



JENGRAIMUKH COLLEGE

জেংবাইমুখ মহাবিদ্যালয়

Affiliated to Dibrugarh University

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Books/Book Chapters

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Krishna Kanta Handiqui State Open University

ସ୍ନାତକ କଳା (Bachelor of Arts)

**GRADUATE
SELF LEARNING MATERIAL (SLM)**

**GSO S3 02 (M)
(Block - 1)**

(E)

RESEARCH METHODOLOGY

ସମାଜତତ୍ତ୍ୱ

SOCIOLOGY

Subject Experts

Professor Jyoti Prasad Saikia, Dibrugarh University.
Dr. Nirmali Goswami, Tezpur Central University

Course Co-ordinator :

Dola Borkataki, KKHSOU

SLM Preparation Team


UNITS	CONTRIBUTORS
1, 2	Nilakhi Baishya, Research Scholar, JNU
3	Mridusmita Duara, KKHSOU
4	Dola Borkataki, KKHSOU
5	Nabanita Hazarika, TISS, Guwahati
6,7	Jnanashree Borah, Jengraimukh College, Majuli
8	Maitrayee Patar, Tezpur Central University

Editorial Team

Content : Professor Jyoti Prasad Saikia, Dibrugarh University.
Language : Dr. Leena Bardoloi Baruah, Rangia College
Structure, Format & Graphics : Dola Borkataki, KKHSOU

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Headquarter : Patgaon, Rani Gate, Guwahati - 781017

City Office: Housefed Complex, Dispur, Guwahati-781006; Web: www.kkhsou.in



5.7 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q No 1: Cluster sampling is that sampling technique in which the area of study is categorized into certain sub divisions for better ascertaining the process of data collection. This type of sampling is used when the sampling frame is bigger enough to collect data.

Answer to QNo 2: Snowball sampling technique that which is used when little is known about the availability of the sample in the field. Here, the researcher firstly would identify a sample in the field with his limited knowledge and then with the help of this sample or respondent, the other samples would be subsequently identified.



5.8 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

- Q1: What is the importance of sampling in research?
 Q2: What do you mean by probability sampling? What are its types?
 Q3: What is non probability sampling? What are its types?

B) Long Questions (Answer each question in about 300-500 words)

- Q1: What is random sample? Describe any one method of drawing a random sample from a population.
 Q2: Explain the stratified and multi-stage sample methods with the help of suitable example.
 Q3: Discuss the merits of sampling methods of collecting data in sociological research.

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UNIT 6 : TYPES OF DATA

UNIT STRUCTURE

- 6.1 Learning Objectives
 6.2 Introduction
 6.3 Primary Data: Meaning and Definitions
 6.3.1 Methods of Primary Data Collection (Qualitative and Quantitative)
 6.3.2 Advantages of Primary Data
 6.3.3 Disadvantages of Primary Data Collection
 6.4 Secondary Data: Meaning and Definitions
 6.4.1 Sources of Secondary Data Collection
 6.4.2 Advantages of Secondary Data
 6.4.3 Disadvantages of Secondary Data Collection
 6.5 Comparing Primary and Secondary Data
 6.6 Let Us Sum up
 6.7 Further Reading
 6.8 Answers to Check your Progress
 6.9 Model Questions

6.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- understand the concept of primary and secondary data collection
- explain the differences between the Primary and Secondary Data
- understand which form of data collection will be most helpful for your own future research activity.

6.2 INTRODUCTION

Data in simple terms is an information about a variable or a particular occurrence. Through the process of data collection a researcher gather and measure information. While conducting all forms of research including physical sciences, social sciences, business studies etc. Data collection

is an essential component. The goal of data collection is to find credible answers to our research questions through the analysis of said data. These data provide reliability and credibility to a research and thus facilitate drawing of conclusions in one research. Hence, a researcher should have good knowledge of the different techniques associated with data collection so that he/she can opt for the one most appropriate for his/her research. In research, there are different methods used to gather information, all of which fall into two categories, i.e. primary data, and secondary data. As the name suggests, primary data is one which is collected for the first time by the researcher while secondary data is the data already collected or produced by others. In this unit we shall not only learn about meaning and types of data but also the sources, advantages and disadvantages of each of the types of data.

Table 1: CLASSIFICATION OF DATA



6.3 PRIMARY DATA-MEANING AND DEFINITIONS

Data originated for the first time by the researcher through direct efforts and experience, specifically for the purpose of addressing his research problem is primary data. It is also called as first hand, unorganised or raw data. The researcher collects primary data from field or his research area which is best suited to find conclusions in his research. It is a direct approach of gathering first hand information that is to be explained and hence provide specific answers to a research problem. Primary data can be quantitative –focussing on numbers and measurements, or qualitative-emphasising on opinions or attitudes. As such conducting research by using primary data is often costly and time consuming. Primary

data if collected and analysed systematically and properly can give authenticity to one's research. So it is very important for a researcher to have good knowledge of the different methods of primary data collection.

6.3.1 Methods of Primary Data Collection (Qualitative and Quantitative)

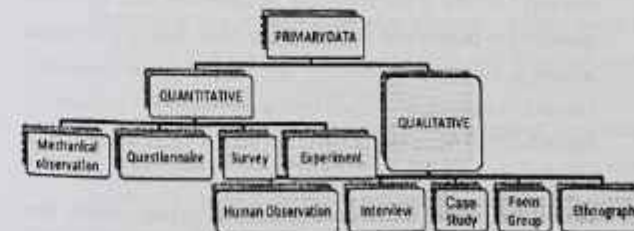
A researcher can make use of several methods for the collection of primary data in his/her research. Generally different methods are employed by A researcher based on whether the research is quantitative or qualitative. In quantitative research the most common methods of data collection are:

- > Mechanical Observation
- > Questionnaire
- > Survey
- > Experiment

The most common methods of primary data collection in qualitative research are

- > Human Observation
- > Interview
- > Case study
- > Focus group
- > Ethnography

Table 2: Primary Data Collection Methods



➤ **METHODS OF PRIMARY DATA COLLECTION IN QUANTITATIVE RESEARCH**

- **Mechanical Observation:** Mechanical observation is an observation technique that involves mechanical observer either in conjunction with or in lieu of human observers. It involves using various types of machines to collect the data, which is then interpreted by the researchers. With continuing improvements in technology, there are many "mechanical" ways of capturing data in observation studies. The most commonly used means of mechanically gathering data in an observation study is a video camera. Other examples are the audiometer, the psycho galvanometer, the pupilometer, the eye-camera etc. It is important to note that mechanical observation should always be conducted with the knowledge and permission of the respondent. One example of mechanical observation is a camera recording of who watches which particular news channel.
- **Questionnaire:** A questionnaire is a set of predetermined question used to collect factual information from all respondents. Generally a questionnaire is a research instrument typically used in survey research. It consists of a series of questions that are specific and relevant to the research topic. These questions should be short, simple, clear, attractive and presented in a good order. A simple set of questionnaire consists of two types of questions-fixed or close ended(for example- 'Are you literate?') and open ended('What is your opinion about the present government?')
- **Survey:** Survey is the technique of gathering data by asking questions to people who are thought to have desired information relating to the research area. For this, the researcher prepares a formal list of questionnaire and uses a non disguised approach to interact with the respondents. Generally, survey yields a broad range of information to the researcher on socio-economic as well as cultural and political attitudes and opinions of the respondents. The data collected through this method is reliable and reduces the

variability of results. However very often it is found that respondents are unwilling, unable or liable to provide wrong information to the researcher while the survey is being conducted.

- **Experiment:** It is the most common method of research used in physical sciences such as physics, chemistry, biology, medicine etc as well as in social sciences like sociology and psychology. In experimental research one or more variables are manipulated to determine their effect on a dependent variable. So it is a systematic and scientific approach that uses manipulation and controlled testing to understand a causal relationship. Generally experiments are conducted to predict certain phenomenon and to explain some kind of causation; for example the level of anxiety created by a particular drug on people belonging to different age groups

➤ **METHODS OF PRIMARY DATA COLLECTION IN QUALITATIVE RESEARCH**

- **Human observation:** Human observation is a planned methodical watching that involves human observers to collect data in the study. The observer selects, records and encodes the behaviour of his/her respondents in a naturalistic or familiar surrounding. For these, six distinct dimensions of the respondent can be observed (Zikmund;1996)-
- Physical action like pattern of working, ii) Verbal behaviour like conversation between two persons, iii) Expressive behaviour such as facial expression, iv) Spatial relations like behaviour of a person when there is a change in physical distance, v) Time factor i.e. amount of time spent in a particular activity and vi) Verbal records like slogans shouted during a meeting.
- **Interview:** Interview is a comprehensively prepared, constructed and executed method of verbal questioning. It is a very useful research tool and is drastically different from general interviewing. Personal communication is a must in a research interview where the interviewer is involved in asking the respondent questions

pertaining to the research objectives. The responses of the respondent need to be correctly recorded and later analysed by the interviewer to arrive at the correct conclusions. Interview is a very flexible process because of which it can be divided into a number of categories like- structured, unstructured, standardised, unstandardised, self administered, other administered, individual, group, personal, non personal, focused, telephone interview etc.

- **Case study:** Case study is an in-depth study of a particular situation. It is a method used to narrow down a very broad field of research into one easily researchable topic. For that a researcher studies individuals, institutions, communities, organizations, events or cultures in their natural environment over a certain period of time and gathers data from a variety of sources by using different methods like observations, interview, documents, archival records etc. Generally it is a process employed to investigate or understand a contemporary phenomenon by using different evidential sources. This method originated in clinical medicine (a patient's personal history) and is now a popular method of qualitative data collection. Case studies provide detailed and rich information about a particular research problem and also provides scope for further research in the area. It is a very useful method of research that gives real time, insight and solution into the concerned research problems.
- **Focus group:** A focus group is a small group of six to ten people led through an open discussion by a skilled moderator. The moderator focuses the interview on a specific topic or a situation that has been experienced by the respondents. For example all persons of a particular community are asked about a cultural festival they had just attended. Thus this kind of interview attempts to analyse the effects of a certain experience on the respondents.
- **Ethnography:** Ethnography is a very comprehensive and lengthy form of qualitative research specifically designed to study cultures and groups. In this method people are observed for an extended period of time in their natural setting. In most of the cases the

researcher observes people and society from the point of view of the subject of the study that means he becomes a part of his study area. An example of ethnographic study is a survey on – 'why do some cultures expect their children to marry before the age of 14?'

6.3.2 Advantages of Primary Data

- Primary data gives original research quality, and does not carry bias or opinions of third parties.
- Primary data is specific to one's research area. As such collection of primary data is less time consuming.
- It helps us to arrive at a conclusion by fulfilling our research objectives.
- Primary data is current data and hence very relevant to our research.
- Primary data is first hand data and is collected by researcher with regards to his/her particular research area. Hence it is not shared data.
- Another advantage of using primary data is that the researcher can control how and when he/she collects the information.

6.3.3 Disadvantages of Primary Data

- Collection of primary data is expensive.
- Processing the information out of primary data is time consuming.
- The accuracy of feed-backs received from primary data is questionable. Thus a researcher may arrive at a wrong conclusion.
- It is not feasible to collect information using primary sources when the research area and the sample size is very huge.
- During collection of primary data researchers often tend to ignore ethical considerations like consent and permission of the respondents and maintaining objectivity in the field.

6.4 SECONDARY DATA-MEANING AND DEFINITIONS

Secondary data is the data that has been already collected by and readily available from various sources. As such it is not specific to one's

particular research study. It is cheaper and more easily available to the researcher compared to primary data. Some common sources of secondary data are censuses, information collected by government departments, records of organizations, data collected for other research purposes etc. Unlike primary data, secondary data analysis provides scope for larger scale research. Researchers often opt for secondary data analysis because it saves time and gives near-accurate results. In secondary data analysis the researcher studies pre-existing data which gives him/her an opportunity to understand, re-contextualise and re-construct said data.

6.4.1 Sources of Secondary Data

A researcher can obtain secondary data through two categories of sources:

1. **Internal or Unpublished sources:** Governments, organizations, agencies, firms often maintain records concerning important activities and information. Often such records remain unpublished. These constitute the unpublished sources of collection of secondary data. For example parliamentary proceedings, marketing activity, customer feedback, accounting records, financial reports, internal reports etc.
2. **External or published sources:** Generally external sources of secondary data constitute those sources that have been published by an individual or an organization. These sources cover a wide range of fields like populations, national income, employment etc. Some of the most important published sources of secondary data are government publications (economic survey, census report), reports of international bodies like United Nations Organization, World Health Organisation, semi-government publications (reports of birth, death, education), reports submitted by various committees and commissions to the government (Barker Commission report), private publications (stock exchange), various newspapers and magazines, published research papers and thesis etc.

Table 3: Secondary Data Collection Sources



6.4.2 Advantages of Secondary Data

- > Secondary data collection saves effort and expenses of the researcher, hence it is more economical compared to primary data collection.
- > Secondary data helps a researcher to understand the background and history of his research area.
- > Secondary data helps a researcher to develop a base line for his/her primary data collection i.e. it helps in research design.
- > Secondary data, like census or administrative data covers a huge population and research area which may be difficult for the researcher to obtain through primary data collection.
- > Secondary data helps a researcher to compare data obtained during different times and from different research areas.

6.4.3 Disadvantages of Secondary Data

- Secondary data may be outdated and hence not relevant for contemporary studies.
- It is difficult to analyse the accuracy of secondary data.
- It may not cover the details or samples of population that a researcher wants to examine.
- Sometimes organizations or other researchers may be unwilling to share the available secondary data. In such a situation the researcher has no option but to opt for primary data collection.
- Sometimes inaccurate and inadequate secondary data may mislead a researcher in the wrong direction.

6.5 COMPARING PRIMARY AND SECONDARY DATA

There are many differences between primary and secondary data. The most important difference is that primary data is factual and original whereas secondary data is just the analysis and interpretation of the primary data. We can make a comparison of primary and secondary data through the following Table-

Table 4: COMPARISON BETWEEN PRIMARY DATA & SECONDARY DATA

COMPARISON BASIS	PRIMARY DATA	SECONDARY DATA
MEANING	1. Primary Data is first-hand data i.e. data collected by the researcher himself/herself	1. Secondary Data is second-hand data i.e. data that exists beforehand and was collected by someone else
DATA BASE	2. It is current and real time data.	2. It is past data.
COLLECTION PROCESS	3. Primary data collection is involved and time consuming.	3. Secondary data collection is rapid and easy.

RELATION WITH ONE'S RESEARCH	4. Primary data is specific to one's research area.	4. Secondary data might not be specific to one's research work.
COST REFERENCE	5. Primary data is more expensive and requires a larger amount of resources.	5. Secondary data is more economical and quickly available
ACCURACY & RELIABILITY	6. Data collected from primary sources are more accurate and reliable	6. Data collected from secondary sources are relatively less reliable and accurate.
AVAILABILITY	7. Primary data is available in crude form	7. Secondary data is available in refined form



CHECK YOUR PROGRESS

Q.1: What is Primary data?

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Q.2: What is Secondary data?

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Q.3: Mention the different methods of primary data collection in qualitative research?

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Q.4: Mention the different methods of primary data collection in quantitative research?

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Q.5: What are the internal or unpublished sources of secondary data collection?

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Q.6: What are the external or published sources of secondary data collection?

.....

.....

Q.7: Mention four differences between primary data and secondary data?

.....

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6.6 LET US SUM UP

- Data in simple terms is an information about a variable or a particular occurrence.
- The goal of data collection is to find credible answers to our research questions through the analysis of said data.
- In research, there are different methods used to gather information, all of which fall into two categories, i.e. primary data, and secondary data.
- Data, originated for the first time by the researcher through direct efforts and experience, specifically for the purpose of addressing his research problem, is primary data.
- The researcher collects primary data from field or his research area which is best suited, to find conclusions in his research.
- Primary data can be quantitative –focussing on numbers and measurements, or qualitative-emphasising on opinions or attitudes.
- The different methods of primary data collection in qualitative research are- Human observation, Interview, Case study, Focus group, Ethnography etc.
- The different methods of primary data collection in quantitative research are-Mechanical observation, Questionnaire, Surveys, Experiment etc.

- Secondary data is the data that has been already collected by and readily available from various sources.
- It is not specific to one's particular research study.
- Some common sources of secondary data are censuses, information collected by government departments, records of organizations, data collected for other research purposes etc.
- Researchers often opt for secondary data analysis because it saves time and gives near- accurate results.



6.7 FURTHER READING

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6.8 ANSWERS TO CHECK YOUR PROGRESS

- Ans to Q. No 1 : Data originated for the first time by the researcher through direct efforts and experience, specifically for the purpose of addressing his research problem is primary data.
- Ans to Q. No 2 : Secondary data is the data that has been already collected by and is readily available from various sources.
- Ans to Q. No 3 : The different methods of primary data collection in qualitative research are- Human observation, Interview, Case study, focus group, Ethnography etc.
- Ans to Q. No 4 : The different methods of primary data collection in quantitative research are-Mechanical observation, Questionnaire, Survey, Experiment etc.

Ans to Q. No 5 : The internal or unpublished sources of secondary data collection are- Government records, archives, parliamentary proceedings, marketing feedbacks, financial reports etc.

Ans to Q. No 6 : The external or published sources of secondary data collection are- books, journals, government reports, newspapers, publications of research works etc.

Ans to Q. No 7 : Four differences between primary data and secondary data are as follows-

- Primary data is raw or firsthand data, on the other hand secondary data is secondhand data that was previously collected by others.
- Collecting primary data is expensive whereas collection of secondary data is economical.
- Primary data is time consuming but using secondary data saves time.
- Primary data is current data, secondary data is past data.



6.9 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

- Q1 : What is data collection? Write a note on the different methods of data collection.
- Q2 : Discuss the advantages and disadvantages of primary data collection?
- Q3 : Discuss the advantages and disadvantages of secondary data collection.

B) Long Questions (Answer each question in about 300-500 words)

- Q1 : Discuss the different methods of primary data collection in quantitative and qualitative research.
- Q2 : Discuss the internal and external sources of secondary data collection.

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UNIT 7: INTERVIEW

UNIT STRUCTURE

- Learning Objectives
- Introduction
- Interview-Meaning and Definitions
- Objectives of Interviews
- Types of Interviews
 - Structured Interview
 - Unstructured Interview
 - Semi Structured Interview
- Interview Guide- Meaning and Necessities of Interview Guide
- Preparation of an Interview
- Preparation of a Questionnaire
- Let Us Sum Up
- Further Reading
- Answers to Check your Progress
- Model Questions

7.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- understand the basic meaning of interview
- discuss the different types of interview
- understand importance of interview as an instrument of research
- know how to conduct interview

7.2 INTRODUCTION

In a research, interview is the most common method of data collection. Every research, be it qualitative or quantitative, is dependent on the collection, accumulation and analysis of data. Only then shall the researcher be able to find feasible conclusion to his/her research. This method is also always specific to one's research. Generally it is the usual

method of social survey in situations where the education level of the interviewee is moderate to low, or in situations where data are to be collected both from the educated and less educated people. Again, it may be considered to be one of the most important techniques of data collection in studies of human behaviour. Interview method boosts the confidence of the researcher as it makes the researcher feel that the data collected by him/her is true, honest and original. In the previous unit, we have learned about the types of data and also that interview is a method of collecting Primary data. In this unit we shall learn about meaning and objectives of interview, types of interview, importance of interview guide and how to conduct an interview.

7.3 INTERVIEW : MEANING AND DEFINITIONS

In simple terms, interview is the verbal conversation between two people aiming at the collection of relevant information for the purpose of research. It is a technique where the interviewer asks questions to elicit information from the respondent. That is why it is a very personal and direct form of research.

McNamara defines interview as a particularly useful method of getting the story behind a participant's experiences. According to him through this method the interviewer can pursue in-depth information around the topic.

According to Good & Hatt (1952), "Interview is a close face to face conversation or dialogue between the investigator or interviewer and the interviewee."

For P.V. Young (1966), Interview is "a scientific method through which a person enters into the life of a stranger"

Based on the above definitions we can say that Interview is a verbal communication or two way conversation through which the researcher obtains information about a problematic situation.

7.4 OBJECTIVES OF INTERVIEW

Following are the major objectives of a Research Interview

- To collect information about an existing problem in society

- To create a source of true, original and firsthand knowledge
- To identify the true feelings of the respondent regarding a particular situation
- To provide the researcher with a rich hypothesis
- To aid the researcher in observing and understanding the situation quickly
- To gain new knowledge and additional information about a research area
- To help the researcher to draw quantitative facts and conclusions

7.5 CATEGORIES OF INTERVIEW

There are different types of interviews in terms of structure, roll of the interviewer, number of respondents, and types of research. Some of those are personal interview, self-administered interview, focus group interview, standardized interview, depth interview, interview over telephone or computer etc. all these types of interview can be brought under three broad categories-

- Structured Interview
- Unstructured Interview
- Semi-Structured Interview

These are discussed as below-

7.5.1 Structured Interview

Structured interview is a technique of interview generally applied in quantitative research. It is most commonly seen in the form of questionnaires in survey research. In simple terms structured interview is a method of collecting data for a statistical survey. A set of questions both close-ended and open-ended are asked to the respondent and recorded accordingly. For this purpose the researcher prepares an interview schedule in which all respondents are asked the same questions with the same wording and in the same sequence. That is why it is also called formal interview or standardized interview. This kind of interview can be personal in nature, i.e. when the researcher conducts face to face

communication with the respondents or impersonal, which may happen over telephone conversation or computer.

In a structured interview the interviewer must act in a neutral and objective manner so that he/she offers the same impression to all respondents and in return gets un-biased answers to his/her questions. The consent of the respondents is also very important in a structured interview.

- **Advantages of Structured Interview :**
 - The researcher asks every respondent the same set of questions. So these interviews can be conducted in a fairly quick time period.
 - It is very easy to quantify the findings of a structured interview.
 - Structured interviews are most suitable when the number of respondents is huge because through such an interview the researcher can generalize about a large population.
 - In a structured interview it is fairly easy to maintain the neutrality and objectivity of the researcher.
- **Disadvantages of Structured Interview :**
 - Structured interviews are inflexible in nature, i.e. a new question cannot be added during the interview.
 - Structured interviews lack detail.
 - The interviewer has no means of knowing whether the respondents were honest or dishonest.
 - Structured interviews can answer the "what", "how" and "when" of questions but not the reason or "why" behind those.

7.5.2 Unstructured Interview

Unstructured interview is an interview process generally used in qualitative research methods. In an unstructured interview, questions are not pre-arranged. Generally the interviewer engages the respondent with open-ended questions as and when required. It is completely opposite to structured interview and is a very flexible technique of interaction. This kind of interview is also known as discovery interview or guided conversation.

Unstructured interview has some specific characteristics

such as -

- The researcher does not have any fixed questions, he/she only has the general nature of questions in mind.
- There is no specific order in which the questions are asked.
- The researcher can ask any question based on the responses of the interviewees.
- Such an interview has no fixed time limit.

Unstructured interviews are generally personal interviews where the researcher engages in vigorous conversation with the respondents to have a clear idea of the answer he/she seeks. Such an interview is most feasible for a lower number of respondents. Through an unstructured interview a researcher can find out the "why" of a research problem.

- **Advantages of Unstructured Interview :**
 - It is flexible because questions can be adapted and changed based on the respondent's answers.
 - It is the most useful tool of generating qualitative data.
 - Interviewer can have a deeper understanding of the problem at hand.
 - There is spontaneity in unstructured interview that structured interview lacks.
- **Disadvantages of Unstructured Interview :**
 - It is difficult to compare the answers of the respondents as the interviewer does not follow a fixed question pattern.
 - The reliability of data accumulated through unstructured interview is doubtful.
 - It is an expensive and time-consuming method of data collection.
 - It is very difficult to maintain neutrality and objectivity in an unstructured interview.

7.5.3 Semi Structured Interview

This is the most common technique among the interview processes. The procedure of a semi-structured interview depends

on the instinct of the researcher. In such an interview, the interviewer may prepare a list of questions but does not necessarily ask them all or in a particular order. Sometimes the researcher only addresses some general topics, hence we can say that semi-structured interview depends on the responses of the respondent.

This kind of interview is always dependent on an interview guide which helps the researcher to interview different respondents in the manner most appropriate to gather information. So this is a spontaneous device of data collection which can be helpful in both qualitative as well as quantitative methods of research.

- > **Characteristics of semi-structured interview :**
 - Through semi-structured interview, researcher can create an accurate profile of the research area and ideal respondents.
 - The most common practice of semi-structured interview is, asking open-ended questions and spontaneous conversation between the researcher and respondents.
 - It is a two-way communication where both the researcher and the respondent can ask and answer questions.
 - It is most effective when practiced by a well-trained and experienced interviewer.
 - Without developing an interview guide, a researcher cannot conduct a semi-structured interview.
- Advantages of semi-structured interview:**
- Semi-structured interview is a detailed process of gathering information and hence most useful when a researcher does not get more than one chance to interview someone.
 - In this kind of interview, the respondents are free to express their views in their own terms.
 - Two-way communication is encouraged in semi-structured interview where the respondents can ask questions to the researcher.
 - Often semi-structured interview provide a researcher not just answers, but also the reasons for those answers.
 - It produces reliable and comparable qualitative data.

- > **Disadvantages of semi-structured interview :**
- It is very difficult for a novice researcher to conduct semi-structured interview because interview skill are very important in these interviews.
- Analysis of data gathered from semi-structured interview is a complex task. Sometimes the researcher faces the risk of constructing to much
- It is an expensive and time-consuming technique of interview
- Ensuring confidentiality may pose a problem in a semi-structured interview.

7.6 MEANING AND NECESSITIES OF INTERVIEW GUIDE

Interview guide is a list of general topics to be covered by the interviewer while conducting the interview. It is a tool used during semi-structured interviews. Interview guide helps the researcher to direct the conversation towards the issues that he/she wants to learn about. Interview guides may be highly scripted or relatively loose but serves the same purpose:

- What question to ask
- How to pose the question
- The sequence of questions
- What to do or say next

So we can say that an interview guide is a planning on the part of the researcher that guides him/her while interacting with the respondents. It offers the interviewer some important techniques to conduct the interview. Generally an interview guide emphasises on four important points- i) There is a difference between questions asked during interviews and research questions. ii) We start our research with one theory and end it with a different one. iii) Interview is a social activity. iv) The answers of the respondent are not evidences. If a researcher understands these facts then he can make a fruitful use of an interview guide. He must always remember that an interview is simply a method of data collection and cannot always answer solutions

to all our research problems. Hence an interview guide and a semi-structured method of interview are more often made use of by experienced researchers.

The following is a simple example of preparing an interview guide.

- Before starting the interview tell the respondent about yourself and why you are conducting the interview.
- Write down some general questions and issues that you would like to discuss. Add some sub-questions if required.
- Mark the important questions that you really need to have an answer to.
- Tell the respondent what you are going to do with the data collected.
- Take a copy of the interview guide to every interview and always write down the name and contact number of the respondent and date of the interview.
- If a translator is used during an interview, discuss with him/her how the key terms are going to be translated, so that there will not be any misinterpretation.

7.7 PREPARING FOR AN INTERVIEW

An interview is a detailed and critical process of data collection. In order to organize a successful interview, a researcher has to keep in mind about his conduct before, during and after interview. This is a step by step process that can be discussed below :

- **Before Interview :** There are three important attributes that a researcher must develop before conducting the interview. These are:
 - **Development of personal qualities :** In order to be an ideal interviewer, a researcher needs to develop some personal qualities like honesty, right temperament, adaptability, interest, accuracy etc. These qualities will help him to conduct an effortless interview and also affects the willingness of the respondents.
 - **Training :** Training is an important aid that guides the researcher during interview. Organizational research often emphasises on

training the interviewers to make the interview fruitful. During training the researchers are taught important things such as how to prepare a questionnaire, select sample, the recording method, the importance of accuracy and objectivity and how to interact with the respondents.

- **Getting ready :** Before and during the interview is conducted, the researcher has to fulfill certain objectives like preparing the questionnaire if any, how to select and approach the respondents, choose the interview setting, explain the purpose and format of the interview, persuading the respondents to give accurate information, avoiding biasness and recording the accurate responses of the interviewees.

- **During Interview :** Developing a good rapport with the respondent is the first and most important task of the interviewer while conducting the interview. This will promote trust, understanding and cooperation. The interviewer should never be arrogant, he should never patronize the respondent or show disbelief to the responses. He should always start the interview by giving the respondent his personal information and the reason behind the research. Manipulation of the respondent only to get desired answers is unethical. So is being biased and subjective during the interview. That is why questions should always be asked in an impartial way. The interviewer should never mislead the respondent or force an answer from him/her. He should always record all the responses received, be it partial, inaccurate, irrelevant or non verbal. These records should always be objective.

- **After Interview :** Immediately after interview, the researcher should verify whether the interview was properly recorded or not. He should add additional notes to the respondent's answers such as name and contact information of the respondents, new information given by the respondents etc. And finally make preparations for proper analysis of the collected data.

7.8 DEVELOPING QUESTIONNAIRE

Questionnaire development is a systematic process that goes through a number of steps which are:

- Issues to be covered
- Arrangement of the questions in a systematic and interrelated way
- Adding simple and easy to understand questions
- Preparing a draft questionnaire
- Analyse the draft questionnaire himself/herself
- Evaluation of the draft questionnaire by one or two colleagues or experts.
- Revising the draft questionnaire on the basis of the expert advice
- Conducting a pilot study
- Revising the questionnaire on the basis of the experiences of the pilot study.
- Preparing the final questionnaire



CHECK YOUR PROGRESS

Q.1: What is an interview?

.....

Q.2: Mention two objectives of an interview.

.....

Q.3: What are the different classifications of interviews?

.....

Q.4: What is a structured interview?

.....

Q.5: What is an unstructured interview?

.....

Q.6: What is a semi-structured interview?

.....

Q.7: What is an interview guide? Why is an interview guide necessary in research?

.....



7.9 LET US SUM UP

- Interview is a very important aspect of research methodology and is the most common method of data collection.
- Interview is a technique where the interviewer asks questions to elicit information from the respondent. That is why it is a very personal and direct form of research.
- There are different types of interviews in terms of structure, role of the interviewer, number of respondents, and types of research which can be brought under three broad categories-Structured interview, Unstructured Interview and Semi- Structured Interview.
- Structured interview is a technique of the interview process generally applied in quantitative research.
- In simple terms a structured interview is a method of collecting data for a statistical survey.
- The researcher prepares an interview schedule in which all respondents are asked the same questions with the same wording and in the same sequence. That is why it is also called formal interview or standardized interview.
- In a structured interview the interviewer must act in a neutral and objective manner so that he/she offers the same impression to all respondents and, in returns get un-biased answers to his/her questions.
- Unstructured interview is an interview process generally used in qualitative research methods.
- It is completely opposite to a structured interview and is a very flexible technique of interaction. The researcher engages in vigorous

conversation with the respondents to have a clear idea of the answer he/she seeks.

- In an unstructured interview, questions are not pre-arranged.
- Through an unstructured interview, a researcher can find out the "why" of a research problem.
- A Semi-structured interview is the most common among the techniques of the interview processes.
- In a semi-structured interview, the interviewer may prepare a list of questions but does not necessarily ask them all or in a particular order.
- This kind of interview is always dependent on an interview guide, which helps the researcher to interview different respondents in the manner most appropriate to gather information.
- It is a two-way communication where both the researcher and the respondent can ask and answer questions.
- An interview guide is a list of general topics to be covered by the interviewer while conducting the interview. It is a tool used during semi-structured interviews.
- Interview guides may be highly scripted or relatively loose but serve the same purpose.
- An interview guide is a planning on the part of the researcher that guides him/her while interacting with the respondents.



7.10 FURTHER READING

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7.11 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q. No 1: An interview is the verbal conversation between two people aiming at the collection of relevant information for the purpose of research. According to Good & Hatt, "Interview is a close face to face conversation or dialogue between the investigator or interviewer and the interviewees."

Ans to Q. No 2: The two objectives of an interview

- To collect information about an existing problem in society
- To create a source of true, original and firsthand knowledge

Ans to Q. No 3: There are three broad categories of interview, that are-

1. Structured interview
2. Unstructured interview
3. Semi- Structured Interview

Ans to Q. No 4: Structured interview is a technique of the interview process generally applied in quantitative research. It is a method of collecting data for a statistical survey. A set of questions both close-ended and open-ended are asked to the respondent and recorded accordingly.

Ans to Q. No 5: Unstructured interview is an interview process generally used in qualitative research methods. In an unstructured interview, questions are not pre-arranged. Generally the interviewer engages the respondent with open-ended questions as and when required.

Ans to Q. No 6: Semi-structured interview depends on the instinct of the researcher. In such an interview, the interviewer may prepare a list of questions but does not necessarily ask them all or in a particular order.

Ans to Q. No 7: An Interview Guide is a list of general topics to be covered by the interviewer while conducting the interview. An interview guide helps the researcher to direct the conversation towards the issues that he/she wants to learn about.

The necessities of an interview guide are:

- a. It offers the interviewer some important techniques to conduct the interview.
- b. It is very much helpful in a semi-structured interview.

7.13. MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

- Q1: What is an interview? Discuss the objectives of an interview?
- Q2: Discuss the advantages and disadvantages of structured interview?
- Q3: What is unstructured interview? How is it different from structured interview?

B) Long Questions (Answer each question in about 300-500 words)

- Q1: What is a semi-structured interview? Discuss the characteristics, advantages and disadvantages of a semi-structured interview?
- Q2: What is an Interview Guide? What is the process of preparing an Interview Guide?
- Q3: Discuss in detail the process of interview preparation.

*** ***** ***

UNIT 8 : QUESTIONNAIRE AND SCHEDULE

UNIT STRUCTURE

- 8.1 Learning Objectives
- 8.2 Introduction
- 8.3 A Good Questionnaire: Preparation and Features
- 8.4 Types of Questionnaire
- 8.5 Merits and Demerits of Questionnaire
- 8.6 Schedule: Meaning and Characteristics
- 8.7 Merits and Demerits of Schedule
- 8.8 Similarities and differences between Questionnaire and Schedule
- 8.9 Let Us Sum Up
- 8.10 Further Reading
- 8.11 Answers to Check Your Progress
- 8.12 Model Questions

8.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

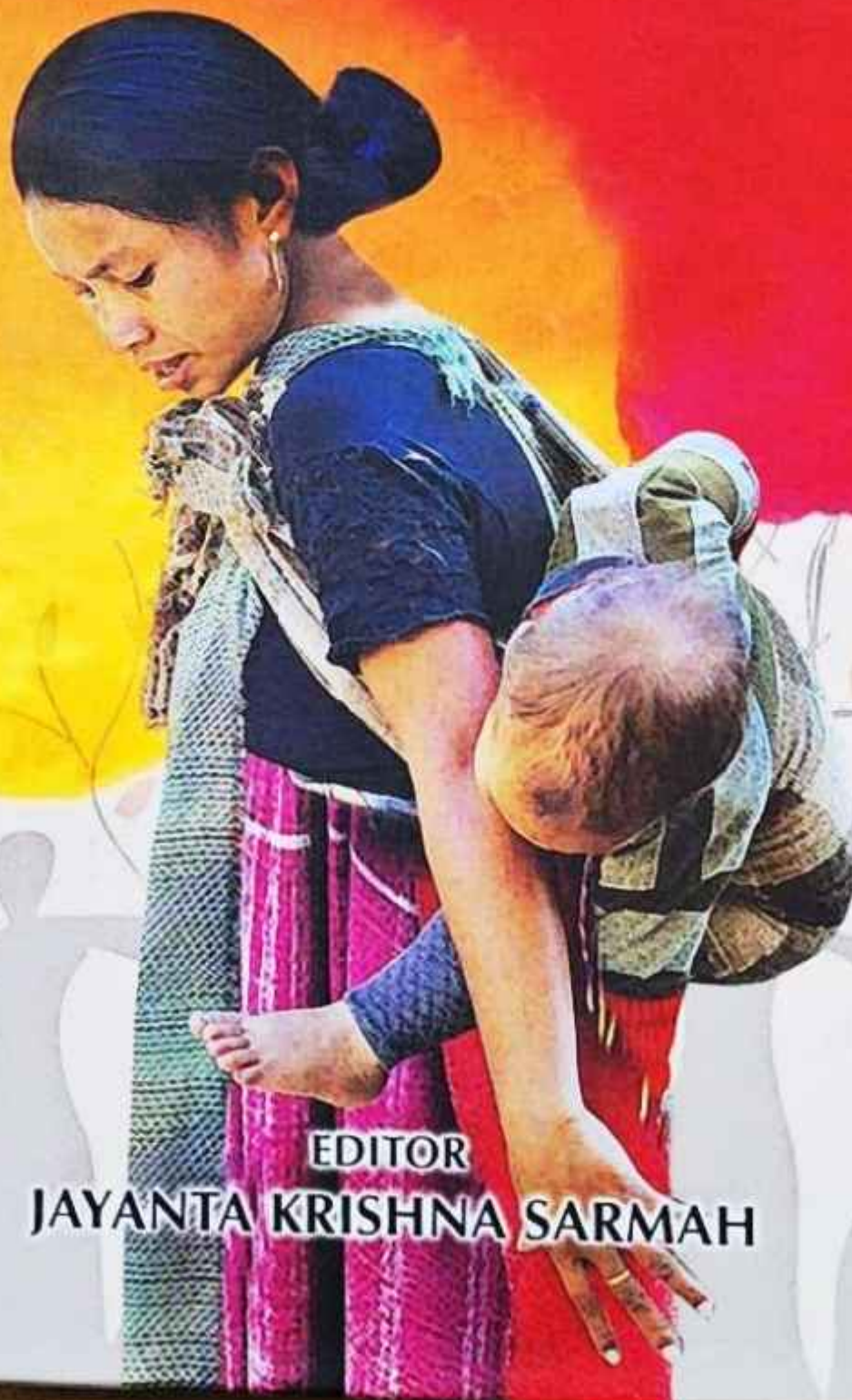
- understand the preparation, features, merits and demerits of a good questionnaire
- understand the meaning of schedule, its characteristics, merits and demerits
- understand the differences between questionnaire and schedule

8.2 INTRODUCTION

The primary criterion for any form of research is an objective analysis of the subject concerned. An objective analysis would mean studying the topic of research in such a way that it involves a rational approach and understanding, and that produces the most logical result. While there are a number of methods to conduct an objective research, the most common tool that researchers consider in the first phase of conducting any research is a questionnaire. A questionnaire is basically a series of questions relevant

GENDER AND DEMOCRACY IN NORTH-EAST INDIA

POLITICS OF INCLUSION AND EMPOWERMENT



**EDITOR
JAYANTA KRISHNA SARMAH**

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Gender and Democracy in North-East India
Politics of Inclusion and Empowerment

Editor

Jayanta Krishna Sarmah

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Purbali Borah
Breehivorna Talukdar
Jnanashree Borah

Vulnerability of Women in India

Looking from a Legal Perspective

Women in Indian Society – A Brief Overview:

Discrimination against women in India stands as a harsh reality. Notwithstanding the Narendra Modi led BJP Government's much publicized scheme of educating the girl child and saving her from the vulnerabilities faced by women; women across all cultures and categories are not secure viz a viz men. So this raises serious questions about how safe are women in the country. The equality between sexes touted as a necessity to achieve the objective of an equal and developed society is continuously challenged by traditional system of patriarchy establishing man's power over woman which seems to justify the discriminations as a means of keeping the power relations between the two intact. The Indian women do not enjoy equal status in both private and public spheres because of the patriarchal nature of the state and society. The women in India have been given social status which is lower than that of second class citizens.

Even after six and a half decades of India being an independent republic state, 24.50 crores Indian women cannot read and write, comprising the world's largest number of illiterate

women. More than 50% girls dropout by the time they are in middle school, 39.4% women within the age group of 20-24 years have reportedly got married before the age of 18 (Source: Annual Health Survey 2010-2011). According to the National Crime Records Bureau, 24,206 rape cases were reported in India in 2011, but experts agree that the number of unreported cases of sexual assault brings the total much higher. In 2013, Delhi had 1,121 rape cases registered in the first eight months, the highest in the last 13 years. In Assam, a recent survey conducted by North East Network (NEN), a women's rights organisation finds Guwahati city unsafe for girls where women fear to tread. Further, the National Crime Records Bureau data (2012) shows crimes against women in Assam stands at 89.54%, which is double the national average of around 41.7%. More than 70% women reported to have experienced sexual harassment in some form or other in public places in the city. All these instances clearly point out the fact that existing laws are not adequate for the protection of rights and dignity of women.

But this does not mean that efforts have not been made by the Indian state to make its women citizens feel secure. Empowerment of women in general and their social status in particular started from the time of adoption of the Indian Constitution by incorporation of several provisions and rights for women, i.e., equality, protective discrimination, reservations, protective rights etc. Independent India stands by the ethos laid down by the Preamble to the Constitution of India like justice, equality, liberty and fraternity. Moreover, keeping in line with the spirit of the Constitution, the Indian Parliament - the supreme law-making body of the country has been enacting required acts and rules as well. Sadly even after six and a half decades of the adoption of the Constitution, the nation fails to live up to these ethos in true letter and spirit. The adverse effects of this have been greatly faced by the vulnerable sections of the Indian society - minorities, women

as well as children. This vulnerability is the result of widespread discrimination in the Indian society of which the Indian women are one of the principle sufferers. The sufferings of women are a manifestation of gender discrimination.

Gender Discrimination, Gender Justice and the Indian Constitution:

What is gender discrimination? Gender discrimination is a term which refers to the ill treatment towards or against females. This is considered as a form of prejudiced customs and is illegal in certain enumerated circumstances in most countries. After independence and after adoption of the Constitution of India also, certain kinds of gender discrimination are still prevailing. Examples a)rape, b)bigamy, c) adultery, d)fraudulent marriage, e) immoral trafficking, f)kidnapping and abduction of girls and women for prostitution, g)dowry, dowry death and dowry suicide, h)matrimonial cruelty, i) causing miscarriage and abortion, j)sex selection and female infanticide, foeticide, k)domestic violence, l)not treating the female children equally with male children, m)cruelty against domestic female and child servants, n)sexual assault, o)not providing education to female children, p) child marriage.

Little efforts were made during the British reign to eradicate these discriminatory and illegal gendered customs in the country. However, the framers of the Constitution of India took strenuous efforts to eradicate gender discrimination, and gave suitable directions and instructions to the state incorporating several provisions in the Constitution of India. Therefore, eradication of gender discrimination by means of social reforms through enactment of necessary acts and imposition of punishments against the wrong-doers came to be regarded as a means to achieve gender justice. These efforts have been continued by the Parliament and the Supreme Court within the guidelines framed by the Constitution makers and incorporated in the Constitution of India.

Moreover in order to actualize empowerment, protection and to enable the Indian citizens to lead a life of respect and dignity as human beings the Constitution has enumerated certain fundamental rights such as equality before law(14), prohibition of discrimination (15), right to education (21a) etc irrespective of any categorical considerations. Along with the rights certain other additional laws were framed to remove the vulnerability and discrimination of women.

Indian Women And the Legal Framework

As already mentioned, Indian women are vulnerable as a result of which, the rate of crimes against them is very high. To combat it a thorough knowledge of existing Criminal Laws and procedures in the country is of utmost necessity and importance, both on the part of women as well as the greater society.

Criminal Law constitutes a body of rules and statutes that define conduct prohibited by the government because it threatens and harms public safety and welfare and that establishes punishment to be imposed for the commission of such acts. In India, the Indian Penal Code (IPC) of 1860, the Indian Evidence Act (IEA) of 1872 and the Criminal Procedures Code (CrPC) of 1973 together comprise the Criminal Laws. Whereas the IPC describes the crimes, IEA describes the procedures to examine the evidences and CrPC deals with the procedures of punishments.

Offences against Women under Indian Penal Code, 1860

Special provisions relating to women were incorporated in the original IPC enacted in 1860. From time to time certain advantageous provisions were incorporated in IPC. After the independence and emergence of the Constitution, several amendments were brought to the criminal law. The main objective of the provisions of the IPC 1860 was to safeguard the rights of women who are weaker than men physically, socially and

economically in the society, and to convict the accused severely.

The following are the special provisions relating to women under the Indian penal code, 1860 -

1. Outraging the modesty of women [Section 354] - this section punishes an assault on, or use of criminal force to, a woman with the intention of outraging her modesty or with the knowledge that her modesty is likely to be outraged. This crime is punishable upto two years of imprisonment with or without fine. While disposing *Aman Kumar vs State of Maharashtra*, explains that the act of PULLING a woman removing her dress coupled with a request for sexual intercourse falls under the category of this offence.

2. Dowry Deaths and Dowry Suicides [Section 304-B] & Abetment to commit suicide [Section 306] - where the death of a woman is caused by any injuries under abnormal circumstances within seven years of her marriage with evidences showing that she was subjected to harassment by her husband or his relatives in connection with demands for dowry, such deaths shall be called dowry deaths. It is punishable by seven years imprisonment which may be extended to life. Dowry suicide or abetment to commit suicide punishes such persons with imprisonment of up to ten years who abets the commission of suicide of those women who have been harassed in connection with dowry demands.

3. Sexual Harassment [Section 375]. (The Supreme Court Guidelines) Sexual harassment of working women is a new type of offence which has been spreading in India. After the case of *Vishaka vs. State of Rajasthan AIR 1997*, the Supreme Court defined 'Sexual Harassment of Working Women' and guidelines and norms under 144 of the Constitution of India. According to the guidelines it shall be the duty of the employer or other responsible persons in work places or other institutions to prevent or deter the commission of acts of sexual harassment and to prove the procedures for the resolution, settlement or prosecution of acts of sexual harassment by taking all steps required. All

employers or persons in charge of work place, whether in the public or private sector, should take appropriate steps to prevent sexual harassment.

4. Rape and Custodial Rape [Section 375 & 376] - A man is said to commit rape when he has sexual intercourse with a woman under the following circumstances: a) against her will, b) without her consent c) with her consent, obtained by putting her or any other concerned persons in fear of death or of hurt, d) with her consent, but making her believe that he is another man, e) with her consent but dubious, f) with or without her consent, when she is under 16 years of age. Custodial rape denotes a man having consensual or non-consensual sexual intercourse with a woman who is his ward or under his charge and confinement. Punishment may not be less than 7 years and can be extended to a life.

5. Bigamy [Section 494 & 495] - Bigamy is a crime or state of having more than one husband or wife at the same time with or without concealment of former marriage that have not been declared void by the Court (exception being made to Muslim men). It is punishable by up to 7 years imprisonment with fine.

6. Mock and Fraudulent Marriage [Section 495 & 496] - Whoever dishonestly commits with fraudulent intention marriage for the second time knowing that the former was legal shall be punished 7 years imprisonment plus fine.

7. Adultery [Section 497] - Adultery means sexual intercourse of a person with one who is not his spouse without the knowledge or consent of the latter's spouse. It is punishable by 5 years with or without fine.

8. Matrimonial Cruelty [Section 498-A] - Whoever, being the husband or the relative of the husband of a woman, subjects such woman to physical and psychological cruelty and harassment shall be punished with imprisonment for a term which may extend to 3 years and shall also be liable to fine.

9. Insulting women [Section 509] - Whoever insults or intends to insult the modesty of any woman by means of word, sound gesture, exhibition of object is liable to imprisonment of

up to one year with or without fine.

10. Causing Miscarriage [Section 312-318] - Voluntarily causing a woman to miscarry her child without her consent falls under this category. This is also a matrimonial cruelty. A woman causing herself to miscarry is also liable to be punished. It is punishable by 3 years of imprisonment which might be extended to 7 years under special circumstances with or without fine.

Amendment in the Indian Penal Code Related to the Offences against Women

On December 2012 a female physiotherapy intern was beaten and gang raped in Delhi. She died from her injuries thirteen days later, despite receiving treatment in India and Singapore. The incident generated international coverage and was condemned by the Nations entity for Gender Equality and Empowerment of women.

On 22 December 2012, a judicial committee headed by J.S. Verma, a former Chief Justice of India was appointed by the Central government to submit a report, within 30 days to suggest amendments to criminal law to sternly deal with sexual assault cases. The report indicated that the failures on the part of the government and police were the root cause behind crimes against women. Major suggestions of the report included the need to review AFSPA in conflict areas, maximum punishments for rape as life imprisonment and not death penalty, clear ambiguity over control of Delhi police etc. The Justice Verma Committee (JVC) report was a landmark statement, applauded by all citizens, welcomed by all Political Parties. JVC was significant because it showed a mirror to the Constitution of India, and reflected its wise and just guarantees of women's equality. Today the women and youth of India are looking with hope and expectation towards Parliament, and towards all Political Parties.

The Cabinet Ministers on 1 February 2013 approved to bring an ordinance, to give effect to the changes in law as suggested by the Verma committee report. According to Minister of Law and

Justice Ashwani Kumar, 90 % of the suggestions given by the Verma committee report have been incorporated into the ordinance. The ordinance was subsequently replaced into the with numerous changes, which was passed by the Lok Sabha on 19 March 2013.

This new Ordinance listed some new offences or has expressly mentioned certain offences which were dealt under related laws earlier. These new offences like acid attack, sexual harassment, voyeurism, stalking have been incorporated into Indian Penal Code (Table 1). The most important change that has been made is the change in the definition of rape under IPC. The word has been replaced with the phrase "sexual assault" in Section 375, and penetration other than penile penetration as offence has been added. The definition is broadly worded and gender neutral in some aspect, with acts like penetration of penis or any object or any part of the body to any extent, into vagina, mouth or touching any private parts constitute the offence of sexual assault. Except in certain aggravated situation the punishment will be imprisonment not less than seven years but which may extend to imprisonment for life and shall also be liable to fine. In aggravated situations punishments will be rigorous imprisonment for a term which shall not be less than ten years but which may extend to imprisonment for life and shall also be liable to fine. A new Section 376-A has been added which states that if a person committing the offence of sexual assault inflicts an injury which causes the death of the person, the assailant shall be punished with rigorous imprisonment of a term which shall not be less than twenty years which may extend to imprisonment for life, which shall mean the remainder of that person's natural life, or with death. In case of gang rape, persons involved regardless of their gender shall be punished with rigorous imprisonment for a term which shall not be less than twenty years but which may extend to life and shall pay compensation to the victim who shall be responsible to meet the medical expenses and rehabilitation of the victim.

Table- 1
New Offences and Punishments under
the Criminal Law (Amendment) Ordinance, 2013

Section	Offence	Punishment	Notes
326A	Acid Attack	Imprisonment not less than ten years but which may extend to imprisonment for life and with fine which shall be just and reasonable to meet the medical expenses and it shall be paid to the victim	Gender neutral
326B	Attempt to Acid Attack	Imprisonment not less than five years but which may extend to seven years, and shall also be liable to fine	Gender neutral
354A	Sexual harassment	Rigorous imprisonment up to five years, or with fine, or with both Imprisonment up to one year, or with fine, or with both in other cases	Gender neutral Physical contact and advances involving unwelcome and explicit sexual overtures; or a demand or request for sexual favours; or making sexually coloured remarks; or forcibly showing pornography; or any other unwelcome physical, verbal or non-verbal conduct of sexual nature.

354B	Act with intent to disrobe a woman	Imprisonment not less than three years but which may extend to seven years and with fine.	Only for women. Assaults or uses criminal force to any woman or abets such act with the intention of disrobing or compelling her to be naked
354C	Voyeurism	In case of first conviction, imprisonment not less than one year, but which may extend to three years, and shall also be liable to fine, and be punished on a second or subsequent conviction, with imprisonment of either description for a term which shall not be less than three years, but which may extend to seven years, and shall also be liable to fine.	Only for women. Watching or capturing a woman in "private act", which includes an act of watching carried out in a place which, in the circumstances, would reasonably be expected to provide privacy, and where the victim's genitals, buttocks or breasts are exposed or covered only in underwear; or the victim is using a lavatory; or the person is doing a sexual act that is not of a kind ordinarily done in public.

354D	Stalking	Imprisonment not less than one year but which may extend to three years, and shall also be liable to fine	Only for women. To follow a woman and contact, or attempt to contact such woman to foster personal interaction repeatedly despite a clear indication of disinterest by such woman; or monitor the use by a woman of the internet, email or any other form of electronic communication. There are exceptions to this section which include such act being in course of preventing or detecting a crime authorised by State or in compliance of certain law or was reasonable and justified.
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The Criminal Law (Amendment) Act, 2013

On 21st March 2013, the Indian Parliament passed the Criminal Law Amendment Bill making certain changes to the aforesaid ordinance. After receiving the presidential assent it became an act, coming into force from 3rd April 2013. This act is termed as the Criminal Law (Amendment) Act, 2013. The

changes made in the new act are discussed in the following table (Table 2).

Table 2
Changes made in the Act from the Ordinance

Offence	Changes
Acid attack	Fine shall be just and reasonable to meet medical expenses for treatment of victim, while in the Ordinance it was fine up to Rupees 10 lakhs.
Sexual harassment	"Clause (v) any other unwelcome physical, verbal or non-verbal conduct of sexual nature" has been removed. Punishment for offence under clause (i) and (ii) has been reduced from five years of imprisonment to three years. The offence is no longer gender-neutral, only a man can commit the offence on a woman.
Voyeurism	The offence is no longer gender-neutral, only a man can commit the offence on a woman.
Stalking	The offence is no longer gender-neutral, only a man can commit the offence on a woman. The definition has been reworded and broken down into clauses. The exclusion clause and the following sentence has been removed "or watches or spies on

causes her fear or distress, will the crime of stalking be recognised as such.

The new Act is NOT against men, but is against criminals. This Bill is against the scourge of sexual violence, and seeks to prevent and protect our society from heinous sexual crimes like rape, molestation; disrobing and parading of women and stalking. Men too can be vulnerable to sexual attacks by criminal men. The Act's recognition that both men and women can be victims of acid attack and providing protection to all 'persons' for these offences is a welcome step. The inclusion of men along with women is a sign that Sexual Harrasment is actually a gender neutral concept. It is the victims which need protection. Men must also be protected against the crime of rape and custodial rape committed by other men. Men and women are and must remain partners in this battle against sexual violence. And all 'persons' deserve protection of the law against rape.

Therefore, while some features of the Act are welcome many other features suffer from serious defects. But, overall the Act can be regarded as a constructive step towards ensuring safety for women and mitigating their vulnerable status owing to discrimination and crimes against them.

Last but not the least it must be borne in our minds that no country or society can progress and prosper without its womenfolk. Women need to feel safe in order to become equal contributors in the goings in of the state. The real problem does not lie in inadequacy of laws and protections against sexual offence, but on the fact that the general population is unaware about their existence and their subsequent redressal. The main point of this paper is to highlight some of the major sexual offences and their ensuing punishments, both gender neutral and perpetrated against women in our society. Today it is of utmost importance that a general awareness regarding these issues be developed in India. In this regard, the government as well as the civil society needs to take a pro-active step in making gender-studies an integral part of the

education system as well as popularising it through other means like organizing workshops, distributing pamphlets, putting up hoardings and banners, broadcasting gender-related programmes in media, organizing street plays etc emphasizing equality between both the sexes and the negative implications of sexual offences

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Bistirna Barua

Is Fair, Lovely?

