

75 YEARS OF INDIAN INDEPENDENCE

THE CHANGING LANDSCAPE

Editor

Dr. Biswajit Das

B.D. Prakash
Panbazar, Guwahati-1

75 Years of Indian Independence: The Changing Landscape - A book of collected research papers/articles on different issues of India since Independence, as a part of publication of the Economic Forum, department of Economics and Internal Quality Assurance Cell (IQAC), Kamrup College, Chamata edited by **Dr. Biswajit Das** and published by **B.D Prakash**, Panbazar, Guwahati.

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PREFACE

“At the dawn of history, India started on her unending quest, and trackless centuries are filled with her striving and the grandeur of her successes and her failures. Through good and ill fortune alike, she has never lost sight of that quest or forgotten the ideals which gave her strength. We end today a period of ill fortune and India discovers herself again”

-Jawaharlal Nehru

75 years ago, India gained independence from British rule and went on to become one of the largest democracies in the world with 91.2 crore of eligible voters. It is also a milestone to reflect back on as to what all we achieved in these seventy five years, and what more we need to achieve. We need to articulate our vision, firm up a goal and get people, policies and institutions aligned to the future vision. India topped massive challenges ever since its independence to become the 6th largest economy in the world today. India's GDP has increased from 2.7 lac crore in 1947 to 147.79 lac crore today - India has become the fifth largest economy but India's GDP per capita at less than US\$2000 puts India under a struggling LMIC – Lower Middle-Income Country.

At \$3.17 trillion, Indian economy is ranked behind the United States, China, Japan, Germany and United Kingdom. Over the years, India opened its economy to the world - especially after implementation of liberalisation, privatisation and globalisation (LPG) policies introduced by the Centre in 1991. Despite recent depletion, India's foreign exchange reserves are 4th largest in the world. In 1951-52, forex reserves stood at a mere \$1.82 billion and remained stagnant as economy battled post-Independence growth challenges. India's longevity has doubled from 33 years during independence to about 70 years now. India has become a nuclear power but still a percentage of Indians live without electricity and water. Agriculture is self-sufficient and produces five times more than it produced during independence but farmers are moving out of the profession at an alarming rate and profitability of agriculture is a burning issue. Indian education system is the second biggest in the world but still an Indian has not won a Nobel Prize in science and education since independence. We have now moved from a nation with rationing of landlines - to more than 100 % telecom density, but the quality of voice and data is failing to deliver 2G levels, even though we have nationwide 4G and are planning to launch 5G soon.

Thus when we look back, India achieved growth but not development. India achieved freedom but not independent. The book is an outcome of various issues and challenges of India since independence. The research paper and articles written by the authors attempt to focus different aspects viz. education, economy, society, culture etc. related to the regional or national level in the post-independence era. It is expected that this volume will be of immense importance to research planners and policy makers.

Arup Deka reviewed the health status and health care facilities in Assam. He suggested to invest more in health care sector because the state has still higher maternal mortality rate in comparison to the national average.

Arifa wahid analyses the background and objectives of inclusive education in India. She attempts to focus the importance of inclusive education at present day context.

Abdur Roufin his paper entitled the songs of boat race in Hajo area made socio-cultural study focused on boat racing songs with special reference to Hajo. He elaborated the role of boat racing songs for cultural identity, brotherhood unity and peace.

Dr. Biswajit Das in his paper attempts to focus on various issues of National Education Policy 2020. He examined the features of NEP and also highlighted the opportunities and challenges for the implementation of NEP 2020.

Dr. Dhiren Deka attempts to explore the financial inclusion landscape in India. The paper mainly focuses on progress of Financial inclusion, achievement under PMJDY, achievement under social security scheme, Atal pension Yojana and also the initiatives of Financial inclusion India. It also gives macro scenario of financial inclusion in India.

Dr. Dipamani Baruah Das in her paper made extensive study on folk performing art of Dhopdhulia with reference to Darrang district of Assam. She reviewed the origin of Assamese Dhopdhulia, its subject matter and related many issues of Darrang district.

Dr. Nupur Kalita empirically studied the nature and extent of Financial inclusion with reference to Darrang district of Assam. The study observed that the usage of the Bank accounts by the respondents households is not upto the mark. He emphasised on regular usages of financial services. It is micro level intensive study on extent of financial inclusion in Darrang district of Assam.

Dr. Gitanjali Goswami discusses the development-environment debate with special reference to some selected countries of the world. Her study found that the diagrammatic representation (Bar diagram) of different categories of countries with their scores in Environmental Performance Index is more suitable to establish the inverted U shaped relationship between economic development and environmental degradation.

Dr. Hori Chandra Morang made grass root level study on extent and determination of occupational diversification among Missing-a riverine tribe in the upper Brahmaputra valley. His findings indicate that larger percentage of household are relying on both 'traditional and non-traditional' (horizontal shift) occupations. The households were being diversifying (shifting) to non-traditional (horizontal) occupations due to push factor-erosion of land and other resources. But, most significantly the households are induced and capacitated to shift to higher occupational categories, when they have access to education.

Dr. Jumi Kalita conducts a study on Film adaptation with reference to Chetan Bhagats' novels. Chetan Bhagat with his new genre of novel writing has become very popular in Bollywood and his novels which are adapted for movies have gained popularity and have become doubly famous among the masses because his writing skill with contemporary language, societal problem, educational barriers, love affairs and current conflict which are visible but no one wants to talk over them. The characters are indeed endowed with modern thinking as shown by the author.

Dr. Nabendu Kumar Deb in his paper Nuclear Power-A future realistic attempts to focus on fast growing energy needs of poorer countries, and extend the grid to a billion people who lack electricity till now. More electricity will also be needed to remove excess carbon dioxide from the atmosphere. He Opine that this huge amount of carbon free energy can be obtained from renewables alone, viz., wind, solar or rain, simply because they may not be available around the clock. Today these renewables work only with fossil fuel backup. The author shows that solutions to all these problems converge to the use of Nuclear Power as was successfully exhibited by Germany, Sweden and France. India can follow these models to eliminate energy related issues and improve its economy.

Dr. Padmaja Chetia reviewed the changing status and position of women from the Vedic age to modern times. She attempts to focus on position of women in India by examining the vital areas of education, power and decision making, economy, health, media, violence and girl child.

Dr. Rita Moni Das in her paper attempts to examine the causes of domestic violence on women of different castes residing in Assam with special reference to Pub- Nalbari area. She also derived the impact of acts and laws made for women's protection to control violence made on women of different castes and also to get proper justice and rights by the victims.

Dr. Rajlakshmi Kalita aims to analyse Gandhi's Ideal of Gram-Swaraj and present Panchayati Raj system in India.

Dr. Pankaj Namasudra in his paper attempts to focus extensively on Satriya Sanskriti of Assam along with the contribution of Srimanta Sankardev. He elaborated the role of Satra for providing moral education and spiritual value to the assamese society.

Dr. Kabita Choudhury and Md. Shamsul Alom in their paper an attempt has been made to study the Perspectives and Identity of the Char Areas people of Assam from a sociological lens with special reference to people of Assam. They showed that from the 1970s onwards, social scientists have begun to consider children as social actors, as opposed to the idea of children as 'incompetent and dependent beings'. They argued that it is not always enough to make legal policies to solve children's problems or see children's well-being from an adult's perspective, without considering them as their own agents.

Dr. Tarali Boro examines the identity of Bodo community and origin of Bodo language. Her study On identity of Bodo community, origin of Bodo language, Bodo culture and Bodo traditions was extensively related to Baska district of Assam.

Mithichar Basumatary and Dr. Gunajit Sarma in their paper reviewed tourism policy in India since independence. They attempts to reflect the National Tourism Policies of India and also discussed the challenges involved in achieving the tourism policy. The paper shows that Tourism is one of the largest global industries of the world and yet the focus is seen only on attracting tourists to natural environments and heritage sites. The tourism sector offers diverse forms of recreational activities, providing a perennial source of income generation. They suggested that the tourism policy should aim at exploring all the possibilities that the tourism industry can offer.

Helmina khatun in her paper made a case study on educational status of Muslim women in Assam. Her study found that Muslim women have multidimensional role and responsibilities in their families. Their work burden is higher but most of their time is spent in their household activities. Then they should spend more time in agriculture which is not counted as income generating work. They work only for the purpose of family use. The literacy rate of Muslim women is moderate but they are not well educated and the higher education status of women is very low. The paper also gives some suggestions for improving educational status of Muslim women in Assam.

Jiten Kalita in his paper proposed to share an experience, achievement and problems faced during implementation of STED project, for promoting micro enterprise in Assam to better appreciate the entrepreneurship development programme for creating self - employment opportunities. As shown in the paper the Micro enterprises have been playing an important role in poverty alleviation and also in the promotion of self-employment and entrepreneurship among the youth both in rural and urban areas. There is a growing tendency to meet the needs of the society and numbers of organizations are involved in the process of developing entrepreneurship.

Jyotirani Das briefly analyses various marriage systems prevalent in Bodo society of Assam with their various rituals to marriage system in Bodo culture. Her study reveals that the marriage system of Bodos is diverse and is prevalent till date. There are many major or minor rituals associated with marriage system of Bodos like “Gonkhon” etc. but there is no provision of child marriage among Bodos society.

Karabi Das analytically observed on women empowerment and status of women in independent period in India. She shows that the status of Women in Indian society comparatively higher than the British rulings time. Even today it is a big challenge to empowering women in various field with a good status in the society.

Kasmita Bora reviewed the coverage and the impact of the Border Area Development Programme (BADP), identify the bottlenecks and suggested improvements that can be made to the programme with a view to ensure its greater efficacy and impact in North-East India.

Manasjyoti Pathak and Manikanchan Nath in their paper they examined the deposit mobilisation of commercial banks in Assam. They examined the region-wise distribution of deposits in different types of deposit accounts and male-female deposits of scheduled commercial bank in India. From the forgoing analysis we have observed that maximum deposit is done in term account deposit and minimum is in current account deposit in all the regions. Their study reveals that the regions maximum scheduled commercial bank deposit is done in the Western region and minimum is done in the North-Eastern region. The Student t-test reflected that male’s deposit is significantly high in comparison to the female’s deposit in all the regions.

Mousumi Das examined the pattern of migration in Assam and compare it with national level. Her study was based on secondary data. Secondary data were derived from NSSO 55th round, 64th round, Census data of migration of 2001 and 2011. She found that the pattern of migration in Assam is quite different with the national level. The inflow of rural urban migration has been increased in between 1999/2000 and 2007/2008 in Assam as well as in national level. This may be because of different incidence of rural poverty. But the growth rate of rural urban migration

is higher in Assam than national level. She found that migrants of Assam are economically better than national level.

Nitamani Deka in her paper reviewed the importance of human values in the Assamese novel entitled “MRITYUNJAY” written by Birendra Kumar Bhattacharya. She shows that human value is important for the social welfare, development and well being of future generation in our society. This value is identified by the author in the Assamese novel. Although the novel depicts a clear picture of the struggle and commitments of the Assamese society in 1942 against British rule but human value, unity, identity, brotherhood and respect also have dominant role as focused by the author.

Pallavi Sarma analyses the Role of Self Help Groups in Economic Empowerment of Women with Reference to Kamalpur Block of Kamrup District. She found that the member of the SHG has earned more income after joining the SHGs. They are independent to meet their personal expenditure and as a result of it they are able to contribute more to their household income. It is seen that, before joining the SHGs, many members (13%) did not earn anything, but after joining the SHGs, they are earning reasonably. This increases their willingness to join in the SHG's activities. It also becomes them economically empowered and also contributes to increase their household income.

Pankaj Barman analysed the role of youth in the nation building. As shown by him youths are problem solvers, have a positive influence on other young people and nation builder. Young minds are fresh fertile and pure to grow any crop for production on a Nation. They have capacities to create an identity for themselves and move the nation forward. Therefore they need some supports from government to do their duties as well then the youth can make their beautiful land flourish and shine in success.

Pritismita Deka in her article reviewed the reflection of the life of women with special reference to the novels of Nirupama Borgohain.

Tarangini Das discussed the Equality in Education and its Impact on Social Growth and Development. In the progress of providing equality of opportunity, incentive measures are to be properly implemented and administrative structure has to be properly streamlined with a strong will and determination. Various media, methods and materials are to be applied to fulfil the special needs of the underprivileged children of India. Therefore complete equality of educational opportunity is also unattainable. In a system of education that accelerate growth, she emphasized to identify factors which tend to create significant form of inequality and adopt measures to eliminate them together or at least to reduce them to the minimum.

Umanjyoti Das made an analytical study on Inclusive Green Growth with special reference to India. The green growth approach seeks to harmonize economic growth with environmental sustainability while improving the eco-efficiency of economic growth and enhancing the synergies between the environment and economy. The paper attempts to delineate the conceptual understanding of ‘green growth’ concerning its viability as a development strategy. The author illustrates various global initiatives adopted over the years to put green growth policy into practice and examines the responses of the Indian government to achieve green growth through

structural reforms in development settings. The author emphasised to re-evaluate the existing consumption and production habits and adopt more ecologically friendly conduct, as the current economic growth is unsustainable for the planet.

I extend my heartfelt gratitude to all esteemed authors for their valued contributions which have made it easy to complete the book within a very short span of time.

I am thankful to B.D Prakash, Guwahati for their initiative and untiring efforts in publishing the book.

Dr. Biswajit Das
Editor

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Inclusive Education in India

Arifa Wahid

Abstract

India is one of the few countries worlds over where the education of children with special needs doesn't fall within the purview of human resource development ministry. It is generally the burden of the omnibus ministry of social justice and empowerment, the prime focus of which is rehabilitation, not education. In fact, till today it does not have education as part of its agenda and the issue of education of children with disabilities remains imperceptible, hidden from the public domain, a private problem for families and NGOs to deal with. It's time that governmental agencies as well as mainstream institutions woke up to the reality that segregation of children with challenging needs is morally unjustifiable and a violation of human rights. Indeed there is no other way to provide education to 36 million disabled children. Seventy-eight percent of Indian population lives in rural areas without provision for special schools. Therefore, inclusive schools have to address the needs of all children in every community and the central and state governments have to train their teachers to manage inclusive classrooms.

INTRODUCTION

Inclusive education has been defined at various ways that addresses the learning needs of the differently abled children. The efforts of the Government of India over the last seven decades have been towards providing comprehensive range of services towards education of children with disabilities. In 1974, the centrally sponsored scheme for Integrated Education for Disabled Children was introduced to provide equal opportunities to children with disabilities in the area inclusive education can be traced back to National Education Policy (1986) which recommended, as a goal

- To integrate the handicapped with the general community at all levels as equal partners
- To prepare them for normal growth and to enable them to face life with courage and confidence.

The World Declaration on Education for All adopted in 1990 gave further boost to the various processes already set in the country. The Rehabilitation Council of India Act (1992) initiated a training programme for the development of professionals to respond to the needs of students with disabilities. The National Policy for Person with Disability (NPPD 2006), which attempts to clarify the framework under which the state, civil society and private sector must operate in order to ensure a dignified life for persons with disability and support for their caretakers. Most recent advancement is the Right of Children for Free and Compulsory Education (2009) which guarantee right to free and compulsory education to all children between ages six to fourteen. But PWD Act ensure that every child with disability is entitled to a free education up to the age of 18 years. Keeping in view, Govt. of India had accelerated the new scheme of Inclusive Education to achieve the target of Education for All (EFA) by 2010. Inclusion is an effort to make sure that diverse learner those with disabilities, different languages and cultures, different homes and family lives, irrespective of their strengths and weaknesses will be part of the mainstream education. In almost every country, inclusive education has emerged as one of the most the dominant issues in the education. With the release of the Salamanca Statement in 1994 (UNESCO), a large number of developing countries started reformulating their policies to promote the inclusion of students with disabilities into mainstream schools. The researches show that teachers in inclusive settings collaborate more and spend more time planning, learn new techniques from one another, participate in more professional development activities, show a greater willingness to change, and use a wider range of creative strategies to meet students' needs. All school going children, whether they are disabled or not, have the right to education as they are the future citizens of the vast majority of students ensures their rights, and is the preferred educational approach for the 21st century.

Concept and Meaning of inclusive Education:

Inclusive education is a modern educational approach whose main objective is to ensure equal access for all pupils to the educational good and to overcome the structural obstacles and stereotypes of the system that make it unable to respond to the heterogeneity of the needs of the students. Inclusive education values diversity and the unique contributions each student brings to the classroom. In a truly inclusive setting, every child feels safe and has a sense of belonging. Students and their parents participate in setting learning goals and take part in decisions that affect them and school staff has the training, support, flexibility, and resources to nurture, encourage, and respond to the needs of all students.

Inclusive education is based on the values of equality, social justice and the acceptance of diversity and equal opportunities in education. It involves all pupils, including pupils with disabilities and/or special educational needs or disabilities (SEN or SEN(D)) students, as well as disadvantaged pupils from vulnerable social groups (refugees, Roma and etc).

Definition of Inclusive Education:

According to **Stephen and Blackheart** – “Mainstream education means the provision of education in ordinary classrooms of children or equal opportunity based on psychological thinking which promotes appropriate social humanization and learning through individual planning.”

Educationists – “Inclusive education release new dimensions not only of learning however of specialized learning.”

Other educationists – “Inclusive education is that education during which general students and special students get an education along with the same faculty with no discrimination.”

Background of the Inclusive Education programmed:

The government of India is constitutionally committed to ensuring the right of every child to basic education. The Government of India has created numerous policies around special education since the country’s independence in 1947. One of the earliest formal initiatives undertaken by the GOI was the Integrated Education for Disabled Children (IEDC) scheme of 1974 (NCERT, 2011). The Kothari Commission (1966) which highlighted the importance of educating children with disabilities during the post-independence period (Pandey 2006). In 1980s the then ministry of Welfare, Govt. of India, realized the crucial need of an institution to monitor and regulate the HRD programmers in the field of disability rehabilitation. Till 1990s, ninety percent of India’s estimated 40 million children in the age group- four-sixteen years with physical and mental disabilities are being excluded from mainstream education. The National Policy on Education, 1986 (NPE, 1986), and the Programme of Action (1992) stresses the need for integrating children with special needs with other groups. The Government of India implemented the District Primary Education Project (DPEP) in 1994–95. In late 90s (i.e. in 1997) the philosophy of inclusive education is added in District Primary Education Programmed (DPEP). This programme laid special emphasis on the integration of children with mild to moderate disabilities, in line with world trends, and became one of the GOIs largest flagship programmers of the time in terms of funding with 40,000 million rupees (approximately 740 million US dollars). *Sarva Shiksha Abhiyan* (SSA) was launched to achieve the goal of Universalization of Elementary Education in 2001, is one such initiative. Three important aspect of UEE are access, enrolment and retention of all children in 6-14 years of age. A zero rejection policy has been adopted under SSA, which ensures that every Child with Special Needs (CWSN), irrespective of the kind, category and degree of disability, is provided meaningful and quality education. National Curriculum Framework (NCF) 2005 has laid down a clear context of inclusive education. In 2005, the Ministry of Human Resource Development implemented a National Action Plan for the inclusion in education of children and youth with disabilities. Furthermore, IEDC was revised and named „Inclusive Education of the Disabled at the Secondary Stage (IEDSS) in 2009-10 to provide assistance for the inclusive education of the disabled children at 9th and 10th classes. This scheme now subsumed under *Rashtriya Madhyamik Shiksha Abhiyan*(RMSA) from 2013. It is important to integrate these children into regular schools to help them socialize and build their confidence.

Objectives of Inclusive Education in India:

- To promote education for all diverse students.
- To Provide education support and respect to children with disability.
- To Provide socially improved environment for children with disabilities.
- To Provide equal opportunities to economically backward section.

- To provide quality education to all the children.
- To provide all round development for the children.
- To provide more equitable access to education and educational resources.
- To ensure the same opportunities for everyone.
- To improve participation. Inclusive classrooms promote the participation of every student.

The importance of inclusive education

It is important for the following reasons :

1. First, identify and determine the special needs of various children free from physical defects.
2. To increase the condition of physical defects before they reach a serious condition, first of all measures should be taken for their prevention.
3. To provide education to the students through various innovative methods of working keeping in view the learning problems of the children.
4. Rehabilitation of physically challenged children.
5. To provide information about the learning problems of physically challenged children.
6. To provide information about the learning problems of physically challenged children and to prepare group organization for improvement.
7. Find out the disabilities of the children and try to redress them.

Process of Inclusive Education:

There are four processes :

1. **Standardization :** Normalization is the process which creates a normal social environment for the talented children and youth to learn the work as far as possible.
2. **Institution less education :** Institution less education is such a process in which more and more talented boys and young girls eliminate the limitations of those who take education in residential schools and provide them with the opportunity to get education among the general public.
3. **The mainstream of education :** The mainstream of education is the process in which gifted children are related to normal children through the day to day education.
4. **Inclusion :** Inclusion is the process that brings gifted children to the general education room for their education in any case the opposite of coordinated separation. Separation is the process in which a particular group of society is identified separately and gradually the social and personal distance between that group and that of the society increases.

Challenges to implement Inclusive Education in India:

In India, the number of the disable people is so large, their problems so complex, available resources so scarce and social attitudes so damaging. The road to achieving inclusive education is a long and varied one, on which challenges and opportunities will arise. They are as follows—

Society with Cultural diversity :

India is a multi-lingual, multi-cultural, multi-religious country, and its people are satisfied along sharp socio-economic and caste lines. With an estimated 1,250 million people, India is the world's second most populated country after China. It has 17 percent of the global population and 20 percent of the world's out-of-school children. The aim of inclusion is to bring support to the students. The key purpose has become more challenging as schools accommodate students with increasingly diverse, backgrounds and abilities. According to official estimates from the Census of India, the number of people with disabilities in the country is 26 million (2.4%) of the total population. However, UNICEF's Report on the Status of Disability in India (2000) states that there are around 30 million children in India suffering from some form of disability. 10% of the world's population lives with a disability, and 80% of these people with disabilities live in developing countries.

Multi Policies on Education :

The Government has created numerous policies around special education since the country's independence. There could be many challenges for educating children with disabilities in regular classrooms. These challenges could emanate from scarcity of adequate human and material resources, negative attitudes of teachers and community, non-disabled peers and their parents. Although the Government of India has attempted to create policies that are inclusive for people with disabilities, their implementation efforts have not resulted in an inclusive system of education.

Negative attitudes of Parents :

Moreover, the number of students dropping out of school is getting higher, especially in poverty-stricken areas. Students are forced to leave school due to their parent's poor economic condition, and to work to help their parents make ends meet. This leads to the growing number of child labors, which in turn leads to physical and psychological disabilities. There are particular challenges around negative attitudes and behavior, on the part of both teachers and parents, in relation to the ability of disabled children to learn. Another serious challenge is the fact that most disabled people are still excluded from equal access to mainstream education.

No Training in Special Education :

Large class sizes present another challenge for the implementation of inclusive education in the Indian context. The current skill levels of regular primary and secondary school teachers in India in order to teach students with disabilities in inclusive education settings. They reported that nearly 70% of the regular school teachers had neither received training in special education nor had any experience teaching students with disabilities.

Teasing by Non-disabled peers :

The national average for gross enrolment in school is over 90 per cent, less than five cent of children with disabilities are in schools. Acceptance by peers provides a much greater challenge for children with disabilities. Children with disabilities are often an easy target for being teased and bullied by their non-disabled peers.

Poor Family Back Ground :

A large number of children with disabilities live in families with income significantly below the poverty level. Most of school personnel in India are not trained to design and implement educational programs for students with disabilities in regular schools.

No unit on disability studies :

Most teacher training programs in India do not have a unit on disability studies. The majority of schools in India are poorly designed and few are equipped to meet the unique needs of students with disabilities. It is also worth noting that there are challenges around procuring and resourcing for assistive devices. Despite various efforts for inclusive education in India, about 94% of children with disabilities didn't receive educational services.

Few measures for implementing Inclusive Education:

Inclusive education helps the disabled child to develop a sense of pride in their work because they actually feel like they accomplished something. We know that Albert Einstein was learning disabled but still managed to become the greatest mind of the 20th century. Educating children with disabilities alongside their non-disabled peers is considered one of the better ways to provide education to the population in India (Shah, 2005, Shah et al., 2014). The Government of India needs to bridge the gaps in their education system to build a strong system of inclusive education in the country. So, there are following measures for better implementation of Inclusive Education in India.

1. The Right to Education (RTE) must apply to all citizens of India. State and central Governments as well as all the other social actors should recognize the importance of a broadened concept of inclusive education that addresses the diverse needs of all learners.
2. A policy of inclusion needs to be implemented in all schools and throughout Indian education system (NCF, 2005). Schools need to become centers that prepare children for life and ensure that all children, especially the differently abled children from marginalized sections, and children in difficult circumstances get the maximum benefit of this critical area of education.
3. The preparation of teachers for rural special education programmers should be planned differently, as the aim of these programmers would be to integrate disabled persons in their own environment and community.
4. As a system, inclusive education should be flexible. Its flexibility must be reflected in the methods and materials used to give these children the widest possible access to the regular curriculum.
5. A school-based support team should develop strategies for the whole school to meet the needs of learners with special educational needs. This team should also be a resource for teachers experiencing problems in their classrooms.
6. The school has the primary responsibility for helping children learn alongside their typically developing peers. An inclusive school must enable education structures, systems and methodologies to meet the needs of all children, particularly those who face the greatest barriers to achieving their right to education.

7. Parents have a right to be involved in all decision-making concerning their child. They should be seen as partners in the education process. Where there is such co-operation, parents have been found to be very important resources for the teachers and the schools.
8. Bringing special children into mainstream requires adjustments that schools need to make in advance. Transport facilities should be altered, so that these children can move around with relative ease. Architecturally, there should be ramps and wheelchair access constructed in service areas such as toilets.
9. Student-oriented components, such as medical and educational assessment, books and stationery, uniforms, transport allowance, reader allowance and stipend for girls, support services, assistive devices, boarding the lodging facility, therapeutic services, teaching learning materials, etc should provide according to need of the students.
10. Differently abled children should be treated equally as the normal children and instead of looking them in sympathy their talents and abilities should be recognized for their self-respect and welfare of the society.

Conclusions:

Right to Education Act (2009) ensures education to all children irrespective of their caste, religion, ability, and so on. It is essential to build an inclusive society through an inclusive approach. In doing so, we have challenged commonly held beliefs and developed a new set of core assumptions. Inclusion is more than a method of educating students with disabilities. It stresses that each child irrespective of the intensity and severity of his / her disabilities, is a valued member of society and is capable of participating in that society. A good inclusive education is one that allows all the students to participate in all aspects of classroom equally or close to equal. To meet the challenges, the involvement and cooperation of educators, parents and community leaders is vital for the creation of better and more inclusive schools. The Government of India is trying to improve its education system focusing on the inclusive approach. The challenges can be overcome by raising awareness of human rights in communities and publicizing positive examples of disabled children and adults succeeding in inclusive education.

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A Brief Review of Health Status and Healthcare Facilities in Assam

Arup Deka

Abstract

Background :

The paper has given a brief discussion on health status of Assam. Further, it has also provided an outline in distribution of public healthcare facilities across districts of Assam. The health status is indicated by the maternal mortality ratio and infant mortality rate. Both the indicators are considered essential subjects for the global community and uses as an indicator to compare health status across countries. Moreover, these indicators are also used to reflect the socio-economic development process of a country.

Methodology :

The study is based on the secondary information, which is collected from annual reports of the Ministry of Health and Family Welfare, India and Statistical Handbook Assam for the year 2018-19. To compare the availability of healthcare facilities across the districts of Assam, simple mathematical calculation has been done.

Results :

Assam has been reducing its maternal mortality and infant mortality. However, the state needs more investment in healthcare sector because the state has still higher MMR in comparison to the national average. In this aspect the study has analysed the distribution of healthcare resources across districts of Assam. Districts like Nagaon, Kamrup and Sonitpur have relatively higher percentage of health institutions, while Kamrup (Metro) and Dima Hasao have the lowest percentage of health institution. However, in terms of per capita health care resources different results are observed.

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Conclusion/Implication :

The study will help in understanding the health status of the state in comparison with the national average. Moreover, readers can also get an idea about the distribution of healthcare resources across districts of Assam. However, there is a further scope to analyze the inequality in distribution of healthcare resources and its probable link with healthcare performance of districts in Assam.

Key Note: health, health care, resource, infant mortality, maternal mortality, per capita

INTRODUCTION

The state is still in the backward position regarding healthcare performance. For example, the state's maternal mortality rate (MMR) was 229, while the average MMR in India was 122 during 2015-17 (NITI Aayog, 2019)². However, Niti Aayog's health index (2019) has placed the state in the category of achiever in overall and incremental performance in the healthcare sector. The Sample Registration System (SRS) report (2020) shows that the Infant Mortality Rate (IMR) in Assam has declined from 47 (2015) to 40 (2019)³. The possible cause of the improvement of health indicators is an increase in institutional delivery rate, from 71 per cent in 2015-16 to 91 per cent in 2019-20. Moreover, the government has initiated various steps to improve the state's health sector performance, for instance, a wage restitution scheme for pregnant women working in the tea garden 104 Sarathi scheme to provide free-of-cost helpline services round the clock. Besides, Janani Shishu Suraksha Karyakram (JSSK) and Janani Suraksha Yojana (JSY) are some centrally sponsored schemes that have been continued in the state of Assam.

The paper tries to briefly discuss health status of the state. The health status is indicated by the maternal mortality ratio (MMR) and infant mortality rate (IMR). Both the indicators IMR and MMR are considered essential subjects for the global community and uses as an indicator to compare health status across countries (Mgawadere et al., 2017; Collier and Molina, 2019). Moreover, these indicators are also used to reflect the socio-economic development process of a country (Collier and Molina, 2019). Further, the study has also examined the distribution of government health care facilities across the districts of Assam. The healthcare facilities are indicated by availability of doctor, nurse&midwives and allied health worker.

² World Health Organization (WHO) defines the Maternal Mortality Ratio (MMR) as deaths of mother due to pregnancy related complications in pregnancy time or within 42 days after childbirth per one lakhs live births.

³ Infant Mortality Rate (IMR) is the number of infant dying before one year age per one thousands live births.

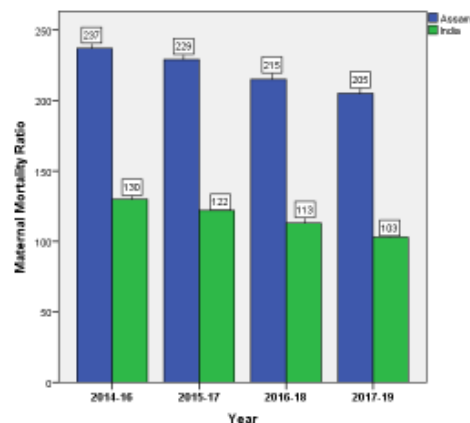
The study is based on the secondary information, which is collected from annual reports of the Ministry of Health and Family Welfare of India and Statistical Handbook Assam for the year 2018-19. To compare the availability of healthcare facilities across the districts of Assam, simple mathematical calculations such as per capita, percentage has been done. The per capita implies the availability of health care resources against ten thousands population in each districts of Assam.

The results of the study revealed that Assam has been reducing its maternal mortality and infant mortality. However, the state needs more investment in healthcare sector because the state has still higher MMR in comparison to the national average. In this aspect the study has analysed the distribution of healthcare resources across districts of Assam. Districts like Nagaon, Kamrup and Sonitpur have relatively higher percentage of health institutions, while Kamrup (Metro) and Dima Hasao have the lowest percentage of health institution. However, in terms of per capita health care resources different results are observed.

The paper is organised into four sections. Following the introduction, the second section provides a brief discussion on health status of Assam. The third section provides a brief discussion on public healthcare facilities of the state. Further this section has tried to provide a outline in distribution of healthcare resources including physician, bed, hospital and other health worker across districts of Assam. At the end the section four provides a brief summary and conclusion of the study.

Health Status of Assam :

As stated earlier, the health status of Assam is poorer than other states of India. The state has recorded the highest maternal mortality ratio in the country for the year 2017-19 (see figure 1). Further, the state's MMR has been higher than India's average MMR from 2014-16 to 2017-19, although the state has shown around 14 per cent improvement in MMR during the period. Similarly, the state has recorded the third-highest infant mortality rate for 2019.



Source: Ministry of Health and Family Welfare, 2020

Figure 1: Maternal Mortality Ratio of Assam and India during 2014-16 to 2017-19

Similarly, Assam has been reflecting a higher infant mortality rate for the last five years (see figure 2). In 2015, the IMR of the state was 47, and it was higher than in many states, including Bihar, Chhattisgarh, and Uttar Pradesh. It improved to 44 in 2016 but remained higher than the national average. Further, in 2019 the state recorded IMR equal to 40, a marginal reduction in IMR from 2018 (41). Thus from 2015 to 2019, the state recorded around a 15 per cent decline in IMR.

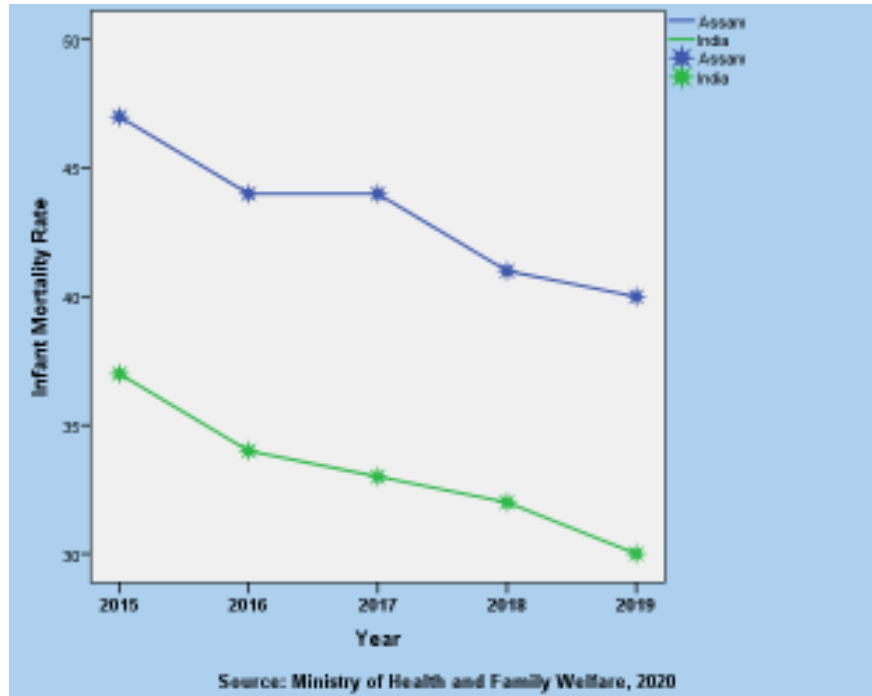


Figure 2: Infant Mortality Rate of Assam and India during 2015 -2019

The possible causes of the decline in MMR and IMR of the state are an increase in institutional delivery rate from around 71% (2015-16) to 91% in 2019-20 and the government's initiatives to enhance the institutional delivery rate in the state. With the central government's support, the government of Assam has been implementing the Janani Shishu Suraksha Karyakram (JSSK) and Janani Suraksha Yojana (JSY). Moreover, the state government has implemented a wage compensation scheme for pregnant women working in the tea garden of Assam. Further, the 104 Sarathi scheme is launched to provide free-of-cost, round-the-clock helpline service. However, studies including Saha and Paul (2021) argued that some women of nine low-performing states, including Assam, cannot take benefit of government schemes because of a lack of health awareness and poor public healthcare infrastructure. However, the state was entitled as an achiever in overall and incremental performance by Niti Ayog's health index (2019).

Public healthcare facilities of Assam :

Among the north-eastern states, Assam has the highest number of medical colleges. In Assam, there are six medical colleges which are 2.44 per cent of the total medical college in India. **Table 1** explains that the medical colleges have total of 726 admission capacities. The Assam Medical College has the highest number of seats, followed by Guwahati medical college. Other four medical colleges, including Fakhruddin Ali Ahmed Medical College (FAAMC), Jorhat Medical College (JMC), Silchar Medical College (SMC) and Tezpur Medical College (TMC), have the same admission capacity.

Table 1: Medical Colleges and Admission Capacity in Assam

Name of the Hospitals	District	Admission Capacity	Bed Number
Assam Medical College (AMC)	Dibrugarh	170	1365
Fakhruddin Ali Ahmed Medical College (FAAMC)	Barpeta	100	500
Guwahati Medical College (GMC)	Kamrup (Mero)	156	1982
Jorhat Medical College (JMC)	Jorhat	100	400
Silchar Medical College (SMC)	Silchar	100	906
Tezpur Medical College (TMC)	Tezpur	100	500

Source: Ministry of Health and Family Welfare, Assam, 2020

These medical education institutions provide tertiary and secondary levels of healthcare services. Further, the medical colleges have a total 5653-bed capacity. GMC has the most significant number of beds in these teaching medical institutions or hospitals, followed by AMC. Further, JMC has the lowest number of beds, and FAAMC and TMC have the same number of beds.

In the case of nursing education, there are three government B.sc. Nursing colleges are located in three districts kamrup (Metro), Dibrugarh and Silchar. The total admission capacity of these institutions is 180, as per the government report. Moreover, many private nursing colleges have been helping in providing nursing education in the state.

Public healthcare facilities in the districts of Assam :

Apart from medical colleges, there are 6096 hospitals in rural and urban areas of Assam. **Figure (3)** shows that the Nagaon district has the highest percentage of health institutions. The district also has a very high population. The second highest percentage of health institutions is available in Kamrup and Sonitpur districts. Both districts have shared 6% of the total health institution in Assam.

Moreover, districts like Dhubri, Barpeta, Dibrugarh, Cachar and Nalbari have a relatively good percentage of health institutions. On the other hand, two districts, Dima Hasao and Kamrup

(Metro), have shared the lowest percentage (each 1%) of total health institutions in Assam. The Dima Hasao district is a hilly area and has a deficient population.

If we look at the per capita hospital availability, Nagaon district has two hospitals per 10,000 population of the district (see figure 4). Similarly, districts like Dhubri, Goalpara, Barpeta, Morigaon, Nagaon, Sonitpur, Lakhimpur, Dhemaji and Dibrugarh have less than 3 per capita hospitals. The lowest per capita hospital is observed in two districts, Kamrup (Metro) and Tinsukia. Both districts have one hospital per 10000 population individually. Moreover, Dima Hasao and Nalbari districts have the highest per capita hospitals. Individually, both districts have four hospitals against a 10000 population. Kamrup, Chirang and kokrajhar follow these two districts⁴. These three districts have three hospitals per 10000 population individually.

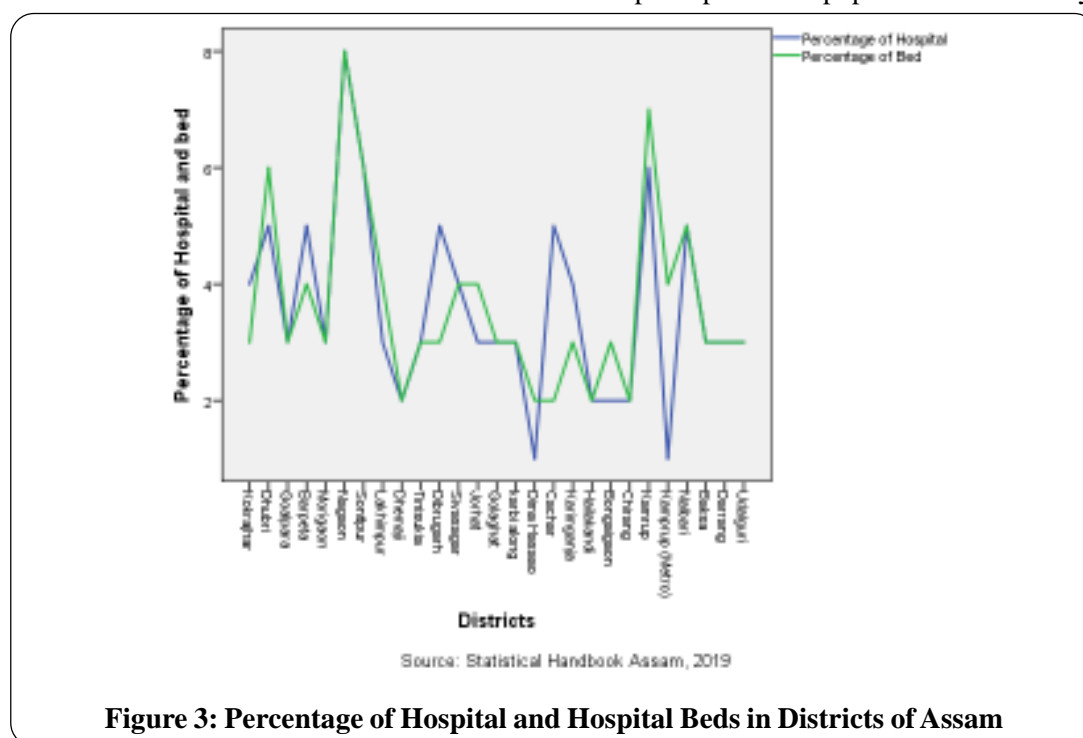
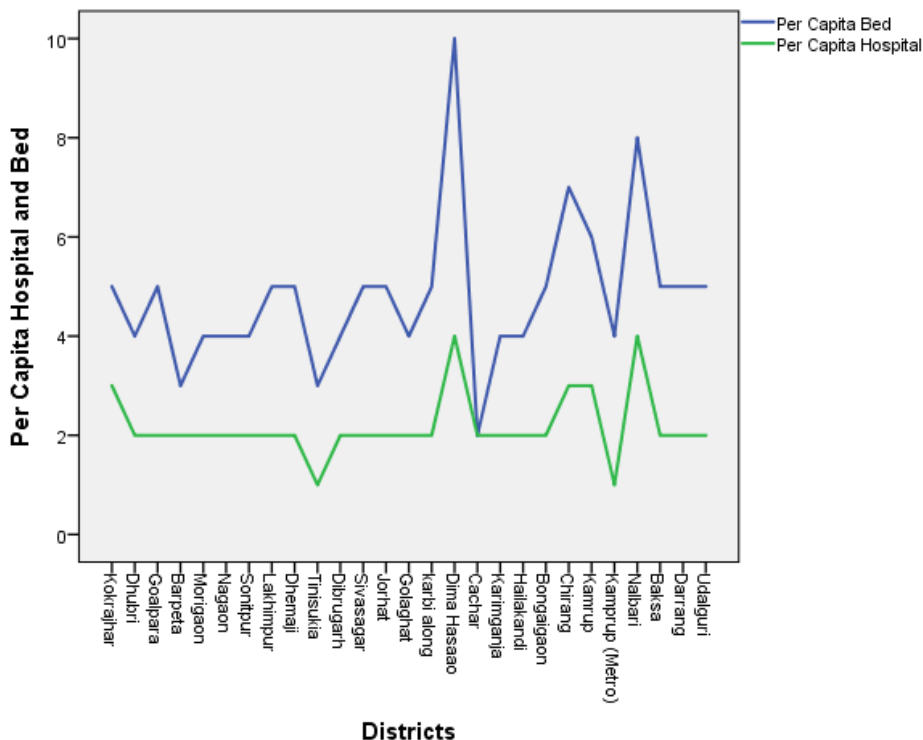


Figure 3: Percentage of Hospital and Hospital Beds in Districts of Assam

The state has 18 886 beds in the government sector, which shares around 2% of the total public hospital bed in India in 2018. **Figure (3)** shows that district Kamrup has the highest percentage of beds, which is 7 per cent of the total hospital bed in Assam. The Kamrup district is followed by Sonitpur (6%), Nalbari (5%), Lakhimpur (4%), Sivasagar (4%), Jorhat (4%) and Kamrup (Metro) with 4 per cent of the total hospital bed. The lowest percentage of beds is observed in five districts, namely Dhemaji, Dima Hasao, Cachar, Hailakandi and Chirang. These districts have shared about 2 per cent of total hospital beds individually.

⁴ Kamrup district is also called as Kamrup (Rural)

In the case of per capita hospital beds (see figure 4), it is observed that district Dima Hasao has the highest per capita bed, which is ten against the 10000 population in the district. The district is followed by Nalbari (8), Chirang (7) and Kamrup (6), and other districts like Kokrajhar, Goalpara, Lakhimpur, Dhemaji, Sivasagar, Jorhat, Karbi Anglong, Bongaigaon, Darrang and Udalguri have a similar number of per capita hospital beds which is five against 10000 population. Moreover, the lowest per capita hospital bed is observed in Cachar district.



Source: Statistical Handbook Assam, 2019 & Population Census, 2011

Figure 4: Per Capita Public Hospital and Hospital Bed in Districts of Assam

Number of allopathic doctors in the districts of Assam :

On average, the number of registered doctors in India has increased by around 58% from 2007-2018. It was 731439 in the year 2007 and increased to 1154686 in the year 2018. Similarly, Assam had 23804 registered physicians in 2018, an increase from 17436 in 2007. During 2007-2018 about a 37 per cent increase in registered doctors was observed. **Figure (5)** shows that following India's highest growth rate for a registered doctor in 2017-18, Assam also recorded the highest growth rate in 2017-18. An increasing growth rate of registered doctors was observed from 2007 to 2010 in Assam, while after 2010, it started falling to the lowest level of 0.7 (2014) and again increased.

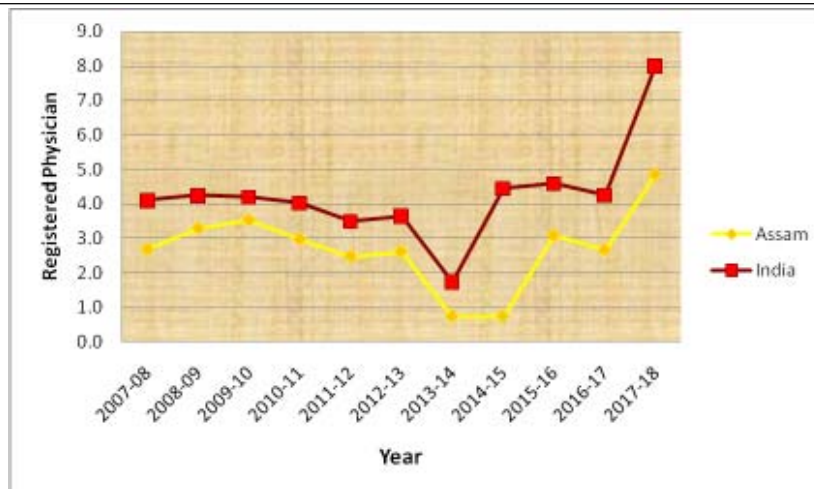
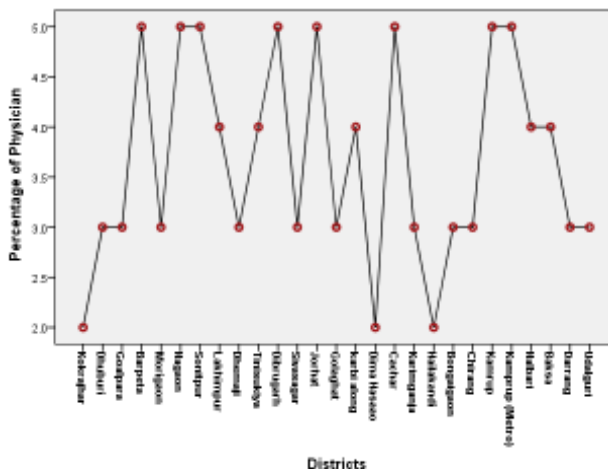


Figure 5: Growth of Registered Physicians in India and Assam during 2007-2018

Source: National Health Profile, 2015, 2019, GOI

Moreover, the state had 4401 government doctors in 2014, which has increased to 6082 in 2017 as per the provisional report of NHP, 2015. During the period, around 38 per cent growth is observed in the number of government doctors. **Figure (6)** shows that districts like Barpeta, Nagaon, Sonitpur, Dibrugarh, Jorhat, Cachar and Kamrup (Metro) have shared 5 per cent of the total government doctor each. The second highest percentage is found at 4 per cent, acquired by five districts, namely Lakhimpur, Tinsukia, Karbi Along, Nalbari and Baksa. On the contrary, the lowest percentage (2%) of total government doctors is shared by the two districts Kokrajhar and Dima Hasao.



Source: Statistical Handbook Assam, 2019

Figure 6: Percentage of Government Doctors in Districts of Assam

From the result of per capita government physicians in districts of Assam, it is observed that the average per capita physician is 1.7 in Assam. The below **figure (7)** revealed that 11 districts have per capita physicians more than the average. These districts are Dhemaji, Dibrugarh, Jorhat, Karbi Anglong, Dima Hasao, Bongaigaon, Chirang, Kamrup (Metro), Nalbari, Baksa and Darrang. Among the districts, the hilly district Dima Hasao (4.6) has the highest per capita physician, and the district has a low percentage of physicians. Dima Hasao is followed by Chirang (3.2) and Nalbari (2.3). Moreover, the most diminutive per capita physician is observed for the district Dhubri (0.7), followed by Nagaon (0.9), Sonitpur (1.2) and Hailakandi (1.2).

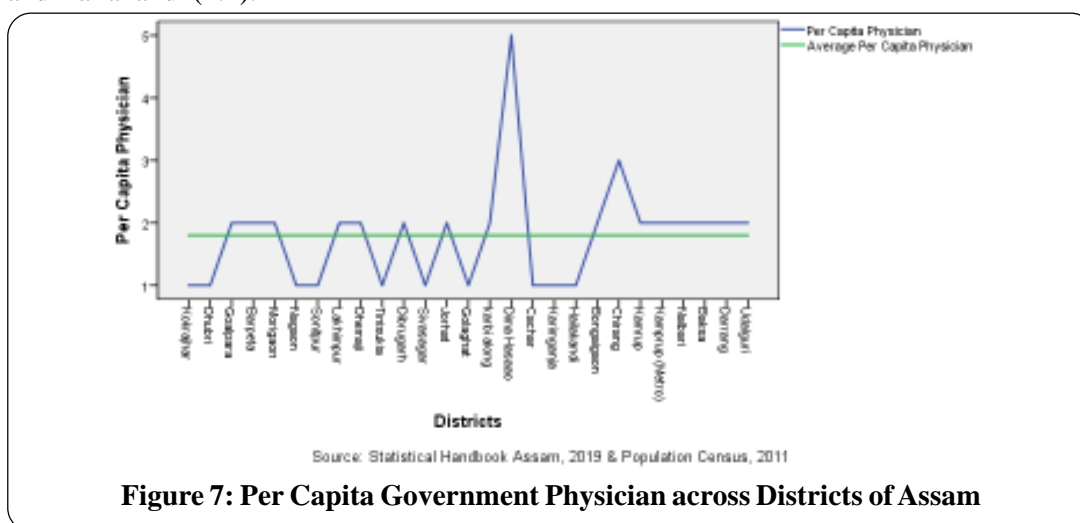


Figure 7: Per Capita Government Physician across Districts of Assam

Number of auxiliary health workers in the districts of Assam :

The NHP reports show that Assam has registered an increase in registered nurses and midwives from 18506 (2014) to 22,388 in 2018. During this period, around 17 per cent growth in the number of registered nurses and midwives was observed. Moreover, the share of the state's registered nurses and midwives in total number has increased from 1% (2014) to 2% in 2018. The state has also increased the number of pharmacists and other health workers, including Auxiliary Nurse Midwives (ANM) and Lady Health Visitors (LHV). The number of pharmacists increased from 2429 (2014) to 15462 in 2019, a tremendous growth of around 500% during the mentioned period. If we look at India's total figure, it was 6 64176 (2014) and has increased to 11,25222 in 2019. Around 69 per cent growth in the number of pharmacists is observed during the same period.

Figure (8) represents the distribution of auxiliary health workers (AHW), including ANM, midwives and pharmacists. District Nagaon has the highest percentage of AHW, which is 9 per cent, and the district is followed by Dhubri (8%) and Barpeta (8%). Moreover, districts Morigaon and Goalpara have 5% of the total auxiliary health workers. Other districts have recorded less

than 5% of auxiliary health workers. The lowest percentage is two per cent, recorded by districts Dhemaji, Tinsukia, Karbi Anglong, Dima Hasao, Darrang, Udalguri, Hailakandi and Bongaigaon.

Moreover, **figure (8)** also represents the per capita AHW in districts of Assam. It is observed that district Dima Hasao has the highest per capita AHW, which is about 19 per ten thousand population. The district is followed by Morigaon and Chirang, which have individually 11 per capita AHW. Moreover, the lowest per capita AHW is four, recorded by the districts Sonitpur and Tinsukia.

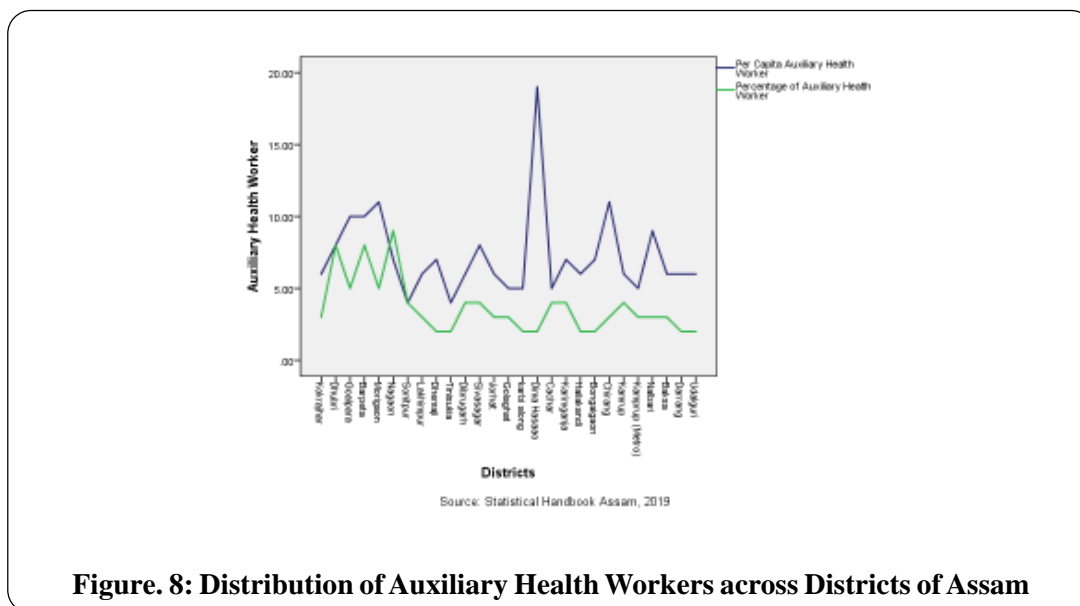


Figure. 8: Distribution of Auxiliary Health Workers across Districts of Assam

Summaries and Conclusions :

Assam has been reducing its maternal mortality and infant mortality. However, the state needs more investment in healthcare sector because the state has still higher MMR in comparison to the national average. In this aspect the study has analysed the distribution of healthcare resources across districts of Assam. Districts like Nagaon, Kamrup (Rural) and Sonitpur have relatively higher percentage of health institutions, while Kamrup (Metro) and Dima Hasao have the lowest percentage of health institution. Although all the districts have more or less similar number of healthcare centre, however distribution of hospital bed is found unequal. Moreover, the study has calculated the per capita healthcare resources, in which per capita means number of resources against ten thousands population. Districts like Dibrugarh, Kamrup (Metro), Nagaon and Kachar have the highest percentages of total hospital bed. However, districts like Dima Hasao, Nalbari, Chirang and Kamrup (Rural) have relatively higher number of per capita hospital bed and among these districts Dima Hasao has the highest per capita hospital bed. Similarly, it is observed that district Nagaon has highest number of auxiliary health workers, however due to its huge population per capita healthcare resources are found

low. On the contrary, Dima Hasao which is a hilly district of Assam has the highest per capita auxiliary health workers.

Thus, the study will help in understanding the health status of the state in comparison with the national average. Moreover, readers can also get an idea about the distribution of healthcare resources across districts of Assam. However, there is a further scope to analyze the inequality in distribution of healthcare resources and its probable link with healthcare performance of districts in Assam.

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National Education Policy 2020: Issues, Challenges and Opportunities

Dr. Biswajit Das

Abstract

Different countries in the world use different education systems with due regard to culture and traditions and take different stages during their life cycle at school and college education levels to make it work. A well-defined education policy and the future is important for the country at school and college levels because of the fact that education leads to economic and social development. The National Education Policy 2020 (NEP 2020), approved by the Indian Union Cabinet on July 29, 2020, sets out the vision for India's new education system. The new policy replaces the old National Education Policy, 1986. This policy is a comprehensive framework for primary education towards higher education and vocational training in rural and urban areas of India. This policy aims to transform India's education system by 2021. Shortly after the policy was released, the government made it clear that no one would be forced to learn any particular language and that the method of teaching would not be diverted from English to any regional language. Against this background the paper attempts to focus on various issues, challenges and opportunities of NEP 2020.

Key words :

NEP-2020, Higher Education, National Education Policy 2020, Overview and Analysis, Implementation Strategies, Methods, Challenges, Opportunities for NEP 2020

INTRODUCTION

NEP 2020 replaces the National Education Policy of 1986. In January 2015, a committee under former Cabinet Secretary T. S. R. Subramanian initiated a process to discuss the New Education Policy. Based on the committee report, in June 2017, the draft NEP was submitted in 2019 by a panel led by former Indian Space Research Organization (ISRO) chief executive

KrishnaswamyKasturirangan. The New Education Policy Framework (DNEP) for 2019 was later released by the Department of Human Resource Development, followed by numerous public hearings. The T74 Draft NEP had 484 pages. The Department has undergone a strong consultation process in the formulation of the policy framework: “More than 2 lakh proposals from 2.5 lakh gram panchayats, 6,600 blocks, 6,000 Urban Local Bodies (ULBs), 676 districts were approved.”The Union Cabinet has approved the new National Education Policy 2020 with an aim to introduce several changes in the Indian education system – from the school to the college level.

- Its aims at making “India a global knowledge superpower”.
- The Cabinet has also approved the renaming of the Ministry of Human Resource Development to the Ministry of Education.
- The New Education Policy cleared by the Cabinet is only the third major revamp of the framework of education in India since independence.
- The two earlier education policies were brought in 1968 and 1986.

India, as a fast-growing free country of change in education, currently has about 845 universities and about 40,000 higher education institutions (HIEs), reflecting the total diversity and the many small HEIs in the country connected to these universities. It has been found that more than 40% of these small institutions use a single system for me against the expected transformation of the multi-sectoral higher education system which is an important need for educational change in the 21st century. It was also noted that more than 20% of colleges are enrolled annually with less than 100 students making it impossible to improve the quality of education and only 4% of colleges enrol more than 3,000 students per year due to regional inequality and level of education. They give. Some of the reasons found for the collapse of the higher education system (HE) in India are: It is predicted that India will be the third largest in the world in 2030-2032 with a GDP of about ten billion dollars. It is clear that the ten billion economies will be driven by sources of information and not natural resources. To boost India’s education sector growth, the current government has decided to revive it by introducing the National Education Policy 2020. This is in line with the latest call by the Prime Minister to use the Fourth Industrial Revolution to move India to a higher level. The newly launched National Education Policy 2020 has a vision for a India-focused education program that directly contributes to transforming our nation into a society of equal and living knowledge, by providing quality education for all.

Features of National Education Policy 2020 :

The National Education Policy as submitted by the Kasturirangan Committee submitted an education policy that seeks to address the challenges facing the existing education system like: Quality, Affordability, Equity, Access and Accountability.

- (a) The policy provides for reforms at all levels of education from school to higher education.
- (b) NEP aims to increase the focus on strengthening teacher training, reforming the existing exam system, early childhood care and restructuring the regulatory framework of education.
- (c) Increasing public investment in education.
- (d) Setting up NEC (National Education Commission).
- (e) Increasing focus on vocational and adult education and
- (f) Strengthening the use of technology, etc.

The National Education Policy 2020 has recommendations and reforms with respect to the following items :

- 1. Early Childhood Care and Education :** The NEP recommended that early childhood care & education be developed in a two-part curriculum consisting of Guidelines for Parents & Teachers of students up to 3 years of age and an educational framework for students between the ages of 3-8 years. The NEP talks about the implementation of these recommendations by expanding and improving the quality of the Anganwadi system and co-locating them with primary schools.
- 2. Right to Education Act, 2009 :** The NEP recommended extending the range of the Right to Education act, 2009 to include the following education levels viz., Early Childhood & Secondary School. This will allow coverage of RTE to all children between the ages of 3-18 years. In addition, it suggested the elimination of detention of children until class eight.
- 3. Curriculum Framework :** Reforms in the framework of the current curriculum of school education are based on the development needs of the students. The NEP recommends the 5-3-3-4 pattern explained in the table below:

Years	Stage	Curriculum
5	Foundational	3 years of pre-primary followed by class 1 and 2
3	Preparatory	Classes 3 to 5
3	Middle	Classes 6 to 8
4	Secondary	Classes 9-12

- 4. School Exam Reforms :** Reforms in the school exam recommended by the NEP include tracking the progress of the students throughout their school experience. It includes State Census Exams in class 3, 5 and Another important recommendation was the restructuring of the 10th board exam that would mainly focus and test only the skills, core concepts and higher-order thinking & capacities.
- 5. Regulatory Structure and Accreditation of Higher Educational Institutions :** In terms of Accreditation and Regulatory structure, the NEP recommended the changes like Setting

up NHERA (National Higher Education Regulatory Authority) and Separating NAAC from UGC into an autonomous and independent body.

6. **National Research Foundation :** In order to improve the quality of research in India, the NEP recommended to Establishment of a National Research Foundation. It would be an autonomous body that would administer the mentoring, funding and capacity building for quality research in India.
7. **Education Governance :** The NEP recommended establishing an apex body for education headed by the Prime Minister under the name Rashtriya Shiksha Aayog or National Education Commission. It also suggested changing the name of the Ministry of Human Resources & Development to the Ministry of Education.
8. **Financing Education :** Doubling the public investment for education was one of the important recommendations of the NEP 2020. NEP 2020 insisted on the expenditure of 6% of the GDP on education and Doubling the current 10% of total public expenditure to 20% in the next decade was recommended.
9. **National Mission on Education through Information and Communication Technology:** The NEP suggested setting up an autonomous body that would facilitate decision making on the deployment, induction and use of technology. NEP said that this would be achieved by implementing various measures viz., Establishment of National Education Technology Forum and virtual laboratories in various disciplines providing remote access.
10. **Vocational Courses :** Recommendations of NEP 2020 with respect to Vocational courses includes-Students in classes 9 to 12 must receive vocational education on at least one vocation and Higher Education Institutes must also provide vocational courses that are integrated into undergraduate education programmes.
11. **Multi Language Formula :** The Policy recommended that the three-language formula be continued and flexibility in the implementation of the formula should be provided. The three-language formula states that state governments should adopt and implement the study of a modern Indian language, preferably one of the southern languages, apart from Hindi and English in the Hindi-speaking states, and of Hindi along with the regional language and English in the non-Hindi speaking states.

Various Approaches of NEP 2020 :

1. **Curriculum and Content :** NEP aims to introduce a transition from 10 + 2 building to 5 + 3 + 3 + 4, where early childhood education will be part of formal education. In addition, NEP 2020 focuses on reducing the content of the curriculum to create a space for critical thinking and, in turn, develop the 21st century skills incorporated into them. Therefore, all aspects of curriculum and teaching need to be restructured to achieve these goals. Challenges to successfully implementing these changes include revising the curriculum in line with the National Curriculum Framework. Also, teachers need to rethink the reading content rubric and adjust textbooks accordingly.

2. **Teacher Availability and Training :** The policy aims to redesign the school curriculum. However, for the curriculum to be effective, schools and the relevant authorities need to train teachers and understand the needs of teaching in order for there to be a smooth transition to the new education system. In addition, they need to shift from teacher-centered reading to student-centered reading in order to develop interpersonal, critical thinking, problem-solving and decision-making skills among young people. The study suggests that more than 250 million students are estimated to enroll in K-12 schools in India by 2030. This means that we need nearly 7 million teachers to deal with this growing number of students. Since teaching is one of the lowest paid jobs in India, experiential learning and mind-focused teaching will be a challenging task. Until the teachers' salary review is reviewed, the implementation of NEP 2020 will be a major challenge.
3. **Technology :** NEP 2020 emphasizes the use of technology benefits to prepare young people for the future. However, developing digital infrastructure such as digital classrooms, remote professional-based teaching models, AR / VR tools to fill gaps in physical education and laboratory infrastructure is a major challenge because most schools do not have the right setup. Also, the costs associated with building a digital infrastructure may be less expensive for all schools across the country. In addition, in rural areas of the country where the Internet is virtually nonexistent, using digital learning tools is out of the question. Therefore, government must work to develop the basic infrastructure that will support digital infrastructure in all areas.
4. **Test Building :** NEP focuses on constructive assessment for learning rather than abbreviated assessment. The primary purpose of modifying the assessment program is to promote continuous tracking of learning outcomes. However, further testing requires schools and teachers to adopt new assessment methods and assignments. These approaches require technical intervention and active participation of teachers and students. According to a survey, out of 1.5 million Indian schools, 75 percent are state-run. Of the remaining 400,000 private schools, about 80 percent are 'private schools'. Therefore, sending a continuous assessment framework is a challenging task for these schools.

Challenges of NEP 2020 :

1. **Opening weekly universities is a herculean activity :** India today has about 1,000 universities across the country. Doubling the Gross Ratio Enrollment in Higher Education by 2035 which is one of the stated goals of the policy will mean that we must open one new university every week, for the next 15 years. Opening one University each week on an ongoing basis is undoubtedly the biggest challenge.
2. **Prices are also very alarming in the transformation plans of our school system :** The National Education Policy 2020 aims to bring back 2 million children who are currently out of school, into the school system. Whichever way you look at it, achieving this in 15 years requires the suspension of about 50 schools each week.

3. **Funding is a major challenge in the Covid era :** From a supportive perspective, this is not a challenge for the weak. The National Education Policy 2020 anticipates an increase in spending on education from 4.6% to 6% of GDP, reaching approximately INR 2.5 lakh crores per year. The money will be well spent on building schools and colleges across the country, appointing teachers and professors, and operating expenses such as providing free breakfast for school children. What makes things even more difficult is that this policy came at a time when the economy is overwhelmed by Covid-19-related closures, government tax cuts were very low, and funding shortfalls were high even before Covid-19.
4. **The current focus is on health care and economic sustainability to reduce homicide rates :** Economists have been looking for large renewable energy packages of up to 2 percent of GDP, despite the difficulties in the exchequer.
5. **The need to create a large number of qualified teachers :** In school education, the policy aims to redesign the curriculum structure as a very acceptable step. But in order to make this curriculum successful, we need teachers who are trained and who understand the teaching needs. Many curriculum changes require major changes in the thinking of teachers, as well as parents.
6. **Higher education requirements that include disciplines for cultural change :** In higher education, the focus of the 2020 National Education Policy on disciplinary education is a very welcome step. Universities, especially in India, have for decades been siloed and run by departments. The 2020 National Education Policy contains a number of initiatives to improve the quality and scope of the education system in India.

Opportunities for NEP 2020 :

New education Policy begins with the unfinished agenda of NEP — 1986. NEP — 1986 was rooted in a very different India. Over the years, remarkable strides have been made in terms of access and equity. Near universal levels of enrolment at primary levels, and subsequent increase in enrolment at higher education levels (GER: 26.3%) have been achieved. However, there has also been a drop in the quality of learning in public school systems, followed by an exodus of elite and middle classes. This also led to the weakening of accountability mechanisms. Despite poor returns on learning, the pay-structures in public systems have seen a gradual increase.

