and fauna. The temperature of the district is quite pleasant varying from 23-34 degree Celsius during summer and 6-12 degree Celsius during winter. The district experience heavy rainfall during summer. This wonderful climate of the district will never let down any tourist coming to visit the place. Moreover, the district has wildlife sanctuaries and reserved forest. These sanctuaries and reserve forest host numerous

endangered and vulnerable species of plants and animals. So any tourist having interest in such can visit and will be the right destination for such segment of tourist.

- ii. **Eco-tourism:** Ecotourism is a form of tourism (Weaver, 2001). Some researchers defines ecotourism as a philosophy with underlying principles for achieving sustainable tourism development, while other propose that it is a type of tourism, which appreciate nature and its ecosystem (Wheat, 2003; Honey, 2002). Ecotourism is generally associated with outdoor tourism, nature tourism, green tourism, rural tourism, adventure tourism and community tourism (Cater, 1994). In this respect East Karbi Anglong has a Huge prospect as it has a number of eco-tourists spots. Places like, Langsokangthu (Siloni), Silveta, Paklongkam (Dikrutpi) Waterfalls, Langvoku Falls, Kangthilangso Falls, etc., are magnificent place where none can deny its beauty.

- iii. **Food Tourism:** Experiencing local food and culinary is a new approach to tourism in this era. Serving food to tourist is not just a matter of organizing meals, but it is a more holistic process of linking foods to local and global culture. Tourist want to consume food that is typically local, authentic and novel, but at the same time not too unfamiliar (Korea Workshop OECD, 2012). Rand et al. (2003), and Bertella (2011) suggests, developing food experiences for tourism can be an attractive development strategy because food tourism is perceived as high yield tourism and can increase tourist spending.

East Karbi Anglong is a home to many ethnic tribe. Each of this tribe has unique food culture. For instance the food culture of the Karbis, the dominant tribe in the district is very unique. They prepare foods in many ways like *Kimung* (Cooked in bamboo pipe), *Kangthu*, *Ki-up* (boil), *kiphi* (roasting), *ki-ur* (smoked) to mention

few. They mainly consume leafy vegetables collected from forests usually cooked with alkali, locally known as *kangmoi*. Fermented beans, dryfish, bamboo shoot, pork, etc are also among the favourite dishes in a Karbi food menu. For a perspective and visionary entrepreneur this can be another avenue to develop an enterprise.

- iv. **Cultural Tourism:** Cultural tourism is one of the fastest growing forms in the tourism sector during the past 10-15 years. Tourists and visitors are eager to know different cultures and their characteristics which includes customs, tradition, art, craft, etc. Cultural tourism can strengthen local demand for local cultures and cultural events and activities and thus are often actively involved in the preservation of a number of such events or activities for future generation. (Vavreka, 2014).

The Karbis are rich in their culture. The uniqueness and rich culture can help in promoting tourism to a large extend. The Karbis have a unique dress and art and craft. Apart from various rituals that are perform such as *Rongker*, *chomangkan*, etc.,. There is a cultural center at Taralangso, a few kilometers away from the main town of Diphu. An annual extravaganza-the Karbi Youth Festival (KYF), showcasing the rich culture of the Karbi tribe is organized under the banner of the Karbi Cultural Society (KCS). It has a prospect of attracting more tourists both domestic and international. It also has an ethnic village located at Kohora, near the historic Kaziranga National Park, which portrays the tribal traditions, culture, heritage and harmony of different ethnic tribes.

- v. **Adventure Tourism:** The Adventure Travel Trade Association (2013), defines adventure tourism as involving three elements: physical activities, cultural exchange, and an interaction with the environment. The

activities mostly associated with adventure tourism include whitewater activities, skydiving, bungee jumping, caving, climbing, abseiling, snowboarding, skiing, diving, ballooning, and mountain biking among other activities (Buckley, 2006). Place like Singhason, which is the highest peak in the district rising to a magnificent height of 1360 metres is an ideal place for trekking.

The rich biodiversity of nature will enchant tourist who are looking out for such place. The mountain range is located between northern and southern hills in Diphu subdivision. Also places like Silveta and Siloni are convenient place for river rafting.

The challenges :

- i. **Inadequate and ineffective Tourism Development Policies:** Tourism has been playing a pivotal role in the economic development in the past few decades. Effects that tourism generates over time are related to the economic, social, and environmental components of society. In fulfilling the social component, tourism is manifested in what is a primary or secondary activity for the majority of the population living in attractive tourist regions of the world, but also those who live in other locations and are employed in these regions (Aziri Nedelea, 2013). However, to grasp the benefit, it is obvious to have proper policies for development and its sustenance so that optimum benefits can be reaped. An appropriate use of environmental and human resources should take place as a result of the implementation of a tourism policy. One of priority concerns in the drafting of sustainable tourism policies is to ensure the adequate involvement of the local community in tourism activity, to guarantee increased socio-economic benefits can be generated as it relates to increasing employment and entrepreneurship, creating

opportunities for local businesses and preserving the local heritage and culture.

However it is seen in East Karbi Anglong that the Karbi Anglong Autonomous Council (KAAC) which is the administrative head, rarely comes up with such policies, even as they have the Tourism development department. They could have come up with more effective and concrete policies so that more people get involved in it in various ways and encourage tourism development.

- ii. **Lack of adequate infrastructure:** Tourism does not happen in a vacuum. The strong relationship between tourism development and infrastructure has been theoretically established by a number of authors (Adebayo, Iweka, 2014). Despite the fact that a destination has a number of natural beauties. However lack of accommodation facilities and quality of road infrastructure can be an obstacle for successful tourism development.

In this aspect too, the district is lagging far behind. Poor road communications, lack of proper accommodations for stay, service (such as banking, transportation, etc.) has restrained the development of tourism in the region which also discouraged the development of entrepreneurs in tourism.

- iii. **Host group views on tourism:** Host community plays an important role in the promotion of tourism. Sproule (1996) noted that in community-based ecotourism the local community play a key role in the development of tourism. Watkin (2003) argued that local community plays a key role in the development and implementation of ecotourism. He further stated that education, capacity building and training opportunities for community members should also be included in the development

of ecotourism. Therefore, it depends on how the local community respond to tourism or what is their level of awareness regarding tourism. In order to develop tourism the host group should know the importance of tourism. Interaction with visitors, guiding tourists by giving various important information etc. will make the tourist more familiar and friendly to the place they visit.

iv. Lack of co-ordination among different groups: Tourism does not develop independently. Its development and sustainability depends on many factors which are dependent on each other. Since all industries share responsibility for heritage and natural resources protection, co-ordination and support between all stakeholders is crucial to the achievement of sustainable tourism. Therefore proper co-ordination with the government and other stakeholders who plays significant role in development of tourism must exist. There should be exchange of plans, policies and ideas among these groups. Absence of such co-ordination has drawn tourism development in the region far behind as a result entrepreneurs find it hard to proceed with their ideas.

Conclusion :

Entrepreneurship and Tourism, both are the most talked about concept in the present economy. Both are considered as the engine of economic growth contributing tremendously towards the economy. Therefore synergizing both entrepreneurship and tourism will be a boon for any region. From the above mentioned "Opportunities" it can be concluded that, East Karbi Anglong has a tremendous prospects in the development of tourism, be it wildlife, culture, food, adventure, etc. There are gap somewhere which has resulted to slow development of tourism in the district. It is therefore the duty or the responsibility of an entrepreneur to bridge the gap innovatively so that reasonable service can be provided to visitors.

Development of such places will enhance the economy of the locality as the local community will benefit from it.

However, inspite of having vast opportunity in tourism sector the district is seen lagging behind in tourism development. Many educated youths are unemployed but they don't opt to establish enterprise in tourism sector even as the district has seen local youths establishing enterprise in different areas. The problems and constraints for such are identified in this study. The challenges to tourism development in the district are many. Lack of proper plan and policy may be one. For any area to develop, it is the duty of the government to come up with proper plans and policies, giving ease and encouragement to prospective entrepreneurs. Lack of infrastructure especially roads communication is also one of the main problem. For example, a tour operator or travel agency expect good roads leading to tourist destinations. If roads are not in good condition they feel discouraged as there may be high cost involved. Another challenge is the lack of co-ordination among different groups resulting into poor maintenance of tourist spots. The government should come up with plans with regard to maintenance of tourist destinations.

For example the Ethnic Village in Kohora is in a dilapidated condition despite spending crores of rupees in its development. Therefore there should be proper mechanism so that such places can be properly maintained in such a way that it create an ecosystem for tourism entrepreneurship to grow. It is also very much important for the local people to work voluntarily towards the development of tourism where the government could not reach out. The researcher is dismayed on visiting one of the favourite picnic spot nearby Diphu town, Langsokangthu Eco-park, because of its poor maintenance rivers are filled with glass bottles used by picnickers. Unabated extraction of rocks and sand mining in the upper course of the river has degraded the ecology in and around the river Langsokangthu which has become a threat in the long run.

Therefore, all these challenges need to be addressed through proper planning and encourage tourism entrepreneurship in the region. It will benefit all sections of people including the government, as they will earn revenue once such entrepreneurial establishment flourished. ■

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A Systematic Literature Review on Competency

Dr. Rijumani Kalita

Abstract:

Human Resources are important and must be managed and used to achieve organisational goals in the face of challenges and growing employment rivalry. Employee performance and work satisfaction when performing their main responsibilities is directly correlated with employee competency. Competency has been characterized as the combinations of knowledge, attitudes, and abilities in the majority of publications in international organizational papers and study findings. Systematic Literature Review (SLR) is the method used in this study to analyze the data. A total of 95 documents were found after a search was conducted in the Scopus database between 2020 and 2024 that served as the basis for the analysis. CSV format is used for exporting the data. After they are exported, the data are processed and examined. This study will add to our understanding of competency studies which will benefit organizations looking to enhance employee performance.

Keywords:

Competence, Competency, Skills, Attitudes and Knowledge.

Introduction :

The process of identifying the essential competencies required to properly perform job functions in an organization

is known as “mapping the competency.” It is a procedure whereby a person determines and explains the many combinations of competences that are essential for success in the workplace, after which they separate high performers from intermediate and low performers. A list of clearly defined competencies needed to carry out each job role inside the organization efficiently should be present in every well-managed organization.

Planning for human resources is becoming more and more crucial for businesses nowadays. It focuses on examining the competencies the knowledge, abilities, and character traits necessary for the staff to successfully carry out their mandates in addition to the demographics of the organization’s workforce. The management has to follow the method of competency profiling to describe the attributes of higher competency of the employees in the organisation.

Therefore, the study was conducted with an attempt to have knowledge about the research on competency from the year 2020 to 2024 .

Concept of Competency :

Competencies provide a means of looking at those behaviors that differentiate the best from the rest. Competencies are an individual’s fundamental qualities that are tangentially linked to efficient work performance. The Latin word “competentia,” which meaning “is authorized to judge,” is where the word “competency” first appeared. The early Romans were the first to use the competency approach in human resource management to characterize the qualities of a “good Roman soldier”. The term “competency” was first used in human resource literature by Mc Clelland in 1976. He defined it as the qualities that support exceptional performance.

According to Parry (1996), competency is the set of linked knowledge, skills, and attitudes (KSA) that have a significant impact on one’s job, are correlated with job performance, can

be evaluated against industry standards, and can be enhanced through training and development.

Materials and Methods :

This review study is based on Kitchenham and Charters' (2007) recommendations for conducting a systematic literature review. The Scopus database's competency data from papers released between 2020 and 2024 is used in this analysis.

Search Strategy :

The SCOPUS electronic databases were chosen to be used in this literature evaluation. According to Chadegani et al. (2013), this database was chosen as the main source of international, multidisciplinary academic literature. The chosen terms were searched for its abstracts, keywords, and titles of the papers. The following search terms were used:

TITLE-ABS-KE (competency) AND PUBYEAR > 2019 AND PUBYEAR < 2025 AND (LIMIT-TO (SUBJAREA, "SOCI") OR LIMIT-TO (SUBJAREA, "BUSI") AND (LIMIT-TO (DOCTYPE, "ar") OR LIMIT-TO (DOCTYPE, "ch") AND (LIMIT-TO (EXACTKEYWORD, "Competencies") OR LIMIT-TO (EXACTKEYWORD, "Skill") OR LIMIT-TO (EXACTKEYWORD, "Organization And Management") OR LIMIT-TO (EXACTKEYWORD, "Competency-Based Education") OR LIMIT-TO (EXACTKEYWORD, "Communication") OR LIMIT-TO (EXACTKEYWORD, "Professional Competence") OR LIMIT-TO (EXACTKEYWORD, "Innovation") OR LIMIT-TO (EXACTKEYWORD, "Knowledge") OR LIMIT-TO (EXACTKEYWORD, "Motivation") OR LIMIT-TO (EXACTKEYWORD, "Interpersonal Communication") OR LIMIT-TO (EXACTKEYWORD, "Skills") OR LIMIT-TO (EXACTKEYWORD, "Human Resource Management") OR LIMIT-TO (EXACTKEYWORD, "Interprofessional Relations") OR LIMIT-TO (EXACTKEYWORD, "Problem Solving") OR LIMIT-TO (EXACTKEYWORD, "Core Competencies") OR

LIMIT-TO (EXACTKEYWORD, "Self Concept") OR LIMIT-TO (EXACTKEYWORD, "Soft Skills") OR LIMIT-TO (EXACTKEYWORD, "Teamwork") AND (LIMIT-TO (SRCTYPE, "j") OR LIMIT-TO (SRCTYPE, "p") OR LIMIT-TO (SRCTYPE, "b") AND (LIMIT-TO (LANGUAGE, "English") AND (LIMIT-TO (AFFILCOUNTRY, "India"))

Inclusion and exclusion criteria :

To verify that the papers chosen were appropriate criteria for inclusion and exclusion were used, these standards were used to evaluate each study. The development of inclusion and exclusion criteria for the articles' selection has been adhered to. Tables 1 and 2 displaying the inclusion and exclusion criteria, respectively.

Table 1:
Inclusion Criteria

- The research is related to the competence of the employees of government organisation
- Research papers are published between 2020 and 2024
- The research papers are written in English
- Peer- reviewed articles

Table 2:
Exclusion Criteria

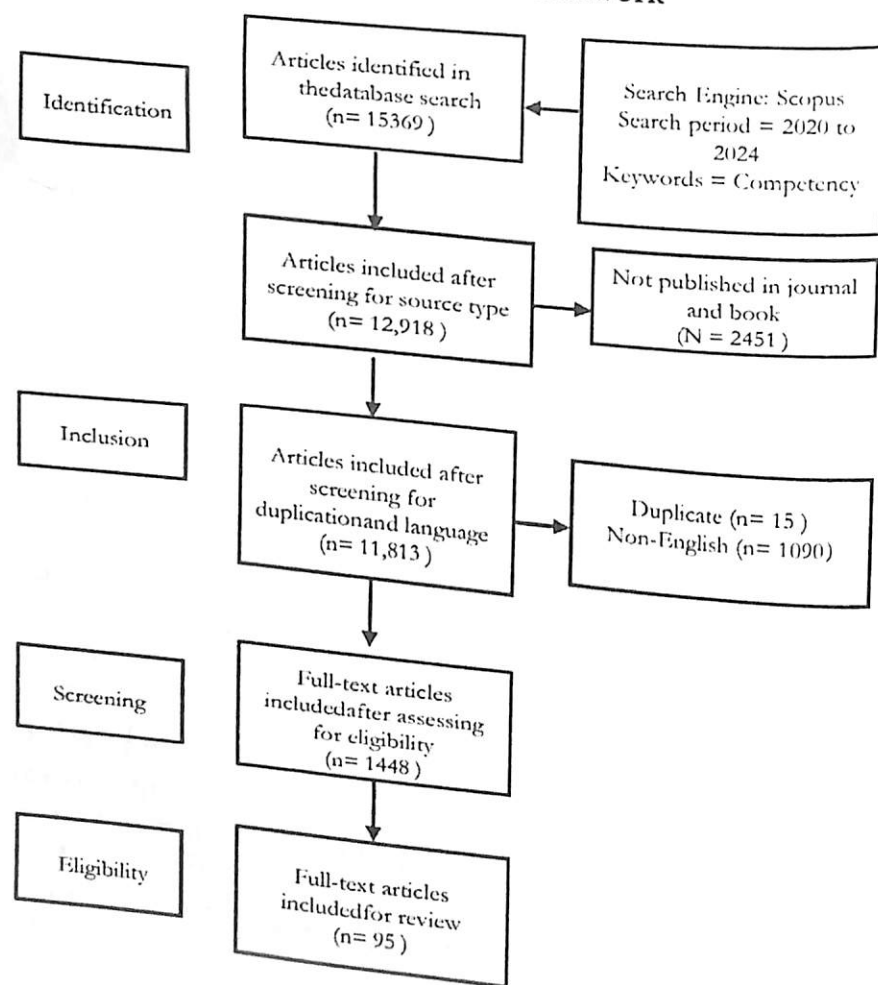
- The research is not related to the competence of the employees of government organisation
- Research papers are not published between 2020 and 2024
- The research papers are not written in English
- The publication is done without peer- review.

Data Extraction :

The study gathers and arranges the important findings and salient features of the studies. Numerous significant characteristics were included, including the author(s), year of publication, nation of study, goals of the investigation, study methodology, sampling strategy, participants, relevance and focus

of the findings, and degree of quality. 12918 publications that were found through the SCOPUS search were first reviewed for inclusion and exclusion based on predetermined criteria. 10365 items were rejected in the first screening round because they did not fit the requirements for inclusion. The remaining 1448 papers were then carefully assessed. A final selection of 95 articles was determined using a set of quality questions as criterion. Figure 1 displays THE PRISMA Flowchart, which illustrates the process of extracting data.

Figure 1: PRISMA Framework



Results :

This section displays the results of the systematic literature review (SLR), which provides answers based on the examination of the selected articles. The results of the Systematic Literature Review (SLR) analysis are shown in the paragraphs that follow.

Publication of Study on Competency: Year-wise :

Table 3:

Publication of Study on Competency: Year-wise

Year	Amount
2024	17
2023	25
2022	17
2021	18
2020	18

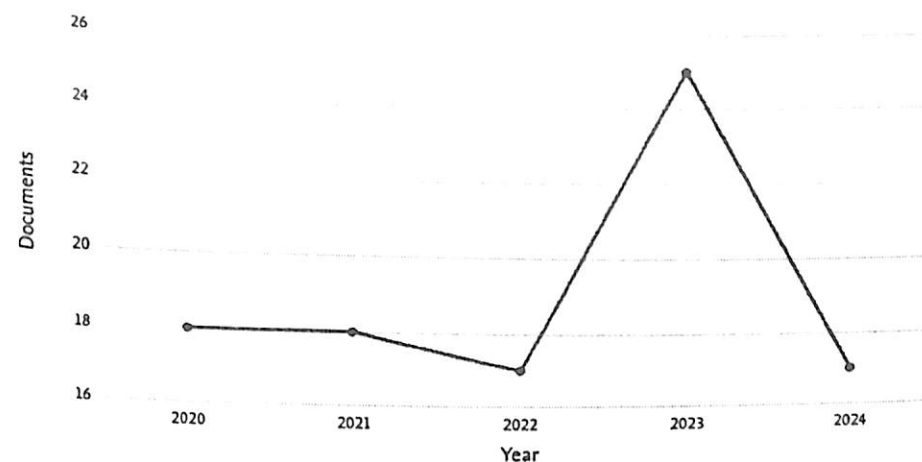


Chart 1: Publication of Study on Competency: Year-wise

The analysis of research papers on competency between 2020 and 2024 as presented in Table 3 and Chart 1. There is an increase in the number of publications in 2023 amounting to twenty-five (25) publications. Both 2021 and 2022 have eighteen (18) numbers of publications. However, 2024 and 2022 have seventeen (17) numbers of publications.

Publication of Study on Competency: Journal-wise

Table 4:

Publication of Study on Competency: Journal-wise

Source Title	Amount
Emerald Emerging Markets Case Studies	4
Journal Of Engineering Education Transformations	4
Technological Forecasting And Social Change	4
International Journal Of Academic Medicine	3
Journal Of Education And Health Promotion	3
BMJ Leader	2
Global Knowledge Memory And Communication	2
Indian Journal Of Forensic Medicine And Toxicology	2
International Journal Of Process Management And Benchmarking	2
Journal Of Human Behavior In The Social Environment	2
Thunderbird International Business Review	2

Compare the document counts for up to 10 sources.

Compare sources and view CiteScore, SJR, and SNIP data

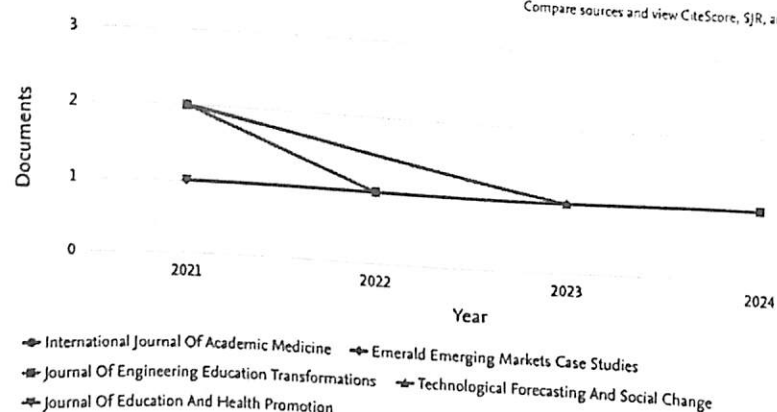


Chart 2: Publication of Study on Competency: Journal-wise

Publication of Study on Competency: Subject-wise :

Table 5:

Publication of Study on Competency: Subject-wise

Subject Area	Amount
Social Sciences	59
Business, Management and Accounting	50
Engineering	14
Medicine	12
Economics, Econometrics and Finance	10
Decision Sciences	9
Computer Science	8
Psychology	7
Environmental Science	6
Nursing	4
Pharmacology, Toxicology and Pharmaceuticals	3

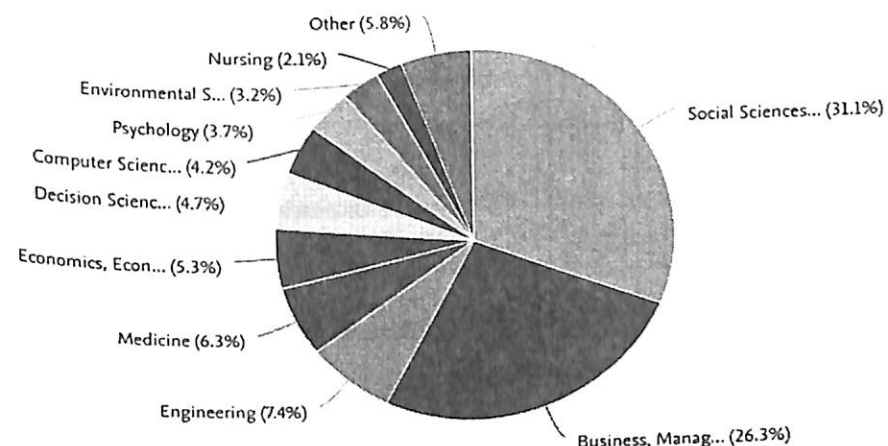


Chart 3: Publication of Study on Competency: Subject-wise

The data analysis results show that the highest number of publication has been done in the Social Sciences i.e. about fifty-nine (59) publications. And, the second highest number of

publications on competency based on the search between 2020 and 2024 has been done on the subject Business, Management and Accounting.

Publication of Study on Competency: Document-wise :

Table 6:

Publication of Study on Competency:
Document-wise

Document Types	Amount
Article	90
Book Chapter	5

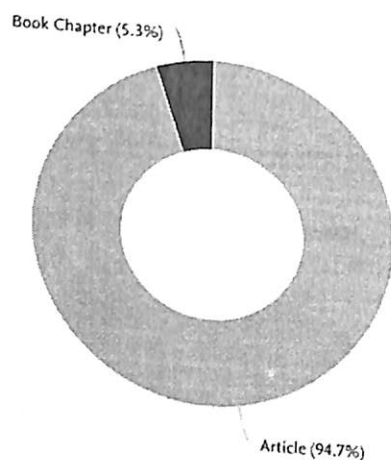


Chart 4: Publication of Study on Competency: Document-wise

In the Table shown above, it has been found that about ninety (90) publications are articles and the other five (5) publications are book chapters.

Publication of Study on Competency: Author-wise :

Table 7:

Publication of Study on Competency: Author-wise

Author Name	Amount
Agarwal, S.	4
Agrawal, V.	4
Gulati, K.	3
Shet, S.V.	3
Chatterjee, S.	2
Chaudhuri, R.	2
Hooda, A.	2
Sarkar, C.	2
Sharma, H.	2
Singh, C.D.	2
Singh, K.	2
Singla, M.L.	2

Compare the document counts for up to 15 authors.

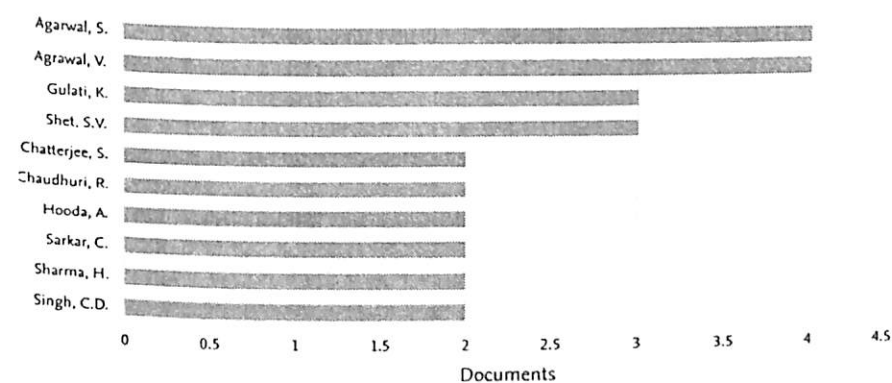


Chart 5: Publication of Study on Competency: Author-wise

Based on the Table 7 and Chart 5, Agarwal, S. and Agarwal, V. has researched about competency with four (4) publications each. Gulati, K. and Shet, S.V. has three (3) publications each.

Limitation of the Study :

The limitations of the study have been discussed below:

1. The study only limits to Scopus database and thus, the other important papers in other databases might not be seen.
2. The study only restricts to English-language.

Conclusion :

Human resource management is critical to meeting company objectives in the face of obstacles and increased employment competition. To meet its objectives, the business needs to strengthen its management of its human resources. How satisfied employees are with their jobs in relation to their main duties and activities has a direct bearing on how well they function. One of several factors that could affect how happy an employee is at work is competence. It goes without saying that having competent employees with outstanding attitudes, skills, and appreciation is very helpful to the company in achieving its goals. The study's overall conclusions show how important workers are becoming to industry. Additionally, as it offers crucial insights into the areas of expertise, locating and reviewing key literature on this topic can be of great use to aspiring scholars in their research pursuits. ■

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Religious Concept of Mising Tribe of Assam: A Study

Ruma Payeng

Abstract :

Religion plays a vital role in society that is impossible to ignore. Even in twenty-first century where science and technology is transforming the way we live our lives, religion continues to hold paramount importance in our everyday existence. The Mising people or Mising also called Miri are an ethnic tribal group, the second largest tribal group in North-East India. They believe that the universe was created by a supreme heavenly power defined as Sedi -babu (father) and Melo-Nane (mother) and consider themselves as the progenies of the sun (Do:nyi) and the moon (Po:lo) i.e. sun (mother) and moon (father). The traditional religious practices of the Misings make three major belief systems, viz., firstly, about the creator of the universe, secondly, existence of spirits and deities around human habitats and thirdly, about the human soul. The Mising community proprietary rituals are performed whenever necessary to keep this spirits satisfied warded off from casting evils on man. To satisfy the natural and spiritual power they perform the varieties of festivals. These festivals can be divided into two principal forms such as, 'religious' and 'Agricultural' festival under the category of religious

festivals. This paper aims at the traditional religious beliefs and practices of the Mising tribe.

Keywords :

Mising, Religion, Tribe, Do:nyi, Po:lo etc.

Introduction:

The Mising is a tribal community living in Assam. According to anthropologists they belong to Mongolian group. They were earlier called Miri in historical days and the constitution of India still refers to them as Miri. They are in the list of scheduled Tribes India Under constitutional order 1950. They were originally hill tribes of the Himalaya region of North Eastern India, living in the mountain ranges lying between the Suvansiri and Siyang district of Arunachal Pradesh, India. They moved to the plains of Assam around the 12th century A.D. Still they retain their mythological, linguistics and institutional affinity with the Adis and Nishis of Arunachal Pradesh. After their migration to the plains, considerable changes has taken place ecologically pattern of adaptations, cultivations, languages, rituals, dresses and house constructions. However, the Misings are the one major plains tribal population of Assam majorly inhabitants in its twelve districts, viz, Dhemaji, Lakhimpur, Dibrugarh, Tinsukia, Sibsagar, Charaideo, Jorhat, Majuli, Sonitpur, Golaghat, Bishwanath, Kamrup Metro and in three districts of Arunachal Pradesh, namely, East Siyang, Lohit and Dibang valley. According to the census of India 2011, the total population of Mising in Assam is 5,87,310.

Objectives of the Study :

- To analysis religious concept of Mising tribe.
- To understand the traditional religious beliefs and practices of Mising tribe of Assam.

Methodology :

The research paper is descriptive in nature. The source of collection is primary as well as secondary.

Discussion :

Traditional Religious Belief and Practices of Mising Tribe :

After coming down to the plains, many Misings accepted the Hindu way of life. However, they did not abandon their traditional practices. The traditional religious practices of the Misings make three major belief systems, viz., firstly, about the creator of the universe, secondly, existence of spirits and deities around human habitats and thirdly, about the human soul.

As far as mythological belief, at the first stage of the world, there was no light, no creature, no land, no water, no rock in the cosmic world. This stage is called Keyum. Keyum means beginning of the beginning or past of past or infiniteness or vacuum. They believe that after passing the stage of Keyum the Yumkang emerged. Kasi emerged after Yumkang. Siang emerged after Kasi. After Siang, the stage of Abo was emerged. Bomuk was emerged after Abo. Mukseng was the last stage before the emergence of Se:di. Again it is the Se:di Babu who created Me:lo Nane. There has been a transformation from the level of the Keyum to the level of the Se:di, gradually from the incorporeal to the corporeal and the animate. In between two levels there is no creation. It is only after Se:di and Me:lo that creation starts. From Se:di -Me:lo the different Gods and Goddesses are created. After Se:di, Diling was created, after Diling, Li:tung, after Li:tung, Tu:ye, after Tu:ye, Yepe, after Yepe, Pedong Nane or mother Pedong was created. These Gods and Goddesses are the creators, masters or owners of different things and forms in land and water existing in this material world. Pedong is creator - mother of all the human beings, insects, trees and flowers, hills and mountains of this material world. The first animate being was given birth by Pedong. Therefore the Adi-Misings consider Pedong as their primary progenitor or the first mother.

According to Mising community, there is only one formless God who is the creator of everything. They believe that the Moon, Sun, Thunder and Rain all are created by this one God.

They believe that the universe was created by a supreme heavenly power defined as Sedi -babu (father) and Melo-Nane (mother) and consider themselves as the progenies of the sun (Do:nyi) and the moon (Po:lo) i.e. sun (mother) and moon (father). These deities are held to be having unlimited omnipotent power and always benevolent to mankind. The spirits in their belief are both benevolent and malevolent. The malevolent harm human beings while the benevolent do good and protect humans. The most prominent benevolent spirits are Doying Bote, Yidum Bote, Kongki Bote, Boki Mone, Bomong Mone, Kine Mone, Misum Bote, Bisi Bote and Dadi Bote. They worship them to protect them from the affect of malevolent spirits. On other hand, the malevolent spirits are closer to the Pedong Nane, the mother of material world. The prominent malevolent spirits are Robo, Biri Bote, Dimu Bote, Nomgu Bote, Lemug Bote, Banji Bote, Ladang-Bote, Niji-Nipong, Medeng-Mone, Polung-Sobo, Karpung Kardungi etc. The Mising worship them by sacrificing animals.

The Mising believes that human soul is immortal and lives in the other world (uie among) eternally. It is also believed that the soul does not leave in the world immediately or a couple of month after the death of the person. The urom (departed soul) is believed to continue to stay in this world even after the performing urom-apin. Until and unless after performing of the Dod:gang the soul goes to the other world called uie-among. The worship of ancestral spirits is another important feature of their religious beliefs. They believe that the souls of departed forefathers (urom) are benevolent to the family members and held the responsibility of health and happiness of the family. The Mising pays homage to the ancestral spirits on all occasions by naming their names.

Rituals and sacrifices have been essential elements of tribal society. Both are complementary in nature because there cannot be a ritual without sacrifices. Ritual is process of identification and negotiation with aggrieved deity or spirit while sacrifice is

final agreement between the two. Their traditional rituals or sacrifices are performed with the domestic animals. The Mising community proprietary rituals are performed whenever necessary to keep this spirits satisfied warded off from casting evils on man. To satisfy the natural and spiritual power, the Mising *community perform* the varieties of festivals. These festivals can be divided into two principal forms such as, 'religious' and 'Agricultural' festival under the category of religious festivals. The main traditional faiths and practices are analysis below.

Dobur :

Dobur is an animistic rite observed occasionally in Mising villages at the community level. Dobur uie performed by the villagers collectively, individually and families too. Dolung Dobur is a half yearly sacred performance of the Mising. It is observed on the 15th of Assamese month Jet and Kati. It is collectively observed by the villager on the community basis. On the occasion they worship Do:nyi-Po:lo, Karsing-Kartang, Se:di-Melo, Rukji-Merang to protect the villager from epidemic, unnatural death, natural calamities, destruction of life and property, welfare of domestic animals and for good crops. No women are allowed to join villager's collective dobur

Burte Dobur is observed when someone in the village commits a sin or an offence against some spirit, benevolent or malevolent, especially the latter, which causes or might cause, great harm and suffering to individuals or the entire community. The sinner or the offender is made to incur a penalty in cash or kind, after which young men and boys beat the walls of every house in the village with sticks to drive away evil spirits lurking around in the house. The participants in this exorcising activity then go to some spot, a little away from the village, sacrifice one or more sows, hens and pig as offerings to spirits, and have a feast, the slaughter need to be done by strangling. The spot, where the ritual is performed, is considered a protected area on the day, and unwary passers-by trespassing the spot are required

to pay fine, failing which they have to leave behind an article or two in their possession that can be redeemed later by paying the fine. Another three types dobur such as Mo;pun dobur, Ko:son dobur, Raban Ko:son dobur are observed on family basis in different occasion.

Urom Apin and Dod:gang :

Death is universal truth. Misings wash the dead bodies, put fresh cloths, put oil in hair, comb properly the hair and cosmetic in the body, wrap in mats, and place them in coffins. Then they go in procession to the burial place, and bury the dead in about seven feet of land that they have to purchase in the name of the dead person. The family immediately abstained from all kinds of works till performing Urom apin which held on within a month or so.

Dod:gang is final purification festival to farewell the departed soul (urom) from the world. Dod:gang is performed more than one family collectively of a same clan. It is a costly religious activity. Every family must offered at least one pig for the feast. It is believed that after performing Dod:gang the soul goes to the Uie Among for peaceful living and family member breaks all the relation with departed soul.

Taleng Uie :

It is believe that in Taleng uie, spirit live above the earth i.e. eternal atmosphere. This spirit is believed to cause some particular types of problems and this is detected by the mibu (priest) who is the traditional priest and seen in the Mising community. Mibu plays very significant role in their socio-religious life. He has the spiritual power to diagnose the cause of ailment and prescribes the offering to cure ailment. Earlier, he performed the all religious function of Mising. As a result of influence of vaisnavism a new class of priest called Satulla and Sadhuburah emerged in the Mising society and begin to perform traditional ritual except Do:bur uie. Moreover it is noteworthy to mention that the domestic animal of Mising plays important

role in their sacred performance as majority of their ritual perform with domestic animals.

Yalo uie :

The Mising performs ritual to recall the Yalo (soul) of human being. They believed that Yalo is roaming about the temporarily leaving the body under care of Eji during illness, deep sleep, and terrible frightened. That period, the affected person fall in serious illness. They perform two ritual called Yalo-Bamud and Yalo-Gognam to recall the Yalo. The Mising performs numerous others performances those are categorized as daily, half yearly, annual, and occasional. Meram Piday is a daily performance of Mising. On this occasion, the head of the family worship the departed soul of forefather by pouring a bowl of Apong in the corner of Meram to protect them from any kind of occurrence and seek blessing from them. Misings believe that their forefathers look after them. If the spirits of the forefathers are dissatisfied, or they desire something from their descendants, they visit the families in the form of fever or other illness. In such situations, Misings consult the soothsayers and offer the appropriate rituals to appease their forefathers.

Another two important festivals are performing by the Mising people which are directly relates to the agriculture products as well as where the peoples are enjoying collectively in the name of worship. These two are Ali Aye Ligang and Po:rag. Ali Aye Ligang is specially connected with agricultural production. It is celebrated on the first Wednesday of Phagun month (second week of February). They belief the day as Laksmi Day and on that day head of the families sowing ceremonially rice paddy seeds in a corner of their respective rice fields in the morning hours and praying for a good crop during the year as well as for general plenty and wellbeing. Instituting another brief prayer at home by pouring few drops of 'Apong' and putting a pinch of 'Purang' over the four corners of 'Meram' (fireplace) in the name of their ancestors they taste themselves the remains

of the 'Apong' and the 'Purang'. They feed themselves thereafter and offer to as many guests as possible. 'Apong' is taken freely on the occasion. The whole village go festive and merrymaking run riots. Young and old alike join the ceremonial dance. Paksong so:man in accompaniment of dhol and tal, dancing in a circle imitating the eternal cycle of life. This dance is performed to appease the Goddess of wealth and fertility.

Po:rag is the post-harvest festival of the Misings. Po:rag is connected with agriculture. This festival marks the harvesting time of paddy, which is celebrated with feasts and prayers. After the crop have been harvested, during their free time, Mising youngsters and elders organize themselves and honour the creator, Sun and Moon, and other gods and goddesses, with rice beer, pork and chicken, praying for a prosperous village, and for freedom from all evils. Entertainment during the celebrations is open to everyone, young and old of the village, and invitation are also extended formally to many guests, some people of neighbours villages to join the celebrations. The specially invited villages are called Minom Do:lung (the guest of the honours village). Po:rag a grand festival of reunion. Misings also participate in the Assamese Bihu i.e. Bohag Bihu, Kati Bihu and Magh Bihu.

Thus, the Mising tribes maintain the traditional religious beliefs and practices as well as the cultural pattern including their language. Changes have been noticed in their life and culture to some extent. Changes are noticed in respect of religious belief and practices also as different forms of Hinduism and other religions have penetrated into their culture. But they still observe their traditional faiths about supernatural beings and others customary practices related to birth and death.

Conclusion :

The Misings are performing their various purposes within the jurisdiction of their religion. Each tribal peoples of Assam have their own religions and customs. But all the religious faiths

and practices are not alike. Since, the Mising migration down to the plains of Assam, they had gone through constant influences of other religions prevalent among the people of Assam. As an outcome of these influences, different sects of Hinduism like Shaktism, Saivism, Tantricism, Vaisnavism, Satya-sai-Baba, Sat-Sangha and Christianity emerged in the Mising society. They did not accept it totally in the beginning and gradually incorporated some of their beliefs and practices in their own religious functions. Satjonia Najonia, Pachjonia, Jamma Rista, Borsewa, and Lakhimi uie – these rituals are non-Mising in character but these are performed through their traditional system. They use traditional food item like rice, chicken, pig, fish and rice beer (apong). Presently, the Misings community believes that religion is nothing else, but it is just faith and practices. ■

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The Flourishing Framework: Integrating Perspectives for A Better Tomorrow

Manash Pratim Goswami

Abstract :

The Flourishing Framework presents a holistic approach to well-being that transcends basic survival, emphasizing the interconnected dimensions of individual, community, and environmental health. It identifies key components of flourishing, including emotional and psychological well-being, social engagement, and sustainable practices. By advocating for interdisciplinary collaboration and supportive policies, the framework aims to foster a comprehensive understanding of flourishing in the modern world. Implementation strategies such as education, community initiatives, research, and global collaboration are proposed to enhance individual and collective well-being. Ultimately, the Flourishing Framework seeks to create pathways for individuals and communities to thrive, contributing to a resilient and sustainable future for all.

Keywords :

Flourishing Framework, Holistic Development, Spiritual Fulfillment, Environmental Sustainability etc.

Introduction:

The concept of flourishing encompasses a holistic view of well being that goes beyond mere survival or the absence of

illness. It emphasizes thriving in various dimensions of life, including emotional, psychological, social, and environmental aspects. The flourishing Framework seeks to integrate diverse perspective - individual, community, and global - to create a comprehensive understanding of what it means to flourish in today's complex world. It is a comprehensive approach designed to enhance individual and collective well-being by combining diverse perspectives from psychology, social sciences, and sustainability. This framework aims to create a holistic model for personal and societal growth by addressing various dimensions of flourishing, such as emotional health, social connections, and environmental stewardship. By integrating insights from multiple disciplines, it seeks to build a more resilient and thriving future for individuals and communities alike. Overall, the Flourishing Framework is designed to foster a more integrated and sustainable approach to achieving well-being, encouraging individuals and communities to thrive together in a balanced and forward-thinking manner.

A Brief Outline :

Improving pathways to greater human flourishing involves enhancing the conditions that allow individuals and communities to thrive across multiple dimensions of life. This includes promoting physical and mental well-being through accessible healthcare and healthy lifestyles, fostering emotional and social well-being by building strong relationships and communities, and supporting intellectual and creative growth through education and lifelong learning.

Economic and occupational well-being can be advanced by creating equitable opportunities, encouraging work-life balance, and supporting entrepreneurship. Ethical and moral development is nurtured through values-based education, corporate social responsibility, and civic engagement. Environmental sustainability is critical, with a focus on sustainable living, green urban planning, and climate action.

Spiritual and existential well-being is supported through mindfulness, community, and finding purpose in life. Technology and innovation play a role in enhancing digital well-being and creating smart, connected communities. Finally, well-being-oriented policies and inclusive governance are essential for ensuring that all individuals have the opportunity to flourish.

Improving pathways to greater human flourishing involves creating an environment where individuals and communities can thrive in all aspects of life. This holistic approach recognizes that well-being is multi-dimensional, encompassing physical health, mental and emotional well-being, social connections, intellectual growth, economic stability, ethical living, environmental sustainability, and spiritual fulfillment.

To achieve greater human flourishing, it is essential to ensure that everyone has access to quality healthcare and opportunities to lead healthy lives. Mental and emotional well-being must be prioritized, with support systems in place to help individuals manage stress and build resilience. Strong social connections and a sense of community are vital for fostering a supportive environment where people feel connected and valued.

Education and lifelong learning are crucial for intellectual and creative development, enabling individuals to adapt to changing circumstances and pursue their passions. Economic stability is also a key component, with efforts to create equitable opportunities, fair wages, and fulfilling work environments that contribute to both individual and collective well-being.

Ethical and moral development plays an important role in guiding behavior and decision-making, promoting social justice and responsible citizenship. Environmental sustainability is critical, as it ensures that the natural world can support the well-being of current and future generations. Spiritual fulfillment, whether through religious practices, mindfulness, or finding purpose in life, adds depth and meaning to the human experience.

Finally, technology and innovation can enhance well-being when used responsibly, while inclusive governance and well-being-oriented policies are necessary to create a society where everyone has the opportunity to flourish. By addressing these interconnected aspects of life, we can pave the way for a more flourishing and equitable world.

Improving pathways to greater human flourishing involves a comprehensive approach that addresses the many interconnected aspects of human life. Flourishing is about more than just achieving success in one area; it's about creating the conditions for overall well-being, where individuals and communities can thrive physically, emotionally, mentally, socially, and spiritually.

At the heart of this effort is the recognition that well-being is multi-dimensional. Physical health is foundational, as it enables people to live active, fulfilling lives. But physical health alone is not enough; mental and emotional well-being are equally important. A flourishing life requires the ability to manage stress, build resilience, and cultivate positive relationships. Emotional health is deeply intertwined with social well-being, as strong connections with others provide support, a sense of belonging, and a network of care.

Education plays a pivotal role in human flourishing by fostering intellectual growth, creativity, and critical thinking. It empowers individuals to explore new ideas, adapt to changes, and pursue their passions. Lifelong learning, in particular, is crucial in a world that is constantly evolving, where new challenges and opportunities require continuous growth and adaptation.

Economic stability is another essential pathway to flourishing. Access to meaningful work and fair wages enables people to meet their basic needs and pursue their aspirations. Economic well-being also supports other aspects of flourishing, such as physical health and social connections, by providing the resources needed for a secure and balanced life.

In addition to these personal dimensions, flourishing also involves ethical and moral development. A flourishing society is one where individuals and institutions are guided by values such as fairness, justice, and respect for others. This ethical dimension extends to how we treat the environment, recognizing that sustainable living is necessary to ensure the well-being of future generations. Environmental stewardship is not just a responsibility but also a pathway to a more harmonious and balanced life.

Spiritual well-being is another important aspect of flourishing. For many people, spiritual practices, whether religious or secular, provide a sense of meaning and purpose. This deeper connection to something greater than oneself can enhance overall well-being and provide a guiding light through life's challenges.

In today's world, technology and innovation also play a significant role in shaping pathways to flourishing. When used wisely, technology can enhance well-being by improving access to information, facilitating communication, and creating new opportunities for personal and social growth. However, it is essential to use technology in ways that promote balance and avoid the negative impacts of overuse, such as digital addiction or social isolation.

Finally, creating a flourishing society requires the right policies and governance structures. Governments and institutions must prioritize well-being in their decisions, ensuring that policies are inclusive, equitable, and focused on improving quality of life for all. This includes addressing systemic inequalities, providing support for those in need, and fostering a culture of well-being at all levels of society.

In essence, improving pathways to greater human flourishing is about creating a world where every individual has the opportunity to live a full, rich, and meaningful life. It requires a holistic approach that integrates physical, emotional, intellectual, social, economic, ethical, environmental, and

spiritual dimensions, all working together to support the well-being of individuals and communities. By focusing on these interconnected aspects, we can build a future where everyone has the chance to flourish.

What Are the Emotions of Interpersonal Flourishing?

Alongside the proliferation of relational research in recent years has been dramatic growth in the study of emotion (Ekman & Davidson, 1994; Tzard, 1991; Lewis & Haviland, 1993). This work has addressed taxonomic issues (i.e., what are the basic emotions); the biological and neurophysiological underpinnings of emotion; their developmental course; how they are linked to temperament, personality, memory, and cognition; and how they are controlled and regulated. Although social processes have been part of this unfolding enterprise, core interpersonal emotions (e.g., love, desire, hate, jealousy, shame) occupy a relatively small space within the larger field of "affective science."

Dealing with more general social functions of emotion, Keltner and Kring (1998) discussed the ways in which emotion coordinates social interaction by conveying information (about the sender, objects, or events, or all of these, in the social environment), by serving evocative functions (e.g., to elicit helping, soothing, sympathy, forgiveness), and by providing incentives that reinforce another's social behavior (e.g., laughter serving as a reward for desirable social behaviors). Although the role of these social functions in understanding social interaction disharmonies in psychopathology has been explored, their contributions to maintaining positive, healthy social relationships comprise open territory for future inquiry.

Collectively, these promising lines of new inquiry clarify that future studies of interpersonal flourishing must give greater attention to the emotional upside of significant social relationships—that is, elaborate the nature of the joyful, nurturing, meaningful, loving interactions that characterize enduring ties to those most central in one's life. It is important

to note that they also clarify that optimal relational well-being is probably not well characterized by simple models, which promote an abundance of positive and a dearth of negative emotions. The deeper challenge is to understand that the positive and negative are blended together in ways that are nourishing and health promoting.

Taken as a whole, these observations call for a new era of inquiry that addresses the emotional configurations of quality social relationships—not only their capacities to revel in and nurture varieties of good feelings but also their honed abilities to deal constructively with the negative experiences that inevitably enter all lives, albeit to differing degrees. Mapping the emotional terrain of relational flourishing stands to extend what can be learned about physiological substrates of quality ties to others (see the later topic), but may also provide vital insight to why close relationships sometimes fail to provide the needed emotional support during times of stress (e.g., Bolger, Vinokur, Foster, & Ng, 1996), and what can be done to constructively intertwine in such situations.

Why it is Important?

The Flourishing Framework is important in our daily lives for several key reasons:

1. **Holistic Well-being :**
 - **Balanced Life:** Integrating perspectives on emotional, physical, social, economic, and environmental well-being helps create a balanced life. It ensures that no aspect of our well-being is neglected, leading to a more fulfilling and harmonious existence.
 - **Comprehensive Health:** Addressing both mental and physical health, along with personal growth, helps individuals lead healthier and more satisfying lives.
2. **Enhanced Social Connections**
 - **Supportive Relationships:** Emphasizing strong social connections and community engagement fosters

supportive relationships. This can improve emotional resilience and provide a sense of belonging.

- **Social Equity:** Promoting fairness and inclusivity helps build more cohesive and supportive communities, reducing social tensions and improving collective well-being.

3. Economic Stability and Opportunity

- **Financial Security:** Advocating for fair wages and economic stability ensures that individuals can meet their basic needs and reduce financial stress.
- **Career Advancement:** Ensuring access to education and career opportunities helps individuals achieve their professional goals and personal ambitions, contributing to overall satisfaction.

4. Environmental Sustainability

- **Healthy Environment:** Promoting sustainable practices and environmental conservation contributes to a healthier planet, which in turn impacts our quality of life. Cleaner air, water, and green spaces enhance physical and mental health.
- **Future Generations:** Sustainable living helps ensure that future generations inherit a planet capable of supporting their well-being.

5. Informed Decision-Making

Interconnected Understanding: Understanding the interconnectedness of various aspects of well-being helps individuals make more informed and balanced decisions in their daily lives. For example, choosing a job that aligns with personal values and contributes to environmental sustainability.

6. Resilience and Adaptability :

Coping Strategies: By integrating practices for resilience and adaptability, individuals can better handle life's challenges and changes. This leads to greater mental fortitude and the ability to navigate adversity more effectively.

7. Community and Personal Empowerment :

Active Participation: Engaging in community initiatives and advocating for inclusivity empowers individuals and fosters a sense of purpose. This active involvement can enhance personal satisfaction and contribute to a more equitable society.

8. Continuous Improvement :

- **Ongoing Learning:** Emphasizing lifelong learning and personal growth encourages individuals to continuously improve themselves and adapt to changing circumstances, leading to a more fulfilling life.
- **Healthy Environment:** Promoting sustainable practices and environmental conservation contributes to a healthier planet, which in turn impacts our quality of life. Cleaner air, water, and green spaces enhance physical and mental health.
- **Future Generations:** Sustainable living helps ensure that future generations inherit a planet capable of supporting their well-being.

Paths to improve it:

Improving pathways to greater human flourishing involves addressing a variety of dimensions, from individual well-being to societal structures. Here are some suggestions to enhance these pathways:

- **Promote Holistic Education:** Education systems should focus on developing not only cognitive skills but also emotional intelligence, creativity, critical thinking, and ethical reasoning. Lifelong learning opportunities can support ongoing personal growth.
- **Foster Emotional and Mental Health:** Integrate mental health education and resources into communities, schools, and workplaces. Normalize conversations about mental health and reduce stigma associated with seeking help.

- **Enhance Social Connections:** Encourage and support community-building activities, social engagement, and the development of strong, supportive relationships. Social connections contribute significantly to happiness and resilience.
- **Advocate for Economic Equity:** Work towards reducing economic disparities through fair wages, access to quality education, affordable healthcare, and supportive social safety nets. Economic stability is a crucial component of well-being.
- **Encourage Sustainable Living:** Promote environmental sustainability and a healthy relationship with nature. Sustainable practices can improve quality of life and contribute to long-term planetary health.
- **Support Work-Life Balance:** Advocate for policies that allow individuals to balance work responsibilities with personal life, including flexible working hours and paid family leave.
- **Foster Creativity and Innovation:** Support creative pursuits and innovation in various fields, as they contribute to personal fulfillment and societal progress. This includes investing in arts, sciences, and new technologies.
- **Cultivate Resilience and Adaptability:** Teach and model resilience skills to help individuals navigate life's challenges and adapt to changing circumstances. This includes fostering a growth mindset and problem-solving abilities.
- **Promote Inclusive and Just Societies:** Work towards social justice and inclusivity by addressing systemic inequalities and creating environments where everyone has the opportunity to thrive. This includes advocating for equal rights and representation.

Conclusion:

In conclusion, the Flourishing Framework represents a comprehensive and integrative approach to enhancing well-being and success across various domains. By weaving together diverse perspectives—psychological, sociological, economic, environmental, and philosophical—it aims to address the multifaceted nature of human flourishing.

The key to its effectiveness lies in its holistic nature and the collaborative efforts of experts and stakeholders from different fields. Implementing this framework requires thoughtful action plans, ongoing community involvement, and robust evaluation mechanisms to ensure continuous improvement.

Ultimately, the Flourishing Framework aspires to create a better tomorrow by fostering environments where individuals and communities can thrive in harmony, adapt to changing needs, and achieve a sustainable and fulfilling future. Integrating the Flourishing Framework into daily life promotes a well-rounded approach to well-being that enhances personal satisfaction, strengthens social bonds, ensures economic stability, and supports environmental sustainability. By addressing these interconnected aspects, individuals can achieve a more balanced and fulfilling life, contributing to a better tomorrow for themselves and their communities. ■

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JHUM: A Way of Life

Longki Engeng
Moniram Engeng

Abstract:

Jhum or Shifting Cultivation is a major traditional farming practice of the hill tribes of Northeast India and is deeply rooted in their cultural heritage and traditions. The conventional notion of jhum perceives jhum as an archaic mode of economic activities which is often characterized by the absence of plough, short period of cultivation, practiced in virgin lands, in the hills and forests etc. The practice is criticized by environmentalists and conservationists for its impact on environment such as deforestation, soil degradation, loss of biodiversity etc. However, for most hill tribes inhabiting the northeastern part of India, jhum cannot merely be seen as an economic activity but it is their way of life, which gives them a sense of pride and their identity. The Karbis are one such tribe whose identity is invariably related with jhum. It occupies a significant place in the socio-cultural and economic system of the Karbis living in Karbi Anglong district. The practice is so significant that it has become part of their folk culture which is being represented through the revered folk dance- Ritnong Chingdi and Hacha Kekan, which is an important part of their cultural identity. There is a system of extending community help among the Karbis who practices

it, which is known as 'ajir', which may be identified as a form of cooperative labor system which promotes a sense of belongingness amongst the Karbis. The present paper is a humble attempt to study on the various aspects of shifting cultivation as practiced by the Karbis for their subsistence and tries to draw its relation with their customs and traditions.

Key Words:

Culture, Identity, Subsistent Economy, Shifting cultivation, Tribes.

Objectives of Study:

Most of the earlier works have been focused on the economic and environmental aspect of jhum. This paper tries to study the ways in which the Karbis have been practicing jhum by practical observation of some selected jhum fields. Also it attempts to understand whether jhum has any cultural significance with respect to the tribe.

Methodology:

The study is based mainly on practical observations of the selected jhum fields in West Karbi Anglong district and on the information shared by the jhumers of the said jhum fields. For understanding the cultural significance of the practice, a few persons who are well versed in traditional knowledge were interviewed. However, in order to gain some scholarly perspective of the practice, a few secondary sources have also been referred to.

Introduction :

Jhum or traditional shifting cultivation is one of the most common agricultural practices prevalent among the aboriginal tribes of North East India. The conventional definition of jhum regarded it as an economic activity of the people who is considered as 'very primitive' and is characterized by several features such as absence of plough, short period of cultivation, practiced in virgin lands, in the hills and forests etc. However, jhum is a component of traditional agro-ecosystem encompassing

practices derived from ages of observations to interact with the environment in most harmonious manner that took the form of traditions, customs and rituals that governs the agriculture in a most cultural and sustainable way where land is cleared by means of controlled fire and employ natural fallow phase long enough to be dominated by woody vegetations (Kaushik, 2015). The dominant colonial discourse on the strange economic behavior of the hill tribes expressed that this was due to their 'laziness', 'indolence', and lack of 'industry'. Therefore, in order to have a proper understanding of this strange economic behavior of the hill tribes, we must turn our attention to James Scott's conception of 'escape agriculture'. Scott (2009) while describing about the hill economy of the Zomia highland mentioned that the nature of hill economy was determined by a political choice made by the people who once dwelled in the fertile river valleys but later escaped to the hills or margin of the state as a form of resistance against the state making projects in the valleys. It can be said that the hill people refused to produce surplus to keep the control of markets, state, raiders, marauders out of the hills and to prevent social stratification based on wealth (Guite 2018, pp. 148). The hill people choose to practice this 'agriculture of escape' and remained materially poor and not because they lacked time, technology and industry. While explaining on why the hillmen discriminated against certain crops, implements and methods of agriculture, Guite (2019) presumed that the new agricultural scheme, which encouraged them to cultivate mainly cash crops, would have compelled them to depend on markets for all means of production, for exchange of their produces, and even for their food items and other family requirements. This, in turn, would have strengthened the hold of state and markets over their freedom (ibid.). Having briefly discussed these notions on jhum cultivation, let us now shift our attention to the primary objectives of this paper which is, as stated earlier, to explore the various aspects of Jhum cultivation as practiced by

the Karbis and the continuous interplay between the practice and Karbi traditions.

