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Editor

INDRA SEN BARO

JHANJI HEMNATH SARMA COLLEGE

JHANJI, SIVASAGAR, PIN - 785683 (ASSAM)

Website-www.jhanjihnscollege.edu.in

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Editorial Preface

There is a saying that pen is mightier than sword. A writer, an author, a researcher, a social thinker, a social reformer, an academician or an intellectual can perform many activities through writing which may not be possible through military power. For the development of society, the contributions of writers are most important without whom people cannot think about the survival as man in the world. A researcher can also contribute more information for the development and benefit of society. Because the most important reason to engage in research work is to enhance knowledge by offering new data or perspectives on a given subject. This will make us aware of its surroundings and environment and improve the quality of our life and promote innovation.

In the present world, research has become an integral part of higher education. Apart from the acquiring knowledge, it helps researchers or students to enhance their logical thinking skills and problem solving abilities. It is the driving force behind progress in learning, personal development and social advancement. Academic research enhances the reputation of higher institutions, attracts the students and professors. Society benefits from the answers to crucial problems and advancements that improve people's quality of life achieved through research efforts. And there are still millions of things that have yet to be discovered: diseases to cure, waters to explore, species to discover. All that is possible with research.

ACADEMIA-a yearly bilingual multidisciplinary peer reviewed research journal published by Jhanji Hemnath Sarma college is an effort to give the academicians and researchers a platform to express their outcomes of their research works. There are 33 research based

article in this journal. All the articles of this journal explore their topics from research perspective and provide constructive arguments with in-depth analysis which will lead us to where we are today: a civilized society with the knowledge and tools to move forward.

I express my sincere gratitude to our principal Dr Manjit Gogoi without whom the peer- reviewed journal of the college could not be carried out. His advice and encouragement in publishing the journal was praiseworthy. I also express my gratitude to all the peer reviewers of the journal. I express my sincere gratitude to all the contributors of the journal. Without their cooperation it would not be possible to bring out this journal. Binayak Offset, Sivasagar deserves my special thanks to bring out this journal within the short time. Finally, I express my sincere apology for the mistake done unknowingly in the publication of the journal.

Indra Sen Baro

Editor

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Challenging the binaries in Manjula Padmanabhan's Escape

Daisy Rani Doley

Assistant Professor, English

Namrup College, Dibrugarh, Assam.

E-mail: daisyranidoley89@gmail.com

Abstract

Escape (2008) is a novel written by Manjula Padmanabhan. The book was shortlisted for the prestigious Vodafone Crossword Book Award in the same year. The story revolves around the serious issue of declining sex ratio and takes it one step further. In the novel, the author portrays a world where women are openly killed and eradicated, and there are no feminine names given to things or people. Clones are produced to replace women, resulting in the total extermination of womanhood. It goes beyond gender discrimination and targets female gender, including names, memories, things, places, and more. This paper analyzes the themes of control, surveillance, and extermination of womanhood in the novel Escape through Adorno's concept of authoritarianism propounded in his book *The Authoritarian Personality* (1950). The narrative portrays an authoritarian regime that exercises complete authority over the lives of its citizens, governing their actions, thoughts, and bodies. The paper aims to demonstrate how women's resistance can challenge authoritarian regimes that seek to undermine their power as individuals, showcasing the transformative potential of such resistance.

Keywords : Discrimination, extermination, womanhood, equality, liberty

Introduction :

The science fiction *Escape* (2008) has received significant acclaim from its readers. This popularity speaks to the book's quality and appeal, making it a prime example of the genre. Author Manjula Padmanabhan explains that the idea for *Escape* initially came to her as a newspaper article written in the form of a diary entry from the last surviving Indian woman. She was inspired to write the book upon noticing that, despite progress being made, Indian women appeared to be on the decline due to outdated social biases that promote female foeticide. The novel explores the oppression and exploitation of women, exposing the relationship between women and the modern state in the age of technological advancement and globalization. From an authoritarian perspective, Padmanabhan's *Escape* can be seen as a cautionary tale about the dangers of individualism and the threat it poses to the regime's stability. The theory developed by Adorno is apt here as it suggests that those with authoritarian personalities are characterized by their strict adherence to conventional values, submission to authority, and hostility towards those who are perceived to be inferior or different: "The authoritarian type of man cannot stand freedom; that is, he is not content with being free himself; freedom demands that others should also be free and since the authoritarian personality structure is characterized by the striving for power and by the suppression of other individuals and groups, the realization of freedom would be bound to bring about the disintegration of the structure." (Adorno et al., 1950, p. 733). Authoritarians often suppress conflicting thoughts and seek control over others while conforming to societal norms. This is observed in the novel *Escape*, which resonates with Adorno's theory.

The society portrayed in *Escape* is ruled by a strict authoritarian government, leaving individuals with minimal autonomy. Individuals are assigned roles and expected to adhere to established rules, reflecting the centralized control and conformity enforcement typical of authoritarian systems. The characters in the novel demonstrate varying degrees of submission to authority. While some, like the parents, initially conform to the expectations placed upon them by the regime, others, like the daughter, question and resist these impositions. This reflects Adorno's notion of the authoritarian personality's tendency to submit to figures of authority without question. The novel's characters exhibit the traits of authoritarian personalities in different ways, and the daughter's resistance serves as an example of how individuals can resist authoritarianism. The reason behind the Generals' decision of exterminating women is this: "Females are driven by biological imperatives that lead them to compete for breeding rights. Whereas collectives breed cooperatively. In order to control breeding technology and to establish the collective ethic we had to eliminate them." (Padmanabhan

271) Overall, the novel *Escape* provides a compelling illustration of the dangers of authoritarianism and the importance of resisting it. The themes explored in the novel align with Adorno's theory and show how authoritarian systems can restrict individual freedom, autonomy, and critical thinking.

On the other hand, in *Escape*, fear is used as a tool of control by the authoritarian regime of the Generals. The story takes place in a dystopian future where every individual is under constant surveillance, and any deviation from the established norms is met with severe consequences. This creates an atmosphere of fear that fosters compliance and reinforces the authoritarian structure of the society. The measures enforced by the regime are designed to induce fear and align with Adorno's emphasis on the role of fear in maintaining authoritarian systems. In the novel *Escape*, fear is portrayed as a pervasive and influential tool of control that is used to maintain the authoritarian system.

Fear is present in all aspects of society, from the government's propaganda to the citizens' personal lives. The regime uses fear to reinforce its authoritarian structure because it is easier to manipulate and control people who are afraid. Adorno believed that fear was a crucial aspect of authoritarianism because it could be used to suppress dissent and perpetuate oppressive regimes: "Authoritarian leaders exploit fear as a tool to manipulate and control their followers, instilling a sense of urgency and impending danger in order to justify their authoritarian policies and suppress dissent. By stoking fear and paranoia, these leaders seek to consolidate their power and silence opposition." (Adorno et al., 1950, p. 429) The manipulation of fear is a powerful tool for suppressing dissent, as it can create a sense of helplessness and isolation in people, making them more susceptible to control. In his work, Adorno delves into the behaviour of authoritarian personalities who tend to view those they perceive as different or inferior as less than human. This dehumanization is clearly demonstrated in the novel *Escape*, where individuals are stripped of their unique identities and reduced to mere roles or functions within society, devoid of any agency or individuality.

The regime's emphasis on uniformity and conformity serves to reinforce this dehumanizing tendency, as it leaves no room for any form of deviation from the norm. Adorno thus states: "The fundamental striving of the authoritarian personality is toward power: power over others, external power, power over Nature, power over the self, power to command, power to enforce obedience." (Adorno et al., 1950, p. 54). This results in a society where people are reduced to their assigned roles and are not valued for their individual qualities or differences. Adorno's insights into the dehumanizing tendencies of authoritarian regimes shed light on the dangers of such systems, and the importance of valuing and respecting individuality and human dignity. In *Escape*,

the characters navigate a society marked by oppressive control and conformity, yet they display varying degrees of resistance and agency. Among them, the daughter, Meiji, emerges as a potent symbol of defiance against the authoritarian regime. Despite the omnipresent surveillance and the suffocating grip of societal norms, Meiji refuses to acquiesce to the regime's dictates. Instead, she actively challenges the established order, seeking autonomy over her own body and destiny.

Meiji's rebellion is multifaceted, encompassing both personal autonomy and broader societal defiance. One of the most striking aspects of her resistance is her refusal to conform to the prescribed gender roles and expectations imposed by the regime. In a society where individuals are reduced to mere functions and roles, Meiji asserts her agency by rejecting the predetermined path set out for her as a woman. She refuses to be confined by the rigid confines of gender norms, instead striving to carve out her own identity and determine her own destiny.

Furthermore, Meiji's defiance extends beyond the realm of personal autonomy to encompass a broader rejection of the regime's authority. She actively seeks to challenge the power structures that seek to control every aspect of citizens' lives, recognizing the inherent injustice and oppression embedded within the societal framework. By refusing to submit to the regime's dictates, Meiji becomes a potent symbol of resistance, inspiring others to question the norm and strive for a better future.

Meiji's refusal to comply is perceived as a direct threat to the regime's authority, as it undermines the collective identity and control it seeks to uphold. Her rejection of conformity challenges the very foundations of the authoritarian regime, exposing its vulnerabilities and inspiring hope for change. In a society dominated by fear and conformity, Meiji's rebellion is a beacon of hope, demonstrating the power of individual agency in the face of overwhelming control. Thus, Meiji's character exemplifies the resilience of the human spirit in the face of oppression, highlighting the transformative power of resistance and defiance. Despite the oppressive nature of the society depicted in *Escape*, Meiji refuses to be subjugated, asserting her agency and challenging the regime's authority at every turn. Through her courageous acts of rebellion, Meiji inspires others to question the status quo and strive for a better future, underscoring the enduring power of individual agency in the fight against tyranny.

The novel *Escape* portrays the terrifying consequences of authoritarianism in a dystopian setting. The regime depicted in the novel wields advanced technologies to surveil and manipulate its citizens, invading even the most intimate spaces of their lives. With cameras installed in every home and stringent regulations imposed on reproductive rights, the regime asserts absolute control over the private affairs of its

subjects. This pervasive surveillance instills a pervasive atmosphere of fear and obedience, leaving individuals acutely aware that any deviation from prescribed behaviour will be swiftly detected and punished.

Furthermore, Padmanabhan explores the dehumanizing impacts of totalitarianism, where individuals are diminished to mere tools within the state's apparatus. The transformation of Meiji into a "Lotus" symbolizes the regime's ruthless commodification of human life, wherein individuals are treated as disposable resources to be exploited for the benefit of the ruling elite. This portrayal underscores the regime's callous disregard for the intrinsic worth and dignity of its citizens, relegating them to mere instruments of its oppressive agenda.

The novel also serves as a poignant commentary on the simultaneous destruction of women and nature under totalitarian regimes. Dr. Rosita Joseph's observation underscores how the regime's patriarchal structures and exploitation of the environment are intertwined, reflecting a broader pattern of systemic oppression and exploitation. Padmanabhan's depiction of the marginalization and subjugation of women within this totalitarian society serves as a powerful indictment of gender-based discrimination and violence. On the whole, *Escape* stands as a compelling warning against the perils of unchecked state power and the erosion of individual freedom. Through its stark portrayal of totalitarianism's oppressive mechanisms and dehumanizing effects, the novel underscores the importance of resistance and the enduring struggle for liberty in the face of authoritarian regimes. Padmanabhan's incisive critique challenges readers to confront the dangers of complacency and complicity in the face of tyranny, urging vigilance and solidarity in defence of fundamental human rights. In *Escape*, Manjula Padmanabhan deftly intertwines themes of technological advancement, patriarchal dominance, and the consequences of unchecked power to craft a compelling narrative that resonates with profound gender issues. Through the protagonist Meiji, a young woman fleeing her homeland's oppressive all-male rulership, Padmanabhan explores the complexities of gender discrimination and the quest for autonomy in a society marked by pervasive control.

The novel serves as a poignant commentary on the dangers of unchecked technological advancement, as the regime's use of advanced surveillance technology exemplifies the potential for abuse and manipulation in the pursuit of power and control. Padmanabhan adeptly portrays how the regime's relentless surveillance infringes upon the privacy and autonomy of its citizens, highlighting the insidious ways in which technology can be weaponized to perpetuate oppression and subjugation. Furthermore, Padmanabhan's narrative sheds light on the insidious nature of patriarchal dominance, as Meiji's journey to escape her homeland underscores the systemic barriers and

discrimination faced by women in male-dominated societies. By presenting Meiji as a symbol of resistance against patriarchal oppression, Padmanabhan challenges readers to confront the entrenched power structures that perpetuate gender inequality and marginalization.

Through the fusion of science fiction elements with real-world issues of gender discrimination, Padmanabhan offers a thought-provoking exploration of self-identity and autonomy in the face of societal constraints. Meiji's quest for freedom becomes a metaphor for the struggle against oppressive systems that seek to dictate and control individual lives, prompting readers to reflect on the complexities of navigating identity and agency in a world fraught with power imbalances and discrimination. Overall, *Escape* stands as a compelling testament to the enduring relevance of gender issues and the need for vigilance against the abuses of power. Padmanabhan's skilful blend of science fiction and social commentary elevates the novel beyond mere genre fiction, offering a nuanced exploration of the intersections between technology, patriarchy, and individual autonomy. Through Meiji's journey, readers are invited to contemplate the profound implications of unchecked power and the ongoing struggle for equality and self-determination in an ever-evolving world.

While Manjula Padmanabhan refrains from explicitly naming the setting in *Escape*, subtle cues and cultural nuances unmistakably allude to India. The narrative paints a dystopian landscape characterized by the eradication of females and the ascendance of a ruling class composed of cloned Generals. This serves as a chilling reflection of a society entrenched in archaic ideologies despite technological progress. Chandra Giti's observation aptly captures the essence of *Escape*, highlighting its stark premise where technology and misogyny converge to shape a world devoid of female presence. The ruling elite maintain their dominance through pervasive surveillance, while alternative forms of reproduction and sexuality redefine societal norms. Amit Gupta's favourable review underscores the impact of Padmanabhan's work, acknowledging its significance in challenging societal norms and sparking critical discourse. *Escape* stands as a testament to Padmanabhan's prowess as a storyteller, earning accolades for its compelling narrative and incisive social commentary.

In her novel *Escape*, Padmanabhan boldly confronts the harsh realities of gender inequality within male-dominated societies and portrays the struggles of women with stark clarity. The book is a poignant critique of the pervasive control exerted over women's lives, where they often lack agency in making significant life decisions and find themselves confined within the boundaries of societal expectations. Through the character of Meiji, Padmanabhan exposes the suffocating conditions under which many women live, trapped in a state of constant fear and suppression. Meiji's poignant

questioning reflects the deep-rooted frustration and despair experienced by those denied basic freedoms: "What is there for me to be grateful for? How can anyone want to live like this, always hiding, always terrified, your little captive freak?" (Padmanabhan 387). Professor B. Parvathi rightly notes Padmanabhan's departure from conventional norms to address critical issues of gender, women's autonomy, and their exploitation within familial and societal structures.

Padmanabhan's narrative challenges the patriarchal mindset that seeks to assert male dominance and control over women, perpetuating a system of inequality where women are relegated to subservient roles. Dr. Dashrath Gatt highlights the unequal power dynamics inherent in patriarchal relationships, where men wield unprecedented authority to subjugate women both physically and mentally. This entrenched belief in male superiority perpetuates a cycle of oppression, denying women the recognition of their inherent strength and resilience.

Padmanabhan's portrayal of the Vermin Tribe provides a strong critique of traditional views that seek to belittle the worth and capabilities of women: "Drones are what the Vermin Tribe should have been: servile, dumb and deaf" (Padmanabhan 237). The patriarchal system's insistence on women's weakness and inferiority further reinforces societal norms that deny them the opportunity to thrive and assert their autonomy. In *Escape*, Padmanabhan skilfully exposes the injustices perpetuated by patriarchal structures, urging readers to confront and dismantle systems of oppression that continue to deny women their rightful place in society. In her book *Escape*, Manjula Padmanabhan challenges the stereotype that women are inherently weak and unfit, which is perpetuated by patriarchal ideologies. One of the characters in the book, Meiji, confronts this notion and emphasizes the importance of accepting individuals with all their strengths and weaknesses intact. She asserts that just because one system has problems, it does not mean that you should discard it and find a more difficult one to replace it with.

In the book, the ruling Generals use drones to replace the roles traditionally filled by women. These drones are portrayed as efficient and obedient, without the perceived flaws attributed to women. The implication is that in a male-dominated society, women are often relegated to the role of subservient beings, expected to fulfil the desires and demands of their male counterparts without question. In the novel *Escape* by Manjula Padmanabhan, the author draws a comparison between women and drones to illustrate the dehumanizing impact of patriarchal attitudes. In this society, women are seen as instruments of labour and service, valued only for their ability to conform to oppressive standards. The drones, which are genetically modified humans with robotic features, embody qualities of servitude, silence, and obedience that are

highly valued within the confines of patriarchal norms. They are depicted as ideal replacements for the Vermin Tribes, serving as a stark reminder of the dictator's quest for power and domination.

However, Padmanabhan's portrayal of the drones also serves as a critique of the societal expectations placed upon women. Through Meiji's defiance and resistance, the author highlights the inherent strength and resilience of women, urging readers to reject the constraints imposed by patriarchal structures and embrace a more inclusive and equitable society. Ultimately, the novel challenges the notion that women's worth is contingent upon their ability to conform to oppressive standards and encourages readers to embrace diversity and reject blind obedience. The oppressive regime actively promotes ignorance among its citizens, considering it as a means to ensure unquestioning obedience. The Generals assert that "perfect ignorance opens the path to perfect obedience" (Padmanabhan 33), underscoring their belief that knowledge and individual thinking pose a threat to their authority. The dictatorship relies on advanced technology to eliminate the need for women, justifying their eradication with illogical reasoning. The laboratory becomes a substitute for familial ties, erasing emotions and individuality in favour of uniformity and conformity. Sentiments and individual talents are dismissed as irrelevant in a society that values obedience above all else.

In the novel *Escape*, the author exposes the systematic defamation and marginalization of women in a dystopian society. The term "Wi-men" is used to distinguish them as a separate, inferior race, stripped of their identities and reduced to mere vessels for reproduction. Even familial relationships are distorted, with parents referred to as "generators" and the concept of traditional birth and lineage erased from consciousness. Through the character of Meiji, Padmanabhan reveals the insidious nature of this societal indoctrination. Meiji's discovery of the truth about women and their role in society challenges the regime's propaganda and sparks a journey of self-discovery and defiance.

In *Escape*, Padmanabhan offers a powerful critique of authoritarianism and patriarchal oppression, encouraging readers to question the status quo and resist the forces that seek to suppress individuality and freedom. In *Escape*, Padmanabhan delivers a poignant critique of the deeply ingrained misogyny and dehumanization perpetuated by the ruling Generals. The narrative starkly exposes a society where women are regarded as nothing more than commodities, disposable and replaceable at the whims of those in power. Through the lens of the Generals, women are reduced to mere biological functions, deemed unsuitable for the competitive demands of the era. Their roles as bearers of the next generation are overshadowed by technological

advancements, rendering them obsolete in the eyes of the ruling elite. The Generals rationalize their actions by asserting that the elimination of women is essential for establishing a collective ethic and controlling breeding technology. Padmanabhan's portrayal of this systematic devaluation of women stands as a damning indictment of patriarchal oppression. The insistence on female subservience underscores the pervasive fear of female autonomy and the threat it poses to entrenched power structures.

Conclusion:

The novel *Escape* encapsulates the urgent need to break free from the oppressive mindset that seeks to dominate and control. Padmanabhan emphasizes the inherent value and importance of both men and women in society, rejecting the notion of one gender's superiority over the other. She reminds us that true progress and prosperity can only be achieved through equality and liberation for all. Dr. Rosita Joseph's assertion that equitable and sustainable development is impossible without freeing women from male domination resonates deeply within the context of *Escape*. Padmanabhan's narrative serves as a powerful call to action, urging society to recognize the humanity and dignity of all individuals, regardless of gender. In conclusion, *Escape* offers a stark warning against the dangers of unchecked patriarchal oppression and the dehumanization of women.

Thus, the novel *Escape* is a novel that explores themes related to authoritarianism, which are similar to those examined by Adorno in his work, *The Authoritarian Personality*. The novel depicts how power dynamics, control mechanisms, and acts of resistance interact with one another, providing an insight into the insidious nature of authoritarian regimes and how they shape individual behaviour and identity. *Escape* critiques authoritarianism and prompts readers to consider the broader societal structures that perpetuate oppression and injustice. Padmanabhan's *Escape* is a powerful work of literature that challenges us to confront the injustices of authoritarianism and strive for a more equitable and humane world. It serves as a timely reminder of the enduring importance of resistance, solidarity, and the relentless pursuit of justice in the face of oppressive systems.

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Learning Soft skills for Personality Development : Prospects and Challenges

Dr. Champak Kumar Bharali

Assistant Professor, Department of Humanities

Jorhat Engineering College

Email: bharalick@gmail.com

Abstract

This paper tries to study prospects and challenges in learning soft skills for personality development. For the purpose of data collection an online survey was made among the undergraduate students of Jorhat Engineering College. The findings of the survey are included here in this paper. Soft skills is an umbrella term for various skills, knowledge of soft skills is important for personality development, this knowledge can either be enquired or developed, the skills which generally comes under this umbrella term of soft skills are- communication skills, presentation skills, personality development skills, group discussion skills, job interview, leadership quality, listening skills, body language and time management skills. Each of these skills has its own identity; only in some cases, these skills are found to be interdependent to each other and this nature of interdependency brings each skill under the umbrella soft skills.

Keywords : personality development, soft skills, umbrella term, communication skills, interdependent.

Introduction:

Soft skills comprise various skills like personality traits, social graces and facility with language, personal habits, friendliness, and optimism that mark people to varying degrees. Soft skills are essential for the growth and development of one's personality. Initially soft skills can be leveled in two categories; one, soft skills as behavioural skills and the other, soft skills as people skills. The skills learning which people can see some changes in their behavior can be termed as behavioural skills, on the other hand soft skills as people skills is mostly related to interpersonal skills. The behavioural aspects of soft skills can be seen in self-awareness, self-confidence, flexibility, persistence and in perseverance; all these changes in a person can be seen if he or she learns soft skills seriously, which may create a direct impact in personality development. People skills on the other hand are communication skills, interpersonal skills, management skills, leadership quality and team dynamics. It is difficult to study all the skills altogether or in isolation, it takes time, but if one persist in learning soft skills for a specific period time then a complete change in personality can be seen in learner's behaviour. Since learning soft skills is a lifelong process and it has an impact on personality development, so soft skills can also be termed as life skills too. Life skills is an important component of 21st century skills; scholars have categorized the 21st century skills into three broad categories and these are learning skills, literary skills and life skills, where life skills comprises flexibility, leadership, initiative, productivity and social skills. Teaching and learning life skills is also one of the main objectives of National Education Policy-2020.

Objectives:

Objectives of this paper are to study

- i. Awareness of learning soft skills among undergraduate students.
- ii. Prospects and challenges in learning soft skills.

Methodology:

For the purpose of data collection, a questionnaire containing ten close ended questions was prepared in Google Form and the form was shared among the undergraduate B.Tech students of Jorhat Engineering College. The questions of the Goggle Form are as follows:

Sl	Questions	Choice	
1	Are you aware of soft skills?	Yes	No
2	Is essential to learn soft skills in professional course?	Yes	No
3	Are soft skills important in professional life?	Yes	No
4	Do soft skills help in Personality Development?	Yes	No
5	Are there challenges in learning soft skills?	Yes	No
6	What kind of challenges do you face in learning soft skills?	Lake of resources	Not well informed
7	Do you have an environment of learning soft skills?	Yes	No
8	Is it difficult to create learning environment?	Yes	No
9	Challenges in learning soft skills	Self made	Situational
10	Does MOOCs help in learning soft skills?	Yes	No

Findings:

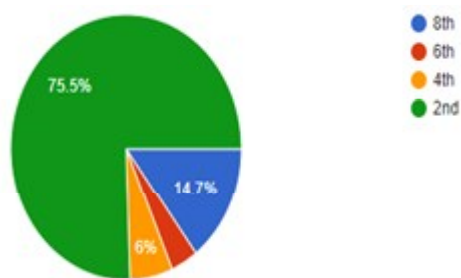


Fig:1.1

A total number of 184 respondents who are B.Tch students of Civil Engineering, Mechanical Engineering, Electrical Engineering, Computer Science and

Engineering and Instrumentation Engineering of 8th, 6th, 4th and 2nd Semester of Jorhat Engineering College took part in the survey answered the questions which were asked in Google Form. Among the respondents who shared their views 14.7% from B.Tech 8th semester, 3.8% from B.Tech 6th semester, 6% from B.Tech 4th semester and 75.5% from B.Tech 2nd semester. (Fig. 1.1)

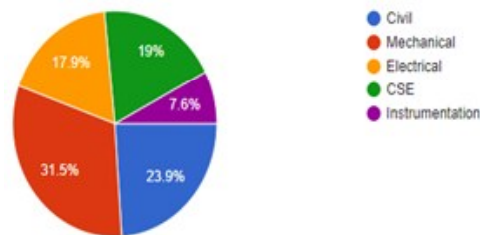


Fig:1.2

Out the 184 respondents 23.9% from Civil Engineering, 31.5% from Mechanical Engineering, 17.9% from Electrical Engineering, 19% from Computer Science and Engineering and 7.6% from Instrumentation Engineering. (Fig.1.2)



Fig:1.3

The first question of the questionnaire was "Are you aware of Soft Skills?" It is found that out of 184 B.Tech students of Jorhat Engineering College irrespective of semester and branch 99.5% respondents have replied that they are well aware of the soft skills where only .5% respondents are not aware of soft skills. (Fig: 1.3)



Fig:1.4

It was intended to learn whether the B.Tech students feel the need of learning soft skills along with their technical subjects; so the second question of the questionnaire was "Is essential to learn soft skills in professional course?" and out of 184 respondents 99.9% agree that it is essential to learn soft skills along with technical subjects, only .5% disagree. (Fig: 1.4)



Fig:1.5

Most of the Engineering students feel that soft skills are important in professional life. The 4th question of the Google form was "Are soft skills important in professional life?" all the respondents (100%) agree that soft skills are very much important in professional life. (Fig: 1.5)



Fig:1.6

It was tried to know what and how they feel whether soft skills help in personality development or not, so the question was asked "Do soft skills help in personality development?" in answer it is found that 99.5% respondents agree that soft skills help in personality development (Fig:1.6)

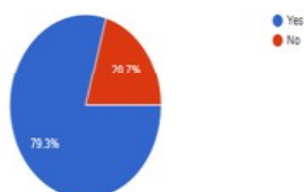


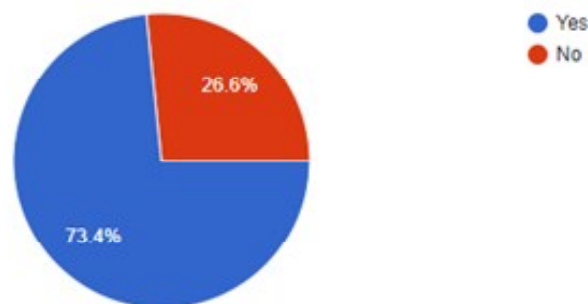
Fig:1.7

Soft skills are important, but in most of the university curriculum, soft skills are not directly included as core subject as a result of which learners face a lot of challenges in learning soft skills. Besides, in most of the courses under university curriculum learners do not feel the compulsion of learning soft skills at their learning stage. Respondents were asked "Are there challenges in learning soft skills?" 79.3% respondents feel that there are challenges in learning soft skills and 20.7% feel that there are no challenges at all in learning soft skills (Fig 1.7)



(Fig:1.8)

The respondents were asked "What kind of challenges do you face in learning soft skills? and they were also given two choices "Lack of resources" and "Not well informed", 46.7% of them answered that challenges in learning soft skills are due to lack of resource and 53.3% of the respondents agree that they are not well informed about soft skills.(Fig:1.8)



(Fig:1.9)

When they were asked whether they have an environment of learning soft skills or not "Do you have an environment of learning soft skills?" in their answer 73.4% agree that they have soft skills learning environment only 26.6% feel that they do not have sufficient learning environment. (Fig: 1.9)

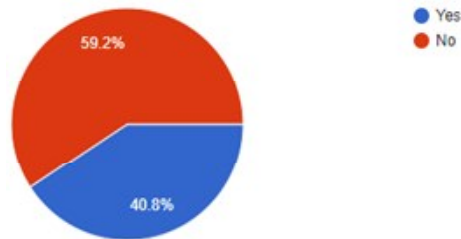


Fig:1.10

When the respondents were asked "Is it difficult to create learning environment?" 59.2 % respondents have answered that it is not difficult to create a soft skills learning environment but 40.8 % among them feel that it is difficult to create soft skills learning environment (Fig:1.10)

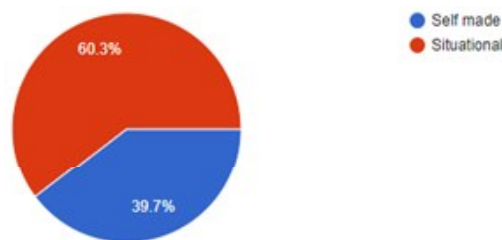


Fig:1.11

It was tried to know what kind of challenges do the learners face in learning soft skills whether it is "Self made" or "Situational", in their answer 60.3% respondents feel that the challenges of learning soft skills are situational where 39.7% respondents feel that the challenges of learning soft skills are self made. (Fig: 1.11)

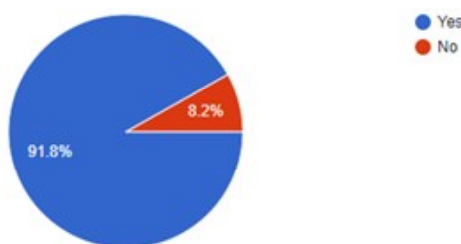


Fig: 1.12

Massive open online Courses (MOOCs) is a very good and large platform for learning soft skills. In the questionnaire it was tried to know "Does MOOCs help in learning soft skills?" 91.8% respondents agree that MOOCs help in learning

soft skills and 8.2% of them have answered negative. (Fig 1.12)

Discussion and Analysis :

The two objectives of this paper are (1) Awareness of learning soft skills among the undergraduate students and (2) Prospects and challenges in learning soft skills. The findings have made it clear that almost all the respondents (99.5%) who are B.Tech students of Jorhat Engineering college have answered that they are well aware of soft skills, similarly almost all of them (98.9%) believe that it is essential to learn soft skills in professional course. All of them (100%) agree that soft skills are important in their professional life. They also strongly agree (99.5%) that learning soft skills help in personality development. The other objective of this paper was to know about the prospects and challenges in learning soft skills in undergraduate level and in findings of the study it is seen that there are both prospects and challenges in learning soft skills among the undergraduate level students. 79.3% respondents feel that there are challenges in learning soft skills at their own pace, where 55.3% agree that they are not well informed. It is believed that a student of professional course should be well equipped with the knowledge of hard skills and soft skills, where hard skills stand for their technical or engineering skills and soft skills stand for communication skills or performance skills, in such situation if 55.3% respondents agree that they are not well informed in that case there should be a review of curriculum design. Similarly 46.7% respondents agree that despite having willingness they face challenges in learning soft skills due to lack of resources. While answering other question 74.3% respondents agree that there are soft skills learning environment in his/her surrounding which is one of the major prospects in learning soft skills. 59.2% respondents also believe that it is not difficult to create learning soft skills environment, the only thing they want are motivation and resources, because 39.7% respondents believe that there are self made challenges in learning soft skills which are mainly lack of motivation and orientation and 60.3% respondents agree that there are situational challenges in learning soft skills; the situational challenges may be lack of proper infrastructure and lack of well designed syllabus etc. There is a well equipped language laboratory in Jorhat Engineering College where students can learn communication skills, interview skills, group discussion skills and debating skills and few others skills which are core components of soft skills. Besides learning in institution there are enough scope of learning soft skills through Massive Online Open Courses (MOOCs) and students can avail its benefit. Out of 184 respondents 91.8% have agreed that there are ample scopes of learning soft skills through Massive Online Open Courses (MOOCs). It is well known that Massive Online Open Courses are mainly provided through SWAYAM which is a very good platform of learning soft skills at one's own pace.

Conclusion :

From the collected data and from its analysis and discussion, it clear that soft skills are very much important for personality development, what is the need of the hour is that the prospects of learning soft skills should be enhanced and the challenges should be minimized. In the days of open and hybrid learning there are a lot of facilities of learning soft skills, in such situation a learner can learn soft skills from various platform. For example, Swayam is a very good learning platform for students where they can learn soft skills online. In every semester (summer and winter) National Coordinators like AICTE, CEC, IGNOU, IIMB, INI, NCERT, NITTTR, NPTEL and UGC offer a of lot courses of soft skills in Swayam. Expert from different esteemed institutions of India contribute their courses through this platform. The benefit of learning soft skills through Swayam is that the learners can choose and learn a course at their own pace, besides they can bring video lectures of reputed and well experienced teachers to their study table. There may be challenges in learning soft skills at institutional level but if learners get motivated and widen their potentials to certain extent then they can avail all the opportunities which are available online. It may be summed up with the view that knowledge soft skills is very important for personality development and in the days of open hybrid learning there are more prospects than challenges in learning soft skills.

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Mamang Dai's The Legends of Pensam : A Peep through the Ecocritical Lens

Dr. Akashjyoti Saikia

Assistant Professor

Department of English, JHNS College, Assam

E-mail: saikiaakashjyoti@gmail.com

Abstract

Ecocriticism, alternatively referred to as environmental literary criticism, is an interdisciplinary method of analysing a book by examining how it interacts with its environments. This study employs an ecocritical lens to examine the fictional work *The Legends of Pensam*, authored by Mamang Dai, a former Arunachal Pradesh civil service officer, journalist, and writer. Both primary and secondary materials, including books, periodicals, encyclopaedias, etc., have been carefully incorporated into this study. Mamang Dai's book, which sheds light on the complex relationships between culture and environment as well as the extensive ecological knowledge of the Adi tribe in Arunachal Pradesh, is an invaluable tool for ecocritical research. The novel's realistic portrayal of the natural world, the interdependence of humans and the environment, and the spiritual components of ecological practices all serve to highlight the importance of preserving ecological and cultural variety. It serves as a powerful reminder of the vital connections that exist between surrounding environments and human groups. The novel's intricate plot and engrossing circular storytelling help readers gain a deeper understanding of the ecological wisdom that has sustained indigenous societies for many millennia.

Key-words : Ecocriticism, nature, human-nature interactions, biocentrism, environment

Introduction :

Ecocriticism, also known as environmental literary criticism, is an interdisciplinary approach of reading a text exploring the relationship between the text and the environment. This approach of reading a work emerged towards the late twentieth century as scholars began to deal with the severe environmental issues faced by mankind in the modern times; these issues include climate change, pollution, and the loss of biodiversity etc. Ecocriticism aims at raising awareness about ecological concerns and promote sustainable practices by analysing how literature portrays nature and human interaction with the environment. This study explores the work of fiction, *The Legends of Pensam*, written by Mamang Dai, a journalist, an author and a former civil servant from Arunachal Pradesh, from the ecocritical perspective.

Objectives :

The Legends of Pensam is a portrayal by Mamang Dai of a mystic land which is "at once particular and universal." An endeavour has been made in this study to delve into Dai's representation of nature, the human-nature interactions, and the broader ecological inferences of her narrative.

Methodology :

In this study the primary text as well as secondary sources such as books, journals, encyclopaedias etc. have been judiciously utilised. A close reading of the text was made in order to explore the different facets associated with the research topic. Theories and concepts related to environmental literary criticism are of special importance in this study.

Hypothesis :

Mamang Dai's *The Legends of Pensam* is a text that offers ample scope for ecocritical analysis. The text gives insights into the profound ecological wisdom of the Adi tribe of Arunachal Pradesh, a state of Northeast India full of natural resources; the culture and traditions of its people and the complex interplay between nature and culture across time. This work of fiction emphasizes the importance of protecting both ecological and cultural diversity through its picturesque description of the mystic natural landscape, the mutual relationship between humans and the environment, and the spiritual side of environmental practices traditionally followed by the Adi community. The text also highlights the influences of environmental change, cultural dislocation, and the marginalization of ethnic ecological wisdom in a rat-race for modernity.

Discussion :

Ecocriticism gained its importance as a branch of literary criticism in the late twentieth century; but its roots can be traced back to the nature writings of the previous century, mainly in the works of writers like Henry David Thoreau. Thoreau's "*Walden*"

(1854) is often referred to as an early example of literature that displays a deep engaging involvement with nature. Ecocriticism as a formal academic discipline began to take shape after the publication of pivotal works such as Cheryll Glatfelter and Harold Fromm's edited book "The Ecocriticism Reader: Landmarks in Literary Ecology" (1996). This compilation presented the readers with a variety of essays which talked about ecological themes in literary works. This book provided a basic text for ecocritical scholars to refer to. Since its publication, ecocriticism has immensely developed and now it involves a wide range of methods, concepts and practices. According to the climate literacy resource "Climate in Arts and History," "Ecocriticism emerged in the 1960s with the start of the environmental movement and the publication of Rachel Carson's *Silent Spring* in 1962, but really began to take off in the 1980s". It also says, "Different types of ecocriticism include: pastoral, wilderness and ecofeminism.". The major themes in ecocritical literary studies include the following:

- i. Nature and Wilderness: The representation of nature and wilderness in literature is a dominant theme of ecocriticism. Ecocritical study of a text analyse how it depicts natural landscapes, flora and fauna, and tries to decode the cultural implications attached to these depictions.

- ii. Anthropocentrism and Biocentrism: Anthropocentrism plainly means human-centred. But as a philosophical concept it signifies "the ethical belief that humans alone possess intrinsic value. ... all other beings hold value only in their ability to serve humans, or in their instrumental value. Environmental ethics unpack our valuation of the natural world in an effort to determine how we ought to live in relation to that world; therefore, anthropocentric environmental ethics address these questions from the perspective of human needs and value." (L. Goralnik, M.P. Nelson). Biocentrism, on the other hand, is more inclusive system of ethics. This perspective holds that "all life deserves equal moral consideration or has equal moral standing" (DesJardins, Joseph R.). Biocentrism views elements of the natural world as ends in themselves. Ecocriticism also deals with the conceptual schemas which emphasize interactions between man and nature.

- iii. Environmental Justice: One more important theme in the sphere of ecocriticism is environmental justice. Environmental justice, according to Britannica, is a "social movement seeking to address the inequitable distribution of environmental hazards among the poor and minorities. Advocates for environmental justice hold that all people deserve to live in a clean and safe environment free from industrial waste and pollution that can adversely affect their well-being." As a genre of literary criticism, it studies the connection of environmental problems and social inequality; how marginalized communities frequently bear the burden of environmental degradation.

It asserts that there should be a more unbiased distribution of ecological benefits and burdens.

iv. Postcolonial Ecocriticism: Postcolonial ecocriticism examines how colonialism has affected the environment as well as how nature is portrayed in colonial and postcolonial literature. In addition to highlighting the voices of indigenous and colonial peoples, this literary critique draws attention to the historical and cultural conditions that influence ecological narratives. The goal of postcolonial ecocriticism is to advance non-Western, alternative viewpoints on nature and decolonize environmental discourse.

v. Ecofeminism: Ecofeminism is another important component of ecocriticism. This examines the links between environmental exploitation and women's oppression. Ecofeminists push for a more harmonious coexistence of people and the natural environment, arguing that patriarchal structures frequently mirror nature's dominance.

vi. Climate Fiction (Cli-Fi): The rise of "cli-fi," or climate fiction, in recent years has given ecocriticism a fresh perspective. Stories that examine the effects of climate change are categorized as cli-fi. These stories frequently imagine scenarios of environmental collapse and aim to spark public conversation on the subject and increase awareness of the pressing need for climate action.

Since ecocriticism intersects with disciplines including ecology, environmental science, geography, and cultural studies, it is by its very nature interdisciplinary. In spite of its noteworthy contributions towards criticism of literary texts in recent years, ecocriticism has been criticised, but this does not diminish its importance as a critical paradigm in the face of the pressing environmental issues humanity is facing and the way authors represent these today.

The Legends of Pensam written by Mamang Dai is a work of fiction with fictitious characters and locales set in Arunachal Pradesh which she describes in the author's note as "one of the largest states of the country and also one of its greenest." It represents the lives and culture and legends of the Adi tribe, who lived in close contact with nature and had immense traditional knowledge about it. She further says, "The old villagers who walk miles every day say: 'When you look at the land you forget your aches and pains.'" In the frontispiece at the beginning of the novel, the novelist says, "In ... the language of the Adis, the word 'pensam' means 'in-between'. ... it may also be interpreted as the hidden spaces of the heart where a secret garden grows." It represents a gap that unites the past and the present, the material and the spiritual, and the human and non-human. Entire narration of the novel is deeply imbued with natural entities.

This book invites an ecocritical examination because of its complex narrative and profound respect for the natural world. How the author depicts nature, the

interaction between the Adi tribe and nature, and the story's larger ecological implications are discussed below:

The idea that nature is a living thing is one of the main themes in *The Legends of Pensam*. The narrative in the fiction often gives the natural world a mysterious human face, giving it a life of its own with the capacity to feel. This way of representation of nature is consistent with ecocriticism's biocentric viewpoint discussed above. Forests, rivers and mountains etc. in Dai's novel are all living entities and they have roles to play; they are like non-human characters in the novel which have a deep impact on the human characters. The mystery that surrounds nature is expressed in the description of the snake mentioned in the section titled "the silence of adela and kepi, "... Suddenly his eyes were dazzled by an iridescence that took his breath away. It was gold, it was green, it was dark amethystine and changing and shining with an indescribable beauty" (Dai 23). The sensuousness of her nature description is found throughout the novel; whatever she describes, Dai never fails to observe nature as a charming living entity. In the chapter "small histories recalled in the season of rain" she describes the rainy season in the mountains as, "Every day I saw clouds dropping lower and lower like ominous waves. The hills were blue, their outline rimmed in black, and the trees were still. ... fierce, hissing rain would cover the land like the sea. ... the forest and rivers become battlefields ferocious with the struggle for survival. Astonishing plants with gills spring up in clumps. Delicate green shoots unfurl into monstrous fans and umbrellas with stinging hair. The wild berry covers itself with ants. Insects like miniature armadillos emerge out of nowhere and move about briskly..." (36-37). The Adi people depend on the hills and the forests for subsistence and continuous rainfall affects their lives like any other thing on the land:

'What is wrong with these hills?' the exasperated villagers ask.

'They're under a spell of diarrhoea!' (37)

This personification of the hills is significant as it highlights the aboriginal's deep ecological awareness and respect for nature with which they have their lives intertwined. The deep ecological understanding that is ingrained in the Adi people's traditional knowledge is highlighted in Dai's story. This knowledge, which has been acquired over many generations, includes an in-depth knowledge of the regional flora and fauna as well as sustainable practices. Such indigenous knowledge systems are valued by ecocriticism for their capacity to provide a way of preserving ecological sustainability and balance. For the Adis nature is not always a force to fight against; it is oftentimes an entity which fulfils their lives. In "the heart of the insect" Dainarrates, "Every winter men from the surrounding villages perched on the highest ridges set out on a journey to the snow-mountains to harvest a precious root. This is the deadly aconitum that

is collected for the preparation of poison arrows. No one remembers for how long this annual trek has been a ritual" (58). These methods show a profound comprehension of ecology - its flora and fauna.

Dai captures the effects of industrialization and progress on the customs of the Adi people by addressing the issues of environmental change and cultural displacement. The delicate balance between the Adi community and their natural environs is threatened by road building, deforestation, and other environmental deterioration. Duan, the youngest elected member to the state assembly promised the villagers a road by the end of the year as mentioned in the chapter "the road." But the promised road comes with a high cost of terrible environmental and social degradation, "The villagers had moved to its own quiet rhythm for centuries, with old certainties and beliefs, but the road was changing all that. It had been over a year now, and the road was still being built. It ran up the mountain like a broken ladder of crumbling earth stained with iron ore. The red gash turned in great loops and bends and plunged into the heart of the far mountains, trying to reach the scattered villages buried deep in the land of mist and wild chestnut" (148). At another place in the chapter, she narrates, "After the theft in the granary buildings it was evident to Issam that her fears were not unfounded. The road was bad news" (151). This expresses the ecocritical worry that, in addition to cultural and social upheaval, environmental degradation frequently results in the loss of ecological knowledge and sustainable practices.

The spiritual aspects of the Adi people's relationship with nature are explored in great detail in this novel. The community's understanding of and interactions with its surroundings are fundamentally shaped by spirits, deities, and stories. In an incident to cite, after accomplishing the task of collecting aconitum for the preparation of poison arrows, the village folk is preparing to come back. "Addressing the mountains and the air they turned in every direction and bid farewell with promises to visit again. They had to convince the jealous spirits circling them to permit them safe return" (59). After their perilous journey back into the village they concluded, "It is necessary to let the miri speak to them so that territory of men is safe from their jealous rage" (60). Again, about the newly constructed road the narrator says, "There were also whispers that the road was inauspicious. Everyone believed in the story of the red pool, the colour of blood, where ghostly fish swarm round and round wearing bells that tinkled and drove strong men to acts of murderous violence" (149). This spiritual reverence for nature is consistent with an eco-centric perspective, which emphasizes the environment's sacredness and the need for its preservation.

Dai's narrative form, which is made up of interwoven episodes, reflects the

ecological interdependence that is at the heart of ecocriticism. The novel's cyclical, non-linear story telling reflects natural cycles and rhythms. The ecological notion that every action within an ecosystem has far-reaching impacts is echoed by this narrative method, which emphasizes the idea that all constituents of the ecosystem are interdependent. In *The Legends of Pensam*, the interwoven lives of the people and their surroundings emphasise the interdependent connections that support life, both human and non-human.

Environmental justice is another topic that *The Legends of Pensam* touches on, especially in relation to indigenous rights and the effects of environmental exploitation. Dai raises concerns about fairness in the allocation of environmental benefits and liabilities by highlighting the ways in which development initiatives and outside influences are endangering the ancestral lands of the Adi people. Issam complains about the lack of drinking water and electricity in their village which is located in the lap of rich natural resources, "Where is the water? The labourers are drinking it all up. ... Where is the electricity?" (153). Her words are for sustainable and equitable environmental policies and actions that uphold the rights and knowledge of indigenous people.

The Legends of Pensam heavily relies on oral traditions as a way to preserve and spread cultural values and ecological knowledge. Elders narrate myths and stories during storytelling sessions, which serve as a storehouse of collective knowledge and environmental ethics. The novel is also interspersed with references to customs and dance and story-telling by miri the great shaman and songs. Dai states in the frontispiece of the novel, "... the life of a man can be measured in the span of a song" in *Pensam*. All these captures the Adi people's environmental philosophy. From an ecocritical perspective, this emphasizes how important oral traditions are in preserving ecological knowledge and encouraging environmental stewardship.

The Legends of Pensam frequently features water in all of its forms as a symbol of life, purity, and fleeting time. The story revolves around rivers, streams, and rain, illustrating how important water is to the Adi people and their surroundings. The way that Dai depicts water emphasizes both its ecological and spiritual importance. Reliance of human life on natural resources is reinforced by the symbolism of water as a life-giving power. Similarly, the hills also represent the antiquity, vastness and plenty as contrasted to the transience, pettiness and dependent nature of human existence. This pattern is consistent with the ecocritical ideas of natural elements' holiness and sustainability.

A critique of how modernity affects conventional ecological beliefs and practices can be found in Dai's novel under study. Characters who adopt contemporary

values are alienated from the environment and the traditions of their neighbourhood and are largely responsible for the ecological disruption in the locality. Issam's complaint that burglary, which was unfamiliar to the villages of the Adi people entered these only with the coming of the road (151-152) is symbolic of how modernity was deteriorating their social milieu. "The granary was sacred property and it was taboo to enter one without the consent of the owner" and hardly anyone locked these (147-148). Because "Never in living memory had anyone tampered with these" (147). This conflict draws attention to the ecocritical worry of the loss of conventional ecological knowledge due to contemporary, frequently unsustainable practices.

Conclusion:

The Legends of Pensam by Mamang Dai is a valuable resource for ecocritical research since it provides insights into the intricate interactions between nature and culture as well as the profound ecological knowledge of the Adi people. The novel emphasizes the value of maintaining ecological and cultural diversity through its realistic depiction of the natural world, the interdependent relationship between humans and the environment, and the spiritual aspects of ecological practices. Dai's work is relevant to current ecological issues since it emphasizes the effects of environmental change, cultural relocation, and the marginalization of indigenous knowledge. The novel makes a substantial addition to both literature and environmental discourse because of its emphasis on sustainability, reverence for nature, and the preservation of indigenous knowledge, all of which are ideals that are in line with ecocriticism. To sum up, The Legends of Pensam is an effective reminder of the essential relationships that exist between human communities and their surroundings. The novel deepens our comprehension of the natural and cultural sphere of Arunachal Pradesh and fosters a greater appreciation for the ecological wisdom that has supported indigenous tribes for many centuries through its complex plot and compelling storytelling in a cyclical manner.

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Reflection of folklore in Birendra Kumar Bhattacharyya's *Mrityunjay*

Dr. Mitali Devi

Asstt. Professor, Deptt. of English

Behali Degree College

Email: mitalidevi111@gmail.com

Abstract

Novels are the most powerful means through which the writers reflect the life, society, culture etc. Novel can mirror and explore various aspects of folklore and folk life like folktales and myths, oral traditions, customs and rituals, superstitions and beliefs, traditional occupations and crafts and food ways and culinary traditions etc. of different societies. *Mrityunjay*, the epoch making novel of the prominent Assamese novelist Birendra Kumar Bhattacharyya reflects the various aspects of folk culture of the people of Assam very exclusively.

Key words: Culture, folklore, *Mrityunjay*, novel, society

0.1 Introduction : Birendra Kumar Bhattacharyya, one of the renowned Assamese novelists, highlights the aspects of folk culture of his society in his novels very nicely. This prolific novelist who has contributed twenty three novels to the Assamese literature has sound knowledge on customs and traditions, manners and behaviour, beliefs and faiths, superstitions, festivals, folk tales, folk songs, dance and music, folk medicine,

dressess, ornaments, food habits, art and crafts folk speech, the day to day used commodities etc. of the people of Assam and the NE India as well. All these elements of folklore are clearly highlighted in his novel Mrityunjay.

0.2 Objective : The objective of this article is to focus different aspects of folklore of Assam in Birendra Kumar Bhattacharyaa's notable novel- Mrityunjay.

0.3 Methodology : The descriptive and analytical methods have been adopted for this research paper.

1.00 Discussion : Folklore is one of the oral and traditional forms of expressive culture. In its true sense, it is the life culture or the culture of society. Folklore or folk culture can rightly be called the document of folk life. It suggests the elements of culture or community like traditional beliefs, customs, tales, songs and sayings etc. which have been passed down orally or through intimation over an extended period of time. Folklore encompasses various forms of oral tradition, including folktales, myths, legends, proverbs, riddles, nursery rhymes, jokes and folk songs etc. The term 'folklore' was first used by the English antiquarian William John Thoms on 22nd August, 1846, in a letter to the Athenaeum, a journal published from London. By the term 'folklore' Thoms basically says about the traditional styles of folk people. The term has been defined variously by other folklorists. However, there has been no widespread agreement among them regarding this term. Richard M Dorson, who has been called the 'Father of American Folklore', has segregated folklore and folk life into four large groups. These are:

- (i) Oral literature or folk literature or verbal art or expressive literature.
- (ii) Material culture
- (iii) Social folk customs and beliefs
- (iv) Performing folk arts (Dorson, 3-4)

1.01 Folklores reflected in Bhattacharyya's Novels : Influence of the resources of folklore can be observed in the writings of renowned world litterateurs. Like many famous writers Birendra Kumar Bhattacharyya has also been influenced by different aspects of folklore of his native land. The elements of Assamese and N E folk culture are beautifully reflected in his novels.

2.00 Folk Literature of Assam : Folk literature is known by different names like verbal art, expressive literature, oral literature, traditional oral process, unwritten literature, popular literature, primitive literature etc. Literature created by the folk society is called folk literature or oral literature. Oral literature is the most affluent literature among all the branches of culture. Apart from expressing the experiences of folk life, it also attempts to exhibit folk belief, folk custom, narrative folk poetry (ballad), folk epic, riddles, folk language, folk speech, folk prose narrative, proverbs,

sayings, maxims etc. In the novels of Birendra Kumar Bhattacharyya ample examples of Assamese oral literature can be found.

2.01 Folk Prose Narrative or Folk Tale : Folktale suggests a moral story like an Aesop's fable or a Biblical parable or a narrative of wonderful events by merchants who return home from abroad after a long stay in distant lands. In Birendra Kumar Bhattacharyya's *Mrityunjay* a large numbers of folk tales have been found. For example, Sarat Kunwarar Sadhu (p. 04), Asharika Rakshashir Sadhu (202) etc.

2.02 Folk Song and Folk Poetry : Here is an example of 'biyar geet' (marriage song) :

Hat sai nalala sonor muthi kharu
Dingi sai nalala mani
Aideur jorere jowai sai lala
Bisayat bhol goi tumi.

(Mrityunjay, 232)

2.03 Proverbs, Riddles, Maxims, and Sayings etc.: Proverbs and sayings have the power to express a real fact or experience in a short sentence. There are many instances of proverbs and sayings in the novel *Mrityunjay*. Some examples of such sources of folk culture are given below:

- (i) Berar saloro kan ase. (trans. Even the walls have ears)
- (ii) Dhaantuye prati kontu,manuch tuye prati montu (trans. Many a man, many a mind)
- (iii) Mari jau mori jau- gurur reen xuji jau. (trans. We kill and get killed and discharge our obligations to our preceptors)

2.04 Folk Speeches : Folk Speech is one of the most important elements in respect to the study of folk culture. The term folk speech refers to the popular language or the dialect spoken by the common people of a specific region. It can be distinguished from the speech of learned people or from the literary language. "What we call folk speech embraces the local and regional turns of phrase that deviate from the standard language taught in the school. Such archaic and dialectical words are of interest to the folklorist both in themselves as parts of daily language, and within tales, songs and sayings" (Dorson, 02). Being an Assamese, Bhattacharyya has enormous privilege of using proverbs, riddles, maxims, sayings and many Assamese abusing and cursing (abusive speech) in his novels. Some examples of abusive speech from his novels are mentioned below in the following table:

Name of the Novel	Abusive Speech	Page no.
<i>Mrityunjay</i>	Jahanit juwa	11
<i>Mrityunjay</i>	Mariboloi dhara	11
<i>Mrityunjay</i>	Marar murtu	11
<i>Mrityunjay</i>	Hatasiri huwa	82
<i>Mrityunjay</i>	Sadaka khuwa	82
<i>Mrityunjay</i>	Tur murtu	63

3.00 Material Culture : Material culture embraces all the essential objects related to the day-to-day life along with their artistic perspectives. According to Richard M Dorson, "material culture responds to techniques, skills, recipes, and formulas, transmitted across the generations and subject to the same forces of conservative traditions and individual variation as verbal art. How men and women in tradition-oriented societies build their homes, make their clothes, prepare their foods, farm and fish, process the earth's bounty, fashion their tools and implements, and design their furniture and utensils are questions that concern the student of material culture." (Dorson, 02-03) Therefore material culture is none but the physical folk-life in reality. Things like homes, utensils, neighbourhood, ornaments, architecture, cookeries, food habit, dress habit, art and all physical objects, resources and spaces that are used in everyday life of people can be attributed to culture, are the objects of material culture. Material culture can be divided into following parts- (a) Folk Cookery, (b) Folk Costume and Ornaments, (c) Folk Architecture, (d) Folk Art, (e) Folk Craft

3.01 Folk Cookery : Bhattacharyya's novels have many examples of folk food. For example, in *Mrityunjay*, there are the references of '-kan jaha saul' (a variety of delicious Assamese rice) (31), 'tomato' (31), 'brinjal' (31) 'kaldil'(the spadix of banana tree) (31), 'petu bhaja' (an Assamese dish made from intestine of fishes) (31), curry of 'Khariya' fish (31), 'sweet potato' (31), 'jahaji kal' (a kind of banana), (99), 'sumathira tenga'(like orange), 'mati kaduri', (sessile joy weed) (217) 'narasingha' (curry leaves) (217), 'dhekiya sak'(diplazium esculentum, a vegetable fern) (217), 'mati mahar jol'(black lentil curry) (217), 'bara dhanar saul'(glutinous rice, a peeled but unboiled rice) (217)

3.02 Folk Costume and Ornaments : Bhattacharyya has mentioned about many folk costumes of Assamese society in his novels. Some examples from *Mrityunjay* are- 'Suriya', 'khaddar kamij', 'kapahi mekhela sadar', 'wankoko', 'pini', 'jish' etc. Moreover, folk ornaments like 'lik' (garland), 'kadeng sinar' (silver 'thuriya'), 'roy' (bangles), 'bala' (bangles) etc. are also mentioned in this novel.

3.03 Folk Architecture: The reference of folk architecture like 'juhal' (a fire place), 'pakghar' (kitchen), 'rangghar' (drawing room), 'saraghar' (sitting room), 'sowani kotha' (bed room), 'ga dhuwa ghar' (bath room), 'bharal' (granary) 'namghar' (worship house) etc. are found in his novels Mrityunjay.

3.04 Folk Art : There are lots of references of folk art found in his novel Mrityunjay. For example- 'haturi', 'mit da', 'daba-sankha', 'pira', 'barira', 'bata', 'banbati', 'sariya', 'saru-hari', 'dhanu', 'hoka', 'tekeli', 'kalah', 'dhal-torowal', 'tokari', 'pasi', 'lota-bati', 'pepa-singa', 'mahar singar pepa', 'dhol-pepa', 'hasati', 'panji' etc.

4.00 Social Folk Custom : One of the significant aspects of folklore is social folk customs. According to Richard M Dorson, "in between oral literature and material culture lie areas of traditional life facing in both directions. One such area we may call social folk custom. Here the emphasis is on the group interaction rather than on individual skills and performances" (Dorson, p. 03). Therefore it is seen that the traditional customs, manners, festivals and celebration, recreations and games, folk-medicines, folk religion etc. which have been traditionally observed by a group of people can be considered as the folk custom. This part of folk culture contains some important aspects of culture like festivals and celebrations, recreations and games, folk-medicine, folk religion etc. Social folk customs are based on folk beliefs of people. In Mrityunjay, there are many references of social folk customs of Assam as well as North East India.

4.01 Festivals and Celebrations : Festivals and celebrations are most integral part of folklore. These festivals and rituals have the social as well as religious importance. In Assamese folk society many festivals and rituals are observed in different occasions. Some such festivals and rituals are mentioned in the novel Mrityunjay very nicely. In this novel some festivals are highlighted which are related to marriage. For example, 'anguthi pindhuwa' (ring ceremony, 5), 'doiyan diya' (adding curd with betel leaf in the face of the bridegroom, 124) etc. The novelist mentions some seasonal, agricultural festivals of greater Assamese folk such as Wangala (84), Rangker and Na khuwa (84) etc.

4.02 Folk belief and superstitions : In the folk life of people several folk beliefs related to the life and universe can be discerned. The foundation of religion has been built on the basis of such beliefs. In the traditional Assamese society, religion plays a vital role. Assam has been known as a land of magic, charms and supernatural beliefs associated with religion. The beliefs in the supernatural and religious legends have been persisted here in this land primarily in the form of oral traditions. As the setting of Bhattacharyya's novels is mainly Assam and North East India, therefore the folk beliefs and superstitions along with other folk cultural aspects of this region

are often reflected in his novels. Some examples of folk beliefs and superstitions seen in *Mrityunjay* are given below in the following table:

Name of Novels	Folk Beliefs/Supertitions	Page No.
<i>Mrityunjay</i>	Beje jara (uttering incantation of a faith healer)	62
<i>Mrityunjay</i>	Apadewata (evil spirit)	63
<i>Mrityunjay</i>	Karati Mantra	63
<i>Mrityunjay</i>	'Baghmara Mantra' (Hymns used for killing tiger)	84
<i>Mrityunjay</i>	Menstruating women are impure	15
<i>Mrityunjay</i>	Sacrificing of goat, pig in the Rongkher festival	85

4.03 Folk Medicine : Folk medicines have played a great role in folk society. In the novels of Birendra Kumar Bhattacharyya there are many examples of plants based folk medicines that are used in the treatment of various diseases. For example- 'gondhuwa ban' (18), 'maran ada' (61), 'makardhaj' (61), 'narasingha' (217) etc. The reference of village physicians who are commonly known as 'bej', 'kabiraj' in different social frame are also seen in his novel *Mrityunjay*.

4.04 Folk-religion : Folk religion is one of the integral parts of society and culture. Religion is the means of the development of culture and society. Different kinds of worships and devotions can rightly be included in the large group of social folk custom. Dorson says, "Religious aspects of social folk custom cover the modes of worship that lie outside the established church" (Dorson, 04). In *Mrityunjay* many instances of religion can be seen. For examples- offering 'rohu' fish, 'patha'(goat) to God Ganesha (52) etc.

5.00 Folk Performing Art : This is the fourth integral part of folklore or folk culture and folk life. Traditional music, dance and drama can be included in this group of folklore. Some examples of folk performing art mentioned in the *Mrityunjay* are- reference of theatre (107), 'bia naam' (marriage song, 110), 'wangala dance' (124), 'bihu dance' (124) etc.

6.00 Conclusion : In conclusion it can be said that Birendra Kumar Bhattacharyya has employed various folk cultural aspects of Assam and North East India in his novel *Mrityunjay* very exclusively and successfully. By using various components of folklore and folk culture the novelist is quite successful in providing the readers knowledge of the rich cultural heritage and traditions of greater Assamese community.

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An analysis of financial status of public health sector in Assam

Dr. Priyanka Hazarika

Assistant professor, Department of Economics
Jhanji Hemnath Sarma College, Jhanji, Sivasagar

Ph: 9954364585

Email: phazarika1179@gmail.com

Introduction:

Sustainable development is one of the fundamental aims of health which means organised medical care that ensures the health needs of the current population are met, without compromising environmental, economic or social resources for future generations. Health is central to the three dimensions of sustainable development. Health itself is both a result and a contribution to development. Health is important as an end in itself and as an integral part of human well-being including material, psychological, social, cultural, educational, environmental, work, political and personal security dimensions. Investments in health necessarily improve other constituent quality standards of human life like educational achievement and skill acquisition, labour productivity and decent employment, increased savings and investment etc. which in turn enhances the country's economic output. For these reasons, the MDGs are focussed on health. Since Independence, Government of India has been trying to enhance the health care services provided to its people by focusing on improving the primary health care system and also by enabling the entry of private sector to the health sector. National Health Mission is India's single largest health-care scheme, accounting for around one-third of total government health-care spending in the country. The achievement of such a galactic mission's goals and objectives is entirely depend on the right and timely allocation, release, and expenditure of funds by the appropriate authorities at each level. The main objective of NHM was to provide accessible,

affordable, and quality healthcare services to the rural population throughout the country with special focus on 18 states, which have weak public health indicators and/ or weak infrastructure, including all North-eastern states. But in case of Assam, the performance of health indicators (viz. Maternal Mortality Rate, Infant Mortality Rate, Total Fertility Rate etc.) is yet not satisfactory. Therefore, the present study seeks to study the trend of fund allocation and release under NHM in Assam from the inception of the mission.

Objective:

The main objective of the present study is to study the trend of fund release and utilisation under NHM in Assam from 2005 onwards.

Methodology:

The present study is descriptive in nature. It is entirely based on secondary data collected from various sources like articles, research papers published in books, journals, State Programme Implementation Plans (PIPs) for various years, State Record of Proceedings (RoPs) for different years, NHM MIS (Management Information System) Reports for different years, NHM official website etc.

Discussion and findings:

Fund Release under NHM in Assam Since the mission's introduction, the funds released under NHM have shown a positive trend (Table 1). However, running such a large mission as NHM across India presented certain obstacles and hurdles in the first two or three years. Despite the fact that the mission was initiated in 2005, it took another 14 months for the implementation framework to be approved in July 2006. As a result, the programme only became fully operational in the fiscal year 2007-08. Some key factors that have an impact upon fund release from the Centre are delay in releasing the Record of Proceedings (ROPs) for a financial year, short release and delay in the release of funds by the Government of Assam than approved share (CRM 2008; CAG 2011); failure to reach the target level of expenditure by the state within a threshold limit of time etc. Moreover, from year 2013-14, the system of 'incentivise performance' has been introduced as per which 10% of total resource envelopes approved for a state was kept aside and this would be released to the state in case of fulfillment of certain conditionality. In case of failure to fulfil the set conditionality, the state could lose up to 10% of its NHM funding.. From financial year 2017-18 onwards, the proportion of NHM funds earmarked as 'incentive pool' was increased to 20% from the previous share of 10%. Thus the lower fund release after 2013-14 onwards is also due to lose of NHM funds under 'incentive pool' category. Since health is a State subject and NHM funding is from the Centre while the implementation is by the State governments, it also creates some problems in

service delivery.

