

Vol.: VI, No.1, January, 2022

Online ISSN: 2455-7706

MSSV JOURNAL of HUMANITIES & SOCIAL SCIENCES



ମହାପୁରୁଷ ଶ୍ରୀମନ୍ତ ଶଙ୍କରଦେବ ବିଶ୍ୱବିଦ୍ୟାଳୟ
MAHAPURUSA SRIMANTA SANKARADEVA VISWAVIDYALAYA

MSSV JOURNAL of HUMANITIES & SOCIAL SCIENCES

The Journal seeks to cover the areas of literary and language studies, sociology, history, economics, education, psychology, political science, anthropology, philosophy, social work, media studies, culture based studies, ethnic studies, gender studies and other similar and related fields to encourage new and unexplored areas of research. Academic writings based on new and emerging methodologies and empirical works are solicited to enrich the knowledge repertoire at large. To that end, the Editorial Board of the Journal invites original works of research to be published in the journal.

The present journal is intended to be an academic platform for scholars working in the diverse fields of humanities and social sciences. It publishes quality research that might open up stimulating and innovative ideas. The research articles published in this journal seek to focus on relevant issues and phenomenon in contemporary socio-political contexts.

GUIDELINES FOR SUBMISSION:

Only electronic submissions via e-mail as attached documents shall be accepted. Authors are requested to preserve one copy of soft file and send the same file as attachment to the Editors at: mssvjhss16@gmail.com

All material sent to MSSV Journal of Humanities and Social Sciences must be original and unpublished work. The submitted articles must not be currently in consideration for publication by other publishing agencies.

File Types: The manuscripts must be prepared in MS Word or LaTeX format.

Format of the Articles:

Authors should primarily follow the APA style (7th Edition) of reference while preparing the articles. They are requested to adhere to the format given below: In order to ensure uniformity among all submitted manuscripts, we request the contributors to adhere to the following format:

1. **Full Title with subtitle** (if any): The title of the article should be in 14 pt Font Size, Bold, Times New Roman and Centered.
2. **Name of the author:** Name of the author should be in the Following Line, 12 pt Font Size, Bold, Italics and Centered.
3. **Abstract:** Abstract should be of about 200-250 words. The abstract should be indented and positioned immediately before the body of the text, after the title.
4. **Keywords:** Minimum 3-4 keywords should be included.
5. **Body of the text:** Type the manuscript in 1.5 Spacing; Font Type: Times New Roman; Font Size: 12 pt.
6. **Margins:** Margin of 1" on top and bottom sides of the page Margin of 1.25" on left and right sides. (A standard Word document is 8.5" wide. With these margins on either side, the text will be of 6" width). In case of any other page size, leave margins of at least 1" on either side.
7. **Language:** Manuscripts are to be submitted in English or Assamese (only in case of language and literature). Authors must consistently follow British spelling conventions.
8. **Length:** For articles: 5,000-6,000 words; for book reviews: 1,500-2,000 words. All portions of the articles should be 1.5 line-spaced.
9. **Reference style :** "APA (American Psychological Association)/ MLA (Modern Language Association)" reference style "APA (American Psychological Association)/ MLA (Modern Language Association)".

Peer Review Process:

Articles submitted for publication are evaluated in blind peer review. The identities of both the reviewers and the author are concealed from one another. Primarily the submitted articles will be considered by the editors for the confirmation of the standard and the scope of the journal. If any submitted article fails to fulfil primary standard, the same will be rejected and the author will be communicated the decision promptly. If the editors are satisfied, they will select two or more reviewers for detailed consideration of the articles. Receipt of work will be acknowledged as soon as possible. Authors will receive comments provided by the reviewers within one to two months. The editors may ask the author to revise the article for publication according to the suggestions and comments provided by the reviewers.

Copyright Notice:

Copyright for articles published in the journal will remain with the authors, with first publication rights to MSSV Journal of Humanities and Social Sciences. Authors are required to take, on their own, relevant approvals for any copyright material they may use in their work submitted to the journal. The journal will not be responsible in any way for copyright infringements.

**The journal is not liable for the views/opinions of the authors.

MSSV JOURNAL of HUMANITIES & SOCIAL SCIENCES



Editor
Dr. Tribeni Saikia

MSSV JOURNAL of HUMANITIES & SOCIAL SCIENCES

ADVISORY BOARD:

- Prof. Pradip Jyoti Mahanta, Former Professor, Gauhati University & Tezpur University, Assam.
- Prof. Kailash Pattanaik, Professor, Visva-Bharati University, West Bengal.
- Prof. Dipti Phukan Patgiri, Former Professor & Head, Dept. of Assamese, Gauhati University, Assam.
- Prof. Amit Kauts, Dean, Department of Education, Guru Nanak Dev University, Amritsar.
- Prof. Chandan Kumar Sharma, Professor, Dept. of Sociology, Tezpur University, Assam

EDITORIAL BOARD

- Dr. Tribeni Saikia, Associate Professor & Head , Dept. of Education : Editor
- Dr. Biman Kumar Nath, Assistant Professor, Dept. of Economics : Associate Editor
- Dr. Deepshikha Carpenter, Assistant Professor, Dept. of Social Work : Member
- Dr. Madhulina Choudhury, Assistant Professor, Dept. of English : Member
- Mr. Diganta Das, Assistant Professor, Dept. of Sociology : Member
- Dr. Partha Pratim Phukan, Assistant Professor, Dept. Of Assamese: Member

From the Editor's Desk

Greetings from MSSV Journal of Humanities and Social Sciences

We are pleased to inform you that the Journal is going to publish its next issue of Volume VI, Issue II of its Bi-annual Online Journal 'MSSV Journal of Humanities and Social Sciences' on 10th June, 2022. We would like to take the opportunity to offer our gratitude to Dr. Hitesh Deka, Hon'ble Vice-Chancellor, MSSV, Nagaon for providing us this platform to include some of the articles from various fields of humanities and social sciences. As editors, we are proud to have a peer-reviewed interdisciplinary forum for discussion of all issues related to language, literature, sociology, history, economics, education, psychology, political science, anthropology, philosophy, social work, media studies, culture based studies, ethnic studies, gender studies and other similar and related fields to encourage new and unexplored areas of research. It is now published bi annually. Submissions are accepted throughout the year. All submissions undergo blind peer-review. The peer-review process takes time but we will try to get back to you within three months. We are confident that this collection includes some of the best, most stimulating and most readable articles to suit the interests of the readers. We also hope that the contents presented here will stimulate new contributors to make future researches. The Journal follows the same well-established ethical practices as all other reputed journals. It has zero tolerance for plagiarism and expects all contributors to declare that the papers are completely original and not published in part or full elsewhere.

At last but not the least, we would like to take the privilege to offer our gratefulness to all the contributors.

With regards,

Dr. Tribeni Saikia

About the University

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

the aegis of Srimanta Sankardeva Education and Socio-economic Development Trust, treads its journey following the egalitarian humanistic philosophy of Srimanta Sankaradeva and has been trying to empower the student fraternity by making them holistically educated and socially responsible citizens. In the initial stage, the members and well wishers of the Sangha contributed to raise the University. The Assam Government has granted 300 bighas of land for the permanent campus of the University in Raidongia, Nagaon. The University is supported with the grant of 15 (Fifteen) crores from the Government of Assam for construction of the permanent campus. Since 2014, the University has completed six academic years. We have now two academic campuses, respectively in Nagaon and Guwahati. A total number of 100 faculties and officials has been offering their contributions in 13 different departments. These departments offer Postgraduate, M.Phil. and Ph.D. programmes. Some of the departments also offer undergraduate and certificate programmes. The University also fulfils its social responsibilities in different socio-cultural causes by initiating awareness and enrichment activities in the fields of education, health, women empowerment, etc. The Mahapurusha Srimanta Sankaradeva Viswavidyalaya fraternity firmly believes that a new era of social regeneration will start from this University.

CONTENTS

Title	Author	Page No
লোক-সাংস্কৃতিক দৃষ্টিকোণেৰে পিশাচ-তত্ত্বৰ অধ্যয়ন	চন্দ্ৰ কমল চেতিয়া	10-29
স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতাত লোকসংস্কৃতিৰ প্ৰসংগৰ পৰিৱৰ্তন আৰু পুনৰনিৰ্মাণ : এক আলোচনা	গীতিমণি হাটীমূৰীয়া	30-41
হোজাই জিলাৰ কথিত অসমীয়া ভাষাৰ ক্ৰিয়াপদৰ গঠন আৰু প্ৰকাৰ	পাৰ্থ প্ৰতিম ফুকন এন. তামনা সিংহ	42-54
একবিংশ শতিকাৰ অসমীয়া চুটিগল্পত তৃতীয় লিংগৰ নিৰ্মাণ প্ৰসংগ	ৰেৱত মহন্ত প্ৰাপ্তি ঠাকুৰ	55-61
টাই আহোম সকলৰ মাজত প্ৰচলিত লোকগীত	চাহিন জাহ্নী	62-70
Challenges of E-Waste Management in India and North-East with Special Reference to Assam	Ajit Debnath	72-83
Rising like the Phoenix: the Women in Arupa Patangia Kalita's Felanee	Bhatima Barman	84-88
Impact of Lockdown during Covid-19 among Street Vendors Living in Golaghat City of Assam	Diganta Kr. Mudoi	89-99
The 'Other' Voice in the Mahabharata	Nityananda Pattanayak	100-107
Linking Land Borders – A Study on Integrated Check Post on India –Bangladesh Border with Special Reference to North Eastern Region	Debotpal Goswami Mridupavan Chintey	108-126
A Criminological Study on Women Labourers in Tea gardens of Assam	Daradi Gogoi	127-133
Negative Impact of Family as a Causation of Youth Crime: An Interview	Karabi Konch	134-147
Panchakosha: A Yogic Concept for Personality Development	Madhan Bora	148-153
Empowering Women through Education – the need for Skill Development	Rajbir Saha	154-164
Srimanta Sankardeva's Ideology and Delors' Four Pillars Of Education	Sayanika Deuri Jyoti Rani Borah	165-174
Educational Status and Women Rights of Mishing Tribal Women: A study on Rajabari Panchayat (Gohpur) of Biswanath District, Assam	Udhab Patgiri	175-183
Men in Indian English Chick Lit: a Study through Anuja Chauhan's <i>Those Pricey Thakur Girls</i>	Rajashree Boruah	184-196
Crisis of Aquatic Biodiversity- A Study in Pani Dihing Bird Sanctuary, Assam	Debahuti Borah	197-208
A Study on the Need and Importance of Life Skill Education Adolescent Girls with Special Reference to the Pandemic Situation	Deboleena Dutta	209-215

অসমীয়া বিভাগ

লোক-সাংস্কৃতিক দৃষ্টিকোণেৰে পিশাচ-তত্ত্বৰ অধ্যয়ন (অসমৰ লোক-সাংস্কৃতিক প্ৰেক্ষাপটৰ বিশেষ উল্লেখেৰে)

চন্দ্ৰ কমল চেতিয়া

সংক্ষিপ্তসাৰ

গৱেষণাৰ বাবে নিৰ্বাচিত বিষয়টি হ'ল 'লোক-সাংস্কৃতিক দৃষ্টিকোণেৰে পিশাচতত্ত্বৰ অধ্যয়ন (অসমৰ লোক-সাংস্কৃতিক প্ৰেক্ষাপটৰ বিশেষ উল্লেখেৰে)। এই আলোচনাটিত ইংৰাজী *Demonology* ৰ অসমীয়া প্ৰতিশব্দ হিচাপে 'পিশাচ-তত্ত্ব' শব্দটোক ব্যৱহাৰ কৰা হৈছে। উক্ত আলোচনাটিত বিশেষভাৱে অসমৰ লোক-সমাজত প্ৰাধান্য লাভ কৰি অহা বিভিন্ন অপ-দেৱতা, উপ-দেৱতা আৰু নানা অপশক্তিসমূহ আৰু এই অপশক্তিসমূহক কেন্দ্ৰ কৰি গঢ় লৈ উঠা লোক-সাংস্কৃতিক প্ৰেক্ষাপটক সামৰি লোৱা হৈছে। অসমৰ প্ৰেক্ষাপটত বাঁক, দত, ধনগুলৈ, ঘৰজেউতি, ঘৰদেও, বুঢ়া-ডাঙৰীয়া, জলসাই-থলসাই, গাতিগিৰি, বৰ-বাউলি-সৰু-বাউলি-ঘোৰাবাক, বাখাল, বাৰগোপাল আদি বিভিন্ন শক্তিৰ উপস্থিতি সম্পৰ্কে নানা বিশ্বাস প্ৰচলিত হৈ আহিছে। এই বিশ্বাসসমূহত বহু সময়ত বিভিন্ন অঞ্চলৰ নানা ঘটনা-পৰিঘটনাই সাৰ-পানী যোগাই অধিক সুদৃঢ় ৰূপে গঢ়ি উঠাৰ ক্ষেত্ৰত সহায়ক ভূমিকা গ্ৰহণ কৰি আহিছে। উক্ত গৱেষণামূলক প্ৰবন্ধটি মুঠ চাৰিটা অধ্যায়ত বিভক্ত কৰা হৈছে। প্ৰথম অধ্যায়ত 'পিশাচ-তত্ত্ব : এক চমু অৱধাৰণা' এই বিষয়ে চমুকৈ আলোচনা কৰা হৈছে। এই অধ্যায়টিত পিশাচতত্ত্ব, পিশাচতত্ত্বৰ লগত জড়িত অন্যান্য কেতবোৰ ক্ষেত্ৰৰ বিষয়ে চমুকৈ আলোচনা কৰা হৈছে। দ্বিতীয় অধ্যায়ত 'পিশাচতত্ত্বই সামৰি লোৱা অসমৰ থলুৱা অপশক্তিসমূহ' সম্পৰ্কে আলোচনা আগবঢ়োৱা হৈছে। আলোচনাৰ সুবিধাৰ্থে এই অধ্যায়ত অপশক্তিসমূহক তিনি ভাগত বিভক্ত কৰা হৈছে- 1। স্থলভাগ আৰু জলভাগত বিচৰণ কৰা অপশক্তিসমূহ, 2। অপদেৱতা / দেও আৰু 3। উপদেৱতা। এই অধ্যায়টিত অসমৰ থলুৱা ভূত আৰু অপদেৱতাৰ প্ৰকাৰ আৰু কাৰ্যকলাপ সম্পৰ্কে বিশদভাৱে আলোচনা কৰা হৈছে। তৃতীয় অধ্যায়ত 'অসমৰ লোকসমাজত প্ৰচলিত অপশক্তিকেন্দ্ৰিক লোক-বিশ্বাস আৰু লোকাচাৰসমূহ'ৰ বিষয়ে আলোচনা কৰা হৈছে। চতুৰ্থ অধ্যায়ত 'অসমৰ প্ৰেক্ষাপটত গঢ় লৈ উঠা অপশক্তিকেন্দ্ৰিক সাহিত্যৰাজি' সম্পৰ্কে আলোচনা কৰা হৈছে। এই অধ্যায়টিক অপশক্তিকেন্দ্ৰিক মন্ত্ৰ সাহিত্য, সাধুকথা আৰু জনশ্ৰুতি, ফকৰা-যোজনাৰ অপশক্তিৰ উল্লেখ আৰু অপশক্তিকেন্দ্ৰিক লোকগীত- এই চাৰিটা উপ অধ্যায়ত বিভক্ত কৰি আলোচনা কৰা হৈছে।

বীজশব্দঃ পিশাচতত্ত্ব, অপশক্তি, অসম

প্ৰস্তাৱনা

বিষয়ৰ পৰিচয়

গৱেষণাৰ বাবে নিৰ্বাচিত বিষয়টি হ'ল 'লোক-সাংস্কৃতিক দৃষ্টিকোণেৰে পিশাচতত্ত্বৰ অধ্যয়ন (অসমৰ লোক-সাংস্কৃতিক প্ৰেক্ষাপটৰ বিশেষ উল্লেখেৰে)'। ইংৰাজী শব্দ **Demonology** ৰ অসমীয়া প্ৰতিশব্দ হিচাপে 'পিশাচ-তত্ত্ব' শব্দটোক ব্যৱহাৰ কৰা হৈছে। এই আলোচনাটিত বিশেষভাৱে অসমৰ লোক-সমাজত প্ৰাধান্য লাভ কৰি অহা বিভিন্ন অপ-দেৱতা, উপ-দেৱতা আৰু নানা অপশক্তিসমূহক সামৰি লোৱা হৈছে। অসমৰ প্ৰেক্ষাপটত বাঁক, দত, ধনগুলৈ, ঘৰজেউতি, ঘৰদেও, বুঢ়া-ডাঙৰীয়া, জলসাই-খলসাই, গাতিগিৰি, বৰ-বাউলি-সৰু-বাউলি-ঘোৰাবাক, ৰাখাল, বাৰগোপাল আদি বিভিন্ন শক্তিৰ উপস্থিতি সম্পৰ্কে নানা বিশ্বাস প্ৰচলিত হৈ আহিছে। এই বিশ্বাসসমূহত বহু সময়ত বিভিন্ন অঞ্চলৰ নানা ঘটনা-পৰিঘটনাই সাৰ-পানী যোগাই অধিক সুদৃঢ় ৰূপে গঢ়ি উঠাৰ ক্ষেত্ৰত সহায়ক ভূমিকা গ্ৰহণ কৰিছে।

উক্ত গৱেষণাটি মুঠ চাৰিটা অধ্যায়ত বিভক্ত কৰা হৈছে। প্ৰথম অধ্যায়ত 'পিশাচ-তত্ত্ব : এক চমু অৱধাৰণা'ৰ বিষয়ে আলোচনা কৰা হৈছে। দ্বিতীয় অধ্যায়ত 'পিশাচতত্ত্বই সামৰি লোৱা অসমৰ থলুৱা অপশক্তিসমূহ' সম্পৰ্কে আলোচনা আগবঢ়োৱা হৈছে। এই অধ্যায়টিত অসমৰ থলুৱা ভূতৰ প্ৰকাৰ আৰু কাৰ্যকলাপ সম্পৰ্কে বিশদভাৱে আলোচনা কৰা হৈছে। তৃতীয় অধ্যায়ত 'অসমৰ লোকসমাজত প্ৰচলিত অপশক্তিকেन्द्रিক লোক-বিশ্বাস আৰু লোকাচাৰসমূহ'ৰ বিষয়ে আলোচনা কৰা হৈছে। চতুৰ্থ অধ্যায়ত 'অসমৰ প্ৰেক্ষাপটত গঢ় লৈ উঠা অপশক্তিকেन्द्रিক সাহিত্যৰাজি' সম্পৰ্কে আলোচনা কৰা হৈছে।

অধ্যয়নৰ গুৰুত্ব আৰু উদ্দেশ্য

অধ্যয়নৰ গুৰুত্ব

'অসমৰ প্ৰেক্ষাপটত পিশাচ-তত্ত্বৰ অধ্যয়ন' এই বিষয়টি অসমত বৰ্তমানেও জনপ্ৰিয়তা লাভ কৰিব পৰা নাই। পাশ্চাত্যৰ প্ৰেক্ষাপটত বিভিন্ন দৃষ্টিকোণৰ পৰা এই বিষয়টিত যথেষ্টসংখ্যক গৱেষণা সম্পন্ন হৈছে। কিন্তু অসমৰ প্ৰেক্ষাপটত এই বিষয়ৰ অধ্যয়নৰ সংখ্যা তেনেই সীমিত। 1905 চনত 'Assaese Demonology' গ্ৰন্থখনৰ যোগেদি বেণুধৰ ৰাজখোৱাই বিষয়টি প্ৰতিষ্ঠা কৰাৰ চেষ্টা কৰিলেও পৰৱৰ্তী সময়ত উক্ত বিষয়টিয়ে আশানুৰূপ ধৰণেৰে প্ৰসাৰ লাভ কৰিবলৈ সক্ষম নহ'ল। কিন্তু অসমৰ লোকজীৱনত প্ৰচলিত অপদেৱতাকেन्द्रিক নানা দৃষ্টিকোণৰ অধ্যয়নে সমাজ-সাংস্কৃতিক-লোকবিশ্বাসজনিত-তথা সাহিত্যিক দৃষ্টিকোণৰ লগত জড়িত কেতবোৰ দিশ এই অধ্যয়নে প্ৰতিষ্ঠা কৰিবলৈ সক্ষম হ'ব।

অধ্যয়নৰ উদ্দেশ্য : পিশাচ-তত্ত্ব বিষয়টি অসমৰ প্ৰেক্ষাপটত বৰ্তমানেও বৌদ্ধিক পৰ্যায়ত সুসংহতৰূপে প্ৰতিষ্ঠা হোৱা নাই। সেইবাবে নিম্নলিখিত উদ্দেশ্যসমূহ আগত ৰাখি উক্ত গৱেষণাকৰ্মটি সম্পন্ন কৰা হৈছে-

- 1। লোক-সাংস্কৃতিক দৃষ্টিকোণেৰে পিশাচতত্ত্বৰ অধ্যয়ন এটা নতুন বিষয়। উক্ত বিষয়টি বৌদ্ধিক পৰ্যায়ত প্ৰতিষ্ঠা কৰাৰ উদ্দেশ্যেৰে এই গৱেষণা কৰ্মটি সম্পন্ন কৰা হৈছে।
- 2। এই বিষয়টিৰ অনন্তৰ্গতভাৱে সংযুক্ত হৈ থকা নিৰ্বাচিত সমলসমূহৰ বিষয়ে সম্যকভাৱে আলোচনা আগবঢ়োৱাও এই গৱেষণাৰ এক অন্যতম উদ্দেশ্য।
- 3। সুসংহত আলোচনাৰ যোগেদি উক্ত বিষয়টি সকলোৰে দৃষ্টিগোচৰ কৰোৱাৰ লক্ষ্য আগত ৰাখি গৱেষণা কৰ্মটি আগুৱাই নিয়া হৈছে।

অধ্যয়নৰ পদ্ধতি

উক্ত গৱেষণাকৰ্মটি মূলতঃ বৰ্ণনাত্মক দৃষ্টিকোণেৰে আলোচনা কৰা হৈছে।

তথ্যসংগ্ৰহৰ উৎস আৰু পদ্ধতি : তথ্যসংগ্ৰহৰ বাবে মূলতঃ প্ৰাথমিক উৎস হিচাপে ক্ষেত্ৰ অধ্যয়নক অধিক গুৰুত্ব প্ৰদান কৰা হৈছে। গৌণ উৎস হিচাপে প্ৰয়োজন অনুসৰি বিভিন্ন গ্ৰন্থৰ সহায় লোৱা হৈছে। ক্ষেত্ৰ অধ্যয়নৰ পদ্ধতি হিচাপে ভিতৰত সাক্ষাৎকাৰ আৰু পৰ্যবেক্ষণ পদ্ধতিক গুৰুত্ব প্ৰদান কৰা হৈছে।

অধ্যয়নৰ পৰিসৰ

পিশাচতত্ত্ব বিষয়টিৰ পৰিসৰ যথেষ্ট বিশাল। এই বিশাল পৰিসৰৰ মাজৰ পৰা উক্ত গৱেষণাটিত অসমত প্ৰচলিত অপশক্তিসমূহ, অপশক্তিক কেন্দ্ৰ কৰি অসমীয়া সমাজ-জীৱনত প্ৰচলিত কেতবোৰ লোকবিশ্বাস আৰু লোকাচাৰ তথা অসমত ৰচিত অপশক্তিকেন্দ্ৰিক লোক-সাহিত্য - এইকেইটি দিশতহে আলোচনা কৰা হৈছে। অধ্যয়নৰ ক্ষেত্ৰ হিচাপে শিৱসাগৰ, ডিব্ৰুগড়, চৰাইদেউ, গোৱালপাৰা, মৰিগাঁও আৰু নলবাৰী জিলাক নিৰ্বাচন কৰি লোৱা হৈছে। বিষয়টিৰ পৰিসৰে পিশাচতত্ত্বৰ লোক-সাংস্কৃতিক প্ৰেক্ষাপটকহে বিশেষভাৱে সামৰি লৈছে।

পিশাচ-তত্ত্ব : এক চমু অৱধাৰণা

ইংৰাজী ভাষাৰ **Demonology** নামৰ তত্ত্বটোৱে অপশক্তিকেন্দ্ৰিক অধ্যয়ন অথবা অপশক্তিকেন্দ্ৰিক কেতবোৰ বিশ্বাস-লোক-কথা, অপশক্তিকেন্দ্ৰিক অৱধাৰণা, শ্ৰেণীগতভাৱে অপশক্তিৰ বৈশিষ্ট্য তথা কাৰ্যকলাপ- আদি বিষয়সমূহ নিজৰ অধ্যয়নৰ পৰিক্ৰমাত সামৰি লয়। **Demonology** অভিধাটিৰে অসমীয়া প্ৰতিশব্দ হিচাপে 'পিশাচ-তত্ত্ব' শব্দটি ব্যৱহাৰ কৰা হৈছে। উল্লেখ্য যে বহু দিনলৈকে **Demonology** বিষয়টিক **Criminology**ৰ অন্তৰ্ভুক্তভাৱেই আলোচনা কৰা হৈছিল। কিন্তু সাম্প্ৰতিক সময়ত এই অৱধাৰণাটিলৈ বহুখিনি পৰিৱৰ্তন আহিছে। কাৰণ বিভিন্ন দৃষ্টিকোণৰ পৰা এই বিষয়টি অধ্যয়ন কৰাৰ অৱকাশ আছে। পিশাচ-তত্ত্ব বিষয়টিয়ে লোকসংস্কৃতিৰো ভালেখিনি দিশ সামৰি লৈছে। তেনেক্ষেত্ৰত লোক-সাংস্কৃতিক দৃষ্টিকোণৰ পৰাও পিশাচতত্ত্বৰ আলোচনা কৰাৰ এক পূৰ্ণ অৱকাশ আছে। পিশাচ-তত্ত্বৰ দৃষ্টিকোণেৰে **Demon** বা অপশক্তিসমূহৰ কেতবোৰ স্বতন্ত্ৰীয়া আৰু কেতবোৰ আত্মা সম্বন্ধীয়। আনহাতে এই শক্তিসমূহৰ এটা ধাৰাত 'দেও' বা অপদেৱতা-উপদেৱতাসমূহকো অন্তৰ্ভুক্ত কৰিব পাৰি। সামগ্ৰিকভাৱে এই শক্তি-অপশক্তিসমূহৰ কাৰ্যকলাপ তথা বৈশিষ্ট্যৰ ওপৰত নিৰ্ভৰ কৰি 'পিশাচ-তত্ত্ব' বিষয়টিয়ে গঢ় লৈ উঠিছে। পিশাচতত্ত্বৰ অধ্যয়নৰ লগত আন কেইবাখনো ক্ষেত্ৰ ওতঃপ্ৰোতঃভাৱে জড়িত হৈ আছে। সেয়া হ'ল -ধৰ্মীয় ক্ষেত্ৰ, মনস্তত্ত্বমূলক ক্ষেত্ৰ, আধিভৌতিক অধ্যয়ন ক্ষেত্ৰ ইত্যাদি। বহুক্ষেত্ৰত দেখা যায় যে এই শক্তিসমূহক জীয়াই ৰখাৰ ক্ষেত্ৰত প্ৰতিটো ধৰ্মৰে কম-বেছি পৰিমাণে অৰিহণা আছে। বিভিন্ন ধৰ্মগ্ৰন্থসমূহত স্বাস্থ্যত ধৰ্মৰ প্ৰতিভূ কোনো মহান শক্তিৰ বিপৰীতে বিভিন্ন অপশক্তিৰ কাৰ্য-কলাপৰ বৰ্ণনা কৰা দেখা যায়। হিন্দু, ইছলাম, বৌদ্ধ, খ্ৰীষ্টান আদি বিশ্বৰ গৰিষ্ঠসংখ্যক ধৰ্মৰ নানা গ্ৰন্থত বিভিন্ন অপদেৱতা-ভূত-প্ৰেত-জীন-ডেভিল আদিৰ বিশদ বৰ্ণনা পোৱা যায়।

অঞ্চল আৰু জনগোষ্ঠীভেদে লোকবিশ্বাসৰ ওপৰত ভিত্তি কৰি বিভিন্ন অপশক্তিৰ ধাৰক নানা ভূত-প্ৰেত-পিশাচৰ জন্ম হোৱা দেখা যায়। এই শক্তিসমূহত থলুৱা ৰহণ সততে পৰিদৃশ্যমান। লোকবিশ্বাসৰ আধাৰত প্ৰতিষ্ঠিত এই অপশক্তিসমূহৰ লগত কেতবোৰ থলুৱা ৰীতি-নীতিও জড়িত হৈ থাকে- যিবোৰ সম্পূৰ্ণৰূপে লোক-সংস্কৃতি অধ্যয়নৰ ভিতৰুৱা সমল হিচাপে পৰিগণিত হৈ আহিছে। 'অপশক্তি' অৱধাৰণাটিৰ লগত বহুক্ষেত্ৰত মনস্তত্ত্বৰ ধাৰণাটিকো বিভিন্নজনে সংযোজিত কৰি খোজে। এই ক্ষেত্ৰত ই সম্পূৰ্ণৰূপে মনোবিজ্ঞানৰ বিষয় হিচাপেও পৰিগণিত হয়। পিশাচ-তত্ত্ব অৱধাৰণাটিৰ পৰিসৰে বহুক্ষেত্ৰত এই সকলোবোৰ দিশকে স্পৰ্শ কৰি যায়।

পিশাচতত্ত্বই সামৰি লোৱা অপশক্তিসমূহ (অসমীয়া লোক-বিশ্বাসৰ আধাৰত)

অসমৰ লোকসমাজৰ প্ৰেক্ষাপটত 'দেও-ভূত' অথবা 'দেঅতা' শব্দ দুটাৰ দ্বাৰা সামগ্ৰিকভাৱে আধিভৌতিক শক্তিসমূহক নিৰ্দেশিত কৰা হয়। 'দেৱে পোৱা' বা 'দেঅতাই পোৱা' বুলিলে মানুহৰ এনে এক অস্বাভাৱিক বিকৃতিৰ কথা বুজা যায় য'ত এক আধিভৌতিক শক্তিৰ প্ৰভাৱ জড়িত হৈ থাকে। আকৃতি-প্ৰকৃতিৰ দিশৰপৰা অসমৰ এনে খলুৱা আধিভৌতিক শক্তিৰ ধাৰকসকল নিৰ্দিষ্ট একোটা নামেৰে পৰিচিত।

অসমৰ লোকসমাজত প্ৰচলিত বিশ্বাসৰ ওপৰত ভিত্তি কৰি এনে অপশক্তিসমূহক বিভিন্ন ভাগত বিভক্ত কৰিব পাৰি। 'Assaese Demonology' গ্ৰন্থত বেণুধৰ ৰাজখোৱাই অসমৰ প্ৰেক্ষাপটত এনে অপশক্তিসমূহক চাৰিটা ভাগত বিভক্ত কৰিছে। সেই ভাগকেইটা হ'ল-

১¼ *Subterranean*

২। *Aerial*

৩। *Terrestrial*

৪¼ *Celestial* ¹

Subterranean শাখাটোৱে অন্তঃভূমিক অৰ্থাত মাটিৰ তলত অৱস্থান কৰা শক্তিসমূহক সামৰি লৈছে। *Aerial* শাখাটোৱে শূন্যত বিচৰণ কৰা বায়ৱীয় শক্তিসমূহক সামৰি লৈছে। *Terrestrial* শাখাটোৱে স্থলভাগত বিচৰণ কৰা দেওসকলক অন্তৰ্ভুক্ত কৰিছে। *Celestial* শাখাই সৰ্বগীয় অৰ্থাৎ দিব্য গুণসম্পন্ন শক্তিসমূহক সামৰি লৈছে।

আলোচনাৰ সুবিধাৰ্থে এই গৱেষণাটিত অসমৰ লোকবিশ্বাসত প্ৰাপ্ত আধিভৌতিক শক্তিসমূহক তলত দেখুওৱাৰ ধৰণেৰে শ্ৰেণীকৰণ কৰা হৈছে-

- ১। স্থলভাগ আৰু জলভাগত বিচৰণ কৰা অপশক্তিসমূহ
- ২। অপদেৱতা / দেও
- ৩। উপদেৱতা

স্থলভাগ আৰু জলভাগত বিচৰণ কৰা অপশক্তিসমূহ

১। স্থলভাগত বিচৰণ কৰা ভূত-প্ৰেতসমূহ :

বৰ গাতিয়াল, গাতিগিৰি :

অসমীয়া লোকবিশ্বাস মতে একোডোখৰ নিৰ্দিষ্ট স্থানত অথবা এখন গাঁৱত একোজন থলগিৰি দেৱতা বা গাতিয়াল থাকে। তেখেতক গাতিগিৰি বা বৰ-গাতিয়াল নামেৰে জনা যায়। অৰণ্যত চিকাৰলৈ যোৱাৰ পূৰ্বে অথবা কোনো স্থানলৈ ৰাওনা হোৱাৰ পূৰ্বে গাতিগিৰিৰ পূজা কৰাৰ প্ৰথা বৰ্তমানেও অঞ্চলবিশেষে প্ৰচলিত। তেখেতৰ সু-দৃষ্টিৰ গুণতেই একোটা অঞ্চল অথবা একোখন গাঁও কোনো বিপদ-আপদ নোহোৱাকৈ বৰ্তি থাকে। তেখেতৰ কু-দৃষ্টি পৰিলে নৰগণৰ কষ্টই কুলাই পাচিয়ে নধৰা হয়।

খেতৰ :

ক্ষেত্ৰ শব্দৰ আঞ্চলিক ৰূপ খেতৰ। লোক-বিশ্বাস মতে এখেতে ক্ষেত্ৰপাল হিচাপে কাৰ্যনিৰ্বাহ কৰে। ন-কৈ জগা দামুৰি পোৱালিবোৰ উদং পথাৰৰ নৰাৰ মাজত খেতৰে পত্নী খেতৰণীৰ সহযোগত লুকুৱাই ৰাখে বুলি অসমীয়া লোকসমাজত এটা লোকবিশ্বাস প্ৰচলিত। চেগ বুজি খেতৰ-খেতৰণীয়ে সৰু ল'ৰাকো লুকুৱাই ৰাখি অভিভাৱকক হাবাথুৰি খোৱাই ৰঙ চায়।

হাবি-দেও, প-ফিচু :

একোখন অৰণ্যৰ পালক হিচাপে একোজন হাবিদেও থাকে। অৰণ্যলৈ সোমোৱাৰ পূৰ্বে বিভিন্ন উপকৰণেৰে হাবিদেওৰ পূজা কৰা হয়। হাবিদেওৰ আশীৰ্বাদপ্ৰাপ্ত হ'লে অৰণ্যত কোনোধৰণৰ অপায়-অমংগলৰ মুখামুখি হ'ব লগা নহয়। অৰণ্যত চিকাৰলৈ যোৱাৰ পৰত, খৰি-পাত লুৰিবলৈ যোৱাৰ আগমুহূৰ্তত, হাতী ধৰিবলৈ ফান্দীহঁতে অৰণ্যত প্ৰৱেশ কৰাৰ পৰত এই হাবিদেওক যথাবিহিত ৰীতিৰে পূজা কৰাৰ নিয়ম প্ৰচলিত।

চামান :

অৰণ্যবাসী ভূত-প্ৰেতসমূহৰ ভিতৰত চামান অন্যতম। বাসস্থান অনুসৰি চামানৰ কেইবাটাও প্ৰকাৰ দেখা পোৱা যায়। সেই কেইটা হ'ল- বৰ চামান, কাকচামান আৰু লিখা চামান। কোনো লোকৰ ওপৰত চামান ৰুপ্ত হ'লে সেই ব্যক্তিজনৰ গাত চামান লগে। চামানৰ কোপদৃষ্টিৰ বলি হোৱা মানুহৰ মুখৰ মাত হৰে, নিবোকাৰ দৰে ভোক্তভোগীয়ে মৌনব্ৰত পালন কৰিব লগা হয়। কোনোবাই মাত-বোল নকৰিলে অসমীয়া সমাজত - 'নিবোকা চামোনে পোৱা' বুলি অভিহিত কৰা হয়। চামানৰ হাতৰ পৰা পৰিত্ৰাণ পাবলৈ সেৱকীয়ে আমৰলীয়া মতা হাঁহ আগবঢ়াই পূজা কৰে। তেৰা তুষ্ট হ'লে ভুক্তভুক্তী সুস্থ হৈ উঠে। পিছে চামান দেৱতা অসন্তুষ্ট হ'লে বলিৰ ত্ৰেজা খায়, ঘৰে-ঘৰোৱাহে সকলোৰে ঘাৰ মুচৰি মাৰে।

থলসাই :

গাতিগিৰিতকৈ তল পৰ্যায়ৰ অন্য এক অপশক্তি হ'ল থলসাই। গাতিগিৰিৰ অবৰ্তমানত একোখন গাঁও বা একোটা অঞ্চল থলসায়ে পৰিচালনা কৰে। কাৰোবাৰ ওপৰত ৰুপ্ত হ'লে থলসায়ে সেই ব্যক্তিজনক বিভিন্ন ধৰণেৰে নাকনি-কাননি কৰে। থলসাইৰ হাতৰপৰা ৰক্ষা পাবৰ বাবে ৰীতিমতে পূজা কৰাৰ প্ৰথা অসমীয়া সমাজত প্ৰচলিত।

বগা কোমোৰা :

চলনাময়ী ভূতৰ ভিতৰত বগাকোমোৰা অন্যতম। ভাওনা-সবাহ চাই, ৰাতি এডোখৰত ঘোৰ লগা চকুৰে ঘৰমুৱা হোৱা কোনো পথিকক পালে এইবিধ ভূতে সেই ব্যক্তিজনৰ আগত বগা পঠালি কোমোৰা এটা হৈ আলিত ইফালৰ পৰা সিফাললৈ বাগৰি অগা-ডেৱা কৰে। পথিকজনে ভয় খোৱা যেন দেখিলে ঠাইতে এটা মুৰ কটা হাঁহ হৈ ধৰফৰাই দেখুৱায়। তাকে দেখি যেতিয়া পথিকে ভয়খাই ভিৰাই লৰ মাৰে তেতিয়া বগা কোমোৰাই সেই পথিকৰ পাছে পাছে খেদা শোধাই ভয় খুৱায়।

পৰুৱা ভূত :

পৰুৱা ভূত উদং পথাৰৰ বক্ষ, অৰণ্য আদিত বসবাস কৰে। এইবিধ ভূতে লঙিলে মানুহে চিনাকি বাটো হেৰুৱাই একে ঠাইতে ঘূৰমুটিয়াই ফুৰিব লগা হয়। এই অৱস্থাকে লোকসমাজত 'পৰুৱাই পোৱা' বুলি পৰিচিত। সাধাৰণতে আগাইধ অৰণ্য, মুকলি পথাৰ আদিত মুনিচুনি বেলিকা কাৰোবাক পালে পৰুৱা ভূতে বুদ্ধিভ্ৰষ্ট কৰি বাট-কেনা লগাই ৰঙ চায়।

বীৰা :

অপঘাতত মৃত্যু হোৱা মানুহৰ আত্মা বীৰালৈ ৰূপান্তৰিত হয়। এনে আত্মা সংগ্ৰহ কৰি কোনো কোনো বেজে ঘৰত পোঁহ মনায়। বীৰা পোঁহা বেজৰ কৰ্তৃত্ব আন বেজতকৈ তুলনামূলকভাৱে অধিক। বীৰাৰ হতুৱাই তেওঁ বিভিন্ন অসাধ্য সাধন কৰে। কেতিয়াবা কাৰোবাৰ ওপৰত পোতক তুলিবলৈও বীৰা নিয়োগ কৰা হয়। কাৰোবাৰ ওপৰত খৰ্গহু হ'লে বেজে সেইঘৰ মানুহত বীৰা মেলে। বীৰাই ভাতৰ চৰুত ধূলি-গোবৰ মিহলায়, আখলশালৰ কাঁহী-বাটি পেলাই উপদ্ৰৱ কৰে। ইয়াৰ প্ৰতিবিধান বিচাৰি ভোক্তভোগীজন অন্য কোনো বেজৰ কাষ চাপিবলগা অৱস্থা হয়।

কন্ধ, কবন্ধ বা কন্ দেঅতা :

এহেজাৰ মানুহৰ মৃতদেহ সংকাৰ কৰাৰ স্থানত একোজন কন্ধৰ উৎপত্তি হয়। কন্ধৰ মূৰ নাথাকে। চকু আৰু মুখ তেওঁৰ পেটতে থাকে। শ্মশানৰ কাষেৰে পাৰ হৈ যোৱা মানুহ দেখা পালে ভোকাতুৰ কন্ধই সেই মানুহজনৰ ওপৰত দৃষ্টি নিৰদ্ধ কৰি নিজৰ পেটত অৱস্থিত মুখখন মেলি ধৰে। লগে লগে সেই মানুহজনৰ দেহৰ বন্ধ কন্ধৰ উদবস্তু হয়।

আল'খনি :

অসমৰ লোক সমাজত প্ৰাধান্য বিস্তাৰ কৰি থকা আল'খনি হ'ল এবিধ তেনেই নিমাখিত ভূত। সৰু ল'ৰাৰ পেট কামোৰা, শৌচ-বমি হোৱা সাময়িক অসুখৰ বাবে দায়ী অপশক্তিটোৱেই হ'ল আল'খনি। সন্ধিয়া বাটত বস্তু খালে সৰু ল'ৰাক আল'খনিৰে পায়। আল'খনিৰে পালে সৰু ল'ৰাৰ পেট চিকুটা মাৰি ধৰে, পেট কামোৰণিত তথ নাপাই বাগৰি ফুৰিব লগা অৱস্থা হয়। বাৰীৰ ভিতৰত, কল তলত এই আল'খনিৰ বাহ। এই বাহ ভাঙিলে ভাঙোতাৰ পেট কামোৰণি হয়।

2। জনত বিচৰণ কৰা ভূত-প্ৰেতসমূহ

বাঁক :

লেংপেঙীয়া ভৰি-হাত, কুমজেজেলেকুৱাৰ দৰে পিচল শৰীৰেৰে জলাশয়ত বসবাস কৰা এবিধ ভূত হ'ল বাঁক। অসমীয়াত এয়াৰ কথা আছে- 'থলত থল বজা, পোতা পুখুৰীত বাঁক বজা'। অপৰিস্কাৰ, পোতা পুখুৰীয়েই বাঁকৰ স্থায়ী বাসস্থান। পুৰতি নিশা মাছ ধৰিবলৈ যোৱা মাচুৱৈক চিনাকি লগৰীয়াৰ ৰূপ ধৰি চলনা কৰি বাঁকে এহাত বোকাত ডিঙিলৈকে পুতি মাচুৱৈয়ে ধৰা মাছবোৰৰ মূৰবোৰ খাই উধাও হয়। লোক শ্ৰুতি অনুসৰি, বাঁকৰ কঁকালত এখন জালিমোনা থাকে। এই মোনাটো কোনোবাই হাত কৰিব পাৰিলে বাঁকে মানুহৰ ৰূপ ধৰি সেই মানুহঘৰত গেবাৰী খাটি দিয়েহি। পিছত মোনাটো পুনৰ ঘূৰাই পালে পলাই কোনোবা জলাশয় পায়গৈ।

জিগিনি, যখিনী :

জলাশয়ৰ কাষৰ ফুটুকলা গছৰ তলত টুকুটুকু চাপৰি বাই নৃত্য কৰা চুটি-চাপৰ, কোটকুৰা চুলিৰ যখিনী ছোৱালীৰ কথা অসমৰ লোক-কথাসমূহত সততে শুনা যায়। কেতিয়াবা এই জিগিনীয়ে লোকালয়লৈ আহি পাছফালৰ বাঁহতলৰ জেউৰাত ওলমি ভৰ-দুপৰবেলা খেলি থাকে। সেই সময়ত কোনোবাই তাইক দেখা পালে হঠাতে অদৃশ্য হৈ পৰে। কিন্তু দেখোঁতাজনৰ গাত নিশাৰ ভাগলৈ দোহোঁৰ জ্বৰ হয়। এনেক্ষেত্ৰত সেয়া জিগিনিৰ দোষ লগা বুলি গণ্য কৰা হয়।

জল কাষৰীয়া :

জান বা সৰু জলাশয়ৰ কাষত থকা এবিধ ভূত হ'ল জলকাষৰীয়া। পানীৰ উঁহৰ ওচৰত বসবাস কৰা জল কাষৰীয়াই সততে মানুহৰ অপকাৰ নকৰে। জলৰ কাষৰ ওগছ এইবিধ ভূতৰ স্থায়ী বাসস্থান ৰূপে পৰিগণিত হয়। সেই গছজোপাৰ পৰা ও পাৰিলে অথবা গছজোপাৰ হানি-বিঘিনি কৰিলে জল কাষৰীয়াই সেই ব্যক্তিজনৰ অনিষ্ট সাধন কৰে।

জলসাই :

জল বা পানীত বসবাস কৰা অপশক্তি জলসাই। সন্ধিয়াপৰত বিল বা পানী চানেকীয়া পথাৰলৈ গ'লে জলসাই দেৱতাই মানুহৰ অপকাৰ কৰে বুলি এটা লোকবিশ্বাস প্ৰচলিত। সেয়ে সাঁজ লগাৰ পৰত জলৰ কাষলৈ সৰু ল'ৰা, ছোৱালী, এনেকি বয়াজ্যেষ্ঠ লোককো যাবলৈ দিয়া নহয়।

পানী মঙলীয়া বা পানী মৰলীয়া :

পানীত থকা অপশক্তিৰ ভিতৰত পানী মঙলীয়া অন্যতম। এই অপশক্তিক নাৰী বাচক অপশক্তি হিচাপে ধৰা হয়। বিশেষকৈ ন-পানী উঠাৰ সময়ত এই পানী মঙলীয়া অধিক শক্তিশালী হৈ উঠে। পানীমঙলীয়ে কেৱল ল'ৰা বা পুৰুষ মানুহকহে অপকাৰ কৰে। চকুৰ পচাৰতে ভৰিৰ তলেৰে পাৰ হৈ যোৱা পানী মঙলীয়াই কোনো ব্যক্তিৰ হাত-ভৰি পৰ্যন্ত কোঙা কৰি যায় বুলি এটি লোক বিশ্বাস অসমীয়া সমাজত প্ৰচলিত। আগবয়সতে পানী মঙলীয়াৰ চিকাৰ হ'লে প্ৰাপ্তবয়স্ক হোৱাৰ পাছত ভোক্তভোগী ব্যক্তিজনৰ হাত ভৰিবোৰ অস্বাভাৱিকভাৱে চিঁঞা হৈ পৰে।

মচন্দৰী :

ন-পানী উঠাৰ সময়ত জান জুৰিসমূহত মাছৰ উজান উঠে। এনেদৰে উজান উঠা মাছৰ জাকটোক লৈ এজনী অস্বাভাৱিকভাৱে বৃহৎ আকাৰৰ মাছে পানীৰ সোঁত ফালি এক অজ্ঞাত স্থানলৈ আঙুৰাই যায়। সেই মাছজনীক মচন্দৰী বুলি বিশ্বাস কৰা হয়। সেই মচন্দৰীৰ দুয়ো কাণতে দুপাত সোণৰ কাণফুল জিলিকি থাকে। এই মাছৰূপী মচন্দৰীক ধৰিবলৈ কোনো মাছুৱেয়ে প্ৰয়াস কৰিলে সেই মাছুৱেৰ বিপদ ঘটে। আনহাতো কোনো পকা মাছুৱেয়ে মচন্দৰীক ধৰিবলৈ সক্ষম হ'লেও সেই মাছুৱেৰ ঘৰে ঘৰোৱাহে তেজ-বমি কৰি মৃত্যু বৰণ কৰিব লগা হয়। আনহাতে মচন্দৰীক দেখিলেও দুৰ্বল বাশিৰ মানুহে একেয়া জ্বৰত লেলাট ভুঞ্জিব লগা হয়।

যখ :

খাল, পিটনি, ভেৰণি, খাল, পোট যোৱা বিল -জলাশয় আদি স্থানত যখে বসবাস কৰে। যক্ষ শব্দটোৱেই অপভ্ৰংশ ৰূপে যখ বুলি অসমীয়া জনসমাজত পৰিচিত হৈছে। লোকশ্ৰুতি অনুসৰি আটাইতকৈ ধনৱান অপশক্তিৰ ভিতৰত যখেই বহুক্ষেত্ৰে আৰ্থিক দিশত স্বচ্ছল। কুবেৰৰ সা-সম্পত্তিৰ তদাৰকো যখৰ দ্বাৰাই সাধিত হয়।

ধনগুলৈ :

পিতনি পোতা পুখুৰী আদি অগম্য স্থানত ধনগুলৈয়ে বাস কৰে বুলি লোক-বিশ্বাস প্ৰচলিত। এনে স্থানত ৰাতিৰ আন্ধাৰত ধনগুলৈয়ে একুৰা জুই হৈ নিজৰ ধন সম্পত্তিৰ পহৰা দিয়ে। কোনো মানুহে তেখেতৰ ধন-সম্পত্তি হৰণ কৰিবৰ চেষ্টা কৰিলে ভৰিৰ তলেৰে ধনগুলৈৰ জুই পাৰ হৈ মানুজনক অগ্নিদগ্ধ কৰে।

দ'ত :

বিল বা কোনো জলাশয়ৰ কাষৰ নিৰ্জন পথাৰৰ কাষত বসবাস কৰা অপশক্তিসমূহৰ ভিতৰত দ'ত অন্যতম। দুই কোৱাৰিৰে বেঁকাকৈ ওলাই থকা দুটা দাঁতসহ উজলাদাঁতীয়া দহ-পোন্ধৰহতীয়া দ'তৰ প্ৰিয় খাদ্য কেঁচা নৰমুণ্ড। মাহেকে পষেকে মানুহৰ মূৰ ভক্ষণ কৰিবলৈ নাপালে দ'তে কঁকালৰ জালিমোনাৰপৰা এমোনা চিকা-ৰূপ দি হ'লেও চল-বুদ্ধি কৰি নৰমুণ্ড সংগ্ৰহ কৰি পথাৰৰ এৰাপৰলীয়া টঙীঘৰত বহি ভক্ষণ কৰে।

অপদেৱতা বা দেও

স্থল আৰু জলাভাগত বিচৰণ কৰা ইতৰ অপশক্তিসমূহতকৈ উচ্চ একশ্ৰেণীৰ আধিভৌতিক শক্তিৰ অস্তিত্বৰ বিষয়েও অসমৰ লোকসমাজত বিভিন্ন তথ্য পোৱা যায়। এই শ্ৰেণীৰ শক্তিসমূহক ভূত-প্ৰেত স্থানীয় অপশক্তিসমূহতকৈ কিছু উচ্চ স্থানত অধিস্থিত কৰোৱা হয়। এনে অপদেৱতাসমূহেও বিভিন্ন সময়ত মানুহৰ অপকাৰ সাধন কৰে বুলি এটা লোকবিশ্বাস পৰম্পৰাগতভাৱে প্ৰচলিত হৈ আহিছে। তলত এই অপদেৱতাসমূহৰ বিষয়ে চমুকৈ আলোচনা কৰা হ'ল।

বুঢ়া ডাঙৰীয়া :

মূৰত মথুৰাপাগ মাৰি শুদ্ধ বগা বস্ত্ৰ পৰিধান কৰি হাতত এডাল লাখুটি লোৱা পকাঠেকেৰাহেন মুখাৱয়ৰেৰে গম্ভীৰ এক আধিভৌতিক ভাৱমূৰ্তিক অসমীয়া সমাজে বুঢ়া ডাঙৰীয়া বুলি বিশ্বাস কৰি আহিছে। গাঁৱৰ মাজৰ বড়গছত বুঢ়া ডাঙৰীয়াৰ বাসস্থান। অন্য অপশক্তিসমূহৰ দৰে বুঢ়া ডাঙৰীয়া স্বাভাৱিকভাৱে অপকাৰী নহয়। কিন্তু

বুঢ়া ডাঙৰীয়াই বাস কৰা বড় গছৰ তলেৰে পাৰ হৈ যাওঁতে ভদুপৰীয়া কোনো নৰ-মনিচে বুঢ়া ডাঙৰীয়াৰ ছাঁ গচকিলে (উল্লেখ্য যে অসমীয়া লোকবিশ্বাস অনুসৰি বুঢ়া ডাঙৰীয়াৰ ছাঁ পৰিদ্ৰশ্যমান) নতুবা অন্য কোনো ধৰণৰ জগৰ লগালে বুঢ়া ডাঙৰীয়াই সেই ব্যক্তিজনৰ বিস্তৰ অপকাৰ সাধন কৰে।

ডাকিনী :

কালী দেৱীৰ সহচৰী অপশক্তিৰ ভিতৰত ডাকিনী অন্যতম। শিৱৰ সহচৰ 'ডাক'ৰ স্ত্ৰীলিঙ্গ হিচাপে এই ডাকিনী শব্দটো ব্যৱহাৰ কৰা হয়। এই ডাকিনী শব্দটোৱেই অপভ্ৰংশ ৰূপপ্ৰাপ্ত হৈ ডাইনী শব্দটোৰ সৃষ্টি হৈছে। কথিত আছে- 'পায় ডাইনী পৰত খায়, নেপায় ডাইনী ঘৰত খায়'। এই ডাইনীক এক অপশক্তিৰ প্ৰতিভূ হিচাপে বিশ্বাস কৰা হয়। ডাইনীৰ কামত সহায় কৰোঁতা সহচৰীগৰাকী হ'ল পিশাচী।

খুবা-খুবী :

ন দৰা কইনাৰ বৈবাহিক জীৱন বিষয়ময় কৰি তোলা দুই অপশক্তি হ'ল খুবা-খুবী। শিৱৰ কৃষিকৰ্মৰ কালতে পাৰ্বতীৰ মুখনিঃসৃত এই দুই অপশক্তিৰ প্ৰাধান্য অসমীয়া লোকবিশ্বাসত বৰ্তমানেও বহুলাংশে বিৰাজমান। লোকবিশ্বাস অনুসৰি তিনি খেৰেপনীয়া বাট, গুঁঠ ক'লা, দাঁত ক'লা লোকৰ মুখত এনে অপশক্তিত লুকাই থাকে। খুবা-খুবী ভঙাৰ নিয়ম সমাজভেদে বেলেগ বেলেগ।

বাখাল :

নামনি অসমৰ লোক বিশ্বাস অনুসৰি বাখাল হ'ল কণকণ শিশুমতি স্বভাৱৰ কেতবোৰ অপদেৱতাৰ সমষ্টি। কালসন্ধ্যা বেলা বাখালবৃন্দই সন্ধ্যাভ্ৰমণৰ বাবে আলিবাটলৈ প্ৰকাশ্যে ওলাই আহে। সেই সময়ত কোনো দুৰ্বলমনা তিৰোতা মানুহ লগ পালে সেই অপশক্তিসমূহে কেতবোৰ লঘু কৌতুকেৰে মহিলাগৰাকীক ব্যতিব্যস্ত কৰি তোলে। কোনোৱে তিৰোতাগৰাকীৰ খোপাটো খুলি ৰঙ চায়, কোনোবাই চাদৰৰ আঁচলত আঁজুৰি ধৰে। সদৌশেষত মহিলাগৰাকীক জাকৰুৱা বাখালবৃন্দই হাতত ধৰি গাঁৱৰ আলিয়ে আলিয়ে দৌৰায় ফুৰায়। মহিলাগৰাকীয়েও কোনো কাৰণ নোহোৱাকৈ দিগ্বিদিক হেৰুৱাই ৰাজপথত দৌৰি থাকে। শেষত মহিলাগৰাকীক মুমূৰ্ষু অৱস্থাত বাটৰ মাজত পেলাই থৈ বাখালবৃন্দ নিজ বাসস্থানলৈ ঢাপলি মেলে।

বাটোৱালী :

তিনি খেৰেপনীয়া বাটত বাটোৱালীৰ বাসস্থান। কালসন্ধ্যা বেলা এই অপশক্তিয়ে অকলশৰীয়া মানুহক আক্ৰমণ কৰি অসুস্থ কৰি পেলায়। বাটোৱালীয়ে লস্তিলে সেই ব্যক্তিজন বিধে কোপে জৰ্জৰিত হৈ পৰে।

পখিলা ভূত :

এই বিধ ভূতে অকাৰণতে নৱজাতকক কন্দুৱাই হাৰাশাস্তি কৰে। এই অপশক্তিৰ পৰা পৰিত্ৰাণ পাবলৈ মন্ত্ৰপূতঃ ক'লা সূতা শিশুৰ ভৰিত বান্ধি দিয়া হয়।

উপদেৱতা

অপদেৱতাসমূহৰ বিপৰীতে কেতবোৰ উপদেৱতাকো লোকসমাজে মানি লয়। এই উপদেৱতাসমূহ দেৱতাসকলৰ সমকক্ষ নহয়, অথচ এই শক্তিসমূহ অপশক্তি সমূহতকৈ প্ৰস্থিতিগত দিশত কিছু উচ্চ। তলত এই উপদেৱতাসমূহ বিষয়ে আলোচনা কৰা হ'ল।

জলকোঁৱৰ-জল কুঁৱৰী :

জলকোঁৱৰ হ'ল জলৰ দেৱতা। তেওঁৰ পত্নীগৰাকী হ'ল জলকুঁৱৰী। জলকোঁৱৰ শৰীৰৰ ওপৰ অংশ মনুষ্যৰ দৰে আৰু তলৰ অংশ মৎস্য আকৃতিৰ। অতিকৈ দ নদ-নদীসমূহত জলকোঁৱৰ বিৰাজমান। লোকশ্ৰুতি অনুসৰি জলকোঁৱৰৰ অৱৰ্তমানত জলকুঁৱৰীয়ে নদীত গা ধুই থকা ডেকা পালে পানীৰ তললৈ টানি নি পানীৰ তলৰ জলকোঁৱৰৰ ৰাজ্য পোৱায়গৈ। জলকুঁৱৰীৰ মনৰ ইচ্ছা পূৰ কৰিব নোৱালৈ তেনে ধৃত ব্যক্তিৰ প্ৰাণ নাশ হয়।

খাও-খাম :

আন এক জলদেৱতা হ'ল খাও খাম। প্ৰচলিত লোক বিশ্বাস অনুসৰি প্ৰতিটো জলাশয়তে খাও খাম বিৰাজমান। তেওঁৰ সদইচ্ছা বা অনিচ্ছাৰ ওপৰতে মানুহ জলত সফলভাৱে বিচৰণ কৰিব পাৰে অথবা জলত নামোঁতে নামোতা ঘোৰ বিপদৰ সন্মুখীন হ'ব লগা হয়। খাওখাম এজন জনগোষ্ঠীয় আৰাধ্য দেৱতা।

লুইতকোঁৱৰ :

জলকোঁৱৰৰ সমধৰ্মী আন এজন উপদেৱতাৰ অৱস্থিতিৰ বিষয়ে কেতবোৰ লোকশ্ৰুতি প্ৰচলিত। বৰ লুইতৰ শক্তিয়ে মহীয়ান, লুইতৰ পৰিচালক লুইতকোঁৱৰ ব'হা মাহত অধিক শক্তিশালী হৈ উঠে। সেয়ে বিহু উটুৱাই দিয়াৰ পৰত লুইতকোঁৱৰলৈও আগ-মান কৰি নৈবেদ্য আগ বঢ়োৱা হয়। এওঁ এজন জনগোষ্ঠীয় আৰাধ্য দেৱতা।

অপেচৰা :

অপ্সৰা শব্দৰে গ্ৰাম্য ৰূপায়ন অপেচৰা। জনপ্ৰবাদ মতে অপেচৰাৰ দোষ লাগিলে সৰু ল'ৰা-ছোৱালীৰ প'য়া লগা অসুখ হয়। এই অসুখ আৰোগ্য কৰিবলৈ চোতালৰ মূলত গোপিনী মাতি অপেচৰা সৰাহ কৰা হয়।

আই সাত-ভনী :

অসমীয়া লোকবিশ্বাস মতে ফাগুন চ'ত মহীয়া লুইতেদি আইসকল উজাই আহে। এই আইসকল মহামায়াৰে একো একোটি অংশ। আইৰ কোপদৃষ্টি পৰিলে মানুহৰ আই ওলায়। পৰিত্ৰাণৰ বাবে মান অনুসাৰে আইসকললৈ নৈবেদ্য আগ কৰি আই সমাহ অনুষ্ঠিত কৰা হয়।

ঘৰ-দেও, গৃহ ডাম :

লোকবিশ্বাস অনুসৰি একোখন ঘৰৰ ধৰণী স্বৰূপে একোগৰাকী ঘৰদেও বা গৃহ ডাম দেৱতা থাকে। অসমীয়া লোক প্ৰবাদ অনুসৰি 'চালেও নেৰাখে, বেৰেও নেৰাখে, নেৰাখে ত্ৰিংশ দেও, গৃহ ডাম দেৱতাই নাৰাখিব লাগিলে ৰাখোঁতা নাই কেও'। এই গৃদাম বা ঘৰ দেওজন আন কোনো নহয়। কোনো এটা পৰিয়ালৰ মৃত পূৰ্বপুৰুষেই চৈধ্য পুৰুষত ভৰি নিদিয়ালৈকে একোখন ঘৰত ঘৰদেও বা গৃহ ডাম দেৱতা হৈ বিৰাজমান হৈ থাকে। পুৰুষ অনুসৰি ঘৰদেও বা গৃহডামৰ চাৰিটা প্ৰধান ভাগ থাকে- ঘাই ডাম, জাকৰুৱা ডাম, চাৰিপুৰুষীয়া জখলামুখৰ ডাম আৰু ন-ডাম।

ঘৰ জেউতি :

একোখন ঘৰ পৰিপাটিকৈ উজলাই ৰখাৰ আঁৰত থাকে এগৰাকী উপ-দেৱী। এই উপ-দেৱী গৰাকোক ঘৰ জেউতি বোলা হয়। ঘৰ জেউতি লক্ষ্মী স্বৰূপা। প্ৰবাদ অনুসৰি ঘৰৰ মানুহ নিঃপালি দিয়াৰ পাছত ঘৰজেউতিয়ে মজিয়াত তাঁত ব'বলৈ আৰম্ভ কৰে। এনে অৱস্থাত কোনোবাই দেখা পালে ঘৰ জেউতি অন্তৰ্ধান হয়। ঘৰ জেউতিয়ে এৰা দিলে একোখন ঘৰ শ্ৰীহীন হৈ পৰে।

বৰ বাউলী-সৰু বাউলী :

বৰ বাউলী-সৰু বাউলী নিৰ্মাখিত উপ-দেৱী। বাউলী ভগ্নীদ্বয় অসম্ভৱ হ'লে ঘৰগোনা মানুহকো বলাই -ঘটাই বৰাগী কৰে, ঘৰ এৰি অনাই বনাই অকাৰণে ভ্ৰমি ফুৰিবলৈ বাধ্য কৰে। অসমৰ অঞ্চলবিশেষে পৰম্পৰাগত ৰীতিৰে এই ভগ্নীদ্বয়ক তুষ্ট কৰিবৰ বাবে আমৰলীয়া পাতিহাঁহ, ক'লা পঠা আদি বলি দি ৰীতিমতে পূজা কৰা হয়।

দংদঙীয়া :

বৰ বাউলী-সৰু বাউলীৰ দৰে দংদঙীয়াই লজিলেও মানুহে অকাৰণে গৃহত্যাগী হৈ ঘূৰি ফুৰে। বিশেষকৈ গাভৰু ছোৱালীৰ গাত দংদঙীয়া লভে। দংদঙীয়া লভা গাভৰুৱে আত্মবিস্মৃত হৈ ঘৰ-দুৱাৰ এৰি গৃহত্যাগী হয়।

বাৰগোপাল :

নিশা সকাম নিকাম, পূজা-পাতল সমাপ্ত কৰি ঘৰমুৱা হোৱা বাপুদেওক সকামৰ খোৱাবস্তু বিচাৰি নগুৰ নাগতি কৰা চেমনীয়া উপ-দেৱতা হ'ল বাৰগোপাল। বাপুদেৱে হাতত অনা গাখীৰৰ কলহ নাইবা প্ৰসাদৰ টোপোলা

প্ৰদান কৰিলেহে বাৰগোপালে তেওঁক ঘৰলৈ যাবলৈ দিয়ে। নামনি অসমৰ স্থান বিশেষে বাৰগোপালৰ থান আজিও বিৰাজমান।

অসমৰ লোকসমাজত প্ৰচলিত অপশক্তিকেন্দ্ৰিক লোক-বিশ্বাস আৰু লোকাচাৰসমূহ

ভূত-প্ৰতকেন্দ্ৰিক অৱধাৰণাসমূহ বহুলাংশেই লোকবিশ্বাসৰ ওপৰত আধাৰিত। অপশক্তিকেন্দ্ৰিক বিভিন্ন লোক বিশ্বাস আৰু লোকাচাৰ অসমীয়া সমাজজীৱনত প্ৰচলিত হৈ আহিছে। এনে লোকবিশ্বাস আৰু লোকাচাৰেই স্বৰূপাৰ্থত পিশাচতত্ত্বৰ দৰে একোটা বিষয়কো লোক-সাংস্কৃতিক পৰম্পৰাৰ ওচৰ চপাই আনিছে।

অপশক্তিকেন্দ্ৰিক লোকবিশ্বাস আৰু লোকাচাৰসমূহ :

চামান :

লোকবিশ্বাস অনুসৰি চাম গছত বসবাস কৰা চামান মানুহৰ গাত লঙিলে সেই মানুহজনৰ মুখৰ মাত হৰে, তেওঁ কথা ক'বলৈ পাহৰি যায়। তেনেক্ষেত্ৰত আৰোগ্যৰ বাবে চামানদেৱতাৰ পূজা যথাবিহিত ৰীতিৰে সম্পন্ন নকৰিলে সেই লোকজনৰ শৰীৰক অৱলম্বন কৰি চামান দেওৱে ঘৰে ঘৰোৱাহৰে অনিষ্ট সাধন কৰে। তেনেক্ষেত্ৰত চামান দেওলৈ আমৰলীয়া পাতি হাঁহ বলি দি চাম গছৰ তলত পূজা দি চামানৰ কৃপাদৃষ্টি লাভৰ বাবে পৰম্পৰাগত ৰীতিৰে এভাগি নৈবেদ্য আগবঢ়াই ভোক্তভোগীৰ হৈ পৰিয়ালৰ তৰফৰ পৰা আশীৰ্বাদ কামনা কৰা হয়।

খেতৰ :

ন-কৈ জগা ডাম্বী পোৱালী নৰানিৰ মাজত খেতৰে লুকাই ৰাখে বুলি এটি লোকবিশ্বাস অসমীয়া সমাজত প্ৰচলিত। সেইবাবে পোৱালি জগাৰ পাছত ফেঁছ খিৰাই বাঁহৰ চুঙাত সেই ফেঁছ পগাই এভাগ খেতৰ-খেতৰণীলৈ আগবঢ়োৱা হয়। পগাই গোটা কৰা ফেঁছ চকলিয়াই শৰণখেৰৰ খৰিকাত দুয়োমূৰে ফেঁছৰ চকলবোৰ গাঁঠি দি দামুৰীৰ দুয়োকাণত আৰু ডিঙিত পিন্ধাই খেতৰ খেতৰণীলৈ সেই ফেঁছ দামুৰীৰ গাতে পঠাই দিয়া হয়। তেনে কৰিলে তুপ্ত হৈ দামুৰী পোৱালিক খেতৰে কষ্ট নিদিয়ে বুলি অসমীয়া জনসমাজত বিশ্বাস কৰা হয়।

বীৰা :

লোক-বিশ্বাস অনুসৰি অপঘাতত মৃত্যু হোৱা লোকৰ আত্মা ধৰি নি বেজে বীৰা কৰি ঘৰতে পুঁহি ৰাখে। বীৰা মেলি একোখন ঘৰ অশান্ত কৰি তোলা সম্ভৱ বুলি এটি লোকবিশ্বাস প্ৰচলিত। এই বীৰাই গুপত খা-খবৰসমূহ দি বেজক সহায় কৰে। কাৰেবাৰ শৰীৰত বীৰা মেলিলে সেই বীৰাই উক্ত লোকজনৰ শৰীৰটো খুলি খুলি খায়। কাৰেবাৰ ঘৰত বা গাত বীৰা লঙিলে 'বীৰা জৰা মন্ত্ৰ'ৰ যোগেদি এই সংকটৰ পৰা পৰিত্ৰাণ পাব পাৰি।

বাঁক :

