

**3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five year**

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the	Name of the conference	National / International	Calendar Year of	ISBN number of the proceeding	Affiliating Institute at the time of	Name of the publisher
				<b>(2019-2020)</b>						
1	Sanjib Dutta	Byastigata Arthanitir Porisoy ( A text		N A	N A	Regional	2019	ISBN: 978-93-85-439-57-5	Digboi Mahila Mahavidyalaya	Vidya Bhaban, Jorhat
2	DR. A.F. Malik	Human Rights & Gender Justice(Vol.I)	NA	Human Rights & Gender Justice	Human Rights & Gender	National	Nov-19	ISBN: 978-93-89694-03-11	Digboi Mahila Mahavidyalaya	Sun Beam, Guwahati
3	DR. Sanjita Chetia	Ethnic Costumes In North-East India	Vridavani Bastra: A Traditional	Ethnic Costumes In North-East	Ethnic Costumes In North-East	National / International	Oct-19	ISBN:987-81-942630-5-0	Duliajan Girls College	Department of Home Science, Duliajan girls college, Dibrugarh
4	DR. Sanjita Chetia	Human Rights and Gender justice VOL:III	Coal mining and its Effect on		Human Rights and Gender	National	NOV, 2019	ISBN: 978-93-89694-03-1	Digboi Mahila Mahavidyalaya	Swagata Prakashan .GHY.
5	DR. Sanjita Chetia	Endangered Ethnic Language & cultures in	Ethnic Textiles of Bodo	Endangered Ethnic Language &	Endangered Ethnic Language &	National / International	Feb-20	ISBN: 978-93-84146-35-1	Digboi Mahila Mahavidyalaya	Department of Bengali, Digboi Mahila Mahavidyalaya
6	DR. A.F. Malik and DR.Smita Rani Saikia	Endangered Ethnic Language & Culture	NA	Endangered Ethnic Language &	Endangered Ethnic Language &	National	Feb-20	ISBN 978-93-84146-35-1	Digboi Mahila Mahavidyalaya	Shyam Offset, Tinsukia
7	DR. A.F. Malik	Migration, Diaspora & Nation Building		Migration, Diaspora & Nation	Migration, Diaspora & Nation	National	May-20	ISBN 978-93-84313-62-4	Digboi Mahila Mahavidyalaya	Swagata Prakashan, GHY.
8	DR. A.F. Malik	Memory, Trauma and Representation		India: Memory, Trauma	India: Memory, Trauma	National	Aug,20 20	ISBN 978-81-86385-23-6	Digboi Mahila Mahavidyalaya	Chintamoni Prakashan, Ghy

9	<b>Sanjib Dutta</b>	Arthanitir Porisoy ( A text book for CBCS, 2nd				Regional	2020	ISBN: 978-93- 85439-70-4	<b>Digboi Mahila Mahavidyalaya</b>	Vidya Bhaban, Jorhat.
10	<b>Dr. Pintu Roy</b>	South Asia: Northeast India Outside-In	Urbanizatio n and Shift of Agrarian			National	2020	ISBN: 978- 9390022335	<b>Digboi Mahila Mahavidyalaya</b>	Primus Books
11	<b>Dr. Pintu Roy</b>	Narrating Indian History	Partition: Changing Agrarian	NA	NA	National	2020	ISBN: 978-93- 88361-41-5	<b>Digboi Mahila Mahavidyalaya</b>	Rudra Publishers & Distributors

**(2020-2021)**

Sl. No	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the	Name of the conference	National / International	Calendar Year of	ISBN number of the proceeding	Affiliating Institute at the time of	Name of the publisher
12	<b>Monjuma Sonowal</b>	Women Studies, International Approaches and	" Gendering the Covid-19 Pandemic"	NA	NA	National	Dec-20	ISBN: 978-81- 948854-7-4	<b>Digboi Mahila Mahavidyalaya</b>	Dept of English, Dibrugarh University & Dr. AF Md. Malik, Dept
13	<b>DR. A.F. Malik</b>	Postmodernism, Reflections & Speculations	NA	NA	NA	National	Nov-20	ISBN: 978-2-12- 345680-3	<b>Digboi Mahila Mahavidyalaya</b>	Dept of English, Dibrugarh University & Dr. AF Md. Malik, Dept
14	<b>DR. A.F. Malik</b>	Drama, Theory, Practice and Criticism	NA	NA	NA	National	Sep-20	ISBN: 978-81- 946812-7-4	<b>Digboi Mahila Mahavidyalaya</b>	Dr. AF Md. Malik, Dept of Bengali, Digboi Mahila Mahavidyalaya
15	<b>Ranjita Saikia</b>	<b>"Ethnicity and Cultural Identity in Northeast</b>	<b>'Biswayaana ruAkhomorJ onogosthiyo</b>	<b>NA</b>	<b>NA</b>	<b>Regional</b>	<b>Jan, 2021</b>	<b>ISBN : 978-93- 84146-71-9</b>	<b>Digboi Mahila Mahavidyalaya</b>	Gorkha Jyoti Prakashan
16	<b>Sanjib Dutta</b>	Economy Challenges And way Out, A	Outbreak and Health Sector of	NA	NA	<b>Regional</b>	17th January ,2021	ISBN 978-81 949337-9-3	<b>Digboi Mahila Mahavidyalaya</b>	Mohanta Adhyan Gobesona Kendra, A Social Science Research
17	Sanjib Dutta	Byastigata Arthabiyana Mul Tattwa .	NA	<b>NA</b>	<b>NA</b>	<b>Regional</b>	2021	ISBN: 978-93- 85439-91-9	<b>Digboi Mahila Mahavidyalaya</b>	Bidyabhawan

18	Ms. Nita Moni Bardaloi	Purvuttar Sahitya aur Lokajeebon	"Missing Janajatiya Samaj Mein	NA	NA	Regional	2021	ISBN: 987-93-86077-85-1	Digboi Mahila Mahavidyalaya	Puja Printers
18	Mr. Ashim Chetia	Ethnicity and Cultural Identity in Northeast	A philosophical Study of	NA	NA	Regional	2021	ISBN: 978-93-84146-71-9	Digboi Mahila Mahavidyalaya	Gorkha Jyoti Prakashan
19	Deepali Sharma	"Batayan"	NA	NA	NA	Regional	2021	ISBN-978-93-84146-65-8	Digboi Mahila Mahavidyalaya	Gorkha Jyoti Prakashan
20	Ranjita Saikia	"Batayan"	Sandhya Naame ai Nodiyedi	NA	NA	Regional	2021	ISBN-978-93-84146-65-8	Digboi Mahila Mahavidyalaya	Gorkha Jyoti Prakashan
21	Ruma Paul	Socio-Economic Condition of Self-help Group in	NA	NA	NA	Regional	2021	ISBN-978-93-82976-36-3	Digboi Mahila Mahavidyalaya	Saraswati Prakashan
22	Dr. AF Md. Malik	Gender & Women Studies, Interdisciplinary	NA	NA	NA	National	Dec. 2021	ISBN: 978-81-948854-7-5	Digboi Mahila Mahavidyalaya	Published by Dr. Dipok Kumar Doley, Dept of English, Dibrugarh
23	Dr. AF Md. Malik	<i>Women in Northeast India, their Folklore</i>	NA	NA	NA	National	2021	ISBN: 978-93-90870-53-0	Digboi Mahila Mahavidyalaya	Akhand Publishing House
24	Dr. AF Md. Malik	Human Rights, Security & Justice, Recent	NA	NA	NA	National	April, 2021	ISBN: 978-81-950935-9-5	Digboi Mahila Mahavidyalaya	Published by Dr. Dipok Kumar Doley, Dept of English, Dibrugarh
25	Dr. AF Md. Malik	Translation Studies, History, Theory &	NA	NA	NA	National	Jan. 2021	ISBN: 978-81-948854-1-2	Digboi Mahila Mahavidyalaya	Published by Dr. N.A. John, Dept of English, Patna College & Dr. AF
26	Dr. AF Md. Malik	Ethnic Culture, Identity and Conflict :	NA	NA	NA	National	2021	ISBN: 978-81-948854-1-3	Digboi Mahila Mahavidyalaya	Dr. AF Md. Malik, Dept of Bengali, Digboi Mahila Mahavidyalaya

(2021-22)

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27	RanjitaSaikia	Shristi	'Dr. Mamoni Roysom Goswamir	NA	NA	Regional	August, 2021	ISSN : 2277-6540	Digboi Mahila Mahavidyalaya	Lamding college Women Cell
28	RanjitaSaikia	Pragna Parmita	Bhraman Sahityat Dristi aru	Nil	Nil	Regional	January , 2022	ISBN: 978-93-93342-35-5	Digboi Mahila Mahavidyalaya	Jagaran Prakashon, GHY
29	Ms. Nita Moni Bardaloi	Purvuttar Sahitya aur Lokajeebon	"Missing Janajatiya Samaj Mein	NA	NA	Regional	2021	ISBN: 987-93-86077-85-1	Digboi Mahila Mahavidyalaya	Puja Printers
30	Mr. Ashim Chetia	Ethnicity and Cultural Identity in Northeast	A philosophical Study of	Diaspora & Nation Building	NA	National	2021	ISBN: 978-93-84146-71-9	Digboi Mahila Mahavidyalaya	Gorkha Jyoti Prakashan
31	Dr. Smita Rani Saikia	abusive relationship and prevention of	harmful traditional practces	NA	n of abusive relationship and	NATIONAL	2022	97-93-9070-70-7	Digboi Mahila Mahavidyalaya	Akhand Publishing house ,New Delhi
32	Ms. Nita Moni Bardaloi	purvuttar Vasha Sampada	Axom mein bohu vashikota			Regional	2022	978-93-555-214-6	Digboi Mahila Mahavidyalaya	nikhil Publisher
33	Ms. Nita Moni Bardaloi	Bistar aur Abhibyakti ke aayam	bohu vashikota : Ek Abolukon		NA	Regional	2022	978-81-948246-2-6	Digboi Mahila Mahavidyalaya	
34	Dr. AF Md. Malik	Realizing Childrens Rights	NA	NA	NA	NATIONAL	2021	978-93-93092-15-1	Digboi Mahila Mahavidyalaya	Anuj Kr. Mazumdar
35	Dr. AF Md. Malik	Ecology and Environment: 21st Century				NATIONAL	2021	978-93-90870-76-9	Digboi Mahila Mahavidyalaya	Jhapsu Yadav

36	Dr. AF Md. Malik	Northeast India: Their Folklore and Folklife	NA	NA		<b>NATIONAL</b>	2021	978-81-948854-1-2	<b>Digboi Mahila Mahavidyalaya</b>	Jhapsu Yadav
37	Dr. AF Md. Malik	Studies : History, Theory and Practice	NANA			<b>NATIONAL</b>	2021	978-93-90870-53-0	<b>Digboi Mahila Mahavidyalaya</b>	Mr. Rajarshi Gogoi
38	Dr. AF Md. Malik	IDENTIFICATION OF ABUSIVE RELATIONSHIPS AND				<b>NATIONAL</b>	2022	978-93-90870-70-7	<b>Digboi Mahila Mahavidyalaya</b>	Jhapsu Yadav
39	Dr. AF Md. Malik	Sankaradeva and the Neo-Vaishnavite Movement in				<b>NATIONAL</b>	2022	978-93-90870-43-1	<b>Digboi Mahila Mahavidyalaya</b>	Jhapsu Yadav
40	Dr. AF Md. Malik	women in 21st Century : Multidisciplinary Reflections				<b>NATIONAL</b>	2022	978-93-95291-01-9	<b>Digboi Mahila Mahavidyalaya</b>	Sarbhasha Prakashan

(2022-23)

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41	Ishani Senapoti	Ethnic Culture and Literature	Bengmara Kingdom of the Matak:			Regional	2022	ISBN 978-93-95291-44-6	<b>Digboi Mahila Mahavidyalaya</b>	Naoui John Ahmed and Abul Foyes Md Malik
42	Dr. Putul Borah	Women and Human Rights	Exploitation in Tea Plantations			National	2023	ISBN 978-93-95291-95-8	<b>Digboi Mahila Mahavidyalaya</b>	Sarbhasha Prakashan: New Delhi
43	Dr. Putul Borah	Journal of Humanities and Social Science	Participation in self-help Groups: A			National	Jun-23	E-ISSN: 2455-7706	<b>Digboi Mahila Mahavidyalaya</b>	MSSV, Assam

44	Kalpana Chetry	Human Rights Emerging Issues & Challenges	Human Rights Awareness		NA	National	2022	ISBN: 978-93-952913-1-6	<b>Digboi Mahila Mahavidyalaya</b>	Sarvbhasha Prakashan: New Delhi
45	Ruma Paul	Reconstructing the Significance of Child Rights	in Assam : A Theoretical study		NA	National	Mar-23	ISBN 978-81-962432-7-2	<b>Digboi Mahila Mahavidyalaya</b>	Sarvbhasha Prakashan: New Delhi
46	Dr. AF Md. Malik	Literature, Culture and Society (Edition - 1)		NA	NA	NA	2022	978-93-95291-08-8	<b>Digboi Mahila Mahavidyalaya</b>	Sarvbhasha Prakashan: New Delhi
47	Dr. AF Md. Malik	PROTECTING HUMAN RIGHTS: EMERGING		NA	NA	NA	2023	978-93-95291-31-6	<b>Digboi Mahila Mahavidyalaya</b>	Sarvbhasha Prakashan: New Delhi
48	Dr. AF Md. Malik	Ethnic Culture and Literature (Edition -1)		NA	NA	NA	2023	978-93-95291-44-6	<b>Digboi Mahila Mahavidyalaya</b>	Sarvbhasha Prakashan: New Delhi
49	Dr. AF Md. Malik	Modern Indian Drama (Edition 01)		NA	NA	NA	2023	978-81-946812-7-4	<b>Digboi Mahila Mahavidyalaya</b>	English Publisher sunbeam

(2023-24)

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the	Name of the conference	National / International	Calendar Year of	ISBN number of the proceeding	Affiliating Institute at the time of	Name of the publisher
50	Sanjib Dutta	Byastigata Arthanitir Porichoy	Introductory Micro Economic	NA	NA	<b>Regional</b>	July, 2023	ISBN:978-93-85439-57-5	<b>Mahila Mahavidyala</b>	Bidya Bhawan, Jorhat-1

52	Sanjib Dutta	Samastigata Arthanitir Porichay	Introductory Macro Economics			<b>Regional</b>	February, 2024	ISBN:978-93-85439-70-4	<b>Mahila Mahavidyalaya</b>	Bidya Bhawan,Jorhat-1
53	Sanjib Dutta	Monthon	Peer Reviewed Journal,	NA	NA	<b>Regional</b>	2022-23	ISSN 2319-541X	<b>Mahila Mahavidyalaya</b>	Assam College Teachers Association, Tinsukia zone,Assam
54	Kalpana Chetri	Horizons: Current Research	NA	NA	NA	National	November, 2023	ISBN:978-93-93092-58-8	<b>Mahila Mahavidyalaya</b>	Sunbeam,Rupnagar, Guwahati
55	Kalpana Chetri	IJNRD.ORG	Adjustment and Academic			International	8th August,2023	ISSN:2456-4184	<b>Mahila Mahavidyalaya</b>	IJNRD.Org
56	Kalpana Chetri	Monthon	Aspiration and Academic			<b>Regional</b>	2022-23	ISSN2319-541X	<b>Mahila Mahavidyalaya</b>	Assam College Teachers Association, Tinsukia zone,Assam
57	Ranjita Saikia	Gaveshana Pravah	Bhraman Sahityaloi Mahila			<b>Regional</b>	September,2023	ISBN:978-81-962224-8-2	<b>Mahila Mahavidyalaya</b>	Assam Book Trust
58	Dr.Nitamoni Bardaloi	Women In Indian Society				National	November, 2023	ISBN: 978-81-19322-67-1	<b>Mahila Mahavidyalaya</b>	Digboi Mahila Mahavidyalaya,Digboi,Assam
59	Dr.Pintu Roy	Swaraj	and Understanding			National	2023	ISSN: 2394-8736	<b>Mahila Mahavidyalaya</b>	Cinnamora College Publication, Jorhat,Assam
60	Mr.Ashim Chetia	DUJP	Reflection On Being In Sartre's			National	2023	ISBN:978-93-5967-284-7	<b>Mahila Mahavidyalaya</b>	Philosophy, Dibrugarh University,Assam,India
61	Dr. Pulak Gogoi	Asian Ethnicity	violence and the Left:a study			National	13th March, 2024	ISSN:(Print)	<b>Mahila Mahavidyalaya</b>	Routledge Taylor& Francis Group
62	Dr.Smita Rani saikia	Education Policy,2020 & Reinvigorating				National	21st March, 2024	ISBN:978-93-93092-76-2	<b>Mahila Mahavidyalaya</b>	Chora,Digboi Mahila Mahavidyalaya, Digboi,Assam

63	Dr. Nitamoni Bardaloi	Shodh-Rityu	Kahaniyaa mein Chitrito			International	April, 2024	ISSN:2454-6283	<b>Mahila Mahavidyalaya</b>	Naba Sahitykar Publication, Maharashtra.
64	Dr. AF Md. Malik	Women and Human Rights (Edition -1)				National	2024	978-93-95291-95-8	Digboi Mahila Mahavidyalaya	Sarvhasha Prakashan
65	Dr. AF Md. Malik	Indian Freedom Struggle Exploring the				National	2024	978-81-962432-2-7	Digboi Mahila Mahavidyalaya	Sarvhasha Prakashan
66	Dr. AF Md. Malik	the Significance of Child Rights (Edition -1)				National	2024	978-81-962432-7-2	Digboi Mahila Mahavidyalaya	Sarvhasha Prakashan
67	Dr. AF Md. Malik	Explorations Dimensions and Discourses				National	2024	978-93-93092-35-9	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan
68	Dr. AF Md. Malik	Vaishnavism & the Bhakti movement in				National	2024	978-93-93092-38-0	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan
69	Dr. AF Md. Malik	Culture, Ethnicity and the Nation				National	2024	978-93-93092-39-7	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan
70	Dr. AF Md. Malik	Relationship and Democratic Violence				National	2024	978-93-93092-91-5	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan
71	Dr. AF Md. Malik	Ethnic Diversity in Indian Art and Culture				National	2024	978-93-93092-48-9	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan
72	Dr. AF Md. Malik	Development: Education, Society and				National	2024	978-93-93092-42-7	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan
73	Dr. AF Md. Malik	SOCIO-POLITICAL CHALLENGES				National	2024	978-93-93092-55-7	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan



74	Dr. AF Md. Malik	FREEDOM STRUGGLE IN NORTH EAST				National	2024	978-93-93092-98-4	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan
75	Dr. AF Md. Malik	Human Rights and Subaltern Grroups				National	2024	978-93-93092-83-0	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan
76	Dr. AF Md. Malik	EDUCATION POLICY,2020 REINVIGORA				National	2024	978-93-93092-76-2	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan
77	Dr. AF Md. Malik	Gender and Society				National	2024	978-93-93092-50-2	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan
78	Dr. AF Md. Malik	Movement Love,Devotion and Political				National	2024	978-93-93092-62-5	Digboi Mahila Mahavidyalaya	Sunbeam Prakashan

অসমত বিশ্ববিদ্যালয়ৰ স্নাতক মহলাৰ ২০১৯-২০২০ বৰ্ষৰ পছন্দ ভিত্তিক  
মূল্যায়ন পদ্ধতি (CBCS)ৰ অনুসৰি অৰ্থনীতি বিজ্ঞান বিষয়ৰ তৃতীয়  
বাৰ্ষিকৰ সন্মান (Honours) পাঠ্যক্রমৰ ভিত্তিত যুগুত কৰা গ্ৰন্থ।

# ব্যক্তিগত অৰ্থবিজ্ঞানৰ মূলতত্ত্ব



বঞ্জু কুমাৰ ভৰালী  
সঞ্জীৱ দত্ত

# ব্যষ্টিগত অর্থবিজ্ঞানৰ মূলতত্ত্ব

ডিব্ৰুগড় বিশ্ববিদ্যালয়ৰ স্নাতক মহলাৰ ২০১৯-২০২০ বৰ্ষত সংশোধিত  
পছন্দভিত্তিক মূলাংকন ব্যৱস্থা (CBCS)-ৰ পাঠ্যক্রম অনুসৰি অৰ্থনীতি বিজ্ঞান  
বিভাগৰ সন্মান (Honours) বিষয়ৰ পাঠ্যক্রমৰ আধাৰত যুগ্মত কৰা গ্ৰন্থ।

**ৰঞ্জু কুমাৰ ভৰালী**

সহকাৰী অধ্যাপক, অৰ্থনীতি বিভাগ  
চিনামৰা মহাবিদ্যালয়, যোৰহাট

**সঞ্জীৱ দত্ত**

সহকাৰী অধ্যাপক, অৰ্থনীতি বিভাগ  
ডিগৰৈ মহিলা মহাবিদ্যালয়, ডিগৰৈ



**বিদ্যাভৱন**

মহাত্মা গান্ধী পথ, যোৰহাট - ১

# Gender and Women's Studies:

## *Interdisciplinary Approaches and Perspectives*

PUBLISHED BY : DR. DIPAK KUMAR DOLEY, DEPT. OF ENGLISH  
DIBRUGARH UNIVERSITY, DIBRUGARH

DR ABUL FOYES MD MALIK, DEPT. OF BENGALI  
DIGBOI MAHILA MAHAVIDYALAYA, DIGBOI

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# Gendering the Covid-19 Pandemic

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## **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.

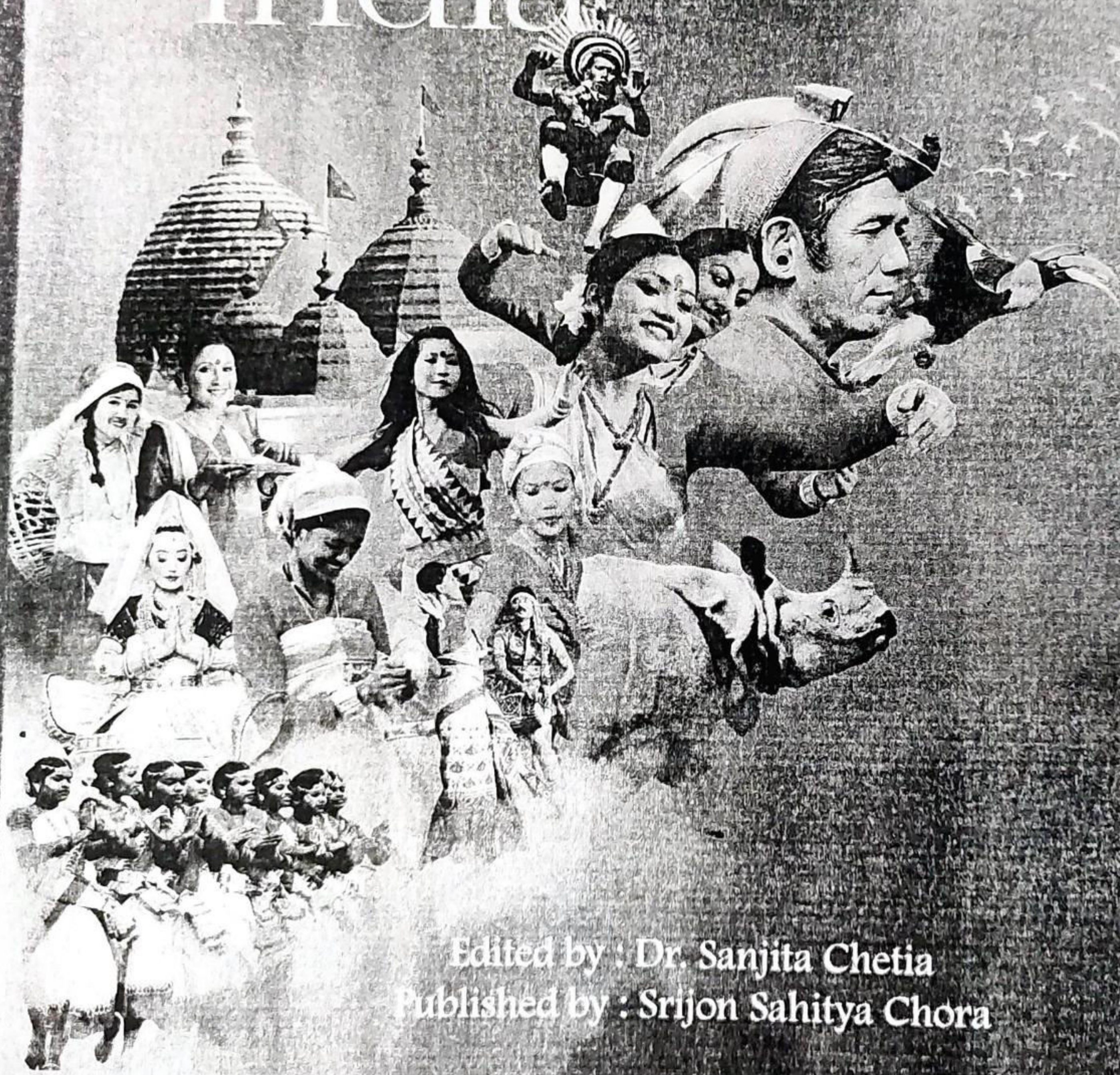
## **Women as Indian Labour Force**

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*



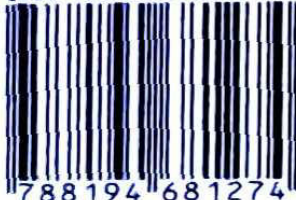
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## Editor's Bio Note:

**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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Endangered Ethnic  
Language  
&  
Culture  
in  
North-East India



Editors  
DR ABUL FOYES MD MALIK  
DR. SMITA RANI SAIKIA

*Shetia*

# Endangered Ethnic Language & Culture in North-East India

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Endangered Ethnic Language & Culture in North-East India

*Shetia*

# Ethnic Textiles of Bodo Community in Assam

Dr. Sanjita Chetia

Associate Professor, Dept. of Home Science  
Digboi Mahila Mahavidyalaya

India is known for diversity of people, their cultures and religion and caste system. In every part of the country, different types of textiles are worn. Handloom weaving, as a folk art in Assam, forms an integral part of the cultural heritage of different ethnic groups having diverse socio-cultural backgrounds.

Assam a state with diversity is famous for its rich cultural heritage, Handloom industry is a part of the Bodo culture and tradition. From time immemorial, Assam has attained a high level of excellence in the manufacture of fine fabrics. The tradition of handloom weaving in Assam has been long and glorious and the skill of the hand spinner and handloom weaver of Assam is of high order. The artisans of Assam are also known from early times for hand spinning, hand dyeing, hand painting, hand dyeing and hand weaving. From the view point of efficiency, the handloom industry always possesses a pride of place in the cultural life of the Bodo people. The word 'Bodo' has been derived from the word 'Bod' means Tibet. The cultural heritage of the Bodo people is enriched by various colourful cultural components. The identity of the Bodo as a tribal community is deeply embedded in their folk cultures and traditions. The traditional occupations are the ancestral root of their identity. Hence, it is imperative to know the actual form, characteristics and significances of the socio-cultural ingredients of the society. They are accustomed with the art of weaving as hereditary occupation. The study deals with the collection and documentation of the traditional textiles of Bodo community of Assam.

Chatterjee (1961) has recorded that Assam has been producing all specimens of fine handloom woven simple and coloured. The tribes like the Nagas, the Khasis, the Manipuris and the Assamese in general had a great deal to contribute towards Assamese hand weaving developments. The hand-woven textiles and designs as we observe today are in most of the cases the result of the influence of a variety of cultural groups inhabiting the region. This prolonged and ongoing process of mingling of different textiles and designs provides a very interesting situation that sometimes tends to change the total outlook and expression of textiles. It thus provides a fertile area for an intensive anthropo-historical study to understand the various aspects of the process of acculturation.

The present study has been undertaken to have an intensive investigation, at actual field level, as to the source of textile tradition, their continuity and contemporary importance in all its social, cultural and economic contexts of weaving. The continuity of traditions and adaptive changes and modifications through which weaving and textile production have passed in the modern time are also taken into account in this study. Varieties of textile items are produced traditionally by the Bodo people of Assam. Besides their obvious utility as items of everyday wear, these textiles have distinct socio-cultural significances.

While trying to discuss the Bodo textiles this paper focuses on the quality and context of textile items in the background of traditional and cultural practices in Assam.

The present intensive investigation has been carried out among the Bodo textiles weavers of Udalguri District of Assam. To collect the primary data, the field survey was conducted selecting three representative villages by name, Bebejia, Jamuguri and Chanialpara in Udalguri District. Total Population of BTC-26,31,289, Kokrajhar 8,98,991, Chirang 3,42,626, Barpeta 7,17,642, Udalguri 6,71,030 (Census report 2001). For the collection of primary sources field study, interviews, observation was done at different Bodo villages of the Udalguri District.

While dwelling on the methodology, it may be noted that depending on the nature of data that were sought to be generated, different standard anthropological techniques were used in the field. Emphasis, however, was always put more on observation (preferably participant one), interview and collection of concrete cases. Whenever necessary, the data obtained through one technique and / or from other information were cross-checked through alternative technique and / or from other informants. Again, sometimes more than one technique (eg. an observation had to be clarified through an interview) had to be used simultaneously to have a better understanding of a particular issue. Besides, my own prolonged personal association with, and observation of the life and activities of the people have provided me with added opportunities to understand their life pattern in a better and holistic way.

#### **Textile Tradition of Bodo- Kacharis:**

##### **Dakhana :**

Dakhana is the main item of distinctive ethnic dress of Bodo women. It is worn as a wrap around the body covering the breasts and reaching down to the ankles. The upper end is tied firmly around the trunk beneath the armpits and it is further secured tightly at the waist level. It is a thick cotton cloth of 3.25 x 1.40 meters in size. Deep yellow colour is the traditional colour used in Dakhana. On the yellow body fine stripes of various designs in green, maroon, red etc. are woven. In the recent years, the traditional yellow colour has given way to some extent to red, blue and green etc.

##### **Jomgra:**

Jomgra is a sort of stole placed lightly over the shoulders on the top of the dakhana to cover the upper part of the body. It is a Bodo women's dress used in combination with Dakhana when going out of home. It is a much finer piece of textile of 2.25 x 0.90 meters in size compared to Dakhana. The body is woven plain with cross borders at two ends. The cross borders have woven designs and different types of motifs for example – the Sun, ridges of hills, fern, plum flowers, spider, earring, brick etc. Ridges of hills (Pahar –agar) is the only topographic motif found in use among the Bodo kacharis. Red and green colour are widely used in Jomgra.

##### **Bodo chadar:**

Bodo chadar is a richly decorated textile item for ceremonial or occasional purposes worn by Bodo women on festive occasions. It is a black, blue or yellow colour cloth of 2.50 x 1.00 metres in size. The geometrical motifs and designs are worked as butas in the body of the cloth and contrasting colours as cross borders.

with mill-made one in the market. The Bodo folk art on various forms of costumes is appreciated by society at large. Their textile designs with distinctive motifs and varieties of colour are associated with some meanings which have sociological significance and an ideology knitted with religious belief. The motifs on their clothes also indicate the high degree of craftsmanship and artistic excellence.

### CONCLUSION

With regard to the different types of items woven, it may be emphasized that all kinds of clothes from handkerchiefs to the gorgeously brocaded and golden embroidered upper part of saris and skirts etc., constitute the handiwork of the Bodo weavers. A detailed idea about the various items woven along with their uses and socio-cultural significances has been attempted. In the process, references have also been made to some similar items that are seen in other parts of the country with more or less identical social implications and uses. While dwelling somewhat on the textile items, it may be noted that a further diversification of the products is probably very necessary to keep pace with the changing requirements of the present day consumer. This is also likely to ensure a healthy competition with the products of the other states and thereby provides an assured market within and abroad.

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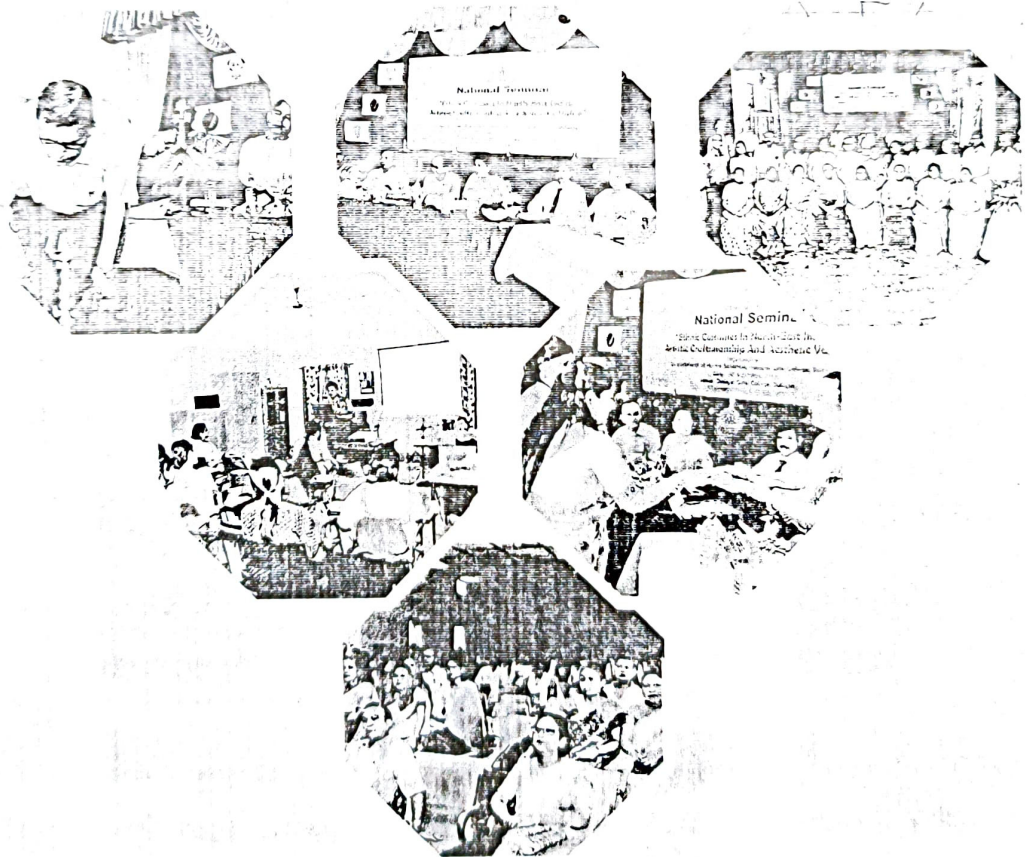
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# Ethnic Costumes In North-East India



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*Shukla*



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*Shelia*

## Vrindavani Vastra : A Traditional Textiles of Assam

DR. SANJITA CHETIA

Associate Prof., Dept. of Home Science, Digboi Mahila Mahavidyalaya

### Abstract :

The *Vrindavani Vastra* which literally means the cloth of *Vrindavan* was produced in Assam in the 16th century. It is made of woven silk and figured with scenes from the life of Hindu god Krishna during the time he lived in the forests of *Vrindavan*.

*Vrindavani Vastra* is a drape woven by Assamese weavers under the guidance of Srimanta Sankardeva, a Vaishnavite saint and scholar who lived in present-day Assam. The large drape illustrates the childhood activities of Lord Krishna in *Vrindavan*. Parts of the original *Vrindavani vastra* are presently owned by the Victoria and Albert Museum in London and Musee Guimet (the Guimet Museum) in Paris. The piece of cloth demonstrates the skillful weaving methods developed during medieval times and such complexity is rarely seen in present-day Assam.

Historical records provide ample evidence of the glorious textile traditions of Assam. At the request of the Koch king's brother Prince Chilarai, Sri Sankardeva took up the project of tapestry weaving for which he engaged the weavers of Tantikuchi or Barpeta. Eventually, the *Brindavani Bastra* was lost though the last place of resort for the *Bastra* was the Madhupur Sattra in Koch Behar. The tapestry was 120 cubits long and 60 cubits broad and it took about six months to finish the weaving. Since the scroll depicted *Krishna Lila* scenes, it was known as the *Vrindavani Vastra*.

The designs were woven with a large variety of colored threads like red, white, black, yellow, green, etc. Of the colors some were evidently of mixed colors. The above colors are still popular in Assamese loom embroidery work. The scenes depicted included those from Krishna's birth in the prison of Kamsa, to the vanquishing of Kamsa by Krishna.

Thus, based largely on secondary sources of data an attempt has been made to focus on the *Vrindavani Vastra*, a traditional textile of Assamese in the light of its socio-cultural and religious significance.

**Key Words :** *Vrindavani Vastra*, Tantikuchi, *Vrindavan*

### Introduction :

The *Vrindavani Vastra* which literally means the cloth of *Vrindavan* was produced in Assam in the 16th century. It is made of woven silk and figured with scenes from the life of Hindu God Krishna during the time he lived in the forests of *Vrindavan*.

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*Chetia*

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Thus, based largely on secondary sources of data an attempt has been made to focus on the Vrindavani Vastra, a traditional textile of Assamese in the light of its socio-cultural and religious significance.

#### History :

Assamese silk weavers depicted scenes from Bhagavatha, Mahabharatha, mainly of the childhood days of Lord Krishna on silk clothes under the supervision of Saint, scholar, and poet Srimanta Sankardeva and his disciple Madhvadeva during 16th Century. First woven between 1567 and 1569, it was taken to Bhutan and then later to Tibet, where European merchants brought it back to Europe. Presently, it is owned by the Victoria and Albert Museum in London and the Musee Guimet in Paris. Some reports suggest that the Vrindavani Vastra piece was collected by a reporter of "The Times" (London) and donated to the museum around 1904. Similar silk drapes are also held by other museums like The Philadelphia Museum of Art. This type of silken-weaving artwork was produced up to around 1715 in Assam and its neighbourhood and exported to places like Tibet. The exhibit owned by British Museum, acquired in 1904 from Tibet, is nine and half meters long and is made up of several pieces of silk drapes depicting Krishna's (or Vishnu's) life. Along with colorful pictorial depictions, it has a portion of a poem written by Srimanta Sankardev woven on it. During 2013, Assam government, India has requested British Museum to exhibit Vrindavani Vastra at London so that art lovers, researchers, and local people with Assamese heritage can admire the piece of art. This textile is now on display until August 2016 in the exhibition 'Krishna in the garden of Assam: the cultural context of an Indian textile' in Room of the British Museum. Disappearing act of Brindabani Bastra was estimated due to British intervention in Assam rule. The ruling Koch tribe King Narnarayan of Assam was literally under the pressure of British and Moghul invaders. In order to overcome financial crunch King Narnarayan had sold Brindavani Bastra the priceless piece of Assam to the Britishers. The Koch King was unable to bear the expenses for the preservation of Brindabani Bastra as it

demanding lot of wealth input. But as the history states, it was due to King Narnarayan's brother named as Prince Chilarai this unique Brindavani Bastra project was financed for to support Sri Sankaradeva's exclusive approach to revive Hindu's spiritual context in fabric presentation with colorful and artistic display. As history states this gigantic fabric piece Brindavani Bastra was completed through tapestry weaving technique for which Sankaradeva had to hire expert weavers of Tantikuchi, today's Barpeta district of Assam. Brindavani Bastra was last used to ornament the holy Thapana (wooden carved triangular shaped four cornered throne with a Mukut or crown shaped small box where 'Namghokha' or Bible of Hindu scripture is rested with cover of Gamusa cloth piece) of Madhupur Sattrra in Koch Behar. This gigantic 120 cubits long Brindavani Bastra is a joint production of various silk fabric fragments that depicts different stories of 'Krishna Leela'. The stages of Lord Krishna's birth till Kamsa Bodh (annihilation of evil Uncle King Kamsa) are woven in different rare silk fabric pieces before joining in one large piece. The handwoven stories are depicted in intrinsic nature inspired motifs or pattern. There are reputed multiple global museums which have fragment of Brindavani Bastra samples that dilutes perseverance of the original piece of Sankaradeva. Pattern of Brindavani Bastra is known as 'Vaisnavite' as its motifs relates to the characters and symbols of 'Vaisnavite scripture,' interestingly all the fabric fragments of Brindavani Bastra found in the museums worldwide bears similar code with little variation. It is still on assumption and not yet certified about Brindavani Bastra as experts from Assam and worldwide have not been able to detect the ownership of genuine fabric piece. It is assumed from the length and hand woven artistic creation of the Brindavani Bastra located in British Museum to be the original piece as it bears higher percentage of resemblance to what was depicted in scriptures. Since this elongated fabric piece was recovered from Tibet base it was titled as 'Tibetan Silk Lampas' for 85 years. Fortunately, as prescribed in the holy text of Assam, Guru Sankaradeva was inspired by Lampa hand-loom technique and implemented the style to produce Brindavani Bastra. It was in 1992 when a British scholar identified the "Tibetan Silk Lampas" as Vrindavani Vastras. Another story that weaves around original Brindavani Bastra is Krishna Roy's donated collection of artifacts to Paris Museum as it consisted of a fabric piece with similar Assamese Vaisnaite pattern codes. This Dhaka origin lady Krishna Roy who was fond of picking up exclusive artifacts including oriental textiles was shifted from Bangladesh to foreign base, Paris after marriage to Jean Ribond a French aristocrat. Among 16000 Indian textile samples derived from Krishna by Paris Museum are from various regions of India dating back to 15th century in which Brindavani Bastra resemblance fabric piece was included. Interestingly this fabric piece donated to Paris' Musee Guimet depicts Hindu lord Vishnu and his reincarnation Krishna's activities in silk but not in similar context to what is displayed in British Museum. 'Museum of Mankind' and 'Victoria & Albert Museum' both located in London consist of tapestry technique woven 'Tibetan Silk Lampas' that signifies Sankaradeva's unique creation the Brindavani Bastra presented to Assam King Chilarai in 1567 to 68. This 9 metres length, Assamese textile is regarded as the biggest ever existent ancient hand woven fabric piece, consisting of 12 jointed strips depicting visual stories from the Bhagavata Purana of Hindu scriptures. Since this tapestry was derived from Tibet, it also included in the nation's history apart from Assam. People use this hand woven fabric piece not only for space decoration but for insulation of the area during winter. Tapestry rolled out a British Museum has similar quality

which varies from other Brindavani Bastra fragments displayed in other museums. The Brindavani Bastra exemplars from Assam, woven from the 16th through the 18th century, measuring 120 cubits long and 60 cubits broad, are rare silk textile fragments depicting scenes from the life of Lord Krishna in a floral, naturalistic and preciously elegant style. They are preserved at the Blythe House, part of the British Museum. The Brindavani Bastra has also been preserved in other museums such as Victoria & Albert Museum, Chepstow Museum in Wales, Calico Museum of Textiles in Ahmedabad, Newark Museum in New Jersey, Virginia Museum of Fine Arts in Richmond, Museum of Mankind in London, Philadelphia Museum of Art. Rosemary Crill, a researcher and the author of the book *Vrindavani Vastra: Figured Silks from Assam* is a Senior Curator for Asian Development at the Victoria & Albert Museum. Her theory is that similar silk items emerged from Tibet to Assam for use during Vaishnavite rituals. It is not certain that the piece that is at British Museum belongs to the period of Shankaradeva.

### **The Crest of the Art of Weaving :**

The Neo-Vaishnava movement of Shankaradeva was a very potent force for the development in the art of weaving , specially of figured cloth . Shankaradeva was a great promoter of cottage industry, of which handloom weaving occupied his unique personal attention . This is beautifully illustrated by his designing and on-the job supervision of the weaving work of the famous Vrindavani Vastra .

Vrindavani Vastra or cloth of Vrindavan bring into focus the range of Shankaradeva's creative genius *Katha Gur Charitra* , a chronicle of events during the saint's lifetime , gives the genesis of Vrindavani Vastra . During his visits to the Koch Behar royal court , Shankaradeva often regaled prince Chilarai with descriptions of the fulfilled childhood days of young Krishna in Vrindavan . Shankaradeva had the narrative inscribed on cloth in a graphic form for the prince. He engaged weavers of Tantikuchi , near Barpeta , to weave a 40-yard panel of tapestry depicting Krishna's early life in Vrindavan . Shankaradeva provided the designs to be woven , choose the various colours of the threads to be used , and personally supervised the weaving . It took about a year to complete and , deriving its name from its theme , came to be known as the Vrindavani Vastra . When first unveiled for viewing , people were astounded to see the true-to-life depiction of Krishna's activities in Vrindavan . A little before Shankaradeva's death in 1568 , he is said to have presented it to Chilarai and his brother Naranarayana who were overwhelmed with the result.

### **Vrindavani Vastra : The Divine Scrolls :**

The sacred fabric of the Sattra is called the Vrindavani Vastra . Richly embroidered in shades of red and blue , with scenes from the lilas and kridas of Krishna , the Vrindavani Vastra also has inscriptions embroidered on it . The use of inscriptions on the Vrindavani Vastra is also significant . At the simplest level , woven names of figures were incorporated into the design as identification for the many characters shown in the Krishna stories . But there are larger passages of writing too and these may link directly to Shankaradeva . The tapestry was 120 cubits long and 60 cubits broad and it took about six months to finish the weaving. Since the scroll depicted Krishna Lila scenes, it was known as the Vrindavani Vastra.

The designs were woven with a large variety of colored threads like red, white, black, yellow, green, etc. Of the colors some were evidently of mixed colors or 'misravarna' like Kach-nila, Gaura-syama, etc. The above colors are still popular in Assamese loom embroidery work. The scenes depicted included those from Krishna's birth in the prison of Kamsa, to the vanquishing of Kamsa by Krishna.

In the namghars (community prayer houses that were set up by Sankardev), the focus of worship was the Bhagavata Purana – the text that tells the story of Krishna. Thus the Brindavani Bastra was used to cover the manuscript and was draped over the thapona – altar on which it was placed. But the Brindavani Bastra was no ordinary altar piece.

The sheer size of some of the surviving Vrindavani Vastra pieces suggest that they were used as canopies or hangings to line the walls or ceilings of the namghars, and to drape over the large pyramidal manikut with smaller, and perhaps less elaborately illustrated pieces used to wrap the sacred texts themselves. The enormous size of some of the surviving Vrindavani Vastra pieces indicate that they were probably used as 'Chandrataap' (canopies) or wall hangings to line the ceilings and walls of the Namghars and/or to drape over the Monikuts.

