

# Suryashikha

# सूर्यशिक्षा



**Abhayapuri College Teachers' Council**  
**Abhayapuri College, Abhayapuri**

**Editor**  
**Dr. Bijoy Barman**

**सूर्यशिक्षा**  
**SURYASHIKHA**  
2019-2020



Abhayapuri College Teachers' Council  
Abhayapuri College, Abhayapuri

Editor  
**Dr. Bijoy Barman**

**SURYASHIKHA (সূর্যশিখা) :**

A collection of Research & Database Articles of multidisciplinary themes, edited by Dr. Bijoy Barman on behalf of Abhayapuri College Teachers' Council (ACTC), Published by ACTC, Abhayapuri College, Abhayapuri-783384, Bongaigaon, Assam

Year of Publication : 2019-2020

ISBN : 978-81-930006-8-7

© Abhayapuri College Teachers' Council  
Abhayapuri College, Abhayapuri

Cover Design : Dr. Dipjyoti Das, Santanu Chakraborty

DTP : Dipankar Sarma, Bappi Barman

Price : Rs. 200/-

Printed at :

Apol Printers.com

Main Road, Abhayapuri-783384

Disclaimer : The views expressed in the articles of this book are those of individual scholars. The publisher & editor are not responsible for these. The views expressed do not reflect the views of the publisher & editor.

# Editorial Board

## **Advisor**

Dr. Jagat Chandra Kalita  
Dr. Babul Chandra Sarma

## **President**

Mr. Simanta Kumar Kalita

## **Vice-President**

Mrs. Surity Brohmo Choudhury

## **Editor**

Dr. Bijoy Barman

## **Members**

Mr. Jagannath Das  
Mr. Atowar Rahman Khan  
Dr. Pori Devi  
Mr. Hitoram Roy  
Mr. Bhaskar Jyoti Das  
Dr. Nur Rahman Bhuyan  
Mr. Abhijit Barman  
Mrs. Anupama Swargiary  
Mr. Ashraful Islam Ahmed

Functional Education and Role of a Teacher  
**Present Executive Committee**  
**Abhayapuri College Teachers' Council (ACTC)**  
**(Year : 2019-2020)**

**President**

Mr. Simanta Kumar Kalita

**Vice-President**

Mrs. Surity Brohmo Choudhury

**General Secretary**

Dr. Bijoy Barman

**Assistant General Secretary**

Mr. Atowar Rahman Khan

Dr. Pori Devi (Women Cell)

**Zonal Executive Member**

Mr. Jagannath Das

**Members**

Mr. Hitoram Roy

Mr. Bhaskar Jyoti Das

Dr. Nur Rahman Bhuyan

Mr. Abhijit Barman

Mrs. Anupama Swargiary

Mr. Ashrafal Islam Ahmed

**DR. HIMANTA BISWA SARMA, Ph D., LLB**  
Minister, Assam



Finance, Transformation & Development,  
Education, Health & Family Welfare and  
Public Works Department

### Message



It gives me immense pleasure to learn that Abhayapuri College Teachers' Council (ACTC), Abhayapuri College is going to publish a book shortly, containing articles from the faculty members of the college namely 'Suryashikha'.

I appreciate the endeavour of ACTC, Abhayapuri College to come up with such a novel idea. I am in no doubt that the contents of the book will be a great help for all concerned and hope that the readers will find this book informative and useful.

I would like to convey my heartiest best wishes for the august publication.

(HIMANTA BISWA SARMA)





গুৱাহাটী বিশ্ববিদ্যালয়  
GAUHATI UNIVERSITY

**Prof. Pratap Jyoti Handique**

Vice Chancellor

Phone : +91-361-2570412 (0). 2570412

Fax : +91-361-2675515

E-mail ID : vc@gauhati.ac.in

pjhandique@rediffmail.com

## MESSAGE



I have the pleasure to offer my appreciation to the Abhayapuri College Teachers' Council for their effort to publish "SURYASHIKHA", an edited book incorporating articles of the college faculty members. I believe this book will be a strong medium for the faculty members of the college for an intellectual exercise. It carries sentiments, emotions, creativity and objectivity to integrate into a totality of views of a community at a given time.

I hope that the said publication will be richly endowed with contributions from the teaching community and will make interesting reading. I wish all success in the effort and hope the book will be well accepted by the readers.

Date : 15.09.2020

*P. J. Handique*  
(Pratap Jyoti Handique)



Phone : 03664 - 281424 (O)  
Mobile : 94351-21757  
E-mail : abhcollege@rediffmail.c  
collegeabhayapuri@gmail.com  
Website : www.abhayapuricollege.in

Office of the Principal  
**Abhayapuri College, Abhayapuri**  
(Affiliated to Gauhati University, Guwahati)  
Accredited "B" Grade by NAAC (CGPA - 2.50)  
Dist. Bongaigaon (Assam) Pin.783384

Ref:

Date: 23/11/2020

From: *Dr. S. Nath*, M.A., Ph.D.  
Principal,  
Abhayapuri College

### Message



It gives me immense pleasure to learn that Abhayapuri College Teachers' Council (ACTC), Abhayapuri College, Abhayapuri is going to publish an edited book entitled "SURYASHIKHA".

My heartiest congratulation goes to all the member of ACTC, Abhayapuri College on this laudable effort. I appreciate the endeavor of ACTC to come up with such a novel idea and I am sure this will help us realizing our vision of quality enhancement in higher education. I hope this amazing step will go a long way and the book will devote its resources towards publishing more research based articles, in unison, providing a platform to the faculty members for exchanging new ideas.

I convey my best wishes for this effort and expect that the readers will find this book informative and useful.



(Dr. Sadananda Nath)  
Principal  
Abhayapuri College, Abhayapuri





# Assam College Teachers' Association

An organisation of provincialized college teachers of Assam

Regd. No. 51/1236/1955/57

Affiliated to All India Federation of University and College Teachers' Organisations

ACTA House, Solapar, Guwahati – 781008, Assam

Website: [www.acta.org.in](http://www.acta.org.in)

Email: [actaassam@gmail.com](mailto:actaassam@gmail.com)

Ref:

Date: 11.09.2020

## MESSAGE



It is indeed heartening to know that Abhayapuri College Teachers' Council (ACTC), an affiliate of Assam College Teachers' Association (ACTA), is bringing out an edited volume of articles and research papers. For an organization like ACTA which has been continuously striving to live up to its reputation as an organization of teacher-intellectuals through different kinds of academic endeavours, it is very important that its members regularly engage themselves in meaningful academic pursuits. The publication of books like 'Suryashikha' ensures that the teachers regularly get a platform for useful intellectual exercises, including meaningful research on relevant subjects. It is with such meaningful and praiseworthy academic endeavours by teachers' units like ACTC that ACTA can effectively sustain its image as an organization of devoted academia. We hope that the ACTC will regularly publish books like 'Suryashikha' with a view to providing a platform to the college teachers for academically contributing to the larger society through useful writings on relevant subjects.

I take this opportunity to offer my felicitations to the Editorial Board of 'Suryashikha', in particular and ACTC, in general for their admirable efforts towards successful publication of the book.

Long Live ACTA!

Long Live Teacher Unity!

With best wishes

(Biswajit Bhuyan)  
President

## *From the Editor's Desk.....*



Ever since its inception, Abhayapuri College, Abhayapuri has been playing a pivotal role in imparting knowledge among various students in its locality and contributed immensely in the growth and progress of the region, be it in the field of arts, literature, science or technology. With the selfless service of its faculty, staff and other associates, the college has been growing in its excellence over time and has become a pioneer in creating a prolific educational atmosphere. In unison, the faculty members of the college are working hard to shape the mind of younger generation and helping them to form ideas about society, life, personal goals etc.

It is our privilege that the college has a collection of versatile people, who apart from their academic duty possess acuity acumen to speak about prevalent issues of the society. Moreover, they are also working in different field such as research and development, social empowerment, women empowerment, cultural activities etc.

The edited book "SURYASHIKHA" is an effort to acknowledge the dedication of all the faculty members of the college while providing them a platform to discuss new ideas. It highlights the contribution of the faculty members of the college in different topics/fields and gives an inside views of the works done by the college towards educational as well as socio-cultural well-being of the society.

I hope the readers will find this book meaningful. We expect positive suggestions from the readers and request to excuse us for any unintentional error made while publishing the book.

Editor

Dr. Bijoy Barman

Dr. Bijoy Barman

Dr. Bijoy Barman

**Dr. Bijoy Barman**  
Editor, SURYASHIKHA

## *Acknowledgement*

The Abhayapuri College Teachers' Council (ACTC), in its General Meeting (2018-19) held under the president ship of Mr. Simanta Kumar Kalita, took the momentous decision of publishing an edited book "SURYASHIKHA" containing articles from the faculty members of the college. I am grateful to the ACTC for showing confidence in me and giving me the responsibility of editing this book.

I express my sincere thanks to Dr. Sadananda Nath, Principal, Abhayapuri College for his constant support and advice. I am thankful to him for his honest suggestions that helped us refine our ideas and approach throughout the entire process of publishing the book.

Our deep sense of gratitude goes to Dr. Babul Chandra Sarma, HoD, Department of Chemistry, Dr. Jagat Chandra Kalita, HoD, Department of Assamese, Dr. Dhiren Sarmah, HoD, Department of Geography, Dr. Rajesh Tiwari, Coordinator, IQAC & HoD, Department of English, and Mrs. Surity Brohmo Choudhury, Vice President, ACTC & Associate Professor, Department of Political Science for their inspiration and valuable suggestions.

I am happy to offer our love and respect to Dr. Himanta Biswa Sarma, Honorable Education Minister, Assam; Prof (Dr.) Pratap Jyoti Handique, Vice Chancellor, Gauhati University; Dr. Sadananda Nath, Principal Abhayapuri College and Mr. Biswajit Bhuyan, President, Assam College Teachers' Association for their best wishes that gave a moral boost to our editorial body to publish this book.

I also thank the editorial board for their help and suggestions. Special thanks are due to Dr. Nur Rahman Bhuyan, Department of Political Science, Mr. Jaganath Das, Department of Philosophy, Mr. Bibhu Chakraborty, Department of History, Dr. Pori Devi & Dr. Hitesh Das, Department of Zoology who took interest in the book and helped me in editing a few articles. I convey my sincere gratitude to them.

Finally, I am thankful to Mr. Dipankar Sarma and Mr. Bappi Barman for DTP setting and layout of the book. I am also thankful to Apol Printers.com for bringing out the volume within a very short period of time.

**Dr. Bijoy Barman**  
EDITOR, SURYASHIKHA

## Contents...

- Future of Indian Higher Education vis-a-vis the National Education Policy 2020  
✍ Dr. Anupam Dutta / Page : 1 - 13
- Effect of Climate Change on the Bio-Diversity of North East Region of India  
✍ Deepanjali Morol / Page : 14 - 22
- বাসত্ৰীড়া  
✍ ড° মৰমী বৰঠাকুৰ তালুকদাৰ/পৃষ্ঠা : ২৩ - ২৬
- Genesis of Skill-Based Education in India  
✍ Dr. Ghana Gogoi / Page : 27 - 44
- Core Problems of Scheduled Castes of North Salmara Sub-Division, Assam : A Compendium Study  
✍ Dr. Dhiren Sarmah / Page : 45 - 58
- শিক্ষাৰ উদ্দেশ্য আৰু সাৰ্থকতা  
✍ নৱ কুমাৰ নাথ/পৃষ্ঠা : ৫৯ - ৬০
- সমন্বয়ৰ এনাজৰী বৰ অসমৰ সংস্কৃতি : এটি বোমছন  
✍ সীমান্ত কুমাৰ কলিতা/পৃষ্ঠা : ৬১ - ৭৭
- Arnold Wesker and One Woman plays  
✍ Dr. Rajesh Tiwari / Page : 78 - 81
- Freedom at Midnight and the Tears of the Border  
✍ Dr. Nur Rahman Bhuyan / Page : 82 - 85
- মহাপুৰুষ মাধৱদেৱ আৰু তাৰাৰ মহত্বম সৃষ্টি 'নামঘোষা'  
✍ ড° জগত চন্দ্ৰ কলিতা/পৃষ্ঠা : ৮৬ - ৯১
- চিকিৎসা ক্ষেত্ৰলৈ ধাতুৰ অৱদান : ঔষধত ধাতুৰ ব্যৱহাৰ  
✍ ড° বাবুল চন্দ্ৰ শৰ্মা/পৃষ্ঠা : ৯২ - ৯৫
- Synthesis and Optical Properties of Ni-doped ZnS Nanoparticles  
✍ Hitoram Roy / Page : 96 - 103

- Functional Education and Role of a Teacher  
✍ Atowar Rahman Khan / Page : 104 - 112
- কল্পনা আৰু বাস্তৱৰ দোমোজাত 'চাংগ্ৰিলা'  
✍ সুৰীতি ব্ৰহ্মা চৌধুৰী/পৃষ্ঠা : ১১৩ - ১২০
- English Writings from India's North-East : The Role of Memory in the Narratives of Temsula Ao and Aruni Kashyap  
✍ Nazima Ahmed / Page : 121 - 127
- Sufism in Assam : It's Role in Communal Harmony  
✍ Amzad Hussain / Page : 128 - 134
- জ্ঞান অন্বেষণৰ অনবদ্য আহিলা : ইতিহাস অধ্যয়ন  
✍ জগন্নাথ দাস/পৃষ্ঠা : ১৩৫ - ১৩৯
- Internet and Its Influence on Youth  
✍ Dr. Bijoy Barman / Page : 140 - 153
- Effect of Pesticides on Human Health  
✍ Dr. Pori Devi / Page : 154 - 159
- প্রতিভাৰ ভৱিষ্যত  
✍ ড° হিতেশ দাস/পৃষ্ঠা : ১৬০ - ১৬৩
- The Importance of Value-Based Education in the Present Education System  
✍ Nurul Islam Chakdar / Page : 164 - 171
- The Origin and Development of Monotheism Among Lower Class People in North India during 14<sup>th</sup>-15<sup>th</sup> Centuries  
✍ Ashraful Islam Ahmed / Page : 172 - 178
- Analysis on the Small Tea Growers in Assam : Challenges and Opportunities  
✍ Mwikwm Narzary / Page : 179 - 192
- An Unexpected Night in Los Angeles  
✍ Dr. Santanu Konwar / Page : 193 - 204
- অসমীয়া জাতি গঠনত সংস্কৃতিৰ ভূমিকা  
✍ ককুনুদ্দিন আহমেদ/পৃষ্ঠা : ২০৫ - ২০৮

# Future of Indian Higher Education vis-à-vis the National Education Policy 2020

*Dr. Anupam Dutta*

## **Introduction**

Back in June 2017, the Ministry of Human Resource Development (MHRD) constituted an eleven member Committee for preparing a draft of National Education Policy (NEP) of India under the Chairmanship of Dr. K. Kasturirangan. Eventually, The Committee submitted its report in May 2019, in the form of a 477 page document, which was the first draft of the National Education Policy 2019. Following the first draft, the MHRD sought inputs and suggestions on the NEP 2019 from citizens and organisations till July 31, 2019. Subsequently, after certain modifications, the MHRD came up with the final draft on 27.10.2019. Finally, on 29.07.2020, the Union Cabinet extended its approval to the 66 page NEP 2020. In the very 'Introduction' to the Policy and the 'Vision Statement', the policy makers make it amply clear that this policy looks to undertake a radical overhauling of the present education system of the country at all levels and create a system that would impart holistic education bringing an end to the current fragmentation and compartmentalisation of education in several terms.

Apart from various recommendations aimed at bringing about significant reforms in School Education, Technical-Professional

Education and Adult Education, the Policy has also conceived a massive transformation of the general higher education system through innovations in curriculum, pedagogy, administration, regulation, standard setting, governance and research initiatives.

### Restructuring and Consolidation of Higher Education

The NEP 2020, while aiming to bring about uniformity in quality and education delivery mechanism in higher education, seeks to put an end to the present fragmentation of higher education by restructuring all institutions in the country into large multidisciplinary Higher Educational Institutions (HEIs) or HEI clusters/Knowledge Hubs, each having a minimum student enrolment of 3,000. This transformation is projected to be completed latest by the year 2040. Accordingly, the HEIs would be mainly of any one of the following three categories:

- (a) "Research-intensive Universities: those that place equal emphasis on teaching and research."
- (b) "Teaching-intensive Universities: those that place greater emphasis on teaching but still conduct significant research."
- (c) "Autonomous degree-granting College (AC): a large multidisciplinary institution of higher learning that grants undergraduate degrees and is primarily focused on undergraduate teaching though it would not be restricted to that and it would generally be smaller than a typical university."

However, this categorisation is not rigid in the sense that there can also be HEI clusters, comprising of small colleges, each of which will largely function like one autonomous HEI with optimum resource sharing and uniform administrative and academic institutional policy. The Policy sets the goal that, by the year 2040, every college in the country would develop into either an Autonomous degree-granting College, or a constituent college of a university, and that all HEIs will

be transformed into large multi-disciplinary institutions. As the process of this transformation gradually continues, by the end of the year 2030, there shall be at least one large multidisciplinary University/HEI in or near every district.

In order to arrive at the goal of transformation of all HEIs into vibrant multidisciplinary institutions or parts of vibrant multidisciplinary HEI clusters, all single stream institutions will be phased out over time and the system of affiliated colleges will be gradually brought to an end by the year 2035 through a system of graded autonomy – academic and administrative. Through the "attainment of suitable accreditation all HEIs will gradually move towards full autonomy." There is also an assurance that the autonomy of public institutions will be backed by adequate public financial assistance. With a view to bringing in uniformity in the nature of HEIs, the Policy recommends that the present "complex nomenclature of HEIs in the country such as 'deemed to be university', 'affiliating university', 'affiliating technical university', 'unitary university' shall be replaced simply by 'university' on fulfilling the criteria as per norms."

One of the ambitious targets that the Policy sets for higher education is increasing the Gross Enrolment Ratio from the current 26.3% (as in 2018) to 50% by the end of the year 2035. While this huge goal may seem unrealistic, given the growth of higher education in the country in the last few decades, the policy also provides for ways to realize this goal. The Policy says that steps shall be taken towards developing high-quality higher education institutions both public and private. The "growth of higher education will be in both public and private institutions, with a strong emphasis on developing a large number of outstanding public institutions." There will be a fair and transparent system for determining increased levels of public funding

support for public HEIs. Moreover, in order to increase access to higher education, Institutions will have the option to run Open Distance Learning (ODL) and online programmes, provided they are accredited to do so. While recognising the contribution of private sector required for expansion of higher education in the country, the Policy seeks to encourage private institutions with a 'public-spirited commitment to high-quality education'. Along with expansion, the Policy also stresses on equitable access to quality education to all students, with a special emphasis on Socio-Economically Disadvantaged Groups (SEDGs). It recommends earmarking suitable government funds, enhancing gender balance in HEIs for the education of SEDGs and enhancing access to higher education by establishing more high quality HEIs in Aspirational Districts (AD) and Special Education Zones (SEZ) containing large number of SEDGs. The Policy also calls for increasing employability potential of higher education programmes to attract more and more students.

#### Realising the Idea of a Holistic and Multidisciplinary Education

One key focus that informs the policy is its insistence on imparting holistic and multidisciplinary education to the students. While seeking to subvert the rigid separation between streams and to bring an end to the compartmentalisation of education in terms of Arts, Humanities, Science, Technical, and Professional, Vocational etc., the policy advocates imparting multidisciplinary education through different programmes in the university systems. Even Engineering and technical institutions, such as IITs and IIITs, will move towards more holistic and multidisciplinary education with more arts and humanities disciplines. The Policy makers assert that the purpose of quality higher education is more than the 'creation of greater opportunities for individual employment' and that it should ideally aim to create more 'vibrant, socially engaged, cooperative communities and a happier, cohesive, cultured, productive, innovative, progressive, and prosperous

nation'. Thus, the Policy wants to transform the present lopsided education system to one holistic and multidisciplinary education system that would 'aim to develop all capacities of human beings -intellectual, aesthetic, social, physical, emotional, and moral in an *integrated manner*.' Such an education will help develop 'well-rounded individuals that possess critical 21st century capacities' in fields across the arts, humanities, languages, sciences, social sciences, and professional, technical, and vocational fields. In order to realise such a holistic education, the policy makers emphasises on the necessity of 'an imaginative and flexible curricular structures' accommodating 'creative combinations of disciplines for study', and would offer "multiple entry and exit points, thus, removing currently prevalent rigid boundaries and creating new possibilities for life-long learning".

To make higher education truly multidisciplinary, it is recommended that departments in Languages, Literature, Music, Philosophy, Indology, Art, Dance, Theatre, Education, Mathematics, Statistics, Pure and Applied Sciences, Sociology, Economics, Sports, Translation and Interpretation, and other such subjects needed for a multidisciplinary, stimulating education must be established and strengthened at all HEIs. Moreover, "flexible and innovative curricula of all HEIs shall include credit-based courses and projects" in the areas of community engagement and service, environmental education, and value-based education, Global Citizenship Education (GCED) will be provided to empower learners. Students at all HEIs will be provided with opportunities for "internships with local industry, businesses, artists, crafts persons, etc., as well as research internships with faculty and researchers at their own or other HEIs/research institutions". Seeking to strengthen the efforts towards ensuring a holistic education for the students, restructuring of university programmes is recommended. The undergraduate degree will be of either 3 or 4



years duration, with multiple exit options within this period, with appropriate certifications, e.g., a certificate after completing 1 year in a discipline or a diploma after 2 years of study, or a Bachelor's degree after a 3 years programme. There may be a 2 years Master's Degree programme with the second year devoted entirely to research for those who have completed the 3 years Bachelor's programme; for students completing a 4 years Bachelor's programme with Research, there could be a 1 year Master's programme; and there may be an integrated 5 years Bachelor's/Master's programme. While the M.Phil. programme is recommended to be discontinued., undertaking a Ph.D. shall require either a Master's degree or a 4 years Bachelor's degree with Research. Given the flexibility to be offered to students in access to different programmes at different points, an 'Academic Bank of Credit' (ABC) shall be established which would digitally store the academic credits earned from various recognized HEIs so that the degrees from an HEI can be awarded taking into account credits earned.

With a view to creating an environment for a transformed education, "model public universities for holistic and multidisciplinary education, at par with IITs, IIMs, etc., called MERUs (Multidisciplinary Education and Research Universities) will be set up" and will aim to attain the highest global standards. The transformed HEIs will focus on research and innovation by setting up "start-up incubation centres; technology development centres; centres in frontier areas of research; greater industry-academic linkages; and interdisciplinary research including humanities and social sciences research".

#### Matching Global Standards

In the very Introduction to the NEP 2020, the policy makers spell out the aim to create 'an education system by 2040 that is second

to none'. In order to achieve that goal, the Policy calls for specific initiatives that would supplement the structural changes.

The Policy calls for a further revision of the current Choice Based Credit System (CBCS) instilling innovation and flexibility in higher education. HEIs are called upon to move away from high-stakes examinations towards more continuous and comprehensive evaluation. There must be augmentation in the teaching-learning infrastructure. Every classroom shall have access to the latest educational technology that enables better learning experiences. ODL programmes will aim to be equivalent to the highest quality in-class programmes available. All programmes, courses, curricula, and pedagogy across subjects, including those in-class, online, and in ODL modes as well as student support will aim to achieve global standards of quality. India will be promoted as a global study destination providing high quality education at affordable costs thereby establishing India as a global leader in education. Research and teaching collaborations, faculty and student exchanges with highly rated foreign institutions will be facilitated, and significant MOUs with foreign countries will be signed. Top universities in India will be encouraged to set up campuses in other countries, in the same way, universities among the 100 bests in the world will be allowed to offer their programmes in India. Special efforts will be made to promote research collaboration and student exchanges between Indian HEIs and top global institutions.

#### Strengthening Teacher Education and Professional Development

Any reforms in education at any level won't be effective unless there are teachers in the system, who are equipped with the required qualities and desirable traits. It is, therefore, very important that our education system continue to produce and groom brilliant teachers with capacities for effective delivery of curriculum and innovation in

the teaching-learning practices. The NEP 2020 has kept this very important aspect in view. The Policy has taken a serious note of the substandard teacher education and has recommended stringent action against substandard and dysfunctional teacher education institutions (TEIs) that do not meet basic educational criteria. It asserts that within the next ten years only educationally sound, multidisciplinary, and integrated teacher education programmes will exist. All multidisciplinary universities and colleges will seriously work towards establishing, education departments which will also offer B.Ed. programmes, in collaboration with certain other departments. By the end of 2030, all stand-alone TEIs will have to evolve into multidisciplinary institutions. The HEIs will offer 4 years integrated B.Ed., and they may also run a 2 years B.Ed., for students who have already received a Bachelor's degree in a specialized subject. A 1 year B.Ed. may also be offered for candidates who have received a 4 years undergraduate degree in a specialized subject. Scholarships for meritorious students will be given for the purpose of attracting students to B.Ed. programmes. In order to give a sort of orientation to the Ph.D. students for becoming effective teachers, all fresh Ph.D. entrants, irrespective of discipline, will be required to take "credit-based courses in teaching/education/pedagogy/writing related to their chosen Ph.D subject during their doctoral training". To ensure quality of teachers, admission to pre-service teacher preparation programmes will be through suitable subject and aptitude tests conducted by the proposed National Testing Agency (NTA). In-service continuous professional development for college and university teachers will continue through the existing institutional arrangements and ongoing initiatives, which will be further strengthened. The policy recommends establishment of a "National Mission for Mentoring in-service teachers" with a large pool of outstanding senior

and retired faculty. Online modules and course will be made available on technology platforms such as SWAYAM/DIKSHA for professional development of teachers.

#### **Integrating Vocational Education into the Mainstream**

Though, in the last couple of decades, successive governments and policies have been talking about and taking certain initiatives for promoting vocational education, this stream of education has remained secluded from our mainstream education to the effect that it has been accorded, in more ways than one, a status inferior to the mainstream courses. The result of this biased attitude towards vocational education is for us to see, as less than 10% of our students have some kind of vocational skill. This policy asserts the intention to make vocational education an integral part of the holistic education in our educational institutions. Accordingly, it advocates that beginning with vocational exposure at early ages in middle and secondary school, quality vocational education will be integrated smoothly into higher education to ensure that every child learns at least one vocation. The target is to give exposure to vocational education to at least 50% of the students in the school and higher education system by 2025. In order to realize that goal, "a clear action plan with targets and timelines will be developed". Higher education institutions will offer vocational education either on their own or in partnership with industry and NGOs. The B.Voc. degree which was introduced in 2013 will continue to exist, but vocational courses will also be available to students enrolled in all other Bachelor's degree programmes, including the 4-year multidisciplinary Bachelor's programmes.

Seeking to ensure brisk implementation of the proposals for developing Vocational Education, the Policy has recommended that MHRD will constitute a National Committee for the Integration of Vocational

Education (NCIVE), consisting of experts in the field. The existing National Skills Qualifications Framework (NSQF) will be further detailed for each discipline vocation and profession. Further, Indian standards in vocational education will be aligned with the International Standard Classification of Occupations maintained by the International Labour Organization.

#### Academic Research

Though research has a critical importance for progress in all spheres of the society, the research and innovation investment in India is very negligent at present, only 0.69% of GDP as compared to around 2 to 5 % in the developed and in some developing countries. The Policy, therefore, advocates significant increase in allocation of fund on research and innovation. It aims to take a comprehensive approach to transform the quality and quantity of research in India. It is recommended that the HEIs should incorporate research and internships in the undergraduate curriculum. It proposes establishment of a National Research Foundation (NRF). The NRF will 'competitively fund' research in all disciplines. Successful research studies will be recognized, and where relevant, "implemented through close linkages with governmental agencies as well as with industry and private/philanthropic organizations". Other Institutions that currently finance research at certain levels, such as the Department of Science and Technology (DST), Department of Atomic Energy (DAE), Department of Bio-Technology (DBT), Indian Council of Agriculture Research (ICAR), Indian Council of Medical Research (ICMR), Indian Council of Historical Research (ICHR), and University Grants Commission (UGC) will continue to independently fund research according to their priorities and needs. NRF will closely coordinate with other funding agencies in deciding policies and practices in research funding.

#### Reforms in Regulation and Governance of Higher Education

At present, University Grants Commission is the only organization that is responsible for performing almost all the functions related to regulation, standard setting and funding of general Higher Education. Discharging of all these equally important functions by a single body has, at times, made it burdensome for UGC to deliver to the desired level of efficacy. The new Education Policy has recommended establishment of four separate bodies, under an umbrella organisation called Higher Education Commission of India (HECI), for four distinct functions of Regulation, Accreditation, Funding, and Academic Standard Setting - National Higher Education Regulatory Council (NHERC), which will function as the common, single point regulator for the higher education including teacher education and excluding medical and legal education; National Accreditation Council (NAC), which will accredit HEIs; Higher Education Grants Council (HEGC), which will carry out funding and financing of higher education; General Education Council (GEC), which will frame expected learning outcomes for higher education programmes. To create quality and uniformity in HEIs, a National Higher Education Qualification Framework (NHEQF) will be formulated by the GEC. The professional councils, such as ICAR, VCI, NCTE, CoA, NCVET etc., will act as Professional Standard Setting Bodies (PSSBs). It is appropriate that the MHRD is being redesignated as Ministry of Education (MoE), which will now have singular focus on education. To facilitate creation of uniform academic standard in all HEIs throughout the country, the NEP proposes the setting up of a National Testing Agency (NTA) which will work to offer a high-quality common aptitude test, as well as specialized common subject exams in the sciences, humanities, languages, arts, and vocational subjects, at least twice every year. The universities and other HEIs may make use these

common aptitude tests for admission of students into different programmes in their respective institutions.

The policy sets the goal of complete autonomy within the next fifteen years for all HEIs. The public HEIs, with government funded incentives, support, and mentoring, will have to aim to become independent self-governing institutions pursuing innovation and excellence. Once a HEI becomes autonomous, a Board of Governors (BoG) shall be established consisting of a group of highly qualified, competent, and dedicated individuals. The BoG of an institution will be empowered to govern the institution free of any external interference. The BoG "shall be responsible and accountable to the stakeholders through transparent self-disclosures of all relevant records. It will be responsible for meeting all regulatory guidelines mandated by HECI through the National Higher Education Regulatory Council (NHERC)".

#### Curbing Commercialization of Education

Though the NEP has recognized and felt the need for contribution from private initiatives for expansion of quality higher education, it has also recommended measures to check commercialization of education. The following are some of the important measures suggested by the policy makers:

- (i) There will be transparent public disclosure of all the financial matters with recourse to grievance-handling mechanisms to the general public.
- (ii) The accreditation system developed by NAC will provide a complementary check on this system, and NHERC will consider this as one of the key dimensions of its regulatory objective.
- (iii) Transparent mechanisms for fixing of fees with an upper limit depending on their accreditation.
- (iv) Private HEIs will be encouraged to offer freeships and scholarships.
- (v) All fees and charges set by private HEIs will be transparently and fully disclosed.

#### Concluding remarks

As a policy document, the NEP 2020 makes an encouraging reading with several of its lofty goals and targets for transforming education in the country and thereby elevating it to the highest global standards in all aspects. However, past experiences have shown that policies do not always translate into practices. To achieve the set goals, multiple bodies, including MHRD, CABE, Union and State Governments, education-related Ministries, State Departments of Education, Boards, NTA, the regulatory bodies of school and higher education, NCERT, SCERTs, schools, and HEIs with specified tasks, will have to immediately start working in a systematic and coordinated manner. Making of Laws, Regulations, Curricular frameworks, and taking many other important initiatives on a priority basis would be inevitable for putting the Policy on track for a gradual but time bound and effective implementation. The recommendation of increasing allocation on education to 6% of GDP must be accomplished in not more four years, as it all new initiatives will have to be sufficiently funded by the governments. Whether India's dream of becoming a global leader finally translates into a reality or not would depend, to a great extent, on whether the NEP 2020 becomes fully operational in the next twenty years. □

#### Reference

MHRD, Government of India, National Education Policy 2020

**Nota bene:** This article is not only a subjective interpretation of parts of NEP 2020 but also contains objective statement of some essential features of the policy; and therefore, it quotes extensively from the original policy document.

*The writer is an Assistant Professor of Barbhag College, Nalbari and an Assistant Secretary (Academic) of All Assam College Teachers' Association (ACTA), Assam*

## Effects of Climate Change on the Bio-diversity of North East Region of India

*Deepanjali Morol*

### Introduction:

Holocene Extinction wave- It may sound dramatic but are right now in the midst of the sixth mass extinction of plants and animals, earth has not shed species at this rate since the loss of the dinosaurs 65 million years ago. Although both extinction and speciation are natural phenomenon, extinction occurs at a natural "background" rate of about one to five species per year. Scientists estimate we're now losing species at 1,000 to 10,000 times the background rate, with literally dozens going extinct every day. Act this rate the future is bleak- as many as 30 to 50 percent of all species possibly heading toward extinction by mid-century.

IUCN (International Union for Conservation of Nature estimates that 41% of amphibians and 26% of mammal species are facing extinction. Those figures are additional to the 338 species known to have been wiped out since 1500, and the additional 279 the organization deems either "extinct in the wild" or "possibly extinct." In fact, a sizeable number of species go extinct even before we can document them. Unlike past mass extinctions, caused by events like asteroid strikes, volcanic eruptions and natural climate shifts, the current crisis is almost entirely caused by us - humans. In fact, 99 percent of currently threatened species are at risk from human activities,

primarily those driving habitat loss, introducing of exotic species and very importantly global warming. Anthropogenic activity's harm has to be mitigated now and this is why this becomes a focus topic right before the Paris United Nations Climate Change Conference

There cannot be a better time than this to examine biodiversity in the North-East and the threat and loss it faces from the challenge of climate change. The grand international goal to achieve a binding agreement on emissions to limit temperature to a maximum of 2 degrees celsius above pre-industrial levels, means nothing if the local context is not examined.

### North East India as a Biodiversity hotspot:

Quite recently, right here our North East- we have lost several important species which man took for granted only a century or two ago- the Indian cheetah, the Himalayan Quail, the pink headed duck, the Sumatran rhinoceros are all gone. Several other animals and birds like the one-horned rhinoceros, the hoolock gibbon, the red panda, the gaur and the white bellied heron face a similar fate if conservation efforts do not happen in earnest.

India is one of 17 mega bio-diverse countries and the North east is part of the larger Indo-Burma biodiversity hotspot (Norman Myers global hotspot map). We don't have to look much beyond this classification itself to be convinced of scientific proof that biodiversity in the North East is indeed threatened. To qualify as a biodiversity hotspot, the area has to fulfil three conditions- 1 high species diversity, 2 high degree of endemism and 3 rapid loss of biodiversity. More specifically- it must have at least 0.5% of 1500 species of vascular plants as endemics must have lost at least 70% of its primary vegetation- both these conditions are fulfilled in Indo-Burma. And even though, the north east of India is better than the rest of the country when it

comes to forest cover, it still faces significant risk from anthropogenic factors like habitat loss, introduction of exotic species as also human induced climate change.

**Indo-Burma hotspot:**

The North East is extremely rich in flora and fauna. Six major forest types occur in the region, namely tropical moist deciduous forests, tropical semievergreen forests, tropical wet evergreen forests, subtropical forests, temperate forests and alpine forests due to wide variation altitudes. The diversity of flowering plants is particularly striking, especially in the gymnosperm, pteridophyte, orchid, rhododendron, bamboo and cane families. Among northeastern states the highest diversity of floral species is reported from Arunachal and Sikkim. It is also extremely rich in rare medicinal taxa. Infact Namdapha in Arunachal Pradesh has been identified as a centre of plant diversity as early as 1995. The commercial exploitation of plant species should ideally happen in the positive way of bio prospecting- where there is sustainable use of resources and traditional knowledge of tribal communities given recognition. But what really happens on the ground is bio piracy- stealing traditional knowledge and unsustainable use of plants endangering them.

Species richness in northeast India, by state

State	Species richness (flowering plants)
Arunachal Pradesh	± 5000
Sikkim	± 4500
Meghalaya	± 3500
Assam	± 3010
Manipur	± 2500
Nagaland	± 2250
Mizoram	± 2200
Tripura	± 1600

North East India also has one of the largest bird biodiversity in the Orient- with about 850 bird species, including 24 rare restricted-range species. The Royal Society for protection of birds ranks the region, especially Assam plains, as an endemic area of importance. The region also has certain unique unexplained phenomenon like 'bird suicides' of Jatinga, Assam. But one does not have to look beyond the famous Ramsar site, Deepor Beel, to see why the habitats of so birds are quickly disappearing.

The faunal diversity is relatively better documented than its floral counterpart for the Northeastern Region. However, the recent discovery of new species, such as the Tawang macaque, range extensions of the Chinese goral and leaf deer, highlight the need for more extensive research and systematic documentation of biodiversity in the Northeast.

**Concept of Biodiversity, Abiotic Factors & Effect of Climate Change:**

To understand the impact of climate change on biodiversity, we must first understand the concept of biodiversity itself in simple terms. Abiotic factors that in turn affect biodiversity, is closely linked to climate change.

Simply put, biodiversity is the degree of variation in life. More the variation, more resilient the ecosystem concerned. It can be genetic diversity- related to genes and alleles, species diversity- including both species richness and species evenness and ecological diversity related to different biomes- like LOTIC (running fresh water ecosystem like rivers) and LENTIC (stagnant fresh water like lakes, ponds, swamps). We can find a wide variation in North East India of all three types of diversity. We find ecads and ecotypes in plants (genetic diversity); good case of species diversity and plenty of LOTIC (Brahmaputra, Barak,

Dibang etc.) and also LENTIC (Loktak lake, Chandubi Lake etc) systems LOTIC systems are bound to have greater biodiversity than LENTIC systems.

#### Abiotic factors:

##### 1. Temperature :

Temperature is the most important factor determining biodiversity. Spatial distribution of species decreases on either side of Equator towards the poles and as we go above or below Mean Sea Level (that is very high mountains or deep oceans). Biodiversity is highest where there is high relative humidity and average temperature. This is because biodiversity can be limited by causing desiccation, chilling and freezing injuries in colder temperatures.

Temperature affects biodiversity not only land, but also in water bodies. Maximum biodiversity occurs in the upper layer or Epilimnion- vertical gradient of gradually decreasing temperature from surface. thermocline is a zone of rapidly declining temperature. Below that is the deep zone or Hypolimnion- where it is cold and there is significantly less biodiversity.

Climate change drastically affects temperature ranges wreaking havoc with ecosystems.

##### 2. Water :

Second most important abiotic factor is water. Life started in water 3.5 billion years ago. Based on water need, organisms can be classified into the following:-

- a. Hydrocoles- Aquatic animals needing large quantity, like fish.
- b. Mesocoles- Animals needing moderate amounts, which includes most terrestrial animals.
- c. Xerocoles- They can tolerate extreme dry conditions, like camel and kangaroo rat.

d. Euryhaline- Can tolerate wide range of salinity in water.

e. Stenohaline- Can only tolerate limited range of salinity.

f. Halophytes- Salinity living plants.

It is seen that there is more biodiversity in LOTIC water system like rivers, than LENTIC systems like lakes, ponds etc. Also, places where rivers meet oceans like estuaries and places where a river is cut off like ox-bow lake, have high biodiversity.

Climate change has been affecting the rate, volume and quality of water bodies adversely. Messing with glacial melting rate is a huge problem under scientific discussion which has many downstream effects.

##### 3. Soil :

Soil is called edaphic factor in biodiversity. Different types of soil support different types of plants and ecosystems. Loamy soil (40% sand + 40% sand + 20% clay) is the best soil for plant growth. And best pH of soil is 5.5-6.5. That coupled with good humus makes for fertile ecosystems. Soil is either residual soil or transported soil. Colluvial soil is transported by gravity; alluvial by water, glacial by snow and colian by wind.

The main types of soil in India are red soil, laterite soil, black soil, alluvial soil, forest and hill soil, peaty and marshy soils, desert soils, saline and alkaline soils. All of them suport different kinds of biodiversity. But climate change and erratic conditions have begun affecting the support and quality of soil systems.

##### 4. Light :

Light is needed for photosynthesis and also affects biodiversity. Based on penetration of light, water bodies are categorized as-

- a. Littoral zone- Found at the bank near shallow water.
- b. Limnetic zone- This is neither too deep nor too shallow, well-lit,

open surface waters. This is the main photosynthetic body which produces oxygen and food for lake's consumers. Maximum biodiversity occurs here.

c. Profundal zone- Very deep zone with little light and little biodiversity.

Harmful radiation in light is mostly meant to be absorbed by the ozone layer. But use of chemical agents like CFCs (chlorofluorocarbons) and HCFCs (hydrochlorofluorocarbons) has contributed much harm done to ozone layer- now banned under Montreal Protocol. Even HFCs (hydrochlorofluorocarbons) used as replacement are potent green house gases and contribute to global warming.

#### 5. Bio-geo-chemical cycles :

Carbon, nitrogen, phosphorus, sulfur cycles are part of BGC cycle. These are extremely important components of maintaining ecosystems and biodiversity. But climate change has been constantly interfering with these natural cycles posing a huge threat.

Climate Change is the menace countries need to fight together in order to tackle. The Kyoto protocol to the UN Framework Convention on Climate Change expired in 2012 and is running on extensions. Binding emission target need to be set and solid results have to be arrived at the Paris Conference in November. The recent US-China climate accord promises to usher in new positive pressure to the politics of climate change.

But closer home, it is clear climate change is one of the biggest culprits destroying the resilience and biodiversity of North East India. Even though there has been relative isolation, climate change has spared river basins, water security, marine and forest ecosystems, migratory bird habitats, some indigenous crop and plant species etc. State action plans on climate change need to be operationalized in abig way.

#### Global:-

We have already read about Norman Myers' Biodiversity hotspots-Indo-Burma subsuming North East India is one of them.

International council for bird preservation identifies endemic bird areas in the North east region, especially Assam plains. There are 14 vulnerable species of birds within here and 22 restricted-range species. Apart from this birdlife International also identifies Important bird areas 59 in number here.

WWF identified 200 global priority ecoregions, wherein an ecoregion was defined as "a relatively large area of land or water that contains a geographically distinct set of natural communities that share a majority of their species, ecological dynamics and environment conditions and function together as a conservation unit at global and regional scales"

WWF has identified the following priority ecoregions in northeast India

- Brahmaputra valley semievergreen forests
- Eastern Himalaya broadleaved forests
- Eastern Himalaya subalpine coniferous forests
- India-Myanmar pine forests.

#### Conclusion :

The North east of India has an immense treasure trove of biodiversity, without a doubt. What is not so apparent is the extent of the threat that this green paradise faces. Be it flagships like the tiger or one-horned Rhinoceros or even the quietly disappearing orchids of Meghalaya now is the time to bring in much needed conservation efforts and climate change mitigation.

State action plans on climate change need to be accelerated and taken more seriously in the right earnest. Sites under treaties like Ramsar Wetlands Conservation, that are lying unprotected need to



be given a fillip. Other treaties like convention on biodiversity (CBD), convention on International Trade in Endangered Species of wild flora and fauna (CITES), UNFCCC, which India is a signatory to need to be implemented fully.

But more than anything else, it is the community of local people and their awariness and management that can best help mitigate climate change and also preserve local biodiversity. □

#### Bibliography :

1. Background paper no 13. WWF India
2. World Bank resource - Biodiversity
3. Science Advances Magazine, University of Berkeley
4. Norman Myers Global Biodiversity Hotspots maps
5. IUCN Red Data Book
6. Economic Survey of India 2014-12015
7. centre for Biological Diversity website
8. Unacademy website.

*The writer is an Associate Professor, Department of Chemistry, Abhayapuri College, Abhayapuri*

## বাসক্ৰীড়া

ড° মৰমী বৰঠাকুৰ তালুকদাৰ

শৰত কালৰ বায়ি অতি বিতোপন।

বাসক্ৰীড়া কৰিতে কৃষ্ণৰ ভৈল মন।।

শৰত ঋতু উৎসবৰ ঋতু; সজীবতাৰ ঋতু। ঋতু পৰিক্ৰমাৰ ধাৰ্মিক বাতাবৰণ। উৎসব-পাৰ্বনত বতবৰ সহায় বৰ সহায়। সেয়েই হয়তো অতি শীত, প্ৰচণ্ড গৰম আৰু বানপানীৰ সময়ত উৎসবৰ পয়োভৰো কম। শৰৎ কেবল মানুহৰেই নহয়, দেবতাবো প্ৰিয়। পৰমপ্ৰভু কৃষ্ণইনো শৰত কালতহে বাসক্ৰীড়া কৰিবলৈ কিয় মন কৰিলে? মধুময় শাব্দী নিমাত শেতালি সুগন্ধি সানি, নিয়ৰ মুকুতা পিঙ্কি বাউল হয় দেবতাও। আমি মানুহনো কোন কুটা? মহাপুৰুষ শ্ৰীশ্ৰী শঙ্কৰদেৱে কীৰ্তনত এনেয়ে লিখা নাই উপৰি উল্লিখিত পদ...।

'বাস' শব্দ বসৰ পৰা হৈছে। বস শব্দই জুলীয়া অৰ্থ বুজায়; বুজায় ভাল সোবাদৰ কথা। এই বসৰ আনন্দ পাওঁ আমি জিভাৰ দ্বাৰা। কিন্তু 'বাস'ৰ আনন্দ পাওঁ আমি হৃদয়ৰ দ্বাৰা। আত্মিক আনন্দ দিয়া বাসৰ প্ৰাসংগিকতা সেয়ে যুগ-যুগৰ। জাতি-বৰ্ণ-ধৰ্মৰ বয়সৰ কথা নাই বাসৰ মহানন্দই সকলোৰে মন প্ৰবণক দিয়ে এক পৰম তৃপ্তি। আধ্যাত্মিক মহাপ্ৰেমৰ মহান আদৰ্শ দাঙি ধৰিছে আমাৰ বাসে। পৰমত্ৰন্বৰ লগত বিলীন হোৱাৰ যি আত্মিক তাড়না, সেই তাড়নাৰ নামেই যে মহাবাস।

বাহ্যিক অৰ্থত বাসক পৰপুৰুষৰ লগত পৰ নাৰীৰ লীলা বুলি অভিহিত কৰিব খোজে বহুতে, পিছে গভীৰ ভাৱে উপলব্ধি আৰু অধ্যয়ন কৰিলে গম পোৱা যায় বাসৰ গুঢ়াৰ্থ। গুৰুজনাই 'বাসক্ৰীড়া' অধ্যায়ত লিখিছে -

"ধৰ্মৰ বক্ষক হুয়া মুৰাবি।

ক্ৰীড়িলা কেনে পৰ গোপনাৰী।।"

হোৱন্ত হৰি যদি পূৰ্ণকাম।

কৰিলা কেনে গৰিহিত কাম।।

ভগৱানৰ ওচৰত ভক্তৰ সমৰ্পণেই হৈছে বাসক্ৰীড়াৰ মূল কথা। পৰম ঈশ্বৰ যি

তেওঁ জুইব দৰে সৰ্বভক্ষী।

“পৰম ঈশ্বৰে কৰে অকৰ্ম।

তেজস্বীতো কিছু নাহি অধৰ্ম।।

সৰ্বভক্ষ বক্ষি সবাকো শোষণে।

তথাপিতো কিছু নোছোৱে দোষে।।”

এইবুলিও গুৰুজনাই সমৰ্পণৰ কথাই আনিছে। সকলো গোপীৰ ভক্তিৰ বাবেইটো পৰম ঈশ্বৰে ‘যত গোপী তত কৃষ্ণ’ ৰূপ লৈ গোপীসকলৰ কামপীড়া ওচালে। হৰি মানেই কামৰ উৰ্দ্ধৰ মহাপ্ৰভু। ভক্তৰ মানোৰঞ্জেই ভগবানৰ প্ৰধান কাম। সেয়েহেইতো ‘বাসক্ৰীড়া’ৰ মাজেৰে প্ৰতিফলিত কৰিলে গুৰুজনাই এনেকৈ -

“পূৰ্ণ কাম হৰি ভৈলা ভকতৰ বৈশ্য।

হৰি হৰি বুলি ভবা কহিলো নিশ্চয়।।”

ভক্তৰ অধীন ভগবান। পিছে ভগবানৰ সান্নিধ্যই যাতে অহঙ্কাৰ নানে সেই কথাও আমাক বাসেই শিকালে। ‘বাসক্ৰীড়া’ অধ্যয়নত আমাৰ গুৰুজনাই যদিও ‘বাধা’ নামৰ গোপী গৰাকীক অনা নাই, আনিছে এগৰাকী বিশেষ গোপী বুলিহে। সেই গৰাকী গোপীৰ মহাগৰ্বৰ বাবে যে কৃষ্ণপ্ৰভু অন্তৰ্ধান হ’ল তাকো সুন্দৰ ভাবে ব্যক্ত কৰিছে -

“কৃষ্ণক আশায়ে আইলা যত গোপীজক।

সবাকো এড়িয়া কৃষ্ণে ভজিলা আমাক।

সমস্তে নাৰীত শ্ৰেষ্ঠ আপোনাক মানি।

মহাদৰ্পে কৃষ্ণক বুলিলা হেন বাণী।।

চলিতে নাপাৰো আৰ মই এক ভৰি।

যেৰে মন নিয়া আবে যেন লাগে কৰি।।”

ভগৱন্তক কাষত পাই অহঙ্কাৰ কৰা মনে হৰিক হেৰুৱাই। এই গোপী গৰাকীয়ে এখোজো দিব নোৱাৰো বুলি কোৱাত হৰিয়েও কাঙ্ক্ষত উঠো বুলি অন্তৰ্ধান হয় -

“হেন গুনি হৰিয়ে বুলিলা তাইক হাসি।

যাইবে মেৰে নাপাৰা কাঙ্ক্ষত উঠা আসি।।

গুনি উঠিবাক তাই গৈলা কাছে পাৰি।

দেবি অন্তৰ্ধান ভৈলা তথাতে মুৰাৰি।।”

গতিকে আমি অহঙ্কাৰ শূন্য মনেৰে, সমৰ্পণৰ ভাবেৰে ঈশ্বৰ চিত্তিলে ঈশ্বৰে আমাক চাবই। আমাৰ গুৰু শ্ৰীশ্ৰী শঙ্কৰদেৱে কীৰ্ত্তনৰ ‘বাসক্ৰীড়া’ অধ্যায়ত এই ভাবাৰ্থকেই ব্যক্ত কৰিছে যে, এইয়া ‘আত্মাৰ লগতহে পৰমাত্মাৰ মিলন। ভক্তৰূপী আত্ম আৰু ভগবান ৰূপী পৰমাত্মাৰ মহামিলনেই মহাবাস।

এই মহাবাসৰ আনন্দ আমাৰ অসম মূলকৃত মাজুলীৰ পৰা কোচ বিহাৰলৈকে ধৰি বহুতো ঠাইৰ লোকে পান কৰে। আধ্যাত্মিক ভাবে ‘বাস পূজা’ৰ মাজেৰে পৰম প্ৰভুৰ পূজা আৰু গুণগান কৰা হয়। বৃন্দাবনৰ প্ৰেক্ষাপটত কলীয়াকানুৰ গোপ বন্ধুৰ লগতে গাই ধেনু বনাই এনেকৈ সজায় ৎয় যেন সঁচায় আমি সেই সৰ্বগীয়া দৃশ্যহে দেখিছো লগতে যোদ্ধশৰূপী গোপীৰ লগত কৰা মহাবাসৰ দৃশ্য। শ্ৰীকৃষ্ণৰ শিশুকালৰ জীৱন্তৰূপ যে প্ৰতিফলিত হয় এই মহাবাসত আৰু শ্ৰীকৃষ্ণৰ দ্বাৰা অসুৰ নিধন পৰ্বও হয়। মূলগতভাৱে শ্ৰীকৃষ্ণৰ গুণগানেই মহাবাসৰ মূল বিষয়।

আমি সাধাৰণতে মহাবাসৰ দুটা ৰূপ অসমৰ উজনি আৰু নামনিত দেখা পাওঁ। নামনিত মূৰ্ত্তিৰ জৰিয়তে মহাবাসৰ আয়োজন কৰে। বিভিন্ন শিল্পীৰ হাতৰ পৰশত প্ৰাণ পাই উঠে কৃষ্ণলীলাৰ বিভিন্ন দৃশ্যবেশ। মাটিৰে সনা নান্দনিক ৰূপৰ ভিন্ন শিল্প কৰ্মই জনসাধাৰণক আকৃষ্ট নকৰাকৈ নাথাকে। মূল মন্দিৰত বাধা-কৃষ্ণৰ পূজা-অৰ্চনা কৰাৰ লগতে ভক্তগণে ভগবানৰ নানা ৰূপৰ প্ৰতিমূৰ্ত্তিবোৰ প্ৰত্যক্ষ কৰে। বৃজা-নুবৃজা বয়সৰ পৰা বয়োজ্যেষ্ঠ সকলেও মহাবাসৰ মাদকতা উপলব্ধি কৰে।

এনেও বিশ্বকৰ্মা পূজাৰ পৰা আৰম্ভ হোৱা উৎসৱময় পৰিবেশে মহাবাসত যেন পৰিপূৰ্ণতা লাভ কৰে। নামনিত আহল-বহল পৰিবেশত একো একোটা কোঠা লৈ কিছুদিন আগৰে পৰা মূৰ্ত্তিবোৰ প্ৰস্তুত কৰে। ৰাইজে দান-বৰঙণি তুলি এই বাস পূজা আৰু উৎসৱলীৰ ব্যৱস্থা কৰে। অগণন ভক্তৰে ভৰে বাসৰ কেইদিন। ইয়াৰ সমানে সমানে বিভিন্ন বস্ত্ৰ মেলা বহে। খেলনা, খাদ্য, লটাবী, জুৱাকে ধৰি মেলাত বহুতো বিষয় সম্পূৰ্ণ হৈ থাকে লগতে বাহিৰৰ পৰা অহা ‘আনন্দ মেলা’ৰ আনন্দ মহাবাসৰ মূল আকৰ্ষণ।

উজনিত আকৌ মানুহৰ দ্বাৰাহে মহাবাস উদ্‌যাপিত হয়। উপবাসে থাকি শৰাই নৈবেদ্য পাতি মহাপ্ৰভুৰ চৰণ চিন্তি মানুহেই হয় শ্ৰীকৃষ্ণ, বাধা সমন্বিতে আন গোপীসকল। তাৰ মাজত আকৌ ৰাইজক হাঁহৰাবলৈ কিছুমান বহুৰাও ওলায়। শ্ৰীকৃষ্ণৰ জীৱন সম্বলিত মহাবাসৰ প্ৰাসঙ্গিক ঘটনাসমূহ মানুহেই অতি সুনিপুন অভিনয়েৰে দৰ্শকক আমোদ দিয়ে।

উল্লেখ্য যে গোপীসকলৰ বেছিভাগেই পুৰুষ। তেওঁলোকে নাৰীৰ বেষভূষা পৰিধান কৰি নাৰী ৰূপেৰে যি নৃত্য-গীতত অংশ লয় সেয়া সঁচায় উপভোগ্য। আগৰ দিনতটো ছোৱালী গোপীৰ সংখ্যা প্ৰায় নাছিলেই। আজি কালি বহুত হ'ল। আধুনিকো হ'ল বহুত। মাজুলীত বিশেষকৈ প্ৰেমাৰ থকা শিল্পীক লৈ মহাবাস কৰাৰ পৰম্পৰা আৰম্ভ হ'ল। মাটিৰ পৰা বাস মঞ্চত উঠিল। অত্যাধুনিক মহাবাসৰ যি অত্যাধিক তাৎপৰ্য সেয়া যেন আজিকালি সকলোৰে বোধগম্য নহয়। আধ্যাত্মিকতাতকৈ মেলাময় উৎসবখলীলৈ ৰূপান্তৰিত হৈছে মহাবাস। আমি জানো যে মেলাৰ পৰা যথেষ্ট টকা উপাৰ্জন হয়। সেয়া গুৰুত্বপূৰ্ণ কথা। তথাপি হৈ-ঠে, গান-ৰাজনা, হিন্দী গীতৰ তালফাল লগোৱা সুবে সকলোকে আন্দ দিয়ে জানো? যদিওবা নাম, খাৰাতাল আদি বিষয়সূচী থাকে এনে উশুংখল পৰিবেশত মনোযোগেৰে আনন্দ ল'ব নোৱাৰি। শান্তিৰে খোজ কাঢ়িবও নোৱাৰি মেলালৈ অহা লোকৰ ভীৰত। বিশেষকৈ নতুন প্ৰজন্মই এই মেলাময় পৰিবেশ সকলৰে পৰা দেখি দেখি তাৰ পৰা আধ্যাত্মিক চেতনা পাব নোৱাৰে।

আমি আমাৰ কৃষ্টি, সংস্কৃতি আৰু পৰম্পৰাবোৰ পৰাপক্ষত অক্ষত ৰূপত ৰাখিবলৈ চেষ্টা কৰিব লাগে। নতুনৰ ঢল আহিবই সেইবুলি সেই ছলে পুৰণি মূল ৰূপক উটুৱাই নিবলৈও দিব নোৱাৰি। নতুন চামেও শিকৰু অন্তৰ ভক্তি। আত্মাৰ পৰমাৰ্থাৰ মিলনৰ ইন্দিত বহন কৰা মহাবাসৰ মহত্ব বুজি প্ৰেমৰ গভীৰতাক শ্ৰদ্ধা কৰক। সকলো যুগৰ সকলো লোকৰ বাবেই পৰম পুৰুষ ঈশ্বৰৰ আশীৰ্বাদ লাগিবই। আমি মাথো সততাৰে, শ্ৰদ্ধাৰে, আন্তৰিকতাৰে ভক্তি নিবেদন কৰিব পাৰিব লাগিব। দিব পাৰিব লাগিব ন-প্ৰজন্মক অনুকূল পৰিবেশ। □

লেখিকা এগৰাকী বিশিষ্ট কবি-সাহিত্যিক তথা সহযোগী অধ্যাপিকা,  
অসমীয়া বিভাগ, অভয়াপুৰী মহাবিদ্যালয়, অভয়াপুৰী।

## Genesis of Skill-Based Education in India

Dr. Ghana Gogoi

The most common quote, "Knowledge is Power", can be understood better from the following Sanskrit shloka:-

Vidya Dadaati Vinayam,

Vinay Yaati Patrataam I

Paatratva Dharmapnoti,

Dhanaad Dharmam Tatah Sukham II

It means, Knowledge makes one humble, humility begets worthiness, worthiness creates wealth and enrichment, enrichment leads to right conduct, right conduct brings contentment.