The funds under NHM has been disbursed under 5 components namely, RCH Flexi pool, NHM Flexi pool, Infrastructure and Maintenance, Intensified Pulse Polio Immunization and National Disease Control Programme. Funds under each pool or category are disbursed up to the block and subsequent level as per financial mechanism of the mission, except infrastructure and maintenance. In case of infrastructure and maintenance, the State Health Society directly utilise funds for particular district as per requirement. From the initial years of launching NHM, highest amount of funds have been allocated and released under NHM Flexi pool because all the new and additional activities are to be covered by this pool or category. It sounds good that after implementing NHM, the five states of India viz., Uttar Pradesh, Assam, Maharastra, Andhra Pradesh and west Bengal occupy the top positions in terms of share in expenditure incurred on the flexible pools of NRHM (NIPFP, 2011-12). The second highest allocation and release of NHM funds has been made under RCH flexi pool across the years.

Table1. Amount of fund release in Assam from 2005-06 to 2020-21

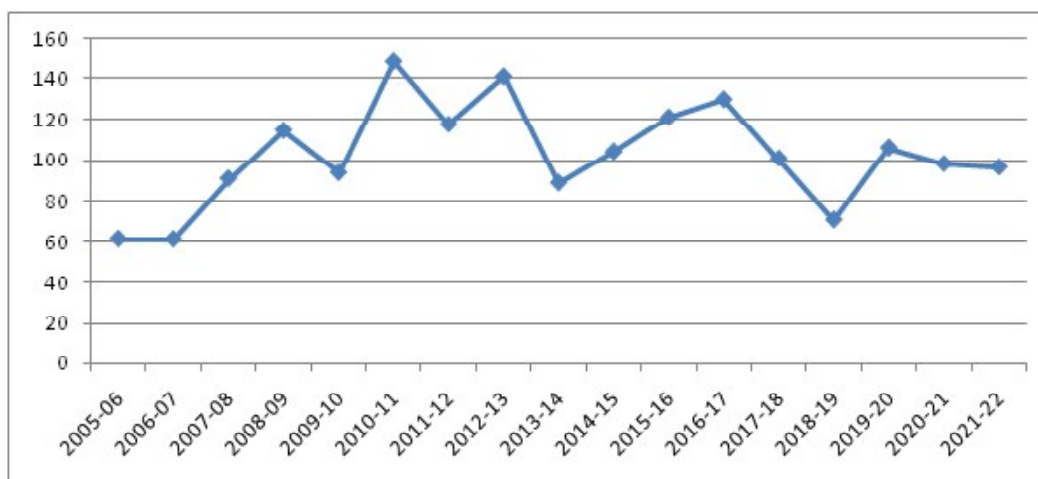
Year	RELEASE
2005-06	137.79
2006-07	346.96
2007-08	602.15
2008-09	606.89
2009-10	813.93
2010-11	736.45
2011-12	877.39
2012-13	887.86
2013-14	1077.81
2014-15	877.13
2015-16	977.82
2016-17	1010.77
2017-18	1263.21
2018-19	1233.98
2019-20	1721.69
2020-21	1782.37
2021-22	869.49

Source: Data compiled from FMRs and MIS reports of Assam, NHM

Fund Utilization under National Health Mission in Assam

Figure 1 depicts that Utilization as a percentage to Release has shown a fluctuating trend throughout the years. Out of 17 financial years for which data are analysed, the utilization rate has been lower than 100% in a couple of years. The delay in fund approval process is one the foremost reasons for lower utilization rate. It is found from audit reports of CAG (2017) and Record of Proceedings (RoPs) that the delay in appointment of statutory auditor (lagging period was ranging from 49 to 79 days in 2011-16), the delay in completion of annual accounts by the statutory accountant (lagging period was almost 155 to 208 days in 2011-16), late submission of Programme Implementation Plans and Utilization Certificates (gapping period was almost ranging from 125 to 185 days in 2011-16) which in turn adversely impact on timing of fund approval by the central government. The excessive time taken by the state treasury to release funds to state is a notable factor creating problem in timely fund utilisation process. Studies have shown that the states where fund releases are more in last quarter (Q4), cannot absorb these at short notice and thus utilization remain poor (Gupta et. al, 2012). As per NHM guideline, upon receipt of funds from Government of India, treasuries are meant to release funds to State Health Societies (SHS) which in turn have to release funds to the districts within 15 days. In 2014-15, in Assam, it took on average 100 days to transfer funds to SHS; and in 2016-17, average 68 days was taken to transfer funds. Thus, a major share of total allocated funds has been utilised in the last quarter of a financial year (i.e. January to March) which in turn creates issue of concern on efficient, effective and proportionate utilization of funds for benefit the people of the state. This obviously hampers the process of timely fund utilization by the concerning authorities. Other financial irregularities noticed are cases of misappropriation, undue financial aid to contractors, idle expenditure on abandoned works and equipments etc. (CAG, 2017). Another notable factor found as under NHM, RoP (Record of proceedings) is very strictly categorised in programme verticals due to which the budget for sub-categories is not flexible enough for pooling of budgetary funds for various activities. This situation results in being overfunded of some programmes and activities; while some other activities remaining underfunded. However there is a provision of re-appropriation of funds with the approval of centre, but it is an elaborate process to get approval which is to be followed both at the central and state level.

Fig 1: Line graph of Utilization rates of NHM funds in Assam from 2005-06 to 2021-22



*Calculation is based on data of MIS Reports and PIP reports of Assam, NHM.

Conclusion :

The government of India launched National Health Mission mainly to boost public expenditure on health and to strengthen the healthcare infrastructure of the country. Since the inception of NHM, the funds allocated and released under the mission have shown a positive trend for Assam. Out of five components of NHM funds, NHM Flexi pool was the component with the most funds authorised and released, followed by RCH Flexi pool. Although there have been many swings throughout the years, the rate of usage in terms of allocation and release has been higher under these two categories, namely, NHM flexi pool and RCH Flexi pool, which are two major components of the mission and which cover some important activities for improving mother's and child health; and for strengthening health system of grass-root level. On the contrary, the utilization rates of funds under both IPPI and NDCP categories have shown a negative trend across the years. The late submission of Programme Implementation Plans and Utilization Certificates, the delay in releasing RoPs, the excess time taken by the state treasury to release funds to the state, and the lack of flexibility in budget spending for various programme verticals categorised in RoPs are identified as some key issues that have an impact on using the funds allocated under NHM to the state. Therefore the state should take every possible step to reduce the time-gap in completing every activity related to fund approval process under NHM.

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Identity Crisis of the Thengal Kacharies of Assam

Mouchumi Borgohain

Assistant Professor, Dept. of English.

Dr. Nobin Bordoloi College, Na-Ali, Dhekiajuli, Jorhat-9

Introduction :

North-East India is the abode of certain ethnic groups. Assam is one of the states of this region where many tribal and non tribal communities have settled together. Migration from different directions from the pre- historic period has completely confused the racial picture of Assam. The natural spontaneous assimilation of certain ethno groups has completely confused the racial picture of Assam. The natural spontaneous assimilation of certain ethno groups are the basis for the formation of Assamese society.

According to the census of 2001 there are fourteen ethnic groups in Karbi Anglong and North Cachar hill districts as a whole. Besides it, there are nine ethnic groups still dwell in the plain region of Assam. Many historians and anthropologists have said that the 'Khasis' are the first immigrated group that has made their existence in the Brahmaputra valley of Assam. The Bodo-kacharies are contemporary of them and are considered to be the largest tribe of the entire valley. These tribal societies play a vital role in the racial process of Assam but the question is that still they have been neglected in every sphere of their life. The politics of North -East India has been early ethnicised because of the awakening of ethno-cultural consciousness and assertion of ethnic identities. The ethnic groups inhabiting the region have been pressing for either the creation of separate states on the basis of their ethnic identities or for special constitutional safeguards of their respective identities. The identity assertion of various ethnic groups has been articulated through religion, language, caste, race

and through the factors like cultural, social, political, economic etc. The tribal people now become conscious and assertive regarding their problems. At present different ethnic groups merge to form a bigger association are tried to establish their original identity sometimes by showing hostility to each other. The ethno-national feeling, demand of autonomy, separatist tendency, feelings of discrimination and feelings of political domination, deprivation, emotional sentiment and fear of losing their identity led to ethno- political movement and insurgency among the ethnic groups.

The proposed study is an attempt to understand the identity crisis of the Thengal-kacharies of Assam and to take some remedial measures to solve it. Thengal-Kachari belongs to the great Kachari group of tribe in Assam. In 1526 two young kacharies named in Gangabhadur and Chakradhaj came to Kachamari near Daiyang river with a few Kachari family and establish their kingdom in there. It is said that in the time of war and even peace the soldiers were wearing 'Thenga' since that time they are known as Thengal. Thus the people who have establish their kingdom at Kachamari, Dhansiri and Dayang valley known as Thengal-Kachari. In search for plots for cultivation or any other reason the Thengals in course of time have migrated from Kachamari to different places of Upper Assam such as Jorhat, Golaghat, Lakhimpur, Dhemaji, Sonitpur and Karbi-Anglong district.

Objective:

1. To find out the factors responsible for the identity crisis of the Thengal-people.
2. To what extent the constitution of India has become a safe-guard for the identity assertion of the Thengal of Assam.
3. To suggest appropriate measures towards the solution of problem.

Methodology

The paper will be prepared on the basis of descriptive research design. It is also based on historical approach. The study will do with the help of primary and secondary data. Secondary data consists of books, journals, internet etc.

Causes of Ethnic-Crisis of Thengal- Kacharies of Assam:

1. Deprivation of Constitutional Rights : The Thengal-Kacharies belongs to the great Kachari group of tribes in Assam. They were enlisted as schedule tribe (plain) in the state of Assam vide constitution of India (ST) ORDERED IN 1950 WHERE Thengal- Kachari as a scheduled tribe under Kachari category.

But to our later surprise the word 'Thengal' was dropped from the subsequent list from the 'Assam Gazette' that was published in 1976, without any notification. Future existence of the autonomous council given recently by the government of Assam. It is to be noted that this autonomy rule was given to the Thengal-Kacharies in the

year 2005. It is the youngest autonomous council of Assam and is satellite one. When the various tribes and ethnic groups have made their demand for autonomy and get ready for revolt and rebellion to achieve their attainable at this point the Thengals have continued their rebel to import the word 'Thengal' in the list of schedule Tribe.

2. Language Problem : Language is the first and foremost identity of a nation. The speaker of weaker language at first tends to be bilingual and ultimately come to depend entirely on the vital language. Till recently however this language remains more or less out of picture and had a precarious existence. In fact the ethnic communities are losing their linguistic identities and are being identified by the dominant language i.e. Assamese. It is sorry to say that the Thengals have no choice regarding their mother tongue. They have regarded Assamese as their own tongue and pronounced it in a frank and adequate way. At this point there is a doubt among the other tribes are they really Thengals as there is no racial suppression in their talks which is common to other tribes. Thus the crisis occurs at this point.

3. Confusion of Surname : The surname that have used by the Thengals make puzzle to other section of the society. Since their conversion to Hinduism and because of the large scale contact with the Non-Thengals they have used to write titles like-Saikia, Bora, Hazarika, Neog etc. The process of assimilation is also responsible for it. As the controversy still going on regarding their title the Thengals have lost their opportunity not only in service but also exempted from various welfare scheme undertaken by government in the field of language, literature, culture etc.

4. Ethnic Domination : The process of ethnic domination took its root so deep among the Thengals that they have suffer from identity crisis. The general people of Thengal- Kachari are very simple-minded and politically inexperienced. Due to lack of education and consciousness the facilities offered by Govt. has been enjoyed by other groups as a result of it they have suffered from identity crisis. As a fine example of it, in 1985, there was an attempt in the 'Sarbabanghwali' that was organized in the Na-Pam Chariali of Borholla, Titabor that the thengals are the part of Sonowal Kachari. The 'Aoniati Satra' also took initiative of Thengals among the Sonowals as both are the disciples of them. The Thengal- Kacharies are very rich in their folk-culture. But due to cultural domination by other tribes they have lost their own cultural identity.

5. Economic Impact of Globalization : Today the general people of our society have become the victim of consumerism approach of Globalization. The impact of globalization covers the tribal society and their people in their economic, social and cultural condition. Industrialization, modernization, expansion of educational facilities, age and sex variation, and occupational pattern are the major factors relating

to this situation. The ethnic mobilization is for the achievement of socio economic modernization. In fact, this modernization has destroyed the real scenario of the tribal society. Agriculture is the main occupation of the Thengal -Kachari people. In planting or harvesting paddy the women also pushed -forth their hands to the male counterpart. In the field of Agriculture, the the thengals have used various agricultural technique of 'hybridization of seeds' with the hope that they will product more and profit more. Thus the importance of locale seeds gradually decreases. Except agriculture the tribal people tame pig, goat, duck, pigeon and other four footed animals like cow, buffalo etc. The new generation of Thengal-Kachari tribe has adopted an attitude to commercializing their hitherto un-commercializing habit of rearing pig, hen etc. These traditional habits become their profession and they are interested to open integrated farm. Handicraft is the main works of the women. Due to the impact of Globalization the women of tribal societies now a day's follows the 'chain system' way in their business in the hope that they became a part of the corporate sector. Thus the main issue of Globalization is one nation and one culture.

6. Other Problems: According to the constitution of India, it is an important criterion for considering any community to be a tribe in India that they have distinct culture and tradition of their own. In this respect preservation of old cultural traditions and revival of many lost traditions and customs are the duty of the Thengal Kachari people. It is important to unite the people scattered in different parts of Assam to develop and further development of the community. Last but not the least the Government of India has not undertaken any separate census for the particular tribe.

Remedial Measures: To solve the problem of the Thengal- Kachari various steps have to taken and some are applied in case.

1. To preserve their ethno-cultural identity the first step that have taken by the Thengals is to assert their identity around certain social problems.

2. The second step is to concretize the identity by forming an ethnic association. For this sake, in 1990, 25th November they have organized the "All Assam Thengal Kachari Organisation" The Thengal-Kachari people and their representative organization AATKO have been demanding for the enlistment of Thengal-Kachari with a separate serial no under the list schedule tribe. The Govt. of Assam accepted their proposal and placed them in the serial no18. The main grievances of AATKO are to make a district level and elementary committee subsequently in the district and village level. The next demand is to draw out the total population of the Thengals. to solve this problem they have permanently establish their office at Bihpuria of Lakhimpur District. They are constantly trying to reestablish their separate ethnic identity depending upon the historical fact And present socio-economic condition. They have demanded for

the inclusion of Thengal-Kachari in the list of Schedule Tribe (plain) Assam. They also organized the "All Assam Thengal- Kachari Students Union" (AATkSU) in Titabor and "All Assam Thengal -Kachari Women Organization" (AATKWO) for the welfare of women. For the identification of their own clan and groups they have organized the "All Assam Thengal -Kachari Pedigree Association".

3. The most remarkable thing of the identity movement of the Thengal-Kachari group is that their movement for identity assertion is very peaceful, there is no bloodshed and violence unlike the other groups.

4. The next step is to demand a separate administrative unit by comprising the areas where the ethno-cultural groups form a majority. For the upliftment and preservation of their cultural heritage the AATKO has made their effort with the help of Assam Government with a view to achieving the overall development of the tribe. The Govt. of Assam has granted the autonomy to them and as a result of it "Thengal Kachari Autonomous Council " is formed. It has worked out with a perspective plan for ameliorating the condition of Thengal Kachari living under the autonomous council. The objective of setting up the administrative is to provide maximum possible autonomy within the framework of constitution of India for social, economic, educational, ethnic and cultural advertisement of the Thengal -Kachari people in the state. It is agreed that the Govt. of Assam shall by suitable legislation constitute a council which could be known as 'Thengal Kachari Autonomous Council'. According to the agreement between the Govt. and the Thengal -Kachari leaders an election of the autonomous council has to take place six months after its formation.

Conclusion :

It may therefore be observed that the identity -crisis of the ethnic-group has become an acute problem in Assam as Assam is a meeting pot of various linguistic and ethnic groups. The various plans and procedures undertaken by Govt. and the tribe themselves tried to preserve their ethno-cultural identity but at this point how much they will be successful it is a big question to the entire tribal societies of Assam. Anyway, to solve the problem of Thengal- kacharies of Assam, they have to create ethnic consciousness among themselves and their self-development for maintenance of their own ethnic boundaries. In the present circumstances, each and every member of the Thengal- Kachari will be conscious and co-operation and steps should be taken for the overall development of tribe and at the same time literacy level should be increased.

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6. Internet, e-book etc.

A Study on Tata Consumer Products' Transition to Sustainable Packaging

Manisha Buragohain

Assistant Professor, Department of Management,
Jhanji Hemnath Sarma College

Abstract

Sustainable packaging is becoming a more important area of focus in the global effort to reduce environmental effect and promote responsible consumption. The value of sustainable development has begun to become apparent among consumers of today. The only organisation that can endure throughout time is one that can adjust to its environment. Companies that go above and beyond to produce environmental friendly goods stand out from competitors in that industry. Sustainable packaging has grown in importance during the past few years. As long as environmental issues continue to be a problem, industry, academia, and politics will all need to pay more attention to sustainable packaging. Sustainable packaging research and implementation are essential to resolving the pressing environmental concerns. Using eco-friendly packaging can enhance a company's brand and attract environmentally conscious clients. This paper aims to understand the importance of use of sustainable packaging for consumer products and study the sustainable packaging initiatives of Tata Consumer Products.

Keywords : Sustainable packaging, Environmental effect, Environmental friendly, Eco-friendly, Environmentally conscious clients.

Introduction:

The marketing landscape is constantly evolving, and marketers must adapt new marketing methods in order to thrive in this context. Only an organisation that can adapt to its surroundings will last over the long term. Today's consumers are beginning to value sustainable development. They are more aware of their environment now (Medhi, n.d.). Businesses that go above and beyond to create eco-friendly products stick out among rivals in a given market. This enhances their total profitability position and builds their brand's reputation. An ecological product also brings market innovation.

Environmentally unfriendly marketing practices exist. They put the environment at danger. Complications can arise for a variety of creatures, including humans, due to environmental factors. An increasingly important area of focus in the global drive to lessen environmental effect and encourage responsible consumption is sustainable packaging. Single-use plastics and other conventional packaging materials have greatly increased pollution, especially in seas and other ecosystems. By utilising materials that are recyclable, biodegradable, or sourced from renewable resources, sustainable packaging seeks to address these problems (Guillard et al., 2018).

Regulations pertaining to packing are becoming increasingly stringent in an effort to lessen their negative effects on the environment. Policies that promote or require the use of sustainable packaging are being put into place by governments and international organisations. Businesses who proactively comply with these requirements not only steer clear of possible penalties and fines, but also establish themselves as leaders in the sustainability space. Companies contribute to a system where materials are continuously reused, minimising waste and resource extraction, by creating packaging that can be easily recycled or repurposed. In addition to promoting environmental sustainability, this strategy boosts the economy by generating new jobs and business possibilities in the recycling and materials management sectors (Kozik, 2020).

Thus, Environmentally friendly packaging is critical for preserving the environment, improving corporate performance, adhering to legal requirements, and promoting the circular economy. Adopting it will be a big step towards a future that is robust and sustainable.

Objectives of the Study:

1. To understand the importance of use of sustainable packaging for consumer products
2. To study sustainable packaging initiatives of Tata Consumer Products

Need of the Study:

To solve the urgent environmental issues, sustainable packaging research and application are crucial. It has many advantages, including preserving resources and the environment, adhering to legal requirements, and satisfying customer requests. It also promotes innovation and is consistent with business and social responsibility. The significance of sustainable packaging will only increase as long as environmental problems persist, necessitating increased attention from industry, academia, and politicians. Packaging that is sustainable has become more and more important in recent years. Numerous considerations, such as customer demand, legal needs, economic rewards, and environmental protection, are driving this imperative. To build a more sustainable future, it is essential to comprehend and promote sustainable packaging techniques (Tara et al., 2015).

The study emphasises the significance of sustainable packaging and uses Tata Consumer Products as an example of how companies may successfully incorporate environmental concerns into their operational and strategic frameworks in order to achieve a more sustainable future. In addition to addressing current environmental issues, this strategy guarantees long-term sustainability and resilience, demonstrating a dedication to leaving a constructive legacy for future generations.

Research Methodology:

The present research study is based on secondary data which have been collected from Website, annual reports, books, journals and articles.

Importance of Sustainable Packaging:

Environmental contamination is greatly increased by the use of traditional packing materials like plastics. Since plastics are made of non-renewable fossil fuels and take centuries to break down, they pose a serious threat to the ecosystem and cause problems like ocean pollution and wildlife extinction. Sustainable packaging contributes to a smaller environmental impact by using recyclable, biodegradable, or renewable materials. Businesses may directly combat pollution and climate change by reducing waste and carbon emissions through the adoption of sustainable packaging. Employing environment friendly packaging can improve a business's reputation and draw in eco-aware customers. This may result in higher revenue and devoted clientele, giving the business a competitive edge (Sharma, 2023).

Around the world, governments and regulatory agencies are enforcing stricter laws pertaining to packaging waste and environmental impact (Pahuja, n.d.). Businesses can stay ahead of these laws and prevent fines or penalties by using sustainable packaging methods. Following these rules guarantees lawful operations and establishes businesses as pioneers in corporate social responsibility. Long-term cost reductions

can result from using sustainable packaging, even though the initial outlay may be greater. By recycling and reusing materials, sustainable materials can cut trash disposal expenses as well as overall material expenditures (Polonsky, 1994). Furthermore, by lowering package weight and bulk, effective packaging design can save delivery expenses. Frequently, safe, non-toxic materials that are beneficial for human health are used in sustainable packaging. Traditional packaging materials pose health risks since they can leak dangerous chemicals into food and beverages, especially when it comes to certain plastics. Sustainable substitutes lessen this danger, guaranteeing that customers will receive safer goods.

Beyond its positive effects on the environment, sustainable packaging for consumer goods is vital. It includes aspects related to the economy, regulations, society, and health, all of which support sustainability as the main objective. Businesses may contribute significantly to the development of a more sustainable future by implementing sustainable packaging, which will improve both the environment and their own long-term profitability (Bukhari, 2011).

Concept of Aalingana Project by Tata Group:

With the goal of addressing climate change and advancing sustainability, the Tata Group has launched the ambitious and all-encompassing Aalingana project which translates to "embrace" and signifies the group's dedication to incorporating environmental care into its primary business plan which has been developed in response to the increasing attention being paid to environmental sustainability on a worldwide scale. There are three primary pillars that form the framework of the Aalingana project (Project Aalingana | Sustainability | Tata Group, n.d.). These pillars include:

Encouraging Decarbonisation: By a set of goal years, Tata Group enterprises aim to achieve net-zero carbon emissions. Reducing greenhouse gas emissions over the whole lifecycle of the product, supply chains, and activities are required for this. The company is making large investments in clean energy technologies like hydroelectric, solar, and wind power. The goal of this shift is to lessen the company's reliance on fossil fuels and its operational carbon footprint reducing energy use and emission by using energy-efficient practices and technologies in office, transportation, and manufacturing settings. (The Circle of Life | Sustainability | Tata Group, n.d.).

Preserving Ecosystems: To ensure the preservation of biodiversity, the project makes efforts to safeguard and restore natural environments. In order to protect endangered species and habitats, this entails collaborating with regional communities and environmental organizations using sustainable water management techniques to address pollution and water constraint. The group's main goals are to recycle wastewater, consume less water, and protect the water bodies that are close to their

operations. Encouraging environmentally friendly farming methods that improve soil health, use fewer chemicals, and make crops more resistant to climate change.

Community and Livelihood: Ensuring that Tata's operations benefit from sustainability efforts as well. This entails fostering local economies, generating green jobs, and encouraging sustainability-related learning and skill development, enhancing community health and wellbeing by providing access to sustainable livelihoods, clean water, and energy. The group's other main goal is to make vulnerable areas more resilient to disasters.

The Aalingana project is being monitored by the Tata Group through the use of data analytics and cutting edge technologies. These include supply chain transparency through the use of blockchain, artificial intelligence (AI) for predictive analytics, and resource management through the use of Internet of Things (IoT) devices for emissions monitoring. Sustainability reports are released on a regular basis to give stakeholders updates on important metrics and benchmarks and to guarantee accountability. The Tata Group actively cooperates with governmental bodies, global associations, business associates, and educational establishments. These collaborations seek to spread best practices, spur innovation, and scale up environmentally friendly solutions (Project Aalingana | Sustainability | Tata Group, n.d.).

Thus, the Aalingana project is a prime example of the proactive and comprehensive approach to sustainability taken by the Tata Group (Project Aalingana | Sustainability | Tata Group, n.d.). The organisation is tackling the serious issue of climate change and laying the groundwork for a sustainable and inclusive future by incorporating social and environmental concerns into its economic model.

Sustainable Packaging Initiatives of Tata Consumer Products:

Tata Consumer Products has been actively working towards incorporating sustainable packaging options across its product lines:

- **Tetley Tea:** For its Tetley brand, Tata Consumer Products has produced biodegradable tea bags. Because they are composed of plant-based materials, these tea bags are environmentally friendly and compostable.

- **Himalayan Water:** The business has made its Himalayan water bottles lighter, which utilises less plastic and lessens the transportation-related carbon footprint.

- **Tata Tea Premium:** All-new, 100% recyclable packaging has been created for Tata Tea Premium. This modification supports the company's objective of encouraging recycling and lowering plastic waste.

- **Tata Salt:** Recycled materials are now used in the packaging of Tata Salt, which serves to decrease the demand for virgin plastic and encourages the usage of recycled content.

- Tata Sampann: Tata Sampann has switched to utilising eco-friendly pouches for their line of spices and pulses. Comparing these pouches to conventional plastic packaging, the former is intended to be less harmful to the environment.

- Good Earth Tea: Printed on recycled paper using water-based inks, Good Earth Tea is one of the brands owned by Tata Consumer Products.

Initiatives for sustainable packaging show Tata Consumer Products' dedication to lessening their environmental impact and advancing a circular economy. They use a range of tactics to reduce waste, improve recyclability, and use environmentally friendly materials. In their packaging, Tata Consumer Products employs environmentally friendly adhesives and inks. These are typically water- or soy-based inks, which are less harmful to the environment than conventional inks made of petroleum (The Best Things Come in Sustainable Packages | Sustainability | Tata Group, n.d.).

Certain premium tea items come in reusable tin containers that customers can use for different home purposes once the tea is drank. The company purchases cardboards and papers from certified sustainably managed forests, like those maintained by the Forest Stewardship Council (FSC). This guarantees that the raw materials used in their packaging are sourced from properly managed forests. Thus, Tata Consumer Products collaborates with a variety of initiatives and organisations to advance their environmental initiatives and shows its dedication to lessening its impact on the environment and encouraging sustainable packaging methods through these efforts (The Best Things Come in Sustainable Packages | Sustainability | Tata Group, n.d.).

Findings of the Study:

Utilising sustainable packaging for consumer goods is essential because it tackles issues related to the economy and the environment holistically. By using recyclable, biodegradable, and renewable materials, sustainable packaging minimises waste and its impact on the environment. This reduces pollution and the negative effects of garbage building up in landfills and the ocean, in addition to conserving resources. Additionally, it improves company reputation and customer loyalty by meeting the growing need from consumers for eco-friendly products. Long-term cost benefits through effective resource utilisation and waste management are another advantage for businesses using sustainable packaging (Zhang & Dong, 2020). In the end, sustainable packaging is an essential step towards a resilient and responsible consumption model that promotes a healthier environment and a more sustainable future.

In an effort to reduce its environmental effect and promote eco-friendly practices, Tata Consumer Products has launched a number of noteworthy sustainable

packaging projects. By incorporating recyclable, reusable, and biodegradable materials into its packaging solutions, the company is dedicated to lowering its carbon impact. Tata Consumer Products has been putting a lot of effort into employing cutting-edge materials and designs to make all of its packaging 100% recyclable. They have incorporated recyclable plastic substitutes and biodegradable tea bags into their assortment of environmentally friendly product packaging (Sharma, 2023). In addition, the company works with supply chain partners to improve sustainability initiatives and makes sure that packaging waste is handled properly. Tata Consumer Products has demonstrated its commitment to a sustainable future by incorporating sustainability into its core operations. This approach not only addresses consumer demand for eco-friendly products but also contributes to environmental conservation and is a step towards a future that is robust and sustainable.

Conclusion:

Tata Consumer Products' analysis of sustainable packaging programmes demonstrates a thorough and innovative strategy for resolving environmental issues and satisfying customer demands for ethical business conduct. Tata Consumer Products has made sustainability a strategic priority in its packaging procedures, demonstrating a strong commitment to corporate responsibility and environmental stewardship. The company regularly engages with stakeholders throughout its supply chain to ensure a comprehensive approach to sustainability, going beyond material innovation. Tata Consumer Products encourages a change to more sustainable practices in the industry by setting a high standard for peers by aiming for 100% recyclability in their packaging (The Circle of Life | Sustainability | Tata Group, n.d.).

Furthermore, the sustainable packaging approach of Tata Consumer Products is in perfect harmony with the increasing emphasis on environmental responsibility around the world. Customers are giving more weight to companies that show a sincere dedication to sustainability, and Tata's efforts address this changing consumer demand, enhancing brand loyalty and competitiveness in the market. It is also impossible to ignore the programmes' financial advantages, since effective resource management and waste reduction can result in large long-term cost reductions. Thus, the commitment of Tata Consumer Products to environmentally friendly packaging is an essential part of their overall environmental plan. Their preemptive actions not only help to slow down environmental deterioration but also establish the business as a pioneer in sustainability in the consumer goods sector.

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Use of Language in Shilabhadra's Agamanir Ghat and Ahatguri

Dr. Partha Pratim Saikia

Assistant Professor

Kalabari College, Biswanath

Email: saikiaparth09@gmail.com

Abstract

Language is one of the important elements of literature. It plays a pivotal role in prose narrative. It is language through which the writers express their thoughts and feelings, narrative voice and style, artistic expression and cultural representation etc. in their works. Shilabhadra, one of the prominent Assamese litterateurs, is known for his extraordinary skill of using language in his novels. His novels highlight the regional aspects of language in a very simple and lucid way. In Shilabhadra's two famous novels Agamanir Ghat and Ahatguri there are ample examples of his unique style of using language depending upon characters, situations and environment.

Key words: Agamanir Ghat, Ahatguri, Language, Novel, Shilabhadra

Introduction : The excellence of any type of literary genre depends on the language used by the writers. Language is one of the mediums of expression of thoughts and feelings. If there is no language, there is no existence of literature either in oral or in written form. There is a close relationship between the theme of the novel and the language used. The most important element of a novel is its story and to narrate the story, language is very much important. A successful novel can be expected only

when the novelist uses his or her language efficiently.

Shilabhadra is one of the distinguished Assamese litterateurs who, by contributing eight novels, a few articles, autobiography, translated works, and a considerable number of short-stories have enriched the store house of Assamese literature. This prolific figure has occupied a prestigious status in the field of Assamese novel mainly because of his handling of language.

Aims and Objective of the Study: Shilabhadra who is popularly known as a regional novelist of Assamese literature uses language in his novels quite aptly and suitably. Here, in this paper an attempt has been made to discuss about his use of language in his novels.

Scope of the Study: Though Shilabhadra's apt use of language can be observed in all his novels, here in this study only two novels- Agamanir Ghat and Ahatguri are taken for the convenience of study keeping aside the other novels.

Hypothesis: The hypothesis of this study is that Shilabhadra is quite popular as an Assamese regional novelist of the age of Ramdhenu for his apt use of regional language and some other aspects in his novels.

Methodology and Collection of Data: The neo-classical method of close text reading has been adopted here to prepare this paper. The novels of Shilabhadra are used as primary data whereas different books or critical study on novel and Shilabhadra are used as the secondary data.

Discussion: The use of language in the novels of Shilabhadra, who carries forward the trend of modern novels by studying only for a short period of two decades, is quite noticeable. It is observed that his language has some kind of distinguishing features such as- use of the day to day language of the region of Goalpara, simple and straight forward language, use of language according to the characters, words used from different languages such as- English, Hindi etc. conversation according to the situation, environment and subject matter or sometimes use of poetic language, different kinds of curse and abusive language, proverbs, maxims, phrases and idioms, words imitating sounds, presence of humour etc.

(i) Simple Language:

The language of the novels of Shilabhadra is quite simple and direct. Short sentences are often used in his novels. However, the use of long sentences is also seen in his novels. The theme of his novels can be understood clearly and easily as he uses very simple language. Here is an example of his simple language-

"Madhupur xoru thai holeo janasunya thai nahoi. Jothehta manuh ase.
Suwaliu ase. Tetiau asil. Tare kisuman bes dhunia. Sai bhal lagisil."

(Saikia, 29)

(ii) Use of the Local Language of the Region Goalpara:

The background of most of the novels of Shilabhadra is the region Goalpara. As a regional novelist, he presents his own region Goalpara in a lively way in most of his novels with its aspects. It has been observed that the beliefs, superstitions, folk-medicine, manners, habits, geographical entity and even the local dialects of the people of this region find fine expression in his novels. One of the aspects of his regional novel is the use of dialect used by the people of Gauripur of Goalpara. People of different linguistic communities talk to themselves in different styles. The people of Gauripur also talk or make conversation in their own style. Shilabhadra thinks that if he uses the written language to the lips of the people of that area, his writings may become artificial and so he uses the local dialect to the characters who represent the people of the region Madhupur. He says- "If the written language is used to the lips of the people of that village, the writing may become artificial" (Shilabhadra, 28). This kind of use of spoken language highlights the events, situations, environment of the region Madhupur very clearly in his novels. Here are a few example of the spoken language of Goalpara used in the novels-

- (a) "Jang ekpak ghuri aisang. Eibare ses bar." (Saikia, 281)
- (b) "Lalmohan kote? Uiyar mandirer ki hoil?" (283)
- (c) "Babu, ekta bidi deu." (49)
- (d) "Mau, burir manat duikhya nadish. Bhal na hoibe. Bhagmone tuku sasti dibe." (53)

(iii) Use of Language according to Characters:

Another important feature of the language of Shilabhadra is that he uses different types of languages for different characters. He uses such characters that represent different classes of people in his novels. If one of them belongs to the class of ordinary, labour or village people, the other one belongs to the class of teacher, contractor or aristocratic class of the society. His characters are from different communities or linguistic groups. However, to present these characters realistically, he uses language according to their community, class of the society etc. For example- the social position of an ordinary boy named Ramsela has been noticed clearly when he says to the contractor in the novel Agamanir Ghat-

"Sor dijiye. Ee haramiko kam aap sor dijiye.....karim kiba eta. Haat ase, mukh ase" (39).

Again the characteristic feature of a woman beggar named Atabjan is clearly visible in her style of speaking-

"Bacchababu re. Bhogmone tor val karak re. De tinta pachta teka de. Teka na hoile paisake de" (53).

Another character Katku is clearly portrayed through his curse and abusive language-

"Hujur, ei (some slang word) logko ham kahe gari dega? Ehatar jat janmar thik nai, (again some slang words). Mor edal (slang word) ehatak gari dibaloi najai." (55).

Bholababu, a character of the novel Ahatguri, is a driver who was driving the car of the landlord in Calcutta. Later he used to drive a small bus from Ahatguri to the town. He often reminds the days passed in Calcutta and always passes his time by telling some stories of his Calcutta days. The characteristic feature of Bholababu is quite distinct in his dialogues-

"Dami suit pindhi tie mari rolls royals gari loi jetia aami armi and navyr dukanat bastu aniba jau, dukanar mam sahib burar khatir ki saba" (268)

Shankar's wife Ramratiya is a non- Assamese. The character of Ramratiya can be understood by the sentences or words used by her in the conversations. For example-

"Deshaloi juar kuno upay nai bheiya. Deuta mani admi. Litchu bagan ase, bhoisa ase pastho. Uu deutar nukar asil. Mur gaat bhut lambhisil. Tar lagat palai ahilu. Mur kotu juar thai nai. Maribar sahasu nai" (272).

(iv) Use of English and Hindi Words:

Shilabharda, in his novels, uses many English and Hindi words in different environment and situations. For example- He uses English words such as- 'National Highway', 'trip', 'loading', 'unloading', 'frame', 'inspection', 'procurement', 'inspector', 'running flush', 'running bill', 'pass', 'abstract idea', 'culvert', 'secretary', 'glamour', (from Agamanir Ghat); 'camp', 'train', 'aeroplane', 'penicillin injection' etc. (from Ahatguri). On the other hand some Hindi words or sentences that he uses in his novels are-

- (a) ".....Eyei dostoor. Amrit Singhko baksa dekhke aieye. Isse bahut kami hyay. Jeisa apka marji. Hamlog ka keya?" (41)
- (b) "Perperiya gaon kaha kisika malum nehi hain." (299)
- (c) "Dada, tomko ee keya haal huwa? Bhabi tor jatna nehi karta hain keya?" (299)

(v) Uses of different kinds of maxims, proverbs, idioms and phrases, similar and imitative words etc:

In Shilabhadra's novels or stories, it can be observed that the characters are belonging to different social status, caste and community. Characters of high social status and characters of ordinary class such as labour, driver, rickshaw puller, barber, cobbler, boat man, beggars can be found in Shilabhadras's writings. The abusive and

curse words used by these people can also be found in his novels. For example- 'salla', 'beta', 'harami', 'salla suwar ka baccha', (all are from Agamanir Ghat); 'haramzada', 'bajjat', 'beiman', 'salla nimakharam', 'nupunshak', 'tiri mukhat muta', 'asaibhyali', 'futani' (from Ahatguri) etc. This kind of use of abusive and curse words makes his novels more realistic.

Another important feature of the language of the novels of Shilabhadra is the use of imitating or similar words. Some imitating words that Shilabhadra uses in his novels are- 'dhang-dhang', 'hook-hook', 'meon meon', 'pot-pot', 'dhin ta dhin-dhin ta dhin', 'jok-jok', 'bhor-bhor', 'phoos-phoos', 'thas-thas', 'dhek-dhek', 'chit-chit', 'dhum-dhum' etc. Like these he also uses many similar or corresponding sounds in his novels. For example- 'tel-sel', 'sat-fat', 'lal-kal', 'haluwa-saluwa', 'ghat-mat', 'tharak-barak', 'khusura-khusuri', 'dhum-dham', 'susuk-samak', 'mon-kan', 'bhu-bha', 'ush-pish', 'nale-gale', 'luturi-puturi', 'than-thit', 'ghit-mit', 'tuk-tak', 'kam-ban', 'kheti-bati', 'misik-masak', 'kos-mos', 'marr-dhar', 'ulat-palat', 'sikshya-dikshya', 'dhuli-bali', 'Sali-jari', 'phaki-phuka', 'khela-dhula', 'puja-parban', 'khuwa-buwa', 'thaka-mila', 'katha-batara', 'dabi-dhamki', 'saak-paat', 'khal-dong', 'bisar-khosar', 'bemar-ajar' etc. (from Agamanir Ghat); 'utsah-uddipana', 'sa-sajuli', 'ja-jogar', 'dur-durani', 'ghar-duwar', 'kina-besa', 'dai-dayittwa', 'ga-mur', 'pindhan-uran', 'usar-pajar', 'udhai-mudhai', 'kha-khabar', 'saaf-sikun', 'kaam-kaaj' etc. (from Ahatguri).

Apart from these, Shilabhadra uses many proverbs, phrases and idioms, folk sayings, maxims etc. The folk sayings are used to make the dialogues of the characters realistic and meaningful and make the novel attractive. Some examples of such folk sayings are-

- (a) "Dalar bagari". (272)
- (b) "Mahabharat asuddha nahoi" (34)
- (c) "Bhat nai patat diboloi tate akou tel" (40)
- (d) "Rajya rajanjanai jua" (43)
- (e) "Bandha murgi jetiya kati khaba pari" (43)
- (f) "Kana, khora, bhengur; ei tini saytanar nengur" (56)
- (g) "Kajar samayat kaji, kajar antat paji" (293)
- (h) "Sentu hoi ahil, phesatu hoi gol" (293)

(vi) Conversation according to environment, situations, and characters or use of poetic language:

Shilabhadra uses the conversational way to portray the thoughts and feelings of the characters clearly or to make his novels sometimes humorous. Here is an example of a conversation between the contractor and his wife in the novel Agamanir Ghat-

"Ei sua apun manuhar sithi."

"Kiba sambandha lage neki tumalokar lagat?"

"Hoh! Samabandha lage mane? Asaa kot? Biyai habo parile hay. Nilar deutake maak to prai kabu kari anisilei. Murkhami kari maiyei manti nahalu karanehe. Nilar deutakar kam paisa? Ekmatra suawali tai." (28)

Sometimes Shilabhadra uses poetic language to highlight the inner conflict or loneliness of the characters. For example-

"Etimadhye dhumuha arambha hoi goisil. Teu ghar puwar loge loge dharaxare boroxun arambha hol. Dhumuhar prakup krame barhi jaboloi dharile. Loge loge prasanda meggar gajani. Bijuli sphulingar rekhature itastotah sansarito hoi gutei akashkhan saati dharile. Ei chanchal tibra puharot dristi bibhram ghat. Ujjal puharot udbhaxito drissoman bostur dharanatu magojut dhari rakhiba porar agotei bostuto odrissa hoi jai" (294-295).

(vii) Use of Humour:

Humour in the novels of Shilabhadra is reflected naturally and intellectually. He could draw the attraction of the readers through his humour. A few sentences of his humorous narrative are like the following-

- (a) "Mone mone thak. Sahitya sourabhar secretary saji j borhi aso sahityar toi jano ki? Pathya puthir bahire jibanot toi asomiya nalage, oin bhaxat likha kunuba kitap porhi paiso?" (54).
- (b) "Eitu galpa xunise ne nai, sir? Thikadar ajonar bondhu hol collejor adhyapak.....ei bipadatu nakandim?" (43)

Conclusion:

In conclusion, it can be said that though Shilabhadra often uses short sentences in his novels, yet sometimes long sentences can also be found. The language of his writings is realistic rather than fantasy and poetic narrative. However, his language gets changed and takes different forms according to the situation, environment and character. He adopts the conversational way some times, uses poetic or picturesque language and sometimes he uses curse and abusive language, maxims, phrases and idioms, folk-sayings of day to day life in his novels.

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Pre-Service and In-Service Teacher Education Programme

Bharati Brahma

Assistant Professor, Department of Education
Bodofa U.N. Brahma College Dotma, Kokrajhar
Email:- bharatibrahma1177@gmail.com

Birphung Basumatary

Assistant Professor, Department of Bodo
B.B. Kishan College, Jalah
Email:- birphung 80@gmail.com

Abstract

The education and training provided to student teachers before they have undertaken any teaching is the Pre-service teacher education. In simple term, it is the training taken by an individual, who plans to be a teacher in future. Here the students may be described as teacher candidates, who are enrolled in a teacher preparation programme and working for a teacher certification. It develops the student teacher professional and some key skills required for various teaching-learning tasks. These courses are provided by the college where the student is introduced to the knowledge and skills needed to do a professional job in teaching. In simple terms, in service teacher education means the training of a teacher who services after training service for upgradation or promotion. It leads to improvement in professional competence of teacher throughout their careers. A teacher may have received professional education before joining the service. But that is not enough. So through this in service training teacher has

to continuously upgrade his/her knowledge. Nowadays the world is changing very fast. In such condition if a teacher not keep an upgrading himself/herself, a classroom teaching gets bored and the teacher loses his/her competency. In service education helps in increasing the competency of a teacher. This paper attempts to study the significance of pre-service and in-service training of the teachers and its implications on the teaching learning process.

Keywords : Pre-service, In-service, Training, Teacher, Education.

Introduction:

Before going to discuss about the pre-service and in service teacher training programme we have to know that what is teacher education. So, teacher education can be described as the education received by a teacher before joining the profession. It is the transformation process of a lay man into a professional teacher. It is said that teachers are born not made. This concept was true in the ancient times. Nowadays however, we cannot depend on teachers to be born, almost every child goes to school to receive education. So we need a big number of teachers. To meet this demand we have to make or rather say create teachers. Here comes the need of teacher education.

According to the Dictionary of Education by C. V. Good teacher education is "All formal and informal activities and experiences that help to qualify to assume the responsibility as a member of the educational process or to discharge his responsibility most effectively."

Teacher education is basically of two types-

1. Pre-Service Teacher Education
2. In- Service Teacher Education

Pre- Service Teacher Education

The education and training provided to student teachers before they have undertaken any teaching is the Pre-service teacher education.

In simple terms, it is the training taken by an individual, who plans to be a teacher in future. The students may be described as teacher candidates. Who are enrolled in a teacher preparation programme and working for a teachers certification. The students are given training in both theoretical and practical aspects of teaching.

Pre- Service teachers are those who are not yet teachers but are undertaking teaching courses. It develops the student teacher professional and some key skills required for various teaching-learning tasks. These courses are provided by the college

where the student is introduced to the knowledge and skills needed to do a professional job in teaching.

In Pre-Service teacher education the trainees are introduced to principles underlying teaching such as the aims of education, curriculum, nature and characteristics of child development, methods of teaching and learning and resources on which pupils and teachers can draw for the purpose of teaching and learning.

It is the phase of education that prospective teachers go through to acquire the necessary knowledge, skills and competencies to become effective educators. It is typically completed at universities, colleges or teacher training institutes and is designed to prepare individuals for the demands and responsibilities of the teaching profession.

Need for Pre-Service Teacher Education:

The need for pre-service teacher education arises from several key factors and considerations.

Some of the reasons why pre-service teacher education is essential here:-

1. **Professional Preparation :-** Pre-service teacher education provides aspiring teachers with the necessary knowledge, skills and competencies to excel in their profession. Through pre-service education, prospective teachers gain a solid foundation that prepares them to meet the demands and challenges of the teaching profession.
2. **Pedagogical Training:-** Pre-service education equips future teachers with pedagogical knowledge and teaching strategies that have been researched, tested and proven effective. It introduces prospective teachers to different instructional methods, assessment techniques and classroom management strategies that support student learning and engagement. By acquiring pedagogical training during pre-service education, teachers are better equipped to create effective and inclusive learning environments for their students.
3. **Subject Content Mastery:-** Pre-service teacher education programs focus on developing prospective teachers' subject knowledge in the areas they intend to teach. This deep understanding of subject matter enables teachers to deliver accurate and meaningful instruction, respond to students' questions, and provide appropriate guidance. By enhancing subject content mastery, pre-service education ensures that teachers are equipped to provide a solid foundation of knowledge to their students.
4. **Classroom readiness:-** Pre-service teacher education includes practical experiences such as teaching practicums, internships, or student teaching placements. These experiences allow prospective teachers to gain firsthand

experience in real classroom setting, under the guidance and supervision of experienced educators. By actively engaging in teaching practice during pre-service education, prospective teachers become familiar with the dynamics of the classroom, develop instructional strategies, manage student behavior, and build confidence in their abilities to effectively facilitate student learning.

5. **Continuous Improvement and Life long Learning:-** Pre-service teacher education encourages prospective teachers to embrace the concept of lifelong learning and continuous professional development. It fosters a culture of reflection, self-assessment, and ongoing learning, where teachers are motivated to enhance their teaching practices, stay abreast of research and educational advancements and continuously improve their instructional approaches throughout their careers.

In summary, pre- service teacher education is essential to provide aspiring teachers with the necessary knowledge, skills and preparation to enter the teaching profession. It ensures that teachers are well -equipped to meet the diverse needs of students, create effective learning environments, and uphold professional ethics and standards. By investing in pre- service education, the quality of teaching and learning can be enhanced, leading to improved student outcomes and overall educational excellence.

In- Service Teacher Education:

In- service teacher education means the training of a teacher who receives after joining service for upgradation or for promotion. It can be said to be continuing education of teachers.

It leads to improvement in professional competence of teacher throughout their careers. A teachers may have received professional education before joining the service. But it is not enough. Today's world is changing very fast. So teachers also has to continuously upgrade his/her knowledge. If a teacher does not keep on upgrading himself/herself, classroom teaching gets bored and the teacher loses his/her competency. In service education helps in increasing the competency of a teacher.

According to M. B. Buch, "In service education is thus a programme of activities aiming at the continuing growth of teachers and educational personnel in services."

Need and Importance of In- Service Teacher Education:

In service teacher education is very much important for their professional growth. It can help them to increase their competency in academic field in teaching methodology and in classroom interaction, analysis and application.

According to Rabindranath Tagore, "A teacher can never truly teach unless

he is learning himself. A lamp can never light another lamp unless it continues to burn into own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his student can only load their minds. He cannot quicken them. Truth not only must inform but also must inspire."

Need of In-Service Teacher Education:

1. In service teacher education helps a teacher to develop his/her professional skills throughout the career.
2. It can help a teacher to improve the quality of education.
3. The pre- service training received by the teacher is not enough for a teacher to discharge his/her duties efficient throughout his/her professional career.
4. Changes are taking place in the world very rapidly. This brings a demand for a change in the educational system also. Changes have to be brought in educational objectives, curriculum, textual content, methods of teaching, instructional materials for which a teacher has to update himself/herself. In service training programme can help a teacher to bring a change in these areas.
5. In service training also increases the competency of a teacher. A teacher must improve his/her competencies regarding his/ her knowledge, skill, attitude etc. which can be brought by in- service training only.
6. In service training helps a teacher to learn the techniques to solve the academic problems faced by them during the teaching learning process.

Importance of In- Service Teacher Training

For every teacher in- service training is very important. The Secondary Education Commission highlighting the importance of in- service teacher training stated, " However excellent the programme of teacher training may be, it does not by itself produce an excellent teacher. It can only augment the knowledge, skills and attitudes which will enable the teacher to begin his task with a reasonable degree of confidence and with the minimum amount of experience."

The in- service training helps in eliminating the deficiencies that remain during the period of preparation for educational degrees (B. Ed, M. Ed) and also enhances skills and builds confidence for engaging the students meaningfully.

As education is a life long process only formal education or acquiring requisite qualification for becoming a teacher is not enough. A teacher has to keep updating himself/ herself for professional growth. New experiments are taking place in the area of teaching on how and what to teach. A teacher has to undergo training to know

about all these. Teachers usually keep on teaching what they themselves had learnt. In- service training removes such stagnation. Lots of research work is taking place in the field of teacher behavior in the classroom. In service training updates the teacher with the finding of such research and help them develop a new insight regarding classroom teaching.

Types of programmes

In present days, in service training for teachers is gaining more and more importance, due to new information technologies, new concepts coming up in the field like- team teaching, action research, simulated teaching etc. It leads to professional development and growth of the teachers. And some programmes are discussed below-

1. Seminar: Teachers can take part in seminars where discussions are held on different problems of education and collective thinking is done. At last they arrive at some conclusions under the guidance of experts.
2. Refresher Courses: - Refresher courses are held in various subjects to refresh the knowledge of the in- service teachers in their respective subjects. Teachers are acquainted with the latest developments in the field of education. As per the guidelines of the National Policy of Education, 1986 refresher courses are arranged for teachers of different categories.
3. Workshops:- Workshops are also organized for providing in- service education to teachers. These are very useful for the teachers as they gain practical knowledge in their subjects. In workshops, teachers have to do practical work and come out with final materials to be seen by others. More time is required to organize a workshop than seminar or conference

In conclusion we can say that a teacher training program is not just impacts teachers but also students. A single teacher who is upskilled can go on to impact thousands of students. Teachers have a big role to play in nation building because students are the citizens of tomorrow. Imagine then, the impact that can be created by upskilled teachers. The in service training helps in eliminating the deficiencies that remain during the period of preparation for educational degrees(B. ED, M. Ed)and also enhances skills and builds confidence for engaging the students meaningfully. And pre- service teacher education is a program that prepares fresher for the teaching profession. This program aids crucial learning and helps future teachers create a holistic learning environment for students. It provides skills, knowledge, and attitude to conduct classes efficiently. So we can say that teacher education is a continuous process and its pre- service and in- service components are complimentary to each other according to the International Encyclopedia of teaching and teacher education (1987). Teacher

education can be considered in their phases pre- service education and in service. There phases are considered a parts of a continuous process.

Teacher education is broad and comprehensive. Beside pre- service and in-service programs for teachers, it is used to be involved in various community programs activities. The teacher is required to acquire adequate knowledge, skills, interest and attitudes towards the teaching profession.

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Environmental (In)justice and Narrative of Resistance in Animal's People and How to Get Filthy Rich in Rising Asia

Asima Gogoi

Assistant Professor, Dept. of English

Namrup College Namrup, Assam

Email:asimagogoi19@gmail.com

Abstract

This paper reads two novels from South Asia- Indra Sinha's *Animal's People* (2007) and Mohsin Hamid's *How to Get Filthy Rich in Rising Asia* (2013), through the lenses of ecocriticism. It aims to explore the issue of environmental justice in the aforesaid novels in order to understand the impact of global capitalism and neo-colonialism on postcolonial subject as well as on postcolonial environment. Neo-colonialist capitalism has created layers of marginalisation in the postcolonial countries. Urban poor, people who live at the fringes of the urban society, are among those who occupy the bottom of this ladder. These people at the margins are worst affected by environmental hazards, and their basic right to pure air, water and soil is often denied by the so called 'centre'. Yet they often have no voice or agency regarding environmental policies or any other decision involving their environment. Their exploitation remains veiled under the slogans of progress and development and their voice never reaches the 'centre'. The paper intends to examine the voices of these people at the margins as emerged in the selected environmentally conscious novels. It argues that the novels offer a rhetoric of resistance against

the socio-environmental exploitation of the poor in the Third World context and provide a voice of protest to these muted environmental victims.

Key Words: environment, development, literature, marginalization, resistance, Third World.

Introduction

"Climate Change has reversed the temporal order of modernity: those on the margins are now the first to experience the future that awaits all of us, it is they who confront most directly what Thoreau called 'vast, Titanic, inhuman nature'" (Ghosh 84).

The above statement by Amitav Ghosh in his *The Great Derangement* (2016) rightly indicates the direct impact of environmental catastrophe on the people at the margins of human society. This very connection between marginality and environmental hazards is the main concern of environmental justice movement. Environmental justice is both a political and a cultural movement that engages with public health policies as well as with its literary and cultural representation. *The Environmental Justice Reader: Politics, Poetics and Pedagogy* (2017) defines environmental justice as "the right of all people to share equally in the benefits bestowed by a healthy environment" (4). It further states:

Environmental justice initiatives specifically attempt to redress the disproportionate incidence of environmental contamination in communities of the poor and/or communities of color, to secure for those affected the right to live unthreatened by the risks posed by environmental degradation and contamination, and to afford equal access to natural resources that sustain life and culture (4)

Environmental justice movement has its origin in the USA and initially it was concerned mainly with 'environmental racism', i.e. "racial discrimination in environmental policy making...the deliberate targeting of people of color communities for toxic waste facilities..." (Adamson 4). Gradually, it extended to other parts of the globe and now many other issues are encompassed under the field. Colonialism, global capitalism, gender discrimination, poverty are some of the issues covered under recent environmental justice discourse. "The emerging literatures on global environmental justice offers persistent challenge to the tendency in US based research to form exclusively a racial minorities and on a small set of environmental hazards" (Holifield). Accordingly, attention to the local contexts has become important in recent environmental justice research.

Environmental justice movement and its literary counterparts are part of second wave of ecocriticism. In its first wave, ecocritical studies were mainly preservationist in nature and was predominantly a White movement. In the second wave, voices from the non-White communities entered the field and the focus shifted from nature conservation to eco-social justice. Lawrence Buell identifies the main aspect of second wave ecocriticism as its association with 'public health environmentalism' "whose geographic gaze was directed more at landscapes of urban and/or industrial transformation rather than at country or wilderness, and whose environmental ethics and politics were sociocentric rather than Eurocentric" (94). Thus environmental justice extends the definition of environment in ecocritical studies from pristine nature far away from human habitation to a site where people live, work and play.

In his influential book *Slow Violence and Environmentalism of the Poor* (2011), Rob Nixon talks about unbalanced environmental hazards as well as benefits between the White and the non-White, the rich and the poor, the West and the non-West. To describe the calamities of western environmental policies on the global environment, he uses the term 'slow violence'. By slow violence, he means "a violence that occurs gradually and out of sight, a violence of delayed destruction that is dispersed across time and space, an attritional violence that is typically not viewed as violence at all" (2). He provides a list of examples of such slow violence like climate change, toxic drift, deforestation, the radioactive aftermaths of war, acidifying oceans and a host of other environmental catastrophes that harm mostly the socially vulnerable class-the poor. According to him, the people who lack resources are the principal casualties of slow violence but these casualties are not counted and not likely to be seen. And here comes the importance of literary texts because, as pointed out by Nixon, they can make "the unapparent appear" and may thus offer us "a different kind of witnessing! Of sights unseen"(15).

This paper reads two literary texts from South Asia that provide us with, to say in the words of Nixon, "a different kind of witnessing", regarding the relationship between environment and human beings in the non-White world. The texts in question are Indra Sinha's *Animal's People* (2007) and Mohsin Hamid's *How to Get Filthy Rich in Rising Asia* (2013). Indra Sinha is an Indian English writer. His novel *Animal's People* is a fictional depiction of the after-effect of Bhopal Gas Disaster of 1984. Narrated through a character whose body gets twisted due to the effects of chemicals leaked from an industry run by an American company, the novel is a critique of the neocolonialism and its effect on Third World Environment and its people. Mohsin Hamid is a British Pakistani author. His novel *How to Get Filthy Rich in Rising Asia* is again a critique of capitalist activities in the developing countries. Centred on the

theme of privatization of water, the novel calls the readers' attention towards the unequal distribution of natural resources among the rich and the poor. Through the reading of these two texts, one that focuses on the vulnerability of the poor against environmental hazards and the other that centres around the unequal access to natural resources, the paper aims to explore the issue of environmental (in)justice as represented in South Asian literature.

Neo-colonialist capitalism has created layers of marginalisation in the postcolonial countries. Urban poor, people who live at the fringes of the urban society, are among those who occupy the bottom of this ladder. These people at the margins are worst affected by environmental hazards, and their basic right to pure air, water and soil is often denied by the so called 'centre'. Yet they often have no voice or agency regarding environmental policies or any other decision involving their environment. Their exploitation remains veiled under the slogans of progress and development and their voice never reaches the 'centre'. The paper aims to examine the rhetoric of resistance offered by the selected environmentally conscious novels against the socio-environmental exploitation of the poor. The paper deals with the question of representation and how far it is possible for the authors to provide a voice to these muted environmental victims.

The People of the Apokalis

Animal's People ends with the statement: "All things pass, but the poor remain. We are the people of the Apokalis. Tomorrow there will be more of us" (366). These lines that clearly echo Ghosh's statement cited in the very beginning of this paper, is a warning about the impending ecological catastrophes in the world and its effect on the economically disadvantaged group/class in the developing and underdeveloped countries. This class of people - the worst sufferers of slow violence are increasing in a rapid scale with the fast paced industrialisation and capitalist activities in the third world countries. Animal, the protagonist of the novel whose back gets bent with the after effect of toxic gases leaked from a pesticide factory and who thus walks on all fours, is a representative of this class of people, who do not have access to the basic human right of a clean and healthy environment. By using such a character as the narrator of his story, the novelist mocks at concepts like law, right and justice which are fluid ideas used for the benefit of the privileged classes of the world. The novel begins as a series of talk recorded by Animal in a tape given to him by an Australian journalist who wants to write a book on the people of Khaufpur, the fictional setting of the novel. Animal announces right at the beginning of the novel "I used to be human once" (1). His rejection of humanity is nothing but a satiric rebellion against the denial of human rights to the poor of the Third World. Through

Animal the novel throws a series of questions on the meaning of right and justice. He says to the journalist "You'll talk of rights, law, justice. Those words sound the same in my mouth as in yours but they don't mean the same"(3). While saying this, Animal expresses the fury and the utter hopeless condition of the people of Khaufpur (fictional Bhopal) whose lives changed forever on the night of 2nd December 1984 while a combination of highly toxic gases emitted from the factory of Union Carbide India Limited (UCIL), a US based pesticide plant. It is considered as the world's worst industrial disaster that took away the lives of approximately twenty thousand people living in the vicinity of the factory, and thousand others were permanently disabled. The gas and other toxic relief from the factory continued to contaminate the air, water and soil of the city for many years, turning it into a city of death. But even after such a disastrous incident, the factory's American owners refused to take responsibility for the tragedy. They even did not show up in the Indian court as they argued that the Indian legal system does not have any jurisdiction over them. With the intervention of US government, the corporation finally came to an 'understanding' with the Indian government and escaped by providing a shamefully low amount of compensation to the victim families. These whole incidents exposed the attitude of the privileged classes of the world towards the underprivileged class (in this case the attitude of the developed countries towards the people of the underdeveloped ones and also the attitude of those in power towards the poor of their own country). According to Nixon, the novel focuses on three of the most striking aspects of the current neoliberal order: first, the growing gap between the mega-rich and the poor, both within and between countries; second, the accompanying burden of unsustainable ecological degradation; and third, the way large transnational corporations take advantage of the unequal world under the guise of free market ideology (46). The title of the novel "Animal's People" is deeply satirical in this regard. Just as animal slaughtering is established as a normative act from the point of view of human necessity, likewise 'slaughtering' of these people are 'necessary' for a developed India or an affluent West. In the novel an old woman called Gargi from Khaufpur asks the 'Kampani' lawyers: "Mr Lawyer, we lived in the shadow of your factory, you told us you were making medicine for the fields. You were making poison to kill insects, but you killed us instead. I would like to ask, was there ever much difference, to you?" (306). Her question reflects the fundamental concern of environmental justice in the developing countries i.e. the so called acts of development and progress expose the people at the bottom to toxic environment but it is often overlooked since the affluent classes are blissfully away from such exposure. The parallelism drawn between insects and the underprivileged classes questions the place

and identity of these people in 'progressive' India, and reiterates the main theme of the novel, i.e the animalisation of the people at the margins of the Third World countries. According to Upamanyu Mukherjee, the novel raises some crucial questions about the category 'human' which does not mean the same for the affluent west and the underdeveloped countries of Global South. "[I]f there are those who, by dint of their underprivileged location in the hierarchy of the 'new world order', cannot access the minimum of the rights and privileges that are said to define 'humanity', what can they be called?", Mukherjee asks (144-145).

Clean Water - a Symbol of Affluence

The people of Khaufpur represent the vast majority of people in the developing and underdeveloped countries who are victims of neoliberal development and its associated environmental toxicity. They are, in the words of Nixon, "a synecdoche for a web of poisoned communities spread out across the global south" (47). While Sinha uses the trope of 'animal' to refer to these 'poisoned communities', Mohsin Hamid in his *How to Get Filthy Rich in Rising Asia* makes use of water as a symbol of eco-social injustice to the people of Global South. In Hamid's novel, water marks the great divide between the Rich and the poor. In 2003, the UN committee on Economic, Social and Cultural Rights stated that "the human right to water is indispensable for leading a life of human dignity... It is a prerequisite for the realization of other human rights" (Berg). But in Hamid's novel water emerges as a gap or a void in the lives of the people inhabiting an unnamed city of Asia. Though the setting of the novel remains unnamed, it can easily be identified as Lahore in Pakistan, the home town of the author. Pakistan is ranked 114th in a report published by UNESCO, on the basis of availability of water per person per year. Annual water withdrawal in Pakistan exceeds 40 percent and has reached up to a drastic level of 75 percent (Water Scarcity in South Asia - Peace for Asia,11). In his discussion over the environmental degradation in Urban Pakistan, Shamim A. Sahibzada, recognizes industry-released waste water as a major pollutant of the water bodies in Pakistan. He points out that most of the industries in Pakistan are located in major urban centres and much of the industrial waste is disposed off untreated in rivers and canals. This has resulted in massive pollution of the country's major rivers like Chenab and Kabul. Hamid's novel draws attention to this particular form of slow-violence, i.e water crisis which is described by the renowned Indian Environmental thinker, Vandana Shiva as "the most pervasive, most severe, and most invisible dimension of the ecological devastation of the earth"(1).