An Investigation into the Cases of Gendered Colour Biasness and Cultural Chauvinism in India

"Like our own identities, Culture is underpinned by powerful, hidden unconscious as well as conscious processes. Psychoanalytic approaches suggest that history directs and produces outlets for these unconscious processes, which take different forms in different historical epochs. Difference is central to this process in the sense of who, at any particular moment, is defined as the scapegoat 'other' against which we bolster our own sense of identity"

—Minsky Rosalind

Introduction

Fairness in India, is an unspoken yet unanimously sought physical characteristic. When it comes to skin tone in India, it becomes an absolute delirious obsession. This obsession even enters the domain of language when Indian writers explicitly use a vast array of skin-tone adjectives that can leave an outsider wondering which words are actually complimentary. The prime examples amongst them would certainly be: wheatish, dusky,

স্নাতক মহলাৰ

ভাষাবিজ্ঞানৰ

পৰিচয়

আৰু

সাহিত্যতত্ত্ব

দ্বিতীয় ষাণ্মাসিক

সম্পাদনা

ড° অমৰ শইকীয়া

ডিব্ৰুগড় বিশ্ববিদ্যালয়ৰ স্নাতক পৰ্যায়ৰ
নতুন নিৰ্বাচন আধাৰিত ক্ৰেডিট পদ্ধতি (CBCS) ৰ
অসমীয়া মেজৰৰ (দ্বিতীয় ষাণ্মাসিক) পাঠ্যক্ৰমৰ
C3 আৰু C4 দুয়োখন কাকতৰ
আধাৰত সম্পাদিত প্ৰসংগপুথি



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দ্বিতীয় অধ্যায়

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১৯..... ড° পংকজ শইকীয়া

অলংকাৰ শব্দটো সংস্কৃত 'অলম্' শব্দৰ পৰা উৎপত্তি হৈছে। 'অলম্' শব্দটো দুটা অৰ্থত ব্যবহৃত হৈছে। এটা অৰ্থ হৈছে পৰ্যাপ্তি বা যথেষ্ট ভাব; অৰ্থাৎ এয়ে যথেষ্ট, আৰু নালাগে। আনটো অৰ্থ হ'ল ভূষণ। কাব্য বা সাহিত্য যিহৰ দ্বাৰা অলম্ বা ভূষিত হয়, সিয়েই অলংকাৰ। অলংকাৰ পৰিধান কৰা নাৰীৰ সৌন্দৰ্য যিদৰে বৰ্মণীয় হয়, অলংকাৰযুক্ত কাব্যও সিদৰে মোহনীয় হয়। আচাৰ্য দণ্ডীয়ে সেয়ে কৈছে, "কাব্যশোভাকৰান্ ধৰ্মানলঙ্কাৰান্ প্ৰচক্ষতে"; অৰ্থাৎ কাব্যৰ শোভাকাৰক ধৰ্মসমূহেই অলংকাৰ। অবশ্যে নাৰীদেহৰ শোভাবৰ্ধক খক, কাণফুলি আদিবোৰ বাহ্যিক আভৰণহে মাথোঁ; কিন্তু কাব্যৰ ক্ষেত্ৰত অলংকাৰ হ'ল কাব্যৰ সত্তা। আলংকাৰিক বামনৰ মতে, সৌন্দৰ্যই অলংকাৰ : 'সৌন্দৰ্যমলঙ্কাৰঃ'।

সাধাৰণ ভাষাত ক'বলৈ হ'লে মানুহে স্বভাৱতঃ নিজৰ মনৰ ভাব সুন্দৰকৈ সজাই-পৰাই প্ৰকাশ কৰিব বিচাৰে। এনে চেষ্টাৰ ফলত সৃষ্টি হোৱা সাহিত্যৰ সৌন্দৰ্যবৰ্ধক উপাদানবোৰেই অলংকাৰ। সংক্ষেপে, সাহিত্যৰ শোভা আৰু মৰ্যাদা বৃদ্ধিৰ বাবে প্ৰয়োগ কৰা বিশিষ্ট শব্দ, বৰ্ণ বা বাক্যই হৈছে অলংকাৰ।

কাব্য বা সাহিত্যত অলংকাৰৰ প্ৰয়োজনীয়তা :

সাহিত্যৰ ক্ষেত্ৰত অলংকাৰে এক বিশিষ্ট আসন দখল কৰি আছে। কাব্য বা সাহিত্যৰ সৌন্দৰ্য বা বৰ্মণীয়তা বৃদ্ধি কৰিছে অলংকাৰে। আলংকাৰিকসকলে অবশ্যে অলংকাৰৰ ভূষণ অৰ্থটোক সাহিত্যৰ অস্থিৰ বা অনিত্য ধৰ্ম বুলিহে গ্ৰহণ কৰিছে। তেওঁলোকৰ মতে অলংকাৰ কাব্যৰ প্ৰাণস্বৰূপ নহয়; ই খক, মণিৰ দৰে বাহ্যিক বস্তুহে মাত্ৰ। সুন্দৰী নাৰী এগৰাকীৰ শোভা অলংকাৰ পৰিধান নকৰিলেও প্ৰকাশ পাব। একেদৰে অন্তৰস্থিত গুণেৰে যদি কাব্য সমৃদ্ধ হয়, তেন্তে অলংকাৰৰ অনুপস্থিতিতো সি উপযুক্ত কাব্যই হ'ব। ভামহ আৰু দণ্ডীয়ে ইয়াৰ বিপৰীতে মত পোষণ কৰিছে। ভামহে কৈছে যে সুন্দৰী নাৰীৰ মুখ স্বাভাৱিকতে মোহনীয় হ'লেও ভূষণহীন অৱস্থাত শোভা প্ৰকাশ নাপায়। একেদৰে কাব্যও ৰূপক আদি অলংকাৰ নাথাকিলে

শোভাহীন হয়। বামনৰ মতে, অলংকাৰৰ দ্বাৰাহে কাব্য উপাদেয় হয় — ‘কাব্যম গ্ৰাহমূলকাবাং। দণ্ডীয়ে কৈছে যে অলংকাৰ কল্পন, কুণ্ডল আদিৰ দৰে একেবাবে বাহ্যিক সাজ-সজ্জা নহয়; ই কাব্য-শৰীৰৰ লাভ্যৰূপে। গতিকে ইয়াৰ পৰা স্পষ্ট হয় যে কাব্যৰ প্ৰকৃত পৰিচয় অলংকাৰৰ জৰিয়তেহে পাব পাৰি। অবশ্যে বামনে ভূষণ অৰ্থক কাব্যৰ অনিত্য ধৰ্ম বুলিয়েই উল্লেখ কৰিছে।

পৰৱৰ্তী অলংকাৰিকসকলৰ দৃষ্টিত অলংকাৰৰ গুৰুত্ব হ্রাস পালেও বা ইয়াক অপৰিহাৰ্য উপাদান বুলি গণ্য কৰা নহ’লেও অলংকাৰৰ প্ৰয়োজনীয়তা সম্পৰ্কত দুটামান দিশ লক্ষ্য কৰিবলগীয়া।

প্ৰথমতে, বৰ্ণনীয় বিষয়ক উজ্জ্বল কৰি তোলাৰ ক্ষেত্ৰত কাব্য বা সাহিত্যত অলংকাৰৰ প্ৰয়োজন আছে। উদাহৰণস্বৰূপে, ‘বাবণৰ বোলে কপ সীতাৰ উজ্জ্বল/সৰোবৰ মাজে যেন ফুল উতপল।।’ — ইয়াত প্ৰথম শাৰীটো মাত্ৰ উল্লেখ কৰিলে সীতাৰ কপৰ উজ্জ্বলতা সঠিককৈ প্ৰকাশ নাপাব। সৰোবৰৰ মাজত ফুলি থকা পদুম ফুলৰ সাদৃশ্যটো উপস্থাপন কৰাৰ বাবেহে বাবণৰ কাব্যত থকা সীতাৰ কপ আমাৰ মানসত উজ্জ্বল তথা স্পষ্ট হৈ পৰিছে।

দ্বিতীয়তে, শ্ৰোতা-পাঠকৰ অস্তৰ স্পৰ্শ কৰিব পৰাকৈ বাক্য উপস্থাপন কৰিবলৈ হ’লে অলংকাৰৰ যথাযথ প্ৰয়োগৰ প্ৰয়োজনীয়তা আছে। ‘অয়ে লঙ্ঘ মে নেত্ৰনিৰ্বাণম’ — দুযন্তৰ এই বাক্যটোৱেই শকুন্তলাৰ দৈহিক কপ-সৌন্দৰ্য সম্পূৰ্ণ ৰূপত প্ৰকাশ কৰিছে। ইয়াৰ বিপৰীতে শকুন্তলাৰ প্ৰত্যেক অংগৰ শোভা বৰ্ণনা কৰি যোৱা হ’লে নিশ্চয় উল্লিখিত উক্তিটোৰ সমপৰ্যায়ৰ নহ’লহেঁতেন। ইয়েই অলংকাৰৰ প্ৰভাৱশালিতা।

তৃতীয়তে, বৰ্ণনীয় বিষয়ৰ চমৎকাৰিত্ব বৃদ্ধিৰ বাবে অলংকাৰৰ প্ৰয়োজন। গাৰ্খীৰ পানীৰ দৰে ছুলীয়া পদাৰ্থ — এই সাদৃশ্য সাধাৰণ সাদৃশ্য। এনে বৰ্ণনাই সহৃদয়জনৰ অস্তৰত কোনো আহলাদ নজন্মায়। কিন্তু ‘পূৰ্ণিমাৰ জেন যেন তোমাৰ মুখ’ — এই বৰ্ণনা চমৎকাৰ বৰ্ণনা। ই সহৃদয়জনৰ অস্তৰত সৌন্দৰ্য চেতনা জাগ্ৰত কৰিব পাৰে। এনে চমৎকাৰিত্ব বা বৰ্ণনীয়তা সৃষ্টিৰ বাবেই অলংকাৰৰ প্ৰয়োজন।

চতুৰ্থতে, সাহিত্যত ৰস সৃষ্টিৰ বাবেও অলংকাৰৰ প্ৰয়োজন। অলংকাৰৰ জৰিয়তেই ব্যক্তিৰ হৃদয়ত ৰসৰ উদ্বেগ ঘটে। এনেদৰে দেখা গ’ল যে বৰ্ণনীয় বিষয়ক উজ্জ্বল বা স্পষ্ট কৰা, শ্ৰোতা-পাঠকৰ অস্তৰ স্পৰ্শ কৰা, অস্তৰত আহলাদ জন্মোৱা, ৰস সৃষ্টি আদি ক্ষেত্ৰত অলংকাৰৰ প্ৰয়োজন আছে। অলংকাৰ প্ৰয়োগৰ মুখ্য উদ্দেশ্য সাহিত্যৰ শোভা বৃদ্ধি কৰা।

অলংকাৰৰ প্ৰকাৰ :

অলংকাৰ প্ৰধানতঃ দুই প্ৰকাৰৰ — (১) শব্দালংকাৰ আৰু (২) অৰ্থালংকাৰ

শব্দালংকাৰ :

শব্দ (ধ্বনি)ক আশ্ৰয় কৰি সৃষ্টি হোৱা অলংকাৰেই শব্দালংকাৰ। ইয়াত এক বা একাধিক বৰ্ণ বা শব্দ দুবাৰ বা ততোধিকবাৰ পুনৰুক্তি হয় আৰু বাক্য গুনিবলৈ শুভলা কৰে। অমৰ শ্ৰবণেন্দ্ৰিয় আৰু মনেই শব্দালংকাৰ অনুভৱ কৰে। কোনো বৰ্ণ বা শব্দৰ প্ৰয়োগত যদি অলংকাৰ হয় আৰু তাৰ ঠাইত আন বৰ্ণ বা শব্দৰ সন্নিবেশ ঘটালে যদি অলংকাৰৰ সৌন্দৰ্য হেৰুৱাই, তেন্তে সেয়াই শব্দালংকাৰ। উদাহৰণ —

“ভ্ৰমি ভ্ৰমি ভ্ৰমবা ভুঞ্জয়ে মধুৰস।

দেখি বাঘবৰ বৰ মিলিলা সন্তোষ।।” (দুৰ্গাৰব)

শব্দালংকাৰ পাঁচবিধ। সেইকেইটা হ’ল — অনুপ্ৰাস, যমক, শ্লেষ, পুনৰুক্তিব্যভাস আৰু বক্তোক্তি।

(১) অনুপ্ৰাস : শ্ৰুতিমাধুৰ্য সৃষ্টি কৰিবলৈ সমজাতীয় ব্যঞ্জন বৰ্ণ গুচৰা-উচৰিকৈ প্ৰয়োগ কৰাকে অনুপ্ৰাস অলংকাৰ বোলে। ‘অনু’ মানে অনুকুলে, ‘প্ৰ’ মানে প্ৰকৃষ্টতাৰে, ‘অস’ মানে ন্যাস; অৰ্থাৎ অনুকুলে বৰ্ণৰ বিন্যাস হোৱাই অনুপ্ৰাস। উদাহৰণস্বৰূপে—

জগ জন জীৱন

অজন জনাৰ্দন

দনুজদমন দুঃখহৰী।

মোহদানন্দ কন্দ

পৰমানন্দ

নন্দ নন্দন কনচাৰী।। (শংকৰদেৱ)

উদাহৰণত ‘জ’ ধ্বনি, ‘ন’ ধ্বনি, ‘দ’ ধ্বনি আৰু ‘ন’, ‘দ’ সংযুক্ত ৰূপৰ পুনৰুক্তি ঘটি বা গুচৰা-উচৰিকৈ বিন্যাস হৈ অনুপ্ৰাস অলংকাৰ হৈছে। অনুপ্ৰাসৰো কেতবোৰ প্ৰকাৰভেদ আছে। অনুপ্ৰাস অলংকাৰৰ প্ৰধান ভাগ তিনিটা : (ক) বৃত্তানুপ্ৰাস, (খ) ছেদানুপ্ৰাস আৰু (গ) অস্তানুপ্ৰাস। (ক) বৃত্তানুপ্ৰাস : এক বা একাধিক বৰ্ণ এবাৰ বা একাধিকবাৰ পুনৰাবৃত্তি হ’লে বৃত্তানুপ্ৰাস অলংকাৰ বোলে। এই অলংকাৰত কোনো বৰ্ণ এবাৰ ধ্বনিত হোৱাৰ পাছত পুনৰ ধ্বনিত হৈ এক সাংগীতিক মুৰ্ছনাৰ সৃষ্টি কৰে। উদাহৰণ —

(১) “বিবিদা-বিপিন কুসুম পৰকাশ” (কেলিগোপাল)

- (২) "ঠাট প্রকট পটু কৌটি কৌটি কপি
গিৰি গৰ গৰ পদ ঘাবে।" (বৰগীত; শংকৰদেব)

প্রথমটো উদাহৰণত 'ব', 'ব', 'প', 'ক' আৰু 'স' বৰ্ণ দুবাৰ ক্ষণিত অৰ্থাৎ এবাৰ পুনৰাবৃত্তি হৈছে। দ্বিতীয়টো উদাহৰণত 'ট', 'ক', 'প', 'গ' আৰু 'ৰ' ক্ষণি দুবাৰতকৈ বেছি ক্ষণিত হৈ বৃত্তানুপ্ৰাস অলংকাৰ হৈছে।

(খ) ছেকানুপ্ৰাস : দুটা বা ততোধিক ব্যঞ্জনবৰ্ণ যুক্ত বা বিযুক্তভাবে একেটা ক্ৰমতে দুবাৰ মাত্ৰ ক্ষণিত অৰ্থাৎ এবাৰ পুনৰাবৃত্তি হ'লে ছেকানুপ্ৰাস অলংকাৰ হয়। ছেকানুপ্ৰাস অলংকাৰ হোৱাৰ চৰ্তকেইটা এনেকুৰা —

- (১) যুক্ত বা বিযুক্তভাবে দুটা বা ততোধিক ব্যঞ্জনবৰ্ণ একেটা ক্ৰমতে থাকিব লাগিব। 'কৰম' আৰু 'কমব' শব্দ দুটাৰ 'বম' আৰু 'মব' ওলোটা ক্ৰমত আছে। আকৌ 'যতু' আৰু 'অন্ত' শব্দ দুটাৰ 'ত' আৰু 'ন' যুক্তভাবে কিন্তু ওলোটা ক্ৰমত আছে। এনেকৈ ছেকানুপ্ৰাস অলংকাৰ নহয়। উপযুক্ত উদাহৰণ হ'ল —

(ক) নবধৰ ধৰি এ অধৰ মধু ধঞ্চল (বামবিজয়)

(খ) "চঞ্চল চৰণে আজি অঞ্চল দোলাই।

কেনি যোৱা লয়লাসে কেশব-বাসনা।" (শ্ৰীবৎস চিন্তা, ইশ্ৰেশ্বৰ বৰঠাকুৰ)

প্রথমটো উদাহৰণত 'নবধৰ'ৰ 'ধৰ' আৰু 'অধৰ'ৰ 'ধৰ' বিযুক্তভাবে একেটা ক্ৰমতে থাকি মাত্ৰ দুবাৰ ক্ষণিত হৈছে। দ্বিতীয়টো উদাহৰণত ন-চ (ঞ্চ) যুক্তভাবে একে ক্ৰমতে দুবাৰ মাথোঁ ক্ষণিত হৈছে।

- (২) কেবল এটা বৰ্ণৰ পুনৰাবৃত্তি হ'লে ছেকানুপ্ৰাস অলংকাৰ নহয়। বৃত্তানুপ্ৰাস আৰু ছেকানুপ্ৰাসৰ মাজত এইটো মূল পাৰ্থক্য।

(৩) দুটা বা ততোধিক বৰ্ণ দুবাৰ মাত্ৰ ক্ষণিত বা এবাৰ পুনৰাবৃত্তি হ'ব।

(গ) অন্ত্যানুপ্ৰাস : কবিতাৰ কোনো চৰণৰ শেষত ব্যবহৃত ব্যঞ্জনটো যদি পৰবৰ্তী চৰণৰ শেষত পুনৰ ক্ষণিত হয়, তেতিয়া তাক অন্ত্যানুপ্ৰাস বোলে। এইক্ষেত্ৰত ব্যঞ্জনটোৰ আগৰ আৰু পাছৰ স্বৰবো মিল থকা প্ৰয়োজন। যেনে —

"তাসহাৰ মাছে দেবী সংসাৰতে সাৰা।

মেঘে ফেন ঢাকি আছে সৰ্বোত্তম তৰা।। (ৰামায়ণ; মাধৱ কন্দলী)

— ইয়াত দুয়োটা চৰণৰে শেষত 'ব' বৰ্ণৰ পুনৰাবৃত্তি ঘটিছে। বৰ্ণটোৰ আগৰ আৰু পাছৰ স্বৰ দুটাও 'আ' (আৰা)। গতিকে ই অন্ত্যানুপ্ৰাস অলংকাৰ।

(২) যমক : স্বৰ আৰু ব্যঞ্জনবৰ্ণৰ খুল একেটা ক্ৰমতে বেলেগ বেলেগ অৰ্থত দুবাৰ বা ততোধিকবাৰ কোনো বাক্যত ব্যবহৃত হ'লে তাক যমক অলংকাৰ বোলে। যমক অলংকাৰ সিদ্ধ হোৱাৰ চৰ্তকেইটা:

- (১) স্বৰ আৰু ব্যঞ্জনৰ সমষ্টি হ'ব লাগিব। অনুপ্ৰাসত কিন্তু ব্যঞ্জনবৰ্ণৰ পুনৰাবৃত্তি হ'লেও হয়।

(২) এটা শব্দ বেলেগ বেলেগ অৰ্থত প্ৰয়োগ হ'ব লাগিব। অনুপ্ৰাসত একেটা শব্দ একাধিকবাৰ ব্যবহৃত হ'লেও অৰ্থৰ ভিন্নতা নাথাকে। "অমি অমি অমবা ভৃঞ্জয়ে মধুৰস" — ইয়াত শব্দ একে আৰু অৰ্থও একে, সেয়ে অনুপ্ৰাস। কিন্তু "তব কোপানলে পৰি অনঙ্গ অনঙ্গ হইছিল" অংশত 'অনঙ্গ' শব্দটো দুবাৰ ভিন্ন ভিন্ন অৰ্থত প্ৰয়োগ হৈছে। প্রথমটোৰ অৰ্থ কামদেব, দ্বিতীয়টোৰ অৰ্থ দেহহীন। অৰ্থাৎ শিবৰ কোপানলত কামদেব দেহহীন হৈছিল। ইয়েই যমক অলংকাৰ।

(৩) শব্দাংশৰ ৰূপত ব্যবহৃত হ'লেও একে ৰূপৰ আন শব্দাংশ বা শব্দৰ সৈতে যদি অৰ্থৰ ভিন্নতা থাকে, তেন্তে যমক অলংকাৰ হ'ব পাৰে। আনহাতে এনে ক্ষেত্ৰত অৰ্থৰ ভিন্নতা নাথাকিলে অনুপ্ৰাস অলংকাৰ হয়। যেনে —

(ক) সিংহদলে ফেন দলিলে শৃগাল একটা (সীতা হৰণ)

(খ) একালৰ বৃন্দাকন একালত হ'ব কন (বিনয় চন্দ্ৰ বৰুৱা)

প্রথম উদাহৰণত 'দল' শব্দাংশ দুটাৰ স্বতন্ত্র অৰ্থ মূলৰপৰা বিচ্ছিন্ন কৰাৰ পাছত অক্ষত আছে। প্রথম 'দল'টোৱে সমূহ আৰু দ্বিতীয়টোৱে 'মৰিমূৰ কৰ' বুজাইছে। গতিকে ই যমক। আনহাতে দ্বিতীয় উদাহৰণত 'বৃন্দাকন' শব্দৰ 'কন' আৰু পাছৰ কন শব্দৰ স্বতন্ত্র অৰ্থ একেই (কনি)। তদুপৰি বৃন্দাকনে এখন ঠাইক নিৰ্দেশ কৰে বাবে 'কনি' অৰ্থৰ কোনো সাৰ্থকতা নাই। 'কন'ৰ প্ৰয়োগে ইয়াত ছেকানুপ্ৰাস অলংকাৰহে সৃষ্টি কৰিছে। যমক অলংকাৰৰ উদাহৰণ—

(ক) হিমগিৰি কন্যা পাৰ্বতীয়ে হিমবৰণ শিবক পত্নিকপে বৰণ কৰিলে।

(ইয়াত (১) বৰণ - ৰং, (২) বৰণ - স্বীকাৰ)

(৩) শ্লেষ : কোনো বাক্যত ব্যবহৃত এটা শব্দই যদি যথোপযুক্তভাৱে দুই বা ততোধিক অর্থ একেলগে প্রকাশ কৰে, তেন্তে তাক শ্লেষ অলংকাৰ বোলে। ইয়াত এবাৰ উচ্চাৰণতে একাধিক অর্থ গুলোৱাটো অপৰিহাৰ্য। উদাহৰণস্বৰূপে —

(ক) সি সিপাৰলৈ গ'ল।

ইয়াত 'সিপাৰ' শব্দৰ দুটা অর্থ : (১) মৃত্যুপূৰ্বী আৰু (২) নদী আদিৰ এটা পাৰ।

(৪) পুনৰুক্তবদাভাস : দুটা সমার্থক শব্দ ওচৰা-উচৰিকৈ ব্যবহাৰ কৰাৰ ফলত প্ৰথমে একেটা কথাৰে দুবাৰ কোৱা যেন লাগে, কিন্তু ভালদৰে লক্ষ্য কৰিলে ভিন ভিন অর্থ আবিহাৰ কৰা যায়। এনে অলংকাৰেই পুনৰুক্তবদাভাস। 'পুনৰুক্ত' মানে একে কথাৰ পুনৰাবৃত্তি, 'বৎ' মানে নিচিনা আৰু 'আভাস' মানে যেন লগা। উদাহৰণ —

(ক) পৰশু কুঠাৰখান পাবিয়া কান্ধত।

ভয়ংকৰ ধনুখান ধৰিয়া হাতত। (মাধৱ কন্দলী)

ইয়াত পৰশু আৰু কুঠাৰ শব্দৰ অর্থ একে; কিন্তু 'পৰশু' শব্দই ইয়াত 'ডাঙৰ' অৰ্থে বুজাইছে। গতিকে ই পুনৰুক্তবদাভাস অলংকাৰ।

(৫) বক্ত্ৰোক্তি : দুটা অর্থ নিহিত থকা কোনো শব্দ যদি বাক্যত প্ৰয়োগ কৰা হয় আৰু শ্ৰোতাই যি অৰ্থত প্ৰয়োগ হৈছে সেই অৰ্থত নলৈ আনটো অর্থ গ্ৰহণ কৰি লয়, তেন্তে বক্ত্ৰোক্তি অলংকাৰ হয়। উদাহৰণ —

পাৰ্বতী : দুবাৰত কোন ?

শিব : শূলী

পাৰ্বতী : বেজ বিচাৰি যোৱা।

ইয়াত পাৰ্বতীয়ে শিবই কোৱা 'শূলী' শব্দৰ ত্ৰিশূলধাৰী অৰ্থটো নলৈ 'শূলবোগ হোৱা লোক' অৰ্থ গ্ৰহণ কৰিছে। সেয়ে বক্ত্ৰোক্তি অলংকাৰ হৈছে।

(২) অৰ্থালংকাৰ :

বাক্যৰ অন্তৰ্নিহিত অৰ্থৰ আশ্ৰয়ত গঢ়ি উঠা অলংকাৰকে অৰ্থালংকাৰ বোলে। ইয়াত শব্দৰ স্থান গৌণ। কোনো শব্দৰ পৰিবৰ্তে সমার্থক আন এটা শব্দ ব্যবহাৰ কৰিলেও যদি অলংকাৰৰ অস্তিত্ব থাকে, তেন্তে সেয়াই অৰ্থালংকাৰ। "তোমাৰ মুখখনি পূৰ্ণিমাৰ জোন"— এই অংশত 'জোন'ৰ সমার্থক 'চন্দ্ৰ' প্ৰয়োগ কৰিলেও মুখখনৰ সৌন্দৰ্য অনুধাবনত ব্যাঘাত নজন্মে। শব্দালংকাৰ আৰু অৰ্থালংকাৰৰ মাজত থকা মূল পাৰ্থক্য হ'ল :

(১) শব্দালংকাৰ শব্দৰ ওপৰত নিৰ্ভৰশীল। ইয়াত শব্দৰ পৰিবৰ্তন ঘটিলে অলংকাৰৰ অস্তিত্ব নাথাকে। আনহাতে, অৰ্থালংকাৰ অৰ্থৰ ওপৰত নিৰ্ভৰশীল। ইয়াত শব্দৰ পৰিবৰ্তন হ'লেও অলংকাৰৰ সাৰ্থকতা থাকে।

(২) শব্দালংকাৰৰ ভিতৰত অনুপ্ৰাস শ্ৰেষ্ঠ। শব্দগত ধ্বনিসাম্যই এইবিধ অলংকাৰ সৃষ্টি কৰে। আনহাতে, অৰ্থালংকাৰৰ ভিতৰত উপমা শ্ৰেষ্ঠ। বিভিন্ন বস্তুৰ মাজৰ অৰ্থসাম্যত উপমা অলংকাৰৰ সৃষ্টি।

অৰ্থালংকাৰক মুখ্যতঃ পাঁচ ভাগত ভগাব পাৰি :

(ক) সাদৃশ্যমূলক

(খ) বিৰোধমূলক

(গ) শৃংখলামূলক

(ঘ) ন্যাসমূলক

(ঙ) গুঢ়াৰ্থ প্ৰতীতিমূলক

উল্লিখিত শ্ৰেণীকেইটাত অন্তৰ্ভুক্ত কৰিব নোৱৰা অলংকাৰবোৰক অন্যান্য শ্ৰেণীত সামৰিব পাৰি।

(ক) সাদৃশ্যমূলক অলংকাৰ :

দুটা বিসদৃশ বস্তুৰ মাজত সংযোগ স্থাপন কৰাটোৱেই হৈছে সাদৃশ্যমূলক অলংকাৰ মূল লক্ষণ। এইবিধ অলংকাৰত দেখাদেখিকৈ অথবা উহাভাৱে চাৰিটা অংগ থাকে। সেইবোৰ এনেধৰণৰ —

(১) উপমেয় : যাক তুলনা কৰা যায়।

(২) উপমান : যাৰ লগত তুলনা কৰা যায়।

(৩) সাধাৰণ ধৰ্ম : যিহৰ গুণৰ তুলনা কৰা হৈছে।

(৪) উপমাবাচক শব্দ : যি শব্দৰ দ্বাৰা তুলনাৰ অৰ্থ প্ৰকাশ পায়।

সাদৃশ্যমূলক অলংকাৰবোৰ হ'ল উপমা, কপক, উৎপ্ৰেক্ষা, প্ৰতীপ, স্বৰণ, উদ্দেশ, সন্দেহ, আশ্ৰয়, অপকৃতি, অতিশয়োক্তি, দীপক, দৃষ্টান্ত, নিদৰ্শনা, সমাসোক্তি, তুল্যযোগিতা, নিশ্চয় আদি। ইয়াৰে দুবিধমান প্ৰধান অলংকাৰৰ বিষয়ে তলত আলোচনা কৰা হ'ল—

উপমা : কোনো সমান গুণ বা ধৰ্মৰ ভিত্তিত দুটা বিজাতীয় বস্তুৰ মাজত মন স্পৰ্শ কৰাকৈ কৰা তুলনাই উপমা। উপমা অলংকাৰ মূলতঃ তিনিবিধ —

১. পূৰ্ণোপমা
২. লুপ্তোপমা আৰু
৩. মালোপমা

(১) পূৰ্ণোপমা :

যি উপমা অলংকাৰত উপমেয়, উপমান, সাধাৰণ ধৰ্ম আৰু উপমাবাচক শব্দ — এই চাৰিওটা অংগই উপস্থিত থাকে, তাকে পূৰ্ণোপমা বোলে। যেনে —
‘প্ৰথম নিশাৰ অপৰিচিতা পত্নীৰ দৰে থৰে থৰে পৃথিৱী কঁপিছে’

(জাৰৰ দিনৰ সপোন; হেম বৰুৱা)

ইয়াত উপমেয় পৃথিৱী, উপমান প্ৰথম নিশাৰ অপৰিচিতা পত্নী, সাধাৰণ ধৰ্ম কস্পন আৰু উপমাবাচক শব্দ দৰে। চাৰিওটা অংগৰ উপস্থিতিত ই পূৰ্ণোপমা হৈছে।

(২) লুপ্তোপমা :

কিছুমান উপমাত চাৰিওটা অংগ স্পষ্টকৈ দেখা নাযায়, বিচাৰত কিন্তু আটাইকেইটা ধৰা পৰে। এনে উপমাক লুপ্তোপমা বোলে। ইয়াত উপমেয়ৰ বাহিৰে আটাইবোৰ উপাদান লুপ্ত হৈ থাকিব পাৰে। লুপ্তোপমাৰ উদাহৰণ —

‘কমলদলজল চিন্ত চঞ্চল

ধিৰ নোহে এক তিল’ (শংকৰদেৱ)

ইয়াত উপমেয় চিন্ত, উপমান কমলদল জল, সাধাৰণ ধৰ্ম চঞ্চলতা, উপমাবাচক শব্দ উহ্য। পূৰ্বকৈ লিখিলে এনেকুৱা হ’ব — কমলদলজলৰ নিচিনা চিন্ত চঞ্চল।

(৩) মালোপমা :

এটা উপমেয়ৰ সৈতে কেইবাটাও উপমানৰ সম্বন্ধ ঘটালে তাক মালোপমা অলংকাৰ বোলে। যেনে—

তুমিয়েই ধন

তুমিয়েই জন

তুমিয়েই মোৰ নয়নমণি

ইয়াত উপমেয় তুমিৰ লগত ক্ৰমে ধন, জন আৰু নয়নমণি — এই তিনিটা উপমান যুক্ত হোৱাত মালোপমা অলংকাৰ হৈছে।

ৰূপক : অতিপাত সাদৃশ্যৰ ভিত্তিত উপমেয়ৰ ওপৰত উপমান আৰোপ কৰাকে ৰূপক অলংকাৰ বোলে। ইয়াত উপমেয়কে উপমান বুলি কল্পনা কৰা হ’লেও উপমেয়ক অস্বীকাৰ কৰা নহয়। যেনে — মুখপদ্ম, জীৱন-মৰু।

ৰূপক অলংকাৰ প্ৰধানতঃ দুবিধ — (১) নিৰংগৰূপক আৰু (২) সাংগৰূপক।

(১) নিৰংগৰূপক :

কেবল এটা উপমেয়ৰ ওপৰত এটা উপমান আৰোপ কৰাকে নিৰংগৰূপক বোলে।

যেনে —

‘শত বৰষৰ ধূলিত হেৰোৱা

জীৱন কুসুমে মেলিব পাহি।’ (যতীন্দ্ৰনাথ দুৱৰা)

ইয়াত জীৱনৰ ওপৰত কুসুমক আৰোপ কৰা হৈছে। কুসুম (ফুল) ফুলা ফুলনি, বেণু আদিৰ উল্লেখ নাই কাৰণে ‘জীৱন-কুসুম’ এটা অকলশৰীয়া বা নিৰংগৰূপক।

(২) সাংগৰূপক :

এটা উপমেয়ৰ ওপৰত কোনো উপমান আৰোপ কৰি সেই উপমেয়ৰ বিভিন্ন অংগৰ ওপৰত অন্যান্য অংগ উপমানবোৰ আৰোপ কৰিলে তাক সাংগৰূপক বোলে। যেনে —
‘অযোধ্যা নদীত ভৈলা দশবথ জল।

কৈকেয়ী ববিজালে শুযিল সকল।।

প্ৰজা-মৎস্য কছপ তৰত পৰি মৰে।’ (অযোধ্যা কাণ্ড, বামাৰ্ণ)

ইয়াত অযোধ্যা উপমেয়ৰ ওপৰত উপমান নদী আৰোপ কৰা হৈছে। ইয়াৰ পাছত ‘অযোধ্যা ৰাজ্য’ৰ অংগ দশবথ, কৈকেয়ী, প্ৰজাবৰ্গৰ ওপৰত ক্ৰমে উপমান নদীৰ অংগ জল, ববিজাল আৰু মাছ-কাছক আৰোপ কৰা হৈছে।

আলোচ্য ৰূপক দুবিধৰ উপৰি আন তিনিবিধ ৰূপকৰ কথা জনা যায় — মালাৰূপক, পাবস্পৰিক ৰূপক আৰু অধিকাৰক্ৰম বৈশিষ্ট্য ৰূপক।

উৎপ্ৰেক্ষা :

উপমেয় আৰু উপমানৰ মাজত অতিপাত সাদৃশ্য থকাৰ বাবে যদি উপমেয়ক উপমান বুলি ধাৰণা কৰা হয়, তেন্তে তাক উৎপ্ৰেক্ষা অলংকাৰ বোলে। উৎপ্ৰেক্ষাবাচক কিছুমান শব্দ

আছে। যেনে — যেনিবা, কিজানি ইত্যাদি। উদাহরণস্বৰূপে, তেওঁৰ মাতটো যেন মেঘন গাজনিহে।

উৎপ্ৰেক্ষা অলংকার দুবিধ — (১) বাচ্যা উৎপ্ৰেক্ষা আৰু (২) প্রতীয়মানা উৎপ্ৰেক্ষা।

(১) বাচ্যা উৎপ্ৰেক্ষা : উৎপ্ৰেক্ষাবাচক শব্দৰ সহায়ত যি উৎপ্ৰেক্ষা অলংকাৰৰ সৃষ্টি কৰা হয়, তাকে বাচ্যা উৎপ্ৰেক্ষা বোলে। যেনে—

"পৰ্বতীয়া জুৰিটিৰ জিৰজিৰণিত

শুনো যেন কিনিৰ সুৰ।" (নলিনীবালা দেবী)

ইয়াত উপমেয় জিৰজিৰণি, উপমান বিনি। কবিয়ে জিৰজিৰণিক বিনি বুলি সন্দেহ কৰিছে। উৎপ্ৰেক্ষাবাচক শব্দ হৈছে 'যেন'।

(২) প্রতীয়মানা উৎপ্ৰেক্ষা : উৎপ্ৰেক্ষাবাচক শব্দ নথকা সত্ত্বেও অৰ্থৰ পৰাই উৎপ্ৰেক্ষাৰ প্রতীতি হ'লে তাক প্রতীয়মানা উৎপ্ৰেক্ষা বোলে। যেনে—

"তাজ তুমি বস্তা তেজ

বিবহীৰ অন্তৰ

গোট মাৰি শিলা হোৱা

মৰ্মভেদী ব্যথা।" (বড়কান্ত বৰকাকতী)

ইয়াত উপমেয় মাৰ্বল পাথৰেৰে সজা তাজমহল, উপমান বেদনাভবা হৃদয়। কবিকল্পনাত তাজমহল উপমেয়ৰ ওপৰত সন্দেহটো নাধাকি সন্দেহটো ব'লগৈ বিবহ ব্যথা গোট মাৰি হোৱা শিলৰ ওপৰত। উৎপ্ৰেক্ষাবাচক শব্দ ইয়াত নাই। উৎপ্ৰেক্ষা উপমানতে পাব পৰাৰ কাৰণে ই প্রতীয়মান উৎপ্ৰেক্ষা হৈছে।

শ্ৰান্তিমান :

সাদৃশ্যবশতঃ এটা বস্তুক আন এটা বস্তু বুলি ভ্রম হ'লে আৰু কবিয়ে কল্পনাৰ সহায়ত চমৎকাৰভাৱে প্ৰকাশ কৰিলে তাক শ্ৰান্তিমান অলংকাৰ বোলে। যেনে —

"বড়ৰ চাক কুন্দকম জালে।

ধূপ ধূম্ৰচয় বজায় বোম্বালে।।

মেঘ বুলি তাক ময়ূৰ গণে।

গৃহত পৰিয়া নাচে সঘনে।।" (কীৰ্ত্তন; শংকৰদেৱ)

ইয়াত ঘৰৰ জলজাৰে বাহিবলৈ অহা ধূপৰ ডাঠ ধোঁৱাক মেঘ বুলি চৰাইবোৰে ভ্ৰম কৰিছে। সেয়ে সিহঁতে পেখম ধৰি নাচিছে। গতিকে ই শ্ৰান্তিমান অলংকাৰ।

আন কেইটামান সাদৃশ্যমূলক অলংকাৰৰ বিষয়ে উদাহৰণৰ জৰিয়তে ধাৰণা দিয়া হ'ল—

প্রতীপ : জোনটো তেওঁৰ মুখৰ নিচিনা।

সন্দেহ : এইখন তেওঁৰ মুখ নে জোন।

অপকৃতি : এইখন তেওঁৰ মুখ নহয়, এইটো জোনহে।

অতিশয়োক্তি : তেওঁৰ মুখখন দ্বিতীয়টো জোন।

উপমেয়োগপমা : জোনটো তেওঁৰ মুখৰ দৰে আৰু তেওঁৰ মুখ জোনৰ দৰে।

স্মৰণ : জোনটো দেখি তেওঁৰ মুখলৈ মনত পৰিল।

দৃষ্টান্ত : মেঘভবা আকাশত জোন, মৰুময় সংসাৰত তেওঁৰ মুখ।

(খ) বিবোধমূলক অলংকাৰ :

নানা প্ৰকাৰৰ বিবোধ ভাৱক অনুভূতিৰে সৌন্দৰ্যশালী কৰি কলাত্মক ৰূপ দিবলৈ কবিয়ে যি অলংকাৰৰ আশ্ৰয় লয়, তাকে বিবোধমূলক অলংকাৰ বোলে। এই শ্ৰেণীৰ অলংকাৰৰ ভিতৰত ব্যতিৰেক, বিবোধাভাস, বিবম, সমাসোক্তি, বিভাবনা, অসংগতি আদি উল্লেখযোগ্য। ব্যতিৰেক :

উপমেয়ক উপমানতকৈ উৎকৃষ্ট বা নিকৃষ্ট ৰূপত দাঙি ধৰিলে ব্যতিৰেক অলংকাৰ হয়। উদাহৰণ—

"দিবানিশি প্ৰকাশিত বদন মণ্ডল।

তাহাৰ সন্মুখে পূৰ্ণচন্দ্ৰ হীনবল।।"

ইয়াত মুখতকৈ উপমান চন্দ্ৰক নিকৃষ্ট ৰূপত দেখুওৱা হৈছে। সেয়ে ই ব্যতিৰেক অলংকাৰ।

বিবোধ বা বিবোধাভাস :

দুটা বস্তু আপাততঃ পৰস্পৰবিবোধী যেন লাগিলেও তাৰ তাৎপৰ্যৰ পৰা যেতিয়া সেই বিবোধৰ অবসান ঘটে, তেতিয়া বিবোধাভাস অলংকাৰ হয়। এই অলংকাৰত প্ৰকৃতার্থত বিবোধ নহয়, কিন্তু বিবোধ থকা যেন লাগে। বিবোধ কেইবা প্ৰকাৰৰ হ'ব পাৰে —

(১) দ্ৰব্য আৰু দ্ৰব্যৰ মাজত বিবোধ (যেনে : লৰণ-চেনি)

(২) গুণ আৰু গুণৰ বিবোধ (গধুৰ-পাতল)

(৩) ক্ৰিয়াৰ লগত ক্ৰিয়াৰ বিবোধ (হঁহা-কন্দা)

উদাহৰণ—

“শৈলজাখিৰাজ তনয়া ন যযৌ ন তস্থৌ।” (কুমাৰ সন্তৰ)

দেখা যায়, পাৰ্বতী নগলৌ, বৈয়ো নাখাকিল। দেখাত বিবোধ; কিন্তু কালিদাসে বুজাব খোজা অৰ্থ হ'ল শিবক হঠাতে ওচৰত পাই পাৰ্বতীয়ে লাজত ওচৰ চাপিব পৰা নাই; অথচ প্ৰিয়জনৰ সান্নিধ্য লাভৰ আনন্দকণো ত্যাগ কৰিব পৰা নাই। ইয়াত বিমোৰ অবস্থান বৰ্ণনাহে আছে; বিবোধ নাই। সেয়ে ই বিবোধভাস অলংকাৰ।

বিভাৰনা :

কিনা কৰণত কোনো কাৰ্য হোৱা দেখুৱালে বিভাৰনা অলংকাৰ হয়। যেনে— “অন্যায়ো আগত পবন্ত বৃক্ষ ভাগি।” (কল্পিতবীৰণ)

উদাহৰণত বজাহ নথকা সত্বেও গছ ভাগি পৰাৰ বৰ্ণনা দিয়া হৈছে। গতিকে ই বিভাৰনা অলংকাৰ।

বিষম :

দুটা অসম্ভৱ ঘটনা বা কথাৰ বিষম সম্বন্ধৰ বৰ্ণনা দিয়াকে বিষম অলংকাৰ বোলে। এই অলংকাৰত থকা বিবোধ বিবোধ হৈয়ে থাকে। যেনে—

“একেপটি কাঁড়ৰে সাতটা পছ মাৰিলোঁ

লোকক নকলৌ লাজে,

সাতদিন সাতবাতি খপি নিগনি এটা মাৰিলে

তাতে ধনঞ্জয় ঢোল বাজে।”

(খ) শূৰ্খলামূলক অলংকাৰ : এই শ্ৰেণীৰ অলংকাৰত এটা ভাব বা বস্তু অন্য এটাৰ আলমত গঢ়ি উঠে। শূৰ্খলামূলক অলংকাৰবোৰ হ'ল— পৰ্যায়, একাবলী, সাৰ, কৰণমালা, স্বভাৱোক্তি আদি।

কাৰণমালা : কোনো কৰণৰ কাৰ্য যদি পৰৱৰ্তী কোনো কাৰ্যৰ কৰণ হয়, তেন্তে সেই অলংকাৰক কাৰণমালা বোলে। কাৰ্য-কৰণ সম্বন্ধটো নাখাকিলে ই একাবলীৰ লগত একে হৈ পৰিব। যেনে—

“বিদ্যাই বিনয় দিয়ে, বিনয়ে যোগ্যতা

যোগ্যতাই ধন দিয়ে, ধনে দিয়ে সুখ।” (অনুদিত)

ইয়াত বিদ্যাই বিনয় প্ৰদান কৰিছে। পাচত বিনয় যোগ্যতা, ধন আৰু সুখৰ কাৰণ হৈ পৰিছে। সেয়ে ই কাৰণমালা অলংকাৰ।

একাবলী : এই অলংকাৰত বাক্যৰ লানিবোৰ এনেদৰে সজ্জিত কৰা হয়, য'ত আগৰ বাক্যৰ বিধেয়টো পৰৱৰ্তী বাক্যৰ উদ্দেশ্যৰূপে ব্যৱহৃত হয়। যেনে—

“জানৰ জিবণি নৈ নৈৰ সাগৰ

অনন্ত জিবণি কিন্তু নৰ জীৱনৰ।” (দুৰ্গেশ্বৰ শৰ্মা)

সাৰ : কোনো বস্তুৰ ক্ৰমশঃ উৎকৰ্ষ বৰ্ণিত হ'লে সাৰ অলংকাৰ হয়। যেনে—

“তুমি মোৰ দুখনীৰ একেটি বতন

তুমি মোৰ প্ৰাণপতি তুমি মোৰ ধ্যান

তুমি মোৰ জীৱৰ জীৱন।”

ইয়াত ‘তুমি’ সৰ্বনামক ক্ৰমে বতন, প্ৰাণপতি, ধ্যান, জীৱৰ জীৱন বিশেষণেৰে উৎকৃষ্ট কৰি তোলা হৈছে। ফলত ই সাৰ অলংকাৰ হৈছে।

(ঘ) ন্যায়মূলক অলংকাৰ :

এই শ্ৰেণীৰ অলংকাৰৰ দুটা প্ৰধান ভাগ হ'ল অৰ্থান্তৰন্যাস আৰু কাব্যলিঙ্গ।

অৰ্থান্তৰন্যাস : কোনো বিষয়ে কিবা উক্তি কৰি তাৰ সমৰ্থনত যদি আন এটা উক্তি উপস্থাপন কৰা হয়, তেন্তে অৰ্থান্তৰন্যাস অলংকাৰ হয়। যেনে—

“বত্নতহে বত্ন পায় বুলি লোকে কয়।

আপোনাতে পালো কথা অসত্য নহয়।।”

ইয়াত কাৰ্য ‘আপোনাতে পালো কথা’ৰ দ্বাৰা কাৰণ ‘বত্নতহে বত্ন পায়’ বিষয়টোক সমৰ্থন কৰা হৈছে। সেয়ে ই অৰ্থান্তৰন্যাস।

কাব্যলিঙ্গ : কোনো পদ বা বাক্যৰ অৰ্থ বৰ্ণনীয় বিষয়ৰ হেতু বুলি ব্যঞ্জনাৰ দ্বাৰা বোধ হ'লে তাক কাব্যলিঙ্গ অলংকাৰ বোলে। যেনে :

“তোমাৰ গাঁতৰ তালে তালে

উলুবনি চোৰা হালে জালে

উতলা তোমাৰ আঁচল পৰশ লাগি।” (দেৱকান্ত বৰুৱা)

ETHNIC LANGUAGES AND LITERATURES OF THE NORTH-EAST INDIA : PROBLEMS AND PROSPECTS

Editor

DR. ARPANA KONWAR



ETHNIC LANGUAGES AND LITERATURES OF THE NORTH-EAST INDIA: PROBLEMS AND PROSPECTS : A

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LINGUISTIC IDENTITY OF THE ASSAM'S ETHNIC GROUPS IN THE BACKDROP OF THE ASSAM MOVEMENT

Dr. Satyakam Borthakur¹

Dr. Pankaj Saikia²

Ethnicity and the ethnic groups of Assam:

According to Oxford Dictionary, the term Ethnic group or Ethnicity refers to 'a community of population made up of people who share a common cultural background or descent.'¹ Showcasing the difference between nation and ethnicity, Devabrat Sharmah in the context of ethnic entity of Assam and Assamese nationhood says, "Ethnic group or ethnicity is a primitive entity, which has been in existence since time immemorial. On the contrary, nation or nation entity is a new concept of the Capitalist era.... Like many other states in India, the ethnic entities have not become extinct, even though it has seen some erosion. However, the existence of ethnic entity doesn't mean that the nation entity is not being developed. Again, it is also true that despite the century long endeavors to develop the Assamese nation entity, it is the ethnic identities that are still prevalent."

It is interesting to note how researcher Monirul Hussain has categorized the various tribes or ethnic groups (he however has used the term social groups instead of ethnic group) -Insider and Outsider.

In the first category, Hussain includes three social groups: a) the autochthon tribals b) the black tribals and c) the Muslims of Assam. For him, the autochthon tribals includes the Scheduled Tribes of Assam, also known as the 'Bhumiputra's of Assam; he indicates that the aboriginal tea tribes are the black tribals. He has classified the Muslims of Assam into four sets: a) Assamese Muslims, b) New-Assamese (*na-asamiya*) Muslims, c) Muslims of the Barak Valley and d) North Indian Muslims living in Assam. He identifies a) Bengali, b) Nepali, c) Bihari and d) Marwari in the Outsider category of the social groups.³

Hussein especially speaks of the language problem in the inclusion of the three insider groups in Assamese nationalism. According to him, "Linguistically, all these three groups have the problem of bilingualism. Linguistically, most of the autochthon tribals have been using two languages simultaneously. Similarly, the black-tribals and the *Na-Asamiya* Muslims still have linkages with their primary languages. Even though, they have adopted Asamiya as their mother tongue, to become fully 'Asamiyaised' there is still a long way left before it comes to them naturally. It is noteworthy that even though the ethnic groups have become more aware of their own language and identity, they continue to contribute to the prosperity of the Assamese language, culture, literature and nationalism.

Some of the more prominent ethnic groups of Assam are Karbi, Koch-Rajbanshi, Rabha, Mishing, Chutia, Deori, Tiwa, Dimasa, SonowalKachari, Ahom, Tea tribes etc. Not only do these groups have their own languages, they have also preserved their day-to-day way of life, food habits, attires as well as their own traditions. However, the Chutias and the Ahoms have lost their own language and they have lead towards an assimilated culture of Assam. However some components of their cultural life are still prevalent among them.

On the basis of Monirul Hussein's research, it may be said that among the tribals, tea tribes and the Muslims of Assam, the tea tribes and the *Na-Asamiya* Bengali speaking Muslims have become a part of Assamese society and Assamese Nationality. Among the *Na-Asamiya* Muslims, a large number of them have become 'Assamese' by accepting Assamese culture completely. The tribal people in the plains of Assam are an inseparable part of the Assamese society and nationalism. Despite being bi-lingual, even though compulsorily, they have adopted the Assamese language for communication and medium of education which enables them to relate with the mainstream Assamese identity. In spite of that, most of the tribal ethnic groups do not conform to the hegemony of the 'Assamese society and nationalism' which is dominated by the Assamese speaking communities, unlike the tea tribes, the Indigenous or the *Na-Asamiya* Muslims. On the contrary, the ethnic groups or the tribals have given shape to sub-nationalism in order to protect their own ethnic identity, self-establishment as well as their language and culture. It is interesting to note how this dynamic situation within the ethnic and the tribal groups of the plains of Assam, who have remained an important part of the Assamese nationalism, changed particularly during the Assam Movement.

On the other hand, the Bengali, Bihari, Nepali and Marowari community who are outside the purview of the 'Assamese society' do not appear to be responding to the Assamese nation formation process. This is despite the fact that Bengali and the Marowari communities have made some enormous contributions in the prosperity of Assamese language and culture. Also, a portion of the Nepali community appears to have been assimilated with the Assamese society and culture.

Post Independence Assamese language problems and linguistic misapprehension:

It is evident that the emergence of the concept of radical Assamese Nationalism took place after the establishment of British colonial rule in Assam. Assamese Nationalism took the shape of a counsel and as a movement in the second half of the 19th century in order to ensure conservation and development of mother tongue, jobs for the sons of the soil, creating awareness of post colonial thought process as well as change in the mindset of the Assamese people. Since the pre-independence period, the Asom Sahitya Sabha had strengthened language-based nationalism with the efforts to improve Assamese language and literature. However, the occasional aggression in this sort of nationalism have done more harm in the 'Greater Assamese Nation Formation Process'.

The linguistic nationalist policy of the Asom Sahitya Sabha was more aggressively established in the post-independence period. Rule-determinants of this Sabha were trying to force the Assamese language on all the tribes, tribals and the communities of Assam. Litterateurs like Ambikagiri Raichoudhuri, Padmadhar Chaliha, Troilokranath Goswami, Atul Chandra Hazarika, Ratnakanta Borkakati, Dimbeswar Neog, Nakul Chandra Bhuyan, Jnananath Borah etc. patronized Assamese as state language. Atul Chandra Hazarika, Binanda Chandra Baruah, Jnananath Borah etc urged the tribals to accept the Assamese language. On the other hand, the president of Asom Sahitya Sabha like as Ratnakanta Borkakati, Mitradev Mahanta appealed to the tribals to accept Assamese script instead of Roman script. In 1958, Asom Sahitya Sabha with the publication of *The Outlook of NEFA* tried to establish the Assamese language in the Arunachal Pradesh, erstwhile NEFA. But the Naga, Khasi, Garo, Karbi, Dimasa, Mizo,

Bodo, Mishing, etc. of Greater Assam already had their own languages, cultures and traditions. And instead, in the post-independence period, the tribals of both hills and plains of Assam were trying to establish their own language and literature. One of the reasons for this was the insistent linguistic-cultural standing of the presidents of Asom Sahitya Sabha representing Assamese middle class.

In 1959, a proposal was passed in the 27th conference of Asom Sahitya Sabha to accept the Assamese language as state language of Assam. Following the agitation demanding the same. The Assam Official Language Act was passed in 1960. However, the demand for state language and the Assam Language Movement not only found disapproval amongst the people of the Barak valley and Bengali speaking people, as a reaction and long-standing dissatisfaction, many districts of 'Greater Assam' parted ways to create their own states. In fact, it was after 1960's Assam Language Movement and 1972's Medium of Instruction Movement, the tribals of both hills and plains geared up a movement for the demand of separate states, autonomous governance and the uprising for the establishment of their own language and culture. Among the hills tribals, the Nagas formed Nagaland (1963), the Mizos formed Mijoram (1972) and the Khasi, Garo and Jaintias formed Meghalaya (1969). On the other side, the Karbi and the Dimasa decided to stay within Assam and form Karbi Anglong and Uttar Cachar districts under the sixth schedule provision enumerated in the Indian constitution and thus formed Autonomous District Council in 1952. Also, the bi-lingual ethnic groups in the plain areas of Assam came together to protest against the Assam Language Act as well as demand for their own language, script and separate autonomous governance or separate state. However, the ethnic groups of the plains didn't get the same status as the groups in the hills. The

reason behind this is the pre-existent sub nationalism among them within Assamese Nationalism. It has been seen that Sonowal Kacharis and the Mech of upper Assam have completely merged themselves with the process of language based Assamese Nationalism. The Deori, Tiwa and Rabha have accepted Assamese script. But in the meantime, the Bodos adopted the Devanagari script and the Bodo language emerged as a strong medium of instruction in secondary schools in Bodo majority areas and. Interestingly, the Boro Script Movement (1974-75) which gained momentum in an immediate reaction against the medium movement was quashed by Government of Assam with the help of Asom Sahitya Sabha in association with AASU. This exposed the two faced, hegemonistic and aggressive advances of the Assamese nationalist middle class.

The first half of twentieth century saw the rise in the aspirations of the linguistic-cultural self-establishment of the ethnic groups. Post Independence, mainly due to the frustration and discontentment towards Assamese linguistic nationalism, the ethnic groups, mostly the tribal groups became more enthusiastic to protect their own language and culture as well as political control and sovereignty. Notably, these ethnic groups also lent their support towards the movement in the late 80s to evict illegal foreigners of Assam. This was an important moment for Assamese sub nationalism amongst the ethnic groups which rose as an opposition to the Assamese nationalism in the early 20th century.

Endeavors towards ethno-linguistic self-establishment: In the backdrop of the Assam Movement:

• **Linguistic status of Assamese nationalism:**

The primary demand of the Assam Movement was to expel the illegal foreigners residing in Assam. Unlike the Language Movement

or Medium of Instruction Movement, the question of language was not principally presented in Assam Movement. However, there were myriad manifestations and use of Assamese language-based nationalism during the Assam movement.

Assamese nationalist middle class realized that Assamese language, culture and nationality would be secured only when all the small and big ethnic groups and linguistic communities come together and cooperate. Therefore, during Assam movement, the Asom Sahitya Sabha, an organization of Assamese language-based nationalism, reiterated that the future of the Assamese community can be made secure only on the basis of the Assamese language that has mixed elements of various ethnic groups.

The issue of cultural harmony among the various ethnic groups was repeatedly discussed during the Assam Movement. At the Asom Sahitya Sabha conference held at Sharbananda Singha Nagar, Tinsukia, the then outgoing president Jatindranath Goswami acknowledged the cohesive nature of the Assamese community-culture. He appealed the community to undertake the following resolution, "...by forgetting all the differences, ignoring egotism and overcoming all the hindrances and bringing glory to the Assamese way of life, endeavors of all kinds must be made to keep the Assamese nationhood intact."⁶ At the same conference, the then president Sitanath Brahmachoudhuri, while re-iterating the unified nature of the Assamese people, shared an optimistic view about the future of the community. However, to achieve the same, stressed upon the need for self-assessment by the Assamese. He said, "It's time for us to engage in introspection. We need understand the build structure of the Assamese nation. The Assamese nation is a composite of all ethnic groups. We do not have the capacity to avoid any part of this

formation.... Useful and quality literature need to be crafted to build this community. Our litterateurs must write while keeping a superior and a liberal mind, which steers clear of and ridicule, disregard or hate, rather manifests love and respect for all the ethnic groups of Assam. Assamese literature will be developed only when it is inclusive of all the ethnic groups."

It is evident from this statement that the contribution of all the ethnic groups of Assam in the field of 'Assamese nation and language' was being given special importance. It is also clear that as a result of the aggressive Assamese linguistic nationalism, the arrogance of the 'mainstream Assamese' or the dire consequence of the caste system, various tribal as well as ethnic groups of Assam were already feeling neglected. This negative aspect of Assamese nationalism was deeply realized by the tribal litterateur Shitanath Brahmachoudhuri. He identified the efforts of the ethnic groups like Boro, Mishing, Karbi, Rabha etc. to protect their language and culture as an issue. While welcoming the Bodo language as one of the languages of instruction, he said that as a state language there should be no barrier in teaching Assamese language; Assamese should be an essential subject till the last examination of higher secondary schools in the Bodo Language schools. According to him, such a system would help to exchange and match the thoughts of the Bodo society with the 'Assamese nation'. He thus offered a solution to protect the future of the 'Assamese nation and language' by synchronizing linguistic and cultural harmony through give and take.

The realization about the reservations in the minds of the tribal groups and the liberal thought process, awareness and advice of the litterateurs spoke loud and clear about the state of affairs of Assamese linguistic nationalism during the Movement. "Even though the liberal

policies taken up by Asom Sahitya Sabha to preserve the eternal harmony among the indigenous tribes of Assam have brought hope to the minds of the local language-literary institutions, yet these steps haven't been able to quench the doubts from the minds of the local language-literary institutions. Some of them also expressed their concern that the Sahitya Sabha had not taken any action in time for the development of the language of the indigenous tribes.

Only if Sahitya Sabha can convince these organizations that the Sabha had spent a long time in removing any hindrance for the common Assamese language itself, only then will there be no reservations regarding their past roles. The Sahitya Sabha should also take effective measures to promote and expand the local languages to remove the qualms. For instance, they may translate some of the best books in Assamese into different languages of the indigenous tribes. This could be started with the Bodo language, given the large number of its readers."⁸

However, a proposal accepted at the Raha conference of Asom Sahitya Sabha in 1980, had already created doubts, outbursts among the Tribes and Bengali speaking peoples of Cachar. According to the proposal it was decided to communicate with the government regarding the implementation of Assamese medium in non-Assamese medium schools in Assam. Amalendu Guha called out this move of the Asom Sahitya Sabha as a reflection of The Assamese aggressive Nationalism.⁹ From that point of view it can be said that the Asom Sahitya Sabha had focused on improving community, harmony and development of other local language-literature especially during the Assam movement to suppress the tribal agitation.

3.2 Linguistic status of ethnic groups:

During the movement, there was a clear disruption in the participation of tribals. Gradually, while protesting against the

leadership, their actions, ideologies and speeches reflected the intension of withdrawal from the movement. The opposition tribals felt that instead of recognizing the demands for equal rights and self-governance of the smaller nation entitles such as the Bodo, Mishing etc., the leaders of the movement suppressed a subdued authority 'with greater nation arrogance'. Consequently, the tribal parties clearly began stating that the agitation had planted the seeds of diversion aiming at the greater Assamese society thereby scattering the very roots of the Assamese nation which was formed by mutual and uncoerced exchange and association of various castes and sub-castes.¹⁰

This had clearly posited an indication in regards to the sense of preserving their respective cultural heritage to sustain its implications and aesthetic values amongst the tribals. Considering the tribals' view to conserve their cultural hereditament, there ushered a rising demand for the independent recognition of the Bodo, Mising, Karbi, Dimasa, Rabha, Deori, Tiwa etc. for acknowledgement of their dialects and dictums. The demands went to the extent of recognizing the Bodo language and giving it the status of an associate government language in Assam. In a growing demand for autonomous ethno-lingual status, the acceptance of the Roman script for the Mising language by the Mising Sahitya Sabha in 1978 is noteworthy; with an intention to make Roman Script more usable and the Assamese script a subservient one. On the other hand, on May 5th, 1984, the All Mising Students' Association (TMPK) in their memorandum demanded the government for the introduction of the Mising language as a medium of education. A 15 day long protest was announced by the All Assam Tribal Students' Association (AATSU) from July 15th stating three(3) demands. These three demands were -

1. Declaration of Bodo language as an associate official language in the Bodo-speaking region.

2. Mising, Deori, Rabha, Tiwa, and Karbi language to be introduced at the primary education level and the tribal groups like the Karbis, Garos, Khasis, Nagas, Itanias, Doanias, Kamyangs etc. Living in the plain region of Assam are to be considered in the seventh scheduled Tribes of the Indian Constitution.
3. Formation of autonomous districts and councils for these tribal groups of the plains of Assam.¹²

In the backdrop of the Assam movement, different ethnic or tribal groups had been putting pressure on the ruling party to establish political and cultural rights. The struggle of the Bodo Sahitya Sabha to recognize the Bodo language as an associate official language for the cultural self-establishment of the Bodos was realized in 1984. A sense of cultural jingoism was seen to develop amongst the tribals. In a view to restore peace and harmony the government was forced to give an associate official language status to the Bodo language in the district of Kokrajhar and the Udalguri sub-division of Darrang district through the amendment of 'The Assam Official Language Act'. Following this, the Bodo Sahitya Sabha demanded recognition of the Bodo language as an associate official language in entire Assam. On the other side, since 1986, the use of the Mising language was made in the primary level in the Mising dominated areas.