1. **School Education :** Renovation of 10 + 2 building to 5 + 3 + 3 + 4. A new teaching structure and curriculum to cover the pre-school years. It goes well as this has been ignored in the education policy documents, and is being discussed in an informal manner. NCERT will focus on the development of a new ECCE curriculum and teaching structure. The policy also deepens the development and training of Anganwadi trainers through short- and long-term programs. A good goal to legitimize the formation and delivery of ECCE. Focus on gaining basic maths and Grade 3 learning. The Ministry of Education (MoE) will reinforce this, and do

it mechanically through a different national service. A separate national library policy is to develop libraries across the country and to instill a love of reading in children. Public libraries in India are not available. If this can be reinforced by public education policy, it is inclusive. Eggs are still a controversial policy issue, the policy makes it clear and clear to avoid any unnecessary conflict. However, the section is always flexible in order to avoid all forms of conflict. Half-cooked understanding and market push for an English perspective and 'quality' father would have led to this flexibility. The policy also does not force / enforce / prefer any one language over another and promotes multilingualism. It also recommends teaching foreign languages at the second level: Korean, Japanese, Thai, French, German, Spanish, Portuguese, and Russian. This has so far never been used as a public domain in technical documents. Although the latter categories highlight categories such as class, ethnicity, disability, transgender people and there are transient indicators of minor terms. Criticism of technology aside, the policy considers sufficient efforts to be directed at these groups to increase registration and retention. PARAKH, a new body that will focus on testing such as the NAS (National Achievement Survey) and the SAS (State Achievement Survey).

2. Higher Education : It is important to look at the policy in terms of what has happened in public universities, as well as the recent debates of top universities. There has been a continuous erosion of university independence by the government. The perverted state violence presented at one of India's leading public universities did not happen long ago. Political appointments of university leaders who are the best government tools, instead of focusing on teaching, learning, research and management. Although this document emphasizes regulatory independence, it can be difficult if the document also states financial independence.

This 'imaginative' autonomy is considered by the replacement of UGC (University Grants Commission) and AICTE (All India Council for Technical Education). The new body The Indian Higher Education Commission is based on the idea of job segregation and job segregation. The policy also opposes the sale of education. However, the same width allows foreign universities to come to India. There has been a dramatic increase in the number of private universities by Indian providers. If the idea was to increase competition, it makes sense. However, the submission of the statement does not.

Focusing on the future curriculum makes sense, and a separate body dedicated to focusing on integrating technology in institutions is a necessary approach.

The National Research Foundation is another good idea. However, if these gaps are filled by people who are driven by ideological agendas, little can be expected.

Indian universities will be allowed to set up campuses elsewhere in the world - there is great potential for this to develop in gulf markets. There is a great need for higher education by the Indian diaspora. Criticism of NEP 2020

Here is a list of criticisms which have been leveled, or which may be leveled, against the NEP 2020 The NEP circumvented parliamentary oversight, discussion and scrutiny. Given it

has been brought at the time when parliament is not functioning due to COVID-19, this is a rather hasty approach, one which seems to be aimed at scoring a political point. This is also not the first time this has happened. Members of Parliament have been repeatedly kept out of crucial discussions in the past 6 years, preventing them from examining policies critically or otherwise expressing their views and suggesting amendments.

The policy is a vision document that fails to be inclusive of the bottom-most strata of society and provides little to no relief to the poor, women and caste and religious minorities, as it glosses over key concerns of access to education which have long prevailed. There is no comprehensive roadmap and coherent implementation strategy in place to execute this grand vision.

Many milestones and a commitment to finances necessary to execute this plan aren't clearly defined. Take, for example, the line: "The Centre and the States will work together to increase the public investment in the Education sector to reach 6% of GDP at the earliest." There is no clear commitment that can hold the government accountable.

3. Multi Language formula : Though the policy does not compel this provision, it is crafted in a manner that leaves little choice and flexibility with the students/teachers/schools. It is also in direct contravention with a Supreme Court Judgment. The way this is laid out is bound to bring to mind the anti-Hindi agitation of 1965, against the central government's intention to make Hindi an official language. Political parties in the South see this as a move by the Modi government to impose Hindi in non-Hindi speaking states. This is, of course, despite the fact that the centre has clarified that it will not impose any language on any state and the final decision on this will be left to the state itself.

The NEP 2020 is silent on the RTE Act and universalisation of education will not be achieved without legal backing: There is no mechanism to link primary and secondary education with the RTE. This is not binding on the centre/state legally. As the RTE forum said, in a statement: "The final policy talks about the universalisation of school education from 3-18 years, without making it a legal right. Hence there is no mandatory mechanism for the union and state governments to make it a reality. Without the RTE Act, universalisation will be very difficult.

Conclusion:

Higher education in India, with its emphasis on academic study, often produces graduates who have few or no income. Increasing Gross Enrolment Ratio to include all citizens of the country in higher education is the responsibility of the national government education department. India's National Education Policy 2020 is marching towards achieving that goal by creating new policies to improve quality, attractiveness, accessibility, and expand the provision of higher education in the private sector and at the same time with strict quality control controls. in all institutions of higher learning. By promoting eligibility based on free shipping and scholarships, advanced and progressive research artists as members of intelligence, as well as certified leaders

based on regulatory approaches, and strict quality monitoring through annual authorization based on self-proclaimed advances through technology-based technologies. monitoring, NEP-2020 is expected to achieve its goals by 2030. All tertiary institutions with the current name of the lower colleges will grow as the private colleges have multiple faculties that are empowered in their name or become hosted universities under their jurisdiction. The impartial agency National Research Foundation will fund new projects in key research areas of basic science, applied science, and social and human sciences. The HE program will transform itself into a student-centered approach to the freedom of choice of core subjects and subject disciplines and to all subjects. Members of the faculty also acquire independent choice of curriculum, methodology, teaching and assessment models within a given policy framework. These changes will start in the 2021-22 academic year and will continue until 2030 when the first level of change is expected to be more pronounced.

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The Songs of Boat Race in Hajo Area: A Socio-Cultural study

Abdur Rouf

Abstract

Culture is a complex form in which the wisdom, faith, customs, rituals and other qualities of man as social beings are included. The history of Assam is both glorious and eventful in terms of culture and tradition. Many places in Assam are conspicuous by their singular identities of having the treasure of one or more cultural resources of yore. Hajo-a small area in the Lower Assam too is known to the world unique cultural heritage. Hajo is historically a centre of religious and spiritual practices and its own way a unique epitome of the age-old heritage of communal harmony of the state. It is a treasure of folk culture. It is a confluence of three religious- Hindu, Buddha and Islam- a unique place of religious faith and rare idealism. It shows a splendid unity among the Hindus and the Muslims. Both communities share in the 'Moho-ho'- songs, sugar- cane squeezing songs, boat racing songs, wedding songs and Ojapali songs in the same lone and style. Musical songs, spiritual songs and HaiderGaji's heroic songs sre popular spontaneous among the Muslims of Hajo. In this paper we restrict our interest in the songs of boat race in the area of Hajo. This type of folk cultural tradition of Hajo area we have met some persons relatedit and have collected some boat racing songs. Our venture is to show how it reflects the social life of Hajo, how it carries the characteristics of folk songs and how it should be preserved. We have taken help from various primary and secondary sources.

INTRODUCTION

Hajo, a small town of temples and shrine, is also a centre of art, culture, religion, history and legends. It is 25 kms away in the North West direction from Guwahati, the gateway of North East India. It is to the north of mighty Brahmsputra. Geographically, Hajo extends from

26°14' north latitude to 26°15' and from 91°31' longitude to 91°34'. This small town which covers 137 revenue villages looks oval. Horizontally, it covers 22.2 kms from west to east and 19.2 kms from north to south. Hajo is covered by Agyathuri hill, the Kurijiniriver, the Chowlkhowa River and Boromboi hills. Its population is over 3 lacs and area is 2,69,459bighas and 19 lechas.

The historical significance of Hajo is very clear from various references to it in the KalikaPurana, The Yoginitantra and the MarkandaPurana. For its sanctity and peculiarity, the great medieval poet AnantaKandali celebrated:

Hajo hen PabitraUttam
ThaanKamrupMaje
ManikutGiriShikharat Ache
Hayagreevdevaraje
(Ayodhya Kanda, the Ramayana)

Dr. Baniksnta Kakati traces the name 'Hajo' to its Bodo origin 'Ha' and 'Gou'-s hilly place. The Hindus till this day consider and revere it as the PanchaTirths. Four different religious sects-Hindu, Islam, Budhdha and Tribal Belefts-and various cultural traditions interact with one another at Hajo. Therefore. In the present cultural life of Hajo the influence of these sects is obvious. Synthesis, tolerance and set interaction among various idealism and faiths are the basic hall mark of Hajo. In the names of various places around Hajo we find the mixture of Assamese, Arabic and Bodo words.

Besides its historical and cultural heritage, Hajo has been regarded as a centre of folk songs. As it full of rivers and hills, its inhabitants are basically accustomed to agriculture. The peasant folk of Hajo enjoy their summer in fishing and rowing. Flood, though considered a national calamity in Assam, has also its charm and attraction for the peasants of greater Hajo area. The songs of boat race in Hajo area have cultural and anthropologicalvalue, though nothing serious and important has been done for its preservation and circulation.

Boat RacingSongs: A view

Before coming to the discussion of the songs of boat race in Hajo area, let us have a look into the background of boat racing songs. History tells us that ships and boats were used in ancient and medieval ages by the kings, princes and rich merchants as means of communications in trade and commerce and in welfare. There are some references to boats in the Ramayana, the Mahabharata, the Beowulf and even in the history of SrimantaSankardeva. In Anglo-Saxon age, boat race might have taken place. In the Sanchipat we find references to boats.

During the regime of Shom king Rudrasingha, boat of war, boats of trades and boats for race were used. Even an office under NaoboichaPhookan was created. Naokhel (Boat Race) is found to be recognized at khathati in Barpetasatra on the death anniversaries of SankarMadhava and Mathura Atta. After independence, on the 15th August of every year boat race has been arranged in the Mora river of Barpeta to commemorate the Gurus. Still, it is a matter of the fact that none has been able to trace the data of the origin of boat race in Assam.

It is supposed that, boat race a rare treasure in Assamese folk culture, was prevalent in Hajo area during the middle age. The boat race in Hajo area might be as old as that during Ahom king Singh's. In summer (August and September) the peasant folk of some areas in lower Assam especially in Barpeta, Palashbari, GoalparasndDarrang organize and celebrate boat race eith pomp and splendour as they find it high time for duch when the tiversare overbrimmef. Boat race has been popular among the Hindus and the Muslims of Hajo as it derves as a symbol of communal harmony and as a means of recreation for the agrarian working class.

Boat Race in Hajo:

Probably, the first boat race competition in Hajo area was publicly held at SaikiaparaGhat of the river Puthimari, locally familiar as Lakhaitara during the British regime. Even today, a few octogenerians collect those days and grow nostalgic. At present, various organisations including some N.G.O's have been annually organizing the boar race competitions in and outside Hajo, especially in Adhiarpara, Barni, Doloitola, Hirajeni, Bijulighat, Ulabari- not to speak of the historic Suwalkuchi boat racefestival which has already completed its glorious silver jubilee. Most interestingly, in course of time some women used to participate in this competition. Boat race has undergone some technical changes in this modern age. The songs sung by the oarsmen while racing the boats sweet. They are sung while some men are on are on far off boat-travelling in order to dispel the tiredness and fatigue. And thus to encourage boost ton of the oarsmen. These oarsmen are known as 'baicha' in Kamrup. The songs of boat race are attractive for their specific tune, rhythm, tone and assonance. Most of these songs are based on the episodes of Ramayana, the Mahabharata, the Kirtonghosa, the Bhagabat, love affairs between Lord krishna and the Gopis, the tragic matrimonial life of Beula and Lakhindar, heroic incidents etc. Ad these songs are concerned with labour and hardship they are known as the NaorJuna (Junageets of Boat). Such geetsare really very precious in the treadure of Assamese folk literature. The rhythmic consonance of the oars coincides with the tempo of these songs in a surprising way:

Machuraredaliga pare hali
Sarutesarudadijakebuidisili
Puwanmachmaribaklagi no lo
Cha n maiokaleolalikot ?

Some words might be frequently chanced by the singers, but the core remains the same. The boat race songs are characterized by their easy narrative, colloquial expressions, primitive

emotions, elemental passion, imitation of borgeets, naam, diha, ojpali songs, lokageet and some slang words.

At the beginning of boat race, the Muslim oarsmen call up Allah and the Hindu ones Sankardeva, in a Bhatiali (Eastward) tones and starts rowing:

O he Sankar guru Amar
Jagat guru Amare
Lukaiasadekhaneda
Manikutarvitoree.....

“Bismillahbuliybaichanakkhlbajau re
Bismillahbuliyabaichaboitha hate lower
Prathamevandanakare All-nabirnamere....

Boat racing songs beautifully reveal the motherly love of Yosoda for her son Krishns, lovingly addressed as “YasodaNandan” and “Sonar PutaliBacha”

E SinarPutalibacha
Kar Ghareroilo re
Ahiboahibobuli
Karghareroilo re
O’ maweachesaioi
Bhathoilojokra
Anjahoilobahin
O pagowagakhiratjan
Paririolomakhire....

Some of these songs conform to the style of folk songs and thus belong to a society of agricultural life. For example:

Ratipuai more Kuruwai pare rao..
Haimormolouware o more moluwakkonemarila?
JatarJatarkoretai....

Such songs reveal the love, affection and kindness of common folk in a humorous way.

Folk Elements in Boat Race :

The songs of boat race are designed to sing by the peasant folk while they are catching wood in flood, or hunting deer killing tiger or making festivity on the alluvial lands (chaar). They demonstrate a carefree carnivalistic atmosphere conducive for such. It is very hard to collect boat race songs as they are not in written form. They are transmitted orally from one generation to the next among the literate people. Though Kamrupia dialect is very distinct in

these, yet there are some crafty usages of the Bengali vocabulary. It shows that our neighbouring Bangladesh and west Bengali must have such kinds of songs. Mixed vocabulary is a major trait of the boat race songs:

Ajikalirsengrabhai
Uptesusesuli
Rastadigelipuche
Kondeser coolie
O raja ghumjayana

O raja ghumjayna
Chayadehoaajabkarkhana
Raja ghumjayana

The genuine love, unity, kindness in the joint families of Assam, the moments of fishing by the young girls called jakoiya, with a kind of bamboo scoop are vividly narrated in the songs of boat race:

O Sarujaniuthi bole dangarjanibai
Ajimorpaslakhabarbaro man jai
O paslakokutebetihojojokari
Pasalatpanideitaiathusamankari
Pasalarandhetairageyarupagey
Paslatkamarmarlighumtacholijage

Alliteration, assonance, imaginary and diction from agrarian life and repetition of some words make these songs memorable. Natural envy, prejudice and quarrelling attitude among the co-wives are humorously depicted with an air of criticism in some of such songs. Like the bihu songs, the songs of boat race also indicate the irrepressible and surreptitious passion of the young lovers with jest:

O vinhinubulibimok
Aibarjodibachithaku
Biyakaramtok
O vinhinubulibimok

The choric songs of boat race skilfullyutilize both the Hindu and the Muslim legends andfaiths. It looks strange that the singer of such songs while singing:

Krishnarhatatebandhitanitani
Krishna he
O yosodarduledekhale Maya
Pataleurala he
And
Brindabanatenajabi he ari
Pitaimokarilikot?

Can also simultaneously sing the following songs which are related to Islam:

Mar boithahui a ha
Mar boithahui a ha
Kalimamukhatloi
Oi Ram he he.....

Ajialisahbjatrakarila ye
Jatrakarila Ali Pachimsahare....
Bekufbenamaji, bedinbeiman
Beta saitechajahoibehasararmaidan

Tinged with fear of sin, hell and allusions to historic Karbala battle same boatmen also sing of domestic cake and bread while rowing:

Ayo morhapenapithaoi
O kenedekhoathaoi
Kenedekhoatha
Ratiholiurbalagemostoekhankatha.

Some of boat race songs remind us the touching poems like Widsith, The wife's complaint, The seafarer and the songs of Ruth. The songs related to Behula and Lakhindar reflect with verbal assonance the lonely and pathetic moaning of Behula at death of her husband-

Sahunaisahurnaioi
O nanandnaighare
Sarpabixat swami moril
Jaokarghare
Koinafuleswari he...
Ki oiMerogharejaibosande
Chitethoichildhoina
Koli jar swami morigelmor
Matorasilmoina.

Above all, the passionate and intense love between lord Krishna and the Gopis is a recurring theme of the boat race songs:

O Koliyakodekhi tale he
O Gopinidharenaam
Ga hale jale he...

We have superficially touched upon a few boat race songs in Hajo. Our feelings are akin to what Charles Francis Polar thought regarding folk songs. He thought that folk songs acquire new form along with the changes in social customs, rites and traditions.

Scholars like Dr. Prafulladutta Goswami opine that mantras are the archaic forms of folk song. Folk songs are related to the local descriptions, simple dialects, day-today activities of life, touch of earth, smell of the greenness of nature and primitive elements. They are very familiar to common people as they are attractive, easily acceptable and have susceptibility. As an art, folk songs are traditional and oral. They get their own expressions in terms of dress, music organs, identity of a nation and a region. There should be no stamp of classical rules or modernism of the folk songs.

Conclusion :

The department of sports of India has declared boat race as an indigenous game. Still in many places of Assam, boat race is not getting the attention from the Government which it deserves. Though the game earned immense popularity in and around Hajo and also in a few other parts of the state, nothing substantial has been done to help this heritage-sports to grow by the concerning authorities of the state Government. Due to this, while organizing such sports at the grass root level the organizing committees too have to face tremendous financial constraints. The Government has been doling out pretty amounts for assisting in the development of hockey, cricket, football and volleyball etc., but the traditional games are constrained to become prey to the indifference of the authorities in this context. If boat race in Hajo area come to the extinction, it will symbolically indicate the death of an indigenous festival in Assam. The songs of boat race should be preserved and circulated with a view to keeping the communal harmony alive. Proper research and investigations should be made in this respect. This will be a major contribution to the field of Assamese culture.

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An Overview of Financial Inclusion Landscape of India

Dr. Dhiren Deka

Abstract

In recent years India has achieved considerable success in opening bank account but the country is still a home for world's second largest unbanked adults. As per 2017 Global Findex database 80 percent adults in India have a bank account which is more than doubled since 2011 and NABARD All India Rural Financial Inclusion Survey 2016-17 reveals that 88.1 percent households have a bank account in India. However, the penetration of financial inclusion is asymmetrical since the Southern and Western regions of India scored well in all parameters of financial inclusion but the North, East and North-eastern region are still lagging behind. Keeping in view the lop-sided financial inclusion scenario, the present paper portrays the financial inclusion landscape of India. It has been found that although India has achieved substantial success in opening savings bank deposit account among the masses and enrolled certain social security schemes like PMJJBY, PMSBY, APY etc. but fall short to achieve comprehensive financial inclusion.

Key Words: Financial Inclusion, PMJJBY, PMSBY, APY

INTRODUCTION

Lately the term financial inclusion has been gaining popularity among the policy makers, financial regulators and academicians. Financial inclusion has been regarded as an enabler for seven of the seventeen Sustainable Development Goals 2030 (World Bank, 2018). The United Nations designated 2005 as the International Year of Microcredit that further enhanced the role of access to financial services across nations. In 2006, the United Nations noted that an inclusive financial system improves people's lives especially those who are poor. A small loan, a savings account or an insurance policy can make a great difference to a low-income family. People can invest in better nutrition, housing, health and education for their children, and help to deal with

difficult times caused by crop failures, illness or death. Likewise, the World Bank (2008) advocated that without inclusive financial systems, poor individuals and small enterprises need to rely on their personal wealth or internal resources to invest in their education, become entrepreneurs, or take advantage of promising growth opportunities. Again, the World Bank (2018) has considered financial inclusion as a key tool for reducing extreme poverty and thus it has put forward an ambitious global goal to reach Universal Financial Access. Presently, financial inclusion has become a global issue. Since 2010, 55 countries have made commitments to financial inclusion and more than 60 countries have either launched or are developing a national strategy for financial inclusion. In India, RBI launched its National Strategy for Financial Inclusion for the period 2019-24 in January 2020. Keeping in view of the global trend, Government of India, Reserve Bank of India, NABARD, Commercial Banks and other stakeholders are making concerted efforts to bring the all sections of people, especially poor and vulnerable groups under formal financial system.

Today, financial inclusion is no longer a policy choice but a policy compulsion (Chakrabarty, 2011). Despite the crucial role of financial inclusion a large section of people particularly low-income segment still have very little or no access to formal financial services. According to the Global Findex Database (2017) globally about 1.7 billion adults have no account at a financial institution or through a mobile money provider and in 2014 the number was 2 billion and India claims the second largest share of the global unbanked population with over 190 million adults still having no bank accounts. Therefore, the present paper examines the current financial inclusion landscape in India.

CONCEPT OF FINANCIAL INCLUSION :

Financial inclusion is not a new concept. The early discussion on financial inclusion was in terms of financial exclusion. It was in 1993 the term financial exclusion was coined for the first time by the geographers who were concerned about limited physical access to banking services as a result of bank branch closures in Britain and USA (Leyshon & Thrift, 1993, as cited in European Commission, 2008). But, during 1999 the term has been used in broader ways to refer to people who have constrained access to mainstream financial services (Kempson & Whyley, 1999). Financial inclusion means bringing all sections of society, especially the poor and underprivileged people under the umbrella of formal financial system. Asian Development Bank (2000, as cited in Karmakar, Banerjee and Mohapatra, 2011) defined financial inclusion as the provision of a broad range of financial services such as deposits, loans, payment services, money transfers, and insurance to poor and low-income households and their microenterprises. Similarly, United Nations (2006) defined financial inclusion as access at a reasonable cost of all households and enterprises to the range of financial services including savings, short and long-term credit, leasing and factoring, mortgages, insurance, pensions, payments, local money transfers and international remittances. The Rangarajan Committee (2008) defined financial inclusion as the delivery of banking services and credit at an affordable cost to the vast sections of disadvantaged and low income groups. The various financial services include savings, loans,

insurance, payments, remittance facilities, financial counseling offered by the formal financial system. In 2013, CRISIL defined financial inclusion as the extent of access by all sections of society to formal financial services, such as credit, deposit, insurance, and pension services. In 2014, World Bank in its Global Financial Development Report defined financial inclusion is that segment of individuals and firms who use financial services. The financial services are payments and savings accounts, credit, insurance, pensions, and securities markets. The World Bank also highlights that financial inclusion and access to finance are two different issues. Lack of use does not necessarily mean lack of access as some people may have access to financial services at affordable prices, but choose not to use certain financial services. The different indicators of financial inclusion extracted from the above definitions are highlighted in Table No. 1.

Year	Authors/Organizations	Indicators of Financial Inclusion
2000	Asian Development Bank (ADB)	Deposits, Loans, Payment Services, Money Transfers, and Insurance
2006	United Nations (UN)	Savings, Short and Long-term Credit, Leasing and Factoring, Mortgages, Insurance, Pensions, Payments, Local Money Transfers and International Remittances
2008	Rangarajan Committee on Financial Inclusion	Savings, Loans, Insurance, Payments, Remittance facilities, Financial Counseling
2013	CRISIL	Credit, Deposit, Insurance, and Pension Services
2014	The Global Financial Development Report	Payments and savings accounts, credit, insurance, pensions, and securities markets

Table No 1: Indicators of Financial Inclusion

Source: Compiled from Different Definitions

Table No 1 reveals that the indicators commonly used to define financial inclusion are deposit, loans, payment services, money transfers, insurance, savings, short and long term credit, leasing and factoring, mortgages, pensions, international remittances, financial counseling and securities markets. In narrow sense financial inclusion can be achieved by offering one of these financial services, but to achieve comprehensive financial inclusion wide range of financial services must be provided (Rangarajan Committee, 2008).

CONSEQUENCES OF FINANCIAL EXCLUSION :

It has widely been recognised that financial exclusion is detrimental to economic growth and can lead to extreme poverty. It is not only affects at individual level but also influences the society at large. At extreme it may lead to social exclusion. According to Leeladhar (2006), financial exclusion may lead to increased travel requirements, higher incidence of crime, general decline in investment, difficulties in gaining access to credit or getting credit from informal sources at exorbitant rates, and increased unemployment, etc. The small business may suffer due to loss of access to middle class and higher-income consumers, higher cash handling costs, delays in remittances of money. Financial exclusion can also lead to social exclusion. While, H.M. Treasury (2004) pointed out that financial exclusion results different costs to individuals as well as to the society. For individual, financial exclusion may lead to higher charges for basic financial transaction and credit, no access to certain products or services, lack of security in holding and storing money, barriers to employment and entrenching exclusion. On the other hand, for the wider community exclusion may lead to child poverty and link to social exclusion.

FINANCIAL INCLUSION: A GLOBAL ISSUE :

Financial inclusion has become a major global issue and getting place on the agenda of national and international forums. For instance, organizations like World Bank, United Nations, G20: Alliance for Financial Inclusion, OECD, Centre for Financial Inclusion etc. are committed to advancing financial inclusion across the globe. Since 2010, more than 55 countries have made commitments to financial inclusion, and more than 60 have either launched or are developing a national strategy (World Bank, 2018). Globally, wide variation is observed in terms of access to formal financial services. The Global Findex Database (2017) reveals that globally about 1.7 billion adults remain unbanked i.e. without an account at a financial institution or through a mobile money provider. In 2014 that number was 2 billion. Account ownership is nearly universal in high income economies and virtually all unbanked adults live in developing economies. Despite having relatively high account ownership, China and India claim large shares of the global unbanked population. China has the world's largest unbanked population of 225 million adults, followed by India (190 million), Pakistan (100 million), and Indonesia (95 million). Indeed, these four economies, together with three others: Nigeria, Mexico, and Bangladesh are home to nearly half the world's unbanked population.

FINANCIAL INCLUSION LANDSCAPE OF INDIA :

Although, India has achieved considerable success in opening bank accounts but it is also a home for world's second largest unbanked adults. The NSSO 70th Round (2013) revealed that rural India had an estimated 90.2 million agricultural households during the agricultural year 2012-13. Out of these 43.29 million (48 per cent) agricultural households were financially excluded. But, presently India has achieved considerable success in financial inclusion endeavor. As per Global Findex (2017) 80 percent adults in India have a bank account which is more than doubled since 2011. The percentage in 2011 was 35 and in 2014 it was 53. Again, NABARD All India Rural Financial Inclusion Survey 2016-17 reveals that 88.1 percent households have

a bank account in India. According to fourth edition of CRISIL (2018) the Inclusix score for India is improved from 50.1 in 2013 to 58.0 in 2016. The Southern and Western regions of India scored well in all parameters of financial inclusion, but North, East and North-eastern region are still lagging behind. Table No 2 highlights region wise Inclusix score in India for the year 2016 and 2013. The score was measured on four dimensions viz. banking, deposit, credit and insurance. Table No 2 reveals that in India the overall index score is increased from 50.1 in 2013 to 58.0 in 2016. Similarly, the BP score increased from 52.4 (2013) to 57.2 (2016), CP score increased from 45.7 (2013) to 56.0 (2016) and DP score is inclined from 60.3 (2013) to 78.3 (2016). Region wise wide variation is also observed in terms of different indicators and overall indicators. The Southern and Western scored well as compared to North, East and North-eastern region.

Region	BP Score		CP Score		DP Score		IP Score		Total Score	
	2016	2013	2016	2013	2016	2013	2016	2013	2016	2013
South	77.3	69.7	91.6	88.7	95.3	83.1	72.2	NA	79.8	76.0
West	60.1	54.1	59.1	37.3	78.5	60.5	67.0	NA	62.8	48.2
North	55.9	49.0	44.8	32.8	77.0	59.14	44.3	NA	51.7	44.0
East	42.8	43.1	42.5	35.1	68.1	44.8	49.1	NA	48.2	40.2
North-east	42.5	41.2	47.7	35.8	63.7	45.9	41.5	NA	46.5	39.7
All India	57.2	52.4	56.0	45.7	78.3	60.3	54.3	NA	58.0	50.1

Table No 2: Region Wise CRISIL Inclusix Score for Fiscal 2013 and 2016

Source: CRISIL Inclusix (2018)

PROGRESS UNDER FINANCIAL INCLUSION IN INDIA :

Table No 3 shows the progress under financial inclusion landscape in India. It is found in Table 1.3 that the number of banking outlets in villages is increased to 1295,322 in December 2020 from 598,093 in March 2017. However, this growth is due to the increase in branchless mode of outlets like business correspondents. The number of brick and mortar branches remained almost same. But, India has witnessed tremendous growth in number of basic savings bank deposit account. The number of BSBDA is increased to 619 million in December 2020 and a total Rs.2030 billion is deposited in these accounts. Again, 6 million BSBDA accounts availed overdraft facilities in December 2020 worth Rs.5 billion. The total number of Kisan Credit Card (KCC) reached to 49 million with loan amount of Rs.6791 billion. Likewise, total number of General Credit Card (GCC) is also reached to 20 million with a loan amount of Rs.1740 billion. The number of ICT based transactions through BCs increased 3518 million from 1159

million in March 2017. The size of transaction amount is also sharply increased to Rs.8288 billion in December 2020. The total number of bank ATMs is increased to 251,973 from 237,574 in March 2017.

Particulars	March 2017	March 2018	March 2019	March 2019	March 2019	December 2020
Banking outlets in villages: branches	50,860	50805	52489	54561	54561	55073
Banking outlets in villages: branchless mode*	542472	513742	544666	544656	544656	1236809
Of which, BCs in villages less than 2000 population	438070	4141515	410442	392069	392069	851272
Banking touch points, other modes	...	...	...	3472 (Dec.19)	3472 (Dec.19)	3440
Banking outlets in villages: total	598093	569547	597155	599217	599217	1295322
Urban locations covered through BCs	102865	142959	447170	635046	635046	324345
BSBD a/c through branches (No. in million)	254	247	255	262	262	289
BSBD a/c through branches (Amount in Rs. billion)	691	731	877	958	958	1259
BSBD a/c through BCs (No. in million)	280	289	319	339	339	360
BSBD a/c through BCs (Amount in Rs. billion)	285	391	532	726	726	771
Total BSBD a/c (No. in million)	533	536	574	600	600	649
Total BSBD a/c (Amount in Rs. billion)	977	1121	1410	1684	1684	2030
OD facility availed in BSBDAs (No. in million)	9	6	6	6	6	6
OD facility availed in BSBDAs (Amount in Rs. billion)	2	4	4	5	5	5
KCCs (No. in million)	46	46	49	47	47	49
KCCs (Amount in Rs. billion)	5805	6096	6680	6391	6391	6791
GCCs (No. in million)	13	12	12	20	20	20
GCCs (Amount in Rs. billion)	2117	1498	1745	1940	1940	1740
ICT A/Cs BC transaction during the year (No. in million)	1159	1489	2101	3231	3231	3518
ICT A/Cs BC transaction during the year (Amount in Rs. billion)	2652	4292	5913	8706	8706	8288
ATMS of banks (public, private foreign banks)	214554			249515	249515	213348
India Post	982			1000	1000	2356
ATMs of small finance banks, LABS and payment banks	724			2120	2120	2358
ATMs of co-operative banks (both urban and rural)	5829			8067	8067	8241
ATMs of regional rural banks	1038			1328	1328	1031
White label ATMs (opened by NBFCs)	14447			24195	24195	25995
Total ATMs	237574	..	..	286225	286225	251973

Source: Inclusive Finance India Report, 2021

**Table No. 3: Financial Inclusion: Summary of Progress
(Including Regional Rural Banks)**

Note: BSBD—basic savings and bank deposit, GCC—General Credit Card, KCC—Kisan Credit Card. *The branchless mode outlets include BCs, ATMs, PoS points, USB, mobile vans and any other mechanism that provides a touch point for the customer of the bank.

METROPOLITAN AND URBAN BRANCHES SHOW DECLINING TREND :

Although the number of bank branches increases in rural India, but there is a net fall in number of branches in urban and metropolitan locations. Table No 4 highlights the branches of scheduled commercial banks including administrative offices.

No. of Branches of SCBs	2017	2018	2019	2020	2021
Rural	49,900	50,844	51,622	52,425	52,538
Semi-Urban	39,467	40,137	41,579	42,790	42,389
Urban	27,452	27,792	28,667	29,794	27,232
Metropolitan	29,663	29,629	30,178	31,341	28,048
Total	148,402	148,402	152,046	156,350	150,207

Table No. 4: Branches of Scheduled Commercial Banks (As on March 31)

Source: Inclusive Finance India Report, 2021

It is found in Table No 4 that the number branches in metropolitan locations reached to 28,048 in March 2021 from 29,663 in March 2017. Similarly, in urban locations the number of branches reduced to 27,232 in March 2021 from 27,452 in March 2017. But, the number of rural and semi-urban branches increased over the period of time. For instance, in 2017 the number of rural branch was 49,900 and semi-urban branch was 39,467 which have increased to 52,538 and 42,389 respectively in 2021.

ACHIEVEMENT UNDER PMJDY ACCOUNTS :

On 15th August 2014, the Pradhan Mantri Jan Dhan Yojana scheme was introduced as a national mission on financial inclusion. The main objective of this scheme is to bring comprehensive financial inclusion all the households in India. It has been regarded as a milestone in financial inclusion journey of India. Table No 5 throws light on the success story of this scheme.

As on March	PMJDY Accounts (Number)	Breakup by Gender		Breakup by Geography		Deposits in PMJDY Accounts (Rs.)
		Male	Female	Rural/Semi Urban	Urban/ Metro	
2015	14.72	7.15	7.39	6.68	5.86	14,641
2016	21.43	10.37	11.05	13.17	8.26	35,972
2017	28.17	13.67	14.49	16.87	11.3	62,972
2018	31.44	14.85	16.60	18.52	12.92	78,494
2019	35.27	16.53	18.74	20.90	14.37	96,107
2020	38.33	17.85	20.48	22.63	15.70	1,18,434
June 2021	41.60	18.56	23.04	30.60	14.24	135,740

Table No 5: Achievement under PMJDY in India (Rs. and Number in Crore)

Source: Annual Report 2020-21, Department of Financial Services, GOI

Table No 5 shows that the number of PMJDY accounts increased to 41.60 crore in June 2021 from 14.72 crore in 2015. The amount of deposit in these account is also inclined to 135,740 crore in June 2021 from only 14,641 crore in 2015. Most of the accounts are opened in the rural and semi-urban area. The number of accounts opened in rural and semi-urban area is 30.6 crore as compared 14.24 crore accounts opened in urban and metro area in June 2021.

ACHIEVEMENT UNDER SOCIAL SECURITY SCHEMES :

In 2015, Government of India introduced three important social security schemes viz. PMJJBY, PMSBY and APY. Pradhan Mantri Suraksha Bima Yojana (PMSBY) is a one year accidental insurance scheme for all individual in the age group 18 to 70 years and Pradhan Mantri Jeevan Jyoti Bima Yojana (PMJJBY) is another insurance scheme which provides life coverage of Rs. 2 Lakh for a premium of Rs.330 per annum. This scheme is available to the people in the age group of 18 to 50 years having a bank account. Table No 6 highlights the progress of PMJJBY and PMSBY Schemes in India. Table 1.6 shows that in 2016-17 the number of persons enrolled under PMJJBY was 31 million and in 2020-21 the enrollment reached to 102.7 million. Similarly, the number of PMSBY enrollment is increased to 232.6 million in 2020-21 from 99.5 million in 2016-17. In 2020-21, rapid surge in number of enrollment in both the schemes is observed.

Financial Year	PMJJBY			PMSBY		
	*No. of Persons Enrolled (Million)	Total No. Claims Received	Total No. of Claims Disbursed	*No. of Persons Enrolled (Million)	Total No. Claims Received	Total No. of Claims Disbursed
2016-17	31	62,166	59,118	99.5	12,534	9,403
2017-18	53.3	98,163	89,708	134.8	21,137	16,430
2018-19	59.2	145,763	135,212	154.7	40,749	32,176
2019-20	69.6	190,175	178,189	185.4	50,328	39,969
2020-21	102.7	250,351	234,905	232.6	58,540	45,472

Table No 6: Achievement in PMJJBY & PMSBY in India

*Source: Inclusive India Finance Report 2021. *Cumulative number.*

ATAL PENSION YOJANA (APY) :

APY is a pension scheme for all citizens in India for unorganized sector that provides guaranteed minimum monthly pension within the range of Rs.1000 to Rs.5000 per month. Under this scheme the Government of India also co-contribute 50 percent or Rs.1000 per annum whichever is lower to each subscriber. As per the Ministry of Finance, Government of India the total enrolment to this scheme as on March 2021 is 302,15,800 which was 223,01,658 in March 2020. The number of APY enrolment in 2019 and 2018 were 154,18,285 and 97,05,461 respectively.

FINANCIAL INCLUSION INITIATIVES IN INDIA :

While most people and organizations are claiming that financial inclusion in India got momentum just after 2005 when RBI explicitly mentioned it in Annual Policy Statement for 2005-06. But, Karmakar, Banerjee and Mohapatra (2011) advocate that since 1793 India has attempted to provide financial services especially banking facilities and credit to the rural people through the system of Taccavi loans or crop loans. Therefore, the researcher briefly outlined the journey of financial inclusion in India since 1793. The journey is mainly classified into two distinct time horizons viz. from 1793 to 2004 and since 2005 till date.

Financial Inclusion Journey in India from 1793 to 2004 : Table No 7 highlights the summary of the financial inclusion journey in India from 1793 to 2004.

Table No 7: Summary of Financial Inclusion/Rural Credit/Agricultural Credit Journey in India from 1793-2004

Year	Initiatives
1793	Taccavi loans started
1883	Land Improvement Loans Act for financing agriculture loans to farmers
1904	Cooperative Credit Societies Act, PACS, DCCB, SCBs set up
1915	Committee on Cooperatives (Malegaon Committee)
1928	Royal Commission on Agriculture in India: Creation of Land Mortgage Bank
1931	Indian Central Banking Enquiry Committee
1934	Report on Agriculture Credit (Sir Malcom Darling)
1935	Creation of RBI
1949	RBI is nationalized
1952	All India Rural Credit Survey Committee (A. D. Gorwala)
1955	Imperial Bank Nationalised and SBI created
1960	Committee on Cooperative Credit (Vaikunthlal Mehta)
1963	Agricultural Refinance Development Corporation
1964	Agricultural Refinance Sub-Committee (D. R. Gadgil)
1968	National Credit Council Study Group on Organisational Framework for Implementation of Social Objectives
1969	All India Rural Credit Review Committee (B. Venkatappiah), Nationalisation of 14 Scheduled Commercial Banks
1970	Lead Bank Committee (F.K.F. Nariman)
1971-75	Lead Bank Committee (F.K.F. Nariman); Working Group on Tribal Cooperatives; Working Group on Tribal Cooperatives; Setting up of Rural Electrification Corporation; Small Farmer Development Agency (SFDA) and Regional Rural Banks, Priority Sector Lending (PSL); Working Group on Rural Banks (R. Narasimham)
1981	Nationalisation of six Scheduled Commercial Banks
1982	National Bank for Agriculture and Rural Development (NABARD) created
1987	Potential Link District Credit Plan
1989	Service Area Approach; Agricultural Credit Review Committee (A.M. Khusro)
1990	Agricultural and Rural Debt Relief Scheme
1991	Review of the Financial System (R. Narasimham)
1992	NABARD's SHG-Bank Linkage Policy Support from RBI and Gearing of Micro Finance Institutions (MFIs)

Financial inclusion Journey in India since 2005:

- **No-Frills Account:** In order to achieve greater financial inclusion, a new concept called No-frills account was introduced in November 2005. These accounts can be opened with nil or very minimum balances. In 2012, the nomenclature of this account has changed to Basic Savings Bank Deposit Account (BSBDA).
- **General Purpose Credit Card (GCC):** In December 2005, a scheme to cover loans for general purpose under General Credit Card (GCC) akin to Kisan Credit Card (KCC) was introduced.
- **Engaging Business Correspondents (BC):** The banks were permitted to engage Business Facilitators and Business Correspondents as an intermediary to provide banking services in January 2006. The introduction of the concept of business correspondents facilitated the use of a more formal agent structure that enabled banks to provide minimum banking services at a low cost, and as a result, apart from a total of 55,073 branches in villages, there were 1,236,809 banking outlets served through BCs as at the end of December 2020 (Inclusive Finance India Report 2021).
- **Use of Technology:** Recognising that technology has the potential to address the issues of outreach and credit delivery in rural and remote areas, RBI advised commercial banks to implement Core Banking Solution (CBS). This will enable them to make effective use of ICT to provide door step banking services through Business Correspondents Model (Joshi, 2014).
- **Relaxation of KYC Norms:** In order to link the common people with the banking system, RBI relaxed the Know Your Customer Norms (KYC) requirements for small accounts in August 2005.
- **Set up Committee on Financial Inclusion:** In June 2006, the Government of India (GOI) set up a committee under the chairmanship of C. Rangarajan to prepare strategy of financial inclusion and the committee submitted its final report on January 4, 2008. Some other committees are Nachket Mor Committee on Comprehensive Financial Services for Small Business and Low Income Households, Raghuram Rajan Committee on Financial Sector Reforms etc.
- **Simplified Branch Authorization:** In 2009, domestic schedule commercial banks were allowed by the RBI to freely open branches in Tier 3 to Tier 6 centres under general permission subject to reporting with population less than 50,000.
- **Opening of Bank Branches in Unbanked Rural Area:** RBI instructed the banks to mandatorily open 25 percent branches in rural areas to achieve financial inclusion in rural areas.
- **Direct Benefit Transfer:** RBI advised all the banks to open bank accounts of all eligible individuals and seed the existing and new accounts with Adhaar numbers so that Government's Direct Benefit Transfer initiative become successful.

- **Swabhiman:** In February 10, 2011 GOI and the Indian Banking Association jointly launched a campaign to bring banking services to large rural areas. This campaign facilitates opening of bank accounts, need based credit and promote financial literacy in rural India.
- **Pradhan Mantri Jan Dhan Yojana (PMJDY):** On 15th August 2014, Prime Minister of India introduced PMJDY a national mission on financial inclusion. The main objective of this programme is to bring comprehensive financial inclusion of all the households in India. The total number of beneficiaries under this scheme in India was 44.69 crore and in Assam 20,191,928 as on February 2022. The PMJDY has been considered a milestone in the journey of financial inclusion in India.
- **Social Security Schemes PMJJBY, PMSBY and APY:** On 9 May 2015, Government of India launched three important social security schemes to provide essential social security protection in the country. These schemes are: Pradhan Mantri Suraksha Bima Yojana (PMSBY) is a social security scheme which provides one year accidental insurance coverage of Rs. 2 Lakh for accidental demise and permanent total disability and Rs. 1 lakh for permanent partial disability with a premium of Rs.12 per annum. All individual in the age group 18 to 70 years with a bank account is eligible for this scheme. Pradhan Mantri Jeevan Jyoti Bima Yojana (PMJJBY) is another social security scheme which provides life coverage of Rs. 2 Lakh for a premium of Rs.330 per annum. This scheme is available to the people in the age group of 18 to 50 years having a bank account. Atal Pension Yojana (APY) is pension scheme for all citizens in the unorganized sector and it provides guaranteed minimum monthly pension within the range of Rs.1000 to Rs.5000 per month. For instance, an individual of 25 years age have to pay Rs.376 per month up to 60 years in order to avail monthly pension of Rs.5000. Under this scheme the Government of India also co-contribute 50 percent or Rs.1000 per annum whichever is lower to each subscriber. However, individual who pays income tax and already covered by any social security scheme is not eligible for co-contribution.
- **Pradhan Mantri Mudra Yojana:** On 8th April 2015, GOI launched this scheme to provide loans to young, educated first generation entrepreneurs without collaterals. There are three categories of loans provided under this scheme which are Shisu loan up to Rs.50000, Kishore loan from Rs.50000 to 5 lakh and Tarun loan 5 lakhs to 10 lakhs. In the first year, ending March 2016, close to 34.9 million MUDRA accounts were opened and the outstanding loan portfolio was Rs 1.09 trillion. Shisu led the way with 32.4 million accounts and Rs 468.11 billion loan kitty; Kishore had 2.07 million accounts and Rs 366.12 billion loan and Tarun 0.41 million accounts and Rs 258.69 billion loan (Inclusive Finance India Report, 2021).
- **Stand Up India Scheme:** On 5th April 2016, GOI launched the scheme to facilitate bank loans between Rs.10 lakh to Rs.1 crore to at least one SC/ST and women borrower per bank branch for setting up green filed business in the field of manufacturing, service or trading sector.

- **Digital Financial Inclusion:** According to BRICS Digital Financial Inclusion Report (2021) digital financial inclusion refers to use of digital financial services to further the goal of financial inclusion. It aims to leverage digital means to reach out to the financially unserved as well as underserved populations with a basket of formal financial services and products suited to their needs in an affordable, safe and transparent manner. Some recent initiatives in this filed are: Unified Payments Interface (UPI) a mobile based fast payment system introduced in August 2016 by National Payment Corporation of India (NPCI), e-RUPI launched in 2021, BHIM (Bharat Interface for Money) launched 2016 and developed by NPCI is an Indian mobile payment app, Unstructured Supplementary Service Data (USSD) based *99# payment service which does not need any smart mobile phones or internet data etc.
- **Creation of Payment Banks:** In order to promote financial inclusion, in 2015 payments banks are established in India. These banks mainly accept demand deposits and make provision for payment and remittance facilities. As of now there are six payment banks exist in India, viz. Airtel Payments Bank Ltd., India Post Payments Bank Ltd., FINO Payments Bank Ltd., Paytm Payments Bank Ltd., Jio Payments Bank Ltd., and NSDL Payments Bank Ltd.
- **Setting up of Small Finance Bank:** In 2015, Small Finance Bank (SFBs) are established with the objective of promoting financial inclusion among the small business, small and marginal farmers, unorganized sector, micro and small industries. As of now there are 12 SFBs found in India, some of these are: Au Small Finance Bank Ltd., Capital Small Finance Bank Ltd., Ujjivan Small Finance Bank Ltd., North East Small Finance Bank Ltd. etc.
- **National Strategy for Financial Inclusion (NSFI) 2019-24:** Globally, adoption of National Financial Inclusion Strategies (NFIS) has got faster significantly in the past decade. Keeping in view the global trend, the RBI has formulated the National Strategy for Financial Inclusion (NSFI) for the period 2019-24 and on January 10, 2020 the document was formally released. The basic objective of NSFI 2019-24 are to provide access to formal financial services at affordable cost, broadening and deepening of financial inclusion, promoting financial literacy and consumer protection (National Strategy for Financial Inclusion, 2019-24). The above steps helped Indian financial system to achieve a commendable position in terms of providing access to various financial services in financial inclusion map.

CONCLUSION :

Financial inclusion has widely been considered as a tool for economic growth and extreme poverty alleviation. India has achieved considerable success in opening bank account in recent years but the country is still a home for world's second largest unbanked adults. As per 2017

Global Findex database 80 percent adults in India have a bank account which is more than doubled since 2011 and NABARD All India Rural Financial Inclusion Survey 2016-17 reveals that 88.1 percent households have a bank account in India. However, the penetration of financial inclusion is asymmetrical since the Southern and Western regions of India scored well in all parameters of financial inclusion but the North, East and North-eastern region are still lagging behind. The number of banking outlets in villages in India is increased to 1295,322 in December 2020 from 598,093 in March 2017. But, this growth is mainly due to the result of increase in branchless mode of outlets like business correspondents. The number of brick and mortar branches remained almost same. India has witnessed sudden surge in number of basic savings bank deposit accounts up to 619 million with Rs.2030 billion deposit in December 2020. Although India has achieved substantial success in opening savings bank deposit account in recent times but merely having a savings bank account may not be called as comprehensive financial inclusion. To achieve comprehensive financial inclusion a wide range of services like savings, loans, insurance, payments, remittance facilities, financial counseling offered by the formal financial system must be provided.

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Development - Environment Debate : A study Form the Experiences of Selected Countries of the World

Dr. Gitanjali Goswami

Abstract

Development, which improves the economic well being or quality of life of the people, requires increased economic activities for which large amount of energy and materials are necessary and these activities generate large quantities of waste by-products. Extraction of large amount of natural resources and accumulation of wastes leads to concentration of pollutants and overwhelm the carrying capacity of the nature and degrade the environmental quality. On the other hand, along with the path of economic growth there is an improvement of the environment. This is because; development leads to structural transformation, more efficient technologies and adoption of environmental protection measures. This inverted U relationship between development and environmental degradation is known as 'Environmental Kuznets' Curve'. In this study, an attempt has been made to verify the interlinkage between development and environment with the experiences of some selected countries of different income groups by using secondary data. These secondary data are analyzed by using simple statistical tools.

Key words: Development, Environment, Environmental Kuznets' Curve.

INTRODUCTION

Economic Development of a country improves the economic well being or quality of life of the people of the country. It requires increased economic activities for which large amount of energy and material are necessary and these activities generate large quantities of waste by-products. Extraction of large amount of natural resources and accumulation of wastes leads to

concentration of pollutants and overwhelm the carrying capacity of the nature and degrade the environmental quality. On the other hand, along with the path of economic growth there is an improvement of the environment. This is because; development leads to structural transformation, more efficient technologies and adoption of environmental protection measures. According to Beckerman (1992), a strong positive relationship exists between level of income and environmental quality. Thus the relationship between development and environmental quality; whether positive or negative, is not fixed. Simon Kuznet (1955) established an inverted U relationship between economic development and income inequality, that is, in the early phase of economic development of a country, income inequality increases, but later, it corrects. The relationship between economic development and environmental degradation is similar to that of economic development and income inequality and therefore, the relationship between economic development and environmental degradation is named after Simon Kuznet as 'Environmental Kuznets' Curve (EKC). The EKC states that at low levels of development, both the quantity and the intensity of environmental degradation are limited for the subsistence economic activity on the resource base and for limited quantities of wastes. As the economic activities accelerate, both resource depletion and waste generation increases. Again, at higher levels of development, structural changes, emergence of efficient technologies and increased demand for environmental quality result in leveling off and a steady decline of environmental degradation.

In this study, an attempt has been made to verify the relationship between development and environment with the experiences of some selected countries of different income groups by using secondary data. These secondary data are analyzed by using bar diagram and simple statistical tools.

Review of literature: Literatures, explaining the relationship between development and environmental quality are found. Some of these are reviewed for the current study.

Lopez (1994) obtains an inverted U relationship between pollution and income and it depends on the elasticity of substitution in production between conventional factors and pollution. Liberalization of trade and economic growth decreases the degradation of natural resources.

Mills and Waite (2009) tested Environmental Kuznet Curve (EKC) using Per capita income and rates of deforestation for 35 tropical countries and found that EKC is overly simplistic for biodiversity and conventional regression is not enough to find the affect of income on biodiversity. That is Kuznets' curve holds good only for some environmental issues like air pollution, but not for all like biodiversity, landfills etc (Purkayastha, 200).

Levisson finds that the inverse 'U' shaped pollution-income relationship is neither necessary nor sufficient for Pareto efficient environmental policies and this inverse 'U' shaped relationship is not unique to environmental issues but exists when a desirable good generates an undesirable by product.

Millimet and Stengos (2003) found an 'N' shaped Environmental Kuznet Curve indicating that as a country develops, pollution increases, when the threshold GDP is reached, pollution decreases for technological improvement and again when national income continues to increase,

pollution starts increasing. Allard and Takman (2017) evaluated the ‘N’ shaped Environmental Kuznet Curve using panel data of 74 countries for the period of 1994-2012 and were enabled to establish the ‘N’ shaped relationship between CO2 emissions, GDP per capita, consumption of renewable energy, trade, technological development and quality of institutions.

Thus the review of above literatures identifies both the positive and negative relationship between economic development and environmental quality. The present study is conducted for empirical verification of the relationship between economic development and environmental quality.

Objectives: The main objective of the study is to verify the relationship between development and environmental quality of the selected countries of the World.

Methodology: The study is based on secondary data collected from various sources. To measure the economic development of the countries, GNI per capita in 2021 (in USD) and score of HDI in 2021 of the selected countries on the basis of World Bank classification of the countries is taken. World Bank classifies the countries into four groups according to GNI per capita and updates it on 1st July of each year on the basis of GNI per capita of the previous year. In the present study, two countries from each of the category are selected randomly and ultimately eight countries of the World are selected. World Bank’s classification of countries and names of the selected countries for the present study are shown in table 1.

Sl. no	Classification of countries	GNI per capita in 2021 (in USD)	Name of selected country
1	Low income	Less than 1045	Afghanistan
2			Ethiopia
3	Lower middle income	1, 046 – 4, 095	India
4			Sri Lanka
5	Upper middle income	4, 096 – 12, 695	Maldives
6			China
7	High income	More than 12, 695	Australia
8			Japan

Source: World Bank, July 2021

Then, for the quality of the environment, it is taken the score of Environmental Performance Index (EPI), 2021. Environmental Performance Index (EPI) includes 40 performance indicators across 11 issue categories of environmental health including protection of ecosystem, mitigation of climate change etc. Environmental Performance Index (EPI) score or its ranking identifies the performance of a country to address the environmental challenges.

To study the relationship between economic development and environmental quality, Karl Pearson's correlation coefficient between GNI per capita and score of EPI and between score of HDI and score of EPI and simple bar diagram are used.

Analyses and discussion: Environmental Performance Index (EPI) score or its ranking identifies the performance of a country to address the environmental challenges. To study the relationship between environmental quality and economic development, Karl Pearson's correlation coefficient between score of Environmental Performance Index and GNI per capita and that in between the score of Environmental Performance Index and HDI score is used. Table 2 shows the results of GNI per capita in 2021, scores in EPI and HDI of the selected countries and the correlation coefficients between the variables.

Sl. no	Name of the country	GNI per capita in 2021 (in USD)	Score in EPI	HDI score	HDI rank
1	Australia	57170	60.1	0.951	5 th
2	Japan	43740	57.2	0.925	19 th
3	Maldives	9600	37.4	0.747	88 th
4	China	11880	28.4	0.768	78 th
5	India	2150	18.9	0.633	127 th
6	Sri Lanka	4030	34.7	0.782	73 rd
7	Afghanistan	390	43.6	0.478	173 rd
8	Ethiopia	940	31.8	0.597	138 th
Pearson correlation coefficient between GNI per capita and Score in EPI = 0.835 ^{***} (significant at 1 percent level) Pearson correlation coefficient between score in HDI and Score in EPI = 0.586 Pearson correlation coefficient between GNI per capita and Score in HDI = 0.85 ^{***} (significant at 1 percent level)					

Table 2 shows that the correlation coefficient between GNI per capita in 2021 (in USD) and Score in EPI is highly significant, that is, there is strong positive association between GNI per capita and Environmental Performance Index. That is as the level of income of a country increases, its environmental performance also increases leading to decrease in environmental degradation and vice versa. Though the two measures of development, that are GNI per capita and HDI are highly associated, the correlation between score in HDI and Score in EPI is positive, but it is not significant.

Thus the correlation coefficient between score of Environmental Performance Index and GNI per capita and that in between the score of Environmental Performance Index and HDI score shows that there is strong positive relationship between economic development and environmental quality. But this illustration is not sufficient to verify the relationship between economic development and environmental quality. So, line diagram representing the scores of Environmental Performance Index (EPI) of the selected countries is used and it is depicted in Figure 1.

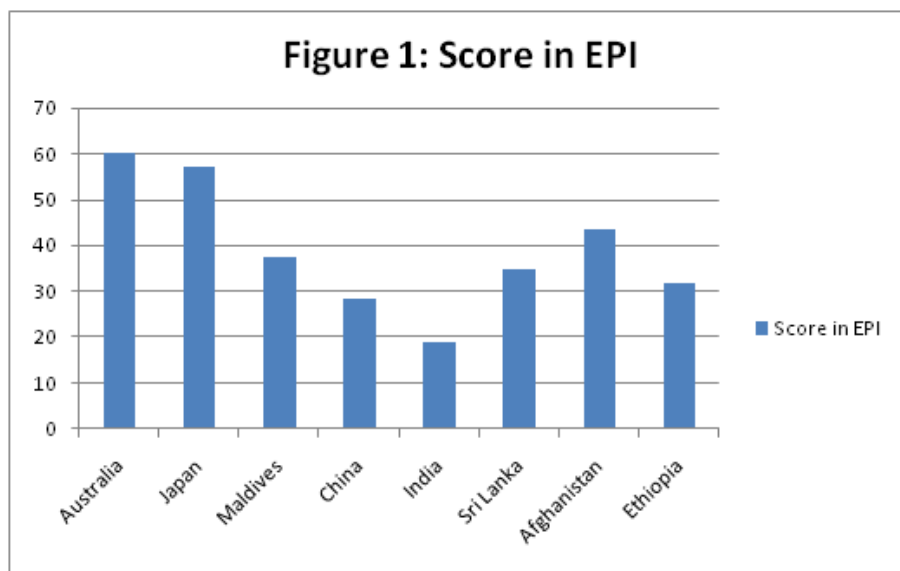


Figure 1 shows that among the selected countries, score of Environmental Performance Index of India (lower middle income country) is lowest and that of Australia (high income country) is highest. The scores of Environmental Performance Indices of the high income countries (Australia and Japan) are relatively higher and those of the middle income countries are relatively lower than the other countries. That is, as the country attains a high level of

income, its score in Environmental Performance Index increases implying a low level of environmental degradation. This is because, these countries are assumed to use efficient environmental friendly technologies and for having improved structural transformation. And the score of Environmental Performance Index is relatively lower of the middle income countries implying more degradation of the environment quality, because these countries are in the process of development which requires large amount of material and energy resources and generates large amount of wastes. As the low income countries are assumed to be in the stage of using primitive technologies, their environmental degradation are relatively lower than those of the middle income countries and so the scores of Environmental Performance Index of these countries are higher than those of the middle income countries. This supports Kuznets' inverted U shaped relationship between development and environmental degradation.

CONCLUSION:

The diagrammatic representation (Bar diagram) of different categories of countries with their scores in Environmental Performance Index is more suitable to establish the inverted U shaped relationship between economic development and environmental degradation. There is strong positive correlation between economic development and environmental qualities. Higher the level of economic development (High GNI per capita) improves the environmental quality and thus reduces environmental degradation and vice versa. When a country develops, it uses environmental friendly technologies, its people become aware on using environmental resources and different environmental problems and so the quality of the environment improves and reduces the environmental degradation.

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Extent and Determination of Occupational Diversification among Misings : A Riverine Tribe in the Upper Brahmaputra Valley

Dr. Hori Chandra Morang

Abstract

The problems of the tribal people vary from tribe to tribe. Flood and erosion are the major problem for the riverine tribal communities like- the Misings and the Deoris of Assam. The Misings are the second largest scheduled tribe community of Assam. Their concentration has been found mainly in the districts of Dhemaji, Lakhimpur, Jorhat, Golaghat, Sonitpur, Tinsukia, Sivasagar and Dibrugarh of upper Brahmaputra valley. One of the manifestations of the socio-economic transition is occupational mobility. In order to understand occupational diversification among Misings, a field investigation was carried out in the districts of Golaghat, Jorhat and Lakhimpur, during the Months of March to July, 2013. Altogether 227 households belonging to Mising tribe were selected randomly from 9 revenue villages. To examine the extent of occupational shift among the sample households from the traditional occupation of the tribe, ordered logit model has been used. The findings indicate that larger percentage of household are relying on both 'traditional and non-traditional' (horizontal shift) occupations. The households were being diversifying (shifting) to non-traditional (horizontal) occupations due to push factor-erosion of land and other resources. But, most significantly the households are induced and capacitated to shift to higher occupational categories, when they have access to education.

Key words: *Riverine, Misings, occupation, diversification, transition*

**EXTENT AND DETERMINATION OF OCCUPATIONAL DIVERSIFICATION
AMONG MISINGS: A RIVERINE TRIBE IN THE UPPER BRAHMAPUTRA
VALLEY**

INTRODUCTION

In our country, the scheduled tribes are recognized as one of the weakest sections of the society, constituting about 8.6 per cent of the total population in India as per 2011 census. Since Independence, several plans and programmes have been introducing to uplift socio-economic condition of the tribal communities in India. However, some special provisions have also been made in Constitution of India to provide socio-economic and political guarantees to the tribal communities. But, they have remained backward and development programmes seem to have achieved only limited success in bringing about improvement in the quality of life of tribal people.

The scheduled tribecommunities in Assam constitute an important segment of the total population in the state. As per census 2011, about 12.44 per cent of the population in the state are scheduled tribes. The problems of the tribal people vary from tribe to tribe. Flood and erosion are the major problem for the riverine tribal communities like- the Misings and the Deoris of Assam. The Misings form the second most numerous tribe of Assam, mostly found in the riverine areas of Dhemaji, Lakhimpur, Jorhat, Golaghat, Sonitpur, Tinsukia, Sivasagar and Dibrugarh districts of Assam of upper Brahmaputra valley. They have to face additional livelihood and development difficulties arising from recurrent natural calamities of floods and river-bank erosion afflicting their habitats. As per 2011 census their total population was 6,80,424 comprising 17.5 per cent of the scheduled tribe population in the state. One of the manifestations of the socio-economic transition is occupational mobility. So, in this paper an attempt has been made to examine occupational shift among sample Mising households in the three locations, as a part of investigation into the socio-economic transition of the tribe.

1. Conceptual Framework:

According to Sing (1986) “occupational mobility is the movement of individual or group from one occupation to another. Generally, occupational mobility is classified into horizontal and vertical. “It is horizontal, when the movement of an individual or a group takes place within the same level or stratum. It is vertical, when the transfer or transposition of an individual or a group takes place from one stratum to another” (Sing, 1986:246-47). Thus, vertical mobility is associated with the shift to more rewarding and or less painstaking and or socially higher rank occupation of an individual or household, thereby securing for itself higher socio-economic status. Horizontal mobility on the other hand, may not lead to such uplift. Yet an individual or

households may be compelled/induced to diversify occupation horizontally because of several factors such as coping with shocks, marginalization of existing occupation, lack of resource, lack of capital (physical, financial and or human) to move in to higher level of occupations. Thus, occupational mobility may be considered as one of the indicators of socio-economic transition.

2. Objective:

The main objective of the present article is to examine extent of occupational diversification among Misingsample households and understand the factors contributing to the diversification for this population group;

3. Methodology:

The paper is purely based on primary source of data. Primary data has been generated by conducting field investigation. Primary data were collected with two levels- Village level and Household level. The locations for field study were selected from the areas with concentration with Mising tribe population. A multi-stage sampling technique was adopted to select districts, blocks, villages as well as sample households. In the first stage, Golaghat, Jorhat and Lakhimpur districts were selected for the study. In the second stage, one community development block from each district has been selected. Accordingly, Golaghatwest development block of Golaghat district, Majuli development block of Jorhat district and Dhakuakhana development block of Lakhimpur district were selected considering the concentration of the Misingtribe population. In the third stage, from each of three development blocks three revenue villages were selected purposively, so as to capture the varieties of background conditions. The villages have been further classified into three categories namely-(i) Chronically flood and erosion affected village (ii) Moderately flood affected village and (iii) Mixed population village. Thus, altogether 9 villages were selected from the three locations. In the fourth stage, from each selected village, averages of 7 to 25 per cent of household belonging to Mising tribe were selected randomly, for household survey. Thus a total 227 sample households were selected randomly from the three study locations. Entire field investigation was carried out during the Months of March to July, 2013.

Toexamine the extent of occupational shift among the sample households from the traditional occupation of the tribe ordered logit model has been used. Usual statistical tools like-ratio, pie chart etc., were used to show extent of occupational shift.

4. Results and Discussion:

4.1 Occupational Categories and Shift among Sample Households:

The analysis has been carried out at two points. First, the incidence of occupational shift among the sample households has been taken into account. The different occupations found to be in practice have been categorized as given in the Table 1. The percentage distribution of the sample households by occupational categories has been shown in Figures 1-4.

Figure 1 shows that the majority (47 per cent) of the sample households in the surveyed areas relying on both 'traditional and non-traditional' (horizontal shift) occupations. 25 per cent of the sample households depended on traditional occupation (No shift). On the other hand, 25 per cent of the sample households also relied on both 'traditional and non-traditional' (vertical shift) occupations and only 4.0 per cent of the sample households shifted to only 'non-traditional' occupation (vertical shift).

Figure 2 shows that larger percentage (65 per cent) of sample households in Golaghat district were relying on 'traditional and non-traditional' (horizontal shift) occupation as the principal source of livelihood, 21 per cent on traditional occupation (no shift). 13 per cent households depended on both 'traditional and non-traditional' (vertical shift) occupations, only 1 per cent of households on purely non-traditional (vertical shift) occupation. In Jorhat district, majority of the sample households (40 per cent) depending upon both 'traditional and non-traditional' (vertical shift) occupation, 37 per cent of the sample households on 'traditional and non-traditional' (horizontal shift) occupation, 20 per cent on 'traditional' (no shift) occupation and only 2 per cent of the sample households relying on non-traditional occupation (vertical shift) as shown in Figure 3. In Lakhimpur district, 37 per cent of the sample households were depending upon traditional (no shift) occupation as their main source of livelihood, 32 per cent on both 'traditional and non-traditional' (horizontal shift) occupation. Only 4 per cent of the sample households in Lakhimpur district has been found to be engaged only on non-traditional occupations (vertical shift) and remaining 27 per cent relying on both 'traditional and non-traditional' (vertical shift) occupation as shown in Figure 4.

Thus, the analysis indicates that incidence of horizontal shift of occupation among the sample households is higher in Golaghat district, followed by Jorhat and Lakhimpur district. Jorhat district occupies better place for accounting higher percentage of sample households engaged in 'both traditional and non-traditional' (vertical shift) occupation. On the other hand, the percentage of the sample households relying on traditional occupation (no shift) is higher in Lakhimpur district, followed by Golaghat and Jorhat districts.