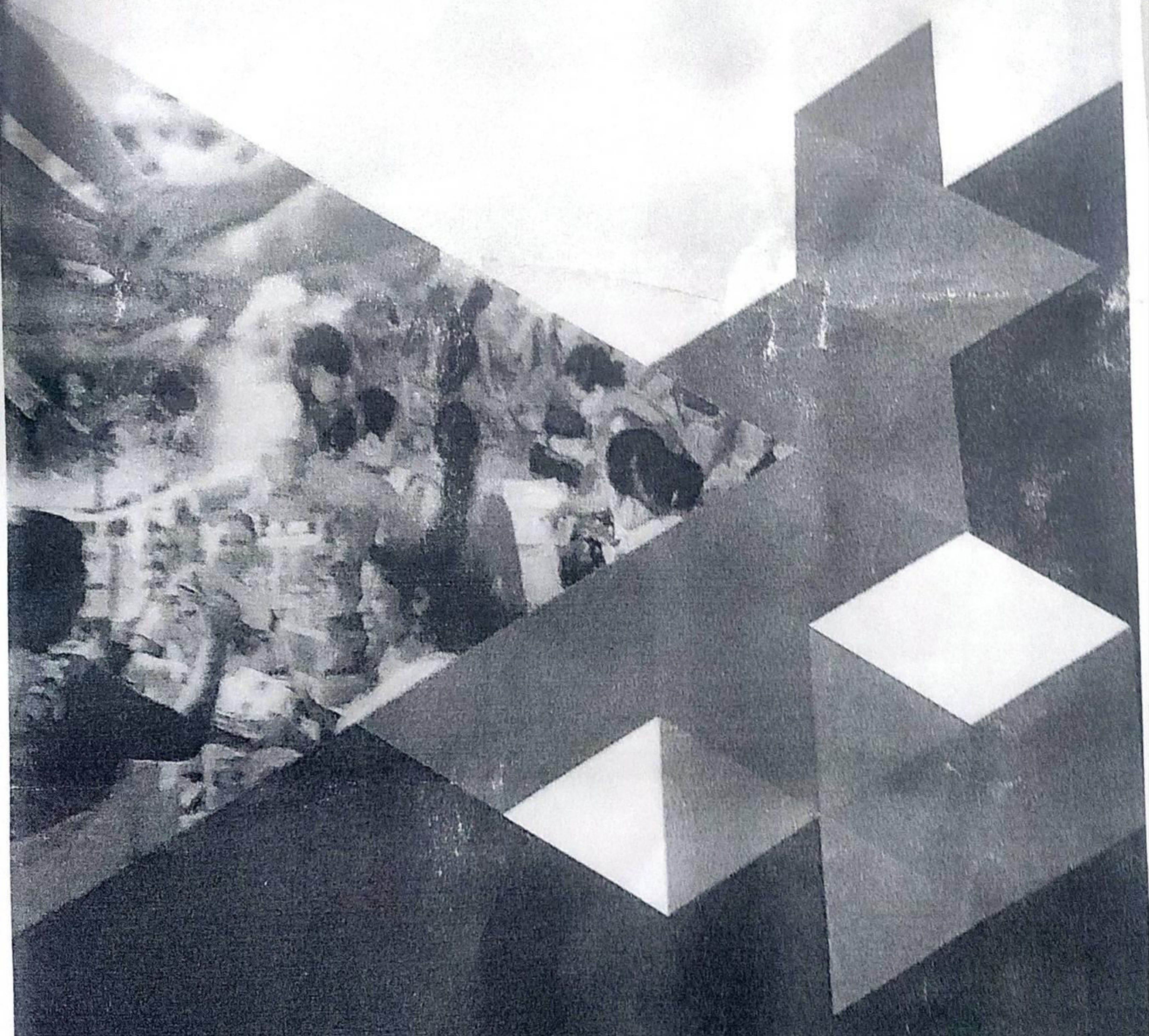
#### Conclusion :

The *Vrindavani Vastra*, quite literally means 'the cloth of Vrindavan'. This was created in Assam in northeast India in the 16th century. It was made of woven silk with scenes from the early life of Lord Krishna during the time he lived in the forest of Vrindavan. The Vrindavani Vastra was gradually replaced by the *Gamocha* in the Sattra. That is why these vastras are not in demand. This beautiful fabric is not being woven any more.

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SOCIO-ECONOMIC CONDITION  
OF SELF HELP GROUP IN  
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UNDER TINSUKIA DISTRICT, ASSAM



**Ruma Paul**

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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.

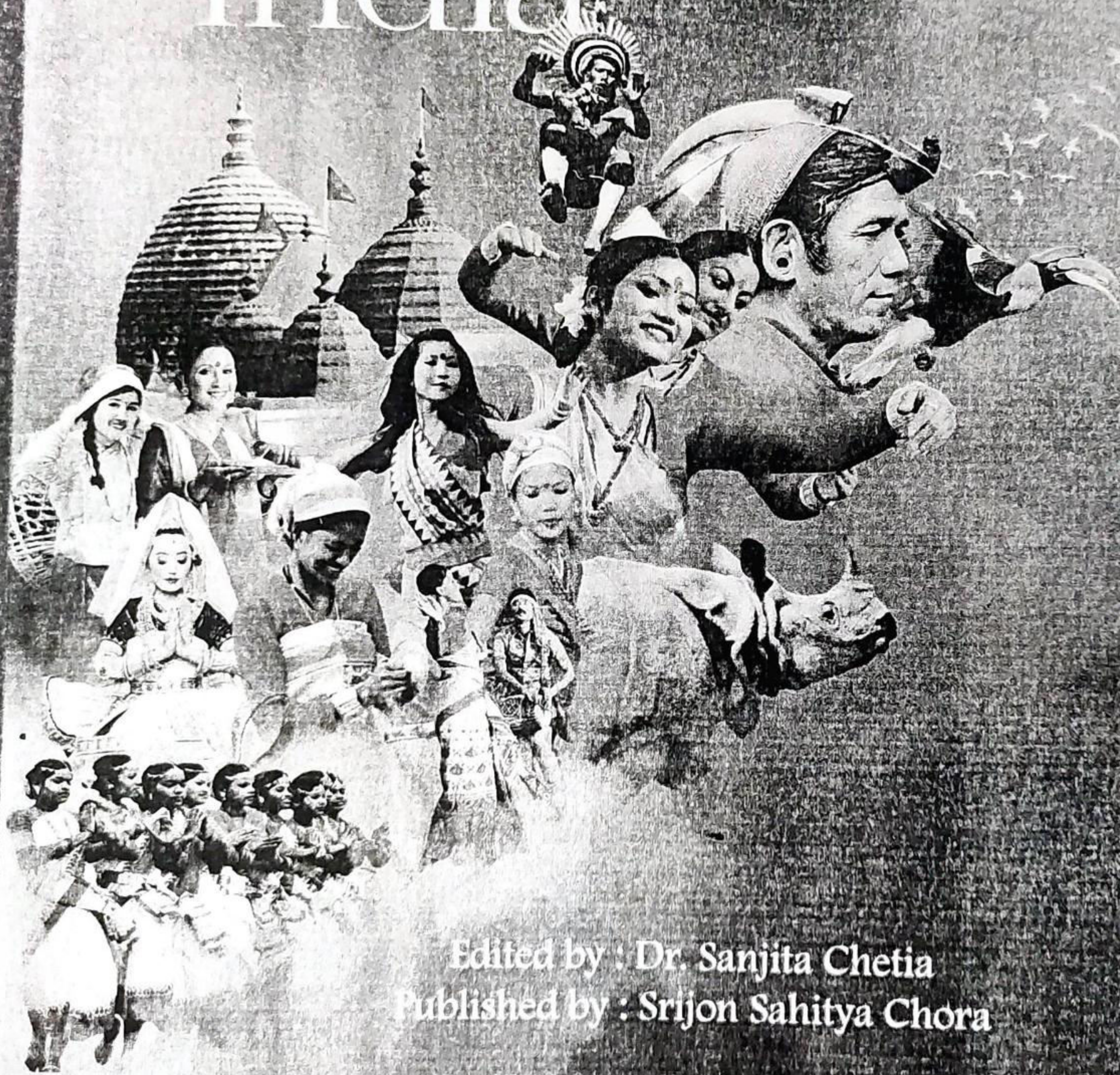
## **Women as Indian Labour Force**

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



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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*

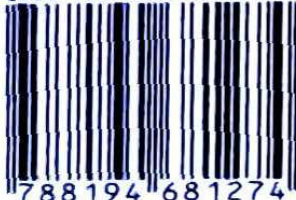


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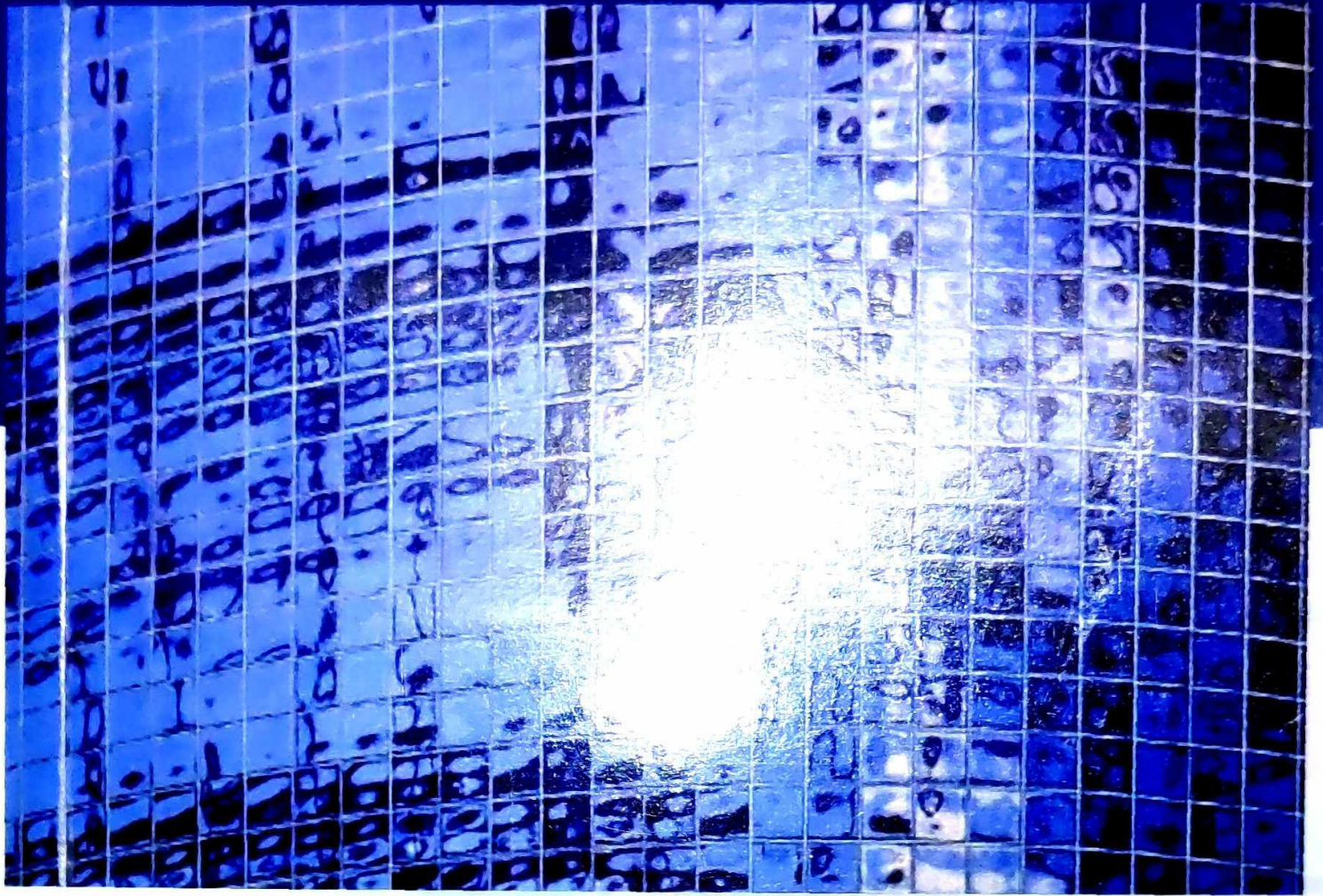
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**MODERNISM** *AND*  
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**Partition of India : Memory, Trauma and Representation**



# Women of Northeast India

Their Folklore and Folklife



*Edited by*

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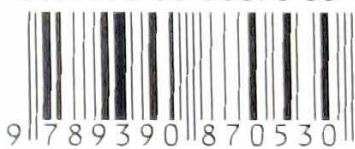
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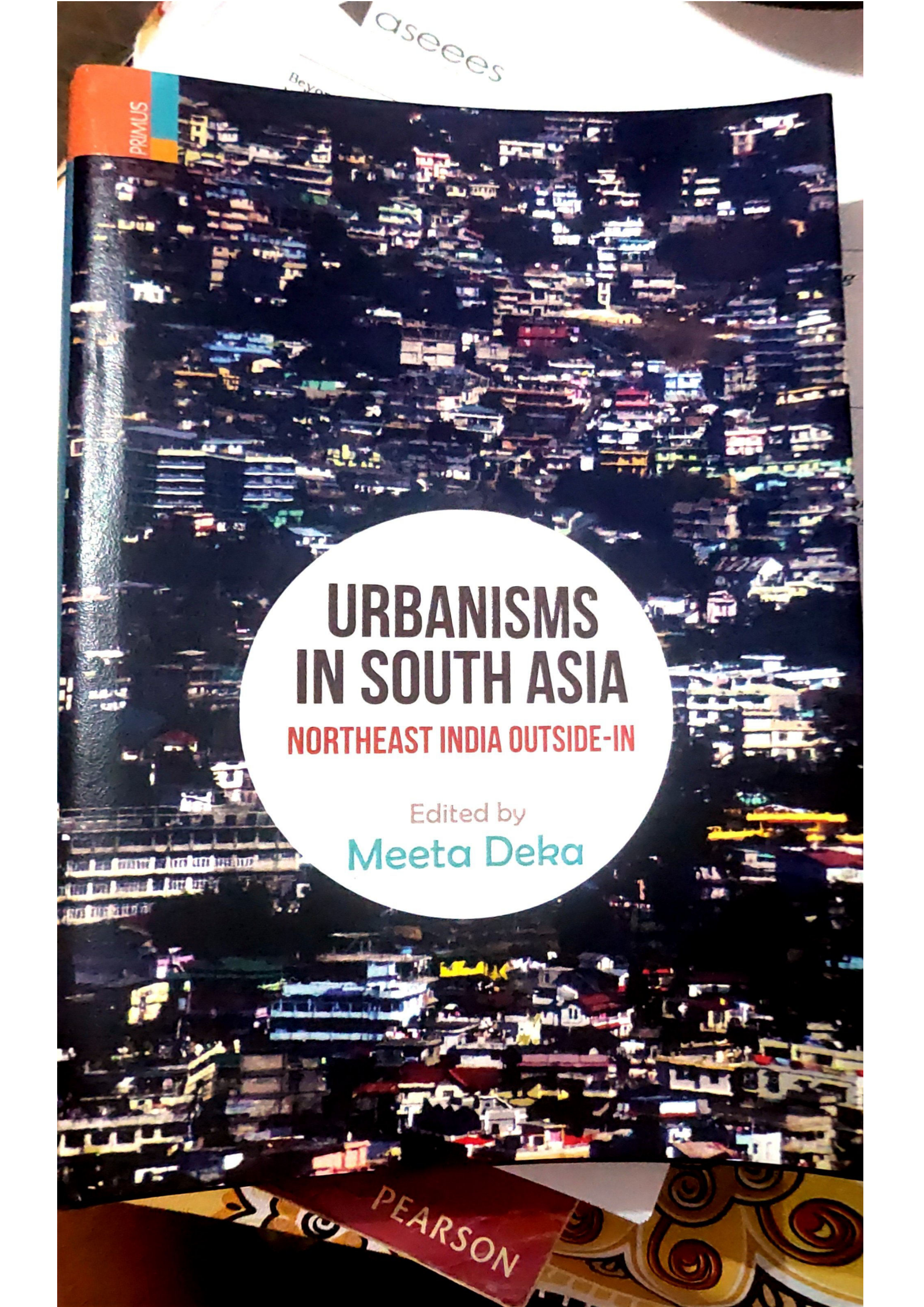
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## Colonial Urbanization and Shift of Agrarian Control in Bengal

*Pintu Roy*

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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

# **Narrating Indian History**

By  
Dr.Rahul Kumar Mohanta



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## **Narrating Indian History**

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## Revisiting Partition: Changing Agrarian Structure and Politics in Colonial Bengal

Pintu Roy

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### 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 Oxbridge<sup>1</sup> 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'<sup>2</sup> Culturist like NitishSengupta blamed the divide and rule of the British for the division Bengal which was culturally inseparable<sup>3</sup>. Anita Inder Singh

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**Partition of India : Memory, Trauma and Representation**



# Women of Northeast India

Their Folklore and Folklife



*Edited by*

**Dr. Lalthakim Hmar  
Dr. Abul Foyes Md Malik**

# 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 বেড়ি ধৰিছেহি। মনটো ভাল লগা নাই বাবেই তাই নন্দিনীৰ হাততেই কামবোৰ গতাই সোনকালে চিলাই স্কুলৰ পৰা গুচি আহিছে। “বিষাদে যদি তোমাক আৱৰি ধৰে, তুমি এখন্তেক 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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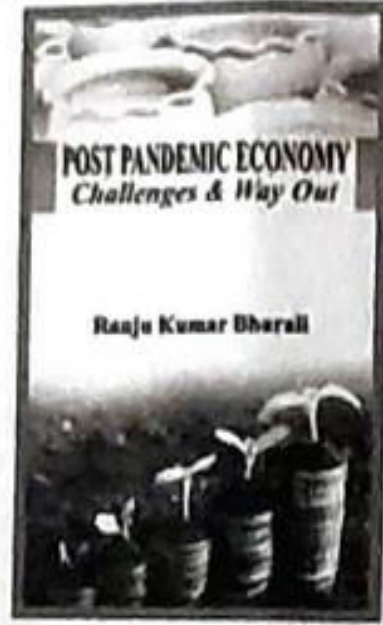
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# **Post Pandemic Economy: Challenges and Way Out**

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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  
দীপালী শর্মা



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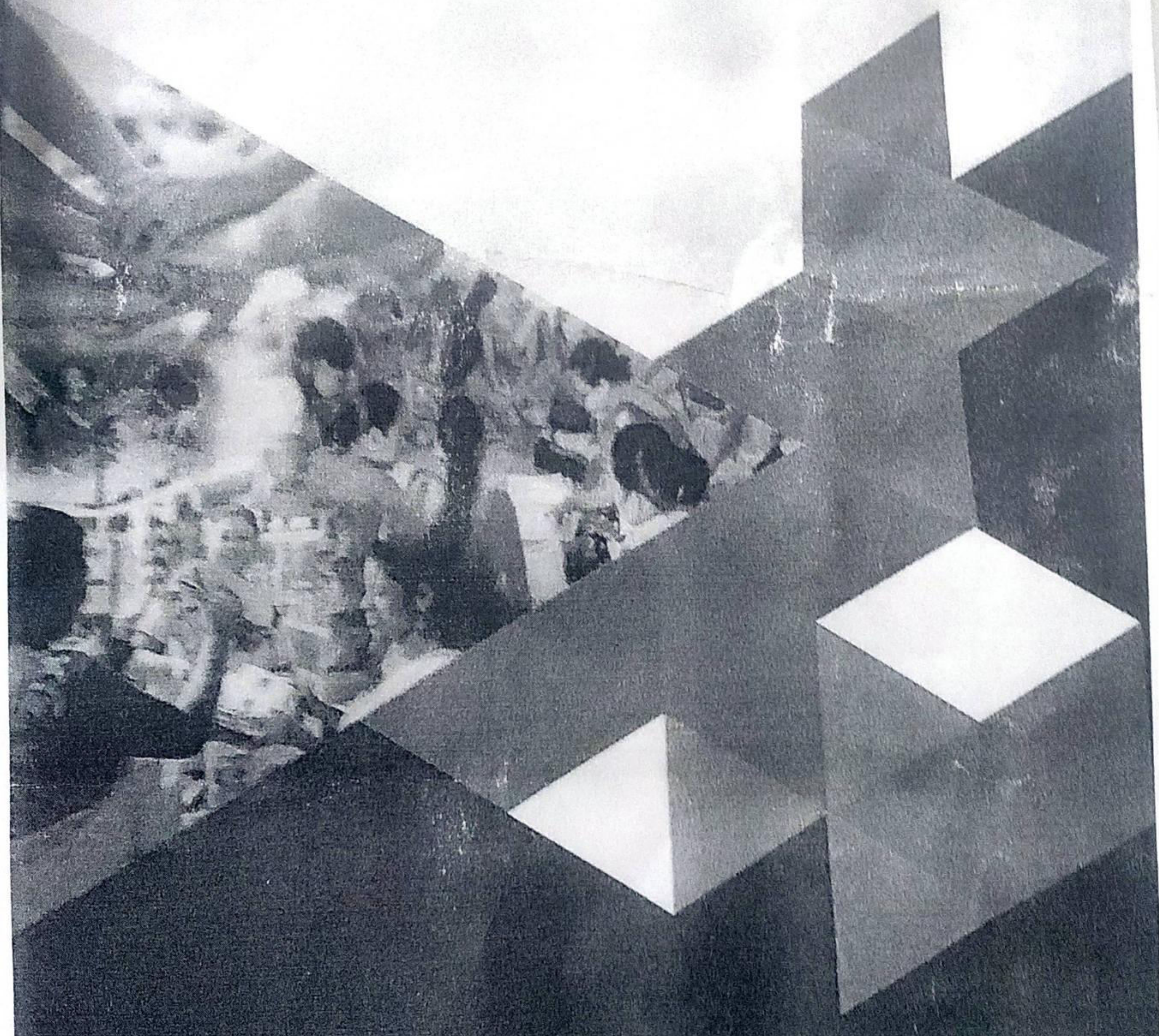
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SOCIO-ECONOMIC CONDITION  
OF SELF HELP GROUP IN  
MARGHERITA DEVELOPMENT BLOCK  
UNDER TINSUKIA DISTRICT, ASSAM



**Ruma Paul**

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# বিশ্বায়ন আৰু অসমৰ জনগোষ্ঠীয় সংস্কৃতি

## আধাৰিত পৰ্যটন

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ৰনজীতা শইকীয়া

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### প্ৰস্তাৱনা :

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 আঁগুৰি থকা সংস্কৃতি মানৱ জীৱনৰ প্ৰাণস্বৰূপ। সংস্কৃতি একোটা জাতিৰ জাতীয় সত্ত্বাৰ পৰিচায়ক। বিশাল ভাৰতবৰ্ষৰ পূৰ্ণ প্ৰাপ্ত অৱস্থিত অসম শতাধিক জাতি-জনগোষ্ঠীৰ বাসভূমি তথা মিলনভূমি। বাৰেবৰণীয়া এক সমন্বয়ৰ সংস্কৃতি ৰূপে অসমীয়া সংস্কৃতি পৰিচিত। সংস্কৃতিৰ এই পথাৰখন আৰ্য, দ্ৰাৱিড়, নিষাদ, কিৰাত আদি লোকসকলৰ

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

**प्रस्तावना :** भारतीय समाज विभिन्न जाति-जनजातियों का समन्वय स्वरूप है। विश्व की अनेक जाति-जनजाति के जीवन मूल्यों और दृष्टियों के अन्तर्गत भारतीय संस्कृति विकसित हुई है। असम आदि उत्तर-पूर्वाञ्चल अनेक जनजातों से सम्पन्न है। असम की अनेक जनजातियों में से मिसिंग अन्यतम है। असम में मिसिंग जनजाति के आगमन के संबंध में अब तक कोई निश्चित मत प्रकट 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।

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# Ethnic Culture, Identity and Conflict : Problems and Prospects

Ethnic Culture,  
Identity and Conflict :  
Problems and Prospects

Editors  
Abul Foyes Md Malik  
Dipak Kumar Doley



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# Ethnic Culture, Identity and Conflict: Problems and Prospects

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# Gender and Women's Studies:

## Interdisciplinary *Approaches and Perspectives*

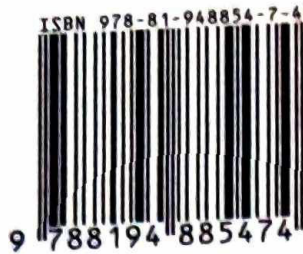
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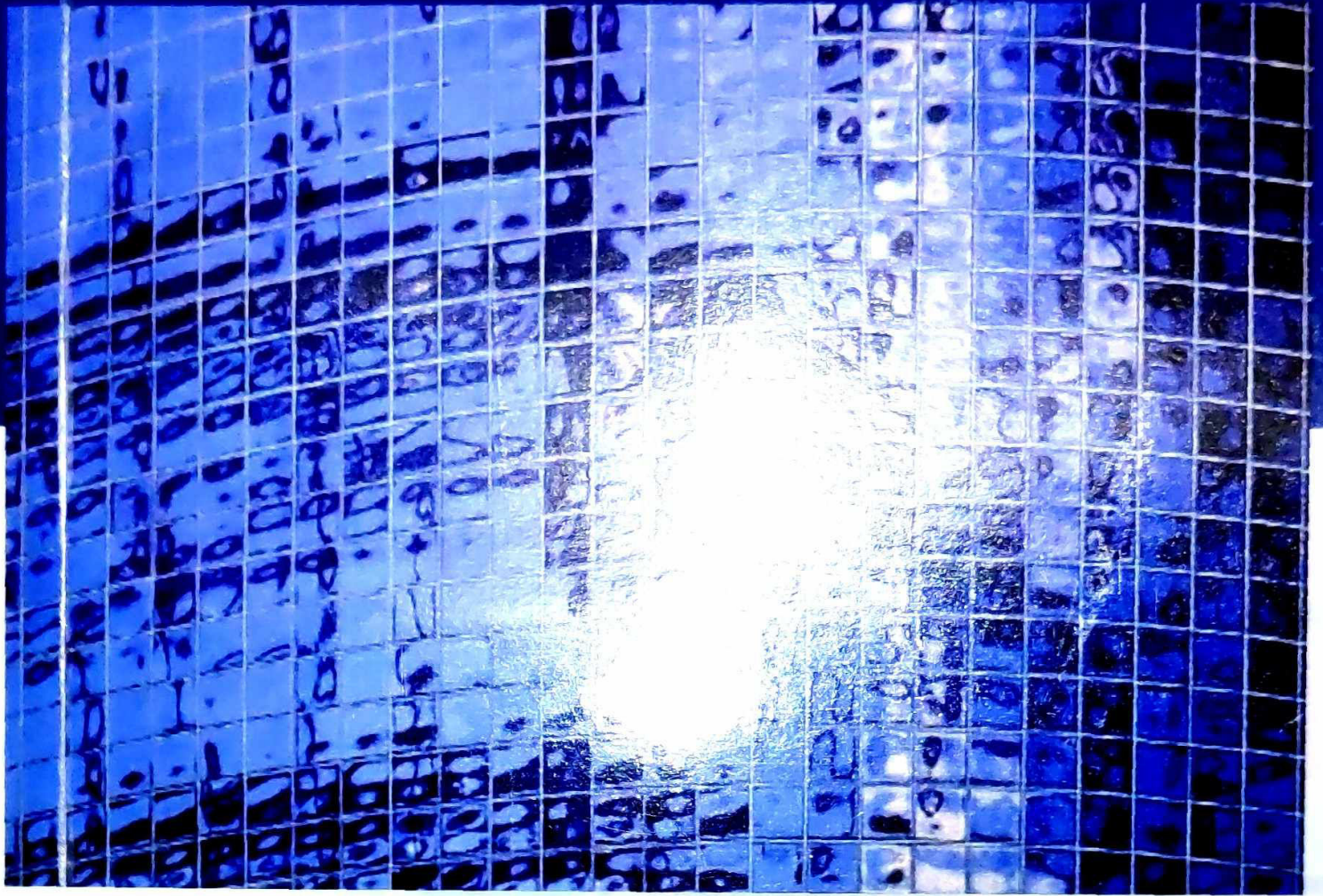


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**MODERNISM** *AND*  
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Memory, Trauma and Representation

Editors

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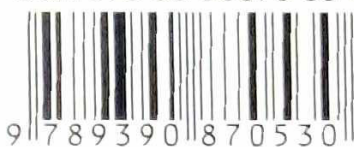
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Endangered Ethnic  
Language  
&  
Culture  
in  
North-East India



Editors  
DR ABUL FOYES MD MALIK  
DR. SMITA RANI SAIKIA

*Shetia*

# Endangered Ethnic Language & Culture in North-East India

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Endangered Ethnic Language & Culture in North-East India

*Shetia*

# Ethnic Textiles of Bodo Community in Assam

Dr. Sanjita Chetia

Associate Professor, Dept. of Home Science  
Digboi Mahila Mahavidyalaya

Assam is known for diversity of people, their cultures and religion and caste system. In every part of the country, different types of textiles are worn. Handloom weaving, as a folk art in Assam, forms an integral part of the cultural heritage of different ethnic groups having diverse socio-cultural backgrounds.

Assam a state with diversity is famous for its rich cultural heritage, Handloom industry is a part of the Bodo culture and tradition. From time immemorial, Assam has attained a high level of excellence in the manufacture of fine fabrics. The tradition of handloom weaving in Assam has been long and glorious and the skill of the hand spinner and handloom weaver of Assam is of high order. The artisans of Assam are also known from early times for hand spinning, hand dyeing, hand painting, hand dyeing and hand weaving. From the view point of efficiency, the handloom industry always possesses a pride of place in the cultural life of the Bodo people. The word 'Bodo' has been derived from the word 'Bod' means Tibet. The cultural heritage of the Bodo people is enriched by various colourful cultural components. The identity of the Bodo as a tribal community is deeply embedded in their folk cultures and traditions. The traditional crafts are the ancestral root of their identity. Hence, it is imperative to know the actual form, characteristics and significances of the socio-cultural ingredients of the society. They are accustomed with the art of weaving as hereditary occupation. The study deals with the collection and documentation of the traditional textiles of Bodo community of Assam.

Chatterjee (1961) has recorded that Assam has been producing all specimens of fine handloom from simple and coloured. The tribes like the Nagas, the Khasis, the Manipuris and the Assamese in general had a great deal to contribute towards Assamese hand weaving developments. The hand-woven textiles and designs as we observe today are in most of the cases the result of the influence of a variety of cultural groups inhabiting the region. This prolonged and ongoing process of mingling of different textiles and designs provides a very interesting situation that sometimes tends to change the total outlook and expression of textiles. It thus provides a fertile area for an intensive anthropo-historical study to understand the various aspects of the process of acculturation.

The present study has been undertaken to have an intensive investigation, at actual field level, as to the source of textile tradition, their continuity and contemporary importance in all its social, cultural and economic contexts of weaving. The continuity of traditions and adaptive changes and modifications through which weaving and textile production have passed in the modern time are also taken into account in this study. Varieties of textile items are produced traditionally by the Bodo people of Assam. Besides their obvious utility as items of everyday wear, these textiles have distinct socio-cultural significances.

While trying to discuss the Bodo textiles this paper focuses on the quality and context of textile items in the background of traditional and cultural practices in Assam.

The present intensive investigation has been carried out among the Bodo textiles weavers of Udalguri District of Assam. To collect the primary data, the field survey was conducted selecting three representative villages by name, Bebejia, Jamuguri and Chanialpara in Udalguri District. Total Population of BTC-26,31,289, Kokrajhar 8,98,991, Chirang 3,42,626, Barak 7,17,642, Udalguri 6,71,030 (Census report 2001). For the collection of primary sources field study, interviews, observation was done at different Bodo villages of the Udalguri District.

While dwelling on the methodology, it may be noted that depending on the nature of data that were sought to be generated, different standard anthropological techniques were used in the field. Emphasis, however, was always put more on observation (preferably participant one), interview and collection of concrete cases. Whenever necessary, the data obtained through one technique and / or from other information were cross-checked through alternative technique and / or from other informants. Again, sometimes more than one technique (eg. an observation had to be clarified through an interview) had to be used simultaneously to have a better understanding of a particular issue. Besides, my own prolonged personal association with, and observation of the life and activities of the people have provided me with added opportunities to understand their life pattern in a better and holistic way.

#### **Textile Tradition of Bodo- Kacharis:**

##### **Dakhana :**

Dakhana is the main item of distinctive ethnic dress of Bodo women. It is worn as a wrap around the body covering the breasts and reaching down to the ankles. The upper end is tied firmly around the trunk beneath the armpits and it is further secured tightly at the waist level. It is a thick cotton cloth of 3.25 x 1.40 meters in size. Deep yellow colour is the traditional colour used in Dakhana. On the yellow body fine stripes of various designs in green, maroon, red etc. are woven. In the recent years, the traditional yellow colour has given way to some extent to red, blue and green etc.

##### **Jomgra:**

Jomgra is a sort of stole placed lightly over the shoulders on the top of the dakhana to cover the upper part of the body. It is a Bodo women's dress used in combination with Dakhana when going out of home. It is a much finer piece of textile of 2.25 x 0.90 meters in size compared to Dakhana. The body is woven plain with cross borders at two ends. The cross borders have woven designs and different types of motifs for example – the Sun, ridges of hills, fern, plum flowers, spider, earring, brick etc. Ridges of hills (Pahar –agar) is the only topographic motif found in use among the Bodo kacharis. Red and green colour are widely used in Jomgra.

##### **Bodo chadar:**

Bodo chadar is a richly decorated textile item for ceremonial or occasional purposes worn by Bodo women on festive occasions. It is a black, blue or yellow colour cloth of 2.50 x 1.00 metres in size. The geometrical motifs and designs are worked as butas in the body of the cloth and contrasting colours as cross borders.

with mill-made one in the market. The Bodo folk art on various forms of costumes is appreciated by society at large. Their textile designs with distinctive motifs and varieties of colour are associated with some meanings which have sociological significance and ideology knitted with religious belief. The motifs on their clothes also indicate the high degree of craftsmanship and artistic excellence.

### CONCLUSION

With regard to the different types of items woven, it may be emphasized that all kinds of clothes from handkerchiefs to the gorgeously brocaded and golden embroidered upper part of saris and skirts etc., constitute the handiwork of the Bodo weavers. A detailed idea about the various items woven along with their uses and socio-cultural significances has been attempted. In the process, references have also been made to some similar items that are seen in other parts of the country with more or less identical social implications and uses. While dwelling somewhat on the textile items, it may be noted that a further diversification of the products is probably very necessary to keep pace with the changing requirements of the present day consumer. This is also likely to ensure a healthy competition with the products of the other states and thereby provides an assured market within and abroad.

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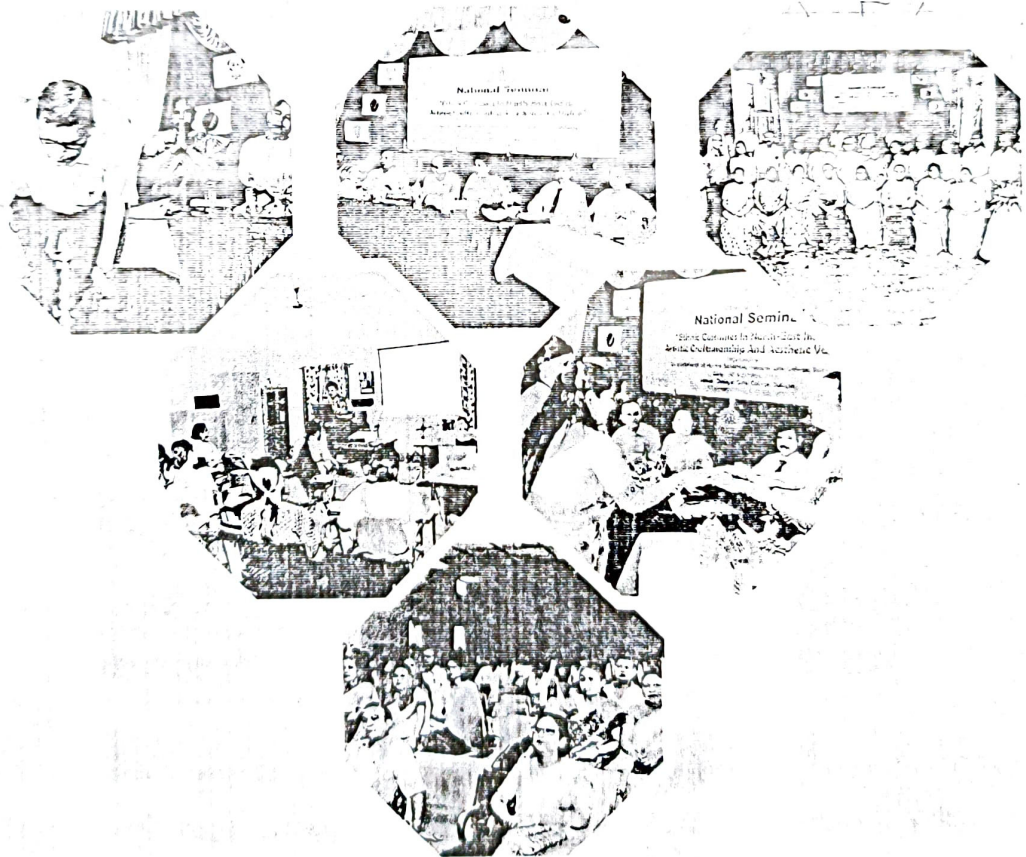
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# Ethnic Costumes In North-East India



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*Shelia*

## Vrindavani Vastra : A Traditional Textiles of Assam

DR. SANJITA CHETIA

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### Abstract :

The *Vrindavani Vastra* which literally means the cloth of *Vrindavan* was produced in Assam in the 16th century. It is made of woven silk and figured with scenes from the life of Hindu god Krishna during the time he lived in the forests of *Vrindavan*.

*Vrindavani Vastra* is a drape woven by Assamese weavers under the guidance of Srimanta Sankardeva, a Vaishnavite saint and scholar who lived in present-day Assam. The large drape illustrates the childhood activities of Lord Krishna in *Vrindavan*. Parts of the original *Vrindavani vastra* are presently owned by the Victoria and Albert Museum in London and Musee Guimet (the Guimet Museum) in Paris. The piece of cloth demonstrates the skillful weaving methods developed during medieval times and such complexity is rarely seen in present-day Assam.

Historical records provide ample evidence of the glorious textile traditions of Assam. At the request of the Koch king's brother Prince Chilarai, Sri Sankardeva took up the project of tapestry weaving for which he engaged the weavers of Tantikuchi or Barpeta. Eventually, the *Brindavani Bastra* was lost though the last place of resort for the *Bastra* was the Madhupur Sattra in Koch Behar. The tapestry was 120 cubits long and 60 cubits broad and it took about six months to finish the weaving. Since the scroll depicted *Krishna Lila* scenes, it was known as the *Vrindavani Vastra*.

The designs were woven with a large variety of colored threads like red, white, black, yellow, green, etc. Of the colors some were evidently of mixed colors. The above colors are still popular in Assamese loom embroidery work. The scenes depicted included those from Krishna's birth in the prison of Kamsa, to the vanquishing of Kamsa by Krishna.

Thus, based largely on secondary sources of data an attempt has been made to focus on the *Vrindavani Vastra*, a traditional textile of Assamese in the light of its socio-cultural and religious significance.

**Key Words :** *Vrindavani Vastra*, Tantikuchi, *Vrindavan*

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Thus, based largely on secondary sources of data an attempt has been made to focus on the Vrindavani Vastra, a traditional textile of Assamese in the light of its socio-cultural and religious significance.

#### History :

Assamese silk weavers depicted scenes from Bhagavatha, Mahabharatha, mainly of the childhood days of Lord Krishna on silk clothes under the supervision of Saint, scholar, and poet Srimanta Sankardeva and his disciple Madhvadeva during 16th Century. First woven between 1567 and 1569, it was taken to Bhutan and then later to Tibet, where European merchants brought it back to Europe. Presently, it is owned by the Victoria and Albert Museum in London and the Musee Guimet in Paris. Some reports suggest that the Vrindavani Vastra piece was collected by a reporter of "The Times" (London) and donated to the museum around 1904. Similar silk drapes are also held by other museums like The Philadelphia Museum of Art. This type of silken-weaving artwork was produced up to around 1715 in Assam and its neighbourhood and exported to places like Tibet. The exhibit owned by British Museum, acquired in 1904 from Tibet, is nine and half meters long and is made up of several pieces of silk drapes depicting Krishna's (or Vishnu's) life. Along with colorful pictorial depictions, it has a portion of a poem written by Srimanta Sankardev woven on it. During 2013, Assam government, India has requested British Museum to exhibit Vrindavani Vastra at London so that art lovers, researchers, and local people with Assamese heritage can admire the piece of art. This textile is now on display until August 2016 in the exhibition 'Krishna in the garden of Assam: the cultural context of an Indian textile' in Room of the British Museum. Disappearing act of Brindabani Bastra was estimated due to British intervention in Assam rule. The ruling Koch tribe King Narnarayan of Assam was literally under the pressure of British and Moghul invaders. In order to overcome financial crunch King Narnarayan had sold Brindavani Bastra the priceless piece of Assam to the Britishers. The Koch King was unable to bear the expenses for the preservation of Brindabani Bastra as it

demanding lot of wealth input. But as the history states, it was due to King Narnarayan's brother named as Prince Chilarai this unique Brindavani Bastra project was financed for to support Sri Sankaradeva's exclusive approach to revive Hindu's spiritual context in fabric presentation with colorful and artistic display. As history states this gigantic fabric piece Brindavani Bastra was completed through tapestry weaving technique for which Sankaradeva had to hire expert weavers of Tantikuchi, today's Barpeta district of Assam. Brindavani Bastra was last used to ornament the holy Thapana (wooden carved triangular shaped four cornered throne with a Mukut or crown shaped small box where 'Namghokha' or Bible of Hindu scripture is rested with cover of Gamusa cloth piece) of Madhupur Sattrra in Koch Behar. This gigantic 120 cubits long Brindavani Bastra is a joint production of various silk fabric fragments that depicts different stories of 'Krishna Leela'. The stages of Lord Krishna's birth till Kamsa Bodh (annihilation of evil Uncle King Kamsa) are woven in different rare silk fabric pieces before joining in one large piece. The handwoven stories are depicted in intrinsic nature inspired motifs or pattern. There are reputed multiple global museums which have fragment of Brindavani Bastra samples that dilutes perseverance of the original piece of Sankaradeva. Pattern of Brindavani Bastra is known as 'Vaisnavite' as its motifs relates to the characters and symbols of 'Vaisnavite scripture,' interestingly all the fabric fragments of Brindavani Bastra found in the museums worldwide bears similar code with little variation. It is still on assumption and not yet certified about Brindavani Bastra as experts from Assam and worldwide have not been able to detect the ownership of genuine fabric piece. It is assumed from the length and hand woven artistic creation of the Brindavani Bastra located in British Museum to be the original piece as it bears higher percentage of resemblance to what was depicted in scriptures. Since this elongated fabric piece was recovered from Tibet base it was titled as 'Tibetan Silk Lampas' for 85 years. Fortunately, as prescribed in the holy text of Assam, Guru Sankaradeva was inspired by Lampa hand-loom technique and implemented the style to produce Brindavani Bastra. It was in 1992 when a British scholar identified the "Tibetan Silk Lampas" as Vrindavani Vastras. Another story that weaves around original Brindavani Bastra is Krishna Roy's donated collection of artifacts to Paris Museum as it consisted of a fabric piece with similar Assamese Vaisnaite pattern codes. This Dhaka origin lady Krishna Roy who was fond of picking up exclusive artifacts including oriental textiles was shifted from Bangladesh to foreign base, Paris after marriage to Jean Ribond a French aristocrat. Among 16000 Indian textile samples derived from Krishna by Paris Museum are from various regions of India dating back to 15th century in which Brindavani Bastra resemblance fabric piece was included. Interestingly this fabric piece donated to Paris' Musee Guimet depicts Hindu lord Vishnu and his reincarnation Krishna's activities in silk but not in similar context to what is displayed in British Museum. 'Museum of Mankind' and 'Victoria & Albert Museum' both located in London consist of tapestry technique woven 'Tibetan Silk Lampas' that signifies Sankaradeva's unique creation the Brindavani Bastra presented to Assam King Chilarai in 1567 to 68. This 9 metres length, Assamese textile is regarded as the biggest ever existent ancient hand woven fabric piece, consisting of 12 jointed strips depicting visual stories from the Bhagavata Purana of Hindu scriptures. Since this tapestry was derived from Tibet, it also included in the nation's history apart from Assam. People use this hand woven fabric piece not only for space decoration but for insulation of the area during winter. Tapestry rolled out a British Museum has similar quality

which varies from other Brindavani Bastra fragments displayed in other museums. The Brindavani Bastra exemplars from Assam, woven from the 16th through the 18th century, measuring 120 cubits long and 60 cubits broad, are rare silk textile fragments depicting scenes from the life of Lord Krishna in a floral, naturalistic and preciously elegant style. They are preserved at the Blythe House, part of the British Museum. The Brindavani Bastra has also been preserved in other museums such as Victoria & Albert Museum, Chepstow Museum in Wales, Calico Museum of Textiles in Ahmedabad, Newark Museum in New Jersey, Virginia Museum of Fine Arts in Richmond, Museum of Mankind in London, Philadelphia Museum of Art. Rosemary Crill, a researcher and the author of the book *Vrindavani Vastra: Figured Silks from Assam* is a Senior Curator for Asian Development at the Victoria & Albert Museum. Her theory is that similar silk items emerged from Tibet to Assam for use during Vaishnavite rituals. It is not certain that the piece that is at British Museum belongs to the period of Shankaradeva.

### **The Crest of the Art of Weaving :**

The Neo-Vaishnava movement of Shankaradeva was a very potent force for the development in the art of weaving , specially of figured cloth . Shankaradeva was a great promoter of cottage industry, of which handloom weaving occupied his unique personal attention . This is beautifully illustrated by his designing and on-the-job supervision of the weaving work of the famous Vrindavani Vastra .

Vrindavani Vastra or cloth of Vrindavan bring into focus the range of Shankaradeva's creative genius *Katha Gur Charitra* , a chronicle of events during the saint's lifetime , gives the genesis of Vrindavani Vastra . During his visits to the Koch Behar royal court , Shankaradeva often regaled prince Chilarai with descriptions of the fulfilled childhood days of young Krishna in Vrindavan . Shankaradeva had the narrative inscribed on cloth in a graphic form for the prince. He engaged weavers of Tantikuchi , near Barpeta , to weave a 40-yard panel of tapestry depicting Krishna's early life in Vrindavan . Shankaradeva provided the designs to be woven , choose the various colours of the threads to be used , and personally supervised the weaving . It took about a year to complete and , deriving its name from its theme , came to be known as the Vrindavani Vastra . When first unveiled for viewing , people were astounded to see the true-to-life depiction of Krishna's activities in Vrindavan . A little before Shankaradeva's death in 1568 , he is said to have presented it to Chilarai and his brother Naranarayana who were overwhelmed with the result.

### **Vrindavani Vastra : The Divine Scrolls :**

The sacred fabric of the Sattra is called the Vrindavani Vastra . Richly embroidered in shades of red and blue , with scenes from the lilas and kridas of Krishna , the Vrindavani Vastra also has inscriptions embroidered on it . The use of inscriptions on the Vrindavani Vastra is also significant . At the simplest level , woven names of figures were incorporated into the design as identification for the many characters shown in the Krishna stories . But there are larger passages of writing too and these may link directly to Shankaradeva . The tapestry was 120 cubits long and 60 cubits broad and it took about six months to finish the weaving. Since the scroll depicted Krishna Lila scenes, it was known as the Vrindavani Vastra.