Shifting Cultivation and the Karbis :

The Karbis are one of the largest ethnic groups inhabiting in the Northeastern part of India, largely in the states of Assam. Racially, the Karbis belong to the mongoloid stock and they speak a language which is classified as Tibeto-Burman language group. They have their own language, traditions, customs, belief system which are unique and which are the benchmarks of their identity. Jhum cultivation occupies a significant place in the socio-cultural and economic system of the Karbis living in Karbi Anglong district. The practice is so significant that it has become part of their folk culture which is being represented through the revered folk dance- Ritnong Chingdi and Hacha Kekan, which is an important part of their cultural identity.

The Karbis, as mentioned by Lyall (1908) in his monograph "The Mikirs", have always been agriculturalists who construct their villages in the hills by clearing the forests and shift from one place to another once the soil has become exhausted by continuous cropping. Describing about the process of jhumming Lyall highlighted that the system by which land is prepared for cultivation by cutting down and burning the jungle is in no respect different from the practice of all hill tribes in the province. They do not plant out their rice, nor use the plough in cultivating it. There is no irrigation (Lyall 1908). However, some sense of uniqueness may be observed in the way the Karbis practice shifting cultivation. There is a system of extending community help among the Karbis who practices it, which is known as 'ajir', which may be identified as a form of cooperative labor system which promotes a sense of belongingness amongst the Karbis. The most common crops grown by the Karbis are the varieties of upland rice (known as sok-su), maize, brinjal, chillies, varieties of tubers (locally- ruipharkong, phurui), some kind of arums (locally- hensek, henpongsi, etc), pumpkins, water melons,

cowpeas, etc. Castor is grown by some which is mainly used as feed for the silkworm. The silkworms are raised either at the makeshift tents at the jhum fields or at home. This is principally a subsistence oriented occupation. The product from these activities is so less that it could hardly substantiate the cultivator with their basic food requirements-needless to say about the surplus for sale-for the year. The surplus, the chance of which is grim, if at all, is sold in the nearest market or they go from door to door to sell it carrying their articles in 'hak' or 'hoton' (baskets made of bamboo strips). These peculiar economic behaviours of the Karbis can be understood in terms of Scott's conception of 'escape agriculture' which marks a shift from the conventional notion of the practice.

Karbi Traditions/ Customs Associated with Jhum:

There are primarily two cultural traditions associated with the practice which is not only interesting in its own but also give the Karbis their identity. They are known as Ritnong Chingdi and Hacha Kekan. They are briefly described as follows.

Ritnong Chingdi: This traditional dance festival replicates the procedures involved in the process of carrying out the jhum cultivation. It has its roots in the socio-economic history of the Karbis. In ancient times, cultivation was said to have had carried out individually. However in a village called Putsari Anglong in the present day Amri Constituency in Hamren sub-division, the village headman called Manik Bey, popularly known as the Manik Dum in Karbi folklores, is said to have hypothesized the idea of having a community jhum field and organised the village youths, both boys and girls for the purpose. This unit is known as the Riso-Ejang Aterank. The unit is headed by Klengsarpo (male) and Klengsarpi (female) and their assistance called Klengdun and Klengdunpi. This unit would then undertake the 'Jir Kedam' i.e.-going to the hill-the Putsari Anglong for the purpose of cultivating for the whole village. The first community jhum field of the Karbis can thus be presumed to have appeared

at the Putsari Anglong. Ritnong Chingdi is a replica of the process of this Jir Kedam. The dance is performed by the dancers holding the typical instruments used in the Jir kedam. The men carry the knife while the ladies carry the traditional 'hak' (the bamboo basket) slinging from their shoulder to the sides. The queue is led by the Klengsarpo followed by the Klengsarpi and the entire queue is arranged in such a way that every boy is followed by a girl. Then the dancers dance to the rhythm of the drum- the movements mimicking the clearing of the jhum field, the ladies picking and throwing away the trash, the sowing of seeds, followed by an interval during which time the Klengdun and the Klengdunpi distribute refreshments that included water and betel nuts and while coming back from the field their movements replicate collecting wild vegetables. The men pluck or cut the wild vegetables and put them in the basket of their lady counterparts. Thus the Ritnong Chingdi is a process of showcasing the entire sequence involved in the Jir Kedam undertaken by the Riso-Ejang Aterank.

Hacha Kekan: This is the next tradition that has its relationship with the process of jhum cultivation carried out by the Karbis. Whereas Ritnong Chingdi is associated with the process of Jir Kedam i.e. the entire process of cultivation, Hacha Kekan is associated with harvest. This dance was said to have performed for the first time at Bey Hempi i.e. at the Bey Hempi's residence (Bey is a clan of the tribe). The ideal tradition is that this ceremony has to be performed by at least three different families of a village as the ceremony has three stages. Each stage is associated with the storing of the harvest and each stage has to be performed by only one family. The first stage is the making of the 'ingkro' or 'ingtong' a traditional storage system which is made by rolling mats made of bamboo into a cylindrical vessel. The second stage involves the filling of the harvest into the ingkro or ingtong upto half of its entire capacity. The third stage is filling it fully. However, all the stages can be performed

by a single family. The ceremony includes folk recitals most importantly 'Lokhi Keplang' meaning the origin of Lokhi, the rice deity. This is done to thank the goddess for the harvest as well as asking her blessing for better harvest next time. This ceremony can be performed by any family. Today, mostly all the three stages are performed by a single family.

Conclusion:

The world today has been rightly called a global village because of the technological advancement man has made. Transport and communication has become much faster and easier. Technologies have transformed the living and working conditions of man. Machines have increasingly been displacing human labor. Population has been increasing whereas the resource of the mother earth is limited. The human habitat has been expanding explosively. Forest land has been continuously occupied. In such a scenario it makes it worthwhile to caste our speculation on jhum cultivation of the Karbis in particular and all the communities practicing jhum cultivation in general. As of now, the Karbis are practicing a mixed pattern on the ownership of jhum field. There are families claiming the rights of permanent ownership of their jhum field though they may keep the land uncultivated for years. In ancient times ownership right was claimed as long as one grew crops on it. Any one is free to cultivate on the land once they had left it. Though today this system of ownership is still practiced to a certain extent, yet instances of permanent ownership of the land is increasing. And moreover, with the introduction of plantation crops like rubber, tea, areca nut, bamboos and broom grass in the district, vast swathes of the forest lands have been bought or owned by the few *novaeo riche* in the district thereby shrinking the area for jhum cultivation. If the current trend continues, we may presume that jhum cultivators would not only be devoid of their sole occupation in the next few decades, but it might put a strain

on the cultural heritage as of the Karbis. The government must chalk out plans to protect the interest of the jhum cultivators and come out with alternate source of livelihood for them. ■

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 3. Khorsing Engleng, village headman and a *jhummer*, Mukhim,
 4. Ramsing Phangcho, a well known folklorist and a village headman, Kheroni Rongkangtui



The Evolution of Language in The Digital Age

Minu Chetry

Abstract :

The digital age has transformed the way we communicate, significantly changing our use of language. By examining various digital platforms and forms of communication, we uncover how language adapts to technological advancements and societal shifts. This exploration offers a comprehensive understanding of the dynamic relationship between language and digital media, highlighting both the opportunities and challenges presented by this ongoing evolution. This paper explores how digital communication technologies have impacted linguistic practices, language structure, and information sharing.

Keywords:

Social Media, Internet Language, Messaging Apps, Meme Culture

Introduction:

Language is the cornerstone of human communication, constantly evolving alongside cultural, social, and technological changes. The digital age, marked by the widespread use of the internet, social media, and mobile communication technologies, has profoundly impacted language. These digital advancements have not only introduced new forms of communication but also

transformed existing linguistic practices. This paper explores the evolution of language in the digital age, focusing on how digital communication technologies influence linguistic structures, communication patterns, and information dissemination.

The Digital Landscape and Language Evolution:

The digital age has expanded the horizons of human interaction, enabling instant communication across vast distances. Social media platforms, messaging apps, and online forums have become integral to daily communication, fostering the development of new linguistic forms and practices. These platforms often prioritize brevity and speed, leading to the emergence of new linguistic features such as abbreviations, acronyms, and emojis. For instance, expressions like "LOL" (laugh out loud) and "BRB" (be right back) have become commonplace in digital conversations (Crystal 2001).

Moreover, the digital age has facilitated the rise of multimodal communication, where text, images, and videos are combined to convey messages. This multimodality has enriched language, allowing for more nuanced and expressive communication. Emojis, GIFs, and memes, for example, provide visual and emotional context that enhances the meaning of textual messages (Danesi 2016).

Social Media and Linguistic Innovation:

Social media platforms like Twitter, Instagram, and TikTok have played a pivotal role in shaping contemporary language. The character limit on Twitter, initially set at 140 characters, encouraged users to be concise and creative, giving rise to a unique style of communication known as "microblogging." This style often involves the use of hashtags, abbreviations, and slang, reflecting the platform's emphasis on rapid information sharing (Zappavigna 2012).

For example, on Twitter, users create hashtags like #ThrowbackThursday (#TBT) to share old photos or memories. On Instagram, the use of hashtags helps categorize posts, such

as #foodie for food-related content. TikTok's short video format has led to viral trends like dance challenges and lip-syncing, influencing language through phrases and slang that become popular within the community (Shifman 2013).

The Impact of Messaging Apps:

Messaging apps such as WhatsApp, WeChat, and Telegram have revolutionized personal communication. These platforms offer a range of features, including text messaging, voice notes, video calls, and multimedia sharing, allowing for versatile and dynamic interactions. The convenience and immediacy of messaging apps have led to the development of a conversational style that is informal and spontaneous, often blurring the lines between written and spoken language (Tagg 2015).

For example, WhatsApp users frequently use abbreviations and emojis to convey messages quickly. Instead of typing out "I am laughing," they might simply send the laughing face emoji. Voice notes have also become popular, allowing users to send spoken messages without making a phone call. People use creative punctuation to convey tone and emotion. Repeated letters or exclamation marks can show excitement ("Yesss!!!") or stretching words can imply a casual tone ("Sooo tired"). Intentional misspellings or phonetic spellings are common for humor or emphasis. For instance, "gonna" instead of "going to" or "luv" instead of "love."

Language and Internet Culture:

The internet has given rise to a vibrant and ever-evolving digital culture, characterized by the rapid spread of trends, memes, and viral content. This culture has had a significant impact on language, fostering the creation and dissemination of internet slang and jargon. Terms like "meme," "troll," and "viral" have entered mainstream language, illustrating the influence of internet culture on contemporary vocabulary (Milner 2016).

For instance, memes— humorous images or videos that spread rapidly online— often come with specific phrases or catchphrases that become part of everyday language. The term “troll” refers to someone who intentionally provokes others online, and “going viral” describes content that spreads quickly across the internet.

Internet forums and communities, such as Reddit and 4chan, have also contributed to linguistic innovation. These platforms often develop their own subcultures and dialects, with unique terminologies and inside jokes that reinforce group identity and cohesion. For example, on Reddit, users might use terms like “AMA” (Ask Me Anything) for interactive Q&A sessions or “TL;DR” (Too Long; Didn’t Read) for a summary of lengthy posts. The participatory nature of these communities encourages linguistic creativity and adaptability, further enriching the digital lexicon (Gibbs et al. 2015).

Challenges and Concerns:

While the evolution of language in the digital age presents numerous opportunities for creativity and expression, it also poses certain challenges and concerns. One major concern is the potential for linguistic fragmentation, where different online communities develop distinct dialects and terminologies that may be incomprehensible to outsiders. This fragmentation can hinder effective communication and exacerbate social divisions (Baron 2008).

Additionally, the informality and brevity of digital communication may impact traditional writing skills and literacy. Critics argue that the prevalence of abbreviations, acronyms, and emojis could lead to a decline in grammatical accuracy and linguistic richness. However, proponents contend that digital communication represents a new form of literacy that requires its own set of skills and competencies (Crystal 2008).

The Future of Language in the Digital Age:

As technology continues to advance, the evolution of language in the digital age shows no signs of slowing down. Emerging technologies such as artificial intelligence (AI) and virtual reality (VR) are poised to further transform linguistic practices and communication patterns. AI-powered chatbots and virtual assistants, for instance, are becoming increasingly sophisticated, capable of understanding and generating human language with remarkable accuracy (Jurafsky & Martin 2019).

Moreover, the rise of voice-activated devices and speech recognition technologies is changing the way we interact with digital interfaces. Voice commands and dictation are becoming more prevalent, potentially leading to a resurgence of spoken language in digital communication. For example, using voice assistants like Amazon’s Alexa or Apple’s Siri to send messages or search for information is becoming increasingly common (Siri 2020).

Conclusion :

The digital age has brought about a dynamic and multifaceted evolution of language, driven by the rapid advancement of communication technologies and the proliferation of digital platforms. This evolution has given rise to new linguistic forms and practices, enriching the ways in which we communicate and express ourselves. While challenges and concerns exist, the continued evolution of language in the digital age presents exciting opportunities for creativity, innovation, and connection. As we navigate this ever-changing landscape, it is essential to embrace the dynamic nature of language and recognize its power to shape and reflect the digital world we inhabit. ■

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Comparative Temporal Analysis of Vegetation Cover Change in Laokhowa Wildlife Sanctuary and Kaziranga National Park using NDVI Method: A Study in Nagaon District of Assam, India

Kuldeep Bora
Kaustav Das

Abstract :

This study utilizes Remote Sensing and Geographic Information Systems (GIS) to monitor and analyse vegetative dynamics in two of India's biodiversity-rich protected areas, Laokhowa Wildlife Sanctuary and Kaziranga National Park (Nagaon district). Landsat satellite data from 1993, 2009, and 2024 were used to calculate the Normalized Difference Vegetation Index (NDVI) for each dataset, allowing for the classification of vegetation cover into different classes. Change detection analysis revealed significant changes in vegetative cover over the years. In Kaziranga NP, there was a sharp decline in NDVI values from 1993 to 2009, followed by a small growth from 2009 to 2024. Similarly, in Laokhowa WLS, there was a significant decline in NDVI values from 1993 to 2009, with a small growth from 2009 to 2024. The results indicate a considerable loss of

vegetation cover in both areas, highlighting the importance of monitoring and conservation efforts to mitigate human-wildlife conflicts and habitat loss.

Keywords:

Environment, Vegetation, Maps, GIS, Wildlife.

Introduction :

GIS (Geographic Information Systems) is an invaluable tool for studying vegetation change over time. GIS allows you to collect various types of spatial data related to vegetation, including satellite imagery, aerial photographs, field survey data, and existing vegetation maps. Once you have collected your data, GIS enables you to integrate different layers of information into a single platform. This could include vegetation type, land use, soil types, climate data, and more. With GIS, you can analyze changes in vegetation over time by comparing different datasets from different periods. This could involve comparing satellite images from different years or decades to identify changes in vegetation cover, density, or type. GIS provides tools for spatial analysis that can help you identify patterns and trends in vegetation change. You can use techniques such as spatial autocorrelation, hotspot analysis, and trend analysis to detect areas of significant change. GIS allows you to develop models to predict future changes in vegetation based on historical data and current trends. This could involve using statistical models, machine learning algorithms, or ecological models to forecast how vegetation may respond to changes in environmental factors such as climate change or land use. Finally, GIS enables you to create maps that visually represent vegetation change, making it easier to communicate your findings to stakeholders and decision-makers. These maps can highlight areas of vegetation loss or gain, identify vulnerable ecosystems, and support conservation and land management efforts.

Geographic Information Systems (GIS) play a pivotal role in environmental monitoring, offering extensive capabilities in

land cover mapping and ecological data management (Longley et al., 2015). Among its applications, vegetation cover mapping stands out, focusing on identifying and characterizing the distribution and abundance of vegetation across landscapes. This involves integrating various data forms, including satellite imagery, climate and soil data, and field observations, to delineate and analyse vegetation distribution (Congalton & Green, 2009). GIS facilitates georeferencing imagery, correcting for atmospheric and radiometric effects, and mosaicking or stacking multiple images to create seamless datasets. It utilizes image classification techniques to classify satellite imagery or aerial photographs into different vegetation cover classes based on their spectral signatures.

GIS enables the analysis of temporal changes in vegetation cover over time by comparing multiple vegetation cover maps from different time periods. Change detection algorithms within GIS software can identify areas of vegetation loss, gain, or change, providing valuable insights into land use dynamics, deforestation, reforestation, and habitat fragmentation. Additionally, GIS allows for the visualization of vegetation cover maps and associated spatial data in various formats, including thematic maps, raster layers, and interactive web maps. GIS-based reporting tools enable the creation of informative reports, presentations, and dashboards to communicate vegetation mapping results to stakeholders, decision-makers, and the public. GIS provides a powerful platform for conducting vegetation cover mapping, integrating diverse data sources, performing spatial analysis, and generating actionable insights to support land management, biodiversity conservation, ecosystem monitoring, and climate change mitigation efforts (Jensen, 2007). This study employs advanced GIS tools and techniques, such as image classification and change detection algorithms, to monitor and analyse vegetative dynamics in two of India's biodiversity-rich protected areas.

Study Area :

Laokhowa Wildlife Sanctuary is a protected area located in the Nagaon district of Assam, India. Situated in the north-eastern state of Assam, within the floodplains of the Brahmaputra River, it covers approximately 70 square kilometres and is characterized by grasslands, wetlands, riverine forests, and patches of dense vegetation. As part of the larger Kaziranga-Karbi Anglong Elephant Reserve, it provides crucial habitat for various wildlife species. Despite facing challenges, the sanctuary remains an important area for wildlife conservation and ecotourism, contributing to the region's natural heritage and environmental sustainability (Sharma & Borah, 2011).

Kaziranga National Park is a globally significant protected area known for its remarkable biodiversity, successful conservation programs, and iconic wildlife species. Located in the Golaghat and Nagaon districts of Assam, along the floodplains of the Brahmaputra River, it covers approximately 430 square kilometres and is characterized by tall elephant grass, marshland, and dense tropical forests. Established in 1905 to conserve the dwindling population of Indian rhinoceros, the park's conservation efforts have been highly successful, with

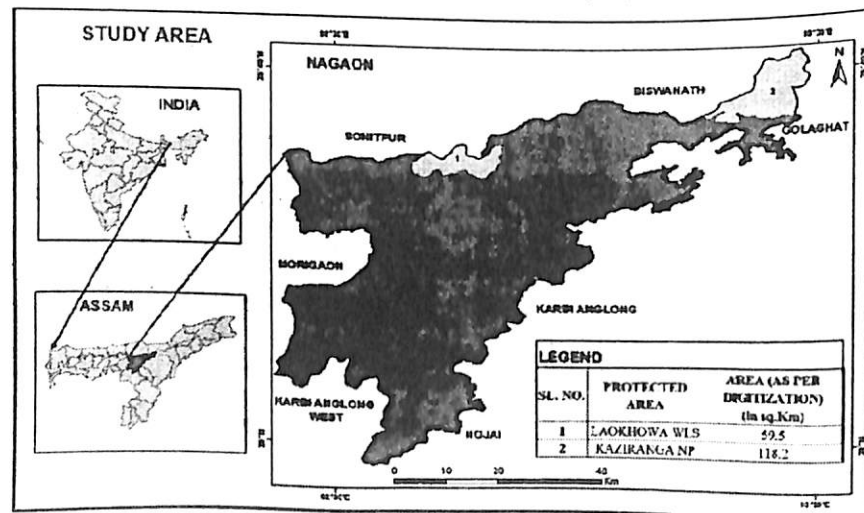


Fig 1: Study Area

significant recovery in population numbers of key species over the years. Kaziranga plays a crucial role in conserving biodiversity in the region and is recognized globally for its successful rhinoceros conservation program. Despite facing various challenges, the park remains a beacon of hope for wildlife conservation and ecotourism in the region, highlighting the importance of protected areas in preserving our natural heritage for future generations (Das et al., 2013).

Methodology :

Landsat 5 and 9 satellite data (Path-Row 136-042) with 30m spatial resolution for the years 1993, 2009, and 2024 (Table 1) were obtained from the United States Geological Survey (USGS) portal (<https://earthexplorer.usgs.gov/>). These data were used to gather information about the vegetation cover of the Laokhowa Wildlife Sanctuary (WLS) and Kaziranga National Park (Nagaon district). The Normalized Difference Vegetation Index (NDVI), a widely recognized method for estimating vegetation health, was computed for each dataset (Rouse et al., 1973). NDVI values range from -1 (no vegetation) to +1 (dense vegetation), and the range was classified into five different threshold values (Table 2): below 0 for water bodies, 0 to 0.2 for bare soil, rock, sand, and cloud, 0.2 to 0.3 for shrubs and grassland, 0.3 to 0.5 for sparse vegetation, and above 0.5 for dense vegetation.

The formula used for NDVI is

$$NDVI = \frac{(NIR - Red)}{(NIR + Red)}$$

The NDVI maps of the said years were reclassified for change analysis of the features. As the data used have a 30 m spatial resolution, a pixel covers an area of 900 sq. m. The pixel value of each class is therefore multiplied by 900 to determine their total area coverage in sq. m. The total area in sq. m of each class is then divided by 1,000,000 to convert it into sq. km.

Table 1: Details of Satellite Data Used

SATELLITE	DATE OF ACQUISITION	SENSOR	RESOLUTION	PATH and ROW	BAND USED
LANDSAT 5	10-12-1993	ETM+	30m	136 042	RED (B3) & NIR (B4)
LANDSAT 5	05-02-2009	ETM+	30m	136 042	RED (B3) & NIR (B4)
LANDSAT 9	06-01-2024	OLI	30m	136 042	RED (B4) & NIR (B5)

Table 2 : NDVI Classes

RANGE OF NDVI VALUE	FEATURES
BELOW 0	WATERBODY
0-0.2	BARE SOIL, ROCK, SAND AND CLOUD
0.2-0.3	SHRUB/GRASSLAND
0.3-0.5	SPARSE VEGETATION
ABOVE 0.5	DENSE FOREST

Source: Bhandari, et al. 2012; Bid, 2016

Result and Analysis :

The analysis revealed significant changes in vegetative cover within both study areas. Three satellite images taken at intervals of 15 years (1993, 2009, and 2024) were used to visualize the change in vegetation cover in the Kaziranga NP (Nagaon portion) and Laokhowa WLS protected areas (Figure 2). The NDVI method was used to detect vegetation cover changes over a span of at least 15 years because small yearly changes in forest cover cannot be detected unless significant changes or incidents occur. The NDVI value for Kaziranga National Park (Nagaon portion) in the 1993 image ranged from -0.40 to 0.62; in the 2009 image from -0.31 to 0.42; and in 2024 from -0.13 to 0.44; (Table 3), where a high NDVI value indicates healthy vegetation and values decrease gradually according to vegetation coverage. A sharp decline of NDVI value 0.2 is seen from 1993 to 2009, with a small growth of NDVI value of 0.04 from 2009 to 2024. Similarly, in Laokhowa WLS, the NDVI value of the 1993 image ranged from -0.25 to 0.6, in the 2009 image from -0.15 to 0.34, and in 2024 from -0.09 to 0.43 (Table 4). A

sharp decline of NDVI value 0.26 is seen from 1993 to 2009, with a small growth of NDVI value of 0.21 from 2009 to 2024. Both protected areas have lost a considerable amount of vegetation cover over the years.

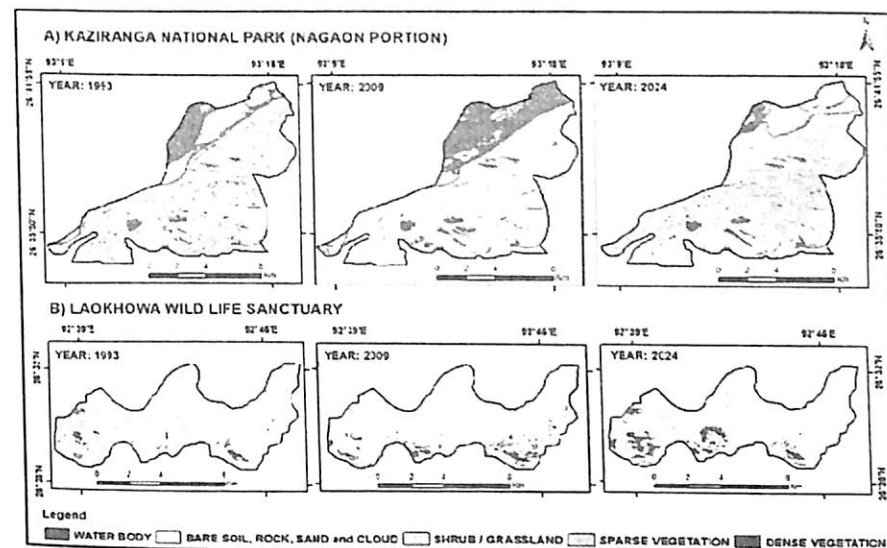


Fig. 2 LULC of both the Protected Areas using GIS Technology

Table 3:
Change Analysis of Kaziranga NP

KAZIRANGA NATIONAL PARK (NAGAON DISTRICT)									
YEARS	1993					2009			
FEATURES	NDVI RANGE	PIXEL COUNT	AREA (in sq.m)	AREA (in sq.Km)	PERCENTAGE (%)	NDVI RANGE	PIXEL COUNT	AREA (in sq.m)	PERCENTAGE (%)
WATER BODY	-0.40 - 0	19484	17535600	17.5	14.84	-0.31 - 0	31450	2830000	28.3
BARE SOIL, ROCK, SAND and CLOUD	0 - 0.2	7044	6339600	6.3	5.36	0 - 0.2	53852	4846600	48.5
SHRUB / GRASSLAND	0.2 - 0.3	10632	9560000	9.6	8.10	0.2 - 0.3	42809	37988100	38.0
SPARSE VEGETATION	0.3 - 0.5	87059	78353100	78.4	66.29	0.3 - 0.42	3809	3428100	3.4
DENSE VEGETATION	0.5 - 0.62	7104	6393600	6.4	5.41				

YEARS	2024				
FEATURES	NDVI RANGE	PIXEL COUNT	AREA (in sq.m)	AREA (in sq.Km)	PERCENTAGE (%)
WATER BODY	-0.13 - 0	11635	10471500	10.5	8.86
BARE SOIL, ROCK, SAND and CLOUD	0 - 0.2	40089	36080100	36.1	30.53
SHRUB / GRASSLAND	0.2 - 0.3	63393	57053700	57.1	48.27
SPARSE VEGETATION	0.3 - 0.44	16203	14582700	14.6	12.34

Table 4:
Change Analysis of Laokhowa WLS

LAOKHOWA WILDLIFE SANCTUARY										
YEARS	1993					2009				
FEATURES	NDVI RANGE	PIXEL COUNT	AREA (in sq. m)	AREA (in sq. Km)	PERCENTAGE (%)	NDVI RANGE	PIXEL COUNT	AREA (in sq. m)	AREA (in sq. Km)	PERCENTAGE (%)
WATER BODY	-0.25 - 0	2270	2043000	2.0	3.43	-0.15 - 0	4321	3839900	3.9	6.54
BARE SOIL, ROCK, SAND and CLOUD	0 - 0.2	10706	9635400	9.6	16.19	0 - 0.2	51980	46782000	46.8	78.62
SHRUB / GRASSLAND	0.2 - 0.3	14377	12939300	12.9	21.75	0.2 - 0.3	9788	8809200	8.8	14.80
SPARSE VEGETATION	0.3 - 0.5	38367	34530300	34.5	58.03	0.3 - 0.34	26	23400	0.02	0.04
DENSE VEGETATION	0.5 - 0.6	395	355500	0.4	0.60					

YEARS	2024				
FEATURES	NDVI RANGE	PIXEL COUNT	AREA (in sq. m)	AREA (in sq. Km)	PERCENTAGE (%)
WATER BODY	-0.09 - 0	5508	4957800	5.0	8.33
BARE SOIL, ROCK, SAND and CLOUD	0 - 0.2	13635	12271500	12.3	20.62
SHRUB / GRASSLAND	0.2 - 0.3	43269	38942100	38.9	65.45
SPARSE VEGETATION	0.3 - 0.43	3701	3332700	3.3	5.60
DENSE VEGETATION					

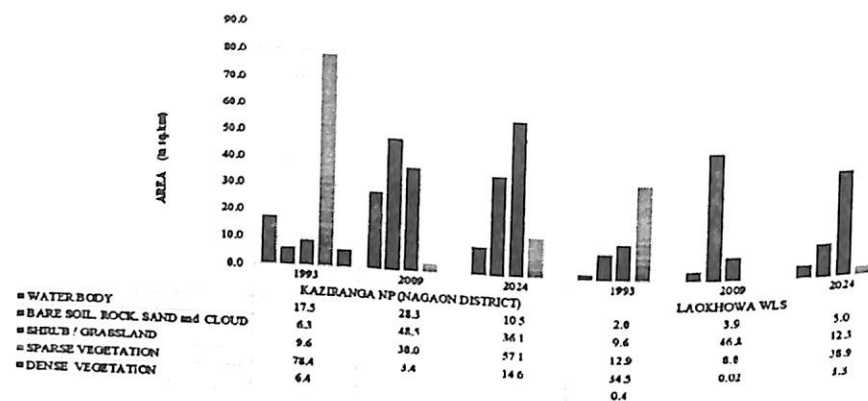


Fig 3. Bar Graph representing Changes in Vegetation Cover

From the change analysis (Tables 3 and 4) and Figure 3, a clear change in vegetation cover can be seen from 1993 to 2024 in both protected areas under study. The dense vegetation cover in both protected areas was completely lost after 1993 and increased mostly in non-vegetation areas (bare soil, rock, sand, and cloud) and a small growth in shrub or grassland. The features of dense vegetation, sparse vegetation, and shrub or grassland are interrelated, as the growth of shrubs or grassland will lead to sparse vegetation and gradually towards dense vegetation. In the Kaziranga NP (Nagaon portion), a

total of 94.4 sq km was covered by vegetation in 1993, which later decreased to 41.4 sq km in 2009, but a growth can be seen in 2024 of 71.7 sq km. Similarly, in Laokhowa WLS, a total of 47.8 sq km was covered by vegetation, which later decreased to 8.82 sq km in 2009 and a growth can be seen in 2024 of 42.2 sq km. These changes indicate a significant change in vegetation cover in both protected areas, which is one of the main reasons behind the increase in human-wildlife conflicts and habitat loss.

Conclusion :

GIS-based analysis of vegetative dynamics in Laokhowa Wildlife Sanctuary and Kaziranga National Park (Nagaon portion) revealed significant changes in vegetation cover over the years. Both protected areas experienced a considerable loss of dense vegetation cover, which was replaced by non-vegetated areas and shrub or grassland. This loss of vegetation cover is a major concern, as it contributes to increased human-wildlife conflicts and habitat loss. Conservation efforts must focus on restoring and maintaining healthy vegetation cover in these areas to ensure the long-term sustainability of their ecosystems and biodiversity. The study demonstrates the effectiveness of GIS in monitoring and analyzing vegetative dynamics, providing valuable insights for land management, biodiversity conservation, and ecosystem monitoring efforts. ■

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Impact of Green Human Resource Management Practices in Service Sector Organisation With Special Reference to Indian Oil Corporation Limited Digboi, Tinsukia, Assam

Ankit Sen
Dwimu Basumatary

Abstract :

Green HRM is a method of combining environmental activities with human resource strategies in order to generate insights and knowledge that can help with sustainability implementation. The study found the importance of Green HRM ideas, practices, strategies, and difficulties in the business and other organizations. The present study is an attempt to discuss various green HRM practices adopted by IOCL and the challenges faced by them in implementing those practices. The research work has been carried out by taking samples in Digboi area of Tinsukia District, Assam. To carry out this study the researchers decided to take the sample size as 40. For the purpose of carrying out the study; both primary and secondary data have been used. This study is an attempt to contribute a new perspective to the field of human resources with special reference to Green Human Resource Practices. The study becomes most

relevant to the contextual case of how green HRM practices can lead an organization towards green innovation, and these HRM practices are linked with environmental performance and sustainable development.

Keywords :

Green HRM, Human Resource Management, Environment, Sustainable Development, Green Training and Development.

Introduction :

Due to the development of global natural concerns and the improvement of global natural models, organizations need to accept formal ecological practices (Daily & Huang, 2001). Different types of writing about green marketing (Peattie & Ratnayaka, 1992), Green Retailing (Kee-hung, 2010), Green Bookkeeping (Bebbington, 2001), and green management, but has focused the concept of green human resource management (GHRM). Analysts believe that accepting ecological practices is a key driver behind organizational work because the quality of human resource management practices has made them huge. Lee (2009) defines "green management" as an activity, and the organization has established a natural management approach to the planet. The purpose of going green is to use products and methods that would not negatively impact the environment through pollution or depleting natural resources (Robinson, 2008).

Green HRM practices are instruments that helps generating a bottom-up and cross-functional process based on employee involvement and contributions through new ideas, common values and goals, the use of environment-related skills and knowledge, shared meanings, etc. which "spread up" through formal and informal daily interactions and decision-making. Green HRM involves environmentally-friendly human resource policies and practices that, on the one hand, will help organizations achieve its monetary goal through environmental branding and on the other hand protect environment from any

negative impacts that might cause by the policies & actions by the organizations. By aligning practices such as training, selection, recruitment, rewards, and performance evaluation toward environmental sustainability, green HRM facilitates the process of the successful formulation and implementation of corporate environmental sustainability.

Company like Indian Oil Corporation Limited (IOCL) also perceives sustainable growth as an opportunity to enhance its business practices and policies which enables an impact for survival in this modern world of business. The company's values drive the belief that responsible businesses can be profitable, leading to investment in the technologies & products and new infrastructures that will result in remarkable development. The purpose of this study is to analyse and provide a blueprint to towards future research and facilitates knowledge accumulation and creating concern about Green HRM practices. Studies of sustainability and HRM arose to meet the challenge of sustainable development. IOCL has implemented several green human resources practices aiming to achieve its net-zero operational emissions target by 2046.

Statement of The Problem :

Organizations increasingly recognize the importance of environmental sustainability, many struggles to effectively integrate green practices into their human resource management strategies. Traditional HR practices often overlook environmental considerations, leading to a disconnect between sustainability goals and workforce management. Despite growing awareness, numerous organizations lack a comprehensive approach to incorporating GHRM practices throughout the employee life-cycle, inhibiting efforts to cultivate an environmentally conscious workforce and sustainable organizational culture.

Conceptual Framework :

Based on analyzing to some previous research, this study is developed by using constructs to explain how dimension of

Green HRM practices impact on employees' and organization development. The result of this study shows that implementation of Green HRM practices is beneficial for the organization as well as for the employees as it adopts some green and eco-friendly methods of practices which incorporate environmental concerns and promote sustainability within an organization.

Review of Literature :

- Wei & Yazdanifard, (2014) found that individual motivation is said to be the key driver for employees to actively engage and conduct in-role and extra-role behaviors, and as such it would be expected that individual motivations for each of these types of behaviors is likely to be discordant.
- Ayeswarya, R. B. (2017) observed the impact of green HRM practices on organizations from banking sector. The result showed that the important factors of the green HRM practices are green recognition factor, training factor, recruiting factor, resource conservation factor, encouraging factor and eco-friendly manufacturing factor.
- Alshaabani et al. (2021) examined the effect of Green HRM activities on environmental performance and green work involvement in renewable energy departments. The findings highlighted that green performance management, green training, and green rewards are crucial for organizational development in this sector. Effective implementation of these Green HRM practices can contribute to improved environmental performance and foster greater employee involvement in green initiatives within renewable energy organizations.
- Chaudhary Shoaib Akhtar et al. (2020) examined the effectiveness of green management systems in achieving positive environmental results. Their research suggests

that Psychological Management Support Systems (PMSS) might play a significant role. Fairness within a PMSS framework could be key to motivating employee engagement and performance in tasks related to environmental goals.

- Masri and Jaaron (2017) conducted a systematic literature review on Green HRM and its impact on organizational performance. They identified several Green HRM practices, such as green recruitment and selection, green training and development, green performance management, and green employee involvement. They also discussed the potential benefits of Green HRM, including improved environmental performance, cost savings, and enhanced organizational reputation.

Mandip (2012) says that Green Human Resource Management (Green HRM) refers to "the utilization of HRM policies to promote sustainable resource usage within organizations and generally advocate for environmental sustainability." He says that GHRM invests in sustainable activities and initiatives, which result in increased efficiency, cost savings, enhanced employee involvement, and loyalty.

Opatha and Arulrajah (2014) studied that Green HRM is the use of policies, practices, and systems in the organization that make green employees for the benefit of the individual, team, society, natural environment, and the organization. Different researchers describe Green HRM in different ways, but somehow their intentions are same for sustainability of Human resources and their environment.

Research Gap :

As a gap has been noted by the researcher that there are various research on Green HRM practices and its impact on organization sustainable growth. It is crucial to investigate and strengthen research in this area. The researcher has made a sincere and committed effort to methodically create as many research

studies on Green HRM practices and its impact on organization sustainable growth as its practical investigation was conducted in Indian Oil Corporation Limited employees. The impact of green policies on employee's behaviour will be examined and understood through this course of study.

Objectives of The Study :

The study was conducted in one of the urban areas of North-East India viz. Digboi, Tinsukia, Assam. For this the objectives of the research work are as under:

- 1) To analyse the effect of Green HRM practices in motivating the employees' and organizational development.
- 2) To study the impact of Green HRM practices and strategic implementation in the organization.
- 3) To examine the need of Green HRM practices for sustainable development in the organization.

Limitations of The Study :

It is only applicable to employees of Indian Oil Corporation Limited, Digboi (Tinsukia). The outcome of the study cannot be generalized as the data will be collected only from a section of employees and not from all the employees. The fact that the respondent must be able to read and answer the questions severely restricts the use of questionnaires. The respondents might have been confused about the options provided to them. Hence, there may be biases on their part. The sample size does not ensure conclusive findings. It is recommended to expand more on samples and scope of research for accuracy and quality of data.

Methodology of The Study :

The sample consists of the employees working in the organisation. Data has been collected using Simple Random Sampling Technique of probability sampling. To carry out this study, the researchers decided to take the sample size for this

research as 40 (including both male and female) and relevant information was gathered from them. This study is based on the primary method of data collection where qualitative data are analysed. The Researchers took to the use of a questionnaire in order to collect primary data directly related to the concerned area of the study. They have also made use of secondary sources of data collection such as e-books, e-journals and various websites to fulfil the requirements of this research work. The study depends mainly on the primary data collected through a structured interview schedule. The secondary data are collected from journals, magazines publications, reports, books, publications, websites, research papers, periodicals, articles, etc. The collected data have been tabulated and then analyzed with the help of applying simple mathematical tools like percentage and table interpreted as to the data trends and implicated to existing studies.

Results and Discussion :

The primary data collected from the consumers are analysed to obtain the results concerning the objectives of the study. Appropriate tables and graphs are used to depict the said objectives in a proper manner. To carry out the research, the researcher has selected Tinsukia District as the said area. Since the size of the sample for the study is taken as 40 so, the data analysis and interpretation has been done taking into account the selected sample size.

Table : 1
Environmental Sustainability Policy

Choices	No. of respondents	Percentage (%)
Yes	36	90%
No	4	10%
Total	40	100%

Source: Primary Data

According to the above table it can be interpreted that 90% of the employees feel that the organization they are working have a dedicated environmental sustainable policy however 10% of the respondents denies the above option.

Table 2:
Employee Training and Workshops

Choices	No. of respondents	Percentage (%)
Never	0	0
Rarely	1	2.5
Sometimes	2	5
Often	30	75
Always	7	17.5
Total	40	100

Source: Primary Data

From Table 2, it is observed that majority of the employees working in the organization are often provided with training and workshops on environmental sustainability at regular intervals of time to improve environmental competence and awareness.

Table 3:
Whether employees are offered rewards for contributing to environmental sustainability ?

Particulars	No. of respondents	Percentage (%)
Yes	31	77.5
No	9	22.5
Total	40	100

Source: Primary Data

Corresponding to the above question, 77.5% of the respondents say that they are offered with rewards and incentives for contributing to environment sustainability adherence to green practices and their contribution to sustainability

initiatives. On the contrary only a least percentage disagrees with the above option.

Table 4:
Does IOCL invest in renewable energy sources

Particulars	No. of respondents	Percentage (%)
Yes	40	100
No	0	0
Total	40	100

Source: Primary Data

The above table highlights that 100% of the respondents opt YES as their option and agrees to the same that Indian Oil Corporation Limited invest in renewable energy sources or green technology as a part of their HRM practices and sustainable development within the organization.

Table 5:
Measuring of environmental goals and targets for employee performance evaluation

Particulars	No. of respondents	Percentage (%)
Yes	37	92.5
No	3	7.5
Total	40	100

Source: Primary Data

From the above analysis it can be interpreted that majority of the respondents i.e. 92.5% of the respondents agrees with the option that environmental goals and targets are included in their performance evaluation fostering a more environmentally conscious and sustainable workplace culture and encourages employees to actively participate in sustainability efforts, on the other hand 7.5% of the respondents says NO about inclusion of environmental goals and targets for performance evaluation.

Table 6:

Opinion of employees on the primary reason for implementing green HRM practices in the organization

Particulars	No. of Respondents	Percentage (%)
Cost saving	10	25
Regulatory compliance	7	17.5
Competitive advantage	8	20
Corporate social responsibility	15	37.5
Total	40	100

Source: Primary Data

It is evident from the above table that 37.5% of the respondents opine that Corporate Social Responsibility is the primary reason for implementation of Green HRM Practice within the organization, 25% of them says Cost Saving being the reason of implementation, howsoever 20% of the respondents cited their reason as competitive advantage and with least 17.5% of the respondents cited for regulatory compliance as their reason.

Table 7:

Integrative efficiency between organization's HR policies and practices and its environment sustainability goals

Particulars	No. of respondents	Percentage (%)
Poor	1	2.5
Average	3	7.5
Good	30	75
Excellent	6	15
Total	40	100

Source: Primary Data

The above table interprets that majority of the respondents (75%) says that the level of integration between organization's

HR policies and practices contributes towards environmental sustainability goals.

Findings :

1. A greater percentage of the respondents, taken into consideration for this study are more concerned and satisfied that the organization has a dedicated environmental sustainability policy. Some of the sustainable innovative ideas that are being implemented in the industry are Renewable Energy, Carbon Capture, Utilization and Storage, Digitalization etc.
2. A very few people specifies that they are not given training and workshops on environmental sustainability where most of people agrees that they are given training and workshops on environmental sustainability. This will help each member of the organization perform their roles effectively and improve overall performance, increases the organizational ability to achieve its goals and targets.
3. Most of the employees agree that organization offer incentives and rewards to them for contributing to environmental sustainability to foster a sense of purpose and belonging among employees who value sustainability.
4. Every employee in the organization agrees that IOCL do invest in renewable energy sources and green technology. As part of its sustainable energy vision, Indian Oil plans to establish 1 gigawatt (GW) of renewable energy capacity across the country with an investment of Rs. 5,215 crore.
5. Employees address corporate social responsibility (37.5%) as the primary reason followed with cost saving (25%), competitive advantage (20%) and regulatory compliance (17.5%). Some of the major project CSR activities are like Healthcare and Nutrition, Education

& Skill Development, Empowering Differently Able, Environmental sustainability etc.

6. The overall effectiveness of the organization's green HRM practices is rated as moderately effective as significant percentage of respondent rate as IOCL adopts safety practices that not only ensure employee safety but also have minimal environmental impact, such as using non-toxic cleaning agents or ensuring machinery is both safe and energy efficient.

Conclusion And Recommendation :

Companies should adopt a set of GHRM practices, such as green training which can enhance employees' abilities, knowledge and motivation and contribute to the company's human resources for sustainable development. GHRM has the ability to increase employee well being as well as organizational success. Green HR aids in process improvement and cost reduction by reducing environmental waste and refurbishing HR materials, equipments, make balance between financial performance and environmental protection; reduce water and energy consumption etc. The research has shown that empowerment promotes self-control, innovative thinking and problem solving and is directly related to production and performance. ■

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Resting Places Through Time: Comparative Analysis of Maidams and Global Tombs

Ripa Hazarika

Abstract:

The tradition of building maidams in Assam, introduced by the Ahom dynasty in the 13th century, highlights the region's rich cultural heritage and architectural ingenuity. These large earthen burial mounds served as final resting places for royalty and nobility, reflecting the power and authority of the Ahom rulers. Similar in purpose to the monumental tombs of Egyptian pyramids, Mayan and Aztec pyramids, Chinese burial mounds, and European barrows, maidams are unique in their construction and cultural context. While maidams and these global counterparts share the common goal of honoring elite figures, they differ in architectural design, materials, and religious significance. This comparative study explores these similarities and differences, emphasizing the maidams' distinct role in global funerary practices and their enduring importance as historical landmarks in Assam.

Keywords:

Architectural ingenuity, burial structure, comparative study, construction, maidam.

Introduction:

The maidams of Assam, also known as the burial mounds of the Ahom dynasty, represent a significant aspect of the region's historical and cultural heritage. Originating in the 13th century with the migration of the Ahom people from present-day Myanmar, the tradition of constructing these large earthen mounds served as the final resting places for Ahom royalty and nobility. Over the nearly 600-year reign of the Ahom dynasty, the practice of building maidams became deeply ingrained in Assamese culture, symbolizing the power, reverence, and architectural prowess of the era. These maidams, akin to other global monumental tombs such as the Egyptian pyramids, Mayan and Aztec pyramids, Chinese burial mounds, and European barrows, provide a fascinating comparative study of funerary practices across different cultures. Each of these structures, while serving the primary function of honoring and interring elite members of society, reflects unique architectural designs, construction techniques, and cultural significance tied to their respective civilizations.

This research aims to delve into the intricacies of the maidams of Assam, exploring their historical origins, architectural features, and cultural importance. By comparing maidams with other notable global burial traditions, this study seeks to highlight both the unique and shared aspects of these ancient practices, providing a comprehensive understanding of the maidams' place in the broader context of world history and heritage.

Objectives:

- To examine the architectural features and construction techniques of the maidams.
- To compare these features with those of Egyptian pyramids, Mayan and Aztec pyramids, Chinese burial mounds, and European barrows, identifying similarities and differences in design, materials, and construction methods.

Methodology:

The approach of the present study is descriptive and analytical, mainly based on secondary sources like books, articles, research papers and internet etc.

Discussion:

The comparative study of the maidams of Assam with other significant ancient burial structures such as Egyptian pyramids, Mayan and Aztec pyramids, Chinese burial mounds, and European barrows reveals both striking similarities and distinct differences. This discussion synthesizes the key findings and implications of these comparisons, highlighting the unique cultural, architectural, and religious aspects of the maidams while placing them in a broader global context.

Similarities in Function and Symbolism:

Across different civilizations, monumental tombs like the maidams of Assam, Egyptian pyramids, Mayan and Aztec pyramids, Chinese burial mounds, and European barrows were constructed primarily as burial sites for royalty and nobility. These structures served not only as final resting places but also as symbols of power, reverence, and authority. The construction of these grand tombs reflected the societal importance of the individuals interred within them and their continued veneration after death. This common purpose underscores a universal human desire to honor the dead and ensure their legacy through enduring monuments.

Architectural and Construction Techniques:

Despite their shared function, the architectural designs and construction techniques of these tombs varied significantly, influenced by the available materials, technological advancements, and cultural preferences of each civilization. Egyptian pyramids, with their precise triangular shape and massive stone blocks, represent a pinnacle of ancient engineering and reflect the Egyptians' advanced knowledge of mathematics and construction. In contrast, maidams are large

earthen mounds built with earth and clay, showcasing a different approach that relied more on locally available resources and traditional building methods.

Mayan and Aztec pyramids, often characterized by their stepped structures and religious temples atop, demonstrate a blend of architectural innovation and ceremonial use. These pyramids, built with stone and featuring elaborate carvings and decorations, highlight the Mesoamerican focus on integrating religious practices with architectural design. Similarly, Chinese burial mounds, varying in shape and complexity, often included intricate stone chambers and grave goods, reflecting the Chinese emphasis on ancestor worship and the afterlife. European barrows and tumuli, while diverse in shape and construction, also illustrate a range of burial practices across different cultures. The inclusion of stone chambers or cairns within these mounds indicates a sophisticated understanding of construction and a desire to create lasting memorials for the deceased.

Conclusion:

In conclusion, the maidams of Assam, when compared with other ancient burial structures like Egyptian pyramids, Mayan and Aztec pyramids, Chinese burial mounds, and European barrows, reveal a rich tapestry of human creativity, reverence for the dead, and architectural innovation. These comparisons not only highlight the unique characteristics of each tradition but also underscore the shared human desire to commemorate and honor those who have passed. The maidams' earthen mounds, Egyptian pyramids' monumental stone structures, Mesoamerican pyramids' ceremonial temples, Chinese mounds' elaborate grave goods, and European barrows' diverse forms all reflect distinct cultural expressions of mortuary practices and beliefs about the afterlife. Through this comparative study, we gain a deeper understanding of the cultural and historical significance of these monuments, emphasizing their role in expressing societal values, religious beliefs, and technological capabilities. Each structure,

while unique to its own culture and time period, contributes to a broader narrative of human history, showcasing how different civilizations approached death and memorialization.

Moreover, the study highlights the importance of preserving these ancient structures. Many of them face challenges due to environmental degradation, human activity, and insufficient conservation efforts. By recognizing the universal and unique aspects of these burial practices, we can advocate for better preservation strategies that respect and protect these sites for future generations. Understanding these burial monuments fosters a greater appreciation for our shared global heritage, encouraging continued research and dialogue. This ongoing study not only enriches our knowledge of the past but also helps us draw connections between different cultures, promoting a sense of global unity and respect for diverse traditions. Hence it can be stated that, the comparative analysis of maidams and other ancient burial structures not only deepen our historical insight but also underscores the enduring human quest to honor the deceased and remember our ancestors. ■

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Attire of Deori People at Different Stages of Life

Pujya Khattiya Deori

Abstract :

The Deori people, renowned for their distinctive cultural traditions, observe unique traditional attire at various life stages, from adolescence to adulthood and marriage. This research delves into the evolution of Deori clothing and associated rituals, emphasizing the cultural importance of attire in delineating different life phases within the Deori community. Referred to as "Jimochayan" or children of the sun and moon, the Deori people represent a minor tribal group in Assam and Arunachal Pradesh, historically divided into the Borgoiya, Dibongiya, Tengaponiya, and Patorgoiya clans. This paper explores their sartorial traditions and underlines the cultural significance of attire in the Deori community.

Keywords :

Deori people, deori clothing, community, traditional attire, cultural traditions.

Objectives :

The main objectives of this research paper are:

1. Document the evolution of Deori clothing and associated rituals at different life stages.
2. Emphasize the cultural importance of attire in delineating different life phases within the Deori community.

3. Provide insights into the cultural identity and values preserved through traditional clothing practices.
4. Shed light on the enduring significance of Deori traditional sartorial practices.
5. Understand how the community maintains its cultural identity amidst modern influences.

Methodology :

The methodology for this research will incorporate both qualitative and quantitative approaches to gain a comprehensive understanding of the different rituals of dresses of the Deori people. The various primary and secondary sources including field research, surveys and questionnaires, data analysis, comparative analysis, and ethics were also used. Experts on the topic were also consulted to gather information. The collected data will be analyzed, and the results will be presented clearly and concisely.

Introduction:

The Deori people, an indigenous community primarily residing in upper Assam and some districts of Arunachal Pradesh, are known for their rich cultural heritage and distinctive customs. Referred to as "Jimochayan," which translates to children of the sun and moon, the Deori people have a profound connection to their ancestral traditions. Historically, they are divided into four clans: Borgoiya, Dibongiya, Tengaponiya, and Patorgoiya, each with its unique cultural practices. One of the most fascinating aspects of Deori culture is their traditional attire, which varies significantly across different stages of life. From the garments worn during childhood to those donned in adulthood and after marriage, each phase is marked by specific clothing and associated rituals that hold deep cultural significance. These sartorial traditions are not merely about clothing but are intrinsically linked to the social and cultural identity of the Deori people, signifying transitions and milestones in an individual's life.

This paper aims to delve into the traditional attire of the Deori people, focusing on the dresses worn by girls and boys at various life stages. It explores how these attires have evolved over time, the rituals associated with these changes, and the cultural meanings embedded within these practices. By examining the traditional clothing of the Deori community, this research highlights the importance of attire in delineating different life phases and maintaining cultural continuity. Understanding the traditional attire of the Deori people provides valuable insights into their way of life, their values, and their worldview. It also sheds light on how they preserve their cultural identity amidst the influences of modernization. Through this exploration, we aim to appreciate the richness of Deori culture and the enduring significance of their traditional sartorial practices.

Discussion:

Dress of Deori Female:

1. **Dress Before Puberty:** Before reaching puberty, Deori girls traditionally wear a piece of cloth called "Igu" around their waist, akin to the Assamese Mekhela. This garment is simple yet significant, symbolizing the innocence and simplicity of childhood. In contemporary times, girls often wear a t-shirt for the upper part of the body. However, traditionally, they used to wear a cloth wrapped around their chest, which was tied from back to front, leaving an elegant drape that was both functional and modest.
2. **Dress After Puberty:** The transition from childhood to adolescence is marked by a change in attire, reflecting the onset of puberty. After puberty, Deori girls begin wearing a mekhela at the waist and a piece of cloth called a "Paw" around the chest, which is essentially a Gamusa. This transition is ceremonially recognized through the "Paw-Mara" ritual. During this ritual, elder girls in the village wrap the Paw around the newly maturing girl's chest,

symbolising her transition into womanhood. The ritual involves the girl offering betel nuts and feasting on traditional delicacies like eggs and Suje (a type of rice beer), signifying her readiness to embrace the responsibilities of adulthood.

3. **Dress After Adulthood:** After adulthood, the dress of Deori girls undergoes a significant transformation, marked by a special ritual. Adult girls in the village begin wearing their mekhela over their chests, signifying their maturity and readiness for adult responsibilities. This transition is not merely a change in attire but a deeply symbolic ritual involving the community. Upon reaching adulthood, the girls participate in a ceremony with their peers. During this ritual, elder girls from the village wrap the mekhela around the chests of the newly adult girls, referred to as "Bukut-Pindha" girls. Additionally, the elder girls give each new adult girl a piece of thread to prepare a "Kakal Rosi," a traditional belt. The ritual continues on a selected day when these newly adult girls visit the temple to seek blessings from the deity, symbolizing their acceptance into adulthood. After receiving blessings, they coordinate with the elder girls to fix a day for inviting all the villagers to participate in their coming-of-age ceremony. While inviting the villagers, the girls present chopped betel nuts, a traditional offering. On the day of the ritual, the Bukut-Pindha girls bring a "Tupula" (a container made from banana leaves) filled with 60 betel nuts. This Tupula is carried by a girl who has already undergone the "Paw-Mara" ceremony. At the ritual site, the Tupulas are arranged in a line. The elder girls sit on the ground in a row, and the newly adult girls stand before them, introducing themselves one by one. After the introductions, the new adults place themselves in front of their Tupulas, receiving blessings from the villagers. Once the ritual is complete, the girls return home. From that day onward, they are considered elder girls of the village, and in every subsequent ritual, they wear the

mekhela on their chests, symbolizing their new status and responsibilities within the community.

4. **Dress After Marriage:** Marriage brings another change in the attire of Deori women. Married women continue to wear the mekhela on their chest but add the Kakal-Rosi at the waist, along with a Jokachiba or Kokal Mara, which is tucked into the Kakal-Rosi. They also cover their heads with a Gamusa, a practice that signifies respect towards their elders and their new status as married women. This attire reflects their new responsibilities and their elevated status within the community.

Dress of Deori Male:

Deori males experience less variation in their attire compared to girls. From childhood to adulthood, the primary traditional garment for boys is the dhoti.

- **Ritual of Dhoti Pindhua:** The significant transition in a Deori boy's life is marked by the "Dhoti Pindhua" ritual. Upon reaching their teenage years, boys participate in this ritual, where an elder male helps them wear a dhoti for the first time. The boy offers betel nuts and traditional rice beer to the elder as a token of respect. This initiation is followed by a visit to the temple to seek blessings, symbolizing the boy's readiness to embrace adult roles and responsibilities. Although modern attire is more common now, the dhoti remains a symbol of traditional values and cultural heritage.

Findings:

The findings of this research reveal that traditional Deori attire is not merely clothing but a profound expression of cultural identity, deeply intertwined with the life stages of the community. The evolution of attire across different phases of life, particularly for women, is marked by significant transitions such as the "Paw-Mara" and "Bukut-Pindha" rituals. These changes are more

than sartorial; they symbolize the readiness of individuals to take on new responsibilities as they move from childhood to adulthood and eventually into married life. The attire, especially the "mekhela" and "Kakal-Rosi," serves as a visual representation of maturity and marital status, reflecting the community's cultural and spiritual beliefs.