লোকবিশ্বাস অনুসৰি বাঁকে লগৰ লগৰীয়াৰ ৰূপ ধৰি পুৰতি নিশা মাছ ধৰিবলৈ লগ ধৰি লোকনো লোকক নি বোকাত মূৰ পুতি হত্যা কৰে। সেয়ে তিনিবাৰ নমতালৈকে ৰাতি বিয়লি দুৱাৰ খুলি নিদিয়াৰ এটা পৰম্পৰা অসমীয়া সমাজ জীৱনত বিৰাজমান। প্ৰচলিত বিশ্বাসতে মতে কোনো ভূতেই দুবাৰতকৈ অধিক মাতিব নোৱাৰে। ৰাতি-বিয়লি ছদ্মবেশত আবিৰ্ভাৱ হোৱা বাঁকৰ ছাঁ চাকিৰ পোহৰত দেখা পোৱা নাযায়। অন্য এক লোকবিশ্বাস অনুসৰি বাঁকৰ কঁকালত এখন মোনা থাকে। এই মোনাখনেই বাঁকৰ অন্তৰ্নিহিত শক্তিৰ আধাৰ। এই মোনাখন কোনোবাই হাত কৰিলে বাঁক শক্তিহীন হৈ বশ হৈ পৰে। সেয়ে কোনো লোকে তেনে মোনা কামি আনি বাঁকক বশ মনাই ঘৰত গেবাৰী খটুৱায়।

মচন্দৰী :

ন-পানীৰ ঢল উঠাৰ সময়ত মৎস্য আকাৰত অবিৰ্ভাৱ হোৱা মচন্দৰীক দেখা পালে দেখোঁতাৰ অমংগল হয়। কোনোবাই এই মচন্দৰীক হত্যা কৰিলে একো একোখন গাঁও উচন যায় বুলি লোকবিশ্বাস প্ৰচলিত। মচন্দৰীৰ ৰোষৰ পৰা নিস্তাৰ পাব পৰা কোনো উপায় নাই।

বুঢ়া ডাঙৰীয়া :

গাঁৱৰ মাজৰ জৰী বা বড়গছেই বুঢ়া ডাঙৰীয়াৰ নিৰাস। বুঢ়া ডাঙৰীয়াৰ ছাঁ গচকিলে অথবা কোনো অশুচি কৰ্মৰে তেওঁ বসবাস কৰা গছজোপাৰ চৌপাশ অপৰিত্ৰ কৰিলে বুঢ়া ডাঙৰীয়া বিতুষ্ট হয়। ফলত সেই কৃতকৰ্মৰ ফল কৰোঁতাই ভোগ কৰিব লগা হয়। বুঢ়াডাঙীয়াৰ দোষ গুচাবলৈ সেই গছৰ গুৰিত পায়স পৰমান্ন আগ কৰি স্তুতি কৰা হয়। কোনো কোনো অঞ্চলত আমৰলীয়া হাঁহ আগবঢ়ায়ো বুঢ়া ডাঙৰীয়াক তুষ্ট কৰোৱা হয়।

পানী মৰলীয়া :

পানী মৰলীয়াই কেৱল ল'ৰা মানুহকহে অপকাৰ কৰে বুলি এটি বিশ্বাস লোকসমাজত প্ৰচলিত হৈ আহিছে। পানী মৰলীয়াই অধিক পচন্দ কৰি কাবোবাৰ ওপৰত চকু দিলে তেনে লোকৰ অপকাৰ নিশ্চিত বুলি ভবা হয়। ন-পানী উঠাৰ সময়ত পানী মৰলীয়াৰ শক্তি বৃদ্ধি পায়। পানী মৰলীয়াৰ দোষে চুলে মঙলতীৰ নিৰ্দেশত আমৰলীয়া মতা হাঁহ অথবা ক'লা হাঁহ পানী মৰলীয়ালৈ আগবঢ়াই সন্তুষ্ট কৰা হয়।

ঘৰদেও :

আহোম সকলৰ লোক বিশ্বাস অনুসৰি ঘৰদেও বা গৃহডাম দেৱতা প্ৰকৃততে একোজন মৃতক বা পূৰ্বপুৰুষেই। এজন লোকৰ মৃত্যু হোৱাৰ পাছত পৰিয়ালগতভাৱে মৰা লগ লগোৱা সকাম অনুষ্ঠিত কৰা হয়। এনে সকামৰ জড়িয়েতে পূৰ্বপুৰুষৰ কোনজন মৃতক কোন স্থানত থাকিব তাক ক্ৰমগতভাৱে নিৰ্ণয় কৰি দিয়া হয়। এনেদৰে একোজন মৃতক ক্ৰমগতভাৱে চৈধ্যটা পুৰুষ পাৰ হ'লেহে, ইহলোক এৰি স্বৰ্গৰ দেৱতাসকলৰ লগ লাগে। চৈধ্য পুৰুষ অতিক্ৰম নকৰালৈকে মৃতকসকলে গৃহডাম বা ঘৰদেও হৈ ঘৰখনৰ ধৰণী ধৰি থাকে। ঘৰদেওৰ আশীৰ্বাদ থাকিলে গৃহস্থৰ একো অপায় অমংগল নহয়। 'যাৰ থাকে মিতুক (গৃহডাম) সহায়, তাক সাপেও নাখায়, বাঘেও নাখায়, যমেও থাকে ডৰাই'। লোকবিশ্বাস অনুসৰি এই গৃহডাম দেৱতাই বৰঘৰৰ পূৰ্বকোণৰ খুটাটোত বসতি কৰে। সেয়ে মাইকী কুকুৰাৰ সিদ্ধ আৰু পৰম্পৰাগত পানীয় নামলাও, খাও হ' আগ কৰি বিহুৰে সংক্ৰান্তিয়ে তেৰাসৰক সেৱা সৎকাৰ কৰা হয়।

অপেচৰা :

প্ৰচলিত বিশ্বাস অনুসৰি অপেচৰাসকলৰ দোষ লাগিলে সৰু ল'ৰা-ছোৱালী গাঁঠিয়া লাগে, শৰীৰ শুকাই-খীনাই যায়। খাদ্যত অৰুচিয়ে দেখা দিয়ে। তেনেক্ষেত্ৰত গাঁৱৰ গোপিনীসকলক নিমন্ত্ৰণ কৰি অপেচৰা সবাহ অনুষ্ঠিত কৰা হয়। নাম-গুণ গাই অপেচৰালৈ নৈবেদ্য আগবঢ়াই অপেচৰা সবাহ সম্পন্ন কৰা হয়।

আই সাতভানী :

বসন্ত ৰোগ হোৱা লোকৰ শৰীৰত আয়ে ভৰ কৰেহি বুলি এটি লোশ্ৰুতি প্ৰচলিত। সেয়েএনে সময়ত ৰোগীক কটুক্তি কৰাৰ পৰা সকলো বিৰত থাকে। লোক বিশ্বাস অনুসৰি ইয়াৰ অন্যথা কৰিলে আইৰ জঁক উঠে। তেতিয়া সেই ৰোগীক আয়ে চিৰকাললৈ ঘূণীয়া কৰি থৈ যোৱাৰ লগতে ঘৰখনৰো অনিষ্ট সাধন কৰে। আইক তুষ্ট কৰিবৰ বাবে গাঁৱৰ গোপিনীসকলে আই সবাহ অনুষ্ঠিত কৰে। মান অুসৰি আইসকলক পায়স-পৰমান্নৰ পৰা গুৱাখনলৈকে আগবঢ়াই আই নাম গাই ৰোগীৰ আৰোগ্য কামনা কৰা হয়। আই সবাহ ৰাজহুৱাকৈও স্থানবিশেষে অনুষ্ঠিত কৰা হয়। এনেদৰে ৰাজহুৱাকৈ অনুষ্ঠিত কৰা আই সবাহৰ অন্তত কলৰ পটুৱাৰে নিৰ্মিত সুদৃশ্য ডিঙাত নৈবেদ্যসহ আইসকলক কোনো জলাশয়ত ৰীতিমতে উটাই দি গাঁওখনৰপৰা অপায় অমংগলসমূহ আঁতৰোৱাৰ ব্যৱস্থা কৰে।

অসমৰ প্ৰেক্ষাপটত সৃষ্ট অপশক্তিকেন্দ্ৰিক লোক-সাহিত্য

পিশাচতত্ত্বৰ লগত জড়িত লোক-সাহিত্যৰ ভালেসংখ্যক সমল অসমৰ প্ৰেক্ষাপটত পৰম্পৰাগতভাৱে প্ৰচলিত হৈ আহিছে। এই সমলসমূহৰ ভিতৰত নানা মন্ত্ৰ, সাধুকথা আৰু জনশ্ৰুতি, ফকৰা-যোজনা আৰু লোকগীতক সামৰিব পাৰি। উল্লেখ্য যে লোকৃষ্টিৰ দিশেৰে পিশাচতত্ত্বক আলোচনা কৰিবলৈ যাওঁতে এই সমলসমলসমূহৰ বিষয়েও আলোকপাত কৰাৰ প্ৰয়োজন।

অপশক্তিকেন্দ্ৰিক মন্ত্ৰ :

ভূত-প্ৰেত, অপশক্তিক কেন্দ্ৰ কৰি কেতবোৰ মন্ত্ৰৰ সৃষ্টি হৈছে। ইয়াৰে কেতবোৰ মন্ত্ৰ অপশক্তিক বশ কৰিবলৈ ব্যৱহাৰ কৰা বশীকৰণ মন্ত্ৰ আৰু কেতবোৰ নিদানমূলক মন্ত্ৰ। অপশক্তিক নিজৰ কৰ্তৃত্বলৈ আনি সেই শক্তিসমূহৰ দ্বাৰা

প্ৰতিপক্ষক অনিষ্ট কৰাৰ বাবে সৃষ্ট কেতবোৰ মন্ত্ৰ পোৱা যায়। তেনে এটা মন্ত্ৰ তলত উল্লেখ কৰা হ'ল-

গৰ্ভশূল মন্ত্ৰ :

পৃথিৱীত বিয়াপি আছে পিশাচগণ।

ডাকিনী যোগিনী যত প্ৰেতগণ।।

দৈত্য দানৱ ভূত প্ৰেত পিশাচ যক্ষ গুলৈ গণ।

উপাকপাক গাঁঠিগণ।।

খেতৰ খেতৰী যক্ষ-ৰক্ষ দ'ত।

একমুঠে কৰোহোঁ মুই গৰ্ভশূলৰ মাজে।

খাই মাৰ(অমুক)ক দেহৰ ভিতৰে।।

নাভিৰ ভিতৰে, হাতৰ ভিতৰে, মগজুৰ ভিতৰে।

খাই মাৰ(অমুক)ক দেহৰ ভিতৰে।।

হাতচুৰ বাটচুৰ গৰ্ভচুৰ ওভটাচোৰ উপাকচোৰ।

চুলিচোৰ লোমচোৰ জলচুৰ থলচুৰ অগ্নিচোৰ।।

সবাই একোঠাই হুই।

খাই মাৰ(অমুক)ক দেহৰ ভিতৰে।।

উত্তৰ দিকে যায় উত্তৰ হৰা পায়

দখিনদিকে যায় দখিন হৰা পায়

গৰ্ভশূলে (অমুক)ক খুলি খুলি খায়।।

কু-মন্ত্ৰ ক্-গাঁঠি মন্দ জলসাই।

গৰ্ভশূলক লগ পাই হুই একেঠাই

খাই মাৰ(অমুক)ক দেহৰ ভিতৰে...।।²

এই মন্ত্ৰটো অসমত প্ৰচলিত অপশক্তিকেন্দ্ৰিক কু-মন্ত্ৰৰ অন্তৰ্গত। সমগ্ৰ মন্ত্ৰটি বিশ্লেষণ কৰি চালে দেখা যায় যে অসমৰ লোকজীৱনত যিমানবোৰ অপশক্তিৰ উল্লেখ আছে সেই আটাইবোৰেই এই মন্ত্ৰটোৱে সামৰি লৈছে। অপশক্তিক বশ কৰি নিজৰ স্বাৰ্থসিদ্ধিৰ উদ্দেশ্যে সেই শক্তিসমূহক মন্ত্ৰৰ যোগে প্ৰতিপক্ষৰ ওপৰত প্ৰয়োগ কৰা হয়। এনে মন্ত্ৰসমূহৰ বিপৰীতে এই অপশক্তিসমূহক বিনাশ কৰিব পৰা মন্ত্ৰৰ ব্যৱহাৰো অসমীয়া সমাজজীৱনত প্ৰচলন থকা দেখা যায়। এনে সু-মন্ত্ৰৰ ভিতৰত পিশাচ বন্ধা মন্ত্ৰ অন্যতম।

শ্ৰীশিৱদামোদৰায় নমঃ।

ভেলেকি ভেলামাটি।

কাকত বান্ধিলো চাৰি ৰাতি।।

ৰামৰ আঙুৰি বিভীষণৰ হুংকাৰ।

নাথাকিবি (অমুকা)ৰ ঘৰ-বাৰী সীমা সপৰাৰ।।

সিদ্ধগুৰুৰ পাৰ।

ৰক্ষা কৰা কামাখ্যা মাৰ।।

যথ-যথিনী ভূত-ভূতুনী পিশাচ পিশাচী, তাইৰ ডাইনী নাও ।

সিদ্ধ গুৰুৰ পাৰ ।

ৰক্ষা কৰা কামৰূপৰ কামাখ্যা মাৰ ।।

পিশাচ বান্ধো ইৰিণা, পিশাচ বান্ধো বিৰিণা ।।

আমুকাৰ চক্ষু লৈ চাই বামৰ আজ্ঞাই ।

তেল জাৰিলোঁ পিশাচৰ গাত বজ্ৰগাঁঠি দিলোঁ

অন্তৰি থাকল মোৰ বাণী গুৰুৰ ডাক ।।

ৰোগীৰ ঘৰবাৰী নাথাকিব সীমা সঞ্চাৰ হৈ থাক ।।³

এনে মন্ত্ৰসমূহৰ জড়িয়েতে অপশক্তিসমূহক বিনাশ কৰিব পাৰি বুলি বিশ্বাস কৰা হয় ।

ঘৰদেও বা গৃহডামক তুষ্ট কৰাৰো ভালেমান মন্ত্ৰ অসমৰ সমাজ-জীৱনত প্ৰচলিত । এনে মন্ত্ৰৰ দ্বাৰা ঘৰদেওৰ আশিষ লাভ কৰা সম্ভৱ বুলি লোক-সমাজত এটি বিশ্বাস প্ৰচলিত । তলত মন্ত্ৰটো উল্লেখ কৰা হ'ল ।

ঘাইডাম, চি-ৰেণ ডাম জাকৰুৱা ডাম আৰু ন-ডাম,

আগেয়ে আছিল মনিষ, এতিয়া হ'লা দেও ।

ভৱনদী পাৰ হৈ নিচিনিলা কেও ।।

দেহা এৰি দেৱতা হ'লা, এই ভূ-ভাৰস্তুত তোমালোকৰ সতি-সন্ততি, পো-বোৱাৰী, নাতি-নাতিয়াল এৰি থৈ গৈছা । নতুন বছৰ বুলি ন-ভাত, ন-শাক, ন-নামলাও, ন-তামোল, ন-ফুল, ন-পাণেএজনীকৈ সঁচোৱা বুঢ়ী কুকুৰা পাত-মেহো ভাঙি যোৱাকৈ দিয়া হৈছে । য'ত পুত্ৰ, ত'ত পূজা । তাকে নকৰিলে শাস্ত্ৰই দুৰাচাৰ বুলি কয় । পুত্ৰ লাগে পূজিবলৈ, জী লাগে দানলৈ । এই সেৱা-যতনত তুষ্ট হৈ ঘৰখনত যিখিনি আছে, শিৱ-জীৱ, কুৰুলা-কপিলা, দাস-দাসী, ল'ৰা-ছোৱালী, সৰুটিৰ পৰা বৰটিলৈকে ঘৰখনৰ ভিতৰত থকা সকলোখিনিকে নিৰ্বিয়, হাবিৰ চীনা জোকে নোখোৱাকৈ, ইকৰা পাতে গা নকটাকৈ, শত্ৰুত ক্ষয় কৰি মিত্ৰত জয় কৰি, জোঙা শূলক ভোটা কৰি, ধাম-ধুঙলি বান্ধি ৰক্ষা কৰি থাকিব লাগে ।

চালে নেৰাখে, বেৰে নেৰাখে, নেৰাখে ত্ৰিদেশ দেও ।

ঘৰৰ ডাম দেৱতাই নেৰাখিলে ৰাখোঁতা নাই কেও ।।

যাৰ থাকে মৰা মিতুক সহায় সাপে নেখায়, বাঙে নেখায় ।

যমেও থাকে ডৰাই ।।⁸

ডামক আহ্বান কৰা এই মন্ত্ৰটি গদ্য আৰু ছন্দোবদ্ধ ৰূপ দুয়োটিৰে সমষ্টি । এই মন্ত্ৰৰে আওটাং (আহ্বান) নকৰিলে ডাম দেৱতাই পূজাভাগ গ্ৰহণ নকৰে বুলি গণ্য কৰা হয় ।

মন্ত্ৰসমূহ 'শব্দ ব্ৰহ্মা'ৰ ধাৰণাটিৰ ওপৰত প্ৰতিষ্ঠিত । আপততঃ দৃষ্টিত মন্ত্ৰসমূহ জটিলতাহীন একোটা পদসমষ্টি মাত্ৰ । মন্ত্ৰত ব্যৱহৃত শব্দৰ সৰ্বসংখ্যকেই লোকসমাজৰ বাবে অতিকৈ পৰিচিত শব্দ । কিন্তু মন্ত্ৰসমূহত এনে শব্দৰ প্ৰয়োগৰ উপযোগিতা নিৰ্ভৰ কৰে শব্দশক্তিৰ ওপৰত । শুদ্ধ উচ্চাৰণ, নিখুঁত সুৰ, আৰু কণ্ঠ নিঃসৃত শব্দৰ উপযুক্ত উচ্চ বা নিম্ন তাৰঙ্গিক স্তৰৰ ওপৰত নিৰ্ভৰ কৰিছে একোটা মন্ত্ৰৰ যথাযথ কাৰ্যকাৰীতা বা সাৰ্থকতা নিৰ্ভৰ কৰে । মন্ত্ৰসমূহ যথাযথভাৱে উপযুক্ত প্ৰয়োগৰ ক্ষেত্ৰত সাফল্য লাভ কৰিবলৈ হ'লে শব্দসাধনাৰ অতিকৈ প্ৰয়োজন ।

সাধুকথা আৰু জনশ্ৰুতি

ভূত-প্ৰেত আৰু অন্যান্য অপশক্তিক কেন্দ্ৰ কৰি অসমৰ লোকসমাজত ভালেমান সাধুকথা আৰু লোক শ্ৰুতি লক্ষ্য কৰা যায় । ভূত-দৈত, বাক, যথিনী আদি অপ-শক্তিক কেন্দ্ৰ কৰি অসমৰ প্ৰতিটো অঞ্চলতে ভালেসংখ্যক সাধুকথা আৰু জনশ্ৰুতি বৰ্তমানেও বিদ্যমান । বিশেষকৈ জনগোষ্ঠীয় সমাজত এনেবোৰ ৰূপ-কথাৰ প্ৰচলন সৰ্বাধিক ।

অপশক্তিকেন্দ্ৰিক সাধুকথা :

লক্ষ্মীনাথ বেজবৰুৱাৰ দ্বাৰা সংগৃহীত ককাদেউতা 'আৰু নাতি ল'ৰা' গ্ৰন্থৰ 'ভূত আৰু বাঢ়নী' সাধুটি উল্লেখযোগ্য। ইয়াৰে ভূত আৰু বাঢ়নী সাধুটোত 'দেৱে লম্বা' মানুহৰ বৰ্ণনা, বাঢ়নীৰ কোবলৈ ভূতৰ ভীতি আদি নানা বৰ্ণনাৰ মাজেৰে অসমীয়া সমাজ-জীৱনত প্ৰচলিত ভূত-প্ৰেতকেন্দ্ৰিক কেতবোৰ বিশ্বাস আৰু লোকচাৰক তুলি ধৰা হৈছে। অনহাতে একেখন গ্ৰন্থৰে আন এটা সাধুত দুই কোৱাৰীৰে ওলাই অহা বেঁকা দাঁতেৰে লেং-পেংকৈ ওখ বিলৰ কাষৰ উৰুঙা পথাৰৰ দঁতুৱা দঁতৰ নৰমুণ্ড ভক্ষণৰ বৰ্ণনাৰে অসমীয়া লোকজীৱনত দ'ত-কেন্দ্ৰিক এক লোকবিশ্বাসৰ কিঞ্চিৎ আভাস পোৱা যায়।

মেচ কছাৰী সমাজত 'সিজু গছৰ জন্মকথা' নামৰ এটা সাধুকথা প্ৰচলিত হৈ আহিছে, যাৰ পটভূমিত এক অপশক্তিক অংকন কৰোৱা হৈছে। এখন গাঁৱত উপদ্ৰৱ কৰা এক পিশাচক দমন কৰিবৰ বাবে বাথো দেৱতাই তেখেতৰ অস্ত্ৰৰ প্ৰতীক হিচাপে সেই গাঁহনী ৰৰ অধিবাসীসকলক একোডাল সিজু গছ চোতালত ৰোপণ কৰি ৰীতিমতে পূজা কৰিবলৈ দিহা দিয়ে। গাঁওবাসীয়ে তেনেদৰে কাৰ্য সাধন কৰাত পিশাচৰ কৰলৰ পৰা গাঁওখনে মুক্তি পায়। সাধুটোৰ যোগেদি কছাৰী সমাজত বাথোৰ গুৰুত্ব, লোকবিশ্বাস আৰু পৰম্পৰাগত ৰীতিৰ যোগেদি ভূত-প্ৰেতৰ দৰে অপশক্তি নাশনৰ এক প্ৰতীকাত্মক ৰূপ প্ৰতিফলিত ৰা হৈছে।

অসমৰ টাই আইতন সমাজতো 'সাহসী ৰাজকুমাৰ' সাধুটোত এখন ৰাজ্যত উপদ্ৰৱ কৰা এটা ভূতক দিব্য অস্ত্ৰেৰে কেনেদৰে সেই ৰাজ্যৰ ৰাজকুমাৰে ধৰাসায়ী কৰি হত্যা কৰি তাৰ বৰ্ণনা পোৱা যায়। সাধুটোত অপশক্তিৰ ওচৰত মানৱজাতি কিমান অহসায় তাক বৰ্ণনা কৰাৰ লগতে ঐশ্বৰীক শক্তিৰ সহায় অবিহনে অপশক্তি নাশ কৰা যে কঠিন তাক পূৰ্ণাংকপত প্ৰতিপন্ন কৰি দেখুওৱা হৈছে।

জনশ্ৰুতি :

অপশক্তিকেন্দ্ৰিক ভালেসংখ্যক জনশ্ৰুতি অসমীয়া লোকসমাজত প্ৰচলিত হৈ আহিছে। অসমৰ একাধিক স্থানত প্ৰচলিত এটি জনশ্ৰুতি হ'ল বাঁককেন্দ্ৰিক জনশ্ৰুতি। পুৰতি নিশা লগৰীয়াৰ ৰূপ ধৰি বাঁকে ছলনা কৰি কোনো লোকক মাছ

ধৰিবলৈ লৈ যায়। এনেদৰে মাতি নি সেই লোকজনক হত্যা কৰি বাঁকে বোকাত ওভোটাকৈ পুতি থয়। আনহাতে কোনো লোকে বাঁকৰ কঁকালত থকা জালি মোনাখন হাত কৰিব পাৰিলে বাঁক বশীভূত হয়। তেনেদৰে বশ কৰি ভূতক মানুহ ৰূপেৰে কামত লগোৱাৰ এটি কাহিনী শিৱসাগৰ জিলাৰ 'নিতাই পুখুৰী' অঞ্চলত বৰ্তমানেও প্ৰচলিত হৈ আহিছে। কোনো ব্যক্তিৰ গাত দেও লম্বাৰ কথা সৰ্বজনবিদিত। এনেদৰে অপশক্তি লম্বাৰ কাহিনী জনশ্ৰুতি হিচাপে অসমৰ বিভিন্ন অঞ্চলত প্ৰচলিত হৈ আহিছে। জনশ্ৰুতিত উল্লেখ থকাৰ দৰেই অসমৰ কেতবোৰ পূজা (ওমফা, চাইফা, বৰমানী, বিছ নমোৱা, খেৰাই, বায়খো)ত দেও উঠাৰ প্ৰথা আজিও প্ৰচলিত। এই দেও উঠা পৰম্পৰাটোৰ অন্তৰ্ভুক্ত বহুপৰিমাণে ক্ৰিয়া কৰি থকা কাৰকবিধেই হ'ল পূৰ্ব প্ৰচলিত জনশ্ৰুতি। গাঁৱৰ মুৰিয়লিৰ বড়গছত বসবাস কৰা পকাঠেকেৰাহেন বুঢ়া ডাঙৰীয়াক কেন্দ্ৰ কৰিও ভালেকেইটা জনশ্ৰুতি পোৱা যায়। ইয়াৰে এটা জনশ্ৰুতি অনুসৰি বুঢ়া ডাঙৰীয়াই মূৰত মথুৰা পাগ্ মাৰি শুধ বগা পোচাকেৰে হাতত এডাল লাখুটি লৈ ভৰ দুপৰীয়া অথবা জোনাক নিশা গাঁৱৰ মাজত পদচালনা কৰি ভ্ৰমণ কৰে। সেই সময়ত অজানিতে কোনোবাই তেখেতৰ ছাঁটো গচকিলে জগৰ লাগে। বুঢ়া ডাঙৰীয়াৰ ৰোষত পৰি সেই লোকজনে দেওদেও সোঁৱৰে। শেষত কোনো মঙলতীৰ ওচৰত চোৱাই চিতাই মঙলত বুঢ়াডাঙৰীয়াৰ দোষ পালে বুঢ়া ডাঙৰীয়াৰ তুষ্টিৰ বাবে পূজা-বিধি পালন কৰিব লগা হয়। ন-পানী ফুটাৰ সময়ত সততে দেখা দিয়া পানী মঙলীয়াক কেন্দ্ৰ কৰিও এটি জনশ্ৰুতি প্ৰচলিত। প্ৰচলিত জনশ্ৰুতি অনুসৰি দেখিবলৈ শুৱনি কোনো চেমনীয়া ল'ৰাক দেখিলে পানী মঙলীয়াই সেই ল'ৰাটিলৈ নজৰ দিয়ে। পানী মঙলীয়াই এসোঁতা বিদ্যুৎবেগী পানীৰ ৰূপ ধৰি সেই ল'ৰাটিৰ দুই ভৰিৰ

তলেৰে পাৰ হৈ যায়। লগে লগে সেই সন্তানটিৰ হাত-ভৰি পানী মঙলীয়াই ভাঙি থৈ যায়। সেই সন্তানৰ বয়স হ'লেও পানী মঙলীয়াই স্পৰ্শ কৰি যোৱা হাত-ভৰি চিয়া হৈয়ে থাকে।

মুচন্দৰীকেন্দ্ৰিক জনশ্ৰুতি মতে উজান উঠাৰ সময়ত মুচন্দৰীয়ে এটি প্ৰকাণ্ড ৰৌ মাছ হৈ সকালো উজানৰ মাছকে পানী ফালি আঙুৱা লৈ যায়। সেই সময়ত কোনো মাছমৰীয়া লোকে উজানৰ মাছ ধৰিবলৈ যায়। উজানৰ মাছ বুলি যদি কোনোবাই সেই মুচন্দৰীক আঘাত কৰে বা হত্যা কৰিব বিচাৰে তেন্তে মুচন্দৰীৰ প্ৰভাৱত সেই লোকজনে নিশাৰ ভিতৰতে মৃত্যুক সাৰটি ল'ব লগা হয়। তেনেদৰে মুচন্দৰী ধৰিবলৈ গৈ অকালমৃত্যুক সাৰটি লোৱাৰ কাহিনী অসমৰ উজনি খণ্ডৰ প্ৰায় সকলো অঞ্চলতে শুনিবলৈ পোৱা যায়।

ফকৰা-যোজনাত অপশক্তিৰ উল্লেখ

অসমীয়া সমাজৰ লোক-মনস্তত্ত্বত ভূত-প্ৰেত, যখ-যখিনি, বুঢ়াডাঙৰীয়া আদিয়ে ব্যাপকৰূপে প্ৰধান্য বিস্তাৰ কৰি আহিছে। সেই প্ৰভাৱৰ ফলশ্ৰুতিতে অসমীয়া লোকসমাজত সৃষ্টি হৈছে নানা লোকসাহিত্যৰ। অপশক্তিৰ উল্লেখ কৰি নাইবা ৰিজনি দি কেতবোৰ ফকৰা-যোজনাৰ সৃষ্টি হৈছে। এই বিষয়ে তলত বিশদভাৱে আলোচনা কৰা হ'ল-

ভূত মোৰ পো প্ৰেতিনী মোৰ জী,

ৰাম লখন লগত আছে কৰিবিনো কি ?

ভূত-প্ৰেত (প্ৰেতিনী) হ'ল অপশক্তিৰ প্ৰতীক। কোনো কোনো লোকে এনে অপশক্তিক নিজৰ সাধনাৰ বলত বশ কৰি নিজকে সমাজত সৰ্বশক্তিমান ৰূপে প্ৰতিষ্ঠা কৰিব খোজে। ৰাম-লক্ষ্মণ শুভশক্তিৰ প্ৰতীক। ৰাম-নাম জপ কৰিলেও অপশক্তি দূৰতে বিদূৰ হয় বুলি এটি বিশ্বাস প্ৰচলিত। আনহাতে নাম শুনিলেই মনত ভীতিৰ সঞ্চাৰ হোৱা ভূত-প্ৰেতৰ লগতো নিকট সম্পৰ্ক ৰাখি সকলোধৰণৰ অসুবিধাৰ পৰা নিজকে সুৰক্ষিত কৰি ৰখা লোকো অসমীয়া সমাজত বিৰাজমান। এই ফৰাটোৰ গুঢ়াৰ্থ হ'ল- অশুভ শক্তিয়েই হওক বা শুভশক্তিয়েই হওক দুয়ো মহাশক্তিৰ দ্বাৰা বলীয়ান হৈ নিৰ্ভয়ে থকা।

খলত থল ৰজা, পোতা পুখুৰীত বাঁক ৰজা।

ৰজা হ'ল শক্তিৰ প্ৰতীক। শাসনৰ বাঘজৰী খামুচি ৰাজ্য শাসন কৰা লোকৰ প্ৰতাপ নিজৰ ৰাজ্যৰ মাজতেই আৱদ্ধ। আনহাতে নিজৰ সীমাৰ মাজত সকলোৱেই ৰজাৰ দৰে প্ৰতাপী বুলি নিজকে প্ৰতিপন্ন কৰিব বিচাৰে। অৱশ্যে সেই প্ৰতাপৰ জোৰ নিজৰ খলতহে খটাৰ পাৰি। ঠিক তেনেকৈ পোতা পুখুৰী বা পিতনীতহে বাঁকে নিজৰ প্ৰতাপ বজাই ৰাখি মানুহক অনিষ্ট কৰিব পাৰে। এই ফকৰাটোত নিজৰ এলেকাৰ ভিতৰত অখণ্ড প্ৰতাপ চলাব খোজা মানুহৰ সহজাত মনোবৃত্তিটোক অধিক উজ্জ্বল ৰূপে দাঙি ধৰিবলৈ বাঁক আৰু পোতা পুখুৰীৰ উপস্থাপন কৰা হৈছে।

মাহেকত চুলি সপ্তাহে নখ, যি নাকাটে খালৰ যখ।

নখ-চুলি আদিক লোকসমাজত অশুচি বুলি গণ্য কৰা হয়। সেই বাবে শুচিতাৰ প্ৰতীক হিচাপে মাহৰ মূৰত চুলি কটোৱা আৰু সপ্তাহৰ মূৰত নখ চিকুনোৱা হয়। এই বিধি পালন নকৰি অশুচিভাৱে থকা লোক খালৰ যখ তুল্য। কাৰণ লোকবিশ্বাস অনুসৰি যখ আৰু যখিনীয়েহে আউল-বাউলকৈ এমূৰ দীঘল চুলি আৰু দুহাত ভৰা দীঘল দীঘলৰ নখেৰে কিস্তুত

কিমাকাৰ ৰূপ ধৰি খালত বসবাস কৰে। সেয়ে বিধি বিধান নমনা লোকক খালৰ যখৰ লগত তুলনা কৰা হৈছে।

চালেও নেৰাখে, বেৰেও নেৰাখে, নেৰাখে ত্ৰিদশ দেও।

ঘৰৰ ডাম দেৱতাই নেৰাখিলে ৰাখোঁতা নাই কেও।।

অসমৰ লোক-বিশ্বাস অনুসৰি প্ৰতিখন ঘৰতে একোজনকৈ গৃহদেৱতা বা ঘৰদেও থাকে। এই ঘৰদেৱে ঘৰখনৰ সকলো জীৱিত মানুহকে বিপদ-বিঘিনি, অপঘাটৰ পৰা ৰক্ষা কৰি ঘৰখন নিয়াৰিকৈ চলায়। এই ঘৰদেও হ'ল সেই পৰিয়ালৰে মৃতক। লোকবিশ্বাস অনুসৰি চৈধ্য পুৰুষ অতিক্ৰম নকৰালৈকে মৃতকসকল অশৰীৰীৰূপে

এইখন পৃথিৱীৰে বাসিন্দা হৈ থাকে। তেওঁলোকেই ঘৰখনৰ অপায় অমংগল নোহোৱাকৈ চোৱা-চিতা কৰি থাকে। তেওঁলোক অসম্ভৱ হ'লে ঘৰখনৰ লগ এৰা দিয়ে। তেতিয়া পৰিয়ালত ঘোৰ অথন্তৰ ঘটে।

মোমাই মৰক, ভূতক পাম।

মানুহৰ মৃত্যু ঘটি লে ভূত হৈ চৰাচৰ জগতত ভ্ৰমি ফুৰে বুলি বিশ্বাস কৰা হয়। ইফালে মোমায়েক-ভাগিনীয়েকৰ সম্পৰ্কতকৈ মিঠা সম্পৰ্ক নাই। পিছে মৰমৰ মোমায়েকৰ মৃত্যু হ'ব বুলি জানিও মনত কোনো দুখ-বেজাৰ নকৰি মোমায়েকৰ ভূতকে আপোন কৰাৰ হাবিয়াস অতি অবাস্তৱ। এই ফকৰাটোৰ ব্যঞ্জনাৰ্থ হ'ল মিচা-অবাস্তৱ আশাৰে নিজকে সান্ত্বনা দিয়া।

অপশক্তিৰ লগত জড়িত কেইটিমান লোকগীত

অসমৰ প্ৰেক্ষাপটত অপশক্তিকেদ্ৰক ভালেখিনি লোকগীতৰ প্ৰচলন থকা দেখা যায়। গীত-মাত-নৃত্যৰ যোগেদি এই অপশক্তিসমূহক তুষ্টিকৰণৰ অৱধাৰণাৰ ভিত্তিতেই এইশ্ৰেণীৰ লোকগীতৰ জন্ম হয়। এনে গীতৰ ভিতৰত বৰ-বাউলী সৰু বাউলী তুষ্টি কৰণৰ গীত, চামান, হাবিদেও আদিৰ তুষ্টিকৰণৰ বাবে গোৱা প-ফিচু পূজাৰ গীত, অপেচৰা সবাহৰ গীত, আইনাম ইত্যাদি অন্যতম। বিভিন্ন সুৰত গোৱা এই গীত-মাতসমূহৰ যোগেদি নিৰ্দিষ্ট অপশক্তিসমূহক সন্তুষ্ট কৰি তেওঁলোকৰ কৃপাদৃষ্টি লাভ কৰিব পাৰি বুলি বিশ্বাস কৰা হয়।

বৰ-বাউলী-সৰুবাউলীৰ গীত :

এই গীতটি আহোমসকলৰ দেওশালত অনুষ্ঠিত হোৱা ওম্ফা পূজাৰ হিন্দুশালৰ অপশক্তিসমূহক উদ্দেশ্য কৰি পৰিৱেশন কৰা হয়। কঙ (ঢোল) আৰু গীতৰ তালে তালে দেও উঠা ব্যক্তিসকলে বলিৰ তেজ পান কৰি নাচোন ধৰে। বৰ বাউলী-সৰু বাউলীৰ লগতে তেওঁলোকৰ সমধৰ্মী আন আন শক্তিসমূহক উদ্দেশ্য কৰিও এই শালত নানা গীত পৰিৱেশন কৰা হয়।

ই আই তৰা আই তৰা মূৰাই লৈ এ
সুবচনী যায় তৰা মূৰাই লৈ এ।
ই আই তৰা আই তৰা মূৰাই লৈ এ
সুবচনী যায় তৰা মূৰাই লৈ এ।
ই আই কামে হৰি ঐ বোপাই কামে হৰি
বৰবাউলী নাচিছে
শিলৰে ঘাগৰী,
শিলৰে ঘাগৰী ঐ শিলৰে ঘাগৰী
বৰবাউলী নামিছে শিলৰে ঘাগৰী
শিলৰ মাজত জন্ম ল'লা
শিলৰে ঘাগৰী
বৰবাউলী নামিছে শিলৰে ঘাগৰী।
ইয়াই কামে হৰি ঐ বোপাই কামে হৰি
কেঁচাইখাতী নামি ছে শিলৰে ঘাগৰী।
লাহক ঐ না আনন্দে
বিলাহক ঐ না বিনন্দে
সৰু আই আহিবৰ হ'লে বহুদিনে

আসনৰে পৰা সৰু আই উঠিলে
 পূজা গ্ৰহণ কৰিবৰ হ'লে হেই
 টংলতিৰ মালা হৈ নাচে হেই।
 ডাবৰি লৈ লৈ নাচে কি সৰু ভাই এ
 ডাবৰি লৈ লৈ নাচে,
 ধনময়ী গুণময়ী গুৰুলী
 বস চুঁহু এ ডাবৰি লৈ লৈ নাচে...

প-ফি চু শালৰ গীত :

হাবিদেও প-ফি-চু, চামান আৰু গাতিয়ালৰ তুষ্টিৰ বাবে বিধিসম্মতভাৱে নৈবেদ্য আগবঢ়াই গীত-নৃত্যৰ যোগেদি এই অপশক্তিসমূহক তুষ্টিকৰণৰ মানসেৰে প-ফি-চু পূজা অনুষ্ঠিত কৰা হয়। টাই আহোম সকলৰ লোকবিশ্বাস মতে পূজা বিধানৰ লগতে গীত নৃত্য পৰিৱেশন কৰি আৰাধনা কৰিলে হাবিদেও পফিচু তুষ্ট হয়। সেই বিশ্বাসৰ আঁত ধৰিয়েই টাই আহোম সকলৰ সমাজত পৰম্পৰাগত পদ্ধতিৰে এই পূজাত লাইলুংখাম নৃত্য পৰিৱেশন কৰা হয়। প-ফি-চু হ'ল পৃথিৱীৰ মধ্যখণ্ডৰ দেৱতা। তেওঁৰ সমকক্ষ দেৱতা সকল হ'ল লাংকুৰি, নাং চি চাও, বৰচামান, লিখা চামান, গাতিয়াল, খেতৰ, যখ, ভূত, বাঘ বাঘিনী আদি। হাবিদেওশালত পফিচু পূজা শেষ হোৱাৰ পাছত দেওৰ বিহু হিচাপে দেও বা অপশক্তিৰ উৎপত্তিবিলাক কাঁহ আৰু বুটি কোৰ বজাই নৃত্যসহ পৰিৱেশন কৰি দেৱদেৱীসকলক আনন্দিত কৰি তোলা হয়, যাতে তেওঁলোকে প্ৰকৃতিৰ বুকুত বসবাস কৰা মানৱ সমাজক নিৰ্বিদে জীৱন ধাৰণ কৰিবলৈ দিয়ে। তলত গীতটি উল্লেখ কৰা হ'ল-

চ্যাও নুৰু চ্যাও কাঁহ

চাও ধিতিন চাও এ চাও এ ম' ৰাই ক্লুঙ
 আন্ নাঙ্ জিম্ মো ফা পিন্ বেত এ ম' ৰাই ক্লুঙ
 লা লা জু চি প্লাউ লা লা জু চিপ্ ছি এ ম' ৰাই ক্লুঙ
 খুন থাও লুঙ্ লাই গাও খাম এ এ ম' ৰাই ক্লুঙ
 খুন থাও লুঙ্ চামান চামান এ ম' ৰাই ক্লুঙ
 তুন দেউ দি মৌ লাক্ ৰু খা দেউ দি মৌ লাক হানএ ম' ৰাই ক্লুঙ
 তুন মাই এগেউ হিত হৰেণ খামাই এগেউ হিত হ' নন এ ম' ৰাই ক্লুঙ
 চুই নুক্ ডাম্ চাও নুক্ দিন চাও
 ধিতিন চ্যাও এ চ্যাও এ ম' ৰাই ক্লুঙ
 মা তও হঙ্ কাম খাম এ ম' ৰাই ক্লুঙ
 খুন থাও এগেউ লাঙ কুৰি প ফী থু মে ফী এগেউ।
 তাং মো বা মো থু তেও ফা বা মো এগেউ এ ম' ৰাই ক্লুঙ
 জীন মো ফুন দিন বধ মীএগ্ৰেণ লুঙ্ ত্যেক পিন চ্যাও,
 ৰেণ ক্লাং ত্যেক পিন খুন এ ম' ৰাই ক্লুঙ
 নাঙ চি চাউ ক্লাঙ খাম দেঙ্ ছিত
 নাং ছিত বুন ফু ছিং খেন এ ম' ৰাই ক্লুঙ
 প লিখা মে লিখা লিখা বান লেম টেম্ এ ম' ৰাই ক্লুঙ
 তুন মাই এগেউ হিত হৰেণ খামাই এগেউ হিত ননএ মৌ ৰাই ক্লুঙ।
 চাও নুক ডাম্ চাও নুক দিন চাও ছয় এগয় ছয় হান এ ম' ৰাই ক্লুঙ

ফী গাতিয়াল ফু খুৰু ফী গাতিয়াল ফু এণ্ডে ঐ ম' ৰাই ক্লং
 ফী লেবা ফী কানক্ ফী তাও নু, ছো ফক্ ছো ডাম্
 ছো গুম গুম ঐ ম' ৰাই ক্লং
 আও তাঙ্ নাঙ্ না পাঙ্ খাঙ্ ঐ ম' ৰাই ক্লং
 আও তাঙ্ টং ছিং কুপ্ টং বুন টং ছিং কু প্ টং ফা ঐ ম' ৰাই ক্লং
 আও টাং মাক মো থি থি ব্লক্ থি থি ঐ ম' ৰাই ক্লং
 আও টাং খাও খু কুপ্ ৰাই এণ্ডে ঐ ম' ৰাই ক্লং
 আও টাং পেঙ্ লি পেঙ্ ফা দি হম্ ৰাও ঐ ম' ৰাই ক্লং
 লুক লাও দেঙ তু কুঙ্ খাম্ লুক লাওদেঙ্ তু বুঙ্ নেও ঐ ম' ৰাই ক্লং
 কিন তাঙ্ নাঙ্ না পাঙ্ খাঙ্ না জাভ্ ঐ ম' ৰাই ক্লং
 কিন টাঙ্ নু কাই খঙ্ কাই দি হম্ ৰাউ
 নু কাই খাঙ্ কাই দি হম্ খেন্ ঐ ম' ৰাই ক্লং
 কিন টাং ছান মু লুঙ্ কা দয় কিন ঐ ম' ৰাই ক্লং
 কিন টাং মা জং্ দি হম্ ৰাউ মাজং্ দি হম্ খেন ঐ ম' ৰাই ক্লং
 ধিতিন চ্যাও ঐ চ্যাও ঐ ম' ৰাই ক্লং
 চাও নু ৰু চাও কাঐ।

সমগ্ৰ গীতটিত হাবিদেওকে প্ৰমুখ্য কৰি আন আন শক্তিসমূহৰ বাসস্থান, উৎপত্তিৰ বৰ্ণনা দি তেওঁলোকলৈ ভাগে ভাগে আগবঢ়োৱা নৈবেদ্যসমূহ গ্ৰহণ কৰিবলৈ আহ্বান কৰা হৈছে।

অপেচৰা সবাহ গীত :

অসমীয়া লোকবিশ্বাস অনুসৰি অপেচৰাৰ দোষ লাগিলে শিশুৰ শৰীৰৰ সুস্বাস্থ্য বিকাশ নঘটে। কোনো কাৰণ নোহোৱাকৈ ল'ৰা-ছোৱালী পঁয়া লাগিলে অপেচৰাৰ দোষ লাগিছে বুলি ঠাৱৰ কৰি আগচোতালত গাৰৰ গোপিনী মাতি অপেৰা সবাহ অনুষ্ঠিত কৰা হয়। উল্লেখ্য যে এনেদৰে অপেচৰাক আৰাধনা কৰিলে অপেচৰা আই সন্তুষ্ট হয় বুলি বিশ্বাস কৰা হয়। তলত অপেচৰা সবাহৰ গীতৰ অংশবিশেষ উদ্ধৃত কৰা হ'ল-

সোণৰে জখলা ৰূপৰ হেতামাৰি
 আহে অপেচৰা নামি।
 নামি আহে অপেচৰা হাতে দণ্ড ধৰি
 মহাদেৱে লাগ পাই নিলে দণ্ড কাঢ়ি এ।
 তুলসীৰ তলতে বস্তু জ্বলাইছে
 শলাই তিৰেবিৰে কৰে এ
 আকাশৰে পৰা সোধে অপেচৰা কুমাৰী
 কি পূজা কৰে এ।।
 দুপৰ ভাগতে চোতালৰ আগতে কুমাৰী কি পূজা কৰে এ
 আকাশৰে পৰা সোধে অপেচৰা
 সেই পূজা মোৰ পাৰে পৰে এ।।
 আই দিয়া নিৰ্মালি মাথা ভৰি লঙ
 বিদায় দিয়া অপেচৰা সেৱা কৰি যাওঁ।।
 তুলসীৰে পাত হৰি তুলসীৰে পাত।
 নৰ-মনিচে কিবা শুনে অপেচৰাৰ মাত।।

তুলসীৰে ফুল হৰি তুলসীৰে ফুল।
নৰ-মনিচে কিবা জানে মোকাৰ পূজাৰ মূল।

আই নাম :

বসন্তকালত সাধাৰণতে বসন্তৰোগৰ প্ৰাদূৰ্ভাৱ বৃদ্ধি পায়। এই ৰোগবিধৰ কাৰক হিচাপে 'আই' নামৰ এবিধ শক্তিৰ অৱস্থিতিক লোকসমাজে মানি লয়। সেয়ে অসমীয়া সমাজত এই ৰোগবিধে দেখা দিলে কথিত ভাষাত 'আই ওলোৱা' বোলা হয়। এই ৰোগৰ পৰা পৰিত্ৰাণ পাবলৈ আই সৰাহ পাতি গাঁৱে গাঁৱে আই নাম গাই আৰাধনা কৰাৰ প্ৰথা আজিকোপতি অসমীয়া সমাজত বিৰাজমান। লোকবিশ্বাস অনুসৰি এনেদৰে আই-নাম গাই ৰীতিমতে পায়স-পৰমান্ন, খুৰিয়া তামোল, পিঠাগুড়ি দি আৰাধনা কৰিলে আই তুষ্ট হৈ সেইখন গাঁৱত কোনোধৰণৰ বিপদ বিঘিনি নঘটায়। আই নামসমূহ কোমল সুৰীয়া আৰু ছন্দোবদ্ধ।

উজায়ে আহিলে আইৰে সাতে ভনী
সাতালি পৰেবত জুৰি।
তৰু তৃণ লতা সৰে দৌৱাই মাথা
আই আহিবৰে শুনি।।
সোণৰে চকৰা উৰে জাকি মাৰি
ৰূপৰে দুটি পাখি।
চহৰ ফুৰিবলৈ আইলোক আহিছে
জীৱনদান মাগিছোঁ আমি।।
নাজানি সোমালোঁ আইৰ ফুলেবাৰী
নিচিনি চিঙিলোঁ কলি এ।
ইবাৰ দোষকে খেমিবা গোসানী
তোমাৰে চৰণত ধৰোঁ এ।।
দুখীয়াৰ ঘৰলে আইলোক আহিছে
দিবলৈ নাই যে একো।
মূৰৰে কেশেৰে পাৰ মলচিম
দেহৰে পাৰি দিম সাঁকো।।
আই মোৰ উজায়ে আহিলে
আই মোৰ আইৰে সাতে ভনী
আই মোৰ বসন্তে বা বলাই এ।।
আই মোৰ টেমাতে আনিছে
আই মোৰ জাতি চন্দনে
আই মোৰ সবাকো দিছে পিন্ধাই এ।।
গধূলিতে আই আহে পদূলিলে চাই
মহামায়া আই আহে সোণাৰ বাংশী বাই।
গধূলিতে পদূলীতে লগাই থৈছে বাতি।
নেজানো কৰুণাময় আহে কোন ৰাতি.....

উপসংহাৰ

প্ৰচুৰ লোক-সাংস্কৃতিক সম্ভাৰনাৰে ভৰপূৰ পিৰাচতত্ব বিষয়টিৰ অধ্যয়নৰ খল থকা স্বত্বেও বৰ্তমানেও অসমৰ বিদ্বত মহলত এই বিষয়টি যথাযথৰূপে প্ৰতিষ্ঠিত হ'বলৈ বাকী। অসমৰ লোক-বিশ্বাসত বহুলাংশে প্ৰাধান্য বিস্তাৰ কৰি থকা ভূত-প্ৰেত- অপ-দেৱতা-উপদেৱতা আদিক কেন্দ্ৰ কৰি নানা লোকাচাৰ, লোক-কথা, লোকগীত-লোকনৃত্য, ফকৰা-যোজনা আদিৰ সৃষ্টি হৈছে। তাত্ত্বিকতাৰ লগত সংগতি থকা মন্ত্ৰসাহিত্যসমূহেও অসমীয়া লোক-সাংস্কৃতিক প্ৰেক্ষাপটক এক অনন্য মাত্ৰা প্ৰদান কৰিছে। অসমত প্ৰাপ্ত সু-মন্ত্ৰ আৰু কু-মন্ত্ৰৰ প্ৰভাৱ তথা কাৰ্যকাৰিতাৰ সাফল্যৰ বিষয়টি বিজ্ঞানসন্মতভাৱে গৱেষণা কৰাৰ অতিকৈ প্ৰয়োজন। উল্লেখ্য যে পিৰাচ-তত্ব বিষয়টি কেৱল ভীতি-বিহ্বলতাৰে ভৰপূৰ, ক্ষতিকাৰক, অপৰাধমূলক কাৰ্য-বন্ধাপেৰে ভৰপূৰ, ক'লা যাদুৰে আচ্ছন্ন এক বিষয় হিচাপে গণ্য নকৰি প্ৰকৃতৰ্থত এই বিষয়টি নিহিত হৈ থকা লোক-সাংস্কৃতিক আৰু সাহিত্যিক সমলসমূহ যথাযথৰূপে অধ্যয়ন হ'লে অসমত গৱেষণাৰ এখন নতুন ক্ষেত্ৰ মুকলি হ'ব বুলি আশা কৰিব পাৰি।

প্ৰসংগ-সূত্ৰ

- ১। বেণুধৰ ৰাজখোৱা, 'Assaese Demonology', পৃষ্ঠা- ৩
- ২। দয়াৰাম ওজাৰ মুখৰ পৰা সংগৃহীত, স্থান বেজগাঁও, ডিব্ৰুগড়
- ৩। কমল চন্দ্ৰ নাথ, মায়ঙৰ মন্ত্ৰ-সাহিত্য, পৃষ্ঠা- ৫৭
- ৪। চ্যাও তিলেশ্বৰ মহনৰ মুখৰ পৰা সংগৃহীত।

প্ৰাসংগিক গ্ৰন্থ :

- নাথ, কমল চন্দ্ৰ : মায়ঙৰ মন্ত্ৰ-সাহিত্য
প্ৰকাশক : উত্তৰ-পূৰ্ব ভাৰতৰ লোক-সংস্কৃতি অধ্যয়ন কেন্দ্ৰ, নগাঁও,
প্ৰথম প্ৰকাশ : ২০২০
- ৰাজখোৱা, বেণুধৰ : *Assaese Demonology*
প্ৰকাশক : বেণুধৰ ৰাজখোৱা, প্ৰথম প্ৰকাশ : ১৯০৫

তথ্যদাতাৰ তালিকা :

নাম	ঠিকনা	বয়স
১। দয়াৰাম ওজা	বেজগাঁও, ডিব্ৰুগড়	৯৩
২। খিতেশ্বৰ চেতিয়া	শিৱসাগৰ	৮৫
৩। মনেশ্বৰী বসুমতাৰী	বৰহ গাঁও, সাপেখাতী, চৰাইদেউ	৯০
৪। মনমায়া পাতৰ	মায়ং, মৰিগাঁও	৮০
৫। ফেচকুৰাম ৰাভা	গোৱালপাৰা	৭৯
৬। আদিত্য শৰ্মা	মাখিবাহা, নলবাৰী	৬৭

লেখক : সহকাৰী অধ্যাপক, অসমীয়া বিভাগ, মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱ বিশ্ববিদ্যালয়, নগাঁও
Email: chandrakamalchetia10@gmail.com

স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতাত লোকসংস্কৃতিৰ প্ৰসংগৰ পৰিৱৰ্তন আৰু পুনৰনিৰ্মাণ : এক আলোচনা

গীতিমণি হাটীমূৰীয়া

সংক্ষিপ্তসাৰ

কবিতা কবিৰ অনুভৱৰ বৰ্হিপ্ৰকাশ। কবিতাৰ মাজেৰে সমাজ চিন্তনৰ ৰূপৰেখা নিৰ্মাণ হয়। সমাজ জীৱনৰ পৰিৱৰ্তন, পৰিশোধনৰ ক্ষেত্ৰত নতুনক আদৰি লোৱা হয়। নতুনক আদৰি লৈ সমাজক সমৃদ্ধিশালী কৰাত সাহিত্যৰ আন বিধাসমূহৰ লগতে কবিতাৰো অৱদান গুৰুত্বপূৰ্ণ। কবিতাত অনেক প্ৰসংগই ঠাই পায়। তাৰ ভিতৰত লোকসংস্কৃতিৰ প্ৰসংগও অন্যতম। লোকসংস্কৃতিৰ প্ৰসংগই অসমীয়া কবিতাত এক সুকীয়া ধাৰা প্ৰতিষ্ঠা কৰিছে। সময়ৰ লগে লগে সাহিত্যৰ বিষয়, ভাৱ-ভংগিমালৈ পৰিৱৰ্তন আহে। সমাজলৈ অহা পৰিৱৰ্তন আৰু মানুহৰ জীৱন যাপনৰ সামগ্ৰিক ক্ৰিয়াশীলতাই সাহিত্যলৈও নতুনত্ব আৰু বিশেষত্ব কঢ়িয়াই আনে। অসমীয়া কবিতাও এই পৰিৱৰ্তন আৰু পুনৰ নিৰ্মাণ প্ৰক্ৰিয়াৰ দ্বাৰা মুক্ত নহয়। স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতাত লোকসংস্কৃতিৰ প্ৰসংগ প্ৰয়োগলৈ অহা পৰিৱৰ্তন আৰু লোকসংস্কৃতিৰ উপাদানসমূহৰ পুনৰ নিৰ্মাণ এটি গুৰুত্বপূৰ্ণ আলোচনা যোগ্য দিশ। অধ্যয়নৰ জৰিয়তে স্বাধীনতা পৰৱৰ্তীকালৰ অসমীয়া কবিতাত লোকসংস্কৃতিৰ প্ৰসংগৰে আধুনিক সমাজ জীৱনৰ প্ৰতিফলনত অসমীয়া কবিতাৰ ভূমিকা আৰু সমাজলৈ অহা পৰিৱৰ্তন আৰু নতুনত্ব, সমাজ জীৱনৰ চিন্তা আৰু আদৰ্শৰ ক্ষেত্ৰত লোকসংস্কৃতিৰ উপাদানযুক্ত অসমীয়া কবিতাই গ্ৰহণ কৰা ভূমিকা সম্পৰ্কে আলোচনা আগবঢ়োৱাৰ যত্ন কৰা হ'ব।

বীজ শব্দ : কবিতা, লোকসংস্কৃতি, পৰিৱৰ্তন, পুনৰ নিৰ্মাণ, প্ৰসংগ

অৱতৰণিকা

স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতাত সামাজিক-সাংস্কৃতিক ক্ষেত্ৰখনক উপস্থাপন কৰোঁতে লোকসংস্কৃতিৰ প্ৰসংগ ব্যৱহাৰ কৰা দেখা যায়। লোকসমাজৰ ভেটিতে আধুনিক সমাজৰ পুনৰ নিৰ্মাণ হৈছে। গতিকে লোকসমাজৰ প্ৰসংগ বাদ দি আধুনিক সমাজ আৰু সংস্কৃতিৰ প্ৰকৃত ব্যাখ্যা সম্ভৱ নহয়। বৰ্তমান সময়ত সমাজ জীৱন আৰু সাংস্কৃতিক ক্ষেত্ৰখনলৈ অহা পৰিৱৰ্তনক কবিসকলে লোকসংস্কৃতিৰ জৰিয়তে উপস্থাপন কৰিছে।

স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতাৰে সামাজিক শ্ৰেণী চেতনাবোধ, ৰীতি-নীতি, ধৰ্ম, কৃষি কাৰ্য আদি বিষয়সমূহ প্ৰকাশ কৰোঁতে লোকসংস্কৃতিৰ প্ৰসংগ ব্যৱহাৰ কৰিছে। সামাজিক প্ৰেক্ষাপট বুলিলে সমাজ এখনত প্ৰচলিত আটাইবিলাক দিশ সামৰি লোৱা যায়। সমাজত প্ৰচলিত বিবিধ উৎসৱ অনুষ্ঠানৰ প্ৰসংগ, পুৰুষ আৰু নাৰীৰ সামাজিক স্থিতি অৰ্থনৈতিক, ৰাজনৈতিক আদি দিশৰ প্ৰকাশ কৰোঁতে লোকসংস্কৃতিৰ প্ৰসংগ ব্যৱহাৰ কৰিছে। লোকসংস্কৃতিৰ বহল ক্ষেত্ৰখন সমাজ ব্যৱস্থাৰ প্ৰতিটো দিশৰ লগত দৃঢ়ভাৱে সংযুক্ত হৈ আছে। লোকসংস্কৃতিৰ প্ৰবাহ মানতাই সামাজিক-সাংস্কৃতিক প্ৰেক্ষাপটটো যতি নপৰাকৈ গাঁথি ৰাখিবলৈ চেষ্টা কৰিছে। সামাজিক-সাংস্কৃতিক প্ৰেক্ষাপটৰ প্ৰসংগ কবিতাৰে প্ৰকাশ কৰিবলৈ যাওঁতে জীৱন, সমাজ আৰু ধৰ্মীয় বিশ্বাসৰ পৰা সমল আহৰণ কৰি কবিয়ে কবিতা সৃষ্টি কৰিছে। সময়ৰ লগে লগে সাহিত্যৰ বিষয়, ভাৱ-ভংগিমালৈ পৰিৱৰ্তন আহে। সমাজলৈ অহা পৰিৱৰ্তন আৰু মানুহৰ জীৱন যাপনৰ সামগ্ৰিক ক্ৰিয়াশীলতাই সাহিত্যলৈও নতুনত্ব আৰু বিশেষত্ব কঢ়িয়াই আনে। স্বাধীনতা পৰৱৰ্তী কালৰ কবিতাও এই পৰিৱৰ্তন আৰু পুনৰ নিৰ্মাণৰ প্ৰক্ৰিয়াৰ পৰা মুক্ত নহয়। কবিতাই কোনো এটা জাতিৰ সাংস্কৃতিক চেতনা, চিন্তা, কল্পনা আৰু অনুভৱৰ প্ৰকাশ ঘটায়।

অসমীয়া কবিতাত লোকসংস্কৃতিৰ প্ৰসংগৰ পৰিৱৰ্তন

সময়ৰ অগ্ৰগতিৰ লগে লগে অসমীয়া কবিতাত লোকসংস্কৃতিৰ প্ৰসংগৰ পৰিৱৰ্তন আৰু পুনৰনিৰ্মাণ সাধিত হৈছে। পুনৰ নিৰ্মাণ হৈছে পূৰ্বতে সৃষ্টি হোৱা কোনো সাহিত্য পাঠক যেতিয়া পৰৱৰ্তী সময়ত পৰিৱেশ-পৰিস্থিতিৰ অনুকূলে, লেখকৰ পুনঃসৃষ্টিৰে নতুন ৰূপত সৃষ্টি কৰা হয়, সেই নব্য সৃষ্ট পাঠকে পুনৰ নিৰ্মাণ (Reconstruction) বুলি কোৱা হয়। পুনৰ নিৰ্মাণৰ জৰিয়তে মূল পাঠক সামাজিক-সাংস্কৃতিক প্ৰেক্ষাপটত নতুনকৈ মূল্যায়ন কৰা হয়। মূল পাঠৰ ঘটনা, কাহিনী, চৰিত্ৰ, বিষয় আদিক প্ৰসংগক্ৰমে লেখকৰ সৃজনশীলতাৰে নতুন ৰূপত উপস্থাপন কৰা হয়। মূল পাঠৰ প্ৰতিষ্ঠিত মূল্যবোধৰ পৰিৱৰ্তে সময় সাপেক্ষ ৰূপত মূল্যায়ন কৰিবলৈ যত্ন কৰা হয়। সাৰ্বজনীন মানৱীয় আবেদনযুক্ত কাহিনী বা চৰিত্ৰসমূহক পুনৰ নিৰ্মাণৰ জৰিয়তে মূল্যায়ন আগবঢ়োৱা দেখা যায়। পুনৰ নিৰ্মাণ শৈলীৰ জৰিয়তে মূল পাঠত নিহিত বিভিন্ন চৰিত্ৰ, ঘটনা, সংলাপ ইত্যাদি দিশসমূহক উজ্জ্বল ৰূপত উপস্থাপন কৰাৰ প্ৰয়াস দেখা যায়। অসমীয়া কবিতাত পুনৰ নিৰ্মাণৰ প্ৰসংগই 'জোনাকী' যুগতে প্ৰতিষ্ঠা লাভ কৰে চন্দ্ৰকুমাৰ আগৰৱালাৰ হাতত। চন্দ্ৰকুমাৰ আগৰৱালাৰ 'তেজীমলা' কবিতা এইক্ষেত্ৰত নতুন ধাৰাৰ বাহক হিচাপে চিহ্নিত। জোনাকীয়ে সূচনা কৰা এই ধাৰা অনুসৰণ কৰি সাধুকথাৰ বিভিন্ন

কাহিনী, চৰিত্ৰসমূহে নতুন ৰূপত কবিতাত ঠাই পায় এক ধাৰাৰ জন্ম দিয়া দেখা যায়। কবিতাৰ বিষয়বস্তুৰ বিন্যাস সলনি হৈছে আৰু ছন্দসজ্জালৈও পৰিৱৰ্তন আহিছে। ক'ব নোৱৰাকৈ লোকসংস্কৃতিৰ প্ৰসংগ ব্যৱহাৰ কৰাৰ প্ৰৱণতা সলনি হৈছে। কবিতাই নীৰৱে এই পৰিৱৰ্তন গ্ৰহণ কৰি লোকসংস্কৃতিৰ পুনৰ নিৰ্মাণ কৰিছে। এই ক্ষেত্ৰত পৰিৱৰ্তিত আৰ্থ-সামাজিক আৰু সাংস্কৃতিক পটভূমিত নতুন নতুন উপাদানৰ সংযোগ ঘটিছে। কবিসকলৰ চিন্তা আৰু অনুভৱৰ স্বৰূপ সলনি হৈ কবিতাৰে তাৰ প্ৰকাশ ঘটিছে। আধুনিক সময়ে পৰিৱৰ্তন কঢ়িয়াই আনিছে যদিও লোকজীৱনৰ লগত গভীৰভাৱে যুক্ত কবিসকলৰ চেতন মনৰ পৰা লোকসংস্কৃতিৰ ধ্বনিশীলতা হেৰাই যোৱা নাই। সেইবাবে নতুন বিষয় এটা কবিতাৰ মূল বিষয় হোৱা স্বত্বেও লোকসংস্কৃতিৰ অনুষ্ণংগ ম্লান পৰা নাই। বৰঞ্চ স্বাধীনতাৰ পৰৱৰ্তী অসমীয়া কবিতালৈ অনা লোকসংস্কৃতি প্ৰয়োগৰ প্ৰসংগৰ পৰিৱৰ্তন আৰু পুনৰ নিৰ্মাণে স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতাক নতুন আয়তনহে দিছে।

স্বাধীনতা পৰৱৰ্তীকালৰ অসমীয়া কবিতাৰ পৰিৱৰ্তনৰ ক্ষেত্ৰত ঐতিহাসিক বিৱৰ্তনৰ প্ৰসংগ মন কৰিবলগীয়া। নতুন মূল্যবোধৰ সংজ্ঞাই মানৱীয় মূল্যবোধক গতিশীলতা দান কৰাৰ লগতে দৃষ্টিভংগী আৰু ৰুচিবো পৰিৱৰ্তন ঘটায়। পুৰণি চিন্তাক নতুন দৃষ্টিভংগীৰে প্ৰকাশ কৰিবলৈ লোক উপাদানসমূহ ব্যৱহাৰ কৰাৰ ক্ষেত্ৰতো পৰিৱৰ্তন আহিছে—

আমাৰ স্তৱ্ৰ হিয়াত কঙাল উলাহ, সৰীসৃপ চৈঁচা।

আমি জানো, জীয়াই আছে মৰ আঁউসীৰ জোন,

জীয়াই আছে, তোমাৰ খোপাৰ ডালিমফুল,

বিহাৰ আঁচুতকৈয়ো ৰঙা।

হেঁ চিৰ উত্তপ্তা :

তোমাৰ দেহ-গঙ্গাত আমাৰ প্ৰেম কাগজৰ নাও।

কুৰুৱা ডুবিত বুৰে কাগজৰ নাও— চেনাই ঐ,

পিছলি পৰিবা চাবা।^১

(বিহাৰ দিনৰ গান)

সাম্প্ৰতিক সময়ৰ অস্থিৰতা, মানুহৰ জীৱনৰ অনিশ্চয়তাত শংকিত কবিয়ে মানুহৰ দুখ আৰু যন্ত্ৰণাক লোকসমলৰ জৰিয়তে ব্যক্ত কৰিছে। ডালিমৰ গুটিৰ দৰে ৰঙা যন্ত্ৰণাই কবিক চিন্তিত কৰিছে। বিহাৰ আঁচুতকৈও

তীব্ৰ বঙা বঙটোক কবিয়ে প্ৰতীক হিচাপে অংকন কৰিছে। মানুহৰ পৃথিৱী মৰা আঁউসীৰ জোনতকৈও শেঁতা আৰু কঙাল হৈ পৰাটো কবিয়ে উপলব্ধি কৰিছে। সেয়ে আধুনিক জীৱন যন্ত্ৰণাক কাগজৰ নাওৰ দৰে ক্ষণস্থায়ী বুলি ব্যাখ্যা কৰিছে। এই প্ৰসংগতে কবিয়ে লোকগীতৰ অন্যতম বিহুগীতৰ আংগিক ব্যৱহাৰ কৰিছে। কবিৰ কবিতাত লোকসংস্কৃতিৰ প্ৰসংগৰ পৰিৱৰ্তনশীলতাৰ লগতে পুনৰ নিৰ্মাণৰ ধাৰাটোও পৰিস্ফুট হৈছে। লোকজীৱনৰ ভিতৰৰা গীত-মাত, সাধুকথা আদিক আধুনিক চিন্তাৰে পুনৰ ৰূপ দিয়াৰ যত্ন কৰিছে। লোককথাৰ চৰিত্ৰ সীতা, শকুন্তলা আদি চৰিত্ৰৰ কাহিনীক কবিয়ে আধুনিক নাৰীৰ জীৱন যন্ত্ৰণাৰ লগত তুলনা কৰি প্ৰতিগৰাকী নাৰীৰ মাজত 'সীতা'ৰ দুৰ্গতি দেখা পাইছে—

বালিচৰ আছে, সপোনো আছে,

চকুৰ আগত সোণৰ পহুৰে দুবৰি বন গচকি যায়।

মাজুলীত ফুলে সৰিয়হ ফুল :

আমাৰ জীৱন অশোক-বনত

লাঞ্ছিতা কোন সীতা ?

