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Anweshan

A Peer Reviewed Multi Disciplinary Research Journal
Volume : VIII
2022

Editor
Pankaj Kalita

অসমৰ প্ৰথম মহিলা কবি আৰু গীতিকাৰ আই পদ্মপ্ৰিয়া

নমিতা দাস গুৰুং
বি.এইচ.বি. মহাবিদ্যালয়

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Small tea Growers in the Present Scenario of Assam: An Analysis	Mr. Prabodh Kalita	Economics	Anweshan	2021	0322-0880
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Dr. Shahjahan Amin

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SMALL TEA GROWERS IN THE PRESENT SCENARIO OF ASSAM: AN ANALYSIS

Prabodh Kalita

Assistant Professor in Economics,
B.H.B. College, Sarupeta, Barpeta, Assam

Introduction:

Tea is the backbone of the economy of India. The tremendous growth and expansion of the tea industry in India has made it one of the largest growers and producers of tea in the world. India offers a wide variety of tea starting with Green Tea to CTC Tea to the aromatic Darjeeling Tea and the strong Assam Tea.

Assam is today best known to the world for the production and marketing of tea. Assam produces over half of India's production of tea and it accounts for over 12 per cent of the annual global tea yield. In 2013, the total production of tea in Assam was 629.05 million kg. (Das, 2014, p. 180) It contributes a substantial amount to state's income and national exchequer as well.

According to the history, Assam became the pioneer in the production of tea in the world. The climate of the state is such that it gives sweetness and an earthy flavour. The maximum numbers of tea plantation in Assam are located in Upper Assam and Barak Valley. Tea gardens in Assam are mostly

located in districts like – Tinsukia, Dibrugarh, Sibsagar, Jorhat, Golaghat, Nagaon and Sonitpur.

A very important and positive sign that is being noticed in tea industry in Assam is the growth of small tea growers. According to All Assam Small Tea Growers' Association, total number of small tea growers has increased from 5064 in 1993 to 40,000 in 2003. Total quantity of green leaf produced from 49.2 million kg. in 1993 to 290 million kg. in 2002. (Das, 2014, P. 137) The quantity of green leaf of the small tea growers (STGs) is much superior to that of big tea growers. Small tea gardens provide employment to both skilled and unskilled labours. They engage about 2.46 lakh educated and about 1.6 lakh labourers. They also earn a huge amount of foreign exchange reserve by way of exports of tea. They at present contribute about 850 million kg of tea produced in India. Big tea factories very often depend on small tea growers for green leaf. But small tea growers face a number of problems like pressure of paying taxes, financial crunch, production technique

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The Challenges of the Labourers of the Un-organised Sector in the Present Scenario of Assam

Prabodh Kalita

Assistant Professor in Economics
B.H.B. College, Sarupeta, Bajali, Assam

Introduction

The unorganised sector has attracted the attention of theoreticians and researchers over the years. In the initial days, this sector was considered as a transitory phenomenon. (Barua 2019) But today its importance is increasing day by day.

The concept of the informal or non-organized sector began to attract worldwide attention at the beginning of the 1970s, when the International Labor Organization underlined the development strategy that is based on economic growth and employment through its World Employment Mission.

The unorganised workers mostly engaged as home based workers, street vendors, mid-day meal workers, head loaders, brick kiln workers, cobblers, rag pickers, domestic workers, washer men, rickshaw pullers, landless labourers, own account workers, agricultural workers, construction workers, handloom workers, leather workers, audio-visual workers and similar other occupations whose monthly income is Rs 15,000/ per month or less and belong to the entry age group of 18-40 years. They should not be covered under New Pension Scheme (NPS), Employees' State Insurance Corporation (ESIC) scheme or Employees' Provident Fund Organisation (EPFO). Further, he/she should not be an income tax payer. (PM-SY, GOI 2021)

Lockdown in India: most affected is unorganized sector

The unorganized sector in the country was affected by pandemic Corona virus. These are the people who either work on a contract or are

labourers who give daily wages to their families. The government does not know the size of this unorganized sector. In 2019, 93 per cent of the country's total workforce was unorganized, according to the Economic Survey 2019. This figure is 85% in 2018, a report by NITI Aayog. This unorganized sector has a great influence on the economic performance of the country. No adequate provisions are still in place to protect it, however. The 2017-18 Periodic Working Force Survey, published, states that 71 per cent of the organized (non-agriculture) regular/salary employees are those who do not have a written employment contract.

There are 54.2% who are not paid for a vacation. Not only that, but 44% of them are even not eligible to undergo social security. There is not only a large but uncertain area in the unorganized sector. This lock-down is likely to impact the agricultural sector, which operates in the country's largest unorganized sector.

Unorganized workers in India are confronted with serious problems such as job uncertainty to dangerous working conditions.

Hence in the Indian economy, the unorganized sector plays a key role and requires particular attention. As a backward state of India, in Assam too the conditions of the unorganized labourers are very pathetic. Hence, an attempt was by the author therefore made by the author to explore the challenges that workers in the unorganised sector in the state Assam face and along with to highlight the serious and unsolvable problems.

Objective of the Study

1. The study aims to signify the issue of unorganised labour.
2. The study focus to highlight the different challenges of workers engaged in the unorganised sector in Assam.

Methodology of the study

The work is basically a descriptive and analytical one. The methodological approach is of qualitative in nature. Before starting the paper, a systematic literature search was conducted to find out research articles that investigated the issue of the unorganised labour and major challenges of the unorganised labourers in Assam. To study the challenges of the unorganised labour in Assam, the data are being collected through secondary sources from print papers and from open access source.

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Crop Insurance in India: Earlier Initiative to Latest development	Mr. Sumit Ghosh	Economics	International journal of Advanced Science and Technology		2005-4238 Scopus Indexed
Goods and Services tax in India: the short-run and long-run Implications	Mr. Sumit Ghosh	Economics	Journal of the Gujarat Research Society	2019	0374-8588 UGC carelist


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Crop Insurance in India: Earlier Initiative to Latest Development

Sumit Ghosh

PDF

Abstract

Due to extreme dependence of the farm sector on weather farmers go through hardships in India, which results in instability of farm income and affects wellbeing of farmers. One of the policy interventions of the government in this regard is providing crop insurance to the farmers. But the government provided crop insurance scheme has not achieved success. The present paper deals with the theoretical perspective of crop insurance and explains why the private insurers shy away from the crop insurance market. The paper also reports the performance and penetration of previously implemented crop insurance schemes in India.

Keywords: Crop Insurance in India, Earlier Initiative to Latest Development, International Journal of Advanced Science and Technology, 28(17), 527 - 542, Retrieved from <http://www.ijournals.in/index.php/IJAST>, DOI:10.24015/IJAST.2019.1717

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An Analysis of Pradhan Mantri Fasal Bima Yojana (PMFBY): Expectations and Reality

Sumit Ghosh

PDF

Abstract

Agriculture is a risky venture which is susceptible to various risk arising from weather variability, fluctuations in input and output price, difficulties in storage, pest attack and diseases. Although there are many risk mitigating tools, whenever there is a crop failure, crop insurance is considered to be the effective mechanism to compensate the farmers for their losses. One of the policy interventions in recent times to minimise the risk associated with agricultural production is the introduction of Pradhan Mantri Fasal Bima Yojana (PMFBY) in 2016. The previously implemented schemes because of their lower penetration and coverage met with limited success. To protect and double farmers' income by 2022 is the major objective and a shift from increasing farm production to increasing farm income is the important policy change of this present scheme. But the scheme so far hasn't had much success as coverage is far below the expected level. Using secondary data, the present paper is an attempt to evaluate the performance of the scheme.

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Goods and Services Tax in India: The Short-run and Long-run Implications

JURIN CHOSH

PhD. Scholar

Department of Economics

Gauhati University

Abstract

Goods and Services Tax subsumes all the indirect taxes other than customs duty levied by the centre and state governments. By amalgamating a large number of indirect taxes, it mitigates the ill effects of cascading and pave the way for a common national market. GST is based on the principle of destination based consumption taxation as against the principle of origin based taxation under pre-GST regime. The GST regime seeks to replace excise duty, import duties, VAT and service tax regulations with three separate legislations namely CGST, SGST and IGST. There are advantages and disadvantages of the implementation of GST. It is expected that with implementation of GST, it would earn more tax revenues to the government, there will be increase in the volume of exports, act as impetus for poverty alleviation etc. The present paper is an attempt to study the probable short run and long run implications of GST in India.

Keywords: GST, Customs Duty, Cascading, Indirect tax

1. INTRODUCTION

Goods and Services Tax (GST) is the biggest indirect tax reform post-independence, which subsumes all indirect taxes (other than customs duty) levied by the centre and state governments. As the name suggests it is levied on both goods and services at all stages of production. The input tax credit (ITC) ensures that the producer does not pay tax on the material input cost of production and only on the value addition. Therefore there is no question of payment of tax on the already paid tax amount on inputs, what is called the 'cascading effect'. The final consumer will thus bear only the GST charged by the last dealer in the supply chain. GST is based on the principle of destination based consumption taxation as against the principle of origin based taxation under pre-GST regime.

2. THE GENESIS OF GST

The origin of Goods and Services Tax (GST) in India can be traced back to the budget speech of 28th February, 2006, wherein the then finance minister laid down 1st April, 2010 as the date for the introduction of GST. Thereafter, there has been a constant endeavour for the implementation of GST. In order to implement this historic indirect tax reform, Constitutional (122nd Amendment) Bill was introduced and passed by Rajya Sabha on 3rd



The Theoretical Perspective of Agricultural Insurance and the Policy Application in India

Sumit Ghosh

PhD. Scholar

Department of Economics

Gujarat University

Abstract

Agricultural sector has faced many challenges since the middle of 1990s. Often described as the agrarian crisis, the acute challenges has forced many farmers to recourse to the extreme step of committing suicide. Policy response of the government in the last few years can be seen in the shift of emphasis from farm production to farmers' income and wellbeing. One of the components of government policies in this regard is to promote crop insurance for mitigating uncertainties of farmers. Since the market will not provide coverage against the production risk, therefore government has come up with crop insurance programme. Although government of India initiated crop insurance way back in 1970s they met with limited success as the coverage of most of the schemes remained very low.

Keywords: *Agrarian crisis, Agricultural risk, Agricultural Insurance, Claim-Premium Ratio, Sum Insured*

1. INTRODUCTION

Despite high rate of growth of GDP of the Indian economy, the agriculture sector has faced many challenges since the middle of 1990s. Often described as the agrarian crisis, the acute challenges has forced many farmers to recourse to the extreme step of committing suicide. Policy response of the government in the last few years can be seen in the shift of emphasis from farm production to farmers' income and wellbeing. One of the components of government policies in this regard is to promote crop insurance for mitigating uncertainties of farmers. However crop insurance is not as easy as insuring of several other risks such as accident death, sickness and fire. The present paper is an attempt to discuss the challenges of providing crop insurance in the background of theory of insurance and review government's effort for wider and deeper crop insurance for farmers in the backdrop. The present paper is organised in four sections. The theoretical perspective of crop insurance is presented in second section. The third section provides a review of crop insurance schemes of Government of India. The last section gives the concluding comments of the paper.

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A Feminist Reading of the Play *Antony and Cleopatra* through the Character of Cleopatra.

Naba Moni Saikia

Assistant Professor, English

BHB College, Sarupeta

Bajali, Assam

Abstract.

Feminism is both a political stance and a theory that focuses on gender as a subject of analysis when reading cultural practices and as a platform to demand equality, rights and justice. Feminism's key assumptions is that gender roles are pre-determined and the women is trained to fit into those roles. This means that roles like 'daughter' and 'mother' are not natural but social because the woman has to be trained to think, talk, act in particular ways that suit the role. Though Cleopatra occupies a prominent place in the history and also played a vital role, media throughout the ages have been trying to defame her glory by adding some cheap remarks with her character and thereby defame her. Instead of focussing on her political power and intelligence they always tried to decrease her glory by imagining her only as substitute of Caesar or Mark Antony. But it is really interesting to note the portrayal of her character by William Shakespeare in his drama *Antony and Cleopatra* as gives equal share and importance like Antony in this play. Through this paper, an attempt will be made to read and discuss this drama from a feministic point of view and how Shakespeare portrayed her in his drama.

Key words: Feminism, Gender, patriarchy, society)

Introduction: Feminism is the perspective to view man and woman as equal. This theory argues that the representation of woman as weak, docile, innocent, seductive or irrational- sentimental is rooted in and influences actual social conditions. Where she does not have power, is treated as a sex object or procreating machine, has fewer political and financial rights and is abused. Feminism, therefore is a worldview that refuses to delink art from existing social conditions and practices.

The title of the Play, *Antony and Cleopatra* suggest that there is an equality of importance between the two protagonists Antony and Cleopatra. Both the characters are powerful and it appears that the male and the female characters accompanying them or their cause or standing in opposition to them would also be more or less of equal importance or will be counteracted by each other.



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The Use of Sringara Rasa in Abhijnana Sakuntalam by Mahakavi Kalidas.

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Abstract

Famous writer of Natyasastra, Bharata says in a sloka "Vibhavanubhava vyabhichariya sanyogat rasa nishpattih" which best explains how rasa is relished in a drama. The term Rasa is related to the sentiments that are aroused in the minds. The sentiments may be Sringara (erotic), veera (heroic), karuna (pathos), and likewise. The meaning of the term is easily conceivable. But it is very difficult to express the notion properly in western critical terminology. In western concept it is something close to aesthetic pleasure. The aphorism by Bharata, "Vibhavanubhava vyabhichariya sanyogat rasa nishpattih" conveys that rasa is relished when a permanent mood or sthayibhava is brought to a relishable condition through the three elements i.e. the vibhava, the anubhava and the vyabhicharibhava. According to him, "no meaning can proceed (from speech) without (any kind of) rasa (i.e. sentiment)." Kalidas's works show his belief in the doctrine of Bharata's rasasutra. The vibhavas, anubhavas and vyabhicharibhavas are all dealt with so minutely in his works that their union with sthayibhavas produces rasa, which is relished till today.

(Key words: Rasa, Sringara, union, separation)

Introduction- Rasa has its existence in the Vedas and Upanishads but with a different meaning. In the Rigveda, 'Rasa' means somrasa or the juice of some plant and sometimes it also denotes water, milk and flavour in the earlier Mandalas. In Atharvaveda, it is the sap of grain. During the Upanisadic period rasa meant 'essence', meaning per excellence. Rasa is the total transference of the personal emotions of the spectator to the emotions created by art. Thus the earliest traces of rasa shift from soma rosa, the Aryan's drink, to the Brahman, the Yogi's communion with the metaphysical absolute. Kosala, Sandilya, Vatsya and many other scholars gave their own meaning of Rasa. But Bharata is the earliest propounder of Rasa school. For Bharata, the aesthetic principle of a work of art was nothing beyond Rasa—"na hi rasadrte kaschidarthah pravartte (No meaning proceeds from speech without any kind of sentiment)." When asked to explain rasa, he described it as, "that which is relished is rasa." Rasa maintains a perfect harmony between the performers and the spectators. It is not simply the physical or metaphysical sense of the term that matters. Rasa is the depth of delightful experience springing out of a work of art. The followers of rasa school call rasa the atma (soul) of poetry.

The aphorism by Bharata, "Vibhavanubhava vyabhichariya sanyogat rasa nishpattih" conveys that rasa is relished when a permanent mood or sthayibhava is brought to a relishable condition through the

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ফোননং-৯৮৬৪০-০৯৮১৪, ৭০০২২-৪২০৯১

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মাজুলীৰ জনজাতীয় সমাজত সত্ৰীয়া সংস্কৃতিৰ প্ৰভাৱ

শ্ৰীপ্ৰতিবেশা দত্ত



শংকৰ গুৰুজনাৰ বিশ্বজনীন ধৰ্মমত আৰু আদৰ্শৰ চূড়ান্ত নিদৰ্শনৰ স্বাক্ষৰ বহনকাৰী সত্ৰানুষ্ঠানসমূহে কেবল যে অসমৰ সমাজখনকেই প্ৰাণবন্ত কৰি ৰখাৰ দিহা কৰিছিল এনে নহয়, বিশ্বজোৰা মানৱ সমাজ এখন গঢ়ি তোলাৰ পৰিকল্পনাও ইয়াত খোদিত হৈ আছে। অসমত নৱবৈষ্ণৱ ধৰ্মৰ ভেটি সুদৃঢ় কৰাৰ কাৰণে স্থাপন হোৱা সত্ৰসমূহে অসমীয়া সমাজ-জীৱনলৈ অগবঢ়োৱা অবদান অতুলনীয়। পঞ্চাদশ শতিকাৰ অসমীয়া সমাজখন বিভিন্ন দিশত অস্থিৰ আছিল। জাতি-ভেদ প্ৰথাৰ উপৰিও ধৰ্মীয় বিশ্বাস আৰু অস্থিৰ বিশ্বাসৰ প্ৰভাৱ সুদূৰপ্ৰসাৰী আছিল। তেনে এক জটিল সমন্বিত শংকৰদেৱে একশৰণ হৰিনাম ধৰ্মৰে জনসাধাৰণক সুস্থভাবে জীৱন-স্থাপন কৰিবলৈ যিবোৰ নৈতিক আৰু আধ্যাত্মিক জ্ঞানৰ প্ৰয়োজন সেই জ্ঞান সত্ৰবোৰৰ জৰিয়তে ভকতসকলক প্ৰদান কৰাৰ ব্যৱস্থা কৰে। মাৰ্জিত ব্যৱহাৰ, ভগৱত ভক্তিৰ প্ৰণালী, সু-প্ৰবৃত্তিৰ কৰ্মণ, ঈশ্বৰ কথন, বিভিন্ন দিশৰ জ্ঞান সত্ৰবোৰে জনসাধাৰণক প্ৰদান কৰিছিল। ধৰ্মীয় উদাৰতা সত্ৰবোৰৰ আন এটা লক্ষণীয় দিশ।

'সত্ৰ' শব্দটো উচ্চাৰিত হোৱাৰ লগে লগে আমাৰ মনলৈ আহে সত্ৰনগৰী মাজুলীৰ জৰিখন। সত্ৰীয়া সংস্কৃতিৰ বৰষৰ তথা মিচিং, দেউৰী, কছাৰী আদি জাতি-জনগোষ্ঠীৰ মিলন তীৰ্থ মাজুলী।

পৃথিৱীৰ সৰ্ববৃহৎ নদীদ্বীপ, দুজনা গুৰুৰ মণিকাঞ্চন সংযোগ হ'ল মাজুলী। সাংস্কৃতিক প্ৰাণকেন্দ্ৰ এই মাজুলীৰ সত্ৰীয়া সংস্কৃতি

আৰু শিল্পকলাৰ চৰ্চাৰ দিশ মন কৰিবলগীয়া। মহাবাহু ব্ৰহ্মপুত্ৰৰ বিশাল বক্ষত বিভিন্ন জনগোষ্ঠীয় লোকসকলে সত্ৰীয়া পৰম্পৰা আৰু পৰিবেশৰ মাজত সমন্বয়-সম্প্ৰীতিৰে জীৱন নিৰ্বাহ কৰি সত্ৰীয়া সংস্কৃতিৰ লগতে শিল্পকলাৰ চৰ্চাত বিশেষ ভূমিকা পালন কৰি আহিছে। মহাবাহু ব্ৰহ্মপুত্ৰৰ বিশাল বুকুত যেন মাজুলীৰ সত্ৰীয়া সংস্কৃতিৰ বিনন্দীয়া ৰূপ দেখিবলৈ পোৱা যায়। বাবেবহুগীয়া সংস্কৃতিৰ বুকুৰ মাজত এই সত্ৰীয়া পৰম্পৰা, নীতি-নিয়ম নিবহু-নিপানীকৈ বান্ধি ৰাখিছে মাজুলীবাসীয়ে। এই সত্ৰীয়া সংস্কৃতিৰ বিনন্দীয়া ৰূপতেই মাজুলীবাসীৰ গভীৰ অন্তৰৰ ভাব অনুভূতিৰ উমান পোৱা যায়।

মাজুলীত বসবাস কৰা জনজাতিসমূহৰ ভিতৰত মিচিং, দেউৰী, সোণোৱাল-কছাৰী আদি অন্যতম। কিন্তু জনসংখ্যাৰ ফালৰপৰা চাবলৈ গ'লে মাজুলীত মিচিং জনজাতীয় লোকৰ পৰিমাণ অধিক। যদিও মিচিংসকলৰ কিছুমান স্বকীয় বীতি-নীতি আছে, তথাপি দেখিবলৈ পোৱা যায় যে মাজুলীত বসবাস কৰা বেছিসংখ্যক মিচিং জনজাতীয় লোকেই সত্ৰীয়া সংস্কৃতিৰ আদৰ্শৰেই অনুপ্ৰাণিত হৈছে। পোনপ্ৰথমে চাবলৈ গ'লে আদিকালত মিচিংসকলৰ ধৰ্মীয় কাৰ্যৰপৰা আৰম্ভ কৰি লাহে লাহে সকলো আনুষ্ঠানিকতা বিশাল বিশাল মুৰং ঘৰত সম্পন্ন হৈছিল। মুৰং ঘৰ একোখন গাঁৱৰ কেন্দ্ৰস্থল বা এমুৰত নিৰ্মাণ কৰা হয়, যাতে গাঁৱৰ সকলো প্ৰবেশ পথৰ ফালে চকু দিব পৰা যায়। ঠাইভোখৰ আহল-বহল আৰু মুকলি হোৱা প্ৰয়োজন, যাতে নাচ-গান, খেলা-খুলাৰ

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ভাষা-সাহিত্য-সংস্কৃতিৰ পূৰ্ণাংগ আলোচনী
মাহেকীয়া

বাতাপাখিলা

সৰ্গৌৰে
২৪ বছৰত

চতুৰ্বিংশ বছৰ ■ পঞ্চম সংখ্যা ■ ফেব্ৰুৱাৰী ২০১৯ ■ মূল্য : ৩০ টকা

মাজুলীৰ অৰ্থনৈতিক সম্ভাৱনা

অবিসম্বাদী লেখক-সাহিত্যিক
চৈয়দ আব্দুল মালিক



মালিকৰ 'প্ৰেম-অমৃতৰ নদী' উপন্যাসত
আৰ্থ-সামাজিক দিশ

সাম্প্ৰতিক অসমীয়া কবিতাত গতি-প্ৰকৃতি
শংকৰোত্তৰ যুগৰ গীত

জিকিৰত অসমীয়া সমাজ আৰু সংস্কৃতিৰ প্ৰতিফলন

৪ প্ৰীতিবেখা দত্ত

অসমীয়া সাংস্কৃতিক জীৱনত জিকিৰ গীতসমূহৰ অৱধান যথেষ্ট। হুৰি শতিকাৰ মাজভাগৰপৰা জিকিৰসমূহৰ বিষয়ে অসমীয়া সমাজখনত এক নতুন ধৰণৰ আগ্ৰহ আৰু সচেতনতাই গা কৰি উঠিছে। যি সকল মহান ব্যক্তিৰ অহোপুৰোষাৰ্থ প্ৰচেষ্টাত অসমীয়া জাতীয় জিকিৰৰ প্ৰাণ প্ৰতিষ্ঠা হৈছিল সেইসকলৰ প্ৰধান আছিল মহাপুৰুষ শ্ৰীমন্ত শান্তবন্দে। শংকৰদেৱৰ পিছত স্থান পাব পৰ্যাসকলৰ ভিতৰত আজান ফকীৰ আছিল অন্যতম। জাতি-ধৰ্ম-বৰ্ণ নিৰ্বিশেষে শংকৰদেৱে নিৰ্মাণ কৰা অসমীয়া সমাজৰ বৰ তাপোবৰ্ষনত আজান ফকীৰে গীত-মাত্ৰেৰে বৃষ্টি বৰ্ষি তাত আকৰ্ষণীয় কৰি গৈছে। আজান ফকীৰৰ এই অনবদ্য অৱদানে অসমীয়া জনসংস্কৃতিৰ বৰ পথাৰখন সমৃদ্ধিশালী কৰি গৈছে। জিকিৰবোৰত বিহাৰবন্ধৰ ফালৰপৰা পাঁচটা ভাগত ভাগ কৰিব পাৰি— (ক) নীতি উপদেশমূলক (খ) আধ্যাতিক ভাৱ আৰু দাৰ্শনিক তত্ত্ব সম্বন্ধিত (গ) শ্বেতিকাৰমূলক (ঘ) কাহিনীমূলক আৰু (ঙ) প্ৰশস্তিমূলক। জিকিৰ গীতবোৰ ইছলামৰ মূল পাঁচটা বুনীয়াদ কলিমা, নামাজ, বোজা, জাকাত আৰু হজৰ নীতি আদৰ্শৰ ওপৰতো বচিত হোৱা দেখা যায়। জিকিৰ গীতসমূহ কোৱনক কেন্দ্ৰ কৰি বচিত হৈছিল। পবিত্ৰ কোৱনৰ অনেক চুৰা আৰু আয়াতৰ ভাষাৰ জিকিৰ গীতসমূহত নিহিত ৰচনা দেখা যায়। এই ইছলামভিত্তিক ৰচনাবোৰত প্ৰধানতঃ অসমীয়া মুছলমান সমাজখনে বিচাৰি পাইছে নিজ সত্ত্বৰ পৰিচয়। কোৱনক কেন্দ্ৰ কৰি এই গীতসমূহ বচিত হৈছে যদিও অসমীয়া সমাজ-সংস্কৃতিৰ যোছা ইয়াত বিলম্বমান। কাহিনী আৰু উদ্দেশ্য বেলেগ হ'লেও অসমীয়া বাবু, পানী, মাটিৰ পৰম্পৰা গীতবোৰ হাজ্জে-হিমজ্জে অসমীয়া হৈ পৰিছে। গীতবোৰত অসমীয়া সমাজৰ সাংস্কৃতিক জীৱন চিত্ৰ প্ৰতিফলিত হোৱাত মুছলমানসকলৰ দৰে হিন্দুসকলেও গীতবোৰক সমানে আদৰি লৈছে। অসমীয়া সকলৰ প্ৰিয় ৰাধ্য, অসমীয়া জাতিৰ মান-সন্মানৰ বস্ত্ৰ ইত্যাদিৰে উল্লেখ জিকিৰসমূহত পোৱা যায়। অসমীয়া ঠাঁবি, বিহুগীত, সোতৰগীত, শ্বেতিকাৰ গীত, বৰগীত, ওজাপালি আদি গীত-নৃত্যৰ লগতে অসমৰ বিচাৰ পদ্ধতি, পাপ-পুণ্যৰ বিশ্বাস, আৰীবাৰি, অভিশাপ, বেন-পুৰাণৰ কথা, শিৱ-বাণিজ্য, ৰাদা-প্ৰণালী, অসমীয়া সমাজত প্ৰচলিত ফকৰা যোজনা, সাধুকথা, ধৰ্মীয় পদ্ধতি, আচাৰ-নীতি আদি প্ৰায় সকলো দিশ জিকিৰসমূহত প্ৰতিফলিত হোৱা দেখা যায়।