Moreover, the research highlights the gendered differences in attire within the Deori community. While girls experience multiple transitions in their clothing, each accompanied by a ritual, boys undergo fewer changes, with the "Dhoti Pindhua" ritual marking their passage into adulthood. This distinction underscores the community's expectations and roles assigned to each gender. Despite the pressures of modernization, many Deori people continue to adhere to their traditional attire, particularly during cultural events, although adaptations like the use of t-shirts for young girls demonstrate a blend of tradition with modern influences.

The findings also underscore the critical role of rituals associated with attire in maintaining cultural continuity and social cohesion within the Deori community. These rituals not only reinforce cultural values but also ensure the transmission of traditions to younger generations. Elder community members play a pivotal role in guiding these transitions, thereby preserving the community's rich cultural heritage. In essence, traditional Deori attire and the associated rituals are vital in sustaining the community's identity, fostering a sense of belonging, and ensuring cultural resilience amidst changing times.

Conclusion:

The Deori community's attire is a profound reflection of their cultural identity and societal values. Each stage of life is marked by distinct clothing and associated rituals, emphasizing the importance of these traditions in maintaining cultural continuity. From the innocence of childhood to the responsibilities of adulthood and marriage, the traditional attire

of the Deori people signifies their cultural milestones and transitions. Despite the influence of modernization, these sartorial practices continue to be an essential part of Deori culture, preserving their rich heritage and reinforcing their sense of identity. The rituals associated with the changes in attire highlight the community's collective participation in an individual's life stages, fostering a sense of unity and continuity. In essence, the traditional clothing of the Deori people is not just about covering the body but is deeply intertwined with their cultural ethos, symbolizing purity, responsibility, respect, and social cohesion. This enduring tradition stands as a testament to the Deori community's resilience in preserving their cultural heritage amidst changing times. ■

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Study Habits and Achievement of Students in Mathematics of Govt. Aided Secondary Schools

Susanta Roy Chowdhury

Abstract :

The present study was conducted to find out the study habits of students and their achievement in Mathematics of Govt.-aided secondary school of Tinsukia district. A sample of 250 students (Male = 125 & Female = 125) was randomly selected from 10 Govt. Aided secondary schools in Tinsukia District of Assam. Study Habits Inventory (SIHI-PS) & Mathematics Achievement Test (MAT-IKT) were used to collect the relevant data. Mean, S.D., t-test, Correlation coefficient were used to analyze the data. The study revealed that both level of effectiveness of study habits and level of achievement of the students in Mathematics were average or unsatisfactory although the males showed a comparatively higher level of the same as compared to their female counterparts. The finding also revealed that there was a significant difference in the study habits of Govt. Aided secondary school students in terms of their gender and location of the schools. Another major finding of this study was that there was a significant relationship between students' study habits and their Mathematics achievement.

Introduction :

Education develops the individual like a flower which distributes its fragrance all over the environment. The proficiency of an education system is solely reliant upon its utility and range of applications in life and work. Likewise, the success of students depends on their study habits and action plan towards better memory and comprehension. The phrase "Study Habits" implies a sort of more or less permanent method of studying. It is a process from which an individual gets proper inputs to feed his hunger and to quench his thirst for knowledge. The study habits thus are of great significance to unveil the excellence lying latent in an individual. According to Webster's New World Dictionary (fifth edition, 2014) "Study is the act or process of applying the mind in order to acquire knowledge, as is reading, investigation etc.". According to William et al: (2014) "Study is the total of all habits, determined purposes and enforced practices that the individual uses in order to learn." According to (Kizlik 2001) development of good study habits in children depends upon the collective efforts of parents and teachers. Study habits are the patterns of behavior and mindset adopted by students in the pursuit of their studies which serves as the conduit of learning. It is the measure to which the students engage themselves in regular acts of studying that are characterized by appropriate study routines occurring in an performance in academic field (Verma, 1996; Verma and Kumar, 1999; Satapathy & Singhsal, 2000; Vyas, 2002). Ramamurti (1993) has rightly emphasized that despite good intelligence and personality, the absence of good study habits hampers academics achievement. The requirement of an effective study habit often remains ignored by students but in fact, an effective study habit stands as the milestone to impending success. Development of study habits demands a constant allocation to the work at hand. Study is established gradually over a period of time. The Learner would have a greater chance to achieve in his studies if he develops

study habits. Grace Fleming has given tips of study habits; some of them are:

- Write down every assignment.
- Remember to bring your homework to school.
- Communicate with your teacher.
- Organize with color.
- Establish a study zone at home.
- Prepare yourself for test days.
- Know your dominant learning study.
- Take notes.
- Take care of yourself.

Need of the Study

In the present world of unremitting competition, immense caliber and a competitive edge over the rest of the crowd is a must for those seeking to awaken new horizons and attempting at reaching unprecedented heights. The sky seems to be the ultimate limit. Parents dream of their children being successful in multiple spheres, academics above all. They demand just not progress, but excellence from their children in the academic front unmindful of the fact that not every child is born to be a 'Ramamnujan' or an 'Einstein'. And this is the root behind the excessive burden mounted on the shoulders of the pupils, creating in them distaste towards the subjects, especially Mathematics which seems a hard nut to crack. But there is no denying the fact that for the academic achievement of student Mathematics plays an important role because the study of Mathematics forms the habit of clarity, brevity, accuracy and conviction in expression among the students and this helps to go a long way in the indiscriminate struggle for existence. According to Osofechinti in Idili (2006), the importance of Mathematics to individuals in their daily undertaking is so vast that the knowledge of Mathematics is an indispensable tool for a successful and balanced human existence on earth. In spite of great efforts persistent low understanding level in Mathematics

has become great concern for parents, teachers, educationists and the government. Although the researchers and educationists have made frenzied efforts to find out the causes of low achievement in the subject, their efforts have not yet yielded a satisfactory result that could explain the root behind inconsistency in performance of students in the same. So the questions that require immediate concern would be: What factors promote achievement in students? How far do the different factors contribute towards academic achievement?

In this context, it will not be out of track to put on record that the achievement in Mathematics of Tinsukia district in the Board examination of X grade students in the last few years has so far been mediocre or poor. Moreover, research carried out by the present investigator earlier on both attitude and anxiety of the secondary school students towards Mathematics' found that the students of this district have average favorable attitude and high anxieties towards Mathematics. Therefore, this is an attempt to study students' study habits and its relationship with the achievement in Mathematics which may be one of the important reasons behind the average level of favorable attitude and high level of anxieties that hampers the achievements of students in Mathematics because it has been proved through extensive research that there lies a significant relation amongst the above three elements as such. It is observed from the existing literature that in the Tinsukia district not researcher has realized the importance of this variable. Hence, to fill this research gap, an attempt has been made to study the level of study habits of Govt. Aided secondary school students and its relationship with the academic achievement in Mathematics in Tinsukia district of Assam.

Objectives :

- To find out the level of study habits of Govt. aided secondary school students.
- To find out the level of achievement of Govt. aided secondary school students in Mathematics.

- To find out difference between male and female students with respect to their study habits.
- To find out difference between IX and X grade students with respect to their study habits.
- To find out difference between urban and rural students with respect to their study habits.
- To find out the relationship between study habits and academic achievement in Mathematics of Govt. aided secondary students.

Hypotheses :

In view of the above objectives, the following hypotheses were formulated.

- There is no significant difference in the study habits of male and female students.
- There is no significant difference in the study habits of IX and X grade students.
- There is no significant difference in the study habits of urban and rural students.
- There is no significant relationship between study habits and achievement in Mathematics of Govt. aided secondary school students.

Methodology :

Simple survey method was used in this study. In order to achieve the above-cited objectives, the various aspects of the methodology followed were: sample, tools, procedure of data collection and statistical techniques, scoring procedure.

Population and Sample :

All the students of IX and X standards studying in different Govt. aided secondary schools of Tinsukia District of Assam constituted the population of the study.

A sample consisting of 250 students belonging to different communities which included males, females; studying in government-aided schools was selected on stratified random sampling basis from 10 Govt. aided schools spread in and around

the Tinsukia District of Assam. Distribution of sample is furnished in Table 1.

Table - 1 :
Distribution of the Sample

Distribution of the schools Govt. aided	Distribution of respondents (students)					
	Gender		Grade		Location of the school	
	Male	Female	IX	X	Urban	Rural
10	125	125	140	135	130	120

Tools Used

For the study the tools published by the National Psychological Corporation were adopted by the investigator for collecting data.

- Study Habits Inventory (SHI-PS)* was developed by M.N. Palsane Pune (M.S.) and Anuradha Sharma Agra (U.P.) The scale consists of 45 items designed to measure the study habits of students.
- Mathematics Achievement Test (MAT)* was developed by Dr. Ali Imam (Lucknow) and Dr. Tahira Katoon (Aligarh). The scale consists of 60 items designed to measure the achievement level of students towards Mathematics.

Data Collection :

After selecting the 250 students of selected schools, the investigator approached them individually and requested them to fill up the Study Habits Inventory (SHI-PS) along with Mathematics Achievement Test (MAT). Though the tools were self-administering, the investigator explained to the students how to fill the tools. After collecting the filled in tools, they were scored and tabulated systematically for statistical calculation.

Statistical Techniques Used :

The investigator used the statistical techniques like Mean, Standard Deviation-test, Correlation etc. for analyzing and interpretation of the data collected for the study.

Analysis and Interpretation :

It is inferred from Table 2 that 16% (Male = 8.81% and Female = 7.25% students have excellent student habits, 20.4% (Male = 10.8% and Female = 9.6% students have good study habits, 52% (Male = 28%, Female = 25%) students have average study habits, 8% (Male = 2%, Female = 6%) students have unsatisfactory study habits, and 3.6% (Male = 0.8%, Female = 2.8%) students have very unsatisfactory study habits. Thus it is clearly seen that Study Habits of both male and female students are average or unsatisfactory.

It is evident from Table 3, that 7.2% of male students exhibited extremely high achievement, 4.8% of them showed high achievement, 4.8% of them showed above average, 14% showed average, 14.4% showed below average, 6.4% of them showed low achievement. Among the female students 4.8% exhibited extremely high, 3.6% showed high achievement, 2.8% showed above average achievement, 12% showed below average and 11.2% below average achievement in Mathematics. Thus it is concluded that achievement level both male and female students are average or below average.

Table - 2 :
Level of Study Habits of the
Male and Female Students in Mathematics

Variable	Excellent Study Habits		Good Study Habits		Average Study Habits		Unsatisfactory Study Habits		Very Unsatisfactory Study Habits	
	N	%	N	%	N	%	N	%	N	%
Male	22	8.8	27	10.8	70	28	5	2	2	0.8
Female	18	7.2	24	9.6	60	24	15	6	7	2.8
Total	40	16	51	20.4	130	52	20	8	9	3.6

Table - 3 :
Level of Achievement of
Male and Female Students in Mathematics

Variable	Extremely High		High		Above Average		Average		Below Average		Low		Extremely Low	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Male	18	7.2	12	4.8	12	4.8	35	14	36	14.4	16	6.4		
Female	12	4.8	9	3.6	7	2.8	30	12	43	11.2	20	8.0		
Total	30	12	21	8.4	19	7.6	65	26	79	31.6	36	14.4		

Null Hypothesis 1 :

There is no significant difference in the study habits of male and female students.

Table - 4 :
Significance of the Difference
between the Mean Scores of
Male and Female Students in respect of their Study Habits

Gender	N	Mean	SD	't' value	Remarks at 5% level
Male	125	64.75	4.79	7.35	The p-value is < .00001
Female	125	60.19	5.01		The result is sig at p<.05

The result presented in Table 4 show the gender differences in study habits among the students. The finding from T-test, indicated that there is a significant difference ($t = 7.35$, $p < .05$) between male and female students in their study habits. Thus, it is concluded that both male and female students are not equally disposed towards their study habits. Male students have better study habits in comparison to female students. Therefore, the null hypothesis is rejected.

Null Hypothesis 2 :

There is no significant difference in the study habits of IX and X grade students.

Table - 5 :

Significance of the Difference between the Mean Scores of the IX and X grade students in respect of their Study Habits

Grade	N	Mean	SD	't' value	Remarks at 5% level
IX	140	62.2	5.41	0.30	P-value is 0.380424.
X	135	62.39	5.10		The result is sig at $p < .05$

It is evident from Table 5 that the Mean score of study habits of IX and X students are 62.2 and 62.39 respectively. The t value is found to be 0.30 and p-value is 0.380424. Therefore the result is not significant. Thus it is concluded that there is no significant difference between IX and X students with regard to their study habits. Both IX and X students are equally disposed towards their study habits. Therefore, the null hypothesis is retained.

Null Hypothesis 3

There is no significant difference in the study habits of urban and rural students.

Table - 6 :

Significance of the Difference between the Mean Scores of the Urban and Rural Students in respect of their study habits

Location of the Schools	N	Mean	SD	't' value	Remarks at 5% level
Urban	120	64.26	4.51	5.43	The p-value is $< .00001$.
Rural	120	60.78	5.51		The result is sig at $p < .05$

It is evident from Table - 6 that the Mean scores of study habits of urban and rural students are 64.26 and 60.78 respectively. The t value is found to be 5.43 and p value is $< .00001$. Therefore result is significant at $p < .05$. Thus it is

concluded that there is significant difference between urban and rural students with respect to their study habits. Urban students have better study habits in comparison to rural students. Therefore, the null hypothesis is rejected.

Null Hypothesis 4 :

There is no significant relationship between study habits and achievement in Mathematics of secondary school students.

Table - 7 :

Correlation between Study Habits and Academic Achievement in Mathematics

Variable	'r'	Remarks
Study habits and academic achievement	0.7726	Significant

It is inferred from the Table 7 that there is a significant relationship between study habits and academic achievement in Mathematics of secondary school students. Therefore the null hypothesis is rejected.

Discussion :

From the above study it was found that the level of study habits of the secondary school students is average or unsatisfactory and their academic achievement is also average or below average. This finding supports the finding of Jha and Bhutia (2012), Anantha (2004), Kulandisamy (2007). The reasons behind average or below average level of achievement in Mathematics may be due to low motivation, policy of liberal promotion to the next class, poor study habits and lack of parental involvement in education. The study also revealed that there is a significant gender difference in study habits of Govt. aided secondary students and male students have better study habits. Though this finding supports the findings of Sutherman and Vasanthi (2011), the later part contradicts their findings. The reason behind comparatively less effective study habits of female students may be attributed to the fact that they are often shy and these

characteristics can harm their ability to learn. Male students are more active in a wider range of social activities than female students (Khatoon & Mahmood, 2010). Moreover male students enjoy more freedom than female students, meet their tutors, enjoy the freedom to have peer discussion on subject matters, etc. Girls are not secure and their parents' austerity, stereotypic mindset and concern for their daughter's security in exterior academic settings deprive them from attending different encouraging educational programs which might serve as the latent opportunities for opening up from their cocoon and reflecting a change. However, the unsatisfactory level of performance of girls in general, and those of rural areas in particular is indeed a matter of grave concern. Therefore, bringing in effective changes in this situation requires a combined effort of a responsible government, role model teachers and motivating parents who can inspire and ignite the zest for learning in the lagging girl population of the district. In the next place, the findings of grade difference of secondary school students clearly highlight that IX and X grade students are equal in terms of their study habits. This finding contradicts the finding of Lawrence (2014) and supports the finding of Kulandai Samy (2007). The location of the school significantly influences the study habits of secondary school students. It is because both rural and urban school students may not have the same level of knowledge and skills. Moreover urban areas have wide exposure and students have more opportunity to meet their tutors, to attend different seminar and educational programs in comparison to the rural students which may help them to increase their study habits. This finding is supported by studies of Sutherman et al. and Vasanthi (2011). The present study was consistent with the findings of earlier studies (Riaz et al, 2002; Jha and Bhutia, 2012, Noris and Hudson, 2010; Awang and Sinnadurai, 2011; Crede and Kuncel, 2008; Khurshid et al, 2012; Singh, 2016) which reported

significant correlation between study habits and academic achievement. Successful achievement in any form of activity is based upon study, interpretation and application (Yoloye 1999); and that study should have a purpose. Learning does not simply imply gathering of facts but it requires keen interest and hearty association of the individual with the subject of study in a profound sense. What one learns as a result of study depends on the degree to which one succeeds in comprehending the same.

Implication of the Study :

- The Curriculum in Mathematics should be molded according to the needs and tastes of the learning population.
- The teacher training institute should put their best foot forward in creating the role model teachers who will inspire and ignite the zeal for knowledge in the mind of the young learners and encourage them to take interest in the foundation subjects like Mathematics.
- Proper infrastructure facilities contribute to fortification of study habits.
- Enhanced library facilities and a rousing educational environment should be provided for students to spend more time in reading and gaining in depth knowledge.
- The parents and school management committees need to be updated regarding the dwindling study habits amongst the students and develop an effective strategy in each school.
- Continuous homework and assignments should be given to ensure diligence in the learning process.
- Counseling programs, seminars and motivating talk sessions by inspiring orators should be organized for the students to inspire them and adapt a study habit that best suits them. The students require more supervision and counseling with regard to study habits

so that they may be able to identify their strengths and weaknesses in the learning strategies and effect a positive respective fields of interest in the long run. ■

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Inclusive Education : A Comparative Study of Public and Private Secondary Schools in Lakhimpur District, Assam

Rahi Deuri

Abstract :

This study investigates the disparities in assistive technology facilities and placement outcomes for students with disabilities in public and private schools. A comparative analysis of 20 public and 20 private schools revealed significant differences in the availability and quality of assistive technology facilities, with private schools having more advanced and accessible facilities. Additionally, the study found that students with disabilities in private schools had higher placement rates in post-secondary education and employment compared to those in public schools. The findings suggest that private schools have an advantage in providing support services and resources for students with disabilities, leading to better placement outcomes. However, public schools can still improve their support services and resources to better serve students with disabilities. The study highlights the need for policymakers and educators to address the disparities in assistive technology facilities and support services to ensure equitable opportunities for students with disabilities. The findings have implications for the development of targeted interventions and support

services to improve placement outcomes for students with disabilities in public schools.

Introduction :

Education is the process by which society deliberately transmits its accumulated knowledge, skills, attitude and values from educator to the learner (Dewey, 1944). Education is an instrument for all-round development of an individual that's why education as a right of children has been enshrined in different international declarations since 1948, the Universal Declaration of Human Rights. Inclusive education refers to an educational set-up where children with diverse learning needs are accommodated in general classroom and have equitable opportunities of quality education. The term inclusive education has been in vogue for past few decades and the education for children with diverse needs along with the general students has been spoken of strongly in recent times. The principle of inclusive education was adopted at the "World Conference on Special Needs Education: Access and Quality" (Salamanca Statement, 1994) and was restated at the World Education Forum Dakar, Senegal (2000). Salamanca Statement, 1994 that 'inclusive schools were the most effective way to counter discriminatory approaches and attitudes towards students.' Ensuring that each individual has an equal opportunity for educational progress remains a challenge worldwide, SDG-4 on Education and the Education-2030 Framework for Action emphasize inclusion and equity as laying the foundations for quality education. (Singh & prajapati, 2021).

There are basically two main types of schools all over the world. One is public and other is private school. Secondary education is provided in both Private and Government schools. According to education ministry data in 2017, 65.2% of school students choose government schools. All government schools are run by central, state and local government. On the other hand, in urban areas most of the children get educated privately

in private schools. Private schools are also known as non state or independent school. It is not regulated by government and hence charges some fees for facilities and quality education. Private schools are more expensive compared than other. (Baruah et.al)

Objectives of the study :

- i. To compare assistive technology facilities between private and public secondary schools for students with disabilities student
- ii. To compare ratio of students with disabilities between private and public secondary schools.
- iii. To compare ratio of placement of students with disabilities students between private and government secondary school.

Methodology :

- i. Method of the study : To achieve the objectives of the proposed study mix method approach was used.
- ii. Population : The population for this study comprise of students, teachers, employees selected public and private secondary schools in Lakhimpur District.
- iii. Sample and Sampling technique : The samples are students, employees of the 5 public secondary school and 5 private schools of Lakhimpur district. Purposive Random Sampling Technique is used for data collection.
- iv. Research tool : A self developed questionnaire was used as a tool for data collection for the study. And past 5 years data of selected schools are also used.

Review of related literature :

Research conducted on private and public school

1. Kingdom G.(1997), "The Quality and Efficiency of Private and Public education: A case study of Urban India"- Government and Private schools are similar in their cost efficiency but compare unfavorably with Private schools. That the quality and

cost efficiency of government founded school needs to be greatly improved and private schools would lead to gain in efficiency as these institutions are both more technically efficient and more cost efficient.

2. Singh (2015) compared the infrastructure and manpower facilities available in government and private school of Manipur. The investigator found that infrastructural facilities were adequate in the government and private schools. The results revealed that the strength of teachers was more in government schools as compared to private schools.

3. Baruah Deepshikha et al, "Comparative Analysis Of Government And Private Schools At Elementary Level: A Study Of Dibrugarh District Of Assam." - The results of the study revealed that the private schools in elementary level is better than government schools from many aspects such as availability of music teacher, sports teacher, computer teacher, availability of library and canteen facilities and also in terms of evaluation system. Though there are some lacking in government schools at elementary level, but they have adequate facilities such as drinking water facility, toilet facility, organization of co curricular activities for students overall development etc.

4. Kishan & Goyal (2021), "A Comparative Study in Public and Private Education Sector" - They find out from the study that private schools/ university education quality better than public schools university.

5. KM(2018), Jasmine(2018), "A comparative on quality of education between private and public funded universities in Chennai"- Public funded universities has good staffs. There is no upgradation of study material and technological facilities are unavailable to provide quality of education as there is relatively less investment made, whereas private institutions are profit motive and wanted to give tough competition and to have long, high investment made, upgradation of technological facilities & study material.

6. Gouda (2013), Das(2013), "Government versus private primary school in India, An Assessment of physical infrastructure, schooling cost and performance"- Researchers find that the infrastructure standards & schooling cost are showing a significant role in affecting the performance of students attended less days on average and therefore had lower grades & score in tests or also effect on teachers attitude or motivation to teach in the classroom. The school attendance along with test score found to be higher for schools with adequate infrastructure facilities and teachers express positive attitude about their classroom.

7. Shah (2013), Thoker (2013), "A comparative study of private and government secondary school teachers attitude towards their teaching profession" - Teaching attitude means believes & value. The result shows that the government school teachers have higher attitude towards their teaching profession and experience than the privet school teachers.

Research conducted on inclusive education of private and public schools

1. Sharma and Sanjeev (2009) conducted a study on attitude and concerns of pre-service teachers regarding inclusion of students with disabilities into regular schools in Pune, India. The study focused on attitudes and concerns of pre-service teachers regarding implementation of inclusive education were examined. The results of the study showed that participants had somewhat negative attitudes and a moderate degree of concern regarding the inclusion of students with disabilities in their classes.

2. Khan (2015) investigated a study on the viewpoint of principals and teachers about inclusive education & evidence found from Government Schools of Islamabad, Pakistan. The analysis revealed that principals & teachers, with an experience and orientation of inclusive education, have more favorable view point regarding inclusion of students with special needs in mainstream schools.

3. Mishra & Chopra (2022), "A Comparative Study of Perceptions of Students Towards Inclusive Teaching Practices"- The research find that the students feel that teachers from government and private schools are adopting inclusive teaching practices in the general classrooms. However, there is a requirement to spread it over all domains of teaching and learning i.e., delivering the lessons while keeping in mind the different learning styles, giving instructions according to student's level of understanding and assessing as per the student's strengths and needs.

Findings :

- i. Private schools have more advanced and accessible assistive technology facilities compared to public schools.
- ii. Public schools lack adequate funding and resources to provide sufficient assistive technology facilities.
- iii. Specific types of assistive technology (e.g., text-to-speech software, wheelchair ramps) are more commonly found in private schools.
Public schools have a higher ratio of PWD students compared to private schools.
- iv. Private schools have selective admission policies, which may limit access for PWD students.
- v. PWD students in private schools have higher placement rates in post-secondary education and employment compared to those in public schools.
- vi. Public schools face challenges in providing adequate support services, leading to lower placement rates for PWD students.
- vii. Specific strategies (e.g., vocational training, mentorship programs) used in private schools contribute to better placement outcomes for PWD students.

Suggestion for further research :

This study has contributed to our understanding of the disparities in assistive technology facilities and placement

outcomes of students with disabilities between public and private schools. However, further research is needed to explore the following areas –

1. The Present study was conducted only the placement, assistive technology and ratio of student with disabilities in private and public secondary schools. A similar study can be conducted at college and university level
2. A study on the impact of assistive technology on academic performance of students with disabilities can be conducted.
3. A study on the attitude of college teachers and students towards the students with disabilities also can be conducted.
4. A similar comparative study can be conducted between two or more states.

Conclusion :

This study has shed light on the disparities in assistive technology facilities and placement outcomes between public and private schools, highlighting the need for improved support services and resources for students with disabilities. The findings suggest that private schools has an advantage in providing assistive technology facilities and support services, leading to better placement outcomes for students with disabilities. However, this study also underscores the potential for public schools to bridge this gap with targeted interventions and support.

Ultimately, this research emphasizes the importance of inclusive education and the need for educators, policymakers, and stakeholders to work together to ensure that all students, regardless of their abilities, have access to the resources and support they need to succeed. By doing so, we can create a more equitable and inclusive education system that empowers students with disabilities to reach their full potential and thrive in their future endeavors. ■

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Ghanashyam House: A Historical Monument of Medieval Assam

Barbi Gogoi

Abstract:

The Ahoms were the most powerful dynasty of Medieval Assam, who ruled 600 years from 13th century, the era which was known for numerous Art and Architectural works. The Ahom rulers have a great contribution to the monuments of Medieval Assam. The reign of Swargadeo Rudra Singha was a characteristics period in the development of architecture of Assam. Not only was architecture created during this period, but almost all architectural designs were experimented in this period. One of the most notable contributions of his period was the unique style of terracotta work, which is known as Ghanashyam House. The Ghanashyam House of Sivasagar district, Assam, India, is one of the detailed specimens in the ornamented brick architecture monument of the Ahom Dynasty. Multiple terracotta plaques are being used for the ornamentation that includes motifs, patterns, symbols and sculptures. The monument is protected under the Archeological Survey of India, Guwahati circle, Assam (ASI). This study aims to present a visual analysis of the motifs and patterns of the monument. Our discussion have attempted to discuss the motifs and pattern

types of Ghanashyam House as well as the contribution in socio-economic condition of medieval Assam.

Keywords:

Ahom architecture, ghanashyam house, Ahom dynasty, medieval Assam.

Introduction:

Ghanashyam's house is one of the most notable architectures of the Ahom period. Ghanashyam's House is known by several names- 1. Ghanashyam's house, 2. Ghanashyam Khanikar's house, 3. Ghanashyam Temple, 4. Natigohain Daul and 5. Ghanshyam Daul. It is located at the south-west corner of the famous Joysagar tank in Sivasagar district. The Longitude and longitude and latitude of the monument are 26.9503 N, 94.6180 E. It is 4.0 Kilometres away from the center of Sivasagar town towards the west. The site of this house sank 6 feet in the 1950 earthquake. The terracotta sculptures of this house are not found on any other monuments in Assam. The paved house built by Ghanshyamuddin, now known as Ghanshyam Ghar. The surrounding area of all the monuments is spacious and is currently protected as an archaeological site by the Archaeological Survey of India as a National Treasure under Act 24. In the present official documents, the land reserved in the name Of Ghanshyam's house under spot number 8145 is 2 bighas, 3 katha and 14 lochas. During Medieval period he built palacial buildings and other important achitectures. He also built the Namdang stone bridge. There is little mention of this architect in the History of Assam. Ghanashyamuddin is also known as Ghanahyam Khanikar. In Asamese language khanikar word mean "architect". Ghanashyamuddin was originally a Bengali Muslim, later he converted his religion to Hinduism after being brought to Assam by the Ahom king from Koch Bihar to work pucca architecture.

Sculptures of Ghanashyam House :

The sculptures of the Garhgaon Kareng, Rangpur Talatal and Rangghar are made according to local needs; However, the temples are of the North Indian 'Nagar' style. There are no South Indian 'Dravidian' and Central Indian 'Besar' style temples in Assam. The temples of the Ahom period in Assam have a distinctive characteristic, although they imitate the Nagara style and depict sculptures of Shiva, Vishnu and Devidol as mentioned in the Agni Purana. There is a small temple called 'Nati Gohain Dal' on the south bank of the west bank of Joysagar. This is an excellent example of Ahom sculpture.

There are also some characteristics of the sculptures of the Ahom period. The influence of Gupta sculpture is evident in the sculptures of the pre-Ahom period. The sculptures of the Ahom period were made on stone, brick, wood and metal. As a stone sculptor, the Assamese stone cutters inspired the dreams of the artists in the heart of artisans. The sculptures of the Ahom period are usually somewhat coarser or schooled than those of the pre-Ahom period. However, the Joydol sculpture in Joysagar will be highly regarded. The rock sculptures depict images of gods and goddesses, religious scenes from classical stories, scenes of secular natural life, animals, trees, plants, flowers and leaves. In some places, historical figures were also carved.

There are also sculptures of the Ahom period. When bricks were made, flowers and plants were molded. They are then paved and dug in place to form beautiful flowers and plants. Such bricks are found at the doors of the Rangghar and Talatalghar. Some star fruit shaped terracotta bricks have also been found. The Natighain Dol is a rare example of terracotta sculpture. In addition to the stories of the Ramayana, there are also paintings of shen melas, mountain men, kings, etc. The top was probably polished with a color that matched the painting. Along with clay sculptures, Karal also painted statues, trees, animals, etc. on the walls of temples and houses. When the walls were painted

with wood, they painted flowers and plants wherever they were beautiful. Such sculptures can be seen on the walls of the Talat Ghar and the Garhgaon Kareng. On the south side of the fortress was a pair of dragons.

1. Description of The Front Wall or South Side of The House:

There are 16 small sculptures arranged in an arched cell on the front of the house, i.e. upwards on the south side. These sculptures are of different gods and goddesses. Among these sculptures, No. 10 from the east and No. 7 from the west belong to the Mughal Emperor Shah Jahan. In this sculpture, the Mughal Emperor is seated with a flower in his left hand and a bird carrier is kneeling and holding a bird in his right hand. A bird is also seen above the emperor's throne. The other sculptures in the rainbow chamber are Western from the directions as follows: 1. Garuda in the Lotus seat. 2. Chaturbhuja Chamunda Gosani (a Nar munda in the lower right hand, free upper Hand; a weapon in the lower and upper left hands), 3. God (Shiva?) carrying a snake in his right Hand on a bull. 4. A seated monarch with a woman wearing an umbrella. 5. Chaturbhuja Vishnu, 6. An unrecognizable idol. 7. Chaturbhuja Vishnu, 8. A prince holding a peacock in his right Hand. 9. A naked woman (forehead, waistband), 10. The lower part of a moving animal (the idol On the back of the animal is completely destroyed), 11. Chaturbhuja Vishnu, 12. Muruli manohar, 13. Chaturbhuja Kurma Avatar and Garuda walking with Vishnu on his shoulders. The rainbow Chamber contains the sculptures with a peacock eating a snake with its beak to the west, a peacock holding a roof and a peacock eating a snake with its beak to the east respectively. There is a row above this cell and a bow at the bottom there are cells. The bottom is decorated with two rows of bows between two rows of small bows. In addition, another row of small bow-shaped cells is decorated below the second row. Below that ornament, two ends are decorated with special ornaments and a bow without any quality is decorated. The ornaments of the bowed cells do

not match the rows except for the two rows of small bowed cells between the two rows of bowed cells.

Below the ornate bow is a large area decorated with nine petals of fully blossomed lotus flowers. Of these 9 petals, 3 in the middle are larger in size and 6 on the sides are smaller. The middle three Leaves are thick white made by mixing jaggery and snails and the rest are the color of the house i.e. brick. Slightly below these flowers is another row of small bow-shaped cells. Below it is decorated with various wonderful clay or terracotta flower garlands. Such examples are rare in the whole of Assam. In front of the house, on both sides of the arched cells, between two rows of standing cells at Parallel heights from top to bottom or from bottom to top (decorated with 4 rows of small flower-netted cells on either side of the cells) 13 small Sculptures are depicted in the east and 14 small Sculptures are depicted in the west. These sculptures are installed in flat bricks or in similar molds from the Ahom period. From below, 7 sculptures to the east and 8 to the west were washed away by time. The surviving sculptures are located from top to east: 1. Chaturbhuja Varaha Avatar, 2. The eagle that follows Narayana. 3. An elephant. 4. A quadrangular Narasimha with a vein-hunger cut. 6. Krishna's suppression of time (a wife of the praiseworthy Kali Nagar next to him) and a new idol with a destroyed lower part holding a stick. To the west - 1. A sage in a moving pose with a mandala in his hand. 2. Chaturbhuja Devi statue, 3. Devarshi narad on a dheki bahan with a bina in his hand. 4. Mahisha mardini Dashabhuja Durga (the vehicle of Bagheshwari takes the form of a dragon), 5. Murali Manohar and A goddess above birds. The other flower garlands in front cannot be described. This is because Ghanshyam Khanikar did not leave even 1 centimeter of brick space to cut the flower nets. However, some of the flower nets on the front are decorated with various shapes such as flowers, temples, monkeys building bridges from the Ramayana, peacocks with calcaneus, etc. In addition to these, the house can be seen

with many types of mesh cut. There are three doors on the entrance to the house. The upper part of the doors is rounded and carved with flower arrangement. There were four stories above the doors and below the arches. Below it are 8 smaller shaped squares. Cut a mesh inside the square. The first two doors are through four octagonal pillars that cannot be reached. Two of the pillars are complete and three of the corners of the two pillars are inside the main house, while the other five corners are outside. Door 3 (middle) is adorned by two other pillars. There are 18 square rings on the six pillars of the three doors. The upper part of the doors is decorated with four rows of derkoshta sculptures. There are 11 figures resembling Pusha Chandrakala on the upper part of the door. The first row of four rows from bottom to top is decorated with lotus flowers, the second row with creeper flowers, the third row with lotus flowers and the fourth row with 29 square rings. There are six lotus stems at the bottom and top of each ring and two creeper flowers at the base of each ring. Each door is decorated with 15 Yasha Chandrakala-like floors. The moon is decorated with a fish-shell sculpture. Inside the rainbow-shaped lintel above the door, unique fish-shell sculptures are arranged in an orderly manner.

2. Sculptures of The East Wall:

On the east wall of the house, there are 9 small sculptures of gods and goddesses under the upper bow on the east side. The sculptures on the east wall are from the north as follows: 1. A moving human figure with 1 long pot in both hands. Two naked women (the tall one on the right has eight gradually shrinking foreheads like Yasha Chandrakala, ear-neck-arm-arm-bracelets and a pair of ornaments on the waist, she covers the genitals between her thighs with both hands; 2. Some content exists. 4. Elephants walking under a tree. Sculpture of a tribal hunter shooting an arrow from a bow at a bird sitting among the leaves, the hunter's head is adorned with bird feathers and an arrow is engraved on

the grass. He throws an arrow with his right knee on the ground. 5. Chum-fa-kang-chengmyung (royal seal of the Ahom king) of the Tai Ahom. 6. A primitive tribal man sits with a deer on his left shoulder and chews a tail with his right hand. 7. A yogi sitting in a lotus seat in meditation, his hands in a prayer pose, two around his neck and one in his hand, wearing a total of four gems. 8. A tribal woman with firewood in a hora, the woman is beating her chest, a stick in her right hand to help her climb the mountain and something in her left hand. A dancing woman and a seated man.

3. Sculptures of The West Wall:

On the west wall of the house, there are 9 small sculptures of gods and goddesses under the upper bow. The sculptures on the west wall are from the north as follows: 1. Statue of a dancing woman, 2. A king with a bow and arrow. 3. A princess, 4. A half-naked woman. 5. A square shape statue, 6. A decayed idol. 7. A decayed idol, 8. A saint and an apsara and 9. A decayed idol.

Conclusion :

The present study analyses on the sculptural development of Ghanashyam house. Ghanashyam's house is one of the most notable architectures of the Ahom period. Ghanashyam's house is known by several names. The temples of the Ahom period in Assam have a distinctive characteristic, although they imitate the Nagara style and depict sculptures of Shiva, Vishnu and Devidol as mentioned in the Agni Purana. The Ghanashyam House is an excellent example of Ahom sculpture. During field work time, I observed that the present concrete house known as 'Ghanshyam Ghar' built by Ghanshyamuddin has occasional cracks on both the north and south sides. This crack is likely to appear due to natural disasters. The surrounding area of all the monuments is spacious and is currently protected as an archaeological site by the Archaeological Survey of India as a National Treasure under Act 24, in the present official documents. I also observed that the shape of Ghanshyam's house is not in

the traditional style like other architecture in Assam. It is built on the model of a Gaudiya monastery. The architecture is an attempt to reflect the feelings and consciousness of the people of the Ahom era. ■

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Entrepreneurship And Economic Development: Unveiling The Synergies

Nisha Das

Abstract :

Entrepreneurship plays a significant role in the economic development of any country. With the changing times, many countries of the world are developing at a very first rate and to match up with that pace, entrepreneurship plays a very significant role in it. For a country like India, which bears the highest population in the world, it has its own socio-economic issues to deal with like unemployment, poverty, poor education system, economic inequality, poor infrastructure, inflation and many more. Entrepreneurship has the scope to deal with almost all these issues. Entrepreneurship leads to job creation, new business ventures, eradication of poverty, focuses on research and development, reduces regional disparities and many more. With such important roles being played by the entrepreneurs, Indian government has also recognized the importance of entrepreneurship for the socio economic development of India. The paper title "Entrepreneurship and Economic Development: Unveiling The Synergies" tries to explore the key types of entrepreneurship and its contribution to the economic development in India along with the numerous policies and

programs adopted by the Government of India for the well functioning of entrepreneurship in India.

Keywords :

Entrepreneurship, Startup, Economic Growth, Socio-Economic Development

Introduction :

Entrepreneurship is the process of creating and running a business venture in order to earn profit. Over the recent years, Entrepreneurship has taken up the role of a huge contributing factors towards the economic development of a country. Entrepreneurship is most of the time backed up by innovations. Entrepreneurship creates many job opportunity for different sections of people which ultimately helps in eliminating some of the major socio-economic issues i.e., unemployment from both the developing and developed countries of the world. Entrepreneurship though majorly comes with individualistic objective of entrepreneurs need fulfillment but it does indirectly helps in achieving many socio-economic needs of the rural and urban areas of any developing and developed countries. In addition to creating job opportunities, it can also promote income equality, elimination of regional disparities, human capital and skill development, more innovational works and so forth. Looking back at all these numerous contribution made by entrepreneurs to the economic wellbeing of a country, the Government Of India also tries to encourage the promotion of entrepreneurship in our country by formulation of various policies and programs.

Types of Entrepreneurship :

Over the period of time as the concept of entrepreneurship has been evolving, the boundary under the realm of entrepreneurship has also changed. Currently, there are many new types of entrepreneurship developing in the world considering different objectives of the entrepreneurs. The major important categories of entrepreneurship are:

- **Small Business Entrepreneurship:** These types of entrepreneurships are the one which runs in a small scale in the economy. The small scale industries when comes out with new innovations or findings in their production process, they work as small scale business entrepreneurs. These entrepreneurs mainly focuses on the survival of their businesses. They aim at earning the basic yield which can satisfy the owners and can pay up the wages of the employees. Examples include local book cafes, boutique shops, restaurants, etc.
- **Social Entrepreneurship:** The entrepreneurs working under this domain are the ones who specifically work in favor of the society or community. They focus at innovating new techniques and methods which can eventually help in eliminating the social, community or environmental issues from the socio-economic structure. This entrepreneur aims at creating social and environmental wellbeing while achieving financial stability. One notable example of this is of Grameen Bank founded by Mohammad Yunus. These kind of banks provides microfinance to the poor section of the society without the requirement of any collateral. This helps the poor to come out of the poverty.
- **Lifestyle Entrepreneurship:** Lifestyle entrepreneurship aims at creating a business structure which can balance between the lifestyle of the entrepreneurs and their businesses. The entrepreneurs here mainly focus on making a work life balance. The entrepreneurs in this category tries to achieve a flexibility and control over their work schedules. Examples may include a travel blogger, a freelancer, etc.
- **Scalable Startup Entrepreneurship:** This type of business mainly functions at a comparatively larger scale. The

entrepreneurs in this domain focuses on more technological or innovative businesses. These are businesses which revolves around the objective of earning long time profit and expansion of their business firms in the economy of the world. This business works in such a way, that over the period of time as their business grow the economic cost of the business doesn't increases proportionately and because of this specific determinant their business becomes feasible for a long run competition. Spotify was founded by Swedish entrepreneurs Daniel Ek and Martin Lorentzon in 2006. Spotify was originally a Swedish audio streaming platform but now has become a world wide audio streaming platform in multi-languages.

- **Academic Entrepreneurship:** In today's time research and development has made its huge impact for the economic growth of any country. The education sector of many countries have also recognized the importance of research and development and because of that many institutions currently have their own dedicated area which focuses solely on this region. This type of entrepreneurship have peaked in the market economy because of the research findings young individuals carry out in their academic life and which have business potential for a long run. With the help of their research findings, entrepreneurs can setup their own startup.

Entrepreneurship: An Engine of Economic Development in India :

Entrepreneurs of a country have endless contribution towards its economic growth and development and in a developing country like India which is slowly and gradually becoming an economic hub in the world, entrepreneurs play an irreplaceable role in it. India though achieving higher heights

over the period of time it still has many socio-economic issues like poverty, unemployment, education and health issues, regional disparities, international dependence for goods and services and many more. Considering these issues, presently many entrepreneurs are directly or indirectly contributing towards eliminating these socio-economic issues from our country. When an entrepreneur starts a new business it creates with it job opportunities for the unemployed. Different sections of our labor force get opportunities to work with a new business setup of entrepreneurship which also excel the labor force skills. Moreover, entrepreneurs can address social issues through social entrepreneurship that focus on social adversities, education and health sector of an economy. With the help of social entrepreneurship, the economic and social well being of the one who are deprived improves. Entrepreneurs also introduce competition in the economy which eventually helps in improving the quality of the products and services, prices of the products, payment scale of the skilled labors, etc. with the improvement in the quality of the products it has also laid down an important foundation for international competition for the domestically produced products of India. Moreover, entrepreneurship can also increase the Foreign Portfolio Investment (FPI) And Foreign Direct Investment (FDI) in a developing country like India.

In recent times as the concept of entrepreneurship has become popular, it has also reach the outskirts of our country. The youth of the rural areas have also become very much interested in this field. There are many recent innovations done by the younger population of the rural areas in the field of agricultural production process, irrigation techniques have improved and many more such innovations have taken place. This new innovation is eventually improving the work and life style of our country's rural population. The regional disparities which was earlier there in the India during the time of

Independence has now lately decreased because of many factors and one such is entrepreneurship. Overall, entrepreneurship is an engine of economic development by fostering innovation, creating jobs, attracting investments, enhancing efficiency and contributing to regional and social progress.

Government Initiative in Enurturing Entrepreneurial Success:

The government of any country plays a crucial role in the economic development and social wellbeing of its citizens. The government of the concerning country always has to be very careful with the policies, programs, regulations and actions they take out for the proper functioning of any country. As it can both adversely and positively affect a country's welfare. In India, it is only in the recent times that the government has recognized the significant role which is being played by the entrepreneurs in promoting economic development of our country. Government works as a regulator and facilitator to the entrepreneurs. By implementing numerous policies the government helps entrepreneurship to foster in the diverse economy. Before 1991, the industrialization process in India was very complicated and was not favorable for the private owners and entrepreneurs. But now after liberalization, the process of establishing a whole new industry is very much simpler and easier. Starting from paper work to getting funds for an industry has become simple. This change in government policy has motivated the entrepreneurs to enter the business field. For entrepreneurship, innovation is the key factor. Government can promote innovation by investing in research and development activities, offering tax credits for R&D expenditures and facilitating collaboration between universities, research institutions and businesses.

There are many government forwarded entrepreneurship development programs in India which has worked as a road map towards the development of entrepreneurship in India. Start up India which was launched in January 16, 2016 under the

initiative of Ministry Of Commerce And Industry intends to streamline a startup environment and a robust ecosystem motivating innovations in the nation. The Start Up India scheme is a government initiative to provide opportunities for the new entrepreneurs to enter the market and generate employment and income of the nation. In this plan, the government aims to provide a fund of initial amount of Rs. 2500 crore and to increase the amount to Rs. 10,000 crore in the coming years. Make in India is a government of India scheme launched in September 25, 2014 by Prime Minister Narendra Modi intended to boost the domestic manufacturing sector of the country. This program was launched with the objective of achieving self reliance in production process and decreasing the dependence for goods and services on the international markets. The government also intends to attract international investment in India and also manufacture here, by improving the country's 'Ease Of Doing Business'. Another important program launched by Indian government was the Digital India program in the year 2015. This program was mainly focused on to make government services available to citizens of the country digitally by improving online infrastructure and increasing internet connectivity and usage. This program indirectly has helped the entrepreneurs of our country, by providing internet connectivity to the backward areas of our country and thus the entrepreneurs living in those areas can do the business more easily and fast. There are many other programs adopted in India with the objective of increasing entrepreneurship in India like Atal Innovation Mission, Stand Up India, Startup Seed Fund Scheme (SISFS), Credit Guarantee Scheme For Startups (CGSS), Pradhan Mantra Mudra Yojana (PMMY), Startup Intellectual Property Protection Scheme (SIPPS), and so on. All these efforts made by Government of India have increased the number of entrepreneurs and their contribution to the national income tremendously.

Conclusion :

The world is changing rapidly, and the economy is changing with it. Entrepreneurs are the ones who are best able to adapt to change and create new opportunities. Entrepreneurs are the tools which can lead a country to rapid growth of innovation. Entrepreneurship have the capability to create job opportunities, increase the domestic production of a country, compete in the international market and make a country self sufficient in the production of good and services. Understanding the great role played by the entrepreneurs, the government of India also tries to come up with policies from time to time so that the entrepreneurs can work in a better environment and can reach greater heights in time. ■

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বাংলাদেশৰ সাম্প্ৰতিক ৰাজনৈতিক পৰিৱৰ্তন আৰু ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তা প্ৰসঙ্গ — এক আলোচনা

বৈকুণ্ঠ দাস

সাৰাংশ :

বাংলাদেশৰ অতি সাম্প্ৰতিক যি ৰাজনৈতিক পৰিৱৰ্তন সেই পৰিৱৰ্তনৰ লগত ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তাৰ বিষয়টো ঘনিষ্ঠভাৱে জড়িত। বাংলাদেশৰ সাম্প্ৰতিক পৰিস্থিতিয়ে ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তাৰ প্ৰতি বৃহৎ প্ৰত্যাহ্বান থিয় কৰাব পাৰে। বাংলাদেশপ্ৰধান শ্বেখ হাছিনাৰ পতন ভাৰতৰ বাবে এক বিশেষ চিন্তাৰ কাৰণ হৈ পৰিল।

আৰম্ভণি :

চুবুৰীয়া ৰাষ্ট্ৰ বাংলাদেশৰ সাম্প্ৰতিক ৰাজনৈতিক পৰিস্থিতিৰ বিষয়ে আমি জ্ঞাত। চৰকাৰী সংৰক্ষণনীতি বিৰোধ কৰি বাংলাদেশত সম্প্ৰতি যি ছাত্ৰ আন্দোলনৰ সূত্ৰপাত ঘটিছিল সেই আন্দোলনে সময়ত বিদ্ৰোহৰ ৰূপ ধাৰণ কৰি দেশখনৰ পৰিস্থিতি ভয়াবহ কৰি তোলে। ইয়াৰ পৰিপ্ৰেক্ষিততে যোৱা ৫ আগষ্ট, ২০২৪ তাৰিখে দেশখনৰ প্ৰধানমন্ত্ৰী শ্বেখ হাছিনাই দেশ এৰি পলায়ন কৰিবলগীয়া হয়। ইয়াৰ পৰৱৰ্তী সময়ত দেশখনত এখন অন্তৰ্ৱৰ্তীকালীন চৰকাৰৰ ব্যৱস্থা কৰি ন'ৱেলজয়ী অৰ্থনীতিবিদ মহম্মদ ইউনুছক এই চৰকাৰৰ মাধ্যমেৰে দেশখনৰ শাসনকাৰ্য্য পৰিচালনাৰ ভাৰ অৰ্পণ কৰা হৈছে। বাংলাদেশৰ উল্লিখিত ৰাজনৈতিক পট পৰিৱৰ্তনৰ লগত ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তাৰ বিষয়টো ওতঃপ্ৰোতভাৱে জড়িত। বাংলাপ্ৰধান হাছিনাৰ পতনে ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তাৰ

প্রতি প্রচণ্ড ভাবুকি উৎপন্ন কৰাৰ সম্ভাৱনীয়তা আছে। বাংলাদেশৰ ৰাজনৈতিক পট পৰিৱৰ্তনে কেনেদৰে ভাৰতৰ সুৰক্ষাৰ প্ৰতি প্ৰত্যাৱান সৃষ্টি কৰিব পাৰে সেই সন্দৰ্ভতে আজিৰ এই আলোচনা যুগুত কৰা হৈছে।

মূল আলোচনা :

শ্বেখ হাছিনাৰ দল আৱামী লীগৰ নীতি আছিল ধৰ্মনিৰপেক্ষতা আৰু সমাজবাদী অৰ্থনীতি। এনে নীতিক সাৰোগত কৰিয়েই হাছিনাই ৰাজনৈতিক ক্ষমতাত অধিষ্ঠিত হৈ সুদীৰ্ঘ সময়ৰ বাবে শাসনকাৰ্য্য পৰিচালনাত সফল হৈছিল। পোনপ্ৰথমবাৰ তেখেতে ১৯৯৬ চনত চৰকাৰ গঠনৰ বাবে নিৰ্বাচিত হৈছিল। পৰৱৰ্তী সময়ত ২০০৪ চনৰ পৰা ২০২৪ চনৰ আগষ্ট ৪ তাৰিখলৈকে সুদীৰ্ঘকাল শাসনত আছিল। দীঘলীয়া সময়ৰ বাবে শাসনত অধিষ্ঠিত হোৱাৰ ফলত তেখেত স্বেচ্ছাচাৰী হৈ পৰে আৰু দেশত ব্যাপক দুৰ্নীতিৰ সূত্ৰপাত ঘটে যিয়ে নেকি সময়ত তেখেতৰ পতন মাতি আনে।

হাছিনাই নিজস্ব কাৰ্য্যকালত ধৰ্মনিৰপেক্ষ নীতি কাৰ্য্যকৰী কৰাৰ ওপৰত বিশেষ গুৰুত্ব প্ৰদান কৰিছিল। ইয়াৰ প্ৰয়োজনত ধৰ্মীয় হিংসাত জড়িতসকলক কঠোৰভাৱে দমনৰ চেষ্টা চলাইছিল যাতে দেশত ধৰ্মীয় সংখ্যালঘু জনগণে শান্তিৰে জীৱন যাপন কৰাত সক্ষম হয়। দেশত ইছলামপন্থী ধৰ্মীয় ৰাজনীতিক প্ৰচাৰ আৰু প্ৰসাৰ দিয়া ধৰ্মীয় মৌলবাদী দল “বাংলা ভাই”, “আনছাৰ-উল-বাংলা” আদিৰ বিৰুদ্ধে কঠোৰ পদক্ষেপ গ্ৰহণ কৰিছিল। লগতে “জামাত-ই-ইছলামী” দলৰ বহু নেতাক মৃত্যুদণ্ড দিছিল। প্ৰাসংগিক যে জামাত-ই-ইছলামী নামৰ দলটো ১৯৭১ চনৰ বাংলাদেশ মুক্তি যুদ্ধৰ সময়ত পাকিস্তানৰ সমৰ্থক আছিল আৰু পাক সেনাৰে মিলি “ৰাজাকাৰ” নামৰ এক ঘাতক বাহিনী গঠন কৰি মুক্তিপিয়াসী বাংলাদেশী নাগৰিকৰ ওপৰত ব্যাপক হত্যালালা কাৰ্য্যকৰী কৰিছিল।

হাছিনাই কাৰ্য্যকৰী কৰা নীতিয়ে দেশখনৰ পৰা উগ্ৰপন্থা নিৰ্মূলত গুৰুত্ব দিছিল। ধৰ্মীয় হিংসাৰ লগত জড়িত থকাসকলক সহযোগীতা কৰা অন্যান্যসকলকো কাবু কৰাত তেখেত আগ্ৰহী আছিল। ইয়াৰ পৰিণতিতে বাংলাদেশত উগ্ৰপন্থা নিৰ্মূলৰ পদক্ষেপ কাৰ্য্যকৰী কৰা হয়। এনে পদক্ষেপে বাংলাদেশত আশ্ৰয় লৈ থকা ভাৰতৰ উত্তৰ পূবৰ বিছিন্নতাবাদী সংগঠন আলফা, এনডিএফবি আদিক বাংলাদেশ এৰিবলৈ বাধ্য কৰে। অন্যহাতে, হাছিনাই বাংলাদেশত সমাজবাদী অৰ্থনীতিক সমৃদ্ধি দিয়াৰ চেষ্টা কাৰ্য্যকৰী

কৰিছিল। ইয়াৰ মাধ্যমেৰে বাংলাদেশী জনগণৰ জীৱন-জীৱিকা সুৰক্ষিত কৰিব খুজিছিল। দেশত শান্তি-শৃংখলাৰ এক পৰিৱেশ নিশ্চিত কৰি চুবুৰীয়া ভাৰতৰ সৈতে বিনিয়োগ আৰু ব্যৱসায়িক লেনদেনৰ বৃদ্ধি ঘটোৱাত আত্মনিয়োগ কৰিছিল।

মন কৰিবলগীয়া কথাটো হ’ল হাছিনাই কাৰ্য্যকৰী কৰা নীতিৰ ফলশ্ৰুতিত ভাৰত বিশেষভাৱে লাভান্বিত হৈছিল। বিশেষকৈ, তেখেতে কাৰ্য্যকৰী কৰা ধৰ্মীয় মৌলবাদ আৰু উগ্ৰপন্থা নিৰ্মূলৰ আঁচনিৰে ভাৰতক বিস্তৰ সহায় কৰিছিল। ধৰ্মীয় মৌলবাদী সংগঠনসমূহক নিয়ন্ত্ৰণ কৰি তেখেতে ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তাৰ দিশটো টনকীয়াল কৰিছিল। পাকিস্তানেৰে মিলি ভাৰতৰ সুৰক্ষাৰ প্ৰতি ভাবুকি উৎপন্ন কৰা মৌলবাদী সংগঠনসমূহক দমন কৰি তেখেতে ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তাক যথেষ্ট নিৰাপদ প্ৰতিপন্ন কৰিছিল। তদুপৰি তেখেতৰ উগ্ৰপন্থা নিৰ্মূলৰ আঁচনিৰ পৰিপ্ৰেক্ষিতত ভাৰতৰ আভ্যন্তৰীণ শান্তি-শৃংখলা যথেষ্ট উত্তৰণ ঘটাব পৰিৱেশ উপলব্ধ হ’ল। উত্তৰ-পূবৰ বিছিন্নতাবাদী সংগঠনসমূহক বাংলাদেশৰ মাটিৰ পৰা বিতাড়ন কৰি তেনেবোৰ সংগঠনৰ শক্তি-সামৰ্থ্য দুৰ্বল কৰি তোলে। ইয়াৰ পৰিণতিতে তেনেবোৰ সংগঠন পূৰ্বৰ দৰে ভাৰতৰ আভ্যন্তৰীণ শান্তি-শৃংখলাৰ প্ৰতি ভাবুকি হিচাপে প্ৰতিপন্ন হোৱাৰ পৰা বঞ্চিত হ’ল। সমান্তৰালকৈ তেখেতে কাৰ্য্যকৰী কৰা আৰ্থিক নীতিয়ে বাংলাদেশত ভাৰতৰ বিনিয়োগ আৰু ব্যৱসায়ৰ অধিক বিস্তাৰ ঘটোৱা পৰিৱেশ আনিছে। ফলশ্ৰুতিত ভাৰতৰ অৰ্থনীতিৰ পৰিসৰ বৃদ্ধি ঘটি ৰাষ্ট্ৰীয় স্বাৰ্থৰো উত্তৰণ সম্ভৱ হৈছে।