আমাৰ কণ্ঠত আছে পিয়াহ,

পেটৰ পোৰণি, বুকুত জুই।

চকুত স্বৰ্ণছবি।

পইতা ভাতত লোণ খৰিচা,

পকা জলকীয়া, ভৰ দুপৰৰ জুতি।^২

(আমাৰ কাৰণে বালিচৰ আছে)

কবি হেম বৰুৱাই স্বৰ্ণ হৰিণ বিচাৰি লাঞ্ছিত হোৱা সীতাক প্ৰতীক হিচাপে লৈ, পেটৰ জ্বালাত, বুকুৰ জুইত পুৰি লাঞ্ছিত হোৱা হাজাৰজনী বঞ্চিত, প্ৰবঞ্চিত নাৰীকহে চিত্ৰিত কৰিছে। ৰামায়ণৰ পৰা গ্ৰহণ কৰা পুৰা চৰিত্ৰ একোটাৰ জৰিয়তে কবিয়ে লোকসংস্কৃতি চৰ্চাৰ ক্ষেত্ৰত পৰিৱৰ্তনৰ লগতে পুনৰ নিৰ্মাণৰ যত্ন কৰিছে।

স্বাধীনতা পৰৱৰ্তী কালত অসমীয়া কবিতাৰ গতি-প্ৰকৃতিৰে বিভিন্ন ধৰণে পৰিৱৰ্তন আহিছিল। কবিতাৰ বিষয় আৰু প্ৰকাশভংগীলৈ অহা নতুনত্বই অসমীয়া কবিতাৰ পূৰ্বৰ স্বৰূপ সলাই পেলাইছিল। ৰোমাণ্টিক চেতনাৰ ঠাইত বাস্তৱ কঠোৰতাই অসমীয়া কবিতাৰ ভেটি নতুনকৈ নিৰ্মাণ কৰিছিল। বৰঞ্চ পূৰ্বৰ ৰোমাণ্টিক

কবিতাৰে প্ৰতিফলিত লোকসংস্কৃতিৰ দিশসমূহো আধুনিক কবিতাৰে পৰিৱৰ্তন আৰু পুনৰ নিৰ্মাণৰ দ্বাৰাহে ব্যৱহৃত হৈছিল। লোকজীৱনৰ সমল সমূহ ৰুঢ় বাস্তৱৰ পৰিপ্ৰেক্ষিতত ব্যৱহৃত হৈছে, যাৰ জৰিয়তে ধনতাত্ত্বিক সমাজ-ব্যৱস্থাৰ মূল্যাংকন কৰাৰ যত্ন কৰিছে। সংবেদনশীল সমাজ বাস্তৱতা উপলব্ধি কৰা কবিয়ে পৰিৱৰ্তনশীল সময়ৰ ছবিখন অংকন কৰোতে লোকসংস্কৃতিৰ প্ৰসংগ ব্যৱহাৰ কৰা দেখা যায়। সমাজৰ কল্যাণকামী শুভবুদ্ধি কবিতাৰে আমন্ত্ৰণ কৰি লোকজীৱনৰ সমলৰাজিৰ পুনৰনিৰ্মাণৰ প্ৰচেষ্টা লোৱা দেখা যায় নিৰ্মলপ্ৰভা বৰদলৈৰ কবিতাত। কবিয়ে ‘তেজা আৰু তুলা’ সাধুকথাৰ প্ৰসংগটো আধুনিক সময়ৰ আলমত পুনৰ ৰূপ দিছে। তেজাক মাৰি কাটি খাবলৈ মাহীমাকে প্ৰহৰীৰ হাতত পত্ৰ দি পঠাইছিল, তেনেধৰণৰ হাজাৰজনী পাষণ নাৰীয়ে বৰ্তমানো সমাজলৈ অশুভ বাৰ্তা কঢ়িয়াই আনিছে। বহু নাৰী আপোনজনৰ হাততে লাঞ্চিত হৈছে। ইয়াত কবিয়ে লোক চৰিত্ৰটোক পুনৰ ৰূপ দিছে এনেদৰে—

পুলক বিহুল আৰু আনন্দ উচুছিল
 কঁপা কঁপা হাত লৈ
 জীৱনৰ প্ৰথম লিপিকা বুলি
 আবেগে সাৰটি ধৰি
 সেই চিঠি যেতিয়া খুলিলো
 লিখা আছে তাত
 “শাখিনীক সোনকালে দিয়া পঠিয়াই
 শৰাধৰ কাম-কাজ কৰিবহি লাগে
 যোৱাৰাতি হঠাতেই উশাহ-ফুটনি হৈ
 মোৰ ল’ৰা আঁতৰিল চিৰকাললৈ।”^৩

(চিঠি)

স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতা প্ৰগতিশীল আদৰ্শেৰে অনুপ্ৰাণিত। সমাজ চেতনাৰ প্ৰসংগ, ব্যক্তিকেন্দ্ৰিক মনোভাৱৰ বিপৰীতে সৰ্বকল্যাণৰ হকে চিন্তা, সমসাময়িক ৰাজনৈতিক, অৰ্থনৈতিক ভাৱধাৰাৰ প্ৰতিফলনে কবিতাৰ বিষয় আৰু ভাৱক নিয়ন্ত্ৰণ কৰা দেখা যায়। জগতৰ উন্মুক্ত বায়ু লগাকৈ মনৰ সকলো দুৱাৰ-খিৰিকী খুলি ৰখা সাম্প্ৰতিক কবিৰ ধৰ্ম।^৪ কবিসকলে এনে দিশবিলাক প্ৰকাশ কৰোঁতে ব্যৱহাৰ কৰা

লোকসংস্কৃতিৰ প্ৰসংগৰাজিলৈ পৰিৱৰ্তন অহা দেখা গৈছে। লোকজীৱনৰ সৰলতাক আধুনিক জীৱনৰ জটিলতাৰ পটভূমিত ৰূপায়ণ কৰোতে লোকসমলসমূহ প্ৰতীকি ৰূপতহে ব্যৱহৃত হৈছে।

অ' আইতা,

তোৰ হাঁচতিত কোঁচমোচ খোৱা

কত বুৰঞ্জীৰ পাত

কত গুণমালা কিমান ভটিমা

কিমান বিহুৰ জাত

নতুন দিনৰ, সুৰুঙাৰে তোক

যায় পুৰণিয়ে মাতি।

অ' আইতা,

নাতি-পোৱালিৰ বিতচকুবোৰে

চিনিলে তোৰ হাঁচতিৰ ফুল

ভাগিব তেতিয়া মন আকলুৱা

আমাৰ মোহৰ ভুল

বিলাতী মাটিৰ মজিয়াতো বহি

চিনিম দেশৰ মাটি।^৫

(আইতা অ' তোৰ হাঁচতিত কিমান ব'হাগ)

সময়ৰ পৰিৱৰ্তনৰ লগে লগে সমাজলৈ অহা দ্ৰুত পৰিৱৰ্তন কবিয়ে অনুভৱ কৰিছে। সেই পৰিৱৰ্তন লোকজীৱনলৈও পৰ্যবসিত হোৱা কবিৰ দৃষ্টিগোচৰ হৈছে। 'আইতা' চৰিত্ৰটোৰ আলমত কবিয়ে লোকজীৱনলৈ অহা পৰিৱৰ্তনৰ প্ৰসংগ উপস্থাপন কৰিছে। লোকজীৱনৰ সৰলতাৰে ভৰা আইতা চৰিত্ৰটিলৈ অহা পৰিৱৰ্তনত কবিয়ে দেখা পাইছে যুগ ভিন্ন ছবি। ভিন্ ভিন্ কাৰকৰ মাজেৰে অহা পৰিৱৰ্তনত লোকসংস্কৃতিৰ প্ৰসংগৰ পুনৰ নিৰ্মাণ হৈছে। আইতাৰ সৰলতাত জীৱনৰ শান্তি বিচাৰি পোৱা কবিয়ে, সাম্প্ৰতিক পৰিস্থিতিৰ পাকচক্ৰত পৰি লোকজীৱনৰ সৰলতা, বিশ্বাস, বীতি-নীতিলৈ অহা পৰিৱৰ্তনৰ কথা ব্যক্ত কৰিছে। লোকচৰিত্ৰ আইতা বুৰঞ্জীৰ কিছুমান কাহিনী, সাধুকথা, গীত-মাত, ঘোষা কীৰ্তনৰ ধাৰক আৰু বাহক। আইতাৰ মুখত শুনা সাধুকথাই শিশু মনত অনুসন্ধিৎসা আৰু কল্পনাপ্ৰৱণতাৰ সঞ্চাৰ কৰে। কবিয়ে কিন্তু কবিতাৰে লোকজীৱনৰ আইতা চৰিত্ৰটোক

ভেটি কৰি 'বিতচকু' পিন্ধা আধুনিক নাৰাৰ অভিজাত জীৱনৰ প্ৰতি থকা অভিলাষৰ কথাহে প্ৰকাশ কৰিছে। গতিকে দেখা যায় স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতাত লোকসংস্কৃতিৰ প্ৰসংগৰ পুনৰ নিৰ্মাণ ঘটিছে বিভিন্ন অনুৰূপক কেন্দ্ৰ কৰি। এই পৰিৱৰ্তন আৰু পুনৰ নিৰ্মাণৰ জৰিয়তে কবিতাৰ বিষয়বস্তু, ভাৱ-বস্তুলৈ নতুনত্ব অহা দেখা যায়। আধুনিক ধ্যান-ধাৰণা, সৃষ্টিশীলতা, সাৰ্বজনীন বিষয়বস্তুৰ প্ৰতি দৃষ্টি আৰোপ ইত্যাদি দিশৰ মাজেৰে স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতা জিলিকি আছে। লোকসংস্কৃতিৰ প্ৰতীকি উপস্থাপনে কবিতাৰ ভাৱবস্তু নিৰ্মাণত বৈশিষ্ট্য অনাৰ লগতে কবিতা সৃষ্টিৰ অনুপ্ৰেৰণাৰ কেন্দ্ৰবিন্দু হৈ পৰিছে।

যোৱাবেলি পথাৰত দাৱনীৰ নুশুনিলো গীত
 শুনিলো বিননি,
 তেজেৰে ৰাঙলী হ'ল সোণালী ধাননি
 জাহ গ'ল মানুহ গজালি।^১

(চিন পৰা ভিঠা)

লোকজীৱনলৈ অহা তাৎক্ষণিক পৰিৱৰ্তনৰ কৰুণ কাহিনীক কবিয়ে প্ৰকাশ কৰিছে। খেতি-পথাৰৰ শস্য, সৌন্দৰ্য সময়ৰ লগে লগে শ্মশানতহে পৰিণত হোৱাটো কবিৰ দৃষ্টিগোচৰ হৈছে।

স্বাধীনতা পৰৱৰ্তী কালৰ কবিতাত সমাজবাদী চিন্তাৰ স্পষ্ট প্ৰতিফলন ঘটা দেখা যায়। সমাজ অধ্যয়নৰ উপাদান হিচাপে আধুনিক সমাজৰ সমস্যাসমূহ উপস্থাপন কৰোঁতে লোকসংস্কৃতিৰ সমলসমূহ ব্যৱহাৰ কৰাটো লক্ষণীয়। আধুনিক সমাজৰ ধ্যান-ধাৰণা ব্যক্ত কৰোঁতে ব্যৱহাৰ কৰা লোকসমলসমূহ স্বাভাৱিকতে পৰিৱৰ্তনৰ মাজেৰে পুনৰ নিৰ্মাণ হৈছে। যিহেতু লোকজীৱনৰ শিপাৰ পৰা কবিসকল বিচ্ছিন্ন হ'ব নোৱাৰে। সেয়ে অৱচেতন মনত শিপাই থকা লোকজীৱনৰ প্ৰসংগ সৃষ্টিৰ জৰিয়তে নতুনকৈ নিৰ্মাণ কৰাৰ প্ৰয়াস কৰিছে। লোকজীৱনৰ ঐতিহ্য আৰু সমূহীয়া ঐক্যৰ ওচৰত সকলো কুশক্তিৰ বিনাশ ঘটে। একতাই লোকজীৱনৰ পৰম বল। ইয়াৰ বিপৰীতে আধুনিক জীৱনৰ স্বাৰ্থপৰতাত অন্ধ মানুহে নিজৰ ব্যক্তি-স্বাৰ্থ পূৰণৰ বাবেহে যুঁজি মৰে। লোকজীৱনৰ ঐক্য সংহতিৰ ছবিখন কবিয়ে আধুনিক জীৱনৰ অভিজাত আৰু অন্তঃসাৰশূন্য অৱস্থাৰ পৰিপ্ৰেক্ষিতত নিৰ্মাণৰ পোষকতা কৰিছে—

আপুনি বাৰু কিবা এটা গোক পাইছেনে ঘাঁহৰ গোক
 কালিয়নী নদীয়েদি উটি আহে পানীতোলা সবাহৰ
 চাকিৰ পোহৰ জানে জানো সময়ৰ গাৰ কি বৰণ

সময় নিষ্ঠুৰ সত্যৰ স'তে সাক্ষাৎ সেই কথা

অন্ত হ'ল ব্ৰুছ কাটি-ভাঙি থিয় হ'ল যীশু।^১

(আহক ওলাই যাওঁ)

অসমীয়া কবিতাত লোকসংস্কৃতিৰ প্ৰসংগৰ পুনৰনিৰ্মাণ

কবিতাত লোকসংস্কৃতিৰ পুনৰ নিৰ্মাণ বিষয়টো গুৰুত্বপূৰ্ণ। কবিৰ সৃষ্টিশীলতাৰে পুনৰবাৰ নতুন ৰূপত সৃষ্টি কৰা হয় লোকসমলসমূহ। সেই নব্য সৃষ্টি পাঠৰ মাজেৰে পুনৰ নিৰ্মিত লোকসমলক পাঠকে গ্ৰহণ কৰে। স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতাত পৃথিৱীৰ চৌপাশৰ পৰা বুটলি অনা বিষয়বস্তুৰ বিস্তৃতিৰ লগতে বিজ্ঞান, দৰ্শন সকলোকে সামৰি লোৱা দেখা যায়। যাৰ জৰিয়তে কল্পচিত্ৰৰে কবিতাৰ এক শিল্পময় সৌধ নিৰ্মাণ কৰাৰ চেষ্টা কৰে। আধুনিক কৃত্ৰিম জীৱন, মহানাগৰিক জীৱনৰ প্ৰতিফলনত কবিতাৰে গ্ৰাম্য জীৱনৰ সৰল চিত্ৰ আৰু ঐতিহ্য চেতনাৰ সুপ্ৰয়োগ কৰিছে। য'ত লোকসমলৰ প্ৰসংগৰ পৰিৱৰ্তন আৰু পুনৰনিৰ্মাণে কবিতাৰ বিষয়বস্তুৰ বিস্তৃতি সাধন কৰিছে। কবীন ফুকনে আধুনিক বস্তুবাদী সমাজ জীৱনলৈ মানৱ জাতি অগ্ৰসৰ হোৱাৰ লগে লগে সৃষ্টি হোৱা মানসিক দ্বন্দ্ব আৰু আত্মীয় সম্পৰ্কলৈ অহা ব্যৱধানক প্ৰকাশ কৰিবলৈ যাওঁতে জতুগৃহক প্ৰতীকাত্মক অৰ্থত প্ৰয়োগ কৰিছে।

দেশে দেশে মহাদেশে হাঁকাল-বিকাল

পথাৰ চিৰাল ফাঁটা, জোনাক ফৰিং ফুটা, নিৰ্মেঘ, ফৰকাল

অতনু মনত সৰে চোপ লোৱা তেজৰ টোপাল

অনিদ্ৰাত দুপৰ নিশা জতুগৃহ লালকাল...^৮

(জতুগৃহৰ এৰাতি)

কবিয়ে মহাভাৰতৰ জতুগৃহৰ কাৰুণ্যক আধুনিক চিন্তাৰে নব্য ৰূপ দিবলৈ যত্ন কৰিছে। মহাদেশীয় আধুনিক চিন্তাত মন্ত মানৱ সমাজক দ্ৰুতকৈ কৰি শোষণকালত সাধাৰণ মানুহৰ আশা-আকাংক্ষাক জতুগৃহৰ জুইত জাহ যাবলৈ নানা উপায় অৱলম্বন কৰাৰ কথা কৈছে। সাধাৰণ মানুহৰ জীয়াই থাকিবলৈ কৰা হাহাকাৰ অৱস্থাটোক কবিয়ে উপলব্ধি কৰিছে। আধুনিক শোষণ স্বৰূপ সমাজ ব্যৱস্থাটোক কবিয়ে জতুগৃহৰ লেলিহান শিখাৰ লগত

তুলনা কৰিছে। লোকমন জতুগৃহৰ কাহিনীৰ প্ৰভাৱেৰে প্ৰভাৱিত, সেই জতুগৃহৰ কাহিনীটোক কবিয়ে সাম্প্ৰতিক পৰিস্থিতিত পুনৰনিৰ্মাণ কৰিছে।

স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতাত লোকসংস্কৃতিৰ পৰিৱৰ্তন আৰু পুনৰ নিৰ্মাণ কৰিবলৈ যাওঁতে সমলসমূহ প্ৰতীকাত্মক ৰূপত ব্যৱহাৰ কৰিছে। এই প্ৰতীকৰ প্ৰয়োগে ভাবৰ সম্প্ৰসাৰণ ঘটাই বিষয়বস্তুক অধিক ব্যঞ্জনাময় ৰূপত মূৰ্ত কৰি তোলে। আধুনিক কবিতাত প্ৰতীকৰ ৰূপত লোকসমলৰ ব্যৱহাৰ কৰি আধুনিক সমাজৰ দ্বন্দ্ব, সভ্যতাৰ নগ্ন স্বৰূপ, মানৱ জীৱনৰ হতাশা-নিৰাশা, বিপৰ্যয়, মূল্যবোধৰ দিশসমূহ পোহৰলৈ আনিছে। কবিয়ে ভাৰতীয় পৌৰাণিক কাহিনী অসমৰ পৰম্পৰাগত লোকবিশ্বাস, সাধুকথা আদিৰ উপাদানক প্ৰতীকি অৰ্থত প্ৰয়োগ কৰি ক্ৰমবিৱৰ্তিত সভ্যতাৰ জটিল স্বৰূপটো প্ৰকাশ কৰোতে লোকসংস্কৃতিৰ প্ৰসংগ পৰিৱৰ্তিত আৰু পুনৰ নিৰ্মিত হৈছে। জীৱন নৰহৰ কবিতাৰে এই ছবিখন পৰিস্ফুট হৈ উঠিছে। কৃষ্ণ চৰিত্ৰটো লোক জীৱনত হাড়ে-হিমজুৰে শিপাই আছে। সেই কৃষ্ণ চৰিত্ৰটো কবিৰ কল্পনাৰে পুনৰ নিৰ্মিত হৈছে উদাৰতাৰ প্ৰতীক ৰূপে। অৱশ্যে উদাৰতা মৃত্যুৰো কাৰক হৈ গৰখীয়া ল'ৰাৰ জীৱন শেষ কৰি পেলোৱাৰ কথাটোৱে কবিক অস্থিৰ কৰি তুলিছে—

গৰখীয়া কৃষ্ণ আহি

গৰুজাক খেদি পঠাই দিলে বৃন্দাবনলৈ

যমদূতে আহি তাক ক'লে তুমি ইমান উদাৰ

তোমাৰ সুখৰিটো মোক দি দিয়া

নিজান দুপৰত সেমেকি উঠিল তাৰ দুটা চকু

তাৰ পাছত অনিচ্ছাকৃতভাৱে সি দীঘলকৈ

সুখৰি এটা টানি আত্মহত্যা কৰিলে।^১

(সুখৰিৰ মৃতদেহ)

স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতালৈ নতুন বিষয়বস্তুৰ আগমন ঘটিছিল যদিও সাংস্কৃতিক উদ্দীপনা হেৰাই যোৱা নাছিল। তদুপৰি জাতীয় চৈতন্যৰ প্ৰতি শ্ৰদ্ধাশীল কবিসকলৰ মনত লোকসাংস্কৃতিক চেতনাই অনবৰতে ক্ৰিয়া কৰি আছিল। যাৰ ফলত কবিতাৰ ভাব আৰু বিষয়ৰ লগত লোকসাংস্কৃতিক সমলসমূহৰ সংযোগ ঘটিছিল। সঞ্চিত লোক উপাদানৰ প্ৰসংগ কবিসকলে সংবেদনশীলভাৱে প্ৰকাশ কৰা দেখা

যায়। গ্রাম্য জীৱনৰ লগত ঘনিষ্ঠ সম্পৰ্ক থকা কবিসকলৰ কবিতাত আধুনিক জীৱনৰ সমান্তৰালভাৱে লোকজীৱনৰ বিভিন্ন উপাদানৰ প্ৰয়োগ ঘটিছে। আধুনিক চিন্তাৰে লোক উপাদানৰ প্ৰসংগ পৰিৱৰ্তনৰ বাহুৰূপে কবিতাত উপস্থাপন কৰিছে। লোকসমাজত প্ৰচলিত সাধুকথাসমূহৰ ভিতৰত ‘তেজীমলা’ সাধুটোৰ ‘তেজীমলা’ চৰিত্ৰটোৰ পুনৰনিৰ্মাণ ঘটিছে। কবিৰ চেতনাত সাধুকথাৰ তেজীমলাৰ বিষাদ আধুনিক নাৰীৰ অন্তৰতো বিৰাজমান হৈ উঠিছে। আধুনিক নাৰীৰ জীৱন-যন্ত্ৰণাৰ লগত তেজীমলাৰ যন্ত্ৰণাক কবিয়ে একাকাৰ কৰি পেলাইছে—

গভীৰ বিষাদ এটি, কিবা এক সনাতন নিৰ্মম বেদনা

নিৰ্জনৰ প্ৰতি দিন প্ৰতি মুহূৰ্তত

(হেনাৰী, কবি পত্নী,

তোমাৰ বুকুত সৌ মৌন প্ৰশান্তিত

পৰম তৃপ্তিত থোৱা কণমানি শিশুটিৰ বাবে।

অথবা ফুল হৈ ফুলি ৰোৱা, গছে গছে

তেজীমলা, তোমাৰ কাৰণে)^{১০}

(তেজীমলা তোমাৰ কাৰণে)

সামৰণি

অধ্যয়নৰ অন্তত দেখা যায় অসমীয়া কবিতাত লোকসংস্কৃতিৰ প্ৰসংগ এক বিস্তৃত বিষয়। ৰোমাণ্টিক কবিতাৰ পৰা অতি সাম্প্ৰতিক কবিতালৈকে লোকসংস্কৃতিৰ উপাদানসমূহ ঠাহ খাই আছে। সময়ৰ অগ্ৰগতিৰ লগে লগে কবিতালৈ অহা পৰিৱৰ্তনসমূহ গ্ৰহণ কৰিও লোকসংস্কৃতিৰ প্ৰসংগ কবিসকলে বাদ দিয়া নাই। বৰঞ্চ কবিতাৰে লোকসংস্কৃতিক পৰিৱৰ্তিত ৰূপত উপস্থাপন কৰিছে আৰু লোক উপাদানৰ পুনৰ নিৰ্মাণ কৰিছে। কবিতাৰে সমসাময়িক সমাজৰ প্ৰতিচ্ছবিহে প্ৰতিফলিত হয় তেনে নহয়, দূৰ অতীতৰ সামাজিক আৰু সাংস্কৃতিক উপাদান^{১১} প্ৰতিফলিত হয়। আধুনিক অসমীয়া কবিতাত লোকসংস্কৃতিৰ পৰিৱৰ্তন আৰু পুনৰ নিৰ্মাণে বিশিষ্ট স্থান গ্ৰহণ কৰি আছে। লোকসংস্কৃতিৰ সমলক আধাৰ কৰি কবিতা সৃষ্টিৰ ক্ষেত্ৰত এক নতুন দৃষ্টিভঙ্গী কবিসকলে গ্ৰহণ কৰা দেখা যায়। লোকসংস্কৃতিৰ প্ৰসংগক আধুনিক সমাজৰ কোনো সমস্যা, সংঘাত, নতুনত্বৰ লগত জড়িত কৰি পৰিৱৰ্তন আৰু পুনৰনিৰ্মাণৰ জৰিয়তে উপস্থাপন কৰা হৈছে। বহুসময়ত সাধুকথাৰ প্ৰসংগ, লোকশিল্প, গীত-

মাত, পৌৰাণিক চৰিত্ৰ আদিৰ মাধ্যমত স্বাধীনতা পৰৱৰ্তী কালৰ কবিতাৰ বিষয়বস্তু সম্পূৰ্ণ হৈছে। অসমীয়া কবিতাৰ ধাৰাসমূহৰ ভিতৰত স্বাধীনতা পৰৱৰ্তী কালৰ অসমীয়া কবিতাই সুকীয়া বিশেষত্ব লাভ কৰিছে। এই ক্ষেত্ৰত লোকসংস্কৃতিৰ প্ৰসংগই যথেষ্ট অৱদান আগবঢ়াইছে বুলি ক'ব পাৰি।

প্ৰসংগসূত্ৰ

১. হেম বৰুৱা, *হেম বৰুৱাৰ কবিতা*, পৃ. ৮১
২. উল্লিখিত, পৃ. ৮৫
৩. নিৰ্মলপ্ৰভা বৰদলৈ, *নিৰ্বাচিত কবিতা*, পৃ. ২৯৮
৪. মহেশ্বৰ নেওগ, *অসমীয়া সাহিত্যৰ ৰূপৰেখা*, পৃ. ৩২৩
৫. নৱকান্ত বৰুৱা, *নৱকান্ত বৰুৱাৰ গান আৰু কবিতা সমগ্ৰ*, পৃ. ৭৯
৬. উল্লিখিত, পৃ. ৩৭৯
৭. নীলমণি ফুকন, *নীলমণি ফুকনৰ সম্পূৰ্ণ কবিতা*, পৃ. ১৭
৮. কবীৰ ফুকন, *এনেকৈয়ে দিন এনেকৈয়ে ৰাতি*, পৃ. ২৬
৯. জীৱন নৰহ, *হালধীয়া উপমা*, পৃ. ৯৮
১০. হিতেন্দ্ৰ নাথ গগৈ, দিলীপ দেউৰীয়া (সম্পা.), *ৰাম গগৈ আৰু মাণিক গগৈৰ ৰচনা সম্ভাৰ*, পৃ. ২৮
১১. নবীন চন্দ্ৰ শৰ্মা, *আধুনিক সমাজত লোকসংস্কৃতি*, পৃ. ২০

গ্ৰন্থপঞ্জী

- | | | |
|-----------------------|---|---|
| গোস্বামী, যতীন্দ্ৰনাথ | : | <i>অসমীয়া সাহিত্যৰ চমু বুৰঞ্জী</i>
অসম বুক ডিপো, পাণবজাৰ, গুৱাহাটী -১
প্ৰথম প্ৰকাশ-২০০২ |
| ডেকা হাজৰিকা, কৰবী | : | <i>অসমীয়া কবিতা</i> (চতুৰ্থ সংস্কৰণ)
বনলতা, ডিব্ৰুগড়, ২০১২ |
| দত্ত, বীৰেন্দ্ৰনাথ | : | <i>লোক-সংস্কৃতিৰ স্বৰূপ আৰু অধ্যয়ন</i>
ডিব্ৰুগড় বিশ্ববিদ্যালয়, অসমীয়া বিভাগ
প্ৰথম প্ৰকাশ-১৯৯৮ |
| নেওগ, মহেশ্বৰ | : | <i>অসমীয়া সাহিত্যৰ ৰূপৰেখা</i>
নিউ বুকষ্টল, গুৱাহাটী |

- ফুকন, নীলমণি
- ঃ প্রথম প্ৰকাশ-১৯৬২
কুৰি শতিকাৰ অসমীয়া কবিতা
অসম প্ৰকাশন পৰিষদ
প্ৰথম প্ৰকাশ-১৯৯৭
- বৰগোহাঞি, হোমেন (সম্পা.)
- ঃ অসমীয়া সাহিত্যৰ বুৰঞ্জী ষষ্ঠ খণ্ড
(পৰিৱৰ্তিত সংস্কৰণ)
আনন্দ বৰুৱা ভাষা-কলা-সংস্কৃতি সংস্থা, গুৱাহাটী
প্ৰথম প্ৰকাশ-১৯৬২
- বৰুৱা, নৰকান্ত
- ঃ অসমীয়া লোক-কবিতাৰ সৌন্দৰ্য-বিচাৰ
(লীলা গগৈ স্মাৰক বক্তৃতা)
অসমীয়া বিভাগ, ডিব্ৰুগড় বিশ্ববিদ্যালয়
দ্বিতীয় প্ৰকাশ-২০১১
- বৰুৱা, বিৰিঞ্চি কুমাৰ
- ঃ অসমীয়া লোক-সংস্কৃতি
বীণা লাইব্ৰেৰী, গুৱাহাটী
প্ৰথম প্ৰকাশ-১৯৬১
- শৰ্মা, নবীনচন্দ্ৰ
- ঃ অসমীয়া লোক-সংস্কৃতিৰ আভাস
বাণী প্ৰকাশ, গুৱাহাটী
প্ৰথম প্ৰকাশ-১৯৮৯
-
- ঃ আধুনিক সমাজত লোক-সংস্কৃতি
(লীলা গগৈ স্মাৰক বক্তৃতা)
অসমীয়া বিভাগ, ডিব্ৰুগড় বিশ্ববিদ্যালয় ২০০০

লেখিকা : সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ, অসম মহিলা বিশ্ববিদ্যালয়, Email:gitimoni1988@gmail.com

হোজাই জিলাৰ কথিত অসমীয়া ভাষাৰ ক্ৰিয়াপদৰ গঠন আৰু প্ৰকাৰ

পাৰ্থ প্ৰতিম ফুকন

এন. তামনা সিংহ

সংক্ষিপ্তসাৰ

বাক্যত ব্যৱহৃত বিভক্তিযুক্ত আৰু বিভক্তিহীন প্ৰতিটো শব্দকে পদ বোলা হয়। গঠন আৰু আৰু প্ৰকৃতিৰ ওপৰত নিৰ্ভৰ কৰি অসমীয়া ভাষাত ব্যৱহৃত সমস্ত পদক সব্যয় আৰু অব্যয় এই দুটা ভাগত ভগোৱা হয়। সব্যয় পদসমূহৰে এক উল্লেখযোগ্য শাখা হৈছে ক্ৰিয়াপদ। ভাষাৰ ভিন্নতা অনুযায়ী ক্ৰিয়াপদৰ গঠন আৰু প্ৰকাৰৰ ক্ষেত্ৰত তাৰতম্য পৰিলক্ষিত হয়। ক্ৰিয়াপদৰ ৰূপসাধন ৰূপতত্ত্বৰ অন্তৰ্গত অতি গুৰুত্বপূৰ্ণ বিষয়। সেয়েহে এই গৱেষণামূলক প্ৰৱন্ধত হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাৰ ক্ৰিয়াপদৰ গঠন আৰু প্ৰকাৰ সম্পৰ্কে অধ্যয়ন কৰা হৈছে।

বীজ শব্দ : ক্ৰিয়াপদ, ক্ৰিয়াৰ গঠন, ক্ৰিয়াৰ প্ৰকাৰ, মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা, মান্য অসমীয়া ভাষা।

অৱতৰণিকা

মণিপুৰীসকলে ব্যৱহাৰ কৰা ‘মীতৈ’ বা ‘মৈতৈ’(মেইতেই) বা মণিপুৰী ভাষাটো চীন-তিব্বতীয় ভাষা পৰিয়ালৰ তিব্বত-বৰ্মী উপশাখাৰ অন্তৰ্গত এটি উল্লেখযোগ্য ভাষা। ভাষাটিৰ এক সুবিস্তৃত লিখিত ইতিহাস তথা সাহিত্যিক নিদৰ্শন পৰিলক্ষিত হয়। এই ভাষাটি ভাৰতৰ সংবিধানৰ অষ্টম অনুসূচীৰ অন্তৰ্ভুক্ত ভাষা হিচাপে স্বীকৃত। মণিপুৰ ৰাজ্যত বসবাস কৰা মণিপুৰী লোকসকলে যোগাযোগ তথা আনুষ্ঠানিক কাম-কাজৰ বাবে তেওঁলোকৰ মাতৃভাষাকে ব্যৱহাৰ কৰে যদিও অসমত বসবাস কৰা মণিপুৰীসকলে কেৱল ঘৰুৱা কাম-কাজতহে মণিপুৰী ভাষাটি ব্যৱহাৰ কৰা পৰিলক্ষিত হৈছে। অসমৰ মণিপুৰীসকলে আন সকলো কাম-কাজৰ ক্ষেত্ৰত অসমীয়া, বাংলা বা হিন্দী ভাষাৰ প্ৰয়োগ কৰে। বৰ্তমান অসমত মণিপুৰী লোকৰ বসতি বুলিবলৈ হ’লে বৰাক উপত্যকা আৰু ব্ৰহ্মপুত্ৰ উপত্যকাৰ হোজাই,

গোলাঘাট, শিৱসাগৰ, ডিব্ৰুগড় আৰু কামৰূপ জিলাৰ কথা উল্লেখ কৰিব লাগিব। এই গৱেষণা কাৰ্যত হোজাই জিলাৰ মণিপুৰী ভাষীলোকসকলৰ কথিত অসমীয়া ভাষাটোৰ ৰূপতত্ত্বৰ অন্তৰ্গত অন্যতম দিশ ত্ৰিণ্যাপদৰ গঠন আৰু প্ৰকাৰৰ বিষয়ে অধ্যয়ন কৰা হৈছে।

অধ্যয়নৰ গুৰুত্ব আৰু উদ্দেশ্য

সব্যয় পদৰ এটা অন্যতম ভাগ হ'ল ত্ৰিণ্য। কোনো এটা কাম কৰা, হোৱা বা ঘটনা বুজাবলৈ ব্যৱহৃত হোৱা পদসমূহেই ত্ৰিণ্যাপদ। হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত কাল আৰু ভাব অনুসৰি ত্ৰিণ্য ৰূপৰ গঠন প্ৰণালী সুকীয়া সুকীয়া। সেয়েহে এই অঞ্চলৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা আৰু মান্য অসমীয়া ভাষাৰ

ত্ৰিণ্যাপদৰ সাদৃশ্য-বৈসাদৃশ্যসমূহৰ বিষয়ে কৰা অধ্যয়নৰ ফলত নিৰ্দিষ্ট অঞ্চলটোৰ কথিত অসমীয়া ভাষাৰ স্বকীয় ৰূপসমূহৰ এক স্পষ্ট নিদৰ্শন পোৱা যাব। এনেবোৰ কাৰণতেই বিষয়টোৰ অধ্যয়ন গুৰুত্বপূৰ্ণ বুলি বিবেচনা কৰিব পাৰি।

হোজাই জিলাৰ কথিত অসমীয়া ভাষাৰ ত্ৰিণ্যাপদৰ গঠন আৰু প্ৰকাৰ শীৰ্ষক এই অধ্যয়নৰ উদ্দেশ্যসমূহ এনেধৰণৰ :

- হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাৰ ত্ৰিণ্যাপদৰ গঠন আৰু প্ৰকাৰ বিশ্লেষণ কৰা।
- মান্য অসমীয়া ভাষা আৰু হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাৰ ত্ৰিণ্যাপদৰ সাদৃশ্য-বৈসাদৃশ্যসমূহ অনুসন্ধান কৰা।
- ত্ৰিণ্যাপদ সম্পৰ্কীয় অধ্যয়নৰ দ্বাৰা নিৰ্বাচিত অঞ্চলত অসমীয়া ভাষাৰ আঞ্চলিক ভিন্নতাসমূহৰ স্বৰূপ নিৰ্ণয় কৰা।

অধ্যয়নৰ পদ্ধতি

এই অধ্যয়নৰ তথ্য আহৰণৰ বাবে ক্ষেত্ৰ অধ্যয়ন পদ্ধতিৰ সহায় লোৱা হৈছে। প্ৰাপ্ত তথ্যসমূহৰ বিশ্লেষণৰ বাবে বৰ্ণনাত্মক পদ্ধতি আৰু বিশ্লেষণাত্মক পদ্ধতিৰ সহায় লোৱা হৈছে। বৰ্ণনাত্মক পদ্ধতিৰে ত্ৰিণ্যাপদৰ বিভিন্ন প্ৰকাৰসমূহ বৰ্ণনা কৰা হৈছে আৰু বিশ্লেষণাত্মক পদ্ধতিৰ সহায়ত ভাষাটোৰ ত্ৰিণ্যাপদৰ গঠন বিশ্লেষণ কৰা হৈছে।

ক্রিয়াৰ গঠন আৰু প্ৰকাৰ

ক্রিয়াৰ গঠন

সব্যয় পদৰ এটা অন্যতম ভাগ হ'ল ক্ৰিয়া। কোনো এটা কাম কৰা, হোৱা বা ঘটনা বুজোৱা পদবোৰেই ক্ৰিয়াপদ। হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত কাল আৰু ভাব অনুসৰি ক্ৰিয়া ৰূপৰ গঠন প্ৰণালী সুকীয়া সুকীয়া। ৰূপতত্ত্বৰ অন্তৰ্গত বিভিন্ন ভাগ অৰ্থাৎ ধাতু, পুৰুষ, কাল, বাচ্যৰ সুসম্বন্ধিত ক্ৰিয়াপদ গঠন কৰা হয়। তলত কাল আৰু ভাব অনুসৰি ক্ৰিয়াপদ কেনেদৰে গঠন কৰা হয় সেই সম্পৰ্কে আলোচনা কৰা হ'ল।

কাল অনুসৰি ক্ৰিয়াৰ গঠন

কোনো ক্ৰিয়া কৰা বা সম্পন্ন হোৱাৰ সময়কে ক্ৰিয়াৰ কাল বোলা হয়। হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত কাল অনুসৰি ক্ৰিয়াক প্ৰধানতঃ তিনিটা ভাগত ভগাব পাৰি।

(ক) বৰ্তমান কাল

(খ) অতীত কাল

(গ) ভৱিষ্যত কাল

কাল অনুসৰি ক্ৰিয়া পদত যোগ হোৱা প্ৰত্যয়বোৰৰ এখন তালিকা তলত দেখুওৱা হ'ল -

কাল	কালৰ ভাগ	দশা. প্ৰত্যয়	কাল. প্ৰত্যয়	পুৰুষ বিভক্তি		
				১ম পু.	২য় পু.	৩য় পু.
	নিত্য বৰ্তমান	-	-	এ	এ	এ
বৰ্তমান কাল	স্বৰূপ বৰ্তমান	ইছ	-	এ	এ	এ
	চলিত বৰ্তমান	ই/এ+ আছ	-	এ	এ	এ
অতীত কাল	সাধাৰণ অতীত	-	-ইল	এ	এ	এ
	স্বৰূপ অতীত	-	-	-	-	-
ভৱিষ্যত কাল	-	-	-ইব/ব	অ	অ	অ

নিত্য বৰ্তমান কাল :

নিত্য বৰ্তমান কালত কোনো এটা কাম বৰ্তমানত বা সদায় কৰা বুজোৱা হয়। এই কালত ধাতুৰ পিছত পুৰুষসূচক বিভক্তি যোগ কৰা হয়।

কালৰ গঠন প্ৰণালী :

ধাতু + পুৰুষসূচক বিভক্তি

প্ৰথম পুৰুষ : $\sqrt{\text{কৰ}}$ + এ/ও

দ্বিতীয় পুৰুষ : $\sqrt{\text{কৰ}}$ + -

তৃতীয় পুৰুষ : $\sqrt{\text{কৰ}}$ + এ

বাক্যত প্ৰয়োগ :

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা

মান্য অসমীয়া

ময় কাম কৰে/কৰোঁ।

মই কাম কৰোঁ।

তয় কাম কৰ।

তই কাম কৰ।

হি কাম কৰে।

সি কাম কৰে।

চলিত বৰ্তমান বা ঘটমান বৰ্তমান কাল

চলিত বৰ্তমান বা ঘটমান বৰ্তমান কালে ক্ৰিয়াৰ কাৰ্য বৰ্তমান সময়ত অবিচ্ছিন্নভাৱে চলি থকা বুজায়। হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত চলিত বৰ্তমান কালত ধাতুৰ পিছত দশা প্ৰত্যয় (ই/এ + আছ) যোগ হৈ পুৰুষসূচক বিভক্তি লগ লাগে।

কালৰ গঠন প্ৰণালী :

ধাতু + দশা প্ৰত্যয় + পু.বিভক্তি ধাতু

প্ৰথম পুৰুষ : $\sqrt{\text{কৰ}}$ + ই/এ + আছ + এ

দ্বিতীয় পুৰুষ : $\sqrt{\text{কৰ}}$ + ই/এ + আছ + -

তৃতীয় পুৰুষ : $\sqrt{\text{কৰ}}$ + ই/এ + আছ + -

বাক্যত প্ৰয়োগ

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
ময় কাম কৰি আছে।	মই কাম কৰি আছোঁ।
তয় কাম কৰি আছ।	তই কাম কৰি আছ।
হি কাম কৰি আছ।	সি কাম কৰি আছে।

সাধাৰণ অতীত কাল

যি ক্ৰিয়াৰ কাৰ্য ইতিমধ্যে শেষ হৈছে বা অতীতত কোনো অনিৰ্দিষ্টকালত শেষ হৈছে, তেনে ক্ৰিয়াৰ কালক সাধাৰণ অতীত কাল বোলা হয়। হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত সাধাৰণ অতীত কালত কালবাচক প্ৰত্যয় 'ইল্' বা 'ইছ্' প্ৰয়োগ হয়।

কালৰ গঠন প্ৰণালী :

	ধাতু	+	কালবাচক প্ৰত্যয়	+	পু. বিভক্তি
প্ৰথম পুৰুষ :	√খা	+	ইল্/ইছ্	+	এ
দ্বিতীয় পুৰুষ :	√খা	+	ইল্/ইছ্	+	এ
তৃতীয় পুৰুষ :	√খা	+	ইল্/ইছ্	+	এ

বাক্যত প্ৰয়োগ

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
ময় ভাত খালে /খাইছে।	মই ভাত খালোঁ।
হি ভাত খালে/খাইছে।	সি ভাত খালে।

অপূৰ্ণ অতীত কাল

অতীত হৈ যোৱা কোনো এটা বিশেষ কালত বা কোনো এটা অতীত কৰ্মৰ আগৰ কালত ক্ৰিয়া হোৱা বুজাবলৈ অপূৰ্ণ অতীত কাল ব্যৱহাৰ হয়। হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত স্বৰূপ অতীত কালৰ ঘটমান দশাবাচক প্ৰত্যয় আছ্/ইছ্ প্ৰয়োগ হয়।

কালৰ গঠন প্ৰণালী

	ধাতু + দশাবাচক প্ৰত্যয়	+	কালবাচক প্ৰত্যয়	+
	পুৰুষবাচক বিভক্তি			
প্ৰথম পুৰুষ :	√খা + আছ/ইছ	+	ইন্	+ এ/০
দ্বিতীয় পুৰুষ :	√খা + ইছ	+	ইন্	+ এ
তৃতীয় পুৰুষ :	√খা + ইছ	+	ইন্	+ এ/০

বাক্যত প্ৰয়োগ

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা

ময় আগতে দিল্লীত আছিলে।

ভূকম্প দিওতে আমি শুই আছিল।

মান্য অসমীয়া

মই আগতে দিল্লীত আছিলোঁ।

ভূমিকম্প আহোঁতে মই শুইছিলোঁ।

ভৱিষ্যত কাল

ভৱিষ্যতে কোনো ক্ৰিয়াৰ কাৰ্য হ'ব, তেনে ক্ৰিয়াৰ কালক ভৱিষ্যত কাল বোলা হয়। হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত ভৱিষ্যত কালৰ কালবাচক প্ৰত্যয় 'ইব' ব্যৱহাৰ হয়।

কালৰ গঠন প্ৰণালী

	ধাতু	+	কাল. প্ৰত্যয়	+	পু বিভক্তি
প্ৰথম পুৰুষ :	√খা	+	ইব	+	০
দ্বিতীয় পুৰুষ :	√খা	+	ইব	+	ই
তৃতীয় পুৰুষ :	√খা	+	ইব	+	০

প্ৰত্যয় প্ৰয়োগ

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা

ময় কামটো কৰিব।

তয় যাবি।

হি যাব।

মান্য অসমীয়া

মই কামটো কৰিম।

তই যাবি।

সি যাব।

ভাৰ অনুসৰি ক্ৰিয়া ৰূপৰ গঠন

যি উপায়ে বা প্ৰক্ৰিয়াৰে দ্বাৰা বৰ্ণিত কাৰ্য সংঘটিত হোৱাৰ ভাৰ বা ৰীতি বোধ হয়, তাকেই ক্ৰিয়াপদৰ ভাব বোলা হয়। মান্য অসমীয়া ভাষাৰ দৰে হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত ভাৰ অনুসৰি ক্ৰিয়া গঠনক দুটা ভাগত ভাগ কৰিব পাৰি –

(ক) নিৰ্দেশক ভাৰ

(খ) অনুজ্ঞা ভাৰ

(ক) নিৰ্দেশক ভাৰ

নিৰ্দেশক ভাৰে কাল অনুসৰি গঠন হোৱা ক্ৰিয়াৰূপবোৰকে নিৰ্দেশক কৰে। সবল অৰ্থত ক'বলৈ গ'লে নিৰ্দেশক ভাৰে ক্ৰিয়াৰ অন্তৰ্নিহিত সাধাৰণ ভাৰ প্ৰকাশ কৰে। নিৰ্দেশক ভাৰ সম্পৰ্কে দ্ৰষ্টব্য ৩.৫.১.১ -ত ইতিমধ্যে আলোচনা কৰা হৈছে।

(খ) অনুজ্ঞা ভাৰ

অনুজ্ঞা ভাৰৰ দ্বাৰা আদেশ, অনুৰোধ, ইচ্ছা, আশীৰ্বাদ, আদি অৰ্থ প্ৰকাশ কৰা হয়। মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত বৰ্তমান কাল আৰু ভৱিষ্যত কালৰ বাক্যত অনুজ্ঞা ভাৰৰ প্ৰকাশ ঘটিব পাৰে। এই ভাষাৰ অনুজ্ঞাবাচক ক্ৰিয়াৰূপৰ গঠন প্ৰণালী এনেধৰণৰ –

ধাতু + পূ. বিভক্তি

ধাতু + কালবাচক প্ৰত্যয় + পূ.বিভক্তি

হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত কাল আৰু পুৰুষ অনুযায়ী পৰিলক্ষিত হোৱা অনুজ্ঞাৰ বিভক্তিসমূহ উল্লেখ কৰা হ'ল :

কাল	দ্বিতীয় পু.	তৃতীয় পু.
বৰ্তমান কাল	-o/-অ	-ইব/-ব
ভৱিষ্যত কাল	-ইব/-ব	-ইব/-ব

বৰ্তমান কাল

বৰ্তমান কালৰ দ্বিতীয় পুৰুষত ‘-০/-অ’ আৰু তৃতীয় পুৰুষত ‘-ইব/-ব’ বিভক্তি প্ৰয়োগ কৰি ক্ৰিয়াৰ অনুজ্ঞাৰ গঠন কৰা হয়। উদাহৰণস্বৰূপে,

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা

মান্য অসমীয়া

তয় কামটু কৰ।

তই কামটো কৰ।

জল্দি ভাত খাব।

সোনকালে ভাত খোৱা।

ভৱিষ্যত কাল

ভৱিষ্যত কালৰ দ্বিতীয় আৰু তৃতীয় পুৰুষৰ অনুজ্ঞা বিভক্তি ‘-ইব/-ব’। উদাহৰণস্বৰূপে,

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা

মান্য অসমীয়া

তয় ফুৰিব যাব।

তই ফুৰিবলৈ যাবি।

তহতি কালি আহিব।

তহঁত কাইলৈ আহিবি।

ক্ৰিয়াৰ প্ৰকাৰ

ক্ৰিয়াপদ সমূহক বিভিন্ন দৃষ্টিভংগীৰে পৰ্যবেক্ষণ কৰি নিম্নলিখিত আধাৰসমূহৰ ভিত্তিত বিভাজন কৰিব পাৰি :

অৰ্থৰ ভিত্তিত

অৰ্থৰ ভিত্তিত মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাক দুটা ভাগত ভাগ কৰিব পাৰি। যেনে,

(ক) সমাপিকা ক্ৰিয়া

(খ) অসমাপিকা ক্ৰিয়া

(ক) সমাপিকা ক্ৰিয়া

যিবোৰ ক্ৰিয়াপদে ক্ৰিয়াৰ তথা বাক্যৰ সমাপ্তি নিৰ্দেশ কৰে তেনে ক্ৰিয়াকে সমাপিকা ক্ৰিয়া বোলা হয়। কাল আৰু ভাৱ অনুসৰি গঠন হোৱা নিৰ্দেশক আৰু অনুজ্ঞা ভাৱৰ ক্ৰিয়া ৰূপবোৰেই সমাপিকা ক্ৰিয়া। সমাপিকা ক্ৰিয়া সাধাৰণতে বাক্যৰ শেষত বহে। উদাহৰণস্বৰূপে,

	মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
বৰ্তমান কাল :	হেই তাত মূৰ ঘৰ আছে।	সেই তাত মোৰ ঘৰ।
অতীত কাল :	ময় আগতে গ'হাটীত আছিলে।	মই আগতে গুৱাহাটীত আছিলোঁ।
অনুজ্ঞা ভাৱ :	তয় ইতিয়াই ঘৰত আহ্।	তই এতিয়াই ঘৰলৈ আহ্।

(খ) অসমাপিকা ক্ৰিয়া

যিবোৰ ক্ৰিয়াপদে ক্ৰিয়াৰ তথা বাক্যৰ সমাপ্তি নিৰ্দেশ কৰিব নোৱাৰে তেনে ক্ৰিয়াকে সমাপিকা ক্ৰিয়া বোলা হয়। মান্য অসমীয়া ভাষাৰ দৰে হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত ধাতুৰ পিছত 'ই' পত্যয় যোগ কৰি অসমাপিকা ক্ৰিয়া গঠন কৰা হয়। উদাহৰণস্বৰূপে,

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
তাত ফুৰি আহিবি।	তাত ফুৰি আহিবি।
ময় যাই আহালে তয় ঘৰত থাকিব।	ময় ঘূৰি অহালৈ তই ঘৰতে থাকিবি।

কৰ্ম পদৰ ভিত্তিত

কৰ্মপদ থকা আৰু নথকা ভিত্তিত হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাৰ ক্ৰিয়াপদক দুটা ভাগত ভাগ কৰা হৈছে —

(ক) সকৰ্মক ক্ৰিয়া

(খ) অকৰ্মক ক্ৰিয়া

(ক) সকৰ্মক ক্ৰিয়া :

যিবোৰ সমাপিকা ক্ৰিয়াৰ কৰ্ম থাকে, তেনে ক্ৰিয়াকে সকৰ্মক ক্ৰিয়া বোলা হয়। যেনে,

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
তয় কিতাব পহিবি।	তই কিতাপ পঢ়।
ময় তাক যাব কৈছে। (মৰ)	মই তাক যাবলৈ কৈছোঁ।

উল্লিখিত উদাহৰণ দুটাৰ প্ৰথমটো বাক্যত 'পহা' ক্ৰিয়াৰ কৰ্ম 'কিতাব'। দ্বিতীয়টো বাক্যত কৈছে ক্ৰিয়াৰ দুটা কৰ্ম 'যাব' আৰু 'তাক'। এই বাক্যটোত 'যাব' মুখ্য কৰ্ম আৰু 'তাক' গৌণ কৰ্ম।

(খ) অকৰ্মক ক্ৰিয়া :

যিবোৰ সমাপিকা ক্ৰিয়াৰ কৰ্ম নাথাকে, তেনে ক্ৰিয়াকে অকৰ্মক ক্ৰিয়া বোলা হয়। যেনে,

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
তয় আহিব।	তয় আহিছে।

অন্যান্য ক্ৰিয়া ৰূপ

(ক) অনিয়মিত ক্ৰিয়া :

সকলো কাল আৰু পুৰুষত পৰিৱৰ্তন নোহোৱা ক্ৰিয়াবোৰকে অনিয়মিত ক্ৰিয়া বুলি কোৱা হয়। হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা অনিয়মিত ক্ৰিয়াৰ তিনিটা ধাতু পোৱা যায়। যেনে, নায়, আছ, থাক। মান্য অসমীয়া ভাষাৰ 'বল্' ধাতুটোৰ ব্যৱহাৰ সীমিত।

নাই : নঞৰ্থক ভাৱ প্ৰকাশ কৰিবলৈ 'নাই' ক্ৰিয়াৰ ব্যৱহাৰ হয়। ইয়াত পুৰুষবাচক বিভক্তি যোগ নহয়।

যেনে —

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
বাবা ঘৰত নাই।	দেউতা ঘৰত নাই।
ঘৰত মানুচ আছে কি নাই ?	ঘৰত মানুহ আছে নে নাই?

আছ : স্বৰূপ বৰ্তমান কালৰ নিদেৰ্শক ভাৱৰ সকলো পুৰুষত 'আছ' ধাতুৰ ৰূপ হয়। যেনে -

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
ময় কামটা কৰি আছিলে।	মই কামটো কৰি আছিলোঁ।
সি কামলে যাই আছে।	সি কামলৈ গৈ আছে।

থাক : বৰ্তমান আৰু ভৱিষ্যত কালৰ সকলো পুৰুষত 'থাক' ধাতুৰ প্ৰয়োগ হয়। যেনে,

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
ময় য'ৰহাটত থাকে।	মই যোৰহাটত থাকোঁ।
তয় কালি ঘৰত থাকিব।	তই কাইলৈ ঘৰতে থাকিবি।

(খ) পাঁচনি ক্ৰিয়া

যিবোৰ ধাতুৱে আনৰ দ্বাৰা কাৰ্য সমাধা কৰা বুজায়, তেনে ধাতুবোৰকে পাঁচনী ধাতু বোলা হয়। হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত ধাতুৰ পিছত ‘-ব/-আব’ প্ৰত্যয় যোগ কৰি পাঁচনি ক্ৰিয়া গঠন হয়। যেনে —

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
√দি + ব = দিব	√দি + আ = দিয়া
√গা + ব = গাব	√গা + আ = গোৱা
√কান্দ + আব = কান্দাব	√কান্দ + উৰা = কন্দুৱা
√দেখ + আব = দেখাব	√দেখ + উৰা = দেখুৱা

বাক্যত প্ৰয়োগ :

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
ভালচে গান একটা গাব।	ভালকৈ গান এটা গোৱা।
বাচ্ছাটুক নাকান্দাব।	কেচুৱাটোক নকন্দুৱাব।
খেলটু আৰ’ একবাৰ দেখাব।	খেলটো আৰু এবাৰ দেখুৱা।

(গ) নামক্ৰিয়া :

হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত বিশেষ্য আৰু বিশেষণ শব্দৰ পিছত ‘আব’ প্ৰত্যয় যোগ কৰি নাম ধাতু গঠন কৰা হয়। সেই ধাতুত কাল আৰু পুৰুষবাচক প্ৰত্যয় যোগ কৰি নামক্ৰিয়া গঠন কৰা হয়। যেনে,

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা	মান্য অসমীয়া
√পিন্ধ + আব = পিন্ধাব	√পিন্ধ + আব = পিন্ধা
√গুৰ + আব = গুৰিয়াব	√গুৰ + উৰা = গুৰিয়া

বাক্যত প্ৰয়োগ :

মণিপুৰীসকলৰ কথিত অসমীয়া ভাষা

মান্য অসমীয়া

বাচ্ছাটক কাপোৰ পিন্ধাব।

কেচুৱাটোক কাপোৰ পিন্ধোৱা।

তাক কিয় গুৰিয়াব?

তাক কিয় গুৰিয়ালা?

(ঘ) ক্ৰিয়াৰ নঞৰ্থক ৰূপ

সকলো সমাপিকা বা অসমাপিকা ক্ৰিয়াৰ অন্ত্যৰ্থক ক্ৰিয়াৰ বিপৰীতে নোহোৱা, নকৰা, নথকা বুজোৱা ক্ৰিয়াৰূপবোৰক নঞৰ্থক ক্ৰিয়া ৰূপ বোলা হয়। হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাত ক্ৰিয়াৰ নঞৰ্থক ৰূপ মান্য অসমীয়া ভাষাৰ দৰে একে। 'ন' উপসৰ্গ ক্ৰিয়াৰ আগত বহি নঞৰ্থক অৰ্থ প্ৰকাশ কৰে। যেনে- নাযাবি, নকৰি, নিদিব, নহ'ব ইত্যাদি।

উপসংহাৰ

হোজাই জিলাৰ মণিপুৰীসকলৰ কথিত অসমীয়া ভাষাৰ ক্ৰিয়াপদৰ গঠন আৰু প্ৰকাৰ সম্পৰ্কে কৰা উক্ত অধ্যয়নৰ পৰা এই ভাষাৰ ক্ৰিয়াপদ সম্পৰ্কীয় বহুকেইটা দিশ পৰিস্ফুট হৈছে। এই অধ্যয়নৰ পৰা দেখা গৈছে যে, ভাষাটোৰ ক্ৰিয়াপদবোৰ কাল আৰু ভাৱ অনুসৰি ভিন্ন ধৰণে গঠিত হৈছে। ক্ৰিয়াপদৰ গঠনৰ ক্ষেত্ৰত মান্য অসমীয়াৰ

লগত কেতবোৰ সাদৃশ্য আছে যদিও স্বকীয় বৈশিষ্ট্যও বিদ্যমান। এই ভাষাৰ ক্ৰিয়াপদসমূহক অৰ্থ আৰু কৰ্মৰ ভিত্তিত ভাগ কৰিব পাৰি। তদুপৰি ক্ৰিয়াৰ অন্যান্য কিছু ৰূপো পোৱা যায়। অনিয়মিত ক্ৰিয়াৰ তিনিটা ধাতু পোৱা যায়। যেনে নায়, আছ, থাক্। মান্য অসমীয়া ভাষাৰ 'বল্' ধাতুটোৰ ব্যৱহাৰ সীমিত। ধাতুৰ পিছত '-ব/-আব' প্ৰত্যয় যোগ কৰি পাঁচনি ক্ৰিয়া গঠন হ'ব হয়। বিশেষ্য আৰু বিশেষণ শব্দৰ পিছত 'আব' প্ৰত্যয় যোগ কৰি নাম ধাতু গঠন কৰা হয়।

এই ভাষাত ক্ৰিয়াৰ নঞৰ্থক ৰূপ মান্য অসমীয়া ভাষাৰ দৰে একে। 'ন' উপসৰ্গ ক্ৰিয়াৰ আগত বহি নঞৰ্থক অৰ্থ প্ৰকাশ কৰে।

প্ৰসংগ সূত্ৰ :

^১ লীলাৱতী শইকীয়া বৰা, অসমীয়া ভাষাৰ ৰূপতত্ত্ব, বনলতা, গুৱাহাটী, প্ৰথম সংস্কৰণ, ২০০৬ খ্ৰী., পৃ. ১২০

২ উল্লিখিত, পৃ. ১২৭

৩ উল্লিখিত, পৃ. ১২৭

গ্রন্থপঞ্জী :

- কলিতা, বঞ্জন (সম্পা.) : গৱেষকৰ হাতপুথি, বান্ধৱ, প্ৰথম প্ৰকাশ, ২০১৪
- কোঁৱৰ, অৰ্পণা : অসমীয়া ভাষা-চিন্তন, বনলতা, প্ৰথম সংস্কৰণ, ২০১৬
- কোঁৱৰ, অৰ্পণা আৰু : ভাষাবিজ্ঞান উপক্ৰমণিকা, ডিব্ৰুগড়, বনলতা, ২০০৮,
দ্বিতীয় সংস্কৰণ
- শৰ্মা, অনুৰাধা (সম্পা.) : ভাষাবিজ্ঞান পাৰিভাষিক কোষ, ডিব্ৰুগড়, অসমীয়া বিভাগ,
ডিব্ৰুগড় বিশ্ববিদ্যালয়, ২০০৮, প্ৰথম প্ৰকাশ
- গোস্বামী, উপেন্দ্ৰনাথ : অসমীয়া ভাষাৰ উদ্ভৱ, সমৃদ্ধি আৰু বিকাশ, মণিমানিক প্ৰকাশন,
চতুৰ্থ সংস্কৰণ, ২০১৪
- গোস্বামী, উপেন্দ্ৰনাথ : অসমীয়া ভাষাৰ ৰূপকথা, পঞ্চম তাঙৰণ, মণিমানিক প্ৰকাশন,
১৯৯৯
- গোস্বামী, উপেন্দ্ৰনাথ : ভাষা-বিজ্ঞান, নিউ বুক ষ্টল, চতুৰ্থ সংস্কৰণ, ১৯৮২
- পাঠক, ৰমেশ : উপভাষা-বিজ্ঞানৰ ভূমিকা, অশোক বুক ষ্টল, চতুৰ্থ প্ৰকাশ, চম্বৰছ
- বৰা, মহেন্দ্ৰ : গৱেষণা প্ৰণালীতত্ত্ব, ডিব্ৰুগড়, বনলতা, আগষ্ট - ২০০৯।
- বৰা শইকীয়া, লীলাৱতী : অসমীয়া ভাষাৰ ৰূপতত্ত্ব, গুৱাহাটী, বনলতা, অক্টোবৰ ২০০১,
দ্বিতীয় প্ৰকাশ।
- মহন্ত, দীপকজ্যোতি : অসমত ভাষা-সম্পৰ্কীয় অধ্যয়নৰ গতি-প্ৰকৃতি, নক্সা, প্ৰথম
সংস্কৰণ, ২০১৯
- শইকীয়া, নগেন : গৱেষণা পদ্ধতি পৰিচয়, বনলতা, প্ৰথম প্ৰকাশ, ১৯৯৬

লেখক : পাৰ্থ প্ৰতিম ফুকন, সহকাৰী অধ্যাপক, মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱ বিশ্ববিদ্যালয়, নগাঁও, Email: parthaphukon87@gmail.com
এন. তামনা সিংহ, সহকাৰী অধ্যাপক, চৰকাৰী আদৰ্শ মহাবিদ্যালয়, কাজিৰঙা, Email: tamna48@gmail.com

একবিংশ শতিকাৰ অসমীয়া চুটিগল্পত তৃতীয় লিংগৰ নিৰ্মাণ প্ৰসংগ (কিন্নৰ গল্পৰ আধাৰত)

ৰেবত মহন্ত
প্ৰাপ্তি ঠাকুৰ

সংক্ষিপ্তসাৰ

সাম্প্ৰতিক সময়ত এক চৰ্চিত বিষয় LGBTQ । যাৰ অৰ্থ Lesbian-Gay-Biosexual-Transgender আৰু Questioning । LGBTQ ৰ লগত জড়িত এটা প্ৰধান দিশ হ'ল Transgender যাক আমি তৃতীয় লিংগ অথবা Third Gender বুলি কওঁ। হংৰাজী Transgender ক অসমীয়াত উভয় লিংগ,হিজৰা,কিন্নৰ,নুপুংসক,বৃহন্নলা আদি নামেৰেও জনা যায়। নাৰী আৰু পুৰুষৰ দৈহিক সংমিশ্ৰণৰ বৈশিষ্ট্য হেতু বহু ক্ষেত্ৰত এই তৃতীয় লিংগৰ লোকসকল সমাজত উপেক্ষিত হোৱা দেখা যায়। সাধাৰণতে তৃতীয় লিংগৰ মানুহৰ বাহ্যিক গঠন পুৰুষৰ দৰে আৰু আচৰণ নাৰীসুলভ। কেৱল লৈংগিক ব্যতিক্ৰমৰ বাবেই ঘৰখনৰ পৰা উপেক্ষিত হোৱা, সমাজে ঘৃণাৰ চকুৰে চোৱা এই লোকসকলে মানুহ হিচাপে জীয়াই থকা সাহসকন হেৰুৱাই পেলায়। কেৱল সেয়াই নহয় সামাজিক স্বীকৃতিৰ পৰা বঞ্চিত কৰি তেওঁলোকক 'অপৰ সত্তা' (The Other) হিচাপেহে গ্ৰহণ কৰা দেখা পোৱা যায়। একবিংশ শতিকাৰ অন্যান্য সাহিত্যৰ দৰে অসমীয়া চুটিগল্পতো তৃতীয় লিংগৰ নিৰ্মাণ প্ৰসংগৰ কথা আলোচনা হোৱা দেখিবলৈ পোৱা যায়। তৃতীয় লিংগক বিষয় হিচাপে লৈ গল্পকাৰ অজন্তা ৰ 'কিন্নৰ' নামৰ এটি গল্পত তৃতীয় লিংগৰ জীৱন,জীয়াই থকাৰ হেপাঁহু,ঘৰৰ দুৰ্ব্যৱহাৰ,সমাজৰ দ্বাৰা উপেক্ষিত হৈ শেষত কিদৰে সৰ্বস্ব ত্যাগ কৰি যন্ত্ৰণাময় এক জীৱন যাপন কৰি ট্ৰেইনত জীৱন কটাব লগাত পৰিছে তাৰ ছবি ফুটি উঠিছে। আমাৰ এই আলোচনাত একবিংশ শতিকাৰ অসমীয়া চুটিগল্পত তৃতীয় লিংগৰ নিৰ্মাণ প্ৰসংগৰ আওতাত কিন্নৰ গল্পৰ মাজেৰে প্ৰকাশ পোৱা এই লোকসকলৰ যন্ত্ৰণাৰ ছবিৰ মাজেৰে সমাজত তেওঁলোকৰ স্থান সম্পৰ্কত আলোচনা আগবঢ়াবলৈ প্ৰয়াস কৰা হ'ব।

বীজ শব্দ : LGBTQ, একবিংশ,অসমীয়া, চুটিগল্প,কিন্নৰ ।

অৱতৰণিকা

অসম তথা ভাৰতবৰ্ষৰ প্ৰেক্ষাপটলৈ দৃষ্টিনিষ্ক্ৰেপ কৰিলে দেখা যায় লিংগ পৰিচয় (Gender Identity) তথা বিভিন্ন বৈশিষ্ট্যৰ যৌন আকাংক্ষা (Sexual Orientation) সম্পৰ্কে তত্ত্বগত আলোচনা বিষয়গত আৰু সংখ্যাগত দিশৰ পৰা তেনেই নগন্য। বিভিন্ন আলোচনালৈ চকু ফুৰালে দেখা যায় - লিংগ বৈষম্য, লিংগ পৰিচয় সম্পৰ্কে যিবোৰ দিশ আলোচিত হৈছে সচৰাচৰ সেইসমূহ প্ৰচলিত নাৰীবাদী দৃষ্টিৰে পুৰুষ আৰু মহিলাৰ অৰ্থনৈতিক, সামাজিক, ৰাজনৈতিক অসমতাৰ কথাকে আলোচনাৰ আওতালৈ আনি পৰিসমাপ্তিও তৃতীয় লিংগৰ অধিকাৰৰ কথা তৰাংকৈ আলোচনা কৰিয়েই আলোচনাৰ সমাপ্তি ঘটোৱা হয়। লিংগ বৈষম্য, অধিকাৰৰ কথাসমূহ আলোকপাত কৰাৰ বিপৰীতে প্ৰায়সংখ্যক লোকেই তৃতীয় লিংগ, সমকামী, দ্বিকামী সমূহৰ প্ৰতি এক

ৰক্ষণশীল মনোভাৱ লৈ ফুৰাহে দেখা যায়। LGBTQ ৰ লগত জড়িত এই Transgender তথা তৃতীয় লিংগৰ লোকসকলৰ বহুক্ষেত্ৰত ঘৃণাৰ দৃষ্টিৰে চাই সামাজিক স্বীকৃতিৰ পৰা বঞ্চিত কৰাহে দেখা পোৱা যায়।

বিষয়বস্তুৰ নিৰ্বাচন

আলোচনাৰ উপবিষয় লিংগ বিষয়বস্তুৰ আধাৰত একবিংশ শতিকাৰ অসমীয়া চুটিগল্পত তৃতীয় লিংগৰ নিৰ্মাণ প্ৰসংগ (কিন্নৰ গল্পৰ আধাৰত) বিচাৰ কৰি চাবলৈ প্ৰয়াস কৰা হ'ব।

আলোচনা পত্ৰৰ গুৰুত্ব আৰু উদ্দেশ্য

প্ৰচলিত লিংগবাদী সমাজ ব্যৱস্থালৈ চকু ফুৰালে দেখা যায় যে, লিংগবাদী সমাজ ব্যৱস্থাত বিষমলৈংগিক যৌন সম্পৰ্কৰ কথাহে আলোচনাৰ আওতালৈ অনা হয়। সমকামিতা, তৃতীয় লিংগ আদি বিষয়সমূহ বাস্তৱ সমাজৰ এক অংশ হোৱাৰ পিছতো প্ৰচলিত লিংগবাদী সামাজিক ব্যৱস্থাৰ আওতাত এইসমূহক হয় দৃষ্টিৰেহে চোৱা হয়। মানৱ সমাজৰ চকুত এই সমূহক যৌনাচাৰৰ পৰা আঁতৰাই এক সহমৰ্মিতাৰ দৃষ্টিৰে চাই সমাজত এইসকলক হীন হিচাপে পৰিগণিত নকৰি সমাজ বাস্তৱৰ লগত এক হৈ জীয়াই থকাৰ দৃষ্টি নিবদ্ধ কৰাই এই আলোচনা পত্ৰৰ গুৰুত্ব আৰু উদ্দেশ্য।