আজান পীৰ অসমত ভবি দিহাৰ সময়ত অসমীয়া মুছলমানসকলৰ পৰিষ্কাৰক হিন্দুৰ মাজত থাকিবলৈ লোৱাত তেওঁসকলক আচাৰ-ব্যৱহাৰ, নীতি-নিয়ম প্ৰায় হিন্দুৰ দৰেই আছিল। সেই সময়ত অসমত ৰাজত্ব কৰিছিল আহোম ৰাশ্বৰ ৰজাসকলে। আজান পীৰৰ সময়সাময়িক সমাজখনত আহোম ৰাজত্বৰ প্ৰতিফলন জিকিৰত পোৱা হৈছিল এনেদৰে—

‘এখাৰ ল শুকুৰি নৰীচন হিজিৰি
আৰু পাছে বহৰ যায়
চাহ মিলনে এই জিকিৰ কৰিলে
কোৱন কিতাবত পায়।’

শংকৰদেৱৰ দৰে উপৰ নীতিৰে সৰ্বজন বোধগম্য হোৱাৰ উদ্দেশ্যে আজান ফকীৰে জিকিৰ গীতসমূহ সহজ-সৰল অসমীয়া ভাষাত ৰচনা কৰিছিল। জিকিৰ গীতসমূহত অসমীয়া সমাজ আৰু সাংস্কৃতিক জীৱনৰ নিখুঁত ছবি এখন এনেদৰে সন্নিবিষ্ট কৰা হৈছিল যে এই গীতসমূহক বৈষ্ণৱ কবিসকলৰ বৰগীত, অসমৰ বেহু বিচাৰৰ গীত, বৰগীত, লোকগীত আদিৰ শাৰীত তুলিব পাৰি। অসমীয়া সুৰ আৰু ঠাঁচেৰে ৰচনা কৰা জিকিৰসমূহৰ ভাষাগত সাদৃশ্য মন কৰিবলগীয়া। এনে অৰ্থত আজান পীৰে অসমীয়া সমাজক বাৰ দি আন কথা চিন্তা কৰা নাছিল। উল্লেখযোগ্য যে থলুৱা বাঢ়া-যন্ত্ৰৰ সহায়তহে তেওঁ গীতসমূহ পৰিবেশন কৰিছিল। বৰলুইতৰ পাৰৰ বায়ু-পানীৰেহে তেওঁৰ গীতসমূহ পৰিপুষ্ট হৈছিল। সেয়েহে হিন্দু-মুছলমান উভয় সম্প্ৰদায়ৰ মনুহৰ বাবে এই গীতসমূহ অতি আপোন হৈ পৰিছিল। হিন্দুক জ্বলাব মুছলমানক পুতিব একেখনি জমিনৰ তলত শীৰ্ষক জিকিৰটো ইয়াৰ উৎকৃষ্ট নিদৰ্শন।

অসমীয়া বৈষ্ণৱ সমাজে নাম কীৰ্তনৰ পিছত মাহ-প্ৰসাদ খোৱাৰ দৰে জিকিৰ পৰিবেশনৰ পাছতো গৃহস্থক আৰ্শীবাৰ দি আৰ্থে জলপান খোৱাৰ নিয়ম আছে। আমি জিকিৰ গীতত পাওঁ—

‘হিন্দুৰে বিলালে মাহে-পৰসাদে
মুছলমানে বিলালে কটী।’

অসমত প্ৰাক্-শংকৰী যুগৰপৰা চলি অহা এবিধ লোকনাট্যানুষ্ঠান হ’ল ওজাপালি। তেনেদৰে কমাৰ শিল্পও অসমৰ এবিধ পুৰণি শিল্প। এইবোৰৰ ৰূপনাও জিকিৰত পোৱা যায়—

‘বান্দাই বন্দেগী নকৰে, পানীৰ বোলায় ওজা।
কাবালৈও নোৱেঁবাই মুৰ, মূৰ হ’ল মুৰৰ বোজা।।
জিকিৰ ফিকিৰ নাই, উপাহ আছে টানি।
কমাৰৰ হাতিনা ভাল, লোহাক কৰে পানী।।’

সুৰৰ বৈচিত্ৰ্য জিকিৰবোৰৰ আন এটা প্ৰধান বৈশিষ্ট্য। জিকিৰসমূহত থলুৱা সুৰৰ গোক্ৰহে বিচাৰি পোৱা যায়। এই গীতবোৰৰ তাল-বোল ইত্যাদি অসমীয়া লোকনৃত্যৰপৰা সংগ্ৰহ কৰা। কিছুমান জিকিৰে আকৌ অসমীয়া সমাজৰ ঘৰুৱা প্ৰৱচনৰ স্বাক্ষৰ বহন কৰে। উপলব্ধি স্বৰূপে—

‘মনুৰাই মনুৰাই নাম ল’লে নেহেৰায়,
জুয়েও নোপোৰে, পানীটো নুতুৰে
চোৰেও মিনিয়ে পায়।’

পুৰণি লোকগীতবিলাকৰ সমলে জিকিৰৰ আংগিক গঢ় দিয়াত অবিহলা যোগাইছে, য’ত হোজা অসমীয়া সমাজ-জীৱনৰ জীৱন ধাৰণৰ মান বিচাৰি পোৱা যায়। মান-অভিমান নোহোৱা অসমীয়াসকলে অন্যতকৈ সৰু হৈ থাকি আৰু আলহীক আপ্যায়ন কৰি ভাল পায়। তেনে দৃষ্টান্ত জিকিৰ গীতত দেখা যায়—

‘সৰুকৈ সৰু অতি বৰ সৰু
সৰুতহে ডকতি ৰয়।’

জিকিৰ গীতসমূহত অসমৰ বিচাৰ পদ্ধতিৰো উমান পোৱা যায়।



REFLECTION OF NATURE IN BIHUGEET: A CRITICAL STUDY

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Abstract

Folk music is a vital part of the culture of any community. It describes the traditions, lifestyle, history and mythology of the community; Bihugeets are no different. Bihugeet is one of the oldest versions of Assamese folk music. The definite period of origin of Bihugeets is unclear, but we can find evidence of Bihugeet before Assamese literature was in manuscript form. Bihugeets contain simple, beautiful melodies and rhythms that are generally concerned with the themes of nature. Bihu is associated with agriculture and Bihugeets are the heart of Bihu. So, the description of nature in Bihugeets is very common and popular. But love, interpersonal relationships, religious and cultural festivities and customs also reflect in some of the Bihugeets. For the keen desire to analyze and explore the description of nature in Bihugeet, the researcher selected the topic "Reflection of Nature in Bihugeet: A Critical Study". In the full paper, the researcher will try to elaborate scientifically with proper field study.

Keywords: Bihu, Bihugeet, BohagBihu, Bihu Naas.

1.0 Introduction

Assam is based on agriculture. The three phases of Agriculture are preparation for cultivation, possibilities of the growing crops and the hope under the harvesting joy. These three phases came for all the folk groups of people who constitute the greater Assamese society. The paddies produced food habits, freedom of mind and soul, bravery, kind heartedness etc. are similar qualities among the folk inhabitants of Assam and virtually whole north east India. Based on these phases, the folk customs are developed. The folk customs are expressed as the Bihu festival with community definite conditions in all the groups. Therefore, the folk customs of Assamese society are mainly agricultural customs.

There are the three Bihu observed in three seasons in a year. BohagBihu, Kati Bihu and MaghBihu. BohagBihu is the festival of cheerfulness, singing, dancing, and performing Husari, expressing love and honour, mental preparation for the whole upcoming New Year etc. BohagBihu is the spring festival and it observed for seven days. Kati Bihu is the festival of hope. On the other hand, MaghBihu is the harvesting festival with satisfaction after gain of harvesting.

Nature sows the seeds of new encouragement, excitement and imagination in the mind of the Assamese people whenever they cross the rivers, hills, forests and fields for their livelihood. Assamese people have the nature gifted sense to skillfully enjoy the messages of Nature's beauty and taste, spirit, perfume and sounds as they have been spending all the moments of their lives in the open fields, river banks or in the green fields. These all are reflected in the Bihugeets in a very systemic and melodious way. We are very much thankful to nature for bless us with such melodious Bihugeets. Bihugeets are the spirit of natural life of the primitive men of Assam.

2.0 Importance of the Study

Bihu festival has been closely linked with the agricultural people of Assam from the ancient time. It is basically related to the agricultural rural lives of Assamese people. Bihu is observed in three parts and each part coordinates with the time of one specific period of cultivation of paddy during an agricultural year. There are appreciations as well as irritation among the inborn people as regards the nature of the changes observable in the present tradition of the Bihu festival. Still almost all the natural activity is available in the Bihugeets. All these aspects naturally stimulate a lot of attention to carry out a study on the subject.

3.0 Methodology

The methodology of this paper is descriptive and analytical in nature. The data has collected from various primary and secondary sources.

4.0 Objectives of the Study

The Study was conducted keeping certain objectives in view. These objectives are as follows:

1. To find out how Bihugeets are closely bonded with nature.
2. To analysis of various Rivers in the Bihugeets.
3. To find out the reflection of Mountains and Hills in the Bihugeets.
4. To analysis reflection of different flowers in the Bihugeets.
5. To find out the reflection of various species of Birds in the Bihugeets.



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Dear Author(s) **Mrs. Preeti Rekha Dutta**, Assistant Professor, B.H.B. College Assam, India.

Greetings from IJMER

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Thanks & Regards



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প্ৰীতিবেখা দত্ত

সংক্ষিপ্ত সাৰ :

(সংক্ষিপ্ত সাৰ : হোমেন বৰগোহাঞিৰ সফলতম উপন্যাসসমূহৰ ভিতৰত 'হালধীয়া চৰায়ে বাওধান খায়' নিসন্দেহে এখন অন্যতম শ্ৰেষ্ঠ উপন্যাস। বৰগোহাঞি গাঁও ভালপোৱা মানুহ। গাঁও আৰু গাঁৱৰ প্ৰাকৃতিক সৌন্দৰ্যই লেখকৰ মনৰ স্বৰ্ণ সজীৱতাৰে ভৰাই ৰাখিছে। সেয়ে, তেওঁৰ প্ৰতিখন উপন্যাস প্ৰকৃতিৰ অপকৃপ বৰ্ণনাৰ প্লাৱনেৰে উপচি পৰা। বৰগোহাঞিয়ে মানুহৰ জীৱনৰ বিচিত্ৰ কাহিনীৰ লগতে সমাজৰ কিছুমান বাস্তৱ চিত্ৰ উপন্যাসত দাঙি ধৰিছে। 'হালধীয়া চৰায়ে বাওধান খায়' উপন্যাসখনতো তেখেতে গ্ৰাম্য সমাজৰ কিছুমান জীয়া ছবি অতি নিটোল ৰূপত অংকন কৰিছে। ৰূপ, বস, গন্ধ আৰু শব্দৰ বিভিন্ন অনুভূতি, বাস্তৱ সামাজিক ছবি, কলা কৌশল ৰচনাৰ বীতি, ঔপন্যাসিকৰ জীৱন দৰ্শন-এইবোৰে কিদৰে উপন্যাসখনৰ মাজেদি মানসিক আত্মতৃপ্তিৰ খোৰাক জ্বলাইছে, সেই বিষয়ে জনাব তথা ফঁহিয়াই চোৱাব অদমা হেঁপাহৰ বাবেই "সামাজিক উপন্যাস হিচাপে হোমেন বৰগোহাঞিৰ 'হালধীয়া চৰায়ে বাওধান খায়' - এক অধ্যয়ন" শীৰ্ষক আলোচনা পত্ৰখনি প্ৰস্তুত কৰিবলৈ প্ৰয়াস কৰা হৈছে।)

অৱতৰণিকা :

সাহিত্যৰ সকলোবোৰ কলাৰ ভিতৰত উপন্যাসকেই আটাইতকৈ শিথিলবন্ধী বুলি কোৱা হয়। উপন্যাস হ'ল বাস্তৱৰ আধাৰত নিৰ্মিত আৰু কথাত লেখা এক দীৰ্ঘতম স্বতন্ত্ৰ কথাসিদ্ধ। মানুহৰ জীৱনৰ সৰু-বৰ ঘটনাৰ পৰা আৰম্ভ কৰি আধ্যাত্মিক জীৱনৰ গভীৰ তত্বলৈকে উপন্যাসৰ বিষয় নিধাৰিত হ'ব পাৰে, য'ত চান্দুস বা দৈহিক বাস্তৱতাৰ সন্ধানী দৃষ্টি প্ৰকট হৈ উঠে।

বৈচিত্ৰ্যময় বিষয়বস্তুৰে বিস্তৃত পটভূমিত উপন্যাস ৰচনা কৰি অসমীয়া উপন্যাস সাহিত্যক এক সুকীয়া নয়া প্ৰদান কৰা ঔপন্যাসিক হৈছে হোমেন বৰগোহাঞি। স্বৰাজ্য কালৰ সফল ঔপন্যাসিক সকলৰ ভিতৰত ষাঠিৰ দশকত ঔপন্যাসিক হিচাপে প্ৰতিষ্ঠা লাভ কৰা হোমেন বৰগোহাঞি বৰ্তমানলৈকে ৰচিত নখন উপন্যাসৰ আটাইকেইখনেই কলাগতভাৱে সফল উপন্যাস বুলি ক'ব পাৰি। নাদুৰনী বৰ্ণনাশৈলীয়ে তেখেতৰ উপন্যাসসমূহক শ্ৰেষ্ঠত্ব দান কৰিছে। তেখেতৰ উপন্যাসত গ্ৰাম্য জীৱনৰ বিভিন্ন সমস্যাৰাজি প্ৰতিধ্বনি শুনা যায়। তেখেতৰ আন এখন শ্ৰেষ্ঠ উপন্যাস 'হালধীয়া চৰায়ে বাওধান খায়' প্ৰকাশ হয় ১৯৭৬ চনত। গ্ৰাম্য জীৱনৰ প্ৰতিচ্ছবি তথা এখন নিটোল সামাজিক জীৱনৰ প্ৰতিচ্ছবি হিচাপে উপন্যাসখনৰ শ্ৰেষ্ঠতা হয়তো কোনোদিনেই হ্রাস নাপাব। এইখন উপন্যাসত তথাকথিত ৰাজনৈতিক নেতাসকলৰ স্বৰূপ উদঙাই দেখুৱাবলৈ যত্ন কৰিছে। এই সামাজিক উপন্যাসখনত সমসাময়িক সমাজখনৰ এক কৰল চিত্ৰ অংকিত হৈছে। ইয়াত ৰাজনৈতিক নেতাসকলে সমাজৰ নিম্ন অসহায় শ্ৰেণীৰ লোকৰ দৰিদ্ৰতাৰ সুযোগ লৈ কেনেদৰে হেতালি খেলিছে, কেনেদৰে শোষণ কৰিছে, কেনেদৰে সাপ হৈ খুঁটি বেজ হৈ জাৰিছে তাৰ এক বাস্তৱিক ছবি সুন্দৰ ৰূপত প্ৰতিফলিত হৈছে।

বিষয়ৰ পৰিচয় :

আলোচনাৰ বিষয়বস্তু হ'ল - "সামাজিক উপন্যাস হিচাপে হোমেন বৰগোহাঞিৰ 'হালধীয়া চৰায়ে বাওধান খায়' - এক অধ্যয়ন।"

আলোচনাৰ পৰিসৰ :

স্বৰাজ্যোত্তৰ যুগৰ অসমীয়া সাহিত্যত সাহিত্যৰ

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অভিব্যক্তি

ABHIBYAKTI

সপ্তম বর্ষ, ২০১৯ - ২০২১ চন

মহিলা কোষ, অসম কলেজ শিক্ষক সংস্থা

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সূচীপত্ৰ

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প্ৰীতিবেখা দত্ত

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ,
বি. এইচ. বি. মহাবিদ্যালয়, সৰুপেটা

সংক্ষিপ্তসাৰ

বন্ধুশীল পুৰুষ তান্ত্ৰিক সমাজখনত নাৰী আৰু পুৰুষৰ মাজত থকা বৈষম্যধৰ্মী চিন্তাধাৰাবোৰ এনেভাৱে গঢ় লৈ উঠিছিল যে, নাৰীক পুৰুষতকৈ সকলো বিষয়তে হীন বুলি গণ্য কৰা হৈছিল। নাৰীবাদীসকলে নাৰী আৰু পুৰুষৰ মাজৰ এনেধৰণৰ কোনো প্ৰভেদ মানি ল'ব নিবিচাৰে আৰু পুৰুষৰ দৰে প্ৰকৃতি প্ৰদত্ত এক অভিন্ন সত্ত্বাৰ দৰে পুৰুষৰ সমানে সামাজিক, ৰাজনৈতিক, অৰ্থনৈতিক আৰু নৈতিক এই সকলো দিশতে অধিকাৰ সাব্যস্ত কৰিব বিচাৰে। নাৰী আৰু পুৰুষৰ এই সমঅধিকাৰৰ দাবীত সপ্তদশ-অষ্টাদশ শতিকাত ইউৰোপত উন্মেষিত হোৱা নাৰীবাদী ভাৱধাৰাই বিভিন্ন স্তৰৰ মাজেদি বিকাশ লাভ কৰি বৰ্তমান সমগ্ৰ বিশ্বত এক আলোড়নৰ সৃষ্টি কৰিছে। নাৰীমুক্তি বা নাৰীমঙ্গলৰ এই চেতনাই বিংশ শতিকাৰ দ্বিতীয় দশকৰ পৰা ভাৰতবৰ্ষত বাৰুকৈয়ে গা কৰি উঠিল। সৃষ্টিশীল সাহিত্যতো এই বিষয়টোৰে প্ৰাধান্য লাভ কৰিবলৈ ধৰিলে। অসমীয়া উপন্যাস সাহিত্যত যোৱাটো শতিকাৰ সত্ত্বকৰ দশকৰ পৰা এই ধৰণৰ চেতনাৰ উন্মেষ ঘটিল। নাৰীমুক্তি চেতনাৰে উদ্দীপিত প্ৰথমগৰাকী ঔপন্যাসিক বুলি ক'লে আমি নিৰূপমা বৰগোহাঞিৰ নাম ল'ব পাৰো। নিৰূপমা বৰগোহাঞিৰ 'অভিযাত্রী' এখন জীৱনমূলক উপন্যাস। অসমৰ নাৰীমুক্তি আন্দোলনৰ সৰল নেত্ৰী চন্দ্ৰপ্ৰভা শইকীয়াৰ জীৱনালেখক সাবস্ব হিচাপে লৈ তেওঁৰ ব্যক্তিত্বৰ মাজত জিলিকি থকা অনন্য নাৰীশক্তিক জাগ্ৰত ৰূপত উপন্যাসখনত উদ্ঘাসিত কৰা হৈছে। নাৰী জীৱনৰ বাস্তৱ সত্য, নাৰীৰ মন-মননৰ বাহ্যিক আৰু আভ্যন্তৰীণ অভিব্যক্তি আৰু নাৰী মনৰ অপ্ৰকাশ্য বিদ্ৰোহ উপন্যাসখনত কি দৰে ঔপন্যাসিকে চন্দ্ৰপ্ৰভা নামৰ নাৰী চৰিত্ৰৰ মাজেৰে জীৱন্ত কৰি তুলিছে সেই বিষয়ে নাৰীবাদী তত্ত্বৰ ধাৰণাৰে আলোচনা কৰিবলৈ প্ৰয়াস কৰা হ'ব।

১.০ অবতৰণিকা :

অসমীয়া সাহিত্যত নাৰীবাদ শব্দটি নতুন আৰু কিছু আচহুৱা যেন বোধ হয়। ইংৰাজী ফেমিনিজম (Feminism) শব্দৰ অসমীয়া প্ৰতিশব্দ হিচাপে নাৰীবাদ শব্দটো ব্যৱহাৰ কৰা হৈছে। অক্সফোৰ্ড

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ষষ্ঠ বর্ষ, ২০১৮ চন

মহিলা কোষ, অসম কলেজ শিক্ষক সংস্থা

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অভিব্যক্তি

ষষ্ঠ বর্ষ, ২০১৮ চন

মহিলা কোষ, অসম কলেজ শিক্ষক সংস্থা

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সম্পাদনা
ড° ববিতা দাস
ড° নন্দিতা গোস্বামী

Peer-Reviewed Research Journal

সূচীপত্ৰ

পৃষ্ঠা

- সুন্দৰেই যে ফুলাৰ মন্ত্ৰ
 - আধুনিক যুগৰ গীতিকাৰ নবকান্ত বৰুৱা গীত আৰু নাৰীৰ ভাবনা
 - মামণি ৰয়ছম গোস্বামীৰ চুটিগল্পত বিধবা নাৰী, এক অধ্যয়ন - 'স্মৃতিৰ মুক্তি', 'বৈবাগী ভোমোৰা', 'মহ্ন' আৰু 'সংস্কাৰ' গল্পৰ বিশেষ উল্লিখনসহ
 - বিশ্বায়ন, সাহিত্য, সমাজ আৰু অসমৰ গ্ৰাম্য দৰিদ্ৰ মহিলাৰ আৰ্থ সামাজিক স্থিতি
 - সাধুকথাত নাৰী
(লক্ষ্মীনাথ বেজবৰুৱাৰ দ্বাৰা সংকলিত 'বুঢ়ী আইৰ সাধু'ৰ আধাৰত)
 - নাৰীৰ সামাজিক সমস্যা : এক তথ্যভিত্তিক চমু অবলোকন
 - AN INTRODUCTION TO THE SEXUAL HARASSMENT OF WOMEN AT WORKPLACE (PREVENTION, PROHIBITION AND REDRESSAL) ACT, 2013
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- প্ৰীতিৰেখা দত্ত
- ড° দীপশিখা কলিতা
- ড নয়নমণি বৰুৱা
- ড° ৰেণু বৰা
- Dr. Sabyasachi Mahanta ৫৭
- Ajit Kumar Ojah ৬২
- Dr. Bhanu Hazarika ৭১
- Dr. Imrul Hussain ৮০

মামণি বয়ছম গোস্বামীৰ চুটিগল্পত বিধবা নাৰী, এক অধ্যয়ন - 'স্মৃতিৰ মুক্তি', 'বৈবাগী ভোমোৰা', 'মহ্ন' আৰু 'সংস্কাৰ' গল্পৰ বিশেষ উল্লিখনসহ

প্ৰীতিবেশা দত্ত

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ,
বি.এইচ.বি. মহাবিদ্যালয়, সৰুপেটা