Written in the form of a self-help book, the novel traces the life of a boy who belongs to the economically disadvantaged group. He with his family moves from

his ancestral village to the city, gets involved in a fraud bottled water business and later on becomes a water industrialist. Through the story of the rise of this unnamed protagonist, the novel satirises the concept of development in the context of postcolonial countries like Pakistan. It raises serious concern regarding social and environmental impact of industrialization and capitalist development in these countries. The "Rising Asia" in the title is ironic because majority of the citizens remains excluded in the rise of the nation. The protagonist of the novel grows in his bottled water business and becomes 'filthy rich' by risking the life of thousands who drink the impure water sold by his company. Like *Animal's People*, here too, the author exposes the flip side of capitalist development in which a handful of people rises on the cost of large number of human and non-human lives.

The novel also reveals the huge gap between the rich and the poor in the developing countries both in terms of unequal access to natural resources as well as uneven distribution of environmental hazards. As a natural commodity, water must be freely available for all the people in a country. Instead water is commodified and privatized in the capitalist market system and is sufficiently available only for the affluent section of the society. The novel recognises water pollution and the scarcity of clean water in the city and the village alike. In the village where the protagonist once lived, there is only one small river "a slender trickle of water" available for the villagers but that too is polluted with industrial waste:

The People of your village relieve themselves down-stream of where they wash their clothes, a place in turn downstream of where they drink. Further upstream, the village before yours does the same. Farther still, where the water emerges from the hills as a sometimes-gushing brook, it is employed in the industrial processes of an old, rusting, and subscale textile plant, and partly used as drainage for the fart-smelling grey effluent that results (7).

This is definitely an example of slow violence "a violence of delayed destruction" (Nixon). The city poor are also subjected to such slow violence caused by water pollution. "...The aquifer below the city is plummeting and becoming more contaminated every year, poisonous chemicals and biological toxins seeping into it like adulterants into a heroin junkie's collapsing vein"(165). The water supply system in the city is not good enough, the pipes below are cracked; "those more well-off have switched to bottled water" (99), but the poor have no choice other than to depend on the pollutant water supplied through the cracked pipes. Commodification of water thus makes the divide between the poor and the rich wider and turns people like the protagonist into filthy rich who will further harm the human and the non-human environment with their capitalist activities. The unnamed protagonist of the novel

represents the capitalist system which is insensitive towards the environment and towards the poor section of the society as well.

The novel's satire over the unequal distribution of water reaches its peak as it describes "Phase Ten", a plan for a luxurious housing society in which the availability of clean water will be its most attractive attribute:

...[W]hat's going to make ten unique, and why you're here, is water. Water. In ten, when you turn the tap, you'll be able to drink what comes out of it. Everywhere. In your garden. In your kitchen. In your bathroom. Drinkable water. When you enter phase ten, it'll be like you've entered another country. Another continent. Like you've gone to Europe. Or North America (164)

Obviously such a luxury will be available only for the affluent class. So for those who can afford, clean water is available in more than required amount while for the poor there is no option than to rely upon the contaminated water supplied by the cracked municipal pipes. This reminds us of the concept of 'omnivores' used by Madhav Gadgil and Ramachandra Guha in their book *Ecology and Equity: The Use and Abuse of Nature in Contemporary India*. The Omnivores are people who devour "everything produced all over the earth" (4) depriving the ecosystem people of their rights, and they are the real beneficiaries of economic development. Though Gadgil and Guha do not include the city poor in their discussion, these people are equally deprived of their right over natural resources and are also victims of developmental activities. The section of the city population to which the protagonist of Hamid's novel belonged to before he becomes 'filthy rich', constitute this category; they work under unhygienic condition and have no access to clean air and water. The protagonist's brother is an example of this class. He works as an assistant to an air gun spray painter and need to wear goggles and respirators, but his employer does not provide him one. So he coughs incessantly. Though he is aware of the long term effect of it on his health he has no other option. Here, the narrator's ironic remark "...in any case over sufficiently long a term, as everyone knows, there is nothing that does not have as its consequence death" (32) indicates the less-than human condition of the people of this unnamed city and can be easily identified with the Khaufpuris of Sinha's novel. They are not at par with their fellow human beings who have access to clean air and water. In one scene, the unnamed narrator of Hamid's novel notices from behind the windscreen of his car that "dust and pollution suspended over the city like a dome, transforming the sky to copper and the clouds to irradiated bronze" (190). In another, he drives off happily in his SUV "under a beautiful, polluted sky" (145). The scenes again and again emphasise that it is always "the poor [who] are made to bear the social and environmental costs of economic

development, whether in the form of the declining availability of natural resources, a more polluted environment, or increasingly- physical displacement" (Gadgil & Guha 119).

Thus, the novel depicts a toxic world of slow violence and the exposure of the postcolonial poor to this toxicity. Just like *Animal's People*, here also the author presents a dystopic reality where the life-supporting elements of nature like air and water, have themselves turn into poison. Infact, the novel can be read as critiques of 'Capitalocene' as it exposes the fatal consequences of capitalist development and unchecked economic growth in rising Asian cities. The text highlights how rapid urban expansion, industrial pollution, and resource exploitation affect both the natural environment and the quality of life for people living there.

Rhetoric of Resistance

Indra Sinha, in his novel, makes effective use of language or the lack of it in the Khaufpuri's to highlight the muted condition of the poor regarding their environment. Ma Franci, a French nun and *Animal's* foster mother forgets Hindi altogether after the night of the catastrophe. She who has been living in Khaufpur for a life time and was well versed in the local language before that night, now not only forgets how to speak it but refuses to accept it as a human language at all. According to her "The Apokalis took away their (the Khaufpuri's) speech" (100). She claims that the American doctor Elli cannot be of any help to the people of Khaufpur because "It isn't just that the Khaufpuris refuse to talk like humans, but babble like macaques and orioles" (100). So their voice won't reach the ears of those in power. Their voice for justice is just like meaningless sounds made by animals and that's why ignored for so long. The voicelessness of the Khaufpuri's is again depicted symbolically in the character of Pandit Somraj. This famous musician was once known as the 'Awaaj-e-Khaufpur', but that night of poison damaged his lungs and made him unable to sing any longer. So the Awaaj of Khaufpur was silenced for ever by the environmental disaster.

However, against the voicelessness of these people, *Animal* is endowed with special linguistic powers by the author. *Animal* can understand many languages and even can hear people's thoughts. Imparting this extra-ordinary linguistic ability to *Animal*, helps the author to tell the tale of the silenced Khaufpuri's from an insider's standpoint. *Animal* declares at the beginning that he is going to narrate his story in his own way. He will not give the liberty to the outsiders to narrate his or his people's stories. "How can foreigners at the world's other end, who've never set foot in Khaufpur, decide what's to be said about this place?" (9)- he says. Thus he directly addresses the "world's eye" and resists any attempt by the outsider journalist to define

his world (8). The novel thus sufficiently hints at the superficiality of certain environmental movements or concerns born in the West in providing a solution to the environmental problems of the Global South where the environmental question is entangled with the broader issues of social, economic and political disparities. And therefore the text suggests the importance of considering the local people and their views while taking decisions over their environment.

While *Animal's People* employs a first-person narrative from the perspective of Animal, allowing readers to intimately experience his thoughts and emotions, *How to Get Filthy Rich in Rising Asia* is narrated in the second person, creating a unique self-help book-like structure that addresses the reader directly while telling the protagonist's story. In the later, the poor people of the city are presented as muted victims who do not even appear to be aware of the environmental destructions engulfing their lives, unlike Sinha's characters who explicitly protest against environmental injustice (although their voices of protest often get neglected by those in power). However, the narrative voice in Hamid's novel seems well aware of the environmental and social consequences of becoming filthy rich through resource exploitation. By highlighting the issues of unsustainable growth and resource depletion, the narrative indeed provides a "vocabulary of protests" for the muted poor of the unnamed Asian city (Guha & Alier, 13). The novel's narrative structure, resembling a self-help book, could be interpreted as a metaphor for how the pursuit of wealth is often packaged and marketed as a solution to personal problems, mirroring how environmental concerns are sometimes treated superficially. Through its satirical glimpses into the environmental challenges associated with rapid urbanization, consumerism, and the pursuit of success, the novel does encourage the readers to consider the ethical implications of economic growth and personal aspirations within a larger context of societal and environmental disparities.

Conclusion

In conclusion, we can say that *Animal's People* and *How to Get Filthy Rich in Rising Asia* both these two novels offer voices of resistance against environmental injustice towards the urban poor of the developing countries in South Asia. The protagonists in both the novels belong to this group (though in *Filthy Rich* the protagonist rises in the social ladder in the later part of his life), and through them the novels raise questions about the eco- social impact of industrial and capitalist development in these countries. The deformed body of Animal itself is a symbol of resistance against environmental injustice whereas his refusal to be identified as a part of human society mocks at human pride on species superiority. The unnamed protagonist of *Filthy Rich*,

on the other hand, himself becomes a part of the capitalist system which is responsible for the plight of people like Animal. Yet, the life-journey of this protagonist from an unprivileged poor to a giant businessman is none but a satire on the capitalist system of development which is unmindful of environmental consequences.

Both the novels present a bleak picture of the world where the weaker sections of the society bear the ecological burden of development, both in terms of resource scarcity and environmental hazards. These people at the bottom are treated as less than human and their cry for justice is often overlooked by those in power. They constitute a large group in terms of numbers but marginal in terms of visibility and power. Sinha, through the image of animal and Hamid, with the image of water, provide a voice to these people at the margins, and their voices can be read as representative voices for environmental justice in the Global South.

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NEP-2020 : Challenges in Implementation

Jognoram Boiragi

Department of History

Pub Majuli College, Bongaon

Email ID: jboiragi29nov@gmail.com

Abstract

The National Education Policy 2020 (NEP 2020) heralds a transformative vision for the country's education system. However, its successful implementation encounters multifaceted challenges. This seminar paper explains key hurdles, including infrastructural deficiencies, resource constraints, curriculum alignment, teacher training and stakeholder engagement. Additionally, it examines the intricate socio-economic landscape and cultural diversity, which shape the policy's implementation dynamics. Through a comprehensive analysis, this paper aims to illuminate the complexities involved and offer strategic insights to enhance the effectiveness of NEP 2020's implementation, ultimately fostering equitable and quality education for all Indian citizens.

Keywords : NEP 2020, Implementation, challenges, Infrastructure, curriculum, stakeholder engagement, cultural diversity, Illuminate.

Introduction:

Education is the foundation stone of the nation as it plays a powerful role in the growth and development of the country and its citizens. Quality education is importance for achieving full human potential, developing an equitable and just society and promoting national development. And universal high quality education is the key to India's continued ascent and leadership on the global platform in terms of economic growth , social justice and equality ; scientific and technological advancement; national integration and preservation of culture as well. At present the world is undergoing rapid changes in knowledge and employment landscape. In this scenario an education system must build and shape character ; enable learners to be ethical, rational, compassionate and caring; while at the same prepare them for gainful employment. It is to be noted that the gap between current state of learning outcomes and what is required, can be bridged through reforms in education system. The reforms bring about quality, equity and integrity into the system from early childhood care and education to higher education. Therefore it was necessary that India should have an education system with equitable access to the high quality education for all learners regardless social or economic background.

In this context, India has adopted " National Education policy -2020 ". It is the first education policy of the 21st century, which aims to address many growing developmental imperatives of our country. This policy proposes revising and revamping of all aspects of the education system, including its regulation and governance in order to create a new system that is aligned with the aspirational goals of 21st century education , while building upon India's traditions and value systems. NEP 2020 lays particular emphasis on development of the creative, potential of each individual and higher order cognitive capacities such as critical thinking and problems solving and also social, ethical and emotional capacities and dispositions. Most importantly, the rich heritage of ancient and eternal Indian knowledge and thoughts has guided to frame this policy.

Objectives of the Paper :

In this paper an attempt has been made to discuss the following objectives-

- (I) To acquire knowledge of New education policy 2020.
- (ii) To identify the challenges in implementation of NEP 2020.
- (iii) To study the strategies to address challenges.

Methodology:

Descriptive/Analytical methodology has been chosen for the preparation of this study. Secondary sources is used to achieve the end. For secondary sources

of data write up materials i.e. books, journals and internet is used.

Thematic Description:

The national education policy 2020 is a comprehensive policy that aims to transform the education system in India. It is founded on the five guiding pillars of Access, equality, Quality, Affordability and Accountability. It will prepare our youth to meet the diverse national and global challenges of the present and the future. In school education, the National education policy 2020 stress on the core values and principle that education must develop not only the cognitive skills, that is -both 'foundational skills' of literacy and numeracy and 'higher order' skills such as critical thinking and problem solving - but also social and emotional skills-also referred to as soft skills including cultural awareness and empathy, perseverance and grit, teamwork and leadership, communication, among others. The policy aims and aspires to universalize the pre- primary education and provides special emphasis on the attainment of foundational literacy/numeracy in primary school and beyond for all by 2025. It recommends plethora of reforms at all levels of school education which seeks to ensure quality of schools, transformation of the curriculum including pedagogy with 5+3+3+4 design covering children in the age group 3-18 years, reform in the current exams and assessment system, strengthening of teacher training and restructuring the education regulatory framework . It seeks to increase public investment in education, strengthen the use of technology and increase focus on vocational and adult education, among others. It recommends that the curriculum load in each subject should be reduced to its core essential content by making space for holistic discussion and analysis-based learning.

In higher education, NEP 2020 provides valuable insights and recommendation on various aspects of education that include moving towards multidisciplinary and holistic education, institutional autonomy, promotion of quality research through establishment of National Research Foundation, continuous professional development of teachers, integration of technology, internationalization of higher education , restructuring of governance and regulatory architecture , multidisciplinary curricular, engaging blended, pedagogy , valid reliable and blended assessment and availability of content in Indian language. The policy is expected to bring long lasting positive impact on the education system and making India a global hub of skilled manpower during the " Amrit Kaal " the next 25 years leading up to developed India in 2047. While the policy has several positive aspects, there are also several challenges that need to be addressed. Some of the challenges of NEP 2020 are-

(i) Curriculum Reforms:

The NEP 2020 proposes significant changes to the existing curriculum

framework, aiming to shift from a content-centric approach to a more holistic, competency-based model. One of the primary challenges in implementing these reforms is designing and developing a new curriculum that aligns with the NEP's vision while catering to the diverse needs and contexts of learners across the country. This entails redefining learning outcomes, updating textbooks and teaching materials, and training teachers to adopt innovative pedagogical methods.

(ii) Teacher Training and Capacity Building :

Effective implementation of the NEP hints on the preparedness and capacity of teachers to deliver quality education in line with the new policy objectives. However, India faces a shortage of trained teachers, particularly in rural and remote areas, where access to professional development opportunities is limited. Providing comprehensive training programs to equip teachers with the necessary skills, including digital literacy, pedagogical innovation, and cultural sensitivity, poses a significant challenge. Moreover, sustaining these efforts and ensuring continuous professional development for educators is crucial; for long-term success.

iii) Digital Infrastructure and Technology Integration:

The NEP emphasizes the integration of technology in education to enhance learning outcomes and expand access to quality education, especially in remote areas. However India grapples with significant disparities in digital infrastructure and internet connectivity, posing a barrier to the effective implementation of digital learning initiatives bridging the digital divide and ensuring equitable access to technology enabled learning resources require substantial investments in infrastructure development, internet connectivity, and capacity building among teachers and students.

(iv) Infrastructural Development :

Adequate infrastructure is essential for creating an enabling environment for teaching and learning. However many schools in India lack basic facilities such as classroom, libraries, laboratories and sanitation facilities. Addressing infrastructural gaps and upgrading existing facilities to meet the standards outlined in the NEP requires substantial financial resources and coordinated efforts at the national, state and local levels. Additionally, ensuring the maintenance and sustainability of infrastructure investments is crucial for long-term impact.

(v) Assessment Reforms :

The NEP advocates for a shift from rote memorization-based assessments to competency-based evaluations that measure holistic development and critical thinking skills implementing assessment reforms involves redesigning examination system, developing alternative assessment methods and training educators to effectively evaluate students' progress. However, transitioning from traditional assessment practices

to more innovative and inclusive approaches poses logistical challenges and requires careful planning and capacity building efforts.

(vi) Equity and Inclusion:

Promoting equity and inclusion in education is a central tenet of the NEP, aiming to address disparities based on socio-economic status, gender, caste, religion and disability. However, achieving equitable access to quality education for all remains a significant challenge in India where marginalized communities often face barriers to education due to social, economic and cultural factors. Overcoming deep-rooted inequalities requires targeted interventions, inclusive policies, community engagement, and affirmative action measures to ensure that no child is left behind.

(vii) Language Policy Implementation:

The NEP advocates for a flexible and multilingual approach to language education, emphasizing the importance of mother tongue-based instruction in the early years of schooling. However, India's linguistic diversity presents challenges in implementing a uniform language policy across different states and requires substantial regional efforts. Balancing the promotion of regional languages of wider communication requires careful planning, teacher training and curriculum development efforts tailored to local linguistic contexts.

(viii) Financial Constraints :

Implementing the ambitious reforms outlined in the NEP requires substantial financial investments across various areas, including infrastructure development, teacher training, curriculum revision and technology integration. However, India's education budget remains modest compared to the scale of challenges and aspirations outlined in the NEP. Allocating adequate resources and ensuring their effective utilization pose significant challenges amidst competing demands for public expenditure and fiscal constraints.

(ix) Governance and Policy Coordination:

Effective implementation of the NEP necessitates strong governance structures, policy coordination mechanisms and institutional frameworks at the national, state and local levels. However, India's decentralized education system involves multiple stakeholders, including central and state governments, education boards, regulatory bodies and local authorities, leading to fragmentation and lack of coherence in policy implementation. Strengthening coordination mechanisms, streamlining decision-making processes and fostering collaboration among stakeholders are essential for ensuring coherence and synergy in implementing the NEP.

(x) Resistance to Change:

Resistance to change from vested interests, bureaucratic inertia and entrenched

practices within the education system poses a significant challenge to the implementation of the NEP. Overcoming resistance requires effective communication, stakeholder engagement and advocacy efforts to garner support for reform initiatives and build consensus around the need for transformative change. Additionally empowering local communities, parents and students as stake holders in the education system can help foster ownership and commitment to the NEP's objectives.

Suggestions:

The National Education Policy (NEP) 2020 is a comprehensive framework aimed at transforming the education system in India. It aims to address several challenges in the existing education system and provide a more inclusive and holistic approach to learning. Here are some suggestions that can be implemented to address the challenges identified in NEP-2020.

Firstly, One of the main challenges in the Indian education system is access to education, specially for marginalized communities. To address this challenges, the government can increase funding for education, especially for schools in rural areas. The government can also encourage private sector participation in education to improve infrastructure and resources in school.

Secondly, The NEP 2020 has recognized the importance of early childhood education in a child's development. To address this challenges, the government can invest in training more teachers and caregivers, improving the infrastructure of Anganwadi centres and schools and introducing play based and activity-based learning.

Thirdly, India is a diverse country with multiple languages and promoting multilingualism can be a challenge. The NEP 2020 proposes introducing a three-language formula and promoting the mother tongue as the medium of instruction up to grade 5. The government can promote this by encouraging schools to use the local language as a medium of instruction and creating resources for teachers to teach in multiple languages.

Fourthly, the quality of teacher is a significant challenge in the Indian education system. To address this, the government can invest in teacher training programmes that emphasize pedagogy, technology integration and subject- specific training. The NEP 2020 proposes a four -year integrated B.Ed Programme, which can help to improve the quality of teachers in the country.

Conclusion :

In the conclusion, we may say that implementing the National Education Policy 2020 in India is a complex and multifaceted endeavour that requires concerted efforts from policy makers, educators, administrators, civil society organizations and other stakeholders. Overcoming the challenges outlined above will require sustained political

will, innovative strategies, adequate resources mobilization and inclusive approaches that prioritize equity, access and quality in education. While the journey towards realizing the vision of the NEP may be fraught with obstacles, the potential benefits of transforming India's education system are immense, with far reaching implications for the country's socio- economic development and global competitiveness.

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Role of Pitambardeva Goswami in The Freedom Movement Of India

Biju Tamuly

Assistant Professor, Dept. of History
Pub Majuli College

Introduction:

The Indian Independence Movement was undoubtedly, one of the biggest mass movement in the history of the world. People from every parts of India irrespective of their caste, class, religions came forward to participate in the struggle for freedom, having a feeling of nationalism inside their hearts. After a long series of historic events, India ultimately achieved its Independence in nineteen forty seven from nearly two hundreds year of British colonial rule. India was able to achieve complete independence through the sacrifice of numerous heroes. As like every states of India , the people of Assam also responded each and every phases of the freedom movement launched by Mahatma Gandhi namely, the Non cooperation Movement, Civil Disobedience Movement, and Quit India Movement. Pitambardeva Goswami was one of the prominent personality of Majuli Assam who actively participated in the freedom movement of India from Assam. Being the head of a religious monastery, he contributed a lots towards the freedom movement of India.

Objectives:

This research paper deals with the some unknown heroes of India's freedom movement from Assam. The study aims to through light on the contribution of Pitambardeva Goswami's towards the country's independence movement. Attempthas also been made to highlight the contribution of this great personality to the social and political movement in the context of national history.

Methodology:

The paper is historical and analytical in nature. The study is based on both primary and secondary sources. Primary data are collected through field visit and interview with some aged person of Garamur. Secondary data are collected through related books, journals, articles, magazines, research papers and websites.

Results And Discussion:

People from every parts of India took part in the freedom movement of India. Like other state , the people of Assam also took a prominent role in every phases of India's freedom movement. There is no doubt , there are so many prominent freedom fighter , whose contribution towards the freedom movement were known to common masses. They have got the spotlight. But there are some other freedom fighter whose contribution remain unknown to the masses today. Among them one of the prominent personality of Majuli was Pitambardeva Goswami. He contributed a lots towards the National Movement of India. He actively participated in the country's freedom struggle and for which he was arrested and got imprisoned for two years. Being a spiritual leader of Assam, his contribution towards the Indian freedom struggle can not be ignored.

Pitambardeva Goswami was born in Kuruabahisatra of Assam on 10th June, 1985. He accepted the monastic life of Garamur Satra when he was only six years old. After death of Jogachandradeva Goswami Satradhikar he was appointed as the head of the Garamur Satra at the age of twenty one. He was a scholar proficient in Sanskrit Grammar, Philosophy, Literature, Religion and Theology, Music, English and Modern Assamese Languages. Later he turned as social reformer as well.

Pitambardeva Goswami was a Spiritual leader, Hindu Philosopher and social Reformer. Most of his reforms were related to the social life of Assam. He promoted many things which improved the lifestyle of people and society and never stayed away from modern technology. He opened Kirtanghar for public, freed monks from celibacy, advocated tribal society like Mishing, karbi, koivarta and other marginalized communities, provide famine assistance, reformed taxation and advocated self reliance through agriculture. During the period of freedom struggle of India, Pitambardeva Goswami also actively participated in all phases of movement launched by Mahatma Gandhi.

Pitambardeva Goswami And Swadesi Movement:

Pitambardeva Goswami took an active part in the Freedom Movement of India almost from the very beginning. During the period of partition of Bengal in 1905 and Swadesi Movement; the spread of Swadesi gospel of Boycott, self reliance, self help and social reforms etc. encouraged the nationalist leaders in Assam to start

a movement to create an anti- British attitude among the masses. Following the Swadeshi movement they undertook a series of socio-economic reform in the first quarter of 20th century. Pitambardeva Goswami has kept acquaintance with the socio - political events taking place during the time of Swadesi Movement in other parts of India. Therefore, soon after his assumption of the headship as "Satradhikar" of Garamur Satrain 1907, he undertook a series of tours to the remote villages of the Majuli island and preached the ideas boycott. Simultaneously, he undertook a series of reform programmes which included all that was advocated by the organizers of the anti - partition Movement, such as - prohibition of child marriage, introduction of widow re-marriage, prohibition of opium eating, abolition of caste prejudice and untouchability and above all boycott of British goods.

Pitambardeva Goswami undertook some measures for taking villages self dependent for which he started co-operative movement in the year 1918 and innovated certain village aspects of the village economic life. A series of tours undertaken by Goswami to the remote societies spreading the idea of his reform and boycott was significant. It was due to his attempt that anti-opium and boycott programme became popular slogan in Majuli long time before the congress adopted them seriously.

Pitambardeva Goswami And Non Cooperation Movement :

The Non-Cooperation Movement was launched on 5th September 1920 Indian National Congress under the leadership of Mahatma Gandhi. In August, 1921, Gandhi visited different places of Assam advocating Non-Cooperation and boycott. Gandhi's visit to Assam gave a strong momentum to the non cooperation movement in Assam. Encouraged by Gandhi's ideals and speeches , Pitambardeva Goswami began to direct his socio religious agenda towards the achievement of political end. Thus, Goswami along with many others undertook tours to the remote villages of majuli and preached Non-cooperation, particularly non violence, boycott of foreign goods and use of Khadi.

In 1926 Pandu Congress was held in Guwahati. This session of INC was attended by many national leaders along with Gandhi and it created a vigorous sense of nationalism among both leaders and common people. In this Pandu Congress, Pitambardeva Goswami along with his disciple met Gandhi for the first time. In the meeting, there held a long discussion between the two great personality, over several important topics. In the same session Pitambardeva Goswami also got an opportunity to share his feelings and ideals with many other national leaders who along with Gandhi attended the session. This session of Pandu congress had a great impact on Pitambardeva Goswami.

After the Pandu Congress, the movement for Non Cooperation and boycott

of foreign goods received a strong impetus under the leadership of Pitambardeva Goswami. Soon after Pandu congress there held Hindu Mahasabha where Pitambardeva Goswami became the president of Reception Committee and there he delivered the welcome speech in Assamese. He also presided over the Assam Sangrakshini Sabha held in Guwahati thereafter.

Pitambardeva Goswami And Civil Disobedience Movement :

The Civil Disobedience Movement in India began with the historic Dandi March also known as the Salt Satyagrah in March 1930 under the leadership of Mahatma Gandhi. This movement also had its impact on Majuli. When Gandhi undertook the historic Dandi March from Sabarmati Ashram to Dandi from 12th March to 5th April, 1930, to break salt law, Pitambardeva Goswami also, Following Gandhi, started to boycott the British salt and imported raw salt from Punjab for their use. During this period he, along with a few of his follower moved from village to village explaining the meaning of Swaraj. According to him "in order to have Swaraj, one has to be Self dependent". One has to be self-dependent. He tried to form social background for obtaining Swaraj. He started his emphasis on eradication of untouchability and upliftment of the depressed and backwards. He began to explain the caste prejudice and untouchability had destroyed the root of nationalism.

In the meantime, when most of the leaders of the congress were put in jail, Pitambardeva Goswami had to preside over the provincial annual session of the congress at Jorhat in 1932 to conduct its affairs. It is significant that while Pitambardeva Goswami rose to the level of presiding over the congress, the Civil Disobedience in Majuli was bound to be confined to the propagation of its ideals by mainly on Pitambardeva Goswami among the masses.

In 1936, Jawaharlal Nehru visited Assam and he also visited Majuli Garamur Satra. Pitambardeva Goswami warmly welcome him and organized a great public meeting on his behalf. Nehru's visit give a strong a strong fillip to the civil Disobedience Movement in Majuli.

In 1938 Pitambardeva Goswami organized a great conference of the political leaders of Assam at his Satra. It was attended by leaders like Gopinath Bordoloi, Nabin Chandra Bordoloi and many more. In 1940, Pitambardeva Goswami formed a Santi Sena in Majuli where Harinarayan Dutta Boruah came to train the volunteers.

Pitambardeva Goswami And Quit India Movement :

In August, 1942, during the period of 2nd World War, the Bombay Congress adopted the historic proposal of Quit India campaign or August Resolution, under the leadership of Mahatma Gandhi, to end the British colonial rule and achieve full independence. In Assam too, people with the vow of "Do or Die" jumped into the

revolution. Many leaders like Mahatma Gandhi, Gopinath Bordoloi, Siddhinath Sarma etc. were arrested and put in jail.

The Quit India resolve spread to Majuli also. Pitambardeva Goswami joined in the individual Satyagraha already adopted by Gandhiji. He was followed by the people and soon Majuli became the one of the most important stronghold of the Congress under the leadership of Pitambardeva Goswami. On 19th September, 1942, Pitambardeva Goswami organized a grand meeting at Garamur Satra, where he appealed the audience to adopt Non-Cooperation and prevent food supplies to the government servants and military garrisons. He deputed some of his followers to carry his message to distant villages of island. He himself along with his deputy visited many neighbouring villages including Mishing inhabited areas, propagating Non-Cooperation and enrolling congress volunteers. During this period, Pitambardeva Goswami had to assume the responsibility of the Jorhat Congress due to arrest of many leader. At that time few cases of sabotage and violence occurred in Majuli. The government became concerned with what Pitambardeva Goswami and his inmates of Satra were doing. The satras were held responsible for all this and the families of the inmates were to pay a punitive fine. Supply of fuel oil and salt of the satra was stopped. Irrespective of men and women, elder and children, atrocities were committed by the police. Many important items of the satra were confiscated. A number of inmates were arrested and put in jail. Pitambardeva Goswami was also confined to the Satra premises.

The confinement of Pitambardeva Goswami to the Satra premises aroused new enthusiasm among the masses of Majuli. Deka Satradhikar Krishna Chandradeva Goswami, openly came out to lead the Movement. To prevent his further participation, the government arrested him and put in jail. After his arrest, the government prepared to arrest Pitambardeva Goswami on some pretext. When they found that the entire Movement of Majuli conducted from the Satra, the government arrested Pitambardeva Goswami on July, 1943, under the Defence of India's rule and put in the Jorhat jail for two years.

However, the arrest and imprisonment of Pitambardeva Goswami and his Deputy was an unprecedented event in the contemporary history of India. No religious leaders of India were arrested and put in British prison like them, nor did any from this class and with such a status had ever joined the freedom struggle.

The arrest of Pitambardeva Goswami could not stop the movement in Majuli. The Quit India Movement continued in full swing in Garmur till the last. Garamur Satra became the centre of political activities of upper Assam.

Conclusion :

It is found that even though so many leaders of the country had joined the freedom struggle, the contribution of Pitambardeva Goswami in inspiring the villagers to participate in the movement was the greatest. This was because, in traditional society of Assam, the position of a Satradhikar of the principal three Satras of Majuli was like that of a king and everyone considered him to be an incarnation of God. It was therefore, beyond perception of the people that he could come out to address the public from his secluded and sacred residence and joined the country's freedom struggle.

Pitambardeva Goswami was considered as the "Father of the National Movement of Majuli." Beginning with the anti-partition and swadesi movement, when most villages in Assam had little or no idea about growing nationalism in the country, to the achievement of the freedom in August, 1947, Pitambardeva Goswami involved Majuli in all the phases of the national movement. His contribution towards the freedom movement of India always remain significant.

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A Study on Folk Literature of Assam

Udeshna Devi

Assistant Professor, Department of Education
S.M.D. College, Charing, Sivasagar

Abstract

Folk literature refers to the oral tradition. People have been sharing their experiences in the form of oral traditions such as myths, legends, epics, folktales and folksongs since the dawn of time, which shed light on various aspects of human life. The authors of folk literature are usually unknown and it does not exist in written form, instead being passed down orally from generation to generation. Folk literature is the mirror of society. It allows people to learn about social, religious, cultural and other aspect of society. The emotions and sentiments of ordinary people are enshrined in folk literature. It reflects the day to day life, the joys and sorrows of the common people. The wealth of the folk literature of Assam is very impressive. Through this paper the researcher tries to analyze the various folk literature of Assam as well as the folk literature of various Assamese tribes such as the Bodo, Rabha, Dimasa, Mishing and others.

Keywords : Folk Literature, Folk Song, Assam

INTRODUCTION

Assam is situated in the north-eastern part of India. The state is surrounded by Arunachal Pradesh in the East, West Bengal, Meghalaya and Bangladesh in the West, Bhutan in the North, and Nagaland, Manipur, Mizoram, Meghalaya and Tripura in the South. Assam with its composite culture, developed as a result of incorporation of different ethno cultural elements from various social groups has led to make it a melting pot of different ethnic, religious and linguistic communities through a process of constant interaction over the ages in history. Assam is very rich in folk culture. Folk literature is also known as oral literature or verbal art. Folk literature is mainly produced by folk society and the part of folk culture. In fact, Folk literature flourished and transmitted from one generation to other by orally. The authors of the folk literature are unknown. Folk literature does not accept any boundary of academic doctrine and express instinct but inner happiness or sorrows of common people. It is the way to pass on their feelings. Folk literature forms a major source for our knowledge about any society. It not only help us to understand the society but also an important source in reconstructing the history of any period of any place. Assam is a land of multi ethnic culture. The various ethnic groups display a vast array of folk literature that reveals the various aspects such as the socio-economic and political condition of the people of Assam.

Objectives of the Study:

The objectives of this study are as follows-

- i) To analyze the various folk literature of Assam.
- ii) To study about the folk literature of Mishing, Dimasa, Bodo, Rabha and Karbi tribes of Assam.
- iii) To find out the reason of various changes in Folk literature of Assam and provide some suggestions for its preservation.

Methodology:

The study is descriptive in nature. The data presented here are basically collected from secondary sources like journals, research papers, books, internet, newspapers etc.

Assamese Folk Literature:

The Assamese folk literature can be classified into several groups based on linguistic and regional characteristics, themes and so on. At a later time, a significant amount of Assamese folk literature was recorded. Assamese folk literature can be divided into two broad genres based on the form and methods of narration. These are as follows-

- i) Verse narrative tradition: Folk songs, ballads etc. are included in verse

narrative tradition. These are sung or recited and contain a story.

ii) Prose narrative tradition: Myth, Legend, folktale etc. are included in the prose narrative tradition.

Assamese folk literature also includes non-narrative genres such as proverbs, riddles, hymns and so on.

Famous Assamese Folklorist Profulla Dutta Goswami classified the folk literature as below-

i) Tales, Myth and Legend

ii) Folksongs- a) Ballads, b) Religious songs, c) Love songs d) Working songs and e) Lullabies

iii) Riddles

iv) Proverbs

v) Mantra

Folklorists have classified a number of genres of folk literature according to form and functions. But the genres are not available in every community. Here the researcher tries to include the every genres of Assamese folk literature briefly. These are as follows-

1. Folk Songs: Folk songs played a significant role in Assamese folk literature. It has its own varieties. Like the other form of folk literature, a folk song is also transmitted verbally from one generation to another. Folksongs can be classified into various categories based on their content such as, religious songs, children's songs, songs related to various rituals, ceremonies and festivals etc. Among the festivals songs some are religious and some are non-religious songs. The researcher tries to give a brief description about various type of folk songs such as-

i) Religious Songs: Religious songs are songs that are sung at religious events. The main subject matter of religious songs is the origin of various gods and goddess, the beginning and spread of their worship on earth, and the rituals associated with their worship. For example- Songs related to goddess Durga, Manasa, God Shiva and Jagannath etc., Aai naam or songs of Goddess Sitala, Apeswari Naam,, Deh Bisarar Geet, Jikir, Jaree Geet etc.

ii) Songs related to festivities: Assam is a land of rich cultural heritage. Many festivals are celebrated throughout the state. Among the festivals the most prominent ones are the Bihu, Bhatheli, Moho-Ho, Ambubachi etc. In all these festivals many songs are sung and these are a major source of folk literature of Assam. These types of songs can broadly be divided into two categories- i) Songs related to Bohag Bihu ii) Reformatory songs or songs related to various stages of life.

- Songs related to Bohag Bihu: Bihu is the most favorite festival of Assam

and so the Bihu songs are. The charm and popularity of bihu is reflected in the songs and dances. The bihu songs are mainly sung during the time of Bohag or Rongali Bihu. The songs and dances are the expression of youth, love and union of young generation. However, there are a few songs related too both Kati and Magh Bihu. Bihu songs are known as Bihu Geet or Husari Geet. Bihu naam and bihu geet has two aspects. It is a community festival so everybody take part in it. In the bihu song the young people sing of their youth feelings and love. The bihu festival is considered as mother earth. The young men and women gathered in the groves to dance and sing their feelings of heart. Many of these songs have been documented by many researchers. But there are still many Bihu songs which are prevalent among the people of Assam in its oral form. These songs are rich with contents that deal with nature and various aspects of the Assamese Society. Beside Assam's traditions, festivals, art and architecture, ornaments, cosmetics, foods and wine etc are several numerous topics that are reflected in the Bihu songs. In addition to the Bihu songs there are numerous other songs which are sung in many festivals celebrated by the various communities of Assam.

- Reformative songs or Songs related to various stages of life: These songs are mainly related to various stages of human lives like Annaprasan, Sulakaran, Upanayan, Toloni Biya etc.

iii) Love songs: Love songs are a type of folk song that deals with feelings of love, affection and so on. This category includes songs like Bhabaiya-Chatka (love songs sung in the Goalpara area), Musali or Mahut Geet (sung by buffalo and elephant care takers to address their loved ones), Lewatan songs (love songs sung by the Hojong community) etc.

iv) Marriage songs or biya naam: In Assam, a marriage ceremony is considered to be one of the important social functions. Marriage is celebrated in this region with musical affairs. There are several stages in a marriage ceremony between the bride and groom party from the starting to the final leave taking of the bride to her in-laws house. During the every stage of celebration women sing appropriate marriage song or biya naam. In the marriage songs, there is a woman leader who sets the melody while the others female singers sing appropriate songs related to that stage. The marriage songs are simple in language.

v) Work songs: Work songs are songs that are sung in connection with various activities or jobs. These songs are sung as a form of relaxation while performing various tasks. Assamese work songs include Haluoi Geet, (ploughman's songs),

Kharikatiya Geet (woodcutter's songs), Mashmariya Geet (fisherman's songs), Kuhiar Pera Geet (gur-making songs) etc.

vi) Children songs: Children songs such as lullabies, nursery rhymes are an important part of Assamese folklore. Lullabies are songs that are sung to help children fall asleep or stop crying. These songs are written in a simple language that children can understand. These songs are sung by parents, grandfather or grandmother and other senior members. Nursery rhymes are sung to mollify the offended children or to feed them. Parents or other family members sing these songs known as Nisukani Geet in Assamese.

vii) Songs related to Independence: The Indian freedom struggle touched the people of every caste, community and religion from the elite to the common people in India. Many songs were composed in Assamese songs to spread the message of freedom struggle. In many of these songs the hanging of Kushal Konwar, Maniram Dewan was a recurrent theme.

2. Ballads: Ballads are the songs that describe various stories connected with myths, legends, history, magic etc. A ballad is primarily a verse- based storey that was originally sung to the accompaniment of dance. Assamese ballads can be classified into several categories based on their themes such as historical, mythological, imaginative and so on. Some Assamese ballads include Borphukanar Geet, Maniram Dewanar Geet, Gaurinath Sinhar Geet, Dubala Santir Geet etc. Assamese ballads cover a wide range of topics, including myths about the birth of dheki, dhol, bhumikampa etc among others.

3. Charms: Folk literature also includes the charms or mantras. The charms are considered as a major source of folk literature of Assam. Charms can be divided into various categories such as magical charms, prayer charms, threatening charms etc.

4. Proverbs and Riddles: This is also an important form of folk literature in Assam as in many other parts of the world. Most of the proverbs are related to a story or tale which gives a moral. Assamese Dakar Bachan is an important example of such proverb. Riddles or Fakora Jojana are intended to provide wisdom and questions.

5. Myths and legends: Myths and legends play a significant role in Assamese folklore. Myths are traditional narratives that use symbolism to explain natural phenomena. Its an attempt to explain mysteries, supernatural occurrences and cultural customs. A myth can involve gods, goddess or other creatures and is sometimes sacred in nature. Legends are tales based on real or allegedly real people and their incredible feats. The majority of the legends are centred on religious belief, natural and cultural surroundings, such as hills, valleys, forests, lakes, rivers, fields, stones, churches and

other objects.

6. Folk tales: Folk tales are an important part of Assamese folk literature. Folk tales are traditional fictional stories told to children by old men and women, and are frequently based on heroic events, the supernatural, the rogue, the beast and other themes. Folk tales are straightforward, entertaining, engaging, understandable and memorable. Folk tales are referred to as sadhu-katha in Assamese. Animal tales, supernatural tales, cumulative tales are some of the different types of Assamese folk tales. A large number of folktales revolve around either tricksters or animals. Assamese folktales include Ban Devata, Champa Wati, Panesoi, Tejimola, Teja aaru Tula, Tatun Tamuli Tikhar and others.

Mishing Folk Literature

The most important genres of Mising folk literature are folk songs, folk tales, proverbs and riddles. Mishing folk literature beautifully depicts the Mishing community's rich and diverse cultural heritage. Mishing folk literature is best known for its folk songs which are the most widely performed and recognized genre. In various situations, the Mishing tribe sang various types of folk songs. Seasonal songs (Bridug Nitom), songs of love and yearning (Oi-Ni: tom), lamenting songs (Kaban Nitom), wedding songs (Midang-Ni:tom), lullabies (Ko-ni:nam), nursery rhymes (Moman Nitom) and so on can be found among the Mishing folk songs. In Mishing folk literature, folktales are referred to as Do:ying. The folktales provide valuable information about the Mishing community's beliefs, customs, rituals, and so on. Mishing folktales come in a variety of formats, including cumulative tales, trickster tales, animal tales, etiological tales, romantic tales supernatural power tales etc. In Mishing, a proverb is known as Luse-Iukorand, a riddle is known as Chalak. The majority of Mishing's proverbs and riddles dealt with human behavior and character. They also used to provide useful information about Mishing Culture. Hymns can be considered Mishing devotional songs (A: bangs). These are only performed by the Mibus, the community priest. The A: bangs are recited to appease the Mishing tribes various gods and goddess.

Dimasa Folk Literature

Dimasa folk literature is vibrant and diverse, revealing the Dimasa community's socio-cultural, religious and other aspects. Folksongs are an important component of Dimasa folk literature. Bishu songs, like Bihu songs for Assamese people are an important part of Dimasa Culture. The Bishu is a Dimasa harvest festival that is celebrated by all Dimasa people regardless of caste, creed, sex, age or other factors during their free time after hardwork in the agricultural field. The Bishu songs are sung at the Bishu festival and shed light on the community's socio-cultural and economic life. Apart from Bishu songs, the Dimasa community has a variety of folk songs such

as Majangdini (love songs), Garasimang (sad song sung when a person dies), Bedathijaobani (song of sorrow sung by sister who lost her brother), marriage songs, Jinija Raji (songs providing information about the Dimasa community's past glories) lullabies and so on. Ballads play an important role in Dimasa folk literature. Dishru, Maibangma-Ha-gar-Bani, Snemduri, Amalu Dimalu, Jahaya, Harifa and other ballads are well known and distinctive. They are useful in reflecting the Dimasa community's sociopolitical and cultural phenomena. Folktales also play a significant role in Dimasa folk literature. The Dimasa people enjoy folktales about heroic activities, animals, birds, supernatural elements and so on. Proverbs abound in Dimasa folk literature. Graugra is a term used by the Dimasa to describe a proverb. The Dimasa people use a large number of proverbs for various purposes which provide a light on their community's beliefs, morals, traditions. Dimasa folk literature also includes legends, myths, and other elements that enrich their culture.

Bodo Folk Literature

Folk literature from the Bodo tribe includes folk songs, ballads, myths, legends, folk tales, proverbs, riddles, hymns and other oral traditions. Folksongs are a significant part of Bodo folklore. The majority of Bodo folk songs are about everyday life in the Bodo community. These songs depict the Bodo people's socio cultural and economic lives. Ballads are an important part of Bodo folk literature. They are sung during the Bwisagu festival, Kamani, Maonaiyao Konnai Metai (work songs), Hadan Sipainai (sung during forest cleaning) Dongpang Dannai (sung by wood cutters), Na Gurnai (sung by fishermen). The ballads of Ada Bachiram, DaoharamJauhaulao, Daimalu, Cheobar, Soumdoun, Tularam Sednapati etc provide a wealth of information about the heroic achievements of the Bodo Tribe. The majority of Bodo myths revolve around creation, gods and goddess, humans, ghosts, spirits, natural objects, birds and animals. A popular myth among the Bodo tribe is the origin of Kherai worship. Legends are another important component of Bodo folklore. The heroic actions of Bodo heroes and heroines who contributed to the cause of their tribe, such as Ada Basiram and his lieutenant Daoharam, Gambari Sikhla, Bigosri Sikhla are depicted in the majority of Bodo legends. Another type of Bodo folk literature is the folktale. The birth of the Ha fisa howa bird, Kathiya Patula and Chandramali, Lakhishree are all popular among the Bodo tribe. The folktales provide valuable information about the Bodo community's various aspects. Bathra-phao is a proverb in the Bodo language. The Bodo proverbs can be classified as positive equivalence, negative equivalence, positive causational, negative causational, proverbs about women, proverbs about agriculture, proverbs with moral lessons etc. The Bodo tribe like other ethnic tribe uses a lot of riddles, which are a big part of the Bodo folk literature. The Bodo

tribe also uses various Aroj Metai (hymns) related to specific festivals, rites, rituals, religious ceremonies and worship. Bathou is the Bodo society's primary religion. Bathou is worshipped by the Bodo people through many prayers and hymns in order to be free of all kinds of calamities and misfortunes.

Rabha Folk Literature

The Rabha tribe, like any other Assamese tribal community has its own literature, which includes folk songs, ballads, myths, folktales, proverbs, riddles, hymns etc. The Rabha folksongs are about worship, festivals, rites of passage, love and yearning, merriment, agriculture and work among other things. These folksongs provide detailed information about the Rabha Society's socio-religious, economic and cultural aspects. Rabha folk songs such as huimaru, baikhu, sathar, tukuriya are associated with Rabha religious festivals, tekamni tsay are sung during marriage ceremonies, pharkanti is sung when someone dies, baoikho-trokkayageet are associated with love and yearning. Rabha folksongs also included some work songs such as na bokai (fishing song), maran mathan tsai (song about haunting) which are primarily associated with the Rabha society's various economic aspects. Ballads are another important component of Rabha folklore. Ballads of Dodan, Duimukshi, Kumbaichung, Naluwa-Chaluwa, Jogen Bontho are very informative and useful in reconstructing the Rabha tribes history. There are various legends in Rabha folk literature such as- Dodan-Marukhetri, Rondona, Chondona, Naniden-Phanindar, Sisu-Ginal etc. The Rabha tribe has a long and illustrious folklore tradition. The folktales of Rabha are very long. Mayra-Mayri, Thope Netshe, Gandhitshiri are the various folktales of Rabha folk literature. In the Rabha language, proverbs are referred to as 'suluk'. The Rabha proverbs can be classified as social, agricultural, moral, religious etc depending on the subject matter and mode of expression. The experienced and older members of the society used to provide knowledge and advice to the inexperienced and younger members of the society through these suluk or proverbs. Rabha folk literature also includes riddles and hymns or mantras. Rabha riddles come in a variety of forms such as descriptive, natural, rhyming, mathematical, indigenous etc are meant to provide wisdom in response to questions. Various hymns are used by the Rabha tribe in connection with various festivals, rites, rituals, religious ceremonies and worship.

Karbi Folk Literature

Folksongs, ballads, myths, folktales, proverbs, riddles, hymns and other types of folk literature are available. The Karbi folk literature is deeply rooted in their way of life and it contains detailed information about the Karbi society. The most well known genre of Karbi folk literature is folk songs. There are many folksongs sung in Karbi society on various socio-cultural occasions such as birth, purification, death,

marriage, work, play, old age, worship etc. The term 'Alun' was coined by the Karbis to refer to a folk song. Songs of creation (Keplang or Keplank), wailing songs (Kecharhe Alun), marriage songs (Thelu a lun-or Adam-asar Alun), songs of feasts and festivals, seasons and agriculture, songs of rites and rituals, songs associated with children (Acho Kebai Alun, Oso Kebei Alun) , songs of love (Lumpharo Alun) etc are included in Karbi folk literature. The Karbi folk literature includes a lot of ballads. In the Karbi ballads, the various aspects of Karbi society are beautifully depicted. Hai- Ballad, I's Romir, Hemphu Keplang, Karbi Keplang, Lunse Keplang, Sok Keplang, Thap Keplang, Nok Keplang, Nihu Keplang, Lo Keplang, Ingti Keplang are some example of Karbi ballads. There are some myths and legends in Karbi folk literature. Rangsin Sarp, Thireng-Wareng, are the examples of Karbi myths which are very popular in Karbi Community. Thong-Nokbe, Rongpherpi Rongbe, Larta, Didi and Disumai, Sat Recho, Rukasen are some of the example of Karbi legends. Folk tales are a popular form of Karbi folk literature. The main theme of the Karbi folktales are various elements of nature, demons, love, animals, birds etc. Among the Karbis, There are many creation stories (Keplang) that tell about the tribe's origins, clans, the world, paddy, ginger, chilies and other things. Pirthe Keplang (Origin of the Earth), Karbi Keplang (Origin of the Karbi Tribe), Hemphu Keplang (Origin of the incarnation of god Hemphu), Kur Keplang (Origin of Karbi Clans), Lakhi Keplang (Origin of Paddy), Birik Keplang (Origin of Chilies), Hanso Keplang (Origin of Ginger) are the examples of Karbi folktales which provide valuable information about Karbi life, beliefs and rituals. The Karbis use a variety of proverbs in their daily lives, each with a different goal and meaning. The Karbi proverbs beautifully reflect the community's moral judgment and socio-religious beliefs, as well as human nature, women's status, and the Karbi society's relationship with nature. Riddles are another important component of Karbi folklore. There are various types of riddles in Karbi literature such as true riddles, wisdom riddles, puzzle riddles etc. The Karbi tribe uses a variety of hymns or mantras to appease their gods. There are also Karbi hymns that are associated with specific festivals, rites, rituals, religious ceremonies and worship.

Reasons for Changes in Folk literature of Assam

Modern Education, impact of globalization, western civilization etc are making the the young generation doubtful to its own tradition because of which the appreciation of the folk literature to some extent is decreasing. Many materials of tribal and Assamese culture are related to the agricultural festivals and programmes. At the present time due to the increasing population, people are obliged to build their houses on the fields which were previously used for cultivation only. Now the grasslands

are used for constructing houses or transformed the grasslands into agricultural lands for which the place for and people for fostering of cattle are decreasing which demolishes the permanent cowboys. As a result the songs which were once sung by the cowboys are now gradually dying. Some of the modern educated people of Assam are seen to restrain themselves from their traditional folklore exercise. Most of the people feel shame to use their traditional proverbs, to obey rituals, to sing their traditional folk songs because of which the materials which had been passing from mouth to mouth are now about to lose its existence. It is quite natural that with the changing time, some tradition may change or there may be a pressure on its transition of old age traditions. But it is important to note that the existence of the very own traditions never get harm by change or transition of it. The people should aware of it.

Means for Preservation of Folk Literature

The folk society is the ground of the creation, growth and development of folk literature. The heritage of a nation is reflected through its culture. But due to the change of time, the valuable materials of folk culture is about to disappear. So it is needed that these should be preserved. An effort is tried below as to how these materials can be preserved-

1. Awareness: Unawareness may lead the culture of a nation to an endangered phase. Because of unawareness many people are giving up their own culture, folk literature. Therefore it is very important to make people aware about their own culture and literature and also encourage them to exercise their own culture in their own language of every clan.

2. Research: Though many researches on various folk literature of Assam are done yet there is a lack of systematic or scientific study on it. So there should be research on them and as well as they should be collected and make them written.

3. Use of modern written language: Another way to preserve the materials of a folk culture is to express them through various branches of modern literature such as Drama, poetry, story, novel etc.

4. The use of modern technology: Assam is very rich in folk literature. But due to the lack of research or some other reasons, the existence of them are about to disappear. At the present time by using modern technology, the various materials of various folk culture can be preserved. These can be published and preserved by making proper documentary, recording audio and video but should be easily accessible for everyone through internet or publishing through other print and electronic media as well.

5. Governments Support: It is very important to preserve the folk culture

of every race and tribe. Government's initiative is very important in this respect. If the folk culture and its materials can be propagated and extended through various governmental schemes then these can be successfully preserved.

Conclusion

The field of the folk literature of Assam is very wide. Happiness, sadness, hope, despair, love, separation, socio-economic, cultural and religious image of a nation is reflected through its folk literature. All the tribes of Assam have their own folk tales and folk songs which give a picture of the society of certain periods. Society is bound to change. The various tribes of Assam are not an exception to it. It is quite natural that, with the passage of time there may be a change in the tradition and a pressure may be there in its transmission. But everyone should be cautious so that no changes or transmission of it can harm its main foundation of the tradition. Everyone can understand that only their own tradition can preserve the ancient cultural identity of their own tribes.

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A brief history of Biswanath Temple and it's some adjoining temples of Assam

Puja Hazarika

Assistant professor, Department of History
Dhemaji Commerce College

Abstract

The Biswanath temple is located in just 10 km away in the North of Biswanath town and near the mighty river Brahmaputra. Though the actual construction of Biswanath temple was started with the rule of Ahoms specifically during the reign of Pratap Singha, there are several myths related to this temple from the period of Banasura, ruler of Sonitpur. The Biswanath temple is completely dedicated to Lord Shiva and the temple architectures are similar with the North Indian architectures styles having Sikhara, Mandapa and Garbhagriha. Near the Biswanath Temple, several small temples are located in Biswanath Ghat, which are belongs to the Biswanath temple and these temples play a significant role in the sphere of religion of Biswanath region. Biswanath temple embodied with spirituality, education and knowledge, has developed as a tourist destination. The temple has not only religious but also has some cultural significance. Once, devadasi dance also been prevalent here.

This study deal in details about the origin, constructions, architectures of Biswanath temple and various temples belongs to it.

Key words: Biswanath temple, Gupta Kashi, Religion, dewaloya, art architecture, Shivapithas

Introduction:

In the process of growth and development of human civilization, the contribution of religion is significant. If we illustrate human civilization from the very first stage to date, we can remark that human society is unworthy in the absence of religion. Religion helps in creating an ethical framework and also a regulator for values in day to day life. In other words, religion acts as an agency of socialization. The word "religion" derives from the "re" means "again" and "legare" means to bind/compel. Hence the "religion" means the system that binds us to the very source of our being and helps in building values like love, empathy, respect and harmony. To form a complete and strong society religion plays a significant role. The importance of religion cannot be ignored in a scientifically developed society. Religion and science are both sides of the same coin for achieving humanity in its complete sense. Religion is colligated with different practices, rites and rituals and faith. As a result a number of worshipping places emerging like temples, dewaloya, than, satras.

The state of Assam has numerous temples and monuments which stand witness to great historical and culture past dating back to the ancient period. Many ancient Hindu temples of Assam have some roots in mythological legends. Assam is a land of various shaivapithas too. More than two thousands shiva temple found in Assam. Biswanath is one of the important districts of Assam. This place is located on the North bank of river Brahmaputra and middle of the state. Natural beauty and fertility of the soil attract people towards this land and have become the habitation of diverse communities and tribes irrespective of their religion. This study will attempt to comprehend the customs and beliefs related to the Biswanath temple which is known as the 'Ditiya Kashi' or 'Gupta-kashi' located in the Biswanath district, Assam based on field study and historical approach.

Biswanath temple is also known as the "ditiyakashi" or "Guptakashi" and relating various myths on it. But there is no any deep study or research going on it this temple. Due to many factors study on this temple is always neglected. So this study will attempt to show about the religious beliefs, origin, customs, construction related to the Biswanath temple in a historical manner.

Study Area:

This study covers the Biswanath temple which is geographically situated 10 km away to the north of Biswanath town of Biswanath District in Assam. The area is from 92°52'30"-93°50'0" East longitude and from 26°14'00"-27°0'00" North longitude. Its land area is about 19,503 km. According to 2011 census, the Biswanath district has a total number of 6, 12,491 populations and the geographical area covered by the district is 1,796 sq km. The literacy rate of Biswanath district is 69.74% amongst

which literacy of male is 74.78% and literacy of female is 64.43%. Biswanath has the sex ratio of 968 females per 1000 male. The major religion of this district is Hindu. Hindu covers 80.34% and muslim covers 13.86 of total population. Biswanath is regarded the centre of education, religion, and culture as well as trade and commerce in the state of Assam.

History and Architecture of Biswanath Temple:

The newly formed Biswanath district is very rich in its culture and heritage. It is situated on the north bank of the Brahmaputra and in the middle of the state. Biswanath Chariali has immense importance as a place of pilgrimage since the days of the prehistoric period of Assam. The great Pala dynasty ruler Butu pal ruled the Biswanath region. Moreover, Pratap Chandra, the king of the powerful jitari dynasty made Biswanath capital of the kingdom. The place Biswanath has immense historical significance with its heritage sites. The Biswanath temple played major role for uplifting glory of Biswanath region and it also has historical significance which depicted a glorious episode of religious history of ancient Assam.

The Biswanath temple is situated just 10 km away in the north of Biswanath town. According to the bulletin of the Assam state museum stated that It surrounding was like Nagaleswar in east, Kal Bhairavi in the west, Bir Bhadra (Baralasil) in north, the river Brahmaputra in the south[Choudhury:1986:475].

Myths Related To Biswanath Temple:

Biswanath is also known with other three names as "Baan Baranashi", "Ban Kashi", and "Gupta Kashi". It is believed that Biswanath temple is set up by king Baan. According to one of the folktale King Baan was a passionate devotee of Lord Shiva and prayed for a 'Kashi' (a sacred pilgrimage of Hindu) in his name. Lord Shiva appeared before him and blessed Baan with his wish. Lord Shiva established 1 crore Shiva lingams in Kanyasham. Though Lord Shiva granted king Baan his wish yet he never wished for two 'Kashis'. Lord Ganesha stole and hides one of those 'Lingas'. King Baan searched for the missing 'linga', and he was restless until he found the lost 'linga'. He started measuring the mighty river Brahmaputra. Finally he found the hidden linga but God and Goddesses conspired so that it becomes visible for 6 months in a year. It remains hidden underwater for another 6 months as Baan used to worship there the place came to be known as 'Baan kashi' or 'Baan Varanasi'[Gogoi:2008:62-64]. Another legend says, Biswanath was 'purnakashi' (complete kashi), with one crore shiva lingam. Fearing that two pilgrimages with the same name, 'kashi' would be dangerous for human civilization. The gods and goddesses stole one of those 'lingams' and set up in Hatimura hills. As one linga fell short, Biswanath could not be gain the status of 'Purna Kashi' so it is considered as Gupta kashi.

'Gupta-Kashi' of Biswanath got mentioned in Kalika Purana also. According to the kalikapurana, just at the point of interaction between the river Bridhaganga and the Brahmaputra, the Biswanath shiva 'linga' and 'yoni' shaped goddesses Biswadevi dwell underwater. The Biswanath Shiva 'Linga' and 'yoni' (female genital) shaped mother goddess Biswadevi are prevalent at the confluence of the Brahmaputra and the river Buriganga, (bridha Ganga) takes place [Bhattacharya:2008:515].

History Behind Construction of Biswanath Temple:

Assam from the ancient time has occupied an important position in the field of architectural activities. The rulers of ancient Assam built many temples dedicated to various gods and goddesses. From the reign of the Salastambha dynasty(650-990) in old Harupeswar or present day Tezpur, the stone temple was constructed in the name of Biswanath Shiva. The Pala dynasty also got patronage of this temple. The history of the Biswanath temple got noticed during the time of the Ahoms. But there is no evidence of Ahom kings' patronization of this temple before Pratap Singha. In 1615 when Mughal general Satrajit invaded Sala and looted the gold and silver articles from Biswanath. He also captivated two 'Devadasis'. Since then Ahom paid attention to the Biswanath temple. When the Biswanath temple was broken by lightning in between 1615 to 1620 during the period of Pratap Singha, then the king ordered Mumai Tamuli Borboruah to construct a new temple replacing the broken stone temple [Gait:2008:17].

Swargadeo Gadadhar Singha had a deep faith in the Biswanath temple. He wrote two bronze plate inscription in 1683 for regular worshipping in the temple. In 1667, Swargadeo Chakradhawaj Singha organized a huge Yagya in Biswanath temple when Lachit Borphukan made Kamrup free from mughal capture. He offered the prayer for the wellbeing of his subjects. The head priest of the yagya was Gabharuguri Bapu [Choudhury:1991:108].

Maheswar Neog mentions two bronze plate inscriptions donate to the Biswanath temple by Gadadhar Singha. Swargadeo Gadadhar Singha constructed the Biswanath temple in 1685. He fell seriously ill in 1689 and promised of doing a Yagya in the Biswanath temple to get well soon. As his wish was fulfilled, he organized a yagya in 1690 under the guidance of Katyayan Bhattacharya and Mukoli Muriya Gohain along with 108 Brahmins [Neog:2008:186].

The Biswanath temple constructed by Pratap Singha was broken for which king Pramatta Singha constructed the historic Thapanadoul in 1750. It is known that the temple constructed by Pramatta Singha was destroyed by flood of the Brahmaputra during the days of Rajeswar Singha. The ancient location of the temple submerged underwater. In 1774 ahom king Lakhmi Singha reconstructed the Biswanath temple

in a place just 200 meters west from the old one. A bronze letter of Lakhmi Singha appointing Brahman, non-Brahman Paik to work in the temple has been found [Neog:2008:187].

According to folklore, this temple's sanctity was lost when Burmese (maan) invaded Assam. They broke the golden pitcher of the temple and it was left abandoned. The present day Biswanath temple was reconstructed during the days of the British. The Ahom kings reconstructed the temple to place Shiva 'linga' there.

In ancient or medieval Assam, Biswanath temple was not considered only as a mahapithas. But it has cultural significance also. During the days of Ahom kings this temple is associated with various cultural activities.

Architecture and Sculpture of Biswanath Temple:

Assam from the ancient time has occupied an important position in the field of architectural activities. The rulers of Assam built various temples dedicated to various gods and goddesses. In this regard archaeological remains and epigraphic records play an important role to bring in to light the architectural activities of the period under study.

The study of architecture of the Biswanath temple provide information that the ancient or medieval Assam was rich in architectural field. The Biswanath temple is made of bricks and stones is about 10 meters high above the ground level. The temple is four sided back to back to back. The temple is small in size but once it was beautifully adorned with flower, seal and stamp of the Ahom kingdom, thorn designed with flying lion etc. The Shiva temple of the pre-Ahom era was destroyed by the mighty Brahmaputra. But the 'Garvagriha' is still existing and visible during the day season. In the east of the temple, there is lying door stone in North-South. In the middle of the stone, the fabulous tree of heaven (kalpabrikhya) is beautifully decorated. The 'Sang -Rung Phukan's History describes the temple as- The Biswanath temple was constructed in 1672. The temple's surrounding is 85 cubits in length, 45 cubits in height, and the red wall is 9 cubits thick, the cave is 15 cubits wide, the root is 14 cubits high. The temple was colorfully painted with various birds and animals, flowers, dragon etc. during the days of Lakshmi Singha [Handique: 1961:187].

It is remarkable that the Biswanath temple is embodied with so many dragon marks of terracotta that we hardly find in any other Ahom construction. A number of statue sculptures are found in the Biswanath temple.

Biswanath Shiva Linga:

Near the locality of Biswanathghat area, ruins of an ancient Siva temple of pre-Ahom period is found in midst of the River Brahmaputra. According to the popular sayings, originally, there was a Siva Linga at the site, which is now shifted to a modern

temple situated on the bank of River Brahmaputra. Perhaps, the linga was enshrined within the main temple at the site. At present, only the cavity of yoni is visible at the site. The site is now scattered with the ruins of temple in the form of architectural remains. The scattered stones on the river Brahmaputra are accepted as Siva linga. The remains are visible during dry season when the river water recedes considerably. Like all other temples of the pre-Ahom period, the temple might have fallen due to floods or earthquake. The Biswanath Siva linga was first reported in the Annual Report (1924-25) of Archaeological Survey of India by R.D. Banerji (1924-25:99), who writes:

"The linga which was once enshrined this temple continues to be worshipped and a thatched hut is raised over it when the water level is low."

Biswanath region is a cluster of various temples of different gods, though primarily Lord Shiva. It is believed that there have 27 dewaloyas near by the Biswanath temple on Biswanath region which will be discussed in the next chapter.

Various Temples Under the Biswanath Temple Management:

The Biswanath temple is considered as a great Shivapithas from the ancient period in Assam. From the evidence like rock with sculpture, inscriptions which are found at the east corner of temple identified that there were another three temples name as Biswanath Shankar temple, Biswadevi temple and Gaurda temple remains here. Moreover a number of small temples related to the Biswanath temple are also found. In book 'Pabitra-Axom' Neog mentioned of thirty shrines. There are ancient folktales about these temples too.