বিষয়বস্তুৰ পদ্ধতি

আলোচনা পত্ৰৰ বিষয়ৰ পদ্ধতি বৰ্ণনাত্মক আৰু বিশ্লেষণাত্মক।

তথ্য আহৰণ উৎস

আলোচনা পত্ৰখন প্ৰস্তুত কৰি উলিয়াওঁতে দুই প্ৰকাৰৰ উৎসৰ সহায় লোৱা হৈছে -

(ক) মুখ্য উৎস

(খ) গৌণ উৎস

মুখ্য উৎস হিচাপে *অজন্তাৰ নিৰ্বাচিত গল্প* আৰু গৌণ উৎস হিচাপে বিভিন্ন প্ৰসংগ পুথিৰ সহায় লোৱা হৈছে।

তৃতীয় লিংগৰ ধাৰণা

LGBTQ ৰ সম্পূৰ্ণ অৰ্থ - Lesbian, Gay, Bisexual, Transgender আৰু Questioning। এই LGBT ৰ এক প্ৰধান দিশ Transgender যাক তৃতীয় লিংগ বা Third Gender বুলি কোৱা হয়। অসমীয়াত হিজৰা, উভয়লিংগ, কিন্নৰ, নপুংশক আৰু বৃহন্নলা আদি নামেৰে বুজোৱা হয়। জৈৱিক দিশৰ পৰা 'যৌন প্ৰতিবন্ধী' হিচাপে তৃতীয় লিংগৰ লোকসকলক ক'ব পাৰি। তৃতীয় লিংগ লোকৰ মাজত পুৰুষ-নাৰীৰ দৈহিক বৈশিষ্ট্যৰ সংমিশ্ৰণ প্ৰত্যক্ষ কৰা যায়। জিন তথা ক্ৰ'ম'জমৰ ক্ৰিয়াৰ ফলত এজন পুৰুষৰ ভিতৰত থকা মনটোৱে নিজক ছোৱালী হিচাপে অনুভৱ কৰে নতুবা এগৰাকী মহিলা শৰীৰৰ ব্যক্তিয়ে নিজকে পুৰুষ হিচাপে অনুভৱ কৰে। একপ্ৰকাৰে ক'বলৈ গ'লে তৃতীয় লিংগৰ মানুহৰ বাহ্যিক গঠন পুৰুষৰ দৰে আৰু আচৰণ নাৰীসুলভ। নিজৰ পচন্দ অনুসৰি কেতিয়াবা পোছাক নিজৰ মানসিক পছন্দ অনুসৰি পৰিধান কৰে যাক আমি

Cross Dresser বুলি ক'ব পাৰো। আকৌ কিছুমানে চিকিৎসাৰ দ্বাৰা লিংগ পৰিৱৰ্তন কৰি শৰীৰ পৰিৱৰ্তন কৰে যাক ইংৰাজীত Trans Sexual বুলি কোৱা হয়। জিনীয় দিশ, শাৰীৰিক গঠন, সামাজিক চেতনা, নিজস্ব মানসিক স্থিতিৰ ফালৰ পৰা ইয়াৰ বিভিন্ন ৰূপ থকা দেখা যায় যদিও ইয়াৰ এটা স্পষ্ট সংজ্ঞা দিব পৰা নাযায়। এই সকলৰ যৌন মনস্তত্ত্ব বিভিন্ন চৰিত্ৰৰ হ'ব পাৰে। এনে ধাৰণা আপেক্ষিক, জটিল, আভ্যন্তৰীণ আৰু ব্যক্তিনিষ্ঠ।

ৰক্ষণশীলতা, পুৰুষতান্ত্ৰিক ব্যৱস্থা আৰু পৰম্পৰাগত সমাজ ব্যৱস্থাই ব্যক্তি স্বাধীনতা তথা মানৱ অধিকাৰ চূৰ্ণ কৰি এনে কিছুমান বৰ্বৰ কাম কৰে, যিসমূহৰ আমিও একো একোজন সাক্ষী। সজাগতা, সচেতনতাৰ অভাৱে আধুনিক যুগতো প্ৰায়সংখ্যক লোকৰেই চকু অন্ধকাৰ কৰি ৰাখিছে যাৰ বাবে ব্যক্তি,পৰিয়াল আৰু সমাজৰ কিছুসংখ্যক লোক তৃতীয় লিংগৰ লোকসকলক 'অপাৰ সত্তা' (the other) হিচাপে গ্ৰহণ কৰি লৈংগিক ব্যতিক্ৰমৰ বাবেই ঘৃণাৰ দৃষ্টিৰে চাই, উপলুঙা কৰি বন্ধুত্ব গ্ৰহণ তথা মিলা-মিচাৰ পৰা বিৰত থাকে। সমাজৰ একাংশৰ ব্যৱহাৰত অতিষ্ঠ হৈ নিজৰ মৰ্যদা হেৰুৱাই হীনমন্যতাত ভোগা এই লোকসকলে আত্মহত্যা পৰ্যন্ত কৰিবলৈ উদ্যত হৈ পৰে। ৰাজহুৱা স্থানত গালি-শপনি পাৰি শাৰীৰিক মানসিক অত্যাচাৰৰ সন্মুখীন কৰা তৃতীয় লিংগৰ লোকসকলক সমাজ বাস্তৱতাৰ পৰা বিচ্ছিন্ন কৰি তেওঁলোকৰ আকাংক্ষাৰ বিপৰীতে গৈ তেওঁলোকৰ যৌনকামৰ বেমাৰ বুলি ভাবি জোৰ-জবৰদস্তি কৰাৰ পৰিমাণ অতি ভয়াবহ হ'ব পাৰে।

তৃতীয় লিংগৰ লোকসকল ভাৰতীয় এক পৰম্পৰাগত ট্ৰেন্সজেন্ডাৰ সমুদায়। জনশ্ৰুতি অনুসৰি - ৰামে বনবাসলৈ যোৱাৰ প্ৰাক্ক্ষণত অযোধ্যা এৰাৰ আগতে আগবঢ়াবলৈ অহা সন্তাপিত ৰাজ্যবাসীক সান্ত্বনা প্ৰদান কৰি পুৰুষ আৰু মহিলাসকলক ভাগে ভাগে গৈ নিজৰ কামত আত্মনিয়োগ হ'বলৈ কৈ ৰামে বনলৈ গমন কৰিছিল। ৪ বছৰ পিছত উভতি আহি সেই স্থানত ৰামে যেতিয়া ভালেসংখ্যক লোকক সেই স্থানতে দেখে তেতিয়া তাৰ প্ৰত্যুত্তৰত তেওঁলোকে কয় - "মহাপ্ৰভু আপুনি পুৰুষ আৰু মহিলাসকলক ভাগে ভাগে কামত ধৰিবলৈ ক'লে কিন্তু আমাক একো নক'লে। যাৰ বাবে আমি এনেদৰেই ৰৈ আছো।" ব্যক্তিগণৰ ৰামভক্তিত ৰাম সন্তুষ্ট হৈ তেওঁলোকক বৰ দান দিলে। সেই জনশ্ৰুতি অনুসৰি মানুহে বিশ্বাস কৰে যে, হিজৰা সকলে দিয়া আশীৰ্বাদ বা শাওপাত ফলিয়াই।

পুৰুষতান্ত্ৰিক সমাজ ব্যৱস্থাই তৃতীয়লিংগৰ লোকসকলক সমাজৰ অংগ হিচাপে স্বাভাৱিকভাৱে আৰু সহ- সন্মানৰে গ্ৰহণ কৰিবলৈ কুণ্ঠাবোধ কৰে। যাৰ বাবে এইসকলে সাধাৰণ জনজীৱনৰ পৰিৱৰ্তে সমাজৰ পৰা দূৰত আন এখন সমাজ পাতি বসবাস কৰিব লগা হৈছে। তেওঁলোকৰ সমাজত এজন গুৰুজী থাকে যিয়ে দীক্ষা দিয়ে আৰু তৃতীয় লিংগৰ সমুদায়ৰ নিয়ম মতে পৰম্পৰাগত জীৱন-যাপন, সাজ-পোছাক আদি অনুসৰণ কৰে। বাদ্য বজোৱাৰ পৰা, গালি-গালাজ পাৰি, আশীৰ্বাদ দি, ট্ৰেইনত তালি বজাই পইচা সংগ্ৰহ কৰালৈকে তেওঁলোকে গুৰুৰ পৰা শিকে।। ঘৰখনৰ পৰা, সমাজৰ পৰা, আত্মীয়জনৰ পৰা বিচ্ছিন্ন হৈ পৰা এই তৃতীয় লিংগৰ লোকসকলে মানুহৰ মৰমৰ অভাৱ আৰু লাঞ্ছনা-অত্যাচাৰত কেতিয়াবা আচৰণ ৰক্ষা আৰু অসামাজিক হৈ পৰে। ঘৰখনে

বঞ্চিত কৰাৰ বাবেই এটা পূৰ্ণ সম্ভাৱনা কেতিয়াবা অকালতে হেৰাই যায়। শিক্ষা-দীক্ষাৰ পৰা বঞ্চিত হৈ জীৱনৰ প্ৰমূল্য হেৰুৱাই পেলায়।

একবিংশ শতিকাৰ অসমীয়া চুটিগল্পত তৃতীয় লিংগৰ নিৰ্মাণ প্ৰসংগ (কিন্নৰ গল্পৰ আধাৰত)

চুটিগল্প সাহিত্যৰ এটি জনপ্ৰিয় ধাৰা। গল্পৰ পাতত গল্পকাৰে নিজস্ব সৃজন ক্ষমতাৰে ব্যক্তি, সমাজ, তথা সমাজৰ বিচিত্ৰ কথাক গল্পৰ আওতাত উপস্থাপন কৰাৰ প্ৰয়াস কৰে। সময়ৰ পৰিৱৰ্তনৰ লগে লগে নতুন চিন্তা-চৰ্চাই যিদৰে সমাজ ব্যৱস্থাক এক বহল প্ৰেক্ষাপট দিছে সাহিত্য চৰ্চালৈও এক আমূল পৰিৱৰ্তন নামি আহিছে। শেহতীয়াভাৱে বিশেষকৈ একবিংশ শতিকাৰ আলোচনাৰ মাজত নব্য-চিন্তাধাৰাই ভুমুকি মৰা দেখিবলৈ পোৱা যায়। বিষয়বস্তু, চৰিত্ৰ গঠন, কাহিনী, উপস্থাপন শৈলী আদি সকলো দিশতে নতুনত্বই দেখা দিছে। বিশেষকৈ কাহিনী উপস্থাপনৰ ক্ষেত্ৰলৈ মন কৰিলে দেখা যায় গতানুগতিক কাহিনীৰ পৰা আঁতৰি আহি সমাজ-বাস্তৱতাৰ আওতালৈ নহা নতুন বিষয়সমূহ গতানুগতিক ফৰ্ম বা শৈলী পৰিহাৰ কৰি পৃথক ৰূপত গল্পসমূহ ৰচনা কৰিলে। পাঠকৰ দীগন্ত প্ৰসাৰিত কৰাৰ লগতে বিষয়ৰ চাতুৰ্যই পাঠকক ক্ষণেকৰ বাবে চিন্তা কৰিবলৈ বাধ্য কৰালে। একবিংশ শতিকাত ৰচিত অসমীয়া চুটিগল্পই অসমীয়া সাহিত্যলৈ আশাৰ সঞ্চৰ কঢ়িয়াই অনাই নহয়, বিষয়ৰ উপস্থাপন আৰু শৈলীয়ে পাঠক সমাজক বিষয়ভিত্তিক কিছুমান নিৰ্দিষ্ট বিশেষত্ব প্ৰদান কৰি নতুন সোৱাদ দিবলৈ সক্ষম হ'ল।

একবিংশ শতিকাৰ অসমীয়া চুটিগল্পলৈ মন কৰিলে দেখা যায় যিসকল গল্পকাৰে অৱদান আগবঢ়াইছে তাৰ ভিতৰত অজন্তা অন্যতম। তেখেতৰ 'কিন্নৰ' সমসাময়িক বিষয়ক কেন্দ্ৰ কৰি ৰচনা কৰা এটি হৃদয়স্পৰ্শী গল্প। গল্পটিত তৃতীয় লিংগৰ লোকসকলৰ জীৱন, যন্ত্ৰণা, কাৰুণ্য আৰু সমস্যা প্ৰকাশ পাইছে। বৰ্তমান সময়তো তৃতীয় লিংগৰ লোকসকলক আমি সহমৰ্মিতাৰ দৃষ্টিৰে চোৱাৰ পৰিৱৰ্তে ঘৃণা আৰু এক অপাৰ দৃষ্টিৰে প্ৰত্যক্ষ কৰো। কিন্নৰ গল্পতো এনে কিছুমান সত্যকেই গল্পকাৰ অজন্তাই বৰ্ণনা কৰিছে। গল্পটিৰ আৰম্ভণি চমকপ্ৰদ -

“মা-দেউতাই কথাবোৰ বৰ বেছি দিনলৈ লুকুৱাই থ'ব পৰা নাছিল। পোহৰ জানো কোনোবাই ঢাকি থ'ব পাৰে। য'ত সত্য তাতেই পোহৰ জিলিকি উঠিবই।” (কিন্নৰ, পৃ-১৮৪)

পিতৃ-মাতৃয়ে তেনে এক সত্য ৰাজহুৱা কৰি তোলাৰ লগে লগেই সুমনৰ জীৱনলৈ চৰম যন্ত্ৰণা নামি আহিছে। প্ৰথমে ঘৰখন ,তাৰ পিছত সমাজখনৰ ইতিকিং আৰু অসহিষ্ণুতাই সুমনৰ জীৱনলৈ অন্ধকাৰ নমাই আনিছে। সেই মনটোক বুজি উঠাৰ পৰিৱৰ্তে ঘৰখনেই বিভেদ সৃষ্টি কৰিছে এনেদৰে -

“মোৰ যে মন এটা আছে তাৰ উমান মই পাওঁ। নহ'লেনো ভিতৰ ভিতৰি কোনে কান্দি থাকে। ঈশা, কৰবী আৰু নিয়ৰ যেতিয়া ভিতৰৰ শোৱা কোঠাত মাৰ তদাৰকীত শুই পৰে মই তেতিয়া বাহিৰৰ ড্ৰয়িং ৰুমত থকা বিছনাখনত মোৰ কঠুৱা গাটো এৰি দিওঁ... বিছনাখন টান। মোৰ গাটোৰ দৰেই।” (কিন্নৰ, পৃ-৪৫)

ঘৰখনৰ পৰা বঞ্চিত হৈ সমাজৰ ইতিকিঙত সুমনে স্কুল যাবলৈ বাদ দিলে। শ্ৰেণীত প্ৰথম স্থান অধিকাৰ কৰি অহা সুমনে হঠাৎ স্কুল এৰা খবৰটোৱে কোনো শিক্ষককেই প্ৰভাৱ নেপেলালে। ঘৰ আৰু সমাজখনৰ পৰাই বঞ্চিত হৈ সুমনে আধাতে আনুষ্ঠানিক শিক্ষা সমাপ্ত কৰিলে। কেৱল প্ৰয়োজনৰ তাগিদাত জীৱন কটোৱা সুমনৰ ওপৰত ঘৰখন নিৰ্দয় হৈ পৰিছিল, গোটেই বংশৰ বাবেই যেন কলংক হৈ পৰিছিল। এফালে ঘৰখনে আনফালে সুমনে কেৱল অপেক্ষা কৰিছিল মৃত্যুলৈ। ঘৰ, সমাজখনৰ পৰা বঞ্চিত হৈ সুমনে এখন নতুন পৃথিৱীৰ সন্ধান বিচাৰিলে। তাৰ এই পৃথিৱীত খবৰ লোৱা এটাই মানুহ আছিল বন্ধু জয়ন্ত। আধুনিক মনৰ জয়ন্তই সুমনক সম্পূৰ্ণভাৱে সহযোগ আৰু সংগ দি সমাজখনৰ বিপক্ষত থিয় দিছে -

“পাপ? কোনে ক’লে তোক? পাপ কৰিছে এই সমাজৰ মানুহবোৰে। তোৰ ওপৰত অবিচাৰ-অন্যায় কৰিছে। সিহঁতে বৰ ওফাইডাং মাৰে নিজৰ পুৰুষত্ব জাহিৰ কৰি। পুৰুষত্ব মাথোঁ শাৰীৰিক অৱয়ৱত নাথাকে সুমন। বিধিৰ বিধান মানি ল’ব পৰা সাহসেই যিবোৰৰ নাই, সেইবোৰ মানুহে মাথোঁ শৰীৰৰ গঠনৰ ভিত্তিতেই পুৰুষত্ব দাবী কৰাটোহে এটা নিৰ্ভাজ্য কাৰবাৰ। আৰু নাৰীত্ব? মাথোঁ গৰ্ভজাত সন্তানৰ বাবে বুকুত গাখীৰ থাকিলেই কোনোবা মাতৃ হ’ব নোৱাৰে, নাৰীও হ’ব নোৱাৰে। যাৰ বুকুত একেজন ঈশ্বৰৰ সৃষ্টি নিষ্পাপ প্ৰাণী এটিৰ বাবে মমতাৰ সাগৰ বৈ নাথাকে। তেনে নাৰীয়ে নাৰীত্ব জাহিৰ কৰা, মাতৃত্ব জাহিৰ কৰাটো এটা হাস্যকৰ কথা। পুৰুষত্ব-নাৰীত্ব থাকে মনৰ মাজত। হৃদয়ত। কলিজাত। তয়ো একেজন ঈশ্বৰৰে সৃষ্টি। মাথোঁ তই নহয়, এই পৃথিৱীত অজস্ৰ কিন্নৰ আছে।”(কিন্নৰ, পৃ-১৮৭)

বিষমলৈংগিক যৌনতাৰ যি উচ্চ আদৰ্শৰ সৌধ নিৰ্মাণ কৰা হৈছে, LGBTQ সমাজত এক প্ৰত্যাহ্বান হিচাপে ধৰা হয়। পৰম্পৰাগত ‘মূলসূতি’ৰ সমাজখনৰ পৰা বিচ্ছিন্ন শাৰীৰিক আৰু মানসিকভাৱে ব্যতিক্ৰম বাবে তেওঁলোকক ‘অপাৰ সন্তা’ বুলি ভবা এই তৃতীয় লিংগৰ লোকসকল বিষমলৈংগিক সমাজ ব্যৱস্থাৰ বাবে এক মৌলিক প্ৰত্যাহ্বান, যাৰ বাবে সমাজ বাস্তৱতাৰ পৰা আঁতৰাই প্ৰাস্তীকৰণ কৰা হৈছে। কিন্তু জয়ন্তৰ দৰে মানুহো আছে যাৰ মনত প্ৰাস্তীকৰণৰ ধাৰণা নাই। সুমনক সংগ দিয়া, সমাজৰ বিপৰীত সোঁতে ধাৰমান জয়ন্ত যেন সমগ্ৰ সমাজ ব্যৱস্থাবে শত্ৰু। সমাজত মৰ্যাদা সম্পন্নভাৱে জীয়াই থাকিব নোৱাৰাৰ বাবে, মানুহৰ মনত মানুহ হ’ব নোৱাৰাৰ বাবেই সুমনে ঘৰ, সমাজ এৰি নতুন বন্ধুৰ বিচাৰি নতুন পৃথিৱীৰ সংগ বিচাৰি ওলাই গৈছে। গুৰুৰ আদেশত সকলো শিকি লৈছে, আশীৰ্বাদ দিয়া, ট্ৰেইনত হাত তালি বজোৱা, অভিশাপ দিয়া ইত্যাদি। ৰে’লেই যেন হাজাৰজনী সুমনৰ উপাৰ্জনৰ মুখ্য পথ।

পুৰুষতান্ত্ৰিক সমাজ ব্যৱস্থাই মানি ল’ব নোৱাৰা সুমনে জয়ন্তৰ দৰে বন্ধুক সন্ধান কৰে। নিজৰ ভাই-ভনীৰ সন্ধান কৰে। তাৰ পিছতো কঠোৰ হৈ অতীত সুৰঁৰি আবেগিক নহৈ জীৱন আগুৱাই নিয়ে। হাজাৰ হাজাৰ মানুহৰ মাজতেই যেতিয়া নিজৰ ভায়েকক ট্ৰেইনত লগ পাইছে সুমন আবেগিক হৈ পৰিছে। নোখোজাকৈয়ে পাঁচশ

টকাৰ নোট এখন উলিয়াইয়ো দিছে যদিও কাষতে বহি থকা পত্নীৰ ককৰ্থনাত সি কোৱা শেষৰ কেইশাৰী বাক্যই সমাজৰ উলংগ স্বৰূপটোক উদঙাই দেখুৱাইছে -

“যাৰ পৰিয়ালত এটা হিজিৰা জন্ম হয়, তেওঁহে বুজিব হিজিৰা হোৱাৰ যন্ত্ৰনা কি?” (কিন্নৰ, পৃ-ৱজ্জাচ্ছ)

... আমাৰ সহায়-সহানুভূতি সিহঁতৰ প্ৰাপ্য। সিহঁত সমাজৰ অৱহেলিত প্ৰাণী।” (কিন্নৰ, পৃ-ৱজ্জাচ্ছ) বুলি কৈয়ে যেন সি তাৰ দায়িত্ব শেষ কৰিছে।

সুমনে নিজক চম্ভালি ল'ব নোৱাৰা হৈ পৰিছিল। এনে লাগিছিল যেন গোটেই পৃথিৱীখন অন্ধকাৰে গ্ৰাস কৰিব খুজিছিল।

সিদ্ধান্ত :

(ক) গল্পটোৰ মূল বিষয় তৃতীয় লিংগ। সুমনৰ দৰে চৰিত্ৰ যন্ত্ৰণাৰ প্ৰতীক। যিয়ে হাজাৰ আশা থকাৰ পাছতো ঘৰৰ - সমাজৰ পৰা বঞ্চিত হৈছে। গল্পকাৰে বঞ্চিত কৰা সমাজখনৰ স্বৰূপটো উদঙাই দেখুৱাইছে।

(খ) গল্পটোৰ মাজেৰে তৃতীয় লিংগৰ মানুহখিনিৰ যি সমস্যা দেখুৱাইছে বাস্তৱত সেয়া তেওঁলোকৰ বাবে অত্যন্ত কঠিন। নিজক প্ৰগতিশীল, নাৰীবাদী বুলি পৰিচয় দিয়া বুজন সংখ্যকে মনত পুহি ৰখা তৃতীয় লিংগৰ প্ৰতি এক বক্ষণশীল মনোভাৱ ফুটাই তুলিছে।

(গ) সমাজ-বাস্তৱতাৰ পৰা আঁতৰত ৰাখি ‘অপাৰ সন্ত্ৰ’ হিচাপে ভবা তৃতীয় লিংগ ব্যক্তিসকলৰ সমাজৰ এজন হিচাপে দেখুওৱাটো গল্পকাৰৰ দক্ষতাৰ পৰিচয়।

(ঘ) বক্ষণশীলতাৰ শিকলিৰে নাবান্ধি তৃতীয় লিংগৰ ব্যক্তিসকলক ঘৃণা নকৰি, বিসংগতিপূৰ্ণ বুলি নাভাবি তেওঁলোকক সমমৰ্যাদা, সমঅধিকাৰ, সাহস আৰু উৎসাহ প্ৰদান কৰি মুক্তভাৱে স্বাভাৱিক জীৱন-যাপনৰ সুবিধা কৰি দিয়া উচিত।

(ঙ) পুৰুষতান্ত্ৰিক সমাজত তৃতীয় লিংগৰ ব্যক্তিসকলৰ সমাজৰ অংগ বুলি ভাবি স্বাভাৱিকভাৱে আৰু সম-সন্মানৰে গ্ৰহণ কৰি সহমৰ্মিতাৰ দৃষ্টিৰে চোৱাটো অত্যন্ত জৰুৰী।

(চ) তৃতীয় লিংগৰ ব্যক্তিসকল ‘অপাৰ সন্ত্ৰ’ নহয়। তেওঁলোক অস্বাভাৱিক তথা পৃথকো নহয়। যি আমাৰ ধাৰণাইহে পৃথক কৰিছে। শৰীৰৰ স্বাধীনতা, প্ৰেমৰ স্বাধীনতা আৰু প্ৰাকৃতিক আবেগ আৰু সম্পৰ্কক মুক্তমনে গ্ৰহণ কৰা উচিত।

(ছ) তৃতীয় লিংগৰ লোকসকলৰ অনুভূতিক আমি বুজাটো দৰকাৰ। উপলুঙা নকৰি অধিকাৰ আৰু সামাজিক মান্যতাৰ বাবে সাহসেৰে সিহঁতক যুঁজিবলৈ প্ৰেৰণা দিব লাগে, সিহঁতৰ হকে মাত মতাৰ দৰকাৰ।

কিন্নৰ গল্পটোৰ মাজেৰে সুমনৰ যি সমস্যা সেয়া প্ৰত্যেক গৰাকী সুমনৰে যেন সমস্যা। জয়ন্তৰ দৰে বন্ধুৰ সংগই সুমনৰ জীৱন সলনি কৰাৰ দৰে আমাৰ মনোভাৱক সলনি কৰি সামাজিক মান্যতা দিব পাৰিলেহে নিজকে আধুনিক পৃথিৱীৰ বাসিন্দা বুলি ক'ব পাৰিম।

সামৰণি

বৰ্তমান সময়ত তৃতীয় লিংগ অথবা LGBTQ ৰ ব্যাপক চৰ্চা সাহিত্যৰ মাজত হোৱা দেখা পোৱা গৈছে। পুৰণি নিয়মৰ শিকলি ভাঙি নতুন সমাজ গঢ়াৰ বাবে বিভিন্নজন লোকে তেওঁলোকক সঁহাৰি দিছে অথবা তেওঁলোকৰ বাবে মাতো মাতিছে? ভাৰতীয় সংবিধানে ২০১৪ চনত ট্ৰেন্সজেন্ডাৰ সকলক তৃতীয় লিংগ বা অন্যান্য লিংগ সমুদায় হিচাপে সাংবিধানিক পৰিচয় আৰু অধিকাৰ প্ৰদান কৰিছে। মানুহৰ মৰম আৰু নিৰ্মম অত্যাচাৰ যাতে তেওঁলোক ৰক্ষা হৈ নপৰে তাৰ বাবে আমি সচেতন হোৱাটো অত্যন্ত জৰুৰী, সমাজ বাস্তৱতাৰ পৰা আঁতৰাই প্ৰাস্তীয়কৰণ নকৰি তেওঁলোকক মুক্তভাৱে জীৱন-যাপনৰ সুবিধা কৰি দিয়া উচিত। বৰ্তমান সাহিত্যৰ জড়িয়তে এই LGBTQৰ দিশবোৰ উপস্থাপন কৰা হৈছে লগতে চলচ্চিত্ৰ, চুটি ছবিও নিৰ্মাণ কৰা হৈছে। কিন্নৰ গল্পৰ আধাৰত 'Tears of Rain' নামেৰে সীমান্ত ফুকনৰ পৰিচালনাত ছবি নিৰ্মাণ কৰা হৈছে। ব্যক্তি, ঘৰ, সমাজ সচেতন হ'লেহে তেওঁলোক জীয়াই থাকিব পাৰিব। আমি কেৱল প্ৰগতিশীল, নাৰীবাদী বুলি পৰিচয়ৰ মাজতেই নিজক আৱদ্ধ কৰি নাৰাখি ৰক্ষণশীল মনোভাৱ আঁতৰ কৰি সম-মৰ্যাদা সম-অধিকাৰ প্ৰদানৰ সুবিধা কৰি তেওঁলোকক বাস্তৱসমাজৰ লগত এক কৰি জীয়াই ৰাখিব পাৰিব লাগিব।

সহায়ক গ্ৰন্থপঞ্জী :

অজন্তা : অজন্তাৰ নিৰ্বাচিত গল্প, পূৰ্বাঞ্চল প্ৰকাশ, প্ৰঃপ্ৰঃ ২০১৯

দত্ত, জয়ন্ত , শইকীয়া গীতাত্মী : একবিংশ শতিকাৰ অসমীয়া উপন্যাস, অসম বুক ট্ৰাষ্ট, প্ৰঃপ্ৰঃ২০২০

বৰগোহাঞি, হোমেন : অসমীয়া সাহিত্যৰ বুৰঞ্জী (ষষ্ঠ খণ্ড) আনন্দৰাম বৰুৱা ভাষা-কলা-সংস্কৃতি সংস্থা, প্ৰঃপ্ৰঃ

১৯৯৩

শইকীয়া, কোকিল : লিংগ পৰিচয় আৰু যৌন মনঃস্তত্বৰ প্ৰসংগ, প্ৰকাশ - ২০১৮

লেখক : সহকাৰী অধ্যাপক, চৰকাৰী আদৰ্শ মহাবিদ্যালয়, কাজিৰঙা, Email: rebatmahanta12@gmail.com

লেখিকা : সহযোগী অধ্যাপিকা, অসমীয়া বিভাগ, সৰুপথাৰ মহাবিদ্যালয়

টাই আহোম সকলৰ মাজত প্ৰচলিত লোকগীত

চাহিন জাফী
শিখা গগৈ

সংক্ষিপ্তসাৰ

লোকগীত হ'ল লোকসাহিত্যৰ এক অন্যতম অংগ। 'লোক' আৰু 'গীত' এই দুটা শব্দৰ সমন্বয়ৰ ফলত গঠিত হৈছে 'লোকগীত'। 'লোক' মানে হ'ল 'জনসাধাৰণ'। অৰ্থাৎ জন সাধাৰণৰ মুখৰ গীতেই হ'ল লোকগীত। লোকগীত লোক সমাজৰ স্বতঃস্ফূৰ্ত সৃষ্টি। আদিম অৱস্থাৰ পৰা বৰ্তমানলৈকে লোক সমাজত ই নিৰবিচ্ছিন্ন ভাৱে প্ৰচলিত হৈ আহিছে। আদিম লোক সমাজৰ এক অপৰিহাৰ্য অংগ আছিল লোকগীতসমূহ। অসমৰ প্ৰতিটো জাতি-জনগোষ্ঠীৰ আছে নিজস্ব সাংস্কৃতিক বৈশিষ্ট্য। অসমৰ বিভিন্ন জনগোষ্ঠী সমূহৰ দৰে ১২২৮ খ্ৰীষ্টাব্দত অসমভূমিত প্ৰবেশ কৰা টাই আহোম সকলৰো লোক সাংস্কৃতিক ক্ষেত্ৰখনৰ পৰিসৰো যথেষ্ট বিশাল। তেওঁলোকৰ সমাজত লোকগীতৰ আছে এক সম্ভ্ৰান্ত পৰম্পৰা। এই লোকগীত সমূহৰ মাজেৰে তেওঁলোকৰ লোকজীৱনৰ বিভিন্ন দিশ যেনে :- ধৰ্মীয় দিশ, খাদ্যাভ্যাস আদি সমূহ অতি সুন্দৰ ৰূপত প্ৰতিফলিত হৈছে।

বীজ শব্দ : টাই আহোম, লোকগীত, ধৰ্মীয়, উৎসৱ।

বিষয়ৰ পৰিচয়

লোকসাহিত্য হৈছে লোকমনৰ প্ৰকাশ। লোকমনৰ হাঁহি-কান্দোন, আশা-আকাংক্ষা, প্ৰেম-বিবাহ, জ্ঞান-অভিজ্ঞতা আদিসমূহ প্ৰতিফলিত হয় লোকসাহিত্যৰ মাজেৰে। লোকসাহিত্যৰ জৰিয়তে এটা জাতি বা জনগোষ্ঠীৰ জাতীয় জীৱনৰ বিভিন্ন দিশৰ প্ৰকাশ ঘটা দেখা যায়। লোকগীত হ'ল লোক সাহিত্যৰ এক অন্যতম অংগ। 'লোক' আৰু 'গীত' এই দুটা শব্দৰ সমন্বয়ৰ ফলত গঠিত হৈছে 'লোকগীত'। 'লোক' মানে হ'ল জনসাধাৰণ অৰ্থাৎ জনসাধাৰণৰ মুখৰ গীতেই হ'ল লোকগীত। ইংৰাজী 'Folk-Song' শব্দৰ অসমীয়া প্ৰতিশব্দ হিচাপে লোকগীত ব্যৱহাৰ কৰা হয়। লোকসাহিত্যৰ অন্যান্য বিভাগসমূহৰ দৰে লোকগীতৰ ৰচনা কাল আৰু ৰচক নিৰ্ণয় কৰাটো সম্ভৱপৰ নহয়। অতীজৰে পৰা ই মুখে মুখে প্ৰচলিত হৈ আহিছে। আদিম লোকসমাজৰ বাবে সংগীত আছিল এক অপৰিহাৰ্য অংগ। আদিম লোকসকলে জীৱিকাৰ সন্ধানত বিভিন্ন ঠাই ঘূৰি ফুৰোঁতে তেওঁলোকৰ অভিজ্ঞতাৰাজিসমূহ গীতৰ মাজেৰে প্ৰকাশ কৰিছিল। এই গীতসমূহ তেওঁলোকৰ মুখেৰে স্বতঃ স্ফূৰ্তভাৱে নিঃসৃত হৈছিল। জীৱিকা আৰু শ্ৰমৰ লগত জড়িত এই সংগীতেই কালক্ৰমত লোকগীতৰ ৰূপ পৰিগ্ৰহণ কৰিলে বুলি ধাৰণা কৰিব পৰা যায়। পৃথিৱীৰ প্ৰতিটো জনগোষ্ঠীৰ মাজত লোকগীতৰ প্ৰচলন কম বেছি পৰিমাণে আছে। অসমৰ জনগোষ্ঠী সমূহো এইক্ষেত্ৰত পিছপৰা নহয়।

অসম লোক সংস্কৃতিৰ ক্ষেত্ৰত যথেষ্ট চহকী। অসমত বসবাস কৰা প্ৰতিটো জনগোষ্ঠীৰে আছে নিজা সাংস্কৃতিক বৈশিষ্ট্য। অসমত বসবাস কৰা টাই জনগোষ্ঠীৰ অন্তৰ্গত টাই আহোম সকলৰ লোক সাংস্কৃতিক ক্ষেত্ৰখনৰ পৰিসৰো যথেষ্ট বিশাল। পৰম্পৰাগত পূজা-পাৰ্বন, উৎসৱ-অনুষ্ঠান, ৰীতি-নীতি আদিৰ উপৰিও

তেওঁলোকৰ উভয়ৰে আছে লোকগীতৰ এক চহকী পৰম্পৰা। বিভিন্ন উৎসৰ-অনুষ্ঠান, ৰীতি-নীতি আদিৰ লগত সংগতি ৰাখি এই গীতসমূহ পৰিৱেশন কৰা হয়।

গতিকে এই আলোচনা পত্ৰখনৰ জৰিয়তে টাই আহোম সকলৰ মাজত প্ৰচলিত লোকগীত সমূহৰ বিষয়ে আলোচনা কৰিবলৈ চেষ্টা কৰা হৈছে।

অধ্যয়নৰ গুৰুত্ব আৰু উদ্দেশ্য

লোকগীত হ'ল লোকসংস্কৃতিৰ এক প্ৰধান অংগ। লোকগীতৰ মাজেৰে কোনো এটা জাতি-জনগোষ্ঠীৰ সমাজ জীৱনৰ চিত্ৰ প্ৰতিফলিত হয়। টাই জনগোষ্ঠীৰ অন্তৰ্গত আহোম আৰু ফাকে সকলৰ লোকগীতৰ অধ্যয়ন অতি গুৰুত্বপূৰ্ণ, কিন্তু চৰ্চাৰ অভাৱৰ বাবেই বৰ্তমান তেওঁলোকৰ লোকগীতসমূহ প্ৰায় নাইকীয়া হৈ যাবলৈ ধৰিছে। গতিকে এনে গুৰুত্ব উপলব্ধি কৰিয়েই উক্ত বিষয়টো আলোচনাৰ বাবে নিৰ্বাচন কৰি লোৱা হৈছে।

এই আলোচনাৰ উদ্দেশ্য সমূহ হ'ল-

(ক) টাই আহোম লোকগীতৰ পৰিচয়।

(খ) টাই আহোমসকলৰ মাজত প্ৰচলিত লোকগীতসমূহ ভাৱাৰ্থৰে সৈতে উল্লেখ কৰা।

অধ্যয়নৰ পদ্ধতি আৰু পৰিসৰ

বিষয়টো অধ্যয়নৰ ক্ষেত্ৰত প্ৰধানকৈ বিশ্লেষণাত্মক পদ্ধতিৰ সহায় লোৱা হৈছে। টাই আহোম লোকগীতৰ অন্তৰ্গত ধৰ্মীয় পৰম্পৰাৰ লগত জড়িত গীত যেনে - স্তুতিমূলক গীত, লোকাচাৰৰ লগত জড়িত গীতৰ উপৰিও উৎসৱৰ গীত যেনে - টাই বিহুগীত আৰু আহোমৰ চাই তাই মংগল সমূহক আলোচনাৰ পৰিসৰৰ ভিতৰত সামৰি লোৱা হৈছে।

তথ্য সংগ্ৰহৰ উৎস

মুখ্য উৎস হিচাপে ক্ষেত্ৰ অধ্যয়নৰ দ্বাৰা সংগ্ৰহ কৰা তথ্য সমূহক লোৱা হৈছে। গৌণ উৎসৰ হিচাপে গ্ৰন্থ, প্ৰৱন্ধ, বিভিন্ন আলোচনী আদি সমূহৰ দ্বাৰা সংগ্ৰহ কৰা তথ্য সমূহক লোৱা হৈছে।

টাই আহোম সকলৰ মাজত প্ৰচলিত লোকগীত

কোনো জনগোষ্ঠীৰে সাংস্কৃতিক জীৱনৰ চিত্ৰ লৌকিক গীতমাত অবিহনে পৰিপূৰ্ণ নহয়। ৮ খ্ৰীষ্টাব্দত অসমভূমিত প্ৰৱেশ কৰা টাই আহোম সকলৰো লৌকিক গীত মাতৰ ক্ষেত্ৰখন বিচিত্ৰতাৰে ভৰপূৰ। উৎসৱ পাৰ্বনৰ লগত জড়িত বিভিন্ন গীত মাত সমূহৰ উপৰিও আহোম সকলে প্ৰাত্যহিক জীৱনৰ বিভিন্ন উপলক্ষত পৰিৱেশন কৰা শ্লোক, স্তুতি, প্ৰাৰ্থনা, আৰ্শীবাদ আদিবোৰে টাই আহোম সকলৰ লোকগীতৰ ক্ষেত্ৰখন সমৃদ্ধিশালী কৰি তুলিছে। অতীজৰে পৰা গীতসমূহ তেওঁলোকৰ মাজত মৌখিকভাৱে প্ৰচলিত হৈ অহাৰ বাবে গীতসমূহৰ ৰচয়িতাৰ নাম পোৱা নাযায়। এই গীতসমূহৰ মাজেৰে তেওঁলোকে সামূহিক জীৱনৰ আশা-নিৰাশা, আনন্দ-উৎসৱ, ধৰ্ম, দৰ্শন, প্ৰেম-প্ৰীতি আদিৰ ভাৱ ফুটাই তোলে। বিষয়বস্তুৰ উপস্থাপন শৈলী, সুৰ আদি বৈশিষ্ট্যটাই টাই আহোম সকলৰ লোকগীতক এক অনন্য মাত্ৰা প্ৰদান কৰিছে।

টাই আহোম সকলৰ মাজত প্ৰচলিত লোকগীতসমূহক বিষয় বস্তু অনুসৰি তলত দেখুওৱা ধৰণে বিভক্ত কৰা হৈছে-

(ক) ধৰ্মীয় পৰম্পৰাৰ লগত জড়িত গীত।

(খ) উৎসৱৰ লগত জড়িত গীত।

(গ) অন্যান্য গীত।

(ক) ধৰ্মীয় পৰম্পৰাৰ লগত জড়িত গীত

টাই আহোম লোকগীতৰ ভিতৰত এক বুজন অংশ দখল কৰি আছে পূজা বিষয়ক গীতসমূহে। টাই আহোম পৰম্পৰাত কোনো ঈশ্বৰ বা অৱতাৰী পুৰুষ নাই। তেওঁলোকৰ বিশ্বাস এই ব্ৰহ্মাণ্ডত প্ৰকৃতিৰ উদ্ভূত কোনো নাই। সেয়েহে তেওঁলোকে প্ৰকৃতিৰ বিভিন্ন শক্তিসমূহক পূজা কৰি আহিছে। আহোম সকলে আৰাধনা কৰা এই শক্তি সমূহ হৈছে খাওখাম, আইলেঙডিন জানছাইছঙ, ফা নুৰ লেঙডন, ছিটলাম চাম, মুট কুম টাই কুম, জাছিঙফা, বা খিন বা খিন,লাঙকুৰি, নাঙচিচাও, প ফী ছু, লিখাচামান, ফী গাতিয়াল আদি। এই শক্তি সমূহক আহোম সকলে পালন কৰা ধৰ্মীয় অনুষ্ঠান যেনেঃ ওমফা পূজা, মে ডাম মে ফী আদিত স্বকীয় টাই পৰম্পৰাগত ৰীতি নীতিৰে মন্ত্ৰ মাতি আৰাধনা কৰা হয়। এই মন্ত্ৰসমূহ সুৰীয়া হোৱাৰ বাবে এই সমূহক লোকগীতৰ অন্তৰ্ভুক্ত কৰা হৈছে। ইয়াৰ উপৰিও ডাম পূজাৰ গীত, আইছিংলাও, ফুবানাম, আযসতোলা অনুষ্ঠানৰ গীত, আইজংলাও গীত আদি সমূহকো এই শ্ৰেণীত অন্তৰ্ভুক্ত কৰা হৈছে। তলত এই শ্ৰেণীৰ অন্তৰ্ভুক্ত কেইটিমান গীত উল্লেখ কৰা হ'ল।

খাওখাম

আহোমসকলে আৰাধনা কৰা শক্তি সমূহৰ ভিতৰত উল্লেখযোগ্য হ'ল 'খাওখাম'। 'খাওখাম' হ'ল জলৰ অধিপতি, জীৱ সৃষ্টিৰ কাৰক শক্তি। খাওখামক তেওঁলোকে গীতৰ মাজেৰে এনেদৰে আৰাধনা কৰে-

চ্যাও নুৰ চাওকাও অই

পু খাওখাম জা খাওখাম

পু ডাঙৰী জা ডাঙৰী পু তাই কুম

জা তাই ত' ম মুন ছাম স্ৰঙ খাম

নাম খে খন পান লাই ৰম কান টুটে

চ্যাও কা অই

ভাৱাৰ্থঃ হে পৰম পিতা উপৰি পুৰুষ, তুমিয়েই জল মাতৃ, জল পিতৃ। পৃথিৱীৰ সৃষ্টিৰ আদিত জল অবিহনে কোনো জীৱ জীয়াই থাকিব নোৱাৰে। তোমাক আহ্বান জনাইছোঁ। আসন গ্ৰহণ কৰা।

ফা নুৰ লেঙডন

আহোম সকলৰ প্ৰধান উপাস্য দেৱতা স্বৰ্গৰ অধিপতি ফা নুৰ লেঙডন। তেওঁ হ'ল ত্ৰি-শক্তিৰ অধিকাৰী। তেওঁক এনেদৰে স্তুতি কৰা হয়।

চ্যাও নুৰ চ্যাও কাও অই

চ্যাও খা খেত খাম খান বন

খাম খান তু মুঙ তুতে

লুক ৰে ফা ছাঙ দাম

ছঙ চাও ছা নাঙ জা নাঙ মুঙ

কেপ ছং খাম

পি পাই নাঙ লাই দাই খুন ফাই

নাঙ লাই ছম বন খন খাম তুতে

চ্যাও কাও অই

ভাবার্থঃ- হে পৰম পিতা উপৰি পুৰুষ। তুমি সৰ্বশক্তিৰ গৰাকী আৰু দাতা। তোমাৰ অবিহনে পৃথিৱীত কোনো জীৱ জীয়াই থাকিব নোৱাৰে।

অতি প্ৰাচীন কালৰে পৰা টাই আহোম সকলে হাবিদেউ পূজা বা বৰচামান পূজা অনুষ্ঠিত কৰি আহিছে। এই বৰচামানেই হৈছে প-ফী- ছু আৰু প-ফী- ছু ৰেই হল লাইলুংখাম। এই পূজা ওমফা পূজাৰ অংশবিশেষ। এই পূজাত সকলোৰে সমজুৰাভাৱে গীত গাই বাদ্য যন্ত্ৰ বজাই ছন্দোবদ্ধভাৱে নৃত্য কৰে। প-ফী- ছু পূজাৰ এই গীতসমূহে টাই আহোম লোকগীতৰ ভৰাল চহকী কৰি তুলিছে। তেনে এটি গীত উল্লেখ কৰা হ'ল-

নামঃ- লাই নেওৱা লাই নেওৱা চেও পু ন্যঙ কাই

তিমুৱা কুন দাই ছেঙ কেঙ লে পাই

পদঃ- কুন থাউ নেউ লাঙকুৰি প ফি খু মে ফি নে ঐ

তিমুৱা কুন দাই ছেঙ কেঙ লে পাই

লা লা জু ছিপ ছি লা জু চিপ প্লাই ঐ

তিমুৱা কুন দাই ছেঙ কেঙ লে পাই

চি লাই চিত পুঙ নেউ ৰঙ বয় বয় ঐ

তিমুৱা কুন দাই ছেঙ কেঙ লে পাই

কিন লাই লাই বয় লাই লাই লাই লাই বয় মু চ্যাও ঐ

তিমুৱা কুন দাই ছেঙ কেন লে লাই।

ভাবার্থঃ- লহৌ লহৌ প্ৰাণৰ ভাই

হাতত ধনুলৈ চৰাই লৈ যায়

বৰগছত জন্ম ললা প্ৰাণৰ ভাই

হাতত ধনু লৈ চৰাই লৈ যায়

মহা শূণ্যত আছিল প্ৰাণৰ ভাই

হাতত ধনুলৈ চৰাইলৈ যায়

সাতোদিশে কৰিছোঁ প্ৰণাম প্ৰাণৰ ভাই

হাতত ধনু লৈ চৰাই লৈ যায়

শেষত তোমাক দিছো বিদায় প্ৰাণৰ ভাই

হাতত ধনু লৈ চৰাই লৈ যায়।

প্ৰকৃতিৰ বিভিন্ন দেৱতা সকলৰ উদ্দেশ্যে গোৱা স্তুতি গীত সমূহৰ উপৰিও ডাম পূজাৰ গীত সমূহকো এই শ্ৰেণীত অন্তৰ্ভুক্ত কৰা হৈছে। ডাম পূজাৰ গীত বুলি কলে ডামফী আৰু ছাঙফী সকলৰ উদ্দেশ্যে গোৱা স্তুতিগীত সমূহকেই বুজা যায়। ডাম ফী মানে হ'ল মানৱ দেহধাৰী জীৱই মৃত্যুৰ দহদিনৰ পাছত গৃহডামৰূপে গৃহস্থৰ ডাম খুটাত স্থান পোৱা এক শক্তি। ডামফী সকল যেনেঃ ঘাই ডাম জাকৰুৱা ডাম, ছিন ৰোন ডাম, আৰু ন ডামক পৰম্পৰাগত ৰীতি নীতিৰে স্তুতি গীতৰ মাজেৰে আহ্বান কৰে। তেনে এটি গীত হ'ল-
ছাঙ নাই চ্যাও নুৰু চ্যাও কা ঐ

থাও ডাম নুক তু ৰাঙ ডাম তি ৰেন ডাম ডাম নক

ছক খক তাই ই ডাম কা চু খয় পিন ফী

ছিপ মৌ পয় পিন ডাম চ্যাও মৌ পয় পিন ফী

চু ৰিক জা জু দায় অক চু জা জু প্লাই

কাম ফা ফক ৰিক ম' ডাম চ্যাও তুঙ ডাম

ম' ছয় কুম নি তুঙ ডাম ম' চয় খেন
ছাঙ নাই চ্যাও কা ঐ (ঘাই ডাম)

ভাবার্থঃ- হে মৃতক, তুমি দেহা এৰি দেৱতা হ'লা। দহদিন অতিৰিক্ত এঘাৰ দিনত তোমাক ঘাই ঘৰত নি তু ডামত(পানী পাচক) পুনৰ ন ডাম (গৃহৰক্ষী) হিচাপে বহুৱাই পুনৰ প্ৰতি পুৰুষৰ অন্তত মৃতকসকলৰ লগ লগাই ঘাই ডাম হিচাপে স্থান দিয়া হ'ল। তুমি আমাৰ বখীয়া হৈ আমাক আৰ্শীবাদ দি থাকিবা।

টাই আহোম সকলৰ সমাজত প্ৰচলিত লোকগীত সমূহৰ ভিতৰত অন্যতম হ'ল ফুৰা তাৰাৰ মাহাত্ম্য প্ৰকাশক টাই প্ৰাৰ্থনা আইছিং লাও। এই স্মৃতিগীতৰ জৰিয়তে পৰম অনন্ত ব্ৰহ্মক স্মৰণ কৰা হয়। আইছিংলাও বিভিন্ন ধৰ্মীয় অনুষ্ঠান গোৱা হয়। সকলোৱে ওপৰলৈ হাত যোৰ কৰি আইছিংলাও গায় এনেদৰে-

চ্যাও নুৰু চ্যাও কাও ঐ
ফ্ৰ তু ছিঙ ফ্ৰঙ হুম ঐ
ফা লাই বেত ফা পিন বেত ফা ফুৰা তাৰা
আলং চিকিয়া বান নিপান বয় মউ চ্যাও কাও ঐ
চ্যাও নুৰু চ্যাও কাও অই
পাপ পেএওত কাকা ছম ছেউ খাম দয় মা লুঙ মুঙ নাম নাও অই
হেউ পাঙ মূত ছি থিং ৰিঙ জাও চুক না মউ মুন বউ মুন
ছেএও জী নাঙ লুক কিঙ খু বয় মউ চ্যাও কাও অই
চ্যাও নু ৰু চ্যাও কাও ঐ আই কে খেন ঐ আই কে খাম ঐ
আই ছাং ছিঙ ঐ ম' ছিঙ ফা ম লাও থ্ৰী পূজাক জী মুঙ তি জা ছিং ফা
ছেঙ খাম কন তুন মান ম ৰু ম'ছিঙ কন তুন মান
ম'ছাম ম' ছাই ম'প্লঙ কন তুনমান ছাম ম মুঙ বাই জিম কন কন তুন মান
থুক তাঙ লাই বয় মউ চ্যাও কাও অই

ভাবার্থঃ-

হে পৰম ব্ৰহ্ম, তুমিয়েই পৰিত্ৰ মহান, তুমিয়েই সৃষ্টি কৰ্তা তোমাক আমি স্মৰণ কৰিছোঁ। তুমিয়েই লিখা, পঢ়া, কোৱা সকলোৰে অধিষ্ঠাতা। হে পৰমেশ্বৰ, তিনি বন্দন গুৰুৰ উপৰিপুৰুষ সকলে, ম' লাও থ্ৰী, পূজাক জী, জাছিং ফা আদি সকলোৱে প্ৰাৰ্থনা জনাইছোঁ আমাক আৰ্শীবাদ দিয়া।

আহোম সকলৰ সমাজত প্ৰচলিত ফুৰালুঙ পূজাৰ গীত ফুৰানাম সমূহেও লোকগীতৰ ক্ষেত্ৰখন সমৃদ্ধিশালী কৰি তুলিছে। ফুৰালুঙ পূজা আহোম সকলৰ কাৰণে অতি গুৰুত্বপূৰ্ণ এক মাংগলিক অনুষ্ঠান। ফুৰা মানে ফ্ৰা-টু-ছিঙ-ফ্ৰঙ-হুঙ অৰ্থাৎ আহোম সকলৰ পৰম ব্ৰহ্ম। এই ফুৰাৰ সন্তুষ্টিৰ বাবেই ফুৰালুঙ পূজা অনুষ্ঠিত কৰা হয় আৰু এই পূজাত গীতৰ মাজেৰে ফুৰাৰ গুণানুকীৰ্তন কৰা হয়। এই গীত সমূহেই হৈছে ফুৰানাম। ফুৰানাম বিলাকৰ কেইটামান নাম পদ তলত উল্লেখ কৰা হ'ল-

নামঃ চাও ফুৰা চাও তাৰা ফুৰা তাৰা আলং ঐ

ভাবার্থঃ হে চাও ফুৰা চাও তাৰা, ফুৰা তাৰা আলঙ তুমিয়েই মহান তোমাক স্মৰণ কৰিছোঁ।

পদঃ মুক মুক চাও অন দিম ক ফুঙ দিন মুঙ লে চাই নাম না অই

ভাবার্থঃ পৃথিৱীৰ প্ৰথম সৃষ্টিত মূক অৰ্থাৎ কচুৰ জন্ম হৈছিল আহোম সকলৰ সমাজত প্ৰচলিত ফুৰালুঙ পূজাৰ গীত ফুৰানাম সমূহেও লোকগীতৰ ক্ষেত্ৰখন সমৃদ্ধিশালী কৰি তুলিছে। ফুৰালুঙ পূজা আহোম সকলৰ কাৰণে অতি গুৰুত্বপূৰ্ণ এক মাংগলিক অনুষ্ঠান। ফুৰা মানে ফ্ৰা-টু-ছিঙ-ফ্ৰঙ-হুঙ অৰ্থাৎ আহোম সকলৰ পৰম ব্ৰহ্ম। এই ফুৰাৰ সন্তুষ্টিৰ বাবেই ফুৰালুঙ পূজা অনুষ্ঠিত কৰা হয় আৰু এই পূজাত গীতৰ মাজেৰে ফুৰাৰ গুণানুকীৰ্তন কৰা হয়। এই গীত সমূহেই হৈছে ফুৰানাম। ফুৰানাম বিলাকৰ কেইটামান নাম পদ তলত উল্লেখ কৰা হ'ল-

নামঃ চাও ফুৰা চাও তাৰা ফুৰা তাৰা আলং ঐ

ভাবার্থঃ হে চাও ফুৰা চাও তাৰা , ফুৰা তাৰা আলঙ তুমিয়েই মহান তোমাক স্মৰণ কৰিছোঁ।

পদঃ মুক মুক চাঙ অন দিম ক ফুঙ দিন মুঙ লে চাই নাম না অই

ভাবার্থঃ পৃথিৱীৰ প্ৰথম সৃষ্টিত মুক অর্থাৎ কচুৰ জন্ম হৈছিল।

টাই আহোম সকলৰ সমাজত প্ৰচলিত ধৰ্মীয় পৰম্পৰাৰ লগত জড়িত গীত সমূহৰ ভিতৰত অন্যতম হ'ল 'ৰিক্‌খন মুঙ্‌খন' অর্থাৎ আয়ুস তোলা অনুষ্ঠানৰ গীতসমূহ। 'ৰিক্‌খনৰ মুঙ্‌খন' হৈছে দেশ, জাতি, ৰাইজৰ লগতে ব্যক্তিৰ দীৰ্ঘজীৱন কামনা কৰি টাই আহোম সকলে পৰম্পৰাগতভাৱে পালন কৰি অহা এক ধৰ্মীয় অনুষ্ঠান। তিনিটা পৰ্যায়ত পতা এই অনুষ্ঠানত পণ্ডিত সকলে পৰম্পৰাগত ধৰ্মীয় সুৰত টাই ভাষাৰে গীত গাই জাকৈ মাৰি পানীৰ পৰা খন তোলে অর্থাৎ পৰমাত্মাক আহ্বান কৰে। ৰিক্‌খন মুঙ্‌খনৰ সৈতে জড়িত এটি গীত তলত উল্লেখ কৰা হ'ল।

চ্যাও নুৰু চ্যাও কাও অই

নাম লা লা লাপাঙ বুন হেউ তি ফি হঙ হাই হাঙ না

খন তুক আও খনমিঙ খেক চাও আও ৰিক মা

ম' লাও খ্ৰী জিম ছিঙ

জিম ম' পয় জু বান চ্যাও কাও অই

খন মৌ কাও কু চুম দাই কাও পাই জুতাম

চ্যাও নু ৰু চাও কাও অই

খাম নিঙ দাও তাঙ ফা খপ ফা প্লঙ হাই হাঙ না

খন ক'মা তে না চ্যাও চ্যাও কাও অই

কাও খন

মৌ কাও কু-চুম দাই কাও পাই জু - তাম

ভাবার্থঃ হে পৰমপিতা, সাগৰৰ টো দেখি খন অর্থাৎ পৰমায়ুটো ব্যস্ত হৈ থাকিব পাৰে তাৰপৰা আহি শৰীৰত স্থিতি ল'ব লাগে। জাকৈ মাৰিছো, পৰমায়ু আহিব লাগে, ম' লাওখ্ৰীৰ দৰে দীৰ্ঘজীৱি কৰি তুলিব লাগে। সৰগৰ ভোটা তৰাটো দেখি যদি পৰমায়ুটো ব্যস্ত হৈ আছে তেনেহ'লে তাৰপৰা আহিব লাগে। জাকৈ মাৰিছো খন উঠি আহিব লাগে। ধৰ্মীয় পৰম্পৰাৰ লগত জড়িত গীত সমূহৰ ভিতৰত আন এক উল্লেখযোগ্য গীত হ'ল আইজংলাও অর্থাৎ লখিমী মতাৰ অনুষ্ঠানৰ গীতসমূহ। কৃষিভিত্তিক এই অনুষ্ঠান শস্যৰ শ্ৰীবৃদ্ধিৰ বাবে টাই আহোম সকলে শাওন, ভাদ, আহিন মাহত পালন কৰে। গাৰ্ৱৰ ৰাজহুৱা স্থানত আছ আৰু শালি ধানৰ দুটা ভৰাল তৈয়াৰ কৰি কোনো নদী বা ডাঙৰ পুখুৰীৰ পাৰত গৈ জাকৈ মাৰি আছ লখিমী আৰু শালি লখিমীক গাৰ্ৱলৈ আহ্বান কৰে। লখিমী আদৰি আনোতে বাটত এবাসূতা পাৰি আয়তী সকলে আইজংলাও গাই গাই অনুষ্ঠানলৈ ঘূৰি আহে আৰু পুৰুষ সকলেও এযোৰ হাঁহ জোকৰি গীত গাই আহি থাকে। তলত এটা আইজংলাও গীত ভাবার্থে সৈতে উল্লেখ কৰা হ'ল।

নামঃ- অ' মৌৰাঙ লাও ৰে ৰে

কাছাং বনৰেন জু ৰে ৰে

আইজং লাও নি জঙ খাম ঐ জু ৰে ৰে

হু ছুঙ খোৰা বদৌ খোৰা ঐ জু ৰে ৰে

নাঙ থাও ক্লাও খাম ডেঙ ছিত নাঙ ছিত বুন ফু ছিঙ খেন ঐ জু ৰে ৰে

ছাৰো ৰাই তদৌ না জকৰাই বকৰাই ঐ জু ৰে ৰে

ফেক হাই লা খাও নি ঐ জু ৰে ৰে

ফাকি লাই ফাকি কাই ফাক বন ঐ জু বে বে
 ভাবার্থঃ হে আই লখিমী , তুমি ক'ত আছিলি? কোৱা হয় অতীত কালৰে পৰা তুমি ছাৰো ৰাই তদো না , জকৰাই , বকৰাই এই তিনিখন পথাৰত স্থিতি লৈ আছা। আমি সকলোৱে তোমাক তাৰপৰা গাৰলৈ বা ভৰাললৈ আদৰি আনিছোঁ।

(খ) উৎসৱৰ লগত জড়িত গীত

উৎসৱ হৈছে প্ৰতিটো জাতি সংস্কৃতিৰ এক অপৰিহাৰ্য অংগ। টাই আহোমসকলৰ দ্বাৰা পালন কৰা বিভিন্ন উৎসৱ সমূহৰ ভিতৰত উল্লেখযোগ্য হ'ল পয়চেং কেন অৰ্থাৎ ব'হাগ বিহু। ব'হাগ বিহুক তেওঁলোকে 'পয়ৰাঙ বিচু', 'পয়ছ' বা 'পিছ' বুলিও কয়। ই এক কৃষিভিত্তিক উৎসৱ। ঋতুকালীন উৎসৱ হিচাপে উদযাপন কৰা এই উৎসৱ বসন্ত ঋতুৰ শুভাগমনৰ লগে লগে টাই আহোম সকলে নিজৰ পৰম্পৰাৰে পালন কৰি আহিছে। শিশুৰ পৰা বুঢ়ালৈকে সকলোৱে নৃত্য গীতৰ মাজেৰে উলহ মালহেৰে পয় চেং কেন উৎসৱত আনন্দ কৰে। টাই আহোম সকলে পৰম্পৰাগত ৰীতিৰে হুঁচৰি পৰিৱেশন কৰে। পয় চেং কেন উৎসৱত পৰিৱেশন কৰা এই হুঁচৰি গীত সমূহেও আহোম সকলৰ লোকগীতৰ ক্ষেত্ৰখনক এক অন্যান্য মাত্ৰা প্ৰদান কৰিছে। হুঁচৰিক টাই আহোম সকলে 'পি বয় ছ' বুলি কয়। তাৰোপৰি গাভৰু সকলেও এই উৎসৱত গীত পৰিৱেশন কৰি নৃত্য কৰে। গাভৰু সকলৰ দ্বাৰা পৰিৱেশিত এই গীতক কোৱা হয় 'ছেংনাং পিছ'ৰ গীত। এই পি বয় ছ আৰু ছেঙ নাঙ পিছৰ গীত সমূহ টাই আহোম সকলৰ এক অমূল্য সম্পদ। তলত তেনে কেইটিমান গীত উল্লেখ কৰা হ'ল-

- (১) আকা ৰুলেন ফা ছাঙ ফী
 টি দয় ছেঙ ছাঙ চি জু অই
 নাঙ খাম দেন ৰঙ ফাই মা
 চাও দাম ছেন ৰুম দাই কা
 তি ভুজা তুন ৰঙ খাম
 ৰঙ হাই দি জাও নাও অই

ভাবার্থঃ

মোৰ ধন কলীয়া আলাসৰ দেৱতা
 নিলাকাশত আছিলি ৰই
 কলিমতীক লগ পাই ৰঙালীক লগত লৈ
 কলীয়াবৰতে ৰলিনা অই

- (২) লাইলুংখাম ঐ নাংছিছাও ঐ
 ৰাঙ বিচু ৰঙ হাইদি জাও নাও ঐ

ভাবার্থঃ বৰচামান ঐ কলিমতী ঐ
 বহাগৰ বিহুতে আহিলি ঐ

- (৩) লাই লাই নে বয়লুছে মী ফী ছাঙ জাছিংফা
 ছুঙপান ক' বয়লুছে ফী
 ছাম পান ক' বয়লুছে থাও মুঙ ঐ আঙছেনি
 এম খাম ছেঙ ৰঙ হায় দী পা

ভাবার্থঃ

প্ৰথমে প্ৰণামো আই সবস্বতী
 দ্বিতীয় প্ৰণামো হৰি
 তৃতীয় প্ৰণামো গাঁৱৰ বুঢ়া মেথা

ধৰি যাওঁ নামৰে গুৰি

- (৪) ঐ লাংলাং থৈ লাংলাং
ব্লক মুঙ খঙ খেক ছেপাই
নাং দিং ঐ নাংপং ঐ
খেকেৰাই ছে পি বয়ছ
খেকেৰাই চে পি বয়ছ পা।

ভাবাৰ্থঃ- ঐ লাং লাং থৈ লাংলাং
পদুমণি পুখুৰীত জকাই বাঙ
আহ ঐ বঙিলী, নাচ ঐ পমিলী
বিছ মাৰিবলৈ যাওঁ।

(গ) অন্যান্য গীত

টাই আহোম সকলৰ সমাজত আন এক গীতৰ প্ৰচলন দেখা যায়। বিশেষকৈ ন-খোৱা উৎসৱত পৰিবেশন কৰা এই গীত সমূহক কোৱা হয় আহোম সকলৰ 'অনাদি মংগল' বা 'চাই তাই মংগল'। ন-খোৱা অনুষ্ঠানৰ শেষত বয়োজ্যেষ্ঠ সকলে আনন্দ ফুৰ্তি কৰিবলৈ এই গীত পৰিবেশন কৰে। এই গীত সমূহ ধেমেলীয়াসুলভ যদিও টাই আহোম সমাজত প্ৰচলিত বিভিন্ন লোকবিশ্বাস গীতৰ মাজেৰে প্ৰকাশ পায়। এই গীতৰ মাজেৰে এজনে আনজনক খুহুটীয়াকৈ কিছুমান কথা কয় আকৌ আনজনে গীতৰ মাজেৰে তাৰ প্ৰত্যুত্তৰ দিয়ে। ধেমেলীয়াসুলভ হলেও এই গীতৰ সুৰ অতি মনোমোহা। টাই আহোম সকলৰ সমাজত প্ৰচলিত চাইতাই মংগল বা অনাদি মংগল সমূহ কোনো ধৰ্মীয় পৰম্পৰা বা কোনো উৎসৱৰ লগত জড়িত নহয়। ন-খোৱা অনুষ্ঠানৰ শেষত পৰিবেশন কৰা এই গীত সমূহক সেয়েহে সুকীয়াকৈ আলোচনা কৰা হৈছে। কেইটামান চাই তাই মংগল তলত ভাবাৰ্থৰে সৈতে উল্লেখ কৰা হ'ল।

- (১) তু নাই ছাম অই
আকা ৰ লেঙ অই
পুক ৰলাই ক চিপ লাও

নাই জাও অই

ভাবাৰ্থঃ পৃথিৱীৰ সৃষ্টিৰ আদিত একো নাছিল।

- (২) তু নাই ছাম অই
বন ফুৰো অক ক্লিম ক্লিম
অক ক্লাই ক্লাই অই

ভাবাৰ্থঃ এতিয়া পৃথিৱীত কচু জন্ম হৈছে।

- (৩) তু নাই ছাম অই
কো পাত কো কাই অই
ছ তি ফু কাই
দি তি ৰাও জাও অই

ভাবাৰ্থঃ এতিয়া পৃথিৱীত গুঁইৰ জন্ম হৈছে।

সাম্প্ৰতিক সময়ত টাই আহোম সকলৰ ভাষা সংস্কৃতিৰ দিশত স্থিৰতা আহি পৰা দেখা গৈছে, যাৰ বাবে টাই আহোম সকলৰ বহুতো গীত কালৰ গৰাহত হেৰাই গৈছে। যিবিলাক গীত বৰ্তমান পোৱা যায় সেই বিলাকৰ

বেছি সংখ্যকেই ধৰ্মীয় পৰম্পৰাৰ লগত জড়িত গীত। বৰ্তমান তেওঁলোকৰ সমাজত অসমীয়া লোকগীতৰ প্ৰচলন অধিক বাবেই আহোম সকলৰ লৌকিক গীত মাতৰ সংখ্যা তেনেই তাকৰ।

সামগ্ৰিক সিদ্ধান্ত

- (ক) টাই আহোম সকলৰ মাজত আছে লোকগীতৰ এক চহকী পৰম্পৰা।
(খ) টাই আহোম লোকগীতৰ বেছিসংখ্যক গীতেই ধৰ্মীয় পৰম্পৰাৰ লগত জড়িত।
(গ) ধৰ্মীয় পৰম্পৰাৰ লগত জড়িত গীতৰ ভিতৰত স্তুতিমূলক গীত সমূহ প্ৰকৃতিৰ বিভিন্ন শক্তিসমূহক উদ্দেশ্য কৰি গোৱা হয়।
(ঘ) আহোমসকলে উপৰিপুৰুষসকলকো স্তুতিগীতৰ মাজেৰে আৰাধনা কৰে।
(ঙ) আহোমসকলৰ সমূহীয়া প্ৰাৰ্থনাক কোৱা হয় আইছিংলাও।
(চ) ফুৰানামৰ মাজেৰে আহোমসকলৰ পৰমব্ৰহ্ম ফ্ৰা-তু-ছিং-ফ্ৰং-হুংৰ গুণানুকীৰ্তন কৰা হয়।
(ছ) আয়ুসতোলা অনুষ্ঠানৰ লগতো কিছুমান গীত জড়িত হৈ আছে।
(জ) আহোম সকলৰ মাজত লখিমী গীতৰো প্ৰচলন আছে।
(ঝ) টাই আহোমৰ উৎসৱৰ গীত বুলি ক'লে পি বয় হু আৰু ছেংনাঙ পিছৰ গীতসমূহকেই বুজা যায়।
(ঞ) টাই আহোমৰ ন-খোৱা অনুষ্ঠানত গোৱা গীতসমূহক চাই তাই মংগল বা অনাদি মংগল বুলি কোৱা হয়।
(ট) টাই আহোমৰ বহুতো গীত কালৰ গৰাহত হেৰাই গৈছে।

গ্ৰন্থপঞ্জী

কায়স্থ, পুতলী (সম্পা.) : অসমৰ বিভিন্ন জনগোষ্ঠীৰ ঋতুকালীন উৎসৱ অনুষ্ঠান, প্ৰকাশক- অজয় কুমাৰ দত্ত, ষ্টুডেন্টচ ষ্ট'ৰচ, কলেজ হোষ্টেল ৰোড গুৱাহাটী

গগৈ, লীলা : টাই সংস্কৃতিৰ ৰূপৰেখা। বনলতা প্ৰকাশন, ডিব্ৰুগড়-১

বৰা দেৱজিত (সম্পা.) : উত্তৰ-পূব ভাৰতৰ জনগোষ্ঠীয় উৎসৱ অনুষ্ঠান, এম. আৰু পাব্লিকেশ্যন, গুৱাহাটী
বৰুৱা, সুখ : আহোম সকলৰ উৎসৱ অনুষ্ঠান, বনলতা প্ৰকাশন, ডিব্ৰুগড়

ভট্টাচাৰ্য্য, প্ৰমোদ চন্দ্ৰ (সম্পা.) : অসমৰ জনজাতি, লয়াৰ্ছ বুক ষ্টল, পানবজাৰ, গুৱাহাটী

চলিহা ভৰ প্ৰমোদ (সম্পা.) : অসমীয়া আখ্যান গীত সংগ্ৰহ। অসম প্ৰকাশন পৰিষদ, গুৱাহাটী

শৰ্মা, নবীন চন্দ্ৰ : লোক সংস্কৃতি। চন্দ্ৰ প্ৰকাশ, গুৱাহাটী, পানবজাৰ

হোছেইন, ইছমাইল : আহোম ঐহিত্য আৰু সংস্কৃতিৰ ৰূপৰেখা, জাগৰণ সাহিত্য প্ৰকাশন, গুৱাহাটী।

Gohain Amiya Khang (ed.) : Dilip Kumar Kalita, The Tai Buddhist Communities of Assam, Anundoram Borooah Institute of Language, Art & Culture, Assam, India

হাজৰিকা, জ্যোতিৰেখা (সম্পা.) : অসম সাহিত্য সভা পত্ৰিকা, জনগোষ্ঠীয় বিশেষ সংখ্যা, অসম সাহিত্য সভা, ষট্ৰিষ্ঠিতম বৰ্ষ, চতুৰ্থ সংখ্যা।

লেখিকা : সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ, মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱ বিশ্ববিদ্যালয়, নগাঁও, Email: jimpi.j@gmail.com

লেখিকা : সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ, মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱ বিশ্ববিদ্যালয়, নগাঁও, Email: gogoisikha1@gmail.com

English Section

Challenges of E-Waste Management in India and North-East with Special Reference to Assam

Ajit Debnath

Abstract

Electronic *waste* can be defined as the discarded materials of electrical and electronic devices, which are unwanted, not working, and nearing or at the end of their convenient life. It is a fact that when we talk about waste, most of us think only about solid waste or municipal waste. Besides the municipal waste, there is another waste, i.e, e-waste, which is more dangerous than municipal waste. E-waste is increasing globally during the last decade. Although, many of us do not have proper awareness for e waste as in case of the solid waste we have. The trend of electronic waste is rising in India, North East India and it is also a crucial issue in our state Assam. Hence, the present study is an attempt to fill the gap of knowledge and a general awareness regarding e waste. The study is carried out by using only the secondary sources of data and it is divided into three sections. Section-I discusses the introduction, objectives of the study, and methodology of the study. Section-II emphasizes the current scenario of electronic waste generation in India, North East India and Assam. Finally, the last section deals with the conclusions and some policy implications.