No.	Category	Occupation	Field Survey Locations			
			Golaghat district	Jorhat district	Lakhimpur district	Overall
1	Traditional (No shift)	Cultivation, Piggery, Poultry, Livestock rearing, Weaving etc.	19	12	27	58
2	Traditional +Non-Traditional (Horizontal shift)	Agricultural Wage Labourer, Non-Agricultural Wage Labourer, Construction Worker, Carpentry, Tailoring, Workshop Mechanic, Fish Selling	59	23	24	106
3	Traditional +Non-Traditional (Vertical shift)	Salaried Job, Contractor, Trade and Business/Own Enterprise	12	25	20	57
4	Non-Traditional (Vertical shift)	Salaried Job, Contractor, Own Account Business /Own Enterprise	1	2	3	6
Total			91	62	74	227

Source: Field Survey

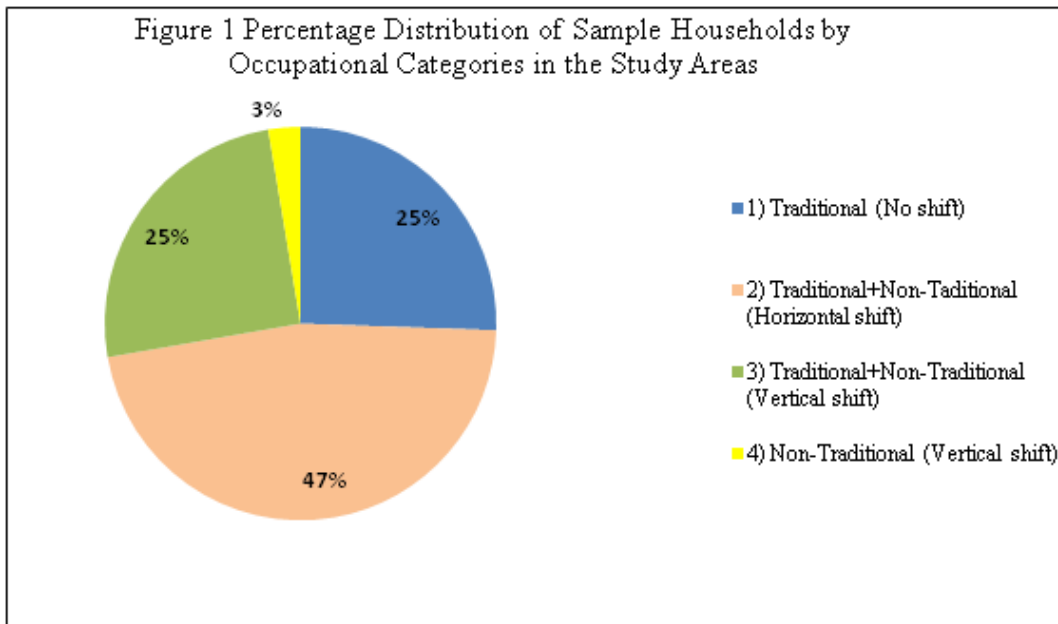


Figure 2 Percentage Distribution of Sample Households by Occupational Categories in Golaghat District

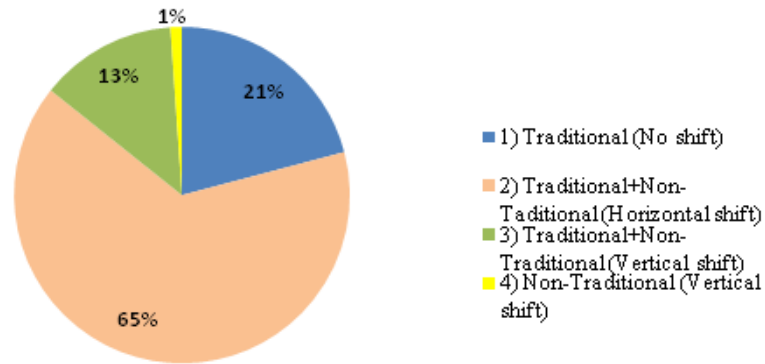


Figure 3 Percentage Distribution of Sample Households by Occupational Categories in Jorhat District

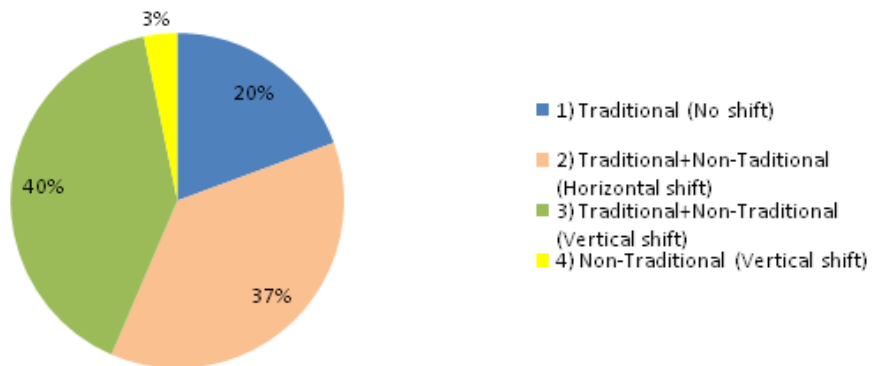
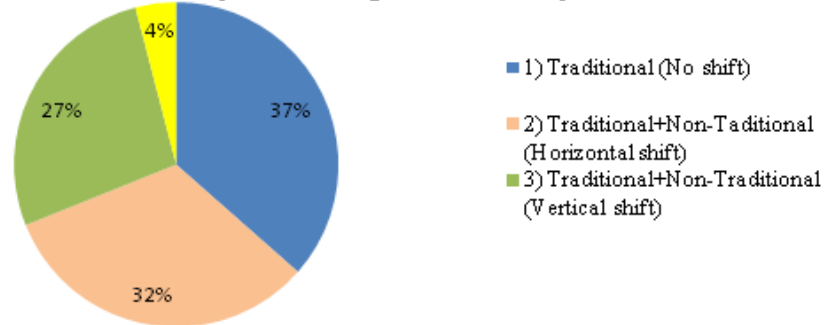


Figure 4 Percentage Distribution of Sample Households by Occupational Categories in Lakhimpur District



4.2 Determinants of Occupational Shift:

To explain the factors influencing occupational shift, a regression analysis has been carried out. The phenomena under investigation may be occupational category given in Table 1 is qualitative in nature with multiple categories. Further, the categories from 1-4 are an ascending order. Accordingly the ‘ordered logit’ model was thought to be suitable for the regression analysis.

The explanatory factors included for analysis are- the level of education (as an indicator of human capability), whether erosion effected (as an indicator of shock of natural calamities), the extent of the households contact with people of other communities (as an indicator of extent of exposure to other ways of life) and district locations, which takes into account the differences of the households across the three sample districts in terms of land holding pattern and other local factors. The details of the explanatory factors and corresponding explanatory variables are specified in Table 2.

For specification of the model-

Y_i is the observed occupational category of the households

Y_i is linked to the latent variable Y_i^* in the following way

$$Y_i=1 \text{ if } Y_i^* < K_1$$

$$Y_i=2 \text{ if } K_1 < Y_i^* < K_2$$

$$Y_i=3 \text{ if } K_2 < Y_i^* < K_3$$

$$Y_i=4 \text{ if } K_3 < Y_i^*$$

Y_i^* is linked to the explanatory variables by the following equation-

$$Y_i^* = \alpha_1 ED_i + \alpha_2 EE_i + \alpha_3 VT_i + \alpha_4 L_{2i} + \alpha_5 L_{3i} + \tilde{\alpha}_i$$

$\tilde{\alpha}_i$ is the random term, which has a logistic distribution.

Sl. No.	Explanatory Factor	Explanatory Variables	Expected Sign of Coefficient Result
1	Education	ED = Highest education attained by the sample household is taken in to account. Educational level attained by the members of sample households was codified into scores. The total scores may vary from 0-5, depending on the attainment of highest education of the household.	Positive
2	Whether Erosion Effected	EE = Each household in the erosion affected villages has been given ‘1’ and ‘0’ for otherwise.	Positive

Results of maximum likelihood estimation that stabilizes after 4 iterations are proved to Table 3.

Table 3 Results of Ordered Logistic Regression of Occupational Category of Sample Households

Variables/Items	Estimated Coefficients/Values	Standard Error	Z
Education	.6121991	.1336414	4.58***
Erosion Effected	.711825	.3162705	2.25**
Village Type	-.1922566	.3300006	-0.58
L ₂ (Jorhat)	.5058729	.3209478	1.58
L ₃ (Lakhimpur)	-.6762241	.3343572	-2.02**
K ₁	.451071	.3718929	
K ₂	2.720515	.4179882	
K ₃	5.607189	.60869	
LR Chi Square	32.96***		

*, **, *** indicates significance at 0.10, 0.05 and 0.01 level respectively.

4.3 Results and Implications:

The results show that the educational level in the households is the most significant influencing factor for moving up to higher occupational categories as expected. This factor has a strong positive influence on households' ability and motivation for shifting to higher occupation categories.

The other two statistically significance factors influencing occupational shift are locational dummy L₂ and L₃ and erosion effecton factor. The positive sign of the dummy for erosion effecton indicate that households affected by erosion are forced to shift to non-traditional occupations. The coefficient of L₃ be negative indicates that households from the Lakhimpur district are less inclined to occupational shift than households in the other two locations.

It may happen, because the average land holding among sample households in Lakhimpur district is significantly higher than other two locations. Hence, the lesser extent of diversification may be rationalized in terms of this factor. Relatively larger possession of land has enable sample households to stick their traditional occupation. In other words, households are under lesser compulsion to shift to other occupations.

5. CONCLUSION:

- To summarise, it may be said that the households were being diversifying (shifting) to non-traditional occupation, given by mainly by two factors. They are given to diversify livelihood due to push factor-erosion of land and other resources. Erosion forces people to diversify. Basically, it contributes people to diversify for non-traditional horizontal occupations. But, diversification is most significantly driven by education. Education is the major for enabling diversification to non-traditional (vertical) occupation. But most

significantly the households are induced and capacitated to shift to higher occupational categories, when they have access to education.

- This finding reveals the importance of both quantitative and qualitative expansion of education as a facilitator of socio-economic transition of the Mising community.

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The Educational Status of Muslim Women In Assam : A Case Study on Barpeta District Under Keotkuchi Block

Helmina Khatun

INTRODUCTION

“There is no change in the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing.” **Swami Vivekananda**. A nation cannot develop without women education. Education is the prime important tool for all round development of any nation. Especially women must have equal roles to play for the progress of the society. Right to education Act gives universal and equal opportunities to every child to get free and compulsory primary education. In present day modern researchers suggest that woman education is more important than male education for social and economic development of a nation.

ABOUT THE PROPOSED STUDY AREA:

Barpeta district is an educationally and socio- economically backward district consisting of two subdivisions- Barpeta and Bajali. There are eleven community development blocks, 129 Gaon panchayats, Total 829 villages among which 813 inhabited villages, 1 Zila Parishad, 11 Anchalik Parishad, two municipal board, four town committees, one census town, and one revenue town. There are eight revenue circles in the district. The total number of households is 337929. The community development blocks are- **The names of the blocks are:**

1. Gobardhana CD Block
2. Bajali C.D Block
3. Chakchaka C.D Block
4. Bhawanipur C.D Block

5. PakaBetbari C.D Block
6. Sarukhetri C.D Block
8. Barpeta C.D Block(Keotkuchi)
9. Mandia C.D. Block
10. Gomafulbari C.D Block
11. Chenga C.D Block.

Population structure of Barpeta District:

The district is covering on area 3245km².The total populations of Barpeta district are 1693622 as on 2011 census.The gender ratio of Barpeta district is 953 female for every 1000 male.The literacy of Barpeta District is urban 86.28 where male literacy is 90.44 and female 81.94 and rural 61.47 where male 67.09 and female 55.56.

Caste	Male	Female	Total
Hindu	61909	59678	121583
Muslim	12865	12079	24944
Christian	160	136	296
Sikh	39	27	66
Buddhist	5	5	10
Jain	198	169	367
Other	1	1	2
Not state	38	47	85

Source: Religion wise population 2011 – Barpeta.

Table2
DISTRIBUTION OF POPULATION BY CASTE IN RURAL AREA OF BARPETA:

Caste	Male	Female	Total
Hindu	187077	371383	
Muslim	603811	569281	
Christian	364	360	742
Sikh	23	23	46
Buddhist	21	18	39
Jain	19	13	32
Other	9	3	12
Not State	465	476	941

Source: Religion wise population 2011 – Barpeta.

IMPORTANCE OF WOMEN EDUCATION:

Education is the most powerful instrument for all round development of any individual. Till date the women education is critical to the country's entire development. Women education is like an effective medicine that may know how to cure a patient and recover their health. We know that if you educated a boy you train a man if you educated a girl you train a village is a statement made by..... It is absolutely correct because when we educate a boy, he grows into a man of great potential and his potential influence in the society is rather limited when compared to the influence an educated woman can have there. Because men usually do not spend that much time at home or with their families. Our society know that every girl may be root of a family. For example a Girl grow up, marry and give birth to children, look after them and help their to become empowered citizen if possible when women are well educated. If women are well educated the next generations in the nation will surely be well informed and highly civilized as well as educated women will empower their families and these families empower whole

villages. Empowerment of our villages and such villages will surely lead to the development of our nation. Apart from discussion we easily understood the importance of women education.

EDUCATIONAL STATUS OF MUSLIM WOMEN:

As the minorities in India are concerned Muslims are the largest minority in the country. Majority of this community is socially and economically extremely backward. Almost all other minorities are educationally and economically better off. Unfortunately Muslims have not been able to get their due share in total welfare work done by the Government, for economically weaker sections of the society in the country since independence. Different Governments appointed committees time to time to find out the causes of educational and economic backwardness of Muslims. Among these communities the latest one is the Sachar Committee. The committee has clearly revealed that only 4 percent Muslim population is educated and it is the most educationally and economically backward minority in the country as well as Muslim are the lowest educated section in Assam and Muslim women the least one. Basically Barpeta is one of the educationally backward district in Assam. 60% population of the district do belong to Muslim community. The rural female literacy of the district is 47% and the Muslim female literacy is only 33.2%.

SELECTION OF THE PROBLEM:

A woman in Assam has come a long way! From just a skilled homemaker women today have acquired skills and capabilities of not being a homemaker but being at par with their male counterparts. But women are the worst victims of the traditional, social conflicts, beliefs and all sorts of conservative nation and thinking. Their conditions of living and working are unique in character. They have to be emancipated from the exploitation of injustice that women in Muslim Community are not enabling to enjoy the same status and privileges as their men. The present investigation is on the unsuitable situation of the women in minority community.

Therefore, it is worthwhile and necessary to carry out a comprehensive and systematic analysis of the situation of women and their socio economic status in Barpeta town, in order to identify weak points and deficits from which a concept to tackle the deficits the status of women can be developed. Thus it has become necessary to conduct a study to investigate the status of women in various parts of the Barpeta district Under the Barpeta Block (Keotkuchi). The present study includes the status of women and their decision making and to find how we can go forward effectively. The present study will help us in identifying the deficiencies in the existing situation. To minimize these shortcomings research and development programmes should go together. Desired change will come only from an effort of this nature for an all-out improvement of status of women.

SIGNIFICANCE OF THE STUDY:

This study has been very useful for those individuals and institutions that have interest to know about the status of Muslim women. This can be also useful for policy makers and planners at the national level because they need to know the condition of the problem while devising appropriate policy and programs to address the problem. This study may also be helpful for all the researchers, NGOs/INGOs and other organizations to formulate and implement appropriate policies, focusing on the issue of Muslim women's socioeconomic status.

LIMITATIONS OF THE STUDY:

This study has been focused on the educational status of women in the Muslim community in a range of geographical areas of Barpeta district under Keotkuchi Block. So, Conclusion or generalization of this study may or may not applicable in the other part of the nation.

STATEMENT OF THE PROBLEM:

The title of the study is stated as follows :

“THE EDUCATIONAL STATUS OF MUSLIM WOMEN IN ASSAM: A CASE STUDY ON BARPETA DISTRICT UNDER KEOTKUCHI BLOCK.

OBJECTIVES OF THE STUDY:

1. To study the educational status of women in Muslim community in the study area.
2. To study attitudes toward women's education in Muslim community in the study area.

METHODOLOGY:

In the present study the investigator used Case Study Method and data for this study has been collected from the field survey. This study has been mainly based on primary data and secondary data. The study has been conducted through the formal method of interview, observation, and structured questionnaire; further more secondary data has been collected by field surveys, textbooks, statistical reports and previous Research studies.

SAMPLING:

When a small group is selected as representative of the whole universe, it is known as sampling. All the minority women residing in Barpeta has been considered as the universe population of the present study. Barpeta Block (Known as Keotkuchi Block) is selected for this study. There Are 129 gaon panchayats and 1064 (source Internet) villages in Barpeta. So out of them, two **villages are taken as sample village within the Barpeta block. They are – Radhakuchi and Beraldi village.** Out of them, two villages depending on heavily populated household of the Muslim communities. Those are Beraldi 450, Radhakuchi 400 households respectively. The total household among the two villages total 850 in number. Altogether more than 100 of these households have been selected proportionately as the sample size for the

generation of information. Therefore out of 400 households 50 houses are from Radhakuchi. In the similar manner out of 450 households 50 houses from Beraldi.

Finally from each household one married Muslim women of age group 20-60 as well as men also age group 20-60 has been selected as respondents through random sampling. Women and men below 20 years and above 60 years are not included in this study as a sample.

NATURE AND SOURCE OF DATA COLLECTION:

This study has used both primary and secondary data and information. Primary data have been collected through questionnaire, interview, key information and observation. Similarly, secondary data have been collected from various published and unpublished materials.

The Investigator has collected data through interview and questionnaire schedules for the women and men in the villages of Beraldi and Radhakuchi .Door to door enumeration was extended. As most of the women were illiterate and some were semi-literate, the direct interview method was found to be most useful.

DATA ANALYSIS AND INTERPRETATION:

In the present study the investigator has tried to find out the statistics and all the interviews were digitally recorded with the consent of each participant.

EDUCATIONAL STATUS:

Education plays a key role in the development of an individual. It is one of the major degrees to measure the social status of any community. Moreover, education for women is so important it helps them to improve their status in the community. Generally, the level of education is the indicator of the social status of women. The education status of the sampled households of the study area has been presented below.

Table3: Educational Status of Household Couple

Educational Status	No. of Respondents				Total	
	Male	Percent	Female	Percent	Number	Percent
Illiterate	7	14	27	54	34	34
Primary	9	18	10	20	19	19
H.S.L.C	14	28	7	14	21	21
Secondary	10	20	4	8	14	14
Bachelor	6	12	2	4	8	8
Master Degree and above	4	8	----	----	0	0
Total	50	100	50	100	100	100

Above table shows that out of 50 male population. 14% percent of them are found to be illiterate, 18% percent hold primary education, 28% percent H.S.L.C 20% percent Secondary and 12% percent of them hold bachelor and Master Degree above education are 8%. In similar way it is found that out of 50 female population 54 percent are found to be illiterate, 20 percent hold primary education, 14 percent H.S.L.C secondary 8% percent and bachelor holder 4% percent and none of them hold master degree and above education. Thus female populations are found to be more illiterate as compared to male populations in the study area. The above table also shows that the majority of the population in the study area are literate 34%. In the study area the female population of age group 30-60 then are found to be more illiterate than 20-35. But either male or female Muslim population below 20 years or on marriage are found to be illiterate in the study area. The ratio of Muslim girls' students to boys is quite higher at primary level but gradually tapers at the higher grade. The withdrawal rate of Muslim girl's students are higher than that of boy's students. Early marriage, language problems, use of parents and their children in field work, ignorance of parents, low economic status are the causes of withdrawal. Apart from these and poor economic conditions are found to be main causes of the low educational status of Muslim women in the study area.

Table 4: Occupation of Sample Households

Occupation	No. of Population			
	Male	Percent	Female	Percent
Agriculture	9	18	26	52
Service	5	10	2	4
Business (small shop)	10	20	1	2
Tailoring	8	16	3	6
Wage labor	7	14	6	12
Household works	--	--	12	24
Carpentry	11	22	---	--
Total	50	100	50	100

The above table shows that out of 50 male populations 18 percent of them are found to be engaged in agriculture 10% percent in service, 20% percent in Business, 16% percent in tailoring, 14 in wage labor 22% percent in carpentry and none in household work.

In the same way out of 50 female respondents 52% percent of them are found to be concentrated mainly upon agriculture. 4% percent in service, 2 in business, 6% percent in tailoring, 12% percent in wage labor, 24% percent in household work and none of them are found to be engaged in carpentry and forcing employment.

The field survey and above table show that the majority of the economically active population of the study area are engaged in agriculture which proves to be agriculture as the main occupation.

Table 5: Attitude toward the women education

Attitude	Number	Favorable attitude	percentage	Natural	percentage	Unfavorable attitude	percentage
Male	50	20	40	35	70	45	90
Female	50	15	30	48	96	37	74

From table 5 it can be observed that the highest percentage i.e. 90% male have unfavorable attitude and 70% have neutral attitude and only 40% have positive attitude toward women education. Regarding 96% female neutral attitude 74% have unfavorable attitude and only 30% have positive attitude towards women education in Muslim community under study area.

Cause of Low Educational Status of Respondents

The researcher asked some questions to know the opinion of the respondents about the main reason of Muslim women's backwardness of their status. The collected data from the study area is analyzed with their reports.

Table 6 : Distribution of educational status of their Low status:

Sl. No	Causes	No of Respondents	percent
1	Lack of education	29	58
2	patriarchal	4	8
3	culture	4	8
4	Inferiority	2	4
5	child marriage	7	14
6	Lack of awareness	4	8
Total		50	100

Above table shows that, in the study area, the higher percentage 58% of respondents reported that the main cause of Muslim women's low educational status is the lack of education, 8% of respondents said that patriarchal system is the cause of their low status, 8% said culture, 4 % said inferiority, 8% said that lack of awareness and 14% said child marriage is the cause of their low educational status.

Findings:

- The educational statuses of the Muslim in the study area are found to be so poor. Out of the total population 19 percent of them are found to be literate and 34 percent are illiterate. Among the illiterate, 14 percent of them are found male and 54 percent of them are female. Thus the female populations are found to be more illiterate as compared to male populations.
- The majority of the economically active population of the study area are engaged in agriculture which proves to be agriculture as the main occupation.
- The attitude towards women in the study area are found the highest percentage i.e 90 % male have unfavorable attitude and 70% have neutral attitude and only 40% have positive attitude toward women education. Regarding 96% female neutral attitude 74% have unfavorable attitude and only 30% have positive attitude towards women education in Muslim community under study area.
- The study area, the higher percentage 78% of respondents reported that the main cause of Muslim women's low educational status is the lack of education 10 % of respondents said that patriarchal system is the cause of their low status, 4 % said inferiority, 8% said culture and 20% said that lack of awareness is the cause of their low educational status.

CONCLUSION:

Through this study, it is known that Muslim women have multidimensional roles and responsibilities in their families. Their work burden is higher but most of their time is spent in their household activities. Then they should spend more time in agriculture which is not counted as income generating work. They work only for the purpose of family use. The literacy rate of Muslim women is moderate but they are not well educated and the higher education status of women is very low.

RECOMMENDATION:

Women are playing a major role in many important areas. Education is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully development process. Women education must be provided to every women, because it is best way to improve health, nutrition, fertility, and economics of a household that constitute a micro unit of a country.

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Promoting Micro Enterprises through STED Project Achievement & Challenges An IIE's experience

Jiten Kalita

Abstract

Beginning with industrial campaign in the early nineteen sixties entrepreneurship development process has now taken various approaches. The initiative has been taken for developing entrepreneurship right from individual entrepreneurship to group entrepreneurship and cluster development area approach. There are number of training programmes for specific target group to develop individual entrepreneurship viz., Entrepreneurship Development Programme (EDP) for educated unemployed youth, EDP for science and technology personnel, EDP for women, EDP for agriculture graduate/Post graduate, and EDP for ex-servicemen and voluntary retired persons etc. Under the area approach there are Rural EDP, Rural Industries Programme (RIP) of Small Industries Development Bank of India, District Rural Industries Project (DRIP) of National Bank for Agriculture and Rural Development(NABARD) and Science and Technology Entrepreneurship Development (STED) Project.

The STED project is a project under the Science and Technology Entrepreneurship Development Board (NSTEDB), Department of Science and Technology, Government of India. In the last few years the Government of India has taken steps to develop entrepreneurship and skill in various trades for unemployed youth all over the country.

In this paper it is proposed to share an experience, achievement and problems faced during implementation of STED project, for promoting micro enterprise in Assam to better appreciate the entrepreneurship development programme for creating self - employment opportunities.

About the Project:

The project is aimed at developing entrepreneurship at the district level through micro enterprises by matching the local resources, human as well as material, of the districts with science and technology inputs. The NSTEDB, Ministry of Science and Technology, Government of India has been pursuing Science and Technology Entrepreneurship Development (STED) project throughout India. In Bongaigaon, Goalpara and Kamrup(R) districts of Assam the STED project had been implemented through Indian Institute of Entrepreneurship(IIE). The paper presenter was the Project Director of the project and he had been coordinating, monitoring and looking after the overall management of the Project in three districts. It was a privilege for him to work more closely at the grassroots levels to promote entrepreneurship with S & T inputs. The Kamrup project was exclusively for women. All the three projects completed by March 2014.

Bongaigaon, Goalpara and Kamrup(R) districts are rich in resources; but the districts are the trouble torn districts of Assam. All the three districts are economically backward. They have also problems of insurgency, poverty and inter-community clashes, etc. The people of the districts are not much aware of entrepreneurial opportunities based on the resources of the districts. Hence, the resources have remained underutilized. Despite these drawbacks, the Bongaigaon, Goalpara and Kamrup STED projects could promote 219, 206 and 203 micro enterprises respectively within a period of 4 years as against the target of 200 fixed by the sponsoring organization with minimum 50 technology inputs for each district. This achievement becomes possible because of the efforts of the STED Project staff and active cooperation received from District Rural Development Agency (DRDA), District Industries and Commerce Centre (DICC), District administration, Banks and financial institutions (FIs), local Non-Government organization (NGO), the villagers and the targeted youth of the district. The STED Project staff had worked relentlessly at the grassroots level.

Aim & Objectives of the Project:

The aim of the project is to bring about the socio economic development of the selected districts through promoting micro enterprise or income oriented activities of the potential entrepreneurs by matching the material and human resources of the district with science and technology inputs. Therefore, the main objectives of the project are:

- To develop entrepreneurship in all possible sectors with special thrust on small enterprises involving science and technology inputs;
- To create sustainable employment through science and technology inputs;
- To mitigate the soaring unemployment problem by equipping the unemployment youths with appropriate skill development programmes.

Target Group:

The target group was the local unemployed youth, who may or may not possess necessary skill to launch a business unit; but have the necessary desire and attitude for taking up such venture. The duration of each project was 4 years.

Methodology Adopted:

- (a) Prior to launching the project surveys were conducted for identification of resources of the districts. The surveys included-
 - Human resources of the project districts
 - Materials or resources available in the project areas.
 - Market profile and paradigm
 - Method with science
 - Mechanics and mechanism through technology
- (b) The survey helped to gather both primary and secondary data, which were utilized to complete the project. The primary data were collected using a pre-designed interview schedule based on desk research.
- (c) Based on the data potential resources- based projects identified in the project area and prepared action plan by taking into consideration the science and technology intervention for exploiting the opportunities by the prospective entrepreneurs. In preparing the project opportunities, necessary guidance was taken from the concern line department and agencies for making the technology appropriate. Thereafter organized:
 - One day introductory meeting in different places of the districts with the help of local NGOs to spread the message of objectives of the project and creating environment.
 - Disseminated information on the identified project and designed technology potential entrepreneurs selected through Entrepreneurial Awareness Programme.
 - Besides, need-based Skill Development training was organized from time to time for creating efficient and sustainable entrepreneurs.
 - Organized New Enterprise Creation Programme for helping and guiding them for starting enterprises.
 - Developed linkage with Research and Development organizations for transferring technology for making the projects taken up by the prospective entrepreneurs in a creative way.
 - Coordinated with different developmental organizations viz., DICCC, DRDA, Department of Agriculture, Krishi Vigyan Kendra, (KVK) Cane and Bamboo Technology Centre (CBTC), Handloom and Textile department, Fishery and Veterinary department of the district including Banks and Financial institutions (FIs) so that the trained entrepreneurs can get assistance under different types of schemes implemented by them and also can avail the facilities and support available with them.
 - Prepared project profile/ project report on behalf of the beneficiaries and forwarded to the Banks and FIs for providing necessary finance under the different self-employment schemes.

- Organized Banker’s Meet in association with the district administration to familiarize the financiers about the project target and support needed by trained and prospective entrepreneurs. This was done so that banks and FIs may be comfortable in financing the STED project beneficiaries.
- Conducted Management Development Programme for the candidates, who were in the process of setting up enterprises or already set up.
- Created forward linkage for marketing of the products of the beneficiaries.
- Provided handholding support and follow up action for creation of sustainable of enterprises.

Achievement of the Project:

Despite of various problems faced during implementation the STED project, Bongaigaon, Goalpara and Kamrup could achieve the project target because of appropriate steps taken for implementation of the project and the cooperation received from all related organizations and departments. The overall performance of the project can be appreciated from the highlights given in table 1, and type of enterprises in table 2,

Table 1: Highlights of the STED Projects Bongaigaon, Goalpara & Kamrup

Sl No	Particulars	Remark		
		Bongaigaon	Goalpara	Kamrup
01	Total registered candidates in four years (numbers)	2190	1360	1081
02	Total candidates trained	1375 (62.78%)	1328 (97.64%)	1081 (100 %)
03	Number of units promoted in four years.	219 (15.92%)	206 (15.14 %)	203(18.77%)
	Type of enterprises	No. of Units	No. of Units	No. of Units
04	Agro and allied	90	97	40
	Chemical based	06	02	05
	Electronic & IT based-	09	20	--
	Garment based-	56	43	137
	Demand based	12	23	07
	Others	46	31	14
05	Unit promoted through Bank Financed (No)	157 (71.68%)	131(63.59%)	85(41.87 %)
06	Unit set up by their own capital investment (No)	62 Nos.(28.31%)	75 (36.40%)	118 (58.12 %)

07	Unit Set up By male entrepreneurs (No)	130 Nos (59.36%)	126 Nos (61.16%)	All by Female The programme was exclusively for women
08	Unit set up by female entrepreneurs (No)	89 Nos (40.64)	80 Nos.(38.84%)	
09	Unit Promoted with technology inputs (No)	100 Nos (45.66%)	78 numbers (37.86%)	62 (30.54 %)
10	Average investment (Rs in lakh)	1.55 lakh per unit	1.60 lakh per unit	1.2 lakh per unit
11	Total employment created	891 Nos.	671 Nos.	800 Nos.
12	Average employment (No)	4.06 numbers	3.31 numbers	3.9 numbers
13	Technology inputs given (No of enterprise)	in 100 enterprises	in 95 enterprises	In 62 enterprises

Table 2: TYPES OF ENTERPRISES PROMOTED IN STED PROJECTS

Sl. No.	Product/ Service	Sl. No.	Product/ Service
1	Phenyl Making	32	Bee Keeping
2	System of Rice Intensification (SRI)	33	Silk Rearing / Reeling/ Spinning
3	Turmeric Packaging	34	Nursery
4	Shoe Making	35	Fish /Rice Composite Farming
5	Areca-nut Leaf Plate Making	36	Doll making
6	Bamboo Products	37	Poultry/ Piggery Farm
7	Milk & Milk Products	38	Handicraft Products
8	Garment Making	39	Jewellery
9	Textile Designing	40	Electronic Item Repairing
10	Weaving with Improved Loom	41	Bi Cycle Repairing
11	DTP Centre	42	Xerox
12	Chalk Pencil	43	Restaurant/ Fast Food
13	Food Processing	44	Power tiller/ Tractor Service
14	Rubber Latex Processing	45	Battery Service
15	Sital Pati Diversified Product	46	Truck Service/ Tempo Service
16	Jute Diversified Product	47	T.V/ Mobile Repairing
17	Mustard Oil Processing	48	Beauty Parlour
18	Spice Grinding & Packaging	49	Mobile Repairing
19	Handicraft Product from Water Hyacinth	50	Silk Rearing
20	Bamboo Stick & Agarbatti Making	51	Public Call Office (PCO)
21	Broom Making	52	Automobile Repairing
22	Biscuit Bakery	53	Pathological Clinic cum Pharmacy
23	Vermi Compost	54	Tent House
24	Puffed Rice	55	Dry flower making

25	Wood Oil Making	56	Cow and pig breeding centre
26	Rice & Oil Milling	57	Composite Farm
27	Ice candy Making	58	Printing Press
28	Tailoring, Embroidery/Fashion Designing	59	Fragrance manufacturing for incense sticks
29	Betel Nut Processing	60	Herbal bone setting
30	Rubber Plantation	61	Fabric painting
31	Concrete Unit		

Success Factors of the STED Projects

The success of STED projects undertaken by IIE has many contributing factors. In implementation a number of activities had been taken to achieve the target of the projects such as proper coordination with the line department, creation of entrepreneurial environment among the target group, identifying viable project with appropriate technology for the beneficiaries, conducted Skill and Management development Programme, preparation of project report and forwarding to the concern banks or departments, developing linkage for conversion of various schemes and support available, developing forward linkage for marketing of products of the project beneficiaries. There were regular counseling, consultancy, and periodical meetings that helped trained entrepreneurs to launch their project and sustain.

Cost-benefit analysis of the projects:

Cost:

The monetary cost of the Bongaigaon project is Rupees 38.72 lakh in four year, Rs. 39.99 lakh in the Goalpara project Rs. 37.54 in Kamrup project.

In fact, there is no social cost found in these projects. There is no possibility to create pollution by the enterprises since majority of the enterprises set up by the entrepreneurs are agro and allied activities. As micro enterprises are using small and simple technology and machinery in production, hence there is very less possibility of accident in production process.

Benefit:

There are numbers of benefits from the projects. The monetary benefits of the projects are investment and income generation by the entrepreneurs. The average per unit investment of the enterprises of the project Bongaigaon is Rs. 1.55 lakh, Rs. 1.60 in the project Goalpara and Rs.1.20 in the Kamrup Project. Similarly the average per unit income of the enterprises is Rs.8000/- , Rs. 7500/- and Rs. 7600/-respectively in all projects.

In case of social benefit, the Bongaigaon project created 219 enterprises where 891 persons get employment, in the Goalpara project 206 enterprises generated 671 employment and in the

Kamrup project 203 enterprises generated 800 employment directly. In all projects, the entrepreneurs are utilizing maximum local resources to meet the local needs.

Constrained perceived by the Project team:

In promoting entrepreneurship through STED project, the project team faced numerous challenges. The challenges can be grouped into three categories, viz. , (i) problems with concern entrepreneurs, (ii) problems with the people of the locality iii) problems with the support organizations.

Ultimately, it is the person who takes decision to start an enterprise and manage it. This requires motivation of the person concerned. He also needs mental and physical support of his family, friends, and relatives. The people of the locality need to recognize his work. There should be harmonious relationship between the entrepreneur and society to successfully run an entrepreneurial activity. The support organizations including banks and financial institutions are to provide necessary support to prospective entrepreneurs for enterprise development. If the necessary supports from the support organizations are lapse that slowdown the process of entrepreneurship development. The various steps of the departments/organizations towards developing entrepreneurship are encouraging the potential entrepreneurs.

Some of the challenges of promoting micro enterprises are:-

i) Problems with the concern person

- Lack of motivation for micro enterprise activity;
- Lack of awareness of entrepreneurial opportunity he can take up;.
- Lack of requisite managerial skill to start and manage his unit;
- Lack of finance for initial investment and ignorance about Government Schemes;
- Lack of knowledge about Government support system;
- Fear of failure and not having challenging attitude;
- Lack of exposure and knowledge about value addition.
- Lack of innovative idea for taking up new entrepreneurial venture.

ii) Problems with the people of the Area:

- Lack of awareness about the need and importance of commercial micro enterprise.
- Apathy, sense of fear and insecurity towards Government initiated programmes
- Ignorance about own potentiality, materials and human.
- Economically poor and politically weak
- Not aware about value addition
- They prefer to be what they want to be.

iii) Problems with the supporting organizations:

Though number of organizations/ departments is involved in providing support, even then majority of the organizations acted in the following ways:

- Lack of coordination among the organizations, departments and Institutions engaged in promoting entrepreneurship in one way or the other.
- Majority of the promoting agencies do not have sufficient staff to provide support to the prospective entrepreneurs.
- Sometimes, banks, FIs and other supporting organizations are not willing to co-operate with the promoting agencies.

Other Challenges of Micro Enterprise:

- Due to the globalization and free economy the micro enterprises are faced competition with the international products. Prior to economic reforms this sector developed under a protective environment. Now they get new opportunities to enter into the international market, but they face competition.
- Credit problem still remains a key problem for micro enterprises. This is due to insufficient credit target for micro entrepreneurs.
- Though the Government has taken a number of schemes for infrastructure development, even then infrastructure has not developed properly. Apart from transportation, communication and power is a major challenge for micro entrepreneurs. Unscheduled load shedding and difficulty in new power connection still continues to be a major problem.
- Social disturbance like community clashes, frequent called bandhs and insurgency create problems in carrying out regular activities planned under the STED.

Conclusion: Micro enterprises have been playing an important role in poverty alleviation and also in the promotion of self-employment and entrepreneurship among the youth both in rural and urban areas. There is a growing tendency to meet the needs of the society and numbers of organizations are involved in the process of developing entrepreneurship.

Recommendations :

- It is felt that the area approach programme is the best approach for promoting entrepreneurship and micro enterprise.
- Besides providing training, handholding support should be mandatory for promoting micro enterprise.
- All self-employment programmes should be credit-linked.
- The promotional organizations should develop backward and forward linkages to market the products of micro enterprises.

- There should be focus on the service sector in the initial stage. Gradually the successful entrepreneurs can enter in manufacturing sector based on locally available materials, market, technology etc.
- The high level of dedication and abilities of the trainer cum motivators of promoting agencies can play significant role to make any development programme effective and result oriented. The trainer also should get freedom in term of coordinating programme.

Film adaptation: A Study of ChetanBhagat's Novels

Dr. Jumi Kalita

Abstract

Over the years, a number of literary adaptations have come to the big screen. It's very common for popular stories to be lifted from the pages of their original books and shared with audiences through new mediums, such as theatre and film. The film adaptation becomes popular today which is basically based on literary works. There is an increase of film adaptation every year by the local production houses. The literary works that have been adapted into films are especially from novels. This situation proves that there is a demand by the public on film adaptations of literary works. Thus, the production of film adaptation has been expanded the horizon of literature. It is also observed that the literary film adaptation is a new medium in offering better understanding of literature. ChetanBhagat, one of the leading contemporary novelists, whose many novels have been adopted by Bollywood filmmakers to make movies like 3 Idiots, 2 States, Kai Po Che, Half Girlfriend and Revolution 2020. This paper aims to highlight the cinematic representation of ChetanBhagat's novels namely *Five Point Someone*, *One Night @ The Call Center*, *The 3 Mistakes of My Life* and *2 States: The Story of My Marriage*.

Keywords: Film, Adaptation, Mass and Media, ChetanBhagat

Chetanbhagat, a leading contemporary writer in Indian Fiction is also known as one of the bestselling novelists today. To provide with huge audience, the film makers from all over the world have adopted literature writings for movie making. The main purpose of these film adaptations lies in giving visual appeal to the black and white words of the author's writings.

Audiences are very important to grasp the content of media say as print, electronic and digital. Media these days is working and providing content keeping in view the target audience because it is the audience that makes the content popular to read and share. Cinema is the important medium to entertain and educate spectators by providing them valuable information. There may be two simple reasons why filmmakers choose novels or literature to make movies. Literature adaptation is not a new concept in Indian Cinema. Since the beginning of cinema, adaptations have been a staple of the business of film. Even in Indian Cinema, film makers are taking references of literature and novels as the story line of their projects. The first full-length Indian silent feature film was an adaptation from a mythological character Raja Harishchandra. Indian filmmakers have directly or indirectly taken references from various mythological and social stories in order to make their films (kaur 1). If we take the year, 1900, for instance, we find titles such as *Romeo and Juliet*, *Aladdin and the Wonderful Lamp*, and a series of films entitled Living Pictures (1900), described on the Internet Movie Database (IMDb) as faithfully representing art masterpieces.

Bhagat's first novel *Five Point someone* which was published in 2004 made him famous overnight because of the popularity of the novel. This novel deals with the complexity and unheard challenges of the educational institutes in India. By reading the novel one can easily correlate it with his/her live experience. Filmmaker Rajkumar Hirani in 2009 took an opportunity and he converted *Five Point Someone* into film '3 Idiots'. His second novel *One Night at the Call Center* published in 2005 also adopted into movies by Atul Agnihotri named 'Hello' in 2008. 'Kai Po Che' is the third film based on Chetan Bhagat's novel *The 3 Mistakes of My Life* (2008) directed by Abhishek Kapoor, and the movie was subsequently released in 2013. The novel tells a story about religion, cricket and business. It also talks about friends who live in the city Ahmedabad in western India. The phrase 'Kai Po Che' is a victory chant associated with kite-flying, a popular sport in Gujarat. The kite metaphor in the movie refers to the three mistakes committed by Govind along the way. Although, this novel has highlighted some national issues of Godhra riots in Gujarat in 2002 and cricket obsession in India, Bhagat has interwoven a thrilling love story in between all these issues. The film '2 States' is based on the novel *2 States: The Story of My Marriage* published in the year 2009 and it was directed by Abhishek Verma. This novel is a memoir based on the inter-caste marriage system in the Indian society. The next one is *Half Girlfriend* which was directed by Mohit Suri and the movie was released with the same name. This novel talks about the cultural shock in patriarchal society by giving the Live-in relationship a thought and acknowledgment. Moreover, Chetan Bhagat wrote a script for the popular Bollywood movie 'Kick' with producer Sajid Nadiadwala which was released in the year 2015. This chronological trend of Bhagat writings has portrayed him as a writer of the Bollywood.

Many theorists survey the nature and method of adaptation as an inter relative thing between literature and film. Balazs in his collection of essays “Theory of the Film: Character and Growth of a New Art” emphasises that the film script is an entirely new literary form, newer even than the film itself. He also emphasizes that novel should be regarded as a potential raw material to be transformed at will by the writer of the screenplay. He says that the screenplay has the capacity to approach reality, to approach the thematic and formal design of the literary model and represent it with aesthetic design and technology (Balzazs, 1953)

It has been said that there is a rare prolonged relationship between a writer and films, especially in India. But the question rises that how ChetanBhagat’s works have been frequently picked up by Bollywood filmmakers for making films. To find out the answer to the question Boski Gupta says that young readers love ChetanBhagat and he touches the life of almost every Indian through his books, newspaper columns, TV appearances, and social media or through his association with Bollywood. In one of his interviews with AdarshTaranhe was asked why most of his books could be made into movies? He replied: “I always had a plot driven, fast paced stories style that suits the Bollywood. However, I still write the stories I want to write, and even do a lot of non-fiction columns and motivational talks that have nothing to do with Bollywood.” Again when he was asked about the invariable adaptation of his novels and about his attitude to this transition, Bhagat replies: “I like to reach more Indians, and movies help me do so. The bigger the audience I have, the more likely they are to read my non-fiction columns on national issues or be interested in my views. Movies help me do that. I can’t pick the least right”. Thus, all his novels which have been made into movies are simple and influenced by day-to-day life of an average Indian.

There is use of simple plot, language and there is every element of entertainment, love, friendship, sex, ambitions, betrayals and glamour in his writing. This must be attractive for Bollywood to make movies based on his novels. For example Krish, the protagonist in the novel *2 States: The Story of My Marriage* comments on the complexity in Indian marriages as “These stupid biases and discrimination are the reason our country is so screwed up. Its Tamil first, Indian later, Punjabi first Indian later, It has to end. National anthem, National currency, and National team—still, we won’t marry our children outside our state. How can this intolerance be good for our country (102)? This shows protagonist rationality and his awareness about the social system which restricts them to do what they really want to. Such languages, conversations and issues are raised and highlighted by Bhagat which become very attractive for the filmmaker. Another example is from *One night @ call center* where Bhagat tries to show the situation of the globalized India through the portrayal of Military uncle. Here is an instance from the novel in the form of an e-mail which is sent by a son to his father (Military Uncle) conveying the horrible truth of life: “Dad... you have cultured my life enough, now stop cluttering my mailbox. I do not know what came over me that I allowed communication

between you and my son. I don't want your shadow on him. Please stay away and do not send him any more emails. For literally or otherwise, we don't want your attachment (165).

ChetanBhagat is best known for his novel writing which has a kind of plot that is easily adaptable into movies. Upon a closer reading of his novels one finds that they all have one thing in common: similar characters. His novels have a decent vocabulary and real life aspects of college-going crowd. For example, in contemporary times what kind of notion student have, here is a brief instance of conversation from *The Five Point Someone*, how Venkat believes in cramming and thinks the note- learning is the only way to excellence and also believes that there is no time for creativity and innovation."Venkat you study all the time. Can't you just..." Alok said. I am nine-pointer, do you understand? I have to maintain my position!" Venkat said, speaking more to remind himself than to tell Alok" (92). This conversation throws light upon the contemporary scenario of the society/educational institutions. Students have mere becomes the processing machine to store everything, even though they are having true knowledge or not. Everything has becomes blurry or confusing to them. So film maker find it suitable to raise such issues through their movies so they can put forth it differently and earn more money with the success of a movies.

He started the waves of Popular Novels in India. People find him close to their heart because he is portraying their lives with first hand experiences. ChetanBgagat himself said in an interview with Ankush that his third novel *The 3 Mistakes of My Life* established him as India's bestselling author. He wrote on love stories even on Godhra riots which are more cinematic and he knows what young Indians actually wants to read. It is true that Bhagat is explicit about his intention behind his writings. He wants to convey his message among the masses through entertainment industry like Bollywood or through the magazine or newspaper column.

Conclusion:

ChetanBhagat with his new genre of novel writing has become very popular in Bollywood and his novels which are adapted for movies have gained popularity and have become doubly famous among the masses because his writing skill with contemporary language, societal problem, educational barriers, love affairs and current conflict which hare visible but no one wants to talks over them. The characters are indeed endowed with modern thinking. They think beyond the social norms of restriction and patriarchal hierarchy. Such writings and characters encourage film maker to adapt into cinematic form. Most of the conversations of his novels arouse the emotional essence of a person and also throws the light upon the deteriorating relationships and insensitive humans being of modern times. However, such writings are more apt for the moviemaking. Such content are tempting to the Indian cinema which has been constantly providing by the Bhagat through his writing. Even though he has not considered being a literary writer and had criticized for the usages of his languages, he dared to divert the main stream of literature to a different level which is not right for the literature lovers. He

defended himself by saying that language has its cultural association and meanings are contextual. Indeed he is successful to convey his inner thought, ideas, philosophy and most importantly the present circumstances of the nation.

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An Observation on Women Empowerment After Independence in India

Karabi Das

Abstract

Since ending of the British rule, India has started to focus on developing in various sectors of the Nation. Even though India were facing lots of challenges along with scarcity in some major sectors like education, social, economical, cultural, agricultural etc. among those one of the major emerging challenge in India is Empowering women. Women have been facing many of challenges before independence. It has decreases after independence unlike other countries. Since Independence, In Global context India has taken many initiatives to achieve their goals for Women empowerment and National growth and Sustainability. From the study, it has shown that the rate of educated women has been increasing after independence up to 70.30% in India. It is to bring equality in the society for both male and female in all areas. Women empowerment is very necessary to make the bright future of a family, a society and a Nation. Education is a milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. Women are now engaged in various organized and non-organized sectors in India. Most of women are engaged in education sector, in financial sector of the country, engaged in social welfare programs, in health sector and so on. They can take their own decision what to choose, how to live in a society. They are now aware about their rights and know about their strengths. After independence, the concept adopted that there should not be any gender bias and no difference between boys and girls or men and women. The concept of equality and liberty has more focused and given importance on that equality. All men and women should come together and work for the National growth of the country.

KEY WORDS: *Women Empowerment, Social growth, National Growth, Literacy of women.*

OBJECTIVES :

1. To observe analytically on women empowerment in independent India.
2. To know about the status of women in India after independence.

METHODOLOGY :

The scope of this paper is confined to an observation on women empowerment in India after independence. In this paper, analytical observation method has been adopted on the basis of secondary sources of data.

INTRODUCTION

In the history of human development, women have been as vital in the history making. After independence women's status in India is comparatively higher than before independence. Women have been always fighting for their rights and position in society. At the time of British and Missionary's rule, women were ignored and neglected from the education system¹. After independence, the education system has grown up and focused on more participation of women in the education sector, though education is the major key of empowering an individual independently. Thus without education they were not aware about their rights and duties in the society. Women's empowerment in India has a long history. Great social reformers in the past like Raja Ram Mohan Roy, Swami Vivekananda, Acharya Vinobha Bhave and Ishwar Chandra Vidyasagar etc. abolished ghastly practices like *Sati-Dah-Pratha* and *Child marriage* and worked relentlessly in the past for the upliftment of women in India. From the last few decades, India has shown women are working in various sectors in society like in education, economic, society and politics. Moreover they are engaged in their own businesses. Women are empowered by gathering knowledge, enhancing their skills, capabilities through education in a productive way. In fact higher status for women in relation to empowerment in society indicates of a Nation's overall progress. Undoubtedly, without an active participation of women in National activities, the social, economic or political progress of a country will fall down and will become static. Women empowerment can be defined as the independent role of women in society. Empowering women is a necessary right of women. They should have proportional rights to contribute to society, economics, education, and politics.

Literature Review : Halder, Ujjal Kumar (2016) conducted "A Study on Women Empowerment through Education After Independence" with the objective to observe the changing status of women in Indian society. The result showed that Education is the milestone of women empowerment.

CHALLENGES FACED BY WOMEN AFTER INDEPENDENCE :

Women have traditionally fought for their rights and status in society. They have repeatedly pushed for equality so that they can live lives precisely comparable to those of men. Still, they

are fighting even after the Independence. If we talk about Today’s scenario, many women are still facing the issues like gender discrimination in society and even at home also, sexual abuse and harassment, education, inadequate nutrition and health issues, child marriage, and so on.

WOMEN EMPOWERMENT IN VARIOUS SECTORS AND THEIR STATUS :

Literacy and Women: Literacy is said to be the key factor in the socio-economic progress of a country. India after independence has able to overcome the huge literacy gap by gender of men and women. It has been observed that the over all literacy rate of India has increased from 18.33% in 1951 to 65.38% in 2001 census. The female literacy rate also increased accordingly 8.86% in 1951 to 54.16% in 2001². India at 75 in 2022, the literacy rate of women is 70.30%. Thus, the rate of literacy of women has seen gradually increased at the end of British rule in India.

A table of growth of literacy rate of women in India can indicate the growth of women’s skills, knowledge, capabilities, status in Indian society –

Year	Rate of women literacy in %
1951	8.86
1961	15.35
1971	21.97
1981	29.76
1991	39.29
2001	53.67
2011	65.46
2021	70.30

Table: Growth of literacy rate of female

Women and Education sector:

After Independence, the educational rights of women were promoted and they were made aware of the value of education. The ratio of women pursuing higher studies and taking education

improved gradually since then. After independence, The National Committee on Women's Education was accordingly set up by the Indian Government in May 1958, with Shrimati Durgabai Deshmukh as Chairman. Education will be used as an agent of basic change in the status of women. In order to neutralise the accumulated distortions of the past, there will be a well conceived edge in favour of women. The National Education System will play a positive, interventionist role in the empowerment of women⁴.

Some initiatives for women education :

Kothari commission, 1964-66 : This commission stated about women education with some recommendations like Provision for equal education , vocational education , appointment of female teacher in every stages of education etc⁵

New Education Policy, 1986

National Programme for Education of Girls at Elementary Level (2003),

Kasturba Balika Vidyalaya (2004), Sakshar Bharat Mission for Female Literacy (2009),

SABLA- Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (2011) ,

Beti Bachao Beti Padhao (2015): Beti Bachao, Beti Padhao is a campaign launched by the Government of India. It mainly targets the clusters in Uttar Pradesh, Haryana, Uttarakhand, Punjab, Bihar and Delhi⁶.

These are the some efforts for women education after independence by the Indian Government for ensuring effective participation of girls in education. Now women are working at a high level in the field of education.

Society and Women: During the post-independence India, improvements were made in terms of various areas that led to well-being of women within the society. There were formulation of many programs and schemes that had the main objective of bringing about progressive among women.

Some women welfare schemes:

Kanyashree Prakalpa Yojana : Kanyashree Prakalpa seeks to improve the status and well being of girls, specifically who belongs to socio-economically disadvantages families.

Sukanya Samridhi Yojana,

Balika Samridhi Yojana,

Apart from these , Ladli Laxmi Yojana, Dhanalakshmi scheme, SWADHAR Greh (A Scheme for Women in Difficult Circumstances) ,NARI SHAKTI PURASKAR, Awardees of Stree Shakti Puruskar, 2014 & Awardees of Nari Shakti Puruskar , Women Helpline Scheme, Mahila police Volunteers, Mahila Shakti Kendras (MSK) these can be included.

Economics and Women: The number of working women has also steadily increased. Women have been recruited in all posts such as teachers, doctors, nurses, advocates, police officers, bank employees in all major cities of India. Since 1991 women have been recruited into 3 wings of armed forces those are military, air force and naval force.

Some initiatives for empowering women economically :

Mission POSHAN 2.0. : Poshan 2.0 aims to address the difficult issue of malnutrition among young children (under the age of 6), adolescent girls (14–18), and lactating mothers.

Anganwadi Services: An Anganwadi is a type of rural child care centre in India. They were started by the Indian government in 1975 as part of the Integrated Child Development Services program to combat child hunger and malnutrition.

POSHAN Abhiyaan, Scheme for Adolescent Girls, Self Help Group (SHG) etc.

NGOs and Women Empowerment :

The main model of intervention for the majority of Indian NGOs working in rural areas on issues of gender and poverty is the self-help group. It is a form of savings based microfinance, which is essentially a mutual-based model aimed primarily at women. In 2006 there were over two million SHGs across India, with 33 million members and delivering services to well over 100 million people (Isern et al. 2007). The basis of the SHG is that 10 to 20 women come together to form a thrift and credit group: each member puts a small amount of money each week into a common fund, and after a period of six to twelve months, small loans from the fund are then made to selected members, based on their savings level and a needs assessment⁷. After independence, women has been shown their empowerment in various aspects . In India, women are actively involved in environmental movement for conserving natural resources to sustain livelihood. Gauri Devi and Bachni Devi are major example who's lead for Chipko movement, 1973 in India. Again , Kalpana Chawla who was the first Indian woman to fly in space. In 1997, she flew on NASA's space shuttle "Columbia". After independence , Anna Rajam Malhotra, who was the first woman IAS officer in India, was posted as a Civil Servant in Madras State in 1951.

Some NGOs like GURIA INDIA, PRERANA, SAYODHYA Home For Women, SHIKSHANE SAMAJ KALYAN KENDRA etc are presently working for helping and counseling to women in Need.

SUGGESTIONS:

On the basis of the findings of the present study, some possible suggestions can be included for solving the issues of empowering women as below -

For Urban area:

1. Provisions for enhancing the various skills like computer skill, social skill ,
2. Work in various organised and non-organized sectors.

For Rural area:

3. Come out openly for self independent.
4. Join in Self Help Group.
5. Educate themself and their girl child.
6. Government's initiatives should reached to all women for developing their livelihood.

CONCLUSION

Since independence , the status of Women in Indian society comparatively higher than the British rulling time. Even today it is a big challenge to empowering women in various field with a good status in the society. After independence , In the fourth chapter of Indian constitution, Directive Principle of State Policy stated about provisions for equal rights and opportunities of men and women⁸. Empowering women leads empowering the World. Thus everyone should change their negative attitudes towards women and everyone must work together. Every person must work to ensure that it is safe for women to be there, including the government. Criminals who harm women must face stricter penalties under the law. Education also needs to be emphasized strongly. For a better future, it must become mandatory for all girls and women to have an education. To defend and safeguard our women in India, we must work together. It will benefit our nation's growth and improve the world. Otherwise this challenge will be static for long. Some goal have been reached, some are yet to reach, and some other are still to be started. But the process has started of educating the women of India and to empower them. A long way is still to go. A large number of women are still in the darkness. But a huge number of women in independent India have brightened the face of India in front of the world. After independence it has seen that women are treated equally in various field. Empowering women leads empowering the World and it will be definitely profitable for sustainable growth of a Nation like India.

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V Development at the Frontiers: An analysis with reference to the Border Area Development Programme (BADP) in North-East India

Kasmita Bora

Abstract

The development of the border areas is envisaged as an important element of the border management policy of the Indian government. In the light of this philosophy, the Border Area Development Programme (BADP) programme was introduced as a “Centrally Sponsored Scheme” and is implemented by state governments under the monitoring of the Department of Border Management under the Ministry of Home Affairs. The objective of BADP is to meet the special development needs of the people living in remote and inaccessible areas near the international border. Several states located in the North-Eastern part of India share borders with neighbouring countries like China, Nepal, Bhutan, Myanmar and Bangladesh; therefore the development of these areas becomes vital for the overall development of the country. State Governments in the region have utilized BADP funds mainly for execution of projects relating to infrastructure, livelihood, education, health, agriculture, and allied sectors to meet the special development needs and inculcate sense of security among the people living in remote and inaccessible areas situated near the international border. The objectives of this study are to evaluate the coverage and the impact of the Border Area Development Programme (BADP), identify the bottlenecks and suggest improvements that can be made to the programme with a view to ensure its greater efficacy and impact in North-East India.

Keywords: Borderlands, Border Area Development Programme, Liberalisation, National Security, Panchayati Raj Institutions

INTRODUCTION

The liberalization of the economy starting from the early 1990s, emergence of the country as an economic power, improvement in relations with neighbouring countries and necessity of vigorous border trade and transit, changed the perspective in which border areas were perceived. It was now felt that borders should “show case” the development of the country. The borders should be populated, and made accessible to the people of the country. The problems and challenges of development along the border regions have a unique place and significance in the process of national planning due to the specific needs of the people living in the difficult geographical and environmental conditions. However, the magnitude of the problem differs from region to region depending upon the physiographical condition, socio-cultural set-up etc.

The Department of Border Management was created in the Ministry of Home Affairs in January, 2004 to pay focused attention to the issues relating to management of international land and coastal borders, strengthening of border policing and guarding, creation of infrastructure like roads, fencing and flood lighting of borders and implementation of Border Area Development Programme (BADP). As a part of the strategy to secure the borders as also to create infrastructure in the border areas of the country, several initiatives have been undertaken by the Department of Border Management. These include expeditious construction of fencing, floodlighting and roads along Indo-Pakistan and Indo-Bangladesh borders, action for development of Integrated Check Posts (ICPs) at various locations on the International Borders of the country, construction of strategic roads along India-China, Indo-Nepal and Indo-Bhutan borders. In addition, various developmental works in the border areas have been undertaken by the Department under the BADP as a part of the comprehensive approach to border management (Modified Guidelines of the Border Area Development Programme (BADP), 2020).

Objectives :

The objectives of the study are to evaluate the coverage and the impact of the Border Area Development Programme (BADP), identify the bottlenecks and suggest improvements that can be made to the programme with a view to ensure its greater efficacy and impact in North-East India.

Methodology :

The study is analytical and descriptive based on secondary sources of data collected from various sources like journals, books, reports, articles, websites and newspapers.

Findings and Discussion :

Border Area Development Programme (BADP) is part of the comprehensive approach to border management with a focus on socio-economic development of the border areas and promotion of a sense of security amongst the people living in these areas. It was introduced in the year 1993-94. Initially, the programme was implemented in the Western Border States with an emphasis on the development of infrastructure to facilitate deployment of the Border Security Force. Later, the ambit of the programme was widened to include other socio-economic aspects such as education, health, agriculture and other allied sectors. During the eighth Five Year Plan, the coverage was extended to include the Eastern States those share a border with Bangladesh. The implementation of BADP is on participatory and decentralized basis through the Panchayati Raj institutions, Autonomous Councils and local bodies.

(i) Border Area Development Programme (BADP): Rationale and Objectives

The BADP is a Core Centrally Sponsored Scheme (CSS). Presently, the Programme covers 396 Blocks of 111 border Districts in 16 States and 2 Union Territories abutting the International Boundary viz. Arunachal Pradesh, Assam, Bihar, Gujarat, Himachal Pradesh, Jammu & Kashmir (UT), Ladakh (UT), Manipur, Meghalaya, Mizoram, Nagaland, Punjab, Rajasthan, Sikkim, Tripura, Uttar Pradesh, Uttarakhand and West Bengal. Previously it has largely worked as a 'stand-alone' vehicle for project financing; which was later converted to a programme which seeks comprehensive development.

The main objective of the BADP is to meet the special developmental needs and well-being of the people living in remote and inaccessible areas situated near the International Boundary (IB) and to provide the border areas with essential infrastructure by convergence of BADS/other Central/State/UT/Local Schemes and through a participatory approach especially in six thematic areas - Basic Infrastructure, Health Infrastructure, Education, Agriculture & Water Resources, Financial Inclusion and Skill Development. In border areas, the provision of essential infrastructure facilities and opportunities for sustainable living would help integrate these areas with the hinterland, create a positive perception of care by the country and encourage people to stay on in the border areas, leading to safe and secure borders.

The funding pattern of BADP for the eight North Eastern States (viz. Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim) and two Himalayan States (viz. Himachal Pradesh and Uttarakhand) will be in the ratio 90:10 (Centre Share: State Share) and in respect of remaining six border States (viz. Bihar, Gujarat, Punjab, Rajasthan, Uttar Pradesh and West Bengal) will be in the ratio 60:40 (Centre Share: State Share). For UT of Jammu and Kashmir the funding pattern will be in the ratio 90:10 (Centre Share: UT Share) and for UT of Ladakh (UT without Legislature) Centre Share will be 100%.

The list of works and projects permissible under the Border Area Development Programme are construction and up-gradation of roads, bridges, culverts and foot suspension bridges, construction of retaining walls to protect the roads in hilly areas; Health infrastructure like Construction of houses for Government doctors, paramedics and other Government officials engaged in health sector in border census villages/ habitations, building infrastructure (SHC/PHC/CHC) including their up-gradation, setting up of Government mobile dispensaries/ambulances, purchase of medical equipments in Government Hospitals; Education infrastructure like construction of houses for Government teachers and other government officials engaged in education sector, construction of Primary/ Middle/ Secondary/ Higher secondary school buildings and their up-gradation/addition such as construction of additional classrooms, computer rooms and laboratories, construction of hostels/ dormitories in Secondary/ Higher Secondary school; Agriculture infrastructure like construction of minor irrigation works, water conservation programmes; Sports infrastructure like construction/ development of play fields, construction of mini stadium, construction of indoor courts for table tennis/ badminton/ basketball / handball; DWS projects: Drinking Water Supply projects in Government schools /census villages/ census towns; Social Sector infrastructure like construction of anganwadi centre, construction of community centre; Development of Model villages – the State / UT Government may undertake multiple infrastructure development works/projects in a village on a hub and spoke model; Construction of infrastructure for Small Scale Industries; Maintenance of assets created under BADP and Administrative Expenditure (Modified Guidelines of the Border Area Development Programme (BADP), 2020).

(ii) Implementation of Border Area Development Programme (BADP) in North-East India

Border Management in the changed context has to be seen as serving the best interest of the nation and not based merely on routine reactions arising out of reciprocity with the neighbouring countries. Development of border areas is a part of comprehensive approach to the Border Management. It is not to be seen only in the context of socio-economic development but also an effort for the security management of the borders. The impact of BADP in North-East India can be assessed by studying the actual position of the socio-economic profile of the inhabitants, level of development, types of existing economic activities, potential for income generating activities, employment status of women and family income, etc. A NITI Aayog report “Evaluation Study on Border Area Development Programme” reveals that the intended goals of this programme in the North East are far from being achieved. In most of the North-Eastern States, a large proportion of the local people faced inadequate stock of infrastructure facilities, and therefore the people of Manipur, Mizoram, Nagaland and Tripura settled in these remote areas were not satisfied

with BADP. Perception of people in the border areas regarding security issues varied across States. Creating a sense of security is one of the prime objectives of BADP which includes creating an enabling environment for normal economic activities. The Ministry guidelines stated that the sense of security cannot be related to BADP scheme only. In respect of participation of women in BADP programme, women's participation was not found to be satisfactory in the NE States.

Studies have indicated that in North-East India the convergence of BADP with other schemes is not very successful. Until an agency is established to monitor and regulate the flow of funds, the convergence of BADP with other schemes is not practical. People are found to be satisfied with the implementation of other developmental schemes like MGNREGA and Saakshar Bharat. It has been seen that combining the raw materials sourced under BADP and labour under MGNREGA for an activity is the most popular format followed in this convergence. As a result the bigger villages having village panchayat get most of their works done, while small villages fail to get much attention. Political connections also play a major role in sanction of work under BADP. Mostly, the BDO and Gram Pradhan select/reject proposals from the gram panchayats and send them to the district magistrate. There are no fixed criteria for selecting or rejecting the work at the village level. Ministry guidelines state that BADP funds are supposed to be used to supplement the development process under various schemes being implemented in the border areas. Information about the flow of funds under other schemes and gaps therein would have been more useful (Evaluation Study on Border Area Development Programme (BADP), 2015).

The BADP guidelines suggest participatory and decentralized implementation of schemes through local bodies such as the Gram Panchayat. As against this, in grassroots level, the process is seen to be non-participatory and centralized to a large extent. People of the border areas are satisfied with the infrastructure as well as the choice of location for these assets created under the programme but to create a sense of belonging among the people, it is essential to have them participate in the process of planning. Gram Panchayats have a little say in the implementation and execution of the works undertaken. 40% of the state reports recommended that political involvement in BADP work should be reduced. Lack of proper systems of inspection and monitoring of BADP work is the biggest problem as was reflected in 40% of the state reports. The state-level officials are not found conducting routine inspections of works underway in a regular manner. The monitoring done by the GP and VC of the BADP work was found to be neither regular nor effective. People's participation in the village-level monitoring process was negligible and so was their role in the social audit (Mitra, 2020).

The amount of funds allocated under BADP is increasing every year. However, there is a gap between funds allocated and the funds actually released to the states. Tracing the

reasons behind this gap is difficult due to the lack of uniformity and poor maintenance of records at every level. Therefore, transparency in these systems is necessary to ensure the efficacy of the scheme. Moreover, when trying to accomplish large-scale, capital-intensive projects, especially such as those related to infrastructure, funds should be made available not on a piecemeal basis each year but on a lump sum basis. This is to ensure that projects do not get stalled mid-way awaiting the release of more funds necessary for their completion, which is what happens in the current system. This should be followed especially in North Eastern states, which, apart from lacking the very basic amenities on a very large scale, are also topographically and climatically challenging. Thus, heavy rain or huge landslides adversely impact half-completed projects. The focus should be on good all-weather road connectivity. Therefore, huge funding is necessary for large-scale road construction. Large projects should be set for implementation one by one instead of undertaking them all at once. This is to ensure that given any contingency – calamities, adverse situations, lack of funds, etc., only one project gets stalled instead of several at the same time, creating serious bottlenecks, waste of time and resources, and causing inconvenience to the people (Evaluation Study on Border Area Development Programme (BADP), 2015).

However, it needs to be pointed out that the implementation of BADP has positively impacted the people of the border areas of North-East India to some extent. BADP is important for the people living in the border villages of Arunachal Pradesh. People of the border villages benefited mostly through the creation of various types of community assets and the development of infrastructure. In Assam, the scope of BADP has been highly limited to providing basic infrastructure and community assets. The BADP has made a mark in the border villages of Meghalaya and the types of works undertaken through the BADP have been helpful to them. BADP in the state of Meghalaya, before being launched by the Centre as a national scheme, was a state component. As a result of implementation of BADP, the economic condition of the people living in the border areas is gradually improving and there is more to be done so as to bring these areas at par with the rest of the country.

(iii) Way Forward

The North-Eastern region which is strategically important is relatively underdeveloped in terms of economic security and infrastructure. It still lacks basic infrastructure including good road connectivity. The region needs more support, planning and funds. Steps should be taken to discourage and reduce the political interference. Panchayat Samitis or local bodies of the border villages should be involved in the planning and implementation of the programme because they would be in the best position to evaluate the work of the agencies involved at all levels as well as to forward all the information to the BDOs and Nodal Officers in the district.

Habitants of border areas should be made more aware of BADP schemes and its aims and objectives through the use of media and publicity. Villagers in the border areas should be made aware of BADP and its objectives. There is an urgent need for awareness building campaigns in all selected districts and blocks regarding various assets covered under BADP. There should be a uniform format throughout the country for evaluating the financial status of such developmental schemes. At present, each State has its own format/proforma for this purpose. Blocks/Khands should be involved at every stage from framing and sending a proposal to the implementation of tasks under BADP. Although there is political and popular pressure that influences and informs the selection of the work, yet diversification of the works is advisable.

Good coordination among various line departments is necessary. It is also suggested that schemes envisioned as a means of socio-economic uplift of the people living in these areas should receive greater focus rather than concentrating heavily on infrastructure only. The Nodal Officers at the district level are experiencing a shortage of manpower required for the smooth implementation and running of BADP. As such, they are unable to visit all the sites for monitoring and investigation. There is a need for the formation of monitoring/technical committees at the Block and village level.

BADP should include some schemes to help enhance tourism opportunities wherever possible, as a way to offer newer employment opportunities for the local population. People living in the border areas can derive great benefit through development of trade initiatives with neighboring countries. Initiatives like 'border haats' where people from both sides of the border sell their wares and local goods needs to be expanded in the border areas. People living in the border areas live in the shadow of vulnerability owing to security threats present from time to time, while on the other hand, the same reasons contribute to constraints on various activities, and as these areas are remote, they have very little access to developmental infrastructure, and economic opportunities. In view of this situation, taking credible confidence-building steps assumes great importance, especially to foster better cooperation and coordination between the security forces deployed in these areas and other government institutions functioning under elected members of the society.

Border areas need special treatment when it comes to planning for development, i.e. accelerated and integrated sustainable development. Of course, the magnitude of the problem differs from region to region depending upon the geographical conditions, socio-cultural set up of the region and the attitude of the neighboring country. Therefore, confidence-building measures are integral to any developmental strategy hoping to be successful in these areas. Funds available under BADP are limited while there are many avenues in need of these funds; it is therefore important that these be put to use in the best possible manner. Non-Governmental Organizations function under the Nodal Officer for implementation of the BADP scheme. Even at the time of finalizing of the plans for creation

of assets under BADP scheme, the Nodal Officer, working agencies, the Block and Village representatives and NGOs should be present. Workshops should be conducted at least once every year at the State-level before implementing the BADP schemes in order to inform and educate all the stakeholders as regards the aims and objectives of the programme. Members of the Planning Commission, State-Level Authorities, all the Nodal Officers, representatives at grassroots level and members of various agencies working under BADP should be made to attend these workshops.