Uma Dewaloya:

Uma dewaloya is located in Umatumoni, riverine land of the Brahmaputra from the east of Biswanath temple. This temple has unique significance and this temple is independent from the Biswanath temple management. There is a saying that Uma meditated in Umaban or Umatumoni, a place situated in the east of Biswanath to get Shiva as her husband. Shiva appeared before her in the same place and married her. In 1741 Ahom king Shiva Singha granted 16 puras of land for constructed this temple and also appointed seven Brahmanas for rituals work in the temple.

Chandi Dewaloya:

Though Biswanath is considered as Shivapithas, but two saktipithas also found here. One is Uma dewaloya and another is Chandidewaloya. This temple is independent also from the Biswanath temple management. It is saying that, sati's right arms has fell on this land. From then was considered as the Saktipithas [Brthakur:1990:10]. Chandi dewaloya located about 300mtr from south west of Biswanath temple. It is believed that the Chandi dewaloya is contemporary to the

Biswanath temple. Chandi is considered as the Biswadevi Mahadevi during the ancient period. A rock cut statue of maa Chandi and a rock cut images of Hara-Gauri with dancing posture found here. Chandi is considered one of the incarnations of Maha Gauri or Parbati, wife of lord shiva. It was known as 'Deoghar' during the time of Pratap Singha. Gadadhar Singha rebuilt this dewaloya with bricks in 1685 when this temple was damaged by flood. The manikut of this temple in square in size. The height of the images of Devichandi is 1.84 meter. Besides the image of Chandi, a rock cut peacock images, and a Vishnu images found here. During the ahomperiod, several paiks or deolias were appointed for working in the temple. Like Borthakur, Patra Thakurs, paricharak, Athpariaetc [Gogoi:1990:84].

One of the important features of this temple is animal sacrifices. During the pre ahom and ahom age buffalo was sacrificed here. But it is now prohibited. But during the time of durga puja festival goat, duck, pigeons are also sacrificed before the goddess.

Surya-Madhab Dewaloya:

It is located about 13 mtr west from Chandi Dewaloya near the Biswanath temple. Some believed this temple is dedicated to lord Ganesha, son of Lord Shiva. Though no copper plate was found here but a rock cut statue of lord Ganesha found from the time of pre- British age.

This temple is belongs to the ahom period. According to the Gazetter of Darrang district Gadadhar Singha built this temple around 1685 AD. But due to flood some portion of this temple is broken [Dutta:1976:26]. But 71cm Ganesha statue also remains here from the ancient period. During the time of Ganesha puja, a great number of devotees came from different place of Biswanath region to this Surya Madhab dewaloya for worshipping Lord Ganesha.

Jagyeswar Shiva Temple or Bordol Temple:

Jagyeswar temple is one of the important temple belongs to the biswanath temple. This temple is locally known as Bordol temple. The bordol temple stands on the northern bank of the river Brahmaputra river in biswanathghat. Bor means big and dol means temple. The date of the construction of this temple is uncertain. Some sources mention that the temple was built by Ahom king Rajeswar Singha. The king donated 60 puras of land for temple construction and appointed 16 paiks for maintain the temple's work and management of the temple [Gogoi:1990:88].

The main deity of this temple is lord Shiva. A rock cut Shiva statue is found in this temple. Besides statue of lord Shiva, a dancing rock cut Ganesha statue also find here. This temple also has historical significance.

Purba Shankar Dewaloya:

It is one of the important shiva temple belongs to biswanath region. The temple is located 5mtr north eastern side from the biswanath temple. By observing its location it was believed that this temple is 'AngaDol' of biswanath temple. A small rock cut Shiva statue found in this temple. According to a copper plate found in Panibharal region, Swargadeo Shiva singha built this temple in 1742, and granted 16 puras of land and appointed 11 paiks/ deoris to work in the management of temple [Gogoi:1990:87].

Bhaluk Gosain Temple:

Near the Biswanath temple, a rock cut statue of 'Bhaluk Gosain' has found and it is known as Bhaluk Gosain temple. When and how it was built it is not known. But according to the local tradition, for escaping from the bear, this statue is constructed and worshipped the statue as a Bhaluk Ggosain. It is believed till now that getting back the lost things of people after worshipping Bhaluk Gosain in Biswanath region [Borthakur:1990:12].

Conclusion :

As an abode of lord shiva Biswanath temple is considered one of the great shivapithas in Assam. Shiva dol and Shiva lingam in Biswanath temple added immense religious values to the temple. This study have shown the evolution of Saivism in biswanath region according to the various tales and myths. Though it is not confirmed about the authenticity of these myths, but these myths have some historical value. By these myths it is assumed that during the days of Banasura in ancient period of Assam biswanath region came to attach with saivism. Shiva worshipping process in the biswanath region was started from the days of Banasura. Though the actual construction of Biswanath temple started with the Ahom period, by the study of biswanath temple's construction indicates that the prosperous economic condition of Ahom period. The ahom kings were also fond of decoration and paintings which testified by the Biswanath temple's architecture. Different types of rock cut statues are found in the region also which identified that Biswanath is cluster of various temples of different gods. The architecture of temple is similar with the north Indian temple's architecture having Grbhagriha, Mandapa and Sikhara. This study also discussed about the various temples under the Biswanath temple and their brief history. Though most of the temples are dedicated to Lord shiva but two of them dedicated to shakti worship and a ganesh temple also remains here. Uma and Chandi were saktipithas and they are independent in nature. Sacrifice one of the important characteristics of these two saktipithas. Most of the temples under the biswanath temple management but these two saktipithas are independent in nature. temple All these temple

architectures are similar with the north Indian temple architecture. So, we can undoubtedly say that biswanath temple hold the rich cultural heritage of Assam, a North eastern state of India.

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A Study on "EMOTIONAL INTELLIGENCE"

Dr. Rajiv Gogoi

Assistant professor, Department of Education,
Jhanji Hemnath Sarma College

Abstract

Emotional intelligence is the ability to identify and manage emotions as well as the emotions of others. Emotional Intelligence has been an important and interested topic during the last few years. Emotional Intelligence must somehow combine two of the three states of mind cognition and affect, or intelligence and emotion. Emotional Intelligence allows us to think more creatively and to use our emotions to solve problems. The present study is an attempt to summarize the importance of Emotional intelligence. It also discusses the concept of emotional intelligence.

Keywords: Emotional Intelligence, Ability, Model

Introduction:

"Emotional intelligence" is one of the new concepts in psychology. The term emotional intelligence first appeared in a series of academic articles of psychologist John D Mayer and Peter Salovey in 1990. However in 1995, the term Emotional Intelligence entered to the mainstream with the writings of Daniel Goleman. Emotional Intelligence is the ability to understand, use, and manage emotions in positive ways to relieve stress, communicate effectively, empathize with others, overcome challenges

and defuse conflict. Emotional intelligence helps to build stronger relationships, succeed at school and work, and achieve personal goals. It can also help to connect with our feelings, turn intention into action. Emotional intelligence has been defined, by Peter Salovey and John Mayer, as "the ability to monitor one's own and other people's emotions, to discriminate between different emotions and label them appropriately, and to use emotional information to guide thinking and behavior". According to Bradberry & Greaves, 2009 "Emotional intelligence is your ability to recognize and understand emotions in yourself and others, and your ability to use this awareness to manage your behavior and relationships". Goleman, 1998 defined Emotional Intelligence as "the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships". According to Salovey & Mayer, 1990, Emotional Intelligence means "Being able to monitor and regulate one's own and others' feelings and to use feelings to guide thought and action"

The importance of emotional intelligence:

Emotional intelligence is the ability to perceive, use, understand, manage, and handle emotions. People with high emotional intelligence can recognize their own emotions and those of others, use emotional information to guide thinking and behavior, distinguish between different feelings and label them appropriately, and adjust emotions to adapt to environments. It is considered as one of the crucial factors for workplace success, career satisfaction and leadership effectiveness. Daniel Goleman the propagator of Emotional Intelligence argues that emotional intelligence being the strongest indicators of human success. He says that emotional intelligence is not fixed at birth and that vital emotional intelligence qualities can be nurtured and strengthened.

Objectives of the paper:

The paper has been prepared with the following objectives

- To understand the concept of Emotional Intelligence
- To know the various models of Emotional Intelligence

Methodology:

Descriptive method has been applied to prepare the paper and the whole paper is based on secondary information. The author has gone through the various articles related to the topic published in the website, books and journals.

Discussion:

Emotional Intelligence is the capacity to perceive, control, and evaluate emotions. It also helps a person to communicate effectively, empathize with others, overcome obstacles, and resolve conflicts. Emotional Intelligence affects a person's performance, physical health, and mental health. Emotional intelligence is the something

in each of us that is a bit intangible. It affects how we manage behavior, navigate social complexities, and make personal decisions that achieve positive results. Emotional intelligence is made up of four core skills that pair up under two primary competencies: personal competence and social competence. Emotional intelligence is commonly defined by four attributes

Four Areas of Emotional Intelligence:

1. Self-management: Ability to control impulsive feelings and behaviors, manage own emotions in healthy ways, take initiative, follow through on commitments, and adapt to changing circumstances.
2. Self-awareness: Ability to recognize own emotions and how they affect our thoughts and behavior. One can know his or her strengths and weaknesses, and have self-confidence.
3. Social awareness: Ability to understand the emotions, needs, and concerns of other people, pick up on emotional cues, feel comfortable socially, and recognize the power dynamics in a group or organization.
4. Relationship management: Ability to develop and maintain good relationships, communicates clearly, inspire and influence others, work well in a team, and manage conflict.

Emotional Intelligence is a general term used for our level of competence in our personal and interpersonal skills. In work environments research reveals that mastery of these personal and interpersonal skills is the single most important determinant of our performance success. It is also a major determinant in how we feel, think and act. Emotional Intelligence will determine how well you know and manage yourself, how well you handle what happens to you and how well you interact and handle others. Emotional intelligence includes a broad area of sub-skills including how we monitor our own and others feelings and emotions, how we discriminate and assess and how we use this knowledge to guide our thinking and actions.

Emotional Intelligence models:

The Emotional intelligence researchers have developed four major models they are ability, mixed, bar-on model and trait Emotional intelligence models.

The Ability Model of Emotional Intelligence:

The Ability model of Emotional intelligence was first constructed by Salovey and Mayer (1990) and begins with the idea that emotions contain information about relationships and whether these relationships are actual, remembered, or imagined, they coexist with emotions - the felt signals of the relationship's status. Salovey & Mayer's four branch Ability model of Emotional intelligence facilitates an ability to recognise the meanings of emotions and their relationships, and employ them to enhance

cognitive activities (Mayer et al., 2001). The Ability model divides Emotional intelligence into four branches:

- **Perceiving Emotion**

This is an ability to identify emotions in oneself, in others, express them accurately and further discriminate between honest and dishonest expressions of feelings.

- **Using Emotions**

This sharpens the thought process as emotions direct attention towards important information and the emotions can be used to classify the information for better judgment and memory.

- **Understanding Emotions**

It is based on employing emotional knowledge to identify the relationships and differences between similar emotions i.e. loving and liking, and also interpret the meanings of those emotions.

- **Managing Emotions**

It is an ability to be open to emotions good or bad and thus having the power to voluntarily attach or detach from an emotion. The person also has the competence to reflect on his own and other's emotions and thus be able to manage emotions in himself and others.

Goleman's Mixed Model of Emotional intelligence:

Daniel Goleman, an American psychologist presents five domains of Emotional Intelligence.

- Knowing one's emotions: This means to have self-awareness and to be able to recognize feelings when they happen.
- Managing emotions: To regulate one's emotions so they are appropriate.
- Motivating oneself.
- Recognizing emotions in others: Which includes empathy.
- Handling relationships: Which includes the skills in managing emotions of others.

He explained Emotional intelligence decided the potential we have to learn practical skills, which builds on these five domains.

Bar-On Model of Emotional intelligence:

Reuven Bar-On used the terms emotional and social intelligence (ESI), for the construct of emotional intelligence. Bar-On refers to his model as the Bar-On model of emotional-social intelligence. According to this model Emotional intelligence consists of interrelated emotional and social competencies, skills and facilitators that determine how well we understand and express ourselves, understand others and relate

with them, and cope with daily demands, challenges and pressures. The emotional and social competencies are based on the 5 meta-factors:

- Intrapersonal factor, which includes self-awareness and self-expression.
- Interpersonal factor, like social awareness and interpersonal relationship.
- Stress Management factor includes emotional management and regulation.
- Adaptability factor like change management.
- General Mood which includes self-motivation.

According to this model a cross-section of interrelated emotional and social competencies, skills and facilitators that determine how well we understand and express ourselves, understand others and relate with them, and cope with daily demands, challenges and pressures.

Trait Model of Emotional Intelligence:

K.V Petrides (2001) developed the Trait Emotional Intelligence model which is a combination of emotionally- related self-perceived abilities and moods that are found at the lowest levels of personality hierarchy. The trait Emotional Intelligence essentially concerns our perceptions of our inner emotional world. An alternative tag for the same construct is trait emotional self-efficacy. The adult sampling domain of trait Emotional Intelligence contains 15 facets: Adaptability, Assertiveness, Emotion perception (self and others), Emotion expression, Emotion management (others'), Emotion regulation, Impulsiveness (low), Relationships, Self-esteem, Self- motivation, Social awareness, Stress management, Trait empathy, Trait happiness, and Trait optimism.

Conclusions:

Emotional Intelligence plays an important role for all people in society. Emotional Intelligence should be improved in all areas that mean families, schools, colleges, working place etc. Handling emotions is an important requirement for all levels of people. Emotional Intelligence will bring adaptability, empathy towards employee, leadership qualities, group rapport, participative management, decision making and understanding among people. Emotional Intelligence is an important consideration in human resources planning, job profiling, recruitment interviewing and selection, management development, customer relations and customer service, and more. Emotional Intelligence is increasingly relevant to organizational development and developing people, because the Emotional Intelligence principles provide a new way to understand and assess people's behaviors, management styles, attitudes, interpersonal skills, and potential.

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A Study on Skill development and NEP 2020

Monalisha Tamuly

Assistant Professor, Deptt. of Education
Marangi Mahavidyalaya, Assam.

Introduction:

The dictionary meaning of skill is to do something well. It is the ability to use one's knowledge effectively and readily in execution or performance of any task. Therefore simply skill development means developing or enhancing the ability to do something well. It is the acquisition of ability or capacity through sustained and systematic efforts, to carry out complex activities or job functions adaptively and smoothly. Skill development is further divided into three categories: Cognitive, Technical and interpersonal skills.

i. Cognitive skills: It can be understood as literacy and numeracy. It is the ability to understand complex ideas, adapt effectively to the environment, learn from reason and experience. To develop cognitive skills one have to learn or develop these eight kinds of skills: a. Sustained attention, b. Response inhibition, c. Speed of information processing, d. Cognitive flexibility, e. Multiple simultaneous attention, f. working memory, g. Category formation, h. Pattern recognition and inductive thinking. Developing cognitiveskills makes individual active listener as well as it helps to find creative solutions of day to day challenges .

ii. Technical Skills: Technical skills are the qualities obtained by using and gaining expertise in accomplishing certain digital and physical tasks. Technical skills or hard skills are measurable and teachable abilities such as writing, reading, doing

maths, or using computer programs. Now a days job-specific hard skills are in-demand.

iii. Interpersonal Skills : Interpersonal skills or socio-emotional skills or self-management skills are also termed as soft skills. It is the ability to steer interpersonal and socio-emotional situations effectively. These skills commonly include leadership, time management, self-control, teamwork, creativity, Persuasion, Collaboration, Adaptability, Emotional intelligence etc. Interpersonal skills are the behaviour and tactics of a person that he or she uses to interact with others fruitfully. Skill development helps to enhance the productivity and employability of workforce both in the organized and the unorganized sectors. Skill gap is affecting the employability scenario in almost every sector. Skills and knowledge are the driving forces of economic growth and social development for any country. Countries with higher levels and better standards of skills adjust more effectively to the challenges and opportunities in domestic and international job markets. India currently faces a severe shortage of well-trained, skilled workers. It is estimated that only 2.3 % of the workforce in India has undergone formal skill training as compared to 68% in the UK, 75% in Germany, 52% in USA, 80% in Japan and 96% in South Korea. Large sections of the educated workforce have little or no job skills, making them largely unemployable. Therefore, India must focus on scaling up skill training efforts to meet the demands of employers and drive economic growth.

Statement of the Problem :

India is one of the youngest nations in the world, with more than 54% of the total population below 25 years of age and over 62% of the population in the working age group (15-59 years). This demographic advantage is predicted to last only until 2040. India therefore has a very narrow time frame to harness its demographic dividend and to overcome its skill shortages. India's skilling challenge is further affected by the fact that skill training efforts cut across multiple sectors and require the involvement of diverse stakeholders such as: multiple government departments at the centre and state levels, private training providers, educational and training institutions, employers, industry associations, assessment and certification bodies and trainees. All these stakeholders need to align their work together in order to achieve the target of 'Skill India'. However, the National Education Policy 2020 is perceived to be a blessing in disguise in such a scenario that will help bridge this gap by providing students with industry-relevant skills so as to make them future-ready professionals.:

Objectives of the Study:

Following are the objectives of this study:

1. To know about the concept of skill development.
2. To study the institutional initiatives for skill development.
3. To study the role of NEP 2020 in skill development.

Research Methodology:

This study qualitative in nature and is based on secondary data covering books, research articles and internet and trying to add to the existing literature on NEP 2020 and skill development.

Government Efforts for Skill Enhancement and Development:

The institutional initiatives taken by the government to skill enhancement and development are as follows:

- 1) The Ministry of Skill Development and Entrepreneurship was set up in November 2014 to drive the 'Skill India' agenda in a 'Mission Mode' in order to converge existing skill training initiatives and combine scale and quality of skilling efforts, with speed.
- 2) The Ministry also launched the National Mission for Skill Development to provide the overall institutional framework to rapidly implement and scale up skill development efforts across India.
- 3) The Mission consists of a Governing Council at apex level, a Steering Committee and a Mission Directorate as the executive arm of the Mission.
- 4) Mission Directorate is supported by three other institutions: National Skill Development Agency (NSDA), National Skill Development Corporation (NSDC), and Directorate General of Training (DGT) - all of which have linkages with Mission Directorate to facilitate smooth functioning of the national institutional mechanism.
- 5) At State level, states are also encouraged to create State Skill Development Missions (SSDM) along the lines of National Skill Development Mission with a Steering Committee and Mission Directorate at State level.

Ways To Develop Skills:

The very first stage of developing skills is to identify where one is lacking and what skills one really need to learn, that Started with Core Skills, having done the identification, one have to divide the required skills into two subcategories, as core skills and secondary skills. Core skills are the main skills that have a direct impact on one's goal. Finding a mentor to guide is always an essential step in gaining knowledge. A professional mentor is somebody who has already experienced all the hardships that are about to face. One can be updated with what they have gained

and how much knowledge is left to learn, by making a checklist. Checkpoints help an individual with the steps that have completed and keep oneself aware of progress.. The world is not only changing every moment but it is evolving. When one keeps an eye on the changes happening all across the world, one must understand and realize the need for an update in their skills. This is called as honing of skills, which is very essential.

Benefits of Skill Development:

The benefits of Skill Development are:

1. Skill development is important to create a workforce empowered with the necessary and continuously upgraded skills, knowledge and internationally recognized qualifications to gain access to employment and ensure India's competitiveness in the dynamic global market.
2. It assists to fulfil labour market demands.
3. It helps to increase the productivity and employability of workforce both in organized and unorganized sectors.
4. It also helps to increase participation of youth, women, disabled and other disadvantaged sections of the society.
5. It synergizes efforts of the various sectors.

Role of NEP in Skill Development:

National Education Policy 2020 (NEP 2020) is India's third Education Policy after NEP 1968 and 1986. Ministry of Human Resource Development formed a committee in 2017, headed by Dr. K. Kasturirangan for preparing the NEP. The committee submitted its report on 31st May, 2019. The Union Cabinet approved the report on 29th July, 2020. NEP 2020 aims to transform India's education system by 2040. It also aims at making "India a global knowledge superpower." The National Educational Policy 2020 is considered as a bold and revolutionary move for the Indian education industry. It is expected to improve the educational standards for students both in schools as well as in colleges. The proposal to introduce vocational education from sixth grade onwards and create a National Committee for the Integration of Vocational Education (NCIVE) is viewed as a reform that will certainly take the Indian educational market to the zenith in the times to come. The policy will play a vital role in equipping the manpower of the country to bring about a change, especially in educational practices, along with putting an emphasis on developing technical as well as soft skills amongst graduate and post-graduate students. NEP 2020 focuses on employability and acknowledges the role of education in providing students with the right skillsets. The vision of the government via this initiative is to meet the 2030 Agenda for Sustainable Development, which

strives to ensure inclusive and equitable education as well as promote lifelong learning opportunities for all.

Businesses are unable to find and recruit talent that matches their expectations due to the lack of futuristic skills. The major reason for this is the inadequacies in our education system along with the companies not prioritizing on-job training. However, the National Education Policy 2020 is perceived to be a blessing in disguise in such a scenario that will help bridge this gap by providing students with industry-relevant skills so as to make them future-ready professionals. The National Education Policy 2020 promotes a creative and multidisciplinary curriculum that has broken the shackles of subject choices being limited to the traditional domains of Science, Commerce and Humanities. It allows for cross sectional course selection and gives students the opportunity to enhance their core skills.

In spite of these, NEP recognizes the importance of soft skills such as communication, team work, problem solving, decision making, analytical thinking, resiliency, etc. as imperative life skills. Along with academic knowledge, leadership skills are also inculcated amongst the students so that they can benefit ahead in their career trajectory. NEP allows foreign universities to set up their campuses and operate in India. This will help students to have access to global quality education along with international exposure. They will be prepared for facing competition and be prepared to be at par with global standards. This will help the students as per the chosen career path right from the beginning to focus on shaping themselves.

Conclusion :

In the conclusion it may be said that NEP 2020 places a strong emphasis on skill development. In a nutshell, the strong skill-based education model has the potential to not only change the way the country views career opportunities, but also to take a creative and innovative approach to global leadership. It aims to equip students with the necessary skills and knowledge to thrive in the modern workforce through bridging the gap between Education and Industry.

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Sustainable Entrepreneurship - A review of the multidimensional notion

Sonashree Das

Department of Accountancy,
Golaghat Commerce College, Assam
Email: sonadasep2@gmail.com

Dr. Ajanta. B. Rajkonwar

Department of Commerce,
Dibrugarh University, Assam

Abstract

Businesses as an integral component of the society, has been majorly linked to environmental degradation and social exclusions. However, they can be an effective medium to solve such issues. This notion has led to the addition of a sub-domain in the purview of Entrepreneurship, known as Sustainable Entrepreneurship. This paper aims to explore the various dimensions of sustainable entrepreneurship established in existing literature. It shall also provide an insight into the inter-relationship and dynamics among these dimensions in relevance to entrepreneurial decision making. Moreover, this paper highlights the trends in Sustainable Entrepreneurial research outlining key areas for future exploration. The findings reveal that there are four dimensions of sustainable entrepreneurship which are interconnected and linked to each other. The complex relationship among the dimensions often

creates tensions in entrepreneurial decision-making process. Further, available literatures are found to be primarily attentive to establish the relationship among the three dimensions, along with understanding how sustainable entrepreneurship is different from traditional entrepreneurship. Studies on factors driving sustainable entrepreneurs are also found to be undertaken by researchers world-wide. The existing gap in literature directs more requirement of research relating approach of small ventures in developing countries towards sustainability aspects in business operations.

Keywords: Entrepreneurship, Dimensions, Economic, Environmental, Social, Sustainable.

INTRODUCTION

The most common term creating an interlinkage between Sustainable Development and Entrepreneurship is Sustainable entrepreneurship. With its widely accepted definition, where Sustainable development has been described as meeting the needs of the present without compromising the ability of the future generation to meet their own needs, the relationship between sustainable development and entrepreneurship could be a medium to recognise the existence of limited natural resources and its interdependence on economy and social welfare. The notion of Sustainable entrepreneurship addresses the phenomenon of how entrepreneurs can identify opportunities amidst resorting the limited natural resources and provide economic and non-economic gains to all the stakeholders. It combines the elements of entrepreneurship and sustainability entailing various dimensions within its fold. They serve as interrelated subsets of the broader concept of sustainable entrepreneurship. Enterprises with sustainability-driven approach contribute towards improvement of the environmental conditions as well as social well-being. In many cases, such contributions are found to be mutually supportive. Sustainable entrepreneurship draws on the long-standing concept of creative destruction in entrepreneurship research therefore it is the driving force for the establishment of a holistic and sustainable economic-environmental-social system. The concept of Sustainable Entrepreneurship also aligns with the economic, ecological and social goals addressed in the Triple Bottom Line approach. The concept of Sustainable Entrepreneurship as presented in some of the leading Entrepreneurship journals is forwarded below-

Name of the Author	Points stressed out in the respective definition
(Crals and Vereeck, 2004)	<ul style="list-style-type: none"> • Stresses on prioritizing ethical behavior strive to lead to economic development • Contribute towards well-being of the natural environment and society
(Cohen & Winn, 2007)	<ul style="list-style-type: none"> • A process involving discovering and exploiting opportunities, • and their conversion to future goods and services, • With consequences which may be economic, social, physiological and ecological in nature.
(Katsikis and Kyrgidou, 2007)	<ul style="list-style-type: none"> • A teleological process involving discovery, evaluation, exploitation and creation of value, • aimed at achieving sustainable development, • benefiting all the stakeholders economically, socially and environmentally.
(O'Neill et al., 2006)	<ul style="list-style-type: none"> • Involves creation of a venture, • linking entrepreneurial activities to value creation, • leading to sustainable development
(Schaltegger and Wagner, 2011)	<ul style="list-style-type: none"> • A way of creating innovative, market focused and personality driven business models and solutions, • by exploiting socially and environmentally viable markets and institutional innovations.

Source: Author's own elaboration

Sustainable Entrepreneurship has been defined from various perspective by researchers and academicians in their line of work. A content analysis of the above definitions reveal that the most common terms stressed on are- sustainable development, entrepreneurship, economy, environment and society. Though the above definitions provide an idea about the meaning of Sustainable Entrepreneurship, a thorough analysis of the concept is essential to have a deeper understanding about the various dimensions that the concept entails. The study of inter-related concepts and works conducted in the area facilitates better understanding of the construct as well as aids in identifying the gap in literatures.

OBJECTIVES

- To understand the various dimensions of sustainable entrepreneurship
- To explore the inter-relationship between the dimensions
- To highlight the trends in Sustainable Entrepreneurial research and outline key areas for future exploration.

METHODOLOGY

The study involves desk survey and document analysis for reviewing the construct sustainable entrepreneurship, the dimensions that it entails and the trend of research in the concerned area. A systematic search was created using keywords "sustainable entrepreneurship" and "Entrepreneurship and Sustainability" in various databases like Science Direct, Jstor and Google Scholar. The title and abstract of the papers were thoroughly studied and only those articles focused on sustainable entrepreneurship were selected. A total of 31 articles were considered for the study. The key qualities of the paper that guided the process include authenticity and credibility. The papers were thoroughly analysed to discuss and summarize the various dimensions of sustainable entrepreneurship under one frame and facilitate researchers and academicians to have a broader understanding on this multi-dimensional topic.

DISCUSSION

This section of the paper has been presented in three segments providing a thematic summary on the works done in the area keeping in view the objectives of the present study.

Sustainable Entrepreneurship and its dimensions

(Binder & Belz, 2015) opined that there are five basic aspects of Sustainable Entrepreneurship. These aspects are- source of opportunities, process focused perspective, examining the person responsible for recognizing and exploiting opportunities, economic, ecological and social consequences of the activities of a business and future goods and services. Sustainable Entrepreneurship is an emerging stream of research and most of the sustainable enterprises may not be registered. (Maria Urbaniec, 2018) the definition of sustainable entrepreneurship definitions encompasses three attributes: 1) balancing environmental and social concerns with economic gains, 2) creating new value and innovation, and 3) transforming companies, sectors, or economies toward sustainability. Innovations can have a significant impact on the transformation of an industry toward sustainability. The application of sustainable technologies is still at a nascent stage. (Saoudi, Medjahdi, & Brahimi, 2017) argued for the existence of sustainable entrepreneurship which integrates the goals of economic, social and environmental entrepreneurship into an enterprise. An entrepreneur and their enterprise have to be financially sustainable to survive within the current economic

and regulatory systems. Entrepreneurs who can balance their efforts in contributing to the three areas of wealth generation can truly be called a sustainable entrepreneur. (Katsikis and Kyrgidou, 2007), forwarded that sustainable entrepreneurship provides a holistic approach for organizational strategic development. Case studies are evident of the fact that three dimensions of sustainable entrepreneurship are interconnected and closely linked. The presence of large-scale entrepreneurial opportunities grounded in problems that either appear as issues of local development or of organizational inertia shows that developmental, economic, social and environmental problems play an important role in creating opportunities. The dimensions of Sustainable Entrepreneurship which are found to be stressed on are:

- **Economic Dimension:** Entrepreneurial activity can be linked to new ideas, innovations, projects, or initiatives that emerge in the process of creation as well as to shield existing systems, practices, or resources that need to be maintained for long-term benefit (Shepherd & Patzelt, 2011). Generation of economic profit is integral to the definition of entrepreneurship itself (Venkataraman, 1997). Entrepreneurial actions can result in individual economic growth as well as economic growth of the wider society. Economic gains ensure long term sustenance and economic growth (Shepherd & Patzelt, 2011). The measurement of economic sustainability requires consideration of financial factors like profit, sales and return on Investment (Schlange, 2009). Along with these maintenance of proper accounting practices, the market reach of the business, innovation programs adopted etc also aids in understanding economic sustainability in a wider sense (Elkington & Rowlands, 1999). It also constitutes the influence of business operations on economic systems (Rosário et al., 2022).

- **Social Dimension:** Social sustainability consists of relational and social capital (Thakhathi, 2016). (Shepherd & Patzelt, 2011) forwards the significance of non-economic gains. Non-economic gains may be related to individual as well as the society. Consideration of social capital, which includes evaluating the firm's influence of the people inside and outside. Indicators relating to social capital includes community relations, human rights, product safety, impact on indigenous people, training and education initiatives, working conditions, sponsorship and charitable donations and employment of disadvantaged groups (Elkington & Rowlands, 1999). In line with this (Bell and Stellingwerf, 2012) viewed seeking solutions for societal problems and considering efficient human resource management in terms of hiring, training and engaging people to be significant in terms of social welfare. As such development of a sense of obligation towards partners, workers and community and avoiding exploitation of stakeholders is integral to social sustenance (Soto-Acosta et al., 2016).

- **Environmental Dimension:** Environmental sustainability refers to natural capital

representing integrity of ecosystem and life as well as natural capital which can be renewed, replaced and repaired (Elkington & Rowlands, 1999). Environmental sustainability primarily consists of regeneration, substitutability, assimilation and avoiding irreversibility (Moldan et al., 2011). Sustaining life support by preserving the environment and natural resources is based on how individuals and organisations to deal with concerned issues (Shepherd & Patzelt, 2011). On the other hand, (Bell and Stellingwerf, 2012) suggests that a business to be sustainable must ensure protection of Environment and biodiversity while carrying out its operations. Environmental impact of a business can be measured resorting to certain indicators. These include assessing the lifecycle effects of services/ products; material, energy and water usage, potentially polluting emissions; environmental hazards, and risks; waste generation and consumption of natural resources (Elkington & Rowlands, 1999).

- **Cultural Dimension:** Described as a critical dimension of sustainable entrepreneurship culture focuses on the preservation of values and traditions of a community or region. Both mainstream economic and non-economic models may transform and effect the existing cultures. The cultural dimension is forwarded as a means to protect and conserve the integrity of cultural values and practices through entrepreneurial actions (Swanson & DeVereaux, 2017). Culture as a dimension should hold a significant place in addition to the original three dimensions of sustainability (Majid and Koe, 2012). This resonates with (Nurse, 2006) suggesting culture to be the fourth pillar of sustainability and significance of its integration in the concept of sustainable entrepreneurship along with the other three dimensions.

Synergy within the dimensions

In one of the earlier works (Elkington & Rowlands, 1999) stated that achieving sustainability requires a multidisciplinary approach including the understanding of all forms of capital- financial, physical, social, human and natural. The concept of existence of shear zones namely socio-economic, economic-environmental and social-environmental reflects scenarios of interplay between the sustainability dimensions. (Schlange, 2009), found that sustainability-driven entrepreneurship may be positioned at the intersection of the three established concepts namely, economically, socially and ecologically driven entrepreneurship. At the intersection point there can be activities or indicators which relates to both long term economic benefits for the firm and economy as well as positive influence on the society and natural environment (Carter & Rogers, 2008).

Creating a balance between the dimensions often create tensions within the organisational functioning. Making strategic decisions is followed by competing dilemmas both in terms of orientation and between individual dimensions (DiVito &

Bohnsack, 2017). (Muñoz & Dimov, 2015) opines that, decisions relating to sustainability involves creating a balance between social, economic and environmental goals backed by a complex group of cognitive factors. (Parrish, 2010) Win-win situations may exist and these are the ones that drive sustainable entrepreneurs. However, trade-off between the dimensions is integral to entrepreneurial decision making.

Trend of research in sustainable entrepreneurship

Sustainable research is co-related to other research streams. As such, there is potential for interdisciplinary research in the field of sustainable entrepreneurship and the study of the concept from various perspective can lead to further development of the subject. (Shepherd & Patzelt, 2011)

Some studies focused on bringing out the differences between Sustainable entrepreneurship and conventional or other forms of entrepreneurship assist in identification of business that are sustainable in nature. (Schlange, 2006), in their study tried to bring out the distinction between sustainable and other forms of entrepreneurial behaviour on the basis of internal factors. The study revealed that sustainable entrepreneurs look for challenges to demonstrate to the world that its promises can be met only in a creative and radically new way. (Gibbs & O'Neil, 2012) in their work stressed out that green business consider to adopt a slow growth approach compared to conventional enterprises who primarily focus on economic development. The former ensures longevity and sustainability. However, this may be challenging for some new enterprises that do not have any other form of business. (Austin, Stevenson & Wei-Skillern, 2006) observed significant differences between social enterprises and commercial enterprises. Commercial entrepreneurs rely on relatively tangible and quantifiable measures of performances such as financial indicators, market shares, quality, etc unlike the social entrepreneurs where performance measures become challenging with non quantifiability and perspective differences of stakeholders. (Hoogendoorn, Van der Zwan, & Thurik, 2019) opined that sustainable and regular entrepreneurs do not significantly differ with respect to their willingness to take risks. However, sustainable entrepreneurs fear different types of risk when they start a business compared with regular entrepreneurs.

Some studies have also attempted to shed light on the complexities of what drive entrepreneurs to incline towards sustainable decision making. (Bell and Stellingwerf, 2012) focused on entrepreneurs of renewable energy industry and argued that Sustainable Entrepreneurs' prior exposure to a sustainability related issue has a high positive influence upon starting their entrepreneurial initiative. However, these exposures can take various forms ranging from growing up in an environment with

great appreciation for nature, encountering sustainability related issues during working experiences etc.(Nhemachena & Murimbika, 2018)forwarded that noneconomic factors are important drivers of sustainable entrepreneurship in Gauteng Province, the area of the study.Sustainable enterprises can indirectly improve their economic performance as their improved image through achieving environmental and social objectives attracts more business and customers that are in the sustainable development space. (Kushwaha & Kumar Sharma, 2017), in their study made an attempt to know the external influencing factors for sustainable entrepreneurship and to test the relationship between such factors and sustainable entrepreneurship. The factors considered in the study were Eco-friendly people, Green Marketing Factors, Changing Consumer Behavior and Favorable Market Conditions.(Mathur & Tandon, 2016), in their study observed that awareness and consciousness towards environmental issues do not necessarily become the motivational drivers of ecopreneurs. There may be various factors ranging from profitability, innovation, sustainability, etc which are significant for shift in attitudes and beliefs. (Vuorio, 2018) found that the likelihood of having a sustainable entrepreneurial goal over commercial entrepreneurial goal is influenced by age, education level and culture and young adults perceive sustainable entrepreneurship to be more attractive than older adults.

CONCLUSION

The present study aimed to understand the multidimensional nature of sustainable entrepreneurship and the current research trend in the concerned area concludes that the notion of sustainable entrepreneurship though new is an established concept with various dimensions- economic, social, environmental and cultural. However, the former three dimensions are conventionally established whereas the inclusion of cultural dimension as a part of sustainable entrepreneurship is at a nascent stage. As such sustainable entrepreneurship firmly involves the exploitation and creation of both economic and non-economic value for the entrepreneur and all other stakeholders.

A dive into literature on the inter-relationship among the dimensions shows that, the dimensions share a complex relationship putting the pressure of selecting tradeoff decisions on the entrepreneur. An entrepreneur can benefit from resorting to sustainable decisions which fall in the intersection point of any two dimensions.

Along with deciphering the notion and dimensions of sustainable entrepreneurship, existing literature reflects a picture of differentiations between conventional and sustainable entrepreneurship. Some studies are purely focused on factors that lead to inclination towards transforming into a sustainable business along with those which

motivates entrepreneurs to select sustainable decisions.

Most of these studies are found to be focused on large industries and organization. Further, studies are found to be more inclined towards tracking the features of sustainable ventures, rather than understanding the approach of general ventures towards sustainability issues. Studies focusing on ventures operating in developing countries are a few.

Future research can be undertaken into aspects like measuring the approach of small ventures towards the various dimensions of sustainability in developing countries. Exploration into how these ventures reflect their efforts regarding sustainability issues both in practice and performance may supplement the achievement of sustainable development goals.

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Eco Feminist Movement in India

Monika Boro

Assistant Professor, Department of Political Science

Borhat B.P.B.Memorial College

Email: monikaboro318@gmail.com

Abstract

Eco feminism is a branch of feminism .It emerged in the 1970's with the increasing consciousness of the connections between women and nature. Eco feminism is a combination of environmental feminist and women's spirituality concerns. Eco feminists believe that there is a link between the exploitation of nature and domination of women. They argue that the domination of women and the degradation of the environment are consequences of patriarchy and capitalism. In India various environmental movements like Bishnoi Movement, Chipko Movement, Silent Valley Movement, and Narmada Bachao Andolan are the important environmental movement that reflect the integral leadership of women. These movements have compel the government to adopt various environmental policies at local, national ,global levels.This paper is an attempt to describe the concept of Eco feminism, nature of eco feminism,eco feminist movement ,role of women to preserve the environment, their interconnectedness to the environment.

Keywords: Eco feminism, environment, nature, women, movement.

Introduction:

Eco feminism as a branch of feminism emerged in the mid 1970's alongside second wave feminism and the green movement. Eco feminism is a movement that sees a connection between the exploitation and degradation of the natural world and the subordination and oppression of women. The term 'Eco feminism' was coined by the French writer Francoise d'Eaubonne in 1974. Eco feminists believe that the domination of women and the degradation of the environment are the result of patriarchy and capitalism. The domination and oppression of women is directly related to the environmental abuse of the earth. Women are the most affected by the degradation and pollution.

With the rapid growth in population, industrialisation, globalisation, urbanisation the environment is the biggest sufferers. At such time there is a need to go for sustainable development and conserve the environment. Women are considered as an important factor to conserve the environment. Eco feminist believe that we cannot end the exploitation of nature without ending human oppression. With the growing need for conservation of environment a lot of NGOs are run by women and has greater mass co-ordination and ground level success. As woman plays a role of mother and protects her child, they can also be assigned the responsibility for taking care of the environment. Various examples show that women can near the forefront of environment protection. For example- Bishnoi Movement, Chipko Movement, Appiko Movement, Narmada Bachao Andolan.

Objectives:

- a. To highlight the concept and nature of eco feminism.
- b. To highlight some eco feminist movements in India.
- c. To highlight the role of women in environmental movement in India.

Methodology :

Descriptive method is used to prepare this paper. Secondary data has been collected from reference books journals, internet etc.

Discussion :

Eco feminism emerged in the 1970's with the increasing consciousness of the connections between women and nature. Eco feminists believe that women and nature have been devalued and dominated in patriarchy and capitalism.

Nature of Eco feminism:

Eco feminism is based on certain principles. It connects the oppression of women and oppression of nature. So, it is essential to understand the nature of these connections in order to understand the oppression of women and nature.

Eco feminists believe that the domination of women and nature is basically

rooted in patriarchy and capitalism. In order to overcome this, one needs to reconstruct the existing patriarchal values to promote equality, non-violence, non-hierarchical forms of organization to bring about new social forms. They argue that humans should not try to control nature but work along with it. We need to change the patriarchal nature of the system by withdrawing power from patriarchy.

Eco feminists claim that both women and nature are dominated. So, there is need for a more interdependent world view. They believe that all living things are essential to the well being of the planet and that humans are not separate or superior.

The key principles of eco feminism are as follows-

- a. Recognizing the connections between the oppression of women and nature.
- b. Understanding the connections between women and nature.
- c. Incorporating an ecological perspective into feminist theory.
- d. Including a feminist perspective in addressing ecological problems.

Perspectives of Eco feminism:

There are three perspectives of eco feminism, such as Liberal, Radical-Cultural and Socialist /Marxist.

a. Liberal : Liberal feminists have argued that women do not differ from men as rational agents. Women should not be excluded from educational and economic opportunities which have prevented them from realizing their own rights and duties.

Twentieth century Liberal feminism was inspired by Simone de Beauvoir's book "The Second Sex" (1949) and by Betty Friedan's "The Feminine Mystique" (1963). Beauvoir argued that women and men were biologically different, but women could transcend their biology, freeing themselves from their destiny as biological reproducers to assume masculine values.

Rachel Carson in her book "Silent Spring" (1962) focused attention on the death producing effects of chemical insecticides. Many insecticides can cause poisoning after being swallowed or absorbed through the skin. It is harmful to non-target species, environment and human health.

For liberal eco feminist environmental problems result from rapid development of natural resources and the failure to regulate pesticides and other environmental pollutants. According to them women like men can contribute to the development of environment, conservation of natural resources.

b. Radical- Cultural: Cultural feminism developed in the late 1960's and 1970's. Cultural eco feminism is a response to the perception that women and nature have been mutually associated and devalued in western culture. Sherry Ortner argued that women have always been associated with nature. Since nature is subordinate to men, women are subordinate to men. She also said that women's role as child bearer makes them natural

creators, while men are cultural creators.

Cultural feminism celebrates the relationship between women and nature through the revival of ancient rituals centurion goddess worship, the moon, the animals and the female reproductive system. A vision in which nature is held in esteem as mother and goddess is a source of inspiration and empowerment for many eco feminists.

3. Socialist /Marxist: Socialist eco feminism is a feminist transformation of Sociologist ecology that makes the category of reproduction, rather than production, cantered to the concept of just and sustainable world. Like Marxist eco feminism, it assumes that non-human nature is the material basis of all of life and that food, clothing, shelter and energy are essential to the maintenance of human life. According to them, nature is an active subject, not a passive object to be dominated and humans must develop sustainable relations with it. It has criticised the capitalist patriarchy which focuses on the dialectical relationships between production and reproduction and between production and ecology.

Eco feminist Movements in India :

In India, several movements started by women for protecting nature and the environment. Vandana Shiva, BinaAgarwal, MedhaPatekar are the famous eco feminist thinkers of India. They accept that in patriarchy women and the environment, both are subordinated by men. They believe that patriarchy is responsible for the domination of women and the exploitation of nature. They believe that women can take active part for environment protection.

In India, various environmental movements like Bishnoi Movement, Chipko Movement, Aapiko Movement, Silent Valley Movement, Narmada BachaoAndolan are the significant environmental movement that reflect the integral leadership of women. They have made great sacrifice for conservation of environment. Therefore, conservation of natural resources and promotion of environment cannot be done without involving the women in planning and training for promoting the values for conservation and promotion of environment. Hence, an attempt has been made to assess the eco feminist movement and the role of women in conservation and promotion of environment along with suitable strategy for the same.

1. Bishnoi Movement :

Bishnoi movement is one of the first organized movement of ecological conservation, Wildlife protection and green living. This movement took place in Khejarli Village Marwar region ofRajasthan in the 1730s to protect the sacred Khejri trees. In 1730 king Abhay Sing of Jodhpur instructed his soldiers to cut down the trees for wood in Khejarli village to build his new royal palace. The main objective of

this movement was to stop the destruction of the village's sacred trees for building a new palace for the king. This movement was led by Amrita Devi of Khejarli village of Jodhpur district of Rajasthan. She sacrificed her life for saving the trees of her village. In order to save the trees, she hugged the trees and told others to do the same. Amrita Devi's three daughters and later her husband came forward and one by one 363 people were killed and the trees remained untouched because of Villagers strong resistance.

After this incident, the Maharaja issued a strong royal proclamation prohibiting the felling of trees in all Bishnoi Community areas. This movement inspired many other environment movements in India.

2. Appiko Movement :

In the Uttar Kannada region of Karnataka, the villagers of Western Ghats started the Appiko Chalewali movement during the months of September -November 1983. The Appiko movement is also known as 'South India's Chipko Movement'. The Appiko is a Kannada term which means 'hugging' in Kannada. It was led by environmental activist Panduranya Hedge along with a large number of women and youth from Saklani and surrounding villages.

Here, the destruction of forest was caused due to commercial felling of trees for timber extraction. Natural forests of this region were felled by the contractors, which resulted in soil erosion. In 1983, women and youth of the region decided to launch a movement similar to Chipko, in South India. The agitation continued for 38 days and this forced the state government to finally take action on the demands of Protestants. Later, the state government withdrew the order for the felling of trees. This movement reintroduced Gandhi's method of protest and mobilisation for a sustainable world in which man and nature come.

3. Chipko Movement

Chipko movement is women based movement to save forests and environment protection. This movement started on April 24, 1973 at Mandal of Chamoli district of Gharwal division of Uttarakhand. The name 'Chipko' comes from the Hindi word 'to hug' as the movement involved hugging trees to prevent them from being cut down by loggers.

The prominent leaders of this movement were Chandi Prasad Bhatt, Sunderlal Bahuguna, Gauri Devi, Suraksha Devi, Sudesha Devi, Bachani Devi and others. The women left in the villages, however, protested by physically hugging themselves to the trees to prevent their being cut down. This conflict started because men wanted to cut the trees to use them for industrial purposes while women wanted to keep them since it was their food resource and deforestation was a survival matter.

for local people. They adopted the slogan "Ecology is permanent economy". This movement was an act of defiance against the state government's permission given to a corporation for commercial logging. Gauri Devi who organized the women to hug the trees and prevent their cutting. She was the head of the Mahila Mangal Dal, at the Reni village. The day the lumbermen were to cut the trees, Gauri Devi led 27 women confront them (as the men had been distracted towards Chamoli). She initially tried to talk of them out of it, but soon the lumbermen resorted to abusing and threatening. The women thus decided to hug the trees to stop them from being felled. They guarded the trees all night until the lumbermen surrendered and left. News of the movement soon spread to neighbouring villages and people joined in. Some acts were repeated in other parts of Uttarakhand and thus women were seen as providing environmental solutions. Some commentators have described Chipko Movement as women's movement and also called eco-feminist movement.

The success of this movement led to the formulation of various environmental policies and laws in India. The Forest Conservation Act of 1980 and the National Forest Policy of 1988 are the result of Chipko movement. In 1987, this movement had received "Right livelihood Award".

4. Narmada Bachao Andolan :

It is a powerful mass movement against the construction of a large dam on the Narmada river. It took place in the states of Gujarat and Maharashtra in 1985. The Narmada is the largest river which starts from Amarkantak, Madhya Pradesh flows through Madhya Pradesh, Gujarat and Maharashtra. The main leaders are Medha Patekar, Baba Amte and others. After independence, the Narmada Water Disputes Tribunal approved the Narmada Valley Development Project, which includes 30 large dams, 135 medium dams and 3000 small dams. In 1987, the construction of the Sardar Sarovar Dam in Gujarat started but there was no arrangement for the rehabilitation of local villagers. The proposed Sardar Sarovar Dam is a multi core project and would have displaced more than 3,20,000 people. It was alleged that foreign funds were being used to hamper rehabilitation. Medha Patekar concerned that the people living there had no idea about the project. She formed the Narmada Bachao Andolan in 1989 and has been involved since. As a peaceful means to protest, she took up fasting several times. Narmada Bachao Andolan has subsequently created high level awareness. The mode of campaign under NBA includes court actions, hunger strikes, rallies and gathering support from notable film and art personalities. The NBA, with its leading spokespersons Medha Patekar and Baba Amte, received the Right Livelihood Award in 1991.

5. Anti -Arrack Movement:

This movement was a mass upheaval of women .This was initiated against the production and marketing of country liquor i,e attack. This movement spurred the Nellore district of Andhra Pradesh. The major reason why the women rose against it was that they recognized the effects of liquor consumption in Andhra Pradesh .The main reason of this movement are as follows -

- i. The continuous use of alcohol economically ruined the families.
- ii. Women also became target of domestic violence of men. Thus, for first time, issues regarding domestic violence were raised at a public platform, reinforcing the notion of "personal is political".
- iii. Increased consumption of alcohol affected the rural economy of the region. Indebtedness grew with increasing scales of consumption of alcohol because of frequent absenteeism of men from jobs.
- iv. It focused on how women became the worst sufferers and targets of men's oppression, suppression and faced inequalities.

The movement became one of the biggest agitations that were solely led by women. Women collectively stood against the state and its agencies at that time. As a result of which there was a total prohibition of production of illicit liquor in the state.

The Anti-Arrack movement started in the Nellore district of Andhra Pradesh in 1992 and quickly spread to other parts of the states. The poor rural women of the district started the movement as a fight against (liquor) but it soon turned into a full-fledged women's movement. Later, due to increased pressures from women groups, reservation was provided for women in the local bodies and domestic violence act was also passed.

Moreover some women environmentalists took active role for environment protection. For example-

Vandana Shiva-

Vandana Shiva is one of the most prominent eco feminists in India. She is well known for her proletarian efforts to protect forests, organize women's network and conserve local biodiversity. She plays a major role in the global eco feminist movement. She analyses modern science and technology as a Western, patriarchal and colonial project which is inherently violent and perpetuates this violence against women and nature. She advocates against the existing patriarchal system ,claiming that a woman focused system would be a great improvement. She believes that ecological destruction and industrial pollution threaten daily life and the maintenance of these problems have become women's responsibility. Shiva co-wrote the book

"Ecofeminism" in 1993 with German anarchist and radical feminist sociologist Maria Mies. It combined Western and Southern feminism with environmental, technological and feminist issues, all incorporated under the term ecofeminism.

In 2003, Shiva was identified as an environmental "hero" by the Time Magazine. She was awarded the 1993 Right Livelihood Award; considered parallel to the Nobel Prize. Vandana Shiva is often regarded as the founding mother of eco feminism.

Maneka Gandhi-

She was wife of the famous Indian politician, Sanjay Gandhi. But Maneka Gandhi is known for reasons different from above. She is an animal rights leader as well as environmentalist. In 1994, she founded people for Animals, the largest organization for animal's welfare in India. She believes in ahimsa and the fact that India is in need of a movement to stop the cruel treatment meted out to animals. So, she anchored a TV programme "Heads and Tails" and authored a book under the same title. For her revolutionary work among animals, she went on to receive some of the highest awards in the world.

Purnima Devi Barman-

Purnima Barman is from Assam, has mobilised followers into the 'Hargila Army', an all-female team of conservationists dedicated to protecting the greater adjutant stork which, through this programme, are offered sustainable livelihood, training and education opportunities. The project is giving marginalized women a voice. Together they are changing local perceptions and numbers of stork nests have risen from 307 seven years ago to over 150 today. In 2017, Barman was the recipient of both the Whitley Award for her conservation efforts and the Nari Shakti Puraskar, the highest woman-exclusive civilian award, presented by the President of India.

Shangnaider Tontang:

She is a resident of Manipur. Tontang has led the disaster management and rehabilitation work in the aftermath of the floods and landslides that hit Chandel district of Manipur. She was already working at the grassroots level with women on livelihood issues.

Sunita Narain :

She is an Indian environmentalist and political activist. She is a proponent of the green concept of sustainable development. She is the director General of Centre for Science and Environment and editor of the fortnightly magazine 'Down to Earth'. After the loss of tigers in Sariska, Sunita chaired the Tiger Task Force for conservation in 2005. She is a member of the Prime Minister's Council for Climate Change and National Ganga River Basin Authority. She has been awarded the Padma Shri.

Findings:

From the above analysis it is found that -

1. Eco feminist argues that the domination of women and nature is basically rooted in patriarchy and capitalism.
2. Human should not try to control nature, but work along with it.
3. Women are much more related to the environment. So, they can play active role for the protection of environment.
4. But it is seen that the increasing environment pollution cannot be solved with the involvement of a few selected groups of women .It requires a global involvement of the entire community of womenfolk.
5. There is also need of participation of every woman in the environment protection Programmes.

Conclusion:

Eco feminism believes that the domination and oppression of woman is directly related to the environmental abuse of the earth. Women are victims of environmental degradation as well as active agents in the regeneration and environment protection. Specially the poor, lower class, lower caste, the peasant and the tribal women are worst affected and hence they take the most active role in the protests. Moreover with the rapid growth in population, industrialisation, urbanisation the environment is the biggest sufferer. So, there is a need to go for sustainable development and conservation of environment.

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A review article on the book 'Poor Economics: A Radical Rethinking of the Way to Fight Global Poverty'

Jyotishman Lahon

Assistant Professor, Department of Economics
Jhanji Hemnath Sarma College

Abstract

The book 'Poor Economics: A Radical Rethinking of the Way to Fight Global Poverty' was authored by Abhijit V. Banerjee and Esther Duflo. This book adopts an unconventional approach to study the economic behaviour and decisions of people living below the poverty line and also left outside the formal organized sector. Instead of relying on economic models developed by Western development economists, the authors visit rural and urban areas in many developing countries to talk to people and get a first-hand account of the consumption, expenditure and various other parameters. Unlike mainstream economists, the authors do not treat the poor as just a source of data but instead consult them as a source of knowledge and about what they think or want to do regarding economic decisions. The authors opine that the poor, however illiterate, are no less rational than anyone else. In the second part of the book titled 'Institutions', the authors write about lack of insurance availability for the people in the unorganized sector,

the intricacies of micro-credit, absence of savings and shortage of capital for entrepreneurs emerging from among the poor. The book deals with several aspects of problems faced by people in the unorganized sector such as information asymmetry and lack of proper market structure.

Keywords: Poverty, Development, Institutions, Risk, Insurance

Introduction

At the very outset, the book tries to draw a clear distinction between the terms 'poor economics' and 'economics of poverty'. The latter, according to the authors is a conventional study approach using data and models developed by Western developmental economists who try to gauge the magnitude and depth of poverty. It treats the poor as just a source of data, as people who lie at the extremes of hardworking and lazy, as people whose lives are either uplifting or tragic, as people who should be either admired or pitied. The 'Economics of Poverty' approach neither treated the poor as a source of knowledge nor tried to consult them about what they think or want to do regarding economic decisions. On the contrary, the book 'Poor Economics' tries to understand the economic lives and choices of the poor regarding various aspects like hunger, health, education, family size and few more. It tries to analyse why the poor live like they do.

When questioned about how to reduce global poverty, economists typically fall into one of two categories. Some of them believe that foreign aid is necessary to help people escape the "poverty trap" because it can start a positive cycle by assisting underdeveloped nations to invest in important sectors and increase their productivity. Jeffrey Sachs of Columbia University asserts in his best-selling book 'The End of Poverty' that if the wealthy nations had contributed \$195 billion in foreign aid annually between the years 2005 and 2025, economic inequality could have been completely eradicated by then. However, there are some who are equally outspoken and think this is incorrect. Aid, according to Dambisa Moyo of the World Bank and William Easterly of New York University, is about as useful as a bandage on a broken leg: it can make the victim feel better knowing that someone is watching out for him, but it won't help him walk again. Even worse, help would discourage people from looking for their own options, corrupt and undermine local institutions, and foster a lobby of aid organisations that would never die. So, their best chance for developing nations is to rely on one straightforward notion: when markets are open and there are good incentives, individuals may find solutions to their issues.

I would suggest *Poor Economics* to people who are not as passionate about the debate but still want to eradicate poverty from the globe. The book, written by economists Abhijit Banerjee and Esther Duflo, presents the results of eight years of field research in villages in India, Morocco, Kenya, Indonesia, and other developing nations in a highly readable and enjoyable manner. *Poor Economics* stands out in the development economics literature because it avoids the "big questions" in favour of examining the very complicated and multifaceted lives of the poor and speculating on potential policy solutions. The book is broken into two sections: "Private Life" is the first section, and "Institution" is the second. Banerjee and Duflo have articulated about the personal affairs of poor people with the institution's causation - how we can reshape the grassroots actuality of our society by handling the institution (actions, influence and outcome); and all at the same, the book has denied the 'Transcendental Institutionalism' way. Banerjee and Duflo explain why the poor must borrow in order to save, why their children attend school but frequently do not learn, why they miss out on free life-saving vaccinations but pay for drugs that they do not need, and why they start many businesses but do not see any of them succeed by having drawn on a very rich collection of data, including hundreds of randomised controlled trials (RCTs) developed at the Abdul Latif Jameel Poverty Action Lab (J-PAL). Though the terminology is undoubtedly unappealing, they reflect nothing less than a revolution in how researchers and decision-makers address the issue of global poverty. Banerjee and Duflo hope to make sure that policy approaches are founded on empirical proof for what tends to work rather than the abstract economic models or blind optimism that so often seem to guide policy by using a scientific process modelled on the randomised trials that are used in medicine to assess the efficacy of new drugs, with control and treatment groups to ascertain what kinds of interventions are effective. Despite this, *Poor Economics* succeeds more in bringing our attention to two scandalous problems that plague development aid than it does in presenting ready-to-use solutions that would alleviate poverty. The first is that evaluations of aid's effectiveness are frequently completely lacking. Even when aid is reviewed, the methodologies are frequently flawed, such as before-and-after comparisons that ignore aspects unrelated to the aid itself. As long as it's not supported by strong, reliable evidence, development aid is bound to failure. The second problem is that we don't listen closely enough to what the underprivileged say and do. For example, Kenyan farmers don't use fertiliser despite knowing that doing so would increase crop yields and more than offset the fertilizer's cost. Studies demonstrate that small changes can have a significant impact on the lives of the poor, such as giving out coupons after the harvest instead of just before the planting season. One of the many basic policy implications of *Poor*

Economics is to accept the short-run irrationality that is a part of human nature instead of ignoring it. The book does just that by outlining and delving into the decisions made by those making less than \$2 per day. With some insight and reflection, those decisions frequently seem to make a lot of sense. One of the book's main arguments is that the underprivileged can get caught up in a cycle of ignorance and unrealistic expectations. For instance, the poor might not want to invest in the lower schooling levels if they believe that the returns are low at the lower levels and only significant at the higher levels and that it is improbable that they will ever reach the higher levels. If so, interventions that alter knowledge and beliefs may have significant consequences. For instance, it's typical for low-income families to spend all of their schooling budget on only one offspring, usually a male, in the hopes that he will finish secondary school while neglecting the other kids. Many families believe that completing a second semester of school is not as valuable as obtaining the regional counterpart of a high school diploma. Spreading up the family's educational expenditure among all the kids would be a monetary waste instead of focusing on getting one child to the top. Nonetheless, it turns out that the benefit of schooling is linear, increasing with each additional week. The book argues that educating parents who understand this has a much greater influence than simply creating new schools since it drastically alters their choices for their children's education. In another scenario, perhaps we may think about why it is so challenging to convince peasant farmers to utilise modern agricultural techniques that can double or treble yields, such irrigation, fertiliser, and improved seeds. Despite the fact that each of these strategies demands an initial expenditure, farmers frequently choose not to use them (either through subsidies or low-cost loans), because small-scale farmers are aware of the risks involved in farming. When they have used all of their resources or borrowed money, the cost of crop losses caused by a natural disaster or a lack of experience with new techniques is more severe than the cost of just getting by with poor yields.

Role of institutions

The book stresses government issues as well as private ones. The book provides examples of the real barriers to poverty, such as corruption. Due to the incompetence and inefficiency of government employees, corruption is a problem in nearly all developing nations. The empirical data provided by the authors shows how little assistance can help the poor, but that assistance is gravely dangerous when dealing with problems like corruption. Hopelessness is brought on by the States' misguided nature as a legal organisation. Once more, corruption has a significant negative impact on state achievement in the areas of health and education. As an illustration, the authors examined the Ugandan government's spending plan and discovered that only 13%

of the funding actually made it to the schools. The authors have made the case that "poverty causes corruption and corruption causes poverty" using this example. Moreover, "basket cases," "poor political institutions," and "bad economics" are problems that the majority of developing nations are currently experiencing. As a remedy, the book opposes the demeaning notion of "one-size-fits-all" and develops novel approaches, such as the "Randomized Control Trial," which deviates from the conventional wisdom since it can provide fresh insights into both old and new issues.

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Exploring the Dimensions of Job Satisfaction: A Comprehensive Literature Review

Sneha Hazarika

PhD Scholar, Assam University Diphu Campus,

Karbi Anglong, Diphu, Assam:782462.

Email: snehahazarika123@gmail.com,

Dr. Joyjit Sanyal

Assistant Professor (Senior), Department of Commerce,

Assam University Diphu Campus (A Central University)

Karbi Anglong, Diphu, Assam:782462

Email: joyjit50@gmail.com

Abstract

Job satisfaction is a crucial aspect of organizational behaviour and human resource management. It significantly impacts employee morale, productivity, and overall organizational success. Job satisfaction refers to an individual's personal emotional response to their work experience, which can involve feelings of fulfilment, happiness, or dissatisfaction. It is influenced by various factors categorized into internal and external dimensions. Internal factors encompass the nature of the work, opportunities for personal development, autonomy, and the quality of workplace relationships. External factors include tangible rewards such as income, benefits, job security, and organizational policies. Job satisfaction has implications for both individual well-being and organizational performance. Satisfied employees often contribute to a company's positive reputation and customer satisfaction, thereby

enhancing overall organizational success. It is crucial for organizations to understand the factors that affect job satisfaction in order to enhance employee well-being and performance. By fostering a work environment that prioritizes these factors, organizations can cultivate a more motivated, productive, and satisfied staff.

Keywords: Job satisfaction, employee, performance, retention, Organization

Introduction

Job satisfaction may be described as the synchronisation of what organisations expect from their employees and what employees are seeking of their organisations. An individual spends one- third of his life in his workplace. It is necessary that the employees feel a sense of belongingness and happiness with his job and in his workplace. There may be several factors which can contribute to employee's happiness and satisfaction in his workplace. Some of the factors contributing to employee job stress are fairness in the organisation, good salary packages, good working condition, competent pay and promotion, job security, relation with co-workers and superiors (Parvin & Kabir, 2011). Spector (1997) identified fourteen key components, including appreciation, communication, co-workers, fringe benefits, workplace conditions, nature of work, organization, personal growth, policies, promotion opportunities, recognition, security, and supervision (D, 2022).

Locke in 1976 defined job satisfaction as "A pleasurable or positive emotional state resulting from the appraisal of one's job or job experiences" (Das, 2024). Victor Vroom in 1978 viewed job satisfaction as "the positive orientation of an individual towards all aspects of the work situation" (SMD, et al., 2017). According to Robbins in 2005, job satisfaction is a set of emotions that one feels about one's job (SMD, et al., 2017). Pearson et.al in 2000, defined job satisfaction as an extent to which an employee is satisfied with their job (Jain, et al., 2024). According to Phuong & Vinh, 2020, job satisfaction is a pleasant psychological condition or employee feeling that is subjective and depends highly on the individual concerned and his work environment, also, job satisfaction is a multi-dimensional concept (Kurniawan, 2023). The above definitions provide a comprehensive picture on the meaning of job satisfaction which is basically a person's satisfaction from his job. It is a derived sense of contentment from one's job and tasks that one does in his workplace. A desire to go to work regularly and taking effort to upgrade oneself to be competent in the job to work in a more dedicated and motivated manner is job satisfaction.

Objective of the study

To make a comprehensive literature review to understand employee job satisfaction and its related facets.

Research Methodology

The study is descriptive in nature and the data is collected from secondary sources like published journal papers, books and articles from the internet. A total of 18 papers on job satisfaction has been reviewed in the present study, published from the year 2013 to 2024.

Literature Review

(Das & Baruah, 2013) The researchers discussed the various factors of employee retention namely, compensation, reward and recognition, promotion and opportunity for growth, participation in decision making, work life balance, work environment, training and development, leadership and job security. The study found that employee retention factors have a direct relationship with job satisfaction. If the factors exist in the organisation, it will not only help to attract new employees and also retain existing employees of the organisation. The study portrays that job satisfaction and employee turnover are negatively correlated to one another.