Keywords: Electronic waste, E-waste management, hazardous, recycles etc.

Introduction

Electronic *waste* or *e-waste* or *waste electronics and electrical equipment (WEEE)*, can be defined as the discarded materials of electrical and electronic devices, which are unwanted, not working, and nearing or at the end of their convenient life. These includes computers, televisions, VCRs, stereos, copiers, and Electronic *scrap* components, such as CPUs, which contain potentially harmful materials like lead, cadmium, beryllium, or brominated flame retardants. In the 21st Century, rapid urbanisation, rapid changes in technology, changes in media, falling prices have resulted in a fast-growing surplus of

electronic waste around the world. An estimated 50 million tons of E-waste are produced each year in the world. The USA discards 30 million computers each year and 100 million phones are disposed of in Europe each year. The Environmental Protection Agency estimates that only 15-20 percent of e-waste is recycled, the rest of these electronics go directly into landfills and incinerators. EPA estimates for 2006-07 (**Begum, 2013**).

In the present era, electronic industry is one of the World's largest and the most innovative industry. Tons of electronic items are shipped every year over oceans. Although, as soon as their utility end up, they comprise a complex waste matter consisting of a large number of hazardous heavy metals, acids, toxic chemicals and nondegradable plastics. However, many of these are dumped, burnt or exported to recyclers. Around 75 percent of e-wastes are uncertain for their use or finding ways to use them including refurbishment, remanufacture or reuse their parts for repair etc. Many recyclers were exporting the toxic materials such as leaded glass, circuit boards, and mercury lamps particularly to China, Africa and India. Dismantling process takes much labor, in countries like China and some parts of India there are tones e- wastes junked and dismantled; dismantling is not only involved in unscrewing but also shredding, tearing and burning (**Sivakumaran, 2013**). Several toxic and deadly substances are found in electronic wastes. These include mercury, lead or brominated flame-retardants etc. Unsafe-waste recycling activities badly impact the human health like damage to nervous systems, blood systems, brain development, skin disorders, lung cancer, heart, liver, and spleen damage, particularly in the informal sector, since informal e-waste workers generally do not take any preventive health safeguard measures (**Garg and Adhana, 2019**). Around 80 percent of e-waste workers in India suffer from respiratory ailments like breathing difficulties, irritation, coughing and choking due to improper safeguards (Associated Chambers of Commerce and Industry of India (**ASSOCHAM Report, 2016**)).

The industrial sector in India generates around 100 million tons of non-hazardous solid wastes per year. India generates over 8 million tons of hazardous wastes per year and around 60 percent of the generated wastes, i.e., almost 4.8 million tons per year is estimated to be recyclable. The remaining 3.2 million tons per year is non-recyclable.

Regarding e-waste, around 1.5 percent of the total volume of e-wastes generated in India is recycled by formal recyclers or institutional processing. But around 8 percent of the e-waste generated is rendered useless and goes to landfills (**Garg and Adhna, 2019**).

Regarding North East India and our state Assam it is found that A report released by Toxic Link, an environmental NGO, 2013, indicated that e-waste is increasing at an alarming rate in the North-eastern states and Assam alone generating approximately 14,000 tons of e-waste followed by Meghalaya (446 tons) and Mizoram(18 tons) annually(**Bhatia et.al., 2018**).

Composition of E-waste

Electronics waste is consisted of all types of waste from electronic and electrical appliances which have reached their end- of- life period or are no longer fit for their original intended use and are destined for recovery, recycling or disposal. These include computer and its accessories, monitors, printers, keyboards, central processing units; typewriters, mobile phones and chargers, remotes, compact discs, headphones, batteries, LCD/Plasma TVs, air conditioners, refrigerators and other household appliances etc. E-waste composition is diverse in nature and can be categorized as ‘hazardous’ and ‘non-hazardous’. The waste consists of ferrous and non-ferrous metals, plastics, glass, wood and plywood, printed circuit boards, concrete, ceramics, rubber and other items. Among these Iron and steel constitute around 50 percent of the total waste. It is followed by plastics (21 percent), non-ferrous metals (13 percent) and other constituents. Again, non-ferrous metals consist of metals like copper, aluminum and precious metals like silver, gold, platinum, palladium and etc. The elements lead, mercury, arsenic, cadmium, selenium, hexavalent chromium, and flame retardants beyond threshold quantities make e-waste hazardous in nature (**Government of India, 2011**). Besides, the composition of e-waste may be divided broadly into six categories such as Iron and steel, used for casings and frames , Non-ferrous metals, especially copper used in cables, and aluminum ,Glass used for screens, windows , Plastic used as casing, in cables and for circuit boards Electronic components , Others like rubber, wood, ceramic etc.(**Begum, 2013**). The following table gives the toxic constituents found in the e-waste.

Table 1
Toxic Constituents in E-Waste Components

COMPONENTS	CONSTITUENTS
Printed circuit boards	Lead and cadmium
Cathode ray tubes (CRTs)	Lead oxide and Cd
Switches & flat screen monitors	Mercury
Computer batteries	Cadmium
Capacitors and transformers	PCB
Printed circuit boards, plastic casings cable	Brominated flame retardant
Cable insulation/coating	PVC

Source: Ministry of Environment & Forests New Delhi, India

Objectives of the Study

The study has been conducted with the following objectives:

1. To examine the trends of E- Waste management in India and North East India.
2. To analyse the current scenario of E-Waste management in Assam.
3. To formulate suggestions regarding challenges of e-waste in North East and Assam.

Data Source and Methodology

The present study is mainly based on secondary sources of data. All the data are collected from the various sources like websites, various reports and various published and unpublished data sources. The data were extracted from the various online and offline journal articles, various books and e- books, newspapers and websites particularly from the Ministry of Electronics & Information Technology, Government of India, various issues of ASSOCHAM's Newsletter, Report of ASSOCHAM-Sofies-Toxics Link joint study, ENVIS, NEHU Newsletter.

E-Waste Scenario in India

As per the joint study report by ASSOCHAM and EY (Ernst and Young Global Limited) E-waste generation in India is likely to increase by 5.2 million tons in 2020 from 1.85

million tons in 2016 due to buoyant economic growth and changing consumption patterns. In 2016, India produced around 12 percent of the global e-waste production. At present India is the fifth largest Electronic waste producer in the world in which computer devices account for approximately 70 percent of e-waste, followed by the contribution of telecom sector being 12 percent, medical equipment being 8 percent, and electric equipments being 7 percent of the annual-waste production (**Garg and Adhana, 2019**). Besides, the Government, public sector companies, and private sector companies produce almost 75 percent of e- waste with the contribution of individual household being only 16 percent.

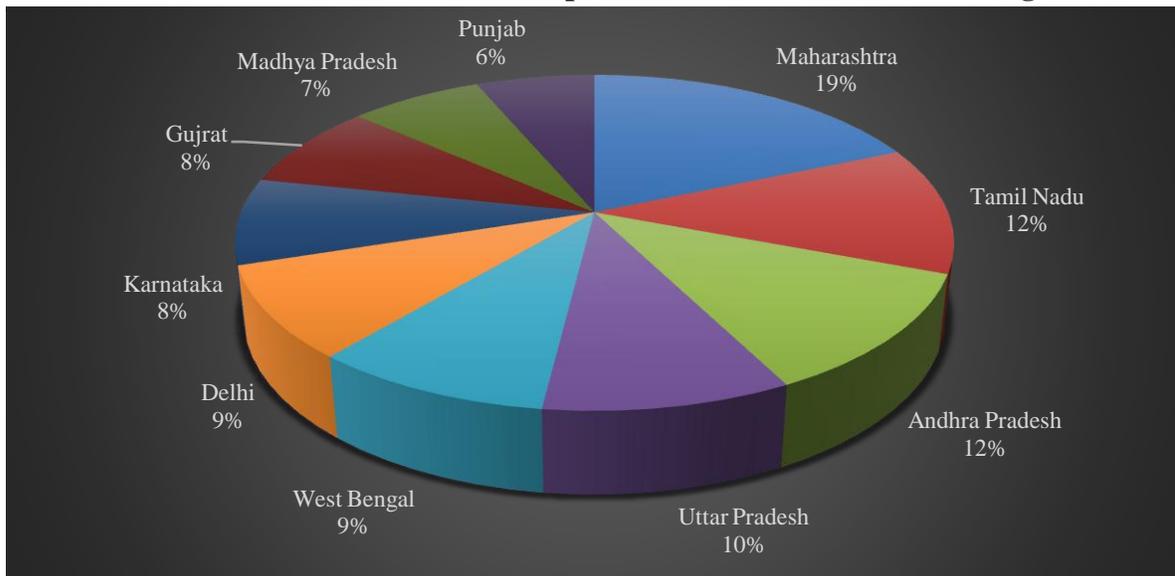
As per ASSOCHAM’s report, only 1.5 percent of electronic waste generated in India is recycled through an institutional process. With this, an attempt was made to analyse the e-waste percentage of top ten state of India and it is given the following Table-2 and Figure-1.

Table-2
E-Waste Generation in Top Ten States of India (in Tons)

States	E-Wastes (in Tons)
Maharashtra	20270.59
Tamil Nadu	13486.24
Andhra Pradesh	12780.33
Uttar Pradesh	10381.11
West Bengal	10059.36
Delhi	9729.15
Karnataka	9118.74
Gujarat	8994.33
Madhya Pradesh	7800.62
Punjab	6958.46
Total	109578.93

Source: Research Unit (LARRDIS) Rajya Sabha Secretariat, Government of India, New Delhi, India (2011).

Figure-1
E-Waste Generation in Selected Top Ten States of India (in Percentage)

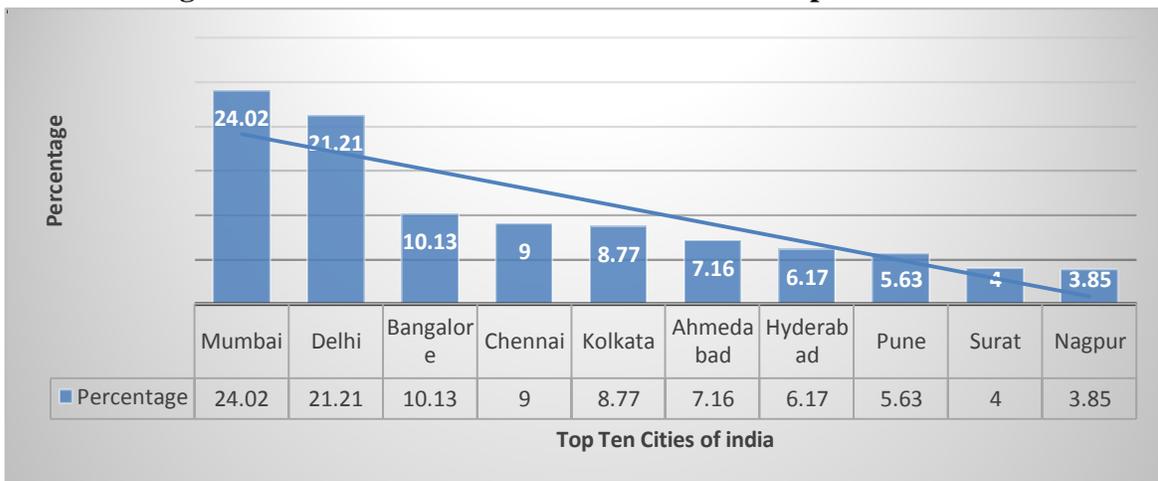


Source: Research Unit (LARRDIS) Rajya Sabha Secretariat, Government of India, New Delhi, India (2011)

The Figure-1 shows that Maharashtra is the largest producers of e-waste (approx. 19 percent) followed by Tamil Nadu (approx. 12 percent) and Andhra Pradesh (approx. 12 percent) and the least in Punjab (approx. 6 percent).

After the top ten states an attempt was also made to analyse the city wise generation of e-waste, which is furnished in the following figure 2.

Figure-2
Percentage Contribution of E-Wastes Generation in Top Ten Cities of India



Source: Begum, K.J. (2013)

The Figure-2 shows that Mumbai generates the highest percentage of e-waste (24.02 percent) among the given top ten cities in India, followed by Delhi (21.21 percent) and Bangalore (10.13 percent). However, Nagpur produces the lowest quantity (3.85 percent) among all the selected cities.

E-Waste Scenario in North-East India and Assam

The issue of e-waste is a major challenge in the North- Eastern states of India at present because of the volumes of obsolete products generated and the toxic materials like lead, mercury, bromine containing flame retardants etc. present in them. Besides, absence of any recycling system adds to the bleak scenario (Pathok et.al.,2014).Due to lack of proper awareness and the increasing usage of electronics in the region, the toxic waste stream is damaging the natural beauty and natural resources of the entire region. E- wastes may root widespread environmental damage due to the use of toxic materials in the manufacture of electronic goods. The presence of hazardous materials like lead, mercury and hexavalent chromium in one form or the other wastes primarily consist of cathode ray tubes (CRTs), printed board assemblies, capacitors, mercury switches and relays, batteries, liquid crystal displays (LCDs), Cartridges from photocopying machines and electrolytes etc.(Pathok et.al.,2014).According to Toxic Link (2013) e-waste generation is growing at faster rate in the North-eastern states. Assam is the highest producer of e-waste in region and it generated around 14,000 tons of e-waste followed by Shillong (around 446 tons) annually and Mizoram (18 tons), (**Bhatia et.al.2018**).

However, according to the Research Unit, Rajya Sabha Secretariat, **Government of India (2011)** the North Easter States were producing approx.3432.5 tons of e-waste annually, which is furnished in the following Table-3 with state wise figure. The state of Assam was generating only 2176.7 tons of e -waste annually, but within eight years the figure increased to 14,000 tons showing an annual growth rate of approx. 67.92 percent.

Table-3
Quantity of E- Waste Generated in North Eastern States, 2005

North-Eastern States	E-Waste generated (in Tons)
Arunachal Pradesh	131.7
Assam	2176.7
Manipur	231.7
Meghalaya	211.6
Mizoram	79.3
Nagaland	145.1
Sikkim	78.1
Tripura	378.3
Total	3432.5

Source: International Resource Group Systems South Asia Pvt. Ltd (IRGSSA), 2005, in Research Unit, Rajya Sabha Secretariat, New Delhi (2011).

E-Waste Scenario in Assam

The problem of e-waste management is more crucial in the state of Assam. There is market failure regarding awareness among electronic good suppliers and garbage collector. Besides, almost all of the garbage collection in Assam is practiced by informal sectors. As a result, the dumping of both e-waste and other wastes are done in the same place and burnt together.

It is to be noted that Assam has become the sixth largest e-waste generator in India. Since, most of the electronic wastes are chucked and burned together in the informal scrap yards, it leads to the emissions of hazardous gases into the atmosphere. This could lead to severe negative impact health as well as on environment.

E- Waste Management in Guwahati

In Guwahati, mainly the rag pickers maintain the electronic waste flow by collecting most of the obsolete electronic wastes from households as well as manufacturers and the collected items by the rag pickers end up in the hands of informal recyclers. Around 90 per cent of e-waste is disposed-off in an unscientific manner. In this process, the toxic substances released during the extraction processes are mixed with municipal solid waste and contaminate the water, soil and air posing severe threat to the

environment (**Barmanet, 2017**). However, few formal e-waste collecting centers like Redington India Limited, Carrier Media India Pvt. Ltd., Zebrionics India Pvt. Ltd. and Bir Electronics Pvt. Ltd are also found working with e-wastes. As per the Assam Pollution Control Board Report, 2014, around 23.274 tons of e-waste were collected by the e-waste drop points all over Assam and the collected wastes were sent for recycling to Roorkee, Bangalore and Hooghly (**Bhatia et.al., 2018**).

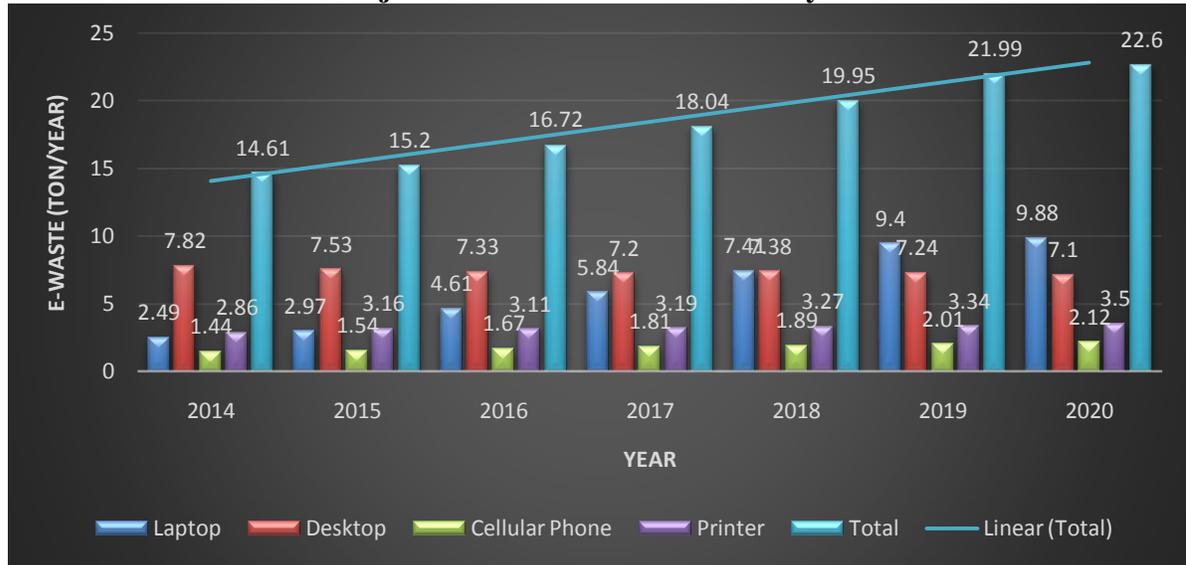
Initiatives for E-Waste Management by Government of Assam

As the quantity of e-waste rising in the state, the State Government is planning to implement a project for disposal of the e-waste generated in state. According to the preliminary survey report, a quantum of 50 tons of e-waste materials were found in the surveyed areas and the survey was conducted in Assam Petro-Chemicals Ltd. (Namrup), BVFCL (Namrup), Dibrugarh University, ONGC (Jorhat), Jorhat Engineering College (Jorhat), OIL (Duliajan), IOCL (Digboi), ONGC (Sivasagar) IOCL (Bongaigaon), Army Headquarters (Tezpur), Air Force Station (Tezpur), Tezpur Central University, Assam Engineering College (CSE Dept), and a few offices of the Deputy Commissioners of the State (**Barman et.al.,2017**).

Prediction Electronic Waste in Guwahati City

For any outmoded electronic product to the e-waste production can be estimated by using the following equation (**Robinson, 2009**): $E=MN/L$, where, E represents the annual e-waste of a certain electronic item (kg per year), M is the mass of the selected item in kg, N is the number of items and L is the average lifespan of the item in years (**Barman et.al.,2017**).

Figure-3
Projected E-waste in Guwahati City



Source: International Journal of Innovative Research in Science, Engineering and Technology, 2017, Vol-6, Issue-3.

The above Figure-3 displays the rising trends in the gross volume of potential electronic waste predicted to be generated in the forthcoming years, particularly, by four electronic kits in Guwahati City, the capital of Assam. The projected value shows that the total amount of e-waste will increase from 16.72 tons in 2016 to 22.60 tons in 2020 (**Barman, et.al.,2017**).

Conclusions and Recommendations

Thus, the study shows that thee-waste has emerged as one of the fastest growing waste streams worldwide nowadays. The quantum of wastes generated over the past several years have posed an ever-increasing threat to environment and public health. It should be mentioned that there is lack of authentic data even on global scenario of E-waste production and it is more troublesome in Indian context. As per the joint study report by ASSOCHAM and EY (Ernst and Young Global Limited) E-waste generation in India is likely to increase by 5.2 million tons in 2020. According to Toxic Link (2013) e-waste generation is growing at faster rate in the North-eastern states. Assam is the highest producer of e-waste in region and it generated around 14,000 tons of e-waste followed by

Shillong (around 446 tons) annually and Mizoram (18 tons). Finally, the study shows that the total amount of e-waste in Guwahati city would be 22.60 MT in the year 2020.

From the study, the following recommendations are suggested:

- As the e-waste emissions could adversely affect the health of people exposed to such waste material, hence, intensive awareness and training programme among the various stakeholders of e-waste should be conducted at various levels to accelerate the implementation of EWM rules. The Government should conceptualize and define the necessary building blocks for a proper e-waste management model in India from the grass root level.
- The various stakeholders as rational citizens, should spread awareness in such a way that our used electronics end up with authorized recycling vendors and not to the neighbourhood scrap dealers.
- A proper public private partnership can play a vital role in e-waste management system. If electronic waste is handled properly then it would not only help replenish the resources but would also create job opportunities for many unemployed.
- Mixing of e-waste with municipal solid waste should strictly be prohibited as most of the e-waste collected is being dumped along with the solid waste in most of cities and urban centres. As for example, most of the e-waste collected in Guwahati city is dumped at the Boragaon dumping site by the Municipal Corporation (**Barman et.al. 2017**).
- There is a need of conducting a thorough study of consumer behaviour. As the changing lifestyle on the personal and business landscape being heavily dependent on technology, electronic commodities have become a corollary to the way we live, which will generate E-waste accumulation. Hence, effective methods can be nodded upon for its proper disposal.

References

- Annual Report (2020). Ministry of Electronics & Information Technology, Government of India
- ASSOCHAM – KPMG Joint Report, 2016.
- Barman, and Rakeshet(2017). Forecasting of Potential Electronic Waste in Guwahati. *International Journal of Innovative Research in Science, Engineering and Technology (IJIRSET)*. Vol. 6, Issue -3. PP.4145-4151.
- Begum, K.J. (2013). Electronic Waste (E-Waste) Management in India: A Review. *IOSR Journal of Humanities and Social Science (IOSR-JHSS)*. Vol.10, Issue 4. PP 46-57.
- Bhatia Keshab (2018). E-Waste Management in India and North-East India. *News Letter. Environmental Information System (ENVIS) Resource Partner (RP) Centre NEHU, Shillong*. Published by ENVIS Resource Partner Centre NEHU, Shillong, Meghalaya.
- EWM Rule (2016). Ministry of Environment, Forest and Climate Change. Government of India.
- Garg, Neha and Adhana, Deepak (2019). E-Waste Management in India: A Study of Current Scenario. *International Journal of Management, Technology and Engineering*. Vol. IX, Issue- I.PP.2791-2803.
- Government of India. (2011). E-Waste in India. *Research Unit (LARRDIS) Rajya Sabha Secretariat*. New Delhi, India.
- Pathak, Mitali et.al. (2014). Electronic Waste Management in North East India. *Advances in Computer Science and Information Technology (ACSIT)*. Vol.-1, No.-3. PP.168-170. downloaded from <http://www.krishisanskriti.org/acsit.html> on 14.08.2020.
- Raghupathy, Lakshmi (2009). E-Waste Management in India. Ministry of Environment & Forests New Delhi, India. PDF. downloaded from www.urbansanitation.org on 13.08.2020.
- Sivakumaran, S. (2013). E-Waste Management, Disposal and Its Impacts on the Environment. *Universal Journal of Environmental Research and Technology*. Vol.3 Issue-5, PP.531-537. www.environmentaljournal.org, downloaded on 13.08.2020.

Author: Associate Professor and Head, Department of Economics, Mahapurusha Srimanta Sankaradeva Viswavidyalaya, Nagaon, Assam, Email: ajitdebnathmssv@gmail.com

Rising like the Phoenix: the Women in Arupa Patangia Kalita's *Felanee*

Bhatima Barman

Abstract

Assam is a land of multiple ethnic groups replete with a unique combination of multiple languages and cultures coexisting for centuries. However, this multi-hued social fabric has what led to decades of violence owing to questions and claims of identity. Most of the militant outfits in Assam have its roots in the identity politics which continue to dominate till date. Assam has a long violent history owing to various agitations and separatist movements, and sadly it is often the most marginalized section of the society who is affected. This paper is an attempt to read Arupa Patangia Kalita's novel *Felanee* as an exalting story which glorifies the resilience of Felanee and other women who occupy the fringes of the society and are victims of mindless violence, and yet with undoubting spirit and a will to live and survive, they overcome all odds and fight back.

Keywords: Identity, violence, trauma, resilience etc.

Endowed with pristine beauty and a unique geographical position, Assam is a melting pot of a number of tribes and ethnic communities making it a multi-ethnic, multi-cultural, multi-lingual state. As **H. Srikanth (2018)** says "In many respects, Assam is a mini-India with different national, ethnic, religious and linguistic and tribal groups living together in the region for centuries. It was never a monolingual or single nationality region at any point of time". Yet, it's multi-culturality and ethnicity has posed conflicts for decades among its inhabitants. Assam has seen endless number of conflicts owing to concerns of linguistic identity, ethnic supremacy, claims of indignity etc. For a long time, it had become a land of agitations and insurgencies leading to large scale violence, mayhem, forced migration, loss of lives and livelihood. Conventionally, women have mostly occupied a marginalized position when it comes to active participation in political or economic (either in private or in public) matters. But when it comes to political or ethnic conflict, it is women who suffer most. They are forced to suffer irreparable losses owing to mindless violence.

In the novel, Felanee (the sound of something dropped into the water) — her name itself is an example of the desperations of survival from violence and bloodshed. The day Felanee was born; she lost both her parents to violence. The times are indicative of the *bhasha andolan* of the sixties which severely strained the relationship between the Assamese and Bengali people. Felanee was dropped in a pond as her mother lay dying on the porch after giving birth to her. Her parents were a casualty of the initial period of conflicts arising out of an identity crisis— an offshoot of the fear of being overshadowed by the Bengalis. And decades later, Felanee and her husband Lambodar were faced with the violence of Assam agitation. Families of various ethnicities and language who have been residing together were decimated at one stroke. Identity crisis, at most times, has been the root cause of most violence. Felanee (whose father was a Bengali and mother a Bodo) is asked to keep aside her mother’s *shakha* (white conch shell bangles unique to the Bengali community). Lambodar is advised to raise a *gamosa* as a flag to indicate they are Assamese. Be it *shakha* or *gamosa*— such things become cultural symbols or markers of a particular identity. For a group of people who have lived harmoniously for years, it was hard to abandon the land or the memories associated with the land. Yet, such conflicts led to large scale forced migrations and such “prolonged ethnic and political struggles in the region inflicted unimaginable damage to the lives of ordinary people and the prevalence of the chaotic atmosphere shattered the dreams of peaceful coexistence among various ethnic groups” (T Raam Kumar and Padmanabhan, 2020). Felanee loses her husband and her unborn child in the violence during Assam agitation. Humanity reaches the nadir when we see innocent people being systemically decimated and mutilated. Felanee does not receive proper medical attention in the refugee shelter just because she was wearing *shakha*. When asked by one of the doctors in the camp about her identity, she “does not have an answer to state categorically her identity. Her consciousness revolves around her multi-ethnic identity and the only word which drops as an answer from her quaking lips is ‘human’” (Sharma, 2020). Through the character of Felanee, the writer “criticises the general understanding of identity as a single unit and presents a multiethnic protagonist who is a Bodo, a Bengali as well as an Assamese”, and “her response challenges and questions the dominant cultural view of identity as well as nationhood— identity can be multiple and barriers are artificially created” (Choudhury,

2014). Felanee challenges the notion of straightforward or singular definition of ‘identity’, but “it is her identity carved out of diverse ethnic lineages, which lands her in trouble. During the Assam movement, she becomes the target of violent factions. Similarly, during the Bodo movement, Felanee is warned to embrace the customs and traditions of the Bodo tribe and wear the dokhona. Negotiating the rather uncertain times and emerging as a survivor, Felanee is a paean to the indomitable spirit of people living on the periphery” (Sharma, 2020).

The trauma and sufferings brought about by violence is indescribable and unfathomable. When Felanee goes back to the village to look for her husband, she’s met with the stuttering of Raghu: “The terror of that loss can never be fully expressed in language; it only comes to her as the stuttering of Raghu, the orphan who has speech impairment. It is appropriate that such violence has no language. While it is difficult to capture the nuances of Raghu’s expression in translation, in the original the violence spreads to language itself rendering impaired speech the only possible medium to express Lambodar’s violent death” (Medhi, 2016).

After her husband’s death, Felanee fights for survival along with her son Moni, slowly trying to learn some skill and earn her livelihood. She meets a number of women in the settlement (all victims of some other violence— political or domestic). Kali Burhi pretends to be possessed by the goddess Kali in order to survive in a society where it is difficult for a single, abandoned woman to sustain with minimum dignity. Her act of being possessed, however, empowers her economically and in turn subverts the patriarchal notions of a helpless woman. Ratna’s mother is constantly abused and humiliated for her inability to provide a son. Yet, it is Ratna who looks after the needs of the entire family. Minoti stoically embraces her fate as a single mother. Be it Jaggu’s wife or Jon’s mother— “these women in the novel represent those thousands of women, mothers who struggle even in the period of turmoil for the bread of their family” (Devi, 2018). These women are victims not only of political turmoil but also domestic violence. In a patriarchal society where women are supposed to be the silent receptors of their fate—these women slowly but steadily carves out their own destinies. The novel is a beautiful example of female friendship and solidarity which carries them through turmoil.

“They found relief in each other sharing tales of their broken life, individual experiences and wounds. The tension going on in the background could not become a barrier or difference to their sisterhood but made their friendship and togetherness intact” (Chouhdhury, 2014). Economic blockades, curfews, political killings, ethnic cleansing etc. constantly thwart the daily lives of the people living in the peripheries of the socio-economic strata. Crippled by political violence, domestic violence, and economic marginalization— these women fight all odds every moment of their lives: “Women’s collective survival remains central to the Felanee story, how women sustained themselves and their families, taking care to feed and fight if necessary” (Medhi, 2016). The writer beautifully creates a mosaic of the difficult lives of these women— a single thread uniting these women, that is, their instinct for survival against all odds.

The violence of Assam agitation, false promises of leaders, demands for a separate Bodo state, never ending curfews and blackouts— all these and more wreak havoc on the most vulnerable section of the society. Yet, time and again, these women fight back and rise like the phoenix defying every challenge.

References

- Choudhury, Mompi. “Violence and Marginalisation of Women in Arupa Patangia Kalita’s *The Story of Felanee*”, *IJELLH*. II (V), September 2014. 570-578, Print.
- Devi, Rashmita. “Patriarchy and Economic Empowerment of Women in Arupa Patangia Kalita’s *The Story of Felanee*”. *Literary Herald*.4(1), June 2018. 19-26.
- Kalita, Arupa Patangia. *Felanee*. Guwahati: Jyoti Prakashan. 2014. Print.
- Medhi, Hemjyoti. “Gender and Identity Politics: Arupa Patangia Kalita’s *Felanee* (*The Story of Felanee*) and Rita Chowdhury’s *Ei Samay Sei Samay* (*Times Now and Then*)”. *Asiatic*.10 (1), June 2016. 43-53. Print.
- Sharma, Shiva Prasad. “Violence, Memories, Space and the Eternal Urge to Survive: An analysis of Arupa Patangia Kalita’s *Felanee* (2003) and *Written in Tears* (2015)”. *PJAE*. 17(7). 11018-11029. 2020.

Srikanth, H. "Militancy and Identity Politics in Assam", *Economic and Political Weekly*.
Nov.18, 2000, 4117-4124.

T,Raam Kumar and B.Padmanabhan. "Psychological Impacts of War and Trauma in
Temsula Ao's 'Laburnum for my Head'". *Rupkatha Journal on
Interdisciplinary Studies in Humanities*. 12(5), 2020. 1-7. Print

Author: Assistant Professor, Department of English, M.C.College, Barpeta, Assam,
Email: bhatimabarman@gmail.com

Impact of Lockdown during Covid-19 among Street Vendors Living in Golaghat City of Assam

Diganta Kr. Mudoi

Abstract

The ongoing COVID-19 poses a global challenge that result in significant socioeconomic and psychological impacts. While the entire world appreciates the great job done every single day by the health care personnel, little attention has been paid to people especially street vendors involved in supplying, delivering, and retailing food commodities even during the strict lockdown. As of 8 July 2021, there were a total of 2387 cases confirmed, 1656 of who were successfully recovered, 729 active cases, and only 2 diseases in the Golaghat District of Assam. This study follows a direct observation approach with in-depth one-to-one interviews with street vendors. The data was collected locally from official sources like the Golaghat Deputy Commissioner office. This paper presents the findings of a survey done among 50 street vendors who sell agricultural goods for their livelihood in Golaghat, Assam, to better understand their struggles and efforts to support their families' basic requirements during the pandemic. The majority of street sellers are young men from rural areas who spend three to nine hours selling vegetables and fruits for only Rs. 100/- to Rs. 500/- per day. Over 72 percent are earning less than Rs. 500/- per day only. These street vendors are unable to support themselves and their families without working and following the government's "Stay Home and Stay Free" initiative because the government is unable to provide essential commodities such as medicines and rations to all street vendors for their survival and that of their families. As a result, street vendors remain more prone to the virus's propagation across cities. The world economy and human health are both affected by the coronavirus. No one can predict the occurrence of the coronavirus. Therefore, it is very difficult for all the governments of different nations to take appropriate measures for all the people. The objective of this paper is to understand how street vendors and their families are affected during Covid 19 pandemic. This paper aims to explore the impact of lockdown during Covid 19 among street vendors living in the study area. The paper is based on both

primary and secondary data. Purposive sampling has been used to select research participants. In-depth one-to-one interviews were held involving 50 research participants. To achieve the aim the researcher interviewed the street vendors and collected the required data for the study.

Keywords: Street vendors, Covid 19, Agricultural Goods

Introduction

Everything was running smoothly until the end of December 2019 when the deadly global pandemic of COVID-19 broke out (**Zeb, Hussain, and Javed 2021**). On January 30, 2020, India reported the first confirmed case of coronavirus infection in the state of Kerala, with the victim having a travel history from Wuhan, China. As soon as the lockdown began, all the migrant workers lost their jobs, and street vendors lost a significant amount of money owing to a lack of jobs and food insecurity (**Akriti, Satpathy, and Patnaik 2021**). Covid-19 triggered lockdowns and curfews as well as measures to restructure markets and regulate street trade (**Kiaka et al. 2021**). Nearly 50 percent of vendors in India serve cooked food at accessible prices, while more than a third of them sell fresh fruits and vegetables, meeting more than a third of urban India's needs. According to the street vendors (Protection of Livelihood and Regulation of Street Vending) Act of 2014, a “street vendor” is a person engaged in selling articles, goods, wares, food items, or merchandise of everyday use to the general public, or offering services to the general public, in a street, lane, sidewalk, footpath, pavement, public park, or any other public place or private area, from a temporary built-up structure or by moving from one location to another, and encompasses hawker, peddler, squatter, and all other synonyms that may be local or regional (**Alva 2014**). Before COVID-19, street vendors in most cities throughout the world suffer daily harassment, bribes, as well as evictions, and Only a few communities acknowledged and respected street vendors' contributions to food security, the local economy, and the preservation of natural markets (**Chen 2020**). The mobility and exposure of street vendors who do not have a regular income and live-in poverty are crucial concerns during the current pandemic because they

may be more susceptible to coronavirus infection and a potential source of disease transmission in cities(Salesiano et al. 2020).

Theoretical Linkages of Street Vendors and their livelihood

For a long time, development theories and literature had recognized the link between street vendors and livelihood. Many research studies examined the relationship between street vendors and their livelihood in both developed and developing countries. In many studies, street sellers played an important role in food security and generation of income for many low-income Indians. Despite this, they were facing serious financial difficulties for their livelihood. Many food vendors were uneducated, did not participate completely in conventional financial systems to save and borrow money, and were harassed by local authorities (McKay et al. 2016). According to a survey conducted in seven Indian cities, street vendors earn between Rs. 40 and Rs. 80 per day on average. Women who worked as street vendors made much less money. They toiled for ten hours a day and were always on the verge of being evicted (Weekly 2016). A large number of people were, directly and indirectly, engaged with the street vendor profession and are contributing to the economy of Bangladesh. By using quantitative oriented qualitative mixed-method this study found that developing street entrepreneurship, poverty reduction and sustainable livelihood, and obstacles faced by street vendors constitute the main problem(Sarker et al. 2019). Many times during COVID 19 street vendors faced difficulties in their business activities, whether it was due to municipal officials interfering with their vending activities or some unforeseen events daily. Despite their difficulties, they had maintained a positive attitude and offered their services to the general public to continue their livelihood with an expectation that authorities that regulated the street vending during covid 19 would provide financial support to them (Deka 2020). Street vendors possessed rudimentary skills, such as dealing with consumers, selecting things for sale, and projecting customers' requirements. So, to empower street vendors to be more productive and to enhance their source of livelihood, there was a critical need for assistance in skills development(Mramba et al. 2015).

Covid-19 and Street Vendors

As a result of the coronavirus, Indian street vendors have been' shattered. Many customers are staying away from such vendors due to concerns about the spread of Covid-19, which is decimating their incomes. Consumer purchasing behavior for fresh vegetables from street vendors changed dramatically as a result of the COVID-19 outbreak. As a result, consumers are more likely to place online purchases for fresh veggies delivered straight from producers (**Butu et al. 2020**). As a result of the COVID-19 outbreak, consumer purchasing behavior for fresh vegetables from street vendors has changed substantially. Consumers are increasingly inclined to order fresh vegetables directly from producers via the internet(**Salesiano et al. 2020**) (**Lucan et al. 2013**). Again the in-depth analysis of the socio-economic aspects of the women vegetable vendors in Tiruchirappalli town has led to the conclusion that their economic condition is deplorable during this situation and there is an action plan required to improve their condition (**Unnamalai, Alter, and Vanek 2020**). The disbursement of cash transfers during Covid 19 from 1,789 smallholder households in the three northern Indian states of Rajasthan, Madhya Pradesh, and Uttar Pradesh (using a quasi-experimental approach and survey) revealed that emergency relief packages have reached India's most vulnerable citizens. Overall, 89-94 percent of households benefited from direct cash transfers (**Varshney et al. 2021**).

The policies introduced in the last two decades, particularly the Street Vendors Act 2014 and the PM SVANidhi Scheme 2020 highlighted the disparity in their implementation across India's states. The PMSVANidhi Scheme 2020, which aimed to formalize the street vendor economy, is now facing a dismantling health crisis during the Covid 19 pandemic (**Maniktala and Jain 2020**).

Objectives of the Study

1. To analyze the socioeconomic profile of the street vendors in the study area.
2. To assess the impact of Covid 19 on the livelihoods of fruit and vegetable street vendors.

Material and Methods

This study is mostly exploratory and descriptive. The study has been made to investigate the consequences of the Covid 19 lockdown on street vendors and their livelihoods. The Information has been collected through a direct observation approach with in-depth one-to-one interviews through schedules from street vendors in Golaghat city. zones, with the major focus on the required data.

Description of the Study Area

This research was carried out in the town of Golaghat in the Indian state of Assam. The main river, Dhansiri, rises from Nagaland's Laisang peak and is located between 25°50' and 26°47' north latitude and 93°16' and 94°10' east longitude. It is divided into four administrative subdivisions. Even though Golaghat is the town's major market, there are also various selling places or small markets of agricultural commodities and manufactured goods in each subdivision.

Data Collection and Analysis

The data was gathered from street vendors who collected agricultural commodities from the villages' fields. These street vendors were selling agricultural goods without a license, insurance, a minimum salary, or health and safety regulations. They peddled their wares in front of shops, on busy city streets, and, in most cases, on a pedestrian path. Between 10th May and 17th June 2021, data was collected from 50 street vendors of agricultural goods using a semi-structured questionnaire. Golaghat town, Junaki Nagar, Farkating, and Merapani are the main areas of the city from where the street vendors are chosen. They were selected based on their understanding and expertise with street vending for at least 8 months. The main methods of data collection are interviews and listening to their stories. The conversation with the street vendors using a schedule took 15-20 minutes. The schedule included different questions which addressed the reasons for the study. The questions are related to the socio-economic profile of the street vendors, their time of coming from home and leaving from the market, type of goods that they sold during Covid 19. During the interview, a few street sellers (5–12%) were highly hesitant to answer our questions, particularly about turnover and income during Covid 19. The

capital and profit calculations did not include these street sellers. To calculate frequencies, means, percentages, a statistical technique was used. The collected data are presented only in tables. A convenient sampling technique was adopted to collect the requisite information from 50 respondents from 4 different places of the Golaghat city.

Results and Discussion

Socioeconomic Profile of the Street Vendors

Table 1 shows that the majority of street vendors selling agricultural commodities are men (84 percent), with a few exceptions (16 percent) being women. Street vendors are young (35 years old). Out of the total sample respondents, 48 percent are between the ages of 15 and 34, 42 percent (the elderly vendors) are 35 to 54 years old and the remaining 10 percent are at the age of 55 years and above. These findings are consistent with those of previous studies, particularly those undertaken in Asian nations such as Thailand (Nirathron 2006).

Table 1: Socioeconomic Profile of the Street Vendors

Variables	Category	No. of Respondents	Percentage
Gender	Male	42	84
	Female	08	16
Age (Years)	15- 34	24	48
	35- 54	21	42
	55 and above	05	10
Size of Household	1-4	15	30
	5- 9	29	58
	10 and above	06	12
Income Earned (Rupees)	100 -- 500	36	72
	501 -- 1000	08	16
	1001 and above	06	12

Source: Field Survey, 2020

The lockdown had a multifaceted impact on street vendors. Many street vendors quit working, and those who wished to change professions were forced to stay in the same line of labour. Some participants have spoken about how the government has aided them in the form of free rations and distribution of medicines. Since the government's restrictions were imposed especially by the municipal authorities and district administration during lockdown so along with financial losses, they had to also deal with mental stress. However, a few respondents expecting of receiving financial aid from the government authorities.

Selling Time for Agricultural Goods

Table 2 provides that over half of street vendors (48 percent) come to sell their goods in the early morning between 7 and 9 a.m., while 24 percent come from 10 a.m. to 12 p.m., 16 percent from 1 p.m. to 3 p.m., and a handful (12 percent) come at any time (Figure 2). As the Coronavirus spreads, they are having a lot of difficulties collecting goods and selling them to customers.

Table 2: Selling Time for Agricultural Goods

Time	No. of Respondents	Percentage
7 AM - 9 AM	24	48
10 AM -12 Noon	12	24
1PM – 3PM	8	16
Any time	6	12

Source: Field Survey, 2020

Effects of Covid-19 on Street Vendors Business Activities

The onset of the Covid 19 pandemic, as seen in Table 3, has caused widespread economic upheaval. According to 100 percent of the respondents who were included in the study, the series of lockdowns to control the pandemic scenario harmed the livelihood of street sellers. Table 3 shows the negative impact on street vendors, with 100 percent of respondents stating that there was a loss of income as a result of the complete halt to all business activities, increasing their level of debt to obtain necessities of life, and there was a scarcity of food stocks as a result of the nation-wide lockdown of economic

activities. Threats and harassment from police personnel were experienced by a large percentage of street vendors (16 percent). Vendors must clear the streets and wear masks, according to police authorities. Such officers have been known to cause damage to agricultural goods, resulting in financial losses (**Ivoire and Africa 2016**). Around 74 percent reported a scarcity of goods due to the lack of inter-district goods transportation, an increase in good prices (82 percent), and a paucity of buyers (76 percent) because most people were confined at home, jobless, and without money during the lockdown. This is in line with FAO's prediction (2020) that the continued outbreak will have a significant impact on food production systems, hardening the situation.

Table 3: Effects during lockdown

Particulars	Number	Percentage	Reasons
Loss of earnings	50	100	Series of lockdown, limited time for selling their goods, most people are at home, rather than being stationary, they need to roam and sell their goods.
A complete halt to all business activities	50	100	Complete lockdown by the government, regulations, and punitive measures by municipal authorities
A rise in debt	28	56	To cover their daily expenses, cannot afford to stock commodities
Scarcity of foods	37	74	Inter-district goods transportation is no longer available, thus domestic production is the only option.
Increase in good prices	41	82	Inter-district travel is no longer possible, so domestic production is the only option.
No customers	38	76	Except for salaried workers, pensioners, etc, most people at home during lockdown have no purchasing power.
Threats from law enforcement officers (harassment)	16	32	Officers of the law and other administrative officers want us to quit the streets and suggest that we wear musk and wash our hands frequently.
Good selling	8	16	Citrus fruits and spinach are popular choices among the buyers
Don't know	3	06	Do not know

Source: Field Survey, 2020

The findings of the study are consistent with the findings of other studies conducted in many developing nations, which conclude that street trading assists the poorest people in urban and rural regions to support their families and improve their social and economic

conditions. For example, according to (Otoo et al. 2011), street sellers spend their earnings directly on their families for food, clothing, health care, and school for their children. However, street food vendors are frequently chastised for poor hygiene and a lack of clear standards controlling their trade(Otoo et al. 2011).

Conclusions

While the state of Assam has been grappling with rising unemployment rates in both rural and urban regions, the COVID-19 outbreak has thrown a wrench in the government's plans. Many males are engaging in informal economic activities like street hawking of agricultural items to feed their family and the community during this pandemic. So far, street earnings have been insufficient to fulfill the everyday necessities of households of vendor families (8 people). The COVID-19 pandemic, according to street sellers, has a significant influence on food production and supply networks, making it more difficult to obtain items in areas where the food shortage is frequently filled by transporting from neighbouring districts whose borders are temporarily blocked. Even though street vending provides opportunities to rural and urban inhabitants with a means of subsistence, however, their economic activities are unlikely to enhance their living conditions. However, given the current roles of street vending in the poor community and the rise of informal economic activities in urban areas, there is a need for urban planning that incorporates street vending businesses while also enforcing strict regulations to avoid frequent problems and clashes between administrative personnel such as police officers, tax collectors, road users, and street vendors.

References

- Akriti, Kumari, Ipseeta Satpathy, and BC M Patnaik. (2021). "Covid-19 and Its Impact on Livelihood: An Indian Perspective." *Eurasian Chemical Communications* 3(2): 81–87.
- Alva, Rohan J. (2014). "The Street Vendors (Protection of Livelihood and Regulation of Street Vending) Bill, 2013: Is the Cure Worse than the Disease?" *Statute Law Review* 35(2): 181–202.
- Butu, Alina (2020). "The Impact of COVID-19 Crisis upon the Consumer Buying Behavior of Fresh Vegetables Directly from Local Producers." *International Journal of Environmental Research and Public Health* 17(15): 1–25.

- Chen, Martha. 2020. "COVID-19, Cities and Urban Informal Workers: India in Comparative Perspective." *Indian Journal of Labour Economics* 63(s1): 41–46. <https://doi.org/10.1007/s41027-020-00254-1>
- Deka, Bhaskar Acharjya. 2020. "Withstanding Covid 19 and Its Effects By Street Vendors : A Study on Their Livelihoods During Post Lockdown Phase in Guwahati City ." 7(13): 4656–67.
- Ivoire, Cote D, and South Africa. 2016. "Street Vending in African Cities : A Synthesis of Empirical Finding From Kenya," (September).
- Kiaka, Richard, Shiela Chikulo, Sacha Slootheer, and Paul Hebinck. 2021. "The Street Is Ours'. A Comparative Analysis of Street Trading, Covid-19 and New Street Geographies in Harare, Zimbabwe, and Kisumu, Kenya." *Food Security*.
- Lucan, S. C. et al. 2013. "Assessing Mobile Food Vendors (a.k.a. Street Food Vendors)-Methods, Challenges, and Lessons Learned for Future Food-Environment Research." *Public Health* 127(8): 766–76. <http://dx.doi.org/10.1016/j.puhe.2013.05.006>.
- Maniktala, Nitya, and Tanisha Jain. 2020. "State of Street Vendors in India: Pre and Post COVID Analysis." *International Journal of Policy Sciences and Law* 1(2): 558. http://ijpsl.in/%0Ahttps://ijpsl.in/wp-content/uploads/2021/01/State-of-Street-Vendors-in-India-Pre-and-Post-COVID-19-Analysis_Nitya-Maniktala-Tanisha-Jain.pdf.
- McKay, Fiona H. et al. 2016. "Street Vendors in Patna, India: Understanding the Socio-Economic Profile, Livelihood and Hygiene Practices." *Food Control* 70: 281–85. <http://dx.doi.org/10.1016/j.foodcont.2016.05.061>.
- Mramba, Nasibu et al. "Empowering Street Vendors through Technology: An Explorative Study in Dar Es Salaam, Tanzania." *International Technology Management Conference (ICE/ITMC) IEEE Inter((ICE/ITMC),):* 1-9,.
- Nirathron, Narumol. 2006. 1 Informal Economy, Poverty and Employment Thailand Series *Fighting Poverty from the Street: A Survey of Street Food Vendors in Bangkok*. https://staging.ilo.org/wcmsp5/groups/public/---asia/---ro-bangkok/documents/publication/wcms_bk_pb_128_en.pdf.
- Otoo, Miriam, Joan Fulton, Germaine Ibro, and James Lowenberg-Deboer. 2011.

- “Women Entrepreneurship in West Africa: The Cowpea Street Food Sector in Niger and Ghana.” *Journal of Developmental Entrepreneurship* 16(1): 37–63.
- Salesiano, Unidad Educativa Técnico et al. 2020. “Health and Economic Measures in Response to the COVID-19 Pandemic- Effect on Street Vendors.” *International Journal of Environmental Research and Public Health* 8(2): 1159–83. <https://doi.org/10.1016/j.ijid.2020.08.070>.
- Sarker, Nazirul Islam, Ziaur Rahman, Qian Cao, and Zhihang Xu. 2019. “Impact of Small Entrepreneurship on Poverty Alleviation and Sustainable Livelihood of Street Vendors.” *International Journal of Innovation and Applied Studies* 25(4): 1241–54. <http://www.ijias.issr-journals.org/>.
- Unnamalai, T, Martha Alter, and Joann Vanek. 2020. “Socio-Economic Conditions Of Women Vegetable Vendors In Tiruchirapllai Town During Covid 19 Period (March - June).” *A Blind Review & Refereed Quarterly International Journal* VIII(29): 88–93.
- Varshney, Deepak et al. 2021. “India’s COVID-19 Social Assistance Package and Its Impact on the Agriculture Sector.” *Agricultural Systems* 189(January): 103049. <https://doi.org/10.1016/j.agsy.2021.103049>.
- Weekly, Political. 2016. “National Policy for Street Vendors Author (s): Sharit K . Bhowmik Published by: Economic and Political Weekly Stable URL : <Http://Www.Jstor.Org/Stable/4413453> Your Use of the JSTOR Archive Indicates Your Acceptance of the Terms & Conditions of Use, Av.” 38(16): 1543–46.
- Zeb, Shumaila, Syed Shahwar Hussain, and Asma Javed. 2021. “COVID-19 and a Way Forward for Restaurants and Street Food Vendors.” *Cogent Business and Management* 8(1). <https://doi.org/10.1080/23311975.2021.1923359>.
-

Author: Doctoral Student, Department of Economics, Mahapurusha Srimanta Sankaradeva Viswavidyalaya, Nagaon, Email: diganta.mudoi@gmail.com

The 'Other' Voice in the *Mahabharata*

Nityananda Pattanayak

Abstract

Queer characters in Indian myths and epics, especially in the Mahabharata, are attracting due critical attention in postmodern period. Such characters notably Shikhandi/Shikhandini, Yuvanashwa, Arjun/Brihanala though experience "otherness" during their queer period yet they are allowed to have their ultimate victory. We find a number of characters in the epic, all male, who claim infallibility, who are role models but on certain situations they also invite such invectives that refer to trans-genders, each steeped with hateful, contemptuous words. The aim of this paper is to study queer and transgender characters in the Mahabharata and show how these characters ultimately avenge wrongs done to them by the hegemonic power structure, assert their voice and challenge the notion of subalternity. The study is based on Lacan's psychoanalytic models of unstable identity, Derrida's deconstruction of binary conceptual and Foucault's views on knowledge and power.

Keywords: transgender, queer, asexual, gender-fluidity, sexuality.

Academics, both in the east and the west, since long time have been much engaged studying gender and sexuality as found in Indian myths and epics. However, politics involving the social construct 'gender' and biological sign 'sexuality' have invited more critical attention with the emergence of postcolonial and postmodern studies. The present paper studies queers, gender-fluid characters in the *Mahabharata*, particularly in the characters of Shikhandi, Yuvanashwa and Brihanala, who exist in liminality, employing a number of ideas from poststructuralist theory, including Jacques Lacan's psychoanalytic models of decentred, unstable identity, Derrida's deconstruction of binary conceptual and, of course, Foucault's model of discourse, knowledge and power.

The *Mahabharata* abounds in questions of asexual reproduction, gender bending, gender fluidity, transgender issues, etc. The clan of the Purus was of asexual reproduction as the Pandavas were not born in a natural way but in invoking *mantras* to powerful gods of the Indian imagination by their mothers Kunti and Madri. Even Draupadi who engineered the fall of the Kauravas was born of Agni, i.e. Fire. Her birth was asexual rising from fire sacrifice conducted by the King Drupad. It is mentioned in the *Mahabharata* that Kartikeyan, the Commander in-Chief of the army of the Devas was born when Fire met Fire. Dronacharya, the celebrated guru of both Pandavas and Kauravas, who taught them archery, claims himself born of a water pot. Even his brother Krupacharya claims to have been born of a clump of reed, not from mother's womb. They adopted this discursive strategy to make opponents believe that they were not born of female genitals, hence of superior category and invincible. These supernatural characters and events make the reader confront with some "deeper disorientation in the culture at large." (Kerr).

Apart from these asexual characters, the *Mahabharata* abounds in gender fluid, gender bending, cross dressing and transgender characters. The epic reiterates the *Upanishadic* rendition of Shiva as Ardhanariswar, a hermaphrodite who embodies wholeness, represented by two genders coming together in one body. Let me put here a similar concept, though not in the *Mahabharata* but involving a character from the epic, to make the matter explicit. In *Gitgovind* the 13th century poet Jaydev introduced the idea of Radha-Krishna; Radha is the hladini Shakti, power of lord Krishna created to appreciate the flavor of his own soul; her existence is because of Krishna, but she has her own soul to make character of her own and distinct. While Krishna and Arjun's love is commonly read as symbolizing the unity of the human spirit and the divine Self, it is significant as the Gay and Lesbian Vaishnava Association considers "same sex love as a part of Hindu Vaishnava practice". (Holly Walters). Krishna appears in a variety of gender and sex combinations that can be and have been read as alternatively bisexual, transgender, and intersex. In the *Padma Puran* it is mentioned that Arjun after inquiring about the nature of the *gopis* went for meditation, *tantra practice* etc. until his rebirth as that of Arjuni, a woman. Masculine and feminine images associated with Krishna and His relationship with associated figures may explain how social movements around sexuality in ancient India worked; Indian classical mind blurring the binary opposition between "normal" sex and transgender. This

idea of Indian classical mind now finds favour with psychologists like Carl Jung and literary thinkers like Virginia Woolf. Going beyond the idea of male/female binary Woolf argued that “in each of us two powers preside, one male, one female,...when the two live in harmony together, spiritually co-operating...” (102) life becomes whole. To quote here Lacan will also be rewarding. Lacan says, “There is no sexual relation”, it is corollary; “[m]an and woman are signifiers that stand for two subjective positions. It is another way to phrase it out.” Lacan adds “As conjoining masculine and feminine, we apprehend the prevalence of what is presented as travesty”(Seminar-bk-3).

Creation of such characters no doubt defy our rational mind yet we never question it, we enjoy it because aesthetic pleasure is not always derived from logic; it is also manufactured through our irresponsible imagination. These figures and characters arouse our awe, keep us in a state of paradox and give us amusement as riddles, offer delight by playing the role of a brain-teaser. Burner suggests, “the act of telling a story cannot simply understood by interrogating illogical principles of sense and reference contained in the act instead we interpret stories by their verisimilitude their truth likeness or more accurately their life-likeness..” (qtd in Cogley 220). These queer characters are uncanny characters or incidents. In uncanny incidents familiar thing or event is encountered in an unsettling context. It is the psychological experience of something as strangely familiar; the mark of the repressed as persons of both the sexes derive pleasure in imagining transcending biological determinants. Such thinking of sex transfer is hidden not only from others but also from the self. The uncanny repositioned the idea of a familiar thing yet alien at the same time. Uncanny which is secretly familiar undergoes repression and then returns from it. Queer characters in the *Mahabharata* are manifestations of this uncanny in every human being. Myths and legends abound in uncanny characters and incidents, partly to maintain power relations of the period and partly to reinforce the world vision of the writer. However, in the *Mahabharata* condemned “Other” at certain temporal points is given respectable social space while denouncing those who had celebrated their asexual birth to assert their hero-head. In the epic we find resistance of the gendered and queer subalterns. In the text there are numerous instances where even characters having high status when are seen shying away from battle are called *kapurushas*, *klibas*, etc. Gender ambiguity in the epic is employed in relation to the “notion of masculinity” (Brodbeck and

Black 20). Alternative births of warriors, Yudhisthir and Bhima or Dronacharya and Krupacharya suggest a sense of archetypical male supremacy, hence their infallibility in popular imagination. Andrea Custodi explains such subversion of seemingly stable categories by pointing out that it is in “the liminal states such as transsexuality that the boundaries of the symbolic binaries of gender are thrown most starkly into relief”. (211). The audience of the *Mahabharata* expects male members to prove their fighting spirit, their manhood. When this is denied any invective such as eunuch or *kliba* satisfied their male ego. Freudian interpretations of Indian myths are insufficient as Kunti herself was against the peace-loving approach of Yudhisthir, though poststructuralist psychoanalytic Lacan can give a plausible explanation. Extending Lacanian theory of the sexes acting as signifiers Mary Carroll Smith observed that “parthenogenesis in epic tales have been marked by signs and wonders”. (79-92).

When gender bending or gender fluid characters such as Sikhandi, Yuvanashwa and Brihnala in the epic are seen by other characters as subalterns or “Other” we too find them asserting themselves in the long run. These “Others” challenged dominant construction of femaleness as inferior, passive or secondary reinforcing the observation of Foucault that to categorize bisexuality, trans-sexuality, sadomasochism and transgender identifications is sheer politics aimed at putting some sections of human beings into an inferior position. Summarizing Foucault’s views on these marginalized groups, Gary Gutting says, “Marginalization corresponds to the strongest constrains that a society exercises on individuals. Even the marginalized are not entirely determined by a society’s power structures, since they are capable of engaging and succeeding) in revolutionary movements against what dominates them.” (103) ,or as Lacan puts it “[a]s conjoining masculine and feminine, we apprehend the prevalence of what is presented as travesty.” (symptom 13/Lacan). Gender bending is striking in the *Mahabharata*. Arjun’s *Gandiva* in the battlefield looked like a whirling wheel of fire, reminding us of Shiva, the cosmic dancer, dancing in a circle of flames even though females are associated commonly with dance art. Bhima is seen dressing up in the garb of Draupadi to lure Keechak to his death. It is reminiscent of Shiva as a seductress to kill the Demon Adi or Vishnu transforming His gender at different times to female figure to destroy *adharmā*. Krishna’s son Samba, too, in his cross dressing as a pregnant woman when pulled mischievous prank on a group of

rishis, was cursed to give birth to a mace that would bring fall of the Jadu clan, a curse that ultimately materialized. The association of Arjun and Bhima with Shiva, the embodiment of primordial Purusha and Prakriti suggests gender-bending in case of these epic heroes.

Applying Lacan's theory of sexes acting as signifiers in relation to three *Mahabharata* characters-Shikhandi/Shikhandini, Yuvanashwa and Arjun/Brihnala - we can show that irrespective of gender twists these characters can be delineated as signifiers, it is a sign "without any referent". These three characters demonstrate how their alternative identities transcend their biological identities, "that there are in the unconscious signifying chains which subsist as such, what appears from the outside as a symptom" (symptoms13/Lacan), that their symbolic positions define them alternately as male or female.

The most prominent transgender character in the *Mahabharata* is Shikhandi. In what is called narrative's frame-tale, the narrative takes us back in space and time to the kingdom of Draupad to describe Shikandi/Shikhandini. Shikhandini alias Amba in her previous birth was in love with King Salva; she was abducted by Bhisma along with her two other sisters to be married to his brother Bichitravirya who when learnt about Amba's deep love with Salva refused to marry her. When Bhisma too abandoned her she decided to avenge her humiliation in the hands of males in her next birth. Amba's resistance disrupted social norm. In her next birth she was born Shikhandini, a girl child to King Draupad, raised like a son Shikhandi to satisfy the King's desire to have a male heir. Shikhandi married to the Princess of Darshana, but when his sex was revealed King of Darshana threatened with war. However, fulfilling Shiva's boon of a change of gender Shikhandini was given manhood by a Gandharva named Sthunakarna. Thus Shikhandini raised as Shikhandi was endowed with manhood. In the *Mahabharata* war Shikhandi and Bhisma were in opposite camps. In the battle Shikhandi being the charioteer of Arjun when came face to face with Bhisma the latter refused to fight and laid down arms telling that Shikhandi was a female in his previous birth, to which Arjun took a chance and killed Bhisma. Thus Amba alias Shikhandini/ Shikhandi avenged wrongs done to her in her previous birth by patriarchal society.

Another character that attracts our attention regarding the reversal of gender role and subversion of the normative is Yuvanashwa, the Pregnant King. Lord Indra gave him consecrated water wishing him to give the same to his wife to deliver a son. The King drank unknowingly the water in a dark night, kept in a corner of a room in a jar, when he felt thirsty. He gave birth to a son whom he named Mandhata. The King could not declare himself the mother of the son subverting the norm. Lord Indra offered to play the role of a wet nurse to the child and both Yuvanashwa and Indra were unable to fight the stigma that came attached with the change of gender dynamics. However, in their reversal of gender roles, they were so successful that Mandhata turned to be a great and benevolent king. There is a specific purpose in the portrayal of inversion of gender roles in the burlesque scene in the Virata Parva where the young prince of Uplaveya discovers the reality of the great warrior Arjun. Another transgender character in the epic is Brihanala alias Arjun who had gone gender bending in the narrative, and for this she was subject to humiliation in the hands of Keechaka, the brother-in-law of the king in whose royal palace the Pandavas were in disguise. Arjun turned a female because of a curse in his previous life and while she (Brihanala) was in this state she became a victim of Keechaka's lust. She successfully thwarted advances of the latter and to avenge her humiliation caused his death in the hands of Bhima.

These instances of sex/gender role reversals were to show predetermined gender roles assigned by society because gender bending in a character is considered a tragic flaw that goes against the natural binary framework. These were not 'playful narrative tropes' or 'screen for a power struggle' between males or example of "Alternative lifestyle", they are signifiers. There are instances in the epic where kings are warned against women and queers are termed "child-like", beings "unable to keep secrets".

So a study of queer characters in the *Mahabharata* drives home the point that Queerness can never define an identity-it can only ever disturb one. To apply Derrida's notion of 'difference' we can say that since we cannot reject or discard the metaphysical and rhetorical structures at work in the text we can dismantle it and "re-inscribe them in another way, making the relationship between the re-inscribed text and the so-called original text the relationship between two palimpsests". (Derrida lxxv). In the case of

transgender characters in the *Mahabharata*, Lacan's signifiers can be used as a process of constructing knowledge while dialoguing back and forth with creative materials. The same myths that report abuse and aggression also, in a very subtle manner, share the story of resistance. An alternative reading of the 'Other' documents the resistance of those on the margin.

The *Mahabharata* text has visited from the north to south, east to the west, undergone more than one thousand transformations either in oral form or in written form, at least for two thousand five hundred years since its composition, each version reflecting social, cultural mores of the land visited, questioning the dominant voice, celebrating the subaltern voice, questioning and celebrating gender-queerness to fulfill narrative expectations of the audience. It went through palimpsests, interpolations of collective memories because of oral lore spread by bards in the region giving voice to such characters which the land needed. It is because the narrative is not by a single author or written at a particular point of time. It is a product of the oral tradition, transcreations from multiple sources where multiple voices speak. However, in each version the core – fight for land, fight for justice, fight to keep honour of woman resulting in war between clans and ultimate victory of dharma over *adharma*- remains same. So in it we find many layers of meanings, many layers of memories, erasing the old, the "disposal past" and superimposing new in the narrative to suit the space, time and the persona. With passing time, changing hands, the epic became symbol of what Bakhtin calls Carnivalsque writing and a symbol of resistance by the marginal. Later narratives celebrated ultimate victory of the marginal, their fulfilling of the desire to avenge wrongs done to them, in this life or in the previous life.