সংক্ষিপ্ত সাৰ : অসমীয়া চুটিগল্পৰ বিশাল পথাৰখন চহকী কৰাব ক্ষেত্ৰত মামণি বয়ছম গোস্বামী এক বিশিষ্ট নাম তথা আধুনিক অসমীয়া সাহিত্যৰ পঢ়ুৱৈ-সমালোচক স্বীকৃত শ্ৰেষ্ঠ লেখিকা। বামধেনু যুগত আত্মপ্ৰকাশ কৰা গোস্বামীৰ গল্পসমূহত বিশেষকৈ নাৰীৰ মনস্তত্ত্ব, নাৰী জীৱনৰ গোপন বাৰ্তা চৰিত্ৰসমূহৰ কাম আৰু চিন্তাৰ মাজেৰে প্ৰকাশিত হোৱা দেখা যায়। নাৰী এগৰাকীৰ অন্তৰত উদয় হ'ব পৰা বিভিন্ন অনুভূতিক মামণি বয়ছম গোস্বামীয়ে উপলব্ধি কৰিছিল আৰু নাৰীৰ জীৱন তথা আচৰণক তেওঁৰ ৰচনাৰ মাজেৰে উদঙাই দেখুৱাবলৈ প্ৰয়াস কৰিছিল। ভিন্ন ৰুচিৰ মানসিকতা, জীৱন যন্ত্ৰণা আৰু তাৰ বিপৰীতে বক্ষণশীল সমাজব্যৱস্থাই কঢ়িয়াই অনা সীমাবদ্ধতা এই সকলোবোৰ দিশে নাৰীৰ মনত বাৰুকৈয়ে প্ৰভাৱ বিস্তাৰ কৰে। গোস্বামীৰ সাহিত্যৰাজিক নাৰীৰ অকাল বৈধব্য যাতনাই বাৰুকৈয়ে প্ৰভাৱান্বিত কৰিছিল। নাৰীৰ এই যন্ত্ৰণাক জীৱনৰ প্ৰত্যক্ষ অভিজ্ঞতাৰ দ্বাৰা তেওঁ গল্পসমূহত কিদৰে জীৱন্ত কৰি তুলিছে, সেই বিষয়ে 'স্মৃতিৰ মুক্তি', 'বৈবাগী ভোমোৰা', 'মহ্ন' আৰু 'সংস্কাৰ' গল্পৰ বিশেষ উল্লিখনেৰে আলোচনা কৰিবলৈ প্ৰয়াস কৰা হ'ব।

১.১ অবতৰণিকা :

বামধেনু যুগৰ এগৰাকী উল্লেখযোগ্য সফল গল্পকাৰ হ'ল মামণি বয়ছম গোস্বামী। 'বীজাগু' নামৰ এটা গল্পৰে বামধেনুৰ পাতত আত্মপ্ৰকাশ কৰা মামণি বয়ছম গোস্বামীয়ে বামধেনু যুগটোলৈ আগবঢ়োৱা আৱদানৰ বাবে তেওঁ যুগটোৰ এগৰাকী আগশাৰীৰ গল্পকাৰলৈ উত্তৰণ ঘটিছিল। অসমৰ মহিলা গল্পকাৰসকলৰ ভিতৰতো

ভাষা-সাহিত্য-সংস্কৃতিৰ পূৰ্ণাংগ আলোচনী
মাহেকীয়া

বার্তাপাখিনী

সপ্তবিংশ বছৰ • সপ্তম সংখ্যা • এপ্রিল ২০২২ • মূল্য ১০০ টকা

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বসন্ত
সাহিত্য
মঞ্চ





কবিতা

বীৰেন্দ্র বৰা, জ্ঞান পূজাৰী, মীলকান্ত শইকীয়া, ড° বসন্ত কুমাৰ ভট্টাচার্য, বংগোমোহন মিলি, ডাঃ দীপিকা চৌধুৰী, বাতীৰ চন্দ্ৰ দেবগোহাৰী, সৰিতা কোঞৰ, মহেন্দ্ৰ গগৈ, পাৰ্শ্বনাৰথি মহন্ত, ববেশ্ৰ কুমাৰ দাস, সুনিৰা হাজৰিকা, পূবালী বৰুৱা শৰ্মা, বংশী বৰা, চাও চন্দ্ৰন বৰুৱা, বণালী কটকী বড়া, ড° যতীন বৰুৱা, বিপুল কুমাৰ দিহিঙীয়া, সত্যজিত গগৈ, বিতুপৰ্ণ শৰ্মা, নগেন কোঞৰ, ত্ৰিদিপ কুমাৰ বৰগোহাঞি, দিলীপ কুমাৰ ভট্টাচার্য, মুকুল জগপু, বীণা বৰুৱা, আবহান কাশ্যপ, জুনমণি দাস, যতীন মিলি, বন্দনা দত্ত, ৰূপজ্যোতি শইকীয়া, সূৰ্য ৰাজখোৱা, ড° দীপমণি দাস, জ্যোতিস্মান নেওগ, বংকিম বৰুৱা, ৰিমকিম শইকীয়া, সঞ্জীৱ সাগৰ দাস, দীপক জ্যোতিষ দাস, হীৰক বৰুৱা, জাহ্নুদেব কলিতা, অৰুণ গগৈ, বঙ্কলা শৰ্মা, দিব্যজ্যোতি কলিতা, মনেশ্বৰ মিলি, সুবেশ শইকীয়া, উপাসনা শিৰম, মানসী কলিতা বৰুৱা, বৰ্ণালী ডেকা বৰঠাকুৰ, যশোৱন্ত নিপুণ, প্ৰিয়ংকা বৰুৱা, সাগৰিকা কলিতা, হীৰামণি বৰুৱা, গাগী ভূঞা, বন্দনা দাস দত্ত, কৰ্মী কলিতা দত্ত, নিবেদিতা শৰ্মা, মধুমিতা শৰ্মা, ডাঃ হীৰেন্দ্ৰকুমাৰ ভাগবতী, অঞ্জলী বৰনৈল, ৰুণু দেৱী শৰ্মা, হেৰম্ব নাথ, কল্পনা হাতী বৰুৱা, বাণীকান্ত লহকৰ, গীতাত্মী বৰা, মণিকা টেবৰণী, বাণীকান্ত লহকৰ, হিমালী দাস, শেখৰ হাজৰিকা, আকাশ দাস, ব্ৰজেন মেধি, মুণালী শইকীয়া, পুষ্পাঞ্জলি গোহাঁই, বিবেকা হাজৰিকা, অজিত কুমাৰ হাজৰিকা, নিলম কলিতা, জুৰি ৰাজখোৱা গগৈ, ৰাজশ্ৰী গগৈ, হিমালী ডেকা, তপন কুমাৰ দাস, তীৰ্থনাথ বৰুৱা, দিব্যজ্যোতি বৰুৱা, হীৰামণি তালুকদাৰ, ভাবতী চক্ৰৱৰ্তী, ৰশ্মিবেশা ৰাজবংশী, ৰূপক অধিকাৰী, ৰশ্মি শইকীয়া, ৰাজেন দাস, কিৰণ বৰা, বিজয়া বৰা, গীতাজলী নাথ, ৰূপালী মহন্ত, বিভা বৰ্মন মডল, ৰ্নাল্ডো টাইদ, অনিৰ্বাণ কলিতা, বৰ্ণালী দাৰ বৰি, শান্তনু পাতৰ, জ্যোৎস্নাৰাণী, দিলীপ কুমাৰ শৰ্মা, কুমকুম শৰ্মা, অনিৰ্দ্দিতা খনিকৰ হাজৰিকা, নীলিমা ডেকা কলিতা, প্ৰশান্ত কুমাৰ বৰা, লক্ষী প্ৰসাদ বেগন, অৰ্জুন দাস, বিনোদ কুৰ্মী, ৰুণুমিতা শইকীয়া বৰা, মিশ্ৰ সাগৰ দাস, চন্দ্ৰ লুইটেল, বুলমণি বৰি বৰা, পল্লৱী দাস, চন্দ্ৰমা ভট্টাচার্য, হিবণ মেধি, দীপিকা ফুকন, বিপুঞ্জ বৰা, মনোমোহন শইকীয়া, উবশী গগৈ, জয়া তেবৰণী, লিজা তালুকদাৰ, আইমণি শইকীয়া, কুল গগৈ, পংখীকাজল, তৰুণ বৰুৱা, অনিত শইকীয়া, অৰুণা তালুকদাৰ, সঞ্জীৱ সাগৰ চৌধুৰী, কৰুণাকান্ত শৰ্মা, দীপিকা দেৱী কলিতা, শুকুমণি মুদৈ দাস, প্ৰীতিবেশা দাস, বিজু চেতিয়া, সূজাতা দিহিঙীয়া বড়া, ৰশ্মিবেশা শইকীয়া বৰগোহাঁই, ডাণ্ডালক্ষী ডেকা, হিৰু প্ৰসাদ মহন্ত, দিগন্ত ডেকা, পূবালী বৰগোহাঁই, পংকজ সভাপণ্ডিত, বিনদ কটকী, মীৰা কটকী, অবনী বৰুৱা, দিগন্ত নিবিড়, শৰৎ হাজৰিকা, মিন্টু শৰ্মা, ললিত শৰ্মা, জয়ৰাম কুৰ্মি, শৈলেন্দ্ৰ বৰা, পুৰঞ্জন বৰুৱা, প্ৰতিভা ভাগবতী শৰ্মা, জয়ন্ত দাস, বিকাশ গোহাঁই, জোনালী ভূঞা, অৰিনাশ ফুকন, প্ৰশান্ত বৰুৱা, ৰুণজুন ভূঞা গগৈ, মধুস্মিতা চমুৱা বৰুৱা, দিলীপ চামোহি, দীপ্তি কলিতা, সৰিতা দাস, অংকিতা ভৰদ্বাজ, অনুভৱ প্ৰিয়ম মিৰি

ভ্ৰমণ

কুটনৰ ভ্ৰমণ চুৰীয়া ছবি/১০০
 ড° ৰতী দুৱিৰাৰ ডেকা

স্মৃতিৰ বেঙনি

শ্ৰী সৰিতা সৰণ এছ উদ্বোধনী সভা/৩১
 ড° ৰতী দুৱিৰাৰ ডেকা

অনুভৱ

কৌজ চন্দ্ৰপানৰ কথাৰে/১০০
 ড° নিকুমণি হুছেইন
 নতুন লেখকৰ প্ৰত্যাহ্বান আৰু এক মনঃস্তাত্বিক
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 ড° কিটু টায়ে
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 ড° ঐশ্বৰ্য্য কাকতি

ব্যক্তিত্ব

আধুনিক অসমৰ স্বপ্নদৃষ্টা আনন্দৰাম ঢেকিয়াল
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 ড° শৈলেন্দ্ৰ কুমাৰ মডল

অণুগল্প

পৰিজ দিহিঙীয়া, ড° প্ৰশান্ত বৰা, ড° কাশ্মিৰী গগৈ বৰুৱা,
 জনসূয়া বৰঠাকুৰ, ড° নয়নমণি দত্ত নেওগ, পল্লৱী বৰুৱা,
 অঞ্জলি ডেকা মজুমদাৰ, ৰত্ন অনুৰাগ

বেটুপাতৰ মডেল : নিশিতা গোস্বামী
 ফটো : জিতুমণি দাস
 মেকআপ : চানুপ্ৰিয়া

উপদেষ্টা : নিকুমণা বৰগোহাঞি, ড° অমৰজ্যোতি চৌধুৰী, কুল শইকীয়া, মুণালিনী দেৱী, ববেশ্ৰ কুমাৰ দাস,
 ড° মুকুল চক্ৰৱৰ্তী, দেৱজিৎ হাজৰিকা, ধানেশ্বৰ মালাকৰ, ধনীৰাম তালুকদাৰ

উপদেষ্টা সম্পাদক	মুখ্য-সম্পাদক(অবৈ.)	সম্পাদক	কাৰ্যবাহী সম্পাদক	সহযোগী সম্পাদকত্ৰয়
কনক চন্দ্ৰ শৰ্মা	ৰাগেশ্বৰ পেণ্ড	ব্ৰজেন্দ্ৰ নাথ ডেকা	গোপাল জালান	নিকুমণি হুছেইন, বিপুল কুমাৰ দিহিঙীয়া, দুৰ্গাপ্ৰসাদ হাজৰিকা
স্বচ্ছ : চন্দ্ৰন চুৰীয়া	প্ৰচ্ছদ : মনজিৎ মালাকৰ		অণুগল্প : নিবিড় ডি টি পি চেণ্টাৰ (চন্দ্ৰনপুৰ, নুনমাটি, গুৱাহাটী)	

বিশাল প্ৰকাশন, ব্ৰজেন্দ্ৰ নাথ ডেকাৰ দ্বাৰা মুদ্ৰিত, প্ৰকাশিত আৰু বিশাল অফছেট প্ৰেছত মুদ্ৰিত।
 বিশাল প্ৰকাশন, ৰাজগড় লিংক ৰোড, উপাসনা ভৱন (তলৰ মহলা), কমাৰ্চ কলেজৰ বিপৰীত দিশত গুৱাহাটী- ৩ ত প্ৰকাশিত।
 মোবাইল নং- ৯৮৬৪০-৩৮৮১৪, ৭০০২২-৫২৩৯১
 E-mail : bishalprakashan@gmail.com

বাৰ্ষিক

সপ্তবিংশ বছৰ ● সপ্তম সংখ্যা ● এপ্ৰিল, ২০২২ ● ৮

অসমীয়া আধুনিক গীতৰ পথাৰখনৰ এক উজ্জ্বল জ্যোতিষ্ক : দ্বিজেন্দ্ৰমোহন শৰ্মা

প্ৰীতিবেশা দত্ত

অসমীয়া সংগীতৰ পথাৰখনৰ এক জনপ্ৰিয় তথা পৰিচিত নাম হ'ল দ্বিজেন্দ্ৰ মোহন শৰ্মা। বহুতো কালজৰী জনপ্ৰিয় গীতেৰে ভেৰে অসমীয়া সংগীতক এক অনন্য মাত্ৰা প্ৰদান কৰি থৈ গৈছে। ১৯৪৮ চনত গুৱাহাটীত জন্মগ্ৰহণ কৰা শৰ্মাই গুৱাহাটী বিশ্ববিদ্যালয়ৰ পৰা স্নাতকোত্তৰ ডিগ্ৰী গ্ৰহণ কৰি পাছত সাংবাদিকতাৰ ডিগ্ৰী লৈ হিন্দুস্তান সাৰ নিগমৰ জনসম্পৰ্কৰক্ষী আৰু বিজ্ঞাপন বিষয়া হিচাপে কামত আৱৰ্ণনিয়েগ কৰে। সেই সময়তে তেখেতে আৰ্ব আইন মহাবিদ্যালয়ৰ প্ৰবক্তাৰ দায়িত্ব পালন কৰিছিল। নবম শ্ৰেণীত পঢ়ি থকাৰ সময়তে তেখেতে অকালশকাৰী গীতিকাৰ হিচাপে স্বীকৃতি লাভ কৰে। অকালশকাৰীৰ জন্মোৎসৱ কেৰ্ট, বেলছবি, কেছেট, চিডি ইত্যাদি বিভিন্ন মাধ্যমৰ বাবে তেখেতে বহুতো কালজৰী গীত শ্ৰোতাসকললৈ আগবঢ়াই থৈ গৈছে। গীতিকাৰ-স্বকায়ৰ পুৰুষোত্তম দাসৰ সান্নিধ্য লাভ কৰা শৰ্মাই নৃত্যৰ আগনুত্ৰলৈকে পাঁচ শতাধিক গীত ৰচনা কৰি থৈ গৈছে। তেখেতেৰ জনপ্ৰিয় গীতসমূহ সুদক্ষিণা শৰ্মা, ভূপেন হাজৰিকা, দিলীপ চৌধুৰী, চাক গোঠাই, তেখেতৰ সুযোগ্যা পত্নী বিউটি শৰ্মা বৰুৱা, বৈকুণ্ঠ গগৈ, বিদীপ দত্ত, কবী সিন্ধু আদি বিভিন্ন জনৰ কণ্ঠত জনপ্ৰিয় হৈছে।

বাৰ্টিৰ দশকত আত্মপ্ৰকাশ কৰা তৰুণ প্ৰজন্মৰ গীতিকাৰসকলৰ ভিতৰত চিত্ৰ আৰু গীতিধৰ্মী আবেদনেৰে বহু সুৰীয়া গীত ৰচনা কৰা দ্বিজেন্দ্ৰ মোহন শৰ্মাৰ প্ৰকাশিত গীতৰ সংকলন দুখন হ'ল— 'মোৰ গীত' আৰু 'অন্তৰংগ জোনাক'। এটা সীমিত স্বেচ্ছাৰ ভিতৰত দ্বিজেন্দ্ৰ মোহন শৰ্মাৰ জনপ্ৰিয় গীতসমূহৰ তালিকাভুক্তি কৰাটো সম্ভৱপৰ নহয়। তথাপি তেখেতৰ বিশেষ কেইটামান জনপ্ৰিয় গীতৰ ভিতৰত—

- আগোৰ ভুকন হেৰাল কেনিবা — জয়ন্ত হাজৰিকা
- জিলমিল জেন জ্বলে কপালত — চাক গোঠাই
- মাহ হালদিবে নোৱালে ধুৱালে — বিউটি শৰ্মা বৰুৱা
- পৰিচয়বিহীন — জে পি দাস, জিন্টি দাস
- অ' সৰু ভনীটী — বিদীপ দত্ত
- ফুল ফুলক ব'দৰে ফুল — বৈকুণ্ঠ গগৈ, জুবিন গাৰ্গ
- সিপাৰে যমুনা বাপি কাপোৱালী — বিউটি শৰ্মা বৰুৱা
- বহেঁসে ঐ নিৰ্মলা নদীৰে ঘাট — বীণা ভাগৱতী
- দুনিয়া আমাৰ মন্তানা — খগেন মহন্ত
- মধু জেন জ্বলিছে — মিনতি চৌধুৰী

- পলাশৰে ছাঁই — কবি সিন্ধু
- নীল নীল পাতৰ ছুৰিটি — অঞ্জু বেদী
- বোৰপাতি শালিকী — পাহুৰী দাস
- বেছিদিন লগতে নাপাকে — বিউটি শৰ্মা বৰুৱা ইত্যাদি

দ্বিজেন্দ্ৰ মোহন শৰ্মাৰ গীতসমূহ কঁহিৰাই চালে এটা সৰু স্পষ্ট ৰূপত প্ৰতিভাত হ'ব যে, শৰ্মা নিসন্দেহে এজন বচৰকী তথা গীতিকাৰ। তেওঁৰ প্ৰথম গীতৰ সংকলন 'মোৰ গীত' ২ নৰ্বমুঠ ৭২ টা গীত সম্বিষ্টি হৈছে। 'মোৰ গীত' ত সম্বিষ্টি গীতসমূহ তেখেতৰ কলেজীয়া বয়সৰ ৰচনা। সেইবাবে ঐ গীতসমূহত তেওঁৰ বৌদ্ধদুলভ ৰচনাৰ বিলাস স্পষ্ট ৰূপত পৰিছে। 'মোৰ গীত' শীৰ্ষক সংকলনটিৰ দুবাৰতলিত সেই কথাবিনিকে তেখেতে খুব সাৰলীল ভাৱে উপস্থাপন কৰিছে এনেদৰে— 'মোৰ গীত' ৰ গীতসমূহ মোৰ কলেজীয়া জীৱন ৰচনা। মনত ৰচনাৰ বিলাস আৰু দৃঢ়ত বহীন বিতচক লৈছিল গীত। এইবোৰ গীত মোৰ কোনো বাস্তব গভীৰ, নিৰিত উচ্চ দৰ্শনৰ সাপোন নহয়। এইবোৰ গীত মোৰ ৰোৱালী মন মত প্ৰেম পলাশৰ গীত। ফুল, তৰা, জোনাকৰ গীত।' অন্যহাতে



ভাষা-সাহিত্য-সংস্কৃতিৰ পূৰ্ণাংগ আলোচনী

মাহেকীয়া

বাপাখিলা

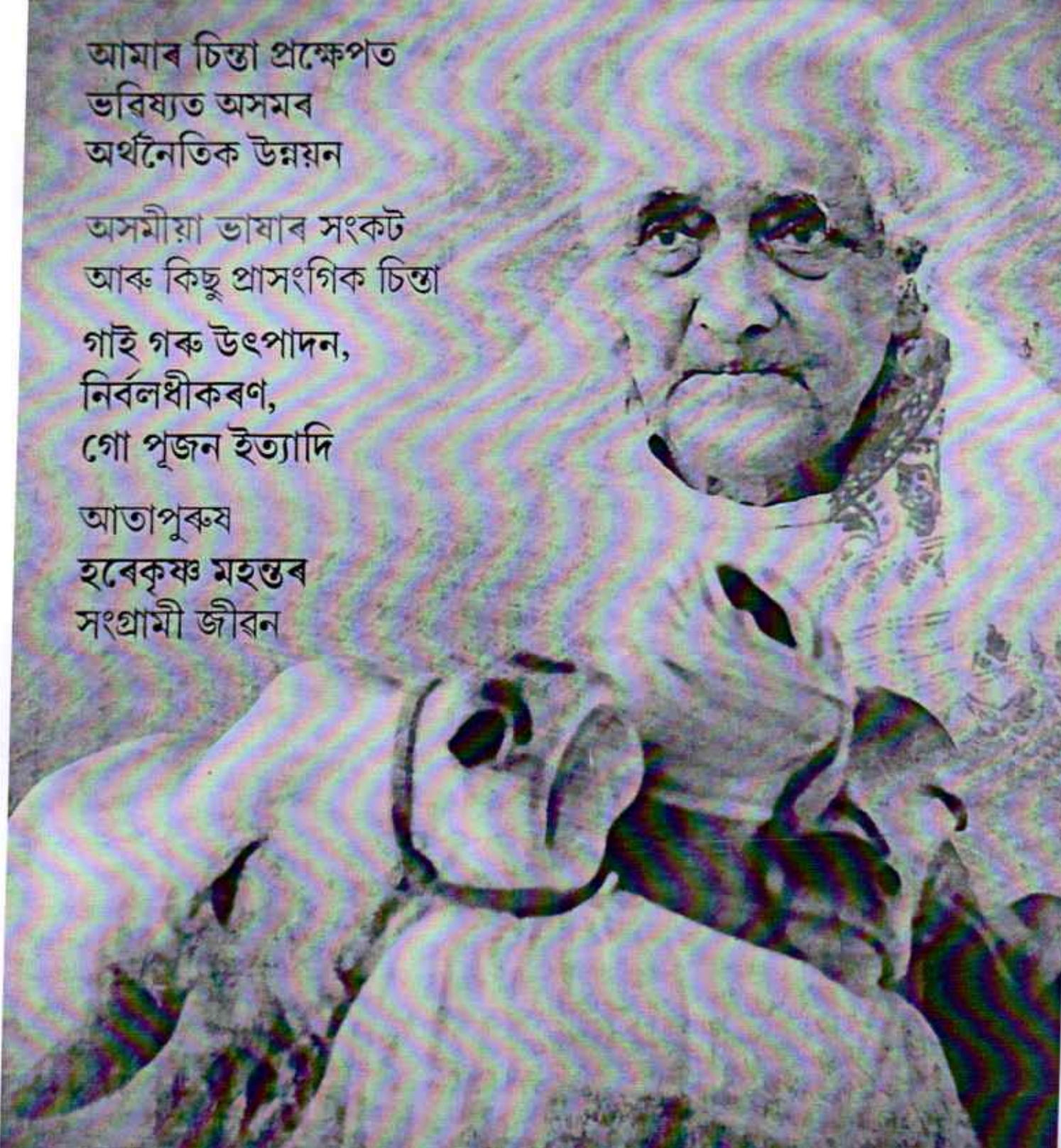
ষষ্ঠবিংশ বছৰ • একাদশ সংখ্যা • আগষ্ট ২০২১ • মূল্য ৩০ টকা

আমাৰ চিন্তা প্ৰক্ষেপত
ভৱিষ্যত অসমৰ
অৰ্থনৈতিক উন্নয়ন

অসমীয়া ভাষাৰ সংকট
আৰু কিছু প্ৰাসংগিক চিন্তা

গাই গৰু উৎপাদন,
নিৰ্বলধীকৰণ,
গো পূজন ইত্যাদি

আতাপুৰুষ
হৰেকৃষ্ণ মহন্তৰ
সংগ্ৰামী জীৱন



বার্তাপখিলী

(ভাষা-সাহিত্য সংস্কৃতিৰ পূৰ্বাংগ আলোচনী)

১৪২৫ ভাস্কৰাব্দ

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সম্পাদকীয়/

পত্ৰবৈৰ চিঠি

বিহিষ্ণিত মহন্ত, পানী বৰা বৈশা, চলিত নাথ
চৌৱাৰ ভূঞা, দুনিয়া শৰ্মা/০, ৬

সাময়িকী

- ▶ আমাৰ চিন্তা প্ৰক্ষেপত
ভবিষ্যৎ অসমৰ অৰ্বৈনতিক উন্নয়ন/৭
✦ ড° অনিল কুমাৰ শইকীয়া
- ▶ এই গৰু উৎপাদন, নিৰ্বলনীকৰণ, গো
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✦ ভবত বাজৰোৰা

নিবন্ধ/প্ৰবন্ধ

- ▶ অক্ষয়সেৱৰ কুমাৰ : এটি আলোচনা/১১
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- ▶ আত্মপুৰুষ হৰেকৃষ্ণ মহন্তৰ সংগ্ৰামী
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- ▶ মানবতাবাদী বুদ্ধিভংগী/২৮
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- ▶ ড° লীমা গগৈৰ 'নৈ বৈ যায়'
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- ▶ মনুষ্যৰ প্ৰতিষ্ঠাৰ উজ্জ্বল নিদৰ্শন
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✦ ড° ভাস্কৰজ্যোতি গগৈ
- ▶ নাবীমুক্তি, স্বাধীনতা আৰু সংগ্ৰামী
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- ▶ পবিত্ৰ শাওণ মাহ/৪৩
✦ বঞ্জিতা শৰ্মা
- ▶ হেম বৰুৱাৰ 'বজ্জ কবচীৰ ফুল'ত
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✦ জীৱমণি নাথ

