

বাতায়ন



সৃজন সাহিত্য চ'বা
ডিগবৈ মহিলা মহাবিদ্যালয়

সম্পাদিকা
দীপালী শর্মা

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বনজীতা শইকীয়া

বতৰটো তেনেই ডাৰৰীয়া। ধোঁৱাবৰণীয়া ডাৰৰবোৰে আবেলিৰ হেঙুলীয়া উজ্জ্বলতাখিনি একেবাৰে নাইকিয়া কৰি পেলাইছে। বাৰিষাৰ মেঘৰ কথা ক'ব নোৱাৰি, হয়তো ৰাতিলৈ জোৰেৰে বৰষুণ এজাক অহাৰ সম্ভাৱনা আছে। এক চিৰাচৰিত নিয়ম প্ৰকৃতিৰঙ্গ যুগ যুগ ধৰি প্ৰকৃতিয়েতো জীৱনলৈ কঢ়িয়াই আনে অকপন দান বৰ্ষণেৰে প্ৰাচুৰ্য্যৰ অতুল সম্ভাৰ। ঠেৰেঙা লগা জাৰৰ অন্তত লঠঙা প্ৰকৃতিৰ সাত বসন্তই সানি দিয়ে সেউজ বসন। পথাৰৰ উদং বুকুবোৰ উৰ্বৰা হয়। সোণৰ চেকুৰাৰে ভৰালবোৰ পূৰ হয়। হৃদয়ত থূপ খাই থকা যৌৱনৰ মায়াময় স্বপ্নবোৰে বাস্তৱৰ ৰূপ লয়। যুগসৃষ্টিকাৰী মানুহৰ মনত গৰ্বিতা প্ৰকৃতিয়ে এনেদৰেই বন্দিত স্পৰ্শৰে জগাই তোলে ব্যাপ্তিৰ মহান অভিলাষ।

পদূলিমুখত থকা আমজোপালৈ চাই চাই অনিমাই এইবোৰকে ভাবি আছে। কিয় জানো ফুলেৰে জাতিস্কাৰ হৈ গৰ্বত ওফন্দি থকা উৰ্বৰা আমজোপালৈ তাইৰ ঈষা জাগিল। একোকে ভাল লগা নাই তাইৰ আজি শেঁতা আবেলিটোৱে যেন ইয়াত অধিক প্ৰেৰণা যোগাইছে। কিবা এক শূণ্যতাই তাইক আজি বেঢ়ি ধৰিছেহি। মনটো ভাল লগা নাই বাবেই তাই নন্দিনীৰ হাততেই কামবোৰ গতাই সোনকালে চিলাই স্কুলৰ পৰা গুচি আহিছে। “বিষাদে যদি তোমাক আৱৰি ধৰে, তুমি এখন্ডে দিগন্ত ব্যাপি থকা নীলা আকাশখনলৈ চাবা। তোমাৰ ভাৰাক্ৰান্ত মনটো অলপ হলেও শান্ত হ'ব।” ক'ত জানো পাইছিল তাই? কথাষাৰ মনলৈ অহাৰ লগে লগেই নিজৰ অজানিতেই তাইৰ দৃষ্টি আকাশলৈ গ'ল। অভিমান কৰি মুখ ওফোন্দাই থোৱা শিশুটোৰ দৰে আকাশখন ওফন্দি আছে। কলীয়া ডাৰৰবোৰে খুব ব্যস্ততাৰে খৰখেদাকৈ ইফালৰ পৰা সিফাললৈ অহা যোৱা কৰিছে। সিহঁত যেন বিৰহী যক্ষৰ প্ৰেমিকালৈ বাৰ্তাবহনকাৰী পৰম বিশ্বস্ত আজ্ঞাবাহী দূতহে। সন্ধ্যা হবলৈ বহুসময় থকা সত্ত্বেও গোমা বতৰৰ

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ব্যস্তিগত অৰ্থবিজ্ঞানৰ মূলতত্ত্ব