As a matter of fact, during the Assam movement, religious minorities or *Na-Asamiya* Muslims of Assam were the worst victims of violence. Therefore, in a view to blend with the Assamese society, they resorted to induct and instill their children in Assamese medium as their written mother tongue. But events like the Murder of Nellie instil doubts and fear in their mind. Their utter disbelief and insecurities brought them to a state of shock.

"The saddest class of the last movement was the Assamese Muslim people. They were also viewed by the Bengali Muslims, the activists, even the Assamese Hindus, with a different eye. They were left with a block of the power of their suppurating."¹³

As a consequence of such an outburst, the Muslim communal organizations made their debut in a quest to fight for their self-existence. This sense of consciousness brought about a large number of political parties into being such as the United Minority Front (UMF) etc which were born to gain political rights. This attempt to establish the credentials had indemnified Assamese language-based nationalism. In this regard the report of Parag Kumar Das admits, "The people who had accepted themselves to be completely Assamese have been unnecessarily harassed and deliberately pushed away from the mainstream Assamese society."¹⁴

It was significant development in the contemporary backdrop that some people of the Ahom community, who had made great contribution to the Assamese nation formation process, were opposing the Assam movement and exploring ethnic contacts. In a journal on *The Movement in Assam and the Place of Ahom*, which was launched in July 1980, a call for re-establishment of autonomous Ahom nation was mentioned.¹⁵ The superiority of the high caste Hindus had cast a fear on the middle class Ahoms which was reflected during the Assam Movement; the class discrimination, sense of nationalism, the pride of Ahoms' past heritage and the exploitation on the Ahoms' prompted them for the establishment of Ahom nation as a unique and independent one. An article published in *Saptahik Janakranti* says, "The Ahom nation is not a nation at present. The main feature of the nation— its language which unified the people, is missing today. But instead of identifying themselves as an Assamese nation, some Ahom centric

prefer to be called as the people of the Tai-Ahom nation. They began to propagate to write names of the Ahoms as Buddhists in the next census. ... This is where the Tai Yuva Chatra Parishad, which was formed during the Assam movement, can be pointed out. The Parishad also seem to have accept the decisions of the Ahom centric and tried to divide Ahom.¹⁶

So it is seen that various ethnic groups of Assam have attempted to establish or restore their ethnic linguistic credentials in the backdrop of the Assam movement. They had raised language-based claims and were successful in some cases. The ethnic groups had a common grievance of being suppressed and getting dominated by the state language, medium and nationalistic movements, for, these will protect the interests of the Assamese people. The Assam Movement was the triggering point for instilling the mentality of a non-Assamese in the mindsets of the various ethnic groups like Bodo, Karbi, Mishing etc. Since then, these groups have been struggling to establish their respective ethnic identities to develop their own independent identity.

Conclusion:

1. The efforts of ethnic groups of Assam to establish the ethno-linguistic identity have been made in the pre-Assam movement although its strength increased after the movement.
2. The aggressive nationalist attitude of some activist involved in the Assam movement became a powerful factor in the rise of ethnic nationalism. In one of these responses, they formed a movement for the establishment of their own linguistic, cultural and nation entity.
3. In the middle of the Assam movement and post movement period the gap between the so-called mainstream Assamese society and ethnic groups increased.

4. Assamese nationalist language and literature-based organizations like Asom Sahitya Sabha focused on protecting Assamese language and nationality through the synergy of all ethnic groups during the Assam movement. But the ethnic groups remembered the actions of the nationalist Assamese middle class and they were not persuaded. On the other hand, even Assamese nationalists were not able to take effective measures for the development of ethnic language and culture at that time.
5. In the background of the Assam movement, instead of accelerating the 'Greater Assamese Nation Formation' process, mutual suspicion between different communities increased.
6. In the interest of establishing their own linguistic and cultural identity, and in order to establish political control, large ethnic groups like Bodo did not accept Assamese Nationalism and formed a different movement as a result of the Assam movement.

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fully 'Asamiyaised' they would naturally need some more time to merge fully."

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মাজুলী মাণ্ডলিক সমিতিৰ মুখপত্ৰ



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সূৰ্য কুমাৰ দলে
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"Majuli Mandolik Samitir Mukhapatra"**

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Mahila Samitees and active involvement of the community are required for changing socio-economic conditions in desired directions.

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B.R. AMBEDKAR AND RIGHTS OF WOMEN IN INDIA

Jnanashree Borah
Nandita Deka

Asst. Profs. Deptt. of Political Science, Jengraimukh College

INTRODUCTION-

Bhimrao Ramji Ambedkar is a significant personality in the political scenario of India. He is popular in the country as the father of the Indian constitution and the savior of the Dalit community. Born in the 18th of April 1891, Ambedkar was a multi-talented person. He was born in Mhou of Present Madhya Pradesh as he was born in the Mahar community, he was subject to the evil effects of the Hindu caste system since his childhood. The Mahar's were considered as untouchables in the society. Even if Ambedkar was quite talented since his childhood, he faced caste- based discriminations from his teachers and peers owing to his community. But this discrimination could not stop his talent from rising despite facing these barriers.

Ambedkar got the opportunity to attend Columbia University of USA and attained his masters and doctorate degree from there. After returning from abroad, Ambedkar started undertaking different social reforms activities in India that included issues like removal of Untouchability, Reforms in Hindu social order, development of Hindu women etc.

AMBEDKAR AND WOMEN IN INDIA

Even if Ambedkar is generally known as a leader of Dalits and the father of the constitution of India, in reality he can also be termed as the father of Indian Feminism. While studying about Brahminism and Caste system, Ambedkar started to realize that along with the Dalit

community another section of People is also subject to humiliation and discrimination in the Hindu society – they are the Hindu women. Ambedkar believe that it is not possible to develop and reform society without the development of the women.

At a time when feminist ideology was yet to be introduced in India, this Dalit leader took up the cause of Indian women. He was responsible for initiating empowerment measures for women that brought them to the forefront in literature, culture, sports and science. He openly challenged Brahminical patriarchy that was predominant in Hindu societies and paved the way for liberty of women. Ambedkar also played an instrumental role in the social and economic progress of Indian Women. Ambedkar's most famous writing "The rise and fall of Hindu Women" centering around women was published in the newspaper named "Manthali". This article was later published in the form a book where Ambedkar openly discuss about the status of women in India since ancient times.

THE RISE AND FALL OF HINDU WOMEN-

While presenting his viewpoints on the status of Indian women, Ambedkar went through deep research in to the Indian culture, heritage, society and traditions. He divided the Indian society into three phases

of development for the readers to have a clear understanding of his concept

- Ancient Vedic Period (1500-500 BC)
- Buddhist Period (1600-200 BC)
- Period of Manu smriti (200 BC - 647 AD)

Ambedkar was of the opinion that Indian women flourished during the Vedic and Buddhist ages. Those were the times of enlightenment in the country. Both men and women enjoyed equal respect and status in society. women were equal participants with men in society, education and philosophy. This can be traced in the writings of ancient Indian scholars like Gosha, Maitrey, Gargi etc. who were renowned women of their times. All of them still enjoy significant position in Vedanta Philosophy.

Ambedkar has noted that during the Vedic period, women contributed a lot in the field of education. The women scholars of that period were divided in to two schools of thought- Brahnavadinis and Sadyodvahas. The Brahnavadinis were concerned with the study of Vedas throughout their life spent and used to practice Celibacy. On the other hand, the Sadyodvahas discontinued the study of Vedas after their marriage. There were women educators who were employed in the educational institutions of the girl child.

As such, the status and position of both men and women were same during that period.

Women also flourished during the era of Buddhism in India. They were important participants in the fields of education, religion and culture. Buddha was of the opinion that, just like men, women were also eligible to attain "moksha" and "nirvana". Buddhism believed in liberty, equality and brotherhood. Some significant women scholars of that era are Sanghamitra, Gautomi, Amrapali, Queen Mallika etc. But after that India entered the age of Manu and Manu Smriti. According to Ambedkar the fall of the Indian Women started from that time. In order to prevent the increasing influence of women in society, Manu started to introduce and spread different inhuman principles and practices. As a result, the independent Indian women fell victim to different kinds of barriers and limitations. In order to prevent the intellectual growth of women, Manu started the practice of keeping them away from the field of education. He also started questioning the character of women and introduced evil practices like child marriage and Sati. All these were attempts to bring women under the complete control of men. He also introduces different gender biased rules and regulations such as preventing widow remarriage, depriving women from the right to property, considering women

as property of men, depriving women from the right to divorce, complete banning of women education, depriving women from the right to worship and pilgrimage etc.

Manu was of the opinion that all women were of evil character and considered them as equal to animals who needed complete control and domination. As such, Ambedkar considered Manu smriti as the main reason behind the fall of the Indian women. It is also because of this that Ambedkar publicly burned the Manu smriti on 25th of December 1927.

AMBEDKAR AND HIS CONTRIBUTION FOR INDIAN WOMEN:

Ambedkar was not only a champion of the Dalit community of the country, he also took up the cause of the women of the Indian society. he actively spoke against the traditions and customs that bound the women and their independence in our society. some of the important contribution of Ambedkar for the progress of the Indian women can be discussed below-

- **Education of women-** Ambedkar emphasized on the education of every women in society. according to him if the girl child is not educated, the development of our society is impossible. Men and women can

equally travel the course of development in our society only if there is spread of women's education. Ambedkar said that it is the first responsibility of the father to educate every woman of his family. An uneducated woman lives like a slave. During the time of Ambedkar, pioneer women like Savitri bai Phule and Fatima Sekhar were working towards the education of women in India. Ambedkar also was an active participant of this movement.

- **Indian constitution and Politics-** Ambedkar is the father of the Indian Constitution. He attempted to prepare a constitution that would provide justice and equality to all citizen of the country. As such he gave importance to the political rights of the Indian women. Articles 14 to 16 talk about equal rights of all Indian citizens like there shall be no gender-based discriminations (art15), everyone will be provided with equal opportunities of employment (art16) etc. Art 39 of the Indian constitution talks about equal pay for equal work irrespective of gender. Art 42 provides for maternity relief of women. Constituencies and post during election will be reserved for women under Art 213 of the constitution. As such, we can see that there is no second-class citizen in India. All are

equal in the eyes of the constitution. Another important contribution of Ambedkar in granting political rights to women was providing them with voting rights. At a time when women all over the world were struggling for this right, Indian women were granted this right along with the men with little to no struggle. Women of advanced countries like U.K (1928), USA (1919) and Switzerland (1971) had to go through prolonged movements to achieve this right.

- **Hindu Code Bill-** Hindu code bill was a historic attempt by Ambedkar to provide legal security to Indian women and to free them from the clutches of Manusmriti, Brahminism and Patriarchy. The Hindu Code Bill was introduced by Ambedkar in the Constituent Assembly in 1947 and was backed by Nehru. It had four main parts-
 - a) To stop the practice of polygamy in Hindu society.
 - b) To provide women with the right to property and adoption of child.
 - c) To provide women with the right to talaq and to legalize exogamy
 - d) To reorganize and strengthen the society with modern and progressive thought process.However, because of some

traditionalist leaders of the constituent assembly, the Hindu code bill could not be passed. As a consequence of which Ambedkar resigned from his position of minister and member of Parliament. Later in 1955-1956, the Hindu code bill was amended and passed in the form of four separate laws-

- a) Hindu Bibah Ordinance
- b) Hindu Talaq Ordinance
- c) Hindu Uttaradhar Ordinance
- d) Hindu Dattagrahan Ordinance

Ambedkar and his legacy were also behind the enactment of some important laws in the country. Such as the Maternity Benefit Act 1961, Dowry Prohibition Act 1961, Equal remuneration Act 1976 etc.

CONCLUSION

Today most of the Indian knew

Ambedkar as the man behind the constitution of India. But he was more than just that. Ambedkar was a great social reformer and champion of the backward sections of the Indian society that included the Dalits and the women. Thankfully he was in a position which enabled him to contribute towards the progress of these people. The Indian Constitution is renowned for spreading the message of equality and liberty irrespective of caste class or gender. At a time, when the women of India were not even active participants of the feminist movement, Ambedkar stood up for their rights and position in the society. He should not only be remembered as the father of the Indian Constitution, but also a great visionary who knew the path of development and progress.

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Impact of River Bank Erosion- A Case study of two displaced
Villages in Majuli District

Joising Doley,

Assistant Professor & Research Scholar (NU)

Dept of Economics,
Jengraimukh College

Abstract

Majuli is the largest river island of the world situated in Assam, surrounded by mighty river Brahmaputra and its tributaries. Majuli had a total area of 12, 50 square kilometers (prior to 1950) but having lost significantly her area due to severe river bank erosion in last decades and it has an area of only 422.65 square kilometers in 2011. The rivers have played an important role on the lives and livelihood of the people of Majuli. The recurring flood of the places caused by river Brahmaputra is considered to be blessing because it makes the land fertile and the curse if the magnitude of floodwaters regularly causes bank slumping and erosion. River bank erosion exert widespread effects on the life and property of the people living in **Kaniajan** and **Chumoimari** village during the high level flood of the year 1996, 1998 and 2000. It severely destroyed human settlement, agricultural land and people heart, which resulting in permanently displacement of more than 200 households of the two villages. It was causing big change in life and livelihood to the affected people.

Key Words: River Bank Erosion, Displacement, Recurring Flood, Livelihood)

Introduction

The rivers have historically played an important role on the lives and livelihood of the people of Majuli. The annual flooding over the places caused by river Brahmaputra is considered to be the blessing because it makes the land fertile and the curse if the magnitude of floodwaters regularly causes bank slumping and erosion. As the consequence every year thousands of people are affected by flood and erosion hazards. Specially, people who are living on the bank of the river are affected severely. Due to the river bank erosion people not only lose their houses, crops and agricultural land, but also lose many lives and become displaced, often permanently. The loss of lives and valuable lands of this world famous river island due to river bank erosion and consequently dislocation of a large numbers of rural people severely affects the socio-economic condition of the people. It is expected that yearly at least 1000 households displaced due to river bank erosion in Majuli. They often shifted to least nearer area from river bank side, but such land is also not available to them. Their housing conditions are very temporary in nature. Even the actual displaced data is not available with government official. Most of are now at extreme level threat.

Objective: This present study is conducted to know people displacement due to river bank erosion in Kaniajan and Chumoimari village and their socio-economic condition after displacement.

Methodology

The study was conducted by collecting primary data with the help of personal interviews and personal observation among some displaced people who have migrated as result of displacement for flood and heavy riverbank erosion of river Brahmaputra.

Analysis

People living in Kaniajan and Chumoimari village before the year 2000 and their socio-economic condition after displacement:

River bank erosion exert widespread effects on the life and property of the people living in Kaniajan and Chumoimari village during the high level flood of the year 1996, 1998 and 2000. It severely destroys human settlement, agricultural land and people heart and home, which resulting in permanently displacement of more than 122 households of the two villages. 62 households from Chumoimari village and 60 households of Kaniajan village permanently settle in Panikheti Mising Goan, Titabar sub-division of Jorhat District under government rehabilitation programme. But maximum of are still now living on the end on the bank of the river at a small thacha house (Jupuri Ghar). Those who are benefited from government rehabilitation programs were got only 2 bigha land (each household). They use one bigha plot of land as a residential campus and another one bigha for farming. Now, the question come-“Are they able to carry on their big joint family with the help of cultivation at one bigha plot of land?”

Almost all the migrant families are belong to Mising Community and depend on agriculture along with some additional income generating such as animal husbandry, fishing, poultry farming etc. and at least a minimum standard of living could be maintained prior to displacement. But after displacement most of the people are unable to carry their poultry and animal husbandry to

the new place and couldn't get the facilities of fishing. So, they are unable to maintain at least minimum standard of living due to financial problem arise from lack of employment opportunity. The plot of land given by the concerned authority is also negligible for farming. Then what should they do?

Some males are being engaged as rikshaw puller, thelawala, daily wage earns, security guard, hotel boy etc. During my study 6th August 2013, in Panikheti Mising Goan more then 20 youth stay outside Assam in Kerela, Bangalore, Tamilnadu etc. for job and most of the females are seen to be engaged in weaving for business purpose, house servant, daily wage earner etc. Another vulnerable fact was observed among them, as a single earning of the aged people of a family couldn't meet the required for livelihood, most of them engage their child as hotel boy , sales boy in the shops, house servant, handyman in private carriers, daily wage earner etc.

All these show three basic facts, first-financial problems, secondly, child labour and thirdly occupational change from cultivators to other.

If we compare the displaced people of Ahotguri area of Majuli with Chumoimari and Kaniajan, it is seem to be a different. Due to Severe Brahmaputra river bank erosion in Ahotguri area ,most of the people living in Kasikata, Boruachuk, Major Chapori, Sesughuri, Kerker, Soraichapori gaon are displaced within their own area excluding economically sound family who are permanently settle in both north and south part of the Majuli

for their safety future. Within 5 to 20 years some village are eroded completely or wash out completely and created another chapori by the river Brahmaputra itself, so they shift to the new chapori. Interesting fact is that, all of them are landless people.

Education, Health and Housing condition of displaced People: -

Education, health and housing condition have a high correlation with economic condition. So, we can easily imagine the education and health condition of those people. But, prevailing condition is very much worst off than our anticipation. Only one student is reported to be passed the HSLC exam successfully in 1st div. since displacement (2000). It is well known fact that displacement hinders in pursuing education. Among the people under study education are being hampered during displacement. They have to leave the school and newly admitted to new school at new place. Some of them left the school permanently. The poor economic conditions aggravate the list of drop out and numbers of school leave students during that time. Till today drop-out rate in LP and UP school is very high in Panikheti Mising gaon.

The health and housing condition is closely inter-related with each other. Another vital problem faced by them is poor housing condition. During 2000, when they are forced to migrate from Majuli, they got an IAY from government agencies and build themselves another small kitchen room made of wood and bamboo (Exceptional few houses are seen to be good).

Hence, regarding health it is found that they are often under illness. It is due to heavy workload, living in unhygienic condition, lack of clean water, unhygienic sanitation, lack of food and nutrition, lack of their awareness etc. Moreover, due to poor economic condition and superstitious believed most of them couldn't follow adequate treatment in illness as reported by them.

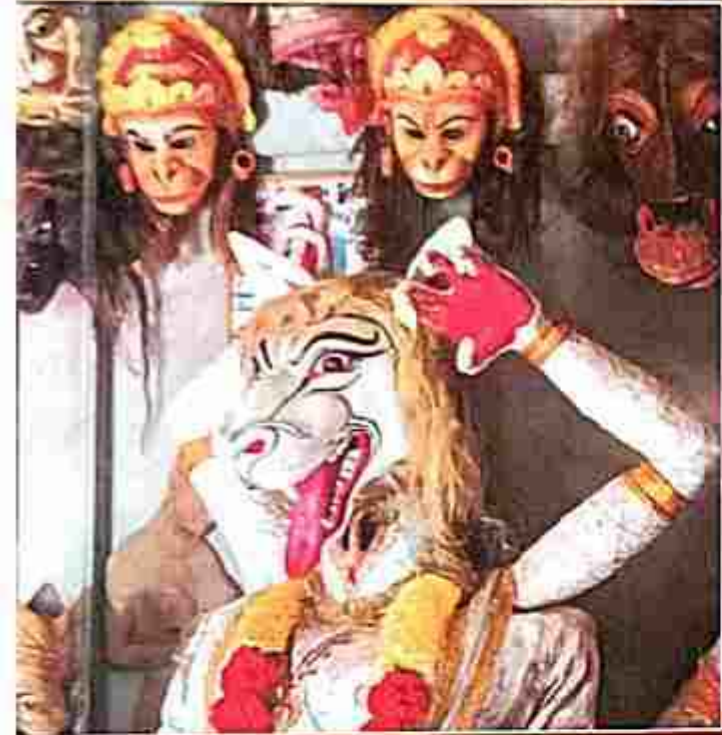
Conclusion: From the study it was found that the people who have migrated to the Panikheti Mising Goan from the Kaniajan and Sumoimari village of Majuli as a result of displacement for heavy river bank erosion of the river Brahmaputra are under vulnerable financial problem due to lack of employment, causing problem regarding food, shelters, dress etc. and it lead to high drop out from educational institution. Many displaced student as they have to engage in financial sector to help their family raising child labour in many cases. Regarding their health it was found that lack of nutritious food impure drinking water and unhygienic living conditions encourage many diseases among them. More study is needed to go through very deep inside their problems.

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বিম্বা

অসম কলেজ শিক্ষক সংস্থা
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ড° পংকজ শইকীয়া
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অসমীয়া ভাষা আৰু ছফটৱেৰ
বিকাশ কেন্দ্ৰ

মৰাণ জনগোষ্ঠীৰ মহিলা সমাজৰ বীতি-নীতি আৰু অনুষ্ঠানসমূহ

মল্লিকা মৰাণ

০.০০ প্ৰস্তাৱনা :

অসম ৰাজ্য আৰু অসমীয়া জাতি গঠন প্ৰক্ৰিয়াত অবিহণা যোগোৱা প্ৰাচীন জনগোষ্ঠীসমূহৰ ভিতৰত অন্যতম জনগোষ্ঠী হৈছে মৰাণ জনগোষ্ঠী। ঐতিহ্যমণ্ডিত এই মৰাণ জনগোষ্ঠীৰ লোকসকল বৰ্তমান অসমৰ তিনিচুকীয়া, ডিব্ৰুগড়, শিৱসাগৰ, যোৰহাট, লখিমপুৰ আৰু অৰুণাচলৰ লোহিত জিলাৰ মহাদেৱপুৰ অঞ্চলত বসবাস কৰি আছে। মৰাণসকল মূলতঃ কৃষিজীৱী। কৃষিজীৱী মৰাণসকলে ইতিহাসে ঢুকি নোপোৱা দিনৰেপৰা বিভিন্ন সময়ত পালন কৰি অহা বীতি-নীতি, আচাৰ-অনুষ্ঠানসমূহৰ মাজেৰে জনগোষ্ঠীটোৰ ধ্যান-ধাৰণা, আদৰ্শ, আশা-আকাংক্ষা প্ৰতিফলিত হয়। আলোচনা-পত্ৰখনত মৰাণ জনগোষ্ঠীৰ মহিলা সমাজৰ বীতি-নীতি আৰু অনুষ্ঠানসমূহৰ বিষয়ে আলোচনা কৰিবলৈ প্ৰয়াস কৰা হৈছে।

০.০১ অধ্যয়নৰ উদ্দেশ্য আৰু গুৰুত্ব :

মৰাণ জনগোষ্ঠীৰ মহিলা সমাজত পৰম্পৰাগতভাৱে কেইটামান অনুষ্ঠান প্ৰচলিত হৈ আহিছে। এই অনুষ্ঠানসমূহক বিজ্ঞানৰ জয়যাত্ৰাৰ যুগৰ লোকে সমাজৰ অন্ধবিশ্বাস বুলি ভাবিলেও এনে নিয়মসমূহৰ মাজত বিজ্ঞানসন্মত যুক্তিও নথকা নহয়। তদুপৰি মৰাণ মহিলা সমাজৰ প্ৰায় সকলোবোৰ অনুষ্ঠানতে খেৰি মাত পৰিৱেশন কৰা হয়। গতিকে মৰাণ সমাজৰ মহিলাকেন্দ্ৰিক এই অনুষ্ঠানসমূহৰ সম্পৰ্কে বৰ্তমান সময়ত আলোচনা কৰাৰ প্ৰাসংগিকতা আছে।

০.০২ অধ্যয়নৰ পদ্ধতি :

আলোচনা-পত্ৰখনিত বৰ্ণনাত্মক পদ্ধতিৰ সহায় লোৱা হৈছে।

১.০০ মৰাণ মহিলা সমাজৰ বীতি-নীতি আৰু অনুষ্ঠানসমূহ :

শিল-বৰষুণৰ সময়ত চোতালত ডলা-চালনী দলিয়াই পেলোৱা, আই

সকাম পতা, দুবটীয়া-তিনিবটীয়াত সকাম পতা আদি অনুষ্ঠানসমূহৰ উপৰি বিঘিনি বিয়পা সৰাহ, লখিমী সৰাহ, অপেশ্বৰী সৰাহ, ভোজনী খুওৱা সৰাহ, মুণ্ডৰা কাপোৰ বা কৰুচ কাপোৰ দিয়া আদি অনুষ্ঠানসমূহ মৰাণ মহিলা সমাজত বিদ্যমান।

১.০১ বিঘিনি বিয়পা সৰাহ বা বুটী-মেথি সকাম :

প্ৰতিবছৰে পোহনীয়া জীৱ-জন্তু, কৃষিকৰ্মৰ শ্ৰীবৃদ্ধি হ'বলৈ; থিথি-বিবি, ভূপায়-অমংগল, ৰোগ-ব্যাদি দূৰ কৰি সকলোকে কুশলে-মংগলে ৰাখিবলৈ জ্যেষ্ঠ মাহত মহিলাসকলে এই সৰাহ পাতে। মহিলাসকলে ৰাজহুৱাকৈ চাউল-পাত সংগ্ৰহ কৰি গাঁৱৰ এমুৰত তিনিবটীয়া (তিনিআলিত)ত সৰু ল'ৰা-ছোৱালীৰপৰা গোপনে বহুবি এই সৰাহ পাতে। তদুপৰি গাঁৱত অচিন ৰোগৰ প্ৰাদুৰ্ভাৱ হ'লে, মহামাৰী ৰূপত বসন্ত, হাইজা, কলেৰা আদি হ'লে যিকোনো সময়ত বুটী-মেথিসকলে গোট খাই গাঁৱৰ এমুৰত নিৰ্জন তিনিবটীয়াত এই সৰাহ পাতি সকলোৰে মংগল কামনা কৰে। এই সৰাহৰ বাবেই বেমাৰ-আজাৰ, বিপদ-বিঘিনিৰপৰা সকলোৰে ৰক্ষা পৰে বুলি মৰাণ সমাজত বিশ্বাস প্ৰচলিত আছে আৰু এই বিশ্বাসকে সাৰোগত কৰি আজিও এই সৰাহ মহিলাসকলে অনুষ্ঠিত কৰে।

১.০২ লখিমী সৰাহ :

কৃষিৰ ওপৰত নিৰ্ভৰশীল মৰাণসকলে ধান আৰু গৰুৰ লখিমী বুলি জ্ঞান কৰে। মৰাণ সমাজত পুৰুষ আৰু মহিলাসকলে পৃথকে পৃথকে লখিমী সৰাহ পাতে। মৰাণ সমাজৰ লোকবিশ্বাস মতে, এই সৰাহ পাতিলে লক্ষ্মীদেৱী ভূট হয় আৰু ধানৰ বেমাৰ-আজাবো আপোনা-আপুনি আঁতৰ হয়। মহিলাসকলে আহিন-কাতিমহীয়া পথাৰৰ মাজত এই সৰাহ পাতে। গাঁৱৰপৰা ৰাজহুৱাকৈ চাউল সংগ্ৰহ কৰি পিঠাগুড়ি, কল, গাখীৰ, গুৰ বা চেনি দি এই সৰাহ পতা হয়। প্ৰথমতে গোপিনীসকলে তামোল-পাণ কাটি আই লখিমীলৈ বুলি আগবঢ়ায়। লখিমী সৰাহত মহিলাসকলে লখিমী খেৰি পৰিবেশন কৰি দেৱীগৰাকীক কাতকভাৱে প্ৰাৰ্থনা কৰে—

আই ঐ লখিমী

চাবি মনে কৰি

বেটীকো নিদিবি দুখ,

জানিকি নেজানি

শুনিকি নুশুনি

ল'লৌ মই ৰাফনী নাম।

দুপৰ সময়ত মেলকে কৰিছে

ছয়াতে পৰি বৈছে ভৰি।।

১.০৬ মুণ্ডৰা কাপোৰ বা কৰচ কাপোৰ দিয়া অনুষ্ঠান :

মৰাণ মহিলা সমাজৰ মাজত কৰচ কাপোৰ দিয়া নামৰ এটি বিশেষ অনুষ্ঠান আছে। লোকবিশ্বাস অনুসৰি এবাৰ সন্তান জন্ম দিয়াৰ পাছত পুনৰ ঋতুমতী নোহোৱাকৈ কোনো মাতৃয়ে গৰ্ভধাৰণ কৰিলে, তেনে গৰ্ভধাৰণৰ ফলত জন্ম হোৱা সন্তানৰ গাত বজ্ৰপাত পৰে। তেনে সন্তানক বজ্ৰপাত পৰাবপৰা বন্ধা কৰিবলৈ দিনটোৰ ভিতৰতে সূতা কাটি বৈ উলিওৱা এখন কৰচ কাপোৰ দিয়া হয়। এনেদৰে জন্ম হোৱা সন্তানক মুণ্ডৰা সন্তান বুলি কোৱা হয়। মুণ্ডৰা সন্তান থকা ঘৰৰ নিমন্ত্ৰণক্ৰমে গোপিনীসকলে সূৰ্য উদয় হোৱাৰ লগে লগে গৈ গৃহস্থই যতনাই থোৱা সকলো সা-সৰঞ্জাম চমজি লয়। এই অনুষ্ঠানত এজনী অপূষিতা ছোৱালীয়ে মুখ্য ভূমিকা পালন কৰে। কপাহৰ গুটি একওৱাবপৰা কাপোৰ বৈ উলিওৱা পৰ্যন্ত প্ৰতিটো কামত ছোৱালীজনীয়ে প্ৰথমতে হাত দিয়ে। তাৰপাছত নিৰ্দিষ্ট সংখ্যক গোপিনীয়ে কামবোৰ সমাধা কৰে। প্ৰতিটো কামৰ লগে লগে তেওঁলোকে শিপিনী খেৰি আৰু উক্ত অনুষ্ঠানৰ লগত জড়িত খেৰি পৰিবেশন কৰি অনুষ্ঠানটোক জীপাল কৰি তোলে—

ফুলো নুফুলা

ৰাইজে নজনা

বায়ু বৰষুণত হ'ল,

নুফুলা গছতে

গুটিনো লাগিলি

বজ্ৰপাত মাৰিব গাত।

চামৰ বৰেপীৰা

তলে চাৰিখুৰা

মুণ্ডৰাক ধুৱাইছোঁ গা,

সাতজনী গোপিনীয়ে

কাপোৰ বৈয়ে দিছোঁ

বজ্ৰপাত নামাৰক গাত।

এনেদৰে সাত-নগৰাকী গোপিনীয়ে একেদিনাই কপাহ নেওঠি, সূতা কাটি নিৰ্দিষ্ট জোখৰ কৰচ কাপোৰ বোৱা সমাপন কৰি, গুৱা-পাণৰ শাল পাতি, বিশেষ নিয়মেৰে সন্তানটিক গা ধুৱাই গাত কৰচ কাপোৰ দিয়ে। এই অনুষ্ঠানত পৰিবেশন কৰা খেৰি যথেষ্ট হৃদয়স্পৰ্শী হোৱাৰ লগতে ইয়াৰ অবিহনে কৰচ কাপোৰ দিয়া অনুষ্ঠান অসম্পূৰ্ণ বুলি বিশ্বাস কৰে।

১.০৭ ডেকুলী বিয়া :

দীর্ঘদিন খৰাং হৈ থাকিলে, কৃষিকৰ্মৰ অনিষ্ট হ'লে নাইবা কৃষিকৰ্মত
হতা আহি পৰিলে মৰাণ মহিলাসকলে ডেকুলীৰ বিয়া পাতে। বৰষুণৰ কামনাৰ্থে
ৰুৱা এই বিবাহত দুঘৰত দুজনী চুকভেকুলী ধৰি ৰাখি বৰবিয়াৰ দৰা-কইনাক
নুওৱা-খুওৱাৰ দৰে মহিলাসকলে বিয়া পাতে। ডেকুলী বিয়াত নুওৱা-খুওৱাৰ
ক্ষেত্ৰত মহিলাসকলে মুখা ভূমিকা লয় যদিও যিকোনো বয়সৰ পুৰুষ-মহিলাই
ইয়াত যোগ দিয়ে। বিয়াৰ শেষত দৰা-কইনাক কলপটুৱাৰ ওপৰত তুলি পানীত
ভুৱাই দিয়া হয়। ডেকুলী বিয়াত মহিলাসকলে এনেদৰে খেৰি পৰিৱেশন কৰে—

চুকৰে ডেকুলী মেঘ হ'ল মুকলি
ৰাইজক পানী তুলি দিয়া,
ওফুল ধুনীয়া বৰষুণ পেলাইছে
ৰাইজে পিঠাওড়ি খুন্দে।
ডেকুলী বিয়াতে ঢোলে ঘিটঘিটাইছে
যায় সৰগলৈ ধ্বনি,
ঢোলৰ মাতে শুনি পানীখন বাঢ়িছে
ভাঙে কপনাৰে বুৰি।

১.০৮ শান্তিবিয়া বা চুৰাবিয়া :

এজনী পাটগাভৰু ছোৱালী পুষ্টিতা (ঋতুমতী) হ'লে মৰাণ ভাষাত
'মানু হোৱা' বুলি কয়। এই 'মানু হোৱা' অনুষ্ঠানটিত মৰাণ মহিলাই যথেষ্ট
সামাজিক নীতি-নিয়ম পালন কৰিবলগীয়া হয়। প্ৰথমতে ঋতুমতী হোৱা
ছোৱালীজনীক গাঁৱৰ চুবুৰীয়াৰ নিৰ্দিষ্ট সংখ্যক গোপিনী আৰু গাভৰুৱে লগ
লাগি নিজাঘৰৰ এটা আছুতীয়া কোঠালিৰ এটা নিৰ্দিষ্ট চুকত সূৰ্যৰ পোহৰ
নেদেখাকৈ, ঘৰৰ কোনো বস্তু-বাহানি চুব নোৱৰাকৈ, কোনো পুৰুষ লোকক
দেখা নোপোৱাকৈ তিনিদিন চুকত সুমুৱাই থয়। ঋতুমতী হোৱা ছোৱালীজনীৰ
হাতত সেইদিনাই এখন কটাৰী আৰু এটা তামোল দিয়ে। মহিলাসকলে এখন
আগলি কলপাত আনি পূবদিশে মুখ কৰি পুষ্টিতা হোৱা ছোৱালীজনীক মাটিত
তিনিডাল আঁচ পাৰিবলৈ দিয়ে আৰু আঁচ তিনিডালৰ ওপৰত কলপাতখন পাৰি
ঋতুমতীক বহুৱায়। তাৰপাছত বাঁহৰ তিনিটা খুটি মাৰি, বৰকাপোৰ এখনেৰে
আঁৰকাপোৰ দি, গৃহস্থই আগবঢ়োৱা তামোল-পাণৰ টোপোলাটো কাটি খাই

‘কইনা বন্দী কৰা অনুষ্ঠান’ সিদিনাৰ বাবে সমাপন কৰে। এই অনুষ্ঠানৰ তিনিদিনৰ পাছত কন্যাৰ পৰিয়ালৰ লোকে গাঁৱৰ লোকসকলৰ ঘৰে ঘৰে গৈ এখন খনীয়া তামোল দি বিয়াৰ জাননী দিয়ে। সেইদিনাই নিশালৈ গাঁৱৰ বুঢ়ী-মেথি, গাভৰু-বোৰাবীসকলে কইনাৰ ঘৰলৈ গৈ দোলনি, টেকেলি সজাই, পানী তুলি, মাহ-হালধিৰে কইনাক গা ধুৱায়। এই প্ৰতিটো অনুষ্ঠানতে মহিলাসকলে খেৰি গায়। এনেদৰে এদিন এৰি এদিন তিনি নোৱন বা পাঁচ নোৱন দিয়াৰ পিছত কইনাৰ বংশ-পৰিয়ালে গাঁৱৰ ভকতক আমন্ত্ৰণ কৰি আনে আৰু ভকতক সেৱা কৰাই ঋতুমতী হোৱা কাৰ্য সমাপন কৰে। সেইদিনা গাঁৱৰ প্ৰত্যেক ঘৰৰ লগতে বংশ-পৰিয়ালৰ সকলো লোককে আমন্ত্ৰণ জনোৱা হয়।

‘শাস্তিবিয়া’ বা ‘চুৰাবিয়া’ অনুষ্ঠানত পৰিবেশন কৰা খেৰিসমূহ যথেষ্ট হৃদয়স্পৰ্শী। প্ৰতিটো অনুষ্ঠানতে আয়তীসকলে খেৰি গোৱাটো বাধ্যতামূলক।

দোলনি-টেকেলি সজাওঁতে গোৱা খেৰি—

আজি তিনিদিনে ক’তে সোমাই আছ

কপৌবাহ এখনি সাজি,

শালতে এৰিলি চেলেং চাৰিকাঠি

যঁতৰত এৰিলি পাঁজি।

পানী তোলোঁতে গোৱা খেৰি—

পানী তুলিবলৈ ওলাইছে দৰকি

তিয়ঁহৰ জালি যেন ভৰি,

আগতে গৈছে ঢুলীয়া নাচনী

হিলে বৰতোপ মাৰি।

উল্লিখিত অনুষ্ঠানসমূহৰ উপৰি মৰাণ মহিলাসকলৰ মাজত জনবিশ্বাসভিত্তিক কিছুমান অনুষ্ঠান পৰিলক্ষিত হয়। ভূত-প্ৰেত, দেও, ধৰ্মীয় দোষ-পাপ ইত্যাদি বিশ্বাসৰ ফলত বেজ-মঙলতীৰ বিধান অনুসৰি ভাগৱত বহুৱাই সকাম পতা, মন্ত্ৰপূত পানীৰে গা ধুওৱা আদি মহিলাসকলৰ মাজত পৰম্পৰাগতভাৱে চলি আহিছে। তদুপৰি কোনো ব্যক্তিয়ে হঠাৎ ভয় খালে, সেই ভয় আঁতৰাবৰ বাবে নদী বা পানীপতাত জাকৈ বাই আয়ু তোলে।

২.০০ উপসংহাৰ :

১) মৰাণ জনগোষ্ঠীৰ মহিলাসকলে পালন কৰা ৰীতি-নীতি আৰু

অনুষ্ঠানসমূহৰ মাজেৰে জনগোষ্ঠীটোৰ মহিলাসকলৰ ধ্যান-ধাৰণা, আদৰ্শ, আশা-আকাংক্ষা প্ৰতিফলিত হয়।

২) অনুষ্ঠানসমূহৰ আঁৰত একো একোটা লোকবিশ্বাস অন্তৰ্নিহিত হৈ আছে।

৩) প্ৰায়বোৰ অনুষ্ঠানতে মহিলাসকলে খেৰি পৰিবেশন কৰি অনুষ্ঠানটোক জীপাল কৰি তোলে। আধুনিক যুগতো খেৰিসমূহে যথেষ্ট সমাদৰ লাভ কৰিবলৈ সক্ষম হৈছে।

৪) মহিলাকেন্দ্ৰিক এই অনুষ্ঠানসমূহৰ জৰিয়তে জনগোষ্ঠীটোৰ সমাজত মহিলাৰ স্থান নিৰূপণ কৰিব পাৰি।

সামৰণি :

সামৰণিত ক'ব পাৰি যে মৰাণ জনগোষ্ঠীৰ মহিলাকেন্দ্ৰিক এই অনুষ্ঠানসমূহৰ জনপ্ৰিয়তা বৰ্তমানেও অক্ষুণ্ণ আছে। বৰ্তমানৰ বিজ্ঞান আৰু প্ৰযুক্তিবিদ্যাৰ যুগতো অতীতৰেপৰা চলি অহা এই অনুষ্ঠানসমূহে জনগোষ্ঠীটোৰ মাজত সমানে সমাদৰ লাভ কৰিবলৈ সক্ষম হৈছে।

প্ৰসংগ-পুথি :

দহোঁটীয়া, সুখীধৰ

: মৰাণ সমাজ-সংস্কৃতিৰ কপৰেখা

মৰাণ, মোহন (সম্পা.)

মৰাণ, দীপেন

: মৰাণ-মটক সমাজ-সংস্কৃতি

আলোচনী :

চাউৰক, ব্ৰজেন্দ্ৰ (সম্পা.)

: সৌমাৰ কণ্ঠ (মুখপত্ৰ), তিনিচুকীয়া
আঞ্চলিক মৰাণ ছাত্ৰ সন্থা, দ্বিতীয় সংখ্যা,
২০০৩ বৰ্ষ

মৰাণ, জয়কান্ত (সম্পা.)

: হাবুঙীয়া (স্মৃতিগ্ৰন্থ), মৰাণ জাতীয়
অভিবৰ্তন, ২০০৯ বৰ্ষ

মহন্ত, জেউতি (সম্পা.)

: জাগৃতি (মুখপত্ৰ), মৰাণ জাতীয় মহিলা
পৰিষদ (কেন্দ্ৰীয় সমিতি) ষষ্ঠ সংখ্যা,
২০১১ বৰ্ষ



অসম কলেজ শিক্ষক সংস্থা

মাজুলী মাণ্ডলিক সমিতিৰ মুখপত্ৰ



সম্পাদক

দ্বিজেন কুমাৰ শইকীয়া
সূৰ্য কুমাৰ দলে
মল্লিকা মৰাণ

অসম কলেজ শিক্ষক সংস্থা
মাজুলী মাণ্ডলিক সমিতিৰ মুখপত্ৰ

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সূৰ্য কুমাৰ দলে
মল্লিকা মৰাণ

Editors
Dijen Kr. Saikia
Surjya Kr. Doley
Mallika Maran

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"Majuli Mandolik Samitir Mukhapatra"**

**Annual Mouthpiece of Majuli Zone
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ভাষা সংক্ৰমণ : এটি আলোচনা

মল্লিকা মৰাণ

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ,

জৈববাহিমুখ মহাবিদ্যালয়

০.০০ প্ৰস্তাৱনা :

ভাষা হৈছে ভাৱ প্ৰকাশৰ এক মাধ্যম। ভাৱ প্ৰকাশৰ মাধ্যম হিচাপে ভাষাৰ অধ্যয়নৰ এক নিজস্ব ক্ষেত্ৰ আছে। মানুহে দৈনন্দিন জীৱনত ভাৱৰ আদান প্ৰদান কৰোঁতে ভিন্ন ৰূপত ভাষা ব্যৱহাৰ কৰে। ভাষাৰ এনে ভিন্ন ৰূপ সম্পৰ্কীয় অধ্যয়ন সমাজ ভাষাবিজ্ঞানৰ অন্তৰ্গত। ইয়াৰ পৰিধিয়ে ভিন্ন বিষয় সামৰি লয়। ইয়াৰ ভিতৰত 'ভাষাৰ সংক্ৰমণ' সম্পৰ্কীয় আলোচনাও সমাজ ভাষাবিজ্ঞানৰ অন্তৰ্গত বিষয়। ভাষা সংক্ৰমণ বুলি ক'লে একেটা কথোপকথনতে দুটা বা তাতকৈ অধিক ভাষা ব্যৱহাৰ বা প্ৰয়োগ কৰাটোক বুজায়। ইংৰাজীত ইয়াক 'Code Switching' বুলি কোৱা হয়। ক'ড হ'ল মানুহে পাৰস্পৰিক যোগাযোগ সম্পাদন কৰিবৰ বাবে ব্যৱহাৰ কৰা ভাষাৰ একো একোটা ৰূপ বা প্ৰণালী। যেতিয়া কোনো এজন মানুহে আন এজন মানুহৰ লগত কথা পাতিব বিচাৰে তেতিয়া তেওঁলোকে নিজৰ মনোভাৱ প্ৰকাশ কৰিবৰ কাৰণে বিশেষ বিশেষ ক'ডৰ ব্যৱহাৰ কৰে। ভাষা সংক্ৰমণ বা Code Switching ত ভাষাৰ নিয়মতকৈ ভাষাৰ ব্যৱহাৰৰ ওপৰত গুৰুত্ব দিয়া হয়। এই আলোচনাত ভাষাৰ সংক্ৰমণ সম্পৰ্কে বিভিন্ন ভাষাবিজ্ঞানীসকলে আগবঢ়োৱা সংজ্ঞাৰ আধাৰত বিভিন্ন ক্ষেত্ৰত হোৱা ভাষাৰ সংক্ৰমণ সম্পৰ্কে আলোচনা কৰিবলৈ যত্ন কৰা হৈছে।

০.০১ অধ্যয়নৰ উদ্দেশ্য আৰু গুৰুত্ব :

'ভাষা সংক্ৰমণ' সম্পৰ্কে বিভিন্ন ভাষাবিজ্ঞানীসকলে আগবঢ়োৱা সংজ্ঞাসমূহ বিশ্লেষণ কৰাৰ লগতে বিভিন্ন ক্ষেত্ৰত হোৱা ভাষা সংক্ৰমণ সম্পৰ্কে আলোচনা কৰাটো এই অধ্যয়নৰ উদ্দেশ্য।

ভাষা পৰিবৰ্তনশীল, সময়ৰ অগ্রগতিত ইয়াৰ পৰিবৰ্তন সাধিত হয়। ভাষা সংক্ৰমণ হৈছে, ভাষাৰ পৰিবৰ্তন সাধনৰ এটা প্ৰধান কাৰক। গতিকে, এই কাৰকৰ বিভিন্ন দিশ সম্পৰ্কে আলোচনা কৰাটোতে এই অধ্যয়নৰ গুৰুত্ব নিহিত হৈ আছে।

০.০২ অধ্যয়ন পদ্ধতি :

'ভাষা সংক্ৰমণ : এটি আলোচনা' এই সম্পৰ্কে অধ্যয়ন কৰোঁতে কৰ্ণাটক পদ্ধতিৰ সহায়

লোৱা হৈছে।

১.০০ মূল আলোচনা :

১.০১ ভাষা সংক্ৰমণৰ লগত জড়িত বিভিন্ন উপাদান
'ভাষা সংক্ৰমণ' বা 'Code Switching' লগত বিভিন্ন উপাদান জড়িত হৈ থাকে। এই ক্ষেত্ৰত ব্যক্তিজন দ্বিভাষী বা বহুভাষী হোৱাৰ লগতে আ কিছুমান উপাদানো জড়িত হৈ থকা দেখা যায়। এ কথোপকথনত অন্য ভাষাৰ বাক্য ব্যৱহাৰ কৰিব বক্তাজনক উক্ত ভাষাটোৰ সম্যক জ্ঞানৰ প্ৰয়োজন হ ইয়াৰ উপৰিও বক্তব্যৰ বিষয়বস্তু, পৰিবেশ, ভাষাটো প্ৰতি থকা মানসিকতা ইত্যাদি বিভিন্ন কাৰকে ভা সংক্ৰমণৰ ক্ষেত্ৰত প্ৰভাৱ পেলায়। ভাষা সংক্ৰম লগত জড়িত এই বিভিন্ন উপাদানসমূহক তলত নি ধৰণেৰে দেখুৱাব পাৰি।



১.০২ ভাষা সংক্ৰমণ কাৰণ :

'ভাষা সংক্ৰমণ' ভাষাৰ ব্যৱহাৰিক দিশটোৰ লগত জড়িত আৰু এজন বক্তাই বিভিন্ন কাৰণত একেটা কথোপকথনতে ভাষাৰ সমক্ৰমণ ঘটাব পাৰে। সেয়ে হ'লেও সৰ্বসাধাৰণতে ব্যক্তি এজনে যিবোৰ কাৰণত ভাষা সংক্ৰমণ ঘটায়, তেনে কাৰণসমূহ তলত উল্লেখ কৰা হ'ল—

- ১) অন্যৰ দৃষ্টি আকৰ্ষণ : বক্তাজনে ক'থা কৈ থাকোঁতে তেওঁৰ বক্তব্যৰ প্ৰতি অন্যৰ দৃষ্টি আকৰ্ষণ কৰিবলৈ বহুতো সময়ত ভাষা সংক্ৰমণ ঘটোৱা পৰিলক্ষিত হয়।
- ২) বক্তাজনে যিটো ভাষাত কৈ থাকে, সেই ভাষাত মনৰ ভাৱ প্ৰকাশ কৰিব নোৱাৰিলেও আন ভাষাৰ সংক্ৰমণ ঘটাব পাৰে।
- ৩) বক্তব্যৰ প্ৰভাৱশালিতা বৃদ্ধি কৰিবলৈ বক্তা এজনে ভাষা সংক্ৰমণ ঘটাব পাৰে।
- ৪) অন্য ভাষাৰ লগত সঘনাই হোৱা পাৰস্পৰিক সংস্পৰ্শৰ ফলত স্বতঃস্ফূৰ্তভাৱে বক্তা এজনৰ কথোপকথনত ভাষা সংক্ৰমণ ঘটিব পাৰে।
- ৫) কোনো এক পৰিবেশ পৰিস্থিতিৰ দাবী পূৰণ কৰিবলৈও বক্তা এজনে ভাষা সংক্ৰমণ ঘটাব পাৰে।

এনেদৰে বিভিন্ন কাৰণবশতঃ এজন বক্তাই ঘটোৱা সংক্ৰমণৰ ফলত ভাষাটোৰ এক পৰিৱৰ্তিত ৰূপ পৰিলক্ষিত হয়। বক্তাজনৰ মূল ভাষাটোৰে এক সংমিশ্ৰিত ৰূপ লাভ কৰে।

১.০২ ভাষাবিজ্ঞানীসকলে আগবঢ়োৱা বিভিন্ন সংজ্ঞাৰ আলোচনা :-

'ভাষা সংক্ৰমণ' সম্পৰ্কে বিভিন্ন ভাষাবিজ্ঞানীসকলে বিভিন্ন সংজ্ঞা দাঙি ধৰিছে। এই

সংজ্ঞাসমূহ এনেধৰণৰ —

Scotten Ury ৰ মতে "একেটা কথোপকথনতে দুটা বা ততোধিক ভাষা বা উপভাষা প্ৰয়োগকে Code Switching বুলি কোৱা হয়।"

তেখেতে এটা কথোপকথনতে দুটা বা ততোধিক ভাষা বা এটা ভাষাৰে উপভাষিক ৰূপ ব্যৱহাৰ কৰাৰ ওপৰত গুৰুত্ব দিছে। সংজ্ঞাটোৰপৰা এটা ধাৰণা কৰিব পাৰি যে, ভাষা সংক্ৰমণৰ বাবে সোভাষী বা বহুভাষী হোৱাটো নিতান্ত প্ৰয়োজন। কিয়নো একেটা কথোপকথনতে দুটা বা ততোধিক ভাষা ব্যৱহাৰ কৰিবলৈ সেই ভাষাৰ ওপৰত বক্তাজনৰ সম্যক জ্ঞানৰ প্ৰয়োজন হ'ব। সাধাৰণতে কথোপকথনবোৰত এনেদৰে হোৱা সংক্ৰমণৰ বিষয়ে এটা উদাহৰণ দাঙি ধৰা হ'ল—

১ম বক্তা : Hi বিনি পঢ়ি আছা ?

২য় বক্তা : Yaah পঢ়ি আছো and what are you doing here?

১ম বক্তা : Nothing, তোমাৰ ওচৰলৈকে আহিছোঁ।

২য় বক্তা : Oh come, Tell me ৱাৰ ক্ৰিয়া হৈ।

১ম বক্তা : কুন্ত নহী yaar, এনেয়ে তোমাৰ ওচৰলৈ আহিছোঁ।

এনেদৰে দুটা বা ততোধিক ভাষাৰ সংমিশ্ৰণ কৰি ক'থা কথোপকথন সঘনাই শুনিবলৈ পোৱা যায়। এটা কথোপকথনতে এনেদৰে দুটা বা ততোধিক ভাষা ব্যৱহাৰ কৰাকে 'ভাষা সংক্ৰমণ' বুলি অভিহিত কৰিছে।

Hellplay মতে 'Code Switching' হৈছে প্ৰকৃততে এটা ব্যক্তিগত ভাষা পৰিৱৰ্তনৰ প্ৰক্ৰিয়া। বক্তাই পুনৰ নিজৰ ভাষালৈ ঘূৰি আহে আৰু কম বেছি পৰিমাণে একেটা বাক্য পুনৰাবৃত্তিও কৰে।

আমি জানো যে, ব্যক্তি বিশেষে ভাষা ব্যৱহাৰৰ ভেদ দেখা যায়। এনে বাক্যব্যৱহাৰত প্ৰতিজন

ব্যক্তিয়ে কোবা ভাষাত কিছুমান ব্যক্তিগত বিশেষত্ব পৰিলক্ষিত হয়। এনে ব্যক্তিগত বৈশিষ্ট্যসম্পন্ন ভাষাই হৈছে ব্যক্তিভাষা। বক্তা এজনে প্ৰয়োজন সাপেক্ষে ব্যক্তিগত ভাষাৰ পৰিৱৰ্তন ঘটাব পাৰে। উদাহৰণস্বৰূপে, বক্তা এজনে কোনো এটা বিষয়ে বক্তব্য দিওঁতে বা অন্যৰ লগত ভাবৰ বিনিময় কৰোঁতে ভাবক প্ৰভাৱশালী কৰি তুলিবলৈ ব্যক্তিগত ভাষাৰ পৰিৱৰ্তন ঘটাব পাৰে। Hellplay এনে ব্যক্তিগত ভাষা পৰিৱৰ্তনৰ প্ৰক্ৰিয়াকে 'Code Switching' বুলি অভিহিত কৰিছে। তদুপৰি তেখেতৰ মতে, বক্তাজনে আন ভাষা ব্যৱহাৰ কৰিলেও পুনৰ নিজৰ ভাষালৈ ঘূৰি আহে আৰু কম বেছি পৰিমাণে একেটা বাক্যক পুনৰ ব্যৱহাৰ কৰে। উদাহৰণস্বৰূপে এজন বক্তাই বিদ্যালয়ত কৃতী ছাত্ৰ-ছাত্ৰীক সম্বৰ্ধনা জনাওঁতে দিয়া বক্তব্যত কবা Code Switchingৰ উদাহৰণ এনেধৰণৰ —

— উচ্চতৰ মাধ্যমিক শিক্ষান্ত পৰীক্ষাত ডিষ্টিংচনসহ তৃতীয় আৰু চতুৰ্থ স্থান অধিকাৰ কৰা প্ৰীতম আৰু তৰালি শৰ্মাক মোৰ ফালৰপৰা অভিনন্দন জনাইছোঁ। তেওঁলোকে বিদ্যালয়ৰ লগতে অঞ্চলটোলৈ গৌৰৱ কঢ়িয়াই আনিছে। So, I am very grateful to felicitate them ... তেওঁলোক সঁচাকৈয়ে ৰাজ্যখনৰ বাবে গৌৰৱৰ পাত্ৰ।

এনেদৰে বক্তাজনে বক্তব্যটোত ভাবক প্ৰভাৱশালী কৰিবলৈ ভাষাৰ সংক্ৰমণ ঘটাইছে।

Hellplay ব্যক্তিগত ভাষা পৰিৱৰ্তনৰ এনে প্ৰক্ৰিয়াকে ভাষাৰ সংক্ৰমণ ৰূপে অভিহিত কৰিছে। Hudson ৰ মতে,

"এজন বক্তাই বেলেগ বেলেগ সময়ত ভিন্ ভিন্ ভাষা প্ৰয়োগ বা ব্যৱহাৰ কৰাকেই 'Code Switching' বা 'ভাষা সংক্ৰমণ' বোলে।"

তেখেতে এজন বক্তাই বেলেগ বেলেগ সময়ত

অৰ্থাৎ বেলেগ বেলেগ পৰিবেশত ভিন্ ভিন্ ভাষা প্ৰয়োগ কৰাৰ ওপৰত গুৰুত্ব দিছে। উদাহৰণস্বৰূপে ধৰা হ'ল এজন বড়ো জনগোষ্ঠীয় লোকে অসমীয়া মাধ্যমৰ এখন বিদ্যালয়ত শিক্ষণতা কৰে। স্বাভাৱিকতে তেওঁ বিদ্যালয়ত অসমীয়া ভাষা, খৰত নিয়ম জনগোষ্ঠীয় ভাষা আৰু সামাজিক পৰিবেশত অসমীয়া বড়ো বা হিন্দী (প্ৰয়োজন সাপেক্ষে বিজ্ঞানসন্মত ঠেলাৱালাৰ লগত) ব্যৱহাৰ কৰিব। এনেদৰে বক্তা এজনে বিভিন্ন পৰিবেশত ভিন্ ভিন্ ভাষা প্ৰয়োগ কৰাৰে তেখেতে ভাষা সংক্ৰমণ ৰূপে অভিহিত কৰিছে। তেওঁ সংজ্ঞাৰ পৰাও ভাষা সংক্ৰমণৰ বাবে যে, বক্তাজন দোভাষী বা বহুভাষী হ'ব লাগে তাক অনুমান কৰিব পাৰি।

আন এগৰাকী ভাষাবিজ্ঞানী Pop Lake ৰ মতে, "একেটা কথোপকথন বা বাক্যৰ অংশ বিলাকৰ মাজতো ভাষা সংক্ৰমণ ঘটে। বক্তা এজনে এটা বাক্য বা একেটা ভাৱ দুটা ভাষাত সলনা সলনি কৰি উপস্থাপন কৰিব পাৰে।"

তেখেতে বাক্য অংশৰ মাজতো ভাষা সংক্ৰমণৰ মত দাঙি ধৰি অন্য কেইজন ভাষাবিজ্ঞানীৰ মতৰপৰা আঁতৰি আহিছে। তেওঁলোকে একেটা কথোপকথনতে দুটা ভাষা ব্যৱহাৰত গুৰুত্ব দিছিল যদিও একেটা বাক্যৰ মাজত সংক্ৰমণ ঘটাব কথা উল্লেখ কৰা নাছিল। উদাহৰণস্বৰূপে—কিতাপখন লৈ যোৱা চেলফত আছে। এই বাক্যটোক বক্তা এজনে ভাষা সংক্ৰমণ ঘটাই কিতাপখন লৈ যোৱা The book on the Shelf এনেদৰে ক'ব পাৰে। একেটা বাক্যত একেদৰে দুটা ভাষা সাল সলনিকৈ ব্যৱহাৰ কৰাটোকে তেখেতে ভাষা সংক্ৰমণ ৰূপে অভিহিত কৰিছে।

আন এজন ভাষা বিজ্ঞানী Peter Trudgill এ আকৌ ভাষাৰ সংক্ৰমণৰ ক্ষেত্ৰত পৰিবেশ,

পৰিস্থিতিৰ ওপৰত গুৰুত্ব আৰোপ কৰিছে। তেওঁৰ মতে,

“এজন বক্তাই যেতিয়া পৰিবেশ পৰিস্থিতিৰ দাবী বা প্ৰয়োজন অনুসৰি এটা ভাষাৰপৰা আন এটা ভাষা ব্যৱহাৰ কৰে তাকে ভাষা সংক্ৰমণ বুলি অভিহিত কৰা হয়।”

উদাহৰণস্বৰূপে, এজন অসমীয়া ভাষী বক্তাই অসমীয়া ভাষা বুলি নোপোৱা ক্ষেত্ৰখনত ভাৱৰ বিনিময় কৰিব লগা হ’লে তেতিয়া পৰিস্থিতিৰ দাবী অনুসৰি বা প্ৰয়োজনত সেই ক্ষেত্ৰখনত বুলিব পৰা ভাষা ব্যৱহাৰ কৰিব লগা হয়। এনেদৰে পৰিবেশ পৰিস্থিতিৰ দাবীত বক্তা এজনে আন ভাষা ব্যৱহাৰ কৰাকে ভাষা সংক্ৰমণ বুলি অভিহিত কৰিছে। এই ক্ষেত্ৰত বড়োভাষী লোক এজনে বড়ো, অসমীয়াভাষী লোকৰ মাজত বক্তব্য নিৰ্গতে ঘটোৱা ভাষা সংক্ৰমণৰ কথা ক’ব পাৰি।

আন এজন ভাষাবিজ্ঞানী Wein Reich ৰ মতে

“The ideal byligual..... Switches from one language to another according to appropriate changes in speech situation but not in an unchange speech situation and certainly not within a single sentence.