প্ৰসংগক্ৰমে উল্লেখনীয় যে হাছিনাৰ পতনৰ লগে লগে তেখেতৰ কাৰ্য্যকৰী কৰা নীতিৰ সুবাদত ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তা তথা আভ্যন্তৰীণ শান্তি-শৃংখলালৈ যি সকাহপূৰ্ণ পৰিৱেশ আহিছিল তেনে পৰিৱেশৰ যতি পৰাৰ সম্ভাৱনাই গা কৰি উঠিছে। যি পৰিৱেশত তেখেতৰ পতন ঘটিল আৰু যিয়ে তেখেতৰ পৰৱৰ্তী হিচাপে শাসনত অধিষ্ঠিত হৈছে সেই কথাবোৰ বিবেচনালৈ আনিলে হাছিনাৰ অবৰ্তমানত ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তাৰ প্ৰতি যে প্ৰচণ্ড ভাবুকিৰ এক পৰিৱেশ উপলব্ধ হ’ব সেইটো ধুৱপ। হাছিনাৰ পতনত পটভূমি আৰু তেখেতৰ পৰৱৰ্তী হিচাপে শাসনত অধিষ্ঠিতসকলৰ বিষয়ত এক আলোচনাই সকলোবোৰ বিষয় স্পষ্ট কৰি তুলিব।

ইতিমধ্যেই উনুকিওৱা হৈছে যে সংৰক্ষণ বিৰোধী ছাত্ৰ আন্দোলনে সময়ত বিদ্ৰোহৰ পৰিৱেশ উপলব্ধ কৰালে আৰু ইয়াৰ পৰিণতিতে হাছিনাৰ পতন

ঘটিল। হাছিনাৰ পতনৰ পাছৰ ঘটনাৱলীলৈ চকু দিলে স্পষ্ট হৈ পৰে যে আন্দোলনকাৰীসকলে হাছিনাৰ চৰকাৰী বাসভৱনৰ লগতে অন্যান্য গুৰুত্বপূৰ্ণ চৰকাৰী কাৰ্যালয়সমূহত (সংসদ ভৱন) বলপূৰ্বক প্ৰৱেশ কৰি এইবোৰৰ অনিষ্ট সাধন কৰিছে। হাছিনাৰ বাসভৱনৰ সন্মুখত থকা বাংলাদেশৰ জন্মদাতা মুজিবুৰ বহমানৰ আৱক্ষমূৰ্তিতো ধ্বংস কৰে। হাছিনাৰ ব্যক্তিগত সা-সম্পত্তিসমূহো লৈ যায় আৰু লগতে হাছিনাই পৰিধান কৰা অন্তৰ্বাসৰ ৰাজহুৱা প্ৰদৰ্শন কৰে। উল্লিখিত কাৰ্য্যকলাপসমূহ সূক্ষ্মভাৱে পৰ্য্যবেক্ষণ কৰিলে এইটো স্পষ্ট প্ৰতীয়মান হয় যে সম্পূৰ্ণ আক্ৰোশমূলক মনোভাৱেৰে আন্দোলনকাৰীসকলে তেনে কাৰ্য্য সম্পাদন কৰিছে। হাছিনাৰ প্ৰতি থকা প্ৰচণ্ড ঘৃণা আৰু আক্ৰোশেই আন্দোলনকাৰীসকলক তেনে কাৰ্য্য কৰাৰ বাবে প্ৰৰোচিত কৰিছে। সংৰক্ষণনীতি বিৰোধী ছাত্ৰসমাজে হাছিনাৰ প্ৰতি তেনে ঘৃণা আৰু আক্ৰোশ পুহি ৰখাতো স্বাভাৱিকতে মনে নধৰে।

ইয়াৰ অৰ্থ এইয়ে উল্লিখিত কাৰ্য্যকলাপৰ লগত অন্য কোনোবা জড়িত আছে। হাছিনাই কাৰ্য্যকৰী কৰা ধৰ্মীয় মৌলবাদ বিৰোধী নীতিয়ে ধৰ্মীয় মৌলবাদী সংগঠনক যথেষ্ট আঘাত দিছিল। তেনে সংগঠনৰ সদস্যৰ দ্বাৰাই সম্ভৱত উল্লিখিত কাৰ্য্যসমূহ সম্পাদিত হৈছে। সুযোগ সন্ধানী মৌলবাদী সংগঠনে ছাত্ৰ আন্দোলনৰ পটভূমিত গঢ়ি উঠা আন্দোলনত চামিল হৈ আন্দোলনটোক বিদ্ৰোহৰ ৰূপ দিলে আৰু উল্লিখিত কাৰ্য্যকলাপ সম্পাদন কৰিলে।

উল্লিখিত ঘটনাৱলীৰ অৰ্থ এইটোৱেই যে বাংলাদেশত পুনৰায় ধৰ্মীয় মৌলবাদৰ উত্থানৰ এক পৰিৱেশ আহি পৰিছে। এনে পৰিৱেশে ভাৰত বিৰোধী শক্তি পাকিস্তানক ধৰ্মীয় মৌলবাদৰ মাধ্যমেৰে আঘাত হনাৰ সুযোগ প্ৰদান কৰিব। তেনে কাৰ্য্যৰ পৰিপ্ৰেক্ষিতত ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তাৰ প্ৰতি ভাবুকি উৎপন্ন হোৱাতো স্বাভাৱিক।

মৌলবাদী ৰাজনীতিৰ পৃষ্ঠপোষকতা আৰু ভাৰত বিৰোধী স্থিতি গ্ৰহণ কৰা বাংলাদেশৰ পূৰ্বৰ প্ৰধানমন্ত্ৰী বেগম খালেদা জিয়াই ইতিমধ্যেই কাৰাগাৰৰ পৰা মুক্ত হৈছে আৰু লগতে তেখেতৰ পুত্ৰ তাৰিক বহমানো নিৰ্বাসন শেষ কৰি দেশত পদাৰ্পণ কৰিছে। তাৰিক বহমানো প্ৰচণ্ড ভাৰত বিৰোধী এক সত্ত্বা। হাছিনাৰ অবৰ্তমানত তেওঁলোকে যে ভাৰত বিৰোধী কাৰ্য্যকলাপক কাৰ্য্যকৰী কৰাৰ চেষ্টা চলাব সেইটো ধুকপ। তেনে পৰিস্থিতিত ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তাই ভাবুকিৰ সন্মুখীন হোৱাতো নিশ্চিত।

হাছিনাই ভাৰতৰ লগত সুসম্পৰ্ক বজাই ৰখাৰ বাবে আমেৰিকাৰ ৰোষত পৰিছিল। ইয়াৰ পৰিণতিতে তেখেতৰ দিনত বাংলাদেশৰ আমেৰিকাৰ লগত বৰ বিশেষ ঘনিষ্ঠ সম্পৰ্ক স্থাপন নহ'ল। আমেৰিকাই সেয়েহে বাংলাদেশত ঘাটি পাতি ভাৰত তথা অন্যান্য দক্ষিণ-পূব এচিয়াৰ দেশসমূহত নিজৰ প্ৰভুত্ব প্ৰতিষ্ঠাৰ দিশত সফল হ'ব নোৱাৰিলে। সমগ্ৰ দক্ষিণ-পূব এছিয়া অঞ্চলত চীনৰ আগ্ৰাসন ৰোধৰ স্বার্থতে বাংলাদেশত আমেৰিকাই সামৰিক ঘাটি স্থাপন কৰাতো দৰকাৰী। অৱশ্যেই হাছিনাৰ ভাৰত প্ৰীতিৰ ফলশ্ৰুতিত আমেৰিকাই বাংলাদেশত তেনে ঘাটি স্থাপনৰ সুযোগ নাপালে।

হাছিনাৰ অবৰ্তমানত আমেৰিকাই সুযোগ লোৱাৰ সম্ভাৱনীয়তা বৃদ্ধি পালে। বাংলাদেশৰ নতুন শাসকক প্ৰভাৱিত কৰি আমেৰিকাই সুযোগ লোৱাৰ সম্ভাৱনা প্ৰৱল। বাংলাদেশত আমেৰিকাৰ সামৰিক ঘাটি গঢ়ি উঠাৰ ক্ষেত্ৰত বৰ্তমান কোনো সমস্যাই নাই। বাংলাদেশত আমেৰিকাৰ সামৰিক ঘাটি স্থাপন বেলিকা ভাৰতে প্ৰত্যাহ্বানৰ সন্মুখীন হোৱাতো ধুকপ। শত্ৰুৰাষ্ট্ৰ পাকিস্তানেৰে মিলি আমেৰিকাই ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তাৰ প্ৰতি ভাবুকি উৎপন্ন কৰিব। লগতে ভাৰতৰ আভ্যন্তৰীণ নিৰাপত্তাকো শংকতি কৰি তুলিব।

আলোচনাৰ ফলাফল :

আলোচনাৰ পৰা এইটো স্পষ্ট হৈ পৰিছে যে হাছিনাৰ পতনৰ ফলত উদ্ভৱ হোৱা পৰিস্থিতিতে বাংলাদেশত ধৰ্মীয় মৌলবাদী সংগঠনসমূহৰ প্ৰভাৱ বৃদ্ধি ঘটিব। এনেবোৰ সংগঠনৰ মাধ্যমেৰে ভাৰতৰ শত্ৰুৰাষ্ট্ৰ পাকিস্তানে ভাৰতত কুটাঘাতৰ পৰিকল্পনা ৰচিব আৰু ভাৰতৰ নিৰাপত্তাৰ প্ৰতি ভাবুকি উৎপন্ন কৰিব। অন্যহাতে, মৌলবাদী সংগঠনসমূহে বাংলাদেশত ধৰ্মীয় সংখ্যালঘু লোকৰ ওপৰত অত্যাচাৰ আৰম্ভ কৰিব আৰু ইয়াৰ পৰিপ্ৰেক্ষিতত সংখ্যালঘু লোকসকলে জীৱনৰ নিৰাপত্তাৰ খাতিৰত ভাৰতত প্ৰৱেশৰ চেষ্টা চলাব। এনে কাৰ্য্যো দেশৰ নিৰাপত্তাৰ প্ৰতি ভাবুকি আনিব। তদুপৰি, ভাৰত বিৰোধী শক্তিসমূহৰ ঘাটি হিচাপে বাংলাদেশ প্ৰতিপন্ন হোৱা স্থাল আছে। উত্তৰ-পূবৰ বিদ্ৰোহীসকলে পুনৰায় সংগঠিত হোৱাৰ সুযোগ পাব আৰু দেশৰ নিৰাপত্তাৰ প্ৰতি ভাবুকি আনিব। আমেৰিকায়ো সুযোগ গ্ৰহণ কৰি বাংলাদেশত সামৰিক ঘাটি প্ৰতিষ্ঠাৰ মাধ্যমেৰে ভাৰতৰ প্ৰতি প্ৰত্যাহ্বান কঢ়িয়াই আনিব। মুঠৰ ওপৰত ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তা তথা আভ্যন্তৰীণ শান্তি-শৃংখলা বিঘ্নিত হোৱা প্ৰামাণ্যই সম্ভাৱনা আছে।

সামৰণি :

ভাৰতৰ ৰাষ্ট্ৰীয় নিৰাপত্তাৰ দিশটোক বিবেচনা কৰি বাংলাদেশৰ নতুন শাসকেৰে কূটনৈতিক সম্পৰ্ক টনকীয়া কৰাত গুৰুত্ব দিব লাগিব। কূটনৈতিক সম্পৰ্কৰ মাধ্যমেৰে এনে পৰিৱেশ নিৰ্মাণৰ আৱশ্যক যাতে বাংলাদেশে ভাৰতক আস্থা লয় আৰু ভাৰত বিৰোধী স্থিতি লোৱাৰ পৰা বিৰত থাকে। ভাৰতৰ নতুন চৰকাৰ তথা বিদেশমন্ত্ৰীৰ সময়োপযোগী পদক্ষেপৰ ওপৰতে সকলোখিনি নিৰ্ভৰ কৰিব। সময়ে ক'ব বিদেশমন্ত্ৰী আৰু নতুন চৰকাৰে দেশৰ ৰাষ্ট্ৰীয় নিৰাপত্তাক কেনেদৰে সুৰক্ষিত কৰে। ■

প্ৰসংগ সূত্ৰ :

- The Assam Tribune, August 8, 2024
- অসমীয়া প্ৰতিদিন, ১৩ আগষ্ট, ২০২৪
- অগ্ৰদূত, ১৪ আগষ্ট, ২০২৪
- অগ্ৰদূত, ১৮ আগষ্ট, ২০২৪

আহোম ৰাজসভাত হিন্দুধৰ্ম আৰু অসমীয়া ভাষা সাহিত্যৰ বিকাশ আৰু প্ৰগতি — এক চমু বিশ্লেষণ

প্ৰণৱ কুমাৰ দত্ত

সংক্ষিপ্ত সাৰ :

ত্ৰয়োদশ শতিকাৰ প্ৰথমার্দ্ধৰ পৰাই অসমৰ ধৰ্ম, সামাজিক আৰু ভাষিক ক্ষেত্ৰখনত পৰিৱৰ্তনৰ এক নতুন ধাৰা আৰম্ভ হৈছিল আৰু এই পৰিৱৰ্তনৰ বৈশিষ্ট আছিল সমন্বয় আৰু সহিষ্ণুতা। অসমৰ প্ৰাচীন ইতিহাস বিশ্লেষণ কৰিলেও দেখা যায় যে, সময় সাপেক্ষে ৰাজনৈতিক পৰিসীমাৰ কিছু সালসলনি হৈছিল যদিও ইয়াৰ সাংস্কৃতিক পৰিচয় একেই আছিল। তাৎপৰ্যপূৰ্ণ দিশটো হ'ল যে, যি আৰ্য ব্ৰাহ্মণে অসমৰ ধৰ্ম, সামাজিক ক্ষেত্ৰখনৰ পৰিৱৰ্তন আনিছিল, সেই আৰ্যসকলো মধ্যদেশ (Madhyadesa) ৰ পৰা অসমলৈ অহা প্ৰবজনকাৰী আছিল। মধ্যযুগ পৰ্যন্ত এই প্ৰবজিত আৰ্যসকলৰ জড়িততেই অসমলৈ হিন্দুধৰ্মৰ প্ৰভাৱ, আদৰ্শ বা সংস্কৃতিৰ আমদানি হৈছিল আৰু সেই আৰ্য হিন্দুধৰ্মই চতুৰ্দশ শতিকাৰ শেষাৰ্দ্ধত আহোম ৰাজকাৰেঙত প্ৰৱেশ কৰিছিল। আৰ্যসকলে লগত লৈ অহা সংস্কৃতভাষাৰ পৰাই দশম শতিকা মানৰ পৰা আধুনিক অসমীয়াভাষাৰ গজালি মেলিছিল।

তাই-আহোমসকলৰ আগমণে যিদৰে অসমৰ ৰাজনৈতিক মানচিত্ৰখনৰ পৰিৱৰ্তন আনিছিল, ঠিক একেদৰে ধৰ্মসাংস্কৃতিক ক্ষেত্ৰখনতো তাৰ প্ৰভাৱ পৰিছিল।

ধৰ্মসাংস্কৃতিক পৰিৱৰ্তনৰ এই ধাৰাটো ইমানেই গভীৰ আৰু সন্মোহনী আছিল যে, সি এটা অঞ্চলৰ শাসক শ্ৰেণীৰ পৰম্পৰাগত ধৰ্মসাংস্কৃতিৰ পৰিৱৰ্তন আনিবলৈ সক্ষম হৈছিল। ইয়াৰ পটভূমিতে তৈয়াৰ হৈছিল এখন নতুন সমাজ, এটা জাতি আৰু সংস্কৃতিৰ ৰূপৰেখা, যাক আজি আমি অসমীয়া নামেৰে পৰিচয় দিও। স্বধৰ্ম ত্যাগ কৰি পৰধৰ্ম আৰু ভাষা-সংস্কৃতি গ্ৰহণৰ উদাহৰণ অতি কম। সাত ৰাজ মাৰি একৰাজ প্ৰতিষ্ঠা কৰা অসমৰ টাই আহোম শাসকসকলে ৰাজনৈতিক ঐক্যৰ লগতে সাংস্কৃতিক ঐক্যতাও গঢ়ি থৈ গৈছিল, য'ত জাতি, ধৰ্ম, বৰ্ণ নিৰ্বিশেষে সকলোৱেই এক অসমীয়া জাতিৰূপে চিনাকি দিয়াৰ সুযোগ পাইছিল।

এই লিখনিৰ জড়িয়তে প্ৰকৃততে টাই-আহোম ৰাজসভা বা পৰিয়ালত কিদৰে চৈধ্যশ শতিকাৰ শেষাৰ্দ্ধত হিন্দুধৰ্মৰ প্ৰৱেশ ঘটিছিল আৰু পৰৱৰ্তী পৰ্যায়ত কেনেকৈ ইয়াৰ জনপ্ৰিয়তা আৰু বিকাশ হৈছিল সেই বিষয়ত এক চমু বিশ্লেষণ দিবলৈ বিচৰা হৈছে। আলোচনাৰ বিষয়বস্তু সংক্ষিপ্ত কৰাৰ বাবে এই লিখনিত টাই-আহোমসকলৰ ৰাজনৈতিক ইতিহাসৰ কাম-কাজখিনি পৰিহাৰ কৰা হৈছে। মূলতঃ পৰিৱৰ্তিত ধৰ্ম, সমাজ, ভাষা আৰু সংস্কৃতিৰ নতুন বাতাবৰণত অসমীয়া জাতি গঠনৰ প্ৰক্ৰিয়াৰ এক থূলমূল আভাস দিবলৈ প্ৰয়াস কৰা হৈছে।

মূল আলোচনা :

ধৰ্ম আৰু সমাজ উভয়েই পৰিপূৰক। ত্ৰয়োদশ শতিকাৰ অসমৰ ধৰ্ম সামাজিক ইতিহাসত এক বিশেষ পৰিৱৰ্তন লক্ষ্য কৰা যায়। ইতিহাসে ঢুকি পোৱাৰ সময়ৰ পৰা এই ভূখণ্ডলৈ তিকাত-ধৰ্মী আৰু তিব্বত-মংগোলীয় ইত্যাদি গোষ্ঠীৰ বিভিন্ন জাতি-উপজাতি লোকৰ আগমন হৈছিল। এই জাতি গোষ্ঠীসমূহে তেওঁলোকৰ লগত উচ্চ পৰ্য্যায়ৰ সংস্কৃতি, ভাষা, পৰম্পৰা আৰু ধৰ্ম লৈ আহিছিল। সেই দৃষ্টিকোণৰ পৰা ত্ৰয়োদশ শতিকাৰ অসমৰ ইতিহাস এক যুগান্তকাৰী সময়, কিয়নো অসমলৈ নতুনকৈ আগমন হোৱা লোকসকলৰ জড়িয়তে সমন্বয় আৰু সহিষ্ণুতাৰ এক নতুন বাতাবৰণ আৰু পৰম্পৰাৰ সৃষ্টি হৈছিল। অসমৰ সাৰুৱা ৰাজনৈতিক মঞ্চখনত প্ৰৱেশ কৰা এনে বিদেশী বা অচিন জাতি-গোষ্ঠীসমূহৰ ভিতৰত টাই আহোমসকলেই আছিল আটাইতকৈ উল্লেখনীয়। এইসকল লোকেই সমসাময়িক অসমৰ বাৰ্জনৈতিক, সামাজিক আৰু সাংস্কৃতিক ক্ষেত্ৰখনৰ অভূতপূৰ্ব পৰিৱৰ্তন সাধন কৰিছিল।

এই টাই আহোমসকল আছিল দক্ষিণ-পূব এছিয়াৰ বিখ্যাত শাণসকলৰ অন্তৰ্গত টাই গোষ্ঠীৰ লোক। উল্লেখনীয় দিশটো হ'ল যে এইসকল লোক সৌমাৰখণ্ডত (সেই সময়ত এই ৰাজ্য অসম নামেৰে পৰিচিত নাছিল) প্ৰৱেশৰ পূৰ্বে আহোম নামেৰে জনা নগৈছিল। তেওঁলোকৰ ধৰ্মও আছিল পৃথক। ই আছিল বৌদ্ধধৰ্মৰ হীনযান আৰু মহাযান পন্থাৰ এক সংমিশ্ৰিত ৰূপ। অৱশ্যে আছিল তাওবাদ (Taoion) বা ডাওবাদে (Daoion) তেওঁলোকক কিমানদূৰ প্ৰভাৱিত কৰিছিল সি সন্দেহৰ আৱৰ্ত্ত। কিন্তু বৌদ্ধধৰ্মই যে তাওবাদক প্ৰভাৱিত কৰিছিল তাত কোনো দ্বিমত নাই যদিও তাওবাদ (Taoion) এক স্বতন্ত্ৰ ধৰ্মৰূপেই স্বীকৃত।

অসমত প্ৰৱেশ কৰা টাই জনগোষ্ঠীৰ লোকসকল আছিল সময়ৰ ব্যতিক্ৰম। য'ত নেকি আমি প্ৰতিক্ৰিয়াশীলতাৰ প্ৰভাৱ পৰা দেখা নাপাওঁ। অৱশ্যে সমসাময়িক ভাৰতবৰ্ষত অনুপ্ৰৱেশ কৰা আন বিদেশী শক্তিবিলাকৰ (তুৰ্কী, আফগান, মংগোল, মোগল ইত্যাদি) ক্ষেত্ৰত এনে প্ৰতিক্ৰিয়াশীল চৰিত্ৰ সদায় বিৰাজমান। প্ৰকৃততে টাই-আহোমসকল অসমত প্ৰৱেশ কৰিছিল সাৰুৱা বিৰাজমান। প্ৰকৃততে টাই-আহোমসকল অসমত প্ৰৱেশ কৰিছিল সাৰুৱা কৃষিভূমিৰ সন্ধানত, আক্ৰমণকাৰীৰ ৰূপত নহয়। তদুপৰি সম্প্ৰসাৰণবাদী বা ধৰ্মীয় দৃষ্টিকোণৰেও তেওঁলোক পৰিচালিত হোৱা নাছিল। সেয়ে হ'লেও সময় আৰু পৰিস্থিতিৰ তাগিদাত এই লোকসকলেই এই ৰাজ্যখণ্ডকে নিজা গৃহভূমি হিচাপে আকোঁৱালি ল'লে। অনস্বীকাৰ্য্য যে, সৌমাৰখণ্ডত নতুনকৈ প্ৰতিষ্ঠিত ৰাজ্যখনৰ টাই-আহোম শাসকসকলৰ ৰাজনৈতিক দূৰদৰ্শীতাই হওক বা পৰিৱৰ্তিত পৰিস্থিতিৰ বাবেই হওক, তেওঁলোকে ক্ৰমান্বয়ে পূৰ্বৰ ধৰ্ম বা সংস্কৃতি বা ভাষা পৰিহাৰ কৰি স্থানীয় হিন্দুধৰ্মৰ প্ৰতি অধিক আসক্ত হৈ পৰিছিল। এনে নতুন পৰিহাৰ কৰি স্থানীয় হিন্দুধৰ্মৰ প্ৰতি অধিক আসক্ত হৈ পৰিছিল। এনে নতুন মানসিক চিন্তা আৰু পৰিৱৰ্তনে অসমৰ পূৰ্বৰ স্থানীয় অধিবাসীসকলৰ (মৰাণ, বৰাহী, চুতীয়া, কছাৰী ইত্যাদি) লগত শান্তিপূৰ্ণ সংমিশ্ৰণ আৰু একতা সুদৃঢ় কৰিছিল। ধৰ্মৰ দৰে ভাষাৰ ক্ষেত্ৰতো একেটা কথাই প্ৰযোজ্য। তাৎপৰ্যপূৰ্ণ দিশটো হ'ল যে প্ৰায় ছশবছৰ ধৰি নিববিচ্ছিন্নভাবে ৰাজ্য শাসন কৰা শাসকগোষ্ঠীটোৱে নিজৰ ভাষা আৰু ধৰ্ম পৰিত্যাগ কৰি তলতীয়া প্ৰজাৰ ভাষা গ্ৰহণ কৰিছিল। বিশ্বৰ ইতিহাসত ই এক বিৰল চানেকি। অবশ্যে ইয়াৰ যে কিছু অন্তৰ্নিহিত কাৰণ আছিল তাক অস্বীকাৰ কৰিব নোৱাৰি। যাৰ বাবে শাসকসকলে স্থানীয় ভাষা বা ধৰ্মক অগ্ৰাধিকাৰ দিবলৈ বাধ্য হৈছিল। সময়ৰ পৰিক্ৰমাত কেইবাজনো টাই আহোম শাসক যেনে ৰুদ্ৰসিংহ, শিৱসিংহ আৰু ৰাজেশ্বৰ সিংহ একোগৰাকী সফল কবি ৰূপেও পৰিচিত হৈছিল আৰু অসমীয়া ভাষাৰ শ্ৰীবৃদ্ধিত অৰিহনা

যোগাইছিল। ই সম্ভৱ হৈছিল টাই আহোম শাসনকালত ক্ৰমাত বৃদ্ধি পোৱা হিন্দুধৰ্মৰ ক্ৰমবৰ্দ্ধমান প্ৰভাৱ আৰু জনপ্ৰিয়তাৰ বাবে।

টাই আহোম ৰাজপৰিয়ালত হিন্দুধৰ্মৰ সৰ্বপ্ৰথম আনুষ্ঠানিক প্ৰৱেশৰ সময় বুলি ক'লে আমি চুডাংফা বা বামুণী কোঁৱৰৰ নাম উল্লেখ কৰিব লাগিব। ১৩৯৮ খ্ৰীষ্টাব্দত সিংহাসনত আৰোহন কৰা চুডাংফাই আছিল প্ৰথম টাই আহোম শাসক যি শিঙৰীঘৰত উঠি হিন্দুধৰ্মীয় ৰীতি-নীতিৰে ৰাজঅভিষেক সম্পন্ন কৰিছিল। আহোম ৰাজপৰিয়ালত হিন্দুধৰ্মৰ প্ৰৱেশৰ ইয়েই আছিল প্ৰথমটো স্বীকৃত ঘটনা। ইয়াৰ পৰৱৰ্তীকালত অসমৰ প্ৰতিজন আহোম ৰজাই আহোম নামৰ লগতে হিন্দু নাম গ্ৰহণ কৰিছিল আৰু হিন্দুধৰ্মীয় কিছু উপাধি যেনে মহাৰাজ, ৰাজেশ্বৰ চক্ৰৱৰ্তী ইত্যাদি গ্ৰহণ কৰিবলৈ আৰম্ভ কৰিছিল। এনে কাৰ্য্যকলাপে অসমত টাই আহোমসকলৰ আৰ্য্যকৰণ (Aryamization) প্ৰক্ৰিয়া অধিক তৰাৱিত কৰিছিল বুলি ক'লেও ভুল কৰা নহয়।

১৫ শতিকাৰ শেষান্তৰ পৰা ১৬ শতিকাৰ মাজভাগ পৰ্য্যন্ত আহোম ৰাজসভাৰ হিন্দুধৰ্মৰ প্ৰভাৱ আৰু প্ৰতিপত্তি অপ্ৰতিৰোধ্য আছিল। বিশেষকৈ চুহুংমুং বা দিহিঙীয়া ৰজাৰ শাসনকালছোৱা অসমৰ ৰাজনৈতিক আৰু সাংস্কৃতিক ইতিহাসৰ এক অনন্য অধ্যায় আছিল। তেওঁ স্বৰ্গনাৰায়ন উপাধি লৈছিল, যি পৰৱৰ্তী কালত 'স্বৰ্গদেউ' লৈ ৰূপান্তৰিত হৈছিল। উল্লেখযোগ্য যে টাই আহোমসকলৰ মাজত নিজৰ বুৰঞ্জী লিখাৰ এক পৰম্পৰা পূৰ্বৰ পৰা প্ৰচলন হৈ আহিছিল। এক কথাত ক'বলৈ গ'লে তেওঁলোক এই ক্ষেত্ৰত অতিশয় পাৰ্গত আৰু বিশ্বৰ ভিতৰতে অনন্য। অসমত তেওঁলোক প্ৰৱেশৰ পাছতে ইয়াতো বুৰঞ্জীৰ চৰ্চা আৰম্ভ হয় ৰাজকীয় তত্ত্বাৱধানত। প্ৰথমে বৰগোহাঁই ডাঙৰীয়া আৰু পাছত ৰাজেশ্বৰ সিংহৰ সময়ৰ পৰা বৰবৰুৱাৰ তত্ত্বাৱধানত বুৰঞ্জী লিখাৰ প্ৰথা আৰম্ভ হৈছিল। প্ৰথমে বুৰঞ্জীবোৰ টাই আহোম ভাষাত লিখা হৈছিল যদিও সময়ৰ লগে লগে অসমীয়া ভাষাত বুৰঞ্জী লিখা প্ৰথা আৰম্ভ হৈছিল। উল্লেখযোগ্য যে, "শ্ৰী শ্ৰী স্বৰ্গনাৰায়ন মহাৰাজৰ জন্ম কথা" নামৰ প্ৰথম অসমীয়া বুৰঞ্জীখন চুহুংমুঙৰ শাসনকালতে ৰচনা হৈছিল। যিখন গ্ৰন্থত টাই আহোমসকল স্বৰ্গৰ আৰ্য্যমূলীয় দেৱতা দেৱৰাজ ইন্দ্ৰৰ বংশধৰ বুলি উল্লেখ কৰা হৈছে। এই সময়তেই অসমৰ ধৰ্ম সাংস্কৃতিক ক্ষেত্ৰখনত আবিৰ্ভাৱ হৈছিল মহাপুৰুষ শংকৰদেৱৰ। যাৰ নেতৃত্বত অসমত নৱ-বৈষ্ণৱ আন্দোলনৰ সূত্ৰপাত হৈছিল। এক কথাত ক'বলৈ গ'লে সেইসময়ত অসমত ৰাজনৈতিক একত্ৰীকৰণৰ লগতে ধৰ্ম-

সাংস্কৃতিক সমন্বয়ো সমান্তৰালভাৱে আগবাঢ়িছিল আৰু ইয়াৰ কাণ্ডাৰী আছিল অসমত শাসন কৰিবলৈ লোৱা টাই আহোম শাসকসকল। নিঃসন্দেহে এনেবোৰ কথাই অসমৰ আৰ্য্যবৃত্ত (Aryaised) মংগোলীয় ফৈদৰ আন আন জাতি গোষ্ঠীসমূহে অসমৰ টাই আহোমসকলৰ বিপক্ষে বিৰুদ্ধাচৰণ কৰাৰ পৰা পৰোক্ষভাৱে বিৰত ৰাখিছিল।

আহোম ৰাজপৰিয়ালত হিন্দুধৰ্মৰ পৃষ্ঠপোষকতা কৰা আন এজন শাসক আছিল চুচেংফা বা প্ৰতাপ সিংহ। প্ৰতাপ সিংহই ব্ৰাহ্মণক ভূমিদান কৰাৰ লগতে আছিল চুচেংফা বা প্ৰতাপ সিংহ। প্ৰতাপ সিংহই ব্ৰাহ্মণক ভূমিদান কৰাৰ লগতে বিশ্বনাথ আৰু দেৰগাঁৱৰ শিৱদৌল নিৰ্মাণ কৰোৱাইছিল। তেওঁ নিজেও হিন্দু ৰূদ্ৰ সিংহৰ শাসনকালত যি নতুন পাঁচটা খেল (কাকতি, কটকী, বৈৰাগী, খাউণ্ড আৰু দলৈ) সৃষ্টি কৰা হৈছিল। তাৰে কটকীসকলক চুবুৰীয়া ৰাজ্যৰ লগত কুটনৈতিক সম্পৰ্ক ৰক্ষা কৰিবৰ বাবেই নিয়োগ কৰা হৈছিল। এইজন ৰজাৰ শাসনৰ সময়তে আমাৰ ৰাজ্যত খৰিত মূৰ্ত্তি বা গোঁসানীৰ প্ৰতিমা সাজি প্ৰথম দুৰ্গাপূজা অনুষ্ঠিত হয়। চুতাখনা বা স্বৰ্গদেউ জয়ধ্বজ সিংহই প্ৰকাশ্যভাৱে হিন্দুধৰ্ম গ্ৰহণ কৰা প্ৰথমজন টাই আহোম ৰজা। তেওঁ আনকি নিজেও 'পদ্মপুৰাণৰ' কোনো অংশৰ কিছু পদ ৰচনা কৰিছিল বুলি জনা যায়। মহাপুৰুষীয়া বৈষ্ণৱধৰ্মৰ এজন অনুৰাগী হিচাবে এই ধৰ্মই ৰজাৰ বিশেষ অনুগ্ৰহ লাভ কৰিছিল। যিটো কথাই ব্ৰাহ্মণ্য হিন্দু ধৰ্মাৱলম্বীসকলক অসন্তুষ্ট কৰিছিল। চুলিকফা বা ল'ৰা ৰজাৰ শাসন পৰ্য্যন্ত মহাপুৰুষীয়া বৈষ্ণৱধৰ্মৰ প্ৰভাৱ অটুত আছিল আৰু শাসকবৰ্গৰ সহিষ্ণুতাই অধিক অগ্ৰাধিকাৰ পাইছিল।

পৰৱৰ্তী তুংখুঙীয়া বংশৰ শাসকসকলৰ শাসনৰ সময়ৰ পৰা অসমৰ ৰাজনৈতিক আৰু ধৰ্মীয় ক্ষেত্ৰখনৰ কেতবোৰ নতুন পৰিৱৰ্তন আহে। কিয়নো ইয়াৰ পাছতেই সহিষ্ণুতাৰ পৰিৱৰ্তে অসমত ধৰ্মীয় নিপীড়নৰ এক নতুন ক'লা অধ্যায় মুকলি হ'ল। আহোম ৰজা চুপাতফা বা গদাধৰ সিংহই প্ৰকাশ্যভাৱে শাস্ত হিন্দুধৰ্ম গ্ৰহণ কৰে। যদিও বৈষ্ণৱ পন্থী লোকসকলৰো সমান্তৰালভাৱে প্ৰচাৰ চলি আছিল, তথাপি বৈষ্ণৱ সত্ৰসমূহৰ ক্ৰমবৰ্দ্ধমান প্ৰতিপত্তি আৰু সত্ৰাধিকাৰসকলৰ ক্ষমতাই গদাধৰ সিংহক বিতুষ্ট কৰিছিল। বিশেষকৈ বৈষ্ণৱ ধৰ্মত নিহিত হৈ থকা সমতা আৰু ভাতৃত্বৰ তত্ত্বই আহোম ৰাজ্যত পূৰ্বৰ পৰা প্ৰচলন হৈ অহা বাধ্যতামূলক শাৰীৰিক পৰিশ্ৰমৰ ধাৰণাতোক একপ্ৰকাৰ নস্যাত্ৰ

সময় অতিবাহিত হোৱাৰ লগে লগে আহোম ৰাজসভা বা পৰিয়ালত হিন্দুৰ প্ৰভাৱ আৰু জনপ্ৰিয়তা আৰু অধিক বৃদ্ধি পালে। চুতনফা বা শিৱসিংহৰ শাসনকাল আছিল কিছু ব্যতিক্ৰমী। বিশেষকৈ তেওঁ ব্যক্তিগতভাৱে শাক্ত হিন্দুধৰ্মৰ ঘোৰ অনুগামী হোৱাৰ লগতে ব্ৰাহ্মণ পণ্ডিত আৰু জ্যোতিষীৰ ছত্ৰছায়াত থাকিবলৈ লৈছিল। তদুপৰি তেওঁৰেই প্ৰথম বংগদেশৰ কৃষ্ণৰাম ভট্টাচাৰ্য্যৰ ওচৰত আনুষ্ঠানিকভাৱে শৰণ লৈ তেওঁক বিখ্যাত কামাখ্যা মন্দিৰত সংস্থাপিত কৰে। তাতেতকৈ গুৰুত্বপূৰ্ণ দিশটো হ'ল যে ১৭৭২ চনত ব্ৰাহ্মণ জ্যোতিষীৰ

চুহিংপমফা বা গৌৰীনাথ সিংহও শান্ত হিন্দুধৰ্মৰ প্ৰৱৰ্তন কৰি
পৃষ্ঠপোষক আছিল। যাৰ ফলত বৈষ্ণৱ মোৰামৰীয়াসকলৰ লগত পুনৰ সংঘাত
হৈছিল, যাৰ পটভূমিত পুনৰ দ্বিতীয়বাৰৰ বাবে মোৰামৰীয়াসকলে ৰজাৰ বিপক্ষে
বিদ্রোহত লিপ্ত হৈছিল। এইক্ষেত্ৰত গৌৰীনাথ সিংহৰ অমানবীয় অত্যাচাৰ আৰু

উৎপীড়নেও অনুঘটকৰ কাম কৰিছিল। অবশ্যে পূৰ্বৰ দৰে এইবোৰো বিদ্রোহীসকল ব্যৰ্থ হৈছিল। ইয়াৰ পাছত তৃতীয়াবাৰৰ বাবে বিদ্রোহ সংঘটিত কৰিছিল যদিও তাক মধিমুৰ কৰা হ'ল। তথাপি ৰজাই বুঢ়াগোহাঁইৰ পৰামৰ্শ অনুসৰি এক সমিলমিল নীতিৰ আধাৰত মোৰামৰীয়াসকলক আহোম ৰাজতন্ত্ৰৰ ভিতৰতে সুকীয়াকৈ এখন স্বায়ত্ত্বশাসিত ৰাজ্য দিয়াৰ ব্যৱস্থা কৰা হৈছিল। যিখন ৰাজ্যকে মটক ৰাজ্য বা “বেংমৰা” নামেৰে জনা গৈছিল। প্ৰকৃততে এনে সৰ্বমুঠ চাৰিখন ৰাজ্যৰ (আহোম ৰাজ্যৰ ভিতৰত) সৃষ্টি কৰা হৈছিল, মূলতঃ মোৰামৰীয়াসকলৰ ক্ৰমবৰ্দ্ধমান অসন্তোষ মধিমুৰ কৰাৰ বাবে। কিন্তু সৰ্বশেষত বেংমৰাৰ বাহিৰে আন তিনিখনৰ অস্তিত্ব নাথাকিল, যি বেংমৰা বা মটক ৰাজ্যই ১৮২৬ ৰ ইয়াণ্ডাবু সন্ধিৰ পাছতো নিজৰ অস্তিত্ব অক্ষুণ্ণ ৰাখিবলৈ সক্ষম হৈছিল।

ইয়াৰ পৰা এই কথা স্পষ্ট হৈ পৰে যে অসমৰ টাই আহোম শাসকসকলে স্থানীয় খিলঞ্জীয়া জাতি জনগোষ্ঠীসমূহৰ হিন্দুধৰ্মৰ প্ৰতি থকা বিশ্বাসত সহমৰ্মিতা প্ৰকাশ কৰিছিল। আহোম ৰাজপৰিয়ালত হিন্দু ধৰ্মৰ বীজ ৰোপণ হৈছিল ১৪২৬ খ্ৰীষ্টাব্দত চুড়াংফা বা বামুণীকোঁৱৰৰ শাসনৰ সময়ত আৰু চুহুংমুং দিহিঙীয়া ৰজাৰ সময়লৈকে সি অংকুৰিত হ'ব পৰা নাছিল। প্ৰকৃততে দিহিঙীয়া ৰজাৰ সময়তেই অৰ্থাৎ ১৫ শতিকাৰ প্ৰথমার্দ্ধৰ পৰাই আহোম ৰাজ্যত হিন্দুধৰ্মৰ প্ৰভাৱ আৰু প্ৰতিপত্তি বৃদ্ধি পায় আৰু তেওঁ নিজে “স্বৰ্গনাৰায়ন” উপাধি লৈ দেশত হিন্দু “শকাব্দ” প্ৰচলন কৰে। কিন্তু এইজনা ৰজা বা তেওঁৰ পৰৱৰ্তী কেইবাজনো আহোম ৰজাই প্ৰকাশ্যভাবে হিন্দুধৰ্ম গ্ৰহণ কৰা নাছিল। পৰৱৰ্তীকালত ১৬৫৪ খ্ৰীষ্টাব্দত স্বৰ্গদেউ জয়ধ্বজ সিংহইহে আনুষ্ঠানিকভাবে পোনপ্ৰথমে হিন্দুধৰ্মত দীক্ষিত হৈ আউনীআটী আৰু তাৰ পাছত দক্ষিণপাট সত্ৰত শৰণ লয়। প্ৰকৃততে ইয়াৰ পাছতে অসমৰ আহোম ৰজাসকলে হিন্দুধৰ্মৰ প্ৰগতি আৰু শ্ৰীবৃদ্ধিৰ বাবে তৎপৰ হৈছিল। আহোম ৰাজ্যত হিন্দুধৰ্মৰ এনে সহজ অনুপ্ৰৱেশৰ সমান্তৰালকৈ এক নতুন সংঘাটৰ পটভূমিও তৈয়াৰ হৈছিল। এইক্ষেত্ৰত বিখ্যাত তুংখুঙীয়া বংশৰ শাসনকাল বিশেষ প্ৰণিধানযোগ্য, কিয়নো শান্তধৰ্মীয় তুংখুঙীয়া ফৈদৰ শাসকসকলৰ প্ৰতিক্ৰিয়াশীল নীতি (বৈষ্ণৱ বিৰোধী) ৰাজ্যখনৰ ভবিষ্যৎ তথা বৃহত্তৰ স্বাৰ্থৰ অনুকূলে নাছিল। অৱশ্যে ৰাজনৈতিক দূৰ দৃষ্টিসম্পন্ন শাসক মহাৰাজ ৰুদ্ৰসিংহই এক কূটনৈতিক বুজাবুজিৰ জড়িয়তে ৰাজ্যখনক ৰাজনৈতিক আৰু সামাজিক অস্থিৰতাৰ পৰা আতৰাই ৰাখিবলৈ সক্ষম হৈছিল। আহোম ৰাজসভা বা পৰিয়াল বা অসমৰ সমাজ জীৱনত হিন্দুধৰ্মৰ (শান্তই হওক বা বৈষ্ণৱই

হওক) শক্তিশালী অৱস্থান শাসকগোষ্ঠীৰ যে এক ইচ্ছাকৃত পৰিঘটনা তাক অস্বীকাৰ কৰিব নোৱাৰি। এটা পৰাক্ৰমী জাতি হৈয়ো নিজ ধৰ্ম জাপি নিদি বৰং বিজেতাৰ ধৰ্ম গ্ৰহণ কৰি আহোমসকলে যি অতুলনীয় আদৰ্শ তুলি ধৰিলে সি সমসাময়িক কালৰ ইতিহাসৰ পাটত এক বিৰল চানেকি। প্ৰজাৰ ধৰ্ম আৰু ভাষা গ্ৰহণৰ পটভূমি অতি বিৰল। বহুতো সমালোচকে সেই সময়ৰ টাই আহোমসকলৰ সংখ্যাৰ দিশটো উনুকিয়াব বিচাৰে যদিও সমসাময়িক কালৰ তুৰ্কী মুছলমান, মোগল বা শেষত ইংৰাজসকলৰ কথা এনে বিতৰ্কলৈ আনিলে, সংখ্যাৰ (Numerical Strength) দিশটোৰ যে গুৰুত্ব নাই সি সহজেই প্ৰতীয়মান হয়। বৰঞ্চ আহোম শাসকসকলে সদায়েই ৰাজ্যখনৰ ভৱিষ্যতৰ স্বাৰ্থত জাতি, ধৰ্ম, বৰ্ণ নিৰ্বিশেষে সকলো ভাষা, সংস্কৃতি, আৰু ধৰ্মৰ সংমিশ্ৰণ বিচাৰিছিল। ৰাজনৈতিক ক্ষেত্ৰখনৰ এনে ভৰপকৰ সময়েই অসমত আৰ্বিভাৱ হৈছিল মহাপুৰুষ শংকৰদেৱ আৰু দামোদৰদেৱৰ দৰে ব্যক্তিৰ। যিসকলে নৱবৈষ্ণৱবাদৰ জড়িয়তে সাংস্কৃতিক একতাৰ ডোলেৰে অসমৰ জনগণক একত্ৰিত কৰাৰ প্ৰয়াস কৰিছিল। এনেদৰে ৰাজ অনুগ্ৰহত হিন্দুধৰ্মৰ জনপ্ৰিয়তা বা প্ৰভাৱ বৃদ্ধি পালে যদিও আহোমসকলে তেওঁলোকৰ পূৰ্বৰ পৰম্পৰাগত ধৰ্মীয় ৰীতি-নীতিসমূহ তেতিয়াও কম-বেছি পৰিমাণে হ'লেও অনুসৰণ কৰিয়েই চলিছিল। যদিও কেইবা পুৰুষ অতিক্ৰম কৰাৰ পাছত পূৰ্বৰ মাতৃভূমিৰ লগত আহোমসকলৰ যোগাযোগ প্ৰায় বিচ্ছিন্ন হৈছিল। তথাপি তেওঁলোকে ধৰ্ম সংস্কৃতিৰ দৰে স্পৰ্শকাতৰ বিষয়টোৰ ক্ষেত্ৰত এক ভাৰসাম্য নীতি অনুসৰণ কৰা যেন দেখা যায়। অনস্বীকাৰ্য্য যে ইতিমধ্যে অসমৰ নতুন ৰাজনৈতিক আৰু ভৌগোলিক একত্ৰিকৰণ আৰু সাংস্কৃতিক সমন্বয়ে ৰাজ্যখনত এক নতুন জাতি গঠনৰ প্ৰক্ৰিয়াৰ শুভাৰম্ভ ঘটাইছিল, যিটো বৰ্তমান অসমীয়া জাতি আৰু সংস্কৃতি হিচাপে পৰিচিত। জাতি গঠনৰ এই প্ৰক্ৰিয়া কোনো বাহ্যিক কাৰণৰ দ্বাৰা প্ৰভাৱিত হোৱা নাছিল বৰঞ্চ আহোম ৰজাসকলৰ স্ব-ইচ্ছাই গ্ৰহণ কৰা সমিলমিলৰ নীতিৰ প্ৰতিফলন। ১৬ আৰু ১৭ শতিকাত অসমৰ এনে সম্মিলিত (আহোম-অনা আহোম) সৈন্যবাহিনীয়েই তুৰ্কী মুছলমান আৰু মোগল আক্ৰমণকাৰীসকলক পৰাজিত কৰি চুকাফাৰ প্ৰতিষ্ঠিত আহোম ৰাজ্যৰ স্বতন্ত্ৰতা তথা সাৰ্বভৌমত্ব অক্ষুণ্ণ ৰাখিবলৈ সক্ষম হৈছিল। এইক্ষেত্ৰত হিন্দুধৰ্মত যি বান্ধোন, সি সমুদায় অসমীয়াক জাতি-বৰ্ণ-ধৰ্ম নিৰ্বিশেষে একত্ৰিত কৰিছিল।

টাই আহোম শাসকসকলে এখন ৰাজনৈতিক মঞ্চত অসমৰ সকলো জাতি, জনগোষ্ঠীক একত্ৰিত কৰাৰ লগতে অসমৰ পশ্চিম প্ৰান্তৰ প্ৰৱেশ পথৰ মুখ্য দ্বাৰ

ৰক্ষকৰ ভূমিকা পালন কৰি আহিছিল। এই ভূ-ৰাজনৈতিক ক্ষেত্ৰখনৰ ভালদৰে বিশ্লেষণ কৰিলে দেখা যায় যে অসমত প্ৰৱেশ কৰি বিদেশী শক্তিয়ে তিব্বত বা ভূটান হৈ চীনদেশ বা ব্ৰহ্মদেশ পৰ্যন্ত অগ্ৰসৰ হ'ব পাৰে। সমগ্ৰ দক্ষিণ-পূৰ্ব এছিয়াত প্ৰভুত্ব বিস্তাৰৰ এই স্থলপথটো অসমৰ আহোম শাসকসকলে নিয়ন্ত্ৰণ কৰি ৰাখিছিল। যাৰ বাবে এই অঞ্চলটো তুৰ্কী বা ইছলামধৰ্মী আক্ৰমণকাৰীৰ পৰা কেইবা শতিকা ধৰি ৰক্ষা কৰি সমগ্ৰ অঞ্চলটোক ইছলামৰ আগ্ৰাসনৰ পৰা মুক্ত ৰাখিছিল।

সৌভাগ্যক্ৰমে দুই এক সাময়িক সফলতাৰ বাহিৰে অসমলৈ অভিযান চলোৱা প্ৰায় সকলো মুছলমান আক্ৰমণকাৰী বিফল হৈছিল। যাৰ বাবে অসমৰ সাতামপুৰুষীয়া সংস্কৃতি, ভাষা, ধৰ্ম ৰক্ষা হৈছিল। এই বিদেশী মুছলমান আক্ৰমণকাৰীসকলক সফলতাৰে প্ৰতিহত নকৰা হ'লে হয়তো অসমেই নহয় সমগ্ৰ উত্তৰ-পূব অঞ্চলৰ ইতিহাসে যে এক সুকিয়া পথ ল'লেহেঁতেন তাক নুই কৰিব নোৱাৰি। এই সমগ্ৰ ঘটনাক্ৰমৰ বাবে আমি কৃতিত্ব দিব লাগিব যাদুকৰী হিন্দুধৰ্মৰ প্ৰভাৱ আৰু প্ৰতিপত্তি। যদিও আৰ্য্যকৰণ বা হিন্দুকৰণ ব্যৱস্থাটো এটা দীৰ্ঘম্যাদী প্ৰক্ৰিয়া। তথাপি ই এখন একত্ৰিত হিন্দু অসমীয়া সমাজ গঢ়াৰ বিশেষ ভূমিকা লৈছিল। পৰৱৰ্তী কালৰ ব্ৰাহ্মণ আৰু বৈষ্ণৱসকলৰ সাংস্কৃতিক ছত্ৰছায়াত টাই আহোমসকলৰ আৰ্য্যকৰণ বা হিন্দুকৰণ ব্যৱস্থাই বৃহত্তৰ অসমীয়া জাতি গঠনত অভূতপূৰ্ব বৰঙনি আগবঢ়াইছিল আৰু লগতে নতুনকৈ প্ৰতিষ্ঠিত হোৱা অসমীয়া সংস্কৃতি, ভাষা, ধৰ্ম আৰু জাতিয়তাবোধৰ বিকাশত অৰিহনা যোগাইছিল। নিঃসন্দেহে মধ্যযুগীয় অসমৰ ইতিহাসৰ ই এক বিশেষ তাৎপৰ্য্যপূৰ্ণ অধ্যায়। প্ৰকৃততে অসমক টাই আহোম শাসকসকলৰ হিন্দুধৰ্ম গ্ৰহণ আৰু প্ৰসাৰৰ ব্যৱস্থাই ধৰ্ম সামাজিক ক্ষেত্ৰখনৰ লগতে ৰাজনৈতিক ক্ষেত্ৰখনতো নতুন সম্ভাৱনাৰ দুৱাৰ মুকলি কৰিছিল। প্ৰত্যক্ষ বা পৰোক্ষভাৱে হ'লেও অসমীয়া জাতি গঠনৰ প্ৰক্ৰিয়াটোৰ লগত হিন্দুধৰ্মৰ প্ৰভাৱ নুই কৰিব নোৱাৰি। হিন্দুধৰ্মৰ প্ৰতি আহোম ৰজাসকলৰ আসক্তি কেৱল ৰাজনৈতিক উদ্দেশ্য প্ৰণোদিত বুলি ক'লেও ভুল হ'ব। বৰঞ্চ দুৰ দৃষ্টি, বাস্তৱজ্ঞান বা পৰিৱৰ্তিত পৰিস্থিতিৰ তাগিদাত প্ৰজাৰ ধৰ্মকে ৰজাৰ ধৰ্ম বুলি জ্ঞান কৰাৰ মানসিকতা গঢ়ি উঠিছিল। যাৰ পটভূমিত অসমৰ ধৰ্ম সামাজিক ক্ষেত্ৰখনৰ লগতে ৰাজনৈতিক মঞ্চখনো সমানেই প্ৰভাৱিত হৈছিল।

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জ্যোতিপ্ৰসাদৰ কবিতাত সমাজ ৰূপান্তৰৰ ভাৱনা

টংকেশ্বৰ দাস

সংক্ষিপ্ত সাৰ :

অসমীয়া সাহিত্য সংস্কৃতিক শিল্প ৰূপ প্ৰদান কৰা জ্যোতিপ্ৰসাদ আগৰৱালাই গীত, নাটক, চলচ্চিত্ৰৰ মাধ্যমেৰে বিশেষ জনপ্ৰিয়তা অৰ্জন কৰিবলৈ সক্ষম হৈছিল যদিও কবিতাৰ ক্ষেত্ৰখনতো উল্লেখনীয় খ্যাতি অৰ্জন কৰিছিল। ৰোমাণ্টিকতাৰ পয়োভৰৰ মাজত কাব্য চৰ্চা কৰা কবি জ্যোতিপ্ৰসাদে প্ৰায় আঢ়ৈ কুৰি কবিতা ৰচনা কৰিছিল। তেওঁৰ প্ৰায়ভাগ কবিতাই আছিল দীৰ্ঘ কলেৱৰৰ। জ্যোতিপ্ৰসাদৰ কিছু কিছু কবিতাত ৰোমাণ্টিক ভাৱনাৰ উন্মেষ ঘটিলেও প্ৰায়ভাগ কবিতাই মানৱতাবাদৰ মহামন্ত্ৰৰে মানুহৰ জীৱনক কলাৰ ৰূপ দি বিশ্বজনীন আদৰ্শ প্ৰতিষ্ঠা কৰাৰ পক্ষপাতী আছিল। কবিতাৰ মাজেৰে জনতাৰ প্ৰাণত সত্য আৰু সুন্দৰক প্ৰতিষ্ঠা কৰি জ্যোতিপ্ৰসাদে এখন ৰূপান্তৰৰ সমাজ গঢ়াৰ আলোকযাত্ৰা আৰম্ভ কৰিছিল। আমাৰ এই আলোচনাত জ্যোতিপ্ৰসাদৰ কবিতাত সমাজ ৰূপান্তৰৰ ভাৱনা সম্পৰ্কে এটি চমু আলোচনা আগবঢ়াবলৈ প্ৰয়াস কৰা হৈছে।

মূল আলোচনা :

শিল্প সাধনাৰে সমাজৰ ৰূপান্তৰ বিচৰা জনতাৰ শিল্পী জ্যোতিপ্ৰসাদ আগৰৱালাই গীত আৰু নাটকৰ উপৰি কবিতাৰ ভাষাৰেও সামাজিক উত্তৰণৰ পোষকতা কৰিছিল। জোনাকী যুগৰ অন্যান্য কবিসকলৰ দৰে জ্যোতিপ্ৰসাদৰ প্ৰায়বোৰ কবিতাত ৰোমাণ্টিক ভাৱনাৰ উন্মেষ ঘটিছে। পৰাধীনতাৰ দুৰ্বিসহ যাতনাই জ্যোতিপ্ৰসাদৰ শৈল্পিক চেতনাক বিপ্লৱৰ অগনিৰে ধাৰাল কৰি তুলিছিল। তাৰেই ফলশ্ৰুতিত তেওঁৰ এটাৰ পিছত আন এটা কবিতাত স্বদেশ আৰু স্বজাতিৰ

প্ৰতি তীব্ৰ অনুৰাগে ভূমুকি মাৰিছিল। প্ৰগতিবাদী চেতনাৰে ৰূপান্তৰৰ সপোন দেখা জ্যোতিপ্ৰসাদৰ একমাত্ৰ কাব্য সংকলন “লুইত পাৰৰ অগ্নিসুৰ”। মানৱতাবাদৰ মহামন্ত্ৰৰে সামাজিক উৎকৰ্ষ সাধনৰ প্ৰয়াস কৰা জ্যোতিপ্ৰসাদৰ কবিতাত বহল পৰিসৰত বিশ্ব ভাতৃত্ববোধৰ বাণীৰে সংপৃক্ত জাতীয়তাবাদ বিদ্যমান।

স্বাধীনতাৰ নিৰ্মল আকাশৰ তলত জিৰণি ল'বলৈ উত্ৰাৱল হৈ থকা ৰূপান্তৰৰ শিল্পী জ্যোতিপ্ৰসাদৰ শিল্প সাধনাত মূৰ্ত হৈ উঠিছিল বিপ্লৱৰ জয়গান। তেওঁৰ “নৱ বিপ্লৱী কবি জাগে”, “ন-জোৱান-ই-হিন্দ”, “অসমীয়া ডেকাৰ উক্তি” আদি কবিতাত তীব্ৰ জাতীয় অনুৰাগেৰে সমৃদ্ধ বিপ্লৱী চেতনা বিদ্যমান।

স্বদেশ আৰু স্বজাতিৰ প্ৰতি জনতাৰ দায়বদ্ধতাক সোঁৱৰাই দিবলৈ জ্যোতিপ্ৰসাদে সৃষ্টি কৰিছিল “কাঞ্চনজঙ্ঘাৰ বুৰঞ্জী”, “চিত্ৰলেখা”, “কুমাৰ মোহন”, “লাচিতৰ আহুান” আদি প্ৰাচীন ভাৰতীয় ঐতিহ্যবাহী কবিতা।