Knowledge is the third eye of an individual which gives him insight into all affairs and guide him the right path for all deeds for attaining contentment.

Knowledge is the outcome of the assimilation of information through learning. The term "knowledge" can refer to a theoretical or practical understanding of a subject. It can be implicit with practical skill or expertise or explicit with the theoretical understanding of a subject. It may be for formal or informal; systematic or particular.

Ancient India was famous for its education system. The Indian Education system had a unique identity in ancient time. It was regarded as the source of knowledge, traditions and practices. In ancient times India was well known for its rich culture, philosophies, religions, wealth, art, architecture, knowledge and skill, as well as educational practices.

The education system of Ancient India evolved over a period of time several centuries. It was based on the tenets of the Vedas and Upanishads. Sanskrit was the language of the Vedic system of education. The meaning of Veda is knowledge. The other system of education was the Buddhist system of education and Pali was the language of this system. The basic aim of education was to the holistic development of the individual by taking care of both the inner and outer self. Special focus was placed on moral, physical, spiritual and intellectual aspects of life. One of the important aspects of Indian ancient education is that it was a value-based education system. Due emphasis was laid on values like humility, truthfulness, discipline, self-reliance, respect to all creations of almighty. The highest goal of education in ancient India was the pursuit of knowledge, wisdom, truth and to achieve complete realization and liberation of oneself.

In ancient India, education was imparted through both formal and informal means. Indigenous education was imparted at home, in temples, pathshalas, tols, chatuspadis and gurukuls. Elder people in homes, villages and temples guided young children in following the pious ways of life. Temples were the centres of learning and promoted the knowledge of our ancient system. Students went to viharas and universities for higher knowledge.

Teaching and learning processes involved in ancient India were largely oral and students acquired knowledge of 'Shrutis' by listening. The pupils then recollected their lessons, analyzed themselves and tried to assimilate the knowledge through meditation. At the end, debate and discussions were also used as a method of teaching and learning similar to the seminars of the present time. Highly trained students took part in assisting the teachers.

In ancient times kings and society took an active interest in promoting education. As a result, many famous world-class educational centres of higher learning came into existence in ancient India. Among the most prominent universities during this period were situated in Takshashila, Nalanda, Valabhi, Vikramshila, Odantapuri and Jagaddala and Benaras, Navadeep and Kanchi.

Takshashila University and Nalanda University were the oldest universities and famous as the centres of higher studies during this period. Takshashila or Taxila was a well-known centre of multidisciplinary learning which attracted students and scholars from around the world. It was situated in the ancient city of Takshashila, which is now north-western Pakistan. The archaeological site was declared as a World Heritage Site by UNESCO in 1980. Takshashila was famous for its higher education, curriculum and its teachers' expertise. The curriculum comprised of the teaching of Buddhism, the studies of ancient scriptures, medicine, law, military science, astronomy and the eighteen silpas or arts.

Takshashila produced great scholars legendary scholars like Panini, Chanakya, Jivaka were most prominent students. Panini was an expert in language and grammarian. He was famous for his greatest work on grammar called Ashtadhyayi. Chanakya was known as Kautilya, a teacher, philosopher, economist, jurist and royal advisor. He authored the ancient political treatise Arthashastra. He is considered the pioneer in the field of political science and economics in India, and his work is considered an important precursor of classical economics. Charaka was another prominent student of Takshashila, was of the leading authority of Ayurveda and considered as the 'Father of Medicine' today.

According to some scholars, Takshashila university flourished between 600 BC and 500 AD. Some scholars opined that Takshashila university existed as far back as 700 BC.

Nalanda University was situated at Rajgir in the state of Bihar and was a centre of higher learning which flourished during between 5<sup>th</sup> century CE and 12<sup>th</sup> century CE. It was one of the oldest universities of the world and UNESCO declared its archaeological site as a World Heritage site. The courses of study offered by the university covered a wide range of knowledge which included the study of the Vedas, mathematics, Logic, Grammar, Philology astronomy, medical science, architecture, politics, the art of wares, yoga, fine arts, chess, law, city-planning and more.

Ancient Indian education systems evolved in both formal and informal mode with a flexible multidisciplinary curriculum with an emphasis on vocational education.

In the ancient system of education, emphasis was laid on practical training of students in professional, technical and skill-based vocational subjects like fine arts, medicine, mathematics, astronomy etc. Both the Vedic systems of education, and the Buddhist system, offered vocational education apart from spiritual, physical, scientific, professional education.

As per Ancient Indian literature, there are sixty-four arts which include weaving, dyeing, spinning, the art of tanning leather, manufacture of boats, chariots, the art of training elephants and horses, art of making jewels, implements and equipment, the art of dance, music, agriculture, building houses, sculpture, medical science, veterinary science, the profession of a chemist, manufacture of perfumes and a host of other professions. There was a purely vocational system of education wherein craftsmen and artisans taught

students, who worked as apprentices to attain and improve skills in their respective professions.

During the medieval period with the invasion of foreign conquerors, nearly all centres of higher learning of ancient India were destroyed. Nalanda University was burnt to the ground in 1197 A.D and the Buddhist system of education was destroyed. Though the physical structures and resources were destroyed, the Hindu traditional educational institutions sustained due to the very long Indian heritage, knowledge, moral values, philosophies, skill and practices which are deep-rooted and the key strength for sustenance as well as for overcoming any adverse situation. After the end of British rule in India, many new crafts and skills were introduced in India, as well as many industries like textile manufacturing, shipbuilding, jewellery making and other allied industries flourished which proved the inheritance, skill and expertise of the Indian people.

The New Education Policy 2020 rightly states that all branches of knowledge and skills have its Indian origins and must be brought back to the 21<sup>st</sup> century Indian Education

“ India has a long tradition of holistic and multidisciplinary learning, from universities such as Takshashila and Nalanda to the extensive kinds of the literature of India combining subjects across fields. Ancient Indian literary works such as Banabhatta’s Kadambari described a good education as knowledge of the 64 Kalaas or arts; and among these 64 ‘arts’ were not only subjects, such as singing and painting, but also ‘scientific’ fields, such as chemistry and mathematics, ‘vocational’ fields such as carpentry and clothes-making, ‘professional’ fields, such as medicine and engineering, as well as ‘soft skills’ such as communication, discussion, and debate. The very idea that all branches of creative human endeavour, including mathematics, science,

vocational subjects, professional subjects, and soft skills should be considered 'arts', has distinctly Indian origins. This notion of a 'knowledge of many arts' or what in modern times is often called the 'liberal arts' (i.e., a liberal notion of the arts) must be brought back to Indian education, as it is exactly the kind of education that will be required for the 21st century."

During the Pre-Independence and Post-Independence period, many commissions and committees were constituted by the Government of India and their recommendations made the far-reaching changes and reforms in the education system in general and vocational education and training in particular.

Several Committees on Education during the pre-Independence period advocated Vocational Education in India. One of the prominent committee during the pre-independence period was the Sapru Committee (1934). It recommended for introduction of vocational education after the secondary education and suggested for evaluation of practical knowledge.

The Abbot-Wood Report (1936-37) recommended that the importance of vocational education be regarded at par with general education.

The Radhakrishnan Commission report (1948) was the first Commission Report on education after independence. It emphasised professional education and all aspects of higher education.

Kuthari commission (2064-66) suggested for 10+2+3 pattern implying 10 years undifferentiated education for with diversification into education and vocation streams at the +2 level. Plans of educational reconstruction to the Work Experience Programme in general education up to middle level, from class 1 to class 8 and vocational

Education at the secondary level had been given priority. This became the basic component of the National Policy of Education 1968.

The National Policy on Education (1968) envisioned linking technical and vocational education at the secondary level. Enhanced facilities for technical and vocational education be provided and suitably diversified so that a large number of trades can be covered such as agriculture, commerce, home management, arts and crafts etc. These facilities should conform as per the requirement of developing economy and also to generate real employment opportunities.

Nation Policy on Education 1986, modified in 1992, was a significant step in Indian Education history after Independence. Special emphasis was laid on employment/self employment-oriented, need-based and interest-based vocational and skill training programs + 2 levels to provide valuable manpower for economic growth, introduction of systematic, well planned and rigorously implemented programs to develop a healthy work culture in young generation toward work and life and thereby to reduce the mismatch between demand and supply of skilled manpower by enhancing employability for the growth of economic development. Opportunities are given to graduates of vocational courses, under predefined conditions, for professional growth, career improvement and lateral entry to general, technical and professional education through bridge courses.

Nation Policy on Education 1986/92 proposed a target of achieving a Vocational Education enrollment of 10% in 1995 and 25% at the higher secondary level in 2000. On the contrary, about only 2% of students at the higher secondary level were informal of the vocational stream.

National Policy on Skill Development 2009 was the milestone in establishing a firm Skill Development program envisioned for rapid

growth to create a 500 million strong skilled workforce by 2022.

Another important vision of National Policy on Skill Development 2009 was to take initiatives by creating a National Vocational Qualification (NVQF) with a flexible system which will provide individuals with the means to acquire skill and knowledge. Further, individuals will be able to earn higher diplomas and Degrees through testing and certification. It will also provide various quality assured learning pathways with standards comparable with any international qualification.

Due to the rapid changes in skill creation, knowledge, employment and entrepreneurship ecosystem in India and world as a whole, the policy had to be revisited, as result National Policy on Skill Development and Entrepreneurship (NPSDE) 2015 came into its existence which superseded the policy of 2009.

The main objective of NPSDE 2015 is to meet the challenge of creating skills at a rapid pace with standard quality skill training as well as its sustainability. An umbrella National Framework is provided to align all skill activities with a common standard to all skill stakeholders for the whole nation and also to link skill creation with demand.

As India is one of the youngest nations in the world, with more than 50% of the total population under 30 years of age, the labour force is expected to increase by 32% while in industrialized nations its expected to decrease by 4% in the next 20 years. This will give a big opportunity for India to take its demographic advantage by imparting appropriate knowledge, skill training and apprenticeships to the Indian youth with a fast pace for the sustainable economic development of our nation.

At the present scenario, it is estimated that during XII Five year Plan, 2012-2017, less than 5% (4.96%) of the total workforce in India received formal vocation education in the age group of 19-24. On the contrary the percentages in industrialized nations such as the US it is 52%, in Germany 75%, Japan 80% and South Korea it is 96%. The skill gap study conducted by National Skill Development Corporation (NSDC) during 2010-14, revealed that an incremental requirement of skilled manpower will be 109.73 million by 2022.

As per the 2007-08 economic survey, the percentage of India's population in the working-age 15-64 will increase from 62.9% in 2006 to 64.8% in 2026. A similar trend is applicable for the productive age group which is higher than that of China.

CII projected that Incremental Human Resource Requirement will be more than 201 million (201,442,899) in thirteen selected sectors with the highest in Textile (86,545,390), followed by Construction (55,199,568) and Healthcare sector (20,684,530).

The above information has important implications for India and highlights the need to take urgent steps by hastening its initiatives for Vocational Education in India in order to achieve economic growth and social development for the country keeping the view that no country can harness in economic, social development without keeping up with the world's dynamic ecosystem in the spheres of skill, knowledge and entrepreneurship.

Regarding the integration of Vocational Education and its spread with rapid pace, The National Education Policy (NEP) 2020 has emphasised the need for the integration of Vocational

Education with mainstream education and envisioned the exposure of vocation education to at least 50% of the learners through schools and higher education systems by 2025. For this purpose, the MHRDF will constitute a National Committee for Integration of Vocational Education (NCIVE) consisting of different ministries and experts in vocational education in collaboration with industries. Further, existing BVoc programs introduced during 2013-14, will continue and will also be available in all existing Bachelor's degree programs, including 4-year multidisciplinary Bachelor's programs. Two relevant paragraphs from NEP 2020 are quoted below-

"This policy aims to overcome the social status hierarchy associated with vocational education and requires the integration of vocational education programs into mainstream education in all educational institutions in a phased manner. Beginning with vocational exposure at early ages in middle and secondary school, quality vocational education will be integrated smoothly into higher education. It will ensure that every child learns at least one vocation and is exposed to several more. This would lead to emphasizing the dignity of labour and the importance of various vocations involving /Indian arts and craftsmanship."

By 2025, at least 50% of learners through the school and higher education system shall have exposure to vocational education, for which a clear action plan with targets and timelines will be developed. This is in alignment with Sustainable Development Goal 4.4 and will help to realize the full potential of India's demographic dividend. The number of students in vocational education will be considered while arriving at the GER targets. The development of

vocational capacities will go hand-in-hand with the development of 'academic' or other capacities. Vocational education will be integrated into the educational offerings of all secondary schools in a phased manner over the next decade. Towards this, secondary schools will also collaborate with ITIs, polytechnics, local industry, etc. Skill labs will also be set up and created in the schools in a hub and spoke model which will allow other schools to use the facility. Higher education institutions will offer vocational education either on their own or in partnership with industry and NGOs. The B.Voc. degrees introduced in 2013 will continue to exist, but vocational courses will also be available to students enrolled in all other Bachelor's degree programs, including the 4-year multidisciplinary Bachelor's programs. HEIs will also be allowed to conduct short-term certificate courses in various skills including soft skills. 'Lok Vidya', i.e., important vocational knowledge developed in India, will be made accessible to students through integration into vocational education courses. The possibility of offering vocational courses through ODE mode will also be explored."

To expedite skill creation, Prime Minister's National Council on Skill Development has been set up under the chairmanship of the Prime Minister as the apex institution for policy direction and review consisting of ministers from various ministries including HRD, Finance, Industries, Deputy chairman Planning Commission, Chairperson National Skill Development Corporation (NSDC) besides other.

The Prime Minister's National Council on Skill Development was later known as the National Skill Development Agency (NSDA), having autonomous status and parliamentary mandate. It is an apex body which coordinates and harmonizes skill development to meet



skill needs by fostering government and all stake-holders like NSDC, SSCs, different ministries, industries, etc.

The ministry of HRD developed the National Vocational Education Qualification Framework (NVEQF) while the Ministry of Labour and Employment developed the National Vocational Education Qualification Framework (NVQF). To have a unified framework, an Inter-Ministerial Committee was formed by the Cabinet Secretariat and the National Skill Qualification Framework (NSQF) came into existence based on these frameworks. In pursuance of the decision of the Cabinet Committee on Skill Development in its meeting held on 19<sup>th</sup> December 2013, the Ministry of Finance issued a notification for National Skill Qualification Framework (NSQF). Several Qualification Packs (QPs), and National Occupational Standards (NOSs) and Assessment mechanism were developed by respective Sector Skill Councils (SSCs) aligned with the needs of concerned industries. It may be noted that all features of Skill-based education under NSQF are clearly described in The Gazette of India Extraordinary Part-I, Section-2, Ministry of Finance (Department of Economic Affairs) published on 27<sup>th</sup> February 2013, in pursuance of the decision of the Cabinet Committee meeting held on 19<sup>th</sup> February 2013. Regarding NSQF it states as follows –

“The National Skills Qualification Framework (NSQF) organizes qualifications according to a series of levels of knowledge, skills and aptitude. These levels are defined in terms of learning outcomes which the learner must possess regardless of whether they were acquired through formal, non-formal or informal learning. In that sense, the NSQF is a quality assurance framework. It is, therefore, a nationally integrated education and competency-based skill framework that will provide for multiple pathways, horizontal as well as vertical,

both within vocational education and vocational training and among vocational education, vocational training, general education and technical education, thus linking one level of learning to another higher level. This will enable a person to acquire desired competency levels, transit to the job market and, at an opportune time, return for acquiring additional skills to further upgrade their competencies.”

NOS and QP are defined as –

“NOS define the measurable performance outcomes required from an individual engaged in a particular task. They list down what an individual performing that task should know and also do. These standards can form the benchmarks for various education and training programs and recruitment range of HRM practices. Just as each job role may require the performance of several tasks, the combination of all the NOSs corresponding to these tasks would form the Qualification Pack (QP) for that job role. The NOSs and QP for each job role corresponding to each level of the NSQF are being formulated by the concerned Sector Skill Councils (SSCs). In the event of there being no SSC for a given sector, or the part of the SSC to produce the NOSs/QPs promptly, this responsibility may be assigned by the National Skills Qualifications Committee (NSQC) to a relevant regulatory body or other entity having experience and knowledge of the sector.”

This was the beginning of Skill Based Vocational Education under the colleges and universities throughout India from 2013 to 2014. UGC first implemented the two years Advanced Diploma Community College Scheme in a pilot mode as an initiative of the MHRD. From

2014-15, the UGC decided to implement the Community College Schemes an independent scheme to create work-ready manpower at a rapid pace by developing skills among the students. The UGC launched another Scheme, the three year Bachelor of Vocational, BVoc Degree programme, in the same year 2014-15. It's basic aim is to expand the horizon of Vocational Education and to provide vertical mobility to students enrolled under the Community College scheme.

Another Scheme Deen Dayal Upadhyay Centres for Knowledge Acquisition and Upgradation of Skilled Human Abilities and Livelihood (KAUSHAL) Kendra was launched during Twelve Five Year Plan to extend the horizon of vocational education beyond the BVoc degree for vertical mobility for Masters' of Vocation (M.Voc) and research.

UGC launched the above-mentioned Schemes by issuing its Public Notices for submission of proposals and uploaded the UGC guidelines on its official website accordingly.

Although initially there were three separate UGC guidelines for three schemes, later on, all these schemes were merged into a single scheme for providing Skill Based education under National Skill Qualification Framework as all of them are intended to serve a common purpose.

As many as 248 institutions got the UGC approval for the Community College Scheme and 187 institutions for BVoc Degree Programme while 65 institutions got approval for KAUSHAL Kendras during the first year of launch of these schemes.

Abhayapuri College also took the advantage of this and submitted proposals for all these schemes before the deadlines set

by the UGC. Abhayapuri College got the UGC approval to introduce the BVoc Degree Scheme in two sectors, Information Technology (IT) and Tourism and Travel Management (TTM) from the year 2014-15. It may be mentioned that Abhayapuri College is one among the first six colleges of Assam and amongst 119 colleges in the first approved list of institutions released by UGC in February 2015.

Though the proposal for KAUSHAL Kendra Scheme was submitted to UGC in course of time, due to inadequacy of physical infrastructures required for the establishment, it was decided not to appear for the UGC interface meeting held in the UGC Head Quarters, New Delhi.

Under the Schemes of Community College, BVoc and KAUSHAL Kendra are both full-time credit-based modular programs having both skill and general components. At present, the curriculum in each semester of the programmes is a suitable mixture of general education and skill components. 60% of the total Credits are assigned for skill component while for general education component it is 40%. As per the new UGC guidelines, published on 22<sup>nd</sup> February 2020, the skill component of the courses can vary from 60% to 70% of the total credits and the balance credits will be assigned for the general component of the curriculum. The Credit Framework for Skill Development Based Vocational Courses under NSQF provides learners for banking credits earned in different levels to enable multiple exits and entries and thereby to move both vertically and horizontally.

LEVELS OF AWARDS/EXIT POINTS UNDER THE SCHEMES OF BVOC, CC & KAUSHAL KENDRA

NSQF Level	Exit points/Awards	Duration	Total Credits for Award	NSQF Levels relevant to schemes
LEVEL 4	Certificate	6 months	30 (After 10+2)	BVoc Degree Programme
LEVEL 5	Diploma	1 year	60 (Cumulative Credits)	
LEVEL 6	Advanced Diploma	2 years	120 (Cumulative Credits)	Community College Scheme
LEVEL 7	B.Voc Degree	3 years	180 (Cumulative Credits after 10+2)	KAUSHAL Kendra
LEVEL 8	P.G. Diploma	1 year	60 (After BVoc)	
LEVEL 9	M.Voc Degree	2 years	120 (After BVoc)	
LEVEL 10	Research Level	UG C Regulation 2016 for an award of MPhil/PHD degrees.		

There are many issues related to the establishment and implementation of the UGC sponsored Skill Based Programmes under the NSQF in any scheme mentioned above, which have to be addressed by universities and colleges recognized by the UGC under section 2(f) and 12(B) of UGC Act 1956 which are receiving plan grants from the UGC.

Some of the practical difficulties arise at the time of preparation of proposal as well as running programme/s after the proposal is approved by the UGC.

Generally, the UGC sets a time period of about one month for the submission of proposals. Within this period, the following issues have to be taken care of before filling up the UGC prescribed format-

1. Selection of Trade or Sector and specialised programme/s based on
  - i) Skill requirements of the industry by the proposed course/s with skill gap analysis from the available data sector Sector-wise
  - ii) Expertise and resources available to the institute
  - iii) Available industries against each programme for collaboration for designing the curriculum, internship, On job Training (OJT) and placement.
2. i) Selection of Job Roles (QP) for different NSQF Levels and Design of Curriculum in consultation with the concerned Sector Skill Council and industry partners.  
 ii) Designing the Aligned curriculum/syllabus for both Skill and general Education components semester-wise for each trade by assigning credits against each subject/paper.
3. Information regarding the availability of existing academic infrastructures and physical infrastructure as well as planning for meeting the requirements against each chosen sector.
4. Planning for staff training.
5. Details of Plan for Placements of students.

6. Stepwise plan for implementation of the schemes as well as year wise milestones.

7. The budget requirement for Non-recurring Start-up Assistance (Renovation, Furniture, equipment etc), Recurring Expenditures- Salary for Staff, guest and visiting and Operative cost, as per provision of the chosen schemes. Operative Cost includes publicity, curriculum development, the conduct of exam/assessment, OJT, Seminar, workshop, Training for Trainers (Faculties engaged for Skill Component), contingency expenditure etc. and scholarship to students for community college.

8. NOC and Permission, affiliation etc. from affiliating university for each course under different schemes.

9. Formation of Governing bodies like the BVoc Advisory Committee, Board of Management (BOM) and Board of Studies (BOS) for Community College Scheme be constituted for materialising all the above-mentioned tasks.

After getting approval from the UGC, implementation becomes much more hectic in terms of appointment of staff, purchase of equipment and procedures, preparation of classrooms, laboratories, office rooms, Teacher Training, preparation for admission, the timely conduction of exams, assessments and coordination with the SSC, assessment agency, NSDC, industry partners, persuasion for results and certificates, arrangement of OJT, field visits, apprenticeships, placements etc beside timely conduction of meetings of BVoc Advisory Committee, BOM, BOS etc. as well as the submission of reports to the UGC from time to time. □

*The writer is an Associate Professor, Department of Physics, Abhayapuri College, Abhayapuri*

## Core Problems of Scheduled Castes of North Salmara Sub-Division, Assam A Compendium Study

*Dr. Dhiren Sarmah*

### Abstract :

Scheduled Caste in India is one of the unprivileged sections, perhaps the most unprivileged section of the society. Most of the SC people, here, are living in the rural areas and hence, the subject of SC development can be effectively brought about mainly through the rural development. The present study attempts to make a compendium investigation and light on the core problems of Scheduled Castes of North Salmara Sub-Division, Assam and access a suggestions kit in this regard. The study is based on the data collected from the investigator's personal field observation, the Community Development Block Offices concerned, the Revenue Circle Offices, SDO(C) Office of North Salmara Sub-Division, Bongaigaon District Census Office etc. Processing the data, that collected for the study, necessary tables, map and diagrams have been prepared cartographically to analyse the socio-economic condition of SC people in the study area on the bases of concentration, occupation structure, literacy etc. The result reveals that Boitamari Community Development Block has the highest SC population among the Blocks and Srijangram CD Block Shows

the least number of SC Population in the Sub-Division. The SC people of the study area have a number of socio-economic problems in different ways viz. land holding, education, communication, health & sanitation, drinking water, indebtedness etc. Here, a few suggestions to control over the problems, are offered so that with proper implementation of them the area can be risen up with expected rational development.

**Keywords** - Scheduled Castes, Concentration, Occupational Structure, Problems.

### 1. Introduction

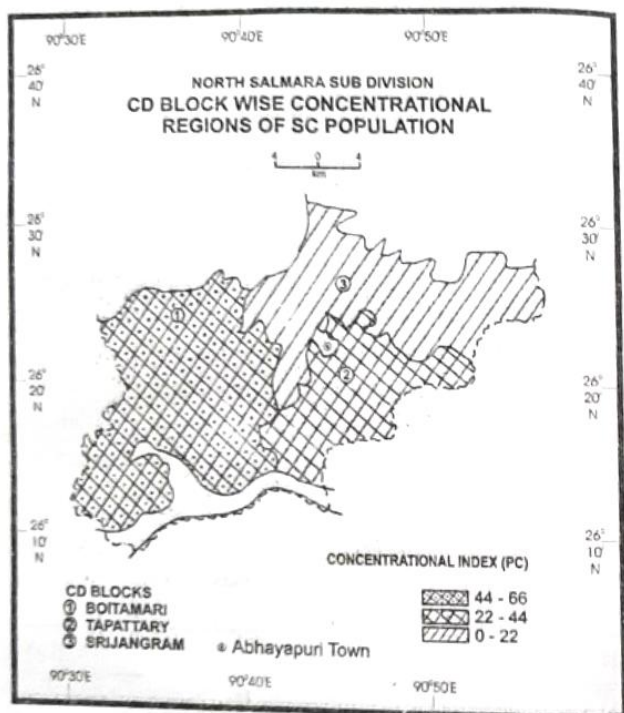
The SC people have been living in Assam since time immemorial. Being specified as scheduled Castes by the Constitution of India, they are an important constituent of the great Assamese Society. According to our constitution, there are sixteen Scheduled Caste, in Assam, some of which are indigenous. Constituting around 1/10<sup>th</sup> of the state population, most of the SC people serve our society and nation in different ways both of traditional and non traditional life. For long, it is seen that the SC people have been at the lowest stratum of our social stratification suffering from social disabilities and economic backwardness. In our country, there are number of acts and rights for upliftment and protection of these SC people but, in spite of these, they are still crying behind with their traditional backwardness. North Salmara Sub Division, the present study area is an important example of SC inhabited area in Bongaigaon district. 67.38% of the total SC population of the district live in this North Salmara Sub

Division. Within the Sub-Divisional boundary Boitamary CD block experience the highest SC population showing 46.3% to the sub-divisional total (Fig. 1, Table-1). Tapattary CD block has the medium range with 32.8% and least percentage of SC population has been realized in Srijangram CD Block with 20.9% to the Total SC population of the Study area. Kaibartas, Hiras, Bantias, Namasudras, Sutradhars, Jhalo-Malos, Mehtars, Munchis, Bansphors etc. are the common scheduled castes that found in the study area. Most of the SC people, here, take their livelihood as marginal worker in agriculture & other fields of activity. Very few of them earn their income through service and business sectors. In most cases, their earnings just help them to run their families. The people mostly depend on some small activities like farming, Fishing, Pottery, wagalabourer, small green grocery etc.

**TABLE - 1**  
CD BLOCKWISE CONCENTRATION OF S.C. POPULATION OF  
NORTH SALMARA SUB-DIVISION, BONGAIGAON

Sl. No.	CD BLOCK	SC POPULATION	P.C. OF S.C. POPULATION
1	Boitamari	16993	46.3
2	Tapattary	12030	32.8
3	Srijangram	7666	20.9
	<b>Sub Div. Total</b>	<b>36689</b>	<b>100.00</b>

Source : Personal Field Observation.



## 2. The Study Area

The Study area, i.e. North Salmara Sub-Division is situated in the southern part of Bongaigaon District, in between 26°11' North & 26°32' North latitude and 90°29'30" East and 90°56" East longitude. The Sub Division has One Town Committee viz Abhayapuri, 1 Town viz Abhayapuri, 2 Revenue Circles viz Srijangram and Boitamari, 3

Community Development Blocks viz Srijangram, Tapattary and Boitamari, 378 villages, 591.94 sq. km. geographical area, 328961 population (2001) with the density of population 535 person per sq. km.

The region is almost plain. In the north and north-west boundary there are two hills viz Mahadev Pahar and Bhoirabchura Pahar. Two other important hills are Bamungaon hill in the North-East and Malegarh hill in the South-Eastern part of the study area. All other areas except these are either plain or slightly rugged with mostly hill soils. The south and south eastern boundary zones are primarily charlands, and these are highly influenced by vast sandy plain.

The region is under monsoon climate. The climate, here, is characterized by extreme humidity & heavy rainfall in summer and cold drought in winter. Having mean annual temperature around 15°F, The region experiences an average annual rainfall around 250 cm.

The region is composed mainly of alluvial soils especially of new alluvium. The green coverage of evergreen and semi evergreen vegetation is commonly observed here. Sal, Teak, Gamari, Bamboo, Cane, coconut, Betel nut, Mango, Jackfruit etc are the principal vegetation of this study area. Grasslands are also seen here and there. Aai, Manas, Champamoti, Kujia, Tunia, Haripani etc. are the important rivers and tributaries of the region. All these rivers flow from north to south. The river Manas has touches the eastern boundary of the sub Division, whereas the river Champamoti is flowing by the western boundary of the region. Some of the important large natural ponds popularly known as beels of the study area are Tamranga, Kanara, Roumari, Majjana, Junjuni, Bharalkundi, Doloni, Kujia, Malegarh etc. The region is lacking for long of a well-connected transport system. The North Salmara Sub-Division has been realizing the influence of NH-31 from Manikpur in the East to Bahalpur in the West, and NH-31(B) from Tulungia in the North to Jogighopa in the South. The New

Bongaigaon - Guwahati Railway is only Railway line in North Salmara Sub-Division.

**3. Objectives**

Keeping in view of SC people's role in socio-economic activities and their overall condition, the objectives that realized here are-

- a) To make a compendium study on socio-economic condition of the SC people of North Salmara Sub Division, Bongaigaon, Assam.
- b) To find out the core problems of scheduled castes of the study area and make a suggestion schedule in this regard.

**TABLE - 2**  
CD BLOCKWISE S.C. POPULATION OF NORTH SALMARA SUB-DIVISION, BONGAIGAON.

Sl. No.	CD BLOCK	SC POPULATION	ANGULAR INDEX
1	Boitamari	16993	168.04°
2	Tapattary	12030	117.94°
3	Srijangram	7666	74.02°
	<b>Sub Div. Total</b>	<b>36689</b>	<b>360.00°</b>

Source : Personal Field Observation

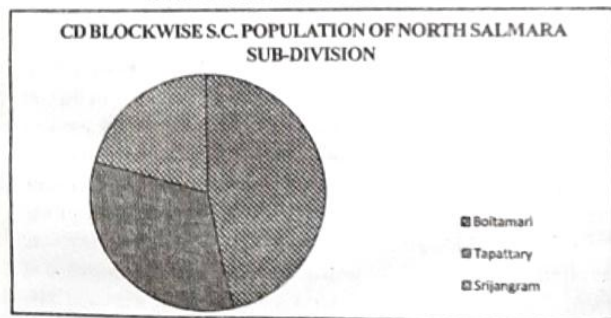


Fig.2

**4. Significance of the Study**

Rural development in reality plays an important role in its rational development. In a country like our India, where a large sector of general people live in rural areas, necessity of rural demographic study is a must for any kind of developmental plans that to be taken for practicalization.

The present study area is experienced with a backward and lacking socio-economic favourability, specially to its scheduled caste dominated localities. Most of these villages are backward both in respect of socio-economic and cultural development. Hence, an eye opening study on the socio-economic condition and the root causes of their under development, can be helpful for the future planning regarding the rational development of the SC people of the study area.

**TABLE - 3**  
OCCUPATIONAL STRUCTURE OF SC PEOPLE OF NORTH SALMARA SUB DIVISION, BONGAIGAON

Sl. No.	OCCUPATION	NO. OF PERSON ENGAGED	P.C. TO TOTAL POPULATION
1	Agriculture	102	69.3
2	Service	13	8.2
3	Business	8	5.4
4.	Daily Wage Earner	11	7.4
5.	Other	14	9.7
	<b>Total</b>	<b>148</b>	<b>100.0</b>

Source : Personal Field Observation

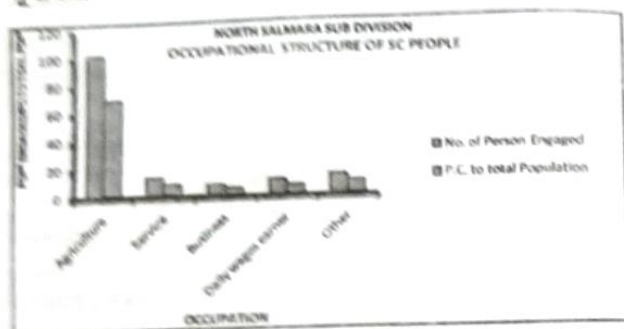


Fig. 3

### 1. Database & Methodology

For the present study 30 households having 148 population from 3 SC villages viz. Amguri (Namasudra inhabited) in Kalbari G.P., Bishnupur (Hira inhabited) in Sankarghola G.P. and Baripukhuri (Kaibarta inhabited) in Khagarpur G.P. are selected in order to obtain a more or less true picture of their socio-economic life. Direct field observation is the basic methods that taken for the study of the subject here. Querries in sampling methods are applied to collect the information's regarding the inhabitant's occupation, earning condition, literacy, size of land holding etc. of the SC people of the area. Besides necessary data are collected from respective Block Offices, Revenue Circle Offices, local SDO (c) Office, Bongaigaon District Census Office etc.

The data collected from the field observation and other sources, have been processed later and finally used for different statistical & cartographic presentation. To understand the socio-economic condition of the SC people of the study area, concentration map and diagrams like bar diagram, pie diagram etc. have been prepared. For carrying

out the survey work, the troop of our eleven students was divided into three groups. Each group had mixed communities of students to interact with the respective villagers of diverse tradition.

### 2. Results & Discussion

From the data analyzed here it reveals that the socio-economic condition of the SC people of North Salmara Sub-Division is not satisfactory.

The bulk of scheduled caste population live in rural areas of the study area. The economic bases of those scheduled castes who are mostly concentrated in rural areas are agriculture and fishing. As the scheduled castes were originally not agricultural people, therefore, the past generations of them did not care to occupy land. The people were happy in those days with their limited possessions. Their needs were also limited. Due to lack of sound agricultural base, the scope of economic development has been hindered and the present generation is feeling the pinch of acute hardship.

Most of the SC people are in a perpetual state of indebtedness which can be attributed to the age old deficit economy accelerated recently by lack of employment opportunity and other disabilities like shyness.

Next to agriculture, the most dependable occupations here, are fishing for Kaibartas, Namasudras & Jalo-Malos; pottery for Hiras & Goldsmithy for Banias. But these occupation are not favourable in that traditional way in today's society. The fishing sources like rivers, beels etc. are not accessible to the poor fishermen as the same are auctioned to the big traders or Mahajans. Traditional pottery & traditional goldsmithy are also in a dangerous competition with that of electronic advancement in their Fields. The scheduled castes in North Salmara Sub-Division have a number of socio-economic problems. A



few of them may be treated as core problems. These may be explained as follows –

**3. The Problems**

**7.1 Insufficient quantity of land holding**

From the present study it reveals that majority of the households belonging to scheduled caste groups do not possess sufficient quantity of land for the purpose of cultivation.

**7.2 Lack of Education facilities**

Although education is the backbone of modern civilization the study, here, reveals that most of scheduled cast people of the study area are yet to realize the paramount importance of education. There are available primary schools, but most of these are found to be in pull down condition with insufficient infrastructure.

Table – 4

LITERACY OF THE SC PEOPLE OF NORTH SALMARA SUB DIVISION

Sl. No.	Level of Education	No. of Person	P.C. to Total Population
1	Illiterate	38	25.7
2.	Under Matric	56	37.8
3.	Matric	32	21.6
4.	H.S.	13	8.8
5.	Graduate	7	4.7
6.	P.G.	2	1.4
	<b>TOTAL</b>	<b>148</b>	<b>100.0</b>

Source : Personal Field Observation

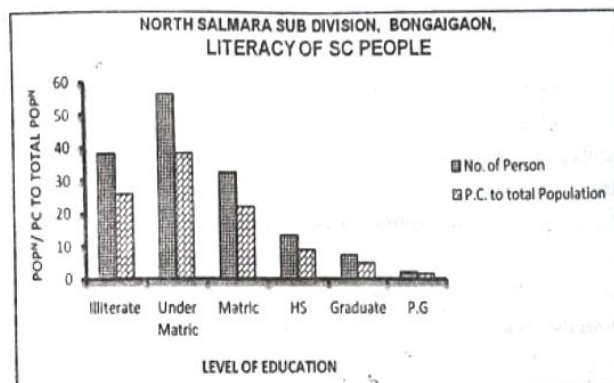


Fig. 4

**7.3 Backward Communication**

In the SC areas of North salmara Sub-Division Communication facilities are far from satisfactory. In some villages people use country boats during summer season as motarable roads are not sufficient there in that time. Most of the SC villages are located at a considerable distance from the nearest District/ Sub Divisional or Block Head Quarters etc. Some of the villages are still located in inaccessible area and as such, the people do not enjoy the modern communication facilities.

**7.4 Inadequate medical facility and lack of sanitation & health awareness**

Fever, pox, dysentery, diarrhoea, headache, toothache, scabies, malaria etc. are the common diseases prevalent among the people here. The present study reveals that the medical

institutions viz. hospitals, P.H.Cs, sub centers etc are not adequately arranged in the SC dominated area of North Salmara Sub-Division. Scientific instruments are also lacking in the medical institutions.

Regarding sanitation, it may be said that the people are least conscious of health hazards. Their surrounding are devoid of proper drainage system.

#### 7.5 Lack of safe drinking water facility

Provision of safe drinking water can not be said to be satisfactory in the SC villages here. Most of the SC people fetch water from the ponds, wells and the nearby rivers. Tubewells are limited in number, Water supply schemes implemented by the PHE Department cover very few villages only. People are not in the habit of taking any scientific measure for purification of drinking water except the traditional method of filtration.

#### 7.6 Indebtedness

It is seen from the study that the SC people of the study area are in the habit of taking loan from the village money-lenders at an exorbitant rate of interest rather than taking loan from other sources viz. Bank, DRDA, Co-operative societies etc. Loans are normally taken by the people for maintenance of household affairs, medical treatment, petty business matters, marriage ceremonies etc. Thus indebtedness has an adverse effect on the economic conditions of the SC people to a great extent.

#### 1. Suggestions & Conclusion

On the basis of the present study I would like to put forward the following suggestion with a hope that these might be able to solve

some of the core problems of the scheduled castes of the study area to a certain extent.

## A cognatic mapping of all the scheduled castes living villages in the North Salmara Sub-Division as a whole and up to date statistics concerning the vital aspects of the scheduled castes are essential and in this regard a corporate effort of individual scholars, Universities, Research and Development Agencies engaged for the upliftment of the weaker sections and voluntary agencies etc. may prove fruitful.

## More number of socio-economic evaluation and comparative studies on the scheduled castes should be conducted both at Government as well as Non Government levels.

## Thrust should be given to develop the educational and infrastructural facilities in and around the scheduled caste inhabited areas.

## A co-ordinated effort should be made to evolve scientific means to develop the traditional occupations still practised by the scheduled caste communities and also to make these economically viable.

## Special attention should be given by all concerned to make the scheduled castes people aware about the constitutional and welfare measure meant for them.

## Safe drinking water facilities should be provided in all scheduled castes inhabited areas as soon as possible and people's participation in maintaining the sources of safe drinking water may be sought.

## People should be made aware of the health hazards and different kinds of pollution etc.

Finally it can be said that since a number of developmental schemes are there for the development of SC people so a nodal agency may be created for planning, implementing and monitoring of these

schemes. The Government authority, therefore, should look into the matter and try to assess whether the suggestions that offered here are feasible or not. □

#### References

1. Chandna, R.C. (2002) A Geography of population, Kalyani Publishers, Ludhiana.
2. Hussain, Majid (2001) Human Geography, Rawat Publications, Jaipur.
3. Statistical Abstract India, (2003) : Central Statistical Organisation, Govt. of India, New Delhi.
4. Mishra, Pankaj (2001) Spatial planning for Socio-Economic Development of Jaunpur District, U.P. An unpublished Ph.D. Thesis, R.M.L. Awadh University, Faizabad, P.146, P.169, P. 183.
5. Kanwar, J.S. (2000) Perspectives and policies for Land use Planning. J. Indian Soc. Soil Science 48 (4) : 636-639.
6. Ayyappan, S. and Biradar, R.S. (2004) Inland Fisheries-Enhancing Global Competition, The Hindu Survey of Indian Agriculture, 2004, Kasturi, and Sons Ltd.

*The writer is a Vice-Principal & Associate Professor,  
Department of Geography, Abhayapuri College, Abhayapuri  
and a Poet Writer.*

## শিক্ষাৰ উদ্দেশ্য আৰু সাৰ্থকতা

নব কুমাৰ নাথ

শিক্ষাৰ উদ্দেশ্য কি? নিশ্চয়কৈ পঢ়ি শুনি চাকৰি এটা যোগাব কৰি লোৱাটোৱেই শিক্ষাৰ সৰ্বশেষ উদ্দেশ্য নহয়। শিক্ষাৰ উদ্দেশ্য অতিকৈ বহল। শিক্ষাই মানুহক গঢ়ি দিয়ে এক সং জীৱনৰ আধাৰ। যি শিক্ষাই মানুহক সংভাৱে জীৱন জীয়াবলৈ উৎসাহিত কৰিব নোৱাৰে, যি শিক্ষাই মানুহক আনৰ বাবে এখনি সহায়ৰ হাত হোৱাৰ মানসিক প্ৰস্তুতিকণ গঢ়ি নিদিয়, যি শিক্ষাই মানুহক অন্যান্য অবিচাৰৰ বিৰুদ্ধে মাত মতিবলৈ সাহস নিদিয় সেই শিক্ষাই এজন মানুহক যিমনেই টকা-পইচা, অৰ্থ-সম্পত্তি নিদিয়ক কিয় গুণগত মানদণ্ডৰ দৃষ্টিকোণৰ পৰা সেয়া কোনোবানিহিত অপূৰ্ণ। সেইবাবেই প্ৰাচীন ভাৰতীয় শিক্ষা পদ্ধতিত সদায়েই মানৱীয় আৰু নৈতিক গুণসমূহৰ বিকাশৰ কথাটোত অগ্ৰাধিকাৰ দিয়া হৈছিল। গুৰুৰ আশ্ৰমত থাকি শিক্ষা লাভ শিষ্যক কেবল তত্ত্ব কথাই শিকোৱা হোৱা নাছিল, তেওঁলোকৰ মনত ৰোপণ কৰা হৈছিল মানৱীয় প্ৰমূল্যবোধৰ আধাৰে। যি নহওক, পৰিৱৰ্তিত সময়েই শিক্ষাৰ ৰূপ ৰঙ সলনি কৰিলে। অতি ব্যস্ত এই জীৱন যাত্ৰাত আমি হেৰুৱাই পেলালো আনৰ বাবে চিন্তা কৰাৰ অৱকাশ। আজিৰ বিদ্যালয়সমূহৰ শিক্ষা পদ্ধতিলৈ নজৰ দিলেও দেখা যায় কিদৰে এক যাত্ৰিক জীৱনৰ পোষকতা এই ব্যৱস্থাই কৰি আহিছে। শিশুসকলৰ পিঠিৰ কিতাপৰ বোজা যেন তেওঁলোকৰ ওজনতকৈও অধিক হ'ব ধনিছে। হোমৱৰ্ক, পৰীক্ষাৰ চাপত পিষ্ট হৈ আহিছে অগণিত শৈশৱ। আৰু এনে ব্যস্ততাৰ শিক্ষা জীৱন এটাত, নম্বৰ সৰ্ব্বথ ব্যৱস্থা এটাত মানৱীয় প্ৰমূল্যবোধৰ বিকাশৰ সুযোগনো থাকে ক'ত? যি ব্যৱস্থাই শিশুটোৰ একান্তই নিজা খেল-ধুলাৰ সময়কণেই কাঢ়ি নিবলৈ ধৰিছে নিষ্ঠুৰ হাতেৰে সেই ব্যৱস্থাই জানো শিশু মনস্তত্ত্বৰ মানৱীয় প্ৰমূল্যবোধৰ ৰোপণৰ দৰে গুৰুদায়িত্ব ল'ব পাৰিব? আমাৰ শিক্ষা ব্যৱস্থাইয়ে জানো নৈতিক শিক্ষাৰ বিকাশৰ বাবে পৰ্যাপ্ত গুৰুত্ব আৰোপ কৰিছে?

ওৰোটো জীৱন শিক্ষাৰ সৈতেই জড়িত এজন ব্যক্তি হিচাপে অনুভৱ কৰা, শিক্ষা যাতে কেৱল এক নম্বৰকেন্দ্ৰিক ব্যৱস্থালৈ ৰূপান্তৰিত নহয় তলৈ আমি প্ৰত্যেকে সচেতনভাৱে প্ৰতি দৃষ্টিতে নজৰ ৰখা দৰকাৰ। যিহেতু এক পৰ্যায়ক্রমিক প্ৰক্ৰিয়াৰে ছাত্ৰ-ছাত্ৰীক ভবিষ্যতৰ

বহল পুথিভঁৰাৰ জটিল সংগ্ৰহৰ বাবে গ্ৰহণ কৰাটোহে শিক্ষাৰ মূল উদ্দেশ্য। সেয়ে আমি প্ৰদান কৰা শিক্ষাই সেই লক্ষ্যত উপনীত হৈছেনে নাই তাকে এক নিৰ্ণয় বিবেচনা আদি সময়ে সময়ে কৰা উচিত। জীৱনৰ জটিল ক্ষণত হৈৰে নেহেৰুৱাকৈ যুক্তি যাব পৰাৰ মানসিক সাহস আৰু মূঢ়তাৰূপে আমাৰ শিক্ষাই ছাত্ৰ-ছাত্ৰীক মন পৰিব লাগিব। সুখ অথবা দুখ একোতেই অস্বাভাৱিক নোহোৱাকৈ আচৰাই যোৱাৰ মূঢ়তাকো তেওঁলোকে আহৰণ কৰিব লাগিব নিজৰ শিক্ষা জীৱনতেই। জীৱনৰ বাট যিহেতু খোলাপৰ পাহিৰে নহয় কেঁহিটোৰেহে সজ্জিত হৈ বোৱাৰ শব্দে অধিক সেয়ে শিক্ষাই কেঁহিটোৰ সৈতে মূৰামুৰি হোৱাৰ সাহসখিনি শিক্ষাৰ্থীসকলক মন পৰিব লাগিব। আতি সাহোদৰ্য্য লাভ এক জীৱন সৌভাগ্য হিচাপে পৰিগণিত হ'বলৈ বৰদৰ্শ এই পৰত ছাত্ৰ-ছাত্ৰীকে ক্ষুণ্ণীয়া-কলেজীয়া মিনবোৰতেই আহৰণ কৰি ল'ব লাগিব আত্মনিৰ্ভৰশীলতাৰ পট। সৰু কৰ যিকোনো প্ৰথম প্ৰতি তেওঁলোকৰ মনত থাকিব লাগিব প্ৰশস্তি সন্মানৰ মনোভাৱ। প্ৰথম মৰ্যাদা বুজিব পৰাকৈ তেওঁলোকক পৰিপক্ক কৰাৰ ব্যৱস্থাও শিক্ষা ব্যৱস্থাই হৈ।

আহি কৰা মনত শিক্ষাই শিক্ষাৰ্থীৰ মনত মানৱীয় গুণসমূহ ৰোপণ কৰাত কিমান সক্ষম হয় প্ৰশ্ন তৎপৰতাই নিৰ্ভৰ কৰিব আমাৰ অভিযাতৰ সমাজখনৰ ৰূপৰেখা। সেইবাবেই শিক্ষা ব্যৱস্থাই শিক্ষাৰ্থীক প্ৰতিবেশিতৰ পুথিভঁৰা ত্ৰিভুবৰ বাবে লাগতিয়াল বিদ্যায়তনিক লক্ষ্য আন্তৰিকতাৰে প্ৰদান কৰাৰ সমাজব্যৱস্থাকে তেওঁলোকক সঁচা অৰ্থত সমাজ-সেৱা-পৰিৱেশৰ প্ৰতি দায়বদ্ধ অনুভৱপ্ৰৱণ মানুহ হিচাপে গঢ়াৰ ক্ষমতা সোণকালেই আহৰণ কৰাটো অতীব জৰুৰী। শিশু-স্নাতক, সমাজৰ প্ৰতি দায়বদ্ধতা থকা নতুন পুৰুষ-নৰী আমাৰ শিক্ষা ব্যৱস্থাই গঢ়িব লাগিব। লগতে প্ৰতিটো কথা সুস্থতাৰে আৰু নিজৰবীয়াইক নিত্ৰেণ কৰিব পৰাকৈ কিছুমান নতুন মানুহো এই ব্যৱস্থাই গঢ়িব লাগিব। সমাজ পৰিৱৰ্তনৰ বাবে কেৱল আৰ্থিকভাৱে সাতলহী অথবা কেৱল লং মানুহ থাকিলেই নহ'ব, নতুন চিন্তাৰে বাট সেৱণাৰ পৰা মানুহো লাগিব। নিয়মৰ নামত চলো অস্বাভাৱিক বিক্ৰমে প্ৰশ্ন উত্থাপন কৰিব পৰা, স্বাভাৱিক-অস্বাভাৱিক-স্বাভাৱিক নিজে বিক্ৰম শক্তিৰে নটক বিচাৰ কৰা এনে মানুহক সাধাৰণ দিনেই বুঢ়ি পাব সিমানেই সমাজ ৰূপান্তৰৰ পথো সুচল হ'ব। তেনে মানুহৰ সৃষ্টি কৰিব পৰাটোৱেই হ'ব আমাৰ প্ৰাসিদ্ধ শিক্ষা ব্যৱস্থাৰ সাৰ্বভূমি। □

লেখক এগৰাকী সহযোগী অধ্যাপক, পদাৰ্থ বিজ্ঞান বিভাগ, অত্যাৰ্থী মহাবিদ্যালয়, অত্যাৰ্থী।

## সমস্যাৰ এনাৰ্জী বৰ অসমৰ সংস্কৃতি এটি ৰোমস্থান

মীমাংস কুমাৰ কলিতা

- কিহে কৰ্ণেল। কি ভাৱত ইমান বিভোৰণ? কটোৰ নিয়মৰ মাজৰ পৰা ওলাই আহি বৰ প্ৰশস্তিত সময় কটোৱা যেন লাগিছে।
- অ প্ৰফেছৰ, আহ আহ। বহ। ভালেই কৰিছ। এই আহি। অকলে বহি অস্বাভাৱিক সংস্কৃতিৰ চহকী সমাজখনৰ কথাৰে ভাবি আছিলো।
- আৰ্মিৰ মনুহে সংস্কৃতিৰ কথা ভাবিছ, বৰ ভাল লাগিল শুনি। অস্বাভাৱিক সাংস্কৃতিক ক্ষেত্ৰখনত কিবা যুদ্ধৰ বিজিৎকা সেবা পাইছ নেকি?
- নাহিলে যুদ্ধৰ বিজিৎকা সেবা হৈছেনে নাই। অতীতৰ মন-প্ৰাণ ভৰি থকা আমাৰ গাঁৱলীয়া সমাজখনলৈ কৰকৈ মনত পৰিছে। মনত পৰিছে গৌৰৱীয়ৰত আবেগিৰ প্ৰসন্নত বেউতাই গোৱা -

অয় অয় যানব জল নিমিছা-বৰ বাতা  
জত মারা খিলবাতা।  
স্বৰ্ণে কৰয় সিদ্ধি বীম নয়ানিদি  
হুকুতি-মুকুতি পান-নাতা।।

বনৰীত, হকিয়াম-বীৰ্ণনৰ মাজতে মৰমৰ গাঁৱখনত জনম লভিছিলো। জেঠ, আহোৰ, শতপ মাহত নামঘৰত খোলৰ বাজনাৰে গাঁৱখনে বুৰাই বাপিছিল। ভাঙনাৰ আশ্বাঃ। ষামান, মহাভাৰত নতুন পুৰাণৰ কাহিনীৰে নাট্য মেলিছিল। আদম উৰুসাহেবে সকলোৰে হস্ত বন্দবাহৰ সিনটোলে। মিনত বন্দবাহ আৰু গহুসিলে ভাৰ্ণনা। বহ কেইখন গাঁৱৰ স্বীক্ৰ একেলগে নামঘৰত বন্দবাহত গোৱা হৰিনাম-বীৰ্ণনেৰে গোটেই গাঁৱখন বজ্জনাই গৈছিল। গায়ন-বায়নৰ শিহুত প্ৰসাদ বিতৰণ। সৰাহৰ বাইজ উঠি যোৱাৰ লগে লগে জাৰি-কথ পাৰি বাতি ভাৰ্ণনা চোৱাৰ বাবে ঠাই দখল কৰা নুশাবোৰে মোক বনটক আমনি কৰে। ভাৰ্ণনা চাবলৈ অহা আলহি আৰু গাঁৱৰ সকলো পৰিয়ালে আত্মনিকতাৰে পৰস্পৰৰ প্ৰতি

সহৃদয়তাবে জীৱন উপভোগৰ সেই মধুৰ ফলবোৰলৈ, মোৰ জীৱনৰ পৰা হেৰাই যোৱা দিনবোৰলৈ বৰকৈ মনত পৰিছে।

চন্দন কথাবোৰ অনৰ্গল যতি নপৰাকৈ কৈ গৈছে। মাজে মাজে সৈন্য বাহিনীৰ কঠোৰ হৃদয়ৰ মানুহটোৰ মাতটো কঁপি যোৱা মই অনুভৱ কৰিছিলো। কিবা এটা মনত পৰাৰ দৰে সি আকৌ ক'বলৈ ধৰিলে -