তেখেতৰ Pop Lakeৰ মত মানি নলৈ বাক্যৰ অংশবিলাকৰ মাজত Code Switching হ’ব নোৱাৰে বুলি স্পষ্টভাৱে উল্লেখ কৰিছে। তদুপৰি তেখেতৰ সংজ্ঞাটোৰপৰা একেটা ভাষিক পৰিবেশতে বক্তাজনৰ কথোপকথনত এটা ভাষাৰপৰা আন এটা ভাষা প্ৰয়োগ বা ব্যৱহাৰ কৰে বুলি জনা যায়।

আগতেই উল্লেখ কৰা হৈছে যে, ভাষা

সংক্ৰমণৰ বাবে বক্তাজন দোভাষী বা বহুভাষী হোৱা প্ৰয়োজন। Wein Reich য়েও তেওঁক সংজ্ঞাটোত এজন দক্ষতাসম্পন্ন দোভাষীৰ কথা উল্লেখ কৰিছে। তেখেতৰ সংজ্ঞাটোত Huddson এ কোৱা ভিন ভিন পৰিবেশৰ ঠাইত একেখন ভাষিক পৰিবেশৰ কথা উল্লেখ কৰিছে। তেখেতৰ মতে এটা ভাষিক পৰিবেশতহে ভাষা সংক্ৰমণ ঘটিব পাৰে।

এনেদৰে ভাষাবিজ্ঞানী সকলে ভাষা সংক্ৰমণ সম্পৰ্কে বিভিন্ন সংজ্ঞা দাঙি ধৰিছে যদিও তেওঁলোকৰ মতৰ মাজত মতানৈক্য পৰিলক্ষিত হয়। মতখিলাক আলোচনা কৰিলে দেখা যায় যে — Pop Lakeৰ বাক্যৰ অংশবিলাকৰ মাজত Code Switching হয় বুলি যি মত আগবঢ়াইছে Wein Reichএ সেই মতটো মানি লোৱা নাই। তদুপৰি Peter এ পৰিস্থিতিৰ ওপৰত গুৰুত্ব আৰোপ কৰি তাৰ দাবীনুসৰি বেলেগ ভাষা ব্যৱহাৰ কৰাৰ কথা উল্লেখ কৰিছে। একেদৰে Scotter Ury একেটা কথোপকথনতে দুটা বা ততোধিক ভাষা ব্যৱহাৰ আৰু Hellplay ব্যক্তিগত ভাষা পৰিৱৰ্তনৰ প্ৰক্ৰিয়াক Code switching বুলি অভিহিত কৰিছে। যিহেতু কোনো এজনে এই সকলোবোৰ দিশ একেলগে সামৰা নাই।

১.০৪ বিভিন্ন ক্ষেত্ৰত হোৱা ভাষা সংক্ৰমণ :

ব্যৱহাৰিক জীৱনৰ বিভিন্ন ক্ষেত্ৰত ভাষা সংক্ৰমণ সঘনাই হোৱা পৰিলক্ষিত হয়। এনেদৰে বিভিন্ন ক্ষেত্ৰত হোৱা ভাষা সংক্ৰমণৰ উদাহৰণ তলত দাঙি ধৰা হ’ল—

১.০৪.০১ ভি.চি.ডিৰ ভাষাত হোৱা সংক্ৰমণ :

অসমীয়া ভাষাৰ ভি.চি.ডি. সমূহৰ ভাষালৈ লক্ষ্য কৰিলেও তাৰ এক নিজস্ব বিশেষত্ব পৰিলক্ষিত

হয় যেনে জানমণি, ফেচনুক ডাট কম, বনাংগন ইত্যাদিত
 প্ৰয়োগ কৰা ভাষাত যথেষ্ট পৰিমাণে ভাষা সংক্ৰমণ
 ঘটা পৰিলক্ষিত হৈছে। ভাষাৰ এনে সংক্ৰমণে
 ভি.চি.ডি.ৰ ভাষাৰ ক্ষেত্ৰতো এক মিশ্ৰণ ঘটাইছে।
 উদাহৰণস্বৰূপে—

(‘জানমণি’ (২০১৩ চনৰ)ৰ এক কথোপকথন)

... অ বিনয় কণ্ঠক। কি Good News। অ
 কণ্ঠকচোন ... কি Thats really a good
 news, अच्छा अच्छा কি কৰিব লাগিব
 কণ্ঠক... Agriment Sign কৰিব লাগে... Ok
 Ok no problem ঠিক আছে Thank u
 thank u.

এই উদাহৰণটোত দেখা যায় যে, অসমীয়া ভাষাৰ
 মাজতে একেটা কথোপকথনতে একেজন বক্তাই
 ইংৰাজী ভাষাৰ বাক্য ব্যৱহাৰ কৰিছে। নিজৰ ভাষক
 প্ৰভাৱশালী কৰিবলৈ বা অনাৰ দৃষ্টি আকৰ্ষণ ইত্যাদি
 যিকোনো কাৰণত এনে সংক্ৰমণ ঘটাৰ পাবে।

একেখন ভি.চি.ডিয়ে অনা এটা উদাহৰণ
 লক্ষ্য কৰিলে তাত ইংৰাজী আৰু হিন্দী ভাষাৰ
 সংমিশ্ৰণৰ এটা বস্তু লক্ষ্য কৰা যায়।
 উদাহৰণস্বৰূপে—

Sir, Mr. Subramoniam call us from
 Chennai. He also discuss about our
 Chennai Project with you ...

Its ok, चार मेने आपका लागेज गाड़ी मे ड्राल
 दिया है। Driver also ready आप Airport
 के लिए कितने बजे निकलेंगे।

Within five minutes and Nila please
 recheck the documents for the
 conference. Ok.

Ok, Sir.

Yeah, Ok.

উদাহৰণটোত ইংৰাজী ভাষাৰ মাজত হিন্দী ভাষাৰ
 সংক্ৰমণ ঘটিছে। গতিকে ক’ব পাৰি যে, সাম্প্ৰতিক
 সময়ত ভাষা সংক্ৰমণ সঘনাই হ’ব ধৰিছে আৰু ই
 ভাষাটোৰ ওপৰত যথেষ্ট প্ৰভাৱ পেলাইছে।

১.০৪.০২ দুবদৰ্শনৰ বিভিন্ন অনুষ্ঠানত ভাষা সংক্ৰমণ
 দুবদৰ্শনৰ অসমীয়া চেনেলসমূহত বিভিন্ন
 অনুষ্ঠানসমূহ যেনে পুৰাব পৃথিৱী, Dy medly,
 Breakfast live, অৰুণোদয়, বাংকাৰ ইত্যাদিত
 ধোমক-ধোমিকাই অনুষ্ঠানটোৰ আঁত ধৰোতে বা
 বিভিন্নজনৰ লগত কৰা কথোপকথনত ‘ভাষা সংক্ৰমণ’
 সঘনাই হোৱা পৰিলক্ষিত হয়। অনুষ্ঠানটোৰ প্ৰতি দৰ্শক
 আকৰ্ষণীয়তা বৃদ্ধি কৰাৰ লগতে অভ্যাস ইত্যাদি বিভিন্ন
 কাৰণত ভাষা সংক্ৰমণ কৰে।

সঘনাই কৰা ভাষাৰ এনে সংক্ৰমণে ভাষাটোক
 সংমিশ্ৰিত কৰি পেলোৱাৰ লগতে এক নতুন গতি প্ৰদান
 কৰিছে। দুবদৰ্শনৰ এনে অনুষ্ঠানসমূহত সঘনাই হোৱা
 ভাষা সংক্ৰমণৰ ফলত কিছুমান বাক্য অসমীয়াত
 সোমাই পৰাৰ লগতে তেনেধৰণৰ বাক্য ব্যৱহাৰ
 কৰাটোও স্বাভাৱিক হৈ পৰিছে। উদাহৰণস্বৰূপে.....
 নমস্কাৰ Breakfast Live লৈ আপোনাক স্বাগতম
 জনাইছোঁ। আজি আমাৰ মাজত এজন Most Popular
 সংগীত শিল্পী উপস্থিত আছে যিজনৰ গীতে ইতিমধ্যে
 বিভিন্ন মঞ্চত তোলপাৰ লগাইছে। আপোনালোকে
 নিশ্চয় ধৰিব পাৰিছে কোন হয় তেওঁ। তেওঁক নতুনকৈ
 introduce কৰি দিয়াৰ প্ৰয়োজন নাই। আহক আমি
 তেওঁৰ লগত কথা পাৰোঁ ...

১ম বক্তা : আপোনাক আমাৰ অনুষ্ঠানলৈ আদৰ্শ
 জনাইছোঁ। প্ৰথমেই আপোনাৰ পৰা জানিব
 বিচাৰোঁ আজিৰ অনুষ্ঠানত উপস্থিত থাকি

আপোনাৰ কেনে লাগিছে?

২য় বক্তা : নিশ্চয় খুউব ভাল লাগিছে। আজি মই যথেষ্ট সুখী। I love this programme very much. Today I am feeling very good which is inexpressible.

১ম বক্তা : Yeah it's nice to have you with us in this programme.

এনেদৰে দুবদৰ্শনৰ বিভিন্ন অনুষ্ঠানত ভাষা সংক্ৰমণ ঘটা পৰিলক্ষিত হয়।

১.০৪.০৩ নৱপ্ৰজন্মৰ কথোপকথন :-

নৱপ্ৰজন্মৰ কথোপকথনতো ভাষা প্ৰয়োগৰ ক্ষেত্ৰত সঘনাই সংক্ৰমণ হোৱা পৰিলক্ষিত হয়। উদাহৰণস্বৰূপে ইংৰাজী মাধ্যমত পঢ়া অথচ প্ৰথম ভাষা অসমীয়া হোৱা ছাত্ৰ-ছাত্ৰীসকলে স্বতঃস্ফূৰ্তভাৱে তেওঁলোকৰ কথোপকথনত ভাষা সংক্ৰমণ ঘটায়। তদুপৰি ইংৰাজী ভাষাৰ প্ৰতি উচ্চ মনোভাৱ বা অন্যৰ দৃষ্টি আকৰ্ষণ এনে কাৰণবশতঃতো সঘনাই ভাষা সংক্ৰমণ কৰে। উদাহৰণস্বৰূপে—

১ম বক্তা : তোমালৈ বঙালী বিহুৰ শুভেচ্ছা থাকিল।

২য় বক্তা : Oh, Thank u, same 2 u....
তোমালৈও থাকিল।

এনেদৰে নৱপ্ৰজন্মৰ মাজত প্ৰয়োগ হোৱা SMC ৰ ভাষাও সঘনাই এনে হোৱা দেখা যায়।
উদাহৰণস্বৰূপে—

(১) আজি তোমাৰ জন্মদিন নহয় জানো?

Happy Birthday to you.

(২) কামটো ভালকৈ কৰিবি, All the best.

১.০৪.০৪ সংগীতৰ ক্ষেত্ৰত হোৱা ভাষা সংক্ৰমণ :
সাম্প্ৰতিক সময়ত বিভিন্ন গীতৰ ভাষাতো

ভাষা সংক্ৰমণ হোৱা পৰিলক্ষিত হৈছে। সংমিশ্ৰিত ৰূপত গীত গোৱাব এক নতুন নানাও ইতিমধ্যে মুনৰলি হৈছে। উদাহৰণস্বৰূপে—

আকাশে বতাহে তোমাকে লেখিছে

অচিনা আবেগত উপজি মুনিছে ...

কি যে তৌ উঠিছে মনৰ ভিতৰত

I feel like something something

তুমি বাৰ জানানে?

আকাশে বতাহে ...

(অঞ্জনা, সুবাসনা দত্ত, সীমান্ত শেখৰ)

এনেদৰে উদাহৰণটোত দিয়াৰ দৰে বিভিন্ন ভাষাৰ গীতত সংক্ৰমণ সঘনাই হোৱা পৰিলক্ষিত হয়।

১.০৪.০৫ লিখিত ৰূপত ভাষা সংক্ৰমণ :

ভাষা সংক্ৰমণ বা Code switching বেদল কথিত ভাষা বা কথোপকথনতে হয় এনে নহয়, লিখিত ৰূপতো ভাষা সংক্ৰমণ ঘটা দেখা যায়। উদাহৰণস্বৰূপে মামণি বয়ছম গোস্বামীৰ উপন্যাস দঁতাল হাতী উয়ে খোৱা হাওদা বা বাতৰি কাকতত প্ৰকাশিত কিছুমান বাতৰিৰ কথা ক'ব পাৰি—

"ভূমিচম্পাই ডেকাহি মাৰি উঠিল, "ইঃ উত্তৰ পাবৰ পিনে দুই তিনি ঘৰ গহে, চুৰা গেছি আমি জানো।"

দুৰ্গাই ক'লে 'হ'ব পাবে। কিন্তু গিৰিবালা ডাঙৰ হৱাৰ সময়ত ঢেঁকীৰ মূৰত জাপা খপা তহনাই দেখোন আয়তী হৈ উঠিছিল।"

আকৌ এবাৰ গোটেইবোৰ অশ্লষ্ট শব্দ কৰি উঠিল উহু উহু উহু।

উদাহৰণটোত অসমীয়া ভাষা আৰু ইয়াৰ ঔপভাসিক ৰূপৰ এক সংমিশ্ৰণ পৰিলক্ষিত হৈছে। এনে সংক্ৰমণৰ ফলত ভাষাটোৱে সংমিশ্ৰিত ৰূপ এটা লাভ কৰিব

লগতে ঔপভাষীক ৰূপ ব্যৱহাৰ কৰাৰ ফলত সেই পৰিৱেশৰ লগত খাপ খাইছে।

২.০০ ভাষা সংক্ৰমণৰ প্ৰভাৱ :

ভাষা পৰিৱৰ্তনশীল। সময়ৰ লগে লগে ভাষাৰ পৰিৱৰ্তন হয়। ভাষাৰ পৰিৱৰ্তন সাধনৰ এটা প্ৰধান কাৰক হৈছে ভাষা সংক্ৰমণ। ইয়াৰ জৰিয়তে ভাষা এটাই সংমিশ্ৰিত ৰূপ লাভ কৰে। উদাহৰণস্বৰূপে, অসমীয়া ভাষাটোলৈ চালে এই ভাষাটোত অন্যান্য ভাৰতীয় ভাষাৰ লগতে ইংৰাজী ভাষাৰ সংক্ৰমণ সঘনাই হোৱা পৰিলক্ষিত হ'ব। ভাষা সংক্ৰমণৰ বাবে এটা উপাদান হৈছে ভাষাটোৰ প্ৰতি থকা উচ্চ মনোভাৱ। বেছি সন্মানীয় বা মৰ্যাদাসম্পন্ন বুলি বিবেচিত ভাষাটোৰপৰা অন্যান্য ভাষাই সংক্ৰমণ ঘটায়। অসমীয়া ভাষাৰ ক্ষেত্ৰতো ইংৰাজী ভাষাৰ প্ৰতি থকা উচ্চ মনোভাৱৰ বাবে প্ৰায়বোৰ কথোপকথনতে ইংৰাজী ভাষাৰ সংক্ৰমণ ঘটে। I am fine, What are u doing here... এনেধৰণৰ বাক্যৰ সঘনাই প্ৰয়োগে আমাৰ ভাষাক সংক্ৰমণ ঘটোৱা পৰিলক্ষিত হয়।

৩.০০ উপসংহাৰ :-

এই অধ্যয়নত বিভিন্ন ভাষাবিজ্ঞানীসকলে আগবঢ়োৱা সংজ্ঞাসমূহ আলোচনা কৰাৰ লগতে বিভিন্ন

ক্ষেত্ৰত হোৱা ভাষাৰ সংক্ৰমণ সম্পৰ্কে আলোচনা কৰাৰ পাছত কেইটামান সিদ্ধান্তত উপনীত হ'ব পাৰি-

- ১) ভাষা সংক্ৰমণ সমাজ ভাষাবিজ্ঞানৰ অন্তৰ্গত এটা বিষয়।
- ২) ভাষা সংক্ৰমণৰ লগত বিভিন্ন উপাদান অৱকাৰণ নিহিত হৈ আছে।
- ৩) ভাষা সংক্ৰমণ সম্পৰ্কে বিভিন্ন ভাষাবিজ্ঞানীসকলে বিভিন্ন সংজ্ঞা আগবঢ়াইছে যদিও সকলোৰে মতৰ মাজত কিছুমান পাৰ্থক্য পৰিলক্ষিত হয়।
- ৪) বিভিন্ন ক্ষেত্ৰত হোৱা ভাষা সংক্ৰমণৰ উদাহৰণবোৰৰপৰা ভাষা সংক্ৰমণৰ ফলত ভাষাই যে সংমিশ্ৰিত ৰূপ লাভ কৰে সেই কথা বুলিব পাৰি।
- ৫) ভাষা সংক্ৰমণৰ বাবে বক্তাজন দোভাষী বা বহুভাষী হ'ব লাগে। দ্বিতীয় / তৃতীয় ভাষা এটাৰ বক্তাজনে ক'ব পৰা, বুজিব পৰা ক্ষমতা লাভ কৰিলেই ভাষা সংক্ৰমণ ঘটাব পাৰে।
- ৬) ভাষা সংক্ৰমণ ভাষা পৰিৱৰ্তন সাধনৰ এটা প্ৰধান কাৰক।
- ৭) ভাষা সংক্ৰমণ ভাষাৰ ব্যৱহাৰিক দিশটোৰ লগত জড়িত। লিখিত ৰূপতকৈ কথিত ৰূপত ভাষা সংক্ৰমণ সঘনাই হোৱা পৰিলক্ষিত হয়।



Women in **CONTEMPORARY TIMES**



Understanding the Socio-cultural Barriers

Editors :
Dr. Sajmina Akhtar
Daisy Priya Gogoi

WOMEN

In

CONTEMPORARY TIMES:
Understanding the Socio-cultural Barriers



Editors:

Dr. Sajmina Akhtar
Daisy Priya Gogoi



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AJANTA'S "PENCIL HEEL" : A RESISTANCE TO SEXUAL MOLESTATION

Moina Mili

ABSTRACT

There are so many untold stories of women in the society who have become an object of carnal gratification of menfolk in the course of their life journey. But they cannot openly express about their bitter experience in the fear of the rules and obligations of the society. Even if they attempt to vocalize their experiences, the society doesn't emphasize with them; rather, they are categorized as fallen and mad women. In a patriarchal society, societal norms are framed in such a way that it creates a glass ceiling for the women in order to restrict them from leading a liberal life. On the contrary, social norms ascribe men as protector of women, thereby offering them a superior position. It is the biased nature of the societal norms for which the words like chastity and purity are only applicable to women and menfolk have nothing to do with it. Above all, the society is full of hypocritical people who advocate equality and empowerment of women in the outside but are unable to materialize these ideas through action. A renowned Assamese fiction writer Ajanta, in her short story "Pencil Heel" throws

light on the issue of sexual molestation and violence that most women have been experiencing in the society. The victim as well as the protagonist of short story, *Abhilasha Choudhury*, is the replica of so many women of the society whose fate have been controlled by person like *Aditya Bharadwaj*. Thus, this paper is an attempt to examine how women have been systematically suppressed and exploited by the ideology of patriarchy in the society.

Keywords: hypocrisy, ideology, patriarchy, sexual molestation, violence.

The patriarchal society frames the ideology that silence, tolerance, gentleness and obedience are the glorified qualities of women in the society. These qualities of women establish them as ideal women in the society and if someone lacks these qualities, she will not be appreciated and considered as an ideal woman. Women are inspired to develop these qualities from the childhood days and in every step of their life they are quite conscious about these norms. Being accustomed to these norms, they accept their condition in the society as a natural way of living. Contrary to this, taking advantage of such societal norms, menfolk easily target women as their prey for sexual gratification. The issue of sexual harassment is quite evident in every society as thousands of women face sexual harassment in their life. But due to the biased norms of the society and familial obligation, they end up compromising to such sexual abuse and exploitation. In this context, Kate Millet rightly stated that "...patriarchy is a governing ideology without peer; it is probable that no other system has ever exercised such a complete control over its subjects." (Millet33). In the short story "'Pencil Heel'", Ajanta showcases how women have been treated as an object of sexual gratification and are muted from sharing their bitter experiences openly. But through the character of *Abhilasa*, the writer

depicts the emergence of resisting force to such exploitation. She alone gathered the courage to challenge the existing patriarchal norms of the society which are responsible for the pathetic condition of the women.

The title of the short story "Pencil Heel" has a symbolic significance. It symbolizes the character and strong personality of the protagonist of the story, Abhilasa Choudhury. The pencil heel has a thin edge or point and is not easily breakable. Similarly, Abhilasa Choudhury showed strong resistance to the advances of the womanizer Aditya Bharadwaj. She stood against him with firm determination. There are many people in the society whose actions are quite different from the ideas that they propagate. Aditya Bharadwaj is one such personality who had established himself as a man of good character among the people. He was also known as a renowned writer, intellectual and scholar. But nobody was aware of the dark side of his character which was contradictory to his writings, ideals, and his scholarly activities. In the short story, the character of Aditya Bharadwaj is depicted as an epitome of patriarchal violence who ruined many women's lives by playing the game of carnal pleasure. Abhilasa Choudhury was one such victim of sexual molestation who worked under Aditya Bharadwaj. He tried his best to trap Abhilasa in his cobweb but he failed utterly. Eventually, he started to torture her psychologically and threatened her of transferring to some unwanted places. The mental harassment that she received from Aditya, turned into a trauma in the course of time. It had such a strong impact on her mind that she could visualize the reflection of Aditya in every man's face. She gradually developed a phobia towards all men. She even lost her faith on her own lover, Biswajit. But Abhilasa was such a strong woman that although it traumatized her severely, she did not surrender herself to Aditya Bharadwaj.

The title of the short story "Pencil Heel" bears another significant symbolic meaning to the life and character of Abhilasa Choudhury.

Generally, women wear pencil heel as a part of fashion or as a part of life style. In the life of Abhilasa, it did not remain just a pencil heel, but it became a weapon to protect herself from the thorns of society like Aditya Bharadwaj. On the International Women's Day, Aditya Bharadwaj was invited as a chief guest to deliver a lecture on empowerment of women. Abhilasa Chaudhury who was also present there, could not resist herself from throwing her pencil heel at the face of the Chief guest. The psychic state of Abhilasa Chaudhury which was repressed for so many years, vented out in the form of rebellion. Moreover, she did not even have the slightest regret for throwing her pencil heel at the chief guest. She was only concern about the pencil heel which was kept in the police custody as evidence of the incident.

The short story carefully unfolds how the mechanism of patriarchy operates in various ways in order to exploit and suppress women. It is stated by Millett that in order to take complete control over the female body and psyche, men take the help of, "violence particularly sexual in character and realized most completely in the act of rape." (Millett 44). Under such circumstances when a woman becomes a victim of sexual abuse, she fails to vocalize it or fight for justice. Even if they try to fight for justice, they are written down as fallen or mad woman. Breaking the age-old rigidly constructed rules of the society, Abhilasa dared to fight against the injustice and exploitation of women, but at the end, her voice was muted declaring her a mental patient. It was assumed that a mentally sound woman cannot do something that Abhilasa did. It is depicted in the story that the mechanism of patriarchy does not exist only in the social domain but the legal institutions also take strong part in operating the mechanisms of patriarchy. It is distinctly visible in the short story how the cunning culprit Aditya Bharadwaj manipulated the situation to prove himself as innocent. He knew well that in order to keep his reputation unaffected, he must close up the case by branding her as

a mental patient. When Abhilasa was interrogated about her state of mind while she threw her pencil heel at Aditya, she straightforwardly replied that she did it intentionally. Although her statement was crystal clear, but the chief justice doubted on her mental soundness and suggested for a check-up by an eminent psychiatrist. Without having any mental problem, she was branded as a mental patient and it was only through the medical certificate that she could get released from the jail. It was stated by Abhilasha that, "...if this ailment of mine gets spread among every women like epidemic irrespective of ages, race, colour, creed, religion, language than the halcyon days of a certain class of chief guests would not last long." (Ajanta 68).

When she was arrested for committing the offense of hurling a pencil heel at the chief guest and sentenced in the jail, she found herself all alone. Although she was in dire need of emotional support at that time, neither her friends nor her family members stood in support of her. Besides Abhilasa, her colleague Reena too became a victim of Aditya Bharadwaj. But due to the fear of society and familial obligations, she accepted her situation as her fate and never dared to go against Aditya. When Abhilasa asked her to take up a noble way of earning instead of living her life as a puppet controlled by a person like Aditya, she merely replied, "You are a young girl. You won't understand the dire necessities of life from your position. I can survive by engaging myself in a stone breaking job for road construction. In such circumstances there is every possibility that my daughters too would have continued in the same trade. A single parent has to make lots of compromises to provide a good life to children, Abhilasa." (Ajanta 76). She was well aware that she cannot take a stand against Aditya because people will not believe her allegation against him as he was perceived as a noble person. It was commonly assumed that, "he has no dearth of women...for him...everyone fell for him." (Ajanta 77). Being a celebrity, Aditya

had the advantage that even if any woman charges any allegation against him, it was the woman who would be branded as a fallen woman. He had no fear of the society and therefore, even his illegitimate daughter Ditya could not escape from his vile intentions.

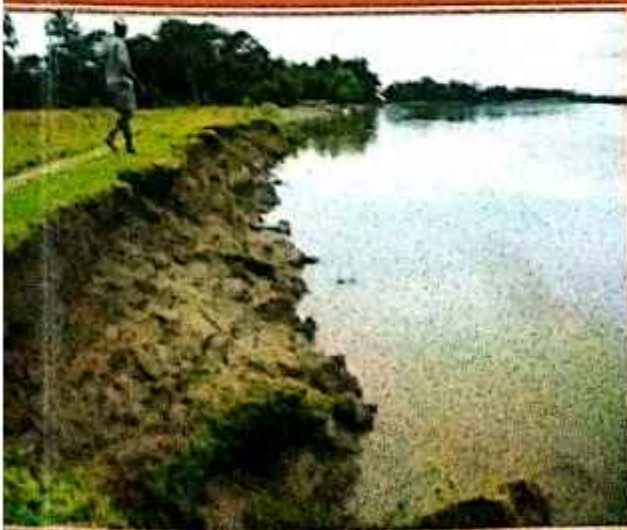
CONCLUSION : Through the meticulous analysis of the short story, it can be concluded that mechanisms of patriarchy do not work in a single trajectory to take complete control over women; rather, there are many factors which are responsible for the smooth functioning of patriarchal mechanism in society. The ideologies which have been existing in patriarchal society are so deep rooted in people's mind that it cannot be changed overnight. The most significant point is that if the authority of the legal institution which is expected to be the epitome of justice and truth, takes part in operating patriarchal mechanism, there will be no way out to resist the exploitation and domination of women in society. In such a situation, people like Aditya would easily target women as their prey for sexual gratification and as a result the voices of courageous woman like Abhilasa Chaudhury will remain subdued.

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বিম্বা

অসম কলেজ শিক্ষক সংস্থা
মাজুলী মাণ্ডলিক সমিতিৰ মুখপত্ৰ



সম্পাদকদ্বয়
ড° পংকজ শইকীয়া
তুলসী ৰাজখোৱা

BIMRISHA

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13. আত্মজীবনীমূলক গ্ৰন্থ মোৰো এটা সপোন আছে, অসমীয়া বিষয়ৰ পাঠ্যক্ৰম আৰু ছাত্ৰ-ছাত্ৰীৰ ভৱিষ্যৎ : ড° দুলাল হাজৰিকা 87
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অসম আন্দোলনৰ সমকালীন শৈক্ষিক ক্ষেত্ৰৰ দুৰৱস্থা

ড° পংকজ শইকীয়া

১৯৭৯-৮৫ চনলৈ চলা প্ৰায় ছবছৰীয়া অসম আন্দোলনে অসমৰ ৰাজনীতি, আৰ্থ-সামাজিক, সাংস্কৃতিক ক্ষেত্ৰৰ দৰে সমকালীন শৈক্ষিক ক্ষেত্ৰতো ব্যাপক প্ৰভাৱ পেলাইছিল।

এই আন্দোলনত অসমৰ ছাত্ৰ আৰু যুৱকসকলে প্ৰধান দায়িত্ব গ্ৰহণ কৰিবলগীয়া হৈছিল। আন্দোলনৰ নেতৃত্বৰ আহানত বিদেশী বহিষ্কৰণৰ দাবীত ছাত্ৰ-ছাত্ৰীসকলে শ্ৰেণীবোৰ বৰ্জন কৰি সংগ্ৰামৰ কাৰ্যসূচী ৰূপায়ণ কৰিবলৈ ওলাই আহিবলগীয়া হৈছিল। ১৯৭৯ চনৰ অক্টোবৰ মাহৰপৰা ১৯৮০ চনৰ অক্টোবৰ মাহ পৰ্যন্ত আন্দোলনৰ কাৰ্যসূচী পালনত তেওঁলোক ব্যস্ত আছিল। আছৰ অনুমোদনক্ৰমে ১৯৮০ চনৰ ১১ অক্টোবৰৰপৰা ছাত্ৰ-ছাত্ৰীসকলক শিক্ষানুষ্ঠানসমূহলৈ ঘূৰি যাবলৈ আছৰ শিক্ষা বিষয়ক বিশেষ কমিটীয়ে বিবৃত্যোগে জনায়। সুদীৰ্ঘ ১১ মাহৰ অন্তত পুনৰ শিক্ষানুষ্ঠানসমূহৰ শ্ৰেণীসমূহ আৰম্ভ হৈছিল। গতিকে অসম আন্দোলনৰ পৰিপ্ৰেক্ষিতত অসমৰ শিক্ষাক্ষেত্ৰৰ এটা গুৰুত্বপূৰ্ণ শিক্ষা-বছৰ অনিষ্ট হৈছিল। ইয়াৰ পাছতো আন্দোলনৰ সঘন কাৰ্যসূচী আৰু আবেগিক-উত্তপ্ত পৰিস্থিতিৰ বাবে প্ৰতিটো শিক্ষাবৰ্ষ ২/৩ মাহৰপৰা ৫/৬ মাহ পৰ্যন্ত পিছুৱাই গৈছিল। আকৌ ১৯৮৩ চনৰ সাধাৰণ নিৰ্বাচন প্ৰতিৰোধৰ অগ্নিগৰ্ভ পৰিস্থিতিত ছাত্ৰ-ছাত্ৰীসকল শিক্ষানুষ্ঠানসমূহলৈ যাব পৰা নাছিল। এপ্ৰিল মাহত ছাত্ৰী-ছাত্ৰীসকল নিৰ্বাচনৰ সময়ত ক্ষতিগ্ৰস্ত হোৱা জনসাধাৰণৰ পুনৰ্গঠনৰ কামত ব্যস্ত হ'বলগীয়া হয়। ইয়াৰ উপৰি বহুতো শিক্ষানুষ্ঠান ভস্মীভূত হয়। বহুসংখ্যক দুৰ্গত, গৃহহীন ৰাইজে শিক্ষানুষ্ঠানকে আশ্ৰয়স্থল হিচাপে গ্ৰহণ কৰিছিল। পুলিচ, চি আৰ পি বাহিনীয়ে কিছুমান শিক্ষানুষ্ঠানত শিবিৰ পাতি অধিগ্ৰহণ কৰিছিল। এনে কাৰণবোৰৰ বাবে আছৰ

নেতৃত্বই ছাত্ৰ-ছাত্ৰীসকলক শিক্ষানুষ্ঠানলৈ যাবলৈ নিৰ্দেশ দিয়া নাছিল। এনে পৰিস্থিতিতে চৰকাৰে পৰীক্ষাসমূহ ঘোষণা কৰে। চৰকাৰৰ এনে কাৰ্যক আছুবে অভিসন্ধিমূলক বুলি অভিহিত কৰিছিল। অবশেষত সকলো শিক্ষানুষ্ঠানৰ ছাত্ৰ-ছাত্ৰীসকলক ২ মে'ৰপৰা শিক্ষানুষ্ঠানলৈ যাবলৈ আছুবে আহান জনায়। গতিকৈ দেখা যায় যে এটা শিক্ষাবৰ্ষ প্ৰত্যক্ষভাৱে আৰু এটাতকৈ বেছি শিক্ষাবৰ্ষৰ সময় পৰোক্ষভাৱে অনিষ্ট হৈছিল। এই ডাঙৰ ক্ষতিটোৰ লগতে অসমৰ শৈক্ষিক-সামাজিক ক্ষেত্ৰত সেই সময়ত আন কেতবোৰ সমস্যাই দেখা দিছিল।

নেতাসকলৰদ্বাৰা কোৱা হৈছিল যে আন্দোলনটোৰ লক্ষ্য অতি মহৎ আৰু ইয়াৰ তুলনাত কোনো ত্যাগ স্বীকাৰেই যথেষ্ট নহয়। কিন্তু ত্যাগ স্বীকাৰ কৰিবলৈ গৈ অসমৰ গ্ৰামাঞ্চলৰ দুখীয়া ছাত্ৰ-ছাত্ৰী আৰু অভিভাৱক শ্ৰেণীটোৰ আৰ্থ-সামাজিক ক্ষেত্ৰত অপূৰণীয় ক্ষতি হৈছিল। দুখীয়া অভিভাৱক মাটি বন্ধক দি, সম্পত্তি বেচি বা ধাৰ লৈ সন্তানক পঢ়ুৱাইছিল। নষ্ট হোৱা শিক্ষাবৰ্ষৰ বাবেও তেওঁলোকে অৰাবতে মাছুল ভৰিবলগীয়া হৈছিল। ইয়াৰ লগতে আন্দোলনৰ সময়ৰ আকাশলংঘী মূল্যবৃদ্ধিয়ে দুখীয়া অভিভাৱকৰ পৰিয়ালক অৰণীয় কষ্ট দিছিল। এইখিনিতে উল্লেখ্য যে দুখীয়া শ্ৰেণীটোক আন্দোলনকাৰী এচাম চহৰীয়া সম্ভ্ৰান্ত লোক আৰু চৰকাৰী উচ্চপদস্থ বিষয়াই দেশপ্ৰেমৰ নামত 'বিশ্বাসঘাতকতা' বা 'ঠগবাজি' কৰাৰো অভিযোগ উঠিছিল। এই দিশটো উদঙাই নাগৰিক কাকতত লিখা হৈছিল— “....গুৱাহাটীৰ অকল কটন কলেজৰপৰাই শ শ ছাত্ৰ-ছাত্ৰী transfer লৈ অসমৰ বাহিৰত পঢ়িবলৈ গৈছে। বাকী শিক্ষানুষ্ঠানবিলাকৰ পৰা কিমান যাব পাৰে হিছাপ দিয়া নিষ্প্ৰয়োজন। অসমৰ বহু মাক-বাপেকেই এইদৰে অসমৰ বাহিৰলৈ পঠিয়াই নিজৰ ল'ৰা-ছোৱালীক শিক্ষা দিয়াৰ পৰা সামৰ্থ্য নাই আৰু যাৰ আছেও তাৰে বহুতে একতাৰ নামত বাহিৰলৈ পঠিওৱা নাই।” শিক্ষাবৰ্ষ বা পৰীক্ষা পিছুৱাই গৈ থকাৰ ফলত চৰকাৰী আৰু অন্যান্য প্ৰতিষ্ঠানত থলুৱা যুবক-যুবতীৰ নিযুক্তিৰ ক্ষেত্ৰত অনিশ্চয়তা আহি পৰিছিল। কাৰণ শিক্ষানুষ্ঠানসমূহ অনিৰ্দিষ্ট কাললৈ বন্ধ হৈ থকাৰ বাবে প্ৰয়োজনীয় সময়ত ডাক্তৰ, ইঞ্জিনীয়াৰ, স্নাতকোত্তৰ ডিগ্ৰীধাৰী লোকৰ অনাটন হ'ব আৰু তেতিয়া খালী পদসমূহ বহিৰাগত লোকেৰে পূৰ কৰা হ'ব। এনে আশংকাৰ লগতে ছাত্ৰ-ছাত্ৰীৰ বয়স বৃদ্ধিৰ সমস্যাটোৱো উদ্বেগজনক বিষয় হৈ পৰিছিল।*

অসম আন্দোলনৰ সময়ত অসমৰ শিক্ষাজগতত দেখা দিয়া আটাইতকৈ উদ্বেগজনক সমস্যাটো আছিল 'নৈতিক অৱনতি'। ছাত্ৰ-ছাত্ৰীসকল আন্দোলনৰ বিভিন্ন কাৰ্যসূচীত জড়িত হৈ ব্যস্ত থকাৰ বাবে অধ্যয়নৰ লগত তেওঁলোকৰ নিয়মীয়া সম্বন্ধ নোহোৱাৰ দৰেই হৈছিল। সেয়ে পৰীক্ষাসমূহত অসৎ উপায় অবলম্বন ব্যাপক মাত্ৰাত ঘটা পৰিলক্ষিত হয়। কাকত-পত্ৰত হোৱা ব্যাপক আলোচনা আৰু প্ৰতিক্ৰিয়াৰপৰা অনুমান কৰিব পাৰি যে সেই সময়ত 'নকল' সমস্যাই এক গুৰুতৰ সামাজিক ব্যাধিৰ ৰূপত মূৰ দাঙি উঠিছিল। প্ৰান্তিক আলোচনীয়ে 'বিপৰ্য্যস্ত শিক্ষা বিধ্বস্ত পৰীক্ষা' শিৰোনামেৰে কিছুসংখ্যক চিঠি-পত্ৰ, প্ৰবন্ধ প্ৰকাশ কৰি সমস্যাটো সম্যকভাৱে উপস্থাপন কৰিবলৈ চেষ্টা কৰিছিল। আলোচনীখনৰ সম্পাদকে লিখিছে— “পৰীক্ষা-ঘৰত কাগজ-কিতাপ চাই চাই প্ৰশ্নৰ উত্তৰ লিখা কাৰ্য্য আৰু তাৰ লগত জড়িত বিভিন্ন ধৰণৰ ঘটনা সম্পৰ্কে ৰাজ্যখনৰ বহুতৰে মন আলোড়িত হৈছে। আমালৈ অহা বহুতো প্ৰবন্ধ আৰু চিঠি-পত্ৰত সেই আলোড়ন প্ৰতিফলিত হৈছে।” ডুবন বৰুৱাই এই সম্পৰ্কে পৰ্যালোচনা আগবঢ়াই শংকা প্ৰকাশ কৰিছিল এনেদৰে— “বৰ্তমান পৰীক্ষা ঘৰত চলা অৰাজকতা অসমৰ শৈক্ষিক জীৱনৰ এটি অপৰিচিত কথা, যিটোৱে সমস্ত শিক্ষা ব্যৱস্থাক বিপৰ্য্যস্ত কৰাৰ শংকা ঘনীভূত কৰিছে। নিঃসন্দেহে এইটো আমাৰ সকলোৰে বাবে এটি বেদনাদায়ক অভিজ্ঞতা আৰু ইয়াৰ ব্যাপকতা ৰোধ কৰিব নোৱাৰিলে এই সামাজিক ব্যাধিয়ে সকলোকে স্পৰ্শ কৰিব।” অসৎ উপায় অবলম্বনক বৰুৱাই অসমৰ শৈক্ষিক ক্ষেত্ৰত অপৰিচিত ঘটনা বুলি কোৱাৰ দৰে কোনোৱে ইয়াক ব্যতিক্ৰম বুলি কৈছিল। কিছুসংখ্যকে এনেদৰে ইংগিতেৰে নকৈ পোনপটীয়াভাৱেই অসম আন্দোলনক জগৰীয়া কৰিছিল। গুণ গগৈয়ে পৰীক্ষাত অসৎ উপায় অবলম্বনৰ উৎস বিচাৰ কৰি কৈছিল— “সাম্প্ৰতিক কালছোৱাত ব্যাপকহাৰত নকল হোৱাৰ অন্য এটা কাৰণ হ'ল— আমাৰ বিবেচনাত, অসম আন্দোলন। শিক্ষকসকলে ছাত্ৰৰ লগত ওতঃপ্ৰোতভাৱে জড়িত হৈ আন্দোলন কৰিছিল।” আন্দোলনৰ গহীনা লৈ সুবিধাবাদীৰ ভূমিকা লোৱা এচাম আন্দোলনকাৰীৰ বিৰুদ্ধে ইয়াতকৈয়ো গুৰুতৰ অভিযোগ উত্থাপিত হৈছিল। এই অভিযোগৰ ভিত্তি আছিল পৰীক্ষা-কেন্দ্ৰলৈ যোৱা এখন বিতৰ্কিত চিঠি—

এই সপ্তাহৰ আৰম্ভণীতে এখন কলেজৰ অধ্যক্ষলৈ এখন সাবধানবাণী

সূচক চিঠি আহিছে। চিঠিৰ প্ৰতিলিপিলৈ চাই এনে চিঠি সকলো স্কুল কলেজলৈ গৈছে বুলি ক'ব পাৰি। বিশেষকৈ পৰীক্ষাৰ কেন্দ্ৰ বোৰলৈ। চিঠিখনত এই কথা কোৱা হৈছে, যাতে পৰীক্ষাত ল'ৰা-ছোৱালীক পৰীক্ষক সকলে কোনো অসুবিধা নিদিয়, ব্যবহাৰিক (practical)ত কোনো ল'ৰাকে ফেইল কৰি দিয়া নহয়। চিঠি খনত এই মুক্তস্বাধীনতাৰ সপক্ষে যুক্তি ডাঙি ধৰি কোৱা হৈছে— যিহেতু যোৱা ডেৰ বছৰে আন্দোলনৰ ব্যস্ততাৰ মাজত ছাত্ৰ সকলে পঢ়া-শুনা কৰিব পৰা নাই সিয়ে এই স্বাধীনতা দাবী কৰাৰ ন্যায্যতা অৰ্জন কৰিছে। ইংৰাজীতে টাইপ কৰা এই চিঠিখনত যদিও কাৰো নাম নাই তলত 'জয় আই অসম' বুলি লিখা আছে।”

এই আটাইবোৰ বিষয় লক্ষ্য কৰিলে দেখা যায়, স্বার্থ পূৰণৰ বাবে আন্দোলনটোক ব্যবহাৰ কৰাৰ ক্ষেত্ৰত এচাম সুবিধাবাদী আন্দোলনকাৰী জড়িত হৈ আছিল। এই দৃষ্টিকোণৰপৰা ক'ব পাৰি যে ছাত্ৰ-ছাত্ৰীৰ নৈতিক অধঃপতনৰ ক্ষেত্ৰত অসম আন্দোলনৰ পৰোক্ষ প্ৰভাৱ আছিল।

পৰীক্ষাত অসৎ উপায় অবলম্বনৰ উপৰি ছাত্ৰ-ছাত্ৰীৰ নৈতিক অধঃপতন আন কিছুমান দিশতো পৰিলক্ষিত হৈছিল। গুণ গণেৰ উল্লিখিত নিবন্ধটোত মাৰপিট কৰা, ডাঙৰক অপমান কৰা, মদ-ভাং খোৱা— এই দিশবোৰৰ কথা উল্লেখ কৰা হৈছে। ইয়াৰ উপৰি পৰীক্ষাত অসৎ উপায় অবলম্বন কৰি ধৰা পৰা আৰু বহিষ্কৃত হোৱা এচাম পৰিষ্কাৰ্থীয়ে শিক্ষক-নিৰীক্ষকক ডিঙিত ধৰি গতিওৱা^{১২}, প্ৰহাৰ কৰা^{১৩}, অকথ্য-অশ্লীল ভাষাৰে গালি-গালাজ কৰা^{১৪}, অসৎ কাৰ্যত সহায় নকৰাসকলক মৃত্যুৰ ভাবুকি দিয়া^{১৫} আদি অনৈতিক কৰ্ম-কাণ্ডবোৰ প্ৰদৰ্শন কৰিছিল। এনেদৰে ছাত্ৰ-ছাত্ৰীসকলে আইন, নীতি, অনুশাসন অগ্ৰাহ্য কৰি শিক্ষক আৰু বয়সস্থ লোকসকলৰ প্ৰতি চৰম অশ্ৰদ্ধা আৰু অৱহেলা দেখুৱাইছিল।

সংবাদ-পত্ৰ-আলোচনীত একাংশ লোকে ছাত্ৰ-ছাত্ৰীৰ এনে আচৰণৰ বাবে সেই সময়ৰ এচাম শিক্ষক আৰু অভিভাৱকক বহু পৰিমাণে জগৰীয়া কৰিছে। অসম আন্দোলনৰ কাৰণেই ছাত্ৰ-অভিভাৱকৰ সম্পৰ্ক আৰু স্থানৰ বিশেষ পৰিৱৰ্তন ঘটিছিল। আন্দোলনত কেতিয়াবা শিক্ষকসকলে আন্দোলনকাৰী যুৱছাত্ৰৰ পৰামৰ্শদাতা আৰু কেতিয়াবা অনুগামীৰ ভূমিকা গ্ৰহণ কৰিছিল। আনহাতে অভিভাৱকসকলেও দেশ আৰু জাতিৰ স্বার্থত ল'ৰা-

ছোৱালীৰ কাম-কাজক বিনাস্বিধাই মানি লৈছিল। এনে কাৰণতে অসমৰ অধিকাংশ যুৱছাত্ৰই নিজকে সমাজৰ আটাইতকৈ কৰ্তৃত্বশীল ব্যক্তি আৰু অভিভাৱক বুলি গণ্য কৰিবলৈ লৈছিল। হোমেন বৰগোহাঞিয়ে চিন্তা প্ৰকাশ কৰিছে এনেদৰে— “একাংশ শিক্ষকে ছাত্ৰৰ বৌদ্ধিক নেতৃত্ব মানি লৈ নিজে লৈছিল অনুগামীৰ ভূমিকা। এতিয়া শিক্ষানুষ্ঠানত শিক্ষকে নিজৰ স্থান ঘূৰাই পাবলৈ আৰু কিমান দিন লাগিব সি এটা চিন্তা কৰিবলগীয়া বিষয়।”^{১৬} ছাত্ৰ-ছাত্ৰীৰ কাম-কাজ বিনা-বিচাৰে মানি লৈ তেওঁলোকৰ অনুগমন কৰা এচাম শিক্ষকে অবাধ ‘গণ টোকা-টুকি’ কাৰ্যত প্ৰত্যক্ষ বা পৰোক্ষভাৱে সহায় কৰাৰ অভিযোগ উঠিছিল।^{১৭} ছাত্ৰৰ অনৈতিক কাৰ্যত শিক্ষক-নিৰীক্ষক এচামৰ নীৰৱ আৰু পক্ষপাতদুষ্ট ভূমিকাই সেই সময়ৰ পৰীক্ষা-ব্যৱস্থাটোক এক ‘প্ৰহসন’লৈ পৰিণত কৰিছিল। এই দিশৰপৰা অসমৰ শৈক্ষিক ক্ষেত্ৰৰ নৈতিক অধঃপতনৰ বাবে ছাত্ৰ-ছাত্ৰীৰ সমানে এচাম শিক্ষক আৰু অভিভাৱকো দায়ী।

শিক্ষকসমাজে হেৰুওৱা মান আৰু স্থান নিজৰ বিচাৰহীনতা আৰু এচাম উদগ্ৰ, উতনুৱা, অনুশাসনহীন ছাত্ৰৰ কাৰণে লাহে লাহে অধিক অৱনতিৰ ফালেহে ঢাল ৰাইছিল। ছাত্ৰ-শিক্ষকৰ মহান সম্বন্ধ আন্দোলনৰ সময়তে উদ্বেগজনকভাৱে বিঘ্নিত হৈছিল। আন্দোলনৰ বাতাবৰণৰ মাজত ব্যাপকভাৱে গা কৰি উঠা অসৎ পন্থা অবলম্বনৰ পৰম্পৰাটোৱে ভবিষ্যতৰ শিক্ষাক্ষেত্ৰৰ বাবে অশুভ ইংগিত বহন কৰিছিল। ভবিষ্যৎ অসম (আন্দোলনকাৰীসকলৰ এচামৰ ভাষাত ‘সোণৰ অসম’)ৰ নাগৰিকসকলৰ এনে অনৈতিকতা, ভণ্ডামি, অপৰাধপ্ৰৱণতাই অসম আন্দোলনৰ পাছৰ সময়ছোৱাৰ শৈক্ষিক, অৰ্থনৈতিক, সামাজিক জীৱন বিষময় কৰি তোলাৰ সম্ভাৱনা প্ৰকট কৰিছিল।

প্ৰসংগ-সূচী আৰু পাদটীকা :

১. “এঘাৰ মাহৰ মূৰত অসমৰ স্কুল-কলেজ সমূহলৈ ছাত্ৰ-ছাত্ৰী সকল ঘূৰি গৈছে অধ্যয়নৰ উদ্দেশ্যে।”

—শিক্ষানুষ্ঠান কালিৰ পৰা পুনৰ আৰম্ভ হৈছে, কীৰ্তিনাথ হাজৰিকা (সম্পা.), দৈনিক অসম, সপ্তদশ বছৰ, ৬৭ সংখ্যা, ১২ অক্টোবৰ, ১৯৮০, পৃ.১

২. ব্ৰষ্টব্য, ‘২ মে’ৰ পৰা ছাত্ৰ ছাত্ৰীক শিক্ষানুষ্ঠানলৈ যাবলৈ ‘আছু’ৰ আহ্বান’, কীৰ্তিনাথ হাজৰিকা (সম্পা.), দৈনিক অসম, অষ্টাদশ বছৰ, ১৬১ সংখ্যা, ৩০ এপ্ৰিল, ১৯৮৩, পৃ.১

৩. ".....এটা শিক্ষা বছৰ পৰোক্ষভাবে গ'ল। ১৯৮২ চনৰ কথাই ধৰা হওক। ডিব্ৰুগড় বিশ্ববিদ্যালয়ত এম-এৰ পাঠ্যক্রম আৰম্ভ হব লাগিছিল জুলাই মাহত। কিন্তু হুলগৈ ডিচেম্বৰত।.....জনা মতে গুৱাহাটী বিশ্ববিদ্যালয়ত ১৯৮২ চনত বি-এ পাছ কৰাসকলৰ এতিয়াও এম-এত ভৰ্তিয়েই হোৱা নাই। ১৯৭৯ চনত ভৰ্তি হোৱা সকল এতিয়াও ওলাই আহিব পৰা নাই।"

—বদন বৰুৱা, 'অসমৰ আন্দোলন আৰু শিক্ষা বছৰ', তিলক হাজৰিকা
অসমবাণী, ২৮শ বছৰ, ৩৬ সংখ্যা, ১ এপ্ৰিল, ১৯৮৩, পৃ. ৩

৪. দ্ৰষ্টব্য, ক) উল্লিখিত

খ) 'সেনাপতি আৰু চিপাহী', হোমেন বৰগোহাঞি (সম্পা.), সাদিনীয়া নাগৰিক,
তৃতীয় বছৰ, ১৩৬ সংখ্যা, ৭ আগষ্ট, ১৯৮০, পৃ. ১

৫. আনন্দ পেণ্ড, 'তেজ দিম দেশ নিপিত', হোমেন বৰগোহাঞি (সম্পা.),
সাদিনীয়া নাগৰিক, তৃতীয় বছৰ, ১৩৭ সংখ্যা, ১৫ আগষ্ট, ১৯৮০, পৃ. ১১

অধিক ব্যাখ্যাৰ বাবে দ্ৰষ্টব্য—

ক) 'সেনাপতি আৰু চিপাহী', পূৰ্বোল্লিখিত

খ) 'শিক্ষানুষ্ঠান মুকলি কৰিবই লাগিব', হোমেন বৰগোহাঞি (সম্পা.),
সাদিনীয়া নাগৰিক, তৃতীয় বছৰ, ১৩৮ সংখ্যা, ২৮ আগষ্ট, ১৯৮০, পৃ. ১-২

৬. দ্ৰষ্টব্য, ক) বদন বৰুৱা, পূৰ্বোল্লিখিত

খ) দেৱেন দত্ত, 'শিক্ষানুষ্ঠানসমূহ খোলা উচিতনে?', কীৰ্তিনাথ হাজৰিকা
(সম্পা.), দৈনিক অসম, সপ্তদশ বছৰ, ৪২ সংখ্যা, ১৫ ছেপ্টেম্বৰ, ১৯৮০, পৃ. ৩

৭. 'বিপর্যস্ত শিক্ষা বিধ্বস্ত পৰীক্ষা', ভবেন্দ্ৰনাথ শইকীয়া (মু. সম্পা.), প্ৰান্তিক,
২য় বছৰ, ২১শ সংখ্যা, ১-১৫ অক্টোবৰ, ১৯৮৩, পৃ. ২৬

৮. ভুবন বৰুৱা, 'বিপর্যস্ত শিক্ষা বিধ্বস্ত পৰীক্ষা', উল্লিখিত, পৃ. ৩৫

৯. দ্ৰষ্টব্য, নুব মোহাম্মদ, 'অসমৰ শিক্ষাৰ ক্ষেত্ৰত নৈতিক অৱনতি', হোমেন
বৰগোহাঞি (সম্পা.), সাদিনীয়া নাগৰিক, চতুৰ্থ বছৰ, ১৯৩ সংখ্যা, ২২ অক্টোবৰ,
১৯৮১, পৃ. ৩

১০. গুণ গগৈ, 'নকল ইয়াৰ উৎস আৰু প্ৰতিকাৰৰ উপায়', চৈয়দ মেহী
আলম বৰা (সম্পা.), সাপ্তাহিক জনক্ৰান্তি, ১ম বছৰ, ৪০শ সংখ্যা, ১৬ জুন, ১৯৮২,
পৃ. ৪

১১. 'পৰীক্ষা-কেন্দ্ৰবোৰলৈ অহা চিঠিখন', হোমেন বৰগোহাঞি (সম্পা.),
সাদিনীয়া নাগৰিক, চতুৰ্থ বছৰ, ১৬৬ সংখ্যা, ২৬ মাৰ্চ, ১৯৮১, পৃ. ১

১২. দ্ৰষ্টব্য, শশী শৰ্মা, 'ছাত্ৰ সমাজ কোন পথে?', হোমেন বৰগোহাঞি (অবে.