পুথি পৰ্যালোচনা

- ▶ ড° গুৰুনাথগোহাৰি সন্মিতৈৰ 'বৰমিতৈ কবিতা'
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- ✦ ড° মুকুল চক্ৰৱৰ্তী
- ▶ কমলীয়া কুৰিখুৰ, সশস্ত্ৰ পত্নী আৰু তিনিটা
প্ৰজন্মৰ সংঘাত : বড়ো জনগোষ্ঠীৰ সংগ্ৰাম-
সংগ্ৰহৰ মূল্য হাৰিনা/৪৩
✦ জিতুমণি বৰা

ধাৰাবাহিক উপন্যাস

- ▶ ইতিকথা/৫২
✦ শশ্বৰী গগৈ বৰগোহাৰি
- ▶ গ্ৰেম, বিবাহ আৰু হোম
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✦ বিমালী গোহাঁই বৰুৱা

গল্প

- ▶ জয়ত অথবা জয়মান/৫৬
✦ মল্লিকা হাজৰিকা
- ▶ ওৰ নপৰা কাহিনী/৫৮
✦ সূৰ্যকান্ত ভূঞা

অণু গল্প

ড° কাশ্মিৰী গগৈ বৰুৱা, তপন কুমাৰ দাস, বিনীতা
বৰশইকীয়া, কবচী দেৱী, তৰালী খৰফলীয়া,
জ্যোতিস্মিতা গায়ন, পৰমাকান্ত দাস

আশা-নিবাশা

- ▶ বৰণীয়া বাজিৰ হৰেকৃষ্ণ মহন্ত/৬৫
✦ গোপাল জালান

কবিতা

পাৰ্শ্বসাবধি মহন্ত, অজিত কুমাৰ বৰদলৈ, গীতাজলী কলিতা, হেমলতা দেৱী, নৰ্মদা বাজবংশী,
সবিতা দাস, জ্যোতিৰঞ্জনা চৌধুৰী, দিলীপ চাংমেহি, চাও চন্দন বৰুৱা, উৰ্বশী গগৈ, সংগীতা
গগৈ দিহিঙীয়া, অৰ্পণা শইকীয়া দাস, দাসো কলিতা, বৰ্ণালী বৰা, প্ৰিয়ংকা প্ৰিয়া ভূঞা, কিৰণ
দাস, জাহাঙ্গীৰ আলম, জুৰি দেৱী, অহিনু বৰুৱা, বৰ্ণালী বৰি, মৌচুমী বাজৰোৰা, অনামিকা
বৰা ভূঞা, সংগীতা বৰা, জোনমণি ফুকন গগৈ, ধৰ্মেন্দ্ৰ বৰুৱা, মণিকা টেবলি, কন্দৰ্প
কুমাৰ কলিতা, কিৰণ ভৰালী বৰুৱা, জোনালী ভূঞা, প্ৰণামী হাজৰিকা, জয়া মেদক দলে,
পমী গোখামী, কিশোৰ কুমাৰ দাস, ৰঞ্জন মেধি, ৰঞ্জিতা চেতিয়া, অৰুণ গগৈ, কমল
কৈশা, চোনিয়া মুক্তিয়ার, চোনিয়া মুক্তিয়ার, শিখামণি বৰা, জিতুমণি হাজৰিকা, জিমিবেধা
শৰ্মা, অলি বৰুৱা, পংখীকাজল, লীনা বৰুৱা, মলয় বৰুৱা

উপদেষ্টা : নিকুপমা বৰগোহাৰি, ড° অমৰজ্যোতি চৌধুৰী, কুল শইকীয়া, মৃগালিনী দেৱী, বৰেন্দ্ৰ কুমাৰ দাস,
ড° মুকুল চক্ৰৱৰ্তী, দেৱজিৎ হাজৰিকা, পানেশ্বৰ মালাকৰ, ধনীৰাম তালুকদাৰ

উপদেষ্টা সম্পাদক	মুদ্ৰা সম্পাদক(অৰৈ)	সম্পাদক	কাৰ্যবাহী সম্পাদক	সহযোগী সম্পাদকস্বয়
কমল চক্ৰ শৰ্মা	অগ্ৰসৰ পেট	ব্ৰজেন্দ্ৰ নাথ ডেকা	গোপাল জালান	নিকুমণি হুইয়েইন, বিপুল কুমাৰ দিহিঙীয়া, দুৰ্গাপ্ৰসাদ হাজৰিকা

ছোফ : চন্দন চুটীয়া প্ৰচ্ছদ : মনজিৎ মালাকৰ অগ্ৰসজ্জা : নিকিতা তি টি পি চেণ্টাৰ (চপনখুৰ, নুনমাটি, ওৱাহাটী)

বিশাল প্ৰকাশন, ব্ৰজেন্দ্ৰ নাথ ডেকাৰ দ্বাৰা মুদ্ৰিত, প্ৰকাশিত আৰু বিশাল অফছেট ছোফত মুদ্ৰিত।

বিশাল প্ৰকাশন, বাজপাণ্ড লিকে ৰোড, উপাসনা চক্ৰ (তলৰ মহলা), কমাৰ্চ কলেজৰ বিপৰীত দিশত ওৱাহাটী-৩ ত প্ৰকাশিত।

ফোননং-৯৮৬৪০-৩৮৮১৪, ৭০০২২-২২০৯১

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অসমীয়া ভাষাৰ সংকট আৰু কিছু প্ৰাসংগিক চিন্তা

৪ প্ৰীতিৰেখা দত্ত

পৰম্পৰিক যোগাযোগৰ মাধ্যম হিচাপে ভাষা একোটা জাতিৰ মেকলগুথকপ। বিজ্ঞান আৰু প্ৰযুক্তিবিদ্যাৰ চৰম উত্তৰণ, বিশ্বায়নৰ প্ৰভাৱ তথা বিভিন্ন কাৰকৰ কলত ভাষা-বৈচিত্ৰ্যলৈ ক্ৰমান্বয়ে এক ভয়াবহতা নামি আহিছে। ভাষা এটাৰ মৰ্মকাঠি সাহিত্য সৃষ্টিৰে নহয়, ব্যবহাৰকাৰীৰ সংখ্যাৰেহে হয়। অৱশ্যে এই ভাষাৰ ভয়াবহতা যে কেৱল অসমীয়া ভাষালৈহে আহিছে তেনে নহয়, বৰ্তমান সমগ্ৰ বিশ্বতে ই এক স্পৰ্শকাতৰ তথা চিন্তনীয় বিষয় হৈ পৰিছে। ভাৰতীয় সংবিধানৰ অষ্টম অনুসূচী অনুসৰি স্বীকৃতি লাভ কৰা ১২টা ভাষাৰ অন্যতম অসমীয়া ভাষা। হিন্দী, ইংৰাজী, বাংলা ভাষাৰ আগ্ৰাসনে দিনক দিনে অসমীয়া ভাষালৈ অস্তিত্বৰ সংকট নমাই আনিছে বুলি ইতিমধ্যেই বিভিন্ন ভাষাবিদ তথা চিন্তাবিদে মত পোষণ কৰিছে।

ব্ৰীটিয় ব্ৰহ্মোদশ শতিকাত হেম সবপতীয়ে কল্পনা কৰা 'প্ৰচুদ চৰিত' অসমীয়া ভাষাৰ প্ৰথম পুথি। পৰবৰ্তী সময়ত বিভিন্ন পৰিৱৰ্তনে আৰু ক্ৰমবিকাশৰ জৰিয়তে অসমীয়া ভাষাই বৰ্তমানৰ অৱস্থা পাইছেহি। নৱম-দশম শতিকাৰ পৰা ব্ৰহ্মোদশ-চতুৰ্দশ শতিকালৈ প্ৰথম অসমীয়া, ব্ৰহ্মোদশ-চতুৰ্দশৰ পৰা বোড়শ শতিকালৈ প্ৰাক-শব্দৰী, শব্দৰী, বোড়শ শতিকাৰ পৰা ১৮-২৬ চনলৈকে মধ্য অসমীয়া যুগ আৰু ১৮-২৬ চনৰ ইয়াতাবু সন্ধিৰ পাছত আধুনিক অসমীয়া যুগ। ইয়াতাবু সন্ধিৰে অসম বৃষ্টিৰ অৰ্ধনালৈ অহাৰ পাছতেই অসমীয়া ভাষাৰ উত্তৰণ হেৰুৱা বুলি ক'ব পাৰি। কাৰণ বেণ্টিষ্ট মিছনেৰীসকলে প্ৰকাশ কৰি উলিওৱা 'অকণোদৰ' (অকণোদই) আৰু চন্দ্ৰকুমাৰ আগৰৱালাৰ সম্পাদনাত প্ৰকাশিত 'জৈনকী'য়ে অসমীয়া ভাষা-সাহিত্যৰ

চৰম উত্তৰণত বিশেষ ভূমিকা গ্ৰহণ কৰিছিল। ১৪৩৯ খ্ৰীঃত জোহাণ গুটেনবাৰ্গে ছপা যন্ত্ৰ আৰু ছপা গ্ৰন্থ প্ৰকাশ কৰাৰ পৰাই গ্ৰন্থ ব্যৱসায়ৰে এক গতি লাভ কৰে। লাহে লাহে ছেইলপ্ৰীয়েৰ, বেৰ্ন আদিৰ ফ্ৰান্সীল আৰু সৃষ্টিশীল লেখাই সমগ্ৰ বিশ্বতেই গ্ৰন্থ আন্দোলনৰ এক জোৰাৰ আনিছিল। অৱশ্যে অসমত গ্ৰন্থ আন্দোলনকৰাৰা ভাষা-সাহিত্যৰ ক্ষেত্ৰখনত জোৰাৰ সৃষ্টি হয় উনবিংশ শতিকাৰপৰাহে। ১৮৩৬ খ্ৰীঃত অসমলৈ বেণ্টিষ্ট মিছনেৰীসকলে প্ৰথমে ছপা যন্ত্ৰ আনি প্ৰতিষ্ঠা কৰিছিল। ইয়াৰ পৰৱৰ্তী পৰ্যায়ত ১৮৭১ খ্ৰীঃত তেতিয়াৰ আউনীআটী সত্ৰৰ সত্ৰাধিকাৰ শ্ৰীশ্ৰী দেৱদত্ত দেৱগোস্বামীয়ে অসমৰ দ্বিতীয়টো ছপাশাল সুন্দৰ কলকতাবপৰা হাতীৰে টানি আনি মাজুলীত প্ৰতিষ্ঠা কৰি 'হৰ্ম প্ৰকাশ যন্ত্ৰ' নামকৰণেৰে 'আসাম কিলিগিনী'ৰ দৰে অমূল্য কাকত প্ৰকাশ কৰি অসমীয়া ভাষা-সাহিত্যৰ পথাৰখন চহকী কৰিছিল। পাছলৈ 'আত্মহন', 'জয়ন্তী', 'বামধেনু' আদি আলোচনীয়ে অসমীয়া ভাষা-সাহিত্যৰ গতি-প্ৰকৃতি সম্পূৰ্ণৰূপে সলনি কৰি তুলিলে। অসমীয়া ভাষাৰ সোণালী অতীতে আমাক আত্মদিত কৰিলেও ইয়াৰ ব্যবহাৰিক তথা অসমীয়াভাষী লোকৰ সংখ্যাই আমাক ব্যাপিত কৰি তোলে। অসমীয়া ভাষাই ক্ৰমাৎ সংকটপূৰ্ণ অৱস্থা এটালৈ গতি কৰিছে, দিনক দিনে হ্রাস পাইছে অসমীয়াভাষী লোকৰ সংখ্যা। ১৯৫১ চনৰ অসমৰ লোকপিয়ল অনুসৰি অসমীয়াভাষী আছিল ৫৩.২৯ শতাংশ, ইয়াৰ পৰিবৰ্তে বাংলাভাষীৰ সংখ্যা ১৯.৪৫ শতাংশ, ১৯৬১ত অসমীয়াভাষী আছিল ৫৭.১৪ শতাংশ, বাংলাভাষী ১৭.৩৯ শতাংশ, ১৯৭১ত অসমীয়াভাষী আছিল ৬০.৮৯ শতাংশ,

বাংলাভাষী ১৯.৭১ শতাংশ, ১৯৯১ত অসমীয়াভাষী আছিল ৫৭.৮ শতাংশ, বাংলাভাষী ২১.৬৭ শতাংশ আৰু ২০০১ চনত অসমীয়াভাষী হ'লগৈ ৪৮.৮১ শতাংশ তথা বাংলাভাষী ২৭.৫৯ শতাংশ। এই সূচকাত কোনো কাৰণতে সুখকৰ নহয়। ইয়াৰ পাছতো একাংশ তপাকথিত ৰাজনৈতিক নেতা, সাহিত্যিক, চিন্তাবিদে ক'ব খোজে অসম আৰু অসমীয়া কেতিয়াও কোনো ভাষাৰে বিৰোধী নহয়। ইয়াত প্ৰত্যেক ভাষা-ভাষী লোককে নিজ নিজ ভাষাক অগ্ৰাধিকাৰ দিয়াৰ সুবিধা দিব লাগে। এনেবোৰ উদাসীন নীতি, কৰ্ম-কাণ্ডৰ বাবেই অসমীয়া ভাষালৈ অশনি সংকেত আহি পৰিছে। অৱশ্যে ইয়াৰ বাবে আমি সকলো সমানেই দায়ী। অধিকাংশ অভিজাবকেই নিজ নিজ সন্তানক সৰুৰে পৰাই অসমীয়া ভাষাৰ প্ৰতি এক ঋণাত্মক দৃষ্টিভংগী আনিবলৈ বাধ্য কৰোৱাইছে, অসমীয়াতকৈ ইংৰাজী বা হিন্দী ভাষাত কথা ক'ব পাৰিলেহে নিজকে তথাকথিত 'মাৰ্ট' বুলি আত্মসন্তুষ্টি লাভ কৰাৰ লগতে অসমীয়া ভাষাত পঢ়ি-শুনি অনাগত দিনত বাষ্টীয় বা আন্তৰাষ্ট্ৰীয় পৰ্যায়ত ফেৰ মাৰিবলৈ সক্ষম নহ'ব বুলি ভবা এক অনুলক ধাৰণা আৰু সন্তীয়া চিন্তাৰ বাবেই অসমীয়া ভাষা ব্যৱহাৰত অনীহা আহিছে। এনেবোৰ চিন্তা সম্পূৰ্ণৰূপে ভিত্তিহীন আৰু অবৈজ্ঞানিক। অসমীয়া ভাষা শিকিলেই বা অসমীয়া মাধ্যমৰ বিদ্যালয় অধ্যয়ন কৰিলেই যে ইংৰাজী বা আন আন ভাষাত মঞ্চল নাথাকিব তেনে নহয়। অসমৰ অলেখ চিন্দ্ৰামসা, পতিতগ্ৰন্থৰ লোকে অসমীয়া ভাষাত, অসমীয়া মাধ্যমত পঢ়িয়েই বিশ্বদৰবাৰত নিজ নিজ প্ৰতিভাৰে জিলিকি উঠিছে। আজিকালি বহু বা

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ভাষা-সাহিত্য-সংস্কৃতির পূর্ণাঙ্গ আলোচনী
মাহেকীয়া

বার্তাপাখিলী

পঞ্চবিংশ বছর ■ দশম সংখ্যা ■ জুলাই ২০২০ ■ মূল্য : ৮০ টাকা

কপালী
জয়ন্তী
বর্ষ

COVID 19
COVID 19

626

স্বাস্থ্য
সংক্রমণ

▶ লক্ষ্মীনাথ বেজবৰুৱাৰ কবিতাৰ প্ৰকাশিত বিভিন্ন দিশ/১৮
 শ্ৰী অক্ষয়জ্যোতি শৰ্মা

▶ ড° হুশেন হাজৰিকাৰ গীত আৰু কবিতাৰ অৰ্থনৈতিক
 বিস্তৰণ/১০১
 শ্ৰী ড° বিবিষ্ণু কুমাৰ দাস

▶ হাজৰাসী ভাষা ১৯ৰ ইতিহাস/১০৭
 শ্ৰী ড° ছিজেঞ্জনাথ ভকত

▶ বিদ্যুৎ গবেষণা আৰু বিদ্যুৎৰ সংগ্ৰাহক ড° নীলা গগৈ/১১৩
 শ্ৰী হুশেন গগৈ

▶ ৰূপুৰৰ ভাষা : প্ৰয়োগৰ সাময়িক বৈচিত্ৰ্য/১২৬
 শ্ৰী ড° মামণি বৰা শাৰদাবীয়া

▶ কবিতাৰ বসন্ত আৰু কিছু আণেপিক চিন্তন/১৩৭
 শ্ৰী বিশুল কুমাৰ দিহিঙীয়া

▶ অসমৰ লোকগীতনত বৃক্ষ/১৪৭
 শ্ৰী ড° বাজশ্ৰী হাজৰিকা

▶ চকৰিফেটী বৃক্ষ/১৫৩
 শ্ৰী ড° হৰীন বৰুৱা

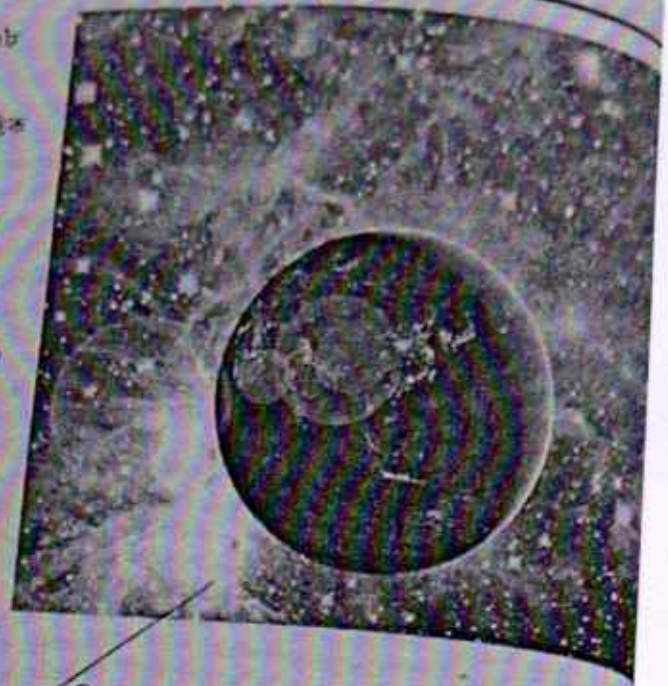
▶ হিমুৰী লোকসংগীতত প্ৰকৃতি আৰু নাৰী/১৫৫
 শ্ৰী সৰলা কাঠাৰ বৰদলৈ

▶ অসমৰ অতিথি বন্ধাত বিযুক্তসাদ
 বচন কনিকা/১৫৬
 শ্ৰী জীৱন ঘৰফলীয়া

▶ '০৭মালা' ৰচনাৰ ইতিহাস আৰু ইয়াৰ তাত্ত্বিক দিশ/১৫৭
 শ্ৰী ধীৰেন শইকীয়া

▶ জানকীৰাম বৰুৱা : এক বিৰল ব্যক্তিত্ব/১৬৪
 শ্ৰী হুশেন গগৈ

▶ অসমীয়া পেছাদাৰী আৰু অপেছাদাৰী নাটকৰ গতিধাৰা/১৭২
 শ্ৰী নৰেন হাজৰিকা



▶ জ্যোতিপ্ৰসাদৰ শিশু কবিতা/১৮৬
 শ্ৰী প্ৰীতিবেশা দত্ত

▶ চন্দ্ৰকুমাৰ আগৰৱালা আৰু বদুনাথ চৌধাৰীৰ কবিতা/১৯০
 শ্ৰী ৰশ্মিবেশা দেৱী

▶ মধ্যযুগৰ অসমীয়া সাহিত্যত বিজ্ঞান চিন্তাৰ বেঙনি/১৯৫
 শ্ৰী সঞ্জয় আচাৰ্য

▶ উদ্দেশ্যধৰ্মী সামাজিক নাটক হিচাপে গোহাজিৱৰুৱাৰ
 'গাঁওবুঢ়া'/২০২

শ্ৰী চানচান আলী

▶ মহাভাৰতৰ মহীয়সী নাৰী/২০৩
 শ্ৰী অৰুণা তালুকদাৰ

▶ অসমীয়া লোকসংস্কৃতিত ধান-চাউল/২০৪
 শ্ৰী স্বীজেন বৰা

▶ অভিজ্ঞানম শকুন্তলমত কালিদাসৰ অভিনৱত্ব/২০৯
 শ্ৰী ড° ত্ৰিদিব গোস্বামী

▶ জনগোষ্ঠীয় বিবাহ পদ্ধতি/২১০
 শ্ৰী বিজুমণি দাস

▶ আহোম ভাষাৰ 'ক্লা' আৰু 'নঙ' শব্দ উচ্চাৰণভেদে ইয়াৰ ৰূপ
 আৰু অৰ্থ/২১৩
 শ্ৰী বৌউন্ ধনু গগৈ

▶ চন্দ্ৰবিন্দু (°)ৰ ব্যৱহাৰ/২১৫
 শ্ৰী সীতাবাম দলে

▶ শিশুৰ মানসিক উত্তৰণত সাহিত্যৰ প্ৰাসংগিকতা/২১৬
 শ্ৰী হুশেন পাটোৱাৰী

▶ কথোপকথনৰ ছলেৰে মাতৃভাষা শিক্ষা/২৭৯
 শ্ৰী ভুবন চন্দ্ৰ বৰা

▶ ভাৰতীয় বৈদিক দৰ্শন আৰু ইয়াৰ আধাৰিত বৈদান্তিক/২৭৬
 শ্ৰী বনমালি দলে



[বাৰ্ষিক]

○ পঞ্চবিংশ বছৰ ○ দশম সংখ্যা ○ জুলাই, ২০২০



প্রবন্ধ

জ্যোতিপ্ৰসাদৰ শিশু কবিতা

৪ প্ৰীতিৰেখা দত্ত

যুগান্তকাৰী পৰিবৰ্তনেৰে অসমীয়া সমাজ-সংস্কৃতি তথা সভ্যতাৰ উত্তৰণৰ ক্ষেত্ৰত নিৰলস প্ৰচেষ্টাৰে অসমীয়া জাতীয় জীৱনক সমৃদ্ধ কৰা লোকসকলৰ ভিতৰত জ্যোতিপ্ৰসাদ আগৰৱালা সদায় একক আৰু অনন্য। বহুমুখী প্ৰতিভাৰ আৰু জ্যোতিপ্ৰসাদ আগৰৱালাৰ স্বকীয় দৃষ্টিভঙ্গীৰে অসমীয়া সাহিত্য-সংস্কৃতিৰ পথাৰখনত এক নৱতম বৌদ্ধিক পৰিমণ্ডলৰ সৃষ্টি কৰি গৈছে। তেওঁৰ সৃষ্টিৰাজিৰ ভিতৰত বৈচিত্ৰ্য শৈল্পিক অতিব্যক্তিৰ আত্মপ্ৰকাশ ঘটাই শিশু সাহিত্যসমূহে এক নিজা স্থান অধিকাৰ কৰি আছে। জ্যোতিৰ বিপ্লৱী মনৰ মাজত লুকাই থকা শিশুসুলভ মনৰ স্পষ্ট আৰু নিৰ্ভাল বহিঃপ্ৰকাশ তেওঁৰ শিশু সাহিত্যসমূহৰ মাজেৰে উন্মোচিত হয়। শিশু সাহিত্যই যে শিশু-মনৰ অন্তহীন জিজ্ঞাসা পূৰণ কৰি শিশুৰ মানসিক আৰু বৌদ্ধিক বিকাশৰ পথ সুচল কৰে, সেই কথা জ্যোতিপ্ৰসাদ আগৰৱালাই আজিৰপৰা বহু বছৰ আগতেই অনুধাবন কৰিব পাৰিছিল। সেই বাবেই আন ধৰণৰ সাহিত্য সৃষ্টিত ব্ৰতী হোৱাৰ সমান্তৰালকৈ তেখেতে শিশুসকলৰ বাবেও সাহিত্য বচনা কৰি অসমীয়া শিশু সাহিত্যক বিশেষভাবে সমৃদ্ধ কৰি থৈ গৈছে। তেখেতৰদ্বাৰা ৰচিত শিশু সাহিত্যৰাজিক প্ৰধানতঃ তিনিটা ধৰণেৰে বিভাজিত কৰিব পাৰি—

ক) শিশু কবিতা

খ) জ্যোতি বামাষণ

গ) ঘোঁৰা ভাঙনীয়া

মৌলিক সৃষ্টিৰে বিভিন্ন দিশত সমানে কৃতিত্বৰ স্বাক্ষৰ ৰাখি থৈ যোৱা জ্যোতিপ্ৰসাদৰ কবিতাৰ মাজেৰে শিল্পীগৰাকীৰ চিন্তাৰ গভীৰতা আৰু সৃজনী প্ৰতিভাৰ উমান পোৱা যায়। শিশুসকলৰ বাবে ৰচনা কৰা কবিতাকেইটাৰ মাজেৰে লেখকৰ ভাবগধুৰ চিন্তা আৰু কল্পনাপ্ৰবণ মনৰ উন্মোচ ঘটাইছে। সাহিত্যৰ অনুকূল যিকোনো বিষয়েই শিশু সাহিত্যৰ উপযোগী নহয়। গতিকে শিশু-মনক আকৰ্ষিত কৰিব পৰাকৈ শিশুৰ মনোবৃত্তি আৰু কচি অনুসৰি সাহিত্যৰ বিষয়বস্তু নিৰ্বাচন কৰা অত্যন্ত জটিল কাম। জ্যোতিপ্ৰসাদৰ শিশু সাহিত্যৰ অন্তৰ্ভুক্ত শিশু কবিতাসমূহত শিশুৰ মানসিক চাহিদা পূৰণ কৰিব পৰা তিন তিন দিশসমূহৰ অধ্যয়ন আৰু