So, the *Mahabharata's* queer characters though seem marginal yet at a deeper level the composers have given them equal space. When in the modern age there is worldwide clamour to give voice to the third gender, our highly regarded cultural texts have voiced long ago queer characters' spirit of resistance. Amba's voice might have been lost in her previous birth at the noise of masculine power but in her next birth she avenged her pain and anguish and her deprivation. Draupadi avenged her humiliation by her fierce determination, so also Kunti. Identity of these 'Other'(s), these subalterns, is not fixed, it is

fluid. These subalterns carve their space to-day or tomorrow. In the above discussion, we find how the concept of queer identity formed on social and cultural constructs of gender has been challenged, rewritten showing that it is artificial, man made. The epic gives a respectable space, a voice to the “Other” what Derrida echoed when he said nothing is constant, nothing is stable, and everything is in flux. We can say these “Other(s)” such as Shikhandi/Shikhandini, Yuvanashwa and Brihanala can speak without losing their voice in the noise, even though they were subalterns yet they could avenge wrongs done to them by voicing their resistance. Our epic tradition, our culture moves not in a closed society but in an open space. It presents nuances and the forms of human life, humanity in its delicate ambivalence, true to reality, a factor for its perennial appeal. This is the greatness of the *Mahabharata*.

References

- Brodbeck S. and B. Black. *Gender and Narrative in the Mahabharata*. Routledge, 2007.
- Cobley, Paul. *Narrative: the New Critical Idiom*. Routledge, 2001.
- Custodi, Andrew. “Show you are a Man!” in S. Brodbeck and B.Black. ed. *Gender and Narrative in the ‘Mahabharata’*, Routledge, 2007.
- Derrida, J. *Margins of Philosophy*. University of Chicago Press, 1982.
- Gutting, Gary. *Foucault: A Very Short Introduction*. OUP, 2005.
- Kerr, Howard. *The Hunted Dusk*, www.goodreads.com, retrieved from Google 22/05/2021.
- Lacan, Jacques. *The Seminar*, book3, *The Psychoses, 1955-1956*, ed. Jacques-Alain Miller, tr. Russel Grigg. Routledge, 2015. <https://www.lacan.com/symptom> 13 retrieved from Google 17/02/2021.
- Smith, M.C. “Epic Parthenogenesis” *Journal of South Asian Literature*, 20 (1), 1985, 79-92, Retrieved from <http://www.jstor.org/stable/40872712>
- Walters, Holly. “Fluid Masculinity: The Case of Krishna! The Familiar Strange”. *The Familiar strange.com* retrieved from Google, 17/02/2021.
- Woolf, Virginia. *A Room of One’s Own*. Cambridge University Press, 2006
-

Author: Professor, Dept. of English, Mahapurusha Srimanta Sankaradeva Viswavidyalaya, Nagaon, Assam, Email: npfebruary@gmail.com

Linking Land Borders – A Study on Integrated Check Post on India –Bangladesh Border with Special Reference to North Eastern Region

Debotpal Goswami
Mridupavan Chintey

Abstract

Integrated Check Post (ICPSs) between Bangladesh and India play an important role. It is not only important because of the booming commodities and passengers movement through the ICPs in between the two countries but also for the Nations Act East policy and Neighbour- First policy, which to a large extent depend upon the connectivity facilities in between the countries. Under this backdrop, the present studies attempt to study the trend of commodities, passengers, and cargo movement through the selected ICPs in between India and Bangladesh and also make a comparison with the Patrapole ICP , which is the largest land port in South East Asia. The study reveals that volume of trade ,passengers movement and cargo movement has increased during the time period from 2013-14 to 2019-20 with highest compound growth rate in ICP Agartala (32.15 percent) ,followed by Sutarkandi (25.56) and Srimantapur(20.68 percent).While in case of passengers movement ICP Srimantapur remain in the top position with growth rate of 46 percent .Moreover while making comparison with Patrapole ICP it is found that the ICPs selected for the study lack weigh bridge , electronic data interchange system, parking facilities, quarantine facilities, and testing labs.

Keywords: Integrated check posts (ICP), Infrastructure, Land Custom Station (LCS), Immigration, Border

Introduction

An efficient and effective border management system not only contributes border security, but also facilitates the movement of people and goods across international borders and enhanced regional and international trade which are requisite for economic growth and poverty reduction. However in India little attention has been given to improvement of border management infrastructure till the 1990's .It was only after the

Kargil war (1999) that the subject of border management came up for comprehensive examination and as a follow-up of the recommendation of task force on border management “Department of Border Management” was created in January 2004 under Ministry of Home Affairs. The Group of Ministers (GOM) recommended setting up Immigration Check Post (IMCPs) and Land Customs Station(LCSs) at all transit points and further under phase wise these LCS and IMCPs were upgraded to (ICPs) since 2012. India share land border with seven countries including Bhutan, Bangladesh, China Afghanistan, Myanmar, Nepal and Pakistan .Out of this seven countries, India shares 4097 km of its land border with Bangladesh , which is the fifth longest international border in the world .Moreover Bangladesh is India’s largest trading partner in South-Asia and it is the highest sources of tourism export for India (Singa & Sharma, 2020).In fact the land route are the most convenient and popular route for trading between neighbouring countries (De & Ghosh) and a large quantum of trade and tourism between India and Bangladesh takes place through the land routes. Before 1947 Bangladesh was an integral part of Indian subcontinent marked by political, social and economic unity. People and goods were free to move anywhere in the subcontinent unhindered .There were track of ancient land route in between this subcontinent, one such route is the route of Peshwar to Parvatipur, passing through Vazirabad, Lahore,Jaladhar,Saharanpur ,Lucknow,Trihut ,Katihar and to Parvatipur ,which further extent to North Eastern Region of India .Moreover past literature on trade with Bangladesh by R.M Math writes that “The Garos living in the areas bordering Goalpara, Mymensing and Rangpur district came down to the plains to sell their cotton and chillies and purchased paddy, salt, cloth and other necessities from Bangladesh and this trade with Bangladesh and North Eastern Region of India were mainly carried from Hadira chowki after paying duty tax at every check post (**Gogoi, 2017**). Apart from that Mahabharata, and Harshacharita, also mention about the product of kamarupa silk clothes, ivory products, etc. which continue to be appreciated outside the region. However, after the partition of the country, trade with Bangladesh decreases, which further aggravated due to the lack of road and all weather modes of communication. The product of many agriculture and horticulture items, such as potato, orange pineapple, ginger and other perishable products become non viable .And after four decades of economic co-operation and different bilateral ties, India and

Bangladesh first signed their trade agreement in March 1972 and most recently with the historical land boundary agreement which was signed in 6th June 2015 opened a new era in the relations. At present there are 32 Land Custom Stations between India and Bangladesh spreading over the states of West Bengal, Meghalaya, Assam, Tripura and Mizoram. The rising trade between India and Bangladesh, formulation of National Trade Facilitation Action Plan 2020-2023, and focus among the government on using the south Asian countries as transit corridor has necessitated the modernisation of border Infrastructure. And in responds to this necessity Government of India has developed the Integrated Check Posts (ICPs) which primary focus is on facilitating systematic ,seamless and secure cross border movement of goods and people by ensuring efficient passengers flow, smoothening process, systematic support facilities and improve traffic flows .Therefore the development of the ICPs in India is very important, and will play a key role for the Nation’s Act East Policy and Neighbour- First Policy which focuses on integrating the Indian economy with the supply chain of South East Asia (MEA, 2021). Therefore against this backdrop the paper make an attempt to examine the trend of trade, passengers and cargo movements between India and Bangladesh, through the selected ICPs situated in North Eastern Region of India. And further try to make a comparison with ICP Patrapole (West Bengal), which along contribute 70% of the total trade through land route with Bangladesh.

Objectives

- 1) To study the trend of trade, passengers and cargos movement between India - Bangladesh through the selected ICPs of North Eastern Region.
- 2) To make a comparison between the ICPs selected for the study and ICP Patrapole.

Research Questions

- 1) How far the bilateral trade between India and Bangladesh has increases after improvement of trade facilities and better connectivity?
- 2) Is the infrastructure facilities available in the selected Integrated Check Posts (ICPs) sufficient?

Methodology

The study use ‘mixed methods’ based on secondary sources and primary information. Secondary data were collected from Land Port Authority of India, The Directorate General of Commercial Intelligence and Statistics (DGCI&S), Ministry of Commerce and Industry (MoCI) Government of India etc. The primary surveys were conducted during 2020 and consultation were made with custom officers ,immigration officers, truck drivers, bank officials and BSF to collect ground level data from the selected ICPs .The study mainly select ICP Agartala (Tripura) ,ICP Sutarkandi (Karimganj,Assam) ICP Dawki (Meghalaya) and ICP Srimantapur (Tripura) . The reason for selection of these four ICPs for the study is that out of total LCSs situated in North Eastern Region, these selected LCSs are fully upgraded to ICPs and are now in operationalised. And ICP Patropole (west Bengal) which along contributes around 70% of land route trade between India and Bangladesh is taken for comparison with the selected ICPs.

Rationale of the study

The rationale behind this study is to examine the trend of total trade, passengers movement and cargos movement through the ICPs between India and Bangladesh and also make a comparison with the most success integrated check post in between India and Bangladesh, which is the ICP Petrapole. The study of ICPs is very important because of the booming commodities and passengers in between the two countries after economic liberalisation and for successful of several initiatives like ‘Act East Policy’ and Neighbourhood- First Policy’ taken to integrate the Indian economy with the supply chain Southeast Asia. Further the comparison of ICP Petrapole with the ICPs selected for the study is also important as it will enable us to know how improving policies and modernisation of the border-crossing infrastructure, led to decrease in time taken to cross the border and an increase in the volume of trade .

Review of Litarature

Sinha R(2021) try to examine the role and challenges faced by the India’s integrated check posts by collecting data from Directorate General of Commerce Intelligence and Statistics(DGCIS) for the time periods 2011-2020. The study revealed that around 66 percent of the land base trade between India and Bangladesh takes place through ICP

Petrapole. The challenges faced in ICPs identified in the studies are lack of sufficient place for loading –unloading, parking traffic jam, delayed clearance of consignment and temporary suspension of trade due to political disturbance etc. **Deb R(2015)** made a similar study on the problems and prospect of Indo-Bangla trade by taking Agartala land custom station as a case study using different statistical test like factors analysis, descriptive statistics student's t-test and Pearson's chi square test and found almost similar results .**Bhattacharjee (2019)** Using qualitative method ,make an attempt to analysis the condition of selected ICPs between India and Bangladesh .The result revealed that lack of Infrastructure , lack of use of ICT and improved technology are some of the challenges identify by the researcher in Agartala and petrapole ICPs. **Yadav, Ali, Nedelea(2016)** try to empirically analysis the formal trade between India and Bangladesh using regression equation to understand the trade relation between India and Bangladesh. They found that over the years the bilateral trade deficit with India has widened and there are some natural commodities where both the countries enjoy the advantage of trade because of heritage of common physical infrastructure, common language etc. **Nath et.al (2014)** makes an enquiry into the bottlenecks affecting bilateral trade happening through land route between India and Bangladesh based on primary and secondary data. The study found that India-Bangladesh processes immense trade potential. The study made recommendation for trade and transport facilities for greater economic cooperation .It has emphasised on generating opportunities and small-scale manufacturing and agrarian sectors. **Chakravarty(2015)** stated that the future of Bangladesh –India ties lie in creating web of connectivity that integrate road, railway waterway and coastal shipping for the faster and easier transportation. He found that “Bangabandhu Bridge “will make Dhaka-Kolkata journey much shorter and Agartala – Akhaura rail link can be used for importing goods for the North Eastern State. The study also identifies some challenges in strengthening the ties ,this are illegal trade ,illegal migration, insurgent groups operating near the border of North Eastern Region of India and Bangladesh, and growing influences of China.

Integrated Check Post

Integrated check posts (ICPs) is an area along two international borders which facilitate cross border trade and movement of people, ideated in the early 2000s, and

operationalised since 2012, with the inauguration of India’s first ICP at Attari Punjab. The Land Port Authority of India (LPAI) is the nodal agency for construction, operation and management of the ICPs.(Report National Transport Development Policy Committee,NTDPC,2014) . At each ICPs, the LPAI provides facilities such as a passenger terminal building, currency exchange, building to process cargo, cargo inspection sheds, warehouse/cold storage facilities, a quarantine laboratory, banks, and scanners. Several stakeholders play a key role in the functioning of an ICP. In addition to the LPAI, there are six main stakeholders including Customs; Bureau of Immigration, Border Security Force, Plant Quarantine and Certificate services, Ministry of Fisheries, Animal Husbandry and Dairying, and Port Health Department, Ministry of Health and Family Welfare. Coordinated management between these authorities is key to the efficient functioning of the ICPs (Sinha, 2021). As of 2021 India has nine operationalised ICPs along its land border with neighbouring countries. The current status and details of the integrated check posts (ICPs) along the border areas, State/UT wise are given below:

Table: 1 Status of Integrated Check post In India

SL.NO	ICP s Location	State	Border with	Current status
1	Attari	Punjab	Pakistan	Operationalised
2	Agartala	Tripura	Bangladesh	Operationalised
3	Petrapole	West Bengal	Bangladesh	Operationalised
4	Raxual	Bihar	Nepal	Operationalised
5	Jogbani	Bihar	Nepal	Operationalised
6	Moreh	Manipur	Myanmar	Operationalised
7	Dawki	Meghalaya	Bangladesh	Under Construction
8	Rupaidiha	Uttar Pradesh	Nepal	Approved in Dec 2018
9	Sunauli	Uttar Pradesh	Nepal	
10	Sukarkandi	Assam	Bangladesh	Operationalised
11	Srimantapur	Tripura	Bangladesh	Operationalised

Source: Directorate General of commercial Intelligence and Statistics.

The ICP Agartala is located at the Agartala- Akhaura border point along the international border between India and Bangladesh .Inaugurated on 17 November 2013 is the second largest trading point between India-Bangladesh after the ICP Patrapole. Covered with an area of 11.72 acres and this is the only ICP located in the vicinity of the capital city of the state of Tripura that too within the municipal area. ICP Agartala has the potential to be

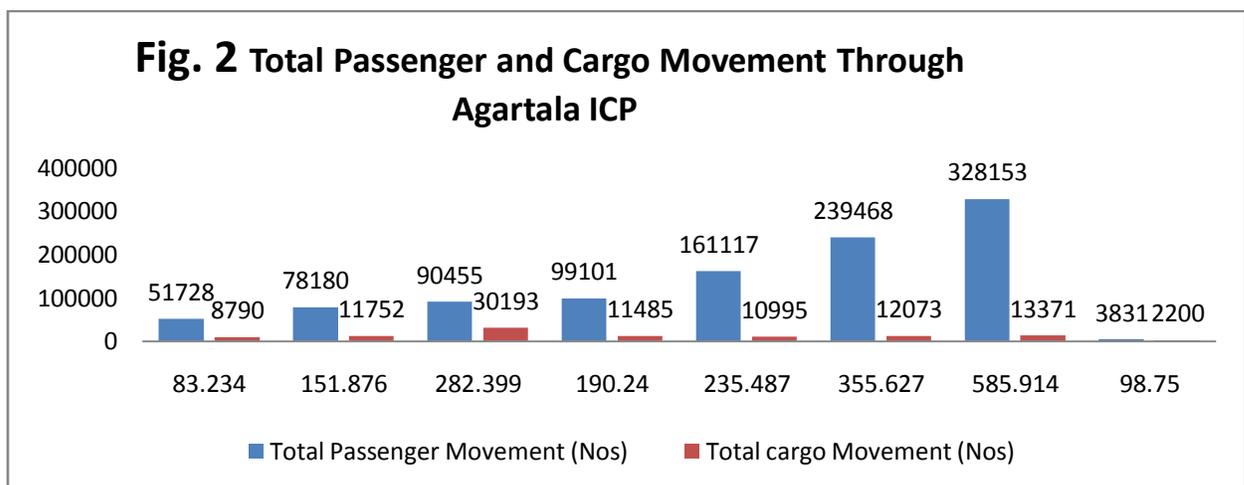
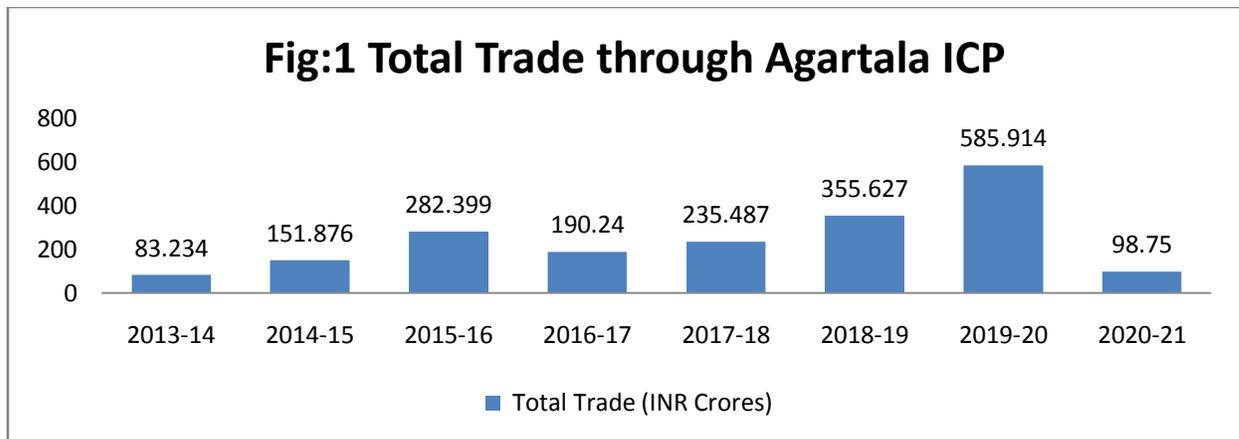
the gateway of India's corridor with South –East Asia and plays a significant role in strengthening India-Bangladesh relationship. During 2019-20 total trade take place through ICP Agartala was 585.914 and passengers movement was 3, 28153 (LPAI). Infrastructure facilities available at ICP Agartala are passenger terminal, cargo building ,cold storage Area, plant quarantine ,electric substation, warehouses, canteen area, inspection shed ,parking facilities , iron removal plant ,loose cargo area, driver rest Area ,100Kw solar plant, lorry weigh bridge, rummaging shed ,ATM, watch tower, foreign exchange counter, accommodation for BSF,CCTV surveillance, fire fighting equipment, battery operated vehicle for ferry of passenger, and conference hall. Major items exported from ICP Agartala are dry fish , arjun flower (Grass broom), while major items imported through ICP Agartala are crushed stone, coal, float glass, stone chips ,cement, fish edible oil, household plastic item TMT bars, and small agriculture machinery.

Table 2 : Total Trade and passenger statistics of ICP Agartala

Sl No	Year	Total Trade (INR Crores)	Total Passenger Movement (Nos)	Total Cargo Movement (Nos)
1	2013-14	83.234	51728	8790
2	2014-15	151.876	78180	11752
3	2015-16	282.399	90455	30193
4	2016-17	190.24	99101	11485
5	2017-18	235.487	161117	10995
6	2018-19	355.627	239468	12073
7	2019-20	585.914	328153	13371
8	2020-21 (Till Nov,2020	98.75	3831	2200

Source: Land Port Authority of India

Table 2 Report that volume of trade through ICP Agartala has increased. The annual compound growth rate of total trade from 2013-14 to 2019-20 was 32.15 percent for passengers movement it was 30.20 percent and in case of cargo movement it was 6.17 percent respectively. However during 2020-21 due to pandemic situation total trade, along with movement of passenger and cargo has fallen drastically.



ICP Sutarkandi is located along the international border between India and Bangladesh at a distance of about 15kms from the district karimganj. Two national highways run through Sutarkandi, NH-151 and NH-7, which connects Sutarkandi with Karimganj and Sylhet .The Sutarkandi ICP was a Land Customs Station (LCS) operating under the Commissionerate of Customs, North Eastern Region, Shillong. The LCS was declared as a Border Trade Centre“ of South Assam In January 2009. In 2018, this LCS was proclaimed as an ICP. Infrastructure facilities available in the ICP Sutarkandi are custom processing hall, parking facilities at BTC-2, custom and immigration clearance hall, weighbridges, export and import warehouse, area for loose cargo at BTC-2.

Total trade through Sutarkandi ICP during the year 2019-20 was 329.76 crores, and total numbers of cargo and passenger was 15635 and 10167 respectively. The main item exported from ICP Sutarkandi are coal, orange, pomegranate, grapes, apple, limestone

and fresh ginger. While the main items imported through this port are mainly cement, palm/soya oil, Food items, Soft drink, plastic, house hold goods and waste cotton.

Table No.3 Trade and Passenger Statistics ICP Sutarkandi

Year	Total trade (INR Crores)	Total Passengers Movement	Total Cargos Movement (Nos)
2013-14	67.01	5187	13656
2014-15	91.33	6341	15187
2015-16	82.67	5654	12820
2016-17	117.81	6157	14695
2017-18	162.16	7616	18181
2018-19	144.05	8821	9346
2019-20	329.76	10167	15635
2020-21 (Till Nov,2020)	164.95	497	5687

Source: Land Port Authority of India

Table No.3. Report that the annual compound growth rate of total trade, passenger's movement and cargo movement through ICP Sutarkandi has increased by 25.56 percent, 10 percent and 1.95 percent respectively for the period 2013-14 to 2019-20. However due to Covid -19 restriction total trade, passengers movement and cargo movement has decreased drastically during 2020-21.

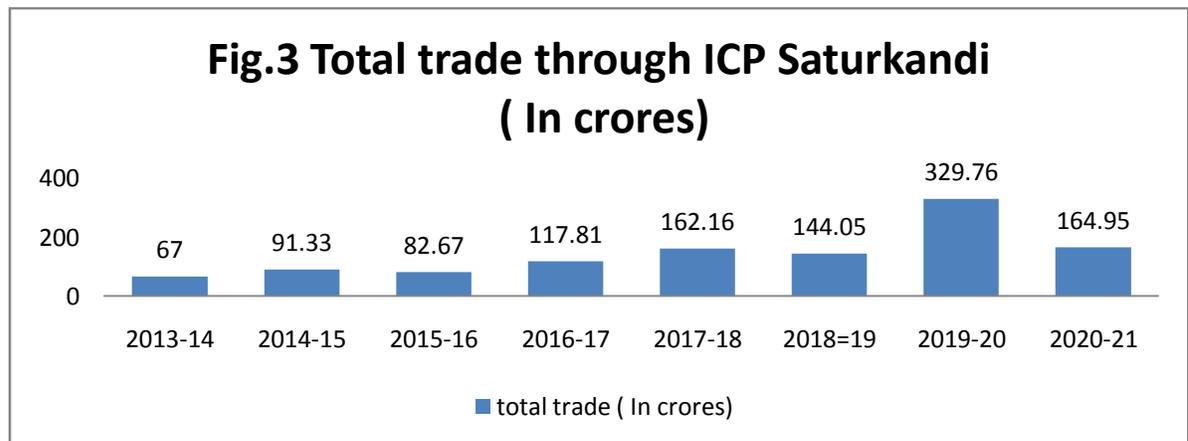
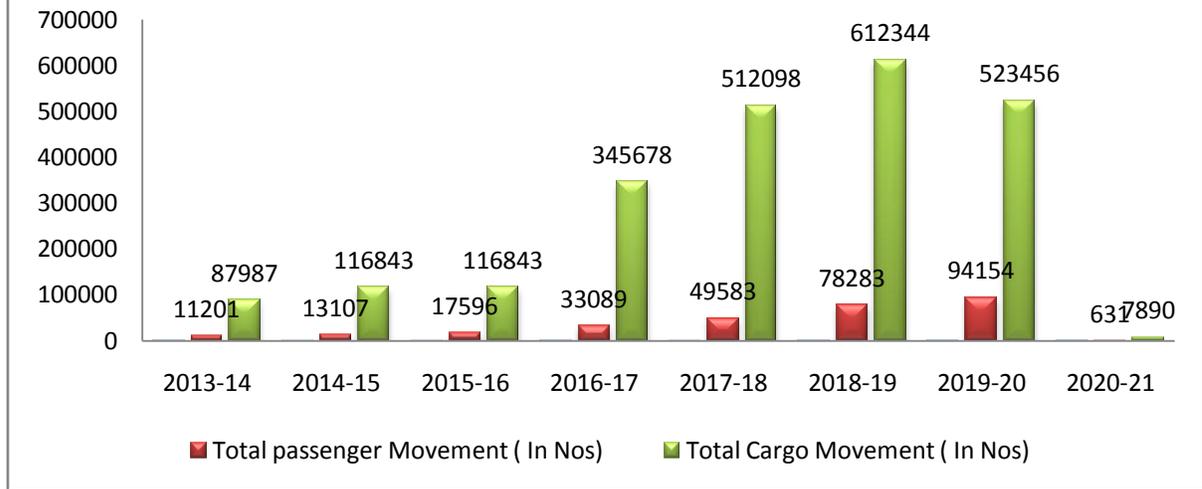


Fig.4 Total movement of passenger and cargo



ICP Dawki (Meghalaya)

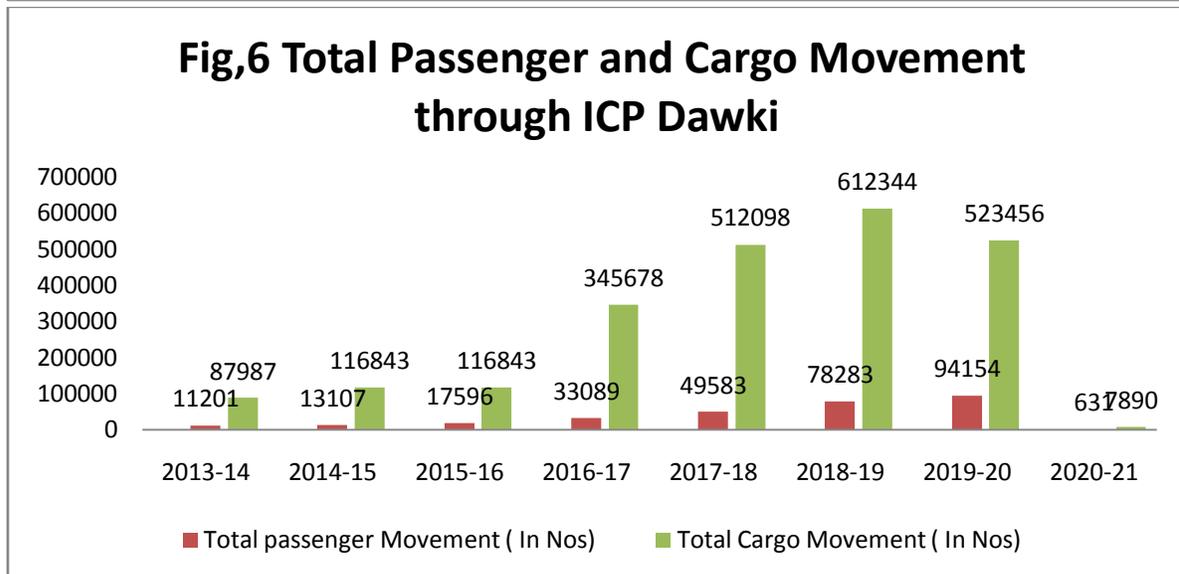
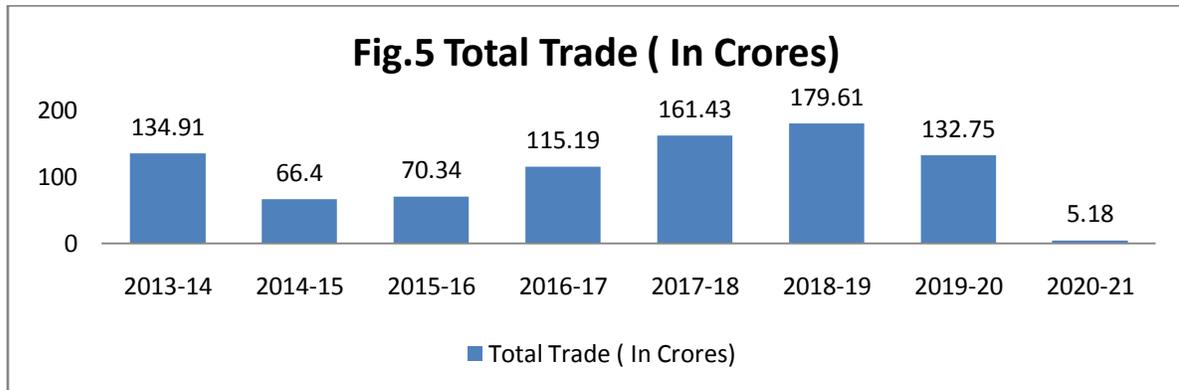
Dawki is located in the west jaintia hills district in Meghalaya, 55 km from the district headquarters, Jowai, and about 84 km from Shillong. The jurisdiction of the land customs station (LCS) extends from Piyang border between Dawki upto the Mynthdu River at jaliakhola village at the international border between India and Bangladesh along the Dawki-Muktapur border road. There are three authorized trade route through which export import through Dawki ICP take place and the route are i) Shillong-Sylhet Road.ii) Piyang River iii)Rangpani River .Out of these three route only the Shillong –Sylhet road route is functional at present. The major export items are limestones and boulder stone. A small trend of export of spices like fresh ginger, bay leaves, broom sticks betel leaves along with seasonal vegetables such as oranges , tomatoes etc. Major import items through this ICP are package pran fruit juice chips like litchi drink, tango, mango frooti, and product like sweet toast, potato chips and plastic furniture items with various household articles of plastic, together with PVC doors complete set etc. are the main items of import from Bangladesh. During 2019-20 total trade through ICP Dawki was around 132.75 crores while total movement of passengers and cargos was 94154 and 523456 respectively.

Table No. 4 Trade and Passenger Statistics ICP Dawki

Year	Total Trade (INR Crores)	Total Passenger Movement (Nos)	Total Cargo Movement (Nos)
2013-14	134.91	11201	87,987
2014-15	66.40	13107	116843
2015-16	70.34	17596	116843
2016-17	115.19	33089	345678
2017-18	161.43	49583	512098
2018-19	179.61	78283	612344
2019-20	132.75	94154	523456
2020-21 (Till Nov,2020)	5.18	631	7890

Source: Land Port Authority of India, Office of the Commissioner of Custom, Shillong.

Table No.4 report that Annual compound growth rate of total trade, passenger movement and cargo movement through ICP Dawki for the time period from 2013-14 to 2019-20 was 0.23 percent, 30.5 percent and 29 percent respectively.



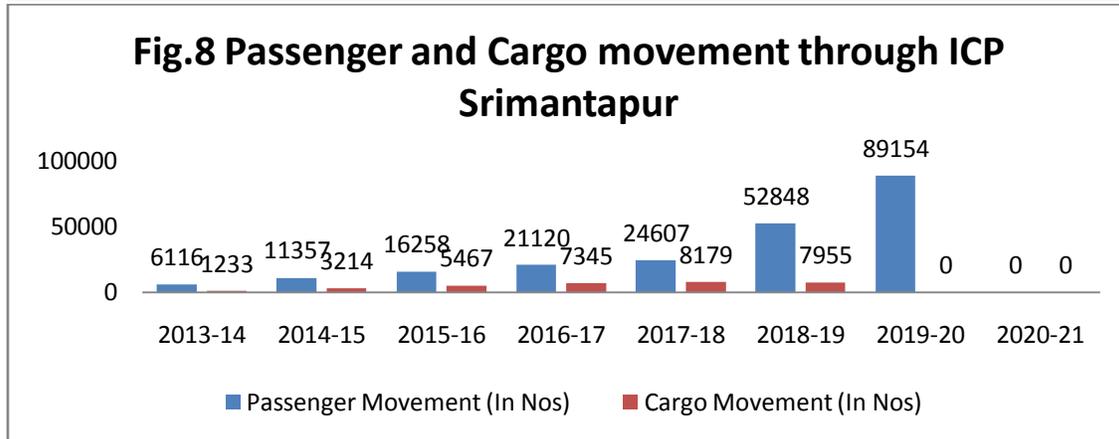
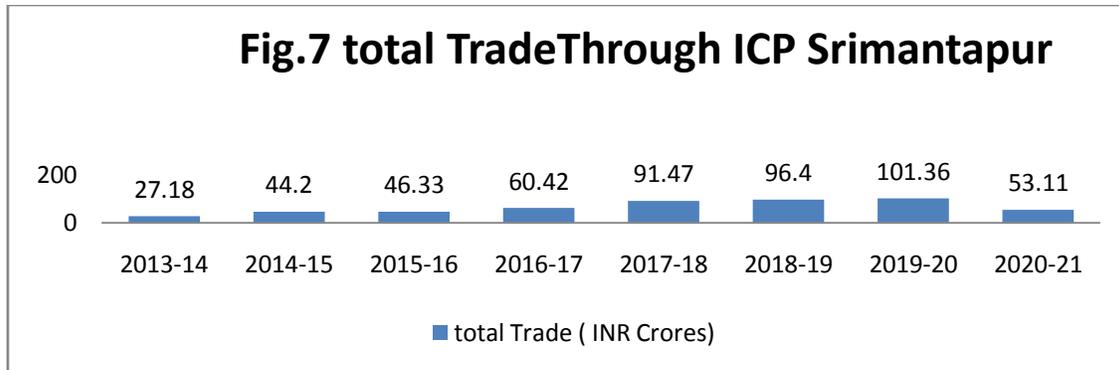
ICP Srimantapur is located along the international border between India and Bangladesh, at a just distance of 8-10kms from the Comilla district of the neighbouring country and thus makes it an extremely viable and cost efficient route to trade between India and Bangladesh. The ICP is spread over 3.51 acre of land. During the year 2019-20 total trade took place through ICP Srimantapur is 101.36 crores .Items that are exported through Srimantapur are cumin, ginger, wood apple ,tamarind ,betel leaf etc. while the main items imported through this ICP are cement, steam coal, fruit drink, carbonated beverage, PVC pipes and tubes ,kitchen racks of iron, agro plastic net, brick crusher and thrashing machine(Without engine) and cordage & rope of cotton. Infrastructure faculties available in ICP Srimantapur are custom processing hall, parking facilities, custom& immigration clearance hall, security & surveillance, cargo clearing office, weighbridge, export & import warehouse, area for loose cargo, passenger terminal building, electric substation and quarantine office.

Table: 5 Trade and Passenger statistics ICP Srimantapur

Year	Total Trade (INR Crores)	Total Passenger Movement (Nos)	Total Cargo Movement (Nos)
2013-14	27.18	6116	1233
2014-15	44.20	11357	3214
2015-16	46.33	16258	5467
2016-17	60.42	21120	7345
2017-18	91.47	24607	8179
2018-19	96.40	52848	7955
2019-20	101.36	89154	0
2020-21 (Till Dec 2020)	53.11	0	0

Source: Land port Authority of India.

Table No.5 report that both total trade passenger and cargo movement through ICP Srimantapur has Increase. Annual compound growth rate of total trade, total passengers movement and total cargo movement for the period 2013-14 to 2019-20 shows that growth rate of trade has increases by 20.68 percent , passengers movement by 46.63 percent and cargo movement by 30.51 percent respectively. However during the last year due to the pandemic situation, there is fall in total trade, and no passenger's movement and cargo movement.



Source: Land Port Authority of India.

Comparison: ICP Patrapole

This section focus on the case study of patrapole integrated check post, which is the largest land post in South East Asia. Apart from this, the section try to focus how up gradation of infrastructure can facilitate road –based movement of goods and people.

The largest land port in South East Asia, ICP Petrapole is located along the international border between India and Bangladesh, at a distance of about 80 kms from the city of Kolkata. Nearly 70 percent of bilateral trade between India and Bangladesh takes place through ICP Patrapole. Since its operationalization in February 2016, ICP has been witnessing an increasing number of trade, cargo movement and passenger movement every year. Between

2013-14 to 2019-20 total trade through ICP Patrapole has increases around 35 percent while during the same time period the percentage increase in passenger and cargo movement has increase by around 87.1 percent and 20 percent respectively. Patrapole is the only ICP which is fully fledged ICP among the selected ICP for the study and the

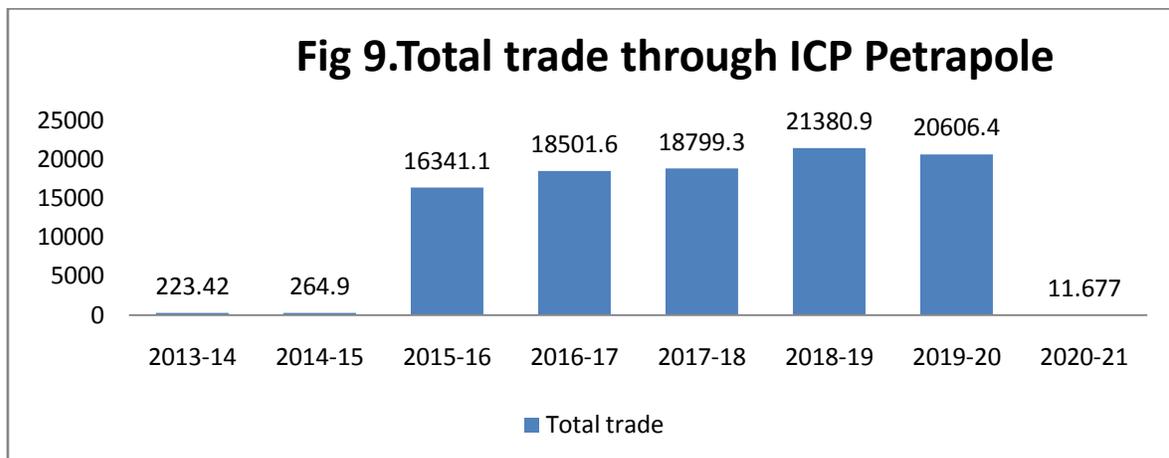
process of custom clearance is relatively smoother and hassle free in this route and is must better connected to the national highway and is accessible by exporter /importer from different states. Apart from this the corresponding ICP Benapole has separate parking facilities for different kinds of items, huge warehouse etc, because of which exporter / importer of Bangladesh prefer to move their cargo through the ICP.

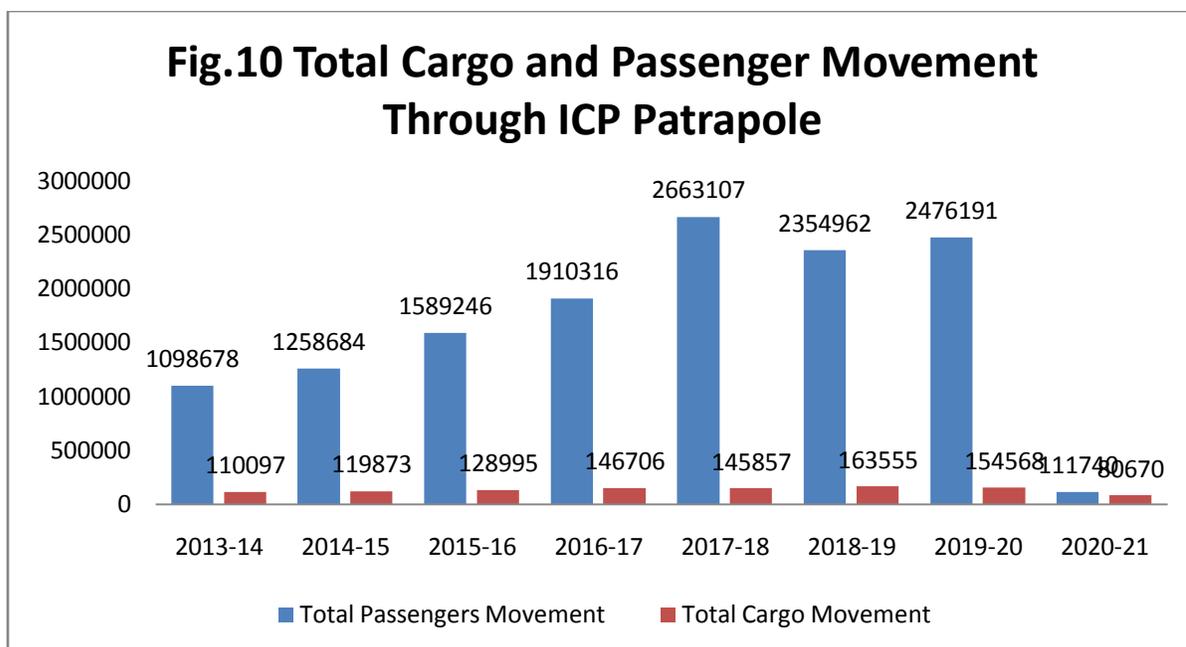
Table No. 6 Total Trade, Passengers and cargo movement through ICP Patrapole

Year	Total Trade (In Crores)	Total Passengers Movement (In Nos)	Total Cargo Movement(In Nos)
2013-14	223.42	1098678	110097
2014-15	264.90	1258684	119873
2015-16	16341.10	1589246	128995
2016-17	18501.69	1910316	146706
2017-18	18799.39	2663107	145857
2018-19	21380.90	2354962	163555
2019-20	20606.44	2476191	154568
2020-21	11.677	111740	80670

Source: Land Port Authority of India.

From the table its is revealed that total trade through Patrapole is increasing , if we look at the compound annual growth rate of trade from the year 2013-14 to 2019-20, it was found that the annual growth rate of total trade is 90.85 percent ,which is much more that the annual growth rate of other ICPs selected for the study .





**Infrastructure comparison between ICP Patrapole with ICPs selected for the study
Weigh bridge facilities**

Weight bridge not only measures the weight of a heavy truck’ load but it is also crucial in cost saving, improving traffic flow reduced bottleneck and improve workplace safety. ICP Patrapole is the only ICP which has its own weighbridge facilities with a capacity of 100MT, in comparison with the ICP selected for the study.

Electronic data Interchange

The only ICP which operate through electronic data interchange is the ICP Patrapole. In case of other ICPs selected for the study, the process of ordering and paying is done manually as a result cost associated with ordering products and paying invoices is high and moreover its lead to lack of coordination and control over product delivery and shipment. One reason for absent of electronic data interchange system is due to weak internet connectivity near the check posts.

Absence of quarantine facilities (Plant, Animals)

Quarantine building is very much essential now a day’s not only for passenger crossing international border but also for plant and animals as its restrict or control the introduction or spread of quarantine pests. However it is observed that ICPs selected for our study other than Petrapole, none of the ICP have plant animal quarantine building.

Table No.7 Comparison of Infrastructure Facilities among ICPs

ICP → Infrastructure ↓ facilities	Patrapole	Agartala	Saturkandi	Dawki	Srimantapur
Dormitory building	Yes	No	No	No	No
Passenger Terminal building	Yes	Yes	Yes	Yes	Yes
Public utilities block	Yes	Yes	Yes	Yes	Yes
Cargo Terminal Building	Yes	Yes	Yes	Yes	Yes
Warehouse	Yes	Yes	Yes	Yes	Yes
Parking area for vehicle	Yes	Yes	Yes	Yes	Yes
Rummaging shed	Yes	Yes	No	Yes	No
Weight bridge(Own by Government)	Yes	No	No	No	No
Quarantine building	Yes	Yes	No	No	No
Money exchange counter	Yes	Yes	No	No	No
Fumigation shed	Yes	No	No	No	No
CCTV Surveillance	Yes	Yes	Yes	Yes	Yes
Public health office	Yes	Yes	No	Yes	Yes
Watch tower	Yes	Yes	No	No	Yes
Accommodation for security personal	Yes	Yes	Yes	Yes	Yes
Electronic Data Interchange	Yes	No	No	No	No
Inspection shed	Yes	Yes	No	No	No
Loose Cargo Area	Yes	Yes	Yes	Yes	Yes
ICP/CMS web based Automatic Operation	Yes	No	No	No	No
Iron removal plant	No	Yes	No	No	No
Plant Quarantine	Yes	No	No	No	No

Sources: primary data, 2020

Findings and Conclusions

Some of the Major Finding of the study is:

- 1) Total trade movement, total passenger and total cargo movement taking through the ICPs selected for the study is increasing. However during the last year's total trade, passenger's movement and cargo movement has fallen drastically, this is mainly because of restriction of movement of trade, passengers and cargo due to covid-19 pandemic.

2. Among the ICPs selected for study ICP Agartala and Saturkandi remained important trade channels with Bangladesh.
3. Among the ICPs selected for the study, ICP Dawki shows very insignificant growth in total trade (0.23 percent ACGR) for the time period from 2013-14 to 2019-20. This could be because Dawki land custom station was proposed to be upgraded to ICP only after 2017 and till 2018 it was still under construction and also due to restriction imposed by the government due to covid-19 pandemic.
- 4). While Comparing the ICPs selected for the study with ICP Patrapole in term of availability of infrastructure, it was found that None of the ICPs selected for study has its own weighbridges, electronic data interchange system and quarantine facilities both for plants and animals, Moreover there is also lack of sufficient parking place and testing lap in the ICPs selected for the study.

Conclusion

In total 40 percent of the land based goods trade between India and its neighbours take place via the integrated check post (**Sinha,2021**).In this regard integrated check posts play an important role for its not only facilitate cross border trade and movement of people, but also act as important inter-regional connectivity initiative. The ICPs in North Eastern Region plays an important role in this regard in general and for the Nation's Act East Policy and Neighbours- First Policy in particular. However it was argued that despite the growth in trade with Bangladesh the idea of connectivity in the NER has been subject for the risk that impulse for building connectivity can be construed in neighbouring countries as an exercise in hard-wiring that influence the choice.Thus the success and failure of Act East Policy and Neighbouring first policy to a large extent depend upon the connectivity facilities available between North Eastern Region of India and Its immediate neighbouring countries . Under this backdrop the present studies makes an attempt to analysis the existing infrastructure facilities available in the selected ICPs of North Eastern Region of India and examine the volume of total trade, total passengers and total cargos movement through this selected ICPs to Bangladesh for the period 2013-2021. The present study is based on secondary data collected from various published sources. The result reveals that total trade, total passengers and total cargo movement from ICPs selected for the study with Bangladesh has increased. ICP Agartala

and Saturkandi have remained important channels for trade with Bangladesh. However during the last year, due to Covid -19 pandemic the total trade, total passengers movement and total cargos movement has fall drastically. In fact, ICP Dawki show a negative growth of total trade carried out through this ICP during the last years. Further, the study makes a comparison with Patrapole ICP regarding facilities available in the ICPs. It was found that there is absence of weigh bridge facilities, absence of electronic data interchange, absence of quarantine facilities centre (plant and animal), and absence of adequate parking facilities, are some of the facilities which the ICPs selected for the study are lagging behind in comparison with ICP Patrapole. Therefore with up gradation of these facilities, there is immense potential for greater economic integration and increase in bilateral trades with Bangladesh.

References

- Sinha, R. (2021). Linking Land Borders: India's Integrated Check Posts (CSEP Working Paper 9). New Delhi: Centre for Social and Economic Progress.
- Deb.R (2015) An Inquiry to the Problems and Prospect of Indo- Bangla Trade in Agartala Land Customs Station. Amity Business Review, Vol.16.No.1 pp 13-31.
- Joyeeta Bhattacharjee, "Integrated Check-Posts on the India-Bangladesh Border: A Field Survey and Brief Analysis", ORF Special Report No. 96, August 2019, Observer Research Foundation.
- Banerjee, Hazarika, Hussain and Samaddar(1999) India-Bangladesh cross border migration and trade, Economic and Political weekly. Vol 34, No 36, pp. 2549-2551.
- Nath , George, Agarwal, Sharma, Ravindran and Biswas (2014) India-Bangladesh Trade Potentiality An Assessment of Trade Facilitation Issue , CUTS International.
- Chakravarty (2015) Bangladesh-India Ties: Pragmatic Transformation, Indian Foreign Affairs Journal, Vol. 10, No. 3 (July-September,), pp. 211-218
- De, P., & Majumdar, M. (2014). Developing cross-border production networks between North Eastern Region of India, Bangladesh and Myanmar: A preliminary

assessment. Research and information system for developing countries:
New Delhi, India.

- Dhar, B., De, P., & Das, G. (2011). Expansion of North East India's trade and investment with Bangladesh and Myanmar: An assessment of the opportunities and constraints. Research and information system for developing countries, New Delhi; Ministry of Development of North Eastern Region, New Delhi; North Eastern Council, Shillong.
- Dubey, R. (2014). North East India in India's Look East Policy: Constraints and opportunities. *Research Progress*, 2(2), 120–128.
- Haokip, T. (2011). India's Look East Policy: Its evolution and approach. *South Asian Survey*, 18(2), 239–257. <https://doi.org/10.1177/0971523113513368>
- Mitra, S., & Samaddar, R. (2017). India's Look East Policy and the Northeast: Bridging spaces or widening schisms? *The wire*. <https://thewire.in/politics/bridging-spaces-widening-schisms-look-east-policy-northeast> (Accessed 28 March 2020).
- Nath, H. K., & Kumar, S. (2017). India's Look/Act East Policy and the Northeast Region: A critical perspective. *Space and Cul-ture, India*, 5(2), 7–20.
- Patgiri, R., & Hazarika, O. B. (2016). Locating Northeast in India's neighborhood policy: Transnational solutions to the prob-lems of a periphery. *India Quarterly*, 72(3), 235–249. <https://doi.org/10.1177/0974928416654353>
- Sailo, L. (2012). Northeast India-Southeast Asia connectivity: Barrier to bridge. ISAS Working Paper No. 162. National University of Singapore.
- Shrivastava, S. (2013). North East India and India's Look East Policy. *The World Reporter*, June 18
-

Author: Project Director, IMPRESS Project, MHRD (GOI)/ICSSR, NewDelhi

Author: Assistant Professor, Nowgong College (Autonomous), Nagaon, Assam, Email: mridupavanchintey@gmail.com

A Criminological Study on Women Labourers in Tea gardens of Assam

Daradi Gogoi

Abstract

Women are integral part of every society. They play a significant role in every aspect of life. Throughout history the vital role of women in society has ensured the progress, stability and potential growth of a country. Women notably mothers play the largest role in decision making on her family diet and meal planning and they self report more often their initiative in preserving child health and nutrition. Women are considered as the backbone of the rural panorama. Women workers contribute significantly to household income and their earning are crucial especially for landless and marginal from household. They have fighting since a long time to get some of their fundamental rights and privilages. Women are being and get inferior status in the both private and public life. In the case of Assam from the past the conditions of tea tribes are not very well. The women labourers of tea garden were frequently exploited and dominated by the society. Most of their time they have consumed working in tea gardens, they are not aware about to rights. Women have been victim of several types of gender based violence. So, In this paper an attempt has been made to examine the violence against women in tea garden. The prime objective of the study is to find out the violence against women labourers in tea garden and to suggest measures for development the condition of the women of tea garden.

Keywords: Women labourer, Tea garden, Violence, Rights and privilages, victim

Introduction

The tea tribe origin was very unbearable story in the history of Assam and in order to understand the migration and disposition of tea tribes, it is most important to understand their genesis and who and how they conveyed to this state. The history of tea tribes in Assam is associated with the discovery of tea plantation by British in 1823. During the British period the spontaneous expansion of tea plantation in Assam compelled to power to

recruit a large numbers of labourers to achieve the topmost scale of productivity. In Assam, the large amount of estates still located in the remote areas and isolated from other places. A lot of workers from Bengal, Orissa, Bihar, Uttar Pradesh, Madhya Pradesh, Tamil Nadu, Jharkhand, Chota Nagpur areas were cautiously recruited. The workers had been endured from many problems like poverty, torture, illiteracy and so on. The tea tribes are one of the important ethic groups of greater Assamese society. Literally, they have known as “Adivasi” people. They are living in various districts of Assam such as Dibrugarh, Tinsukia, Sivasagar, Golaghat, Jorhat, Sonitpur, Darrang etc. From the past the Adivasi labourers were victimized various form of torture and exploitation by the tea planters and society. The tea tribes are one of the socio-economically underdeveloped sections of society. Unlike others, the women of the tea tribe are extremely susceptible to various challenges in their life like sexual harassment, domestic violence; witch hunting, rape, unwanted pregnancy, harmful customary practices and also some stigma are associated with the labourers. The tea tribe women work as regular wage under the control of men. The women of this community considered as inferior and often they face various oppressions from men.

Objectives of the Study

The main objectives of this present study are following:

1. To explore the nature and forms of violence against women in the tea gardens.
2. To identify the challenges and problems face by tea garden women labourers.
3. To suggest recommendations for development of tea tribe women.

Methodology of the study

The present study has been based on qualitative data. Research method is comprised of secondary sources. The secondary source is based on Books, research works, previous studies, articles, journals, and also from web references.

Study Area

The state of Assam is chosen as the study area for the present study. Assam is state that located in the North- eastern part of the country for its wildlife and tea plantation. Assam covers an area 30,285square miles (78,432square km,) population (2011) 31, 169,272.

Assam has divided into three regions namely the Brahmaputra valley, Barak valley and the hilly regions. The capital of Assam is (formerly Shillong) now Dispur a suburb of Guwahati in 1972.

Analysis of the study

The women of the tea tribe are the backbone of tea industry of Assam. They have been playing a pivotal role for the growth and development of tea industry but still they were frequently exploited and dominated by tea planters and victims of various problems and violence inside the tea gardens. There are different forms of gender based discriminations and violence is evident in the high rates of child marriage, trafficking and maternal mortality amongst the tea garden women workers in Assam. Although, a great workforce, within the tea industry women work the lowest paid jobs of plucking, pruning, hoeing etc., women workers are also absent from the negotiation and few women in the management and decision making processes. Since, they do not have any different occupation they have to accept the rigid life inside the tea estates. The tea tribes women are suffering a lot of violence in both public and private spaces. There are different kinds of violence against women in tea gardens which are given below:

1. Sexual Violence

Sexual violence is one of the most violent forms of crime against women. It is exist almost in all society. Sexual violence is any act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic or otherwise directed against a person's sexuality using coercion, by any person regardless of their relationship to their victim, in any setting, including but not limited to home and work.(World Health Organization).The tea tribe's families are also patriarchal in nature. Women get inferior status in every domain of life. They are extremely vulnerable to sexual harassment and early marriages and also stigmas are different from other women. Most of the Adivasi women labourers are often uneducated and not aware of their little rights. In the family women are regarded as 'commodity' and their wives are frequently mentioned to as 'kept' by their husband. Our social structure creates authoritative men i.e. men get supreme power, making sexual favours towards female domination by this can commonly understand that this kind of behaviour is only about sex which we call perceptions.

2. Domestic Violence

Domestic violence includes many types of physical, psychological, verbal, emotional abuse and neglects the family members etc. In physical violence attacks or aggression can range from slapping, beating, pushing, hitting, kicking are mainly common in garden areas, The major factor behind the violent of men is the patriarchal attitude which get women her inferior position in society. In our culture identifies that image of the women who is tolerant and subordinate to her husband. There are another factor like poverty, alcoholism etc. also contribute to violent behaviour in tea garden areas.

3. Human Trafficking

Human trafficking is one of the common challenges being facing by tea tribes women of Assam. Every day media broadcast various news the girls of the tea tribes are missing and after investigation it get going they were victims of human trafficking Poverty is the main reason for human trafficking in garden areas. People in poverty are targeted by most of the traffickers.

4. Early Marriage

In the tea garden community early marriage is one of the numerous problem. Most of the tea garden people are poverty line. Due to their poor economic condition parents don't want to take the bundle of the girl child. The poor families marry their daughter at an premature age which means less person to feed and educate. The garden people believe that most often to customary and religious beliefs girls are married of an early age. Illiteracy is one of the causes behind the birth child marriage. Uneducated people do not give much importance to the education basically girl child, they only think that marriage is prime importance in their life. Poverty and lack of education is one of the root causes of child marriage in tea garden area.

5. Superstitious Beliefs

Superstations mention to one type of belief in something which is not justified by any reason. The tea garden labourers are mostly believe in superstitious and harmful customary practices. They were follows and various believers of superstitious beliefs and practices. At

present the cases of Witch hunting is also emerging in different parts. There are lots of women victims in harmful evil practices in their societies. Superstitious beliefs and customary practices have consequences social conflict and women violence in Adivasi societies.

Challenges and Problem faced by Women Plantation Workers in Assam

In Assam working women those who are paid employment suffer various problem at the workplace just by virtue of their being women. A gender prejudice creates an hindrance at the every stage of women's life. Women have been less efficient than men effect payment of unequal salaries and remuneration for the same job. Imbalance between both the work and family system leads to growth various problem of women plantation workers. A majority of workers continue to contradict their little right under the equal recommendation act, 1976. It is very huge challenge for plantation working women to sustain a balance between their work and family. A working woman finds it difficult to lead a blissful domestic life. It is time to give some attention to the poor, harassed working women who also carry the burden of domesticity. In the family as well as the development of tea industry, the working women plays important role but they get secondary role in society.

Suggestions

The plantation women workers play important role in the development of tea industry. But they have faced certain type of challenges and problem in social, political, economic and cultural way of life. On the basis of the present study certain suitable suggestion for the uplift of the garden women labourers:

1. It is very much important to Tea garden authority, NGOs and Government create awareness programs among women workers about the institutional support available to them to safeguard their rights.
2. The Government should implement various schemes for financial strengthening for the workers, particularly female workers. These financial schemes help to female workers for financially self- sufficient.

3. Government should adopt various vocational programs in the tea estates. These schemes provide can get job to meet their financial needs.
4. It is found that the main problems of plantation labourers are intently associated with their poor educational environment. There may be at least one high school besides the tea estates.
5. In tea garden area Government take important for girl education for development of the society.
6. The tea garden authority strictly enforced any kind of exploitation, domination and sexual harassment of women workers in the tea garden is to be stop and rigid action needs to be taken.
7. An extensive law is required to protect the rights and privileges of plantation women workers.
8. The information media should be used to transmit the various messages relating to women violence and equality.
9. The tea garden authority should expand the wage as well as primary facilities of women labourers.
10. In their society or her family women must be given due position. They should be given complete privilege in both public and private life.
11. The tea garden authority should establish a separate women association which headed by women and in case of unorganized sector women to form self help category for their protection.

Conclusions

From the above discussion it is concluded that women violence exist in almost every societies. From the ancient to modern period women has been provided with subordinate status compare with men. The tea tribes women does not have her own identity but considered as the property of household in which she belongs. Today women take part of in every field and their greatest contribution are key to development of nation building. But the structure of patriarchy women remain isolated, deprived, unrewarded of the household and society. The tea garden women labourers unambiguously the victim of poverty, ignorance and dominance from the society. They are being subjected to deprivation and

discrimination in every aspect of life. Therefore, the Government should evolve suitable policy to protect the women labourers in tea garden.

References

- Bhardra, M. (1992). *Women Workers of Tea Plantation in India*, New Delhi: Heritage Publishers.
- Deka, Meeta.(2013). *Women's Agency and Social Change: Assam and Beyond*, Delhi: Sage Publication, ISBN 978-321-1138-2.
- Devi, K & Pandey. (2006). *Combating Violence against Women: Some Initiatives, Women's Link*, Vol. 12, No.3, July-September.
- Konch, Karabi. (2017). *Crime and Society*, Chennai: Notion Press. ISBN 978-1-947634-81-7
- Kelkar. M.A.(1995). *Subordination of Women: A new Perspective*, New Delhi: Discovery Publishing House.
- Menon, L. (2004). *Females Exploitation and Women's Emancipation*, New Delhi: Kanishka Publishers.
- Nath, Bikash. (2016). *The Tea Plantation Workers of Assam and the Indian National Movement (1921-1947)*, New Delhi: Primus Books.
- Sengupta, Sarthak. (2001). *Tea Labourers of North –East India: An Anthro- Historical Perspective*, New Delhi: Mittal Publication.
- Singh, k. Navinder.(2001). *Role of Women Workers in the tea Industry of North East India*, New Delhi: Classical Publishing Company.
- Shukla, S & Fellows, A. (2012). *Violence on Women Discovery*, Delhi: Publication House Pvt.
- Vibhuti, Patel, *Women Challenges of New Millennium* ,New Delhi: Gyan Publication.
-

Author: Doctoral Student, Department of Sociology, Mahapurusha Srimanta Sankaradeva Viswavidyalaya, Nagaon, Assam, India, Email: daradigoi64@gmail.com

Negative Impact of Family as a Causation of Youth Crime: An Interview

Karabi Konch

Abstract

Family is one of the most important institutions to development of behaviour & attitude of individuals. It is the main platform, where a child undergoes different guidance and discipline that are maintained & organized by parents and other family members. It is recognised as the stage from where a child's foundations are built. Family is also responsible for the defective development of personality which resulted as low toleration of aggravation, maladjustment, antagonism, inadequate frame of reference, inadequate reality perceptions and other psychological malfunctioning. The unsupportive treatments of family members and feeling of negligence can very seriously harm to the mental growth of children's. Due to the conflicting family situations, most of the youth compel to engage in multiple anti-social activities. Unorganised Family situation generally refers to tension, conflict, and anti social behaviour those are common among the members of the families of criminals. In this present work, an attempt has been made to study the negative role of family towards crime causation from the criminological perspective.

Keywords: Deviant, Antisocial Behaviour, Criminals, Psychological Malfunctioning, Crime Causation, Criminological Perspective

Introduction

The family holds a distinctive place among the immeasurable relations of mankind. It is the pivotal unit of social structure. People constituting a family may either be related by blood, adoption, or by marriage. It is the basic structure of human society. The family as the fundamental agents of socialization is playing a vital role in the personality formation of an individual. Now a day, it has been seen that most of the youth exceedingly breaks the normative framework of the society and involving in different kinds of illegal or unlawful activities. The unlawful activities such as attempt to murder, rape, sexual harassment, theft, dacoit and drug or alcohol related cases are common among them. The changing pattern of

life from different ways such as occupational structure, consequential stress and strain in the network of social relationships, cultural pattern and gradual destruction of traditional way of life in the wake of industrialization, urbanization and economic recession, post industrialization phase often lead to non-conformity of deviance as individuals try to grapple with such situation. Such situations compelled the youth to involve in anti- social activities. Day by day, the tendencies towards breaking of laws in society by the youth are gradually increased in very fast. The increasing support of materialistic expansion, resulting industrialization, urbanization and established discrimination, prejudice, alteration can be pragmatic in every walk of life with a massive understand like improper socialization, and family problems, political and economic inequalities, defective educational system, unemployment, lack of opportunities, gap between the aspiration and achievement, lack of determination and self-responsibilities. These are influenced the youths to involve in criminal activities. It has been also noticed that, the new young generations are imitated with the sub-cultures from the western societies which negatively impact on the development of the personalities of young people. To fulfilment of their own desires sometimes they violate values and norms of the society.

Youth and Crime

The present research work has been emphasized on examining family environment that helps to formation of nature, attitude and behaviour patterns of youth and sometimes influences them toward criminal activities. There is no any specific universal reason found behind the criminal activities. Most of the researchers have been already worked on the problems of youth crimes. The work on the relationship between adolescent violence and its outcomes has posited that aggression by young people who are exposed to violence can be viewed as an adaptive strategy that seeks to order dangerous and unpredictable environments (**Anderson, et. al. 1999**). From the statement mentioned above on youth criminality, it is observed that the aggressive and violent behaviours are adopted by the youth from the other aggressive behaviours of their family members which influenced them to create some more dangerous situations within the societies. The violent activities of the youths have destructed the normal circumstances for lives within the families as well as societies. Therefore, the attitude of youth towards the concept of crime is also differed from each other. So it can be said that the learning of values, attitude and behaviour patterns of

youths are dependent on the process of socialization and interpersonal associations within societies where they build up their personality structures. It is therefore meaningful to judge individual's crime by paying attention to his collection of social roles that has been picked up from society.

In the different stages of life, an individual's personality is formulated as well as changed. The transitional period adolescence into maturity a youth is trying to prepare him for economically self dependent without having much knowledge on realistic flow of life. In this particular period, youth can involve in anti-social activities due to different types of personal or social circumstances cum problems. "Youth crime" is also on the basis of the result of frustrations and deprivations arising from a failure to achieve goals of desires and aspirations. These frustrations lead to break the youths 'social bonds' with the groups which control their social behaviours. However, the breaking of social bonds depends upon youth's own personality structure. One, who is committed to social norms, continues to remain attached to the family, and since he has the ability to adjust to any situation, he is not like to break his bonds with his groups. Thus, the breaking or weakening of the social bonds becomes the cause of a youth's criminal behaviour (Ahuja, 1996). The youths those are already married, they have seriously involved in the realistic standards of life and faced many problems which later on persuade them to involve in anti-social activities. In practical life situations, sometimes the youths are also started to procure the family burdens. When the youth are failed to bear the responsibility of the entire family then they may involve in any type of anti-social activities for relax the family burden. Based on the changing nature of personality structure of the youths, the present work has been tried to focus on the problems that lead them towards to committed crime.

Role of Family in Crime Causation

Family is one of the most important institutions of the development of youth's behaviour & attitude. It is the main platform, where a child undergoes different guidance and discipline that are maintained & organized by parents and other family members. It is recognised as the stage from where a child's foundations are built. Due to the discordant family situation most of the youth compel to engaging in anti-social activities. The discordant Family

situation refers to tension, conflicts, and deviant and anti social behaviour and activities prevalent among the members of the family. However in the present society, it has been found that declining in care, love and good rearing of the child, which in fundamental nature coincides with the growing number of youths involved with crime. **Wells and Rankin (1988)** found that boys with very strict parents reported the most violence. Boys with very permissive parents reported the second highest level of violence. Boys with parents who were neither too strict nor too careless reported the least violence. Also, boys whose parents punished them inconsistently, sometimes punishing and sometimes ignoring the same behaviour, were more likely to commit an offense against other persons than boys whose parents punished them more consistently. Parental punishment or harshness in discipline also predicted later violence. **Farrington (1989)** found that sons whose fathers did not engage in leisure activities with them more often exhibited violent behaviour as teenagers and adults and were more likely to be convicted for a violent offense. A negative family characteristic such as poor parental supervision of children is often studied as a risk factor for future delinquency or crime, and children who come from such homes are believed to be at greater risk or are more likely to commit offenses than children who do not. When the revoke occurs- such as a child growing up in a loving and supportive home- researchers often refer to these variables as “protective” factors, as they promote a child’s resiliency or provide protective barriers against the onset of criminal involvement even in the light of adverse condition (**Derzon, 2005**). Family is also responsible for defective development of personality which results is low toleration of aggravation, maladjustment, antagonism, inadequate frame of reference, inadequate reality perceptions and other psychological malfunctioning. The defective development of personality resulted as a violent mood of character of an individual. **Gershoff (2002)** addressed the question of whether the use of physical punishment by parents has a negative impact on their children. Family also creates such unpleasant situations that finally lead to involved in criminal activities. **Johnson (1978)** pointed out that children who demonstrate aggressive, homicide and other forms of violent behaviour are usually what their parents subconsciously wish. The parents aggressive and violent behaviours influence children’s involved in violence behaviour. Lack of affection, either actual or as perceived by the child, is regarded as an important contributory factor in anti social attitude. It is because the child is dependent on

its parents for its physical as well as social needs. The lack of affection may arise due to different reasons, like disharmonious relationship between the parents, a broken home, e.g. when one or both parents are missing due to death, divorce or desertion Qadri (2009). It has been noticed that the self-determination of young people desires to rebuild family rules and levels of regulation by parents, a practice that is capable of generate conflict and extraction from parents. At the same time, social network expands the relationships with peers and adults in new social contexts which are equal or exceeded beyond the importance of relationships with parents. The criteria for success and acceptance between peers and adults are different. Adapting all of these changes in relationships, social contexts, status and performance criteria can generate great stress, feelings of rejection, and anger at perceived or failure. Young people may be attracted to violent behaviour as a way of asserting their independence of the adulthood and their rules, as a way of gaining the attention and respect of peers, as a way of compensating for limited personal competencies, or as a response to restricted opportunities for success at school or in the community. After all, in this period of youth life, many changes like stress, depressed, conflicting and violence situations can be found. **Ferrington (1974)** showed that delinquency is related to large family size. According to Lorimar Frank, the size of a family is associated with the nature of work. Some occupations may call for a bigger family. This is found predominantly in joint families of the rural agricultural where fertility is found to be higher than the other factors (**Frank, 1954**). The scholar **McClellan (1956)** mentioned, "Neglect is not merely failure to provide the physical needs, the clothing, shelter and medical care need. Failure to provide proper supervision leadership and guidance within the home is a more serious form of neglect". Due to the feeling of neglect an unwanted child reveals characterises of instability and general lack of self control and being deprived of attention he may resort to stealing, exhibitionism, lying or other form of behaviour in an effort to adjust to such a condition (**Garrison, 1959**). **Hansa Seth (1961)**, advocating the parents child relationship said, "A child does not experience the warmth of love and sympathy and feels that he is not wanted, tends become a behaviour- problem". He is prematurely impelled to go to the streets, seek substitute satisfactions and other means of escape in companionship of delinquency children. **Abrahamsen (1949)** pointed out about a child, particularly, living in a family where the emotional tension is acute and continuous, will

become sensitise to crime. The economic status of family is a major factor of criminological study. The economic status of a family is often referred as the very root of many problems in society where social maladjustments are often explained with reference to economic backgrounds of the family. William Bonger believed in the causal link between crime and economic and social conditions. In the capitalistic system, people concentrate only on the revenue of themselves which leads to selfishness. Once self interest and more egoistic impulses assert themselves then crimes start emerge (**Bonger, 1966**). Criminal behaviour is defined by act and as such is necessarily a social and legal concept rather than a biological one. It is essential to remember that although socio-economic status and criminality are generally positively related (**Dubey, K.C, 2009**). Socio-economic status refers to a standing within society resulting from the fathers occupation, income of the family, education of the individuals in the family, and the neighbourhood in which the family resides (**Nye, Short, and Olson, 1958**). **Gardner (1959)** viewed that lower socio-economic families are frequently broken families and that the economic burden of a child to the mother without the father creates real problems. Society defines what is right or wrong, law defines what is legal or illegal.