সম্পা.), সাপ্তাহিক জনক্ৰান্তি, ২য় বছৰ, ১১ সংখ্যা, ২৪ নবেম্বৰ, ১৯৮২, পৃ. ৪
১৩. দ্ৰষ্টব্য, ৰমেশ কলিতা, 'পৰীক্ষাত নকলৰ সমস্যা', হোমেন বৰগোহাঞি
(সম্পা.), সাদিনীয়া নাগৰিক, পঞ্চম বছৰ, ১৬৮ সংখ্যা, ১ এপ্ৰিল, ১৯৮২, পৃ. ৫

১৪. দ্ৰষ্টব্য, পোহৰ দত্ত, 'পৰীক্ষা নে প্ৰহসন?', হোমেন বৰগোহাঞি (সম্পা.),
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অসম কলেজ শিক্ষক সংস্থা

মাজুলী মাণ্ডলিক সমিতিৰ মুখপত্ৰ



সম্পাদক

দ্বিজেন কুমাৰ শহীকীয়া
সূৰ্য কুমাৰ দলে
মল্লিকা মৰাণ

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অসম আন্দোলনৰ বিষয় ফল : বন্ধ দুষ্কৃতি

ড° পংকজ শইকীয়া
সহকাৰী অধ্যাপক, অসমীয়া বিভাগ,
জেংবাইমুখ মহাবিদ্যালয়

১৯৭৯ চনৰ ৮ জুন তাৰিখে আছাৰে আহান জনোৱা 'অসম বন্ধ'ৰ জৰিয়তেই অসম আন্দোলনৰ আনুষ্ঠানিক সূত্ৰপাত ঘটিছিল। তদুপৰতী কালত অসম বন্ধৰ লগতে বিভিন্ন কাৰ্যসূচী, যেনে— অসহযোগ, গণ-পিকেটিং, গণ-সত্যাগ্ৰহ, তৈলক্ষেত্ৰ অৱৰোধ, পথ অৱৰোধ, বে'লপথ অৱৰোধ, ঘেৰাও, গণ-সমাৱেশ, অনশন, ধৰ্মঘট, শ্ৰেণী বৰ্জন, জোৰ সমদল, জনতা সাক্ষ্য আইন, নিষ্প্ৰদীপ, ক'লা দিৱস, শোক দিৱস, সংহতি দিৱস, সংকল্প দিৱস, আইন অমান্য আদি পালন কৰা হৈছিল। বিদেশী বহিষ্কৰণৰ দাবীৰ প্ৰতি থকা অসমৰ ৰাইজৰ জনমত প্ৰমাণ কৰিবলৈ, কেন্দ্ৰীয় চৰকাৰক বিষয়টোৰ প্ৰতি দৃষ্টি আকৰ্ষণ কৰাবলৈ অথবা এই সমস্যাৰ গুৰুত্ব উপলব্ধি কৰাবলৈ, কেন্দ্ৰীয় চৰকাৰৰ মনোভাব আৰু নীতিৰ বিৰুদ্ধে প্ৰতিবাদ সাব্যস্ত কৰিবলৈ এনেধৰণৰ কাৰ্যসূচীবোৰৰ নিশ্চয় প্ৰয়োজন আছিল। কিন্তু বন্ধ আদি কাৰ্যসূচীৰ প্ৰতীকী প্ৰয়োগৰ বিপৰীতে সঘন প্ৰয়োগ আৰু ইয়াৰ ফলত হোৱা আৰ্থ-সামাজিক ক্ষতি লক্ষ্য কৰি সেই সময়ৰ সচেতন লোকসকলে চিন্তা আৰু উদ্বেগতা প্ৰকাশ কৰিছিল। এইবোৰৰ যুক্তিযুক্ততা আৰু প্ৰয়োজনীয়তা সম্পৰ্কত তেওঁলোকে প্ৰশ্ন তুলিবলৈ বাধ্য হৈছিল। পৰাগ কুমাৰ দাসে এই বিষয়ত যুক্তি দিছিল যে এনেধৰণৰ কাৰ্যসূচীবোৰ সঘনাই হৈ থাকিলে সমাজৰ অনিষ্টহে সাধন কৰা হয়। কিবা এটা দাবীত প্ৰতীক প্ৰতিবাদ হিচাপে সঘনাই শ্ৰেণী বৰ্জন কৰি থাকিলে লোকচান কাৰ হয়? যিটো প্ৰতীক প্ৰতিবাদ ক'লা বেজ পৰিধান কৰিও ব্যক্ত কৰিব পাৰি, তাৰ নিমিত্তেই সঘনাই লোৱা নিষ্প্ৰদীপ জাতীয় কাৰ্যসূচীয়ে সাধাৰণ ৰাইজক

যথেষ্ট অসুবিধাত পেলায়।^১ বাজেন শইকীয়াই আন্দোলনৰ বিভিন্ন কাৰ্যসূচীৰ বিষয়ে উল্লেখ কৰি ইয়াৰ সামাজিক ভিত্তি সম্পৰ্কত প্ৰশ্ন তুলিছে—

যোৱা বছৰ ৮ জুনৰ 'অসম বন্ধ'ৰ কাৰ্যসূচীৰ দ্বাৰা সাম্প্ৰতিক আন্দোলনৰ সূত্ৰপাত। তেতিয়াৰ পৰা এইবছৰ আগষ্ট মাহৰ তৃতীয় সপ্তাহলৈকে ৰাজ্যিক ভিত্তিত ১১ ঘণ্টাৰ পৰা ৫৮ ঘণ্টীয়া পাঁচোটা অসম বন্ধ, ছয়বাৰ গণ-সত্যাগ্ৰহ, আঠবাৰ গণ-পিকেটিং, চাৰিবাৰ অসহযোগ, দুবাৰকৈ ধৰ্মঘট আৰু গণ-সমাৱেশ, অনশন, ক'লা দিৱস, প্ৰতিবাদ দিৱস, পতাকা দিৱস, মৃত্যু সংকল্প দিৱস, ছাত্ৰ সংহতি দিৱস, শান্তি-সম্প্ৰীতি দিৱস, ৰণশিঙা দিৱস, ক'লা পতাকা দিৱস, আত্মৰক্ষা দিৱস, জোৰ সমদল বিক্ষোভ, ঘেৰাও, কৰ্মচাৰী নিৰ্যাতনবিৰোধী দিৱস আদি দুকুৰি কাৰ্যসূচী ঘোষিত আৰু ৰূপায়িত হৈছে। ... এই সকলোবোৰ জয় আই অসম পূজাৰ অকালবোধন হোৱাত আমি নিজে নিজে প্ৰশ্ন কৰা উচিত— এতিয়া জানো শৰাইঘাট?^২

অসম বন্ধকে ধৰি আন্দোলনৰ নেতৃত্বই ঘোষণা কৰা উল্লিখিত কাৰ্যসূচীবোৰৰ প্ৰতি ব্ৰহ্মপুত্ৰ উপত্যকাৰ সৰ্বসাধাৰণ ৰাইজে যে আশাপ্ৰদ সঁহাৰি জনাইছিল সেই কথা স্বীকাৰ্য। কিন্তু অত্যধিক 'বন্ধ'ই যে সাধাৰণ ৰাইজৰ জীৱন আৰু জীৱিকাৰ ক্ষেত্ৰত বিৰূপ প্ৰভাৱ পেলাইছিল সেই কথাও সংবাদ-পত্ৰত প্ৰকাশিত প্ৰতিক্ৰিয়াবোৰৰপৰা স্পষ্ট হয়। দেখা যায়, অসম বন্ধৰ দৰে গণ-পিকেটিং, ঘেৰাও, গণ-সমাৱেশ, গণ-সত্যাগ্ৰহ, অসহযোগ আদি কাৰ্যসূচীবোৰতো জনতাৰ স্বাভাৱিক জীৱনধাৰা স্থবিৰ হৈ পৰিছিল। ধনিক

শ্ৰেণীটোৱে কিছু পৰিমাণে সকাহ পালেও শ্ৰমজীৱী দুখীয়া জনসাধাৰণৰ আৰ্থিক জীৱন আন্দোলনৰ সময়ত দুবৰস্থাত পতিত হৈছিল। সঘন বন্ধই দৰিদ্ৰ লোকৰ জীৱন কেনেদৰে দুৰ্বিঘ্ন কৰি তুলিছিল তাৰ বৰ্ণনা এনেদৰে পোৱা যায়— “ধনী শ্ৰেণীটোৰ কথা মই বল বিচৰা নাই— যি শ্ৰেণীয়ে শ্ৰম কৰি জীৱিকা উলিয়াই সেই শ্ৰেণীৰ কথা কৈছো। এদিন হাজিৰা নকৰিলে টেকেলী কাটি। অথচ 'সফল' 'শান্তিপূৰ্ণ' অসম বন্ধ কিমান শান্তিপূৰ্ণ নকলেও হ'ব। ভাত দিব নোৱাৰি যেতিয়া মাকজনীয়ে কেচুৰা চাই চকু পানী টুকে, যেতিয়া ভোকৰ জ্বালাত লৰা-ছোৱালীয়ে চিঞৰি চিঞৰি কান্দে তেতিয়া 'শান্তিপূৰ্ণ' অসম বন্ধৰ প্ৰতি সৰ্বসাধাৰণৰ যেনে মনোভাৱ হোৱা উচিত আমাৰো ঠিক তেনে হয়।”^৩ অসম বন্ধ, পথ বন্ধৰ দৰে কাৰ্যসূচীয়ে কেৱল দিন হাজিৰা কৰি খোৱা লোকৰে নহয়, ব্যক্তিগত কোম্পানীবোৰত চাকৰি কৰা লোকৰ বাবেও সমস্যাৰ সৃষ্টি কৰিছিল। অসম আন্দোলনৰ সময়ত তেওঁলোক কৰ্মক্ষেত্ৰত অনুপস্থিত থাকিবলৈ বাধ্য হোৱাৰ বাবে সংশ্লিষ্ট দিনৰ দৰমহা মালিকে কাটি পেলাইছিল। ফলত পৰিয়াল পোহপাল দিবলৈ অসুবিধাৰ সন্মুখীন হৈছিল। আনফালে বন্ধ অমান্য কৰিলে মহাবিপদৰ সন্মুখীন হোৱাৰ ভয়। কিয়নো আন্দোলন চলি থকাৰ সময়ছোৱাত যিসকলে আন্দোলনৰ কাৰ্যসূচী স্বেচ্ছাই অথবা অনিচ্ছাকৃতভাৱে অমান্য কৰিছিল, তেওঁলোকক বিদেশী বহিষ্কৰণৰ বিৰোধী বা 'অসমীয়াবিৰোধী' বুলি গণ্য কৰা হৈছিল। ইয়াৰ পৰিণামস্বৰূপে তেওঁলোকৰ বাবে যিবোৰ শাস্তি নিৰ্ধাৰিত হৈছিল, সেইবোৰ আছিল এনেধৰণৰ— ৰাজহুৱা অপমান, থু নিষ্ক্ষেপ, সামাজিক বৰ্জন আদি। বন্ধৰ সময়ছোৱাত বন্ধ নমনাসকলক মাৰপিট কৰা, যান-বাহনলৈ শিলগুটি নিষ্ক্ষেপ কৰি

যাত্ৰীক আহত কৰা— এনে অপ্ৰীতিকৰ ঘটনাবোৰো ঘটিছিল।

অসম বন্ধৰ দৰে কাৰ্যসূচীৰ আনুষংগিক সমস্যা কিছুমানে আন্দোলনৰ সময়ছোৱাত ৰাইজক হাৰশাস্তি কৰিছিল। এই সঘনে হৈ থকা বন্ধবোৰৰ চেলু লৈ অসাধু ব্যৱসায়ীসকলে কৃত্ৰিম নাটনিৰ সৃষ্টি আৰু বন্ধৰ দাম বৃদ্ধি কৰিছিল। কেৰাচিন তেলৰ অতিৰিক্ত দাম বঢ়াৰ বাবে 'তেলৰ অভাৱত আবেলিতে ভাত খাই বিছনাত ছটফটাই কটোৱা অভিজ্ঞতা' ৰাইজৰ হৈছিল। আনফালে, আন্দোলনৰ প্ৰেক্ষাপটত ভুৱা আন্দোলনকাৰী কিছুমানৰ সৃষ্টি হৈছিল। এনে আন্দোলনকাৰীয়ে কিছুমান ভুৱা বন্ধ ঘোষণা কৰিছিল। কিন্তু এনে বন্ধৰ ঘোষণা বাতৰিকাকত বা আন গণমাধ্যমত প্ৰচাৰ নোহোৱাৰ বাবে ৰাইজে সচৰাচৰ যোৱাৰ দৰেই কামত যোগ দিবলৈ গৈছিল আৰু তেতিয়া সমাজবিৰোধী, ভণ্ডবোৰৰপৰা গালি-গালাজ, মানহানিৰপৰা আৰম্ভ কৰি শাৰীৰিক শাস্তি পৰ্যন্ত পাইছিল। এনে 'আধা ছাত্ৰ, আধা ঠিকাদাৰ' জাতীয় দালালবোৰে বন্ধৰ চেলু লৈ স্বার্থসিদ্ধি কৰিছিল।*

অসম আন্দোলনৰ সমকালীন অসমৰ শৈক্ষিক ক্ষেত্ৰত অসম বন্ধ, শ্ৰেণী বৰ্জনকে ধৰি বিভিন্ন কাৰ্যসূচীৰ সুদূৰপ্ৰসাৰী প্ৰভাৱ পৰে। আন্দোলনৰ বিভিন্ন কাৰ্যসূচীবোৰৰ সফল ৰূপায়ণৰ ক্ষেত্ৰত আন্দোলনৰ নেতৃত্ব ছাত্ৰ-ছাত্ৰীৰ ওপৰত বিশেষভাৱে নিৰ্ভৰশীল হ'বলৈ বাধ্য হৈছিল। ইয়াৰ ফলত ছাত্ৰ-ছাত্ৰীসকলৰ গুৰুত্বপূৰ্ণ শিক্ষাবৰ্ষ নষ্ট হৈছিল; পৰীক্ষাসমূহ বাৰে বাৰে পিছুৱাবলগীয়া হৈছিল। বন্ধ, শ্ৰেণী বৰ্জনৰ দৰে কাৰ্যসূচীত ছাত্ৰ-ছাত্ৰীসকল ব্যস্ত আৰু নিয়মীয়া অধ্যয়নৰপৰা সুদীৰ্ঘকাল বিৰত থাকিবলগীয়া হোৱা কাৰণত অসমৰ শিক্ষাজগতত অশুভ পৰিণাম কিছুমানৰ

প্ৰৱেশ ঘটে। এবছৰ পঢ়া-শুনা বন্ধ হোৱাত কিছুমান ছাত্ৰই মদ-ভাং খাবলৈ আৰম্ভ কৰিলে, কিছুমানে পঢ়া-শুনা এৰি পেলালে। কিছুমান ছাত্ৰই এই সময়ছোৱাত স্নেচ্ছাসেৱকৰ ট্ৰেইনিং লৈ মানপিট কৰিবলৈ শিকিলে, ডাঙৰক অপমান কৰিবলৈ কুষ্ঠাবোধ নকৰা হ'ল।* নিঃসংকোচে পৰীক্ষাত অসৎ উপায় অৱলম্বনৰ এক উদ্বেগজনক পৰম্পৰা এই সময়তে বৃদ্ধি হোৱা পৰিলক্ষিত হৈছিল। ছাত্ৰ-ছাত্ৰীৰ নৈতিক মূল্যবোধৰ এনে অৱনমনে ভৱিষ্যতৰ অসমৰ শিক্ষা আৰু সমাজক্ষেত্ৰৰ বাতাবৰণ অধিক কলুষিত হোৱাৰ সম্ভাৱনাৰ জন্ম দিছিল।

বন্ধৰ ফলত হাৰশাস্তিৰ সন্মুখীন হোৱা জনসাধাৰণৰ এক বৃহৎ অংশই লাহে লাহে বিপৰীত প্ৰতিক্ৰিয়া দেখুৱাবলৈ লৈছিল। হোমেন বৰগোহাঞিয়ে 'জোৰ-জবৰদস্তি' জনসাধাৰণক বন্ধ মানিবলৈ বাধ্য কৰাটোক 'নৈতিক পৰাজয়' আৰু 'ফেচীবাদৰ অভ্যুত্থানৰ আখৰা'* বুলি অভিহিত কৰিছে। বন্ধৰ কু-পৰিণাম আৰু তাৰে কিছুমানৰ দীৰ্ঘম্যাদী প্ৰভাৱশালিতাৰ পৰিপ্ৰেক্ষিতত অসম আন্দোলনৰ হাতিয়াৰস্বৰূপ বন্ধ-পৰম্পৰা ক্ৰমান্বয়ে দুষ্কৃতিলৈ পৰ্যবসিত হৈছিল।

অসম আন্দোলনৰ নেতৃত্ব বহনকাৰী আছোৱে অৱশ্যে বিগত বহু বছৰ ধৰি 'অসম বন্ধ'ৰ দৰে কাৰ্যসূচী গ্ৰহণৰপৰা পাৰ্থমানে বিৰত আছে। অৰ্থাৎ তেওঁলোকেই এদিন উপলব্ধি কৰিলে যে আমাৰ আৰ্থ-সামাজিক দিশৰ উন্নতিৰ পক্ষে এনেধৰণৰ কাৰ্যসূচী মুঠেও শুভকৰ নহয়। কিন্তু উভতি চালে দেখা যায়, অসম আন্দোলনৰ সময়ছোৱাত প্ৰায় প্ৰত্যেক দিনাই কিবা নহয় কিবা এটা কাৰ্যসূচীৰ ৰূপায়ণ হৈছিল। অসহযোগ, গণ-পিকেটিং, গণ-সত্যাগ্ৰহ, পথ অৱৰোধ, গণ-সমাৱেশ, ধৰ্মঘট, শ্ৰেণী বৰ্জন আদিতো 'অসম বন্ধ' সদৃশ পৰিৱেশৰ সৃষ্টি

হৈছিল। ছদিনীয়া গণ-সত্যাগ্ৰহ, চাৰিদিনীয়া গণ-পিকেটিং, তিনিদিনীয়া অসহযোগ— এনেধৰণৰ কাৰ্যসূচীবোৰ বাৰম্বাৰ পালিত হৈছিল। আনকি ১৯৮০ চনৰ ১ জানুৱাৰীৰ পুৱা ৬ বজাৰপৰা ৩ জানুৱাৰীৰ আবেলি ৪ বজালৈ সুদীৰ্ঘ ৫৮ ঘণ্টা 'অসম বন্ধ' বলবৎ হৈছিল। এইটো আছিল অসম আন্দোলনৰ ইতিহাসৰ আটাইতকৈ দীঘল অসম বন্ধ। আন্দোলনৰ সফলতাৰ বাবে এই কাৰ্যসূচীবোৰৰ প্ৰয়োজন আছিল। সৰ্বসাধাৰণ ৰাইজেও বৃহত্তৰ স্বাৰ্থৰ খাটিবত এই প্ৰয়োজনীয়তা স্বীকাৰ কৰি লৈছিল। কিন্তু আন্দোলনৰ নেতৃত্বই সীমিত সংখ্যা বা পৰিসৰত আৰু প্ৰতীকী ৰূপত এই কাৰ্যসূচীবোৰ ৰূপায়ণ কৰাৰ বিকল্প এটা আছিল। তাকেই নকৰা বাবে অসমৰ শৈক্ষিক, সামাজিক, অৰ্থনৈতিক আদি ক্ষেত্ৰত প্ৰত্যক্ষ বা পৰোক্ষভাৱে অনেক নেতিবাচক প্ৰভাৱ পৰিল। অসম আন্দোলনৰ সফলতা অথবা বিফলতা বিতৰ্কৰ বিষয় আৰু ই এটা বেলেগ প্ৰসংগ। কিন্তু আন্দোলনটোৰ বিভিন্ন কাৰ্যসূচীবোৰ পালন কৰাত আঙু-ব্যাঙু হৈ থাকোঁতেই যে অসমৰ দৰে দৰিদ্ৰ ৰাজ্যৰ আৰ্থ-সামাজিক ক্ষেত্ৰ বহু বছৰ পিছুৱাই গ'ল সেই কথা ক'লে নিশ্চয় অত্যাুক্তি কৰা নহ'ব।

আটাইতকৈ উদ্বেগজনক কথাটো হ'ল এই যে অসম আন্দোলনৰ সময়ত গা কৰি উঠা বন্ধ-প্ৰতিবাদৰ পৰম্পৰাটো সাম্প্ৰতিক কালৰ অসমত অতি অশুভ ৰূপত দণ্ডায়মান। আজিকালি পুনৰ্নীকৰণ (ৰেজিষ্টাৰড্ সংগঠনবোৰৰ প্ৰতি ৫ বছৰৰ মূৰে মূৰে পুনৰ্নীকৰণ হোৱাটো নীতি) নোহোৱা অবৈধ, নোম-নেণ্ডৰ বৰ্জিত কোনো সংগঠনে অসম বন্ধ ঘোষণা কৰিলেও ৰাইজ গৃহবন্দী হ'বলৈ বাধ্য। সংগঠনৰ সাংবিধানিক নিয়মমতে নিৰ্দিষ্ট সময়ৰ মূৰে মূৰে

পদবীধাৰীসকলৰ সাল-সলনি হোৱাটো বাঞ্ছনীয়। কিন্তু বহু সংগঠনৰ ক্ষেত্ৰত এনে হোৱাৰ পৰিৱৰ্তে দুই-তিনিজন প্ৰভাৱশালী ব্যক্তিয়েই 'মেনেজ' কৰি গোটেই সংগঠনটো পৈত্ৰিক সম্পত্তিৰ দৰে ব্যৱহাৰ কৰি থাকে। তেওঁলোকে নিজৰ অস্তিত্ব জাহিৰ কৰিবলৈ আৰু 'নাম কিনিবলৈ' হকে-বিহকে বন্ধ-প্ৰতিবাদৰ খেলখন খেলে। অৰ্থাৎ বহু সময়ত এইবোৰ ঘটে ব্যক্তিগত লাভলাভৰ অংকত, নিতান্ত পেছাগত কাৰণত। অসম আন্দোলনৰ সময়ত আত্মপ্ৰকাশ কৰা 'আধা ঠিকাদাৰ' জাতীয় সংগঠন সম্প্ৰতি সুলভ। তেওঁলোকৰ বন্ধ-প্ৰতিবাদৰ ঘোষণা মুহূৰ্ততে বিয়পাই দিবলৈ অতদ্ৰুপ হৰীৰ ৰূপত সঙ্কল্প হৈ থাকে সামাজিক গণ-মাধ্যম, সংবাদ-মাধ্যম। কেতিয়াবা এনে হোৱাও দেখা গৈছে যে বন্ধৰ ঘোষণাৰ পাছত পুনৰ সেই বন্ধ প্ৰত্যাহাৰ কৰিলেও সৰ্বসাধাৰণ লোকদোদুল্যমান অৱস্থাত পতিত হয়। মুহূৰ্ততে ঘোষিত জিলা বন্ধ, মহকুমা বন্ধ, পথ অৱৰোধ আদিয়ে সাধাৰণ জনতাক কিমান জ্বলা-কলা খুৱাইছে, বন্ধ-প্ৰতিবাদৰ গইনা লৈ অসাধু লোকে কিমান অপ্ৰীতিকৰ ঘটনা সংঘটিত কৰিছে, কিমান ৰাজহুৱা সা-সম্পত্তিৰ হানি হৈছে তাৰ লেখ-জোখ নাই। এই পৰিস্থিতিত ধনিক শ্ৰেণীটোৰ লোকচান বিশেষ নহয়— হয় সাধাৰণ দিন হাজিৰা কৰি খোৱা মানুহ, ক্ষুদ্ৰ ব্যৱসায়ী, বোগী, ছাত্ৰ-শিক্ষাৰ্থীৰ।

গুৰুত্বপূৰ্ণ কথা যে ইতিমধ্যে সন্মানীয় গুৱাহাটী উচ্চ ন্যায়ালয়ে THE ASSAM PREVENTION OF UNCONSTITUTIONAL BANDH ACT, 2013-ৰ জৰিয়তে অসম ৰাজ্যৰ সকলো বন্ধকে আইনবিৰুদ্ধ (illegal) বুলি ৰায় দিছে। ন্যায়ালয়ৰ মতে এই বন্ধ জনসাধাৰণৰ মৌলিক অধিকাৰৰ ওপৰত আৰোপিত এক হিংসা।

এই বায়ৰ অধীনত প্ৰশাসন-যন্ত্ৰক বন্ধৰ সংবাদ পৰিবেশন কৰা সংবাদ-মাধ্যমৰ নিয়ন্ত্ৰণ, বন্ধ-সম্পৰ্কীয় সভা-শোভাযাত্ৰা নিয়ন্ত্ৰণ, বন্ধৰ সমৰ্থকক ৱাৰেণ্ট অবিহনে গ্ৰেপ্তাৰ আদি অধিকাৰ প্ৰদান কৰা হৈছে। তথাপি শেহতীয়াকৈ অসমৰ বিভিন্ন প্ৰান্তত বন্ধৰ কাৰ্যসূচী ঘোষিত আৰু পালিত হৈ আছে। সাধাৰণভাৱে ক'বলৈ হ'লে গণতান্ত্ৰিক অধিকাৰৰ নামত বন্ধ পালন

কৰি নিৰপৰাধ সৰ্বসাধাৰণ ৰাইজক হাৰাশাস্তি কৰাটো সমূলি যুক্তিযুক্ত নহয়। সৰ্বসাধাৰণক গৃহবন্দী নকৰাকৈ বন্ধ প্ৰতীকী ৰূপতো সাব্যস্ত কৰিব পাৰি। এই অশুভ পৰম্পৰা ৰোধ কৰিবলৈ ইয়াৰ বিৰুদ্ধে ব্যাপক জনমত গঢ়ি তোলাৰ প্ৰয়োজনীয়তা আছে; সন্দিচ্ছাৰো আৱশ্যকতা আছে। আছুৰে এই ক্ষেত্ৰত বলিষ্ঠ পদক্ষেপ গ্ৰহণ কৰিব পাৰে।

প্ৰসংগ-সূচী :

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২. ৰাজেন শইকীয়া, 'শৰাইঘাট নে বাটাৰ্লু?', হোমেন বৰগোহাঞি (সম্পা.), সাদিনীয়া নাগৰিক, তৃতীয় বছৰ, ১৩৯ সংখ্যা, ৪ ছেপ্টেম্বৰ, ১৯৮০, পৃ. ৭
৩. অজিত গগৈ, 'অসম আন্দোলন, ছাত্ৰ সমাজ আৰু গ্ৰাম্য জীৱন যাত্ৰা', চৈয়দ মেহদী আলম বৰা (সম্পা.), সাপ্তাহিক জনক্ৰান্তি, ১ম বছৰ, ২২শ সংখ্যা, ৩ ফেব্ৰুৱাৰী, ১৯৮২, পৃ. ৪
৪. উল্লিখিত
'অসম বন্ধ'ৰ দৰে কাৰ্যসূচীবোৰ সঘনে হোৱাৰ ফলত ৰাইজৰ কেনে হাৰাশাস্তি হৈছিল তাৰ আভাস পাবৰ বাবে দ্ৰষ্টব্য —
ক) নৰেন্দ্ৰ নাথ বৰা, 'অসম বন্ধ প্ৰয়োজন আছেনে?', হোমেন বৰগোহাঞি (সম্পা.), সাদিনীয়া নাগৰিক, ষষ্ঠ বছৰ, ২৯৩ সংখ্যা, ২৪ নৱেম্বৰ, ১৯৮৩, পৃ. ৫, ৮, ৯
খ) বিনোদ কুমাৰ ৰাভা, 'আন্দোলনৰ কাৰ্যসূচীয়ে ৰাইজকহে বিপদত পেলাইছে', চৈয়দ মেহদী আলম বৰা (সম্পা.), সাপ্তাহিক জনক্ৰান্তি, ১ম বছৰ, ১৯শ সংখ্যা, ১৩ জানুৱাৰী, ১৯৮২, পৃ. ৫
৫. দ্ৰষ্টব্য, চন্দন বৰা, 'ভূৱা বন্ধৰ প্ৰচাৰক ভূৱা দেশপ্ৰেমীৰ অতপালি', চৈয়দ মেহদী আলম বৰা (সম্পা.), সাপ্তাহিক জনক্ৰান্তি, ১ম বছৰ, ৪২শ সংখ্যা, ৩০ জুন, ১৯৮২, পৃ. ৫
৬. দ্ৰষ্টব্য, গুণ গগৈ, 'নকল ইয়াৰ উৎস আৰু প্ৰতিকাৰৰ উপায়', চৈয়দ মেহদী আলম বৰা (সম্পা.), সাপ্তাহিক জনক্ৰান্তি, ১ম বছৰ, ৪০শ সংখ্যা, ১৬ জুন, ১৯৮২, পৃ. ৪
৭. 'নৈতিক পৰাজয়', হোমেন বৰগোহাঞি (সম্পা.), সাপ্তাহিক জনক্ৰান্তি, ২য় বছৰ, ১০ম সংখ্যা, ১৭ নৱেম্বৰ, ১৯৮২, পৃ. ১

উদ্দীপ্ত-২

Uddipta-2

সম্পাদক

ড° বীতা চেতিয়া
দেবজিত শইকীয়া

Editor

Dr Reeta Chetia
Devajit Saikia

Menstrual Practices and Hygiene : A Study on Nepali Adolescent Girls of Assam, India

Dr Pinky Barua

Assistant Professor, Sociology
Jengraimukh College, Majuli
Email: pinky.baruag@gmail.com

Abstract :

The Nepalis living in Assam (India) are mostly descendants of those who migrated or were transferred from Nepal to work in various sectors by the British. Now, Nepalis are basically working in agricultural fields and rearing animals. They have assimilated with greater Assamese society and also have maintained their identity as well. The paper is about the study of women's life and rituals related to women's life in Nepali pastoral society of Assam. In Assam, whether Hindu, Muslim, Christians- they observe rituals related to menstruations which are physical, social or psychological. In my observation, the ritual related to menstruation in Nepali society has significance according to their religion, caste and ethnicity. From the field it reveals that these practices are related to the concept of purity and pollution. The paper shows the Nepali women and especially adolescent girls who are reluctant to talk about menstruation and hygiene practices. The study is based on qualitative research and used FGDs, in-depth interview to collect information. The study is conducted in the rural area in order to find out the basic challenges encountered by the Nepali adolescent girls during menstrual days.

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পৰ্যালোচনা ◆ তুলসী হাতীবৰুৱা, নৰনিতা গগৈ ● ২৪৫
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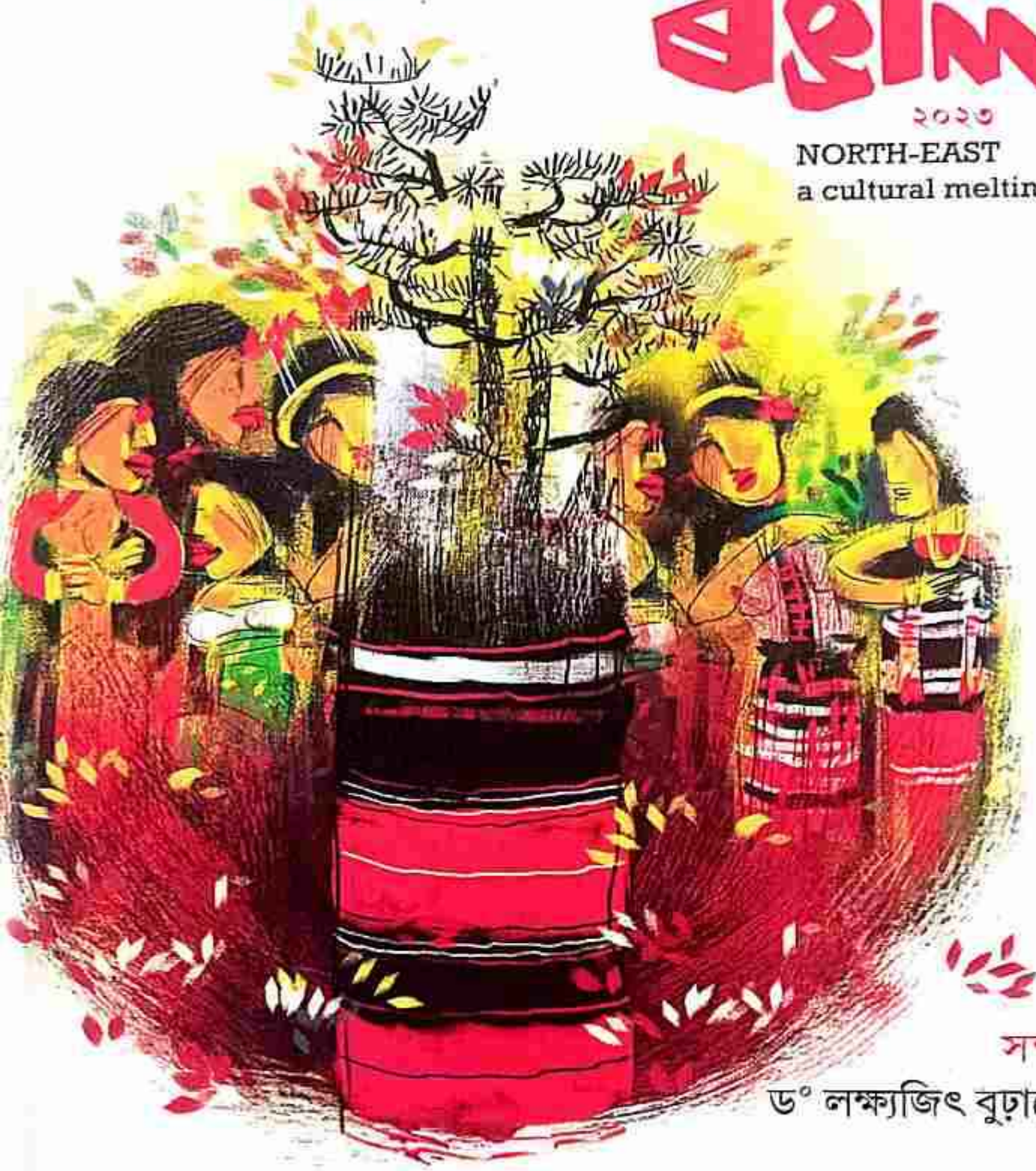


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আমৰ উৎসৱ বহীনা

২০২৩

NORTH-EAST
a cultural melting pot



সম্পাদক

ড° লক্ষ্যজিৎ বুঢ়াগোহাঁই

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মৰাণ জনগোষ্ঠীৰ 'ৰাতিবিহু' পৰম্পৰা

মল্লিকা মৰাণ
সহকাৰী অধ্যাপিকা
অসমীয়া বিভাগ, জেংৰাইমুখ মহাবিদ্যালয়

মৰাণসকলৰ বিহুৰ এসপ্তাহমানৰ পূৰ্বে এজন আদহীয়া ব্যক্তিক সাক্ষী হিচাপে লৈ ঘৰে ঘৰে তামোলৰ টোপোলা আগবঢ়াই 'ৰাতিবিহু'ৰ বাবে অভিভাৱকৰপৰা ছোৱালী খোজাৰ নিয়ম। অভিভাৱকসকলেও ছোৱালীৰ সুবন্ধাৰ প্ৰতি দৃষ্টি ৰাখি ডেকাসকলৰপৰা পূৰ্ণ নিৰাপত্তাৰ প্ৰতিশ্ৰুতি বিচাৰে। অভিভাৱকে ডেকাসকলক সোধে—

“উৰণীয়া পখী সজাত ভৰাই থ'ব পাৰিবা জানো?”

ডেকাসকলে উত্তৰ দিয়ে—

“পখী যদি উৰি যায়, মাটিৰে এজনী সাজি দিম।”

অসমৰ আদিম ভূমিপুত্ৰ মৰাণসকল স্বকীয় লোক-সংস্কৃতিৰে সমৃদ্ধ। ইতিহাসে ঢুকি নোপোৱা কালৰেপৰা মৰাণ জনগোষ্ঠীৰ লোকসকলৰ মাজত বিহুৰ পৰম্পৰা চিৰপ্ৰৱাহিত ৰূপত বিদ্যমান হৈ আছে। মৰাণসকলে বঙালী বিহুৰ লগত সংগতি ৰাখি শৃংখলাবদ্ধভাৱে যুগ-যুগান্তৰৰপৰা ৰাতিবিহু পালন কৰি আহিছে। অৱশ্যে পৰিৱৰ্তনৰ ধামখুমীয়াত সম্প্ৰতি পূৰ্বৰ সাতদিন-সাতৰাতি বিহু মৰাৰ পৰম্পৰা ৰক্ষিত হোৱা নাই। চহা অসমীয়াৰ হিয়াৰ আমঠু, বাপতিসাহোন বঙালী বিহুটি পালন কৰে বিদায়ী বছৰৰ শেষৰ দিনটো (৩০ চ'ত) আৰু নতুন বছৰৰ প্ৰথম দিনটোক লৈ। মৰাণ জনগোষ্ঠীৰ লোকসকলৰ ক্ষেত্ৰত এই নিয়ম ব্যতিক্ৰম ঘটে। মৰাণসকলে কোনো ইংৰাজী বা অসমীয়া দিনপঞ্জী মতে বিহু পালন নকৰে। চান্দ্রমাহৰ গণনাৰে বিহু পালন কৰে মৰাণসকলে। চান্দ্রমাহৰ ব'হাগৰ জোনটো ওলোৱাৰ পাছত (শুক্লা-প্ৰতিপদ) এটা মঙলবাৰক উৰুকা হিচাপে লৈ বিহু পালন কৰে। যদি ব'হাগৰ জোন শুক্লা-প্ৰতিপদ মঙলবাৰেই হয় তেন্তে তাৰ পাছৰ মঙলবাৰক লৈ বিহু পাতে। মঙলে উৰুকা, বুধে গৰুবিহু, বৃহস্পতিবাৰে মানুহ বিহু পালন কৰে।^১ আন এক কিংবদন্তি মতে, ১৭৭০ খ্ৰীঃৰ ১৩ এপ্ৰিল মঙলবাৰ, চ'তৰ সংক্ৰান্তিৰ দিনা হুঁচৰি গোৱাৰ চলেৰে আহি আহোম সৈন্যই মোৱামৰীয়া বিদ্ৰোহৰ নেতা ৰাঘৱ মৰাণ (বৰবৰুৱা)ক হত্যা কৰে। হত্যা কৰে ৰজা বমাকান্তক। তাৰ পাছৰদিনা গোসাই অষ্টভূজ তথা অনেক শিষ্যক হত্যা কৰে। সেইবছৰ গোসাই অষ্টভূজৰ শ্ৰাদ্ধ পাতি শুক্লা-দশমী পাছত বিহু পাতিব লগা হ'ল। মোৱামৰীয়া বিদ্ৰোহৰ ফলত সংঘটিত উক্ত নৃশংস হত্যাকাণ্ডৰ ঘটনাই আজিও মৰাণসকলক মৰ্মাহত কৰে। সেয়ে মৰাণসকলৰ বিহুখন 'বেদ' বিহুৰ মতে নাপাতি শুক্লা-

দশমীর পাছত বিহু পাত এটি পৰম্পৰা বৈ গ'ল বুলি অনেক ধাৰণা কৰে। এই ধাৰণা সত্য হয় নে নহয় এতিয়াও বিজ্ঞানসন্মত বিশ্লেষণ হোৱা নাই।^১ কথিত আছে যে পূৰ্বতে মৰাণসকল শান্তধৰ্মী আছিল। কৃষিজীৱী শান্তধৰ্মী মৰাণসকলৰ শদিয়াৰ কেঁচাইখাঁতী শালত বলি-বিধানৰে বিহু নমাই অনা প্ৰথা আছিল। মৰাণৰ প্ৰতিখন গাঁৱৰ ডেকা-গাভৰুসকলে বলি-বিধানৰে বিহু নমাই সাতদিন-সাতবাতি পৰম্পৰাগত গীত-নৃত্যৰে বিহু মাৰি কেঁচাইখাঁতী শালতে বিহু উৰুৱাই থৈ অহাৰ নিয়ম। এই বিহুৱেই মৰাণসকলৰ পূৰ্ব পৰম্পৰাৰ 'বাতিবিহু'। পৰৱৰ্তী সময়ত শংকৰদেৱৰ অনুগামী শ্ৰীশ্ৰী অনিৰুদ্ধদেৱৰ ধৰ্মমত গ্ৰহণ কৰাত বিহু নমোৱা আৰু উৰুৱা নিয়মলৈ পৰিৱৰ্তন আহিল। পূৰ্বৰ যসালৰ পৰিৱৰ্তে সত্ৰসমূহৰ অথবা গাঁৱৰ নামঘৰৰপৰা ডকতৰ আশীৰ্বাদ লৈ বিহু নমোৱা-উৰুৱা নিয়ম কৰিবলৈ ধৰিলে আৰু বলি-বিধানৰ পৰিৱৰ্তে তামোল-পাণৰ সংস্কৃতিয়ে প্ৰধান্য লাভ কৰিলে।

মৰাণ জনগোষ্ঠীয়ে পালন কৰা 'বাতিবিহু' কেতবোৰ নিৰ্দিষ্ট বিশেষত্বৰে সমৃদ্ধ। চ'তৰ আৰম্ভণিতেই গাঁৱৰ ডেকাসকলে আছুতীয়া ঠাই এডোৰত প্ৰাকৃতিক সম্পদ বাঁহ-কাঠ, জেঙুপাত, গেৰেগুৱা পাত আদিৰে অস্থায়ীভাৱে বিহুঘৰটো সাজে। গাঁওখনৰ ডেকা-গাভৰুৰ সংখ্যাৰ অনুপাতে ডাঙৰ-সৰুকৈ সজা ঘৰটো দুকোঠালীয়া হয়। মাজতে চতি দি বিভক্ত কৰা বিহুঘৰটো মুকলিকৈ বখাটো নিয়ম। ঘৰটোত কোনো ধৰণৰ আঁৰ-বেৰ নাথাকে। এটা ডেকাসকলৰ আৰু আনটো গাভৰুসকলৰ। বিহু মৰাৰ সময়ত পৰম্পৰাৰ কোঠাত প্ৰবেশ নিষিদ্ধ। প্ৰবেশ কৰিলে পৰম্পৰাগত নিয়ম অনুসৰি 'দায় ভঙা'ৰ নিয়ম প্ৰচলিত। পূৰ্বে বলি পূজাৰ দিনাৰ বলি মাংস এখিলা কলপাতত ডেকা-গাভৰুসকলক সমূহীয়াকৈ খাবলৈ দিয়া হৈছিল। কলপাতৰ ঠাৰিডালৰ দুয়োকাষে এফালে ডেকাসকলে আৰু আনফালে গাভৰুসকলে খাবলৈ বহে। ঝাওঁতে সিপাৰৰ মাংস আনি খোৱা নিষেধ। তেনে কৰিলে গোসাঁনী আসক্ত হ'ব বুলি বিশ্বাস কৰিছিল। সেই পৰম্পৰাৰে বৰ্তমানেও বিহুঘৰটো চতিৰে বিভক্ত কৰি পৰম্পৰাৰ কোঠাত পৰম্পৰাৰ প্ৰবেশ নিষিদ্ধ।

বিহুৰ এসপ্তাহমানৰ পূৰ্বেই এজন আদহীয়া ব্যক্তিক সাক্ষী হিচাপে লৈ ঘৰে ঘৰে তামোলৰ টোপোলা আগবঢ়াই 'বাতিবিহু'ৰ বাবে অভিভাৱকসকলেও ছোৱালী খোজাৰ নিয়ম। অভিভাৱকসকলেও ছোৱালীৰ সুৰক্ষা প্ৰতি দৃষ্টি ৰাখি ডেকাসকলৰপৰা পূৰ্ণ নিৰাপত্তাৰ প্ৰতিশ্ৰুতি বিচাৰে। অভিভাৱকে ডেকাসকলক সোধে— "উৰণীয়া পখী সজাত ভৰাই থ'ব পাৰিবা জানো।" ডেকাসকলে উত্তৰ দিয়ে— "পখী যদি উৰি যায়, মাটিৰে এজনী সাজি দিম।" এনেদৰে ডেকাসকলে পূৰ্ণ প্ৰতিশ্ৰুতি দি গাঁওখনৰ প্ৰতিঘৰৰপৰা ছোৱালী খোজেগৈ।

কটকটীয়া বান্ধোনৰ মাজেৰে পূৰ্ণ নিৰাপত্তাৰে মৰাণ জনগোষ্ঠীৰ ডেকা-গাভৰুসকলে আগতীয়াকৈ সাজি থোৱা বিহু ঘৰত বিহু গোৱা আৰম্ভ কৰে। গাভৰুসকলক বাতি ঘৰৰপৰা অনা আৰু থৈ অহাৰ দায়িত্ব বহন কৰে ডেকাদলে। গাঁৱৰ প্ৰতিটো চুবুৰীৰপৰা বিহুঘৰলৈ গাভৰুসকলক অনাৰ পাছত এটা কোঠালিত ঢেকা আৰু আনটো কোঠালিত গাভৰুসকলে মুখামুখিকৈ বহি তামোলৰ টোপোলা এটা কাটি খোৱাৰ নিয়ম। বিহুত যাতে কোনো ধৰণৰ হানি-বিঘিনি নোহোৱাকৈ আনন্দ-বহুইচৰ মাজেৰে পাৰ হয়, তাৰ বাবে গুৰুজনৰ ওচৰত প্ৰাৰ্থনা জনায়। তাৰ পাছত ডেকাদলে ডেকাৰ ভাগে আৰু গাভৰুসকলে গাভৰুভাগে নিজ নিজ কোঠাত বিহু পদ যোৰে। ডেকা আৰু গাভৰুসকলে যোৰা পদবোৰ ভিন্ন।

ডেকাৰ পদ— "গেৰগোৱা পাতেৰে ঐ ৰাম

মাবলী নেথালে যোৰা
গোপাল গোবিন্দাই বাম।”

গাভৰুৰ পদ— “সেই নাঙলতে হালি জালি
পদূলিতে ভৰি জালি
বিচনী মইনা দৈ
আহ যাং ওমলোং গৈ।”

এনেদৰে ডেকা-গাভৰুসকলে ভাগে ভাগে পদ গাওঁতে এগৰাকী নামতীয়ে হাত বুলাই বুলাই মাজত পদ যোৰে আৰু বাকীসকলে চক্ৰাকাৰে ঘূৰি ঘূৰি পুনৰাবৃত্তি কৰে। পদ গোৱাৰ অন্তত তেওঁলোকে ভাগে ভাগে বিজ্ঞান যোৰে। তদুপৰি আন গাঁৱৰপৰা অহা ডেকাইনাচ-বাগ পৰ্বত অংশগ্ৰহণ কৰিব পাৰে। উল্লেখনীয় যে বংশ-পৰিয়ালৰ ডেকাই গাভৰুক নচুওৱা নিষেধ। সেয়ে নিজ গাঁৱৰ ডেকাদলে আন গাঁৱৰপৰা অহা গাভৰুক নচুৱাই আনন্দ স্মৃতি কৰে। বিহুগীতৰ মাজেৰে ডেকা-গাভৰুৰ প্ৰেম-প্ৰণয়ৰ মূৰ্ত প্ৰকাশ ঘটে। প্ৰাণোচ্ছল বিহু খোলাক যোৰানাৰ কটাকটিয়ে মধুৰ কৰি তোলে। বিহুগীতৰ সুৰ, নাচোনৰ ভংগী, ঢোলৰ চাপৰ, টকা, বাঁহী, পেঁপা আদিৰ জৰিয়তে কৃষিজীৱী মৰাণ সমাজৰ সহজ-সৰল জীৱনৰ চিত্ৰ প্ৰতিফলিত হয়। বিহুগীতৰ মাধ্যমেৰে প্ৰকাশ কৰে আনন্দ, বিৰহ-বেদনা, পোৱা-নোপোৱাৰ আকাংক্ষা। সুবিধা বুজি বিহুৰ খোলাতে হিয়া-উজাৰি প্ৰকাশ কৰে মনৰ সাঁচতীয়া কথা।

ডেকা :

বাতি সোঁমজীয়া অ’ মৰমী যামে তোৰ ঘৰলে
সাৰ পাই ঐ থাকিবি শুই
লাহেকৈ উঠিবি ফুঁ মাৰি জ্বলাবি
ফলিয়ানো তুঁহৰে জুই।

গাভৰুঃ

বাতি সোঁমজীয়া অ’ চেনাইটি নাহিবি দেই অক’লে
কেকায়েনো পাবহি দেখি
ভুঁইৰে টঙিতে অ’ চেনাইটি অক’লে মই থাকুংতে
হেদাঙে ঐ হেদাঙে যাবি।

ডেকা-গাভৰুসকলে এনেদৰে বিহু মাৰি কাহিলি পুৱা পুনৰ পদ গাই সেইদিনালৈ বিহু সামৰে। সাতদিন-সাতবাতি ঢোল, পেঁপা, বাঁহীৰ মাতে গোটেই গাঁওখন গম্গমীয়া কৰি তোলে। বিহু উৰুৱাৰ দিনা মুকলি পথাৰত ডেকা-গাভৰু উভয়ে ভাগে ভাগে বিহু পদ গাই নৃত্য-গীত কৰে। লোকে লোকাৰণ্য হৈ এক আনন্দমুখৰ পৰিবেশ প্ৰতিভাত হয়। দূৰ-দূৰণিৰপৰা অহা ডেকাসকলে গাভৰুসকলক নচুৱাই মনৰ ভাব বিনিময় কৰে। গাভৰুসকলে শেষত টকাবোৰ ভাঙি পেলায়। সেইদিনা সকলোৱে নামঘৰলৈ গৈ গুৰু-ভকতক সেৱা কৰি আশীৰ্বাদ লৈ সেই বছৰলৈ বিহু সামৰে।

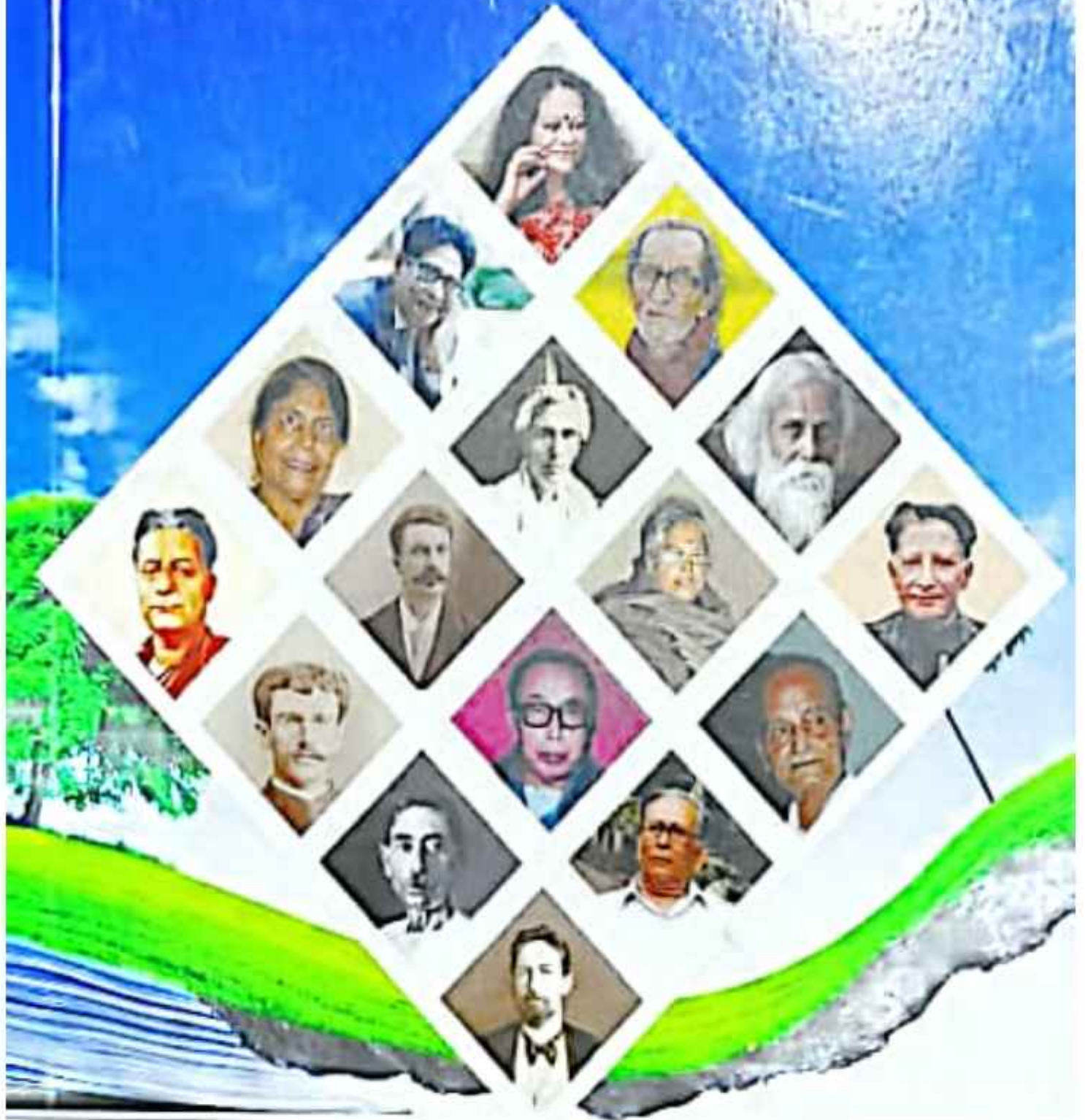
মৰাণ জনগোষ্ঠীৰ লোকসকলে পূৰ্বতে সাতদিন-সাতবাতি বিহু মাৰিছিল। সম্প্ৰতি বাতিবিহু অস্তিত্বৰ সংকটত উপনীত হৈছেগৈ। কিঞ্চিৎ দুই এখন গাঁৱৰ বাদে মৰাণ জনগোষ্ঠীৰ প্ৰতিখন গাঁৱত পূৰ্বৰ দৰে

ৰাতিবিহু নাপাতে। পৰিৱৰ্তনৰ টোৱে ৰাতিবিহুকো স্পৰ্শ কৰিলে। এয়া নিশ্চয় সময় দাবী। সময়ৰ সোঁতত এচামে ইয়াক এৰি পেলাইছে যদিও আন এচাম সময়ৰ প্ৰত্যাহ্বানক প্ৰতিহত কৰি সংৰক্ষণৰ বাবে আপ্ৰাণ ৰাতিৰ বাবে আয়োজন কৰা ৰাতিবিহুৰ লগত জৰিত উদ্যোক্তাসকলৰ পদক্ষেপ নিতান্তই যোগাত্মক তথা যুগসাপেক্ষ। এই পদক্ষেপ মৰাণ জনগোষ্ঠীৰ নৱপ্ৰজন্মৰ এচাম শিক্ষিতৰ উদাসীন মনোভাৱক নিশ্চয় অকৃষ্ট কৰিবলৈ সক্ষম হ'ব। স্বকীয় বৈশিষ্ট্যপূৰ্ণ অনন্যসুন্দৰ সাংস্কৃতিক সম্পদ ৰাতিবিহুক বিশ্বদৰবাৰত প্ৰচাৰ আৰু প্ৰসাৰৰ প্ৰয়োজনীয়তা নিশ্চয় সকলোৰে অনুভৱযোগ্য।

প্ৰসংগ সূত্ৰ—

১. সুখীধৰ দহোঁটীয়া : মৰাণসকলৰ ৰাতি বিহু (ৰাতি বিহু স্মৃতিগ্ৰন্থ, পঞ্চম বাৰ্ষিক চতুৰ্থ সংখ্যা) পৃ. ২৪
২. মোহন মৰাণ : মৰাণসকলৰ বিহু সংস্কৃতি, পৃ. ৪৫

ছুটিগল্প সমীক্ষা



সম্পাদনাঃ
ড° নমিতা দাস শুকং
ড° সবলা দাস

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এন্টন চেখভৰ 'মাৰ্চটীৰ স্বপ্ন'ত প্ৰতিফলিত সমসাময়িক ৰাছিয়াৰ সামাজিক জীৱন : এটি আলোচনা

বিংকুমণি চূড়ীয়া
সহকাৰী অধ্যাপিকা
জেংৰাইমুখ মহাবিদ্যালয়, মাজুলী

ৰাছিয়াৰ সাহিত্যিক এন্টন পালভিত চেখভ (২৯ জানুৱাৰী, ১৮৬০, ১৪ জুলাই, ১৯০৪) সমগ্ৰ বিশ্ব সাহিত্যৰ এক চিনাকী জনপ্ৰিয় আৰু সমাদৃত নাম। নৱী সাহিত্য আৰু চুটি গল্পৰ ক্ষেত্ৰখনলৈ আগবঢ়োৱা অনবদ্য অবদানৰ বাবে চেখভ কাব্যজয়ী আৰু খ্যাতিমন্ত সাহিত্যিক। বৃত্তিগতভাবে চিকিৎসক চেখভে তীক্ষ্ণ দৃষ্টি আৰু প্ৰবল ইচ্ছা শক্তিয়ে ব্যক্তিগত জীৱন সংগ্ৰামৰ মাজতে সাহিত্য সৃষ্টি কৰিছিল। ছাত্ৰাবস্থাতেই আৰ্থিক অনাটন জোৰা মাৰিবলৈ সাহিত্য সৃষ্টিত হাত নিয়া চেখভে সৃষ্টিশীল সাহিত্যৰ প্ৰায় বিপৰীতমুখী বেন লগা চিকিৎসা বৃত্তিৰ মাজৰ সম্পৰ্ক তেওঁ নিজে বুজিব আৰম্ভজনক ভাবে প্ৰকাশ কৰিছিল। তেওঁ কৈছিল, "চিকিৎসা শব্দবৃত্তি মোৰ পত্নী আৰু সাহিত্য শস্যসৃষ্টি মোৰ উপ-পত্নী (Medicine is my lawful wife and literature is my mistress)। উল্লেখ্য যে ১৮৮৪ চনত মছে ফেট মেডিকেল বিশ্ববিদ্যালয়ৰ পৰা চিকিৎসা বিজ্ঞানৰ পাঠ্যক্রম সমাপ্ত কৰি চিকিৎসা বৃত্তিত আৱনিযোগ কৰিলেও বৃত্তিগত আয়ৰ দিশত আয়ৰ দিশত তেওঁ নিষ্ফল আছিল। এইয়া তেওঁ মানব সেৱা বুলিব গণ্য কৰিছিল আৰু দুখীয়া দৰিত্ৰসকল

মুজমনে বিনা পাবিশ্বমিকে সেৱা কৰিছিল। একে সময়ত ৰাছিয়াৰ প্ৰখ্যাত বাতৰি কাণ্ডত আৰু আলোচনীবোৰত বাস্তৱ জীৱন ভিত্তিক আৱশ্যীয় গল্প প্ৰকাশ কৰি গৈছিল। সাহিত্য সৃষ্টিৰ দ্বাৰা উপাৰ্জনৰ লগতে তেওঁ সমসাময়িক প্ৰখ্যাত আৰু প্ৰতিষ্ঠিত ৰাছিয়ান সাহিত্যিক-সমালোচকসকলৰ দৃষ্টি আকৰ্ষণ কৰিছিল। সেই সময়ৰ ৰাছিয়ান সাহিত্যৰ অন্যতম মূধ্যমূটা ব্যক্তি তিনিয়ি শ্ৰিগৰভিত্ৰে চেখভৰ গল্প পঢ়ি মনমুগ্ধ হৈ তেওঁলৈ প্ৰশংসানুলত আৰু প্ৰেৰণাদায়ক উপদেশ পৰ প্ৰেৰণ কৰিছিল। তেওঁক লেখনিৰ মাত্ৰা কম কৰি লেখাৰ মান উন্নত কৰাত গুৰুত্ব দিবলৈ উপদেশ দিছিল। সেই চিঠিৰ উত্তৰত উত্তেজনাৰ অধীৰ চেখভে লিখা এয়াৰ কথাই তেওঁৰ গল্পৰ নিৰ্মাণ কৌশল আৰু বিষয়বস্তুৰ উপস্থাপন ৰীতিৰ এটি সম্যক ধাৰণা দিয়ে। তেওঁ লিখিছিল যে গল্প লেখোতে তেওঁ পালন কৰা ৰীতিটো ঠিক সাবোদিকে অই মঞ্চৰ ঘটনাৰ সংবাদ পৰিবেশনে কৰাৰ দৰে — 'সাৰ্থিক', 'অৰ্বচেষ্টন' ভাৱত লেখে, পঢ়ুৱৈ বা নিজৰ বিষয়ে একো গুৰুত্ব নিদিয়াতৈ তেওঁ গল্প বৰ্ণনা কৰে। চেখভৰ এই স্বযোচিত গল্পৰ ৰচনা ৰীতি, বিষয়বস্তুৰ উপস্থাপন তথা গল্প নিৰ্মাণ কৌশলক ধাত্তববাদী দৃষ্টিভঙ্গীৰ প্ৰয়োগে ব্যৱৰ্থকপত সহায় কৰিছিল।

চেখভৰ ইংৰাজীলৈ অনূদিত 'Late Blooming Flowers' গল্পটিক 'মাৰ্চটীৰ স্বপ্ন' নাম দি অসমীয়ালৈ অনুবাদ কৰিছে নিকপমা ফুকনে। মূল ৰাছিয়ানৰ পৰা ইংৰাজীৰ বোকোচাত উঠি অসমীয়া বৰষৰ সোমাওতে মূল গল্পটি ছাত্ৰ-ছাত্ৰী আৰু ব-ৰুপৰ কিছু স্বাভাৱিক পৰিবৰ্তন হ'লেও গল্পটিত প্ৰতিফলিত সমকালীন সামাজিক তথা সাংস্কৃতিক পটভূমিৰ লগতে নিটোল চৰিত্ৰ আৰু একে আৰু বিশ্বজনীন মানৱীয় অনুভূতিসমূহ অক্ষত ৰূপতে ধৰা দিছে।

মাত্ৰ ৪৪ বছৰীয়া জীৱন কালত চেখভে পঢ়ুৱৈ সমাজক বিশ্বব্যাপ্তিকৃত কৰিব পৰা চুটি গল্প ৰচনা কৰি গৈছে। 'The Bride', 'The Death of a Civil Servant', 'The Chorus Girl', 'The Black Monk', 'The School Mas- ters', 'The Lady with the Dog', 'Late Blooming Flowers', 'The Darling' আদি তেওঁৰ জনপ্ৰিয় চুটিগল্পসমূহৰ অন্যতম। অৱশ্যে, তেওঁৰ চুটি গল্পৰ সংকলন সম্পৰ্কে বিশেষ তথ্য পোৱা নাযায়।