বৰ্ষ ৮, সংখ্যা ৮, ছেপ্টেম্বৰ ২০১৮ RNI-ASSASS/2011/37923 ISSN-2231-0517

স্বৰ্ণালিপি

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প্ৰফুল্ল দত্ত গোস্বামীৰ
'কেঁচা পাতৰ কঁপনি'

উত্তৰ আধুনিকতাৰ পটভূমিত
আধুনিক সভ্য সমাজৰ ধাৰণা

নবকান্ত বৰুৱাৰ কবিতাত
প্ৰতীক আৰু চিত্ৰকল্প



Swarnalipi

Literary & Socio-Cultural Monthly Research Journal in Assamese
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swarnalipi2011.blogspot.com

স্বৰ্ণলিপি

সাহিত্য সমাজ সংস্কৃতি-গবেষণাৰ্থী আলোচনী
বৰ্ষ ৮ ■ সংখ্যা ৮ ■ ছেপ্টেম্বৰ, ২০১৮

সূচী পত্ৰ

- ৪ সম্পাদকীয় ■ ভাষা-জ্ঞান বিস্তাৰ পৰম্পৰা
৪৩ ধাৰাবাহিক উপন্যাস ■ উপকূল
■ আকাশ দীপ্ত ঠাকুৰ
৫২ ধাৰাবাহিক উপন্যাস ■ অয়ন
■ ডঃ পৰাগ কুমাৰ ভট্টাচাৰ্য

কবিতা

৩৪-৩৫

ৰাজীৱ বৰদলৈ, ৰূপম দলৈ, যোগমায়া সন্দিকৈ শইকীয়া

গবেষণা

- ২১ অসমীয়া নাটকত ওজাপালি লোকনাট্যৰ
আংগিক আৰু কলাকৌশলৰ প্ৰয়োগ
■ প্ৰীতিবেশা দত্ত
২৫ একশৰণ নামধৰ্ম আৰু শঙ্কৰদেৱৰ ভাগৱতৰ
অনুবাদবীতি ■ ডঃ প্ৰফুল্ল কুমাৰ নাথ
৩১ নেপালী সাহিত্য : কবি ভানুভক্তৰ জীৱন
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'ফান্দ'ত প্ৰতিফলিত বাস্তৱ জীৱন
■ বৰ্ণালী শইকীয়া

গ্ৰন্থ-আলোচনা

- ৬১ অসম প্ৰকাশন পৰিষদৰ মেঘৰাজ কৰ্মকাৰ
ৰচনাবলী ■ ডঃ ভূপেন শইকীয়া

প্ৰচ্ছদ-বিশেষ

- ৭ নবকান্ত বৰুৱাৰ কবিতাত প্ৰতীক আৰু চিত্ৰকল্প
■ শিখামণি শইকীয়া
১১ ডঃ প্ৰফুল্ল দত্ত গোস্বামীৰ 'কেঁচা পাতৰ কঁপনি :
এটি সাধাৰণ পৰ্যালোচনা ■ স্মৃতি বেশা বৰা
১৭ উত্তৰ আধুনিকতাৰ পটভূমিত আধুনিক সভ্য সমাজ
■ ডঃ অনিল কুমাৰ শইকীয়া

অহা সংখ্যাত

॥ শবতৰ কবিতা, গল্প, বিশেষ ৰচনা,
প্ৰবন্ধ আদিৰে পৰিপূৰ্ত্ত ॥

..... অনন্য শবৎ সাহিত্য সম্ভাৰ

ব্যৱস্থাপনা : অংশুমান গগৈ

শব্দগ্ৰন্থন : নিৰঞ্জন শৰ্মা

হৃদয়ানন্দ গগৈৰ দ্বাৰা মুদ্ৰিত, প্ৰকাশিত আৰু সম্পাদিত

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অসমীয়া নাটকত ওজাপালি লোকনাট্যৰ আংগিক আৰু কলাকৌশলৰ প্ৰয়োগ

(চাৰিখন নাটকৰ বিশেষ উল্লিখনসহ)

▶▶প্ৰীতিৰেখা দত্ত

সুকমানী ওজাপালিৰ এটা বৈশিষ্ট্য
অংগ হ'ল দেওধনী। দেওধনীয়ে
ওজাপালিৰ গীত পদৰ লগে লগে
তালৰ ছেৰে-ছেৰে বিষয়বস্তুৰ
লগত সংগতি ৰাখি বিভিন্ন ধৰনৰ
হস্ত-মুদ্ৰা গতি সমন্বিতে নৃত্য
প্ৰদৰ্শন কৰি শাৰণিক বিষয়ক দৃশ্য
বা চাক্ষুস ৰূপ দিয়ে। 'লুইত কন্যা'
নাটকখনত দেওধনী নৃত্যৰ সফল
প্ৰয়োগ ঘটিছে। দেবতাৰ সভাত
বেউলাই এই নাচেৰে
দেবতাক মুগ্ধ কৰিছে।

এক চহকী লোকনাট্যৰ আধাৰতে পৃথিৱীৰ প্ৰায়বোৰ
নাট্যসাহিত্যৰ গতিধাৰা নিৰ্ণীত হৈছে। অসমীয়া নাট্য
সাহিত্যও ইয়াৰ ব্যতিক্ৰম নহয়। অসমীয়া নাট্য
সাহিত্যৰ ইতিহাস সূচনা হৈছিল লোককলাৰ
উপকৰণেৰে পুষ্ট অংকীয়া নাটৰ মাজেৰে। মহাপুৰুষ শ্ৰীমন্ত
শংকৰদেৱে শাস্ত্ৰীয় সংস্কৃত নাটকৰ গাধনিৰে সৈতে
লোককলাৰ পদ্ধতিৰ সংযোগ ঘটাই অংকীয়া নাটৰ জন্ম
দিছিল। অংকীয়া নাটত সংস্কৃত নাটকতকৈ ওজাপালি প্ৰমুখ্যে
থলুৱা লোক কলাসমূহৰ বৰঙণিহে অধিক পৰিমাণে সংযুক্ত
হৈ আছে। শংকৰদেৱৰ নেতৃত্বত হোৱা নববৈষ্ণৱ ভক্তি
আন্দোলনক ত্বৰান্বিত কৰিবলৈ অসমীয়া লোকনাট্যত
নবযুগৰ সূচনা হয়। উদাহৰণস্বৰূপে, শংকৰদেৱে ওজাপালিৰ
বিশিষ্ট ৰূপ বিয়া গোৱা ওজাপালিৰ জৰিয়তে ধৰ্মমত
প্ৰচাৰৰ চেষ্টা চলাইছিল। দেবদাসী, ওজাপালি আৰু সত্ৰীয়া
নৃত্য - এই তিনিটা নৃত্যশৈলী অতি প্ৰাচীন কালৰে পৰা
অসমত প্ৰচলন থকাৰ তথ্যপাতি পোহৰলৈ আহিছে। এই
তথ্যপাতি সমূহে অসমত অতি প্ৰাচীন কালৰে পৰা নৃত্য-
সংগীত আৰু লোকনাট্যৰ চহকী ঐতিহ্যৰ প্ৰচলনৰ কথা কৈ

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স্বর্ণালিপি

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পাবতিপ্রসাদৰ গীতত
প্ৰকৃতি-চেতনা

নিৰ্মলপ্ৰভা বৰদলৈৰ
গীতৰ অধ্যয়ন

বিয়া-নামত
লোকগীতৰ পৰম্পৰা

Swarnalipi

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স্বর্ণালিপি

সাহিত্য সমাজ সংস্কৃতি-গবেষণামণী আলোচনী
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- ৬১ তেখাও লেইমা ■ কৃষ্ণা শইকীয়া

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৩৪-৩৭

মাখন কলিতা, হৃদয়ানন্দ গগৈ, পংকজ অনুৰাগ,
বিচা ফুকন, ৰাজীৱ বৰদলৈ

চুটিগল্প

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৫২ মহাপুৰুষীয়া ধৰ্মৰ চাৰিপুথি- এক চমু
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৫৮ সমালোচনা সাহিত্যিক সমৃদ্ধ কৰা ডঃ হীৰেণ
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অসম সাহিত্য সভা বিশেষ

- ২৩ সভাপতিৰ অভিভাষণ ■ ডঃ পৰমানন্দ ৰাজবংশী

অহা সংখ্যাত

ডঃ প্ৰফুল্ল কুমাৰ নাথৰ জনগোষ্ঠীয় প্ৰবন্ধ আৰু আব্দুল মালিকৰ
উপন্যাসত প্ৰতিফলিত মুছলমানসকলৰ ধৰ্মীয় জীৱনৰ স্বৰূপ,
পংকজ নমশুভ্ৰৰ গীতি সাহিত্যত হাজো অঞ্চলৰ চ'বৈ-পূজাৰ
গীতৰ স্থান ইত্যাদি লগতে নিয়মীয়া সাহিত্য সন্মেলনী
.....

ব্যৱস্থাপনা : অংগমান গগৈ

শব্দগ্ৰন্থন : নিৰঞ্জন শৰ্মা

হৃদয়ানন্দ গগৈৰ দ্বাৰা মুদ্ৰিত, প্ৰকাশিত আৰু সম্পাদিত

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সমালোচনা সাহিত্যিক সমৃদ্ধ কৰা ডঃ হীৰেণ গোহাঁইৰ 'সাহিত্য, সত্তা আৰু সাধনা'

▶▶প্ৰীতিৰেখা দত্ত

কু

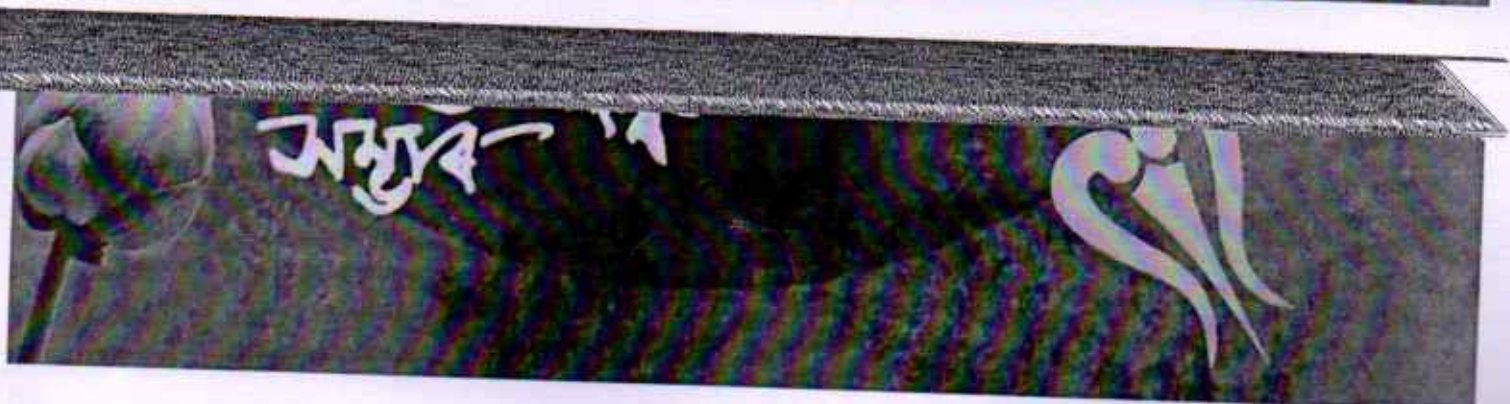
বি শতিকাৰ প্ৰথমার্ধত ডঃ বাণীকান্ত কাকতিৰ দৰে শক্তিশালী সমালোচকৰ উপস্থিতি সত্ত্বেও আমাৰ সাহিত্য সৃষ্টিৰ লগত সমালোচনাত্মক দৃষ্টিভঙ্গীৰ সংযোগ ঘটা নাছিল। শ্ৰেষ্ঠ সাহিত্য সৃষ্টিৰ কাৰণে সমালোচনাত্মক দৃষ্টিভঙ্গীৰ প্ৰয়োজনীয়তা সম্পৰ্কে আমাৰ লেখক আৰু পঢ়ুৱৈ উভয়কে প্ৰথম বাৰৰ বাবে সজাগ কৰি তুলিছিল বিগত শতিকোটোৰ ষাঠিৰ দশকত আৰম্ভ হোৱা সমালোচনাই। অসমীয়া সাহিত্যত এই ক্ৰান্তিকাৰী সমালোচনাৰ গুৰিয়াল সমালোচকজন হ'ল ডঃ হীৰেণ গোহাঁই। অসমৰ সাম্প্ৰতিক সমাজ জীৱনত ডঃ হীৰেণ ভূমিকাৰ অবিসম্বাদী গুৰুত্ব সত্ত্বেও অসমৰ বৌদ্ধিক ইতিহাসত তেখেতৰ পৰিচয়টোৱেই, এজন নতুন দিগন্ত উন্মোচনকাৰী সমালোচক হিচাপে আটাইতকৈ উজ্জ্বল ৰূপত জিলিকি থাকিব। ডঃ হীৰেণৰ বাৰ্জনীতি, অৰ্থনীতি, সমাজতত্ত্ব আৰু ইতিহাসৰ চিন্তাও এই পৰিচয়টোৰ আবৰ্ততে অন্তৰ্ভুক্ত।

“Others abide our question Thou art free we ask and ask thou smilest and art still, out topping knowledge.”

মেথিউ আৰ্ণল্ডে শ্বেইক্সপীয়েৰৰ বিষয়ে কৰা উক্তিটো উদ্ধৃত কৰাৰ প্ৰাসংগিকতা এইয়ে যে ডঃ হীৰেণ গোহাঁইৰ দৰে এজন সচেতন সমালোচকৰ এখন গ্ৰন্থৰ আধাৰত তেখেতক এজন সমালোচক হিচাপে বিচাৰ কৰি ব্যক্তিত্বৰ সবলীকৰণ কৰাটো অনুচিত। তথাপি তেখেতৰ 'সাহিত্য, সত্তা আৰু সাধনা' গ্ৰন্থখনৰ আধাৰত তেখেতৰ সমালোচনাৰ কিছু কিছু দিশ আলোকপাত কৰিবলৈ প্ৰয়াস কৰা হৈছে। বনলতা প্ৰকাশনৰ পৰা গ্ৰন্থখন ২০০০ চনত প্ৰকাশিত হৈ ওলাইছিল। গ্ৰন্থখনত ডঃ হীৰেণে ভিন্ন ভিন্ন বিষয়ৰ ওপৰত ভিত্তি কৰি আগবঢ়োৱা তেখেতৰ পোন্ধৰটা সমালোচনা সন্নিবিষ্ট কৰিছে। গ্ৰন্থখনৰ সমালোচনাই সাহিত্যৰ লগতে বিজ্ঞান, বুৰঞ্জী, ভাষাবিজ্ঞান, সমাজনীতি, বাৰ্জনীতি,

'সাহিত্য, সত্তা আৰু সাধনা' শীৰ্ষক গ্ৰন্থখনত ডঃ হীৰেণ গোহাঁইদেৱে পূৰ্বতে আলোচনা কৰা বিভিন্ন বিষয়বোৰৰ উপৰিও দেৱকান্ত বৰুৱাৰ কাব্য, মহিম বৰাৰ গল্প, বুৰঞ্জী পঢ়াৰ গুৰুত্ব, আধুনিক সমালোচনাৰ এটি দ্ৰুত সমীক্ষা, সমসাময়িক সাহিত্যতত্ত্ব আৰু সাহিত্যপাঠৰ প্ৰচলিত ধাৰা, সাম্প্ৰদায়িকতা আৰু ভাৰতীয় ৰাষ্ট্ৰ, সাম্প্ৰতিক জনগোষ্ঠীয় জাগৰণ ইত্যাদি বিষয় সন্দৰ্ভত বিভিন্ন নিজস্ব ব্যাখ্যা দাঙি ধৰিছে। সমগ্ৰ গ্ৰন্থখনতে ডঃ হীৰেণদেৱৰ সমালোচনাৰ ওজস্বী গুণে বিষয়বোৰক অধিক মনোগ্ৰাহী আৰু আকৰ্ষণীয় কৰি তুলিছে।

চতুর্বিংশ বর্ষ * প্রথম সংখ্যা * অক্টোবর ২০১৮ * মূল্য : ১০০ টাকা



মহাপুৰুষ শংকৰদেৱৰ সাম্যবাদ আৰু মানৱতাবাদ

৫ আশোক দাস/৩৬৯

১মুনীন ভূঞাৰ 'হাতী আৰু ফাৰী' নাটক : এটি অধ্যয়ন

৫ ড° পূণ্যলতা গোস্বামী/৩৮২

১অসমৰ ছপাশাল, সংবাদপত্ৰ আৰু আসাম বিলাসিনী

৫ মিত্ৰদেৱ শৰ্মা/৪০৩

১গীতাৰ কৰ্মবোপ আৰু ইয়াৰ অন্তৰ্নিহিত তত্ত্ব

৫ পবিত্ৰ বৰা/৪১৭

১এগৰাকী আদৰ্শ নারী 'সতী ৰাধিকা'

৫ সূতৰাম দাস/৪২১

১শ্ৰীমন্ত শংকৰদেৱৰ নাটক জনজীৱনৰ প্ৰতিচ্ছবি

৫ বৰদা শইকীয়া/৪৩২

১ নিৰুদ্ধিষ্ট কবি অৱনী চক্ৰৱৰ্তী আৰু আমি

৫ সীমান্ত কুমাৰ লেখাক/৪৩৮

১নবকান্ত বৰুৱাৰ 'পলস' কবিতাৰ সামগ্ৰিক বিশ্লেষণ

৫ গীতাজলি শৰ্মা/৪৪২

১লক্ষ্মীনাথ বেজবৰুৱাৰ 'কানীৱাসী'

৫ মহিনী চমুৱা /৪৪৭

১সাহিত্যবথী লক্ষ্মীনাথ বেজবৰুৱা আৰু তেওঁৰ জীৱনজোৰা সাধনা

৫ পাৰিজা দিহিঙীয়া/৪৫১

১বেজবৰুৱাৰ কবিতাত পাশ্চাত্য প্ৰভাৱ

৫ ভূত ডেকা/৫৪৪

১জনজাতীয় পটভূমিৰ অসমীয়া উপন্যাসৰ গতিধাৰা

৫ দীপজ্যোতি বৰা/৪৬৫

১'লাহে লাহে' নীতি কথা বা উদ্ভৃতিৰ উৎস

৫ বৌউন্ ধনু গগৈ/৫১১

১শংকৰদেৱৰ অকৌয়া নাটক নারী চৰিত্ৰ

৫ অভিজিৎ চলিহা/৫১৪

১কবিতা সৃষ্টিত এলিয়টৰ নৈৰ্যাত্তিকতাৰ তত্ত্ব

৫ প্ৰীতিৰেখা দত্ত/৫১৬

ঐতিহ্য

১আহোম যুগৰ দৌল স্থাপত্য কলা

৫ নবীন বুঢ়াগোহাঁই/২৭৭

১ঐতিহ্যমণ্ডিত বিশ্বেশ্বৰ দেৱালয়ৰ বিষয়বাব

৫ মৃগেন শৰ্মা/৩৩৯

অনুভৱ

১অসফল শিক্ষক মই

৫ মহেন্দ্ৰ গগৈ/২৬৮

১মানুহৰ দেহতে জীৱই কলেমলাই...

৫ সুপ্ৰীতি বৰুৱা/৪৭৭

১শবৎ

৫ উষা বৰুৱা/৪৮২



অৰ্থনীতি

১অসমৰ অৰ্থনীতি শক্তিশালীভাৱে খোজ দিয়া
প্ৰয়োজন

৫ অদীপ কুমাৰ ফুকন/১৪৭

১পুঞ্জিবাদৰ সংকেত : ৰাজনৈতিক

আবৰ্তত ফেচিবাদৰ প্ৰতিসৰণৰ ৰূপ

৫ ড° যুগল খাৰঘৰীয়া/১৬৯

নিবন্ধ

১প্ৰজ্ঞা-প্ৰহেলিকা

৫ ৰবেন্দ্ৰ কুমাৰ দাস/৪৫

১বৃহত্তৰ অসম আৰু অসমীয়া জাতি গঠন

স্বাৰ্থত এক সুস্থ ভাষা শিক্ষা নীতিৰ আৱশ্যক

৫ ৰত্নেশ্বৰ বসুমতাৰী/১৭২

১চিনেমা আৰু সাম্যমাণ থিয়েটাৰত ভূপেনদা

৫ নবেন হাজৰিকা/১৮১

১প্লাষ্টিকৰ পূজা

৫ অভিজিত শৰ্মা বৰুৱা/২০৮

১সুপ্ৰভাত ফেৰী : বহুমুখী স্বাস্থ্যকৰ উপকৰণ

৫ ৰঞ্জন কুমাৰ শৰ্মা/৩১৮

১বহস্যৰ আবৰ্তত নবকাসুৰৰ চৰিত্ৰ

নবক আছিল ভূমধ্য সাগৰীয় মূলৰ লোক

৫ ধীৰেন শইকীয়া/৩৬১

১সত্ত্ৰত প্ৰচলিত সাংস্কৃতিক কাৰ্যৰ ভবিষ্যৎ সম্ভাৱনা

৫ ৰূপম গগৈ /৪০৮

১মধুময় শৰতৰ স্বপ্নময় অনুভৱ

৫ সংগীতা দিহিঙীয়া/৪১৪

১কম্পিউটাৰ প্ৰগেমিং, কৃত্ৰিম বুদ্ধিমত্তা আৰু অসমীয়া ভাষাৰ
ভবিষ্যৎ

৫ ড° শিশিৰ কুমাৰ ৰাজবংশী/৪২৪

কবিতা সৃষ্টিত এলিয়টৰ নৈৰ্ব্যক্তিকতাৰ তত্ত্ব

শ্ৰী প্ৰীতিৰেখা দত্ত

কুৰি শতিকাৰ ইংৰাজ কবিসকলৰ ভিতৰত টি এছ এলিয়টৰ স্থান নিঃসন্দেহে সৰ্বশ্ৰেষ্ঠ বুলি ক'ব পাৰি। ঊনবিংশ শতিকাৰ বমন্যাসিক আৰু ভিক্টোৰিয়ান কবিসকলতকৈ দেবদেবকৈ পৃথক এলিয়টক প্ৰকৃত অৰ্থত এগৰাকী আধুনিক কবি বুলি আখ্যা দিব পাৰি। ১৯১৭ চনত ৰচিত এলিয়টৰ প্ৰথম উল্লেখনীয় কবিতা 'দ্য লভ্‌জে আলফ্ৰেড প্ৰফ্ৰক'-এ এই কথাৰ পূৰ্বাভাস দিছিল। ঊনবিংশ শতিকাৰ কাব্য পৰম্পৰাৰপৰা সম্পূৰ্ণৰূপে পৃথক এক নতুন কাব্য ধাৰাই এলিয়টৰ হাতত জন্ম লাভ কৰিলে। ঊনবিংশ শতিকাৰ সময়ছোৱাত (সময়ৰ ফালৰপৰা চাবলৈ গ'লে এই শতিকাৰ শেষৰ ফালে) ইংলেণ্ডৰ ৰোমাণ্টিক আন্দোলন দুটা ধাৰাত বিভক্ত হয়। এটা ধাৰাই কবিসকল শিক্ষা দান কৰিবলৈ উদগনি দিছিল, কিন্তু প্ৰকৃততে সহৃদয় পাঠকে নজনা কোনো নতুন কথা কেই তেওঁলোকে শিকাৰ পৰা নাছিল। অন্যটো ধাৰাই আকৌ আন এদল লোকক শুদ্ধ-সৌন্দৰ্য বিচাৰৰ ফালে আঙুৰাই নিছিল। বিংশ শতিকাৰ কবিসকলে এই দুয়োটা পৰম্পৰাবিবোধী ধাৰাৰ মাজত সমন্বয় সাধনৰ চেষ্টা কৰিবলগীয়া হৈছিল। কিন্তু মানুহৰ সমগ্ৰ সত্তাকে ক্ৰিয়াশীল কৰিব নোৱাৰিলে এনে ঐশ্বৰ্য সাধন সম্ভৱ নহয়। এই ধৰণৰ দৃষ্টিভংগী আগত ৰাখি টমাছ ষ্টাৰ্ণছ এলিয়টে পাঠকৰ লগত নিবিড় আত্মীয়তা স্থাপন কৰিছিল আৰু সহৃদয় পাঠকৰ লগত সম্পৰ্ক স্থাপন বাবে গুৰুত্ব আৰোপ কৰিছিল অবিভক্ত ইন্দ্ৰিয়গ্ৰাহ্যতাৰ ওপৰত। এই ধৰণৰ নিবিড়