Objective of the Study

This study is mainly concern to study the attitude of the youthful offenders towards the impact of the family environment in crime causation.

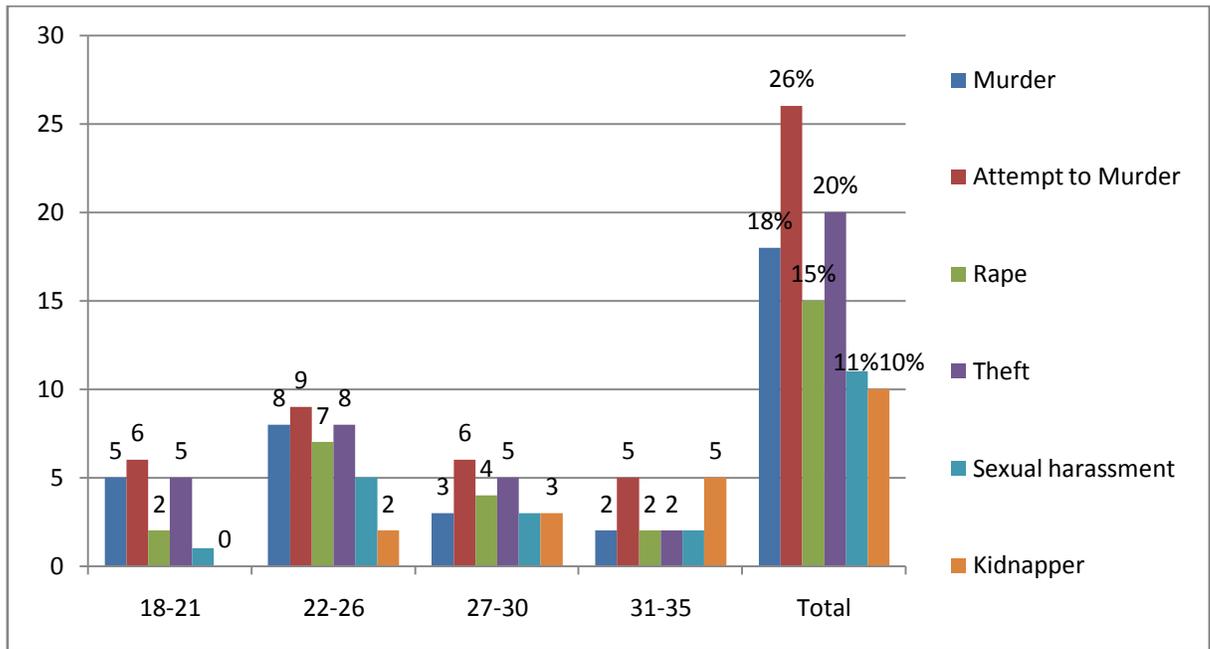
Field and Methodology

The nature of this paper is descriptive where researcher concentrates to study the views of the criminals about negative impact of family environment lead to involve in crime. The universe of the present study is represented those criminals which have been lodged in the jails of Assam. For the present research work, two districts jails of upper Assam viz. Dhemaji and Lakhimpur has been selected as the field of the study. Total 100 youthful respondents have been selected through applying the convenient sampling method between the age group of 18 to 35 years. The interview schedule has been used as a tool of data collection. For preparing the present article researcher studies some cases of crime as mentioned by the prisoners during the interview time. The secondary data has been collected from books, articles and journals.

Discussion and Findings

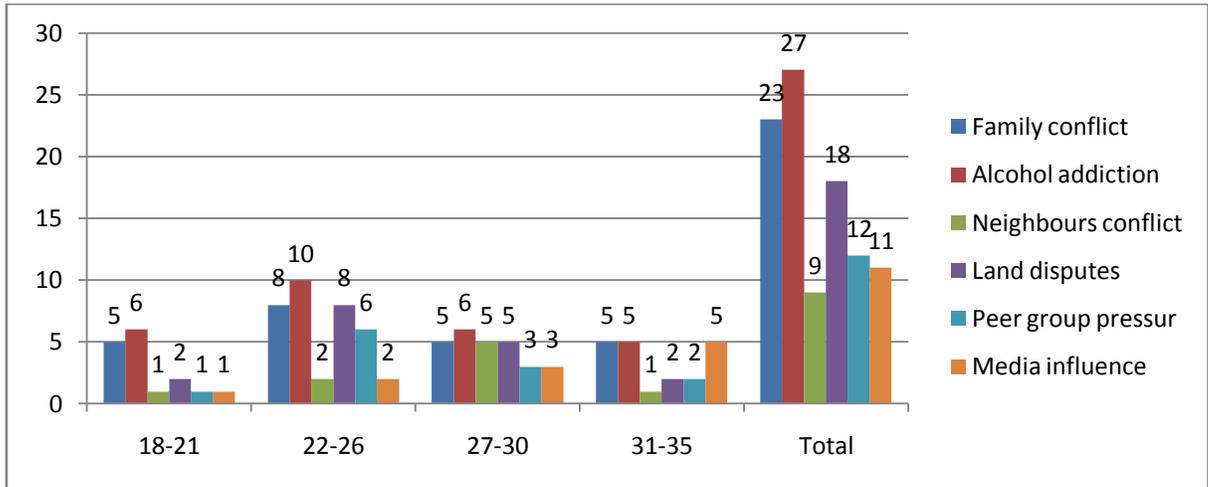
For preparing this research article researcher has been interviewed with 100 criminals by face to face interview to know their nature of crime, responsible factors of crime and their views about role of family towards crime. Here an attempt has been made to study family institution as a platform of crime causation from the views of the youth criminals.

Figure: 1. Age group wise nature of crime among the respondents



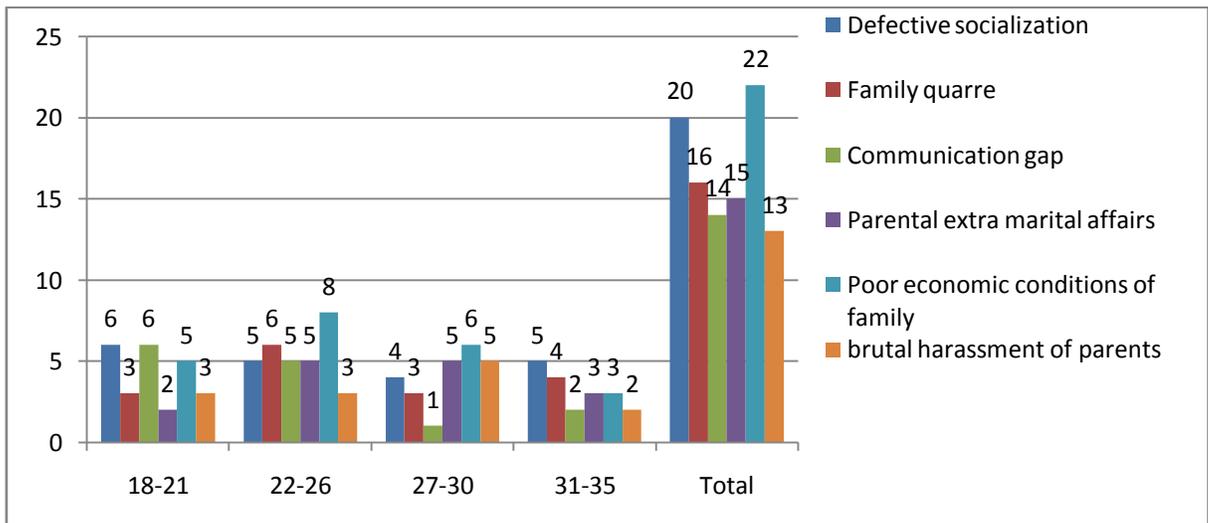
Above figure indicated that between the age group of 22 to 26 reach the top position in crime records in numbers. It has been also revealed that out of the total 100 respondents highest 26 percent involved in attempt to murder cases 20 percent theft, 18 percent murder 15 percent Rape, 11 percent sexual harassment, and the lowest 10 percent found in Kidnapping cases.

Figure: 3 View of the respondents regarding responsible factors of crime causation



From this figure it has been found that major factors of crimes such as family conflict, alcohol addiction neighbours conflict, land disputes, peer group pressure and media influences. Highest 27 percent respondents viewed alcohol addiction as the major factor of criminality and the lowest only 9 percent viewed that neighbours conflicts led to committed crime.

Figure: 2 Age group wise view of factors of family conflict and crime



Above figure revealed that total 22 percent of the respondents viewed as defective socialization is the major causes of crime and 20 percent viewed that poor economic conditions of family led to commit crime. 16 percent of them revealed that family quarrel is very serious issues for the individuals can sometimes led to involved in crime. 15 percent

respondents revealed that parental extra marital affairs can compel youth in commit crime. Some case studies collected from the respondents during the period of study are very briefly described as below. The actual name of the respondents has been concealed.

Case Study-1

Ekka was a 21 years old illiterate tea garden's labour girl. She revealed that she was committed crime due to domestic violence in their family. Her father worked in tea garden as a labourer and her mother was a house wife. There were nine members in their family. The economic condition and social environment of their family was unhappy and opportunity of better life was absent. Their family faced lot of problems like lack of leaving room, lack of furniture, lack of other amenities, etc. Due to their poor economic condition, they did not continue their education also. Apart from that, the discordant parental relationship persistently disturbed them to live peacefully within home. According to her, the habitual nature of drinking alcohol of her father is the main reason for which she has been victimised as a criminal. She revealed that every evening when her father had returned back to home from working in tea garden he used to drunk regularly and tortured her mother mentally as well as physically without any reasons. This behaviour of her father is increasing gradually and the environment of their family became intolerable for her. One day the incident took place when Ekka tried to protect her mother from her father's torture. But, her father brutally tortured her mother by hitting with a stool. On that day also her father was heavily drunk. She lost the patience and continuously attacked her father and finally killed her father.

The mentioned case study it is revealed that economic problems within family, lack of education, negative results of alcohol addiction, unsatisfactory environment of family all factors included within the family of the respondent by whom the murder was committed. According to Ekka, she did not have the intention to murder her father. It is an accident of her life. But due to the inadequate environment of her family compel her to committed crime.

Case Study-2

Rana is a 27 years old unmarried youth. There are five members in their family. The relationship between his father and mother was not so good therefore he did not get the

sufficient love and affection from his parents. He has become frustrated due to negligence in relationship toward him from them. Gradually he has fallen loneliness at home. Slowly he tried to ignore his parent's company. Instead of that he has preferred to stay with some of his friends which have habit of alcohol addiction. He has started to regularly drink alcoholic with his friends. One day one of his friends misbehaved with him only for a simple reason. But for this simple matter, he has lost his patient and killed him. This study revealed that lack of parental care; adequate love and affection from the parents found the responsible cause behind crime. Because, from the respondents views revealed that he has been motivated by his friends to drink alcohol for decrease his level of frustration and depressions. He mentioned that his parents never had shared any single sentence with him. They did not give chance to imposed his quarries. So, his aggressiveness, angry always disturbed his state of mind that resulted to commit crime by him.

Case Study-3

Alborty was a 32 year old lady. There were four members in her family. With her husband and their two children they were lived peacefully and happily. One day she was working alone in kitchen. That time her husband and children were not at home. One neighbour noticed the situation and entered to their house who was fully drunk. According to her, the fellow man was started to talk with her using the slang words and forced her for sexual relation. She warned him to go out from her house. But he kept teasing continuously and tried to assault her. She tried to push him back and finally she picked up an iron stick and started to beat him. To protect own self from this situation she killed him. This study revealed that to overcome the uncontrolled sexual impulse of individuals forced the women to involve in crime.

Case Study-4

A local fishery man, named Sanju, 27 years old, killed his wife. He was a father of three sons. He stated that he was having a love marriage with his wife. But, after passing few years of their marriage, he noticed that his wife's love, and affection, caring, responsibility towards their family was getting negligence day by day. He came to know that his wife was maintaining external marital affairs with a person, who resided in his in-laws house. When she went to her mother house, she used to stay there for many days.

Slowly this external marital matter spread in the entire village. Gradually this matter led to frequent quarrels between the husband and wife. According to the respondent Sanju, due to the extra-marital affairs he slowly weakened his love and affection towards his wife. One day the offender Sanju, when he came back from the market with over drunk the spouse started to quarrel. Due to disturbed marital affairs of his wife, that day, he had lost his mental stability and murdered his wife. The summary of this case exposed two factors behind the involvement in crime like extra-marital affair and alcohol addiction.

Case Study-5

The incident occurred during the festive occasion of Diwali, in a Tea garden. On that night, when the whole atmosphere was lighted with lamps, candles and lights, two young unmarried couples went to watch a movie that was organised by their local tea garden community. The age of the boy was 19 years. The respondent stated that when they returned back to home suddenly four strange persons attacked them. They had beaten the boy very badly who lost his sense immediately. Later on they kidnapped the girl. On the next day, the dead body of the girl was found on the bank of a river. After a medical report revealed that the girl was raped. Without knowing the actual event the boy was arrested by the police and accused him as kidnapper, rapist and murderer of that girl. The local people noticed the boy with the girl on that night when the incident occurred. There was no evidence found about four unknown fellows. Now the boy was under police custody and he was a under-trial prisoner under IPC. From this case, it is clear that sometimes a crime case is not based on true witness. According to the respondent's view, he is victimised by the police as well as from the family members of the girl and the false evidence of the local people.

Case Study-6

Raghab is a 29-year-old unmarried youth convicted as the killer of his mother. He has literate up to class nine. Raghab expressed, "From my childhood, I noticed my mother who has the illicit sexual relationship with a person. My mother always neglected and misbehaved with my father. So, I can't tolerate her and I have no respect towards my mother. I hate my mother". When we asked about the incidence of the murder case he revealed that his parental relationship was unpleasant and so they frequently involved in

quarrel. The environment of his family was always chaotic due to the aggressive behaviours of his mother. Sometimes the quarrel between his parents became extreme conditions where Raghab compelled to interfere with their quarrel. One day the situation was become very dangerous and Raghab was not able to control his aggression and anger; and took up an iron stick and beat on his mother's head from the back side. Later on it was found that his mother was dead. From this study it has been found that the environments of the family influence an individual to develop the personality from childhood period to maturity. The respondent said that he was not regretted for killing his mother. Due to her negligence behaviour towards his father and illegal external marital affaires compelled him to commit the extreme criminal act as murder.

Case Study-7

Mohan, 27 years old a businessman sent to the jail due to misbehaved his wife. There are four family members including his parents and his wife who have lived together in a very poor family environment. Mohan said that he and his wife loved each other for seven years before marriage. But after completed one year of their marital relationship, his wife started an arrangement of close relationship with another person. Even she also decided to marry with that person. For this matter both Mohan and his wife constantly quarrelled. As a result, a gap was getting wider between their relationships within a very short period. At last their relationship has become so bad that her wife returned back to her mother home .She imposed a case of dowry against Mohan. The mentioned case studies also show that an extra marital affair leads to the offenders to involve in crime. This case study revealed that in the initial stages of life, youth fail to deal effectively with problems like excessive arguing, harassment and relationships. It has been also found that family disrupted by the constant conflicts between parents motivated them to become irritable and prone to aggressively involve in anti-social activities. Extra-marital affair is one of the most sensitive factors behind the involvement of youth in criminal activities.

Conclusion

This present work revealed different factors within the family which impact on youths to move forwards toward crime. It has been found those parents spending little time with their children often maximizing unaware mischief-making incidents and also

maximize the chance to conduct misbehaviours with parents as well as other members of the society. Study also found that Different factors are like poor parental supervision and defective socialization process, family conflict, violence and breakup parents, lack of communication in family members, respect and responsibility among family members, extra-marital affairs are the main factors of crime. Study also revealed that due to the constant conflict between the parent's leads to actual separation of their relationship and creates an unpleasant environment within the family. The parents become restless, bad-tempered and prone to aggressive outbursts, leading their children to respond in kind. Those parents are harsh, cruel, highly inconsistent, passive or neglecting, are at increased risk of criminality among young people. Study revealed that extra marital sex relationship of a man or women with illegal spouse created the unexpected result violent crime between the husband and wife. Therefore the present research reviews stress the importance of family conflict as a major risk factor, rather than certain types of family structure. Some family structures headed by a separated or divorced parent can be considered increased risk factors that youth have offended.

References

- Abrahamsen, D., (1949). "Family Tension: Basic Cause of Criminal Behaviour", In Vedder, B.C., Kocing, S. and Clark, E.B., Rinchart and Winston. New York.
- Ahuja, R., (1996). "Youth and Crime", Rawat Publication, Jaipur and New Delhi.
- Anderson, E., (1999). "The Code of the Street: Decency, Violence and the Moral Life of the Inner City", New York: Norton. Bohm, R. M., 2001: "A Primer on Crime and Delinquency Theory", Wadsworth: Belmont, CA.
- Bonger, W.A., (1966). "Criminology and Economic Condition", Henry, P. Horton (tr.) New York.
- Clinard, M.B., (1953). "Criminal Behaviour System", A Typology, New York, Holt Rinehart
- Cloward, R., & Lloyd, O., (1960). "Delinquency and Opportunity: A Theory of Delinquent Gangs", The Free Press, Glencoe, Illinois.

- Cohen, A.K., (1966). "Deviance and Control", Prentice Hall Inc, Englewood Cliffs, New Jersey.
- Dubey, K.C., (2009). "Introduction to Crime Psychology", Omega Publications, New Delhi.
- Farrington, D.P., and Loeber, R., (1999). "Transatlantic Replicability of Risk Factors In The Development of Delinquency", In Historical and Geographical Influences on Psychopathology, Edited by P. Cohen, C. Slomkowski, and L.N. Robbins. Mahwah, NJ: Lawrence Erlbaum, pp.299–329.
- Garrison, K, C., (1959). "Growth and Development". N.Y. Free Press, p.420.
- Glueck, S., & Eleanor G., (1943). "Criminal Careers in Retrospect", New York, Commonwealth Fund.
- Glueck, S., &Glueck, E., (1934). "One Thousand Juvenile Delinquents", Cambridge, Harvard University Press.
- Glueck, S., &Glueck, E., (1962). "Family Environment and Delinquency", London, Routledge and Kegan Paul, p.19.
- Johnson, E.H., (1978). "Crime Correction and Society", 4th Ed., The Dorsey Press, Homewood, Illinois.
- McClellan, G.S., (1956). "Juvenile Delinquency", New York, Free Press,
- Qadri, S.M.A., (1977) "Criminology and Penology", Eastern Book Company, Lucknow.
-

Author: Associate Professor and Head, Dept. of Sociology, Mahapurusha Srimanta Sankaradeva Viswavidyalaya, Nagaon, Assam, Email: karabikonch33gmail.com

Panchakosha: A Yogic Concept for Personality Development

Madhan Bora

Abstract

Personality is a central theme of the disciplines of Yoga and psychology. Personality refers to persistent patterns of one's behaviour. It gives about the unique characteristics of a person. Modern psychology also recognizes body and mind as the two entities of a person. In order to understand mental process and behaviour of a person, modern psychology takes the help of various concepts like ego, self and consciousness. However, in Yoga philosophy, the concept of ego, self and consciousness have different concept. The concept of Panchakosha described in Taittiriya Upanishad adopts a multi-dimensional approach to the understanding of personality and explains the person in an extensive manner. Thus, to achieve the aim of Yoga, the real need is to know the journey of Yoga towards health in relation to the five sheaths. The personality is the result of purity and equilibrium in these five koshas. The perfect or complete personality can only be had through Yoga to attain the peace and harmony as well as maintain the harmony within the body, mind and soul. The presence of equilibrium of five sheaths helps to develop one's personality to elaborate the need & importance of Yoga for holistic transformation of human being from outer most food sheaths to the innermost bliss sheath.

Keywords: Yoga, Personality, Five sheaths.

Introduction

Personality is one of central theme of the disciplines of yoga and Psychology. Personality refers to persistent patterns of a person's behaviour. It tells about the unique characteristics of a person. Concept of Panchakoshas is very relevant in the context of understanding and development of personality. The concept of Panchakosha adopts a multidimensional approach to the understanding of Upanishad. Panchakosha comprises of two words Pancha and kosha. Pancha means five and kosha means body or sheath or layer. Thus, Panchakosha literally means five layer. According to the concept of Panchakosha, the 'Self' - divine Spirit is the real identity of a person. It constitutes the inner most core of a person. The real name

of these five kosha are : Annamaya kosha (physical or gross body); Pranamaya kosha (energy body); Manomaya kosha (Mental body);Vijnanamaya kosha (wisdom body) and Anandamaya kosha (bliss).

These koshas represent functioning of a person at different levels. They carry different levels of awareness; and are arranged successively from the grosser to increasingly more subtle awareness Annamaya kosha is the grossest body; while Anandamaya kosha is the most subtle body of awareness. The practices that benefit one kosha will benefit other kosha also and they exit in a fixed order.

Objectives

1. To study the concept of Panchakosha explained in the Taittiriya Upanishad.
2. To know the process of improving personality through Panchakosha.
3. To understand the importance of panchkosha in developing positive attitude towards life.

Research Methodology

The Study will be based on Qualitative Method. It is a social Research Method of Inquiry employed in many different academic disciplines. It is a method which is used as a tool for obtaining relevant documentary evidence to support and validate facts stated in research especially during the chapter of literature review. The researcher is going to apply analytical methods. Analytical method is a method which deals analytical study of the topic. It is based on logic. It is a generic process and the researcher has to use facts and information already available by analysing these make a critical evaluation of the material. Both Primary and Secondary references are the main source of study such as Yoga books, Research Papers, Research journals, Periodicals etc.

Pancha-Kosha: Taittiriya Upanishad gives the concept of Panchakosha and their development. All the Koshas co-exists in a perfect interdependence amongst themselves with a complete harmony. All the Koshas are briefly described below:

A) Annamaya Kasha: The food sheath

Annamaya kosha is the outer most layer of our body and it is nourished by the food we take; hence it is called Annamaya kosha. This kosha is constituted by the organs and systems of

our body which can be understood with the help of Anatomy and physiology. A healthy diet, kriyas, loosening exercises is used to operate at the annamaya kosha.

Kriyas

These are the yogic practices described in the Hatha yoga text to change the inner organs of our body and bring about the effects by activating and revitalising the organs, toning up their function, Desensitization & development of deep internal awareness such kriyas are Jalaneti, Vaman dhauti, Dandha dhauti are used extensively.

Shithilikarana Vyayama & Yogasana

Very easy and simple movements to mobilise and activate the affected parts to loosen the joints, stretch and relax the muscles. Yogasana are also physical postures through the physical revitalization and deep relaxation and mental calmness are achieved.

B) Pranamaya Kosha: Vital sheath

Pranamaya kosha consists of 'prana' means vital energy, which is very important for life. Life is derived from this body and our sense organs –eyes, ears, tongue, nose and skin perform their functions, through this body. Prana is the basic life principle This Kosha is constituted by Nadis, chakras and various types of pranas- such as pran, apana, samana, udana and Vyana. pranamaya kosha can be approached through pranayama and it is linked through annamaya kosha (physical body) and Monomaya Kosha (Mental body).

C) Manomaya Kasha: The mind sheath

Manomaya kosha is composed of manas or mind. It includes thinking, feeling, and willing. The Manomaya Kosha is the mental faculty that receives all the sensory inputs. The mind along with the five sensory organs taste, smell, vision, hearing and touch is said to constitute the Manomaya Kosha or mind sheath.

In addition to this, Manomaya Kosha also consist of manas, ahamkara and buddhi. The empirical knowledge, thinking and reasoning both inductive and deductive are part of this Kosha. It can be said that Manomaya Kosha is concerned with our functioning at emotional level as well lower level buddhi.

The Kosha is the link between pranayama Kosha (energy body) and Vijnanamaya Kosha (intellectual body). A direct operation on this level is made possible by the last three limbs of

Ashtanga yoga of Patanjali, ie. Dharana, Dhyana and Samadhi, The culturing of mind is accomplished by focussing the mind initially on some object or image, followed by relaxed dwelling of the mind. Meditation and devotional sessions can be used to develop this Kosha. This Kosha made healthy by expressing our negative emotion anger, hatred, fear and can be removed through constructive channels such as music, sports, game, stories etc.

D) Vijnanamaya Kosha: The intellect sheath

Vijnanamaya Kosha is the fourth layer of our existence. It is composed of Vijnana, or intellect, the faculty which discriminates or determines the will. It consists of higher level of buddhi, which is related in the power of understanding about the self. This is a realm of pure buddhi. At this level, buddhi remains unaffected by emotions or personal gain or egoism. It is governed by wisdom and viveka. The vijnanamaya Kosha established the link between Manomaya Kosha and Anadamaya Kosha. We can access this Kosha by working up on three lower kosha by removing their blockages and reducing their identification with them. Exploring new awareness, learning more, and accomplishing good deed etc and analysing and understanding the problems in yogic way help to develop this Kosha.

E) Anandamaya Kosha: The bliss sheath

Anandamaya Kosha is the most subtle body and its intimate contact with Pure Spirit. It reflects the blissful State of the self-characterised by an ineffable experience of love, peace and ecstasy. To bring the bliss of our causal body (Karana Sarira), all our action should be key for a very happy and healthy life. This also brings our innate healing powers to affect a complete cure of our alignment. The secret lies in maintaining an inner silence, equipoise at the mental level as we perform all our action. The next step is to have a deep silence and a blissful awareness in the subtle layers of our mind while we are in action. Actually, the bliss sheath controls the intellect. When all the other Koshas are well developed, we experience harmony between the Inner Self and the outer World. This harmony gives us a sense of joy and bliss. Thus, this koshas can be ascertained by practising joy in all circumstances and by doing “Niskam Karma”. The practice of ‘Tapa’ also transforms himself by gradually getting relieved from the bondages and constrictions of each Koshas.

Findings and Conclusions

A person who progresses along with this Panchakosha mentioned in Taittiriya Upanishad becomes one with the supreme reality becomes an evolved kind of human being. He/she is free from anger, lust and other vices. He becomes the lover of the entire humanity. Everyone can thread on it and can reach the ultimate goal through a proper healthy living. These prevails tranquillity of mind to its utmost degree, in the light of which the human relationships are rediscovered, reinterpreted and remoulded.

The human being and society are supplementary together. Without healthy persons, the healthy society is not possible. The healthy and transformed person in turn, will construct healthy society without any discrimination of caste, creed, colours or nation etc. when the sun of yoga will shine over the sphere of the world and the society today, the social evils, all the immoral and inhuman actions will disappear, and the nightmare of a peaceful, wealthy and transformed society will be established. The application of the Panchakosha can play a major role in curbing these communal evils, thereby paving the way for the healthy and harmonious society by improving personality.

From the above discussion it becomes clear that healthy living as well as personality lies in the factor which responsible for causing disturbances at mental level. Panchakosha of Taittiriya Upanishad has provided the practical methods which contains techniques and practices which leads to healthy living. Beauty of the Panchakosha lies in the fact that they do not suppress any unwholesome thoughts, feelings, emotions and attitudes etc but also dig them up from the bottom. These result leads to calmness of mind and become a ground for positive life and living and also the realisation of higher values of one's life.

Thus, the five sheaths are like the layers of clothes worn by a person which are totally different from wearer. We also find that all the five bodies are important for a holistic personality. Pancha Koshas represents all the dimensions, needed for personality and emphasises the integration of five layers as because if we want to development of the holistic personality.

References

- Aurobindo, (1971). '*The Synthesis of Yoga*'. Pondicherry, Sri Aurobindo Ashram.
- Hariharananda, Acharya. (1963). '*Yoga Philosophy of Patanjali*' Calcutta
- Iyengar, B.K.S. (1993). '*Light on the Yoga Sutras of Patanjali*' : *Pātānjala Yoga Sutras of Pradipika*, The Aquarian Press, London.
- Iyengar, B.K.S. (1988). '*Yoga Vrksa*' : *The Tree of Yoga*, Fine Line Books, Oxford.
- Iyengar, BKS. (1966). '*Light on the Yoga Sutras of Patanjali*', A-53, Sector-57, Noida, Uttar Pradesh, India: Harper Collins Publishers.
- Modi,S.(2012). '*Supreme Knowledge, Ten Main Upanishad*', Shilalekh, 4/32,Subhash Gali, Vishwas Nagar,Shahdara,Delhi-110032.
- Pruthi, R.(2006). '*An Introduction to the Upanishads*', UBS publishers' Distributors Pvt. Ltd

Author: Assistant Professor and Research Scholar, Dept .of Yogic science and Naturopathy,
Mahapurusha Srimanta Sankaradeva Viswavidyalaya, Email:
madhanborah2017@gmail.com

Empowering Women through Education – the need for Skill Development

Rajbir Saha

“There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing”. – Swami Vivekanand

Abstract

Skilled human resource is crucial for inclusive growth. Skill development isn't an remote phenomenon. Lack of education and absence of skills is a pandemic that we want to conquer within side of the contemporary scenario. According to UNESCO, women empowerment implies growing self ingenuity amongst women for change and capacity to learn skills the capacity to make choices of their own. Likewise getting access to resources and getting involved in process of growth. Education opens the door to guide lifestyles of liberty; however skill development permits liberty significant with the aid of using permitting one to perform prosperity. Educational attainment and financial involvement are the important thing factors in making sure the empowerment of women. Even after 70 years India's independence, India's improvement is gradual because of the shortage of women's participation. Development without the participation of women, who shape a good society, may be lopsided. Education reduces inequalities, gender biases and encourages ladies to make a great society and to turn out to be the maximum lively a part of the economy. Education empowers women to equip with the capacity to allow them to discover the sector and partake absolutely within side the development process. This paper tries to examine role of education in skill development and women empowerment in India.

Keywords: Women, Empowerment, Education, Skill development.

Introduction

Education can be a vital determinant of the knowledge and skills required for the country's development. Education has occupied a chief place among the modern era. Enables a individual and thereby the society to transform towards a knowledge society, a civil society at that. Education, therefore, isn't from now on a variety either for a private or for a state. It's' a significant tool to grasp the knowledge economy and society. The development of human resource depends on quality education. The expenditure on education edges to a nation for stable economic growth, out house in technology and stability among the economy. It provides out area in technology and development of skills in human resources. Education is very important for achieving all of the new Sustainable Development Goals that were adopted by the world organization General Assembly in New York, 25-27 September, 2015. It had been required to eradicate poverty, boost shared prosperity and broad-based economic growth, and build peaceful, tolerant societies. One among the Sustainable Development Goals (Goal 4) is related to education with the formulation "Ensure comprehensive and simply quality education and promote life-long learning opportunities for all" (AIWEFA, 2015). India is one among the fastest growing economies of the world. However, the status of Indian women isn't pleasing. Development of women is decisive to the economic progress of any nation. India being male dominated society women sometimes moon-faced all styles of fences. For realizing the objectives of the harmonious development of the country, women have to be compelled to go hand in hand with men, that necessitates empowerment of women and for empowering the women, education and skill development will play a spirited role. The marginalized sections of the society, notably women, have inadequate admittance to education. In India, there are gender-based educational discrepancies. Education has been referred to as a necessary device for plummeting socio-economic disparities and building an comprehensive society. Moreover, these are times of "demographic dividend" for India. It ought to reap the foremost effective of young human resources through education and skill development by managing resources for growth in education and human development, (Hans, 2013). At constant time, there are many areas of constraints and concerns, like women's education usually and higher education for women, in particular. What is worse, this could be happening once Indian

education has taken a paradigm shift to provide extra intensive opportunities to pursue higher education. Education suffers from poor access and inequity (**Ramachandran & Ganesh, 2019**).

Objectives

1. To study the role of education in the empowerment of women
2. To analyze the need of skill development in empowering women.

Literature Review

Frenette & Coulombe (2007) examine the role of rapidly rising educational attainment among young women in raising their relative position within the labor market and suggests that the tutorial reforms haven't sufficiently contributed towards a decline in the regular employment gap.

Gender Gap index (2013) measures the gap between men and women in four basic classes – economic participation & opportunity, educational attainment, health and survival and political empowerment. India ranks among rock bottom a hundred and one in 136 Countries, below nations like China, Sri Lanka and Bangladesh. This mirrors the standing of women in India and gender discrimination in all aspects of life education, economic activity and empowerment (**Balve, 2015**).

Females play a vital role within the development of the country and can't ignore the role of education, in women empowerment. **Sandhya (2015)** states that the empowerment of women in India has been deadlocked for hundreds of years due to numerous reasons amongst that the initial blow was in the variety of depriving women of basic instructional facilities. **Sowjanya & Hans (2015)** opine that education is one in all the foremost vital suggests that of empowering women and giving them knowledge, skills and self-assurance necessary to be a full partner within the development process. **Barbosa & Dujo (2016)** from their study on the role of social actors in the struggle for recognition found that education offers opportunities to girls to urge their due recognition and rewards in society, economy and polity, besides resisting the wave of insecurity and evanescence. Besides, the role of organization nation additionally has an equal responsibility towards breaking the ceiling and inspiring women to return up according to (**Sharma & Mishra, 2019**).

Research Methodology

Methodology in research is defined as the systematic method to resolve a research problem through data gathering using various techniques, providing an interpretation of data gathered and drawing conclusions about the research data. Essentially, a research methodology is the blueprint of a research or study. Therefore, the present study is based on the collection of data from secondary sources. Secondary data are obtained from various published and unpublished records, books, magazines and journals, both print and online.

Conceptual and Theoretical background

Empowerment is a shift from a sensitive scenario to perform supremacy. Women deliver correct perceptions, priorities and strengths because of their lifestyles experiences, which might be regularly various from men's they may be probably to make exclusive choices. Empowerment consists of better degrees of literacy, academic attainment, recognition of rights and responsibilities, lively participation in financial activities, higher healthcare and identical get entry to efficient sources and development within side the trendy of living. Skill Development India's demographic dividend has been a international speaking point, whilst the entire global is ageing. India has a big percent of the populace within side the younger age category. This demographic dividend might show to be an asset to gain prosperity and grow to be global financial energy shortly. However, to harness this younger populace, it must be furnished with centers for talent formation and education. This mission invitations thought for a curriculum that allows broaden talents of female students. The mission begins off evolved with the identity of the talent units after which molding them right into a curriculum that may be useful for women. Skill education may be crucial in addressing a number of the maximum urgent demanding situations associated with inclusion, gender equality and get entry to. Skills and human capital have grown to be the spine of financial prosperity and social health within side the 21st-century. Education represents a essential issue in innovation and human capital improvement and performs a crucial position within side the balance and sustainability of the expertise economy (**Dill & Van Vught, 2010**).

Analysis and Discussion

India is in urgent need to increase the Gross Enrolment Ratio (GER), for its emancipation and people's empowerment. Otherwise, we will remain as a country with high population growth with low quality of human resources. Literacy and educational levels are increasing for Indian women still there is a gap between male and female literacy rate which can be seen in Table 1.

Table 1:- Literacy rate of India

Year	Percentage of Persons	Percentage of Male	Percentage of Female
1951	16.7	24.9	7.3
1961	24.0	34.4	13.0
1971	29.5	39.5	18.7
1981	36.2	46.9	39.2
1991	52.1	63.9	39.2
2001	65.38	76.0	54.0
2011	74.04	82.14	65.46

Source: Census of India, various years

Table 1 show the literacy rate for women in pre independence time where the literacy rate of women was abysmal in comparison to the male literacy rate. The government has undertaken various programmes to increase the literacy rate of women, and as an impact, there is an increase in the female literacy rate has increased. During the decade 1981-2001 rise in female literacy rate is faster than the male literacy rate. However, despite the efforts of the government only about half of the female population is literate and lagging behind three fourth of the literate male population. Education is one of the most important basic needs that can change the complete picture of development. The government operates many education and skill enhancement schemes to improve the status of women. However, unfortunately, due to the lack of awareness people are unable to take advantage of those schemes.

Table 2:- Forecast of skill gap for selected states for the year 2021-22

State	Skilled			Semi-skilled			Unskilled		
	Increase in demand	Increase in supply	Supply deficit	Increase in demand	Increase in supply	Supply deficit	Increase in demand	Increase in supply	Supply deficit
Delhi	0.85	2.27	1.42	0.53	0.36	-0.17	3.00	3.41	0.41
Jharkhand	0.73	0.55	-0.18	0.95	0.55	-0.40	2.71	3.51	0.80
Karnataka	2.15	1.44	-0.71	3.60	3.22	-0.38	2.28	3.46	1.18
Maharashtra	5.57	2.41	-3.36	5.36	4.29	-1.07	4.40	3.94	-0.45
Kerala	4.99	4.48	-0.51	5.66	5.65	-0.01	4.24	6.21	1.97

Source: NSDC Skill Gap Reports, 2016

From the above table 2, it indicates that there's a large gap in skilled and semi-skilled workforce in most of the states country. Skill India is a intimidating task of keeping sight on the workforce needs of the business and therefore the infrastructure required for achieving the targets of skilling. Skill is a bridge between jobs and workforce (**Gianchandani, 2015**). Skills development initiatives modify people at all economic levels to have interaction fruitfully in livelihoods. The gap between demand and provide of expert labor has got to be crammed by creating necessary structural changes within the education system. There's a desire for as well as varied aspects like life skills, enterprise development skills, technical skills, soft skills in the education system. Mainstreaming Skills in Education in colleges and schools is that the need of the hour, making certain the inclusion of women's talents, skills, expertise and energies needs intentional actions and deliberate policies. To create the skill development method inspirational, accommodating and versatile to encourage women to enroll, there has to be increased specialize in soft skills, entrepreneurship, money and digital literacy.

Barriers to Women Education

Women lack cognizance and perception into their situations to abridge their powerlessness. They bear and receive the happy lack of know-how believing they're incompetent to alternate their situation. Their low efficacy to manipulate and have an

impact on their very own lives and of others is because of loss of schooling. There are diverse obstacles to the schooling for ladies, includes:

- Limited entry to high-satisfactory schooling in rural areas.
- Long distance colleges and shortage of public transport.
- Lack of influenced teachers.
- Non-availability of fundamental infrastructure like buildings, strength etc.
- Overcrowded classrooms.
- Non-availability of fundamental facilities – lack going for walks water and toilets, loss of sanitary facilities.
- Early marriage.
- Restrictions on mobility.
- False perceptions.
- Limited employment opportunities.
- Limited entry to suitable studying materials.
- Wage differentials.

Promoting Education among Women

Education is the foundation for a sturdy economy, enabling to have positive thinking on the ability to make changes and additionally brings the potential skills to examine and enhance lifestyles situations. Gender inequalities in education and employment have intensely unfavorable effects for the lifestyles of people and country wide economies. Education and training need to be provided to women with a surety of being respected, assured and secure, so one can increase to their complete potential. Investing in instructional guidelines and programmes opens wealthy avenues for the development of women in any respect levels, throughout all commercial enterprise areas, which inspire women for their entry to non-conventional sector. Education permits women to emerge as extra effective each outside and inside the household. Empowered women can be capable of face the demanding situations of society and will stand for proper happenings and towards incorrect happenings, so women education has a big relation to women empowerment.

Government and NGO Initiatives

For India to march forward, skilful human resources across all levels are a must. Skilling initiative in India is helmed by the Ministry of Skill Development and Entrepreneurship (MSDE). the government has taken initiatives to empower women through skill development by launching different schemes like Support to coaching & Employment Program STEP, Priyadarshini, Swadhar Greh/ Short keep Scheme, SABLA, ability Up gradation and coaching Programme for women in border/Backward/Tribal Districts etc. Further, National Skill Development Mission was launched on July 15, 2015, to supply the general institutional framework to implement and scale up skill development efforts across the country rapidly. The Mudra Yojana launched by the Union Government helps to enhance the standing of women by providing loans and inspiring them to start out new ventures and thereby empowering them with individual monetary security. The Make in India campaign has secure some enterprise-oriented policies among some highlighted industries within the make in India campaign are garments and food processing that are well-liked among women entrepreneurs.

Policy Perspectives

The higher rate of illiteracy among women is attributing to play a subordinate role. To interrupt the barriers in the way of empowerment, it necessitates structural adjustment policies from the grassroots level to succeed in marginalized women who would like initial support. In India at intervals of the framework of a democratic polity, our legislation, has framed policies, arrange and programmes aimed for the advancement of women in several spheres which incorporates National Policy on Education (NPE) 1986, The Mahila Samakhya Programme (Education for girls's Empowerment)1987. The District Primary Education Programme (DPEP) in 1994. The 86th Constitutional (amendment) implies a free and mandatory education a fundamental right for all young ones within the 6-14years, The Sarva Shiksha Abhiyan (SSA – Education for All), 2001-02 are the popular ones (**Sowjanya and Hans, 2016**). With the exception of the government initiative, the arrange of action, demands new partners, as well as NGO's, SHGs and different voluntary organizations. Organizing and Networking among women community are required to bring amendment in the position of women. Education permits

to interrupt contradictions touching women empowerment. Moreover, realizing their inherent abilities. Educated women ought to be able to stop and remodel current undesirable/ unfair practices against women folks, and also to form new visions to empower underprivileged group. Education permits to understand a higher situation. Changes in perception demands the eye of policymakers, to engender applicable positive responses, scale back vulnerability, access and avail resources.

Suggestions

Providing quality education, equipping women with the abilities to secure a resource and participate in society is that the best way to guarantee progress and modify them to joins the labor market to contribute towards the event of nation. Gender difference may well be obstructed by making awareness regarding constitutional rights that is feasible through education and training. Some of the suggestions are –

1. Removal of gender inequality must be the priority.
2. Improve and set precedence to develop education for all as well as girls, guaranteeing evenhanded and comprehensive access to education for all - children, youth and adults at all levels of education from childhood care and education to tertiary education.
3. Access to post-school and higher education for women so they will be ready for jobs and better skills. Awareness and encouragement of a women's education is essential.
4. Eliminate wage differentials between men and women for similar task.
5. Promotes skills for financial gain generation support for women entrepreneurial activities.
6. Improved quality of school education curriculum, each in content and pedagogy, for getting ready young women for the competitive market through training of relevant skill development courses and generating awareness regarding vocational training from the secondary level.

Conclusion

Empowerment includes higher levels of literacy, instructional attainment, awareness of rights and responsibilities, active participation in economic activities, better healthcare and equal access to productive resources and improvement within the standard of living. Skills may be acquired in several ways. Skill development takes place, through vocational courses run by government and NGOs, however real and sustainable growth of India depends on positive socio-economic transformation with men and women as partners in progress, reinforcing every other's effort in removing barriers to comprehensive growth.

References

- All India Women's Education Fund Association (AIWEFA) (2015). Women, Education, Skills and Work Compendium: Case Studies from India
- Aneesh K.A. (2016). Harnessing Demographic Dividend: India's Hurdles to Jump, *Social Action*, 66(4), 359-375.
- Balve, S. (2015). Women Entrepreneurship towards women Empowerment in India: plan Initiatives, *Southern Economist*, 54(3), 11-16.
- Barbosa, M.G. & Dujo, A.D.G. (2016). Education and Struggles for Recognition: the Strategic Role of Empowerment. *Revista Española de Pedagogía*, 74, 283-296.
- Dill, D. & F. Van Vught (Eds.) (2010). National Innovation and the Academic Research Enterprise; Public Policy in Global Perspective, Baltimore: the Johns Hopkins University Press.
- Frenette, M & Coulombe, S. (2007). Has Higher Education among Young Women Substantially Reduced the Gender Gap in Employment and Earnings? Analytical Studies Branch Research Paper Series, Canada.

- Gianchandani, P. (2015). Skill for Inclusive Growth: Next Decade of Innovation and Blended Learning, *Yojana* 59, 17-20.
- Hans, V.B. (2013). How high is Higher Education in India? In Dejjamma & Seema Prabhu, S. (Eds.), *Higher Education Challenges Ahead* (pp. 122-127). Mangalore: Canara Frist Grade College.
- Inter-Agency Commission, WCEFA (1990). Final Report. World Conference on Education for All. Meeting Basic Learning Needs. New York: Inter-Agency Commission, WCEFA, 45.
- Ramachandran, S. & Ganesh, C. (2019). Higher Education and Social Development in India: Prospects and Challenges, *University News*, 57(08), 3-5.
- Sandhya, S.J. (2015). Impact of Education in Women Empowerment of in Bagalkot District, Karnataka' *Asian Journal of Social Sciences & Humanities* 4(2), 87-94.
- Sharma, D. & Mishra, S. (2019). Glass Ceiling and Women Leadership: Study between Developing and Developed Nation, *Asian Journal of Multidimensional Research*, 8(2), 211-218.
- Sowjanya S.S. & Hans, V.B. (2015). Women Empowerment in India – Uncovering and Overcoming Financial Inclusion Barriers Proceedings, UGC Sponsored A Two Day National Seminar on Financial Inclusion, Kallianpur: Milagres College.
- Sowjanya S.S. & Hans, V.B. (2016). Role of Education in women empowerment and development issues and impact, *Deeksha*, 14(1), 5-21.
-

Author: Assistant Professor, Department of Commerce, K.R.B. Girl's College, Guwahati, Email: rajbirsahaofficial@gmail.com

Srimanta Sankardeva's Ideology and Delors' Four Pillars Of Education

Sayanika Deuri

Jyoti Rani Borah

Abstract

The ideology of Srimanta Shankardeva, the 13th century Bhakti saint of Assam is deeply rooted in the cult of Vaishnavism. The philosophical and spiritual idea of education as propounded by Mahapurush Sankardeva is clearly reflected in the preaching of Bhakti Movement in Assam in the 15th century A.D. The ideology of our great Vaishnava Saint is said to have some correlation with Delors' Four Pillars of Education. Jacques Delors, a French Politician who served as the eighth President of the European Commission from 1985 to 1995, instituted the Delors Commission which submitted the Delors Report in the year 1996. This Paper centers round the Second one of the key concepts of the Delors Report i.e 'The four pillars of Learning' and how it is related with the ideology of Sankardeva. In the context of rapid societal and technological change, there is a need to rethink the purpose of education and the organization of learning. This report proposed an integrated vision of Education based on the two key concepts: Learning throughout life, The four Pillars of Learning – to know, to do, to be and to live together. The idea of integrated approach to education is reflected in the 'Four pillars of Learning'. It has had significant influence on policy debates, teacher training and curriculum development in a range of countries worldwide.

Keywords: Delors' Report, Srimanta Sankardeva, Ideology, Education

Introduction

According to Delors' Report, 1996, the four pillars of education for the 21st century bring the merit of helping people committed to quality pedagogical practice. This author states that expanding knowledge makes it possible to understand the environment in which one lives, encourage curiosity, provoke the conquest of autonomy and using critical sense to understand reality. These four pillars of education were the fundamental rules of learning.

The report augmented that choices about education were determined by choices what kind of society we wished to live in .Beyond education's immediate functionality, it considered the formation of the whole person to be an essential part of education's purpose. The Delors' Report was aligned closely with the moral and intellectual principles that underpin UNESCO and therefore it's analysis and recommendations were more humanistic and less instrumental and market-driven than other education reform studies of the time.

The Four Pillars of Education as submitted by the Delors' Report which was essential for the sustainability of Human Development and which emphasized the importance of a humanistic approach to education. This report was an attempt to glorify the aims of education and building peace in the minds of men and women worldwide.

The Four Pillars of Education by Delors Report, 1996

- 1. *Learning to know*:** By this principle Delors Report mean that learning must be gathered with an inquisitiveness to learn. This would benefit the opportunities that education provides throughout life. Learning to know leads to an understanding of the world around him, openness to the knowledge of one's own and the others which can keep him away from ignorance. Learning to know must be part of human development, and will become effective learning by being able to produce in people the impulse and foundations of their activities.
- 2. *Learning to do*:** By this principle, the Delors Report means that the motive of education should not only be confined to the parameters of occupational capabilities but also to gain the potential to deal with many situations in life and to work together in unity. It also means learning to do in the young peoples' various social and work experiences which may be informal, as a result of the local or national context or formal, involving courses, alternating study and work. It leads to practicing absorbed knowledge, which takes one away from immobilize. Personal Competence makes intelligent knowledge put itself into practice, which is valued in doing so. It is not enough to do, it is necessary to be creative and innovative, to do for its intelligence studied and organized with which the machines become smarter, facilitating the work and gaining in production.
- 3. *Learning to Be*:** Education must be pursued in order to develop one's own personality and to develop the ability of decision making and autonomy, judgments and personal responsibility.

Education must be an all round development of one's memory, reasoning, aesthetic sense, physical capabilities and communication skills. It solidifies the pillars and harmonizes them to conform to the human being intact.

- 4. Learning to Live Together:** By this principle of Delors Report, it means that one among the principles of education should also be the development of ability to understand other people and also mutual inter-dependence on each other such as carrying out joint projects and learning to manage conflicts in a spirit of respect for the value of pluralism, mutual understanding and peace. It directs one to teamwork, which keeps him away from isolation.

Formal education systems tend to emphasize the acquisition of knowledge to the detriment of other types of learning; but it is vital now to conceive education in a more encompassing fashion. Such a vision should inform and guide future educational reforms and policy, in relation both contents and to methods.

The idea of integrated approach to education is reflected in the 'Four pillars of Learning'. It has had significant influence on policy debates, teacher training and curriculum development in a range of countries worldwide. The four pillars of education are interdependent and form a single learning that directs the human person to the construction of knowledge, skills, and the ability to discern, act and evaluate in a broad and integral way. Jacques Delor suggests the necessity lifelong learning in a world that aspires to reasoned knowledge, the trainer of men capable of decision-making, where justice, order and positive results prevail.

Four Pillars of Education – A Modern View

Quality, Equity, Relevance, Sustainability are the characteristics of education for the 21st century. The elements of complete education for 21st century are;

Knowledge – Learning to know

Employability skills – Learning to do

Engagement – Learning to live together

Enrichment – Learning to be

Passion – Learning to transform oneself and society.

Learning to transform oneself and society is the new additional pillar of education for social development. Dealing with issues, predicaments and dilemmas from a perspective, preparing students to cope with a rapidly changing environment is challenge in today's world.

The seven Cs – 21st Century Lifelong skills are –

Seven Cs	Component skills
Critical Thinking and Doing	Problem solving, research, analysis, project management etc.
Creativity	New knowledge creation, best fit, design solutions, artful, storytelling etc.
Collaboration	Co-operation, compromise, consensus, community building etc.
Cross cultural Understanding	Across diverse ethnic, knowledge and organisational cultures.
Communication	Crafting messages and using media effectively.
Computing	Effective use of Electronic information and knowledge tools.
Career & Learning Self -reliance	Managing change, lifelong learning and career redefinition

Source: <https://in.pinterest.com/pin/5407505466255615510/visual-search/>

Rationale of the Study

Sankardeva observed that the function of education is to correct thinking and awaken the mind of his pupil to realize and mould his true nature. To promote self-realization is the objective of education. The function of education is to bring about social development of the individual. The self – activity of the pupil is a major principle of education. Both formal and informal education was imparted to the mass people by Sankardeva in the 15th/16th century Assam. The Namghar and Sankari institutions of Sankardeva played an important and crucial role in this regard. The aim of education of Sankardeva are i) Moral aim of Education ii) Spiritual aim of Education iii) Universal brotherhood aim of Education iv) Vocational aim of Education and v) All round development aim of education. **(Saikia, 2018)**

In relation to Sankardeva's principles of education, the modern education system enhances the people's capabilities in equitable terms, i.e. by ensuring access to quality teachings for all is the best way to maintain social sustainability. Using education to transmit such capabilities from one generation to the next in equitable terms is the best way to ensure a

sustainable human development. The four pillars of education for all i.e. learning to do, learning to know, learning to be and learning to live together through their corresponding practical and psycho social skills give a framework for the design of appropriate policies. It is concentrated on the reflection and meaning of learning throughout life. The learning process is said to be continuous – an endless and progressive way of addressing the holistic needs of a person. The philosophical basis of the four pillars of learning defines the valuable and critical role of education as a catalyst for the learner’s maturation of personalities and their personal fulfillment throughout life. In the regard, the investigator has reviewed a number of related literatures to know about the subject matter and what has been done and how much is still left to be explored. However, it has been observed that no research work has been conducted in relation to Sankardeva and four pillars of education. So, the investigator is enthusiastic to do a study on Sankardeva teaching principles with regard to four pillars of education. Formal education systems tend to emphasize the acquisition of knowledge to the detriment of other types of learning; but it is vital now to conceive education in a more encompassing fashion. Such a vision should inform and guide future educational reforms and policy, in relation both contents and to methods.

The idea of integrated approach to education is reflected in the ‘Four Pillars of Learning’. It has had significant influence on policy debates, teacher training and curriculum development in a range of countries worldwide. The four pillars of education are interdependent and form a single learning that directs the human person to the construction of knowledge, skills, and the ability to discern, act and evaluate in a broad and integral way. Jacques Delors suggests as a necessity lifelong learning in a world that aspires to reasoned knowledge, the training of men capable of decision-making, where justice, order and positive results prevail.

Ideologies of Sankaradeva and how it is related to Delors’ Report

Vaishnava Saint Sankaradeva wanted a society filled with personal and individual growth through self-correction and self-understanding in every individual being. It was for this reason that he preached the Eka-Sarana-Nama-Dharma. By his Ek-Sarana-Nama-Dharma Sankaradeva wanted to create harmony in the society through the bond of spirituality. The Neo-Vaishnavism introduced by Srimanta Sankaradeva in the early decades of the sixteenth century led to tremendous impact in the society with its bold ideologies.

Sankaradeva, who was a Kayastha gained proficiency not only in the traditional Sanskrit learning but also in the art of music, dance, dramatic performance and painting. He successfully harnessed all these rare combination in his personality to evolve a religion which would be simple, easily practicable, music-oriented and capable of satisfying the spiritual urge of the general masses.

The teachings of Sankaradeva or his religion comprised mainly of four principles: the comprehension of Param Brahma, the all-pervasive Supreme Being in the form of Sri Krishna as extolled in the Geeta, Sat-Sanga or fraternity of the pious divine as enjoyed by the Bhagawata Purana and Nama-Kirtana or divine services in the form of prayer. These four principles in the condensed form are: Guru, Deva, Bhakta and Nama .Since his teachings and ideologies were mainly based on the Bhagawata Gita and the Bhagawata Purana, his creed was called Bhagawati Dharma. Popularly, it was called Mahapurushia Dharma and officially Eka-Sarana-Nama-Dharma. (Kalita, 2014)

Sankardeva's ideologies and Delors' Four Pillars of Education

- **Learning to Know:** The objectives of the preaching of Sankaradeva were meant to bring a gradual change in the society by real knowledge of all the goodness in an individual needed for a fruitful society. Those were not virtual teachings, rather, were a means of true knowledge through which an individual can reach his state of divine perfection. It neither a short term teaching nor a superficial one, rather they were golden verses to be nurtured in any true learner throughout his lifetime. In order to facilitate the process of cultivating devotion, Sankaradeva and his immediate followers, the chief among them being Madhavadeva translated and in many cases adapted the Bhagavata -Purana and the two epics to Assamese verse forms.
- **Learning to be :** The scriptures of Sankardeva including 'Kirtan Ghosha' or this disciple Madhavdeva's Nam Ghosha spread the message of correction of dark human nature and showed a way to reach the inner self. It focused on an all round development in an individual .The only panacea to secure release from repeated births and thereby experience the blissful state of God's omnipresence is the process of unalloyed devotion to Vishnu-Narayan without deviating from the monotheistic path .The Bhakats were an example of all round development who must be a man of intellectual and spiritual enlightenment through the teachings of Vaishnavism. The Bhakats lived under the guidance of the Satradhikar and they were properly

trained or educated for a monastic life. The monastic life focused on an all round individual and community development through regular Nama-Prasanga, recitation from religious theme, classical dance and music ,and skill in some technical arts which made monastic life an ideal way of living.

- **Learning to do:** The ideology preached by Sankaradeva was not only confined to the scope of occupational pursue, but also as a lifelong lesson for offers. The Satradhikars used to visit the village Namghars to initiate new disciples and to disseminate spiritual education among them. In expounding the scriptures, they used to bring down the people to practical issues with the idea of giving them guidance for everyday living.
- **Learning to Live Together :** Sankaradeva fully realised the necessity of bringing the diverse ethnic elements professing heterogeneous religious paths under the umbrella of one simple monotheistic Vishnu cult propounded in the Gita and the Bhagavata Purana .Through this cult, he therefore advocated the message that one need not belong to any of the higher castes. Sankaradeva tried to spread harmony among the people through the knowledge of Bhakti and Eka-Sarana-Nama-Dharma. He taught equality of all human beings and accepted disciples from amongst the tribesmen and the Muslims and placed them all in equal footing. Thus among his disciples were - Chandsal, a muslin; Govinda, a Garo; Paramananda, a Miri; Jayananda, a Bhutia; Narahari, an Ahom; Srirama, Kaivarta; Madhava of Jayanti, a Potter; and Damodara, a Baniya or trader.

The value of ‘unity through learning’ was so much stressed that Sankaradeva also established the community prayer hall known as ‘*Namghars*’ where members of the village community could congregate for daily or occasional prayers and where they could listen to recitations from sacred scriptures, the language of which was not unfamiliar to them. The ‘*Namghars*’ also served as a stage in presenting devotional plays and also as a forum of discussions relating to moral, religious and social welfare of the village community. The dramatic performances, festivals were celebrated and greater problems of life , philosophy, and religion were discussed and debated in the ‘*Namghars*’. It also served as the village court trying all cases civil and criminal .Only difficult cases were referred bro the Satradhikar or to the government judiciary. The ‘*Namghars*’ were thus “public institutions” and their affairs were

conducted on “a purely democratic basis”, every householder in the village having an equal voice in the management of their affairs. The villagers with their combined labour and resources built and repaired them, provided necessary articles and looked to their upkeep, and thus in diverse ways fostered social solidarity and discipline. Thus, Sankardeva, who preached a doctrine of “universal social brotherhood”, created conditions for harmonious living of people of diverse castes, communities and creeds.

The Satra institutions which flourished later on with the ideology of Sankardeva mainly consisted of bhakats and devotees who lived in harmony in the Satra campus. Every Assamese family is traditionally affiliated to or connected with a Satra. The institution propagated Vaishnavism among the masses by initiating villagers to the religious order. In some Satras like Chamariya in the district of Kamrup, a custom still existed in which the Hindus and the Muslims of the village met together in the village Namghar, once a year to pray for common welfare and in which occasion, each participant took his share of ‘prasad’ with his own hands from a common basin and enjoyed it sitting all together. There are also instances of inviting Muslims to Hindu villages to make ‘Tazia’ or to the temples and Satras to play musical instruments, and of making joint pilgrimages by the Hindus and Muslims by way of paying homage to some God or to some Santapeer, of whom Santapeer was the most noted one. The Ahom kings also encouraged such practices and patronized Islam by making land-grants to the Peers and mosques. The communal harmony and intermixture is evident by the fact that the items of Mughal dress and music entered the Satras and Namghars, and the Vaishnava hymns so influenced the Muslims that Azan Fakir composed his ‘Zikirs’ in the same time.

Conclusions

Thus, the ideologies of Sankardeva brought a new orientation to the society with the practice of Human Equality in the spiritual plane and creating an era of social upliftment through the organization of the Satras. Spending twelve years outside Assam in different holy places of India, where he entered into religious discourses with different theologians and could study the religious discourses of the period, Sankardeva introduced a creed, adhering to the main principles of Bhakti, which could revolutionize the entire face of life of the people and lead to the formation of a broader civil society. It had United the diverse tribal communities of the

region and gave it a culture, to be identified later as the Assamese culture. Nowhere in India, except in Punjab, could the reform movement give such dynamism to the life of the people.

Using education to enhance the people's capabilities in equitable terms, i.e. by ensuring access to quality teachings for all is the best way to maintain social sustainability. Using education to transmit such capabilities from one generation to the next in equitable terms is the best way to ensure a sustainable human development. The four pillars of education for all i.e. learning to do, learning to know, learning to be and learning to live together through their corresponding practical and psycho social skills give a framework for the design of appropriate policies. It is centred on the reflection and meaning of learning throughout life. The learning process is said to be continuous – an endless and progressive way of addressing the holistic needs of a person. The philosophical basis of the four pillars of learning defines the valuable and critical role of education as a catalyst for the learners' maturation of personalities and their personal fulfilment throughout life. It revolves around the educational philosophy called humanism. Humanism as a philosophy that trends to render the humanistic formation of a student, a person more truly human, to unfold those qualities in him which are in accord with his human nature and awaken all his potentialities. Humanism is generally associated with beliefs about freedom and autonomy. Humanist principles stress the importance of the individual and his specific human needs. These guiding principles are anchored on the seven humanistic assumptions as follows: Human nature is inherently good, individuals are free and autonomous to make major personal choices, human potential for growth and development is virtually unlimited, self concept plays an important role in growth and development, individuals have an urge toward self actualization, reality is defined by each person and individuals have responsibility to themselves and to others.

To conclude, we can say that both Sankaradeva's ideology and Delors' Report aimed at an all round development of an individual and openness to the real essence of education which would further contribute to the development of a greater society of peace .Both Sankaradeva and Delors' ideologies clearly made us understand the importance of forming a man who seeks to understand the essence of self-amelioration and that allows everyone a better world to live.

References

- Baruah, S.L (1985). *A comprehensive history of Assam*. New Delhi: Munshiram Manoharlal Publishers, pp 447-451
- Baruah, S. K. (2012). *Asom Buranjir Nana Katha*. Guwahati: Rekha Prakashan.
- Barua, B.K. (2012). *History of Assam Literature*. Guwahati: Sahitya Akademi.
- Das, S.(2016). *Orissa Puri Srimanta Sankardeva aru anyanya prabandha*. Guwahati: Sanbahak Prakashan.
- Deylor, Jacques(2013). The Future of Lifelong Learning. *International review of education*, 59(3), pp 319-330.
- Darbari, J. (1998). *Srimanta Sankardeva: The Living Legend*. New Delhi: Bikash Publishing House.
- Neog, M. (2000). *Sankardeva*, New Delhi: National Book Trust.
- Tawil, S.(2013). *Revisiting 'Learning: The Treasure within': Assessing the influence of the 1996 Delors Report*. ERF Occasional Papers, Paris: UNESCO, pp.2.
- Rethinking Education, towards a Global Common Good? (2015). Paris: UNESCO ISBN.978-92-3-100088-1
- Kumari, N. (2020). *The Four Pillars of Education: Delors Report*. Retrieved from: <http://educationdiveruce.org/education/the-four-pillars-of-education-delors-report>
-

Author: M.Phil Student, Department of Education, Mahapurusha Srimanta Sankaradeva Viswavidyalaya, Nagaon, Email: saya.deuri@gmail.com

Author: Professor, Department of Education, Mahapurusha Srimanta Sankaradeva Viswavidyalaya, Nagaon

Educational Status and Women Rights of Mishing Tribal Women: A study on Rajabari Panchayat (Gohpur) of Biswanath District, Assam

Udhab Patgiri

Abstract

Women education in India has a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country. Human Rights are commonly understood as inalienable fundamental Rights, which are inherent in all human being regardless of their nation location, language, religion, ethnic origin or any other status. The Right to education for every individual irrespective to sex, caste, creed, religion etc is universally accepted. It is the primary vehicle that helps to change and advancement of any society and it is possible only if both man and woman have the equal chances to get right quality education. The paper will attempted the important of education and the problem facing among the Mishing tribes women of Ozabara Mishing village in Biswanath District, Assam. The Mising tribes have their own culture and tradition which is related with their daily life. After the post independence time women have been getting education and able to earn income independently. Number of tribal girls getting education from primary to post graduate level has been gradually increasing. Quite a number of them are getting employment in various organization, including govt. departments. But question is still arise why the Mishing women has not able to get higher education despite the government offered facilities. So, this study will try to understand the causes behind the low educational status of the Mishing tribe of Assam. The paper will also highlights with finding and some suggestive measures about the values of education and needs of quality education in day to day life of the women section in the studied area.

Keywords: Women Education, Mishing Tribe, Women rights, Education system, Suggestive Measures.

Introduction

Human Rights are commonly understood an inalienable fundamental Rights, which inherent in all human being regardless to their nation lactation, language, religion, ethnic origin or any other status, inextricably linked to other fundamental human right- right that are universal, indivisible and interdependent. Women to consider equal partner in the development process as Women comprise half the world's population and their role in development cannot therefore be overlooked. Every

Women, men, youth and children has the human right to education, training and information, other fundamental human rights dependent upon realization of the human right to education. Equality to access to all level of education is crucial to empowering women to participate in economic, social and political life of their society. Education unlocks a women's potential and is accompanied by improvement in health, nutrition, and well-being of women and their families.

Education is not only a right in itself, but is also the surest way to empower individual to enjoy all of their Human Right. Education paves the way out of poverty and disempowerment and open up access to participate in society and in political decision making. Education to women is not merely to read and write but should also train to go a long way in achieving their goal in raising the status of women, enable development of their potential and help them to live as independent and can take equal partnership to men.

This paper is a simple attempt to study about the how education provide to think critically and strengthening their self-image of a woman in the society and the present condition and problem of education system facing by the Mishing Tribe women in the area of Kharoiporiya Panchayat (Rajabari) of Biswanath Dist. in particular.

Women Education

Women education refers to every form of education that aims at improving the knowledge, and skill of women and girls. It includes general education at schools and colleges, vocational and technical education, professional education, health education, etc. Women education encompasses both literary and non-literary education. Educated women are capable of bringing socio-economic changes. The constitution of almost all democratic countries, including India, guarantees equal rights to both men and women. Primary education is now a fundamental right. When a woman or a girl is ensured of her rights, the society at large is ensured of its sustainability. Realizing the importance of women education, the government and many non-government organizations took a lot of projects to spread women education. Literacy programs are being taken in favor of women.

The Importance of Women Education

The importance of women education is briefly summarized below:

1. Economic development and prosperity: Education will empower women to come forward and contribute towards the development and prosperity of the country.
2. Economic empowerment: So long as women remain backward and economically dependent on men, the helpless condition of them cannot be changed. Economic empowerment and independence will only come through proper education and employment of women.

3. Improved life: Education helps a woman to live a good life. Her identity as an individual would never get lost. She can read and learn about her rights. Her rights would not get trodden down. The life or condition of women would improve a lot, if we take a broad outlook in the field of female education.
4. Improved health: Educated girls and women are aware of the importance of health and hygiene. Through health education, they are empowered to lead a healthy life-style. Educated mothers can take better care of both herself and her baby.
5. Dignity and honor: Educated women are now looked upon with dignity and honor. They become a source of inspiration for millions of young girls who make them their role-models.
6. Justice: Educated women are more informed of their rights for justice. It would eventually lead to decline in instances of violence and injustice against women such as dowry, forced-prostitution, child-marriage, female foeticide, etc.
7. Choice to choose a profession of her choice: Educated women can prove be highly successful in the fields of life. A girl-child should get equal opportunity for education, so that, she can plan to become a successful doctors, engineers, nurses, air-hostesses, cook, or choose a profession of her choice.
8. Alleviate poverty: Women education is a pre-requisite to alleviate poverty. Women need to take equal burden of the massive task of eliminating poverty. This would demand massive contribution from educated women. There cannot be many social and economic changes unless girls and women are given their rights for education.

Women's Rights

Women's rights are the rights and entitlements claimed for women and girls worldwide. They formed the basis for the women's rights movement in the 19th century and the feminist movements during the 20th and 21st centuries. In some countries, these rights are institutionalized or supported by law, local custom, and behavior, whereas in others, they are ignored and suppressed. They differ from broader notions of human rights through claims of an inherent historical and traditional bias against the exercise of rights by women and girls, in favor of men and boys.

Issues commonly associated with notions of women's rights include the right to bodily integrity and autonomy, to be free from sexual violence, to vote, to hold public office, to enter into legal

contracts, to have equal rights in family law, to work, to fair wages or equal pay, to have reproductive rights, to own property, and to education. The long history of global initiatives for protection and expansion of human rights in general and the rights of women in particular, it is imperative that the whole issue is examined in Indian context. Despite the constitutional provisions of fundamental rights and freedom such as freedom of speech, protection of life and personal liberty, the status of India women continued to suffer from neglect and deprivation. Moreover in conformity with the International Women's Development Decade, in India too, the decade was observed further creating awareness and mobilizing support for women's rights. The human right for women should be considered as the collective rights of women accepted as a person with the capacity to decide or act on her own behalf. The importance of the human Right discourse in relation to the rights of women is that it brings in the issues of entitlements and legal provisions for implantation, so that rights are not seen as abstract concepts but as living issues.