(S. et al., 2013). The study depicts that simple and easy grievance handling procedure is a significant factor for employees to perceive the overall satisfaction with their job. An effective grievance handling procedure where grievance is immediately processed, real basis of the problem is identified and employees being constantly informed about the grievance redressed status increases job contentment of the workers. The study suggested that the efficiency of grievance management could be improved by the respective organisations which will lead to an increase in job satisfaction of employees with a better productivity and improved attitude.

(Awan & Anjam, 2014), in their work found that the main causes of employee turnover in Pak Arab Refinery Ltd is biased organisation policies, discriminating in implementation of policies, company location in a remote area, biasness in performance appraisal system, unfair job growth system, inadequate salary package and not getting timely promotions. The employees were found to be satisfied with the supervisor's competency, welfare policies of the refinery, motivation received and different types of facilities like medical, transport, school and residence.

(Dugguh & Dennis, 2014) The study portrays that increasing job satisfaction and organisational commitment are potentially good strategies for reducing absenteeism and employee turnover. The common factors of job satisfaction found in the study are achievement, recognition, work itself, opportunity for growth, pay, responsibility, supervision, work condition, company policies, interpersonal relationship, status,

security and so on are responsible. The relationship between job satisfaction and employee performance was not found to be straightforward. Another finding is that people who are satisfied with life tend to be satisfied with their job and people who are satisfied with their job tend to be satisfied with life.

(Hakmani & Bashir, 2014), in their work found that all factors related to management and organisations are well addressed by both governmental and private organisations in oil and gas industry in Oman. Issues like management and organisation, career development and performance appraisal, health and safety are found to be better addressed in private companies than in Government organisations. Employees in governmental organisations were found less satisfied with their employers. Therefore, governmental organizations need to give more attention to create one common spirit of team work and allow for self-directed flexibility of work hours, and participation in decision making.

(Pandey & Jain, 2014) The present study represents the HRM functions and practices with special reference to Bharat Oman Refinery Ltd (BORL), Bina. The study supported the notion that HR practices can be used as levers through which firms develop a skilled, motivated and satisfied workforce that can be a source of competitive advantage. The results imply that firms would benefit by investing in their employees through the strategic use of HR practices.

(Salam, et al., 2014) the study depicts that, the more senior staff showed more satisfaction with their job than the younger staff and the younger staff experienced more stress than the older ones. The researchers found the satisfaction level of the healthcare employees to be high.

(Samuel, et al., 2014), conducted a study on 162 library personnel from seven private University Libraries in Ogun State, Nigeria. The study affirmed that the library personnel in Ogun State of Nigeria are generally satisfied with work. Relationship with supervisors, co-workers and office environment accounted for most part of the satisfaction while the least areas of satisfaction were found to be pay, promotion, benefits and opportunity for personal development.

(Anin, et al., 2015) The study highlights that safe, healthy, comfortable work environment, provision of emergency first aid and evacuation plans on site, availability of materials on site for continuous work flow, availability of good working tools and equipment at the work site enhances work satisfaction of the employees. Clear path of career progression, taking care of employee's complaints, freedom enjoyed by the employees to use personal judgement and personal needs and wants of employees being taken care of are some major sources of satisfaction to workers in the construction sector. The study reveals that receiving appreciation, positive recognition

and being treated in a caring and considerable manner are significant factors of employee job satisfaction in the construction supply chain.

(Bamba, 2016) The study found that if stress increases beyond an optimal point, performance peak and start to decline. The managers feel the pressure first and more than the other employees because of their status in the organisation. And then the pressure will be conveyed to the employees and to the entire organisation bringing its ill effect like physical and mental disorders of employees, job dissatisfaction, absenteeism and turnover.

(Sun, et al., 2016), in their work found strong correlations in the capability of a leader in establishing a good workplace climate and the workers feeling happy and a sense of belongingness to the organisation. Correlations were also found in aspect of trust in one's leader and feelings of leader support.

(Itumalla, 2018) The researcher of the study tried to find a relationship of job satisfaction, job performance with work stress. The study found a significant impact of stress on job performance but did not find any effect of stress on employee job satisfaction.

(Mullen. et al., 2018) The study implies perceived stress and burnout have a strong negative relationship with job satisfaction. In the study, younger and less experienced school counsellors were found to report more significant perceived stress and burnout and thus reduces satisfaction with their work.

(D, 2022) The study did not find any significant association between job satisfaction and demographic variables of respondents like gender, qualification, marital status and family structure of the respondents. Also, the study depicts that job satisfaction leads to improved job performance.

(Elangovan, et al., 2023) Job satisfaction has a favourable positive relationship with compensation, work life balance, recognition of performance and advancement opportunities and positive work environment.

(Monga & Soni, 2023) The study portrays that job satisfaction is an important component of employee motivation which leads to improved commitment and engagement from employees. The researchers made some recommendations like nurturing supportive relationships, focussing on physical and emotional well-being and work life balance to improve the satisfaction and quality of life of the respondents.

(Das, 2024) The author mentioned that employee job satisfaction is a complex area of study and it is a concept dependent on individual person. The factors of job satisfaction are also different person to person. It is up to the management to take care of the employees and see that they are motivated and satisfied enough for improved productivity.

(Jain, et al., 2024) the study highlights a negative association between employee job satisfaction and workplace incivility. The study shows that incivil behaviour in an organisation like rudeness, impoliteness or discourteousness leads to employee being unsatisfied with their organisation.

Discussion

An analysis of the literature review depicts that job satisfaction is a significant variable for enhanced employee motivation, commitment, job involvement, low turnover, less absenteeism, more productivity and less stress for the employees. Also, the factors like good salary package, job security, recognition of good work, good physical working conditions, understanding supervisors, good relation with colleagues and superiors and subordinates, the nature of work, work life balance, responsibility and autonomy provided to the employees are some of the good sources of employee happiness and job satisfaction. The study highlights that there is a negative association between employee job satisfaction and work stress and also there is a positive association between employee job satisfaction and job performance, motivation and commitment. The study depicts that increase in workplace satisfaction reduces the rate of worker's absenteeism and their turnover. Job satisfaction, thus is an effective way to retain the present employees of the organisation and attract talented employees to the company. Workplace satisfaction is an indicator of an individual's life satisfaction.

Gap in literature

Extensive and longitudinal studies on employee work satisfaction are an area which needs to be considered to get an elaborate understanding on job satisfaction, factors leading to job satisfaction and impact of job satisfaction on employees and organisation.

Conclusion

In today's competitive market an employee is an asset for an organisation and for future sustainability of a business, it is of utmost necessity that organisations take care of their employees and work towards employee contentment. Organisational policies and HR policies need to be updated by businesses focussing on work satisfaction as a significant indicator of employee and institutional development. The Government also needs to step forward and formulate stringent policies that establishments need to implement to satisfy all conditions of employee's work contentment and satisfaction.

Scope of future research

Future researchers can consider to study the work satisfaction level of workers, managers and executives at various Governmental and non-Governmental organisations. Also, by considering the relevant facets of job satisfaction, future researches can be

conducted to understand the effect of job satisfaction on employee commitment, motivation, job involvement, job stress and job performance.

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Artificial Intelligence and Machine Learning in Banking : Applications, Challenges, And Ethical Consideration

Robina Chetri

Assistant Professor, Department of Accountancy
Jhanji Hemnath Sarma College

Abstract

Financial institutions are quickly developing an algorithmic building - a financial framework controlled by Artificial Intelligence (AI) and Machine Learning (ML). Despite the towering feats of efficiency and personalization that these promises, there may be cracks in the foundation itself. This paper inspects the capability of AI and ML to revolutionize fraud detection, credit scoring, and wealth management, yet in addition uncovered the difficulties hiding underneath the surface. The stability of this nascent structure is in jeopardy because of algorithmic bias, vulnerabilities in data privacy, and the possible loss of human expertise. This paper advocates for a "fairness-by-design" approach to ensure that AI improves rather than harms financial well-being in the future. It looks into ways to reduce bias in training data, make algorithmic decision-making more transparent, and build solid data governance frameworks. The paper additionally analyzes the developing administrative scene and industry collaborations pointed toward building moral guardrails around AI in banking. Eventually, this work contends that only through a cognizant work to incorporate

decency into the algorithmic architect might at any point guarantee a future of financial inclusion and responsible innovation in AI-powered banking.

Keywords : Financial Institution, Artificial Intelligence, Machine Learning, Financial Inclusion

INTRODUCTION

The development of Artificial Intelligence (AI) and Machine Learning (ML) began in the mid-20th century. AI, a field that aims to create machines capable of intelligent behaviour, was formally introduced in 1956 at the Dartmouth Conference. The early days of AI were characterized by rule-based systems and symbolic reasoning, with limited practical applications due to computational constraints. Machine Learning, a subset of AI, gained prominence in the 1980s and 1990s with the advent of more sophisticated algorithms and the availability of larger datasets. Neural networks, inspired by the human brain's structure, allowed computers to learn from data, leading to significant advancements in pattern recognition and predictive analytics. The 21st century saw the rise of deep learning, a type of ML that uses multi-layered neural networks to process complex data, driving breakthroughs in fields like image and speech recognition. AI and ML have become integral to numerous industries, transforming operations and driving innovation. In healthcare, AI assists in diagnostics and personalized treatment plans. In manufacturing, predictive maintenance and quality control are optimized through ML algorithms. Retail businesses leverage AI for inventory management and personalized customer experiences, while the automotive industry is pioneering autonomous driving technologies. In the banking sector, AI and ML are reshaping the landscape by enhancing customer service, improving risk management, and automating operational processes. These technologies help banks process vast amounts of data, identify patterns, and make informed decisions swiftly and accurately.

OBJECTIVES

- To explore the comprehensive applications of AI and ML in Banking.
- To analyze the challenges and ethical considerations of implementing AI and ML in Banking.

LITERATURE REVIEW

The integration of artificial intelligence (AI) and machine learning (ML) in the banking sector has brought about significant advancements and posed several challenges and ethical considerations. In 2022, Jain reviewed the challenges in applying

AI in the banking sector, focusing on security vulnerabilities and the need for robust protective measures (Jain, 2022). Zhang et al. discussed AI's ethical challenges, focusing on issues such as privacy, bias, and accountability, and proposed strategies for ethical AI governance (Zhang et al., 2022). Mogaji et al. explored AI's role in financial services marketing, addressing the implications for providers and regulators, and underscoring the importance of ethical data collection and algorithmic accountability (Mogaji et al., 2022). Morris et al. explored the ethical, legal, and financial considerations of AI in surgery, highlighting the importance of transparency and responsibility in AI-driven decision-making (Morris et al., 2022). Ahmed analysed the ethical concerns related to AI in banking, including wrong credit scoring and unauthorized trading, and recommended the establishment of committees to ensure ethical compliance (Ahmed, 2022). In 2023, Arora and Bathla provided a comprehensive survey of AI applications in banking, detailing improvements in areas like risk assessment, credit approval, and customer support (Arora & Bathla, 2023). Chen explored the impact of AI on financial services, discussing both the benefits and the new challenges related to data privacy and security (Chen, 2023). Belle addressed ethical decision-making in AI, focusing on the need for models that can reason about moral principles and ensure accountability (Belle, 2023). Additionally, Li focused on the application of AI in Internet finance and discussed the challenges of intelligent risk control and privacy protection, proposing deep learning-based solutions (Li, 2023). A study on the fusion of AI and blockchain in banking examined the current applications, adoption challenges, and future potential, particularly in creating a decentralized digital ledger system (Dewasiri, 2023)

RESEARCH METHODOLOGY

The study is descriptive and is conducted based on secondary data sources from various sources, including government reports, academic studies, and surveys. Different books, newspapers, magazines, journals, and websites have been consulted and identified to make the study effective.

CURRENT SCENERIO

Traditional banking systems are plagued by several inefficiencies. Manual processes are time-consuming and prone to errors, leading to operational delays and increased costs. Legacy IT systems often lack integration capabilities, creating data silos that hinder comprehensive analysis and decision-making. Fraud detection systems based on static rules are increasingly ineffective against evolving threats, resulting in significant financial losses. Customer service departments struggle to meet the demand for instant, personalized responses, impacting customer satisfaction and loyalty. AI and ML offer solutions to these challenges by automating tasks, enhancing data analysis,

and providing real-time insights. The banking industry faces several critical needs that AI and ML can address. The exponential growth of data from digital transactions requires advanced analytical tools to extract meaningful insights. Customers demand personalized services and seamless experiences, necessitating sophisticated algorithms that can anticipate and respond to individual needs. Moreover, the regulatory environment is becoming increasingly complex, requiring banks to maintain stringent compliance and reporting standards. AI and ML can automate these processes, ensuring accuracy and efficiency. Additionally, fraud and cyber threats are growing in sophistication, requiring advanced technologies to detect and mitigate risks effectively. JPMorgan Chase has integrated AI into its fraud detection systems, significantly reducing fraud-related losses. The bank's COiN (Contract Intelligence) platform uses AI to analyze legal documents, reducing the time required for review by 360,000 hours annually. HSBC has implemented AI for anti-money laundering (AML) and compliance checks. The bank's AI-driven compliance solutions have improved the detection of suspicious activities by 20%, enhancing regulatory compliance and reducing operational costs. BBVA uses AI to personalize customer interactions and optimize its loan approval process. The bank's AI-powered chatbot, Blue, has improved customer satisfaction and reduced response times.

APPLICATIONS OF AI AND ML IN BANKING

Risk Management : Traditional credit scoring models rely on limited data points, often excluding valuable information. AI-driven models, such as those developed by ZestFinance, analyze a broader array of data points, including social media activity and transaction histories, to better assess credit risk. This comprehensive analysis improves loan approval rates by 15-20% and reduces default rates by 30-40%. AI systems process vast amounts of transaction data in real-time, identifying anomalies indicative of fraudulent activities. Algorithms like supervised and unsupervised learning models detect patterns that humans might miss. For instance, JPMorgan Chase's AI-based fraud detection system has significantly reduced fraud-related losses, saving millions of dollars annually. According to the Association of Certified Fraud Examiners, banks can save up to \$2.92 for every dollar spent on fraud prevention through AI systems. Furthermore, AI-driven solutions have reduced false positives by 54%, leading to a more efficient and effective fraud detection process. AI and ML models assist banks in evaluating the risk associated with lending and investment decisions. These models utilize historical data and real-time market information to predict potential losses, enabling banks to make informed decisions. AI-driven risk assessment tools allow for dynamic risk management, adapting to market changes swiftly and accurately.

Customer Service: AI-powered chatbots and virtual assistants provide 24/7 customer

support, handling routine inquiries and resolving issues in real-time. Bank of America's Erica and HSBC's Amy are notable examples. Erica has interacted with over 15 million customers and handled more than 160 million requests, significantly reducing operational costs and enhancing customer satisfaction. AI systems analyse customer data to offer personalized financial advice and product recommendations. This level of personalization improves customer satisfaction and loyalty, as services are tailored to individual needs and preferences.

Operational Efficiency : AI algorithms streamline the loan approval process by quickly assessing creditworthiness based on comprehensive data analysis. This reduces processing time, improves accuracy, and enhances the customer experience. AI automates compliance monitoring, ensuring that transactions adhere to regulatory requirements. This reduces the risk of non-compliance, minimizes the need for manual intervention, and increases the overall efficiency of compliance processes. Robotic Process Automation (RPA) employs AI to handle repetitive tasks such as data entry and transaction processing. This technology enhances accuracy, reduces processing times, and lowers operational costs.

Investment and Wealth Management: AI algorithms analyse market data to identify investment opportunities and optimize portfolio performance. They can execute trades at optimal times, maximizing returns and minimizing risks. These AI-driven platforms provide personalized investment advice based on an individual's financial goals and risk tolerance. Wealthfront and Betterment are leading examples, offering automated, low-cost investment services accessible to a broad audience. The global assets under management (AUM) by robo-advisors are expected to reach \$1.4 trillion by 2025, up from \$987 billion in 2020. AI leverages historical data to predict market trends and inform investment decisions. This capability allows investors to stay ahead of market movements and make data-driven decisions.

CHALLENGES IN IMPLEMENTING AI AND ML IN BANKING

Technical Challenges: High-quality, structured data is crucial for effective AI and ML applications. Banks often face challenges with data silos, incomplete datasets, and inconsistent data formats, which can impede AI performance. According to a survey by New Vantage Partners, 72% of financial executives cite data quality as a significant barrier to AI implementation. Many banks operate on legacy IT systems that are not compatible with modern AI technologies. Integrating AI solutions with these systems is complex and costly, often requiring significant infrastructure upgrades. A report by Accenture highlights that 76% of bank executives consider legacy system integration as a primary challenge for AI adoption. Developing and implementing sophisticated AI algorithms requires specialized knowledge and expertise. The

complexity of these algorithms can be a barrier to adoption, particularly for smaller banks with limited resources.

Regulatory and Compliance Issues : Regulations like the General Data Protection Regulation (GDPR) and the Payment Services Directive 2 (PSD2) impose strict data protection and privacy requirements. Banks must ensure that their AI systems comply with these regulations, which can be complex and resource-intensive. AI systems must be designed to meet regulatory requirements for transparency, accountability, and fairness. This involves implementing robust governance frameworks and regularly auditing AI systems to ensure compliance.

Operational Challenges : Banks need to upskill their employees to work with AI technologies. This requires substantial investment in training programs and change management initiatives. A report by McKinsey & Company estimates that up to 25% of banking jobs could be automated by 2030, affecting approximately 1.2 million workers in the United States alone. Banks must invest in reskilling and upskilling programs to support employees through this transition. Implementing AI solutions often meets resistance from employees who fear job displacement. Effective change management strategies are essential to address these concerns and ensure a smooth transition. Developing and deploying AI systems involve significant costs. Banks must invest in technology, infrastructure, and talent to realize the benefits of AI, which can be a substantial financial burden. The global spending on AI in banking is projected to reach \$14.5 billion by 2024, growing at a compound annual growth rate (CAGR) of 22.5%

ETHICAL CONSIDERATIONS

Transparency and Accountability : Transparency and accountability are fundamental ethical concerns when deploying AI and ML technologies in banking. As AI systems become more integral in making decisions that affect customers' financial well-being, it is crucial that these decisions are transparent and understandable. Explainability of AI models, often referred to as "black box" models, is a significant challenge. Banks must ensure that their AI systems provide clear and understandable reasons for their decisions. This transparency helps build trust with customers and regulators. Furthermore, accountability mechanisms must be in place to ensure that when AI systems make errors or biased decisions, there is a clear process for addressing these issues. Regulatory bodies are increasingly demanding that banks adhere to standards that mandate explainability and accountability in AI applications. For example, the European Union's General Data Protection Regulation (GDPR) includes provisions for the "right to explanation," where customers can request an explanation for decisions made by automated systems. A survey by PwC indicates

that 85% of respondents believe that AI and ML in banking should be explainable and transparent. Banks must develop robust frameworks to meet these regulatory requirements, ensuring that their AI systems are not only effective but also fair and accountable.

Data Privacy and Consent: Data privacy and consent are critical ethical considerations in the implementation of AI and ML in banking. AI systems rely heavily on vast amounts of data to function effectively, often requiring access to sensitive personal information. Ensuring that this data is handled ethically is paramount. Banks must comply with stringent data protection regulations, such as the GDPR in Europe and the California Consumer Privacy Act (CCPA) in the United States. These regulations mandate that banks obtain explicit consent from customers before collecting and processing their data. Moreover, customers should be fully informed about how their data will be used, who will have access to it, and the measures in place to protect it. Ethical data handling also involves implementing strong security protocols to prevent data breaches, which can have severe consequences for both the bank and its customers. According to IBM's Cost of a Data Breach Report 2022, the average cost of a data breach in the financial sector is \$5.72 million, emphasizing the importance of robust cybersecurity measures. Banks must invest in advanced cybersecurity measures to protect customer data from unauthorized access and ensure that their AI systems are designed with privacy by default.

Impact on Employment: The impact of AI and ML on employment in the banking sector is a significant ethical concern. While these technologies can lead to increased efficiency and reduced operational costs, they also pose a risk of job displacement. Routine and repetitive tasks, such as data entry, customer service, and transaction processing, are increasingly being automated, leading to potential job losses. A study by the World Economic Forum predicts that by 2025, 85 million jobs may be displaced by AI and automation, but 97 million new roles may emerge, reflecting a shift in job market dynamics. However, AI and ML also create new opportunities for employment in the banking sector. The demand for professionals with skills in AI, data science, and cybersecurity is on the rise. Banks must navigate this transition carefully, ensuring that their workforce is prepared for the changes brought about by AI and ML. This involves investing in training and development programs to reskill and upskill employees, enabling them to take on new roles that AI and ML technologies create. Additionally, ethical considerations should include measures to support employees whose roles may be affected by automation, such as providing career counselling and job placement services.

Social and Economic Impacts: The social and economic impacts of AI and

ML in banking extend beyond individual customers and employees to broader societal implications. One significant concern is the potential for AI and ML to exacerbate existing inequalities. For example, if AI systems are not designed with inclusivity in mind, they may inadvertently perpetuate biases against certain demographic groups, leading to unfair treatment in areas such as loan approvals and credit scoring. According to a study by the Brookings Institution, algorithmic bias in credit scoring can lead to minority applicants being unfairly denied loans or offered higher interest rates. Ensuring that AI systems are fair and unbiased is essential to promoting financial inclusion and preventing discrimination. Additionally, the economic impact of AI and ML in banking can be profound. These technologies have the potential to significantly lower operational costs, improve efficiency, and enhance the overall customer experience, contributing to economic growth. According to Accenture, AI could boost profitability rates in the banking sector by 38% by 2035. However, the benefits of these advancements must be distributed equitably. Policymakers and banks must work together to ensure that the economic gains from AI and ML are shared broadly and do not lead to increased economic disparity.

Future Directions

Quantum Computing: Quantum computing has the potential to revolutionize AI by solving complex problems at unprecedented speeds. Banks like Goldman Sachs are exploring quantum computing applications to enhance financial modelling and risk analysis.

Explainable AI (XAI): XAI aims to make AI decision-making processes more transparent and understandable. This technology will be crucial for enhancing trust and compliance in AI-driven banking systems.

CONCLUSION

AI and ML are transforming the banking sector, offering significant benefits in fraud detection, customer service, credit scoring, investment management, and regulatory compliance. However, implementing these technologies comes with challenges, including data quality, integration with legacy systems, costs, security concerns, and a lack of expertise. The future of AI and ML in banking is promising, with ongoing advancements and new applications on the horizon. Banks that invest in these technologies and address the associated challenges will be well-positioned to thrive in an increasingly digital landscape. Balancing innovation with ethical considerations is crucial for the responsible use of AI and ML in banking. By prioritizing fairness, transparency, privacy, and sustainability, banks can harness the full potential of AI while maintaining customer trust and regulatory compliance.

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A comparative analysis of the storyline of Vālmīki-Rāmāyaṇam and Jānakījīvanam

Utpreksha Devi

Department of Sanskrit,

Gauhati University, Guwahati

E-mail. : utprekshadevi@gmail.com

Abstract

Jānakījīvanam is a modern Sanskrit Mahākāvya written by Abhirāja Rājendra Miśra. This Mahākāvya originates from the *Vālmīki-Rāmāyaṇam*. The main character of *Jānakījīvanam* is Sītā, the daughter of King Janaka. In our research, we observe conflict in *Jānakījīvanam* from the *Vālmīki-Rāmāyaṇam*. Sītā's playing activities, cooking abilities, and adolescence period are beautifully described here, but they do not appear in the *Vālmīki-Rāmāyaṇam*. Here, the author stays away from the "Sītā-Nirvāsanam" idea. In this study, we found that the predominant sentiment of *Jānakījīvanam* is Śṛṅgāra, while the predominant sentiment of *Vālmīki-Rāmāyaṇam* is Karuṇa.

Keyword: *Jānakījīvanam*, Sītā-Nirvāsanam, *Vālmīki-Rāmāyaṇam*.

Introduction:

The Rāmāyaṇam, authored by Vālmīki, is also known as Ādikāvya. This epic, which narrates the life of Rāma, comprises 7 kāṇḍas, 500 cantos, and 24,000 verses. The Jānakījīvanam by Abhirāja Rājendra Miśra is one of the notable

work, which is based on Vālmīki-Rāmāyaṇam. This renowned work by Miśra draws inspiration from the historical context of all kāṇḍas of the Vālmīki-Rāmāyaṇam except the KiṣkindhāKāṇḍa. The Jānakījīvanam is considered to be AbhirājaRājendraMiśra's finest work, composed in the 20th century. This modern Sanskrit epic, based on the Vālmīki-Rāmāyaṇam, comprises 21 cantos and 1724 verses. It primarily focuses on the life of Sītā, daughter of Janaka. It vividly portrays Sītā's journey from her birth to the Aśvamedha sacrifice. The epic delineates Sītā's birth, marriage, love for Rāma, exile, abduction, the Aśoka forest, the battle between Rāma and Rāvaṇa, Rāma's triumph, the fire ordeal, coronation, and public reception, all in accordance with VālmīkiRāmāyaṇam. Notably, the epic adopts a new narrative style from the eighteenth to the twenty-one cantos. The language used is robust, yet simple and flowing. Additionally, the epic is marked by heroism, empathy, and other secondary flavors, including the skillful use of metaphors and rhetorical devices. The influence of Rāmacaritamānasa by TulasīDās and the emulation of the great poet Kālidāsa's storytelling style are also discernible in Miśra's work. The poem showcases Miśra's innovative and imaginative approach to poetry and is considered one of the most beautiful epics in the series of epic poems inspired by the Rāmāyaṇam. Jānakījīvanam is centred around Sītā's extraordinary qualities, such as chastity, sacrifice, fearlessness, service, humility, behaviour, courage, and holy life. This interpretation highlights how the poet changes or enhances the original text through his imaginative skills in the kāvyaJānakījīvanam.

Changes in Jānakījīvanam compared to Vālmīki-Rāmāyaṇam:

In exploring the ways in which the epic poet deviates from the Vālmīki-Rāmāyaṇam, it is evident that "Jānakījīvanam" encapsulates a unique portrayal enriched by the poet's imaginative skills¹. The Jānakījīvanam is an epic poem inspired by the plot in terms of the human mind. The epic poem Jānakījīvanam is based on the life of Janaki, who embodied morality and virtue. Although this original source influences the plot of this epic, Jānakījīvanam contains new ideas and beautiful instances inspired by the great poet. This has made this epic even more enjoyable.

¹ Jānakījīvanam, Page no.10

The epic *Jānakījīvanam* is based on Sītā's extraordinary chastity, sacrifice, fearlessness, service and humility, behaviour, courage and holy life, which are sketched from *Vālmīki-Rāmāyaṇam*. However, the character of Rāma is predominantly sung in the *Rāmāyaṇam*, and Sītā is portrayed there as a great follower of Rāma. The character of Jānakī is the central portrayal in the epic *Jānakījīvanam*. The epic *Jānakījīvanam* beautifully depicts Jānakī's birth, childhood, childhood play, youth, and later life. Also, the noble character of the *Rāmāyaṇam* is still present in this epic *Jānakījīvanam*; the character of Sītā is predominantly captured, and the beautiful description of Sītā's mood is the novelty and distinctive feature of this epic. The epic's storyline deviates from the original in its portrayal of Sītā's exile, depicting her exoneration in the *dharmaśabhā* presided over by KulaguruVaśiṣṭha. Moreover, the narrative diverges in its depiction of the birth and early years of the two sons in a nurturing familial setting, encompassed by their parents and grandparents². The reflection of Rāma, the son of Daśaratha, who is serious, and in certain instances of the epic's witty and amusing nature, differs from the original plot of the *Rāmāyaṇam*. Thus, in Sītā's description of the Holi festival, we also see a generalization³.

In the *Rāmāyaṇam*, Jānakī's life is depicted as one filled with compassion. As a lonely dweller in the forest who is dear to Rāma, her situation moves every heart to tears. Nevertheless, Sītā, the heroine of this epic, remains a source of joy in Rāma's life and is forever enshrined in his heart. When the laundryman prostrates himself at Rāma's feet and implores forgiveness for Sītā for all the sins, Jānakī's innocence is unequivocally established, and she is not banished. Thus, the representation of central sentiment in the epic *Jānakījīvanam* deviates notably from the original storyline, offering an aesthetically driven portrayal of the character⁴. The story of Sītā's compassion stirs the heart. The esteemed poet RājendraMiśra questions the traditional belief from the *Rāmāyaṇam* that Sītā, who wholeheartedly dedicated herself to her husband and emerged unharmed from the ordeal of fire, should not be exiled due to societal norms. Instead, Miśra

² *SrīmadvālmīkīyaRāmāyaṇam* 66/1-5

³ *Jānakījīvanam*, 9/87,88

⁴ *Sanskrit sahityaritibritta*, page no.208

portrays Jānakī's life as a blend of vitality and tenderness, introducing a fresh perspective through his imaginative approach⁵.

The life story of Rāma is the path of all poets. However, in Jānakījīvanam, Miśra's path is the life of Janakī and her noble biography. As per Miśra's analysis, Jānakī exhibits a high degree of tolerance, gentleness, and humility, similar to earth. The great poet seems to be trying to portray all aspects of Sītā's life from a new perspective, from the birth of Jānakī to Rāma's accession to the throne. The epic poet portrays the descent of Jānakī for the welfare of the people. For example:

Gṛihāṇsīradhvaja!Devadattāṁsūtāmimam̐bhartsitalokaśkām⁶

The poet skillfully portrays Sītā's innocent and playful nature. Through AbhirājaRājendra's endeavours, Sītā appears captivating even in her moments of desire. Jānakī, sings gentle melody that brought joy to her father⁷. This portrayal is entirely different from what is found in the Vālmīki-Rāmāyaṇam. In the third canto of Jānakījīvanam, called 'Smarānkura', Sītā's mood is depicted, and the beautiful picture of her beloved is described as merging with the sky of imagination⁸. Sītā imagines a beaver with a beautiful face, that is, a connoisseur hero who shines like a water cloud, has a full moon face, is virtuous, is an excellent bowman, is mighty, is a great hero and is of good descent. Rāma and Lakṣmaṇa visited Janaka with Guru Viśvamitra in Vālmīki-Rāmāyaṇam. Janaka was impressed by Rāma's personality and presented the bow Pināka to him. Rāma successfully broke the bow. In the epic Jānakījīvanam, the portrayal of this incident appears distinct. For instance, the account of Jānakī's visit to the Girija temple, Rāma and Lakṣhmaṇa gathering flowers for worship, and the initial meeting of Sītā and Rāma are all vividly depicted through the poet's skilful storytelling. The epic poet presents a very beautiful picture of Jānakī's svayamvara⁹. However, in the AyodhyāKāṇḍa of Vālmīki-Rāmāyaṇam, Anasūya asks about svayamvara then Sītā reports the news of the svayamvara. Rāma's first sight of Sītā and the scene of the svayamvara differ from the original

⁵ Jānakījīvanam, page no.10

⁶ Jānakījīvanam, 1/45

⁷ Jānakījīvanam, 2/26

⁸ Jānakījīvanam, 3/34-36

⁹ Jānakījīvanam, 7/32

source, the *Vālmiki-Rāmāyaṇam*¹⁰. This incident in *Jānakījīvanam* is presented fascinatingly in the sixth canto called 'Pūrvarāga'. Sītā's friends, out of embarrassment, slowly disappeared from her, seeing Rāma, the best man of dignity, whose appearance is more than the gods of lust¹¹. The conversation between Sītā and Rāma on the occasion of their first sight is an entirely new imagination of the poet. Although the *Rāmacharitmānasa* by TulasīDās contains a depiction of the flower garden and SītāSvayamvara, the great poet Miśra describes the mutual love and affection between Sītā and Rāma in a new way¹².

The epic *Jānakījīvanam* reveals how Sītā, who is calm and deep, is different from the *Vālmiki-Rāmāyaṇam* and is overwhelmed when she goes to her husband's house. Sītā asked her mother how she would leave her father's house and survive¹³. Enjoying the nectar of household happiness, Jānakī plays holi with her brother-in-law Lakṣhmaṇa. This is a new idea for the poet of the game of holi. To generalize, the poet combines a new story by presenting a picture of the happiness of the royal palace and the people before the birth of Lava and Kuśa. The *Rāmāyaṇam* by Vālmiki does not depict the celebration of holi between Lakṣhmaṇa and Sītā. However, RājendraMiśra presents a very beautiful relationship between brother-in-law and sister-in-law by describing a scene of their holi celebration. Lakṣhmaṇa appears amused to see the changed physical condition of his sister-in-law during her pregnancy. This is also a new expression of the poet's work¹⁴.

On the basis of internal and external evidence, Miśra does not accept the exile of Janaki, who possesses noble qualities. He said another name for the *Vālmiki-Rāmāyaṇam* was Paulastyavadha. That is why it is appropriate to tell the story accordingly up to the killing of Rāvaṇa. Although in the *Rāmāyaṇam* by Vālmiki, Rāma heartily accepts the purity of Sītā, who is purified by fire. He orders Lakṣhmaṇa to leave his beloved in the forest and return to protect the

¹⁰ *Vālmikīrāmāyaṇam*, 118/48,50

¹¹ *Jānakījīvanam*, 6/47

¹² *Jānakījīvanam*, 6/50,51,54

¹³ *Jānakījīvanam*, 8/58

¹⁴ *Jānakījīvanam*, 17/14,15

subjects, even though he is distressed and forbids Lakṣmaṇa from saying anything about it¹⁵. Sītā gives birth to two sons in Vālmīki's hermitage-

Bhagavan Rāmapatnīsāprasūtādāarakadvayam¹⁶

Thereafter, according to the Rāmāyaṇam by Vālmīki, Rāma organizes an Aśvamedha sacrifice and performs the sacrifice by making a golden idol of Sītā and placing it on his left side. Vālmīki arrives at the sacrifice, and Lava-Kuśa sings the Rāmāyaṇa. Knowing that Lava and Kuśa are his sons, Rāma approaches Jānakī and sends a message to prove her purity. Jānakī arrives in the assembly hall with Vālmīki¹⁷. Jānakī's tolerance is absolutely amazing. She sets an incomparable example of chastity by obeying her husband's commands. She takes her place on earth by establishing the purity of her chastity¹⁸. However, these events in Jānakījīvanam are presented in a completely different way¹⁹.

The eighteenth canto entitled Apavādanirṇaya, is entirely inspired by the poet's imagination. Where Vaśiṣṭha, with a logical argument, does not justify the exile of Sītā on the basis of laundryman words. There, Kulaguru Vaśiṣṭha shows the laundryman's self-pity and his remorse. Moreover, he proves to the assembly members the purity of Sītā. Rāma shows compassion to the suffering laundryman²⁰. The poet gives an unprecedented description of the childhood activities of two princes. Lava-Kuśa are the affectionate vessels of their great-grandmothers, mothers and attendants²¹. The two princes spent their time in the royal palace playing with fun for five years. At that time, Sītā asks Rāma's permission to go to Vālmīki's hermitage with her sons for their education. Then Rāma respects Sītā's wishes and allows her to go with her sons²². After returning there, Rāma organizes an Aśvamedha sacrifice. Here, Rāma offers sacrificial oblations with Sītā²³.

¹⁵ *Vālmīki-Rāmāyaṇam*, Uttarakāṇḍam, 44/16, 19

¹⁶ *Vālmīki-Rāmāyaṇam*, Uttarakāṇḍam, 66/3

¹⁷ *Vālmīki-Rāmāyaṇam*, Uttarakāṇḍam, 97/5

¹⁸ *Vālmīki-Rāmāyaṇam*, Uttarakāṇḍam, 97/15, 19

¹⁹ *Vālmīki-Rāmāyaṇam*, Uttarakāṇḍam, 18/1

²⁰ *Jānakījīvanam*, 18/107

²¹ *Jānakījīvanam*, 19/22

²² *Jānakījīvanam*, 19/59

²³ *Jānakījīvanam*, 20/17

Conclusion:

Based on our research, we noted that Sītā's sense of fulfilment in the epic Jānakījīvanam was derived from the reassuring presence of her husband and her affectionate interactions with her son. While life may bring moments of pain, happiness acts as a counterbalance, alleviating that pain. Janaki, as portrayed in Vālmīki's Rāmāyaṇam, symbolizes resilience in the face of forest hardships, enduring exile due to societal norms, and ultimately demonstrating the dignity and purity of women by entering the earth. In Jānakījīvanam, Sītā assumes the role of her husband's unwavering companion, leads a fulfilling married life, raises her sons, and embodies both maternal warmth and the regal presence of Ayodhyā. The predominant sentiment of Jānakījīvanam is Sṛṅgāra, while the predominant sentiment of Vālmīki-Rāmāyaṇam is Karuṇa.

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Reflection of social thought through folk culture in the novel *Jivanar Baatat*

Rudreswar Gogoi

Assistant Professor, Department of English
Borhat BPBM College

Introduction :

The term 'social thought' is one of the most popular themes in the Assamese literature. It refers to the various kinds of thoughts of the society such as cultural, economical, political, religious and educational perspectives etc of a particular period of an era. These notions are the part and parcel of Assamese national life and they reflect the real scenario of the Assamese society. Dr. Birinchi Kr. Borua's novel 'Jivanar Baatat' (1944) is one of the most popular Assamese novels in the 20th century. Folk culture is a major part of culture. It means the customs, traditions, food habits of a particular group of people. In short, folk culture encompasses oral song, proverb, folk language, custom, tradition, tales, myth, folk festival, folk medicine, folk industry, folk food, folk song, folk dance, folk drama etc. These traditions and customs are transmitted informally from one generation to another generation. These artifacts help the society to move forward in many ways and they bring out the prevailing social thought through these artifacts vividly. To sum up, these are the driving forces of the society. In this study the researcher tries to explore the social thought through folk culture revealed in the novel 'Jivanar Baatat'.

Objectives :

The study attempts to get the following objectives:

1. To analyze the reflection of social thought through folk culture.
2. To explore the relevance of folk culture in terms of Assamese society.

Methodology:

Analytical method is used to carry out the study. The close and subtle analysis of the texts will be used as primary source. As secondary source, reference books & internet are utilized.

Discussion:

In the very beginning of the novel 'Jivanar Baatat' the novelist highlights some old traditions, custom, folksong, folkdance, rituals of marriage through the characters and setting of the novel. They are the part and parcel of the Assamese society which are very necessary for running the society as well as folk people well. In short, they are called the mirror of the society. The setting of the novel is based on the rural places of Assam during the pre- independence period. The names of the places are known such as Morongi, (Gulaghat District), Roha (Nagaon District), Dibrugarh etc and the livelihood of village life is depicted well in the novel by the novelist. Traditionally in a rural village a wedding is observed like a festival in which people use to enjoy with the recreational activities even by arranging 'Vaona' also. It is delineated when Mouzader Bhugadutta prepares the wedding ceremony of his daughter hastily. The following sentences express it-

'The Young men desire to open the drama of the killing of Abhimunu or the killing of Rawan,'¹(Trans).

The guests are invited to the wedding ceremony by giving betel-nut which is still a tradition in the Assamese society. Hum Pura Biya is arranged for the wedding ceremony of Bhugadatta's daughter which is also an ancient tradition of Assamese society. Some other traditions and customs are observed strictly in respect of the rituals of wedding ceremony. The bride traditionally has to abide by fasting for three days which is observed by the daughter of mouzader Bhugadatta. The works of different activities in respect of the marriage ceremony are distributed by the host for the certain persons of the village. The following lines express:

'The works are to be done by whom for which works are all fixed before by the mauzader. Who will supply foods to a group of people by whom...' ² (Trans)

The exact time for marriage between bride and groom is generally fixed by the Astrologer which is expressed through the marriage ceremony of the daughter of Bhugadutta. It is one of the popular prevailing customs of the Assamese society. Ring ceremony is considered as a vital part of marriage ceremony of Assamese society which is also a famous tradition. The ring put on by someone to a girl is a serious custom which is reflected through the character Tagor. The following sentences of **Tagor express:**

'Tagor screams covering shame of eye with the corner of the chador, "Why

have you destroyed me?"³(Trans)

Casteism is also an important factor in respect of the ancient tradition. Casteism plays an important role in terms of the marriage ceremony particularly in the Assamese society. The marriage between high caste and low caste is not fixed and arranged by the concerned community. In the novel, Dharani master is belonged to high caste and Tagor is belonged to the low caste. The marriage between Dharani and Tagor is not morally accepted by the relatives of Dharani's family. The following sentences of the character Sunad reveal it :

"Your son has not done the work well, 'The punishment will be imposed on you along with your son by the society'"⁴ (Trans)

Bihu geet is the most popular songs in the Assamese society. It is portrayed in the novel when Dharani and Tagor have arrived at the village as new bride and groom. The young boys halted the cart and they start singing bihu song and they dance with joy. Many other traditions and customs in terms of marriage ceremony are exposed in the novel when Dharani and Tagor have arrived at their home as new bride and groom. For example, a small banana plant is planted at the yard and some leaves of mango are hanged for decoration. A small wooden tul is kept under the banana plant. Moreover, a bell-metal pitcher of full water and a brass plate are arranged as per customs of marriage ceremony. The taking of the veil is a tradition of new bride in the Assamese society. The new bride takes the blessings from the elder relatives by respecting them one by one. The procedure of respecting is guided and led well by the mother in law. At the time of serious illness of Ahini Sunod reads loudly a few lines of religious scriptures so that Ahini can listen to it and feels like eternal peace. Besides, water of Ganga and a religious food i.e. 'Panchamit' are arranged to offer her as per the religious rite. All are the religious beliefs of the Assamese community. The third part of the novel 'Jivanar Baatat' begins with a folk song i.e. oral song or Lokgeet. The following lines of an oral song: "Someone calls mother, someone calls sister, mother becomes the wife of house"⁵ (Trans)

Another religious rite of Assamese people is the redemption from the sin named 'Puhkar' which is the religious custom in respect of the expired person. It is exposed in the novel through the death of Ahini. All are the religious superstitions of Assamese people.

In the novel 'Jivanar Baatat' the novelist artistically portrays the folk food and folk medicine well which are normally different from one culture to another culture. Through the character Ahini the novelist wants to come out some special folk foods which are still popular in Assamese community. The dishes are such as the broth

of peppermint and *termenthera sessilis*, frying of soft leaves of a medicinal creeper, curry of arum plants with a few small pieces of a *garcenia pedunculata*, and curry of *phaseolus radiates* with alkali etc which are sometimes cooked by Ahini to offer her son Dharani when he is at his serious illness.

Findings :

The image of Assamese society is thrown light on by Dr. Boruah in the novel 'Jivanar Baatat' during the period of the movement for independence of India. The novelist brings to light the different perspectives of social thought of Assamese national life through folk culture as well as other socio-cultural dimensions. The celebration of festival, unity and harmony of the rural people in terms of marriage ceremony, customs of various social ceremonies like funeral activity etc are all well known features of the Assamese society.

Conclusion :

The novel 'Jivanar Baatat' is a real pen picture of the rural Assamese society during the period of colonial period. Under the impact of modern education, globalization, urbanization some traditions, superstitions, customs etc are changed and some are reformed as per the necessity of society from time to time. To sum up, these socio cultural dimensions are very necessary for running the society constructively.

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The Aspect of Changing Livelihood in an Emerging Semi-Urban Area : A Study in Assam

Dr. Kasturi Gogoi

Assistant Professor, Department of Sociology,

JHNS College, Assam

Email: gogoikasturi5@gmail.com

Abstract

In India, urbanization is at a stage where large number of rural areas is gradually being absorbed in the urban space. The countryside is gradually being converted into semi-urban settlements at a much faster rate. The impact of increasing urbanization on the rural areas nearby the urban centers is highly visible in India where these areas are compelled to give up their agricultural lands for urban purposes. Thus, considering this emerging issue of urbanization in India, this paper is an attempt to understand the scenario of rural development and semi-urbanization in Indian cities. Also an attempt has been made to understand how these transformations are bringing in changes in the livelihood scenario of the people living in those areas. This paper is prepared in a descriptive manner to understand the changing livelihood in a semi-urban area in Assam based on empirical evidences.

Keywords: Urbanization, livelihood, semi-urban, rural areas, suburban

Introduction

A semi-urban area by definition is a rural settlement which shows certain characteristics of an urban area. In common parlance, the word 'semi' means half of something or partial. Thus a semi-urban area is a rural area that is halfway becoming a full grown urban settlement. Various studies have been conducted till date on the topic of semi-urban areas, however no consensus have been made regarding a particular definition of the term. Tacoli (1998a) provides an explanation of semi-urban areas based on examples of different cities. She states that there are areas that either situated geographically 'in between' city and countryside, or they are different from rural and urban landscapes in configuration, functions, and other characteristics so that they neither fall under city nor countryside. These areas fulfill the conditions to be considered as semi-urban areas. One of the most remarkable characteristics of the semi-urban areas is their land-use practices. Since the semi-urban area is characterized by both rural and urban land use, the livelihood patterns of this area also comprises of both activities (Tilt et al., 2007).

Here, the land is used mostly for gardens, fruit and vegetable fields, dairy works, poultry, farm houses, agro-based and other industries, boarding schools, colleges, new residential colonies etc. There is a constant change in the land use patterns in the semi-urban areas that shifts from agricultural to secondary and tertiary economic activities. Therefore, these areas provide good opportunities of employment for both rural and urban population. These areas are experiencing a great transformation from rural to urban oriented economies. Therefore, the livelihood patterns of the people of the semi-urban areas constitute a major area of research in the urban studies.

Objectives

Therefore, this study has been conducted to understand the changing livelihood patterns of the people in a semi-urban area so as to gain insight into the economic structure of these areas.

1. To find out what kind of livelihood sources the people in a semi-urban area in Assam pursue.
2. To understand the emerging changes in their livelihood choices.
3. To know about the factors behind these emerging change in livelihoods.

Methodology

This research paper has been framed under the exploratory research design as the primary aim of this paper is to explore the livelihood scenario of a semi-urban area in Assam and the emerging changes occurring in that particular social context. To fulfill the objectives, empirical data have been collected through minute observation and face-to-face interviews. Secondary sources such as books, articles,

journals, office records and documents, published reports of similar projects, and newspapers have also been taken into consideration.

Area of Study

For this research paper, the Barbaruah Development Block under Dibrugarh district has been considered for primary data collection. The area has been considered keeping in view the emerging suburban area beside the Brahmaputra Cracker and Polymer Limited, an industrial residential suburb.

Discussion

This section mainly focuses on the understanding of the study area in terms of the objectives that have been laid in the first section. The main topics being discussed in this section are what kind of livelihood sources are currently pursued by the respondents and the changing nature of their livelihood choices in the recent years. Thus, this section primarily discusses the changing livelihood scenario in an emerging semi-urban area in terms of the shift in agriculture to non-agricultural occupation on the basis of the data obtained from the selected study area.

Livelihood choices in a semi-urban area

Livelihood is regarded not only as a basic indicator of identity and status of a person in society, but it is considered to be a crucial determinant for social mobility and changing social structure. A change in livelihoods invariably leads to a change in the social structure. Livelihood does not only refer to material well-being, but it includes non-material aspects of well-being as well. "Livelihood should be seen as a dynamic and holistic concept" (Bebbington, 1999). "A person's assets, such as land, are not merely means with which he or she makes a living: they also give meaning to that person's world. Assets are not simply resources that people use in building livelihoods: they are assets that give them the capability to be and to act. Assets should not be understood only as things that allow survival, adaptation and poverty alleviation: they are also the basis of agents' power to act and to reproduce, challenge or change the rules that govern the control, use and transformation of resources". (Haan & Zoomers, 2003). Thus the aspect of livelihood not only provides a picture of the economic condition of a society, it also gives an understanding of the social change undergoing in that society.

The area under study exhibits various kinds of livelihood activities such as, agricultural and allied activities, government services, small-scale businesses and daily wage earners. The agricultural and allied livelihoods covers a range of activities which includes paddy cultivation, vegetable production, small tea growers, bamboo trees and beetle nuts and beetle leaves. While the agricultural practice once started as a means to sustain the needs of the family, now with the expanding markets, it has

also become a means of livelihood for them. This shift from sustenance agriculture to market agriculture has been a remarkable feature of the rural areas.

Besides the primary source of income, there are some secondary sources that generate an additional amount of money for the family. It has been seen during the field study that this area is very rich in terms of the quality of soil. Therefore majority of them pursue paddy cultivation and vegetable production as a secondary source of livelihood. Almost all of the households have a vegetable garden in their houses, which not only provides for household consumption, but are also brought to the market in case of surplus production. Moreover, animal husbandry is another source of additional income for them. Moreover, there are a substantial number of small tea growers in this area as the soil is suitable for tea plantation.

Here, the vital aspect was observed that characterizes a semi-urban area is that people are more inclined towards non-agricultural livelihood sources. The loss of agricultural land due to industrial set-up in the area has led to them to pursue non-agricultural livelihoods such as wage labour, small-scale businesses, and private sector jobs.

Changing livelihood in a semi-urban area

In India, the past few decades, there is a huge shift in employment out of agriculture to non-agricultural occupations and a rapid increase in urban areas in the former rural areas. With this emerging phenomenon, various new livelihood sources are coming up gradually luring and sometimes compelling people to come out of agricultural occupations. The changes coming in due to rapid industrialization and urbanization the sphere of livelihood is also influenced under its course. As per the definition given by the Census of India, one of the criteria to define an urban area is that 75% of the male population has to be engaged in non-agricultural occupations. And there has been a noticeable change in the occupations of people in the rural areas giving rise to semi-urban areas. According to Cecilia Tacoli (2002b), livelihoods in peri-urban interface are affected by transformation in land use and changing employment pattern. While some group benefit from the new opportunities and develop accumulation strategies, emerging constraints can force vulnerable groups with limited asset to rely on survival strategies.

This has been observed in case of the area under study. There is a noticeable change in the livelihood scenario of the respondents from the previous generation. The fathers' and forefathers' generation were mostly engaged in sustenance agriculture. The development in market and economy has also influenced the agricultural scenario in these areas. Moreover, people are opting more for non-agricultural livelihoods than agricultural ones. Factors such as expanding urban areas into the nearby rural areas,

establishment of an industrial suburb in the vicinity of this rural area, uncertainty in agricultural production, loss of agricultural lands, less profit from agriculture, fascination towards more urban-based works, and increasing cost of living are to be considered for these emerging changes in rural livelihood. The rural areas now are constantly under urban pressure and thereby turning into semi-urban areas. The increasing imbalance between the old urban and rural macrocosms is giving rise to a third social reality (Trivedi, 1969). This emerging social reality has the characteristics of both urban and rural areas hence to be termed as semi-urban areas. The semi-urban characteristic of these areas could be witnessed in the changing social structure of the area, the infrastructure, and the changing livelihood approach. Broadly speaking, the term urban in the context of contemporary society suggests a fusion of many diverse elements such as a large and heterogeneous population engaging in a variety of institutionalized social, economic, political, and other activities which are themselves changing under the influence of environmental factors and the forces of industrialization, urbanization, and modernization. (Reissman, 1965)

Conclusion

Some of the vital observations made in this study are the gradual shift from agricultural to non-agricultural occupations, increasing dependence of people on the urban centre, increasing choices of occupational opportunities, and a noticeable change in their lifestyle. These changes in a way go back to the developments that are brought in by the establishment of the industry nearby. The industry has paved way for urbanization in the locality which in turn has a solid impact on the socio-economic development of these people. The study establishes the inter-dependency between industrialization and urbanization. The impact of these two forces is not only economic but also social and demographic in nature. It is therefore valid to say that the impact of industrialization and urbanization on livelihood is a significant topic in sociological research as it invariably discusses the changing socio-economic structure of our society.

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Implementation of National Education Policy 2020 in Tea Garden Areas - A Micro-level Study of Halmari Tea Estate With Special Reference to Early Childhood Care & Education

Suroj Phukon

Assistant Professor, Department of Education

Borhat B. P. B. Memorial College, Borhat

Email id- surojphukon@gmail.com

Abstract

National Education Policy 2020, has changed the education structure from 10+2 to 5+3+3+4 to include early childhood care & education in formal education system which was not included in previous policy. At the same time, it emphasized to universal access to high quality early childhood care & education to all and gives special attention to marginalized section of the society. Tea Garden Labourers (TGLs) are one of the most marginalized section of people living in Assam. To improve the condition of TGLs in depth study of their prevailing condition should be done. The researcher aimed to study the prevailing condition of early childhood care & education in the tea garden areas to suggest some remedies before implementation of NEP2020.

Keywords : ECCE, TGLs, IMR, MMR, U5MR.

Introduction :

Early childhood period is the foundation period of human development where the edifice of individual personality rest on. National Education Policy 2020 (NEP2020), has modified the previous 10+2 structure in school education to 5+3+3+4; it includes the early childhood period which was previously excluded. Though the Early Childhood Care & Education (ECCE) is important for future development of human being , but this was not given important in the past. Before going to implement the NEP2020, the prevailing condition of ECCE in the backward areas and among the backward communities must be done.

Tea Garden Labourers (TGLs) is one of the most backward community residing in the confined areas of tea gardens and its' adjoining villages. The TGLs comprises 20% of Assam's total population which are around 7 millions in numbers, out of the total 4.5 millions resides in the labour lines or quarters builds in the tea garden areas (According to census report 2011). TGLs are one of the most unprivileged and exploited community of Assam. The literacy rate of Assam was 73.18 in general but in case of TGLs it was only 46%. Health index of Assam with comparison to national average shown below-

Table 1

Index	India	Assam
Maternal Mortality Rate (MMR)	97/ 1 lakhs live births	195/ 1 lakhs live births
Infant Mortality Rate (IMR)	27/ 1000 live births	32/ 1000 live births
Under 5 Mortality Rate (U5MR)	32.2/ 1000 live births	39.10/ 1000 live births

(According to National Family Health Survey 5(2019-2021) Rural)

One of the major contributing factors of Assam's higher IMR, MMR and U5MR is poor health care and child care facilities prevailed in the tea garden areas of Assam. For instance data collected from the Joint Director of Health Services, Dibrugarh District (2022-23 financial year), showed that total number of child death recorded in the district was 201 in general but 81 in particular for the TGLs, which was 40.29% of the total. In case of Maternal Death it was 24 in general and 13 for the TGLs in particular.

Importance of the present work:

National Education Policy 2020, emphasizes universal access to quality ECCE to all as soon as possible and no later than 2030. It gives special attention to the socio-economically disadvantaged group of people. To have universal access of high quality ECCE, NEP2020 gives attention to strengthen Anganwadi centers. In the light of the NEP2020, it is necessary to carry on an in-depth study of about

the prevailing condition of ECCE in tea garden areas, as the tea garden labourers are one of the most unprivileged group of people in Assam.

Statement of the problem :

NEP2020 is now in its' initial stage of implication and it wants to uplift the backward communities by imparting quality education to all. ECCE is the foundation stage of development as considered by NEP2020 and it emphasized high quality ECCE access to all. To prevail universal access of high quality ECCE to all, it is necessary to study prevailing condition of ECCE in the backward areas and among the backward communities, and so the researcher had chosen the present study as-

- Implementation of National Education Policy 2020 in Tea Garden Areas - A Micro-level Study of Halmari Tea Estate With Special Reference to Early Childhood Care & Education".

Area of the study :

This study was done in a tea garden which produces high quality orthodox tea in Assam, namely Halmari tea estate. The tea estate is situated in Dibrugarh district, it covers 534 hectares land area and having 5335 number of people in it.

Objectives of the study:

1. To study the infrastructure facilities of ECCE prevailing in the study area to ensure the goal of NEP2020.
2. To study the quality of teachers engaged in ECCE in the area.
3. To provide necessary suggestion for implementation NEP2020 in the area in the foundation stge.
4. To study the awareness level of the TGLs living in the tea garden regarding ECCE.

Methodology :

This study was done by using case study method. Primary data were collected directly from the tea estate using observation and interview method; secondary data were collected from various other sources like books, journals, and from internet.

Sampling :

For data collection purposive sampling method was used.

Findings and suggestions:

The Halmari tea estate produces high quality CTC tea and gained top5 prices for it's products in auction in the past but in case of ECCE it was observed that the authority had not given any priority to it. The tea estate area is comes under the Khowang Development Block and Integrated Child Development Scheme (ICDS) , Khowang . The tea estate is situated only seven kilometers away from the Child Development Project Office (ICDS) but it has no any Anganwadi center till now.

The following data were collected from the study area-

Table no 2

Total population	5335
Number of child 0-6 months	37
Number of child 6 months – 3 years	130
Number of child 3 years – 6 years	160
Number of pregnant women	26
Number of Hospital	01
Number of doctors	01
Number of nurses	01
Number of ASHA workers	03
Number of Anganwadi centers	0
Number of pre-primary schools	0
Number of Creaches	01
Number of Breast Feeding Room	00
Number of infant death in the year 2023	02
Number of Maternal death	04
Number of care taker in creache	01

From the above table it is clear that there is no any significant child care facility prevailed in the study area. Though the tea estate has one Creache for child but it is not well equipped, it has one untrained care taker employed in temporary basis.

Tea production is highly labour intensive work, in which women workers played a vital role, but the tea estate area has not provided any special facilities for breast feeding working mothers in the work place. Due to poor health care and child care facility in the study area four maternal death and two infant death was recorded in the year 2023. Immunization work had been carried out by the ASHA workers with 100 percent success rate. Beside immunization other health care facilities are lagging behind.

ECCE is considered as the foundation of future personality development and NEP2020 gives utmost importance to it, but there is not a single Anganwadi centre in Halmari tea estate till now. It has only one primary school with adjoining pre-primary classes, namely Namghar line LP school with no specially trained teacher for pre-primary classes. The condition of the school is overcrowded, having only

two teachers with additional 14 pre-primary students.

At the time of investigation it had been observed that 90% of the working mothers were unaware of about their rights, though there are special provision for working mothers. Only 10% of them known to the ECCE facilities provided by the ICDS, which they came to know by the conversation with adjoining villagers.

From the above discussion it has been cleared that there are no any provision of ECCE in the Halmari tea estate beside one unequipped creache and one adjoining pre-primary class; in such a situation, a lot of works has to be done before going to implement National Education Policy 2020 in the study area. Some of the suggestion can be given as below-

1. Whenever someone is going to introduce a new policy, mass awareness is needed, so awareness programme should be organized there to create awareness among the TGLs regarding the importance of ECCE.
2. Health care facilities in the tea garden areas should be improved.
3. To implement NEP2020, well equipped ECCE center should be established there with specially trained teachers.
4. Anything imparted in mother tongue, can easily learned, so to implement NEP2020, local dialect prevailed in the tea community and the local folk-tails should be given priority in curriculum framework.
5. Numbers of creaches should be increased and facilities should be provided there as per the norms set by NEP2020 for early childhood care and education as mentioned in the policy documents.
6. Health is wealth, to have proper early childhood development, healthy and hygienic environment is needed. Tea garden labourers are living in a very unhygienic condition in the confined area of tea garden, it should be improved as allied work NEP2020.

Conclusion :

National Education Policy 2020 aimed to achieved holistic development as early as possible and not later than 2030; if one community is lagging behind, objective of the vision document will failed. To achieved all inclusive holistic development special care should be there for the deprived communities like the tea garden labourers.

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Nature vs. Nurture in the Shadow of the Anthropocene : A Study of North-east Indian Literature

Tulsi Krishna Kashyap

MA in English, Tezpur University

Email-tulsikkd15@gmail.com

Abstract

This paper explores the intricate interplay between nature and nurture within the context of the Anthropocene through an examination of northeast Indian literature. Through an examination of the writings of well-known writers including Mamang Dai, Mamoni Raisom Goswami, Easterine Kire, and Temsula Ao, the research explores the distinct ecological awareness and cultural identity of the area. The paper explores the portrayal of the Northeastern environment - its beauty, power, and vulnerability in the face of the Anthropocene. The adaptability and resiliency of communities trying to hold onto their identity in the face of social and ecological upheavals serve as a metaphor for the nurturing component of cultural preservation. This essay makes the case that northeast Indian literature provides a critical lens through which to view the larger implications of the Anthropocene, in addition to reflecting the biological and cultural diversity of the area. It promotes peaceful cohabitation with the natural world by addressing today's urgent environmental concerns through the use of sustainable practices and conventional knowledge.

Keywords :

Introduction:

The irrefutable fact that humans are no longer passive inhabitants of Earth is brought to light by the Anthropocene. The geological structure and ecological systems of the world are radically changing as a result of human activity, which includes deforestation and the burning of fossil fuels. Anthropocene offers a completely new prism to explore humanity, nature, and the forthcoming future. Literature has historically portrayed nature as existing independently of humans. The Anthropocene challenges that notion. The authors examine how the natural world has been profoundly changed by human activity, making it more difficult to distinguish between the two. Indian literature emphasizes how people and their surroundings have a dynamic relationship. Nature is frequently portrayed by the writers of north East as a source of life, nourishment, and cultural identity. Seasons, customs associated with the environment, and a profound reverence for the natural world all influence characters. The Northeast boasts stunning landscapes, from the mighty Brahmaputra River to the verdant hills, and offers a unique perspective on the interplay between nature and nurture. The varied ecosystems in that region present challenges that mold people as individuals and as communities. Writers portray characters battling natural resource depletion, landslides, and floods. Resilience, resourcefulness, and a profound comprehension of the precarious equilibrium between humans and their surroundings are forged by these efforts.

In Northeast Indian literature, the idea of the Anthropocene where the current geological age is seen as the time when human activity has had the primary effect on climate and the environment becomes more and more pertinent. This region offers a distinctive setting for investigating the effects of human activity on the natural world because of its rich biodiversity and intricate sociopolitical structure. The issue of environmental degradation, cultural relocation, and the complex link between humans and their environment has been woven by Northeast Indian authors and poets into their works. The folklore and mythology of the Northeast are rich and intricately linked to the natural world. These tales are frequently used by academics in their works to emphasize how the natural world influences social norms and cultural ideals. Legends of fabled animals living in woods or ghosts occupying waterways seep into the characters' upbringing and perspective. However, this body of knowledge is under threat from the Anthropocene, which places a strong emphasis on resource exploitation and rapid development. Mamang Dai, a prominent writer of Arunachal Pradesh frequently contemplates the significant transformations in Arunachal Pradesh's natural environment in both her poetry and prose. Her artwork laments the invasion of modernity on ancestral territories and the disappearance of virgin landscapes. Easterine Kire touches

upon Nagaland's declining natural environment in her books and poetry. She investigates how indigenous populations are impacted by urbanization, mining, and deforestation, which upset the ecological balance. Kire's *When the River Sleeps* holds the framework of the Anthropocene, Kire's story masterfully depicts how humankind and the natural world are changing. Nilima, the main character, sees firsthand how the river that has provided her town with life for generations is deteriorating. The health of the river is threatened by deforestation, pollution, and unsustainable practices upstream, which are similar to the effects of human activity on the ecosystem during the Anthropocene. Another example that highlights the nature vs nurture theme is in the works by Indira Goswami, a prolific writer from Assam who provides a strong voice for the Northeastern Indigenous populations against environmental deterioration. Goswami criticizes development schemes that result in relocation and the overuse of natural resources. Her works incite a change in our Anthropocene relationship with the environment by emphasizing the value of maintaining traditional ecological knowledge and living in balance with the natural world. We are compelled by the Anthropocene to think about how human behavior affects all living things. Because of its close ties to nature, North-East Indian literature can include the perspectives of creatures and ecosystems that are impacted by environmental deterioration. This could be achieved through symbolic depictions of the suffering natural world or magical realism, in which animals communicate.

Objectives:

Some objectives of the paper are as follows-

- To examine how the interaction between nature and nurture is portrayed in literature from Northeast India. The goal is to show how the natural world has influenced human growth and cultural activities through these works by investigating how customs, a sense of place, and the cycle of the seasons influence individuals and groups.
- To analyze how the Anthropocene disturbs the customary equilibrium between nature and nurture in the area. This goal explores how development initiatives, climate change, and environmental degradation affect the Northeast's long-standing ways of life, and how these difficulties compel the characters to deal with shifting surroundings and modify their interactions with nature.
- To contribute to the expanding discipline of Indian literature-focused ecocriticism. In this case, by placing the study in a more generalized academic framework. The paper emphasizes how crucial it is to read North-East Indian literature to gain a new understanding of the varied

- experiences of the Anthropocene worldwide and to present novel viewpoints on the relationships between humans and their surroundings.
- To make use of this research to support the cause of North-East Indian literature's increased visibility and representation in the larger Indian literary canon. -In addition to highlighting the region's unique vulnerabilities, this advances the environmental conversation.