ঐক্য আৰু শান্তিৰ পথেৰে বৰ অসম গঢ়াৰ সপোন দেখা জ্যোতিপ্ৰসাদৰ কবিতাত প্ৰতিফলিত হৈ আছে সমাজবাদী ধাৰণাৰ শৈল্পিক প্ৰকাশ। তেওঁ “জনতাৰ আহুান”, “এটা পগলা খেতিয়ক”, “এটা পাহোৱাল বনুৱা” আদি কবিতাৰ মাজেৰে সামাজিক ৰূপান্তৰৰ নিৰ্মোহ ছবি আঁকিবলৈ প্ৰয়াস কৰিছিল। “অসমীয়া ডেকাৰ উক্তি”, “অসমীয়া ছোৱালীৰ উক্তি” আদি কবিতাত তেজাল ডেকা-গাভৰুৰ অজেয় শক্তিৰ বলেৰেহে যে সমাজলৈ ৰূপান্তৰ আহিব, সেই ধাৰণাৰ অৱতাৰণা কৰিছে আৰু অসমৰ বিভিন্ন জাতি-জনগোষ্ঠীৰ সময়ত এখন নতুন সমাজ গঢ়িবলৈ তৰুণ-তৰুণীসকলক আহুান জনাইছে।

ৰূপান্তৰ দৰ্শনত বিশ্বাস কৰা সুন্দৰৰ পূজাৰী জ্যোতিপ্ৰসাদৰ ধাৰণাত সমাজৰ অশুভ পৰম্পৰা দুষ্কৃতি আৰু শুভ পৰম্পৰা সংস্কৃতিৰ যুঁজত সংস্কৃতিৰ জয় হ'ব। সুন্দৰৰ সাধক শিল্পী সমাজৰ প্ৰতি জনতাৰ দায়বদ্ধতাইহে পৃথিৱীখন সুন্দৰকৈ গঢ়ি তোলাত সহায় কৰিব। সমাজলৈ ৰূপান্তৰ আহিব। সেয়েহে “চিৰবিদ্ৰোহী” কবিতাত তেওঁ কৈছে

“ৰূপান্তৰেহে মাথোঁ জগত ধুনীয়া কৰে

এয়ে মোৰ গায়ত্ৰী মন্ত্ৰ”

জোনাকী যুগৰ ৰোমাণ্টিক আৱেশত সাহিত্যচৰ্চাৰ বাট মুকলি কৰা জ্যোতিপ্ৰসাদৰ মানসকুঞ্জত ৪২ ৰ গণ আন্দোলনে গভীৰ প্ৰভাৱ পেলাইছিল। ফলশ্ৰুতিত ৰমন্যাসবাদৰ কাল্পনিক জগতখনৰ পৰা ফালৰি কাটি জ্যোতিপ্ৰসাদে বাস্তব সমাজখনত বিলীন হোৱাৰ প্ৰয়াস কৰিলে। জাতীয় চেতনাৰে উদ্বুদ্ধ হোৱা

শিল্পী জ্যোতিপ্ৰসাদৰ বিপ্লবী প্ৰাণত সমাজ ৰূপান্তৰৰ ভাৱনাৰ উন্মেষ হ'ল। বৃটিছ চৰকাৰৰ ঔপনিবেশীক শাসনৰ বিৰুদ্ধে গণজাগৰণৰ সৃষ্টি কৰি নতুন সমাজ গঢ়াৰ সংকল্পৰে আগবঢ়া জ্যোতিপ্ৰসাদৰ কলমে ৰূপ সলাই নতুন সৃষ্টিত অগ্ৰসৰ হ'ল। তেওঁৰ বিপ্লবী শিল্পী প্ৰাণত বাজি উঠিল ৰূপান্তৰৰ গান, আৰম্ভ হ'ল সুন্দৰৰ জয়যাত্ৰা —

“সাগৰে — বেলিয়ে মিলি
পাতে কিনো খেলিমেলি
ৰূপান্তৰেদি বয়
যুগান্তৰ নই—”

জয়ন্তী যুগৰ অমূল্য বৰুৱা, ধীৰেন্দ্ৰ চন্দ্ৰ দত্ত, ভবানন্দ দত্ত আদিৰ দৰে জ্যোতিপ্ৰসাদেও প্ৰগতিবাদী কণ্ঠৰে দেশৰ শোষিত নিষ্পেষিত শ্ৰমজীৱি লোকসকলৰ জীৱনৰ দুখ দুৰ্দশাক সজীৱ ৰূপত চিত্ৰিত কৰিবলৈ সক্ষম হৈছিল। তেওঁৰ “এটা মাতাল বনুৱা”, “ভলণ্টিয়াৰৰ দুখ”, “ষ্ট্ৰীম্ লাইনড্ কাৰ”, “এটা পগলা খেতিয়ক” আদি কবিতাত শ্ৰমিক শ্ৰেণীৰ হৃদয়ৰ বিষাদগ্ৰস্ততাৰ বতৰা তেওঁলোকৰ মুখৰ ভাষাৰেই যেন ব্যক্ত কৰিব খুজিছে।

“নোলোৱা গাখীৰ উলিয়াবলৈ
পোৱালীয়ে ঘনে ঘনে ওহাৰত খুন্দিয়ায়,
সেইদৰেই সাৰ নোহোৱা বসুমতীত
লেৰেলা গৰুৰে হাল খুচৰি খুচৰি বাই,
কোনোপধ্যে ঘৈণীজনীৰে ল'ৰা দুটাৰে
পেটটো প্ৰৱৰ্তাই,
বহুৰে বহুৰে খেজেনাই ভঙা
কঁকাল থাকো পোনাই।”

অমূল্য বৰুৱা আৰু যতিনাৰায়ণ শৰ্মাৰ সান্নিধ্যই কবি জ্যোতিপ্ৰসাদৰ ভাৱনাৰ জগতত ৰূপান্তৰৰ ঢল বোৱাই আনিছিল। অবাঞ্ছিতভাৱে অকাল মৃত্যুক সাৱটি লোৱা অমূল্য বৰুৱাৰ বিয়োগৰ পিছত জ্যোতিপ্ৰসাদে যতিনাৰায়ণ শৰ্মালৈ লিখা এটা শোকবাণীত উল্লেখ কৰিছিল “অমূল্যৰ মৃত্যুই সঁচাকৈয়ে মোক অতি বেজাৰ দিছে, কলিকতাৰ টালিগঞ্জত থাকোতে অমূল্য আৰু তুমিয়েই মোৰ ভিতৰৰ কবিতোৰ মহাজাগৰণ আনি দিলা। তাৰ আগতে মই ঠিক কবি কেতিয়াও নাছিলোঁ।

তোমালোক দুয়োকে লগ পোৱাৰ পিছৰে পৰাই মোৰ কবিতাৰ ঢল আহিবলৈ ধৰিলে। সেই গুণেই অমূল্যৰ স্মৃতি মোৰ জীৱনত বহুমূলীয়া।”

তেওঁলোকৰ কাব্যিক চিন্তাৰ আদৰ্শই সুন্দৰৰ উপাসক জ্যোতিপ্ৰসাদক ৰোমাণ্টিক কবিতাৰ কাল্পনিক জগতখনৰ পৰা ফালৰি কাটি আহি বাস্তৱৰ বুকুত খোজ পেলাবলৈ একপ্ৰকাৰৰ বাধ্য কৰাইছিল। জ্যোতিপ্ৰসাদৰ এই বাস্তৱতাৰ মাজত কিন্তু আধুনিক কবিতাৰ ছান্দসিক লয়লাসো বিচাৰি পোৱা নাযায়। তাৰ বিপৰীতে তেওঁ কবিতাৰ মাজেৰে মানৱতাবাদৰ মহামন্ত্ৰৰে জনতাৰ মুক্তিৰ আকাংক্ষাহে কৰিছিল। মানুহক শিল্পীৰ আসনত বহুৱাই সুন্দৰৰ পূজা অৰ্চনা কৰিছিল। শোষিত নিষ্পেষিত জনতাৰ প্ৰতিবাদী সত্তাক হৃদয়ঙ্গম কৰি কবি কৰিছিল। শোষিত নিষ্পেষিত জনতাৰ প্ৰতিবাদী সত্তাক হৃদয়ঙ্গম কৰি কবি কৰিছিল। শোষিত নিষ্পেষিত জনতাৰ প্ৰতিবাদী সত্তাক হৃদয়ঙ্গম কৰি কবি কৰিছিল। শোষিত নিষ্পেষিত জনতাৰ প্ৰতিবাদী সত্তাক হৃদয়ঙ্গম কৰি কবি কৰিছিল।

সোণালী ভৱিষ্যতৰ নতুনত্ব কামনাৰে লিখিছিল —

“শিল্পী মই তিনিও কালৰ
অতীতৰ
বৰ্তমানৰ
অনাগত ভৱিষ্যতৰ
আদিতেই যাত্ৰা কৰি অনাদিলৈ যাওঁ
ধ্বংসৰ মাজেদি মই
ৰূপান্তৰেদি ৰূপ পাই
নৱতম সৃষ্টিৰ শলিতা জ্বলাওঁ।”

কিন্তু সমাজৰ ওখ চাপৰ, ভেদাভেদ নিঃশেষ কৰি এখন সাম্য মৈত্ৰীৰ সমাজ গঢ়ি তোলা বৰ সহজ নহয়। তথাপি শিল্পীৰ প্ৰাণত নিৰাশবাদৰ আশ্ৰয় নাই। সুন্দৰৰ আৰাধনাৰে শিল্পীয়ে সমাজৰ অশুভ শক্তিসমূহৰ বিৰুদ্ধে তীব্ৰ যুঁজ দিবলৈ সদায় প্ৰস্তুত। সমাজৰ পৰা দুষ্কৃতিৰ কলিয়া ডাৱৰ আঁতৰাই সংস্কৃতিৰ পোহৰ বিলাবলৈ যত্নবান আলোকৰ যাত্ৰী জ্যোতিপ্ৰসাদে মানুহৰ স্বাৰ্থপৰতাক মৰিমূৰ কৰি মানুহক মানুহ কৰাৰ, মানুহৰ জীৱনটোক কলাত্মক কৰি তোলাৰ প্ৰয়াসেৰে লিখিছিল —

“মানুহক মই ন ৰূপ দিম
পৃথিৱীখনকো পুনৰ গঢ়িম

মোৰ ই দৃষ্টিৰ নতুন সৃষ্টি
অৱশ্যে অব্যৰ্থ
আজি জীৱনৰ অগ্নিক্ষণত
স্বাগত সতীৰ্থ।”

সামাজিক অৱক্ষয়ৰ মাজতো যে নতুন সৃষ্টিৰ আকাংক্ষা লুকাই থাকে সেই কথা জ্যোতিপ্ৰসাদে ভালকৈয়ে উপলব্ধি কৰিব পাৰিছিল। বৃটিছৰ অপশাসন কৰলৰ পৰা মুক্তিৰ পথ বিচাৰি হিলদল ভাঙি ওলাই অহা ৪২ৰ গণ আন্দোলনৰ জনতাই জ্যোতিপ্ৰসাদৰ ধাৰণাক উৎসাহিত কৰিছিল। সেয়েহে তেওঁ কবিতাৰ ভাষাৰে জনতাৰ মাজলৈ নৱ বিপ্লৱৰ সহযাত্ৰী হোৱাৰ আহ্বান জনাইছিল। দেশৰ জনগণক ভয় শংকা, নীচতা হীনতা পৰিহাৰ কৰি মানব মহত্ব প্ৰতিষ্ঠা কৰি সমাজলৈ ৰূপান্তৰ অনাৰ আহ্বান জনাইছিল। দেশ শাসনৰ নামত ঠগ প্ৰবঞ্চনাৰ জাল মেলি দি শোষণ নিষ্পেষণেৰে জনতাৰ আশা আকাংক্ষাক নস্যাত কৰা ক্ষমতালোভী শাসক গোষ্ঠীৰ লগতে সততাৰ মুখা পিন্ধা সমাজসেৱক সকললৈ কঠোৰ সকিয়নী বাৰ্তা দি তেওঁ লিখিছিল —

“সুবিধাবাদীৰ দল।
তোৰ মিছা হ’ব কৌশল,
ৰাইজৰ তই সেৱা চুৰ কৰি
বঢ়াব খুজিছ বল।”

স্বাধীনতাৰ মুক্ত আকাশ পাই বেছি ওপৰলৈ উৰিব খোজা এচাম ভণ্ড নেতাৰ মইমতালি লক্ষ্য কৰি তেওঁ কৈছিল —

“ৰাষ্ট্ৰনীতিৰ / সমাজনীতিৰ / ৰাজনীতিৰ / অৰ্থনীতিৰ তোৰ
থৈ দে ফোপোলা জ্ঞান।

জনতাই তোৰ স্বৰূপ চিনিচে সাৱধান! সাৱধান।

গীত আৰু নাটকৰ মাধ্যমেৰে বহুল জনপ্ৰিয়তা অৰ্জন কৰিবলৈ সক্ষম হোৱা জ্যোতিপ্ৰসাদ আগৰৱালা স্বভাৱসিদ্ধভাৱেই শিল্পীসুলভ মনৰ গৰাকী আছিল। চকুৰ লোতকেৰে গীত কবিতা লিখা আলোক সন্ধানী শিল্পী জ্যোতিপ্ৰসাদৰ কোমল মনত সমাজৰ দুৰ্ভুতিবোৰে কঠোৰ চেতনাও জগাই তুলিছিল। সমাজৰ অপসংস্কৃতিবোৰ দেখি হাত সাৱতি বহি নাথাকি তেওঁ বিপ্লৱী ভাৱনাৰে সমাজলৈ ৰূপান্তৰ আনিব বিচাৰিছিল। তেওঁ বিশ্বাস কৰিছিল

ৰূপান্তৰেহে জগতখন সুন্দৰ কৰে। এই ৰূপান্তৰ বিদ্ৰোহৰ অগনিৰে পুৰি দুৰ্ভুতিক বিনাশ কৰি সংস্কৃতিক প্ৰতিষ্ঠা কৰাৰ ৰূপান্তৰ। “চিৰবিদ্ৰোহী” কবিতাত তেওঁ লিখিছিল—

“আগ্নেয়গিৰি ফুটি
জ্বলন্ত জ্বালাময়
অগ্নিবৃষ্টিৰূপে পৰোঁ
জগতত;
ৰজাৰ কাৰেঙ উৰে
ভিকহৰো ঘৰ পোৰে
লেলিহান জুই জ্বলে
মোৰ এই অগ্নি-নৃত্যত।”

জ্যোতিপ্ৰসাদে তেওঁৰ চিৰজ্যোতিষ্মান আভাৰে অসমৰ সাধাৰণ জনতাক বিশ্বমুখী হোৱাৰ পথ দেখুৱাবলৈ যৎপৰোনাস্তি চেষ্টা কৰিছিল। অসমৰ গ্ৰাম্য সমাজৰ ডেকা-গাভৰুসকলক বিশ্বজনতাৰ লগত ঐক্য সূত্ৰৰে বান্ধিবলৈ কৰা প্ৰচেষ্টাৰ মাজত তেওঁৰ প্ৰগতিশীল চিন্তাধাৰাৰ পৰিস্ফুৰণ ঘটা দেখিবলৈ পোৱা যায়। “খেজেনা সধাত এটা ডফলাৰ খঙ”, “এটা মাতোৱাল বনুৱা”, “এটা পগলা খেতিয়ক”, “ভলণ্টিয়াৰৰ দুখ” আদি কবিতাত গ্ৰাম্য সমাজৰ সহজ-সৰল জীৱনৰ কাৰুণ্যৰ ছবি দেখিবলৈ পোৱা যায়।

সামৰণি :

যুগসন্ধিৰ কবি হিচাপে জ্যোতিপ্ৰসাদ আগৰৱালাৰ কবিতাক যিদৰে ৰোমাণ্টিক কবিতাৰ কাল্পনিক ভাৱালুতাৰে আচন্ন কৰি ৰখা নাই, ঠিক সেইদৰে আধুনিক কবিতাৰ নান্দনিক ভাব বিলাসিতায়ো আবৰি ৰখা নাই। বাস্তৱ জীৱনৰ পৰা বুটলি অনা সমলবোৰকে সাধাৰণ পাঠকেও সহজেই বুজিব পৰাকৈ সুন্দৰ ৰূপ দি জ্যোতিপ্ৰসাদে হৃদয় সংবাদী কবি তুলিবলৈ সক্ষম হৈছে। অসমীয়া কবিতাৰ ইতিহাসত সমাজ ৰূপান্তৰৰ ভাৱনাৰে লিখা জ্যোতিপ্ৰসাদৰ কবিতা সমূহ নিশ্চিত ৰূপত ব্যতিক্ৰম। ■

প্ৰসঙ্গ পুথি :

- সত্যেন্দ্ৰ নাথ শৰ্মা (সম্পাদক): জ্যোতি প্ৰসাদ ৰচনাৱলী
- প্ৰহ্লাদ কুমাৰ বৰুৱা : জ্যোতি মণিষা

অসমীয়া ভাষাৰ ইতিহাসৰ বিভিন্ন স্তৰ-উপস্তৰ

ডঃ মমী শ্যাম

সংক্ষিপ্ত সাৰ :

অসমৰ ৰাজ্যভাষা অসমীয়া। এই অসমীয়া ভাষা বৰ্তমানৰ সংকুচিত অসমৰ ভাষা নাছিল, সমগ্ৰ উত্তৰ-পূৰ্বাঞ্চলৰে ভাষা আছিল, যাক বৰ অসম আখ্যা দিয়া হৈছিল। বৰ্তমানেও অৰুণাচল, নাগালেণ্ড আদি ৰাজ্যবোৰত সংযোগী ভাষা হিচাপে অসমীয়া ভাষাৰ প্ৰচলন আছে। অসমীয়া ভাষাৰ মূল ভাৰতীয় আৰ্যভাষা। ভাৰতীয় আৰ্যভাষা পৃথিৱীৰ সৰ্ববৃহৎ ভাষা-পৰিয়াল ইন্দো-ইউৰোপীয় ভাষাপৰিয়ালৰ অন্তৰ্গত। ভাৰতীয় আৰ্যভাষাৰ ক্ৰমবিকাশক প্ৰধানকৈ তিনিটা স্তৰত ভাগ কৰা হয়। সেইকেইটা হ'ল — ১) প্ৰাচীন ভাৰতীয় আৰ্যভাষা (২) মধ্য ভাৰতীয় আৰ্যভাষা ৩) আধুনিক ভাৰতীয় আৰ্যভাষা। আধুনিক ভাৰতীয় আৰ্যভাষাৰ স্তৰত খ্ৰীষ্টীয় দশম শতিকামানত অসমীয়া ভাষাৰ উদ্ভৱ হৈছে বুলি অনুমান কৰা হয়। উদ্ভৱ কালৰ পৰা অসমীয়া ভাষাই পৰিৱৰ্তন আৰু পৰিৱৰ্তনৰ মাজেৰে বিভিন্ন স্তৰ অতিক্ৰম কৰি বৰ্তমানৰ অৱস্থা পাইছেহি। অসমীয়া ভাষাই বিকাশৰ পথত কেনেধৰণৰ ভাষাতাত্ত্বিক বৈশিষ্ট্যৰে বিভিন্ন স্তৰ অতিক্ৰম কৰিছে সেই সম্পৰ্কে এই আলোচনাত আলোকপাত কৰিবৰ প্ৰয়াস কৰা হৈছে।

মূল শব্দ :

অসমীয়া ভাষা, ভাষাতত্ত্ব, ধ্বনি, ধ্বনিতত্ত্ব, ৰূপ, ৰূপতত্ত্ব, বাক্যতত্ত্ব, বিকাশ।

মূল আলোচনা :

অসমীয়া ভাষা ভাৰতৰ উত্তৰ-পূব প্ৰান্তত অবস্থিত অসমৰ ভাষা। সংবিধানৰ অষ্টম অনুচ্ছেদ অনুসৰি স্বীকৃত অসমীয়া ভাষা অসমত বসবাস

কৰি থকা বিভিন্ন জাতি-জনগোষ্ঠীৰ সমন্বয়ৰ সেতু। ভাৰতীয় আৰ্যভাষাৰ ক্ৰমবিকৰ্তনৰ ফলত অসমীয়া ভাষাৰ উদ্ভৱ হৈছে। ভাৰতীয় আৰ্যভাষাৰ ক্ৰমবিকাশৰ তৃতীয়টো স্তৰ অৰ্থাৎ নব্য-ভাৰতীয় আৰ্যভাষাৰ স্তৰত খ্ৰীষ্টীয় দশম শতিকামানত অসমীয়া ভাষাৰ উদ্ভৱ হৈছে বুলি অনুমান কৰা হয়। সেই সময়ৰ পৰা বৰ্তমান কাললৈকে ক্ৰমবিকৰ্তনৰ পথত পৰিৱৰ্তন আৰু পৰিবৰ্তনৰ জৰিয়তে অসমীয়া ভাষাই বিভিন্ন স্তৰ-উপস্তৰ অতিক্ৰম কৰিছে। অসমীয়া ভাষাৰ ইতিহাস অধ্যয়ন কৰি ভাষাবিদসকলে ভাষাগত বিশেষত্ব অনুসৰি অসমীয়া ভাষাৰ ইতিহাসক কেইটামান যুগত ভাগ কৰি দেখুৱাইছে। অসমীয়া ভাষা অধ্যয়নৰ বাটকটীয়া বাণীকান্ত কাকতিয়ে অসমীয়া ভাষাৰ ইতিহাসক তিনিটা যুগত ভাগ কৰিছে।

- ১) প্ৰাচীন অসমীয়া (চতুৰ্দশ শতিকাৰ পৰা ষোড়শ শতিকাৰ শেষলৈ)
- ২) মধ্যযুগীয় অসমীয়া (সপ্তদশৰপৰা ঊনবিংশ শতিকাৰ আৰম্ভণিলৈ)
- ৩) আধুনিক অসমীয়া (ঊনবিংশ শতিকাৰপৰা বৰ্তমানলৈ)

কাকতিদেৱে প্ৰাচীন অসমীয়া ভাষাৰ প্ৰাক্‌বৈষ্ণৱ আৰু বৈষ্ণৱ যুগ বুলি দুটা উপস্তৰ দেখুৱাইছে।

উপেন্দ্ৰনাথ গোস্বামীয়ে অসমীয়া ভাষাৰ ইতিহাসক চাৰিটা যুগত ভাগ কৰিছে। তদুপৰি তেখেতে আধুনিক অসমীয়া ভাষাৰ তিনিটা উপস্তৰো দেখুৱাইছে। তেখেতৰ যুগ বিভাজন এনেধৰণৰ —

- ১) প্ৰত্ন অসমীয়া ভাষা (সপ্তম শতিকাৰপৰা দ্বাদশ শতিকালৈ)
 - ২) পুৰণি অসমীয়া ভাষা (তেৰ শতিকাৰপৰা ষোল্ল শতিকাৰ শেষলৈ)
 - ৩) মধ্যযুগীয় অসমীয়া ভাষা (সোতৰ শতিকাৰপৰা ঊনৈশ শতিকাৰ আৰম্ভলৈ)
 - ৪) আধুনিক অসমীয়া ভাষা (ঊনৈশ শতিকাৰপৰা বৰ্তমানলৈ)
- ঃ আৰম্ভণি কাল (১৮৪৬-১৮৮৮)
ঃ মধ্য কাল (১৮৮৯-১৯৩৯)
ঃ যুদ্ধোত্তৰ কাল (১৯৪০-)

ৰমেশ পাঠকে বাণীকান্ত কাকতিয়ে কৰা যুগ বিভাজনক সামান্য সালসলনি কৰি অসমীয়া ভাষাৰ বিকাশৰ ধাৰাটোক তলত দিয়া ধৰণেৰে দেখুৱাইছে —

- ১) উদ্ভৱ কালৰ অসমীয়া : তামৰ ফলি, চৰ্যাপদ আদিত পোৱা সমলবোৰ ইয়াত ধৰা হৈছে।
- ২) প্ৰাচীন কালৰ অসমীয়া : প্ৰাক্ শংকৰী আৰু শংকৰী যুগৰ সাহিত্যৰাজিক এই স্তৰত ধৰা হৈছে।
- ৩) মধ্য যুগৰ অসমীয়া : সপ্তদশ শতিকাৰপৰা বৃটিছ ৰাজত্বৰ আৰম্ভণিলৈ, চৰিতপুথি, বুৰঞ্জী আদিলৈ বিশেষ লক্ষ্য ৰখা হৈছে।
- ৪) আধুনিক যুগৰ অসমীয়া : বৃটিছ যুগৰ আৰম্ভণিৰপৰা বৰ্তমানলৈ।

প্ৰকৃততে ক'বলৈ গ'লে ভাষাৰ জন্মৰ কোনো নিৰ্দিষ্ট লগ্ন নিৰূপণ কৰিব নোৱাৰি, ক্ৰমবিৱৰ্তনৰ পথত পৰিৱৰ্তন আৰু পৰিবৰ্তনৰ মাজেৰে একো একোটা ভাষাৰ উদ্ভৱ হ'বলৈ সুদীৰ্ঘ সময়ৰ প্ৰয়োজন হয়। ভাৰতীয় আৰ্যভাষাৰ ইতিহাসত নব্য বা আধুনিক ভাৰতীয় আৰ্যভাষাৰ সময় খ্ৰীষ্টীয় দশম শতিকাৰ পৰা ধৰা হৈছে যদিও ঠিক একে সময়তে নব্য ভাৰতীয় আৰ্যভাষাসমূহে সম্পূৰ্ণৰূপে স্বকীয় বৈশিষ্ট্যৰে নিৰ্দিষ্ট গঢ় লোৱা নাছিল, আনহাতে খ্ৰীষ্টীয় দশম শতিকাৰ আগতেও এই ভাষাবোৰৰ দুই এটা বৈশিষ্ট্য দেখা গৈছিল। ঘাইকৈ লিখিত সাহিত্যিক নিদৰ্শনৰ ওপৰত নিৰ্ভৰ কৰিয়েই ভাষাৰ ইতিহাস নিৰ্দ্ধাৰণ কৰা হয় যদিও লিখিত সাহিত্যিক নিদৰ্শন নাথাকিলেও জনসাধাৰণৰ কথিত ৰূপতো ভাষা এটাৰ স্বকীয় অস্তিত্ব থাকিব পাৰে। অসমীয়া ভাষাৰ ক্ষেত্ৰতো দেখা যায় যে চতুৰ্দশ শতিকাৰ আগভাগত ৰচিত বুলি অনুমান কৰা হেম সৰস্বতীৰ 'প্ৰহ্লাদ চৰিত' গ্ৰন্থই নিৰ্ভাঁজ অসমীয়া ভাষাত লিখিত সাহিত্যিক নিদৰ্শন দাঙি ধৰে। কিন্তু ইয়াৰ আগতেও প্ৰাচীন কামৰূপীয় শিলালিপি — তামৰ ফলি, চৰ্যাপদ আৰু 'শ্ৰীকৃষ্ণ কীৰ্তন'ৰ মাজত অসমীয়া ভাষাৰ পূৰ্বৰূপ কিছুমান সোমাই আছে। চতুৰ্দশ শতিকাৰ পূৰ্বৰ অসমীয়া ভাষাৰ ইতিহাসৰ এই স্তৰটোক 'প্ৰত্ন অসমীয়া ভাষাৰ স্তৰ' আখ্যা দিয়া হয়। বহুতো ভাষাবিদে এই স্তৰটোক 'উদ্ভৱকালৰ অসমীয়া' নামেৰে নামকৰণ কৰিছে। ৰমেশ পাঠকে 'উদ্ভৱকালৰ অসমীয়া' স্তৰটোক অসমীয়া ভাষাৰ ইতিহাসৰ প্ৰথম স্তৰ হিচাবে আলোচনা আগবঢ়াইছে। সুবাসনা মহন্ত চৌধুৰীয়ে উদ্ভৱ কালৰ অসমীয়া ভাষাৰ এখন গৱেষণা গ্ৰন্থ প্ৰস্তুত কৰি উলিয়াইছে। মুঠতে ক'ব পাৰি যে প্ৰত্ন অসমীয়া ভাষা বা উদ্ভৱকালৰ অসমীয়া ভাষা এই স্তৰটোৰ অবিহনে অসমীয়া ভাষাৰ ইতিহাস ৰচনা সম্ভৱ নহয়। ওপৰত উল্লিখিত ভাষাবিদসকলে দেখুৱাই দিয়া অসমীয়া ভাষাৰ ইতিহাসৰ যুগ

বিভাজনসমূহক আধাৰ হিচাবে লৈ আমি অসমীয়া ভাষাৰ ইতিহাসৰ বিভিন্ন স্তৰ-উপস্তৰ নিৰ্দ্ধাৰণ কৰিব পাৰোঁ। তলত সেই স্তৰ-উপস্তৰসমূহক বহলাই আলোচনা কৰা হ'ল।

প্ৰত্ন অসমীয়া ভাষা বা উদ্ভৱকালৰ অসমীয়া ভাষা (সপ্তম শতিকাৰ পৰা ত্ৰয়োদশ শতিকা) :

প্ৰত্ন অসমীয়া ভাষাৰ নিদৰ্শন পোৱা যায় — কামৰূপীয় ৰজাসকলৰ শিলালেখ, তাম্ৰলেখ, বৌদ্ধ সহজয়ানী সিদ্ধাচাৰ্যসকলৰ দ্বাৰা ৰচিত চৰ্যাপদ, বড়ু চণ্ডীদাসৰ 'শ্ৰীকৃষ্ণ কীৰ্তন' ইত্যাদিত।

প্ৰাচীন কামৰূপীয় ৰজাসকলে সেইসময়ৰ সাহিত্যিক ভাষা তথা সৰ্বভাৰতীয় মাধ্যম সংস্কৃত ভাষাকেই ৰাজকীয় ভাষাৰূপে গ্ৰহণ কৰিছিল আৰু ভূমিদান সম্পৰ্কীয় ফলিবোৰকে ধৰি অন্যান্য ৰাজকীয় অভিলেখসমূহ এই ভাষাতেই ৰচনা কৰোৱায়। অভিলেখসমূহৰ ভাষা মূলতঃ সংস্কৃততই যদিও এই সংস্কৃত ভাষাৰ মাজত সংস্কৃত ব্যাকৰণৰ নিয়ম বৰ্হিভূত ৰূপ কিছুমানো সন্নিবিষ্ট। সেই সময়ত কামৰূপত প্ৰচলিত কথ্যপ্ৰাকৃতৰ নিদৰ্শন এই লেখাসমূহত পোৱা যায়। কামৰূপীয় ৰজাসকলৰ শিলালেখ আৰু তাম্ৰলেখসমূহত দেখা পোৱা কেইটামান ভাষাতাত্ত্বিক বৈশিষ্ট্য এনেধৰণৰ —

ক) ধ্বনিতাত্ত্বিক বৈশিষ্ট্য —

হ্ৰস্ব আৰু দীৰ্ঘ স্বৰৰ পাৰ্থক্যহীনতা

যেনে—

অ > আ — অশ্বথ (সংস্কৃত) > আশ্বথ (কামৰূপীয় লেখা)

আ > অ — শাংকৰী (সংস্কৃত) > শংকৰী (কামৰূপীয় লেখা)

ই > ঈ — ইত্যাদি (সংস্কৃত) > ইত্যাদি (কামৰূপীয় লেখা)

ঈ > ই — ঈশ্বৰ (সংস্কৃত) > ইশ্বৰ (কামৰূপীয় লেখা)

ঋ কাৰৰ পৰিৱৰ্তন

কৃত্বা > ক্ৰিত্বা

দ্বিস্বৰৰ পৰিৱৰ্তন। যেনে — ঐ > এ-গৰুড়ৈ > গৰুড়ৈ

খ) ৰূপতাত্ত্বিক বৈশিষ্ট্য :

প্ৰাচীন কামৰূপীয় ফলিসমূহত বৰ্তমান অসমীয়া ভাষাত প্ৰচলিত তদ্ধিত প্ৰত্যয়ৰ প্ৰয়োগ দেখিবলৈ পোৱা যায়।

প্রত্যয়	—	কামৰূপীয় ফলি
ই	—	অৰণ্ডি, ওৰণ্ডি
ইয়া	—	কালিয়া
উবা	—	নৌকুৰা

গ) শব্দগত বৈশিষ্ট্য :

প্রাচীন কামৰূপীয় ফলিসমূহত বৰ্তমানৰ অসমীয়া ভাষাত প্ৰচলিত থকা শব্দ কিছুমানৰ প্ৰত্নৰূপ সংৰক্ষিত হৈছে। যেনে— জীৰা, নেত্ৰা, পত্ৰা, হাৰুপেশ্বৰ, কলঙ্গা, দক্ষিণপাটক, বুড়িপোখিৰী, সুবৰ্ণদাৰু, পাৰলি, সিঙ্গড়ি, বেক্ৰ, নাৰ্কে, কণ্টা ইত্যাদি।

চৰ্যাপদৰ ভাষা :

বৌদ্ধ সহজযানী মতাবলম্বী সিদ্ধাচাৰ্যসকলৰদ্বাৰা ৰচিত চৰ্যাপদতো অসমীয়া ভাষাৰ প্ৰত্নৰূপৰ নিদৰ্শন পোৱা যায়। চৰ্য্য ৰচনা কৰা বৌদ্ধ সিদ্ধাচাৰ্যসকলৰ ভিতৰত লুইপাদ, সৰহপাদ, মীনপাদ, ভূসুকপাদ ইত্যাদি কামৰূপৰ লোক আছিল বুলি জনা যায়। চৰ্য্যাপদৰ ভাষাক বাংলা, উড়িয়া, মৈথেলী আদি ভাষা-ভাষী লোকে নিজ নিজ ভাষাৰ প্ৰাচীন সম্পত্তি বুলি দাবী কৰে। চৰ্য্যাপদৰ ভাষা যে অসমীয়া ভাষাৰ প্ৰত্নৰূপৰ নিদৰ্শন সেই কথা ভাষাবিদসকলে যুক্তিসহ আলোচনা আগবঢ়াইছে।

চৰ্য্যাপদৰ ভাষাৰ কেইটামান ভাষাতাত্ত্বিক বৈশিষ্ট্য হ'ল—

ক) ধ্বনিতাত্ত্বিক বৈশিষ্ট্য :

শব্দত ওচৰা-উচৰিকৈ দুটা 'আ' ধ্বনি থাকিলে পূৰ্ববৰ্তী অক্ষৰৰ 'আ' ধ্বনি 'অ' ধ্বনিলৈ পৰিণত হয়। যেনে —

চৰ্য্য	অসমীয়া
চকা	চকা (মান্য অসমীয়া)
বপা, বাপা	বপা (পুৰণি অসমীয়া)
	বোপা (মান্য অসমীয়া)

চৰ্য্যাপদত শ, ষ, স এই ধ্বনিকেইটাৰ অভেদ প্ৰয়োগ দেখা যায়। যেনে— শবৰ, সবৰ, যবৰালি (চৰ্য্য ৫)। পুৰণি অসমীয়া ভাষাত এনে বৈশিষ্ট্য দেখা যায়।

অসমীয়া ভাষাত স্বৰভক্তিৰ সহায়ত শব্দৰূপ হোৱাৰ নিয়মটো চৰ্য্যাপদৰ অনেক চৰ্য্যত ৰক্ষিত হৈছে। যেনে— গৰাহক (গ্ৰাহক), পৰাণ (প্ৰাণ), জুগতি (যুক্তি)

স্বৰলোপ, ব্যঞ্জনলোপ, মধ্যাক্ষৰ লোপ আদি ধ্বনি পৰিৱৰ্তনৰ নিয়মেৰে ৰূপ লোৱা শব্দৰ ক্ষেত্ৰত চৰ্য্যাপদৰ লগত অসমীয়া ভাষাৰ মিল আছে। যেনে—

স্বৰলোপ :	অলাবু > লাউ (চৰ্য্য)
	লাউ (কামৰূপী উপভাষা)
	লাউ (মান্য অসমীয়া)
ব্যঞ্জন লোপ :	যাতি > জাই (চৰ্য্য)
	যায় (অসমীয়া)
	নদী > নই (চৰ্য্য)
	নৈ (অসমীয়া)
মধ্যাক্ষৰ লোপ :	খাদতি > খাই (চৰ্য্য)
	খায় (অসমীয়া)

(খ) ৰূপতাত্ত্বিক বৈশিষ্ট্য :

চৰ্য্যাপদত ব্যবহৃত বিবিধ প্ৰত্যয়, শব্দবিভক্তি, ক্ৰিয়া বিভক্তি আদি পৰৱৰ্তী সময়ত অসমীয়া ভাষাত ৰক্ষিত হৈছে।

উদাহৰণস্বৰূপে —

চৰ্য্যাপদৰ কাৰকৰ বিভক্তিসমূহ হ'ল —

কৰ্তাকাৰক	— - এ
কৰ্মকাৰকত	— - ক
কৰণকাৰকত	— - এ, - এঁ, দিআঁ
নিমিত্ত কাৰক	— - এ, - ক, - ৰে, -লই, -লাগি
সম্বন্ধকাৰক	— - ৰ, -এৰ, -ক
অপাদান কাৰকত	— - এ
অধিকৰণ কাৰকত	— ত, - এ

(গ) শব্দগত বৈশিষ্ট্য :

চৰ্য্যাপদত ব্যবহৃত ভালেমান শব্দৰ লগত অসমীয়া ভাষাৰ মিল আছে।

সৰ্বনাম শব্দ মই, মোৰ, মোহোৰ, তই / তই, তাহেৰ ইত্যাদিৰ প্ৰয়োগ দেখা যায়। অন্যান্য শব্দ যেন চোৰ, দুআৰ, হাক, আজি, উজু, ভাল, ঘৰিণী, গস্তীৰ, বেগ, মাজে, সপ্তগ, ডোম্বিণী ইত্যাদি অসমীয়া ভাষাৰ লগত সাদৃশ্য আছে।

‘শ্ৰীকৃষ্ণ কীৰ্তন’ৰ ভাষা :

অসমীয়া ভাষাৰ প্ৰত্নৰূপৰ আন এক নিদৰ্শন হ’ল বড়ু চণ্ডীদাসৰ দ্বাৰা ৰচিত শ্ৰীকৃষ্ণ কীৰ্তনৰ ভাষাৰ সৈতে অসমীয়া ভাষাৰ বিকাশৰ বিভিন্ন স্তৰৰ ভাষাৰ সাদৃশ্য পৰিলক্ষিত হয়। তাৰে কেইটামান উদাহৰণ হ’ল —

- ১) বহুবচনাত্মক প্ৰত্যয় ‘গণ’ ৰ প্ৰয়োগ ‘শ্ৰীকৃষ্ণ কীৰ্তন’ আৰু প্ৰাচীন অসমীয়া সাহিত্য উভয়তে পোৱা যায়। যেনে — পিকগণে।
- ২) ভৱিষ্যত কালৰ প্ৰথম পুৰুষত ‘বোঁ’ বিভক্তিৰ প্ৰয়োগ দেখা যায়। যেনে খাই বোঁ।
- ৩) ‘শ্ৰীকৃষ্ণ কীৰ্তন’ত প্ৰথমা (এ), ষষ্ঠী (ৰ), সপ্তমী (ত) বিভক্তিৰ প্ৰয়োগ আধুনিক অসমীয়াৰ দৰে।
- ৪) অসমাপিকা ক্ৰিয়া ৰূপ — ই ৰ প্ৰয়োগ দেখা যায়।
- ৫) আধুনিক অসমীয়া ভাষাত ব্যৱহাৰ হোৱা ভালেমান শব্দ শ্ৰীকৃষ্ণ কীৰ্তনত পোৱা গৈছে। যেনে — আজি, উজান, গাই, ঘৰ, ঠাই, তেজপাত, দিন, দীঘল, পানী, বাঘ, পাথৰ, বেজ, বিচনী, ভাত, ভাল, বাতি, বুঢ়া ইত্যাদি।

প্ৰাচীন অসমীয়া ভাষা (চতুৰ্দশ শতিকাৰ পৰা ষোড়শ শতিকাৰ শেহলৈ) :

দৰাচলতে চতুৰ্দশ শতিকাৰ পৰাহে অসমীয়া ভাষাৰ লিখিত সাহিত্যৰ ধাৰাবাহিক ইতিহাস পোৱা যায়। চতুৰ্দশ শতিকাৰ আৰম্ভণিতে ৰচনা হোৱা বুলি অনুমান কৰা হেম সৰস্বতীৰ ‘প্ৰহ্লাদ চৰিত’ গ্ৰন্থৰ জৰিয়তে অসমীয়া ভাষাই প্ৰকৃত সাহিত্যত স্থান পায়। তেতিয়াৰেপৰা অসমীয়া ভাষাৰ বিকাশৰ ধাৰা আৰম্ভ হয়। সেইবাবে অসমীয়া ভাষাৰ বিকাশৰ ইতিহাস আলোচনা কৰোঁতে চতুৰ্দশ শতিকাৰ পৰা অৰ্থাৎ প্ৰাচীন অসমীয়া ভাষাৰ স্তৰৰ পৰা আলোচনা আগবঢ়োৱা হয়।

প্ৰাচীন অসমীয়া ভাষাৰ স্তৰটোক প্ৰধানকৈ দুটা উপস্তৰত বিভক্ত কৰা হয়। সেইকেইটা হ’ল —

১) প্ৰাক শঙ্কৰী যুগ।

২) শঙ্কৰী যুগ।

১) প্ৰাক শঙ্কৰী যুগ :

প্ৰাক শঙ্কৰী যুগত পাঁচজন কবিৰ সাহিত্যৰাজিয়ে অসমীয়া ভাষা সাহিত্যৰ ভেটি সুদৃঢ় কৰিলে। সেই কবিসকল হ’ল হেম সৰস্বতী, হৰিবৰ বিপ্ৰ, কবিৰত্ন সৰস্বতী, ৰুদ্ৰ কন্দলী আৰু মাধৱ কন্দলী। হেম সৰস্বতীৰ ‘প্ৰহ্লাদ চৰিত’, কবিৰত্ন সৰস্বতীৰ জয়দ্রথ বধ, হৰিবৰ বিপ্ৰৰ বৰু বাহনৰ যুদ্ধ, লৰকুশৰ যুদ্ধ, তাম্ৰধ্বজৰ যুদ্ধ, ৰুদ্ৰ কন্দলিৰ দ্ৰোণ পৰ্ব, আৰু মাধৱ কন্দলিৰ ৰামায়ণৰ অসমীয়া অনুবাদ এই কালছোৱাৰ উল্লেখযোগ্য সাহিত্য।

এইযুগৰ ভাষাৰ বৈশিষ্ট্যসমূহ হ’ল —

ধ্বনিতাত্ত্বিক বৈশিষ্ট্য :

- ১) যুক্তাক্ষৰ সৰলীকৰণ আৰু হ্ৰস্ব আৰু দীৰ্ঘস্বৰৰ পাৰ্থক্যহীনতা। যেনে — অজ্ঞান / অগিয়ান, সৰস্বতী / সৰোচতি ইত্যাদি।
- ২) ‘ও’ কাৰৰ ঠাইত ‘উ’ কাৰৰ ব্যৱহাৰ।
- ৩) দন্ত্য আৰু মূৰ্ধণ্য ধ্বনিৰ অভেদ প্ৰয়োগ।
- ৪) স্থানবিশেষ শ,ষ,স > খ হৈছে। যেনে বিশেষ > বিখেখোত।
- ৫) ‘ৰ’ৰ ঠাইত ‘ল’ আৰু ‘য’ৰ ঠাইত ‘জ’ৰ ব্যৱহাৰ।
- ৬) আখৰ জোঁটনিত স্থানীয় কথিত ভাষাৰ প্ৰভাৱ।

ৰূপতাত্ত্বিক বৈশিষ্ট —

- ১) সৰ্বনাম বিভিন্ন ৰূপৰ প্ৰয়োগ দেখা যায়। যেনে — মই/মঞি, মোহৰ/মোক, তই, তই, তাক, তুমি, তোমাৰ, তাহোন, তাক ইত্যাদি।
- ২) নঞৰ্থক ‘ন’ প্ৰত্যয়ৰ ব্যৱহাৰ। যেনে — নালাগে, নজানি, নপাৰোঁ, নিদিবাহা, নেদেখো, নোশোভে ইত্যাদি।
- ৩) বহুবচনাত্মক প্ৰত্যয় — গণ, চয়, জাক, বৰ্গ, মানে, সকল, সব, বিস্তৰ, বৃন্দ, বাশি, মাহা, গুলা ইত্যাদি।
- ৪) অতীত কালৰ কৃদন্ত পদত ‘ইব’ প্ৰত্যয়ৰ প্ৰয়োগ, কৃদন্ত বিশেষণত ‘ইল’ প্ৰত্যয়ৰ প্ৰয়োগ পোৱা যায়।
- ৫) অসমাপিকা ক্ৰিয়া ৰূপ — দেখিয়া, ধৰিয়া, কৰিয়া পায়াদিৰ প্ৰয়োগ দেখা যায়।
- ৬) আধুনিক অসমীয়াত ব্যৱহৃত প্ৰায়বিলাক শব্দ বিভক্তিৰ প্ৰয়োগ এই যুগৰ ভাষাত পোৱা যায়।

৭) আধুনিক অসমীয়াত ব্যৱহৃত প্ৰায়বিলাক শব্দ বিভক্তিৰ প্ৰয়োগ এই যুগৰ ভাষাত পোৱা যায়।

প্ৰথমা — এ — দশৰথে বোলন্ত।

দ্বিতীয়া — ক — ক্ষত্ৰিয়ক ক্ষত্ৰিয়ক কাটিল।

তৃতীয়া — ই, এ, দ্বাৰা — কলকে ৰচিত ধ্বজ।

চতুৰ্থী — ক, লাগি — গৃহক লাগি।

ষষ্ঠী — ৰ, এৰ — ৰাজাৰ মন্দিৰ।

সপ্তমী — ই, ত — চৰণত ধৰো।

৮) ক্ৰিয়া ৰূপ আছন্ত, আচয়, ভৈল, ভৈলা, ভৈলও, পাইল, দিবোহো, যাইব, নজাইবে, লৈয়োক, কহিয়ো, দেওক ইত্যাদি।

শব্দগত :

এই যুগৰ ভাষাত তৎসম আৰু তদ্ভৱ শব্দৰ প্ৰয়োগ দেখা যায়। দুই এটা বিদেশী শব্দৰ প্ৰয়োগো দেখা যায়। তৎসম — ব্ৰাঘ, চক্ষু, জিহবা, ৰাজহংস, তাম্বুল, তেঙেলি, গৃহ, বৃক্ষ, চুম্বন, নৃত্য, পুষ্প, সৰ্প কচ্ছপ ইত্যাদি।

অৰ্থ তৎসম শব্দ : ৰতন, দৰিষন, তপত, বৰিষ, ভকত, পৰমাণ, উতপাত ইত্যাদি।

তদ্ভৱ শব্দ : বাঘ, চকু, হাত, নাক, মুখ, জুই, মিছা ইত্যাদি।

২) শংকৰী যুগ :

প্ৰাক শংকৰী যুগৰ মাধৱকন্দলিৰ পাছতে বিশিষ্ট কবি সাহিত্যিক হ'ল শঙ্কৰদেৱ আৰু মাধৱদেৱ। এওঁলোকে ৰচনা কৰা অক্ষীয়া নাট আৰু বৰগীতত ব্যৱহাৰ কৰা ভাষাটোক ব্ৰজবুলি ভাষা বোলা হৈছে। এই যুগত ব্ৰজবুলি ভাষাই অসমীয়া ভাষাৰ বিকাশত এটা উপস্থবৰ নিৰ্দেশ কৰিছে।

এইযুগৰ আনকেইজন মান লিখক হ'ল ৰাম সৰস্বতী অনন্ত কন্দলি আৰু ভট্টদেৱৰ ৰচনাবাজিক সামৰি লোৱা হৈছে। এই কালছোৱাতে ভট্টদেৱে কথা-গীতা আৰু কথা-ভাগৱত গ্ৰন্থ দুখনেৰে অসমীয়া সাহিত্যত গদ্য সাহিত্যৰ উন্মেষ ঘটায়।

শঙ্কৰ-মাধৱ ব্ৰজবুলি ভাষাৰ বিশেষত্ব —

ধ্বনিতাত্ত্বিক :

১) হ্ৰস্ব আৰু দীৰ্ঘ স্বৰৰ পাৰ্থক্যহীনতা।

২) দন্ত্য আৰু মুদ্ধৰ্য্য ধ্বনিৰ ভেদ।

৩) 'খ' ৰ ঠাইত 'স'ৰ ব্যৱহাৰ। যেনে — দেখি > দেসি

৪) চ, ছ, জ, ঝ আদি আখৰৰ ব্যৱহাৰৰ খেলিমেলি।

৫) শ, ষ, স ধ্বনিৰ অভেদ ব্যৱহাৰ।

৬) স্বৰভক্তিৰ দ্বাৰা সংযুক্ত ব্যঞ্জন ধ্বনিৰ সবলীকৰণ যেনে — ভক্তি > ভকতি, প্ৰণাম > পৰনাম, প্ৰকাশ > পৰকাশ ইত্যাদি।

ৰূপতাত্ত্বিক :

১) ব্ৰজাবলী ভাষাত ব্যৱহৃত বহুবচনাত্মক প্ৰত্যয়বিলাক হ'ল — সৰ, সকল, লোক, চয়, গণ ইত্যাদি। যেনে — পত্নীসৰ, সামাজিকলোক।

২) স্ত্ৰীবাচক ঙ্, ইনী প্ৰত্যয়ৰ ব্যৱহাৰ। গোপী, নিলাজিনী।

৩) সৰ্বনামৰ বিভিন্ন ৰূপ যেনে — তাহে, তোহো, তাহেক, তোহাৰি, হামু, মাঞি, হামাৰ, সে ইত্যাদিৰ ব্যৱহাৰ।

৪) ক্ৰিয়াৰ ৰূপ — কহোঁ, পাৰোঁ, পিন্ধাৱল, ভৈলোঁ, ভেলা বাৰয়, যায়ব ইত্যাদি।

শব্দগত :

শব্দ প্ৰয়োগৰ ক্ষেত্ৰত ব্ৰজাবলী ভাষাত তৎসম, অৰ্ধতৎসম, তদ্ভৱ আৰু অনেক ঘৰবা শব্দৰ প্ৰয়োগ দেখা যায়। যেনে — তাম্বুল, কপূৰ, সত্য, কাৰ্য্য, কৃষ্ণ, শ্ৰৱণ, কীৰ্ত্তন, পৰণাম, পৰবেশ, শকতি ইত্যাদি। উল্লেখযোগ্য যে শঙ্কৰদেৱৰ নাট আৰু গীতত ব্যৱহাৰ কৰা ব্ৰজবুলি ভাষাই অসমীয়া ভাষাৰ বিকাশত এক সুকীয়া ৰূপ দান দি গৈছে।

শঙ্কৰদেৱৰ পৰৱৰ্ত্তী লোক ভট্টদেৱ অসমীয়া গদ্য সাহিত্যৰ জনক ৰূপে পৰিচিত। তেওঁ শঙ্কৰদেৱে সৃষ্টি কৰা ব্ৰজবুলি ভাষাৰপৰা ফালৰি কাটি আহি নিজে পোনপটীয়া গদ্য ভাষাৰ জন্ম দি এক সুকীয়া ভাষাশৈলী সৃষ্টি কৰি থৈ গৈছে।

ভট্টদেৱৰ ভাষাৰ বিশেষত্ব —

১) ধ্বনিতাত্ত্বিক :

i) ভট্টদেৱৰ ভাষা সংস্কৃতগন্ধী আছিল।

ii) গত্ৰ বিধি আৰু ষত্ৰুবিধিৰ নিয়ম মানি চলিছিল।

iii) ৰ > ড়, ত > থ, ক > খ, ক্ষ > খ, জ > ঝ, ইত্যাদি ধ্বনিৰ প্ৰয়োগ।

যেনে — এৰি > এড়ি, শিতান > শিথান, শুকান > শুখান, ক্ষত্ৰিয় > খেত্ৰিয়ক, বুজি > বুঝি ইত্যাদি

ৰূপতাত্ত্বিক :

- সৰ্বনামৰ ৰূপ এনেধৰণৰ — মই, মোৰ, মঞিও, মোক, মোত, আমি, আমাত, তুমি, তোমাৰ, এঞিও, তেঞি ইত্যাদি।
- বহুবচনৰ প্ৰত্যয় বিলাক হ'ল — গণ, সব, সমূহ, সকল ইত্যাদি।
- নঞাৰ্থক 'ন' প্ৰত্যয়ৰ ব্যৱহাৰ।
- vi) প্ৰথম পুৰুষৰ ভাৱিষ্যত কাল বুজাবলৈ 'বো' প্ৰত্যয়ৰ উপৰিও 'ম' প্ৰত্যয়ৰ ব্যৱহাৰ। যেনে— কৰিবো, কৰিম।
- v) কাৰক বিভক্তি প্ৰয়োগৰ ক্ষেত্ৰত আধুনিক অসমীয়াৰ একেবাৰে ওচৰ চপা।

শব্দগত :

- ভট্টদেৱৰ গদ্যত তৎসম শব্দৰ প্ৰয়োগ বেছি। অৱশ্যে ঘৰুৱা অসমীয়া শব্দৰ প্ৰয়োগো দেখা যায়।
- ii) ডঃ উপেন্দ্ৰ নাথ গোস্বামীয়ে ভট্টদেৱৰ গদ্যত কামৰূপী উপভাষাত প্ৰচলিত শব্দৰূপ পোৱা যায় বুলি উল্লেখ কৰিছে। যেনে— অঠৰ, ইছা, কুন, লদা, নাইকা, ছৰাল, তাধেৰ, শুখান, শিথান ইত্যাদি।

২) মধ্য অসমীয়া :

(সপ্তদশ শতিকাৰপৰা ঊনবিংশ শতিকা) এই যুগটোত বুৰঞ্জী সাহিত্য, চৰিত পুথি, কথা-বামায়েণ আৰু ব্যৱহাৰিক জ্ঞানৰ বিবিধ ৰচনাই জন্ম আৰু বিকাশ লাভ কৰে। বৈষ্ণৱ যুগত অসমৰ সাহিত্য-সংস্কৃতিৰ কেন্দ্ৰ আছিল নামনি অসমত। কিন্তু সপ্তদশ শতিকাত কোচ ৰাজ্য ধ্বংস হোৱাৰ পিছত সাহিত্যৰ কেন্দ্ৰ স্থল নামনি অসমৰপৰা উজনি অসমৰ আহোমৰ ৰাজধানীলৈ স্থানান্তৰিত হয়। আহোম ৰজাৰ পৃষ্ঠপোষকতাত উজনি অসমত বুৰঞ্জী লিখাৰ প্ৰথা আৰম্ভ হয়।

এই যুগৰ ভাষাৰ বিকাশৰ দৃষ্টিকোণৰপৰা কথাগুৰু চৰিত পুথিৰ গদ্যৰ ভাষা আৰু বুৰঞ্জী গদ্যৰ ভাষা অতি গুৰুত্বপূৰ্ণ।

গুৰুচৰিতৰ ভাষা :

সত্ৰীয়া পৰিবেশত গঢ় লৈ উঠা বিভিন্ন ভকতসকলৰ মাজত এক মাজিত ৰূপৰ সৰল আৱেগময়ী কথিত ভাষাৰ এক নিদৰ্শন কথা-গুৰু-চৰিত পুথিয়ে দাঙি ধৰে।

ধ্বনিতাত্ত্বিক বিশেষত্ব :

- চ, ছ ধ্বনিৰ ব্যৱহাৰৰ পাৰ্থক্যহীনতা।
যেনে — আছিল, চমাহ, আহিছে ইত্যাদি।
- ii) 'ত'ৰ ঠাইত 'ৎ'ৰ ব্যৱহাৰ।
যেনে — আমাৎ, তোমাৎ।
- iii) 'ঙ'ৰ ঠাইত 'ঞ'ৰ ব্যৱহাৰ।
যেনে — তেঞ, জাঞ, ওলাঞতে ইত্যাদি।
- vi) 'ই' আৰু 'ঈ' — ৰ পাৰ্থক্যহীনতা।
যেনে— পক্ষি, অধৰ্ম্মি ইত্যাদি।
- v) শব্দৰ আৰম্ভণিত — 'শ'ৰ ঠাইত 'স'ৰ প্ৰয়োগ।
যেনে — সূপনখা, সিখৰ, সলাগ, সিকাই ইত্যাদি।

ৰূপতাত্ত্বিক বিশেষত্ব :

- বহুবচনাত্মক প্ৰত্যয় — ভোৰ, সৰ আদিৰ প্ৰয়োগ। সৰুভোৰ, তাৰাসৰ ইত্যাদি।
- ii) সৰ্বনামৰ ৰূপ এনেধৰণৰ — মই, মঞি, মোৰ, আমাৎ, য়ামি, তোম্ৰা, তুমি, তোমাৎ, তেঞেৰ, তাবা, আপুনি (নিজ অৰ্থত) ইত্যাদি।
- iii) আধুনিক অসমীয়াৰ দৰে নিদিষ্টতাচক প্ৰত্যয় আৰু পৰসৰ্গ আদিৰ ব্যৱহাৰ দেখা যায়।