ৰাধিকৰ সমসাময়িক সমাজ তথা বাস্তব জীৱনৰ অনুশৰম মলিল হেনা চেহেতৰ
 চুটিগল্পকেৰে চৰিত্ৰ চিত্ৰায়নো অতি মনোৰম। কাহিনীত জীৱনত হাজাৰ প্ৰতিকূলতাব
 বিৰুদ্ধে সাহসেৰে যুঁজা চেহেতৰ সমাজৰ সৰুসো সৰুৰ ব্যক্তিৰ চিত্ৰা-চৰ্চা, জীৱ চৰ্চা
 আৰু দুৰ্ভাগ্যবীৰ সূক্ষ্ম পৰ্যবেক্ষণ কৰিব পাৰিছিল। এজন শাৰলশী চিকিৎসকৰ মানৱ
 শৰীৰ আৰু মন অগাধে তৰিব পৰা সুতৰসে সন্দুৰ চেহেত তেওঁৰ চৰিত্ৰসমূহৰ
 মনোভাৱ বা ক্ৰিয়া প্ৰতিক্ৰিয়াৰ প্ৰবল অস্তিত্বিয়ে বাস্তৱমী ৰূপ দিবলৈ সক্ষম হৈছিল।
 সেইবাবেই তেওঁৰ গল্পৰ চৰিত্ৰসমূহ জীৱন্ত, সিহঁতৰ কাৰ্যকলাপ ভাব-অনুভূতিৰে
 গঢ়িবলৈ বাস্তৱ জীৱনত লগা পোৰা চেহে মত্ৰহৰ মানুহৰ অবিৰল প্ৰতিকৰণ। এই
 আলোচনাৰ বিষয়বস্তু 'মাকটীৰ পুৰ' শীৰ্ষক গল্পটোৱে নাৱক ডাক্তৰ টোপাকোৱে য়ে
 চেহেতৰ ব্যক্তিগত জীৱনৰে এক শৈল্পিক প্ৰকাশ। মূল বিষয়টি ব্যাখ্যাৰ বাবে প্ৰথমে
 গল্পটোৰ কাহিনীভাগ সংক্ষেপে প্ৰকাশ কৰিলে আলোচনাটি অধিক মনোহাৰী হ'ব
 বুলিয়েই এক প্ৰচেষ্টা হাতত লোৱা যাতক।

কাহিনীৰ পটভূমি এখন ৰাধিকৰ সমাজ। শ্ৰেণী সংঘটিত জঘনিত, উচ্চ স্থানী
 পুৰণি স্নাত আৰু বৰ্তমান ক্ষয়িত, প্ৰতিপত্তিহীন অথচ অশ্ৰীতৰ হাত পৌৰণ
 বুকুত বন্দুটি ধৰি নতুনৰ গতিত ভাল মিলাব নোৱাৰা এক উৰলি যোৱা পৰিষ্কাৰ
 অহিনী এটয়া। ইয়াত চিত্ৰিত হৈছে এসময়ৰ সমাজত উচ্চ আসন পোৱা, সামৰুণী
 স্নাত বাবুতা সা-সম্পত্তি, লতৰা-লিতচৌৰে পৰিবেষ্টিত এই পৰিয়াল
 দুৰ্ভাগ্যবৰীৰ দুঃ। এহাতে কালৰ কালৰ প্ৰাসত নতুন প্ৰজন্মৰ হাতত তিল চিন্তে
 নিঃশেষ হোৱা সা, সম্পদ, সন্মান প্ৰতিপত্তি আৰু আনহাতে নতুনকৈ নিজ কৰ্মণ
 সমাজত উত্তৰণ ঘটাবলৈ সন্মৰ্থ হোৱাসকলৰ আৰ্জিত প্ৰতীতিৰ এক উজ্বল ছবি
 গল্পটোৰ কাহিনীভাগটোক এনেধৰণৰ—

জৰ্জ আৰু মাকটী ভাই-ভনী। বিধবা মাক আৰু বিবাহযোগ্য মাকটী জে
 জৰ্জৰ মাত্ৰল স্বভাৱ আৰু অন্যান্য কু-কৰ্মৰে পৰিয়ালৰ নাম যশস্যা মাটি কৰি পেলাই
 কাৰ্যত চিত্ৰিত, উদ্ভিগ। দেউতাকৰ দিনত ৰাছিয়াৰ মুখাফুটা ব্যক্তি, পৰিয়ালৰ ল'ৰ
 সমানে উঠ-বহু কৰা, লতৰা-লিতচৌৰে পৰিবেষ্টিত ঘৰখন এতিয়া মৃতপ্ৰায়। মাক
 সঘন বুদ্ধনি, গালি-শপনি আৰু ভনীয়েকৰ সাতধনী উপদেশত 'ভাল হোৱাৰ' পৰ
 যোৱা জৰ্জৰ মনৰ দৃঢ়তা পুনৰ সোলোক-চোলোক হৈ পৰে। অত্যাধিক মৰণ

আৰু শৰীৰৰ ওপৰত কৰা নিৰ্মাতনৰ ফলস্বৰূপে এদিন জৰ্জৰ ডাঙৰৰ সৃষ্টিৰূপ
 কৰাৰ লগা হয়। পইচা পাতিব অতীবত মাকে ভাল ডাঙৰৰ সৃষ্টিৰূপ কৰাৰ নোৱাৰি
 কোনোবা এজন স্বাস্থ্যকৰ্মীকে মতাই আনি দৰৰ জাতিৰ বাবে কৰিলে। দুই এদিন
 জালে ব্যক্তি জৰ্জ পুনৰ শয্যাশায়ী হ'ল।

প্ৰতিবেশী টোপাকোৱে নামছলা, বিচক্ষণ আৰু ধাৰী ভাঙৰ। এসময়ত
 মাকটীহঁতৰ ঘৰত কাম কৰা লতৰা হিচাপে সূতাৰক সহায় কৰিবলৈ আহি ৰাজম-
 বৰ্তন যোৱা ল'ৰা আছিল টোপাকোৱে। পুৰণি ধনীৰ বাধা, অহংকাৰ কাটি কৰি মাকটীৰ
 হাতে অনিচ্ছা স্বৰূপে তেওঁক ঘৰলৈ মাতি আনিব লগা হ'ল। সৰ্বব্যস্ত ৰত্নি মনি
 জীৱ চলেৱা ন-ধনী টোপাকোৱে বেমাৰী চাবলৈ আহিল—ধনীতাবে, স্বৰূপে
 মেনিৰ দৰে চোৰা-চিতা কৰিলে, দৰবৰ নিদান পত্ৰ লিখিলে আৰু নিৰ্দিষ্ট ফিজ লৈ
 প্ৰথম কৰিলে। মাকটী আৰু মতে খং, ক্ষেভ, অহংকাৰ, অহংমানিযুক্ত ভাবেৰে যোগেই
 কৰাৰকটো পৰ্যবেক্ষণ কৰি আহত হ'ল। মাকে নিজে নিজে এইগুলি সাফল্য লভিলে
 যে ধনী মনী ভাঙৰ হ'লেও টোপাকোৱে এতিয়াও তেওঁলোকৰ লগত ফেল মৰিব
 পৰা হোৱা নাই।

ন-চহৰী, ৰক্ষাব্যৱস্থাৰ টোপাকোৱেৰ চাল-চলনত এতিয়া ৰাজকীয় চং। চিকিৎসা
 বিদ্যাত পাকৈত, পিছন-উৰণত আভিজাত্যৰ চাপ আৰু মনোমোহা ব্যক্তিৰূপে তেও
 ডাঙৰৰ মদপৰী আৰু মিতভাবী আচৰণে মাকটী আৰু মাকৰ মনত বিষয় প্ৰতিক্ৰিয়াৰ
 সৃষ্টি কৰিলে। ককায়েকৰ প্ৰাণ ভিঙা কৰি বাকুল হোৱা গাতক মাকটীৰ অনুৰূপ-নিমিত
 টোপাকোৱেই জৰ্জকেপেই নকৰিলে। কেবল জৰ্জক শুই থকা কোঠাটোৰ পৰা অহা এটা
 আহল-বহল বস্ত্ৰাহ চলাচল কৰা কোঠালৈ নিবলৈ কৈ, দৰৰ পাতি দি ওচি প'ল।
 জৰ্জ দুই হস্তালৈ অনিচ্ছা আৰু শাৰীৰিক পৰিশ্ৰমৰ ফলত মাকটীৰ স্বাস্থ্য আনি আহিবলৈ
 ধৰিলে। বুকুৰ অসহ্য বিষত তাই অজ্ঞান হৈ পৰিল। এইবাবে ডাঙৰ টোপাকোৱে
 মতি আনিব লগা হ'ল।

দুটাকৈ তেও গাতক সন্তানৰ অসুখত দুঃচিত্তিত, বিতত মাকে ডাঙৰক সিহঁতৰ
 কেতিয়ানো ভাল হ'ব বুলি সোধাত ৰক্ষ স্বৰূপে উত্তৰ আহিল যে তেওঁ জ্যোতিৰী
 নয়ে, ডাঙৰ হে মাক দৃষ্টিৰমত আহত হ'ল। এসপ্তাহমান ডাঙৰ অহা-যোৱা কৰি

আৰু তাইক নিচাবী মদাৰী অৰ্ছ পায়লৰ দৰে হ'ল। মাকটীৰ কাহ আৰু বুকুৰ বিষ অসহ্য ৰূপত বাঢ়ি আহিল। এফালে ঘৰুৱা অশান্তি আনহাতে কোণৰ অসহ্য যত্নৰ লগত যোগ হ'লল প্ৰেমাৰ্পদ ডাক্তৰক হিয়া পুলি প্ৰেম নিবেদন কৰাৰ বাৰ্থতা আৰু ডাক্তৰৰ উন্নাসিকতা। এই সকলোবোৰে তাইক পুলি পুলি খাবলৈ ধৰিলে।

উপায়হীন মাকটীয়ে ঘৰৰ গুলি লগত নিকোফৰন পৰা পইচা মাৰে লৈ পুনৰ টোপাকোৱক লগ কৰিবলৈ গ'ল। ডাক্তৰে দৃতপ্ৰায় ফেন মাকটীক পৰীক্ষা কৰি তাইৰ যে কলিতা নষ্ট হৈ গৈছে ঘোষণা কৰিলে আৰু কিয় দৰৰ জাতি সি খাবলৈ ক'লে। স্বাস্থ্যকৰ ঠাই চমাবলৈ মানলৈও এতিয়া বৰ দেৰি হৈ গ'ল পুলি তেওঁ বুজাই দিলে। মাকটীয়ে বুজিলে তাইৰ মৃত্যু সন্নিৱৰ্ত। ভয় শৰীৰ আৰু হৃদয়ৰ অসহ্য কোভাই কোভা কৰা মাকটী চৰ্কী এখনতে শুই পৰিল আৰু দুয়োপাৰে চকুলো ব'লে। ডাক্তৰলৈ চাই মিনতিৰ সুৰত তাই কৈ উঠিল, "মই প্ৰেমাৰ্ক ভাল পাওঁ ডাক্তৰ।" সপ্ৰাৰ্থী কটাকটীৰ জীৱনৰ বৰ দুৰ বাট পুলি অহা টোপাকোৱই যেন প্ৰথমবাৰলৈ এনে এয়াৰ কথা শুনা পালে। আত্মীক অনাৰ গালি-গালাত, ঠাট্টা-মজৰা খাই জীৱনৰ সাগ্ৰমত মুক্তিৰ বৰ্তমান পৰ্যায় পোৱা টোপাকোৱই কেতিয়াও এনে অশ্ৰুৰ আকুল আহুনে শুনি পোৱা নাছিল। তেওঁৰ মন প্ৰাণ উদ্বেলিত হ'ল। আনকি বৈবাহিক জীৱনটো তেওঁৰ প্ৰেমৰ আকুল আহুনে শুনি পোৱা নাছিল। তেওঁৰ মন প্ৰাণ উদ্বেলিত হ'ল। আনকি বৈবাহিক জীৱনটো তেওঁৰ প্ৰেমৰ কোমল অশ্ৰুৰ্পাশী অনুভূতি উপলক্ষি কৰা নাছিল। মূৰ্খ মাকটীৰ অশ্ৰুৰভেদী প্ৰকাশ পোৱা এয়াৰ মাত্ৰ কথাই টোপাকোৱক যেন নতুন ভাবে সাগৰ ডুৱাই দিলে। তেওঁ অনুভৱ কৰিলে তেওঁৰ জন্মত যেন নতুন এক জীৱনৰ অকুল হ'ল। বিগলিত কৰ্ণেৰে তেওঁ অৰ্ছচেতন হৈ পৰি থকা মাকটীৰ অশ্ৰুৰেৰে আঁকোৱা ল'লে। কাপোৰবোৰ তিয়া কৰি তাইক ভালদৰে উশাহ ল'বলৈ সহায় কৰি দিওঁ তাইৰ বুকুত তেওঁ মেখা পালে নিজৰ মুখৰ ফটো আৰু দৰবৰ নিদান পৰা। ঘনৰ এনে নতুন মোৰে টোপাকোৱক নতুন জীৱন দিলে। মাকটীৰ কৰ্ণেৰে নিঃসৃত এক প্ৰেমৰ কথাত প্ৰকাশ পোৱা প্ৰেমৰ আকুলতা, বেদনা, মাধুৰ্যা আৰু আত্মীয়তাই তেওঁক নতুন এক পুৰুষলৈ পৰ্যায়সিত কৰিলে। তেওঁৰ অনুভৱ কৰিলে, সমগ্ৰ জীৱন জুৰি তেওঁ যেন এনে এক প্ৰেমময় আহুনে শুনিবলৈকে ব্যাকুল হৈ আছিল। কৰ্ণেৰে কোৱা মি তেওঁ মানুহৰ বাবে এই স্বৰ্গীয় প্ৰেমৰ অনুভৱ দমন কৰি নাছিল। মনৰ স্নেহ

উদ্বেলিত, নতুন পুৰুষ টোপাকোৱই মাকটীৰ দুয়োহাত নিঃসৰোক্তে মাৰটি ধৰি তাইক নিজে চমাবলৈ লৈ যাবলৈ আৰু তাইক বচাবলৈ পল লগালে। ঘৰ-সাংসৰ, সকলো কৰ্তব্য এৰি তেওঁ বেগলৰ প্ৰথম শ্ৰেণীৰ ডবাত উঠি তাইক চমাবলৈ লৈ গ'ল। কিন্তু ইতিমধ্যে বৰ পলম হ'ল। দুয়োটা হাতফাওঁ নষ্ট হৈ যোৱা মাকটীয়ে তৃতীয় দিনা মৃত্যুক সাৰটি ল'লে। এয়াৰ লেদনা আৰু বুকুত এক নুতনোণা খা লৈ ডাক্তৰ ঘৰলৈ ঘূৰি আহিল। অলপ দিনলৈ নিজৰ কাম-কাজ বন্ধ ৰাখিলে আৰু বেতিয়া নতুনকৈ কামত ধৰিলে তেওঁ যেন এজন বেলেগ মানুহ হৈ পৰিল। মানুহৰ প্ৰতি নতুন এক অপত্য মেহ আৰু সহানুকৃতিৰে তেওঁৰ মন-প্ৰাণ উজ্জীৱিত হ'ল। মহিলা বোণীৰ প্ৰতি তেওঁ বিশেষ যত্ন ল'লে যদিও তেওঁ কাৰোৰে মুখলৈ নাচালে। মাকটীৰ ককায়েক জৰ্জক নিজৰ লগত আনি ৰাখিছে। খবৰ কৰিবলৈ তাক দৈনিক পাঁচ কল হাতত তুলি দিয়ে। জৰ্জৰ উজ্জ্বল জীৱনক লৈও ডাক্তৰে উদ্ভিন্ন বা হৰ্ষিত নহয়। জৰ্জৰ উপস্থিতিয়ে তেওঁক জীয়াই থকাৰ নতুন প্ৰেৰণা দিছে। কাৰণ জৰ্জৰ ওঁঠ দুখন আৰু খুঁতৰিটো যে একেবাৰে মাকটীৰ দৰেই।

গৰুটিৰ বিষয়বস্তু, চৰিত্ৰায়ন আৰু নিৰ্মাণ কৌশল আদি নিশবোৰৰ ভিতৰত দীৰ্ঘ অতি আকৰ্ষণীয় আৰু গুৰুত্বপূৰ্ণ সেইয়া হ'ল ইয়াত প্ৰতিফলিত সমসাময়িক সমাজিক জীৱন। সমাজ্যৰ তথাকথিত ওপৰ শ্ৰেণীৰ বিয়া কৰ্মচাৰীৰ গাৰ-কিলাসত বৰ ল'ৰাৰ উজ্জ্বল জীৱনশৈলীয়ে পৰিয়াললৈ কঢ়িয়াই অনা দুখ, মানি আৰু আত্ম প্ৰকাশৰ অবিৰল ছবি ইয়াত প্ৰকাশ পাইছে। এনে পৰিয়ালৰ মুৰব্বীৰূপে মাকটীৰ মত সন্মুখীন হোৱা কঢ় বাস্তৱ আৰু আত্মপ্ৰবণনাবে নিজৰ গৌৰৱময় অতীতক ধৰি ৰাখৰ ব্যৰ্থ প্ৰয়াসৰ উজ্জ্বল ছবি প্ৰকাশ পাইছে এই গৰুটিত। এসময়ৰ দৰত বাচন-বৰ্ন হুই জীৱন নিৰ্বাহ কৰা "সক মানুহ" এতিয়া নিজ বুদ্ধি আৰু বাৰ বলেৰে সমাজৰ দুগাটী ডাক্তৰ হৈ উঠিলেও তেনে মানুহক সম মৰ্যাদা সম্পন্ন পুলি স্বীকাৰ কৰিবলৈ মাকটীৰ মাক নাৰাজ। তেওঁৰ বিচাৰত ডাক্তৰ টোপাকোৱৰ দৰে মানুহ টকা-পইচা, শেহত পৰিভ্ৰম, গাড়ী-খোঁৱাই চহকী হ'লেও সমাজৰ উচ্চ শ্ৰেণীৰ লগত ফেৰ নৰি নোৱাৰে। এনে বিচাৰদাৰাই পুৰণি প্ৰজন্মৰ সামাজিক প্ৰতিষ্ঠি সম্পৰ্কীয় আওঁপুৰণি জন-খাবাৰ প্ৰকাশ কৰিছে। আনহাতে খুৰাকৰ অনুপ্ৰহত আনৰ দৰত কাম-বন কৰি হুল-কলেজত অনাৰ ঠাট্টা-বিতৰ্প আৰু অবহেলা ইতিকিৰত পাত্ৰ হৈও উন্নতিৰ জৰণা

বগাই সমাজত সফল ডাঙৰকপে প্ৰতিষ্ঠা হোৱা টোপাকোৰ আৰ্জিত সামাজিক প্ৰস্থিতিক লৈ সুখী আৰু সমাদৃত।

সদাবাস্ত, নতুন শনীৰ বেপবোৱা দৃষ্টিভঙ্গী আৰু বাহ্যিক দৃষ্টিৰে মদগৰী আচৰণৰ আঁৰত স্কুকাই থকা নিষ্ঠুৰ বাস্তৱ পৰিবেশ-পৰিস্থিতি টোপাকোৰই নিজৰ অতীত বোমছনিৰ দ্বাৰা প্ৰকাশ কৰিছে। আশেষৰ নিজৰ শাৰীৰিক আৰু মানসিক কষ্ট আৰু বিৰতিহীন পৰিশ্ৰমৰ ফলত চিকিৎসাবিদ্যাৰ পাঠ্যক্ৰম সমাপ্ত কৰা ঘট মাউৰা টোপাকোৰই সমাজৰ পূৰ্ণা পোৰা ঠাট্টা-বিদ্ৰূপ, উপলুঙা, জবহেলাৰ বাহিৰে কঠোৰতাৰ খোলা এটা স্ফটিক গঢ়িছে। তিব্ৰতাময় কঠোৰ বাস্তৱ সংগ্ৰামী জীৱন অনুভৱ কৰিব নোৱাৰা সুশ্ৰেণী মানৱীয় অনুভূতি আৰু প্ৰেমৰ স্বৰ্গীয় অনুভৱই টোপাকোৰৰ সেয়ে এক ধৰণৰ যত্নসূচক ব্যক্তিত্ব গল্পটিৰ প্ৰথমমাংশত ফুটি উঠিলে। জীৱন যুঁজৰ অক্লান্ত যুঁজাৰু টোপাকোৰ ভাব-বিলাসিতা, প্ৰেম-প্ৰীতি, সহানুভূতি আদি সুকোমল ভাবনাৰ পৰা বহু দুৰৈত বাবেই এনে বিষয়বস্তুৰে তেওঁক টলাব পৰা নাই। কঠোৰ বাহ্যিক পৃথিৱীখনত তাল মিলাই চলিবলৈ তেঁওে আহৰণ কৰি লৈছে দুৰ্ভেদ্য কঠোৰতাৰ আভৰণ।

কিন্তু স্বপ্নভংগৰ বেদনাৰে জৰ্জৰিত, মৃতপ্ৰায় মাকচীৰ হৃদয় বিগলিত কঠোৰে নিঃসৃত এথাৰ মাত্ৰ প্ৰেমময় কথাৰে সেই কঠিন আভৰণ ভেদি ওলাই আহিছে মানুহ স্বভাৱজাত মানৱীয় কাৰুণ্যৰ অনুভূতি। ডাক্তৰ এজন ‘পুৰুষ’ হৈ পৰিছে। জয় হৈছে মানুহ জীৱনৰ চিবুপন চালিকা শক্তি প্ৰেমৰ। এই শক্তি সময় আৰু সমাজ নিৰ্বিশেষে দুৰ্বাৰ, অমৰ আৰু অমলিন। মানুহে নিজে সৃষ্টি কৰা উচ্চ-নীচ, ধনী-দুখীয়াৰ শ্ৰেণীভেদ বহু হেঙাব অতিক্ৰম কৰি মানৱতাৰ জয়গান গাবলৈ এই প্ৰেমেই অমোঘ অস্ত্ৰ এক দুৰন্ত শক্তি। এই শক্তিয়ে উদ্ধৃত ডাক্তৰ টোপাকোৰই মাকচীক বচাবলৈ বাৰ্থ হৈছে তাইৰ স্মৃতিক যুগমীয়া কৰিবলৈ নিজৰ মনৰ প্ৰাণ প্ৰেমময় কৰি তুলিবলৈ সক্ষম হৈছে ডাক্তৰ টোপাকোৰ সকলো সামাজিক ভেদাভেদৰ বহু ওপৰলৈ উঠিবলৈ সক্ষম হৈছে বাবেই জৰ্জৰক নিজৰ লগত ৰাখিছে, নতুন উদ্যম আৰু মানৱীয় দৃষ্টিৰে বেগী স্বেচ্ছা আত্মনিয়োগ কৰিছে। এই নতুন ৰূপত টোপাকোৰই এখন নতুন শ্ৰেণীহীন সমাজ মাকচীৰ স্বপ্নই বাচিয়াৰু সমসাময়িক সমাজ বাবস্থাক নিটোল ৰূপত দাঙি ধৰিছে।

চিকিৎসা কবিলে; দুয়ো বেমানী কিছু সুস্থ হ'ল। শেষে মিনা মাকড়ীৰ মাকে ডাষ্টৰক
 কঢ়ি খাবলৈ ঘৰত তেওঁ চাহহে মাৰ বুলি কৈ অশেষ কবিলে। মাকটী আৰু মাকে
 ডাষ্টৰৰ লগত ঘৰৰ ভাৰত কথা-বাৰ্তী পাতিব বুলি ভাৰতেই থাকিল। অহংকাৰী
 টোপাকোৱেই এটাও বাক্য বিনিময় কৰিব নিবিচাৰিলে। অৱশেষত মাকটীৰ মাকে তেওঁৰ
 ল'ৰা-ছোৱালীহালক আৰোপ কৰাৰ বাবে তেওঁক কৃতজ্ঞতা জনালে। চাহ মাহেই
 বিশেষ কোনো মাত বোল নকৰি টোপাকোৱে ওলাই গ'ল। ঘৰৰ লতুৱাটোৱে অবাশ্য
 ডাষ্টৰক জানিব প্ৰশংসা কবিলে। মাকটীয়ে নিজেও তেওঁৰ ওপসুৰ হৈ পৰিছিল যদিও
 আহত মাকৰ সখুখত মুকলিকৈ টোপাকোৱক সমৰ্থন কৰিব নোৱাৰিলে। মাকে ন-
 চহকী ডাষ্টৰৰ ভেমৰ ভেম ভাঙি ক'লে যে এসময়ত সেইখন ঘৰতে টোপাকোৱেই
 নইহী-বাতি খোৱাৰ কাম কৰিছিলহি। এতিয়া যেনে মানে চল হৈছে যদিও তেওঁ প্ৰকৃততে
 উচ্চ শ্ৰেণীৰ হ'ব পৰা নাই। জৰ্জৰ মাকক সমৰ্থন কৰিলে। পিছে মাকটী যেন ইতিমধ্যেই
 ডাষ্টৰৰ সম্মানজনক পুত্ৰি আৰু তেওঁৰ আকৰ্ষণীয় ব্যক্তিত্বৰ প্ৰেমত গদগদ হৈ পৰিল
 । মাকৰ আগত মুখ ফুটাই একো নকয়লেও তাই ভাবিলে ডাঙৰী বিদ্যা সকলোতকৈ
 মহান। টোপাকোৱে যে কিমান ধনী, মানী আৰু ৰূপবান পুৰুষ। পিছে কথা পঢ়াৰ
 বেলিকাহে তেওঁ বৰ কৃপণ !

বেমানৰ পৰা আৰোপ্য হৈ জৰ্জ অধিক দুৰ্ভাগ্য আৰু দুশ্চৰিত্ৰ হৈ পৰিল।
 সকলোৰে ওচৰত ধাৰ কৰি ডিঙিলৈকে পোত গয়ল। বয়ু-বাঙবোৰ আঁতৰি গ'ল।
 ঘৰৰ বেছিভাগ ধনী বস্তু বিক্ৰী কৰিব ধৰিলে। মাক ভনীয়েকৰ অচল প্ৰচেষ্টাইও
 ঘৰখন ধৰি বহাত সফল নহ'ল আৰু শেষত নিজৰ লতুৱা-লিক্‌টোৰ পৰা ধন ধাৰে
 লগৰে লগা হ'ল। চৰুৰ ত্ৰুৰ জুই জ্বলিব ল'লে তু তাৰ অনুগ্ৰহতে, পুতেকৰ এনে
 দুৰ্দৰ্শাই মাকটীৰ বয়সৰ মাকক অধিক কুটী কৰি পেলালে। ভোগ বিলাসত মও চৰ্জ
 ঘৰৰ ব্যয়ৰ স্তু আৰু বাপেকৰ উপাৰ্জনৰ সকলো মদত উৰুৱাই দিলে। দুখও মত ৰাখিব
 হয়ল। মাকটী অধুত চিন্তা-ভাৱনাত বুৰ গয়ল। ঘৰৰ বাৰাণ্ডাৰ খিৰিকিৰ পাতিত বৰি
 দুবৈৰ বা ভাবে বাণীত উঠি অহা-যোৱা টোপাকোৱলৈ পৰম আকুলতাৰে চাই গ'লে,
 সপোন দেখে। বহুতো বৰ্ত্তন কৰুৱাই অগা-দেৱা কৰে; কিন্তু টোপাকোৱেই কঢ়ি
 তাইৰ ফালে ঘূৰি নাচায়।

এদিন সকলোকে আচৰিত কৰি টোপাকোৱৰ পৰা বিবাহৰ প্ৰস্তাৱ লৈ মাকটীৰ
 ঘৰত উপস্থিত হ'ল এগৰাকী পুটী মাকী। ডাষ্টৰে মাকটীক বিয়া কৰিব যদিহে নগণ
 মাত হাজাৰ কৰল যৌতুক দিব পাৰে। উৎসাহ আৰু সপোনৰ মনোৰম বেলুনটো
 হঠাতে সশব্দে ফাটি গ'ল মাকটীৰ। পুটীয়ে বিয়া টোপাকোৱৰ ফটোখনকে হাতত
 ৰখি তাই মুক হৈ ব'ল। পিছে মাকটীৰ মাকে তল নপৰি কৈ পঠালে যে ডাঙৰ
 তেওঁলোকৰ বংশ মৰ্যাদা আৰু প্ৰতিপত্তিৰ সমৰ্থক নহয় - তেওঁলৈ মাকটীক বিয়া
 দিয়াই আৰু বিয়া কৰাব, যৌতুকৰ দাবী বাদ দি আশেৰু কৰি ল'ব। তাই খিৰিকিৰে
 টোপাকোৱক চাই থাকিবলৈ নেবিলে। পিছে তাই দেখিলে নিৰ্ভীকৰ ভিত্তেৰে নিৰ্ব্বতৰ
 ঘৰৰ ফালে বন্ধুদৃষ্টিৰেও নোচোৱাকৈ তেওঁ অহা-যোৱা কৰি থাকিল। টোপাকোৱে
 লগত বিয়াৰ স্বপ্ন দেখি থকা মাকটীৰ স্বপ্ন ভংগ হ'বলৈ বেছি পৰা নালাগিল। এজনী
 ধনী ধুলালীক পটী কৰি ডাষ্টৰে তেওঁৰ নকৈ সজা অট্টালিকাত সুদুৰ্গাছেহি। মাকটীয়ে
 ঘৰ পালে ডাঙৰে আন কেইবাঘৰ মানুহলৈও বিবাহৰ প্ৰস্তাৱ পঠাইছিল যাতে যৌতুকৰ
 টকাৰে তেওঁ ঘৰটো সাজি উলিয়াব পাৰে। তেওঁ কাৰো প্ৰেমত পৰি বিয়াৰ প্ৰস্তাৱ
 পঠাও নাইলি। তেওঁৰ মানসত প্ৰেমৰ দৰে অনুভূতিৰ স্থান শূন্য। আনকি বিয়া কৰাই
 অন্য পটীৰ প্ৰতিও তেওঁ উদাসীন। ঘৰত তেওঁক অকলে এনি ডাষ্টৰ নকলো সময়তে
 মোৰ আৰু বেমানীৰ লগত বাস্ত। প্ৰেম-প্ৰীতিয়ে তেওঁক টলাব এয়া আছিল মাকটীৰ
 স্বভাৱৰ নিদাৰুণ আঘাত। দুখ,ফোভাত তাই ফাটি পৰিল। লজ্জিত, চিন্তিত মাকৰো
 দুখ হ'ল। লগে লগে জৰ্জৰ উপদ্ৰৱ বাঢ়িব ধৰিলে, অধিক উজ্জ্বল হৈ সি এজনী
 দুশ্চৰিত্ৰ ছোৱালীক আনি ঘৰত সুদুৰ্গাছেহি। মাকটী যেন ঘৰতে পৰ হৈ পৰিল। দুখ,
 শোক, বেজাৰ আৰু স্বপ্নভংগৰ বেদনাই জৰ্জৰিত কৰা মাকটীৰ স্বাস্থ্য পৰি আহিল।
 ঘৰ লতুৱাৰ পৰা মাৰ কৰি ডাষ্টৰ টোপাকোৱৰ ওচৰত লাজে অপমানে চিকিৎসা
 কৰি গ'ল। অশেষ কষ্টৰে চিকিৎসা কৰিব যোৱা মাকটীৰ ভগ্নস্বাস্থ্য ঠিক কৰিবলৈ
 ডাষ্টৰে দৰব ঠিকেই নিছিল যদিও তেওঁ তাইক কেতিয়াও এয়াৰ মৰমৰ মাত বিনিময়
 নকৰিলে। স্বাস্থ্যকৰ ঠাইলৈ তাইক ফুৰিবলৈ যাবলৈ পৰামৰ্শ দিলে। সেয়া তাইৰ বাবে
 একোৰে অসম্ভৱ আছিল। সিফালে ককায়েকৰ দুশ্চৰিত্ৰা মেথীয়েক পলাই গয়ল



অসম কলেজ শিক্ষক সংস্থা

মাজুলী মাণ্ডলিক সমিতিৰ মুখপত্ৰ



সম্পাদক

দ্বিজেন কুমাৰ শইকীয়া

সূৰ্য কুমাৰ দলে

মল্লিকা মবাণ

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

ACTA House, Solapar, Guwahati - 781008, Assam

Website: www.acta.org.in

Email: actaassam@gmail.com

Himangshu Maral
President
Mob: 9854629552

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MESSAGE

It is indeed heartening to know that Majuli Zone of Assam College Teachers' Association (ACTA) is bringing out the seventh edition of their Annual Journal "Majuli Mandolink Samitir Mukhapatra" for the session 2021-22. It is through publication of such quality books and journals that the teachers regularly get a platform for useful intellectual exercises, including meaningful research on relevant subjects. Academic endeavours such as this by zones like Majuli have helped ACTA to effectively sustain its image as an organization of devoted academia. We hope that Majuli Zone will continue to publish quality journals with a view to providing a platform to the college teachers for academically contributing to the larger society through useful writings on relevant subjects.

I take this opportunity to offer my felicitations to the Editorial Board, in particular and the Zonal Committee, in general for their admirable efforts towards successful publication of the journal.

Long Live ACTA!

Long Live Teacher Unity!

With best wishes

Himangshu Maral

(Himangshu Maral)

President

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ত্ৰিবৰীয়াসকলৰ মাজতহে বৰ্তি আছে। বৰ্তীসকলে অসমীয়া ভাষা ব্যবহাৰ কৰে।

নিজৰ খাদ্যাভাস, সাজ-পাৰ, আ-অলংকাৰ, ধৰ্ম তথা ধৰ্মীয় অচাৰ-অচৰণ, উৎসৱ-পাৰ্বণ, গীত-মাত, নৃত্য-ৰাগ, ভাষা-সাহিত্য আদিৰে সৈতে অসমৰ অন্যান্য জাতি-জনজাতিৰ মাজত এওঁলোকে স্বতীয় জাতি হিচাপে আত্মপ্ৰকাশ কৰি আহিছে। আমাৰ আলোচনাত এই লোকসকলৰ সংস্কৃতিৰ এক উল্লেখযোগ্য নিশ সেওগনি আৰু সেওগনি নৃত্য সম্পৰ্কে আলোকপাত কৰিবলৈ চকু কৰা হৈছে।

০.০১ গবেষণা পত্ৰৰ উদ্দেশ্য :

অসমৰ বৰ্ত্তন সংস্কৃতিকৃত হবলী আৰু বৈচিত্ৰ্যপূৰ্ণ কৰি তোলাত সেউবীসকলৰ অৰলন অতি গুৰুত্বপূৰ্ণ। সেউবীসকলৰ সংস্কৃতিৰ আলোচনা অবিহনে অসমৰ সংস্কৃতিৰ আলোচনা আৰম্ভ কৰা হৈ ন'ব। বিশেষকৈ 'সেওগনি' অৰ্থাৎ সেও উঠা ঘটনা সেউবীসকলৰ এটা বিশেষ নিশ, যিটোৰ বিষয়ে বৰ্ত্তমানেও বিজ্ঞানসন্মত অধ্যয়ন হোৱা নাই। এই নিশটিক পোহৰলৈ অনাৰ উদ্দেশ্যে গবেষণা পত্ৰিকাখন প্ৰস্তুত কৰা হৈছে। আমাৰ আশা এই আলোচনাৰ জৰিয়তে সেউবীসকলৰ সংস্কৃতিৰ অধিনি কথা পোহৰলৈ আহিব আৰু অন্যান্য জনগোষ্ঠীত থকা এনে বিশেষত্ব সম্পৰ্কেও বিজ্ঞানসন্মত আলোচনা হ'ব।

০.০২ গবেষণা পত্ৰৰ পদ্ধতি :

বিষয়টি অধ্যয়নৰ বাবে বৰ্ণনাছক পদ্ধতি গ্ৰহণ কৰা হৈছে। ক্ষেত্ৰ অধ্যয়নেই আমাৰ আলোচনাৰ প্ৰধান উৎস। তাৰ লগতে বিষয়ৰ লগত সম্পৰ্কিত বিভিন্ন মূল্যবান গ্ৰন্থকো পৌল উৎস হিচাপে গ্ৰহণ কৰা হৈছে।

১.০০ সেওগনি :

সেউবীসকলৰ সেওগনিৰ আশে-বহাগীয় বিহু (ব'হাগ বিহু) আৰু মেঘুৱা পূজা আনিকলগীয়া হয়। বহাগ মাহৰ প্ৰথমটো বুধবাৰ বিহু আৰু বুধবাৰত পূজাৰ বাবে মানুহৰ বিহু। দ্বিতীয়টো বুধবাৰ আৰু তৃতীয়টো বুধবাৰে মেঘুৱা পূজা কৰা হয়। গৰু বিক্ৰমপৰা মেঘুৱা পূজালৈকে অসম এওঁলোকে ভালেনান ধৰ্মীয় কাৰ্য সমাপন কৰে।

মেঘুৱা পূজাৰ দিনা সেউবীসকলে সেওগনিৰ কাৰণে ৰাজহটোকে তিনিটা ছাগলী আৰু দুটা কুকুৰা উপাস্য দেবতাৰ নামত বলি দিয়ে। ইয়াৰে দুটা ব্যক্তিগতভাৱে আগ কৰা পশু-পকী বলি দিয়ে আৰু এটা সেওগনিৰ পাতৰ কাৰোবৰে গাত দেও অৰ্ঘ্য লগে। সেউবীসকলে বিশ্বাস কৰে যে দেৱতা অৰি গাত সোমাই তেওঁৰ উদ্দেশ্যে আগবঢ়োৱা অৰ্ঘ্য কৰেহি। এই সেও লগতজনকে সেওগনি বুলি কোৱা হয়। সেওগনিজন অৰ্ঘ্যৰে পৰাই যে গি ওপসম্পন্ন হৈ আহে এনে নহয়। তেওঁ সৰল মাজৰে এজন। কোনোও নিজ ইচ্ছামতে সেওগনি নোৱাৰে। এওঁলোকৰ ওপৰত দেও-সেৱীৰ পুৰীষ পৰাই থাকে বুলি সেউবীসকলে বিশ্বাস কৰে। সেও অৰি দেৱতাই লগ লাগিহি। এবাৰ কাৰোবৰ গাত লগিলে আজীৱন লগি থাকে। সেও লগৰ পৰা এওঁলোকৰ বহুতোবিধি পৰিৱৰ্তন দেখিবলৈ পোৱা যায়। সেওগনিৰ লক্ষণৰ বিষয়ে ডাফকলৰ সেউবীয়ে এনে কৈছে—

প্ৰথম অৱস্থাত সেওভুক্তৈ পোৱা মন
মাজনিশা নাইবা শেষ নিশা ডিঙৰ-ৰাগ
বাহিৰলৈ ওলাই যায়। মাকে মাকে
খটীয়ায়। ফলত বাহিক জ্ঞান শূন্য হৈ

বেহি কথা নকৰ। মাক-মাসে খাবলৈ এৰে।
পূৰ্বৰ বেয়া বেমান-আজাৰ খাতিসেত নতুন
তেজ শক্তি পায়। কু-মতাস এৰি শুভতাৰে
খাতিবলৈ লয়। এনেদৰে লক্ষণ প্ৰকাশ পালে
পূজাৰী আৰু ব্ৰাহ্ম-মেঘাসকলে সেও লগিহে
বুলি বৃত্তিৰ পাৰে। (সেউবী সংস্কৃতি, পৃ. ১৮৩-
১৮৭)

সেউবীসকলে সেওগনিক দেৱতাৰ আত্মিক প্ৰতিনিধি হিচাপে গণ্য কৰে। আছাই পৰমাছাত বিচাৰে। সেওগনি হ'ল আছা-পৰমাছাৰ মিলনৰ যোগসূত্ৰ। আছা অশৰীৰী হোৱা বাবে কথা ক'ব পৰা ক্ষমতা লাভ কৰিবলৈ এজন দেহাৰী মানুহ আছি লয়। যাৰ সেই গ্ৰহণ কৰে অৰ্থাৎ আছাৰ লগত পৰমাছা একত্ৰ হোৱাকৈই সেওগনি বেলা হয়। হ্ৰস্ব-মন শুভ আৰু একগ্ৰ বোধিৰ পৰিলেহে পৰমাছাৰ বাণী আছাই শুনিবলৈ পায়। সেওগনি এনে ওপৰ অধিকাৰী বাবে তেওঁৰ সৈৱবাণী ক'ব পৰা ক্ষমতা আছে বুলি সেউবীসকলে বিশ্বাস কৰে।

পূজাৰ দিনা সেওগনি গৈ সেওঘৰ পোৱাৰ লগে লগে তেওঁক জ্ঞান কৰিবলৈ দিয়া হয়। তাৰ পাছত ঠিকালপৰা নতুন সাজ আনি পিন্ধিবলৈ দিয়ে। এই বস্ত্ৰৰ সাধাৰণতে ক'লা, ৰঙা নাইবা গোকৰা হয়। প্ৰসংগভাৱে উল্লেখ কৰিব পাৰি যে, এনে বস্ত্ৰ পোছক ইষ্ট দেৱ-সেৱীয়ে পৰিধান কৰে বুলি তেওঁলোকে বিশ্বাস কৰে। সেয়ে সেওগনিয়ে এই ৰং আছি লয়। সেইদিনা তাত সমবেত আন কোনোও এনে বস্ত্ৰ পোছক পৰিধান নকৰে। এনে বস্ত্ৰ পোছক পৰিহিতজনক সেওগনিয়ে অনিষ্ট কৰিব পাৰে বুলি সেউবী সমাজত বিশ্বাস আছে। নতুন বস্ত্ৰ পৰিধান কৰাৰ পাছত পূজাৰীয়ে শান্তিমণী পানী খটীয়াই সেওগনিক দেৱতাৰ শাৰীলৈ তোলে। তাৰ পাছত সেওগনিয়ে মণিকুটত প্ৰবেশ কৰি তাৰ পৰা সোণ, ৰূপ,

আম আদি বাহুৰ মূল পিন্ধি তৈলবী বেষৰে ওলাই আহে। ইতিমধ্যে তেওঁৰ গাত সেও উঠে আৰু উত্তমুতি ৰাৰণ কৰি ৰূপিবলৈ ধৰে। তেনে সময়ত পূজাৰীয়ে বলি কটা বেৰীৰ ওপৰত আসন সজাই দিয়ে আৰু সেওগনি বাহে। এই সময়তে তেওঁ ঐশ্বৰিক শক্তি লাভ কৰি সৈৱবাণী ক'বলৈ ধৰে। কিনয়ভাৱে সখান সহকাৰে দেশ-মহৰ ভবিষ্যৎ মানুহৰ বিভিন্ন ক্ষেত্ৰত সেৱা দিয়া বাৰা-বিখিনি, বেগ-বাৰি আদি সম্পৰ্কীয় কথা সুবি সমবেত ৰাইজে সমিধান লয়। সৈৱ কাণীৰ পাছত পূজাৰীসকলে হাঁহ, পাৰ, কুকুৰা আদি বলি সি সেওগনিক কেঁচা তেজ শিবলৈ দিয়ে।

১.০১ সেওগনি নৃত্য :

সেওগনিৰ সম্পূৰ্ণ সেও উঠাৰ পাছত বাগ বজাবলৈ ইংগিত দিয়ে। ইতিমধ্যে সাঙু হৈ থকা বান্দকসকলে বাগ বজাবলৈ আৰম্ভ কৰে আৰু তাৰ চেৰত সেওগনিয়ে তাত্ত্ব ভংগিমাৰে নৃত্য আৰম্ভ কৰে। উল্লেখযোগ্য যে সকলো সেওগনিৰ নৃত্য ভংগিমা একে নহয়। যিজন দেৱতা তেওঁৰ গাত লগে সেই দেৱতাৰ মুদ্ৰাৰেই সেওগনিয়েও নাচে। নিজ সজ্ঞ ইষ্টদেৱতাৰ লগত কীৰ্তন কৰি তদ্বয় হৈনাচে, ইয়েই সেওগনি নৃত্য।

সেওগনি নৃত্যৰ একাংশ আশ্চৰ্যজনক। এই আশেও সেওগনিয়ে জীৱ-জন্ত বলি দিয়া তীক্ষ্ণ অস্ত্ৰৰ ওপৰত নৃত্য কৰে। যথেষ্ট দীঘল বহল দা মণিকুটৰপৰা উলিয়াই আনে। দুমুৰে দুখন পূজাৰীয়ে লক্ষণ ৰখি থাকে আৰু সমবেত ৰাইজে ইষ্টদেৱতাৰ নাম উচ্চাৰণ কৰি জয়গনি দিয়ে। বাগৰ চাপৰ খৰ হয়। এনে সময়তে সেওগনিয়ে খপককৈ লক্ষণত উঠি নৃত্য কৰে। কেতিয়াবা এনে তীক্ষ্ণ দা, তিশূল নাইবা আন চোকা অস্ত্ৰ সৈ, ডিঙিত ৰাখি নাইবা মুখত লৈও নৃত্য কৰে। এনে চমকপ্ৰদ নৃত্য

দেউৰীসকলৰ দেওধ্বনি নৃত্য :

এটি আলোকপাত

(মাজুলী অঞ্চলৰ বিশেষ উল্লিখনেৰে)

বিষ্ণুমণি চুতীয়া

সহকাৰী অধ্যাপিকা, জেংবাইমুখ মহাবিদ্যালয়

০.০০ প্ৰস্তাৱনা :

অসমৰ বৰ্ণাঢ্য সংস্কৃতিত নিজ কলা-সংস্কৃতিৰে অবিহণা যোগাই অহা জনগোষ্ঠীসমূহৰ ভিতৰত দেউৰীসকল অন্যতম। মংগোলীয় গোষ্ঠীৰ এই লোকসকলে নিজকে 'জিমচাঁয়া' বুলি পৰিচয় দিবলৈ ভাল পায়। 'চাঁ' মানে হ'ল 'চন্দ্ৰ'; 'য়া' মানে 'সূৰ্য' আৰু 'জিম' মানে সন্তান। অৰ্থাৎ তেওঁলোকে নিজকে চন্দ্ৰ-সূৰ্যৰ সন্তান বুলি বিশ্বাস কৰে। শদিয়াৰ পাৰ্বত্য অঞ্চল তেওঁলোকৰ আদি বাসস্থান আছিল যদিও পৰবৰ্তী সময়ত তেওঁলোক অসমৰ ভৈয়াম অঞ্চলত বিয়পি পৰে। বৰ্তমান উজনি অসমৰ তিনিচুকীয়া, ডিব্ৰুগড়, শিৱসাগৰ, যোৰহাট, মাজুলী, লখিমপুৰ, ধেমাজি আৰু বিশ্বনাথ চাৰিআলিত দেউৰীসকলে গাঁও পাতি বসবাস কৰি আছে। অৱশ্যে বৰ্তমান শিক্ষাৰ প্ৰসাৰৰ ফলত বহুলোক চাকৰিজীৱী হোৱাৰ বাবে আৰু ব্যৱসায়-বাণিজ্যৰ পৰিপ্ৰেক্ষিতত বহুলোকে বিভিন্ন ঠাইত আধুনিক পদ্ধতিৰে জীৱন নিৰ্বাহ কৰি আছে।

দেউৰীসকলৰ চাৰিটা 'ফৈদ'ৰ কথা পোৱা যায়— বৰগঞা, পাটবগঞা, ডিব্ৰুগীয়া আৰু টেজপনীয়া। মাজুলীৰ দেউৰীসকল ডিব্ৰুগীয়া ফৈদৰ লোক। উল্লেখযোগ্য যে, দেউৰী ভাষাটো কেৱল

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মাজুলী মাণ্ডলিক সমিতিৰ মুখপত্ৰ



সম্পাদকদ্বয়
ড° পংকজ শইকীয়া
তুলসী ৰাজখোৱা

Udityn Borah

BIMRISHA

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Performance of Micro Enterprises in Terms of Financial Ratios in Jorhat District of Assam

Uditya Borah

Asst. prof., Deptt. of Economics, Jengraimukh College

INTRODUCTION :

Industrialization is the fountain of economic development, which is a contemporary process and streams within the outline of the past development paradigm. It flashes up the process of structural changes and brings faster growth to the national economy. Over the past several years, industrial growth has been gathering impetus in developing countries, even though there are marked spatial inequalities in terms of both location and type of industry. The industrialized countries have achieved spectacular growth in sharp contrast to many other developing countries. At the same time, the industrial structure has changed, moving away from labour-intensive industries to more industrially advanced capital-intensive technology.

From a worldwide perspective, it has been recognized that micro, small and medium enterprises (MSMEs) play a vital role in economic development, because of their potential contributions to the improvement of the income distribution, employment creation, poverty reduction, industrial development, rural development, and export growth. This particular study tries to find out the performance of Micro Enterprises in terms of different financial ratios in Jorhat district of Assam.

DEFINITION OF MSME :

It is very difficult to define the small-scale industry as the definition varies from country to country and also one time to another in the same country. In India first time "The Fiscal Commission, Government of India", in 1950 defined the small-scale industry, like an industry which is operated mainly with hired labour usually 10 to 50 hands. But after that, the "Small-scale industries Board" in 1955 defined small-scale industry in a different way. According to the Board, "Small-scale industry as unit employing less than 50 employees if using power, less than 100 employees if not using power and with a capital asset not exceeding Rs. 5 Lakhs.

In 2006, The Micro, Small and Medium Enterprises Development (MSMED) Act 2006, was introduced. The Act was the start of a new era of industrial history in India. It was the first time in India when a separate Act was passed for the development of Micro, Small and Medium Enterprises sector. Since the definition of the Small-scale industry is closely linked with the Micro, Small and Medium Enterprises undertaking in India is discussed with relation with SSIs. According to MSMED Act 2006 the MSM Enterprises are divided into two classes, Manufacturing Enterprises and Service Enterprises. In the following table it has been defined carefully.

Table 1

Definition of MSME as Per MSMED Act. 2006

Enterprises	Manufacturing (Investment in plant and Machinery)	Service Sector (Investment in equipment)
Micro	Does not exceed 25 Lakhs	Does not exceed 10 Lakhs
Small	More than 25 Lakhs but does not exceed 5 crores.	More than 10 Lakhs but does not exceed 2 crores.
Medium	More than 5 crores but does not exceed 10 crores.	More than 2 crores but does not exceed 5 crore.

Source : Annual Report of MSME, 2013-14

But on July, 2020 the definition of MSME has been changed by the Government of India. It has been defined in the following table.

Table 2

Classification	Investment in Plant and Machinery	Annual Turn over
Micro Manufacturing & Service Enterprise	Not more than Rs. 1 crore	Not more than 5 crore
Small Manufacturing & Service Enterprise	More than 1 crore to 10 crore	More than 5 crore to 50 crore
Medium Manufacturing & Service Enterprise	More than 10 crore to 50 crore	More than 50 crore to 250 crore

Source : Annual Report of MSME, 2020-21

OBJECTIVE OF THE STUDY:

1. To find out the financial status of Micro Enterprises in terms of Activity Ratios, Factor Ratios and Profitability Ratios.

METHODOLOGY :

The study is based on both primary and secondary data. For primary data, 50 Microenterprises (25 each from micro manufacturing and micro service enterprises) were selected from the Jorhat district of Assam by applying a random sampling method. Secondary data has been used from 'Statistical Handbook, Assam 2020', published by Directorate of Economics and Statistics, Government of Assam; and Annual report of MSME, 2020-21 published by Ministry of MSME, India.

FINANCIAL RATIOS AND RELATIONSHIPS:

The basic purpose of financial analysis is to assess objectively the performance of a firm on several aspects such as its resource fulness and ability to earn a fair return on its investment; its ability to meet its current obligations effectively; the extent and character of liabilities; its ability to raise new funds; and so on. The analysis to examine all these aspects is normally done in terms of interpretation of certain financial ratios. In this paper, the plan is to describe the activity ratio, factor ratio and profitability ratio to have an idea of the financial situations of the sample enterprises of Jorhat district of Assam. For this reason, all data are collected from a sample surveys and different variables are calculated only for the financial year 2019-20. The different ratios are discussed below.

1. Activity ratio :

Activity ratios are financial metrics used to gauge how efficient a company's operations are. The term can include several ratios that can apply to how efficiently a company is employing its capital or assets. Activity ratios are useful for comparing how a company's performance is trending over time in horizontal statement analysis. For analyzing the activity ratio of the sample Micro Enterprises, Current Asset Turn over Ratio and Working Capital Turn over Ratio are attempted to derive.

1.1. Current Asset Turn over Ratio :

It measures the efficiency of a company in generating sales revenue.

Table 3
Current Asset Turn over Ratio

Category	Average Net Sale (Rs.)	Average Current Asset (Rs.)	Current asset turn over ratio
Manufacturing	562345.07	492169.21	1.14
Service	441257.60	452231.63	0.98
DistrictAverage	501801.34	47220042	1.06

Source : Field survey

The current asset turn over ratio in the Jorhat district was found to be 1.06. It means that Rs.1 of investment in Micro Enterprises can generate sales revenue of Rs. 1.06. Again, Micro Manufacturing Enterprises is able to generate more sales revenue (1.14) compared to Micro Service Enterprises (0.98)

1.1. Working Capital Turn over ratio :

The Working capital turnover ratio indicates the velocity of the utilization of Working capital. This ratio represents the number of times the working capital is turned over in a year. Higher the ratio reflects better use of capital.

Table 4
Working Capital Turnover Ratio

Category	Average Sale (Rs.)	Average Working Capital (Rs.)	Working Capital turn over ratio
Manufacturing	583410.35	306195.31	1.91
Service	473129.13	287581.69	1.65
District Average	528269.74	296888.5	1.78

Source : Field survey

1. Profitability Ratio :

A profitability ratio is a measure of profitability which is a way to measure a company's performance. Profitability is simply the capacity to make a profit. The profitability is measured by the Net Profit ratio and Rate of return on Investment.

1.1. Net Profit ratio :

It shows the relationship between net profit and net sales. It is computed by dividing the net profit by net sales. The Net Profits are obtained after deducting income tax. A high ratio indicates the efficient management of the affairs of a business.

Table 5
Net Profit Ratio

Category	Average Net Profit (Rs.)	Average Net Sale (Rs.)	Net Profit Ratio (%)
Manufacturing	125325.63	562345.07	22.29
Service	83498.67	441257.60	18.92
District Average	104412.15	501801.34	20.81

Source : Field Survey

The Average Net Profit in the Jorhat district is found to be 20.81%. It indicates that Micro enterprises in the Jorhat district can earn Rs. 20.81 as a profit per Rs. 100 sales.

2.2. Rate of Net Return on Investment : This ratio reflects the long-term profitability of a firm.

Table 6
Rate of Net Return on Investment

Category	Average Net Profit (Rs.)	Average Net Asset (Rs.)	Rate of Net Return on Investment (%)
Manufacturing	125325.63	793146.63	15.80
Service	83498.67	618834.32	13.50
District Average	104412.15	705990.48	14.79

Source : Field Survey

The above table indicates that Rs. 100 investments in net assets give Rs. 15.80 as net profit in micro manufacturing enterprises, and Rs. 13.50 in micro service enterprises. On average Rs. 100 investments in net assets return Rs. 14.79 as net profit.

1. Factor Ratios:

1.1. Debt to Capital ratio

It is the ratio of a company's total debt to its total capital. The ratio measures a company's capital structure, financial solvency and degree of leverage, at a particular point in time. The debt-capital ratio provides a review of the extent to which industry relies on external debt financing for its funding and is a measure of the risk to owners. An industry with high debt-to-capital ratios, may show weak financial strength, because the cost of these debts may weigh on the company and increase its default risk. So, it requires looking at the debt to capital ratio of the sample enterprises of Jorhat district.

Table 7
Debt to Capital ratio

Category	Debt to Capital ratio
Manufacturing	0.40
Service	0.44
District Average	0.42

Source : Field Study

The average Debt to Capital Ratio of sample micro enterprises was found to be 0.42. It means that for each Rs. 100 capitals invested; it has a debt burden of Rs. 42. The debt burden is almost similar for both micro manufacturing and micro service enterprises. The debt to Capital Ratio also indicates that the micro enterprises in the Jorhat district do

not have a healthy financial situation as they have a heavy debt burden up on them.

1.1. Capital Labour ratio:

Capital Labour ratio is a measure of the amount of capital employed to every unit of labour employed in the economy. Arise in the capital-labour ratio increases the productivity of labour, makes production more profitable, reduces unit costs, and improves product quality.

Table 8
Capital Labour Ratio

Category	Fixed Capital Labour Ratio (Rs.)	Working capital Labour Ratio (Rs.)	Capital Labour Ratio (Rs.)
Manufacturing	160415.2	94641.67	255056.87
Service	103240.23	93444.32	196684.55
District Average	131827.72	94042.99	225870.71

Source : Field Survey

Table 8 shows the Capital to Labour Ratio of sample Micro Enterprises in Jorhat district. The average Capital Labour Ratio of Micro Enterprises in Jorhat district is found to be Rs. 225870. This CLR is more in micro manufacturing enterprises than micro service enterprises. That's why it is inferred that micro manufacturing enterprises are more capital intensive compared to micro service enterprises.

CONCLUSION :

The above analysis indicates that Micro-enterprises in Jorhat district are still in a developing stage. Their revenue generation is not so satisfactory. But the use of capital is quite satisfactory and it can be found out from the working capital turn over ratio which is 1.78. If we look at the overall financial conditions of the sample micro-enterprises depending upon the different ratios of the sample micro-enterprises then we can conclude that, the financial condition of the sample micro-enterprises in the Jorhat district are no so bad, but it can be better. Generally, in developing countries no unique relationship exists between the micro policy and micro industrial structure. But a policy regime correcting the structural

imbalances present in Jorhat as well as Assam can provide a better environment for development of micro enterprises.

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মাজুলী মাণ্ডলিক সমিতিৰ মুখপত্ৰ



সম্পাদক

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সূৰ্য কুমাৰ দলে
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**AXOM COLLEGE SHIKSHYAK SANSTHA
"Majuli Mandolik Samitir Mukhapatra"**

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Assam College Teachers' Association (ACTA)
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Tourism in Mizoram: Problems and Prospects

Uditya Borah

Introduction:

Mizoram is one of the Seven Sister States of the North Eastern India. It is situated in the easternmost corner of India flanked by Myanmar in the east and Bangladesh and Tripura in the west. In the north it has a boundary with Manipur and Cachar district of Assam. It becomes the 23rd state of India on 20th February, 1987. The state covers an area of 21,081 square k.m. and has a population approximately 1.09 million (according to 2011 census). Mizoram is considered by many as a beautiful place due to its dramatic landscape and pleasant climate. It is also considered as the Land of Blue Mountain.