The designs were woven with a large variety of colored threads like red, white, black, yellow, green, etc. Of the colors some were evidently of mixed colors or 'misravarna' like Kach-nila, Gaura-syama, etc. The above colors are still popular in Assamese loom embroidery work. The scenes depicted included those from Krishna's birth in the prison of Kamsa, to the vanquishing of Kamsa by Krishna.

In the namghars (community prayer houses that were set up by Sankardev), the focus of worship was the Bhagavata Purana – the text that tells the story of Krishna. Thus the Brindavani Bastra was used to cover the manuscript and was draped over the thapona – altar on which it was placed. But the Brindavani Bastra was no ordinary altar piece.

The sheer size of some of the surviving Vrindavani Vastra pieces suggest that they were used as canopies or hangings to line the walls or ceilings of the namghars, and to drape over the large pyramidal manikut with smaller, and perhaps less elaborately illustrated pieces used to wrap the sacred texts themselves. The enormous size of some of the surviving Vrindavani Vastra pieces indicate that they were probably used as 'Chandrataap' (canopies) or wall hangings to line the ceilings and walls of the Namghars and/or to drape over the Monikuts.

#### Conclusion :

The *Vrindavani Vastra*, quite literally means 'the cloth of Vrindavan'. This was created in Assam in northeast India in the 16th century. It was made of woven silk with scenes from the early life of Lord Krishna during the time he lived in the forest of Vrindavan. The Vrindavani Vastra was gradually replaced by the *Gamocha* in the Sattra. That is why these vastras are not in demand. This beautiful fabric is not being woven any more.

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# বাতায়ন



সৃজন সাহিত্য চ'বা  
ডিগবৈ মহিলা মহাবিদ্যালয়

সম্পাদিকা  
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# সন্ধ্যা নামে এই নদীয়েদি

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 বেড়ি 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



অসমত বিশ্ববিদ্যালয়ৰ স্নাতক মহলাৰ ২০১৯-২০২০ বৰ্ষৰ পছন্দ ভিত্তিক  
মূল্যায়ন পদ্ধতি (CBCS)ৰ অনুসৰি অৰ্থনীতি বিজ্ঞান বিষয়ৰ তৃতীয়  
বাৰ্ষিকৰ সন্মান (Honours) পাঠ্যক্রমৰ ভিত্তিত যুগত কৰা গ্ৰন্থ।

# ব্যক্তিগত অৰ্থবিজ্ঞানৰ মূলতত্ত্ব



বঞ্জু কুমাৰ ভৰালী  
সঞ্জীৱ দত্ত

# ব্যষ্টিগত অৰ্থবিজ্ঞানৰ মূলতত্ত্ব

ডিব্ৰুগড় বিশ্ববিদ্যালয়ৰ স্নাতক মহলাৰ ২০১৯-২০২০ বৰ্ষত সংশোধিত  
পছন্দভিত্তিক মূলাংকন ব্যৱস্থা (CBCS)-ৰ পাঠ্যক্রম অনুসৰি অৰ্থনীতি বিজ্ঞান  
বিভাগৰ সন্মান (Honours) বিষয়ৰ পাঠ্যক্রমৰ আধাৰত যুগ্মত কৰা গ্ৰন্থ।

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ডিগৰৈ মহিলা মহাবিদ্যালয়, ডিগৰৈ



**বিদ্যাভৱন**

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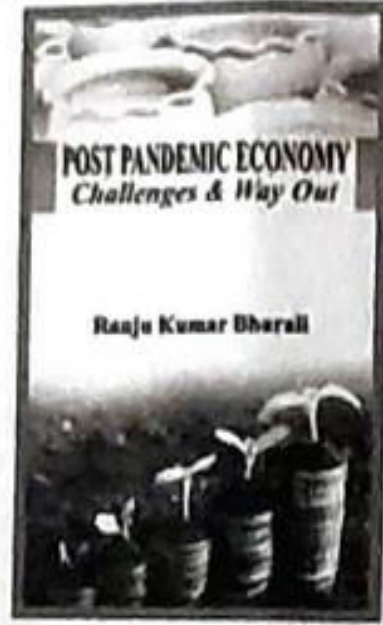
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# **Post Pandemic Economy: Challenges and Way Out**

**Editor**  
**Ranju Kumar Bharali**



Mohan Chandra Mahanta Adhyayan Gobesona  
Kendra (A Social Science Research Centre in  
collaboration with Cinnamara College)  
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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  
দীপালী শর্মা



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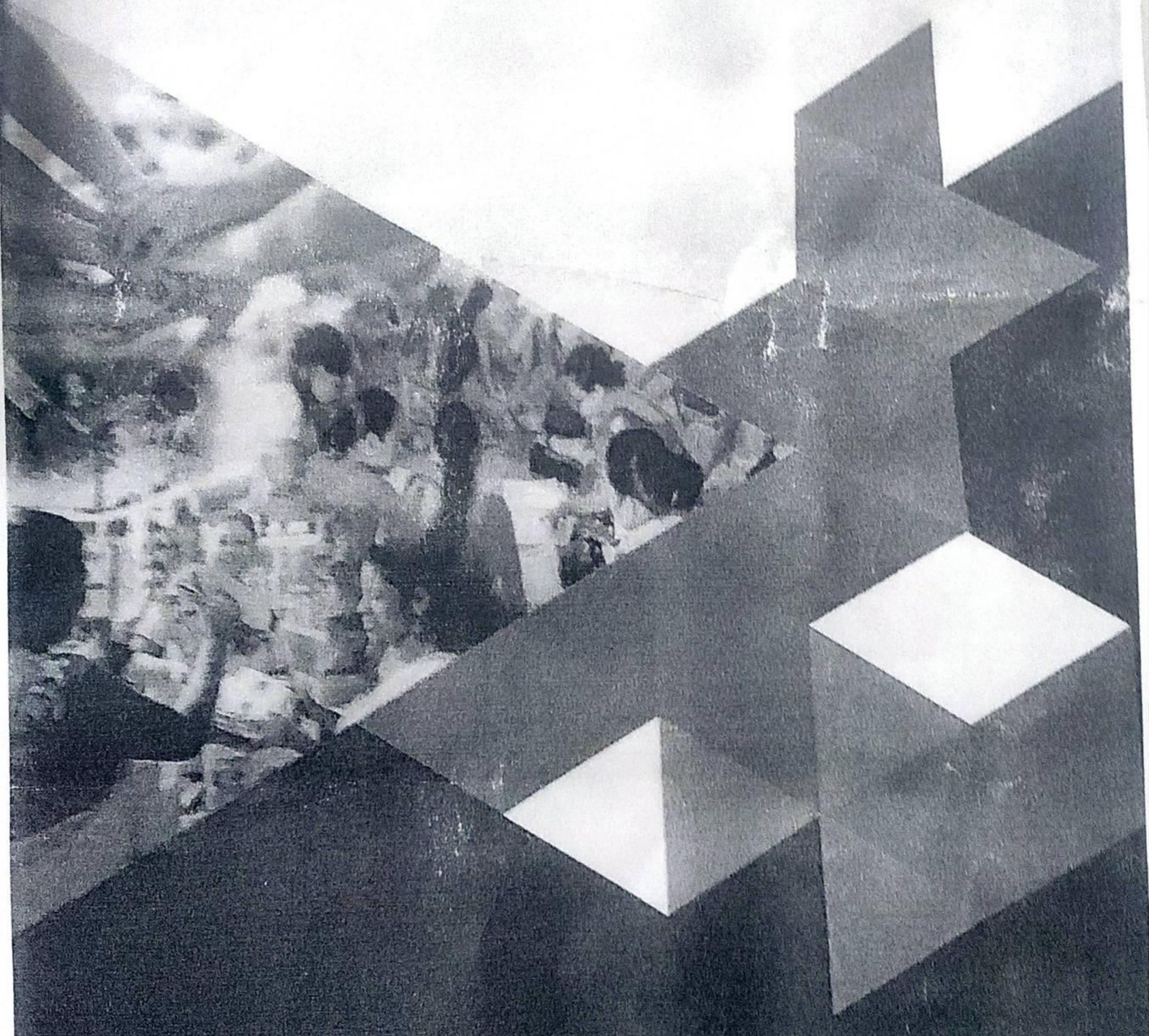
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SOCIO-ECONOMIC CONDITION  
OF SELF HELP GROUP IN  
MARGHERITA DEVELOPMENT BLOCK  
UNDER TINSUKIA DISTRICT, ASSAM



**Ruma Paul**

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-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, दिहू मूदांग आदि। इनकी जीविका का मुख्य साधन कृषि है। ये कृषि से संबंधित अनेक पर्व मनाते हैं। आलि-आई-लुगांग कृषि से संबंधित अन्यतम उत्सव है। आलि-आई-लुगांग पर्व जन 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 सप्ताहगत बुधवार से लेकर पाँच दृष्ट दिनों तक मनाया जाता है। मिसिंग समाज में दिहू अथवा दिहू भी उत्साहपूर्वक मनाया जाता है। अतः 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 स्वरूप है। विश्व की अनेक जाति-जनजाति के जीवन मूल्यों और दृष्टियों के अन्तर्गत भारतीय संस्कृति विकसित हुई है। असम आदि उत्तर-पूर्वाञ्चल अनेक जनजातों से सम्पन्न है। असम की अनेक जनजातियों में से मिसिंग अन्यतम है। असम में मिसिंग जनजाति के आगमन के संबंध में अब तक कोई निश्चित मत प्रकट 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।

**आलि-आई लुगांग :** मिसिंग समाज प्रमुख उत्सव है

# Gender and Women's Studies:

## *Interdisciplinary Approaches and Perspectives*

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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.

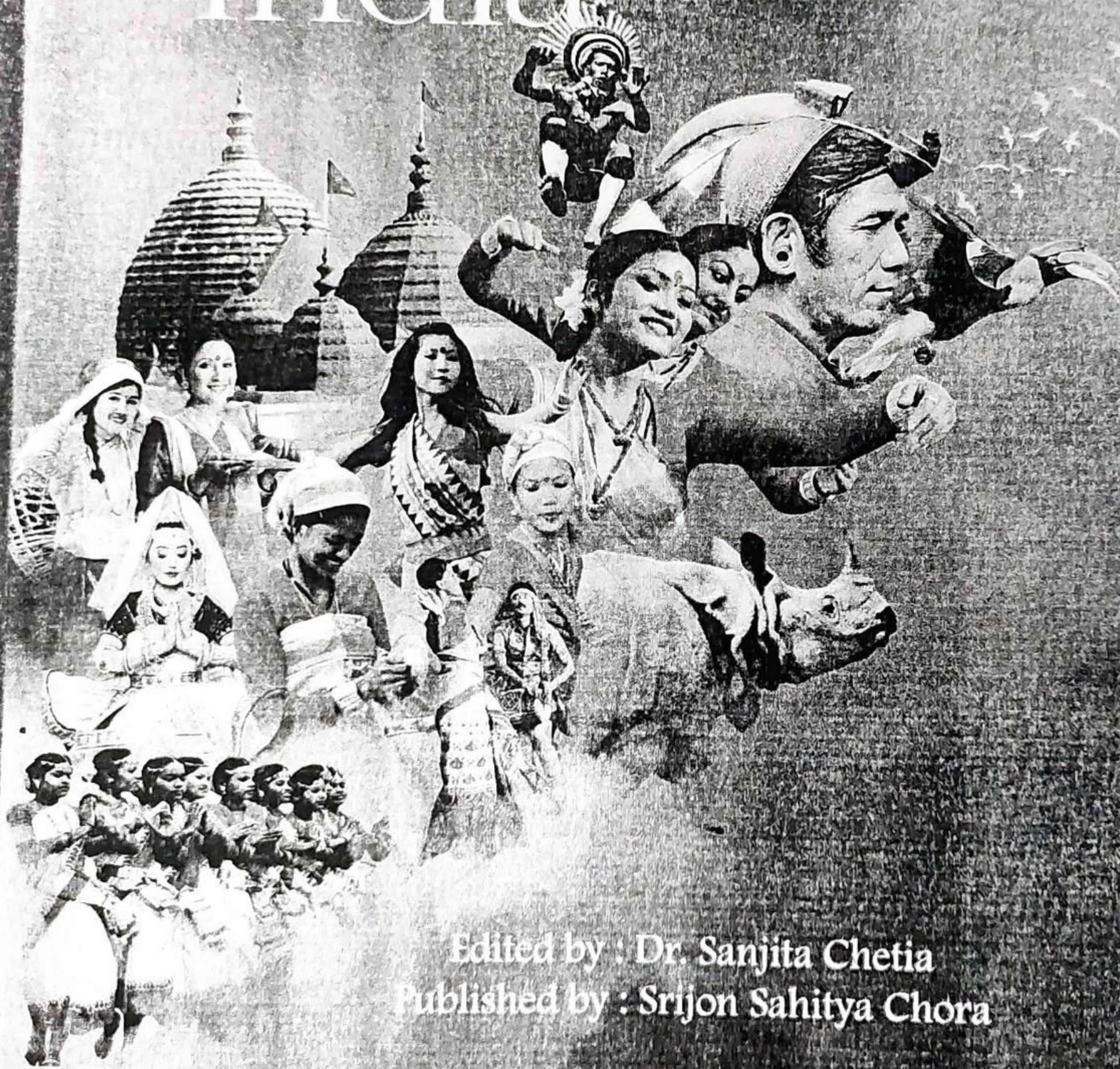
## **Women as Indian Labour Force**

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)

(155)

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# MODERN INDIAN DRAMA

*Theory, Practice and Criticism*

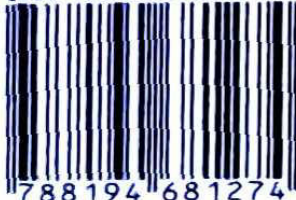


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# Ethnic Culture, Identity and Conflict : Problems and Prospects

Ethnic Culture,  
Identity and Conflict :  
Problems and Prospects

Editors  
Abul Foyes Md Malik  
Dipak Kumar Doley



Editors  
Abul Foyes Md Malik  
Dipak Kumar Doley

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# Translation Studies :

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Naqui Ahmad John

Abul Foyes Md Malik

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LANGUAGE  
TRANSLATION  
TEACHING

innovation  
philosophy  
marketing  
strategy/cr  
phrase  
language  
jargon  
ideas  
words  
business  
market  
corporate  
marketing



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# Gender and Women's Studies:

## Interdisciplinary *Approaches and Perspectives*

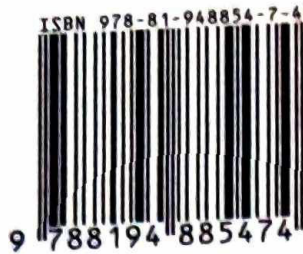
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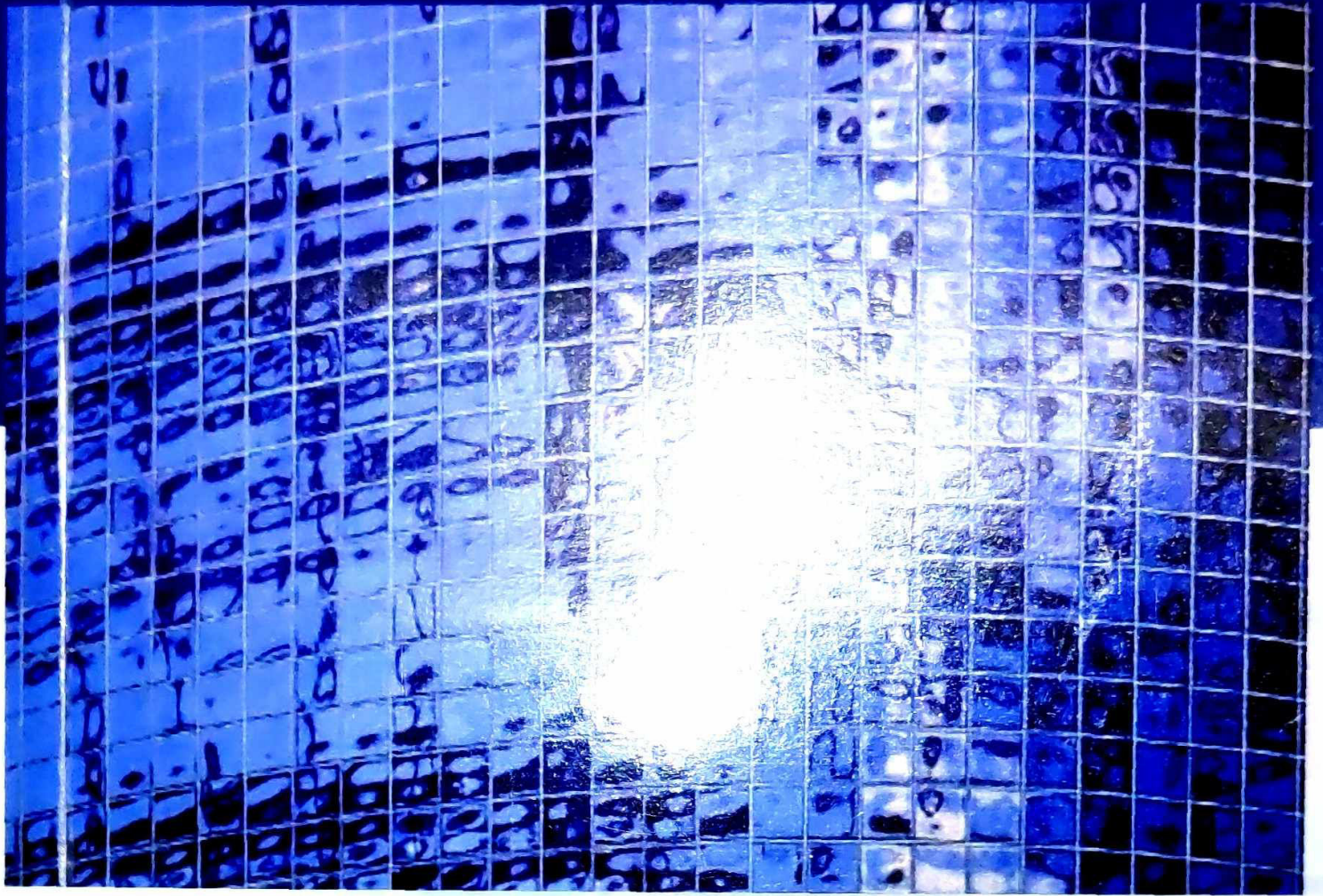


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**MODERNISM** *AND*  
**POSTMODERNISM**  
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DR. DIPAK KUMAR DOLEY



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**Dipak Kumar Doley  
Abul Foyes Md Malik**

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# PARTITION OF INDIA :

Memory, Trauma and Representation

Editors

DR DIPAK KUMAR DOLEY

DR ABUL FOYES MD MALIK





## Editors' Bio Note :

Dr. Dipak Kumar Doley is an Assistant Professor in the Department of English, Dibrugarh University, Dibrugarh since March 2011. Prior to that, he had worked as an Assistant Professor in the Department of English, Digboi Mahila Mahavidyalaya, Digboi, from July 2006 to February, 2011. Moreover, he has completed his Ph.D. on the topic, *Representation of the Marginalized Female Voices in Select Partition Fiction from India and Pakistan* from Assam University in March, 2020. His areas of interest include Partition Studies, Modern Poetry, Modern Drama, Post-colonial Literature, American Poetry, and Indian Drama.

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**Partition of India : Memory, Trauma and Representation**



# Women of Northeast India

Their Folklore and Folklife



*Edited by*

**Dr. Lalthakim Hmar  
Dr. Abul Foyes Md Malik**

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**Dr. Lalthakim Hmar** is currently working in the Department of English, Assam University, Silchar as Assistant Professor. She has been working in this University since 2007 and, prior to joining this institution, she worked in a College for about two years. She holds M.A in English from Gauhati University and Ph.D in Cultural Studies from Tezpur University. She has authored a book titled, *Expressive Behaviours of Hmar Women*. She has edited three Anthologies of Poetry, *Symphony*, *Highland Musings* (in English) and, *Sinlung Sermei* (in Hmar). Her areas of interest include Literary Theory and Culture & Women's Studies.

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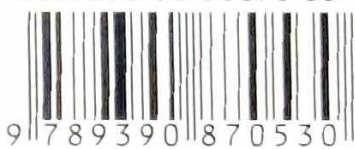
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# Gender and Women's Studies:

## Interdisciplinary

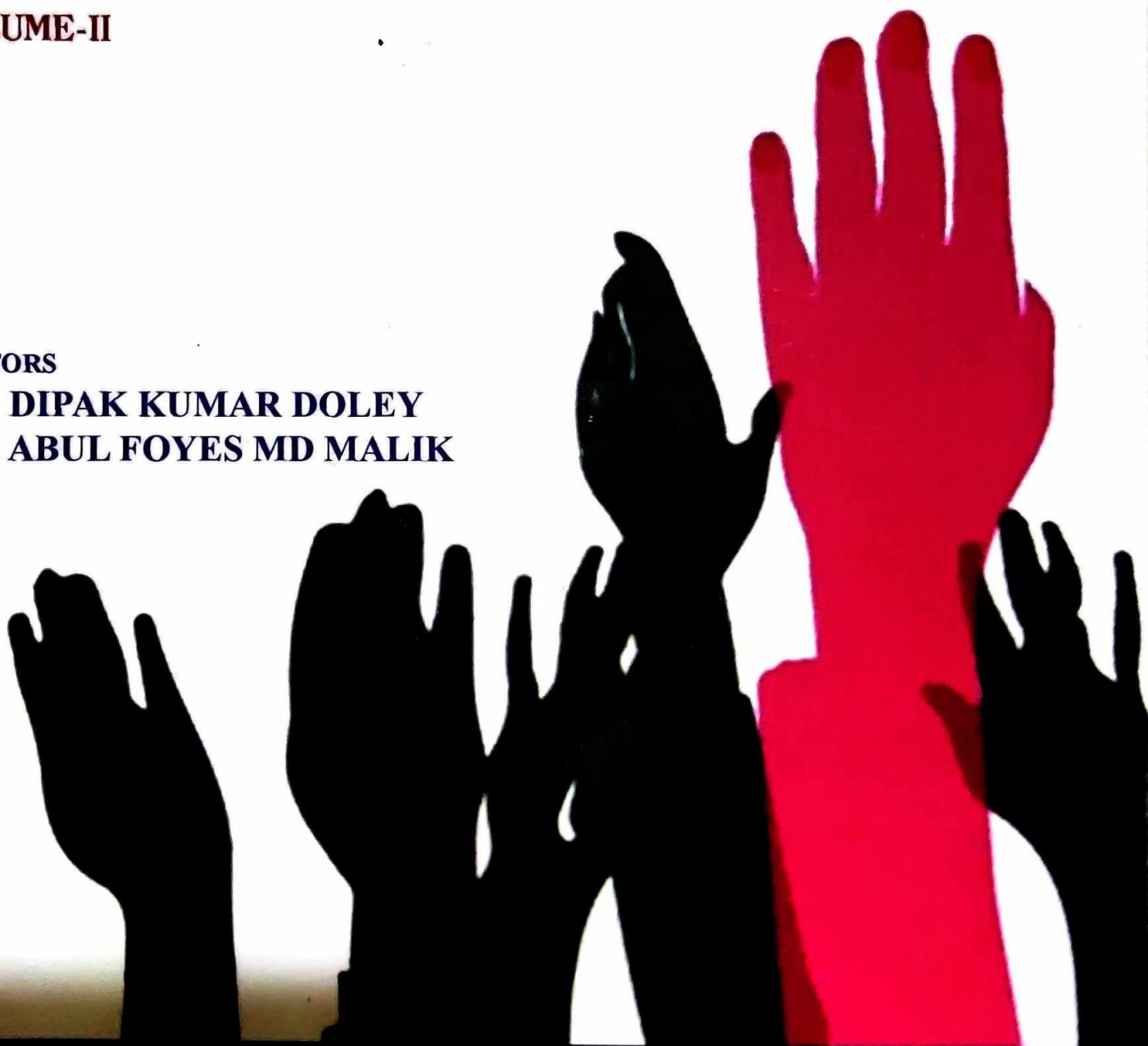
## *Approaches and Perspectives*

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# **Gender and Women's Studies:** *Interdisciplinary Approaches and Perspectives*

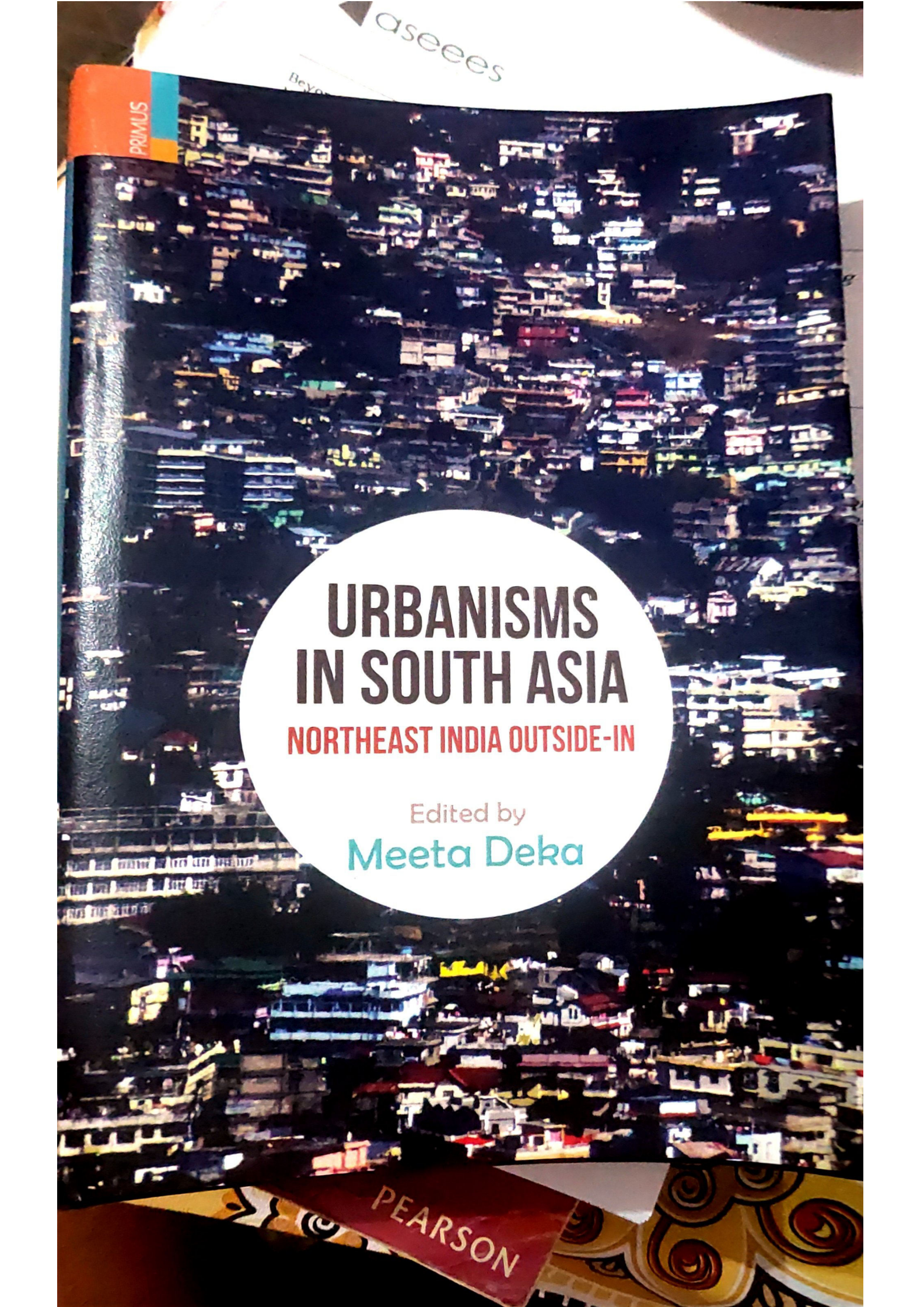
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## Colonial Urbanization and Shift of Agrarian Control in Bengal

*Pintu Roy*

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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

# **Narrating Indian History**

By  
Dr.Rahul Kumar Mohanta



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## Revisiting Partition: Changing Agrarian Structure and Politics in Colonial Bengal

Pintu Roy

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### 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 Oxbridge<sup>1</sup> 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'<sup>2</sup> Culturist like NitishSengupta blamed the divide and rule of the British for the division Bengal which was culturally inseparable<sup>3</sup>. Anita Inder Singh

आत्मकथा 'दोहरा अभिशाप' में चित्रित दलित नारी जीवन : एक विश्लेषण

डॉ नूरजहान रहमातुल्लाह

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दलित आत्मकथा साहित्य की एक अन्यतम उपलब्धि है। भारतीय समाज में स्त्री रूप में जन्म लेना अभिशाप स्वरूप ही है परंतु दलित स्त्री होना दोहरा अभिशाप ही है। हिन्दी की पहली दलित स्त्री आत्मकथा 'दोहरा अभिशाप' कौसल्या बैसंत्री द्वारा रचित है। 'दोहरा अभिशाप' में दलित स्त्री की संघर्षपूर्ण जीवन गाथा को दर्शाया गया है। प्रस्तुत आत्मकथा में दलित नारी जीवन की वास्तविक छवि अंकित हुई है। 'दोहरा अभिशाप' आत्मकथा में दलित नारी के स्त्री मुक्ति स्वर को दिखाया गया है। युगों युगों से ही नारी समाज में पराधीन और शोषित है। 'दोहरा अभिशाप' में यह अवलोकित किया गया है कि नारी का स्थान दलित समाज में अत्यंत पिछड़ी हुई है। एक स्त्री होने के कारण विभिन्न क्षेत्र में कौसल्या जी को अनेक यातना सहन करना पड़ा। समाज के हर कार्य में स्त्री को बहुत ही कम महत्व दिया जाता था। 'दोहरा अभिशाप' में कौशल्या बैसंत्री ने नारी जीवन का अत्यंत दयनीय चित्र उपस्थापित किया है।

बीज-शब्द : दलित, नारी, समाज ।

प्रस्तावना : साहित्य के अनेक विधाओं में आत्मकथा अन्यतम है। दलित साहित्य की सबसे सशक्त विधा के रूप में दलित आत्मकथाएं हैं। दलित आत्मकथाएं दलित जीवन की करुण गाथा हैं। मराठी साहित्य तथा मराठी भाषा के माध्यम से हिन्दी में महिला दलित आत्मकथा का आगमन हुआ। हिन्दी की पहली दलित स्त्री आत्मकथा है 'दोहरा अभिशाप' जिसकी रचयिता है कौसल्या बैसंत्री। दोहरा अभिशाप का प्रकाशन सन 1999 ई में हुआ। कौशल्या बैसंत्री ने यह आत्मकथा 68 वर्ष की आयु में लिखी। उन्होंने यह आत्मकथा दलित स्त्री की संघर्षपूर्ण जीवन गाथा को दर्शाने के लिए लिखी है। दलित नारी के दोहरा अभिशाप को उजागर कर दलित स्त्री उद्धार की स्वर को महत्व दिया है। जातिवादी भारतीय सामाजिक परिदृश्य में दलित होकर जन्म लेना एक अभिशाप स्वरूप ही है परंतु एक दलित नारी होना सच में दोहरा अभिशाप है। दलित और स्त्री होने के लिए उन्हें समाज में कई अवमानना सहन करना पड़ता है। प्रस्तुत आत्मकथा के देशकाल या वातावरण को देखे तो दलित समाज विकासरत अवस्था में थे ही नहीं, सिर्फ पेट पालकर जीवन जीना ही उसका मूल लक्ष्य था। धीरे धीरे अंबेडकर का प्रभाव समाज में पड़ने लगा। आलोच्य आत्मकथा में एक दलित नारी की सम्पूर्ण जीवन का रूप अंकित हुई है। आत्मकथा में नायिका स्वयं कौसल्या बैसंत्री है परंतु उनके जीवन के माध्यम से समाज के सभी स्त्रियों के जीवन अंकित हुई है, दलित

समाज में नारी की स्थिति उजागर हुई है। 'दोहरा अभिशाप' आत्मकथा में समाज के भिन्न-भिन्न क्षेत्र में चित्रित स्त्री जीवन को नीचे अवलोकित किया गया -

जीवन में परिवार का महत्व अनन्य है। परिवार ही वह शक्ति है जिसके माध्यम से एक व्यक्ति शारीरिक और मानसिक दृष्टि से विकसित होता है, सशक्त बनता है। दोहरा अभिशाप में पारिवारिक जीवन में नारी को एक आदर्श भारतीय नारी के रूप में अंकित की गयी है। दोहरा अभिशाप में प्रमुख नारी पात्र तीन है। नानी, लेखिका की माँ और लेखिका। पारिवारिक क्षेत्र में तीनों को अनेक संघर्षमय जीवन प्राप्त हुआ। आत्मकथा के प्रारम्भ में ही लेखिका के माँ और आजी के संघर्षमय जीवन देखने को मिलती है। एक आदर्श भारतीय नारी के रूप में लेखिका ने अपने माँ और नानी को आत्मकथा में उपस्थापित किया। वे अत्यंत सहनशील और त्यागी है। पारिवारिक और सामाजिक जीवन में अनेक संघर्षों को झेलती हुई वे अपना संसार निभाती है, अत्यंत साहसी बनकर पारिवारिक जीवन को जीती है, पति से दूर होकर अपना जीवन निर्वाह करती है। आलोच्य आत्मकथा में नारी सहनशील भी है परंतु अत्यधिक अत्याचार पर नारी आवाज़ भी उठा सकती है। कौसल्या बैसंत्री भी 40 वर्षों तक रोज अनेक यातनाओं को सहन कर, अंत में अकेले जीने का निर्णय लेती है। लेखिका की माँ भी अत्यंत ही साहसी और अनुशासन प्रिय नारी है, उन्होंने अनेक जातिगत संघर्ष, आर्थिक संघर्ष को सहन कर अपनी बेटियों को शिक्षित की। शिक्षा के माध्यम से खुद भी उच्च बने और दूसरों को भी उच्च बनने के लिए प्रेरणा दिया।

नारी सदियों से सामाजिक और धार्मिक बंधनों के कारण ही पारिवारिक क्षेत्र में दमित थी। दलित समाज में बाल-विवाह के प्रचलन के कारण एक नारी कम उम्र में संतान जन्म देने के लिए बाध्य हो जाती थी। पितृ सत्तात्मक समाज में एक नारी पुत्र संतान की चाहत में दस दस संतान जन्म देती थी। दलित नारी समाज, नियति और सामाजिक व्यवस्था के पिंजरे में बंधी हुई थी। आलोच्य आत्मकथा में नारी यद्यपि पुरुष के साथ कदम से कदम मिलाकर जीवन निर्वाह करना चाहती है परंतु वे पति की पराधीनता तथा अपमान के आगे जीवित भी नहीं रह पाती हैं। कौसल्या बैसंत्री ने अपने पति के संबंध में कहती है- “पाखाने में बाल्टी में पानी भी भर देती थी, बाद में मैंने यह गुलामी बंद करवा दी”।<sup>1</sup> इसप्रकार वे विवाह के 40 वर्षों के बाद भी पति से तलाक लेने की संकल्प लेती है और आत्मनिर्भरशील होकर जीवन जीने लगती है।

युगों युगों से ही नारी समाज में पराधीन और शोषित है। 'दोहरा अभिशाप' में यह अवलोकित किया गया है कि नारी का स्थान दलित समाज में अत्यंत पिछड़ी हुई है। एक स्त्री होने के कारण विभिन्न क्षेत्र में कौसल्या जी को अनेक यातना सहन करना पड़ा। समाज के हर कार्य में स्त्री को बहुत ही कम महत्व दिया जाता था। शिक्षा व्यवस्था उन्नत नहीं था। कौसल्या बैसंत्री की बस्ती में विद्यालय नहीं था, जहां स्कूल था वहाँ सिर्फ लड़के ही जाते थे, लड़कियों को स्कूल नहीं भेजा जाता था। लड़कियों के लिए, विशेष रूप से स्कूल की सुविधा भी नहीं थी। दलित जाति शिक्षा प्राप्त करने के लिए इच्छुक ही नहीं था। माँ-बाप अपने बच्चों को पढ़ाने में ध्यान ही नहीं देते थे, आर्थिक दुरवस्था के कारण श्रम पर ही उसका जीवन निर्भरशील था। झाई-बाई नामक एक ईसाई महिला बस्ती में शिक्षा का प्रचार करती थी जिससे दलित लोग शिक्षा के प्रति आग्रही हुये थे। कौसल्या बैसंत्री झाई-बाई द्वारा स्थापित विद्यालय में ही जाती थी। दलित लड़कियों को कम उम्र में ही विवाह बंधन स्वीकार करना पड़ता था जिससे वे उच्च शिक्षा से वंचित रह जाती थी। लेखिका के अपने शब्दों में – “आदमी

कितना ही दृढ़ हो फिर भी सामाजिक बंधनों के आगे उसे झुकना ही पड़ता है। कुछ रीति-रिवाजों को मानना ही पड़ता है चाहे इच्छा न हो, नहीं तो सामाजिक विरोध सहन करना पड़ता है”।<sup>2</sup>

धीरे धीरे लोग बाबा साहब अंबेडकर के आदर्श से प्रभावित होने लगे। नारी जागृति के कारण स्त्री को शैक्षिक वातावरण प्राप्त हुआ। परंतु फिर भी अनेक स्त्री शिक्षा से वंचित थी। समाज में स्त्री शिक्षा का कोई मूल्य ही नहीं था। समाज के विभिन्न क्षेत्र में दलित नारी को अत्यंत ही संघर्ष का सामना करना पड़ा। उच्च शिक्षा प्राप्त करने के कारण लेखिका कौसल्या बैसंत्री को बस्ती के प्रायः लोग ईर्ष्या भरी निगाहों से देखते थे। कौसल्या बैसंत्री की प्रगति से उसका समाज इतना ईर्ष्या भाव की दृष्टि से देखते थे कि उसे साइकिल चलाना भी लोगों को पसंद न था, उसे चोर की नजरिया से देखते हैं परंतु लेखिका कहीं न कहीं अत्यंत ही भाग्यशाली है क्योंकि उस समय के दलित समाज में उन्होंने अपने माँ-बाप जैसे समझदार अभिभावक प्राप्त किए जिन्होंने अनेक संघर्ष और जातीय प्रताड़नाओं को झेलकर उन्हें आदर्श व्यक्ति बनाया, शिक्षित बनाया। कौसल्या बैसंत्री के अपने शब्दों में- “माँ-बाबा ने हमारे लिए बहुत कष्ट उठाए थे। हमें पालने-पोसने, पढ़ाई के लिए समाज से अपमान, मानसिक यातनाएं सही थीं परंतु हिम्मत नहीं हारी थी...।”<sup>3</sup>

आर्थिक क्षेत्र में दलित नारी प्रायः स्वतंत्र नहीं है। दलित नारी मेहनत और मजदूरी करने के बावजूद अपने पति और पिता के सामने स्वतंत्र न थी। ‘दोहरा अभिशाप’ में कौसल्या बैसंत्री ने बस्ती के आर्थिक अवस्था का अत्यंत दयनीय चित्र उपस्थापित किया है। आत्मकथा के प्रारम्भ में ही कौसल्या बैसंत्री के घर की दयनीय स्थिति का अंकन है। उसकी माँ धागा बनाने वाले विभाग में मजदूरी करती थी तत्पश्चात् बच्चों को पढ़ाने के लिए वे चूरिया बेचने का काम भी करते थे। उसके बस्ती के प्रायः स्त्री मजदूरी कर जीवन निर्वाह करते थे। आर्थिक दुरावस्था के कारण ही समाज में स्त्री शिक्षा का प्रचलन नहीं था। आर्थिक संघर्ष के कारण ही दलित नारी को अनेक यातनाओं का सामना करना पड़ता है। पति के अकर्मण्यता के कारण एक प्रसूति स्त्री भूखी रह जाती है, दूध के अभाव में उसके बच्चे भी मर जाते हैं। इस प्रकार नारी की दयनीय अकाल स्थिति आत्मकथा में अंकित हुई है। लेखिका के अपने शब्दों में - “खाना न मिलने से उसकी छातियों में दूध नहीं आया और उसकी बच्ची की दूध के अभाव से मृत्यु हो गई। मैं बहुत बेचैन हो गई। फिर भी उसके पति को पैसे कमाने की फिक्र नहीं होती थी”।<sup>4</sup>

मानव समाज के उन्नति का मुख्य साधन है शिक्षा। जिस समाज में शिक्षा व्यवस्था उन्नत हो वही समाज व्यवस्था धनी है, आर्थिक रूप से भी, विचारधारा की दृष्टि से भी। दलित समाज में मुख्यतः शिक्षा व्यवस्था का अभाव है, शिक्षा का प्रचार नहीं है। आर्थिक रूप से जर्जरित होने के कारण ही लोग शिक्षा ग्रहण नहीं कर पाते, बचपन से ही बच्चे मजदूरी करने के लिए बाध्य हो जाते हैं। शिक्षा के अभाव के कारण ही दलित समाज में आर्थिक स्थिति का सुधार नहीं हुआ। रोजगार की एक मुख्य समस्या है शिक्षा का अभाव। समाज में नारी को शिक्षा प्राप्त करना अत्यंत संघर्षपूर्ण था। बस्ती के लोगों को स्त्री शिक्षा के लिए कौसल्या बैसंत्री जागृत करती थी।

जिस सामाजिक परिवेश में नारी अवदमित है, स्त्री शिक्षा का प्रचार नहीं है उस समाज में राजनैतिक क्षेत्र में नारी का प्रवेश निश्चय ही सीमित है। कौसल्या बैसंत्री के बस्ती तथा दलित समाज में बाबा भीम के आगमन से नारी को राजनैतिक क्षेत्र में प्रवेश मिला। नारी राजनीति के प्रति सचेत हुई। बाबा भीम के आदर्श और विचारधारा से अनुप्रेरित होकर अनेक नारी

संगठन खोले गए। इन संगठनों के माध्यम से नारी जागृति को बल मिला। शिक्षा और रोजगार के क्षेत्र में स्त्रियों का आगमन होने लगी। मतदान के समय भी नारी सहयोग करती थी, लेखिका की बहन और लेखिका भी मतदान के समय वोटर की जांच करने में लग जाती थी। अखिल भारतीय अस्पृश्य अधिवेशन 1942 में अनेक स्त्रियों ने हिस्सा लिया। आत्मकथाकार ने उल्लेख किया है कि बस्ती के नारी समस्याओं से संबन्धित अनेक संगठन खोले गए। लेखिका अखिल भारतीय अस्पृश्य अधिवेशन से संबन्धित भाषण गाँव के लोगों को जागृत करने के लिए देती थी। इस अधिवेशन में अनेक दलित महिला ने भाग ली और अध्यक्षता का भार सम्हाला। इस अधिवेशन की सार्थकता है कि इसमें पढ़ी-लिखी स्त्रियों के साथ साथ अनपढ़ स्त्रियों ने भी भाग लिए हैं। इससे दलित नारी की राजनैतिक क्षेत्र के प्रति सक्रियता नजर आती है। लेखिका ने भी राजनैतिक कार्य में सक्रियता से भाग लेती थी। वह अस्पृश्य विद्यार्थी फैडरेशन की जाइंट सेक्रेटरी थी। कौसल्या बैसंत्री ने अपने समाज और दलित महिला की सर्वांगीण उन्नति में राजनैतिक दृष्टि से काफी सहायता की। उन्होंने बहुत से दलित महिलाओं को राजनैतिक आँगन में उतारा और समाज सचेतन किया।

**निष्कर्ष:** इसप्रकार हम देख सकते हैं कि 'दोहरा अभिशाप' में दलित नारी जीवन के वास्तविक चित्र को चित्रित किया गया है। समाज के विविध क्षेत्र जैसे पारिवारिक, धार्मिक, आर्थिक, राजनैतिक, सामाजिक जीवन में नारी की स्थिति को दर्शाया गया। भारतीय समाज में नारी सदियों से ही अवहेलित है। दलित नारी भी पितृ सत्तात्मक समाज में पराधीन है। दोहरा अभिशाप में नारी को हर सुविधा से वंचित दिखाया गया है। वे शैक्षिक, राजनैतिक, सामाजिक आदि क्षेत्र में अत्यंत पिछड़ी हुई थी। दोहरा अभिशाप में नारी जीवन को एक अभिशाप स्वरूप ही माना गया जिसमें अधिकांश नारी अपने पति और समाज द्वारा शोषित होती हैं। इसप्रकार दलित जीवन के साथ नारी जीवन जीना सचमुच दोहरा अभिशाप स्वरूप ही है। वे समाज के नीति-नियम, रूढ़ियों के शिकंजे में बंधी हुई हैं। दोहरा अभिशाप में जीवन के हर क्षेत्र में नारी की अवदमित जीवन, अन्याय शोषण और हिंसा को उजागर किया गया है। अबला नारी को सबल रूप में स्थापन करना स्त्री मुक्ति का प्रमुख स्वर है। आत्मकथाकार कौसल्या बैसंत्री ने नारी मुक्ति के इसी स्वर को उजागर किया है। उन्होंने अपनी आत्मकथा के माध्यम से दलित स्त्री उद्धार पर बल दिया। दोहरा अभिशाप वस्तुतः दुःखद स्त्री जीवन की संघर्ष गाथा है।

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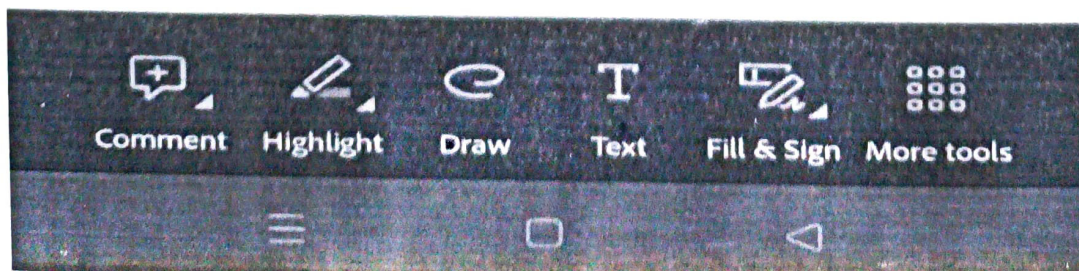
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## **The Bengmora Kingdom of the Mataks: An Analysis**

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**Abstract:** The Mataks are one of the original inhabitants of Assam. Their first historical reference is seen in 1228 AD when the process of writing Buranjis started with the advent of the Ahoms into this land. The first group of people met by Sukapha and his companions in the easternmost part of the ancient Assam was the Mataks whom he befriended. The Matak hero who assisted him in his war against the ferocious hill tribe Nagas was a person from Tipam. He was instrumental in his win against the Nagas. Swargadeo Sarbananda Singha was the most powerful and significant ruler of the Matak kingdom. His kingdom then was known as the historic Bengmora Kingdom.