আত্মীয়তা স্থাপনৰ আকাংক্ষাৰ ওপৰত ইংৰাজ কবি সাহিত্যিক উইলিয়াম বাট্‌লাৰ ইয়েটেও গুৰুত্ব আৰোপ কৰিছিল। এই ক্ষেত্ৰত তেওঁৰ দৃষ্টিভংগী একীভূত হৈছিল অক্ৰিষ্ট'ব ঐক্যৰ ওপৰত।

আধুনিক কবিতাত এক নতুন ধৰণৰ দৃষ্টিভংগী সংযোজিত কৰাৰ বাবে টমাছ ষ্টাৰ্ণছ এলিয়টৰ নাম ইংৰাজী সাহিত্যত আজিও অমৰ হৈ আছে। ইংৰাজী সাহিত্যত মেথিউ আৰ্নল্ডৰ পাছতেই আমি এলিয়টৰ নাম ল'ব লাগিব। আধুনিক কবিতা সাধাৰণ পঢ়ুৱৈৰ বাবে দুৰ্বোধ্য বুলি কোৱা হয়। এলিয়টৰ কবিতাৰ ক্ষেত্ৰতো এই কথা বাককৈয়ে প্ৰযোজ্য। আধুনিক যুগৰ মানৱ জীৱন যিদৰে জটিলৰপৰা জটিলতৰ হৈ পৰিছে, নিজৰ কাব্যবাজিত আধুনিক জীৱন অংকন কৰিবলৈ যাওঁতে যিদৰে আধুনিক কবি এগৰাকীৰ কাব্যিক প্ৰকাশে স্বাভাৱিকতেই এক জটিল ৰূপ ধাৰণ কৰে, ঠিক তেনেধৰণৰ এক জটিলতাৰ অৱস্থিতি এলিয়টৰ কবিতাতো অনুৰণিত হয়। এই বৈশিষ্ট্যই তেওঁক পূৰ্বৰ কবিসকলৰপৰা পৃথক কৰি প্ৰকৃত অৰ্থত এজন আধুনিক কবি হিচাপে প্ৰতিষ্ঠিত কৰাত সহায় কৰিছে। সোতৰ শতিকাৰ 'মেটাফিজিকেল' কবিসকলৰ ছন্দস্পন্দ আৰু চিত্ৰকলাৰ কাব্যিক প্ৰকাশে নতুনত্বৰ সৃষ্টি কৰি কবিতাত এক ধৰণৰ মৌলিকতা প্ৰদান কৰিছিল। এইসকলৰ সৃষ্টিৰাজিত একেলগে গহীন ভাবৰ সৈতে তৰলতাৰ প্ৰকাশ, কবিৰ ভাবনা আৰু সেই ভাবনাৰ প্ৰকাশ, কাব্য কলা আদিৰ ক্ষেত্ৰত

নতুনত্ব পৰিলক্ষিত হয়। এইসকল কবিৰ দৰেই আধুনিক কবিতাত নানা দিশত নতুনত্ব আনিবলৈ সক্ষম হোৱা এলিয়টক মৌলিক প্ৰতিভাৰ অধিকাৰী বুলি ক'বই লাগিব। সোতৰ শতিকাৰ কবিসকলৰ দৰেই এলিয়টৰ কবিতাও অদ্ভুত যেন পৰিলক্ষিত হয়। কিন্তু এই কবিতাসমূহৰ ভাবাবেগৰ গহীনতা আৰু কলাত্মক প্ৰকাশে তৰ্কাতীতভাৱে ইবোৰক আধুনিক কবিতাৰ বৈশিষ্ট্য প্ৰদান কৰিছে। এনেবোৰ দিশৰপৰা চাই ইংৰাজী কবিতাক আধুনিকতা দান কৰাৰ ক্ষেত্ৰত এলিয়টক এজনা উদ্ভাবনাশীল শিল্পী আৰু আধুনিক কবিতাৰ এগৰাকী অন্যতম মুখ্য প্ৰবক্তা বুলিব পাৰি।

এলিয়টে কোনো এটা কবিতা সমালোচনা কৰাৰ ক্ষেত্ৰত প্ৰধানকৈ পাঁচটা কথাৰ ওপৰত গুৰুত্ব প্ৰদান কৰিছিল—

- ক) Objective Co-relative
- খ) Unification of Sensibility
- গ) Dissociation of Sensibility
- ঘ) Tradition
- ঙ) Impersonality of Poetry

এই পাঁচোটা কবিতা সম্পৰ্কীয় তত্ত্বৰ ভিতৰত আটাইতকৈ গুৰুত্বপূৰ্ণ, জনপ্ৰিয় আৰু পাঠক সমাজৰ মাজত অধিক সমালোচিত তত্ত্বটোৱেই হ'ল নৈৰ্ব্যক্তিকতাৰ তত্ত্বটো। কবিতাৰ নৈৰ্ব্যক্তিকৰণ সম্পৰ্কে ক'বলৈ গৈ এলিয়টে উল্লেখ কৰিছে যে, কবিতা হ'ল শিল্প



SANKARADEVA AND HIS EXTRAORDINARY MANAGERIAL SKILLS: AN ANALYSIS

Preeti Rekha Dutta,
Assistant Professor, Department of Assamese,
B.H.B. College, Sarupeta

Abstract

Sankaradeva evolved a new management style through his socio-cultural-religious innovations. His handling of people led to the development of a new approach in human resource management. He evolved his own style of project management. He showed the world how to do Conflict Management. He trained a group of dedicated disciples and made them future leaders by his Decentralized Leadership Management. He impacted his unmatched knowledge among the teeming masses through his innovative Knowledge Management." The qualities possessed by Sankaradeva were very rare. Along with the religious reforms brought about by him, he introduced a reformed and refined order of the Hindu art and culture in fusion with the local people. Before Sankaradeva, knowledge searching activities were confined only among the royal communities. But Sankaradeva opened up the process of learning and searching knowledge for all. His unique model of leadership management was continued by his next generation leaders. Sankaradeva maintained everything in a very diplomatic way. He was not only a good manager but also a good motivator.

Keywords: Sankaradeva, Conflict Management, socio-cultural-religious

1.0 Introduction :

Sankaradeva contributed much for the upliftment of Assamese literature enriched it and proudly introduced Assamese literature to the world. So, it becomes the sacred duty for a researcher to know about the holy soul and his valuable creations towards the society. In present scenarios people are aware that Sankaradeva was not only a 'Dharma Guru' but also he had a high managerial aptitude. The common people generally know him as a religious preacher, literary figure and cultural maestro. But he was more than that. He was a good innovator and planner. "Sankaradeva evolved a new management style through his socio-cultural-religious innovations. His handling of people led to the development of a new approach in human resource management. Heterogeneous people came together and stayed together under his banner because of his Team Management and Feedback Management. He evolved his own style of project management. He showed the world about how to do Conflict Management. He trained a group of dedicated disciples and made them future leaders by his Decentralized Leadership Management. He impacted his unmatched knowledge among the



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Principal
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Women as Mediators of Social Truths in Epics: A Comparative Study of Draupadi and Kannaki

Swastishree Saikia

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Abstract:

Indian epics features a world of heroism and mysticism. The heroic ethos and magical ritualistic atmosphere pervade the epic space. The ritual underpinnings exemplify the sacredness of epic poetry. The world of epic recants the story of the semidivine heroes who bear the spear of justice. *Cilappatikaram* departs from the patriarchal heroic world and goes on to establish a woman who achieves divinity. Draupadi in the dicing episode of *The Mahabharata* questions the patriarchal order of the assembly hall. Both these women challenge the norms of a patriarchal society that subdues the voice of a woman. The verbal impotence of the woman characters in epics is subverted only when they encounter an ethical dilemma, thereby projecting the social truths and realities. The role of a chaste wife or the caring mother labelled on a woman in the epic shows the preoccupation of the patriarchal world with woman's sexuality and its control.

Keywords: Indian epics, patriarchy, social truths, heroism, chastity

Introduction

The Indian epics differ from their European counterparts in the way they treat the subject matter. A common theme of male heroism governs the epic world of the two regions but the Indian epic deal in detail on the theme of spiritual rejuvenation which is missing in the Greek epics like the *Illiad* and the *Odyssey*. Another common factor that binds the epics of these two regions is the treatment of the women characters. Women are often misjudged, vilified, subdued and considered vulnerable in the epic which is governed by patriarchal norms. The Brahmanical patriarchy insists on maintain caste hierarchy and exert control over women. The epics negotiates with the heroic 'kshatras' and their execution of 'dharma'. In this ethical contest, women are pushed to the periphery. However, the women in epics assert their selfhood through minor slits that the writer provides. A feminist reading of the women characters, their dilemmas and their struggle to find their 'self' go on to depict these characters as empowered and courageous to stand against the patriarchal order.

The Mahabharata and the Tamil epic *Cilappatikaram* have women characters who exert their presence by fighting for their rights. Their position in the society is measured by their social relations. Draupadi and Kannaki are exemplary for their intellect and endurance. They are the epitomes of female chastity as they remain loyal to their husband irrespective of the treatment meted out by their husbands. However, an objective analysis of their characters reveals that these women worked within the limits of the patriarchal order and at the same time asserted their autonomy by lashing out when their rights are curtailed. When separated from the security and control of their husbands, they refuse to stand mute to the decisions set by the men and take control over

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INDIAN CULTURE, SPIRITUALISM AND R. N. TAGORE

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ABSTRACT:

Culture of a general public suggests its overall method of human existence. Society is a coordinated gathering of people. Culture infers an overall personal conduct standard of a general public. The premise of Indian's way of life legacy settles upon the basic standards of truth, Non-brutality and solidarity of man. The couriers of Indian's way of life from master Vivekananda, M. K. Gandhi and R. N. Tagore consistently through as far as humankind and lectured the ideal of widespread fellowship and solidarity of man. Mahabharata and Ramayana are the two incredible epic of Indian culture. The messages of all inclusive fellowship give a profound element of Indian culture. Mysticism is a strict development dependent on the conviction that the spirits of the dead exist and have both the capacity and the tendency to speak with the living. The religion of man, the destiny of man or freedom, the issue of evil and so forth are the significant piece of this paper.

KEYWORD: Culture, Spiritualism, Destiny of man, Evil.

INTRODUCTION:

We have seen that culture of a general public mirrors its lifestyle and the overall mentality towards the world. It comprises of the fundamental good standards which direct and control public activity social likewise comprises of customs, strict conviction and philosophical thoughts because of the impact of outer components, society continues advancing into more intricate units and construction yet it remains established in its social legacy. What is valid for culture is general is similarly valid for Indian culture. The premise of India's social legacy settles upon the major standards of truth, peacefulness and solidarity of man.

The couriers of India's way of life from Swami Vivekananda, M. K. Gandhi and R. N. Tagore consistently thought as far as mankind and lectured the ideal of general fellowship and solidarity of man. Our two incredible sagas, the Mahabharata and the Ramayana are the main wellsprings of understanding Indian culture. Religion in Indian comprises of the basic standards which support life. That is the reason the message of general fraternity gives a profound measurement to Indian culture. It is the absolute most significant factor which has drawn in men since the soonest time of human civilization. Religion of man and destiny of man is the significant kind of Indian culture of Rabindranath Tagore. The two has the other worldly importance. Presently we talk about the profound meaning of man's religion and the predetermination of man

OBJECTIVE OF THE STUDY:

1. To feature the idea of culture and mysticism.
2. To feature the Religion of man.
3. To feature the destiny of man and idea of evil.

METHODOLOGY:

The optional source is used for this paper. The book, magazine, news paper, site and so on are utilized for this paper.



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THE HUMANIST CONCEPT OF RABINDRANATH TAGORE

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ABSTRACT

Humanism, a term that implies interests in human beings and their values. The word "Humanism" has a number of meanings and because authors and speakers often do not clarify which meaning they intend, those trying to explain humanism can easily become a source of confusion. Most of the discussion of Tagore's humanism revolves around his idea of inter-personal relationships. Generally speaking, he is referred to as humanity's philosopher. Without diminishing God's goodness, Tagore conceptualizes man in a way that grants him a special dignity and individuality. There are two varieties of man: one is the "surplus" or infinite aspect of man, and the other is the finite aspect. Eventually, he developed a belief in what he termed "the Religion of Man." The awareness of one's oneness with everything, in his opinion, is the ultimate goal of authentic religion. This paper's most important sections discuss the idea of man, different types of man, and the idea and purpose of religion.

KEYWORDS: Confusion, Inter-personal, surplus, kinship.

INTRODUCTION

In contemporary India, Rabindranath Tagore stands out as the most notable figure. He was an outstanding prophet, poet, writer, playwright, and playwright. He is frequently referred to as humanity's philosopher. The core of his philosophy is his understanding of human nature and his concern for world peace and pleasure. Despite being a creation of this earth, man possesses both a biological and a spiritual nature, making him similar to God. Rabindranath Tagore views man in such a way that, while maintaining God's goodness, he also accords him a particular dignity. He is frequently referred to as the first humanist philosopher, possibly because man holds a prominent place in his system of thought. He resembles God in many ways metaphysically, but he is still very much a creature of this planet. When tracing the history of life's evolution, Tagore demonstrates how the emergence of man changed the course of evolution. Before humans arrived on the planet, evolution mostly happened mechanically.

However, it appears that the nature of the evolutionary process has changed significantly with the appearance of man. Every other evolutionary product's responses are influenced by external circumstances and physical forces, and their patterns of action and behaviour can be precisely predicted and prevented. However, man is not merely a tool in the hands of the forces of nature. This rigidity and these behavioral tendencies shift when a man appears. Man has the ability to alter his pattern of behavior and response, which gives him the potential to influence evolution. As Tagore does not explicitly state, this does not imply that nature and physical forces have no bearing on man. He also accepts that many of the human mechanisms like the eyes or the ears have developed in accordance with the laws of evolution, but there is a difference. In man they cannot function as mechanically or instinctively as they do in the case of other animals.

In his effort to understand the essence of this change that has marked the evolution of man, Tagore discovers that it is a shift from determinism to freedom and from the outer to the inner. Because at this point it partially transcends the mechanical and physical level and reaches a "Spiritual" level, where this new species of development assumes a fundamental inner freedom, evolution changes its direction and nature in the evolution of man. As a result, this development can be attributed to a characteristic of the human species' appearance on the planet, which gives him the ability to overcome constraints that

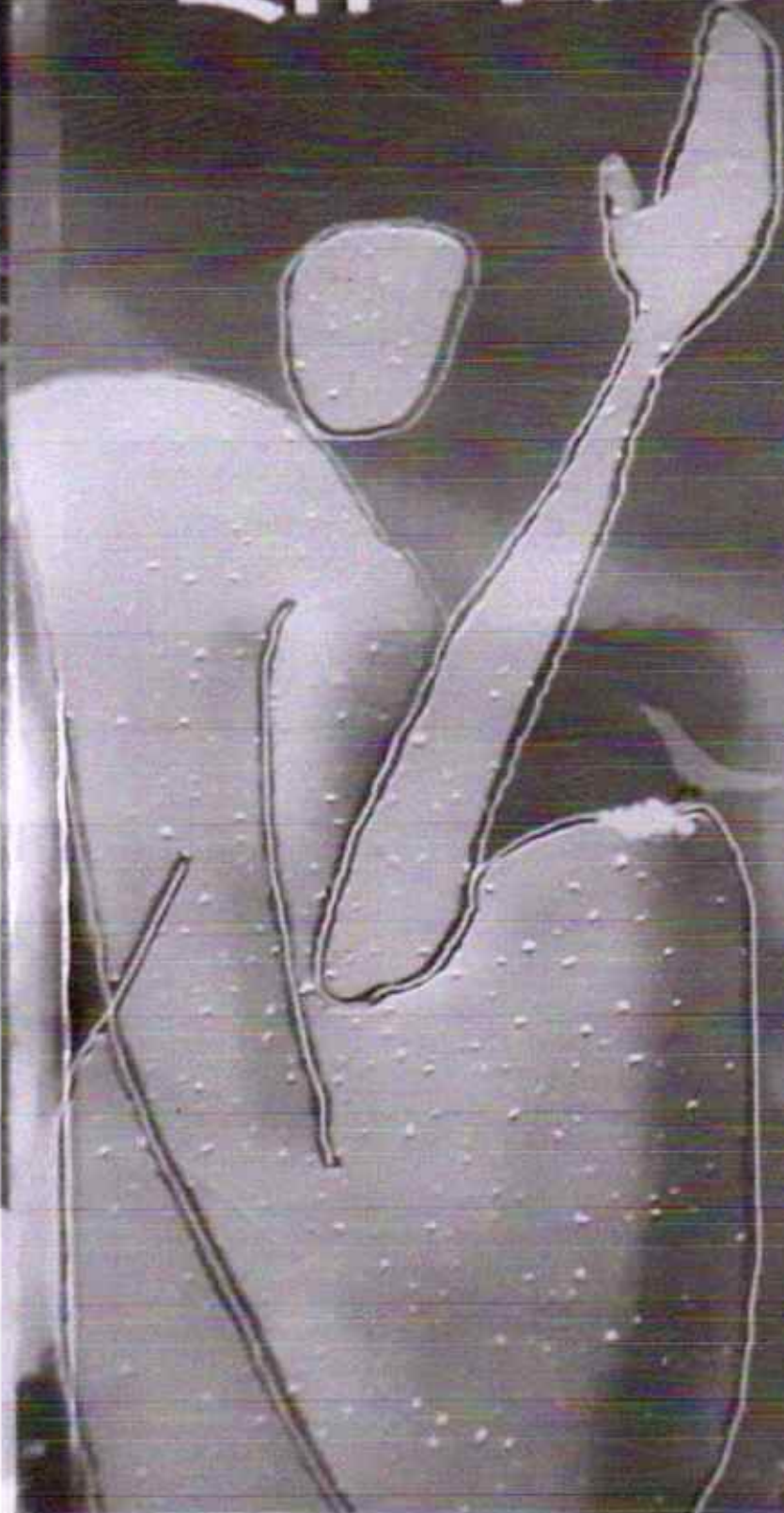
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Concept of God and Truth in Gandhiji's Philosophy

Mrinal Datta
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Introduction: The Indian nationalist leader Mahatma Gandhi supported nonviolent mass political action and opposed both British colonial control in India and racial injustice in South Africa. He holds a significant position as a Hindu interpreter and moral religious thinker. His philosophy is in line with the teachings of the great traditional ethico-religious thinkers of India and is made up of important aspects of ancient Indian thought. Gandhiji employs a variety of ethical and spiritual strategies as he confronts the issue of man's nature and destiny. He was not a professional or academic philosopher and therefore his views of truth cannot be presented in the same way in which we presented such a concept found in other academic philosopher. Gandhi's approach to truth is permitted by his theoretical absolute. One can note that Gandhi identifies truth with God. A particular philosophical question rises at this stage while truth is an impersonal principle God is a personal principle. How can we identify one with the other. Gandhi himself was aware of this question. All the theories of Gandhi are adequately supported by arguments of demonstration. Gandhi of course never said that he was getting a new truth. He always said that he is presenting old truths which are eternal. When he is identifying truth with God then he clearly implies that no understanding of truth is possible without an understanding of the nature of God. There is a little controversy with regard to the faith whether could considered to be an aviation or not. D. M. Dutta has commented that when we consider Gandhi's view of God properly, then there remains little doubt that Gandhi was not aviation. Moreover he was aware of the logic of the manifoldness of truth. His approach to the question of the nature of truth. His approach to truth enables him to reconcile apparent contend which is all falls of life and enables him to have respect for the views of others and humanity about his aim. The desire for spiritual perfection is rooted in the very nature of man. According to Gandhi realization of "Truth of God" is the ultimate goal of human race. Man's life, therefore is to undergo certain ethical and spiritual disciplines for achieving that end. Satya or Truth is perhaps the most important name of God.

Objectives of the Study: 1. To highlight the concept of God or Supreme

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Arvind Dutta

CONCEPT OF RELIGION AND ITS RELEVANCE TO MODERN INDIA

M. Dutta

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ABSTRACT

Mohandas Gandhi was a profound and political head of India. Religion was the centre of his being and it was the motivation for every one of his exercises in different fields of his life. His idea of religion uncovers that specific ideas like truth, peacefulness, ethical quality, humankind or humbleness, resistance, human help and so on as indicated by Gandhi, all incredible religion of the world give incomparable significance on the act of his excellence called love or Ahimsa or equity. The strict thought of M. K. Gandhi is taken from the conviction that there is one reality that is God which is nothing else except for truth. Gandhi gives a lot of significance on the idea of resilience when he discusses religion. Gandhi doesn't mean Hindu religion, as per him, man's religion is what purges man's spirit and empower him to join him with his inward truth. The significant highlights of religion, the significant strict practices, for example, fasting, petition, the five pledges, and pertinence to current India are the significant pieces of the paper.

Keywords: Tolerance, Humbleness, Fasting, Prayer, Non-violence.

Introduction

Mohandas Koramsad Gandhi, who was known as a "Great Soul" and was a profound and political head of India. There is no doubt of uncertainty really, the idea of religion of M.K. Gandhi is a significant idea for social consistency and equity. However, to examine about Gandhian idea we ought to need to think first about what religion is. Various definitions have been discovered a portion of whose are phenomenological and others are interpretative. For instance, "Religion is human acknowledgment of very human controlling force and particularly of an individual God or Gods started to submission and love" (Consize Oxford Dictionary). Again there are mental definitions, for example, "the feelings, acts and experience of people man in their isolation, so exceptionally far as they catch themselves to remain corresponding to whatever they may consider to divine." (William James). Essentially there are sure sociological, regular and strict definitions. Strictly talking, "religion is the acknowledgment that everything is appearances of a force which rises above our knowledge." (Herbert Spencer).

Objective of the study

1. To features the Gandhian idea of religion.
2. To highlight the features of religion.
3. To features the strict practices and pertinence to current India.

Methodology

The examination surely is a spellbinding one in nature. The auxiliary sources like books, diaries, magazine, news papers, web and so on are utilized. The strict thought of M. K. Gandhi are gotten from the conviction that there is our existence that is God which is nothing else except for truth. As indicated by Gandhi, the higher guideline truth and God is religion. By the term religion Gandhiji doesn't mean Hindu Religion. Rather he accepts that man's religion is what decontaminates man's spirit and empower him to join himself with his inward truth. some significant highlights of Gandhi's idea of religion are as per the following:

1. Religion is the declaration of the lasting idea of man. The lasting perspective is the godlikeness of the component of fundamental goodness present in each man.
2. Religion has the personality of virtue and hoisting one's temperament.
3. Religion has the force of stimulating in man a feeling of otherworldly anxiety a sort of a thirst which empowers the person to develop a lot a sense to one side and the reat and makes him a genuinely upright man.
4. Religious yearning rented on a craving and an intellectual inclination to know the past. It has by one way or another the inclination that a definitive strict ideal is only acknowledgment of God.
5. Religion includes a cognizant and true love and making progress toward truth. Gandhi says there is no religion higher than truth and uprightness.

Mehinal Dutta

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Environmental impact of overpopulation in India.

Mrinal Dutta

Department of Philosophy, BHB College, Sarupeta, Barpeta, India

Abstract

Human overpopulation has various effects most of which are negative. The direct negative effects are mainly scarcity of food, scarcity of fresh water, unemployment, poverty, misuse of resources, deforestation etc. Similarly there are various indirect effect like increase in greenhouse gases, cutting hills, ozone layer depletion and global warming which occurs mainly due to human activities. The problem of overpopulation become a serious threat to our own existence and therefore it is a global problem. Developing countries like India, China, Brazil etc are facing tremendous problem due to increase in human population. The impacts of overpopulation are not only on the environment but it also affect the socio- economic condition of these countries. India ranked third in emitting Carbon Di Oxide gas contributing 6.8% of global emission as per world economic forum 2019. Several policies and planning are being used to control population explosion by the government like family planning and reproductive health programmes for women, sterilization of man etc. but no government of India has successfully formulated policies.

Keywords: Deforestation, global warming, greenhouse effect, population explosion, reproductive health, sterilization.

1. Introduction

The undesirable condition where there are too many people for the environment to sustain is called overpopulation. The problem of overpopulation has almost become a world phenomenon creating strain on the global environment. It indirectly affect the environment causing huge problems like climate change, greenhouse effect, global warming etc. the problem of overpopulation is mostly faced by the developing countries like India, China, Brazil etc. India is the second most populous country after China with a total population of 1,380,004,385 according to UN data in 2020. India is equivalent to 17.7% of the total world population. As per recent studies India is projected to become the most populous country by 2027 surpassing China and host 1.64 billion people by 2050. The rapid growth of human population causes excessive urbanization, industrialization which in turn cause harm to the environment. Natural resources like fossils fuels, coal are excessively used by people more than the rate of regeneration which cause serious harm to the

environment. Seviour phenomenon of climate change, melting of glacier, flood, and drought are the results of man-made activities. Economy of India is also getting affected due to overpopulation.