- বৰসৱাহৰ পিছত গোপিনী সৱাহ আৰু গৰখীয়া সৱাহো অতি ধুমধামেৰে পতা হৈছিল। কেতিয়াবা কেতিয়াবা গোপিনী বা গৰখীয়া সৱাহতো ভাওনা পাতিছিল। তেওঁৰ মনত আছেনে নাই নাজানো অসীম, ভাওনাত ধনুৰ পৰা নিষ্ফল কৰা কাড়বোৰ বুটলিবলৈ তোৰে মোৰে যে প্ৰতিযোগিতা চলিছিল। এবাৰ কাড় লাগি তোৰ চকুত অঘাতো লাগিছিল।

- মোৰ সকলো মনত আছে চন্দন। কাৰণ সেয়া আছিল আমাৰ জীৱনৰ চহকী শৈশৱ। আচলতে শ্ৰীমন্ত শংকৰদেৱৰ অপূৰ্ব সৃষ্টি নামঘৰ, ভাওনা-সৱাহ, বৰগীত, নৃত্য, নাটকেই হৈছে অসমীয়া সংস্কৃতিৰ বৰ ভেটি। নিয়ম-শৃংখলা বজাই ৰাখি মানসিক শুদ্ধতাৰে মানৱ সমাজখনক আগুৱাই নিয়া, ব্যাভিচাৰ পৰিহাৰি একতাৰ ভোলেৰে সমাজখনক বান্ধি ৰাখি গৰম্পৰৰ প্ৰতি সহৃদয়তাবে জীৱন যুক্ত আগবাঢ়ি যাবলৈ যি সুন্দৰ সাংস্কৃতিক সমাজ গঢ়ি তুলিছিল, তাৰ বাবে গুৰুজনালৈ সত কোটি প্ৰণাম।

- তই ঠিকেই কৈছ। অসমত নাট্যাভিনয়ৰ পথ সুগম কৰি তোলে শ্ৰীমন্ত শংকৰদেৱ আৰু মাধৱদেৱৰ দ্বাৰা সৃষ্ট নাট সমূহে। নৱবৈষ্ণৱ ধৰ্মৰ প্ৰচাৰৰ আহিলা হিচাপে খ্ৰীষ্টিয় পঞ্চদশ শতিকাৰ অসমীয়া সমাজত চলা ধৰ্মীয় শোষণ, জাতিভেদ, ধৰ্মৰ নামত অনৰ্বক আড়ম্বৰণ, মধ্যভেংগীৰ শোষণেৰে দোষিত হৈ পৰা সমাজখনৰ বাবে এক উদ্দেশ্য আগত ৰাখি শংকৰ-মাধৱে এই অকৌশলীয়া নাটসমূহ ৰচনা কৰিছিল। তেওঁলোকে সহজ-সৰল, অনাখৰী গাঁৱলীয়া মানুহখিনিৰ মন আকৰ্ষিত কৰিব পৰা ভগৱান কৃষ্ণ-বিষ্ণুৰ লীলা মাহাত্ম্য ৰ্পনাৰে গীত, নৃত্য-বাদ্য, সাজ-সজ্জা, ৰং-বৰণ, মুখা আদিৰ ব্যৱহাৰ কৰিছিল। ইয়াত এফালে শংকৰদেৱৰ গভীৰ নান্দনিক আৰু সামাজিক চেতনাৰ লগতে ভক্তি ধৰ্মৰ সাৰ্বজনীন আদৰ্শ প্ৰকাশ পাইছে, আনফালে ভাৰতীয় সংগীত নৃত্য-নাট্যাৱলীৰ সৈতে থলুৱা লোক উপাদানৰ সু-সমন্বয় ঘটিছে।

- একেবাৰে সঁচা। পৰিবৰ্তিত সময়ৰ লগত, দৰ্শকৰ ৰুচি-অভিৰুচিৰ তাগিদাত এই অকৌশলীয়া নাট ভাওনাৰ প্ৰকৃতিও পৰিবৰ্তিত হৈ বৰ্তমান প্ৰতিযোগিতাৰ এক আধাৰ স্বৰূপ হৈ পৰিল। নাট্যকাৰ সকলৰ ব্ৰজৱলী ভাষা-জ্ঞানৰ অভাৱেই হওক বা নাটকীয় কলা-কৌশলৰ অভিজ্ঞতা বা জ্ঞানৰ অভাৱৰ ফলতেই হওক শংকৰদেৱ-মাধৱদেৱৰ পৰবৰ্তী

সময়ত বিশেষকৈ সত্ৰ সমূহত বচিত নাট সমূহে ক্ৰমাত পূৰ্বৰ ৰূপ হেৰুৱাই আধুনিক কালত গভীৰ উদ্দেশ্যমুখী কাহিনী, পৰিশীলিত নৃত্য-গীত সুনিৰ্দিষ্ট পৰিবেশন শৈলী, ভাষা আদি প্ৰত্যেকটো ক্ষেত্ৰতে পৰিবৰ্তন ঘটি সম্পূৰ্ণ আধুনিক ৰূপত সৰলীকৃত হৈ 'মাতৃভাষাৰ ভাওনা' ই নতুন ৰূপ গ্ৰহণ কৰিছে।

চন্দন মোৰ বাল্যবন্ধু। সি বৰ্তমান ভাৰতীয় সেনাবাহিনীৰ কৰ্ণেল। দুদিন মানৰ কাৰণে আহি ঘৰত আছেহি। চাকৰি সূত্ৰে মই উজনিৰ পৰা আহি নামনি অসমৰ যিখন ঠাইত ঘৰ সাজি বাস কৰি আছেহি তাৰেই কাষৰ চহৰখনত চন্দনেও স্থায়ী ঘৰ-বাৰি কৰিছেহি। সি ঘৰলৈ আহিলে মোৰ লগত যোগাযোগ হয়। পঢ়া-শুনাত অতি মেধাৱী চন্দনে ছাত্ৰ অৱস্থাতে বহুতো সামাজিক কামৰ লগত জড়িত আছিল। মহাবিদ্যালয়ত তেওঁ ছাত্ৰ নেতা হিচাপে সাংস্কৃতিক অনুষ্ঠান তথা কাৰ্যসূচীসমূহৰ আহ্বায়কো আছিল। অসমীয়া সংস্কৃতিৰ মূল ভেটিত আঘাত হানিব পৰা কোনো সাংস্কৃতিক কাৰ্যসূচীৰ আয়োজনত আপোচবিহীন ভাৱে বাধা প্ৰদান কৰিছিল। তাৰ মতে এনে অপসংস্কৃতিয়ে অসমীয়া সংস্কৃতিৰ মাধুৰ্য নষ্ট কৰিব।

- অসীম, তোৰ মনত আছেনে ব'হাগ বিহুত আমিযে ষ্টচৰি গাবলৈ গৈছিলো। কেতিয়াবা মইনা পাৰিজাতৰ হৈ, কেতিয়াবা যুৱক সংঘৰ হৈ নাইবা কেতিয়াবা পঢ়ি থকা বিদ্যালয়ৰ স্ক্ৰাউটৰ হৈ। বিহু-ষ্টচৰি গাই গাই আঠ-ন দিন ধৰি গাঁৱে গাঁৱে ঘূৰি ষ্টচৰি গোৱাৰ লগতে উক্ত অনুষ্ঠান সমূহৰ বাবে পুজিও সংগ্ৰহ কৰিছিলোঁ। প্ৰথমে ষ্টচৰি তাৰ পিছত বিহু পৰিবেশন কৰাৰ পিছত প্ৰায়বিলাকৰ ঘৰতে গোটেই দলটোক চাহ-পিঠা খুৱাইছিল। গাঁৱৰ চিনাকী মানুহ বিলাকৰ খা-খবৰো লৈছিল।

- কথাবিলাক অতি জীৱন্ত হৈ আছে চন্দন। আমি যেতিয়া গৃহস্থ কুশলৰ অৰ্থে .... বুলি পদূলিৰে চোতাললৈ সোমাই গৈছিলো তই তেতিয়া ঘোষা আৰম্ভ কৰিছিল-

দেউতাৰ পদূলিত  
গোন্ধাইছে মাধুৰি,  
কেতেকী মলেমলাই ঐ গোবিন্দাই ৰাম।  
নতুবা  
কৃষ্ণাইৰ মুৰতে বকুল ফুল এপাহি  
নিয়ৰ পাই মুকলি হ'ল ঐ  
গোবিন্দাই ৰাম।

তোক মাজতলৈ বৃত্তাকাৰে শাৰী পাতি ঘূৰি-ঘূৰি আমি বিলাকে ঘোষা গাইছিলোঁ। তই পদ ধৰিছিলি। বীৰেনহঁতে ঢোল বজাইছিল, তাল আৰু বাঁহৰ টকা প্ৰায় হাতে-হাতে

আছিল। লাহে লাহে পদৰ লগে লগে আমাৰ খোজ বিলাকো খবতকীয়া হৈছিল। ঠুচৰি শেষ কৰাৰ লগে লগে গৃহস্থই শৰাইত দক্ষিণা আগবঢ়াই আঠু লয়। আমি সকলোৰে বহি গৃহস্থৰ মঙ্গলৰ অৰ্থে আশীৰ্বাদ দিও। কেতিয়াবা ঠুচৰি শেষ কৰাৰ লগে লগে গৃহস্থক আঠু ল'বলৈ নিদি এজনে বিহু যোজনা আৰম্ভ কৰিছিল-

চ'তে গই গই ব'হাগে পালেহি  
ফুলিলে ভেবেলি লতা,  
কৈনো কৈ থাকিলে ওৰকে নপৰে  
ব'হাগৰ বিহুৰে কথা

ঢোল-পেঁপাই বজন জনাই গৈছিল। একেৰাহে বিহুনাচ, মাজে মাজে বিহু নাম, ঢোলৰ চেওঁ-মানুহবোৰে বেৰি বেৰি চাইছিল। ছচৰি গাঁৱতে আমাৰ সকলোবিলাক, আনকি নাচনীও ল'ৰা আছিল। আজি কালি অৱশ্যে ল'ৰা-ছোৱালী মিলি কোনো কোনো ঠাইত বিহুমৰা দেখা যায়। বিহু ঢোল, তাল, পেঁপা, বিহুনাচ, বিহুনাচৰে ক্ৰমান্বয়ে পকি আহে। এজনে আকৌ আৰম্ভ কৰে-

বাঙলী মদাৰৰ পাত এ নাচনী  
বাঙলী মদাৰৰ পাত,  
কঁকাল ঘুৰাই ঘুৰাই নাচ এ নাচনী  
লগাইছোঁ নামৰে জাত।

- ঢোলৰ শব্দই গিৰগিৰাই উঠে। অসীম, তই বিহুনাচ আৰম্ভ কৰিছিল-

তোমালৈ চাওঁতে বিজু বিজু বিজুবন,  
জপনা তেওঁতে বিজু বিজু বিজুবন,  
বিদ্বিলে অময়া ছলে বিজু বিজু বিজুবন,  
ফুল তগৰ বৃন্দাবন,  
পিন্ধো পিন্ধো লাগিছে মন।  
তোমাৰ মনে খালে বিজু বিজু বিজুবন,  
মোৰো মনে খালে বিজু বিজু বিজুবন,  
কি কৰিব অজাতি কুলে বিজু বিজু বিজুবন,  
ফুলে তগৰ বৃন্দাবন,  
পিন্ধো পিন্ধো লাগিছে মন।

আকৌ ঢোলৰ চেওঁ, ম'হৰ শিঙৰ পেপাঁত বিহু টিহিটি, টিহিটি ..... দলদোপ

হেন্দোলদোপ বিহু নাচ, মাজে মাজে আকৌ বিহুনাচ। সামৰণিত গৃহস্থই শৰাই আগবঢ়াই সেৱা লৈছিল। আমি সকলোৰে বহি লৈ আশীৰ্বাদ দিছিলো। শৰাই চকখন ওচাই শৰাইত গামোচা নেদেখিলে আকৌ বিহু যোজনা আৰম্ভ কৰিছিলো-

খুটিতে পৰিলে জিঞা অ'নবৌ  
খুটিতে পৰিলে জিঞা,  
তললৈ মূৰ কৰি শুনিব নেলাগে  
গামোচা উলিয়াই দিয়া।

ঢোলৰ গিৰ গিৰনিৰ পিচত পুনৰ বিহুনাচ গাইছিলো-

অ'নবৌ কাজিৰঙা জাৰণি  
অ'নবৌ তাতে চৰে হৰিণি  
আমাক গামোচা নিদিলে  
শৰাই নহয় শুৱনি।  
অ'নবৌ ভিতৰলৈ যোৱাগৈ  
অ'নবৌ চাবি-কাঠি লোৱাগৈ  
ভূমিনো বই থোৱা গামোচা  
আমালৈ এখন আনাগৈ।।

..... ইত্যাদি ইত্যাদি।

গৃহস্থই গামোচাখন শৰাইত দি প্ৰসন্ন চিত্তে পুনৰ আঠু ল'লে। আমাৰ ফালৰ পৰা আশীৰ্বাদ দিয়া হ'ল-

নমো নমো নাৰায়ণ প্ৰসন্ন হয়োৰু হৰি  
কৰিয়োক মায়াক নিৰ্য্যাস।  
আপোনাৰ মহিমা আপুনি বেকত কনি  
জীৱক কৰা পৰিত্ৰাণ।।  
ভাল বোলে .....

এনেদৰে ছচৰি সংস্কৃতিৰ মাজেৰে অতি আন্তৰিকতা গঢ়ি উঠিছিল আমাৰ আৰু ৰাইজৰ মাজত। ভুলতে কাৰোবাৰ ঘৰত ছচৰি নোগোৱাকৈ পাবহৈ গ'লে গৃহস্থই আগবাঢ়ি আহি আমন্ত্ৰণ জনাইছিল। আমি ঘূৰিগৈ ক্ষমা খুজি ছচৰি গাই দক্ষিণালৈ বিদায় লৈছিলো। - চন্দন, তোৰ চাগৈ মনত আছে ছচৰি সামৰাৰ পিচতহে আমি বিহু সঙ্গিলনী পাতিবলৈ লৈছিলো। বিভিন্ন প্ৰতিযোগিতাৰ আয়োজন কৰা হৈছিল। খেলা-ধূলা, সাংস্কৃতিক প্ৰতিযোগিতাৰ

উপৰিও সাংস্কৃতিক সন্ধিয়াৰ বাবে আমি কাৰোপৰা জোৰকৈ বৰঙণি সংগ্ৰহ কৰিব লগা হোৱা নাছিল। কেইজনমান লগ লাগি আমি গাঁৱৰ কোনো এঘৰৰ পৰা বিহু সন্মিলনীৰ কাম আৰম্ভ কৰিছিলো। গৃহস্থই আমাক বতৰাই চাহ-তামোল খুৱাই এটি বৰঙণি আগবঢ়াইছিল আৰু পাৰিলে আমাৰ লগতে তেওঁ পিচৰ ঘৰবোৰলৈ গৈছিল। এনেদৰে অতি সহৃদয়তাবে বিহু সন্মিলনীৰ পুজি সংগ্ৰহ হৈছিল। বিহু সন্মিলনীত সাংস্কৃতিক দলসমূহ, প্ৰতিযোগী তথা অতিথি আপ্যায়নৰ বাবে বিহু উদ্‌যাপন কমিটিয়ে বিশেষ চিন্তা কৰিব লগা নহৈছিল। প্ৰায় ঘৰৰ পৰা পিঠা, লাৰু, কোমল চাউল, চিৰা, দৈ, ওৰ, তামোল-পান পুৰাতো আনি কমিটিক জমা দিয়াৰ উপৰিও অতিথি আপ্যায়নত উপযাচি ভাগ লৈছিল। স্থানীয় শিল্পী সকলেই সাংস্কৃতিক সন্ধিয়াৰ মুখ্য আকৰ্ষণ হোৱাৰ বাবে স্থানীয় প্ৰতিভা বিকাশৰ সুবিধা পাইছিল আৰু বলে নোৱাৰা আৰ্থিক সমস্যাৰ সৃষ্টি নহৈছিল। পৰস্পৰে অতি আন্তৰিকতাৰে মৰম-চেনেহ-শ্ৰদ্ধা যোগ্যজনলৈ ৰাখি এই বিহু সন্মিলনী সমূহ অনুষ্ঠিত হোৱাৰ বাবে ই অতি হেপাহৰ আৰু অনুশ্ৰেণাৰ সংস্কৃতিত পৰিণত হৈছিল।

- নাজানো অসীম ভোগ মনত আছেনে নাই। গাঁৱৰ বিয়া বিলাকলৈ, বিয়া বিলাকত বাইজৰ সহযোগিতা আৰু স্বীকৃতি-নীতি বিলাকলৈ খুবেই মনত পৰে।

- কিয় মনত নেথাকিব। বিয়া অসমীয়া সমাজৰ প্ৰাণয় উৎসৱ। গঞা সমাজৰ বং-বহুইচৰ বহুইচ। গঞা বাইজক বিয়াৰ দিনা কিহেৰে সোধপোচ কৰিম বুলিও মূৰে কঁপালে হাতদি জোপোকা মানিব নেলাগে। শক্তি চাই ভক্তি। তামোল এখন দি সুধিলেও গাঁৱৰ বাইজে 'হৰগৌৰী বসতি হওক' বুলি আশীৰ্বাদ কৰি যায়। সকলোৱে যে এই মাংগলিক কামফেৰা সম্পন্ন কৰিবৰ কাৰণে উৰুৰিখাই পৰে, সিয়েই জীৱনলৈ অনুশ্ৰেণা যোগায়। বিয়া ঠিক হোৱাৰ লগে লগে গাঁৱৰ বাইজক মাতি বাইজ ডৰা কৰা হয়। অৰ্থাৎ বাইজক তামোলপানৰ শৰাই আগবঢ়াই দিয়া পক্ষৰ পৰা আঠ লৈ কোৱা হয় যে 'বিবাহ' গুৰু কামফেৰা সকলোৱে হাতে কামে হৰি সম্পন্ন কৰি গৃহস্থক উদ্ধাৰ কৰিব লাগে। বাইজে আশীৰ্বাদ দি শৰাই গ্ৰহণ কৰি সকলোৱে পিচদিনাৰ পৰাই বিবাহৰ কামত লাগি যায়। ল'ৰাবিলাকে বাৰীল গছ কাটি বা বাহিৰৰ পৰা কিনি অনা গছৰ খৰি ফালিবলৈ লাগি যায়। ৰতা দিয়াৰ বাবে বাহ কিমান লাগিব, কেতিয়া কাটিব, ৰতাৰ টিংপাত ক'ৰ পৰা আনিব সকলো হিচাপ-নিকাচ কৰি কামত লাগি যায়। দুদিনীয়া বিয়া হ'লে জোবানৰ আগদিনাই ৰতা সম্পূৰ্ণ কৰিব লাগিব। গেটো কৰাৰ লাগিব। মহিলা সকলে কোনো কোনো চিৰা খুন্দিব, কেতিয়া কাৰ ঘৰত খুন্দিব, কোমল চাউলৰ ব্যৱস্থা কোনে কৰিব সকলো আগতিয়াকৈ ঠিক কৰি লয়। মান ধৰাৰ কাৰণে বহু গামোচাৰ প্ৰয়োজন। গাঁৱৰ মহিলাই আগতেই তাঁতৰ শাল লগাই সেইবোৰ ঠিক সময়ত

উলিওৱাৰ ব্যৱস্থা কৰে। বিয়াৰ এদিন-দুদিন আগত লাৰু, পিঠা আদি বিয়াৰ ঘৰত বা আশে পাশে কোনো এঘৰত কেইগৰাকীমানে বনাই জমা কৰি ৰাখে। আমদালি গাঁঠি দুৱাৰত কোনো লগাব, গাধুৰা বেই কোনো সাজিব, কলপুলি কোনো আনিব গাঁৱৰ ল'ৰা-ছোৱালী বিলাকে আগতেই দায়িত্ব ঠিক কৰি লয়। মুঠতে বাইজ ভাৰস্বৰ পিচৰ পৰা কাৰো ৰ'বলৈ আহিব নাই। বিয়াত বদনাম হ'বলৈ হ'লে সকলোৰে ইচ্ছাত হানি হ'ব বুলি ভাবে।

- বিয়াৰ দিনা আবেলি মহিলা সকলৰ কি উৎসাহ। ৰাতি নৌ পুৰাওতেই চোৰপানী তোলাৰ পিচত এতিয়া আকৌ কাষত কলহ, মুৰত দুৱৰি লৈ পানী তুলিবলৈ ওলাইছে, হাঁহি-খিকিঙালি কৰি বিয়ানাম গাই গাই দলটো আগবাঢ়িছে গাঁৱৰ মাজে মাজে-

বামকৃষ্ণ পানী তুলিবলৈ

বামকৃষ্ণ ওলালে দৈবকী

হৰি মোৰ ঐ কাষতে কলচি লৈ,

বামকৃষ্ণ ৰিগিকি ৰিগিকি

বামকৃষ্ণ দেখিছো যমুনা

হৰি মোৰ ঐ বৈ আছে কদমৰ তলে।

ফুল চন্দন তুলসী

ফুল চন্দন তুলসী

ভবিল নে নভবিল

বাধা তোমাৰ কলচি।

পানী তুলি বাধা ফুল চন্দন তুলসী

পাচলৈ নাচাবা ফুল চন্দন তুলসী

সাগৰো আহিব উাহি হে

ফুল চন্দন তুলসী

ভবিলনে নভবিল বাধা তোমাৰ কলচি।

পানী তুলি আনি কন্যাক গা ধুৱাই -

বাইদেউৰে পদুলিতে মিঠা আমৰ পুলি

বাইদেউৰে পানী ঢালে বামকৃষ্ণ বুলি ...

বামকৃষ্ণ গাধুই বাহিদেবে  
বামকৃষ্ণ মাকক সুধিলে  
হৰি মোৰ ঐ কি সাজ সলাব পাৰি,  
বামকৃষ্ণ ছাঁতে শুকোবা  
বামকৃষ্ণ মুঠিতে লুকুবা  
হৰি মোৰ ঐ সেই সাজ সলাব পাৰি।  
- জ্ঞানোপ অহাৰ সময়ত গায়-  
শৰাই বটা সজোবা  
শৰাই বটা সজোবা  
জ্ঞানোপে আহি বৈ আছে  
আদৰো গৈ ওলোবা।

বামকৃষ্ণ আগৰখন উৰতে  
বামকৃষ্ণ কি কি আনিছে  
হৰি মোৰ ঐ সমাজৰ মাজতে থোবা।

আমদালি গাঁঠিলো  
দৰ্জা মুখত আৰিলৌ  
ওলাই আহা বাহিদেউ  
সাদৰেবে মাতিলো।

বামকৃষ্ণ মাৰাৰ অলংকাঃ  
বামকৃষ্ণ থোবা কাতি কৰি  
হৰি মোৰ ঐ দেউতাৰাৰ অলংকাৰ থোবা,  
বামকৃষ্ণ বামে দি পঠাইছে  
বামকৃষ্ণ সুৰণ অলংকাৰ  
হৰি মোৰ ঐ কৰথোৰে কৰি লোবা।

- বিয়াৰ দিনা কন্যাক সজাই পৰাই হোমৰ ওচৰলৈ উলিয়াই দৰাৰ কাষত বহুৱাই-

অ' শ্ৰীহৰি যুকুন্দ মুৰাৰী  
আজিৰ পৰা বাহিদেউ  
হলা তুমি বোৰাৰী।  
ঔ গছৰ কোমল ঠুৰি  
ভাটো পৰি খায়  
ভাটো পৰি খায়  
দেউতাই পোহা মইনা চৰাই  
উৰি শুচি যায়।  
হোমত ঘিউ ঢালি মজ্জ পাঠ চলি থাকে।  
আঁখে দিয়া আঁখে দিয়া  
বাহিদেউৰ সৰু ভাই  
আজিৰ পৰা তোমাৰ বাহিদেউ  
গোত্র চিঙি যায়।  
হোমৰ কাম সমাপ্ত হোৱাৰ পিচত দৰাই কন্যাক লৈ যাবলৈ ওলায়।  
হাতত পান বটা লৈ  
দেউতাৰাক মাতগৈ  
মৰমৰ দেউতা ঐ  
যাবলৈ ওলালো

যাবৰে সময়ত সেৱাহে জনালৌ.....

এনেদৰে বিয়ানাম বিলাকে বিবাহ কাৰ্যৰ গোটেই দৃশ্য ধৰি ৰাখে। বিবাহকাৰ্য,  
বিয়ানাম আদিয়ে সমাজখনৰ এক সাংস্কৃতিক পৰম্পৰা বক্ষা কৰি আহিছে।

- জন, চন্দন, চাকৰি সূত্ৰে গাঁহৰ পৰা আঁতৰত থকাৰ বাবে শ্ৰীকৃষ্ণৰ সম্পূৰ্ণ  
বাসলীলা- গাধুলিৰ পৰা পুৱালৈকে হোৱা নাটক চোৱাৰ পৰা বঞ্চিত হৈছে। তিনিদিনীয়াকৈ  
অনুষ্ঠিত হোৱা বাস মহোৎসৱৰ প্ৰতি ৰাতিৰ ভাববীয়া মানে কৃষ্ণ, কংস, ৰাধা, দৈবকী, নন্দ,  
যশোদা সকলোৰে অভিনেতা-অভিনেত্ৰী বেলেগ বেলেগ হয়। আজি এশ বছৰ ধৰি একেখন  
নাটককে মঞ্চস্থ কৰা হৈ আহিছে যদিও আগতীয়াকৈ টিকট নকৰিলে চিট পোৱা সম্ভৱ নহয়।  
গোপ বালক, গোপী নৃত্য অৰ্থাৎ মহাবাস অতি মোহনীয় হয়।

শৰতকালৰ ৰাত্ৰি অতি বিতোপন,  
বাসকীড়া কৰিতে কৃষ্ণৰ ভৈলা মন।।



আজি কালি গোহৰ প্ৰক্ষেপন আৰু আধুনিক কলা-কৌশলেৰে বাসব দৃশ্য সমূহ অতি আকৰ্ষণীয় কৰি তোলা হৈছে। শ্ৰীকৃষ্ণৰ অনন্ত শয্যাৰে আৰম্ভ কৰি বসুদেব-দৈবকীৰ বিয়া, কংসৰ বখীশালত দৈবকীৰ গৰ্ভত কৃষ্ণৰ জন্ম, যোৰ অঙ্ককাৰ, শীলাবৰ্ষণৰ মাজেৰে ছাবকাৰ পৰা বসুদেৱে কৃষ্ণক নি যমুনা পাৰ কৰি মথুৰাৰ নন্দ-যশোদাৰ ঘৰত পলুৱাই থৈ অহা দৃশ্য অতি মোহনীয় হয়। মথুৰাত কৃষ্ণ লাহে লাহে ডাঙৰ হয়। গোপ বালকসকলৰ লগত নৃত্য, দুটামী, কংসই পঠোৱা অসুৰ বিলাক বধ কৰি কৰি দৃশ্যবোৰ যাওঁতে কৃষ্ণও ডাঙৰ হয়। সৰু পৰা ডাঙৰলৈ বয়স সাপেক্ষে কৃষ্ণ ডাওঁ পাচজন মানে কৰে। গোপীসকলৰ লগত নৃত্য কৰি থাকোতে শঙ্খচূড়ক বধ কৰে। বৃন্দাবনৰ দৃশ্য অতি বমনীয় হয়। শেষত মামাক কংসক বধ কৰি কৃষ্ণই ছাবকা নগৰীত শান্তি প্ৰতিষ্ঠা কৰে।

- মাজুলিৰ সত্ৰ সমূহকে ধৰি উজনী অসমৰ প্ৰায় ঠাইতে তই কোৱাব দৰে বাস মহোৎসৱ উদ্‌যাপন কৰা হয় যদিও নামনি অসমত মুৰ্ত্তিৰ বাসৰ প্ৰাধান্য দেখা যায়। মেলামুখী আৰু বৰ্তমান বৈদ্যুতিক কাৰু-কাৰ্যৰে উদ্‌যাপিত এনে বাস উৎসৱো অতি আকৰ্ষণীয় হয়। আঘোৰৰ শব্দৰ পূৰ্ণিমা ৰাতিৰ ফৰকাল বতৰৰ বাস উৎসৱে অসমৰ জনগণৰ মন বিলাকো ফৰকাল কৰি একতাৰ ভোলেৰে বান্ধি ৰাখিছে।

- এই জয়ন্ত, আহা আহা। বহা। তোমাক দেখি মোৰ বৰপেটালৈ হোলি চাবলৈ যোৱাৰ কথা মনত পৰিছে।

জয়ন্ত চন্দনৰ প্ৰতিবেশী। স্কুল শিক্ষক।

- ফাগুন-৮ত মাহত হোৱা ফাকুৱা বা হোলি উৎসৱতো ধৰ্মৰ বহনতকৈ লৌকিক আকৰ্ষণ বেছি। কোনো কোনো ঠাইত তিনিদিনীয়াকৈ, কিছুমান ঠাইত পাঁচদিনীয়াকৈ ফাকুৱা উৎসৱ হয়। অসমৰ প্ৰায়বোৰ সত্ৰ আৰু বৈষ্ণৱ প্ৰতিষ্ঠানত শ্ৰীকৃষ্ণ জড়িত এই ফাকুৱা বা দৌলবাত্ৰা পালন কৰা হয়। বৰপেটাৰ 'দেউল' অসমত জাকত জিলিকা উৎসৱ।

বগে ফাগু খেলে চৈতন্য কনমালী।

দুই হাতে ফাগুৰ গুতা সিদ্ধান্ত সুবাৰি।।

জয়ন্তক হোলিগীত এটি গাৰ্বলে কোৱাত তেওঁ আৰম্ভ কৰিলে-

ফাগুণ পৰিছে আজি ফাগুণ পৰিছে

পৰিছে ফাগুণ হোলীতে

আমাক কৰিছে পাগল

কনাই খেলিছে হোলী ৰঙতে

ফাগুণ পৰিছে আজি -

জাকে জাকে ভোমোৰা  
গুঞ্জৰে কুসুমে  
পলে পলে পুলক জগাই  
কনাই খেলিছে হোলী ৰঙতে  
ফাগুণ পৰিছে-  
উতলা ফাগুণ বেলা  
গলে ছলে বনমালা  
সুমঙ্গলে সুমধুৰে  
কনাই খেলিছে হোলী ৰঙতে  
ফাগুণ পৰিছে-  
কুকিলে কুহক আনে  
মন প্ৰাণ জ্বৰ কৰে  
পুলকিত কৰি মন  
কনাই খেলিছে হোলী-  
বসন্তৰ আগমনে  
ফাগুণৰ সমীৰণে  
গোপীৰ লগত মিলি  
কনাই খেলিছে হোলী-  
প্ৰকৃতিৰ মধুবনে  
মনৰ দোলনি তোলে  
মধুৰ মিলন সুৰে  
কনাই খেলিছে হোলী-

- অপূৰ্ব জয়ন্ত, অতি সুন্দৰ। হোলি উৎসৱ, হোলিগীতে আমাৰ সমাজখনক কেনেদৰে অনুপ্ৰাণিত কৰি বান্ধি ৰাখিছে, বিশেষকৈ বৰপেটাৰ দল মহোৎসৱৰ শোভাবাত্ৰা দেখিলে অনুমান কৰিব পাৰিব।

- জান অসীম, কমল ককাইদেউলৈ মোৰ খুউব মনত পৰে। সেইদিনতে কমল ককাইদেৱে গাঁওখনৰ কাৰণে কিমান কাম কৰিছিল, আমাক নতুন চামক কিমান অনুপ্ৰাণিত কৰিছিল। তেখেতৰ চেষ্ঠাতে গাঁৱত যুৱক সংঘ, মহিলা সমিতি, মহিলা পাৰিজাতৰ জন্ম হৈছিল। এটা সমূহীয়া কাৰ্যালয়ো হৈছিল য'ত আমি সকলোৱে মিলি শিল্পী দিবস, বাভা

দিবস, ভূপেন হাজৰিকাদেবৰ জন্ম দিবস আদি অতি ধুমধামেৰে উদ্‌যাপন কৰিছিলো।  
- চন্দন, জনবৰতে মোৰ হৃদয়ত বাজি থাকে কাপকৌৱৰ জ্যোতি প্ৰসাদ  
আগৰবালাৰ সেই গীত-

মোৰে পথাৰে  
সোণোবাৰী ধান  
সেউজীয়া বননীত  
গুনো কি নুগুনো  
বনৰীয়া গান  
মোৰে পথাৰে সোণোবাৰী ধান।  
আৰু যে কত গীত-

কোন কোন আহিছা অহিক পূজিবলৈ.....  
জয় আলোকময়  
অনামি-অনন্ত প্ৰসাদী  
বিশ্বজীৱন জ্যোতি.....।  
জননীৰ সন্তান জাগা.....।  
মোৰ গানত ছলে শত যুগৰ.....।  
লুইতৰে পানী যাবি অ' বই.....।  
লুইতৰ আকাশত তৰাৰ তৰাবৰী.....।

কত যে সুমধুৰ অসমৰ মাটিৰ কেঁচা গন্ধৰ সুৰেৰে বন্ধা গীত আৰু যে কত দেশমাতৃক উদ্বুদ্ধ কৰা জনগনক অনুপ্ৰাণিত কৰা কবিতা, নাটক, সাহিত্য সংস্কৃতি দি থৈ গ'ল শিল্পী জনাই। জ্যোতি প্ৰসাদ আগৰবালাৰ মোহনীয় ব্যক্তিত্ব, অসাধাৰণ সৃজনী প্ৰতিভা আছিল আৰু তেওঁৰ সৃষ্টিকৰ্মই আধুনিক অসমীয়া জাতীয় জীৱনৰ দিগদৰ্শন কৰি আছে। শিল্পী দিবসত অসমীয়া সংস্কৃতিৰ মহান শিল্পীজনাক আমি শ্ৰদ্ধা নিবেদন কৰিছিলো আৰু মোৰ ভাল লাগে আজিৰ নৱপ্ৰজন্মই শিল্পীজনাবৰ অপূৰ্ব সংস্কৃতিক শ্ৰদ্ধা জনাই।

- বাতা দিবসত কলাগুৰু বিষ্ণুপ্ৰসাদ বাতা দেৱৰ অসমীয়া সংস্কৃতিলৈ দি যোৱা অৱদানৰ কিছু আমি চৰ্চা কৰিবলৈ চেষ্টা কৰিছিলো। তেওঁ কি নাছিল। বাতাদেৱ আছিল এজন অসাধাৰণ সঙ্গীতকাৰ, গীতিকাৰ, গায়ক, অভিনেতা, নাট্যকাৰ, যন্ত্ৰশিল্পী, লেখক, নৰ্তক, ছবি-আঁকোতা, সমাজকৰ্মী আৰু সাংস্কৃতিক নেতা। তেওঁ লিখা সেই সুমধুৰ গীতৰ কলিবোৰ সেনাবাহিনীৰ কামত ব্যস্ত থকা সময়তো মোৰ হৃদয়ত বাজি থাকে-

মোৰ কবিতাৰ ছন্দ জাগি/স্পন্দন তোলৰ জাগেনে.....।  
বিশ্বৰ ছন্দে/ছন্দে মহানন্দে/আনন্দে নাচা/নাচা তমোহৰ দেউ.....।  
সুৰেৰে দেউলৰে/কাপৰে শিকলি/ভাঙি দিলি খুলি.....।  
কোন কোন আহিছা অহিক পূজিবলৈ.....।  
আজি মন্দিৰৰ দুৱাৰ খোলা.....।

আৰু যে কিমান গীত। অসমীয়া সংস্কৃতিৰ শ্ৰীমন্ত শংকৰদেৱৰ ভেটি সুদৃঢ় কৰিলে এইসকল মহান শিল্পীয়ে।

- কৰ্ণেল চাহাব, ভাৰতৰত্ন, অসমৰত্ন, সুধাকৰ্ণ ড° ভূপেন হাজৰিকাদেৱে অসমক, অসমীয়া সংস্কৃতিক কি নিমিলে। অসমীয়া সংস্কৃতিৰ বৰভেটি গঢ়ি থৈ গ'ল। ভূপেন হাজৰিকা : জীৱনতকৈও বিশাল যাৰ সৃষ্টি, কৰ্ম আৰু জনপ্ৰিয়তা। এটি বিশেষ মুহূৰ্তই যেতিয়া তেওঁৰ কলিজা স্পৰ্শ কৰিছে তেতিয়াই সি বিদ্যুৎ বেগে তেওঁৰ কাপৰ মাজেৰে একোটি গীতলৈ কাপাঙকিত হৈছে। তেওঁ গীতেৰে কথা পাতে জনগণৰ লগত, গীতেৰে হাঁহে-কাপে, দুখ পতিয়াই, আশীৰ্বাদ দিয়ে, ওলগ জনায়, দেশৰ কথা চিন্তা কৰে, মাত মাত, হংকাৰ দিয়ে, সমস্যাব সমাধান বিচাৰে, সম্ভাৱ্য বিপদৰ প্ৰতি সৰ্কীয়নি দিয়ে, এখন সুন্দৰ সাম্যৰ সমাজ গঢ়াব আঁচনি ৰচে, দুৰ্নীতি পৰায়ণ, দুৰ্ভৃতিকাৰী ভেজালকাৰী, মুখাপিন্ধা বুদ্ধিজীৱীক সৰ্কীয়ই দেশত বিভেদৰ সৃষ্টি নকৰিবলৈ। পৰামৰ্শ দিয়ে এজন ভাল অসমীয়া, ভাল ভাৰতীয় হৈ দেশৰ অখণ্ডতা ৰক্ষা কৰিবলৈ, জাতি-ধৰ্ম, গোষ্ঠী-সম্প্ৰদায় সকলোৰে উজ্জ্বল মানবতাহে, এই সকলো কথা গীতেৰেই পৰিষ্কাৰ কৰি দিয়ে। তেওঁ গাইছিল মানুহৰ সঁচা দৰদৰ গান

মানুহে মানুহৰ বাবে  
যদিহে অকণো নাভাৰে  
অকণি সহনুভূতিৰে  
ভাবিব কোনেনো কোৱা ?  
সমনীয়া ?  
মানুহে মানুহক বেচিৰ খুজি  
মানুহে মানুহক কিনিব খুজি  
পুৰণি ইতিহাস মোহাবিলে  
ভুল জানো নহ'ব কোৱা ?  
সমনীয়া ? .....

তেওঁ আকৌ গাইছে বিমোহ-বিঘ্নৰ অনুভূতিৰে-

অমিয়ুগৰ ফিৰিঙতি মই  
নতুন অসম গঢ়িম।  
সৰ্বহাৰৰ সৰ্বস্ব পুনৰ ফিৰাই আনিম  
নতুন অসম গঢ়িম।.....  
অসংখ্য জনতাৰ হাহাকাৰকলৈ ফুক হৈ প্ৰতীকৰূপে তেওঁ বুঢ়া লুইতক প্ৰশ্ন কৰে-

বিস্তীৰ্ণ পাৰবে  
অসংখ্য জনবে  
হাহাকাৰ গুনিও নিঃশব্দে নীৰবে  
বুঢ়া লুইত তুমি  
বুঢ়া লুইত বোবা কিয় ?  
কোনোবা বিক্ষুব্ধ বড়ো বন্ধুৰ সান্নিধ্যৰ স্মৃতিক প্ৰতীকৰূপে লৈ তেওঁ গায়  
সময়ৰ আন এক অনন্য অমৰ সংগীত-  
পাহাৰ ভৈয়ামৰ সংগমস্থলীত  
বন্ধু এজন মোৰ আছিলে এদিন  
ব'দালিৰে ভৰা সেই  
সোণালী সুদিন।

পাহাৰ আৰু লুইতৰে আকাশ তলিত  
তুমি বজোৱা চিহ্নং বাঁহীৰ প্ৰতিধ্বনিত  
তুমি আৰু মই সমভাগী হৈ  
পুনৰ আনো আহু সোণালী সুদিন  
ব'দালিৰে ভৰা সেই সোণালী সুদিন।  
সোণ সৰা সেই সোণালী সুদিন।

খাছী পাহাৰৰ লগত অসমৰ ভৈয়ামৰ হৃদয়ৰ সাদৃশ্য বিচাৰি বিচাৰি হৈ তেওঁ  
গায় এনাজৰীৰ গীত-

হে' হে' হে' গোলে ডগৰে  
হে' হে' হে' হিয়াৰ উমোৰে  
নেদেখা এনাজৰীৰে  
বান্ধো আমি পাহাৰ শিখৰৰে  
মহান চিয়েমক।

এনাজৰী বাকৈ কেনেকৈ? যেনেকৈ চেৰাপুঞ্জিৰ ভিজা আকাশৰ উদাৰ মেঘে  
বাৰিষাৰ ৰূপেৰে সাৰটি ধৰে আমাৰ লুইতক।

- একেদৰে পাহাৰ ভৈয়ামৰ সন্ত্ৰীতিৰ হ'কৈ আধুনিক মনৰ এহাল যুবক-যুবতীক লৈ ড'  
ভূপেন হাজৰিকাই গাইছিল-

মই কহিমানে আধুনিক ডালিমী  
মই গদাপাণি আধুনিক ভৈয়ামৰ

মই হ'লো অসমৰ ন-বোৱাৰী  
জোঁবাই হ'লো মই টুৰেনচাণ্ডৰ  
আমি দুয়ো পূৰ্ব ভাৰতীয়  
জীয়া প্ৰতীক সমন্বয়ৰ।

জাতীয় সমন্বয়ৰ সুগভীৰ চেতনা অভিব্যক্ত কৰি শিল্পীজনাই কৈছিল-  
হৰিজন, পাহাৰী, হিন্দু, মুছলিম  
বড়ো, কোঁচ, চুতীয়া, কছাৰী, আহোমৰ  
অস্তৰ ভেদি মৌ বোৱাম  
ভেদা ভেদৰ প্ৰাচীৰ ডাঙি  
সাম্যৰ সৰগ বচিম।

জ্ঞান অসীম, এইজনা মহান শিল্পীয়ে তেওঁৰ জীৱন কালত কেতিয়াও থমকি  
বোবা নাই, পাহলৈও চোৱা নাই, যেন সুখ নাই, দুখ নাই, আক্ষেপ নাই, অনুযোগ নাই, একো  
নাই। সমালোচনাৰ অগনিত আৰু উজ্জ্বলহৈ মহাদাৰ্শনিকৰ দৰে, যুগনায়কৰ দৰে, এজন  
দুৰন্ত তৰুণৰ দৰে, বজ্ৰৰ কঠেৰে, ধুমুহাৰ শক্তিয়ে, কলিজাৰ সুৰেৰে গীত গাই আছে- মানবতাৰ  
গীত, জীৱনবোধৰ গীত, প্ৰেমৰ গীত, সমাজৰ অবহেলিত জনৰ গীত, শিশু মনৰ গীত,  
ৰংমনৰ গীত, গোৰ্খালী গাভৰুৰ গাই হেৰোৱা বেদনাৰ গীত, চাহ বাগিচাৰ লচমীৰ গীত  
আৰু অনেক। প্ৰতিটো গীতেই যেন একো একোটি যুগজয়ী গীত। সকলো গীতে সমাজক  
অনুপ্ৰাণিত কৰিছে আৰু সমন্বয়ৰ এনাজৰীৰে বান্ধি ৰাখিছে।

-ঠিককৈ কৈছ চন্দন। আচলতে অসমীয়া সাংস্কৃতিক পথাৰখন আৰু বহুতো স্বানামধন্য  
সংস্কৃতিবান শিল্পীয়ে উজ্জ্বলাই গৈছে ও উজ্জ্বলাই আছে। এই সকলৰ মহান অবদানেৰে আজি  
অসমৰ সাংস্কৃতিক ক্ষেত্ৰখন অতি চহকী।

- নিশ্চয় অসীম। তাৰোপৰি অসমখন বিভিন্ন জাতি, জনজাতিৰ বসতি ভূমি। এই বিভিন্ন

জাতি-জনজাতিৰ সূ-সমষ্টিৰ মাজতে গঢ়ি উঠিছে অসমৰ সাংস্কৃতিক স্তম্ভ। অসমভূমিত বসবাস কৰা বিভিন্ন জাতি-গোষ্ঠীসমূহ হ'ল- বড়ো, বাভা, কাৰ্বি, ডিমাছা, মিচিং, তিৰা, দেউৰী, লাং, টাই আদি। অষ্টিক গোষ্ঠীৰ চাওতাল, ভূমিজ, মুণ্ডা ইত্যাদি। অসমৰ অজনজাতীয় অধিবাসীসকলৰ ভিতৰত ব্ৰাহ্মণ, কায়স্থ, কলিতা, বৈশ্য, নাথ-যোগী, কোচ বাজবংশী, শিখ, মুছলমান আদি। এই জনগোষ্ঠীসকলৰ নিজস্ব ভাষা-সংস্কৃতি আছে। জাতি-জনগোষ্ঠীসমূহৰ বাবেবৰণীয়া সংস্কৃতিৰ সংমিশ্ৰণত অসমৰ সংস্কৃতিয়ে প্ৰকৃতিৰ বুকুত এক মনোৰম ৰূপ লাভ কৰিছে।

- হয় চন্দন, অসমত বাস কৰা প্ৰতিটো জাতি-জনগোষ্ঠী বড়ো, কাৰ্বি, বাভা, মিচিং, দেউৰী, লাং, ডিমাছা আদি সকলোৰে নিজস্ব ভাষা আছে। কিন্তু এটা জনগোষ্ঠীয়ে আন এটা জনগোষ্ঠীৰ লগত ভাবৰ আদান-প্ৰদানৰ ক্ষেত্ৰত অসমীয়া ভাষা ব্যৱহাৰ কৰে। ঠিক একেদৰে অসমৰ এই জাতি-জনগোষ্ঠীসমূহৰ সাংস্কৃতিক উপাদানসমূহ যেনে বাসস্থান, জীৱন আৰু জীৱিকা, খাদ্যভাঙ্গ, সাজপাৰ, ব্যৱহাৰ সামগ্ৰী, আ-অলংকাৰ, উৎসৱ-অনুষ্ঠান, সমাজ ব্যৱস্থা, বিবাহ পদ্ধতিত বহুক্ষেত্ৰত সাদৃশ্যতা থাকিলেও বৈসাদৃশ্যতাও বহুত আছে। তথাপি পৰস্পৰৰ মাজত বুজাবুজি, সহদয়তা আৰু আন্তৰিকতা থকাৰ বাবে কোনো ক্ষেত্ৰত কোনো অসুবিধাত নপৰে।

- ইয়াৰ উপৰিও অসমীয়া, অসমৰ জাতি-জনগোষ্ঠীসমূহৰ মাজত বিভিন্ন ধৰণৰ নৃত্য, গীত, নাটৰ প্ৰচলন আছে। লগতে বিভিন্ন প্ৰকাৰৰ লোককলা জাতি-জনজাতি সমাজত বিদ্যমান। প্ৰকৃতিৰ ৰম্যভূমি অসমখন প্ৰাকৃতিক বৈচিত্ৰৰে যিদৰে ভৰপূৰ ঠিক তেনেদৰে অঞ্চলটোৰ জাতি-জনগোষ্ঠীসমূহৰ মাজত পালিত উৎসৱ-অনুষ্ঠান, ৰীতি-নীতি, পৰম্পৰা, আচাৰ-ব্যৱহাৰ, ধৰ্মীয় অনুষ্ঠান আদি সকলোবোৰ বৈচিত্ৰপূৰ্ণ। অসমৰ প্ৰতিটো জাতি-জনগোষ্ঠীৰ সাংস্কৃতিক উপাদান বাজি, জীৱন ধাৰা প্ৰণালীত স্বকীয় গুণ বিৰাজমান। ৰাজ্যখনৰ জাতি-জনগোষ্ঠীবোৰে নিজস্ব বৈশিষ্ট্যবাজিক আশ্ৰয়তাবে ৰক্ষা কৰিব বিচাৰে, লগতে প্ৰতিটো জাতি-জনগোষ্ঠীৰ মাজত মিলা-প্ৰীতি ভাবে অটুট ৰাখিব বিচাৰে। জাতি-জনগোষ্ঠীবোৰৰ জীৱন ধাৰণ প্ৰণালী সহজ সৰল। জটিলতাক কোনো কাৰণতে প্ৰশ্ৰয় নিদিয়ে। সকলোৰে সম্প্ৰীতি আৰু একতাৰ ডোলেৰে বান্ধ খাই থাকিব বিচাৰে। অসমৰ এই জাতি-জনগোষ্ঠীসমূহৰ মাজত অতি দ্ৰুতগতিত সাংস্কৃতিক ভাবৰ আদান প্ৰদান চলি আহিছে। ফলস্বৰূপে জাতি-জনগোষ্ঠী সমূহে নিৰ্ভীৰ ভাবে নিজস্বতা বজাই ৰাখিবলৈ সক্ষম হোৱা নাই। গতিকে অসমৰ সংস্কৃতিৰ ক্ষেত্ৰখন বাবেবৰণীয়া কৃষ্টি-সংস্কৃতিৰে গঠিত হোৱা এক বিচিত্ৰ ক্ষেত্ৰ। এই ক্ষেত্ৰত ভেদ-বিভাজন হিন্দো-অসূয়া নাই, আছে সমষ্টি-সম্প্ৰীতিৰ এক বৈচিত্ৰময় ৰূপ।

- বহুদিনৰ পিছত তোক লগ পাই সম্প্ৰীতিৰ এনাজৰীবে বান্ধি ৰখা আমাৰ চহকী সংস্কৃতিৰ কিছু কথা বোমছন কৰিবলৈ পাই ভাল লাগিল। আজি কালি কৰ্ম ব্যস্ততাৰ বাবে ইয়াৰে বহুখিনি সাংস্কৃতিক কাৰ্যসূচীত ভাগ লোৱাৰ পৰা বঞ্চিত হৈ থাকিব লগা হৈছে।

- এই মহিয়ান সংস্কৃতিৰ গৰ্বেৰে আমি আমাৰ মৰমৰ মানুহখিনি থকা দেশখনক সেৱা আগবঢ়াবলৈ অনুপ্ৰেৰণা পাইছো। কালিলৈ মই মোৰ কৰ্ম-ক্ষেত্ৰলৈ যামগৈ। সৈন্যবাহিনীত পুনৰ যোগদান কৰিমগৈ। ভাৰত-চীন সীমান্তত তই কোৱা যুদ্ধৰ বিভিন্নকাই দেখা দিছে। যুদ্ধ হ'বও পাৰে। আমাৰ অসমীয়া, সমষ্টিৰ চহকী সংস্কৃতিয়ে যুদ্ধক্ষেত্ৰত আমাক সাহস আৰু অনুপ্ৰেৰণা যোগাব। যুদ্ধত যদি মৃত্যুও আহে কোনো আক্ষেপ নেথাকিব। আমাৰ শিল্পীয়ে অমৰ সৃষ্টি কৰিয়েই থৈছে-

কত জোৱানৰ মৃত্যু হ'ল!

কাৰ জীৱন যৌৱন গ'ল!

সেই মৃত্যু অপৰাজেয়

তেনে মৃতক নহলো মই কিয়? □

গ্ৰন্থপঞ্জী:-

- ১। বৰুৱা, ড° প্ৰহলাদ কুমাৰ। জ্যোতি মনীষা।
- ২। দাস, তিলক। বিষ্ণুৰাতা এতিয়া কিমান বাতি।
- ৩। কলিতা, পুলিন। জালান, গোপাল, পৰাশৰ, অনুভৱ। সম্প্ৰাঃ বিশ্বনাগৰিক ভূপেন হাজৰিকা।
- ৪। ডক্টৰ, ড° দ্বিগ্ৰহ নাথ। সম্প্ৰাঃ লোক সংস্কৃতিৰ সুবাস।
- ৫। শইকীয়া, নগেন। সম্প্ৰাঃ মহেশ্বৰ নেওগ অসমৰ সাংস্কৃতিক ঐতিহ্য নৃত্য-গীত-অভিনয়।
- ৬। বৰদলৈ, ড° নিৰ্মলপ্ৰভা। অসমৰ লোক-সংস্কৃতি।

লেখক এগৰাকী সহযোগী অধ্যাপক, পদাৰ্থ বিজ্ঞান বিভাগ,  
অভয়াপুৰী মহাবিদ্যালয়, অভয়াপুৰী

## Arnold Wesker and One Woman plays

*Dr. Rajesh Tiwari*

Arnold Wesker is a founder member of the New Wave of British Theatre of the late 1950s heralded by John Osborne's *Look Back in Anger* performed at the Royal Court Theatre on May 8, 1956. The other members of this New Wave are John Osborne, Harold Pinter, John Arden, David Storey, Edward Bond, Bernard Kops, Shelagh Delaney, Robert Bolt, Peter Shaffer and John Mortimer. This sudden resurgence of a new generation of young dramatists has been termed as the 'Renaissance of the British Drama'. John Russell Brown calls this period the 'New Elizabethan Age' and draws parallels with the age of Shakespeare. (Brown. 1968. 5-7). This is the time when like the Elizabethan Age "everyone seems to be writing plays" (Brown. 1968. 1). Writers of all ages from Owen Wymark, a housewife with four children to Shelagh Delaney, a girl of nineteen years wrote plays.

Wesker's experiment with one character in his cycle of *One-Woman Plays* links him to the popular tradition of *One-Woman Plays* popularized by Beatrice Herford (1868—1952), writer, actor and director of her monologue plays, Ruth Draper (1884—1956), a character actress and writer of miniature drama, and Joyce Grenfell (1910—1979) a producer of a number of one woman shows. There had been many earlier one person sketches and shows, the earliest

being *The Diversions of the Morning* by Samuel Foote performed in 1747 at the Little Theatre in the Hay Market, London. The names of Alexander Stephens (1710—1784) and Charles Mathews (1776—1835) are also associated with one-person plays

These early playwrights were actors, who wrote and acted their own plays using music and other stage paraphernalia, their purpose was to present satirical portraiture of well-known persons of the society. Francis Maria Kelly (1790—1882) the actress and opera singer was "the first woman to devise and perform a one woman show" (Rose. 131). Later Beatrice Herford took up the job of writing, acting, and directing her own monologue shows. Her *One-Woman Plays* contained almost all the elements of regular drama—plot, development, action, interaction, conflict and pseudo-dialogues, Mathews had practiced the technique of 'monopolylogue'<sup>5</sup>, Herford too innovated in the area of language by creating 'clipped-dialogues'<sup>6</sup>. Ruth Draper and Joyce Grenfell carried the tradition further by introducing characters from real life. All these actors and writers wrote one character plays and presented them on stage impersonating different characters using their ventriloquist skills.

Wesker made a leap forward in 1980s by working on a major project of a series of *Six One-Woman Plays*—*Annie Wobbler* (1982), *Four Portraits* (1982), *Yardsale* (1983), *Whatever Happened*, (1986), *The Mistress* (1988) and *Letter to a Daughter* (1990). This project of a series of *Six One-Woman Plays* stands out in British drama as very few contemporary writers ever attempted anything on the same line. In *Annie Wobbler* we see Annie in three different avatars—Annie as an old tramp cum char lady who reminisces about her old life. (It is

pointed out by Wesker that Annie Wobbler is the real name of a childhood memory). The second portrait is of Anna, a working class student who has graduated with first class honours and is preparing for her first date with her boyfriend. The third is Annabeile Wharton, a writer whose fourth novel is a success and is now preparing to meet three interviewers. Four Portraits was written for a festival in Japan of one act plays on the subject of the Mother. These portraits are of Ruth, an unmarried mother, Naomi a mother who never was, Miriam, a failed mother, Deborah, as mother earth. Yardsale is about Stephanie, a middle aged school teacher who is deserted by her husband after twenty five years of married life. The play 'Whatever Happened to Betty Lemon' is about a widow of a Labour peer, crippled by old age. She is adjudged as the 'handicapped woman of the year' and is preparing her speech for the occasion. Wesker calls it "a self-portrait of defiance and despair" (<http://www.arnoldwesker.com>). The Mistress is about Samantha who waits for "that phone call" while deciding where to send her charities. Letter to a Daughter is about Melanie, an established chanssonier writing a letter of advice to her eleven year old daughter, the letter turns out to be her confession. These Six One-Woman Plays display woman in various spheres of life as defiant, supportive, frustrated, mean, suffering and joyous. About these plays Wesker says "the best of whatever is my talent and intelligence has gone into these plays" (Arnold Wesker, Plays 2, IX). The reviews of these plays discovered Wesker's insight into the female mind and placed him "in the first rank of feminist writers" (<file:///H:/Arnold%20wesket.htm>).