বঞ্জু কুমাৰ ডবালী
সঞ্জীৱ দত্ত

ব্যষ্টিগত অর্থবিজ্ঞানৰ মূলতত্ত্ব

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বিদ্যাভৱন

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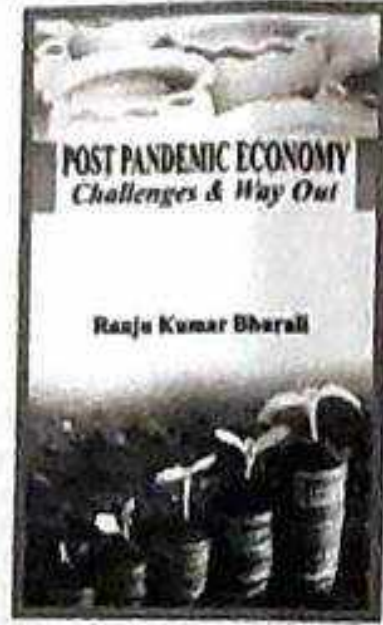
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Post Pandemic Economy: Challenges and Way Out

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**POST PANDEMIC ECONOMY :
CHALLENGES AND WAY OUT**

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A Novel Outbreak and Health Sector of India

■ Sanjib Dutta ■

Introduction

Covid-19 pandemic is creating havoc in almost all the countries in the world. Till 1st October, 2020 it has snatched 10, 19,630 lives across the globe. In the absence of confirmed medicinal treatment countries are adopting the measure of social distancing via lock down of some major cities and in certain cases the entire nation to impede the contamination of the virus. On 30th January, 2020 first confirmed case of Covid-19 was detected in Kerala's Thrissur district of India. The country being one of the sufferers of this pandemic is also adopting the same mechanism to fight with such unprecedented situation. For that matter Government of India has been adopting lockdown strategy in phased manner. First phase of lockdown was started on 25th March and continued till 14th April, 2020. It was queued by second, third and fourth phase of lockdown ranging from 15th April to 3rd May, 4th May to 17th May and 18th to 31st May, 2020 respectively. Severe restrictions were being imposed on movements of people and on operations of vehicles, industries, offices, institutions etc. From 1st June onwards with some relaxations in the rules of lockdown, unlock phases have been started which is to be end up on 31st July, 2020. While the main purpose of the lockdown is to obstruct expansion of the pandemic but simultaneously this lockdown is producing some external effects too. The global community is concerned about Corona virus disease 2019 (Covid-19) and its long-term consequences. It is going to impact various