Conclusion

The implementation of the Border Area Development Programme (BADP) is important for the development of a substantial region of North-East India that shares borders with neighbouring countries. The programme has resulted in the development of infrastructure and human resources in this region but there remains more to be done in order to ensure the successful implementation of the programme. Several studies have pointed out the inadequacies and bottlenecks in the implementation of the programme. Therefore, it becomes pivotal to adapt confidence building measures among the stakeholders of the programme. To conclude, the border areas of the region occupy an important place in the security discourse of the nation and hence the all-round development of the frontiers is the need of the hour.

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Deposit Mobilization of Scheduled Commercial Bank in India

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Abstract

Deposit mobilization is an important and integral part of banking activity. Acceptance of deposits is the primary function of all commercial banks. In this article we made an attempt to examine the region-wise and gender-wise deposits of scheduled commercial banks in India till 2015. While analyzing a student-t test, average, range and standard deviation has been used and found out that maximum deposit is done in Western Region and minimum in North-Eastern Region and there is significant difference in male-female deposits in all the regions of the country.

Keywords: *Deposit Mobilization, Commercial bank.*

INTRODUCTION

A bank is a financial institution which deals with money. Thus a bank includes various functions performed in a proper manner. The business of a bank consists of acceptance of deposits, withdrawals of deposits, making loans and advances, investments on account of which credit is exacted by banks.

The oxford dictionary defines, “a bank as an establishment for custody of money received form or on behalf of its customers. Its’ essential duty is to pay their drafts on it and their profits arises from the use of the money left employed by them.”

Banks begins with the first prototype banks of merchants of the ancient world, which made grain loans to farmers and traders who carried well between cities. This began around

2000BC in Assyria and Babylonia. Later, in ancient Greece and during the Roman Empire, lenders based in Temples made loans and added two important innovations: they accepted deposits and changed money. Archaeology from this period in ancient China and India also shows evidence of money lending activity.

In India, among the first banks were the 'Bank of Hindustan' which was established in 1770 and liquidated in 1829-32, and general bank of India, established in the year 1786 but failed in 1791. The East India Company established the Bank of Calcutta (1806), Bank of Bombay (1840) and Bank of Madras (1843). The largest bank and the oldest still in existence, is the State Bank of India (SBI). It originated as the Bank of Calcutta in June 1806.

A commercial bank is a profit seeking business firm, dealing in money and credit. It is a financial institution dealing in money in the sense that it accepts deposit of money from the public to keep them in its custody for safe. So also, it deals in credit i.e. it creates credit by making advances out of the fund received as deposits to needy people. It does function as a mobilizer of saving in the economy. A bank is therefore like a reservoir into which flow the savings, the idle surplus money of households and from which loans are given on interest to businessmen and other who need them for investment or productive uses.

The first commercial bank was Oudh Commercial bank in India established in 1881 in Faizabad. At the same time, it was the first commercial bank in India having limited liability and an entirely Indian board of directors. It was a small bank that had no branches and that served only local need (Tripathi, 2004). P. 136). It failed in 1958. Before it failed it acquired the bank of Rohilkund, Which sir Yusef Ali Khan, Nawab of Rampu (1832-1887) had promoted over the objection of local moneylenders (Indian Journal of history of science, 1982, volumes 17-18 p.112). It was established in 1862, just after the acceptance of limited liability for banks. Bank of Rohilkund was the first promoted by princely state, it too was a small bank (tripathi, 2004)

Commercial banks are one of the important components of organized financial system in India. The organized financial system in India comprises a network of banks, other financial and investment institutions offering a range of financial products. Commercial banks mainly mobilize funds for short term and medium term purposes. Of course, in recent times the commercial banks are also facilitating long term investment, which is called as "universal banking".

Deposit mobilization is an integral part of banking activity. Mobilization of savings through intensive deposit collection has been regarded as the major task of banking in India. Acceptance of deposits is the primary function of commercial banks. As such, deposit mobilization is one of the basic innovations in current Indian banking activity. Hence, in this paper, an attempt is made to evaluate the trend and growth in deposit mobilization of scheduled commercial banks in India till March 2015. Three different types of deposits, namely demand deposit, savings

deposit and term deposit is considered for the study taking commercial bank in India. The total amount of deposits mobilized till March 2015 scheduled commercial banks in India is gathered from RBI handbook 2015.

OBJECTIVE OF THE STUDY:

The present study has the following two objectives.

- (i) To examine the region-wise distribution of deposits in different types of deposit accounts of scheduled commercial bank in India.
- (ii) To explain the region-wise distribution of male-female deposits of scheduled commercial bank in India.

Research Questions

- (i) What is the status of the region-wise deposits in different types of deposit account of scheduled commercial bank?
- (ii) What is the status of male-female deposits of scheduled commercial bank across the regions?

DATA SOURCE

The present study is based on secondary data. To see the status of region-wise deposits in different types of scheduled commercial bank accounts and to see the distribution of male-female deposits of scheduled commercial banks across the region, we have used the data from RBI hand book 2015.

METHODOLOGY

To assess the status the of region-wise deposits in different types of scheduled commercial banks and the share of deposits of males and females we have used the data of RBI hand book 2015.

A student t test has been conducted to see whether there is a significant difference in males and females deposits or not among the regions of the country.

There are 6 regions namely Northern region, North-Eastern region, Eastern region, Central region, Western region and Southern region. We have found out maximum, minimum, range, mean and stdev of different types of deposits among the regions and of male-female deposits among the regions of the country.

COMMERCIAL BANK: DEPOSITS MOBILIZATION IN INDIA

The status of the region-wise distribution of deposits in different types of deposit accounts of scheduled commercial bank and the region-wise distribution of male-female deposits of

scheduled commercial bank is analyzed below. The study is up to March 2015. Here we have calculated maximum, minimum, range, stdev, mean and student t test to analyze the data of deposits in India.

**Region-Wise deposits of Scheduled Commercial Banks according to type of deposits
March, 2015**

Table 1: Region-wise deposits of scheduled commercial banks according to types of deposits (In millions)

REGIONS	Current Account Deposit	Saving Account Deposit	Term Account Deposit	TOTAL
Northern Region	1612510.4	4673086.6	11649901.1	17935498.1
North-Eastern Region	210714.3	638914	705173.7	1554802
Eastern Region	939912.8	3892297.6	6281286.1	11113496.5
Central Region	885193.7	4463412.5	6048093.9	11396700.1
Western Region	3036598.9	4332411.5	19484619.4	26853629.8
Southern Region	1954516.7	5466465	12946003.7	20366985.4
Maximum	3036598.9	5466465	19484619.4	26853629.8
Minimum	210714.3	638914	705173.7	1554802
Range	2825884.6	4827551	18779445.7	25298827.8
Mean	1439907.8	3911097.87	9519179.65	14870185.32
Standard deviation	991227.102	1684629.99	6569812.451	8794215.583

Source: RBI Hand Book, 2015

In the table 1, the total figure of deposits of commercial bank of different regions has been shared among the three type of deposits name- Current Account Deposit, Saving Account Deposit and Term Account Deposit. The total deposit of Northern region is equal to the Rs 17935498.1 million. Out of this total deposit 9 per cent has been deposited in current account which is equal to the amount of Rs 1612510.4 million, 26.05 per cent has been deposited in saving account which is equal to the amount of Rs 4673086.6 million and 64.95 per cent has

been deposited in the term deposit account which is equal to the amount of Rs 11649901.1 million. Moving to the North-Eastern region, among Rs 1554802 million total deposit 13.55 per cent is current deposit which is equal to the amount of Rs 210714.3 million, 41.10 per cent is saving deposit equal to the amount of Rs 638914 million and 45.35 per cent is term deposit which is Rs 705173.7 million. In Eastern region, total figure of deposit is Rs 11113496.5 million. Where 8.46 per cent is current deposit equal to the amount of Rs 939912.8 million, 35.02 per cent is saving deposit equal to the amount of Rs 3892297.6 million and 56.52 per cent is term deposit equal to the amount of Rs 6281286.1 million. In the Central region total deposited amount is Rs 11396700.1 million. Among this 7.77 per cent is current deposit equal to the amount of Rs 885193.7 million, 39.16 per cent is saving deposit which is equal to the amount of Rs 4463412.5 million and 53.06 per cent is term deposit which is Rs 6048093.9 million. In the Western region Rs 26853629.8 million is deposited where 11.31 per cent is current deposit which is Rs 3036598.9 million, 16.13 per cent is saving deposit equal to the amount of Rs 4332411.5 million and 72.56 per cent is term deposit which is Rs 19484619.4 million. Lastly, in the Southern region total deposit is equal to the amount of Rs 20366985.4 million which is distributed among current deposit by 9.60 per cent, saving deposit by 26.84 per cent and term deposit by 63.56 per cent respectively total figure wise Rs 1954516.7 million is current deposit, Rs 5466465 million is saving deposit and Rs 12946003.7 million is term deposit. Here in the above table we can see that the maximum current deposit is done in the Western region equal to the amount of Rs 3036598.9 million, maximum saving deposit is done in Southern region equal to the amount of Rs 5466465 million and maximum term deposit is done in the Western region equal to the amount of Rs 19484619.4 million. And total maximum deposit is received by Western region equal to the amount of Rs 26853629.8 million. North-Eastern region receives minimum deposits in all three kind of deposits here the amounts of deposits are Rs 210714.3 million in current account, Rs 638914 million in saving account and Rs 705173.7 million in term account. The range of current account deposit is 2825884.6 which is lower among these three type of deposits and 18779445.7 is term account deposit which is higher among all three types of deposits. And the range of saving account deposit is 4827551. Mean values of current account deposit, saving account deposit and term account deposit are 1439907.8, 3911097.87, 9519179.65 respectively among all the regions. Standard Deviation of current deposit, saving deposit, term deposits are 991227.102, 1684629.99, 6569812.451 respectively among the regions.

Region-wise deposits of scheduled commercial banks according to board ownership category March, 2015

Table 2 Region-wise male-female deposits of scheduled commercial banks
(Amounts in Rs Million)

REGIONS	INDIVIDUALS		TOTAL
	MALE	FEMALE	
Northern Region	6805932.5	3438787.3	10244719.8
North-Eastern Region	698474.7	266597.9	965072.6
Eastern Region	5060300.2	1981180.8	7041481
Central Region	5164627.4	2045828.9	7210456.3
Western Region	8469930.9	3859597.6	12329528.5
Southern Region	8404216.5	4405557.7	12809774.2
Max	8469930.9	4405557.7	12809774.2
Min	698474.7	266597.9	965072.6
Range	7771456.2	4138959.8	11844701.6
Mean	5767247.033	2666258.367	8433505.4
Stdev	2894558.784	1527000.72	4400506.601

Source: RBI Hand Book, 2015

In the above table we can see the region-wise male-female deposits of commercial bank and region's total deposits. In the Northern region, there is a big difference between male's deposit and female's deposit. In this region male's deposit is equal to the amount of Rs 6805932.5 million and female's deposit is equal to the amount of Rs 3438787.3 million. Here in this region the total figure of deposit is Rs 10244719.8 million. Out of the total deposits, 66.43 per cent is from male and 33.57 per cent is from female in the Northern region. Moving to the North-Eastern region, we can see, here is also a huge difference between male-female deposits of commercial bank. The total deposit is in this region is equal to the amount of Rs 965072.6 million comprises Rs 698474.7 million of male's deposit and Rs 266597.9 million of female's deposits in the North-Eastern region. Percentage wise speaking, 72.38 per cent is contributed by males and 27.62 per cent by females. In case of Eastern region total amount deposited by male and female is about Rs 7041481 million comprises Rs 5060300.2 million males and Rs

1981180.8 million female's deposits respectively. Percentage wise share 71.86 per cent of males and 28.14 per cent of female's de deposit. Moving to the next, Rs 7210456.3 million has been deposited in the Central region by both male and female. Among the total amount Rs 5164627.4 million belongs to the males and Rs 2045828.9 million belongs to females. Percentage wise deposits are 71.63 per cent by males and 28.37 per cent by females. In the Western region the total deposit is Rs 12329528.5 million and out of this Rs 8469930.9 million is from males and Rs 3859597.6 million from females. Percentage wise 68.70 per cent is males and 31.30 per cent is from females. Lastly, in the Southern region total deposit is equal to Rs 12809774.2 million and out of this amount Rs 8404216.5 million is male's deposit and Rs 4405557.7 million is female's deposit. In percentage, 68.40 per cent is male's deposit and 31.60 per cent is done by females.

The maximum male's deposit among all the regions is done in Western region by the amount of Rs. 8469930.9 million and minimum male's deposit is held in the North-Eastern region by the amount of Rs 698474.7 million. In case of female's deposits of commercial bank, the maximum figure is Rs 4405557.7 million in the Southern region and minimum is Rs 266597.9 million in the North-Eastern region. If we look for the total figure of deposits, we will find that the maximum deposit is held by Southern region equal to the amount of Rs 12809774.2 million and minimum deposit is held by North-Eastern region by the amount of Rs 965072.6 million. Here it is obvious from the table that the range between the male's deposits (7771456.2) is higher as compared to the range between the female's deposits (4138959.8) among the regions. Mean of the male's deposit is 5767247.033 and female's deposit is 2666258.367. And standard deviation of male's deposits (2894558.784) is higher as compared to the female's deposits (1527000.72).

Over all from the study of the above table, it is cleared that male's deposit is higher than female's deposit across the regions. It is 68.40 per cent by males and 31.60 per cent by females.

Table 3 t-Test: Two-Sample Assuming Unequal Variances

	MALE	FEMALE
Mean	5767247.033	2666258.367
t stat	2.321009822	
P(T<=t) two-tail	0.048842373	
t Critical two-tail	2.306004133	

In the above table to check whether there is significant mean difference or not, Student t-test has been conducted.

Here we found the calculated value (2.321009822) is greater than critical value (2.306004133) so we will conclude that there is significance mean difference between the deposits of male and female.

SUMMARY AND FINDINGS OF THE STUDY:

From the above analysis we have observed some major findings of the study which are given bellow:

- (a) From the forgoing analysis we have observed that maximum deposit is done in term account deposit and minimum is in current account deposit in all the regions.
- (b) Among all the regions maximum scheduled commercial bank deposit is done in the Western region and minimum is done in the North-Eastern region.
- (c) From the Student t test we see that male's deposit is significantly high in comparison to the female's deposit in all the regions.

LIMITATIONS OF THE STUDY:

The important limitations of the study are as follows

- (a) The study did not make an attempt to embrace an analysis regarding to the branches of scheduled commercial bank.
- (b) As a matter of fact, deposit mobilization function is not an independent and exclusive variable and related to many other macroeconomic factors. This Study doesn't consider all the other related forces that influence the deposit mobilization efforts of commercial banks.

SUGGESTIONS:

- (a) It is necessary to organize depositors meeting at least once in a year to know their problems.
- (b) The procedures of opening a bank account and to deposits should be easier for the convenience of the depositors.

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Changing Pattern of Migration in Assam

Mousumi Das

Abstract

India has witnessed huge growth in migration during 2001 to 2011, registering a growth of 44.2 percent. Due to regional imbalances of the country, the pattern of migration is not uniform for all regions. Assam in north east India, has also witnessed migration of its people to other places of the country and abroad. However the pattern of migration in Assam is found to be quite different from the national scenario. As per 2011 census data, among the North Eastern States of India, the net migration rate of Assam and Manipur is negative i.e. the rate of outmigration is higher than in-migration in these two states while the rate is positive for the rest of the region. As per available literature the incentive for outmigration in Assam is guided mainly by deprivation related to various socio- economic aspects, such as lack of up-to-date educational infrastructure or limited choice of education, lack of employment opportunities, flood etc. Among the out migrants, those who have migrated for pursuing education, only 5 % return to their place of origin after completing their study. It has also been observed that youths from Assam are migrating to states like Kerala, Tamil Nadu, Maharashtra etc., in search of employment opportunities in informal sector. People from flood affected areas are found to have adopted outmigration as a coping strategy of livelihood. With this background, the current study tries to examine the trend and pattern of migration of the people of Assam with the help of various NSSO and census data. The study also makes an attempt to examine the economic condition of migrant's household before and after migration. The study has found that people in Assam engaged themselves as wage earners or salaried persons after migration, although they might have been self employed or casual labourers previously. In case of economic status, Assamese migrants are found to be economically better off an average compared to migrants from the country as a whole.

Key words: In-migration, Out-migration, Census, NSSO, Assam

JEL Classification: R23, J21

INTRODUCTION

After fertility and mortality, migration is regarded as one of the important components of population growth. Fertility and mortality occur within a biological context whereas migration occurs because of some socio-economic, political and geographical factors (Bhagat, 2016). Migration is basically an adjustment process adopted by the people through the substitution of their place of residence with another location for better inhabitation (Brown & Moore, 1970). India has witnessed huge growth in migration during 2001 to 2011, registering a growth of 44.2 percent. Due to regional imbalances of the country, the pattern of migration is not uniform for all regions. Assam in north east India, has also witnessed migration of its people to other places of the country and abroad. Up to 1991 census it has been found that the ¹ interstate net migration rate of Assam is positive (i.e. outmigration from Assam is less than in migration to Assam), on the other hand after 1991 census it becomes negative i.e. outmigration greater than in migration in Assam. According to 2001 census data the interstate net migration is -5.80 which has changed to -3.83 in 2011. This increase in the volume of outflow of people from the state is probably because of the lack of employment opportunity, lack of educational infrastructure and limited choice of education etc in the states. For example, before 1996, Tea, coal, oil, timber and Plywood industry were the major industries in Assam. In 1996, Supreme Court of India ordered to close the wood mills or plywood mill to protect the forest. The sharp reduction in timber related activities and closure of most plywood units has impacted adversely on the employment and income. Thus unemployment in rural Assam reached its peak in 1999–2000 and in rural areas it was as high as three times compared to the overall scenario in India (Government of Assam, 2003). So these semi-skilled labours migrate to Kerala to earn their livelihood (Peter & Gupta, 2012). Again people of Assam also use the migration as a coping strategy for flood, erosion and sand deposition (Government of Assam, 2014). Because of natural calamities like flood, erosion, people of Assam moves to distance states like Kerala, Tamil Nadu etc and most of them are engaged in informal job. Along with the interstate migration, intrastate migration has also witnessed in the state. In the destination, Urbanisation, development of infrastructure and communication, changing pattern of occupation, better employment and educational opportunities also facilitates the migration in recent time. May be because of these result, the growth rate of percentage of rural stream is -11.7 in between 1999/2000 and 2007/2008, although rural to rural migration is in dominating form in Assam i.e. 63.42% of migrant population in 2007-2008.

Thus, the migration pattern of population, both towards Assam and from Assam has undergone a remarkable change in the recent decades. In such a situation it becomes deemed necessary to evaluate the pattern of migration in Assam. In link with this the present study is an effort to evaluate the pattern of migration in Assam. Apart from this, although the pattern of migration in Assam is changing overtime, this is not in line with the national level, because of regional imbalances, etc. Therefore, this study also makes an attempt to compare the migration pattern of Assam with that of national average.

The report comprises five-sections including the introduction. While the second section reviews theoretical and empirical literatures on various aspects of migration, the third section outlines the objectives of the study. The fourth section of the report describes the data sources and methodology followed by various findings and conclusion in the fifth section.

Literature Review: There are various theoretical and empirical literature has found on the migration. Harris and Todaro (1970) also gave a theoretical model on rural urban migration and they pointed out that the probability of getting a job in urban sector is the main determinant of rural urban migration. In their theory they only mentioned about the pull factors of migration. Stark and Bloom (1985) developed the new economics of labour migration (NELM) theory that gives more importance to the household collective decision as a determinants of migration. They asserted that migration is a household decision and it takes place to diversify the sources of income. Migration takes place not only because of the income differential but also because of relative deprivation. For example, consider two families with same income in the initial period. Now, if one family's income increases then another family would feel relatively deprived, and so this deprived family wants to migrate to improve their situation. This theory also gives importance on migration network as a determinant of migration. Migration network is an important factor of migration. Through providing the information about the employment opportunity at the destination and about the environment, infrastructure etc. migration network enables to reduce the direct cost of migration. Jewel and Molina (2009) developed a theory on migration network and they theoretically found that, effect of migration network on migration may be positive or negative. The effect of migration network on migration decision will be positive if the change of migration probabilities with respect to the changing ratio of absolute income differential and migration network is higher than the changing probabilities of migration with respect to the changing ratio of net relative income differential and migration and vice versa.

Incidence of migration of a country linked with the regional development of the country. uneven development and spatial inequalities along with improved communication and transportation of an economy makes people migrate from less developed region to a more developed one (Deshingkar, 2006). Since people migrate from less developed region to more developed region, it is necessary to examine whether the migration is distress driven or not.) Bhagat (2009) observed that the pattern of migration in India is not distress driven. He observed that, neither per capita monthly expenditure nor social categories of households indicates that migrants largely come from disadvantaged sections of Indian society. North-eastern region of India also exhibits differences in its nature of migration compared to the national pattern. Reimeingam (2017) observed that most of the migrants from north-eastern region are youth and they migrate for better employment and education. Political tension and social unrest are

also the reasons behind the migration from north eastern part. Remesh (2012) observed another feature of migrants from north-eastern region who have migrated to Delhi. This is the duration of stay at destination among the north eastern people is higher than the rest of the country and seasonal migration which is a prominent feature of the northern part of the region is almost absent in north-eastern part. He also stated that most of the migrants from the north-eastern regions are better educated, financially well off and have better skills compared to other parts of the country. Again, people from Assam also moved to other states like Kerala, Karnataka etc. for informal job. Kumar (2016) has been observed that the highest numbers of migrants in Kerala comes from West Bengal (20%), followed by Bihar (18.16%) and Assam (17.83%) and are mainly engaged in informal sectors like plywood industry, oil pumps, restaurants, malls etc.

From the above discussion it has found that since the pattern of migration is linked with the regional development of a region, so nature of migration may be different.

Objective of the study:

The specific objective of the study is as follows

1. To examine the pattern of migration in Assam and compare it with national level.

Data sources and methodology:

The study will be based on secondary data. Secondary data are derived from NSSO 55th round, 64th round, Census data of migration of 2001 and 2011. Study will be done with the help of descriptive statistic.

Net interstate migration rate:

The population mobility of Assam has changing over time. ²Migration rate is 8.79 in 1999/2000 which has increased to 13.44 in 2007/2008 in Assam. In case of national level also the population mobility has increased over time. Although mobility has changed, there are some variability exist in region wise. .

The net interstate migrations in some states are positive and for other states it is negative. In case of Assam before 2001, net interstate migration was positive which implies that outmigration is less than in-migration. But in recent time its trends has changed. From 2001 it becomes negative. According to 2011 census, it has found that in Assam, net migration rate is -3.83 per thousand populations. This may be because of various reasons like improvement of transport and communication, developmental impact of remittances. From the 2011 census it has found that developed states like Gujarat, Punjab and Haryana the interstate migration is positive where as in case of poor states like UP, Bihar, West Bengal the interstate net migration rate is negative.

Table 1: Net Interstate migration rate per thousand population (Duration<9 years)

State	2001	2011
Arunachal	56.66	24.24
Assam	-5.80	-3.83
Manipur	-11.40	-11.9
Meghalaya	6.22	4.58
Mizoram	-0.79	7.42
Nagaland	-8.30	10.93
Tripura	8.74	2.38
Sikkim	44.26	25.79

Source: Census 2001 and 2011 D series migration table

However, the correlation between per capita gross state domestic product (2009/2010) and net interstate migration rate (2011 census) is found to be positively significant (0.85) at 1 per level which implies that increase in per capita income, outmigration from the state will decrease and attract more people from other states. Along with the study of interstate migration, the comprehensive study on stream wise migration is most important to know about the actual pattern of migration.

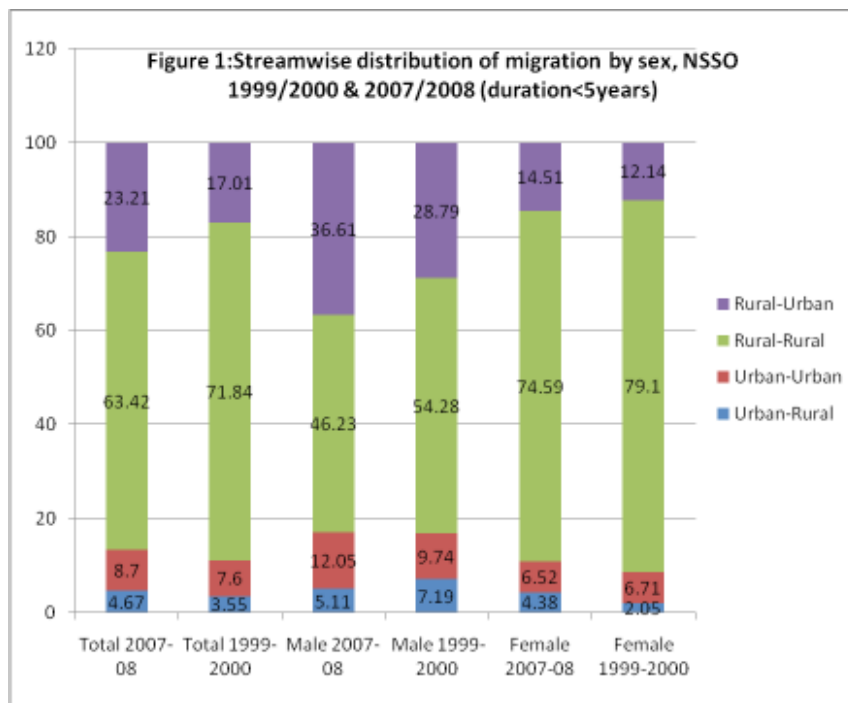
Stream wise migration: National Sample Survey Organization of India divides the migration into four streams i.e. rural-urban migration, Rural-rural migration, urban-rural migration and urban-urban migration. From 2007-2008 NSSO data it has been seen that in Assam more than half (63.42%) portion of the migrants is migrating from rural to rural area. It has found that, factors behind rural-rural migration are found to be gender wise different. In case of Assam, from NSSO 64th round it has found that, 55.16 % of rural to rural male migrants are because of reasons like natural disaster, social political problem, health care, housing problem etc., and 19% of them are migrating for employment reasons. On the other hand in case of rural-rural female migrants, 78.45 % of them are migrating because of marriage and only 0.69% migrants are migrating for employment reasons.

From existing literature, it has found that rural-rural migration is occurs in between agricultural prosperous regions and agricultural poor regions. In South-Asia, Deshingkar & Grimm(2004) observed that rural to rural migration occurs mainly from agricultural poor areas to irrigated area. Srivastava and Bhattacharyya (2003) also found from the NSSO 55th round of migration that, labour from backward states like Bihar, UP, Odisha and Rajasthan routinely travel to the agriculturally developed states like Maharashtra, Punjab and Gujarat for transport and harvesting In Vietnam, Winkle (2004) observed that rural to rural migration has occurred between low agricultural productivity area to high value cropping area.

Although rural-rural migration is in dominated form but the rural-urban migration has been increasing overtime in India as well as in Assam. From figure:1, it has been shown that, in case of Assam the percentage of rural to urban and urban to urban migration has been increased whereas the percentage of rural to rural migration is in decreasing trends. Although the both streams shown in an increasing trends but the growth rate of rural-urban migration is 36.45% whereas the growth rate of urban –urban migration is 14.47% in between 2007-2008 and 1999-2000.

Again it has been shown that the rural-rural migration is also shown in a decreasing trends and urban to rural shown in an increasing trends. Although urban-rural migration is shown in increasing trends, gender wise there are some differences exist. The percentage of male migration is decreased and percentage of female is increased in this particular streams. This gender wise difference is existing probably because of the variation of reasons for migration between male and female migrants.

Another important point is to be noticed that, urban to rural migration may be increased because of return migration. Return migrants are those who report their present place of enumeration as their usual place of residence any time in the past. According to NSSO 64th round ,³return migration rate of Assam and India is 16.93 and 11.65 respectively which was 5.19 and 6.21 in 49th NSSO round.



Source: NSSO 55th and 66th round migration.

The stream wise pattern of migration is more or less similar with national level. Although the stream wise pattern of migration is more or less similar with national level the growth rate of rural-urban migration of Assam is higher than national level. The growth rate of the percentage of rural-urban migration between 55th and 64th round in India is 14.95% where as in case of Assam it is 36.45%. In this regard (Shylendra & Thomas, 1995) also observed that people migrate from rural to urban area due to lack of employment opportunities in rural area and easily available job in urban area in India. Again Kumar and Das (2019) also observed that, in the char area of Assam people use migration as a coping strategy of flood or soil erosion. Many char dwellers of these areas are small and marginal farmers. Frequent occurrence of floods and erosion by the river put their livelihood at risk. Urbanisation, Structural reforms are also important reasons of increasing rural urban migration. Structural reforms is adopted in India in 1990's its aims to achieve 8 percent growth per annum which has opened up various job opportunities in several globally linked sector located in and around the cities. So this structural reform is boosting the rural urban migration (Kundu, 2011). The employment growth of rural India is decelerated over time and reached a negative range after the 2004-05. This declining trend occurs due to withdrawal of labour force from agriculture. Most of these withdrawal workforces are enrolled in education did not join in rural non farm sector rather most of them are enrolled in education. After acquiring education, they also prefer to join nonfarm job. Again workers moving out of agriculture are often engaged in rural construction sector rather manufacturing sector. Because rural manufacturing sector are more capital intensive than urban manufacturing sector and it failed to address the goal of employment generation for rural labour force. So people move from rural area to urban area (Chand et al, 2016)

However, using the state wise poverty ratio of 2004/2005 and percentage of rural-urban from 2007/2008 data, the correlation between these two indicators have found to be significantly (5% level) negative (-0.34). This implies that the state where rural poverty is high there may be low incidence of rural urban migration.

Again to study the rural-rural and rural-urban migration, this study analyse the differences of education in both stream in Assam. To study the differences in education in both streams, Mann Whitney rank sum test have done through using the NSSO 64th round. From Mann Whitney test it has found that there are significant (at 1% level) mean differences in both group of migrants. Again it has found that the probability of more education of those rural migrants who are migrating to urban area is greater than the probability of more education of those rural migrants who are migrating to rural area (64%). This implies that less educated rural people have more intensity to migrate to rural area than urban area in Assam.

To understand the actual nature of migration we have to study the distance wise stream of migration. From figure: 1, it has found that rural to rural migration is dominant in Assam as well as in India. Although rural to rural migration is in dominant form, it is different in distance wise. In case of Assam as well as in India, from table: 2 it has found that rural to rural migration is higher within the district for both male and female in 2007-08 data. But the magnitude of this

stream is higher in case of Assam than India. In case of inter-district and inter-state migration, the magnitude of rural to rural migration is higher in case of India than Assam for both male and female in 2007-2008. Although rural to rural migration between the district and between the state are less in case of Assam than national average, its pattern has changed. In Assam, between 2007-08 and 1999-2000, the intra district and interstate rural-rural migration has increased for male and decreased for female. Again in case of inter district rural to rural migration, male migration is decreased between 2007-08 and 1999-200 and for female it has increased in Assam.

**Table 2: Distance wise stream of migration from 2007/08 and 1999/2000 NSSO data
(duration of residence <5years)**

Male							
		Intra-district		Inter-district		Inter-state	
	Year	R-R	U-R	R-R	U-R	R-R	U-R
Assam	2007-08	79.55	1.80	4.22	4.68	6.28	3.47
	1999-2000	73.43	6.37	9.00	5.32	5.88	-
India	2007-08	44.71	9.20	19.01	12.16	8.82	9.11
	1999-2000	49.52	11.55	15.13	8.41	6.43	8.96
female							
Assam	2007-08	76.76	2.78	16.66	2.21	1.02	0.56
	1999-2000	84.35	2.39	11.54	0.14	1.58	-
India	2007-08	64.46	5.28	20.91	3.28	4.32	1.75
	1999-2000	66.09	6.11	17.72	3.53	4.09	2.47
male							
		R-U	U-U	R-U	U-U	R-U	U-U
Assam	2007-08	29.47	0.90	38.36	21.71	7.40	2.15
	1999-2000	34.80	9.04	34.11	13.63	5.80	2.61
India	2007-08	19.25	8.72	17.59	22.07	19.15	13.22
	1999-2000	22.04	16.19	17.71	20.21	14.54	9.31

In case of rural urban migration it is also quite different. The growth rate of rural to urban migration in between 2007-08 and 1999-2000 is higher in case of Assam than India. Although the growth rate is higher, rural to urban migration is higher within the district and between the district for both male and female in Assam than all India. But in case of long distance migration i.e. interstate migration, the rural urban migration is less in case of Assam than India. Again its pattern has been changed overtime. Although rural-urban intra state migration in Assam is higher than India, it has decreased in between 2007-08 to 1999-2000 in case of male and increased in case of female. The inter-district and inter-state rural-urban migration for both male and female has shown in increasing trends in between 2007-08 and 1999-2000 in Assam.

From the above discussion, it has found that the pattern of stream wise migration of Assam is quite different with the migration of all Indian migrant. This may be because of different reasons for migration. So discuss about the different reasons behind migration is crucial for a comprehensive study.

	Total		Rural		
	Male	Female	Male	Female	
2007-08	2007-08	2007-08	2007-08	2007-08	
Employment	415.58	415.58	4.26	0.02	24.7
Education	36.79	36.79	10.84	0.02	19.8
Marriage	1.87	69.84	2.70	78.41	19.8
Family move	17.01	24.43	13.92	8.36	23.9
Others	34.66	13.26	56.07	12.55	23.9
1999-2000	1999-2000	1999-2000	1999-2000	1999-2000	
Employment	39.43	5.34	30.00	3.26	
Education	13.35	1.85	12.51	1.06	
Marriage	3.40	67.56	5.23	73.34	
Family moved	12.56	13.46	16.23	12.06	
Others	31.26	11.80	36.03	10.28	

Reasons of Migration: It is also important to study the specific reasons for migration and its change over the period to understand the changing migration pattern. Data presented in the below table shows that through various factors facilitate migration, employment among males (42.30 percent) and marriage among females (66.84 percent) constitute the significant reasons.

1999-2000						
Employment	39.43	5.34	30.00	3.26	54.47	14.11
Education	13.35	1.85	12.51	1.06	14.69	5.22
Marriage	3.40	67.56	5.23	73.34	0.48	43.12
Family moved	12.56	13.46	16.23	12.06	6.70	19.35
Others	31.26	11.80	36.03	10.28	23.66	18.20

However comparison of data over the period shows a significant discrepancy in the reasons for migration. Of all reasons an increasing percentage of migrants for employment are observed irrespective of sex except rural female. In contrast, in case of all India data, the increasing percentage of migration has shown in case of migration for education irrespective of sex. The growth rate of percentage of increase in male and female migration for employment reason in between 1990/2000 and 2007/2008 is 7.28 percent and 3.56.

From the above data, the sector wise migration has observed in different pattern. In case of female migration in rural area the dominant reasons for migration is marriage whether for urban female the dominant reasons for migration is family moved. Again for male migration in rural and urban area, the dominant reason for migration is employment. This pattern is same with the national level.

Although dominant reasons for male migration is employment in all sectors, percentage of male reporting economic reasons for migration increases in urban areas where as it decrease in rural areas. Again changing percentage of migration over the time for education is decreased except for urban female. This is also opposite with national data. Decreasing the migration for education is not a good step for the society, which needs further investigation. Again decreasing percentage of migration for economic reason among rural women may be because of increase in enrolment of education of rural female.

Conclusion: The latest data on migration reveals that the pattern of migration in Assam is quite different with the national level. The inflow of rural urban migration has been increased in between 1999/2000 and 2007/2008 in Assam as well as in national level. This may be because of different incidence of rural poverty. But the growth rate of rural urban migration is higher in Assam than national level. Again one important finding is that migrants of Assam are economically better than national level. This may be because of availability of natural resources in Assam. Again, after migration the casualisation of labour of rural female increased. But in case of national level, it has decreased. So government should take steps to provide skill and education to potential female migrants from rural area.

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Footnotes :

- ¹Indicates the differences between in-migration and out-migration per thousand population over the year in a state
- ² Indicates percentage of migrant population
- ³ Indicate the number return migrant per hundred migrant populations.

Nuclear Power - A Future Realistic!

Nabendu Kumar Deb

Abstract

The fastest solution to slash greenhouse gas emissions and decarbonize the economy is to expand the technology. For the proper climate change, we need to eliminate fossil fuels which are the main source of carbon emission. Beyond decarbonizing today's electric grid, we must use clean electricity to replace fossil fuels in transportation, industry and heating. We must provide, for the fast growing energy needs of poorer countries, and extend the grid to a billion people who lack electricity till now. More electricity will also be needed to remove excess carbon dioxide from the atmosphere. It is fantasy to think that this huge amount of carbon free energy can be obtained from renewables alone, viz., wind, solar or rain, simply because they may not be available around the clock. Today these renewables work only with fossil fuel backup. But they do saw the little reduction in carbon emissions. The solutions to all these problems converge to the use of *Nuclear Power* as was successfully exhibited by Germany, Sweden and France. India can follow these models to eliminate energy related issues and improve its economy. Nuclear plants built for the purpose produced cheap, clean electricity and almost replaced all of the fossil fueled electricity in just 15-20 years. This turned out to be the realistic solution to humanity's greatest problem. It became possible for these countries to be pleasant places to live and enjoy much cheaper electricity.

Keywords: Nuclear Energy, Nuclear Power Plants, Climate change, decarbonization, cheap electricity.

INTRODUCTION

Burning question in the international level is - How to tackle Global Warming? The ultimate solution is the elimination of the use of fossil fuels completely. Burning fossil fuels generally leads to the assemblage of carbon emission onto the atmosphere leading to the formation of

greenhouse and hence climate change [1,2]. Young people rightly demand real solutions to climate change. But now, the practical question is not *what* to do but *how* to do. There is a general understanding that mankind needs to strongly reduce its reliance on fossil fuels for energy generation.

Beyond de-carbonizing the atmosphere, we must use clean electricity to replace fossil fuels in transportation, industry and heating. The fast-growing energy requirement of poorer countries also needs to be provided and the electric grid is to be extended towards a billion people who lack electricity. And still more electricity will be needed to remove excess carbon dioxide (CO₂) from the atmosphere by midcentury. To remove this CO₂, apart from electricity, may be, alternative carbon-free energy also needed. This gargantuan amount of carbon-free energy will come from the renewables alone, but then this is a fantasy. Wind and solar power are becoming cheaper, but they are not available around the clock, rain or shine, and batteries that could power entire cities for days or weeks show no sign of materializing any time soon. Today, renewables itself work only with fossil-fuel backup [3-6].

Country like Germany, which went all-in for renewables, has seen little reduction in carbon emissions, and, according to the calculations, at Germany's rate of adding clean energy relative to gross domestic product; it would take the world more than a century to decarbonize (www.cleanenergywire.org/news/german-co2-emissions-rise-2015-despite-renewables-surge). The reason for this is that large-scale back-up plants are needed for the majority of the days that there is not enough wind or sun. Developing proper storage options for intermittent sources that can cope with both the nocturnal as well as the seasonal variations will certainly improve the situation. Nevertheless, even with the best possible storage means the relative contribution of renewables to the electricity mix is estimated to be still limited to a maximum of about 60% [6]. A few lucky countries with abundant hydroelectricity, like Norway and New Zealand, have decarbonized their electric grids, but their success cannot be scaled up elsewhere. The world's best hydro sites are already dammed. But, on the positive note, there are proven models for rapid decarbonization with economic and energy growth: France and Sweden. They decarbonized their grids decades ago and now emit less than a tenth of the world average of CO₂ per kWh. They remain among the world's most pleasant places to live with better economies. They enjoy much cheaper electricity than Germany to boost.

They did this with *nuclear power*. And they did it fast, taking advantage of nuclear power's intense concentration of energy per pound of fuel. This will reduce the usage of fossil fuels to a great extent for generating electricity as one need more options than are presently considered in the renewable energy mix. There is, therefore, room, and possibly need, for nuclear energy as part of the energy mix: fission or fusion. Nuclear fusion has the advantage - that the fuel constituents (deuterium and lithium) are available in inexhaustible quantities; that there are no long-lived waste products; and that the process is inherently safe. Nuclear fusion is the energy source of the sun, and it works. However, it has the disadvantage that it is very difficult to

create an efficient fusion reactor on Earth. According to the European Fusion Roadmap [7], nuclear fusion will not be realized by 2050, but it has the potential to significantly contribute to the energy mix in the long term and especially to provide electricity (or heat) in densely populated countries and highly industrialized areas, where land scarcity hampers the utilization of intermittent sources. France replaced almost all of its fossil-fueled electricity with nuclear power nationwide in just 15 years; Sweden, in about 20 years. In fact, most of the fastest additions of clean electricity historically are countries rolling out nuclear power. This is a realistic solution to humanity's greatest problem.

Plants built 30 years ago in America, as in France, produce cheap, clean electricity. The 98 United States reactors today provide nearly 20 percent of the nation's electricity generation. But the US and other countries are not willing to expand their nuclear capacity due to economics and fear. New Nuclear Power Plants (NPP) are hugely expensive to build. The key to the ability to build affordable nuclear plants is standardization and repetition. The first product off any assembly line is expensive - it cost more than \$150 million to develop the first iPhone - but costs plunge as they are built in quantity and production kinks are worked out. This approach will need a sensible regulatory framework. A company proposing a new reactor design normally faces the prospect of having to spend a billion dollars or more on an open-ended, all-or-nothing licensing process without any certainty of outcomes. We need government on the side of this clean-energy transformation, with supportive regulation, streamlined approval, investment in research and incentives that tilt producers and consumers away from carbon.

The roadmap to fusion electricity :

Due to the positive prospects of nuclear fusion, the Fusion Roadmap can be paid attention to which describes in the research that needs to be done to lay the foundation for a Fusion Power Plant. The fusion roadmap forms a credible basis for the fusion programme. It is a clear and structured way forward to a demonstration of commercial electricity production from magnetically confined fusion on a realistic timescale. Arco, Idaho is the first city to be lit by atomic power [8]. Today nuclear power provides 10% of the world's electricity. The thing is, to stem climate change, far greater amounts of clean and reliable energy is required. To tackle climate change, 80% of all electricity will need to be low carbon by 2050. 'In order to meet climate goals, we have to keep building, and we have to increase our nuclear capacity.' says Andrey Rozhdestvin, Rosatom Western Europe, Russian Federation. Russia, India and China are currently leading the way in expanding nuclear power. China has 9 reactors under construction, the most anywhere. Countries elsewhere are also building new reactors, like Finland. 'Our biggest climate act in Finland will be when the new reactor will start in Olkiluoto.' says Juha Poikola, TVO power company, Finland. 30 countries currently operate NPPs. More than two dozen others are looking at nuclear power to meet their energy and climate needs. The

United Arab Emirates and Belarus are close to operating their first NPPs. And Bangladesh and Turkey recently started construction. 'We believe that nuclear energy is an indispensable option for Turkey because it is emission free, environmental friendly, sustainable and a reliable electricity source.' says Ibrahim Halil Dere, Ministry of Energy, Turkey [8]. Currently, 450 nuclear power reactors operate worldwide. But to respond to emerging needs and challenges, the nuclear power industry is looking ahead towards innovative solutions for the long term operation of existing reactors, the timely expansion of ongoing nuclear power programmes and the deployment of new reactor technologies. Several countries are developing small modular reactors. One has already been built in Russia. 'If this new, smaller technology proves to be successful, then nuclear power can become more affordable and even more flexible, to be integrated with renewable in so-called hybrid energy systems.' says Stefano Monti, IAEA. In the western US, amid reminders of our nuclear past, more than 30 towns and cities are looking to the future. They want to go carbon free and they are betting on small modular technologies to get there. Nuclear energy can back up those renewable ensuring round-the-clock clean power, even when there's no sunshine or wind. Still, investing in a new nuclear technology has not been an easy decision. Cost is a key concern. 'We believe that the technology with the help from Department of Energy will bring this in at \$55 a MW hour, all in-cost onto the grid. We think that's very competitive with combined cycle natural gas. And we are about one third of the cost of typical lithium salt battery storage.' says Douglas Hunter, Utah Associated Municipal Power Systems. The small modular reactors will be built at the Idaho National Laboratory. Besides generating power for the communities, the plants will also be used for research on other applications like seawater desalination or hydrogen production to decarbonize industry and transportation. This small modular reactor project can integrate seamlessly with wind, solar, some of those other sources that are maybe intermittent but that are also carbon free, because alone it just cannot sustain a growing population [8].

Safety and environment :

The NPP is a nuclear device. This implies that safety is an issue in all sub-projects from the first day of conceptual design onwards. Despite the fact that a fusion reactor is inherently safe, everything possible should be done to protect the workers and the people living in the environment from any risk. To obtain a license to operate the device it must be demonstrated to the nuclear regulator that all aspects of the reactor are safe and that there are no hidden pitfalls [9]. Having the present negative public opinion in mind about the employment of the Plants it is important to convince society that the risks associated with its operation (e.g. the handling of tritium, the handling of short-lived nuclear waste, etc.) are well under control. Safety should not only comprise safe operation of the fusion reactor but also safe remote maintenance procedures. Care should be taken that the volume contaminated by radioactive material (including tritium) is as small as possible.

Cost of electricity :

For fusion electricity to compete on the market it is important to keep the cost of electricity as low as possible. The cost is largely driven by three factors: (1) the costs of the fuel, (2) the operational costs and (3) the cost of the infrastructure. A fusion reactor needs only a very limited amount of fuel at negligible costs. However, the operational costs (which are related to the availability of the plant) and the infrastructure are costly and therefore much attention is devoted to find ways to lower these costs. The Remote Maintenance scheme is one of the better options to minimize the time needed for replacements or repair such that the plant has a higher availability. Novel developments that certainly will have a positive effect on the costs are additive manufacturing of complex components and virtual engineering in which virtual components are tested in a computer.

Present condition and challenges of NPPs in India :

In India, as of November 2020, there are 22 nuclear reactors in operation in 8 NPPs with a total installed capacity of 7,380 MW [10]. These nuclear powers could contribute around 3.11% of the total power generation in India (1,382 TWh) [11] by producing around 43 TWh in 2020-21. The plants are controlled by Nuclear Power Corporation of India (NPCIL), state owned corporation founded in 1987. These plants are - Kudankulam NPP, TN; Tarapur Nuclear Reactor, Maharashtra; Rajasthan Atomic Power Plant, Rajasthan; Kaiga Atomic power plant, Karnataka; Kalpakkam NPP, TN; Narora Nuclear Reactor, UP; Kakrapar Atomic Power Plant, Gujarat. All these installed plants have the capacity of 6780 MW energy. This makes Nuclear Power the 5th largest source of electricity in India following coal, gas, hydroelectricity and wind power. India has a largely indigenous nuclear power programme. The Indian government is committed to growing its nuclear power capacity as part of its massive infrastructure development program. At the start of 2022, 10 reactors were under construction with a combined generation capacity of 8,000 MW energy. Till 2009, India was excluded from trade in Nuclear Plant and its materials as India lies outside the Nuclear Non-Proliferation treaty due to its weapons program. Due to trade bans and lack of Uranium, India has uniquely been developing a nuclear fuel cycle to exploit its reserves of thorium. Nuclear power in India has suffered from generally low capacity factors and one of the main reasons is lack of nuclear fuel. India's dependence on imported energy resources and inconsistent reform of the energy sector are challenging before the rising acute demand of more reliable power supplies, though in the early 2019, India was about to achieve 100% household electricity connection. The government's 12th five year plan for 2012-2017 targeted the addition of 94 GW energy over the period costing \$247 billion. By 2032 the plan demanded for 700 GW of total installation to meet around 9% of GDP growth with 63 GW nuclear energy. In March 2018, the government stated that nuclear capacity would fall short of its 63 GW target and nuclear capacity of about 22.5 GW by 2031 [12]. It was reported that among the five electricity grids of India, the failure in the Northern

grid with 35,669 MW load in July 2012 plus the other two resulted in 22 states with over 600 million people without power for up to a day. India's priority is to alleviate poverty and the growth in its economy. The importance of coal means that CO₂ emission reduction is neglected. In September 2014, the environment minister said that it would be 3 decades before India will witness the likely CO₂ emission reduction. Hence NPP is necessary. But, after 2011 Fukushima nuclear disaster in Japan, people around the proposed Indian NPP sites launched protests, raised questions on atomic energy being safe alternative to fossil fuels.

All this, however, depends on overcoming an irrational dread among the public and many activists. The reality is that nuclear power is the safest form of energy humanity has ever used. Mining accidents, hydroelectric dam failures, natural gas explosions and oil train crashes all kill people, sometimes in large numbers, and smoke from coal-burning kills them in enormous numbers, more than half a million per year.

By contrast, in 60 years of nuclear power, only three accidents have raised public alarm: Three Mile Island in 1979, which killed no one; Fukushima in 2011, which killed no one (many deaths resulted from the tsunami and some from a panicked evacuation near the plant); and Chernobyl in 1986, the result of extraordinary Soviet bungling, which killed 31 in the accident and perhaps several thousand from cancer, around the same number killed by coal emissions *every day*. (Even if we accepted recent claims that Soviet and international authorities covered up tens of thousands of Chernobyl deaths, the death toll from 60 years of nuclear power would still equal about one month of coal-related deaths.)

As was seen during Fukushima tsunami incident and the very recent missile attack on Zaporizhzhia nuclear plant in Ukraine after Russian invasion on Ukraine, NPPs cannot explode like nuclear bombs, and they have not contributed to weapons proliferation, thanks to robust international controls. 24 countries have nuclear power but not weapons, while Israel and North Korea have nuclear weapons but not power. Nuclear waste is compact and can be safely stored in concrete casks and pools, becoming less radioactive over time. After solving the more pressing challenge of climate change, we can either burn the waste as fuel in new types of reactors or bury it deep underground. It's a far easier environmental challenge than the world's enormous coal waste, routinely dumped near poor communities and often laden with toxic arsenic, mercury and lead that can last *forever*.

Despite its demonstrable safety, nuclear power presses several psychological buttons. First, people estimate risk according to how readily anecdotes like well-publicized nuclear accidents pop into mind. Second, the thought of radiation activates the mind-set of disgust, in which any trace of contaminant fouls whatever it contacts, despite the reality that we all live in a soup of natural radiation. Third, people feel better about eliminating a single tiny risk entirely than minimizing risk from all hazards combined. For all these reasons, nuclear power is dreaded while fossil fuels are tolerated, just as flying is scary even though driving is more dangerous.

Despite these challenges, psychology and politics can change quickly. As the enormity of the climate crisis sinks in and the hoped-for carbon savings from renewables don't add up, nuclear can become the new green. Nuclear already plays a big role in generating the world's electricity, and it is likely to continue to play that role in the years to come. The risks associated with generating nuclear energy are far less threatening today than they were decades ago thanks to increased safety protocol and technology. But as power plants age and must be decommissioned we need to consider nuclear power's role in the long-term achievement of a clean power grid. Protecting the environment and lifting the developing world out of poverty are progressive causes. And the millennials and Gen Z's might rethink the sacred values their boomer parents have left unexamined.

Impact on Economy due to NPP :

Economic analysis is a systematic analysis approach to determine the optimal allocation of resources. It involves the comparison of two or more alternatives in achieving a specific objective under a given set of assumptions and constraints. The cost-benefit analysis compares project economic costs with project economic benefits. It should take into account the opportunity costs of the resources employed and attempt to measure, in monetary terms, the private and social costs and benefits of a project to a society or an economy. The analysis should evaluate the economic feasibility of a nuclear power project and compare its economics to other (mutually exclusive) alternatives.

Energy is essential for sustainable economic growth and improved human welfare. Nuclear energy provides access to clean, reliable and affordable energy, mitigating the negative impacts of climate change. It is a significant part of the world energy mix and its use is expected to grow in the coming decades. Economic analysis is essential to determine the feasibility of NPPs. Its main objective is to help create and select projects that will contribute to the welfare of society.

The economic aspects of energy are complex, particularly for developing nations. It is not evident how investments in the energy sector will facilitate achievement of the sustainable development goals such as health care, education, increasing employment and participating in international markets.

In many cases, the first challenge is to attract and arrange investment for energy infrastructure projects. Few developing nations have the resources required to finance the needed development. Over the past decades, it has become clear that transforming centrally controlled energy systems into liberalized markets can create the right conditions to direct investment and facilitate competition.

To ensure the affordability of services, energy must also be priced appropriately to cover the full cost of supply, yet access to it should not be limited. Pricing adjustments may be necessary to ensure that all consumers can afford to realize the benefits of energy. In the commercial sectors, energy pricing directly influences the competitiveness of goods and services,

both locally and internationally. The economic analysis tools can help answer various questions about an energy project's impact on the entity undertaking the project, on society and on various stakeholders, and about the project's risks and sustainability. There are certain pros and cons associated with the nuclear plants.

Pros of nuclear energy: (i) NPPs do not require much land, especially in comparison to solar and wind. The Nuclear Energy Institute claims that wind farms require 360 times as much land to generate the same amount of energy as a NPP. For solar, it would require 75 times the land area. (ii) NPPs have extremely low carbon emissions. They generate energy by splitting atoms through a process called fission. The process generates heat which is used to create steam, and that powers a turbine to produce energy without emitting carbon as a byproduct. (iii) Nuclear fuel is extremely efficient. Although NPPs do produce nuclear waste that is toxic, the amount of waste produced is surprisingly small. In fact, the total nuclear waste generated over the last 70 years is equivalent to the amount of waste that coal plants produce in a single hour. That's because nuclear fuel is very dense and contains a lot of energy in a very small quantity. Thanks to these reasons, nuclear energy is generally clean. (iv) Nuclear is one of the most reliable energy sources in the world. One way to measure reliability is to look at the capacity factor of an energy source. Capacity factor measures the amount of time that an energy source is running at full capacity and producing energy. Nuclear has the highest capacity factor of any other energy source, producing reliable, carbon-free power more than 92% of the time. That's nearly twice as reliable as a coal (48%) or natural gas (57%) plant and almost 3 times more reliable than wind (35%) and solar (25%) plants. This means, for every new nuclear plant we add, we can retire about two coal plants still keep the reliability of the grid relatively the same. (v) NPPs are cheap to run. Once a NPP is built, it is more cost-effective to run than fossil fuel power plants. These low costs include waste management.

Cons of nuclear energy: Here are some of the top reasons experts are hesitant about nuclear power. (i) NPPs are expensive to build. Although cheap to operate, NPPs are expensive to build, partly due to the safety measures that need to be put in place in order to build a safe nuclear plant. Over the last couple of decades, nuclear plants have actually gotten more expensive to build. Lots of those costs result from indirect costs of building plants, such as engineering, management, and supervision. Those costs have also risen due to increased safety regulations. However, some of these costs can be reduced through the construction of small modular nuclear reactors (SMRs) at old coal plants. (ii) The waste is radioactive. While our understanding of nuclear and how to handle nuclear waste has evolved far beyond what it was 60 years ago, the fact that nuclear waste is toxic is still true. That waste can stay radioactive for a predicted 10,000 years. For many, the unknown side effects of storing nuclear waste in the environment and the risk of accidents are not worth the benefits of nuclear. (iii) Uranium-235 is limited in

supply. Although it is predicted that there is enough uranium-235 on the earth to power the world for 100s of years, it will run out eventually. It may be unwise to build an energy system that is destined to run out of supply. (iv) NPPs take a long time to build. The World Nuclear Industry Status Report showed it takes closer to a full decade to complete. Given the urgency of climate change, waiting on NPPs to replace fossil fuel plants may make the goal of full decarbonization unreachable in the timeframe we need. (v) Should nuclear be a central part of our energy future? When it comes to generating electricity, nuclear plants are far more efficient and clean than gas and coal alternatives. Therefore, many people argue that we should invest in nuclear in addition to solar, wind, hydro, and geothermal, citing benefits beyond just nuclear's clean attributes.

Assessing the relative costs of new generating plants utilizing different technologies is a complex matter and the results depend crucially on location. Coal is, and will probably remain, economically attractive in countries such as China and Australia, as long as carbon emissions are cost-free or not fully costed. Gas is also competitive for base-load power in many places, particularly using combined-cycle plants. NPPs are expensive to build but relatively cheap to run. In many places, nuclear energy is competitive with fossil fuels as a means of electricity generation. Waste disposal and decommissioning costs are usually fully included in the operating costs. If the social, health and environmental costs of fossil fuels are also taken into account, the competitiveness of nuclear power is improved. The basic economics metric for any generating plant is the levelized cost of electricity (LCOE) [13]. It is the total cost to build and operate a plant over its lifetime divided by the total electricity output dispatched from the plant over that period, hence typically cost per megawatt hour. It takes into account the financing costs of the capital component (not just the 'overnight' cost). On a levelized (i.e. lifetime) basis, nuclear power is an economic source of electricity generation, combining the advantages of security, reliability and very low greenhouse gas emissions. Existing plants function well with a high degree of predictability. The operating cost of these plants is lower than almost all fossil fuel competitors, with a very low risk of operating cost inflation. Plants are now expected to operate for 60 years and even longer in the future. The main economic risks to existing plants lie in the impacts of subsidized intermittent renewable and low-cost gas-fired generation. The political risk of higher, specifically-nuclear, taxation adds to these risks. The World Nuclear Association published Nuclear Power Economics and Project Structuring in early 2017 [13]. The report notes that the economics of new nuclear plants are heavily influenced by their capital cost, which accounts for at least 60% of their LCOE. Interest charges and the construction period are important variables for determining the overall cost of capital. In countries where continuous development programs have been maintained, capital costs have been contained and, in the case of South Korea, even reduced. Over the last 15 years global median construction periods have fallen. Once a nuclear plant has been constructed, the production cost of electricity is low and predictably stable. In deregulated wholesale electricity markets the economic justification

for any capital investment has been decreasing while the actual need increases due to the ageing of existing plants. The International Energy Agency (IEA) points out that at the turn of the century one-third of investment in electricity flowed into deregulated markets exposed to wholesale price uncertainty, whilst two-thirds went into regulated markets with some assurance of return on capital. All operating NPPs were built by governments or regulated utilities where long-term revenue and cost recovery was virtually certain. Government support is needed to mitigate the risks and make new projects bankable. A further economic aspect is the system cost of making the supply from any source meets actual demand from the grid. The system cost is minimal with dispatchable sources such as nuclear, but becomes a factor for intermittent renewables whose output depends on occasional wind or solar inputs. If the share of such renewables increases above a nominal proportion of the total then system costs escalate significantly and readily exceed the actual generation cost from those sources. This is modelled in a 2019 OECD Nuclear Energy Agency [14] study and very evident in Germany, and is an important consideration beyond the LCOE in comparing sources. The economics of nuclear power involves (i) Capital costs, which include the cost of site preparation, construction, manufacture, commissioning and financing a NPP. It takes thousands of workers, huge amounts of steel and concrete, thousands of components, and several systems to provide electricity, cooling, ventilation, information, control and communication. (ii) Plant operating costs, which include the costs of fuel, operation and maintenance, and a provision for funding the costs of decommissioning the plant and treating and disposing of used fuel and wastes. Operating costs may be divided into 'fixed costs' that are incurred whether or not the plant is generating electricity and 'variable costs', which vary in relation to the output. (iii) External costs to society from the operation, which in the case of nuclear power is usually assumed to be zero, but could include the costs of dealing with a serious accident that are beyond the insurance limit and in practice need to be picked up by the government. The regulations that control nuclear power typically require the plant operator to make a provision for disposing of any waste, thus these costs are 'internalized' as part of operating costs (and are not external). Electricity generation from fossil fuels is not regulated in the same way, and therefore the operators of such thermal power plants do not yet internalize the costs of greenhouse gas emission or of other gases and particulates released into the atmosphere. Including these external costs in the calculation for alternatives improves the economic competitiveness of new nuclear plants and other low-carbon sources of electricity. (iv) Other costs such as system costs and nuclear-specific taxes.

Future cost competitiveness:

Understanding the cost of new generating capacity and its output requires careful analysis of what is in any set of figures. There are three broad components: capital, finance, and operating costs. Capital and financing costs make up the project cost. Calculations of relative generating costs are made using estimates of the LCOE for each proposed project. But LCOE does not

take account of the system costs of integrating output into a grid to meet demand, and is therefore a very poor metric for comparing dispatchable generation (coal, gas, nuclear) with intermittent renewables (wind, solar) from any policy perspective. System costs escalate greatly with increasing share of intermittent renewables. This is partly addressed by the International Energy Agency in its World Energy Outlook 2018 by introducing value-adjusted LCOE (VALCOE), which combines LCOE with energy, flexibility and capacity values, enabling a better comparison of the overall value and competitiveness among technologies from the perspective of planners and policymakers.

While nuclear power is an economical option in many countries, significant upfront capital costs are a barrier. Some advanced reactors have promising projected cost reductions, but these reactors are still in the design and prototype stage and may not be ready in time to address global climate change. In the short term, nuclear growth is possible in the countries where it is most economical - most notably China, Russia, India, and developing countries that can take advantage of Russia's expansive build-own-operate model that is especially appealing to nuclear newcomers who might not otherwise accept the financial risk of developing nuclear power on their own.

Conclusion:

According to Climate scientists, the world must drastically cut its fossil fuel use in the next 30 years to stave off a potentially catastrophic tipping point for the planet. Confronting this challenge is a moral issue, but it's also a math problem - and a big part of the solution has to be nuclear power. One thing is certain though. The world is in desperate need of cleaning up our energy system. And while we may not know if nuclear should play an expanded role in cleaning up that system, we do know that solar, hydro, wind, and other renewables will. If the public and politicians can face real threats and overcome unfounded fears, we can solve humanity's most pressing challenge and leave our grandchildren a bright future of climate stability and abundant energy.

'Our energy choices today will determine our children's world tomorrow. Nuclear power is part of the solution.' Rafael Mariano Grossi, IAEA Director General

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Dignified position of women- a charity or a right

Dr. Padmaja Chetia

Abstract

Man and woman are the vital components of human society. In India, from the Vedic age to modern times the status and position of women have been changing. The main objective of this study is to ascertain the position of women in India by examining the vital areas of education, power and decision making, economy, health, media, violence and girl child.

Keywords: women, status, society

INTRODUCTION

The two basic components of our human society are man and women. Since time immemorial, scholars have tried to assess the problems faced by women and to study changes in their status around the world in general and Indian society in particular. The 'status' represents the position of individuals in the groups. The status of women refers to her position in the network of social role structure, privileges, rights and duties. The status of women is generally measured in the comparative amount by prestige and respect accorded to her with that of man. The status of women in India has been fluctuating. From the Vedic age till today, her status and position has been changing with the passing of time.

Women in the Vedic age were respected and they enjoyed a fair amount of freedom and equality. The age can best be termed as the period of feminine glory and prestigious life. Women participated in all the spheres like men. The Rig-vedic society was a free society. *In the post vedic age*, the status of women suffered a setback when various restrictions were put on woman's

rights and privileges by Manu. The women were not considered equal to men and did not enjoy the same rights and privileges as men. The authority of men increased. *Medieval period* is the darkest in the history of Indian women whose position in society further deteriorated. Many social evils like female infanticide, Sati, child marriage, purdah system developed during the Middle Ages due to the political instability of Northern India, especially due to various invasions. Polygamy came into practice. *In colonial India*, anti-imperialist women's movement play a significant role of freedom. The Calcutta session of Indian National Congress under the presidentship of Anne Besant resolved that women should be granted the right of universal franchise in the election process in India. Moreover most of the women participated in Indian National Movement launched by Gandhi against the British rule. *Modern India* refers to the period from 1700A.D to 1947 A.D. In the background of the intellectual upheaval of the 18th and 19th century, there was a worldwide demand for establishing an independent egalitarian society which emphasised the equality of women with men. This commitment to equality is now well entrenched at the highest policy making level- the constitution of India. A few important provisions for women are:

- Article 14- Equal Rights and Opportunities in Political, Economic and Social spheres.
- Article 15- Prohibits discrimination on grounds of sex.
- Article 39- Equal means of livelihood and equal pay for equal.
- Article 42- Just and humane conditions of work and maternity relief.

Methodology:

This study is based on the information gathered from secondary sources like print, electronic and social media.

Objective:

The main objective of this study is to ascertain the position of women in India by examining the critical areas of education, power and decision making, economy, health, media, violence and girl child.

Discussion:

Women and Education:

Education is the birth right of every individual and it is very much essential for women to reach gender equality and become leaders of change. According to 2011 census, the overall literacy rate in India is 74.04 per cent out of which male literacy is 82.14per cent and 65.46 per cent for females. Department of School Education and Literacy (DoSEL), Ministry of Education is implementing the scheme of Samagra Shiksha, effective from 2018-19 to support States and UTs in implementation of the RTE Act, 2009. Ensuring equity and inclusion at all levels of

school education is one of the major objectives of Samagra Shiksha. As per the data available on Unified District Information System for Education (UDISE) / UDISE+, Gross Enrolment Ratio (GER) of girls for 2018-19 and 2019-20 shows an increase in the enrolment of girls at all level of education. In 2019-20, gross enrolment of girls was 103.69 per cent at elementary level, 90.5 per cent at upper primary level, 77.8 per cent at secondary level and 52.4 per cent at Higher secondary level including graduate and above level. This data on enrolment suggests gender inequality in higher education.

Women in power and decision making:

Politics is perceived as a male domain and women are considered incapable of participating in it. Women in India was granted right of suffrage before World War II. But they are still under represented in decision making positions. Barely eleven per cent of total parliamentary seats are occupied by women, only six per cent women participants in the cabinet, less than four per cent representation in Supreme court and High courts and in the field of administration merely three percent are women participants.

Women and Economy:

The economic status of women shows the phase of development of society. Women make huge contributions from business to unpaid domestic work. The workforce participation rate or the percentage of working population in the total population shows how women are grossly underrepresented in the economy as main workers. The 2011 census figures show that the workforce participation rate is 25.5 per cent for females and 53.26 per cent for males. Most of the women workers are still in the unorganised sectors where they are paid low wages, long working hours and labour rights hardly exists which manifest gender discrimination.

Women and Health:

Women's health is a crucial area because only healthy women can realise their full potential and effectively contribute to the development process. According to the National Family Health Survey 2019, 66.4 per cent women are anaemic and the maternal mortality rate is 103. This suggest that women lack adequate nutrition and health facilities especially in rural areas. Moreover the percent of female participating in the decisions related to their health is low.

Women and media:

The mass media has a huge influence on the status of women. If the media depicts women as infirm, indecisive and dependent, such representation reinforces gender stereotypes about women and rules out the possibilities of women entering different sectors with males as equal partners. Instead, the media should showcase strong women leaders who can become role models for their audience. Hence media agencies should play a significant role in gender-sensitisation and creating a gender-just society.

Violence against women:

Women are hurt by violence which hampers their ability to thrive in various ways. Women are not safe in private as well as in public place. Violence against women can be in the form of sexual harassment, rape, dowry harassment, domestic violence, kidnapping and abduction, murder, torture and molestation. Violence against women exists because firstly our society is still patriarchal claiming to be superior to women in all spheres of life. Males exploit and subjugate women who are vulnerable due to low levels of social and economic empowerment. Secondly overemphasis on female chastity cause women to abstain from reporting violence committed against them. India has put laws on the books to stop domestic violence. Yet gaps in laws, implementation of legal protection and lack of access to essential services remain for women.

Girl Child:

Girl child are a deprived lot in Indian society. They are deprived of basic provisions of nutrition, education and health. In India boys are preferred to girls. Child sex ratio (0-6 years) which stood at 927 girls per 1000 boys in 2001 fell to 918 in 2011 even though the overall sex ratio went up from 933 to 940 in the same period. The declining number of women and the girl children clearly suggests that some girl children do not survive for long or never born. This is the main reason for increase in gender imbalance.