With his cycle of One-Woman Plays Arnold Wesker carried the genre of one character drama further. He wrote his One-Woman Plays for one performer and here he differs from the rest of his predecessors. His One Woman Plays are not satires exposing the follies of others. They are character studies of women protagonists placed in different social strata. They are given enough space to articulate their inner selves. In these plays the theme of exploring the psyche of women determined their form. Critics called these plays monologues, whereas Wesker described them as plays rather than monologues. He asserted:

A monologue is one person speaking but not engaged in any action; it suggests a character thinking out loud and addressing no one else. A play for one actor on the other hand suggests a character responding to a situation, involved in an action, engaged in an exchange of some tension" (Wesker. Introduction.Plays: 2. VII)

To demonstrate women-experience in full, no other method would have served Wesker's purpose, as the present form of one actor drama does. □

*The writer is an Associate Professor, Department of English, Abhayapuri College, Abhayapuri*

## Freedom at Midnight and the Tears of the Border

*Dr. Nur Rahman Bhuyan*

The Freedom movement of India is one of longest freedom movements in the World History. The Nation won in the Freedom movement but it lost about two Seventh portion of its original territory. The common people of the sub-continent were unaware about the partition of their motherland at midnight. The newly created nations emerged as East Pakistan and West Pakistan. The present Bangladesh was erstwhile East Pakistan which was a part of Pakistan. The new boundary of the states is known as the international Border, which was drawn by Sir Cyril Radcliffe, then the head of the border commissions. The line was decided by the border commissions as it was divided equitably 1,75,000 squares (4,50,000 Km<sup>2</sup>) of territory with 88 million people. The border line came into effect from 17<sup>th</sup> August 1947. There emerged some critical problems after the partition of India.

Here, I would like to mention some theoretical aspects of International border. The border is a (real or artificial) line that separates geographic areas. Borders are political boundaries. They separate countries, provinces, cities and towns. Generally, the border can be divided into two categories (i) Porous or Soft border and (ii) Hard border. The border where easy migration and trans-border Trade can be performed is titled as Porous or Soft border. From the period of

1947 to 1979, the Indo-Bangladesh border of Assam was porous or soft border. The communication through border was easy and the people of each country entered the other territory without any difficulty. During the period of Assam Agitation, the India-Bangladesh border became hard and the number of BSF outposts at the border increased. Thus, the Assam portion of India-Bangladesh border changed to hard border during the period of Assam Agitation. Since then, all the cross border activities were also restricted.<sup>1</sup>

The inhabitants of the international border are always facing number of critical and unbearable situations in their day to day life. Some instances are mentioned here:-

The length of India-Bangladesh border is 4096.7 Km, out of which 247 Km of border touches Assam and of which 64 KM of riverine side of Dhubri district of Assam is without fencing. The problems of India-Bangladesh border of Assam portion are: (i) In the border areas 144 cr. PC has been imposed from dusk to dawn. Moreover, the BSF is empowered to shoot the suspected persons in the border area.<sup>2</sup> "In 1958 New Delhi passed the Armed Forces special powers Act (AFSPA) especially for the region .... among its many articles AFSPA gives any commissioned member of the Armed Forces the right to kill anyone suspected of being a terrorist"<sup>3</sup>. (ii) The common people of both the countries never expected such mid-night partition of the country. The border of India and erstwhile East-Pakistan was artificially carved out of undivided India by Radcliffe Line. It must be admitted that the hurriedly drawn Radcliffe Line is defective. It has created number of enclaves in both the countries. "There are 51 Bangladeshi enclaves having a total area of

7110 acres in India and Indian enclaves measuring 17,158.1 acres in Bangladesh<sup>4</sup>.

India and Bangladesh governments signed the 'Land Boundary Agreement' on 6<sup>th</sup> June/2015 to exchange the enclaves, but still a lot of land and villages remain in the difficult position in the border areas. The inhabitants of the areas have been suffering from lot of problems. The portion of the border whose are kept out side of the fencing wall, where fencing is completed and as a result the people in that area have been living in a pitiable condition.

(iii) Another surprising event is that the border line divided some villages in such a way that one part of a village is in one country and the other part belongs to the other country. In other instances it went through the middle of the houses, where rooms of the same houses were divided into different countries. Such types of incidents have created lots of problems for inhabitants of border areas, as well as it encourage and help the illegal cross border activities and malpractices.

"No global legal authority exists to define it, so the law almost always refers to states". And what is legal in one state may be illegal in another just as what a state considers illegal today becomes legal tomorrow. It is therefore impossible to objectively distinguish between the illegal and the legal when it comes to flow of people and commodities crossing international borders. What makes matters more confusing is that those, who violate laws, are not necessarily outside state structures, state personnel practices.<sup>5</sup>

The most of the inhabitants of the border areas have been deprived from the common facilities like— roads, electricity, education, water supply, health services and other public facilities.

Moreover, they do not enjoy the right to free movement during day and night. These are the never ending problems of the border inhabitants. Thus they feel themselves as half citizens of the state. □

Endnote

1. Bhuyan, N.R. unpublished thesis, *Living At the Periphery : A Study of Muslims of Takimari River Island Near India-Bangladesh Border*. 2008. P-3
2. Bhuyan, N.R. unpublished thesis, 2008. P-3. 1 bid.
3. Banerjee, Paula, *Women and borders in militarized North-east India*, IAS, News Letter, 2006. Vol.42.17.
4. Krishna Kulbir, *Policing the India-Bangladesh Border, strategic Analysis, August 2001*, vol xxv No.5.2
5. Schendal William Van, 2006 : *The Borderlands of legality*. IAS News Letter. Vol. 42.3

References –

1. Banerjee, Paul 2006 : *Women and Borders in Militarized North East India* IAS News Letter. The Netherlands.
2. Krishna Kulbir 2001 : *Policing the Indo-Bangladesh Border, Strategic Analysis*, Vol. XXV No.5, August, 2001.
- 3 Schendal William Van, 2006 : *The Borderlands of legality*. II AS News Letter. Vol. 42. The Netherlands.
- 4 Bhuyan N.R. 2008 : (Unpublished Thesis) *Living At the Periphery : A Story of Muslims of Takimari River Island Near India-Bangladesh Border*.

*The writer is an Associate Professor, Department of Political Science, Abhayapuri College, Abhayapuri*



## মহাপুৰুষ মাধৱদেৱ আৰু তাৰাৰ মহত্বম সৃষ্টি 'নামঘোষা'

ড° জগত চন্দ্ৰ কলিতা

অসমীয়া সাহিত্যৰ অন্যতম মৌচাক স্বৰূপ নামঘোষা গ্ৰন্থৰ বচক মহাপুৰুষ মাধৱদেৱৰ পিতৃ গোৱিন্দগিৰি (ভূঞা) বৰ্তমান বাংলাদেশৰ অন্তৰ্ভুক্ত তেতিয়াৰ বঙুকা নামৰ এটা অঞ্চলৰ শাসনকৰ্তা প্ৰতাপ বাইৰ মজিন্দাৰ বা কাকতি আছিল। এটা সময়ত তেওঁৰ পত্নী বিয়োগ ঘটাত মনৰ দুখতে পুত্ৰ হাতত ঘৰ আৰু ৰাজকাৰ্যৰ দায়িত্ব দি তেওঁ বৰ্তমান অসম দেশৰ আলি পুখুৰীত থকা নিজৰ আত্মীয় স্বজনসকলক বিচাৰি আহি সেই ঠাইত উপস্থিত হয়। মহাপুৰুষ শঙ্কৰদেৱৰ পিতৃ কুসুম্বৰ ভূঞাই তেওঁক নিজ বংশৰে মনোহৰী ওৰফে মনোৰমা নামৰ কন্যা এগৰাকী বিয়া দি পুনৰ সংসাৰ পাতি দিয়ে। ৰাজনৈতিক দুৰ্যোগত সৰ্বহাত হৈ দৈৱক্ৰমে গোৱিন্দগিৰি সপত্নীক উপস্থিত হয় গৈ বৰ্তমানৰ লক্ষীমপুৰ জিলাৰ নাৰায়ণপুৰৰ ওচৰৰ বজাজানৰ হৰসিঙ্গা বৰা নামৰ এগৰাকী ৰাজবিষয়াৰ ঘৰত। সেই বৰাৰ গৃহতে ১৪১১ শক (১৪৮৯ চন)-ৰ জ্যৈষ্ঠ মাহৰ কৃষ্ণা প্ৰতিপদ তিথিত মহাপুৰুষ মাধৱদেৱৰ জন্ম হয়। নাৰায়ণপুৰ অঞ্চলতে উজীৱৰ টোলত মাধৱদেৱৰ শিক্ষা আৰম্ভ হয় নিজ পিতৃৰ অধীনত। এটা সময়ত পিতৃ গোৱিন্দগিৰিয়ে মাধৱদেৱক নিজ গৃহ বঙুকালৈ লৈ যায় আৰু তাৰে বাজেস্ত্ৰ অধ্যাপকৰ টোলত অধ্যয়নৰ বাবে ভৰ্তি কৰাই দিয়ে। কম দিনৰ ভিতৰতে প্ৰথৰ বুদ্ধিৰ মাধৱদেৱে ব্যাকৰণ, ভাৰত, পুৰাণ, ন্যায়, তৰ্ক আদি সৰ্বশাস্ত্ৰ বিশাৰদ হোৱাৰ লগতে পিতৃৰ কাকতি বিদ্যাতে পাৰ্গত হৈ উঠিল। পুনৰাই আসাম ৰাজ্যলৈ উভতিবলৈ যো-জা কৰোঁতেই মাধৱদেৱৰ পিতৃ বিয়োগ ঘটাত কিছুদিন ককায়েকৰ লগত থাকি মাধৱদেৱ পাঁচ বছৰৰ মূৰত আসামলৈ উভতি আহে আৰু মাক-ভনীয়েকহঁতে মাধৱদেৱৰ বাবে এগৰাকী কইনা ঠিক কৰি জোৰোণ দিয়ে। অৱশ্যে বিয়া পতাৰ আগতে মাধৱদেৱ পুনৰাই বঙুকালৈ গৈ তাতে ককায়েকৰ ঘৰত থাকি মজিন্দাৰ কামত যোগ দিয়ে। কিন্তু ছমাহমান থাকি তেখেত পুনৰাই অসম দেশলৈ উভতি আহোঁতে বাটতে নাৱৰীয়া এজনৰ পৰা খবৰ পালে যে তেখেতৰ মাতৃৰ টান নৰিয়া। মৰমৰ মাতৃৰ নৰিয়াৰ কথা শুনি মাধৱদেৱ ভীষণভাৱে উৎকণ্ঠিত হৈ উঠে আৰু দেৱী পূজাত বিশ্বাসী মাধৱদেৱে মাকৰ মঙ্গলৰ বাবে দেৱীৰ সন্মুখত পঠা ছাগলী বলি

দিয়াৰ মানস কৰে। এই কথাই মাধৱদেৱৰ জীৱনৰ গতি প্ৰবাহে সলনি কৰি দিয়ে।

সেইসময়ত মাধৱদেৱৰ মাক আছিল ধুঞাহাটা বেলগুৰিত বাস কৰা ভনীজোঁৰায়েক গয়াপাণি ওৰফে বামদাসৰ গৃহত, যিগৰাকী ব্যক্তিয়ে ইতিমধ্যে মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱৰ ওচৰত শৰণ গ্ৰহণ কৰি বৈষ্ণৱ আদৰ্শত প্ৰবৰ্ত্তিছিল। মাধৱদেৱে সেইবোৰ নভবাকৈ ভনীজোঁৰায়েকক বলিৰ বাবে দুটা পঠা বিচাৰি আনিবলৈ অনুৰোধ জনালে আৰু বামদাসে শ্ৰীমন্ত শঙ্কৰদেৱৰ ধৰ্মীয় আদৰ্শৰ কথা কৈ সেইকাম কৰিবলৈ অপাৰগতা প্ৰকাশ কৰাত মাধৱদেৱে শঙ্কৰদেৱৰ লগত সেই বিষয়ে তৰ্ক কৰাৰ মনোৰে সেইসময়ত ধুঞাহাটা বেলগুৰিতে থকা শ্ৰীমন্ত শঙ্কৰদেৱৰ ওচৰ পায়গৈ। তিনি প্ৰহৰ বেলি মাধৱদেৱে প্ৰবৃত্তিমাৰ্গৰ সমৰ্থনত আৰু শ্ৰীমন্ত শঙ্কৰদেৱে নিবৃত্তি মাৰ্গৰ সমৰ্থনত যুক্তি প্ৰদৰ্শন কৰি তৰ্ক কৰিলে। কিন্তু শ্ৰীমন্ত শঙ্কৰদেৱে যেতিয়া ভাগৱতৰ তৰ্কমূল শ্লোক আনি মাধৱদেৱক বুজালে মাধৱদেৱ সৈমান হৈ লগে লগে গুৰুমানি শ্ৰীমন্ত শঙ্কৰদেৱক সেৱা জনালে। এনেকৈয়ে অসমৰ দুগৰাকী যুগত্ৰষ্টা মহাপুৰুষৰ মিলন ঘটি অসম ভূমিত এক নৱযুগৰ সূচনা হ'ল। বসৰাজ লক্ষ্মীনাথ বেজবৰুৱাই মণিকাঞ্চন সংযোগ নাম দিয়া এই মহা মিলনৰ স্থানৰূপে যুগমীয়া হৈ ব'ল ধুঞাহাটা বেলগুৰিৰ নাম। জন্ম হ'ল এগৰাকী নতুন মাধৱ, মাধৱদেৱৰ। যাৰ জীৱনৰ ব্ৰত হৈ গবিল গুৰুৰ সেৱা আৰু গুৰুৰ সাধনাৰ ধন এক শৰণ হৰিনাম ধৰ্মৰ প্ৰচাৰ-প্ৰসাৰ।

গুৰুৰ আদৰ্শ প্ৰচাৰৰ বাবে গুৰুজনাই গ্ৰহণ কৰা পথকে অনুসৰণ কৰি মাধৱদেৱেও সৃষ্টি কৰিলে কাব্য, নাট, গীত, ভটিমা আদি বিশাল পৰিমাণৰ সাহিত্য আৰু অমূল্য নৃত্যৰাজি। প্ৰতিষ্ঠা কৰিলে শ শ নামঘৰ, ১২ গৰাকী আতাক অসমৰ বেলেগ বেলেগ অঞ্চললৈ পঠিয়াই অসমৰ সকলো জাতি-জনগোষ্ঠীৰ মাজত গুৰুজনাৰ ধৰ্ম প্ৰচাৰ কৰোৱাই সকলোৰে বাবে আদৰ্শ বস্তু কৰি তুলিলে। বৈকুণ্ঠী হ'বৰ বেলা গুৰুজনা শ্ৰীমন্ত শঙ্কৰদেৱেও সেইবাবেই তাৰাৰ ধৰ্মৰ ভাৰ দি থৈ গ'ল সেইগৰাকী প্ৰপন্ন শিষ্য মাধৱদেৱৰ হাততে। “মাধৱদেৱ পুৰুষৰ পাণ্ডিত্য, নৈষ্ঠিকতা, গুৰুধৰ্মৰ প্ৰতি থকা গভীৰ আনুগত্য, সাংস্কৃতিক পাণ্ডিত্য আৰু সাংগঠনিক দৃঢ়তাই একশৰণ হৰিনাম ধৰ্মৰ ধ্বজা সূদৃঢ় কৰি তুলিলে।” অকল সেয়ে নহয় গুৰুজনাই উদ্ভাৱন কৰা দেৱ, নাম আৰু ভকত এই তিনি বস্তুৰ লগত মাধৱপুৰুষে গুৰু বস্তু সংযোগ কৰি চাৰিবস্তু সম্পূৰ্ণ কৰে আৰু সেই গুৰুৰ স্থানত কেৱল শ্ৰীমন্ত শঙ্কৰদেৱৰ মহাপুৰুষক নিগাজীকৈ প্ৰতিষ্ঠিত কৰে। সেইবাবেই একশৰণ হৰিনাম ধৰ্মত গুৰুৰ স্থান কেৱল শ্ৰীমন্ত শঙ্কৰদেৱৰহে। এই নিৰন্ধন মাধৱদেৱে নামঘোষাতে এনেদৰে দি থৈ গৈছে -

শ্ৰীমন্ত শঙ্কৰ হৰি ভকতৰ  
জনা যেন কল্প তৰু।  
তাহাত বিনাই নাই নাই নাই  
আমাৰ পৰম গুৰু।।

১৫১৮ শকৰ (১৫৯৬ চন) ভাদ্ৰ মাহত ১০৭ বছৰ বয়সত এইগৰাকী মহানুভৱ পুৰুষ মাধৱদেৱ বৈকুণ্ঠী হয়।

চৰিত পুথিৰ মতে গুৰুজনাই মাধৱদেৱক এনে এখনি গ্ৰন্থ ৰচনা কৰিবলৈ আদেশ কৰিছিল যিখনত কীৰ্ত্তনঘোষাত গুৰুজনাক বিচাৰি পোৱাৰ দৰে সেই গ্ৰন্থখিনিতো উজ্জ্বলপুৰুষে মাধৱদেৱক বিচাৰি পাব। চৰিতপুথিৰ কথাখিনি গুৰুজনাৰ হওক নহওক এইটো ঠিক যে নামঘোষা গ্ৰন্থখনি আন্তৰিকতাৰে অধ্যয়ন কৰিলে পাঠকৰ মনঃচক্ষুত মাধৱদেৱৰ প্ৰতিবিস্ময় প্ৰতিভাত হৈ উঠে।

গ্ৰন্থখনি নামঘোষা নামেৰেই জনাজাত যদিও মাধৱদেৱে নিজে ঘোষা নামহে দিছিল ফেন লাগে। কিয়নো চৰিত পুথিৰ মাধৱদেৱ বা শঙ্কৰদেৱৰ বুলি উদ্ধৃত কৰা ৰচনাবোৰত সেইখনিৰ নাম ঘোষা বুলিহে আছে। বহুত সত্ৰ, নামঘৰতো গ্ৰন্থখনিৰ উল্লেখ ঘোষা বুলিহে কৰা শুনা যায়। এটি জনপ্ৰিয় অসমীয়া কথাছবিৰ গীততো 'কীৰ্ত্তন দশমৰ শঙ্কৰ গুৰু ৰত্নাবলী ঘোষাৰে মাধৱ গুৰু' বুলি গোৱা হৈছে। সম্ভৱতঃ ঈশ্বৰৰ নামৰ সঘন ব্যবহাৰ আৰু নামধৰ্ম বিয়ৰ্ক পুথি হোৱা বাবেই পিছলৈ ঘোষা শব্দৰ আগত নাম শব্দ যোগ কৰি পুথিখনিৰ সৌন্দৰ্য বঢ়োৱা হৈছে। অন্যহাতে এনেও হ'ব পাৰে যে পুথিখনৰ নাম কীৰ্ত্তনঘোষাৰ আদৰ্শত মাধৱদেৱেই নামঘোষা ৰাখিছিল; কিন্তু পিছলৈ নামটো চুটি কৰি ঘোষা বুলিয়ে উল্লেখ কৰাৰ নিয়ম হৈছিল। উল্লেখযোগ্য যে পুথিখনিত এহেজাৰ এটা ঘোষা থকা বাবে এইখনি হেজাৰী ঘোষা নামেৰেও জনাজাত।

অস্তৱঙ্গ প্ৰমাণৰ ওপৰত নিৰ্ভৰ কৰি এই গ্ৰন্থখনিক মাধৱদেৱৰ জীৱনৰ শেষ বয়সত ৰচিত বুলি অনুমান কৰি ড° বাণীকান্ত কাকতিদেৱে এইখনিক 'মাধৱদেৱৰ জীৱনৰ মহাপ্ৰাধানিক গীত' বুলি অভিহিত কৰিছে। সকলো সমালোচক এই বিষয়ে একমত নহ'লেও এইটো ঠিক যে পুথিখনিৰ বেছিভাগ ঘোষা তাৰাৰ জীৱনৰ শেষৰ ফালেই ৰচিত হৈছিল।

ড° কাকতিয়ে পুথিখনিত সামগ্ৰিকভাৱে তিনিটা ভাবৰ ধাৰা আছে বুলি দেখুৱাইছে - পুণ্য শ্লোক শঙ্কৰস্মৃতি, মাধৱদেৱৰ আত্মলিখিত আৰু কৃষ্ণভক্তি মাহাত্ম্য। আমি আগতে উল্লেখ কৰি আহিছে যে গুৰুজনাক লগ পোৱাৰ পিছত মাধৱদেৱৰ জীৱনৰ ব্ৰত হৈ পৰিছিল গুৰুজনাৰ সেৱা আৰু গুৰুজনাৰ সাধনাৰ ধন এক শৰণ হৰিনাম ধৰ্মৰ প্ৰচাৰ-প্ৰসাৰ। গুৰুজনা

অন্তিম কালত কোচ বেথাবলৈ যোৱাৰ আগমুহূৰ্ত্তলৈকে মাধৱদেৱ তেখেতৰ লগত ছাঁটোৰ দৰে লাগি থাকি তেখেতৰ সেৱা শুশ্ৰূষা কৰিছিল, ধৰ্মাৰ্শ প্ৰচাৰৰ কামত সহায় কৰিছিল আৰু তেখেতৰ পৰা ধৰ্ম-দৰ্শন, সাহিত্য-সংস্কৃতি আদিৰ পাঠ গ্ৰহণ কৰিছিল। সেইগৰাকী পুণ্যশ্লোক গুৰুজনাক হেৰুৱাই মাধৱদেৱ এনেদৰে দুখত ভিয়মান হৈ আছিল; তাতে আকৌ গুৰুজনাৰ অনুপস্থিতিৰ সুযোগ লৈ বৈষ্ণৱ বিদ্বেষীসকল পুনৰ সক্ৰিয় হৈ উঠিছিল। আনকি গুৰুজনাৰে এচাম শিষ্যই গুৰুজনাৰ বৈকুণ্ঠ প্ৰয়াগৰ লগে লগে গুৰুধৰ্মত কৰ্মকাণ্ডীয় বিধি-ব্যৱস্থা চলাবলৈ লৈছিল। এই দুয়োটা পক্ষৰ মুখামুখী হ'বলগীয়া হৈছিল গুৰুধৰ্মৰ দায়িত্বগ্ৰাপ্ত মাধৱদেৱ। এনেকি খলৰ প্ৰৰোচনাত ৰাজবোৰত পৰি তেখেত গুৰুস্মৃতিমণ্ডিত বৰপেটা আৰু নিজ তত্ত্বাৱধানত সজাই লোৱা বৰপেটা থান এৰি কোচবিহাৰৰ ভেলাডোৱাৰত থাকিব লগীয়া হৈছিল। এনে এক পৰিস্থিতিত অস্ত্ৰৰ অনুভূতিৰে নামঘোষা ৰচনা কৰিবলৈ লোৱা মাধৱদেৱৰ কাপে কৃষ্ণ ভক্তিৰ মাহাত্ম্যৰ কথা ক'বলৈ গৈ বাৰে বাৰে গাই উঠিছিল গুৰুজনাৰ পৱিত্ৰ স্মৃতিকথা, গুৰুজনাৰ মানবপ্ৰেমৰ গাথা, গুৰুজনাৰ মহাপুৰুষত্বৰ কথা-

হৰিনাম ৰসে বৈকুণ্ঠ প্ৰকাশে

প্ৰেম অমৃতৰ নদী।

শ্ৰীমন্ত শঙ্কৰে পাৰ ভাঙি দিলা

বহু ব্ৰহ্মাণ্ডক ভেদি।। ৩৭১।।

হৰিভক্তি দান দিয়া জগতক

তাৰিলা সংসাৰ সিন্ধু।

হেনয় কৃপালু শঙ্কৰ বিনাই

নাহি নাই আন বন্ধু।। ৩৭৩।।

হৰি যেন আতি কৃপাময় ভক্ত গুৰুজনো সেহিনয়

দুয়োজন এক শৰীৰত মাত্ৰ ভিন্ন।

কৃপাৰসে যুক্ত ছয়া চিন্ত লোকৰ হিতক চিন্তি নিত

নিজ গুণে তুষ্ট দুয়ো অহঙ্কাৰে হীন।। ৬৮১।।

তিৰঙ্কাৰ কৰি উঠিছে গুৰুধৰ্মক বিকৃত কৰাসকলক, শঙ্কৰদেৱক একাধৰীয়াকৈ  
থে নিজকে গুৰু বুলি চিনাকী দিয়াসকলক -

"শঙ্কৰেসে শুভমত

ঈশ্বৰ ভক্তিৰ তত্ত্ব

প্ৰচাৰিলা শাস্ত্ৰসাৰ জানি।

তাহাক নজানি মুঢ়ে

জীৱিকাৰ অৰ্থে ফুৰে

আপুনাৰ মহত্ব বখানি।। ৫৩।।

শব্দৰ সংশয় ছেদি শাস্ত্ৰৰ তত্বক ভেদি  
 প্রচাৰিলা কৃষ্ণৰ ভকতি।  
 তাক এৰি কি কাৰণে আনক বোলয় গুৰু  
 কিনো লোক মহামুৰ্তি ॥৫৪ ॥  
 নজানে শাস্ত্ৰৰ নয় যেহি আসে তাকে কয়  
 ছেদিবাক নপাৰে সংশয় ॥  
 গুৰু বোলাই তথাপিতো ফুৰয় লোকৰ মাজে  
 মান্য-সতকাৰ খুজি লয় ॥৫৫ ॥

গুৰুস্মৃতিমণ্ডিত এই ধাৰাৰ ঘোষাবোৰ বেছিভাগেই বস্তুপ্ৰকাশ শিবোনামেৰে উপস্থাপিত হৈছে।

দ্বিতীয় ধাৰাটি পৰম পুৰুষ শ্ৰীকৃষ্ণৰ চৰণত লোলুঠ্যমান, ত্যাগৰ প্ৰতিমূৰ্তি মাধৱপুৰুষৰ ভকতীয়া ব্যক্তিত্বৰ প্ৰকাশ। প্ৰাৰ্থনা, শ্বেদ, আত্মনিন্দা, কাৰুণ্য, কাকুতি আদি শিবোনামেৰে উপস্থাপিত হৈছে এই ধাৰাৰ ঘোষাসমূহ। তলৰ কাকুতিশীৰ্ষক ঘোষাটো এই শ্ৰেণীৰ ঘোষাৰ প্ৰতিনিধিকৰূপে উদ্ধৃত কৰিব পাৰি -

কিমতে ভকতি কৰিবো তোমাত হৰি এ  
 মঞি মুঢ়মতি নজানো তাৰ উপায় বাম বাম।  
 মহাবলবন্ত দুৰ্বাসনা ঘোৰ হৰি এ  
 আন্ধাৰ মনক তেজিয়া দুৰ নযায় বাম বাম ॥৭৯০ ॥  
 ভকতি মিনতি প্ৰণতি নজানো হৰি এ  
 মোত পৰে জ্ঞানশূন্য হীনমতি নাই বাম বাম।  
 তুমি প্ৰভু কৃপাৰসেৰ সাগৰ হৰি এ  
 দিয়ে মোক তুৰা পদছায়া তলে ঠাই বাম বাম ॥৭৯২ ॥

উল্লেখযোগ্য যে মাধৱদেৱৰ এই কাকুতি ঘোষাটি জনপ্ৰিয় কণ্ঠশিল্পী তৰালী শৰ্মাই এখন কথাছবিত কোনো আধুনিক বাদ্যযন্ত্ৰ অবিহনেই পৰিবেশন কৰি শ্ৰেষ্ঠ সঙ্গীত শিল্পীৰ বাণ্টীয় বঁটা লাভ কৰিছিল। এই বঁটাটিয়ে তৰালী শৰ্মাৰ কণ্ঠৰ মাধুৰ্যৰ স্বাক্ষৰ দাঙি ধৰাৰ লগতে গীতটিৰ ভাব আৰু তাত বান্ধি থোৱা সুৰৰ মহত্বও সমানে দাঙি ধৰে। এই শ্ৰেণীৰ ঘোষাবোৰক বিশুদ্ধ গীতিসাহিত্যৰ শ্ৰেণীত থ'ব পাৰি। এই দুয়োটি ধাৰাৰ প্ৰায়খিনি ঘোষাই মাধৱপুৰুষৰ মৌলিক সৃষ্টি।

তৃতীয় ধাৰাৰ ঘোষাবোৰ বেছিভাগেই বিভিন্ন বৈষ্ণৱ ভাৱাপন্ন সংস্কৃত গ্ৰন্থৰ শ্লোকৰ

ভাবানুবাদ। মূলৰ লগত তেনে ঘোষাবোৰ মিলাই চালে এনে লাগে যেন নামঘোষা লিখাৰ সময়ত সেই মূল গ্ৰন্থবোৰ তেখেতৰ সন্মুখত নাছিল। তেখেতৰ স্মৃতিত সংৰক্ষিত সেই শ্লোকবোৰৰ অৰ্থবোৰহে যেন তেখেতৰ হৃদয় বাগৰঞ্জিত হৈ ঘোষাকৰূপে নিগৰি আহিছে। ফলত এই ঘোষাবোৰতো ফুটি উঠিছে লিঙ্গিক গুণ। উপদেশ, মহিমা, পৰমাৰ্থসাৰ, সাৰ নিৰ্ণয়, নামৰ অন্নয়, নামমহিমা, কলিধৰ্ম নিৰ্ণয়, কৃষ্ণৰ পুৰুষ লক্ষণ আদি শিবোনামেৰে বিধৃত হৈছে এই শ্ৰেণীৰ ঘোষাসমূহ। এইসমূহত আছে বেদান্ত দৰ্শনৰ তত্ত্বব্যাখ্যা, একশৰণ হৰিনাম ধৰ্মৰ মূল নীতি-আদৰ্শ, ভজনীয় দেৱতাৰ স্বৰূপ লক্ষণ, হৰিনামৰ মহিমা, একশৰণৰ বাধ্য বাধকতা, মানৱী জনমৰ বাবে এই ধৰ্মৰ অপৰিহাৰ্য্যতা ইত্যাদি দাৰ্শনিক আৰু ধৰ্মীয় গভীৰ তত্ত্বসমূহৰ ব্যাখ্যাত্মক আলোচনা। সেই গভীৰ তত্ত্বসমূহ কিন্তু তুলি দিয়া আছে কোমলকান্ত ভাষা আৰু হৃদয়স্পৰ্শী সুৰৰ মুৰ্ছনাৰ বোকোচাত। এটি মাত্ৰ উদ্ধৃতিয়ে আমাৰ এই অনুভৱৰ সাক্ষী দিব -

ঈশ্বৰ নিৰ্ণয়

কৃষ্ণ এক দেৱ দুঃখহাৰী কাল মায়াদিবোৰে অধিকাৰী  
 কৃষ্ণ বিনে শ্ৰেষ্ঠ দেৱ নাই নাই আৰ।  
 সৃষ্টি স্থিতি অন্তকাৰী দেৱ তাত বিনে আন নাই কেৱ  
 জানিবা বিষ্ণুসে সমস্ত জগতে সাৰ ॥ ৫৮৬ ॥  
 নমো নমো নিতা নিৰঞ্জন নাৰায়ণ শিৱ সনাতন  
 অনাদি অনন্ত নিৰ্গুণ গুণনিয়ন্তা।  
 পৰম পুৰুষ ভগৱন্ত নাই পূৰ্বাপৰ আদি অন্ত  
 তুমিসে চেতন্য সমস্তে ভৱভাৱন্তা ॥ ৫৮৭ ॥

কাব্যগুণৰ ফালৰ পৰা নামঘোষা পুথিখনিক পকা বগৰীৰ লগত তুলনা কৰা হয়। নামঘোষা পাঠ কৰিলে তাৰ সুৰৰ মাধুৰ্য্যই শব্দৰ স্বাক্ষৰে মানুহৰ হৃদয় মন অতি সহজে চুই যায়। কিন্তু সেই কোমলকান্ত পদবোৰৰ ভিতৰত সোমাই আছে বেদান্ত দৰ্শনৰ গভীৰ তত্ত্ব, একশৰণ হৰিনাম ধৰ্মৰ সমস্ত শৃঙ্খলা। তত্ত্বমূলক গ্ৰন্থ হৈয়ো নামঘোষা আধুনিক লিঙ্গিক কবিতাৰ গুণযুক্ত আৰু প্ৰধানকৈ সেই বিশেষত্বতে সোমাই আছে নামঘোষাৰ মহত্ব। □

লেখক এগৰাকী বিশিষ্ট সাহিত্যিক তথা সহযোগী অধ্যাপক, অসমীয়া বিভাগ,  
 অভয়াপুৰী মহাবিদ্যালয়, অভয়াপুৰী।

## চিকিৎসা ক্ষেত্ৰলৈ ধাতুৰ অৱদান : ঔষধত ধাতুৰ ব্যৱহাৰ

ড° বাবুল চন্দ্ৰ শৰ্মা

বিশ্ব স্বাস্থ্য সংস্থা (WHO) ই চলোৱা এলানি গৱেষণাৰ ফলাফল থোবতে এনেধৰণৰ :

- কৰ্কট ৰোগত আক্ৰান্ত হৈ বছৰি সাতলাখমান ভাৰতীয় লোক মৃত্যুমুখত পৰে।
- ভাৰতীয় নাৰীৰ মাজত স্তনৰ কৰ্কটৰোগ আৰু পুৰুষৰ মাজত ওঁঠ আৰু মুখগহুৰৰ কৰ্কট ৰোগ সৰ্বাধিক মাৰাত্মক ৰূপত উদ্ভিত হৈছে।
- ন-ন ভাইবাছ বেঞ্চেৰিয়াৰ দাবা অধিক মানুহ আক্ৰান্ত হ'ব ধৰিছে।
- মানসিক বিকাৰপ্ৰসূ লোকৰ সংখ্যা ক্ৰমাগতভাৱে বৃদ্ধি পাই আহিছে।

জনস্বাস্থ্য ক্ষেত্ৰখনৰ এনে ভয়াবহ ৰূপ সঁচাকৈয়ে চিন্তনীয় বিষয়। সেয়েহে বিজ্ঞানীসকলে মানৱ জাতিক এনে ভয়াবহ ৰোগৰ পৰা ৰক্ষা কৰিবৰ বাবে উপযুক্ত কাৰ্যক্ৰম ঔষধ আৰ্থিকভাৱে বহনক্ষম উপায়েৰে সংশ্লেষণ কৰিব পৰা পথ বিচাৰি ফুৰিছে। এই পৰিশ্ৰমিত বিজ্ঞানীসকলে বহুতো ধাতুৰ যৌগভিত্তিক ঔষধৰ উপযুক্ত কাৰ্যকাৰিতা থকা বুলি জানিব পাৰিছে আৰু এনে ঔষধ সংশ্লেষণ কৰি উলিওৱাৰ ওপৰত গুৰুত্ব আৰোপ কৰিছে।

ইতিহাসৰ পাতে পাতে দৃষ্টান্ত :

ইতিহাসৰ পাত লুটিয়াই চালে দেখা যায় যে অতি প্ৰাচীন কালৰে পৰাই ঔষধত ধাতুৰ যৌগ ব্যৱহৃত হৈ আহিছে। ২৫০০-৩০০০ খ্ৰীঃ পূৰ্বতে চীন, আৰব আৰু ইটালিত সোণ ধাতুৰ যৌগ ঔষধ হিচাপে প্ৰয়োগ কৰা হৈছিল। ১৬ শতিকাত ছিফিলিছ ৰোগৰ চিকিৎসাত মাৰ্কাৰী স্ৰ'ৰাইড বহুলভাৱে ব্যৱহাৰ কৰা হৈছিল। বৰ্তমানেও চীন আৰু তিব্বতৰ পৰম্পৰাগত আয়ুৰ্বেদিক চিকিৎসাত মাৰ্কাৰীৰ যৌগৰ ব্যৱহাৰ হৈ আছে। তেনেদৰে ১৮ শতিকাত আৰ্ছেনিকৰ যৌগ পটাছিয়াম আৰ্ছেনাইটক সুৰাৰ লগত মিহলাই পান কৰা হৈছিল

সৰ্বটোক ঔষধ হিচাপে। ভাৰতীয় পৰম্পৰাগত চিকিৎসা পদ্ধতিতো মাৰ্কাৰী, সোণ, ৰূপ, লোড, জিংক, কপাৰ, টিন আদি ধাতু অতি প্ৰাচীন কালৰ পৰাই ব্যৱহৃত হৈ থকা বুলি চৰক সংহিতাত উল্লেখ আছে। তেনেদৰে ধাতুৰ গুড়ি চকুৰ ৰোগত প্ৰয়োগ কৰাৰ প্ৰসংগও পোৱা গৈছে।

বুৰি শতিকাৰ আৰম্ভণিতে ড° আৰ্লিকে (Dr. Erlich) ছিফিলিছ ৰোগৰ চিকিৎসাত ব্যৱহাৰৰ বাবে ছেলভাৰছেন (Salvarsan) নামৰ আৰ্ছেনিক ভিত্তিক ঔষধবিধ উদ্ভাৱন কৰে। তেতিয়াৰ পৰাই আধুনিক চিকিৎসা পদ্ধতিত ধাতুৰ যৌগ ব্যৱহাৰ সম্পৰ্কীয় অধ্যয়ন উৎসাহজনক হৈ পৰে আৰু প্ৰণালীবদ্ধ অধ্যয়নৰ জৰিয়তে ঔষধ হিচাপে ধাতুৰ যৌগৰ নিৰ্বাচন প্ৰক্ৰিয়া আৰম্ভ হয়।

ধাতুৰ, ঔষধত ব্যৱহাৰযোগ্য বিশিষ্ট ধৰ্ম :

বসায়ন বিজ্ঞানৰ দৃষ্টিকোণৰে পৰা লক্ষ্য কৰিলে দেখা যায় যে ধাতুৰ আয়নবোৰত কমসংখ্যক ইলেক্ট্ৰন থাকে। আনহাতে জীৱ অণুবোৰ (biomolecules) ইলেক্ট্ৰন সমৃদ্ধ। সেয়েহে স্বাভাৱিকতে ধাতুৰ আয়নবোৰৰ জীৱ অণুৰ সৈতে বান্ধ খাই থকাৰ প্ৰবণতা থাকে। উদাহৰণস্বৰূপে, আমাৰ তেজৰ উপাদান, হিম'গ্ল'বিনত আইৰন থাকে। আইৰনে ইলেক্ট্ৰন সমৃদ্ধ অক্সিজেনৰ লগত সহজে বান্ধ খাই পৰে আৰু এই বন্ধনৰ জৰিয়তে অক্সিজেন শৰীৰৰ সকলো কলালৈ পৰিবাহিত হয়। তেনেদৰে কপাৰ, জিংক, মেংগানিজ আদি ধাতুৰ আয়নো বিভিন্ন এনজাইমৰ লগত যুক্ত হৈ ধাতবীয় এনজাইম সৃষ্টি কৰে আৰু এই এনজাইমবোৰে জীৱন প্ৰক্ৰিয়াৰ লগত জড়িত বহুতো বাসায়নিক বিক্ৰিয়া সংঘটিত হোৱাত সহায় কৰে। অবশ্যে এয়াও উল্লেখযোগ্য যে বহুতো ধাতুৰে শৰীৰত বিষম ক্ৰিয়াও ঘটাব পাৰে।

গতিকে দেখা যায় যে জীৱতন্ত্ৰৰ উপযুক্ত কাৰ্যকৰণৰ বাবে বহুতো ধাতু স্বাভাৱিকভাৱেই ব্যৱহৃত হৈ আহিছে। তেন্তে জৈৱতন্ত্ৰৰ বাবে প্ৰাসংগিক ধাতুৰ আয়ন ব্যৱহাৰ কৰি কিছুমান ৰোগ বা দৈহিক বিসংগতি দূৰ কৰিব পৰা নাযায়নে? এই প্ৰশ্নৰ সমিধান বিচাৰিয়েই বিজ্ঞানীসকলে ধাতুৰ যৌগভিত্তিক ঔষধ উদ্ভাৱনৰ গৱেষণা অব্যাহত ৰাখিছে। ঔষধ হিচাপে ধাতুৰ যৌগৰ ক্ৰিয়া-সামান্য আলোকপাত :

ঔষধত ধাতুৰ আয়নবোৰৰ ব্যৱহাৰৰ এক বিশেষ সুবিধা আছে। সেয়া হ'ল- এই আয়নক ভিত্তি কৰি জীৱ অণুৰ আকাৰ আৰু আকৃতি সম্পন্ন ধাতুৰ জটিল অণু গঠন কৰিব পাৰি। কিন্তু কাৰ্বনক ভিত্তি কৰি এনে অণু গঠন কৰিব পৰা নাযায়। সেয়েহে ৰোগ নিৰ্মূল কৰাৰ বাবে শৰীৰত ধাতুক কেৱল ধাতুৰ আয়নৰূপে প্ৰয়োগ নকৰি জীৱ অণু সদৃশ জটিল

অণু হিচাশে প্ৰয়োগ কৰা হয়। এনে জটিল অণুৰে বোগাগ্ৰস্ত স্থানত সহজে ক্ৰিয়া কৰিব পাৰে। উদাহৰণ স্বৰূপে এটা কৰ্কট বোগাগ্ৰস্ত কোষক বৃদ্ধিৰ বাবে যথেষ্ট প্ৰ'টিনৰ আবশ্যিক হয়। গতিকে এনে ধাতৱ জটিল অণু শৰীৰত প্ৰয়োগ কৰা হয়, যিয়ে সেই আবশ্যকীয় প্ৰ'টিনৰ লগত বান্ধ খাই পৰে। গতিকে কৰ্কট বোগাগ্ৰস্ত কোষটো প্ৰয়োজনীয় প্ৰ'টিনৰ পৰা বঞ্চিত হৈ মৃত্যুমুখত পৰে। বৰ্তমান ধাতৱ যৌগক কৰ্কট বোগাগ্ৰস্ত কোষৰ ডি. এন. এৰ সৈতে পোষণপ্ৰীয়াভাৱে ক্ৰিয়া কৰাই এই বোগৰ চিকিৎসা আওবাই নিয়া হৈছে। কাৰণ ধাতৱ আয়নৰ ধনাত্মক আখানে ডি.এন.এৰ ফছফেট অংশৰ ঋণাত্মক আধানৰ ওপৰত সহজে ক্ৰিয়া কৰে। ধাতুযুক্ত এণ্টিকেন্সাৰ ঔষধৰ আন এক সাধাৰণ উদাহৰণ ছিছপ্লেটিন। ই প্লেটিনাম ধাতুভিত্তিক ঔষধ। তেনেদৰে এণ্টিকেন্সাৰ দৰৰ হিচাপে সোণ, ৰুথেনিয়াম আৰু অ'ছমিয়াম ভিত্তিক ঔষধৰ ওপৰতো গৱেষণা চলিব লাগিছে। সোণ ধাতুভিত্তিক ঔষধ বাত বিষ, মেলেৰিয়া আদি বোগৰ বিপৰীতে ব্যৱহৃত হৈছে। গতিকে আন আন ধাতুৰ উপযুক্ত যৌগ শৰীৰৰ বোগাগ্ৰস্ত কোষৰ ওপৰত প্ৰয়োগ কৰি আন আন বোগাৰোগ্যকৰণৰ আশা উজ্জীৱিত হৈ উঠিছে।

ঔষধত ব্যৱহৃত কেইবিধমান ধাতু :

ধাতুৰ নাম	ব্যৱহাৰ
প্লেটিনাম	কৰ্কট বোগৰ চিকিৎসাত
সোণ	বাত বিষৰ চিকিৎসাত
বিছমাথ	আলচাৰ প্ৰতিৰোধত, এণ্টাছিডত
মেংগানিজ	কৰ্কট বোগৰ চিকিৎসাত
ভেনাডিয়াম	মধুমেহ (টাইপ ২)ৰ চিকিৎসাত
লিথিয়াম	হতাশা (depression) প্ৰতিৰোধত
আইৰন	বাহিকা বিস্তাৰণৰ বিপৰীতে
ৰূপ	বীজাণু নাশকত, বেস্তেৰিয়া প্ৰতিৰোধত
এণ্টিমনি	পেৰাছাইট প্ৰতিৰোধত
ৰুথেনিয়াম	কৰ্কট বোগৰ চিকিৎসাত
লেছনাম	হাইপাৰ ফছফেটেমিয়াৰ বিপৰীতে
কপাৰ	সন্ধিবাতৰ ঔষধত
জিংক	খজুৱতি নিৰাময়ত
গেলিয়াম	হাইপাৰ কেলছেমিয়াৰ বিপৰীতে
আৰ্ছেনিক	কৰ্কট বোগৰ চিকিৎসাত

মানসিকৰোগত ধাতৱ ঔষধ ব্যৱহাৰৰ সম্ভাৱনা :

কপাৰ, জিংক, আইৰন আদি জৈৱিকভাৱে সক্ৰিয় ধাতুসমূহ মস্তিষ্ক ক্ৰিয়া কলাপৰ লগত জড়িত। উদাহৰণ স্বৰূপে, মস্তিষ্কৰ কোষৰ শ্বশন, সিৰাশু মুক্তকৃতক দূৰীকৰণ, মস্তিষ্কৰ কোষলৈ অক্সিজেনৰ পৰিবহন, কোষীয় সংকেত সৃষ্টি আদি কাৰ্যকলাপত এই ধাতুবোৰে গুৰুত্বপূৰ্ণ ভূমিকা গ্ৰহণ কৰে। গতিকে এই কথা সহজে অনুমেয় যে ভাৱুকোষৰ বিকল সস্পৰ্কীয় বোগ যেনে- এলজেইমাৰ, পাৰ্কিনছন বোগ আদিৰ লগতো ধাতুৰ সম্পৰ্ক আছে। পৰীক্ষা কৰি দেখা গৈছে যে এলজেইমাৰ বোগীৰ মস্তিষ্কৰ আবেগ অস্বাভাৱিত সৃষ্টি হোৱা অংশত কপাৰৰ পৰিমাণ ৫০ শতাংশ মানলৈ হ্রাস পায়। তেহে ক'লৈ যায় এই কপাৰ? হয়তো এই কপাৰে বিটা এমাইলয়ড নামৰ পেপটাইড এবিধৰ লগত যুক্ত হৈ পৰে। গতিকে এই বোগীৰ মস্তিষ্কৰ সেই নিৰ্দিষ্ট স্থানত কপাৰ সংস্থাপিত কৰি বোগ আৰোগ্য কৰিব পৰা যায় নেকি, সেই অধ্যয়ন চলাই থকা হৈছে।

সীমাবদ্ধতাত আছে :

অৱশ্যে ধাতৱ আয়নৰ ঔষধীয় অণুলৈ কপাৰলৈ প্ৰক্ৰিয়াটো অতি জটিল। কলাপ এই অণুবোৰে লক্ষ্য অণুৰ ওপৰতহে ক্ৰিয়া কৰিব লাগিব, আন কোষ-কলাপৰ ওপৰত কোনো বিৰম ক্ৰিয়া যটাব নালাগিব। এইবোৰৰ কোনো পাৰ্শ্বক্ৰিয়াও থাকিব নালাগিব। কিন্তু বৰ্তমান ব্যৱহৃত হৈ থকা ধাতুভিত্তিক ঔষধবোৰে বহুতো অনুবিধৰ সৃষ্টি কৰাও দেখা যায়। উদাহৰণ স্বৰূপে প্লেটিনাম ভিত্তিক ঔষধ বিশেষ কেইবিধমান কৰ্কট বোগৰ বিপৰীতেহে কাৰ্যকৰী আৰু ইয়ে বমিভাৱ, বৃক্ক বিৰাজকৰণ আদি পাৰ্শ্বক্ৰিয়া সংঘটিত কৰে।

উপসংহাৰ :

নানা জটিল বোগৰ ঔষধ সংশ্লেষণত ধাতৱ বোগৰ ব্যৱহাৰৰ সম্ভাৱনা দিনে দিনে বাঢ়ি আহিছে। এই সম্পৰ্কীয় গৱেষণা সঠিক দিশত আগবাঢ়ি গ'লে অনুৰ ভৱিষ্যতে মানব জাতিয়ে হয়তো ধাতুৰ আনীৰ্বাদিত বোগাৰোগ্যকৰণৰ পথত দৃঢ় পদক্ষেপ গ্ৰহণ কৰিব পাৰিব। □

লেখক এগৰাকী বিশিষ্ট সাহিত্যিক তথা সহযোগী অধ্যাপক, বসান বিজ্ঞান বিভাগ, অতয়াপুৰী মহাবিদ্যালয়, অতয়াপুৰী।

## Synthesis and optical properties of Ni-doped ZnS nanoparticles

Hitoram Roy

### 1 Introduction

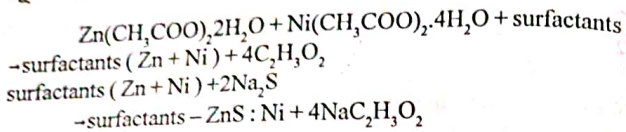
In Synthesizing nanometer-sized semiconductor particles has been much interest recently due to such particles exhibit size dependent optical and electrical properties which is differ dramatically from those of their bulk counterparts. The nanocrystalline materials are best for application in optoelectronics devices due to their reduced size, as a result size of the electronics circuit also reduced to small. Moreover it is also possible to change their properties to suit a specific applications by changing their size from bulk to nanoparticle.<sup>[1]</sup> When we compare with bulk materials, semiconductors in the nanoparticle range also shows different behavior. Decreasing the particle size gives rise to quantum confinement effect<sup>[2]</sup>, wherein an increase in the energy gap as well as splitting of the conduction band and valence bands into discrete energy levels become evident<sup>[3]</sup>. II-VI groups of semiconductors exhibit interesting size-tunable optical properties due to the strong quantum confinement effect<sup>[4, 5-7]</sup>. Doped nanomaterials are largely studied because their widespread applications in various devices such as solar cells, sensors, optical communication, colour television, light emitting diodes, IR detectors etc<sup>[8-13]</sup>. The direct band gap of ZnS is 3.67 eV at room temperature and it is a important semiconductor compound of II-IV group.

### 2 Experimental

#### 2.1 Materials

For synthesise Ni doped ZnS nanoparticles materials are used Zinc acetate dehydrate [M=219.49,  $Zn(CH_3COO)_2 \cdot 2H_2O$ ], nickel acetate [M=248.84,  $Ni(CH_3COO)_2 \cdot 4H_2O$ ] and sodium sulfide [M=240.18,  $Na_2S \cdot 9H_2O$ ]. obtained from authentic chemical company.

The ZnS nanoparticles with different concentration of Ni doped were synthesized in de-ionized water at air atmosphere. In this experiment we take 2.74 g(.25M) of  $Zn(CH_3COO)_2 \cdot 2H_2O$  in 50ml aqueous and  $Ni(CH_3COO)_2 \cdot 4H_2O$  in 25 ml aqueous with different concentrations were mixed drop by drop. The mixture are stirred with the help of a magnetic stirrer at about 80°C until a homogeneous solution was obtained. Then 3 g of 50 ml  $Na_2S$  was added drop by drop to the mixture. Then the formation of Ni doped ZnS nanoparticles are with a white voluminous precipitate. This were further purified by dialysis by de-ionized water and ethanol several times to remove the impurity. Then it dried with the help of a hot air oven at 80°C for 2 h. To synthesise surfactants capped Ni doped ZnS nanoparticles, poly methyl methacrylate (PMPA), Polyethylene glycol 6000(PEG) [M= 5000 to 7000 g/ mol,  $HO(C_2H_4O)_nH$ ], Polyethylene glycol 4000(PEG) [M= 3500 to 4500 g / mol,  $HO(C_2H_4O)_nH$ ], cetyltrimethyl ammonium bromide (CTAB) [M=364.45,  $C_{19}H_{42}BrN$ ] were used as stabilizing agents. The surfactants concentrations are same we take it 0.5 g for each sample. The surfactants ZnS Ni doped nanoparticles are prepared individually in 50 ml of de-ionized water using magnetic stirrer to completely dissolve. The prepared nanoparticles are washed several times by acetone and alcohol and after that the nanoparticles are dried at 80°C for 2 h. The surfactants ZnS Ni doped nanoparticles were synthesized by following simple reaction in aqueous solution:<sup>[3]</sup>

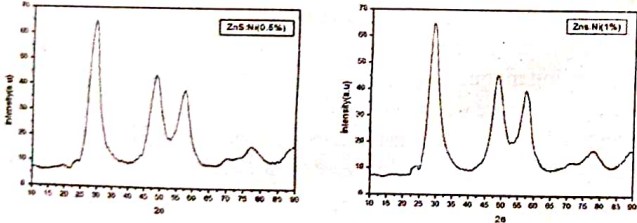


**2.2 Characterization**

The X-ray diffraction (XRD) patterns were recorded on a fully automated computerized powder x-ray diffractometer of Model X'Pert Pro, make PANalytical, x-ray tube: Cu. The synthesized ZnS:Ni are characterized by X-ray diffraction and which shows that the size of the crystallites is in the range of 3-4 nm. The mean crystalline size was calculated from the FWHM of XRD lines by using the Scherrerequation. the morphology and size of the nanoparticles were analyzed through Transmission Electron Microscopy (TEM). The optical absorption spectra for some of the samples in de-ionized water were recorded using UV-VIS spectrometer.

**3 Results**

From the XRD pattern of the samples we can determine the crystalline structure and grain size. The diffraction patterns of ZnS:Ni is matched with the ICDD card No. 80-0020. The structure of ZnS:Ni nanoparticles is cubic in nature. The peaks are obtained at 29.12, 48.37, 57.30, 70.41, 2θ which are indexed as (111), (220), (311), (400), respectively. Figure 1,2, and 3 shows the X-ray diffraction pattern of the ZnS for 0.5, 1.0, 1.5 and 2.0% Ni concentration respectively.



Peaks obtained from the XRD pattern and their corresponding FWHM and with the help of Debye Scherrer equation it is found that the synthesized particle are nanosize. It is shown that the increase of Ni concentration the size and structure of the nanoparticle are changed there may chance to presence of impurity phases with increasing of concentration of Ni. The diffraction peaks of the ZnS:Ni when we add surfactants are also changed the particle size and structure due to the presence of impurity.

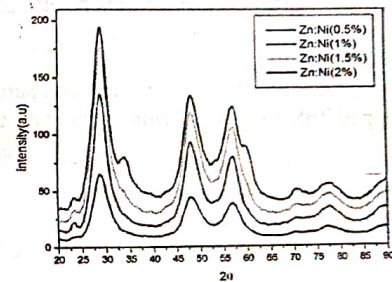


Fig :- 3 X-ray diffraction pattern of ZnS : Ni (0.5-2%)

The XRD pattern of surfactant of PEG-6000 and PVP respectively and for the surfactant are not shown here. The XRD pattern of the surfactant added curve shows that the surfactant molecules enter into the nanoparticles.

Fig 4 and 5 shows the TEM image of the ZnS:Ni in 2, and 5, scale bar for two different samples. The ZnS Ni doped nanoparticles size calculated from TEM images is around 4 nm.