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বাতায়ন



সম্পাদিকা
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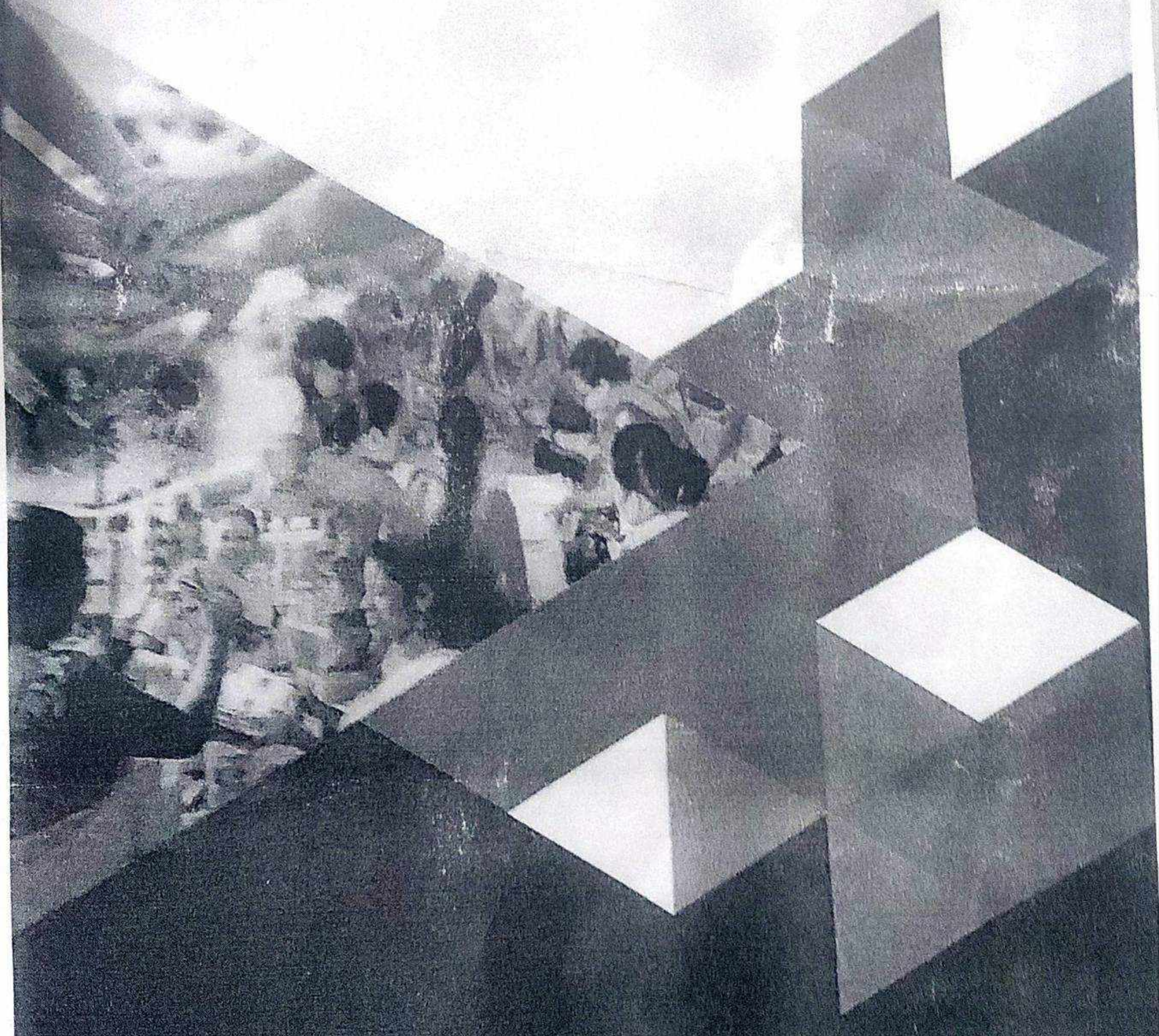
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SOCIO-ECONOMIC CONDITION
OF SELF HELP GROUP IN
MARGHERITA DEVELOPMENT BLOCK
UNDER TINSUKIA DISTRICT, ASSAM



Ruma Paul

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বিশ্বায়ন আৰু অসমৰ জনগোষ্ঠীয় সংস্কৃতি

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(তিনিচুকীয়া জিলাৰ ক্ষেত্ৰভিত্তিক অধ্যয়নৰ আধাৰত কৰা বিশ্লেষণ)

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ইনফ'ৰমেশ্যন টেকন'ল'জিত ঘটা বৈপ্লৱিক পৰিৱৰ্তন আৰু অৰ্থনৈতিক সংস্কাৰৰ ফলত সমগ্ৰ বিশ্বত বৰ্তমান বহুলভাৱে চৰ্চিত হ'বলৈ ধৰা বিষয়টো হ'ল 'Globalization' বা 'বিশ্বায়ন'। সাধাৰণভাৱে বিশ্বায়ন বুলিলে বিশ্ব অৰ্থনীতি সম্পৰ্কীয় এক নতুন বিশ্বসূত্ৰক বুজালেও, ই কেৱল অৰ্থনীতিৰ সীমাতে আৱদ্ধ নহয়। বৰঞ্চ সমাজ-সংস্কৃতি সকলোতে ই সংপৃক্ত হৈ পৰিছে। অৰ্থাৎ বিশ্বায়ন হ'ল, সকলো দেশৰ সন্মিলিত প্ৰচেষ্টাত সৃষ্টি হোৱা এক আৰ্থ-সামাজিক পৰিৱেশ, যাৰ জৰিয়তে প্ৰতিখন দেশে ব্যৱসায়িক, সাংস্কৃতিক, শৈক্ষিক আদি সকলো দিশতে এক সুদূৰপ্ৰসাৰী ফল লাভ কৰিবলৈ সমৰ্থ হ'ব পাৰে। সেয়েহে বিশ্বায়নে অৰ্থনীতিৰ লগতে ৰাজনীতি, সমাজনীতি, সংস্কৃতি আদি সকলো দিশতে প্ৰভাৱ বিস্তাৰ কৰে। গতিকে গোলকীকৰণ সহজ অৰ্থত পৃথিৱী গোলকৰ সকলো সীমা বিলুপ্তি কৰাৰ এক প্ৰক্ৰিয়া। যাৰ জৰিয়তে পৃথিৱীৰ সকলো দেশ তথা মানুহক সামৰি এক 'গোলকীয় গাওঁ'ৰ নিৰ্মাণ এই প্ৰক্ৰিয়াৰ ফলশ্ৰুতি ৰূপে গণ্য কৰা হয়। বৰ্তমান সময়ত সমগ্ৰ পৃথিৱী বিশ্বায়নৰ দ্বাৰা যি গভীৰ ভাবে প্ৰভাৱিত হৈছে তালৈ চাই বিশ্বায়নক আধুনিক সভ্যতা আৰু সংস্কৃতিৰ ক্ষেত্ৰত এক বিপ্লৱৰূপ বুলিব পাৰি।