Way forward:

To sum up a holistic approach is needed to address the issues of women and improve their status. The way forward should be;

- Educational programmes should be taken to promote gender equality and women's rights, revise formal school curricula and policies and help train teachers, students and parents.
- Programmes should be undertaken on leadership and participation to provide training for women to build their skills and as a voter.
- To ensure that women can contribute fully and benefit from the society, women's economic empowerment programmes should be undertaken their ability to secure decent jobs, own land, accumulate assets and influence institutions and public policies determining growth and development.
- Provision of health services for women and girls should be better coordinated to ensure their needs are met.
- Special workshops and trainings with journalists to encourage gender-sensitive reporting.
- Steps should be taken to stop violence against women by addressing its root causes.

Conclusion:

Indian women continue to be a voiceless mass. It is high time that women of our country get a respectable and dignified place in the society not as an act of charity but as a matter of right.

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The Role of Youth in Building a Nation: An effort to think along with vision of Swami Vivekananda

Pankaj Barman

Abstract

It would not be an exaggeration if we claim that youth is the major bone of a Nation. The progress of a Nation greatly depends on its people and young energies. Nation requires safety, security, peace, and harmony in the community. Youths are going to be the future leader of our Nation and therefore we should focusing on Nurturing, Educating, Inspiring and Empowering them. And allow them to give their best for Nation. Here can be mention a referential view of the Dreamer of India, Swami Vivekananda. Swami Vivekananda is a great source of inspiration for the youth and he believes that the youth is the real strength and resource in nation–building.. At a time when India was suffering in the hands of British, Swami Vivekananda envisioned a rejuvenated India that will lead the World to be a better future.

Key Words: *Youth, Nation, Education, skill.*

Behavioural terms : ‘Youth’- Young generation of both Girls and Boys

Objectives: Main Focus of this paper is to highlight

- Putting The youth in 21st Century Perspective
- Presenting before the Government of the day a Framework of Youth centric policies
- Vision of Swami Vivekananda
- Needs of a Nation
- Importance of youth for Nation

Methodology: In this seminar paper I have followed both descriptive and analytical method with authentic data and fact analysis.

INTRODUCTION

‘My faith is in the younger generation, modern generation, they will work out the problem like Lion’-Swami Vivekananda. Swami Vivekananda believes that youth is the foundation of a country and they are a great asset to any Nation as they are full of energy. Like engine Nation also requires fuel to run it hence youths are the most precious fuel to run it better way. Around 125 years back Swamiji had addressed at the International level ‘This is your century right now, but the 21st century is India’s century’. It aroused India from deep slumber and sent a strong message to youth to give their best for India’s Spiritual and National Renaissance. Therefore it is proving that his aims to get involved youth for mechanism to build a great nation. Vivekananda mentions the view of his spiritual Guru Sri Ramakrishna on the Nations builders — In order that Nation may rise, it must have a high ideal. Now that ideal is, of course, the abstract Brahman. But as you all cannot inspire by an abstract ideal, you must have a personal ideal. That means youth have to find out own way for solution to any kind of problem faces in case of Nation buildings.¹

Recently we have lost our most young leadership Former President Dr.A.P.J Kalam sir who had dream for India , his dream was also similar with Vivekananda. In a meeting Dr. Kalam has deliberated his lecture on Capacities for Nation buildings and says ‘This resource of the youth is an important building block for transforming India into a developed Nation.’²

M.K.Gandhi had the major contribution to get freedom movement of India, who known as the Father of Nation. At the time of independence, several paths were open to all those who had been participating in the freedom struggle under Gandhiji. Most of youths, farmer and women’s were joint to his movement. He use to talks about Swaraj through connecting each and every person, village to City get opportunity for run the Nation. To give flesh and bone to this *swaraj*, he advocated a new polity, new economic relationships and the testing of all technology from the viewpoint of the new society, with the help of vehicle of this *swaraj*.³

Here can be take the name of Khudiram Bose ,who was the very youngest participants from youth in the freedom movement of India. He was hanged by the British Government at the age of 18 years only.

Rabindra Nath Tagore has the most influential role to get India independence. He has written a book ‘Nationalism’ where he mentioned about roles of youth for the nation that “Our real problem in India is not political. It is social. This condition not only prevailing in India, but among the all nations. I do believe in an exclusive political interest. Politics is west dominated Western ideals, and we in India trying to imitate you.” In another part of the same book he mentioned some important point which can inspire present youth to do work for nation is ‘Each individual has self love. Therefore his brute instinct leads him to fight with others in the sole pursuit of his self-interest. But man has also his higher instincts of sympathy and mutual help.’⁴

VISION OF SWAMI VIVEKANANDA'S ON NATION BUILDING:

Swami Vivekananda was a dreamer of India. Perhaps, he was the greatest patriot to have ever been born in this country. Swami Vivekananda clearly identified the causes for our downfall, one of which was the neglect of the masses which he labeled as the great national sin. He said, "Oppressed person is a bigger sinner than oppressor." He said that millions were oppressed in the name of religion and one of the chief causes of India's ruin was the monopoly of education by a few belonging to the privileged classes.

Some visions of Swami Vivekananda are -

- To improve the social conditions of the Indian people.
- To have a new society inspired by the vision of dignity of man.
- His freedom and individuality.
- His strength and his capacity to love and serve human beings.

National youth day is being celebrated in India on 12th January to commemorate the Birth anniversary of swami Vivekananda. 'Vikasit Yuva -Vikasit Bharat' which was the theme of National youth day 2023.

NEEDS OF A NATION:

Nation needs youth power to grow in all round of a Nation, because the youth plays a great role in nation-building. They have capacity to develop a Nation and move towards progress. They are also responsible for bringing social reform within a country. The youth of a country determine the future of a nation. Therefore it requires skillful, educated, cooperative, leadership quality, active participants of youth.

IMPORTANCE AND RESPONSIBILITIES OF 21ST CENTURIES YOUTH FOR NATION:

Today, India has more than 50% of its population below the age of 25 and more than 65% below the age of 35. In 2020, the average age of an Indian is 29 years, compared to 37 for China and 48 for Japan; and, by 2030, India's dependency ratio will be just over 0.4.

The progress of a nation greatly depends on its most of the youth which are future Nation. Every Youths is obligated to Law and Order of the Nation, as well as perform their duties as a responsible citizen to maintain harmonious co-existence and take the nation forward. In India, Our constitution allows the citizens with fundamental duties, directive principles and fundamental rights. The purpose of these sections is to make sure that everything is equally divided in creating a better nation and to constitute India into a Sovereign Socialist Secular Republic country.⁵

How Youth can take part in Nation-Building?

By following Articles 12 to 35 of Part III of the Indian constitution outline the fundamental Rights, an equal opportunity –Which apply to all people regardless to gender, colour, ethnicity, national origin, or place of birth, they are subject to limitations and are enforceable by the courts.

SOME MISSION AND YOUTH CENTRIC POLICIES TAKEN BY GOVERNMENT:

- ***Scheme of National Youth Corp:*** “National Youth Corps” (NYC) has been launched, amalgamating the existing two volunteer schemes namely National Service Volunteer (NSV) and Rashtriya Sadbhawana Yojana (RSY)
- ***Pradhan Mantri Kusal Vikas Yojana (PMKVY) :*** Pradhan Mantri Kaushal Vikas Yojana (PMKVY) was launched in 2015 to encourage and promote skill development in the country by providing free short duration skill training and incentivizing this by providing monetary rewards to youth for skill certification
- ***Scheme for Assistance to National Sports federations:*** It is a main source of funding to prepare national teams for all major national and international competitions, including Asian Games, Para Asian Games, Olympic Games, Para-Olympics, Commonwealth Games (CWG) and other major international tournaments.
- ***Agneepath Scheme :*** It will allow Indian youth who want to become a part of Indian armed forces to enter into the forces through this new entry and opportunity available. Be it Indian Army, Indian Navy, or Indian Air Force. Agneepath Army Bharti Scheme is a central government scheme for all Indian candidates. Through Agnipath, one can serve in the combat forces and approximately 45,000 to 50,000 soldiers will be recruited every year for the service term of just four years.
- ***Adolescence Education Programme :*** To provide accurate knowledge to students about process of growing up, HIV/AIDS and Substance-Abuse.

Some issues— Education, Agriculture, Unemployment, Politics, Business etc:

- **Focus on agriculture:** In the field of *Agriculture*, Youth must aware about farming as well, we need skillful and educated Farmer, we need that kind of farmer who knows how to check internet for search about Crops, who knows use of laptop – Tractor as well as updated with current global markets that is we must employ in Science and technology in agriculture.
- **Service through defense :** In the field of Job of *Defense sectors*, youth must be aware about it, and get involved it. Similarly Government should advertise it to reach each and every corner of the country. Joining in army from all place of Indian could be able to make a strongest team for Defense –Army, Navy, BSF, CSF etc.
- **Focus on other Important opportunities:** the youth of India should join in Indian Administrative Service which makes, still maximum village and small towns peoples are not aware about civil services examination process and about the precious job opportunities.
- **Focus on Politics:** Youth can play major in Politics, which is still out of thinking for every state on Indian.. no one young fellow are seen to conduct the election to serve the nation, most of the Politicians are elderly. There its very important for the Youth to join In Politics to make India more Power full and bring some policies for youth. Because presently most of policies are able to see its running for particular era of some particular terms.

- **Business / Entrepreneurship:** The experience from developed economies has shown that there is a definite correlation between job creation and entrepreneurship. It has other advantages as well; it allows the available resources to be allocated efficiently, stimulates competition, supports innovation and promotes the growth of the economy. There Indian youth are mostly welcomes for the side of this kind of Business and Entrepreneurship.
- **Sports :** In the field of sport India has great indentify through various commonwealth games along with Cricket, one of the famous sports of World. Still we are far from football world cup even we are playing national levels Foot ball game but here needs of help Government to improve the sides of football or make ready a Team fifa world cup.
- **Use of Technology :** Today in the context of use of technology development, India receiving the proud moment in day by day, for example from Sundar Pichai to Parag Agarwal, Several luminaries are proof of Indian youth leadership on the Global stage. On the other hand technology impacts in the youths badly- uncontrolled usage and ease of such usages has led to technology becoming a bane to us all. Its brought bad impacts to youngsters because which technology takes our very important time.

Impacts of using internet-Smartphone, Laptop, Tablets:

In a day 24 hours is not enough to get everything to checking in some relevant and as well as non-relevant things scrolling in social media. It is one kind of habits, addictions for most of youths, which is poisonous. Even free time for young fellows entails checking YouTube, whatsapp, instagram, facebook newsfeeds etc. for their knowing and unknowing satisfaction of eye ,and soul. But they are forgetting their requirements of physical exercise, sports. It is make them Isolated, they starts to live in a virtual life, they can talk with robot i.e. some kinds of online games, but not able to talk to their parents, elders and their neighbors. They are not able to reach with their mistakes on the short screen of Smartphone, i phone, laptop and tablets. Simply we can say that those actions produce handicapped youth for the society. They easily involved in universe of porn which are easily accessible in Internet. Therefore some youths can easily involved in various kind of crime- like Rape, usages of drugs, unethical work like murder, suicides, kidnapping for example – movie Uda Punjab. Hence there need to think by Government as well as elder aged societies to resolved these issues.

Above these issues are brings some claims and requests to our young Generation as well as Government to look on these areas to take better steps for build a best Nation as well.

CONCLUSION:

The role of the youth in the nation building is very crucial. They are problem solvers, have a positive influence on other young people and the nation. Young minds are fresh fertile and pure to grow any crop for production on a Nation. They have capacities to create an identity for themselves and move the nation forward. Therefore they need some supports from government to do their duties as well then the youth can make their beautiful land flourish and shine in success. As a youth I am proud of my motherland India. I will continue to do my best for the

comprehensive development to my country India. Youth is the driving force of a country's present and future, therefore -

Youth gets involved in Agriculture – that makes the economy strongest
Youth gets involved in Army - Make India Powerful and Protected
Youth gets involved in Administration- make it good Governence
Youth gets involved in Politics- that Makes India best Nation.

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Gandhi's Ideal of Gram-Swaraj and present Panchayati Raj system in India: A Brief Analysis

Dr. Rajlakshmi Kalita

Abstract

Panchayati Raj system prevailing in present India originated from the practical ideal of Gram-Swaraj put forwarded by Gandhi. Gandhi was a 'Practical Idealist'. He believed that society and state can be shaped and controlled by following some philosophical, ethical and religious ideals. For him it is not possible to run a society or a state on the basis of theories. In his practical ideal of social organisation Gandhi put emphasis on some elements like society, natural classes in society, Bread labour, equality, economic self-dependence, political freedom, decentralisation, upliftment of all etc. His ideal of Swaraj is a step towards individual freedom, self-dependence, decentralisation and rural development. The Panchayati Raj system also works with an approach of equality, self-dependence and decentralisation for rural development in India. The aim of this article is to present a conceptual analysis of the implementation of Gram-Swaraj in Panchayati Raj and its prospects.

Key terms: Gram-Swaraj, Panchayati Raj, Decentralisation, Self-dependence and Rural development.

INTRODUCTION

India is the second most populated country of the world. Indian subcontinent is constituted of 28 states. About 70% of Indian population live in the rural areas. Therefore for the homogenous growth of India, development of rural population and rural areas are necessary. Article 40 of

Indian Constitution enshrines the Panchayati Raj system in which the states are directed to take steps in organizing Panchayats and look after their functioning as units of self-governance. But, after 75 years of India's independence if we examine the functions and performances of Panchayati Raj system in India as a means of decentralisation, self-independence and equality then we shall not be able to find a satisfactory outcome in the rural areas of India. Father of our nation, Mahatma Gandhi advocated Panchayati Raj System for the welfare of Rural India. His ideal behind Panchayati Raj system is Gram Swaraj. The term Swaraj means political freedom in Gandhian philosophy. He put emphasis on the realisation of the term by each and every individual. Gandhi said, "The Swaraj of my dream is the poor man's Swaraj. The necessities of life should be enjoyed by you in common with those enjoyed by princes and monied men"¹. How Indian Government and Polity are fulfilling ideal of Gram Swaraj in the Panchayati Raj system of India is a matter of investigation. The objective of this paper is to analyse the implementation of Gram-Swaraj in Panchayati Raj System.

Gandhi's Ideal of Gram Swaraj:

Gram Swaraj or village republic is an important part of Gandhian Philosophy. For him idea of Gram Swaraj is 'a complete republic'. The chief attention of Gandhi was on the rural populations of India. He considered villages as the soul of the whole India. According to him, every village of India should be self-dependent. The necessities of each individual must be fulfilled. Food, shelter, sanitation, education, clean water, clothing etc. are the basic needs of individuals which must be fulfilled for a healthier nation. His Swaraj is Swaraj for all despite of caste, creed and social status. His vision of ideal village with self-dependence and democratic viewpoint is one of the greatest steps towards the developed India. In Gandhian philosophy prosperity of the nation will come only through the prosperity of each individual. Village republic can lead towards a decentralised political and social system and ultimately towards Sarvodaya. Gandhian ideal of Sarvodaya (upliftment of all) is based on his doctrines of Truth and Love. Gandhi's dream of Ram-Rajya is based on this ideal of Gram Swaraj. The basic characteristics of Gram Swaraj are,

- **Self-dependence:**

Gandhi was aware of the fact that for a stable nation economic equality and well-being is necessary. Therefore in his ideal of Gram Swaraj he put special emphasis on economic self-dependence. In order to get rid of economic exploitation and economic inequality Gandhi recommends for economic reformation by village self-dependence. Village democracy paves the way for self-contained villages with the help of agriculture and cottage industry. He put emphasis on growing crops and cotton by each Village in order to fulfil their needs of food and clothing.

- **Equality:**

Gandhi tried to establish a society within which peace and happiness reign the supreme. He advocates equality of every individual and equality of man and women. For him the foundation of democracy is equality. This leads toward a participatory democracy. Gandhi told, “My ideal is equal distribution, but so far as I can see, it is not to be realized. I therefore work for equitable distribution”².

- **Decentralisation:**

The chief objective of Gandhi’s Gram Swaraj is decentralisation of power. In order to promote the initiatives of the individuals and to maintain a connection between nation and the individual’s power must be decentralised. Centralisation imposes forceful activities and violence. Decentralisation presuppose voluntary co-operation.

- **Fulfilment of basic needs of each individual:**

Gram Swaraj is an ideal which was advocated by Gandhi in order to satisfy the individuals from economic, ethical and political point of view. Gram Swaraj works against political power centralisation, economic inequality and social discrimination.

- **Upliftment of all:**

Carrying on all the above goals Gram Swaraj of Gandhi works for Sarvodaya or upliftment of all. His ideal of Sarvodaya is based on ‘Love’. Realisation of oneness among individuals comes from Sarvodaya according to Gandhi. And this is the foundation of a strong and prosperous nation.

- **NaiTalism:**

Gandhi in his Gram Swaraj put special emphasis on education. The aim of education for him is Holistic development of human beings. For him literacy is not the end of education, rather it is the beginning of education. Education should be platform for preparing self-dependent human being and good citizens.

- **Panchayat Raj:**

Gram Swaraj is the foundation for Panchayat Raj. Gandhi told, “My purpose is to present an outline of village government. Here there is perfect democracy based upon individual freedom. The individual is the architect of his own government”³.

Gandhi’s Gram Swaraj is not only the resurrection of the old village Panchayats. Rather it is the new unit of independent village units for smooth maintenance of society and nation. With the help of Gram Swaraj he wanted to establish an ideal society which aims to establish equality, works for upliftment of all and provide everyone holistic education to livelihood. Gandhi being

a practical idealist realised the practical usefulness of the ideal of stateless democracy and presented Gram Swaraj as the conception of his ideal of stateless democracy. Gandhi wanted true democracy to function in India.

Panchayati Raj system in India:

The Panchayati Raj is a political system which is found in the South-Asian countries like India, Pakistan, Nepal and Bangladesh. In Indian sub-continent Panchayati Raj is a form of local democracy. It is an old system prevailing in India from very long ago. Panchayat literally implies the traditional rule of assembly constituted of five persons. In Assam also Mahapurush Srimanta Sankardeva advocated the structure like Panchayati Raj system under the governance of Namghar and Satras, which have been operating till now in Assamese society since last six hundred years. There is three tier mechanism of Panchayat Raj in India. Panchayat Raj set up local democracy at district, block and village level.

Gandhian ideal of Gram Swaraj is the perfect model for implementing local democracy in India. Though if this ideal has been properly implementing or not is a big question. Father of our nation with his greatest proficiency in politics, religion and humanistic values planned to establish an ideal India with the help of Gram Swaraj by properly distributing power and wealth. But this village based political formation for a classless state was not included in the draft of constitution of India. The system later came to be known as Panchayati Raj, which was inaugurated by the then Prime Minister Pandit Jawaharlal Nehru on 2 October 1959 at Nagour in Rajasthan. In 1989 former Prime Minister Rajiv Gandhi government passed the 64th Amendment Bill in the Lok Sabha regarding Gram Swaraj. However this ideal was subsequently institutionalised in the form of the 73rd Constitutional Amendment Act in the year 1992. As a result Gandhi's ideal of Gram Swaraj was implemented in Indian states in the form of Panchayati Raj in the year 1994. After almost 28 years of formal implementation the Panchayati Raj system if the states are supervising the system in an adequate way is a serious matter of enquiry.

Panchayati Raj system is a structure which can be established as the backbone of Indian democracy. Gandhi showed the path for the prosperity of our country through the ideal Gram Swaraj. But after more than half century we have not been able to follow his ideals. Our country has been carrying the huge burden of poverty, inequality, discrimination, unemployment only because of non-implementation of his Ideals in proper way. Implementation of Panchayati Raj with Gandhi's ideal of Gram Swaraj can bring the following consequences,

- a. Decentralisation of power and wealth.
- b. Self-dependence of the rural people.
- c. Formation of a healthy and self-dependent nation.

With an active role of government in implementing Panchayati Raj economic and social equality can be established. Persons directly involved with the system by offering dedicated and self-less service with Love and Truthfulness may lead towards the ideals of Gandhi. Good will

and effort of citizens of India is also very essential for proper implementation of Panchayati Raj system.

Conclusion:

Gram Swaraj is one of the best ideals for a country like India, where a huge part of citizens live in the rural areas. Gandhi's stand against big industries is also obliging for rural development. He put much emphasis on self-dependence of the villages and through this system each and every corner of India will become self-sufficient and economically balanced. Therefore, in order to fulfil the dream of the father of our nation and to stand among the developed countries of the world, implementation of systematic and sustained endeavour of Gram Swaraj is crucial. For the formation of a participatory government in true sense and for political and economic empowerment of the country, implementation of Panchayati Raj with the ideals of Gandhi is one of the best requisites for Indian democracy in present time.

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Perspectives and Identity of the Char Areas people of Assam

Dr. Kabita Choudhury & Md Shamsul Alom

Abstract

This paper is a Perspectives and Identity of the Char Areas people of Assam from a sociological lens with special reference to people of Assam. From the 1970s onwards, social scientists have begun to consider children as social actors, as opposed to the idea of children as 'incompetent and dependent beings'. It is argued that it is not always enough to make legal policies to solve children's problems or see children's well-being from an adult's perspective, without considering them as their own agents. Children are now deemed as active members of society and they have the same rights as that of an adult to make their own understanding of the world. It is through the narrative of some people, selected from the char area, that I have analyzed various dimensions of their everyday life.

INTRODUCTION

The word "char", which has already acquired a fairly wide currency in English, especially in the writings by the Assamese, is used to refer to a tract of sandy land surfacing out of the bed of a river. Closely associated with the word "char" is the word "chapani", which, as the Hemkosha defines, is an alluvial "bank formed by a river" (339). In the present article, however, the term "char areas" is intended to embrace both the island chars, which are surrounded year round by waters, and the chaparis, meaning attached chars, which are connected to the mainland under normal conditions of the river. Moreover, the chars in this article refer to those created by the mighty river Brahmaputra in Assam.

In the dynamics of erosion and accretion of landmass in the river Brahmaputra, the sand bars emerging as chars create continually new promises of habitation and agricultural pursuits. Seen in this light, human habitation in the char areas is but an expectedly natural phenomenon. According to the Assam Administrative Reforms Commission, the entire stretch of the river Brahmaputra covering about 800 km in Assam has 3608 sq. km char land, which is about 4.6 per cent of the whole area of the state. The char areas are distributed in 23 Sub-Divisions falling under 14 Districts. In as many as 2251 villages within 299 Gaon Panchayats and 59 Development Blocks, the people of the char areas in Assam constitute a substantial part of Assam's population today.

Muslims in the Ethnic Composition of the Char Areas in Assam

The Brahmaputra behaves itself at its own sweet will. If sometimes it creates hundreds of chars and chaparis, at other times it washes away vast tracts of inhabited land. The "Bar-Luit", as the Brahmaputra is referred to popularly, takes many forms - mild or mollifying, mad or even terribly violent. The community that accommodates itself to and braves these changing manifestations of the Bar-Luit is the char community of Assam.

With the exception of the char areas of Upper Assam, the great bulk of the char areas in Assam are inhabited by Muslims. Nearly ninety-five per cent of these people have their ancestral home in East Bengal, and most of them came to settle in Assam in the late nineteenth century and the early twentieth century. The Muslims of East Bengali roots apart, the char areas are populated by a handful of low caste Bengali Hindus and a small number of farmers of Nepalese origin. A very small segment of char population comprises the indigenous Assamese as well.

It is, however, remarkable that the term "char people" in the context of the ethnic composition of Assam is almost invariably used to refer exclusively to the Muslim settlers from East Bengal, now living in the char areas of Assam. This is true of the Assam Sahitya Sabha too. It is in this sense that the sub-committee of the Assam Sahitya Sabha named "Char-Chapari UpaSamiti" was formed in 1997 (Goswami 5-6). This approach is corroborated by the fact that the Muslims from East Bengal constitute the largest chunk of the char population, as also by the fact that other ethnic groups comprise just a tiny part of it.

Situating the Char Community in the Larger Platter of Assamese Society

Assam is a land of resplendent hills, plains and rivers. The vast expanses of the countryside with golden crops, the deep verdant forests with resourceful animals and birds, and the Brahmaputra with its unending series of ripples and the sandy chars and chaparis make Assam a distinctive state in India. To this attractive soil of varied geographical features, people of heterogeneous ethnic groups have flocked down the ages. Just like the never-ending series of waves of the Brahmaputra, there flowed to this land wave after wave of migrants of diverse origins. The first tide of immigrants to Assam was marked with the advent of the Australians.

According to Dr. Nagen Saikia, the Australians were Austria-speaking people, and linguistically they got divided into Austro-Asiatic and Austronesia (Saikia 141).

After the Austro-Asiatic group, came the Mongoloids. In ancient Sanskrit literature, they are referred to as the Kiratas (Das 15). The Mongoloids comprised a variety of clans, and each of them spoke languages that were distinct from another. The languages they spoke were also very different from the Indo-Aryan languages (Saikia 143). It may be noted here that there are scholars who surmise that even before the Mongoloids, a group of Dravidians handmade their way into Assam. This group of people might have come to Assam after the Asturias.

It is not ascertained as to when the Aryans first migrated to Assam. But, there is no doubt that they came after the Austria and the Mongoloid groups (Das 15). The Aryans, together with the Australians, Mongoloids, and the Dravidians, laid the composite socio-cultural foundations of Assam.

The arrival of the people in Assam also dates back to the distant past. In 1203, Ikhtiyar Uddin Muhammad bin Bakhtiyar Khilji captured Gaur, i.e. the present Bengal. He thence planned to invade Tibet. In 1206 A.D. when Bakhtiyar made his way through Kamrup, Ali Mech, a convert to Islam, became his torch-bearer (Sarkar 35-36). This suggests that Muslims had come to the land of Assam as early as or even before 1206. Later, again, as a result of battles and wars between the Sultans of Delhi and the rulers of Assam, myriads of people of the Islamic faith came to Assam and stayed behind. With time, they got assimilated to the soil, water and air of Assam. However, it is in the latter part of the nineteenth century that there was a massive flow of Muslims to Assam. The process culminated in the first half of the twentieth century. The British settled these people in the waste lands of Assam with the purpose of producing more crops and increasing revenue. The reasons for settling these people were essentially political and economic.

About the same time as the first stage of the arrival of the people, the Tibeto-Burmese Shan or the Tai-Ahoms came to the Brahmaputra valley. Known as the Ahoms, this ethnic group started its reign in Assam with the conquest of this land by the first Ahom conqueror Sukapha in 1228 A.D. (Bhuyan 2). During the reign of the Ahoms, a vast chunk of the Brahmaputra valley came to be known as Asom. Prior to this, the vast expanse of the Brahmaputra valley was known by such varied names as Pragjyotishpura, Kamrupa, and so on. During the very period of Ahom rule, a large number of Aryans from the other parts of India came to this valley. The arrival of the Ahoms marks a turning point in the history of Assam. Despite being the rulers, the Ahoms adopted Assamese, the language of the ruled. With time, they lost contact with their own language, which became confined to only a few members of their priestly class called the "deodhais" (Barua 53). In this way, the process of the formation of the composite Assamese culture, and language got under way.

The Muslims arrived in Assam after the Tibeto-Burmese ethnic people. In 1203, Ikhtiyar Uddin Muhammad bin Bakhtiyar Khilji captured Gaur, i.e. the present Bengal. He thence

planned to invade Tibet. In 1206 A.D. when Bakhtiyar made his way through Kamrup, Ali Mech, a convert to Islam, became his torch-bearer (Sarkar 35-36). This suggests that Muslims had come to the land of Assam as early as or even before 1206. Later also as a result of battles and wars between the Sultans of Delhi and the rulers of Assam, myriads of people of the Islamic faith came to Assam and stayed behind. With time, they got assimilated to the soil, water and air of Assam. However, it is in the latter part of the nineteenth century that there was a massive flow of people to Assam. The process culminated in the first half of the twentieth century. The British settled these people in the waste lands of Assam with the purpose of producing more crops and increasing revenue. The reasons for settling these people were essentially political and economic.

The Melting Pot and the Cultural Mosaic

Assam, down the ages, has been a hospitable land to numerous waves of immigrants from different parts of the world, and the diverse linguistic and cultural patterns of all these ethnic groups have melted wonderfully to form what is known to be the “Assamese Identity”. It is the fusion of all these ethnic groups of people that has shaped the Assamese culture and society. Assam, in this sense, is a “melting pot”, where diversities merge, converge and dissolve into a unique culture, society, and a shared identity that is distinguishably Assamese. In sociology, the “meltingpot” refers to “the idea that societies formed by immigrants from many different cultures, religions, and ethnic groups, will produce new hybrid social and cultural forms. The notion comes from the pot in which metals are melted at great heat, sometimes melding together into new compounds, with greater strength and other combined advantages.” (Marshall). This term which became very popular in America in the early twentieth century is often used interchangeably with “cultural assimilation”. But, the two terms are not necessarily the same as the “melting pot” metaphor might go beyond the melting of cultures to embrace even intermarriage of ethnicities, while cultural assimilation might occur, as it often does, without intermarriage.

It is worth noting that the concept of the melting pot has been challenged by the relatively new concepts of the “salad bowl” or the “cultural mosaic” and the more popular “multiculturalism.” The proponents of these latter theories hold that the melting pot is rather an assertive concept denying the existence and evolution of the smaller cultures. They believe that each ethnic group has the right to maintain and preserve their own cultural distinction and integrity that does not need to assimilate or abandon their heritage in order to blend or merge into the majority culture.

But, the case in Assam is unique. Wave after wave of immigrants came to Assam, and they have gradually and naturally evolved the collective identity of the Assamese. The idea of the Assamese has never been aggressive or assertive to the minority ethnic groups. It is a shared identity, a shared sense of cultural and linguistic identity. The Ahoms stand out as a case in point. When the Ahoms came to Assam, they were the rulers and the Assamese, the ruled. The

rulers could have easily imposed their language and culture upon the ruled. But, they accepted the language, culture and even the beliefs of the Assamese. This is true of most other ethnic groups as well.

If Assam is a melting pot evolving a common, shared Assamese identity, it is, in a sense, a unique cultural mosaic too. A curious paradox as this might seem to be, this is because the individual cultures in Assam do not suffer their distinctive heritage notwithstanding a common cultural identity. Each ethnic culture retains its own peculiar, distinctive ethos, and yet, there are threads that weave the varied groups into the rich texture of the shared Assamese culture and society. The festival of Bihu, even though in its slightly differing forms, is, for example, such a thread running into every bead of the varied cultures in Assam.

The language and culture of the char people, comprising mostly the Muslim settlers from East Pakistan, are the latest ingredients in the salad bowl of Assam. They add new embellishments to the ethnic catholicity of Assam. Even as they preserve their own customs, traditions, beliefs and cultural practices as in a salad bowl, they are also melting into the larger platter of the mainstream Assamese society.

Linguistic, Cultural and Literary Affinity of the Char People

The people of the char areas of Assam register a deep affinity for the Assamese language, culture and literature. They might have come last down the annals of the history of immigration to Assam. But, they have always put the Assamese language and culture above their own.

On the question of a choice of their language, they have always stood in favor of Assamese. Language is the vehicle through which a nation speaks for its cultural and social standing. It is through the medium of language that the wealth of literature of a society nourishes itself. In today's world, if we speak of a society or nation, we consider it in terms of its language, and not in terms of its religion and other thoughts. This is because language plays a vital role in the socio-cultural and economic progress of a nation.

Be it during the Language Movement of the 1960s or the Medium Movement of 1972, the char dwellers have always extended their uninhibited support to the cause of the Assamese language. It is true that their roots are traceable to East Bengal, but there is not a single Bengali Medium school in the entire range of the char areas inhabited by the Muslim settlers, let alone Hindi or English Medium schools. Thus, at a time when there is a mushroom growth of English Medium schools even in the areas inhabited by the indigenous Assamese, the char areas are still beaming with the light of the Assamese language.

The Muslims of the char areas of Assam took a landmark decision when the whole myriad of them declared Assamese as their mother tongue in the Census of 1951. It was because of this momentous decision that within a span of two decades, that is, from 1931 to 1951, the strength of the Assamese-speaking population grew from barely 31.4 per cent to as big a figure as 56.7 per cent. Thus, Assamese became the language of the majority in Assam and it acquired the

status of the State language (Chakroborty and Chattopadhyaya 62).

Culturally, again, the people of the char areas have assimilated themselves into the greater Assamese community. Cultural programmes on important days like Rabha Divas and Jyoti Divas are organised with great zeal and fervour in char areas as in the rest of Assam. Moreover, the national festival of Assam, Bihu, is observed with pomp and gaiety in the char areas as well. Today, Bihu songs and Bihu dance form an integral part of the cultural life of the char dwellers.

In the field of Assamese literature, again, the writers of the char areas of Assam have rendered notable contributions. Poetry, novels, short stories, essays, drama, criticism, biography, children's literature - in all these genres, the contribution of the writers of the char areas towards Assamese literature is noteworthy. The char areas, particularly of lower Assam, have bathed in the radiance of literary persons like Imdad Ullah, Ataur Rahman, M. Elim Uddin Dewan, Ismail Hussain (Senior), Ismail Hossain (Junior), Dr. Rezaul Karim, Dr. Ahijuddin Sheikh, Zamser Ali, Kashema Khatun, and a host of others. Imdad Ullah's *Srijan Aru Manan* (1976) is a unique gift to the field of Assamese literary criticism. *Samiksakar Dristire* and *Kabitar Sabisex*, also penned by him, are two more works of great value in Assamese literature. Writers like Zamser Ali, Imran Hussain, Dr. Ahijuddin Sheikh and Kashema Khatun have also made their mark by virtue of their significant contributions to Assamese literature. The last three decades particularly have witnessed the flourish of scores of writers in char areas of lower Assam. Even as these writers have thrown a flood of light on the char life and society, they have in truth enriched the wealth of Assamese literature.

The Question of Identity

There is, thus, no doubt that the people of the char areas are an integral part of the larger Assamese life today. However, ethnically and anthropologically, these people belong to a stock, which, being identical with that of a neighboring country, often leads to an unwanted confusion and thereby a crisis of their identity. While interviewed by this author, most of the char dwellers sounded aggrieved at this confusion, and expressed their helplessness on that count. One of them, Liakat Ali, a rickshaw puller in Guwahati, went even to the extent of deploring the fact that his younger brother, who was a Government employee in the city, was accepted as a respectable Assamese citizen in every society, while he was branded as a Bangladeshi by many. Liakat is just a single person named here. There are hundreds of these people for whom the Assamese identity is a mere construct that pushes them to the margins of society, and make them feel helplessly as "the other" in their own land. It is therefore perceived that in so far as the question of identity is concerned, within this ethnic community, economic, social and political privileges make all the difference. On a positive note, however, this sense of alienation is being healed by their growing interactions with the mainstream Assamese society, and the space that the char community has come to acquire with time is visibly bright today.

Conclusion

Therefore, it can be concluded that though the char village has been still experiencing underdevelopment in many aspects yet, there are many potentialities within it to become a socio-economically and Perspectives and Identity development region if the natural and human resources of the char village are utilized and supervised in a proper way.

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Equality in Education and its Impact on Social Growth and Development

Tarangini Das

INTRODUCTION

Education in every sense is one of the fundamental factors of development. Education enriches people's understanding of themselves and world. It improves the quality of their lives and leads to broad social benefits to individuals and society. No country can achieve sustainable economic development without substantial investment in human capital. Education raises people's productivity and creativity. It promotes entrepreneurship and technological advances. In addition it plays a very crucial role in securing economic and social progress and improving income distribution. There are many reasons to believe that increased educational opportunity and achievement lead to social progress. Education develops productive skills. Again, to advance in the labor market and for society to improve and maintain prosperity and compete in a globalized economy education is the only mean. Education is also responsible for development of civic skills, and this is valuable for the individual. To allow for meaningful participation in civil society and political life, to benefit from an informed and engaged citizenship minimum civic skills are of utmost importance. Education develops human talents and interests and this is valuable for the individual. It allows personal and societal growth, since the expansion of knowledge and human achievement is valuable for their better development. Education plays the role of a vehicle for equity and greater social inclusion. What we found in the absence of it is; poorly delivered or unfairly distributed a vehicle for injustice and greater social exclusion. The crucial role education can play in promoting social progress obviously depends on educational institutions and educators, the governance of education and as well as on the content and pedagogy of education.

Meaning of Equality of Educational Opportunity:

Democracy believes in equality. Man leads a better life in democratic set up through education. The quality of education determines the goal of democracy. The widest provision of educational facilities for all its members and not for a few only, will help man to survive and succeed in a democracy. Equality of educational opportunity includes provision of education for all, irrespective of religion, caste, creed, sex and birth place. It doesn't mean identifying of educational opportunity but a means best suited to the intelligence and aptitude of every student. The Universal Declaration of Human Rights released by the United Nations (UN) in 1948 mentioned that "Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory." Regarding equalization of educational opportunity the report of Kothari Commission 1964-66 states, "One of the important social objectives of education is to equalize opportunities, enabling the backward underprivileged classes and individuals to use education as a lever for the improvement of their condition". The National Policy on Education (NPE) 1986 emphasized that equality of education means "to provide for equal opportunity to all not only in access but also in the conditions for success." Again, the National Education Policy (NEP) 2020 expects equitable and inclusive education for all, with special focus on children and youth, especially girls, from socially and economically disadvantaged groups.

So the term equality of educational opportunities are generally interpreted as opening of schools within walking distance of the learner, providing residential schools for children, admission of children of all communities, reducing the dropout rates, provision of non-formal education for the drop outs and provision of pre-matric and post-matric stipend etc. To obtain the principles of the modern educators, the authorities need to focus on two aspects 'function' and 'capability'. 'Function' goes to mean focusing on fairness and protection of accessing to school and eliminating the inequality or gap. 'Capability' means appropriating education for each student, school facilities, courses, curriculums etc. The Nobel Prize awardee Amartya Sen had remarkably said, "Cultivating personal capability is the foundation of persuading freedom and happiness. It's the key for social mobility."

Need for Equalization of Educational Opportunities:

Education should aim at total development of individual's personality. Modern education is a process of learning from real life and from the pulsating, dynamic society around us. So the learning should be at the choice and pace of the learner. It is only in this way that education becomes relevant to life. So, educational opportunities are to be provided to individuals to develop their personalities into the fullest extent. Equality in education says that society should provide everyone the basic work skills of reading, writing, and simple arithmetic. It should prohibit discrimination based on gender, ethnic origin, or socioeconomic status.

The Constitution of India also writes for the provision of educational opportunities to all peoples of the country. Since education is one of the most important means for development, it is only through education that one can aspire to achieve higher status, position and emolument. So every individual should have similar opportunities for getting education. The equalization of educational opportunities is essentially linked with the equality notions in the social system. The social system which intends to provide equal opportunities for the advancement of all has to make provision for equal educational opportunities also. The need for emphasizing the equality of opportunity in the education arises for various reasons-

- It is needed for the establishment of an egalitarian society based on social equity and justice.
- It is needed because it is through the education to all people in a democracy that the success of democratic institution is assured.
- When the people have opportunities to get education, they will have a chance to develop their natural talent and thus enrich the society.
- The equality of educational opportunities will ensure a economic growth and rapid advancement of a nation.
- It will help to develop a close link between the manpower needs of a society and the availability of skilled personnel.
- Education today is considered as a basic human right of every human. Equality of educational opportunity will ensure this purpose too.

Equity and social development

The concept of equality of opportunity can be interpreted in two ways such as horizontal equality and vertical equality. The horizontal equality treats all constituents in equal manner whereas the vertical equality requires special consideration to bring about equality of opportunity; similar to the concept of equity. Equity in education has two dimensions. The first is justice or fairness. It means making sure that personal and social circumstances are not obstacles to achieve educational potentialities. Examples include gender, socio-economic status etc. The second is inclusion. It ensures a 'basic education for all'. For example, everyone should be able to read, write, and do simple arithmetic. The two dimensions are closely intertwined tackling school failure. Equity should not be confused with equality. Equity provides everyone with what she needs to perform at an acceptable level. Whereas, equality gives each person the same. For example, every educational institution gets the same level of funding. It's better than discrimination, but it's not enough to achieve goals and success.

Gender equity in practicality refers to both male and female concerns, yet most of the gender bias is against women in the developing world. Gender discrimination in education has

been very evident in many areas, especially in developing countries where cultural and societal stigma continues to hinder growth and prosperity for women. Global Campaign for Education (GCE) followed a survey report called “Gender Discrimination in Violation of Rights of Women and Girls (2012)” states that one tenth of girls in primary school are ‘unhappy’ and this number increases to one fifth by the time they reach secondary schools. Some of the reasoning that girls provided includes harassment, restorations to freedom and an inherent lack of opportunities, compared to boys.

The human right to education and nondiscrimination is supported by a number of international treaties. Along with the clear expression right to education in Article 26 of the Universal Declaration of Human Rights and the provisions on ‘gender-equitable education’ in CEDAW, the most significant expressions of these rights are found in the Convention on the Rights of the Child (CRC, 1989), the International Covenant on Economic, Social and Cultural Rights (ICESCR, 1966) and the 1960 UNESCO Convention against Discrimination in Education. United Nations Educational, Scientific and Cultural Organization (UNESCO) understand Education as a “fundamental human right and essential for the exercise of all other human rights. It promotes individual freedom and empowerment and yields important development benefits.” National and the international community still largely treat education as a development goal and not as a right. GCE believes that a clear rights-based understanding of education is important to overcome gender discrimination and to re-orient education towards promotion of greater gender equality in society as a whole.

There is a growing recognition of the importance of equity to development. Many development agencies now-a day are recognizing equity as a central goal for their programming. However, although equity is used in development debates, its meaning is not clearly understood. This is reflected in often narrow analysis of what equity is and what should be done to achieve it. The importance of equity is acknowledged, but the policy priorities for achieving it are not logically explored. Recent decades have seen rising inequities, which are in turn partly responsible for the world lagging behind on headline goals such as the Millennium Development Goals (MDGs). While, more than by government policies; this rise may be driven largely by worldwide processes such as globalization and economic integration. Rising inequity is a problem that can and should be tackled by the developed community by understanding and developing awareness, skill and practical solutions to the problems.

The problem:

Equity comes from the idea of moral equality, that people should be treated as equals. Understanding equity can help us decide how to distribute goods and services across society. The state can be made responsible for its influence over how goods and services are distributed in a society and this influence must be used to ensure fair treatment for all citizens. Applying these ideas in a specific country context involves firm and difficult choices. Implanting discussions

and providing justice of distribution into domestic policies is central to national development. Here, three areas of considerable can be identified, these are

- Equal life chances: There should be no differences in outcomes based on factors for which people cannot be held responsible.
- Equal concern for people's needs: Some goods and services are necessities and should be distributed solely to the level of need.
- Meritocracy: Positions in society and rewards should reflect differences in effort and ability, based on fair competition.

Unfortunately, there is significant inequity in developing countries. People's access and interaction with key institutions are shaped by power and positions in political, economic and social spheres, often leading to social exclusion of the underprivileged. Also, patterns of inequality strengthen each other through intergenerational transmissions resulting in inequality between groups and geographical regions and thus leading to chronic poverty passed through generations. The available evidence shows a worrying picture of life chances dependent on inherited circumstances and inequitable access to services, as well as rising income inequality which may further long ingrained disadvantage. Furthermore, this inequity has a negative effect on socio-economic growth, poverty reduction and social cohesion.

Problems of equality of Educational Opportunities-

Equalization of educational opportunities has been one of the major objectives of the successive Five-Year Plans in our country. Considerable number of work in this respect has been done through various programme of expansion for educational facilities at the elementary, secondary and higher level. In India some reasons are identified to which create inequality of educational opportunities. These reasons are-

- Different economic status of the families- the economic environment in family matters the most. In many cases children are the first generation learners, thus they don't get moral and financial support from their family members. Children who have well educated parents are more accessible to encouragement and motivation.
- Gender disparities- despite of several laws, policies and articles in Constitution of India, we still suffer from the problem of gender discrimination. Women education is still an issue in this country. Protection laws and awareness programme are not successful to provide women with equal educational opportunities. Families often value more to boy's education in comparison of girl's education.
- Regional Imbalance- the issue of regional imbalance is very much evident in case of India. It plays an important role in unequal distribution of educational opportunities in the country. Because of this the region which are not developed properly are not able to impart a quality education to the children of their region. Besides, political favouritism has also played an important role here.

- Disparity between backward and advanced classes- although the constitution of India aims to provide every citizen with equality, justice and liberty in reality differences based on class, caste, race are mostly common in all areas in the country. The entitled 'backward' classes are seen to have the worst outcomes of the discrimination.
- Non-availability of adequate opportunities- India is still a developing country. It has not been able to achieve to desired goals yet. Ever increasing population, riots, political issues, geographical conditions, social imbalance have not let India reach the position it's trying since independence.

Measures of equalization of educational opportunity-

A strong regulatory framework for public and private education systems grounded in the principle of equality of opportunity provides the essential basis for the establishment of an entire range of programme and policies aiming at ensuring equality of opportunity. As described by the United Nations Special Rapporteur on the Right to Education in his Report on the Promotion of Equality of Opportunity in Education (April 18, 2011), equal opportunities in education on the basis of a human rights framework can be promoted in a number of ways- "First and foremost, adequate legal protection to the right to education and its equal enjoyment in all its inclusive dimensions must be ensured." The Government of India has undertaken a number of steps to strengthen the education of weaker sections of the society under the following educational schemes-

1. Sarva Shiksha Abhiyan (SSA)
2. Kasturba Gandhi Balika Vidyalayas
3. Mid-Day Meal Scheme
4. Kendriya Vidyalayas (KVS)
5. National Institute of Open Schooling (NIOS)

Measures of Equalization of Educational Opportunities for Women-

1. Focus on girls especially belonging to SC/ST and minority groups.
2. In many states including Meghalaya, Mizoram and Manipur free education is provided to girls up to Class XII.
3. Free textbooks for girls.
4. Special coaching, remedial classes for girls and congenial learning environment
5. Kanyashram schools have been commissioned in the tribal areas to facilitate education of girls.
6. Special scholarships for only girl child pursuing higher education.

Article 30 of the Indian Constitution relates to certain cultural and educational rights to establish and administer educational institutions-

1. All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their own.
2. The State shall not discriminate against any educational institution on general that it is under the management of a minority based on religion or language.

Besides the policies and laws what mostly needed to optimize the condition of inequality in educational opportunity is good intentions and morality in every citizen of the country. Minimum sense of acceptability, justice and understanding the concepts like equality, equity will help people to create a better society together. Education is the only means to make people understand that all men are equal and sex, class, caste, creed, religion cannot create difference.

Conclusion

Genuinely speaking, in spite of all attempts in the direction of the national goal-quality of opportunity, the result is not satisfactory. Hence in order to advance in the progress of providing equality of opportunity, incentive measures are to be properly implemented and administrative structure has to be properly streamlined with a strong will and determination. Various media, methods and materials are to be applied to fulfill the special needs of the underprivileged children of India. But as we know like all ideals in life, perfect equality is a myth. Therefore complete equality of educational opportunity is also unattainable. In a system of education that accelerate growth, should attempt to identify factors which tend to create significant form of inequality and adopt measures to eliminate them together or at least to reduce them to the minimum.

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Towards Inclusive Green Growth: The Indian Response

Umanjyoti Das

Abstract

The debate on increasing environmental degradation in the face of economic growth has existed for many years. Utilizing resources reasonably while maintaining economic growth is achievable with green growth. The green growth approach seeks to harmonize economic growth with environmental sustainability while improving the eco-efficiency of economic growth and enhancing the synergies between the environment and economy. It attempts to stimulate economic growth and development while preserving the quality of natural resources. It is the pursuit of economic development in an environmentally sustainable manner. The study attempts to delineate the conceptual understanding of 'green growth' concerning its viability as a development strategy. It illustrates various global initiatives adopted over the years to put green growth policy into practice. Most notably, it examines the responses of the Indian government to achieve green growth through structural reforms in development settings. The study prescribes that there is an urgent need to reevaluate the existing consumption and production habits and adopt more ecologically friendly conduct, as the current economic growth is unsustainable for the planet.

Keywords : Green Growth, Development, Environment, Public Policy

INTRODUCTION

Today, the world is confronted with the dual problems of increasing economic opportunities for all in the context of a growing global population as well as mitigating environmental pressures. As such, to address this current scenario, it is crucial to reexamine our consumption and

production patterns and redefine the existing developing strategies which can harmonize economic growth with environmental sustainability. There is a need to integrate environmental concerns into economic activities for inclusive development.

The concept of green growth now occupies a prominent position in the policy discourse of international economic and development institutions. As a theory, green growth asserts that continued economic expansion (as measured by Gross Domestic Product, or GDP) is or can be made to be compatible with our planet's ecology (Hickel & Kallis, 2020). The phrase 'green growth' holds out the promise of economic progress hand in hand with the preservation of the environment (Bowen & Hepburn, 2014). Green growth is economic growth (growth of gross domestic product or GDP) which also achieves significant environmental protection. Most scholars argue that green growth is not a substitute for sustainable development but a way of achieving it. Like sustainable development, it seeks to show that environmental protection need not come at the expense of prosperity (Jacobs, 2012). Green growth, green economy, and low-carbon development are all related ideas that are often employed differently by various organizations but are also used interchangeably. Advocates of green growth policies argue that well-implemented green policies can create employment opportunities in sectors such as renewable energy, green agriculture, or sustainable forestry.

Green growth is a coordinated advancement of economic growth, environmental sustainability, poverty reduction, and social inclusion driven by the sustainable development and use of global resources. The OECD defines green growth as fostering economic growth and development while ensuring that natural assets continue to provide the resources and environmental services on which our well-being relies. UNEP eschews the language of green growth in favour of a 'green economy', which it defines as one that simultaneously grows income and improves human well-being while significantly reducing environmental risks and ecological scarcities (Hickel & Kallis, 2020).

There are (at least) two variants of the green growth approach. The first 'standard' version of green growth supposes that addressing environmental problems will deliver a short-term reduction in economic growth (compared with a counterfactual) but a higher long-run rate of growth. This version focuses on the long-run economic benefit of environmental protection. The 'strong' interpretation of green growth proposes, more boldly, that environmental policy can be a driver for growth. Environmental protection is not just compatible with continued economic growth: it can positively promote it (Bowen & Hepburn, 2014). Some green growth proponents contend that policies for reducing environmental degradation can achieve environmental sustainability without large sacrifices of economic growth, and may even help stimulate growth. The 'Porter hypothesis', as formulated by Michael Porter in 1991 also holds that stricter and more prescriptive environmental regulation can increase productivity and thus enhance growth (Smulders et al., 2014).

Most scholars argue that green growth requires absolute decoupling of GDP from resource use and environmental impact. However, global empirical trends only show relative decoupling but no evidence of absolute decoupling. Unlike resource use, there is a steady long-term trend toward relative decoupling of GDP from carbon emissions. The OECD clarifies that green growth is only possible if the technology becomes efficient enough to achieve ‘decoupling’ of growth from environmental impact. It rests on the assumption that technological innovation and government policy might drive decoupling in the future (Hickel & Kallis, 2020).

Methodology

This study is primarily based on qualitative research. The information in the study has been gathered through secondary sources of knowledge, such as books, newspapers, articles, journals, websites, internet archives, and so on with an objective to critically analyze and discuss the green growth strategies adopted by the Indian government for balancing economic growth with environmental sustainability.

Green Growth: Global Efforts

The concept of green growth has its origins in the Asia and Pacific Region. At the Fifth Ministerial Conference on Environment and Development (MCED) held in March 2005 in Seoul, 52 Governments and other stakeholders from Asia and the Pacific agreed to move beyond the sustainable development rhetoric and pursue a path of “green growth”. To do so, they adopted a Ministerial declaration (the Seoul Initiative Network on Green Growth) and a regional implementation plan for sustainable development. The green growth approach adopted by the MCED sought to harmonize economic growth with environmental sustainability while improving the eco-efficiency of economic growth and enhancing the synergies between the environment and economy. South Korea was among the first countries to enshrine green growth in its national development strategy. In 2008, partly in response to the global financial crisis, South Korea adopted ‘low carbon green growth’ as the country’s new development vision. In April 2010, the Association of Southeast Asian Nations (ASEAN) summit in Hanoi adopted the ASEAN Leaders’ Statement on Sustained Recovery and Development, which highlighted the leaders’ determination to promote green growth. In May 2010, at its 66th session, UNESCAP countries adopted the ‘Incheon Declaration on Green Growth’, in which members expressed their intent to strengthen efforts to pursue green growth strategies. In November 2010, at the G20 Seoul Summit, leaders also recognized green growth as an inherent part of sustainable development (Green Growth: Sustainable Development Knowledge Platform, 2012). In 2012, the United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP) released the ‘Low Carbon Green Growth Roadmap for Asia and the Pacific’ to explore the opportunities that a low-carbon green growth path offers to the region. The notion of green growth emerged as a central theme at the Rio+ 20 Conference on Sustainable Development in 2012, and featured

prominently in the outcome document ‘The Future We Want’ which called simultaneously for a ‘green economy’ and ‘sustained economic growth’ (Hickel & Kallis, 2020).

There are three major institutional proponents of green growth theory at the international level: the OECD, the United Nations Environment Program (UNEP), and the World Bank. In 2011, the OECD launched a green growth strategy titled ‘Towards Green Growth’. That same year, UNEP published a report titled ‘Toward a Green Economy: Pathways to Sustainable Development and Poverty Eradication’. In 2012, the World Bank published ‘Inclusive Green Growth: The Pathway to Sustainable Development’. The Global Green Growth Institute (GGGI) is a treaty-based international, inter-governmental organization dedicated to supporting and promoting strong, inclusive and sustainable economic growth in developing countries and emerging economies. It was first launched as a think tank in 2010 by South Korean President Lee Myung-bak and was later converted into an international treaty-based organization in 2012 at the Rio+20 Summit in Brazil. The GGGI promotes green growth and offers technical support, research opportunities, and stakeholder engagement for green growth plans, especially in developing countries. The Green Growth Knowledge Platform (GGKP) is a global network of international organizations and experts that identifies and addresses major knowledge gaps in green growth theory and practice. The GGKP provides practitioners and policymakers with policy guidance, best practices, tools, and data to promote the transition to a green economy by fostering extensive collaboration and world-class research. The GGKP was established in January 2012 by the Global Green Growth Institute, the OECD, the UNEP, and the World Bank. In 2020, the International Energy Agency (IEA) published a strategy towards a “Clean Energy New Deal” as a way to promote green growth.

Towards Green Growth: Indian Initiatives

It has been observed that India’s remarkable growth record is restricted by a degrading environment and depleting natural resources, which has necessitated taking major steps to achieve a green and decarbonized economy (Verma & Gupta, 2021). With an overall score of 18.9, India is ranked 180th among 180 countries in the 2022 Environmental Performance Index with low scores across a range of critical issues, indicating it lags in green growth.

Green growth is one of the seven top priorities of the Union Budget 2023-24 for ushering green industrial and economic transition, environmentally friendly agriculture, and sustainable energy in the country. The budget, as presented by Finance Minister Nirmala Sitharaman, defines India’s firm stance on green growth by articulating the government’s strategy for economic development with a focus on sustainable development. The vision for “LiFE”, or Lifestyle for Environment, set forward by Prime Minister Narendra Modi aims to inspire a movement of environmentally conscious lifestyle. To lead the world into a green industrial and economic transition, India is vigorously pursuing the “Panchamrit” and net-zero carbon emissions by 2070. The announcements in the budget resonate with India’s climate change policies and are

aligned with the country's COP27 commitments and Nationally Determined Contributions (NDCs).

There have been three main pillars of India's strategy for Green Growth and Energy transmission. First, increasing the production of renewable energy; second, reducing the use of fossil fuels in the economy; and third: moving ahead at a fast pace towards a gas-based economy within the country (PMO India, 2023). As part of this strategy, the Union Budget 2023-24 has envisaged several projects and initiatives spread across various sectors and ministries like Green Hydrogen Mission, Energy Transition, Energy Storage Projects, Renewable Energy Evacuation, Green Credit Program, PM-PRANAM, GOBARdhan Scheme, Bhartiya PrakritikKheti Bio-Input Resource Centres, MISHTI, Amrit Dharohar, Coastal Shipping, and Vehicle Replacement. The aim is to accelerate the momentum for green growth in the country by forwarding new-age reforms along with finding solutions to current challenges.

The Indian government has adopted several initiatives to advance the transition to green growth. 'National Green Hydrogen Mission' aims to facilitate the transition of the economy to low carbon intensity, reduce dependence on fossil fuel imports, and make the country assume technology and market leadership in this sunrise sector. PM-KUSUM (Pradhan Mantri Kisan Urja Suraksha evamUtthaanMahabhiyan) scheme is aimed at ensuring energy security for farmers in India, along with fulfilling India's commitment to increase the share of installed capacity of electric power from non-fossil-fuel sources to 40% by 2030 as part of Intended Nationally Determined Contributions (INDCs). It was launched in 2019 by the Ministry of New and Renewable Energy (MNRE). GOBARdhan scheme launched in 2018, is an important component of India's biofuel strategy. The Galvanizing Organic Bio-Agro Resources Dhan (GOBAR-DHAN) scheme is implemented under the Swachh Bharat Mission (Gramin) by the Department of Drinking Water and Sanitation under the Jal Shakti Ministry. The scheme aims to positively impact village cleanliness and generate wealth and energy from cattle and organic waste. The Vehicle Scrappage Policy launched on August 13, 2021, is a government-funded program to replace old vehicles with modern and new vehicles on Indian roads. This is a crucial part of the green growth strategy as it creates space for a cleaner fleet of vehicles. PM PRANAM (PM Promotion of Alternate Nutrients for Agriculture Management Yojana) scheme aims to incentivize States and Union Territories to promote alternative fertilizers and balanced use of chemical fertilizers. The main objective of this scheme is to reduce the use of chemical fertilizers and promote green growth. Under the 'Green Credit Programme', the government will incentivize the companies, individuals, and local bodies that adhere to sustainable practices under the Environment (Protection) Act and help mobilize additional resources for such activities. The programme aims to encourage climate-conscious action from one and all to collectively reduce carbon footprints. 'Mangrove Initiative for Shoreline Habitats & Tangible Incomes' or MISHTI, will involve planting mangroves along the coastline and on salt pan lands, wherever feasible, through convergence between MGNREGA, CAMPA Fund, and other sources. 'Amrit

Dharohar' is another new scheme, that will be implemented over the next three years to “encourage optimal use of wetlands, and enhance biodiversity, carbon stock, eco-tourism opportunities, and income generation for local communities” (GOI, 2023).

The green energy announcements in the budget can play a key role in establishing India as a leading player in the global green energy market. As remarked by PM Narendra Modi, India has huge potential to lead the world in Green Energy. India has been the fastest in renewable energy capacity addition among major economies since 2014. For a developing country like India, green growth has to be directly related to overriding priorities such as “poverty eradication, food security, universal access to modern energy services, public health, human resource development, and employment generation” (Grover, 2013).

A Way Forward

One of the best ways for countries to transition to a green economy involves balancing economic growth with a responsible approach toward the utilization of natural resources, accompanied by an integration of climate adaptation and mitigation plans. It is critical to ensure the presence of financial structures to enable green growth (PricewaterhouseCoopers, n.d.). Several new ‘drivers under a Green Economy model’ may have to be designed. A new strategy for investment may have to be evolved that reduces carbon emissions and pollution, enhances energy and resource efficiency, and prevents the loss of biodiversity and ecosystem services. A new avenue for creating a market for ecosystem services has to be designed (Kadekodi, 2013). A policy strategy for green growth requires phasing out and rationalizing subsidies, instigating market-based instruments, and allocating the revenues raised to enhance green innovation (Barbier, 2016). For green growth to succeed as a transformative development strategy, it must be supportive of good governance, transparency, and equity.

Green growth strategies enable governments to achieve significant near and long-term benefits in economic growth, environmental protection, and poverty reduction. These strategies tend to be most effective where they link robust and credible planning, analysis, implementation, and monitoring processes in an iterative and reinforcing cycle and with active stakeholder engagement (ReliefWeb, n.d.). There is no “one-size-fits-all” prescription for fostering greengrowth. Strategies for green growth need to be tailored to fit specific country circumstances. While national plans will differ, in all cases, green growth strategies need to go hand-in-hand with the main pillars of action to promote social equity: more intensive human capital investment, inclusive employment promotion, and well-designed tax/transfer redistribution policies.

Green growth strategies need to encourage greener behaviour by firms and consumers, facilitate smooth and just reallocation of jobs, capital, and technology towards greener activities, and provide adequate incentives and support to green innovation. Most importantly, good economic policy lies at the heart of any strategy for green growth. A flexible, dynamic economy is likely to be best for growth and to enable the transition to a greener growth path. Greening

growth will require much more efficient use of resources to minimize environmental pressures (OECD, 2011). Several studies suggest that policy interventions such as environmental taxes could potentially be used to yield positive net environmental and health benefits with minimal economic costs for India. Conventional growth measures do not adequately capture the environmental costs. Therefore, it is critical to compute green Gross Domestic Product (green GDP) as an index of economic growth that takes environmental consequences into account (World Bank, 2014).

Conclusion

In the trajectory of India's projected economic growth, environmental sustainability has proven to be a critical issue. As such, it is imperative to focus on achieving economic development while simultaneously protecting the environment and natural resources for future generations. There is no denying that achieving a balance between climate goals and development aspirations would be a daunting task. Green growth has the potential to be an effective strategy for sustainable development. Green growth is anticipated to serve as an enabler in a variety of ways, including fostering sustainable growth, green job creation, and cleaner transition. These green growth initiatives need to be effectively implemented through close collaboration between national and sub-national governments, as well as active participation from all other relevant stakeholders. These strategies, if executed properly, have the potential to benefit India's transition to a more sustainable future.

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Nature and Extent of Financial Inclusion in Darrang District of Assam: An Empirical Study

Dr. Nupur Kalita

Abstract

Financial inclusion brings the underprivileged community under the umbrella of formal financial system which is imperative in the present day scenario. It is the delivery of formal financial services at an affordable cost. A well-functioning financial system empowers individuals, facilitates better integration with the economy, actively contributes to development and affords protection against economic shocks. In light of the significant role played by financial inclusion, the present study is an attempt to examine the nature and extent of financial inclusion in Darrang district of Assam. The study is empirical in nature and findings are drawn from household level experiences. The main observation of the study is that majority of the surveyed household possesses bank accounts but their usage is satisfactory.

Key Words: Financial Inclusion, Financial Services, Financial Awareness

INTRODUCTION

A well-functioning financial system empowers individuals, facilitates better integration with the economy, actively contributes to development and affords protection against economic shocks. Inclusive finance - through secure savings, appropriately priced credit and insurance products, and payment services – helps vulnerable groups such as low income groups, weaker sections, etc., to increase incomes, acquire capital, manage risk and work their way out of poverty (Rangarajan, 2008).

Delivery of banking services at affordable cost to the vast sections of vulnerable groups such as weaker sections and low income groups is the essence of financial inclusion. It is extremely crucial for poverty reduction and equitable growth, especially in developing nations. Financial inclusion is considered significant for individuals and households to manage their incomes, to exploit opportunities and thereby improving their economic positions. Despite various policy measures undertaken by the RBI and Government of India for financial inclusion, a significant portion of population is still financially excluded. The banking parameters show that financial exclusion varies widely across the states and regions in India.

In Assam too, the extent of financial exclusion largely varies across the districts and villages. One of the reasons for such condition is the uneven institutional efforts towards financial inclusion across the state. The present study seeks to address these important issues. While a few studies on some aspects of financial inclusion have been undertaken recently in Assam, but no such concrete micro level study is in general available in the Darrang district. The proposed study is motivated by the necessity to fill-in this gap to some extent.

1. Literature Review:

Chattopadhyay (2011) found that moneylenders are still a dominant source of rural finance despite wide presence of banks in rural areas. He observed that although there has been an improvement in outreach activity in the banking sector, heterogeneity across states is widespread. Gap between rural and urban areas in respect of outreach is also prevalent even after the reform period. While significant improvement has taken place in credit/loan account in the urban households, the situation has become worse for the rural households.

Goyal (2013) conducted an empirical investigation into financial inclusion among the rural households in Assam. He found more than 92 per cent households have bank accounts, but only 77 per cent households have savings with formal sources which implies having only bank accounts does not ensure its usage.

Mohan (2006) found that consequences of financial exclusion entirely depend upon the irregular cash flows. He believed that by providing appropriate low cost, fair and safe financial products, services or instruments like bank accounts, affordable credit, assets, savings, insurance, payments, and remittance facility as well as money advice from mainstream providers to all would strengthen financial deepening.

Lyngdoh and Pati (2010) conducted a case study in Meghalaya to examine the role of financial inclusion in inclusive growth and contribution of micro finance in financial inclusion of women.

The primary data were collected from 150 women micro finance clients (experimental group) and 75 non-micro finance (control group) from all the seven districts of the state Meghalaya. They found micro finance has contributed significantly in financial inclusion of the under privileged and subsequently appreciating their economic growth and wellbeing.

Paramasivand and Ganeshkumar (2013) find that banks will have to take steps to reduce the legal procedures and insistence of collateral while lending to increase the number of customers; bank should enhance their refund facilities concerns to if any; proper communication channels

in the form of local or vernacular language should be launched; and introduce new channels like Business Correspondents, NGOs, MFIs, Societies, Post Offices etc.

Kumar B. (2013) found that the problem of financial exclusion prevails among the scheduled tribes. Most of the tribal households have been severely and marginally excluded from the financial system. The study has found that the problem of financial exclusion is closely associated with the socio-economic and cultural characteristics of tribes.

2. Research Gap:

Throughout the reviews different aspects of financial inclusion has been discussed. Most of the reviews attempted to measure the extent of financial in different regions by using their own measurement indicators. But, very few reviews measured the extent of financial inclusion by using all the main four indicators of financial inclusion such as Banking Penetration (BP), Availability of Banking Services (BS), Usage of Banking Services (BU) and Financial Awareness (FA) and compared the extent of financial inclusion of an area with the national level data. Therefore, the present study is an attempt to fill up this gap.

3. Objectives of the Study:

The sole objective of the study is to examine the status of financial inclusion in Darrang district of Assam.

4. Research Methodology:

Darrang district of Assam is purposively considered as the population for the present study. The total population of the district is 928900 and the total number of households is 187783 (Census, 2011). The district has one sub-division, six revenue circles, six development blocks and seventy five village panchayats. Pachim Mangaldai development block has been selected on judgement for the present study among the six blocks. Two villages from the block namely - Bamunpara and Kumarpara are selected conveniently for the present study and a sample of 100 households has been surveyed to collect primary data.

The data has been collected from both Primary and Secondary sources. The primary data has been collected from the following respondent households of the two villages. The households are selected according to 20% from each occupation of the two villages.

Table 1: Occupational Distribution of the Respondent Households

Occupation	Bamunpara Village		Kumarpara Village		Total Sample HHs (B+D)	%
	Total HHs (A)	Sample HHs (20%) (B)	Total HHs (C)	Sample HHs (20%) (D)		
Service	96	19	46	10	29	29%
Business	20	4	77	16	20	20%
Farmers	23	5	131	26	31	31%
Daily Wage Earners	8	2	58	12	14	14%
Others*	3	1	22	5	6	6%
Total	150	31	334	69	100	100

Source: Field Survey

Others* include housewife and not covered under above categories.

A well-prepared structured interview schedule was used in order to collect primary information

from the respondent households in the select villages. The study period covers from January 2021 to March 2021.

5. Limitations of the Study:

The concept of financial inclusion is very broad and includes the services of banking, insurance, mutual fund, money advice, post offices and other agencies. But, the present study covers only the services of commercial banks. Again, the study is limited to only two villages of the Darrang district out of 563 villages

6. Nature and Extent of Financial Inclusion in Darrang District of Assam: Evidence from Household Survey

6.1 General Profile of Sample Household

The socio-economic background of respondent households given in Table 2 below.