**Keywords:** Mataks, Bengmora, Sarbananda Singha, Kingdom, Assam.

### **Introduction:**

The Mataks are a tribal group of people of Assam, belonging to Tai Mongoloid origin that lived independently in a territory of their own known as 'Saumar' region of Upper Assam before the advent of Sukapha and his team in the early part of 13th century in Assam. As the writing of Buranjis stated in Assam only after the invasion of Ahoms so information and data regarding the aboriginal tribes residing in this part of the region is limited and similar is the case with the Mataks. However, history validates the fact that the first group of people whom Sukapha encountered in Assam was the Mataks living in Tipam. The Mataks are predominantly concentrated in Dibrugarh and Tinsukia district although they were found scattered in Sivasagar, Jorhat, Sonitpur, Lakhimpur, Nagaon and Dhemaji districts of Assam.

The Mataks are probably best known in Assam history for the Moamaria revolt that put the Ahom dynastic rule to an end, and paved a way for colonial rule of the British. Moamaria revolt was instrumental in creating an autonomous territory Matak Rajya (Matak State) with present day Tinsukia (then known as Bengmora) as capital under the headship of Sarbananda Singha.





# Reconstructing the Significance of Child Rights

(Part II)

Editors

Dr Abul Foyes Md Malik

Dr Chandrabali Das

# MSSV JOURNAL of HUMANITIES & SOCIAL SCIENCES



মহাপুরুষ শ্রীমন্ত শঙ্করদেব বিশ্ববিদ্যালয়  
MAHAPURUSHA SRIMANTA SANKARADEVA VISWAVIDYALAYA

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## *About the University*

Mahapurusha Srimanta Sankaradeva (1449-1568) was a multi-dimensional genius, who transformed and modernised Assamese society with his egalitarian ideology. He worked in diverse fields like religion, literature, music, dance, drama, architecture, social reconstruction, etc. He translated most part of the Bhagavata Mahapurana into Assamese language and was the first ever play writer in any Indian language other than Sanskrit. He wrote more than 26 (twenty six) scriptures mostly in Assamese language besides the Brajawali form and one in Sanskrit. In addition he had composed many lyrics/songs including the Borgeets. All these justify to call him SARVAGUNAKARA by his most loyal disciple Madhabadeva. His philosophy too was unique and different from other branches of Hindu philosophies. Above all he was a humanist. He welcomed every one irrespective of caste, creed, sex into his order. He was also a pioneer in adult education, mass communication, etc. He called upon the society to educate women and the downtrodden people. Srimanta Sankaradeva Sangha was set up in 1930 in order to carry forward the reforms initiated by the saint. It is the largest NGO in North East India and it has been working relentlessly among the masses for inculcating the values preached by Srimanta Sankaradeva. It is running several schools in the state to spread value based education. The Sangha envisaged to establish a University and authorised its Srimanta Sankaradeva Education and SocioEconomic Development Trust, Nagaon to sponsor the establishment of the University. Srimanta Sankaradeva Sangha submitted the proposal for a University under the Assam Private Universities Act, 2007. Mahapurusha Srimanta Sankaradeva Viswavidyalaya came into existence under the provisions of Mahapurusha Srimanta Sankaradeva Viswavidyalaya Act 2013 (Assam Act No. XIX of 2013) and was formally founded on 10th of June, 2014. The University has been recognised under Section 2(f) of UGC Act, 1956. This University, running under

the aegis of Srimanta Sankardeva Education and Socio-economic Development Trust, treads its journey following the egalitarian humanistic philosophy of Srimanta Sankaradeva and has been trying to empower the student fraternity by making them holistically educated and socially responsible citizens. In the initial stage, the members and well wishers of the Sangha contributed to raise the University. The Assam Government has granted 300 bighas of land for the permanent campus of the University in Raidongia, Nagaon. The University is supported with the grant of 15 (Fifteen) crores from the Government of Assam for construction of the permanent campus. Since 2014, the University has completed nine academic years. The University besides the main unit at Nagaon also has here constituent units in Guwahati, Dhubri and Jorhat. A total number of 160 faculties and officials has been offering their contributions in 17 different academic departments. These departments offer Under-Graduate, Postgraduate, M.Phil. and Ph.D. programmes. Some of the departments also offer undergraduate and certificate programmes with CBCS curriculum based on LOCF based programmes based on NEP 2020, scholarship, Coaching for competitive examination and placement assistance. The University also fulfils its social responsibilities in different socio-cultural causes by initiating awareness and enrichment activities in the fields of education, health, women empowerment, etc. The Mahapurusha Srimanta Sankaradeva Viswavidyalaya fraternity firmly believes that a new era of social regeneration will start from this University.

# *From the Editor's Desk*

*Greetings from MSSV Journal of Humanities and Social Science.....*

We are pleased to inform you that the Journal is going to publish its next issue of Volume VII, Issue I of its Bi-annual Online Journal MSSV Journal of Humanities and Social Sciences on 10<sup>th</sup> January, 2023. We would like to like to offer our acknowledgement to Prof. Mridul Hazarika, Hon'ble Vice-Chancellor. MSSV, Nagaon for giving us the platform to feature some creative literatures from diverse prospective contributors of humanities and social sciences with a view to promote interdisciplinary research. As editors, we feel privileged to publish a peer-reviewed interdisciplinary journal for exhibiting some vital issues related to language, literature, sociology, history, economics, education, psychology, political science, anthropology, philosophy, social work, media studies, culture based studies, ethnic studies, gender studies and other such alike and connected domains to promote some novel as well as original areas of research and to cater a diverse along with a multidisciplinary readership. It is a bi annual journal which incorporates both English and Assamese manuscripts. Submissions are accepted before the deadline given in the call for papers section. All submissions have to undergo a strict blind peer-review and plagiarism. The peer-review process takes time but we will try to get back to the authors within three months. It is our pleasure that this compilation is comprised a number of creative, captivating and comprehensive articles to cater the miscellaneous needs of the readers with an anticipation of producing new contributors to make future researches. The Journal pursues the same well-established ethical observances just like all other reputed journals. It looks forward to original contributors with some zero plagiarized master pieces which are not published in part of full elsewhere.

Before we finish, we would like to take the privilege of offering our gratitude to all the contributors for their precious contributions. Let us hope that the journal will prosper and attain ever higher standards and greater visibility in the years to come.

*Dr. Tribeni Saikia  
(On behalf of the Editorial team)*



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## নামঘোষাত বেদান্ত দৰ্শনৰ প্ৰতিফলন

মৃগাল কুমাৰ বৰুৱা

### সংক্ষিপ্তসাৰ

ভাৰতীয় চিন্তা, দৰ্শন আৰু সাহিত্যৰ অন্যতম সত্তাৰ হ'ল উপনিষদসমূহ। ভাৰতীয় মনীষাৰ গভীৰ জ্ঞান সাধনা, প্ৰজ্ঞা আৰু অধ্যাত্মৰ সমাহাৰ এই উপনিষদসমূহ। ভাৰতীয় ভক্তিতত্ত্ব দৰ্শনৰ জগতখন অতি বিস্তৃত। ভক্তি সাধনাৰ তত্ত্ব আৰু দৰ্শনৰ গভীৰৰো গভীৰ বিষয়বস্তুসমূহ প্ৰতিফলিত হৈছে উপনিষদ সমূহত। ভক্তিতত্ত্ব প্ৰধান গ্ৰন্থ মাধৱদেৱৰ নামঘোষাতো এই বেদান্ত দৰ্শনৰ সৰল উপস্থিতি পৰিলক্ষিত হয়। বেদান্তই সামৰি লোৱা ভাৰ আৰু বিষয়ক নামঘোষাত শক্তিশালীভাৱে উপস্থাপন কৰা দেখা যায়। এই উপস্থাপনৰ মাজত মাধৱদেৱৰ মৌলিক দৃষ্টিভংগী আৰু বেদান্তৰ মূল বাণীৰ এক উল্লেখযোগ্য সমাহাৰ দৃষ্টিগোচৰ হয়। একেধাৰে ক'বলৈ গ'লে নামঘোষাৰ আৰম্ভণীৰ পৰা সামৰণীলৈকে বেদান্ত দৰ্শনৰ এটি সূঁতি প্ৰবাহিত হৈ আছে। মোৰ এই আলোচনা পত্ৰত নামঘোষাত প্ৰতিফলিত হৈ থকা বেদান্ত দৰ্শনৰ বিভিন্ন দিশসমূহ আলোচনা কৰিবলৈ প্ৰয়াস কৰা হ'ব। বিশেষকৈ ভক্তিতত্ত্বৰ যি সৰল সৌধ উপনিষদত প্ৰতিষ্ঠিত হৈ আছে, তাক নামঘোষাত কেনেভাৱে পুনৰ নিৰ্মাণ কৰিছে, সেই দিশসমূহ সুস্পষ্টভাৱে এই গৱেষণা-পত্ৰত পৰ্যালোচনাৰ বাবে মানস কৰা হৈছে। তদুপৰি ভাৰতীয় ভক্তিবাদী সাহিত্যৰ ধাৰা বা পৰম্পৰা নামঘোষাত কেনেকৈ প্ৰতিফলিত হৈছে, সেই সম্পৰ্কেও এই গৱেষণা-পত্ৰত আলোচনাৰ প্ৰয়াস কৰা হৈছে।

**সূচক-শব্দ :** নামঘোষা, বেদান্ত-দৰ্শন, মায়া

### বিষয়ৰ পৰিচয়

ভাৰতীয় চিন্তা, দৰ্শন আৰু সাহিত্যৰ অন্যতম সত্তাৰ হ'ল উপনিষদসমূহ। ভাৰতীয় মনীষাৰ গভীৰ জ্ঞান সাধনা, প্ৰজ্ঞা আৰু অধ্যাত্মৰ সমাহাৰ এই উপনিষদসমূহ। ভাৰতীয় ভক্তিতত্ত্ব দৰ্শনৰ জগতখন অতি বিস্তৃত। ভক্তি সাধনাৰ তত্ত্ব আৰু দৰ্শনৰ গভীৰৰো গভীৰ বিষয়বস্তুসমূহ প্ৰতিফলিত হৈছে উপনিষদ সমূহত। ভক্তিতত্ত্ব প্ৰধান গ্ৰন্থ মাধৱদেৱৰ নামঘোষাতো এই বেদান্ত দৰ্শনৰ সৰল উপস্থিতি পৰিলক্ষিত হয়। বেদান্তই সামৰি লোৱা ভাৰ আৰু বিষয়ক নামঘোষাত শক্তিশালীভাৱে উপস্থাপন কৰা দেখা যায়। এই উপস্থাপনৰ মাজত মাধৱদেৱৰ মৌলিক দৃষ্টিভংগী আৰু বেদান্তৰ মূল বাণীৰ এক উল্লেখযোগ্য সমাহাৰ দৃষ্টিগোচৰ হয়। একেধাৰে ক'বলৈ গ'লে নামঘোষাৰ আৰম্ভণীৰ পৰা সামৰণীলৈকে বেদান্ত দৰ্শনৰ এটি সূঁতি প্ৰবাহিত হৈ আছে। মোৰ এই আলোচনা পত্ৰত নামঘোষাত প্ৰতিফলিত হৈ থকা বেদান্ত দৰ্শনৰ বিভিন্ন দিশসমূহ আলোচনা কৰিবলৈ প্ৰয়াস কৰা হ'ব। বিশেষকৈ ভক্তিতত্ত্বৰ যি সৰল সৌধ

উপনিষদত প্ৰতিষ্ঠিত হৈ আছে, তাক নামঘোষাত কেনেভাৱে পুনৰ নিৰ্মাণ কৰিছে, সেই দিশসমূহ সুক্ষ্মভাৱে এই আলোচনা-পত্ৰত পৰ্যালোচনাৰ বাবে মানস কৰা হৈছে। তদুপৰি ভাৰতীয় ভক্তিবাদী সাহিত্যৰ ধাৰা বা পৰম্পৰা নামঘোষাত কেনেকৈ প্ৰতিফলিত হৈছে, সেই সম্পৰ্কেও এই আলোচনা পত্ৰত আলোচনাৰ প্ৰয়াস কৰা হ'ব।

### অধ্যয়নৰ গুৰুত্ব

নামঘোষা এখন তত্ত্বাৰ্থ সম্বলিত গ্ৰন্থ। ধৰ্ম-তত্ত্ব আৰু দৰ্শনৰ গভীৰ উপলব্ধিৰে নামঘোষা সমৃদ্ধ হৈ আছে। নামঘোষাত বেদান্ত দৰ্শনৰ সবল উপস্থিতি প্ৰতিধ্বনিত হৈ আছে। বেদান্তই যিবোৰ বিষয় সামৰি মানুহক জীৱন আৰু জগত সম্পৰ্কে নতুন দৃষ্টিৰ সন্ধান দিবলৈ যত্ন কৰিছিল, সেই সমূহৰ অপূৰ্ব প্ৰকাশ নামঘোষাত পৰিলক্ষিত হয়। ভক্তিৰ আৱেগ আৰু তত্ত্বৰ মাজেৰে বেদান্তৰ মূল তত্ত্ব নামঘোষাত ঘোষিত হৈছে। এই বিষয়টোৰ অধ্যয়নে নামঘোষাত সম্পৰ্কীয় চৰ্চাত এটা বিদ্যায়তনিক প্ৰয়োজন পূৰ্বাৰ বুলি আশা কৰিব পাৰি।

### অধ্যয়নৰ উদ্দেশ্য আৰু পদ্ধতি

নামঘোষাত বেদান্ত দৰ্শন সম্পৰ্কীয় আলোচনা পত্ৰখনৰ যোগেদি তলত উল্লেখ কৰা উদ্দেশ্যসমূহ সন্মুখত ৰাখি প্ৰস্তুত কৰিবলৈ প্ৰয়াস কৰা হৈছে।

- ১) বেদান্ত দৰ্শনৰ বিভিন্ন দিশসমূহ আলোচনা কৰা।
- ২) নামঘোষাত বেদান্ত দৰ্শনৰ তত্ত্বসমূহৰ প্ৰকাশ আৰু প্ৰভাৱ সম্পৰ্কে আলোচনা কৰা।
- ৩) মাধৱদেৱে মৌলিক দৃষ্টিৰে বেদান্ত তত্ত্বসমূহত কৰা অৱলোকন সম্পৰ্কে আলোচনা কৰা। এই গৱেষণা পত্ৰখন প্ৰস্তুত কৰোঁতে বিশ্লেষণাত্মক পদ্ধতিৰ সহায় লোৱা হৈছে।

### বিষয়ৰ পৰিসৰ

'নামঘোষাত বেদান্ত দৰ্শন' শীৰ্ষক গৱেষণা-পত্ৰখনত বেদান্ত দৰ্শনৰ পৰিচয়, নামঘোষাত বেদান্ত দৰ্শনৰ প্ৰভাৱ, বেদান্তৰ তত্ত্বসমূহত মাধৱদেৱে কৰা মৌলিক অনলোকন, ভক্তি দৰ্শনৰ সৈতে বেদান্তৰ সম্পৰ্ক আদি দিশসমূহ গৱেষণা-পত্ৰখনৰ পৰিসৰৰ মাজত ৰখা হৈছে।

### নামঘোষাৰ পৰিচয়

নামঘোষাত মাধৱদেৱৰ বিশালতৰ পাণ্ডিত্য আৰু বিনম্ৰ ব্যক্তিত্বৰ অপূৰ্ব প্ৰকাশ ঘটিছে। শঙ্কৰদেৱৰ শিষ্যত্ব গ্ৰহণ কৰা দিন ধৰি মাধৱদেৱৰ জীৱনলৈ যি ৰূপান্তৰ আহিল, সেই অতুলনীয় নব্য জীৱনচৰ্যা নামঘোষাৰ মাজত উপস্থাপন কৰা পৰিলক্ষিত হয়। মাধৱদেৱৰ ব্যক্তিত্বৰ অসামান্য দিশসমূহ নামঘোষাৰ পাতত আমি দেখা পাওঁ। মাধৱদেৱৰ গুৰুভক্তি, দাস্য ভক্তি, সেৱা ৰসাক্তি, গভীৰ শাস্ত্ৰজ্ঞান, পাণ্ডিত্য, সমাজবীক্ষা, শিল্পবোধ, অধ্যাত্ম চেতনা,

ত্যাগ, কষ্ট-সহিষ্ণুতা, অনাসক্তি আদি ব্যক্তিত্বৰ বৰ্ণিল গুণাৱলী নামঘোষাত বিধৃত হৈ আছে। আত্মজীৱনীৰ দৰে মাধৱদেৱে নিজৰ জীৱনগাঁথা যদিও কোনো এখন গ্ৰন্থত লিপিবদ্ধ কৰি থৈ যোৱা নাই তথাপি নামঘোষাত মাধৱদেৱে নিজৰ প্ৰকৃত জীৱনচৰ্যা আৰু দৰ্শন উপস্থাপন কৰি থৈ গৈছে। মাধৱদেৱৰ জীৱন দৰ্শনৰ এনে এটা দিশ নাই, যিটো দিশৰ উপস্থাপন নামঘোষাত নোহোৱাকৈ বাট পৰি ৰৈছে। মুকলিকৈ ক'বলৈ হ'লে মাধৱদেৱৰ জীৱন যাত্ৰাৰ এখন পূৰ্ণাঙ্গ দলিল এই নামঘোষা। মাধৱদেৱৰ তত্ত্বজ্ঞান, শাস্ত্ৰজ্ঞান আৰু ভক্তিজ্ঞানৰ অপূৰ্ব মিশ্ৰণ ঘটিছে নামঘোষাত। জীৱন আৰু জগতৰ সাধাৰণ সত্যৰ পৰা আৰম্ভ কৰি বিশ্ব-ব্ৰহ্মাণ্ডৰ পৰম সত্যলৈকে মাধৱদেৱৰ যি গভীৰ আৱিষ্কাৰ আৰু উপলব্ধি তাকো নামঘোষাত তেওঁ প্ৰাঞ্জলভাৱে উপস্থাপন কৰিছে। তদুপৰি গুৰু শঙ্কৰদেৱৰ ওচৰত চিত্ত, বুদ্ধি আৰু মন অৰ্পণ কৰি অৰ্জন কৰা বিপুলায়তন জ্ঞান আৰু প্ৰজ্ঞা নামঘোষাতেই মাধৱদেৱে সমাহাৰ ঘটাইছে। মাধৱদেৱ স্বৰূপাৰ্থতে এগৰাকী কবি আৰু দাৰ্শনিক। কবি হিচাপে মাধৱদেৱৰ কাব্যদৃষ্টি আৰু কাব্যদৰ্শন বিচাৰ কৰিব খুজিলে নামঘোষাত ইয়াৰ স্পষ্ট আভাস বিচাৰি পোৱা যায়। একেদৰে এগৰাকী দাৰ্শনিক মাধৱদেৱকো নামঘোষাৰ মাজত বিচৰণ কৰি থকা পৰিলক্ষিত হয়। ভাৰতীয় ভক্তিতত্ত্ব দৰ্শনৰ সাৰাংশ মৌলিক উপলব্ধিৰে মাধৱদেৱে নামঘোষাত সন্নিবিষ্ট কৰিছে। বেদান্ত দৰ্শনৰ দাৰ্শনিক পৰম্পৰাৰ মাজেৰে প্ৰবাহিত হৈ অহা তত্ত্ব আৰু উপদেশক মৌলিক বিচাৰ আৰু পৰ্যবেক্ষণেৰে মাধৱদেৱে নামঘোষাত নৱৰূপত উপস্থাপন কৰিছে। যিসমূহ শাস্ত্ৰীয় উৎসৰ পৰা মাধৱদেৱে নামঘোষা ৰচনাৰ বাবে সমল সংগ্ৰহণ কৰিছে, প্ৰয়োজনবোধে মূলভাৱ আৰু বক্তব্য সলনি নকৰাকৈ তেওঁ নিজৰ দৃষ্টিভংগী আৰু আদৰ্শ সন্মুখত ৰাখি নতুন ধৰণেৰে উপস্থাপন কৰা দৃষ্টিগোচৰ হৈছে। এই দৃষ্টিভংগীৰ মূলতে আছে শঙ্কৰদেৱৰ সৰ্বগুণাকৰ ব্যক্তিত্বৰ প্ৰভাৱত গঢ়ি উঠা মাধৱদেৱৰ ব্যক্তিত্বৰ নৱৰূপ। মাধৱদেৱ এগৰাকী অতুলনীয় শিল্পী আছিল। একধৰণৰ স্বতন্ত্ৰ শিল্পচেতনা আৰু শিল্পবোধৰ গৰাকী আছিল মাধৱদেৱ। মাধৱদেৱৰ শিল্পী মন আৰু শিল্পী জীৱনৰ পূৰ্ণ প্ৰকাশ নামঘোষাত দেখিবলৈ পোৱা যায়।

### বেদান্ত দৰ্শনত চমু পৰিচয়

বেদান্ত মানে অভিধান অনুসৰি— বেদৰ শেষভাগ বা জ্ঞান কাণ্ড, উপনিষ।<sup>১</sup> বেদান্ত শব্দৰ অৰ্থ্য হৈছে বেদৰ অন্ত। বেদৰ অন্ত বুলি কলে উপনিষদ সমূহকে বুজায়। সেইয়ে উপনিষদকে বেদান্ত বুলি কোৱা হয়। বেদান্তক উত্তৰ মীমাংসা নামেৰেও জনা যায়। এই দৰ্শনৰ প্ৰতিষ্ঠাতা হৈছে বদ নাৰায়ণ। অৰ্থাৎ বদ নাৰায়ণে ৰচনা কৰা ব্ৰহ্ম সূত্ৰই হৈছে এই দৰ্শনৰ মূল। ভাষ্যকাৰ সকলৰ নামত পাঁচটা ভাগত এই দৰ্শনৰ সম্প্ৰদায়ৰ কথা জনা যায়। সেইকেইটা ক্ৰমে শঙ্কৰাচাৰ্যৰ অদ্বৈত বেদান্ত, ৰামানুচাৰ্যৰ বিশিষ্টাদ্বৈত বেদান্ত, মাধৱাচাৰ্যৰ দ্বৈত বেদান্ত, নিৰ্ঝাকৰ দ্বৈতাদ্বৈত বেদান্ত আৰু বল্লাভাচাৰ্যৰ শুদ্ধাদ্বৈত বেদান্ত। এই দৰ্শন গভীৰ জ্ঞান আৰু প্ৰজ্ঞাৰ সমাহাৰ। অধ্যাত্ম আৰু জ্ঞানৰ উচ্চতম ধাৰণাৰ

মিশ্ৰণ হ'ল বেদান্ত। ব্ৰহ্ম, জীৱ আৰু জগত সম্পৰ্কীয় জ্ঞান আৰু ধ্যানৰ সমষ্টি এই বেদান্ত। শঙ্কৰদেৱ আৰু মাধৱদেৱ এই দুয়ো গৰাকী বৈষ্ণৱ আচাৰ্যৰ সৃষ্টিত বেদান্ত দৰ্শনৰ প্ৰভাৱ অতি সৰল আৰু ক্ৰিয়াশীল। মোৰ এই গৱেষণা-পত্ৰত বিশেষকৈ নামঘোষাত ইয়াৰ প্ৰভাৱ আৰু প্ৰকাশ কেনেভাৱে ঘটিছে, তাকেই আলোচনা কৰিব খোজা হৈছে।

### নামঘোষাত বেদান্ত দৰ্শন

তত্ত্ব আৰু দৰ্শন উভয় দিশৰ পৰাই নামঘোষা এখন উচ্চস্তৰীয় দাৰ্শনিক গ্ৰন্থ। গভীৰ দাৰ্শনিক দৃষ্টি ভঙ্গীৰ উপস্থাপনে নামঘোষাক এক অনন্য চৰিত্ৰ প্ৰদান কৰিছে। দাৰ্শনিক মাধৱদেৱৰ গভীৰ ভাৱধাৰাৰো অতুলনীয় প্ৰকাশ ঘটিছে নামঘোষাত। বেদান্ত দৰ্শনৰ মূল তত্ত্ব সমূহৰ গভীৰ উপস্থাপন নামঘোষাৰ আন এটি লক্ষ্যনীয় দিশ। বেদান্ত বুলি কলে শব্দ গত ভাৱে বেদৰ অন্ত ভাগেই বেদান্ত। বেদৰ অন্ত মানে য'ত বেদৰ সাৰ কথা বোৰকে মন্থন কৰি অধিকতৰ গভীৰ আৰু বিস্তৃত ৰূপ দিয়া হৈছিল- সেয়ে বেদান্ত।<sup>২</sup> অৰ্থাৎ উপনিষদ সমূহত ফুটি উঠা মতবাদ অথবা দাৰ্শনিক দৃষ্টিভঙ্গী বোৰেই বেদান্ত দৰ্শন। নামঘোষাত বিশেষকৈ সমস্ত বেদান্তৰ সাৰ ভাগৰত পূৰাণৰ প্ৰসঙ্গক বিশেষভাৱে আলোচনালৈ অনা পৰিলক্ষিত হৈছে। নামঘোষাত মাধৱদেৱে উল্লেখ কৰিছে—

সমস্ত বেদান্ত সাৰ                      মহাভাগৱত শাস্ত্ৰ  
ইহাৰ অমৃতৰস পাই।  
পৰম সন্তোষ পান                      কৰিলে যিজনে তাৰ  
অন্যত্ৰ বসত ৰতি নাই।<sup>৩</sup> (১৮)

**ব্ৰহ্ম :** বেদান্তৰ মূল প্ৰতিপাদ্য বিষয় সমূহ নামঘোষালৈ মাধৱদেৱে অতি যত্ন সহকাৰে অনা পৰিলক্ষিত হৈছে। বেদান্তৰ মূল প্ৰতিপাদ্য বিষয় হ'ল ব্ৰহ্ম। ব্ৰহ্মৰ সম্পৰ্কে সুস্পষ্ট ধাৰণা নামঘোষাত মাধৱদেৱে উপস্থাপন কৰিছে। ব্ৰহ্মৰ স্বৰূপ সম্পৰ্কে কঠোপনিষদে কোৱা ধাৰণাতাকেই মাধৱদেৱে নামঘোষাত তুলি ধৰিছে। কঠোপনিষদে কৈছে ব্ৰহ্ম এনে এটা সত্তা, যি জগতৰ সকলো শৰিৰতে থাকে কিন্তু নিজে অশৰিৰ। এই জগতৰ সকলো অস্তিত্বতে থকা সনাতন বস্তুতোৰেই হ'ল ব্ৰহ্ম।<sup>৪</sup> মাধৱদেৱে নামঘোষাত ব্ৰহ্মৰ এই সত্তা আৰু অৱস্থাৰ কথা গভীৰ ভাৱে আলোকপাত কৰিছে। নামঘোষাত কৈছে—

যিহেতু চৈতন্য পূৰ্ণ                      পৰমাত্মা ৰূপে হৰি  
হৃদয়ত আছন্ত প্ৰকাশি।

প্ৰবৰ্ত্তে যতেক জড়ৰাশি। ৫ (২২)

ব্ৰহ্মৰ স্বৰূপ আৰু ইয়াৰ প্ৰকাশ সম্পৰ্কীয় নামঘোষাই অভিমত প্ৰকাশ কৰিছে। ব্ৰহ্ম সকলোৰে হৃদয়ত সকলো সময়তে প্ৰকাশ মান হৈ থকাৰ কথা নামঘোষাত কোৱা হৈছে। হৃদয় আকাশ ৬ তেই এই ব্ৰহ্মৰ প্ৰকাশ হয় আৰু এই ব্ৰহ্মক উপাসনা কৰাৰ নিৰ্দিষ্ট সময়ো নথকাৰ কথা নামঘোষাত কোৱা হৈছে। নামঘোষাত ব্ৰহ্মৰ ধাৰণা সম্পৰ্কে নগেন শইকীয়াই মন্তব্য কৰি কৈছে যে, নামঘোষাত বেদান্তৰ তত্ত্ব ব্ৰহ্মই বিৰাজিছে। এই তত্ত্ব নাৰায়ণ বিষ্ণু আৰু শেহত দৈৱকীনন্দন দেৱ কৃষ্ণলৈ ৰূপান্তৰিত হৈছে। অব্যক্ত ব্ৰহ্মৰ ব্যক্ত ৰূপ কৃষ্ণক উপাস্য দেৱতা স্বৰূপে গ্ৰহণ কৰি তেওঁৰ সুমধুৰ মঙ্গলময় নামত দ্ৰবীভূত হৈছে, মাধৱদেৱৰ ভক্ত হৃদয়।<sup>৭</sup> ব্ৰহ্মৰ অব্যক্ত, সৰ্বব্যাপ্ত আৰু মূৰ্ত্তিশূণ্য স্বৰূপ নামঘোষাত মধৱদেৱে অনন্যভাৱে উপস্থাপন কৰিছে। যিজন অব্যক্ত অথচ সৰ্বব্যাপ্ত সেইজন মূৰ্ত্তিশূণ্য ঈশ্বৰক চিন্তন কৰি মন শুদ্ধিৰ উপায় দান কৰিছে নামঘোষাই। নামঘোষাত কৈছে—

অব্যক্ত ঈশ্বৰ হৰি

জিমতে পূজিবা তাক

ব্যাপকত কিবা বিসৰ্জন।

এতাৰন্ত মূৰ্ত্তিশূন্য

কেনমতে চিন্তিৰাহা

ৰাম বুলি শুদ্ধ কৰা মন। ৮

এইজন ঈশ্বৰকেই একমাত্ৰ উপাস্য দেৱ, একমাত্ৰ কৰ্ম একমাত্ৰ পদসেৱা আৰু একমাত্ৰ মন্ত্ৰৰূপে নামঘোষাই ঘোষণা কৰিছে।<sup>৯</sup> এই ঘোষণাৰ অন্তৰ্নিহিত উদ্দেশ্যই হৈছে একশৰণ তত্ত্বক প্ৰতিষ্ঠা কৰা পৰম ব্ৰহ্ম কৃষ্ণক পৰমানন্দ ৰূপে চিহ্নিত কৰিছে নামঘোষাই। কৃষ্ণ শব্দটোৰ অৰ্থ নামঘোষাত এনেদৰে কৰা হৈছে—

কৃষ্ণ হেন শব্দ ইটো

পৃথিৱী বাচক ভৈল

ন আনন্দত প্ৰৱৰ্ত্তয়।

দুইৰো এক পদ ভৈলে

পৰম ব্ৰহ্ম স্বৰূপ কৃষ্ণ

নাম আনন্দক মাত্ৰ কয়। ১০ (১৪০)

অৰ্থাৎ ব্ৰহ্মৰ স্বৰূপ আৰু প্ৰকাশ সম্পৰ্কে বেদায় আধাৰিত ধাৰণা নামঘোষাত পৰিস্কাৰ ৰূপত ত উপস্থাপন কৰা হৈছে।

**মায়া :** উপনিষদ সমূহত ব্ৰহ্মৰ লগত মায়াৰ সম্পৰ্ক সৰ্বিস্তাৰে আলোচনা কৰিছে। দৰাচলতে ব্ৰহ্মৰ পৰাই মায়াৰ সৃষ্টি। এই মায়াৰ দ্বাৰাই ব্ৰহ্মই জগতো নিৰ্মাণ কৰিছে, অতি আশ্চৰ্যকৰ কথা এয়ে যে, ব্ৰহ্মৰ দ্বাৰা সৃষ্টি হোৱা মায়াই আকৌ জগতৰ অনৰ্থৰ মূল আৰু জীৱ সমূহৰ বন্ধনৰ মুখ্য কাৰণ। মায়া এক শক্তি আৰু আকৰ্ষণ। জীৱ সমূহক বিভ্ৰান্ত কৰা বস্তুটোৱেই স্বৰূপাৰ্থতে মায়া। যি মায়া ব্ৰহ্মই সৃষ্টি কৰিছে, সেই মায়াত পতিত হৈ জীৱই ব্ৰহ্মকে চিনিব নোৱাৰে। দৰাচলতেই মায়া এনে এক শক্তি যে, ঐন্দ্ৰজালিক বিদ্যাৰ দৰে জীৱক এনে ভ্ৰান্তিত পেলায় যে, জীৱই নিজকে সৎ বস্তু আৰু অসৎ বস্তু কি তাকো নজনা হৈ পৰে। সেইবাবে জীৱই নিজকে সৎ আৰু স্থায়ী বুলি ভাবে আৰু পাৰ্থিব ধন, জন, ঐশ্বৰ্য্য বিভূতিবোৰকে সাৰ বস্তু বুলি ভাবি তাতে বোকাত লেটি লোৱাদি লেটি লয়।<sup>১১</sup>

নামঘোষাত মায়াই কেনেকৈ জীৱক আৱৰি ধৰে, সেই সম্পৰ্কে এনেদৰে কোৱা হৈছে—

তোমাৰ মায়া হৰি	কপট গুনক ধৰি
মুহিয়াছে আমাক সমূলি।	
গুচায়োক মায়া স্বামী	তোমাৰ চৰণে আমি

ভজিলোহো জয় জয় বুলি।।<sup>১২</sup> (৬৯)

নামঘোষাত কাকুতি ঘোষাতো মহা বলৱন্ত মায়াই মন মোহাচ্ছন্ন কৰি অজ্ঞান আন্ধাৰলৈ লৈ যোৱাৰ প্ৰসঙ্গ উপস্থাপন কৰিছে। নামঘোষাত কৈছে—

তোন্ধাৰ মায়ায়ে মন মুহি আছে	হৰি হৰি হৰি এ
অজ্ঞান অন্ধাৰে পৰিয়া পাৰ নপাঞেগ	বাম বাম।
অভয় চৰণে শৰণ পশিলো	হৰি হৰি হৰি এ

তুৱা গুণনাম ভকতি প্ৰদীপ চাঞেগ বাম বাম।।<sup>১৩</sup> (৭৯১)

**অবিদ্যা :** নামঘোষাত মাযাক অবিদ্যা আৰু অজ্ঞানতা বুলিও অভিহিত কৰা হৈছে। এই অবিদ্যা আৰু অজ্ঞানতাই হ'ল জীৱৰ ভ্ৰান্তিৰ মূল কাৰণ। জীৱ সমূহে অনাত্মা বিষয়ক বস্তু সমূহত লাগি থকাৰ মূল কৰণো নামঘোষাৰ মতে মায়া বা অবিদ্যা। নামঘোষাত এই কথা স্পষ্ট ভাৱে কোৱা হৈছে যে, মায়া আৰু অবিদ্যা আঁতৰ নোহোৱালৈকে জীৱৰ আত্ম দৰ্শন সম্পূৰ্ণ নহয়। পৰমাত্মাৰ পৰা বঞ্চিত হোৱাৰ কাৰণো এই অবিদ্যা বুলিয়েই নামঘোষাই সিদ্ধান্ত দিছে। নামঘোষাত স্পষ্টভাৱে কৈছে—

দুৰ্ব্বাৰ দুঃসঙ্গ দুৰ্ব্বসনা দুষ্ট হৰি হৰি হৰি এ

অনাদি অবিদ্যা আপুনি ভৈলো মোহিত।

অনাত্মা দেহক আত্মা বুদ্ধি কৰি হৰি হৰি হৰি এ

তুমি পৰমাত্মা ঈশ্বৰে ভৈলো বঞ্চিত।<sup>১৪</sup> (৭৫২)

নামঘোষাৰ *অনুনাথনা* ঘোষাত অবিদ্যা আৰু মায়াই কেনেকৈ মন মোহাচ্ছন্ন কৰি ৰাখিছে, এই কথা পৰিস্কাৰ ৰূপত উপস্থাপন কৰিছে—

তোম্মাৰেসে অবিদ্যায়ে আত্মাক মুহিলে হৰি

নজানোহো তোম্মাৰ তত্ত্বক।

তোম্মাৰ চৰণে হৰি শৰণ পশিয়া সাৰ

কৰিলোহো তোম্মাৰ নামক।<sup>১৫</sup> (৭২)

বেদান্তত কোৱাৰ দৰে নামঘোষাইও এই কথা স্পষ্ট ভাৱে উল্লেখ কৰিছে যে, একমাত্র ঈশ্বৰৰ ব্যতিৰেকে সকলোৱে মায়াৰ দ্বাৰা পৰিচালিত। মায়াৰ উদ্ভূত কেৱল ব্ৰহ্মহে, এই সত্যকেই নামঘোষাই দৃঢ়তাৰে ঘোষণা কৰিছে।<sup>১৬</sup>

সামগ্ৰিকভাৱে এই কথাই ক'ব পাৰি যে, নামঘোষাত বেদান্তত ব্ৰহ্ম তত্ত্বৰ সৈতে আলোচিত হোৱা মায়াৰ প্ৰসঙ্গ অতি গুৰুত্ব সহকাৰে মাথবদেৱে উপস্থাপন কৰিছে।

**মুক্তি আৰু মোক্ষ :** বেদান্তত বিশেষভাৱে আলোচিত মুক্তি বা মোক্ষৰ প্ৰসঙ্গ নামঘোষাত বিস্তৃতভাৱে উপস্থাপন হৈছে। উপনিষদ সমূহত গভীৰভাৱে আলোচিত হোৱা দুটা বিষয় হ'ল মোক্ষ আৰু বন্ধন। কেনেকৈ জীৱ সমূহে মোক্ষ লাভ কৰে আৰু কেনেকৈ জীৱ সমূহ বন্ধনত পৰে, সেই সম্পৰ্কে উপনিষদ সমূহত গভীৰভাৱে আলোকপাত কৰা হৈছে। এই প্ৰসঙ্গত উপনিষদ সমূহৰ দৃষ্টিভংগী আৰু নামঘোষাৰ দৃষ্টিভংগীৰ মাজত বিশেষ পাৰ্থক্য পৰিলক্ষিত নহয়। উদাহৰণ স্বৰূপে শ্বেতাশ্বতৰ উপনিষদে মোক্ষ আৰু বন্ধন সম্পৰ্কে কোৱা মতবাদৰ লগত নামঘোষাৰ দৃষ্টিভঙ্গীৰ পাৰ্থক্য নাই। এই উপনিষদে স্পষ্টভাৱে কৈছে যে, সনাতন ব্ৰহ্মাক যি উপলব্ধি কৰিব পাৰে সেইজনেই সকলো বন্ধনৰ পৰা মুক্ত হয়। অৰ্থাৎ বিশ্বব্ৰহ্মাদৰ স্ৰষ্টা পৰমাত্মাক যি দৰ্শন আৰু উপলব্ধি কৰিব পাৰে, সেইজনেই মোক্ষতত্ত্ব প্ৰাপ্ত কৰিব পাৰে।<sup>১৭</sup> নামঘোষাইও মোক্ষ পদ প্ৰাপ্তিৰ এই পথকে স্বীকৃতি প্ৰদান কৰিছে। নামঘোষাই মোক্ষ বা মুক্তিৰ ক্ষেত্ৰত জ্ঞানতকৈ ভক্তিক প্ৰাধান্য দিছে। ভক্তিৰ সহায়ত সহজে পৰমাত্মাক পোৱাৰ পথক স্বীকাৰ কৰিছে নামঘোষাই।



নামঘোষাত কৈছে—

বেদাগম আদি কৰি যত

বিস্তৰ শাস্ত্ৰত নাহি কাজ

বিস্তৰ তীৰ্থত নাহি কিছু প্ৰয়োজন।

সংসাৰ তৰিতে খোজা য়েৰে

আপুন মোক্ষৰ হেতু তেৰে

গোবিন্দ গোবিন্দ ৰেকতে বোলা বচন।।<sup>১৮</sup>(৬০৬)

ঘোষাজোকাত এই কথা স্পষ্টভাৱে উল্লেখ কৰা হৈছে যে, বিস্তৰ শাস্ত্ৰজ্ঞান, বিস্তৰ তীৰ্থ, আদিয়ে মোক্ষৰ পথ মুক্ত কৰিব নোৱাৰে। ঈশ্বৰৰ নাম শ্ৰৱণ আৰু কীৰ্তনৰ মাধ্যমেদিয়ে এই পথ মুকলি হয়। নামঘোষাই মোক্ষপদ প্ৰাপ্তিৰ ক্ষেত্ৰত শ্ৰৱণতত্ত্বক বিশেষভাৱে স্বীকাৰ কৰা পৰিলক্ষিত হয়। নামঘোষাৰ মতে হৰিপদত শুদ্ধচিত্তে শ্ৰৱণ গ্ৰহণৰ মাজেদিয়েই পৰম মোক্ষ লাভ কৰিব পাৰি। ইয়াৰ বিপৰীতে অন্য পথেৰে মায়াক অতিক্ৰম কৰি হৰি পদত মন নিমজ্জিত কৰিব নোৱাৰি।<sup>১৯</sup>

**শ্ৰৱণ তত্ত্ব :** প্ৰসঙ্গ ক্ৰমে এইকথা উল্লেখ্য যে, বেদান্ত দৰ্শনতো শ্ৰৱণৰ ওপৰত বিশেষ গুৰুত্ব আৰোপ কৰাৰ হৈছে। উদাহৰণ স্বৰূপে শ্বেতাশ্বতৰ উপনিষদৰ এটি শ্লোক প্ৰনিধানযোগ্য—

যো ব্ৰহ্মাণং বিদধাতি পূৰ্ব যো বৈ বেদাংশ্চ প্ৰহিণোতি তন্মৈ।

তৎ হ দেৱামাত্মা বুদ্ধি প্ৰকাশং মুমুক্শুৰ্বে শ্ৰৱণমহং প্ৰপদ্যে।।<sup>২০</sup>

নামঘোষাত শ্ৰৱণৰ মাধ্যমেৰেহে সকলো সিদ্ধি হোৱাৰ কথা কোৱা হৈছে। এই প্ৰসঙ্গত নামঘোষাত কোৱা হৈছে—

হৰিনাম কীৰ্তনত

নাহি কাল দেশ পাত্ৰ

নিয়ম সংযম একো বিধি।

হৰিত শ্ৰৱণ লৈয়া

কেৱলে হৰিৰ নাম

কীৰ্তন কৰন্তে হোৱে সিদ্ধি।।<sup>২১</sup> (২৯)

### উপসংহাৰ

সামগ্ৰিকভাৱে বিচাৰ কৰি চালে এই কথা ক'ব পাৰি যে, বেদান্ত দৰ্শনৰ মূল তত্ত্ব সমূহক নামঘোষাত মাধৱদেৱে অতি তাৎপৰ্যপূৰ্ণভাৱে উপস্থাপন কৰিছে। কিন্তু এই কথা নিশ্চিতভাৱে ক'ব পাৰি যে, বেদান্তৰ তত্ত্ব সমূহত জ্ঞান মাৰ্গৰ প্ৰভাৱ যিদৰে শক্তিশালীভাৱে পৰিলক্ষিত হৈছে তেনেদৰে, নামঘোষাত জ্ঞান আৰু ভক্তি দুয়োটাৰে সংমিশ্ৰণহে ভক্তি মাৰ্গক শ্ৰেষ্ঠত প্ৰদান কৰা হৈছে।

## প্ৰসংগ-সূত্ৰ

বসন্ত কুমাৰ গোস্বামী (সম্পা) ব্যৱহাৰিক অসমিয়া অভিধান, পৃ. ১১৯৭,  
প্ৰমোদ কুমাৰ বৰুৱা, ধৰ্ম আৰু দৰ্শন, পৃঃ ৬৮।  
ধৰ্মেশ্বৰ চুতীয়া (সম্পা.), নামঘোষা, পৃঃ ৭।  
হেমভাই, কঠোপনিষদ, পৃঃ ২২।  
ধৰ্মেশ্বৰ চুতীয়া (সম্পা.), নামঘোষা, পৃঃ ৮।  
চৈতন্য আদিত্য হৃদয় আকাশে  
সৰ্বদায়ে প্ৰকাশয়।  
উদয়াস্ত নাহি সন্ধ্যা উপাসনা  
কৰিবো কোন সময়। ৩৯০  
ধৰ্মেশ্বৰ চুতীয়া (সম্পা.), নামঘোষা, পৃঃ ৯৯।  
নগেন শইকীয়া বিষয় শঙ্কৰদেৱ, পৃঃ ১২১।  
ধৰ্মেশ্বৰ চুতীয়া (সম্পা.), নামঘোষা, পৃঃ ৫।  
একখানি মাত্ৰ শাস্ত্ৰ নিষ্ঠ দৈৱতী নন্দনে কৈলাষক  
দেবো একদেৱ দৈৱকী দেৱীৰ সূত।  
কৰ্ম এক এহিমানে মাত্ৰ দৈৱকী পুনৰ পদ সেৱা  
মন্ত্ৰ এক তান নাম মাত্ৰ অদভূত। ৬৬৬  
ধৰ্মেশ্বৰ চুতীয়া (সম্পা.), নামঘোষা, পৃঃ ১৫০  
উল্লিখিত, পৃঃ ৪০।  
প্ৰমোদ কুমাৰ বৰুৱা, ধৰ্ম আৰু দৰ্শন, পৃঃ ৭০।  
ধৰ্মেশ্বৰ চুতীয়া (সম্পা.), নামঘোষা, পৃঃ ২২।  
উল্লিখিত, পৃঃ ১৭৪।  
উল্লিখিত, পৃঃ ১৬৬।  
উল্লিখিত, পৃঃ ২২।  
ব্ৰহ্মা আদি কৰি জীৱ যত বাম বাম বাম বাম বাম  
মায়াশয্যা মাজে আছয় ঘুমটি যাই।  
তুমিসে চৈতন্য সনাতম বাম বাম বাম বাম বাম  
আমি অচেতন নিয়োত নাথ জগাই। ৬৫৯  
নিত্যো নিত্যন্যং চেতনশ্চেনতনানামেকো বহুনাং যো বিদধাতি কামান।  
তৎ কাৰণং সাংখ্যযোগাধিগম্যং জ্ঞাত্বা দেবং মুচ্যতে সৰ্বপাশেঃ। ৭  
শ্বেতাস্থতৰ উপনিষদ : ষষ্ঠ অধ্যায়- ১৩  
ধৰ্মেশ্বৰ চুতীয়া (সম্পা.), নামঘোষা, পৃঃ ১৩১।  
হৰিপদ সেৱা নকৰে নিমিত্তে  
মায়ায়ে বান্ধি ফুৰাৰে।

তৰত মায়াক                      নতৰে হৰিত  
 শৰণ নলৰে যাৰে ॥১৮২  
 হৰিনাম কীৰ্তনত                      নাহি কাল দেশ পাত্ৰ  
 নিয়ম সংযম একো বিধি  
 হৰিত শৰণ লৈয়া                      কেৱল হৰিৰ নাম  
 কীৰ্তনে কৰন্তে হোৱা সিদ্ধি ॥২৮  
 উল্লিখিত, পৃঃ ৫১, ১০।  
 অতুল চন্দ্ৰ সেন, শ্বেতাশ্বতৰ উপনিষদ : প্ৰথম অধ্যায়- ১৪।  
 ধৰ্মেশ্বৰ চুতীয়া (সম্পা.), নামঘোষা, পৃঃ ১০।