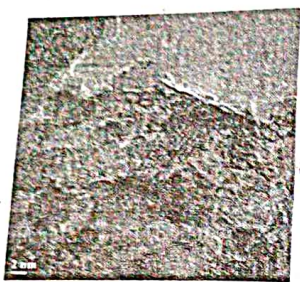


Fig:-4 TEM micrograph of ZnS:Ni

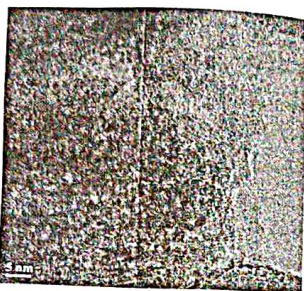


Fig:-5 TEM micrograph of ZnS:Ni

6.3.1 Optical study

The optical properties of the semiconductor nanoparticles of Ni doped and undoped ZnS are studied with the help of UV-visible spectra.

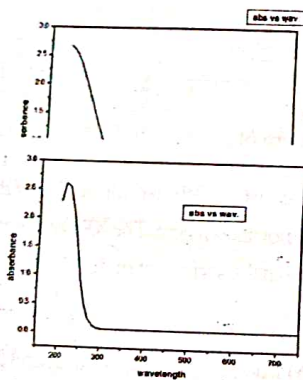


Fig:- 6 abs. vs wav. Graph ZnS:Ni 1 % concentration.

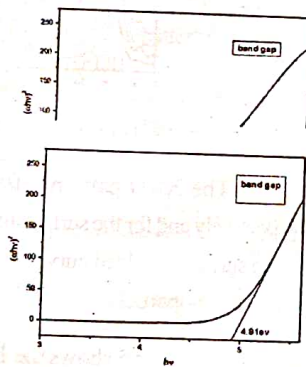
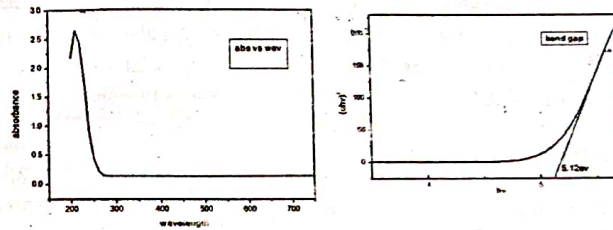


Fig:-8 abs. vs wav. Graph ZnS:Ni 1.5 % concentration.

wavelength verses absorption and  $h\nu$ . verses  $(\alpha h\nu)^2$  graph for ZnS : Ni 1.5% concentration nanoparticle. Similarly Fig:- 10 and 11 shows the wavelength verses absorption and  $h\nu$ . verses  $(\alpha h\nu)^2$  graph for ZnS : Ni 2 % concentration nanoparticles respectively. The band gap for 1% concentration of Ni doped ZnS nanoparticles are calculated from the graph ( Fig. 6.12 ) are 4.41 electron volt and for 1.5 % concentration of Ni doped ZnS nanoparticles are found from the graph (Fig: 9) is 4.91 eV and similarly for 2 % concentration of Ni doped ZnS are found from the graph ( Fig. 11 ) is 5.12 eV. Both the absorption curves exhibit an intensive absorption in the 210 to 270 nm range , owing to the relative large excitation binding energy.



10, 11 abs. vs wav. Graph ZnS:Ni 2 % concentration.

From the above figure it can expressed that the band gap of the nanoparticles is increased when we increased the concentration of the doping materials. The band gap gets bigger as the materials gets smaller<sup>[14]</sup>. So when the concentration of Ni is increased the size of the nano particle will decreased.

Conclusion :-

XRD pattern of ZnS :Ni nanoparticle gives the particle size of the nanoparticle which is calculated from the FWHM of the XRD peaks and with the help of Scherrer equation. The size of the



nanoparticle are compared with the size of TEM analysis which are found almost equal. The TEM image also shows that the particles are highly aggregated due to high surface energy of the growth particles in nanoscale. UV-VIS absorption curves exhibit an intensive absorption in the 210 to 270 nm range, owing to the relative large excitation binding energy. The calculated band gap of the ZnS: Ni nanoparticles (1 to 2%) from  $(h\nu)$  versus  $(\alpha h\nu)^2$  graph it is found 4.41 eV, 4.91 eV and 5.12 eV respectively. The produced Ni doped nanoparticles absorb UV light effectively so it can be used in sunscreens.

**Acknowledgments** Authors are thankful to the department of Instrumentation & USIC Gauhati University for the technical support in getting XRD and the department of SAIF, NEHU, Shillong for the technical support of getting TEM analyses. We also express our gratefulness to the UGC for the MRP No F.5-366/2014-15/MRP/NERO/2304. □

#### References

1. Sampre S, Sarma DD (2004) Evolution of the electronics structure with size in II-IV semiconductor nanocrystals. *Phys Rev B* 69: 125304
2. BrusL (1985) Electronic wave functions in semiconductor clusters: experiment and theory. *J PhysChem* 90:2555-2560.
3. G Murugadoss, M Rajesh Kumar (2014) Synthesis and optical properties of monodispersed Ni<sup>2+</sup> - doped ZnS nanoparticles, *AppNanosci* 4: 67-75
4. Alivisatos AP (1996) Semiconductor clusters, nanocrystals, and quantum dots. *Science* 271:933-937
5. Green AA, Hersam MC (2008) Colored semitransparent conductive coatings consisting of monodisperse metallic single-walled carbon nanotubes. *Nano Lett* 8:1417-1422
6. Kar S, Biswas S (2008) White light emission from surface - oxidized manganese-doped ZnS nanorods. *J PhysChem C* 112:11144-11149

7. Ong HC, Chang RPH (2001) Optical constants of wurtzite ZnS thin films determined by spectroscopic ellipsometry. *Appl Phys. Letter* 79:3612-3614
8. Fang YC, Chu SY, Chen HC, Kao PC, Chen IG, Hwang CS (2009) Effect of the S/Zn ratio on the photoluminescence properties of color-tunable ZnS:Mn nanophosphors. *J Electrochem Soc* 156:K55-K58
9. Becker WG, Bard AJ (1983) Photoluminescence and photoinduced oxygen absorption of colloidal zinc sulfide dispersions. *J PhysChem* 87: 4888-4893
10. Toyama T, Hama T, Adachi D (2009) An electroluminescence device for printable electronics using coprecipitated ZnS:Mn nanocrystal ink. *Nanotechnology* 20:055203
11. Wang Z, Daemen LL, Zhao Y, Zha CS, Downs RT, Wang X, Wang ZI, Hemley RJ (2005) Morphology-tuned wurtzite-type ZnS nanobelts. *Nat Mater* 4:922-927
12. Haffman AJ, Mills G, Yee H, Hoffmann MR (1992) Q-sized cadmium sulfide: synthesis, characterization, and efficiency of photoinitiation of polymerization of several vinyl monomers. *J PhysChem* 96:5546-5552
13. Kennedy TA, Glaser ER, Klein PB, Bhargava RN (1995) Symmetry and electronic structure of the Mn impurity in ZnS nanocrystals. *Phys Rev B* 52:14356-14359
14. Nanotechnology Understanding Small Systems, Ben Rogers, Jesse Adams, Sumita Pennathur, CRC Press Taylor & Francis Group, 2015, P - 215

*The writer is an Associate Professor, Department of Physics, Abhayapuri College, Abhayapuri*

## Functional Education and Role of a Teacher

*Atowar Rahman Khan*

### Introduction:

Useful education means depth of knowledge, skill and efficiency. Useful education started in India with the suggestions of 'New education policy' 1986. This policy considers 'education' as investment to make human resource by putting emphasis on the knowledge of science and technology. The degree of excellence, competent and art of living is the slogan of the policy. In higher educational institution also there has been trying to modify its course curriculum time by time with a view to make our education more functional. In this regard it is to mention that Gauhati University has adopted Semester system in the undergraduate level with a view to enhance functional education and national spirit among students from the academic session 2011-12. Course-Curriculum and syllabi for the same have been revised and implemented accordingly. After seven years of running of such courses, this year, Gauhati University is going to implement another Choice Based Credit System (CBCS) course in under graduate level from the academic session 2019-2020 as per UGC guidelines. It is logically the next step in credit based semester system of education to make it more learners centric. A 'CBCS' offers student a diversity of courses to choose from and the autonomy to decide on the place, pace and time of learning. The UGC has

recommended that it is desirable for all institutions of higher education in the country to move to a CBCS and together with it, implement a uniform grading system.

The 'CBCS' programme will have courses spread across six semesters where one odd and one even semester will make up an academic year. The academic work in each semester will require the student to engage in lectures, tutorial classes, laboratory works, field works, project work or any other activity that addresses the learning objectives of the chosen courses. Each course will have credits, assigned on the basis of course related activities, which a student will earn through satisfactory fulfillment of the academic requirement of the courses.

Here it is seen that all such attempts and initiatives taken by Universities and the UGC time by time is to make our education system more functional and useful rather than to make it ornamental. But, how much old semester system has been succeeded in developing such qualities among the students is yet now unanswered question. Again the success of new CBCS system which is going to adopt from this academic Session, 2019-2020 will take some time to see its fruitfulness. But the result what ever may be, the main motto of all such attempts in higher education from implementing semester system in place of previous annual system and presently going to implement CBCS course in place of old semester course is to make our whole education system more functional in comparison to national and global. What is functional education?

Bertrand Russell, an English philosopher and mathematician said that the education what we get from formal system are of two types. One is 'Ornamental education' and the other is 'Useful

education'. Ornamental education is only for pursue the pleasure. It is employed to keep prestige and glory. This type of education is not used for earning a livelihood. Ornamental education includes music, games, literature etc. On the other hand useful education means the degree of excellent, depth of knowledge, skill and efficiency which are indispensable for earning a livelihood. Persons working in the various fields, factories, hospitals and commercial establishments-all have acquired useful education and through this education they are earning their livelihood. Useful education is the backbone of development, solidarity and identity. It empowers human resource and ensures progress. Useful education is the demand of the needs of the present society.

If we observe minutely of these two types of education, we see that there is no difference between useful education and ornamental education in kind but the difference is only in the way they are employed. If education is employed only for earning bread, it is useful education and if education is employed only to enhance pleasure, prestige and glory, it is ornamental education. When a man derives pleasure by playing violin, the skill of playing violin is ornamental education. But when the same man plays violin as a part of his professional work, the same skill of playing violin is useful education. Thus no line of distinction separating various activities into two groups-one as useful and the other as ornamental- can be drawn. A person may play tennis at the week-ends for pleasure, while another may play tennis as a professional. Similarly, a person may draw and paint at leisure for his own pleasure, while another person draws and paints as a commercial artist. Thus what is pleasure for one is work for another.

Bertrand Russell tells us that for every person both types of education are necessary- Useful education to keep him economically sound and ornamental education to keep him mentally happy. A professionally efficient man -but totally lacking of any ornamental education is like a machine. That is why for an engineer it is good to know a little bit about Shakespeare and Milton. Similarly, a language teacher will perhaps become a more effective citizen if he is at least superficially familiar with the contributions on Newton, Darwin etc. There are some people in this world who have acquired education at the cost of immense amount of time, money and energy- to be utilized as useful education, but after acquired it, they have decided to keep it only as an ornament. For example, a medicine doctor who has never practiced medicine in his life, but instead, managed his own tea gardens. A right mix of these two types of education is likely to produce a perfect human being.

The main purpose of functional education is to provide useful knowledge and skill oriented education through multi dimensional activities and continuous evaluation in terms of learning objectives among the students in a perspective of comparative standard. The teacher should realize the objectives of higher education practically to make our education system more functional in class teaching. The main purpose of class teaching is to impart useful knowledge to students in terms of course.

**Objectives:**

Feeling the needs of functional side of education, the study tries to share the knowledge with others. Secondly, the study also tries to awaken all the people having hidden attitude of ignoring duties and thus making their degree ornamental.

**Methods of the study :**

For collecting information secondary sources have been used along with observation as a method of study.

**What is useful Knowledge?**

The very purpose of education is to provide knowledge. The knowledge what we give to students are kept in their mind. Human brain has no such separate compartment to retain and store various types of knowledge separately in the brain. On the other hand, knowledge of various types help us to carry out an activity in a better way. B.S.Bloom in his taxonomy of educational objectives define domain of knowledge as three types: Cognitive domain, Co native domain and affective domain of knowledge. The knowledge what we get from scholastic field is basically cognitive knowledge.

**Cognitive domain :**

To acquire Cognitive domain of knowledge, every student has to proceed a hierarchical ladder order starting from Knowledge and then to Comprehension, Application, Analysis, Synthesis and finally reach the top step of the ladder Evaluation. Every one is to move up step by step to the top level. If any one is trying to jump from bottom to the top without acquiring middle order objectives can not reach the ultimate goal of attaining cognitive knowledge in a perfect meaning.

Knowledge what we mean is the lowest level of intellectual aspect of our mental processes. It means the ability of recall and recognition of factual information like dates, events, persons, places, names etc. with respect to time and so on. It is related to S-R connection only i.e. knowing something without meaning. Brain function is not activating here. Hence this type of knowledge is forgotten within sort time or unable to recall. The second step in the cognitive ladder is

Comprehension. It means that the person understands the meaning of what he has acquired as knowledge. Here brain functions and justifications get started. Here student gets input and sense the collected information. If a student has gone up from this level he moves up to third level of knowledge that is Application. Application is the abstraction that a student has acquired general ideas, theories, rules or methods. It is the application of knowledge earned in the classroom teaching to out side practical field of life of the student. The fourth step Analysis means the process of breaking up a complex whole into its simpler components for a fuller understanding of the meaning of the individual components as well as the way these individual components are organized in building up the whole. Synthesis is the fifth step of cognitive knowledge, is just opposite of the previous one. It means the process of putting together of relevant elements and parts so as to form a meaningful whole. The final step is Evaluation means the capacity to judge something qualitatively and quantitatively. A person who has attained this final level of the cognitive domain is capable of making judgment of thing or a situation both in terms of internal evidence as well as external criteria. We the teachers should always remember that the final goal of teaching in higher education is push in every student up to this ultimate stage of cognitive learning. It is the stage of useful knowledge.

**Useful knowledge and role of a teacher**

The teacher's role is very much potent in useful education. UGC and Universities theoretically builds and push the formula for quality education .But Teacher is the real architecture to bring this theoretical concept into reality in the Classroom environment. Hence proper classroom management and coordination of teachers' efforts is very much necessary for smooth conducting of a class as per students'

perspectives and academic expectations. Classroom management means closely linked all the efforts, factors, tools, discipline, and respect to generate motivation and attitude for spontaneous learning. In this regard, teacher should take meticulous care to present materials before students in an orderly way to unite the topics by bringing out their interrelationship. Topic should be integrated properly with chapters of text book or syllabus. But if a teacher presents teaching tools in a jumble way negligently leaving the interrelationship of topic can not provide better teaching to students. For better teaching teacher should build with painstaking effort to unite the scattered mind of the students in the class. Teacher should correlate the learning that takes place in the class within institutional campus with the real situation and problems in the society. To give the facts of subjects, teacher should organize it by bringing form and order into them. For example if facts is flower, teacher's duty is to weave them into garlands and then enable the students to perceive the flowers both as individual entities and components of a garland. To give proper knowledge, teacher should organize learning material in such a way that clearly shows the relationship of form and order.

If any order not related with form, it becomes chaos. When chaos arises, no learning occurs. Teacher should ask question to know the feedback of learning whether it understood by the students in a proper way or it becomes chaos to them.

**Value judgment and functional education:**

A man who acquired a degree in a particular field and in spite of having job opportunity and social needs in that field engaged himself in another field is a value crisis. A medical doctor should treat the patient. A gardener should take care of a garden. Duty of a doctor

can not be replaced by a gardener. A doctor becomes a doctor at the cost of talent, immense effort and money. But such type of talent, effort and cost not necessitate to train up a gardener. On the other hand, a doctor may be an efficient gardener without training but a gardener can never be a doctor until he takes the degree of medical course. So if a doctor after engagement not doing his duty in spite of shortage of doctors in the society and becomes a gardener then the patient will suffer. The shortage of doctor can not be fulfilled or replaced by a gardener. There are enormous examples of men power like IT engineer, technician etc. who engaged in various fields to smooth running of the social system. To run the system, the society needs sincere duty of the skill employees without prejudice. Sincere duty is the functional side of education. It is value judgment.

On the other hand many workers who are not doing their duty properly for which they have been engaged. These employees are not using their obtained skill fully as a result the degrees they have earned are not functioning well. Improper functioning of such degrees of the employees may be called hidden ornamental degrees in the applied sense of values. Such type of hidden ornamental degree (ignoring duties) is also a violation of Values. Now-a-days value crisis are seen in various office, Department, Institutions of Government and non-Govt. areas. So it is necessitate for every such official to see the functional side (perform duty properly) and value judgment of education for smooth running of the social system. One may be allowed to have ornamental education without hampering its functional side. To make education more functional and service to the society value judgment is necessary. Values are the justification of knowledge and it is realized in the application side in a social platform. Different men

powers engaged in different fields should perform their duties heartily are called moral values. 'Education' itself is not functional or ornamental but it may be so in what way you are applying your value judgment. Conclusion: Every worker needs motivation and value judgment to make their education/degree functional. Teacher being practitioner should follow the steps of knowledge to give functional learning. Uplifting of functional education is a joint effort where teacher is the main architecture who binds all the factors and put them in an operational design to convert the theoretical concept to reality with morale and motivational force. Teachers' dedication, cooperation and inner zeal can obviously help in sustenance and upgrading useful education in the society. □

## References:

- Asthana Bipin and others: Measurement and evaluation in Psychology and Education, pub. Ravi mudranalya, Agra-2, 1991  
Goswami Marami : Measurement and evaluation in Psychology and Education, pub. Armag printers Ghya. 2003  
Sarua M.K.: Dear Teacher, Unika prakashan, M.G road Jorhat, 2008 Internate

*The writer is an Assistant Professor, Department of Education, Abhayapuri College, Abhayapuri*

## কল্পনা আৰু বাস্তৱৰ দোমোজাত “চাংগ্ৰিলা”

সুৰীতি ব্ৰহ্ম চৌধুৰী

কিছু বছৰ আগতে কিতাপ এখন পঢ়িছিলো, লিখক- কানাডাৰ নাগৰিক ৰবিন শৰ্মা আৰু কিতাখনৰ নাম “The Monk who sold his Ferrari” কিতাপখনে বাৰুকৈয়ে মোৰ মনত সাঁচ বহুৱাইছিল। কাহিনীটো এনে ধৰণৰ - জুলিয়ান মেণ্টোল, এজন অতি দক্ষ উকীল, যি প্ৰয়োজনতকৈ বেছি কাম কৰে। কিন্তু তেওঁৰ নাম- যশ, টকা-পইচা সকলো থকা সত্বেও বিচাৰি ফুৰা বস্তুটো যেন পোৱা নাছিল। অৱশেষত মানসিক অৱসাদে তেওঁক আওৰি ধৰিলে আৰু তাৰ পৰা পৰিত্ৰাণ পাবলৈ তেওঁ সকলো সম্পদৰ লগতে তেওঁৰ অতি মৰমৰ ফেৰাৰী গাড়ীখনো বিক্ৰি কৰি ভাৰতলৈ বুলি ৰাওনা হ'ল কাৰণ তেওঁৰ জীৱনৰ হেৰোৱা জ্যোতি ঘূৰাই পাবলৈ ভিতৰৰ পৰাই এক আধ্যাত্মিক যাত্ৰাৰ তাগিদা অনুভৱ কৰিছিল। ভাৰতত কিছুদিন থাকি বহুতো কষ্টকৰ আৰু দীঘলীয়া যাত্ৰাৰ অন্তত তেওঁ হিমালয়ৰ অতি বেছি উচ্চতাত থকা ‘শিৱানা’ নামৰ স্থানত উপস্থিত হ'ল যাৰ অৰ্থ জ্ঞানীলোকৰ মৰুদ্দ্যান।

শিৱানাতে এদল ৰহস্যময় সন্ন্যাসীয়ে বসবাস কৰে, যিসকলে এনে পদ্ধতি আৱিষ্কাৰ কৰিছে, যাৰ দ্বাৰা জীৱনৰ গুণগত মান বঢ়াব পাৰি আৰু এই পদ্ধতিৰে মন, শৰীৰ আৰু আত্মিক মুক্তি দিব পাৰি। শিৱানালৈ গৈ জুলিয়ানে সন্দৰ্ভ জীৱনৰ বাবে পুৰণি মূল নীতি সমূহ শিকিলে যিবোৰ যুগ যুগ ধৰি চলি আহিছে। তেওঁক মহান সন্ন্যাসীসকলে সেই জ্ঞান দান কৰিলে যি জীৱনক সুখী, শক্তিশালী আৰু উদ্দেশ্যপূৰ্ণ কৰি তুলিব পাৰে। তাৰ বাবে অৱশ্যে তেওঁ প্ৰতিজ্ঞাবদ্ধ হ'বলগীয়া হৈছিল যে, এই শিক্ষা লাভ কৰি তেওঁ পাশ্চতালৈ উভটি যাব আৰু এই জ্ঞান যিসকলৰ বাবে প্ৰয়োজনীয়, তেওঁলোকক বিলাব লাগিব, তেওঁলোকক আশা আৰু স্বপ্ন পূৰণৰ আহিলা যোগান ধৰিব লাগিব। কাৰণ পৃথিৱীত সং মানুহে পথ হেৰুৱাই পেলাইছে।

জুলিয়ান মেণ্টোলে অনুভৱ কৰিছিল - শিৱানা নামৰ ৰহস্যময় গাঁওখনত য'ত সন্ন্যাসীৰ সংখ্যা দহজনমান হে হ'ব, তেওঁলোক আটোয়ে স্বাস্থ্যবান, শান্ত আৰু গভীৰ ভাবে সন্তোষিত আছিল। তেওঁলোক আছিল নিকৰিষ্ণ, নিয়ন্ত্ৰিত, নম্ৰ আৰু দয়ালু। সকলোৱে সৃজনীমূলক কামত ব্যস্ত আছিল। শিৱানাৰ সন্ন্যাসীসকলৰ মুখমণ্ডলত তেওঁলোকৰ জীৱন

শৈলী পৰিষ্কাৰ হৈ পৰিছিল। যদিও সকলোৰে পূৰ্ণবয়স্ক লোক আছিল, তেওঁলোকৰ মুখত লাগি আছিল শিশুসুলভ সৰলতা। তিৰবিৰাই থকা উজ্জ্বল চকুবোৰত আছিল যৌবনৰ মোহনীয়াতা, প্ৰানবন্ততা। কোনেও যুগ হেৰুৱা নাছিল। এক দীঘলীয়া সময় সেই মহান সন্মাসীসকলৰ সৈতে থাকি জুলিয়ান মেটোল হৈ পৰিছিল এজন নতুন মানুহ। অত্যাধিক কামৰ বোজাত যুগ হেৰুৱা মানুহজন ভাৰতলৈ আহি ভাৰতৰ আধ্যাত্মিকতাক আকোৱালি লৈ পৰিষ্কাৰিত হৈছিল যোগী জুলিয়ান মেটোললৈ। তেওঁৰ মুখখন হৈ পৰিছিল স্বাস্থোজ্জ্বল, বলিৰেখাহীন, প্ৰফুল্লিত আৰু সতেজ। তেওঁৰ চকুত আছিল অসাধাৰণ প্ৰাণশক্তি আৰু আচৰণত আছিল নিৰুদ্ভিগতা। কাম, যশ-খ্যাতি আৰু সম্পদৰ গধুৰ বোজাত ষোণ্ডা হৈ পৰা মানুহজন সলনি হ'ল এজন যৌৱনপূৰ্ণ, প্ৰানবন্ত আৰু হাঁহিৰে ভৰা মানুহলৈ। তেওঁ শিৱানাৰ পৰা উভাটী গ'ল এক পৰিবৰ্তনৰ আৰ্হি লৈ।

যোগী জুলিয়ানে সন্মাসীসকলৰ পৰা শিকিলে “প্ৰতিটো পুৰাই প্ৰতিজন মানুহৰ বাবে এটা নতুন দিন।” জীৱন নাটত যি ভূমিকা পাইছে, যোগী জুলিয়ান তাতেই সন্তুষ্ট। অতীতৰ যত্নক তেওঁ শিক্ক ৰূপে গণ্য কৰে। তেওঁ ভাবে, জীৱনত যি ঘটছে তাতকৈ জীৱন মহৎ। শিৱানাৰ সন্মাসী সকলৰ দৰে তেওঁ বিশ্বাস কৰিছিল যে প্ৰবুদ্ধ আত্মাৰ অন্তিম গন্তব্যস্থল নিৰ্বান নামৰ এক স্থান বা অৱস্থা যি অৱস্থাত মানুহে আগৰ অৱস্থা পাব হৈ গৈ অন এক অৱস্থাত উপনীত হয়। এই নিৰ্বান অৱস্থাত যত্নগাৰ কোনো স্থান নাই। এই অৱস্থাত এই পৃথিৱীতেই সকলোৰে স্বৰ্গলাভ কৰিব পাৰে। এয়াই শিৱানাৰ সন্মাসীসকলৰ জীৱনৰ চৰম লক্ষ্য জুলিয়ানে বিশ্বাস কৰে, মানুহে জীৱনত শিৱানাৰ সন্মাসীসকলে পালন কৰা মূলনীতি আৰু কৌশলবোৰ যদি মানি চলে এটা সময়ত তেওঁলোকেও নিৰ্বাণ লাভ কৰিব পাৰিব।

এই কিতাপখনে মোক বাক্কৈয়ে আকৰ্ষিত কৰিলে। কিতাপখন পঢ়ি বৃজি পাইছিলোঁ, শিৱানা যেন পৃথিৱীতে এক স্বৰ্গ। ইয়াত সন্মাসীসকলৰ হাতত সময়ো যেন স্তব্ধ হৈ যায়। ইয়াত অসুখ অশান্তিৰ কোনো স্থান নাই। এক সুন্দৰ যত্নগাহীন জীৱন। কিন্তু শিৱানাৰ দৰে এনে স্থান সঁচাকৈ আছেনে?

এই কিতাপখন ৰচনাৰ বহু আগতে ১৯৩৩ চনত James Hitton এ Lost Horizon নামেৰে বিখ্যাত ৰহস্যখন উপন্যাস এখন ৰচনা কৰিছিল। সেই কিতাপখনৰ আধাৰতে ১৯৩৭ চনত Hollywood ত বোলছবি এখনো নিৰ্মাণ হয়। এই উপন্যাসখনত প্ৰথমবাৰৰ বাবে হিমালয়ৰ বুকুত এক স্থানৰ কথা উল্লেখ কৰা হৈছিল- যাক কোৱা হৈছিল “চাংগ্ৰিলা”। বিশ্বযুদ্ধৰ অশান্তিৰ সময়ছোৱাত এই কিতাপখনে মানুহৰ মাজত আশাৰ কিৰণৰ দৰে আছিল।

আমি সকলোৰে জানোঁ, তৃতীয় মাত্ৰাৰ (3rd dimension) পৃথিৱীত আমি সকলো বস্তু, দেশ, সময় আৰু নিয়তিৰে বান্ধ খাই আছোঁ। অৰ্থাৎ সকলো বস্তুয়ে সময়, স্থান আৰু নিয়মত চলে। কিন্তু চাংগ্ৰিলাত সময় নগন্য। অৰ্থাৎ সময়ৰ অস্তিত্ব নোহোৱাৰ দৰেই। অৰ্থাৎ তাৰ এক ছেকেণ্ড হয়তো আমাৰ ইয়াত হেজাৰ হেজাৰ বছৰৰ দৰেই। যদি এই পৃথিৱীত আধ্যাত্মিক নিয়ন্ত্ৰণ কেন্দ্ৰ আছে, তেনেহ'লে ই চাংগ্ৰিলা। ইয়াত যদি কোনোবাই প্ৰবেশ কৰে তেনেহ'লে তৃতীয় মাত্ৰাৰ পৃথিৱীৰ দৃষ্টিত তাৰ সত্ত্বা অস্তিত্বহীন হৈ পৰিব। সহজ কথাত তাৰ পৰা যদি কোনোৰে উভাটীও আহে ভগৱানে জানে, ইতিমধ্যে পৃথিৱীত কিমান হেজাৰ হেজাৰ বছৰ পাৰ হৈ যাব। ইয়াকো নিশ্চিত ৰূপত ক'ব নোৱাৰি যে তৃতীয় মাত্ৰাৰ এই পৃথিৱীত ভৱিষ্যতে কেতিয়াবা তাৰ অস্তিত্ব প্ৰকট হ'ব নে নাই। যদি কোনো মানুহ চাংগ্ৰিলাত ২৫ বছৰ বসয়ত প্ৰবেশ কৰে, বহু বছৰ তেওঁৰ শৰীৰত যৌৱন থাকিব অৰ্থাৎ আয়ুস দীঘলীয়া হ'ব। সাধাৰণ মানুহৰ বাবে এয়া এক অজানা স্থান কিন্তু আধ্যাত্মিক ব্যক্তিৰ বাবে নহয়। তেওঁলোকৰ মতে চাংগ্ৰিলা কেৱল ভাৰতৰে নহয়, সমগ্ৰ পৃথিৱীৰ আধ্যাত্মিক নিয়ন্ত্ৰণ আৰু পথ প্ৰদৰ্শক কেন্দ্ৰ। ই এক অদৃশ্য কেন্দ্ৰ। যদিহে তাৰ বাসিন্দাসকলে নিবিচাৰে, কোনেও তালৈ যাব নোৱাৰে। সেয়ে আজিলৈ কোনেও সেই স্থান বিচাৰি উলিয়াব পৰা নাই। বহু লোকে বিশ্বাস কৰে, বঙ্গৰ প্ৰসিদ্ধ সিদ্ধপুৰুষ শ্ৰী শ্যামাচৰণ লাহিড়ীৰ গুৰু অৱতাৰী বাবা যিয়ে আদি শঙ্কৰাচাৰ্য্যক দীক্ষা দিছিল, চাংগ্ৰিলা উপত্যকাত আজিও বাস কৰি আছে। তেওঁ আকাশ মাৰ্গেৰে অহা-যোৱা কৰি আজিও নিজৰ শিষ্যক দৰ্শন দিয়ে।

চাংগ্ৰিলাত প্ৰবেশ কৰা এক যোগীৰ মতনুসাৰে চাংগ্ৰিলাত সূৰ্য্যও নাই, জেনৰ জ্যোৎস্নাও নাই। কিন্তু বাতাবৰণত অহৰহ এক দ্যুতি বিয়পি থাকে। সেই দ্যুতিৰ উৎস কি কোনেও নাজানে। কোনো সামান্য সাধকে নিজৰ ইচ্ছানুসৰি ইয়ালৈ যাব নোৱাৰে। এই উপত্যকা মহান যোগীৰ ইচ্ছাশক্তিৰ বশীভূত। সময়ে সময়ে বিজ্ঞানী, সৈনিক, লিখক সকলে এই স্থানক লৈ নিজৰ নিজৰ বক্তব্য আগবঢ়াইছে। তেওঁলোকৰ মতে ই ৰহস্য, যাদু আৰু ৰোমাঞ্চৰে ভৰা। কোৱা হয় চাংগ্ৰিলাত তিনিটা সাধনা কেন্দ্ৰ আছে। ১। জ্ঞানগঞ্জ মঠ, ২। সিদ্ধ বিজ্ঞান আশ্ৰম আৰু ৩। যোগ সিদ্ধাশ্ৰম।

আমি ভাৰতীয় সকলে হিমালয়ক ভাৰতীয় সন্তসকলৰ তপোভূমি বুলি গণ্য কৰোঁ। অনেক সিদ্ধপুৰুষ ভাৰতবৰ্ষত জন্ম লৈছে। আমি সহজভাবে বিশ্বাস কৰোঁ- কিছুমান স্থান সিদ্ধ পুৰুষৰ সংস্পৰ্শত সিদ্ধভূমিলৈ ৰূপান্তৰিত হয়। জ্ঞানগঞ্জো তেনে এক স্থান। সিদ্ধভূমিৰ এক বিশেষত্ব এই যে ই সদা আৰু সৰ্বত্ৰ নিজা ৰূপত প্ৰকট হয়। সিদ্ধপুৰুষৰ ইচ্ছানুসৰি ই দৃশ্যমান হয়। সিদ্ধপুৰুষ সকলে ইচ্ছা কৰিলে ই লৌকিক জগতৰ যিকোনো

স্থানতে দৃশ্যমান হ'ব পাৰে। এতেকে ই লৌকিক হ'লেও বাস্তৱ জগতৰ বিচাৰত অলৌকিক। চাংগ্ৰিলাত হেনো এনে বহু সিদ্ধপুৰুষ আছে, যি জন্ম-মৃত্যুৰ অধীন নহয়। তেওঁলোকে বিশ্বাস কৰে, মৃত্যুৰ পিছত সকলো শেষ হৈ নাযায়। বৰং মৃত্যুৰ পিছতো যিকোনো প্ৰকাৰে অস্তিত্ব ৰক্ষা হয়। ইয়াক যোগৰ ভাষাত সুক্ষ্ম শৰীৰত বসবাস কৰে। যোগীসকলে জীৱিত কালতেই স্থূল শৰীৰ ত্যাগ কৰি সুক্ষ্ম শৰীৰত প্ৰবেশ কৰিব পাৰে আৰু যাৰ দ্বাৰা বহু কাম কৰিবলৈ সমৰ্থ হয়। হিমালয় পূৰ্বতমাল্লাৰ দুৰ্গম স্থান শংখলাত এনে বহু সুক্ষ্মশৰীৰধাৰী আত্মাই হেনো বসবাস কৰে। এখেতসকলে সুক্ষ্ম শৰীৰেৰে বিচৰণ কৰি ফুৰে আৰু কেতিয়াবা স্থূল শৰীৰো ধৰণ কৰে। তেখেতসকলৰ মতে চাংগ্ৰিলা এক গুপ্ত স্থান য'ত অন্যজগতৰ সৈতে সম্পৰ্ক কৰাৰ পথ খুলি যায়। ইয়াৰ হেজাৰ হেজাৰ বছৰ ধৰি ধ্যান কৰি থকা যোগী আছে যাৰ ওপৰত হেনো বয়সৰ আঁচৰ অকনো পৰা নাই। প্ৰশ্ন হয়, অনেক যোগী, সাধু-সন্ন্যাসী হিমালয়লৈ যায় তপস্যা কৰিবলৈ কিন্তু ইমান বৰফত ক'লৈ যায়? এয়া মানুহৰ বিশ্বাস, তেওঁলোকক হেনো তালৈ মাতি লৈ যোৱা হয়। তাত প্ৰশিক্ষণ লৈ পৃথিবীলৈ উভটি আহে, পৃথিবীৰ সাধক সকলক মার্গ দৰ্শন কৰিবলৈ।

আগতে উল্লেখ কৰা হৈছে, আমি পৃথিবীত তৃতীয় মাত্ৰ অৰ্থাৎ 3rd dimension ত বসবাস কৰোঁ আনহাতে এচাম চিত্ৰাশীল মহলৰ মতে, চাংগ্ৰিলা 4th dimension বা চতুৰ্থ মাত্ৰাৰ প্ৰভাৱৰ দ্বাৰা প্ৰভাৱিত। পৃথিবীৰ পৰা চাংগ্ৰিলাত (যদিও ইয়াক হিমালয়ত অৱস্থিত বুলি ভবা হয়) প্ৰবেশ কৰিলে অদৃশ্য হৈ যায়। তাৰ অৰ্থ এয়েই যে আমাৰ 3rd dimension ৰ পৰা 4th dimension লৈ কোনো বস্তু সম্পৰ্কলৈ আহিলে 3rd dimension ৰ পৰা পৃথিবীৰ পৰা অস্তিত্ব নাইকীয়া হৈ যায়। সেয়ে কোৱা হয়, কোনোবাই চাংগ্ৰিলা উপত্যকাত প্ৰবেশ কৰিলে সি জীৱন্তে উভটি নাহে। ই বায়ুশূন্য আৰু ভূমিহীন। পৃথিবীত এনে বহুতো স্থান আছে, যি 4th dimension ৰ ভূমিহীনতাৰ প্ৰভাৱক্ষেত্ৰৰ ভিতৰত পৰে। গতিকে এইবোৰ স্থান এনে স্থানলৈ পৰিৱৰ্তিত হয় যি 3rd dimension ৰ পৃথিবীৰ যিকোনো বস্তুৰ সৈতে সম্পৰ্ক ত্যাগ কৰে। আমি পৃথিবীবাসীয়ে সকলো বস্তু 3rd dimension ৰ দৃষ্টিৰে দেখোঁ। যদিও আমাৰ ব্ৰহ্মাণ্ড পৃথক পৃথক dimension বা মাত্ৰাৰ সহযোগত সৃষ্টি হৈছে। কিন্তু আমি উল্লেখ কৰি থকা এই মাত্ৰা বা dimension কি?

যেনেদৰে আমি ভৌতিক ৰূপত কোনো বস্তুক জোখ-মাখ কৰোঁ, যেনেদৰে তাপমাত্ৰক Kelvin ত, দৈৰ্ঘ্যতক Metre ত, সময়ক ঘণ্টা বা Hours ত বিন্দুতক Ampere ত সেইদৰে ব্ৰহ্মাণ্ডত ঘটি থকা সকলো ঘটনা - পৰিঘটনাক আমি dimension বা মাত্ৰাত জোখোঁ। Superstring Theory অনুসৰি ব্ৰহ্মাণ্ডত দহটা মাত্ৰা আছে। Heterotic

String Theory অনুসৰি দহটা মাত্ৰাৰ কথা কোৱা হৈছে। Bosonic String Theory অনুসৰি ২৬টা আনহাতে M Theory অনুসৰি ৮টা মাত্ৰাৰ কথা কোৱা হৈছে। হিন্দু ধৰ্মত আমি ৭ (সাত)টা মাত্ৰাৰ কথা কওঁ।

যদি আমি এটা বিন্দু লওঁ, দেখা পাওঁ ইয়াৰ দীঘ-বাণী, গভীৰতা, উচ্চতা একো নাই। অৰ্থাৎ ওপৰলৈ বা গভীৰলৈ যাব নোৱাৰে। ই একোটা ঠাইতে স্থিৰ হৈ থাকিব। ইয়াক কোৱা হয় '0' dimension এনে অবস্থাত জীৱনৰ অস্তিত্ব থাকিব নোৱাৰে। কাৰণ ই লৰচৰ কৰিব নোৱাৰে আৰু সমগ্ৰ জীৱন এটা বিন্দুতে সমাপ্ত হ'ব।

যদি আমি দুটা বিন্দুলৈ যোৱা লগাই দিওঁ এডাল সৰল ৰেখা পাম। ই 1st dimension ক বুজাব। এই dimension ত থকা জীৱ একোটা দিশেৰেহে গতি কৰিব পাৰিব। হয় আগলৈ নহয় পিছলৈ। এতেকে তেনে ক্ষেত্ৰত সোঁ-বাঁও, উচ্চতা, গভীৰতাৰ কথা ভাবিব নোৱাৰিব।

যদি আমি দুডাল সৰল ৰেখা লওঁ আৰু বেলেগ বেলেগ দিশত যোৱা লগাই দিওঁ ঠিক যোগ চিহ্নটোৰ দৰে, তেনেহ'লে আমি সোঁ-বাঁও বা আগলৈ-পিছলৈ যাব পাৰিম। এয়া হ'ল 2nd dimension.

আমি বিবেকেৰে 3rd dimension লৈ সীমিত। উচ্চতা, গভীৰতা, দৈৰ্ঘ্যতা, প্ৰস্থতা, সকলো দেখা পাওঁ। আমাৰ নাক-কাণ-চকুয়ে দৈৰ্ঘ্যতা-প্ৰস্থতা, গভীৰতা উচ্চতাক 3rd dimension ৰ দৃষ্টিৰে বুজি পাওঁ। কিন্তু তাৰ পিছত আৰু আমি বুজিবলৈ সক্ষম নহওঁ।

ব্ৰহ্মাণ্ডত এই তিনিটা dimension বা মাত্ৰাৰ উপৰিও চতুৰ্থ মাত্ৰা বা 4th dimension ও আছে, যি বৈজ্ঞানিক সকলক সদায়ে আকৰ্ষণ কৰি আহিছে। 4th dimension ত বহুতো ৰহস্য লুকাই আছে যি কোনেও নাজানে। বৈজ্ঞানিক সকলে কয়, এই 4th dimension হৈছে সময়, যি সময়ৰ সৈতে আমি খোজ মিলাইছিলোঁ। 4th dimension ৰ জ্ঞান আমি অৰ্জন কৰিব পাৰিলে যিবোৰ অসম্ভৱ বুলি ভাবো, সকলো সম্ভৱ যেন লাগিব। ৰহস্য বুলি একো নাথাকিব Time বা সময়তো হেনো Hole গহুৰ থাকে। যাৰ জৰিয়তে সময় পৰিভ্ৰমণ (Time Travel) কৰিব পাৰি। গতিকে আমি বৰ্তমানৰ পৰা অতীতলৈ বা বৰ্তমানৰ পৰা ভৱিষ্যতলৈও যাব পাৰিম আৰু বৰ্তমানত ঘটা ঘটনা বা দুৰ্ঘটনা এটা অতীতলৈ উভটি গৈ নঘটা কৰিব পাৰিম বা সলনি কৰিব পাৰিম। এনেদৰে দুৰ্ঘটনাত গতিত হোৱা ব্যক্তি এজনকো 4th dimension ৰ জৰিয়তে মৃত্যুৰ পৰা বচাই জীৱিত অৱস্থাত পাব পাৰিম। আমাৰ ব্ৰহ্মাণ্ডত তিনিওটা মাত্ৰা আৰু সময় একত্ৰ হৈ আছে। যাক space time



বুলি কোৱা হয়। সকলো মাত্ৰা ইটোবে-সিটোৰ সহযোগত সৃষ্টি হৈছে। এতেকে চতুৰ্থ মাত্ৰাও তৃতীয় মাত্ৰাৰ সহযোগত সৃষ্টি হৈছে। গতিকে চতুৰ্থ মাত্ৰাৰ যিকোনো বস্তুয়ে নিজতকৈ তলৰ মাত্ৰাৰ বস্তুক দেখা পাব পাৰে। আলবাৰ্ট আইনষ্টাইনৰ মতে ব্ৰহ্মাণ্ডত বহুতো মাত্ৰা থাকিব পাৰে। তেওঁৰ মতে যেতিয়া মানুহে চতুৰ্থ মাত্ৰাত প্ৰবেশ কৰিব তেওঁৰ জ্ঞান বহুগুনে বৃদ্ধি পাব আৰু মানুহৰ হাতত এনে শক্তি আহিব যি যাদুৰ দৰে লাগিব।

বিজ্ঞানীসকলৰ মতে চতুৰ্থ মাত্ৰাত প্ৰবেশ কৰিলে ওজন বহু কমি যায় আৰু জুইয়েও শৰীৰক ক্ষতি কৰিব নোৱাৰে। মানুহৰ চকুবোৰ তেতিয়া Telescope বা Electron Microscope ৰ দৰে কাম কৰিব। বাদাৰত সকলো দূৰৈৰ বস্তু ধৰাত পৰাৰ দৰে অস্তৰীকৃত থকা দূৰৈৰ বস্তুও চকুত পৰিষ্কাৰ ভাবে ধৰা দিব। আৰু ভৱিষ্যতটোও দেখা পোৱা যাব। এতেকে ভৱিষ্যতে ঘটিবলগীয়া ঘটনাৰ পৰাও নিজকে বচাব পৰা যাব। জীৱ-জন্তুবোৰে, পানীৰ মাছবোৰে দুৰ্যোগৰ আগতে অনুমানপূৰ্বক নিজকে বচাবলৈ সুৰক্ষিত স্থানলৈ গুচি যায়। ইয়াক চতুৰ্থ মাত্ৰা 4th dimension ৰ সীমিত আভাৰ বুলি ক'ব পাৰি। চতুৰ্থ মাত্ৰাত প্ৰবেশ কৰা লোকে এক অদৃশ্যলোকত ঘূৰি-ফুৰা আয়াকো দেখা পাব পাৰে আৰু সম্পৰ্কও কৰিব পাৰে।

এনে ধাৰণা সত্য নহয় যে আমি যিখিনি দেখো সেয়াই জীৱন। এয়া ভুল ধাৰণা। জীৱন বহুত বহুসময়। আমাৰ পৃথিৱীত এনে বহুত যিখিকী বা পথ আছে যাৰ দ্বাৰা চতুৰ্থ মাত্ৰালৈ যোৱাৰ পথ খুলি যায়। Time and Space ৰ মাজত সেই যিখিকীবোৰ খোল খায়। যিবোৰ ডাঙৰ ডাঙৰ চহৰত High energy field (উচ্চ শক্তি ক্ষেত্ৰ) সৃষ্টি কৰা হয় তাতেই যিখিকী খুলি যাব পাৰে। এচাম চিন্তাবিজ্ঞানীৰ মতে আগতে উল্লেখ কৰা চাংগ্ৰিলাৰ এক সাধনাকেন্দ্ৰ জ্ঞানগঞ্জো তেনে এক যিখিকী Window। ঠিক সেইদৰে কাশী। সেইবাবে হেনো কাশীৰ ইমান মাহাত্ম্য। যিসকলে সেই যিখিকীৰ ক্ষেত্ৰটো (Zone) ব্যৱহাৰ কৰিব পাৰে, চতুৰ্থ মাত্ৰাৰ সেই বহুসময় জগতত প্ৰবেশ কৰিব পাৰে। চাহাৰা মৰুভূমি চূফিসকলৰ বাবে এক বহুসময় স্থান। এয়াও যিখিকী থকা এক ক্ষেত্ৰ। এমাজন Amazon ৰ হাবিতো চতুৰ্থ মাত্ৰালৈ প্ৰবেশ কৰা যিখিকী আছে বুলি কোৱা হয়। পৃথিৱীত এনে বহু ক্ষেত্ৰ আছে য'ত যিখিকী আছে। গতিকে তেনে স্থানত কেতিয়াবা এনে ঘটনা ঘটে যিটো সাধাৰণ মানুহৰ বোধগম্যতাৰ বাহিৰত।

এগৰাকী বাহিয়াৰ বিখ্যাত চিত্ৰশিল্পী আছিল। নাম নিকোলাচ ৰ'ডিক। হিমালয়ৰ প্ৰতি তেওঁৰ আছিল দুৰ্বাৰ আকৰ্ষণ। এবাৰ তেওঁ ছবি আঁকিবলৈ সা-সুৰ্জলি লৈ হিমালয়লৈ গ'ল। কিন্তু ভিন্ন জলবায়ুৰ বাবে এটা সময়ত তেওঁ অসুস্থ হৈ পৰিল। এদিন তেওঁ অকস্মতে

অচেতন হৈ পৰিল। সামান্য চেতনা থকা-নথকা অবস্থাত তেওঁ অনুভৱ কৰিলে দুজন সাধুয়ে তেওঁক দাঙি এখন অতি সুন্দৰ আশ্ৰমলৈ লৈ গ'ল। আৰু পাৰ্থমায়ে শুশ্ৰূষা কৰিলে। কিছুদিন তেওঁ তাতেই তেওঁলোকৰ আশ্ৰমত থাকি ঘূৰি-ফুৰিলে। ইমান সুন্দৰ আশ্ৰম, যেনিবা স্বৰ্গপুৰী। তেওঁ সকলো মনতে আঁকি ল'লে, পিছত কেনাভাচত আঁকিব লাগিব। কিছুদিনৰ পিছত সুস্থ হোৱাত জ্যেষ্ঠ এজন সন্ন্যাসীৰ নিৰ্দেশত নিকোলাচক আগৰ ঠাইলৈকে সন্ন্যাসী সকলে আশুৱাই থৈ আহিল আৰু তেওঁ ঘৰলৈ উভটি গ'ল। তেওঁ তেওঁৰ কিছু ভাৰতীয় বন্ধুক কথাটো ক'লে। সকলোৰে সৈতে আনন্দেৰে পুনৰ হিমালয়ৰ সেই আশ্ৰমলৈ ৰং তুলিকা লৈ ৰাওনা হ'ল। কিন্তু কি আচৰিত। বিচাৰি বিচাৰি চলাথ কৰিও সেই আশ্ৰম বিচাৰি নাপালে। সকলোৰে ক'লে অসুস্থ অবস্থাত তেওঁৰ hallucination হৈছিল। কিন্তু বিদেশৰ আন কিছু বন্ধুয়ে তেওঁৰ কথাত যথেষ্ট গুৰুত্ব দিলে। তেওঁলোকে এটা Foundation গঠন কৰিলে আৰু হিমালয়লৈ গৈ সেই বহুসময় ভেদ ভাঙিলে চেষ্টা কৰিলে। প্ৰকৃততে সেয়া হেনো আছিল চাংগ্ৰিলাৰ জ্ঞান-গল্পৰ ক্ষেত্ৰ, তিব্বতী সকলে যাক তিব্বতৰ কোনো স্থানত অৱস্থিত 'চন্ডলা' অৰ্থাৎ শান্তি আৰু নীৰৱতাৰ স্থল বুলি বিবেচনা কৰে। James Hitton এ লোকচক্ষুৰ আঁতৰত থকা চাংগ্ৰিলাৰ যিটো ধাৰণা দিছে, অৱশ্যেই সেয়া তিব্বতী সকলৰ চন্ডলাৰ পৰাই গ্ৰহণ কৰিছে। কিন্তু Lost Horizon উপন্যাসখনৰ বাবে চাংগ্ৰিলা নামটোৱেই বিখ্যাত হৈ পৰিলে। চন্ডলাৰ বিষয়ে হেনো তিব্বতী ভাষাত ৰচিত 'কাল-বিজ্ঞান' নামৰ গ্ৰন্থত উল্লেখ আছে আৰু এই গ্ৰন্থখন তিব্বতৰ টাবাংগ মঠৰ পুস্তকালয়ত সংগৃহীত।

কাশীত এজন সন্ত আছিল, নাম স্বামী-বিশুদ্ধানন্দ। তেওঁৰ শিষ্য আছিল গোপীনাথ কবিৰাজ। তন্ত্ৰ বিজ্ঞানত তেওঁ বৰ বিখ্যাত আছিল। এই দিশত তেওঁৰ যথেষ্ট অৱদান আছে। স্বামী বিশুদ্ধানন্দই হেনো বৰকৈ জ্ঞানগল্পৰ কথা কৈছিল আৰু তাৰ পৰা সাধনা কৰি উভটি আহিছিল। কিন্তু কোনো অভ্যাস কাৰণত তেওঁ পুনৰ জ্ঞানগল্পলৈ উভটি যাবলগীয়া হ'ল। গোপীনাথ কবিৰাজৰ লিখনিত তেওঁৰ গুৰু সম্পৰ্কে এইবোৰ কথা জানিব পাৰি।

চন্ডলা বা চাংগ্ৰিলাই গোটেই বিশ্বাসীৰ মাজত উৰু মুকনিৰ সৃষ্টি কৰি থৈছে। সেয়ে বহুতে ইয়াক বিচাৰি চলাথ কৰি ফুৰিছে হিমালয়ৰ বুকুত।

National Geographic এওঁ বহু কষ্টৰ মূৰত নেপাল চৰকাৰৰ অনুমতি পাই - ২০০৭ চনত আমেৰিকাৰ এক গৱেষণাকাৰী দল, হিমালয় Expert Broughton Coburn তথা অভিজ্ঞ প্ৰাঙ্গন পৰ্বতাবোহী Pete Athans এ যুটীয়া ভাবে নেপালৰ সংৰক্ষিত এলেকাত আপাৰ মুচ্টাং (Upper Mustang) ত এক অভিযান চলাইছিল। (বৰ্তমানে এই এলেকা নেপাল চৰকাৰৰ দ্বাৰা সংৰক্ষিত)। বহু দিনলৈ ইয়াত বাহিৰৰ কোনো

লোকক প্ৰবেশ কৰিবলৈ দিয়া হোৱা নাছিল। বৰ্তমানে বছৰত মাত্ৰ ১০০০ জন বিদেশী পর্যটকক এই ঠাইলৈ আহিবলৈ অনুমতি দিয়া হয়। তাত বহুতো মানৱ সৃষ্টি গুহা পোৱা গৈছে য'ত বুদ্ধক লৈ তিব্বতীয় আৰ্হিৰে চিত্ৰ অঙ্কিত কৰা হৈছে আৰু বুদ্ধৰ বাণী সম্বলিত প্ৰাচীন হাতেলিখা পুথিৰ বহুতো পৃষ্ঠা পোৱা গৈছে। উক্ত গৱেষণাকাৰী দলটোৱে ইয়াক চাংগ্ৰিলাৰ সৈতে সংযুক্ত কৰিব বিচাৰে। পোন্ধৰ শতাব্দীৰ ধৰ্মীয় বাণী আৰু গুহাৰ বেৰত থকা চিত্ৰকলা সমূহে প্ৰাচীন সাম্ৰাজ্য মুচুটাঙৰ কথা সোঁৱৰাই দিয়ে। ২০০৭ চনৰ National Geographic Adventure Magazine ৰ Dee/Jan সংস্কৰণত Coburn এ এই অভিজ্ঞতা বৰ্ণনা কৰোঁতে তেওঁ “Challenges of reaching the Sangri-La Caves” বুলি বাকশাৰী উল্লেখ কৰিছে। বৰ্তমানে মুচুটাঙক ক'ব পাৰি “The end of the world” ই সংস্কৃতিগত ভাবে চীন অধিকৃত তিব্বততকৈ বহু পৃথক।

মুচুটাঙৰ এনেধৰণৰ গুহাবোৰক Cabourn এ গুপ্ত উপত্যকা বা বুদ্ধ ধৰ্মী লোকসকলৰ আধ্যাত্মিক স্বৰ্গ বুলি বিবেচনা কৰা চম্ভলাও হ'ব পাৰে বুলি মত প্ৰকাশ কৰে। বহুতো পণ্ডিতে ভাবে, হিমালয়ৰ বুকুত চম্ভলাৰ দৰে সমান্তৰাল ভাবে বহু অজিহ্ম থাকিব পাৰে।

‘Search for Sambhala’ ৰ লিখক Elaine Brook মতে মুচুটাঙৰ এই গুহাবোৰত পুৰণি চম্ভলাৰ বহু বৈশিষ্ট্য দেখা যায়। Elaine Brook এ অবশ্যে তিব্বতৰ ধৰ্মগুৰু দালাই লামাৰ দৰেই ভাবে - ‘বৰ্তমানে কোনেও নাজানে চম্ভলা ক'ত !’

National Geographic ৰ গৱেষণাকাৰী দলটোৱে বিচাৰি উলিওৱা মুচুটাঙ, চম্ভলা অথবা চাংগ্ৰিলা হওকৈই বা নহওকৈই Coburn, Athans আৰু তেওঁৰ সহকৰ্মী সকলে মুচুটাঙৰ এই গুহাবোৰ আৰু ইয়াত পোৱা সামগ্ৰী সমূহৰ সুসংৰক্ষণৰ অত্যন্ত প্ৰয়োজন আছে বুলি মত প্ৰকাশ কৰে।

মুচুটাঙৰ এই গুহাবোৰ আৰু সামগ্ৰীসমূহে হয়তো সময়ত মানৱ সভ্যতাৰ এক অন্য দিশ উন্মোচিত কৰিব আৰু আধ্যাত্মিক জগতখনক আন্দোলিত কৰিব। আমি আশা কৰো, অনাগত দিনত চম্ভলা অথবা চাংগ্ৰিলাৰ বহুসংখ্যক ভেদ নিশ্চয় ভাঙিব। □

লেখিকা এগবাকী সহযোগী অধ্যাপিকা, বাজনীতি বিজ্ঞান বিভাগ,  
অভয়াপুৰী মহাবিদ্যালয়, অভয়াপুৰী।

## English writings from India's North-East : The role of memory in the narratives of Temsula Ao and Aruni Kashyap

Nazima Ahmed

English writing from North-east India have received acclaim in the past decade. Although it is a part of Indian English literature, writings from this region belong to a world of its own. The fact of being a little distanced from 'mainland India' both geographically and culturally has allowed the feeling of "ethno-nationalism, political isolation and psychological alienation" to develop among the people of Northeast India region is a melting pot of lumped together as a homogenous whole in the minds of the rest of the countrymen. The land has for long suffered the consequences of stereotyping and "exoticisation" by the rest of the country. Moreover North-east India has had a turbulent history with its own 'independence' movements, ethnic conflicts and insurgency and counter-insurgency activities that have played havoc with the socio-political fabric as well as the collective psyche of the people. Missionary activity has also been more active here compared to the rest of the country and has eroded age-old traditional lifestyles and practices. But the long running unrest in the North-east has remained a mere digression in the mainstream discourses on culture and literature. These are perhaps the reason why voices from the Northeast do not easily reach the rest of India and it

has been the burden of the writer from this region to articulate their histories and cultures.