Table 2: General Profile of Sample Household

(Figures in bracket are percentages)

Group	Sub-Group	Bamunpara Village	Kumarpara Village	Total
HHs	NA	31 (20%)	69 (20%)	100
Members	NA	134 (23%)	312 (21%)	446 (21%)
Adult Members	All Adults	101 (23%)	234 (52%)	335 (75%)
	Male	53 (52%)	114 (49%)	167 (50%)
	Female	48 (48%)	120 (51%)	168 (50%)
Head of HHs	Male	28 (90%)	65 (94%)	93 (93%)
	Female	3 (10%)	4 (6%)	7 (7%)
Religion	Hindu	31 (100%)	64 (93%)	95 (95%)
	Muslim	NA	5 (7%)	5 (5%)
	Others	NA	NA	NA
Spoken Language	Assamese	31 (100%)	22 (32%)	53 (53%)
	Bengali	NA	47 (68%)	47 (47%)
Social Group	General	23 (74%)	18 (26%)	41 (41%)
	OBC	8 (26%)	14 (20%)	22 (22%)
	SC	NA	37 (54%)	37 (37%)
	ST	NA	NA	NA
Education	Illiterate	1 (3%)	7 (10%)	8 (8%)
	Below Primary	3 (10%)	12 (17%)	15 (15%)
	Primary to High School	5 (16%)	22 (32%)	27 (27%)
	HSLC to Undergraduate	10 (32%)	19 (28%)	29 (29%)
	Graduation and Above	12 (39%)	9 (13%)	21 (21%)
Occupation	Service	19 (61%)	10 (14%)	29 (29%)
	Business	4(13%)	16(23%)	20 (20%)
	Farmers	5 (16%)	26 (38%)	31(31%)
	Daily Wage Earners	2 (6%)	12 (17%)	14 (14%)
	Others	1 (3%)	5 (7%)	6 (6%)
%Monthly Income (Rs.)	< 5,000	3 (10%)	27 (39%)	30 (30%)
	≥ 5,000 to < 10,000	1(3%)	6 (9%)	7 (7%)
	≥ 10,000 to < 15,000	NA	4 (6%)	4 (4%)
	≥ 15,000	27 (87%)	32 (46%)	59 (59%)
HHs	Have Bank A/cs	30 (97%)	64 (93%)	94 (94%)
	Have no Bank A/cs	1 (3%)	5 (7%)	6 (6%)

Source: Field Survey

6.2. Access to Bank Account by the Respondent Households

Access to bank account by households is regarded as a major indicator of financial inclusion. The following is the status of Respondent HHs about the access to bank account.

Table 3: Access to Bank Account by the Respondent HHs
(Figures in bracket are percentages)

Source: Field Survey

Table 3 shows that out of the 100 Respondent HHs, 94 HHs have a bank account and 6 HHs have not a bank account. Thus, 94% Respondent HHs have bank Account and 6% HHs have not a bank account.

6.3. Access to Types of Savings Bank Account by the Respondent HHs

The details of different types of banks accounts of respondent are as follows.

Table 4. Types of Bank A/cs of the Respo
(Figures in bracket are percentages)

Types of Bank A/cs	No. of Respondent HHs	
	Bamunpara Village	Kumarpara
Savings A/c	24 (80%)	35 (55%)
BSBDA/No Frill/ PMJDY A/c	6 (20%)	29 (45%)
Total Bank A/cs	30 (100%)	64 (100%)

Source: Field Survey

Nearly, 63% Respondent HHs have accessed to Regular Savings Bank Account and 37% of the Respondent HHs have No Frill Bank Account. In Bamunpara village Regular Savings Bank Account is 80% and No Frill Account is 20%, while in Kumarpra village Regular Savings Bank Account is 55% and No Frill Account is 45%.

6.4. Access to Current/Term/Recurring Bank A/cs

The numbers of households possessing current/term/recurring bank deposits are presented as under.

Table 5. Access to Current/Term/Recurring Bank A/cs

(Figures in bracket are percentages)

Types of Bank A/cs	No. of Respondent HHs		Total
	Bamunpara Village	Kumarpara Village	
Current A/c*	NA	6 (38%)	6 (30%)
Term Deposit A/c	5 (17%)	8 (13%)	13 (14%)
Recurring Deposit A/c	11 (37%)	17 (27%)	28 (30%)

Source: Field Survey

The study found that 38% of the respondent business HHs have current account and there is no current account of the respondent business HHs in Bamunpara village. 17% respondent HHs have term deposit account in Bamunpara village and 13% respondent HHs have term deposit account in Kumarpara village. 37% respondent HHs have recurring deposit account in Bamunpara village and 27% respondent HHs have recurring account in Kumarpara village.

6.5. Reasons for Opening Bank Account

The respondent HHs had opened their bank account for different reasons. The following are the reasons for opening a bank account by the respondent HHs:

Table 5: Reasons for opening Bank Account by Respondent HHs

(Figures in bracket are percentages)

Reasons for Opening Bank A/c	No. of Respondent HHs		Total
	Bamunpara Village	Kumarpara Village	
Receive Salary	13 (43%)	6 (9%)	19 (20%)
Savings/Deposit/Withdraw	7 (23%)	13 (19%)	20 (21%)
Avail loan/Credit	NA	15 (22%)	15 (16%)
Earn interest on Savings	3 (10%)	5 (7%)	8 (9%)
Receive Govt. benefits	7 (23%)	25 (36%)	32 (34%)
Total	30 (100%)	64 (100%)	94 (100%)

Source: Field Survey

The study found that 20% of the respondents HHs had opened bank account to receive salary, 21% HHs for savings/deposit/withdrawal purpose, 16% opened to avail loan facilities such as personal loan, housing loan and MUDRA loan. 9% of the respondent HHs had opened bank account to earn interest on savings and majority of the HHs had opened bank account to receive

government benefits such as payments under NREGA, Direct Benefit Transfers like Subsidy on LPG cylinder etc.

6.6. Access to other Banking Services by the Respondent HHs having Bank Accounts

Measurement of access to other banking facilities such as cheque book, AMT card, Credit card and online banking is important to know the real picture of financial inclusion. Therefore, an attempt is made to study the access to other banking facilities by the respondent HHs in Bamunpara village and Kumarpara village. The following table shows the result:

Table 6: Access to other Banking Services by the Respondent HHs having Bank Accounts (Figures in bracket are percentages)

Other Banking Services	No. of Respondent HHs		Total
	Bamunpara Village	Kumarpara Village	
Cheque Book	23 (77%)	36 (56%)	59 (63%)
Debit Card/Rupay Card	26 (87%)	44 (69%)	70 (74%)
Credit Card	0	0	0
Online Banking	0	0	0

Source: Field Survey

From the study it was found that 63% respondent HHs having bank accounts accessed to cheque book facility and 74% had accessed to ATM cards. But, none of the respondent HHs had accessed to Credit card and Online banking facilities. In Bamunpara village the users of cheque book and ATM cards are higher than Kumarpara village. In Bamunpara village the figure is 77% and 87% and in Kumarpara village the figure is 56% and 69%

6.7. No. of Adults Access to Bank A/cs of the Respondent HHs

The study observed that 65% adults have accessed to bank account and 35% adults have not yet accessed to bank account. The number adults having bank account in Bamunpara village is higher (70%) than Kumarpara village (63%). In Bamunpara village 81% Male adults have bank account and 58% Female adults have bank account. On the other hand, in Kumarpara village 73% Male adults have bank account and 44% Female adults have bank account.

Table 7: No. of Adults Access to Bank Account

(Figures in bracket are percentages)

Description of Adult Bank Accounts	No. of Adults of the Respondent HHs		Total Adults
	Bamunpara Village	Kumarpara Village	
Total Adults Having Bank A/c	71 (70%)	147 (63%)	218 (65%)
Male Having Bank A/c	43 (81%)	83 (73%)	126 (75%)
Female Having Bank A/c	28 (58%)	53 (44%)	81 (48%)

Source: Field Survey

Note : In Bamunpara village Total no. of male adult is 53 and female adult is 48. In Kumarprar village Total no. of male adult is 114 and female adult is 120.

6.8. Access to Credit/Loan by the Respondent HHs

Access to credit or loan is also regarded as an indicator of extent of financial inclusion. Therefore, the present study made an effort to measure the access to credit or loan by the respondent HHs. The following is the result of the study:

Table 8: No. of Respondent HHs having Bank Account Access to Credit/Loan Accounts

(Figures in bracket are percentages)

Nature of Credit/Loan A/c	No. of Respondent HHs		Total
	Bamunpara	Kumarpara	
Agriculture /KCC Loan* ¹	0	17 (65%)	17 (55%)
Business /MUDRA Loan* ²	1 (25%)	8 (50%)	9 (45%)
Housing Loan	2 (7%)	3 (5%)	5 (6%)
Educational Loan	0	0	0
Vehicle Loan	5 (17%)	13 (20%)	18 (19%)
Personal Loan	2 (7%)	4 (6%)	6 (6%)
Other Loans* ³	0	0	0
Total	10 (33%)	45 (70%)	55 (59%)

Note: Agriculture /KCC Loan* is taken by Farmers, thus the percentage is calculated on the basis of total no. of sample farmer HHs i.e., 31 HHs. The Business /MUDRA Loan*² is taken by businessmen, thus the percentage is calculated on the basis of total sample business HHs i.e., 20 HHs and Other Loans*³ includes loans not covered under above categories.

From the Table 8, it can be observed that 55% Farmer HHs accessed to agricultural/KCC loan, 45% Business HHs accessed to business/MUDRA loan, 5% of the respondent HHs have accessed to housing loan, 19% HHs accessed to vehicle loan, 6% accessed to personal loan and none of the respondent have accessed to educational loan. In Bamunpara village none of the respondent farmer HHs have accessed to agriculture/KCC loan.

7. Availability of Banking Services in Study Area

7.1. No. of Bank Branches, ATMs and BCs in the Select Villages

The availability of banking services can be measured in terms number of bank branches, ATMs and Business Correspondence (BCs) per 1000 population and per 1000 Sq. Km. Thus, effort is being made to measure the availability of banking services according to the above standards.

Table 9: No. of Bank Branches, ATMs and BCs in the Select Villages

Banking Services	Bamunpara Village	Kumarpara Village	Total
Bank Branches	0	1	1
ATM	2	1	3
BCs	1	0	1

Source: Field Survey

From the Table 4.13, it can be seen that there is only one bank branch, 3 ATMs and one BC is available in the two villages.

7.2. Availability of Banking Services per 1000 Population in the Study Area

The availability of banking services is given below.

Table 10: Availability of Banking Services per 1000 Population in the Study Area

Availability of Banking Services	Bamunpara Village		Kumarpara Village		Total	
	Per 625 Population	Per 1000 Population	Per 1491 Population	Per 1000 Population	Per 2116 Population	Per 1000 Population
Bank Branches	0	0	1	0.67	1	0.47
ATM	2	3.2	1	0.67	3	1.41
BCs	1	1.6	0	0	1	0.47

Source: Field Survey

Note: *Total population in Bamunpara (625) and Kumarpara (1491) as per 2116 (Census, 2011).

The study observed that the number of Bank Branches is 0.47, ATMs is 1.41 and BCs is 0.47 available per 1000 population in the study area.

7.3. Availability of Banking Services per 1000 Sq. Km in the Study Area

Availability of banking services per 1000 Sq. Km is a very important indicator of financial inclusion in a region. The present study found the following status in this regard:

Table 11: Banking Services per 1000 Sq. Km in the Study Area

Banking Services	Total	Availability per 3.25 Sq.km*	Availability per 1000Sq.km
Bank Branches	1	1	307.6
ATM	3	3	923
BCs	1	1	307.6

Source: Field Survey

Note: *The total area in Bamunpara and Kumarpara villages is 3.25 Sq.km

The study found there one bank branch, three ATMs and one BCs available in the study area. By converting these into 1000 Sq. Km, the result is 307.6 Bank branches, 923 ATMs and 307.6 BCs are available per 1000 Sq. Km.

8. Usage of Banking System

This dimension emerges from the concept of under banked or marginally banked people. In some apparently very highly banked countries, a number of people with bank account are nonetheless making very little use of the services on offer. Thus merely having a bank account does not ensure that the system is inclusive, it is also imperative that the banking services are adequately utilized. The two basic services of the banking system – credit and deposit are used to measure the usage dimension.

8.1. Usage of Deposit by the Respondent HHs having Bank Account

Usage of deposit by the respondent HHs can be measured as under:

Table 12: Usage of Deposit by the Respondent HHs having Bank Account

(Figures in bracket are percentages)

Deposit A/cs	No. of HHs		Total A/cs
	Bamunpara	Kamarpara	
Fixed Deposit A/c	5 (17%)	8 (13%)	13 (14%)
Recurring Deposit A/c	11 (37%)	17 (27%)	28 (30%)
Total	16 (17%)	25 (27%)	41(44%)

Source: Field Survey

From the study it is found that 14% respondent HHs have used Fixed deposit accounts for savings purpose and 30% respondent HHs having bank accounts used Recurring deposit account for saving purpose

8.2. Access to Credit/Loan by the Respondent HHs having Bank Account

The study found that total credit amount accessed by the respondent HHs is Rs. 5050,000 in Bamunpara village and in Kumarpara village the total credit amount accessed is Rs. 17610,000 from banks. The following respondents HHs have accessed to credit/loan from banks is given in Table 13 below:

Table 13: Access to Credit/Loan by the Respondent HHs

Credit/Loan	Bamunpara		Kamarpara		Total (Rs. in 000)
	No. of Accounts	Amount (Rs. in 000)	No. of Accounts	Amount (Rs. in 000)	
Agriculture Loan	0	0	17	510	510
Business Loan	1	50	8	600	650
Housing Loan	2	2400	3	4500	6900
Vehicle Loan	5	2000	13	5850	7850
Personal Loan	2	600	4	1100	1700
Total	10	5050	45	12560	17610

9.1. Financial Awareness and Access to Banking Services

The study found that 79% of the respondent aware of cheque book and 63% used this service, 95% knows ATM card and 74% used it. 34% aware of Credit card, 45% aware of Mobile Banking and 45% aware of Online Banking but none of the respondents have used these services. 71% knows Money transfer service and 49% have accessed it and 83% and 87% respondents are aware of Recurring Deposit and Fixed Deposit respectively. 30% respondent accessed to Recurring Deposit and 14% respondents have Fixed Deposit account.

The following is the result of the survey about the financial awareness and access level of the respondent households:

Table 14: Awareness and Access to Banking Services by Respondents Having Bank Accounts (Figures in bracket are percentages)

Banking Services	Bamunpara		Kumarpara		Total	
	Aware	Access	Aware	Access	Aware	Access
Cheque Book	25 (83%)	23 (77%)	49 (77%)	36 (56%)	74 (79%)	59 (63%)
ATM Card	29 (97%)	26 (87%)	60 (94%)	44 (69%)	89 (95%)	70 (74%)
Credit Card	13 (43%)	0	19 (30%)	0	32 (34%)	0
Mobile Banking	18 (60%)	0	24 (38%)	0	42 (45%)	0
Online Banking	18 (60%)	0	24 (38%)	0	42 (45%)	0
Money Transfer (Via Branch/ATM)	24 (80%)	17 (57%)	43 (67%)	29 (45%)	67 (71%)	46 (49%)
Recurring Deposit	26 (87%)	11 (37%)	52 (81%)	17 (27%)	78 (83%)	28 (30%)
Fixed Deposit	27 (90%)	5 (17%)	55 (86%)	8 (13%)	82 (87%)	13 (14%)

Source: Field Survey

9.2. No of Respondent HHs Attended to Financial Literacy Camps (FLC)

Financial Literacy Camps (FLC) plays significant role in making people aware about various financial products and services and benefits of these services. FLC programmes stimulate demands for the financial products and services. Thus, understanding the participation level in FLC programmes by the respondents helps in knowing the real financial inclusion situation. The following is the result of the field survey on FLC programmes:

Table 15: No. of Respondent HHs attended to FLC Programmes

(Figures in bracket are percentages)

FLC	Bamunpara Village	Kumarpara Village	Total
HHs Attended to FLC	11 (35%)	33 (48%)	44 (44%)
HHs do not Attended to FLC	20 (65%)	36 (52%)	56 (56%)
Total	31(31%)	69 (69%)	100 (100%)

Source: Filed Survey

The study found that 44% respondent HHs have attended to FLC programmes conducted by banks and 56% respondent have not attended to any FLC programmes.

10. Conclusion:

Financial is inevitable in present day scenario and study observed that majority of the respondent household opened bank accounts. The main purposes of opening bank accounts across the respondent are savings, deposit and withdrawal of money. Further, most of the respondent households opened their bank accounts to avail different categories of loans offered by banks. Significant amount of households opened their bank accounts in to order to avail various direct benefit transfers (DBT) from state as well as central government.

The study observed that the usage of the bank accounts by the respondent household is not up to the mark. More and more emphasize has to be given on regular usage of financial services. Besides, the central and state government as well as different policy making agencies should stressed on usage of financial services by the community at large.

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Marriage system of Bodo: A study

Jyoti Rani Das

Abstract

Bodos are the oldest and largest tribe of Assam. They trace their origin from Mongoloid species and their language originates from Tibet-Burma language group. Bodos live in every district of Assam. Bodos celebrate various rituals and festivals, ranging from building house, beliefs, social norms, rites of passage etc. They also possess many methods of marriage system. Marriage is a very sacred ceremony among the Bodos tribe. We can see the influence of patriarchy rules and matriarchy rules upon their marriage system. Bodos prefer to marry within their same tribe. They usually refrain from having matrimonial relations with other tribes. The social structure of Bodos may seem complicated but it is rather autonomous and democratic. We shall discuss about various marriage systems of Bodos through the research paper.

KEY WORDS :

Bodo, Society, Marriage, Family, culture.

INTRODUCTION

Bodo society and their culture are inseparable parts of diverse culture and society of the North East India. Bodos mainly live in Kokrajhar district of Assam. They are spread across all districts of Assam as well. Some groups of Bodo people also live in neighboring states viz, Nagaland, West Bengal, Arunachal Pradesh. They live even in some areas of Bhutan and Nepal also. Bodos also worship "Bathou" deity, a sect of Slavism. Some Bodos also believe in Vaishnavism, Sanatan Dharma and even Christianity. Bodos have successfully kept their culture and society roots strong. They are a social tribe and so they endeavour to maintain societal relations well. Like any other tribal society of Assam, in Bodo society too men and women enjoy equal status. In Bodo society marriage plays an important role in molding their social structure. They have various types of marriage systems. Marriage is a socially accepted ceremony. Through marriages, Bodos maintain cordial relations among their own society.

SCOPE :

Bodos are the largest and most progressive tribes of Assam. They are culturally, literally very enriched. Their social structures, festivities, folklore, wardrobe etc. play an important role in their culture. Marriage system also adds dimension to their culture. There is much diversity in the marriage system of Bodos as well. In our research paper, we shortly try to study the entire dimension related to the marriage system of the Bodos.

PURPOSE :

- To briefly discuss various marriage systems prevalent in Bodo society.
- To study various rituals to marriage system in Bodo culture.
- To analyse the relation between Bodo society and their marriage system.

METHOD :

We have adopted descriptive and analytical method of study for the research work.

THEME :

The rituals, rites and social norms of Bodo people are very conservative in nature. Earlier it was believed that Bodo society is matriarchal in nature but with deep study we came to know that Bodo society is mixture of patriarchy and matriarchy. Men are the head of the family and inherit property rights. But in the absence of male member female head of the family occupies the position. Bodos are primarily agricultural tribe. The bonding in the Bodo society is very strong. Bodo people maintain their cordial relations through matrimonial alliances. Marriage is considered to be an experience through which an individual transforms his or her identity of social being. Marriage helps in communicating with different type of people within the same tribe.

Bodo society observes many rituals of marriage. Archeologist and Anthropologist have divided marriage custom into two categories- one matriarchal and the other is patriarchal. The Aryans and Dravidians perform marriages through patriarchal system. On the other hand, Mongloid and Austric origin people perform marriages through matriarchal norms. But Bodos in the North-East are heavily influenced by Aryan culture both matriarchal and patriarchal norms. There are 6 types of marriage system prevalent among Bodos. They are -

- Societal marriage (Haba-Gaulai)
- Son-in law marriage (GwrajiaLakhinai)
- Dhokathakhi marriage (DonkhaLakhinaiHava)
- Girl's consent marriage (Jarhannai)
- Forced marriage (BonouNoiHabakharsonnai)
- Elope marriage (DounkharLangnai)

1. Societal Marriage:

It is a socially accepted marriage system. This type of marriage is executed with the consent of both boy and girl and their respective families. Bodos neither consider astrology important factor nor believe in Vedic tradition for this type of marriage. But they believe on auspicious of

the day when the boy's family visit the girl's house. During their visit, if they observed the girl arranging rice crops on the courtyard or arranging her long hair, they consider it to be a good sign. The boy's family eagerly looks at her footsteps, long hair, bright eyes, posture and health for consideration of marriage. On the other side, girl's family looks for a brave boy for their daughter. One significant fact associated with this type of Bodo marriage system is that parents do not like boy and girl themselves look for life partners on their own choices. Parents consider the best decision for their children with respect to marriage. According to local proverb, when boy's family enters into the girl's house for marring proposal, they need to express their feelings towards the girl. But the girl's family does give their consent immediately. In order to please them, the boy's family offers one pair of silver bangles and put in the courtyard. In Nagaon region, the Bodo Kacharis have another custom, during the return of boys family from the girl's house, the girl offers GAMUSA woven by herself to her fiancé. If that custom is not observed, it is believed that the girl's family did not accept their offer of marriage.

Like other tribal communities of Assam, Bodos also have a tradition of pre wedding ceremony. There are two sects of Bodo community -Adi Bodo and Adhunik (modern) Bodo. AdiBodos a traditional Bodos went for pre wedding ceremony with two same sized beer pot. But modern Bodos carry two beer pot usewith different substances. They bring the pot by binding it on a stick carrying on shoulders. It is the main symbol (bhar) of pre wedding ceremony. To help the man carrying the symbol, two married woman go with him. After giving all the gifts, bride's side makes arrangements for sitting. That sitting space is called "AFAT" in Bodo. A ritual is conducted after this, the bridegroom side offer betel nut, one biha betel to the girl's family and pay respect to them. There is no ritual of feast in pre wedding ceremony. But from 3 pm to 9 pm on that day, betel nut is offered to the guest. After the pre wedding ceremony, wine and beer also distributed among family members. The man also carries the symbol is known as "BIBAN". The bridegroom's side needs to offer four betel and four nut to all the married woman of the bride's family side. After pre wedding ceremony offered betelsare cut and their cover are thrown to the roof of house. After two days of pre wedding ceremony, the bridegroom's side need to offer wine to the girl's family. This ritual is called as. "TIKAPELUA BHAR" in Bodo.

After the pre wedding ceremony, with a gap of one year, marriage is conducted. Those Bodos believing in ARYAN religion use fire torch in the marriage ceremony and instead of offering meat in reception, they offer tea and snacks. If the girl's family is financially not sound, then mutually both families share the expenditure. When the bridegroom approaches for marriage. They bring two silver decorated with banana leafs having two signs of vermilion, two leafs of holy basil (tulsi), two pair of betel nut, one pair of five crops, five coins and one lamp. With the two sieves, they covered the upper side with cloth and cover with BISONI. They fill rice with two bowls. They need to bring betel nut extensively for feast purpose. On the marriage day also, bridegroom family must bring symbol. Another symbol filled with tea, betel milk etc also brought for marriage that symbol (bhar) is called "LONKHAR BIBAN" or "THENGBANGRA" in Bodo language. The bride's side offers the symbol to the Herdsman seeking Blessings from lord KRISHNA. The bridegroom and his family need to be brought to the wedding place by the family members of the bride.. The girl's family welcomes the bridegroom by Sieve and washes

his feet on a stool. After that, they are offered snacks at the place. In this type of marriage, there is a ritual of “GA DHAN” in Bodo culture. In this ritual before marriage the boy offers 100 - 120 rupees to the girl’s family. Another ritual is that the boy seek blessings of his in laws by offering them two silver coin on sieve covered with banana leaf and filled with rice. The elder member of the family blesses the couple for their married life.

The traditional Bodos followed the custom of “HATHASUNI “for their marriage. They perform the HATHASUNI ritual at bridegroom’s house and then proceed towards bride’s house for marriage. The modern Bodos do not observe marriage ceremony at bride’s residence rather they observe it on the bridegroom’s residence. Then bridegroom’s family visit for pre wedding ceremony. They also have a feast on their house. They observe HATHASUNI on the wedding day .according to HATHASUNI ritual the bridegroom side arrange a feast for their guest. The newly wedded bride cook food for her in laws and that food is mixed with food prepared for the feast. Before that activity, the food is offered to the deities of kitchen and priest introduces the newly wedded couple to the deity and they seek blessings. Thus, HATHASUNI feast ritual is observed. After eight days of marriage, both bride and bridegroom visit the bride’s house for feast. It is called “ATHMANGLA” when they visit for feast; they need to bring fifty one pairs of betel nut, sixBiharbetel, one pig one pair of pot wine. Thus the feast ceremony is celebrated in this type of marriage.

2. Son-in-law marriage:

In this type of marriage the bridegroom stays with his wife and her family after marriage. In Bodo tradition, if the boy does not have parents or they died before, one individual of the same tribe must take responsibility of the boy during marriage. The individual must assure the bride’s family about the boy’s character. The boy needs to stay in girl’s house for a period of one year before marriage to prove his credentials. He must engage in agriculture and maintain his health assuring the family of the bride that he is eligible for their daughter. Then after satisfying the criteria, the boy must stay in laws house for a specific period of time is 3 to 5 years. After the completion of the period, couple can stay independently in other place for that purpose, father of bride provide financial help to them.

3. Dhoka Thaki marriage system:

This type of marriage is a distinct feature of Bodo culture. If a widow has movable or immovable property of her husband or has a minorchild, then the widowcanremarry. If a man wishes to marry a widow then he must prove his loyalty by providing silver coins and take pledge to stay with her. This tradition is called “GONKHON HINAI “in Bodo language. That man needs to live his patriarchal family in order to marry a widow. Generally a widow and aged bachelor get married in this type of marriage. According to Ratneswar Basumatary- Dhoke Thakib Khuja manuh jane bondobosta huar pisat nijar pitri bonkha tyag karib lage. Sadharnote sampatti thoka bidhaba tiruta aru nirupayat pora borola manuh ubhayor bhitart he Dhoka prathare bibah howa dekha jai.

4. Girls consent marriage:

If a mature girl wants to marry a mature boy willingly, then the family of the boy needs to address the family of the girl. This type of marriage is usually not whole heartedly accepted by the society. But if the families of both the side agree the marriage ceremony is held and later society accepts their marriage.

5. Forced marriage:

In this type of marriage, the boy forcefully tries to get the consent of the girl for marriage. But if she resists him, then the boy forcefully conspires with some people and at some place grabs the girl and pressurizes her to marry him. Earlier this type marriage was much more common in Bodo society. But as more people are getting across to education, the types of forceful rituals are diminishing.

6. Elope Marriage:

If a boy and a girl are in a relationship and their parents refuse about their marriage, then the couple elopes and marries each other. But this type of marriage is not accepted by the society. The couple can also get punished for eloping and getting married without the consent of their parents.

CONCLUSION :

From the above discussion “Marriage system of Bodo: A study”, we get the following conclusion-

- The marriage system of Bodos is diverse and is prevalent till date.
- There are many small-big rituals associated with marriage system of Bodos like “Gonkhon” etc.
- There is no provision of child marriage among Bodos society.

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Contempleating the Tourism Policy of India Since Independence

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Abstract

India is gifted with abundant tourist sites throughout its length and breadth. The country has aimed to take advantage of the growth of the tourism business as a means of economic development. The government of the country formulates and implements a national tourism policy to set guidelines for achieving the growth and development of the industry. This paper focuses on highlighting and describing the national tourism policies of India. The paper also describes the challenges in achieving the objectives of the tourism policies. The research used explorative and descriptive approaches to describe the policies and identify the challenges in achieving the objectives of the policies.

Keywords: Tourism, tourism policy, policy formulation, challenges, India.

INTRODUCTION

The tourism industry has been identified as a growth-oriented industry all over the world. The industry is anticipated to have much bigger prospects. The countries of the world are set to reap the benefits generated by the tourism industry. The amplification of this industry means greater income generation which leads to higher contribution in the national income of the country. This sector promises to launch the growth path of an economy. The importance of this sector can no longer be ignored. The growth and development of the tourism industry are crucial for the growth of an economy and this progress in the tourism industry can be brought about by the formation and implementation of a proactive tourism policy initiated at the government level. A tourism policy is a practical framework that guides collective and individual decisions for the development of the tourism sector. It is generally for a particular period that aims to achieve certain goals by explaining the course of action, conditions, and competence required for the

development and smooth functioning of the industry. The policy further addresses the sources and terms of finance, taxation, land acquisition, local community relationship, environmental practices, and communication facilities. Thus, the tourism policy is a set of guidelines that helps to realize the growth and development of the tourism sector.

In India, the planning for tourism began after the country's independence. The sixth five-year plan focused on using tourism as an engine of growth, social integration, and upholding peace. However, tourism didn't take off until after the 1980s. The Government of India, realizing the need for a national tourism policy, announced the first tourism policy in 1982. A new action plan was prepared in the year 1992 to speed up the tourism development in the country. The second tourism policy was unveiled in the year 2002. With the vision of a new India and based on the developments that had occurred since the 2002 policy, the Ministry of Tourism of India drafted National Tourism Policy in 2022. This paper is divided into three sections. The first section starts with the National Tourism Policy formulation process in India. The second section gives a brief description of the history of tourism and tourism policy development in India, which concludes with a summary of the most important objectives of the latest (2022) policy. The third section of the paper addresses the challenges in achieving tourism policy objectives. The paper ends with some brief conclusions.

1. OBJECTIVES :

The main objectives of the study are:

- I. To highlight and describe the National Tourism Policies of India.
- II. To discuss the challenges involved in achieving the tourism policy objectives.

2. National Tourism Policy Formulation Process in India:

The tourism policy ensures sustained development of the industry by setting out the conditions, prerequisites, rules, and regulations for the industry. The government with the help of the policy undertakes step by step process to see that tourism development reaches all sections of the people. The central and state governments and the local authorities have given the status of priority sector to the tourism sector. Thus, the main aim of the tourism policy is to attract more investments from the public and private sectors.

The National Tourism Policy of 1982 and 2002 have contributed to the growth and development of the tourism industry in India. Private investments were encouraged in the 2002 policy. This led to attracting private investors to invest in the accommodation, amusement, restaurants, and aviation sectors. To increase the inbound tourist traffic and domestic tourism movement in India, the National Tourism and Civil Aviation Policy are implemented. Consequently, green airports at Hyderabad and Bengaluru have been made operational.

In India, the expertise of numerous, ministries, intellectuals, environmentalists, trade associations, communities, and NGOs is considered to make the tourism policy effective and suitable for investment. The inclusion of a heterogeneous group of people draws the attention and interest of people from all sections of the society. The ministries from tourism, railways, industry, finance, culture, rural development, environment, human resource development, handicraft and textile, and other related ministries have fair representation in the tourism policy making it more

acceptable. In order to make the policy broad-based and more inclusive, the tourism policy formulation process includes suggestions from the official and industry representatives. The participation of the private sector is also of prime importance in the policy formulation. Tourism trade associations of India at national and regional levels also have a major influence on policy formulation. Social activists and environmentalists are an integral part of the policy formulation process.

The Ministry of Tourism, the Government of India, and all the ministries, trade associations, and experts hold several meetings and discussions to prepare a draft of the policy and present it to the committee for ramifications. In the end, the central cabinet approves the policy document for implementation.

3. A Brief History of the Tourism Policies of India:

The tourism policies of India over the years have tried to find lasting solutions to the problems of the industry. Issues like high mobility, information technologies, environment, communities, revenue generation, and sustainability are primarily considered in the national tourism policy of India.

A brief description of the national tourism policies of India is given below:

3.1. The First National Tourism Policy Of India (1982):

With the anticipation of hosting the Asian Games of 1982, the first notable policy initiatives were set up in the early 1980s. The Government of India was faced with the problem of accommodation, transportation, and entertainment of a large number of potential visitors for the event. This aroused the interest of the public in tourism, which was intensified by the fact that tourism was India's largest net earner of foreign currency. The public interest was translated into the Tourism Policy of 1982 which provided an action plan based on the development of so-called tourism circuits (Singh, 2001: 143-44).

A tourist circuit is a route with at least three major tourist destinations which are distinct, apart, and have well-defined entry and exit points. It was born out of the idea that the 'the Golden Triangle' destinations of Delhi-Jaipur-Agra and the Bombay-Goa shopping-and-beach circuit were oversold. To lure away tourists from these overcrowded destinations, an alternative concept 'circuits' was adopted to attract tourists to other potential tourist destinations in India.

It was largely felt that tourism development would be possible with the formulation of a liberal tourism policy. The National Tourism Policy of 1982 had a clear vision of giving adequate impetus to the growing tourism sectors of India. The policy aimed to foster understanding between the people, create employment opportunities and bring about socio-economic benefits to the community. It also strived towards balance, sustainable development, and preserving, enriching, and promoting India's cultural heritage. The rigid licensing procedures did not allow the policy to have any specific guidelines for foreign direct investments and private sectors. Product development and domestic tourism were ignored in the policy. The 1982 tourism policy was faced with drawbacks and limitations.

In order to speed up the tourism development in the country, a new action plan was prepared in the year 1992. The National Action Plan of 1992 was regarded as the emerging action plan to

set things right in some key areas and to provide directions to achieve quick results. It gave prominence to the tourism industry of India in the national and global context. The weaknesses of the Indian Tourism Policy were stroked rightly by the objectives set out by the National Action Plan of 1992. The aim of the plan was to achieve overall growth and improvement of the tourism sector in India, by stepping up marketing, infrastructure building, and human resource development. According to some, the plan didn't present anything new. It just was phrased in a more fashionable development sector jargon (Singh, 2001:144). Others maintained that the plan was over-ambitious and unrealistic. Funding by no means matched the challenging quantitative targets (Raguraman, 1998:535).

3.2 The Second National Tourism Policy of India (2002) :

With the objective of making tourism a growth engine of India's economy and having learned from the mistakes of the 1982 tourism policy, the Ministry of Tourism of India unveiled the second tourism policy in the year 2002. The basic objectives of the policy aim to exploit the potential of tourism in India for economic growth, employment creation, and poverty eradication in an environmentally sustainable manner. A government-led, private sector-driven and community welfare-oriented legislative framework is incorporated in the tourism policy of 2002. The private sector was assigned a significant role in achieving inclusive growth in tourism. The 2002 policy incorporated a new dimension of hospitality in tourism for the first time in the history of tourism. The concept of hospitality includes 6S- Swagat (welcome), suchana (information), suvidha (facilitation), suraksha (safety), sahyog (cooperation) and samrachana (infrastructure development). India's cultural richness and the Indian tradition of regarding 'the guest is God' or 'atithidevo bhava' can be demonstrated to the world by strengthening the six critical areas. The most significant objective of the policy is that it aims to gain destination loyalty of the foreign tourists by providing them authentic and reliable services at reasonable price to make their stay a memorable one.

This tourism policy 2002 is based on a multi faced approach, which includes faster or speedy implementation of tourism project development of integrated tourism circuits, capacity building in the hospitality sector and new marketing strategies. Main aim of National tourism policy 2002 is to position tourism as a major driver of economic growth. The government tries to achieve this aim by promoting domestic and international inbound tourism, developing tourist infrastructure, developing new destinations, promoting agro-rural tourism, new tourist circuits, and public-private partnership.

3.3. The New Draft National Tourism Policy of India(2022)

On a high trajectory of growth and prosperity, the new National Tourism Policy 2022 is a part of the vision of the new India. The developments that had occurred since the last National Tourism Policy was created in 2002, the Ministry of Tourism prepared a draft of the National Tourism Policy, by allowing for important recommendations and advice from the Sectoral Group of Secretaries, NITI Aayog, international organizations like the United Nations World Tourism Organization (UNWTO), and policies and strategies developed by other nations. The primary goals of the policy include- making India a year-round travel destination, creating employment

opportunities, drawing in private sector investment, preserving and enhancing the nation's natural and cultural resources, and ensuring the nation's tourist industry develops in a sustainable, ethical, and inclusive manner.

The guiding principles of the policy are- to promote sustainable, responsible, and inclusive tourism, promote digitalization, innovation, and technology in the tourism sector, follow a 'whole of government' approach, private sector-led growth, promote 'Ek Bharat Shreshtha Bharat' and follow a destination-centric and tourist-centric approach. The negative impacts of tourism on social, environmental, and economic aspects should be reduced. The policy further advocates responsible tourism to bring all stakeholders together to take responsibility for achieving sustainable tourism, and to create better places for people to live in and for people to visit. The Policy aims to use technology for several initiatives under the policy and aims to help the tourism industry make the most of the opportunities presented by the digital economy. The Policy follows a 'whole of government' approach to address the major and multifaceted challenges faced by the tourism industry and to develop the tourism sector in the country. 'Ek Bharat Shreshtha Bharat' will be a central idea under the Policy to enhance interaction and promote mutual understanding between people of different States/UTs to promote a sustained and structured cultural connection in tourism and related areas of culture, traditions & music, cuisine, sports and sharing of best practices, etc. The Policy also aims at enhancing the tourist experience throughout his/her journey from arrival to return and it will be a key element of planning for tourism development under the Policy.

The new policy will be in effect for 10 years from the date of notification. The policy requires the coordination of the central, state, and local governments and the industry stakeholders.

4. Challenges in Achieving Tourism Policy Objectives :

For a developing country like India, a tourism policy is a necessity to utilize the rich resources for local, regional, and national development.

- I. Lack of funds, poorly qualified and inexperienced officials:** It is a known fact that components such as qualified personnel, financial resources, local community involvement, and the government are vital for the achievement of tourism policies. Lack of funds, and poorly qualified and inexperienced official poses as a serious threat to the implementation of the policy. The formulation of tourism policy involves multiple sectors. Thus, the tourism industry faces the common challenges of acute shortage of funds and qualified personnel.
- II. Poor Implementation:** Poor implementation of the tourism policy will result in tourism being disruptive and negative for the communities of the tourism destination. It can have a long-term negative impact on the society and economy of the destination. It can adversely affect the image of the destination resulting in a decline in the area's attraction for tourists.
- III. Lack of local community involvement:** The participation and the attitude of the local community is the key factor in determining the success of the tourism policy. Their traditional practices and wisdom can help boost tourism activities in tourist destinations.

- IV. Economic priority over social and environmental concerns:** This challenge is mainly related to the short-lived focus of political governance and many other problems arise out of this. A short-lived focus generates a negative feedback loop. The attention is mainly focussed on immediate results with returns whereas sustainability objective often requires a longterm to be achieved.
- V. Society evils:** The indifferent attitude of officials, cases of red tapism, and corruption is a major challenges in achieving the tourism policy objectives.

5. CONCLUSION :

Policy planning is a never-ending process. The every-another policy requires further ramifications and implementations. Tourism is an agent of socio-economic upliftment. Much thrust must be given at the central, state, and local levels to identify the importance of the tourism sector as an engine of growth. Tourism is one of the largest global industries of the world and yet the focus is seen only on attracting tourists to natural environments and heritage sites. The tourism sector offers diverse forms of recreational activities, providing a perennial source of income generation. The policy should aim at exploring all the possibilities that the tourism industry can offer. This can help create adequate opportunities for the community stakeholders to associate and contribute innovative ideas for the growth and development of the industry.

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Role of Self Help Groups in Economic Empowerment of Women: A Study with Reference to Kamalpur Block of Kamrup District

Pallavi Sarma

Abstract

Women are an integral part in every society. Empowered women are essential to harness the women labour in the mainstream of economic development. An empowered woman is self-confident and recognizes her own potentialities. One of the powerful approaches to women empowerment is the formation of self help groups (SHGs). The members of SHGs help in contributing a sustainable amount toward family income and also help in generating employment opportunities to the other members of the society by involving them in their livelihood activities. But unfortunately, their economic contribution is not fully recognized in our society. This study has undertaken to understand the role of SHGs in economic empowerment of women. The finding of the study shows that the SHG activities have a positive and important impact on the economic aspects of SHG members.

Keywords: Economic development, women empowerment, self help groups.

INTRODUCTION

Economic empowerment of women comprises economic opportunities (e.g. expanding employment and entrepreneurship promoting decent & productive work, improving access to finance); legal status and rights(e.g. improving women's property, inheritance and legal rights); and voice, inclusion and participation in decision- making (e.g. developing mechanisms, to enhance women's involvement in decision-making bodies) (UNDP), women's economic

empowerment increases women's access to economic resources and opportunities in different sphere of life and it also strengthen the women's right to enable them to have control over their lives and to have influence in the society. Empowerment of women should be a key aspect of all social development programs (World Bank, 2001).

One of the powerful approaches to women's economic empowerment is the formation of Self Help Groups (SHGP) especially among women. Self Help Groups are potential sources to empower and institutionalize participatory leadership among women and also imbibe in them the capacity to plan, initiate development activities and enhances the equality of status of women as participants, decision-makers and beneficiaries in the economic, social and cultural sphere of life. The concept of SHGs has its root from the evolution of microfinance 1976. It is the brainchild of Prof. Muhammad Yunus the founder of Grameen Bank in Bangladesh. The economic empowerment of women through SHGs not only benefits the individual women but also the family, village, Country and Nation in large. There are nearly 3,00,000 SHGs working all over India for the empowerment of rural women (Lokeswara Choudhary & Chitra, 2012) A SHG may normally have 10-20 members. The members of the group should have a common need and goal to improve their social and economic condition. The microfinance through SHG worked as a tool to empower the rural women in the country, as they provide easy access to micro credit for self-employment. The SHG activities motivate the rural poor to go for savings which in turn help them to come out of the vicious circle of poverty. SHGs at the grass root level have enabled the women to secure their future through the effective financial support. Participation in SHG has been much hypothesized to bring the women economic empowerment. Through there is a large number of research on economic on economic empowerment of women but the study on the issue of role of SHGs in economic empowerment of women has not received much attention so far. Therefore, with an objective, an attempt has been taken in the study to focus on the economic empowerment of women through SHGs.

1. Research Methodology

Source of Data :

The study is exploratory in nature and includes both primary and secondary data.

Area of sampling :

The study is undertaken in Kamalpur block of Kamrup District through a field survey to get an insight of the economic benefit received by SHG women members. The sample of the study includes members of various SHGs of Kamalpur block. Both primary and secondary data are used. Primary data is collected through the structural interview method and field survey. Secondary data are collected from books, various govt. documents, reports, websites etc.

Sampling Method

Convenience sampling method is used. 100 samples from the three villages of Kamalpur block of Kamrup District are taken for the study.

Analytical Technique

To evaluate the level of economic empowerment after joining SHG, average and percentage are used.

2. Delimitation of the study

- The study is restricted to only three villages in the block. Randomely 100 respondents have been chosen for the study.
- Respondents lack of time to give information and casual altitudes.
- The opinions of the respondents are time bond and may change over a period of time.
- The data are collected on the basis of the opinion and views of the women through questionnaire and interview schedule

3. Results and Discussion:

The data collected from 100 women of different houses of the villages of Rangia block. As mentioned earlier, questionnaire was prepared and administered to collect the required data from SHG women group.

Table 1: Frequency Distribution of Respondents

Demographic Factors		Frequency	Percentage
Age	18-30	40	40
	30-60	53	53
	Above 60	7	7
	Total	100	100
Education	Illiterate	13	13
	Literate	18	18
	HSLC	25	25
	HS	28	28
	UG	12	12
	Above UG	4	4
	Total	100	100
Religion	Hindu	71	71
	Muslim	29	29
	Christian	0	0
	Total	100	100
Marital Status	Married	57	57
	Unmarried	33	33
	Widow	10	10
	Divorced/Separated	0	0
	Total	100	100
Type of Family	Nuclear	71	71
	Joint	29	29
	Total	100	100
Monthly Income	Below Rs.3000	18	18
	3000-5000	23	23
	5000-10000	28	28
	Above Rs.10000	31	31
	Total	100	100

The table 1 represents the frequency distribution of variables in order to understand the socio-economic profile of the selected respondents from SHGs. The table clearly indicates that the majority (53 percent) of the respondents belong to the age group of 30-60 years. The educational qualification analysis shows that majority (28 percent) of the respondents have completed HS. 71 percent of respondents are Hindu. Majority of respondents (57 percent) are married. The table also indicates that majority of respondents of belong to nuclear family and 31 percent of them earn monthly income above Rs.10000.

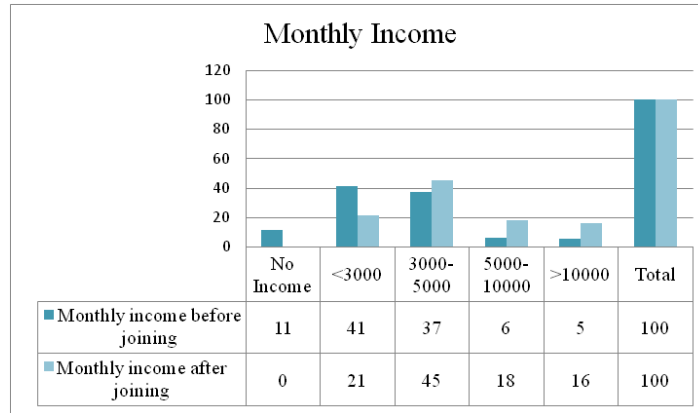


Chart 1: Monthly Income Before and After Joining SHGs

The above table and chart depicts the information regarding the monthly income before and after joining the SGHs. Out of 100 respondents, regarding income before joining the SHG, 11 percent of the respondents says no income, 41 percent says income is less than Rs.3000, 37 percent says income is between 3000 and 5000, 6 percent marks Rs. 5000-10000 and 5 percent marks for more than 10000. For income after joining the SHG, 21 percent says less than Rs. 3000, 45 percent says Rs. 3000-5000, 18 percent says Rs. 5000-10000 and 16 percent says more than Rs. 10000.

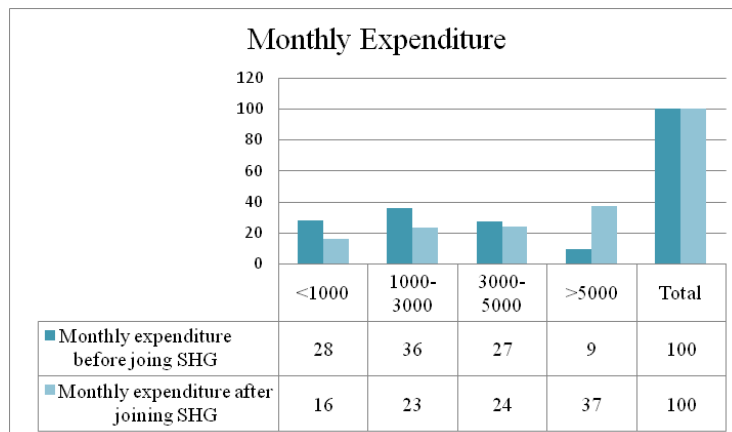


Chart 2: Monthly Expenditure before and after joining SHGs

The above table and chart depicts the information regarding the monthly expenditure before and after joining SHG. Out of 100 respondents, the expenditure before joining the group, 28 percent of the respondents say less than Rs. 1000, 36 percent says Rs.1000-3000, 27 percent says Rs.3000-5000 and 9 percent says more than 5000. For expenditure after joining the SHG, 16 percent of the respondents says less than Rs.1000, 23 percent says Rs.1000-3000, 24 percent says Rs.3000-5000 and 37 percent says more than Rs.5000.

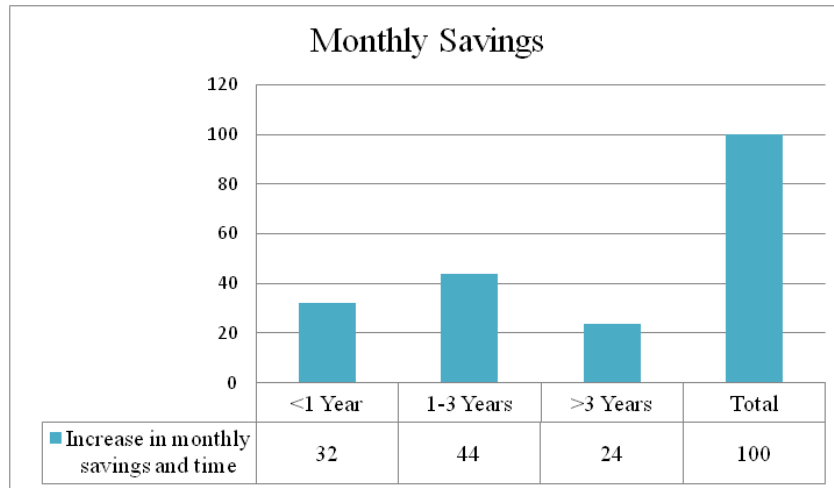


Chart 3: Increase in Monthly Savings and time taken for the effect

The above table and chart depicts the information regarding the increase in monthly savings and the time taken for the effect. Out of 100 respondents, 32 percent says that increase in monthly savings is achieved within 1 year of membership in the group, 44 percent says within 1-3 years and 24 percent says that increase in monthly savings is achieved after 3 years.

4. Findings of the study:

The member of the SHG has earned more income after joining the SHGs. They are independent to meet their personal expenditure and as a result of it they are able to contribute more to their household income. It is seen that, before joining the SHGs, many members (13%) did not earn anything, but after joining the SHGs, they are earning reasonably. This increases their willingness to join in the SHG’s activities. It also becomes them economically empowered and also contributes to increase their household income.

The study shows that the selected respondents involved in different agriculture related activities, weaving, animal husbandry, poultry, fishery, piggery, kitchen garden, handicraft, milk product, sericulture etc. They have earned money by involving in these activities and they get loan from bank for invest in these activities.

The study also reveals that the respondents play an important role in decision making activities of the family. After becoming economically empowered, these women occupy an important place in the society and it also improves their economic status in the family as well as in the society.

5. Suggestive Measure:

- Steps should be taken to improve the educational status of the members of SHGs for their development.
- To continue with positive impact on the economic empowerment, steps should be taken to create more and more awareness among the rural women about the various functions of the SHG activity through which they become economically independent.
- Steps should be taken to organize training programme on various short term vocational courses which helps the members to earn more in a short period of time.
- Steps should be taken to encourage the members of SHGs to take initiative and aware about the benefits of the various schemes available under SHG through which they can improve their economic activity.

6. Conclusion :

The SHGs have made a long lasting positive impact on the lives of the women in the selected areas taken for the study. After joining in the groups, financial position of household as well as their quality of life, status and livelihood options have improved, so as to make women lead a powerful and empowered life. So, it can be concluded that the economic empowerment of women which is a positive boon for the underprivileged women of India in general and of Assam in particular.

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A STUDY ON IMPACT OF DOMESTIC VIOLENCE ON THE WOMEN OF DIFFERENT CASTES WITH SPECIAL REFERENCE TO PUB-NALBARI BLOCK OF NALBARI DISTRICT

Dr. Rita Moni Das

INTRODUCTION

Females of India are worshipped as goddess from early Vedic age till date they are honored from each and every corner of this world. Basically in North East India people go to different temples offering themselves as devotes and bow their heads to different Goddess like 'Durga', 'Kali', 'Saraswati' etc. Thus people believe that power of knowledge and wisdom, power of strength, power of beauty etc are under the capture of women. But unfortunately those alive symbols of Goddess are ignored and thrown out by most of people of Assam.

Violence against women is a normal or complex phenomenon everywhere in the world and it is difficult to pin-point a single factor or proposes one theoretical framework to explain deviance. The rising instance of crimes against women is a matter of grave concern in India today. The Delhi gang-rape case has shaken the conscience of the nation and has forced the government to review the laws and mechanisms in place to address such brutal acts of violence against women, which are increasing day by day. The incident has thrown wide open the debate around issues of criminal jurisprudence and criminal justice reform. The victim went through amongst everyone concerned-civil society, media, police, judiciary, government and political parties across spectrum. This incident has perhaps brought the issue of crimes against women into the centre stage like never before. It is the violence of fundamental human rights which retards the process of balanced social development.

Domestic violence is a violence committed by a member of the domestic circle of the victim. It means acts of violence against a member of one's immediate family especially in the home. There is no solitary form of domestic violence. It includes daughter in law tortured for dowry or money or provoking her to commit suicide, cheating after promising marriage, sexually exploiting

a girl by threatening to kill family members, sending vulgar MMS using modern technology, sending films or text are some of the many crimes committed in the society. Dowry, alcoholism, addiction, extra marital relationships, forced pregnancy for a male child, suspicious nature are some things that are included in domestic violence. Many times women suffers in silence because of tremendous social pressure. Though laws have ample provisions for protection, lack of mental empowerment hampers their utility. Participants believe that if along with education for women, people should be educated to respect women, and there is a healthy family environment it will decrease domestic violence. Women have to face a lot of violence and abuse from their husbands and family members. The recent gang rape case in Delhi has highlighted the brutality and perverted mindset of some elements in the society. There was a public out range against the incident and at the same time various newspapers were still reporting fresh cases of rapes on minors and mentally and physically challenged children in Delhi. Many gang rapes continued to grab headlines. This perversion is highly entrenched in the social mindset which is evident from the figures released by NCRB. Under the Indian Penal Code rape (sec376), abduction and ransom (sec363-373), dowry death (sec302), 304B, mental and physical torture (sec498A), molestation (sec354), sexual abuse (sec509), importation of girls less than 21 years (sec366B) are the provisions relating to women. Prohibition of immoral trafficking act 1956, dowry act 1961, prohibition of indecent representation of women act (1986), prohibition of sati act 1986, are also included in the laws to protect women. It should be mentioned here that the published data does not include the crimes which come under the revised domestic violence act 2005.

Domestic Violence Act 2005

To protect women from domestic violence, a crucial step was taken by the Indian Government by enacting the Domestic Violence Act 2005 (DVA). It acknowledges that domestic violence is a widely prevalent and universal problem of power relationships, more than culture specific phenomenon called dowry death. Prior to DVA, domestic violence was regarded as a private family matter. But it is the DVA which has considered the domestic violence as a serious matter punishable by law. Domestic violence Act is so liberal and forward looking that it recognizes a women's right to reside in the shared household with her husband or a partner even when a dispute is on. Thus it legislates against husbands who throw their wives out of the house when there is a dispute. Such an action by a husband will now be deemed as illegal, not merely unethical. A woman who is the victim of domestic violence will have the right to the service of the police, shelter homes and medical establishments. Section 18-23 provides a large number of options for legal redress. She can claim through the Court Protection Orders, residence Orders, monetary relief etc.

Need of the study:

Domestic violence against female is not a new dimension for all areas covered by Assam. Hence, everybody should look into the matter seriously. For this reason the impact of domestic violence is to be measured by its degree of severity. It has been seen that the domestic violence could yield drastic and extreme results in the form of death, though there may be minor injury in some cases of domestic violence against women, there could be a situation where domestic

violence could result neither death nor minor injury, but cause psychological disaster. Thus if we survey and study in details on domestic violence against the females of Assam, then it would be helpful for the future generations to prevent such types of domestic violence's by forming a positive mindset for which the investigator has felt the need of the study on the problem i.e. "A study on impact of Domestic Violence on the women of different Castes with special reference to Pub-Nalbari Block of Nalbari District".

OBJECTIVES OF THE STUDY:

1. To find out the causes of domestic violence on women of different castes residing in Assam with special reference to Pub- Nalbari area.
2. To find out the impact of acts and laws made for women's protection to control violence made on women of different castes and also to get proper justice and rights by the victims.

HYPOTHESISSES:

H1 = There are so many causes of domestic violence for which the women of Assam with special reference to Pub-Nalbari area are to suffer.

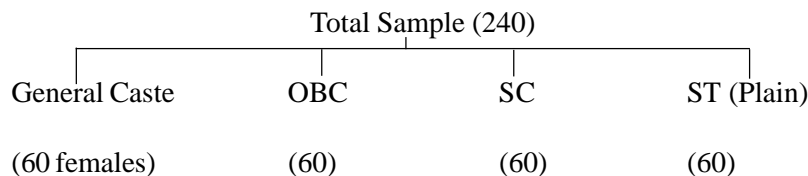
H2 =Impact of laws and acts made for the protection of women of different castes is not significantly different.

Methodology:

There are various methods of data collection and according to the nature of the study one has to apply the appropriate one suitable for the study. In this research work case study and descriptive survey method was used. It will help the investigator to examine the present condition of domestic violence on the women of Assam. On the other hand through the collection of data actual victims of women belonging to different castes due to domestic violence has revealed.

Sample:

As the people of general castes Other Backward Class, Schedule Caste and Schedule Tribe (Plain) are residing at Pub-Nalbari area of Nalbari District. So the investigator has collected total 240 samples which can be perceived clearly in the schematic diagram given below-



Only the victimized females of domestic violence has considered as sample for the study

Tools:

For the collection of data the investigator used the following tools-Interview schedule, Observation and Case study

Table No:-4

SAMPLE DISTRIBUTION (240)

Total No. of sample pub-Nalbari area (block) of Domestic Violence against women of different castes in Pub-Nalbari block.

G.Castes	OBC	SC	S T (plain)	Total
60(Females)	60	60	60	240

The most important reason of domestic violence against women is the economic backwardness. Growing indebtedness and poverty stands as a crucial cause of violence. Non fulfillment of the basic needs in comparison to neighborhoods always creates domestic quarrels leading domestic violence against women. And also other causes of domestic violence against women are misunderstanding, polyandry and polygamy and economic dependency etc. The FIRs gave a brief description on Domestic violence cases, which were registered in Police station of Nalbari District by the victims' families during the period of 2013-2014.

In case No-36 / 2014, (Mukalmua) Police station the never ending greed for more Dowries left the bride and her family in despair. The more parents tried their level best to fulfill their increasing demands for and more Dowries. But her husband and in-laws tried to burn her by pouring kerosene oil. By applying different method husbands and in-laws tried to kill bride. The most popular among them was burning by pouring kerosene oil. All women police station gave a vivid picture of such incidents.

Data analysis and interpretation:

Any study of a literary work for highlighting its special features in a matter of style, aesthetic appeal, ideas, composition and moral or philosophical values can be termed as data analysis. Searching of better relationship that has an existence among in data group included in the analysis of data which refers to the computation of certain indexes for measuring.

Various composite factors are broken up into simpler parts and they are put in new arrangement for the purpose of interpretation in a data analysis. Data may be available in the both from, that is, numerical or information. Experiment, survey studies and tests in education, psychology and sociology provide various data, generally in the form of numerical figures or scores and there in the raw form fail to view proper meaning. And so, to make the on meaningful, systematic and organized way of arrangement is required.

Data analysis deals qualitative and quantitative characteristics of the variables under consideration and therefore may be numerical as well as verbal statement of relevant facts. Observations or interview, the verbal data gathering through questionnaire are mostly qualitative in nature. Such data indicate the own experience of those people in their own words about their experience and after careful analysis, the data provide useful and in depth answers to the research questions of decision makes and information users. Again the quantitative data required some selection from samples or samples as raw. Such data needed to the organized, tabulated and interpreted for drawing sound conclusions and valid generalization.

After collecting the data of 240 samples the investigator put the number and percentage of victimized women belonging to different caste which can be observed in the following tables:

Table.5: Category wise marital statusof victimized women

Marital status	GC		OBC		SC		ST(P)		Total	
	VW	%	VW	%	VW	%	VW	%	VW	%
Divorce	14	23.3	6	10.0	10	16.7	7	11.7	37	15.4
Separated	6	10.0	13	21.7	17	28.3	16	26.7	52	21.7
Remain in relationship	40	66.7	41	68.3	33	55.0	37	61.7	151	62.9
Total	60	100.0	60	100.0	60	100.0	60	100.0	240	100.0

Source: Field survey

NB: (VW) -Victimized women of Domestic Violence

The Table.5 Clearly shows that-

The highest percentage of victimized women is 62.9% which is found in remain in relationship. On the other hand the lowest percentage is 15.4% which is found in divorce.

The percentage of victimized women in divorce case is highest in General caste which is 28.3% and the lowest percentage of victimized women is 6.7% which is found in OBC.

Moreover, we have found that divorce cases are less than the other status. The percentage of victimized women that are being separated is 21.7 %.

So, we can observed that, the marital status remain in relationship has maximum percentage of victimized women than the other status.

Table.6: Caste and Education wise percentage of marital status of victims

Marital Status	CASTE											
	GC			OBC			SC			ST(P)		
	Literate	Illiterate	Total	Literate	Illiterate	Total	Literate	Illiterate	Total	Literate	Illiterate	Total
	VW	VW	VW	VW	VW	VW	VW	VW	VW	VW	VW	VW
Divorce	10 23.8%	4 22.2%	14 23.3%	4 11.1%	2 8.3%	6 10.0%	4 14.3%	6 18.8%	10 16.7%		7 15.2%	7 11.7%
Separated	4 9.5%	2 11.1%	6 10.0%	6 16.7%	7 29.2%	13 21.7%	8 28.6%	9 28.1%	17 28.3%	2 14.3%	14 30.4%	16 26.7%
Remain in relationship	28 66.7%	12 66.7%	40 66.7%	26 72.2%	15 62.5%	41 68.3%	16 57.1%	17 53.1%	33 55.0%	12 85.7%	25 54.3%	37 61.7%
Total	42 100.0%	18 100.0%	60 100.0%	36 100.0%	24 100.0%	60 100.0%	28 100.0%	32 100.0%	60 100.0%	14 100.0%	46 100.0%	60 100.0%

Source: Household Survey

The above table shows that-

As we came to know that 15.4% of cases are from divorce. So, 23.8% of literate women are divorced and 22.2% of illiterate women are divorced in our study area. In OBC, we have got 11.1% of cases of literate women and 8.3% from illiterate women. Similarly, in SC, we have got 14.3% of cases from literate women and 18.8% from illiterate women. In ST (P), 15.2% of illiterate women are divorced.

As we came to know that 21.7% of cases are from category 'Separated'. So, 9.5% of literate women from GC are separated after Domestic Violence and 11.1% of illiterate women are separated. In OBC, we have found 16.7% of literate women are separated and 29.2% of illiterate women are separated. Similarly, in SC, 28.6% of literate women are separated and 28.1% of illiterate women are separated. And in ST (P), 14.3% of literate women are separated and 30.4% of illiterate women are separated.

As we came to know that 62.9% of cases are from 'Remain in relationship'. So, 66.7% of literate and illiterate women from GC are still remain in relationship. In OBC, 72.2% of literate women and 62.5% of illiterate women are remain in relationship. Similarly, in SC, 57.1% of literate women and 53.1% of illiterate women are remain in relationship. And in ST (P), 85.7% of literate women and 54.3% of illiterate women are still remain in relationship.

Table.7: Castes wise Literate and illiterate women of sample surveyed

Educational Status	GC		OBC		SC		ST(P)		Total	
	VW	%	VW	%	VW	%	VW	%	VW	%
Literate	42	70.0	36	60.0	28	46.7	14	23.3	120	50.0
Illiterate	18	30.0	24	40.0	32	53.3	46	76.7	120	50.0
Total	60	100.0	60	100.0	60	100.0	60	100.0	240	100.0

SOURCE: Field survey

The above table reveals that-

The literate women face equal problems for Domestic Violence as compared to the illiterate women. The percentage of literate women that are being victimized is 50.0% and the percentage of illiterate women that are being victimized is 50.0%. The literate women of General Caste face more problems and their percentage is 70.0%.

The illiterate women of Schedule Tribe face more problems than the women of other caste, i.e. their percentage is 76.7%. So, we can say that Domestic Violence is increasing day by day in our society.

Table.8: Caste wise Distribution of Domestic violence created by the family members

Problem created by		GC		OBC		SC		ST(P)		Total	
		VW	%	VW	%	VW	%	VW	%	VW	%
	Husband	40	66.7	27	45.0	34	56.7	19	31.7	120	50.0
	In-laws	20	33.3	33	55.0	26	43.3	27	45.0	106	44.2
	Husband and In-laws	-	--	--	-	--	-	14	23.3	14	5.8
Total		60	100.0	60	100.0	60	100.0	60	100.0	240	100.0

SOURCE: Field Survey

The above table shows that-

The problems of Domestic Violence created by the family members. The problems of Domestic Violence are mostly created by the husband of the victimized family and the percentage of problems created by husband is 50.0%.

Secondly, the problem is created by the in-laws and the percentage of problem created by in-laws is 44.2%.

But we have seen less problems created by both the husband and in-laws. So, the percentage of problems created by them is 5.8%.

Objective No- 1

The first objective of the present research study is to find out the causes of domestic violence on women of different castes residing in Assam with special reference to Pub- Nalbari Block.

Ho1: There are so many causes of domestic violence for which the women of Assam with special reference to Pub- Nalbari Block are to suffer. At first, to fulfill this objective the investigator has attempted to Caste wise, Educational status wise, Caste and Education status wise number and percentage of victims of different causes of domestic violence from the study area. Two important causes of domestic violence were taken into consideration in this regard, such as- Dowry, Illiteracy, Expecting income from wife, use of drugs, Dowry and use of drugs. It is shown in the table.9 and table.9.1.

Table: 9 Caste wise number and percentage of victims of different causes of domestic violence

Causes of domestic violence	GC		OBC		SC		ST(P)		Total	
	VW	%	VW	%	VW	%	VW	%	VW	%
Dowry	32	53.3	36	60.0	30	50.0	13	21.7	111	46.3
Illiteracy	2	3.3	-	-	-	-	-	-	2	.8
Expecting income from wife	6	10.0	3	5.0	7	11.7	6	10.0	22	9.2
Use of drugs	20	33.3	21	35.0	23	38.3	27	45.0	91	37.9
Dowry and Use of drugs	-	-	-	-	-	-	14	23.3	14	5.8
Total	60	100.0	60	100.0	60	100.0	60	100.0	240	100.0

SOURCE: Household survey

In table.9, it is said that-

Cause of violence, dowry is the highest recorded which 46.3% is and out of all the castes it is highest in OBC, their percentage is 60%.

Second highest is use of drugs which is 37.9 percent and it is highest in the castes ST(P), their percentage is 45%. In case of illiteracy, highest percentage is in GC, their percentage is 3.3% and in other castes not a single case is found. In case of “Expecting income from wife”, highest percentage is found in GC and ST(P), 10.0%.Both dowry and use of drugs contained 5.8 percent. So, we can say that facing women are facing problems due to dowry. So, we should reduce the dowry system.From table 9 another table is constructed i.e. table 19.1 to show the frequency of Sample women belong to different castes face different causes of domestic violence.

Table 9.1 Frequency of victimized women belonging to different castes became the victims of different causes of domestic violence.

Causes of domestic violence	Caste			
	GC	OBC	SC	ST(P)
Dowry	32	36	30	13
Illiteracy	2	-	-	-
Expecting income from wife	6	3	7	6
Use of drugs	20	21	23	27
Dowry & use of drugs-	-	-	14	

Data Source: table 9

Dowry is the highest Frequency of victims of different causes of domestic violence i.e.36 in OBC. Out of dowry case, second highest Frequency of victims of different causes of domestic violence i.e.32 in GC. Third highest Frequency of victims of different causes of domestic violence i.e.30 in SC. Fourth highest Frequency of victims of different causes of domestic violence i.e. in ST (P).Use of drugs is the second highest Frequency of victims of different causes of domestic violence i.e.27 in ST (P) out of these causes.

Dowry and Use of drugs is the third highest Frequency of victims of different causes of domestic violence i.e. 14 in ST (P).

Expecting income from wife is the fourth highest Frequency of victims of different causes of domestic violence i.e.7 in SC.

Lastly, Illiteracy is the fifth highest Frequency of victims of different causes of domestic violence i.e. 2 in GC. Not a single case of victims in OBC, SC and ST (P).

Table 9.2. Chi-Square (χ^2) table showing the Significance Difference between Caste and Causes of Domestic violence of victims

Causes of Domestic violence	computed χ^2 Value	Level of Significance	Critical χ^2 Value	Degrees of Freedom	Interpretation/Difference
Caste and Cause	29.991	0.05%	16.919	9	Significant
		0.01%	21.666		Significant

Data Source: table 9.1

According to the table 9.2 chi-square value was found as 29.991 with 9 degrees of freedom and the value is more than the critical value at 0.05% (16.919) & 0.01% (21.666) level of significance. The result of the Chi-square (χ^2) in the table 9.2 indicates that there is significant difference between the castes and causes of Domestic Violence in Pub-Nalbari Block. From the above table we came to know that Dowry is the important cause of Domestic Violence in Pub-Nalbari Area and we have got the highest percentage in OBC. Similarly, in other causes of Domestic Violence there are differences in percentage of every caste.