শব্দগত বিশেষত্ব :

- i) তৎসম আৰু অৰ্ধতৎসম শব্দতকৈ তদ্ভব শব্দৰ ব্যৱহাৰ বেছি।
- ii) পশ্চিম অসমৰ থলুৱা শব্দৰ ব্যৱহাৰ চৰিত পুথিৰ ভাষাৰ অন্যতম বিশেষত্ব।
যেনে — আতা, আবু, ফিৰ, মিঠে, বেটী, ছাত্ৰশাল, বালাভাত, ফিৰ দিনা ইত্যাদি।
- iii) শঙ্কৰী যুগৰ ৰচনাতকৈ কথা-গুৰু চৰিত পুথিৰ ভাষাত ফাটী-আৰবী শব্দৰ ব্যৱহাৰ বেছি।
যেনে — বাজি, কাৰসনা, খবৰ, গোলাম, চাকৰ, ঠুপি, দোকান, মকৰ্তমা ইত্যাদি।

বুৰঞ্জী ভাষাৰ বিশেষত্ব :

বুৰঞ্জীৰ ভাষা সহজ-সৰল আৰু পোনপটীয়া। এই ভাষাৰ কিছুমান বিশেষত্ব হ'ল —

ধ্বনিতাত্ত্বিক :

i) কিছুমান শব্দত ধ্বনিৰ খেলিমেলি ব্যৱহাৰ দেখা যায়। যেনে—

- ক > খ — শিকাই > শিখাই।
খ > ক — মাখুন্দী > মাকুন্দী।
ক্ষ > খ — পৰীক্ষিত > পৰীখিত
দক্ষিণ > দখিন।
ত > থ — সাতুৰিব > সাথুৰিব।
জ > ঙ — যুজ > যুঝ, জাপ > ঙাপ।
ওঁ, ৰ > ঞ — কুঁৱৰী > কুঞৰী,
তেওঁ > তেঞ।

ii) উচ্চ স্বৰধ্বনি নিম্ন স্বৰধ্বনিলৈ পৰিবৰ্তন। যেনে — কাপোৰ > কাপৰ, তিৰোতা > তিৰতা, গধূলি > গধুলা।

ৰূপতাত্ত্বিক :

- i) প্ৰাচীন অসমীয়াত ব্যৱহৃত বহুবচনাত্মক প্ৰত্যয়ৰ উপৰিও 'বোৰ' আৰু 'হঁত' বুৰঞ্জীৰ ভাষাত প্ৰথম ব্যৱহৃত হৈছে।
ii) সৰ্বনামৰ ৰূপবোৰ এনেধৰণৰ— মই, মঞি, আমি, তই, তোৰ, তোমাৰ, সিহঁত, তঞি, তেঞেৰ ইত্যাদি।
iii) টো, টা, খন, খনি, জন, জনা আদি নিদিষ্টতাৰূপক প্ৰত্যয়ৰ ব্যৱহাৰ।
vi) আধুনিক অসমীয়া ভাষাত ব্যৱহৃত কাৰক বিভক্তিবোৰৰ দৰে বুৰঞ্জীৰ ভাষাতো বিভক্তিবোৰৰ ব্যৱহাৰ দেখা যায়। প্ৰথমা — এ, দ্বিতীয় — ক, ত, তৃতীয় — ৰে, চতুৰ্থী — লৈ, পঞ্চমী — পৰা, ষষ্ঠী — ৰ, সপ্তমী — ত।
v) ক্ৰিয়াকৰ্মবিলাক আধুনিক অসমীয়া ভাষাৰ ক্ৰিয়াকৰ্মৰ দৰে — গ'ল, হ'ল, ধৰিলে, জন্মিলে, শুনিছোঁ, দিম খহিব, পঢ়িব ইত্যাদি।

শব্দগত : বুৰঞ্জীৰ ভাষাত তৎসম, তদ্ভৱ, আহোম ভাষাৰ শব্দ, দেশী, বিদেশী আদি নানা শব্দৰ সমাবেশ ঘটিছে। জতুৱা-ঠাঁচ, প্ৰবাদ-প্ৰবচন আদিৰ প্ৰয়োগে বুৰঞ্জীৰ ভাষাক এক সাহিত্যিক মূল্য দান কৰিছে।

৩) আধুনিক অসমীয়া ভাষা :

খ্ৰীষ্টীয় দশম শতিকাৰ পৰা ঊনবিংশ শতিকালৈকে বিভিন্ন স্তৰৰ মাজেদি বিকাশ লাভ কৰা অসমীয়া ভাষাটোৱে ঊনবিংশ শতিকাৰ প্ৰথম ভাগতেই চৰম বিপৰ্যায়ৰ সন্মুখীন হ'ব লগা হয়। ১৮২৬ চনৰ ইয়াণ্ডাবু সন্ধি অনুসৰি অসমৰ শাসনভাৰ ইষ্ট ইণ্ডিয়া কোম্পানীৰ হাতলৈ হস্তান্তৰ হয়। ফলত ১৮২৬ চনৰ পৰা ১৮৪৬ চনলৈকে অসমীয়া ভাষাৰ ক্ষেত্ৰত এটা অন্ধকাৰ যুগৰ সূচনা হ'ল। বৃটিছৰ শাসনত থকা অসমৰ অসমীয়া ভাষাই পঢ়াশালি আৰু আদালতৰ পৰা বহিস্কৃত হ'ল। কিন্তু খ্ৰীষ্টান ধৰ্ম প্ৰচাৰৰ উদ্দেশ্যে অসমলৈ অহা মিছনেৰীসকলৰ প্ৰচেষ্টাত অসমীয়া ভাষাই পুনৰ স্বকীয় মৰ্যাদা ঘূৰাই পালে। অসমীয়া ভাষাটোৱে ন্যায্য স্থান পোৱাৰ পিছৰেপৰা আধুনিক যুগৰ আৰম্ভ হ'ল। এই যুগটোক আলোচনাৰ সুবিধাৰ বাবে তিনিটা স্তৰত ভাগ কৰিব পাৰি।

ক) অৰুণোদই স্তৰ

খ) জোনাকী স্তৰ

গ) যুদ্ধোত্তৰ স্তৰ

ক) অৰুণোদই স্তৰঃ

১৮৪৬ চনত শিৱসাগৰৰ বেণ্টিষ্ট মিছনেৰী প্ৰেছৰপৰা 'অৰুণোদই' আলোচনী প্ৰকাশ হোৱাৰ লগে লগে অসমীয়া ভাষা সাহিত্যত এক নতুন দিগন্ত উন্মোচিত হ'ল। অসমত ন'ন' লেখকৰ জন্ম হ'ল। অৰুণোদই যুগত দেখা পোৱা অসমীয়া ভাষাৰ কেইটামান বিশেষত্ব হ'ল —

১) আখৰ জোঁটনি উচ্চাৰণ অনুসৰি ৰূপ দিছিল।

২) হ্ৰস্ব আৰু দীৰ্ঘ স্বৰৰ পাৰ্থক্যহীনতা।

৩) দন্ত আৰু মূৰ্দ্ধন্যৰ সলনি দন্তধ্বনিৰ প্ৰয়োগ। যেনে — বৰখুন, অৰুণোদই, সোন ইত্যাদি।

৪) য, জ, ঙ ধ্বনিৰ ঠাইত জ ধ্বনিৰ প্ৰয়োগ। যেনে— জাবলৈ, জিবোৰ, জেতিয়া ইত্যাদি।

৫) ঙ ৰ প্ৰয়োগ বেছি। যেনে — চিঙ্গি, ফৰিঙ্গি।

৬) হঁত, সকল, বিলাক, বোৰ আদি আধুনিক ৰূপৰ বহুবচনাত্মক প্ৰত্যয়ৰ ব্যৱহাৰ।

৭) 'আপুনি' সৰ্বনাম নিজ অৰ্থত ব্যৱহাৰ নকৰি সন্ত্ৰমসূচক দ্বিতীয় পুৰুষত ব্যৱহাৰ কৰিবলৈ ধৰিলে।

৮) বিদেশী শব্দ পোনপটীয়াকৈ ব্যৱহাৰ নকৰি নতুন শব্দ যেনে—
পানীশিল (বৰফ), লতাপনিল (আঙুৰ), ভাপ নাও ইত্যাদি সৃষ্টি
কৰি ব্যৱহাৰ কৰা দেখা যায়।

খ) জোনাকী স্তৰ :

অসমীয়া ভাষাৰ প্ৰথমখন বাৰ্তালোচনী ‘অৰুনোদই’ আৰু অৰুনোদই
আলোচনীয়ে মোকলাই দিয়া আধুনিকতাৰ পথ প্ৰশস্ত কৰে ‘জোনাকী’ (১৮৮৯)
আলোচনীয়ে। চন্দ্ৰকুমাৰ আগৰৱালা, হেমচন্দ্ৰ গোস্বামী, লক্ষ্মীনাথ বেজবৰুৱা
আদিৰ প্ৰচেষ্টাত ‘অসমীয়া ভাষা উন্নতি সাধনী সভা’ৰ মুখপত্ৰ জোনাকীয়ে
ভাষা-সাহিত্যলৈ জোনাক কঢ়িয়াই আনিলে। দূষিত ভাষাৰ পৰিশোধন, কথিত
ৰূপৰ ওপৰত গুৰুত্ব প্ৰদান ইত্যাদি জোনাকী যুগৰ বিশেষত্ব। ধ্বনি, ৰূপ বাক্য,
শব্দ সকলো দিশতে পৰিবৰ্তনে দেখা দিলে এই স্তৰৰ কেইটামান বৈশিষ্ট্য তলত
উল্লেখ কৰা হ’ল —

- শব্দচয়নৰ ক্ষেত্ৰত লক্ষ্য কৰিলে দেখা যায় যে ইয়াত কিছুমান ঘৰুৱা
শব্দ আৰু কেতিয়াবা বিদেশী শব্দবোৰ প্ৰয়োগ ঘটিছিল। যেনে —
কাপ-মৈলাম, সঁচাৰ কাঠি, হাতনি-পেৰা (case box), স্থগিত, দখল,
কবৰ, কায়দা-কানুন ইত্যাদি।
- অসমীয়া ফকৰা-যোজনা, প্ৰবাদ-প্ৰবচন, জঁতুৱা ঠাঁচ আদিৰ পৰ্য্যাপ্ত
পৰিমাণৰ প্ৰয়োগ দেখা যায়।

গ) যুদ্ধোত্তৰ যুগ :

দ্বিতীয় মহাযুদ্ধৰ পাছৰপৰা সমগ্ৰ বিশ্বৰ লগতে অসমতো বিভিন্ন ক্ষেত্ৰত
পৰিৱৰ্তনৰ ধাৰা ব’বলৈ ধৰিলে। বিশেষকৈ ভাষা-সাহিত্যই নতুন সঁতি ল’লে।
দ্বিতীয় বিশ্বযুদ্ধ আৰু স্বাধীনতা আন্দোলন সৃষ্টি কৰা আৰ্থ সামাজিক, ৰাজনৈতিক,
সাংস্কৃতিক, বৌদ্ধিক পটভূমিত সৃষ্টি হোৱা নতুন মূল্যবোধ, চিন্তা-চেতনা প্ৰকাশৰ
বাবে নতুন প্ৰকাশ ভঙ্গী আৰু নতুন ভাষা ৰীতিৰ আগমণ ঘটিল।

নতুন নতুন শব্দযোজনা, পূৰ্বে ব্যৱহাৰ নোহোৱা দেশী-বিদেশী নতুন শব্দৰ
লগত পৰিচয় ঘটিল।

ইংৰাজী ভাষাৰ শব্দ প্ৰয়োগ বৃদ্ধি পালে।

বিজ্ঞান আৰু প্ৰযুক্তিবিদ্যাৰ প্ৰভাৱৰ ফলত সাহিত্যতো সেইসমূহৰ স্থান
আৰু শব্দৰ পৰিচয় ঘটিল।

পাৰিভাষিক শব্দৰ প্ৰয়োগ বৃদ্ধি পালে।

ভাৱ আৰু বিষয়ক সংক্ষিপ্ত ৰূপত প্ৰকাশ কৰাৰ প্ৰচেষ্টা দেখা গ’ল।

বোমান্টিক চিন্তাধাৰাৰ পৰিৱৰ্তে প্ৰগতিবাদী চিন্তাধাৰাৰ প্ৰকাশ ঘটিল। ■

সহায়ক গ্ৰন্থ :

- কাকতি, বাণীকান্ত: ‘অসমীয়া ভাষাৰ গঠন আৰু বিকাশ’ বীণা লাইব্ৰেৰী, গুৱাহাটী
২০০২
- কোঁৱৰ, অৰ্পণা : ‘ভাষাসাহিত্যৰ বিবিধ চিন্তা’ বনলতা, ডিব্ৰুগড়, ১৯৯৭
- গোস্বামী, উপেন্দ্ৰনাথ: ‘অসমীয়া ভাষাৰ উদ্ভৱ, সমৃদ্ধি আৰু বিকাশ, বৰুৱা এজেন্সি,
গুৱাহাটী ২০০২
- পাঠক, ৰমেশ: ‘অসমীয়া ভাষাৰ ইতিহাস’ অসম অকাডেমিক চেণ্টাৰ, গুৱাহাটী
- বৰুৱা, ভীমকান্ত : ‘অসমীয়া ভাষা’ বনলতা, ডিব্ৰুগড়
- মহন্ত, সুবাসনা : ‘উদ্ভৱকালীন অসমীয়া ভাষা’, বনলতা, ডিব্ৰুগড়

মৰাণ জনগোষ্ঠীৰ ৰাতি বিহু : এটি চমু আলোকপাত

মণ্টু মৰাণ

‘ৰাতি বিহু’ মৰাণ জনগোষ্ঠীৰ ব’হাগ বিহুৰ অন্যতম উপাদান বা সমল। গছতলৰ বিহুৰ দৰে একেধৰণেৰে পূৰ্বতে ৰাতিবিহু পালন কৰিছিল যদিও কালক্ৰমত ই পৰিৱৰ্তিত ৰূপ ধাৰণ কৰিছে। মৰাণসকলে সাত দিন সাত ৰাতি ব’হাগ বিহু পালন কৰিছিল। ধৰ্ম হুঁচৰি গালে বিযোৰিয়াকৈ মাহ চেৰেক পৰ্যন্ত বিহু মানিছিল। কেঁচাইখাতী উপাসক মৰাণসকলে নৱবৈষ্ণৱ ধৰ্মপন্থী অৰ্থাৎ নৱবৈষ্ণৱ ধৰ্মত দীক্ষিত হোৱাৰ পাছত বিহু পালনৰ ৰীতি-নীতি কিছু পৰিমাণে সলনি হৈছিল। ‘মৰাণসকলে বিংশ শতিকাৰ সত্তৰ দশকলৈকে দিনে-ৰাতিয়ে সাত দিন বা ততোধিক সময় বিহু মাৰিছিল। বিভিন্ন কাৰণত দিনে-ৰাতিয়ে বিহু নচাৰ পৰম্পৰা কমি গ’ল। কোনো কোনো দুই-এক মৰাণ প্ৰধান গাঁৱতহে ডেকা-গাভৰুৰ সুবিধা অনুসৰি বিহু উৰুৱাৰ আগে আগে দুই-এদিন ৰাতি বিহু গোৱাৰ ধাৰাবাহিকতা ৰ’ল। ইয়াকে ৰাতি বিহু বুলি অভিহিত কৰা হৈছে।’

গাঁৱৰ আছুতীয়া বা নিৰ্জন ঠাইত বিহু তলিত বিহু ঘৰ সাজি গছ তলৰ বিহু বা ৰাতি বিহু গোৱাৰ নিয়ম। প্ৰতিবছৰে ডাঙৰ গছ এজোপাৰ তলত সাধাৰণতে গুটি লগা গছৰ তলত থকা বিহু ঘৰ বা বিহু তলিতে বিহু নাচে। বিহু তলিখন বা বিহু ঘৰটো অতি পৱিত্ৰ বুলি গণ্য কৰে। মান মৰ্যাদাৰে এটা তামোল-পাণৰ টোপোলা আগবঢ়াই, তামোল চালি কাটি খাই বিহু আৰম্ভণি কৰে।

গাঁৱৰ এমুৰত বা আছুতীয়া ঠাইত বাঁহ, কাঠ, বেত, ঢেকীয়ালতা, টকৌ পাত, জেঙু পাত, গেৰগুৱা পাত আদিৰে নিৰ্মাণ কৰি লোৱা তিনি বা পাঁচ মাৰলিযুক্ত ঘৰটোক বিহু ঘৰ বুলি কোৱা হয়। আঁৰ-বেৰহীন দুকুঠলিয়া ঘৰটোত

যথেষ্ট নীতি-নিয়ম জড়িত হৈ আছে। বিহুৰ আগে আগে গাঁৱৰ ডেকাসকলে লগ হৈ বিহু ঘৰ সাজি উলিয়াইছিল। ‘কাঠ বা বাঁহৰ ছয়টা পাচনৰ খুটাৰে আৰু দুটা মুখৰ খুটাৰ ওপৰত মাৰলি কামি, ৰুৱা আদিৰে ঘৰ সাজে। মাজৰ পাচনৰ খুটা দুটাৰ ইটোৰ পৰা সিটোলৈ এটা চ’তি দিয়ে। চ’তিৰ ওপৰৰ পৰা এটা চমলা দি মুখৰ মাৰলি ডাল ৰাখি থয়।’

আজিকালি আধুনিকতাৰ প্ৰভাৱত বিহু ঘৰটোৰ বাঁহ, কাঠৰ পৰিৱৰ্তে শিল, বালি, চিমেন্ট আদিয়ে ঠাই ললে; টকৌ পাত, জেঙু পাত, গেৰগুৱা পাত আদিৰ পৰিৱৰ্তে টিনপাতে সেই ঠাই অধিগ্ৰহণ কৰিলে। কিন্তু খুটা, মাৰলী, চ’তি অৰ্থাৎ নিৰ্মাণ কৌশল পৰম্পৰাগত হৈয়ে আছে।

পূবা-পশ্চিমাকৈ নিৰ্মাণ কৰা বিহুঘৰটো গাঁৱৰ বিভিন্ন কাম-কাজ, সভা-সমিতি, বাদ-বিচাৰ আদিত ব্যৱহাৰ কৰা হয়। গুৰুত্বপূৰ্ণ কিবা আলোচনা থাকিলে, সিদ্ধান্ত ল’বলগীয়া থাকিলে বিহু ঘৰটোতেই ডেকা-গাভৰুসকল একত্ৰিত হয় বা লগ লাগে। অৱশ্যে আজিকালি গাঁও সংঘ বা যুৱসংঘ গঠন হোৱাৰ পাছত ভালেমান গাঁৱত বিহু ঘৰটোৰ বা বিহু তলিখনৰ ব্যৱহাৰ কমি আহিছে। যি এসময়ত গাঁৱৰ শিশুসকলৰ খেল-ধেমালিৰ, ৰং-ৰহইচৰ পটভূমি আছিল।

‘মানুহ বিহুৰ দিনা আবেলি পৰত ৰাতিবিহু ঘৰত বিহুৱা ডেকা-জীয়ৰী আহি একগোট হৈ বিহু ঘৰৰ মূল খুটাত নটা তামোল-পাণৰ খুম সভক্তিৰে আগবঢ়াই সকলোৰে কুশল কামনা কৰি নেদেখাজন (ভগৱান)ৰ ওচৰত প্ৰাৰ্থনা জনাই আশীৰ্বাদ লৈ তামোল কাটি খায় আৰু কাইলৈ পৰা অৰ্থাৎ ৰাতিবিহু গোৱা দিনকেইটাত সকলোৱে পালন কৰিবলগীয়া নিয়ম-নীতি বিধি-বিধানসমূহ পুনৰ সোঁৱৰাই দিয়া হয়।’ বীৰ ৰাঘৱ মৰাণ বঁটা প্ৰাপক সুখীধৰ দহোটিয়াই এই সন্দৰ্ভত লিখিছে — ‘বুধবাৰৰ দিনটোৰ পৰাই বিহু ঘৰটোত বিহু কৰে ডেকা-গাভৰুৱে। উক্ত দিনটোৰ দুপৰীয়াৰ সময়ত ডেকাসকলে গাভৰুসকলক লৈ আহি সমবেত কৰাই ‘হাতে তামোল-পাণ’ লৈ ঘৰটোৰ সোঁমাজত তামোল-পাণৰ টোপোলাটো (খুম) থয়। তামোল-পাণৰ টোপোলাটোক কেন্দ্ৰ কৰি ডেকা-গাভৰুসকলে ঘূৰণীয়াকৈ বহে। ডেকা দলৰ মাজৰ পৰা সৰ্বসন্মতিক্ৰমে এজন ঘাই নামতি নিৰ্বাচিত কৰিব। নিৰ্বাচিত ডেকাজনে সকলোকে উদ্দেশ্য কৰি কয় ‘আমি গাওঁৰ ডেকা-বিয়ইসকলে পূৰ্বাপৰ চলি অহা নিয়ম মতে এইবছৰো ৰঙালী বিহুটিত বিহু কৰিবলৈ (গাবলৈ) সকলোৱে আহি এই বিহু ঘৰত গোট খাইছোঁ। আমি পূৰ্বাপৰ চলি অহা মতেই বিহু কৰিম বুলি শপত খাইছোঁ। এই কমৰাটোক

সীমা কৰি লৈ ডেকাই ডেকাৰ কোঠাত আৰু বিয়ইয়ে বিয়ইৰ কোঠাত বিহু গাব লাগিব। এনে নিয়মৰ অলপ ইফাল-সিফাল হ'লেই আই দেৱীয়ে দায় ধৰিব। গাংখনত অপায়-অমংগলে দেখা দিব। আমি কোনোজনে নীতি ভংগ নকৰোঁ।” বুলি সকলোৱে শপত লয়। ঘাই নামতিয়ে তামোল-পাণৰ টোপোলাটো কাটি-মেলি প্ৰতিগৰাকীকে দিয়ে।^৪ গাঁওখনৰ সকলোকে কুশলে ৰাখিবৰ বাবে, খেতি-বাতি সুকলমে সমাধা হ'বৰ বাবে আৰু দেৱী গোঁসানীয়ে দায়-দোষ নধৰিবৰ বাবে প্ৰাৰ্থনা কৰে।

গাভৰু আৰু ডেকা উভয়ে পৃথকে পৃথকে ঘূৰণীয়াকৈ ঘূৰি ঘূৰি নাচি নাচি বিহু পদ জুৰে —

‘গেৰগুৱা পাতেৰে অ হৰি ৰাম
বিহুঘৰ সাজিলোঁ অ হৰি ৰাম
মাৰলী নেখালে জোৰা
গোপাল গোবিন্দাই ৰাম।’

(মৰাণ বিহু পৰম্পৰা আৰু পৰিৱৰ্তন, পৃষ্ঠা- ৯৭)

নামতি গাভৰুৱে নাচি নাচি বিহু পদ গায়, বাকীসকলে নামতী কেইগৰাকীক কেন্দ্ৰ কৰি ঘূৰি ঘূৰি বাঁহৰ টকা আৰু চাপৰি বজাই, হাত মেলি হালি-জালি বিহু পদ যোৰে। নামতিসকলে কঁকালত হাত থ'লে অন্য নাচনীসকলে হাত মেলি হালি-জালি নাচে আৰু নামতিয়ে কঁকালত হাত থৈ নাচিলে বাকীবিলাকে হাত মেলি হালি-জালি নাচে।

গাভৰুসকলে গায় —

‘হেই... বাতি জিকেমিকাই জোনাকী পৰুৱা
মেঘে জিকেমিকাই তৰা
হেই... বিহু জিকেমিকাই, গনিব পৰা নাই
আহিছে কিমানৰ পৰা।’

(মৰাণ বিহু পৰম্পৰা আৰু পৰিৱৰ্তন, পৃষ্ঠা- ৯৮)

‘চেচেৰি বগৰী
তা তলে নৈ
আ যাং সমনীয়া ঐ
বিহু কৰোঁ গৈ।’

(সুখীধৰ দহোতীয়াৰ ৰচনা সম্ভাৰ, পৃষ্ঠা- ২৪৩)

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‘হেই... দীঘলতি ঐ দীঘলকৈ পাত
মনিচে সলালে সাজে বৰেকাপোৰ
দেহেও সলালে মাত।’

‘হাঁচতি ঐ ধান খোৱা চৰাই
অতি চেনেহৰ ব'হাগৰ বিহুটি
আহচোন আনোংগে নমায়।’

‘আমে পাত সলালে চামে পাত সলালে
সলালে মেজেঙাৰ পাত
মনিচে সলালে গাৰে সাজে কাপোৰ
কুলিয়ে লগালে মাত।’

‘হুৰাই ল নাহৰৰ কলি
চ'তৰ বিহু পালেহি তিৰবিৰ কৰি।’
‘বৈ বৈ যায় পিন্ধোতা নাই
সদা-নাহৰৰে কলি না ঐ।’

পদ গাই শেষ হোৱাৰ পিছত ডেকা-গাভৰুৱে নিজা নিজা সীমাৰ ভিতৰত কিছু সময় নাচ-বাগ কৰি অন্যান্য গাঁৱৰ পৰা অহা বিহুৱাসকলক গাভৰুসকলে চাকচনি, টকা আদি যাচি নচুৱাবলে আহুন জনায়। গাঁৱৰ বিহুৱাসকলেও অন্য গাঁৱৰ পৰা অহা জীয়ৰীসকলক নচুৱায়। এনেদৰে ৰং ৰহইচ কৰি পুৱতি নিশালৈকে বিহু গায়। কাহিলি পুৱা পুনৰ সামৰণি পদেৰে বিহু সামৰে।

বিহু সামৰণী মাৰোঁতে এনেধৰণৰ পদ গায় —

‘কাউৰী গ'ল
গধূলি হ'ল
আম বিহুখন সামৰিবৰ হ'ল।’
‘কুলিৰে কলীয়া পাখি সমনীয়া
কুলিৰে ক'লীয়া পাখি
বিহু গায়ে গায়ে হলিয়া নালাগে
ইমানতে থইছোঁ ৰাখি।’

‘বাতি বিহুখোলাৰ পৰা নামঘৰলৈ বিহু গাই গাই আগবাঢ়োতে বাটত পাই যোৱা বা পাৰহৈ যোৱা পদুলিসমূহত খোম লৈ সেৱা কৰা গৃহস্থক বছৰটো

ভালে-কুশলে যাবলৈ বৰ দি যায়। নামঘৰৰ ওচৰৰ কোনোৱা এটা তিনিআলিত নিজৰ মাজৰে বিহুৱা ডেকাই খুম দি গাঁওখন ভালে-কুশলে থকাৰ উপৰিও অনাই আনিব লাগে আৰু যোৱাই যাব লাগে বুলি বৰ মাগে, সকলোৱে ঢোল টঙনীয়াই বৰ দিয়ে। শেষত নামঘৰ সন্মুখত মুকলি ঠাইত বছৰটোৰ শেষবাৰৰ বাবে হিয়া উজাৰি বিহু গাই।’

নামঘৰ বা সত্ৰত বিহু উৰুৱাৰ দিনা অৰ্থাৎ বিহু সামৰিবৰ বাবে এনেধৰণৰ পদ জোৰে —

‘হেই... বিহু যায় ঐ বগলী ঐ
বিহু কেনেকৰি ৰাখিম না ঐ।’
‘হেই... হাঁচতি ঐ লুইতৰ শিশু
আজি যে গৈছে ব’হাগৰ বিহু।’
‘হেই... হাঁচতি ঐ ৰাইডং বেঙেনা পাত
বিহু যে গৈছে বাৰমাহৰ বাট।’
‘হাঁচতি ঐ সাপৰ কলপ
বিহু থৈ আহোংগৈ নামঘৰ মুখত।’

বেলি পৰাৰ লগে লগে ৰাতি বিহু গোৱা সকলো ডেকা-গাভৰুক নামঘৰত প্ৰৱেশ কৰিবলৈ নিদেৰ্শ দিয়ে।

সকলোৱে নামঘৰ প্ৰৱেশ কৰাৰ পিছত ভকতসকলৰ পৰা মাহ চাউলৰ প্ৰসাদ বিতৰণ কৰে আৰু শৰাই আগবঢ়াবলৈ জাননী দিয়ে। অৱশ্যে নামঘৰত আলহী ডেকা জীয়ৰী প্ৰৱেশ নকৰে। ডেকা-জীয়ৰীসকলেও শৰাই আগবঢ়াই বিহু গাওঁতে হ’ব পৰা দায়-জগৰ, ভুল-ভ্ৰান্তিৰ মাজৰা বিচাৰি সেৱা লয়। পুৰোহিত বা বৰবুঢ়াই বছৰতো ভালে-কুশলে, ৰঙে-ৰূপে যাবলৈ আশীৰ্বাদ দিয়ে। ভকতক সেৱা কৰাৰ পিছতে বছৰটোলৈ বিহু শেষ হয় যদিও ডেকাসকলৰ দায়িত্ব শেষ নহয়। নিজৰ নিজৰ দায়িত্বত থকা ৰাতিবিহু গোৱা গাভৰুসকলক ঘৰে ঘৰে সুদায় দিয়া (অভিভাৱকক গতাই দিয়া)ৰ পাছতহে বিহুৰ সামৰণি হয়। বিহুৰ শেষত বিহু ভাত খোৱাৰ পাছতহে বিহু সামৰণি পৰে।

ৰাতি বিহুতলী বা বিহু খোলাত বহুলোকে মনৰ কামনা পূৰণৰ অৰ্থে আৰু বহুদিনৰ পৰা হৈ থকা ৰোগৰ পৰা মুক্তি পাবলৈও ৰাতি বিহু গোৱা বিহুৱা ডেকা-জীয়ৰীৰ ওচৰত বৰ বিচাৰে। কিছুমানে কেৱল তামোল-পাণৰ খুম আগবঢ়ায়

আৰু কিছুমানে পকা ভাৰ (হাঁহ, চাউল, নিমখ, আলু, মিঠাতেল খমৌ) আদিৰে ভাৰ দিয়ে। মৰাণসকলৰ জনবিশ্বাস আছে যে ৰাতি বিহুত ভাৰ দিলে সকলো মনোকামনা পূৰণ হয়, বিপদ-আপদ দূৰ হয়। বিহুৰ দ্বিতীয় দিনাৰ পৰা বিহু উৰোৱা আগৰ দিনালৈ ভাৰ লয়।

নামঘৰ বা সত্ৰৰ পৰা বিহু নমোৱাৰ পৰম্পৰা মৰাণসকল নৱবৈষ্ণৱ ধৰ্মত দীক্ষিত হোৱাৰ পৰাহে। তাৰ আগতে শাক্ত বা শৈৱ বা কৈৰাতজ ধৰ্মৰ উপাসক মৰাণসকলে শদিয়াৰ কেঁচাইখাতী শালৰ পৰা বিহু নমাইছিল। মৰাণ লোককৃষ্টি সাধক মোহন শইকীয়াই লিখিছে— ‘মৰাণসকলৰ বিহুৰ মানে বিহু পতাৰ এটা স্বকীয় বৈশিষ্ট্য, ঐতিহ্য আৰু সুকীয়া পৰম্পৰা আছে। আদিতে মৰাণ-মটকসকলে শদিয়াৰ কেঁচাইখাতী শালৰ পৰা বছৰৰ প্ৰথম বুধবাৰে (মন কৰিব বুধবাৰটো মঙ্গোলীয়ানসকলে পবিত্ৰ বাৰ বুলি গণ্য কৰে) ‘বৰবলি’ অৰ্থাৎ নৰবলি দি বিহু নমাই আনে। তাৰ পিছত গাঁৱত ইতিপূৰ্বে ডেকাসকলে নিৰ্মাণ কৰি ৰখা বিহুঘৰত সাত দিন সাত ৰাতি বিহু নৃত্য-গীত কৰি পুনৰ কেঁচাইখাতী শালত বিহু উৰুৱায় গৈ (সম্ভৱ তাৰেই অনুকৰণত ৰংপুৰত ‘সাত বিহু’ অৰ্থাৎ সাত দিন, সাত ৰাতি বিহু পতাইছিল-আহোম স্বৰ্গদেউসকলে)।

পিচলৈ নৰবলিৰ বাবে মানুহৰ অভাৱ হোৱাত মানুহৰ ঠাইত ম’হ (গলধন ধৰা মতা ম’হ) বলি দিয়াৰ ব্যৱস্থা হ’ল। শেষলৈ, ম’হৰো অভাৱ হোৱাত ম’হৰ ঠাইত পানীকোমোৰাকে মানুহৰ পৰিৱৰ্তে বলি দিয়া হ’ল।’

বিহু গীতটোত তাৰ আভাস পোৱা যায় —

‘হাঁচতি ঐ ৰাইদং বেঙেনাৰ পাত
শদিয়াৰ শালতে বিহু নমাই আনি
গাবলে ত’ত নাই গাত।’

(সুখীধৰ দহোটিয়াৰ ৰচনা সম্ভাৰ, পৃষ্ঠা- ২৪৩)

মৰাণসকলে চান্দ্রমাহ গণনাৰ ভিত্তিত ব’হাগৰ প্ৰথম মঙ্গলবাৰে উৰুকা, বুধবাৰে গৰু বিহু এই নিয়মেৰে বিহু পালন কৰি আহিছে —

‘হাঁচতি ঐ চ’ত
বিচতি ঐ চ’ত
বুধে বিৰচতি মঙলে উৰুকা
বিহু গৈ আছিলি ক’ত।’

এই পৰম্পৰা গোসাঁই শ্ৰীশ্ৰীচৰ্তুভূজদেৱে সলনি কৰি পঞ্জীকাশ্ৰয়ী দুমাহীত

৭ বিহু পালন কৰিবলৈ নিৰ্দেশ দিছিল —

‘শ্ৰীচতুৰ্ভুজে অ হৰি ৰাম
দোমাহি পাতিলে অ হৰি ৰাম
আমিহে মৰিছোং গাই
গোপাল গোবিন্দাই ৰাম।’

কিন্তু এই ধাৰা বেছি দিনলৈ বৰ্তি নাথাকিল। শ্ৰীশ্ৰীচতুৰ্ভুজদেৱৰ পৰলোকপ্ৰাপ্তিৰ পাছত তেৰাৰ শিষ্যসকলে দশমীৰ পাছৰ মঙ্গলবাৰৰ পৰাহে বিহু পালন কৰিবলৈ ল’লে। শিষ্যসকলে বিহুপদত গায় —

‘শ্ৰীচতুৰ্ভুজে অ হৰি ৰাম
দোমাহী পাতিলে অ হৰি ৰাম
দশমীত পেলালে তিথি
গোপাল গোবিন্দাই ৰাম।’

ৰাতি বিহু গাবলৈ গাঁৱৰ ডেকাসকলে গাভৰুক ঘৰে ঘৰে গৈ খোজাৰ নিয়ম। এই কৰ্মটোত প্ৰতিগৰাকী ডেকা দায়বদ্ধ হৈ থাকিব লাগে। কোনোধৰণৰ হানি-বিঘিনি নোহোৱাৰ প্ৰতিশ্ৰুতিৰেহে অভিভাৱকসকলে ৰাতি বিহু নাচিবলৈ নিজৰ ছোৱালীক ডেকাসকলৰ হাতত এটি দিয়ে। শিক্ষক-সাহিত্যিক মোহন মৰাণে ‘মৰাণ লোক-সংস্কৃতি’ গ্ৰন্থত নাটকীয় উপস্থাপন কৰিছে— ‘বুধবাৰৰ গৰুবিহু দিনা সন্ধ্যা ডেকাসকলে আলোচনাভিত্তিত কেইবাটাও দলত বিভক্ত হৈ দলপতিক (এজন দায়িত্বশীল ব্যক্তি) লগত লৈ গাভৰুৰ ঘৰলৈ গৈ পিতৃ-মাতৃ, অভিভাৱকৰ ধৰ্মীয় পদমৰ্যাদা আৰু পৰ্যায়ভেদে তামোল-পাণৰ টোপোলা, খুম আগবঢ়াই ৰাতি বিহু গাবলৈ মাইকী ল’ৰা (ছোৱালী) খোজে। তেতিয়া পিতৃ/অভিভাৱকে দলটোক প্ৰশ্ন কৰে— ‘পাখী লগা মইনা চৰাইক বান্ধত ৰাখিব পাৰিবি জানো?’ ডেকাসকলে পাৰিম বুলি কথা দিয়াত পিতৃয়ে পুনৰ প্ৰশ্ন কৰে — ‘যদি নোৱাৰ তেন্তে তেতিয়া ডেকাসকলে কয় — ‘সেইটোত নিশ্চিত থাকক। কিবা হৰণ-ভগন হ’লে মাটিৰে হ’লেও আপোনাৰ জীজনীক বনাই দিম।’ ডেকাসকলৰ তেনে দৃঢ়তাত পতিয়ন গৈ পিতৃ-মাতৃ/অভিভাৱকে দায়িত্বশীলজনক সাক্ষী কৰি জীয়াৰী/ গাভৰুজনীক ৰাতি বিহু মাৰিবলৈ বিহুঘৰলৈ নিবৰ বাবে সন্মতি দিয়ে। এয়াই পৰম্পৰা। এনেদৰে প্ৰতিঘৰৰ পৰা সন্মতি আদায় কৰি দলটোৱে ঘৰে ঘৰে গৈ বিহু মাৰিবলৈ ছোৱালী লৈ আহে আৰু বিবতিত ঘৰাঘৰি থৈ অহা ৰীতি।’ ৮

ৰাতি বিহু গাবৰ বাবে পোহৰ অতন্ত্য প্ৰয়োজনীয় উপাদান। আজিকালি বিজুলীবাতি ব্যৱহাৰ কৰিছে যদিও আগতে জোনৰ কোমল পোহৰ, নাহৰৰ গুটি, শুকান বাঁহৰ খৰি, কেৰাচিন তেলৰ চাকি, তেলৰ চুঙা ব্যৱহাৰ কৰিছিল। প্ৰতীকী ৰূপত এতিয়াও ‘তেলৰ চুঙা’ ব্যৱহাৰ কৰে। গাভৰুসকলক অনা-নিয়া কৰোঁতেও এনেধৰণৰ পোহৰৰ ব্যৱস্থা কৰিছিল।

বিহুঘৰটো সাজোঁতেই ডেকাসকলে মাটি টকা, হাত টকা আদি বিভিন্ন ধৰণৰ টকা, চাকচনি মাৰি, গগনা ইত্যাদি প্ৰস্তুত কৰি বিহু নাচিবৰ বাবে সাজু কৰি ৰাখিছিল। এইবোৰৰ উপৰিও ঢোল, তাল, বাঁহী, পেঁপা, সুতুলি আদি বাদ্য ৰাতিবিহুত ব্যৱহাৰ কৰা হয়।

ঢোল, তাল, টকা, চাকচনি ৰাতি বিহুৰ প্ৰধান বাদ্য। পূৰ্বতে মৰাণ সকলৰ মাজত মুচিয়া আছিল যদিও সাম্প্ৰতিক সময়ত একেবাৰে নথকাৰ দৰে। বিহুগীততো তাৰ অনুৰণন পোৱা যায় —

‘ঢোলৰ নাম উৰুলী ঢোলৰ নাম কুৰুলি

ঢোলতো বিকিলে যুগে,

মৰাণৰ মুচিয়া ঘৰত নাইকীয়া

ঢোলে চাইয়ে দিব কোনে।’

(সুখীধৰ দহোটায়াৰ ৰচনা সম্ভাৰ, পৃষ্ঠা- ২৪৪)

গামখাক, মুঠি খাক, গেজেৰা, ঢোলবিৰি, জোনবিৰি, কাণফুলি, মাদলি, দালমণি, ফুটিমণি, চেইন, আদি আ-অলংকাৰে নাচনী গাভৰুৰ সৌন্দৰ্য বঢ়ায়। ইয়াৰ উপৰিও সোণ-ৰূপৰ বিভিন্ন ধৰণৰ আ-অলংকাৰ পৰিধান কৰিছিল। বিহুগীতৰ তাৰে প্ৰকাশ ঘটিছে —

‘সোণৰ চেইন ছিগিলে সোণাৰীয়ে জোৰাব

দুডালিক এডালি কৰি

প্ৰেমৰ চেইন ছিগিলে কোনে জুৰাই দিব

দুটি দেহা একেটি কৰি।’

‘হাতৰে গুৱনি

হাতৰ গামে খাক

ককাঁলৰ গুৱনি ৰিহা

শিৰৰে গুৱনি

দীঘলকৈ সেওঁতা

গলধনৰ গুৱনি খোপা।’

বিহুৱা গাভৰুসকলে কপাহী মেখেলা চাদৰ, ফুটুকীয়া কলিয়া ৰিহা, ৰঙা

ব্লাউজ, বুকুত মেথনি মৰা বগা মেখেলা, মুগামেখেলা, কলিয়াবিহা, মুগাবিহা, কঁকাল মৰা, মৰাণ গামোচা, বঙীন গামোচা পৰিধান কৰে। দিলীপ হাজৰিকাই তেখেতৰ 'ব'হাগ বিহুত মৰাণ জনগোষ্ঠীৰ সাজপাৰ' প্ৰবন্ধত লিখিছে 'অতীত কালত মৰাণ গাভৰুৱে পৰিধান কৰা সাজপাৰ হৈছে — মেজাংকৰী মেখেলা, মুগাৰ মেখেলা, সেউজীয়া মেখেলা, চাটন মেখেলা, গাজ মেখেলা, বিভিন্ন ধৰণৰ কপাহী মেখেলা ইত্যাদি। এই মেখেলা বুকুত মেঠনি মাৰি পৰিধান কৰিছিল। কঁকাল মৰা, পাৰকানি, কলীয়া বিহা, ফুটুকী কেচ বঁচা বিহা, পাৰি দিয়া বিহা, ভাটো ফুটুকী থকা বিহা, জাকি চোলা (বুকুফলা ব্লাউজৰ দৰে হাত দীঘল চোলা) আৰু গাভৰুৰ ডিঙিত মৰাণ গামোচা পৰিধান কৰিছিল। কোনো কোনোৱে কেঁচাপতীয়াৰ নিচিনা ব্লাউজ আৰু বঙীন চাদৰ পৰিধান কৰিছিল। বিহু নাচত আগৰ দিনত কলিয়া বিহাখনৰ যেই কোনো মন পছন্দৰ তিনিটা বঙৰ ফুল বাচি লৈছিল। পাৰকানিখন কঁকালত গুজি মেৰিয়াই উত্তৰাৰ্ধ বাউসীলৈকে ঘূৰাই লৈছিল।'*

ডেকাসকলে চুৰিয়া, গামোচা, চোলা আদি পৰিধান কৰে। কিছুবছৰ আগলৈকে মৰাণ বিহুৱাই এঙা চোলা নামৰ এবিধ পোছাক পৰিধান কৰিছিল। জনগোষ্ঠীটোৰ ডেকা-গাভৰুসকলে ৰাতি বিহু জীয়াই ৰাখিছে। মহিলাসকলে অৰ্থাৎ বোৱাৰীসকলে বিহু নাচিব নোৱাৰে যদিও ডেকা-গাভৰুজাকক আঁতৰৰ পৰা নিৰীক্ষণ কৰি থাকে। আদহীয়াসকলেও অৱশ্যে ৰাতি বিহুৰ তদাৰক নকৰাকৈ নাথাকে।

ৰাতি বিহুৱে জনগোষ্ঠীটোৰ সমাজ ব্যৱস্থাৰ শৃংখলাৱদ্ধ ৰূপটোক দাঙি ধৰে। ডেকা-গাভৰুৰ সন্মিলিত প্ৰচেষ্টাৰে ৰাতি বিহুৱে ঐক্যবদ্ধ দিশটোৰ ইংগিত বহন কৰি ভাতৃত্ববোধৰ নিচান উজ্জ্বল কৰি তুলিছে।

বৰ্তমানেও যিকেইখন গাঁৱত ৰাতিবিহু পৰম্পৰাগতভাৱে পালন কৰি আছে, তাত ব্যয়বহুলতা, জাকজমকতা দেখা পোৱাৰ বিপৰীতে বিহুৰ নন্দনিকতা প্ৰকট হৈ উঠা দেখা যায় বা ৰাতি বিহুত বিহুৰ নন্দনিক ৰূপ পৰিলক্ষিত হয়।

বিহুগীতটো ৰাতিবিহুৰ উল্লেখ পোৱা যায় —

‘থেৰেজু পকিলে কুলিয়ে বিনালে
মেনাম’হে পাতিলে টাং
পহৰ ছালেৰে ঢোলে সাজি আনগে
ৰাতি বিহু গাবলে যাং।’

‘এপৰ দুপৰ কৰি ৰাতি পাৰে হ’ব
আম বিহুত হলিয়া নাই,
ৰাতি পৰে পৰে ফেঁচাই কুৰুলীয়াই
আমি বিহু গাবলে পাই।’

স্বকীয় বৈশিষ্ট্য ৰক্ষা কৰি ৰাতিবিহু উদযাপন কৰাৰ পোষকতা কৰি শেহতীয়াকৈ জনগোষ্ঠীটোৰ সংগঠন কেইটাই জাতীয় দায়বদ্ধতাৰ পৰিচয় দাঙি ধৰিছে। কিন্তু মন কৰিব লাগে যাতে আৰ্হি বা প্ৰদৰ্শনীমূলক হ’লেও পৰম্পৰা অক্ষুণ্ণ থাকে। ■

পাদটিকা :

- ১ এয়াঁচি the reflector, সমন্বয়ৰ বাৰ্তাবাহক মৰাণ জনগোষ্ঠীৰ ৰঙালী বিহু, পৃষ্ঠা- ১১৩
- ২ সুখীধৰ দহোতীয়াৰ ৰচনা সম্ভাৰ, পৃষ্ঠা- ২৪১
- ৩ মৰাণ বিহুঃ পৰম্পৰা আৰু পৰিৱৰ্তন, পৃষ্ঠা- ৯৭
- ৪ সুখীধৰ দহোতীয়াৰ ৰচনা সম্ভাৰ, পৃষ্ঠা-২২৮
- ৫ মৰাণ বিহুঃ পৰম্পৰা আৰু পৰিৱৰ্তন, পৃষ্ঠা- ৯৯
- ৬ মোহন শইকীয়াৰ ৰচনা সম্ভাৰ, পৃষ্ঠা- ৭৯
- ৭ সুখীধৰ দহোতীয়াৰ ৰচনা সম্ভাৰ, পৃষ্ঠা-২৪৪
- ৮ মৰাণ লোক-সংস্কৃতি, পৃষ্ঠা- ১৪৩
- ৯ মৰাণ বিহুঃ পৰম্পৰা আৰু পৰিৱৰ্তন, পৃষ্ঠা- ১৯৬

সহায়ক গ্ৰন্থপঞ্জী :

- দহোতীয়া, মৃদুল (মুখ্য সম্পাদক) আৰু মৰাণ, মণ্টু (সম্পাদক): মৰাণ বিহুঃ পৰম্পৰা আৰু পৰিৱৰ্তন, মৰাণ সাহিত্য সভা, প্ৰথম প্ৰকাশ, জুন, ২০২৩
- মৰাণ, নৱ কুমাৰ আৰু মৰাণ, বিধান (সম্পাদনা): মোহন শইকীয়াৰ ৰচনা সম্ভাৰ, মৰাণ সাহিত্য সভা, প্ৰথম প্ৰকাশ, জানুৱাৰী, ২০২৪
- মৰাণ, মণ্টু: মৰাণ লোকসাহিত্য-সংস্কৃতিৰ হাঁচতি, বুঢ়ীদিহিং শতদল শাখা সাহিত্য সভা, দ্বিতীয় প্ৰকাশ, নৱেম্বৰ, ২০২২
- মৰাণ, মোহন (মুখ্য সম্পাদক) আৰু মৰাণ, বিশ্বজিৎ আৰু মৰাণ, নৱ কুমাৰ: সুখীধৰ দহোতীয়া ৰচনা সম্ভাৰ, মৰাণ সাহিত্য সভা, প্ৰথম প্ৰকাশ, ১৫ জুলাই, ২০২৩
- মৰাণ, মোহন: মৰাণ লোক-সংস্কৃতি, মৰাণ সাহিত্য সভা, সৰ্বানন্দ সিংহ নগৰ, দ্বিতীয় প্ৰকাশ, জুলাই, ২০২৩

মাইকেলের ‘পদ্মাবতী’ : ভারতীয় পুরাণের নব নির্মাণ

শানন রায়

উপক্রমিকা :

বাংলা নাট্যসাহিত্যের মুক্তির পথটি যিনি প্রথম স্পষ্ট ভাষায় চিহ্নিত করেছেন, তিনি মাইকেল মধুসূদন দত্ত। বাংলা ভাষায় মঞ্চানুগ নাট্যধারায় মধুসূদনই প্রথম রচনা করেছিলেন উৎকৃষ্ট নাটক। বেলগাছিয়া থিয়েটারের সঙ্গে যোগাযোগের সুবাদে মধুসূদন নাট্য রচনায় আত্মনিয়োগ করেন। ‘অলীক কুনাট্য রঙ্গে’র তরল আবহাওয়া থেকে রাঢ়-বঙ্গের জনসাধারণের উদ্ধারকল্পে তাঁর নাট্যরচনা শুরু। “মধুসূদন বাংলা সাহিত্যের প্রথম নাট্যকার নহেন বটে, কিন্তু পাশ্চাত্য নাটকের অনুকরণে তিনিই প্রথম সার্থক নাটক লিখিয়া বাংলার ভবিষ্যৎ নাট্য-সাহিত্যের একমাত্র পথ সুস্পষ্টরূপে চিহ্নিত করিয়া যান। সুতরাং এই বিদ্রোহী, অসমসাহসিক, অসাধারণ প্রতিভাবান নাট্যকারকে, প্রকৃতপক্ষে আধুনিক নাট্যসাহিত্যের জনক ও প্রবর্তকের সম্মানিত আসন সর্বাপেক্ষে দান করিতে হয়।”^১ মধুসূদনই প্রথম স্পষ্ট ভাষায় ইংরেজি নাট্যকলাকে অনুসরণ করার এবং ইংরেজি নাট্যাদর্শ অনুকরণের প্রয়োজনীয়তা ব্যক্ত করেছেন, যার ফলে বাংলা নাট্যসাহিত্যের পরিধি বিস্তৃত হয়েছে। সঙ্ঘাত-সঙ্কুল ঘটনার মাধ্যমে কাহিনির বিকাশ এবং জীবন্ত চরিত্র সৃষ্টিও মধুসূদনের নাটকেই প্রথম দেখা দিয়েছে। বর্তমান নিবন্ধে আলোচিত গ্রিক পুরাণ-কাহিনি “Apple of Discord”—এর ধারায় রচিত মাইকেলের “পদ্মাবতী” এই শ্রেণিরই এক ভারতীয় পৌরাণিক নাটক।

‘বিরোধের আপেল’ গল্পের ছায়াপুষ্ট মাইকেলের ‘পদ্মাবতী’ :

মধুসূদন মূলত পৌরাণিক, ঐতিহাসিক ও তাঁর সমসাময়িক সামাজিক অবস্থার উপর দৃষ্টি রেখে বাংলা ভাষায় নাটক রচনার জন্য কলম ধরেছিলেন। তাঁর সৃষ্ট পৌরাণিক নাটক দুটি হল ‘শর্মিষ্ঠা’ ও ‘পদ্মাবতী’। ‘পদ্মাবতী’ নাটকের চরিত্রদের শরীরে রয়েছে পাশ্চাত্য আভরণ, এবং মনে আছে প্রাচ্য দেশের লাবণ্য। এই দ্বিমুখী আদর্শের সম্পৃক্তিকরণ মধুসূদনের নাটকে সম্ভবপর হয়েছে কেননা তিনি পাশ্চাত্য সাহিত্যের জলধিমহ্ন করে অমৃত আহরণে সমর্থ হয়েছিলেন। নাটকের প্রথম অঙ্কের প্রথম দৃশ্যে আকাশপথে মহর্ষি পুলস্ত্যের আশ্রমে গমনরত নারদমুনির ‘তিনটি দেব-নারী’^২ শচী, মুরজা ও রতিকে দেখে হঠাৎ ইচ্ছে হল যেমন করেই হোক, তাঁদের মধ্যে কলহের সৃষ্টি করতে। যেমন ভাবা তেমনি কাজ। আশ্রম-গমন স্থগিত রেখে পর্বত-সানুতে অবতরণ করে আপন ‘মনস্কামনাটি’ চরিতার্থ করবার উদ্দেশে মানস সরোবর থেকে তুলে আনা স্বর্ণ-পদ্মটি নিয়ে মুনি সেই তিন দেবীর কাছে উপস্থিত হলেন এবং আপন কল্পনায় কাহিনি রচনা করলেন এইভাবে—

কৈলাসপুরীতে হরগৌরী দর্শন করে প্রত্যাগমনের সময় নারদ দৈবমায়ায় তৃষ্ণাতুর হয়ে মানস সরোবরের নিকট উপস্থিত হয়েছিলেন, এবং সেখানে ফুটে থাকা একটি কনকপদ্ম দেখা মাত্রই তুলে নিয়েছিলেন। অকস্মাৎ আকাশে দেববাণী হল—

“হে নারদ, এ ভগবতীর পদ্ম, একে অবচয়ন করা তোমার উচিত কর্ম নয় নাই। এক্ষণে এ ত্রিভুবন মধ্যে যে নারী সর্বাপেক্ষা পরমসুন্দরী তাকে এ পুষ্প না দিলে তুমি গিরিজার ক্রোধানলে দগ্ধ হবে।”^৩

অতএব, নারদমুনি এই পদ্মটি নিয়ে বড়োই ‘বিপদে’ পড়েছেন।

এরপর স্বাভাবিকভাবেই সেই স্বর্ণ কমলটিকে পাবার লোভে তিন দেবীর মধ্যে কলহের সূচনা হয়, এবং নারদের পরিকল্পনাও সার্থক হয়।

গ্রিক পুরাণে কলহের দেবীর নাম এরিস। গল্পে এরিসের পরিচয় দেওয়া হয়েছে এইভাবে—

“Eris, the goddess of Discord was well known around Mt. Olympus [the residence of the Olympic gods and goddess] as a poor and ungracious party guest. Indeed, she was known to start disastrous arguments.”^৪

(ভাবানুবাদ : এরিস ছিলেন সমগ্র অলিম্পাসে (অলিম্পিক দেব-দেবীদের বাসস্থান) একজন দরিদ্র, অকৃতজ্ঞ, তদুপরি দেবতাদেরসকল অনুষ্ঠানে একজন অনিমন্ত্রিত ও অযাচিত অতিথি। বস্তুত, তিনি বিধবংসী তর্ক-সূত্রপাতের জন্য বিখ্যাত ছিলেন।)

সুতরাং, রাজা পেলেউস ও সমুদ্র-কন্যা থেটিস তাঁদের বিয়ের আসরের জন্য নিমন্ত্রিত অতিথিদের তালিকায় এরিসকে স্থান না দেওয়ার দরুন এই ভয়ঙ্করী দেবী আসরে উপস্থিত না থেকেও আপন জাদুবিদ্যাকে কাজে লাগান। বিবাহসভার মধ্যে তিনি একটি সোনার আপেল নিক্ষেপ করলেন যার উপর লেখা ছিল “সর্বশ্রেষ্ঠ সুন্দরীর জন্য”। স্বাভাবিকভাবেই সভায় উপস্থিত প্রত্যেক দেবীই নিজের জন্য সেই আপেল পেতে চাইলেন যার ফলস্বরূপ সেখানে এক উত্তপ্ত তর্কের সৃষ্টি হল। অনেক বিতর্ক ও অনেক ক্রন্দনের পর, স্বর্ণ আপেলটির জন্য তিনজন শক্তিশালী প্রার্থীর আবির্ভাব ঘটে— প্রেমের দেবী আফ্রোদিতি, জিউস-পত্নী হেরা এবং প্রজ্ঞার দেবী অ্যাথেনি।

‘পদ্মাবতী’ নাটকের প্রথমাক্ষের প্রথম গর্ভাক্ষের প্রারম্ভে দেব-উপবনে মৃগয়া করতে এসে দেবী শচীর মায়ায় নিদ্রাবৃত বিদর্ভের রাজা ইন্দ্রনীলকে জাগ্রত করে কলহরতা তিন দেবী বিচারের ভার ন্যস্ত করেন ইন্দ্রনীলের উপর —

“শচী। মহারাজ, ঐ যে পর্বতশৃঙ্গের উপর কনকপদ্মটি দেখতে পাচ্ছেন, ঐটি আমাদের তিনজনের মধ্যে আপনি যাকে সর্বাপেক্ষা পরমসুন্দরী বিবেচনা করেন, তাকেই প্রদান করুন।”

এরপর ইন্দ্রনীলকে ‘সুরেন্দ্র মহিষী’ শচী সসাগরা পৃথিবীর ইন্দ্রত্বপদে নিযুক্ত করবার, ‘ধনেশ্বরের ধর্মপত্নী’ মুরজা সমগ্র পৃথিবীর ধনরাশির মালিকানা প্রদান করবার, এবং ‘মন্মথপ্রণয়িনী রতি’ রাজাকে পৃথিবীর কোনো এক পরমাসুন্দরী নারী প্রণয়িনী হিসেবে উপহার দেবার প্রতিশ্রুতি দেন—

“শচী। দেখুন, আমি সুরেন্দ্রের মহিষী, আমি ইচ্ছা কল্যাণ আপনাকে এই মুহূর্তেই সসাগরা পৃথিবীর ইন্দ্রত্বপদে নিযুক্ত কতো পারি।

মুর। হে নরেশ্বর, আপনি বিবেচনা করুন, আমি ধনেশ্বরের ধর্মপত্নী; এ বসুমতী আমারই রত্নাগার,——— এতে যত অমূল্য রত্নরাজি আছে আমিই সে সকলের অধিকারিণী।

রতি। আমার বিবেচনায় মধুকর সর্বাপেক্ষা সুখী। পুষ্পকুলের মধুপান ভিন্ন তার আর কোন কাম্যই নাই। তা, মহারাজ, এ পৃথিবীতে যত

পুষ্পস্বরূপ অঙ্গনা বিকশিতা হয়, তারা সকলেই আমার সেবিকা।”

রতি-বাক্যের মর্মার্থ অনুধাবন করে কুমার ইন্দ্রনীল দেবী রতির চরণেই সেই স্বর্ণ কমলটি নিবেদন করেন।

এর পুরস্কারস্বরূপ ইন্দ্রনীল ও পদ্মাবতী — পরস্পরকে পরস্পরের স্বপ্নে দেখিয়ে রতি দেবী দুইজনের মনে পূর্বরাগের সঞ্চার করেন; এবং তাঁরই আশীর্বাদে ইন্দ্রনীল পদ্মাবতীকে তাঁর স্বয়ংবর সভা থেকে গোপনে নিয়ে এসে বিবাহ করেন।

‘Apple of Discord’ গল্পে ‘সর্বশ্রেষ্ঠা সুন্দরী কে’ প্রশ্নটি প্রথমে করা হয়েছিল মানব তথা দেবতাদের শাসক জিউসের প্রতি। কিন্তু প্রশ্নটির প্রকৃত ‘ওজন’ উপলব্ধি করে জিউস এর সিদ্ধান্তের দায়িত্বট্রয়ের রাজকুমার প্যারিসের দিকে ঠেলে দেন, এবং তিন দেবীর প্রত্যেকেই প্রলোভনের দ্বারা প্যারিসের অনুগ্রহ লাভের চেষ্টা করেন —

“..... ‘Examine me conscientiously,’ said Hera, turning slowly around, and displaying her magnificent figure, ‘and remember that if you judge me the fairest, I will make you lord of all Asia, and the richest man alive.’.....