সমাজ জীৱনক আঙুৰি থকা সংস্কৃতি মানৱ জীৱনৰ প্ৰাণস্বৰূপ। সংস্কৃতি একোটা জাতিৰ জাতীয় সত্ত্বাৰ পৰিচায়ক। বিশাল ভাৰতবৰ্ষৰ পূৰ প্ৰাপ্ত অৱস্থিত অসম শতাধিক জাতি-জনগোষ্ঠীৰ বাসভূমি তথা মিলনভূমি। বাবেবৰণীয়া এক সমন্বয়ৰ সংস্কৃতি ৰূপে অসমীয়া সংস্কৃতি পৰিচিত। সংস্কৃতিৰ এই পথাৰখন আৰ্য, দ্ৰাবিড়, নিষাদ, কিৰাত আদি লোকসকলৰ

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इस पुस्तक में शामिल लेखों में व्यक्त विचार, लेखकों के निजी विचार हैं जिनके लिए वे स्वयं उत्तरदायी हैं। लेख में व्यक्त विचारों से प्रकाशक का कोई संबंध नहीं है तथा इनमें व्यक्त विचारों से प्रकाशक का सहमत होना अनिवार्य नहीं है और न ही इनमें व्यक्त विचारों के लिए प्रकाशक उत्तरदायी है।

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मिसिंग जनजातीय समाज में उत्सव-पर्व

-नीता चरदले

भारत पूर्वोत्तर भारत अनेक जनजातियों से भरपूर है। असम प्रांत की जनजातों में मिसिंग जनजाति अन्यतम है। लोक-उत्सव परंपरा की दृष्टि से मिसिंग समाज अत्यंत धनी है। मिसिंग जनजाति के उत्सव-पर्वों में आलि-आई-लुगांग, परांग, बिहू मुदांग आदि। इनकी जीविका का आधार कृषि है। वे कृषि से सम्बन्धित अनेक पर्व मनाते हैं। आलि-आई-लुगांग कृषि से सम्बन्धित अन्यतम उत्सव है। आलि-आई-लुगांग उत्सव के प्रथम बुधवार को बड़े धूमधाम से मनाया जाता है। परांग मिसिंग समाज का एक सामाजिक तथा धार्मिक उत्सव है। यह उत्सव माघ महीने में मनाया जाता है। विशेष रूप से परांग उत्सव खेत समेटने के समय प्रत्येक पाँच दिनों के बाद सप्ताहरणत बुधवार से लेकर पाँच दृष्ट दिनों तक मनाया जाता है। मिसिंग समाज में बिहू अथवा बिहू भी उत्साहपूर्वक मनाया जाता है। मिसिंग समाज में अनेक उत्सव-पर्व का वर्णन मिलता है। मिसिंग समाज अत्यंत ही सभ्य और समाज-प्रिय जनजाति है।