As the result of chi-square (χ^2) value indicates that there are significant difference between the castes and causes of Domestic Violence in Pub-Nalbari Area. So, the investigator has accepted the H_0 here.

OBJECTIVE NO.2:

To find out the impact of acts and laws made for women’s protection to control violence made on women of different castes and also to get proper justice and rights by the victims.

H2 =Impact of laws and acts made for the protection of women of different castes is not significantly different.

Table.10: Caste wise distribution of impact of Domestic Violence on society.

MAIN IMPACT	GC		OBC		SC		ST		Total	
	VW	%	VW	%	VW	%	VW	%	VW	%
Negative impact of children	40	66.7	47	78.3	48	80.0	48	80.0	183	76.3
Clashes between family members	16	26.7	11	18.3	9	15.0	12	20.0	48	20.0
Disturbance of neighbourhood	4	6.7	2	3.3	3	5.0	-	-	9	3.8
Total	60	100.0	60	100.0	60	100.0	60	100.0	240	100.0

Source: Field Survey

In table.10, it is observed that-

Due to the bad impact, there is also a negative impact on children and the total percentage is 76.3%. Out of all the caste it is highest in ST and SC, i.e. their percentage is 80%.

Moreover, due to the bad impact there is Disturbance in neighborhood and the percentage is 3.8% and out of all the caste it is highest in SC, i.e. their percentage is 5.0%.

Table no.11: Chi-Square (X²) table showing the Significance of Difference between Caste and Impact of Domestic Violence on society

Domestic violence	X ² (computed)	Level of Significance	Critical X ² Value	Degrees of Freedom	Difference
Caste and Impact	7.034	0.05	12.592	6	Insignificant
		0.01	16.812		Insignificant

Data source: Table .10

The result of the Chi-square (X²) in the table 11 indicates that there is insignificant difference between Castes and Impact of Domestic Violence on society in Pub-Nalbari Area. According to the table 11 chi-square value was found as 7.034 with 6 degrees of freedom and the value is less than the critical value at 0.05%(12.592) & 0.01% (16.812) level of significance. So, the investigator accepted the H₂ here.

Table.12 Education wise Impact of Domestic Violence on society

Impact of Domestic Violence	Literate		Illiterate		Total	
	VW	%	VW	%	VW	%
Negative impact of children	91	75.8	92	76.7	183	76.3
Clashes between family members	25	20.8	23	19.2	48	20.0
Disturbance of neighborhood	4	3.3	5	4.2	9	3.8
Total	120	100.0	120	100.0	240	100.0

SOURCE: HOUSEHOLD SURVEY

From our study area we came to know that –

- 75.8% of literate and 76.7% of illiterate women supported the impact “Negative impact of children.”
- 20.8% of literate and 19.2% of illiterate women said that the main impact of Domestic Violence is the “Clashes between family members”.
- 3.3% of literate women and 4.2% of illiterate women supported the opinion “Disturbance of neighborhood”.

Table 12.1: Chi-Square (X^2) table showing the Significance of Difference between Castes and Impact of Domestic Violence on society

Variables of Domestic violence	(χ^2 computed)	Level of Significance	Critical X^2 Value	Degrees of Freedom	Difference
Education and impact wise	0.200	0.05%	5.991	2	Insignificant
		0.01%	9.210		Insignificant

Data source: 12

The result of the Chi-square (X^2) in the table 12.1 indicates that there are insignificant difference between education and Impact of Domestic Violence in Pub- Nalbari Area. According to the table 12.1 Chi-square value was found as 0.200 with 2 degrees of freedom and the value is less than the critical value at 0.05% (5.991) & 0.01% (9.210) level of significance. At both the level, the investigator has found no significant difference. So, the investigator accepted the H_0 here.

The result of the Chi-square (X^2) indicates that there is insignificant difference between Castes and Impact of Domestic Violence on society in Pub-Nalbari Area. The investigator found highest percentage in the impact “Negative impact of children”. Similarly, there are different types of impact of Domestic Violence in Pub-Nalbari Area and in every caste the percentage obtained is different. At both the level, the investigator has found no significant difference. So, the investigator accepted the H_0 here.

Table 13 Education and castes wise Impact of Domestic Violence on society

Impact of Domestic Violence on society	GC			OBC			SC			ST(P)		
	LIT.	ILL.	TOTAL	LIT.	ILL.	TOTAL	Lit.	ILL.	TOTAL	LIT.	ILL.	TOTAL
	VW	VW	VW	VW	VW	VW	VW	VW	VW	VW	VW	VW
Negative impact of children	30 71.4%	10 55.6%	40 66.7%	27 75.0%	20 83.3%	47 78.3%	22 78.6%	26 81.3%	48 80.0%	12 85.7%	36 78.3%	48 80.0%
Clashes between family members	10 23.8%	6 33.3%	16 26.7%	8 22.2%	3 12.5%	11 18.3%	5 17.9%	4 12.5%	9 15.0%	2 14.3%	10 21.7%	12 20.0%
Disturbance of neighborhood	2 4.8%	2 11.1%	4 6.7%	1 2.8%	1 4.2%	2 3.3%	1 3.6%	2 6.3%	3 5.0%	-	-	-
Total	42 100%	18 100%	60 100%	36 100%	24 100%	60 100%	28 100%	32 100%	60 100%	14 100%	46 100%	60 100%

SOURCE: Household survey
N.B- Lit-Literate & ILL- illiterate

The above table shows the Education and castes wise Impact of Domestic Violence on society. From our study area, we came to know that-

* 71.4% of literate and 55.6% of illiterate women of GC supported the impact “Negative impact of children”. 75% of literate and 83.3% of illiterate women of OBC supported this impact. Similarly, 78.6% of literate and 81.3% of illiterate women of SC supported this opinion. 85.7% literate and 78.3% illiterate women of ST (P) supported the impact “Negative impact of children”.

* 23.8% of literate and 33.3% of illiterate women of GC supported the impact “Clashes between family members”. 22.2% of literate and 12.5% of illiterate women of OBC supported this impact. Similarly, 17.9% of literate and 12.5% of illiterate women of SC supported this opinion. 14.3% literate and 21.7% illiterate women of ST (P) supported the impact “Clashes between family members”.

* 4.8% of literate and 11.1% of illiterate women of GC supported the impact “Disturbance of neighborhood”. 2.8% of literate and 4.2% of illiterate women of OBC supported this impact. Similarly, 3.6% of literate and 6.3% of illiterate women of SC supported this opinion. In ST (P), not a single case is found.

Table.14: Castewise Number of victimized women who got/ not got proper justices

Women got/ not got justice	GC		OBC		SC		ST(P)		Total	
	VW	%	VW	%	VW	%	VW	%	VW	%
Got justice	5	9.8	3	5.5	2	3.9	3	6.1	13	6.3
Not got justice	46	90.2	52	94.5	49	96.1	46	93.9	193	93.7
Total	51	100.0	55	100.0	51	100.0	49	100.0	206	100.0

SOURCE: SP office, Nalbari

The above table shows the number of victimized women who got and did not get proper justices. The number of women who did not get justice is higher than the number of women who got justice. The percentage of women who did not get justice is 93.7% and out of the four caste it is highest in SC. The percentage of women who got justice is 6.3% and out of the four castes it is highest in GC.

Suggestions:

1. Equal opportunities should be given to both male and female in receiving education. So, I would request the Govt. of India to provide equal education systems to the women also.

2. The researcher believes to be helpful to remove illiteracy. So, education of women is to be given top priority everywhere at every level.
3. The govt. should give attention to various acts like Domestic violence Act 2005/2006, Equal Remuneration Act.
4. Self-help Groups (SHGs) should be set up in the remote villages, So that the poor women can be self-employed.
5. Awareness programmes should be held among the teachers, students, working and non-working women showing their rights and duties

Conclusion:

Domestic Violence against women is a social evil. Mere enacting of Acts and laws cannot solve the problems unless humans are being civilized in real sense. Women's self confidence and energy must be developed to form a society free from domestic violence. Domestic violence especially against women is a curse to the human civilization. Combating domestic violence requires a drastic more awareness and builds up public opinion on this issue. There should be zero tolerance of domestic violence and it must be considered as a criminal offence. So, the mind set of people must be changed to accept the reality that women are not separate species but human beings. In the era of Globalization, every community of this world should learn to equally respect and to give right to women for the all round development of a nation. Now women are conscious about their rights. They are coming out after bindings of the home and participating in various actives of the society as well.

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বৰ অসমৰ সত্ৰীয়া সংস্কৃতি

ড°পংকজ নমঃশূদ্ৰ

বৰ অসমৰ ধৰ্মীয় আৰু সংস্কৃতিৰ ইতিহাসত 'সত্ৰীয়া সংস্কৃতি'য়ে এক বিশেষ ভূমিকা পালন কৰি আহিছে। এখন সত্ৰত পালিত-পোষিত বৰ্দ্ধিত সংস্কৃতি সমূহে হৈছে সত্ৰীয়া সংস্কৃতি। কোনো এক ধৰ্ম বা ধৰ্মীয় পৰম্পৰাক লক্ষ্য কৰি সংস্কৃতিৰ আভ্যন্তৰিণ অলেখ উপাদান সমূহে পূৰ্ণ বিকশিত হৈ উঠে। অসম প্ৰদেশতো ধৰ্মক লক্ষ্য কৰিয়ে সাহিত্য, সংগীত, চিত্ৰকলা, নৃত্যকলা আদি অনেক অনুপান সমূহৰ উৎকৰ্ষ সাধিত হৈছিল। অসমৰ সত্ৰীয়া সংস্কৃতিক বুজাবৰ বাবে কেতিয়াবা কেতিয়াবা 'শংকৰী সংস্কৃতি', 'সত্ৰ-সংস্কৃতি', 'বৈষ্ণৱসংস্কৃতি' আদি বিভিন্ন পদ ব্যৱহাৰ কৰা দেখা যায়।

সত্ৰীয়া সংস্কৃতি সম্পৰ্কে আলোচনা কৰিবলৈ যোৱাৰ প্ৰাক্ক্ষণত 'সত্ৰ' সম্পৰ্কে কিছু কথা আলোচনা কৰিব খুজিছোঁ। অসমৰ ধৰ্মীয় আৰু সাংস্কৃতিক জীৱন পৰিক্ৰমাত বৈষ্ণৱ সত্ৰসমূহে পাঁচশ-ছশ বছৰৰো অধিক সময় বিশেষ অৰিহণা যোগায় আহিছে। বৰ অসমৰ প্ৰতিখন গাঁৱৰ চুকে-কোণে সত্ৰসমূহ প্ৰতিষ্ঠিত হৈ সমগ্ৰ অসমবাসীক এক ধৰ্মীয় ডোলেৰে বান্ধি ৰাখি ঐক্য আৰু সংহতিৰ প্ৰভূত বৰঙণি আগবঢ়াইছে। সত্ৰ প্ৰতিষ্ঠা হোৱাৰ ফলত সমগ্ৰ লৌহিত্যৰ দুয়োপাৰত মহাপুৰুষীয়া আৰু বৈষ্ণৱ কবি-সাহিত্যিক সকলৰ ৰচনাৱলীৰ যোগেদি অসমীয়া ভাষা আৰু সাহিত্যই লোকসমাজত দৃঢ়তাৰে প্ৰতিষ্ঠা লাভ কৰিবলৈ সক্ষম হৈছে।

সত্ৰ সমূহে বৰ অসমৰ জনসাধাৰণক নৈতিক শিক্ষা আৰু আধ্যাত্মিক শিক্ষা প্ৰদান কৰি এক উন্নতমানৰ জীৱন-যাপনৰ শৈলীৰ নিৰ্দেশ কৰিছিল। ইয়াৰোপৰি পৰিষ্কাৰ-পৰিচ্ছন্নতা, সদাচাৰ, সুপ্ৰবৃত্তিৰ কৰ্ষণ আৰু ছয় ৰিপু দমন, পৰিমাৰ্জিত ব্যৱহাৰ, ভাগৱত ভক্তিৰ তত্ত্ব, ঈশ্বৰ তত্ত্ব, দেহতত্ত্ব, জীৱতৰণৰ উপায়, চতুৰ্ভুজৰ জ্ঞান, সত, ৰজতম, গুণৰ জ্ঞান - এই আটাইবোৰ কথা জনমানসে সত্ৰ এখনৰ মাজেদি পাব পাৰে। সেইবাবে কোৱা হয় সমাজ এখনৰ নৈতিক, আধ্যাত্মিক উন্নতিত সত্ৰ এখনৰ ভূমিকা অতি গুৰুত্বপূৰ্ণ। ধনী-দুখীয়া, অৱহেলিত, নিস্পৃহিত, সমাজৰ উপেক্ষিত সকলক ধৰ্মত দীক্ষা দি বৰ অসমৰ অসমীয়া জাতি গঠনত প্ৰভূত বৰঙণি যোগাই আহিছে। বৰ অসমত অস্পৃশ্যতাবাদৰ প্ৰভাৱ যে একেবাৰে নাই তাৰ গুৰিতে হ'ল এই সত্ৰসমূহ। উল্লেখ্য যে সত্ৰসমূহ হৈছে, শিক্ষাৰ প্ৰাণ কেন্দ্ৰ। বিশেষকৈ নৈতিক আৰু আধ্যাত্মিক শিক্ষাৰ কথা উল্লেখ কৰিব পাৰি। প্ৰথম অৱস্থাত সত্ৰৰ চাৰিবেৰৰ মাজত ভকত আৰু ভক্তসকলৰ সন্তানসকলক শিক্ষা দিয়াৰ ব্যৱস্থা আছিল। বিভিন্ন

সত্ৰ ছাত্ৰশালা বা টোলৰ ব্যৱস্থা আছিল। য'ত অধ্যাপকসকলে ব্যাকৰণ, জ্যোতিষশাস্ত্ৰ, ধৰ্মশাস্ত্ৰ, কাব্য আদি অধ্যয়ন কৰাৰ সুবিধা আছিল। সাঁচিপাতৰ পুথি সমূহত ভাগৱত, ধৰ্মশাস্ত্ৰ ব্যাখ্যা আদিৰ জৰিয়তে পোৰাণিক আখ্যান-উপখ্যান, নৈতিক আদৰ্শ, ধৰ্মীয় তত্ত্বসমূহৰ লগত চিনা-পৰিচয় ঘটিছিল। সত্ৰসমূহত এতিয়াও সংৰক্ষিত হৈ থকা সাঁচিপতীয়া পুথি সমূহ একো একোটা পুথিভঁৰাল স্বৰূপ আৰু ইয়াতে ভক্ত সমাজে নৈতিক জ্ঞান লাভ কৰিছিল। ধৰ্মৰ জয়, অধৰ্মৰ পৰাজয়, শাস্তক পালন দুষ্টক দমন, আদিয়ে সমগ্ৰ মানৱ সমাজক জীৱন-যাপনৰ বাবে উৎসাহিত তথা অনুপ্রাণিত কৰিছিল। ঠিক সেইদৰে সংগীত, নৃত্যকলা, চাৰুকলা, কাৰুকলা, সাহিত্য, চিত্ৰকলা আদি ভিন্ন ভিন্ন ক্ষেত্ৰলৈ সত্ৰ সমূহৰ অৱদান অনস্বীকাৰ্য।

দৰাচলতে, ধৰ্ম আৰু ধৰ্মীয় চেতনাক কেন্দ্ৰ কৰিয়ে সংস্কৃতিৰ অন্তৰ্গত ভিন্ন সমলসমূহ প্ৰস্ফুৰ্তিত হৈ উঠে। বৰ অসমতো বৈষ্ণৱ ধৰ্মক লক্ষ্য কৰিয়ে সত্ৰীয়া সংস্কৃতিৰ জন্ম হৈছিল আৰু ঐশ্বৰ্য তথা গৌৰৱময় ঐতিহ্যই সমস্ত অসমীয়া সংস্কৃতিক কৃপাধন্য কৰি তুলিছিল। শ্ৰীমন্ত শংকৰদেৱৰ নামঘৰ, কীৰ্ত্তনঘৰ তথা সত্ৰসমূহে বহুমুখী অনুদানলৈ পৰিৱৰ্তিত হয়। সত্ৰসমূহ কেৱল উপসনা গৃহইনহয়, ই এটা সামাজিক-সংস্কৃতি অনুষ্ঠান। এটা সময়ত সত্ৰসমূহক কেন্দ্ৰ কৰিয়েই বৰগীত, ভাওনা, উৎসৱ-পাৰ্বন (গুৰু জয়ন্তী, জন্মাষ্টমী) আদি অনুষ্ঠিত হয়। উল্লেখ্য যে শ শ বছৰ সময়ৰ পৰিৱৰ্ত্তন আৰু নানা সামাজিক, ৰাজনৈতিক সমস্যা হোৱা স্বত্বেও সত্ৰসমূহে প্ৰাসঙ্গিতা হেৰুৱা নাই।

অসমীয়া 'সত্ৰ' শব্দটো সংস্কৃতৰ পৰা অহা ইয়াৰ অৰ্থ হ'ল, দীৰ্ঘকালীন য'ত বৈদিক সাহিত্যত মুঠ তিনিবিধ যজ্ঞৰ কথা উল্লেখ আছে। (ক) একাহ যজ্ঞ (খ) অহীন যজ্ঞ (গ) সত্ৰযজ্ঞ। যিবোৰ যজ্ঞ মাত্ৰ একেদিনাই সমাপন কৰা হৈছিল, তেনে যজ্ঞক 'একাহ যজ্ঞ' বুলি কোৱা হৈছিল। যিবোৰ যজ্ঞ এদিনতকৈ বেছি আৰু বাৰদিনতকৈ কম দিন ধৰি আয়োজিত হৈছিল তাক 'অহীন যজ্ঞ' বোলা হৈছিল আৰু যিবোৰ যজ্ঞ বাৰদিনতকৈ অধিক কাল ব্যাপি আয়োজিত হৈছিল তেনে যজ্ঞক 'সত্ৰযজ্ঞ' বোলা হৈছিল। আচৰিত কথা এয়ে যে বৈদিক সাহিত্যৰ পৰা উক্ত শব্দটো কিদৰে অসমীয়া লৈ আগমন ঘটিল। এই প্ৰসংগত সাহিত্য সমালোচকে সত্যেন্দ্ৰনাথ শৰ্মাই 'শ্ৰীমদ্ভাগৱত পুৰাণ'ৰ পৰা ব্যাখ্যা দাঙি ধৰিছে যে নৈমিষাৰণ্যত সৌনক আদি মুণিসকলে সহস্ৰকাল ব্যাপি সত্ৰানুষ্ঠান কৰোঁতে ঋষিসকলে উগ্ৰশ্ৰবা সূতক ভাগৱত ব্যাখ্যা কৰিবলৈ প্ৰাৰ্থনা জনায়। অনুৰোধ ৰক্ষা কৰি সূতে ভাগৱত পুৰাণৰ ব্যাখ্যা শুনায়। সত্ৰক কেন্দ্ৰ কৰি ভাগৱত চৰ্চা হোৱা বাবে অসমীয়া বৈষ্ণৱসকলে নৈমিষা সত্ৰৰ লক্ষাধিক অৰ্থকে মুখ্যভাৱে গ্ৰহণ কৰি নৱবিধা ভক্তিৰ কেন্দ্ৰস্থল আৰু ভক্তসকলৰ সঙ্গমস্থল অৰ্থত 'সত্ৰ' শব্দটো প্ৰয়োগ কৰে।

মহাপুৰুষ শ্ৰীমন্ত শংকৰ গুৰুজনাই পোন প্ৰথমে ভাগৱতৰ অনুবাদত 'সত্ৰ' শব্দটিৰ প্ৰয়োগ কৰিছিল। চৰিতকাৰ সকলেও শংকৰদেৱে বৰদোৱাৰ পৰা আৰম্ভ কৰি কোচবিহাৰলৈকে যাত্ৰা কালত নিৰ্মাণ কৰা কীৰ্ত্তনঘৰ, বাসস্থান নামক প্ৰতিষ্ঠাপক 'সত্ৰ' পতা বুলি আখ্যায়িত কৰিছে। অনন্ত কন্দলীৰ 'বুত্ৰাসুৰ বধ' কাব্যৰ আত্মপৰিচয়ত কন্দলীৰ পিতৃৱত্ন পাঠক 'হাজো সত্ৰ'ত বাস কৰিছিল বুলি উল্লেখ পোৱা যায়। ইয়াৰোপৰি বৈকুণ্ঠনাথ ভাগৱত ভট্টাচাৰ্যৰ 'শৰণ-মালিকা' নামৰ কাব্যত 'সত্ৰ'ৰ সংজ্ঞা অতি স্পষ্ট ভাৱে উল্লেখ কৰিছে। উল্লেখ্য যে এইটোৱেই হৈছে, 'সত্ৰ' সম্পৰ্কে দিয়া অতি প্ৰাচীনতম সংজ্ঞা। যেনে-

যত্ৰাচৰন্তি সদ্ধৰ্মান কেৱলা ভাগৱত প্ৰিয়াঃ।

নৱধা ভৱদ্ভক্তি প্ৰত্যহং যত্ৰবৰ্ততে।।

তত্ সত্ৰং উত্তমং ক্ষেত্ৰং বৈষ্ণৱা সুবন্দিতম।

তত্ৰস্থা বৈষ্ণৱাঃ সৰ্বে হৰিনাম পৰায়ণাঃ।।

অৰ্থাৎ যি স্থান দেৱতা আৰু বৈষ্ণৱৰ দ্বাৰা বন্দিত, যি স্থানত একান্ত ভকতসকলে ঈশ্বৰৰ প্ৰিয়কাৰ্য সাধন কৰে, সেই পৱিত্ৰ ঠাইকে 'সত্ৰ' বুলি আখ্যা দিয়া হয়।

'সত্ৰ' এখনৰ এটা নিৰ্দিষ্ট গঠন প্ৰণালী লক্ষ্য কৰা যায়। এই গঠন প্ৰণালী বিভিন্ন শাখাত বহুধা বিভক্ত। মণিকূট, নামঘৰ বা কীৰ্ত্তনঘৰ, হাটী, অক্ষয় বস্তি, পাদশিলা, আসন, কৰগোট, সিংহদ্বাৰ ইত্যাদি। কীৰ্ত্তনঘৰ বা নামঘৰ হৈছে সত্ৰৰ গৃহ নিৰ্মাণ প্ৰণালীৰ প্ৰধান অংশ। মণিকূটক ভাঁজঘৰ নামেৰেও জনা যায়। মণিকূট বা ভাঁজঘৰ দেখিবলৈ খেনুভিৰীয়াই কীৰ্ত্তনঘৰৰ পথালিকৈ পূবফালে অৱস্থিত। সত্ৰৰ পূজা-অৰ্চনা তথা গুৰু দুজনৰ কীৰ্ত্তন-দশম, ঘোষা আৰু ৰত্নাৱলীৰ যিকোনো এখনি পুথি সযত্নেৰে থাপনা মণিকূটত কৰা হয়। ব্ৰহ্মসংহতিৰ সত্ৰসমূহত থকা মণিকূটত ভগৱান বিষ্ণুৰ মূৰ্ত্তি থাকে। সাধাৰণতে মণিকূট শব্দৰ অৰ্থ হ'ল ৰত্ন থোৱা ঘৰ। মণিকূটবোৰ সাধাৰণতে দুচলীয়া। বৰপেটা সত্ৰৰ মণিকূটটো চাৰিচুকীয়া। মণিকূটটো দেখিবলৈ দেৱ-গৃহৰ শিখৰৰ দৰে ৰমক-জমক নহ'লেও ইয়াৰ নিভাজ বৈশিষ্ট্য বিদ্যমান। উল্লেখ্য যে অসমৰ ইমূৰৰ পৰা সিমূৰলৈ থকা অগণন মণিকূটৰ আৰ্হি লৈ সত্ৰীয়া তথা শংকৰী সংস্কৃতি বৰ্তমানেও জীৱন্ত তথা চিৰ বহিমান হৈ আছে। সেয়েহে মণিকূটক কোৱা হয় - অসম প্ৰদেশৰ বৈষ্ণৱ সংস্কৃতিৰ এটি উল্লেখনীয় সম্পদ।

মণিকূটৰ পিছতে নামঘৰ বা প্ৰাৰ্থনা ঘৰ বা কীৰ্ত্তনঘৰ। দৰাচলতে নামঘৰ পূবা-পশ্চিমাকৈ থাকে। কীৰ্ত্তন ঘৰৰ ঠিক দুয়োফালে দুখন আহল-বহল বাৰান্দা থাকে। নামঘৰ বা কীৰ্ত্তনঘৰৰ খুটাবোৰ ডাঙৰ ডাঙৰ। কীৰ্ত্তনঘৰ বা নামঘৰত সমূহীয়া প্ৰাৰ্থনা, ভগৱতপাঠ, নাম-প্ৰসংগ, ভাওনাৰ আখৰা অনুষ্ঠিত হয়। কীৰ্ত্তনঘৰ বা নামঘৰৰ পশ্চিম মূৰত একোটাকৈ টুপ থকা দেখা যায়। টুপৰ সন্মুখফালে মূল দুৱাৰ। এই খনকেই মুখ্যদ্বাৰ বা সিংহদ্বাৰ বুলি কোৱা হয়।

'হাটী' হৈছে বৈষ্ণৱ ভকতসকলৰ থকা ঠাই বা বাসস্থান। সত্ৰাধিকাৰ মহাপ্ৰভু, ডেকা সত্ৰাধিকাৰ, কেউলীয়া ভকত আদি থকা সত্ৰৰ চৌহদত চাৰিশাৰী আলয় থাকে। এই আলয়বোৰক 'চাৰিহাটী' বোলা হয়। উল্লেখ্য যে পূৰ্ণ পৰ্যায়ৰ সত্ৰ এখনত চাৰিটাকৈ হাটী থকাটো অত্যন্ত প্ৰয়োজনীয়। কিন্তু সকলোবোৰ সত্ৰতে 'চাৰিহাটী' থকা দেখিবলৈ পোৱা নাযায়।

'অক্ষয়বস্তি' সত্ৰ একোখনৰ অন্য এক অপৰিহাৰ্য অংগ হ'ল - 'অক্ষয়বস্তি' অৰ্থাৎ মিঠাতেলৰ চাকি। এই বস্তিগছৰ কোনোদিনে ক্ষয় নহয়। কেতিয়াও এই চাকি নুমাৰ নালাগে। ৰাতি-দিন অহাৰ্নিশে জ্বলি থাকিব লাগে। কোনো কাৰণত কেতিয়াবা নুমাই গ'লে মূল সত্ৰৰ পৰা যথাবিহিত নীতি-নিয়মেৰে জুইৰ বস্তি কঢ়িয়াই আনি পুনৰ জ্বলোৱা হয়।

সত্ৰৰ গঠন প্ৰণালীৰ অন্যতম অংগ হৈছে, 'পাদশিলা'। 'পাদশিলা' হৈছে মহাপুৰুষ শংকৰদেৱ আৰু মহাপুৰুষ মাধৱদেৱৰ স্মৃতিচিহ্ন। কিছুমান সত্ৰত পাদশিলা থকা ঘৰটোৰ ওপৰতে মঠ নিৰ্মাণ কৰা হয়। বৰদোৱা সত্ৰত শংকৰদেৱৰ পাদশিলা থকা মঠটো অতি সুন্দৰ আৰু চকুৰোৱা। হাজোৰ ধোপৰগুৰি সত্ৰত এতিয়াও বঢ়াৰপো মাধৱদেৱৰ পাদশিলা বিৰাজমান। মাঘ মাহৰ এক তাৰিখে সমগ্ৰ হাজোৰ ভক্তপ্ৰাণ ৰাইজে গৈ এই পাদশিলাত সেৱা জনায়। আনহাতে, একোখন সত্ৰৰ প্ৰৱেশ দ্বাৰত বাটচ'ৰা থাকে। ইয়াক সাধাৰণতে 'কৰাপাট' বুলি জনা যায়। ইয়াৰ উপৰি ভালেমান সত্ৰত ভঁৰালঘৰ, ছোঁঘৰ, দৌলঘৰ, পুখুৰী, পকীকুঁৱা ইত্যাদি দেখা পোৱা যায়। উল্লেখ্য যে সত্ৰৰ এক অপৰিহাৰ্য অংগ হৈছে - গুৰু আসন বা সিংহাসন। সিংহাসন দেখিবলৈ অতি চমকপ্ৰদই তিনি বা সাত কেতিয়াবা 'ন' সলীপীয়া দেখা যায়। প্ৰতিটো সলাপৰ চোকবোৰত কাছ, হাতী আৰু সিংহ ক্ৰমাৱয়ে

এটাৰ ওপৰত এটাকৈ উঠি থাকে। এই সিংহাসনতে বৈষ্ণৱ দৰ্শন সোমাই আছে। সাধাৰণতে আলোচনা কৰিলে দেখা যায় যে বৈষ্ণৱ ধৰ্মৰ একান্ত উপসনা স্থলী। সত্ৰসমূহৰ এক সুকীয়া গঠন প্ৰণালী আছে। সকলোবোৰ সত্ৰানুষ্ঠানে এই গঠন প্ৰণালী মতে সত্ৰ প্ৰতিষ্ঠা কৰা দেখা যায়।

সত্ৰসমূহক শ্ৰেণী বিভাগ কৰিলে দেখা যায় যে প্ৰতিখন সত্ৰ নিজ নিজ বৈশিষ্ট্যৰে প্ৰোজ্জ্বল। প্ৰকৃতি অনুসৰি - উদাসীন সত্ৰ, অৰ্ধ-উদাসীন সত্ৰ আৰু গৃহস্থী সত্ৰ। যিবোৰ সত্ৰ কেৱলীয়া ভকতৰ বাসস্থান, যিবোৰ সত্ৰত গৃহস্থী জীৱন যাপন কেতিয়াও নহয়, অৰ্থাৎ সংসাৰ বিমুক্ত, য'ত স্ত্ৰীৰ নিশা কটোৱা নিশেধ; কোৱল মাত্ৰ পৰম ব্ৰহ্মৰ চিন্তন আৰু উপাসনায়ৈ ভকতৰ একমাত্ৰ লক্ষ্য, সেইবোৰ সত্ৰকে উদাসীন সত্ৰ বোলা হয়। যেনে - কমলাবাৰী সত্ৰ, আউনীআটী সত্ৰ আৰু দক্ষিণপাট সত্ৰ।

যিবোৰ সত্ৰত গৃহস্থী আৰু উদাসীন দুয়ো ধৰণৰ ভক্ত থাকে, তেনেবোৰ সত্ৰক অৰ্ধ-উদাসীন সত্ৰ বোলে। এনেবোৰ সত্ৰত হাটীৰ ব্যৱস্থা দুই ধৰণে বক্ষা কৰা হয়। সত্ৰৰ এটা নিৰ্দিষ্ট দিশত উদাসীন হাটী আৰু তাৰ বিপৰীত দিশত গৃহস্থী সকলৰ হাটীৰ ব্যৱস্থা থাকে। যেনে - বৰপেটা সত্ৰ। আনহাতে, যিবোৰ সত্ৰৰ ভকতসকলে সমাজৰ আন দহজনৰ দৰে সাংসাৰিক জীৱন-যাপন কৰে তেনে সত্ৰক গৃহস্থী সত্ৰ বুলি কোৱা হয়। উল্লেখ্য যে অসমৰ প্ৰায়বোৰ সত্ৰ এই শ্ৰেণীৰ সত্ৰ। এনে সত্ৰসমূহত ভকতসকল হাটীত নাথাকে। কোনো কোনো সত্ৰত হাটীৰ ব্যৱস্থা বা পৰম্পৰা নাই।

সত্ৰসমূহৰ গতি-প্ৰকৃতি চাই আৰু প্ৰতিষ্ঠাৰ ভিত্তিত আন তিনিটা ভাগত ভাগ কৰা হৈছে। যেনে - 'মূলসত্ৰ', 'আজ্ঞাপৰ সত্ৰ' আৰু 'শলাবস্তি সত্ৰ'। মহাপুৰুষ দুজনাই নিজে স্থাপন কৰা সত্ৰসমূহক 'মূলসত্ৰ' বুলি কোৱা হয়। গুৰুৰ আজ্ঞা শিৰোধাৰ্য কৰি যিবোৰ সত্ৰ প্ৰতিষ্ঠিত হৈছিল সেই সত্ৰবোৰক 'আজ্ঞাপৰ সত্ৰ' আৰু যিবোৰ সত্ৰ মূল সত্ৰৰ পৰা শলাবস্তি আনি প্ৰতিষ্ঠা কৰা হৈছিল, সেইবোৰ সত্ৰকে 'শলাবস্তি' সত্ৰ বুলি কোৱা হয়। দ্বিতীয়বিধ সত্ৰৰ সংখ্যায়ৈ অসমত বেছিকৈ দেখা যায়।

সত্ৰৰ শ্ৰেণী বিভাজনৰ ক্ষেত্ৰত 'চাৰি সংহতি'ৰ কথা অপৰিহাৰ্য। শংকৰদেৱৰ তিৰোভাৱৰ পিছত অসমৰ বৈষ্ণৱ সম্প্ৰদায় চাৰিটা প্ৰধান ভাগত ভাগ হোৱা দেখা যায়। সেই ভাগ কেইটা হৈছে - (ক) ব্ৰহ্ম সংহতি (খ) পুৰুষ সংহতি (গ) নিকা সংহতি আৰু (ঘ) কাল সংহতি।

সত্ৰীয়া সংস্কৃতিৰ প্ৰধানতম অংগ হৈছে - সত্ৰীয়া পৰিৱেশ্য কলা। পৰিৱেশ্য কলাই সংগীত, নৃত্য-নৃত্ত-নাট্য আৰু বাদ্যক সামৰি লয়। অৱশ্যে 'সংগীত' শব্দটোৱেও 'গীত-নৃত্য-বাদ্য'ক সামৰি লয় অৰ্থাৎ 'গীত-নৃত্য-বাদ্য'ৰ সমষ্টিকে সংগীত বুলি কোৱা হয়। সত্ৰীয়া পৰিৱেশ্য কলা বুলি ক'লে - ইয়াকে বুজা যায় যে - সত্ৰৰ চাৰিবেৰৰ মাজত পালিত, পোষিত, বৰ্দ্ধিত পৰিৱেশ্য কলাই হৈছে সত্ৰীয়া পৰিৱেশ্য কলা। পৰিৱেশ্য কলাক ইংৰাজীত 'Performing Art' বুলি কোৱা হয়। পৰিৱেশ্য কলাৰ মাধ্যমেৰে নীত-পদ, বচন-প্ৰবচন, লোকোক্তি-প্ৰজ্ঞোক্তি, শ্ৰুতি-জনশ্ৰুতি, কাহিনী গীত, বাচিক-লিখিত, নাট্য-নাটক আদিয়ে নৃত্য-গীত, বাদ্য-বাজনা, অভিনয় আদিৰ মাজেৰে দৃশ্য-শ্ৰব্য ৰূপ পৰিগ্ৰহ কৰে। মুঠতে পৰম্পৰাগত সাংগীতিক বৈশিষ্ট্য অব্যাহত ৰাখি সামাজিকৰ আগত পৰিৱেশন বা পৰিৱেশিত গীত-নৃত্য-নৃত্ত-নাট্য আৰু বাদ্য আদিয়ে পৰিৱেশ্য কলা 'Performing Art'।

সত্ৰীয়া পৰিৱেশ্য কলাক সাধাৰণতে চাৰিটা ভাগত ভাগ কৰিব পাৰি - (ক) গীত (খ) নৃত্য-নৃত্ত (গ) নাট্য বা নাটক আৰু (ঘ) বাদ্য।

- (ক) গীত : মহাপুরুষ শংকৰদেৱে নৱ-বৈষ্ণৱ ধৰ্মৰ প্ৰচাৰ আৰু প্ৰসাৰৰ অৰ্থে ভাৰতবৰ্ষৰ বিভিন্ন ৰাজ্যৰ দৰে অসমতো বিভিন্ন গীত-পদ ৰচনা কৰিছিল। ভগৱান শ্ৰীকৃষ্ণৰ লীলা-মালাক কেন্দ্ৰ কৰি আৰু ভক্তিৰ পৱিত্ৰতাক প্ৰস্তুতি কৰি তেৰাই ভালে সংখ্যক আধ্যাত্মিক, পাৰমাৰ্থিক, গীত ৰচনা কৰিছিল। উল্লেখ্য যে গুৰু দুয়োজনাই নৱ-বৈষ্ণৱ আন্দোলনৰ বাবে সাহিত্যৰ দৰে সংগীতকো প্ৰচাৰৰ মাধ্যম ৰূপে গ্ৰহণ কৰিছিল। ভক্তি ধৰ্মৰ প্ৰচাৰ আৰু প্ৰসাৰৰ অৰ্থে মহাপুরুষ দুজনাই যি গীতি কবিতা ৰচনা কৰিছিল সেই গীতি কবিতাখিনিকে এক সুকীয়া মৰ্যদা প্ৰদান কৰি 'বৰগীত' আখ্যা দিয়া হৈছে। বৰগীত সমূহৰ মাজত এনে কিছুমান বৈশিষ্ট্যৰ কথা আছে, যিবোৰে ইয়াক অন্য গীতৰ পৰা পৃথক কৰিছে। বৈশিষ্ট্যবোৰ হৈছে - বৰগীতৰ ভাষা, বিষয়বস্তুৰ সংৰক্ষণশীলতা, বৰগীতৰ সুৰ, চৈধ্য প্ৰসংগৰ উপযোগিতা, বৰগীতৰ সীমাবদ্ধতা, পৱিত্ৰতা আৰু ভক্তিৰ প্ৰগাঢ়তা। প্ৰাচীন কালৰে পৰা অসম প্ৰদেশত প্ৰচলিত হৈ থকা মৌখিক গীত-পদ তথা অন্যান্য ৰাগ-তাল যুক্ত গীতবোৰৰ তুলনাত উক্ত বৈশিষ্ট্য সমূহে বৰগীত সমূহক এক সুকীয়া মৰ্যদা দিছে। সেয়েহে বৰগীত বুলিলে শংকৰদেৱ-মাধৱদেৱৰ দ্বাৰা সৃষ্ট শাস্ত্ৰীয় ৰাগ-তাল যুক্ত, চৈধ্য প্ৰসংগত গাব পৰা, বিষয়বস্তুৰ সংযম বিশিষ্ট, ব্ৰজাৱলী ভাষাত ৰচিত গীত সমূহকে বুজা যায়।
- (খ) নৃত্য বা নৃত্ত : সত্ৰীয়া পৰিৱেশ্য কলাৰ অন্যতম অংগ হৈছে - নৃত্য বা নৃত্ত। গীতৰ বিষয়বস্তুৰ চাফুক ৰূপায়নে নৃত্ত আৰু নৃত্তৰ পৰিশীলিত ৰূপৰ নামেই হৈছে নৃত্য। সত্ৰীয়া নৃত্ত-নৃত্য আৰু নাট্য - এই তিনিওবিধ উপাদানৰ সমষ্টি। সত্ৰৰ চাৰিবেৰৰ মাজত পালিত, পোষিত, বৰ্দ্ধিত, আধ্যাত্মিক ভাৱ সম্পন্ন আৰু শ্ৰীকৃষ্ণৰ মহিমা প্ৰকাশক নৃত্যকে সত্ৰীয়া নৃত্য বোলা হয়। সত্ৰীয়া নৃত্য অসমৰ সাংস্কৃতিক ইতিহাসৰ বিশিষ্ট অংগ পৰিৱেশ্য কলাৰ এক আপুৰুগীয়া সম্পদ। নৃত্যকাৰ শংকৰদেৱে সৃষ্টি কৰা এই নৃত্যশৈলীক পৰৱৰ্তী কালত শিষ্য-প্ৰশিষ্য, সন্ত-মহন্ত সকলে নন উপাদানৰ সমাহাৰেৰে নতুন ৰূপত গঢ় দিয়ে। বৰ্তমান সময়ত ভাৰতবৰ্ষৰ উপৰি বিদেশৰো বিভিন্ন ঠাইত সত্ৰীয়া নৃত্য প্ৰদৰ্শিত হৈছে আৰু সমাদৰ লাভ কৰিছে। ২০০০ চনৰ ১৫ নৱেম্বৰ তাৰিখে শংকৰদেৱ সৃষ্ট নৃত্য শৈলীটিয়ে অসমৰ শাস্ত্ৰীয় নৃত্যৰ সন্মান লাভ কৰে। সত্ৰীয়া নৃত্যশৈলীয়ে নাট্য শাস্ত্ৰক মূল আধাৰ হিচাপে লৈ অসমৰ থলুৱা উপাদানৰ সংমিশ্ৰণত এক জীৱন্তৰূপ পৰিগ্ৰহণ কৰে। অসমৰ খ্যাতনামা পণ্ডিত, সমালোচক, মহেশ্বৰ নেওগে সত্ৰীয়া সংস্কৃতিৰ অমূল্য সম্পদ সত্ৰীয়া নৃত্যক এনেদৰে ভাগ কৰিছে - সূত্ৰধাৰী নাচ, গোঁসাই প্ৰৱেশৰ নাচ, গোপী প্ৰৱেশৰ নাচ, যুদ্ধৰ নাচ, ধেমালি-চাহিনী, চালি-নাচ, ৰজাঘৰীয়া চালি নাচ, বুমুৰা নাচ, নাদুভংগী নাচ, বেহাৰ বা বাহাৰ নাচ, মানচোক নাচ, বৰ প্ৰৱেশৰ নাচ। দৰাচলতে সত্ৰীয়া নৃত্যক অন্য দুই ধৰণেও ভাগ কৰিব পাৰি - (ক) ভাওনাৰ ভিতৰৰ নাচ (খ) ভাওনাৰ বাহিৰৰ নাচ।
- (গ) নাট্য বা নাটক : সত্ৰীয়া পৰিৱেশ্য কলাৰ অন্য এটি ভাগ হৈছে, নাট্য বা নাটক। সত্ৰীয়া নাট্য বা নাটক বুলি ক'লে 'অংকীয়া ভাওনাক বুজা যায়। সত্ৰসমূহৰ সাহিত্যিক অৱদান সমূহৰ ভিতৰত ভাওনা বা অংকীয়া নাট সমূহ অন্যতম। এই নাটসমূহে শংকৰদেৱৰ সৃজনশীল প্ৰতিভা আৰু বৈষ্ণৱ আন্দোলনক সুফল কৰাত ষোলআনাই সহায় কৰিছিল। ভৰতমুনিৰ নাট্য শাস্ত্ৰ, সংস্কৃত ৰূপকৰ আৰ্হি আৰু থলুৱা উপাদানৰ সু-সমন্বয়ত শংকৰদেৱে অংকীয়া ভাওনা সৃষ্টি কৰি চৰিত্ৰ আৰু সংলাপৰ জৰিয়তে কৃষ্ণৰ মানৱীয় আৰু ঐশ্বৰিক অভিব্যক্তি প্ৰকাশ কৰি শ্ৰোতা দৰ্শকৰ মনত ভক্তিৰ বীজ ৰোপন কৰিছিল। অংকীয়া ভাওনা কেইটামান

নিজ বৈশিষ্ট্যৰে প্ৰোজ্জ্বল - (ক) সূত্ৰধাৰৰ প্ৰাধান্যতা (খ) লয়যুক্ত গদ্যৰ প্ৰয়োগ (গ) ব্ৰজাৱলী ভাষাৰ ব্যৱহাৰ (ঘ) গীত, শ্লোক, ভটিমা, পয়াৰ আদিৰ প্ৰয়োগ ইত্যাদি। অংকীয়া নাটৰ মূল উদ্দেশ্য আছিল শ্ৰীকৃষ্ণ তথা শ্ৰীৰাম আৰু দেৱ-দেৱীৰ মাহাত্ম্য প্ৰকাশক লীলা-মালা সমূহ দৃশ্য শ্ৰব্যৰূপত উপস্থাপন কৰি জনসমাজক বৈষ্ণৱ ধৰ্মৰ প্ৰতি আকৃষ্ট কৰা আৰু গোঁণ উদ্দেশ্য আছিল নিৰক্ষৰ লোক তথা দৰ্শক-পাঠকসকলক আনন্দ প্ৰদান কৰা।

(ঘ) বাদ্য : সত্ৰীয়া পৰিৱেশ্য কলাৰ অন্যতম ভাগ হৈছে 'বাদ্য'। ভৰতমুনিয়ে নাট্য শাস্ত্ৰত প্ৰধান ভাৱে এই বাদ্যসমূহক চাৰি ধৰণে ভাগ কৰিছে। যেনে- (ক) অৱনদ্ধ বাদ্য (খ) ঘনবাদ্য (গ) ততবাদ্য (ঘ) সুষিৰ বাদ্য।

সত্ৰীয়া পৰিৱেশ্য কলাৰ লগত জড়িত বাদ্য সমূহ হৈছে - খোল, মৃদঙ্গ, বাক, নেগেৰা (অৱনদ্ধ বাদ্য), ভোৰতাল, পাতিতাল, খুটিতাল, বৰকাঁহ, মঞ্জিৰা (ঘনবাদ্য), চাৰিন্দা বা চাৰেংদাৰ, বৰাৰ (ৰুদ্ৰবীণা)(ততবাদ্য), কালি, শংখ, বাঁহী (সুষিৰ বাদ্য) ইত্যাদি। উল্লেখযোগ্য যে সত্ৰীয়া নৃত্যৰ প্ৰধান আৰু অপৰিহাৰ্য বাদ্যবিধ হৈছে 'খোলবাদ্য'।

সত্ৰীয়া সংস্কৃতিৰ লগত অতি নিবিড়ভাৱে জড়িত উপাদানটি হৈছে- 'সত্ৰীয়া চিত্ৰকলা'। সত্ৰীয়া চিত্ৰকলাই অসমত কেতিয়াৰ পৰা গঢ় ল'লে তাক সঠিককৈ কোৱা টান। শংকৰদেৱৰ অগতেওঁ অসমত চিত্ৰকলাৰ প্ৰচলন আছিল। উল্লেখযোগ্য শংকৰদেৱ একেধাৰে কবি, নাট্যকাৰ, সংগীতজ্ঞ হোৱাৰ উপৰিও চিত্ৰশিল্পীও আছিল। তেৰাই প্ৰথমবাৰ তীৰ্থ ভ্ৰমণ কৰি আহিয়ে সাতবৈকুণ্ঠৰ চিত্ৰ আঁকি 'চিহ্নযাত্ৰা' ৰচনা কৰিছিল। ইয়াৰ উপৰি শংকৰদেৱে তুলাপাতত হেঙুল হাইতালেৰে হাতীৰ ছবি আঁকি তাক কাঠৰ পাত্ৰ এটাত খুৱাই লৈ তেওঁৰ পৃষ্ঠপোষক ৰজা নৰনাৰায়ণক উপহাৰ দিছিল। তেৰাই ছকুৰি হাত দীঘল কাপোৰ এখনত শ্ৰীকৃষ্ণৰ বৃন্দাবন লীলাৰ ছবিবোৰ তাত বৈ উলিয়াইছিল। শংকৰদেৱৰ তিৰোভাৱৰ পিছত বৰ্তমানেও সত্ৰ সমূহত চিত্ৰকলা চৰ্চা অব্যাহত আছে।

সত্ৰীয়া সংস্কৃতিৰ একেবাৰে শেষৰ আলোচ্য দিশটি হৈছে - 'সত্ৰৰ ধৰ্মীয় আচাৰ-নীতি'। সত্ৰ এখনত বিভিন্ন আচাৰ-নীতি পালন কৰা হয় যদিও দুই ধৰণৰ আচাৰ-নীতি হে লক্ষণীয় (ক) নিত্য আৰু (খ) নৈমিত্তিক। নিত্য কৃত্যৰ ভিতৰত দৈনন্দিন প্ৰসংগৰ কথা উল্লেখ কৰিব পাৰে। সত্ৰ অনুযায়ী দৈনন্দিন প্ৰসংগৰ আগ-পিছ, ইফাল-সিফাল হোৱা দেখা যায়। মহাপুৰুষীয়া সত্ৰত চৌধ্য আৰু দামোদৰীয়া সত্ৰত ১২ (বাৰ) প্ৰসংগ কৰা দেখা যায়। পুৱা-বিয়লি আৰু সন্ধ্যা এই তিনি বেলাত কৰা প্ৰসংগৰ সমষ্টিয়ে হৈছে চৈধ্য (চতুৰ্দশ) বা দ্বাদশ প্ৰসংগ। এই প্ৰসংগৰ ভিতৰত নাম-কীৰ্তন, ঘোষাপাঠ, বৰগীত, ভটিমা, কীৰ্তন, ভাগৱতপাঠ, পদ-পাঠ আদিয়ে প্ৰধান। নৈমিত্তিক-কৃত্যৰ ভিতৰত সত্ৰীয়া উৎসৱ আৰু পৰ্বসমূহ তিথি অনুসৰি পালন কৰে। উৎসৱৰ ভিতৰত জন্মাষ্টমী, ৰাসযাত্ৰা, ফল্লু উৎসৱৰ উপৰি সত্ৰ বিশেষে ৰথযাত্ৰা আদিও পালন কৰে। বৰদোৱাৰ দৌল উৎসৱ, ফল্লুৎসৱ, বৰপেটাৰ দৌল উৎসৱ, দক্ষিণপাট সত্ৰৰ ৰাস, আউনিআটা সত্ৰৰ পালনাম অসমত বৰ জনপ্ৰিয়। উল্লেখযোগ্য যে শংকৰ-মাধৱ গুৰু দুজনাৰ উপৰিও সত্ৰ আৰু সংহতি প্ৰতিষ্ঠাতা সকলৰ তিৰোধান তিথিও সত্ৰ সমূহত অতি উলহ-মালহেৰে কৰা হয়। কোনো

কোনো সত্ৰত শংকৰ-মাধৱৰ তিথি উপলক্ষে নাওখেল প্ৰতিযোগিতা, শোভাযাত্ৰা, ভাগৱত ভ্ৰমণ, পালনাম, ভাগৱত পাঠ, নাট মেলা বা ভাওনা প্ৰদৰ্শন আদিৰো আয়োজন কৰা দেখা যায়। ভাদ মাহটোত গুৰু দুৰ্জনাৰ তিথি অনুষ্ঠিত হয় বাবে এই মাহটোক পৱিত্ৰ মাহ হিচাপে গণ্য কৰা হয়। সত্ৰৰ গায়ন-বায়নে এই ক্ষেত্ৰত মুখ্য ভূমিকা পালন কৰা দেখা যায়।

এনেদৰে আলোচনা কৰিলে দেখা যায় সত্ৰক কেন্দ্ৰ কৰি গোটেই বছৰ জুৰি বিভিন্ন সময়ত ভিন ভিন উৎসৱ-পাৰ্বনৰ আয়োজন কৰা হয়। এই উৎসৱ-পাৰ্বনবোৰে সত্ৰীয়া ধৰ্মীয় পৰম্পৰা তথা আচাৰ ব্যৱস্থাটোক সজীৱ কৰি ৰাখিছে।

সামৰণিত উল্লেখ কৰিব পাৰি যে সত্ৰীয়া সংস্কৃতিয়ে অসমীয়া জাতীয় জীৱনত ভাষা সাহিত্য সংগীত, নৃত্যকলা, চিত্ৰকলা, ধৰ্মীয় আদি প্ৰায়বোৰ দিশকে স্পৰ্শ কৰি প্ৰভূত বৰঙণি আগবঢ়াই আহিছে।

বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ ‘মৃত্যুঞ্জয়’

উপন্যাসত মানৱীয় মূল্যবোধ

শ্ৰীনীতামণি ডেকা

অৱতৰণিকা :

এখন সুস্থ সমাজ জীৱনৰ বাবে মানৱীয় মূল্যবোধৰ প্ৰয়োজনীয়তা সকলোৱে স্বীকাৰ কৰে। মূল্যবোধ কথাটো আপেক্ষিক। মানৱীয় মূল্যবোধ বুলি ক’লে মানৱ সমাজৰ কল্যাণ, উত্তৰণ, ভৱিষ্যত প্ৰজন্মৰ কল্যাণ তথা সদগতিকো বুজা যায়। মানুহৰ প্ৰতি থকা আন্তৰিকতাই মানৱীয় মূল্যবোধৰ পৰিচায়ক। মানৱীয় মূল্যবোধ হৈছে সকলো মানুহৰ প্ৰতি থকা অপৰিসীম শ্ৰদ্ধা, সহানুভূতি ইত্যাদি। সাম্প্ৰতিক সময়ত মানৱীয় মূল্যবোধৰ লগত প্ৰকৃতি সংৰক্ষণৰ কথা জড়িত হৈছে। সেয়েহে মানুহৰ কল্যাণৰ উপৰিও জীৱজগত তথা প্ৰকৃতিৰ অৱক্ষয় বোধৰ কাৰণে মানুহৰ মনত ওপজা মূল্যবোধকেই আমি মানৱীয় মূল্যবোধ বুলি ক’ব পাৰো। কলা-চৰ্চাৰ মাজেৰে মানৱীয় মূল্যবোধ কৰ্ষণ কৰা হয়। সাহিত্যও যিহেতু এক প্ৰকাৰ কলা, গতিকে এই কলাৰ মাজেৰেও লিখকসকলে মানৱ সমাজত মানৱীয় মূল্যবোধ প্ৰতিষ্ঠা কৰাৰ প্ৰয়াস কৰিছে।

সাম্প্ৰতিক সময়ত পৃথিৱীখন গোলকীয় গাঁৱত পৰিণত হৈছে। সময়ৰ অগ্ৰগতিৰ লগে লগে আমাৰ সমাজ ব্যৱস্থাবো পৰিৱৰ্তন হৈছে। সমাজৰ দ্ৰুত পৰিৱৰ্তনে মানুহৰ মাজৰ পৰা মানৱতা বিচ্ছিন্ন কৰিছে। অৰ্থনৈতিক, সামাজিক, ৰাজনৈতিক সংকট, মহাযুদ্ধই সৃষ্টি কৰা অমানৱীয় পৰিৱেশ, বিদেশী বহিষ্কৰণৰ বাবে হোৱা অসম আন্দোলন, গোষ্ঠীগত সংঘৰ্ষ, উগ্ৰবাদ সমস্যা, উগ্ৰপন্থী গোটৰ কাৰ্যকলাপ, বিদেশী অনুপ্ৰৱেশৰ সমস্যা, দুৰ্নীতি, মুদ্রামূল্য হ্রাস ইত্যাদি বিভিন্ন সমস্যাবে অসম জৰ্জৰিত হৈ পৰিছে। ফলস্বৰূপে মানুহৰ পৰম্পৰাগত ধ্যান-ধাৰণা আৰু মূল্যবোধৰ ক্ষেত্ৰত পৰিৱৰ্তন ঘটিল। এনে এক সংকটময় সময়ত সাহিত্যিকসকলে তেখেতসকলৰ সৃষ্টিৰাজিৰে মানৱীয় মূল্যবোধৰ জয়গান গাই মানৱ-সভ্যতা- সংস্কৃতিৰ জয়ধ্বজা উচ্চ শিখৰত তুলি ধৰিবলৈ প্ৰয়াস কৰা দেখা যায়।

মানৱীয় মূল্যবোধে সমাজ ব্যৱস্থাক বাৰুকৈয়ে প্ৰভাৱান্বিত কৰে। সাহিত্য যিহেতু সমাজৰ দাপোণস্বৰূপ সেয়ে সাহিত্যৰ মাজত সমাজৰ বিভিন্ন দিশৰ পৰিস্ফুৰণ ঘটে। অসমীয়া সমাজ জীৱনত মানৱীয় মূল্যবোধৰ এক পৰম্পৰা বহু আগৰ পৰাই ৰক্ষিত হৈ অহা দেখা যায়। অসমীয়া সাহিত্যৰ এটি অন্যতম বিভাগ উপন্যাস

সাহিত্যৰ মাজতো আমি এই মানৱীয় মূল্যবোধৰ প্ৰকাশ ঘটো দেখিবলৈ পাইছো। বিশেষকৈ ড° বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ দ্বাৰা ৰচিত জ্ঞানপীঠ বঁটাৰে সন্মানিত উপন্যাস ‘মৃত্যুঞ্জয়’ৰ মাজত এই মানৱীয় মূল্যবোধৰ প্ৰকাশ এক লক্ষ্য কৰিবলগীয়া দিশ। উপন্যাসখনৰ মাজেদি ভট্টাচাৰ্যই মানৱীয় প্ৰমূল্যবোধক সজীৱতা প্ৰদান কৰিছে। তেখেতে কেতিয়াও মানৱীয় আবেগ-অনুভূতিক অৱহেলা কৰা নাই। প্ৰতিটো সমস্যাৰে অন্তৰ্নিহিত মানৱীয় দিশটোতহে বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যই সৰ্বাধিক গুৰুত্ব আৰোপ কৰা দেখা যায়। ভট্টাচাৰ্যই উদ্দেশ্যমুখী সংকীৰ্ণতাৰ উদ্ধাৰলৈ গৈ মানুহৰ সমাজখনক মানৱীয় দৃষ্টিৰে চাবলৈ চেষ্টা কৰাটোৱেই তেখেতৰ কৃতিত্ব।

অধ্যয়নৰ উদ্দেশ্য :

অসমীয়া উপন্যাসৰ মাজত মানৱীয় মূল্যবোধ পৰিস্ফুৰণ হৈছে। অসমীয়া সাহিত্যৰ উত্তৰণত যিসকল লেখকৰ বৰঙণি বিশেষভাৱে উল্লেখনীয় সেইসকলৰ ভিতৰত জ্ঞানপীঠ বঁটাৰে সন্মানিত উপন্যাসিক বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য লেখক লবলগীয়া। তেখেতৰ সমগ্ৰ ৰচনাৰ মাজেৰে মানৱীয় মূল্যবোধক প্ৰতিষ্ঠা কৰাৰ এক প্ৰচেষ্টা বিদ্যমান। আনকি তেখেতৰ চুটিগল্পসমূহৰ মাজেৰেও মানৱ সমাজৰ ক্ষয়িষ্ণু মূল্যবোধক পুনৰ প্ৰতিষ্ঠা কৰাৰ এক আন্তৰিক প্ৰচেষ্টা লক্ষ্য কৰিব পাৰি। যেনে এজনী জাপানী ছোৱালী, মাকনৰ গোঁসাই ইত্যাদি গল্প সৰ্বজনগ্ৰাহ্য হৈছে- যিসমূহ ৰচনা পৃথিৱীৰ বিভিন্ন ভাষালৈ অনূদিত হৈছে। সমান্তৰালভাৱে চিন্তা সাহিত্যৰ ভঁড়ালো চহকী কৰিছে।

বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ ‘মৃত্যুঞ্জয়’ উপন্যাসত মানৱীয় মূল্যবোধ কেনেদৰে প্ৰতিফলিত হৈছে তাক চালি জাৰি চোৱাৰ আন্তৰিক প্ৰচেষ্টাই এই গৱেষণা পত্ৰৰ উদ্দেশ্য।

গৱেষণাৰ পদ্ধতি :

এই অধ্যয়নৰ বাবে মূল উপন্যাস ‘মৃত্যুঞ্জয়’ৰ আৰু প্ৰাসংগিক কিছু গ্ৰন্থৰ সহায় লোৱা হৈছে। লগতে বিস্লেষণাত্মক পদ্ধতিৰ সহায়ত এই অধ্যয়ন আগবঢ়োৱা হৈছে।

বিষয়বস্তুৰ আলোচনা :

‘মৃত্যুঞ্জয়’ উপন্যাস বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ দ্বাৰা ৰচিত এখন সাৰ্থক উপন্যাস। এই উপন্যাসখনৰ মাজেৰে তেখেতৰ মানৱ দৰদী মনটোৰ পৰিচয় পোৱা যায়। ‘মৃত্যুঞ্জয়’ৰ জৰিয়তে মানৱ প্ৰীতিৰ এটি অন্তৰ্শ্ৰেত দৃষ্টিগোচৰ হয়। মানুহৰ বিচিত্ৰ ৰূপৰ এক সম্যক অধ্যয়ন কৰিলেও মানৱতাবাদী ভট্টাচাৰ্যই মানৱ ধৰ্মৰ শ্ৰেষ্ঠতাৰ কথা ‘মৃত্যুঞ্জয়’ৰ মাজেদি প্ৰচাৰ কৰিছে। সময়ৰ সোঁতত মানুহৰ মাজৰ পৰা ক্ৰমাৎ হেৰাই যাব খোজা মানৱীয় মূল্যবোধক উপন্যাসিক উপন্যাসখনৰ মাজত সজীৱ ৰূপত প্ৰতিষ্ঠা কৰিছে।

উপন্যাসৰ ঘটনাবাজিৰ সময় ১৯৪২ চন। উপন্যাসৰ পটভূমি অসমৰ মাজমজিয়া নগাওঁ জিলাৰ মায়াং বেবেজীয়া আদি ভিতৰুৱা বিস্তীৰ্ণ গাঁও এলেকা। ভাৰতবৰ্ষই স্বাধীনতা লাভৰ হ'কে কৰা বিপ্লৱ এই উপন্যাসৰ মূল উপজীব্য, য'ত মানুহে ত্যাগৰ বলেৰে মৃত্যুকো জয় কৰি উপন্যাসখনৰ নামকৰণ সাফল্যমণ্ডিত কৰি তোলাৰ লগতে উপন্যাসখনক মানৱতাবাদী উপন্যাস হিচাপে পৰিগণিত কৰিছে।

মহাত্মা গান্ধীৰ নেতৃত্বত চলা অহিংসা আন্দোলনৰ বিশ্ব মানৱৰ মুক্তিৰ কাৰণে কৰা এটা মহৎ প্ৰচেষ্টা। ইয়াৰ আগতে স্বাধীনতাৰ বাবে অহিংসা পন্থাৰে সংগ্ৰাম কৰাটো মানুহৰ ধাৰণাৰ বাহিৰত আছিল। গান্ধীজীয়ে

অহিংসা সংগ্রামকে বৃষ্টিছৰ বিৰুদ্ধে পৰম অস্ত্ৰস্বৰূপে ব্যৱহাৰ কৰিছিল। কিন্তু গান্ধীজীৰ অহিংসা পন্থাৰ প্ৰকৃত উদ্দেশ্য অনুধাৰন কৰিব নোৱাৰি কেনেকৈ সংগ্ৰামীবোৰে হিংসাৰ পন্থাৰে সৈন্যবাহিনীৰ ৰেল এখন বগৰাই পেলালে তাৰেই বিশদ বিৱৰণ উপন্যাসখনৰ ঘাই উপজীব্য। এনেদৰে মানৱীয়তাৰ অৱক্ষয় ঘটি মানুহবোৰে কেনেকৈ হিংসাৰ পন্থা হাতত ল'ব পাৰে আৰু এনে পন্থা অৱলম্বন কৰোঁতে মানৱ হৃদয়ে কেনেদৰে সঁহাৰি জনাইছিল অৰ্থাৎ চৰিত্ৰসমূহৰ মানসিক সংঘাতৰ প্ৰতিফলনে ঔপন্যাসিকৰ মানৱ দৰদী মনটোৰে পৰিচয় দিছে।

ৰাজনৈতিক পটভূমিত ৰচিত হ'লেও 'মৃত্যুঞ্জয়'ৰ মাজেৰে মানৱীয় মূল্যবোধক গুৰুত্ব প্ৰদান কৰা হৈছে। ৰাজনৈতিক পটভূমিত ৰচিত হ'লেও ৰাজনৈতিক আদৰ্শ প্ৰতিষ্ঠা কৰাটো ঔপন্যাসিকৰ লক্ষ্য নহয়। উপন্যাসখনৰ মাজেৰে মানুহৰ মানৱীয় গুণসমূহৰ বিকাশ সাধন কৰি মানুহক মানুহ হিচাপে প্ৰতিষ্ঠা কৰাটোহে ভট্টাচাৰ্যৰ লক্ষ্য। 'ভট্টাচাৰ্য গভীৰভাৱে মানৱতাবাদী। তেওঁৰ ৰাজনৈতিক চেতনাৰ লক্ষ্যও কোনো ৰাজনৈতিক সূত্ৰ বা আদৰ্শ প্ৰতিষ্ঠা কৰাটো নহয়, বৰং তেওঁৰ লক্ষ্য হ'ল 'মানুহ'হে; ৰাজনৈতিক আদৰ্শ হ'ল সহায়ক মাত্ৰ।'^{১০}

বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ 'মৃত্যুঞ্জয়'ৰ মাজেৰে মানৱ মুক্তি কামনা কৰা হৈছে। উপন্যাসখনৰ পাতনিত স্পষ্টকৈ কৈছে- 'মানৱ মুক্তিৰ সাধনাতকৈ মানুহৰ সমগ্ৰ সত্তা আৰু চিত্ত আলোড়িত কৰা আন কিবা কোবাল সাধনা আছে বুলি ধাৰণা কৰা টান।'^{১১} এই ভাবেৰে উদ্বুদ্ধ হৈ মানৱ মুক্তিৰ সাধনা উপন্যাসখনৰ মাজেৰে বৰ্ণিত কৰা হৈছে। উপন্যাসখনৰ কেন্দ্ৰীয় তত্ত্ব হৈছে জনগণৰ মুক্তিৰ আকাংক্ষা। মুক্তিৰ মাজেৰে ভট্টাচাৰ্যই নতুন ভৱিষ্যতৰ সপোন দেখিছিল। ইংৰাজৰ বান্ধোনৰ পৰা মুক্ত হৈ এখন স্বাধীন ভাৰতৰ নাগৰিক হ'বলৈ মানুহবোৰে সংগ্ৰাম কৰিছিল। এই সংগ্ৰাম হৈছে মানৱতাৰ হ'কে মনুষ্যত্বৰ হকে কৰা সংগ্ৰাম।

সামাজিক-সাংস্কৃতিক সংকটৰ পৰা মানুহক মুক্ত কৰাৰ অভিপ্ৰায়ৰ লগত মানৱতাবোধ জড়িত হৈ থাকে। মানৱতাবোধৰ অৰ্থই হ'ল মানুহৰ সেৱা, মানৱৰ কল্যাণ সাধন। সকলো ধৰণৰ সংকীৰ্ণতা অথবা তুচ্ছতাৰ উদ্ধাৰলৈ গৈ জাতি-বৰ্ণ নিৰ্বিশেষে মানুহক মানুহ হিচাপে সমান দৃষ্টিৰে চাব পৰাটোৱে আমি মৃত্যুঞ্জয় উপন্যাসখনৰ মাজতো এই মানৱতাবোধৰ উজ্জ্বল নিৰ্দেশন দেখা পাওঁ। 'মৃত্যুঞ্জয়'ৰ প্ৰদান উদ্দেশ্য হৈছে পৰাধীনতাৰ বান্ধোনৰ পৰা ভাৰতবাসীক মুক্ত কৰা। ঔপন্যাসিকে উপন্যাসখনৰ মাজেৰে জাত-পাতৰ উদ্ধৃত থকা এখন সমাজৰ কামনা কৰিছে আৰু সেয়া স্বাধীনতা লাভৰ যোগেদি সম্ভৱ বুলি এনেদৰে ভাবিছে- 'প্ৰথমতে স্বৰাজ, স্বৰাজ পালে বাকীবোৰ গাঁঠিৰ বান্ধ সোনকালে খোল খাব। জাত, খিতাপ, ধনী, দুখীয়াৰ প্ৰভেদ এইবোৰ।'^{১২}

মানুহৰ দুখ-দুৰ্দশা আৰু অসহায় অৱস্থা দেখি ভট্টাচাৰ্যৰ হৃদয় কম্পিত হৈ উঠিছিল আৰু তাৰেই মূৰ্ত প্ৰকাশ 'মৃত্যুঞ্জয়'ত প্ৰকাশিত হৈছে। ভট্টাচাৰ্যই কোনো ক্ষেত্ৰতেই মানৱীয় প্ৰমূল্যসমূহক বা আৱেদ-অনুভূতিক অৱহেলা কৰা দেখা নাযায়। 'মৃত্যুঞ্জয়' উপন্যাসত তেখেতে অতি কৌশলেৰে মানৱীয় অনুভূতি তথা মূল্যবোধক মূল ৰাজনৈতিক ঘটনাংশৰ 'মহগ' হিচাপে ব্যৱহাৰ কৰিছে।