Tourism is currently one of the world's largest industries and the fastest growing sector of the market. Tourism is the temporary movement of people to destinations outside their normal places of work and residence, the activities undertaken during their stay in those destinations, and the facilities created to cater to their needs. It is a multi-dimensional phenomenon and it has a significant contribution to the socio-economic conditions in many countries around the globe. With its highly green, crisscrossing rivers and interspersed lakes, Mizoram is a tourist paradise. During 2018-19, 88.12 thousand domestic tourists and 1.64 thousand foreign tourists visited the state. Revenue earned stood at Rs. 2.94 crore from the sector.

Uditya Borah

Prospects of Tourism in Mizoram:

Mizoram is well blessed by the nature. It is the treasure house of various economic resources. It has a rich cultural and ethnic heritage that can easily make it a tourist spot. Mizoram is also considered one of the safest places to travel in India. The Mizos are peace loving and hospitable by nature, and the state is conveniently free from insurgency problems and tribal conflicts which are often witnessed in other north-eastern states.

Tourism has the greatest potential for generating income and employment opportunities in Mizoram, because the state is not only characterized by flora and fauna, it is also exceptionally rich in biodiversity and have lots of tourist attraction sites. Some major tourist attraction sites in Mizoram are identified in the following-

1. The Mizoram State Museum:

The Museum was established in April, 1977 by the Tribal Research Institute under education department. It is an ethnographic museum with multipurpose collections on display. Financial assistance has also been given to this museum by the Victoria Memorial.

2. Solomon's Temple, Chawlhmun :



It is located on the western side of Aizawl city. It is one of the most beautiful church in the hills constructed by Kolhran Thianghlim which is rendered 'The Holly Church' in English.

Udityn Boruh

3. K. V. Paradise :



K. V. Paradise is situated at a hilltop in Durtlang near Aizawl city (approximately 10 km away from city). It was built in the memory of Mrs. Rosangpuii Varte who died in a tragic road accident in 2001. The monument was completed around the year 2006 and it's a two-storey structure where the ground floor contains the erected memorial along with a huge painting of Mrs. Varte and the upper floor contains a gallery where accessories of Mrs. Varte like her footwear, dresses and photographs depicting various phases for her life are kept.

4. Reiek Heritage Village:



Reiek has a typical Mizo village consisting of the distinctive traditional huts of the different Mizo sub-tribes, Mizo chieftain's house, a bachelor dormitory and that of a widow has been created and maintained by Tourism Department of Mizoram. The houses are fully furnished giving the visitors a peak into the glorious past of the valiant high Landers. This is also the venue of the annual Anthurium festival of Mizoram.

Udithyn Boruah

5. Tuirihiau Falls, Thenzaw:

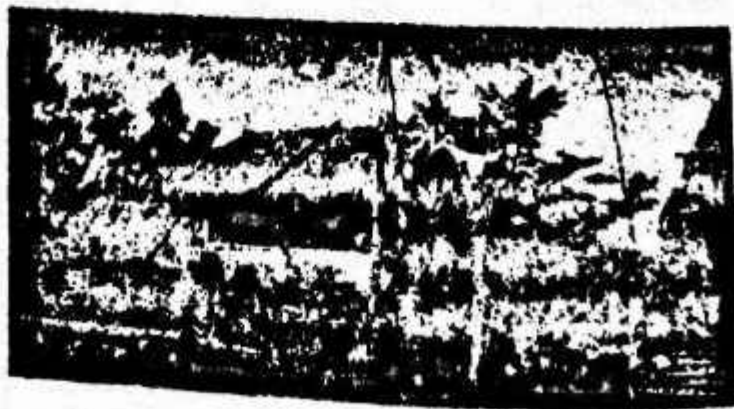
Tuirihiau Falls is the most spectacular of all the waterfalls and cascades in the fast flowing rivers of Mizoram. It is located in Vanva river near Thenzawl. It is upstream of Vantawng falls which is the highest in Mizoram and just 24 meters shorter than Jog falls in Karnataka.

6. Vantawng Falls :



Of all the waterfalls and cascades in the rough and fast-flowing rivers of Mizoram, Vantawng Khawthla or 'Vantawng Fall' is the highest and the most spectacular one. Located in Vanva river near Thenzawl, 93 km to the south of Aizawl, it is named after Vantawnga who was said to be an excellent swimmer. The height of the fall is recorded as 750 ft. and though it is difficult to get close to it because of the sheer forested hillsides surrounding it, a comfortable viewing tower has been constructed by the Tourism Department. Mizoram boasts of having the 13th highest waterfall in the country. This is one of the major tourist attractions in Mizoram.

7. Mizo Typical Village :



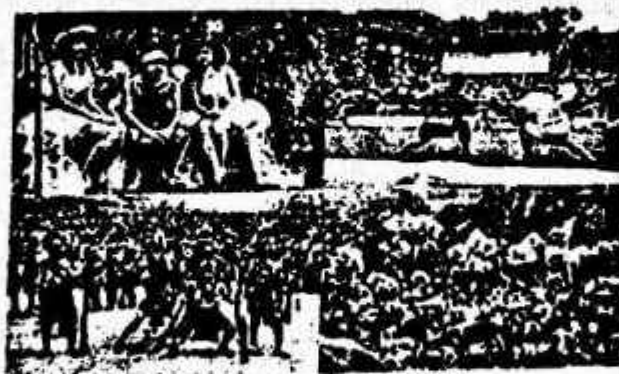
Falkawn is a small village situated 18 km. south of the main

Udithyn Borah

city of Aizawl. Depicting the lifestyle and culture of a typical Mizo village, this site is frequently visited by tourists. Art & Culture Department, Government of Mizoram has set up a Cultural Centre (Zokhua) at Falkawn in 1992. The centre is a mini live-museum where Zawlbuk (Dormitory), Lal In (Chief's House), Pum (Blacksmiths) and other Mizo typical houses are erected. There are freedom fighter memorial stones and Taitesena commemoration stone.

Besides these very famous tourist sites, many festivals have also been celebrated in Mizoram which reflects tribal heritage and culture of Mizo peoples. These festivals have earned lots of importance among the tourists during the recent years. These festivals are—

1. Anthurium Festival :



Anthurium Festival

Anthurium Festival is an Indian regional festival celebrated in Mizoram. This festival is organised by the Tourism Department of the Government of Mizoram. It is a three day-long cultural event organized every year in the month of September with an intention to promote *tourism* in the state and also encourage Anthurium cultivation in Mizoram. It is a very popular festival and has slowly become one of the most prominent tourism festivals of the North East region of India after Bihu Festival of Assam and Hornbill Festival of Nagaland. It is a festival that not only highlights the tourism potential of the state but also showcases the culture and tradition of the Mizo Tribes.

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2. Chapchar Kut :

The Chapchar Kut is celebrated during March after completion of their most arduous task of jhum operation i.e., jungle-clearing (clearing of the remnants of burning). It is a spring festival celebrated with great favour and gaiety. Department of Art & Culture, Government of Mizoram organizes ChapcharKut annually. The venue and date has been fixed at first Friday of every March at Assam Rifle Ground also known as Lammual located right at the heart of Aizawl city, the capital of Mizoram. ChapcharKut is also observed in various remote areas and villages of Mizoram and even outside the state where the Mizo Society thrives.

3. Lyuva Khutla Festival :

This festival is observed when the Jhum have been cut or cleared in the month of March. It is the biggest festival of Mara tribes living in the southern part of Mizoram. The number of days for celebration of Lyuva Khutla is not fixed as the duration of festivities depends on the number of days the villagers are prepared to contribute food and drinks.

So it is quite clear that Mizoram has tremendous and quite unique tourism potential. This could be tapped mainly through the concept of eco-tourism. Nature /wildlife tourism, adventure tourism, cultural / heritage tourism, leisure tourism, international border tourism could be some special tourist packages which are already in progress in the state.

Problems of Tourism in Mizoram :

Mizoram has lots of potentials as a tourist destination with its rich cultural and natural sites. But despite its huge potentialities as a tourist hub, the state tourism industry has faces different problems due to which the industry still underperformed. The main noticeable problems are discussed in the following:

Though the state tourism department received liberal financing from the Ministry of Tourism for development of tourist infrastructure across the state, growth of tourism in Mizoram was highly

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unsatisfactory due to lack of a state tourism policy and incompetence of the officials. CAG report, 2014 said that 42 tourist lodges and highway restaurants in the state incurred a maintenance cost of Rs. 734.05 lakh during 2009-2014 against which only 266.85 lakh was collected as revenue. The reason behind this underperformance is the uneconomical maintenance of the assets by the tourism department of Mizoram.

Poor infrastructure, including poor coverage and low quality of roads, and unreliable domestic air services, increases the cost and reduces the value captured from tourists. Electricity and Telecommunication services are also very poor in most of the rural areas in Mizoram.

Mizoram is one of the most Landslide prone zones of the country. The state suffers huge loss of life and property, due to landslide every year. That's why only a few tourists wish to visit Mizoram during the summer season as in the summer landslide is at its peak due to heavy rain.

Organization of tour is an important aspect for the success of tourism. Guide services, reasonable package tour, well portrayal of destination, taking care of the tourists and the tour programs etc. are the part of well-organized tour. Since tourism is a labor-intensive industry, arrangement of tour program can create the opportunities of employment. Improper organization of tours (both in government and private levels) is considered as a disadvantage to the state tourism.

At present, except for Sikkim, Assam, Meghalaya and Tripura entry to all the other states is restricted even for Indian tourists. This is a major deterrent for tourism in the region. The entry permit requirements for the Indian tourists should be abolished immediately. The entry permit formalities for the foreign tourists should be simplified immediately and abolished in due course.

There is no direct international communication network to Mizoram except for Myanmar and Bangladesh. Lack of professional attitude and management of the peoples of Mizoram

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towards tourism is another important problem of tourism in Mizoram.

Advantages of Mizoram Tourism:

Mizoram occupies a strategically important place in so far as international trade is concerned because of international scope of commercial enterprises. Flanked by Myanmar and Bangladesh, Mizoram offers an ideal hub for a vibrant international business and exchange with Southeast Asian Nations. With enhancing infrastructure of road, rail and air connectivity and the foundation of exchange courses with neighboring nations, the exchange assistance has gradually developed during the recent decades. Thus, the state is found to be a suitable place for international tourists and businessmen from South East Asian Region. After the implementation of Kaladan Multi-Modal Transit Transport Project (KMTTP), southern Mizoram will be the resting shed for the tourists that travel between India and South East Asia via Myanmar. Mizoram is all set to come closer to the rest of India and Southeast Asia and is hopeful of boosting its economy. KMTTP is a bilateral project between the Government of India and Myanmar Government to connect Indian seaport of Kolkata with Sittwe seaport in Myanmar by sea route and then to Paletwa in Myanmar via Kaladan river by inland water transport and then from Paletwa on to Mizoram in India by road transport. This is an 807 km-long land and sea route that is about to link the state with Myanmar and Thailand in near future. This project will boost the state tourism and the overall economic development of Mizoram.

Along with business relation, easy connectivity, education friendly environment moderate climate is also a main reason for travelling Mizoram during summer. During summer Mizoram gives immense pleasure and excitement of hill station like feelings to the tourists. However, on a broad scale, the state is an unexplored destination for many of the mainland domestic tourists. It has a lot of advantages

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to attract tourists. It is a beggar free state. Less crowding and pollution free nature, cultural ethos etc. are mentionable advantages.

Conclusion:

The tourism industry's viability is based on its natural environment. The environment encompasses air, land and water. The foreign tourists and excursionists' primary interest in Mizoram is to study its glorious culture and fascinating nature not dirt, dust and mismanagement. So, the state government of Mizoram must be aware of developing tourist friendly infrastructures and amenities. The unique form of musical expression and cultural vibes are becoming lost resulting in cultural dilution. The commercialization of different Mizo festivals offered to the foreign tourists and excursionists can be seen more fruitful. The influence of tourism on the environment has led to research on the development of sustainable tourism. Scholars from popular destinations and their governments are actively conducting sustainable tourism research, and their contributions to the field have achieved global recognition. Accessibilities and identification of tourist circuit along with standard food items and well accommodation facilities are prior for tourism development in Mizoram.

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সংস্কৃত সংস্কৃতিৰ সন্নিতিব সন্নিতি বিজ্ঞান বিভাগৰ সন্নিতি সন্নিতি

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Volume III



Editors

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Dr. Parashurama T. R

Dr. Vinayaka K. S

Dr. Biplab Kumar Das

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Editors

Dr. Narayan D. Totewad

Department of Microbiology,
B. K. Birla College of Arts,
Science & Commerce (Autonomous),
Kalyan, Dist. Thane, M.S.

Dr. Parashurama T. R

Department of Botany,
Kumadvathi First Grade College,
Shikaripura, Karnataka

Dr. Vinayaka K. S

Department of Botany,
SVS College, Bantwal,
Dakshina Kannada, Karnataka

Dr. Biplab Kumar Das

Department of Zoology,
Jengraimukh College,
Jengraimukh, Majuli, Assam



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About Editors



Dr. Narayan Dattatraya Totewad is currently working as Assistant Professor in Microbiology at B. K. Birla College of Arts, Science & Commerce (Autonomous), Kalyan, Dist. Thane, Maharashtra. He has eight years of Teaching and 16 years of Research Experience. He completed Ph. D. in Biotechnology on topic "Probiotics as feed supplement for growth and development of potential aquatic organisms under the guidance of Dr. G. Gyananath in 2013, from SRTUM, Nanded, M.S. He also completed post-graduate diploma in Bio-nanotechnology (2020). He published 2 books, written 6 book chapters and 10 research papers in National and International Journals of well repute. He was honoured with Excellence and Innovation Award in Microbiology (2020) from Pearl Foundation. Two Australian Innovation Patents granted and five Indian Patents published in Indian Patent Journal, India. He selected as Mentor by CSIR-Summer Research Training Programme-2020 conducted by CSIR Jorhat, Assam, India and Guided 11 students across India. His area of research interest is Basic and Applied Microbiology, Bio-nanotechnology, Environmental Science, Food Microbiology and Biomedical Sciences.



Dr. Parashurama T. R (M.Sc., PGDMP., Ph.D) is Founder Secretary of Panchavati Research Academy for Nature (PRANA), Kalamaji, Central Western Ghats, Shimoga and Former Principal of Kumaduathi First Grade College, Shikaripura. He received Bachelor science (2003), Mater of Science in Botany (2005) and Ph.D (2014) on Medicinal plant Pathology from Kuvempu University. His research interest includes medicinal plants, Ethno-botany, Pteridology, Phyto-chemistry and Plant Biodiversity. He was awarded JRF and SRF under DST, New Delhi sponsoring Project. He has published 34 research papers in National and International Journals and two book chapters in national edited volumes. He has participated (36) in many National and international Seminars, Conferences and workshops with presented 11 papers. He contributed many significant new reports on medicinal plant diseases. He has excellent work experience in teaching, Administrative and research with various academic institutions and Universities.



Dr. Vinayaka K. S is Assistant Professor and Head of Department of Botany, SVS College, Bantwal, Dakshina Kannada, Karnataka, a renowned distinguished academician. Dr. Vinayaka K. S obtained his Ph.D degree in Botany from the Kuvempu University. Specializing in Ecology and Cryptogamic Botany. He has been teaching and conducting research in Botany for the past one decade. He has working as head of Botany at SVS College and He had also served as Principal of Kumaduathi First Grade College, Shikaripura. His research interest includes Biodiversity, Lichenology, Phytochemistry, Bioprospecting, Plant Taxonomy, Microbiology, Mycology, Bioprospecting, Ecology, Green energy and Phytomedicine. He has published over 120 research paper in National and International journals and has authored some books on Biological science. Dr. Vinayaka K.S has travelled abroad widely and has presented papers in many international conference and workshops. He has contributed several invited articles to many books and has done extensive research on lichens on which he has published about half dozen papers. He acted as the editor of a national level book and is presently working as the editor-in-chief for few national and international level journals. Dr. Vinayaka K.S has received many research awards and grants like DST Young Scientist, Radhakrishna Shikshona Ratna award, SVVS Teaching Excellence Award, Indira Gandhi Sadbhavana award, National Science Foundation (NSF) Travel award, Visiting Scientist grants, Field Museum, USA etc. I was organizing secretary in National level workshop on Biodiversity and Bioprospecting. He has completed several projects funded by DST, KSTA, VGST, UGC, Rufford, IDEA wild, NSF, MBZ, KFD etc. He also severed as scientific adviser for several NGOs and Committees.



Dr. Biplab Kumar Das did his Ph.D. from Department of Life Science and Bioinformatics of Assam University, Silchar and currently engaged as an Assistant Professor and Head of Department of Zoology at Jengroimukh College, Jengroimukh, Majuli, Assam. Dr. Biplab Kumar Das has significantly contributed in the field of Fish Biodiversity, Entomology, Remote Sensing and Geographic Information System (GIS). His topic of Research is Biodiversity, Entomology, Remote Sensing and GIS. Dr. Das had been awarded with Young Scientist of the Year -2014 and Eminent Young Scientist of the Year Award 2015. He had published numbers of research papers in National and International Journals. He has contributed numbers of Book Chapter in Edited books. He has also numbers of book in his credit as an author. He is also members of many scientific professional bodies and besides that he is also reviewer of many internationals and national journals.



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by

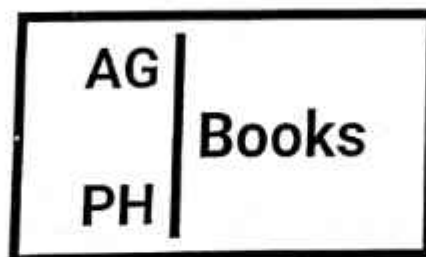
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&

Dr. Archana Murlidhar Chaudhari



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4- Alkaloids

In the vast family of organic substances found in nature, alkaloids stand out. Other groups include carbohydrates, proteins, lipids, amino acids, anthocyanins, flavonoids, and steroids. Their uniqueness lies in the fact that they are built from protein-building blocks called amino acids. In the form of secondary metabolites, they may be synthesised by plants and a few animal species.

There is a critical need for these chemicals in all forms of life. Although alkaloids have been of great use to humans for thousands of years, their status as secondary metabolites renders them ineffective. Extremely little doses of alkaloids have profound biological effects on humans and animals. Humans also have alkaloids in their bodies. Stimulant medicines are another common use.



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Dr. Biplab Kumar Das

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Assistant Professor

Deptt. of Zoology

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ENDOCRINOLOGY

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মাজুলী মাণ্ডলিক সমিতিৰ মুখপত্ৰ



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ড° পংকজ শইকীয়া
তুলসী ৰাজখোৱা

BIMRISHA

**Annual Mouthpiece of Majuli Zone,
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ORNAMENTAL FISHES: The Living Jewels of North-East India

Geeti Mala Pegu

Fishes are the most ancient and most numerous among the vertebrates. They exhibit great variation in size, shape and colour and behaviour. Apart from their nutritional value since the dawn of human civilization they also occupy an important part in our lives for their sporting and aesthetic qualities. Ornamental fishes are colourful, attractive, and small sized peaceful natured fishes which are maintained in confined spaces such as aquarium and garden pools for the purpose of relaxation and recreation. By virtue of their visually unique attractive appearance, they are regarded as 'Living Jewels'. Practice of maintaining ornamental fish in aquarium has been considered to be an easy and stress relieving hobby. These fishes are kept as pets in confined spaces for fun and fancy but this living jewels need not always have bright colours as sometimes their peculiar characteristics such as body colour morphology, mode of taking food etc. may also add to their attractiveness. These fish species are treated as aquarium fish due to their diversified ornamental value like exquisite colours and attention-grabbing behaviours. North East India is rich in aquatic bio-resources and bulk of which is composed of fish species. It possesses a great diversity of ornamental fishes. It has become a home land for ornamental fishes of unique attractive feature and colour due to its unique geographical location and climatic condition.

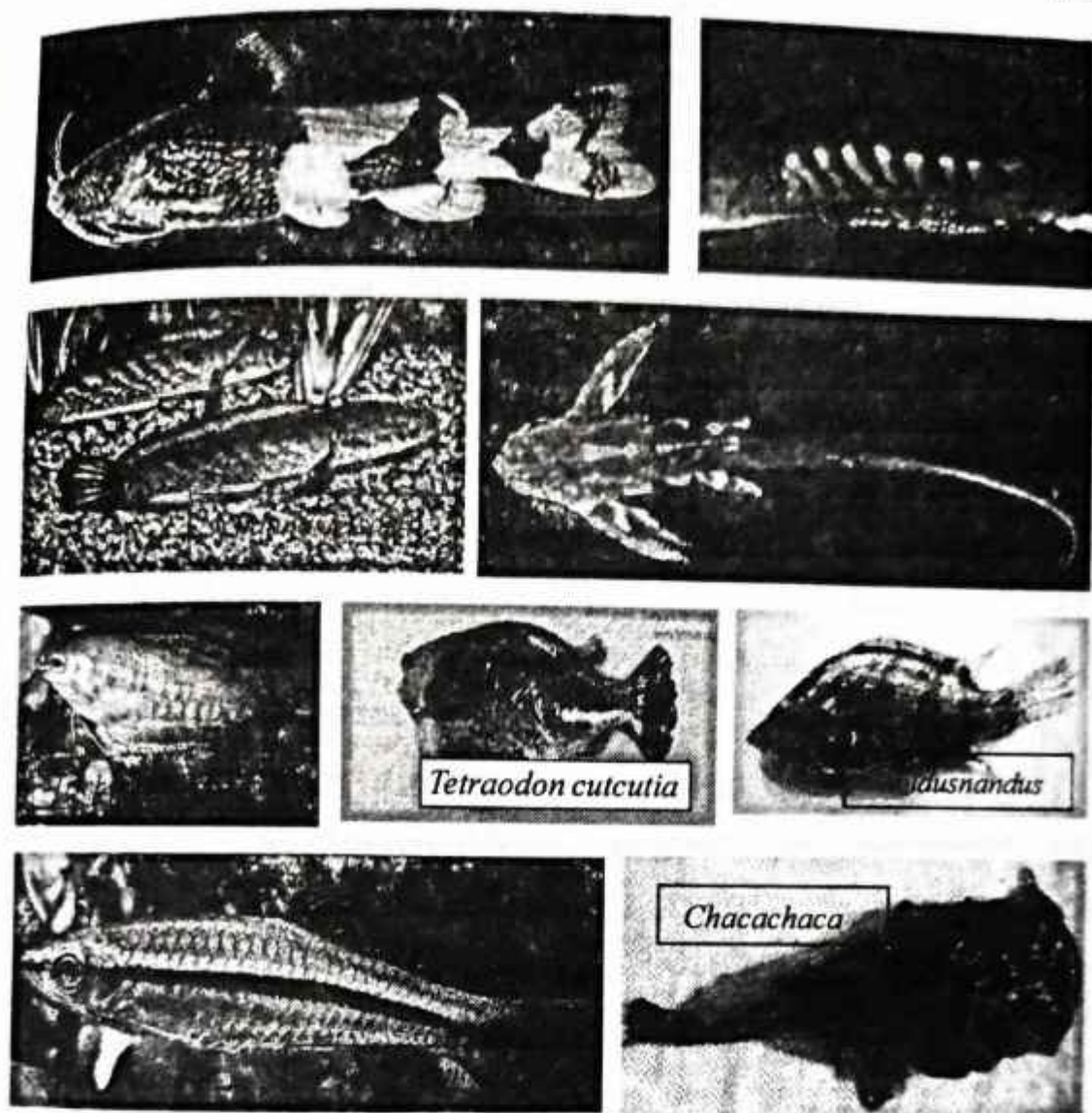


Figure 1: Some potential ornamental fish species of NE India

Table.1 Some ornamental Fish species of NE India and their IUCN status:

Sl.No.	Family	Species	IUCN Status
1	Akysidae	<i>Akysisprashadi</i> (Hora, 1936)	LC
2	Bagridae	<i>Mystustengara</i> (Ham-Buch, 1822)	LC
3	Ealitoridae	<i>Homalopteroidesmodestus</i> (Vinciguerra, 1890)	DD
4	Botiidae	<i>Botiadarío</i> (Hamilton, 1822)	LC
5	Chacidae	<i>Chacachaca</i> (Hamilton, 1822)	LC

6	Channidae	<i>Channaaurantimaculata</i> (Musikasinthorn, 2000)	DD
7	Channidae	<i>Channastewartii</i> (Playfair, 1867)	LC
8	Cyprinidae	<i>Danionigrofasciatus</i> (Day, 1870)	DD
9	Cyprinidae	<i>Daniojaintianensis</i> (Sen, 2007)	VU
10	Cyprinidae	<i>Daniorerio</i> (Ham-Buch, 1822)	LC
11	Cyprinidae	<i>Devariosondhii</i> (Hora&Mukerji, 1934)	DD
12	Cyprinidae	<i>Opsariusdogarsinghi</i> (Hora, 1921)	VU
13	Cyprinidae	<i>Rosboradaniconius</i> (Hamilton,1822)	LC
14	Mastacembelidae	<i>Mastacembelusarmatus</i> (Lacepede, 1800)	LC
15	Nandidae	<i>Nandusnandus</i> (Hamilton, 1822)	LC
16	Nemacheilidae	<i>Paracanthocobitiszonalternans</i> (Blyth, 1860)	LC
17	Osphronemidae	<i>Trichogasterfasciatus</i> (Bloch-Schneider, 1801)	LC
18	Osphronemidae	<i>Trichogasterlabiosa</i> (Day, 1877)	LC
19	Sisoridae	<i>Contapectinata</i> (Ng, 2005)	DD
20	Tetraodontidae	<i>Tetraodoncutcutia</i> (Hamilton, 1822)	LC

LC=Least Concern; DD=Data Deficient; VU=Vulnerable

With the increasing popularity and advancement of breeding and aquarium maintenance technology the ornamental fish industry has achieved a remarkable position in global industrial sector. Ornamental fishes have been recognized as the important avenue for income and important resource among the various types of commercially important fish marketed globally. The price fetched by ornamental fishes is much more than the food fishes indicating

high degree of economic efficiency. These living jewels (ornamental fishes) cultured in the aquarium are of high commercial value due to aesthetic pleasure and have good export potential in the foreign market of aquarium fishes. North Eastern states produce bulk of the India's ornamental fish exports. Export of ornamental fishes presently is mainly confined to freshwater varieties and the export is limited to the fishes inhabiting in freshwaters in North East India. As it possesses vast resources in terms of natural water bodies and species diversity, we have a great potential to increase the level of export. But, despite of having enormous growth potential, the ornamental fish industry in the North Eastern states is considered to be unexploited mainly due to lack of existing systematic marketing which includes, poor infrastructure access and market imperfection.

It is a well recognised fact that, due to overexploitation and several natural and anthropogenic activities, many varieties of important endemic ornamental fishes having enormous economic value got extinct from the habitat. Indiscriminate collection of native ornamental fishes from the natural habitats is the key reason behind this extinction. Therefore, their conservation status is essential to know based on which, suitable strategies are to be made on what are the species can be collected freely or what are the species for which ban should be imposed to protect them from likely extinction. For conservation of these living jewels of aquatic world, a long term and effective management plan should be applied to control the illegal fishing and export trade. In this regard, proper attention is required to ensure fish welfare as well as environmental protection. Participatory involvement with proper co-ordination are needed from all concern. With proper education and technical guidance, local fishers can be trained for eco-friendly collection techniques, consequently only the required ornamental fish species are collected and the bye-catch are released back into the water body, and the ecosystem concerned is also not affected. Moreover, effective conservation strategies can be planned for their sustainable management.

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লেখক জেবেইমুখ মহাবিদ্যালয়ৰ প্ৰাণীবিজ্ঞান বিভাগৰ সহকাৰী অধ্যাপক

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GILOY: THE MAGIC PLANT

Borsha Tamuly

India is showered with immense biodiversity of medicinal plants. In India, aboriginal references to the curative properties of many medicinal plants appear in Rigveda, written between 3500 and 1600 B.C. Since then traditional knowledge of medicinal plant become a potent basis for curing different ailments in human. About 60-80% of world populations still rely on plant based medicines. The term medicinal plant gives us an idea of many magical properties like, when a few drops of juice is applied directly into a wounded area, heals the area and chewing of certain parts like roots, seeds, leaves heals the disease of a living organisms.

The botanical name of Giloy is *Tinospora cordifolia* (Willd.) Miers ex Hook. F. & Thomson belonging to the family Menispermaceae. Giloy is a large, deciduous, climbing shrub found throughout India, Srilanka, Japan, especially in the tropical parts ascending to an altitude of 300 meter. It is commonly known as 'Giloy' and in Assamese 'Haguni lata' due to its innumerable medicinal properties. *Tinospora cordifolia* is also known as 'Amrita' which means 'Roots of immortality' because of its various health benefits.

Botanical Description:

Tinospora cordifolia is a large, climber shrub with many elongated branches. Leaves are simple, alternate, petioles round and pulvinate, flowers greenish yellow in colour and of small size. Fruits are shiny, pea shaped and become red when fully grown. Arial roots are present which arises from the branches. Seeds are curved.

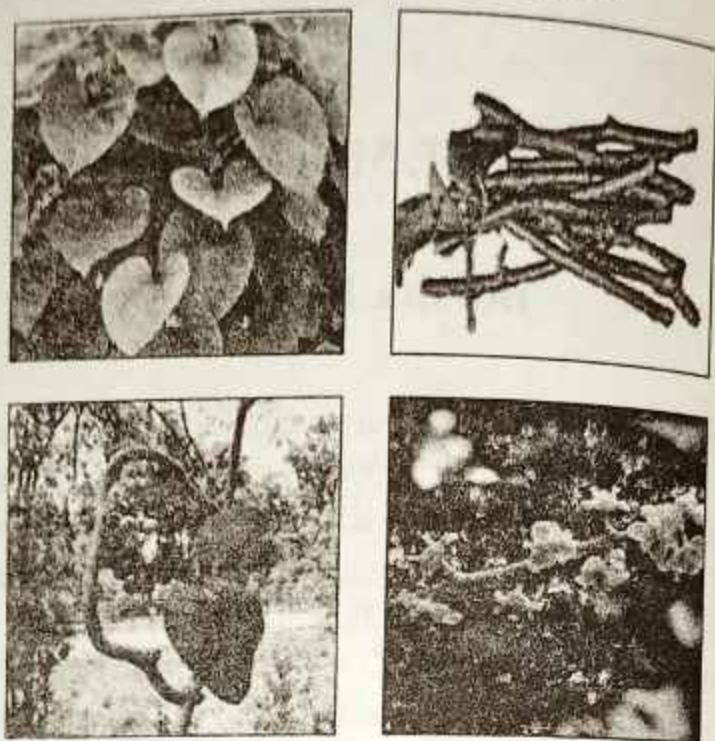


Figure 1: A. *Tinospora cordifolia* leaf; B. *Tinospora cordifolia* stem; C. *Tinospora cordifolia* fruit; D. *Tinospora cordifolia* flower

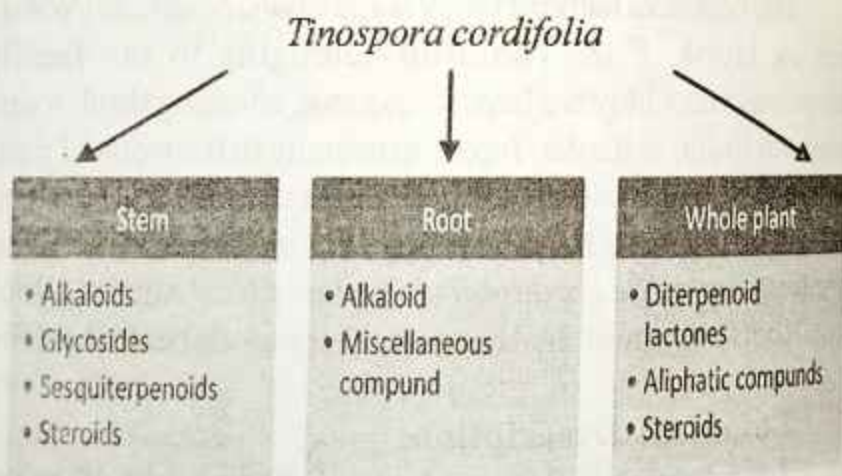


Figure 2: Phyto constituents of *Tinospora cordifolia*

Pharmacological Activities of *Tinospora Cordifolia* :

The presence of different phyto chemicals has been attributed to the pharmacological activities of this plant.

Anti diabetic activity:

It is reported that the stem of *Tinospora cordifolia* is used to cure diabetes by regulating level of blood glucose. The anti-diabetic properties exhibited by this plant species are attributed due to the presence of alkaloids, tannins, cardiac glycosides, flavonoids, saponins, steroids (Rout, 2006 & Sudha et al., 2011).

Immunomodulatory activities:

Tinospora cordifolia is well documented for its Immunomodulatory response. The compounds responsible for these activities are 11-hydroxymuskatone, N-methyle-2-pyrrolidone, N-formylannonain, cordifolioside A, magnoflorine, tinocordioside etc (Sharma et al, 2012).

Antitoxic activities:

Tinospora cordifolia has been reported to exhibit scavenge activities due to the presence of antioxidant against free radicals generated during aflatoxicosis (Gupta & Sharma, 2011).

Antimicrobial activities:

Tinospora cordifolia has pronounced effects against various microbial infections. Antibacterial activity of *T. cordifolia* extract has been bio assayed against *Escherichia coli*, *Staphylococcus aureus*, *Klebsiella pneumonia* etc (Narayanan et al., 2011 and Ambekar et al., 2009).

Anti-HIV activity:

Root decoction of Giloy has significant effect in modulating the immune system positively in HIV positive patients. This Immunomodulatory response of extracts of Giloy root is due to its ability to reduce eosinophil count, stimulation of B lymphocytes, macrophages, level of haemoglobin and polymorphonuclear leucocytes (Kalikae et al., 2008 & Akhtar, 2010).

Anti-oxidant activity:

Different studies reported that the stem extract of *Tinospora cordifolia* has anti-oxidant activity, by increasing the erythrocytes membrane lipid peroxide and catalase activity (Stanely & Menon, 2003; Stanely & Menon, 2001). Extract of *Tinospora cordifolia*

has been reported its free radical scavenging properties (Rawal et al., 2004).

Medicinal applications of Giloy:

Based on Ayurveda, Giloy can be consumed in either a powdered form or in the form of kadha (decoction) or even juice. Nowadays it is also available in capsules and readymade powder.

- Giloy is used in the treatment of jaundice because it reduces body heat (Sangeetha et al., 2013).
- Stem extract is prescribed in general debility, dyspepsia, fever and urinary diseases (Singla, 2010).
- Oral administration of stem decoction with honey can be used for the treatment of asthma (Sinha et al., 2004).
- The extract of whole plant helps to decrease blood sugar level.
- In urinary disorder, the root decoction is very much effective.
- For rheumatic complaints like rheumatoid arthritis the juice of this plant is very effective. For joint pain the powder of Giloi with milk boiled can be consumed.
- *Tinospora cordifolia* has also anti-allergic effects. It can relief from sneezing nasal discharge, nasal obstruction and nasal mucosa.
- Drinking fresh juice also helps to improve immunity. It enhances the activity of macrophages (Cells that fight against foreign bodies and microorganisms) and thus helps in early recovery.
- For treatment of cancer, the powder of root and stem is used along with milk (Bhatt & Sebnis, 1987).
- Giloy is widely used against monkey malaria (Vashist et al, 2011).
- *Tinospora cordifolia* is regarded as one of the best psychotropic drugs in India.
- It has been reported that polyherbal formulation of *Tinospora cordifolia* possesses favourable effect in patient with HIV infection (Srivastava, 2011).

• Giloy is also used for soothing inflamed and injured mucous membranes in the digestive tract.

• *Tinospora cordifolia* also works as immunomodulators in diseases like obstructive jaundice, hepatic fibrosis and sepsis.

Conclusion:

Tinospora cordifolia is an endangered herb of India that holds a unique position as an effective adaptogen in Ayurvedic System of Medicine. Giloy is rich in many phytoconstituents that are utilitarian in drug designing. Owing to the vast immunological properties of Giloy, it cures various ailments of human being from anti-allergic to tumour. *Tinospora cordifolia* is really a miraculous plant having the choice to be used in treatment of each and every disease.

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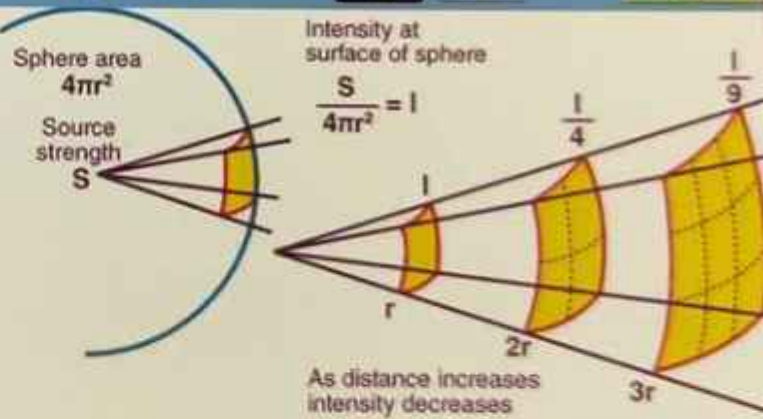
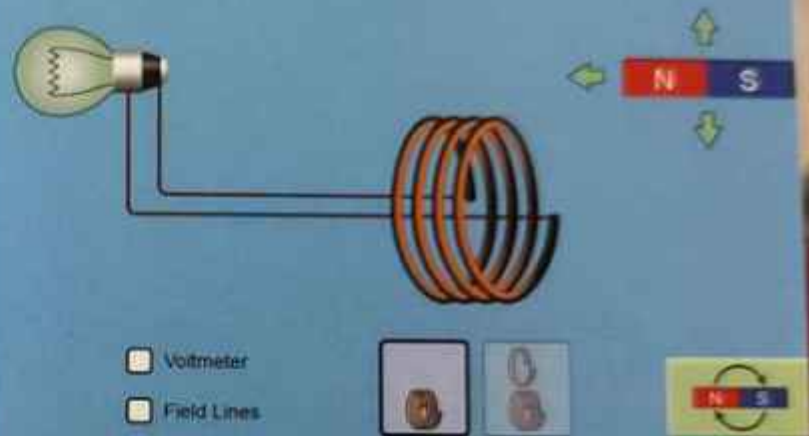
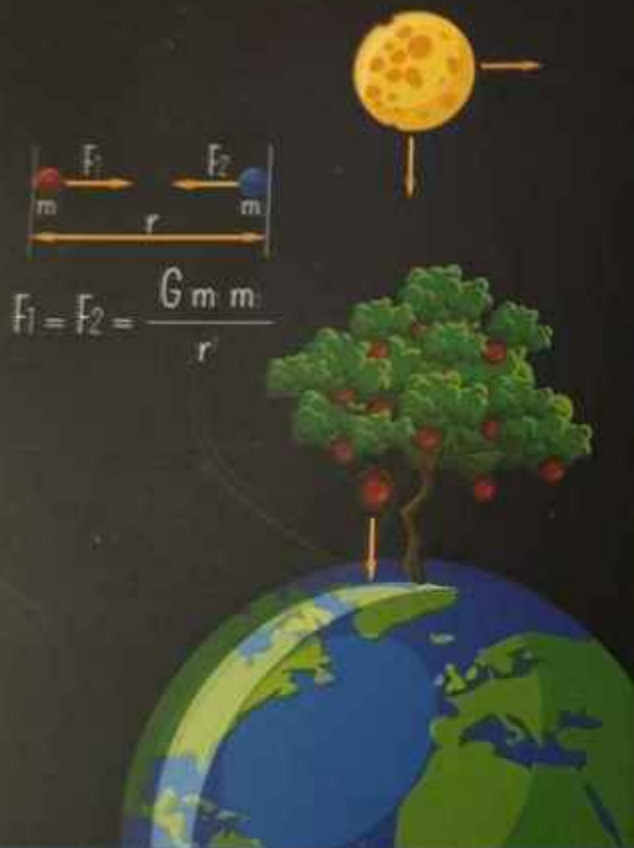
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SYNTHESIS AND CHARACTERISATION OF PVP CAPPED ZNSE QUANTUM DOTS

Dr. Kshirud Chandra Handique^{1*} and Rituraj Mahanta²

¹ Department of Physics, Jengraimukh College, Majuli, Assam, 785105

² Department of Physics, Assam University Diphu Campus, Assam, 782462

*Corresponding author's Email: kshirudhandique@gmail.com

ABSTRACT

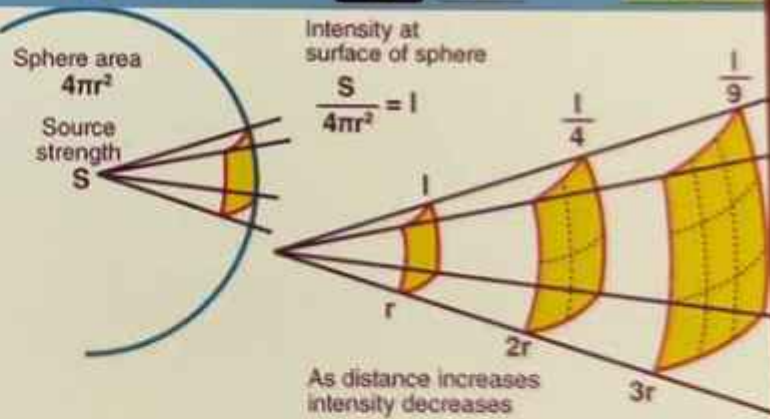
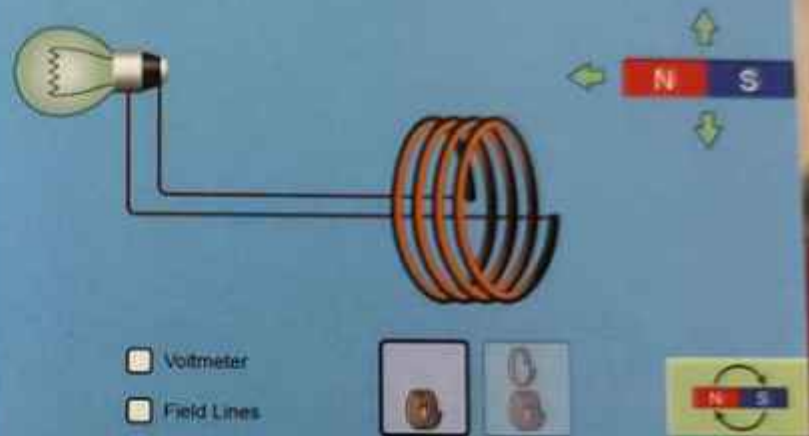
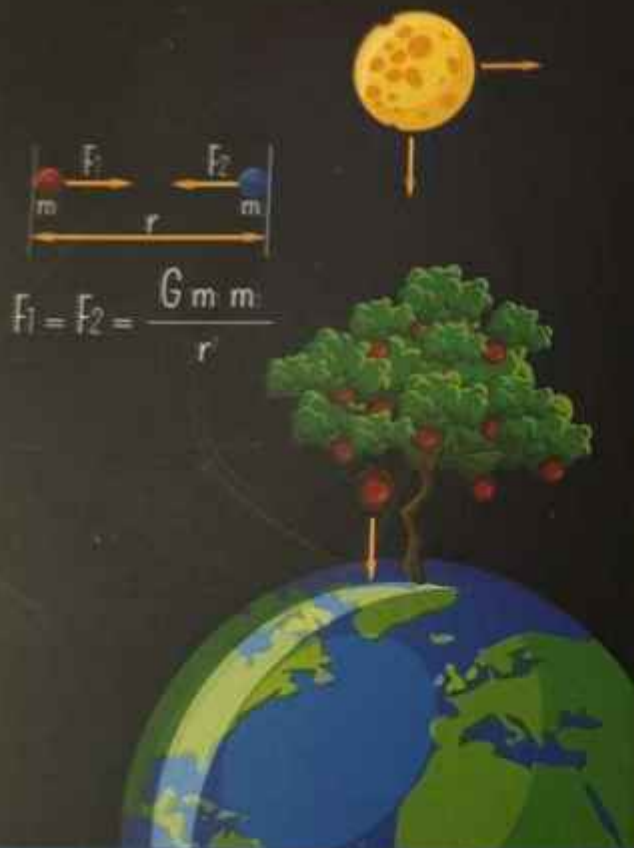
This study explores the properties of polyvinyl pyrrolidone (PVP)-capped zinc selenide (ZnSe) quantum dots (QDs) synthesized through chemical means. X-ray diffraction (XRD) analysis confirmed their cubic polycrystalline nature with a significant quantum confinement effect. High-resolution transmission electron microscopy (HRTEM) and scanning electron microscopy (SEM) validated their structural characteristics. Optical analysis revealed a blue-shifted UV-Vis absorption spectrum with a bandgap of 3.25 eV, making them suitable for optoelectronic applications. Photoluminescence (PL) spectra demonstrated a broad emission peak in the near bandgap region, ideal for LED applications. These findings underscore the potential of PVP-capped ZnSe QDs for diverse optoelectronic and lighting technologies.

Introduction:

The synthesis of quantum dots is indispensable as it empowers the precise tailoring of these nanoscale materials' size, composition, and properties, making them versatile for a multitude of applications [1-3]. By controlling their characteristics, such as emission wavelength, quantum yield, and stability, researchers can optimize quantum dots for use in cutting-edge technologies like high-efficiency LEDs, advanced imaging systems, biomedical therapies, and quantum computing. This ability to fine-tune quantum dots allows them to address a wide range of needs, from energy-efficient lighting to medical diagnostics, making their synthesis a pivotal endeavor in materials science and technology development [4-10]. In this connection, ZnSe is a widely used versatile II-VI semiconductor quantum dot (QD)

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Bijit Bora

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ASTUDY ON STRUCTURAL AND OPTICAL PROPERTIES OF PVA/(SnO₂/Al₂O₃) NANOCOMPOSITE MEMBRANE FOR GREEN OPTOELECTRONICS

Rituraj Mahanta^{1*}, Kshirud Chandra Handique²

¹Department of Physics, Assam University Diphu Campus, Karbi-Anglong, Assam

²Department of Physics, Jengraimukh College, Majuli, Assam, 785105.

*Corresponding author's Email: riturazz93@gmail.com

Abstract

A polyvinyl alcohol (PVA) membrane loaded with the composite of SnO₂ and Al₂O₃ is synthesized with simple sol-gel method. To investigate its structural and optical characteristics, various analytical techniques such as XRD, TEM, SEM, FTIR, and UV-visible spectrophotometer are employed. The structural analysis confirms the formation of a crystalline structure of SnO₂/Al₂O₃ nanocomposites within the PVA matrix. Additionally, SEM images confirm the even distribution of SnO₂/Al₂O₃ nanocomposites in the membrane. The UV-visible absorbance spectrum of the membrane demonstrates strong absorbance in the UV and high-frequency visible range. Notably, the membrane exhibits a lower optical bandgap than pure SnO₂ and Al₂O₃. As a result, the high UV-visible absorbance and reduced optical bandgap of the PVA/(SnO₂/Al₂O₃) membrane enhance its potential for use in the development of optoelectronic devices.

Key words: PVA, SnO₂, Al₂O₃, Green optoelectronics

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Approximation Theory, Sequence Spaces and Applications



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King Abdulaziz University
Jeddah, Saudi Arabia

Hemant Kumar Nashine
Mathematics Division, School of Advanced
Sciences and Languages
VIT Bhopal University
Bhopal, Madhya Pradesh, India

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Preface

This book features original chapters on the theory of approximation by positive linear operators as well as theory of sequence spaces and illustrate their involvement in various applications. Each chapter describes the problem of current importance, and to summarize ways of their solution and possible applications, and to improve the current understanding pertaining to sequence spaces and approximation theory. The book consists of original fourteen research chapters. Corroborations of the main results are detailed and elegant. The list of chapters is arranged alphabetically by the last names of the first author of each chapter.

Chapter 1 is devoted to studying the geometric sequence spaces with geometric topology which is a nonlinear topology and explores salient features of the geometric topological sequence spaces. This chapter also discusses about normal topology and its properties, and introduces perfect, simple, symmetric geometric sequence spaces as well as duality between perfect geometric sequence spaces. Chapter 2 presents some results regarding the Fredholmness, compactness, and boundedness of composition operators defined on the second-order Cesàro function spaces and computes the composition operators's essential norm.

Chapter 3 introduces the concepts of deferred statistical convergence of order $\alpha\beta$ and strongly s -deferred Cesàro summability of order $\alpha\beta$ of complex (or real) sequences and proves some related results. Chapter 4 obtains the asymptotic type theorem such as the Voronovskaya theorem, quantitative and Grüss–Voronovskaya type theorem. The order of approximation for the functions having a derivative equivalent with a function of bounded variation for these operators is presented. Chapter 5 introduces the Zachary space over \mathbb{R}^∞ and finds that this is a Banach space of functions of bounded mean oscillation with order p ($1 \leq p \leq \infty$) containing the function of bounded mean oscillation as a dense continuous embedding.

Chapter 6 discusses some properties of Dunkl generalization of Szász operators via q -calculus by considering the new generalization of the power summability methods such as uniform convergence of this type of operators, Korovkin type theorem, Voronovskaya and Grüss–Voronovskaya type theorems, and obtains some results on weighted spaces of continuous functions. This chapter proves some results related to the statistical convergence of the Dunkl generalization of Szász operators

via q -calculus by using the A -transformation. Moreover, the rate of convergence of Dunkl generalization of Szász operators via q -calculus for functions with derivatives of bounded variation is estimated.

Chapter 7 is devoted to constructing the Szász–Jakimovski–Leviatan type operators by using sequence of nonnegative continuous functions $\chi_n(z)$ on $[0, \infty)$. This chapter investigates the approximation properties of our new constructed operators involving the Appell polynomial by use of modulus of continuity, Lipschitz functions, Peetre's K -functional and weighted functions. Moreover, an interesting approximation result in the sense of A -statistical convergence is presented. Chapter 8 obtains the approximation of signals belonging to Zygmund class associated with conjugate Fourier series and conjugate derived Fourier series by using $(E, r)A$ -mean which is the best approximation in comparison to the approximation obtained by using Lipschitz class and Hölder space.

In Chapter 9, some effective semi-analytic and numerical methods are presented based on the following approaches. The first approach is a modified technique developed based on a concept of topology and perturbations theory which is named as modified homotopy perturbation method. The second method has been suggested based on Sinc function with suitable interpolation. The mentioned methods are discussed in detail and evaluated by obtaining the solutions for some nonlinear functional and fractional equations. These equations include integral and differential equations in Banach spaces. The numerical solutions are introduced by some convergent iterative algorithms and computational operations are done by using Mathematica software. Moreover, the numerical results of the proposed methods are compared with some other ones found in literature which are developed based on some basis and orthogonal functions.

Chapter 10 discusses the construction of a new sequence of Szász-type operators involving q -Appell polynomials and gives some basic results for the new operators. The local approximation results via Peetre's K -functional, Lipschitz class, and modulus of smoothness are presented. This chapter also deals with the study of weighted approximation results, and statistical approximation results are discussed for the new operators. Chapter 11 introduces some classes of operators who commute with the Hilbert operator and obtain the ℓ_p -norm of two of those operators. This chapter also deals, as an application, to find the norm of some well-known operators on the sequence spaces associated with Hilbert's commutants.

Chapter 12 is dedicated to presenting a comprehensive literature review on the sequence of uncertain variables, complex uncertain variables defined by Orlicz function. In the recent years, ordinary sequences have been extended to new types and these extensions have been used in uncertain environment too, different type of convergence is one of the major development in this directions. This literature review also analyzes the chronological development of these extensions and presents these interpretations on the future of uncertainty theory. Chapter 13 examines the Ulam–Hyers stability results of the mixed type additive-quadratic functional equation in the setting of intuitionistic random normed spaces.

Chapter 14 defines the q -Euler difference sequence spaces $e_0^q(\Delta)$ and $e_c^q(\Delta)$ derived by composition of the q -Euler matrix and the difference matrix Δ in the spaces c_0 and c , respectively. The Schauder bases, α -, β -, and γ -duals are discussed for the new sequence spaces. Moreover, certain classes of matrix mappings from the spaces $e_0^q(\Delta)$ and $e_c^q(\Delta)$ to any one of the space ℓ_∞ , c , c_0 , or ℓ_1 are characterized.

We wish to express our gratitude to the authors who have contributed to this book. We would like to thank our family for moral support during the preparation of this book. Finally, we are also very thankful to Mr. Shamim Ahmad, Editor of Mathematics in Springer, for taking interest in publishing this book.

Jeddah, Saudi Arabia
Guwahati, India
Bhopal, India

S. A. Mohiuddine
Bipan Hazarika
Hemant Kumar Nashine

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About the Editors

S. A. Mohiuddine is a full professor of Mathematics at King Abdulaziz University, Jeddah, Saudi Arabia. An active researcher, he has co-authored four books: *Convergence Methods for Double Sequences and Applications* (Springer, 2014), *Advances in Summability and Approximation Theory* (Springer, 2018), *Soft Computing Techniques in Engineering, Health, Mathematical and Social Sciences*, *Sequence Space Theory with Applications*, and a number of chapters in several edited book and has contributed more than 150 research papers to various leading journals. He is the referee of many scientific journals and member of the editorial board of various scientific journals, international scientific bodies and organizing committees. He has visited several international universities including Imperial College London, UK. He was a guest editor of a number of special issues for *Abstract and Applied Analysis*, *Journal of Function Spaces* and *Scientific World Journal*. His research interests are in the fields of sequence spaces, statistical convergence, matrix transformation, measures of non-compactness and approximation theory. His name has been appeared in the list of World's Top 2% Scientists (for the three consecutive years 2020-2022) prepared by Stanford University, California, through Scopus data provided by Elsevier.

Bipan Hazarika is a Professor at Department of Mathematics, Gauhati University, Guwahati, Assam. Earlier, he worked at Rajiv Gandhi University, Arunachal Pradesh, India from 2005 to 2017. He was Professor at Rajiv Gandhi University up to 2017. He received an M.Sc. and Ph.D. from Gauhati University, Guwahati, India. His main research areas are sequences spaces, summability theory, applications of fixed point theory, fuzzy analysis, and non-absolute integrable function spaces. He published more than 160 research articles in several renowned international journals. He is a regular reviewer of more than 50 different journals published by Springer, Elsevier, Taylor and Francis, Wiley, IOS Press, World Scientific, American Mathematical Society, IEEE, De Gruyter, etc. He published books on *Differential Equations*, *Differential Calculus and Integral Calculus*. Recently he edited the following books: "Sequence Spaces Theory and Applications, Chapman and Hall/CRC" and "Fixed Point Theory and Fractional Calculus: Recent Advances and Applications,

Springer". He is an editorial board member of more than 6 international journals and guest editor of a special issue named "Sequence spaces, Function spaces and Approximation Theory" of the *Journal of Function Spaces*.

Hemant Kumar Nashine is a professor at the VIT Bhopal University, Madhya Pradesh, India. As a Nehru–Fulbright fellow, he is a visiting professor at the University of Johannesburg, South Africa. He specializes in nonlinear functional analysis and its applications to differential and integral equations, and nonlinear matrix equations. He has more than 150 peer-reviewed publications to his credit, as well as the author of several chapters. He is an editor and a lead editor for a number of international publications, as well as a member of a number of mathematical societies.

Chapter 1

Topology on Geometric Sequence Spaces



Khirod Boruah and Bipan Hazarika

Abstract Central theme of this chapter is to endow the geometric sequence spaces with geometric topology which is a non-linear topology. We shall explore salient features of the geometric topological sequence spaces. In the later sections, we shall discuss about normal topology and its properties. Then, we shall introduce perfect, simple, symmetric geometric sequence spaces and duality between perfect geometric sequence spaces.

Keywords Non-Newtonian calculus · Geometric arithmetic · Topological sequence space

1.1 Introduction

A sequence space is a vector space whose elements are infinite sequences of real or complex numbers. We denote by ω the family of all sequences $\{x_n\}$ with $x_n \in K$, $n \geq 1$, where K is the field of scalars. The family ω under the usual pointwise addition and scalar multiplication becomes a vector space over K . A non-trivial subspace of ω is referred to as sequence space and usually denoted by λ . An arbitrary member of ω is represented by $x = \{x_n\}$. Also, for $x \in \lambda$, we write $|x|$ to mean $\{|x_i|\}$.

A topological vector space is a vector space which is also a topological space. That is, topological vector space (abbreviated as TVS) is a vector space in which vector space operations namely ordinary addition and scalar multiplication are con-

K. Boruah (✉)
Department of Mathematics, Jengraimukh College, Majuli 785105, Assam, India
e-mail: khirodb10@gmail.com

B. Hazarika
Department of Mathematics, Gauhati University, Guwahati 781014, Assam, India
e-mail: bh_rgu@yahoo.co.in; bh_gu@gauhati.ac.in

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tinuous. Topological vector spaces or topological sequence spaces discussed over the set of ordinary real numbers \mathbb{R} or over the ordinary complex numbers \mathbb{C} are called linear topological spaces. In these linear topological spaces, operations are ordinary addition (+) and ordinary scalar multiplication (\cdot). But, in our present discussion, we introduce topological vector spaces whose operations are not ordinary addition and scalar multiplication. Here, we use a different type of addition and multiplication which we call geometric addition (\oplus) and geometric multiplication (\odot). These operations are taken from geometric arithmetic which were introduced by Michael Grossman and Robert Katz based on which arithmetic, Grossman and Katz created different types of calculi. The vector spaces or sequence spaces equipped with geometric addition and geometric multiplication will be called geometric vector spaces and the topological vector spaces over such geometric vector spaces or over geometric sequence spaces will be called geometric topological vector spaces (GTVS). Also, it should be mentioned that these geometric topological sequence spaces will be discussed over geometric real numbers $\mathbb{R}(G)$ or geometric complex numbers $\mathbb{C}(G)$. So, for better understanding, here we look back to the history of geometric arithmetic introduced by Grossman and Katz in their Non-Newtonian Calculus.

In the area of non-Newtonian calculus, pioneering work was carried out by Grossman and Katz [18] which we call as multiplicative calculus. We refer to Grossman and Katz [18], Stanley [22], Bashirov et al. [3, 4], Grossman [17] for elements of multiplicative calculus and its applications. An extension of multiplicative calculus to functions of complex variables is handled in Bashirov and Rıza [2], Uzer [26], Çakmak and Başar [13], Çakir [12], Kadak et al. [20, 21], Tekin and Başar [23, 25], Türkmen and Başar [24]. Kadak and Ozlük [19] studied the generalized Runge-Kutta method with respect to non-Newtonian calculus. Çakmak and Başar [14] constructed the field \mathbb{C}^* of $*$ -complex numbers. Çakmak and Başar [15], the line and double integrals in the sense of $*$ -calculus are given. Moreover, in the sense of $*$ -calculus, the fundamental theorems of calculus for line integrals and double integrals are stated with some applications. Çakmak and Başar [16], characterized matrix transformations in sequence spaces based on multiplicative calculus. Boruah and Hazarika [6, 11] discussed the generalized geometric difference sequence spaces. Boruah and Hazarika [7–9] and Boruah et al. [10] discussed basic properties of Bigeometric differential calculus and integral calculus.