All the diverse elements that go into the shaping of the special character of the North-eastern part of India finds an expression in the works of its poets and writers. English literature from the North-east provides a fresh perspective with its rich and complex exploration of themes.

Most writings have the recurrent themes of violence, rage, displacement and memory. The works of Temsula Ao from Nagaland and Mamang Dai from Arunachal Pradesh recount the history, the legends and rich traditions of their lands. Many writers express a deep sense of cultural loss caused by colonisation and try to go back to their racial memory - the oral literature, myths and folklore and traditional practices lost to the "civilising mission". Many draw their themes from folklore and adapt to a modern context. There is also a platter of diasporic writing from the North-eastern region emerging from writers who are living in other parts of India for the sake of better opportunities. Writers such as Aruni Kashyap and Jahnavi Barua from Assam and Anjum Hasan from Shilong are looking back at their roots and reconstruction what they have lost with time.

This paper attempts to study the function of memory in the English writings of the North-east with special reference to Naga writer, Temsula Ao's novel "These Hills Called Home : Stories from a War Zone" and upcoming Assamese writer Aruni Kashyap's novel "The House with Thousand Stories".

Temsula Ao is a distinguished writer from the state of Nagaland. A recipient of the Padmashree in 2007 she also received the Governor's medal in 2009. Her first novel is *These Hills Called Home : Stories from a War Zone* published in 2006. The stories in this collection are

a sensitive portrayal of the Naga people living under the constant threat of guns. The ten stories of the book reflect the period of insurgency, the unrest that had ravaged the land and how the ideals of the freedom fighters had proved to be lacking in promise. All the stories speak of the period of insurgency and the turmoil that ravaged her homeland during the 1960s and 1970s. The book also portrays the tradition and culture of the tribal people through the memories that most often remain "unacknowledged". Nagaland, often referred to as the 'Stalingrad of the East' has a long history of unrest due to demands for sovereignty and insurgent activity. This troubled history is often forgotten or ignored. Easterine Irulu, a noted poet of Nagaland recounts the history of her land in a spiritual manner through her poetry. This is she has to say: "the story of Nagaland is the story of the Naga soul on a long lonely journey of pain, loss and bereavement, a silent holocaust in which words seldom were enough to carry the burden of being born a Naga."

In the hands of Naga writer Temsula Ao, the prose becomes both spiritual and political. She writes stories of festering memory, of remembering the difficult past, of how the older "generation had lost their youth to the dream of nationhood and how period of history was written not only with the blood and tears of countless innocents but also how youngsters... were transformed into what they became in the jungle".

This collection of Temsula Ao's stories portrays the history of a 'home' through the lens of memory. The first story "The Jungle Major" tells the story of Punaba and Khatila who lived in a land caught in the "new wave of patriotic fervour that swept the imagination of the leaders and the Indian Army, people in the villages started joining the new band of "patriotic" warriors. Punaba too becomes an under-

ground leader and one day the soldiers arrive at his place but he is saved by the presence of mind of his wife.

In another story "Soaba", a idiot boy from a village loses his life in the hands of imlichuba who serves as a lackey for the Indian Army. During the troubled times of Nagaland's history, political groups of various kinds were formed, especially the one known as the 'flying squad' where rebels were well equipped with guns, vehicles and "free rations of run to boot". Carried away by his glorious image, imlichuba, popularly known as Boss harass the public with his squad and later kills an idiot of the village by mistake and this paves the way for his downfall.

The story of the young singer Apenyo in "The Last Song" who was brutally raped becomes a painful reminder.

Satamba in "The Curfew Man" is a former Assam Police constable who becomes a Government informer and roams around during the Army imposed curfew hours to spy on his fellow Nagas who have joined the insurgent groups. The idealistic concept of a free state cost many lives and tore apart not only the society but also the family. Many joined the rebel groups and some sacrificed themselves caught between the warring groups. Many served to work as mediators between the two parties either by choice or by compulsion. Satamba, in "The Curfew Man", is caught between choice and compulsion to serve as an informer. In spite of all the trouble he undertook to please his superiors, at the end when he resigns, he becomes a part of 'history', unknown to all. This story talks of the period when the situation was worsening and civilians were shot dead and reported as being killed in an 'encounter' with the rebels or the Indian Army. Words such as curfew, convoy, grouping, encounter began to acquire altogether new meanings.

"Shadows" tells the story of young Naga boys driven by the romantic ideals of fighting for the cause of the state only to wake up to the harsh reality of the power struggle that failed to live up to its ideals. [Everything related to the life lived in the hills is a painful memory.]

The old man, Intisashi in "An Old Man Remembers" was a member of an insurgent group but his past kept a secret even from his close friend. The story records the ugly thoughts that surface within him as he narrates his violent past to his grandson.

A memorable journey to past when one had to cross rivers jungles to reach the city is unfolded in the life of Tinula in the story "The journey". Here the protagonist undertakes a painful journey to receive an education.

"A New Chapter" has a contractor whose influence helps him to climb the social ladder after he joins politics. But unfortunately his honesty gets replaced by corruption and compromise. [The stories are eloquent proof of the memories of "decades of strife, guerrilla warfare, plundering" in the history of Nagaland when "countless young men were killed and women ravished". Temsula Ao brings out the issues of how insurgency has destroyed the society and stresses on the need to restore peace and bring a change in the state of affairs.

Each story is a memory of the violence, the conflict and the loss that once plagued the state. They speak of how the characters got displaced with the conflict ravaging the homes and fields of the villagers, how some lost their youth by being forced to join the underground outfits, how young girls became victims of manhandling or the rise of the new groups that emerged between the "two warring armies" and the third force which consists of the corrupt contractors. The stories also highlight how the Naga people have forgotten that not violence but common sense could bring peace and change in the state.

Young people were often caught in the tumult of Nagaland's history. People left their education and careers to join the nationalists to make Nagaland what they believed "the free nation of the world." The problem of insurgency in the North-eastern states has become a 'business' in which ideology has taken a backseat. Many insurgent groups have turned into criminal gangs involved in murder, kidnappings and extortion thus gradually forming a negative impression upon the general psyche.

Many writers have spent their growing-up years under the shadow of the gun and try to delve into the past to retrieve fragments of their memory to give voice to their tortured and "unacknowledged" history. The question of the past is important for healing the wounds that are uncared for and hidden from the public gaze.

Aruni Kashyap, a young writer from Assam has penned his vision of pain and violence in his poems. His first novel, "A house with a Thousand Stories" (Penguin, 2013) is set against a backdrop of the ruthless extra-judicial killings conducted by the Indian government during the late nineties to curb an armed insurgency in Assam. Aruni Kashyap puts many questions as to why so many young and educated people had taken up guns and why so many people had to lose their lives. The answers come in the form of stories - as gossip, rumour, hearsay, retellings in the *House with a Thousand Stories*. It is 2002 and young Pablo, a city boy who had lived a privileged life in Guwahati, is visiting his ancestral village for an aunt's wedding. This is his second time in Mayong in rural Assam since 1998. In the midst of the wedding preparations, Pablo is amused and disturbed by squabbling aunts, dying grandmothers, cousins planning to elope and hysterical gossips and rumours. Over this atmosphere hovers the sinister shadow of insurgency and the army's brutal measures to quell militancy. In the days

leading to the wedding which ends in tragedy, Pablo goes through an incredible journey of discovery to find loves as well as family secrets.

The importance of memory in the writings of the North-east can be summed up in the words of modern Khasi poet Kynpham Sing Nongkynrih who says: Dear brother, we live in our memory / in the memory of the world/stoking that memory with fondness/is all that we can do./We can do no more/we can do no less. □

**References :**

1. Misra, Tilottoma (ed.) Writings from North-East India, OUP, 2011.
2. Gill, Preeti (ed.) The Peripheral Centre: Voices from India's North-east, Zubaan, 2010.
3. Writing the North-East: Voices from the Margins, seven Sister Post, NE Literature Review (Guwahati) 20 Nov. 2011 and 20 June, 2012.
4. Gill, Peeti, Singing in the Dark Times: Culture and Society, Tehelka Magazine, Sept, 2009.
5. Iralu, Easterine, The Conflict of Nagaland : Through a Poet's Eyes, Skarven Magazine, Tromso, Norway, Sept., 2004.
6. Lawrence, Cline. E, The Insurgency Environment in Northeast India: Small wars and Indurgencies, Routledge, 2006.

*The writer is an Assistant Professor, Department of English, Abhayapuri College, Abhayapuri*

## Sufism in Assam : It's Role in Communal Harmony

*Amzad Hussain*

### Concept of Sufism in Islam:

Sufism is one of the most important branches of philosophy and religion. Sufism is the form which mysticism has taken in Islam. It is not so much a set of doctrines as it is a mode of thinking and feeling in the religious domain. The basic characteristic of Sufism was that it attached more importance to intention based on inner feeling than to performance of devotional action, while the orthodox Islamic devotees considered devotional acts the criterion of piety. The sufis developed their creed on basis of the transcendent spiritual experience of man towards the supreme being, reaching the stage of annihilation of the individual entity of man in the only one and supreme being, or God. The Holy prophet's own connectivity had a mystical aspect namely, a direct consciousness of Divine presence and the Sufis come to consider themselves the true interpreters of the esoteric (Zahiri) teaching of the prophet as preserved in the Hadith.

As regards the etymology and origin of the term 'Sufi', some scholars are of the opinion that it comes from the Arabic word 'Suf' or wool referring to the coarse undyed woollen mantles worn by the early ascetics and later worn by the Sufis. While some believed that it is derived from 'Safa' meaning purity in Arabic. Others have suggested that the word Sufi comes from the term 'Suffah' i.e. a raised platform, a term applied in context of the companions of Prophet Muhammad (SM) who held regular gatherings of Zikr and remembrance of God.

According to Medieval Iranian Scholar Abu Rayhan al-Biruni the word Sufi is a derivation from the Greek word 'Sophia' meaning wisdom.

The foundation of a complete theory and practice of Sufism was laid by the Sufis of the third century A.H. One of the earliest mystics was a woman named Rabia al-Adawiyya, popularly known as Rabia Basri. Her sayings and poems are often cited in mystical treatises. Someone once asked her if she loved God and she answered 'Yes'. Then she was asked if she hated the devil and she said: "My love of God leaves me no time to hate the devil." The founder of theosophical Sufism was Dhun Nun from Egypt in 245 A.H. He introduced into Islam the idea of 'Marifah' a knowledge given in ecstasy (Wajd) which defers altogether from intellectual and traditional pattern of knowledge.

### It's Role in Communal Harmony :

Communal harmony means the co-existence of all communities in an atmosphere of peace, love and amity, where people may live without any fear from one another and they can get equal opportunities for development and progress irrespective of their caste or creed. Lack of mutual understanding and sympathetic attitude of different sects of the society as well as shortage of communal harmony are the imprecation of our modern civilization. Communal disunity like an infection disease that leads to a sense of insecurity amongst all the peace loving citizens of a country, as a result of which the common people start living in a constant state of fear and distrust. Moreover, it also impedes the socio-economic progress and cultural development of a country. Communal disintegrity and misunderstanding is more harmful and dangerous for a country like India where we have several religions, several communities, several caste, several language, several cultures and so on. Unfortunately, since independence India has been facing a very serious problem of communal conflict and dissension.

Assam being an inseparable part of India it is not quite free from this contagious disease of communal disintegrity and hostility. Though the Assamese people are more moderate and more tolerant to each other creed and faith in compare to the people of some other parts of India, yet some fanatical elements of both the Muslims and Hindus communities of Assam are constantly trying their level best to spread the seeds of communal antagonism and hatred amongst the peace loving citizens of the region for the fulfilment of their narrow objectives. Generally, it has been seen that cunning politicians and some religious leaders spread the seeds of communal discord in the society for their own vested interests. Instead of preaching tolerance and restraint, they incite the ignorant masses with their provocative speeches to serve the purpose of their ill motive, and thus the communal violence spreads in the society.

Therefore, it is the prime need of the time that all of us should resolve to maintain the communal harmony at any cost. The religious bigotry and fundamentalism must be fought tooth and nail if we want to save unity of our country. There are various ways to fight communalism. One of the ways is to make people aware of our common heritage in the realm of religious spirit and universal brotherhood. Because the true religious teaching replete with the spirit of self control, broad outlook and toleration, it can play a very constructive role in this regard. So we will have to focus upon sufistic literatures filled with the spirit of mutual love and fraternity which the Sufis produced in order to preach their cults and spiritual teachings among all sections of people. As for spiritual resources, we must look to our past history, especially to those who belonged to the Sufi or Bhakti movements. Because, these movements were primarily, based on religiosity and humanism instead of narrow sectarianism and religious fanaticism. Therefore, here we shall try to make a humble effort to throw some light on the contribution of Sufis and their literary works

which greatly helped in bringing about the communal harmony between the two great religious communities of Assam i.e. Hindus and Muslims.

During the several attacks of Muslim conquerors in Assam, many soldiers including religious preachers and Sufi-saints, under normal circumstances or being captured, took to staying here after marrying the daughters of the local converted Muslims, which gradually increased the numerical strength of Muslim settlers in Assam. It is to be noted that in compare to the conquerors and religious preachers, the Sufis played a vital role in the spread of Islam in Assam. They also performed various duties as harbinger of Hindu-Muslim unity in the valley. By the continued activities of the Sufis, Assam was once so over flooded that the visible effect of that influence can still be marked in many beliefs, practices, songs and outpourings of Assamese people like the silt deposited on a paddy field after the flood. Indomitable zeal, uncommon piety and widely believed miracles possessed by the Sufis were the chief causes of their success in Assam. In fact, it was the Sufis who were the real torch-bearers of Islamic faith and culture in Assam. Unlike the Orthodox preachers or Ulama of Islam, the Sufis neither vilified the ancient religions of this region, nor unusually glorified their own. They were true devotees and understood the essence of religion, and hence did not believe in superiority of one religion to the other. Through their sermons and writings they only presented to the public the most liberal and universal aspects of Islam, which did not fail to produce the desired result attracting a large number of the masses to Islam, already groaning under the various social and religious disabilities.

From the beginning of the thirteenth to the end of the eighteenth century, a large number of Sufi-saints belonging to different orders came to Assam and made extensive efforts for the consolidation and promotion of Islam as well as sufistic cult in this valley. Jalal Uddin Tabrizi, Shah Jalal Mujarrad, Hajrat Giasuddin Aulia, Hajrat Azan Faqir, Mawlana Karamat Ali Jawnpuri and Hazrat Nasiruddin

Baghdadi were some of the eminent Sufi-saints among them. Throughout the ages, these saints were encouraged by the contemporary Ahom rulers to propagate Islamic faith in Assam. Some of the Ahom rulers patronized the Muslim preachers and Sufi-saints with liberal grants of land and maintenance. Occasionally the Ahom rulers also used to despatch some of the Muslim preachers to pilgrimage to pray for their prosperity and peace.

Islam is ever famous for its strong monotheistic belief in God for its theoretical and practical teachings of universal brotherhood and fraternity. The credit for preaching liberal aspects of Islam and its harmonious as well as humanitarian spirit in Assam goes to the celebrated Sufi-saint Shah Miran, popularly known as Azan Faqir, who came to Assam in approximately 1045 A.H/1635 A.D. from Baghdad. He acquired a congenial atmosphere for propagating unity between the two religious groups—the Hindu and the Muslim with a view of spreading the teachings of Islam, Azan Faqir had composed large number of Zikir and Zari in Assamese language in resemblance of the Bargeet or devotional songs of Sankardeva and Madhavdeva, with which the Assamese people had already been acquainted. The chief objective of the Zikir was to reorganize the society of Assamese Muslims by regenerating their faith and love for Islam in such a way that there will be no discord in their age-old harmonious relation with Hindu society. Accordingly, Azan Faqir achieved great success in ensuring the cordial relation between Islam and Hinduism, particularly with the Vaishnavism preached by Sankardeva. Most of the Zikirs not only reveal a sense of high esteem for Hinduism but also clearly show his sincerest endeavour to strengthen the amity and mutual respect for each other.

Another great saint of Assam was Hazrat Giasuddin Aulia, who came to Assam in around 721 AH/1321 A.D. and devoted His life to the propagations of Islam in Kamrup. He built a mosque at the top of

Garudachal hill of Hajo, near which he was also buried after death and his shrine is popularly known as 'Powa Mecca'. His influence on the people made a remarkable change on the Muslim way of life and gave a new impetus to the bond of communal integrity and Hindu-Muslim unity in Assam. On account of his liberal attitude to all section of people and his harmonious teachings, he was equally loved by all and his Shrine is still considered as a sacred place of pilgrimage both by the Muslims and Hindus alike.

Another prominent Sufi Saint Mawlana Karamat Ali Jawnpuri did extensive reform works in Assam, who visited this region in several times in the middle of the Nineteenth Century. It is worthy to be mentioned here that being fascinated by the ethical and moral teaching as well as loving conducts, of the Mawlana, many non-Muslim masses also embraced the faith of Islam in his hand. The Mawlana was a man of free from any discrimination in every matter and equally generous to all classes of people which greatly improved the communal harmony of Assam. For example, during his missionary in Assam, he distributed attires not only among the Muslims, rather the non-Muslim masses were not deprived from his liberal gift. Due to his impartial nature the Mawlana was uniformly loved by all sections of people irrespective of caste and creed.

#### Conclusion:

In short, growth of cordiality and unity between the Hindus and the Muslims of Assam is one of the great achievements that the Sufis accomplished in this valley. From this point of view, the Sufis may fairly be regarded as the connecting link of harmony between the two great religious communities of Assam. On the other hand, in some aspects of the Vaishnavism in Assam preached by Sankardeva and Madhavadeva appears to have a close affinity to Islam. The impact of the harmonious relation between Islam and Vaishnavism as well as friendly dealings of both the religious groups of Assam greatly helped



the germination of a deep rooted outlook in Assamese social life right in the seventeenth century. Assamese Hindus and Muslims could assemble in the courtyard of a Namgarh or a Mosque to express their disapproval of any hostility among people of the same land. In social and matrimonial matters, the female dress known as 'Mekhela Chaddar' has become a uniting link between the two religious groups of Assam. Even the festival Bihu, with its many rituals, has been adopted by many Assamese Muslims which greatly increased the communal harmony in Assam. On the other hand, the sufistic influence is clearly visible in many Assamese songs and music and the singing of Quwali, Ghazal and Zari initiated by Sufi-saints has become familiar among all the communities of Assam as a mark of cultural affinity among them. In brief, under the liberal influence of sufistic literature and the humanitarian values preached by the Sufis, the Muslims of Assam have become very close to the Assamese Hindus in their culture and traditions and likewise the Hindus have become familiar with many cultural aspects of the Muslims which has strengthened the bondage of unity and fraternity among all sections of people of Assam. □

## References :

- 1) Neog Maheswar, Pavitra Assam, Assam Sahitya Sabha, Jorhat, 25 Jan. 2017.
- 2) Ahmed Dr. S.U., Muslims in Assam, Marigold compu print, Nogoan, 1999.
- 3) Nadvi Muzaffar Uddin, A comparative study of Islam and other religions, Adam Publishers & Distributors, New Delhi, 2010.
- 4) Fahad Dr. Obaidullah, Islamic Revivalism, Institute of Islamic Studies, AMU, Aligarh-202002.
- 5) Leaman Oliver, The Quran : The Basics, Routledge, London, 2007.
- 6) Maududi Sayyid Abul-Ala, The education, Markazi Maktaba Islami Publisher's 2000, New Delhi-25.
- 7) Ahmed Dr. B.H.A., Arabic and Islamic Studies, Ed. Adam Publisher's & Distributor's, 2013, New Delhi-110002.
- 8) Siddiqi Naeem, Mahammad The Benefactor of Humanity, Markazi Maktaba Islami, Delhi-110006.

*The writer is an Assistant Professor, Department of Arabic, Abhayapuri College, Abhayapuri*

## জ্ঞান অন্বেষণৰ অনবদ্য আহিলা ইতিহাস অধ্যয়ন

জগন্নাথ দাস

মানুহে নিজৰ আৰু মানৱ জাতিৰ সৰ্বাংগীন উন্নতিৰ বাবে ইতিহাসৰ জ্ঞান আহৰণ কৰাটো অতি আৱশ্যক। দৈনন্দিন জ্ঞানৰ পথাৰত বিচৰণ কৰিলে এইটো সহজেই অনুমেয় হয় যে আমাৰ বহুতোবে ইতিহাসৰ জ্ঞান কম। কেতিয়াবা এনেকুৰা ঘটনাৰ সন্মুখীন হোৱা দেখা যায় যে জানিব বিচৰা ঘটনাটোৰ উপযুক্ত জনা মানুহৰ অভাৱত জানিব বিচৰা বিষয়টো নজনা কৈয়ে সামৰিবলগীয়া হয়। অৰ্থাৎ ফুলপাহ নুফুলকৈয়ে কলিতে মৰহি যায়। নতুন প্ৰজন্মৰ ল'ৰা-ছোৱালী বা ছাত্ৰ-ছাত্ৰীসকলেও ইতিহাসৰ তাৎপৰ্য্যৰ প্ৰতি মনোনিবেশ নকৰে বা বাস্তৱ ব্যৱস্থাৰ পৰিকল্পনাৰ প্ৰতি লক্ষ্য ৰাখি আওকান কৰা দেখা যায়। এই অমনোযোগীতাৰ কাৰণ কেইবাটাও হ'ব পাৰে। বাস্তৱ ব্যৱস্থাই স্কুলীয়া শিক্ষা ব্যৱস্থাত ইতিহাসৰ পাঠ্যক্রম চমুৱাই অনাত ল'ৰা-ছোৱালীৰ ইয়াৰ প্ৰতি আকৰ্ষণ কমি আহিল, লাহে লাহে জটিল বুলি অনুভৱ কৰিব ধৰিলে আৰু ইয়াৰ অধ্যয়ন কমি আহিল। ফলস্বৰূপে বিষয়টোৰ পৰা বিতাৰিত হ'বলৈ ধৰিলে। অৰ্থাৎ মনস্তাত্ত্বিকভাৱে জনসাধাৰণক ইতিহাসৰ প্ৰতি অমনোযোগ হ'বলৈ অনুপ্ৰেৰণা যোগায়, যাতে বাস্তৱ পৰিচালনা কৰা কাৰ্যত জনসাধাৰণে বাধাৰ প্ৰাচীৰ হৈ থিয় দিব নোৱাৰে। দ্বিতীয়তে বৰ্তমানৰ জনবিশ্লেষণৰ সময়ত ল'ৰা-ছোৱালীয়ে নিজকে সময়ৰ লগত খাপ খুৱাবলৈ আৰু অৰ্থনৈতিক স্বাৱলম্বিতাৰ প্ৰতি লক্ষ্য ৰাখি চাকৰিমুখী বা কৰ্মসংস্থাপনমুখী বিষয়ৰ প্ৰতি বেছি আগ্ৰহান্বিত হয়। তৃতীয়তে, বহুতোৰ মতে ইতিহাস বৰ জটিল বিষয়। এটা বিষয়ৰ (Content) বিষয়ে জানিবলৈ বহু বেছি অধ্যয়ন কৰিব লাগে, চন-তাৰিখ আদি মনত ৰাখিব লাগে আৰু মাত্ৰ মৃত মানুহৰ বিষয়ে অধ্যয়ন কৰিব লাগে। সেইবাবে ইতিহাসে আজিৰ প্ৰজন্মক আকৰ্ষণ নকৰে। ইয়াৰোপৰি, নিজৰ অধ্যয়ন কৰা বিষয়টোৰ বাহিৰে আন বিষয়ৰ অধ্যয়ন বা অন্বেষণৰ পৰা নিজক ইচ্ছাকৃতভাৱে বা অনিচ্ছাকৃতভাৱে আতৰত ৰাখি একমুখী (One subject oriented) হোৱা বাবে সৰ্বাংগীন বিকাশৰ পথ ৰুদ্ধ হয়। ফলস্বৰূপে দেশ বা সমাজখনে জ্ঞানীজনৰ পৰা পাবলগীয়া যিনিৰ পৰা বঞ্চিত হ'বলগীয়া হয়।

এনেবোৰ কাৰণৰ পৰিণতিস্বৰূপে ভুল তথ্যৰ জ্ঞানৰ দ্বাৰা ব্যক্তি বা সমাজ পৰিচালিত হ'বলৈ বাধ্য। জনসাধাৰণৰ শুদ্ধ তথ্যৰ জ্ঞান নাথাকিলে বা জানিব নুখুজিলে বিভিন্ন স্বার্থাৰ্থী ব্যক্তি বা অনুষ্ঠান-প্ৰতিষ্ঠানে, এনেকি বাস্তৱ ব্যৱস্থাইও মানুহক আওবাটে পৰিচালিত কৰিবলৈ সুবিধা পায়। গতিকে শুদ্ধ তথ্যৰ জ্ঞান পাবলৈ মানুহে আচল সত্যৰ অন্বেষণ নকৰিলে অশুদ্ধ তথ্যৰ জ্ঞানেৰে উৰাল চহকী কৰিব লাগিব আৰু বাবে বাবে লাক্ষিত হ'ব লাগিব।

সত্য সদায় কঠোৰ। ই চিৰন্তন, শাস্বত। ইয়াক কোনো প্ৰকাৰে ঢাকি বা লুকুৱাই ৰাখিব নোৱাৰি। ই নিজেই প্ৰকাশ হৈ আহে। মাথো সময়ৰ তাৰতম্য হয়। ইতিহাসো বৰ সত্য আৰু নিৰ্মম। ইয়াক অতি সহজে বোধ শক্তিৰ অধীন কৰিব নোৱাৰি। তাৰ কাৰণে লাগে প্ৰথৰ বুদ্ধিমত্তা, সমন্বয়ৰ জ্ঞান আৰু তুলনাত্মক বিচাৰ-বুদ্ধিৰ সক্ষমতা। তেতিয়াহে কোনো এটা বিষয়ৰ সম্যক শুদ্ধ জ্ঞান পাবলৈ সম্ভৱ। দৰাচলতে, ইতিহাস হ'ল এক অন্বেষণ (Investigation)।

ইতিহাসে মানুহক চিন্তা কৰিবলৈ বা জানিবলৈ শিকায়। মানুহে যদি নিজৰ বিষয়ে একো নাজানে, তেনেহ'লে আনৰ বিষয়েও জনাটো সম্ভৱ নহয়। অৰ্থাৎ মানুহজনে নিজৰ চিন্তাশক্তিৰ ক্ষমতা, আবেগ-অনুভূতি, ভাল-বেয়া, শুদ্ধ-অশুদ্ধ, ন্যায়-অন্যায় আদিৰ বিষয়ে সচেতন নহ'লে ভৱিষ্যতত আনৰ যিকোনো বিষয়ৰ ওপৰত শুদ্ধ তথ্য আগবঢ়াবলৈ সমৰ্থ নহ'ব। আনৰ বিষয়ে জানিবলৈ পূৰ্বচৰ্ত হিচাপে নিজৰ বিষয়ে সচেতন হোৱাটো নিতান্তই অৱশ্যক। গতিকে নিজৰ বৰ্তমানৰ জ্ঞান পাবলৈ, নিজৰ অতীত অন্বেষণ বা পৰ্যালোচনা নকৰিলে বা কৰিব নাজানিলে বৰ্তমানৰ অৱস্থিতিৰ সঠিক মূল্যায়ন সম্ভৱ নহয় আৰু ভৱিষ্যতটোও পৰিকল্পিত নহ'ব। ইয়াৰ উপৰি নিজৰ জ্ঞান (Self-knowledge) আৰু নিজৰ পৰ্যালোচনাৰে পোৱা তথ্যৰ জ্ঞানৰ (Knowledge of self assessed data) ওপৰত সম্পূৰ্ণ নিয়ন্ত্ৰণ থাকিলেহে বিপথে পৰিচালনা কৰিব খুজিলে, তাক ভুল বুলি দেখুৱাই দিবলৈ সক্ষম হ'ব। সেইবাবে ইতিহাস জ্ঞানে ব্যক্তি জ্ঞানৰ পৰিসীমা প্ৰকাশ কৰে বুলি কোৱা হয়।

ইতিহাসৰ অৰ্থ কেৱল অতীতত অৱস্থান কৰা মৃত মানুহৰ বা ৰজা-মহাৰাজাৰ জীৱন কাহিনী বা বিখ্যাত ব্যক্তিৰ জন্ম-মৃত্যু, উল্লেখযোগ্য ঘটনাৰ চন-তাৰিখ আদিৰ অধ্যয়ন নহয়। অতীত মানে মাত্ৰ বৰ্ষদিন আগতে সংঘটিত হোৱা ঘটনাক নুবুজায়। ইতিহাস হ'ল অতীতত ঘটা প্ৰতিটো ঘটনাৰ জীৱন্ত দলিল। বৰ্তমানৰ আগমুহূৰ্তটোও অতীতৰ অবিচ্ছেদ্য অংগ। এনে পৰিপ্ৰেক্ষিততেই এজন জীৱন্ত মানুহৰ বৰ্তমানৰ আগমুহূৰ্তটো ইতিহাসৰ অন্তৰ্ভুক্ত

হয়। গতিকে জীৱিত মানুহজনবোৰ ভাল-বেয়া, ন্যায়-অন্যায়, দুবদৰ্শী-অদুৰদৰ্শী আদি বিভিন্ন কৰ্মৰ ঘটনাবোৰ ইতিহাসৰ অন্তৰ্ভুক্ত হৈ থাকে।

নিজৰ জীৱন কালত মানুহবোৰে সকলো ঘটনাকে ইতিহাস হ'ল বুলি একাধৰীয়া কৰিলে মানৱ জাতিৰ উন্নতি কেতিয়াও সম্ভৱ নহয়। ইয়াৰ বিপৰীতে মানুহে প্ৰতিটো ঘটনা-পৰিঘটনা, বাস্তৱিক-আভ্যন্তৰীণ, শাৰিৰিক-মানসিক, দেশ-বিদেশ, জাতি-ধৰ্ম ইত্যাদিৰ হৈ যোৱা ঘটনাবোৰ বাবে বাবে পুনৰিচ্ছা কৰি ভাল-বেয়া, গুণ-অগুণ, ন্যায়-অন্যায়, হুস্ম্যাণী-দীৰ্ঘম্যাদী আদি বিচাৰ কৰি পদক্ষেপ গ্ৰহণ কৰিব পাৰিলেহে ব্যক্তি আৰু সমাজৰ কল্যাণ সম্ভৱ। অতীতক নজনাকৈ বৰ্তমানক জনাটো দুৰূহ। অতীতক জানিলেহে অতীতত কৰি অহা ভুল বিলাকক শুধৰণি কৰি আগবাঢ়িব পাৰি। পূৰ্বতে টলেমিৰ অভিধাৰণা মতে (Ptolemai assumption) অৰ্থাৎ 'সূৰ্য পৃথিৱীৰ চাৰিওফালে ঘূৰে' মতবাদটো প্ৰচলিত আছিল। কিন্তু জ্যোতিৰ্বিজ্ঞানী কপাৰনিকাচে অনুসন্ধান কৰি দেখুৱালে যে 'পৃথিৱীখন সূৰ্যৰ চাৰিওফালে ঘূৰে'। দ্বিতীয় মহাসমৰৰ নায়ক এডাল্ফ হিটলাৰৰ কুট-কৌশল আৰু মিথ্যাচাৰী চৰিত্ৰ ৰাষ্ট্ৰসংঘৰ সেই সময়ৰ ৰাষ্ট্ৰনেতাসকলে বহু পলমকৈ বুজিব পাৰিছিল কাৰণ সেই সময়ছোৱাত ৰাষ্ট্ৰসংঘত সমসাময়িক ৰাষ্ট্ৰনেতাসকলে তেনে ধুবন্ধৰ চৰিত্ৰৰ অৱস্থিতি নাছিল। History Repeat itself - গতিকে যদি আমি অতীতৰ কৃতকাৰ্যতাৰ কৌশল আৰু পৰাজয়ৰ কাৰণবোৰ জানিব আৰু বুজিব পাৰো, তেনেহ'লে ঠিক তেনেধৰণৰ ঘটনাৰ পুনৰাবৃত্তি হ'লে আমি ভুলবোৰৰ শুধৰণি কৰিবলৈ সুযোগ পাব। Law of uniformity of nature ব মতেও প্ৰাকৃতিক ঘটনাৰাজিৰ পুনৰাবৃত্তি ঘটে। ভূমিকম্প, ঘূৰ্ণিবতাহ, বানপানী ইত্যাদি প্ৰাকৃতিক দুৰ্যোগবোৰৰ ফলাফলবোৰ পৰ্যালোচনা কৰি সাজু হৈ থাকিলে পৰৱৰ্তী কালত সৃষ্টি হোৱা এনে ঘটনাৰ বিধ্বংসী পৰিণতিৰ পৰা বহু পৰিমাণে বৰ্কা পাব পাৰি।

এই পৃথিৱীত মানুহেই একমাত্ৰ প্ৰাণী যিয়ে চিন্তা নকৰাকৈ বা এক দিশত (Single direction) চিন্তা কৰি থাকিব নোৱাৰে। মানুহ সদায় আগ-পিচ, ভূত-ভৱিষ্যত নভবাকৈ, সমালোচনা নকৰাকৈ থাকিব নোৱাৰে। আচলতে স্বভাৱজনিতভাৱেই মানুহে সকলো কথা বা বিষয়ৰ আলোচনা-সমালোচনা কৰি ভৱিষ্যতলৈ আগবাঢ়ে। এনে পৰিপ্ৰেক্ষিততেই মানুহে স্বয়ংক্ৰিয়ভাৱেই অতীতলৈ গতি কৰে আৰু তুলনা কৰি সমস্যাৰ সমাধান কৰিবলৈ চেষ্টা কৰে। মানৱ সমাজৰ এনে প্ৰচেষ্টাৰ প্ৰভাৱ সকলোবোৰ মানৱ অধ্যয়ন ক্ষেত্ৰতেই (Human study field) বিস্তাৰিত হোৱা দেখা যায়।

সময়ৰ পৰিৱৰ্তনৰ লগে লগে সমাজৰ কিছু অতীত হয় আৰু কিছু নতুন আহি পৰে। সুস্থ-সবল সমাজ এখন ঠন ধৰি উঠোঁতে বহু সময়ৰ প্ৰয়োজন হয়। এই সময়ছোৱাতে

বিভ্রান্তিবোৰ আঁতৰাই শুদ্ধ আৰু মানবীয় গুণবিশিষ্ট কৰিবলৈ চেষ্টা কৰা হয়। ভাষা, সংস্কৃতি, ধৰ্ম, দৰ্শন আদি মানব জীৱনৰ লগত ওতপ্ৰোতভাৱে জড়িত বিষয় বিলাকৰ সকলো সময়তে চৰ্চিত হয়। এই সকলোবোৰেই মানব জীৱন সৰ্বাঙ্গ সুন্দৰ কৰি তোলাত অৰিহণা যোগায়। কিন্তু এই বিষয়বোৰো বিকাশ হয়। অৰ্থাৎ এই বিষয়বোৰো ইতিহাস আছে। ইয়াৰ কিছু বিষয় গ্ৰহণযোগ্যতাৰ অভাৱত সম্পূৰ্ণভাবে বিষয়বস্তুৰ অন্তৰ্ভুক্ত কৰা নহয়। সময়ৰ লগত খাপ নোখোৱাৰ বাবেই বা অইন জনপ্ৰিয় ভাষাৰ প্ৰতিযোগিতাত তিষ্ঠি থাকিব নোৱাৰাৰ বাবেই যোৱা শতিকাত একমাত্ৰ ভাৰতবৰ্ষৰ পঞ্চাশটা মান ভাষা আৰু গোটেই পৃথিৱীৰ সাত হেজাৰ মান ভাষাৰ বিলুপ্তি হোৱা বুলি জানিব পাৰি। অসমীয়া ভাষাৰ উৎপত্তি আৰু বিকাশৰ কথা ক'বলৈ গ'লেও বুজিব পাৰি যে আজিৰ অসমীয়া ভাষাৰ এক ইতিহাস আছে। সিহু সত্যতাৰ পতনৰ পাচতো আজিৰ তুলনাত উৎকৃষ্ট আছিল নে নাই জানিব পাৰি। ধৰ্ম আৰু দৰ্শনৰ ক্ষেত্ৰতো মানুহৰ গ্ৰহণযোগ্যতাৰ অভাৱত প্ৰসাৰতা লাভ নকৰে। কিন্তু ওলোটাকালে এই সকলোবোৰৰ বিকাশৰ ইতিহাস আছে। সমাজৰ বিকাশ হোৱাৰ অৰ্থেই হ'ল বৰ্তমান সমাজখন অতীতৰ এটা বিকশিত স্তৰ।

সংবিধানৰ অনুচ্ছেদ আৰু ইয়াৰ দফাবোৰৰ অৱস্থিতিয়ে মানৱ কল্যাণৰ কথাকেই দোহাৰে। সময় আৰু পৰিস্থিতিৰ প্ৰতি লক্ষ্য ৰাখি এই অনুচ্ছেদ বা দফা বিলাকৰ সংশোধন হোৱা দেখা যায়। দাসত্ব প্ৰথা, সতীদাহ প্ৰথা, বাল্য বিবাহ, শিক্ষাৰ অধিকাৰ, সম অধিকাৰ, বাক-স্বাধীনতা, নাৰী অধিকাৰ ইত্যাদি বহু সামাজিক-ৰাজনৈতিক ধাৰণাবোৰৰ অতীতত ঘটা তিক্ত আৰু অমানৱীয় অভিজ্ঞতাৰ বাবেই আইনৰ জৰিয়তে জনসাধাৰণক ন্যায় দিয়াৰ ব্যৱস্থা কৰা হয়। আন্দোলন, সত্ৰাসবাদ আদিৰ লক্ষ্য-উদ্দেশ্য আৰু প্ৰায়োগ সম্পৰ্কে শুদ্ধ জ্ঞান নাথাকিলে কোনেও হঠাৎ বৰ্তমান প্ৰত্যক্ষ কৰি এইবোৰৰ ভাল ফল বা বেয়া ফল বুজিবলৈ সমৰ্থ নহয়। বিপথে পৰিচালিত হোৱাৰ সম্ভাৱনাই প্ৰবল। চৰকাৰবোৰেও এইবিলাকৰ ইতিহাস জানিলে সময়মতে জনসাধাৰণক ইয়াৰ কুফলৰ পৰা ৰক্ষা কৰিব পাৰে। মানৱ সমাজত শান্তি স্থাপনৰ বাবে ব্যক্তি-সংগঠন বা ৰাষ্ট্ৰবিলাকৰ মাজত হোৱা সংঘৰ্ষৰ পৰিণতিৰ জ্ঞান থাকিবই লাগিব। ISIS ৰ WTC আক্ৰমণ বা ডিচেম্বৰ ১৯৯২ ৰ বহু সান্দ্ৰদায়িক সংঘৰ্ষ অতীত হ'ল যদিও তাৰ পৰিণতি কোনো মানুহৰ অজ্ঞাত নহয়। গতিকে সংঘৰ্ষৰ পৰিণামে মানৱ সমাজৰ কল্যাণ লৈ আহে নে দুখ, হতাশা, দুৰ্ভিক্ষ আৰু ধ্বংসৰ সৃষ্টি কৰে - সেই বিষয়ে মানুহৰ জ্ঞানৰ প্ৰয়োজন আছে। শান্তিৰ বাবে ইতিহাস হৈ যোৱা সংঘৰ্ষৰ জ্ঞান আহৰণ কৰাটোও অতি অপৰিহাৰ্য।

আজিৰ যুগত বহু চৰ্চিত বিষয়টো হ'ল পৰিচয় সংকট (Identity crisis)। সঁচা

কথাত ক'বলৈ হ'লে সমাজৰ প্ৰতিজন চিত্ৰাশীল পুৰুষ-মহিলা, প্ৰতিটো জাতি-জনগোষ্ঠী, ভাষা, ধৰ্ম, সংস্কৃতি, জাতীয়তাবোধ, ৰাজ্য আৰু ৰাষ্ট্ৰইও পৰিচয় সংঘাতত ভোগে। কোনো কাৰণতে যাতে নিজৰ পৰিচয় সংকটত নপৰে তাল বাবে সৰ্বদা সচেতন হৈ থাকে। যিসকলে নিজৰ বিষয়ে সচেতন নহয় বা নাছিল, তেওঁলোকেই সংকটত পৰে বা পৰিছিল। এইখিনিতে বিচাৰ্য বিষয়টো হ'ল যে কোনো ব্যক্তি, সংগঠন, জাতি-জনগোষ্ঠী, ভাষা-সংস্কৃতিৰ ইতিহাস নথকাকৈ কেনেকৈ বা কিহৰ ভিত্তিত বৰ্তমানত অস্তিত্ব ৰক্ষা কৰি থাকিব। ইতিহাসেই বৰ্তমানৰ পৰিচয় বহনকাৰী একমাত্ৰ সমল।

মানৱ আচৰণৰ (Human behaviour) অধ্যয়ন দৰাচলতে মনোবিজ্ঞানৰ বিষয়বস্তু। দৰ্শন বা সাহিত্যইও মানুহৰ আচৰণৰ বিভিন্ন দিশ উন্মোচন কৰিবলৈ সমৰ্থ হয়। ব্যক্তিত্বৰ বিকাশ আচৰণৰ জৰিয়তে প্ৰকাশ হয়।

গতিকে বিভিন্ন ব্যক্তিৰ আচৰণ সম্বন্ধে জ্ঞান আহৰণ কৰিও ভৱিষ্যতৰ বাট মুকলি কৰিব পাৰি। পৰাধীন ভাৱতৰ শেষ ভাইচবয় লৰ্ড মাউন্টবেটেনে এবাৰ মহাত্মা গান্ধীৰ বিষয়ে এনেদৰে মন্তব্য কৰিছিল যে - মই আধা ঘণ্টা কথা পঢ়িলো এজন মানুহৰ সম্পূৰ্ণ ব্যক্তিত্ব বুজি পাওঁ, কিন্তু এওঁ (মহাত্মা গান্ধী) এনে এজন মানুহ যাৰ লগত ইমান সময় ধৰি কথা পাতিও মই তেওঁক বুজিবলৈ সমৰ্থ হোৱা নাই। গতিকে এটা জটিল আচৰণ বা চৰিত্ৰ বুজিবলৈ ঐতিহাসিক ব্যক্তিৰ আচৰণ অধ্যয়ন নকৰিলে বৰ্তমানৰ তেনেধৰণৰ জটিল ব্যক্তিৰ আচৰণ বুজিবলৈ অসমৰ্থ হোৱাটো স্বাভাৱিক। মানসিক বোগীসকলৰ আচৰণৰ বুৰঞ্জী নাজানিলে মনোৰোগ বিশেষজ্ঞসকলৰ চিকিৎসা কৰা অসম্ভৱ হয়। গতিকে মানুহৰ আচৰণৰ অতীত অধ্যয়ন কৰি ব্যক্তিৰ সামগ্ৰিক বিকাশ বিশেষকৈ বৌদ্ধিক বিকাশ (Intellectual growth) সম্বন্ধে যথোচিত জ্ঞান আহৰণ কৰিব পাৰে আৰু ভৱিষ্যত প্ৰজন্মক সুন্দৰ দৃষ্টিকোণ প্ৰদান কৰিব পাৰে।

ইতিহাস চৰ্চা এটা জটিল প্ৰক্ৰিয়া। ইতিহাস মানুহৰ অধ্যয়ন ক্ষেত্ৰৰ সকলোবোৰ বিষয়ৰ মাজত নিহিত থাকে। আন কথাত ইতিহাস নথকাকৈ জগতত কিবা বিষয় আছে বুলি ক'ব নোৱাৰি। কিন্তু ইয়াৰ অধ্যয়ন আবেগৰ বশৱৰ্তী হৈ কৰিলে নিৰ্বিচাৰবাদী (Dogmatic) দোষেৰে দূষিত হ'ব। গতিকে এই অধ্যয়ন সদায় সুসংগঠিত (Systemetic), নিৰপেক্ষ (Impertial) আৰু যুক্তি সাপেক্ষ (Rational) হোৱা দৰকাৰ। ন্যায়সংগত হ'বলৈ যুক্তিৰ ওপৰত প্ৰতিষ্ঠিত নহ'লে ইতিহাস বুমেৰাং হোৱাটো নিশ্চিত। কাৰ্টৰ মতে - "Reason must approach nature not as a pupil but as a judge." □

লেখক এগৰাকী সহযোগী অধ্যাপক, দৰ্শন বিভাগ,  
অভয়াপুৰী মহাবিদ্যালয়, অভয়াপুৰী

## Internet and Its Influence on Youth

Dr. Bijoy Barman

### Introduction

One of the greatest and most useful discoveries of the late centuries with remarkable impact is the information super high way the internet contains tremendous impact in today's society. The growth of internet provides developing prospects for online information and to useful books for students across the globe. Internet is one of the best inventions for us and importance of Internet is huge in our lives. It has become the best source to get knowledge about any aspect. The internet thus creates new ways for individuals to communicate, congregate and share information of their social life. It is obvious that the internet has and will continue to change the way we live. How it has changed the way we live, and will continue to change our lives, is the reason for so many evolving discourses. The internet therefore has changed the field of education, health and business and even politics in the world. We can thus recognize the fact that the internet, expands social, political and economic activities of today's peoples all over the world. However, internet has impacted our society in almost all areas of human endeavors, especially in the field of education, students can get access to areas of their interest and most importantly, people today can study online with the emergence of internet. This is why I suggest that government at all levels should introduce computer and internet study from the elementary schools for our youngest ones to be computer literate, because I noticed that most undergraduate students are computer literate in our universities today. Similarly, internet

has proven to be a double edge sword for education. Teachers and students benefit immensely from the unprecedented access to information the internet provides, as well as the ability to share knowledge across the globe. We can't even imagine the life without Internet. Internet is nothing less than a boon for person related to any field- be it student, employee or anything else. We can stay updated with the latest happenings in the world, can stay connected with the world all the time, can get knowledge about anything we want and can do lot other things with the Internet. But as you know, nothing comes with 'only' benefits. Everything has got its negative points as well, and so the Internet has. These millions of books, journals and other useful materials of learning are available on internet. However, the use of internet, as important as it is to knowledge and education, has many negative effects on people, especially our youth. The question might have hit your mind that what are the negative impacts of Internet. Internet effect (IE) is a relatively new field of academic inquiry. Empirical studies suggest that IE, like other well researched addictive behaviors, has an effect on many aspects of a person's life, including academic/work performance, relationships, and physical and mental health. Evidence of IE has been suggested by the findings that some Internet users spend increasingly longer periods of time online and experience withdrawal symptoms when offline.

### Internet Addiction and Health Effects

With ease of use and availability comes a deadly side-effect: addiction. Today's youth is tech-savvy, that is, they are quite adept at using technology for all purposes. In addition to general and necessary usage, youngsters are now experiencing difficulty in letting go of gadgets which are connected to the dynamic internet service. More and more people are getting engulfed in virtual world and drifting apart from their friends and family. Even children prefer to play online games rather than going out and mingling with other kids. This may hamper a healthy

social development in children. The health effect due to unnecessary and more Internet use are, Carpal Tunnel syndrome (pain, numbness, and burning in your hands that can radiate up the wrists, elbows and shoulders), dry eyes, backaches, severe headaches, eating irregularities, such as skipping meals failure to attend to personal hygiene, sleep disturbances etc. Internet addiction is another type of disease. Internet addiction disorder (IAD), or more broadly Internet overuse, problematic computer use or pathological computer use, is excessive computer use that interferes with daily life. Classification of internet addiction is as follows -

#### **Cyber Crime Addiction**

The internet is not a very safe space. It is prone to a lot of criminal activities and threats to privacy. The internet is home to a lot of illegal websites and unethical content which when accessed, can lead to trouble for the user. This use can be unintentional, but the dangers are uniform for all. The youth today remains vulnerable to a lot of fraudulent activity online, which they must be careful with. Moreover, a thousand kinds of viruses and other such unwanted entities can attack an individual's gadget, putting their sensitive information at risk. Unethical hacking is quite rampant these days, and the common man is not as well equipped to handle risky situations like this. Social media applications use the phone's location to post online. This is open to the public, and even though you may be careful about everything, there is no guarantee that you cannot be traced down by malevolent beings. The usage of internet services needs to be judicious and the user, discerning.

#### **Cyber-Relational Addiction**

Individuals who suffer from an addiction to chat rooms, IM (Instant Messaging), or social networking sites become overinvolved in online relationships or may engage in virtual adultery. Online friends quickly become more important to the individual often

at the expense of real life relationships with family and friends. In many instances, this will lead to marital discord and family instability.

#### **Net Compulsions**

Addictions to online gaming, online gambling are fast becoming new mental problems in the post-Internet era. With the instant access to virtual casinos, interactive games, addicts lose excessive amounts of money and even disrupt other job-related duties or significant relationships.

#### **Information Overload**

The wealth of data available on the World Wide Web has created a new type of compulsive behavior regarding excessive web surfing and database searches. Individuals will spend greater amounts of time searching and collecting data from the web and organizing information. Obsessive compulsive tendencies and reduced work productivity are typically associated with this behavior.

#### **Computer Addiction**

In the 80s, computer games such as Solitaire and Minesweeper were programmed into computers and researchers found that obsessive computer game playing became problematic in organizational settings as employees spent most days playing rather than working. These games are not interactive nor played online.

#### **The Internet and Adolescents**

The younger generation views the Internet as a useful source of information and channel for speedy communication. It is also an effective medium of socialization. Using a couple of keywords and clicks on the mouse, students have sufficient material to cobble together an assignment. The speed of the cut-and-paste process serves to reduce the opportunities to reflect, leading to carelessness in thought, carelessness inciting material and ultimately to plagiarism. However, there is every possibility that the adolescents might use the Internet for experimentation. They may be interested in information relating to

violence, sexual content, adventures etc. The experimentation may sometimes lead to cybercrimes including the intrusion to others' data, plagiarism, using and spreading pornographic material and sending anonymous messages. This is because of the lack of proper awareness on the part of the adolescents about the seriousness of the matter. The excessive use of the Internet may also cause distraction from their studies. Though the Internet has the advantage of providing a platform for socialization, interaction of the adolescents with people with different culture may cause accepting the culture of other society's society in which he/she lives. This will create identity confusion among the youngsters. Adolescents, while being online, are whole new, worse like in a pretend world. These experiences can influence their emotional well being as well as their safety. There is no guarantee of avoiding the exchange of verbally harassing or sexually aggressive chat. Many children go to cyber cafés even when they have the Internet connection at their homes because some parents are aware of the serious effects of over dependence on the Internet and the possibility of its abuse. Adolescents with the Internet addiction exhibit more impulsivity than controls and have various comorbid psychiatric disorders, which could be associated with the psychopathology of the Internet addiction. Experts say that net nerds are sick people. Those who serve the Internet for more than four hours a day are clinically ill and need medical treatment, the Internet addicts will be regarded the same which may be taboo to the way as alcoholics and gamblers. Complain about online service fees or their refusal to eat dinner with the family or help out with chores.

#### **Risk Factors for Student Internet Abuse**

1. Free and unlimited Internet access - When freshmen register today, they get a student ID card, a meal card, and most, important, a free personal e-mail account. They've got no online service fees to

pay, no limits to their time logged on, and computer labs open for their convenience round-the-clock. It's an Internet user's dream.

2. Huge blocks of unstructured time - Most college students attend classes for twelve to sixteen hours college students long have exercised their new freedom by engaging in pranks, talking to friends to all per week. The rest of the time is their own to read, study, go to movies or parties, join clubs, or explore the new environment outside their campus walls. Many forget all those other activities and concentrate on one thing: the Internet.

3. Newly-experienced freedom from parental control - Away from home and their parent's watchful eyes, hours of the night, sleeping with their boyfriends and girlfriends, and eating and drinking things Mom and Dad would not approve of. Today, they utilize that freedom by hanging out in the MUDs and chat rooms of cyberspace, and no parent can Abstaining from all net use is seldom an option - in some large classes, professors place required course materials solely on the net and engage in their only one on-one contact with students through e-mail! Administrators, of course, want to see their major investments in computers and Internet access justified.

6. Adolescent training in similar activities - By the time most kids get to college, they will have spent years staring at video game terminals, closing off the world around them with Walkman's, and engaging in that rapid-fire clicking of the TV remote. Even if they didn't get introduced to the Internet in high school, those other activities have made students well-suited to slide into aimless Web surfing, skill-testing MUDs, and rat-a-tat chat room dialogue.

7. The desire to escape college stressors - Students feels the pressures of making top grades, fulfilling parental expectations, and, upon graduation, facing fierce competition for good jobs. The Internet, ideally, would help make it easier for them to do their necessary course

work as quickly and efficiently as possible. Instead, they turn to their net friends to hide from their difficult feelings of fear, anxiety, and depression.

8. **Social intimidation and alienation** - With as many as 30,000 students on some campuses, students easily can get lost in the crowd. When they try to reach out, they often run into even tighter clicks than the crowds of high school. Maybe they don't dress right or look right. But when they join the faceless community of the Internet, they find that with little effort they can become popular with new "friends" throughout the U.S. and in England, Australia, Germany, France, Hungary, Japan, New Zealand, and China. Why bother trying to socialize on campus?

9. **A higher legal drinking age** - With the drinking age at twenty-one in most states, undergraduate students can't openly drink alcohol and socialize in bars. So the Internet becomes their substitute drug of choice: no ID required and no closing hour.

#### Negative Effects of the Internet

##### 1. Children, young adults and even adults get addicted to games online.

Online games can be addictive to children, young adults and even adults. This can rob away precious time which otherwise should have been used for something more productive.

##### 2. Pornography is rampant

Anybody can easily upload pornographic material for commercial purposes or just for fun. The young minds of children will be corrupted through their exposure to things which are reserved for adults. Many well-known personalities are also victimized by opportunistic and malicious people who want to discredit others using their personal encounters.

### 3. Loss of the human touch

People absorbed in their activities online tend to forget that there are real people in their surroundings who need their attention or have socialization needs. Social net working gives more importance to virtual friends than real ones.

### 4. Criminal elements use information to advance their malicious intents

Unsuspecting internet users can fall victim to criminal elements that meddle with their emails or do something nasty with their credit card information. Phishing or fooling other people into believing that criminal-owned websites are legitimate led to millions of money lost to misleading business transactions.

5. Neglecting other activities to spend time on the Internet.
6. Having relationship problems with family members, friends, or others.
7. Having academic problems, such as school absences, poor grades, or low performance due to Internet use.
8. Being unable to control, decrease or stop use of the Internet.
9. Emerging negative behaviors, such as acting aggressively, yelling, swearing and unprovoked bad temper, isolation, sleep deprivation, skipping meals and exercise.
10. Lying about or hiding the amount of time spent on the Internet, or other online activities.
11. Exhibiting psychological symptoms, such as restlessness, anxiety, short attention span, depression, or agitation.
12. Exhibiting physical health problems, such as back pain, eye strain, hand corns, weight gain, weight loss, or dehydration.
13. Increasing the time of Internet use; and making Internet use a priority in the user's life.