‘Here I am,’ said Athene, striding purposefully forward. ‘Listen Paris, if you have enough common sense to award me the prize, I will make you victorious in all your battles, as well as the handsomest and wisest man in the world.’.....

Aphrodite sidled up to him, [Paris]..... ‘..... as soon as I saw you, I said to myself. “Upon my word, there goes the handsomest young man in Phrygia! Why does he waste himself here in the wilderness herding stupid cattle?” Well, why do you, Paris? Why not move into a city and lead a civilized life? What have you to lose by marrying someone like Helen of Sparta, who is as beautiful as I am, and no less passionate? I am convinced that, once you two have met, she will abandon her home, her family, everything, to become your mistress. Have you never heard that it is my divine duty to arrange affairs of this sort?’.....

(ভাবানুবাদ : “আমাকে সততার সাথে পরীক্ষা করুন,” হেরা বললেন, ধীরে ধীরে ঘুরে, এবং প্যারিসের সম্মুখে আপন অপরূপ দেহকান্তি প্রদর্শন

করে— ‘এবং মনে রাখবেন, যদি আপনি আমাকে সবচেয়ে সুন্দর বলে বিচার করেন, তবে আমি আপনাকে সমগ্র এসিয়ার প্রভু, ও সর্বাপেক্ষা ধনী ব্যক্তিতে পরিণত করব।’

‘আমি এখানে আছি,’ উদ্দেশ্যমূলক ভাবে এগিয়ে গিয়ে অ্যাথেনি বললেন, ‘শোনো প্যারিস, যদি আমাকে পুরস্কৃত করবার মতো সামান্যতম সাধারণ জ্ঞান তোমার থাকে, তবে জেনে রাখো, আমি তোমাকে তোমার সমস্ত যুদ্ধে বিজয়ী, এবং পৃথিবীর মধ্যে সবচেয়ে সুন্দর, ও সবচেয়ে বুদ্ধিমান একজন মানুষ করে তোলায় ক্ষমতা রাখি।’

এরপর অ্যাফ্রোদিতি প্যারিসের দিকে এগিয়ে গেলেন,— ‘যে মুহূর্তে আমি তোমাকে দেখলাম, আমি উপলব্ধি করলাম, এ-ই ফ্রিজিয়ার সবচেয়ে সুদর্শন যুবক। কেন সে মূর্খের মতো এ শুষ্ক মরুভূমিতে নিজের জীবন নষ্ট করবে কেন সে শহরে গিয়ে সভ্যতার নেতৃত্ব দেবে না স্পার্টার রাজকুমারী হেলেনকে বিয়ে করে তার কী হারানোর আছে যে আমার মতোই পরমাসুন্দরী আমি নিশ্চিত প্যারিস, তোমাদের দুজনের যদি একবার দেখা হয়, তবে সে তোমার সঙ্গিনী হবার জন্য তার প্রাসাদ, তার পরিবার, তার সবকিছু ছেড়ে তোমার কাছে চলে আসবে। আর এজাতীয় বিষয়ের ব্যবস্থাপনা আমার ঐশ্বরিক দায়িত্বের মধ্যেই পড়ে।’)

অ্যাফ্রোদিতির এই ভাবী ‘পুরস্কারে’র প্রতি আকৃষ্ট হয়ে যথারীতি প্যারিস সেই স্বর্ণ আপেলটি অ্যাফ্রোদিতির চরণেই অর্পণ করলেন।

কিন্তু পদ্মাবতীর মতো হেলেন অবিবাহিতা ছিলেন না। তিনি ছিলেন রাজা মেনেলিউসের পত্নী। অতএব অ্যাফ্রোদিতির আশীর্বাদে প্যারিস রাজমহিষী হেলেনকে চুরি করে আনার পর রাজা মেনেলিউস ট্রয়ের বিরুদ্ধে যুদ্ধ ঘোষণা করেন; এবং তাঁর প্রতি সাহায্যের হাত বাড়িয়ে দেয় সমগ্র গ্রিস দেশের সৈন্যদল। গল্পের ভাষায় —

“The abduction of Helen brought the wrath of Greece down upon Troy’s head, and the city would pay dearly for Paris’s romancing of a Greek queen.”

(ভাবানুবাদ- “প্যারিসের দ্বারা হেলেনের এই অপহরণট্রয়ের মাথায় গ্রিসের জ্বলন্ত রোষকে বহন করে এনেছিল, এবং গ্রিক রাজমহিষীর সাথে প্যারিসের প্রেম-সম্পর্ক স্থাপনের জন্য ট্রয় শহরকে এক ভয়ঙ্কর মূল্য দিতে হয়েছিল।”)

আলোচ্য নাটকেও পদ্মাবতী ও ইন্দ্রনীলের বিবাহের পর পরাজিত শচী আপন প্রতিশোধস্পৃহা চরিতার্থ করবার উদ্দেশ্যে মুরজাকে সঙ্গে নিয়ে কলিকে আদেশ দেন ছদ্মবেশধারী ইন্দ্রনীলের রাজকুমারী পদ্মাবতীকে বিবাহ করে নিজালয়ে নিয়ে আসার সংবাদ ভাটবেশে সমগ্র পৃথিবীতে ছড়িয়ে দিতে। যেহেতু পদ্মাবতীর স্বয়ম্বরসভায় উপস্থিত ছিলেন পৃথিবীর সকল দেশের রাজা, সেইহেতু উক্ত সংবাদ প্রচার হবার সঙ্গে সঙ্গেই সমস্ত দেশগুলির রাজা বিদর্ভরাজ ইন্দ্রনীলের বিরুদ্ধে যুদ্ধ ঘোষণা করেন। নাটকের চতুর্থাঙ্কের প্রথম গর্ভাঙ্কে কলির সংলাপ —

“....এ বিদর্ভপুরে,

নৃপতি রাজেন্দ্র ইন্দ্রনীল; তার প্রতি
অতি প্রতিকূল এবে ইন্দ্রাণী সুন্দরী,
আর মুরজা রূপসী, কুবের রমণী; —
এ দৌহার অনুরোধে, মায়া-জালে আমি
বেরিয়াছি নৃপবরে, নিষাদ যেমতি
ঘেরে সিংহে ঘোর বনে বধিতে তাহারে।
মাহেশ্বরীপুরীর ঈশ্বর যজ্ঞসেন —
পদ্মাবতী নামে তার সুন্দরী নন্দিনী;
ছদ্মবেশে বরি তারে রাজা ইন্দ্রনীল
আনিয়াছে নিজালয়ে; এ সংবাদ আমি
ভাটবেশে রটিয়া দিয়াছি দেশে দেশে।
পৃথিবীর রাজকুল মহারোষে আসি
থানা দিয়া বসিয়াছে এ নগর-দ্বারে—”

আর এই দৃশ্যেই সখি বসুমতীর নিকট পদ্মাবতীর বিলাপ-অংশটি লক্ষণীয় —

“..... আর এই যে একটা ভয়ঙ্কর সমর আরম্ভ হয়েছে, যদি ভগবতী পার্বতীর চরণ-প্রসাদে আমরা নিজস্ব পাই, তবুও যে কত পতিহীনা স্ত্রী, কত পুত্রহীনা জননী, কত যে লোক আমার নাম শুনলেই শোকানলে দগ্ধ হয়ে আমাকে যে কত অভিসম্পাত দেবে, তা কে বলতে পারে”

এ প্রসঙ্গে মূল গল্পে লিখিত দুটি পংক্তি এখানে উল্লেখযোগ্য—

“Men had to leave their families and their kingdoms behind to join the Greek army. Some came reluctantly.”

(ভাবানুবাদ : গ্রিক সেনাবাহিনীতে যোগদানের জন্য পুরুষদের তাদের পরিবার, তাদের রাজ্যগুলি ছেড়ে আসতে হয়েছিল। কেউ কেউ অনিচ্ছাসত্ত্বেও যোগদান করেছিলেন।)

বস্তুত, ‘পদ্মাবতী’ নাটকে বর্ণিত এই ভয়ঙ্কর যুদ্ধই গ্রিক পুরাণের সেই বিখ্যাত ‘ট্রোজেন সমর’।

কিন্তু গ্রিক-কাহিনীতে মায়ের দুঃস্বপ্নকে সত্যি করে দিয়ে ট্রয় নগরী ধ্বংসপ্রাপ্ত হয় এবং যুদ্ধে কুমার প্যারিস মৃত্যুবরণ করেন। অন্যদিকে আলোচ্য নাটকের শেষাংশে যুদ্ধে জয়লাভ করে রাজা ইন্দ্রনীল দেবী রতির সহায়তায় অঙ্গিরা মূনির আশ্রমে আশ্রিতা পদ্মাবতীকে পুনরায় বিদর্ভ নগরে ফিরিয়ে আনেন। অর্থাৎ মূল কাহিনীতে সমাপ্তি বিয়োগান্তক হলেও নাট্যকাহিনীর সমাপ্তি মিলনান্তক। মধুসূদন নাটকের কাহিনী বিদেশী পুরাণ থেকে অবচয়ন করলেও এর বিন্যাস হয়েছে সম্পূর্ণ ভারতীয় সংস্কৃত নাটকের রীতি অনুসারে। — “..... তাঁর নাটকে গ্রীক-কাহিনীর গ্রীকত্ব বহুলাংশে বিসর্জিত হয়েছে। রচনাটির অভ্যন্তরীণ প্রাণধর্ম নাট্যকার অনেকাংশে ঢেকে দিতে সমর্থ হয়েছেন।”^{১২}

আলোচ্য নাটকে মহাকবি কালিদাস-রচিত ‘অভিজ্ঞান শকুন্তলম’ নাটকের প্রভাবও স্পষ্ট। পদ্মাবতীর সঙ্গে ইন্দ্রনীলের মিলন, বিচ্ছেদ এবং অবশেষে অঙ্গিরা মূনির আশ্রমে তাঁদের পুনর্মিলন শকুন্তলার কাহিনীকেই স্মরণ করায়। এছাড়াও নাটকের বেশ কিছু দৃশ্য ও সংলাপ সংস্কৃত শকুন্তলা নাটকের দৃশ্য থেকে হুবহু তুলে আনা হয়েছে। নাটক-সমাপ্তির স্বস্তিবাচনও সংস্কৃত ‘শকুন্তলা’র শেষাংশেরই প্রতিচ্ছবি। ‘পদ্মাবতী’ নাটক মধুসূদন রচনা করেছিলেন বেলগাছিয়া নাট্যমঞ্চের মুখ চেয়ে। সংস্কৃত নাটকের অনুবাদ-দেখা দর্শকদের কথা মাথায় রেখেই লিখিত হয়েছে এই নাটক। তাই যতদূর সম্ভব সংস্কৃত নাট্যরীতির মিলনান্তক দিকটিকেই অনুসরণ করতে হয়েছে নাট্যকারকে।

উপসংহার :

বাংলা সাহিত্যে মাইকেল মধুসূদনের প্রথম আবির্ভাব কবিরূপে নয়— নাট্যকাররূপে। আধুনিক রীতির নাটকের প্রথম পথ প্রদর্শিত করেন মধুসূদন। তাঁর প্রতিভা মূলত মহাকবি ও গীতিকবির প্রতিভা হলেও নাটক রচনার ক্ষেত্রেও তিনি মৌলিক ভাবনায় ভাবিত হয়ে এক চমৎকৃতির পরিচয় দিয়েছেন। “আমরা সবাই জানি মাইকেল নাটকের ক্ষেত্রে এক স্বতন্ত্র অধ্যায় যোজনা করতে চেয়েছিলেন, স্বতন্ত্র নাট্যরীতি সৃষ্টি করতে চেয়েছিলেন; কারণ তিনি পোষণ

করতেন স্বতন্ত্র নাট্যবোধ।”^{১৩} আলোচ্য নাটকে একটি বৈদেশিক কাহিনীর সঙ্গে দেশীয় পৌরাণিক কাহিনীর কতকগুলি বিচ্ছিন্ন চিত্রের এমন নিবিড় যোগ-সাধন মধুসূদন দেখিয়েছেন যে, তাতে কাহিনীর বৈদেশিক রূপ একেবারে আচ্ছন্ন হয়ে গিয়েছে। দেশীয় ও বৈদেশিক উপাদানের সামান্য বিধানে মধুসূদনের যে কৃতিত্বের পরিচয় অন্যত্রও পাওয়া যায়, ‘পদ্মাবতী’ নাটকেও তার ব্যতিক্রম হয় নি। ঐতিহাসিক ও সমসাময়িক বিষয়গুলির সঙ্গে পুরাণকেন্দ্রিক রচনাতেও এরূপ নতুন ভাবনা, নতুন চিন্তাচেতনার দিক উন্মোচনের এই বিরল প্রতিভা তাই পাঠকচিন্তে চিরস্মরণীয়ের স্বর্ণসিংহাসনটি দখল করতে সক্ষম হয়েছে। ■

তথ্যসূত্র :

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- ২ মধুসূদন রচনাবলী, হরফ প্রকাশনী, প্রথম প্রকাশ, মহাজন্মান্টমী, ৪ঠা ভাদ্র, ১৩৪৯, পৃ.৭৪
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- ১২ গুপ্ত, ক্ষেত্র, নাট্যকার মধুসূদন, গ্রন্থ-নিলয়, প্রথম প্রকাশ, ২৬শে ভাদ্র, ১৩৬৯, পৃ.৯৩

মৈত্র, সুরেশচন্দ্র, বাংলা নাটকের বিবর্তন, মুক্তধারা (স্বাধীন বাংলা সাহিত্য পরিষদ),
প্রথম প্রকাশ, সেপ্টেম্বর, ১৯৭১, পৃ.৪০৭

সহায়ক গ্রন্থ :

- বন্দ্যোপাধ্যায়, ড. রবীন্দ্রনাথ, বাংলা সাহিত্যে পৌরাণিক নাটক, নলেজ হোম,
পরিশোধিত ও পরিবর্ধিত দ্বিতীয় সংস্করণ, ২৫শে বৈশাখ, ১৩৭৭
- ভট্টাচার্য, শ্রী আশুতোষ, বাংলা নাট্যসাহিত্যের ইতিহাস (১৮৫২-১৯০০) প্রথম
খণ্ড, এ মুখার্জী অ্যান্ড কোং প্রাঃ লিমিটেড, দ্বিতীয় সংস্করণ, বৈশাখ, ১৩৬২
- বন্দ্যোপাধ্যায়, অসিতকুমার, বাংলা সাহিত্যের সম্পূর্ণ ইতিবৃত্ত, মডার্ন বুক এজেন্সী
প্রাইভেট লিমিটেড, নতুন সংস্করণ, ২০০৬-০৭
- সংস্কৃত সাহিত্যসম্ভার, নবপত্র প্রকাশন, প্রথম প্রকাশ, ২৮শে মে, ১৯৫৮
- গৌহাটি বিশ্ববিদ্যালয় দূর ও মুক্ত শিক্ষা প্রতিষ্ঠান প্রথম ষাণ্মাসিক, বাংলা স্নাতকোত্তর
পাঠ্যক্রম, তৃতীয় পত্র, আধুনিক বাংলা কাব্য ও নাটকের ইতিহাস, গৌহাটি
বিশ্ববিদ্যালয়, পুনর্মুদ্রণ, মে, ২০১৬

শাক্তপদাবলি-সাহিত্যে 'ভক্তিরস'

ড° শেলী দত্ত

সংক্ষিপ্ত সার :

মঙ্গলকাব্যের খণ্ড খণ্ড গীতরূপ হিসেবে পরিচিত শাক্ত পদাবলির বিশদ
অংশ আগমনী ও বিজয়ার গান দখল করে নিয়েছে। মাতৃমনের মহিমা যেখানে
প্রকটিত স্বাভাবিকভাবেই বাঙালি মন সেখানে নিজ ফসল ফলাতে চায়। এছাড়া
'ভক্তের আকুতি' পর্যায়ের গানগুলোও অন্যতম। শাক্ত পদাবলির অন্তর্গত
আগমনী, বিজয়া ও ভক্তের আকুতি পর্যায়ের গানগুলোতে শাক্ত মায়ের মহিমা
প্রকাশিত হয়েছে যদিও, প্রাচীন যুগ থেকে চলে আসা 'ভক্তিরসের বিবর্তনকে'
মধ্যযুগের বৈষ্ণবব্যতীত সাহিত্য ধারার অন্তর্গত শাক্তপদাবলি সাহিত্যাংশেও
দেখানো যেতে পারে। কারণ সাংসারিক জ্বালা থেকে মুক্তি পাওয়ার কামনায়
এই গানসমূহ রচিত হলেও, ভক্তিরস সেখানে নিজ স্থান করে নিয়েছে। এই
দিকটিই গবেষণা পত্রে তুলে ধরা হয়েছে।

সূচক শব্দ :

ভক্তিরস, নিঃস্বার্থ সেবা, জাগতিক কামনা, শুদ্ধাভক্তি ইত্যাদি

মূল আলোচনা :

শাক্তপদাবলি মধ্যযুগের সৃষ্টি, তাই এই সাহিত্যাংশের ভক্তিভাবনা সম্পর্কে
আলোচনার পূর্বে এর যে বিচরণক্ষেত্র বা তার পূর্বকার পরিস্থিতি সম্পর্কে
সম্যক ধারণা পোষণ করা প্রয়োজন। কারণ পরিস্থিতি মানুষের বিশ্বাসের জায়গাটি
তৈরি করে আর তার ভাবনার যে বহির্প্রকাশ তা-ও কিন্তু পরিস্থিতির উপর
নির্ভরশীল। শাক্তপদাবলি হচ্ছে শাক্ত-সাধনার মঙ্গলকাব্য সাহিত্যধারার পরবর্তী

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রূপ। এই মঙ্গলকাব্য ত্রয়োদশ শতকের সৃষ্টি ও শাক্তপদাবলির জন্ম-শতক হচ্ছে অষ্টাদশ। আসলে “মঙ্গলকাব্যের এই খণ্ড খণ্ড গীতরূপই হইতেছে আগমনী বিজয়া গান কিংবা শাক্তপদাবলী। বৈষ্ণব গীতিকবিতার প্রত্যক্ষ প্রভাবের ফলেই বাংলা সাহিত্যে অষ্টাদশ শতাব্দী হইতে ইহাদের আবির্ভাব দেখা যায়।”

বাংলা সাহিত্যে অষ্টাদশ শতাব্দী হইতে ইহাদের আবির্ভাবের
মধ্যযুগের বাংলা সাহিত্যের সূচনা হয়েছিল মূলত সেই তুর্কি আক্রমণের
পর থেকে। এই সময়ের সাহিত্যের অন্যতম বৈশিষ্ট্য হচ্ছে ধর্মনির্ভরতা এবং
ভক্তিবাদ। তুর্কি-আক্রমণের প্রায় দেড়শ বছরব্যাপী অন্ধকারযুগের পর ধর্মীয়
এবং সামাজিক দিক থেকে বিপন্ন বাঙালি সেদিন সম্পূর্ণরূপে দৈবনির্ভর হয়ে
উঠেছিল— ফলে দেখা গেল, তুর্কি বিজয়ের থেকে এদেশে প্রবেশ পর্যন্ত যারা
শাসন করছিল, তারাও ক্রমে ক্রমে নেমে এল শাসিতের পর্যায়ে। সেই সময়ে
“নানা লৌকিক আখ্যান পরিবর্তিত হতে হতে দেশের জনসমাজে তখন চলে
আসছে। লখিন্দর-বেহুলা, কালকেতু-ফুল্লরা, ধনপতি-খুল্লনা, লাউসেন-রঞ্জাবতীর
উপাখ্যান এবং কৃষ্ণ ও শিবের নামে প্রচলিত বাঙলা দেশের নানা কাহিনীর মূল
ছিল লোক-সমাজের এই সব ধর্ম ও কথা।”^{২২} পরবর্তীতে “বাংলাদেশে অতুগ্র
চণ্ডী ক্রমশ মাতা অন্নপূর্ণার রূপে, ভিখারীর গৃহলক্ষ্মীরূপে, বিচ্ছেদবিধুর
পিতামাতার কন্যারূপে— মাতা, পত্নী ও কন্যা, রমণীর এই ত্রিবিধ মঙ্গলসুন্দর
রূপে— দরিদ্র বাঙালীর ঘরে.... রসসঞ্চার করিয়াছেন....।”^{২৩} তবে,
“বাংলাসাহিত্যে এই ভাবের পরিস্ফুটতা অপেক্ষাকৃত আধুনিক। তথাপি বাঙালীর
দরিদ্রগৃহের মধ্যে এই মঙ্গল-মাধুর্যসিক্ত দেবভাবের অবতারণা কবিকঙ্কণচণ্ডীতে
কিয়ৎপরিমাণে আপনাকে অঙ্কিত করিয়াছে, অন্নদামঙ্গলও তাহার উপর রং
ফলাইয়াছে। কিন্তু মাধুর্যের ভাব গীতিকবিতার সম্পত্তি। চণ্ডীপূজা ক্রমে যখন
ভক্তিতে ও স্নিগ্ধ রসে মধুর হইয়া উঠিতে লাগিল তখন তাহা মঙ্গলকাব্য ত্যাগ
করিয়া খণ্ড খণ্ড গীতে উৎসারিত হইল।”^{২৪} মোটামুটি ষোড়শ শতক থেকে এই
ভাবনার পরিস্ফুটন ঘটে বলা যায়। কারণ দেড়শ বছরের ধ্বংসলীলাকে
সম্পূর্ণরূপে ছাপিয়ে সাধারণ জীবনযাত্রায় ফিরে আসা বঙ্গদেশবাসীর জন্য
এতটাও সহজ ছিল না। তাই এই সাহিত্যকর্মের অন্যতম বৈশিষ্ট্য হচ্ছে ধর্মনির্ভরতা
এবং ভক্তিবাদ, যা সাংসারিক বিপর্যয়কে কাটিয়ে উঠার মাধ্যম হিসেবে মূলত
দেখা গিয়েছিল। তৎকালীন সমাজের প্রেক্ষিতে মঙ্গলকাব্য যেখানে ছিল
কাহিনিকেন্দ্রিক, সেখানে অষ্টাদশ শতকের সামাজিক পরিস্থিতি অবলম্বনে তা
লিরিক তথা গীতিকবিতায় রূপান্তরিত হল। কাহিনি এখানে মুখ্য নয়, এখানে

পদের যে ব্যঞ্জনা তা-ই মুখ্য হয়ে উঠল। মঙ্গলকাব্য, যা ঘটনা নির্ভর, কাহিনির বেষ্ঠনে পাঠকমন কেবল এগিয়ে যেতে চায়, সেস্থানে শান্ত-পদাবলিতে এসে একটি পদ-ই যথেষ্ট, তার মাধুর্যকে ফুটিয়ে তোলার জন্য। এখানে পাঠককে একটি পদ-ই যথেষ্ট, তার মাধুর্যকে ফুটিয়ে তোলার জন্য। এখানে পাঠককে ঘটনার ঘনঘটায় আবর্তিত হওয়ার কোনো প্রয়োজন নেই, তাই দেখা গেছে যে, ক্রমে— মঙ্গলকাব্য ও শান্তপদাবলি দুই সাহিত্যেই শক্তির কথা এসেছে, শক্তির আরাধনাও করা হয়েছে। কিন্তু মঙ্গলসাহিত্যে এক একটি ঘটনা পরম্পরায় কাহিনি আরোহণ করে গিয়েছে। কিন্তু মঙ্গলসাহিত্যে এক একটি ঘটনা পরম্পরায় কাহিনি আরোহণ করে গিয়েছে। এগিয়ে চলেছে, অন্যদিকে শান্তপদসাহিত্য হচ্ছে পদকেন্দ্রিক (পঙ্ক্তি অর্থে)। একটি পদেই আমরা এর রসে অনুপ্রবেশ করতে পারি, যা মঙ্গলসাহিত্যে সম্ভব নয়। দ্বিতীয়ত, মঙ্গলকাব্যে দেবীকে হিংস্র-অত্যাচারী রূপে বেশিরভাগ পেয়ে থাকি, তবে শান্তপদাবলি সাহিত্যে দেবী অনেকটা কোমল হয়ে, মাতৃরূপে দেখা দিলেন। যদিও অনেকে এখানে শক্তির প্রাধান্য লক্ষ্য করেছেন, তাঁদের মন্তব্য— “আগমনী ও বিজয়া ব্যতীত শান্তপদে শক্তিরই প্রাধান্য, তিনি নিতান্তই শক্তি, অসুরবিনাশিনী, দুর্গতিনাশিনী ভয়ঙ্করী মধুরা।”^১ কিন্তু শান্ত সংগীতের কোথাও আমরা দেবীর দুর্ধর্ষ রূপের বর্ণনা পাই না, কোনো ভয়ঙ্কর কার্যকলাপ পরিবেশিত হতেও দেখা যায় না, তবে উল্লিখিত ‘ভয়ঙ্করী মধুরা’ শব্দটি নেওয়া যেতে পারে, কারণ শান্তদেবী বলতে তাঁর যে শক্তির মহিমাকে নির্দিষ্ট করা হয়, তা আমরা অগ্রাহ্য করতে পারি না। এখানে দেহকেন্দ্রিক তত্ত্বসাধনার কথা এসেছে, বিজয়া ও আগমনীর গান আমরা পেয়ে থাকি, সেই সঙ্গে শক্তিমায়ের কাছে আত্মসমর্পণের কথাও এখানে উঠে আসতে দেখা গেছে। শান্ত-পদাবলিতে গিরিরাজ, মেনকা, উমা, শিব, উমার সঙ্গী জয়া এবং অন্যান্য পাড়া-পড়শির কথা এলেও, মাতা মেনকার চরিত্র এখানে প্রধান। এই শান্তসাহিত্য আসলে অতলান্ত মাতৃস্নেহের পরিপূর্ণ আলোচ্য। এর রসবিচারে দেখা যায়, বৈষ্ণবীয় রস-সাধনার মতো এরও মূল রস— ভক্তিরস। শান্তসাহিত্যেও ভক্তিরসের রস-সাধনার মতো এরও মূল রস— ভক্তিরস। শান্তসাহিত্যেও ভক্তিরসের ক্রমবিচারে পাঁচটি রসের সঞ্চার ঘটে, তবে এই পাঁচটি রস হচ্ছে ক্রমে— ১) বাৎস্য ২) বীর ৩) অদ্ভুত ৪) দিব্য ৫) শম। বৈষ্ণবীয় সাধনায় সম্পর্কবিহীন যে শমভাব, যার থেকে শান্ত রসের সৃষ্টি— তাকে প্রথম পর্যায়ের রাখা হয়েছে, যেখানে ভক্তির গভীরতা নিতান্ত কম। অথচ শান্ত-পদাবলিতে এই শম তথা শান্ত রসকেই অন্তিম পর্যায় বলে স্থির করা হয়েছে, শান্ত সাধনায় পর্যায় বিচারে একেই শ্রেষ্ঠত্বের স্থান দেওয়া হয়েছে— ফলে শম এখানে প্রধান হয়ে উঠেছে। শম যেখানে মুখ্য— তা হোক না প্রেমকেন্দ্রিক অথবা সম্পর্ক স্থাপনের মাধ্যম,

সেখানে বাৎসল্য অথবা দাস্যের গভীরতা তেমনভাবে প্রকটিত না হওয়াই স্বাভাবিক। কিন্তু মনে রাখতে হবে শাক্ত পদাবলির মূলভাব হচ্ছে ভক্তি। রসবৈচিত্র্যে বৈষ্ণবীয় সাধনার সঙ্গে এর পার্থক্য থাকলেও তাঁদের ভক্তিভাবে কোনো কার্পণ্য নেই। ভক্তিভাবনা যেখানে প্রথর সেখানে ভক্তিরস যে প্রথরতর হবে এ নিয়ে আর দ্বিমত থাকে না— এখানে ভক্তিভাবনা ভিন্ন আঙ্গিকে বা ভিন্ন পথ দিয়ে প্রকটিত হয়েছে একথা বলা যেতেই পারে, তবে এই ভাবনার বশে ভক্তিরস প্রকাশের দীপ্ত আভা এতটুকুও খর্ব হয়নি।

শাক্ত পদাবলিতে দু-ধরনের সম্পর্ক প্রধান হয়ে উঠতে দেখা গেছে, এই দুই সম্পর্কের আবর্তেই ঘুরেফিরে বাকি সম্পর্কগুলো এসেছে গৌণ ভূমিকায়। সেই দুই সম্পর্কের মধ্যে একটি হচ্ছে মা কন্যার সম্পর্ক, যেমন—

ক) “উমা কেঁদে করে অভিমান, নাহি করে স্তন্যপান,
নাহি খায় ক্ষীর ননী সরে।।

অতি অবশেষ নিশি, গগনে উদয় শশী,
বলে উমা, ধরে দে উহারে।”^{১৬}

খ) “আর জাগাসনে মা জয়া, অবোধ অভয়া
কত ক’রে উমা এই ঘুমাল।

মা জাগিলে একবার, ঘুম পাড়ানো ভার—

মায়ের চঞ্চল স্বভাব আছে চিরকাল।”^{১৭}

এখানে দেবীর সঙ্গে মা মেনকার বাৎসল্য রসের সম্পর্ক গড়ে উঠেছে, তবে এই বাৎসল্যের সঙ্গে সেবাভাবনার (ভক্তিধ্বসেবা, কারণ ভক্তি শব্দটি ভজ ধাতু থেকে সৃষ্ট, যার অর্থ হচ্ছে সেবা) যোগ ঘটেছে— এখানে মা মেনকা উমার বায়না পূরণ করছেন, অনেক যত্নের সঙ্গে শিশু উমাকে খাইয়ে দিচ্ছেন, আবার শিশুকন্যাকে ঘুমও পাড়িয়ে দিচ্ছেন। শাক্তপদাবলিতে সম্পর্কের যে আরেকটি দিক দেখা যায় তা হচ্ছে মা-পুত্রের সম্পর্ক। এখানে ভক্ত হয়েছেন আরাধ্যার পুত্র অর্থাৎ ‘প্রতি বাৎসল্য’— এর সম্পর্ক গড়ে উঠেছে যাকে প্রকারান্তরে ‘বাৎসল্য’ রস বলা যায়। এই সম্পর্কেও ভক্তের সেবাভাবনা চোখে পড়ে, ভক্তকবি রামপ্রসাদ উগ্রমস্তিষ্কা মাতাকে কাপড় পরিয়ে দিতে চাইছেন, যেমন—

“মা বসন পর

মা বসন পর মাগো বসন পর তুমি।”^{১৮}

এখানে তত্ত্বকথা যাই হোক না কেন, মূল কথা এই যে একদিকে মা যেমন কন্যার সকল বায়না পূরণ করছেন, অপরদিকে তেমনি এক পুত্র মাকে বস্ত্র পরার জন্য অনুরোধ জানাচ্ছেন, তাকে বস্ত্র পরিয়ে দিতে চাইছেন। এই দুই সম্পর্কের আবর্তে ঘুরেফিরে বাকি সম্পর্কগুলোও এসেছে গৌণ ভূমিকায়। আর ওই মুখ্য দুই সম্পর্কের মধ্যে যে হৃদয়আর্তি বিমূর্ত হয়েছে তাতে দাস্যভাবনা কেন্দ্রিক ভক্তিরস ফুটে উঠতে দেখা যায়।

ভক্তিরসের অন্যতম দিক হচ্ছে চরণসেবা ফলে এই সাহিত্যেও চরণসেবার কথা আসবেই। রামপ্রসাদের একটি সংগীতে ব্যাখ্যাত হয়ে উঠেছে সেই ভক্তিভাবের অন্তর্গত চরণসেবার কথা, দুঃখে জর্জরিত রামপ্রসাদ সেন যখন আক্ষেপ করে বলছেন,

“পলাইতে স্থান নাই মা বল কিবা উপায় করি।

ছিল স্থানের মধ্যে অভয়চরণ তাও নিয়েছেন ত্রিপুরারি।”^{১৯}

তখন এই ‘চরণ’প্রসঙ্গের মধ্য দিয়েই শাক্তকবিদের দাস্যভাবের স্থিতিকে নির্ধারণ করা যায়। যেখানে ভক্ত মায়ের চরণে স্থান পাওয়ার জন্য অস্থির কিন্তু সেই চরণও তিনি পাচ্ছেন না, এজন্য ভক্তের জীবন বিষাদগ্রস্ত হয়ে উঠেছে। এছাড়া শাক্তপদাবলির অন্তর্গত অনেক সংগীত রয়েছে যেখানে চরণ-প্রসঙ্গ উঠে এসেছে, তার কিছু দৃষ্টান্ত নিম্নরূপ—

১) “.....তবু রব মায়ের চরণে, আর তো ভবে জন্মিব না।”^{২০}

২) “.... যদি পাইগো শ্যামা পদ, হই না ধনে অভিনাষী।”^{২১}

৩) “লোকে দেখে তোমার চরণ-তলে শব, আমি দেখি তোমা চরণেতেই সব।”^{২২}

অনেক গবেষক শাক্ত-পদাবলির বিষয়-বৈচিত্র্যকে দুই ভাগে ভাগ করে দেখিয়েছেন, এই দুইভাগের মধ্যে একটিকে ‘চরণ-তীর্থ’ বলে নামাঙ্কিত করা হয়েছে,^{২৩} যেহেতু শাক্ত-পদাবলিতে বারেবারে চরণ-প্রসঙ্গ টানা হয়েছে। এভাবে অষ্টাদশ শতকের সাহিত্যেও ভক্তরা দেবীর পদতলে নিজের স্থান নির্ধারিত করে এই জীবনের রসসুখা পান করতে চেয়েছেন।

লক্ষণীয় যে, শাক্ত-পদাবলিতে মুখ্যত সাংসারিক জ্বালা থেকে মুক্তি পাওয়ার তথা দুঃখ ঘোচাবার উপায় হিসেবে অথবা মুক্তিলাভের আশাতে তাঁরা দেবীর চরণ কামনা করেছেন, তাঁকে বারেবারে ডেকেছেন— কখনও নালিশের স্বরে, আবার কখনও কাকুতি-মিনতি করে। কিন্তু এমন কিছু পদও রয়েছে যেখানে

শ্যামামায়ের জন্য ভক্ত সর্বসুখ বর্জন করে, এমনকি স্বর্গসুখ পর্যন্ত অগ্রাহ্য করে শুদ্ধা ভক্তির পরিচয় দিয়েছেন,

“মা না করি নির্বাণ আশ, না চাহি স্বর্গাদিবাস,
নিরখি চরণ দুটি হৃদয়ে রাখিয়ে।।”^{১৪}

কমলাকান্তের পদে অচলাভক্তির এই যে প্রদর্শনী তা ভক্তিরসের অন্যতম দিক। আরাধ্যের চরণকেই জীবনের অন্তিম লক্ষ্য বলে স্থির করে শাক্তকবির আবারও গাইলেন,

ক) “অকারণে বৃথা ভ্রমে ভ্রমি কাল যায়

সব সুখ সম্পদ তোমার অভয়পদ

কেন মন নাহি ডুবে তায়।।”^{১৫}

খ) “জীবনেরে শান্ত করে ঘুম পাড়াইতে তোরে—

কোলে তুলে নেয় মা, মরণেরি ছলে।।”^{১৬}

এখানে শেষের পদটির কথা বিশেষ করে বলা প্রয়োজন, এখানে মা যেন জেনে বুঝেই ভক্তকে জীবনের ঘাটে ঘাটে প্রতিঘাতের সন্মুখীন করাচ্ছেন ভক্তকে নিজ কোলে ধারণ করার জন্য, এর জন্য যদি মৃত্যুকেও অবলম্বন করতে হয় ভক্ত তাতেও প্রস্তুত। এখানে ভক্তের তাঁর সঙ্গে মিলনের স্পৃহা, ভক্তমনে ‘প্রতিদাস্যের ছোঁয়া’ এতটাই প্রখর যে মৃত্যুকেও ভক্তের তুচ্ছ বলে মনে হচ্ছে। তবে এই মিলন ঈশ্বরের সঙ্গে এক আসনে লীনকে সূচিত করেনি।

অতএব দেখা যাচ্ছে, শাক্তসাধনা যেখানে একসময় ভোগ ও মোক্ষকে স্বীকার করে নিয়ে দেবীর চরণে আশ্রয় খুঁজেছিল— “ও পদের মত পদ পাইতো, সে পদ লয়ে বিপদ সারি”^{১৭}, সেই সাধনায়ও ভক্তিরসের গভীর সমুদ্রে মজে গিয়ে কামনাবিমুক্ত হয়ে ভক্তের মুখ দিয়ে বেরিয়ে এল নিষ্কাম সেবাবাসনার কথা, “আমি বিনা মাইনের চাকর, কেবল চরণ-ধূলার অধিকারী।”^{১৮} এই ভাবনায় স্বভাবতই ভক্তরা নিজেদের দীন-হীন মনে করেন, কাজেই তাঁর চরণলাভের যোগ্যতা যদি নাও থাকে, তাতেও তাঁদের আপত্তি নেই। নিজের হীনতাকে স্বীকার করে নিয়েই আরাধ্যের চরণ-ধূলার অনুরাগী হয়ে উঠলেন তাঁরা। তবে একথাও স্বীকার্য, শাক্তকবির সকলেই যে ভক্তির একনিষ্ঠতাকে প্রকাশ করেছেন তা ঠিক নয়, কিন্তু ভাবাবেশে, ভক্তির প্রকাশে অজান্তে শুদ্ধাভক্তি তার পথ করে নিয়েছিল সেদিন শাক্তপদাবলিতে। তাই দেখা গেছে, সর্বসুখ বর্জনপূর্বক মায়ের জন্য পাগল হতে প্রস্তুত এই ভক্তসমাজ, ধন-জন সব প্রত্যাহার করে মায়ের

নামের ভবসাগরে সদা ডুবে থাকতে চেয়েছেন। ভক্তিরসের প্রাবল্যে ভক্ত মরণকে পর্যন্ত তুচ্ছ জ্ঞান করেছেন, তাঁর বিশ্বাস মরণ এলে হয়তো মা তাঁকে কাছে টেনে নেবেন। এভাবেই সেদিন অষ্টাদশ শতাব্দীর এই শাক্ত-কবিতা সমূহে ভক্তের আকুতি পর্যায়ের পদগুলোতে দাস্যভাবের ‘চন্দনপূত সুরভি’ পাওয়া গিয়েছিল, সব বন্ধনকে ছিন্ন করে মায়ের পায়ে লুটিয়ে পড়তে চেয়েছিলেন তাঁরা—

“কোন সাধনায় পেলি শ্যামা মায়ের চরণ তলক

মায়ারতরুর বাঁধন টুটে

মায়ের পায়ে পড়লি লুটে

আনন্দবিহ্বল।”^{১৯}

সুতরাং একথা বলাই যায়, যে শাক্তসাহিত্য একদিন মঙ্গলকাব্যের হাত ধরে শাক্ত-মায়ের বিরাট ভীষণ ভয়ঙ্করী রূপের সাধনায় মেতে উঠেছিল, তা-ই শাক্তপদাবলিতে এসে ভাববিহ্বল পদকর্তাদের হাতে “ক্ষমা-গুণে ক্ষেমঙ্করি”^{২০}, শাক্তপদাবলিতে এসে ভাববিহ্বল পদকর্তাদের হাতে “ক্ষমা-গুণে ক্ষেমঙ্করি”^{২১}, “চরণ-তরী দিলে ক্ষেমঙ্করি”^{২২} ক্ষেমংকরী দেবীতে পরিণত হয়েছে। তাছাড়া ভক্ত যে নিজেকে শুধু চরণ-ধূলার অধিকারী বলে মনে করেছেন এখানে দাস্যভাবনার অন্তর্গত অন্যতম ধারা— ‘দাসেরও দাস’ এই ভাবনার জাগরণ ঘটেছে। তবে এই সংগীতসমূহের মধ্য দিয়ে শাক্ত-কবির বৃন্দাবনের কোনো অলৌকিক লীলাসুখ নয়, বরং এক বিশেষ কালের বিশেষ পরিস্থিতিতে পতিত হয়ে মায়ের শরণাপন্ন হয়ে অভয়বাণী শুনতে চেয়েছেন। এই আশা ধীরে ধীরে ভক্তিভাবনায় অবগাহিত হয়ে তাঁদের শুদ্ধাভক্তি-ভাবনাকে জাগিয়ে তুলেছিল, “Shakta তাই প্রমথ চৌধুরীর ভাষা ধার করে নিয়ে এই কথা বলাই যায় যে, “Shakta Poetry represents the lyrical cry of human soul,”^{২৩} মানুষের দুঃখ-দুর্দশা ক্লিষ্ট জীবনের আলেখ্য এই সাধন-সাহিত্য সেদিন যেভাবে তাঁদের অশ্রু ধারার হিসেব কষেছিল, ঠিক তেমনি তাঁদের সাধন পথে দাস্যভাবের অন্তিমকণ্ঠে স্বীকার করেছিল। ■

সূত্রনির্দেশ :

১. আশুতোষ ভট্টাচার্য, বাংলা মঙ্গলকাব্যের ইতিহাস, ২য় সং, ১৯৭৫, এ মুখার্জী এণ্ড কোং, প্রাইভেট লিমিটেড পৃ. ১৪৭
২. গোপাল হালদার, বাঙলা সাহিত্যের রূপ-রেখা, রম খণ্ড, ২য় মুদ্রণ, ১৯১৯, অরুণা প্রকাশনী, কলকাতা, পৃ. ৪৩

- ৩ রবীন্দ্রনাথ ঠাকুর, সাহিত্য, বঙ্গভাষা ও সাহিত্য, পৃ. ৩৯
- ৪ তদেব, পৃ. ৩৯
- ৫ সুশোভন মুখোপাধ্যায়, শান্ত পদাবলী পাঠের ভূমিকা, বইমেলা, ২০০৯, বুকস ওয়ে, কলকাতা পৃ. ১৬১
- ৬ তদেব, পৃ. ১৬৩
- ৭ ড° রামজীবন আচার্য, শান্ত-পদাবলী-ভাব-রূপ-প্রতিমা, ২য় প্রকাশ, ২০০৫, বঙ্গীয় সাহিত্য সংসদ, পৃ. ৭৫
- ৮ সুশোভন মুখোপাধ্যায়, শান্ত পদাবলী পাঠের ভূমিকা, বইমেলা, ২০০৯, বুকস ওয়ে, কলকাতা, পৃ. ২৬৮
- ৯ তদেব, পৃ. ২৮২
- ১০ তদেব, পৃ. ২৮০
- ১১ তদেব, পৃ. ২৮৬
- ১২ অরুণকুমার বসু, শক্তিগীতি পদাবলী, ২য় সং, ১ আশ্বিন ১৪০৮, অভিযান পাবলিশার্স, কলকাতা, পৃ. ১৩১
- ১৩ ড° মোহন পাল, শান্ত পদাবলী, ১ম প্রকাশ, ৫ম মুদ্রণ, মহালয়া ১৪২৫, ইউনাইটেড বুক এজেন্সি, কলকাতা, পৃ. ৩৫৮
- ১৪ ড° রামজীবন আচার্য, শান্ত-পদাবলী-ভাব-রূপ-প্রতিমা, ২য় প্রকাশ, ২০০৫, বঙ্গীয় সাহিত্য সংসদ, পৃ. ৯৮
- ১৫ তদেব, পৃ. ৫৩
- ১৬ ড° মোহন পাল, শান্ত পদাবলী, ১ম প্রকাশ, ৫ম মুদ্রণ, মহালয়া ১৪২৫, ইউনাইটেড বুক এজেন্সি, কলকাতা পৃ. ৩৬৮
- ১৭ তদেব, পৃ. ৩৩৩
- ১৮ তদেব, পৃ. ৩৩৪
- ১৯ তদেব, পৃ. ৩৩৪
- ২০ তদেব, পৃ. ৩২০
- ২১ তদেব, পৃ. ৩৩১
- ২২ দ্রষ্টব্য, ড° রামজীবন আচার্য, শান্ত-পদাবলী-ভাব-রূপ-প্রতিমা, ২য় প্রকাশ, ২০০৫, বঙ্গীয় সাহিত্য সংসদ, পৃ. ২০

উত্তর-পূর্বাঞ্চলের বাংলা মৌলিক ও অনূদিত গল্পে লোকসংস্কৃতি — একটি বিশ্লেষণ

মৌমিতা পাল

সংক্ষিপ্ত সার :

লোকসংস্কৃতি সমাজেরই অঙ্গ। লোকসংস্কৃতির উদ্ভব লোকসমাজ থেকে। সাহিত্য সমাজের অঙ্গ। সাহিত্যের মধ্যে সেই সমাজ উঠে এসেছে এবং লোকসংস্কৃতির অনেক উপাদান সাহিত্যের মধ্যে পরিলক্ষিত। উত্তর-পূর্বাঞ্চলের সাহিত্যের মধ্যেও লোকসংস্কৃতির অনেক উপাদান পাই বিভিন্ন লেখকের গ্রন্থে। আমরা উত্তর-পূর্বাঞ্চলের কিছু নির্বাচিত বাংলা মৌলিক ও অনূদিত গল্পে লোকসংস্কৃতির বিষয়টিকে তুলে ধরার প্রয়াস করব।

সূচকশব্দ :

লোক বিশ্বাস, জীবন-চর্যা, লোকশিল্প, জীবন বটন ইত্যাদি।

মূল আলোচনা :

লোকসমাজ যে সংস্কৃতি ধারার পরিপোষক ও অনুসারী তাই লোকসংস্কৃতি। সমাজের উন্নত শ্রেণির মানুষের পরিমণ্ডলের বাইরে রয়েছে অজ্ঞ, অশিক্ষিত, দরিদ্র জনসমাজ। এরা সরল, অনাড়ম্বর, ঐতিহ্যবাহী জীবনে যৌথ মনন ও আচরণে অভ্যস্ত। এদের সুসম্পন্ন শিক্ষা না থাকলেও এরা পরম্পরাগত শিক্ষা ধারায় শিক্ষিত। তাই বলা যায়, লোকসংস্কৃতি হল কোনো একটি ভৌগোলিক এলাকার কিছু স্বল্প শিক্ষিত বা নিরক্ষর মানুষের দ্বারা রচিত এবং শ্রুতি ও স্মৃতিবাহিত স্বতঃস্ফূর্ত সমষ্টিগত ঐতিহ্যমূলক সৃষ্টি। এর উৎপত্তি মানুষের

অনাড়ম্বর কুটিরে, লালন-পালন তাদের হৃদয়ের আনন্দলোকে। এক কথায় বলা যায়, লোকসংস্কৃতি হল মৃত্তিকাগন্ধী মানুষের সৃষ্টি।

লোকসংস্কৃতির মূল ভিত্তি লোকমানস। জীবনের বাস্তব প্রয়োজনে লোকশিক্ষার ধারাতেই এই মানসিকতা গঠিত হয়। লোকসমাজের মানুষজনের প্রাত্যহিক জীবনাচরণের ব্যবহার করা বস্তুগত যাবতীয় সামগ্রী এবং আত্মগত ভাবনার সমন্বয়ে একই প্রকার জীবনচর্যায় অভ্যস্ত মানুষজনের যে সাংস্কৃতিক বিকাশ, তা একেবারেই তাদের আত্মজ, স্বাতন্ত্র্য ও আপনা থেকে উদ্ভূত। লোকসংস্কৃতি তাই লোকসমাজকে চেনার অন্যান্য মাধ্যম।

আমরা উত্তর-পূর্বাঞ্চলের বেশ কিছু গল্পে লোকসংস্কৃতির উপাদান লক্ষ্য করে থাকি। কিন্তু গবেষণা সন্দর্ভের প্রসারের কথা মাথায় রেখে আমরা নির্বাচিত কয়েকটি গল্প বেছে নিয়েছি যার মধ্যে লোকসংস্কৃতির উপাদান বর্তমান।

উত্তর-পূর্বাঞ্চলের বাংলা মৌলিক গল্পের মধ্যে আমরা বেছে নিয়েছি মঞ্জুরী হিরামণি রায়ের ‘কুরবানি’, জ্যোতির্ময় সেনগুপ্তের ‘রাঙা ডাইনের বেতাস্ত’, ঝুমুর পাণ্ডের ‘বাবুর বাজার ও হাসন আলি’ এবং শর্মিলা দত্তের ‘দিঘির জল, ছলাংছল’। অনূদিত গল্পের মধ্যে বিমল সিংহের ‘ইঙেল্লেইর মেয়ের বিয়ে’, সোমা বন্দ্যোপাধ্যায়ের ‘দা-কাটা’ এবং প্রশান্ত চক্রবর্তীর ‘শুয়ের ও কুকুর’। এবার আমরা গল্পগুলির মধ্যে লোকসংস্কৃতির বিভিন্ন উপাদান অনুসন্ধান করার প্রয়াস করব।

লোকসংস্কৃতির বিভিন্ন উপাদানের মধ্যে লোকবিশ্বাস একপ্রকার উপাদান। বিশ্বাস হল একটি বিমূর্ত মানসিক ধারণা মাত্র, যাতে ব্যক্তি বিশেষে কিংবা গোষ্ঠী বিশেষে পার্থক্য থাকতে পারে, আবার মিলও থাকতে পারে। এ বিশ্বাস নির্ভরশীল মানসিকতার ওপর। লোকসমাজ যে সকল বিশ্বাস ব্যক্তিনির্বিশেষে সকল লোকসাধারণের মধ্যে দেখা যায়, একই প্রকার মানসিক অবস্থা থেকে যে সকল বিশ্বাস ঐতিহ্যানুসরণের মাধ্যমে দীর্ঘকাল ধরে লোকসমাজে প্রচলিত থাকে, সেই বিশ্বাসই লোকবিশ্বাস। উত্তর-পূর্বাঞ্চলের বাংলা মৌলিক গল্পেও লোকবিশ্বাস লক্ষ করা যায়। আমাদের নির্বাচিত কিছু গল্পেও লোকবিশ্বাস লক্ষ করব। ‘কুরবানি’ গল্পে চোরের প্রসঙ্গে একটি তাবিজের লোকবিশ্বাস রয়েছে। সেখানে রয়েছে একজন মোল্লা একটি তাবিজ ব্যাঙের মুখ দিয়ে পেটে ঢুকিয়ে দেবে। এরপর ব্যাঙটাকে আবার পুকুরে ছেড়ে দেবে। এতে নাকি চোর সব

জিনিস এসে ফিরিয়ে দিয়ে যাবে। এখানে একপ্রকার লোকবিশ্বাস উঠে আসছে। লোকবিশ্বাস মানুষ আবহমান ধরে বয়ে নিয়ে চলেছে। আনুকূল্য নির্ভর মানুষ যখন প্রতিকূল পরিস্থিতির সম্মুখীন হয়, তখনই মানুষের মনে তৈরি হয় লোকবিশ্বাস।

আবার এই গল্পেই সাবিনার শ্বাশুড়ি সাবিনার বাচ্চা-কাচ্চা হচ্ছে না দেখে কোমর-হাত-গলা ভরিয়ে দিয়েছেন তাবিজে। এতে বিশ্বাস যে তার বাচ্চা হওয়ার সম্ভাবনা। মানুষের এই ধরনের পারিবারিক ও সামাজিক প্রথাগুলো ঐতিহ্যনির্ভর লোকসংস্কার হিসেবে বিবেচিত হয়ে আসছে।

‘বাবুর বাজার ও হাসন আলি’ গল্পে হাসন আলির মামাকে যখন সাপে কাটল তখন ওঝা এসে গান গেয়ে গেয়ে ঝাড়ছিল। এতে বিশ্বাস যে মামা আবার বেঁচে উঠবে। এটিও একটি লোকবিশ্বাসের ফল।

এই গল্পেই আবার জগৎ বাউরি নামে একজন ক্রেতার দিদিকে ডায়েন বলে হত্যা করা হয়েছে। এটিও লোকবিশ্বাসের অন্তর্গত যে, ডায়েন মানুষের ক্ষতি করে তাই তাকে হত্যা করা হয়।

‘রাঙা ডাইনের বেতাস্ত’ গল্পে একটি লোকবিশ্বাস দেখা যাচ্ছে যেখানে বহু চেষ্টাতেও রাঙার উনুন জ্বলছিল না, কারণ এর আগের মঙ্গলবার রাতের বেলা সবাইকে লুকিয়ে সে ডিম সেদ্ধ খেয়েছিল, সাদা খোসাগুলো পড়েছিল পিছনের পুকুরপাড়ে, আবার ভর কার্তিকের রাতে ওদের বাড়ি থেকে ভাজা মাছের গন্ধ পাওয়া যেত, এইজন্য সকলের বিশ্বাস শরৎকে আদমবাবা টেনে নিয়ে গেছে।

লোকসংগীত লোকসংস্কৃতির অন্যতম উপাদান। কোনো প্রকার প্রযত্ন ছাড়াই বাদ্য ও নৃত্য নিরপেক্ষ ভাবে আপন মনে মনের গভীর তল থেকে উঠে আসা ভাবে বিভোর হয়ে লোকসমাজ যে গান গেয়ে থাকে তাই লোকসংগীত। লোকসংগীতে মূলত গ্রাম বাংলার মানুষের সুখ-দুঃখের কথা, মানুষের জীবনের কথা ফুটে উঠে। আমাদের নির্বাচিত কিছু গল্পেও লোকসংগীতের একটি ভাগ সারি গানের একটি রূপ পেয়ে থাকি। শ্রমিকদের মাঝে বিশেষ জনপ্রিয় হলেও সারি গান। কিন্তু সারি গান হল মূলত নৌকা মাঝির গান। নৌকার মাঝিরা শ্রম লাঘবের জন্য সারিবদ্ধভাবে কাজের তালে তালে যে গান গেয়ে থাকে তাকে সারি গান বলে। ‘বাবুর বাজার ও হাসন আলি’ গল্পে আব্দুলের নানা তুরফান সারি গান বলে। ‘বাবুর বাজার ও হাসন আলি’ গল্পে আব্দুলের নানা তুরফান আলি খুব ভালো নৌকা বাইত বলে উল্লেখ আছে। ধলেশ্বরী নদীতে নৌকা