शब्द : मिसिंग, जनजाति, उत्सव-पर्व, समाज।

प्रस्तावना : भारतीय समाज विभिन्न जाति-जनजातियों का समन्वय कर रहा है। विश्व की अनेक जाति-जनजाति के जीवन मूल्यों और दृष्टियों के ज्ञान भारतीय संस्कृति विकसित हुई है। असम आदि उत्तर-पूर्वाञ्चल अनेक जनजातों से सम्पन्न है। असम की अनेक जनजातियों में से मिसिंग अन्यतम है। मिसिंग जनजाति के आगमन के संबंध में अब तक कोई निश्चित माता-पिता का उल्लेख नहीं है। मिसिंग समाज में लिखित पद्धति की कोई परंपरा ही नहीं मनाया जाता है कि आहोम युग के समय से ही मिसिंग जनजाति का निवास ब्रह्मपुत्र के उत्तर-पूर्व तट में था। अनुमान यह भी है कि 10 वीं शताब्दी से ब्रह्मपुत्र के तटों में मिसिंग निवास करते थे। मिसिंग के संबंध में पहले 'मिरि' शब्द प्रयोग हुआ था।

आली-आई लुगांग : मिसिंग समाज प्रमुख उत्सव है

Gender and Women's Studies:

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Gendering the Covid-19 Pandemic

Manjuma Sonowal

Assistant Professor, Department of Political Science
Digboi Mahila Mahavidyalaya, Digboi

Introduction

On March 11, 2020 the WHO declared that COVID-19 is a global pandemic. The outbreak of the COVID-19 i.e. corona virus disease has created a health crises which is not only global but also unlike other health crises which world has seen till now. The present crises will not only have lasting impact on the health infrastructure but also on the minds of the general masses in the remotest corner of the world.

What made this pandemic different from other pandemic was the contagion and pattern of transmission. This pandemic was not only more contagious but was also difficult to detect with the existing test available at most of the places. So the safety measure put in place so as to insure that this pandemic is not spreading was also different. Various safety measures were put in place to contain the spread of the virus. Various safety protocols like maintenance of social distance were put in place.

By this the author does not play down the impact of the pandemic on the male counterpart. Author is of the opinion that the women who are poor and marginalized face an even higher face an even higher risk of COVID-19 transmission and fatalities, loss of livelihood and increased violence. As per the reports around 70 percent of health workers and first responder are women. As per the various other related reports COVID-19 is rolling back on women's economic gains of the past decades.