Methodologies and theoretical framework:

The paper involves a multifaceted methodology that combines contextual investigation, topic inquiry, and literary analysis. The aim is to comprehend Northeast Indian literature's depictions of nature and nurture in the larger Anthropocene setting. Beginning with an in-depth literature review of the concerned theme through a selection of literary works (novels, poems, short stories) from North-East India that represent a range of genres and publication periods. This will showcase the diversity of the literary scene. Global literature has profoundly expressed the Anthropocene, a term used to define the current geological age characterized by major human effects on Earth's ecosystems and geology. Academic publications like Amitav Ghosh's *The Great Derangement: Climate Change and the Unthinkable* highlight how important literature is for addressing the Anthropocene. Ghosh contends that the scope and gravity of climate change are frequently ignored in contemporary writing. The theoretical foundation for comprehending how literature might address environmental concerns is provided by this book. Books addressing environmental degradation and social justice in India include *Ecology and Equity: The Use and Abuse of Nature in Contemporary India* by Madhav Gadgil and Ramachandra Guha. The literary portrayal of nature and human influence in Northeast India reflects these themes. A basis for analyzing regional literature is provided by their examination of how ecological challenges interact with social and cultural factors. Yasmin Saikia and Amit R. Baishya's edited book *Northeast India: A Place of Relations* emphasizes the sociopolitical and environmental complexity of the area. These pieces highlight how important it is to comprehend the regional context when examining literary topics. Indigenous knowledge systems are essential to Northeast Indian literature. Studies like Dip Kapoor and Edward Shizha's edited volume *Indigenous Knowledge and Learning in Asia/Pacific and Africa* address how to incorporate Indigenous knowledge into the current environmental debate. Understanding how nature and nurture are portrayed in the literature of the area requires this viewpoint. These literature reviews help to identify gaps in the existing research to position the paper's contribution.

The next crucial step in the methodology is the Selection of Primary Texts. By selecting works of prominent Northeastern writers like Mamang Dai, Easterine

Kire, Temecula Ao, Indira Goswami, Aruni Kashyap and analyze how the concepts of nature and nurture are expressed in the chosen texts and how they relate to the idea of the Anthropocene. A close reading of the works and determining and recording reoccurring themes, metaphors, and storytelling devices about nature and nurture. A focus on how the environment is portrayed, how humans affect the environment, and how cultures react to these changes. Examination of characters, storylines, and locations to comprehend how innate traits (nature) and external factors (nurture) interact. Comparative Analysis of the works is necessary as the aim of this study is to evaluate how Northeast Indian literature addresses the nature and nurture of other regional and international literary traditions that tackle the Anthropocene. Broader insights can be gained by contrasting Northeast Indian literature with works from other locations, such as indigenous literature from South America or eco-criticism from Africa. Academics who have written books like *Slow Violence and the Environmentalism of the Poor* (Rob Nixon, for example) offer frameworks for comprehending the narratives of environmental battles that marginalized groups around the world tell. *Worldwide Conversation on the Anthropocene*: Placing Northeast Indian literature within the broader Anthropocene debate is made easier by incorporating global viewpoints, such as those found in Louise Westling's edited *The Cambridge Companion to Literature and the Environment*. These parallels might draw attention to distinctive regional contributions and universal themes.

The theoretical framework of the paper includes an approach to different theories and their implications. Ecocriticism: This serves as the framework for the investigation. Ecocriticism explores how human actions are portrayed in connection to the natural world by looking at literature through the prism of environmental issues. This theory helps in examining how the intricate link between people and their surroundings is portrayed in North-East Indian literature. Secondly, the theory of a contextual lens is provided by the Anthropocene. Use of this framework to establish links between the various environmental problems portrayed in the literature and the idea of human impact on the environment as a whole. Focusing on how the Anthropocene is reflected in the North-East, with its abundant biodiversity and susceptibility to climatic change. Postcolonial theory can be used selectively. Examining how historical marginalization may affect, how traditional ecological knowledge is portrayed or how development initiatives affect indigenous populations. After identifying the theoretical framework and mapping out a comparative analysis the last and most important step is to synthesize the findings from the thematic and contextual analyses and interpret their significance by incorporating findings from contextual studies with literary analysis and by discussing how these findings affect our comprehension

of environmental literature and how cultures react to ecological disaster.

Discussion and analysis:

The richness of North-Eastern Indian literature is intricately entwined with the breathtaking landscape of the area, making it a treasure trove just waiting to be discovered. The vast biodiversity is all expressed in literary works from the Northeast. The authors evoke amazement and surprise in the reader by describing verdant valleys, tumbling waterfalls, and colorful flora and wildlife in great detail. The North-East's indigenous tribes view nature as an essential component of their identity, not just a setting. Certain writers discuss the environmental risks the area faces in addition to praising the beauty. This is where the scene of the Anthropocene comes in it marks the transition from naturally occurring geological processes to human-caused alterations. The Earth's climate, landscapes, and biodiversity are all affected by this. Mamang Dai's work is a prime example of how North-Eastern literature grapples with the environmental issues of the Anthropocene. Dai's writing, particularly her poems like "Sky Song", reflects on the shift in humanity's relationship with nature. She contrasts the traditional reverence for nature in tribal cultures with the modern perspective that sees it as a resource to be exploited. This shift coincides with the rise of the Anthropocene. The Anthropocene is a concept that is deeply woven into Mamang Dai's book *The Legend of Pensam* which examines the interaction between people and the environment as well as the effects of human activity on the natural world. The Adi people's way of existence is perfectly woven into the natural world as it is portrayed in the book. Their festivities honor seasonal cycles, their diets are based on locally available flora and wildlife, and their homes are constructed from materials found in the forest. This integration is indicative of a way of existence in harmony with the cycles of nature. The novel's portrayal of the Adi tribe's spiritual beliefs reveals a profound respect for the earth and its constituent parts. This spiritual link cultivates an awareness of one's duty to preserve and improve the environment. The way that these spiritual ideas are portrayed as being challenged by modern changes introduces the Anthropocene theme in the work. Dai examines the past and present effects of modernization and colonialism on the Adi people and their surroundings. Knowledge of the Anthropocene in the context of the novel requires a knowledge of the invasion of external forces and the changes in land use, resource exploitation, and lifestyle transformations that follow. Degradation of the environment and culture results from these pressures upsetting the delicate balance between humans and nature.

The Anthropocene backdrop and the nature vs. nurture debate are used in Easterine Kire's work to examine the intricate problems that the Naga civilization faces in a globalized world. *The Morung* by Kire highlights the difficulties of living

in such proximity to nature and the beauty of the Naga Hills against the backdrop of a conventional young men's dormitory. Characters created by Kire who are torn between the traditional and the modern frequently feel dislocated or alienated. Her work provides a critical analysis of development models that put profit before sustainability. Writings by Kire are crucial in bringing attention to the environmental risks that the Northeastern area of India faces. The North Eastern states are geographically separated from mainland India, which can contribute to a feeling of isolation. The environmental problems that the Northeast faces go unnoticed by a larger audience as a result of the literature's lack of recognition. Due to this limited exposure, environmental degradation can go unchecked, avoiding the kind of scrutiny that may arise from a larger readership for these tales. Both Temsula Ao and Indira Goswami, prominent literary voices from the Northeast of India, grapple with the theme of the Anthropocene in their works and the hard realities of coexisting with nature are something that Goswami's characters frequently face. Common themes are droughts, floods, and the effort to tame the wild. Goswami criticizes development strategies that put financial gain before environmental sustainability. Her *Pages Stained with Blood* discusses the issue of displacement and how it affects both individuals and their surroundings, even if its main focus is on the bloodshed and suffering experienced during the anti-Sikh riots in Delhi. Human-caused urban landscape damage serves as a mirror for the larger Anthropocene thesis, which holds that human activity causes social and ecological collapse. *Laburnum for My Head* by Temsula Ao is an anthology of short stories that explores the relationship between humans and nature as well as the effects of human activity on the environment. The stories mostly center on the lives and struggles of the people in Nagaland, but they also frequently touch on topics related to the Anthropocene. In the story *Laburnum for My Head* the elderly protagonist develops an obsession with planting laburnum trees in her garden, which eventually spreads to the area surrounding her grave. This tale might be interpreted as a critique of people's ambition to have a lasting, beneficial, or detrimental influence on the environment. The laburnum trees, in contrast to the larger background of environmental degradation, represent a desire to recover and beautify the area. Through these themes and occurrences, these writers explore the Anthropocene by emphasizing the complex and frequently tense interaction between humans and their environment. The tales highlight the ecological and cultural consequences of modernity and conflict, serving as a heartbreaking reminder of the need for a more peaceful and respectful relationship with nature.

Conclusion:

In the intricate dance between nature and nurture, northeast Indian literature

offers a profound reflection on the Anthropocene's pervasive impact. The distinctive blending of ecological conscience and cultural identity in the area is highlighted by the writings of authors such as Mamang Dai, Mamoni Raisom Goswami, and Tamsula Ao. These authors highlight the critical issues facing the Anthropocene by elaborating on the fragile balance that exists between human existence and the natural world through their storytelling. Their works showcase the beauty and power of the Northeastern environment while acknowledging the challenges posed by the Anthropocene. This literature serves as a call to action, urging readers to consider the consequences of human actions and strive for a more sustainable future. This literary corpus's examination of nature highlights a profound respect for the natural world, frequently depicting it as a living, breathing organism that is essential to the communities' spiritual and cultural fabric. In sharp contrast to this mutualistic relationship are the disruptive forces of industrialization, modernization, and sociopolitical unrest. The literature highlights the need for sustainable practices and a renewed regard for traditional ecological knowledge, sensitively capturing the ensuing environmental degradation and cultural dislocation. In a nutshell, the literature of North-east India serves as a critical lens that helps us understand the larger implications of the Anthropocene, while simultaneously reflecting the biological and cultural richness of the region. It advocates for a peaceful cohabitation with the environment and asks us to reconsider our activities and their consequences. These literary works promote a deeper awareness and a collective duty toward sustaining our environment and cultural heritage in a period of unparalleled change by bridging the gap between the past and the present.

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Socio-Cultural Status of the Mishing Community: An Analytical Study

Jharna Saikia

Student, Sivsagar university, Joysagar

Abstract

The study of Tribal Societies in India have a very long history and we have many outstanding monograph about several tribes many of which have been studied with kinship systems as their focus. Different ethnic groups and tribal groups inhabit the region of northeast India. They all have their own culture and tribal tradition and all speak their own tribal languages. The mishing community is one of the major ethnic groups of Assam, India. They belong to Indo-Mongoloied group and basically they are rivrine tribe. The majority of community lives in Jorhat, Dibrugarh, Lakhimpur, Majuli, Dhemaji, Golaghat and Sivasagar district in Assam. According to the census of India, The total population of Mishing in Assam 5,87,310.

Keywords : Mishing community, Socio-Economic, Marriage system, Tribe, Culture.

1.1 Introduction:

Assam is a land of numerous tribes having different ethnic and linguistic background. There are various tribes in the hills and plains of present Assam. The Mishing villages are

situated along the river courses of upper Assam. The distribution of villages along the courses of river Brahmaputra, subansiri, dishang, dihing, dikhow and the sing and lohit district of Arunachal Pradesh. Although they identify themselves as Mishings and regard it to be correct name of their community. They have been identified by the term "Miri" by the people of Assam. The term 'Miri' has been used for the Mishings by the Assamese ever since they came in contact with them in the remote past. The socio-economic isolation of the tribal groups from non tribal societies along with locational remoteness of their habitation sites has profound impact on the social structure of a region. The culture of Mishings are also rich. The Mishing women play a major role in economy of the family. The contribution of the women to the family economy is huge as compared to the man folk. This discussion attempts to gain an overview of the socio-cultural status of Assam.

1.2 Objectives:

The main objectives of the study are:

1. To understand the Mishing community and their socio Economic Activity
2. To know about their Socio-cultural life

1.3 Methodology:

The study is mainly based on Empirical and Analytical field study method. Therefore both primary and Secondary method use for analysis. The secondary data based on various books, journals, Articles etc and primary data based on field survey, using questionnaire, interview etc.

1.4 Discussion:

The Mishing people are Mongoloid and belong to Tobeto Burmese group. They settled in the hills lying north of the upper Brahmaputra valley in Siang and Lohit Districts of Arunachal Pradesh. They are peace loving people. Both men and women are hard workers. Their Social and Economical life mainly based on Agriculture.

1. Forms of marriage of the Mishing type :

In Mishing community there are three types of recognized marriage system. These are given below -

1.1. Midang : This type of marriage is mainly Arranged by parents of both girls and boys. It may be a love marriage or arranged marriage but the marriage is done formally. In this system marriage is performed as per social norms.

1.2. Dugla-Lanam : Elopement marriage is considered as a Dugla-Lanam in Mishing society. This system is most popular system of Mishing tribe.

1.3. Mugbo-Dulam : In this system the bridegroom willing to marry a girl approaches them and serves his future father in law for four to five years. This type of bridegroom

is called 'Mugbo-'Mugbo-Dulam' in mishing society.

2. Festivals:

Their festivals are mainly connected with Ariculture. The traditional main festivals Ali -Ai -Ligang and Po:rag. The main ovjective of Ali-Ai-Ligang, the production of 'Ahu' paddy.

po:rag makes the harvesting time paddy with is celebrate with feasts and pryears.

3. Households:

Traditionally people of the Mishing Tribe live on Houses on stilts, these houses and the flight of 5-7 stairs lending to these houses have religious and social belief and practives attached to it. The house on stilts is big hall with a central kitchen. The major components of thofis house are roofing, bamboo etc. The fire house name is "Merum". The upper side of the fire place called "Rising" and the lower side of the fire place called "kok tok".

4. Dress:

The Colourful traditional attires that Mishing ladies wear are - "Yakan age Gasar", (Black Mekela Sadar), "Ribi Gasor"(Sadar), "Gero"(Pothali kapur). The traditional dress of man of this tribeare "Gonro ugon" (Dhuti), "Mibu galuk" (Shirt), "Dumer" (Gamucha) etc.

5. Religious belief:

Misings practice their own animistic belief, called Donyi Polo the sun and the Moon God. They are still mainly animists and adopted some aspects of Vaishnavism after the Bhakti movement that was starter by Sankardev, (1449-1568 AD), the saintpoet of Assam.

1.5 HYPOTHESIS

There are many ethnic groups living in India and Assam. Everyone has their own language and culture. That is why unity among diversity is a major characteristic but some times this Ethnic groups face difficulties in many aspects of education, social, economic etc. one such ethnic group is the Mishing people. There fore the survey method is being conducted to find out about a small number of people covering a certain area.

1.6 Conclusion

The socio-cultural status of the Mishing tribe can be summarized as a blend of tradition and modernity, with a strong emphasis on community ties, cultural heritage, and resilience in the face of changing times. Despite challenges such as socio-economic disparities and environmental concerns, the Mishing people continue to preserve their rich cultural practices, including vibrant festivals, traditional crafts, and indigenous

knowledge systems. Their close-knit social culture fosters indigenous knowledge systems. Their close-knit social structure fosters solidarity and mutual support within the community. However, there is also need for sustainable development initiatives that respect their cultural identity that empower them economically. Overall, the Mishing tribe exemplifies the dynamic interplay between tradition and adaptation in contemporary society.

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The Mizo Society in Mona Zote's poetry : A Study of Selected Poems

Dr. Asim. I. Twaha

Assistant Professor

Department of English, Barnagar College, Sorbhog

Email: asimtwaha@barnagarcollege.ac.in

Abstract

Mizoram, like the rest of the Northeastern states, is gifted with an abundance of natural beauty and resources. However, like many of its neighbouring states, Mizoram is also burdened with the socio-political problems of insurgency, substance abuse, illegal weapon smuggling, identity crisis, and so on. Mona Zote, in her poetry, addresses these pertinent issues with an attitude that is purely unconventional. In her poems, she maintains an obdurate tone which is befittingly accompanied by her unsettling and unsentimental imageries. The present paper analyses four of Zote's poems published in "Anthology of Contemporary Poetry from the Northeast" (Nongkynrih & Ngangom, 2003) and "Dancing Earth: An Anthology of Poetry from Northeast India" (Ngangom & Nongkynrih, 2009). The poems selected for the present paper are "Rez", "What Poetry Means to Ernestina in Peril", "Gunrunning", and "The Whores of August". The interpretation and analysis undertaken on the poems affirm Mona Zote as a socio-politically conscious writer who is dutiful and responsive to the happenings of contemporary society. The bold and hard-hitting language she incorporates in her poetry is replete with bitter irony that at times startles the reader with its inherent rawness. The helplessness and

frustration that she experiences observing the developments around her are perfectly communicated to readers through her poetry.

Keywords: Insurgency, identity crisis, drug abuse, illegal weapon smuggling

Introduction

Women writers from the Northeast have been discharging the rightful duty of not only representing the life in the region but also addressing various historical, socio-political, cultural, and religious issues the northeasterners confront. We have authors like Anjum Hasan, Arupa Patangia Kalita, Easterine Kire, Indira Goswami, Irom Chanu Sharmila, Mamang Dai, Mona Zote, Monalisa Changkija, Nabanita Kanungo, Rita Choudhury, and Temsula Ao (the list is in no way exhaustive) who, in their marvellous literary creations, portray the northeast in her myriad shades; such writings bear the testimony of how women writers from the northeast are regionally, culturally, historically, and emotionally rooted. Out of a significant bulk of brilliant literary creations, the present paper will focus on Mona Zote's literary works and the way she depicts her state Mizoram and the Mizo people in their appropriate social, political, religious contexts.

Mona Zote is from Mizoram who, in her literary creations, addresses pertinent issues like insurgency, drug addiction, alcoholism, religious radicalism, subjugation of women, and identity crisis that have made, like it is in most other North eastern states, the life of common Mizo people miserable. Her poems are characterized by "startling and wry imageries, and a shift of register, from the formal to the colloquial and convoluted rendering" (Bordoloi, 2019, p. 95), they are replete with "unsentimental and disquieting imagery" (Ralte, 2017). Her "obdurate tone that almost borders on the sadomasochistic is a device that veils a sense of bitter irony" (Borgohain, 2017, p. 218). According to her, "Poetry must have an agenda to speak on however 'raw' it might sound and be powerful like 'the sudden bullet'." (Pou, 2018). Mona Zote is "noted for her bifurcated life as a tax officer and poet" (Bender, Summer 2012, p. 121). It is Zote's duty in the Government Tax office that was instrumental in kindling her creativity, since it provided her with the opportunity to come into direct contact with the people of Mizoram, know them closely and explore Aizawl (DNA, 2018). It was a kind of "culture shock" (Zote, Oral History Recordings, 2005) for her, who was born and brought up outside Mizoram, to observe how in Mizoram people were living their life "culturally isolated" (Ibid) from its neighbouring northeastern states, the mainland (India) for that matter.

Zote could see a tendency among the Mizo people to present themselves as a progressive society in front of other northeastern states which is termed by her as a "beautiful façade". Inside this self-created façade lies a reality which speaks of the "annihilation of tribal culture, the tyrannical piety of organised faith and the anxiety and chronic unbelonging" (Subramaniam, 2009). As a writer, when Zote observes various social, political, cultural, religious problems that Mizo people face up to, she feels a desperation about representing the pathetic predicament in her poetry.

Research Questions:

With reference to a few selected poems by Mona Zote, this paper is an attempt to answer the following research questions:

- i) What are the various problematic aspects of the contemporary Mizo life and society Zote's poetry addresses?
- ii) How far she has been successful in her pursuit?

Materials and Methods

In order to find answers to the afore-mentioned research questions, this work considers studying a few of Zote's poems published in "Anthology of Contemporary Poetry from the Northeast" (Nongkynrih & Ngangom, 2003) and "Dancing Earth: An Anthology of Poetry from Northeast India" (Ngangom & Nongkynrih, 2009) for primary material. The poems selected for the present paper are "Rez", "What Poetry Means to Ernestina in Peril", "Gunrunning", and "The Whores of August". Further, with the intention of developing an insight into the Mizo life and society through Zote's poetry, a methodological study of secondary sources (books and journals) was conducted.

Discussion

In this section, a few of Zote's poems will be analysed and discussed with the Mizo life and society in the background. The first poem to be discussed here is "Rez" (Ngangom & Nongkynrih, 2009, pp. 314-318). In the poem "Rez" which is the short form of the word Reservation, Zote draws parallels between the life in the Reservation made for the American Indians and that in Mizoram. By doing so she draws an analogy between the life of the Mizo people in Mizoram to those living in American reservations; with the only difference that Reservations were imposed on the American Indians whereas in Mizoram, it is self-imposed. The incident that compelled Zote to compose "Rez", was that of a "shooting spree" by an American Indian boy on Red Lake Indian Reservation; the boy shot himself after killing nine other people including his own grandfather (Enger, 2015). Zote in an interview (Zote, Oral History Recordings, 2005) claims that she observes a similar sense of "frustration and despair" looming large among the Mizo youths which made the American Indian

boy indulge in violence. Employing the image of "a boy & his gun", Zote, apart from emphasizing the relevance of the incident to the Mizo society, buttresses its global implications.

"A boy & his gun: that's an image will do
to sum up our times
to define the red lakes
and razor blade hills of our mind."

Zote continues her scathing attack on contemporary Mizoram by delineating a grim and desperate picture which tells many stories about life conditions, alcoholism, corruption.

"Out here this place never changes, never will
we will keep choosing grey salt, bad roads,
some thin yellow flowers to grieve, alcohol over friendship ...
cash for peace, God's grin of despair."

By incorporating images like "Trenchcoat to desangel bringing meaning to life thru death" and "mental stuff like drawing/ pictures of war/ people getting shot/ houses pulled down/ heads shorn", Zote instils the element of fear and horror into the poem; these images bear a reference to the insurgent circumstances of Mizoram. American reservations are infested with various problems like alcoholism, smuggling, and drug addiction and the reference in the poem to "junkies runners bootleggers" put forth an identical image of life in the state.

The native Americans are forced to live an "isolated" and "narrow" life on reservations, whereas ironically enough, the life in Mizoram is "exacerbated/ by a long tradition of self-enforced isolation". Observing the people in her social and political surroundings, Zote employs irony as an instrument to communicate her desperation when she harshly says "you feel almost an ability to be worse than what you are". Finally, the poet concludes the poem with a revelation that Mizoram though politically not a reservation, culturally, socially, and emotionally behaves like one. The lines also seem to serve as a warning that it is high time for the people in Mizoram to acknowledge the existence of the symbolic reservation and make conscious endeavours to break away its shackles.

"If the moon looks grey tonight, if you think she weeps,
it is because
you live on a reservation
If as you walked the houses rose on all sides threatening,
it is because
you live on a reservation

If the wind wrings no news of love, if the villas are silent
and empty, it is because
you live on a reservation
The things you have to say, no one can say them for you
The places you have to go, no one can go there for you
The hills you have to burn, no one can burn them for you."

The next poem the paper investigates is "What Poetry Means to Ernestina in Peril". In this rendering, Zote accentuates the scope and necessity of poetry to be used as an effective weapon in reporting and combating the violent and insurgent developments in the Northeast in general and Mizoram in particular. In it, although Ernestina's "head" is "crammed with contrary winds", she is presented sitting "calmly gathered" on "one long sloping summer evening" "pistolling the clever stars" in Patria, Aizawl.

"She will sit
pulling on one thin cigarillo after another, will lift her teacup
in friendly greeting to the hills and loquacious stars ·
and the music will comb on through her hair"

However, with the acknowledgement that "ignoring the problem will not make it go away" comes the most appalling, but at the same time appropriate, revelation regarding the nature and objective of poetry in a state like Mizoram. What can be more shocking than the assertion that in order to represent the menace and brutality permeated in the society,

"Poetry must be raw like a side of beef,
should drip blood, remind you of sweat
and dusty slaughter and the epidermal crunch
and the sudden bullet to the head."

Further, the image of "the lizard in her blinks and thinks" is suggestive of the critical consciousness required of a female poet that makes her alert of the happenings around her; this consciousness will guide her through any attempt of suppressing her creativity. Zote is brutally sarcastic in portraying the cultural, religious and administrative anarchy in Mizoram through Ernestina's self-mocking words. Ernestina claims to like a land where "babies/ are ripped out of their graves", "the church/ leads to practical results like illegitimate children and bad marriages", the "neighbour/ is kidnapped by demons", "the young wither without complaint", and "peace is kept/ by short men with a Bible and five big knuckles on their righteous hands". In such a land, fratricidal killings have become commonplace. Mizoram as a "culturally isolated" state is aptly signified when it is called "an incestuous land". However, the poem

ends with an indirect hint to the possibility of the poet being another "Ernestina in peril".

"Waiter, bring me something cold and hard to drink.
Somewhere there is a desert waiting for me
and someday I will walk into it."

Another short but outstanding depiction by Zote of problems like violence, insurgency and drug abuse that have gnawed away the youth of Mizoram is found in "Gunrunning". The impact of insurgency and drug abuse in the surroundings of the poet is so compelling that she finds it difficult to resist the influence. The caustic willingness of the speaker to "leave words" and become a gunrunner is obvious evidence of the sense of frustration and weariness that her confrontation with violence and bloodshed has induced into her. Portraying the gunrunner in a nonchalant and matter-of-fact tone, the poem straightway lays bare in the most sarcastic way how Mizo youths lack self-determination and are motivated by detrimental ideologies in their life. The speaker wishes to become a gunrunner so that she can "keep a boy to thrash" whenever "he's lazy or stupid" or she feels like beating him. She considers giving up "cigarettes" but at the expense of taking up the addiction for "opium". The speaker is apprehensive that opium would hardly provide her with some sort of solution; nevertheless, she is satisfied that it would send her "dreams" that will enable her to escape the brutalities of reality and experience temporary relief. Subsequently, she affirms that "the sun can't be much brighter there/ Than here" in dreams "... but... anyway".

The poem that this paper studies next is "The Whores of August" in which Zote is bravely critical of the hypocrisy lurking behind the rigid Christian society of Mizoram that alienates prostitutes as "fallen" women and deprives them of rights and status enjoyed by other women. In the poem, providing a voice to these prostitutes, Zote interrogates the society "why we're mad about them?" when they are "Loving and wise" and have "clean hands... cleanly folded" like any other woman or human being. As against the negative connotation attached to these women by society, the poet openly admires and appreciates their appearance. Zote's excellent observation skills enable her to see things beyond the physical appearances of various objects. For instance, in the line "Unpinning their damp dark hair, eyes gleaming", she does not limit herself only to underscoring the sensual appeal these women possess (unpinning their damp dark hair) or maintain for their male clients but she further goes on to admire their intelligence reflected in their "eyes gleaming" that is required to attract the attention of their clients. Dissatisfied by the stigmatization of prostitutes in Mizo society, Zote goes to the extent of declaring that prostitutes bear "sweetness in all

their ways" and their embraces are as pure as that of Madonna. The poet seems to hold the status of prostitutes to be better than that of stereotyped "perfect daughters" who are denied individuality by the typical patriarchal society.

Before concluding this section, it would be worthwhile to briefly discuss the essay "Heaven in Hell: a paradox" (Zote, 2005) which apart from providing a historical, religious and socio-political account of the Mizo people and society, gives us an opportunity to take a sample of the various contexts and environments that supply subject matters of Zote's poetry. In the essay, Zote gives a detailed account of how Mizoram underwent mass conversion within a very short period of time under the influence of the Arthington Aborigines Mission and subsequently by the Welsh Presbyterian Mission. Historically, the Mizos are a "gregarious people with a congenital antipathy toward solitude - 'a Mizo alone' is sheer contradiction in terms"; they have a common religious ancestry of worshipping animistic deities (Zote, Heaven in Hell: a paradox, 2005, p. 206). However, the newly incorporated religion induced among the Mizo population a conspicuous sense of "'us' and 'them', of the redeemed and the unredeemed". This dislocation of faith experienced by the Mizo population, "a small sea of tribes, clans and sub-clans", pushed them to an inherent "crisis of identity". Further, Zote addresses traumatic experiences of violence, prohibitions, insurgency, gender issues in the essay that supply critical insights into her motivation behind composing poetry.

Conclusion:

In this concluding section, based on the brief discussion of the previous section on the selected poems by Mona Zote, the research questions of this paper will be investigated. When Zote, coming of age outside Mizoram, joined the government service as a tax officer, she was surprised to see the way people of Mizoram live their lives. Since "writing is partly an effort to make sense of things and partly an attempt to keep from going insane" (Zote, Building the universe of the poem, 2016) for her, Zote made poetry an instrument to address different problematic aspects she could observe in her surroundings. Her poetry clearly tells of her dissatisfaction over the existing social problems in the contemporary Mizo society like insurgency, drug abuse, religious hypocrisy, identity crisis, and subjugation of women. Each one of the poems discussed in the paper raises certain pertinent issues. For instance, "Rez" holds the life in Mizo society identical to that in a reservation, as such the growing sense of frustration and despair among the Mizo youths is projected to lead them to indulge in alcoholism, smuggling, and drug addiction. In "What Poetry Means to Ernestina in Peril", Zote portrays how difficult and challenging it is for a female poet to survive in the society; she, however, instead of ignoring the problem, advises her to make

her poetry "raw like a side of beef" and like "the sudden bullet to the head". In "Gunrunning", Zote addresses certain burning issues of the Mizo society like insurgency, and drug abuse; maintaining an ironical tone, she illustrates how youths in their endeavour to "feel so special" get ensnared in the insurgency, illegal arms dealing, and opium. Finally, in "The Whores of August" one encounters a sensitive topic like prostitution finding bold and effective expressions through her words. Mona Zote in the poems studied here emerges as a poet adopting an unconventional approach to treat socio-politically complex and relevant issues like insurgency, violence, substance abuse, women exploitation, etc. The bold and hard-hitting language she incorporates in her poetry is replete with bitter irony that at times startles the reader with its inherent rawness. The helplessness and frustration that she experiences observing the developments around her are perfectly communicated to readers through her poetry.

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R.K. Narayan's '*The Guide*' : A Critical Study of the Concept of Poly-Guide

Dr. Manoj Kumar Kalita

Associate Professor, Department of English

Nalbari Commerce College, Nalbari

Email ID: mkkalita131980@gmail.com

Abstract

The popularity of R.K. Narayan's novel "*The Guide*" resides in its capacity to serve as a spiritual beacon for many. This study concentrates on Raju, the protagonist, as a poly-guide-a tourist guide, Rosie's guide, a prisoner's guide, and eventually, a spiritual guide. Raju's transformation from a local guide to a revered saint and martyr underscores Narayan's belief in human infallibility. This paper explores the concept of poly-guide within the novel, analyzing how various characters assume guiding roles in Raju's life. Through textual evidence, this study delves into the diverse forms of guidance provided by characters such as Marco, Rosie, and even Raju himself, aiming to shed light on the nuanced portrayal of guidance and its significance in shaping the protagonist's journey of self-discovery.

Keywords: Poly-guide, transformation, guidance, journey, The Guide.

Introduction:

R.K. Narayan's *"The Guide"* intricately weaves a narrative centered around guidance, portraying how different characters influence the life of the protagonist, Raju. This paper delves into the concept of poly-guide within the novel, elucidating the multifaceted nature of guidance and its impact on Raju's journey. By examining the roles of Marco, Rosie, and Raju, the study highlights the various dimensions of guidance and their contribution to the protagonist's transformation. R.K. Narayan's novel *"The Guide"* stands as a classic in Indian literature, renowned for its exploration of human complexities and the transformative power of guidance. At its core, the novel portrays the journey of Raju, initially a tourist guide in the fictional town of Malgudi, who evolves through various roles of guidance-hence, the concept of polyguide emerges. *"The Guide"* by R.K. Narayan intricately weaves a narrative around the theme of guidance, portraying how multiple characters influence the life and transformation of the protagonist, Raju. This essay explores the concept of polyguide within the novel, emphasizing the diverse roles of guidance assumed by characters such as Marco, Rosie, and Raju himself. Through an analysis of scholarly perspectives and textual evidence, this study aims to elucidate the significance of guidance in shaping Raju's journey of self-discovery and personal growth. This essay delves into the multifaceted nature of guidance within the novel, drawing insights from scholarly research to explore how different characters serve as guiding forces in Raju's life.

Marco: The Mentor

One of the central figures in Raju's life is Marco, an experienced guide who serves as both a mentor and a spiritual guide. Marco's role as a mentor is pivotal in shaping Raju's early understanding of life and his aspirations as a guide in Malgudi. According to Suryakanth Mishra in his critical study, Marco symbolizes wisdom and experience, providing Raju with not only practical advice but also profound philosophical insights (Mishra, 2001).

Marco introduces Raju to the concept of tapas, or spiritual austerity, which becomes a transformative element in Raju's journey. Mishra argues that through Marco's teachings, Raju begins to question his own motives and desires, leading to a deeper introspection about his identity and purpose in life. Marco's influence extends beyond professional guidance; he becomes a moral compass for Raju, challenging his ethical dilemmas and encouraging him to strive for integrity and self-awareness. Moreover, Marco's guidance exemplifies Narayan's exploration of human frailty and growth. As Raju evolves under Marco's mentorship, he transitions from a naive guide focused on material success to a more enlightened individual grappling with spiritual fulfillment. This transformation underscores the profound impact of Marco's guidance

on Raju's journey of self-discovery.

Marco, a seasoned guide, serves as a mentor figure for Raju, imparting wisdom and guidance rooted in his experiences. Through his teachings, Marco shapes Raju's understanding of life and spirituality, leaving a lasting impression on the protagonist.

Early Influence and Philosophical Insights

Marco's guidance is particularly evident in the early stages of the novel when Raju is still establishing himself as a tourist guide in Malgudi. Raju looks up to Marco, admiring his expertise and seeking to emulate his success in the profession. Marco's teachings extend beyond practical advice about guiding tourists; they delve into deeper philosophical insights about life and the pursuit of happiness.

One pivotal moment in Marco's mentorship occurs when he introduces Raju to the concept of *tapas*, or spiritual austerity. Through Marco's guidance, Raju begins to contemplate the significance of *tapas* and its potential transformative power. Marco's teachings spark a journey of self-discovery for Raju, as he starts to question his own beliefs and desires in light of this newfound wisdom.

Moral Compass

Furthermore, Marco's role as a mentor extends beyond mere instruction; he also serves as a moral compass for Raju. Marco's integrity and principles contrast with Raju's initially opportunistic mindset, prompting Raju to reevaluate his actions and choices. Marco's guidance compels Raju to confront his ethical dilemmas and strive for a deeper sense of purpose and integrity in his life.

Overall, Marco's character exemplifies the archetype of the mentor, offering Raju not only practical guidance but also profound insights into the complexities of human existence. Through his interactions with Marco, Raju undergoes a transformative journey, evolving from a naive tourist guide to a more enlightened and introspective individual. This analysis highlights the significance of Marco's role as a guiding force in Raju's life within "The Guide," underscoring the multifaceted nature of guidance and its impact on the protagonist's journey of self-discovery and personal growth.

Rosie: The Muse and the Guided

Rosie emerges as a pivotal figure in Raju's life, embodying both the role of muse and the guided. Her influence on Raju extends beyond romantic entanglements, as she inspires him to explore his artistic talents and confront his inner conflicts. Rosie, Raju's wife and later a renowned dancer, embodies both the roles of muse and the guided in his life. According to scholarly analysis by Viswanathan, Rosie's influence on Raju extends beyond their personal relationship; she inspires him to explore his artistic talents and confront his inner conflicts (Viswanathan, 1992). Rosie's determination to pursue her passion for dance despite societal constraints serves as a catalyst

for Raju's own self-exploration and growth.

Viswanathan argues that Rosie's journey from oppression to artistic liberation parallels Raju's evolution from a mere guide to a more complex individual navigating his own aspirations and responsibilities. Her presence in Raju's life signifies a transformative force that challenges his perceptions and encourages him to reassess his priorities.

Furthermore, Rosie's guidance of Raju underscores the theme of gender dynamics and societal expectations in Narayan's narrative. As Raju supports Rosie's career and witnesses her personal transformation, he undergoes a parallel journey of emotional and moral development. Rosie's influence highlights the reciprocity of guidance within relationships, where both individuals guide and are guided by each other in their quest for self-realization.

Inspiration and Artistic Pursuits

Rosie's passion for dance and her determination to pursue her artistic dreams despite societal constraints deeply influence Raju. Her dedication to her craft ignites a similar passion in Raju, prompting him to support her ambitions and, in turn, discover his own latent potential. Rosie's journey from being oppressed by Marco's indifference to becoming an acclaimed dancer parallels Raju's transformation, highlighting the reciprocal nature of their guidance.

Guidance and Conflict

While Rosie serves as a source of inspiration, she also relies on Raju for guidance and support. Her vulnerability and dependence on Raju create a complex dynamic, wherein both characters guide and are guided by each other. This duality is evident in their personal and professional lives, as they navigate their aspirations and challenges together. Rosie's evolution from a submissive wife to an independent artist mirrors Raju's growth, illustrating how guidance can be both empowering and burdensome.

Raju: The Self-Guided

Despite seeking guidance from others, Raju exhibits elements of self-guidance throughout the novel. His introspective journey and decisions reflect his evolving understanding of himself and his place in the world, showcasing the complexity of self-guidance amidst external influences. Throughout "The Guide," Raju also demonstrates elements of self-guidance amidst external influences. His introspective journey unfolds during his time in prison, where he reflects on his actions and motives. Mishra argues that Raju's imprisonment serves as a pivotal moment of self-realization, prompting him to confront his past deeds and contemplate his future path (Mishra, 2001).

Raju's emergence as a spiritual leader in the village further exemplifies his role as a polyguide. Mishra suggests that Raju's transformation into a revered saint reflects Narayan's exploration of human fallibility and redemption. As Raju embraces his new identity, he navigates the complexities of faith and community, embodying a guiding presence for the villagers while grappling with his own doubts and uncertainties.

Moreover, Raju's journey illustrates the dual nature of guidance portrayed in the novel. His self-guidance evolves in tandem with external influences—from Marco's mentorship to Rosie's inspiration—underscoring the interplay between personal agency and external guidance in shaping his destiny. Mishra argues that Raju's character represents Narayan's nuanced portrayal of human resilience and the quest for spiritual fulfillment amidst worldly challenges.

Introspection and Self-Realization

Raju's time in prison marks a significant phase of introspection and self-realization. Stripped of his former life and reputation, he begins to reflect on his actions and motivations. This period of solitude and contemplation allows Raju to gain a deeper understanding of his identity and the consequences of his choices. His self-guided reflections lead to a transformative realization of his own potential for change and redemption.

Emergence as a Spiritual Guide

Raju's transformation culminates in his emergence as a spiritual guide. The villagers' belief in his spiritual abilities forces Raju to adopt the role of a saint, despite his initial reluctance. As he embraces this new identity, Raju's self-guidance becomes evident in his actions and decisions. His commitment to the villagers and his ultimate sacrifice highlight the profound impact of self-guidance in shaping his destiny.

The Duality of Guidance

Narayan portrays guidance as a dual-edged sword, capable of both nurturing and constraining individuals. Through Raju's interactions with various guides, the novel explores the delicate balance between empowerment and dependency inherent in the act of guiding.

Empowerment and Dependency

Guidance in *"The Guide"* serves as a source of empowerment for Raju, enabling him to explore new possibilities and achieve personal growth. However, it also creates dependencies that shape his relationships and decisions. Marco's mentorship, Rosie's inspiration, and Raju's self-guidance all contribute to his transformation, illustrating the multifaceted nature of guidance.

Transformative Power

The novel underscores the transformative power of guidance, highlighting its potential to influence individuals' lives in profound ways. Raju's journey from a tourist guide to a spiritual leader exemplifies this transformation, showcasing how guidance can lead to self-discovery and personal growth.

Conclusion

In "*The Guide*," R.K. Narayan masterfully navigates the theme of guidance, depicting its multifaceted nature through the interactions between Raju and the characters that shape his journey. From Marco's mentorship to Rosie's inspiration and Raju's internal reflections, the novel offers a nuanced exploration of poly-guide, emphasizing the transformative power of guidance in one's quest for self-discovery. This study highlights the significance of guidance in shaping the protagonist's life, underscoring Narayan's belief in human potential and the profound impact of guidance on personal growth. In conclusion, R.K. Narayan's "*The Guide*" masterfully explores the concept of polyguide through the intricate relationships between Raju and the characters who guide him. From Marco's mentorship and philosophical teachings to Rosie's inspirational journey and Raju's own introspective growth, the novel portrays guidance as a transformative force that shapes Raju's evolution from a simple guide to a spiritual leader.

Through scholarly research and textual analysis, this essay has elucidated the multifaceted nature of guidance within "*The Guide*," emphasizing its profound impact on Raju's journey of self-discovery and personal growth. Narayan's exploration of human complexities and moral dilemmas through the lens of polyguide underscores the novel's enduring relevance in depicting the universal quest for meaning and fulfillment.

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Traditional attire of the Bodo People of BTR : A Study

Indra Sen Baro

Assistant Professor, Dept. of English
Jhanji Hemnath Sarma College
Email: indrasenbaro2017@gmail.com

Abstract

The Bodos are the largest ethnic group of Assam. They are dominant in the Kokrajhar, Baksa, Udalguri and Chirang districts of the Bodoland Territorial Region of Assam. They have a rich, multi-faceted and distinct culture of their own. They have some unique dress. The male persons both young and old put on gamcha which is used to cover the body portion from waist to knee by tying it in the waist. The dresses of the Bodo women are distinguishable features of the Bodo culture. A man can identify Bodo women seeing dresses. A Bodo woman wears her Dokhna or Dokhona covering the body from the chest down to the ankle. They use Blouse and Phali or aronai of various colours and designs made in their handlooms. All Bodo women put on Dokhona to symbolize their culture. But sometimes some Bodo women are found wearing sarees and churidars specially in town areas. To wear dokhona by a Bodo bride during marriage ceremony is very essential.

Keywords : The Bodo, Bodo Women, BTR, dress, Culture, Dokhona

Introduction:

The Bodo community or the Bodo tribe of BTR in Assam is the largest ethnic group of India. Like the other tribes, the Bodo community has specific dress which

is of great significance. Since ancient time, the Bodos both male and female follow some unique dress which shows their identity. Traditional customs and practices lead a distinct identity to their culture. Traditionally, the Bodo women are tasked with weaving of all the different garments for the family members. The traditional attires used by the Bodo people are as the following-

Objective of the paper:

The main objective of the paper is to study the traditional attire of the Bodo people dwelling specially in the Bodoland Territorial Area of Assam.

Methodology of the Paper:

Methodology is a science how data are collected scientifically. To study the paper both primary and secondary are employed. Since I belong to the Bodo community, it is a great privilege to me to collect the necessary information without any hindrance for the paper.

Dokhna or Dokhona :

Dokhna or Dokhona is the main traditional dress of the Bodo women. Dokhona means six corners. "Do" means six and "khona" in bodo means corner. If observed carefully, a dokhona when wears gives six corners. A dokhona is an eminent symbol of the Bodo cultural identity. A Bodo woman wears Dokhna or Dokhona covering the body from one's chest and extends downwards to reach the ankles. This unique crafted clothing cannot be wrapped around a woman's body more than once and therein lies its uniqueness. In general, the Dokhna is a one piece of cloth of around 3 meter long and 1.5 meter wide with thick borders running along the length of the chest and legs and tied at the waist. Sometime the length and width of dokhna depend on the figure of the body. Dokhna is of different colors and designs. Yellow is the popular colour among them. Besides yellow, they also weave and wear Dokhna of red, green, blue colour etc. A Bodo Woman also wears Blouse and Phali or aronai of different colours and designs made out of handlooms.

The Bodo women are expert in weaving. It is also considered as a dignified work among them. Traditionally, the Bodo women use a throw-shuttle loom where the loom is fastened on the four wooden or bamboo posts fixed on the ground. But the Bodo weaving techniques are slowly being influenced by modern technology and innovation. The materials required for weaving are gathered by the womenfolk who turned them into impressive fabrics. These fabrics are usually woven with the help of handlooms and other handmade tools.

A Bodo woman sits on a stool or a bench in front of the loom, keeping both the legs on the footrest and the warp is kept tight by a strap which is secured to the back bar of the loom. Almost in every Bodo household there is a loom where

the Bodo women weave their dreams in their traditional attires with the popular handmade designs. The following are the mostly used designs by the Bodo women to decorate their attires-

1. Parrow megon (Pigeon's eye)
2. Daothu godo(designs of doves neck)
3. Dinkhiya Agor (Fem leaves' pattern)
4. Thaigir Bibar (Ou flower)
5. Hajw or pahar agor(Designs of hill)
6. Mafur Agan (Bear's feet)
7. Moider agan(Designs of elephant's foot print)
8. Khaseo Bikha (Chest of tortoise)
9. Daorai Mwxhreb (Wincle of peacock)
10. Bwigri Bibar (Design representing the flowers of plum)

There are various types of Dokhonas but the most popular Dokhonas are Chala Matha and Bidon which are plain dokhonas and mostly woven in yellow color. These dokhonas are used for domestic wear and for worshipping God. Now a-days, Bidon dokhona is also used as a uniform for female students. Dokhona thaosi, an ornamented garment is essential to wear in wedding ceremony or other festivals by the bride and her two bride maids (Bwirathi).

Chirang district of BTR possesses a pleasant climate. The land of the area is fertile soil which is good for agriculture. The village areas of the region are surrounded by large groves of trees. The people of this region plant trees like mulberry which facilitate production of fabrics. These fabrics are used in making local traditional handmade clothes. Every home of the Bodo community of the region has loom. Here, the Bodo women weave various Bodo traditional dresses like the dokhna, aronai, gamsa, jumgra etc. which also facilitate them to earn money. A total of 10,725 number families of Chirang district are directly involved in sericulture activities.

A. Sericulture families of the Chirang district in sector wise-

Sl. No	Sector	No. of families
1	Eri	10,095
2	Muga	475
3	Mulberry	155
	Total	10,725

B. Area under systematic silkworm food plant for the session 2022-23 in Chirang District-

Sl. No	Sector	Area Under food plants Pvt (Hect.)
1	Eri	178.4
2	Muga	44.5
3	Mulberry	5.5

A. Some Snapshots of the Bodos related to the traditional dress:



Bodo women weaving Dokhna



Traditional Bodo Women Attire(Dokhona)



Bodo girls in traditional dress



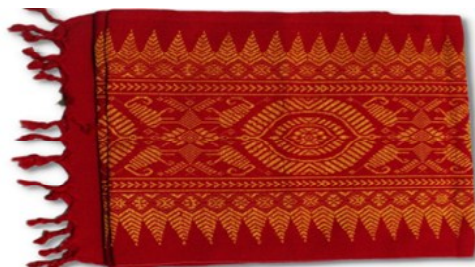
Dress of the Bodo bride

Jwmgra (Scarf) :

Jwmgra is an upper garment used by the Bodo women. Dokhna worn by a Bodo woman is incomplete without Jwmgra. It is a shoulder scarf which is the most beautiful and attractive piece with designs where the Bodo girls bring out the beauty of nature. It is also known as Fali, Farsha or Rege-Regang. Jwmgra is a small border decorated scarf in yellow silk or cotton interwoven with ribbons in red, green, orange and blue. The red thread used in the cloth is silk while the yellow and other colors seem to be cotton. The most common design of jwmgra is the hajw agor (designs of hill). A jwmgra is about 265 cm long and 105 cm wide and is always accompanied with a dokhna completing the full traditional dress of a bodo woman.

**Aronai :**

Aronai is a beautiful small scarf used both by men and women. It is the sign of their tradition and has great cultural significance. It is generally 195 cm long and 29 cm wide. Aronai is their traditional symbol of love and respect of the Bodo people. The Bodo girls use to present this cloth as a token of love and affection to their dear ones. The Bodo people use this cloth to felicitate and welcome people as a mark of honour. The Bodo girls and boys use this Aronai in cultural occasions like Kherai, Bwisagu, Bagurumba etc. In dancing, it is worn on one side of the shoulder with both the ends and tied around the waist using a second Aronai. During winter it is wrapped around the neck to warm up the body. The Bodo women weave it with various designs in different colours like the red, yellow, blue, green etc. The most common feature of Aronai is the hajw agor (hill landscape). Because of the popularity of Aronai, it is in high demand even amongst non-bodo customers. The unique design and bright colours of Aronai is highly appreciated by everyone of the world who ever have come across it.



Aronai



Bodo Dance with Aronai

Gamsha:

Gamsha is a traditional dress used by the Bodo men folk whenever they are at home, in the field and in the dance as well. It is used by the Bodo men to cover the portion from waist to knee by tying it in the waist. Gamsha is generally a hand woven piece of cloth of cotton or silk of 5 feet long and 2 feet wide. The gamsha is woven of different colours like green, white, yellow, purple and sometime mixture of different colours like white and green, white and blue etc. But green is the favourite colour for their gamsha. Gamsha has a great significance for the Bodo people in their society. It is compulsory to wear while worshiping the god(Bwrai Bathou) and in the traditional dance. Gamsha is the symbol of culture of the Bodos. It is compulsory to wear by a bridegroom during marriage.



Bodo Dance with the traditional attire Gamsha



Bodo Gamsha

Approximate Price List of Cloths in BTR of Assam in 2022-23 is as follows-

Sl. No.	Name of cloth	Cotton	Woolen	Pat/ Silk
1	Dokhna	Rs.1500	Rs. 2000	Rs. 15000
2	Jwmgra	Rs.1000	Rs. 1400	Rs. 3000
3	Aronai	Rs.300	Rs. 1300	Rs. 2500
4	Gamsha	Rs.250	Rs. 1000	Rs. 1500

Then Bodo girls and women are very good weavers as they learn to weave from young age. The skill of weaving comes like naturally to a Bodo girl. Weaving has become a known culture of the Bodos. Actually they have close attachment with nature since early times. So, they are expert to present it on their dresses with creativity. Since the ancient period, the Bodos have been using their traditional dress like the Dokhna, Gamsha, Aronai, Jwmgra etc. They prefer to wear these traditional dresses during their special occasions like festivals, ceremonies and while performing the dance like Bagurumba, Kherai etc. Though many changes have occurred in the field of weaving due to globalization but in the village areas, the traditional dresses have been using till date.

Changes and impact of globalization in Dress:

The culture of a community is different from others with a unique identity. Dress is an important element of a community to keep their cultural identity. The Bodos have their own dress culture since the time immemorial. These dresses are decorated with colourful design with flower and looked very attractive. But in the recent time, some changes have been noticed in their life and dress culture. This is because of changing in textile and motif. Modern technological innovations such as weaving machines have brought changes in the real authenticity of weaving. This force results in variation in culture. Now in the markets of BTR, machine made Dokhnas, Aronai, Jwmgra etc. are available. The Bodo girls are much attracted with the machine made dresses.

In the earlier times, the Bodos used to wear cloths of cotton or Endi which is very rare now a-days among them. Now the Bodo girls and women prefer to wear machine made Dokhnas rather than handmade Dokhnas. In some situation, the Bodo girls and women prefer to use churidar, mekhela, sari, kurti etc. The Christian Bodos use white color Dokhnas for marriage purpose. Due to wave of modernity, the men also wear suits, long pant, shirts, coat Blazer etc. As a result, they have lost some age old traditional cultural traits from the society.

Observation:

It has been observed that the Bodos of BTR always prefer to wear their

traditional dresses. They use different traditional dresses like Dokhna, Aronai, Jwmgra, gamsa, fashra etc. All these dresses are weaved of by themselves in various designs and are available in a variety of colours like green, red, blue and sometimes mixture of more colors. But due to impact of western culture and neighbouring communities some changes have been noticed in their traditional dress culture. The traditional method of weaving is also getting replaced with modern machines. Now a-days the young girls prefer to wear the western dresses and are not interested to wear traditional dresses.

It is also observed that the Bodo women are expert in weaving and they show their talent and artistic nature through their weaving skill.. The art of the Bodo weaving has always been passed on from mothers to daughters. During Bwisagu festival, they use their own weaved clothes believing that the New Year is to begin with every new thing. The dances performed in the festivals, meetings, mass gatherings etc. demand the greater involvement of women than the men counterparts. They are also expert in rearing silkworms. This helps them to develop their economy and livelihood. The people of Chirang district of BTR enjoy the unique distinction of being producing verities of silk viz. Eri, Muga, and Mulberry. Ericulture is a cultural ethos of the Bodos since the time immemorial. Though the Bodo women are involved in producing various activities of clothes, they are not getting more income. They are also not getting proper market to sell out their clothes. However some NGOs are coming forward to help them and to give them opportunity to export the clothes outside.

Conclusion:

Culture is a significant component of life of a community. It is ingrained deep into our roots and forms the basis of who we are, our identity. The Bodo culture is rich and multifaceted. Traditional food habit and colourful dresses lead a distinct identity to their culture and are reflective of the deep bond they share with their natural world. Traditionally, the Bodos are non vegetarian and they are fond of the items like pork, chicken, mutton, fish etc. along with the leafy green vegetables. They dry fishes and pork in direct sunlight and preserve for a long period. They prepare fresh rice beer and distilled rice beer through the process of fermentation of rice with a locally prepared starter culture amao. Again, they have their own weaving culture. The Bodo women weave colourful clothes for them and for the family members. During Bwisagu they wear their new weaved dress and give gift to their fellow men folks believing that Bwisagu is to begin with every new thing. Modern globalization has not put any special influence on them for which they are still success in keeping intact their ethnic identity. Thus the Bodos of BTR have their own distinctive culture which are different from other people lived in the region.

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ব'হাগ, ব্ৰহ্মপুত্ৰ আৰু ভূপেন্দ্ৰ সঙ্গীত

ড° প্ৰমোদ চন্দ্ৰ দাস

সহযোগী অধ্যাপক, অসমীয়া বিভাগ

জাঁজী হেমনাথ শৰ্মা মহাবিদ্যালয়

সাৰাংশ

ভূপেন হাজৰিকা; অসম তথা ভাৰতীয় সংগীত-বোলছবি জগতৰ এক বিস্ময়কৰ
প্ৰতিভা। শৈশৱ কালৰপৰা মৃত্যুৰ প্ৰাক্‌মুহূৰ্তলৈকে সংগীতৰ কৃষ্ণ সাধনাৰে বিশ্ব
শিল্পীৰ স্বীকৃতি পাবলৈ সক্ষম হোৱা হাজৰিকা একেধাৰে গীতিকাৰ, সুৰকাৰ, গায়ক
তথা বাদ্যযন্ত্ৰী, চলচ্চিত্ৰ নিৰ্মাতা, সংগীত পৰিচালক, অভিনেতা, নৃত্যশিল্পী,
চিত্ৰশিল্পী আৰু সুনিপুণ গদ্যলেখক হিচাপে এগৰাকী বিৰল প্ৰতিভাধৰ শিল্পী
আছিল। অসম, ভাৰত আনকি আন্তঃৰাষ্ট্ৰীয় পৰ্যায়ৰ সঙ্গীতৰ ক্ষেত্ৰখনিতো উজলি
উঠা সুধাকণ্ঠ ভূপেন হাজৰিকাই জাতীয়তাবাদী চিন্তা চেতনাৰে ভিন্ন বিষয়
সম্বলিত গীতি সাহিত্য চৰ্চা কৰিছিল। হাজৰিকাই ৰচনা কৰা গীতৰ বিষয় বৈচিত্ৰ্য
অনুসৰি স্বদেশ আৰু স্বজাতিৰ প্ৰতি দায়বদ্ধতাৰে ঐতিহ্য প্ৰীতি, মানৱ প্ৰীতি,
সমাজ সংস্কাৰধৰ্মী, সাম্প্ৰদায়িক সম্প্ৰীতি, অসমৰ পাহাৰ-ভৈয়ামৰ বিনন্দীয়া
প্ৰকৃতি, উত্তৰ-পূৰ্বাঞ্চলৰ জনগোষ্ঠীয় সংহতি, শিশু মনোৰ্মী, বিহু আৰু লোকগীত
ধৰ্মী, ৰাষ্ট্ৰীয় আৰু আন্তঃৰাষ্ট্ৰীয় চেতনাধৰ্মী ইত্যাদি গুণ বৈশিষ্ট্যৰে সঙ্গীত চৰ্চাৰে
অসমীয়া সঙ্গীত জগতত এক আছুতীয়া আসন অধিকাৰ কৰিছিল। তেওঁৰ এনে
ভিন্ন বৈচিত্ৰ্যৰ সেই গীতৰাজিৰ অসমীয়া গীতি সাহিত্যৰ ইতিহাসত এক সুকীয়া

মূল্য আছে। সেয়ে গীতৰ বিষয়বস্তু উপস্থাপনত স্বকীয় ধাৰাৰ পৰিচয় দিয়া হাজৰিকাৰ গীতৰাজিক ‘ভূপেন্দ্ৰ সঙ্গীত’ অভিধাৰে অভিহিত কৰা হয়। বিশেষকৈ হাজৰিকাৰ গীতৰাজিত অসমীয়া জাতিৰ আয়ুস ৰেখা ব’হাগ মাহ, বসন্ত ঋতু তথা অসমৰ সমন্বয়ৰ সেতু আৰু উৰ্বৰতাৰ আধাৰস্বৰূপ প্ৰধান নদী ব্ৰহ্মপুত্ৰই অতি উচ্চ স্থান লাভ কৰিছে। তেওঁ যিসমূহ গীতত ব’হাগ বিহু, বসন্ত ঋতু তথা ব্ৰহ্মপুত্ৰ নদীৰ ঐতিহ্য আৰু প্ৰাসংগিকতা চিত্ৰায়িত কৰিছে তেনে গীতসমূহক আধাৰ কৰিয়েই ‘ব’হাগ, ব্ৰহ্মপুত্ৰ আৰু ভূপেন্দ্ৰ সঙ্গীত’ শীৰ্ষক আমাৰ গৱেষণা-পত্ৰখনি প্ৰস্তুত কৰা হ’ব।

বীজ শব্দ : সুধাকণ্ঠ, ভূপেন হাজৰিকা, ভূপেন্দ্ৰ সঙ্গীত, ব’হাগ মাহ, বিহু উৎসৱ, বসন্ত ঋতু, ব্ৰহ্মপুত্ৰ নদী ইত্যাদি।

০.১ অধ্যয়নৰ উদ্দেশ্য :

প্ৰকৃতিৰ ৰম্যভূমি অসমৰ শদিয়া সীমান্তৰ নদী-অৰণ্য আৰু পাহাৰৰ সেউজীয়াৰ বুকুতেই জন্ম গ্ৰহণ কৰি উমলি-জামলি ডাঙৰ হৈছিল ভূপেন হাজৰিকা। সেয়ে তেওঁ অসমৰ ভিন্ন ঋতুকালীন প্ৰাকৃতিক পৰিবেশৰ লগতে ভিন্ন জনগোষ্ঠীৰ বৰ্ণিল সংস্কৃতি প্ৰতিফলিত কৰা গীতি সাহিত্য সৃষ্টি কৰিবলৈ প্ৰেৰণা লাভ কৰিছিল। বিশেষকৈ অসমৰ বসন্ত ঋতুকালীন ব’হাগ মাহ আৰু বিহুৰ উৎসৱমুখৰ বিনন্দীয়া পৰিবেশক তেওঁ গীতৰ ভাষাৰে আলোকপাত কৰিছিল। তদুপৰি ব্ৰহ্মপুত্ৰ নদীৰ উৎস-ঐতিহ্যৰ অনুসন্ধান তথা ব্ৰহ্মপুত্ৰৰ উৰ্বৰতাই সমগ্ৰ অসমীয়া জাতিক সজীৱতা প্ৰদানেৰে যি সভ্যতাৰ ভেটি নিৰ্মাণ কৰিলে সেই ঐতিহ্যকো হাজৰিকাই গীতৰাজিত উপস্থাপন কৰিছিল। মুঠতে অসমৰ বসন্ত ঋতুকালীন ব’হাগ মাহ আৰু বিহুৰ উৎসৱমুখৰ বিনন্দীয়া পৰিবেশ তথা ব্ৰহ্মপুত্ৰ নদীৰ শক্তি আৰু প্ৰেৰণাক বৈচিত্ৰ্যপূৰ্ণ ৰূপত হাজৰিকাই তেওঁৰ গীতত চিত্ৰিত কৰিছিল। সেয়ে হাজৰিকাৰ গীতসমগ্ৰ প্ৰণালীবদ্ধ দৃষ্টিৰে অধ্যয়ন কৰি ‘ব’হাগ, ব্ৰহ্মপুত্ৰ আৰু ভূপেন্দ্ৰ সঙ্গীত’ শীৰ্ষক মূল বিষয়টিৰ সন্দৰ্ভত আলোকপাত কৰাৰ উদ্দেশ্যেই এই গৱেষণা-পত্ৰখনি প্ৰস্তুত কৰা হৈছে।

০.২ অধ্যয়নৰ পদ্ধতি :

‘ব’হাগ, ব্ৰহ্মপুত্ৰ আৰু ভূপেন্দ্ৰ সঙ্গীত’ — শীৰ্ষক গৱেষণা পত্ৰখনিৰ বিষয়বস্তুৰ আলোচনাত মূলতঃ বৰ্ণনাত্মক আৰু বিশ্লেষণাত্মক দুয়োটা পদ্ধতি প্ৰয়োগ কৰা হৈছে। তদুপৰি আলোচনাৰ প্ৰসঙ্গত প্ৰয়োজন অনুসৰি তুলনামূলক পদ্ধতিৰো সহায় লোৱা হৈছে।

০.৩ অধ্যয়নৰ পৰিসৰ :

অসমীয়া সঙ্গীতৰ সুদীৰ্ঘ যাত্ৰাত স্বকীয়তাৰে গীতৰ বিষয়বস্তু উপস্থাপনত একক আৰু অনন্য ধাৰাৰ পৰিচয় দিয়া হাজৰিকাই ভিন্ন বিষয় সম্বলিত গীতি সাহিত্য চৰ্চা কৰিলেও আমাৰ গৱেষণা-পত্ৰখনিত কেৱল মাত্ৰ ‘ব’হাগ, ব্ৰহ্মপুত্ৰ আৰু ভূপেন্দ্ৰ সঙ্গীত’ শীৰ্ষক বিষয়টোকহে মূল

বিষয় হিচাপে ঠাই দিয়া হ'ব। বিশেষকৈ তেওঁৰ যিসমূহ গীতত অসমৰ বসন্ত ঋতুকালীন ব'হাগ মাহ আৰু বিহুৰ উৎসৱমুখৰ বিনন্দীয়া পৰিবেশ তথা ব্ৰহ্মপুত্ৰ নদীৰ শক্তি, উৰ্বৰতা আৰু প্ৰেৰণাক বৈচিত্ৰ্যপূৰ্ণ ৰূপত চিত্ৰায়িত কৰিছিল সেই গীতসমূহকহে আধাৰ কৰি আলোচনা আগবঢ়োৱা হ'ব।

১.০ অৱতৰণিকা :