### Positive Impact of Internet on Youth

The last decade has been witnessing to a revolutionary boom in internet technology. The 3G mobile networks, high speed Wi-Fi,

and portable dongles have been introduced to the Indian population in the recent years. There has been an increased reliability and dependence on internet technology amongst all age groups and across all industries in our nation. Without a doubt, the youth has been most affected by this radical change. Students and young professionals are heavily dependent on internet for a wide range of activities. Everything is now digitized, which implies advantageous prospects for the youth in ways more than one.

Here is how this process has had a positive impact on youth:

#### **Employment Opportunities**

Ever since the recruitment process for organizations shifted online, employment opportunities are aplenty for youngsters. Today we have several websites that provide the youth with thousands of job opportunities that can be filtered online according to their requirements. HR professionals and recruitment agencies seek talent through these websites, and the whole process of applying to various organizations online is a fruitful one for most. These websites are a gold mine for the youth where they can sell their skills too. With the touch of a button, a host of opportunities present themselves to this generation.

#### **Digitization of Payment Processes**

Gone are the days when one had to stand in long queues or for long hours at offices to pay for bills or buy tickets for a movie. The youth is self-sufficient and efficient with their payment procedures and online transactions. They use the internet to pay mobile/credit card bills, buy movie/concert/flight/train tickets, book cabs/autos, shop for clothes/electronics/groceries, and even apply for official IDs/visas/reimbursements/insurance policies. The internet has provided a world of comfort to the busy youth by easing out the erstwhile tedious procedures for all kinds of official and unofficial tasks. E-business is thriving, and how!

#### **Educational Facilities**

Since the internet is accessible to a large chunk of the population, educational institutions have opened up avenues online for aspirants. Colleges, schools, private institutions, coaching classes etc. advertise online nowadays. Many institutions and universities have even made their admission processes entirely online. One can apply for admission, submit documents and fees, and confirm the admission online itself. Moreover, the youth can now access a gigantic amount of study material online, and even earn certifications and long-distance degrees through internet. As far as learning is concerned, the internet has proven to be a boon for the youth.

#### **Social Connectivity**

While there is ongoing debate about the futility of social media applications, one cannot take away from the advantages of these with respect to connectivity. Social media forums have made the world a smaller place. One can connect with their loved ones from anywhere around the world. Students and professionals who shift within the nation or abroad for studies or work can keep in regular touch with their parents and relatives. It is so much more convenient now to reach out to friends and family for any kind of assistance.

#### **Networking**

Social media connectivity is only a part of the global networks being formed by youngsters nowadays. We now have networking applications such as LinkedIn where professional networks can be constructed with ease. These networks prove to be a great support along professional journeys. The youth can participate in such networking through the various forums available on the internet and not only seek professional assistance, but also provide others with the same. Seeking as well as providing services on a global level has been made possible only due to the opportunities that the internet provides.



**Safety**

With a host of online services and mobile applications available these days, ensuring one's safety has become a more plausible task. While taking a cab, GPS facilities help in tracking routes and destinations. Not only this, many cab apps come with the facility of an SOS tab that can send emergency signal to the concerned authorities in case the traveler feels at risk. In addition to this, the government has launched women's safety applications that can be downloaded on Android mobiles. These ensure that help is available to the women in any kind of situation, at any location.

These are just a few ways in which the internet has changed the lives of millions of people all over the globe. The Internet has opened up the world to each individual. There has been definite positive impact on the youth of the nation. With internet technology growing at such a rapid pace, who knows what miracles are in store for us? It is however, important that we make ethical and judicious use of the facilities provided to us. Do make the most of internet but be wise in all thought and action.

**Disadvantages of internet**

Although there are many advantages, researchers argue some disadvantages of an internet based society. Most of these drawbacks are a result of decreased face-to-face communication and the ability to escape identity.

- 1) There is a lot of wrong information on the internet. Anyone can post anything, and much of it is garbage.
- 2) There are predators that hang out on the internet waiting to get unsuspecting people in dangerous situations.
- 3) Some people are getting addicted to the internet and thus causing problems with their interactions of friends and loved ones.
- 4) Pornography that can get in the hands of young children too easily.

- 5) Easy to waste a lot of time on the internet. You can start surfing, and then realize far more time has passed than you realized. Internet and television together have added to the more sedentary lifestyles of people which further exacerbate the obesity problem.
- 6) Internet has a lot of "cheater" sites. People can buy essays and pass them off as their own far more easily than they used to be able to do.
- 7) There are a lot of unscrupulous businesses that have sprung up on the internet to take advantage of people.
- 8) Hackers can create viruses that can get into your personal computer and ruin valuable data.
- 9) Hackers can use the internet for identity theft.
- 10) It can be quite depressing to be on the internet and realize just how uneducated so many people have become in today's society.

**Suggestion of Internet effect**

Since IE was first introduced in the media and research literature, many research studies have been undertaken in an attempt to define, explore, investigate, and predict addiction and identify possible interventions or treatments for IE. Seven possible interventions have been identified as well as the therapeutic approaches such as Cognitive Behavioral Therapy (CBT), Reality Therapy Group Counseling, and Psychopharmacology.

**Seven possible techniques**

The seven possible treatment techniques introduced by to address Internet effect are composed of:

- Practice the opposite (construct a new reduced schedule or time pattern for using the Internet).
- External stoppers (use concrete things such as time to work, or places to go, as prompts to help log off).
- Setting goals (set clear and achievable goals to help develop new tangible Internet use schedules, prevent cravings, withdrawal, and relapse; and give the addict a sense of control).

- Reminder cards (use tangible, portable reminders of what addicts want to avoid and what they want to do).
- Personal inventory (generate a list of every activity or practice that has been neglected or curtailed since the online habit emerged).
- Social support (organize support groups tailored to addicts particular life situations to decrease their dependence on online cohorts) and
- Family therapy focusing on moderation and controlled use (arrange therapy for addicts who have marriages and family relationships).

#### Study Suggestions

Internet is a marvelous invention in this modern era. It provides lots of benefits to internet user. The internet user should get the benefits from Internet to maximum level. They should not waste their precious time and money for unnecessary sites. They should use it for a reasonable time so that the excessive use of Internet may not affect their health. The several techniques to treat Internet addiction are, practice the opposite time in Internet use, use external stoppers, set goals, abstain from a particular application, user reminder cards, develop a personal inventory, enter a support group, and family therapy. □

#### Reference

1. International Journal of Applied Research 2016; 2(1): 247-250, DV Dinesh & Bagappa Chalawadi
2. Goldberg I. Internet addiction support group: is there truth in jest, 1996. Retrieved from <http://users.rider.edu/~suler/psyber/supportgp.html>
3. Young K. Internet addiction: Symptoms, evaluation, and treatment. In L. Vande Creek & T. Jackson (Eds.), *Innovations in Clinical Practice: A Source Book* 1999; 17:19-31. Sarasota, FL: Professional Resource Press.

4. Characteristics and Information-Seeking Behaviour of Cybercafé Users In Some Nigerian Cities, M. Y. Abdulkareem.
5. Profile of Internet Users at Cyber Cafes of Mumbai, Rachana.
6. Demographic and Motivation Variables Associated With Internet Usage Activities, Thompson S.H. Teo.
7. *The Internet and Social Life*, New York University, New York, New York 10003; John A. Bargh and Katelyn Y.A. Mckenna.
8. Bayraktar F. Internet kullaniminin ergen gelişimindeki rolü [The role of Internet use in adolescent development] (Unpublished master's thesis). Ege University, Izmir, Turkey, 2001.
9. Cao F, Sua L, Liua T, Gaoa X. The relationship between impulsivity and Internet addiction in a sample of Chinese adolescent's. *European Psychiatry* 2007; 22(7):466-471.
10. Ellery K. An investigation into electronic -source plagiarism in a first year essay assignments. *InformaWorld* 2008; 33(6):607-617.
11. Laidi S. Identity development and Internet misuse, 2006. Retrieved December, 17, 2008, from <http://www.aui.ma/vppa/cads/research-student-06-Internetmisuse.pdf>
12. Morahan-Martin J. Caught in the Web: research and criticism of Internet abuse with application to college students. Wolfe, C.R. (Ed.), *Learning and Teaching on the World Wide Web*. San Diego, CA.: Academic Press, 2001, 191-219.
13. Yunus M, Khayel R. Glamour or guilt: the Internet today. *IASLIC Bulletin* 2000; 45(2):83-91.

*The writer is an Assistant Professor, Department of Physics, Abhayapuri College, Abhayapuri*

## Effect of Pesticides on Human Health

Dr. Pori Devi

### Introduction :

Pesticides are chemical compound that are indiscriminately in all the agricultural fields to yield the production of crops. These chemicals are also used to preserve food grains from pests and to eradicate different vector borne diseases like Malaria. Use of pesticides and other repellants are becoming integral part of modern agriculture and one of the essential weapons for green revolution. Later, it is realized that extensive uses of pesticides cause threats not only to the target organisms but also to the non target organisms including human being.

### History of pesticide application :

The term "pesticide" covers a wide range of chemical compounds, such as insecticides, acaricides, herbicides, miticides, nematocides, molluscides, plant growth regulator etc. The history of pesticides application in the agricultural field is as old as agriculture itself. The first recorded use insecticides is about 4500 years ago by Sumerians. They used sulphur compounds to control and mites. Later about 3200 years ago the Chinese were using mercury and arsenical compounds for controlling body lice<sup>1</sup>. It is reported that inorganic substance, such as sodium chlorate, sulphuric acid and organic chemical derived from natural resources are used as pesticides up to 1940. But, after the Second World War, whole world is facing the problem of food crisis and synthetic pesticides have made a miracle to overcome this crisis.

The growth in synthetic pesticides accelerated in the 1940s

with the discovery of the effects of certain organochlorine pesticides, like DDT, BHC, aldrin, dieldrin, endrin, chlordane, parathion, captan etc. These products were effective and inexpensive with DDT being the most popular, because of its broad-spectrum activity<sup>2</sup>. Up to 1950, neither consumers nor policy makers were aware of the hazardous impact of pesticides. It was Rachel Carson in her book *Silent Spring*<sup>3</sup> highlighted the potential health risk after the application of the synthetic organic pesticides. After organochlorine pesticides, organophosphate, carbamates, pyrethroids, fungicides, herbicides etc. are developed with different chemical formulation with varied nature of actions on the target organisms.

### Consumption of pesticides :

It is reported that from 1958 to till date, consumption of pesticides are increasing in an ascending manner. Over 1 billion pounds of pesticides are used in the United State (US) each year and approximately 5.6 billion pounds are used worldwide<sup>4</sup>. In India, it is also recorded a steady growth in the production of pesticides, from 5,000 metric tons 1958 to 102, 240 metric tons in 1998. In 1996-97 the demand for pesticides in terms of value was estimated to be around Rs. 22 billion (USD 0.5 billion), which is about 2% of the total world market<sup>5</sup>.

### Hazards of pesticides on human health :

Though pesticides help effectively to control insect pest and different dreaded diseases, but these are very poisonous to the environment. These chemicals have bio magnification property, which enhance their toxicity level from lower trophic level to higher trophic level in a food chain. These chemicals are basically by using sprayer. Therefore, these are potent pollutant for soil, water and air. The high risk groups exposed to pesticides include product workers, formulators, sprayers, mixers, loaders and agricultural farm workers. During the process of manufacture and formulation, the possibility of hazards

may be higher. In industrial setting, workers are at increased risk since they handle various toxic chemicals including pesticides, raw materials, toxic solvents etc<sup>7</sup>.

Literatures from different corners of the world have suggested the hazardous nature of pesticides and no segments of the society can escape from the ill effect of the pesticides. The world-wide deaths and chronic diseases due to pesticide poisoning number are increasing which is about 1 million per year<sup>8</sup>.

These chemicals are act as endocrine disruptors, which damage the endocrine system of a body. There are numerous reports on the lower reproductive of fishes, birds due to pesticide poisoning. It is also reported that if the pesticides are used long term in a very low dose, numerous changes will occur in a human body, such as immune suppression hormone disruption, diminished intelligence, reproductive abnormalities and cancer<sup>9,10</sup>.

After the application of pesticides like DDT, lindane, significant changes were noticed in the ECG, the serum LDH levels and cholinesterase (ChE) activities in the spray men, indicating cardiotoxic effects. Those people are engaged in direct application of the pesticides and those are engaged in formulation of pesticides several generalized symptoms are observed such as headache, nausea, vomiting, fatigue, irritation of skin and eyes along with psychological, neurological, cardiorespiratory and gastrointestinal symptoms coupled with low plasma ChE activity<sup>11</sup>.

Besides farmers and manufacturers, the consumers are also victim of the pesticide poisoning. After eating any pesticide contaminated food, these are stored in the colon and later metabolic disorder and other complication will appear in the body.

Application of pesticides is increasing day by day due to farmer's unawareness. They give preference to earn more money than the health hazards caused by the pesticides. reports from national daily

news paper reveal that pesticides contamination is found in many brands of cold drinks even mineral water bottle. Mother milk even contaminated with pesticides, those women are directly engaged in agricultural activity where pesticides are applied extensively.

Many researchers published their paper on toxicity of pesticides and they reported that pesticides have genotoxic effect. These chemicals not only produce harmful effect upon the parent generation, but also to their next generation. Recently, the Agricultural health Study has produced some evidence of increased incidence of cancer of the prostate, lung, colon, pancreas, bladder, leukemia and multiple myeloma with increasing lifetime exposure to certain pesticides<sup>12,13,14,15</sup>.

#### Suggestion & Conclusion :

It is reported that pesticides can contaminate the whole ecosystem. Though these chemicals effectively control different pest and uplift the economic condition of the farmers, still it is suggested to use the chemicals in a judicious manner. Pesticides act as toxic to the other non target organisms including invertebrates and vertebrates species. To avoid such environmental hazard, farmers should be encouraged to use eco friendly pesticides rather than use chemical pesticides. Now a day, use of genetically engineered crops is of the best practices to avoid pesticides toxicity. In addition to that integrated pest management system is also developing, which discourage the development of pest populations and reduce the use agrochemicals. Different programmes should be initiated by the Government, NGO and other related Institution to provide awareness among the farmers about the excess use of pesticides and the proper application technique of the pesticides. If the farmers and other peoples, who are directly involved in the application and preparation of the pesticides can be sensitized, then it is expected to get rid of the problems caused by pesticide. □

**References:**

1. The History of Pesticides, Organic Pesticides, September 19th 2008 <http://blog.ecosmart.com/index.php/2008/09/19/the-history-of-pesticides/>
2. Pesticide usage in the united states: History, Benefits, Risks and trends; Bulletin 1121 November 2000, K.S. Delaplane, Cooperative Extension Service, The University of Georgia College of Agriculture and Environmental Science.
3. Rachel carson, 2002, Silent, 40th Anniversary Edition, Houghton Mifflin Harcourt, ISBN 0618249060, 9780618249060
4. Donaldson D, Kiely T, Grube A. Pesticide's industry sales and usage 1998-1999 market estimates. US Environmental Protection Agency; Washington (DC): Report No. EPA-733-R-02-001. Available from:<http://www.epa.gov/oppbead/pesticides/99pestsales/marketestimates/pdf>. [Google Scholar]
5. Mathur SC. Future of Indian pesticides industry in next millennium. Pesticides information. 199;24(4):9-23. [Google Scholar]
6. Michael C.R. Alavanja, Dr. P.H. pesticides use and exposure extensive worldwide. Interdiscip Toxicol. 2009 Mar; 2(1): 1-12.
7. Md. Wasim Aktar, Dwaipayan Secngupta and Ashim Chowdhury, "Impact of pesticides use in agriculture: their benefits and hazards". Published online 2009 Mar. doi: [10.2478/v10102-009-0001-7](https://doi.org/10.2478/v10102-009-0001-7).
8. Environews forum Killer environment. Environ Health Perspect. 1999;107:A62. [PMC free article] [PubMed] [Google Scholar]
9. Hurely PM, Hill RN, Whiting RJ. Mode of carcinogenic action of pesticides inducing thyroid follicular cell tumours in rodent. Environ Health Perspect. 1998;106:437 [PMC free article] [PubMed] [Google Scholar]
10. Crisp TM, Clegg ED, Cooper RL, Wood WP, Anderson DG, Baeteke KP, Hoffmann JL, Morrow MS, Rodier DJ, Schaeffer JE, Touart LW, Zeeman MG, Patel YM. Environmental endocrine disruption: An effects assessment and analysis. Environ Health perspect. 1998;106:11.

- [PMC free article] [PubMed] [Google Scholar]
11. Gupta SK, Jani JP, Said HN, Kashyap SK. Health hazards in pesticide formulators exposed to a combination of pesticides. Indian J Med res. 1984;79:666. [PubMed] [Google Scholar]
  12. Bradman A, Eskenzi B, Barr DB, Bravo R, Castorina R, Chevrier I, Kogut K, harmly ME, Mckone TE. Organophosphate urinary metabolite levels during pregnancy and after delivery in women living in an agricultural community. Environ. Health Perspect. 2005;113(12):1802-1807. [PMC free article] [PubMed] [Google Scholar]
  13. Int. Agency Res. Cancer (IARC) Occupational Exposures in Insecticide Application and some pesticides. Vol. 53 IARC; Lyon, France: 1991. p. 535 [Google Scholar]
  14. Alavanja MCR, Bonner MR. Pesticides and Uman Cancers. Cancer investigations. 2005;23:700-711. [PubMed] [Google Scholar]
  15. Fenner-Crisp PE. Risk-assessment and risk management: the regulatory process. In: Kreiger R, editor. Handbook of pesticides Toxicology. 2nd Ed Academic; San Diego: 2001 pp. 681-690. [Google Scholar]

*The writer is an Assistant Professor, Department of Zoology, Abhayapuri College, Abhayapuri*

## প্ৰতিভাৰ ভৱিষ্যত

ড° হিতেশ দাস

কিছুদিন আগতে বন্ধু এজনে মোলৈ হোৱাটহ আপ যোগে এখন চিত্ৰ শ্ৰেণণ কৰিছিল। এই চিত্ৰখনত এজোপা গছৰ তলত হাতী, বান্দৰ, সাপ, মাছ প্ৰভৃতি প্ৰাণীসমূহে বহি আছে আৰু এগৰাকী পৰীক্ষকে এই প্ৰাণীসমূহক নিৰ্দেশ দিছে এইবুলি - “For a fair selection everybody has to take the same exam: Please climb that tree.” অৰ্থাৎ “নিকা নিৰ্বাচন হ’বলৈ সকলোৱে একেধৰণৰ পৰীক্ষাত অৱতীৰ্ণ হ’ব লাগিব; সেয়ে অনুগ্ৰহ কৰি সেই গছজোপা বগাবলৈ প্ৰয়াস কৰক”। এই প্ৰসংগত চিত্ৰখনৰ তলত লিপিবদ্ধ হৈ আছে মহান বৈজ্ঞানিক এলবাৰ্ট আইনষ্টাইনৰ এষাৰ অমূল্য মন্তব্য। মন্তব্যফাঁকি এনেধৰণৰ - “Everybody is a genius. But if you judge a fish by its ability to climb a tree, it will live its whole life believing that it is stupid.”

ওপৰত উল্লেখ কৰি অহা চিত্ৰখন ভালকৈ পৰ্যবেক্ষণ কৰিলে আমাৰ দেশৰ শিক্ষা ব্যৱস্থা আৰু এই ব্যৱস্থাৰ জৰিয়তে সময়ে সময়ে মেধাশক্তিৰ কেনেধৰণৰ অপচয় ঘটিছে সেয়া স্পষ্টভাৱে অনুধাৱন কৰিব পাৰি। এটা বান্দৰ গছ বগোৱাৰ ক্ষেত্ৰত বিচক্ষণ, হাতী বোজা কঢ়িওৱাৰ ক্ষেত্ৰত আৰু মাছ এটাই পানীত সাঁতোৰাৰ ক্ষেত্ৰত বিচক্ষণ। তেনে ক্ষেত্ৰত যদি কোনোবাই নিকা ভাবে মেধা নিৰ্বাচন কৰাৰ নামত সকলোকে একে প্ৰকাৰৰ মাপকাঠিৰ ভিত্তিত পৰীক্ষাত অৱতীৰ্ণ হ’বলৈ বাধ্য কৰাই তেতিয়া জানো মেধাৰ উচিত নিৰ্বাচন সম্ভৱ হ’ব? মাছে যিদৰে গছ বগাব নোৱাৰে, বান্দৰেও ঠিক তেনেদৰে পানীত সূচলভাৱে সাঁতুৰিব নোৱাৰে। অৰ্থাৎ আইনষ্টাইনে কোৱাৰ দৰে প্ৰতিজনেই মেধাৰী কিন্তু প্ৰত্যেকৰে মেধাৰ প্ৰকৃতি বেলেগ বেলেগ ধৰণৰ।

এতিয়া আমি অলপ আলোচনা কৰোঁ আমাৰ দেশত প্ৰচলিত শিক্ষা ব্যৱস্থাটোৰ বিষয়ে। বিকাশ আৰু উন্নতিৰ ঢাক-ঢোল পিকিবলৈ সময়ে সময়ে শাসক পক্ষই সুস্থ আৰু সুসংগবদ্ধ পৰিকল্পনা অবিহনে অসংখ্য শিক্ষানুষ্ঠান গঢ়ি তুলিছে। এই অনুষ্ঠানসমূহৰ প্ৰায়ভাগতেই কম-বেছি পৰিমাণে আন্তঃ-গাঠনিৰ অভাৱ পৰিলক্ষিত। ক্ৰুটীপূৰ্ণ এনে

শিক্ষানুষ্ঠানসমূহৰ পৰা বছৰি অগণন স্নাতক, স্নাতকোত্তৰ তথা ডক্টৰেট ডিগ্ৰীধাৰী ব্যক্তিৰ সৃজন হৈ আছে। কিন্তু তেনে ক্ষেত্ৰত এই মেধাৰী লোকসকলে জানো অৰ্জিত শিক্ষাৰ বলত উপযুক্ত মৰ্যদা লাভ কৰিছে? কৰা নাই। উপযুক্ত স্থানত সংস্থাপন পাইছে জানো? পোৱা নাই। ইয়াৰ মূল কাৰণ হ’ল ব্যক্তিৰ প্ৰকৃত মেধাৰ অনুসন্ধান কৰি মেধা সম্পন্ন লোকসকলক মানৱ সম্পদ হিচাপে গঢ়ি তোলাৰ বাবে প্ৰয়োজনীয় সং আৰু প্ৰণালীবদ্ধ প্ৰচেষ্টা সাম্প্ৰতিক কালৰ কোনোখন চৰকাৰে গ্ৰহণ কৰিবলৈ প্ৰয়াস কৰা নাই কেবল মাথোঁ নিজৰ অজ্ঞতা আৰু অপৰিপক্কতাৰ বাবে। লগতে এইটোও এটা গুৰুত্বপূৰ্ণ কথা যে, বি সকলে শাসনৰ বাঘজৰী নিজৰ হাতত বাধিছে সেইসকললোক এই দিশত কিমানখিনি সচেতন।

আমাৰ দেশত প্ৰতিবাৰেই চৰকাৰ পৰিৱৰ্তনৰ লগে লগে মাথোঁ চমক দেখুৱাবলৈ সাময়িকভাৱে শিক্ষানীতিৰ কিছু পৰিৱৰ্তন কৰি শিক্ষক আৰু শিক্ষাৰ্থীসকলক হৰাশাস্তি কৰা হয়। পৰিৱেশ আৰু পৰিস্থিতি নিৰীক্ষণ অবিহনে কিছুমান অদৰকাৰী আৰু অপ্ৰয়োজনীয় বিষয় সংযোজন কৰি শিক্ষা ব্যৱস্থাতো বগুচঙীয়া কৰা হয়। যাৰ পৰা কোনো উন্নয়নমুখী ফল লাভ কৰাৰ আশা নাথাকে। এই কাৰ্যত মাথোঁ অপচয় হয় অমূল্য সময় আৰু প্ৰচুৰ পৰিমাণৰ অৰ্থৰ।

এখন দেশৰ শিক্ষা ব্যৱস্থা এনেকুৱা হোৱা উচিত যাৰ অধীনত সৃজন হোৱা ব্যক্তিসকলৰ মেধাৰ সৰ্বোত্তম প্ৰয়োগ ঘটে দেশখনৰ প্ৰাথমিক প্ৰয়োজনৰ সৰ্বাঙ্গীন বিকাশত। কিন্তু সম্প্ৰতি এইটো অতি দুখজনক কথা যে, দেশৰ নেতৃত্বত থকা বহুতো নেতাই দেশৰ প্ৰাথমিক প্ৰয়োজন কি তাৰ বিষয়ে জানিবলৈ অপাৰগ।

সঘনাই বিদেশৰ দোহাই দি থকা নেতাসকলে বিদেশৰ শিক্ষা ব্যৱস্থা সম্পৰ্কেও অলপ অধ্যয়ন কৰা উচিত। কাৰণ উন্নয়নশীল দেশসমূহত দুটা বিষয়ত সদায় বিশেষ গুৰুত্ব প্ৰদান কৰা হয় - এটা হ’ল স্বাস্থ্য আৰু আনটো হ’ল শিক্ষা। বিদেশৰ শিক্ষা পদ্ধতিত কেবল মাথোঁ নিকা ভাৱমূৰ্ত্তি প্ৰদৰ্শন কৰিবলৈ মেধাৰ অপচয় হোৱাটো দেখা নাযায়। এই দেশসমূহত মেধাৰ বহুমাত্ৰিক দিশসমূহৰ গুৰুত্ব উপলব্ধি কৰি যোগ্যজনক দেশৰ প্ৰগতিৰ স্বার্থত আগবঢ়াই নিয়াৰ ব্যৱস্থা আছে। এটা উদাহৰণ দিলেই কথাখিনি বুজাত সহায় হ’ব। ধৰাহ’ল এগৰাকী শিক্ষাৰ্থীৰ সংগীতৰ দিশত প্ৰভাৱশালী প্ৰতিভা আছে, তেনেক্ষেত্ৰত তেওঁ সংগীতৰ দিশত নিজৰ মেধাৰ পূৰ্ণ বিকাশ ঘটাবলৈ সুযোগ লাভ কৰিব। যাৰ ক্ৰীড়াৰ প্ৰতি স্পৃহা আছে তেওঁ ক্ৰীড়াৰ ক্ষেত্ৰত নিজৰ বিকাশ ঘটাব পাৰিব। সেই দেশসমূহত মেধাৰ বহুমাত্ৰিক স্বৰূপক সন্মান জনাই শিক্ষা ব্যৱস্থা গঢ় লৈ উঠা দেখা যায়। যাৰ সুফল স্বৰূপে তাত প্ৰকৃত মানৱ সম্পদৰ সৃষ্টি সম্ভৱ হৈছে। ইয়াৰ বিপৰীতে আমাৰ দেশত শিক্ষাৰ নামত মাত্ৰ লোকসকলক

কম বেছি পৰিমাণে সাক্ষৰহে কৰিবলৈ প্ৰসায় কৰা হৈছে; যি কোনো প্ৰণালীবদ্ধ কাঠামৰ ভিত্তৰত অন্তৰ্ভুক্ত নহয়। অলপ আগতে উল্লেখ কৰি অহা চিত্ৰখনৰ কথাখিনিৰ দৰে সকলোৰে প্ৰতিভাৰ মাত্ৰা আৰু দিশ ভিন ভিন। সেয়ে উচিত দিশত ব্যক্তিৰ প্ৰতিভাক বিকাশ হ'বলৈ দিলেহে মানৱ সম্পদৰ বিকাশ ঘটিব বুলি আশা কৰিব পাৰি।

আমাৰ দেশত ব্যক্তিৰ প্ৰতিভাক কিমান স্বীকৃতি দিয়া হয় সেয়া বাতৰি কাকত বা টেলিভিছ্যনৰ পৰ্দাত প্ৰাপ্ত কেতবোৰ বাতৰিয়ে আমাক মাজে মাজে ভাবিবলৈ বাধ্য কৰায়। ইয়াৰ ভিতৰত বহুতো বাস্তৱীয় পৰ্যায়ৰ খেলুৱৈ অথবা শিল্পীৰ আৰ্থিক দৈন্যতা আৰু তেওঁলোকৰ প্ৰতি চৰকাৰৰ অৱহেলা আদি অন্যতম। আমাৰ সমাজ ব্যৱস্থাত সঘনাই আলোচিত এটা শব্দ হ'ল 'শিক্ষিত নিবনুৱা'। কথাটো ভাবিলে আঁচৰিত লাগে যে, শিক্ষিত লোক আৰু নিবনুৱা কেনেকৈ হয়? তেখেত দেশৰ শিক্ষা ব্যৱস্থাৰ প্ৰকৃত উদ্দেশ্য কি? নিবনুৱা সৃষ্টি কৰা নেকি? আমাৰ দেশত অতি উচ্চ শিক্ষিত ব্যক্তিয়েও দৈন্যতাত দিন কটাবলগীয়া হ'ব পাৰে আৰু নিৰ্ন শিক্ষিত অথবা অশিক্ষিত লোকেও অতি আড়ম্বৰপূৰ্ণ জীৱন যাপন কৰিব পাৰে। তেখেত এনে শিক্ষাবে শিক্ষিত হৈ লাভ কি? মানুহে কিয় কষ্টোপাৰ্জিত ধন ভাঙি শিক্ষা গ্ৰহণ কৰিবলৈ আগ্ৰহী হ'ব? আমাৰ দেশৰ শিক্ষা ব্যৱস্থাই মানুহৰ মেধাৰ প্ৰকৃতি শুদ্ধ ৰূপত নিৰ্বাচিত কৰিব নোৱাৰাৰ ফলতেই এনে পৰিস্থিতিৰ উদ্ভৱ হৈছে। জ্ঞান লাভ কৰাৰ লগতে শিক্ষাৰ এটা উদ্দেশ্য স্বনিয়োজন হোৱা উচিত। কাৰণ ব্যক্তি স্বনিয়োজিত হ'লেহে দেশৰ প্ৰগতি আৰু সুৰক্ষাৰ কথা চিন্তা কৰিব পাৰিব।

সম্প্ৰতি আমাৰ দেশত দেখা দিয়া সমস্যাসমূহৰ ভিতৰত এটা অন্যতম সমস্যা হ'ল নিবনুৱা সমস্যা। এই সমস্যাটো প্ৰকৃত মেধাৰ অনুসন্ধান কৰাত ব্যৰ্থ হোৱা শিক্ষা ব্যৱস্থাবেই ফলশ্ৰুতি মাথোঁ। আমাৰ দেশত যিসকল লোকে শিক্ষানীতি প্ৰৱৰ্তন কৰে সেইসকলৰ নিৰ্বাচন প্ৰক্ৰিয়াটোৱেই ক্ৰটীমুক্ত নহয়। তেনে ক্ষেত্ৰত এইলোকসকলে কিহৰ ভিত্তিত সুস্থ আৰু নিকা ব্যৱস্থা গঢ়ি তোলাৰ প্ৰতি আগ্ৰহী হ'ব? শিক্ষা ব্যৱস্থাৰ সংস্কাৰ কৰিবলৈ কোনখন চৰকাৰে কোন সময়ত অৰাজনৈতিক শিক্ষাবিদক এই কাৰ্যত নিয়োগ কৰিছে।

আমাৰ দেশত প্ৰায়েই দেখা যায় যে, এগৰাকী ব্যক্তি যিটো ক্ষেত্ৰত মেধা সম্পন্ন হয় সেই ক্ষেত্ৰত তেওঁ আত্মপ্ৰকাশ কৰিবলৈ সুবিধা নাপায়। যাব ফলস্বৰূপে তেওঁ নিৰ্বাচিত কৰিব লগা হয় ইচ্ছাৰ বিপৰীতে অইন এক ক্ষেত্ৰ। ফলত তেওঁৰ প্ৰতিভা বিকাশ নহওঁতেই নিৰ্মূল হয় মাথোঁ যোগ্য নিৰ্বাচক আৰু নিৰ্বাচন পদ্ধতিৰ অভাৱত। মোৰ বন্ধুজনে প্ৰেৰণ কৰা চিত্ৰখনত উল্লেখ কৰা ধৰণে সাতোৰাত বিচক্ষণ মাছ অথবা বোজা কঢ়িওৱাত বিচক্ষণ

হাতীয়ে গছ বগাব নোৱাৰাৰ দৰে ক্ৰীড়াৰ পাবদৰ্শিতা থকা শিক্ষাৰ্থী এজনক ক্ৰীড়াৰ পৰা আঁতৰাই আনি চিকিৎসক হ'বলৈ ঠেলি দিলে তেওঁৰ প্ৰতিভা পূৰ্ণ বিকাশ হ'ব জানো?

ভাৰতীয় শিক্ষা ব্যৱস্থাত মেধাৰ অপচয় কেনে ধৰণে হয় এই বিষয়ে বলিউডৰ এখন জনপ্ৰিয় কথাছবি 'Three Idiots' ত বিদৰ ভাৱে বৰ্ণনা কৰা হৈছে। এই কথাছবিখনৰ এটা দৃশ্যত ৰেনচ' নামৰ মূল চৰিত্ৰটোত অভিনয় কৰা অভিনেতা আমীৰ খানে এটা সংলাপত তথাকথিত ভাৰতীয় শিক্ষা ব্যৱস্থাটোৰ প্ৰতি বিৰূপ ভাৱ প্ৰকাশ কৰি মন্তব্য কৰিছে এইবুলি - "লতা মংগেশকাৰৰ দেউতাকে যদি তেওঁক ফাষ্ট ব'লাৰ হ'বলৈ ক'লেহেঁতেন অথবা হ'বলৈ অথবা শচীন টেণ্ডুলকাৰৰ দেউতাকে যদি তেওঁক গায়ক হ'বলৈ ক'লেহেঁতেন তেখেত তেওঁলোকৰ অৱস্থা আজি কেনেকুৱা হ'লেহেঁতেন?"

চৰকাৰৰ অদৃশ্যতা আৰু সদৃষ্টিৰ অভাৱত বাহ্যিক ৰূপত শিক্ষাৰ প্ৰসাৰ হৈছে যদিও এই ব্যৱস্থাই প্ৰকৃত মেধাৰ অনুসন্ধান কৰি দেশৰ প্ৰগতিৰ ক্ষেত্ৰত নিয়োগ কৰাত অসফল হৈছে। যোগ্যজনক সঠিক স্থান প্ৰদান নকৰাৰ ফলতেই আমাৰ দেশ আজি পৰ্বত অইন উন্নয়নশীল দেশবোৰৰ তুলনাত বিজ্ঞান-প্ৰযুক্তি, ক্ৰীড়া অথবা অৰ্থনৈতিক ক্ষেত্ৰত পিছ পৰি আছে। ইয়াৰ উপৰিও উপযুক্ত পৰিৱেশ আৰু সুযোগৰ অভাৱত মাথোঁ নিজৰ মেধাক প্ৰতিপন্ন কৰিবলৈ বহুতো গুণীজ্ঞানী যোগ্য মেধাসম্পন্ন লোকে স্বদেশ ত্যাগ কৰি বিদেশলৈ গমন কৰিব লগা হৈছে। যিটো অতি দুঃজনক আৰু দেশৰ প্ৰগতিৰ ধাৰাক মছৰ কৰা কাৰকসমূহৰ ভিতৰত অন্যতম। সেয়ে সময় থাকোঁতেই যদি শাসক পক্ষই মানুহৰ মেধাৰ বৈচিত্ৰময় স্বৰূপ উদ্ভাৱন কৰি তাক সঠিক দিশত ৰূপায়ন কৰাৰ সু-ব্যৱস্থা নকৰে তেন্তে অদূৰ ভৱিষ্যতে দেশৰ আৰ্থ-সামাজিক অৱস্থাত কেনেধৰণৰ স্থিৰতা হৈ বিবাজ কৰিব সেয়া লক্ষণীয় হ'ব। □

লেখক এগৰাকী কবি-সাহিত্যিক তথা সহযোগী অধ্যাপক, প্ৰাণী বিজ্ঞান বিভাগ, অভয়াপুৰী মহাবিদ্যালয়, অভয়াপুৰী।

## The Importance of Value-based Education in the Present Education System

*Nurul Islam Chakdar*

In today's era of competition and survival we observe laxity in moral values. Industrialization has led to the emergence of high life style and raised the standard of living of people. It has made man rich in materialistic sense but deteriorated the ethical fiber in the society. People crave for money, power and pelf. They are ready to jeopardize the interest of other people in pursuit of their selfish gains. Corruption in religious, economic, social, educational field is rampant. We come across many social evils in the society. Children due to their exposure to mass-media are turning juvenile delinquents. Due to lack of values adhere to whatever is shown in the TV and on net ruining their life. Family disorgation has made them astray. Parents are busy pursuing their careers and children are taken care by day care centers. Due to this value education is not imparted to these children. They become drug addicts, consume alcohol, gamble and enter into anti-social activities. This is the present scenario which needs to undergo change in order to have a peaceful society. Teachers play an important role in infusing the knowledge of "Para Vidya" to make students aware of

knowledge of our self; the knowledge of the supreme reality to keep oneself from vices. Dr. A.P.J. Abdul Kalam our honorable president in his book "India 2020: A Vision of the New Millennium" has rightly remarked that "If you are a teacher in whatever capacity, you have a very special role to play because more than anybody else it is you who are shaping the future generation. A teacher has a higher responsibility as compared to other professionals as students look upon the teacher as an embodiment of perfection. Education has become a business today. This has changed the outlook of the students as well as the parents and it has further resulted in deterioration of respect for teachers and all those who are a part and parcel of education system. Gautama Buddha has rightly preached "Desire is the root cause of Evil". Students are told not to fulfill their desires by improper by ways, by adhering to immoral activities.

All of them are the best educated and trained but their intellectual dishonesty is horrifying. Hence, the need of development of moral values is very significant. Some important needs have been mentioned below:

1. Preparing our children for future roles in society: Knowledge gained in school is only one goal of education. The primary goals of education should be enabling students to gain knowledge and moral values. Our kids will need both in preparing themselves to be good parents and citizens in society.
2. Many Parents Aren't Teaching Moral Values: If all parents were



teaching their children moral values in the home, it would not be necessary for the schools to do this work. The sad fact is that a lot of kids are not learning from their parents the difference between right and wrong. This is because most mothers and fathers in their busy work days spend only a few hours with their children. In many families there is only one parent and no other role models for kids to follow:

3. There is Too much Violence and Dishonesty in Society : Every day students are exposed to violence, dishonesty and other social problems in the media and the real world. How many times have we heard about school shootings? What about other times when students are caught cheating on exams? Then, too, we read about bullying in school and fights between gangs. If moral values were taught in schools, we would have fewer of these problems.

4. To counter Bad Influences in Society : Unfortunately, many of the role models of young people are setting bad examples. These bad examples range from sexual promiscuity, degrading of women, advocacy of violence and the condoning of dishonesty in order to succeed.

5. Moral Values will Stick with You for Life: The significant of Moral values in our life is very important. Moral values teach us what is right or wrong. Thus, we can conduct our life in a right direction. We can understand what is good or evil. This type of learning helps us to conduct our life morally in this world.

According to Swami Vivekananda, if we want to make our

students as a moral human being, school curriculum is one of the best ways to serve this purpose. Because he think that moral values can be inculcated among our students through a value based school curriculum therefore, Vivekananda suggested some important moral values which should be included in our school curriculum.

1. Unconditional Love and Kindness: In most cases, if you love someone, he or she will love you back in return. This, however, is not the real meaning of love. Love should be unconditional. With more love in the world, kindness will follow and replace cruelty.

2. Honesty: Students must be taught that dishonesty and cheating is wrong, and will get you nowhere in the future. As a student, one is only hurting himself or herself by cheating, because this action will eventually catch up to you in the end with bad consequences.

3. Hard Wrok: Nowadays, so many students want to cheat and cut corners in their studies, because they are lazy and don't place any value on hard work. This thinking must change.

4. Respect for others: Unfortunately, in our highly competitive dog eat dog society; many people will tread on others to get ahead in life. Respect for others should include respecting different religions, races, sexes, ideas and life styles.

5. Co-operation: To achieve a common goal, it is necessary for all people to work together. If this is not done, a few people may profit, but the end result for everyone will be a failure. I still believe in the motto, "united we stand and divided we fall."

6. Compassion : Compassion is defined as being sensitive to the needs of people. If there were more compassion in the world, there would be less homeless, hunger, wars and unhappiness.

7. Forgiveness : Anger in most cases is caused by unwillingness to forgive. There would be less violence and fighting in school if students could learn this moral virtue.

Role of Teachers in Imparting value education ordinary teachers can bring about extraordinary transformation in the society. A teacher should practice what he preaches. Teachers are role-model for the students. Their actions convey more than their words. Students learn values from what teachers are than from what they say, teacher makes a maximum impact on the personality of a student in the formative years. Students imbibe virtues and vices knowingly and unknowingly from role models. Teachers demonstrate the appropriate behavior of their students by their actions. Teachers must have healthy attitude and should possess rich values. Teaching is all about attitude-positive/negative towards their job of imparting quality education. Teacher should act as a friend philosopher and guide. A teacher is not only a source of information but also a mentor and guardian. For this teacher must respect the teaching profession, love her subjects and students, students will seek inspiration from teachers who have high self-esteem. A decade back or so role of a teacher was limited to being a source of information. But today this place is shared by books, coaching classes, multimedia technology etc. So the role of a teacher

is marginalized. Role of a teacher has increased manifold. In modern times we are experiencing transition. A teacher can maintain values and nurture them. A teacher has an immense potential of bringing about a sea change in the society by demonstrating essential values of head and heart. Teacher can impart values in students by giving them instructions through discussion, experimentation and lectures and by the following mentioned ways : Teachers can maintain a case study register to closely observe the students and note down the positive and begative traits of their personality. By organizing cultural and sports events values like team spirit, sharig, spirit of cooperation, patience, courtesy etc. can be imparted. National and religious festivals must be celebrated to foster a feeling of homogeneity. "Thought for the Day" should be employed in assemblies. Moral thoughts figger in them moral thinking. Teachers should give importance to cooperative learning. Skits, role plays propagating moral values can be performed by students under the guidance of teacher. Teacher must tell the students to go to the libraries the treasure house knowledge. Classics available in the library are morally rich and inspiring. Teacher must explain the students the importance of meditations & yoga practices for realization or the attainment of oneness with God. Every day a teacher must spent at least 5 minutes on moral lecturing. Impart knowledge of foregin languages to make them know different cultures. Organize games, excursions, visits to places of historical importance. Club activities

like nature club, literary club, wildlife prevention club, social service camps, blood donation etc. Suicidal tendencies in students should be curbed. They must be prepared by the teacher to face the challenges of life fearlessly and with courage. The most important agent for building the character of the student is a teacher. Swami Vivekananda says that "character is nothing but a bundle of habits formed through repeated acts. It comes through "Samskaras" or past impressions. Character building can change the nation.

When a problem arises, it needs to be recognized, addressed and resolved. Instead of blaming people or institutions for results of a lack of morality in schools, we should focus our efforts on finding ways of successfully implementing character education into schools. Changes have occur in parents, legislators, communities and the media and educational system so that children are taught how to behave. Actualizing character education programs into schools is necessary in order to overcome this nation's crisis of character. Thus teachers play an important role in the nation building by character building of the students. The best and the greatest profession in the world is that of a teacher, because the future of a nation depends upon the type of teachers who shape the future generations. Every teacher plays the most important role in shaping the students as enlightened citizen. Swami Vivekananda's words should not be forgotten by the teachers- "Arise, Awake and Stop not till the goal are achieved." □

- REFERENCES [1] Jyotirmayananda, Swami (2000) [1986], Vivekananda : His Gospel of Man-Making with a garland of tributes and a chronicle of his life and times, with pictures (4thed), Chennai, India.
- [2] Von Dense, Christian D. (1999), philosophers and Religious leaders, Greenwood Publishing Group Prabhananda, Swami (June 2003), "Profiles of famous educators: Swami Vivekananda", Prospects (Netherlands: Springer)
- [3] Rolland, Romain (2008), The Life of Vivekananda and the Universal Gospel (24 ed), Advaita Ashrama, p. 328, ISBN 978-81-85301-01-3
- [4] Badrinath, Chaturvedi (2006), Swami Vivekananda The Living vendanta, New York: Penguin, ISBN 0-14-306209-3.
- [5] Brannon, D. (2008). Character education - a joint responsibility. Education Digest, 73, pp. 56-60. Retrieved November 7, 2008, from Professional Development Collection database.

*The writer is an Assistant Professor, Department of History, Abhayapuri College, Abhayapuri*

## The Origin and Development of Monotheism among Lower Class People in North India during 14<sup>th</sup>-15<sup>th</sup> Centuries

Ashraful Islam Ahmed

The word "monotheism" was originated from the two Greek words i.e. 'mono' (one) and 'theos' (God). It means the doctrine and belief that there is only one God. In other words, the belief in the existence of one God or in oneness of God is monotheism. Thus, it is distinguished from polytheism, the belief in the existence of many Gods and from atheism, the belief that there is no God.

This paper is concerned with the origin and development of monotheism among lower strata of non-Muslim society during fourteenth-fifteenth centuries in northern India. It will explain how a number of people from lower castes of contemporary society supported the monotheism with their brief history of understanding their relationship to this popular movement. An attempt has also been made as to show how different opinions have been expressed by modern historians relating to this topic. It is also explained whether the Bhakti movement of the contemporary period affected this movement or not. However, this paper is not concerned with the philosophy of monotheism.

In fact, monotheistic movement came into prominence during the fourteenth and fifteenth centuries in northern-India. The factors for the rise of the popular monotheistic movement in north India during medieval period attracted the attention of historians. Some prominent

historians of modern times such as Yusuf Hussain, Ishtiyaque Hussain Quraishi, K. S. Lal, Tara Chand and Irfan Habib etc. have shed lights on this issue. According to them, this movement was mainly represented by Kabir and Nanak in north India. It was also distinguished from conventional Bhakti movement which developed alongside of it.

Yusuf Hussain in his book entitled '*Glimpses of Medieval Indian Culture*' says that the concept of monotheism was influenced by Islamic concept of *WahdatulWajud* by Ib-ul- Arabi of Spain. According to him, the Bhakti cult was indigenous but it received a great impetus from the presence of Muslims in this country. A.B. Pandey expressed his views in his book namely '*The First Afghan Empire in India*' written in 1956 C.E. According to him, it was a religious reformation movement. He says that Muslim political power was dominating the Hindus in the social and religious sphere. As a result, a new community emerged to reform among the Hindus. Ishtiyaque Hussain Quraishi in his book entitled '*The Muslim Community of the Indo-Pakistan*' says that Bhakti movement was characteristically a subtle attempt of the Hindus during medieval period to create a distinct sect within its fold. K. S. Lal writes in his book '*Twilights of the Delhi Sultanate*' in 1963 C.E. that it was a silent revolution in Indian society resulting from an interaction between Islamic and Hindu ideology particularly *Sufis and Sants*. Tara Chand expresses in his book '*The Influence of Islam on Indian Culture*' that this movement represents two opposite schools. Radical school is first represented by Kabir and the conservative one is represented by Tulsi Das. Irfan Habib has seen Bhakti movement from a new point of view in the context of economic changes of that time in which a large number of people from lower castes of the society changed their position by improving their economic condition, which happened because of the advent of new technology from central Asia during the thirteenth century.

It is a question whether the ideas of monotheistic teachers have been derived from certain scholars of Hinduism or from the certain elements of Islam. It is argued on one hand that the devotional elements which exercised doubtless influence on the monotheistic teachers were present in the Bhakti tradition of Hinduism before the rise of Islam in India. It is also pointed out that pantheism in one or another form is found in the philosophy of Shankaracharya. Also, hostility to caste system which displayed the medieval monotheism is traced its origin to pre-Islamic time. For example, the late Buddhistic Siddhas belonged to low caste and were against Brahmanas. The Nath school of Yogis which developed the conception of the divine Guru popular among the monotheistic teachers was derived from Siddhas. It has been suggested for Kabir that he was born in the community of weavers; this statement was pointed out by Buddha Prakash in his famous work *'Some Aspects of Indian Culture on the Eve of Muslim Invasion'* in 1962 C.E. He further says that as far as the role of Islam in the rise of anti-caste, anti-ritualistic monotheism is concerned, it was an indirect and external one. Rejecting the Islamic influence on caste system, he says that Muslim rulers used the caste system in India as a safety machine for surviving the empire. On the other hand, it is also argued that monotheism was derived from the influence of Islamic belief in one God. And Muslim mysticism or Sufism had played an important role in shaping the mystical views of monotheistic teachers. This statement has been pointed out by K. A. Nizami in his work *'Some Aspects of Religion and Politics During the Thirteenth century'*.

The arguments put forward by Irfan Habib appear to be more logical and stronger enough in this case. Habib points out that there is much truth in both the views that monotheistic teachers took their ideas from the ideological store of Hinduism as well as Islam. But these views do not reflect as to why they selected certain ideas and

rejected a large number of basic elements of both religious systems. As Abul Fazal says about Kabir that he was simply a *Muwahhid* (a monotheist) who had abandoned the out-worn customs of the age. For instance, he rejected idols, scorned the *Kaba* etc. His conception of God was only as mystic. He was not, except occasionally, the playful lover of the Bhakti or beloved of Muslim mysticism. It is necessary to mention Kabir and Sikh Gurus' ideas about God to understand their relationship with Islam and Hinduism. In the verses of Kabir and the Sikh Gurus, God was a money lender (*sah*) who gives capital to man and expects repayment with interest. Above points reflect that this kind of ideology about God did not come from ancient Indian thoughts or from Islam because the idea of God as usurer is not in Islam and pre-Islamic Hinduism in India.'

It is a well-known fact that medieval Indian monotheistic teachers and their followers belonged to the lower classes. For instance, Kabir was a weaver of Banaras. Raidas, his contemporary was a cobbler of the same city. Nanak was a grain-merchant who together formed a kind of trinity among leaders of monotheistic movement in north India. Dhanna was a Jatt peasant from Rajasthan. Dadu was a cotton-carder (*Naddaf*). Haridas was a Jatt slave. Namdev was a calico painter from Maharashtra. Some monotheistic teachers such as Sikh Gurus were mostly *khatri*s but their followers were Jatt peasants. Another monotheistic sect was the Satnamis who owed allegiance to kabir. This sect originated about the middle of the seventeenth century in Narnaul (Mewat) region. They were agriculturists and petty tradesmen, goldsmiths, carpenters and sweepers. The languages of monotheistic teachers indicate that they used the popular dialects instead of Persian and other recognized languages.

It can be said on the basis of above statements that social classes were affected by the monotheistic movement and particularly the artisans' class was uniformly involved in it. In the eye of Irfan Habib,

the involvement of the peasantry was not as universal because only Dhanna was peasant among well-known monotheistic teachers. It was only in north-western India where the movement affected the peasant class rather than any other classes. Now, there are two questions as to why artisans all over northern India and the Jatt peasants in particular became converted to monotheistic movement in large number and why a number of people from lower castes became artisans and peasants during the thirteenth and fourteenth centuries. Did the rulers of Delhi sultanate enfranchise the artisans and town workers? These two questions have been dealt with effectively by Irfan Habib. He says that the conquests by the rulers of Delhi Sultanate did not enfranchise the artisans but have affected the entire structure of the previous organization of the crafts. The monotheistic teachers did not preach defiance of the system of class exploitation or opposition to the political authority. They were christian in their attitude. Since they rejected the caste system, the artisans and Jatt peasants who felt tied to their status as defined in caste hierarchy, supported a movement which questioned the basis of the caste system. Now, it is necessary to mention the economic and technological changes by which a large number of people from lower castes became artisans and peasants. We find the members of new ruling class and their troops needed things different from previous times. They had been habituated of living in city. They demanded luxurious items. This required the presence of particular skills, techniques and manufactures which were unknown in India before the establishment of Delhi sultanate. The construction of dome necessitated different technique. The technique of horse-shoe and iron-stirrup came to India with the Turks during the thirteenth and fourteenth centuries. Another important change took place in the demand for higher quality cloth was because of charkha. They brought a novel craft with them such as tailoring. After that when the demand of goods and services increased, the ruling class started to concentrate

a greater share of the resources of the country into its hands. For example, from the time of Sultan Alauddin khalji (1296-1316), one-half of produce was taken as land revenue. This revenue was put into the hands of nobles by which they maintained artisans and others to fulfill their needs. In this regard, there was need for enlargement of the artisan class and the creation of new skill and crafts which was not possible within the framework of the older caste system as they were tied to the professions of their forefathers before the Turkish conquest.

There was also the scarcity of artisans which was fulfilled by two ways during the thirteenth century. The foreign immigration was first way which fulfilled the scarcity of artisans. Isami, the author of *Futuh-us-Salatin* in the mid fourteenth century says that there were numerous kinds of craftsmen and men of skill in Delhi who came from different lands. Enslavement in large scale was the second method by which the scarcity of artisans was fulfilled. As Ziauddin Barani, the author of *Tarikh-i-Firoz-Shahi* gives us a description of great slave market at Delhi where slaves were trained for work and untrained boys were offered for sale. Thus, on the basis of above description, Irfan Habib says that it was this social environment, the visible breaches in the walls of the caste system, and economic temptation to break its rules which attracted artisans to monotheism.

As far as the conversion of the Jatt community to monotheism is concerned, it is necessary to mention the history of the Jatt and agriculture in north-western India. The first description about the Jatt was given by Hien Tsang who visited Sindh in the seventh century AD. He leaves Jatt unnamed. After the conquest of Sindh by the Arabs in early eighth century, they were known as Jatt. They belonged to pastoralists. After two centuries, they fought Mahmud of Ghazni on boats in Sindh and Multan regions. Alberubni called the Jatt as cattle owners from low Sudra people. In eleventh century, from herdsmen and out-castes, they became peasants over large areas of north-

western India. Abul Fazal wrote in *Ain-i-Akbari* (1595) that there were Jatt as zamindars in some parganas of Lahore, Delhi and Agra provinces. Their transformation from one social class to peasants accrues of Persian wheels, a new technology coming to India with the Turks.

According to Irfan Habib, Jatt supported the monotheism because they had desire to wash the stigma attached to them because of their pastoral past. They got chance to make relation to other peasant communities. It, therefore, became inevitable that they should protest against social discrimination. At the same time, contemporary monotheistic teachers provided the best and strongest form of such protest. Thus, it can be said that there were economic causes behind the conversion of a number of people from lower class to monotheism during thirteenth and fourteenth centuries. Above-mentioned information indicates how technological changes helped in the transformation of some people from lower classes to peasants and artisans and in the development of popular monotheistic movement. However, it cannot be rejected completely that they were not influenced by Hinduism and Islam. □

**Reference Books:**

1. Chand, Tara, 'The Influence of Islam on Indian Culture'.
2. Habib, Irfan, 'The Agrarian System of Mughal India (1556-1707)'.
3. Hussain, Yusuf, 'Glimpses of Medieval Indian Culture'.
4. Lal, K. S. 'Twilight of the Delhi Sultanate'.
5. Nizami, K. A. 'Some Aspects of Religion and Politics During the Thirteenth Century'.
6. Pandey, A. B. 'The First Afghan Empire in India'.
7. Prakash, Buddha, 'Some Aspects of Indian Culture on the Eve of Muslim Invasion'.
8. Quraishi, Ishtiyaque Hussain, 'The Muslim Community of the Indo-Pakistan'.

*The writer is an Assistant Professor, Department of History, Abhayapuri College, Abhayapuri*

## Analysis on the Small Tea Growers in Assam: Challenges and Opportunities

*Mwikwm Narzary*

**ABSTRACT**

Tea industry of Assam is the largest single industrial sector in the state contributing comparatively larger share in the state income of Assam. The state alone produces more than 50 per cent of country's total tea production. The concept of Small Tea Growers or Small Tea Industries (STI) is of recent origin in the area. Small tea growers confine themselves in planting tea on their small areas of land. Inclusion of small tea growers for production and supply of green leaf to the tea factories owned by bigger tea gardens is one of the recent developments in the history of tea plantations in Assam.