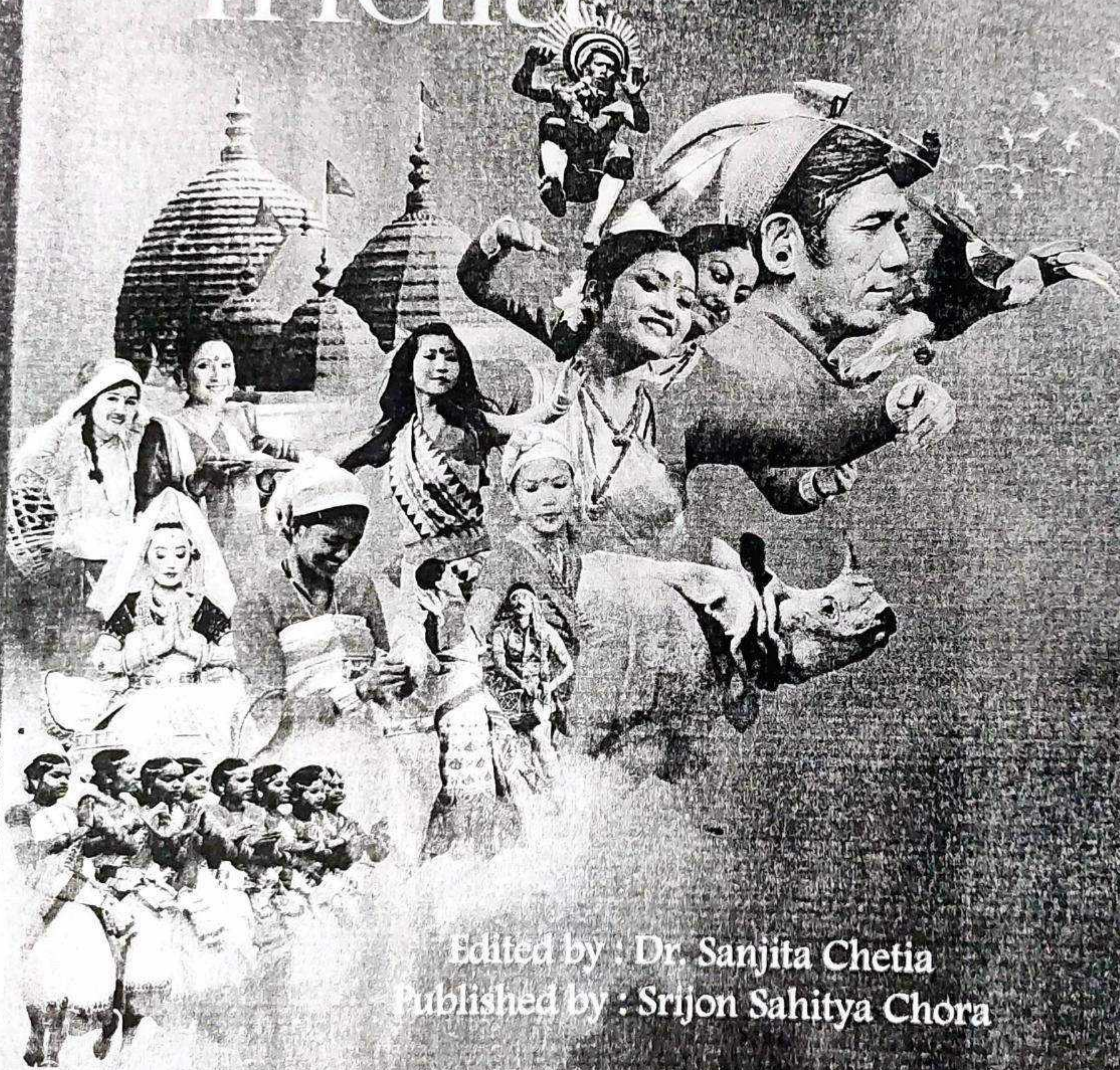
Women as Indian Labour Force

In spite of economic process and rise in education of women, Female Labour Force Participation Rates ("FLFPR") in India are showing a worrying decline within the past 30 years approximately. According to recent survey the FLFPR declined in rural areas from nearly 50% in 1993-1994 to 36% in 2011-2012 and then to less than 25% in 2017-2018. Traditionally, India has had higher labour force participation rates for women in rural areas as compared to the urban areas, where the rate has remained almost stagnant at around 20% between 2009 and 2018.

In comparison, the male labour participation rates were 80% and above in 1993-1994 in both rural and urban areas and the decline over the years has been only by 6-10 percentage points approximately. When we specifically look at Indian cities and the share of women above the age of 15 years who are involved in the labour force, the percentage of employed women in big metros like Delhi, Greater Mumbai, Chennai, Bangalore and Kolkata ranges between 15% and 20% as of 2017-18. In other big cities such as Coimbatore and Greater Vishakhapatnam, the employment percentage looks relatively better at nearly 35%.

However, in industrial centres like Ghaziabad, Faridabad and Rajkot, the share of employed women is not even 10%. Interestingly, the percentage of women who are seeking employment and are unable to find it i.e. are unemployed, is less than 5% across all cities, which suggests that there are very few women wanting to seek work. This indicates the

Ethnicity and Cultural Identity in Northeast India



Edited by : Dr. Sanjita Chetia
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A Philosophical Study of the Tai- Khamtis in respect of Theravada Buddhism in North- East India

Ashim Chetia
Asst. Prof. Digboi Mahila Mahavidyalaya

North- East India is the easternmost region of India representing both a geographic and political administrative division of the country. It comprises eight states- Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. This region is a house of as many as 100 major tribes and a number of sub-tribes having distinct identity, cultural pattern and way of life. Among the ethnic communities of the region the Sherpas, Monpas, Sherdukpens, Khambas, Membas, Nahs, Meyors, Zakhings etc are followers of Mahayana form of Buddhism while the Tai-Khamtis, Tai-Phakeys, TaiKhamyangs, Tai-Turungs, Tai-Aitons, Singphos, TikhakTangsas, Chakmas, Moghs, Boruahs etc are followers of Theravada form of Buddhism. The Tai-Khamtis are one of the significant ethnic communities of North-East India professing Theravada form of Buddhism.