বিংশ শতিকাৰ অসমীয়া আধুনিক গীতৰ সুদীৰ্ঘ পৰিক্ৰমাত জ্যোতিপ্ৰসাদ আগৰৱালা আৰু বিষ্ণুপ্ৰসাদ ৰাভাই যি ভেঁটি প্ৰতিষ্ঠা কৰিছিল সেই ভেঁটিকেই আধাৰ আৰু কৰ্ষণ কৰি ভূপেন হাজৰিকাই অসমীয়া আধুনিক গীতক নতুন শৈলীৰে গতিশীল ৰূপ প্ৰদান কৰে। ভূপেন হাজৰিকাৰ গীতসমূহৰ বিষয় বৈচিত্ৰ্য, ভাবৰ বৈবিধ্য, সুৰৰ অভিনৱত্ব আদি অনেক গুণেৰে সমৃদ্ধ আৰু একক তথা অনন্য। তেওঁৰ গীতৰ বিষয়বস্তু আৰু ভাৱদৰ্শনে সীমাৰ পৰিধি ভাঙি সাতৰঙী ৰামধেনুৰ দৰে পাহাৰ-ভৈয়াম একাকাৰ কৰে। সেই অনুসৰি আটলাণ্টিক আৰু প্ৰশান্ত মহাসাগৰৰ টো-লহৰৰ পৰা আৰম্ভ কৰি ব্ৰহ্মপুত্ৰৰ বহিমান ৰূপলৈকে, দিখৌ-দিব্ৰুঙৰ সুসমাহিত আৰু কালান্তক ৰূপৰপৰা কপিলীৰ ভয়ংকৰ ৰূপলৈকে, টিৰাপৰে টাংচা, চিয়াঙৰে গালং, লোহিতৰে খামতি আৰু দিচাংমুখৰ মিছিং ডেকাটিৰ পৰা সাপোন চহৰ শ্বিলঙৰ খাচী প্ৰেয়সীলৈকে পাহাৰ-ভৈয়াম একাকাৰ কৰা বৰ্ণিল ছবি তেওঁৰ গীতসমূহৰ বিষয়বস্তুত নিহিত হৈ আছে। সেয়ে হাজৰিকাৰ গীতসমূহক সমন্বয়ৰ সৈঁতু আখ্যা দিব পাৰি। এনে ভিন্ন বিষয়-বৈচিত্ৰ্যৰে তথ্য সমৃদ্ধ হাজৰিকাৰ অনেক গীতত অসমৰ বসন্ত ঋতুকালীন ব'হাগ মাহ আৰু বিহুৰ উৎসৱমুখৰ বিনন্দীয়া পৰিবেশ তথা ব্ৰহ্মপুত্ৰ নদীৰ শক্তি, উৰ্বৰতা আৰু প্ৰেৰণাক বৈচিত্ৰ্যপূৰ্ণ ৰূপত চিত্ৰায়িত কৰিছিল। বিশেষকৈ গণসংযোগৰ ধ্বজাবাহী শিল্পী ভূপেন হাজৰিকাই তাহানিৰ বৰ অসম বা আজিৰ উত্তৰ-পূৰ্বাঞ্চলৰ পাহাৰে-ভৈয়ামে আবৃত প্ৰতিটো জাতি-জনগোষ্ঠীৰ জীৱনধাৰা, ঋতুকালীন ভিন্ন কৃষ্টি-সংস্কৃতি আৰু উৎসৱ-অনুষ্ঠানক তেওঁৰ গীতৰ বিষয়বস্তুৰূপে আলোকপাত কৰোঁতে সমান্তৰালভাবে সংশ্লিষ্ট জাতি-জনগোষ্ঠীৰ পাৰিপাৰ্শ্বিক দিশসমূহকো উপস্থাপন কৰিছিল। ইয়াৰ ফলত অসমৰ বিনন্দীয়া ব'হাগ মাহ, বিহুৰ সুৰীয়া পৰিবেশ আৰু নদী ব্ৰহ্মপুত্ৰ তেওঁৰ গীতত অৱধাৰিতভাবেই বন্দিত হৈছিল।

২.০ 'ভূপেন্দ্ৰ সঙ্গীত' নামকৰণৰ তাৎপৰ্য :

ভূপেন হাজৰিকাৰ অনন্য সৃষ্টিসম্ভাৰ তেওঁৰ গীতৰাজিক 'ভূপেন্দ্ৰ সঙ্গীত' নামেৰে জনা যায়। তেওঁৰ গীতসমূহক 'ভূপেন্দ্ৰ সঙ্গীত' নামকৰণৰ নেপথ্যত এটি কাহিনী জৰিত হৈ আছে। ১৯৮১ চনৰ ২০ জুন তাৰিখে যোৰহাটস্থিত বিষ্ণুজ্যোতি সঙ্গীত মহাবিদ্যালয়ত বিষ্ণুৰাভা দিৱসৰ আয়োজন কৰা হৈছিল আৰু সেই অনুষ্ঠানৰ বিশিষ্ট অতিথি আছিল ভূপেন হাজৰিকা। সেই অনুষ্ঠানতেই হাজৰিকাৰ ৰচিত গীতৰাজিক এটি নতুন ধাৰাৰে নামকৰণৰ বাবে আয়োজকমণ্ডলীয়ে আলোচনা কৰে। এই ক্ষেত্ৰত অনুষ্ঠানটিৰ মূল উদ্যোক্তা বিভূ চৰণ বৰুৱাই আলোচনা-পৰ্বৰ মাজতে নতুন চিন্তাৰ উদ্ৰেক ঘটাইছিল এনেদৰে –

‘ভূপেন দা মঞ্চত বহি থকা অৱস্থাত মোৰ এটা তাৎক্ষণিক
ভাৱৰ উদয় হয় যে কিয় আজি এই পবিত্ৰ দিনত আমি এটা

প্ৰস্তাৱ নলগুঁ যে যেনেকৈ ৰবীন্দ্ৰ নাথ ঠাকুৰ, কাজী নজৰুল, জ্যোতিপ্ৰসাদ, বিষ্ণুপ্ৰসাদ আৰু পাৰ্বতীপ্ৰসাদাদিৰ গীতৰ স্বকীয়তা আৰু মৌলিকতাক সন্মান জনাই তেখেত সকলৰ গুণমুগ্ধসকলে ৰবীন্দ্ৰ সঙ্গীত, নজৰুল গীত, জ্যোতি সঙ্গীত, বিষ্ণুৰোভা সঙ্গীত আৰু পাৰ্বতী সঙ্গীতৰ নাম দিছিল, ঠিক সেইদৰে ভূপেন হাজৰিকাৰ ৰচনা, সুৰ সংযোজন আৰু পৰিবেশনৰ (ভূপেন দাৰ এক অতিৰিক্ত বৈশিষ্ট্য) স্বকীয়তা আৰু মৌলিকতাক সন্মান জনাই ভূপেন দাৰ গীতৰাজিক ‘ভূপেন্দ্ৰ সঙ্গীত’ বুলি আখ্যায়িত কৰিব লাগে। উক্ত প্ৰস্তাবটো সেই সময়ৰ যোৰহাট অভিযান্ত্ৰিক মহাবিদ্যালয়ৰ ছাত্ৰ সুমন্ত চলিহাৰ দ্বাৰা বিষ্ণুজ্যোতি সঙ্গীত মহাবিদ্যালয়ৰ হৈ লোৱা হৈছিল।^১

উল্লেখ্য যে, ভূপেন হাজৰিকাৰ জীৱিত কালতেই নতুন মাত্ৰা লাভ কৰা ‘ভূপেন্দ্ৰ সঙ্গীত’ অভিধাই সাম্প্ৰতিক প্ৰেক্ষাপটত যিদৰে সঁহাৰি পাইছে অদূৰ ভৱিষ্যতলৈও ভূপেন্দ্ৰ সঙ্গীতৰ ধাৰা অসমৰ সমাজ জীৱনত প্ৰবহমান হৈ থাকিব বুলি নিতান্তই আশা কৰিব পাৰি।

৩.০ ভূপেন্দ্ৰ সঙ্গীতৰ সাধাৰণ আলোচনা :

ভূপেন হাজৰিকাৰ গীতসমূহৰ বিষয় বৈচিত্ৰ্য, ভাৱৰ বৈবিধ্য, সুৰৰ অভিনৱত্ব আদি অনেক গুণেৰে সমৃদ্ধ আৰু একক তথা অনন্য। অসমৰ জনগণৰ বাস্তৱ জীৱনৰ প্ৰতিচ্ছবি প্ৰতিফলিত কৰা তেওঁৰ গীতসমূহৰ ভাষা আৰু বিষয়বস্তুত বিশ্বমানৱৰো সমাজ চেতনা আৰু দায়বদ্ধতাৰ ইঙ্গিত পোৱা যায়। তদুপৰি তেওঁৰ গীতৰ বিষয়বস্তু আৰু ভাৱদৰ্শনে সাতৰঙী ৰামধেনুৰ দৰে পাহাৰ-ভৈয়াম একাকাৰ কৰে। সেয়ে তেওঁৰ গীতসমূহক ‘সমন্বয়ৰ সঁতু’ আখ্যা দিব পাৰি।

বিংশ শতিকাৰ অসমীয়া আধুনিক গীতৰ সুদীৰ্ঘ পৰিক্ৰমাত জ্যোতিপ্ৰসাদ আগৰৱালা আৰু বিষ্ণু প্ৰসাদ ৰাভাই যি ভেঁটি প্ৰতিষ্ঠা কৰিছিল সেই ভেঁটিকেই আধাৰ আৰু কৰ্ষণ কৰি ভূপেন হাজৰিকাই অসমীয়া আধুনিক গীতক নতুন শৈলীৰে গতিশীল ৰূপ প্ৰদান কৰে। অসমৰ এটি সংস্কৃতিবান পৰিয়াল নীলকান্ত হাজৰিকা আৰু শান্তিপ্ৰিয়া হাজৰিকাৰ জ্যেষ্ঠ পুত্ৰ হিচাপে লাভ কৰা ঘৰুৱা সাংস্কৃতিক পৰিৱেশ আৰু তেজপুৰৰ দৰে সাংস্কৃতিক চহৰত থাকি ‘জ্যোতিপ্ৰসাদ আগৰৱালা, বিষ্ণুপ্ৰসাদ ৰাভা আৰু ফণী শৰ্মা’ৰ দৰে সাংস্কৃতিক ত্ৰিমূৰ্তিৰ সান্নিধ্যই ভূপেন হাজৰিকাৰ শিল্পীমন হাইস্কুলীয়া জীৱনতে পুৰঠ কৰি তুলিছিল। জীৱনৰ পাঁচ বছৰ বয়সতে কণ্ঠদান কৰা আৰু ১১ বছৰ বয়সতেই ৰচনা কৰা ‘কুসুম্বৰ পুত্ৰ শ্ৰীশংকৰ গুৰুৱে ধৰিছিল নামৰে তান’ শীৰ্ষক গীতেৰে সংগীতৰ যাত্ৰা আৰম্ভ কৰা হাজৰিকাই পৰৱৰ্তী সময়ত অসমৰ ধৰ্ম, সমাজ, সংস্কৃতি, ৰাজনীতি, অৰ্থনীতি আদি বিভিন্ন বিষয়ক তথ্য আৰু সমল হিচাপে লৈ গীত ৰচনা কৰে, সুৰ আৰোপ কৰে আৰু নিজৰ সুধা কণ্ঠেৰে হিয়া

উজাৰি পৰিৱেশন কৰে। এই ক্ষেত্ৰত তেওঁ কেইবাখনো অমূল্য গীতৰ পুথি ৰচনা কৰি আধুনিক অসমীয়া সঙ্গীতৰ উৎকৰ্ষ সাধন কৰে। সেই পুথিকেইখন হ'ল —

ক। 'জিলিকাৰ লুইতৰ পাৰ'

প্ৰকাশক : ভাৰতীয় গণনাট্য সংঘ, অসম শাখা।

প্ৰথম প্ৰকাশ : ১৯ ফেব্ৰুৱাৰী, ১৯৫৫ চন।

খ। 'সংগ্ৰাম লগে আজি'

প্ৰকাশক : অমৰ হাজৰিকা। গতি প্ৰকাশ, গুৱাহাটী।

প্ৰথম প্ৰকাশ : ১৯৬২ চন।

গ। 'আগলি বাঁহৰে লাহৰী গগনা'

প্ৰকাশক : গতি প্ৰকাশ, গুৱাহাটী।

প্ৰথম প্ৰকাশ : নৱেম্বৰ, ১৯৬৪ চন।

ঘ। 'বহিমান ব্ৰহ্মপুত্ৰ'

প্ৰকাশক : সূৰ্য্য হাজৰিকা, বাণী মন্দিৰ, ডিব্ৰুগড়।

প্ৰথম প্ৰকাশ : নৱেম্বৰ, ১৯৮০ চন।

ঙ। 'WHERE SEAS MEET'

Translated By : Pradip Acharya

Compiled by : Ratna Ojah

Lawyers Book Stall, Panbazar, Guwahati.

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ভূপেন হাজৰিকাৰ 'জিলিকাৰ লুইতৰ পাৰ', 'সংগ্ৰাম লগে আজি', 'আগলি বাঁহৰে লাহৰী গগনা' আৰু 'বহিমান ব্ৰহ্মপুত্ৰ' শীৰ্ষক গীতৰ পুথিকেইখনিত সন্নিবিষ্ট গীতসমূহ অসমীয়াত ৰচনা কৰা। কিন্তু ইয়াৰ বিপৰীতে তেওঁৰ 'WHERE SEAS MEET' শীৰ্ষক পঞ্চমখন গীতৰ পুথিত সন্নিবিষ্ট গীতসমূহ ইংৰাজী-অনূদিত গীত। কিয়নো হাজৰিকাৰ প্ৰথম চাৰিখন গীতৰ পুথিত সন্নিবিষ্ট আৰু পৰৱৰ্তী সময়ত ৰচিত গীতসমূহৰ মাজৰপৰা মুঠ পয়ত্ৰিছটি গীত প্ৰদীপ আচাৰ্য্যই ইংৰাজীলৈ অনুবাদ কৰে আৰু ৰত্ন ওজাই সেই ইংৰাজী-অনূদিত গীতকেইটিক ১৯৯৩ চনত 'WHERE SEAS MEET' নামৰ গ্ৰন্থত একত্ৰে সঙ্কলন কৰি প্ৰকাশ কৰে। ৰত্ন ওজাৰ সঙ্কলিত ইংৰাজী-অনূদিত এই গীতকেইটিৰ মূল অসমীয়া গীতসমূহৰ উপৰিও হাজৰিকাই তেওঁৰ গীতসমগ্ৰ ৰচনা কৰিছিল অসম, ভাৰত তথা বিশ্বৰ বিভিন্ন ঘটনা-পৰিঘটনা আৰু সমকালীন সমাজ-জীৱনক বিষয়বস্তুৰূপে আধাৰ কৰি।

উল্লেখ্য যে, হাজৰিকাৰ প্ৰথম চাৰিখন গীতৰ পুথিৰ লগতে পৰৱৰ্তী সময়ত ৰচনা কৰা অপ্ৰকাশিত গীতসমূহকো অসমৰ বিশিষ্ট গ্ৰন্থ প্ৰকাশক 'বাণী মন্দিৰ'ৰ স্বত্বাধিকাৰ সূৰ্য্য হাজৰিকাই ১৯৯৩ চনত একত্ৰে সাঙুৰি 'গীতাৱলী' নামেৰে সম্পাদিত ৰূপত প্ৰকাশ কৰিছিল। তদুপৰি ২০০৮

চনত সম্পাদক হাজৰিকাই উক্ত ‘গীতাৱলী’ গ্ৰন্থখনি পুনৰীক্ষণ আৰু সংশোধন কৰাৰ লগতে আৰু ভূপেন হাজৰিকাৰ ৰচিত অন্য কিছুমান নতুন গীত সংযোগ কৰি ‘ড° ভূপেন হাজৰিকাৰ গীত সমগ্ৰ’ নামেৰে এটি নতুন সংকলন প্ৰকাশ কৰে। এই সংকলনটিত ভূপেন হাজৰিকাৰ ৰচিত প্ৰায় ৩৪৩ টা গীতৰ উল্লেখ পোৱা যায়। অসমীয়া গীতি সাহিত্যক এক নতুন মাত্ৰা প্ৰদান কৰা হাজৰিকাৰ এই গীতসমূহৰ সন্দৰ্ভত অসমৰ প্ৰথিতযশা সাহিত্যিক-সমালোচক ড° সত্যেন্দ্ৰ নাথ শৰ্মাই মন্তব্য কৰিছিল —

‘হাজৰিকাৰ গীতসমূহত সূক্ষ্ম শিল্পীসুলভ কাব্যিক আবেদন নাই যদিও
স্বদেশ প্ৰীতি, নিঃস্ব অৱহেলিতৰ প্ৰতি দৰদ, সমন্বয়ৰ সুৰ, অতীত
গৌৰৱৰ প্ৰতি সশ্ৰদ্ধ দৃষ্টি আৰু ব্যক্তিগত ধ্যান-ধাৰণাৰ প্ৰকাশ
ঘটিছে।’^{২২}

ভূপেন হাজৰিকাৰ গীতসমূহৰ বিষয় বৈচিত্ৰ্যৰ মাজত বিভিন্ন তথ্যৰ সন্ধান পোৱা যায়। তেওঁৰ গীতসমূহত কোনো এটা নিৰ্দিষ্ট বিষয়ৰে তথ্য আৰু সমল নিহিত হৈ থকাৰ বিপৰীতে সমগ্ৰ অসম, ভাৰত তথা বিশ্বৰ ভাষা, সাহিত্য, সমাজ নীতি, সংস্কৃতি, বুৰঞ্জী, ৰাজনীতি, অৰ্থনীতি, ধৰ্ম, দৰ্শন ইত্যাদি বিভিন্ন সমলেৰে তথ্যসমৃদ্ধ। সেই অনুসৰি জনতাৰ শিল্পী হিচাপে হাজৰিকাৰ গীতসমূহত পল ৰবচনৰ গণমুক্তিৰ পৰা আৰম্ভ কৰি অসমৰ ‘মাইহাং বাটিত সোৱাদ পানী’ খোৱালৈকে বিশ্ব সংস্কৃতিৰ ধাৰা ব্ৰহ্মপুত্ৰ-মিছিছিপিৰ বোঁৱতী পানীৰ দৰে প্ৰবাহিত হৈ আছে। বিশেষকৈ হাজৰিকাৰ গীতৰাজিত মিঠা মিঠা ব’হাগে অনা মিঠা বাতৰিৰ পৰা আৰম্ভ কৰি শীতৰ সেমেকা ৰাতিৰ তুঁহ জুইৰ উত্তাপলৈকে, ভৰা বাৰিষাৰ ৰিম্ ৰিম্ বৰষুণৰ পৰা শৰতৰ কপাহ আলসুৱা মেঘ আৰু কঁহুৱা কোমল শেৱালিলৈকে কত যে নানাৰঙী ছবি চিত্ৰায়িত হৈ আছে তাৰ লেখ-জোখ নাই।

৪.০ ভূপেন্দ্ৰ সঙ্গীতত ব’হাগ-বন্দনা :

ঋতু পৰিবৰ্তন আৰু ঋতুকালীন বৈচিত্ৰ্য অসমৰ জলবায়ুৰ অন্যতম প্ৰাকৃতিক পৰিঘটনা। এনে ঋতুকালীন বৈচিত্ৰ্যই অসমৰ প্ৰাকৃতিক সৌন্দৰ্যক আলোকিত কৰি তোলে। অসমীয়া নতুন বছৰৰ আৰম্ভণি আৰু ব’হাগ বিহুৰ উদ্গাদনাই সমগ্ৰ অসমৰ ভিন্ন জাতি-জনগোষ্ঠীক আপোন পাহৰা কৰি পেলায়। বিহুৱা ডেকা-গাভৰুৰ চঞ্চল মন আৰু ঢোল-পেঁপা-গগনাৰ সুৰৰ যাদুৱে গীতিকাৰ হাজৰিকাকো কলিজা কপোঁৱাইছিল। সেয়ে তেওঁ ব’হাগৰ উদ্গাদনা আৰু বিহুৱা আৱেশৰ কথা উপলব্ধি কৰিছিল এনেদৰে —

‘পৃথিৱীৰ সকলো দেশৰ লোকেই বসন্তক, নতুনক আদৰে। কিন্তু
অসমীয়া জাতিৰ দৰে ব’হাগত নতুনতাৰ বাবে ইমান বলিয়া
হোৱা জাতি বিৰল।’^{২৩}

ভূপেন হাজৰিকাই এনে ঋতুকালীন বৈচিত্ৰ্যৰ আলমতেই তেওঁৰ অনেক গীত আৰু গদ্যৰচনাত ব’হাগ মাহ আৰু বিহুৰ প্ৰসঙ্গ উল্লেখৰে অসমৰ নৈসৰ্গিক ছবি চিত্ৰায়িত কৰিছে। বিশেষকৈ হাজৰিকাৰ ‘ব’হাগ মাথোঁ এটি ঋতু নহয়’ শীৰ্ষক গীতটিৰ উপৰিও একে নামৰে গদ্য

সংকলনখনিতো আবেগ চঞ্চলতাৰে ব'হাগ আৰু বিহুৰ অনুভৱ উপস্থাপন কৰিছে। সেয়ে গদ্য সংকলনটিৰ প্ৰাৰম্ভতে হাজৰিকাই 'মোৰ দুআষাৰ'ত স্বকীয় মন্তব্য আগবঢ়াইছিল —

‘ব'হাগৰ পৰিবেশৰ প্ৰভাৱৰপৰা অসমৰ কোনো কবি হৃদয় মুক্ত
নহয়। মোকো ব'হাগে আমনি কৰি আহিছে। ব'হাগ কেতিয়াবা
মোৰ কাপলৈ ঋতু হিচাপে আহে, কেতিয়াবা আহে সদ্যস্নাত
গাভৰু ৰূপে, কেতিয়াবা দুৰন্ত তৰুণ, জ্বলন্ত অৰুণৰূপে —^৪

হাজৰিকাৰ 'ব'হাগ মাথোঁ এটি ঋতু নহয়' গীতটোতেই ব'হাগ মাহ, বিহু আৰু বসন্ত ঋতুৰ সুকোমল আৱেশ মুখৰিত হৈ আছে। তেওঁৰ মতে ব'হাগ মাথোঁ এটি ঋতু বা মাহ নহয়; ব'হাগ অসমীয়া জাতিৰ আয়ুসৰেখা আৰু গণজীৱনৰ সাহ। এই ব'হাগতে অসমীয়া জাতিয়ে নিজকে নিকা কৰি বিহুৰ মাধ্যমেৰে আৰু সমন্বয়ৰ আৰ্হিৰে নতুন বছৰক আদৰি লয়। সেয়ে গীতটোত পোৱা যায়—

‘ব'হাগ মাথোঁ এটি ঋতু নহয়;
নহয় ব'হাগ এটি মাহ
অসমীয়া জাতিৰ ই আয়ুস-ৰেখা
গণজীৱনৰ ই সাহ।

.....
ই প্ৰভেদক কৰেহি নাশ।।’

উল্লেখ্য যে, এই গীতটোত ব্যৱহৃত 'সাহ' শব্দটোৰ যথোপযুক্ত প্ৰয়োগ-সন্দৰ্ভত ভূপেন্দ্ৰ সঙ্গীতৰ ৰসগ্ৰাহীসকলৰ বাবে কিছু মত বিৰোধ বা প্ৰশ্নৰ অৱকাশ আছে। জাঁজী হেমনাথ শৰ্মা মহাবিদ্যালয়ৰ অৱসৰপ্ৰাপ্ত অধ্যক্ষ শ্ৰীযুত ভৱানী কুমাৰ বৰুৱাই এই সন্দৰ্ভত মত প্ৰকাশ কৰিছিল—

‘হাজৰিকাই হাতে লিখা গীতটোত অৰ্থৰ ব্যঞ্জনা প্ৰকাশ কৰিবলৈ উক্ত 'সাহ' শব্দটোৰ বিপৰীতে 'শাহ' বানানযুক্ত শব্দটোৰহে ব্যৱহাৰ কৰিব পাৰেহু কাৰণ যাযাবৰী শিল্পী হাজৰিকাই নিজা উদ্যোগত কোনো এখন গ্ৰন্থ প্ৰকাশ কৰা নাছিল; বিপৰীতে তেওঁৰ শুভাকাংক্ষী নিৰোদ চৌধুৰী, সূৰ্য্য হাজৰিকা, ৰতিমোহন নাথ, শেখৰজ্যোতি ভূঞা আদিয়েহে তেওঁৰ গ্ৰন্থৰাজি প্ৰকাশত আগভাগ লৈছিল। ইয়াৰ ফলত হাজৰিকাৰ গীতৰ লিখিত ৰূপৰ ক্ষেত্ৰত তেওঁৰ হস্তাক্ষৰৰ বিভ্ৰাট হোৱাটো একেবাৰেই স্বাভাৱিক। যি কি নহওক, গীতটোত ব্যৱহৃত 'শাহ' শব্দৰ অৰ্থ গছৰ গুটিৰ ভিতৰত থকা কোমল অংশ, অৰ্থাৎ সৃষ্টি শক্তি থকা বীজ; যি প্ৰথমে অংকুৰিত হৈ

পৰৱৰ্তী সময়ত বৃহৎ বৃক্ষৰ ৰূপ পাব পাৰে। সেইদৰে অসমীয়া
জাতিৰো সৃষ্টি শক্তিৰ মূল বীজ বা বুনীয়াদ এই ব'হাগ মাহেই
বুলি হাজৰিকাই বোধহয় উল্লেখ কৰিছেহু কাৰণ অসমীয়া জাতিৰ
প্ৰাণ শক্তিত এই 'শাহ' থাকিলেহে জাতিটো ঠন ধৰি উঠিব
পাৰে।^{১৫}

তদুপৰি হাজৰিকাই গভীৰভাৱে উপলব্ধি কৰিছিল যে, ব'হাগৰ ব্যাপ্তি কেৱল বিহু বা
বিহুগীতৰ মাজতেই আৱদ্ধ নেথাকে; ব'হাগৰ ব্যাপ্তি সুদূৰপ্ৰসাৰী। ব'হাগেই নতুন বছৰটোৰ কাৰণে
নতুন নতুন চিন্তা আৰু পৰিকল্পনা আনি দিয়ে। সেয়ে অসমীয়া মানুহৰ বাবে ব'হাগ হৈছে দুখৰ
কলীয়া ডাৱৰ আঁতৰোৱা সূৰ্যৰ পোহৰত পোৱা এখনি যেন সৃষ্টিৰ দলিল —

ব'হাগ মাথোঁ বিহুগীত নহয়
ইনাই-বিনাই গোৱা
ব'হাগ এখনি সৃষ্টি দলিল
সূৰ্যৰ জ্যোতিত পোৱা।
.....।।'

হাজৰিকাই এই গীতটিৰ দৰেই অন্যান্য কেইবাটাও গীতত ব'হাগৰ ৰূপ-বৈচিত্ৰ্য অংকন
কৰিছে। তাৰ ভিতৰত 'মিঠা মিঠা ব'হাগৰ', 'নৱ নৱ ব'হাগ আহে', 'ব'হাগৰ প্ৰথম পুৱা', 'বৰদৈচিলা
নে সৰুদৈচিলা নে', 'এই ব'হাগ জ্বলন্ত তৰুণ', 'অ' বিহুৰেনো বিৰিণা', 'আহুধান দাবলৈ', 'বিহুটি
বছৰি আহিবা', চৰাই চিকুণ অ' লীলা ৰহিলা', 'চেনাই মোৰ ঐ', 'মোৰ গাটো দেখোন অ' মাকন'
আদি কেইবাটাও গীতত ব'হাগ মাহ, বসন্ত ঋতু আৰু বিহুৰ নান্দনিক বৈচিত্ৰ্য পৰিলক্ষিত হয়।
তেওঁৰ 'মিঠা মিঠা ব'হাগৰ' শীৰ্ষক গীতটোতো প্ৰেমৰ মিঠা আকুলতাৰে ব'হাগৰ বিহুগীত আৰু
বিহুৰা আৱেশৰ অনুভূতি প্ৰকাশ কৰিছে।

মিঠা মিঠা ব'হাগৰ
গীত এটিকে ৰচোঁ বুলি ভাবিলোঁ
এনেতে, চুচুক-চামাককৈ কাষ চাপিলাঁ
মই যেন ভাষা পালোঁ।
মিঠা মিঠা ব'হাগৰ।
.....

বিহুৰা আৱেশে আজি মোক জোকোৱাত
মই যেন ধুমুহা হ'লোঁ।'

ব'হাগ মাহ উৰ্বৰতাৰ মাহ, প্ৰজননৰ মাহ, দেহ-মন উতনুৱা কৰা মাহ। সেয়ে নতুন বছৰৰ
প্ৰথম মাহ ব'হাগতেই প্ৰেয়সীক পাবলৈ গীতি কবি হাজৰিকাই আকুলতাৰে ব্যাকুল হৈ পৰাৰ কথা
তেওঁৰ 'নৱ নৱ ব'হাগ আহে' গীতটোত অৱতাৰণা কৰিছে।

‘নৱ নৱ ব’হাগ আহে
সৰু ফুলে মিচিকি হাঁহে
মনে তোমাক ধিয়ায়।

.....।’

উল্লেখ্য যে, ১৯৬৭ চনৰ নৱেম্বৰ মাহত প্ৰখ্যাত হিন্দী বোলছবি প্ৰযোজক তাৰাচান্দ বৰজাতিয়াই তেওঁৰ ‘তক্‌দীৰ’ নামৰ বোলছবিখন ডাবিঙৰ জৰিয়তে সমগ্ৰ ভাৰততে প্ৰচাৰৰ বাবে উদ্যোগ লোৱাত সৰ্বভাৰতীয় অন্যান্য ভাষাৰ লগতে অসমীয়ালৈও ডাবিং কৰাৰ মনস্থ কৰে। ডাবিং বিশেষজ্ঞ তথা উৰ্দু লেখক শ্ৰী ৰামচাজৰ অনুৰোধমৰ্মে বোলছবিখনৰ কাহিনীৰ উপৰিও আনন্দ বক্সী ৰচিত আৰু লক্ষ্মীকান্ত প্যাৰেলালৰ পৰিচালিত কেইবাটাও গীত ভূপেন হাজৰিকাই অসমীয়ালৈ অনুবাদ কৰে। সেই অনুসৰি হাজৰিকাই উক্ত বোলছবিখনৰ হিন্দী ‘তক্‌দীৰ’ নামৰ ঠাইত অসমীয়াত ‘ভাগ্য’ নামেৰে নামাঙ্কিত কৰে আৰু গীতসমূহো অসমীয়ালৈ ভাষান্তৰ কৰে। বোলছবিখনত কণ্ঠদান কৰা গীতসমূহৰ মাজৰে আনন্দ বক্সী ৰচিত ‘যব যব বাহাৰ আয়ে’ গীতটি হাজৰিকাই ‘নৱ নৱ বহাগ আহে’ শিৰোনামেৰে অসমীয়ালৈ ভাষান্তৰ কৰে। হাজৰিকাৰ বুকুত ব’হাগৰ প্ৰাণস্পন্দন প্ৰতিপল ৰংকাৰিত হৈ থকাৰ বাবেই হয়তো অসমীয়াৰ আপোন ব’হাগ মাহে এই গীতটিত স্থান লাভ কৰিছেহে।

সমগ্ৰ অসমীয়া জাতিৰ কাৰণে ব’হাগ মাহটোৱেই যে সাহস, প্ৰেৰণা আৰু প্ৰতিবাদৰ উৎস সেই কথাও গীতি কবি হাজৰিকাই গীতি সাহিত্যৰ জৰিয়তে আলাকপাত কৰিছে। তেওঁ ‘১৯৭০ চনৰ ২ এপ্ৰিলৰ দিনা মেঘালয়ৰ জন্ম দেখি মূৰৰ ফুলাম গামোছা শেনে কাঢ়ি নিয়া’^৯ বুলি আক্ষেপ প্ৰকাশ কৰিছে। এই কথা তেওঁ ‘বৰদৈচিলা নে সৰুদৈচিলা নে’ গীতটোত অসমৰ জনতাক ধোদৰ পচলাৰ দৰে শুই-বহি নাথাকি জনতাক শোষণ কৰা চৰকাৰৰ বিৰুদ্ধে প্ৰতিবাদ কৰিবলৈ উপমা আৰু প্ৰতীকধৰ্মী ভাষাৰে আহ্বান জনাইছে। গীতিকাৰ হাজৰিকাই উপলব্ধি কৰিছিল যে, ‘চিলাৰায়, লাচিত, জয়া, মূলা, কনকা আদি বীৰ বীৰাঙ্গনাৰ বুকুৰ তেজৰ বিনিময়ত গঢ়ি উঠা অসম আজি চিলাৰূপী শেনৰ চোকা ঠোঁটৰ খোঁটত আৰু কেতেকী ফুলৰ তলত লুকাই থকা ফেঁটী সাপে গিলি নিঃশেষ কৰাৰ উপক্ৰম।’^{১০} সেয়ে এইবোৰ দেখি-শুনি সমাজ সচেতন শিল্পী ভূপেন হাজৰিকাই অসমৰ জনতাক এনে অশুভ শক্তিৰপৰা পৰিত্ৰাণৰ বাবে ব’হাগেই উপযুক্ত সময় বুলি সোঁৱৰাই দিছে।

‘বৰদৈচিলা নে সৰুদৈচিলা নে
অসমৰ আকাশত বৰ বৰ চিলা
চিলাৰায় চিলানে কাকতৰ চিলানে
কাকতত থকা ভুৱা পৰিকল্পনা

.....
বৰদৈচিলাৰে আগচুলি থপিয়াই

মাটিলৈ নমাই আনি
অসমীয়া মনটোত সুমুৱাই দিবলৈ
ব'হাগেই বতৰ কিজানি
বোলো হয় হয় হয় হয় — হয় নে ?
..... ?'

গীতিকাৰ হাজৰিকাই তেওঁৰ অন্য এটি গীত 'এই ব'হাগ জ্বলন্ত তৰুণ'ত নতুন চিন্তা আৰু আশাবাদৰ সুৰ প্ৰতিফলিত কৰিছে। তেওঁৰ অন্তৰ্দৃষ্টিত ব'হাগ হৈ পৰিছে এক জ্বলন্ত অৰুণ। পুৰণি জহি-খহি যোৱা মূল্যবোধৰ পৰিৱৰ্তে নতুন ব'হাগে নতুন নতুন চিন্তাৰ জোৱাৰ বোৱাই আনে। গীতটোৰ কথা অংশত তেওঁ কৈছিল —

‘পুৰণি ব'হাগবোৰ ক্লান্ত আছিল, পুৰণি ব'হাগবোৰ অশান্ত নাছিল।
আজিৰ ব'হাগ এক জ্বলন্ত অৰুণ, এই ব'হাগ এক দূৰন্ত তৰুণ। পুৰণি
জহি-খহি যোৱা মূল্যবোধৰ ঠাইত নতুন নতুন চিন্তাৰ জোৱাৰ আজি
দেখিছানি?’^৮

সেয়ে গীতৰ ভাষাৰে তেওঁ কৈছে —

‘এই ব'হাগ জ্বলন্ত অৰুণ
এই ব'হাগ দূৰন্ত তৰুণ।
.....

পুৰণি ব'হাগ ক্লান্ত আছিল
পুৰণি চিন্তা অশান্ত নাছিল।
আজিৰ ব'হাগ যেন বলিয়া বসন্ত

.....
আকাশে ঢালে নতুনৰ বৰষুণ
ঢোল বাই নাচে দূৰন্ত তৰুণ
..... ।’

ভূপেন হাজৰিকাৰ বিহু আৰু বিহুসুৰীয়া গীতসমূহতো ব'হাগ, বসন্ত ঋতু আৰু বিহুৰ অনিৰ্বচনীয় বৰ্ণনাৰ দ্বাৰা অসমৰ প্ৰকৃতিয়ে জীৱন্ত ৰূপ লাভ কৰা দেখা যায়। কণ্ঠ সুধাকৰ হাজৰিকাই ‘অ’ বিহুৰেনো বিৰিণা’, ‘আহুধান দাবলৈ’, ‘বিহুটি বছৰি আহিবা’, ‘চৰাই চিকুণ অ’ লীলা ৰহিলা’, ‘চেনাই মোৰ ঐ’, ‘মোৰ গাটো দেখোন অ’ মাকন’ আদি গীত আৰু বিহুসুৰীয়া গীতসমূহত ঋতুৰাজ বসন্ত আৰু ব'হাগ বিহুৰ বিনন্দীয়া পৰিবেশৰ চিত্ৰ ৰূপায়িত কৰিছে। এইক্ষেত্ৰত পোনপ্ৰথমে তেওঁৰ ‘অ’ বিহুৰেনো বিৰিণা’ গীতটিৰপৰা এফাকি উদ্ধৃতি দিব পাৰি —

‘অ’ বিহুৰেনো বিৰিণা — অ’ আইতা
অ’ নাচনীৰ কলাফুল লৰে।

.....
ব'হাগতে পাতি যাওঁ বিয়া অ' — অ' আইতা
কেৰুমণি গেজেৰা — নেমাৰিবা কেতেৰা
চায়েনো চাই থাকিবৰ মনে অ' — অ' আইতা
চায়েনো চাই থাকিবৰ মন।

.....।'
হাজৰিকাই 'চৰাই চিকুণ অ' লীলা ৰহিলা' গীতটোত বিহুৰ সচিত্ৰ বিৱৰণ দিয়াৰ উপৰিও
বিহু যে অসমৰ যশ-মান আৰু আদৰৰ প্ৰতীক বাপতি সাহোন সেই কথা সগৌৰৱেৰে অৱতাৰণা
কৰিছে। তেওঁ বিহু উৎসৱ আৰু বিহু সংস্কৃতি নেথাকিলে অসম আৰু অসমীয়াৰ অস্তিত্ব বিপন্ন
হ'ব বুলি নতুন প্ৰজন্মক সোঁৱৰাই দিছে। উদাহৰণস্বৰূপে —

'চৰাই চিকুণ অ' লীলা ৰহিলা
তেলীয়া সাৰেং অ' লীলা ৰহিলা

.....
হায় এ বিহুটিনো আদৰৰ
বিহুটিনো সাদৰৰ
বিহুটিনো অসমৰ ধন
হায় এ এনুৱানো বিহুটি
এৰিবয়ে লাগিলে
নাথাকেনো অসমৰ মান।'

সেইদৰে 'চেনাই মোৰ এ' গীতটোত সাৰ্থক উপমা অলঙ্কাৰৰ প্ৰয়োগেৰে মিঠা ব'হাগৰ
সুবাসিত পৰিবেশ আৰু প্ৰেমিক-প্ৰেমিকাৰ প্ৰেমৰ উদ্দাম অনুভূতি প্ৰকাশ কৰিছে। গীতটোত কুলি-
কেতেকীৰ সুললিত কণ্ঠ আৰু কপৌ ফুলৰ সৌন্দৰ্যই সুতীৰ মাদকতাৰ সৃষ্টি কৰিছে। সেয়ে গীতৰ
ভাষাত পোৱা যায় —

'চেনাই মোৰ এ
গুণ্গুগাই, গুণ্গুগাই, গুণ্গুগাই
আহিলি
চকু টিপ মাৰিলি
ৰম্ভমায় যায় মোৰ গা।

.....
ৰৈ ৰৈ ৰৈ ৰৈ মাতে কুলি কেতেকী
ৰৈ ৰৈ ৰৈ ৰৈ মই নাচোঁ হৈ ৰচকী
সোণ তই ওলালিহি মিঠা ব'হাগত

খোপাতে কপৌফুল কঁপে উলাহত

.....।।’

সাধাৰণতে বিহুৰ উখল-মাখল পৰিবেশত বিহুৱা ডেকাৰ মন-প্ৰাণ চঞ্চল হৈ উঠে। এইটো স্বাভাৱিক আৰু স্বতঃস্ফূৰ্ত কথা। সেয়ে গীতি কবি হাজৰিকাই এই কথা অন্তঃকৰণেৰে অনুভৱ কৰি তেওঁৰ ‘মোৰ গাটো দেখোন অ’ মাকন’ শীৰ্ষক গীতটোৰ জৰিয়তে ব্যক্ত কৰিছে। এইটো গীতত ৰঙালী বিহুৰ আৱেশে দুৰ্যোগ, হতাশা আৰু নিৰাশাবাদৰ বিপৰীতে গভীৰ আশাবাদৰ সঞ্চাৰ কৰিছে। উদাহৰণস্বৰূপে —

‘মোৰ গাটো দেখোন অ’ মাকন

সাতখন আঠখন

ৰঙালী বিহুতে ৰঙা ৰঙা মন

তই দেখোঁ গাভৰু হ’লি মাকন।

.....

অহাবাৰ বিহুতে অ’ মাকন

তোকে বিয়া কৰাম অ’ মাকন

.....

জিলিকি উঠিব ঘৰখন

তই দেখোঁ গাভৰু হ’লি মাকন।’

তদুপৰি ভূপেন হাজৰিকাৰ ‘আহুধান দাবলৈ’, ‘বিহুটি বছৰি আহিবা’, ‘গৌৰীপুৰীয়া গাভৰু দেখিলোঁ’, ‘মইনাজান মইনাজান’ ইত্যাদি অনেক বিহু আৰু বিহুসুৰীয়া গীতত ব’হাগ, বসন্ত ঋতু আৰু বিহুৰ পৰিবেশ প্ৰতিফলিত হোৱা দেখা যায়। বিশেষকৈ হাজৰিকাই এই গীতসমূহত অসমৰ পাহাৰ-ভৈয়াম, ব্ৰহ্মপুত্ৰ আৰু ইয়াৰ উপনদীসমূহৰ প্ৰসঙ্গ উপস্থাপনেৰে অসমৰ নৈসৰ্গিক শোভা চিত্ৰিত কৰি পাঠক আৰু হেজাৰ শ্ৰোতা-জনতাক আকৃষ্ট কৰিছিল। উদাহৰণস্বৰূপে ‘গৌৰীপুৰীয়া গাভৰু দেখিলোঁ’ গীতটোৰ ভাষাত পোৱা যায়—

‘গৌৰীপুৰীয়া গাভৰু দেখিলোঁ

হাতী ধৰিবলৈ গৈ।

.....

গোৱালপাৰাৰ হাতীৰ মহল, মাউত নানা স্থানৰ

তাৰেই মাজত মাথোন মই শিৱসাগৰৰ গাঁৱৰ

সেয়ে, গভীৰ হাবিত গাইছিলোঁ বিহু ব’হাগৰ।’

সেইদৰে তেওঁৰ ‘চৰাই চিকুন অ’ লীলা ৰহিলা’ গীতটোত অসমীয়াৰ বাপতি সাহোন বিহুৰ গুৰুত্ব আৰু বিনন্দীয়া বৈচিত্ৰ্য উপস্থাপন কৰিছে। কাৰণ আদৰৰ বিহুটি অসমীয়া ৰাইজৰ ধন; এনেকুৱা বিহু উৎসৱ অনুষ্ঠিত নকৰিলে অসমৰ মান ৰক্ষিত নহ’ব। গীতটোৰ ভাষাত তেনে উপলব্ধিয়েই

পোৱা যায় —

‘চৰাই চিকুন অ’ লীলা ৰহিলা

.....

অসমীৰে বিহুটি এই
বাপতিয়ে সাহোন এই
আমাৰ অতি আপোন এই

.....

হায় এই এনুৱানো বিহুটি
এৰিবয়ে লাগিলে
নাথাকেনো অসমৰ মান।’

এনেদৰে ভূপেন্দ্ৰ সঙ্গীতত অসমীয়া জাতীয় সংস্কৃতিৰ আধাৰ মেৰুদণ্ড ব’হাগ আৰু বিহুৰ বাস্তৱ ৰূপছায়া প্ৰতিফলিত হোৱা দেখা যায়। সেয়ে মুন্সাইপ্ৰবাসী হাজৰিকাই জীৱিত কালতে কৈ গৈছিল —

‘এইবাৰ বিহুত চাগে মই অসমলৈ যাব নোৱাৰিম। যদি
অসুস্থতাবশতঃ নোৱাৰোঁ — তেন্তে দূৰণিৰপৰাই আপোনালোকলৈ
ব’হাগৰ সেৱা জনাইছোঁ -।’^{৯০}

৫.০ ভূপেন্দ্ৰ সঙ্গীতত ব্ৰহ্মপুত্ৰ-বন্দনা :

ভাৰতবৰ্ষৰ উত্তৰ-পূৱ প্ৰান্তৰ আমাৰ অসমখন নদীমাতৃক ৰাজ্য। অসমৰ প্ৰাকৃতিক পৰিবেশত নদীয়ে এক বিশেষ ভূমিকা গ্ৰহণ কৰি আছে। আৰহমান কালৰেপৰা অসমৰ প্ৰধান নদী ব্ৰহ্মপুত্ৰ আৰু বৰাকৰ উপৰিও শদিয়াৰপৰা ধুবুৰীপৰ্যন্ত অনেক সৰু-বৰ উপনদীয়ে অসমৰ প্ৰাকৃতিক পৰিবেশক জীপাল কৰি আহিছে। সেয়ে অসমীয়া জাতীয় জীৱনৰ ওপৰত অসমৰ নদী-উপনদীসমূহৰ ব্যাপক প্ৰভাৱ পৰিলক্ষিত হয়। অসমীয়া জাতীয় জীৱনৰ অবিচ্ছেদ্য অঙ্গস্বৰূপ এই নদী-উপনদীসমূহৰ গতি-প্ৰকৃতিয়ে অসমৰ জনতাৰ আশা-আকাংক্ষা, হৰ্ষ-বিষাদ, চিন্তা-চেতনা তথা কৃষ্টি-সংস্কৃতিক নিয়ন্ত্ৰণ কৰি বৃহত্তৰ অসমীয়া জাতি আৰু সভ্যতাৰ গঢ় দিছে।

ভূপেন হাজৰিকাৰ গীতিসাহিত্যতো অসমৰ ব্ৰহ্মপুত্ৰ আৰু ইয়াৰ উপনদীসমূহৰ প্ৰসঙ্গ উপস্থাপনে গীতসমূহৰ বিষয়বস্তুক ৰসাল আৰু অৰ্থবহ কৰি তুলিছে। তেওঁৰ গীতত উল্লেখ পোৱা প্ৰধান নদীৰ ভিতৰত ব্ৰহ্মপুত্ৰ বা লুইতৰ প্ৰসঙ্গই আটাইতকৈ বেছি। ‘লুইত তেওঁৰ মানত কেৱল এখন নদী নহয়; লুইত হ’ল সমগ্ৰ অসম আৰু অসমীয়া জাতিৰ দাপোণ।’^{৯১} সেয়ে ব্ৰহ্মপুত্ৰ বা লুইতক মূল বিষয়ৰূপে আধাৰ কৰিয়েই হাজৰিকাই ‘মহাবাহু ব্ৰহ্মপুত্ৰ মহামিলনৰ তীৰ্থ’, ‘বিক্তীৰ্ণ পাৰৰে অসংখ্য জনৰে’, ‘লুইততে মোৰ ঘৰ’, ‘জিলিকাৰ লুইতৰ পাৰ’, ‘আজি ব্ৰহ্মপুত্ৰ হ’ল বহিমান’, ‘লুইতৰ বলিয়া বান’, ‘লুইতৰ পাৰ দুটি’, ‘অসম আমাৰ ৰূপহী’ আদি বিভিন্ন গীত ৰচনা কৰিছিল। তেওঁ বিচাৰিছিল অসমত চিৰ প্ৰবাহিত হৈ থকা ব্ৰহ্মপুত্ৰ, বৰাক আৰু ইয়াৰ উপনদীসমূহৰ দৰেই

ভিন্ন জাতি-জনগোষ্ঠীৰ সময়য়ে বৃহৎ অসমীয়া জাতি আৰু সভ্যতা-সংস্কৃতি যেন যুগ-যুগান্তৰলৈ
প্ৰবাহিত হৈ থাকে। সেয়ে গীতৰ ভাষাৰে ব্ৰহ্মপুত্ৰৰ প্ৰশস্তি গাইছিল —

‘মহাবাহু ব্ৰহ্মপুত্ৰ, মহামিলনৰ তীৰ্থ
কত যুগ ধৰি আহিছে প্ৰকাশি
সময়ৰ অৰ্থ।।

.....।।’

লুইতৰ দুয়োপাৰৰ পাহাৰ-ভৈয়াম, নদী-উপনদীৰ চিৰসেউজ মনোৰম দৃশ্যৰলীয়ে হাজৰিকাক
বিশেষভাৱে আকৃষ্ট কৰিছিল। অসমৰ এনে চহকী প্ৰাকৃতিক সম্পদৰ দৰেই বৌদ্ধিক উৎকৰ্ষ সাধনৰ
বাবে প্ৰচুৰ মানৱ সম্পদো যে আছে সেই কথা হাজৰিকাই অন্তঃকৰণেৰে উপলব্ধি কৰিছিল। সেয়ে
গুৱাহাটী বিশ্ববিদ্যালয় প্ৰতিষ্ঠাৰ সময়ত তেওঁ আশাবাদী দৃষ্টিৰে ‘জিলিকাব লুইতৰে পাৰ’ লিখিছিল।

‘জিলিকাব লুইতৰ পাৰ
এন্ধাৰৰ ভেটা ভাঙি
প্ৰাগজ্যোতিষত বয়
জেউতি নিজৰাৰে ধাৰ
শত শত বস্তিৰ
জ্ঞানৰ দীপালীয়ে
জিলিকাব লুইতৰে পাৰ।
.....।’

ব্ৰহ্মপুত্ৰৰ সৌন্দৰ্যক তেওঁ বহু বৰ্ণিত ৰূপত সঙ্গীতত অংকন কৰিছে; যাৰ বাবে ব্যঞ্জনা
শক্তিয়ে তেওঁৰ গীতক এক উচ্চতৰ মাত্ৰা প্ৰদান কৰিছে। হাজৰিকাই ‘আকাশী যানেৰে’ শীৰ্ষক
গীতটোত উপমা-চিত্ৰকল্পযুক্ত আলংকাৰিক ভাষাৰে ব্ৰহ্মপুত্ৰৰ অপৰূপ সৌন্দৰ্য প্ৰকাশ কৰিছিল।

‘অকোৱা-পকোৱা গামোচা এখন
যেন বালিত মেলি থোৱা আছে
সেইখন গামোচা বৰহমপুত্ৰ
শীতত ৰ’দহে পুৱাইছে।
.....।’

লুইতৰ বিশাল সৌন্দৰ্য আৰু মনোমোহা প্ৰাকৃতিক দৃশ্যত আকৃষ্ট হৈ গীতিকাৰ আত্মবিভাৰ
হ’লেও তেওঁ কেতিয়াবা লুইতৰ ধ্বংসমুখী ৰূপটোও প্ৰত্যক্ষ কৰিছিল। লুইতক ‘আপোন আশ্ৰয়’
স্থলৰূপে গণ্য কৰিছিল যদিও প্ৰলয়ঙ্কৰী বানে সকলোবোৰ মৰিমূৰ কৰি নিয়াৰ বাবেই তেওঁ ‘পৰ’ৰ
মৰ্যাদাহে পাইছিল আৰু সেই লুইতেই মৰমৰ সপোন ভাঙে-গড়ে বুলি তেওঁ আক্ষেপ কৰিছিল—

‘লুইততে মোৰ ঘৰ
লুইতেই মোৰ পৰ

লুইতেই যে ভাঙে গড়ে

সপোন মৰমৰ।

.....।’

হাজৰিকাৰ গীতত “বুঢ়া লুইত” হ’ল গণশক্তিৰ প্ৰতীক। গণশক্তি অপৰাজেয়। কিন্তু, দুপাৰত বুভুক্ষ শিশুৰ আৰ্তনাদ শুনিও, সৰল হোজা নিৰক্ষৰ নাগৰিকৰ দুখ-দুৰ্দশা দেখিও, নৈতিকতাৰ স্বলন, মানৱতাৰ পতন দেখিও এই মহাশক্তি নিৰ্বিকাৰ, অলস কিয়? যদিহে তেওঁ সৃষ্টিৰ অধিকাৰী ব্ৰহ্মাৰ পুত্ৰ তেনেহলে সহস্ৰ বাৰিষাৰ উন্মাদনাৰ অভিজ্ঞতাৰে এই শিথিল সমাজখন উটুৱাই নি চেতনাৰে পদ্ম মানৱক জগাই, ভীষ্মৰূপী অজস্ৰ বীৰ সৃষ্টিকাৰী বীৰসৱক জগাই তোলক আৰু সত্য, ন্যায় শাস্তিৰ এখন সুস্থ, সাম্যৰ সুন্দৰ সমাজ গঢ়ি তোলক— এয়াই গায়ক গীতিকাৰৰ ব্ৰহ্মপুত্ৰৰ প্ৰতি কাতৰ আহ্বান।^{১১} সেয়ে ‘বিস্তীৰ্ণ পাৰৰে’ শীৰ্ষক গীতটোত তেওঁ লুইতক প্ৰশ্ন কৰিছিল —

‘তুমিয়ে যদি ব্ৰহ্মৰে পুত্ৰ

সেই পিতৃ তেনে নাম মাত্ৰ

নহ’লে প্ৰেৰণা নিদিয়া কিয়?

.....।’

উল্লেখ্য যে, তদানীন্তন ভাৰতবৰ্ষৰ প্ৰধান মন্ত্ৰী অটল বিহাৰী বাজপেয়ীৰ সন্মুখত এই গীতটিৰ হিন্দী তৰ্জমা ‘बिस्तार है अपार प्रजा दीनों पार’ পৰিবেশন কৰিয়েই সেই সময়ৰ ডিগবৈৰ তেল শোধনাগাৰত কৰ্মৰত প্ৰায় পাঁচ হেজাৰ কৰ্মচাৰীৰ চাকৰি জীৱনলৈ অহা প্ৰত্যাহ্বানক হাজৰিকাই সমাধান কৰিছিল।^{১২} এই ক্ষেত্ৰত ভূপেন হাজৰিকাৰ গানৰ শক্তি অপৰিসীম।

সেইদৰে ১৯৭৯-৮৫ চনৰ সময়ছোৱাত অসমৰপৰা বাংলাদেশীমূলৰ বিদেশী নাগৰিকক বহিষ্কৰণৰ বাবে এক সুদীৰ্ঘ আন্দোলন চলিছিল। সেই আন্দোলনৰ সময়ছোৱাত অসমৰ বৰাক উপত্যকাক বাদ দি সমগ্ৰ ব্ৰহ্মপুত্ৰ উপত্যকাত এক সুদূৰপ্ৰসাৰী উত্তেজনাময় পৰিস্থিতিৰ সৃষ্টি হৈছিল। হাজৰিকাই সেই সময়ত ৰচনা কৰা গীত আৰু গদ্যসাহিত্য উভয়তে সেই বাস্তৱ প্ৰতিচ্ছবি আলোকপাত কৰিছিল। এই সন্দৰ্ভত পোৱা যায় —

‘ব্ৰহ্মপুত্ৰৰ দুয়োটি পাৰ বহিমান হৈ উঠা দেখি মোৰ ভাৱ হ’ল

— বহি কেতিয়া উৰে ? বহি উৰে তেতিয়া — যেতিয়া বহুদিনৰ

পুঞ্জীভূত নোপোৱাৰ বেদনা আগ্নেয়গিৰি হয় — আৰু সেই

আগ্নেয়গিৰিৰ হঠাতে উদ্গিৰণ হয় — তেতিয়া লক্ষ্যজনৰ

সামূহিক অনুভূতি প্ৰকাশিত হয়। তেতিয়া উৰি যায় নেতা, উৰি

যায় নীতি, উৰি যায় নিয়ম। ধৈৰ্য্য আৰু সহ্যৰ সীমা তেতিয়া

হেৰাই যায়। আৰম্ভ হয় বলপ্ৰয়োগ, হত্যা, মাৰ-ধৰ, জোৰ-জুলুম

আদি অগণতান্ত্ৰিক নেতিবাচক পন্থা।^{১৩}

উল্লেখ্য যে, হাজৰিকাৰ শিৰাই-উপশিৰাই ব্ৰহ্মপুত্ৰ এনেদৰে প্ৰবাহিত হৈ আছে যে, ছাত্ৰ

আন্দোলনত অংশ গ্ৰহণ কৰা জনতাৰ সেই বিপ্লবী ৰূপটোও তেওঁ ব্ৰহ্মপুত্ৰ নদীক প্ৰতীক হিচাপে
আধাৰ কৰিয়েই আলোকপাত কৰিছিল —

‘আজি ব্ৰহ্মপুত্ৰ হ’ল বহিমান!

.....

সৌৰা বজ্জনিনাদৰ প্ৰতিধ্বনি

ভৈয়ামে-পৰ্বতে বাজে

সংগ্ৰামী সুস্থ প্ৰকাশ

বলিষ্ঠ সংযম মাজে;

.....!’