### সহায়ক গ্ৰন্থপঞ্জী

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| গোস্বামী, দত্তদেৱ                     | : | নামঘোষা আধ্যাত্মিক তত্ত্ব (ভাষ্যপুথি)<br>প্ৰকাশক- বৰ্ণমালা প্ৰকাশন, যোৰহাট<br>চতুৰ্থ প্ৰকাশ- ২০২০  |
| চুতীয়া, বিপিন                        | : | শাস্ত্ৰীয় আৰু আধ্যাত্মিক তত্ত্ব-দৰ্শন<br>প্ৰকাশক- বিপিন চুতীয়া, ধেমাজি<br>প্ৰথম প্ৰকাশ- ২০২০   |
| চুতীয়া, সোনাৰাম (সম্পা) আৰু অন্যান্য | : | মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱৰ বাক্যামৃত<br>প্ৰকাশক- শ্ৰীমন্ত শঙ্কৰদেৱ সংঘ<br>প্ৰথম প্ৰকাশ-১৯৯৮   |
| চুতীয়া, সোনাৰাম (সম্পা) আৰু অন্যান্য | : | মহাপুৰুষ মাধৱদেৱৰ বাক্যামৃত<br>প্ৰকাশক- শ্ৰীমন্ত শঙ্কৰদেৱ সংঘ  |
| চুতীয়া, সোণাৰাম                      | : | বেদ আৰু মহাপুৰুষীয়া ধৰ্ম<br>প্ৰকাশক- শ্ৰীৰোহিণী হাজৰিকা<br>প্ৰথম প্ৰকাশ- ফেব্ৰুৱাৰী, ১৯৮৮   |
| চুতীয়া, ধৰ্মেশ্বৰ (সম্পা)            | : | নামঘোষা<br>প্ৰকাশক- শ্ৰীমন্ত শঙ্কৰদেৱ সংঘ, ১৯৯৫  |
| চলিহা, ভৱপ্ৰসাদ (সম্পা)               | : | শঙ্কৰী সংস্কৃতিৰ অধ্যয়ন<br>প্ৰকাশক- শ্ৰী হৰি প্ৰসাদ হাজৰিকা, সম্পাদক<br>শ্ৰীমন্ত শঙ্কৰদেৱ সংঘ, নগাঁও, অসম ফেব্ৰুৱাৰী-১৯৯৯<br>প্ৰথম প্ৰকাশ- ৯ ফেব্ৰুৱাৰী, ১৯৯৯ |

### সংস্কৃত

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| তৰ্কৰত্ন, পঞ্চগনন (সম্পা) | : | ব্ৰহ্মবৈৱৰ্ত পুৰাণ |
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—————	:	কলিকতা, ১৩৯০ সাল।
	:	মার্কণ্ডেয় পুৰাণম্
লাহিড়ী, দুৰ্গাদাস (সম্পা)	:	কলিকতা, ১৩৯৭ সাল।
	:	ঋগবেদ
শাস্ত্ৰী, নিত্যানন্দ	:	কলিকতা ১৩৩২ সাল।
	:	ভৰতৰ নাট্যশাস্ত্ৰ
শাস্ত্ৰী, দেৱনাথ (সম্পা)	:	১ম খণ্ড, অসম নাট্য সন্মিলন, গুৱাহাটী, ১৯৯১
	:	হৰিবংশ পুৰাণাম্
	:	মাৰ্গ প্ৰকাশ, কলিকতা, ১৩৩৪ সাল।

\*গৱেষক ছাত্ৰ, অসমীয়া বিভাগ, মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱ বিশ্ববিদ্যালয়

## পদ্মনাথ গোহাঞিবৰুৱাৰ মোৰ সোঁৱৰণীত প্ৰতিফলিত সমাজ-সাংস্কৃতিক দিশ : এটি বিশ্লেষণাত্মক অধ্যয়ন

ডিম্পী শৰ্মা\*

### সংক্ষিপ্তসাৰ

আত্মজীৱনী হৈছে জীৱনী সাহিত্যৰ এটা ভাগ। সাধাৰণ অৰ্থত, জীৱনী হৈছে-কোনো এজন লেখকে আন এজন লেখক, সাহিত্যিক অথবা কোনো ব্যক্তিৰ জীৱনৰ বিষয়ে নিৰপেক্ষভাৱে কথাবোৰ কৈ যায় বা লিখি যায়। আত্মজীৱনীত লেখকে ব্যক্তিগত আৰু সামাজিক জীৱনৰ সকলোবোৰ সৰু-বৰ ঘটনাক কেন্দ্ৰ কৰি আত্মজীৱনী ৰচনা কৰে। আত্মজীৱনীত লেখকৰ দোষ-গুণ সকলোখিনি সুন্দৰ ৰূপত প্ৰতিফলিত হৈ থাকে। এইক্ষেত্ৰত আত্মজীৱনী এখনত আত্মজীৱনীকাৰৰ সততা গুণ থকাৰ লগতে সাহিত্যিক গুণ থকাটো বাঞ্ছনীয়। ৰসহীন সাহিত্য যিহেতু লোণহীন আঞ্জাৰ দৰে সেয়ে সাহিত্যৰ এটি ভাগ হিচাপে আত্মজীৱনী ৰসযুক্ত হ'ব লাগে অৰ্থাৎ আত্মজীৱনী পঢ়ি পাঠকে শিক্ষাৰ লগতে আনন্দও লাভ কৰিব পাৰিব লাগে। অসমীয়া সাহিত্যত প্ৰথম প্ৰকাশিত আত্মজীৱনী হৈছে- লক্ষ্মীনাথ বেজবৰুৱাৰ - 'মোৰ জীৱন সোঁৱৰণ'। বেজবৰুৱাৰ পৰৱৰ্তী সময়ত ভালেকেইজন লেখক সাহিত্যিক আত্মজীৱনী ৰচনা কৰি থৈ যায় সেইসকলৰ ভিতৰত পদ্মনাথ গোহাঞিবৰুৱা অন্যতম। তেখেতৰ আত্মজীৱনীখন হৈছে - 'মোৰ সোঁৱৰণী'। এই আত্মজীৱনীখন ১৯৭১ চনত প্ৰকাশিত হয়। অসমীয়া সাহিত্যত গোহাঞিবৰুৱাৰ আত্মজীৱনীখনে এক গুৰুত্বপূৰ্ণ স্থান লাভ কৰিছে। গৱেষণাৰ বাবে নিৰ্বাচিত বিষয়টো হ'ল - 'পদ্মনাথ গোহাঞিবৰুৱাৰ মোৰ সোঁৱৰণীত প্ৰতিফলিত সমাজ-সাংস্কৃতিক দিশ : এক বিশ্লেষণাত্মক অধ্যয়ন'। উক্ত বিষয়টিত বিশেষকৈ গোহাঞিবৰুৱাৰ আত্মজীৱনীত প্ৰতিফলিত সমাজ আৰু সাংস্কৃতিক দিশটোক গুৰুত্ব প্ৰদান কৰি আলোচনা কৰা হৈছে। গোহাঞিবৰুৱাৰ সমসাময়িক সময়ত অসমৰ সমাজ, কলিকতীয়া সমাজ, কহিমা সমাজৰ বাতাবৰণ কেনেকুৱা আছিল সেই কথাৰ বিশ্লেষণ আগবঢ়োৱা হৈছে লগতে সাংস্কৃতিক দিশটোৰো বিশ্লেষণ কৰা হৈছে। তদুপৰি, আত্মজীৱনীখনক এখন অনুপ্ৰেৰণামূলক আত্মজীৱনী হিচাপে বিশ্লেষণ কৰিবলৈ প্ৰয়াস কৰা হৈছে।

**বীজশব্দ :** মোৰ সোঁৱৰণী, আত্মজীৱনী, পদ্মনাথ গোহাঞিবৰুৱা।

### বিষয়ৰ পৰিচয়

অসমীয়া ভাষা-সাহিত্য তথা সমাজখনলৈ অৱদান আগবঢ়াই থৈ যোৱা এজন ব্যক্তি হৈছে পদ্মনাথ গোহাঞিবৰুৱা। গোহাঞিবৰুৱাৰ সাহিত্যৰাজিসমূহৰ ভিতৰত তেওঁৰ দ্বাৰা ৰচিত 'মোৰ সোঁৱৰণী' অন্যতম অনুপম সৃষ্টি।

গৱেষণাৰ বাবে নিৰ্বাচন কৰি লোৱা বিষয়টি হৈছে, “পদ্মনাথ গোহাঞিবৰুৱাৰ মোৰ সোঁৱৰণীত প্ৰতিফলিত সমাজ-সাংস্কৃতিক দিশঃ এক বিশ্লেষণাত্মক অধ্যয়ন”। গোহাঞিবৰুৱাৰ আত্মজীৱনীখনৰ মাজেৰে প্ৰকাশিত সমাজ-সাংস্কৃতিক দিশসমূহ আলোচনা কৰিবৰ বাবে বিষয়টো নিৰ্বাচন কৰি লোৱা হৈছে। উক্ত গৱেষণাটি মুঠ চাৰিটা অধ্যায়ত বিভক্ত কৰা হৈছে। প্ৰথম অধ্যায়ত - পদ্মনাথ গোহাঞিবৰুৱাৰ জীৱন আৰু কৃতিত্বৰ বিষয়ে আলোচনা কৰা হৈছে। দ্বিতীয় অধ্যায়ত - গোহাঞিবৰুৱাৰ আত্মজীৱনীত প্ৰতিফলিত সমাজখনৰ বিষয়ে বিশ্লেষণ আগবঢ়োৱা হৈছে। তৃতীয় অধ্যায়ত - আত্মজীৱনীখনত প্ৰতিফলিত সাংস্কৃতিক দিশটোৰ বিশ্লেষণ কৰা হৈছে আৰু চতুৰ্থ অধ্যায়ত - আত্মজীৱনীখনক এখন অনুপ্ৰেৰণামূলক আত্মজীৱনী হিচাপে বৰ্ণনা কৰা হৈছে।

### অধ্যয়নৰ গুৰুত্ব

১) গৱেষণাৰ বিষয় হিচাপে পদ্মনাথ গোহাঞিবৰুৱাৰ ‘মোৰ সোঁৱৰণী’ আত্মজীৱনীখনৰ মাজেৰে প্ৰতিফলিত সমাজ আৰু সাংস্কৃতিক দিশটো নিৰ্বাচন কৰি লোৱা হৈছে। আত্মজীৱনীখনৰ বহুতো আলোচনা হৈছে কিন্তু সুকীয়াকৈ বা পৃথককৈ সমাজ আৰু সাংস্কৃতিক দিশটোৰ আলোচনা হোৱা নাই, সেয়েহে গৱেষণা কৰ্মটিৰ গুৰুত্ব আছে।

২) পদ্মনাথ গোহাঞিবৰুৱা অসমীয়া সাহিত্য-সংস্কৃতিৰ এজন অগ্ৰণী ব্যক্তি। সেয়ে তেওঁৰ বিষয়ে আৰু তেওঁৰ আত্মজীৱনীখনৰ বিষয়ে আলোচনা কৰি সমসাময়িক সমাজখনৰ বিষয়ে জনাত গৱেষণা কৰ্মটোৱে গুৰুত্ব লাভ কৰিব।

### অধ্যয়নৰ উদ্দেশ্য

১) পদ্মনাথ গোহাঞিবৰুৱাৰ জীৱন, কৰ্ম, সাহিত্যৰাজি সম্পৰ্কে আলোচনা কৰা।

২) গোহাঞিবৰুৱাৰ সমসাময়িক সমাজখনৰ বিষয়ে অধ্যয়ন কৰা।

৩) অসমীয়া ভাষা-সাহিত্যৰ জগতখনক সমৃদ্ধিশালী কৰি থৈ যোৱা ব্যক্তি হিচাপে পদ্মনাথ গোহাঞিবৰুৱাৰ বিষয়ে জনা তথা ভাষিক আৰু জাতীয় সংকটৰ সময়ত গোহাঞিবৰুৱাই লোৱা পদক্ষেপ সম্পৰ্কে জনা।

৪) ঊনবিংশ শতিকাৰ অৰ্থাৎ পদ্মনাথ গোহাঞিবৰুৱাৰ সমসাময়িক সমাজখনৰ বিভিন্ন দিশৰ বিষয়ে উত্তৰসূৰীসকলক এক আভাস প্ৰদান কৰা।

### অধ্যয়নৰ পৰিসৰ

পদ্মনাথ গোহাঞিবৰুৱাৰ ‘মোৰ সোঁৱৰণী’ পৰিসৰ যথেষ্ট বিস্তৃত সেয়ে, সমসাময়িক সমাজ আৰু সাংস্কৃতিক দিশৰ বিশ্লেষণ অধ্যয়নৰ পৰিসৰত অন্তৰ্ভুক্ত কৰা হৈছে।

## অধ্যয়নৰ পদ্ধতি

গৱেষণা কৰ্মটি কৰোঁতে, আত্মজীৱনীকাৰৰ পৰিচয় দিবলৈ যাওঁতে বৰ্ণনাত্মক পদ্ধতি, সমাজ আৰু সাংস্কৃতিক দিশৰ বিষয়ে আলোচনা কৰোঁতে বিশ্লেষণাত্মক পদ্ধতিৰ সহায় লোৱা হৈছে। তদুপৰি, আত্মজীৱনীখনক অনুপ্ৰেৰণামূলক আত্মজীৱনী হিচাপে দেখুৱাবলৈ যাওঁতে বৰ্ণনাত্মক পদ্ধতিৰ সহায় লোৱা হৈছে।

### পদ্মনাথ গোহাঞিবৰুৱাৰ চমু পৰিচয়

অসমীয়া ভাষা-সাহিত্যক সমৃদ্ধিশালী কৰি থৈ যোৱা এজন উল্লেখযোগ্য ব্যক্তি হৈছে - ‘পদ্মনাথ গোহাঞিবৰুৱা’। অসমীয়া জাতিটোক পোহৰৰ বাট দেখুৱাই যোৱা এইজনা মনীষিৰ জন্ম হয় উত্তৰ লখিমপুৰ নকাৰী মৌজাৰ নকাৰী নামে গাঁৱত ১৮৭১ চনৰ ২৪ অক্টোবৰত। তেওঁৰ পিতৃৰ নাম আছিল ঘৃণাৰাম গোহাঞিবৰুৱা আৰু মাতৃৰ নাম আছিল লগ্গী দেৱী। গোহাঞিবৰুৱাৰ ককাদেউতাক আছিল কিনাৰাম গোহাঞিবৰুৱা। “তেওঁলোক মাউমুং ক্লিন লুনমাং বুঢ়াগোহাঞিৰ বংশধৰ আছিল”<sup>১</sup>। গোহাঞিবৰুৱা আছিল একেধাৰে কবি, ঔপন্যাসিক, সম্পাদক, আত্মজীৱনীকাৰ, প্ৰবন্ধকাৰ, ধৰ্মমূলক গ্ৰন্থৰ প্ৰণেতা, হাস্যৰসিক ইত্যাদি। বঙলা ভাষা আৰু সাহিত্যৰ প্ৰাসৰ পৰা তেওঁৰ প্ৰাণৰ অসমীয়া জাতিটোক ৰক্ষা কৰিবলৈ গোহাঞিবৰুৱাই যথেষ্ট সংগ্ৰাম কৰিছিল। অসমীয়া ল’ৰা-ছোৱালীয়ে বিদ্যালয়ত যাতে বঙলা পাঠ্যপুথি পঢ়িবলগীয়া নহয় সেইকথা চিন্তা কৰি তেওঁ অসমীয়া ল’ৰা-ছোৱালীয়ে পঢ়িব পৰাকৈ নিজে স্কুলীয়া পাঠ্যপুথি প্ৰস্তুত কৰি উলিয়াই। গোহাঞিবৰুৱাই উপলদ্ধি কৰিছিল যে - শুদ্ধকৈ ভাষা আয়ত্ব কৰিব নোৱাৰিলে জাতীয় জীৱনৰ উন্নতি অসম্ভৱ। অসমীয়া ভাষা, সাহিত্য, সংস্কৃতিলৈ অৱদান আগবঢ়াই থৈ যোৱা পদ্মনাথ গোহাঞিবৰুৱা অসম সাহিত্য সভাৰ প্ৰথমখন অধিবেশনৰ সভাপতি আছিল।

### গোহাঞিবৰুৱাৰ সাহিত্যকৰ্মৰ পৰিচয়

পদ্মনাথ গোহাঞিবৰুৱাই উচ্চ শিক্ষা লাভৰ বাবে কলিকতালৈ যায় আৰু তাত বিজুলী আলোচনীৰ সম্পাদনাৰ লগত জড়িত হৈ পৰে। এই বিজুলী আলোচনীতে পদ্মনাথ গোহাঞিবৰুৱাৰ ভানুমতী প্ৰকাশিত হয়। ১৮৯০ চনত প্ৰকাশিত এইখন উপন্যাস অসমীয়া ভাষা-সাহিত্যৰ প্ৰথমখন উপন্যাস। ভানুমতী উপন্যাস প্ৰকাশিত হোৱাৰ কিছুদিন পাছত পদ্মনাথ গোহাঞিবৰুৱাৰ লাহৰী উপন্যাসখন প্ৰকাশিত হয়। অসমীয়া সাহিত্যৰ প্ৰথম স্তৰৰ উপন্যাস হিচাপে এই দুখন উপন্যাসে অসমীয়া সাহিত্যত এক গুৰুত্বপূৰ্ণ স্থান দখল কৰি আছে।

কবি হিচাপেও পদ্মনাথ গোহাঞিবৰুৱাৰ দক্ষতা অপৰিসীম আছিল। তেওঁ ৰচনা কৰা দুখন কবিতাৰ পুথি হ’ল - লীলা আৰু জুৰণি। পদ্মনাথ গোহাঞিবৰুৱাই তেওঁৰ প্ৰথমা পত্নীৰ বিয়োগৰ পাছতে লীলা কাব্য ৰচনা কৰে। কাব্যখনত তেওঁ পত্নী লীলাৰ মৃত্যুত পোৱা দুখ, বিৰহ আৰু যত্নগা প্ৰকাশিত হৈছে।

পদ্মনাথ গোহাঞিবৰুৱাৰ কবি প্ৰতিভাৰ নিদৰ্শন পোৱা যায় জোৰণি কাব্য পুথিত। এই পুথিত সন্নিৱিষ্ট কবিতাসমূহত ৰোমাণ্টিক ভাৱ, ছনেট কবিতাৰ আৰ্হি আদি ভিন্ন বিশেষত্ব পৰিলক্ষিত হয়।

পদ্মনাথ গোহাঞিবৰুৱাই অসমীয়া নাট্য সাহিত্যলৈ যথেষ্ট অৱদান আগবঢ়াই থৈ যায়। গোহাঞিবৰুৱাই ১৯০০ চনত ‘জয়মতী’ নাটক ৰচনা কৰে। গোহাঞিবৰুৱাৰ জয়মতী নাটখনৰ জৰিয়তে অসমীয়া ঐতিহাসিক নাটকৰ শুভাৰম্ভণি ঘটে। তেওঁৰ দ্বাৰা ৰচিত অন্যান্য নাটসমূহ হৈছে - গাঁওবুঢ়া, গদাধৰ, সাধনী, লাচিত বৰফুকন। গাঁওবুঢ়া, টেটোন তামুলী গোহাঞিবৰুৱাৰ প্ৰহসনমূলক নাট। উক্ত দুয়োখন নাটতে গোহাঞিবৰুৱাৰ সমকালীন সমাজখনৰ গ্ৰাম্য জীৱনৰ এখন ছবি সুন্দৰ ৰূপত প্ৰতিফলিত হৈছে। তেওঁ ৰচনা কৰা একমাত্ৰ পৌৰাণিক নাটকখন হৈছে - বাণৰজা (১৯৩২)।

গোহাঞিবৰুৱাই ৰচনা কৰা দুখন তত্ত্বমূলক গ্ৰন্থ হ’ল - শ্ৰীকৃষ্ণ কথা আৰু গীতাসাৰ। ‘মোৰ সোঁৱৰণী’ পদ্মনাথ গোহাঞিবৰুৱাৰ একমাত্ৰ আত্মজীৱনী।

“অসমীয়া মানুহ, অসমীয়া মানুহৰ ইতিহাস, অসমীয়া জীৱনৰ হাঁহি-কান্দোনেই গোহাঞিবৰুৱাৰ ৰচনাৰাজিৰ মূল প্ৰেৰণা আছিল। বিলাত নহয়, ইউৰোপ নহয়, বিশাল ভাৰতবৰ্ষ নহয় কেৱল অসমেই আছিল তেওঁৰ সাহিত্য সৃষ্টিৰ উৰ্বৰ প্ৰান্তৰ আৰু অনুপ্ৰেৰণা”<sup>২</sup>।

## মোৰ সোঁৱৰণীত প্ৰতিফলিত সমাজ-জীৱন

### অসমৰ সমাজ-জীৱন

এজন ব্যক্তিৰ লগত এখন সমাজ প্ৰত্যক্ষ আৰু পৰোক্ষভাৱে জড়িত হৈ থাকে। আত্মজীৱনী কোনো এজন ব্যক্তিৰ অথবা আত্মজীৱনীকাৰৰ জীৱনৰ সৰু-বৰ ঘটনা অথবা অভিজ্ঞতাৰ ভিত্তিত ৰচিত হয় যদিও আত্মজীৱনীকাৰে তেওঁৰ আত্মজীৱনীত সমাজ জীৱনক এৰাই চলিব নোৱাৰে। কাৰণ কোনো এজন ব্যক্তিৰ জীৱনটোক এখন সমাজে স্পষ্ট কৰি থাকে আৰু ব্যক্তি এজনৰ জীৱনত ঘটা ঘটনাবোৰ এখন সমাজৰ ভেটিতেই সংঘটিত হয়। গতিকে, ব্যক্তি জীৱনত ঘটা সৰু-বৰ ঘটনা বৰ্ণনা কৰোঁতে তেওঁৰ সমসাময়িক সমাজ জীৱনটো চিত্ৰিত হৈ উঠে। পদ্মনাথ গোহাঞিবৰুৱাৰ আত্মজীৱনী ‘মোৰ সোঁৱৰণী’তো তদানীন্তন সময়ৰ সমাজ ব্যৱস্থাই গুৰুত্ব লাভ কৰিছে। গোহাঞিবৰুৱাই আত্মজীৱনীত সমকালীন সমাজ জীৱনৰ এখন স্পষ্ট ছবি দাঙি ধৰিবলৈ প্ৰয়াস কৰিছে।

আত্মজীৱনীখনত অসমীয়া সমাজখনৰ ছবি সুন্দৰকৈ অংকন কৰিছে। অসমীয়া মানুহৰ এটা ধাউতি থকা কাম হৈছে বৰশী বোৱা কাম। ল’ৰালিকালত গোহাঞিবৰুৱাৰ আজৰি সময়ৰ এটা প্ৰিয় কাম আছিল নৈ, বিল, পুখুৰীত বৰশী বাই পুঠি, ডৰিকণা, গৰৈ আদি মাছ ধৰা। কেৱল বৰশী বাই নহয় চেপা পাতি, জুলুকিতো মাছ ধৰিছিল। তদুপৰি



সাঁতোৰা-নাদুৰা কথাও উল্লেখ আছে। যেনে - “চেমনীয়া আৰু চফল ডেকাকালত, তাৰ ফলস্বৰূপে মই কাছ সাঁতোৰ, থিয় সাঁতোৰ, বাঘ সাঁতোৰ এই চাৰিবিধ সাঁতোৰত পাকৈত হৈ উঠিছিলোঁ” \*। এইসমূহৰ জৰিয়তে অসমীয়া গ্ৰাম্য সমাজৰ ছবি সুন্দৰকৈ ফুটি উঠিছে।

পদ্মনাথ গোহাঞিবৰুৱাই আত্মজীৱনীখনত অসমীয়া মানুহৰ বাপতিসাহোন বঙালী বিহুৰ সুন্দৰ বৰ্ণনা দিয়াৰ লগতে অসমীয়া সমাজৰ যি ৰীতি-নীতি, পৰম্পৰা সেয়া সুন্দৰ ৰূপত উপস্থাপন কৰিছে। উদাহৰণস্বৰূপে - “দোমাহীৰ দিনা মাহ-হালধীৰে সৈতে নোৱাই.....পিছফালৰ নৈত গৰু গাই ধুৱাবলৈ নিওঁতে গৰখীয়াৰ লগ লাগি গৈ গৰু গা ধুৱৱাৰ পিছত মুকলি পথাৰত খেদি-খেদি লাও খা, বেঙেনা খা, কেৰেলা খা..... গৰখীয়াৰ মস্তোচাৰণ কৰি বিমল আনন্দত.....উৰুলীকৃতকৈ নচুৱায়”<sup>৪</sup>।

বিহুত আত্মীয় স্বজনৰ ঘৰত জা-জলপান খোৱা, আবেলি সৰু মানিমুনি, ঘাঁহ-পাত ছিঙি চোতালত মৰণা পাতি থৈ হুঁচৰি অহালৈ ঘৰৰ গৃহস্থই প্ৰতীক্ষা কৰি থকা উগুলা-থুগুলা মনৰ বৰ্ণনা পোৱা যায়। ঢোলৰ মাত শুনিলে অসমীয়াৰ গা সাতখন-আঠখন লাগে, গা ৰাইজাই কৰে। অসমীয়া সমাজত গৃহস্থই হুচৰি আহিব বুলি অধীৰ আগ্ৰহেৰে বাট চাই থকা আদি কথা গোহাঞিবৰুৱাই আত্মজীৱনীখনত উল্লেখ কৰিছে। তদুপৰি, বিহুত অসমীয়া মানুহৰ কণী যুঁজৰ যি পৰম্পৰা সেই কথাও বৰ্ণনা কৰিছে।

অসমীয়া মানুহৰ বিয়াৰ উদুলি-মুদুলি পৰিৱেশৰ এক মনোমোহা বৰ্ণনা আত্মজীৱনীখনত পোৱা যায়। গোহাঞিবৰুৱাই কহিমাত কৰ্মৰত সময়ত পিতৃৰ চিঠি পাই আদেশ মতে বিয়াৰ বাবে প্ৰস্তুত হ'ব লগা হৈছিল। গোহাঞিবৰুৱাৰ বিয়াত জাঁজীৰ কইনাৰ ঘৰত জাউৰিয়ে জাউৰিয়ে দিয়া আয়তীসকলৰ মঙ্গলসূচক ধ্বনি উৰুলি, গোপিনী কীৰ্তন প্ৰণাম, জোৰানাম, দৈয়নদিয়া নাম, হৃদয় পুলকিত কৰা বিয়ানামত বজোৱা মৃদঙ্গ খোলৰ মাতে চাৰিওপালে কেনেদৰে আনন্দৰ টো তুলিছিল সেই কথাৰ বৰ্ণনা পোৱা যায়।

আত্মজীৱনীখনত দৰা নোৱোৱাৰ এক সুন্দৰ বৰ্ণনা পোৱা যায় - “মোক আইতাই চেলেংৰ আঁচলত ধৰি বাট বুলাই নি বেহুত ঘূৰাই লৈ নোৱনি পীৰাত বহুৱাই প্ৰথম নোৱন দিয়াৰ পাছত যে মোক আৰু কত নোৱনেৰে পৰিত্ৰ কৰিলে”<sup>৫</sup>।

তদানীন্তন সময়ত অসমীয়া সমাজত কাৰোবাৰ ঘৰত বিয়াবাক অনুষ্ঠিত হ'লে আয়তীসকলে গোৱা জোৰা নাম কইনা পক্ষই নে দৰাঘৰীয়া পক্ষই জিকিব পাৰিছিল তাক লৈ এখন প্ৰতিযোগিতাৰ দৰে হৈছিল। গোহাঞিবৰুৱাই তেওঁৰ বিয়াত বিয়া নাম গোৱাক লৈ আয়তীসকলৰ মাজত চুলিয়া-চুলি পৰ্যন্ত হৈছিল বুলি উল্লেখ কৰিছে। ইয়াৰ জৰিয়তে সেই সময়ত অসমীয়া সমাজত লোকগীতসমূহৰ গুৰুত্ব আৰু জনপ্ৰিয়তাৰ কথা জানিব পাৰি।

ঊনবিংশ শতিকাৰ অসমীয়া সমাজখনৰ আন এটা দিশো আত্মজীৱনীখনত প্ৰতিফলিত হোৱা দেখা যায়। সেই সময়ৰ অসমীয়া সমাজত ছোৱালীক অতি ফুল কুমলীয়া বয়সতে বিয়া দিয়া হৈছিল। গোহাঞিবৰুৱাই তেওঁৰ পত্নীৰ বয়স চৈধ্য বছৰ বুলি উল্লেখ কৰা এযাৰ কথাৰ পৰা বাল্য বিবাহৰ প্ৰচলনৰ কথা জানিব পাৰি।

আত্মজীৱনীখনত গোহাঞিবৰুৱাই অসমীয়া সমাজখনত প্ৰচলিত কিছুমান খলুৱা শব্দ আৰু বাক্যৰ প্ৰয়োগ কৰা দেখিবলৈ পোৱা যায়। যেনে - মৌ চেপা বৰষুণ, অবাক জলপান, ভাটিবেলা, সফলতা কীৰ্তন কৰি, আকাশ কুসুমত পৰিণত হ'ল, হাত চাপৰিৰ হৰ্ষধ্বনি ইত্যাদি। তদুপৰি, কিছুমান ফকৰা-যোজনা তথা প্ৰবাদ-প্ৰবচনো পোৱা যায়। যেনে - গ'ল কণা আহিল কণা খাগৰি কাটিলে তিনি কণা, বাম নৌ ওপজোতেই বামায়াণ ৰচনা, ঢাকনি গুচোৱা বেঙেনা পুলিৰ নিচিনা উদংমুৰীয়া হৈ, অধাঙ্গিনী অসম্পূৰ্ণ হ'লে সংসাৰ নাবাঢ়ে হত্যাদি।

তদানীন্তন সমাজৰ শৈক্ষিক দিশলৈ মন কৰিলে দেখা যায় যে, অসমৰ স্কুল, আদালতত সকলোতে বঙলা ভাষাৰ প্ৰচলন আছিল। অসমীয়া সমাজৰ সকলো ছাত্ৰই বঙলা ভাষাতে অধ্যয়ন কৰিব লগা হৈছিল। বঙ্গদেশত প্ৰতিটো শ্ৰেণীত বঙলা পাঠ্যক্ৰমসমূহ চলিছিল। ঠিক তেনেদৰে, অসমতো প্ৰতিটো শ্ৰেণীত ভিন-ভিন পাঠ্যক্ৰম বঙলা ভাষাত শিক্ষাৰ্থীসকলে অধ্যয়ন কৰিছিল। সেই পাঠ্যপুথিসমূহৰ ভিতৰত -

ক) সাহিত্য বিষয়ক - মদনমোহন তৰ্কালক্ষা 'শিশু শিক্ষা' ১ম, ২য়, আৰু ৩য় ভাগৰ লানি

খ) যদুৰাম চট্টোপাধ্যায়ৰ 'পদ্যপাঠ' ১ম, ২য়, আৰু ৩য় ভাগৰ লানি ইত্যাদি।

সেইসময়ত বঙলা সাহিত্যৰ সমান্তৰালভাৱে ইংৰাজী শিক্ষাৰ প্ৰভাৱো পৰিছিল। ছাত্ৰসকলে ইংৰাজী ভাষাত বাৰেমতৰা আদি পুথি অধ্যয়ন কৰিবলগীয়া হৈছিল।

ঊনবিংশ শতিকাত অসমত এখনো মহাবিদ্যালয় স্থাপন হোৱা নাছিল। বিংশ শতিকাৰ আৰম্ভণিত অৰ্থাৎ ১৯০১ চনত গোহাঞিবৰুৱা, ৰায়বাহাদুৰ, মিঃমাণিকচন্দ্ৰ বৰুৱা আদিৰ সহযোগত সমৰ্থনত অসমত চাৰ হেনৰি কটনৰ আহোপুৰুষাৰ্থৰ ফলত 'কটন কলেজ' স্থাপন হয়।

আত্মজীৱনীখনত অসমীয়া সমাজত প্ৰচলিত নীতি-নিয়ম লোকবিশ্বাসৰো প্ৰতিফলন ঘটিছে। গোহাঞিবৰুৱাৰ ৫৫ বছৰ বয়সলৈকে পুত্ৰ সন্তানৰ জন্ম হোৱা নাছিল বাবে তেওঁ বিশ্বাস কৰিছিল যে, হৰ-হৰিক আৰাধনা কৰিলে পুত্ৰ সন্তানৰ জন্ম হয়, সেয়ে তেওঁ হৰি আৰু হৰৰ আৰাধনা কৰিছিল। লগতে জ্যোতিষ শাস্ত্ৰপুথিত লিপিবদ্ধ গৰ্ভধাৰণ নীতি অনুযায়ী নীতি নিয়ম পালন কৰিছিল। আত্মজীৱনীখনত অসমীয়া সমাজত প্ৰচলিত লোকবিশ্বাসৰো প্ৰতিফলন ঘটিছে।

তদানীন্তন সময়ত অসমৰ ৰাজনৈতিক অৱস্থা, মহাত্মা গান্ধীৰ অসম ভ্ৰমণ, আদি সম্পৰ্কে গোহাঞিবৰুৱাই

‘মোৰ সোঁৱৰণীৰ’ মাজেৰে অসমৰ সমাজ ব্যৱস্থাৰ প্ৰতিছবিখন সুন্দৰকৈ প্ৰতিফলিত কৰিবলৈ প্ৰয়াস কৰিছে।

### কলিকতীয়া সমাজ আৰু কহিমা সমাজ-জীৱন

উনবিংশ শতিকাত অসমৰ শিক্ষিত যুৱকসকল উচ্চ শিক্ষাৰ বাবে কলিকতালৈ যোৱাৰ বাহিৰে বিকল্প নাছিল। পদ্মনাথ গোহাঞিবৰুৱাইও উচ্চ শিক্ষা লাভৰ বাবে কলিকতালৈ গৈছিল। কলিকতাত গোহাঞিবৰুৱা উচ্চ শিক্ষা লাভৰ ক্ষেত্ৰত কৃতকাৰ্য হ’ব পৰা নাছিল। কাৰণ, গোহাঞিবৰুৱাই হাইস্কুলীয়া শিক্ষা বঙলা ভাষাতহে লৈছিল। সেইসময়ত কলিকতাৰ কলেজত বঙলা সাহিত্যই ঠাই নাপাইছিল। গতিকে ছাত্ৰসকলে সংস্কৃত অথবা লেটিন সাহিত্য অধ্যয়ন কৰিবলগীয়া হৈছিল। সংস্কৃত ভাষা অধ্যয়নে তেওঁক হতাশগ্ৰস্ত কৰি তুলিছিল যদিও কলিকতাৰ পৰিৱেশে তেওঁক নিজৰ ভাষা-সাহিত্যৰ উন্নতিত নিজকে উৎসৰ্গিত কৰিবলৈ উৎসাহিত আৰু অনুপ্রাণিত কৰিছিল। গোহাঞিবৰুৱাই আত্মজীৱনীত কৈছে - “কলিকতাৰ পৰা দেখাত শুদাহাতে উলটিলোঁ বুলিও, নেদেখাকৈ কাষলতিৰ তলত মোৰ মাতৃভাষা আৰু জাতীয় সাহিত্য সম্ভাৰ কঠীয়া টোপোলা এটি অতি সন্তুৰ্ণে লুকুৱাই লৈ আহিছিলোঁ.....”।

গোহাঞিবৰুৱাৰ শৈশৱৰ পৰা সাহিত্যৰ প্ৰতি অনুৰাগ আছিল যদিও সাহিত্য-সৃষ্টি কলিকতাত থকা সময়ছোৱাতহে আৰম্ভ কৰিছিল। গোহাঞিবৰুৱাই আত্মজীৱনীত উল্লেখ কৰিছে যে তেওঁৰ অসমীয়া ভাষা-সাহিত্যলৈ ‘জোনাকী’ আলোচনীয়ে মন আকৰ্ষিত কৰিছিল।

আত্মজীৱনীখনত কলিকতাৰ দুৰ্গা পূজাৰ বিজয়া দশমীৰ উলহ-মালহ পৰিবেশৰ বৰ্ণনা পোৱা যায়। পূজাত বজোৱা শঙ্খ-ঘণ্টাৰ ধ্বনি, ৰাজবাড়ীবিলাকত নৃত্য-গীত, হাট-বজাৰ, মুকলি চাপৰিত নাগৰ দোলা, ঘূৰণ ইত্যাদি। দেৱী বিসৰ্জন দিয়াৰ আগত পকী ৰাস্তাবোৰত বাটে-বাটে দেৱী মূৰ্তি ফুৰোৱাৰ শোভাযাত্ৰা আদিৰ বৰ্ণনা পোৱা যায়।

পদ্মনাথ গোহাঞিবৰুৱাৰ আত্মজীৱনীত অসমীয়া সমাজ, কলিকতীয়া সমাজখন প্ৰতিফলিত হোৱাৰ দৰে ‘কহিমা’ সমাজখনো দেখিবলৈ পোৱা যায়। গোহাঞিবৰুৱাই কহিমা গৱৰ্ণমেন্ট ইংৰাজী স্কুলৰ পৰা এণ্টে ট্ৰেন্স পৰীক্ষাত উত্তীৰ্ণ হৈছিল আৰু তাৰ পৰৱৰ্তী সময়ত তেওঁ সেই স্কুলৰে হাইস্কুলৰ হেডমাষ্টাৰ পদত নিযুক্তি হয়।

কহিমাৰ মনোমুগ্ধকৰ নগা পৰ্বতে গোহাঞিবৰুৱাক বাৰুকৈয়ে আকৃষ্ট কৰিছিল। বিশেষকৈ সুগহীন নামবৰ হাবি, তথ্যগ্ৰাহী ডিমাপুৰৰ হিড়ম্বানগৰ, সেই পৰ্বতপাদ নীচুগাৰ্ডৰ কুলকুল, নিনাদিত ৰূপালী নৈখন, কহিমা পৰ্বতমালাৰ মাজে-মাজে সৌন্দৰ্যসমলেৰে বুকুভৰা দীঘলী গুহাৰলীয়ে তেওঁৰ মনত তেওঁৰ মনত বিমল আনন্দ প্ৰদান কৰিছিল।

গোহাঞিবৰুৱাই আত্মজীৱনীত উল্লেখ কৰিছে - “সেই পৰ্বত জীয়াৰী সৰু ৰূপালী নৈখনিৰ কলকলনি শুনি

মোৰ মন প্ৰাণ ক্ষুণ্ণকলৈ ৰ লাগিল, তাতে মোৰ আন্তৰিক উলাহেও এটা দম ল'লে”<sup>৭</sup>।

কহিমা ইংৰাজী স্কুলত নগা, গখালি, দেছোৱালী, মাৰোৱাৰী, বঙালী আৰু অসমীয়া ভাষাৰ দুই-এক ছাত্ৰইও অধ্যয়ন কৰিছিল। সেয়ে ছাত্ৰসকলক বিচিত্ৰ তথা ভিন ভিন ভাষাৰে শিক্ষকসকলে শিক্ষা পদান কৰিবলগীয়া হৈছিল। ছাত্ৰসকলেও বাৰেভঁজুৱা ভাষাৰে নিজা মনোভাৱ ব্যক্ত কৰিছিল। সেয়ে গোহাঞিবৰুৱাই অসমীয়া ভাৰ্ণেকুলাৰ ভাষাৰে শিক্ষকসকলক উপদেশ দিছিল আৰু গোহাঞিবৰুৱাই নিভাঁজ অসমীয়া ভাষাত নগা ছাত্ৰসকলক শিক্ষা দিবলৈ চেষ্টা কৰিছিল।

তেওঁ কহিমা সমাজৰ জনসাধাৰণৰ মাজত অসমীয়া সাহিত্য চৰ্চা কৰিবলৈ এখন অসমীয়া ভাষা উন্নতি সাধিনী সভা প্ৰতিষ্ঠা কৰে। গোহাঞিবৰুৱাই কহিমা সমাজৰ বিষয়ে বৰ্ণনা দিবলৈ যাওঁতে নগা সকলে পালন কৰা নগা গেনাৰ বৰ্ণনা দাঙি ধৰিছে। “গেনা” শব্দৰ অৰ্থ হৈছে পৰ্ব। উৎসৱাদিকো গেনা বোলে। নগাসকলে গেনা উৎসৱত তেওঁলোকৰ নগাৰণৰ ধেমালি যুঁজ, নগা ব্যায়ামৰ ভিন্ন খেল নগাসকলে প্ৰদৰ্শন কৰে। নগাসকলৰ গেনা ভিন ভিন ৰকমৰ। তেওঁলোকে পালন কৰা তিনিধৰণৰ গেনা অসমীয়া বিহু আৰ্হিৰ লগত সাদৃশ্য আছে।

নগাসকলে ভূই চপোৱাৰ পাছত ন-ধানৰ চাউল প্ৰথমবাৰ ব্যৱহাৰ কৰাৰ সময়ত এটা গেনা পাতে আৰু এই গেনাটো তেওঁলোকৰ আটাইতকৈ ডাঙৰ পৰ্ব। এই গেনা উৎসৱ-ভৈয়ামৰ অসমীয়া খেতিয়ক মানুহৰ ন-খোৱা ভোজ ভাতৰ লগত ৰিজাৰ পাৰি। কিন্তু পাহাৰীয়া নগাসকলে এই উৎসৱত ৰাজহুৱাকৈ ন-চাউলৰ পিঠা খুন্দি পিঠা প্ৰস্তুত কৰি ভোজ ভাতৰ দৰে খাই আনন্দ কৰে। আনহাতে, ভৈয়ামৰ যি ন-খোৱা উৎসৱ সেয়া ঘৰে ঘৰে আয়োজন কৰা হয়। এই গেনাত কিছুমান লোকবিশ্বাস ৰীতি-নীতি জড়িত হৈ থকা দেখা যায়। যেনে - তেওঁলোকে ন-চাউলৰ পিঠা খুন্দোতে ৰাজহুৱাকৈ খুন্দে আৰু তাত যিজন ব্যক্তিৰ ঘৰৰ চাউল সবহকৈ খুন্দ খাই সেইজনৰ ঘৰত সিমান পুণ্য হয় বুলি বিশ্বাস কৰে। তদুপৰি, তেওঁলোকে বিশ্বাস কৰিছিল যে- বিদ্যাগুৰুক নিদিয়াকৈ নিজে আগতিয়াকৈ নতুন শস্যাদিৰ ফল ভোগ কৰিলে অপায়-অমঙ্গল হয়।

এইবোৰৰ উপৰিও গোহাঞিবৰুৱাই আত্মজীৱনীত নগাসকলে কেনেধৰণৰ সাজ-পাৰ, আ-অলংকাৰ, গীত গাই পিঠাগুৰি খুন্দে সেই কথাৰ সুন্দৰ বৰ্ণনা দাঙি ধৰিছে।

### **মোৰ সোঁৱৰণীত প্ৰতিফলিত সাংস্কৃতিক দিশ**

পদ্মনাথ গোহাঞিবৰুৱাৰ আত্মজীৱনীৰ জৰিয়তে সেই সময়ৰ সমাজখনৰ সাংস্কৃতিক দিশটোৰ প্ৰতিফলন ঘটিছে। গোহাঞিবৰুৱাৰ সাংস্কৃতিক ক্ষেত্ৰখনৰ লগত ওতঃপ্ৰোতভাৱে জড়িত আছিল।

তদানীন্তন সময়ছোৱাত অসমীয়া সমাজৰ প্ৰায় প্ৰতিখন ঘৰৰ জীয়ৰীবোৰ শিপিনী আছিল আৰু তেনে গাভৰুক সেই সময়ছোৱাত সমাজখনৰ তিবোতাসকলৰ মাজত তেনে গাভৰুৱে বৰ আদৰ পাইছিল। তিবোতাসকলে

তাত ব'ব জনা গাভৰু সকলৰ গুণ বখানিলে পুৰুষসকলেও শলাগ নলৈ নোৱাৰিছিল। সেই কথা আত্মজীৱনীখনত চিৰস্বাদৰ নুমলীয়া জীৰ বিষয়ে ক'বলৈ যাওঁতে লেখকে তাত অভাস দিছে - “তেওঁ তাঁতৰ পাটত বহি বাছকবনীয়াকৈ কাপোৰত ফুল বাছে..... সোণালী গুণাৰ জকমকীয়া, সুৰুচীয়া ফুলেৰে আশী স্তাৰ চেলেংখনিয়া আৰু মুগা পাটৰ বিহা মেখেলা আদি কাপোৰ বোৱা হ'ল”<sup>৮</sup>।

নামঘৰ হৈছে অসমীয়া সমাজ-সংস্কৃতিৰ প্ৰতীক। আত্মজীৱনীখনত বৰপেটাৰ বৰ নামঘৰৰ বৰ্ণনা পোৱা যায়। অসমীয়া সংস্কৃতিৰ অৱদান আগবঢ়াই থৈ যোৱা শঙ্কৰ-মাধৱৰ থাপনাৰ সন্মুখত কঠ পাৰি ভাগৱত পাঠ কৰা, প্ৰসাদ গ্ৰহণ কৰা ইত্যাদি কথাৰ লগতে মণিকূটত জ্বলি থকা অক্ষয় বস্তুগছৰ বৰ্ণনা, নামঘৰত সমজুৱাকৈ বহা কাৰ্যলোচনা কৰা ইত্যাদি কথাৰ উল্লেখ পোৱা যায়। মোৰ সোঁৱৰণীত বিহুগীত, বৰগীতৰ সুন্দৰ বৰ্ণনা পোৱা যায় - যেনে - বিহুগীত - “গহপুৰ ঐ, কলংপুৰ ঐ, ডিব্ৰুৰ জিলাখন কিমানদূৰে”<sup>৯</sup>।

পদ্মনাথ গোহাঞিবৰুৱাই মোৰ সোঁৱৰণীত তেওঁৰ জন্মস্থান লখিমপুৰৰ লগতে অসমৰ শিৱসাগৰ আৰু বাণ বজাৰ নগৰ তেজপুৰৰ বৰ্ণনাও অতি সুন্দৰকৈ কৰিছে। অসমৰ ইতিহাস প্ৰসিদ্ধ ঠাই শিৱসাগৰৰ বজাদিনীয়া স্থাপত্য-ভাস্কৰ্য তথা কীৰ্তিস্তম্ভসমূহৰ সুন্দৰ বৰ্ণনা পোৱা যায় -