দৌড়ে ভাগ নিত সারি গেয়ে গেয়ে।

‘দিঘির জল, ছলাৎছল’ গল্পে হাসান মিঞার গলায় সারি গানের সুর শোনা যায়।

‘বাবুর বাজার ও হাসান আলি’ গল্পে লোকসংগীতের একটি অংশ কবিগান উঠে এসেছে। গল্পে বাজারের একদিকে কবিগান শুরু হয়েছে। কবিগান হল একাধিক দলের মধ্যে গানের প্রতিযোগিতা। যেখানে একদল গানের মাধ্যমে প্রশ্ন করবে এবং সেই গান শেষ হলে অপর দলটি তার জবাব দিবে গানের মাধ্যমে। অবশেষে গানের প্রশ্নোত্তরের টক্করে যে দল সবচেয়ে ভালো গণ্য হবে সেই দলকে বিজয়ী ঘোষণা করা হবে।

লোকশিল্প ও লোকসংস্কৃতির উপাদান। লোকসমাজ নানা ধরনের যে শিল্প তৈরি করে তাই লোকশিল্প। আমাদের নির্বাচিত কিছু গল্পে লোকশিল্প লক্ষ্য করে থাকি। ‘বাবুর বাজার ও হাসান আলি’ গল্পে হাসান আলি ঝাড়ু, মাছ ধরার খলুই, বাঁশের পাখা বানাতে পারে। যা লোকশিল্পেরই অঙ্গ।

অনুদিত গল্প ‘ইউল্লেইর মেয়ের বিয়ে’ গল্পে কাপড় বোনা মণিপুরীদের জাতীয় কুটির শিল্প। এই শিল্প লোকশিল্পেরই অন্তর্গত।

লোককথা লোকসংস্কৃতিরই আরও একটি বিশিষ্ট উপাদান। অতি প্রাচীনকাল থেকে লোকসমাজে পুরুষানুক্রমে প্রচলিত রূপকাশ্রয়ী কল্পলোকে আয়াস বিহারী নানা গল্পকাহিনি মৌখিক মাধ্যমে উদ্ভূত হয়ে ও প্রচারিত হয়ে জাতির সাংস্কৃতিক জীবনের রূপ আলেখ্য হিসাবে জাতির জীবনই সজীবভাবে বিরাজিত থাকে। লোকসমাজে প্রচলিত এই সব কথাকে লোককথা বলে। আমরা আমাদের নির্বাচিত বাংলা অনুদিত গল্পে লোককথা খুঁজে পেয়েছি। সোমা বান্ধ্যাপাধ্যায়ের ‘দা-কাটা’ গল্পে দেখা যায় লোককথা। গল্পে গলদা চিংড়ি, লতা, বন-মুরগি, পিপড়ে, বুনো গুয়ার মানুষের মতো কথা বলছে, যা লোককথার অংশ উপকথার অন্তর্গত। গল্পটিতে গলদা চিংড়ি দা-কাটা নামে একজন লোককে কামড়েছিল বলে একের পর এক ঘটনা ঘটে যায়। এরপর থেকে শোনা যায় মানুষজন নাকি না-থিয়াল মানে এক ধরনের শক্ত পোক্ত ছুঁচালো পাতাওয়ালা গাছ দিয়ে গলদা চিংড়িকে মারার চেষ্টা করে এরপর থেকে নাকি গলদা চিংড়ির ওইরকম ছুঁচালো মুখ ও লম্বা শুঁড়।

প্রশান্ত চক্রবর্তীর ‘গুয়ার ও কুকুর’ গল্প একটি মিসিং গল্প থেকে অনুদিত। সেখানে বলা হয়েছে গুয়ার ও কুকুর পূর্বে একই বাপ-মায়ের সন্তান ছিল।

কুকুর গুয়ারকে ঠকিয়ে জিততে চেয়েছিল কিন্তু শেষে কুকুর সমস্ত সত্যি কথা বলে ফেলায় তাদের বাবা বললেন গুয়ারের মাংস দেবতাকে উৎসর্গ করবে, আর লোকে আদর যত্নে রাখবে। আর কুকুরকে বলেন কুকুরের মাংস কেউ কোনোদিন খাবে না, তার উপরে তাকে লোকের উচ্ছিষ্ট খেয়ে কাটাতে হবে। এটি একপ্রকার লোককথা।

‘কুরবানি’ গল্পে এক বিশেষ লোকপ্রথা উঠে এসেছে। কুরবানি মুসলমান জনজীবনে এক বিশেষ লোকপ্রথা।

‘দিঘির জল, ছলাৎছল’ গল্পে কোথাও দূরে সরকারবাবুর বাড়িতে মনসামঙ্গল গানের প্রসঙ্গ এসেছে যা পূজা-পার্বণের অন্তর্ভুক্ত। আবার এই গল্পেই কৈলাশ নামে এক ব্যক্তির মনে পড়ে জমিদার বাড়ির বড়বাবুর বাড়িতে পুজোতে পালাগানের আসর বসত। এই সবই লোকসংস্কৃতির উপাদান।

সামগ্রিক আলোচনার পরিশেষে উপসংহারে বলতে পারি লোকসংস্কৃতি পরম্পরাগতভাবে চলে আসছে বিভিন্ন ধারায়। লোকসংস্কৃতির জন্ম সাধারণ মানুষের মুখে মুখে। সেই লোকসংস্কৃতির ধারা উত্তর-পূর্বাঞ্চলের লেখকের লেখনীর মধ্যেও ধরা পড়েছে। উত্তর-পূর্বাঞ্চলের লেখকদের লেখনীর মধ্যেও লোকসংস্কৃতির বিভিন্ন উপাদান যেমন- লোকবিশ্বাস, লোকসংগীত, লোকপ্রথা ইত্যাদি দেখা দিয়েছে। এই লোকসংস্কৃতির উপাদান আগামী লেখকের লেখনীর মধ্যেও এই পরম্পরা বজায় থাকবে তা আশা করছি। ■

আকর গ্রন্থ :

- দত্ত রাধা (সম্পাদিত), পূর্বদেশ গল্পপত্র, সিটি অফসেট, আনন্দনগর, আদাবাড়ি তিনিআলি, গুয়াহাটি-রচ, প্রকাশ-শারদ ১৪১৩
- ধর গোবিন্দ(সম্পাদিত), স্রোত, সাহিত্যের স্রোত ও স্রোতস্বী, গ্রাফিপ্রিন্ট, হালাইমুড়া, কুমারঘাট-৭৯৯২৬৪, প্রকাশ-নভেম্বর ২০০৯
- নন্দী কান্তারভূষণ(সম্পাদিত), গল্পের উত্তর-পূর্ব যাপনকথা, লিপিকা নন্দী, প্রাগজ্যোতিষ নগর লেন নং ৪, গুয়াহাটি- ১১, চতুর্থ সংখ্যা, জুন ২০১৭
- নন্দী কান্তারভূষণ(সম্পাদিত), গল্পের উত্তর-পূর্ব যাপনকথা, লিপিকা নন্দী, প্রাগজ্যোতিষ নগর লেন নং ৪, গুয়াহাটি- ১১, তৃতীয় সংখ্যা, ডিসেম্বর ২০১৬
- নন্দী কান্তারভূষণ(সম্পাদিত), গল্পের উত্তর-পূর্ব যাপনকথা, লিপিকা নন্দী, প্রাগজ্যোতিষ নগর লেন নং ৪, গুয়াহাটি- ১১, প্রথম বর্ষ, প্রথম সংখ্যা, ১৪২১

- মুখোপাধ্যায় রামকুমার(সম্পা), ভারতজোড়া কথনকথা, মিত্র ও ঘোষ পাবলিশার্স
প্রাঃ লিঃ, ১০ শ্যামাচরণ দে স্ট্রিট, কলকাতা-৭০০০৭৩, প্রকাশ- অগ্রহায়ণ ১৪২১

সহায়ক গ্রন্থপঞ্জী :

- চট্টোপাধ্যায় ড° তুষার, লোকসংস্কৃতি পাঠের ভূমিকা, সুধাংশুশেখর দে, দেজ
পাবলিশিং, ১৩ বঙ্কিম চ্যাটার্জী স্ট্রিট, কলকাতা-৭০০১৭৩, প্রকাশ-এপ্রিল ২০০১,
বৈশাখ ১৪০৮
- দত্ত দেবাশিস, রবীন্দ্র লোকসাহিত্যের নির্মাণ শিল্প, ভাষা ও সাহিত্য, ১০/২ বি,
রমানাথ মজুমদার স্ট্রিট, কলকাতা-৭০০০০৯, প্রকাশ-২০০৮
- নায়ক ড. দেবেশ, লোকসংস্কৃতিবিদ্যা ও লোকসাহিত্য, দেবাশিস ভট্টাচার্য, বঙ্গীয়
সাহিত্য সংসদ, ৬/২ রমানাথ মজুমদার স্ট্রিট, কলকাতা-৭০০০০৯, প্রকাশ-বইমেলা
২০১০
- বেরা নির্মল, লোকসংস্কৃতিঃ প্রসঙ্গ ও প্রকরণ, শ্রী কমল প্রধান, সুস্মিতা প্রকাশনী,
২৪ এ, কলেজ রো, কলকাতা- ৭০০০০৯, প্রকাশ-১৪২২ বঙ্গাব্দ

গদ্য কবিতার আধারে রবীন্দ্রনাথ

মিষ্টু দত্ত

সংক্ষিপ্ত সার :

‘গীতাঞ্জলি’ রচনা কালে ইংরেজিতে অনুবাদের সময় গদ্য কবিতার প্রতি রবীন্দ্রনাথের ঝুঁকি লক্ষ করা যায়। তবে এ কথা ও সত্য যে কবি গদ্য কবিতার রচনা করবার সময় গদ্যেরই দারস্থ হয়েছেন অর্থাৎ প্রথমে গদ্যাকারে লিখেছেন এবং পরে গদ্য কবিতায় রূপান্তর করেছেন— যাকে গদ্যছন্দও বলা যায়। গদ্যছন্দ হচ্ছে সরলে-শব্দে মিলে রসের প্রকাশ। রবীন্দ্রনাথ বৃহদের ভারকে গদ্য ছন্দের উপর ন্যস্ত করে অতিনিয়ন্ত্রণকে নিয়ন্ত্রণের পর্যায়ে এনে গদ্য কবিতার অলংকরণে অনুপ্রবেশ করলেন।

আকর শব্দ :

গদ্যছন্দ, কাব্যারস, ঝংকার -মাধুর্য ইত্যাদি।

মূল আলোচনা :

গদ্য কবিতার ধারা আজ সর্বত্রই। আচার্য দত্তী গদ্য সম্পর্কে বলেছেন— “আপাদঃ পদসম্ভানো গদ্যমাখ্যায়িকা কথা”। অর্থাৎ, যে পদ সমষ্টি পাদ বা চরণে গ্রথিত নয়, তাই গদ্য কাব্য। আবার বিশ্বনাথ কবিরাজের মতে, যে কাব্যে বৃত্ত বা ছন্দের কোনো চিহ্নমাত্র থাকে না তাই গদ্য কাব্য। গদ্য সাহিত্যের উৎপত্তি বহু পরে হয়। কৃষ্ণযজুর্বেদে ও অথর্ববেদে সর্বপ্রথম গদ্যের আভাস পাওয়া যায়। কিন্তু এর কোনোটিই সাহিত্যের ক্ষেত্রে যথেষ্ট ছিল না। গদ্য রচনাই হল কবি প্রতিভার শ্রেষ্ঠ প্রমাণের মাপকাঠি। পদ্যের মতো ছন্দোবৈচিত্র্যের গদ্যকাব্য নেই ঠিকই কিন্তু গদ্য কাব্যের শব্দঝংকার ও ধ্বনিমাধুর্য এক সুন্দর ছন্দের সৃষ্টি

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গদ্যের বিষয়ে যুক্তি উপস্থাপন করতে গিয়ে রবীন্দ্রনাথের কাব্যের কথাই বলা বাহুল্য; কবিতার রূপে। তাঁর গদ্য কিংবা পদ্যের ছন্দের ভাষা সাধু ও চলিত ভাষার মিশ্রিত রূপ। তাঁর কবিতার ধারার শুরু থেকে শেষ পর্যন্ত এই ধারাই বয়ে নিয়ে গেছেন। এটাকে তাঁর গদ্য রীতির এক প্রধান বৈশিষ্ট্য ধরা যায়। আধুনিকতার সাহিত্যে বাংলা কাব্যে বিংশ শতকের প্রথমার্ধের সময়কে সাধারণত রবীন্দ্রনাথের যুগ বলা হয়। ঠিক যেসময় বঙ্কিমচন্দ্র চট্টোপাধ্যায় মুকুটহীন সম্রাট হয়ে আসেন, সেসময় নব যুবক রবীন্দ্রনাথ খ্যাতিমান কবিরূপে মুকুট ধারণ করেন। তাঁর বিখ্যাত নোবেলজয়ী কাব্য ‘গীতাঞ্জলি’ অনুবাদ করার সময় তিনি গদ্য কবিতার প্রতি আকৃষ্ট হন অথবা আগ্রহ জন্মায়। তাঁর গদ্য কবিতার শুরু হয় (১২৫৫ বৈশাখে) ‘মানসী’ কাব্যের মধ্য দিয়ে। প্রেম ও প্রকৃতির মেলবন্ধন এই কাব্যের প্রধান সুর। দেহ ও আত্মা দুইয়ের সম্পর্কের মধ্যে প্রেমের দেহ চেতনার অঙ্গীভূত হওয়ায় তাঁর মানসিক বিক্ষোভের চাপ বেড়ে যায়। এই কাব্যের ‘অহল্যার প্রতি’, ‘নিখিল কামনা’ কবিতায় তার ছাপ পাওয়া যায়। এই কাব্যের শেষে ‘আমার সুখ’ কবিতার মধ্যে দিয়ে এক মর্তকেন্দ্রীক বাসনায় এক যুগল প্রেমের বন্ধনে নতুন আশা ও ভাষা দিয়ে গড়িয়ে তুলেছেন অনন্য মানস প্রতিমা, তিনি বলেছেন —

তোমার তাহা কই!”
বাহিরের জগতের সঙ্গে ভেতরের জগতের অনন্ত মিল ঘটাতে গিয়ে ও
যেন ছিটকে বেরিয়ে আসতে চাইছে পোষমানা তীর ক্ষোভ। প্রকৃতির অকুণ্ঠতায়

For the blind Times gropes in a maze and knows not its path or purpose

The darkness in the velley stares like the dead eye-sockets of a giant.

The clouds like a nightmare oppress the sky,
And the massive shadews lie scattered like the torn limbs of the night.

A lurid glow waxes and wanes on the horizon-
Is it it an ultimate threat from ab alien star.

Or an elemental hunger licking the sky

রবীন্দ্রনাথ ঠাকুরের 'দ্য চাইল্ড' কবিতাটি মহাত্মা গান্ধী এবং যিশু খ্রিস্ট উভয়ের দ্বারা অনুপ্রাণিত হয়ে লেখা হয়েছিল। এই কবিতাটির শিরোনাম দ্য চাইল্ড দিয়েছেন কেননা তিনি বিশ্বাস করতেন যে শিশুদের মাঝেই পৃথিবীর মুক্তি সম্ভব।

কবিতার প্রথম খণ্ডে দেখা যায় মানবতা অন্ধকারে শিকড়ে আঁকড়ে ধরেছে। মানুষ জানে না জীবনের উদ্দেশ্য কি তাহা ভুলে বসেছে। তিনি বলেছেন যে মানুষের দ্বারা হওয়া কর্মকাণ্ডের জন্য দেবতারা দেবালয় ছাড়িয়াছে। কবিতাটির প্রেক্ষাপট রচিত হয় ঠিক প্রথম বিশ্বযুদ্ধের পর।

কবিতার দ্বিতীয় অংশে নেতার প্রবেশ দেখতে পাওয়া যায় তিনি অতি বিশ্বাসযোগ্য পাত্র। গান্ধী বা খ্রিস্টের মতোই একজন বিশ্বাসী নেতা। তিনি জনগণের কষ্ট পেতে দেখে ও তাকে অন্ধকারে দেখতে পায় না।

তৃতীয় অংশে দেখা যায়, প্রভাতে বিশ্বাসী লোকটি লোকেদের তীর্থে যাবার আদেশ দেয় ও দেব দেবীর মহিমা প্রকাশ করে

শেষে নবম ধারায় তীর্থযাত্রীরা তাদের গন্তব্যে পৌঁছে তারা যা দেখছে তা একটি সাধারণ গ্রাম যেখানে লোকেরা স্বাভাবিক দৈনন্দিন কাজ করতে ব্যস্ত। যেখানে নেই কোনো লিপ্সা।

অন্তিম পর্বে তীর্থযাত্রীরা নবজাত শিশুকে প্রত্যক্ষ করলে তীর্থযাত্রার সমাপ্তি ঘটে। শিশুটি চিরন্তন সৃষ্টি এবং আশার প্রতীক। তারা সকলেই শিশুকে পূজা করে। তারা বুঝতে পারে যে মানুষের অমরত্ব প্রতিটি নবজাত শিশুর দ্বারা প্রতিনিধিত্ব করে।

রবীন্দ্রনাথের অখন্ড বাক্য দিয়ে রচিত এই প্রথম গদ্য কবিতা। অর্থাৎ

নবজাতকের হাত ধরেই বাংলা সাহিত্যে গদ্য কবিতার আবির্ভাব। তিনি অখন্ড বাক্যগুলোকে সাজিয়ে তৈরি করতে চেয়েছেন হৃদয় ঝংকার। যেমন তার এক গদ্যাংশ হলো —

‘মেঘে মেঘে লাগল ঠেলাঠেলি,
সূর্যাস্ত আকাশের সোনার পাঁচিল ডিঙিয়ে
ব্যস্ত বেগে বেরিয়ে পড়ল, মেঘের ভিড়—
যেন ইন্দ্রলোকের আগুনলাগা
হাতিশালা থেকে ঐরাবতের কালো বাচ্চাগুলো
ছুটছে গাঁ গাঁ শব্দ আছড়িয়ে।
হেঁড়া হেঁড়া মেঘের গায়ে গায়ে দগদগ করছে লাল আলো,
যেন ছিটকে পড়া রক্ত।
বিদ্যুৎ লাফ মারছে মেঘের থেকে মেঘে,
চালাচ্ছে তার ঝকঝকে খাঁড়া,
বজ্রশব্দে গর্জে উঠছে দিগন্ত ডাক-ছাড়া জন্তুর মতো।’

এই গদ্যাংশটি পদ্য আকারে লিখিত হলেও একটি খন্ডিত বাক্যের সুন্দর গদ্যাংশ রূপ দিয়েছেন। তাঁর গদ্যের হৃদয়ময়তা ও ঝংকার পাঠকমহলে স্থায়ীত্বের ভাব তুলে দিয়েছেন। বিপ্রতীপ ক্রম, ক্রিয়াপদহীন বাক্য ও পদগুচ্ছ রবীন্দ্রনাথের গদ্যের যোগসাধনা। এই তিনটি যোগসাধনা দ্বারা রবীন্দ্রনাথ যে এক স্পন্দন তৈরি করেছেন তা দিয়েই তিনি পাঠকমহলে এক নতুন ঝংকারের আলোরণ তৈরি করেন। তাঁর বহু গদ্য কাব্য প্রায়ই পদ্যের হৃদয় নিয়েছে। তাঁর গদ্যের লাইনগুলো বিভক্ত করে পঙক্তির রূপ দিলে সুন্দর ও কাব্যশৈলী গদ্য হয়ে উঠে। ছোটগল্পের প্রকারে এরূপ লক্ষ করা যায়। রবীন্দ্রনাথের হৃদয়মুক্তির ব্যাপারে শিশিরকুমার দাশ বলেছেন, ‘পদ্যে যার শুরু, গদ্যে তাঁর শেষ’।

রবীন্দ্রনাথের ১৯১৬ সাল থেকে শুরু হওয়া গদ্যে সাধু ভাষার প্রয়োগ শুরু করলেন। তাঁর গদ্যে ক্রিয়াহীন বাক্যের সংখ্যা বাড়তে লাগলো। গদ্যের এরূপ তাকে এক বিশেষ মর্যাদার আসনে আসীন করে। তাঁর গদ্য ‘ঘরে-বাইরে’ এ এর বিশেষ রূপ লক্ষ করা যায়। তাঁর ষোলকলা পূর্ণ হয় ‘শেষের কবিতা’ ও ‘দুই বোন’ এরপর ‘যোগাযোগ’ উপন্যাসের মধ্যে দিয়ে। রবীন্দ্রনাথের গদ্য ‘যোগাযোগ’ উপন্যাসের উপস্থাপনায় কিছু পঙক্তির ঝংকার পাঠকমহলে লক্ষ করা যায় যেমন —

১) গায়ে জড়িয়ে নিলেন লাল বেনারসী শাড়ি

২) সূর্য উঠেছে উত্তরাংশে

৩) আগুন নিবল, কাঠ ও বাকি রইল না, সবই হল ছাই।

রবীন্দ্রনাথ অনেক ক্ষেত্রে যুক্তিতর্ক ও শাস্ত্র নিয়ে বিশ্লেষণ করতে গিয়ে a posteriori বা inductive থেকে priori বা deductive এ এসে বিভিন্ন সাহিত্যিকের মত আলোচনা করতে গিয়ে শিল্প সাহিত্যের কিছু মৌলিক আলোচনা করেছেন। তাঁর গদ্য নিবন্ধের মধ্যে ব্যক্তিগত প্রবন্ধ, আত্মকথা, চিঠিপত্র, ডায়েরি ও ভ্রমণ কাহিনিগুলো শ্রেষ্ঠ। এই রচনা গুলোতে তিনি তত্ত্ব ও তথ্যের রস চেতনার অঙ্গীভূত করে তুলে ধরেছেন।

সংক্ষিপ্ত পরিসরে রবীন্দ্রনাথের কাব্য প্রতিভার পরিচয় সম্ভব নয়। তাঁর কাব্য জগতের পরিসর বিস্তৃত। শরৎচন্দ্র চট্টোপাধ্যায় বলেছিলেন, “কবিগুরু, তোমার প্রতি চাহিয়া আমাদের বিশ্বয়ের সীমা নাই”।

সহায়ক গ্রন্থ :

- ড° সুপর্ণা বসু মিশ্র, ‘সংস্কৃত সাহিত্যের ইতিহাস’, শ্রী বামাচরণ মুখোপাধ্যায়, করুণা প্রকাশনী, প্রকাশকাল আগস্ট, ২০১৩ পৃঃ নং-২৩৪
- ড° অসিতকুমার বন্দোপাধ্যায়, ‘বাংলা সাহিত্যের সম্পূর্ণ ইতিবৃত্ত’, মডার্ন বুক এজেন্সী প্রাইভেট লিমিটেড, প্রকাশকাল ২০১৭-২০১৮, পৃঃ নং-৪৫৮

শৈক্ষণিক সমস্যাओं के कारण और सुझाव - विद्यार्थियों के विशेष संदर्भ में

डॉ रघु नाथ यादव

शोध संक्षेप :

इस लेख में मुख्य तौर पर विद्यार्थियों की शैक्षणिक समस्याओं और इनके मुख्य कारणों को बताते हुए सुझाव दिए हैं। आम तौर पर देखा गया है कि सभी शिक्षा की गुणवत्ता पर बल दे रहे हैं सरकार भी शिक्षा की गुणवत्ता पर बल दे रही है परन्तु गुणवत्ता केवल तभी सम्भव है, जब शैक्षणिक समस्याओं का निवारण किया जाये। समस्या का निवारण तभी संभव है जब इसके मुख्य कारणों का पता लगाया जाये।

प्रस्तावना :

शिक्षा को मनुष्य का तीसरा नेत्र कहा गया है। शिक्षा ही इन्सान बनाने में सहायता करती है। शिक्षा को, एक सभ्य साथी की संज्ञा दी है जो मनुष्य को कदम-कदम पर सहायता करती है। शिक्षा की प्रक्रिया जन्म से लेकर मृत्यु तक चलती रहती है। शिक्षा ही मनुष्य को समाज के लोगों द्वारा समायोजन करने में सहायता करती है। शिक्षा ही मानव में मूल्यों का विकास करती है। शिक्षा के माध्यम से ही मानव अपनी आजीविका कमाता है। शिक्षा को मानवीय विकास के पहलुओं में से एक महत्त्वपूर्ण पहलू माना जाता है। शिक्षा स्कूलों, कालेजों व विश्वविद्यालयों में दी जा रही है, लेकिन गुणवत्ता कम हो रही है। यह एक बड़ा विचारणीय विषय है। आजकल प्रतियोगिता का युग है। प्रत्येक विद्यार्थी

को कदम-कदम पर प्रतियोगिता का सामना करना पड़ता है। जब तक हम विद्यार्थी की शैक्षणिक समस्याओं का निवारण नहीं कर लेते तब तक गुणवत्ता की बात करना बड़ी दूर की बात होगी। शैक्षणिक समस्याओं का निवारण तब तक नहीं हो सकता जब तक इसके मुख्य कारणों का पता नहीं लगाया जा सके। इसलिए शैक्षणिक समस्याओं का निवारण करने के लिए इनके कारणों का पता लगाना अति आवश्यक है। तभी शिक्षा में गुणवत्ता आ सकती है।

शैक्षणिक समस्याओं के मुख्य कारण- वैसे तो विद्यार्थियों को कई प्रकार की शैक्षणिक समस्याओं का सामना करना पड़ता है परन्तु मुख्य तौर पर निम्नलिखित मुख्य कारण हैं :

विद्यार्थी की गलत विधि विद्यार्थी कई बार पढ़ने में अलग विधि का प्रयोग करते हैं जिस कारण उनको याद नहीं होता। अगर याद हो भी जाता है तो भूल जाते हैं। एकाग्रता का अभाव जिन विद्यार्थियों की एकाग्रता नहीं बनी रहती उनको पढ़ने में बड़ी समस्या आती है क्योंकि पढ़ाई में एकाग्रता होना अति आवश्यक है।

अस्वस्थ शरीर जिन विद्यार्थियों का शरीर स्वस्थ नहीं रहता उन्हें पढ़ने व सीखने में कई तरह की समस्याओं का सामना करना पड़ता है। पढ़ाई के लिए अच्छे स्वास्थ्य का होना अति आवश्यक है। आत्मविश्वास की कमी सफलता के लिए आत्मविश्वास होना अति आवश्यक है। जिस विद्यार्थी में आत्मविश्वास है वही सफलता की सीढ़ी चढ़ सकता है। दिमाग का विकास कम होना कुछ लोग या विद्यार्थी शारीरिक तौर पर देखने में बहुत ही स्वस्थ देखने को मिलते हैं परन्तु मानसिक तौर पर उनका विकास कम होता है। जिन विद्यार्थियों का दिमागी विकास कम होता है वह पढ़ाई में कुछ अच्छा नहीं कर पाते और अपने सहपाठियों के साथ पढ़ाई में नहीं चल सकते।

कठिन प्रतियोगिता, मानसिक दबाव व आलोचनात्मक दृष्टि कोण आज का युग कठिन प्रतियोगिता का है जिसके कारण विद्यार्थी के ऊपर मानसिक दबाव बना रहता है, आलोचनात्मक दृष्टिकोण का सामना करना पड़ता है जिसके कारण विद्यार्थी अपने आप को दबाव में पाता है और पढ़ नहीं सकता। परीक्षा का दबाव कई बार देखा गया है कि कुछ विद्यार्थी परीक्षा के समय अपने आप को दबाव में पाते हैं क्योंकि उनमें आत्मविश्वास नहीं होता। इस दबाव के कारण पढ़ा या याद किया सब कुछ भूल जाता है।

स्मरण शक्ति का कम होना देखने में यह भी आता है कि कुछ विद्यार्थियों की स्मरण शक्ति कम होती है। वे ज्यादा समय तक किसी भी बात को याद रखने की क्षमता नहीं रखते, जिस कारण यह एक शैक्षणिक समस्या बन जाती है। सख्त अनुशासन कुछ स्कूलों या घरों में सख्त अनुशासन होता है जिस कारण विद्यार्थी उस अनुशासन में अपने आप को समायोजित नहीं कर पाते और पढ़ने व सीखने में कठिनाई अनुभव करते हैं। अपर्याप्त मनोरंजन कई बार विद्यार्थी पहले अच्छे हैं लेकिन लगातार पढ़ना भी एक समस्या है जिस कारण विद्यार्थी का दिमाग थक जाता है और उसे भूलना शुरू हो जाता है। पढ़ाई के साथ मनोरंजन का होना भी ज़रूरी होता है जिसकी वजह से विद्यार्थी का दिमाग ताजा होता है।

विषयों को समझने की अयोग्यता कई विद्यार्थी विषयों को समझने में अयोग्य होते हैं। विद्यार्थी जब तक विषयों को नहीं समझ पाते जब तक पढ़ाना व पढ़ना दोनों ही गलत है। कई विद्यार्थी कुछ विषयों से यू ही डरते हैं और अपनी अयोग्यता दिखाते हैं। बिना मेहनत से अयोग्यता को दिखाना आत्मविश्वास की कमी को उजागर करना होता है। रट्टा लगाने की आदत बहुत ही कम विद्यार्थी हैं जो समझकर पढ़ते हैं, जो समझकर पढ़ते हैं और याद करते हैं। अधिकतर विद्यार्थी तो पेपरो के समय रट्टा लगाते हैं। कुछ विद्यार्थियों का रट्टा अच्छा होता है जिस कारण वे पास हो जाते हैं परन्तु कुछ विद्यार्थियों का रट्टा कच्चा होता है जिस कारण वे भूल जाते हैं और घबरा जाते हैं। यही समस्या एक शैक्षणिक समस्या बनी जाती है।

ध्यान केन्द्रित करने में कठिनाई कुछ विद्यार्थियों का मन व दिमाग भटकता ही रहता है जिस कारण वे सुचारू रूप से पढ़ नहीं पाते और याद करने में कठिनाई महसूस करते हैं। सीखने व लिखने में कठिनाई कुछ विद्यार्थी सीखने व लिखने में कठिनाई महसूस करते हैं, जिस कारण वे पढ़ाई से नफरत करते हैं। यहां तक की पढ़ाई छोड़ देते हैं या अगर पास होते हैं तो कम प्रतिशत अंक हासिल करते हैं।

विद्यार्थियों के लिए सुझाव :

- परीक्षा की तैयारी योजना बनाकर करनी चाहिए। पढ़ने व दुहराई के लिए समय सारणी बनानी चाहिए। पढ़ने के बाद याद की गई पाठ्य वस्तु को लिखकर देखना चाहिए।

- पढ़ने की शुरुआत करनी चाहिए, इसे शुरू करने की बात कभी नहीं सोचनी चाहिए। पढ़ाई विस्तारपूर्वक करनी चाहिए। पढ़ते समय संक्षिप्त रूप में नोट्स बनाने चाहिए।
- कक्षा के वार्तालाप में बढ़-चढ़कर हिस्सा लेना चाहिए। प्रत्येक सप्ताह के अंत में पढ़ाई का विश्लेषण करना चाहिए।
- शब्दों के अर्थों को समझने के लिए शब्दकोश की सहायता लेना चाहिए। प्रत्येक विषय के नोट्स गहराई से पढ़कर बनाना चाहिए। प्रत्येक पाठ को विस्तार से समझना चाहिए। परीक्षा को मानसिक दबाव नहीं बनाना चाहिए।
- पढ़ने के बाद थोड़ा बहुत खेलना चाहिए या घर का कार्य करना चाहिए ताकि मानसिक व शारीरिक सन्तुलन बना रहे।
- पढ़ना प्रतिदिन चाहिए। पढ़ने का स्थान एक ही होना चाहिए। एक पाठ्य वस्तु का दूसरी पाठ्य वस्तु में उदाहरण के रूप में प्रयोग करना चाहिए।
- लिखकर पढ़ने व याद करने की आदत डालनी चाहिए। पढ़ते समय किसी भी प्रकार के मनोरंजन या शोर शराबे को त्यागना चाहिए।
- पढ़ते समय कुछ समय के बाद कुछ खाना या पीना चाहिए। पढ़ाई अपना शौक बनाकर करनी चाहिए। और योग का सहारा लेना चाहिए। विद्यार्थी को किसी प्रकार की गलत आदत नहीं डालनी चाहिए।
- विद्यार्थी को अपना ध्यान केवल पढ़ाई पर केन्द्रित करना चाहिए। पढ़ना, खेलना, व खाना समय-समय समय पर होना चाहिए। जो बात समझ न आये उसके बारे में अपने शिक्षकों, माँ-बाप या बड़ों से पूछ लेना चाहिए।
- जो भी काम करना हो मन लगाकर करना चाहिए। अपने जीवन में अच्छे मूल्यों का विकास करने का प्रयत्न करना चाहिए। आत्मविश्वास की भावना अपने में जागृत करनी चाहिए।
- बड़ों का आदर व सत्कार करना तथा उनसे कुछ अच्छा सीख अपने जीवन में धरणा करने का शौक पैदा करना चाहिए। बड़े महान व्यक्तियों की जीवनियाँ को पढ़कर उनकी नकल करने की कोशिश करनी चाहिए।



- गुरुओं व माँ-बाप का सदैव दिल से सम्मान करना चाहिए। गलत दोस्तों व गलत रास्तों को हमेशा अलविदा कहने की क्षमता रखनी चाहिए। गलत शब्द का प्रयोग व धारण करने की कोशिश कभी नहीं करनी चाहिए। गलत रास्ते को महापाप समझना चाहिए। हमेशा अपने माँ-बाप के स्वप्न को साकार करने का प्रयत्न करना चाहिए। धार्मिक ग्रन्थों को पढ़ने की आदत डालनी चाहिए व उनके उपदेशों को अपने जीवन में धारण करने की कोशिश करनी चाहिए। अच्छे कर्म पर विश्वास रखना चाहिए। अच्छे चरित्र का निर्माण करना चाहिए। सोच को सकारात्मक रखना चाहिए।

क्या नहीं करना चाहिए :

- देर रात्रि तक नहीं पढ़ना चाहिए। पढ़ते समय किसी भी प्रकार का नशा नहीं करना चाहिए। पढ़ते समय किसी प्रकार का शोर-शराबा नहीं होना चाहिए। पढ़ना शौक से चाहिए, दबाव से नहीं।
- माँ-बाप और शिक्षकों की बातों को गम्भीरता से लेना चाहिए, मज़ाक में नहीं। स्कूल का गृह कार्य समय पर कर लेना चाहिए, इसमें कोताही नहीं बरतनी चाहिए।
- पढ़ते समय टेबलों और ग्राफों को छोड़ना नहीं चाहिए। खाना-पीना, उठना, खेलना, समय सारणी के साथ होना चाहिए। अपनी मर्जी या इच्छा से नहीं।
- अच्छे कार्य से शर्म नहीं करनी चाहिए। मन और दिमाग में पढ़ाई और अच्छे कार्य के अलावा कोई भी गलत बात मन में नहीं होनी चाहिए।
- अगर दिल या दिमाग में किसी प्रकार का प्रश्न है तो उसको शिक्षकों या माँ-बाप से पूछ लेना चाहिए दिल या दिमाग में छुपाकर नहीं रखना चाहिए।
- पढ़ने में किसी भी प्रकार की बाधा या विलम्ब या ब्रेक नहीं करना चाहिए। परीक्षण को दबाव या प्रेशर नहीं समझना चाहिए।
- जिस भी विषय को पढ़ना है लगातार पढ़ना चाहिए। विराम नहीं देना चाहिए। अपने जीवन में आलस्य को प्रवेश नहीं करने देना चाहिए।
- अपने जीवन के उतार-चढ़ाव में सन्तुलन नहीं खोना चाहिए। समझकर पढ़ना चाहिए, रट्टा लगाने से बचना चाहिए। बुरे ख्यालों को मन से

निकाल देना चाहिए। अपने जीवन में टालमटोल व दुरुपयोग इत्यादि शब्दों को कोई महत्त्व नहीं देना चाहिए। कर्म पर विश्वास करना चाहिए भाग्य पर नहीं।

- किसी प्रकार का दोष दूसरों पर लगाने की आदत नहीं डालनी चाहिए। स्कूल को शिक्षा मन्दिर के अलावा कुछ नहीं समझना चाहिए। जीवन का कोई भी निर्णय अपने गुरुजनों और माँ-बाप की इज्जत का ख्याल दिमाग में रखकर लेना चाहिए, जल्दबाजी में नहीं।

शिक्षक के लिए सुझाव :

- बच्चों को उनके मानसिक स्तर के अनुसार पढ़ाना चाहिए। पढ़ाते समय ज्यादा से ज्यादा उदाहरण देकर पढ़ाना चाहिए। पढ़ाने की उपयुक्त व उचित विधि का प्रयोग करना चाहिए। गृह कार्य को प्रतिदिन चैक करना चाहिए।
- बच्चों की पढ़ाई के प्रति रुचि पैदा करनी चाहिए। बच्चों को पढ़ाई का महत्व समझाना चाहिए और मानसिक तनाव को दूर करने की कोशिश करनी चाहिए।
- शिक्षक को चाहिए की वह तब तक अगले पाठ को न पढ़ाये जब तक विद्यार्थी पहले पाठ को अच्छी तरह न समझ ले। गृह कार्य में गलती अवश्य निकालें यदि हो तो। कक्षा का वातावरण शान्तिमय होना चाहिए ताकि हर विद्यार्थी का मन कक्षा में प्रवेश करने का हो।
- पढ़ाते समय मन एकाग्र रखने की सलाह बच्चों को दें। धीरे-धीरे सीखने वाले विद्यार्थियों की अनदेखी न करें। उनके लिए अलग कक्षाएं भी लगायें। पढ़ाते समय सभी वर्गों के बच्चों को ध्यान में रखकर पढ़ायें।
- बच्चों में प्रतियोगिता की भावना का विकास करना चाहिए तथा ईर्ष्या की भावना से मुक्त करने का प्रयत्न करना चाहिए। विद्यार्थी की सन्तुष्टि को ही अध्यापक को अपनी सन्तुष्टि समझनी चाहिए। कर्म का पाठ बच्चों को पढ़ाना चाहिए। शिक्षक को बच्चों के सामने एक अच्छा माडल बनना चाहिए। बच्चों में अच्छे मूल्यों का विकास करने का प्रयत्न करना चाहिए। बच्चों में आत्मविश्वास पैदा करने की कोशिश करनी चाहिए।

- तनाव मुक्त जीवन व्यतीत करने की सलाह देनी चाहिए। बच्चों को स्कूल में होने वाली प्रतियोगिता में भाग लेने के लिए प्रोत्साहित करना चाहिए। अच्छी आदतों को डालने में सहायता करनी चाहिए। विद्यार्थियों को अच्छे व महान व्यक्तियों की जीवनियों को पढ़ने को प्रोत्साहित करना चाहिए तथा खुद भी पढ़ी जीवनियों के उपदेश देने चाहिए।
- अनुशासन और अनुशासित जीवन के महत्त्व को समझाना चाहिए। शिक्षक को कक्षा में पाठ योजना के साथ जाना चाहिए। शिक्षक को अपने बच्चों व विद्यार्थियों में कोई भेद नहीं करना चाहिए। शिक्षक को समय पर अपनी कक्षा लेनी चाहिए तथा समय पर ही छोड़नी चाहिए।
- शिक्षक को विद्यार्थियों के साथ जात-पात, रंग भेद इत्यादि नहीं करना चाहिए सभी को एक नजर में रखना चाहिए। शिक्षक को विद्यार्थियों की पढ़ाई के रिकार्ड की रिपोर्ट अपने हैडमास्टर या प्रिन्सीपल और माता-पिता को देना चाहिए।

निष्कर्ष :

आज का युग विज्ञान और टेक्नालोजी का है, जिसके कारण प्रतियोगिता बढ़ती जा रही है। इसमें शिक्षक और विद्यार्थी दोनों को चुस्त-दुरुस्त रहने की जरूरत है। विद्यार्थी को मार्गदर्शन की बहुत ही जरूरत है। यह मार्गदर्शन तभी सम्भव है यदि शिक्षक वर्ग भी अप-टू-डेट है। इसलिए शिक्षक को विद्यार्थी की समस्या व इसके कारण को समझना बहुत आवश्यक है तथा साथ में उसका सही मार्गदर्शन करना कर्तव्य है। इसलिए अध्यापक को अपना कर्तव्य पूरी तरह निभाना चाहिए और विद्यार्थी को माता-पिता व शिक्षकों द्वारा किये गए मार्ग-दर्शन पर चलना चाहिए। बिना किसी दबाव व मन के ऊपर किसी प्रकार का बोझ न रख कर अपनी पढ़ाई सुचारू रूप से करनी चाहिए और अपने माँ-बाप व गुरुजनों के स्वप्न को पूरा करना चाहिए। ■

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बीसवीं सदी का भारतीय साहित्य और समाज - राही मासूम रज़ा का नज़रिया

डॉ. कृष्णा पंडित

शोध-सार :

राही मासूम रज़ा बीसवीं सदी के एक ख्याति प्राप्त यथार्थवादी साहित्यकार हैं। उन्होंने अपने लेखन से हिंदी और उर्दू दोनों के ही साहित्य संसार में अपनी विशिष्ट जगह बनाई और इस विस्तार ने उनके साहित्यिक सामाजिक दृष्टिकोण को एक अलग ऊँचाई प्रदान की। भारतीयता और भारतीय साहित्य के संदर्भ में उन्होंने गंभीर स्थापनाएँ दीं। उन्होंने भारत में रहने वाले हर उस व्यक्ति को, जो भारतीय संस्कृति और समाज के विकास में अपना योगदान दे रहा है भारतीय माना है। उनकी संकल्पना में एकता की भावना बहुत मजबूत है और इस एकता को और ताकत प्रदान करने के लिए वे अपने साहित्य में सामाजिक विडंबनाग्रस्त परिस्थितियों पर कड़ा प्रहार करते हैं। वे भारतीयता इसमें देखते हैं कि इकाइयाँ खंडित न हो। वे भारत में रहने वाले विभिन्न धार्मिक समुदायों में फर्क नहीं करते और मानते हैं कि हम किसी भी समुदाय से हों हमारा दायित्व इस देश को सामाजिक-सांस्कृतिक स्तर पर समृद्ध करना है। जब हिन्दुस्तान का बँटवारा हुआ तो उन्हें गंभीर ठेस पहुँचा और इसे आधार बनाकर उन्होंने अत्यंत महत्वपूर्ण रचनाएँ लिखीं। उन्होंने जनता को बाँटने वाली शक्तियों का खुला विरोध किया। उनका मानना है कि भारतीयता का अर्थ मनुष्यता है संकीर्णता नहीं। उन्होंने महाभारत जैसे धारावाहिक की पटकथा लिखकर भारतीय संस्कृति की विराटता

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से सभी को परिचित कराया। भारतीय साहित्य के बारे में उनका दृष्टिकोण गंगा जमुनी संस्कृति के साथ विकसित हुआ था। वे न सिर्फ एक अच्छे उपन्यासकार हैं बल्कि उन्होंने कविता, आलोचना, निबंध, सिनेमा, पत्रकारिता आदि विभिन्न विधाओं में भी अत्यधिक योगदान दिया है। उनके पूरे साहित्य में एक आम हिन्दुस्तानी की पीड़ा, दुःख-दर्द और उनके संघर्ष की मार्मिक अभिव्यक्ति मिलती है। वे भारतीय संस्कृति को समतावादी नजरिये से देखते थे।

मूल आलेख :

राही मासूम रज़ा ने अपने साहित्य में उन महत्वपूर्ण बिन्दुओं पर प्रकाश डाला है जो हमारे देश की संवैधानिक और लोकतांत्रिक संरचना के विकास के लिए महत्वपूर्ण हैं। संस्कृति, धर्म और राष्ट्र के संबंध में विकसित विभिन्न अवधारणाओं के कारण हमारे देश में भिन्न-भिन्न जगहों पर विभिन्न समस्याएं पैदा होती रही हैं जिसे राही मासूम रज़ा ने अपने साहित्य में दर्शाकर हमें उसके पीछे सक्रिय मूल कारणों को समझने का मौका प्रदान किया है। पूरी कलात्मकता के साथ वे सामासिकता की जड़ों की गहराई को उद्घाटित करते हैं और एक प्रगतिशील लेखक की तरह उसे मजबूत करने का निरंतर प्रयास करते हैं। उनका लेखन सच्चे अर्थों में भारतीयता की मिसाल पेश करता है।

उनके साहित्य में प्रगतिशील चेतना मुखरित हुई है। उन्होंने अपने साहित्य का आधार हिन्दुस्तानियों की पीड़ा, दुःख-दर्द और संघर्ष को बनाया है। उनके साहित्य में सांप्रदायिक शक्तियों का खुलकर विरोध हुआ है। राही मासूम रज़ा के साहित्य में अपने देश, समाज, अपने गाँव, गंगा के प्रति प्रेम व बेहद लगाव का उल्लेख मिलता है। राही मासूम रज़ा ने अपने साहित्य में धर्म के आधार पर देश, समाज, संस्कृति आदि का बंटवारा को स्वीकार नहीं किया, बल्कि उसका खुलकर विरोध किया है। उन्होंने अपने लेखन के माध्यम से धर्म को आधार बनाकर राजनीति करने वाले लोगों का डटकर विरोध और सामना किया है। उनके साहित्य में धर्मनिरपेक्षता की भावना का चित्रण हुआ है। वे भारत में रहने वाले प्रत्येक धर्म के व्यक्ति को भारतीयता के नज़रिये से देखते हैं जिसका चित्रण उन्होंने अपने साहित्य में किया है।

राही मासूम रज़ा की पहचान निडर और स्पष्टवादी के रूप में होती है। राही के संदर्भ में धर्मवीर भारती लिखते हैं कि - “उनकी जिंदगी में और उनके

लेखन में मुझे हमेशा खास चीज़ लगी है यह खास किस्म का तेवर, जिसकी वज़ह से उनका लेखन कहीं भी हो, मैं पहचान सकता हूँ... यह और कोई नहीं सिर्फ राही हो सकते हैं।... वह तेवर समूचे व्यक्ति की स्थाई अभिव्यक्ति बन जाता है- आचरण में भी, लेखन में भी...।”¹ राही मासूम रज़ा मानवता को ही सबसे बड़ा धर्म मानते हैं। उनके कृतियों में साहित्य-रचना के प्रति ईमानदारी झलकती है। उनका कहना है कि - “मैं साहित्यकार हूँ, मेरे पात्र यदि गीता बोलेंगे, तो मैं गीता के श्लोक लिखूंगा और वह गालियां बकेंगे तो मैं अवश्य उनकी गालियां भी लिखूंगा। मैं कोई नाज़ी साहित्यकार नहीं हूँ कि अपने उपन्यास के शहरों पर अपना हुक्म चलाऊँ इसलिए साहब, साहित्य अकादमी के इनाम के लिए मैं अपने पात्रों की जबान नहीं काट सकता।”² इतनी स्पष्टता से अपने कृतियों के प्रति ईमानदारी का परिचय विरले ही किसी साहित्यकार ने दिया होगा। उनके पूरे साहित्य में उनका यही रूप दिखाई देता है। उनके पूरे साहित्य में आम आदमी का स्वर मुखरित हुआ है।

राही मासूम रज़ा ने अपने साहित्य में देश के सामाजिक, राजनीतिक, सांस्कृतिक, धार्मिक, नैतिक प्रश्नों का उद्घाटन किया है। भारत के निम्न मध्यवर्गीय समाज की विभिन्न समस्याओं का चित्रण उनके साहित्य में हुआ है। उनके साहित्य में जमींदारी की समस्या, बेरोजगारी की समस्या, अनमेल विवाह व बाल विवाह, हिंदू-मुस्लिम की धार्मिक कट्टरता, सांप्रदायिकता, राजनीतिक समस्या, जातिभेद, विभाजन की समस्या, आपातकाल की समस्या, दहेज की समस्या, अंधविश्वास, राष्ट्र की समस्या, फिल्मी दुनिया की समस्या आदि समस्याओं के अलावा सांझी संस्कृति, मोहरम, दिवाली, दशहरा आदि का भी चित्रण हुआ है। हिन्दी-उर्दू का विवाद तो वर्षों से चला आ रहा है, राही ने अपने साहित्य में हिन्दी-उर्दू के विवाद को खत्म करने का जीतोड़ प्रयास किया है। उन्होंने हिन्दी और उर्दू को एक ही माना है।

‘आधा गाँव’ उपन्यास में राही ने हिन्दू-मुसलमानों के बीच बंधुत्व एवं प्रेम को दर्शाया है। उन्होंने दिखाया है कि हिन्दू-मुसलमान दोनों एक दुसरे के पर्व-त्योहारों में भाग लेते हैं और एक दूसरे की मदद भी करते हैं। गंगौली गाँव में जब मुहर्रम मनाया जाता है तो उसमें हिन्दू भी शामिल होते हैं। ताजिये के आगे-आगे हिन्दू धर्म के लोग भी चलते हैं और ताजिये पर हिन्दू परिवार की औरतें भी मन्त्रें मानती हैं, जिसका जिक्र राही ने ‘आधा गाँव’ उपन्यास में किया

हैं। उपन्यास का उदाहरण देखिए - “बड़े ताजिये के आगे-आगे अब्बू मियाँ कमर में पटका बांधे, हाथ में चाँदी की मुठवाली एक छड़ी लिये सोज्खानी करते।...पीछे हजार-पाँच सौ आदमियों की भीड़ होती। औरतें बच्चों को बड़े ताजिये के नीचे से निकालतीं। मन्त्रें मानतीं। जारी पढ़तीं और शरबत चढ़ातीं। ये औरतें सैदानियाँ नहीं हुआ करती थीं। क्योंकि सैदानियाँ तो डोली बिना घर से निकल ही नहीं सकती थीं। ये तो गाँव की राकिनें, जुलाहिनें, अहीरनें और चमाइनें होती थीं।”³ इस प्रकार के अनेक प्रसंग राही के साहित्य में मिलता है जिसमें गंगा-जमुनी संस्कृति प्रतिबिंबित होती है।

राही मासूम रज़ा को धर्म में विश्वास था लेकिन आडम्बरों के प्रति नफ़रत भी थी। उन्होंने अपने जीवन में समाज में हो रहे अन्धविश्वासों, पाखंडों एवं आडम्बरों का अनुभव किया और अपने साहित्य के माध्यम से समाज में रहने वाले लोगों को सचेत किया है। राही मासूम रज़ा का प्रसिद्ध उपन्यास ‘आधा गाँव’ में ऐसे ही आडम्बरों का चित्रण हुआ है। ‘आधा गाँव’ उपन्यास में भी रचनाकार ने इस्लाम में मौजूद छुआछूत की समस्या को दिखाया है। उपन्यास में सुलेमान-चा धार्मिक व्यक्ति हैं। सुलेमान-चा का विवाह झंगटिया-बो से होता है, लेकिन झंगटिया-बो तथाकथित निम्न जाति की थी इसलिए सुलेमान-चा उसकी छुई हुई वस्तु को हाथ नहीं लगाते थे। सुलेमान-चा धार्मिक व्यक्ति होने के बाद भी अपने मन में छुआछूत की भावना रखते हैं जबकि कोई भी धर्म हमें नैतिकता के आधार पर भेदभाव करना नहीं सिखाता है। ‘आधा गाँव’ उपन्यास में इसका स्पष्ट चित्रण हुआ है, - “सुलेमान-चा मजहबी आदमी थे, इसलिए वह झंगटिया-बो की छुई हुई कोई गीली चीज इस्तेमाल नहीं कर सकते थे। इसलिए घर में एक औरत के आ जाने के बाद भी सुलेमान-चा को अपने खाना खुद ही पकाना पड़ता था। दाल-सालन तो वह फुज़न-दा या वाजीर-दा या सुमारी बुआ के यहाँ पकवा लिया करते थे; रही रोटियाँ, तो रोटियाँ वह खुद डाल लिया करते थे। और खाना खाकर पानी पीने के बाद खुदा का शुक्र अदा कर लिया करते थे।”⁴

राही मासूम रज़ा ने अपने साहित्य में उन सांप्रदायिक शक्तियों का खुलकर विरोध किया है जो धर्म के नाम पर साम्प्रदायिकता फैलाने का काम करते हैं। धर्म के नाम पर साम्प्रदायिक वैरभाव का चित्रण राही मासूम रज़ा ने ‘आधा गाँव’ उपन्यास में किया है। गंगौली गाँव में हिन्दू और मुसलमान दोनों भाई-

भाई की तरह मिलजुल कर रहते थे पर कुछ स्वार्थी लोगों के उकसाने से वहाँ सांप्रदायिक दंगा शुरू हो जाता है। इसमें रचनाकार ने दिखाया है कि स्वामी जी के भाषण के बाद बारिखपुर के लोगों में हिंसा की भावना उत्पन्न हो जाती है और वहाँ के लोग अपने पड़ोसी मुसलमानों पर हमला शुरू कर देते हैं। बारिखपुर के मुसलमान इस बात को बिल्कुल समझ नहीं पा रहे थे कि “अगर गुनाह कलकत्ता के मुसलमानों ने किया है तो बारिखपुर के बफ़ाती, अलावलपुर के घुरऊ, हुंडरही के घसीटा को, यानी अपने मुसलमानों को सज़ा क्यों दी जाय? जिन मुसलमान बच्चियों ने छुटपन में उनकी गोद में पेशाब किया है, उनके साथ ज़िना क्यों और कैसे की जाय? उनकी समझ में यह भी नहीं आ रहा था कि जिन मुसलमानों के साथ वह सदियों से रहते चले आ रहे हैं, उनके मकानों में आग क्यों और कैसे लगा दी जाय? ...यूँ ही, सिर्फ़ इस जुर्म पर किसी को क़त्ल कर देना या किसी का घर फूँक देना कि कोई मुसलमान है, उनकी समझ में नहीं आ रहा था।”⁵ राही मासूम रज़ा ने बताया है कि जहाँ तक धार्मिक साम्प्रदायिकता का प्रश्न है वह हिन्दू और मुसलमान दोनों धर्मों में मौजूद है। ‘आधा गाँव’ उपन्यास में एक ओर जहाँ लीगी प्रचारक पाकिस्तान के निर्माण के लिए लोगों में धार्मिक कट्टरता फैला रहे थे, वहीं दूसरी ओर गंगौली गाँव के हिन्दुओं ने भी धार्मिक कट्टरता एवं साम्प्रदायिकता फैलाने की कोशिश की। इस तरह की साम्प्रदायिकता फैलाने का काम हिन्दू और मुसलमान दोनों ही कर रहे थे, जिसका राही मासूम रज़ा ने अपने साहित्य में विरोध किया है।

राही की दृष्टि में देश का हर एक व्यक्ति पहले भारतीय है उसके बाद वह हिन्दू या मुसलमान आदि है। उनका कहना है कि देश के हर एक व्यक्ति की पहचान भारतीयता के नजरिये से होनी चाहिए न की हिन्दू, मुस्लिम, सिख, ईसाई आदि के नजरिये से। राही मासूम रज़ा के बारे में उनके प्रिय मित्र कुँवरपाल सिंह का कहना है कि - “राही को दुःख है कि आज भारत विभिन्न छोटी-छोटी इकाइयों में विभक्त है, कोई पंजाबी है, कोई गुजराती, कोई बंगाली है, कोई मराठी, लेकिन हिन्दुस्तानी कोई नहीं। राही का साहित्य इसी हिन्दुस्तान की तलाश है, हिन्दुस्तान की कल्पना है जिसमें राही हिन्दू-मुसलमान अथवा गुजराती-मराठी का भेद नहीं, अपितु सम्पूर्ण राष्ट्र, सम्पूर्ण हिन्दुस्तान की आत्मा एक हो, ऐसी कल्पना करते हैं।”⁶ राही के लिए उनका राष्ट्र, धर्म और जाति से ऊँचा है। उनके लिए राष्ट्र से बढ़कर कुछ भी नहीं है। उन्होंने अपने साहित्य में

उन सभी तत्वों का कड़ा विरोध किया है जो देश को क्षति पहुँचाते हैं। वे हिन्दुस्तान में अलगाववादी भावनाएं देख दुःखी हो जाते हैं। वे अपने गंगौली गाँव की हालत को देखकर अत्यंत बेचैन हो जाते हैं और कहते हैं कि - “इधर कुछ दिनों से गंगौली में गंगौलीवालों की संख्या कम होती जा रही है और सुन्नियों, शियाओं और हिन्दुओं की संख्या बढ़ती जा रही है।”⁷ इस प्रकार राही अपने देश की दुर्दशा को देखकर अत्यंत दुःखी हो जाते हैं। उनकी राष्ट्रभक्ति पर समस्त देशवासियों को गर्व महसूस करना चाहिए क्योंकि वे मरते दम तक अपने देश अर्थात् हिन्दुस्तान के प्रति समर्पित रहे। हिन्दुस्तान के हित में ही वे स्वयं का हित मानते रहे। राही ने अपने साहित्य में विभाजन की त्रासदी को भी दर्शाने का प्रयास किया है। राही मासूम रज़ा ने उन सभी व्यक्तियों की पीड़ा को अपने साहित्य में चित्रित किया है जो देश विभाजन से उत्पन्न हुई। देश विभाजन से यहाँ के लोगों को जो दुःख, दर्द एवं तकलीफों का सामना करना पड़ा उनका राही ने अपने साहित्य में उल्लेख किया है। ■

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