Tea industries of Assam in general and of Small tea growers in particular have their own general and specific problems and prospects in the state. The small tea growers are confronted with a variety of problems like shortage of capital, land, unskilled labour, inefficient management, etc. However, it has great potentiality of growing and absorbing huge number of workers.

The study aims for following objectives:

1. To examine the progress of STI and its trend in the production of tea.
2. To analyze the problems and prospects of small tea growers.
3. To highlight the government efforts and policies for the development of tea industries in Assam.

The study is descriptive in nature and is mainly based on secondary data collected from statistical hand book of Assam, Books and journals and authenticity has been examined carefully. The paper concludes with summary of findings and suggestions.

**Keywords:** Tea Industry, Small tea growers, production, government.

## 1. INTRODUCTION:

The tea industry of Assam which is more than 180 years old by now is one of the oldest and the most efficiently organized agro-based industry in the country. It is the largest single industrial sector in the state, which is contributing comparatively larger share in the state income of Assam. It is a story of success and fulfilment heralding the age of new economic activities that brought Assam to the industrial map of the world. It is the second largest producer in the world (988.32 mkg) after China and fourth in world export. Tea (chai) has become a common beverage for the country which consumes around 90 per cent of her total production. It is one of the largest employers in organised sector. Over 12 lakh permanent and almost same numbers of casual and seasonal workers are employed by the tea industry (Gothoskar, 2012). Assam dominates the country's tea map by producing more than half (51.48 per cent) of total tea production.

The credit for the growth of tea industry goes to the British entrepreneurs who invested large capital during the initial days of plantation. After the Yandabo Treaty (1826), British had acquired full control over the entire territory of Assam; which has given incentives to the British traders to expand their area under tea plantation by acquiring Government land at a very favourable term. After losing legal monopoly of the tea trade between China and Britain (1833), the East India Company began to look for other sources of supply in the newly conquered regions. Assam was selected as the most accepted region for tea cultivation because in the early 19th century tea was discovered growing wild at many places of Brahmaputra valley. The first experimental tea cultivation in Assam was started in 1836. In 1839, first made tea was sent to London Auction and received a very positive feedback. This important development was the starting point of the tea industry of Assam.

Traditionally, tea is best known as plantation crop. Tea plantation is often called tea estates/gardens. Plantation comprises a large area, producing a single agricultural product as a commercial venture. Tea cultivation on small holding belongs to a farm or production unit that allocates its labour, land or other resources for subsistence or semi subsistence income from it. Thus, a small grower is the owner and worker as well (Ahammed, 2007).

In recent year, tea industry of India has witnessed many structural changes, which includes emergence of tea cultivation on small holding, rising competition in domestic market, introduction of Bought Leaf factories (BLFs), (Das, 2009). Now, production of tea in India takes place in both large and small scale. Cultivation of tea on small holding of land is a new concept in India. According to Tea Board of India (TBI), Small Tea Growers (STGs) has been defined, as a person or group having plantation area up to 10.12 hectares. At present STGs became a very important constituent of tea production as it produces nearly 24 per cent of the total tea production of the country and nearly 1.58 lakh small cultivators are directly engaged in tea cultivation.

## 2. METHODOLOGY:

The present study is descriptive and analytical in nature and is mainly based on secondary data collected from statistical hand book of Assam, Books, journals and newspapers. In addition to this, relevant materials are also collected through the internet as well.

## 3. OBJECTIVES:

The paper attempts to highlight the following objectives:

- (i) To examine the progress of STI and its trend in the production of tea.
- (ii) To analyze the problems and prospects of small tea growers.
- (iii) To highlight the government efforts and policies for the development of tea industries in Assam.



**4. DISCUSSION:**

**4.1 Progress of STI and its trend in the production of tea:**

The tea industry of Assam is more than 180 years old, but cultivation of tea in small scale is a new development. After independence, certain restrictions were imposed on cultivation of tea to keep control on quantity and quality of tea produce in India. Under Plantation and Labour Act (PLA) 1951, restrictions were imposed on tenure system, land holding, land transfer, minimum wage, etc. and PLA-1953, which necessitates a prior approval from Tea Board of India for tea cultivation. Tea Board of India is responsible to regulate output, quality and marketing of tea. It gives approval on cultivation of tea on virgin soil, subject to fulfillment of certain conditions such as proof of ownership of land and size of the holding on which plantation of tea is proposed, proof of suitability of soil for cultivation of tea, proof of financial soundness etc. All these restrictions stood as hurdles to the growth of tea cultivation on small holding.

Traditionally, agriculture sector of Assam was underdeveloped and subsistence in nature due to lack of irrigation and investment, small holding, difficult terrain, insufficient Government intervention. It compelled the agriculturists to look for alternative source of livelihood. Tea cultivation on small holding was one of the alternatives for the agriculturists to sustain their livelihood in the long run as cultivation of tea provides works and income throughout the year. In the present context, in India there are limited scopes for the growth of big tea gardens as after independence a lot of changes have taken place in the Government legislations to improve the socio-economic framework of the country. So, the alternative for the growth of tea industry in India is left only setting up of small tea gardens (Baruah, 2008). Finally, the Government of India as well as Assam Government allowed the local people to open small tea gardens by abolishing all the barriers relating to the growth of this sector (Saikia, 2008).

The first effort to popularise tea cultivation in small holding in Assam was made in 1978 by Late Sonewar Bora (the then Agriculture Minister of Assam). His intention was to utilise available fallow land and attract young generation to agriculture sector and thereby to solve unemployment problem (Baruah, 2011). The abundance of uplands, suitable climate, availability of agro-technology services, skilled surplus labours from nearby big tea estates, ready market to sell the green leaves in the estates factories, the advantage of plantation crop over the seasonal agricultural crops were the factors that encouraged the small and marginal farmers who were engaged in other economic activities to take up tea plantation (Das, 2010). The initial success was phenomenal. At present there are 700002 (approx) STGs in Assam with a land coverage of 1, 18,000 acre; contributing nearly 30 per cent of the total tea production of the state. On the other hand, the acreage under big tea estates declined from 4,09,684 hectares to 4, 01,512 hectares (1.99 per cent) during 1991-2006. According to a survey conducted by the Government of Assam, the major concentration of STGs (94 per cent) is found in Upper Assam districts (Tinsukia, Dibrugarh, Sivsagar, Golaghat and Jorhat). The table 1, given below shows the growth of STGs from 1978 to 2011.

**Table 1: Growth of STGs in Assam**

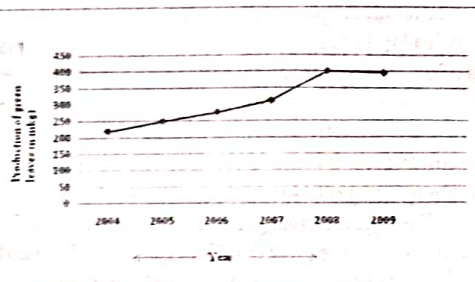
Year	No. of Growers	Area (in hectare)
1978	16	60.836
1983	279	1154.871
1988	875	3359.637
1993	4594	14051.838
1998	16759	41423.303
2003	45444	89334.217
2008	67463	118058.304
2011*	68465	NA

1. Source: E- directory of Small Tea Growers Department of Ministry of Commerce Govt. of Assam

\* Small Tea Growers Data Bank, Published by Govt. of Assam based on the survey on 14 districts of Upper Assam.

From the table: 1, it is observed that the growth rate of STGs over the years is phenomenal. It has grown from mere 16 small tea gardens in the year 1978, increased to 68,465 in 2011. Figure: 1 shows the trend of green leaf production (mkg) from the year 2004-2009. In the year 2004 production of green leaf was 218.41mkg and it rose to 396.574 mkg in the year 2009.

Fig 1: Growth of green leaf production by STGs (in mkg)



Source: Economic survey, Assam and All Assam Small Tea Growers Association

#### 4.2 Problems and prospects of small tea growers:

The STG<sub>s</sub> in Assam are having their own specific problems. Some of the special problems are highlighted below:

(i) **Shortage and non-allotment of land:** The biggest problem faced by the STG<sub>s</sub> is the shortage and non-allotment of land. Out of the total 2,50,800 bighas of land under tea plantation with the STG<sub>s</sub>, the actual amount of land allotted to them is 25,623 bighas, which is just 10 per cent of the total area under plantation by STG<sub>s</sub>.

(ii) **Insecurity:** Most of the land under plantation by STG<sub>s</sub> is either government land which is surplus under Land Ceiling Act or VGR. Under such a circumstances, the district administration sometimes issues eviction notices to STG<sub>s</sub> which leads to a peculiar problem of insecurity to these growers.

(iii) **Shortage of capital:** STG<sub>s</sub> of Assam are facing acute financial problem as they failed to secure loan from commercial banks. As a consequence, they have to open the enterprise on partnership basis and they have to borrow money from the money lenders at a very high rate of interest, 10 percent per month or 120 percent p.a.

(iv) **Low Prices of Green Leaf:** The STG<sub>s</sub> of Assam are not getting remunerative prices of their tea leaves as they are at the mercy of bigger tea estates or factories. In 1993, there was huge increase in the prices of tea but the benefit was never passed on to the STG<sub>s</sub>.



Small tea growers protest against low leaf prices in Dibrugarh

(v) **Lack of Technical and Managerial Guidance:** The STG<sub>s</sub> of Assam are not getting proper technical guidance and training. The apex body Tea Research Association (TRA) does not give any technical know-how to their members for they cannot afford to become members of TRA. Most of the STG<sub>s</sub> are also at the learning stage or training themselves for they are lacking managerial guidance from the bigger tea estates.

(vi) **Shortage of Tea Factories:** There is also acute shortage of tea factories to process the green leaf produced by the small tea growers. Thus, the shortage of such factories forced the STG<sub>s</sub> to sell their green leaf to the capitalists who have no tea garden of their own or to bigger tea estates.

(vii) **Problem of Registration:** According to the Rakesh Saini, Executive Director, Tea Board Northeast only 4,966 growers could be registered till March 31, 2012, out of an estimated one lakh growers in Assam because of non-availability of documents.

(viii) **Lack of Co-ordination between Producer and the Buyers of Green Leaf:** As STG<sub>s</sub> are scattered and the amount of production are also heterogeneous in quality, it becomes very difficult to set up a common price for the product of small tea gardens.

(viii) **Taxes:** In Assam, instead of supporting the growth of STG<sub>s</sub>, they have been asked to pay additional 20 paise per kilogram of leaf as green leaf cess; though an existing land cess of Rs. 22 per bighas is there.

(ix) **Unregulated growth of STG<sub>s</sub>:** Unregulated growth of STG<sub>s</sub> in Assam has raised the problem of price fluctuation of green leaf in the market. Cultivation of tea in the remote areas of Assam without going through the marketing and economic holding, this has led to the uneven development of STG<sub>s</sub>.

The STG<sub>s</sub> of Assam despite with having their own specific problems in diverse aspects, it has several prospects which are enshrined below:

(i) **Scope for entrepreneurship:** Cultivation of tea in small scale is the outcome of the entrepreneurial ability of a group of local youth in the latter part of 1970<sub>s</sub> (Goswami, 2006). The private initiative taken up by small tea growers cultivates the spirit of entrepreneurship. Tea growing in any scale either big or small is an enterprise because it

encompasses all elements required for an enterprise viz. Land, labour, capital and organization.

(ii) **Source of Income and employment to the rural mass:** Cultivation of tea on Small holding provides ample avenues for self employment for the rural educated unemployed youths besides engaging family members (Baruah, 2007). Today, the rural unemployment has almost ended in most of the districts of upper Assam as tea cultivation on small holdings has given avenues to earn livelihood. In the last 25 years, around 6700 small tea gardens are established by the local people where in every garden 1 or 2 people are self employed and 4 or 5 people are employed by the grower in their garden.

(iii) **Revenue to the Government:** STG<sub>s</sub> has also provided huge amount of revenue to the government in the form of tax because most of the growers has come under the net of income tax. The state government can increase its earning in the form of agricultural income tax, cess on green leaf and value added tax. The central government can also earn in the form corporate income tax and tea cess.

(iv) **Conservation:** Another important prospect of small tea growers is that it helps in the conservation of natural resources. It helps in abolition of shifting cultivation and the degradation of forest area. This in turn helps in preventing soil erosion as it enhances the water holding capacity of the soil. If all the areas under shifting cultivation are brought under tea plantation it would not only increase revenue, but also conserve the natural resources. Tea cultivation helps in the transformation of the barren land into green areas. Tea industry is completely non-polluting. It protects the bio-diversity and helps in maintaining ecological balance.

#### 4.3 Government Efforts and Policies for the Development of Tea Industry in Assam:

In order to improve the condition of tea industry in Assam, various steps have already been taken by the Government.

(i) In 1971, Assam Tea Corporation (ATC) was established for the maintenance of sick tea gardens in Assam. Opening of the Guwahati Tea Auction Centre on 20<sup>th</sup> September, 1970 was an important attempt in this regard.

(ii) The Government has set up "Tea Board" to augment the demand for tea in both the national and international market through various type of publicity.

(iii) For expansion and plantation works of the tea gardens, one Tea Finance Committee was formed. Moreover, the National Bank for Agricultural and Rural Development (NABARD) has been set up by the RBI in July 1982, so as to supply adequate volume of credit to the agricultural and plantation sector.

(iv) The Tenth Five Year Plan of India envisages five schemes worth Rs. 403 crore for the beleaguered tea industry which are in the critical phase characterised by declining export and a fall in the quality of its export. Out of the proposed outlay of Rs. 403 crore to be provided by Tea Board, Rs. 353 crore would be provided as subsidy and rest Rs. 50 crore would be as loan. These five schemes are related to plantation development, quality up gradation and production diversification, market promotion, research and development, and human resource development.

(v) On 28<sup>th</sup> December, 2006, the UPA Government allocated Rs. 567.10 crore that pave the way for setting Special Purpose Tea Fund (SPTF) under Tea Board which aimed at improving the age profile of tea plantation.

(vi) The Union Budget 2007-08 has also allocated Rs. 4,760 crore for the SPTF from which 50 percent would be utilised in Assam.

(vii) The Government of India has proposed an outlay of Rs. 300 crore for the small tea grower development scheme for the first time in the Twelfth Plan. The idea behind such a major thrust is to help them become more organised and climb up the ladder of success.

(viii) The Centre had sanctioned 95 posts for the small tea growers' directorate comprising 82 technical and 13 non-technical posts. The placement envisages one development officer for every 3,000 growers and one factory advisory officer for every 25 bought leaf factories.

(ix) Tea Board of India had taken initiatives to provide bio-metric smart cards to small tea growers in Assam which would cost over Rs. 42 lakhs. To develop the biometric cards, Tea Board has engaged two agencies – M/s Assam Electronic Development Corporation (AMTRON) and M/s Integrated Systems and Services. "Issuing smart cards is one of the important steps initiated by the newly set up small growers development directorate." The Tea Board has divided the area for the two service providers—AMTRON will cover the growers on the North Bank of River Brahmaputra and ISS will handle growers in the south bank. Meanwhile, AMTRON has also been entrusted to develop the software for the project.

#### 5. FINDINGS:

From the above discussions, it can be inferred that the number of small tea growers has been increasing continuously; it has touched a figure of 68,465 in 2011 which was only 16 in 1978. The production of tea leaf has also taken a steady trend. It can also be outlined that the STG<sub>s</sub> in Assam are confronted with several problems like shortage and non-allotment of land, insecurity, shortage of capital, low prices of green leaf, lack of technical and managerial guidance, lack of tea factories, problem of registration, lack of co-ordination between producer and buyer of green leaf, taxes and unregulated growth of STG<sub>s</sub>. The Government has initiated various measures to tackle out all these problems. However, being beset with several constraints STG<sub>s</sub> have a variety of prospects. It had open up a way to developed entrepreneurship which has brought the potentiality of earning livelihood by creating avenues of employment to the rural mass. STG<sub>s</sub> are also

playing a great role in the revenue contribution to the government and in the conservation of natural environment.

#### 6. POLICY RECOMMENDATIONS:

- It is observed that small tea plantation may rebuild the socio-economic structure of the rural indigenous people of Assam. The problems which are highlighted like land ownership problem; can be shorted out by the Government taking example from other states. The only thing needed here is the sincere effort from the Government side and look this small tea gardens a new development initiative for the state.
- If we can solve the land ownership problem in Assam, we can also minimize the problem of finance to some extent of this sector; which is one of the most important factors for the growth of an industry. The institutional finance and financial assistance from Tea Board of India is totally based on land ownership of the cultivator in Assam.
- In case of marketing, the All Assam Small Tea Growers Association (AASSTGA) can set up co-operative form of cultivation and a standard for production of green leaf and their price before every tea-growing season. For proper price, Government can come to rescue the small tea grower with a minimum support price concept, which is applicable with other agricultural products. Regulation such as adoption of a formula for fixing the price of the tea leaf to the STGs would suffice.
- Looking into the technical and managerial problems of the small tea growers, the Tea Board of India, Tea Research Authority and corporate tea producers should take the responsibility to train different aspects of tea cultivation to the small tea growers. This will improve the technical knowhow and managerial ability of the cultivators.
- To restrict the unregulated growth of STGs, TBI or the government of India should set up a regulatory authority to look into the matter to restrict the uneven growth of STGs. In a liberal economy, a regulator is must for the proper development of a particular sector.

#### 7. CONCLUSION:

The emerging regime of STGs could be considered a bonus for Indian tea sector. Establishment of small units of production provided fruitful opportunities for self employment and enhanced the material wellbeing of the local rural youths. In Assam, younger generation feel frustrated because they do not have assurance that their education and other skills and talent would be fully utilized. Therefore, encouraging these youths in taking up small/ medium level tea cultivation would strengthen the backbone of the rural economy and will also curb social unrest. Tea industry of Assam can be termed as an oasis in a desert. The first generation cultivators who have taken up commercial cropping of tea are a radical step towards a new social system in Assam. This will empower the people of Assam with dignity. This economic revolution by small tea growers in the rural areas across Assam has helped to tackle unemployment problem apart from using unproductive land in an environment friendly manner. Therefore, realizing the significance of small tea growers in the economy of Assam, the Tea Board, State Government, and the financial institutions associated with the supply of finance to the tea industry and small as well as big tea growers should make a concrete effort for the rapid development of small tea plantation in the economy. □

#### REFERENCES

- . Ahammed M. Kazi (2007). "Reduction of Rural poverty through Small Holding Tea Cultivation: A Socio- Economic Study". [www.dhakachamber.com/news/file.asp?id=488](http://www.dhakachamber.com/news/file.asp?id=488).
- . Baruah, B.P. (2011). "Tocklai and Small Tea Growers". *Concourse* (Souvenir of World Tea Congress). Tea Research Association; Jorhat, Assam.

- . Baruah, Dr. Pradip (2008). "The Tea Industry of Assam, Origin and Development". EBH Publisher, Guwahati.
- . Chai Time (2007). "Sustainable Livelihood for STGs thorough CSR". [http://www.picindia.org/publication/chai time](http://www.picindia.org/publication/chai%20time).
- . Daimari, P (2008). "Five Year Plans & Industrialisation in Assam". EBH Publishers, Guwahati.
- . Daimari, P (2008). "Economic Development of Assam Problems and Prospects". EBH Publishers, Guwahati.
- . Das, Kalyan (2010). "The Small Holding Tea plantation of Sri Lanka and Assam". *International Journal on Ethnic and Social Studies*, Vol No. I, June 2010.
- . Gothoskar Sujata (2012). "This Chay Is Bitter Exploitative Relation in the Tea Industry" *Economic and Political Weekly*. Vol - XLVII No. 50, December 15, 2012 pp. 33-40.
- . Statistical Hand Book: Assam, 2006.
- . Tea Statistics (2006, 2009, 2010, 2011). Tea Board of India.

*The writer is an Assistant Professor, Department of Economics, Abhayapuri College, Abhayapuri*

## An Unexpected Night in Los Angeles

*Dr. Santanu Konwar*

It was evening of 18<sup>th</sup> August, 2018. I landed at the Los Angeles International airport to attend the largest multidisciplinary optical science meeting in North America, i.e. "SPIE Optics + Photonics", to be held from 19-23 August, 2018 at San Diego. This was my first experience of travelling to a foreign country and no feeling is more precious than the first experience. During the early days of the plan to travel to the United States, my mother usually told me that you are travelling to such a faraway land which is on the other side of the world. As I had to travel alone, she was not ready enough to let me go. However, I could convince her by saying that this is such a rare opportunity and I do not want to miss it. Finally, all went good and with my first step on the airport, one of my dream came true. As I move my eyes around the airport, I could all new faces as if I am in an unknown world. A mixed feeling of joy, excitement, anxiety and to some extent fear surround me. The airport was indeed very large, but the interior of all international airports is similar to some extent, except the internal decoration and their arrangements. After completing all the airport formalities, I received my luggage and came out of the airport. It was about 5:30 pm (US local time) in the evening by then. I decided to work according to the plan I had made before the start of the journey.

I first connected the T-sim, a sim card that enable free international call between two countries (in this case the calls will be free between the United States and Indian networks). This sim card

will allow me to communicate with the people in India during my stay in the United States. I very eagerly connected the sim card without the knowledge of the shock that was waiting for me. To my dismay the card was not showing any active network connections. I tried hard but could not connect to any network. This was a great setback since it was very important for me to inform my family members back at home about my safe landing. I thought there may be some network issue at the airport, so I decided to go to the hotel first and then give a try there. I had already booked a bed online at the Backpackers Paradise Hostel at Los Angeles for the night and planned to travel to San Diego by train in the next morning. My investigation about the hostel showed that it has Wi-Fi facility and shuttle bus service which will pick me from the airport. I went to the bus terminals. The bus and car terminals were well arranged in a row. After enquiring the traffic police I went to the terminal where I was supposed to get the shuttle bus. As I waited outside it seems that every hostel has a shuttle bus service to pick passengers from the airport. They enter the airport through the entry gate, pick up passengers and moves out through the exit gate. Everything were very well organized. The shuttle buses have the name of the hostel printed on it. I waited there with my eyes on the name printed on each of the bus, as they arrive and goes. I thought it would be very easy to identify the bus I was looking for. After some time I realize that the buses for other hostels were arriving at a regular interval, while the bus I was looking for did not arrived. So, to avoid any confusion I went to a driver of a shuttle bus and enquired about the shuttle bus of the Backpackers Paradise Hostel. He informed me that it is a black colour bus of the size of the one he was driving (i.e. the size of the traveller that we have here in India) and the name of the hostel is printed on it. Thus without any confusion I waited for the bus. I waited for about an hour, the bus did not arrived. By then I was in a doubt whether the bus will arrive or not. The shuttle buses of other

hostels were plying at a frequency of 10 to 15 minutes. I then moved to a different terminal and waited for another half an hour. Each time a bus arrives. I gave a keen observation on the name printed on it. It was getting late and I was getting restless. It was about 7:30 pm by then. I decided not to leave the airport casually as the city is completely unknown to me and I do not have an active mobile number. With a confused mind I went to the reception of the airport. There were two person sitting there. I went to one of them and explained him my problem. He was a healthy man with fare complexion and also very cooperative. He advised me to find out the name of the hostel on a display board placed on one of the side of the airport, get their contact number and give a call. I went to the board, found out to contact number of the hostel but only to realize that I have no running network on my phone. I went back to the person and explained about the whole issue. He then took out the phone directory, found out the contact number of the hostel and gave a call. The call got connected and he was informed from the other end that the shuttle bus is available and is plying through the airport at a frequency of 20 to 30 minutes.

Now I was stuck and could not understand anything. It was already 5 to 10 minutes pass 7:30 pm according to US local time which would be 5 to 10 minutes pass 8:00 am of the morning of the next day (19<sup>th</sup> August) according to Indian local time by then. I was very worried as the last time I called my mother back at home was in the early morning of 18<sup>th</sup> August from Delhi airport just before boarding the flight. It was more than 24 hours back. With the thought that my mother would be very much worried as I was travelling to a foreign country alone and that too to a very faraway land, I was getting more and more restless. I had already informed my mother that I will reach US at around 5:30 am in the morning of the next day. So, it is very

important for me to inform her about my safe landing as soon as possible.

I could remember the famous saying, "If there is a will, there is a way". So, I have to find out a way out from the situation. While looking for a way out, suddenly I realized the every international airport should have Wi-Fi facility. So, I went back to the person at the reception and enquired about the Wi-Fi facility. He, gave me a small sheet of paper containing the user id and password of the airport Wi-Fi. I took a deep breath and very eagerly tried to connect the Wi-Fi with my phone. In the first attempt I could not get any signal, I tried again and again but in vain. I informed the person in the reception about the issue, but he replied that there should not be any issue with the user id and password. I then asked him if there were any facility to make an international call. He asked me where I want to call. I answered him that I want to call to my home back in India. To this he replied by pointing to a corner that the airport have prepaid telephones but one can make only local calls. I could not understand why every attempt of mine went in vain. The sim card did not worked, the shuttle bus did not arrived; the Wi-Fi was not working and now there is no way by which I can call home. I was feeling very tired as if I had lost all my energy. By then all the negative feelings started entering my mind. I felt as if was locked inside a room with no doors and windows. I felt as if I was stuck somewhere from where there were no way to either come back or move on. I started feeling as if I had made a terrible mistake of planning the trip. With such a heavy feeling I stood by the side of the reception for some time. Then suddenly I remembered that Ranjan, my lab-mat, had already arrived at San Diego, our final destination. I nearly forgot about Ranjan. Ranjan Kalita was my lab-mat and we both planned to attend the conference at San Diego together. But due to financial support from two different agencies we could not take the same flight. He took the Air India flight and reached San Diego via

New York in the early morning of 18<sup>th</sup> August, while I took the China Eastern flight that flew via Shanghai to Los Angeles. I got the update that his T-sim was activated once he reached New York as during the time I was in Delhi airport itself. Since the T-sim will support the local network of US, I can call him through a local network from the telephones available in the airport. This was a new ray of hope for me. I went to the telephone corner and found out that it works on coins. I had only \$100 notes (which is equivalent to almost Rs.7,000/-) with me and need to exchange one for coins. So, I went to the exchange corner and asked for some coins in exchange of a \$100 note. They gave coins of \$1 (four quarter dollar coins) and notes for the rest. I went back to the telephone corner. The telephone allows a call of 4 minutes for a coin of \$1. I put all the four coins into it and dialled the number. The call connected and I could hear the dialling tune. It rang for some time and a machine generated voice spoke that the person in the other end was not responding and I can leave a voice message for him. I felt myself very unlucky but decided to record the voice message. So, I recorded, "Ranjan daa, I am Santanu. I reached Los Angeles airport. My sim card is not working and I am waiting for the shuttle bus of the hostel. The bus has not arrived yet and I could not find any Wi-Fi connection. So, I am not able to contact home till now. Everyone there will be worried. So, please call Shilpi (presently my wife) and inform her that nothing to worry about. I reached safely and will now go to the hostel from where I will be able to call her. Also ask her to pass the message to my mother back at home." With this I disconnected the call. I felt little relaxed since I could at least inform some one that I have landed safely at Los Angeles and there is now a possibility that people at my home will get this message. I then decided to give one more attempt to find the shuttle bus of the hostel. So, I went back to the bus terminals and waited for another 30 to 40 minutes.



As it was getting very late, I decided not to wait further. It was few minutes pass 8:30 pm by then. It was dark outside, except the area near the airport which was kept bright by the airport and street lights. I could see the night sky clearly. I was in a very tense and confusing state of mind by now. With every passing minutes my tension grew. Till then I was not sure whether Ranjan called Shilpi or not. I decided to confirm that first. I went back to the exchange corner for some more coins. They again gave me coins of one dollar. On my request for more coins, they gave me coins of only one dollar more. I took the coins, went to the telephone corner and made the call. The dialling tune came, but to my delight a known voice was heard from the other end "HELLO". I answered "Ranjan daa". He recognized my voice and replied "Santanu". I was very happy to answer yes. I first asked him whether he passed the message. When he answered that he had done it as soon as he received my voice, I took a deep breath. I briefly explained the whole situation to him and told him not to let my family members know about all these. When he asked me about my next plan. I simply answered him "let me see, most probably I will go to the Union station". With this we disconnected the call. A small conversation with Ranjan made my mind free from a huge burden. Now at least I have the consolation that my family members are aware of my save arrival.

Now it was the time to take some crucial decision. As I could not execute any of my previous plans, I have to take some bold decision now. First I discard the idea of going to the hostel. As, my final destination was San Diego and I will get the train to San Diego from the Union station, I decided to go directly to the Union station and decide what to do next. It was a three hour journey by train and a four hour journey by bus to San Diego. My previous plan was to spend the night in a hostel and travel to San Diego in the morning. But it went in vain. I went to the reception and found the same person. I

informed about the non-arrival of the shuttle bus and my next plan. I asked him if he could direct me to the nearest metro station and the route I need to take to reach the Union station. He thought for a while, looked at me and said, "Since you are new to the place, going by metro is not a good choice. Instead you can go by the Flyway bus that ply directly from the airport to the Union Station." I was facing all the trouble because I was trying to manage everything within a low budget. I have limited financial support and could not spend lavishly. Also, I was in a foreign and a very expensive country. So, I decided not to take any risk. So, I asked the person about the fare. He replied that it was not much, only about \$9 dollar. \$9 dollar is about Rs.600/- and I was in a position to afford it. I thanked the person and asked him about the stoppage of the Flyway bus and walked away from the reception.

I was quite unaware of what type of situation I was going to face at the Union station. It is a general notion that airport have good quality washrooms. So, I decided to freshen up in the airport itself. I went to the washroom and entered the lavatory. I had to carry my luggage into the lavatory as I could not afford to take any risk. As I entered the lavatory, I could realize that people there do not use water after toilet. Rather the use toilet papers. A role of toilet paper was available there. Water is meant only to flesh the lavatory. I was very uncomfortable with it, but had no option. I came out of the lavatory, got freshen up with the water available with the wash basin and left the washroom. I then went straight to the terminal for the bus as directed by the person in the reception. This time I found the bus to the Union station and board it. I felt as if this was my first successful attempt after I landed on the United States. I took a seat. I felt as if all my tension and anxiety are flowing down to my seat and I could relax freely for some time, at least till I reach the Union station. I did not want to recall all that had happened and also what situation I am going

to face next. I just wanted to sit with a free mind for some time. It was about 9:15 pm and I was travelling through the unknown city in the dark. It was about an hour journey from the airport to the Union station. All the time I was only trying to get out of all the unexpected situation I was facing till that time. But now as I have some time to relax, I wish to experience the feeling of being in a new and a very different city. All my life I had heard and seen pictures of Los Angeles, but I was physically present in the city. So, a desire to feel being there grew within me. I looked outside the window but could hardly see anything. It was very dark outside.

Time went swiftly and finally the bus reached its destination. I got down the bus, collected my luggage and went to the ticket counter to pay the fare. The fare was \$9.25. They accept only cards. Luckily I had a travel card issued from Canara Bank for the journey. I paid the fare through the card and went in the direction as directed by the person in the ticket counter. It was dark and I could not see any platform nearby. I just followed my co-passengers of the bus. After sometime I found a staircase that goes down. I decided to follow the other passengers downward through the staircase. As I was about to go down I saw a person coming upward. In order to avoid my confusion I asked him whether the staircase leads to the Union station. He replied, "Yes, but where do you want to go". I told him that I want to go to San Diego. He then told me to be hurry as the train will be leaving by 10:30 pm. I looked at my watch. It was already 10:15 pm. I hurriedly went downstairs and landed at the entrance of a tunnel like long corridor. On the either side of the entrance there were two staircase going upward. One of which I had already used to reach there. There was also a very wide staircase on the opposite of the entrance of the corridor. It seems to be the main entrance to the corridor. I saw a board written 'May I help you' but there was no one there. As all the people were walking through the corridor, I decided to follow them.

As I was walking through the corridor I saw staircases going upward at regular interval by the either side of the corridor. When the corridor ended, there was a big hall with three to four ticket counters, 2 restaurants, a store, a food corner and a beautiful sitting arrangement, all arranged by the sides of the hall. I went to a counter and enquired for the train ticket to San Diego. The lady sitting there showed me the ticket counter of the Pacific Surfliner train. I went to the counter and enquired about the train to San Diego. She immediately replied that the last train for today was about to leave within next five minutes. I asked her for the ticket. She told me that I will miss the train if I wait for the ticket there and there is a provision of getting the ticket from the ticket collector using my mobile number. I asked her the route to the train, on which she replied that its gate no. 9 B and I will get it as I go through the corridor. I left the counter in a hurry. As I was walking through the corridor for the gate 9 B I realized that I had no active network connection in my phone. That means I will not be able to get a ticket from the ticket collector using my mobile number. Still I decided to go to him and see if there is some other way out. I went upstairs through the gate 9 B and found the train ready to leave. A ticket collector of the train was waiting outside as if he was waiting for me. I went to him and asked whether the train was going to San Diego. He replied, "Yes" and asked me to get in. When I told him that I could no collect my ticket. He asked for my mobile number. I answered that I do not have a number with an active network as I have an Indian sim card and it does not support the US network. To this he replied that the ticket cannot be generated without an active mobile number. When I asked if there was any other way out, he replied that there is no other way and got on to the train. The train whistled and slowly moved. I waited on the platform and stared at the train as it gradually gathered speed.

I gradually came down to the corridor unable to understand what was happening to me. I went to the ticket counter again and told her that I could not catch the train. I enquired about the next train. She told me that the next train is at 6:00 am in the next morning. She also informed me that there might be a bus to San Diego at 3:00 am but I will have to go to the bus counter for its confirmation. I thought that it would not be a very good choice to travel at night by bus, so I decided to wait till morning of the next day. I took a ticket for the train that leaves at 6:00 am and left the counter. By now I was feeling little hungry and since I have to wait till morning, I decided to have dinner first. I decided not to go to the restaurants as I have no idea of their price and menu. I went to the food corner. Their menu was displayed on the wall. As I went through it I could find all the western food such as burger, sandwich, etc. There was no rice, chapattis, parathas, etc. that I was looking for. Finally, I decided to have a sandwich. I went to the vendor and asked for a Sandwich. I was expecting a simple sandwich that we have here. But he asked, "Half or full". I had no idea what size a full sandwich will be. So I asked him to show me the size first. He pulled out a long bread, more than a feet long. I asked him for half. He cut the bread into two pieces, took one of them and again sliced it lengthwise. He then asked me what ingredients I want him to put in between the pieces of breads. When I asked him about the ingredients available with him, he showed me a buffet of items all arranged nicely. I could not recognize any one of them. Still I asked him about their test and selected some of them. I also asked him to put some green leaves that I had seen in one of the box. He arranged all the selected item on the slice of bread and put some honey on it and gave me after covering it with the other slice of the bread. It cost me about \$4.5. There was a unique test but I liked it. I then went to the washroom, freshen up and came to the place with the sitting arrangement. I sat on a chair and looked for a Wi-Fi connection. The

Union station is one of the major station of Los Angeles so I expect a Wi-Fi connection there. Luckily I found a Wi-Fi network of the station but it allows only 15 minutes of free Wi-Fi usages in 24 hours. That was enough for me to communicate with my family at least through WhatsApp. In the meantime the guard of the station came and asked all the people who do not have a ticket to leave the station and asked the person with tickets to move to a different sitting place on the other side of the hall. The new sitting place was of a superior quality with comfortable sofas beautifully arranged. I took a seat and sat comfortably and connected the Wi-Fi network. It was about 11:30 pm by then. I first massaged Shilpi that I have reached Union station from where I will catch a train to San Diego the next morning. Seeing my massage she immediately connected a video call as if she was waiting for my massage. Seeing my face she was in a great relief. The same sign of relief was seen from my side too. I very briefly explained her all that had happened with me till the time and what was my next plan. I asked her whether she informed my mother after she got the information from Ranjan and also told her to give the recent updates again to my mother. We had a chat for about 9 to 10 minutes. Since I had only 15 minutes of free Wi-Fi I disconnected the call and then called Ranjan. I informed him about the time by which I will reach San Diego and enquired him about the route to the hostel. We had a very brief chat after which my free Wi-Fi connection got expired. Now I felt quite relaxed as if a great task has been accomplished. I sat in a very relax position and thought about all unexpected experiences I had from the evening. Slowly I felt drowsy but was afraid to go to asleep since I had all my luggage and even the laptop with me. I cannot afford to lose all these at that point of time and already I had faced enough problems.

The night went on gradually. I used to take short nap in between. By 3:00 am I started feeling hungry again. Luckily I had few packets

of fried nuts, peas, chiras (made from rice), etc. with me. I took out a packet and passed the night with it. At around 4:30 am I decided to walk around the station and give a look. It seems to be a very old and a very big station with a museum and a library within. But everything were closed. I went a little outside took some photographs and came back to the seat. It was not that easy to move about with all the luggage. I rested for some time at about 5:30 am I went to the gate 9 B for the train. This was the first time I saw the station clearly. The platforms were above the waiting hall of the station. There were number of platforms and was really a very big station. That is why there were number of gates along the corridor, all leading to different platforms. I waited outside enjoying the scene. At around 6:20 am the train Pacific Surfliner arrived. It starts its journey from the Union station itself so all the doors were closed. We had to wait for some time. The train was wider and higher compared to normal trains and also of two stories. In the meantime I met five to six Chinese boys as fellow passengers travelling for the same conference. When the door opened me together with the Chinese guys went straight to the top storey so that we can have a better outside view. One of the Chinese guy told me that the train will be travelling by the side of the Pacific Ocean, so we need to choose the correct side. When the ticket collector arrived, I enquired about the side facing the ocean and took a seat. Since the train was almost empty, it was not difficult for us to take a seat of our choice. I then tried to find the Wi-Fi of the train. Luckily the train had a free Wi-Fi facility. I was indeed very happy to get the facility as I can now use it for another three hours. Within a few minutes the train slowly left the station and gathered speed. □

*The writer is an Assistant Professor, Department of Physics,  
Abhayapuri College, Abhayapuri*

## অসমীয়া জাতি গঠনত সংস্কৃতিৰ ভূমিকা

বঙ্কুনুদ্দিন আহমেদ

‘জাতি’ আৰু ‘সংস্কৃতি’- এই দুটা প্ৰায় অভিন্ন শব্দ আৰু দুয়োটাৰ মাজতে নিবিড় সম্পৰ্ক আছে। পৰস্পৰৰ মিলনতহে প্ৰতিটোৰে অস্তিত্ব বন্ধা হয়। এটা জাতি গঢ়ি উঠিবৰ বাবে যিদৰে তাৰ সুকীয়া নিজস্ব সংস্কৃতি থাকিব লাগিব, সেইদৰে সংস্কৃতি বৰ্তি থাকিবলৈও আৱশ্যক একো একোটা সুকীয়া জাতিৰ। “জাতি হ’ল ঐতিহাসিকভাৱে গঢ় লোৱা এটা সুস্থিৰ জনসমষ্টি- যি জনসমষ্টিৰ থাকে এক ভৌগোলিক বাসভূমি, অৰ্থনৈতিক বান্ধোন, এক উমৈহতীয়া ভাষা আৰু সংস্কৃতি অৰ্থাৎ য’ত এই উপাদান সমূহৰ সংমিশ্ৰণ হৈছে তাতেই আৰম্ভ হৈছে জাতি গঠন প্ৰক্ৰিয়া (মজুমদাৰ- ৩৮)।” আকৌ টাইলাৰে আগবঢ়োৱা সংজ্ঞা অনুসৰি সংস্কৃতি হৈছে “সমাজৰ অংগীভূত সদস্যৰূপে মানৱে আহৰণ কৰা জ্ঞান, বিশ্বাস, কলা, ৰীতি-নীতি, আচাৰ-ব্যৱহাৰ, উৎসৱ-অনুষ্ঠান, আইন-কানুন, নৈতিকতা, অভ্যাস আৰু অন্যান্য সামাজিক সামৰ্থৰ সামগ্ৰিক বৌদ্ধিক ৰূপ (শৰ্মা- ২)।” গতিকে দেখা যায় সমাজৰ লগত যিদৰে সংস্কৃতিৰ সম্পৰ্ক আছে, সেই অনুসৰি সংস্কৃতি আৰু জাতিৰ মাজতো সম্পৰ্ক বিদ্যমান। ষ্টালিনেও জাতিৰ পৰিচয় মূলতঃ একেটা এলেকা, একেটা ভাষা, সদৃশ মানসিকতা প্ৰকাশক সাংস্কৃতিক কৰ্ম আৰু সদৃশ অৰ্থনৈতিক ভেটিৰ ওপৰত প্ৰতিষ্ঠিত বুলি দেখুৱাইছে। গতিকে এটা সুশৃংখলিত জাতিৰ পৰিচয় পোৱা যায় নিৰ্দিষ্ট ভৌগোলিক খণ্ডত বসবাস কৰা জনসমষ্টিৰ ভাষা-সংস্কৃতি আৰু এইবোৰে সামৰি লোৱা সাহিত্য, ৰীতি-নীতি, সুকুমাৰ কলা, স্থাপত্য-ভাস্কৰ্য আদি উপাদানৰ মাজেৰে।

অসমীয়া জাতিৰ জাতীয় জীৱন পৰিস্ফুট হৈছে ইয়াৰ সংস্কৃতিত। যিহেতু সমাজবদ্ধ মানুহৰ চিন্তাকৰ্মৰ সামগ্ৰিক সুকুমাৰ ৰূপ বা শ্ৰেষ্ঠাংশই সংস্কৃতি, গতিকে সংস্কৃতিত প্ৰতিফলিত হয় এটা জাতিৰ পূৰ্ণ প্ৰতিচ্ছবি। ‘অসমীয়া জাতি গঠনত সংস্কৃতিৰ ভূমিকা’ সম্পৰ্কে আলোচনা প্ৰসংগত পোনতে উল্লেখ কৰিব লাগিব সাংস্কৃতিক সমন্বয় আৰু সমাহৰণ প্ৰক্ৰিয়াৰ কথা। অসমীয়া জাতি আৰু সংস্কৃতি- দুয়োটা সমন্বয়ৰ ফলশ্ৰুতি। অসমীয়া জাতি কোনো এটা জনগোষ্ঠী তথা সম্প্ৰদায়ৰ দ্বাৰা গঠিত নহয়। অসমীয়া জাতি সত্তা গঢ় লৈ উঠিছে অতীজৰে

পৰা এক সময় প্ৰক্ৰিয়াৰ মাজেদি। 'অসমীয়া' নামৰ এটা বিশেষ নৃগোষ্ঠী নাই। বিভিন্ন সময়ত অসমলৈ আগমন ঘটিলে নিখ্ৰইড, প্ৰট'অষ্ট্ৰেলয়ড, মংগলইড, মেডিটেৰিনীয়ান আৰু নক্ষিক/আৰ্য আদি বিভিন্ন জাতি আৰু নানা প্ৰজাতি, জনগোষ্ঠীৰ লোকৰ। পিছলৈ অসম ভূমিত নিগাজিকৈ বসবাস কৰিবলৈ লোৱা এই সকলোবোৰ জাতি-জনজাতি-জনগোষ্ঠীৰ সংমিশ্ৰণত গঢ় লৈ উঠিছে বৃহত্তৰ অসমীয়া জাতি। ড° নগেন শইকীয়াৰ ভাষাত : "অসমীয়া জাতিসত্তা স্বৰূপাৰ্থতে এই বিশিষ্ট ভৌগোলিক অঞ্চলত বসবাস কৰিবলৈ আহি থিতাপি লোৱা বিভিন্ন নৃগোষ্ঠীৰ প্ৰজাতীয় উপাদানেৰে নিৰ্মিত হৈছে। ইতিহাসে ঢুকি পোৱাৰ বথ আগৰে পৰা প্ৰৱৰ্ত্তন কৰি অহা বিভিন্ন প্ৰজাতিৰ মানুহে সদৃশ ভাষা-সংস্কৃতি আৰু অৰ্থনৈতিক বুনীয়াদ গঢ়ি তুলিছে শ শ বছৰৰ যত্নেৰে আৰু এনেভাৱেই তেওঁলোকে এটা বহল জাতিসত্তাৰ মাজত নিজৰ পৰিচয় প্ৰতিষ্ঠা কৰিছে।" জাতি গঠন প্ৰক্ৰিয়াৰ দৰে অসমীয়া সংস্কৃতিও সময়-সমাহৰণৰ ফলশ্ৰুতি। বিভিন্ন জাতি-জনগোষ্ঠীৰ সংস্কৃতিৰ সংমিশ্ৰণত অসমীয়া সংস্কৃতিয়ে বৈচিত্ৰ আৰু পূৰ্ণতা লাভ কৰিছে।

প্ৰৱৰ্ত্তন প্ৰক্ৰিয়াৰ জৰিয়তে বিভিন্ন সময়ত অসমলৈ অহা জাতিসমূহ নিজস্ব বৈশিষ্টসম্পন্ন সংস্কৃতিৰে পৰিপুষ্ট আছিল। স্বকীয় ভাষা, আচাৰ-নীতি তথা জীৱন-নিৰ্বাহ প্ৰণালীৰ অধিকাৰী এই জনগোষ্ঠীবোৰে কেবলমাত্ৰ বছৰ ধৰি অসমত বসবাস কৰোঁতে সকলোৰে সম্মিলিত অৱদানেৰে এক দীঘলীয়া ঐতিহাসিক পৰিক্ৰমাৰ যোগেদি অসমীয়া জাতি-সংস্কৃতি গঢ়ি উঠিছে। সেয়েহে অসমীয়া জাতি আৰু সংস্কৃতিক মিলিত বা যৌগিক জাতি-সংস্কৃতি বুলি কোৱা হয়। অৱশ্যে নৃতাত্ত্বিক দৃষ্টিভঙ্গীৰে বিচাৰ কৰিলে দেখা যায় যে অসমৰ মানুহৰ সৰহসংখ্যকেই মংগোলীয় নামৰ আৰ্যভিন্ন গোষ্ঠীৰ অন্তৰ্গত; সেই হিচাপে অসমীয়া জাতি আৰু সংস্কৃতিত কাৰ্বি, বড়ো, ৰাভা, দেউৰী, মিছিং, সোণোৱাল কছাৰী, হাজং আদি মংগোলীয় গোষ্ঠীসমূহত লোকৰ বা জনজাতিৰ উপাদান সৰ্বাধিক। অসমীয়া জাতিসত্তা গঠন আৰু সংস্কৃতিৰ পৰিপুষ্টিত কোচ-ৰাজবংশী, কলিতা, নাথ আদি জনগোষ্ঠীৰ আৰু টাই, আহোম, মুছলমান, চাহ জনগোষ্ঠীৰ লোকসকলৰ বৰঙণিও অনস্বীকাৰ্য। অসমীয়া জাতিগঠনত এই জনগোষ্ঠীসমূহৰ অৱদান নৃতাত্ত্বিক দিশৰ লগতে সাংস্কৃতিক দিশতো মনকৰিবলগীয়া। অসমীয়া জাতি-সংস্কৃতিক বৰ্ণাঢ়া ৰূপ প্ৰদানত এই সকলোবোৰ জনগোষ্ঠীৰ সামাজিক-সাংস্কৃতিক বৰঙণি কোনো গুণে কম নহয়।

ভাষা-সাহিত্য হৈছে সংস্কৃতিৰ অন্যতম প্ৰধান উপাদান। অসমীয়া জাতিগঠনত সংস্কৃতিৰ এইবিধ উপাদানৰ কথা আলোচনা কৰিলে দেখা যায় যে অসমৰ বিভিন্ন জাতি-

জনগোষ্ঠীৰ লোকৰ উমৈহতীয়া ভাৱ প্ৰকাশৰ মাধ্যম হৈছে অসমীয়া ভাষা। এই ভাষাটো আৰ্যমূলীয় যদিও, যিহেতু অসমৰ বেছিভাগ মানুহেই অনাৰ্যমূলীয় আৰু তেওঁলোকৰ নিজস্ব ভাষা-উপভাষাও আছিল; সেয়ে বিভিন্ন আৰ্য আৰু আৰ্যভিন্ন ভাষিক উপাদানৰ সংমিশ্ৰণত অসমীয়া ভাষাই সমৃদ্ধ ৰূপ পৰিগ্ৰহ কৰিছে। সাহিত্যৰ ক্ষেত্ৰতো একেই কথা প্ৰযোজ্য। অধিকাৰী বামচৌপুৰীয়ে অসমীয়া জাতি বুলিলে অসমীয়া ভাষা কেবা মানুহখিনিক বুজিছিল আৰু অসমীয়া ভাষাক নিজৰ বুলি আকোৱালি লোৱা বহিৰাগতসকলকো অসমীয়া জাতিত সাঙুৰি লোৱাৰ পোষকতা কৰাৰ বিষয়ে এই প্ৰসংগত উল্লেখ কৰিব পাৰি। গতিকে দেখা যায় জাতি গঠনৰ এটা ঘাই উপাদান হৈছে সংস্কৃতিৰ অন্তৰ্গত এটা প্ৰধান উপাদান ভাষা।

বেজবৰুৱাই আকৌ জাতি বুলিলে ভাষিক আৰু সাংস্কৃতিক দুয়োটা উপাদানৰ ওপৰত গুৰুত্ব আৰোপ কৰিছিল। তেওঁৰ মতে অসমীয়া জাতি ক্ৰমে সত্ৰক কেন্দ্ৰ কৰিয়েই গঢ় লৈ উঠিছে। কিয়নো সত্ৰসমূহক কেন্দ্ৰ কৰি এক উমৈহতীয়া সাংস্কৃতিক বান্ধোনত সকলো বান্ধ খাইছিল। অসমীয়া জাতি গঠনত শংকৰদেৱৰ সত্ৰীয়া সংস্কৃতি বা শংকৰী সংস্কৃতিৰ অন্তৰ্ভুক্ত সাহিত্য, কলা, সাজ-পোছাক, নৃত্য-অভিনয় আদিৰ অৰিহণা অপৰিসীম। 'বিহ সংস্কৃতি'ৰ সন্দৰ্ভত অসমীয়া জাতি নিৰ্মাণত সংস্কৃতিৰ ভূমিকা সুন্দৰভাৱে বিশ্লেষণ কৰি দেখুৱাব পাৰি। বিহ সময়-সমাহৰণৰ উৎসৱ। অসমীয়া মানুহৰ জাতীয় উৎসৱ বিহৰ জন্ম কৃষিজীৱী লোকৰ উৰ্বৰা বিশ্বাসৰ ভেটিত। বিভিন্ন পথেৰে অসমলৈ আহি বসবাস কৰা বিভিন্ন জনগোষ্ঠীৰ সংমিশ্ৰণৰ ফলত ই গঢ় লৈ উঠিছে। এই উৎসৱৰ সৈতে জড়িত ভিন ভিন সাংস্কৃতিক কাৰ্যবলীৰ মিল প্ৰধানকৈ জনজাতীয় সংস্কৃতিৰ সৈতে। জাতীয়তাৰ ভাৱ গঢ়ি তোলাত আৰু অটুট ৰখাত বিহৰ যি ভূমিকা, সেয়া লক্ষ্যণীয়। বিহ সংস্কৃতিত আৰ্যৰ অগ্নিপূজা, গো পূজা আৰু আৰ্যভিন্নৰ গৰুক লাও-বেঙেনা খুৰাই গা ধুওৱা, নৃত্য-বাদ্য আদি সাংস্কৃতিক উপাদানৰ সংমিশ্ৰণ ঘটিলে। এনেদৰে সাজপাৰ, স্থাপত্য-ভাস্কৰ্য, চিত্ৰকলা, সংগীতকলা, খাদ্যাভ্যাস আদিৰ দিশতো সাংস্কৃতিক আমাৰ জাতিগঠন প্ৰক্ৰিয়াত কেনেদৰে অৰিহণা যোগাইছে তাৰ উদাহৰণসহ ব্যাখ্যা আগবঢ়োৱাৰ যথেষ্ট থল আছে।

যুগ যুগ ধৰি বিভিন্ন জাতি-জনগোষ্ঠীৰ সাংস্কৃতিক উপাদানসমূহৰ আদান-প্ৰদান তথা বিনিময়ৰ যোগেদি সাংস্কৃতিক সমাহৰণ আৰু সংস্কৃতি-গ্ৰহণ প্ৰক্ৰিয়াৰ মাধ্যমেৰে বৃহত্তৰ অসমীয়া জাতি-সংস্কৃতিয়ে বাবেৰণীয়া ৰূপ লাভ কৰিছে। নৃতাত্ত্বিক আৰু সাংস্কৃতিক দিশত এই সংমিশ্ৰণ ইমান গভীৰ আৰু বিস্তৃত ৰূপত হৈছে যে জাতি-সংস্কৃতিৰ মৌলিক উপাদানবোৰক পৃথক পৃথককৈ ভাগ কৰি দেখুৱাব নোৱাৰি। অসমীয়া জাতিৰ গঠনত আৰু

## সূচীশিখা

ইয়াৰ বিকাশ, পৰিপূৰ্ণিত প্ৰাচীন কালৰণৰা ইয়াত বসবাস কৰা, ভিন ভিন সময়ত অহা বেলেগ বেলেগ জনগোটাৰ লোকে আৰু এই সকলোবোৰৰ সংস্কৃতিয়ে অনবদ্য অবিহণা আগবঢ়াইছে। অসমীয়া জাতি গঠন প্ৰক্ৰিয়াত অংশগ্ৰহণ কৰিবলৈ কোনেও কাকো বাধ্য কৰা নাছিল। মুঠতে ক'ব পাৰি অসমীয়া জাতি গঠন প্ৰক্ৰিয়া বিভিন্ন দৃষ্টিকোণৰ পৰা সুকীয়া বৈশিষ্ট্যপূৰ্ণ। 'বৰ লুইতত যেনেদৰে বহু উপনৈ মিলিত হৈছে, তেনেদৰে বহু ক্ষুদ্ৰ জনগোষ্ঠীৰ ভাষিক আৰু সাংস্কৃতিক মিলনৰ ফলস্বৰূপে বৃহত্তৰ অসমীয়া জাতি গঢ় লৈ উঠিছে।' □

### প্ৰসংগ গ্ৰন্থসূচী :

- ১। গগৈ, লীলা। অসমৰ সংস্কৃতি। অষ্টম প্ৰকাশ। ডিব্ৰুগড় : বনলতা, ২০১১।
- ২। বৰুৱা, প্ৰহলাদ কুমাৰ। (সম্পা)। অসমীয়া লোক সাহিত্য। দ্বিতীয় প্ৰকাশ। ডিব্ৰুগড় : সুৰভি সাহিত্য কুটীৰ, ২০০১।
- ৩। মজুমদাৰ, পৰমানন্দ। লেখক। "জাতি, জাতীয়তা আৰু অসমীয়া জাতি"। বিজনলাল চৌধুৰী। (সম্পা)। সাহিত্য বীক্ষণ। প্ৰথম প্ৰকাশ। গুৱাহাটী : ষ্টুডেন্টচ্ ষ্ট'ৰ্চ, ২০০৬।
- ৪। বাজগুৰু, সৰ্বেশ্বৰ। ইতিহাসৰ পাত মেলি অসমীয়া সমাজ আৰু সংস্কৃতি। দ্বিতীয় প্ৰকাশ। নগাঁও : বালাগোপাল প্ৰকাশন, ১৯৯০।
- ৫। শৰ্মা, নবীনচন্দ্ৰ। অসমীয়া লোক-সংস্কৃতিৰ আভাস। পঞ্চম প্ৰকাশ। গুৱাহাটীঃ বাণী প্ৰকাশ প্ৰাঃ লিঃ, ২০১১।
- ৬। শৰ্মা, শশী। (সম্পা)। অসমৰ লোকসাহিত্য। প্ৰথম প্ৰকাশ, গুৱাহাটী : ষ্টুডেন্টচ্ ষ্ট'ৰ্চ, ১৯৯৩।

লেখক এগৰাকী সহযোগী অধ্যাপক, অসমীয়া বিভাগ,  
অভয়াপুৰী মহাবিদ্যালয়, অভয়াপুৰী।