গীতিকাৰ হাজৰিকাই জন্মভূমি অসমখনিক ৰূপে-গুণে অতুলনীয় আখ্যা দি স্বদেশ প্ৰেমৰ
আকৃতি প্ৰকাশ কৰিছে। সেয়ে অসমৰ মেৰুদণ্ডস্বৰূপ লুইতৰ পাৰত জন্ম হোৱা হাজৰিকাই লুইতৰ
পাৰতেই যেন ইহলীলা সম্বৰণ কৰিব পাৰে তাকেই তেওঁ গীতৰ ভাষাৰে কামনা কৰিছিল —

‘লৌহিত্যৰে বহল পাৰক প্ৰণিপাত কৰোঁ

জন্ম ল’লোঁ ইয়াতেই, ইয়াতে যেন মৰোঁ

অ’ জন্ম ল’লোঁ ইয়াতেই, ইয়াতে যেন মৰোঁ।’

এনেদৰে ভূপেন্দ্ৰ সঙ্গীতত অসমীয়া জাতীয় জীৱনৰ মেৰুদণ্ড ব্ৰহ্মপুত্ৰ নদীৰ ব্যাখ্যাৰীত
প্ৰভাৱ পৰিলক্ষিত হয়। মুঠতে জন্মভূমি অসম তথা ব’হাগ আৰু ব্ৰহ্মপুত্ৰৰ প্ৰতি দুৰ্বাৰ হেঁপাহ
থকাৰ বাবেই হয়তো হাজৰিকাই কৈছিল — ‘মই য’তেই নাথাকোঁ মোৰ মনটো থাকে অসমত।’^{১৪}

৬.০ উপসংহাৰ :

ভূপেন হাজৰিকাৰ গীতসমূহ প্ৰকৃতাৰ্থত অসমীয়া সমাজ আৰু সংস্কৃতিৰ দাপোণ। বিংশ
শতিকাৰ চল্লিছৰ দশকৰ পৰা একবিংশ শতিকাৰ দ্বিতীয় দশকৰ আৰম্ভণিলৈকে তেওঁ বিভিন্ন বিষয়
আৰু ভাৱ বৈচিত্ৰ্যৰে যিবোৰ কালজয়ী গীত ৰচনা কৰিলে তেওঁৰ সমসাময়িক কোনো এজন অসমীয়া
গীতিকাৰে তেনে সফলতা লাভ কৰিছে বুলি উপলব্ধি কৰিব পৰা নাযায়। আটলাণ্টিক আৰু প্ৰশান্ত
মহাসাগৰৰ টো-লহৰৰ পৰা আৰম্ভ কৰি ব্ৰহ্মপুত্ৰৰ বহিমান ৰূপলৈকে, দিখৌ-দিব্ৰুঙৰ সুসমাহিত আৰু
কালান্তক ৰূপৰপৰা কপিলীৰ ভয়ংকৰ ৰূপলৈকে, টিৰাপৰে টাংচা, চিয়াঙৰে গালং, লৌহিত্যৰে খামতি
আৰু দিচাংমুখৰ মিছিং ডেকাটিৰপৰা সাপোন চহৰ শ্বিলঙৰে মনালিছা লিংডোলৈকে পাহাৰ-ভৈয়াম
একাৰাৰ কৰা সমন্বয়ৰ সুৰ তেওঁৰ গীতসমূহৰ বিষয়বস্তুৰ মাজত অন্তৰ্ভুক্ত হৈ আছে। বিশেষকৈ
অসমৰ বায়ু-পানী, আকাশ-বতাহ, প্ৰকৃতি-পৰিবেশৰ সমল সংযোজনেৰে পৰিপূৰ্ণ তেওঁৰ গীত-
গদ্য সাহিত্যৰাজিত অসমৰ কেঁচা মাটিৰ সুবাস বিচাৰি পোৱা যায়। এই সন্দৰ্ভত হাজৰিকাই তেওঁৰ
আত্মজীৱনীত কৈছিল — ‘বিগত ৭৫ টা বছৰত মই অসমৰ লগতে উত্তৰ-পূৰ্বাঞ্চলৰ সামাজিক,
সাংস্কৃতিক ৰাজনৈতিক উন্নয়নৰ বাবেই কাম কৰিছোঁ। মোৰ লেখা মোৰ কবিতা, সঙ্গীত, সাহিত্য
কিন্ধা চলচ্চিত্ৰৰ মাজেৰেতো মই তাকেই কৰিব খুজিছিলোঁ। ঈশ্বৰৰ কৃপাত আজি অসমৰ সমাৰ্থক

হৈছে মোৰ নাম — তিনিটা ‘বি’ — ভূপেন, বিহু আৰু ব্ৰহ্মপুত্ৰ।”^{১৫} সেয়ে গীতিকাৰ হাজৰিকাৰ ৰচিত বিভিন্ন গীতত ব’হাগ আৰু বিহুৰ প্ৰাণচঞ্চল পৰিবেশৰ লগতে ব্ৰহ্মপুত্ৰ নদীৰ ভিন্ন ৰূপ বৈচিত্ৰ্য বিষয়বস্তু হিচাপে জুমুৰি দি ধৰা দেখা যায়। মুঠতে নৱ বৰ্ষৰ প্ৰথম মাহ ব’হাগ তথা বিহুৰ উদ্গাদনাময় পৰিবেশৰ উপৰিও অসমীয়া সভ্যতা-সংস্কৃতিৰ অন্যতম উৎস ব্ৰহ্মপুত্ৰ-বন্দনাৰ বাবেই ‘ভূপেন্দ্ৰ সঙ্গীত’ক অসমৰ জনজীৱনৰ অমূল্য সাহিত্য সম্পদ হিচাপে আখ্যা দিব পাৰি।

প্ৰসঙ্গ সূত্ৰ :

- ১। অসম বাণী, ১১ নবেম্বৰ, ২০১১
- ২। অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত; পৃষ্ঠা : ৪৯৫
- ৩। বহিমান লুইতৰ পাৰে পাৰে; পৃষ্ঠা : ৩
- ৪। ব’হাগ মাথোঁ এটি ঋতু নহয়; পৃষ্ঠা : মোৰ দুআষাৰ
- ৫। ভৱানী কুমাৰ বৰুৱাই আমাক মৌখিকভাবে অৱগত কৰা তথ্য
- ৬। ড° ভূপেন হাজৰিকাৰ গীত সমগ্ৰ; পৃষ্ঠা : ৩৩৬
- ৭। ভূপেন হাজৰিকাৰ গীত সমগ্ৰৰ চমু বিশ্লেষণ; পৃষ্ঠা : ১৫০
- ৮। ড° ভূপেন হাজৰিকাৰ গীত সমগ্ৰ; পৃষ্ঠা : ১০৯
- ৯। বহিমান লুইতৰ পাৰে পাৰে; পৃষ্ঠা : ২৫১
- ১০। ড° ভূপেন হাজৰিকা : শদিয়াৰপৰা বিশ্বসভালৈ; পৃষ্ঠা : ২১৩
- ১১। পূৰ্বোক্ত; পৃষ্ঠা : ১৩১
- ১২। এই তথ্য হাজৰিকাৰ অনুলিখিত আত্মজীৱনী ‘মই এটি যাযাবৰ’ৰপৰা সংগ্ৰহ কৰা; পৃষ্ঠা : ৪৩৭/৪৩৮
- ১৩। পূৰ্বোক্ত; পৃষ্ঠা : ২৩৯
- ১৪। সাক্ষাৎকাৰ; পৃষ্ঠা : ১৪৮
- ১৫। পূৰ্বোক্ত; পৃষ্ঠা : ৪৫৪

গ্ৰন্থপঞ্জী :

মূল গ্ৰন্থ :

- ১। হাজৰিকা, সূৰ্য্য (সম্পা.) : ড° ভূপেন হাজৰিকাৰ গীত সমগ্ৰ (গীতাৱলী)
এছ, এইছ, শৈক্ষিক ন্যাস, তৰুণ নগৰ, গুৱাহাটী
তৃতীয় প্ৰকাশ : ২০১০
- ২। হাজৰিকা, সূৰ্য্য (সম্পা.) : ড° ভূপেন হাজৰিকা ৰচনাৱলী (প্ৰথম, দ্বিতীয়, তৃতীয় খণ্ড)
এছ এইছ শৈক্ষিক ন্যাস, তৰুণ নগৰ, গুৱাহাটী
প্ৰথম প্ৰকাশ : ২০০৮

প্ৰাসঙ্গিক গ্ৰন্থ :

- ১। অধিকাৰী, শুকদেৱ : জ্যোতিপ্ৰসাদ আগৰৱালা, বিষ্ণুপ্ৰসাদ ৰাভা আৰু ড° ভূপেন
বৰা, পঞ্চজ কুমাৰ(সম্পা.) : হাজৰিকাৰ গীতত সমাজ চেতনা জাগৰণ প্ৰেছ, ৰাজগড়,
গুৱাহাটী,
প্ৰথম প্ৰকাশ : ২০১২
- ২। ওজা, ৰত্ন (সম্পা.) : ভূপেন হাজৰিকা
অসম প্ৰকাশন পৰিষদ, গুৱাহাটী,
প্ৰথম প্ৰকাশ, নৱেম্বৰ, ২০১৩
- ৩। কোঁৱৰ, অৰ্পণা (সম্পা.) : চিৰযুগমীয়া ব্যক্তিত্ব
ডেপ্তিনী প্ৰিণ্টিং প্ৰেছ, ৰাজগড়, গুৱাহাটী— ৩
প্ৰথম প্ৰকাশ : জানুৱাৰী, ২০১৮
- ৪। দত্ত, দিলীপ কুমাৰ : ভূপেন হাজৰিকাৰ গীত আৰু জীৱন ৰথ
বনলতা, পাণবজাৰ, গুৱাহাটী
পঞ্চম সংস্কৰণ : ডিচেম্বৰ, ২০১১
- ৫। পাঠক, তৰণী : ভূপেন হাজৰিকাৰ গীত সমগ্ৰ চমু বিশ্লেষণ
পাঠক প্ৰকাশন, গুৱাহাটী, প্ৰথম প্ৰকাশ : ২০০৯
পাঠক ডাকুৱা, মনোমতী (সম্পা.)
- ৬। হাজৰিকা, সূৰ্য্য (সম্পা.) : মই এটি যাযাবৰ (অনুলিখিত আত্মজীৱনী)
এছ এইছ শৈক্ষিক ন্যাস, চন্দ্ৰকান্ত হাজৰিকা পথ,
তৰণ নগৰ, গুৱাহাটী; পৰিৱৰ্ত্তিত সংস্কৰণ : ২০১১

মাতৃত্ব আৰু প্রজনন : এক নাৰীবাদী বিশ্লেষণ

প্ৰিয়ংকা গায়ন

স্নাতকোত্তৰ চতুৰ্থ ষাণ্মাসিক, সমাজতত্ত্ব বিভাগ
গুৱাহাটী বিশ্ববিদ্যালয়।

অৱতাৰণা : মাতৃত্ব আৰু প্রজনন নাৰীবাদী চিন্তাধাৰা আৰু নাৰী অধিকাৰৰ মূল বিষয়। প্ৰথম আৰু দ্বিতীয় নাৰীবাদী বিপ্লৱৰ বাবে গৰ্ভপাতৰ অধিকাৰ আৰু মাতৃত্বৰ সামাজিক স্বীকৃতি প্রজনন সম্পৰ্কীয় মূল দিশ আছিল। মাতৃত্বক এক সংৰচনাত্মক শ্ৰেণী হিচাপে বুজিবৰ বাবে নাৰীবাদী চিন্তাবিদসকলে জৈৱিক মাতৃত্ব আৰু সামাজিক মাতৃত্বৰ মাজৰ পাৰ্থক্য দাঙি ধৰাৰ চেষ্টা কৰিছিল। পিতৃতান্ত্ৰিক সমাজ ব্যৱস্থাই কিদৰে নাৰীৰ প্রজননৰ ওপৰত ভিত্তি কৰি শাসন আৰু শোষণ কৰি আহিছে তাৰ ওপৰত নাৰীবাদী চিন্তাধাৰাৰ পৃষ্ঠপোষকসকলে গভীৰ মনোনিৱেশ কৰা দেখিবলৈ পোৱা যায়। বৰ্তমান কুৰি শতিকাৰ শেষৰফালে প্ৰযুক্তিবিদ্যা আৰু উন্নত চিকিৎসা বিজ্ঞানৰ সহায়ত কিদৰে জৈৱিক মাতৃত্বক অৱনমিত কৰি মাতৃত্ব আৰু প্রজননৰ অন্য বিকল্পৰ সূচনা কৰিছে। এই গৱেষণা প্ৰৱন্ধখনত নাৰীবাদীসকলে কিদৰে মাতৃত্ব আৰু প্রজনন বিষয়টোত গুৰুত্ব আৰোপ কৰিছে তাৰ অধ্যয়ন কৰা হৈছে। সহায়ক প্রজনন প্ৰযুক্তিবিদ্যা (Assistance Reproduction Technology) ই কিদৰে জৈৱিক প্রজননৰ ওপৰত প্ৰশ্নৰ অৱতাৰণা কৰি নাৰীসকলৰ ওপৰত সামাজিক নিয়ন্ত্ৰণ অব্যাহত ৰাখিছে তাৰ এক আলোচনা কৰাৰ লক্ষ্যৰে প্ৰৱন্ধখন প্ৰস্তুত কৰা হৈছে।

পৰিচয় (Introduction) : নাৰীবাদী চিন্তাৰ আৰম্ভণিৰে পৰাই মাতৃত্ব আৰু প্ৰজননৰ মূল কেন্দ্ৰবিন্দু হিচাপে বিবেচনা কৰা হৈছে। পৰম্পৰাগতভাৱে নাৰীবাদী দৃষ্টিভংগীয়ে নাৰীৰ অধিকাৰৰ ক্ষেত্ৰত প্ৰজননৰ পছন্দ আৰু মাতৃত্বৰ স্বীকৃতি দিশটোত গুৰুত্ব আৰোপ কৰি আহিছে। নাৰীবাদীসকলে নাৰীৰ প্ৰজনন স্বাস্থ্যৰ লগত জড়িত গৰ্ভনিৰোধক আৰু গৰ্ভপাতৰ ক্ষেত্ৰত স্বতন্ত্ৰ সিদ্ধান্ত লোৱাৰ পোষকতা কৰি আহিছে। নাৰীবাদী দৃষ্টিভংগীয়ে যুক্তি আগবঢ়াই যে জৈৱিক মাতৃত্ব (শাৰীৰিক প্ৰসৱ ত্ৰিয়্যা) আৰু সামাজিক মাতৃত্ব (মাতৃ হোৱাৰ লগত জড়িত সামাজিক ভূমিকা আৰু পৰিচয়) ৰ মাজত এক গুৰুত্বপূৰ্ণ পাৰ্থক্য নিৰূপণ কৰা প্ৰয়োজন। সহায়ক প্ৰজনন প্ৰযুক্তিবিদ্যাই (ART) এই দুটা ধাৰণাৰ মাজৰ বেখাডাল অধিক অস্পষ্ট কৰি তুলিছে। এই প্ৰযুক্তিবিদ্যাই নাৰীৰ প্ৰজনন স্বাধীনতা বৃদ্ধি কৰাৰ পৰিৱৰ্তে নিয়ন্ত্ৰণৰ এক নতুন ৰূপৰ প্ৰৱৰ্তন কৰিছে। ART য়ে ব্যক্তিৰ সন্তান জন্ম দিয়াৰ কৌশলৰ লগতে জনসংখ্যা বৃদ্ধিটো প্ৰভাৱ পেলাইছে। সহায়ক প্ৰজনন প্ৰযুক্তিবিদ্যাই ব্যক্তিগত, সামাজিক আৰু গোলকীয় ভাৱে মাতৃত্ব, প্ৰজনন আৰু সন্তান জন্মৰ লগত সামাজিক লিংগ সম্পৰ্কৰ মাজত এক মতানক্যৰ সৃষ্টি কৰিছে।

বিভিন্ন দৃষ্টিভংগীৰ নাৰীবাদী চিন্তাবিদসকলে মাতৃত্ব আৰু প্ৰজননৰ ওপৰত ভিন্ন দৃষ্টিভংগী দাঙি ধৰিছে। এক শ্ৰেণীৰ চিন্তাবিদে মাতৃত্ব আৰু প্ৰজনন নাৰীৰ ওপৰত হোৱা অত্যাচাৰ হিচাপে চিনাক্ত কৰাৰ পৰিৱৰ্তে, অন্য এক শ্ৰেণীয়ে ইয়াক নাৰী সৰলীকৰণ হিচাপে অভিহিত কৰিছে। নতুন প্ৰজনন প্ৰযুক্তিবিদ্যাৰ প্ৰয়োগে বন্ধ্যা নাৰীসকলক সন্তান লাভৰ সুযোগ প্ৰদান কৰাৰ লগতে সামাজিক মাতৃত্ব ধাৰণাৰ প্ৰসাৰতা প্ৰদান কৰিছে।

মাতৃত্ব (Motherhood) :

মাতৃত্ব হৈছে এনে এটা অৱধাৰণা যি প্ৰতিগৰাকী নাৰীৰ অভ্যন্তৰত অন্তৰ্নিহিত হৈ থাকে। নাৰীবাদীসকলে নাৰীৰ এই বিশেষ বৈশিষ্ট্যক মহিলাসকলৰ একত্ৰীকৰণ আৰু নাৰী অধিকাৰ সংগ্ৰামৰ মূল অস্ত্ৰ হিচাপে বিবেচিত কৰিছে। মাতৃত্বৰ জৰিয়তে সমাজত নাৰীবাদী আন্দোলনে অধিক প্ৰসাৰতা লাভ কৰিছে। প্ৰতিগৰাকী নাৰীয়ে মাতৃত্বৰ সামাজিক স্বীকৃতি বিচাৰে। অন্যহাতে মাতৃত্বই হ'ল মহিলাসকলক তেওঁলোকৰ অধিকাৰ, সামাজিক সমতাৰ পৰা বঞ্চিত কৰা আৰু বৈষম্যৰ অন্যতম কাৰণ। ১৯৮০ দশকৰ নাৰীবাদী চিন্তাবিদসকলে মাতৃত্বৰ প্ৰত্যাখ্যানক নাৰীৰ শোষণ অতিক্ৰম কৰি সমতা স্থাপনৰ এক পূৰ্বচৰ্ত হিচাপে সমালোচনাত্মক দৃষ্টিভংগী আগবঢ়াইছে। চিমন দি বিভোৱে (Simon de Beauvoir) তেখেতৰ উল্লেখযোগ্য গ্ৰন্থ 'The Second Sex' ত এই স্থিতিৰ পোষকতা কৰিছে। তেখেতে মন্তব্য কৰিছিল যে প্ৰসূতিৰ জৰিয়তে মহিলাসকল কৃত্ৰিমভাৱে পুৰুষৰ সমান হৈ পৰে বুলি কোৱাটো এক প্ৰবঞ্চনা ("It was fraudulent to maintain that through maternity woman becomes concretely man's equal") (Simone de Beauvoir, ১৯৫৩; ৫২৫)। তেখেতে মাতৃত্বক নাৰীক পুৰুষতকৈ পৃথক বুলি গণ্য কৰা মূল হিচাপে উল্লেখ কৰিছে আৰু যিয়ে তেওঁলোকক অক্ষমতাৰ সৈতে বান্ধি ৰাখিছে। তেওঁ অনুভৱ কৰিছিল যে নাৰীক মাতৃত্বই নিজৰ জীৱনৰ চৰম লক্ষ্য হিচাপে মানি ল'বলৈ বাধ্য কৰা হয়। তেওঁৰ মতে সহায়ক প্ৰজনন প্ৰযুক্তি বিদ্যাৰ জৰিয়তে

লাভ কৰা মাতৃত্বও সম্পূৰ্ণ স্বাধীন নহয়। তেওঁ মাতৃত্বক আৰোপ কৰা হয় বুলি মত পোষণ কৰিছে। (Beauvoir, ১৯৭৩; ৭২৪)। আইন, সংস্থা আৰু সামগ্ৰিক সামাজিক প্ৰেক্ষাপট সলনি কৰিলেও মাতৃত্বৰ পৰিণতি সলনি কৰিব পৰা নাযাব। এই পৰিসীমাৰ পৰা মুক্ত হ'বলৈ বাবে নাৰীয়ে নিজকে মাতৃত্বৰ পৰা আঁতৰাই ৰাখিব পাৰিব লাগিব। (Beauvoir, ১৯৫৩; ৭১৭; ৭২৫)। কেবল পেটমেনে (Carole Pateman, ১৯৮৮-৮৯) উল্লেখ কৰিছে যে মাতৃত্বৰ মূল্য হ্ৰাস কৰাটো পুৰুষতান্ত্ৰিক সামাজিক সংৰচনাৰ লিংগ বৈষম্যৰ এক ফলাফল। এনে অৱস্থাত নাৰী আৰু পুৰুষৰ সম্পৰ্কক এক যৌন চুক্তিৰ দ্বাৰা নিৰূপণ কৰা হয়, যিয়ে নাৰীৰ শৰীৰ আৰু সন্তান পুৰুষ আৰু সমাজৰ ওচৰত সমৰ্পিত বুলি প্ৰতিপন্ন কৰে।

অধিকসংখ্যক নাৰীবাদী গৱেষণাই প্ৰমাণ কৰিছে যে মাতৃত্ব আৰু প্ৰকৃতিৰ মাজৰ সম্পৰ্ক ঐতিহাসিক, সামাজিক, আইনগত, ৰাজনৈতিক আৰু দাৰ্শনিকভাৱে গঢ় লৈ উঠিছিল। নাৰীবাদীসকলে মাতৃত্বৰ ধাৰণাটোক নাৰীৰ জন্মগত বৈশিষ্ট্য হিচাপে অভিহিত কৰিছিল। তেওঁলোকৰ মতে মাতৃত্বৰ সৈতে নাৰীৰ 'প্ৰকৃতি'ৰ সম্পৰ্কই জৈৱিক মাতৃত্ব আৰু সামাজিক মাতৃত্বক সংমিশ্ৰিত কৰিছে আৰু মাতৃত্বক এক কাম ৰূপে স্বীকাৰ কৰাৰ পৰা বিৰত ৰাখিছে। যেতিয়া মাতৃত্বক 'প্ৰকৃতি' হিচাপে বিবেচিত কৰা হয় সামাজিক মাতৃত্ব (মাতৃৰ যত্নৰ কাম আৰু সন্তানৰ লালন-পালন)ক প্ৰাকৃতিক প্ৰেমৰ দ্বাৰা সম্পন্ন কৰা নাৰীৰ দায়িত্ব হিচাপে গণ্য কৰা হয়। নাৰীবাদীসকলে যুক্তি দিছিল যে জৈৱিক-সামাজিক মাতৃত্বৰ মিশ্ৰণ, মাতৃত্বৰ দুয়োটা ৰূপৰ প্ৰকৃতিৰ লগত সম্পৰ্ক আৰু মাতৃৰ কামক প্ৰেমৰ অৰ্থ হিচাপে আদৰ্শীকৰণ কৰা ধাৰণাই সমাজত নাৰীৰ শোষণ বৰ্তাই ৰখাৰ লগতে বৈধতা প্ৰদান কৰি আহিছে। উগ্ৰ, মাক্সবাদী আৰু উপনিবেশিক নাৰীবাদী দৃষ্টিভঙ্গীয়ে মাতৃত্বক সামাজিক, অৰ্থনৈতিক আৰু বৰ্ণ সংৰচনা, অৰ্থাৎ পিতৃত্ব, পুঁজিবাদ আৰু উপনিবেশিকতাবাদৰ লগত সংযোগ কৰিছে। এইবোৰক আন্তঃসংলগ্ন উৎপাদন ব্যৱস্থা হিচাপে ধাৰণা কৰা হৈছিল। সাধাৰণতে উৎপাদনৰ ধাৰণাই জৈৱিক আৰু সামাজিক মাতৃত্বক বৰ্হিভূত কৰিছে আৰু ইয়াক প্ৰজননৰ এক অংগ হিচাপেহে চাব বিচাৰিছে। ইয়াৰ বিপৰীতে নাৰীবাদীসকলে যুক্তি দিছিল যে জৈৱিক আৰু সামাজিক মাতৃত্ব আছিল উৎপাদনৰ এক নিৰ্দিষ্ট ৰূপ যিয়ে পুঁজিবাদী, পিতৃতান্ত্ৰিক আৰু উপনিবেশিক উৎপাদন পদ্ধতিসমূহ বৰ্তাই ৰাখিছিল য'ত স্তৰভিত্তিক ক্ষমতা অন্তৰ্ভুক্ত হৈ আছিল। নাৰী আৰু মাতৃত্বক অনুৎপাদনশীল ক্ষেত্ৰলৈ অৱনমিত কৰাটোৱে পুৰুষক নাৰীৰ জীৱন, প্ৰজনন, সন্তান আৰু তেওঁলোকৰ কামৰ ওপৰত নিয়ন্ত্ৰণ কৰিবলৈ অনুমতি দিছিল। ইয়াৰ জৰিয়তে পুৰুষতান্ত্ৰিক সমাজত নাৰীসকল ব্যক্তিগত, অৰ্থনৈতিক, ৰাজনৈতিক, সামাজিক আৰু অন্যান্য দিশত শোষণৰ বলি হৈছিল। ইয়াত যুক্তি দিয়া হৈছিল যে এই সকলোবোৰ পৰিস্থিতিত মাতৃ হোৱাৰ অৰ্থ হ'ল এনে এক ব্যৱস্থা মানি চলা যিয়ে মহিলাসকলক স্বনিৰ্ধাৰিত মাতৃত্বৰ অধিকাৰৰ পৰা বঞ্চিত কৰে আৰু শোষণ কৰে। অন্যহাতে মাতৃত্ব আৰু মাতৃত্বৰ লগত জড়িত কামৰ পৰা বিৰত থকাটোৱেই এই ব্যৱস্থাসমূহৰ প্ৰতিৰোধৰ মাধ্যম হৈ পৰে।

মাতৃত্বৰ উদাৰবাদী আৰু সংস্কৃতিক দৃষ্টিভঙ্গী (Liberatarian and Cultural Perspective of Motherhood) : যদিও নাৰীবাদীসকলে জৈৱিক আৰু সামাজিক মাতৃত্বৰ মাজত সঠিক পাৰ্থক্য

নিৰ্ণয় কৰা নাই, এই দুয়োটা ৰূপৰ মাজত পাৰ্থক্য নিৰ্ধাৰণ কৰাটো অতি প্ৰয়োজনীয়। Alison Jagar এ মন্তব্য কৰিছে যে মাতৃত্ব হ'ল এনে এক সম্পৰ্ক য'ত এজন ব্যক্তিয়ে আন এজনৰ লালন-পালন কৰে আৰু যত্ন লয়। অৰ্থাৎ সামাজিক মাতৃ হ'বলৈ জৈৱিক মাতৃ হোৱাৰ প্ৰয়োজন নাই। তথাপিও পিতৃতান্ত্ৰিক সমাজৰ ধাৰণা যে জন্মদিয়া মাতৃগৰাকীহে সন্তানৰ লালন-পালনৰ বাবে সৰ্বোত্তম এই নীতিয়ে নাৰীৰ শৰীৰ আৰু শক্তিৰ ক্ষেত্ৰত প্ৰায়ে অযুক্তিকৰ দাবী উত্থাপন কৰি আহিছে। সেয়েহে উগ্ৰ উদাৰ নাৰীবাদীসকলে জৈৱিক মাতৃত্বৰ বিৰুদ্ধে যুক্তি আগবঢ়াইছে। কিন্তু, উগ্ৰ-সাংস্কৃতিক নাৰীবাদীসকলে এই যুক্তিক সমালোচনা কৰি মত পোষণ কৰিছে যে কোনো মহিলাই পুৰুষতান্ত্ৰিকতাৰ অপ্ৰতিফলিত অৱস্থাৰ কাৰ্যত কেৱল সন্তান জন্ম দিয়াৰ পৰা পোৱা সম্ভৱতাৰ পৰাই নহয় আত্ম বিকাশৰ পৰাও বঞ্চিত কৰিব লাগে। মাতৃসকলৰ জন্ম নহয়, নিৰ্মাণ কৰা হয়। Am Okaley উল্লেখ কৰিছে যে জৈৱিক মাতৃত্ব এগৰাকী মাতৃৰ প্ৰয়োজনীয়তাকৈ নিজৰ জৈৱিক মাতৃৰ দ্বাৰা পালন কৰাটো সন্তানৰ বাবে অধিক প্ৰয়োজন, সেয়েহে জৈৱিক মাতৃত্ব হ'ল সামাজিক সংৰচনা আৰু শোষণৰ উদ্দেশ্য সৃষ্টি কৰা এক আখ্যান।

প্ৰজনন (Reproduction) : বিভিন্ন নাৰীবাদী চিন্তাবিদে লিংগ বিষয়ক ভিন্ন মতামত আগবঢ়োৱাৰ লগতে প্ৰজননৰ ক্ষেত্ৰতো বিভিন্ন দৃষ্টিভঙ্গী আগবঢ়াইছে। উগ্ৰ-উদাৰবাদী চিন্তাবিদসকলে বিশ্বাস কৰে যে মহিলা সকলে প্ৰাকৃতিক প্ৰজনন পদ্ধতিৰ সলনি কৃত্ৰিম পদ্ধতি ব্যৱহাৰ কৰিব লাগে, উগ্ৰ-সাংস্কৃতিক নাৰীবাদীসকলৰ বিশ্বাস যে মহিলাসকলে প্ৰাকৃতিকভাৱে সন্তান জন্ম দিয়াতো অধিক সুবিধাজনক। উগ্ৰ-উদাৰবাদীসকলৰ মতে কমসংখ্যক মহিলাহে প্ৰজননৰ লগত জড়িত হৈ থাকে, অধিক সংখ্যক মহিলাই সমাজৰ উৎপাদন পদ্ধতিত নিজৰ সময় আৰু শক্তি ব্যয় কৰে। ইয়াৰ বিপৰীতে, উগ্ৰ-সাংস্কৃতিক নাৰীবাদীসকলৰ মতে নাৰীৰ শক্তিৰ চূড়ান্ত উৎস নিৰ্ভৰ কৰে তেওঁলোকৰ নতুন জীৱনগৰ্ভধাৰণৰ ক্ষমতাত।

Shulamith Firestone এ তেখেতৰ 'The Dialectic of Sex' নামৰ গ্ৰন্থখনত মত পোষণ কৰিছে যে পদ্ধতিগত পিতৃতান্ত্ৰিক নাৰী শোষণৰ মূল উৎস হ'ল জৈৱিক লিংগভিত্তিক অসমতা। ফায়াৰষ্টোন ৰ মতে উৎপাদনৰ পৰিৱৰ্তে প্ৰজননৰ সম্পৰ্কই ইতিহাসৰ মূল চালিকাশক্তি। পৰম্পৰাগতভাৱে শ্ৰমৰ বিভাজন পুৰুষ-মহিলাৰ প্ৰজনন ভূমিকা, অৰ্থনৈতিক আৰু বৰ্ণগত শ্ৰেণীবিভাজন, লিংগৰ ভিন্নতাৰ ওপৰত ভিত্তি কৰি আছিল। মাৰ্ক্সে মতপোষণ কৰিছিল যে শ্ৰমিকৰ মুক্তিৰ বাবে অৰ্থনৈতিক বিপ্লৱৰ প্ৰয়োজন, ফায়াৰষ্টোনৰ মতে মহিলাৰ মুক্তিৰ বাবে জৈৱিক বিপ্লৱ (Biological Revolution) ৰ প্ৰয়োজন। পুঁজিবাদী শ্ৰেণীটোক নিৰ্মূল কৰিবৰ বাবে সৰ্বহাৰাসকলে উৎপাদনৰ মাধ্যমটোক দখল কৰাৰ দৰে, নাৰীয়েও যৌন শ্ৰেণী ব্যৱস্থাটো নিৰ্মূল কৰিবলৈ প্ৰজনন মাধ্যমসমূহৰ নিয়ন্ত্ৰণ দখল কৰিব লাগিব। যেনেকৈ সাম্যবাদী বিপ্লৱৰ চূড়ান্ত লক্ষ্য আছিল শ্ৰেণী বিভাজন নিৰ্মূল কৰি শ্ৰেণীহীন সমাজৰ সৃষ্টি কৰা, নাৰীবাদী বিপ্লৱৰ লক্ষ্য হ'ল লিংগ অসমতা দূৰ কৰি লিংগ-বৈষম্যহীন সমাজ প্ৰতিষ্ঠা কৰা।

সময়ৰ লগে লগে প্ৰযুক্তিবিদ্যাই জৈৱিক প্ৰজননৰ সীমা অতিক্ৰম কৰিছে। মানুহৰ প্ৰজননৰ

বাবে যৌন সম্পর্কৰ প্ৰয়োজনীয়তা নাথাকিব। ভ্ৰূণ আৰু শুক্ৰাণু পৰীক্ষানলীত একত্ৰিত কৰা হয় আৰু মহিলাৰ শৰীৰৰ বাহিৰত গৰ্ভধাৰণ হ'ব। উগ্ৰ-সাংস্কৃতিক নাৰীবাদীসকলে দাবী কৰিছিল যে নাৰীৰ শোষণৰ কাৰণ নাৰীৰ দৈহিক সক্ষমতা নিজৰ মাজত নহয়, বৰঞ্চ পুৰুষৰ নাৰীৰ প্ৰজনন ক্ষমতাৰ ওপৰত থকা ঈষাৰ মনোভাৱ আৰু পৰৱৰ্তী সময়ত প্ৰযুক্তিবিদ্যাৰ সহায়ত নাৰীৰ জৈৱিক প্ৰজনন ক্ষমতাৰ নিয়ন্ত্ৰণ দখল কৰাৰ ইচ্ছাৰ ফলতহে হয়। Adrime Rich ৰ 'Of Women Born' শীৰ্ষক আলোচনাত উল্লেখ কৰিছে যে পুৰুষসকলে উপলব্ধি কৰিছিল নাৰীৰ জীৱন প্ৰদান কৰিব পৰা ধাৰণাটোৰ ওপৰত নিয়ন্ত্ৰণ ৰাখিব নোৱাৰিলে পিতৃতত্ত্ব বৰ্তাই ৰখাটো জটিল। সেয়েহে, কৃত্ৰিম প্ৰজনন পদ্ধতিবোৰও পিতৃতত্ত্বৰে এক প্ৰচেষ্টা যাতে নাৰীৰ প্ৰজনন অভিজ্ঞতা পুৰুষৰ দৰে শৰীৰৰ বাহিৰত হয়। Genea Corea ই মতপোষণ কৰিছে যে নতুন প্ৰযুক্তিগত প্ৰজনন প্ৰক্ৰিয়া পুৰুষৰ নিয়ন্ত্ৰণত থাকে। ইয়াক পুৰুষে নাৰীৰ সৰলীকৰণৰ পৰিৱৰ্তে আত্ম-স্বাৰ্থত ব্যৱহাৰ কৰে। এই প্ৰজনন প্ৰযুক্তিয়ে নাৰীৰ জীৱনত পুৰুষৰ নিয়ন্ত্ৰণ বৃদ্ধিহে কৰিছে।

প্ৰজনন : অধিকাৰৰ সংগ্ৰামৰ পৰা প্ৰযুক্তিগত প্ৰজননৰ প্ৰাকৃতিকৰণলৈ (Reproduction : From the Struggle for Rights to Technological Naturalization) : প্ৰজনন অধিকাৰ আৰু প্ৰজনন স্বাধীনতাৰ বাবে, নিজৰ প্ৰজনন নিয়ন্ত্ৰণৰ বাবে আৰু নিজৰ শৰীৰৰ বেদখলৰ বিৰুদ্ধে সংগ্ৰামে নাৰীবাদী চিন্তাধাৰা আৰু নাৰী আন্দোলনৰ মাজত সংযোগ স্থাপন কৰিছে। নাৰীবাদীসকলে নাৰীয়ে নিজৰ প্ৰজননৰ ওপৰত নিয়ন্ত্ৰণ লাভ কৰাটো কেৱল স্বাধীনতাৰ বাবে পদক্ষেপ হিচাপে অভিহিত কৰাই নহয়, পিতৃতান্ত্ৰিক শাসন ওফৰাই দিয়াৰ বাবে নাৰীৰ স্থিতি অধিক শক্তিশালী কৰাৰ এক মৌলিক চৰ্ত হিচাপে গণ্য কৰিছে। মুক্ত আৰু নিৰাপদ গৰ্ভপাতৰ সুবিধা আৰু আৰু অন্য ব্যক্তিৰ হস্তক্ষেপ অবিহনে সন্তান জন্ম দিয়াৰ সংখ্যা নিৰ্ণয় কৰাৰ সংগ্ৰামে যুগ যুগ ধৰি নাৰীবাদী প্ৰজনন ৰাজনীতিৰ মূল ভেটি গঠন কৰি আহিছে। ART ৰব উত্থানে এই সংগ্ৰামত নতুন মাত্ৰা প্ৰদান কৰিছে। ফায়াৰষ্টোনে ART ক নাৰী আৰু মানৱতাক জীৱ-বিজ্ঞানৰ অত্যাচাৰৰ পৰা মুক্ত কৰাৰ উপায় হিচাপে আদৰ্শগি জনাইছিল। তেওঁ ART ৰ বিকাশ জৈৱিক পৰিয়ালৰ অত্যাচাৰৰ বিৰুদ্ধে হিচাপে নাৰীক প্ৰজনন কৰিবলৈ অনুৰোধ কৰি চিৰদিন কৰা অত্যাচাৰ নিৰ্মূল কৰাৰ লক্ষ্যৰে নাৰীবাদীসকলৰ এক চেষ্টা হিচাপে গ্ৰহণ কৰিছিল (১৯৭০- ২০২; ২০০)। উদাৰ আৰু উত্তৰ আধুনিক নাৰীবাদীসকলে কয় যে, ART এ গৰ্ভধাৰণ আৰু প্ৰজনন কৰাৰ জৈৱিক সীমাবদ্ধতাসমূহ অতিক্ৰম কৰাৰ সম্ভাৱনা প্ৰদান কৰে। ই প্ৰথমে বন্ধ্য নাৰীসকলক সন্তান লাভৰ সুযোগ প্ৰদান কৰে আৰু মহিলাসকলৰ ইচ্ছামূলক প্ৰজনন স্বাধীনতা বৃদ্ধি কৰে, অৰ্থাৎ তেওঁলোকে যি সময়ত সন্তান জন্ম দিব বিচাৰে নিজৰ ইচ্ছাৰে জন্ম দিব পাৰে। যদিও ART যে এই সবিধাসমূহ প্ৰদান কৰিছে তথাপি প্ৰজননৰ প্ৰথা আৰু অৰ্থ সলনি কৰিছে। প্ৰতিগৰাকী মহিলাই মাতৃ হ'ব পাৰে বুলি ART ৰ প্ৰতিশ্ৰুতিয়ে প্ৰতিগৰাকী মহিলাৰ বয়স, স্বাস্থ্য, জীৱন ধৰণৰ দিশ নিৰ্বিশেষে মাতৃ হ'ব বিচৰা ধাৰণাটো পুনৰাই ঘূৰাই আনে। ইয়াৰ দ্বাৰা নাৰীৰ স্বভাৱৰ অংশ হিচাপে এক সাৰ্বজনীন মাতৃত্বৰ ইচ্ছাৰ ধাৰণা পুনৰ প্ৰতিষ্ঠা হয়। ইয়াৰ যিকোনো সময়ত প্ৰজননৰ পৰা বিৰত থাকিলে মহিলাসকলক প্ৰশ্ন কৰা দেখা যায়। ART উপলব্ধতাই

মহিলাসকলৰ ওপৰত আকাংক্ষিত সন্তান (ল'ৰা বা ছোৱালী) আৰু 'নিখুত কেঁচুৱা' জন্ম দিয়াৰ হেঁচা বৃদ্ধি কৰিছে। নাৰীবাদীসকলে দেখুৱাইছে যে প্ৰসৱৰ পূৰ্বে চ'নগ্ৰাফী কিছুমান মহিলাৰ বাবে সুবিধা হ'ব পাৰে যদিও বৰ্তমান ই সকলো মহিলাৰ বাবে অনিবাৰ্য হৈ পৰিছে। ইয়াৰ ফলত মহিলাসকল নিজৰ শৰীৰৰ ওপৰত আস্থা হ্ৰাস পোৱাৰ লগতে, সন্তান জন্ম দিয়াৰ ক্ষেত্ৰত নিজৰ স্বাধীনতা হ্ৰাস পাইছে।

সামৰণি (Conclusion) : যদিও বৰ্তমানে পৃথিৱীৰ বেছিভাগ শিশুবেই জৈৱিক প্ৰজননৰ জৰিয়তে জন্ম লাভ কৰিছে, তথাপি প্ৰযুক্তিগত প্ৰজনন দ্ৰুত হাৰত বৃদ্ধি পাইছে। বহুতো নাৰীবাদীয়ে ART কিদৰে মহিলাৰ গৰ্ভাৱস্থা, গৰ্ভধাৰণ আৰু জন্মৰ বাস্তৱিক পৰিৱৰ্তন, প্ৰজনন আৰু মাতৃত্বৰ সাংস্কৃতিক, আইনী, চিকিৎসাসন্মত ধাৰণাৰ পৰিৱৰ্তনৰ দিশটো আঙুলিয়াই দিয়ে। সন্তান জন্ম দিবৰ বাবে সক্ষম আৰু অসক্ষম উভয় মহিলাৰে অৱস্থা পুনৰীক্ষণ কৰি তেওঁলোকে সন্দেহ কৰে যে, ART য়ে মহিলাসকলক শক্তিশালী কৰাৰ লগতে তেওঁলোকৰ শৰীৰ, প্ৰজনন আৰু মাতৃত্বৰ ওপৰত নিজৰ অধিক নিয়ন্ত্ৰণ প্ৰদান কৰাত অৰিহণা যোগায়। বহুতে ART ক প্ৰজনন আৰু মাতৃত্বৰ মাজত বিচ্ছেদৰ পৰিণতি হিচাপে সৰ্তকতাৰে লক্ষ্য কৰিছে আৰু মাতৃ শৰীৰক বিভিন্ন প্ৰজনন কৌশলৰ পণ্য আৰু সেৱালৈ ৰূপান্তৰিত হোৱাৰ ধাৰণাৰ পৰা সৰ্তক কৰি দিয়ে। এই নতুন প্ৰযুক্তিৰ বিকাশে নাৰীৰ ওপৰত সমাজৰ শাসন হ্ৰাস কৰাৰ পৰিৱৰ্তে বিশ্ব পৰ্যায়ত সামাজিক, অৰ্থনৈতিক নতুন ক্ষমতাৰ সংৰচনা কৰিছে। ART ৰ এনেধৰণৰ ফলাফলে নাৰীবাদী আন্দোলন আৰু নাৰীবাদী চিন্তাধাৰাৰ প্ৰতি এক প্ৰত্যাহ্বানৰ সৃষ্টি কৰা দেখা পোৱা গৈছে। বহু নাৰীবাদীয়ে ART আৰু ইয়াৰ বাণিজ্যিকৰণ বন্ধ কৰাৰ আহ্বান জনাই আৰু ARTৰ বিকাশত বিনিময় কৰা ধন ৰাশি প্ৰজনন আৰু স্বাস্থ্য সেৱালৈ আৱণ্টন কৰাৰ আহ্বান জনায়। তেওঁলোকে ART ৰ বিষয়সমূহ মানৱ অধিকাৰৰ চিন্তাধাৰাৰ আওতালৈ আনিবৰ বাবে যুক্তি আগবঢ়ায়। ART ৰ চিকিৎসা প্ৰক্ৰিয়াই বিভিন্ন জৈৱিক মাতৃত্ব, জৰায়ু আৰু মাতৃ, জৈৱিক মাতৃ আৰু পিতৃৰ মাজত এক ক্ষমতাৰ অসমতা সৃষ্টি কৰিছে। মহিলাসকলৰ ART ৰ দীৰ্ঘম্যাদী ব্যৱহাৰৰ ফলাফলে তেওঁলোকৰ সন্তান, জৈৱিক মাতৃত্ব আৰু সামাজিক মাতৃত্বৰ মাজত গুৰুত্বৰ বিভাজন সৃষ্টি কৰে। নাৰীবাদীসকলে সামাজিক আৰু জৈৱিক মাতৃত্বক সংযোগ কৰি প্ৰকৃতিক এনেভাবে সংজ্ঞায়িত কৰিব লাগিব যে ভাঙি যোৱা সকলো মাতৃত্বক প্ৰজননৰ নতুন ধাৰণাৰ আবিহনে ধৰি ৰাখিব পাৰে।

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ঋতুপৰ্ণা শইকীয়া

গৱেষক ছাত্ৰী, অসমীয়া বিভাগ

অসম বিশ্ববিদ্যালয়, ডিফু চৌহদ

ইমেইল : rituparnasaikia121@ gmail.com

সংক্ষিপ্তসৰ

অসমীয়া নাট্য সাহিত্যৰ জনক শংকৰদেৱে মূলতঃ বৈষ্ণৱ ধৰ্মৰ প্ৰচাৰৰ উদ্দেশ্যেই গীত, কাব্য, নাট আদি ৰচনা কৰিছিল। বৈষ্ণৱ আদৰ্শৰ প্ৰচাৰৰ বাবে বাছি লোৱা সাহিত্যৰাজিৰ ভিতৰত নাটক আছিল আটাইতকৈ জনপ্ৰিয় মাধ্যম। তেখেতৰ অংকীয়া নাট ছয়খন ক্ৰমে, পত্নীপ্ৰসাদ, কালিয়দমন, কেলিগোপাল, ৰুক্মিণীহৰণ, পাৰিজাত হৰণ আৰু ৰামবিজয়। অৱশ্যে ইয়াৰ পূৰ্বেও শংকৰদেৱে প্ৰথমবাৰৰ তীৰ্থ ভ্ৰমণ কৰি আহি চিহ্নাত্ৰা নামৰ আৰু এখনি নাট ৰচনা কৰাৰ কথা চৰিত পুথিত উল্লেখ পোৱা যায়। অৱশ্যে চিহ্নাত্ৰাৰ নাট্যাভিনয় সংলাপবিহীন আছিল। শংকৰদেৱে ৰচনা কৰা আটাইকেইখন নাটতে ধৰ্মীয় আদৰ্শ প্ৰতিফলিত হোৱাৰ লগতে সমকালীন সময়ৰ সমাজ ব্যৱস্থাৰ লগতে সামাজিক মূল্যবোধ, ধৰ্মীয় আৰু সামাজিক জীৱনৰ বাস্তৱিক উপস্থাপন আৰু নাৰী পুৰুষৰ সামাজিক স্থানৰ আভাসো প্ৰতিফলিত হোৱা দেখা যায়। লগতে তেখেতৰ নাটসমূহৰ প্ৰতিখনতে কম-বেছি পৰিমাণে নাৰী চৰিত্ৰৰ সংযোজনো দেখা যায়। সেই নাৰী চৰিত্ৰ সমূহৰ জৰিয়তে সেই সময়ৰ নাৰীৰ সামাজিক স্থান আৰু সমাজ জীৱনত নাৰীৰ ভূমিকাৰ বিষয়ে ধাৰণা কৰিব পৰা যায়।

সূচক শব্দ : শংকৰদেৱৰ নাট, নাৰী, ধৰ্মীয় আদৰ্শ, কৃষ্ণ প্ৰেম, সামাজিক স্থান।

অৱতৰণিকা :

পাঁচশ বছৰ পূৰ্বেই শংকৰদেৱে সৃষ্টি কৰা অংকীয়া নাটে অসমীয়া জনমানসত আজিও প্ৰভাৱ বিস্তাৰ কৰি আহিছে। শংকৰদেৱৰ ছয়খন নাট ক্ৰমে পত্নীপ্ৰসাদ, কালিয় দমন, কেলিগোপাল, ৰুক্মিণীহৰণ, পাৰিজাতহৰণ আৰু ৰামবিজয় নাটৰ বিষয়বস্তু ক্ৰমে, ভাগৱত, হৰিবংশ, বিষ্ণুপুৰাণ আৰু ৰামায়ণৰ পৰা আহৰণ কৰিছে। শংকৰদেৱৰ অনুপম সৃষ্টি ৰুক্মিণীহৰণ নাটৰ বিষয়বস্তু গ্ৰহণ কৰা হৈছে, ভাগৱত আৰু হৰিবংশৰ পৰা। চৰিত্ৰ হৈছে, নাটকীয় কাহিনীৰ গতিশীলতাৰ উল্লেখযোগ্য অংগ। চৰিত্ৰৰ বৈচিত্ৰ্যই নাটকীয় কাহিনীক অধিক উজ্জ্বল কৰি তুলিব পাৰে। ৰুক্মিণী হৰণ নাটৰ এটি বিশেষ মন কৰিবলগীয়া বৈশিষ্ট্য হ'ল, নাটৰ চৰিত্ৰ সৃষ্টি। আধুনিক নাট্য কাহিনীত চৰিত্ৰ গুৰুত্ব সৰ্বাধিক যদিও মধ্যযুগৰ সাহিত্যত চৰিত্ৰ গুৰুত্ব আছিল নগণ্য। তেনে সময়তে শংকৰদেৱে ভক্তিধৰ্মৰ প্ৰচাৰৰ বাহিৰেও চৰিত্ৰ সৃষ্টিতো বিশেষ গুৰুত্ব প্ৰদান কৰাটো লক্ষণীয় বিষয়। তেওঁৰ বাকী নাট কেইখনৰ ভিতৰত ৰুক্মিণী হৰণ নাটৰ চৰিত্ৰ সৃষ্টি বিশেষভাৱে মন কৰিবলগীয়া। সেই চৰিত্ৰসমূহৰ ভিতৰত আকৌ নাট্যকাৰে নাৰী চৰিত্ৰক অধিক প্ৰাধান্য দিছে। নাটখনত মূল ৰুক্মিণী চৰিত্ৰ উপৰিও মদনমঞ্জৰী, লীলাৱতী, শশীপ্ৰভা আৰু দৈৱকী আদি নাৰী চৰিত্ৰৰ সমাহাৰ দেখা যায়। শংকৰদেৱে বেদ, পুৰাণ আদিৰ পৰা এই নাৰী চৰিত্ৰ সমূহ সংগ্ৰহ কৰিছিল যদিও তেওঁৰ শৈল্পিক প্ৰতিভাৰ দ্বাৰা এই চৰিত্ৰসমূহ বিকশাই তুলি সমসাময়িক সমাজৰ একোটা বাস্তৱ, জীৱন্ত চৰিত্ৰ হিচাপে উপস্থাপন কৰিছিল। বিভিন্ন নাৰী চৰিত্ৰসমূহৰ জৰিয়তে শংকৰদেৱে নাৰীক মমতাময়ী, স্নেহশীলা, ভগৱৎ প্ৰেমী, পতিব্ৰতা, প্ৰেমিকা, প্ৰিয়সখী আদি বিভিন্ন ৰূপত উপস্থাপন কৰিছে।

অধ্যয়নৰ উদ্দেশ্য :

শংকৰদেৱৰ ৰুক্মিণীহৰণ নাটত নাৰী চৰিত্ৰ : এক অধ্যয়ন শীৰ্ষক আলোচনাৰ উদ্দেশ্যসমূহ এনেধৰণৰ-

- (ক) ৰুক্মিণীহৰণ নাটৰ অন্তৰ্গত নাৰী চৰিত্ৰসমূহৰ সামগ্ৰিক বিচাৰ কৰা।
- (খ) নাৰী চৰিত্ৰসমূহৰ মাজেৰে কেনেদৰে মমতাময়ী, স্নেহশীলা, পতিব্ৰতা, কৃষ্ণপ্ৰেমী আদি দিশ সমূহ প্ৰকাশ পাইছে সেয়া আলোচনা কৰা।
- (গ) শংকৰদেৱে নাটত নাৰী চৰিত্ৰক কেনেদৰে গুৰুত্ব প্ৰদান কৰিছিল সেইয়া ফুটাই তোলা।
- (ঘ) ৰুক্মিণী হৰণ নাটৰ নাৰী চৰিত্ৰ সমূহৰ মাজেৰে বাস্তৱ জীৱনৰ প্ৰতিচ্ছবি কেনেধৰণেৰে প্ৰকাশ পাইছে তাক স্পষ্ট কৰা।

অধ্যয়নৰ গুৰুত্ব :

মধ্যযুগৰ সময়ছোৱাত শংকৰদেৱে কেনেদৰে নাটকৰ কাহিনীৰ লগতে চৰিত্ৰ সৃষ্টিতো গুৰুত্ব প্ৰদান কৰি বিশেষকৈ ৰুক্মিণীহৰণ নাটকৰ নাৰী চৰিত্ৰাৱলীৰ মাজেৰে নাৰীৰ বিভিন্ন দিশৰ লগতে সমাজৰ বাস্তৱ আৰু জীৱন্ত চৰিত্ৰ হিচাপে উপস্থাপন কৰিছে সেই বিষয়ৰ অধ্যয়ন কৰাটো খুৱেই গুৰুত্বপূৰ্ণ।

অধ্যয়নৰ পদ্ধতি :

শংকৰদেৱৰ ৰুক্মিণীহৰণ নাটত নাৰী চৰিত্ৰ : এক অধ্যয়ন শীৰ্ষক বিষয়টো আলোচনা কৰিবলৈ যাওঁতে বিশ্লেষণাত্মক পদ্ধতি গ্ৰহণ কৰা হৈছে।

অধ্যয়নৰ পৰিসৰ :

শংকৰদেৱৰ ৰুক্মিণীহৰণ নাটত নাৰী চৰিত্ৰ : এক অধ্যয়ন শীৰ্ষক বিষয়ৰ পৰিসৰে ৰুক্মিণীহৰণ নাটৰ মূল নাৰী চৰিত্ৰ ৰুক্মিণীৰ লগতে মদনমঞ্জৰী, লীলাৱতী, শশীপ্ৰভা আৰু দৈৱকী আদি চৰিত্ৰ সমূহ বিচাৰ কৰাৰ লগতে এই চৰিত্ৰ সমূহৰ মাজেৰে কেনেদৰে মাতৃহসুলভ, পতিব্ৰতা, ভগৱৎপ্ৰেমী আদি দিশ ফুটি উঠিছে সেই সকলো সামৰি ল'ব।

পূৰ্বকৃত অধ্যয়নৰ সমীক্ষা :

শংকৰদেৱৰ ৰুক্মিণীহৰণ নাটত নাৰী চৰিত্ৰ : এক অধ্যয়ন সম্পৰ্কে বিজ্ঞানসন্মত আলোচনা হোৱা নাই যদিও এই বিষয়ৰ কিছু আলোচনা পূৰ্বসূৰী পণ্ডিত, গৱেষকে আগবঢ়াই গৈছে। সেই সমূহ হ'ল,

কেশৱানন্দ দেৱ গোস্বামীৰ অঙ্কমালা নামৰ গ্ৰন্থখনত অংকীয়া নাটৰ উৎপত্তি আৰু গঠন সম্পৰ্কীয় আলোচনা আগবঢ়োৱাৰ লগতে শংকৰদেৱৰ অংকীয়া নাট কেইখনৰো আলোচনা সন্নিৱিষ্ট হৈছে।

কেশৱানন্দ দেৱ গোস্বামীৰ অঙ্কীয়া ভাওনা নামৰ গ্ৰন্থখন ভাওনা সম্পৰ্কীয় আলোচনাৰে সমৃদ্ধ গ্ৰন্থ। গ্ৰন্থখনৰ আৰম্ভণিতে শংকৰদেৱৰ ছপা হৈ ওলোৱা ছয়খন নাটৰ ভিতৰত পত্নীপ্ৰসাদতে নাট শব্দৰ ব্যৱহাৰ পোৱা যায় বুলি উল্লেখ কৰিছে। কালিয়দমন আৰু পাৰিজাত হৰণত যাত্ৰা শব্দহে ব্যৱহাৰ হৈছে। বাকীকেইখন নাটত নাট আৰু নাটক শব্দৰ ব্যৱহাৰ পোৱাৰ কথা উল্লেখ পোৱা যায়। ইয়াৰ উপৰি গ্ৰন্থখনত ভাওনাৰ নাচ, তাল, গীত আদি সম্পৰ্কীয় ভিন্ন দিশ বিতংভাৱে আলোচনা কৰা হৈছে।

কেশৱানন্দ দেৱগোস্বামীৰ শংকৰদেৱৰ নাট আৰু ভাওনা (নৃত্য-নাট, গীত-বাদ্যসহ আলোচনা) গ্ৰন্থখনত শংকৰদেৱৰ চিহ্নযাত্ৰা নাটৰ পৰা আৰম্ভ কৰি বাকী ছয়খন নাটৰ আলোচনা কৰাৰ লগতে গীত-নৃত্য আদিৰো আলোচনা সামৰিছে।

অতুলচন্দ্ৰ হাজৰিকাৰ মঞ্চলেখা নামৰ সাতোটা খণ্ডত বিভক্ত বৃহৎ গ্ৰন্থখনত শংকৰদেৱৰ নাটসমূহৰ বিষয়ে আলোচনা কৰিছে।

পোনা মহন্তৰ শংকৰদেৱৰ নাট ভাওনা গ্ৰন্থখনত শংকৰদেৱৰ নাটসমূহৰ বিষয়ে বিস্তাৰিত ৰূপত আলোচনা কৰাৰ লগতে এইসমূহে অসমীয়া সমাজ জীৱনলৈ কেনেধৰণৰ ভূমিকা গ্ৰহণ কৰিছিল সেই বিষয়েও আলোচনা আগবঢ়াইছে।

নাৰায়ণ দাসৰ মহাপুৰুষ ত্ৰীত্ৰী শংকৰদেৱ বিৰচিত ৰুক্মিণী হৰণ নাট শীৰ্ষক গ্ৰন্থত শংকৰদেৱৰ নাট কেইখন লিপিবদ্ধ কৰা হৈছে।

মূল বিষয়ৰ আলোচনা :

ৰুক্মিণীহৰণ নাটৰ মুখ্য নাৰী চৰিত্ৰটোৱেই হ'ল ৰুক্মিণী। বাকী কেইটা নাৰী চৰিত্ৰ ক্ৰমে,

মদনমঞ্জৰী, লীলাৱতী, শশীপৰভা আৰু দৈৱকীও উল্লেখযোগ্য। নাটখনৰ আটাইকেইটা চৰিত্ৰৰ ভিতৰত ৰুক্মিণী চৰিত্ৰটোৱেই বেছি আকৰ্ষণীয়। আন আন চৰিত্ৰসমূহেও নাটৰ কাহিনীৰ গতিশীলতাত প্ৰভূত পৰিমাণে সহায় কৰিছে।

ৰুক্মিণী : ৰুক্মিণীহৰণ নাট খনৰ মূল চৰিত্ৰটোৱে হৈছে, ৰুক্মিণী। কুণ্ডিলৰাজ ভীষ্মকৰ পাঁচজন পুত্ৰৰ পিছতেই একমাত্ৰ জীয়ৰী ৰুক্মিণী। তেওঁৰেই নাটখনিৰ কেন্দ্ৰ বিন্দু। ৰুক্মিণীৰ ৰূপৰ বৰ্ণনা প্ৰকাশিত হৈছে সুৰভি ভাটৰ মুধেৰে এনেদৰে—

“কি কহব ৰমনীক ৰূপ পৰচূৰ।
বয়নক পেখিচান্দ ভেলি দূৰ।।
নয়নক পেখি পায় পায় বৰ লাজ।
কমল বাম্প কমল জলমাজ।।
বন্দুলি অধিক অধৰ কৰ কান্তি।
ওতিম মোতিম দশনুক পান্তি।।
সুবলিত ভুজ যুগ ৰতন মোলান।
ইৰু কৰিকৰ কাটি পদযুগ শোহে।
পেখিতে সুৰ নৰ মুনি মন মোহে।”^{১১}

ৰুক্মিণী চৰিত্ৰটোক কেন্দ্ৰ কৰিয়েই নাটকীয় কাহিনীয়ে গতি লাভ কৰিছে আৰু কৃষ্ণৰ সৈতে মিলনৰ মাজেৰে নাটৰ পৰিসমাপ্তি ঘটিছে। ৰুক্মিণী অকল যে সৌন্দৰ্যময়ী গুণৰ অধিকাৰী এনে নহয় তেওঁ এগৰাকী অসাধাৰণ ধৈৰ্যশীলা নাৰী আৰু সফল প্ৰেমিকা। ককায়েক ৰুক্মবীৰে যেতিয়া কৃষ্ণৰ সৈতে বিয়া দিবলৈ অমান্তি হৈ তেওঁৰ মিত্ৰ শিশুপাললৈ ৰুক্মিণীক বিয়া দিবলৈ ব্যৱস্থা কৰিছে তেতিয়া খন্তেকৰ বাবে তেওঁ আকুল হৈ পৰিছে। কিন্তু সাধাৰণ প্ৰেমিকাৰ দৰে ধৈৰ্যহীনা হৈ হিতাহিত জ্ঞান শূণ্য হোৱা নাই। বুদ্ধিমতাৰে তেওঁ পৰম বিশ্বাসী বেদনিধিক মাতি আনি তেওঁৰ হাতত হৰণ কৰি নিয়াৰ উপায় বৰ্ণনা কৰি কৃষ্ণলৈ বুলি এখন পত্ৰ প্ৰেৰণ কৰিছে। লগতে তেওঁ বেদনিধিক এনেদৰে মনৰ ভাৱো ব্যক্ত কৰিছে, “হে কৃষ্ণক স্বামীত চিৰকাল আসা কয়ে থিক, হাঁ, হাঁ তাহেক হামাৰ পাপী সোদেৰ দূৰ কয়ল, হামাক দিতে শিশুপালক বৰ অনাৱল। সে পাপীক দেখিতে জীউ যায়। হে গুৰু বাপ! কি কহব তুহঁ যাব দ্বাৰকাপুৰ, গৈয়া কৃষ্ণক আনিতে পাৰহ, তাৰে হামাক প্ৰাণদান দেবব।”^{১২}

ৰুক্মিণীৰ চৰিত্ৰৰ আন এটি উল্লেখনীয় দিশ হ’ল, স্ত্ৰী সুলভ কমনীয়তা আৰু মধুৰ স্নেহভাৱ সম্পন্ন। কৃষ্ণৰ প্ৰেমত ব্যাকুল ৰুক্মিণীয়ে পিতৃ আৰু ককায়েকৰ বিৰুদ্ধে গৈ কৃষ্ণৰ লগত গুচি গৈছে। ককায়েক ৰুক্মবীৰে বাধা প্ৰদান কৰাত কৃষ্ণই তেওঁক মাৰিবলৈ উদ্যত হোৱাত ককায়েকক বচাবলৈ আকৌ কৃষ্ণৰ ভৰিত পৰি কাকূতি-মিনতিও কৰি সহোদৰৰ প্ৰাণ ভীক্ষা মাগিছে।

ৰুক্মিণীৰ মনৰ উদাৰতাও নাট্যকাৰে সুন্দৰভাৱে দাঙি ধৰিছে। বেদনিধিয়ে বিষম বিপদৰ মাজেতো যেতিয়া কৃষ্ণক লৈ আনিছে ৰুক্মিণীয়ে তেতিয়া বেদনিধিক কৃতজ্ঞতা জনাবলৈ পাহৰা

নাই।— “হে পিতা, বাপে উপজল মাত্ৰ, তোহে প্ৰাণদান দেলি। তোহোক গুণ সুজয়ে নাই পাৰোঁ।
কি পৰসাদে দেঞো।”^{৩০}

ৰুক্মিণীহৰণ নাটত নাট্যকাৰে ৰুক্মিণীৰ চৰিত্ৰৰ মাজেৰে কৃষ্ণক পোৱা নোপোৱাৰ
দোদুল্যমান অৱস্থা, তেওঁৰ উপস্থিত বুদ্ধি, কৰ্ম তৎপৰতা, সংলাপ আদিৰে অতি সুন্দৰকৈ চিত্ৰিত
কৰিছে। নাটখনিত ৰুক্মিণীক এফালে গভীৰ প্ৰেমিকা, আনফালে কৃষ্ণ ভক্তি পৰায়ণ ৰূপে অংকণ
কৰিছে। এফালে নিজৰ প্ৰেমক স্বীকৃতি দিবলৈ যুঁজ দিয়া নাৰী আৰু আনফালে সহোদৰৰ প্ৰতিও
মৰমৰ ভাৱ দেখা গৈছে। শংকৰদেৱৰ হাতত এই চৰিত্ৰটোৱে চতুৰা, ধৈৰ্যশীলা, বুদ্ধিমতী, বিনয়ী
নাৰী হিচাপে ৰুক্মিণী চিত্ৰিত হৈছে।

মদন মঞ্জৰী : নাটখনিৰ আন এটা নাৰী চৰিত্ৰ হৈছে, ৰুক্মিণীৰ সখী মদনমঞ্জৰী। ৰুক্মিণীৰ সুখ-
দুখৰ লগৰী মদনমঞ্জৰীয়েই ৰুক্মবীৰে ৰুক্মিণীক শিশুপাললৈ বিয়া দিয়াৰ অভিপ্ৰায়ৰ কথা অৱগত
কৰায়। মদন মঞ্জৰী চৰিত্ৰৰ এটি গুণ হ’ল, ধৈৰ্যশীলতা আৰু ঈশ্বৰৰ প্ৰতি অগাধ বিশ্বাস। বেদনিধিয়ে
কৃষ্ণলৈ বাতৰি নি ঘূৰি নহাত ৰুক্মিণী চিন্তামগ্ন হৈ পৰিছিল। মদন মঞ্জৰীয়েই সেইসময়ত ৰুক্মিণীক
প্ৰবোধ দি কৃষ্ণৰ ওপৰত বিশ্বাস ৰাখিবলৈ প্ৰবোধ দিছিল।

লীলাৱতী : ৰুক্মিণীৰ সখী ৰূপে নাটখনত চিত্ৰিত হোৱা লীলাৱতী আৰু মদনমঞ্জৰী চৰিত্ৰ দুটা
শংকৰদেৱৰ স্বকীয় সৃষ্টি। মূল ভাগৱতত ৰুক্মিণীৰ সখীয়েকৰ কোনো নাম উল্লেখ নাই। লীলাৱতী
ৰুক্মিণীৰ প্ৰাণৰ সখী। এগৰাকী সখী হিচাপে লীলাৱতী দায়িত্বশীল আৰু স্নেহময়ী নাৰী। ৰুক্মিণী
কৃষ্ণৰ চিন্তাত ভাগি পৰা সময়ত লীলাৱতীয়ে কৃষ্ণক ভকতৰ বন্ধু বুলি কৈ তেওঁৰ ওপৰত বিশ্বাস
ৰাখিবলৈ কৈছিল।

শশীপ্ৰভা : ৰুক্মিণীৰ মাতৃ শশীপ্ৰভাই নাটখনিত অলপ সময়ৰ বাবে দেখা দিলেও তেওঁ এগৰাকী
দায়িত্বশীলা মাতৃৰ ভূমিকা পালন কৰিছে। মূল ভাগৱতত নথকা এই চৰিত্ৰটোক শংকৰদেৱে
শশীপ্ৰভা নামেৰে নামকৰণ কৰিছে। বিবাহ যোগ্য কন্যাৰ বাবে উপযুক্ত বৰ পাই তেওঁক আনন্দিত
হোৱা দেখা গৈছে। “পৰম ঈশ্বৰ শ্ৰীকৃষ্ণক কথা শুনিয়ৈ হামাৰো এহি সমস্ত। সে যদুনন্দনক আনিয়ৈ
সত্ৰৰে কন্যাদান কৰহ।”^{৩১} ভীষ্মকে জ্ঞাতিসৱৰ আগত কৃষ্ণক ৰুক্মিণীৰ বৰ ৰূপে প্ৰস্তাৱ কৰা কাৰ্য
শশীপ্ৰভায়ে আনন্দৰে গ্ৰহণ কৰিছে। কিন্তু জ্যেষ্ঠ পুত্ৰ ৰুক্মবীৰে যেতিয়া শিশুপাললৈ তেওঁৰ ভগ্নীক
দিবলৈ মনস্থ কৰিলে তেতিয়া বৰপুত্ৰৰ কথাৰ ওপৰত তেওঁ মাতৃৰ মতিব পৰা নাই। নাটখনত
নাট্যকাৰে এগৰাকী সৰল মনৰ নাৰী হিচাপে শশীপ্ৰভাৰ চৰিত্ৰটি অংকণ কৰিছে।

দৈৱকী : ৰুক্মিণী হৰণ নাটখনিৰ আন এটি নাৰী চৰিত্ৰ হৈছে, কৃষ্ণৰ মাতৃ দৈৱকী। নাটখনিত
এই চৰিত্ৰটি কম সময়ৰ বাবে দেখা গৈছে যদিও এগৰাকী স্নেহশীলা মাতৃ আৰু আদৰ্শ গৃহিণী
হিচাপে দৈৱকী চৰিত্ৰটি চিত্ৰিত হৈছে। কৃষ্ণক পৰমপুৰুষ বুলি জানিও অকলশৰে কুণ্ডিললৈ গৈ
দুষ্ট ৰজাসকলৰ লগত যুঁজ দিব লাগিব বুলি তেওঁৰ মাতৃ হৃদয় আকুল হৈ পৰিছে। সেয়ে কৃষ্ণক
ৰক্ষা কৰিবৰ বাবে বলোভদ্ৰ, সাত্যকী, গদ আদি যদুৱীৰক খাটনি ধৰিছে। কৃষ্ণই ৰুক্মিণীক দ্বাৰকালৈ
লৈ যোৱাৰ পিছত দৈৱকীয়ে আয়তী সহিতে দূৰি, চাউল আদি ছটিয়াই পুত্ৰ, বোৱাৰীক ঘৰলৈ

আদৰি আনিছে। দৈৱকীৰ চৰিত্ৰটিৰ মাজেৰে অসমীয়া সমাজৰ ৰীতি-নীতি, দৰা-কইনা আদৰা নিয়ম আদিৰো প্ৰকাশ ঘটিছে।

উপসংহাৰ :

শংকৰদেৱৰ ৰুক্মিণীহৰণ নাটত পুৰুষ চৰিত্ৰৰ তুলনাত নাৰী চৰিত্ৰ কম যদিও নাটখনৰ মুখ্য চৰিত্ৰৰ গৰাকী ৰুক্মিণীয়ে হৈছে এগৰাকী নাৰী। সংখ্যাগতভাৱে নাৰী চৰিত্ৰ কম যদিও সীমিত পৰিসৰতে চৰিত্ৰসমূহ উজ্জ্বলাই তোলাত নাট্যকাৰ সফল হৈছে। তেখেতে মূল কাহিনীৰ উৎসৰ দৰে চৰিত্ৰসমূহ সজাই নুতুলি সেইবোৰকে সমকালীন সমাজ ব্যৱস্থা আৰু পৰিৱেশৰ লগত সংগতি ৰাখি উপস্থাপন কৰিছে। যাৰ বাবে চৰিত্ৰসমূহৰ গুৰুত্ব শ্ৰোতা-দৰ্শকৰ মাজত বৃদ্ধি পাইছে। এই নাৰী চৰিত্ৰ সমূহৰ মাজেৰে শ্ৰীকৃষ্ণৰ মাহাত্ম্য প্ৰকাশি উঠিছে। মমতাময়ী, ভগৱৎপ্ৰেমী, দয়াশীলা আদি বৈশিষ্ট্যৰে ভৰা প্ৰতিটো চৰিত্ৰ জনসাধাৰণৰ হৃদয়ত সজীৱ হৈ উঠিছে।

প্ৰসংগ সূত্ৰ :

- ১। মহিম,বৰা। (সম্পা.) শংকৰদেৱৰ নাট,পৃষ্ঠা, ১৪৫।
- ২। পূৰ্বোল্লিখিত, পৃষ্ঠা, ১৫৬।
- ৩। পূৰ্বোল্লিখিত, পৃষ্ঠা, ১৬৬।
- ৪। পূৰ্বোল্লিখিত, পৃষ্ঠা, ১৫০।

সহায়ক গ্ৰন্থপঞ্জী :

দাস, নাৰায়ণ। সম্পা. মহাপুৰুষ শ্ৰীশ্ৰী শংকৰদেৱ বৰচিত ৰুক্মিণী হৰণ নাট। বীণা লাইব্ৰেৰী। তৃতীয় সংস্কৰণ, ২০১৬।

দেৱগোস্বামী, কেশৱানন্দ। অঙ্কমালা। বনলতা। তৃতীয় প্ৰকাশ, ১৯৯৯।

দেৱগোস্বামী, কেশৱানন্দ। অঙ্কীয়া ভাওনা। বনলতা। তৃতীয় সংস্কৰণ, ২০০০।

বৰা, মহিম। সম্পা. শংকৰদেৱৰ নাট। অসম প্ৰকাশন পৰিষদ। প্ৰথম প্ৰকাশ, ১৯৮৯।

বৰা, মহেন্দ্ৰ। গৱেষণা প্ৰণালী তত্ত্ব। বনলতা। বনলতা সংস্কৰণ, আগষ্ট, ২০০৯।

বৰা, ৰাতুল চন্দ্ৰ। শ্ৰীমন্ত শংকৰদেৱৰ মানৱতাবাদী চিন্তা আৰু সাম্প্ৰতিক সমাজ। শব্দ প্ৰকাশ। প্ৰথম প্ৰকাশ, মাৰ্চ, ২০২২।

মহন্ত, প্ৰদীপজ্যোতি। শংকৰদেৱৰ শিল্পলোক নান্দনিকতা আৰু সমাজ দৰ্শিতা। পূৰ্বাঞ্চল প্ৰকাশন। ২০২০।

মহন্ত, পোনা। শংকৰদেৱৰ নাট ভাওনা। বান্ধৱ প্ৰকাশন। প্ৰথম প্ৰকাশ, ২০১৭।

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প্ৰকাশ, নৱেম্বৰ, ২০১৪।

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মুদ্ৰণ, জুন, ২০১৬।

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