About Missing Tribe

Mishing tribe is one of the major plain tribes of Assam, who are generally found in upper Assam, mainly riverine areas of Jorhat, Sibsagar, Lakhimpur, Dhemaji, Tinsukia, Dibrugarh, Majuli, Biswanath and Sonitpur district. The people of this tribe are also centered in Arunachal Pradesh. The Indian constitution has regarded the "Miri" as a schedule tribe of Assam. According to 2001 census their total population was 7,37,836. Among the scheduled tribes of Assam Mishing was 17.4% and literate people of Mishing among the schedule tribe of Assam was 68.8% where more than 78% were males and 59% were females. Mishing people are originally from the hills of Arunachal Pradesh and have lots of cultural and linguistic similarities with the Adi tribe of Arunachal Pradesh. It may be possible that these people migrated towards south in search of a fertile land and to their luck found the highly fertile Brahmaputra and settled on the banks of the river. Although there was now a good deal of fertile lands available to the Mishing people who were mainly farmers, the situation was not as good as it must be as the river Brahmaputra brought along with it severe floods which destroyed their crops most of the time and hence caused misery to these people at the same time. However the Mishing people still inhabit the banks of river Brahmaputra inspite of the yearly floods. Mishing people have their own religion 'Donyi Polo'. Donyi is the sun and polo is the moon. Mishing people believe that they are descendants of the Sun and the Moon and hence worship them. However, now Mishing people follow both Hinduism and Donyi Polo as their religion. Also some of the Mishing people have converted to Christianity.

Objectives of the Study

1. To examine the relationship of education with various perception, attitude, values of Missing Women.
2. Role of Education in promoting the Women Rights.
3. To know that how present education system is making improvement among the Mishing Women and play positive role in society development or not.
4. Put forward some suggestions for the development of Missing Women at may be train for better quality education.

Methodology Adopted for the Study

The paper was a simple attempt to make a study on Kharoiporiya Panchayat under Gohpur sub-division in Biswanath district of Assam of Mishing Tribe women, that how quality and higher education play important in development of the Mishing women, which is not only for the shake of getting literate but also how important to enhance their self-image and play positive role of their own in day to day life and help in society development. For the purpose of the present study both the primary and secondary data have been used. The primary data were collected from field survey through Direct Interview and from Data records by the CRC worker and Kharoiporiya Panchayat. The secondary data were collected from different books, relevant documents and internet sources etc.

Profiles of the Studies Areas

The present study has conducted in Kharoiporiya Phanchayat Gohpur sub-division of Biswanath district of Assam. According to 2011 census of India, Total Biswanath population is 64,828 people are living in this Block, of which 33,016 are male and 31,812 are female. Population of Biswanath in 2020 is 77,794 Literate people are 36,783 out of 20,442 are male and 16,341 are female The dweller of this place is mostly of Mishing, Bodo, Karbi, Muslim, Nepali, Kachari Tribes and General Assamese people.. The researcher has selected two Mishing villages under Rajabari Kharoiporiya Panchayat (Gohpur) of Biswanath Dist. of Assam. There are total population's 15 wards and 8 eight revenue village under Kharoiporiya phanchayat. In my study three Mishing villages were selected and from each of the villages 30 respondents (women responded) and 30 households has been randomly selected. The name of the villages are : Ozabora, Nohbil and No1 Chakala goan.

Table- 1: Profile of the Studied Area of Kharoiporiya Panchayat, Rajabari

Total Population	12800
No of wards	15
No Revenue Village	8
Number of School	14
Primary School(Class I-V)	9
High School (Class VI-X) Some School include Class XII	5

Source: Computed from Primary Data, 2020

Table-1: Present about the Total population = 12800, Number of wards=15, Number of revenue villages =8 and total no. of schools=14 which included primary to senior secondary school.

Level of education of women: In this context, the scenario of education amongst Mishing women who are considered most backward needs to be examined. Taking only the parameter of level of education the „backwardness“ of Mishing women appears to be true.

Table-2: Level of Education of women from the selected Three Villages

Sl.No.	Education level	No. of respondents (30 Respondents from each Village)
1	Illiterate	25
2	literate	65
3	a) Up to Primary Level b) Secondary Level c) Graduation d) Technical/Other e) P.G.	20 22 15 2 6
4	Sub Total	65
5	Total	90

Source: Computed from Primary Data, 2020

Table No. 2 It gives a comparative level of education of women in various educational spheres. It shows that 33.34 percent of women are illiterate and 66.66 percent of women are literate. Literate up to primary level is 19.04 percent and Secondary Level is 22.85 percent and Graduation is 15.14 percent of the total respondent. It shows very few of the total respondent are Technical/other and P.G. Educated.

Table-3: Education Preference Given to Boys or Girls

Village Name	No households/ Responds	Boys preference given	Percentage of Boys preference given	Girls preference given	Percentage of Girls preference given
Ozabara Gaon	30	20	63	10	37
No1 Chakala Gaon	30	18	59	12	41
Nohbil Gaon	30	22	72	08	28
Total	90	60	64	30	36

Source: Computed from Primary Data, 2020

Table No-3 It gives a comparative preference given by respondents to Boys Vs Girls for education from 3 selected villages. In Ozabara out of 30 respondents 20 are giving preference to boys education Only 10 respondents given more preference to Girls. In No1 Chakala out of 30 respondents 18 are giving preference to boys education Only 12 respondents given more preference to Girls. In Nohbil goan out of 30 respondents 22 are giving preference to boys education Only 08 respondents given more preference to Girls. It is shown in the table that most of the responds are prefer to give more important to boy education than their girls educations. Some respondent says they give equal importance to their children's education but for higher or better education will be given to boys unless if their daughters are more bright student then their sons.

General Observations and Suggestions

After analyzing the data it is found that the studied area 99 percent are Mishing tribes where most of them are poor and engages in cultivation. Needless to say the unfavorable social attitude to women in traditional matrilineal Mishing Society has adversely affected the educational prospects of their girls children. Happily attitudes to women have gradually changing everywhere and education of Mishing women has been shown definite signs of improvement in recent years. Female literacy rate in the study area is considerably increasing than before as most parents aware the importance of education in building their feature and career life. It is found that increasing number of girls' literacy rate is higher in primary and middle levels but the number of women in the higher education is comparatively low. Many girls' parents encourage the girl's to study till 10th and 12th pass or only till graduate. The reason behind that is also due to the economic condition and many girls are not willing to study furthers they are interested in engage in job or get marry and settle down. Only few women's are found in the studied area engage in higher studies

including university, for engineering, medicine, technology etc. The women are realizing that by degrees the importance of education help in all round development. However to other question put up to the responds then why girls are not given equal importance to education, most of them responds the main hurdle for improvement of girl's education is not the beliefs customs or the status of women in societies but to their economy condition. The insecurity outside the household is today's greatest obstacle in the path women right and freedom to get higher education as many parents don't want to send their girls outside for higher education. The result of the high school and higher examination show poorer performances especially the girls then general category students.

The low level rate of women education is a common phenomenon in all tribal and also non-tribal groups of India. This is an obstacle of development in our country. So, all the member of the society especially the elite man section rethinks to free from this obstacle. Attempt should be made through more education to improve the attitude towards women status and role. There should be made to give equal important facilities to boys and girls in education. Encourage to the women to take part in decision making process. Expanding opportunities and amplifying the voices of women and girls against imbalance power between the sexes in the public domain as a result the right to education to girls can have equal opportunity. Encourage the girls to in making decisions to go for higher education and other technical education by their parents as well as the community (Mishing People). To monitor the functioning of school, to ensure quality teaching increase in girl's education, community involvement is ensured through participation of Village Education Committees, Panchayati Raj Institutions and Women Groups. Government and NGO's should play a fruitful role to replace illiteracy from dogmatic traditional society. There are multiple instruments of the state for the uplift of economic condition to mishing society such as Like Integrated Tribal Development Project, The Autonomous Councils (MAC) that bulk of money has been used for the purpose of development but certainly has not been utilized for pubic development. There for they should take in active and used the money for public services and development. Last not the least, The MMK (Mising Mime Kebang) a strong and sole Misihng organization as well as TMPK, TMMK, who can take initiative part in encouraging and make awareness among the women to transforming and improvement in quality life and development.

Conclusions

Thus it has been found that cultural norms and values coupled with low economic status have negative role impact on development of women's education of the Mishing in particular and of the tribals in general. The traditional attitude of men to women's role in the society has not changed much among the Mishing so far. Dependence on underdeveloped agricultural economy as

well as animistic religious beliefs and practices compel the Mishings to depend more on women than on men in meeting the basic needs for living. Neither cultivation nor socio-religious functions which are as important as economic function for the tribals can be completed without women's jobs. In such a socio-cultural system women are bound to forego education for house wife role in life. So, to bring change to the perception of women must role which stands in the way of their educational development the women must be adequately empowered to assert their right to education and to improve their socio-economic status. Ignorance about their legitimate rights and privileges should be means of awareness programme among them.

References

- Giddens, Anthony (2009). *Sociology*, Cambridge, UK, Malden
- Hasan, S.M. (1993). *Women Education : A Research Approach*, Ashish Publishing, New Delhi.
- Haralambos, M & Heald R.M. (1980). *Sociology : Themes and perspective*, oxford, New York.
- Mipun, J (2000). *The Mishings (Miris) of Assam*, Gyan Publishing House, New Delhi
- Mishra, B.K. & Mohanty R.K. (2000) *Trends and issues in Indian Education*, R. Lal Book Depot, Merut.
- Mohanty P.K. (2006). *Encyclopedia of scheduled Tribes in India*, Vol. 5, Isha Books, New Delhi.
- Mipun, J (2000). *The Mishings (Miris) of Assam, Development of a New Life Style*, Gyan Publishing House, New Delhi, India.
- Oaklay, A (1974). *Housewife*, Aven Lane, London
- Pegu, H.K. (2010) *Girl Child Education in Tribal Community : A comparative study of a Mising Tribe, Assam : An unpublished Ph.D Thesis*, Dibrugarh University.
- Prasad, J (2005): *Women Education and Development : A new perspective*, Kanishka Publishers, New Delhi.
-

Author: Doctoral Student, Dept. of Sociology, Mahapurusha Srimanta Sankaradeva Viswavidyalaya, Nagaon, Assam, Email: patgiri505@gmail.com

Men in Indian English Chick Lit: a Study through Anuja Chauhan's *Those Pricey Thakur Girls*

Rajashree Boruah

Abstract

Chick Lit features the lives of single working women in their twenties and thirties journeying through adventures that entail their adult city lives. The non-perfect and flawed ladies of Chick Lit ascertain the readers by presenting a realistic and messy detail of their life to be seen among the contemporary urban women in real. This genre of 'commercial tsunami' as accorded by Suzanne Ferriss and Mallory Young has attained wide popularity with the publication of Helen Fielding's *Bridget Jones Diary* in 1998 in USA. Offering the front positions to the women, the female novelists here relegate the male characters to the background, who can claim their identity only as the suitor or fiancée or as a friend of their female counterparts. In most of the texts pertaining to Chick Lit genre men are being judged and evaluated, represented, weighed and measured and are consistently found lagging behind in comparison to the female characters. This paper aims to study the representation of men in Chick Lit with special reference to Anuja Chauhan's *Those Pricey Thakur Girls* (2013). In contrast to the traditional representations of men as assertive, successful and competitive and being always the claimant of traits such as aggression, dominance as well as strength, here, in Chick Lit they turn out to be completely dysfunctional or the exact opposite of the masculinity otherwise attached with the word 'men' in the hands of these radical feminist women writers.

Keywords: Chick Lit, representation, men, women

Chris Mazza convincingly asserts to be the first person to use the annotation 'Chick Lit' in print media. She has punctuated the term desiring a satirical interpretation of it in her essay "Who's Laughing Now? A Short History of Chick Lit and the Perversion of a Course", it has subsequently taken an ironic turn and has now emerged as a brand name for a distinct genre in the publishing industry. Chris Mazza is well known for editing two text vis-à-vis *Chick Lit: Postfeminist Fiction* and *Chick Lit 2: No Chick Vics*. Chick Lit features the lives of single working women in their twenties and thirties journeying through adventures that entails their adult city lives. The non-perfect and flawed ladies of Chick Lit ascertain the readers by presenting a

realistic and messy detail of their life to be seen among the contemporary urban women in real. The heroines seem overtly rude, insecure, yet bold, ambitious, witty or surprisingly all of the above, and ready to ferociously deal with their professional career and love relationships. Sarah Mlynowski and Farrin Jacobs define the genre as

“often upbeat, always funny fiction about contemporary female characters and their everyday struggles with work, home, friendship, family or love. It’s about observing life and finding the humour in a variety of situations” (Baykan 2).

This genre of ‘commercial tsunami’ as accorded by Suzanne Ferriss and Mallory Young has attained wide popularity with the publication of Helen Fielding’s *Bridget Jones Diary* in 1998 in USA. In the initial period, though Chick Lit has been a British and American literary phenomenon, yet the genre is able to acclaim an international position very quickly. After *Bridget Jones Diary*, Candance Bushnell’s *Sex and City* has been another foremost example of the genre making its utmost popularity. Indonesian *sastrawangi* (fragrant literature) and Hungarian Chick Lit are two of its other versions. Chick Lit genre has been adapted even by Indian English writers with a thrust of Indian content in it.

While acknowledging the status of young women working in the mainstream media, as in publishing houses or firms who, unlike the flawless women of fairy tales waiting to be recognized by the prince charming, have flaws in them, fail at work, sometimes drink too much, fail miserably in kitchen, yet, they stand to manage their will power with acute firmness. Offering the front positions to the women, the female novelists here relegate the male characters to the background, who can claim their identity only as the suitor or fiancée or as a friend of their female counterparts, and thus “becomes like the men in the bridal magazines, that is a shadow presence or pleasingly pat background figure” (Ferriss and Young 38). In contrast to the traditional representations of men as assertive, successful and competitive and being always the claimant of traits such as aggression, dominance and strength, here, in Chick Lit they turn out to be completely dysfunctional or the exact opposite of the masculinity attached with the word ‘men’ in the hands of these radical feminist women writers.

The selected texts mirror the general representation of male characters in Chick Literature. They ascertain an existence in relation with the benevolent female characters. In most of the texts pertaining to Chick Lit genre men are being judged and evaluated, represented, weighed and measured and are consistently found lagging behind in reference to their female counterparts. The writers represent very demeaning or emasculating male characters for which mainstream literary critics narrate it to be texts written by women solely to entertain the women readers. Authors Ferriss and Young mentions

“More often than not we know more about the Plaza hotel, the wedding reception venue par excellence, than of the heroine’s groom. Sometimes the hero is even upstaged by someone from outside his species; as in Elizabeth Young’s A Girls’ Best Friend (2003), Henry the protagonist’s wolfhound mix, occupies the alpha male slot. Kathleen Tessaro’s international bestseller Elegance (2003) presents a closeted gay Male as the heroine’s husband”. (Ferriss and Young 49)

A clear hint of a flawed ‘male’ sex is consciously felt in the very first chapter of Anuja Chauhan’s *Those Pricey Thakur Girls* when the narrator has to reprimand that Justice Lakshmi Narayan has to tap off the seven feet high bound boundary wall of his house with vicious bits of broken glass less to discourage thieves but more to “daunt the many amorous males spilling out of nearby Modern School, Barakhamba Road, eager for a sighting of Judge saab’s true treasure- five delectable daughters, each one more beautiful than the other” (Chauhan).

Before indulging in a relaxing mode to ponder over his thoughts, the Judge has to secure that the wife and girls are ‘safe’ within. The father has to look after the safe residence of his wife and daughters because some immoral men poke around the house all the time to peep at Judges’ unmarried daughters, not leaving them free to do anything even within their own boundary, for which an utter shame to be attached against them for such meticulous and dishonouring behaviour. Even if the father does not ensure, the girls are pretty able to give back if they come front to front with the roadside Romeos. But the fact that one has to ensure or even have to fight back is itself irritating. All the gallant traits linked to ‘men’ prove very false here when Anuja Chauhan projects such stupidity on the part of men.

If some men are roadside Romeos, then another type of dysfunctional men is Justice Lakshmi Narayan himself. His irrationality can be seen in his daughters’ naming ceremony. He was so caught up in organized legal files and court libraries in his professional life that he has named his daughters in such organized way that follows the first five English alphabets, “Anjini, Binodini, Chandralekha, Debjani and Eshwari- a decision that has earned him a reputation of eccentricity he doesn’t quite deserve. It has caused his daughters to harbour a mild (but lingering) grouse against him” (Chauhan 2).

Naming his daughters alphabetically, like “housing blocks in Chittaranjan Park!” (Chauhan 2), actually reveals the dehumanizing attitude of the Justice. He is seen to be taking his daughters as mere objects as Mr Bumble who has “named the orphans in *Oliver Twist*” (Chauhan 2) likewise and not as human child who deserve proper naming.

While the first three daughters secure pretty much attention throughout, yet it is Debjani and Eshwari around whom the plot of the text revolves. A comparative analysis of the male and female children of the Thakur family would telecast the focused backwardness of men. It is informed that Debjani has cleared all the three competitive rounds of countrywide audition and has emerged triumphant as an English newsreader on *DeshDarpan*- India's one and only television channel at that time, when her cousin Gulgul, the only male child of the Thakur brothers, could not get over with his academics and has failed for the third time in his law exams. In his third attempt, Gulgul has not even reached the exam centre, for, he 'overslept'. The situation of the day be like:

"She(Gulgul's mother) fed the cows outside the temple...And when she finally came home in a cycle-rickshaw, she found Gulab still fast asleep in the downstairs room, *Hindu Undivided Family Law* spread across his chest, his mouth wide open, eyes shut. He had missed the bar examination" (Chauhan 118).

He is the husky Gulab Thakur or Gulgul, who although claims to be a regular gym goer and has built an attractive physique, yet according to the elders he cannot even fix a starting trouble of a simple automobile. When it comes to Justice's car, he has to say to Gulab:

"Arrey, give it a good hard whirl, Gulgul! What's the use of all that body building if you can't even fix a little starting trouble? Fool! Learn how to heat up a cold engine- it's good practice for married life!" (Chauhan 8).

Gulgul is very insolent as to consider the pigeons of Narayan Thakur's garden as "exactly right weight" (Chauhan 59) to perform his gym practice of lifting weight. And all that he could utter when Mrs Mamta asked about his irrelevant doing is that "I lifted the pigeons like I was lifting the pressure I am under. That is how body building helps you in everyday life you know" (Chauhan 59). He is stupid enough to consider for weights he pulls up at gym for the tiny little pigeons. In another instance, Gulgul's insolence is extensively proven, when he comes to the Judge's house to inform them of the sad news about the demise of Judge's friend, Debjani's skot piece partner BalkishenBau. The way he break in the death news is hilarious-

"Taiji, suna? BalkishenBau is no more,'he announces importantly. 'Chalbaisey. Just now. Batao'. Mrs Mamta Thakur, always so placid, gives an involuntary gasp. 'What!'

Gulgul nods with mournful relish. 'He was sixty- but if you take no exercise and abuse your liver, you can't hope to be a long liver. That's why I do bodybuilding.'

Eshwari sits up groggily and looks at Gulab like she can't believe he's for real.

'Is this any way to break such news, Gulgulbhaisaab?' she demands. 'Seriously, don't you have any sense?'" (Chauhan 72)

While delivering the news of a person's death, all Gulgul could do is to provide fitness tips, without realising the emotional breakdown the Judge's family is to go through just after hearing the news, for BalkishenBau has been not just a family friend and a kot piece partner, but also a regular visitor to the house till a week before his demise. But men like Gulgul has no sense of the seriousness and tragedy of the moment.

Dev Pawar, who has fallen for Debjani at the first sight is another epitome of dysfunctional men. With an overexposed picture Binni comes home to tell about Dev to her sister and family. He "earn in dollars" and "spends in rupees" (Chauhan 159). He is an engineer in the merchant navy. Over the last two years, he has rejected every single girl for silly reasons. He has turned down Mrs Mamta's friend Gayatri's daughter Anju feeling that her gums are too big, Meera is rejected because she is a doctor, and without even meeting her he thought that she will have no time for him. In the date that Pawar has had with Debjani he does nothing but reluctantly adds complimentary information to his CV, that he gets Rs.25, 000 as monthly salary and has a 2 BHK flat in Coffee Parade etc.

The incidents that followed BalkishenBau's death bring to light the highly despicable aspect in men, i.e. men as emotionless or heartless and cruel. The Judge and Brigadier have not mind to play the kot piece in the very evening when one of its playerBalkishen has died. They could not refrain from one evening's play. It has but touched Debjani's heart. They have offered Bau's place to young Dylan and Debjani could feel that how easy is it for them to replace "BalkishenBau with the Brigadier's son" (Chauhan 80).

Debjani, the newly popular newsreader all over the country finds the very pristine and experienced news reader Amitabh Bose to be cheesy because he is the one who always asks for accuracy in pronunciation, could not even pronounce her name correctly. Instead of Debjani he calls it 'Babejani' (Chauhan 12). As is said:

"She stares up at him, still a little stunned. The 'Babejani' comment is strictly cheesy but this is Amitabh Bose- dare she take offence?" (Chauhan 13)

Even though he is 'the' Amitabh Bose, Debjani cares not for his unduly remarks.

Within the plot that surmounts Debjani, Dylan Singh Sekhawat's name finds constant implications. He is a journalist from *India Post*, who when asked by the chief editor Hiralal to write the editor's column for a day, used the reputed column of the newspaper to express his grudges over the other news organizations, may be the rival, *DeshDarpan*, which is as fastidiously growing as *India Post*, by using the newly appointed Debjani as the prey. He writes as thus-

“Over the past few months, there has been a lot of buzz around DeshDarpan’s so called ‘Operation Credibility’. We have been informed that, under the rule of our shiny new ‘Mr Clean’ Prime Minister, DD will become more empowered, more autonomous and a lot less incompetent” The changes that Dylan observes in DD are thus critically spotted as “There is a new revolving globe logo that’s rather spiffy. And there is a toothsome piece of fresh *maal* reading the news alongside the irritatingly plummy voiced Amitabh Bose. Slightly frozen and clearly overwhelmed at the importance of the job she has been entrusted with, but overall quite sweet really. I almost expect her to thank her mummy daddy and the I& B minister for giving her this golden opportunity. She read with a perfect Brit accent and didn’t blink even once as far as I could tell, but that’s forgivable. What’s unforgivable is the news she read out. It was the same old I & B ministry approved, establishment appeasing pap” (Chauhan 22-23).

From this extracted passage it can be regarded that Dylan behaves as if he is omniscient about the work of DD. According to him, they are pretty sold at the hand of government and thus broadcast news that are favourable to the government and no issues against the government are allotted ever. And in the name of change, this channel has changed its official logo and has brought a new newsreader, who is very conscious to her job and maintains her smiling decorum reading all kinds of news alike. But to ensure his points on DD becoming a corrupted news channel, he uses Debjani as the pinpoint. He uses her physicality to thwart the organization she works for and addresses the readers by bringing to their focus that,

“Do you really think our need for genuine news reportage can be assuaged by a makeover as amateurishly fake as the mole on young Dolly Thakur’s chin?” (Chauhan 23)

Before publishing his article when the editor asks him to make it little long to cover fully the space allotted, he hammers out a short burst of words attacking Debjani once again-

“One last piece of advice to Miss Dolly-Dotted-Chin. Flutter those lashes. You’ll look a little less plastic. At the moment, the combination of your scraped-black hair and that unwinking, basilisk gaze is frankly scary. Or maybe that’s just because my grandmother told me never to trust a person who never blink” (Chauhan 26).

To justify his views, it is bad of Dylan to comment on Debjani’s mole, blinking and unblinking of her eyes, calling her *maal*, and even calling Amitabh Bose, the reputed newsreader disrespectfully as a ‘bore’. His scathing remark on other journalists’ physical attributes shows his non-commitment to the ethics of his profession and disrespect towards other’s physicality.

Apart from showing men as unprofessional, this novel also show men as incompetent fools. Dylan is the eldest son of Brigadier SaahasSekhawat, who has been taught by his mother Juliyet Bai to respect girls, who are pure and delicate creatures who needs to be cherished and

protected. But the master player, the accomplished flirt, could ascertain the only kind of 'protection' to be found in the chemist's shop. When asked about the ever competitive lady colleagues of his office and if he can approach one of them and marry her, the incompetent Dylan says,

"No, Mamma', No nice girls in the India Post office. Only bad-bad girls. In tight tight clothes with loose-loose morals who will corrupt me..." (Chauhan 77).

What Dylan can do is just pass vulgar comments on women, pointing to their dress and through it judging their inherent morals without realising his own insipidity at such dissipation. Not only Dylan, his brother Jason follows the same track shown by the elder one. Juliyet Bai shrieks out once when asked about Jason saying that "he is so shameless" (Chauhan 74). He does not even care for his somewhat conventional parents, and brings one girl after another to the house, gets locked up in his room for hours and knows not what he does. The mother herself has to declare- "He brought her home, introduced her, your dadda and I said hello- what else to do? Then he took her to his bedroom, as cool as you please, and they were locked in there for hours. Just imagine, with your dadda and me at home! Such shamelessness" (Chauhan 74).

Another male character in the text is Ashok Narayan who has recently sold bungalow 'Number 13' (Chauhan 65), his only property, to pay his debts.

"Ashok Narayan has run through his inheritance at a rate that would have warmed the cockles of his dissolute father's heart and the house has had to be sold in order to pay off the debts. All Ashok will retain is one ground-floor flat in the block of residential flats that is to come up in its stead" (Chauhan 65).

But Ashok Narayan has no sense and is not repentant for selling up his property and losing his income, because he now is a fanatic flirt, running after the very cook of his house called the "Hot Dulari" (Chauhan 69) and cares not for the shame he is bringing onto his matured son Gulgul and the trauma that his wife is going through after coming to know about the husband's illegitimate relationship.

Unable to assert his prominence among the very progressive ladies of his house, the Judge expresses his utter masculine despair by defending his male pet dog and pondering the rhetoric of own self through it, "No messing with that dog's ball!" the Judge roars suddenly making everybody jump. 'What is a male without his manhood, huh? He'll turn into a wimp and be killed in a dog fight before the week is out!.... You women just like to emasculate all your men, and that's the truth" (Chauhan 110). It is when Anjini offered a suggestion to take the deformed dog to a clinic and start a hair growing treatment. He has to finally snort to make his point hearable and acceptable.

Likewise, Vicky Ji, Binny's husband has forced her to file a case against her own father demanding the sixth 'hissa', the part of the parental property she shall get just to start a new business of his, as his earlier one has failed. He shamelessly depends on his father-in-law's income without doing anything of his own for the new business. If he is such economically fatal at that moment he can just ask for help, but like a greedy hypocrite he manages to force his wife for the task and when it is not accomplished he asks her to file a case against her own father.

No men in the text seems unflawed. Anant leaves his wife unattended and uninformed and travel to U.S when Anjini is suffering from pangs of pregnancy. She is the one who takes care of his son Samar from his previous wife, but in return, when she faces some unsolvable troubles related to pregnancy, he starts to avoid her and even does not protest when she ask him to divorce her as she has been unable to bear child and marry someone else. He even does not realise that the problem may be in him as well although he has fathered once, because the doctor could not find any problem with Anjini either. But, as he is the 'men' of the house he believes it as impossible for him to have any bodily deficiency and behaves not in a practical way. To posit his patriarchal stand he dares not to expose himself if he holds any deficiency.

Men are not only patriarchal but they are hypocrites too. The very Dylan Singh Sekhawat who has just made fun of Debjani in a national newspaper, later on coaches her on how to read news with blinking eyes, by offering to put out his Mac as the very device from which she reads out news in the studio and arrange a few days' practice session. He is attracted so much to her during those days that he even tries to kiss her, without a prior consent. She freezes at the moment. The kiss grabber Dylan tries to get close with her both physically and emotionally. But when Debjani's parents notices Dylan's increasing visits to the house and his sensitiveness towards her, they hint the same to the Brigadier for a supposed relationship. So, Brigadier slightly asks him if he feels for Debjani and to everyone's shock Dylan rejects the very idea of Debjani at the moment asserting that he can never have such silly indulgences like love-making and all. When she actually has no clue of the whole situation, Dylan invariably blames her, "So, the ball-squeezer has told her parents that he kissed her. Well she's a newsreader- he ought to be grateful she didn't announce it on DD's national network last night, just as cheerfully as she announced the 'findings' of Special Investigative Commission. And now they've all made the faster-than-lightning leap from kissing to love to marriage. Typical" (Chauhan 147).

Without knowing the reality Dylan thinks of Debjani as a lovesick person, considering her as irrational which he justifies by declaring that her reading of the news of a certain investigation in a smiling face a mere folly and irrational which according to him she should not have done, and this proves that she is idiot enough to tell her parents about him kissing her and the need to get her

married to him. The justification that he provides to himself after rejecting to cherish Debjani with the reason of her being nonsense to read serious news with a smiling face is rather a nonsensical juxtaposition. But, later on when he gets to know that Debjani is to see other suitors, Dylan starts to think more often of her. He once meets Debjani with her suitor Dev Pawar on Berco's Chinese restaurant and this is the epic moment in their relationship because after this he has asked his parents to ask for her hand in marriage. Debjani ponders why has Dylan done this sudden about turn. Just because he has seen her at Berco's and realized he can not live without her. Dylan who shows himself as all-knowing actually knows not about his own state of mind. But when Dylan proposes, Debjani accepts, for she has been clear about him.

Men lie at a drop of a hat and when it suits them. Till the day when both the families have decided to meet to discuss on Dylan and Debjani's possible engagement, Debjani is kept ignorant of the fact that it is Dylan who wrote the blistering article 'The Roving Eye' on a national newspaper criticising DD through critiquing her. The article has mentally impacted Debjani a lot and also defamed her to some extent. So, she is unable to accept the truth that it is actually Dylan who has written that. She has felt misled. She does not hesitate to call off the possible engagement and cut off all her connections with him. She is not ready to continue a relationship where there is no truthfulness. Debjani is made to appear bold enough to call off her engagement for she is not comfortable enough to share her life with a liar.

After the impending engagement gets off, Dylan focuses all his attention on dismantling the M.P Hardik Motla, another debilitated male character, who has tried all his might to add fuel to the then already burning fire over Prime Minister Indira Gandhi's assassination by her own Sikh bodyguard. He has inspired for communal riots, leading to rape and murder of many Sikh people. He aroused the anger of the common people by telling them to shower their anger on the Sikhs by saying them "Get people to vent their anger. It's much better that way. Keeping anger, rage, violence pent up inside is unhealthy. It can give you cancers" (Chauhan 139). He has also said, "The anger of German people was not allowed to be vented after the First World War. They had to keep it all inside so their resentment just kept building and building, and then what happened? Hitler happened! Second World War happened!" (Chauhan 140)

According to Motla, people should curb away all the Sikhs at that very moment for a single Sikh's fault on killing the PM. The rest of the Sikhs have no role to play in the assassination but despite being the M.P, the people's representative, Motla can gather no sense of the terror he has been causing out of such public comments. Dylan's write ups against Motla have caused him trouble now as the election is nearing. So he challenges Dylan on a national television channel to prove what he writes with proper evidences. Dylan has been now spending day and night on

procuring true witness who was actually present on that bitter night after P.M's assassination with Motla when he recommended for communal riots to take place. He has collected interviews of three real persons as demanded and published it lately to Motla's discredit. Suddenly, after the news publication he has been called by his last witness Kamalpreet, for she said that she needed help, and he goes to New Delhi Railway Station, from where she is to travel to a destination. But, she is already lured by Motla's men, and when Dylan insists on carrying her bags and finds her seat and offer back her pink Rexine bag, she shockingly utters these words- "Thank you so much... You are too generous- this money will change my life" (Chauhan 299) and shouts out loudly for everyone to hear- "I will keep our agreement" (Chauhan 299), and at this, some khaki clad policemen turns out from nowhere and arrest Dylan for charges of bribery, witness tampering, falsification of evidence, rumour mongering and slander, and under very own Motla's premise Dylan is not ordered bail at its immediacy. This novel shows the true nature of self-seeking public figures like Mr Motla. No woman is shown in such a poor light in this novel.

At this crucial period of Dylan's life, as he is in jail, his friend Mitali, who is not even an employee of the *India Post* proving the ethics of which Dylan has gone to the extent of challenging Motla, Mitali is doing all her best to gather proofs against the M.P to get him bail. But, his very colleagues Varun and Hiranandini avoids the whole issue, and Hiranandini even plans to tie up with Motla and thus asks Dylan to accept the false accusations of bribery put against him and by proving Motla true through such an act he can request for the bail. They dare not to stand with the ethics of the fourth pillar of democracy to maintain which they have been solely working. Varun although sits with Mitali while she is going through the CCTV footages of the hostel where Kamalpreet have been residing, to check if Motla's persons have come to her who actually have come and planned and trapped him and thus to trace a link and prove the allegations against Dylan wrong, what Varun could do is to get "mesmerized by the way her nose ring hovers so tantalizing above her red lips" (Chauhan 310). Mitali finally finds that one of Motla's men has been indeed visiting Kamalpreet from last few days, may be persuading her to side-line Dylan, and she thus asks Varun, "Listen, why don't we team up and crack thing right open? You guys cover it for the print media and I'll cover it for *Viewstrack*. What do you say?" (Chauhan 310) Varun could do nothing for his colleague but just rely on what Mitali can find out.

But, the editor-in-chief Hiranandini does not give the permission to publish anything against the M.P and even Mitali's version of the case gets censored in *Viewstrack*. Dylan is just left out to suffer all alone, and he does nothing in jail but watches Debjani in DD and imagines her for the rest of the night. But, all on a sudden, the once criticized Debjani, taking the advantage of the moment, although unconsciously, yet, what she has done is that when there have been

protest against “anti-defamation bill” (Chauhan 352) throughout the country and President Mikhail Gorbachev is to visit India in just two days, she read out in the evening news of DD all that Mitali has found against Motla, the illegal arrest and the atrocious and injudicious punishment meted to journalist Dylan Singh Sekhawat. This sudden news of harassment to a journalist has given momentum to the then ongoing anti-defamation bill’s protests and to avoid political unrest in the country when the famous president is visiting Dylan is released of jail and made free of all legal charges by the administration. People of the country has viewed the incident as the trick of DD to be met through Debjani as they say “Pretty, fiery eyed newscaster Debjani Thakur was the perfect choice to read out the statement that was clearly the new DeshDarpan’s coming-out party” (Chauhan 352). But it is not just being pretty or fiery; Debjani has indeed put her job at risk and read out what have not been there in display. She has almost lost her job until the incident makes her very popular amongst the spectators and DD has to recruit her back with due respect. Debjani claims before Dylan that- “Saving you equals saving the country” (Chauhan 373). What all the high ranking officers and the chief editor Hiranandini could not do, it is done by the unblinking news reader Debjani.

The incidents discussed so far proves that it is not just Dylan or Motla, but all the male characters of the select text turns out dysfunctional, even the school goers are no less. Men are insecure and shallow figures when compared to the women in the novel. Eshwari’s friend Satish is insecure before the Thakur girls, because, while Debjani is gaining immense popularity all over the country, Eshwari is doing good in games and that she later pays no heed to him and has rejected his very first proposal and so utters-

“So now you sisters will become even more snooty’ he says as he starts to walk
Beside her.... ‘All of you pricey Thakur sisters look down upon us diceymohallah
Guys. Admit it!’” (Chauhan 42)

Satish tries to instigate Eshwari by making her aware that she is in a competition with her sister and that she has no possibility to win the bet.

“So how’re you gonna top Dabbu’s act, huh, Bihari? With basketball? India doesn’t
even have a proper basketball team. You’ll have to run away to Bombay and join the
movies” (Chauhan 43),

Another school goer of Ethan’s age, Gurvinder Singh, has been stupid enough to be happy about the Sikh massacre until and unless his mother made him cut off all his hair as a punishment for such irresponsible attitude towards a national cause. The text thus presents shallow male characters- passive in their deeds in comparison to their empowering female counterparts.

To sum up most readers would claim that in Indian English Chick Lit female characters are represented as 'very' able beings, either be it a newsreader, a rational decision maker or a perfect manager of the house itself, while the male characters turn out to be either hypocrite, pervert, clown, stupid, fraud, irrelevant, trickster or as someone very much unconventional. But, if read with an attentive eye it is seen that the men take a dysfunctional pattern in Chick Lit, when they are presented especially in comparison to the female counterparts. Gulgul is drawn only as to his unlikeliness to Debjani, or Dylan's passion for his job and the urge to not bother about the corrupt leaders but to the viewers alone is very different from Debjani's procedural news reading. But if checked as a lone character, they appear correct in their own standpoints. And writers of this genre seem to use the style of comparison to perform their function of painting passive men.

Although the patriarchy represented by male characters is almost thwarted in the select text yet the utopian atmosphere under which the female heroines act liberally is only reflected at a surface level. Even if the male characters are criticised with a feminist articulation of empowering women, yet, it seems that the women stick to the 'traditions', uplifting the age old patriarchal manners to the core, although in a bit modified version. In *Those Pricey Thakur Girls* Debjani evidently longs for Dylan to admit his love for her, and at first when he has hesitated, she, by listening to the elders of the house, starts seeing other eligible boys to get married within the restricted age expected for girls to get married in traditional families. Anjini, who is emotionally harassed by her husband for her pregnancy related problems dares not to get separated because she is dependent on his finances.

Thus, it can be concluded that although the 'feminist' writer Chauhan tries her best to deconstruct the hegemonic literary representation of masculinity and the patriarchal behaviour of men, yet, the female protagonists, somehow, by the end of the novels seem to adjoin to the same norms they at first have thwarted. They finally adhere to the belief of getting married to the all eligible bachelor at the proper time, and most importantly they all irresistibly crave for a male partner, and make promises to accompany him, fulfilling the very patriarchal norms.

References

Banerjee, Anjali. *Imaginary Men*. Downtown Press, 2005.

Baykan, Burcu. *Proceedings of SOCIOINT14- International Conference on Social Sciences and Humanities*. "Women's Reading And Writing Practices: Exploring *Chick-Lit* As A Site Of Struggle In Popular Culture And Literature", 8-10 September, 2014.

Chauhan, Anuja. *Those Pricey Thakur Girls*. Harper Collins Publishers, 2013.

Ferris, Suzanne, and Mallory Young. *Chick Lit: The New Women's Fiction*, Routledge Taylor
and Francis Group, 2006.

Kala, Advaita. *Almost Single*. Harper Collins Publishers, 2010.

Author: Post Graduate Student, Dept. of English, Tezpur University, Email:
rajashree.boruah100@gmail.com

Crisis of Aquatic Biodiversity- A Study in Pani Dihing Bird Sanctuary, Assam

Debahuti Bora

Abstract

Aquatic biodiversity can be defined as the variety of life and the ecosystems that make up the freshwater, tidal, and marine regions of the world and their interactions. Aquatic biodiversity encompasses freshwater ecosystems, including lakes, ponds, reservoirs, rivers, streams, groundwater, and wetlands. Factors including overexploitation of species, the introduction of exotic species, pollution from urban, industrial, and agricultural areas, as well as habitat loss and alteration through damming and water diversion all contribute to the declining levels of aquatic biodiversity. As a result, valuable aquatic resources are becoming increasingly susceptible to both natural and artificial environmental changes. Therefore, conservation strategies to protect and conserve aquatic life are necessary to maintain the balance of nature and support the availability of resources for future generations. Assam is a part of global biodiversity hotspots, rich with innumerable biotic diversity. Pani Dihing ($27^{\circ} 4.5' N$ to $27^{\circ} 10' N$ latitudes and $94^{\circ} 25' E$ to $94^{\circ} 35' E$ longitudes) - a unique and important bird area is a Protected Area situated in the southern bank of Brahmaputra River in the district of Sivsagar, Assam. There are almost 180 species of birds in the sanctuary including both resident and migratory birds. Pani Dihing is also rich in various vegetation and wild animals. But now a days, smuggler's activities, killing of birds by local habitants, expansion of *Kalmous (Ipomea aquatic)*, ignorance of the government, poor infrastructure etc have become major threats to the biodiversity of Pani Dihing bird sanctuary. Our present study attempts to explore these threats and suggest remedies in this regards.

Keywords: Biodiversity, Species, Threats, Pani Dihing Bird Sanctuary.

Introduction

The umbrella term Biodiversity implies the composition of ecosystem including the variety of different species of animals, plants, micro organism, etc. within the interconnected environment. Aquatic biodiversity is that branch of ecosystem encompassing the freshwater ecosystem like lakes, ponds, rivers, streams, groundwater, wetland, etc. composing the aquatic habitants. Aquatic biodiversity has massive economic and aesthetic significance maintaining and balancing the overall system of ecological interlinks. In context to biodiversity management, the phase of development in the form of technological and industrial diffusion, the need for conservation of biodiversity has become vital for the balanced ecosystem on Earth. India is recognized as one of the 17 Mega biodiversity countries in the world and accounts for 7-8 Percent of the recorded species. As an integral part to global biodiversity India comes under the Indo- Burma Biodiversity Hotspot. However, the Indian biodiversity has been categorized into Eastern Himalayan and Western Himalayan. The state of Assam is a major unit of Eastern Himalayan Biodiversity Region rich in a diversity of ecological habitats. The state has a large number of aquatic species inhabiting in the waterlands including rivers, beels, lakes, ponds, reservoirs, streams, groundwater, and wetlands, etc. Pani Dihing Bird Sanctuary is one of the notable aquatic biodiversity situated in the Southern part of Brahmaputra River in the district of Sivasagr, Assam. The Geographical specification of Pani Dihing Bird sanctuary is $27^{\circ}4.5' N$ to the biodiversity of the region $27^{\circ}10' N$ latitudes and $94^{\circ}25' E$ to $94^{\circ}35' E$ longitudes. This bird sanctuary has almost 180 species of birds including both migratory and resident birds (**Bora, Bharat. 2019**). The sanctuary has been also a home place for many aquatic plants and animals enriching the biodiversity of the region. In the year 1972, Government of Assam declared the region as Pani Dihing Bird Sanctuary and in the year 1999, 10th August Indian Government recognized as a National Bird Sanctuary. The present status of Pani Dihing Bird Sanctuary has been going under a number of threats that the treasury of aquatic biodiversity in the region has been declining. Both natural and societal factors are becoming major problems that the number of species in the region is gradually decreasing (**Dutta, Saumerdeep. 2012**). The Pani Dihing National Bird Sanctuary requires effective actions to deal with the crisis situation.

Objectives

The main objectives of this paper are-

- i. To highlight the present scenario of Aquatic Biodiversity in Assam
- ii. To study the present status of Aquatic Biodiversity in Pani Dihing Bird Sanctuary
- iii. To understand the threats to aquatic biodiversity in the Pani Dihing Bird Sanctuary

Background

Management of biodiversity is significant for a balanced Ecosystem. The inter-link among different species in a particular biodiversity requires a healthy environment to maintain a sustainable ecosystem. The Pani Dihing Bird Sanctuary is one of the remarkable protected aquatic biodiversity areas which provide a rich natural habitat to a number of species enhancing the ecology of Assam. But in the present scenario, the bird sanctuary is facing the ecological imbalance which needs a proper study to recover from this natural crisis situation.

Methodology

The source of data for this paper is both primary and secondary data. To collect Primary data, we visited the Pani Dihing Bird Sanctuary. Secondary data are collected from sources like books, research papers, newspaper etc.

Discussion

This section first discusses a scenario of aquatic biodiversity in Assam. The second part of this section discusses an overview of Pani Dihing Bird Sanctuary. The third part of this section deals with the crisis of Pani Dihing Bird Sanctuary.

Aquatic Biodiversity in Assam

Assam is a state of India which is generally known as the doorway of North East Region. It is a constituent unit of the Eastern Himalayan Biodiversity Region; one of the two biodiversity “Hot Spots” in the country. The climatic conditions cause prevalence highly humid weather and coupled with heterogenic physiographic witnessed in Assam have resulted in a diversity of ecological habitats such as forests, grasslands ,wetlands, etc. upholding a wide range of floral and faunal species in this state (**Gogoi, Manuj& H K Rahman.2012**). Assam has more fresh water wetlands than any other state in the North Eastern Region which is rich in biodiversity. The two major drainage systems of Assam-the Brahmaputra and the Barak and in the flood plains of these river systems there exists patches of swamps as well as perennial water bodies of varying shape, size and depth called locally as *beels*, *haors*, *jalah*, *doloni*, *hola*, *pitoni* etc. which are the sources of water and habitat for a diverse range of plants and animals. The wetlands seen in Assam are generally two types- permanent wetlands and temporal wetlands. At present Assam has about 1, 01,231.60 ha broadly categorized wetlands. Morigoan district with 11,658 ha has largest concentration followed by neighboring Nagoan district with 11,259 ha. Of the total area covered by wetlands, swamps and marshes constitutes almost 43 per cent. There are an estimated 3513 *beels* and *haors*, 1,85,623 ponds, 10 reservoirs and 115 tanks in Assam (Source: The Assam Tribune, Wednesday, April 18, 2012). A few famous wetlands of Assam are namely Dhirbeel, Deeporbeel,

Dibru- Saikhowa Bird Sanctuary, Pani Dihing Bird Sanctuary, Bordoi- Beelmukh Bird Sanctuary etc. which are very rich in biodiversity.

The aquatic plants species of Assam belongs to diverse habits and have distinctive characteristics. More than 100 such aquatic species have been identified in Assam (Gogoi, Gulap.2011). A few important aquatic plants found in the wetlands of Assam are namely *kalmous* (*Ipomea Aquatica*), *pani meteka* (*Eichornia Crassipes*), *puni* (*Hydrocotyle Asiatica*) etc. Animals like gangetic dolphin, snakes, turtle, verity of fishes etc are found in the wetlands of the state. These wetlands are also important habitat of many migratory and resident birds. Some commonly seen aquatic birds of Assam are namely *pani kauri* (*Phalacroeorax Niger*), *kona musuri* (*Ardeola Gragii*), *hargila* (*Leptoptilos Dubius*), *hamukbhonga* (*Anastomus Oscitans*), *bortukula* (*Xenorhynchus Asiatieus*), *pelican* (*Pelecanus Philippensis*), *harali hah* (*Nettapus Cormandelianus*), *masoruka* (*Ceryle Rudis*), *gangacilani* (*Rhynchops Albicollis*), *deuhah* (*Anser*) etc.

But nowadays due to some factors like smuggler's activities, killing of birds and animals, illegal fishing, deforestation, etc. Assam's innumerable aquatic biodiversity are going under threats. Therefore it is an urgent need to take appropriate steps by the governments as well as people to conserve and protect these resources of Assam.

A few pictures of wetlands in Assam-

Fig 1: Deepor Beel (Kamrup District)



Fig 2: Son Beel (Karimganj District)



Overview of Pani Dihing bird sanctuary

Geographical location

The Pani Dihing Bird Sanctuary is the only sanctuary in Sivasagar District covering an area of 33.93 Square Kilometre. The sanctuary is surrounded by Rajmai Tea Garden and 37 National Highway in the Eastern part, Sitalia, Milanpur and the river Brahmaputra in the Western part, Dihingmukh, Dhaibari Dalapa and Balikur in the Northern part and the river Disang, Dimowmukh and Sarguwa in the Southern part. The sanctuary is located near about 15 k.m. from Sivasagar town.

Climate

The sanctuary has moist tropical climate. The average hottest and coldest temperature that prevails in this sanctuary is 35°C to 8°C respectively. The sanctuary receives an annual rainfall of approx 3200 mm and has a relative humidity of 65 percent to 85 percent.

Flora and Fauna

The Pani Dihing Bird sanctuary is rich in a variety of aquatic flora creating a healthy biodiversity in the region. The vegetation of Pani Dihing comprises of riverine grasslands and aquatic vegetation. The sanctuary is beautiful with the terrain suitable for birds. The Sanctuary consists of large area of wetlands resulting in plethora of aquatic plants like *Kalmou (Ipomea Aquatica)*, *Pani Mateka (Eichornia Crassipes)*, *Puni (Hydrocotyle Asiatica)*, *Pani Hingori (Trapabispinosa)*, etc. (Gogoi, Bornali. 2001). However big trees are rarely seen in the core part of the sanctuary. The Pani Dihing Bird Sanctuary is home to about 180 species of both migratory and resident birds. Among them about 80 species are local birds and 100 species are migratory birds. Migratory birds like *Deurajhanh (Anser Anser)*, *Nejal hanh (Anas Acuta)*, *Sakoisaku (Tardorna Ferruginea)*, *Pelican (Pelecanus Philippensis)*, etc. come to this sanctuary every year mostly in the month of October to March. *Panikauri (Phalacrocorax Niger)*, *Kanamusuri (Ardeola Gragii)*, *Hargila (Leptoptilos Dubius)*, *Bartukula (Xenorhynchus Asiatieus)*, *Hamuk Bhang (Anastomus Oscitans)*, *Masuruka (Alecedo Atthis)*, *Banariakukura (Gallus Gallus)*, *Xorali Hanh (Nettapus Cormandelianus)*, *Shiloni (Milvus Migrans)*, *Dauk (Amaurornis Phoenicurus)*, *Xetuluka (Mcglaima Lineata)*, *gangasilani (Rhynchops Albicollis)*, *Xaitha (Treron Phoen)*, *Xakhiati (Orilus Xantharnus)*, *Kurua (Haliaeetusm Leucoryphus)*, *Bhatou (Psitta Cula Kramerii)*, *Kapou (Streptopelia Chinensis)*, etc. are commonly available local birds seen in the Pani dihing Bird Sanctuary. A variety of fishes have been recorded in the wetlands and its adjoining channels in the sanctuary. Local fishes like *Puthi*, *Khlihana*, *Muwa*, *Misamas*, *Goroi*, *Kawoi*, *Sengeli*, *Borali*, *Xingi*, *Magur*, *Bariola*, *Xingora*, *Rou*, *Kusiar*, *Xol*, *Kharia*, *Pava*, *Selkona*, *Mirika*, *Sital*, *Veseli*, *ra*, etc. are found in the wetlands of Pani Dihing. Moreover variety turtle, snakes, *Pani Bhekuli*, *Beng*,

etc. are enhancing the ecosystem available in the sanctuary. Other wild animals found there are *Jahamaal(Viverra Zibetha)*, *Neul(Herpestes Edwardsii)*, *Xial(Canis Aureus)*, *Lata Mekuri Baagh (Felis Bengalensis)*, *Udh(Lutrogale Perspicillata)*, *Hepa(Felis Chaus)*, *Banaria Moh(Bubalus Arnee)*, *Haati(Elephus Maximus)*, etc.

Infrastructure Facilities

Infrastructure facilities in Pani Dihing Bird Sanctuary are very poor. The pathetic condition of the only bridge connecting to the bird sanctuary (Fig: 3) reflects the ignorance of the government. There is no well structured road to enter the core of the sanctuary; the only way available is through boat. Though the Assam Government built a few forest camps with 16 nos. of forest guards but due to absence of proper facilities these camps are almost dead nowadays. The numbers of bird watching towers in the sanctuary is very less and existing towers are in very pathetic conditions. The only government office located there has become ineffective and according to the local people the office remains closed almost all over the year.



Fig 3: A view of the only bridge connecting to Pani Dihing



Fig 4: Road to reach the only forest office in Pani Dihing

Crisis in Pani Dihing Bird Sanctuary

The treasury of biodiversity in Pani Dihing Bird Sanctuary has been facing innumerable threats due to both natural and societal factors. Once we notice the wide view of the sanctuary it will reflect an image of ignorance and irresponsibility of the government and general mass as well. The aquatic species in the sanctuary are declining and even some of the species are extinct nowadays. In the era of 21st century, when the human society is claiming to be civilized and technologically developed, it really seems sad where a number of species in a nationally recognized sanctuary are dying due to some ignorance of society. The factors which are responsible for this crisis situation of the sanctuary can be discussed as follows-

- ❖ One of the major threats to Pani Dihing Bird Sanctuary is the spread of *Kalmous*(*Ipomea Aquatica*) and *Pani Meteka* (*Eichornia Crassipes*) across entire wetlands. Consequently, the emerging food crisis and declining space for augmenting birds' population rate have been becoming major factor of biodiversity crisis in the region.



Fig 7: Wide view of Kalmous and Pani Meteka spread in Pani Dihing

- ❖ In the midst of the sanctuary, as there are no such big trees for shelter of birds, it seemsthat no. of migratory birds coming to this sanctuary are declining day by day.

- ❖ Another important factor is that the local people are taking advantage of the irresponsible government policies. For fishing purpose in the beels during winter season, they use to dig cannels connecting to the nearby rivers in order to drain out water from the beels. As a result decreasing water level in the beels, wetlands, etc. are creating an adverse environmental state resulting in diminution of aquatic species in the Pani Dihing.
- ❖ The increasing rate of smuggler activities in the sanctuary, illegal killing of birds and fishes (Fig 8) have become a burning issue for crisis of aquatic biodiversity in Pani Dihing. Even the government is not taking appropriate policies to protect the sanctuary from illegal activities.



Fig 8: Drying of fishes by the local people

- ❖ Local people inhabiting in the nearby villages have started illegally capturing the lands of the Pani Dihing for cultivation and settlement. As result, the space for birds, wild animals, etc. have been declining in the sanctuary.
- ❖ Lack of proper infrastructure for conservation and management of aquatic biodiversity research center in the Pani Dihing, the problems and issues are lacking proper attention of mainstream society and media.
- ❖ Deforestation in the nearby areas by the local people is another major factor of decline in water birds in the sanctuary as birds like *Pelican (Pelecanus Philippensis)*, *Bortukula (Xenorhynchus Asiatieus)*, *Xargila(Leptoptilos Dubius)* etc. require big trees for their nesting.

- ❖ Lack of awareness regarding the importance for conservation of the biodiversity, this National bird sanctuary is facing threats at a severe stage. Government has been consistently ignoring development and promotion of this bird sanctuary. For example, the present existing sign boards directing towards the Pani Dihing Bird sanctuary are in a very pathetic stage which just reflect ignorance of the government on ecotourism potentiality of the Pani Dihing Bird Sanctuary.

Policy Implications

- ❖ The Pani Dihing Bird Sanctuary immediately requires a noteworthy action of the government sector to deal with the problem of unnecessary growth of *Kalmous*(*Ipomea Aquatica*) and *Pani Meteka* (*Eichornia Crassipes*) in the wetlands.
- ❖ Government should take strong responsibilities to provide tight security systems (Forest Guards, Wireless system, etc.) in the bird sanctuary in order to protect from poaching of birds, fishes and other wild animals in the sanctuary.
- ❖ The bird sanctuary requires an accurate plan for plantation in the area in order to provide shelter to both local and migratory birds so that their rate of birth can be accelerated.
- ❖ Awareness among people especially among local villagers has been becoming very essential for protecting the biodiversity in the sanctuary.
- ❖ A well equipped infrastructure in the bird sanctuary should be adopted regarding management of sanctuary.
- ❖ Media has a significant role to create awareness among general people and government as well. Coverage of all issues and problems of bird sanctuary leading to a crisis situation in Pani Dihing should be well executed.
- ❖ A bird research centre to deal with the problems of bird population, food crisis, etc in the sanctuary is required before this National Bird Sanctuary goes extinct.
- ❖ Government should plan for execution of ecotourism spot thereby to enhance the beauty of the sanctuary in order to attract tourists.

Conclusion

Assam, the north-eastern state of India is rich in biodiversity providing home to a large number of natural habitats with a high potentiality of ecotourism in the region. But due to ignorance of government and society as well, this potentiality is yet to be optimally utilized. The Pani Dihing Bird sanctuary is one of the examples of such ignorance of governments over decades. The Pani Dihing Bird Sanctuary can be better explained as the Paradise for aquatic species specially foreign and local water birds. The wetlands spread across the wide areas of the sanctuary have been providing shelter to a large number of aquatic birds, animals, plants, etc. enhancing natural splendor of the region. But the present status of the bird sanctuary urgently requires some effective action on the part of the government and general mass as well. Aquatic species in the Bird Sanctuary have been destroyed or degraded leading to an imbalance ecosystem over years. It is therefore felt to be an imperative need to conserve Pani Dihing Bird Sanctuary along with all the wetlands of Assam and protect their unique biodiversity. If properly managed, the wetlands can be a source of immense wealth for the state leading also to enrichment of the quality of its environments.

References

- Bora, Bharat (2019) "National Parks and Wildlife Sanctuaries of Assam." pp.88-92, Samalaya Book Stall, Jorhat.
- Dutta, Saumerdeep. (2012) "Conservation of Pani Dihing Bird Sanctuary." in *Sadin*, 27th January.
- Gogoi, Bornali (2001). "Pani Dihing: under crisis." in *Purbachal* , 26th August.
- Gogoi, Gulap. "Biodiversity and Pani Dihing Bird Sanctuary." in *Prantik*, 16th July, 2011.
- Gogoi, Manuj & H K Rahman (2012). "Pani Dihing Bird Sanctuary under crisis." in *Amar Asom*, 14th January

Author: Doctoral Student, Department of Economics, Mahapurusha Srimanta Sankaradeva Viswavidyalaya, Nagaon, Assam, Email: debahutibora90@gmail.com

A Study on the Need and Importance of Life Skill Education for Adolescent Girls with Special Reference to the Pandemic Situation

Deboleena Dutta

Abstract

WHO defines life skills as “abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life”. The contemporary education system till date emphasizes on and is obsessed with production of individuals who conform. Skills defined in terms of ability to assess a problem situation and find solution, ability to communicate effectively, having effective interpersonal skills, capacity for convergent and divergent thinking are not given due importance. Education is important, but a socially responsible system of education to support and live life better is more important particularly in case of adolescent girls during emergencies and the crises period like the one created by the Covid -19 pandemic where they may be facing increased and heightened risks ranging from psychologically, physically and others. Adolescence is a period of transition between childhood and adulthood. The terms adolescent and youth refer to individuals between the ages of 10 to 19 and 15 to 24 years respectively. Life skills programming for adolescent girls contributes to psychosocial, health, economic and learning outcomes, reduced exposure to gender-based violence (GBV), personal wellbeing, greater social, political, and economic inclusion, postponed marriage and greater agency in family planning. The promotion and acquisition of life skills is an important element in preparing highly marginalized adolescent girls for their transition into adulthood. This is particularly important in contexts where access to appropriate information, guidance, role models and services is limited. The present paper will therefore focus on the importance of life skills education and the benefits of imparting life skill education i.e. developing social, emotional and thinking skills among the adolescent girls so that they can become creative, productive and dynamic citizens who can cope up with future challenges and survive well.

Keywords: Life Skills, Challenges, Adolescence, Adolescent girls, Covid-19 pandemic.

Introduction

Life skills are the potentialities in adolescents which uphold their physical, mental and emotional welfare and proficiencies and which help them front onto the truth of life. Life Skills

mainly includes recognizing and describing one's emotions and sentiments, sharing opinions, framing and setting practical goals and using various techniques to get solutions to the problems. UNICEF defines life skills as, "*a behavior change or behavior development approach designed to address a balance of three areas: Knowledge, Attitude and Skills*". Life Skills mainly helps people to answer those questions which they face in their day-to-day life. It can either be acquired through various teachings or direct experiences. Adolescence is a period of transition between childhood and adulthood. Research reveals that this period of transition affects the adolescence which has a lasting impact for the rest of their life regarding their own image, sentiments or interactions with family, friends or peers. Due to numerous reasons like anti-social acts, drug abuse, sexual exploitations, juvenile delinquency, poverty etc adolescents are not able to use their competencies to the maximum. It is believed that a socially responsible education system can address these issues and here we see the need and importance of life skill education for adolescents which will help them to channelize their potentialities in a right way. Now, when we speak about Life Skill Education for Adolescents, it involves a sequence of sessions which mainly focuses on self-development. In these sessions basically skills like communication skills, assertive skills, cultural values, creative thinking to solve life problems, how to handle stress, anger management are taught. Their prime focus is on the adolescents; to make them understand the changes that they go through in their life especially during their adolescence period. They are made aware of things, both positive and negative, which will leave an imprint for the rest of their life. They are taught how to react on things which will bring a positive outcome and to make informed decision in every step of their life.

It is evident from the previous emergencies and crises, that adolescent's girl are the one who face most of the problems during the time of crises. Adolescent girls are subjected to increased violence be it sexual or gender-based and unwanted pregnancies. A study reveals that in 2008-09, when there was food, fuel and financial crisis, the adolescent girls and young women were the most to be infected by HIV. Further, in Sierra Leone, there were approximately 18,000 additional teenage pregnancies during the Ebola crisis. During the time of crises, access to education for girls lessens which ultimately increases the drop-out rates in the school after the crises. Accordingly, COVID-19 is also not an exception to this. It is seen that throughout the world, the COVID-19 pandemic has wrecked the lives of humans as it has a direct effect on our health and as stated from the previous crises, during COVID-19 also, the adolescent girls are facing increased and

heightened risk in their daily life. COVID-19 has put a lot of stress amongst the people be it economic or mental stress, but ultimately girls are being targeted in the society out of that stress for which they are subjected to sexual exploitation, child labor and gender-based violence.

Therefore, in such a situation, proper life skill education for the adolescent girls becomes very important. Life Skill Education for adolescent girls contributes to their emotional, physical and mental well-being. It minimizes their exposure to gender-based violence. Being participative in nature, Life Skill Education helps the adolescent girls to involve themselves in greater social and political activities. Thus, the need and importance of Life Skill Education for adolescent girls in the times of global crisis is mainly felt when they have lesser or no access to the appropriate and correct information, proper guidance and where role models and services are limited.

Challenges faced by Adolescent Girls

Due to globalization and liberalization, it is seen that adolescent girls are meeting with new challenges in their life which they never faced before. It is quite apparent, that adolescent girls need to face with problem like gender violence, sexual exploitation, child labor, cyber crimes, drug abuse, early marriages, immature pregnancy, rape etc. A study was conducted in 2015 in Kerala to figure out the areas in which adolescent girls need to face challenges the most. The study revealed that adolescent girls face many challenges particularly which are related to gender role perception, conflict of emotions, safety issues, peer pressures, confusions regarding inter personal relationship, accepting bodily changes, menstrual hygiene and reproductive health, curiosity regarding sex and sexuality, choice of career, educational aspirations, gender discrimination and usage of ICT.

Sl. No	Challenges	Percentage
1.	Safety issues	76.8
2.	Menstrual Hygiene and Reproductive health	74.4
3.	Gender discrimination	74
4.	Gender role perception	73
5.	Usage of ICT	67.6
6.	Confusions regarding interpersonal relationship	65
7.	Peer pressure	62.8
8.	Choice of career and lack of role models	58
9.	Educational aspirations	53

- 1. Challenges Related to Safety:** For majority of adolescent girls, safety issue is the most important challenge which is 76.8 percent. Issues like eve-teasing, sexual abuse from relatives, teachers, and neighbors receive prime concern.
- 2. Challenges Related to Menstrual Hygiene and Reproductive Health:** 74.4 percent girls responded that they are scared of white discharge and connection between wearing sanitary pads and wearing jeans with infertility. They are confused with the right age of marriage and getting pregnant.
- 3. Challenges Related to Gender Discrimination:** Around 74 percent of the girls responded that their freedom of opinion is restricted in comparison to boys; where their brother had cell phones they did not have the same. They wanted to be treated the same as like boys be it in school, or courtyard or home or in the society.
- 4. Challenges Related to Gender Role Perception:** 75 percent of the respondents have stated that household works are the only responsibility of women. They need to complete household works before going out to their works. Employed women are less likely to take care for their children properly.
- 5. Challenges Related to the Use of ICT:** Adolescent girls are benefitted by the rapid use of technology, mobile phones, computer, laptops, and internet. But at the same time, they are also facing a lot of problems by its use as several forms of cyber crimes like pornography, morphing and traps are emerging these days in the social networking sites. They fear of being cheated in those sites so their parents do not allow them to use ICT much.
- 6. Challenges Related to Interpersonal Relationship:** 65 percent of girls are confused as to maintaining good relations with the opposite sex. They are unsure whether they should encourage adolescent's love affairs or not. They believe that support from friends is necessary for withstanding in emotionally challenging circumstances.
- 7. Challenges Related to Peer Pressure:** 62.8 percent of the girls have challenges related to peer pressure. Delinquency and Depression are some severe problems which are being faced by adolescent girls when they are being neglected or rejected by their peers. Adolescent girls must learn how to avoid harmful peer pressures.
- 8. Challenges related to Choice of Careers and Lack of Role Model:** As to the matter of choosing the appropriate career, 58 percent of the girls are confused regarding choosing the right

one and they lack proper role models. Their interests' conflicts with what their parents want them to become.

9. **Challenges related to Educational Aspirants:** 53 percent of adolescent girls relating to their own educational aspirations are totally confused. Dowry and marriage expenses stand as a main hurdle for the higher education of girls. They conveyed it is difficult for educated girls to be a good bride.

Need and Importance of Life Skill Education amongst Adolescent Girls during Covid-19 Pandemic

The home quarantine measure which has been followed globally during COVID-19 requires the government to identify different approaches to continue to help girls to develop life skills during their time of increased helplessness. The best practice approaches such as girls clubs and safe spaces must be implemented to develop adolescent girl's life skills during COVID-19 both during lockdown period and post-lockdown period till life resumes to normal phase. There is a need to understand the changing realities of adolescent girl's lives to support girls during this crisis. There is a need to design some alternative means and relevant content that can be delivered effectively during this time of crisis. In the context of COVID-19, COVID specific needs should be considered by life skill programmes. During this time, it is necessary to speak with the girls and understand their needs. For example, during the lockdown period in Zimbabwe, a Supporting Adolescent Girls' Education (SAGE) project was conducted whereby the SAGE project supported upto 21,780 highly marginalized, out-of-school adolescent girls in 11 districts. It kept contact with its beneficiary girls through SMS and mobile phones by messaging them on well-being and safeguard topics. Similarly in Kenya, a project was conducted for expanding inclusive education strategies for girls with disabilities. Under this project, around 2,260 girls with disabilities were provided a resource pack to support with information on specific needs which included life skills contents on Gender-Based Violence prevention and response and COVID- related health and hygiene. It is not possible to underestimate the importance of relationship during crisis. As there is a disruption of social networks, girls are more exposed to violence, exploitation and abuse. Therefore, there is a need of interventions that supports social networks and relationship-building which in turn will help the girls and protect them from early marriages, physical violence and early pregnancy. Schools as well as extra-curricular activities are at halt due to this pandemic. In

this situation safe spaces can provide an environment by delivering essential life skill contents through the development of peer networks. During COVID-19, there is a need for adolescent girls to have access to certain services, resources and information. Life Skill Education will enable the girls to navigate where those essential services are being provided and as to latest information about COVID-19 including how to protect themselves from the virus as well as their family. Also they need information about economic assistance to meet the economic crisis during this period.

Conclusions and Suggestions

During this COVID-19 pandemic, girls throughout the world are being confronted with many challenges and risks which are increasing day-by-day making their life troublesome. At this stage, it is very difficult to find innovative and creative ways for supporting adolescent girl's with life skills programming as all schools are closed. Life Skill Education needs to be properly implemented as because it is the need of the hour for today's adolescent girls in the society. Not only the adolescent girls but also students and children across the globe must be imparted life skill education so that they can specifically address their needs, keep themselves motivated. Life Skill Education will definitely bring a change in their attitude. It will yield positive results in the long run by providing a supportive environment for the adolescent especially during the time of crisis.

Suggestions

In order to understand the significance and importance of life skill education for adolescent girls, it is very much imperative that every school must include this in their regular curriculum like appropriate components on proper body image, menstrual hygiene and reproductive health, respect for opposite sex, trafficking and sex rackets, cyber-crimes – mobiles, internet and pornography, legal provisions and rights of girls, stress management etc. There is a need of appointing life skills trainer/counselor who will act as a motivator for the adolescent girls by enhancing their mental health, train them with better skills and make them capable enough to meet the challenges of life both during normal time and at the time of crisis. Mental support is very much needed during the time of crisis for the girls because if they are mentally strong enough then they can at least stand on their own to face the risks and challenges. For providing psychological support to the girls, programmes can be conducted in TV's, Radio's or Social Networking sites where they can learn those skills while sitting at home at the time of crisis. Parents, at the same time also have a duty to impart life skills education at home by engaging the girls in various creative activities.

References

- Kuruvill, M. & Nisha, P. (2015). Challenges Faced By Adolescent Girls in the Indian Context, *International Journal of Current Research*, 12(7), 23823-23825.
- Kumar, J. & Chabra (2016). A. Life Skill Education for Adolescents: Coping with Challenges. *Scholarly Research Journal for Humanity Science & English Language*, 182-187.
- Prajapati, R., Sharma, B. & Sharma, D.(2017). Significance of Life Skill Education, *Contemporary Issues in Education Research- First Quarter 2017*, 10(1), 1-3.
-

Author: Assistant Professor of Law, Ajmal Law College, Assam, Email: deboleendutta94@gmail.com

... an MSSV publication ...

Online ISSN : 2455-7706
URL: <https://www.mssv.ac.in/Journal.html>