The Tai-Khamtis belong to the Shan stock of the Tai race. The word Khamti is the composition of two words, i.e. 'kham' and 'ti' means gold and place respectively. The Tai-Khamtis were originally immigrants from BorKhamti, the mountainous region which interposes between the eastern extremity of Assam and the valley of the Irrawaddy (Mackenzie, A, 1884, p.57). They entered into erstwhile Assam towards the end of the 18th century, following the dismemberment of their original kingdom of Pong or Mung Kang (Mugaung) in Burma and first settled at Tengapani with the permission from the contemporary Ahom King Surempha alias Rajeswar Singha (1751-1769 A.D). When the British took over the administration of Assam, they found the Tai-Khamtis controlling the Sadiya tract. The authority of the East India Company recognized their chief Chou Salan Sadiya Khowa Gohain as the local officer of the Assam Government. At present, the TaiKhamtis are mainly concentrated in Namsai, Changlang and Lohit district of Arunachal Pradesh. Small groups of their population are inhabited in Lakhimpur and Dibrugarh districts of Assam. The Buranjis (chronicles of the Ahoms)

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MODERN INDIAN DRAMA

Theory, Practice and Criticism



EDITOR
DR. ABUL FOYES MD MALIK

Editor's Bio Note:

Dr. Abul Foyes Md Malik is an Assistant Professor in the Department of Bengali, Digboi Mahila Mahavidyalaya, Digboi since March, 2010. He has been awarded a Ph.D. degree for his thesis on *The Novels of Samaresh Basu: A Study on their Social Perspectives* from Gauhati University in December, 2009. He has so far authored two books titled *Samaresh Basur Uponnyase Nagarik Jiban* and *Samaresh Basur Uponnyase Gramin Samaj*. He has also edited six books, namely *Violence Against Women in India*, *Child Rights in India*, *Human Rights and Gender Justice*, *Endangered Ethnic Language and Culture in North East India*, *Migration, Diaspora and Nation Building* and *Partition of India: Memory, Trauma and Representation*.

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Ethnic Culture, Identity and Conflict : Problems and Prospects

Ethnic Culture, Identity and Conflict :
Problems and Prospects

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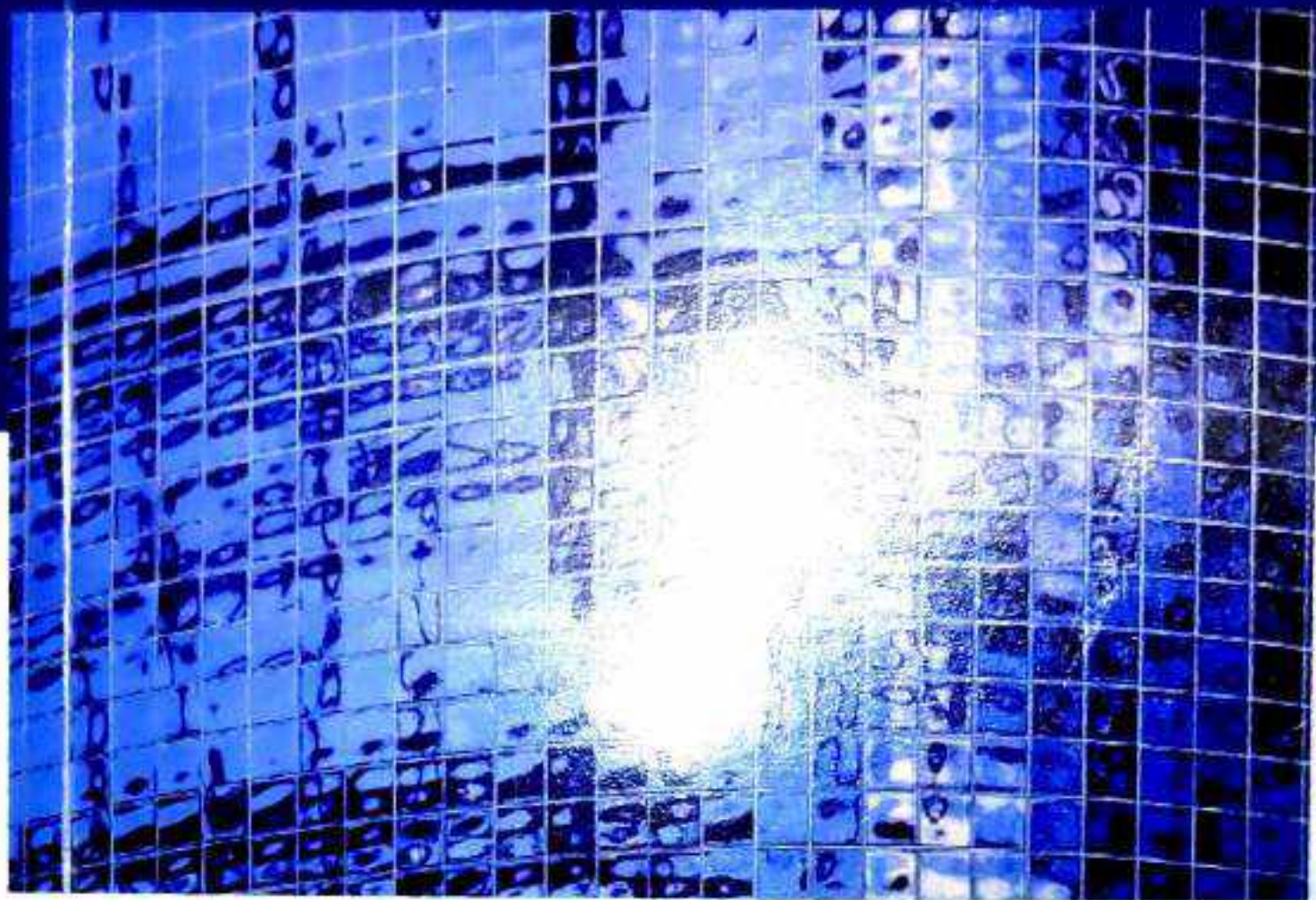
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PARTITION OF INDIA :