সংস্কৃতিৰ লগত শিক্ষা ওতঃপ্ৰোতভাৱে জড়িত। এখন সমাজৰ সংস্কৃতিৰ প্ৰতিফলন ঘটে শিক্ষাৰ জৰিয়তে। অসমীয়া সংস্কৃতিৰ উন্নতিৰ অৰ্থে সেইসময়ত কেইজনমান শিক্ষিত য়ৰকে কিছুমান কাম হাতত লৈছিল। সেই সমূহৰ ভিতৰত কাকত-আলোচনীৰ প্ৰকাশৰ প্ৰচেষ্টা অন্যতম। কিন্তু সেই সময়ত অসমীয়া সমাজৰ এচাম লোকে এইবোৰৰ প্ৰতি কোনোধৰণৰ আগ্ৰহ প্ৰকাশ কৰা নাছিল। সেই কথা গোহাঞিবৰুৱাৰ আত্মজীৱনীত উল্লেখ থকা অসমীয়া ভাষা-সাহিত্যৰ ওজা ‘হেমচন্দ্ৰ বৰুৱা’ ৰ কথাখিনিৰ জৰিয়তে স্পষ্টৰূপত প্ৰকাশিত হৈছে - “এৰা আমাৰ দেশী ভাষাৰ আলোচনী কাকতৰ দশা তেনেকুৱাই। আমাৰ দেশৰ মানুহে আজিলৈকে বাতৰি কাকতৰ মূল বুজা নাই, আলোচনী কাকতৰ মূল কি বুজিব? আমাৰ সমাজৰ আজিকোপতি পাঠক সমাজ বুলি এটা বস্তুৰ সৃষ্টি নহ'ল আৰু কেতিয়াবা হ'ব যে ক'ব নোৱাৰিছোঁ এখান”<sup>১০</sup>।

১৮২৬ চনত ইয়াণ্ডাবু সন্ধিৰ পাছত অসমৰ শাসনভাৰ ইংৰাজৰ হাতলৈ যোৱাৰ পাছত অসমীয়া ভাষা সাহিত্যলৈ দুৰ্যোগ নামি আহিল। সেই সময়ত অসমত খ্ৰীষ্টান ধৰ্ম প্ৰচাৰ কৰিবলৈ অহা মিছনেৰীসকলে ১৮৪৬ চনত শিৱসাগৰ মিছন প্ৰেছৰ পৰা অৰুণোদই কাকত প্ৰকাশ কৰে। অৰুণোদয় কাকতত ব্যৱহৃত অসমীয়া ভাষা উচ্চাৰণভিত্তিক আছিল। হেমচন্দ্ৰ বৰুৱাই সেয়ে অসমীয়া ভাষাক শুদ্ধ ৰূপত প্ৰতিষ্ঠা কৰিবলৈ সেই বৰ্ণবিন্যাস ৰীতি পৰিহাৰ কৰি অসমীয়া ভাষা সাহিত্যৰ উন্নতিৰ অৰ্থে চিৰযুগমীয়া অভিধান ‘হেমকোষ’ ৰচনা কৰাৰ কথা আত্মজীৱনীত

গোহাঞিবৰুৱাই বৰ্ণনা কৰিছে।

গোহাঞিবৰুৱাৰ সমসাময়িক সমাজত অসমীয়া নাটকৰ সলনি বঙলা নাটক বেছিকৈ ৰচিত হৈছিল। ফলত বঙলা ভাষাত ৰচিত নাটক ভিন্ন স্থানত প্ৰদৰ্শিত হৈছিল। গোহাঞিবৰুৱাই কামাখ্যা মন্দিৰত তেওঁ দৰ্শন কৰা 'অভিনয় বধ' চাই 'অভিনয় বধ' বঙলা নাটকখন কিনি আনি শিৱসাগৰৰ তেওঁৰ বন্ধুসকলৰ লগ লাগি নিজে অভিনয়ৰ ভাও লৈ আখৰা কৰি ফাকুৱা উৎসৱত নাটক প্ৰদৰ্শন কৰিছিল। দৰ্শকৰ পৰা যথেষ্ট প্ৰশংসা বুটলিবলৈ সক্ষম হৈছিল যদিও মনতে বেজাৰ অনুভৱ কৰিছিল সেই নাটখন বঙলা ভাষাৰ হোৱা বাবে। তেতিয়াই তেওঁ অসমীয়া ভাষাত নাট লিখিবলৈ সংকল্পবদ্ধ হ'ল। পৰৱৰ্তী সময়ত গোহাঞিবৰুৱাই কেইবাখনো নাট ৰচনা কৰি অসমীয়া সংস্কৃতিলৈ অৱদান আগবঢ়াই থৈ যায়। তদুপৰি, তেওঁ অসমীয়া নাট প্ৰদৰ্শন কৰিবলৈ, নাট্যমন্দিৰ, ষ্টেজ আদিও নিৰ্মাণ কৰি থৈ যায়।

### অনুপ্ৰেৰণামূলক আত্মজীৱনী হিচাপে গোহাঞিবৰুৱাৰ 'মোৰ সোঁৱৰণী'

এজন ব্যক্তিৰ আত্মজীৱনীত প্ৰতিফলিত তেওঁৰ জীৱনত ঘটা ভিন ভিন ঘটনাজিয়ে বিভিন্ন দিশত অনুপ্ৰেৰণা যোগাব পাৰে। অৰ্থাৎ আত্মজীৱনীকাৰৰ জীৱন সংগ্ৰাম, আদৰ্শ, নিজ দেশ জাতিৰ বাবে কৰা ত্যাগ, সমাজৰ বিভিন্ন ক্ষেত্ৰলৈ আগবঢ়োৱা অৱদান আদিৰ বিষয়ে অধ্যয়ন কৰি পাঠক সমাজ অনুপ্ৰাণিত হ'ব পাৰে। এনে তথ্য সন্নিৱিষ্ট হৈ থকা আত্মজীৱনীসমূহে পাঠক সমাজত বিশেষভাৱে সমাদৰ লাভ কৰে।

পদ্মনাথ গোহাঞিবৰুৱাৰ আত্মজীৱনীখনত উল্লেখ কৰা বহুবোৰ ঘটনাই পাঠকক উৎসাহ যোগাব। বিশেষকৈ তেওঁ ভাষা সাহিত্য সংস্কৃতিৰ ক্ষেত্ৰখনত কৰা ত্যাগ, নিৰলস সাধনাই পাঠকক অনুপ্ৰাণিত কৰিব। যিসময়ত বঙলা ভাষা, সাহিত্য সংস্কৃতিয়ে অসমীয়া সমাজখনক গ্ৰাস কৰি পেলাইছিল সেই সময়ত গোহাঞিবৰুৱাই অসমীয়া ভাষা-সাহিত্য, সংস্কৃতিৰ উৎকৰ্ষৰ বাবে অনেক কাম কৰি থৈ যায়। গোহাঞিবৰুৱাই নানান আৰ্থিক বেমেজালিৰ মাজতো আলোচনী প্ৰকাশৰ কামত একাগ্ৰতাৰে নিষ্ঠাৰে লাগে। বিশেষকৈ তেওঁ শ্ৰীকৃষ্ণ আৰু গীতাসাৰ নৰিয়া গাৰে দিনে বাৰ ঘণ্টাকৈ খাটি ছপা কৰি উলিয়াই। বৃদ্ধ বয়সত ডাক্তৰৰ নিষেধ নামানি প্ৰায় দহ-বাৰ ঘণ্টাকৈ লিখা-মেলা কামত ব্যস্ত আছিল। মথুৰামোহন বৰুৱাৰ সম্পাদনাত প্ৰকাশিত 'অসম বন্তি' আলোচনীখনৰ সম্পূৰ্ণ দায়িত্ব গোহাঞিবৰুৱাই বহন কৰে। তেওঁ 'বন্তি' কাকতৰ কাম চলাই থকা সময়ত তেওঁ আৰ্থিক অভাৱৰ বাবে যথেষ্ট হতাশ হয়। বন্তি নুমাও নুমাও অৱস্থাত গোহাঞিবৰুৱাই আৰ্থিক সাহায্য বিচাৰি অসমৰ ইমূৰৰ পৰা সিমূৰলৈ ঘূৰি ফুৰিছিল। তদুপৰি, তেওঁ নৰিয়া হৈছে বুলি মিছাকৈ ডাক্তৰ চাৰ্টিফিকেট উলিয়াই কেইবামাহো চাকৰিৰ পৰা ছুটি লৈ বন্তিৰ কামত লাগে। গোহাঞিবৰুৱাৰ আত্মজীৱনীত বৰ্ণিত উক্ত কথাবোৰে তেওঁৰ নিজৰ ভাষা-সাহিত্যৰ প্ৰতি থকা অনুৰাগ অনুৰণিত হৈছে। তেওঁ অ.ভা.উ.সা সভাৰ প্ৰতিষ্ঠা কৰাৰ লগতে কহিমাত কহিমা সাহিত্য সভা স্থাপন কৰে। তদুপৰি তেওঁ নগা পাহাৰত অসমীয়া ভাষাৰ প্ৰচলন আদি কাৰ্যই গোহাঞিবৰুৱাৰ ভাষা সাহিত্যৰ প্ৰতি থকা প্ৰেমে আৰু তেওঁৰ

অধ্যয়নসময়ত গুণটোৱে পাঠক সমাজক স্বাভাৱিকতে অনুপ্ৰেৰণা যোগায়। গোহাঞিবৰুৱাই সামাজিক কামো যথেষ্ট কৰি থৈ যায়। সেই সমূহৰ ভিতৰত বাণ স্টেজ নিৰ্মাণ, নামঘৰ স্থাপন, মিউনিচিপালিটিৰ সদস্য থাকোতে অলেখ কাম-কাজ কৰি যায়। এইবিলাক কাম-কাজে নৱপ্ৰজন্মক অনুপ্ৰেৰণা যোগাব। তদুপৰি, আত্মজীৱনীখনৰ জৰিয়তে প্ৰকাশিত গোহাঞিবৰুৱাৰ গভীৰ জাতীয়তাবোধ তথা স্বদেশপ্ৰীতিয়ে পাঠক সমাজক অনুপ্ৰাণিত কৰিব।

### উপসংহাৰ

“পদ্মনাথ গোহাঞিবৰুৱাৰ মোৰ সোঁৱৰণীত প্ৰতিফলিত সমাজ-সাংস্কৃতিক দিশ : এক বিশ্লেষণাত্মক অধ্যয়ন” শীৰ্ষক গৱেষণাটিয়ে কিছুমান গুৰুত্বপূৰ্ণ দিশ উন্মোচিত কৰিবলৈ সক্ষম হৈছে। তদুপৰি, গোহাঞিবৰুৱাৰ আত্মজীৱনীখনে সেই সময়ৰ আত্মজীৱনী সাহিত্যৰ অভাৱ দূৰ কৰিবলৈ সক্ষম হৈছে। কিয়নো সেই সময়ত বেজবৰুৱাৰ আত্মজীৱনীৰ বাহিৰে অন্য কোনো প্ৰকাশিত আত্মজীৱনী নাছিল। তেনে সময়ত, গোহাঞিবৰুৱাই সেই অভাৱ দূৰ কৰিবলৈ সক্ষম হৈছিল। গতিকে, অসমীয়া সাহিত্যৰ দ্বিতীয়খন প্ৰকাশিত আত্মজীৱনী হিচাপে গোহাঞিবৰুৱাৰ আত্মজীৱনীখনে অসমীয়া সাহিত্যত এক বিশেষ স্থান লাভ কৰিছে। গোহাঞিবৰুৱাৰ ‘মোৰ সোঁৱৰণী’ এই আত্মজীৱনীখন ঊনবিংশ শতিকাৰ শেষৰ তিনিটা দশক আৰু বিংশ শতিকাৰ প্ৰথম তিনিটা দশকৰ দলিলস্বৰূপ।

পদ্মনাথ গোহাঞিবৰুৱাৰ মোৰ সোঁৱৰণীত প্ৰতিফলিত সমাজ আৰু সাংস্কৃতিক দিশসমূহৰ বিশ্লেষণাত্মক অধ্যয়ন কৰাৰ অন্তত কেইটামান সিদ্ধান্ত উপনীত হ’ব পাৰি -

- ১) মোৰ সোঁৱৰণী আত্মজীৱনীখনৰ মাজত আত্মজীৱনীকাৰে তেওঁৰ সমসাময়িক সমাজ আৰু সাংস্কৃতিক জীৱনৰ প্ৰতিচ্ছবি সুন্দৰকৈ দাঙি ধৰিছে।
- ২) গোহাঞিবৰুৱাৰ সমসাময়িক সমাজখনত ভাষা, সাহিত্য, সংস্কৃতি সকলো দিশতে বঙলা ভাষাৰ প্ৰভাৱ বাৰুকৈয়ে পৰিছিল। নিজৰ ভাষা-সাহিত্য, সংস্কৃতিক এই প্ৰভাৱৰ পৰা মুক্ত কৰিবলৈ গোহাঞিবৰুৱাই অক্লান্ত শ্ৰম কৰিছিল। তেওঁ নিৰলস সাহিত্য চৰ্চা কৰাৰ উপৰিও বহুতো সামাজিক কাম কৰি থৈ যায়।
- ৩) আত্মজীৱনীখনত গোহাঞিবৰুৱাৰ সমসাময়িক সমাজত প্ৰচলিত ৰীতি-নীতি, লোকগীত-মাত, লোকবিশ্বাস আদিৰ সুন্দৰ প্ৰতিফলন ঘটিছে।
- ৪) তদানীন্তন সময়ৰ সমাজৰ অৰ্থনৈতিক অৱস্থা আৰু যান-বাহনৰ সুচল ব্যৱস্থা নাছিল সেই কথা আত্মজীৱনীখনৰ সমাজ আৰু সাংস্কৃতিক দিশৰ অধ্যয়ন কৰি জানিব পাৰি।
- ৫) গোহাঞিবৰুৱাৰ ‘মোৰ সোঁৱৰণী’ আত্মজীৱনীত লেখকৰ সহজ-সবল বৰ্ণনা, লেখকৰ ইতিহাস প্ৰীতি তথা জাতীয় চেতনাই উত্তৰসূৰীসকলক অনুপ্ৰাণিত কৰিব।

৬) পদ্মনাথ গোহাঞিবৰুৱাৰ আত্মজীৱনীৰ সমাজতাত্ত্বিক অধ্যয়নে গোহাঞিবৰুৱাৰ সমকালীন সমাজৰ সামাজিক, শৈক্ষিক, অৰ্থনৈতিক আদি দিশসমূহৰ বিষয়ে উত্তৰসূৰীসকলক সম্যক জ্ঞান প্ৰদান কৰিব।

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২. শইকীয়া, চন্দ্ৰপ্ৰসাদ, পদ্মনাথ গোহাঞিবৰুৱা, পৃষ্ঠা - ১১
৩. গোহাঞিবৰুৱা, পদ্মনাথ, মোৰ সোঁৱৰণী, পৃষ্ঠা - ১৩
৪. গোহাঞিবৰুৱা, পদ্মনাথ, মোৰ সোঁৱৰণী, পৃষ্ঠা - ১৩
৫. গোহাঞিবৰুৱা, পদ্মনাথ, মোৰ সোঁৱৰণী, পৃষ্ঠা - ৮৫
৬. গোহাঞিবৰুৱা, পদ্মনাথ, মোৰ সোঁৱৰণী, পৃষ্ঠা - ৩৬
৭. গোহাঞিবৰুৱা, পদ্মনাথ, মোৰ সোঁৱৰণী, পৃষ্ঠা - ৬৯
৮. গোহাঞিবৰুৱা, পদ্মনাথ, মোৰ সোঁৱৰণী, পৃষ্ঠা - ১৫৮
৯. গোহাঞিবৰুৱা, পদ্মনাথ, মোৰ সোঁৱৰণী, পৃষ্ঠা - ২৯১
১০. গোহাঞিবৰুৱা, পদ্মনাথ, মোৰ সোঁৱৰণী, পৃষ্ঠা - ৫১

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প্ৰথম সংস্কৰণ - ২০১৭
- বেজবৰুৱা লক্ষ্মীনাথ : ‘মোৰ জীৱন সোঁৱৰণ’ প্ৰকাশক - প্ৰদ্যুত হাজৰিকা বনলতা নতন বজাৰ  
ডিব্ৰুগড় - ১, পুনৰ্মুদ্ৰণ - ২০১৭
- গোহাঞি হোমেন (সম্পা) : ‘অসমীয়া সাহিত্যৰ বুৰঞ্জী’ (ষষ্ঠ খণ্ড) আনন্দৰাম বৰুৱা ভাষা-কলা  
সংস্কৃতি সংস্থা, দ্বিতীয় প্ৰকাশ : মাৰ্চ, ২০১২
- দাস অমলচন্দ্ৰ (সম্পা), : ‘অসমীয়া জীৱনী আৰু আত্মজীৱনী অধ্যয়ন’ পূৰ্বাঞ্চল প্ৰকাশ, গুৱাহাটী ২০১৮
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তাৰুণ্য : জুন ২০১৩
- শইকীয়া চন্দ্ৰপ্ৰসাদ (সম্পা) : ‘গোহাঞিবৰুৱা পদ্মনাথ’ অসম প্ৰকাশন পৰিষদ গুৱাহাটী,  
দ্বিতীয় সংস্কৰণ - ডিচেম্বৰ, ২০০৭
- শৰ্মা সত্যেন্দ্ৰনাথ : ‘অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত’ সৌমাৰ প্ৰকাশ, পুনৰ মুদ্ৰণ ২০১৮

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ই-মেইল:- dimpeesharma86@gmail.com



## বিশ্বনাথ জিলাৰ কথিত ভাষা : এটি অধ্যয়ন

তিলোত্তমা ভূঞা\*

### সংক্ষিপ্তসাৰ

ইতিহাসে ঢুকি নোপোৱা কালৰেপৰা ৰাজনৈতিক সামাজিক আৰু অৰ্থনৈতিক কাৰণত অসমলৈ বহুতো জাতি- জনগোষ্ঠীয় লোকৰ আগমন ঘটিছে। জীৱিকা তথা বিবাহ সূত্ৰে বিহাৰী, মাৰোৱাৰীকে আদি কৰি বহু ভাষা সম্প্ৰদায়ৰ লোকো অসমলৈ আহি ইয়াৰ নিগাজী বাসিন্দা হৈ পৰিছে। অসমৰ দৰে বিশ্বনাথ জিলাৰ বিভিন্ন প্ৰান্ততো কাৰ্বি, মিচিং, কোচ, কলিতা, দেউৰী, নেপালী, বিহাৰী, মুছলমান, চাহ-বাগানীয়া আদি ভাষাগোষ্ঠীৰ তথা ধৰ্মসম্প্ৰদায়ৰ লোকে বসতি কৰি আহিছে। তেওঁলোকৰ প্ৰত্যেকৰে নিজ- নিজ ভাষা-ধৰ্ম থকা সত্ত্বেও সংযোগী ভাষা হিচাপে অসমীয়া ভাষাকে ব্যৱহাৰ কৰে। যাৰ ফলত বিশ্বনাথৰ কথ্য ভাষাৰ এক সুকীয়া ধ্বনিতাত্ত্বিক, ৰূপতাত্ত্বিক আৰু শব্দতাত্ত্বিক বৈশিষ্ট্য লক্ষ্য কৰা যায়। এই বিশেষত্ববোৰৰ লগত মান্য ভাষাৰ কিছু মিল আছে যদিও বহুখিনি অমিলো আছে। যিবোৰ আমাৰ এই আলোচনাত দাঙি ধৰাৰ প্ৰয়াস কৰা হৈছে।

সূচক শব্দ- কথিত, ভাষা, বিশ্বনাথ, মান্য ভাষা আদি।

### বিষয়ৰ পৰিচয়

২০১৫ চনৰ ১৫ আগষ্ট তাৰিখে জিলা হিচাপে স্বীকৃতি লাভ কৰা 'বিশ্বনাথ' গুপ্তকাশী ৰূপে জনাজাত। ঐতিহাসিক কাহিনীৰে গৰকা বিশ্বনাথক লৈ নানান কিংবদন্তি জনমানসত প্ৰচলিত। আহোম স্বৰ্গদেউৰ দিনতো বিশ্বনাথৰ এক সুপৰিচয় আছে। কেৱল ইতিহাসতেই নহয়, ভৌগোলিক, জনগাঁথনিক আৰু সাংস্কৃতিক দিশতো বিশ্বনাথ জিলা চহকী। বিভিন্ন ৰাজনৈতিক আৰু সামাজিক কাৰণবশত এই ভূখণ্ডত আদিৰে পৰা বসবাস কৰি থকা বৈচিত্ৰ্যপূৰ্ণ জাতি জনগোষ্ঠীয়ে যোগাযোগৰ মুখ্য মাধ্যম হিচাপে অসমীয়া ভাষা ব্যৱহাৰ কৰাৰ ফলত বিশ্বনাথৰ কথিত ভাষাৰ এক সুকীয়া বিশেষত্ব পৰিলক্ষিত হয়, যিবোৰ মান্য ভাষাৰ ওচৰচপা যদিও বহুক্ষেত্ৰত পৃথকো। আমাৰ এই অধ্যয়নত এই ভূ খণ্ডৰ কথ্য অসমীয়া ভাষাৰ ধ্বনিগত, ৰূপগত আৰু শব্দগত দিশবোৰ দেখুওৱা হ'ব।

### আলোচনাৰ উদ্দেশ্য আৰু গুৰুত্ব

বিশ্বনাথ জিলাৰ কথিত অসমীয়া ভাষাৰ ভাষাতাত্ত্বিক বৈশিষ্ট্যবোৰৰ লগতে অসমীয়া মান্য ৰূপৰ পৰা ইয়াৰ পৃথকতা কেনেধৰণৰ সেইখিনি পোহৰলৈ অনাই হৈছে এই আলোচনাৰ মুখ্য উদ্দেশ্য।

**অধ্যয়নৰ পদ্ধতি :-** প্ৰস্তাৱিত আলোচনা পত্ৰখনিৰ বাবে প্ৰধানতঃ ক্ষেত্ৰভিত্তিক অধ্যয়ন পদ্ধতি ব্যৱহাৰ কৰা হৈছে যদিও তুলনামূলক আৰু বিশ্লেষণাত্মক পদ্ধতিকো কিছু কিছু দিশত প্ৰয়োগ কৰা হৈছে।

## অধ্যয়নৰ পৰিসৰ

বিষয়টো অধ্যয়নৰ ভৌগোলিক পৰিসৰ হিচাপে বিশ্বনাথ জিলাক বাচনি কৰি লোৱা হৈছে। এই আলোচনাত বিশ্বনাথ জিলাৰ কথিত ভাষাৰ ধ্বনিগত, ৰূপগত আৰু শব্দগত দিশৰ বিশেষত্ববোৰ চমুকৈ আলোচনা কৰা হৈছে।

## বিশ্বনাথ জিলাৰ এক চমু পৰিচয়

### ভৌগোলিক বিৱৰণ:

অসমৰ ৩৩ খন জিলাৰ ভিতৰত অন্যতম হ'ল বিশ্বনাথ জিলা। পূৰ্বতে এই জিলা দৰং জিলাৰ অন্তৰ্ভুক্ত আছিল। দৰং জিলাক ১৯৮৩ চনত বিভাজন কৰি শোণিতপুৰক সুকীয়া জিলা হিচাপে স্বীকৃতি দিছিল। তাৰ পিছত ২০১৫ চনৰ ১৫ আগষ্ট তাৰিখে পুনৰ শোণিতপুৰ জিলাক বিভক্ত কৰি অসমৰ মুখ্যমন্ত্ৰী তৰুণ গগৈয়ে বিশ্বনাথক সুকীয়া জিলা হিচাপে ঘোষণা কৰে। জিলাখনৰ চাৰিওদিশে বিদ্যমান নৈ-উপনৈ, পৰ্বত-পাহাৰ আদিয়ে জিলাখনক ভৌগোলিক ক্ষেত্ৰত সমৃদ্ধ কৰি ৰাখিছে। ইয়াৰ দক্ষিণ দিশে প্ৰবাহিত ব্ৰহ্মপুত্ৰ হৈছে মুখ্য নদী। ঘিলাধাৰী, বুঢ়ীগাং, বৰগাং, বিহালী, বুঢ়ৈ, সোলেঙী, খাৰৈ, বালিজান আৰু মৰনৈ হৈছে - বিশ্বনাথ জিলাৰ প্ৰধান উপনৈ। এইসমূহ জিলাখনৰ সৰ্বসাধাৰণ লোকৰ প্ৰধান আৰ্থিক সম্বল। জিলাখনৰ মাজমজিয়াতে স্থিত ইতিহাস প্ৰসিদ্ধ বিশ্বনাথ ধাম, বিহালীৰ গাংমৌথান আৰু গহপুৰ স্থিত কল্যাণী দেৱালয়ে এই ভূখণ্ডৰ সৌন্দৰ্য সমৃদ্ধি কৰাৰ লগতে বহু পৰ্যটকক আকৰ্ষণ কৰিছে। জিলাখন বনজ সম্পদতো চহকী। জিলাখনৰ অন্তৰ্গত 'বিহালী' আৰু বিশ্বনাথ' এই দুয়োখন সংৰক্ষিত বনাঞ্চলে জিলাখনক বনজ সম্পদত চহকী কৰাৰ উপৰি প্ৰাকৃতিক সৌন্দৰ্য বৃদ্ধিতো বৰঙণি আগবঢ়াইছে।

বিশ্বনাথ জিলাৰ উত্তৰে আছে অৰুণাচল প্ৰদেশ, দক্ষিণে ব্ৰহ্মপুত্ৰ নদী, পূবে লখিমপুৰ জিলা আৰু পশ্চিমে আছে শোণিতপুৰ জিলা। দিকবাহীৰ পৰা হাৰাজানলৈকে বিস্তৃত আলোচ্য জিলাখনৰ মুঠ মাটিকালি ১৪১৫.১৮৫ বৰ্গ কিলোমিটাৰ। জিলাখনৰ সদৰ ঠাই বিশ্বনাথ, মহকুমা দুটা-গহপুৰ আৰু বিশ্বনাথ, ৰাজহচক্ৰ ৪ টা-বিশ্বনাথ, ন-দুৱাৰ, হেলেম আৰু গহপুৰ, গাঁৱৰ সংখ্যা ৮৩২ খন।<sup>১</sup>

### ঐতিহাসিক বিৱৰণ

বিশ্বনাথৰ ইতিহাস প্ৰাচীন আৰু আকৰ্ষণীয়। ব্ৰহ্মপুত্ৰৰ পাৰত মানুহৰ প্ৰথম জীৱন নিৰ্বাহৰ পৰাই বিশ্বনাথৰ ইতিহাস আৰম্ভ হৈছে। ইয়াত প্ৰাগঐতিহাসিক যুগত যে মানুহৰ বসতি আছিল, সেইকথা বিশ্বনাথ ক্ষেত্ৰৰ পৰা উদ্ধাৰ হোৱা অস্ত্ৰ-শস্ত্ৰাদিৰ পৰা অনুমান হয়। তাৰোপৰি ইয়াৰ পৰা উদ্ধাৰ হোৱা হাতুৰী, বিভিন্ন হাথিয়াৰ আৰু শৈলকুণ্ডৰ বোৰৰ পৰা অনুমেয় যে পূৰ্বে ইয়াত অষ্ট্ৰিকসলকৰ বসতি আছিল। সম্ভৱতঃ তেওঁলোকেই এই শৈলগৰ্ভবোৰত পূজা অৰ্চনা কৰিছিল। প্ৰথম আহোমসকলৰ শাসন মধ্য অসমলৈ বিস্তাৰিত হোৱাৰ পিছৰ পৰাই বিশ্বনাথৰ ইতিহাসো স্পষ্ট

ৰূপত পোৱা যায়। মোগলৰ সেনাপতি সত্ৰাজিতে ১৬১৫ চনত বিশ্বনাথ ধামৰ পৰা বিভিন্ন অলংকাৰৰ লগতে তিনিগৰাকী নৰ্তকীক ধৰি লৈ যোৱাৰ পৰাই বিশ্বনাথৰ প্ৰতি আহোমসকল আকৃষ্ট হয়। তেতিয়াৰে পৰাই আহোম স্বৰ্গদেউৰ লগত বিশ্বনাথৰ বুৰঞ্জীও সংলগ্ন হৈ আছে।

গুপ্তকাশী ধামৰ নামেৰে নামাংকিত বৰ্তমান বিশ্বনাথ জিলাত মোগলে বিশ্বনাথ দেৱালয় লুট-পাট চলোৱাৰ বাবেই সেই মন্দিৰত পূজা- অৰ্চনা পৰিত্যাগ কৰি প্ৰতাপ সিংহই তাৰ কাষতে নতুনকৈ বিশ্বনাথ মন্দিৰ নিৰ্মাণ কৰাইছিল। আহোমৰ জয়ধ্বজ সিংহ স্বৰ্গদেউৰে মোগলৰ অত্যাচাৰ সহিব নোৱাৰি ১৬৫৬ চনত বিশ্বনাথতে দেশৰ মংগলৰ অৰ্থে যজ্ঞ পাতিছিল। বিশ্বনাথ প্ৰভুৰ প্ৰতি থকা একান্ত ভক্তিৰ বলতে গদাধৰ সিংহ স্বৰ্গদেৱে ১৬৮৩ চনত বিশ্বনাথলৈ আহিছিল আৰু যজ্ঞৰ আয়োজন কৰিছিল। আহোম স্বৰ্গদেউ প্ৰমত্ত সিংহই ১৭৫০ চনত বিশ্বনাথত দুমাহ থাকি প্ৰতাপ সিংহৰ ৰাজত্বকালত ভাঙি যোৱা বিশ্বনাথ মন্দিৰ নিৰ্মাণ কৰায়। গতিকে দেখা যায় যে বিশ্বনাথ ক্ষেত্ৰৰ লগত আহোমৰ এক ওতঃপ্ৰোত সম্পৰ্ক আছে। ইংৰাজৰ শাসনকালতো বিশ্বনাথে গুৰুত্ব লাভ কৰিছিল। সেই সময়ত বিশ্বনাথ ঘাট বাণিজ্যিক ঘাট হিচাপে মুখ্য ঠাই আছিল।

### জনগাঁথনি

বিশ্বনাথ জিলাৰ মুঠ জনসংখ্যা হ'ল ৬১,২৪৯১ জন। ইয়াৰে পুৰুষৰ সংখ্যা ৩১,১২৩৪ জন আৰু মহিলা ৩০,১২৫৭ গৰাকী। জিলাখনৰ মুঠ জনসংখ্যাৰ ৫৮,১১২৩ সংখ্যক লোক গ্ৰামাঞ্চলৰ। আৰু ৩১৩৬৮ সংখ্যক লোক নগৰাঞ্চলৰ।<sup>২</sup> বিশ্বনাথ জিলাৰ মুঠ শিক্ষিত জনসংখ্যা ৩৯৬৮০৮ জন ( ২০০১চনৰ লোকপিয়ল অনুসৰি)। ইয়াৰে পুৰুষৰ শিক্ষিতৰ হাৰ ৭১.৭৩ শতাংশ আৰু মহিলাৰ হাৰ ৫৭.৪৮ শতাংশ। জিলাখনৰ মুঠ জনসংখ্যাৰ ৪৩৭৬৩ সংখ্যক লোক অনুসূচিত জাতিৰ অন্তৰ্গত। আৰু ৯৩১৭৪ সংখ্যক অনুসূচিত জনজাতিৰ অন্তৰ্গত।

অসমৰ অন্যান্য জিলাসমূহৰ দৰেই বিশ্বনাথ জিলাও বিভিন্ন জাতি জনগোষ্ঠীৰ মিলনক্ষেত্ৰ। ব্ৰাহ্মন, কোঁচ, কলিতা, কৈৱৰ্ত্ত, চুতীয়া, কাৰ্বি, বড়ো, দেউৰী, চাহ-বাগানীয়া আদি ভিন্ন জনগোষ্ঠীৰ লোকে বিশ্বনাথ জিলাত সুদীৰ্ঘ কালৰে পৰা বসবাস কৰি আহিছে। কেৱল এয়াই নহয়, মুছলমান, নেপালী, বঙালী, বিহাৰী, পাঞ্জাবী, খ্ৰীষ্টান আদি সম্প্ৰদায়ৰ লোকো কাৰণভেদে অসমৰ ভিন্ন ঠাইৰ দৰে এই ভূখণ্ডতো বসতি স্থাপন কৰি আহিছে। এই সকলো সম্প্ৰদায়ৰ লোকৰ নিজস্ব ভাষা ধৰ্ম থকা সত্ত্বেও ' অসমীয়া ভাষা' কে উমৈহতীয়া ভাষা হিচাপে ব্যৱহাৰ কৰা দেখা যায়। যাৰ ফলত তেওঁলোকৰ কথিত অসমীয়া ভাষাত কেতবোৰ সুকীয়া ভাষাতাত্ত্বিক বৈশিষ্ট্য পৰিলক্ষিত হয়।

## বিশ্বনাথ জিলাৰ কথিত ভাষা

আধুনিক ভাৰতৰ একেবাৰে পূৰ্ব প্ৰান্তৰ অসমত প্ৰচলিত নব্য ভাৰতীয় আৰ্য ভাষাটোৱে হ'ল অসমীয়া ভাষা। ই অসমৰ প্ৰধান উমৈহতীয়া ভাষা। ইয়াৰোপৰি অসমৰ কাষৰীয়া আৰুনাচল, মিজোৰাম, মেঘালয়, নাগালেণ্ডৰ জনসাধাৰণৰ বাবেও এই ভাষা প্ৰধান যোগাযোগৰ মাধ্যম।

অসমৰ ইমূৰৰ পৰা সিমূৰলৈ অসমীয়া ভাষাৰ প্ৰচলন যদিও অঞ্চলভেদে ইয়াৰ কিছু সুকীয়া ৰূপ দেখিবলৈ পোৱা যায়। প্ৰচীন কালত অসমৰ ভিন্ন অংশ ভিন্ন ৰাজনৈতিক শক্তিৰ দ্বাৰা শাসিত হৈ আছিল। ফলত ইটোৰ পৰা সিটো অঞ্চললৈ মানুহে অবাধে যোগাযোগ কৰিব পৰা নাছিল। ইয়াৰোপৰি যাতায়তৰ অসুবিধা, ৰাস্তা-ঘাটৰ অভাৱ, ধাৰ্মিক অনুষ্ঠানৰ অভাৱ আদি বিভিন্ন কাৰকৰ ফলত অসমৰ উজনি আৰু নামনি অঞ্চলৰ লোকৰ মাজত সঘন মিলামিছৰ সুবিধা নাছিল। যাৰ ফলত অসমীয়া ভাষাটোৱে উজনি আৰু নামনি দুটা অঞ্চলৰ সুকীয়া ৰূপ লয়। উজনি অঞ্চলৰ উপভাষাটোক উজনি উপভাষা বোলে, যি শিৱসাগৰ আৰু ইয়াৰ কাষৰীয়া অঞ্চল সমূহক সাঙুৰি লৈছে। এই ভাষাক পৰৱৰ্তী সময়ত মন্য ভাষাৰূপে স্বীকৃতি দিয়া হয়। আনহাতে, নামনি অঞ্চলত প্ৰচলিত সুকীয়া ভাষাৰ ৰূপটোক নামনিৰ উপভাষা বোলে, যি কামৰূপ আৰু গোৱালপাৰা অঞ্চলক সামৰি লৈছে।

এই দুটা প্ৰধান উপভাষাৰ উপৰিও অসমৰ বিভিন্ন অঞ্চলত ৰাজনৈতিক, সামাজিক, ঐতিহাসিক কাৰনবশতঃ অসমীয়া ভাষাৰ সুকীয়া ৰূপ প্ৰচলিত। বিশ্বনাথ জিলা ইয়াৰ ব্যতিক্ৰম নহয়। বিশ্বনাথ জিলাৰ কথিত অসমীয়া ভাষা মান্য ভাষাৰ ওচৰ চপা যদিও ইয়াত বসবাস কৰা ভিন্ন জাতি-জনগোষ্ঠী, সম্প্ৰদায়ৰ লোকৰ জনগাৰ্হনিয়ে জিলাখনৰ কথ্য ভাষাক এক সুকীয়া ৰূপ প্ৰদান কৰে। গতিকে, বিশ্বনাথ জিলাৰ কথিত ভাষাটোৰ এক স্বকীয় বৈশিষ্ট্য আছে। এই বৈশিষ্ট্য ভাষাটোৰ ধ্বনিগত, ৰূপগত আৰু শব্দগত দিশত বিদ্যমান। মান্য অসমীয়া ভাষাৰ লগতো ইয়াৰ পাৰ্থক্য থকা পৰিলক্ষিত হয়। তলত বিশ্বনাথ জিলাৰ কথ্য ভাষাৰ বিশেষত্ববোৰ দাঙি ধৰাৰ লগতে মান্য ভাষাৰ লগত ইয়াৰ পাৰ্থক্যসমূহো অতি চমুকৈ দেখুওৱা হ'ল-

## ধ্বনিগত বিশেষত্ব

জিভাৰ উচ্চতা আৰু ওঠৰ অৱস্থানৰ ওপৰত ভিত্তি কৰি মান্য অসমীয়া ভাষাত আঠোটা বিশিষ্ট স্বৰধ্বনি পোৱা যায়। সেইকেইটা হ'ল- ই, এ, এ' (প্ৰান্তীয় বা অগ্ৰ স্বৰধ্বনি), আ (কেন্দ্ৰীয় বা মধ্য স্বৰধ্বনি) আৰু উ, ও, অ, অ' (পশ্চ বা মূলীয় স্বৰধ্বনি)। বিশ্বনাথৰ কথ্য অসমীয়া ভাষাতো এই আটাইকেইটা স্বৰধ্বনি একে ৰূপতে পোৱা যায়। তেনেদৰে মান্য ভাষা আৰু বিশ্বনাথৰ কথ্য ভাষাত পোৱা বিশিষ্ট ব্যঞ্জনধ্বনিৰ সংখ্যা ও একে। উচ্চাৰণৰ স্থান,

ধৰন আৰু ধ্বনিগুণ অনুযায়ী দুয়োটা ভাষাতে পোৱা ব্যঞ্জনধ্বনিৰ সংখ্যা তেইশটা। সেইকেইটা হ'ল— ক,খ,গ ঘ, ঙ, চ, জ, ত ,থ ,দ ,ধ, ন , প, ফ, ব, ভ, ম, ঝ, ল ,স আৰু হ।

আলোচিত দুয়োটা ভাষাৰ মাজত দেখা দিয়া ধ্বনিগত পৰিৱৰ্তনৰ দিশবোৰ উদাহৰণসহ দেখুওৱা হ'লঃ-

১. স্বৰসংগতিৰ ফলত হোৱা পৰিৱৰ্তনঃ-

মান্য অসমীয়া	বিশ্বনাথৰ কথ্য ভাষা
কোষ্ঠী	কুচথি
আশা	এশা/এখা
আদায়	এদায়
এঘাৰ	ইঘাৰ

২. সমীভৱনৰ ফলত হোৱা পৰিৱৰ্তনঃ-

মান্য অসমীয়া	বিশ্বনাথৰ কথ্য ভাষা
হেতা	হাতা
পোক	পক
পাকঘৰ	পাগঘৰ
মেখলা	মেখেলা
কীৰ্তি	কিৰিতি
আঠদিন	আদদিন

৩. বিযমীভৱনৰ ফলত হোৱা পৰিৱৰ্তনঃ-

মান্য অসমীয়া	বিশ্বনাথৰ কথ্য ভাষা
নালাগে	নেলাগে
মহ	মোহ
শৰীৰ	শৰীল
খোজ	খোছ
ওচৰত	অচৰত

৪. ধ্বনি আগমৰ বাবে হোৱা ধ্বনি পৰিৱৰ্তনঃ-

আদি স্বৰাগম

\_\_\_\_\_ স্কেল > ইস্কেল, ষ্টেচন > ইচটেচন, ন্যায় > নিয়াই

মধ্য স্বৰাগম

অন্যায় > অইনাই, বক্ষা > বইখা

অন্ত্য স্বৰাগম

বা > বাই, দাদা > দেদাই, কাই

আদি ব্যঞ্জনাগম

স্মৃতি > চিমিতি

মধ্য ব্যঞ্জনাগম

হেদালি > হেন্দালি, আঙুৰ > আসুৰ

অন্ত্য ব্যঞ্জনাগম

তেৰ > তেৰহ, পাৰ > পাৰহ, জিভা > জিৰাহ

ধ্বনি লোপৰ ফলত হোৱা পৰিৱৰ্তনঃ-

আদ্য স্বৰ লোপ

ওন্দোলা > অন্দলা

মধ্য স্বৰলোপ

যাওক > যক , দেউতা > দিতা/দেতা, হেকুটি > হিকটি

অন্ত্য স্বৰলোপ

ফিচা > ফান

আদ্য স্বৰলোপ

স্থান > থান, স্থাপিত > থাপিত

মধ্য ব্যঞ্জন লোপ

\_\_\_\_\_ সৰিয়হ > সৰিহ, তাৰপৰা > তাপা

অন্ত্য ব্যঞ্জন লোপ

দাদা > দা, সাহস > সাহ

৫. ষোড়শীভৱনৰ ফলত হোৱা পৰিবৰ্তন :-

বক > বগ, কিতাপ > কিতাব

৬. অষোড়শীভৱনৰ ফলত হোৱা পৰিবৰ্তন :-

প্ৰসাৰ > পাচাপ , কাগজ > কাগচ

৭. মহাপ্ৰাণীভৱনৰ ফলত হোৱা পৰিবৰ্তন :-

হাতুৰী > হাতুৰী , সোপা > সোফা

৮. অল্পপ্ৰাণীভৱনৰ ফলত হোৱা পৰিবৰ্তন :-

জিভা > জিৰাহ , চাখা > চেদা / চাদা, লাভ > লাব

**ৰূপগত বিশেষত্ব**

ভাষাৰ অধ্যয়নত ধ্বনিতত্ত্বৰ পিছতে ৰূপতত্ত্বক গুৰুত্ব দিয়া হয়। R.L. Varshney ৰ মতে

“Morphology is a level of structure between the phonological and the syntactics.”<sup>3</sup>

ধ্বনিতাত্ত্বিক গঠনৰ দৰে মান্য অসমীয়া ভাষাৰ ৰূপগত গঠনো বৈচিত্ৰপূৰ্ণ। আমাৰ আলোচ্য জিলাখনৰ কথ্য ভাষাৰ ৰূপগত গঠনৰ সৈতে সাধু ভাষাৰ কিছু ক্ষেত্ৰত মিল আছে যদিও ঠাইভেদে কেতবোৰ প্ৰভেদ দেখিবলৈ পোৱা যায়।

তলত বিশ্বনাথ জিলাৰ ঠাই বিশেষে পোৱা ৰূপগত দিশবোৰ দাঙি ধৰা হ'ল —

১। **বচনঃ**— বচনৰ দ্বাৰা সংখ্যাৰ বোধ জন্মে। বচন দুবিধ একবচন আৰু বহুবচন। অসমীয়া সাধু ভাষাত বহুবচন বুজাবলৈ হঁত, বৃন্দ, সকল, বোৰ, বিলাক আদি বিশেষ্য বা বচন নিৰপেক্ষ শব্দৰ পাছত যোগ হয়। বিশ্বনাথৰ কথ্য ভাষাত কেতবোৰ পৃথক বচনৰ বা প্ৰত্যয়ৰ ব্যৱহাৰ হয়। উদাহৰণস্বৰূপেঃ-

ভিলাক— ম'হ ভিলাক, ল'ৰা ভিলাক \_\_\_\_\_

মখা, মসা— ল'ৰামখা / ল'ৰামসা, এমখা / এমসা ( বহুত দিয়া )

সোপা , হোপা— এসোপা / এহোপা, শাকসোপা / শাকহোপা

হঁতি,হেত— এহেত / ইহঁতি, সেহেত/ সিহঁতি

চব — ল'ছালীচব

আনহাতে , মান্য অসমীয়াৰ দৰে বিশ্বনাথৰ কথ্য অসমীয়াতো একবচন বুজাবলৈ টো, জন, জনী, খন আদি প্ৰত্যয় একেৰূপতে প্ৰয়োগ হোৱা দেখা যায়।

২. **ক্ৰিয়াবিশেষণঃ**- বিশ্বনাথ জিলাৰ কথিত অসমীয়া ভাষাত ব্যৱহাৰ হোৱা বিশেষণ শব্দৰ উদাহৰণ তলত দিয়া

হ'ল— মা. অ

বি.ক. অ

আবেলি

ভাতিবেল

কালিলৈ

কালিয়না

এইখিনিতে

এখিতে

তেনেকৈ

সেনেকৈ, তেনেকৈ

৩. **পৰিমাণবাচক বিশেষণঃ**-

বহুত > এগাল, হাজাৰ > হেজাৰ, এগৰা > এটেপা

৪. **বিশেষণীয় বিশেষণঃ**-

অতিৰঙা > টেৰটেৰীয়া ৰঙা, অতি কলা > কেটকেটীয়া কোলা

৫. **সৰ্বনামঃ**- বিশ্বনাথৰ কথ্য ভাষাত ব্যৱহাৰ হোৱা সৰ্বনামবোৰ হ'ল-

মান্য অসমীয়া

বিশ্বনাথৰ কথ্য ভাষা

তঁহত

তুহুত, তহঁতি

ইহঁত

এহেঁত



সি হি, খি  
সৌৰা, সৌটো হৌৰা, হৌটো

৬.৭।৩- মান্য ভাষাৰ দৰে আলোচ্য জিনাখনৰ কথিত ৰূপত লিংগ নিৰূপণৰ বাবে তিনিটা মুখ্য উপায় অৱলম্বন কৰা হয়—

ক) পুংলিংগ আৰু স্ত্ৰীলিংগৰ বাবে যুক্ত বা মুক্তৰূপ ব্যৱহাৰ কৰি।

খ) ভিন ভিন শব্দ ব্যৱহাৰ কৰি

গ) স্ত্ৰী প্ৰত্যয় যোগ কৰি <sup>৪</sup>

তলত ইয়াৰ কেতবোৰ উদাহৰণ দিয়া হ'লঃ-

ক)	পুংলিংগ	স্ত্ৰীলিংগ
	ম'তা লৰা	মাইকী ছোৱালী
	ম'তা গউ	মাইকী গউ

খ)	পুংলিংগ	স্ত্ৰীলিংগ
	দেদা	বৌ
	বৰপিতাই	বৰবৌ

গ)	পুংলিংগ	স্ত্ৰীলিংগ
	কান্দুৰা ( কান্দি থকা ল'ৰা)	কান্দুৰী (কান্দি থকা ছোৱালী)
	ভেলেঙা ( অঁকৰা ল'ৰা)	ভেলেঙী( অঁকৰা ছোৱালী)
	গেধেমা ( শকত, পুৰঠ ল'ৰা)	গেধেমী( শকত ছোৱালী)

### শব্দগত বিশেষত্বঃ-

অসমীয়া মান্য ভাষাৰ দৰে বিশ্বনাথৰ কথ্য ভাষাৰ শব্দগত দিশো বৈচিত্ৰ্যপূৰ্ণ। এই ভাষাৰ শব্দভাণ্ডাৰ তৎসম, তদ্ভৱ, অৰ্ধতৎসম, দেশী, বিদেশী শব্দৰ উপৰি আন আন কেতবোৰ মিশ্ৰিত শব্দ ও পোৱা যায়। তলত বিশ্বনাথৰ কথ্য ভাষাত ব্যৱহৃত কিছুমান শব্দ উল্লেখ কৰা হ'ল-

মান্য অসমীয়া	বিশ্বনাথৰ কথ্য অসমীয়া
একাদশী	ইকাদশী
চুৰীয়া	আঙচ
যোজনা	জোনা
জীব	জীউ
সংগ	সং
ৰস	ৰহ / ৰখ
আওহেলা	গাফিলতি
ভাতৰ নিসনি	মাৰ
হালধী	হাল্দি
কৃপণ	কৰাইচ / কটকিন
দৰকাৰ	গৰজ
হিংসা	আখেজ
অনুমান	আস্তাজ
সমূলি	বিলকুল
গুৰত্ব	ধাণ্ডা
একাঁচেকা	গইদালি
নাস্বাৰ	লম্বৰ
ৰেডিমেড	ৰেডিমেণ্ট
খেলিমেলি	হেৰফেৰ

গতিকে দেখা যায় যে, সমাহৰণ আৰু সংমিশ্ৰণৰে বিশ্বনাথৰ কথ্য ভাষাত বহু শব্দই ঠাই লৈছে।

### উপসংহাৰ

এই আলোচনাত বিশ্বনাথ জিলাৰ কথিত ভাষাৰ ভাষাতাত্ত্বিক দিশসমূহ চমুকৈ অবলোকন কৰাৰ চেষ্টা কৰা হৈছে। প্ৰথমে বিশ্বনাথ জিলাৰ ঐতিহাসিক, ভৌগোলিক আৰু জনগাথনিৰ অতি চমু পৰিচয় দাঙি ধৰা হৈছে। তাৰ পাছতে আলোচ্য ভাষাৰ ধ্বনিগত, ৰূপগত আৰু শব্দগত দিশৰ বিশেষত্ববোৰ দাঙি ধৰাৰ প্ৰয়াস কৰা হৈছে। লগতে মান্য ভাষাৰ পৰা এই ভাষা কোনখিনি ক্ষেত্ৰত পৃথক সেই বিষয়েও আলোচনা কৰা হৈছে। কিয়নো বিশ্বনাথ জিলাত বসবাস কৰা বৈচিত্ৰ্যপূৰ্ণ জাতি জনগোষ্ঠীয়ে ইয়াৰ প্ৰধান সংযোগী ভাষা 'অসমীয়া' কে কথ্য ভাষাৰূপে ব্যৱহাৰ কৰা হেতুকে অসমীয়া মান্য ৰূপৰ পৰা বিশ্বনাথৰ কথ্য ভাষা কেতবোৰ দিশত ফালৰি কাটি অহা পৰিলক্ষিত হয়।

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# Women's Participation in Self-help Groups: A Study in 1 no. Jambari Village of Kamrup, Assam

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## Abstract

*In rural areas, women are deprived in different sectors due to lack of education, economic insecurity. They are facing many problems like poverty, unemployment etc. in present days. Self-help Group is a voluntary group where the members mutually agree to save a common fund. They involved in different activities such as- weaving, farming through Bank fund and credit system. Now a day's Self-help-Groups helps to solve the socio-economic problems of women. It also provides different benefits for the upliftment of their life. Through the Self-help Group, Government and Bank provide funds and policies to the functioning of Self-help Group. The study has been conducted in 1 no Jambari Village under Bongaon Block of Kamrup district in Assam with total number of three Self-help Groups and their members have selected for the purpose of data collection.*

**Keywords:** Self-help Group, Status of Women, Employment, Inequality, Empowerment.

## Introduction

Women who predominantly experience inequality, empowerment supports women to become more aware of the unfair power relations they face. It allows both men and women to take control over their lives by gaining skills, setting their own agendas and building self-confidence and self-reliance and also women have increased control over their lives by acquiring a voice to challenge and overcome the inequality they experience.<sup>1</sup> Self-help

Groups emerge as an important strategy for empowering women and alleviating poverty.<sup>2</sup> It is a process for developing the lower socio-economic status of women in present society. They are trying to remove the subordinate position in a structured social system through the help of Self-help Groups.