1.1.1 α -Generator and Geometric Complex Field

A *generator* is a one-to-one function whose domain is \mathbb{R} (the set of real numbers) and whose range is a subset $B \subset \mathbb{R}$. Each generator generates exactly one arithmetic and each arithmetic is generated by exactly one generator. For example, the identity function generates classical arithmetic, and exponential function generates geometric arithmetic. As a generator, we choose the function α such that its basic algebraic operations are defined, as follows:

α -addition	$x \dot{+} y = \alpha[\alpha^{-1}(x) + \alpha^{-1}(y)],$
α -subtraction	$x \dot{-} y = \alpha[\alpha^{-1}(x) - \alpha^{-1}(y)],$
α -multiplication	$x \dot{\times} y = \alpha[\alpha^{-1}(x) \times \alpha^{-1}(y)],$
α -division	$x \dot{/} y = \alpha[\alpha^{-1}(x)/\alpha^{-1}(y)],$
α -order	$x \dot{<} y \Leftrightarrow \alpha^{-1}(x) < \alpha^{-1}(y)$

for $x, y \in A$, where A is a domain of the function α .

If we choose exp as an α - generator defined by $\alpha(x) = e^x$ for $x \in \mathbb{R}$ then $\alpha^{-1}(x) = \ln y$ for $y \in \mathbb{R}^+$ and α - arithmetic turns out to geometric arithmetic as:

geometric addition	$x \oplus y = \alpha[\alpha^{-1}(x) + \alpha^{-1}(y)]$	$= e^{(\ln x + \ln y)} = x \cdot y,$
geometric subtraction	$x \ominus y = \alpha[\alpha^{-1}(x) - \alpha^{-1}(y)]$	$= e^{(\ln x - \ln y)} = x \div y, y \neq 0,$
geometric multiplication	$x \odot y = \alpha[\alpha^{-1}(x) \times \alpha^{-1}(y)]$	$= e^{(\ln x \times \ln y)} = x^{\ln y},$
geometric division	$x \oslash y = \alpha[\alpha^{-1}(x)/\alpha^{-1}(y)]$	$= e^{(\ln x \div \ln y)} = x^{\frac{1}{\ln y}}, y \neq 1.$

It is obvious that $\ln(x) < \ln(y)$ if $x < y$ for $x, y \in \mathbb{R}^+$. That is, $x < y \Leftrightarrow \alpha^{-1}(x) < \alpha^{-1}(y)$ So, without loss of generality, we use $x < y$ instead of the geometric order $x \dot{<} y$.

Depending on the different Arithmetics, various calculi can be introduced. For example, using geometric Arithmetic Grossman and Katz created three calculi, namely, geometric calculus, bigeometric calculus and anageometric calculus. It is to be noted that

- (i) In geometric calculus, changes in functional values are measured by ratios but arguments are measured by linear differences.
- (ii) In bigeometric calculus, changes in both functional values and arguments are measured by ratios.
- (iii) In anageometric calculus, changes in functional values are measured by linear differences but arguments are measured by ratios.

In existing literature, geometric calculus is also known as multiplicative calculus as geometric addition is ordinary product.

Accordingly, different Arithmetic give rise to different calculi. Bashirov [1] developed two calculi based on hyperbolic tangent.

Türkmen and Başar [24] defined the sets of geometric integers $\mathbb{Z}(G)$, geometric real numbers $\mathbb{R}(G)$ and geometric complex numbers $\mathbb{C}(G)$, respectively; as follows:

$$\begin{aligned}\mathbb{Z}(G) &= \{e^x : x \in \mathbb{Z}\}, \\ \mathbb{R}(G) &= \{e^x : x \in \mathbb{R}\} = \mathbb{R}^+ \setminus \{0\}, \\ \mathbb{C}(G) &= \{e^z : z \in \mathbb{C}\} = \mathbb{C} \setminus \{0\}.\end{aligned}$$

Remark 1 $(\mathbb{R}(G), \oplus, \odot)$ is a field with geometric zero 1 and geometric identity e , since the following statements hold:

- (a) $(\mathbb{R}(G), \oplus)$ is a geometric additive Abelian group with geometric zero 1.
- (b) $(\mathbb{R}(G) \setminus \{1\}, \odot)$ is a geometric multiplicative Abelian group with geometric identity e .
- (c) \odot is distributive over \oplus .

However, the geometric binary operation \odot is not associative in $\mathbb{C}(G)$; $(\mathbb{C}(G), \oplus, \odot)$ is not a field. In fact, if we take $x = e^{1/4}$, $y = e^4$ and $z = e^{(1+i\pi/2)} = ie$, then $(x \odot y) \odot z = e \odot z = z = ie$ but $x \odot (y \odot z) = x \odot e^4 = e$.

To remove this deficiency, Bashirov and Norozpour [5] have replaced \mathbb{C} by the Riemann surface \mathbb{B} of complex logarithm so that it becomes a field.

Let us define the sets of geometric positive real numbers $\mathbb{R}^+(G)$ and geometric negative real numbers $\mathbb{R}^-(G)$, as follows:

$$\mathbb{R}^+(G) = \{x \in \mathbb{R}(G) : x > 1\},$$

$$\mathbb{R}^-(G) = \{x \in \mathbb{R}(G) : x < 1\}.$$

1.1.2 Some Useful Relations Between Geometric Operations and Ordinary Arithmetic Operations

For all $x, y \in \mathbb{R}(G)$, the following statements hold:

- $x \oplus y = xy$
- $x \ominus y = x/y$
- $x \odot y = x^{\ln y} = y^{\ln x}$
- $x \oslash y$ or $\frac{x}{y}^G = x^{1/\ln y}$, $y \neq 1$
- $x^{2G} = x \odot x = x^{\ln x}$
- $x^{pG} = x^{\ln^{p-1} x}$
- $\sqrt{x}^G = e^{(\ln x)^{1/2}}$
- $x^{-1G} = e^{1/\log x}$
- $x \odot e = x$ and $x \oplus 1 = x$
- $e^n \odot x = \underbrace{x \oplus x \oplus \cdots \oplus x}_{n \text{ terms}}$

$$\bullet |x|^G = \begin{cases} x, & \text{if } x > 1, \\ 1, & \text{if } x = 1, \\ 0, & \text{if } x < 1 \end{cases} \text{ That is to say that } |x|^G \geq 1.$$

- $\sqrt{x^{2G}} = |x|^G$
- $|e^y|^G = e^{|y|}$
- $|x \odot y|^G = |x|^G \odot |y|^G$
- $|x \oplus y|^G \leq |x|^G \oplus |y|^G$
- $|x \oslash y|^G = |x|^G \oslash |y|^G$

- $|x \ominus y|^G \geq |x|^G \ominus |y|^G$
- $0_G \ominus 1_G \odot (x \ominus y) = y \ominus x$, *i.e.* in short $\ominus(x \ominus y) = y \ominus x$.

Further $e^{-x} = \ominus e^x$ holds for all $x \in \mathbb{Z}^+$. Thus, the set of all geometric integers turns out to the following:

$$\mathbb{Z}(G) = \{\dots, e^{-3}, e^{-2}, e^{-1}, e^0, e^1, e^2, e^3, \dots\} = \{\dots, \ominus e^3, \ominus e^2, \ominus e, 1, e, e^2, e^3, \dots\}.$$

Let l_∞ , c and c_0 be the classical linear spaces of real bounded, convergent and null sequences, respectively, normed by

$$\|x\|_\infty = \sup_k |x_k|.$$

Then

$$\omega(G) = \{x = \{x_k\} : x_k \in \mathbb{R}(G) \text{ for all } k \in \mathbb{N}\}$$

i.e., $\omega(G)$, the set of all geometric sequences, $\{x_k\}$ is a vector space over $\mathbb{R}(G)$ with respect to the algebraic operations \oplus addition and \odot multiplication

$$\begin{aligned} \oplus : \omega(G) \times \omega(G) &\rightarrow \omega(G) \\ (x, y) &\rightarrow x \oplus y = (x_k) \oplus (y_k) = (x_k y_k) \\ \odot : \mathbb{R}(G) \times \omega(G) &\rightarrow \omega(G) \\ (\alpha, y) &\rightarrow \alpha \odot y = \alpha \odot (y_k) = (\alpha^{\ln y_k}), \end{aligned}$$

where $x = \{x_k\}$, $y = \{y_k\} \in \omega(G)$ and $\alpha \in \mathbb{R}$. Then

$$\begin{aligned} l_\infty(G) &= \{x = (x_k) \in \omega(G) : \sup_{k \in \mathbb{N}} |x_k|^G < \infty\} \\ c(G) &= \{x = (x_k) \in \omega(G) : {}_G \lim_{k \rightarrow \infty} |x_k \ominus 1|^G = 1\} \\ c_0(G) &= \{x = (x_k) \in \omega(G) : {}_G \lim_{k \rightarrow \infty} x_k = 1\}, \text{ where } {}_G \lim \text{ is the geometric limit (defined below)} \\ l_p(G) &= \{x = (x_k) \in \omega(G) : {}_G \sum_{k=0}^{\infty} (|x_k|^G)^{p_G} < \infty\}, \text{ where } {}_G \sum \text{ is the geometric sum,} \end{aligned}$$

are sequence spaces over the field $\mathbb{R}(G)$. Also it is shown that $l_\infty(G)$, $c(G)$ and $c_0(G)$ are Banach spaces with the norm

$$\|x\|^G = \sup_k |x_k|^G, x = (x_1, x_2, x_3, \dots) \in \lambda(G), \lambda \in \{l_\infty, c, c_0\}.$$

For the convenience, in this chapter we denote $l_\infty(G)$, $c(G)$, $c_0(G)$, respectively as l_∞^G , c^G , c_0^G .

In [7], we have defined bigeometric limit and bigeometric continuity of a function in $\mathbb{R}(G)$ abbreviating them as G -limit and G -continuity, respectively, as follows.

1.1.3 G -Limit

A function f , which is positive in a given positive interval, is said to tend to the limit $l > 0$ as x tends to $a \in \mathbb{R}$, if, corresponding to any arbitrarily chosen number $\varepsilon > 1$, however small (but greater than 1), there exists a positive number $\delta > 1$, such that

$$1 < |f(x) \ominus l|^G < \varepsilon$$

for all values of x for which $1 < |x \ominus a|^G < \delta$ and we write

$${}_G \lim_{x \rightarrow a} f(x) = l \text{ or } f(x) \xrightarrow{G} l.$$

In ordinary sense, the function f tends to the limit $l > 0$ as x tends to $a \in \mathbb{R}$, if $\frac{l}{\varepsilon} < f(x) < l\varepsilon$ whenever $\frac{a}{\delta} < x < a\delta$.

In other words, we can say that G -limit and ordinary limit are same for bipositive functions whose functional values as well as arguments are positive in the given interval. Only difference is that in bigeometric calculus we approach the limit geometrically, but in ordinary calculus we approach the limit linearly.

A function f is said to tend to limit l as x tends to a from the left, if for each $\varepsilon > 1$ (however small), there exists $\delta > 1$ such that $|f(x) \ominus l|^G < \varepsilon$ when $a/\delta < x < a$. In symbols, we then write

$${}_G \lim_{x \rightarrow a^-} f(x) = l \text{ or } f(a - 1) = l.$$

Similarly, a function f is said to tend to limit l as x tends to a from the right, if for each $\varepsilon > 1$ (however small), there exists $\delta > 1$ such that $|f(x) \ominus l|^G < \varepsilon$ when $a < x < a\delta$. In symbols, we then write

$${}_G \lim_{x \rightarrow a^+} f(x) = l \text{ or } f(a + 1) = l.$$

If $f(x)$ is negative valued in a given interval, it will be said to tend to a limit $l < 0$ if for $\varepsilon > 1$, $\exists \delta > 1$ such that $f(x) \in]l\varepsilon, \frac{l}{\varepsilon}[$ whenever $x \in]\frac{a}{\delta}, a\delta[$.

1.1.4 G-Continuity

A function f is said to be G-continuous at $x = a$ if

- (i) $f(a)$ i.e., the value of $f(x)$ at $x = a$, is a definite number,
- (ii) the G-limit of the function $f(x)$ as $x \xrightarrow{G} a$ exists and is equal to $f(a)$.

Alternatively, a function f is said to be G-continuous at $x = a$, if for arbitrarily chosen $\varepsilon > 1$, however small, there exists a number $\delta > 1$ such that

$$|f(x) \ominus f(a)|^G < \varepsilon$$

for all values of x for which, $|x \ominus a|^G < \delta$.

On comparing the above definitions of limits and continuity, we can conclude that a function f is G-continuous at $x = a$ if

$$\lim_{x \rightarrow a} \frac{f(x)}{f(a)} = 1.$$

1.2 Geometric Vector Spaces

In this section we define geometric vector spaces equipped with geometric addition and geometric multiplication and then we introduce some new terms as prerequisites to our study on topology on geometric sequence spaces.

1.2.1 Geometric Vector Space

A geometric vector space over a geometric field K is a set V on which two operations \oplus and \odot , called geometric vector addition and geometric scalar multiplication, respectively, are defined and satisfy the following properties:

- (1) *Closure*: If u and v are any two vectors in V , then the sum $u \oplus v$ belongs to V .
- (2) *Associative law*: For all vectors $u, v, w \in V$, $u \oplus (v \oplus w) = (u \oplus v) \oplus w$.
- (3) *Additive identity*: The set V contains an additive identity element, denoted by 1 , such that for any vector $v \in V$, $1 \oplus v = v = v \oplus 1$.
- (4) *Additive inverse*: For each vector $v \in V$, the equations $v \oplus x = 1$ and $x \oplus v = 1$ have a solution x in V , called an additive inverse of v , and denoted by $\ominus v$ (or $\frac{1}{v}$ in ordinary sense).
- (5) *Commutative law*: For all vectors $u, v \in V$, $u \oplus v = v \oplus u$.

The operation \odot (scalar multiplication) is defined between scalars (i.e. elements of K) and vectors, and must satisfy the following conditions:

- (6) *Closure*: If v is any vector in V , and $c \in K$, then the geometric product $c \odot v$ belongs to V .
- (7) *Distributive law*:
- (i) For all scalars $c \in K$ and all vectors $u, v \in V$, $c \odot (u \oplus v) = c \odot u \oplus c \odot v$
 - (ii) For all $c, d \in K$ and all vectors $v \in V$, $(c \oplus d) \odot v = c \odot v \oplus d \odot v$.
- (8) *Associative law*: For all real numbers c, d and all vectors v in V , $c \odot (d \odot v) = (c \odot d) \odot v$.
- (9) *Unitary law*: For all vectors $v \in V$, $e \odot v = v$.

Here, though K is used to denote generalized scalar field but we confine our present study assuming the scalar field as the set of geometric real numbers, i.e. $K = \mathbb{R}(G)$. So, whenever we use the scalar field K , readers can consider $\mathbb{R}(G)$ instead of the generalized scalar field K .

If X, Y and Z are topological spaces and $f : X \times Y \rightarrow Z$ is a function then we say that f is jointly continuous at $(x_0, y_0) \in X \times Y$ if for each neighbourhood W of $f(x_0, y_0)$ there exists a product of open sets $U \times V \subset X \times Y$ containing (x_0, y_0) such that $f(U \times V) \subset W$ and we say that f is separately continuous on $X \times Y$ if for each $x_0 \in X$ and $y_0 \in Y$ the functions $y \rightarrow f(x_0, y)$ and $x \rightarrow f(x, y_0)$ are both continuous on Y and X respectively. If the range space Z is a metric space, with metric d , and ε is a positive number then we say that f is ε - jointly continuous at $(x_0, y_0) \in X \times Y$ if there exists a product of open sets $U \times V \subset X \times Y$ containing $(x_0, y_0) \in X \times Y$ such that $d\text{-diam} f(U \times V) \leq \varepsilon$.

1.2.2 Dual System

Let X and Y be two geometric vector spaces over the same field K . Then X and Y are said to form a dual system $\langle X, Y \rangle$ provided there exists a geometrically bilinear functional $B : X \times Y \rightarrow K$ such that for each $x \in X, x \neq 1$, there corresponds $y \in Y$ such that $B(x, y) \neq 1$; similarly, for $y \in Y, y \neq 1$, there corresponds $x \in X$ such that $B(x, y) \neq 1$.

Definition 1 Let X be a geometric vector space over the geometric real numbers $\mathbb{R}(G)$. A map $p : X \rightarrow \mathbb{R}(G)$ is called a semi-norm if it satisfies the following two properties

- (i) *Subadditivity*: $p(x \oplus y) \leq p(x) \oplus p(y)$ for all $x, y \in X$,
- (ii) *Absolute homogeneity*: $p(r \odot x) = |r|^G \odot p(x)$ for all $x \in X$ and all scalars $r \in \mathbb{R}(G)$.

In ordinary sense, the map p defined above will be a semi-norm if $p(xy) \leq p(x)p(y)$ and $p(x^{\ln r}) = p(x)^{\ln |r|^G}$. It is to be noted that a geometric semi-norm will be a norm if $p(x) = 1$ implies $x = 1$. Thus, in case of semi-norm $p(x) = 1$ need not imply that $x = 1$.

Let X be a geometric vector space over the geometric field K . If A is a subset of X , then by the set $\alpha \odot A$ we mean the set $\{x^{\ln \alpha} : x \in A\}$.

Example 1 Consider the geometric dual system $\langle \lambda, \lambda^\times \rangle$ and μ , a subspace of λ^\times , $\phi \subset \mu$. For each $y \in \mu$, define

$$p_y(x) = {}_G \sum_{i \geq 1} |x_i \odot y_i|^G, \quad x \in \lambda \quad (1.1)$$

is a seminorm on λ , where

$$\lambda^\times = \{x : x \in \omega, {}_G \sum_{i \geq 1} |x_i \odot y_i|^G < \infty, \forall y \in \lambda\}.$$

Proof Let $x = \{x_n\}, z = \{z_n\} \in \lambda$. Therefore,

$$\begin{aligned} p_y(x \oplus z) &= {}_G \sum_{i \geq 1} |(x_i \oplus z_i) \odot y_i|^G \\ &= {}_G \sum_{i \geq 1} |(x_i \odot y_i) \oplus (z_i \odot y_i)|^G \\ &\leq {}_G \sum_{i \geq 1} |(x_i \odot y_i)|^G \oplus {}_G \sum_{i \geq 1} |(z_i \odot y_i)|^G \\ &= p_y(x) \oplus p_y(z). \end{aligned}$$

Thus,

$$p_y(x \oplus z) \leq p_y(x) \oplus p_y(z).$$

Again, for $r \in \mathbb{R}(G)$ (or any scalar field K)

$$\begin{aligned} p_y(r \odot x) &= {}_G \sum_{i \geq 1} |r \odot x_i \odot y_i|^G \\ &= |r|^G \odot {}_G \sum_{i \geq 1} |x_i \odot y_i|^G \\ &= |r|^G \odot p_y(x) \end{aligned}$$

Hence, p_y is a seminorm.

Definition 2 The locally convex topology generated by $\{p_y : y \in \mu\}$ is called the normal or solid or *Köthe* topology on λ and we shall denote it by $\eta(\lambda, \mu)$.

Definition 3 A seminorm p on a normal sequence space λ is said to be absolutely monotone if $p(x) \leq p(y)$ for $x, y \in \lambda$ with $|x|^G \leq |y|^G$.

Definition 4 An arbitrary subset A of X is said to be

- (i) geometrically absorbing if for each $x \in X$ there exists an $\alpha \in K$ with $x \in \alpha \odot A$;
- (ii) geometrically balanced if $\lambda \odot A \subset A$ for all $1 \leq |\lambda|^G \leq e$;
- (iii) geometrically convex if for each pair $x, y \in A$, the set $\{\alpha \odot x \oplus \frac{x}{\alpha} \odot y : 1 \leq \alpha \leq e\} \subset A$. In other words, the set A is geometrically convex if $\{x^{\frac{1}{\alpha}}, y^{1-\frac{1}{\alpha}} : 1 \leq \alpha \leq e\} \subset A$;
- (iv) absolutely convex if A is balanced and convex.

Let A and B be two subsets of X . Then, we say that B absorbs A and is denoted by the notation $A < B$ if $A \subset \alpha \odot B$ for some scalar $\alpha \in K$. For example, let

$$\begin{aligned} A &= \{e^1, e^2, e^3, e^4, \dots\} \\ B &= \{e^2, e^4, e^6, e^8, \dots\}. \end{aligned}$$

Then, B absorbs A since

$$\begin{aligned} e^{1/2} \odot B &= B^{\ln e^{1/2}} \\ &= \{e^2, e^4, e^6, e^8, \dots\}^{1/2} \\ &= \{e^1, e^2, e^3, e^4, \dots\} \\ &= A. \end{aligned}$$

1.3 Topology on Geometric Sequence Spaces

Definition 5 A vector space X equipped with a geometric topology T_G , which we will write as (X, T_G) , is called a geometric topological vector space (abbreviated GTVS) if the operations

$$\begin{aligned} (T_1) \quad (x, y) &\rightarrow x \oplus y && \text{from } X \times X \rightarrow X \\ (T_1) \quad (\alpha, x) &\rightarrow \alpha \odot x && \text{from } \mathbb{R}(G) \times X \rightarrow X \end{aligned}$$

are jointly continuous, where $X \times X$ and $\mathbb{R}(G) \times X$ are equipped with their usual product topologies. A topology T_G on X such that (X, T_G) becomes a GTVS is referred to as a non-linear or geometric vector topology on X .

Here, the vector space X is defined over the geometric real field $\mathbb{R}(G)$. Without loss of generality we may consider any geometric field K instead of $\mathbb{R}(G)$.

Definition 6 A sequence space λ with a geometric topology is called a K -space provided each of the maps $p_i : \lambda \rightarrow K$, $p_i(x) = x_i$, $i \geq 1$ is G -continuous.

Definition 7 Let X and Y be two geometric vector spaces over the same scalar field K and $B : X \rightarrow Y$ be a geometrically bilinear functional such that for each $x \in X$, $x \neq 1$ (respectively, $y \in Y$, $y \neq 1$), there corresponds $y \in Y$ (respectively, $x \in X$)

$X, x \neq 1$) such that $B(x, y) \neq 1$. The natural locally convex topology generated by the seminorms $\{p_y : y \in Y\}$ where $p_y(x) = |B(x, y)|^G, x \in X$, is called weak topology on X and is denoted by $\sigma(X, Y)$.

Let X be a geometric vector space and $M = \{(X_i, T_i)\}$ be a collection of geometric topological vector spaces. Let $\phi = \{f, \text{ such that } f : X \rightarrow M\}$ be a family of geometric maps from the geometric vector space X to the collection of GTVS, i.e., M . The geomtric topology generated by

$$\{f^{-1}[u] : f \in \phi, u \text{ is a neighbourhood in the range space of } f\}$$

will be called weak geometric topology or projective geometric topology and is denoted by $\sigma(X, \phi)$.

Algebraic dual space: The space of all geometric maps from a geometric vector space X to the field of scalars, K is called algebraic dual space of X and it will be denoted by X'_G .

Topological dual space: The space of all continuous geometric maps from the geometric vector space X to the scalar field K is called topological dual space of X and it will be denoted by X^*_G .

We have defined that $\omega(G)$, the set of all geometric sequences, $\{x_k\}$, i.e.

$$\omega(G) = \{x = \{x_k\} : x_k \in \mathbb{R}(G) \text{ for all } k \in \mathbb{N}\}$$

is a vector space over $\mathbb{R}(G)$ with respect to the geometric addition \oplus and geometric multiplication \odot . In the subsequent expressions whenever necessary, ω will be used to denote $\omega(G)$.

Definition 8 Let λ be a geometric sequence space. We define

1. $\lambda^\alpha = \{x : x \in \omega, \sum_{i \geq 1} |x_i \odot y_i|^G < \infty, \forall y \in \lambda\}$
2. $\lambda^\beta = \{x : x \in \omega, \left| \sum_{i \geq 1} x_i \odot y_i \right|^G < \infty, \forall y \in \lambda\}$
3. $\lambda^\gamma = \{x : x \in \omega, \sup_n \left| \sum_{i=1}^n x_i \odot y_i \right|^G < \infty, \forall y \in \lambda\}$
4. $\lambda^\delta = \{x : x \in \omega, \left| \sum_{i \geq 1} x_i \odot y_{p(i)} \right|^G < \infty, \forall y \in \lambda \text{ and } \rho \in \Pi\}$

where, Π is the set of all the permutations of \mathbb{N} . Then, $\lambda^\alpha, \lambda^\beta, \lambda^\gamma$ and λ^δ are called the geometric α -, β -, γ - and δ -dual spaces, respectively.

In our present discussion, λ^α will be frequently denoted by λ^x .

1.3.1 Normal Topology

We have already defined that the locally convex geometric topology generated by $\{p_y : y \in \mu\}$ (see (1.1)) is called the normal or solid or *Köthe* topology on λ and we shall denote it by $\eta(\lambda, \mu)$.

Definition 9 Let λ be a geometric sequence space. Let $x = \{x_n\}$ be a geometric sequence in λ and $M \subset \lambda$. Then

- (i) x is said to be positive geometric sequence if $x_i \geq 1, i \geq 1$ and there exist atleast one $x_i > 1$. We write $x > 1$ to denote a positive geometric sequence.
- (ii) x is called strictly positive if $x_i > 1 \forall i \geq 1$ and is denoted by $x \gg 1$.
- (iii) The set $\{M\}^N = \{y = \{y_n\} \in \omega(G) : |y_i|^G \leq |x_i|^G \text{ for some } x \in M\}$ is called normal cover of M .
- (iv) M is called normal or solid if $M = \{M\}^N$.
- (v) x is said to dominate M provided $|x_n|^n < |y_n|^n$ for each $y \in M$ and $n \geq 1$.

Further, we use the symbol M to represent the family of all normal covers $\{u\}^N$, for each $u > 1, u \in \lambda^\times$, together with all their subsets. Let λ be a sequence space and N correspond to the normal covers in λ^\times . For each $A \in N$, let

$$p_A(x) = \sup \left\{ \sum_{i \geq 1} |x_i \odot y_i|^G : y \in A \right\} \quad x \in \lambda$$

Then we write $\eta_N \equiv \eta_N(\lambda, \lambda^\times)$ for the topology on λ generated by $p_A : A \in N$; also, we write $n_p \equiv \eta_p(\lambda, \lambda^\times)$ for the topology on λ generated by $\{p_u : u \in \lambda^\times, u > 1\}$ where

$$p_u(x) = \sum_{i \geq 1} |x_i \odot u_i|^G \quad x \in \lambda$$

Proposition 1 For any sequence space λ , we have

$$\eta(\lambda, \lambda^\times) = \eta_p(\lambda, \lambda^\times) = \eta_N(\lambda, \lambda^\times)$$

Proof Let $\{x^\alpha\}$ be a net in λ with $x^\alpha \rightarrow 1$ in $\eta_p(\lambda, \lambda^\times)$. We take $y \in \lambda^\times$ and arbitrary $A \in N$. Then $|y|^G \in \lambda^\times$ and $A = \{z : |z|^G \leq u_i\}$ for some $u \in \lambda^\times, u > 1$. Hence, $p_y(x^\alpha) = p_{|y|^G}(x^\alpha) \rightarrow 1$ and

$$p_z(x^\alpha) \leq p_u(x^\alpha) \quad \forall z \in A \text{ and each } \alpha$$

The preceding inequality becomes $p_A(x^\alpha) \rightarrow 1$. Thus

$$\eta(\lambda, \lambda^\times) \text{ and } \eta_N(\lambda, \lambda^\times) \subset \eta_p(\lambda, \lambda^\times)$$

Also, it is always true that

$$\eta_p(\lambda, \lambda^\times) \subset \eta(\lambda, \lambda^\times) \text{ and } \eta_p(\lambda, \lambda^\times) \subset \eta_N(\lambda, \lambda^\times)$$

Therefore,

$$\eta(\lambda, \lambda^\times) = \eta_p(\lambda, \lambda^\times) = \eta_N(\lambda, \lambda^\times)$$

Theorem 1 *Let λ be a sequence space and μ be a subspace of λ^\times such that μ is normal. Then $\sigma(\lambda, \mu)$ – and $\eta(\lambda, \mu)$ –Cauchy sequence are same in λ .*

Proof We prove that each $\sigma(\lambda, \mu)$ –Cauchy sequence $\{x^p\}$ of λ is $\eta(\lambda, \mu)$. If not, there exists $1 < e^\varepsilon < e$, all $y \in \mu$, and increasing sequences $\{p_i\}$ and $\{q_i\}$ such that

$${}_G \sum_{k \geq 1} |(x_k^{p_i} \ominus x_k^{q_i}) \odot y_k|^G > e^\varepsilon \quad \forall i \geq 1 \quad (1.2)$$

For each $i \geq 1$, one can find $N_i \in \mathbb{N}$

$${}_G \sum_{k \geq N_i+1} |(x_k^{p_i} \ominus x_k^{q_i}) \odot y_k|^G > e^{\varepsilon/5} \quad \forall i \geq 1 \quad (1.3)$$

Choosing an arbitrary integer i_1 and writing N_1 for N_{i_1} , we find

$${}_G \sum_{k=1}^{N_1} |(x_k^{p_{i_1}} \ominus x_k^{q_{i_1}}) \odot y_k|^G > e^{4\varepsilon/5} \quad (1.4)$$

We put $z_k = c_k \odot y_k$ where $|c_k|^G = e$, $k \geq 1$, and choose the arguments of the c'_k 's ($1 \leq k \leq N_1$) so that $(x_k^{p_{i_1}} \ominus x_k^{q_{i_1}}) \odot z_k \geq 1$. Then $\{z_k\} \in \mu$ and from (1.3) and (1.4) we get

$$\left| {}_G \sum_{k \geq 1} (x_k^{p_{i_1}} \ominus x_k^{q_{i_1}}) \odot z_k \right|^G > e^{4\varepsilon/5} \ominus e^{\varepsilon/5} = e^{3\varepsilon/5} > e^{\varepsilon/5} \quad (1.5)$$

Since, $\{x_n\}$ is Cauchy sequence in the topology of coordinatewise convergence, we can determine an $i_2 \in \mathbb{N}$ with $i_2 > i_1$ for which $p_{i_2} > p_{i_1}$, $q_{i_2} > q_{i_1}$ such that

$${}_G \sum_{k=1}^{N_1} |(x_k^{p_{i_2}} \ominus x_k^{q_{i_2}}) \odot z_k|^G \leq e^{\varepsilon/5} \quad (1.6)$$

Now, we can have $N_2 \in \mathbb{N}$ with $N_2 > N_1$ for which (1.3) is true and consequently (1.4) becomes true if i_1 and N_1 are replaced by i_2 and N_2 , respectively. Further, if c'_k 's are so chosen that

$$(x_k^{p_{i_2}} \ominus x_k^{q_{i_2}}) \odot z_k \geq 1 \text{ for } N_1 + 1 \leq k \leq N_2 \quad (1.7)$$

then

$${}_G \sum_{k=N_1+1}^{N_2} \left| (x_k^{p_{i_2}} \ominus x_k^{q_{i_2}}) \odot z_k \right|^G > e^{3\varepsilon/5}. \quad (1.8)$$

Hence, from (1.6), (1.7) and (1.8), we get

$$\begin{aligned} \left| {}_G \sum_{k \geq 1} (x_k^{p_{i_2}} \ominus x_k^{q_{i_2}}) \odot z_k \right|^G &\geq {}_G \sum_{k=N_1+1}^{N_2} (x_k^{p_{i_2}} \ominus x_k^{q_{i_2}}) \odot z_k \ominus {}_G \sum_{k=1}^{N_1} \left| (x_k^{p_{i_2}} \ominus x_k^{q_{i_2}}) \odot z_k \right|^G \\ &\ominus {}_G \sum_{k \geq N_2+1} \left| (x_k^{p_{i_2}} \ominus x_k^{q_{i_2}}) \odot z_k \right|^G > e^{\varepsilon/5} \end{aligned}$$

Therefore, $\{z_k\} \in \mu$ because the inequality is valid for all arguments of z_k with $k > N_2$. Thus, we can get an element $\{z_k\} \in \mu$ for which

$$\left| {}_G \sum_{k \geq 1} (x_k^{p_{i_m}} \ominus x_k^{q_{i_m}}) \odot z_k \right|^G > e^{\varepsilon/5} \quad m \geq 1 \quad (1.9)$$

which is a contradiction. Hence, the result follows.

1.3.2 Perfect Sequence Space

Definition 10 For a sequence space λ , if $\lambda = \lambda^{\alpha\alpha}$ then λ is called α -space or Köthe space or a perfect space.

Definition 11 The restriction of $\sigma(X, Y)$ to any sequence subspace λ , will be written as $\sigma(X, Y)|\lambda$ and is called topology of coordinatewise convergence on λ .

We know that a topological vector space (X, T) is called sequentially complete if every couchy sequence $\{x_n\}$ is convergent in (X, T) . Now we establish a relationship between sequential completeness and perfect space:

Theorem 2 A sequence space λ is perfect if and only if λ is $\sigma(\lambda, \lambda^\times)$ -sequentially complete.

Proof Let $\lambda = \lambda^{\times\times}$ and $\{x^n\}$ be $\sigma(\lambda, \lambda^\times)$ -Cauchy. Then, for each $\varepsilon > 1$ and $y \in \lambda^\times$, we find an M in \mathbb{N} such that $p_y(x^m \ominus x^n) < \varepsilon$ for all $m, n \geq M$. Define $x \in \omega$ by

$$x_i = \lim_{n \rightarrow \infty} x_i^n \quad i \geq 1$$

Hence for each $p \in \mathbb{N}$ there corresponds an integer $R \geq M$ with

$$|(x_i^n \ominus x_i) \odot y_i|^G < e^{\varepsilon/p^2} \quad \forall n \geq R, 1 \leq i \leq p$$

Therefore,

$$\begin{aligned} {}_G \sum_{i=1}^p |(x_i^M \ominus x_i) \odot y_i|^G &\leq {}_G \sum_{i=1}^p |(x_i^M \ominus x_i^n) \odot y_i|^G \oplus {}_G \sum_{i=1}^p |(x_i^n \ominus x_i) \odot y_i|^G \\ &< e^\varepsilon \oplus e^{\varepsilon/p} \quad \text{for all large } n \end{aligned} \quad (1.10)$$

Thus,

$${}_G \sum_{i \geq 1} |(x_i^n \ominus x_i) \odot y_i|^G < e^\varepsilon \quad \forall n \geq M \quad (1.11)$$

From above inequality, it follows that

$${}_G \sum_{i \geq 1} |x_i \odot y_i|^G < e^\varepsilon \oplus {}_G \sum_{i \geq 1} |x_i^M \odot y_i|^G < \infty \quad (1.12)$$

where $y \in \lambda^\times$ is arbitrary. Therefore, $x \in \lambda^{\times \times} = \lambda$. Returning to (1.12) once again, we find that $p_y(x^n \ominus x) \leq e^\varepsilon$ for all $n \geq M$, giving $x^n \rightarrow x$ in $\sigma(\lambda, \lambda^\times)$ $x \in \lambda$.

Sufficiency: To establish perfectness of λ , suppose $x \in \lambda^{\times \times}$. It is to be observed that $\{x^n\} \subset \lambda$, and since for any y in λ^\times ,

$$\left| {}_G \sum_{i \geq 1} (x_i^{(m)} \ominus x_i^{(n)}) \odot y_i \right|^G \leq \sum_{i=m+1}^n |x_i \odot y_i|^G \rightarrow 0 \text{ as } m, n \rightarrow \infty$$

we see that $\{x^{(n)}\}$ is $\sigma(\lambda, \lambda^\times)$ -Cauchy, and so $x^{(n)} \rightarrow z$ with $z \rightarrow \lambda$. Clearly $z = x$, and so $\lambda = \lambda^{\times \times}$.

Corollary 1 *A sequence space λ is perfect if and only if λ is $\eta(\lambda, \lambda^\times)$ -sequentially complete. Further, λ is perfect if and only if λ is $\eta(\lambda, \lambda^\times)$ -complete.*

Theorem 3 *If λ is a normal sequence space, then $(\lambda^\times, \sigma(\lambda^\times, \lambda))$ and $(\lambda^\times, \eta(\lambda^\times, \lambda))$ are sequentially complete.*

Proof If λ is a sequence space and μ is a subspace of λ^\times such that μ is normal then $\sigma(\lambda, \mu)$ -Cauchy sequences and $\eta(\lambda, \mu)$ -Cauchy sequences are same. Thus, $\sigma(\lambda^\times, \lambda)$ -Cauchy sequences and $\eta(\lambda^\times, \lambda)$ -Cauchy sequences in λ^\times are same. Now, let $\{x^n\}$ to be an $\eta(\lambda^\times, \lambda)$ -Cauchy sequence in λ^\times . Then, $x_i^n \rightarrow x_i$ as $n \rightarrow \infty$ for every $i \geq 1$, where $x = \{x_i\}$. Then the result follows from the Theorem 2.

1.3.3 Simple Space

Let $\langle \lambda, \mu \rangle$ form a dual system and let T be any locally convex topology compatible with the dual structure. Then, λ is called simple space relative to $\langle \lambda, \mu \rangle$ if each T -bounded set in λ is dominated (see Definition 9) by a point of λ . If $\mu = \lambda^\times$ then we say that λ is simple.

Theorem 4 *Suppose λ is simple relative to $\langle \lambda, \mu \rangle$, where μ is a normal sequence space of λ^\times . Then the sequence $\{x^n\}$ converges in $(\lambda, \sigma(\lambda, \mu))$ if and only if $\{x^n\}$ converges in $(\lambda, \sigma(\omega, \phi)|\lambda)$.*

Proof Let us first assume that $x^n \rightarrow x$ in $(\lambda, \sigma(\omega, \phi)|T)$ and $\{x^n\}$ is T -bounded. There exists $y \in \lambda$ with

$$|x_i^n|^G \leq |y_i|^G \quad \forall n, i \geq 1$$

We choose $1 < \varepsilon < e$ and $u \in \mu$ arbitrarily. Then for some $N \equiv N(\varepsilon, x, y, u)$ in \mathbb{N} we have

$${}_G \sum_{i>N} |y_i \odot u_i|^G < e^{\varepsilon/4}, \quad {}_G \sum_{i>N} |x_i \odot u_i|^G < e^{\varepsilon/4}$$

We can find an M and N with $M \equiv M(N, u)$ such that

$${}_G \sum_{i=1}^N |(x_i^n \ominus x_i) \odot u_i|^G < e^{\varepsilon/2} \quad n \geq M.$$

This implies,

$$q_u(x^n \ominus x) \leq {}_G \sum_{i=1}^N |(x_i^n \ominus x_i) \odot u_i|^G \oplus {}_G \sum_{i>N} |y_i \odot u_i|^G \oplus {}_G \sum_{i>N} |x_i \dot{u}_i|^G < e^\varepsilon.$$

Proposition 2 *Every normal simple sequence space λ is $\sigma(\lambda, \lambda^\times)$ -sequentially complete.*

Proof Let $\{x^n\}$ be a $\sigma(\lambda, \lambda^\times)$ -Cauchy sequence in λ . We can define an $x \in \omega$ with

$$x_i = {}_G \lim_{n \rightarrow \infty} x_i^n \quad i \geq 1$$

Proceeding as in the proof of Theorem 2, we can have $x \in \lambda^{\times \times}$ and inequality (1.12)

$${}_G \sum_{i \geq 1} |(x_i^n \ominus x_i) \odot y_i|^G < e^\varepsilon \quad \forall n \geq M \equiv M(y) \quad (1.13)$$

where $y \in \lambda^\times$. Now for some $u \in \lambda$,

$$\begin{aligned} |x_i^n|^G &\leq |u_i|^G \quad \forall n, i \geq 1 \\ \Rightarrow |x_i|^G &\leq |u_i|^G \quad \forall i \geq 1 \end{aligned}$$

and hence $x \in \lambda$. Thus, the required result follows from (1.13).

Proposition 3 *If λ is a simple sequence space, then $\lambda^{\times\times}$ is also simple.*

Proof Since $\lambda^{\times\times\times} = \lambda^\times$. Therefore, $\sigma(\lambda^{\times\times}, \lambda^\times)$ -bounded and $\eta(\lambda^{\times\times}, \lambda^\times)$ -bounded subsets of $\lambda^{\times\times}$ are same. Suppose A is a $\sigma(\lambda^{\times\times}, \lambda^\times)$ -bounded subset of $\lambda^{\times\times}$; hence to each y in λ^\times there corresponds a $k_y > 1$ such that $\sum_{i \geq 1} |x_i \odot y_i|^G \leq k_y$ uniformly in $x \in A$.

If $B = \{x^{(n)} : n \geq 1, x \in A\}$, then $B \subset \lambda$ and B is $\sigma(\lambda, \lambda^\times)$ -bounded. Thus for u in λ , $|x_i|^G \leq |u_i|^G \quad \forall i \geq 1$. This implies that A is dominated by u .

1.3.4 Symmetric Sequence Spaces

Definition 12 A sequence space λ is called symmetric if $x_\alpha \equiv \{x_{\sigma(i)}\} \in \lambda$ whenever $x \in \lambda$ and $\sigma \in \Pi$. Here, Π is the set of all the permutations of \mathbb{N} .

Proposition 4 *If λ is a symmetric sequence space then for any $x \in \lambda$ and $\sigma \in P$, we have $x_\sigma \in \lambda$.*

Proof We can find a $\rho \in \Pi$ such that $\rho(i) = \sigma(i)$ when i is solid. So

$$x_\rho = \{x_{\sigma(1)}, x_{\sigma(2)}, x_{\sigma(3)}, x_{\sigma(4)}, \dots\} \in \lambda$$

Since, λ is monotone, i.e., $m_0 \odot \lambda \subset \lambda$, therefore

$$\{x_{\sigma(1)}, 1, x_{\sigma(3)}, 1, \dots\} \in \lambda$$

Similarly

$$\{1, x_{\sigma(2)}, 1, x_{\sigma(4)}, \dots\} \in \lambda$$

Hence by geometric addition, $x_\sigma \in \lambda$.

Proposition 5 *If λ is a monotone symmetric sequence space, then $x \in \lambda$ if and only if $x^\sigma \in \lambda$ for every σ in P .*

Proof For $\sigma \in P$ define $e_G^\sigma = \{e_i^\sigma\}$ by

$$e_i^\sigma = \begin{cases} e & \text{if } i = \sigma(j) \text{ for some } j \\ 1 & \text{otherwise} \end{cases}$$

Clearly $e_G^\sigma \in m_0$ for each $\sigma \in P$. Let us take $x \in \lambda$. Then, $x^\sigma = x \odot e_G^\sigma \in m_0 \odot \lambda$ and hence $x^\sigma \in \lambda$.

Similarly, we can prove the converse part.

Note: If λ is symmetric then λ^\times is also symmetric; but the converse is not true.

If λ is a perfect sequence space. Then we can discuss some interesting features of duality of λ with λ^\times and λ^β . Some of such properties have been mentioned below:

Proposition 6 A set $B \subset l_G^\infty$ is $\sigma(l_G^\infty, l_G^1)$ -bounded if and only if there exists an $M > 1$ such that

$$|x_i|^G, \text{ for all } x \in B \text{ and } i \geq 1.$$

Proposition 7 $\sigma(\phi, \omega) \subsetneq \eta(\phi, \omega) = \beta(\phi, \omega)$.

Proposition 8 A sequence $\{x_n\}$ in l^1 is $\sigma(l_G^1, l_G^\infty)$ -convergent if and only if it is $\beta(l^1, l^\infty)$ -convergent. Also, $\sigma(l^1, l^\infty)$ -Cauchy and $\beta(l^1, l^\infty)$ -Cauchy sequences in l^1 are same.

Apart from these, we can discuss various features of dualities of geometric topological sequence space, but we have restricted our interest just in basic introduction.

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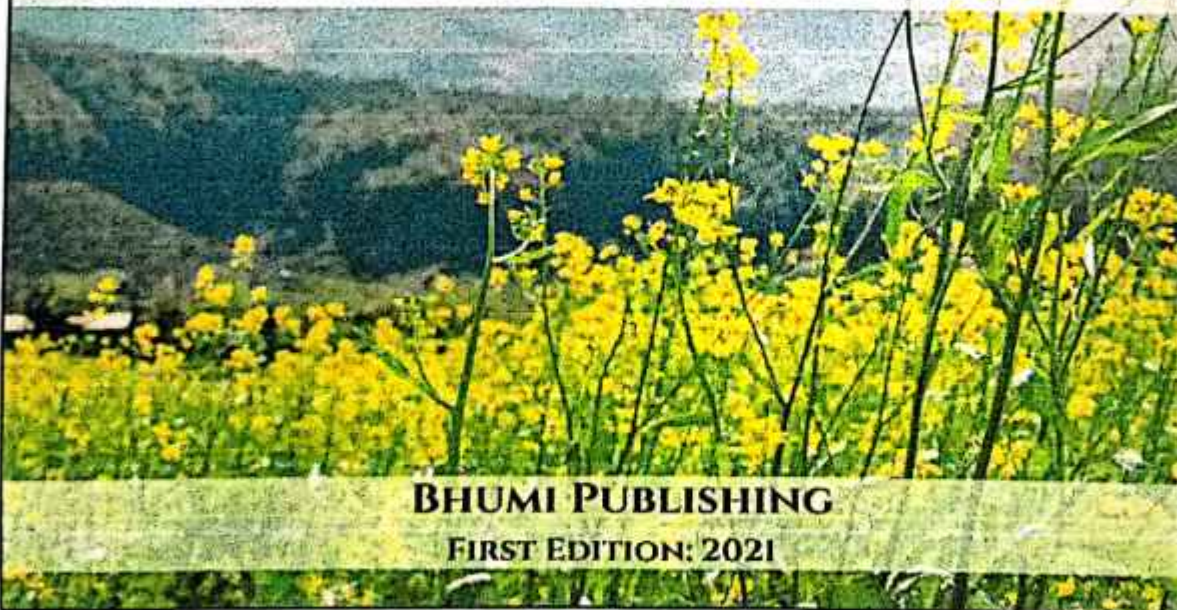
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Editors

<p>Dr. Ajit A. Kengar</p> <p>Department of Botany, KET'S Vinayak Ganesh Vaze College, Mulund (E) Mumbai - 400 081 M. S.</p>	<p>Dr. Maruti S. Darade</p> <p>P. G. Department of Botany, Govt. Vidarbha Institute of Science and Humanities, Amravati - 444 604 M. S.</p>
<p>Dr. Vinayaka K. S.</p> <p>Department of Botany, Sri Venkataramana Swamy College, Vidyagiri, Bantwal - 574211 D. K.</p>	<p>Dr. Biplab Kumar Das</p> <p>Department of Zoology, Jengraimukh College, Jengraimukh, Majuli - 785 105 Assam</p>
<p>Dr. Jyothi V. Mallia</p> <p>Department of Zoology, SICES College, Ambernath (W), Thane - 421 505 M. S.</p>	<p>Dr. Shalini Chahande</p> <p>Department of Biochemistry, Seth Kesarimal Porwal College, Kamptee, Nagpur- 441 001 M.S.</p>



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ABOUT EDITOR



Dr. Ajit Abasaheb Kengar is working as Dean of HR and Associate Professor in Botany at KET'S Vinayak Ganesh Vaze College (Autonomous), Mumbai, India. He has 25 years of teaching experience to UG and PG courses. He is also guiding to Ph. D. students since 2015. He has 12 years of research experience in the area of Plant Tissue culture, Phytochemistry. Dr. Ajit Kengar published 13 research articles in National and International journals, also attended and presented his research work in more than 50 International and national conferences. He is also life member of societies like STAMI. He is also editorial member of journals in India. He worked more than 15 years for NSS, was contingent leader of Maharashtra and Goa for Republic parade camp held in New Delhi in 2014.



Dr. Vinayaka K. S is Head, Department of Botany, SVS College, Bantwal, Dakshina Kannada, Karnataka. He obtained Ph.D. degree in Botany from the Kuvempu University. He has worked as Principal of Kumadvathi First Grade College, Shikaripura. His research interest includes Biodiversity, Lichenology, Phytochemistry, Bioprospecting, Plant Taxonomy, Microbiology, Mycology, Bioprospecting, Ecology, Green energy and Phytomedicine. He has published over 120 research paper in National and International journals and has authored some books on Biological science. He acted as the editor of book and is presently working as the editor-in-chief for some journals. Dr. Vinayaka has received many research awards and grants like DST Young Scientist, Radhakrishna Shikshana Ratna award, SVVS Teaching Excellence Award, Indira Gandhi Sadbhavana award, National Science Foundation (NSF) Travel award, Visiting Scientist grants, Field Museum, USA, etc.



Dr. Jyothi V. Mallia is presently working as Assistant Professor, Department of Zoology, SICES Degree College of Arts, Science and Commerce, Ambemath (W). She is the recipient of the Jawaharlal Nehru Award (2006) for best Post Graduate thesis entitled "Induction and Evaluation of triploidy in *Crassostrea madrasensis* (Preston) successfully finished a major project funded by the Department of Science & Technology under the WOS (A) Scheme and also a minor project under Mumbai University. Having more than 20 publications is in her credit. Her research interests are Conservation biology, Genetics, Reproductive biotechnology, and Environmental Biology.



Dr. Maruti S. Darade is Associate Professor in Botany, Gout. Vidarbha Institute of Science and Humanities, Amravati - 444604 (M.S.), India. His research interests are Ecology, Anthropology and Sociology. He achieved an Institutional award for research. He has teaching experience of about 27 years. He is Ph.D. research guide of R.T.M.Nagpur University Nagpur, Gondwana University, Gadchiroli and SGM University Amravati. He published twenty three research papers in journals of national and international repute. He authored and published three books. Two books are included in M.Sc. syllabus of Botany. He has written chapters in two books. He is honorary member of Fellow of International Society for Ecological Communication and Life member of Vishwashanti Multipurpose Society, Nagpur (M.S.), India.



Dr. Biplab Kumar Das did his Ph.D. from Department of Life Science and Bioinformatics of Assam University, Silchar and currently engaged as an Assistant Professor of Department of Zoology at Jengraimukh College, Jengraimukh, Majuli, Assam. Das has significantly contributed in the field of Fish Biodiversity, Entomology, Remote Sensing and Geographic Information System (GIS). His topic of Research is Biodiversity, Entomology, Remote Sensing and GIS. Dr. Das had been awarded with Young Scientist of the Year -2014 and Eminent Young Scientist of the Year Award 2015. He had published numbers of research papers and book chapters of national and international repute. He has also numbers of book in his credit as an author. He is also members of many scientific professional bodies and besides that he is also reviewer of many internationals and national journals.



Dr. Shalini S. Chahande is presently working as Assistant Professor at Seth Kesarimal Porwal College of Arts and Science and Commerce, Kamptee, Nagpur. She has 25 years of teaching experience. She has been awarded with ICAR Junior Research Fellowship UGC Junior and Senior Research Fellowship in science and humanities. She is recently awarded with "Bharat Ratha Dr. Radhakrishnan Gold medal award for excellence in her field by Global Economic Progress and Research Association, New Delhi. Recently an invited lecture was given under the popular lecture series organized by Indian Women Scientists Association supported by BRNS, DAE, GOVT OF INDIA. She has Published and presented Articles and Research papers in National and International journals of Repute.

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Editor (s)

Dr. Biplab Kumar Das
Assistant Professor
Department of Zoology
Jengraimukh College, Majuli, Assam

Dr. Anup Kumar Doley
Assistant Professor
Department of Zoology
Majuli College, Majuli, Assam

Dr. Mofidul Islam
Assistant Professor
Department of Zoology
PDUAM, Behali, Assam

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ABOUT THE EDITORS



Dr. Biplab Kumar Das, M.Sc., Ph.D., is working as Assistant Professor and Head in Department of Zoology at Jengraimukh College, Jengraimukh, Majuli, Assam. Dr. Das did his M.Sc. and Ph.D. from Department of Life Science and Bioinformatics, Assam University, Silchar. Dr. Biplab Kumar Das has significantly contributed in the field of Fish Biodiversity, Entomology, Remote Sensing and Geographic Information System (GIS). His topic of research is Biodiversity, Entomology, Remote Sensing and GIS. He has about 6 years of research and teaching experience in the different field of life sciences.

Dr. Das was awarded with Young Scientist of the Year-2014 and Eminent Young Scientist of the Year Award-2015. He has published numbers of research papers in National and International Journals and also numbers of Book Chapters in his credit. He has also numbers of books in his credit as an author. He is also members of many scientific professional bodies and besides that he is also reviewer of many international and national journals.



Dr. Anup Kumar Doley is currently working as Assistant Professor of Zoology, Majuli College under Dibrugarh University, Assam. He has a teaching experienced of about 21 years in different colleges of Assam. He has also worked as Research Fellow in Central Silk Board (CSB), Ministry of Textiles, Govt. of India. He has completed his Ph.D. in 2013 from Gauhati University. He has presented more than 26 papers in National and international Seminars/conferences and also attended many workshops, training programmes, FDP etc. all-around India. About 14 national and international publications are bagged by him. He has also performed as external and internal examiners of various examinations under Dibrugarh University and AHSEC.

Dr. Doley has associated with various organizations like Assam Science Society, Aryabhata Science Centre under ASTEC, Deptt. Of Science Technology & Climate Change, Govt. of Assam. He is a member of Assam College Teachers Association (ACTA). He has involved in various cells and committees of the College. He has also edited proceeding books. He performed various duties as appointed by Govt. of Assam.



Dr. Mofidul Islam, M.Sc., B.Ed., Ph.D. is working as an Assistant Professor in the Department of Zoology, Pandit Deendayal Upadhyaya Adarsha Mahavidyalaya, Behali, Assam. Dr. Islam is post-graduate in Zoology from Gauhati University and completed his research work on Animal Ecology and Wildlife Biology from Assam University. He has about 15 years of research experience mostly in the field of Animal Ecology, Wildlife and conservation Biology, Primatology, Remote sensing and GIS, Fish diversity and wetlands etc.

Dr. Islam has many research papers published in scholarly National and International journals of repute and presented many research papers in National and International seminars/conferences. Dr. Islam is a reviewer of many Journals and also life member of many national and international organizations.



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Advances in Electronic Materials

$$\sum_{n=0}^{\infty} \frac{\Gamma(p)\Gamma(q)}{\Gamma(p+q)} P_n(x) = \sum_{n=0}^{\infty} P_n(y) = 1 = \int_0^{\infty} P(x) e^{-x} \frac{x^{\lambda-1}}{\Gamma(\lambda)} dx$$
$$\int_0^{\infty} P(x) e^{-x} dx = P(0)$$
$$\sum_{n=0}^{\infty} P_n(x) = 1$$
$$\int_0^{\infty} P(x) dx = P(0)$$

```
mirror_end_use_x = false
mirror_end_use_y = false
mirror_end_use_z = false
//if operation == "HIDDEN"
mirror_end_use_x = false
mirror_end_use_y = false
mirror_end_use_z = true
// Selection of the end used both the
mirror_end_use_x = 1
mirror_end_use_y = 1
mirror_end_use_z = 1
// context.active_objects_active = mirror
print("Selected" + str(modifier_id)) + modifier
mirror_id_selected = 0
// context.selected_objects_active = mirror
// context.selected_objects_active = 1
```



Dr. Pradip Kumar Kalita

Advances in Electronic Materials

Editor

Dr. Pradip Kumar Kalita

Professor, Department of Physics
Rajiv Gandhi University
Doimukh-791112
Arunachal Pradesh

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Structural and optical characterization of CdS/ ZnS nanostructures

Y. Nanung^{1*}, K. C. Handique², B. Barman³,
L. Tangjang⁴ and P. K. Kalita⁵

Department of Physics, Rajiv Gandhi University,
Arunachal Pradesh, 791112

*Email: yowanang99@gmail.com, Phone no. 9862640188

Abstract

Cadmium sulphide (CdS), Zinc sulphide (ZnS) and their core-shell nanostructures have been synthesized through chemical bath deposition method. The X-Ray diffraction spectroscopy has been performed on the samples and the phase of the synthesized CdS and CdS/ZnS core-shell nanoparticles are found to possess hexagonal wurtzite structure. The synthesized nanoparticles are calculated from the XRD as well as absorption data. The UV-Vis spectroscopy has been done on the samples and their absorption edges are found to be blue shifted for both the core and shell, confirming the quantum confinement of the nanoparticles. The optical band gaps are also calculated for all the samples using the $\alpha\alpha c$ relation and are found to be higher than the bulk CdS and ZnS. The PL emission of CdS shows around 532 nm, it is shifted towards 524 nm on decreasing the molar concentration from 1 M to 0.001 M. This blue shift attributed to the quantum confinement induced by low molar concentration. However, it is observed that there is additional emission in the lower wavelength side around 410 nm-401 nm range and 488 nm-476 nm range. These emission is attributed to the surface state as the molar concentration is reduced the surface induced emission all dominant over the exciton emission peak. At reduced molarity 0.001 M the band-to-band emission corresponds to excitation peak becomes dominant over surface assistant emission.

Keywords: Core-Shell nanostructure, Chemical Bath Deposition, UV- Vis Spectroscopy, Photoluminescence, X-ray Diffraction, Quantum Confinement.

Effect of Sodium Hydroxide (NaOH) on the size of nanostructured Tin-Oxide (SnO_2) synthesized using Hydrothermal Method

R. Narzary^{1*}, S. Ngadong¹, T. Chekke¹,
K. C. Handique¹ and U. Das¹

¹Department of Physics, Rajiv Gandhi University,
Arunachal Pradesh-791112

*Email: rn2497988@gmail.com

Abstract

In this study, pure nanostructured Tin-Oxide (SnO_2) have been developed using facile Hydrothermal method by varying the concentration of Sodium Hydroxide (NaOH) during the process. The characterisation of the as-synthesized SnO_2 were done using X-Ray diffraction (XRD) and UV-Visible Spectroscopy (UV-Vis) and the phase was found to be tetragonal. The Size of the as-synthesized SnO_2 were calculated using XRD data and it was found to be 3.34 nm, 15.56 nm and 19.53 nm with lattice strain of 0.0654, 0.1369 and 0.06771 respectively. The size of the as-synthesized SnO_2 increases as we increase the concentration of NaOH in the synthesis process. The optical band gap of the as-synthesized SnO_2 are found to be 2.470 eV, 3.248 eV and 3.669 eV respectively.

Keywords: Hydrothermal, Nanoparticles, X-ray Diffraction, UV-Vis Spectroscopy, Tetragonal.

1. Introduction

Metal Oxide nanostructure has attracted researcher's attention a lot because of their improved stability and multifunctional properties. Amongst the metal oxides, Tin oxide (SnO_2) is an important wide band-gap semiconductor ($E_g = 3.6$ eV) and has widespread applications due to: high optical transparency, high electrical conductivity, high optical transmittance in the visible region, high reflectivity in the infra-red region, high chemical and thermal stability, easy acceptance of doping material for tuning electrical and optical properties and tunable room temperature Ferromagnetism. SnO_2 is a promising material for Semiconductor gas sensors, Lithium-ion