Memory, Trauma and Representation

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Women of Northeast India

Their Folklore and Folklife



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Colonial Urbanization and Shift of Agrarian Control in Bengal

Pintu Roy

COLONIALISM ALTERED THE economic system of the Indian subcontinent in diverse ways. With the increasing economic and political activity of the English East India Company, revolutionary changes triggered in the landscape of the region. The old urban centres, which were symbolic to the indigenous authorities as centres of administration, were gradually replaced by the new ones. This change can be explained in terms of the new orientation of the dominance of overseas trade by the English East India Company. The British systematically supplemented their trade by following the policy of political expansionism. This process was started gradually in the mid-eighteenth century, when the British acquired political control in Bengal and the trade of the Company expanded. Consequently, in the mid-eighteenth century, there was a new phase of change and colonial port cities such as Madras, Calcutta and Bombay rapidly emerged as the colonial capitals from where the politics and administration were exercised. In precolonial India, all the three cities were fishing and weaving villages. Due to the increased colonial activity, they rose to prominence and developed as urban centres.

British colonialism brought new forces of international trade, mercantilism and capitalism in India which stimulated the process of urbanization. On the other hand, as Gavin Hambly and Burton Stein pointed out, 'it is hardly necessary to observe that the majority of the inhabitants of the Indian subcontinent during the sixteenth and seventeenth centuries passed their entire lives in a predominantly

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Revisiting Partition: Changing Agrarian Structure and Politics in Colonial Bengal

Pintu Roy

Introduction

The object of the paper is to present an argument about changing agrarian structure of Bengal which had intimate connection with the future course of political developments in the province subsequently culminated in Bengal's partition in 1947. The existing literatures on the subject, however, rarely shed light on this aspect of political economy to explain the significant historic divide. British policy of divide and rule, communal divide between the Hindus and the Muslims, the high – politics that involved in the transfer of power have remained some of the over – riding and over – rated considerations in the partition historiography. Production of literature around the partition theme, mainly from Oxford and Cambridge, negates the role of categorical interest of the mass peasantry in finding articulation either in form of nationalism or communalism. This Oxbridge¹ circle have highlighted the plurality and diversity of Indian society, the pinnacle of which is the Hind-Muslim divide, 'to reinforce the theory of permanent and unbridgeable communal divide'² Culturist like NitishSengupta blamed the divide and rule of the British for the division Bengal which was culturally inseparable³. Anita Inder Singh