Overpopulation is considered as one of the most serious problem. The optimum total human populations a planet can hold is calculated according to how much arable fertile land is available. There are several factors which can cause overpopulation. The main factors are high birth rates, illiteracy, poverty, illegal migration, low rate of mortality, lack of sex education, poor contraceptive use, lack of proper knowledge of population control etc. India is facing problems due to illegal migration from several decades which become a serious socio-political issue. The problem of overpopulation in India is a serious threat to our existence. India's economy is highly affected due to overpopulation. It also causes serious social and environmental problems. The other consequences of population explosion are war, conflict, poor economic condition, poor GDP, unemployment, etc. The natural resources are over exploited by people which causes

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Present Scenario of Higher Education in Assam

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Introduction:

The development of a nation is impossible if its citizens are not active, innovative, and accountable. With such citizens, a nation cannot attain development in any field. Education is the most essential means to create dynamic, innovative, and accountable citizens. Higher education plays a very important role in the overall development and progress of a nation. It is considered one of the most significant and powerful instruments for the development of any society. While higher education is crucial for offering a cutting edge, primary education is necessary for laying the groundwork. It teaches in-depth information on various lifestyles. Higher education is becoming a necessity for existence rather than a luxury.

Education, training, conducting research, and serving the community are the four main goals of higher education. The need for higher education is growing every day in the current environment, and this demand can only be met by the quality of higher education.

As our nation advances toward being the global hub for education, the quality of higher education is the primary need of the hour. The growth of higher education over time has also led to educational malpractices, such as capitation fees that private institutions levy on top of tuition at the time of admission. The admission of many private institutions has also led to a sharp rise in legal disputes between students, teachers, staff, administrators of universities, and other stakeholders, which has a negative influence on the standard of education and the effective operation of the institutions.

Objectives: The following objectives serve as the foundation for the current paper:

1. To study the overall development of higher education in Assam.
2. To identify the drawbacks of higher education in Assam.
3. To find out remedial measures to enhance the quality of higher education in Assam.

Methodology: In this present paper, the investigator has adopted a descriptive method.

In this paper, the investigator collected data from secondary sources such as textbooks, journals, newspapers, study reports, and web site.



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Authored By

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ROLE OF EDUCATION TO EMPOWER WOMEN IN OUR INDIAN SOCIETY: AN ANALYTICAL STUDY

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Abstract:

Women are the essential element of any society, state, or country. They occupy a very important position to build up a nation's progress and guide it towards growth and development. They are the important resources of energetic humanity necessary for national development. But the phenomenon of women's inequality is universal, its magnitude and severity vary from country to country and within a country, from society to society. Although men and women are declared to be equivalent under the steady gaze of the law and however separation dependent on sex is illegal by the constitution, it is normal information that women are still in a difficult situation in India in numerous everyday issues. The present status of women in India is extremely pathetic. Therefore, the empowerment of women is a very important mission that one and all of us must take on. The objective of this paper is to study the role of education to empower women in our society. Education is a landmark of women empowerment because it makes possible them to counter to the difficulty, to face up to their traditional responsibility and change their life. Still, women have to fight for justice and there is a great cry for women empowerment all over the world. In this paper, Secondary sources of data are used.

Keywords: Empowerment, Women, Education, Rights, Society

Introduction:

There are constantly many elements in the society that are deprived of their Fundamental rights in each society, state, and nation. But these components do not have the awareness about their rights. If we enroll such components from society, then women would peak this list. In reality, women are the most important factor in every society. Approximately half of the population of India constitutes women. In Indian society, on one hand, women are worshipped as goddesses in the form of Durga, Kali, Saraswati, Lakshmi, and many others. On the other hand, women are tortured, raped burnt to death for dowry, sexually abused by their male counterparts. In a true sense, the present status of women in India is extremely pathetic. Although one and all are aware of this fact, still no one is ready to accept this fact. The phenomenon of women's inequality is universal, its magnitude and severity vary from country to country and within a country, from society to society. Even though people are announced to be equivalent under the steady gaze of the law and however separation dependent on sex is prohibited by the constitution, it is normal information that women are still in a difficult situation in India in numerous everyday issues. Eventually, the requirement for empowering women was felt. Education is a fundamental milestone of empowering women since it assists them with acting in light of the difficulties to defy their conventional job and completely change them. Thus, we can't ignore the importance of education in the field of empowering women. Still, women have to fight for justice and there is a great cry for women empowerment all over the world.

Objectives:

The objectives of this paper attempt to throw light upon the following:

1. To be familiar with the concept of women empowerment.
2. To study the role of education to empower women



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IMPACT OF GLOBALIZATION ON EDUCATION

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ABSTRACT

Globalization has emerged as an assertive and powerful force shaping the world into a single frame. There is greater interconnectedness between the various countries of the world. The various places of the world have been connected in almost every sphere. This has been possible due to the advancement of technology which has helped up making this interconnection. This phenomenon of interconnectedness between the various countries in different aspects is called globalization. The continuous modernization of the international exchange process during the twentieth and twenty-first centuries and its ratification through international agreements have maintained and paced increasing globalization of our society. The main objective of this paper is to study the impact of globalization in the field of education. As an impact of globalization, education in India is moving in a new direction. Changes within the education system are taking place as ideas, values and knowledge are changing the roles of students and teachers. The introduction of technology into classroom teaching is changing the nature of delivering education to students, gradually giving way to a new form of electronic literacy, more programs, and educational materials are made available in electronic form. In this paper, Secondary sources of data are used.

KEYWORDS: Globalization, Education, Society, International, and Technology

INTRODUCTION

Education is crucial for the continued progress of the country as well as for the full development of an individual's personality. Education is a crucial investment in developing the human capital that fuels technical advancement and economic expansion. Only through raising the level of education in society can its citizens be guaranteed to progress in all facets. Primary education, secondary education, and higher education make up the three pillars of the Indian educational system. India is currently exposed to the world in all fields in the age of privatization, globalization, and liberalization. The three difficulties facing the Indian educational system are growth, excellence, and inclusion in the current competitive world. Reforming the outdated educational system is necessary. The application of knowledge should take precedence over its theoretical study, because education improves people's lives and their degree of well-being. Education has always been a crucial component of the global economy and social development. It has an impact on a nation's productivity as well as its capacity to compete on the global stage and attract foreign investment. The secret to success in international trading is education.

OBJECTIVES OF THE STUDY

1. To understand the concept of Globalization.
2. To study the positive impact of Globalization and the recent trend in education.
3. To study the negative impact of Globalization on education.

HYPOTHESIS

This study is based on one hypothesis-

Globalization has had both positive and negative effects on the education system.

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Professional Development in Education

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Abstract

Education may be a learning cycle without an end, it's not getting to stop after graduation and starting a career. Continuing education helps career-minded individuals to repeatedly improve their skills and become more professional at their work. It's particularly important for college administrators within the field of primary and education management to enable professional development for teachers not only to offer their students the simplest learning results but also to be simpler and fulfilled throughout various other aspects of their job. Educational technology guidelines for college areas and standards for curricula are continually changing. This makes it challenging for teachers to stay up with trends and best practices within the field. Professional development for teachers turns teachers into stronger and more fitting teachers by allowing them to supply useful and personalized lessons for the scholars today. Professionalism in teacher education is that the dire need of the hour. Knowledge and knowledge alone aren't enough for teachers in their entire careers to supporting them. National board certification is one option for teachers abroad for seeking professional development and for adhering to the present educational standards to make sure optimal learning for college students. Studies have supported that students taught by the teachers who had national board certification had higher scores altogether subjects as compared to the scholars of the teachers without a national board certification.

Key words- Education, professional development, career-minded, Professional studies.

Introduction

Professional development for teachers ensures that teachers should be ready to answer every question that a student throws in. This development will allow teachers to expand their knowledge domain in various areas of the topic. It refers to instructors developing and improving their skills to raised meet the requirements of their students. Approaches to professional development include reviewing case studies consultation and training mentoring and technical assistance. Here collaboration and evaluation happen to enable educators to reinforce students' outcomes.

Need and Importance of Professional Development in Education

Through discovering new teaching strategies through professional development for teacher's educators can return to the teaching space and make changes to their teaching styles and curricula to raised suit their student's needs. Nonetheless these

improvements are difficult to assess as they are usually introduced slowly. Through introducing educators to new delivery techniques, assessment styles and record-keeping approaches professional development for teachers makes them simpler in their presentations and course assessments. Teachers develop better skills in organizing and management much of the teacher's time is spent on student evaluations curriculum development and other paperwork additionally to the hours spent in classroom preparation. Professional development for teachers can help teachers to plan their time better and stay organized. This makes teachers more efficient and provides them overtime to focus not on paperwork but students. Teachers gain knowledge and insight into industry. Students expect teachers to be specialists within the material for the topics they teach. Professional development will permit teachers to enlarge their awareness province in many parts of the matter Teachers want to develop their education so they find it easy to urge burdened with the routine of teaching. Professional development for teachers

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The Pen Picture of the Practice of Witch Hunting in Assam: An Analytical Study

*Dr. Purabi Talukdar
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Introduction

Witch hunting is an illogical and superstitious practice that indicates to the maltreatment and loss of more than hundreds of manhood in India each year. This practice is widespread in various parts of our country in numerous gradations and commonly single women and widows become bull's eye of this least talked about violence on women. Even with human evolution having development in science and technology, there are some peoples who have faith in witchcraft and witch hunting in different parts of India. Therefore more scientific sentiments should be developed among the masses to minimize the practice of witch hunting from our society. The investigator of this present paper tries to highlight the different cases taken place in different parts of Assam.

Objectives

The objectives of this paper are-

1. To understand the concept of witch.
2. To highlight the different cases of witch hunting in different parts of Assam.
3. To discuss the role of government to eliminate the practice of witch hunting
4. To recommend some effective suggestions to eliminate witch hunting from our society.

Hypothesis

Considering the above objectives, this paper is based on one hypothesis -
Women face the problem of witch hunting and witchcraft in our society.

Methodology

In this present study the investigator used descriptive method.
In this study, the investigator has collected data from the secondary sources such as text books, journals, news papers, study reports, and web site.

Concept of witch

An individual, particularly of feminine sex, may be reflected a witch who obtains mystical control, is accomplished of execution of black magic or sorcery, and of instigating ostensible destruction to

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Role of Education in Social Change

Dr. Purabi Talukdar*

ABSTRACT

Change is a continuous process and it is the Law of nature. Society is not at all a static phenomenon, but it is a dynamic entity. The rate and speed of the changes varies from society to society. Social change is occurred in all society and at all times.

Keywords: Society, Changes, Education.

INTRODUCTION

Change is an ever present phenomenon everywhere. An ancient Greek philosopher Heraclitus in an emphatic way hinted at this fact where he said that it is impossible for a man to step into the same river twice. It is impossible, because in the interval of time between the first and the second stepping both the river and the man have changed. Change is a continuous process and it is the Law of nature. Society is not at all a static phenomenon, but it is a dynamic entity. The rate and speed of the changes varies from society to society. Social change is occurred in all society and at all times.

Objectives: The objectives of this paper are-

1. To understand the concept of social change.
2. To analyses the role of education in social change.

Hypothesis: Considering the above objectives, this paper is based on one hypothesis -

1. Education plays a great role in the process of progress and development of our society.

Methodology: In this present study the investigator used descriptive method. In this study, the investigator collected data from the secondary sources such as text books, journals, newspapers study reports, and web site.

CONCEPT OF SOCIAL CHANGE

The phenomenon of social change is not simple but complex. It is difficult to understand this phenomenon in its entirety. In the simple way social change means any modification, alteration, replacement, differentiation or integration within phenomenon or in the social organization of a society, in any of its social institutions or patterns of social roles, over a particular period of time. Society is the web of social relationship. So, social change indicates the changes in human interaction and inter-relationships. In other words, social change means change in organization, social structure and function of society as a whole. Usually, social change refers to a significant change in social behavior or a change in some larger social system rather than to minor changes within a small group. Thus social change refers to changes in the established patterns of social relationships. For example- a family, religion or economic life.

Every aspect of our social life is constantly changing. One hundred years ago, our forefathers cooked food in the open hearth with fire made out of wooden chips; now we cook, roast and grill our food in modern convenient gadgets that run on electricity. Earlier we used to wear coarse cotton clothes; now we wear beautiful nylon, rayon and tereleyne. In the yester year traveling was slow

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AN ANALYTICAL STUDY ON STUDENT'S INDISCIPLINE AND ITS SOLUTIONS

P. Talukdar

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ABSTRACT

Learners are the most essential element of the inhabitants of our nation because they are the future of our country. The youths of today are expressing their frustration by working against social customs in a way in which elders are confused. Indiscipline means to oppose following these types of rules and regulations. That means a lack of discipline in any act or situation is termed indiscipline. Students' indiscipline can be simply understood to be short of discipline among the students. It is observed that students adopt to different forms of violence and destructive activity at the nominal matter. Students' indiscipline is not only confined to India but also is a worldwide problem. Students' indiscipline has been a universal phenomenon in most of the higher educational institutions of the world. Various sociologists have explained various grounds of sources for students' indiscipline in our society like- faulty system of education, unsure future before the students, new generation disconnect from the past, default relationship between teacher and parents, imperfect method of teaching, psychological causes, etc. Growing students' indiscipline is poisonous for a nation. Our social and educational system and the political parties in the country are equally responsible for the solution of our students' indiscipline. In this paper, Secondary sources of data are used.

Keywords: Student, Indiscipline, College, University, Society, Teacher.

Introduction

Learners are the most vital element of the inhabitants of our nation. They are the future of our country. If the learners follow good quality ethical values, they will be able to take our nation to the next rank. If they will go behind a disciplined life, they will be free of our nation from all the social giants. Discipline will give the learners a vivid prospect. But now a day, student's indiscipline is a common problem in our society. The youths of today are expressing their frustration by working against social customs in a way in which elders are confused. It is noticeable that there is a vast generation gap in our society. In our nation, learners behave extremely and unacceptably and have very powerful feelings that they cannot control.

Objectives

The objectives of the present study are-

1. To understand the concept of students' indiscipline.
2. To highlight the different sources of students' indiscipline.
3. To study some suggestions to eliminate students' indiscipline from our society.

Methodology

In this present study, the investigator used the descriptive method. In this study, the investigator has been collecting data from

secondary sources such as textbooks, journals, newspapers, study reports, and web site.

Concept of student indiscipline

Generally, indiscipline is the opposite of discipline. Discipline means following the rules and regulations of the society, whereas indiscipline means to oppose to follow these types of rules and regulations. That means a lack of discipline in any act or situation is termed indiscipline. Students' indiscipline can be simply understood to be short of discipline among the students. While the students reject to follow the rules and regulations of an institution or to follow the orders of their concerned authorities, it can be termed as students' indiscipline. More or less daily in the newspaper, we read such news of indiscipline by college and university students. Indiscipline acts may be as disobeying a teacher, destructing a college building, misbehaviour towards women students, ambush someone, disturbance of the normal life of society, burning of public transport, looting shops, etc. Students also use unfair means to get through the tests and examinations, threaten their invigilators and abuse the staff for any alleged reason.

These acts of indiscipline start on any issue and are led by the student leaders followed by thousands of excited students. It is the

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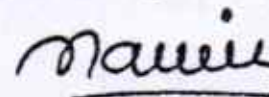
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Professional Development in Education

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Abstract

Education may be a learning cycle without an end, it's not getting to stop after graduation and starting a career. Continuing education helps career-minded individuals to repeatedly improve their skills and become more professional at their work. It's particularly important for college administrators within the field of primary and education management to enable professional development for teachers not only to offer their students the simplest learning results but also to be simpler and fulfilled throughout various other aspects of their job. Educational technology guidelines for college areas and standards for curricula are continually changing. This makes it challenging for teachers to stay up with trends and best practices within the field. Professional development for teachers turns teachers into stronger and more fitting teachers by allowing them to supply useful and personalized lessons for the scholars today. Professionalism in teacher education is that the dire need of the hour. Knowledge and knowledge alone aren't enough for teachers in their entire careers to supporting them. National board certification is one option for teachers abroad for seeking professional development and for adhering to the present educational standards to make sure optimal learning for college students. Studies have supported that students taught by the teachers who had national board certification had higher scores altogether subjects as compared to the scholars of the teachers without a national board certification.

Key words- Education, professional development, career-minded, Professional studies.

Introduction

Professional development for teachers ensures that teachers should be ready to answer every question that a student throws in. This development will allow teachers to expand their knowledge domain in various areas of the topic. It refers to instructors developing and improving their skills to raised meet the requirements of their students. Approaches to professional development include reviewing case studies consultation and training mentoring and technical assistance. Here collaboration and evaluation happen to enable educators to reinforce students' outcomes.

Need and Importance of Professional Development in Education

Through discovering new teaching strategies through professional development for teacher's educators can return to the teaching space and make changes to their teaching styles and curricula to raised suit their student's needs. Nonetheless these

improvements are difficult to assess as they are usually introduced slowly. Through introducing educators to new delivery techniques, assessment styles and record-keeping approaches professional development for teachers makes them simpler in their presentations and course assessments. Teachers develop better skills in organizing and management much of the teacher's time is spent on student evaluations curriculum development and other paperwork additionally to the hours spent in classroom preparation. Professional development for teachers can help teachers to plan their time better and stay organized. This makes teachers more efficient and provides them overtime to focus not on paperwork but students. Teachers gain knowledge and insight into industry. Students expect teachers to be specialists within the material for the topics they teach. Professional development will permit teachers to enlarge their awareness province in many parts of the matter Teachers want to develop their education so they find it easy to urge burdened with the routine of teaching. Professional development for teachers

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বি,এইচ,বি, মহাবিদ্যালয়, সৰুপেটা

১.০ অবতৰণিকা :

ভাৰতৰ উত্তৰ-পূব দিশত অৱস্থান কৰা অসম ৰাজ্য শতাব্দিক জাতি-জনগোষ্ঠীৰ বাসভূমিয়েই নহয়, মিলনভূমিও। বিভিন্ন সময়ত এই দেশলৈ বিভিন্ন জাতি-জনগোষ্ঠীৰ আগমন ঘটিছে আৰু মানুহৰ আদৰ-স্নেহ তথা আতিথ্যপৰায়ণতাত সন্তুষ্ট হৈ এই দেশকে নিজৰ বাসভূমি হিচাপে বাছি লৈছে। এই জাতি-জনগোষ্ঠীৰ সাংস্কৃতিক সমন্বয় ঘটি বৈচিত্ৰ্যৰ মাজত ঐক্য সত্ত্বৰ হৈ উঠিছে। বৈচিত্ৰ্যৰ মাজত ঐক্য সৃষ্টি কৰা ভাৰতীয় ঐক্যৰ মূল হ'ল ভাৰতীয় সংস্কৃতি। অসম দেশৰ বিশাল বক্ষত অতীতৰ পৰাই আৰ্য, অনাৰ্য, মঙ্গোলীয় আৰু নানা জাতি-উপজাতিৰ লোক বসবাস কৰি আহিছে। অসমৰ চাৰিসীমাৰ মাজত এই জাতি-জনগোষ্ঠীসমূহে অসমীয়া জাতিত পৰিণত হৈ তেওঁলোকৰ ভিন ভিন সাংস্কৃতিক অৱদানেৰে সমৃদ্ধ কৰি অসমীয়া সংস্কৃতি ৰূপে গঢ়ি তুলিছে আৰু সমন্বয় সাধন হৈছে।

অতি প্ৰাচীন কালৰে পৰাই এই দেশত তন্ত্ৰ-মন্ত্ৰৰ প্ৰচলন হৈ আহিছে বুলি বিভিন্ন তথ্যৰ পৰা জনা যায়। বৌদ্ধ সাহিত্যৰ 'মঞ্জুশ্ৰী মূলকল্প'ত বহুতো মন্ত্ৰ থকা কথা জানিব পাৰি। খ্ৰীষ্টীয় নৱম শতিকামানৰপৰাই কামৰূপ তন্ত্ৰ-মন্ত্ৰ আৰু ইন্দ্ৰজাল-বিদ্যাৰ কেন্দ্ৰস্থান হৈ পৰা তথ্য ষোড়শ শতিকাত ৰচিত 'যোগিনী তন্ত্ৰ'ত উল্লেখ থকা পোৱা যায়। আনহাতে শংকৰাচাৰ্যৰ (অষ্টম-নৱম শতিকা) দিগ্বিজয়ৰ কাহিনীত কামৰূপৰ তন্ত্ৰ-মন্ত্ৰৰ কথা উল্লেখ কৰা হৈছে। সেইদৰে মুছলমান বুৰঞ্জী লেখকসকলৰ দ্বাৰা ৰচিত 'আলমগীৰ-নামা' আৰু 'বাহাৰিস্তান-ই-ঘাইবী', বৌদ্ধ গ্ৰন্থ 'বৌদ্ধ সাধনমালা' আদি মূল্যবান গ্ৰন্থসমূহতো অসমৰ যাদু-মন্ত্ৰৰ বিষয়ে বহুতো কথা জানিব

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□ ড° কল্পনা বৈশ্য

অৱতৰণিকা :

ভাৰতৰ উত্তৰ-পূব দিশত অৱস্থিত আৰু ভাৰতবৰ্ষৰ ৰাজনৈতিক প্ৰশাসনৰ অন্তৰ্ভুক্ত ৰাজ্য হ'ল অসম। এই অসম ৰাজ্য শতাব্দিক জাতি-জনগোষ্ঠীৰ বাসভূমিয়ে নহয় মিলনভূমিও। বিভিন্ন সময়ত এই অসম ৰাজ্যলৈ বিভিন্ন জাতি-জনগোষ্ঠী আগমন হৈছে আৰু মানুহৰ আদৰ-স্নেহ তথা আতিথ্য পৰায়ণতাত সম্ভৱ হৈ এই অসম দেশকে নিজৰ বাসভূমি জিয়াই লৈছে। বিভিন্ন জাতি-জনগোষ্ঠীৰ মিলনভূমি এই অসমত অনৈক্যৰ মাজত ঐক্য সম্ভৱ হৈছে আৰু এক নতুন সংস্কৃতি গঢ় লৈ উঠিছে বুলি ক'ব পাৰি।*

অসমীয়া সংস্কৃতিৰ ক্ষেত্ৰখনত অৱদান আগবঢ়াই অহা মঙ্গোলীয় জাতিৰ বড়ো জনগোষ্ঠীৰ এটি অন্যতম নৃ-গোষ্ঠী হ'ল সোণোৱাল-কছাৰীসকল। এই সোণোৱাল-কছাৰী লোকসকল ব্ৰহ্মপুত্ৰ উপত্যকাৰ দুয়োপাৰে বসবাস কৰি আছে আৰু প্ৰধানকৈ উজনি অসমৰ ডিব্ৰুগড়, শিৱসাগৰ, যোৰহাট, লক্ষীমপুৰ, ধেমাজি আদি জিলাত বসবাস কৰি আছে। হালালী ৰাজ্যৰ কিছুসংখ্যক কছাৰী লোকে সোৱণশিৰি (সোণশিৰি) নৈৰ বালিৰ পৰা সোণ কৰ্মাই ব্যৱসায় কৰা কৰা হেতুকে এই সকল লোকক 'সোণোৱাল' বুলি নামকৰণ কৰা হৈছে।*

যোগিনী পীঠ অৰ্থাৎ কামৰূপত কিৰাত সন্তত জনগোষ্ঠীৰ লোক সকলৰ বাসস্থান আছিল বাবেই সোণোৱাল লোক সকল কৈৰাতধৰ্মী লোক আছিল বুলি জনা যায়। যোগিনীতন্ত্ৰত কামৰূপৰ (পুৰণি অসম) ধৰ্ম আৰু আচাৰ-অৰূপ কৈৰাতজ্ঞ অৰ্থাৎ কিৰাত মূলজ বুলি উল্লেখ কৰা হৈছে এনেদৰে— "সিদ্ধেশি। যোগিনী পীঠে ধৰ্মঃ কৈৰাতজ্ঞঃ ময়ঃ।" কছাৰীসকলৰ মাজত প্ৰচলিত প্ৰবাদ অনুসৰি সোণোৱাল কছাৰীৰ বাৰটা ফৈদৰ কথা জনা যায়। বিশেষকৈ কিৰাত দেখা যায় আৰু পূজাৰীৰ সেই মন্ত্ৰত বাৰটা ফৈদৰ নাম পোৱা যায়। সেই বাৰটা ফৈদ এনেধৰণৰ :

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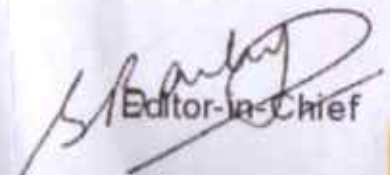
WOMEN AND HUMAN RIGHTS IN INDIAN CONTEXT

ज्ञान-विज्ञान विमूक्तये
Authored By
UGC

University Grants Commission
Dr. Dipti Kalita
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WOMEN AND HUMAN RIGHTS IN INDIAN CONTEXT

Dr. Dipti Kalita

Asstt. Professor of Political Science, B.H.B. College, Sarupeta

Abstract

The General Assembly of India adopted the Universal Declaration of Human Rights. The Declaration recognizes the inherent dignity and the equal and inalienable Rights of all members of the Human family and outlines a set of Human Rights and fundamental freedoms to which all are entitled without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. The convention on the elimination of all forms of discrimination against women (CEDAW) has recently celebrated its 30th anniversary. One of the nine human rights treaties, the convention transformed the ideals contained in the declaration into a legally binding instrument directed at the achievement of women's equality with men. Together with its optional protocol, adopted 10 years ago, and the 1993 declaration on the elimination of violence against women, (CEDAW) constitutes a bill of rights for women and girls. Accepted by 186 states from all regions of the world, CEDAW is not worthy in a number of ways. By outlining the steps states must take to eliminate discrimination against women and ensure their equality with men in the civil, political, social, economic and cultural spheres, it is one of the first human rights treaties to incorporate the concepts of Universality, indivisibility and interdependence of all Human Rights. The concept of substantive equality for women and girls, making clear that although laws, politics and programmes may not discriminate against them overtly and directly, women and girls will not be equal until they enjoy the same opportunities and privileges as men in reality. The Human Rights of women as critical obstacles against gender equality and empowerment of women will be discussed in this paper.