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<sup>1</sup> Kumar R., (2011). *Women Empowerment: A Key to Development*. New Delhi: Neha Publishers & Distributors. p.29

<sup>2</sup> Ibid. p.157

The origin of Self-help Groups is from the brainchild of Grameen Bank of Bangladesh, which was founded by Mohammed Yunus. Self-help Groups were started and formed in 1975. In India, National Bank for Agriculture and Rural Development (NABARD) had initiated in 1986-87. The real effort was taken after 1991-92 from the linkage of Self-help Groups with the banks.<sup>3</sup> Microfinance is the routed through self-help groups. The Bank linkage programme was formally launched in the year 1992 as a flagship programme by NABARD. The programme has been providing the rural poor, access to the formal banking system and has achieved several milestones in terms of gender sensitisation, empowerment and poverty alleviation. The Self-help Groups need self-help promoting institutions like- Non Governmental Organizations, banks, farmers clubs, government agencies, self-employed individuals and federations to promote and nurture them.<sup>4</sup> So, Self-help Groups are trying to reduce the economic challenges of women in various ways. It is also establishing gender equality especially in rural areas of India.

### **Concept of Self-help Group**

The Self-help Group is voluntarily formed group. The group consists 10-15 members which are collectively joined. They are contributing a common fund of savings. The Governmental organisations, NGOs, Grameen Bank credit system helps to promote equal rights and opportunities of women and fulfil their socio-economic needs in society. NABARD (1995) defined “A self-help organisation denotes an institutional framework for individual or households who have agreed to cooperate on a continuing basis to purpose one or more objectives. A self-help organisation is a membership organisation, which implies that its risks, costs and benefits are shared among its members on an equitable basis and that its leadership and for manager for their deed”.<sup>5</sup> Self-help Groups give that opportunity to uplift the individual or households. It also encourages developing the leadership quality. In the group, the members try to maintain the cohesiveness. They are equally participating in group decisions. It helps to manage the economic activities.

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<sup>3</sup> Nagaraja N. & Kongalappa H. S., (2014). A Study on Women Empowerment through Self-Help Groups. *IJEMR*. Vol.4. Issues.6. p.176

<sup>4</sup> Pangannavar A. Y., (2012). *Self-help Groups and Women Empowerment in India*. New Delhi: New Century publications. pp.63-65

<sup>5</sup> Narayanaswamy B., Samanta R. K. & Gowda K. N., (2011). *Self help Groups- Key to Empowerment of Rural Women*. Delhi: The Women Press. p.22

### **Significance of the Study**

Now days, most of the rural poor women are conscious about their socio-economic status or position. They are aware in economic independence and power in decision making process of family matters. Therefore, they have influenced on the microfinance or micro credit system of Self-help Group which are promoted by Non Government Organizations and Governmental policies. The formation of new policies or programmes launched new schemes to eradicate poverty, oppression of women through Self-help group. The Self-help Groups get loan from bank and they use it for fulfil their socio-economic needs. The study has focused on group activities, abilities of women, empowerment and some barriers of women's status. It tries to find out the gap between theoretical and practical circumstances. In 1 no. Jambari Village, women are not become highly educated and empowered. In present, most of the women involve in Self-help Group and taking loan and receive governmental grants to making their socio-economic life. The present study helps to explore about women position or status, family structure, gender equality of opportunities and self-dependent through micro-credit system in rural area of Assam.

### **Statement of the Problem**

The women of the rural areas increases their socio-economic status through the Self-help Group also developed the condition of their families and community. At ancient time, the womanhood didn't get or know about their rights properly. The women were brutalized by different social rules like- Sati, Dowry, Wit hunting etc. After the changing period of time, women were able to empower themselves by participating in different works. In contemporary society, it has been found that a drastic changing scenario where most of the rural poor women are uplifting and enhancing their socio-economic life. So, behind their development the Self-help Group is playing a significant role in the contemporary world, especially in rural areas of Assam. The poor women are still facing many financial problems and poverty is still persisting. Therefore, the research study has conducted to the impact of Self-help Group on the livelihood of poor women.

### **Objectives of the Study**

- To study about the social background of female members of Self-help Group.
- To analyse about the purposes of women to join in Self-help Group.
- To study about the changing economic status of members after joined in Self-help Group.

### **Theoretical Perspective**

The liberal feminists thought is traced to Mary Wollstonecraft's *A Vindication of the Rights of Women*, 1792; stated that an enlightenment liberal belief in reason and a radical humanist commitment to equality. She sought recognition of women as rational and independent beings. Jean Jacques Rousseau's work *Emile* 1762 proposed that a girl's education should aim at making her useful to and supportive of rational man. Harriet Taylor Mill identified women's economic dependence on men as the key cause of their subordination, and recognized sexual division of roles as being socially constructed rather than naturally given. She believed that women who work outside their homes would also take the responsibility of managing domestic work. They argued that in order to achieve gender equality, giving women same education as men will not suffice and women must also be allowed the same civil and economic liberties and opportunities as enjoyed by men.<sup>6</sup> The liberal feminists are mostly focused on literacy. They argued that economic independence can established the gender equilibrium. If women get the equal rights and opportunities, it will change their life. They become too empowered. When women are self-dependent, it helps to develop the quality of gender sensitization.

### **Methodology of the Study**

The research study is based on descriptive research design. The study is used primary as well as secondary sources of data. The primary data are collected by the direct interview of the female members of Self-help Group and the secondary sources are collected by the books, journals, internet etc. The researcher used purposive sampling to choose three sample Self-help Groups out of 33 numbers of Self-help Groups. They are selected from 1 number Jambari village under the block of Bongaon in Kamrup district of Assam. These groups are-

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<sup>6</sup> Mahanta U., (2015). *An Introduction to Women's Studies*. Guwahati: DVS publishers. pp.15-18



1. Sewali Self-help Group – 12 members
2. Tarali Self-help Group – 12 members
3. Sonali Self-help Group – 10 members

The researcher is taken only 3 numbers of Self-help Groups. Each member of the Groups is selected for easy communication and availability of the respondents. They are active in group activities and aware in their present status. The data has been analysed by the method of tabulation.

### **Results and Analysis**

In the No 1 Jambari village women have formed some economic group; it is called ‘society’. They have deposited the whole amount of money at Post Office or Bank. Women withdrawal that money when they need it. After that, from different social awakening programmes/meetings the women were known about the concept of Self-help Group. Gradually, women are influenced by the micro-credit system of Self-help Group. In present study, the researcher is selected 34 numbers of respondents for the data collection.

**Table No 1: Socio-Demographic Background of the Female Members of Self-help Group**

<b>Sl. No</b>	<b>Socio-Demographic Profiles of the Respondents</b>		<b>Number of Respondents</b>	<b>Percentages (%)</b>
1	<b>Age Group</b>	Below 30	8	23.52
		30-50	24	70.58
		More than 50	2	5.88
2	<b>Marital Status</b>	Married	34	100
		Unmarried	Nil	Nil
3	<b>Type of Family</b>	Joint	5	14.71
		Nuclear	29	85.29

Source: Report of the Field Survey, 2022

Table no 1 show that women are developing and behind their development the Self-help Group is playing a very important role. Self-help Groups is a voluntary group where the members mutually save a common fund. They are involving in different works like-weaving, poultry, and farming. In that area of the study, the female members of Self-help Groups are belongs into different age group, marital status, family structure etc.

Moreover, it is revealed that 70.58% respondents are mostly belongs in the age group of 30-50. Most of the women are participated in development process after their marriage. They are all married and among 85.29% women are belongs into the nuclear family. They have changed their ideas or perspective in context of family structure. In the joint family, the head of the family is their father or father in law. The patriarchal tradition is shown in that family.

**Table No 2: The Educational Status of the Female Members of Self-help Groups**

Sl. No	Educational Status	Number of Respondents	Percentage (%)
1	Below Primary	8	23.53
2	Primary to Secondary	22	64.71
3	Secondary to Higher	4	11.76
4	B. A. and Above	Nil	Nil
Total		34	<b>100</b>

Source: Report of the Field Survey, 2022

The table 2 reveals that 23.53% of respondents are educated in below primary. Most of the respondents are educated to below secondary level. Among 11.76% of members are well educated who represent the Self-help Group. The well educated women participate in manage or credit system of their groups. Women couldn't continue their formal education because of poverty. They were victims in some irrational traditions like preference for boys in education. In their household the boys are sources of economy.

It is most essential for the development of a society, that the women are also uplifting equally with men. The women of 1 no Jambari, is forming the Self-help Groups to solve the socio-economic problems. The women have formed the group for employment. They want to become economically secure themselves. Women have started group business to involve in different activities. Through the group business, they are able to earn an amount in a very limited period of time. Basically women joined in Self-help Group for receiving the bank loan or micro-credit. The bank loan helps them to fulfil their needs. The main reasons are described below-

**Table No 3: Major Purpose of Self-help Group**

Sl. No.	Purpose	No. of Respondent	Percentage (%)
1	Employment	4	11.76
2	Group business	2	5.88
3	Bank loan	26	76.47
4	Others	2	5.88
<b>Total</b>		<b>34</b>	<b>100</b>

Source: Report of the Field Survey.

The table 3 reveals that 11.76% of respondents are joined in Self-help Group for self-employment and 5.88% of respondents have the major purpose is Group business. Among 76.47% respondents show the interest to bank loan which helps to poverty alleviation. The members of 5.88% are joined for their personal and domestic problems.

In present era of science & technology, without economy a healthy life is very difficult to survive. Self-help Group provides micro-finance to reduce poverty. So, the Government is trying to help individual or households to financially strong. By the constructing of Self-help Groups, it makes them self-reliant. Moreover, some women still haven't proper basic facilities like cemetery home, toilet etc. Before joined in Self-help Groups, women were not developed economically. But after joined in Self-help Groups, they are conscious about their annual income. Most of the women have earned for rearing their family.

**Table No 4: Annual Income of Self-help Group Members**

Sl. No.	Annual Income	No. of Respondent	Percentage (%)
1	Below Rs. 10000	Nil	Nil
2	Rs.10000 - Rs.20000	2	5.88%
3	Rs.20000 - Rs.30000	9	26.47%
4	Rs.30000 - Rs.40000	13	38.23%
5	Rs.40000- Rs.50000	12	35.29%
6	More than 50000	1	2.94%
<b>Total</b>		<b>34</b>	<b>100%</b>

Source: Report of the Field Survey, 2022

The table 4 reveals that 5.88% of respondents are earned annually Rs.10000-20000 and also 26.47% of member's annual income is 20000-30000. Most of the women income level is 30000-40000. Moreover, among 2.94% of respondents per annum are more than

50000. The above data reveals that women improve their economic life and getting economic security through the help of Self-help Group.

The present study proved that women have changed their position in the society. They are maintaining the group activities. Women are always participating in decision making processes in their households. The members are not well educated but they have tried to reduce social barriers or economic problems in context of their child. Each of the Self-help Group got the amount of 10000 rupees from state government fund under Swarnjayanti Gram Swarozgar Yojana. They are getting loan from UCO bank under the construction of Swarnjayanti Gram Swarozgar Yojana. They are also managing to get different funds from different policies like Kanaklata, Revolving Fund Assistance under National Rural Livelihood Mission etc. Therefore, all these policies are newly forming to contributing for the development in different aspects of women's status. The female members of Self-help Groups are empowering themselves by the acquisition of knowledge about different communication in the outside of household.

### **Conclusion**

At last, the present study has focussed on the different socio-economic background of the female members of self-help groups. Now days, the rural poor women are become conscious about their status and power in decision making of family matters. In addition, they are influenced on the microfinance or micro credit system of Self-help Groups which are promoted by Governmental and Non-Governmental agencies. In 1 no Jambari Village, most of the female members of Self-help Group participating in decision making process in their families. They have participated in economic gaining and start new business. Nowadays, they have also involved in animal husbandry at their home for extra income or economic benefits. They have mobile phone and learning to the use of internet which become helpful in different activities. The women have a bank account and gradually learning about money lending processes. Therefore, in this village, the Self-help Group is playing a very significant role in women participation of socio-economic activities and various developments.

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# **Spiritual Intelligence of Teacher Trainees of Nagaon Town: A Comparative Study of Males and Females**

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## **Abstract**

*People's views, attitudes, and perspectives are significantly shaped by their spiritual intelligence. Examining one's spiritual intelligence is crucial for teacher trainees in Assam as it can have a significant impact on both their efficacy as teachers and their capacity to make a significant difference in their students' lives. The Assam's Nagaon Town is home to a diverse population and a rich cultural legacy. In this setting, intense training programmes for aspiring teachers are conducted with the goal of providing them with the abilities and information required to become capable teachers. Although it has the potential to promote empathy, resilience, and personal growth, the study of spiritual intelligence is frequently disregarded in these training programmes. Understanding the spiritual intelligence of teacher trainees in this town is of utmost importance since it can provide light on their internal drives, moral principles, and capacity to relate to kids more deeply. The investigator has examined the role of Spiritual Intelligence among 400 Teacher Trainees from College of Education and Shikshan Mahavidyalay to study the Impact of spiritual intelligence on both teachers and students with the help of survey method and concludes that there is significant impact of spiritual intelligence of students who are teacher trainees.*

**Keywords:** Spiritual intelligence, Teacher Trainees, Nagaon Town, Views and attitudes, Training programs, Empathy and resilience, Gender Differences

## **Introduction**

Teachers may build empathy, compassion, and a good learning environment while also encouraging pupils to have a more comprehensive awareness of the universe and to feel a sense of responsibility for the welfare of the entire planet by developing spiritual

intelligence among teacher trainees in India. As a result, to help students, become more effective and holistic educators, teacher training programmes in India ought to think about incorporating spiritual intelligence elements into their curricula. Considerations like gender, location, and family status were considered when Kaur and Singh (2013) showed the "spiritual intelligence" of potential teachers and trainees. They realized how crucial it was for these aspiring professionals to comprehend spiritual intelligence since it has the power to alter their values, attitudes, and perspectives—and therefore, how effective they will be as teachers. Based on their demographic traits, they suggested that spiritual intelligence varied among the participants. Particularly, it was found that gender played a significant effect, with variations between male and female participants of spiritual intelligence being identified. The participants from rural areas and those who were part of joint families showed higher levels of spiritual intelligence than their peers, demonstrating links between location and family status and spiritual intelligence. They proposed that the development of spiritual intelligence in future trainees and instructors may be influenced by demographic considerations.

Hafni et al. (2020) examined how workplace spirituality could improve job happiness and teacher effectiveness among teacher trainees in India. They comprehend how workplace spirituality affected lecturers' performance, job satisfaction, and spiritual intelligence. They looked at the connections between spirituality in the workplace fulfillment with work, and lecturer effectiveness. This showed that workplace spirituality significantly enhanced job happiness and lecturer performance. The degree of spirituality in the workplace and job happiness among teacher trainees has been identified to be positively correlated. Additionally, instructors who reported higher levels of workplace spirituality performed better in their teaching duties. This emphasized the value of providing teacher trainees in India with a spiritually nourishing work environment.

Ansary (2023) highlighted the significance of "social attitudes" in terms of people's general wellbeing and adjustment. For teacher trainees to develop their spiritual intelligence, it was essential for them to comprehend and cultivate constructive social attitudes. Trainees were better able to forge enduring bonds with classmates, coworkers, and the larger community through encouraging empathy, respect, and inclusivity. This

showed how teachers can inspire exceptional kids to learn different cultures, foster empathy, and gain a global perspective by appealing to their spiritual intelligence. This is in line with the goal of identifying the spiritual intelligence of teachers in India, as it emphasizes the value of incorporating spiritual intelligence principles into their education and prepares them to become teachers who can promote empathy and global awareness in their pupils. Ramachandaran et al. (2017) assessed the "effectiveness of the use of spiritual intelligence" in women academic leaders' daily practices. It gave information on the possible advantages of applying spiritual intelligence principles to educational leadership. They showed that spiritual intelligence can support effective leadership by allowing leaders to connect with their team members more deeply, generate empathy and compassion, and create a healthy work environment. In accordance with this, adopting spiritual intelligence ideas into educational leadership can have a favorable impact on the professional growth of teachers.

### **Literature Review**

Walter and Routray (2022) addressed on the impact of body-mind practices on the subjective wellbeing, self-love, and interpersonal skills of Indian students. They looked into how exercises like meditation, yoga, and mindfulness affected the general growth and spiritual health of teacher trainees. This highlighted the potential benefits of such techniques for the development of spiritual intelligence by enhancing the "emotional intelligence, self-compassion, and subjective well-being of Indian students" through the practice of body-mind practices. On the other side, Mohanta (2023) looked at the idea of social adaptation as a requirement for human survival in society. It offers a deeper comprehension of the social elements affecting people's spiritual intelligence throughout society. It highlighted the need of spiritual intelligence in navigating and adjusting to social situations, emphasizing the necessity of social adjustment for people to prosper. It can be considered that a variety of elements, including body-mind practices and social adjustment, have an impact on the spiritual intelligence of teacher trainees in India.

Mukherjee and Ghosh (2022) emphasized on examining the function of spirituality in boosting the efficacy of values and ethics instruction among teacher trainees in India. They examined how prior teacher trainees' spiritual intelligence was affected by the



inclusion of spirituality in the training system. They looked explored the effects of incorporating spiritual practices into ethics and value education, such as meditation, introspection, and mindfulness exercises. They found that incorporating spirituality into education had a positive impact on teacher trainees' spiritual intelligence. It improved self-awareness, encouraged ethical decision-making, and enabled a deeper knowledge of values and ethics. They emphasized the significance of appreciating the spiritual component of education and its capacity to instill moral principles and values in teacher trainees. Educational institutions can promote morality and values by including spirituality into their curriculum. They emphasized the value of including spirituality in Indian teacher training programmes. Teacher trainees can acquire a solid moral foundation, ethical awareness, and a profound sense of purpose in their teaching practices by encouraging spiritual intelligencethrough values and ethics education.

Joshi et al. (2021) concentrated on the "impact of the coronavirus pandemic on the Indian education sector" and the views of instructors on online instruction and evaluations. They shed light on the difficulties teachers faced when adjusting to online teaching techniques during the pandemic. The transition to online learning demanded the development of new abilities, including technological know-how and the capacity for remote student engagement. However, they also emphasized the significance of teachers' emotional stability and resiliency, which is connected to spiritual intelligence in a tangential way. To deal with the rigors of online teaching and foster a supportive learning environment for their students, teacher trainees in India, may have faced comparable difficulties. They could benefit from strengthening their spiritual intelligence. Teachers' professional competence and training were observed by Kulshrestha and Pandey (2013). It emphasized the necessity for continual training and development programmes for teachers to improve their competencies, understanding, and general efficacy. Teachers can develop a holistic approach to teaching that goes beyond technical competencies by adding spiritual intelligence principles into teacher training programmes. Spiritual intelligence can help teacher trainees gain a better knowledge of their roles as educators, encourage empathy and emotional intelligence, and establish a welcoming and inclusive classroom atmosphere.

Vas and Mohan (2022) investigated the connection between spiritual intelligence and students' engagement. They explored the opinions and experiences of aspiring teachers, focusing on how they perceived and used spiritual intelligence in their interactions with pupils. Among teacher trainees in India, they found a favourable and significant association between spiritual intelligence and student involvement. They observed that teacher trainees who had greater degrees of spiritual ability were more actively involved with their students in the past. These provided insight into the crucial part that spiritual intelligence plays in determining the levels of teacher trainees' engagement. They emphasized the value of encouraging and developing spiritual intelligence in educators since it has the potential to have a positive impact on students' involvement in the classroom. They emphasized the value of including spiritual intelligence concepts in teacher education programmes. Educators can create a more holistic and interesting learning environment for their students by acknowledging the importance of spiritual intelligence and incorporating it into pedagogical practices. It brought home how closely students' engagement and spiritual intelligence correlate among Indian teacher trainees. They emphasized the significance of taking spiritual intelligence into account as a crucial element in boosting instructional strategies and encouraging meaningful interactions between teachers and students. The overall development of student involvement and the educational experience may be facilitated by including spiritual intelligence into teacher training programmes.

‘Workplace spirituality and employee commitment’ were observed in Indian organizations by Jena and Pradhan (2018). This revealed new information about the connections between spirituality, emotional intelligence, corporate citizenship behavior, and employee commitment. Employees' sense of commitment, belonging, and purpose can be greatly enhanced by the spirituality of the workplace, which includes spiritual intelligence. In the context of teacher trainees, developing spiritual intelligence can help them be more dedicated to the teaching profession, their pupils, and the educational setting they work in. Das and Bhowal (2013) investigated the "impact of microfinance" and the opinions of those who are directly involved with self-help groups. They emphasized the value of encouraging a sense of agency in people and their empowerment. Similar to this, developing spiritual intelligence can enable teacher

trainees to take charge of their instructional practices, develop the potential of their students, and contribute to the overall expansion and improvement of the educational system. Doley (2014) investigated the "role of Missing folktales in developing moral values among children." It emphasized how important moral principles are in schooling. Teacher trainees can gain from incorporating spiritual intelligence ideas into their training because spiritual intelligence covers ethical and moral perspectives. By incorporating moral and ethical viewpoints into their instruction, teacher trainees can aid in the formation of moral principles and character in their pupils, promoting their overall growth. Paridinova et al. (2023) explored the factors influencing how spirituality was perceived in society among trainee teachers in India. They placed focus on the various factors that influenced the spiritual intelligence of these potential teachers. They examined a variety of factors, including personal traits, background in culture, academic environment, and religious beliefs. They came to understand from their investigation that a mixture of these factors influenced the spiritual worldviews of the teacher trainees. Their spiritual intelligence was significantly shaped by past experiences, such as interpersonal relationships and upbringing in a particular culture. This showed the significance of taking into account the different experiences and backgrounds of teacher trainees when addressing their growth in faith. A supportive learning environment that promotes the development of students' spirituality can be created by educators by identifying and comprehending the elements that go into each student's spiritual perspective. Sarma and Barpujari (2012) noted that it was important to recognise and respect local realities and viewpoints while discussing intellectual property rights and traditional knowledge of biodiversity. Integrating spiritual intelligence concepts in India entails appreciating and respecting the regional cultural practices and knowledge bases. Teacher trainees can promote a sense of cultural pride and preserve the area's unique legacy by honoring and utilizing traditional knowledge possessed by the local populations. In turn, this advances their general comprehension of various viewpoints and improves their capacity to design inclusive and culturally relevant educational experiences. Singh (2022) looked at the "relationship between spirituality, resilience, and psychological well-being" among Indian teacher trainees. It looked at whether "resilience" could act as a bridge between spirituality and psychological health. It

looked at the relationship between spiritual intelligence and the psychological health of teacher trainees. It had been found that among teacher trainees, resilience worked as a mediation factor among faith and psychological well-being. It showed that greater amounts of spiritual intelligence were linked to better resilience, which in turn had a good effect on the trainees' psychological wellbeing.

Kamal (2022) provided a look into how teacher training and spiritual intelligence are related. Integrating spiritual intelligence concepts into teacher training programmes could be advantageous in the setting of Nagaon Town in several ways. It can help students become more self-aware, empathic, and understanding of many viewpoints, empowering them to design inclusive and all-encompassing learning environments. Additionally, it can support trainees in gaining a more profound sense of meaning and purpose for their teaching practice, which will boost their commitment to and happiness with their work. It emphasized the importance of spiritual intelligence in teacher preparation, emphasizing how it can enhance students' personal development, teaching effectiveness, and general well-being.

#### **Statement of the problem**

The problem formulated for this study is “Spiritual Intelligence of Teacher Trainees of Nagaon Town”.

#### **Limitations of the study**

1. The study is limited to only two institutions: College of Education and Shikshan Mahavidyalaya
2. The investigator has considered the teachers trainees only, who are currently students of teaching course. It may not represent the opinion of everyone.
3. The common method biasness may affect some of the responses; hence all the responses may not be absolutely true.

#### **Sources of Data Collection**

The primary data of present study has been collected from teacher trainees from two training institutions – College of Education and Shikshan Mahavidyalaya in the Nagaon town. The investigator used a structured questionnaire and followed survey method to collect the necessary data which is relevant for the study. Books, journals, official

records, websites etc. are considered by the investigator to collect the secondary data.

### **Population of the study**

Population is generally the set of people considered or chosen to conduct the study survey to get the results for study aim. In present study, all the teacher trainees of selected 2 colleges served as the population for the study.

### **Sample of the Study**

Sample of the study is a small set of people chosen or selected by the investigator from a large population to collect the data for the study. In the present study, two colleges namely 'College of Education' and 'Shikshan Mahavidyalaya' are selected by the investigator as a sample with the help of convenient sampling method.

### **Tools Used in the Study**

A questionnaire was used to capture the mindset of the Teacher Trainees from the two colleges. The questionnaire includes 10 statements to collect the data regarding objective 1 and 2. For objective 1, the investigator met trainees to know their spiritual intelligence and for objective 2 they were examined to know the Level of spiritual intelligence and the difference between male and female student trainees.

### **Analysis and Interpretation**

After collecting the data, the investigator proceeds further by editing, classifying, and tabulating the data in precise and clear form. After organizing and tabulating the data, the investigator analyzed and interpreted it calculating the percentage and represented it in graphical form. Further the objective one has been fulfilled by applying mean and one sample t-test and the objective two has been fulfilled by applying mean and Independent sample t-test.

### **Objectives**

(1) To study the level of spiritual Intelligence of B. Ed Teacher Trainees of Nagaon Town  
(2) To study the Spiritual intelligence of B. Ed Trainees with respect to gender difference

## Hypotheses of the Study

To fulfill the mentioned objectives, following hypotheses have been formulated:

- *The level of spiritual intelligence of Teacher Trainees is higher than average in the Nagaon Town*
- The hypothesis for the above objective is “*There is a significant impact of spiritual intelligence on both teachers and students' lives*”.

## Methodology

The investigator has examined the role of Spiritual Intelligence among 400 Teacher Trainees of two colleges namely – College of Education and Shikshan Mahavidyalaya from the Nagaon Town. The main focus of the study was to empirically measure the Level of spiritual intelligence among teacher trainees and difference in level of spiritual intelligence between males and females. The method for collection of information was survey method. Survey methods are generally used to enquire and collect data in education related research.

## Area of the study

The study was conducted among Teacher Trainees studying in the College of Education and Shikshan Mahavidyalaya of Nagaon town. Nagaon is a town in Assam. The focus was on comparison of male and female Teacher Trainees hence equal number of males and females were chosen for the study.

## Data Analysis and Interpretation

Table 1 shows the Level of spiritual intelligence among Teacher Trainees. The level has been depicted by mean and the significance has been measured with the help of t- value and significance.

**Table 1 Level of Spiritual Intelligence among Teacher Trainees**

S. No.	Statements	Mean Value	t- value	Sig.
1.	I can control my views, attitudes, and perspectives	3.93	14.507	0.000

2.	I understand my place in the world and meaning of life	3.86	13.501	0.000
3.	I have internal drives, moral principles, and capacity to relate to my work	4.16	18.500	0.000
4.	I have built empathy, and compassion	4.16	18.127	0.000
5.	I have more comprehensive awareness of the universe	3.16	2.541	0.006
6.	I have high sense of responsibility for the welfare of the entire planet	3.66	10.306	0.000
7.	I understand that I have powers to alter the values, attitudes, and perspectives	3.81	12.768	0.000
8.	I believe in internal happiness	4.17	18.524	0.000
9.	I understand that earth is enduring	3.76	11.888	0.000
10.	I have holistic approach to education, foster a sense of purpose and improve empathy	4.03	16.393	0.000

Source: Author's Calculation

Table 1 shows mean of the various aspects of spiritual intelligence level of student trainees. Mean for the statements like “I can control my views, attitudes, and perspectives” is 3.93, “I understand my place in the world and meaning of life” is 3.86, “I have internal drives, moral principles, and capacity to relate to my work” is 4.16, “I have built empathy, and compassion” is 4.16, “I have more comprehensive awareness of the universe (3.16), I have high sense of responsibility for the welfare of the entire planet” is 3.66, “I understand that I have powers to alter the values, attitudes, and perspectives” is 3.81 and “I believe in internal happiness” is 4.17 “I understand that earth is enduring is 3.76” and “I have a holistic approach to education, foster a sense of purpose and improve empathy” is 4.03. The sig. value is less than 0.05 for all the statements, which shows that the level of spiritual intelligence of teacher trainees is significant. Hence the hypothesis proposed is accepted that the level of spiritual intelligence of Teacher Trainees is higher than average in the Nagaon Town. Table 2 shows the Difference between males and females regarding the level of spiritual intelligence among Teacher Trainees.

**Table 2: Difference between the Level of spiritual intelligence among Teacher Trainees**

<b>S. No.</b>	<b>Statements</b>	<b>Mean (Males)</b>	<b>Mean (Females)</b>	<b>Overall</b>	<b>T-test</b>	<b>Sig.</b>
1.	I can control my views, attitudes, and perspectives	4.11	3.75	3.93	1.653	0.10
2.	I understand my place in the world and meaning of life	3.82	3.90	3.86	-0.369	0.71
3.	I have internal drives, moral principles, and capacity to relate to my work	3.98	4.34	4.16	-1.616	0.11
4.	I have built empathy, and Compassion	3.80	4.51	4.16	-3.583	0.00
5.	I have more comprehensive awareness of the universe	3.22	3.10	3.16	0.572	0.57
6.	I have high sense of responsibility for the welfare of the entire planet	3.52	3.80	3.66	-1.412	0.16
7.	I understand that I have powers to alter the values, attitudes, and perspectives	3.60	4.01	3.81	-1.870	0.06
8.	I believe in internal happiness	4.15	4.18	4.17	-0.130	0.90
9.	I understand that earth is enduring	3.79	3.73	3.76	0.267	0.79
10.	I have holistic approach to education, foster a sense of purpose and improve empathy	3.99	4.06	4.03	-0.440	0.66

Source: Author's Calculation

From the interpretation of the Table 2 it can be concluded that for the statement that – “I can control my views, attitudes, and perspectives the males have significantly higher level of spiritual intelligence (as mean value is high and significance value is less than 0.05). However, for the statements that “I have internal drives, moral principles, and



capacity to relate to my work”, “I have built empathy, and compassion have high sense of responsibility for the welfare of the entire planet” and “I understand that I have powers to alter the values, attitudes, and perspectives”, the Females have significantly higher level of spiritual intelligence. For the rest of the statements there is no significant difference. Overall, it may be concluded that Females teacher trainees have higher level of spiritual intelligence.

### **Conclusion**

In Nagaon Town, Assam, Teacher Trainees place a high value on their spiritual intelligence. As we address spiritual intelligence, we mean the ability to discover and comprehend the more profound significance and purpose of life, to deeply connect with others, and to develop inner wisdom and resiliency. The personal and professional growth of future teachers is greatly influenced by spiritual intelligence in the context of teacher training. To find meaning and purpose in their profession, teacher trainees can benefit from spiritual intelligence. Education aims to mould students' brains and support their overall growth in addition to simply disseminating knowledge. Students who are preparing to become teachers are more likely to approach their work with a feeling of purpose that is deeply established in their spiritual principles and convictions. It improves the students' empathy and compassion. Understanding and relating to students emotionally are necessary for effective teaching. Trainees who are spiritually intelligent grow in empathy, compassion, and understanding of the various needs and backgrounds of their students. As a result, they can design inclusive learning settings where each student is given a sense of value and visibility. The potential of spiritual intelligence to build a holistic approach to education, foster a sense of purpose, improve empathy, and compassion, and promote personal well-being are what make it so significant among Teacher Trainees in Nagaon Town, Assam. By developing spiritual intelligence, future educators can become transforming forces that inspire and empower their pupils to become kind, moral, and socially conscious people in addition to teaching them knowledge. Spiritual intelligence help to understand their place in the world and meaning of life, Spiritual intelligence help to build empathy, compassion, and good learning environmental has the power to alter the values, attitudes, and perspectives and help to

build holistic approach to education, foster a sense of purpose and improve empathy. The study concludes that there is significant impact of spiritual intelligence on both the teachers and the students. The study was conducted to know the role of Spiritual Intelligence of Teacher Trainees of Nagaon Town and found that spiritually intelligent level of Teacher Trainees is good. However, in most of the cases the female Teacher Trainees have higher level of spiritual intelligence as compared with the male teacher trainees.

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## Manuscripts Collection in the Satras of Majuli: An Overview

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*The Satras of Majuli are depositories of a large number of valuable religious and cultural Documents and articles of great historical values.*

-E.F. Muller

### Abstract

*The invention of scripts and writing was one of the most important achievements of mankind. The modern concept of the book has been shaped across the history of man, to be ushered in by the printed book introduced by the West, although, for thousands of years before Gutenberg, writing was but handwriting and books were but manuscripts. The word: 'manuscript' has been derived from the Medieval Latin word 'Manus' that means 'by hand' and 'Scriptus' that means 'written'. Thus, the Latin term- 'manuscriptus' means "a document written with a person's own hand". Manuscripts are the primary source of information as it holds the original and basic information on different areas of studies. From time immemorial, ancient Assam or Kamarupahas been an integral part of the Indian Hindu civilization and culture. The scholastic works like Kalikapurana and Yoginitantra were written in this part of India. The manuscript is one such media through which Indian civilization has been transmitted from one to another generation across the times. In ancient Assam, manuscripts were written on the bark of Agar which is popularly known as 'sanchipat'. Majuli is the largest inhabited fresh water river island in the world which is also proud of its having a number of Neo- Vaishnava monasteries, known as the Satras. Majuli- a virtual treasure trove of the Neo- Vaishnava culture, through its Satras, has been preserving a large number of manuscripts, attracting the attention from scholars from all over the world. The paper intends to highlight on different aspects of manuscripts collection in the Satras of Majuli.*

**Keywords:** *scripts, book, Manuscripts, sanchipat, Neo- Vaishnava, Majuli satras*

## Introduction

According to Harrod's Glossary, "Manuscript is a document of any kind which is written by hand or text of a music or literary composition in hand written or typed script form and which in that form has not been reproduced in multiple copies. Manuscripts are original sources of human history available on various kinds of media like stones, clay tablets; palm leaves metal leaves, barks, animal skin, cloth, paper, etc." (Vohara, Ranjana & Sharma, Aarti, 2011 pp. 158-170) 'Satra' and 'Majuli' are two terms almost synonymous to one another. Indeed Majuli is understood in terms of its satras. In ancient times, this word used to mean - long lasting sacrifices. The Satra institution is a product of the Bhakti – Movement initiated by Mahapurusa Srimanta Sankardev in the 15th Century. The Satras of Majuli belong to the four different *Sanhaties*, namely- the *Brahma Sanhati* (Auniati Satra, Dakhinpat Satra and Garamur Satra) the *Nika Sanhati* (Kamalabarisatra) the *Kaal Sanhati* (Ahataguri Satra & Karatipar satra) and the *Purush Sanhati* (Bengenaati Satra, Bhogpur Satra and Samugurisatra).

The Satras of Majuli have been making considerable contributions to the spread of learning and education. They are playing significant roles in the field of religious, social, educational and cultural life of the people. Majuli is the nerve centre of the Sattriya Culture. For their religio-cultural ethos, the people of Assam look upon the "Ek Saran Namdharma" of Sage Shankardeva, which says- God is one. Though there were sixty four original satras in Majuli Island, majority of these were forced to leave the island by the floods and erosions. Currently, including the small and big, there are as many as 31 Satras in Majuli. It becomes one of the major responsibilities of the Satra to preserve the age old manuscripts as they reflect the richness of both the Neo-Vashnavite religion and the Sattriya Culture. This paper intends to highlight upon the different aspects of the manuscripts collection in the Satras of Majuli.

## Objectives

The Present Study includes the following objectives-

1. To understand the collection development of manuscripts in the satras of Majuli ;
2. To ascertain the infrastructure facilities available in the satras libraries for providing knowledge resources to their users ;

3. To highlight upon the Satras' roles as the knowledge repositories;
4. To identify the current status of preservation and conservation of the manuscripts;
5. To study the various factors and causes that may damage and destroy the manuscripts available in the Satras premises;
6. To study the status of digitization of the manuscripts.

### **Methodology**

The study is based on Primary as well as Secondary data collected from different sources. Primary data have been collected from the Satras of Majuli, while for the secondary data, the author has taken help of different publications published in the books, journals, periodicals and other magazines. The secondary data is supplemented by primary data collected from field survey and personal interviews of Satradhikars of different Satras of Majuli. The field study was conducted in the month of March, 2023.

### **Scope of the study**

Majuli is the largest inhabited river island in the world. It is a virtual treasure trove of culture and spiritual heritage. The Satras of Majuli over the centuries have given a direction to the state's cultural front. This Study is basically based on the Satras literature: manuscripts & Paintings (on Sanchipat). It is sometime argued that the Satras have largely contributed to the growth of the Assamese literature and learning.

### **Manuscripts in the satras of Majuli**

In the middle of the Fifteenth century, Srimanta Sankaradeva and his disciple Sri Madhabdev initiated the Vaishnava Renaissance in Assam. The neo-vaishnavism is credited for the establishment of Satras and Namghars in Majuli. Srimanta Sankaradeva and Madhabdev along with other disciples wrote different drama ('AnkiyaNaats'), Bargeet, Geet, verses etc. in the Barjawali language on *Sanchipat* (sheets of paper, adapted from the barks of the Sanchi tree) for spreading the fragrance of the Vaishnava faith among the masses. Though such manuscripts had been there in Assam before the 7<sup>th</sup> century A.D., but from the pre-Sankari and Sankari period the usages of Sanchipat for preparation of the manuscripts increased considerably. These manuscripts have still a great role in the Vaishnava society, as well as in the study of the Assamese literature which are now treated as

the cultural heritage by the native people of Assam. The Satras and Namghars are the principal repositories of Manuscripts written on Sanchipat, Tulapat etc. Most of the writings of the Pre-Sankari and the Sankari ages are in verses. There were also Sanchipatputhis in the genre of Tantra-Mantra (scriptures of Black art). Many of these scripts were having relevant illustrations. The Satras of Majuli are repositories of a large number of valuable religious and cultural Documents and articles of great historical values. They are store houses of such original Vaishnava manuscripts written by the Mahapurusha and their ancestors *Ata purushas* (generations of heads of the Satras) . In the Majuli Satras, these manuscripts are considered to be holy enough to be recited as a part of the daily prayers. The Satra institution is a special feature of Assam's Vaisnavism. It is an institution, resembling to a certain extent to the Buddhist monastery system or the Math institution of the Medieval Period. The Satras are generally in the shape of Quadrangles surrounded by enclosures. Each Principal Satra is marked by the existence of a 'Namghar' (A prayer house), a 'Manikut' (a small part of a Namghar with a dome or pinnacled roof where the altar is raised), a 'Batsara' (a gateway house) and two or four rows or 'Hati' (rows of residential huts attached to a religious institution). Satras and Namgharas are the Knowledge repositories of the Manuscripts written on Sanchipat. The Manuscripts reflect the artistry, love for cultural heritage, creative power of those involved with them besides their intellectual greatness and the literary excellence.

In Majuli, Manuscripts are preserved in different Satras. The basic objective of library establishment was fulfilled by the Satras and the Namgharas and knowledge were disseminated through these institutions.

Following are the selected satras of Majuli which serve as knowledge Repositories with all their collections of the age-old manuscripts:

**AUNIATI SATRA:** This satra was established on 1653 in Majuli by Ahom King Jayadhwaj



singha. The satras has "*Ancient Articles and Manuscript Preservation centre*". Total numbers of manuscripts preserved in Auniati Satra are 500. Some important manuscripts of this Satra are-(i) Sachitra Hasti Vidyarnava (year: 1722) (ii) Mukta Hastawali (iii) Gopaldevarcaritra (iv) Banaprava-Ramayanna

(v)Ghunusakirtan (vi) SanskritBhagawata (vii) Ram Kirtan (viii)Dasham(1693 Shaka).itmay be noted that “Assam Bilasini” the secondnews paper in the Assamese language was being published from Majuliin the initiative of the then Satradikar(the Abbott of a VaishnaviteSatra) of AuniatiSatra: DuttaDevGoswami. It remained in print from 1871-1883 (for a period of twelve years).Thus the Assam Bilasinihad its land mark contribution to the literacy history of modern Assam.

**DAKHINPAT SATRA:** This Satra was established in 1654 atMajuli by the Ahom king- JayadhawajSingha. This Satra is known for its repositories in some valuableManuscripts on medicine, astrology etc. Total number of manuscripts available in the Dakhinpat Satra is about six hundred. Some important manuscripts found in this Satra are-(i)SacitraBorgeet (ii)Bhagawata (iii)Gurucaritra(iv)Sanskrit Vyakarana etc.

**UTTAR KAMALABARI SATRA:** The Uttar KamalabariSatra was established in the year 1673by Sri SriBadalaPadma Ata. A total of four hundred manuscripts are preserved in thisSatra. Some important manuscripts found in the Satra are-(i) Nam Malika (Madhabdev) (ii) Ratnawali (Madhabdev) (iii) Saransamgraha.

**NATUN KAMALABARI SATRA:** A total of 202 manuscripts are being preserved in the Natun Kamalabari Satra. Some important manuscripts to be found here are-(i) SachitraRatnawali (1685 shaka) (ii) 12 Borgeet (Shankardevand Madhabdev) (iii) Padma Puran (iv) Bali Chalan (v) Syamanta Haran (vi) Bhakti Pradip (vii) KirtonGhosa etc.

**GARAMUR SATRA:**Total number of manuscripts preserved in GaramurSatra are 94. Some important manuscripts preserved in this Satra are-(i) Sanskrit Bhagawat (ii) Kirtan (iii) Bidhi.

**BENGANAATI SATRA:** A total of 193 manuscripts are there in this Satra. Some important manuscripts preserved here are: (i)Nidan Sastra (ii)Dasam (iii)Ratnawali (iv)Mantra (v) JyotishSastra



## Conclusion

In this write up, focus has been laid only on the rare manuscripts preserved in a few select Satras of Majuli. Apart from the Puthis in manuscripts these Satras are also conspicuous by numerous artifacts, antic art objects, copper plate inscriptions, masks and dresses and costumes used in the theatrical performances.

Due to some causes like natural calamities, superstitions and also improper preservation of the manuscripts, the Satras have lost many of their age-old collection of resources. Lack of awareness and want of the ability to conserve these in a scientific manner are also two other reasons. There is thus an urgent need to take all possible steps to protect these valuable manuscripts from the process of dwindling.

The silver-lining is however is that the National Mission for Manuscripts, New Delhi and Srimanta Sankaradev Kalakshetra, Panjabari, Guwahati are jointly trying to take preventive means for the conservation of these valuables, something which is running since the year 2010.