Keywords: Human Rights, Gender Disparity, Women Empowerment

Introduction :

The term "human rights" refers to those rights that are considered to be universal to humanity, regardless of citizenship, residency status, ethnicity, gender or other consideration. Everybody is equally entitled to human rights without discrimination. These rights are all interrelated, interdependent and indivisible.

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ETHNICITY AND IDENTITY CONFLICTS IN ASSAM: AN ANALYSIS FOR IDENTITY CONFLICTS

Dr. Dipti Kalita

Asst. Professor, Department of Political Science, BHB College, Sarupeta, Bajali

Abstract

Ethnicity and Identity Conflict have been Playing an important role in the socio-politics in Assam of northeast India, from the pre-colonial period to till now Assam is a state of northeast India as it is rich in different tribes, race caste and multicultural. There are so many tribes such as Boro, Mishing, Karbi, Kachari, Tiwa etc. They are the aboriginal and inhabited people of Assam. Ethnic conflict based on identity and has been a part of human civilization. Identity is a social category defined by being a part of certain Community and its characteristics, Which might be naturally endowed having social consequences. The identities of tribal communities in Assam have been determined through historical stages, of successive change to socio-economical, cultural Ideological and political life. Which many identities are forced up on them? There have been a number of ethnic movement and identity conflict in Assam in order to preserve their own ethnic identity. Everyone of ethnic group looks for their identity. It is the birth right of a community. Everyone in the world is born with a good identity. It is both inherited and acquired. Thus in this paper I am going to analyse some of the important factors which leading to identity crisis and propose suggestions to resolve identity crisis and ethnic conflict in Assam.

Key words: conflicts, crisis, ethnicity, identity, movement.

Introduction

Ethnicity and identity crisis have been playing a vital role in society as well as in the world. An individual's self-identity plays a very important role in society. It is through this conception that a person associates oneself with society. In the ongoing process of social transformation, new identities are often constructed while existing identities may transform and some might even be rendered obsolete.

The state of Assam is a home of different ethnic groups known for their distinct cultures and identity. In the post colonial period, the nation building process in India shows state designed policies of homogenization and integration of different ethnic group's language. This opened up discontent among many ethnic communities leading to initiation of movement for their cultural revivalism and establishment of identities. The movements are to establish separate socio-cultural and political identity by the different community in Assam of northeast India. People come across a number of crises in their personal, professional, cultural, political, religious and social interaction; their crisis is part of human civilization. The success depends on how well people are able to handle these crises and live amicably. On the major crisis a community experience is when their identity is in question or at stake. The identity of a person or a group is all about. When a group feels that they are deprived of something that they deserve people begin to polarize and fight for their demands and rights. Most of the major conflicts in history are based on ethnicity. In ethnicity people unite and feel secured. Once, this security is threatened, people do not feel that the best way to get their demands done is to come together as a unified group and fight for their common cause.

Northeast India experienced a number of conflicts based on ethnicity. The main reason is being that when a particular group attains its demand due to ethnic polarization and movements. Other groups who are also in a similar situation get encouraged to follow the same means to attain their aspirations. The worst outcome of ethnic polarization is insurgency and its related activities. We have seen that there is a tension among the tribes of the region in order to preserve their distinct identity. Today most of the

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POPULATION GROWTH AND MIGRATION

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Introduction:

Migration of population is an international phenomenon. The people used to migrate in the past as well, but these days there is an unceasing trend of migration of people from underdeveloped to developed countries resulting in brain drainage. Usually qualified competent and healthy people migrate in search of jobs and for improving their life career. The age migration is usually youth when there is over jealousy to work hard. Male migrates are always more in numbers than the female.

Migration is the third component of population changes, the other two being mortality and fertility. The nature of migration is a factor affecting the population size is different from that of mortality and fertility. For one thing migration is not a biological variable, while both mortality and fertility operate within the biological framework, though social, cultural, economic and political factor do exercise in some influence on it. That every person who has been born has to die is an immutable law of nature, and though whether or not to have children may be controls by the human will, the very process of childbearing is limited by biological laws. Migration on the other hand is entirely determined by the wishes of the person involved through in exceptional cases this may not held true. Usually each migratory movement is deliberately made and an element of human violation is involved in the decision to move. Migratory movements are therefore a product of the social, cultural, economic, political and physical circumstances in which individual and societies find themselves. It is thus a response of human organism to economic, social and demographic forces in the environment.

The study of migration is that while changes in population size and structure caused by mortality and fertility are never drastic, migration may increase or decrease the size and changes the structure of any population quite drastically at any point of time, especially when large number move into a particular area or move out of another. In some ways the methodology of the study of migration is also quite different from that of either mortality or fertility. But the data required for the study of migration are not easily available. The study of migration occupies an important place in population studies because in combination with fertility and mortality it determines the size and the rate of population growth as well as structure and characteristics. Migration also place an important role in distribution of the population of any country, and determines the growth of the labour force in any area. The measurement and analysis of migration is useful in preparing regional population projection.

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VALUE BASED EDUCATION

Dr. Dipti Kalita

Dept of political science
BHB COLLEGE, SARUPETA

Value based education is an approach to teaching that works with values. It creates a strong learning environment that enhances academic attainment and develops students social and relationship skills that last throughout their lives.

The positive learning environment is achieved through the positive values modelled by staff throughout the school. It quickly liberates teachers and students from the stress of confrontational relationships, which frees up substantial teaching and learning time. It also provides social capacity to students equipping them with social and relationship skills, intelligences and attitudes to succeed at school and throughout their lives.

A value-based approach encourages reflective and aspirational attributes and attitudes. These can be nurtured to help people discover the very best of themselves, which enables them to be good citizens and prepare them for the life of work.

Value-based education creates a better learning environment, in which students are able to again better academic results. It creates a better teaching environment, in which staff are more fulfilled and significantly less stressed. It equips students will social capacities that help them work with and relate to others effectively. It provides them with the

self esteem and confidence to explore and develop their full potential. It leaves no students behind irrespective of their backgrounds.

Every human being is gifted with the rational capacity. This rational capacity has developed sense of values and this sense of values has made human life worthy to be believed. In human life values occupy a significant place. These human values help for a proper organized life in society. It is important to note that though human being endowed with the rational capacity. But the values are internalized from the society and these are not acquired by birth.

Judgment is always associated with values because only through judgment values can be properly assessed and this judgment also reflects the value orientation and inclination of individuals. Value judgment pattern of individuals helps in knowing the value preferences of individuals. Also values can be established by judging values from personal point of view only.

Values are the means of human behavior. These values handed over from one generation to another with minor charge and adaptation and have attained a standardized from. What kind of society people desire and what objectives they wish to be pursued by a

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Anweshan

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Samiran Sarma

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ড° দিপ্তী কলিতা

সহকাৰী অধ্যাপিকা

ৰাজনীতি বিজ্ঞান বিভাগ, বি এইচ বি কলেজ, সৰুপেটা

জীৱন শিল্পী ড° ভূপেন হাজৰিকাৰ অগাধ দেশপ্ৰেমিক আৰু মানৱতাবাদী আছিল। ড° ভূপেন হাজৰিকাৰ কেৱল অসমীয়া জাতিটোৰ বাবে মহান নহয়, অসমৰ সংগীত জগতখনৰ বাবে এগৰাকী প্ৰকৃত মহাৰথী আছিল। এগৰাকী মহান অসমীয়া গীত আৰু সুৰৰ মায়াজালেৰে বিশ্ববাসীৰ হৃদয় স্পৰ্শ কৰিবলৈ সক্ষম হোৱা বিশ্বজনীন সংগীত শিল্পী আছিল, ড° ভূপেন হাজৰিকা। তেওঁৰ প্ৰতিভা, উদাত্তকণ্ঠ আৰু অভিনৱ বিষয়বস্তুৰে বিশ্বৰ দৰবাৰত প্ৰতিষ্ঠা হোৱাত সহায় কৰিছে। সেয়েহে তেওঁ আমাৰ বাবে কিম্বদন্তিৰ নায়ক স্বৰূপ। ড° ভূপেন হাজৰিকা আছিল একমাত্ৰ আন্তৰ্জাতিকভাৱে খ্যাতি লাভ কৰা এগৰাকী প্ৰকৃত অসমীয়া।

অধ্যয়নৰ লক্ষ্য আৰু উদ্দেশ্যঃ- ড° ভূপেন হাজৰিকা গীতি সাহিত্যৰ অধ্যয়নৰ জৰিয়তে তেওঁৰ গীতৰ মাজত অসমীয়া লোকৰ জাতীয় অনুভূতি, জাতীয় চেতনা, আশা আকাংক্ষা ইত্যাদি কথাবোৰৰ প্ৰতিফলনৰ প্ৰত্যক্ষ কৰাই হৈছে এই অধ্যয়নৰ মূল উদ্দেশ্য।

গৱেষণা পদ্ধতিঃ- গৱেষণা পদ্ধতি বিশ্লেষণাত্মক পদ্ধতিৰেই গৱেষণাৰ কাম আগবঢ়াই নিয়া হৈছে আৰু প্ৰয়োজনীয় তথ্য সমূহ মুখ্য আৰু গৌণ উভয় উৎসৰ পৰা গ্ৰহণ কৰা হৈছে।

ভূপেন হাজৰিকাৰ গীতত জাতীয়তাবোধ আৰু ইয়াৰ মূল্যায়নঃ- ভূপেন হাজৰিকাৰ ভালেসংখ্যক গীত অসমৰ মাটি, পানী, বতাহ আৰু ইয়াৰ জনগনৰ হাঁহি কান্দোনৰ ধ্বনি প্ৰতিধ্বনিৰে সমৃদ্ধ। এই সমূহ গীতকেই সাধাৰণতে জাতীয় প্ৰেমৰ গীত বুলি কব পাৰি। উদাহৰণ স্বৰূপে ক'ব পাৰি, অসম আমাৰ ৰূপহী, জিলিকাৰ লুইতৰে পাৰ, ব'হাগ মাথো এটা ঋতু নহয় আদি গীতসমূহ অসমীয়া জাতীয় জীৱনৰ প্ৰেৰণাৰ উৎস। ভাৰতৰে পূৰ্ব দিশত সূৰ্য্য উঠা দেশ কথাংশত অসমৰ অপূৰ্ব শোভাৰ লগত ইয়াত বসবাস কৰা জনগণৰ যি মিলন চিত্ৰ দাঙি ধৰিছে, সেয়া স্বাভাৱিকতে পাহাৰ ভৈয়াম নিবাসী অসমৰ সকলো জনগণৰ কাৰণেই চিত্ৰ উদ্ভেককাৰী প্ৰেৰণাৰ বাণী। তেনেদৰে প্ৰতিফলনে, অসমীয়া জাতিৰ বুকুৰ বহাগৰ লৌহ প্ৰেৰণা সঞ্চয় কৰিবৰ বাবে ভূপেন হাজৰিকাৰ গীতৰ এই কথাখিনিয়ে সৰাতকৈ ওপৰত —

“ব'হাগ মাথো এটি ঋতু নহয়

নহয় ব'হাগ এটি মাহ

অসমীয়া জাতিৰ ই আয়ুস বেথা

গণজীৱনৰ ই সাহ”

আকৌ জাতিৰ মাজত সম্প্ৰীতিৰ এনাৰ্জৰী কটকটীয়া কৰিবলৈ সময়ৰ মমূৰ বাৰ্তাপ্ৰেৰণ কৰা আন কেইটামান গীত

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THE SARANIYA-KACHARIS OF ASSAM AND THEIR MATERIAL CULTURE: A HISTORICAL PERSPECTIVE

Mr. Phanidhar Mech

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Abstract : One of the smaller Bodo groups is composed of the Saraniya-Kachari tribe. Kachari, a member of the mongoloid stock of humans, is who they all share. Since the beginning of time, many Kirat or "Mongolia" groups have governed over various regions of ancient Kamrupa. Perhaps from the lea of "Saran" came the word "Saraniya." That is seeking refuge in vaisnism. The tribal community that became Hindu by receiving "sarana" from a vaisnava saint (or "gosai") became known as "Saraniya-kachari" in later years. Bodo, Rabha, Moran, Chutia, and any other Assamese tribes are included. After being initiated into the vaisniva faith and religion, the saraniya-kachari began writing "Saraniya" as their title. These people reside throughout Assam, but Baska and Odalguri are home to the majority of them. On the other hand, they reside in the villages of Darrang, Bongaigaon, Barpeta, and Nalbari. This essay discusses the saraniya-kachari people of Assam's material culture.

Key-words: *Saraniyakachari, mongoloid, kirat, assimilation, material-culture, folkcraft, folkart etc.*

Introduction

Historical Background

It is discovered that the Kacharis, who make up a significant portion of Assam's population, are the ones who comprised the Saranias. According to a demy note from the former D.C. of Goalpara during the British era, it is quite difficult to understand why they are recognised as Kacharis. The Kacharis of Goalpara were originally immigrants from the Cachar kingdom who abandoned their homes during periods of internal unrest or, during the time of Ahom or Koch invasions. They are known by the name Kacharis since they immigrated from Cachar, the southernmost region of the state of Assam.^[1] The Kacharis of Kamrup are the same way. Frequently referred to as Bodo Kacharis, the Kacharis are. In the middle ages, it has been discovered that they organised a state of their own with Maibang as their capital.^[2] Some people assert that a Bodo kingdom once occupied a significant portion of Assam and North-East Bengal, taking into consideration the presence of the Bodo language or a language related to the Bodos in those regions. In light of their widespread dissemination, it has been noted that

It does not appear likely that the majority of Assam and North-East Bengal once formed a large Bodo Kingdom and that at least some of the Mlechha kings mentioned in the old copper-plate inscriptions belonged to the Kachari and/or some closely related tribe, given the size of the country over which Bodo languages of a very uniform type are still current.^[3] They are not, however, backed up by any historical data. Even Assamese historian E.A. Gait does not categorically state that the Kachari dynasty ruled in antiquity. Just a hunch, really.

There was a Kachari kingdom in ancient Assam, but S.K. Bhuyan, who wrote about them in the style of a historical report, makes no mention of it. He notices that the mediaeval period saw the existence of the Kachari kingdom.^[4] Similar opinions are found to have been voiced by E. A. Gait, who claimed that the Kachari expanded their rule along the south bank of the Brahmaputra from the Dikhu to

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**THE TRADITIONAL CULTURE OF THE MECHEs OF ASSAM : A HISTORICAL
PROSPECTIVE**

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Abstract:

The Meches were the earliest autochthonous of the present state of Assam. In ancient and medieval period they formed several powerful kingdoms in this land of North East India. They were known as A sura Dynasty, Danavas, Salasthamba, Burmanas, Koches, Kacharis. All these kings by the influence of Hinduism they become Hindu king. But all their subject did not follow their kings altogether. Some of their subjects converted to Islam as for example the historical Ali Mech is one of them, who led Bengal Turkey Governor Bhaktiyr Khiligy to Guwahati in 1206. In 15th 16th century with the spread of neo-vaisahnavite religion, a large chunk of common Mech people became Saranias, after being proselytized into the new faith. Again followed another wave of converts into Christianity after the coming of the British into this land in 1826. Thus hemmed in from all sides some sections from among the Meches became alarmed that extinction of the Mech with their own culture and language was only a matter of time. To rescue the tribe from immediate peril the new emerging middle class Mech became alerted and endeavoured to arouse consciousness by launching socio-religious reformation movement in the 1st half of the 20th century. It may be called as the renaissance among the Meches of Assam. Which altogether changed the ethnic identity of the Meches. The renaissance movement of the Meches was led by established timber business man of that time Kalicharan Mech, subsequently known as Gurudev Kalicharan Brahamacahri the leader of the Brahma movement among the Meches of lower Assam specially concentrated in the old Goalpara district and its periphery. Later on Kalicharan Mech also founded the Bodo student union ABSU at Dhubri in 1915.

Meches are one of the oldest tribal group of ancient Kamrupa. According to anthropological point of view mech people are belongs one of the branches of Indo-Mongoloid people. For the first time B.H Hodgson took the generic term 'Bodo' to apply for the Mech people and their language in North Bengal and Darjeeling. The Meches at that time recognized themselves 'Boro-ni-fis-a' in later period the 'Bodo' word has been popularize instead of Mech language and people. So, it seems that the term 'Bodo' is of recent origin and it was B.H. Hodgson the famous British linguistic first popularize and introduced in his essays 'On The Kocch, Bodo, and Dhimal Tribes' published in 1847, in his book 'Miscellaneous Essays relating to Indian Subjects'. This was confirmed by G.A Grierson in his linguistic survey of India Vol-III part-II, 1903. He says 'the generic term Bodo was first applied Hodgson to this group of languages' i.e Mech dialect or Mech language of that time in 1839. A. Campbell, Esq. Assistant to the Resident Nipal, in charge of Darjeeling, 5th September 1839, also documented and recorded vocabulary of the Mech language



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WOMEN AND NATIONAL MOVEMENT: A HISTORICAL PERSPECTIVE

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Abstract:

The entire history of the freedom movement is replete with the saga of bravery, sacrifice and political sagacity of great men and women of the country. Many prominent women played a leading role in the freedom movement. In fact the history of Indian Freedom Struggle would be incomplete without mentioning the contributions of women. The women fought with true spirit and undaunted courage and faced various tortures, exploitations and hardships to earn us freedom. When most of the men freedom fighters were in prison the women came forward and took charge of the struggle. The list of great women whose names have gone down in history for their dedication and undying devotion to the service of India is a long one. These women equally fought with men in the freedom movement. They even did not hesitate to sacrifice their lives for their motherland. Therefore an attempt has been made to focus on the role of these women freedom fighters in the freedom movement of India. This paper is based on secondary source of data.

Introduction:

The history of Indian Freedom Struggle would be incomplete without mentioning the contributions of women. The sacrifice made by the women of India will occupy the foremost place. They fought with true spirit and undaunted courage and faced various tortures, exploitations and hardships to earn us freedom. When most of the men freedom fighters were in prison the women came forward and took charge of the struggle. The list of great women whose names have gone down in history for their dedication and undying devotion to the service of India is a long one. Mahatma Gandhi had once remarked, when most of the men folk were in prison then a remarkable thing happened. Our women came forward and took charge of the struggle.

The entire history of the freedom movement is replete with the saga of bravery, sacrifice and political sagacity of great men and women of the country. This struggle which gained momentum in the early 20th century, threw up stalwarts like Netaji Subhas Chandra Bose, Mahatma Gandhi, Lala Lajpat Rai, Motilal Nehru, Abul Kalam Azad, C. Rajagopalachari, Bal Gangadhar Tilak, Gopal Krishna Gokhale, and Jawaharlal Nehru. The number and stature of the men often gives us an erroneous impression that it was only a man's movement. But it is not so. Many prominent women

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A COMPARATIVE ANALYSIS OF THE RESULT OF H.S.L.C. EXAMINATION ON THE BASIS OF RURAL AND URBAN AREA SCHOOLS (SPECIAL REFERENCE TO DARRANG DISTRICT)

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Abstract :

In simple words education means, "developing and cultivating the various physical, intellectual aesthetic and moral facilities, in a individual which are required of him both his society as a whole and by the milieu for which he is specially destined". Examination is an indispensable part of education. It may be defined as a means by which proficiency of pupils is measured in any field of learning activity. High schools leaving certificate examination (H.S.L.C) is the first final examination in a students life of secondary level. In fact the achievement in H.S.L.C examination determines the future of a students carrier in life and students can enter high level of education. An analytical study of the performance of students, area wise, gender wise and division wise will always be necessary to study its theoretical aspects. In this study we consider to examine the academic performance of students in the H.S.L.C. examination in different angels like area wise, gender wise and division wise and attempt to find out whether any different of average pass percentage of students between Rural and Urban areas. In this study investigation found that the performance of urban areas school students is better than the rural schools. By this study researcher also observed that there is significant difference of average pass percentage of students in area wise, division wise and gender wise.

Key words : Gender, meritorious, Performance, H.S.L.C.

Introduction :

Dr. S. Radhakrishnan said – "Education to be complete, must be human, it must include not only the training of the intellect but also the refinement of the heart and the discipline of the spirit."

District Darrang is historically and culturally an important place since the time of Ahom rule. History reveals that a dozen of Koch kings ruled over this area for a long period of time and they contributed much in the field of language, literature, culture and socio-economic aspects of this region.

As the Britishers came very lately to this district, people could not have the proper smell of modern education unlike the districts of Upper Assam region. There are many causes of backwardness of education in the district. The heterogeneous nature of population is the main cause of backwardness of education in the district. The

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PROBLEM OF GIRLS EDUCATION IN KARBI ANGLONG DISTRICT OF ASSAM

Sobita Tokbipi

Department of Education, B.H.B College, Sarupeta.

ABSTRACT

The word education is very old. It is very comprehensive and never ending process. Education is the transmission of the knowledge from one generation to another generation. Education is the key that leads to be successful in career life. In modern age, every society realized the important of girls education. According to Article 21-A, provide free and compulsory education of all age group of 6 to 14 years as fundamental right. In Karbi Anglong district there are many problems of girls education which is somewhat different from other district of Assam. The literacy rate of female is very low. Most of the parents are illiterate and hence they are unaware of the important of girl education. The district has very poor infrastructure facilities. There is a gender bias in the field of education. Therefore, this paper is going to highlight on problems of girls education in the district of Karbi Anglong.

Keywords: Education, Girls , Problem, Karbi Anglong.

1. Introduction

The word education is very old. It is continues and never ending process. The process of education starts from birth to death. Education is important for all round development. Education is the key that leads to be successful career in life. Education can make an individual to be a better person as well as good member of citizenship. In modern time, every citizen realized the important of education. The constitution (Eight-scheduled Amendment) Act, 2002 inserted Article 21-A in the constitution of India to provide free and compulsory education of all age group of 6 to 14 years as a fundamental right. In 21st century, every society realized the important of Primary, Secondary and Higher education for both boys and girls. But in India, there are still major issues and problems of girls education in every corner of the country. It is noticed that in some parts of our country less importance is given to girls education. In India majority of girls are deprived of going to school. Similarly, district like Karbi Anglong is also facing the major problem of girls education.

2. Objective of the study

The objective of the study is to identify the problems of girls education in Karbi Anglong district.

3. Research Methodology

The present study is based on both primary and secondary data. The primary data are collected from school going Karbi girls, direct personal interview and observation. While secondary data are collected from Books, Journals, Magazines, Newspaper etc.

4. Result and Discussion

The present status of girls education in Karbi Anglong district is very poor with respect to competitive world. The district has very low infrastructure facilities as well as low literacy rate. The literacy percentage of Karbi Anglong is very low in Assam, although the position has been improved much after Independence. The problem of girls education in Karbi Anglong district is somewhat different from other district of Assam. The enrolment of Karbi girls is still very low in the district because there are many hindrances in the education system. The major problems are given below-

1. Majority of girls reported that there is no proper infrastructure facility in the school. There is library facility in the school. But only few books are available in the school. Many girls have complained that

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'PHILOSOPHY OF SELF-SURRENDER: THE TEACHING OF ŚAṅKARDEVA'S NEO-VAIṢṆAVISM'

Dr. Abani Sonowal^{1*}, Rajiv Thengal²

Abstract

Śrīmanā Śaṅkaradeva was primarily a social reformer, a religious leader, a great Vaiṣṇava saint. Śaṅkaradeva was influenced in his life by the Bhakti Movement or Vaiṣṇavism of South India. The principle of Neo-Vaiṣṇavism of Śaṅkaradeva or Eka Śaraṇa Nāma Dharma is 'Self - Surrender' (Ātma-Samarpaṇa). This means that a devotee seeks ultimate refuge in One God i.e. Kṛṣṇa or Viṣṇu. This has been adopted verses 63-66 of the 18th chapter of the Bhagavadgītā. In his philosophy, Bhakti plays an important role in Śaṅkaradeva's religion of Neo- Vaiṣṇavism or Eka Śaraṇa Nāma Dharma. Śrīmad Bhāgavata enjoins nine kinds of bhakti for a Vaiṣṇava devotee, viz. Śravaṇa, Kīrtana, Smaraṇa, Archanā, Pada-Sevana, Dāsyā, Vandanā and Deha-Samarpaṇa etc. Out of these Śaṅkaradeva preached Śravaṇa, Kīrtana, Dāsyā bhakti and also Deha-samarpaṇa. For him, bhakti is the medium of bringing a close relationship between God and devotee. This relationship is like the attitude of Dāsyā Bhakti, which means the relation between master and slave. By this a devotee attains Supreme bliss i.e. mukti. This paper aims at studying Śaṅkaradeva's Neo-Vaiṣṇavism movement in Assam with a view to finding out its essence and significance in present day Assam.

Keywords: Vaiṣṇavism, Eka Śaraṇa, Bhakti, Śravaṇa, Kīrtana, idol worship.

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