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# **A Study on Women and Their Representation in the Development Process of Political, Education and Employment Fields**

Puja Gogoi\*

## **Abstract**

Women play vital role in the development process in the society. Women are a perfect example of women empowerment. In the modern society in which men are considered as the strongest gender where woman's life is a lot of more complicated than a man's life. A woman has lots of responsibilities such as personal life, economic life, culture, religious and if woman is a mother, then woman has also responsibility for children's life too. Now a day's women are very active and establish their own identity and live in a way independently. The role of women in today's world has changed significantly and for better. Women are now self empowered, self-sufficient, well educated, they are aware about the social circumstances and are financially independent and also have interest for involvement in political field. They have attained immense success in every field, whether it is sports, academics or culture. Women are now marching side by side with men in every walk of life. Empowering women would become more admissible if women were well aware and educated. A woman needs to understand and be aware of their own rights so that women can speak for themselves. Mother Teresa, Pratibha Patil, Kalpana Chawla and a lot more are idols for every woman all over world. The study on women and their representation in the development process focuses upon political development, Employment development, Culture and sciences. Main objective of the study is to study the women's role in society, to study the women's representation in political and employment field. The researcher discussed the data by using secondary sources like book, journal, article, website and findings was done on the basis of discussion. The researcher come to know that Women equally participate in political and culture field to development and achieve the goals. The role of women has changed enormously in the society and societal circumstances and they have been able to create a positive role in the society. They have established themselves almost in every walk of life.

**Keywords:** Women, Empowerment, Self-sufficient, Political, Employment, Culture

Women's active and equal participation in the entire field of society is a human right for all human being. At present, around the world, from politics, economics, social, culture, science, mass communication and entertainment to the workplace, women are actively involved. It is a fact that women are more intelligent, hard-working in their work. They put heart and soul together in their work whatever they working respectively. In the modern time as women, they are now competing successfully with men. There are many women working in the administrative works. Their character and behavior is probably better than men. Generally it was found that women are less influenced to corruption. They are honest, efficient and punctual in their jobs as a receptionists, air-hostesses and counters.

The Article 14 of the Indian Constitution has given to women the equal rights with men. There is no discrimination between men and women. Article 14 embodies the general principles of equality before law and equal protection of laws. Article 15(1) and (2) prohibits the state from discriminating against any citizen only on the basis of any one or more of the aspects such as religion, race, caste, sex, place of birth or any of them. All human being are equal in the world. They have own individual identity. Indian woman have distinguished themselves in various field in society, as politicians, lawyers, doctors, administrators and professor etc. They are not only committed to work of responsibility but also they perform their respective work very honestly and sincerely. Women also have their right to vote, participation in Parliament and Assembly, seek appointment in public office and compete in other spheres of life with men. This shows that women in India today more liberty and equality than before. They have acquired more liberty to participate in the development of the country. They have been given equality with men in shaping their future more better and sharing responsibilities for themselves, their family and their country. Twenty-five years after the United Nations' Beijing Declaration and Platform for Action pledged to take the necessary steps to remove all obstacles to gender equality and the advancement and empowerment of women, support for gender equality is strong around the globe. Across 34 countries surveyed by Pew Research Center 2020, a median of 94% think it is important for women in their country to have the same rights as men, with 74% saying this is very important.

The women role in development process cannot be over emphasized. Their contributions to development process go beyond the narrow customary conception of their

role in family keeping and procreation and permeate all facets of the nation's economy. Coleman in Onwubiko (2012) argues that women in most societies are regarded as currency with which political and economic alliances are cemented. Thus, in social anthropology, the transfer of women between lineages and clans is regarded as a medium of communication more potent and clearer than language itself. From this perspective, it is needless to state the invaluable contributions of women in fostering unity and cohesion among the diverse ethnic groups in Nigeria through inter-ethnic or inter-tribal marriages. Similarly, the overwhelming majority of the labour that sustains life-growing food, cooking, raising children, caring for the elderly, maintaining a house, hauling of water-is done by women, and universally this work is accorded low status and no pay(Onwubiko, 2012). Again, Fasugba (2000) argued that many women today are engaged in activities and jobs hitherto regarded as the exclusive reserve of men. He further states that since women have become conscious of their rights, they have continued to slug it out with men in all areas of human endeavours. In the same vein, the ability of women as mothers to plan, organize, direct and coordinate all resources at home to the benefit of all members of the family contributes to stability and peace at the home front which promotes national development. (Unagba, 2006)

The reintroduction of democracy in Nigeria has no doubt imposed new demand on government to foster a more open society and promote a greater role for women in public decision making (Okoronkwo, 2001). This is in realization that until a significant proportion of women holds public offices and are given the opportunity to initiate, mould and execute public policy and legislation, they cannot effectively tackle the other problems they are bedeviled with. Women themselves have responded to these opportunities at all levels with more women associations taking advantage of the new political opening to assert their roles and advance their course. It is regrettable that although women constitute the greater number of registered voters in any of the elections held in Nigeria, they are yet to experience full representative positions (Okoronkwo Chukwu, 2013)

Women have been serving India admirably as doctors and nurses. Lady Doctors have been found to perform efficient surgery by virtue of their soft and accurate fingers. They have monopolised as nurses in the hospitals and nursing homes. Very few men have been able to compete with them in this sphere because the women have natural tendency to serve

and clean. It is thus natural tendency found in women, who motivated Florence Nightingale to make nursing popular among the women of the upper classes in England and in Europe. She showed the way to women kind how nobly they can serve humanity in the hours of sufferings and agonies. (Akshatha, Naveen, 2021)

### **Women in Political Field**

Every country deserves to have the best possible leader and that means that women have to be given a chance to compete. If they are never allowed to compete in the electoral process then the countries are really robbing themselves of a great deal of talent as said by Madeleine K. Albright, Chairman of NDI in 2013. It is believed that equitable participation of women in politics and government is essential to build and sustain democracy. Comprising over 50 percent of the world's population, women continue to be under-represented as voters, political leaders and elected officials. According to the world classification of women in national parliaments, compiled by the Inter-Parliamentary Union (IPU), only two countries in the world have parliaments consisting of 50% (or more) female members: Rwanda (women account for 56% in the Chamber of Deputies and 39% in the Senate) and Andorra (50% of representatives in the General Council are women). Only 30 countries in the world have 30% or more female parliament members (IPU 2013a). Scientific research has proven that a critical mass of about 30% is necessary for women to make a difference in politics (Dahlerup 1988).

Democracy cannot truly deliver for all of its citizens if half of the population remains underrepresented in the political arena. Women's participation in mainstream political activity has important implications for the broader arena of governance in any country. Governance relates to a set of rules, institutions, and values that are involved in the management of state and society. Governance institutions and processes include political parties, parliaments, government and their interactions with society. Although governance is a generic term which could mean good government or management, the governance values, types of government, the nature of political processes, the political parties and organizations, which/whose interests are represented and protected, and the extent of power that the masses have to challenge the state or in suggesting alternatives in methods of governance etc.( Akshatha, Naveen, 2021) . In the present days women are actively working

in the field of political field. They are very energetic in their work, actively working, actively planning in the various project. Various strategies have been proposed to augment political representation of women in India. Apart from reservation of 33% seats at various levels including the Parliament, it has also been suggested that political parties reserve 33% of their seats for women in the elections.

However, it has been questioned whether women constitute an undifferentiated category and whether collective identification and mobilization of women as a “disadvantaged” group in general on the basis of gender is a viable proposition in the politically accepted sense of the term particularly in view of caste and class differences among them. Mere presence of women in Parliament irrespective of numbers will not mean much unless they are truly representative of women’s concerns across all categories. In the ongoing debate about reservation of seats for women in the Parliament it has been pointed out that an undifferentiated reservation for women will reinforce the existing inequalities in women’s access to positions of power (Pathak, 2013). Women’s presence at the decision making levels will bring a different, explicitly female perspective to the political arena. The recognition of the right of every citizen to participate in public decisions is a basic element of democracy, which, to be effective, requires that the needs and interests of all members of the society are respected and represented. Even if others might claim to represent them, there is no guarantee of justice and equity if half of the population is consistently excluded from taking part fully in decision making as is the case with women in Indian politics and governance. There is therefore a need for more inclusive processes of achieving representation.

### **Women’s political participation in Assam**

Women’s role is extremely unpleasant in the context of political participation in the State of Assam. Although the Indian Government and the Assam Government have adopted several steps to enhance women’s involvement in the decision making process, the results are unsatisfactory (Shettar & Rajeshwari, 2015; Closky & Brill, 1983). Studies of accessible literature have shown that the representation of women in the Assam Legislative Assembly is extremely low. They can’t take a good place in the decision- making process and lead the party politics of Assam state. They are constantly apart from the mainstream of

politics. It has also been observed that the number of female candidates in all the parliamentary elections and all the elections at Lok Sabha in Assam since 1952 has been far lower than the number of male candidates. There is a significant division between the number of elected men and women. Even though some women attempt to engage in politics, they do not have the opportunity to participate in a political activity due to male domination over political parties. There are fewer women in the political arena in the state of Assam who occupy important roles (Solórzano et al., 2020; Nawi et al., 2021). Women's political participation is likewise extremely rare at the local level of governance in Assam. Although there were Panchayats in Assam, some of the women who competed were elected, but their function was extremely minimal. Most of them do not know the government's operations since they were usually limited to home activities.

It was also discovered that, even though government reservation facilities have increased women's engagement at the grassroots level, such involvement is not voluntary, but is seen as a replacement for their male counterparts by most women elected representatives. The male members of their families regulate their choices and involvement. Women are severely underrepresented in various decision-making areas in the state of Assam, apart from political parties (Boopathy, 2000; Wang et al., 2015). Based on the data shown above, it can be stated that, although women's participation in politics is increasing, it is still not at a pace that the majority of the public finds acceptable. Women's empowerment, according to the results of the study, maybe accomplished by including them at all levels of political spheres and institutions. To achieve social development objectives, women's political participation and educational levels must be increased to be as per with their male counterparts. Any commandment on the intended subject would be useless unless and until it is adapted to the people's unique circumstances.

### **Women in the Field of Education**

The effects of women's education on development constitute a significant area of research within international development. An increase in the amount of women's education in regions tends to correlate with high levels of development. Some of the effects are related to economic development. Women's education increases the income of women and leads to growth in GDP. Other effects are related to social development. Educating girls leads to a

number of social benefits, including many related to women's empowerment. Recent research in human development has established a strong link between women's education and international development. In particular, researchers seek to determine what factors explain differences in rates of development. Women's education is one of the major explanatory variables behind the rates of social and economic development. According to notable economist Lawrence Summers was reported that “investment in the education of girls may well be the highest-return investment available in the developing world”. ( Akshatha, Naveen, 2021) Female educators have a positive impact on student achievement. It also affects their retention in school. A woman knows the importance of education in the society today. Therefore, she is most likely to support and encourage young girls to successfully complete their education. Education is considered as the most important tool for empowering women in society. It is not only developing the personality of an individual. But all plays an important role in economic, social, cultural development.

The education of the women in India plays a significant role in improving the living standard in the country. In other words basically the bitter truth of women education in India is that when the choice comes. They prefer to invest on the education of sons, rather than their daughter, it is believed that the sons will side with the father in old age and on the other hand after some time the girl will get married, she will go to home in other family ,therefore do not care much for women education. If you educate a man you educate an individual, however, if you educate a women you educate a whole family, women empowered means mother India empowered”, as quoted by Pt Jawaharlal Nehru. Women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources but in improving the quality of life at home and outside. If it is said that education is the key to all problems, then it won't be improper. Thinkers have given a number of definitions of education but out of these definitions, the most important definition is that which was put forth by M. Phule. According to M. Phule, ‘Education is that which demonstrates the difference between what is good and what is evil.’ Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population. Still the condition of the women in India is improving day by day before some time ago



parents are not allowing the girls to go outside the home even for the studies.( Lloyd Law College,2019). Women's participation may be used both for support by an agency and as a control device by the law-makers. Participation may be direct or indirect, formal or informal; it may be political, social or administrative in nature. Women's participation in Panchayat Raj institutions may take many forms. It refers to all those activities which show the women's involvement in the processes and administration, that is, participation in policy formulation and programme planning, implementation and evaluation of policies and programmes meant for development target groups. Indian women have been associated with politics since the pre- independence period. They were part of the freedom movement both as volunteers and leaders. On independence, Article 15 of the Indian Constitution as mentioned earlier guaranteed equality to women under the law. Though the Indian Constitution guarantees equal rights to all citizens, women are still marginally represented in the Indian political arena. The fact is that in the hands of women are having lack of power at the centre and state level. Women play an imperative role in making a nation progressive and guide it towards development. They are essential possessions of a lively humanity required for national improvement, so if we have to see a bright future of women in our country, giving education to them must be a pre-occupation Empowerment means moving from a weak position to execute a power. The education of women is the most powerful tool to change the position of society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. To encourage the education of women at all levels and for dilution of gender bias in providing knowledge and education, established schools,colleges and universities even exclusively for women in the state. The education develops the idea of participation in Government, Panchayats, Public matters etc. for elimination of gender discrimination (Bhat, 2015).

### **Women in Employment Fields**

In the villages and cities, there has been a day by day increase in the number of women going out of the four walls of the household and becoming employees or workers. In the 'employment fields', they are giving toughest competition to men folk. The number of women employed is increasing in a regular way in some fields. Such as women working as teachers, doctors, nurses, advocates, bank employees, clerks, typists, telephone operators,

receptionist, personal assistants and so on. Since 1991, though in a smaller number, women are getting recruited into armed force, air force and naval force also. In order to give protection to the economic interests and rights of the womenfolk the government has undertaken various socio-economic legislations, which cover areas such as right to property or inheritance, equal wages, working conditions, maternity benefits and job security (Akshatha, Naveen, 2021) Women help build an inspiring work culture by bringing in healthy competition, fostering teamwork, bonding and thereby helping the company grow to its full potential. Imagine how bland lives would be without women adding the much-needed flavour and fiber not only in workplaces but also in our daily lives. Shri Narendra Modi, Honorable Prime Minister of India in his recent Mann ki Baat radio program said: "Our dream of New India is an India where women are empowered, strengthened, where they become equal partners in the all-round development of the country." It is heartening to see the women in our country are making slow yet sure strides in being equals in every sphere of life (Bhardwaj, 2018). Women are importance in the employment field. Women spark creativity. Women tend to enjoy a wider range of activities than men. For example, women may take an art class or dance lessons after work. They are more apt to explore their creative side. This carries over into the workplace. Women are better equipped to come up with creative solutions to problems at work. Additionally, women add diversity to the workplace which also sparks creativity. A diverse workplace brings together different points of view. Differing viewpoints are necessary to solve problems. Women are better at problem solving. Women tend to be more perceptive. They pick up on different forms of communication including visual, verbal, and emotional cues. Women tend to be more intuitive and sensitive. Because women are able to pick up on non-verbal communication more readily than men, they are better at addressing workplace concerns or problems. Women have better listening skills and often serve as mediators in conflict resolution. Women create a feeling of togetherness. Women are better at team building than men. They work well in groups for the benefit of the company. Women have better ways of making teammates feel like their role is important and the contribution is valued. This creates a sense of purpose for employees and increases comradery. Team building increases office morale. One study found that happy employees are 20% more productive than unhappy employees. Younger generations are favoring companies that are purpose driven, offer

flexible schedules, and foster a team environment. Women promulgate these effects due to their innate nature. Companies that hire more women in management roles are perceived as having higher status. Those companies are viewed as more reputable over companies that do not hire women in leadership roles.

### **Conclusion**

It is largely held that women all over the world have been made to suffer discrimination and deprivation of various kinds since the beginning of time that they have all along been denied even such basic rights as access to literacy and property. This global concern has steadily grown through the past few decades and has resulted in efforts to bring women into the mainstream of life, mainly through socio-economic activities aimed at empowering them and thus restoring equality between the sexes. The journey of liberation of women has crossed many milestones and the society has indeed come a long way. They have struggled hard over the last few decades but still been able to successfully establish their own identity. Today's women are adorned with patience and perseverance, which has helped them to attain the pinnacle of success. Earlier, women were seen only as housewives who were projected to cook, clean and take care of their family. Today- along with handling tough clients at office, they successfully multitask at home too. Women are more focused and have a unique decision making power even at senior leadership level, in the most optimal manner, and at times are in a better position than men. Empowering women can help the society to progress and develop at a faster pace. We are redesigning the world. Women play an imperative role in making a nation building and help it towards development. They are essential possessions of a lively humanity required for national improvement, so if we have to see a bright future of women in our country, giving education to them must be a pre-occupation. Empowerment means moving from a weak position to execute a power. The education of women is the most powerful tool to change the position of society.

Education also brings a reduction in inequalities and functions as a means of improving their status within the family.

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# **An analysis of J. Krishnamurti's idea of freedom and its comparison with J. P.Sartre's idea of freedom**

Happy Khan\*

## **Abstract**

*Jiddu Krishnamurti was a pleasant man with the sense of humor and sensibility. He was certainly one of those great thinkers who enriched the philosophical and cultural traditions of India from the beginning of our history. He was unique in his nature in philosophical tradition. His uniqueness was his greatness. Because of his uniqueness he appeared to be standing alone away from traditional thinkers. He was awarded as one of the world foremost religious teachers. He dedicated his whole life to awaken man to his own sorrow and the possibility of freedom from this sorrow and pain. This man with extraordinary courage of conviction ended all his attachments with life for a totally new beginning on 7<sup>th</sup> February, 1986. Freedom is not a simple issue as it appears Krishnamurti's thought that freedom is a very complex issue and to understand the complexity of it the flowering of mind is necessary. He defines freedom is the basic right of every individual. However, the extent to which an individual can enjoy has been a big question till now. Like Krishnamurti, Sartre also tries to establish total freedom in human life. For him, freedom is the being for itself which is free to be chosen and make itself. In this paper I shall try to discuss the concept of freedom that have found in the philosophy of Krishnamurti and Sartre. The focal point of this study will also try to understand the basic right of every individual.*

**Keywords:** Freedom, Uniqueness, Right, Sensibility, Greatness.

## **Introduction**

The philosophers, thinkers and educationist of yesterday's and even till today have emphasized on the importance of freedom in our society. They firmly believed that through true freedom, the individual can reach their aim and may be achieved goal. Among the name of various philosophers who have attempted towards this approach in freedom the most reliable name that seems to be is that of Jiddu Krishnamurti and J. P. Sartre. They were also raised their voice in favor of freedom. It has been unanimously realised the importance of

freedom in contemporary society. Krishnamurti however took a broader account of freedom. He said, freedom in its direct and psychologically proven meaning is release from inner contradictions. Such freedom cannot stimulate choice nor can it be the result of choice, choice is both the symptoms and cause of psychological disintegration. He defines freedom in terms of inner contradictions. The inner contradictions are developed within the individual themselves. Freedom is the state attained when there is no imposition on mind; it is a state when mind perceives the things as it is, an object and unbiased mind. Krishnamurti's concept of flowering of mind which implies freedom, he is very close to the concept of freedom given by John Dewey. He states, "The commonest mistake made about freedom is to identify it with freedom of movement or with the external physical side of activity. This external and physical side of activity cannot be separated from the internal side of activity : from freedom of thought, desire and purpose. " <sup>1</sup>

Existential ethics of early Sartre makes conflictuality as the essence of interpersonal relationships. Sartre was well known in their time for being involved in resistance, unforgiving of collaborationism and conformity, and for having an active interest in revolutionary movements. <sup>2</sup> Freedom for Sartre is not the freedom to do something. He says, we are free because we always have a choice. Man is free when his consciousness acknowledges that is something is lacking, when he makes a purpose of himself, and when he commits. This was done well under occupation because what was lacking then was evident, almost palpable; consequently, he argues every action became a commitment. Man was thus asserting his freedom. In being and nothingness, Sartre from the beginning introduces a discussion on consciousness. For him consciousness is always a consciousness of something; it is not an abstract thing. We should immediately understand that for Sartre, consciousness, existence, freedom, nothingness, are all synonymous terms. Consciousness is always consciousness of something, is also consciousness of itself, and therefore consciousness of being and consciousness of freedom.

### **Methodology**

Attempts had been made to study Krishnamurti's views on different issues of philosophical and social context. This paper is based on philosophical method of enquiry. To accomplish findings the research paper is mainly based on original sources. The relevance of

his views in employing modern context of education has been traced through the study. In this writing both analytical and descriptive method have been help to furnish the conclusion.

### **Area of the study**

The area of the present paper covers the idea of freedom of Krishnamurti and Sartre which will be relevant in present social context and that it may be one kind of awareness to us and to seek solutions to present society. This paper also try to explore how Krishnamurti's and Sartre's attempt to conscious us about our freedom and it's necessity in modern society.

### **Objective of the study**

Without freedom one's cannot think, it becomes almost impossible to outline his philosophical thoughts. So, to proceed with the study systematically and to avoid unnecessary involvements, following are some objectives of the study were sorted out.

- (1) To study the philosophical thoughts of Krishnamurti and Sartre.
- (2) To study the importance of freedom of Krishnamurti and Sartre in the present social context.
- (3) To study the impact of fear and how it effects in our freedom.

### **Analysis**

Freedom is the basic right of every individual. But till today freedom has been a matter of debate. A child can develop his fullest development only when he is given complete freedom. But we look that sometimes this complete freedom may get misdirected and may effect to the development of disintegrated personality of the children or the individual. To avoid such misuse of freedom, there is also necessary to follow the discipline. Freedom and discipline both are equally essential for proper development of an individual. Philosophers have expressed various thought regarding the extent of freedom as well as discipline. Krishnamurti however took a broader account of freedom. For him freedom is a quality of mind that cannot be got through renunciation nor sacrifice ,freedom is a quality of mind that is essential for seeing. It is not freedom from something. If you are free from something that is not freedom; it is only a reaction. If you smoke and you give up smoking and you say I am free; you are not really free rather you may be free from that particular habit. Freedom concerns the whole habit forming machinery, and to understand this whole problem of habit forming, one must be free to look at its mechanism.

Krishnamurti states that, there is no freedom if the mind is conditioned. Conditioning is the result of social, economic or religious cultures. When the mind is conditioned, it functions in a very limited specialized area. It is true that man seeks freedom within those limits and the exercise of that freedom is called freedom of will or choice, but it is still directed or shaped by conditioning. It is like a man in prison seeking freedom within its walls, whether narrow or wide. This is not called freedom. For Krishnamurti it is totally a different thing. It is the understanding of conditioning both verbally and non-verbally. Freedom has no authority. But it is not the rejection of authority, but is the non-existence of it. Both authority and law, outer and inner, are put together by thought. The outer authority sometimes rational but the inner authority which is subtler and deeper is much more complex. The authority may be traditional or an idea, the reaction to this is not freedom. The understanding of the nature of this disorder and the disturbance and the going beyond them is freedom.<sup>3</sup>

According to Krishnamurti, freedom comes only when we see and act never through revolt. The seeing is the acting, and such action is an instantaneous as when we see danger. For him freedom is a state of mind -not freedom from something but a sense of freedom, a freedom to doubt and question everything and therefore so instance, active, and vigorous that it throws away every form of dependence, slavery, conformity and acceptance. Such freedom implies being completely alone. But the mind brought up in a culture so dependent on environment and its own tendencies ever find that freedom which is complete solitude and in which there is no leadership, no traditions and no authority. Freedom can only come about naturally, not through wishing, wanting, longing. Nor will we find out by creating an image of what you think it is. To come upon it the mind has to learn to look at life, which is a vast movement, without the bondage of time, for freedom lies beyond the field of consciousness.

Krishnamurti thought that both freedom and order are co-related to each other. Freedom does not exist without order. If a person doesn't have the understanding of order then he cannot have freedom. These two are inseparable. Krishnamurti states that, "If you say, "I will do what I like, I will turn up for my meals when I like, I will come to the class when I like "- you create disorder."<sup>4</sup> One must have to take in to consideration what other people want. Everyone must have knowledge that do not harm other people and we always have to take in to consideration what other people want. Everything must have freedom



including man. We human being always frightened of freedom. Birds, rivers, trees all demand freedom and man must demand the complete freedom. Krishnamurti says that one cannot say he or she will be free and do whatever he or she want. Because there are other people also and they have also the right to express their feeling, emotion and wish. Everybody wants to be free and freely express themselves. But there is always conflict. One want to do something and another wants to do something and another wants to another thing, so, we fight among ourselves. But for Krishnamurti, freedom is not doing what one wants, because man cannot live by himself, even a sannyasi is not free to do what he wants, he himself fight. And till now it is absolutely necessary that every human being, whatever his culture, be free. So, we see, freedom cannot exist without order.

### **The problem of freedom**

Freedom is not a simple issue as it appears. Freedom is a very complex issue and to understand the complexity of it the flowering of mind is necessary. The flowering of mind can take place only when there is clear perception, objective, non-personal, unburdened by any kind of imposition upon it. Thus, freedom is the state attained when there is no imposition on mind; it is a state when mind perceives the things as it, an objective and unbiased mind. According to Krishnamurti, freedom does not mean to do what one likes and it is equally obvious that one can never do what one likes. So, freedom is a very complex problem, to understand the actual meaning of freedom we need deep study and understanding. We hear much talk about freedom, religious freedom, and the freedom to do what one would like to do. Krishnamurti states that freedom is not something like that whatever you want to do. Many people in the world are independent, but very few are free. To understand the various influences - the influence of our parents, society, culture, beliefs, superstition of the tradition to which we conform unthinking -to understand all these and become free from them requires deep insight.

Normally we give in to them because inwardly we are frightened. We are afraid of not having a good position in life, we are afraid of what our priest will say, we are afraid of not following tradition, of not doing the right thing. But freedom is really a state of mind in which there is no fear or compulsion, no urge to be secure. We all want to be famous people and the moment we want to be something, we are no longer free. It is the real clue to the

understanding of the problem of freedom. It may be in this world or so -called spiritual world where we happy, noble, sanity and the moment we want to become famous, we are no longer free. But the man or woman who sees the absurdity of all these things and whom heart is therefore innocent, and therefore not moved by the desire to be somebody -such a person is free. So, freedom lies, not in trying to become something different, or in doing whatever you happen to feel like doing, nor in following the authority of tradition, of your parents or your guru, but in understanding what you are free from moment to moment. That is the only true revolution, leading to extraordinary freedom. To cultivate this freedom is the real function of education.<sup>5</sup>

### **J. P. Sartre's concept of freedom**

Jean Paul Sartre is one of the most important philosophers of existentialism in modern times. He proclaimed the freedom of man to be absolute and wanted to establish that in man's life existence precedes essence. Like Hegel, he believed in a dialectic between man and the world, but it is a never - ending dialectic. Sartre discovered that philosophy deals with the total aspects of human life, with an enquiry in to the ontology of man's being, man's ethical reality, social and political life to determine the authentic nature of human existence.

Sartre states that man can put a particular existent out of circuit. He very simply explain human freedom in detail, he wants to show the connection between freedom and the problem of nothingness. For him freedom is conditioned it is the appearance of nothingness. Again he put forward his views on freedom are that freedom precedes essence in man and makes it possible. The essence of the human being is suspended in his freedom. He points out that man does not exist first in order to be free subsequently and there is no difference between the being of man and his freedom. He says that the condition on which human reality can deny all or a part of the world is that it can carry nothingness within itself. It is the nothingness which separates it's present from all its past.

According to Sartre, freedom reveals itself to us in anguish. It is characterized by the existence of nothing that is placed between motive and act. Freedom is not the subject to the determination of motives. Here it is seen that the structure of motive is ineffective as the condition of freedom, everything is almost like consciousness. Consciousness exist in the past, present and future and it is possible because consciousness is freedom. We would like to give an exposition of Sartre's idea of freedom as it express the ontological dimension of

consciousness. Sartre thought that freedom can be best understood by analyzing the nature of consciousness.<sup>6</sup>

Therefore, freedom is conceived only as the inhalation of a give and to the extent that, it is an integral negation, it participates in the necessity that consciousness is the consciousness of something. And freedom is the freedom of choosing and not to choose is to choose not to choose, here choice is the foundation of being chosen, that is absurd. Sartre also associated both freedom and responsibility. Man has the responsibility for all wars that devastate the world. Natural disaster also derives its meaning from human consciousness. So, there is nothing non-human in this world. His concept of freedom is a dimension of the ontology of for - itself is mainly concerned with the being of the individual. But freedom of the individual becomes meaningless, otherwise the human understand that his freedom is to be operated in the society. Individual always try to relate himself to other beings to precede a fruitful realization of freedom.

According to Sartre freedom can be masked, but not destroyed, one can deceive himself but cannot cease to be free. So, we think of motives, affective and rational, as constants, given in the world and encountered, coming from God, nature, human nature or society, in virtue of which the pour -soi is given an essence and becomes en-soi. This is the sum in Sartre's account of human freedom. The pour -soi is nothing other than its situation; being in a situation defines human presence in the world, at the same time of its being there and of its being beyond. Individual presence in the world is, indeed, the being that is always beyond it's being there. And the situation is the organized totality of being -there interpreted and lived in and by being -beyond. Wherever there is freedom there is responsibility. To be in a situation which is the being of human presence in the world, is to be responsible for one's manner of being without being the origin of one's own being. Sartre says, "I am inescapably responsible because my ends which are mine alone determine my situation. It is lived, not suffered; I am conscious of being the incontestable author of my life in the sense of what happens to me. I'm responsible even for the wars that happened in my time."<sup>7</sup>

Let us see how Sartre treatment of freedom has come in a lot of discussion ever since it was propounded especially in his novel *Le Sursis* (1945). It was in this novel that the well-known lines occurred, "freedom is exile and I am condemned to freedom."<sup>8</sup> One may approach this rather surprising view by contrasting it with three others, with the Kantian

association of freedom with autonomy and rationality, that is to say, freedom as the presupposition of moral action; with the theist notion of spiritual freedom as something to be attained by grace and the Marxist dictum that freedom is the appreciation of necessity. Sartre's philosophic antecedents are none of these. For him, there is no bridge from an individually conceived freedom to recognizing the freedom others any more than there is a bridge for egoistic hedonism to a view which advocates the greatest happiness of the greatest number. Sartre says, " Existentialism is nothing else but an attempt to draw the full conclusion from a consistently atheist position. <sup>9</sup>

### **Conclusion**

Krishnamurti's philosophical ideas and thoughts regarding freedom is very essential for the contemporary society. Freedom is the basic right of an individual. To draw best out of the individual, it is very essential to let him free. To, Krishnamurti it is a free man who is integrated and only between such free man can there be enduring peace because they have in between them love existing. They could think together freedom is the essence of thinking together. Therefore, we must be free from our prejudice, and sorrow, freedom must to let the love flourish among ourselves and to come closer to each other.

From the above analysis of Krishnamurti's idea of freedom, we can say that his understanding of freedom too is novel. It is not like moksa, but it is freedom from the tyranny of thought. We noticed that he very sharply analysis his notion of freedom. For him a free mind naturally abstain from the attitude of dependence, attachment, craving as well as inner resistance and conflict. Freedom also refers to being free from all that one is afraid of independent thinking is the ability to perceive the fact without external help. Krishnamurti finally maintained that freedom is at the beginning and not at the end. He does not understand freedom to mean liberation, but as the capacity to think independently by throwing away all the preconceived ideas and conditioning.

As like Krishnamurti freedom for Sartre is not the freedom to do something. For him we are free because we always have a choice, but because this create anxiety and anguish, individual feel in self - deception and continue leading inauthentic lives. Man is free when his consciousness acknowledges that something is lacking, when he makes a purpose of himself. In concluding part of the paper we very nicely understand Sartre's phenomenology if

we follow his account of the relation between consciousness and the world. Sartre also mentioned fear may prompt me to act, but only because what we fear to lose is already established as an ideal end for us and if we reject that end the fear has no more power to move me to act. This can be called dynamic phenomenology.

After the above analysis of both Krishnamurti's and Sartre's concept of freedom we may observe that there is a similarity between Krishnamurti's concept of freedom, fear, responsibility and Sartre's concept of freedom, fear, responsibility. For both the philosophers does not mean, freedom means Liberation, and both of them point out that wherever there is freedom, there must be follow some responsibilities. From the above analysis we can reach the conclusion that Krishnamurti's idea about freedom, fear, consciousness, responsibility are almost identical with Sartre's thinking. After the above discussion we have seen that Sartre is concerned to show how the authentic project of human life and its developments can be understood with reference to man's relation with the world and other human beings.

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**BOOK REVIEW**

## **Rethinking Economic Development in North East India: The Emerging Realities**

Jyotismita Bora \*

Kakali Bezbaruah #

Edited By

**Prof. Deepak K. Mishra and Prof. Vandana Upadhyay**, Routledge, Taylor and Francis Group, New York, South Asia Edition, 2017, ISBN: 978-1-138-03828-8 (hbk)

### **Introduction**

The edited articles in the present book examine the development experiences of the North Eastern Region (NER) of India in a multidisciplinary perspective. The dominant theme of the volume is to offer a comprehensive and updated analysis of key sectors of the economy of NER at the advent of liberalization and globalisation. There are seventeen chapters in the edited volume. All the chapters are categorized into following sub themes.

#### **Globalisation and Integration of North Eastern States**

The first chapter of this book titled ‘Globalisation and the Indian Himalayan States’ is based upon the lecture given by Prof. T.S. Papola in North Eastern Hill University, Shillong and was later published in the Journal ‘Man and Society’ in 2012. The chapter has critically examined the process of globalisation in eleven selected Himalayan states which includes all North Eastern States alongwith Jammu and Kashmir, Uttarakhand and Himachal Pradesh. All the analysed states have uniform characteristics like limited technology in agriculture, infertile land and low population density. The higher level of resource base and household expenditure of most of the sample Himalayan states are not in coherence with the people below poverty line. This is because of the fact that remittances in these states play a vital role in accelerating household income. The common poverty line of these states has few limitations. For example, physical tasks are significantly larger in the hill states than that of the plains. Secondly, cold climate in these areas requires a higher minimum amount of clothing, woollens, besides the requirements of heating for mere survival. Thirdly, prices in these states are comparatively higher due to non availability of most of the consumption items locally. The per capita income of some states like Uttarakhand and Arunachal Pradesh has been found to be higher than national average; Sikkim, Tripura and Himachal Pradesh

were on average while remaining six states performed relatively poor. Border trade with neighbouring countries (with NES) and absolute and relative advantage of few horticultural crops in the region has not been able to reap the benefit significantly. The planners must take care about geographical, political and cultural margins of these states to reap the benefits of globalisation. The second chapter titled 'Economically integrating North East India with South East Asia' by Prof. Atul Sarma advocates for two paradigms of NE states namely overstate on security consideration and minimum intervention in traditional system by the centre. It has led to malfunctioning of the market integration. The first phase of internalization of the states under Ahom rule in North East put more emphasis on political agenda rather than trade advantage. In the second phase under British rule, Assam Company was set up and tea industry was accelerated. But, the true comparative advantage of forward and backward linkage in tea industry has yet not established. This has been followed by terrible political relationship with the neighbouring countries. To integrate the economy of NE States with neighbouring countries, people's participation, efficient governance, human capital formation, exploitation of horticultural and floricultural produce, capacity building and reforms in various other policies are advocated by Prof. Mrinal Kanti Dutta and Ira Das in the paper titled 'Economic Performance of the North Eastern Region in the post liberalization period'. In a similar essay titled 'Inclusive Development, Citizenship and Globalisation in Arunachal Pradesh' by Prof. Barbara Hariss White, Deepak Kumar Mishra and Aseem Prakash, examined the issue of economic citizenship at the advent of informal economy. The shadow state of unequal treatment to unequally endowed individuals is being reflected in the informal economy of Arunachal Pradesh. This type of economy responds more to prices and effective demand not the rights which are directly related to profit. In such a situation, productivity is increased by the way of violating labour laws and ineffective economic citizenship. Walter Fernandes of NESRC, Guwahati contextualized the industrialists as the exploiter of rural poor especially tribal communities of NE States. Given the vast natural resources, trading under ASEAN and balancing trade between east and west has been cited by Prof. Alokesh Baruah.

### **Assessment of various dimensions of Human Development in NE States**

Prof. N.C Roy in his essay 'Emerging issues of Human Development in North East India' analysed that the new development of NER is characterized by two features. The first



character is the heavy dependence on construction and construction. The second is the weakness in modern manufacturing with a slow progress in banking and insurance. The later feature is reflected in the decelerating trend of credit deposit ratio and lower rate of recovery of loans. Lack of financial property rights and of data availability in case of mortality and fertility also deters the development process in most of the NE States.

Education is one of the important dimensions of human development. Gender based disparity in education in the NE has gradually declined while dropout rates of less developed states are still found to be prevalent in NE states in general and Arunachal Pradesh in particular. Prof. Vandana Upadhyay thus argues for quality education in the region. The post reform employment scenario is also dismal in the NE states. Except Sikkim and Tripura, all other states including Assam registered negative growth in employment. The subsistent self employed people are gradually employed in the casual employment. The quality of nonfarm employment, public investment in agriculture and investment in emerging employment potential sectors are advocated by Prof. Partha Pratim Sahu.

Adequate nutritional intake can enhance a healthy level of living. Prof. Veronica Pala and Prof. Amresh Dubey examined the food pattern of NE States in their essay titled 'Poverty and Nutrition in North Eastern Region of India'. On one hand, Meghalaya recorded negative growth in calorie intake when all other states shown positive growth. On the other hand, the same state has recorded deceleration in poverty ratio. Thus, the relationship between economic status and consumption pattern found to have strong implications in the diversity of culture among the tribes in North East as the regional diversity in tribe is one of the highest in India.

### **Agriculture and Industrial issues in North East India**

Agriculture plays a vital role in livelihood pattern of NE economy since time immemorial. Arunachal Pradesh is not an exception to it. Agrarian transformation in the state of Arunachal Pradesh has been examined by Prof. Deepak Kumar Mishra in the paper titled 'Agrarian Transformation in mountain economies field insights from Arunachal Pradesh' for which he conducted a field survey in the state. He examined the process of transformation of agriculture in terms of property rights, labour, land leasing, commercialisation and accumulation. The in- migration of labourers from Bangladesh, Nepal and selected Indian states has created a new feudal class in the land market for whom Assam has become the

state for marketing. Although the tribals had a strict customary law in land tenure system, it has changed under the neo liberal policies and now private ownership of land is common in Arunachal Pradesh. The village people of the state has now undergone with some decent deals with the migrants on seed, credit and marketing by which the entire process of farming is done. However, Prof. Saundariya Borbora and Prof. Gopal Kumar Sarmah rightly put importance of agricultural credit for the marginal farmers of Assam. The share of agricultural credit in total bank credit is found to be lower whereas the productivity of credit in terms of value of output in Assam has been found to be higher as reported in the paper.

In North Eastern Region, industrialization is almost absent. The wage rate in Assam and Tripura are also lower as reported by Prof. Kalyan Das in his paper ‘Understanding Sluggish Industrialisation Process in NE India: How do the industrial policies help?’. The colonial building of industries based on mineral resources and comparative advantage of soil fertility in case of tea plantation could not be much competitive in the recent period. This problem is further fueled by rapid exploitation of forest resources in the region making sustainable development more challenging. Despite subsidies and concession as per various industrial policies, the organised industries of the NE Region cannot solely be run by Marshallian industrial district model rather hub and spoke type industrial district model. The author advocates for long term investment plan for industries in the region. The lion’s share of manufacturing in the region is accentuated by unorganized segment only. In the paper titled ‘Performance and Potential of the Unorganised Manufacturing Sector: A Brief Study of the NE States’ by Prof. Deepa Mukharjee and Prof Rajarshee Majumdar has examined the performance and potential of unregistered manufacturing. It is found that the labour productivity of UMS is encouraging in the region for which technological upgradation, exploitation of vast natural resources and skill formation in the UMS is the need of the hour.

### **Finance and Governance issues of NER**

The fiscal position of the region is examined by Prof. Prabhat Kumar during the period from 1990-91 to 2015-2016. The weaker budget management has been reflected in the debt GSDP ratio and revenue position of the region. The Own Non Tax Revenue (ONTR) was also found to be higher than Own Tax Revenue (OTR) which may be due to higher natural resource endowments in the region. However, GSDP spent on interest payments, pension

payments and administrative services of the region is higher which need to be reduced for a better fiscal position in due course of time. Further, sparse pattern of bank branches, lack of promoting institutions and inadequate performance of Regional Rural Banks (RRBs) has created inter district variations in the performance of microfinance in the region. The Self Help Groups (SHGs) formed under SGSY become more dominant and productive than formed under SHG Bank Linkage Programme (SBLP) which led to the NGO based SHGs mostly in Assam and Tripura. But, in due course of time, most of the NGO based microfinance institutions were banned and the region could not flourish in microfinance business.

The Britishers did not pay much attention on political authority of the hills for which the tribals of the region felt alienation in administration. The continued undermining to break such a vicious circle by the centre had created rebel consciousness both in terms of violent and non violent form. For temporary control of rebels, the centre had taken some unsustainable steps in the name of bifurcation of states, creation of autonomous councils which further aggravated the crisis among plain tribes and non plain tribes. Four paradigms of Indian states namely cultural, security, political and development miserably failed to address the pivotal issues of the region till date. Further, diverse policies towards implementation of PRI in the states of NER made the entire arrangements more complex. Under such circumstances, inclusive and improved governance with rapid economic growth must be priority for the entire region.

The book was published in 2017 and still has strong relevance as far as the data base; methodology and analytical part of the papers are concerned. The strength of the book is that it is comprehensive and the only s piece of research work where the economy of North Eastern Region is well reflected. The writers are found to be established and eminent researchers of the country especially in labour and development issues for which the findings can be strongly suggested for policy making purpose.

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## Women's Participation in Self-help Groups: A Study in 1 no. Jambari Village of Kamrup, Assam

Farina Wahid<sup>\*</sup>  
Putul Borah<sup>†</sup>

### Abstract

*In rural areas, women are deprived in different sectors due to lack of education, economic insecurity. They are facing many problems like poverty, unemployment etc. in present days. Self-help Group is a voluntary group where the members mutually agree to save a common fund. They involved in different activities such as- weaving, farming through Bank fund and credit system. Now a day's Self-help-Groups helps to solve the socio-economic problems of women. It also provides different benefits for the upliftment of their life. Through the Self-help Group, Government and Bank provide funds and policies to the functioning of Self-help Group. The study has been conducted in 1 no Jambari Village under Bongaon Block of Kamrup district in Assam with total number of three Self-help Groups and their members have selected for the purpose of data collection.*

**Keywords:** Self-help Group, Status of Women, Employment, Inequality, Empowerment.

### Introduction

Women who predominantly experience inequality, empowerment supports women to become more aware of the unfair power relations they face. It allows both men and women to take control over their lives by gaining skills, setting their own agendas and building self-confidence and self-reliance and also women have increased control over their lives by acquiring a voice to challenge and overcome the inequality they experience.<sup>1</sup> Self-help

Groups emerge as an important strategy for empowering women and alleviating poverty.<sup>2</sup> It is a process for developing the lower socio-economic status of women in present society. They are trying to remove the subordinate position in a structured social system through the help of Self-help Groups.

<sup>1</sup> Kumar R., (2011). *Women Empowerment: A Key to Development*. New Delhi: Neha Publishers & Distributors. p.29

<sup>2</sup> *Ibid.*, p.157

The origin of Self-help Groups is from the brainchild of Grameen Bank of Bangladesh, which was founded by Mohammed Yunus. Self-help Groups were started and formed in 1975. In India, National Bank for Agriculture and Rural Development (NABARD) had initiated in 1986-87. The real effort was taken after 1991-92 from the linkage of Self-help Groups with the banks,<sup>3</sup> Microfinance is the routed through self-help groups. The Bank linkage programme was formally launched in the year 1992 as a flagship programme by NABARD. The programme has been providing the rural poor, access to the formal banking system and has achieved several milestones in terms of gender sensitisation, empowerment and poverty alleviation. The Self-help Groups need self-help promoting institutions like- Non Governmental Organizations, banks, farmers clubs, government agencies, self-employed individuals and federations to promote and nurture them.<sup>4</sup> So, Self-help Groups are trying to reduce the economic challenges of women in various ways. It is also establishing gender equality especially in rural areas of India.

### Concept of Self-help Group

The Self-help Group is a voluntary group where the members mutually agree to save a common fund. They involved in different activities such as- weaving, farming through Bank fund and credit system. Now a day's Self-help-Groups helps to solve the socio-economic problems of women. It also provides different benefits for the upliftment of their life. Through the Self-help Group, Government and Bank provide funds and policies to the functioning of Self-help Group. The study has been conducted in 1 no Jambari Village under Bongaon Block of Kamrup district in Assam with total number of three Self-help Groups and their members have selected for the purpose of data collection.

**Reconstructing the Significance of Child Rights  
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# Child Labour in Assam: A Theoretical Study

Mrs. Ruma Paul

*Children should not work in fields, but on dreams! – ILO, 2019.*

## Introduction

Child labour is a major challenge faced by the societies all over the world. Child labour is a problem which not only affects at present but also cause of future economic inefficiency. Child labour refers the sufferings and sacrificing of early young age potentialities for paid or unpaid work. In general, economic activity those hamper the education, family care, cause of ill health and bottlenecks for physical and mental development of a child is called child labour. C. Chitra rightly mentioned that “Don't ask children to take tool, instead send them to school.” Child labour refers to any kind of work that exploits children, deprives them from their childhood and their rights. According to International Labour Organization (ILO), the term ‘child labour’ means any work that deprives children of their childhood, their potential and their dignity and that is harmful to physical and mental development. It refers to work that is mentally, physically, socially or morally dangerous and harmful to children; and interferes with their schooling by depriving them of the opportunity to attend school, obliging them to leave school prematurely or requiring them to attempt to combine school attendance with excessively long and heavy work.

The United Nations Conventions on the Rights of the Child (UNCRC) defines as a child “any person who has not reached the age of eighteen unless a different age of maturity is specified in any country's law, applicable to the child.”

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*Basrah*



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MAHAPURUSHA SRIMANTA SANKARADEVA VISWAVIDYALAYA**

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PROTECTING  
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**Emerging Issues & Challenges**

**Editors**

**Dr. Dipak Kumar Doley  
Dr. Abul Foyes Md Malik**



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# A Study on Human Rights Awareness Among the B.Ed Students

Ajoy Chetri  
Kalpana Chetri

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## Introduction

Human rights are generally referred to basic rights and freedoms which every human being possesses by birth to live a dignified life, irrespective of gender, religion, color, creed, nationality, language, ethnicity, place of residence or any considerations. Human rights are the rights derived from the "inherent dignity" of every human being (United Nations Organization, 1948). Human rights cover a wide spectrum of rights relating to civil, political, social, economic and cultural aspects.

Human rights are moral entitlements that every individual in the world possesses simply in virtue of the fact that he or she is a human being. Human rights are needed to protect and preserve every individual's humanity, to ensure that every individual can live a life of dignity and a life that is worthy of a human being. The power of human rights lies in the very fact that they treat everyone as equal in terms of possessing human dignity.

In our society many people are still not aware about their human rights, therefore human rights awareness or human rights education must have to be provided to them. Education plays an important role in making children become aware of world issues such as Human Rights. With this in view, National Human Rights Commission has been working over the years with the Department of Education, Ministry of Human Resource Development, and National Council for Teacher Education (NCTE). More recently, UGC

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