মানৱতাবোধত মানৱজাতিৰ কল্যাণ কামনা আৰু ইয়াক ৰক্ষা কৰা কাৰ্যত আত্মনিয়োগ কৰাটো ইয়াৰ প্ৰধান উপাদান হিচাপে গণ্য কৰা হয়। 'মৃত্যুঞ্জয়' উপন্যাসৰো প্ৰধান উদ্দেশ্য সেইটোৱেই স্বাধীনতা স্পৃহা। অৰ্থাৎ ভাৰতবৰ্ষই স্বাধীনতা লাভৰ বাবে কৰা বিপ্লৱ এই উপন্যাসৰ মূল উপজীব্য। এয়া ব্যক্তিগত লাভালাভৰ বাবে কৰা বিপ্লৱ নহয়, এয়া সমগ্ৰ ভাৰতবাসীৰ মুক্তিৰ কাৰণে কৰা বিপ্লৱ। এই বিপ্লৱৰ জৰিয়তে মানুহক ইংৰাজ শাসনৰ পৰা মুক্তি দিয়া।

গান্ধীজীৰ নেতৃত্বত চলা অহিংসা আন্দোলনৰ প্ৰতি মানুহে কিছু পৰিমাণে আস্থা হেৰুৱাই পেলাইছিল আৰু হিংসাৰ পন্থাৰে দেশমাতৃক স্বাধীন কৰাৰ বাবে সংকল্পবদ্ধ হৈছিল। গৰিলা যুদ্ধৰ বাবে নিজক প্ৰস্তুত নকৰিলেও সন্মুখত আহি পৰা দায়িত্ব পালনৰ বাবে চৰিত্ৰসমূহ বন্ধপৰিকৰ। দেশৰ স্বাধীনতাৰ স্বার্থত হিংসা-অহিংসাৰ কথা গোণ। তথাপিও কিন্তু মানুহবোৰ বিবেকৰ দংশনৰ পৰা মুক্ত হ'ব পৰা নাই। উপন্যাসখনৰ মাজেৰে হিংসা-অহিংসা এই দুই আদৰ্শৰ সংঘাত-প্ৰতিফলিত হৈছে।

কিন্তু আদৰ্শ যিয়েই নহওক মানুহৰ প্ৰধান উদ্দেশ্য হৈছে মানৱ কল্যাণ, মানৱ মুক্তি, মাত্ৰ তাক আহৰণ কৰা পন্থা দুটাহে ভিন্ন। গতিকে আমি ক'ব পাৰো যে ৰাজনৈতিক পটভূমিত নিৰ্মিত হ'লেও 'মৃত্যুঞ্জয়'ত মানুহৰ মুক্তি কামনা কৰা হৈছে। তদুপৰি উপন্যাসিকে হিংসা-অহিংসা পন্থাৰ ভিতৰত কোনটো পন্থা শ্ৰেষ্ঠ এই লৈ দোমোজাত পৰিছে যদিও শেষত অহিংসাকহে শ্ৰেষ্ঠ আদৰ্শ বুলি স্বীকাৰ কৰিছে। অহিংসাৰ শ্ৰেষ্ঠত্ব মানি লৈ তেখেতে মানৱীয় মূল্যবোধক অগ্ৰাধিকাৰ দিছে। সেয়েহে অহিংসাৰ শ্ৰেষ্ঠতা মানি লৈ মানৱীয় প্ৰমূল্যবোধক গুৰুত্ব দিয়া পৰিলক্ষিত হয়। শেষ মুহূৰ্তত মহয় গোঁসাইয়ে স্বীকাৰ কৰিছে-

‘এই হাতখনত মানুহৰ তেজ লাগি আছে। এইটো মোৰ সহ্য হোৱা নাই। মোৰ বিবেক বিকল হৈ গৈছে। আচলতে মোৰ নৈতিক দ্বন্দ্ব ঘটিছে। মিছা কথা কৈ লাভ নাই। মই অহিংসা যুঁজহে ভাল পাওঁ। সেই যুঁজহে আচল যুঁজ।’^{৪৪}

এই উপন্যাসখনতো হিংসাত্মক কাৰ্যৰ হি হুস্বকালীন উদ্দেশ্য ৰে'ল বগৰাই বিদেশী চৰকাৰৰ কাৰ্যাৱলীৰ বিৰুদ্ধে প্ৰতিবাদ সাব্যস্ত কৰা, তাৰ সাময়িক জয় দেখুৱালেও এই হিংসাত্মক পন্থা কেনেকৈ মানৱতাবিৰোধী অশান্তৰ পথ, তাকো দেখুওৱা হৈছে।^{৪৫} ভট্টাচাৰ্যই হিংসা-অহিংসা এই দুয়োটা পন্থাৰ লোকৰ আদৰ্শ, প্ৰয়োজনীয়তা, ত্যাগ, নিষ্ঠাৰ প্ৰতি শ্ৰদ্ধাশীল হৈও শেষত অহিংসা পন্থাৰ শ্ৰেষ্ঠত্ব মানি লৈছে আৰু দেখুৱাইছে। অহিংসাৰ বিজয়েৰে মানুহৰ মাজৰ পৰা ক্ৰমাৎ হেৰাই যাব খোজা মানৱীয় মূল্যবোধক উপন্যাসিকে সজীৱতা প্ৰদান কৰিছে।

উপন্যাসখনত চিত্ৰিত আটাইবোৰ চৰিত্ৰই মানৱীয়তাৰ কোমল অনুভূতিৰে সিক্ত। প্ৰতিটো চৰিত্ৰই আনৰ দুখ-দুৰ্দৰ্শনাত অনুকম্পিত। মহদা গোঁসাই, ধনপুৰ, ৰূপ নাৰায়ণ, ডিমি, কলী বাইদেউ, গোঁসানী আদি প্ৰতিটো চৰিত্ৰই নিজৰ কৰ্মৰাজিৰে তথা মানৱীয়তাৰে সজ্জিত।

মানৱতাবোধে সদায় জাত-পাত, ধৰ্ম-বৰ্ণৰ উদ্ভ্ৰত এখন সমাজ বিচাৰে য'ত মানুহৰ মানৱীয় মূল্যবোধে গুৰুত্ব লাভ কৰিব পাৰে। মানৱতাবাদী বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যই মানৱ ধৰ্মৰ শ্ৰেষ্ঠতাৰ কথা মৃত্যুঞ্জয়ৰ মাজেৰে প্ৰচাৰ কৰিছে এনেদৰে-

‘এইখন দেশত আচল ধৰ্ম নাইকিয়া হ'ল। কেৱল নীতি-নিয়ম হ'লেই দেখনিয়াৰ ব্ৰাহ্মণ হয়, ভকত হয়, দেখনিয়াৰ মৌলৱী-মোল্লা হয়। আচল ধৰ্ম হৈছে মানৱ ধৰ্ম। মানুহৰ মাজতে ঈশ্বৰ আছে।’^{৪৬} মানৱতাবাদী ভট্টাচাৰ্যই মানৱৰ সাৰ্বিক কল্যাণ প্ৰতিষ্ঠাৰ বাবে অহৰহ চেষ্টা কৰিছে। ‘সবাৰ উপৰে মানুহ সত্য, তাহাৰ উপৰে নাই’। মধ্যযুগীয় কবি চণ্ডীদাসে কোৱা এইবাৰ কথাৰ মৰ্মাৰ্থও ধ্বনিত হৈছে। মানৱ ধৰ্মৰ শ্ৰেষ্ঠতাৰ জৰিয়তে উপন্যাসিকৰ মানৱীয়তাৰ পৰিচয় পোৱা গৈছে।

উপন্যাসখনৰ অন্যতম চৰিত্ৰ হৈছে ধনপুৰ। এই চৰিত্ৰটিৰ জৰিয়তে মানৱীয় মূল্যবোধৰ অন্য এক নিদৰ্শন দাঙি ধৰা হৈছে। ধনপুৰে মিলিটেৰীৰ নৃশংস পাৰ্শৱিক অত্যাচাৰৰ বলি হোৱা সুভদ্ৰাক ধৰ্ম-অধৰ্মলৈ ভয় নকৰি

বিয়া কৰাবলৈ সিদ্ধান্ত লৈছে। ধনপুৰৰ এনে কাৰ্যই চৰিত্ৰটিক উজ্জ্বলতা প্ৰদান কৰিছে। আমাৰ পৰম্পৰাগত সামাজিক ৰীতি-নীতিয়ে এই কাৰ্যক গ্ৰহণ নকৰে। কিন্তু গভীৰ মানৱীয় প্ৰমূল্যবোধে ত্ৰিগ্ৰা নকৰিলে ধনপুৰে এনে কাৰ্য কৰিব নোৱাৰিলেহেঁতেন। এই ভালপোৱাত কোনো স্বাৰ্থ নাই, কোনো পাৰ্থিৱ পোৱাৰ অনুভূতি নাই, মাত্ৰ আছে মানৱীয় অনুৰাগ, মানৱীয় মূল্যবোধ। ধনপুৰৰ জৰিয়তে পাঠকে স্বাৰ্থবিহীন মৰমৰ বিশালতা অনুভৱ কৰিব পাৰিছে। ধনপুৰৰ জৰিয়তে ঔপন্যাসিকে আৱিষ্কাৰ কৰিছে মানৱীয় অনুভূতিৰ এক সহজাত মহিমা। সমাজৰ কৌটুকলীয়া ৰীতি-নীতি, জাত-পাত, ধৰ্মৰ উদ্ধৃত ধনপুৰে এক নতুন মানৱ গঢ়াৰ সপোন দেখিছিল। সহস্ৰ গাঁঠিৰ বান্ধত সমাজখনক স্বৰাজ লাভৰ দ্বাৰাহে বৈষম্য দূৰ হ'ব বুলি ধনপুৰে আখ্যা দিছিল। ধনপুৰে মানুহক মানুহৰ দৃষ্টিৰে চাইছিল- 'তই মিকিৰৰ ছোৱালী। মই কছাৰী, ডিমি, গাৰো, ৰূপনাৰায়ণ কৈৱৰ্ত মানুহ, ক'তা আমি দেখোন অসমীয়াকে হ'ব পৰা নাই, মানুহ হ'ম কেতিয়া।'^{১৭} ধনপুৰৰ জৰিয়তে ঔপন্যাসিকে মানুহক মানুহ হিচাপে জীয়াই থাকিবলৈ আহ্বান জনাইছে।

পৰাধীন শাসন ব্যৱস্থাৰ শিকলি ছিঙিবলৈ উদ্যত হোৱা ধনপুৰে মানুহৰ মুক্তিৰ বাবে স্বাধীনতা আন্দোলনত জঁপিয়াই পৰিছে। দেশৰ মুক্তিৰ বাবে হিংসাৰ আশ্ৰয় লৈছে যদিও মানৱ হৃদয়ে মানুহ হত্যৰ কামত সঁহাৰি জনোৱা নাই। উৰলা সমাজখনক নতুনকৈ গঢ়িব পৰা মানৱ ধৰ্ম হৈছে আঁচল ধৰ্ম আৰু তাক প্ৰতিপন্ন কৰিবলৈ ধনপুৰ উঠি পৰি লাগিছিল। এই ক্ষেত্ৰত ধনপুৰৰ আদৰ্শ ঔপন্যাসিকৰ জীৱনাদৰ্শ।

মহদা গোসাঁই চৰিত্ৰটিৰ জৰিয়তেও মানৱীয় মূল্যবোধে সজীৱতা লাভ কৰিছে। মহাপুৰুষীয়া আদৰ্শৰ দ্বাৰা প্ৰভাৱান্বিত হোৱা এই চৰিত্ৰটিয়ে স্বাধীনতা আন্দোলনত জঁপিয়াই পৰিছে। গোসাঁইৰ মতে মানৱ ধৰ্ম প্ৰকৃত ধৰ্ম। গোসাঁইৰ এনে উক্তিত সমাজখন প্ৰগতিশীল স্তৰলৈ গতি কৰিছে। হিংসাৰ পন্থা অৱলম্বন কৰিলেও শেষত গোসাঁই অহিংসাৰ জয়গান ঘোষণা কৰি মানৱীয়তাক অগ্ৰাধিকাৰ দিছে। নিজৰ গৰ্ভৱতী পত্নীকো এৰি তেওঁ দেশৰ বাবে সংগ্ৰামত অংশগ্ৰহণ কৰিছে। দেশৰ বাবেই হিংসাৰ পন্থাক অৱলম্বন কৰিছে যদিও তেওঁ নৈতিক দ্বন্দ্বত ভুগিছে-

‘সংসাৰত কেৱল আছে কৰ্তব্য। কঠোৰ অলংঘনীয় কৰ্তব্য। সেই কৰ্তব্যত তেওঁ উত্তীৰ্ণ হ'ল। আৰু হিংসা। অ, দেশৰ কাৰণেহে এই পণ। একো দোষণীয় হোৱা নাই।... মানুহৰ তেজেৰে মানুহে একো স্থায়ী মন্দিৰ সাজিব নোৱাৰে। কিন্তু ভুল তেওঁ কৰা নাই। স্বয়ং শ্ৰীকৃষ্ণয়ো সুদৰ্শন চক্ৰ ধৰিব লগা হৈছিল মাজে মাজে। কেতিয়াবা হিংসাৰ দৰকাৰ হয় দুপ্তক দমন কৰিবৰ বাবে কিন্তু....।’^{১৮} মনক এনেদৰে বুজাইছে যদিও মানুহ মাৰি তেওঁ সুখী হোৱা নাই- ‘মানুহ নমৰাকৈ যদি যুঁজিব পাৰিলোহেঁতেন তেন্তে কিমান সুন্দৰ হ'লহেঁতেন।’^{১৯}

স্বৰাজ আন্দোলনৰ লগে লগে দৃষ্টি মনোভাৱ থকা একাংশ লোক সমাজৰ কুসংস্কাৰ আৰু বদ অভ্যাস দূৰীকৰণৰ বাবে উদ্যত হৈছিল। মহদা গোসাঁই আছিল সেইকালৰ প্ৰতিনিধি। তেওঁ গোসাঁই হৈও সমাজৰ সকলো স্তৰৰ মানুহৰ লগত মিলা মিছা কৰিছিল। তাৰোপৰি জাত-পাত নেওচি ডিমিৰ হাতেৰে আহাৰ গ্ৰহণ কৰিছিল। গতিকে দেখা যায় যে মহদা গোসাঁই চৰিত্ৰটিও মানৱীয়তাৰে উজ্জ্বলিত। তদুপৰি গোসাঁয়ে দেহত শেষ কণ তেজ থকালৈকে মানুহৰ বাবে যুঁজিছে।

মানৱীয় অনুভূতিৰে সিক্ত অন্য এক চৰিত্ৰ হ'ল ৰূপনাৰায়ণ। ভাৰতবৰ্ষৰ সমগ্ৰ মানৱক উদ্ধাৰৰ স্বাৰ্থত ব্যক্তিগত স্বাৰ্থক বিসৰ্জন দি এই চৰিত্ৰটিয়ে নিজকে মানৱীয় সত্ত্বা হিচাপে প্ৰতিপন্ন কৰিছে। হিংসাই যে মানুহক আঘাত দিয়ে সেয়া তেওঁ উপলব্ধি কৰিছে এনেদৰে- ‘কিন্তু হিংসাই আনন্দ নিদিয়ে। নহ'লে কিয় মন-প্ৰাণ-

হৃদয় আটাইবোৰ বিস্তৃত কৰি পেলাইছে।”^{১০}

ৰূপনাৰায়ণৰ যদি মানৱীয়তাবোধ নাথাকিলেহেঁতেন তেতিয়াহ’লে তেওঁ কেতিয়াও এনে কথা ভাবিব নোৱাৰিলেহেঁতেন। হিংসাৰ জৰিয়তে কোনো কামৰ সমাধা নহয়, প্ৰেমৰ দ্বাৰাহে সংগ্ৰাম ফলপ্ৰসূ হ’ব বুলি ৰূপনাৰায়ণে শেষত উপলব্ধি কৰিছে-

‘এতিয়া এই মুহূৰ্তৰ পৰা হিংসা এৰা। এই মুহূৰ্তৰ পৰা প্ৰেমৰ সংগ্ৰাম আৰম্ভ কৰা।’^{১১}

প্ৰেমৰ সংগ্ৰামৰ দ্বাৰা ঔপন্যাসিকে মানুহৰ মাজত হেৰাই যাব খোজা মানৱীয়তাক পুনৰ্জীৱিত কৰিছে।

‘মৃত্যুঞ্জয়’ উপন্যাসত চিত্ৰিত নাৰী চৰিত্ৰসমূহো এছাটি মলয়া, মানৱতাৰ প্ৰতীক। উপন্যাসিকে নাৰীক নাৰী নহয়, মানুহৰূপে প্ৰতিষ্ঠা কৰিছে। স্বাধীনতা সংগ্ৰামত নাৰীৰ অংশগ্ৰহণে নাৰীক শক্তিশালী ৰূপত উপস্থাপন কৰিছে। নতুন যুগৰ নতুন চেতনাৰ বাৰ্তাবাহক নাৰী হিচাপে চৰিত্ৰসমূহে পৰম্পৰাৰ বৃত্তৰ মাজৰ পৰা ওলাই আহি স্বাধীনতা সংগ্ৰামত বলিষ্ঠ পদক্ষেপ গ্ৰহণ কৰিছে।

অসমীয়া সমাজ ব্যৱস্থা পুৰুষপ্ৰধান আৰু নাৰীক পুৰুষৰ অধীন বুলি গণ্য কৰা হয়। নাৰীক মানুহ হিচাপে গণ্য নকৰি অবলা শ্ৰেণী হিচাপেহে ধৰা হয়। কিন্তু মৃত্যুঞ্জয় উপন্যাস তাৰ ব্যতিক্ৰম। ঔপন্যাসিকে নাৰীশক্তিক প্ৰাধান্য দি ‘নতুন নাৰী’ সৃষ্টি কৰাত সফল হৈছে। স্বাধীনতা আন্দোলন ফলপ্ৰসূ হোৱাত পুৰুষৰ সমানে নে নাৰীৰো ভূমিকা তথা অৱদান আছিল সেয়া ভট্টাচাৰ্যই অকপটে স্বীকাৰ কৰিছে। গতিকে এয়াও মানৱীয় মূল্যবোধৰে উজ্জ্বল নিদৰ্শন। ঔপন্যাসিকে মহদা গোসাঁইৰ মুখেৰে কৈছে- ‘এইদৰে যে বাহিৰলৈ ওলাই আহিছা ভালেই হৈছে, আৰু বাহিৰলৈ আহা, আহি একেবাৰে ডিমিৰ শাৰীত থিয় দিয়াহি। তেতিয়া তোমাৰ অৱলাৰ ৰূপ বদলি যাব। মনত সৃষ্টি হ’ব এক সবলাৰ শক্তি। সেই শক্তিয়েই হ’ল নাৰী।’^{১২}

মানুহে স্বাধীনতা পালে হিংসাৰ পথ ত্যাগ কৰিবনে? মানুহৰ মাজত হেৰাই যোৱা মানৱীয় মূল্যবোধ আকৌ সজীৱ হৈ উঠিবনে বুলি গোসাঁনীয়ে প্ৰশ্ন কৰিছে- ‘ভাবিছো স্বাধীনতা পালেই মানুহবোৰ ভাল হ’বনে নহয়।’^{১৩} ঔপন্যাসিকে উপন্যাসত নাৰী-পুৰুষৰ ব্যৱধান পৰিহাৰ কৰি মানুহক মানুহ হিচাপে স্বীকৃতি প্ৰদান কৰা কাৰ্যই উপন্যাসখনক এক স্বকীয়তা প্ৰদান কৰাৰ লগতে মানৱীয় মূল্যবোধৰ বিজয় ঘোষিত কৰিছে।

সামৰণি :

বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ ‘মৃত্যুঞ্জয়’ উপন্যাসখনৰ মাজত মানৱীয় মূল্যবোধে আগস্থান লাভ কৰিছে। ভট্টাচাৰ্যই উপন্যাসখনৰ মাজেৰে সময়ৰ সোঁতত আমাৰ মাজৰ পৰা ক্ৰমাৎ হেৰাই যাব খোজা মানৱীয় মূল্যবোধক এক নতুন মাত্ৰা প্ৰদান কৰিছে। তেখেতে জাত-পাত, ধৰ্ম-বৰ্ণৰ উদ্ভূত এখন মানৱ সমাজ গঢ়াৰ কল্পনা কৰিছে। এই কল্পনাক তেখেতে ‘মৃত্যুঞ্জয়’ত বাস্তৱিক ৰূপ দিয়াৰ প্ৰয়াস কৰিছে। উপন্যাসখনৰ জৰিয়তে মানুহৰ মুক্তি তথা মানৱ কল্যাণ কামনা কৰা হৈছে। আৰু মানৱীয় মূল্যবোধক গুৰুত্ব প্ৰদান কৰা হৈছে। মানুহৰ মাজত থকা সততা, উদাৰতা, মহানুভৱতাৰ সন্ধান উপন্যাসখনৰ মাজেৰে প্ৰতিভাত হৈছে। চৰিত্ৰসমূহৰ মাজেৰে মানুহৰ আত্মীয়তাৰ সন্ধান উপন্যাসখনৰ মাজেৰে প্ৰতিভাত হৈছে। চৰিত্ৰসমূহৰ মাজেৰে মানুহৰ আত্মীয়তা, সৰলতা, পৰোপকাৰৰ মানৱীয় গুণ আৰু মানৱীয় ভাবানুভূতি অভিব্যক্ত হৈছে। মানুহৰ বৈপ্লৱিক আৰু সংগ্ৰামী সত্তাৰ বাস্তৱ ৰূপ দান কৰা ভট্টাচাৰ্যই অসমীয়া উপন্যাসক শক্তিশালী ৰূপত প্ৰতিষ্ঠা কৰি গ’ল। অনুপম কথনভংগী, নিজস্ব শৈলীৰে বিয়াল্লিছৰ গণ আন্দোলনৰ সময়ৰ ভাৰতবৰ্ষৰ সমাজ ব্যৱস্থাৰ ছবি অতি সূক্ষ্ম মানৱীয় দৃষ্টিভংগীৰে

চালি-জাৰি চোৱা দেখা যায়। গতিকে 'মৃত্যুঞ্জয়' উপন্যাসত কেৱল মাত্ৰ বিয়াল্লিছৰ গণ আন্দোলনৰে প্ৰতিফলন ঘটা নাই, ইয়াত মানৱীয় প্ৰমূল্যবোধৰো পৰিস্ফুৰণ ঘটা দেখা যায়। পৰিশেষত ক'ব পৰা যায় স্বাধীনতাকামী তথা বিপ্লৱী মানুহৰ আত্মাৰ চিৰন্তন উদগীৰণ তথা মানৱীয় মূল্যবোধ প্ৰতিভাধৰ ঔপন্যাসিক ভট্টাচাৰ্যদেৱে বিচক্ষণতাৰে প্ৰকাশ কৰিছে।

সহায়ক গ্ৰন্থপঞ্জী :

- ১। নগেন ঠাকুৰ (সম্পা.) এশ বছৰৰ অসমীয়া উপন্যাস, পৃ. ১২
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- ৪। বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য, পূৰ্বোক্ত গ্ৰন্থ, পৃ. ১৮৫
- ৫। নগেন ঠাকুৰ (সম্পা.), এশ বছৰীয়া অসমীয়া উপন্যাস, পৃ. ৪৩০
- ৬। বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য, পূৰ্বোক্ত গ্ৰন্থ, পৃ. ৩০
- ৭। বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য, পূৰ্বোক্ত গ্ৰন্থ, পৃ. ১০৪
- ৮। বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য, পূৰ্বোক্ত গ্ৰন্থ, পৃ. ১৮৭
- ৯। বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য, পূৰ্বোক্ত গ্ৰন্থ, পৃ. ১৮০
- ১০। বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য, পূৰ্বোক্ত গ্ৰন্থ, পৃ. ১৮২
- ১১। বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য, পূৰ্বোক্ত গ্ৰন্থ, পৃ. ১৮২
- ১২। বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য, পূৰ্বোক্ত গ্ৰন্থ, পৃ. ১২৭
- ১৩। বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য, পূৰ্বোক্ত গ্ৰন্থ, পৃ. ৩০৪

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- ১। কটকী, প্ৰফুল্ল : স্বৰাজোত্তৰ অসমীয়া উপন্যাস সমীক্ষা, বীণা লাইব্ৰেৰী, গুৱাহাটী, প্ৰথম প্ৰকাশ, ১৯৭৯
- ২। খাওন্দ, মলয়া : ড° বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য আৰু তেওঁৰ উপন্যাস, সাহিত্য প্ৰকাশন, প্ৰথম প্ৰকাশ, ১৯৭৯
- ৩। গোস্বামী, ত্ৰৈলোক্য নাথ : সাহিত্য আলোচনা, বীণা লাইব্ৰেৰী, গুৱাহাটী, দ্বিতীয় প্ৰকাশ, ১৯৮৬

- ৪। ঠাকুৰ, নগেন (সম্পাঃ) : এশ বছৰীয়া অসমীয়া উপন্যাস, জ্যোতি প্ৰকাশন, প্ৰথম প্ৰকাশ, ২০০০
- ৫। ঠাকুৰীয়া, ৰামমল : সাহিত্য বিচাৰ, বীণা লাইব্ৰেৰী, দ্বিতীয় প্ৰকাশ, ১৯৮৬
- ৬। বৰগোহাঞি, হোমেন (সম্পা.) : অসমীয়া সাহিত্যৰ বুৰঞ্জী (ষষ্ঠ খণ্ড), আনন্দৰাম বৰুৱা ভাষা-কলা-সংস্কৃতি সন্থা, উত্তৰ গুৱাহাটী, প্ৰথম প্ৰকাশ, ১৯৯৩
- ৭। ভট্টাচাৰ্য, বীৰেন্দ্ৰ কুমাৰ : মৃত্যুঞ্জয়, সাহিত্য প্ৰকাশ, প্ৰথম প্ৰকাশ, ১৯৭০
- ৮। ভৰালী, শৈলেন : মাধৱ কন্দলিৰ পৰা মামণি গোস্বামীলৈ, চন্দ্ৰ প্ৰকাশ, প্ৰথম প্ৰকাশ, ২০০৪
- ৯। শৰ্মা, গোবিন্দ প্ৰসাদ : উপন্যাস আৰু অসমীয়া উপন্যাস, অজয় কুমাৰ দত্ত ষ্টুডেণ্টচ্ ষ্ট'ৰ্চ, প্ৰথম প্ৰকাশ, ১৯৯৫
- ১০। শৰ্মা, সত্যেন্দ্ৰনাথ : অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত, সৌমাৰ প্ৰকাশ নৱম সংস্কৰণ, ২০০৬

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- বৰ, লক্ষ্মীনন্দন (সম্পাঃ) : গৰিয়সী, সাহিত্য প্ৰকাশ, ট্ৰিবিউন ভৱন, গুৱাহাটী, দ্বাদশ সংখ্যা, ছেপ্তেম্বৰ, ২০১৫

লোক পৰিৱেশ্য কলা হিচাপে দৰঙৰ ঢেপাঢুলীয়া

ড° দীপামণি বৰুৱা দাস

১.০০ আৰম্ভণি :

অসমৰ লোকজীৱনত লোক পৰিৱেশ্য কলাই এক গুৰুত্বপূৰ্ণ স্থান দখল কৰি আহিছে। লোক সমাজেই হ'ল লোক পৰিৱেশ্য কলাৰ উৎপত্তিস্থল। লোক পৰিৱেশ্য কলাই লোক জীৱনৰ চিন্তা-ভাৱনা, আশা-আকাংক্ষা, শৈল্পিক-চেতনা, সুখ-দুখ, আনন্দ-বেদনা আদি প্ৰকাশত সহায় কৰে। পৰম্পৰাগত সংগীত, নৃত্য আৰু নাট লোক পৰিৱেশ্য কলাৰ অংগীভূত। কোনো এটা গীত গোৱা, সাজ-পাৰ পৰিধান কৰি বাদ্যযন্ত্ৰৰ সহায়ত দৃশ্য বিৱৰণিসহ ৰূপায়ণ কৰা পদ্ধতিটোকে পৰিৱেশন (Performance) কৰা বোলে।^১

লোক-পৰিৱেশ্য কলাসমূহে সাধাৰণতে হোজা গাঁৱলীয়া নিৰক্ষৰ সমাজৰ মাজত অধিক জনপ্ৰিয় ৰূপত প্ৰকাশ আৰু চৰ্চা হোৱা দেখা যায়। অৱশ্যে, ই আজিকালি চহৰীয়া বা নগৰীয়া লোককো আকৰ্ষণ কৰা পৰিলক্ষিত হৈছে। লোক পৰিৱেশ্য কলাৰ বিপৰীত বিন্দুত অৱস্থান কৰা মাধ্যমবিধ হ'ল আনুষ্ঠানিক বা ঔপচাৰিক কলা। এই দুয়োবিধ পৰিৱেশ্য কলাৰ মাজত পাৰস্পৰিক সংযোগ লক্ষ্য কৰা হয়।^২

আদিম মানৱ সমাজে নৃত্যৰ সহায়ত জীৱনৰ বিভিন্ন অভিজ্ঞতা, নিজৰ ভাববাজি প্ৰকাশ কৰিছিল। মানৱ সভ্যতাত নৃত্যৰ পিছতহে সংগীতৰ জন্ম। আকৌ লোকগীত আৰু নৃত্য এই দুয়োবিধ কলা লোক নাটৰো উৎস। আদিম সমাজত উৎসৱ অনুষ্ঠানত পৰিবেশিত নৃত্য-গীতৰ লগতে নাটকীয় উপাদানৰ মিশ্ৰণ ঘটি লোকনাটাই জন্ম লাভ কৰে। আনহাতে লোকগীত হ'ল লোকসমাজৰে সৃষ্টি। ই মৌখিক ৰূপত ৰচিত হৈ মানুহৰ মুখে মুখে বাগৰি ফুৰে। এই প্ৰসংগত বিৰিঞ্চি কুমাৰ বৰুৱাৰ তলৰ উদ্ধৃতি প্ৰাসংগিক বুলিব পাৰি :

“লোক আৰু লোকসংগীতৰ কোলাতেই আমাৰ লোকসাহিত্য উমলৈ শুই আছে। অসমীয়া ভাষাত বিবিধ লোকগীত আৰু লোকসংগীত আছে। এইবোৰ সমগ্ৰ গাঁৱলীয়া সম্প্ৰদায়ৰ আপুৰুগীয়া সাংস্কৃতিক সম্পদ। যোজনা, সাঁথৰ আৰু সাধুকথাৰ দৰেই লোকগীতসমূহো বৰ্তি আছে মৌখিক ঐতিহ্যৰ ওপৰত। দৰাচলতে

লোকগীত শিকাব বা শিকোৱাৰ কোনো পদ্ধতি নাই। এই গীতবোৰ ই পুৰুষৰ পৰা সিপুৰুষলৈ কাণে কাণেই বাগৰি আহি আছে। লোকগীতত সমাজৰ প্ৰত্যেক লোকেই অংশগ্ৰহণ কৰে; নগৰীয়া শিক্ষিত লোকৰ সংগীতত সাধাৰণতে এনে নঘটে। গাঁৱৰ প্ৰত্যেক মুনিহ তিৰোতাই দুই চাৰি ফাঁকি গীত জানে আৰু অৱস্থা অনুসৰি গায়, আন নহ'লেও মন দি শুনে আৰু তাৰ সহজ মাধুৰ্য উপলব্ধি কৰিব পাৰে।^৭

বিৱৰ্তন প্ৰক্ৰিয়াৰ মাজেৰে মানৱ সমাজে বৰ্তমানৰ অৱস্থা পাইছেহি। পোন প্ৰথমে আদিম সমাজ, তাৰ পিছতেই গ্ৰাম্য সমাজ আৰু তাৰ পৰৱৰ্তী স্তৰটোত নগৰীয়া সমাজ গঢ়লৈ উঠিছে। এইখিনিতে উল্লেখ কৰা উচিত হ'ব যে আদিম অৱস্থাত কোনো শ্ৰেণী বিভাজন নাছিল। গতিকে সেইসময়ত লোক (Folk) শব্দটো অপ্ৰাসংগিক আছিল। কিন্তু কৰ্মবিভাজনৰ ফলত সমাজত শ্ৰেণীবিভাজন হ'ল। ফলত 'গ্ৰাম্য' আৰু 'নগৰ' এই শব্দ দুটাই প্ৰাধান্য লাভ কৰিবলৈ ধৰিলে। কপিলা ৰাৎসায়নে জনসমাজৰ শ্ৰেণীবিভাজনক নৃতাত্ত্বিক দৃষ্টিভঙ্গীৰে এনেদৰে নামকৰণ কৰিছে।^৮

ক) জনজাতীয়

খ) গ্ৰামীণ

গ) নগৰীয়া

এই জনসমাজৰ সংস্কৃতি তেওঁৰ মতে দুতপৰীয়া

ক)লোকায়ত

খ) শাস্ত্ৰীয়

লোকায়ত স্তৰত অংশগ্ৰহণৰ স্বতঃস্ফূৰ্ত অভিব্যক্তিৰ প্ৰকাশ ঘটে, আনহাতে শাস্ত্ৰীয়ৰূপত থাকে প্ৰসংগ সাপেক্ষতা।

সাধাৰণ দৃষ্টিত 'লোক' আখ্যাটো জনজাতি গাঁৱত থকা সমূহীয়া মানুহখিনিৰ সৈতে আৰু 'শাস্ত্ৰীয়' অভিজ্ঞাটো উদ্যোগীকৃত উচ্চ আদৰ্শযুক্ত পৌৰ জীৱনৰ সৈতে যুক্ত। ৰাৎসায়নে ভাৰতৰ প্ৰত্যেক ঠাইতে একোটা পৰিব্যাপ্ত জনজাতীয় বেণ্টনীৰ কথা উল্লেখ কৰি এওঁলোকৰ নৃত্য আৰু সংগীত 'লোকায়ত' আৰু 'শাস্ত্ৰীয়' এই দুই ভাগত বিভক্ত বুলি চিনাক্ত কৰিছে। এই জনজাতীয় আৱেণ্টনীসমূহৰ লোক পৰিৱেশ্য কলাসমূহৰ লক্ষণসমূহ প্ৰায় একে। পৃথিৱী, চন্দ্ৰ আৰু সূৰ্য এই তিনি প্ৰাকৃতিক শক্তিক কেন্দ্ৰ কৰি লোকায়ত সমাজত উৰ্বৰতাজনিক ক্ৰিয়াকাণ্ডই গুৰুত্বপূৰ্ণ ভূমিকা পালন কৰে। ফলত তেওঁলোকৰ মাজত লোকবিশ্বাস গাঢ় হৈ পৰিল। তাৰ পৰাই বিবিধ ঐশ্বৰ্যজালিক ক্ৰিয়াকাণ্ড জড়িত হৈ লোক উৎসৱৰ সৃষ্টি হ'ল। স্বতঃস্ফূৰ্ত অংশ গ্ৰহণ আৰু সৰ্বাত্মক অভিব্যক্তি এই জনজাতীয় পৰিৱেশ্য কলাৰ মূল বৈশিষ্ট্য।

তাৰ পিছতেই সংগঠিত গ্ৰাম্যসমাজত লোক পৰিৱেশ্য কলাসমূহ কৃষক ৰাইজৰ দৈনন্দিন জীৱনৰ সৈতে জড়িত হৈ পৰিল। ইয়াৰ সংগীত, নৃত্য আৰু নাট্য কৰ্মসমূহ কৃষকৰ বছৰেকীয়া কাৰ্যক্ৰমৰ অবিচ্ছেদ্য অংগ হিচাপে পৰিগণিত হ'ল। লোক পৰিৱেশ্য কলাই সাংস্কৃতিক জীৱনৰ পৰিমাপক হিচাপে একোটা জাতিৰ পৰিচয় বহন কৰে। কিয়নো, লোক পৰিৱেশ্য কলাৰ সৈতে এটা জাতিৰ অতি নিবিড় সম্বন্ধ থাকে।

লোক পৰিৱেশ্য কলাৰ অৰ্থ বা সংজ্ঞা দিবলৈ কিছু জটিল কিয়নো গীত, নৃত্য আৰু অভিনয়ৰ সমষ্টি লোক পৰিৱেশ্য কলাই বেলেগ ধৰণে অৰ্থ প্ৰকাশ কৰি সাহিত্যত নিজৰ স্থান দখল কৰিছে। কোনো এটা জাতিৰ সম্যক জ্ঞান লাভ কৰিবলৈ হ'লে লোক পৰিৱেশ্য কলাৰীতিৰ গভীৰ অধ্যয়নৰ নিতান্তই প্ৰয়োজন আছে।

লগতে সামাজিক আৰু সাংস্কৃতিক অধ্যয়নৰ বাবেও এই লোক অনুষ্ঠানবোৰ অতিকৈ গুৰুত্বপূৰ্ণ। এই প্ৰসংগতে তলৰ উদ্ধৃতি প্ৰণিধানযোগ্যঃ

সামাজিক চিন্তাধাৰা আৰু প্ৰকাৰ্য্যৱলীৰ অবিহনে পৰিৱেশ্য কলাৰ গঠন আৰু অৰ্থ বুজা সহজসাধ্য নহয়।^৬

ভাৰতবৰ্ষৰ লোক সমাজত ভৰতমুণিৰ নাট্যশাস্ত্ৰৰ পূৰ্বৰে পৰা লোকনাট্যৰ পৰম্পৰা চলি আছিল বুলি অনুমান কৰিব পাৰি। ভাৰতীয় লোক নাট্যৰ পৰম্পৰাৰ মন কৰিবলগীয়া বৈশিষ্ট্য হৈছে—নৃত্য আৰু গীতৰ সৈতে ইয়াৰ নিবিড় সম্পৰ্ক। বিষয়বস্তুৰ ফালৰ পৰাও লোক নাট্য অতিকৈ সহজ-সৰল; ধৰ্মমূলক। ই নিজে সৃষ্টি হোৱা অকৃত্ৰিম আৰু স্বাভাৱিক। ই কেবল নৃত্যগীত বা সংলাপেই যথেষ্ট নহয়, ইয়াৰ মাজত অভিনয়, সংগীত, নৃত্য আৰু লোকৰঞ্জনৰ নানাবিধ উপাদান বিদ্যমান।^৭

কিছুমান পণ্ডিত সমালোচকে ধৰ্মকে লোক নাট্যৰ জন্ম বুলি ক'ব বিচাৰে। প্ৰকৃত লোক নাট্যত অভিনয়, সংগীত আৰু নৃত্যৰ সু-সমন্বয় ঘটে।^৮ এইবোৰ দৃশ্য শ্ৰব্য অনুষ্ঠান এই দৃশ্য-শ্ৰব্য লোক পৰিৱেশ্য কলাক এক অৰ্থত সংগীত বোলা হয়। সেইবোৰ কেতিয়াবা এককভাৱে আৰু কেতিয়াবা দলীয়ভাৱে পৰিৱেশন কৰা দেখা যায়।

T.F. ordish (Thomas Fairman ordish-(1854-1924) য়ে অসিনৃত্যকে লোকনাট্যৰ কাৰক উপাদান বুলি উল্লেখ কৰিছে। অসিনৃত্যত পৰিবেশনকাৰীসকলে সমসূৰ আৰু সমচালনাৰে মণ্ডলাকাৰে ঘূৰি ঘূৰি নৃত্য উপস্থাপন কৰে।^৯

অতীজৰে পৰাই অসমভূমিত বসতি কৰি থকা বিভিন্ন জাতি জনজাতিৰ মাজত লোক পৰিৱেশ্য কলাই গিজ্জিগাই আছে। তাৰ ভিতৰত ওজাপালি, পুতলা নাচ, ঢুলীয়া ভাওনা, জয়ঢুলীয়া, কুশানগান, দোতৰা গান, ভাৰী গান, বাঁশী পুৰাণ; যিবোৰ সম্পূৰ্ণ নৃত্য আৰু গীতেৰে পৰিবেশিত হয়। সেইদৰে পাচেতি, মথনিকৃত্য, ভাৰীয়া, চড়ক পূজাৰগীত, কাতি পূজাৰ গীত, শুদুম পূজাৰ গীত আদিবোৰক অৰ্ধ-নাটকীয় পৰিৱেশ্য কলাত ধৰিব পাৰি। কিয়নো, লোক নাট্য সকলো উপাদান এই অনুষ্ঠানবোৰত সম্পূৰ্ণৰূপে প্ৰকাশিত নহয় যদিও এইবোৰ লোক পৰিৱেশ্য কলাত নাটকীয় গুণ জড়িত হৈ আছে। আকৌ, অসমৰ বিভিন্ন জনগোষ্ঠীৰ মাজত প্ৰচলিত হৈ থকা কেতবোৰ লোক পৰিৱেশ্য কলা যেনে—মিচিংসকলৰ আলি-আই-লুগা, পঃৰাগ, বড়োসকলৰ খেৰাই, ৰাভাসকলৰ বায়খো, কাৰ্বিসকলৰ চমাংকান। এইবোৰৰ ভিতৰৰ কিছুমান অনুষ্ঠানত নাট্য উপাদান আৰু আন কিছুমানত নৃত্য-গীতৰ উপাদান অধিক। এইটোৱে অসমৰ লোক পৰিৱেশ্য কলাৰ অন্যতম লক্ষণীয় দিশ। অসমৰ অবিভক্ত-দৰং জিলাৰ বিভিন্ন উৎসৱ সভা, বিবাহ আদি অনুষ্ঠানত পৰম্পৰাগত ভাৱে চলি অহা ঢেপাঢুলীয়া অনুষ্ঠানত লোক পৰিৱেশ্য কলাৰ অংগীভূত উপাদান।

২.০০ ঢোলৰ প্ৰাচীনতা :

অংকীয়া নাট ভাওনাৰ জন্মৰ আগতেই অসমত বহুতো থলুৱা গীত-নৃত্য অনুষ্ঠানৰ জন্ম হৈছিল আৰু তাৰ ভিতৰত ঢুলীয়া অনুষ্ঠান অন্যতম।^{১০} কিন্তু অসমত ঢুলীয়া অনুষ্ঠান পৰিবেশন কৰা পদ্ধতিটো কেতিয়াৰ পৰা আৰম্ভ হ'ল তাৰহে সঠিক তথ্য বৰ্তমানলৈ পোৱা হোৱা নাই। বাদ্যযন্ত্ৰৰ ক্ষেত্ৰত ঢোলৰ প্ৰচলন অতি প্ৰাচীন কালৰ পৰাই আছিল বুলি ঢোলৰ নিৰ্মাণ প্ৰণালীৰপৰা সহজে অনুমেয়। শাস্ত্ৰীয় সংগীত মার্গত যি চাৰি প্ৰকাৰৰ বাদ্যযন্ত্ৰৰ উল্লেখ আছে তাৰ ভিতৰত এবিধ হৈছে অৱনদ্ধ যন্ত্ৰ। জন্তুৰ ছালেৰে ছিওৱা বাদ্যযন্ত্ৰক অৱনদ্ধ যন্ত্ৰৰ ভিতৰত ধৰা হয়। সেইফালৰ পৰা ঢোল অৱনদ্ধ যন্ত্ৰৰ অন্তৰ্গত।

ঢোল অসমৰ প্ৰাচীন লোকবাদ্য। ঢোল-বাদ্যৰ জন্মৰ ক্ষেত্ৰত আদিম কৃষিজীৱী সমাজৰ বিভিন্ন কৰ্মৰ প্ৰয়োজনত লোক-বাদ্যৰ জন্ম বুলি ক'ব পাৰি। ঢোল ইন্দ্ৰ প্ৰদত্ত অন্যতম সম্পদ। অসমৰ লোক সাহিত্য তথা মালিতাসমূহত এনেদৰে পোৱা যায় যে স্বৰ্গদেউ চুকাফাই অসমলৈ আহোঁতে ঢোল আৰু ঢুলীয়াক লগত লৈ আহিছিল। অসমৰ অতিকৈ পুৰণি সংস্কৃতি ঢোলবাদ্যৰ চিত্ৰ তেজপুৰত পোৱা প্ৰাচীন ভাস্কৰ্যত আছে। তাৰ উপৰি 'বীৰ ঢাক ঢোল বাজে, তবল-দগৰ, দণ্ডি, শৰদ শুনিয়া কোলাহল।' বুলি ঢোলৰ কথা অপ্ৰমাদী কবি মাধৱকন্দলিৰ ৰামায়ণতো উল্লেখ আছে। মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱৰ কীৰ্ত্তনপুথিতো ঢোলৰ বিষয়ে এনেদৰে আছে—

কাহালি মহৰী ঢাক-ঢোল ভেৰী মৃদংগ মঞ্জুৰী।

তাল-কৰতাল বাৰে সৰে কৃষক আৰৰি।।

সূৰ্যখড়ি দৈৱজ্ঞৰ 'দৰংগ ৰাজবংশাৱলী'ত ঢোলৰ কথা পোৱা যায়—

“শংখ, ঘণ্টা কৰতাল, দুন্দুভি বজাৰে ভাল

ঢাক ঢোল ডগৰ নাগাৰা।”

ঢোলৰ উৎপত্তি সম্পৰ্কে ঢুলীয়াসকলে মালিতা পৰিবেশন কৰা শুনা যায়। ঢুলীয়াসকলে যেতিয়া ঢুলীয়া যুঁজত অৱতীৰ্ণ হয় তেতিয়া ঢোলৰ উৎপত্তি সন্দৰ্ভত সোধা প্ৰশ্নৰ উত্তৰত মালিতা গায় এনেদৰে—

শুনা সভাসদ মোক নধৰিবা দাই (দায়)।

ঢোলৰ উৎপত্তি কওঁ গুৰুক ধিয়াই।।

আদি সত্য যুগে বাদ্য ভৈল বিতোপন।

কৈলাসত মহাদেৱে ঢোলৰ জনম।।

গোলোকৰ চামগুটি কৃষ্ণে দিলে ব্ৰহ্মাৰ হাতত।

ব্ৰহ্মাই অপিলে গুটি ঋষি নাৰদত।।

সেই চাম গুটি নিয়া পৃথিৱীত পচাই।

শেষ নিশা দুই পাতি চাম ফুটিয়া ওলাই।।

মহাধৰ্মে আসি ভৈলা চামৰ মাজে যাৰ।

বিশ্বকৰ্মাই কাটি আনি কান্ধত ললে ভাৰ।।

শুকমল বাঢ়ৈয়ে ঢোল কৰিলে গঠন।

ধীবৰৰ বীৰ্য্যে জন্ম ভৈলা মুছিয়াৰ।

খোল মৃদং গন্ধৰ্বৰ বাদ্য ছাইল অপাৰ।।

ভৰণ কহন বলো আৰু যে ভোলাই।

চাৰিযুগত এই চাৰি মুছিয়াৰে চাই।।^{১০}

ঢোলবাদ্য প্ৰচলন সম্পৰ্কেও ঢুলীয়া ওজাসকলে মালিতা গোৱা শুনা যায় এনেদৰে—

প্ৰথমে আসি ৰাজা চুকাফা মহাৰাজ।

নানা বাদ্যৰ বাজনা কৰে ৰজাৰ চ'ৰাত।।

কৰিলেক তিনিহাত (তিনিখন ঢুলীয়া হাত) ৰজাৰ সভাত।

নেগেৰা টোকাৰী ঢুলীয়া বাঁটা খ্যাত।^{১১}

অসমৰ ঢোল সংস্কৃতিয়ে আহোম ৰাজত্বতে এটি নিটোল ৰূপ পৰিগ্ৰহণ কৰিবলৈ সক্ষম হৈছিল। ঢোলবাদ্য ভাৰতৰ উপৰি সমগ্ৰ দক্ষিণ-পূব এছিয়াত নানা আকৃতিৰ ঢোল দেখিবলৈ পোৱা যায়। কিন্তু সকলো ঢোলৰ আকৃতি বা আকাৰ, ৰূপ, নাম আৰু ইয়াৰ পৰিৱেশন পদ্ধতি একে নহয়।

ঢোলবাদ্যৰ লগত বহুতো জনশ্ৰুতি জড়িত হৈ থকা দেখা যায়। দক্ষিণ আমেৰিকা আৰু প্ৰশান্ত মহাসাগৰীয়ৰ জনসাধাৰণে জলতৰংগৰ পৰা ঢোল সৃষ্টি হোৱা বুলি বিশ্বাস কৰে। তেওঁলোকৰ মতে গোটা সজীয়া ঢোলটোক পুৰুষাংগ আৰু পাতল এফলীয়া চাৱনিৰ ঢোলটোক নাৰীৰ যৌনাংগ বুলি জনবিশ্বাস প্ৰচলিত আছে।^{২২}

ব্ৰহ্মদেশৰ গাঁৱলীয়া লোকসমাজে আৰু বড়ো দ্বীপৰ মানুহে মহামাৰী ৰোগ-ব্যাদি হ'লে ঢোল বজাইছিল তেওঁলোকৰ মাজত এটি বিশ্বাস প্ৰচলিত আছে যে জোৰকৈ ঢোল বজালে মহামাৰী আদি ৰোগ ব্যাদি আঁতৰি যায়।^{২৩} আমাৰ অসমত কিন্তু ইয়াৰ ধাৰণা ওলোটাহে। অসমৰ গাঁৱত ৰোগ-ব্যাদি হ'লে ঢোল নবজায়। আনকি জন্তুৰ ক্ষেত্ৰটো এই কথা প্ৰযোজ্য। ঢোলক প্ৰেৰণাৰ প্ৰতীক হিচাপে বিশ্বাস কৰি আহিছে। যাৰ বাবে খেতিৰ শস্য বৃদ্ধিৰ বাবে যুঁজ, যেনে ঃ ম'হ যুঁজ, কুকুৰা যুঁজ আদিক প্ৰেৰণা দিবলৈ ৰাইজে ঢোল আদি বজায়।

আদিম অৱস্থাৰ পৰাই জনসাধাৰণে বনৰীয়া জীৱ-জন্তু আদি খেদাবলৈ, চিকাৰ ধৰিবলৈ, বহিঃশত্ৰুৰ আক্ৰমণ, বিপদৰ সংকেত দিবলৈ ঢোল বজাইছিল। বৰ্তমানেও আমাৰ অসমৰ চুকে-কোনে সমাজত জৰুৰী বাৰ্তা ঘোষণা, মেল বা সভা, ধৰ্মীয় অনুষ্ঠানত, বলি বিধানৰ সময়ত, শোভাযাত্ৰা, নৃত্য-গীতৰ লগত, ৰাজকীয় বাৰ্তা, শ্মাশান যাত্ৰা আদি বিভিন্ন প্ৰয়োজনত ঢোল বা ডবা কোবোৱা প্ৰথা প্ৰচলিত আছে।

মেঘৰ মাতত বৰষুণ হয় এনে এটি ধাৰণা আমাৰ লোক সমাজত প্ৰচলিত। সেইবাবে কৃষক ৰাইজে খেতি-পথাৰত বৰষুণৰ বাবে মেঘৰ মাতৰ অনুকৰণত ঢোল বজাইছিল। তেওঁলোকৰ মতে ঢোলৰ মাত যেন মেঘৰ মাতহে। তেওঁলোকৰ মনত মেঘ হ'ল পুৰুষ আৰু পৃথিৱী হ'ল নাৰী। মেঘৰূপী পুৰুষে পৃথিৱীত বৰষুণ আকাৰে বীৰ্য স্খলন কৰি ধৰালৈ সজীৱতা আনে। এই সজীৱতাত খেতিয়ক ৰাইজে খেতি কৰি অধিক ফচল লাভ কৰিব পাৰে। সেয়ে জনবিশ্বাস আছে যে বিহু নৃত্য-গীতৰ অনুষ্ঠানত ঢুলীয়াজন মেঘৰূপী পুৰুষ আৰু নাচনীজনী পৃথিৱীৰূপী নাৰী।

এই আটাইবোৰ কথাৰপৰা এটা কথা ঠিৰাং কৰিব পাৰোঁ যে মানৱ সভ্যতাৰ বীজ অংকুৰিত হোৱাৰ লগে লগে ঢোলৰ উৎপত্তি হ'ল। সময়ৰ বিৱৰ্তনৰ লগে লগে সামাজিক-সাংস্কৃতিক অনুষ্ঠানৰো পৰিবৰ্তন হয়। এনেবোৰ কাৰণতে ঢোলবাদ্যৰ ক্ৰমোন্নতি তথা ক্ৰমবিকাশ হৈছে বুলিব পাৰি।

অসমীয়া ঢোলৰ পৰম্পৰা অসমীয়া সংগীত কলাৰ সমানে পুৰণি। আকৃতি আৰু সাংযুতিক বৈশিষ্ট্যৰ পিনৰপৰা অসমীয়া ঢোলজাতীয় বাদ্য কেইবাবিধো। যেনে—দামা, দাদামা, ডংকা, ডিঙিবা, ডবা, নাগাৰা, দুন্দুভি, ভেৰী, মৃদংগ, তবলা, জয়ঢোল, চেপাঢোল, বৰঢোল, মাদল, পাতিঢোল, ঢোলোক, নাল, বিহুঢোল বা ওজাঢোল। ইয়াৰ উপৰি অসমৰ জনজাতীয়সকলৰ মাজতো বিভিন্ন আকাৰৰ ঢোল পোৱা যায়। তাৰ ভিতৰত- বড়ো আৰু ৰাভাসকলৰ খাম, কাৰ্বিসকলৰ চেং, মিচিংসকলৰ দুমদুম, দেউৰীসকলৰ টোটংলং, তিৱাসকলৰ - খামচা, খাম্বা ইত্যাদি

ওপৰত উল্লেখ কৰা ঢোলবিলাক বিভিন্ন জোখৰ। কিছুমান দীঘল আৰু কিছুমান চুটি। অতীজৰ লোক সমাজত ঢোল অতিকৈ আদৰৰ আছিল। মূল্যবান বহুতো তৈয়াৰ কৰাই ইয়াৰ প্ৰমাণ দাঙি ধৰে—

সত্যযুগে আছিল ঢোল শুদ্ধ সুবৰ্ণৰ।
 ত্ৰেতাত আছিল ঢোল জানিবা ৰূপৰ।।
 দ্বাপৰত ঢোল জানা আছিল তামৰ।
 কলিত ভৈলেক ঢোল কেৱল কাঠৰ।।^{১৪}

৩.০০ প্ৰকাৰ :

ঢুলীয়া অনুষ্ঠানে অবিভক্ত দৰং জিলাত এখনি সুকীয়া আসন লাভ কৰি আহিছে। অতীজতে জনসমাজত বিপুল সমাদৰ লাভ কৰিবলৈ সক্ষম হৈছিল। বৰ্তমানে কিছু হ্রাস পোৱা পৰিলক্ষিত হৈছে। বিভিন্ন উৎসৱ-অনুষ্ঠান, মেলা আদিত পৰিৱেশিত এই ঢুলীয়া অনুষ্ঠান এক লোক নাট্যধৰ্মী অনুষ্ঠান।

অসমত বহু প্ৰকাৰৰ ঢোলৰ প্ৰচলন থাকিলেও দৰঙত তিনি প্ৰকাৰৰ ঢোলৰ প্ৰচলন দেখা যায়।^{১৫}

- ক) চেপাঢোল,
- খ) বৰঢোল
- ঘ) দেৱঢোল বা জয়ঢোল

৪.০০ চেপাঢুলীয়া : বিষয়বস্তু আৰু সংযুতি

দৰং অঞ্চলৰ প্ৰচলিত চেপাঢুলীয়া এক অন্যতম লোক পৰিৱেশ্য কলা। এইবিধ পৰিৱেশ্য কলাৰ প্ৰচলন আন ঠাইত দেখা নাযায়। প্ৰায় সকলোবোৰ লোক নাট্যানুষ্ঠানৰেই কম বেছি পৰিমাণে বিষয়বস্তু আৰু উদ্দেশ্য থাকে। বিশেষকৈ সমাজৰ কৃষক তথা বা হোজা মানুহখিনিক বিমল আনন্দ দিয়াৰ বাবেই পৰোক্ষ বা প্ৰত্যক্ষভাৱে অনুষ্ঠানসমূহৰ সৃষ্টিৰ ক্ষেত্ৰত লক্ষ্য থকা পৰিলক্ষিত হয়। এই অনুষ্ঠানৰ বিষয়বস্তু বুলিবলৈ বিশেষ একো দেখা নাযায়। আনন্দ দিয়াৰ বাবেই ইয়াৰ সৃষ্টি বুলি ক'লেও বিশেষ একো বঢ়াই কোৱা নহয়। গভীৰ দৃষ্টিভংগীৰে চালে ইয়াৰ গুৰুত্ব উপলব্ধি কৰিব পাৰি।

৪.০১ চেপাঢোলৰ নিৰ্মাণ প্ৰণালী :

দৰঙৰ চেপাঢোলৰ আকৃতি বৰঢোল আৰু জয়ঢোল বা দেৱঢোলকৈ কিছু বেলেগ ধৰণৰ। দীঘলে প্ৰায় দুই হাত অৰ্থাৎ ৩২ ইঞ্চি। এটা মূৰপৰা আনটো মূৰলৈ ক্ৰমাৎ সৰু চেপাঢোলটোৰ ডাঙৰ মূৰটোৰ পৰিধি প্ৰায় দুই হাত আৰু সৰু মূৰটোৰ পৰিধি প্ৰায় এক হাতমান হ'ব। দুয়োমূৰ ছাগলীৰ ছালেৰে ছিওৱা হয়। ডাঙৰ মূৰটোক কোবনিৰ ফাল বুলি কোৱা হয়। এই মূৰটো কেবা তৰপেৰে ছিওৱা হয়। আৰু ওপৰৰ তৰপটোৰ একাষে এটা সামান্য ফুটা ৰখা হয়। ঢোলটো বজোৱাৰ প্ৰায় আধা ঘণ্টামান আগতে ফুটাটোৰে পানী সুমুৱাই দিয়া হয়। ফলত ছাল দুখন সেমেকি উঠে, ইয়াকে চেপাপৰা বুলি কোৱা হয়। ঢোলটো বজালে সেয়ে গুৰু-গস্তীৰ শব্দ শুনা যায়। ৰেৱন চন্দ্ৰ নাথে কোৱাৰ দৰে ক'ব পাৰি—ঢোলৰ ছালৰ তৰপৰ মাজত পানী সুমুৱাই বজোৱা বাবে ঢোলৰ মাতটো চেপ্-চেপ্ শব্দ শুনা যায়। চেপ্ চেপ্ কৈ শব্দ শুনা যায় বাবে ইয়াকে চেপাঢুলীয়া বুলি কোৱা হয়। ঢোলটো বজাবলৈ এডাল মাৰিৰ প্ৰয়োজন। বাঁহেৰে তৈয়াৰী খেঁচু ভেৰীয়া মাৰিৰে সোঁহাতৰ পিনৰ ফালটো আৰু বাওঁহাতৰ ফালটো হাতেৰে বজায়। মাৰিডালৰ জোখ প্ৰায় ১২ৰ পৰা ১৪ ইঞ্চিমান দীঘল।

৪.০২ চেপাঢুলীয়াত ব্যৱহৃত বাদ্যযন্ত্ৰ :

চেপাঢুলীয়াত ঢোল আৰু তালৰ বাদে আন বাদ্যৰ প্ৰয়োগ নহয়। দুজন ঢুলীয়া আৰু তালুৱৈ চাৰি/পাঁচজন। তালুৱৈসকলে ভোৰতাল বজায়। কাঁহেৰে নিৰ্মাণ কৰা ভোৰতাল চেপেটা ঘূৰণীয়া বাদ্য। ইয়াৰ ওজন প্ৰায় ২কেজিমান হ'ব।

৪.০৩ নিৰ্বাহিকাসকলৰ সাজপাৰ :

ঢেপাঢুলীয়াত মূল ঢুলীয়াজনে ঢুলি দীঘলকৈ ৰাখি দৰ্শকৰ মন আকৰ্ষণ কৰিছিল। আগৰ দিনত অৱশ্যে ঢুলীয়া আৰু তালুৱৈ উভয়ে ঢুলি ৰখা পৰিলক্ষিত হৈছিল। ঢুলীয়া দুজনে আঁঠুমূৰীয়া জামা পিন্ধিছিল, জামাটোত ৰঙা-ৰঙৰ বাহিৰে অন্য ৰঙেৰে বোলোৱা একাধিক ৰঙীন কাপোৰ ব্যৱহাৰ কৰিছিল। কঁকালত কুঁচি কুঁচি কৰি চিলাই দিছিল যাতে ঘূৰণি মৰাৰ লগে লগে ই জাপিৰ দৰে ফুলি উঠে। মূল ঢুলীয়া (গায়ন) জনে হাতত খাৰু আৰু কাণত কাণফুলি পিন্ধে। বাকীসকলৰ অৰ্থাৎ তালুৱৈসকলৰ পোছাক সাধাৰণ, মুখত গঢ়িয়াপাৰা অৰ্থাৎ ৰঙীন সূতাৰে মুখ আৰু দুয়োকাষ বোৱা আঁঠুমূৰীয়া চুৰিয়া পিন্ধে আৰু কান্ধত এখন গামোচা ৰাখে। কিছূমানে আকৌ গামোচাখন পাগুৰি মৰাৰ দৰে মেৰিয়াই লয়।

৫.০০ পৰিবেশনৰ আনুষ্ঠানিকতা :

অবিভক্ত দৰং জিলাৰ ঢেপাঢুলীয়া এক স্বতন্ত্ৰ সম্পত্তি। এই অনুষ্ঠানৰ আনুষ্ঠানিকতা বিচাৰ কৰিলে দেখা যায় যে এই অনুষ্ঠানটোৰ বৈশিষ্ট্য অসমৰ আন কোনো অঞ্চলৰ ঢুলীয়া অনুষ্ঠানত দেখা নাযায়। আগৰ দিনত ঢেপাঢুলীয়াৰ প্ৰচলন বেছি আৰু অতিকৈ জনপ্ৰিয় আছিল। বিভিন্ন দেউল, চূড়াকৰণ, উপনয়ন, ৰাজত্ৰা সৰ্বাহ, বিবাহ আদিত ঢেপাঢোলৰ প্ৰচলন আছিল। বিভিন্ন অনুষ্ঠান যেনে অধিবাস, সুবাগতোলা, দৰা-কইনা গা-ধুওৱা, দৰা আদৰি অনা আদি কৰি বিবাহ কাৰ্য সম্পন্ন নোহোৱা পৰ্যন্ত এই ঢুলীয়া অনুষ্ঠান চলি আছিল। দৰাপক্ষৰ ঢুলীয়াই কইনা ঘৰলৈ গৈ কইনা পক্ষৰ ঢুলীয়াৰ লগত ফেৰ পাতি অনুষ্ঠান পৰিবেশন কৰিছিল।

এটা ঢেপাঢুলীয়া দলত সাধাৰণতে ছজনৰ পৰা আঠজন পৰ্যন্ত লোক থাকে। ঢোল বজোৱা কেইজনক ঢুলীয়া আৰু তাল বজোৱা কেইজনক তালুৱৈ বোলা হয়। এই অনুষ্ঠানত তালুৱৈসকলে কেৱল ভোৰতালহে ব্যৱহাৰ কৰে। মূল ঢুলীয়াজনে গান লগাই দিয়ে বাবে তেওঁক গায়নো বোলা হয়। বিবাহ অনুষ্ঠানত অপৰিহাৰ্য ঢেপাঢুলীয়াৰ দলটো বিবাহৰ দিনা পুৱাৰ ভাগতে বিয়া ঘৰীয়াৰ নিমন্ত্ৰণক্ৰমে পদূলিত উপস্থিত হৈয়ে ঢোলত কোব দি তেওঁলোকৰ আগমনৰ জাননী দিয়ে। সেইদৰে বিয়াঘৰীয়াৰ গৃহস্থই স-সন্মানেৰে দলটিক বিবাহস্থলীলৈ আগবঢ়াই আনে। অহাৰ সময়ত খোজ কাঢ়ি ঢোল বজাই আহি থাকে। বিবাহস্থলী পোৱাৰ পিছত খুব খৰ গতিত ঢোল বজায় শেষ কৰে।

ঢেপাঢোলৰ বাদীয়েই হৈছে এই অনুষ্ঠানৰ সৰ্বোৎকৃষ্ট বৈশিষ্ট্য। এই 'বাদী' শব্দটোৰ প্ৰয়োগ আৰু ব্যৱহাৰ সম্পৰ্কে বিশদভাৱে আলোচনা কৰি আচাৰ্য মনোৰঞ্জন শাস্ত্ৰীদেৱে 'বাদ' শব্দৰপৰাই 'বাদী' শব্দ অহা বুলি মত দাঙি ধৰিছে।^{১৬} প্ৰকৃতপক্ষে এই সিদ্ধান্তই সত্য বুলি আমাৰো বিশ্বাস। ঢুলীয়াই বজোৱা বাদী বহু প্ৰকাৰৰ : যেনে দেৱবাদী, গোৰবাদী, পাতালবাদী, খৰবাদী, খেদাবাদী, খুন্দা বাদী, নিন্দাবাদী, নাককটাবাদী, গলমুচৰা বাদী ইত্যাদি। ঢুলীয়াৰ যুঁজতহে বাদীৰ প্ৰকোপ চৰে।

আমাৰ বিবাহ অনুষ্ঠানত দৰা-কইনা ধুওৱাবৰ বাবে নৈ-বিল-পুখুৰী আদিৰ পৰা পানী তুলি অনা হয়। এই পানী তুলিবলৈ যাওঁতে আয়তীসকলৰ লগত ঢুলীয়া দলটোই পানী তোলা বাদী বজাই যায়। পানী তোলা বাদী প্ৰথমতে লাহে লাহে আৰু পিছত খৰ গতিত বজায়।

প্ৰথম ধীৰ গতিত :

খিত ঘেন্ তেই ঘেন তেই

খিত ঘেন্ তেই ঘেন তেই

তাকতেই তেই ঘিতি তেই
তাকতেই তেই ঘিতি তেই
ঘিঘিন ঘি ঘিন্ ঘিৰিৰ
ঘিঘিন্ ঘি ঘিন ঘিৰিৰ।

তাৰপাছত গতি ক্ৰমে বঢ়ায়। ইয়াক মধ্য গতি বুলি কোৱা হয়। এই বাদী এনেধৰণৰ :

ধেন্‌তেই ঘিন হিতেই ঘিৰেই
ধেন্‌তেই ঘিন হিতেই ঘিৰেই

আৰু শেষত খৰগতিত বজাই শেষ কৰে তলত দিয়া ধৰণেৰে :

তিতেই তেই ইতি তেই।
তিতেই তেই ইতি তেই।
তিতেই তেই ইতি তেই।
তিতেই তেই ইতি তেই।
তিঘেন্‌ তেই ইতি তেই।
তিঘেন্‌ তেই ইতি তেই।

তিঘেন্‌ তেই, তিঘেন তেই, তিঘেন্‌ তেই খিত।^{১৭}

প্ৰায়বিলাক বিয়াতে দেখা যায় দৰাঘৰীয়া ঢুলীয়াৰ দলটো কইনা ঘৰলৈ দৰাৰ লগত যায় আৰু দুয়ো দলৰ মাজত সংগীত প্ৰদৰ্শনত অৰিয়াঅৰি বা যুঁজ হয়। ইয়াকে ঢুলীয়াৰ যুঁজ বোলা হয়। এটা দলে এটা বিশেষবাদী আৰু নাচন দি সামৰণি মৰাৰ পিছত আনটো দলে প্ৰথম দলটোৰ বাদী আৰু নাচোনৰ প্ৰত্যুত্তৰ দিয়ে। এনেদৰে দুয়োদলৰ মাজত ৰাতিপুৱালৈকে যুঁজ লাগি থাকে। কেতিয়াবা কেতিয়াবা দেখা যায় ঢুলীয়াৰ যুঁজ নাভাঙেই অৰ্থাৎ কোনোটো দলেই পৰাজয় মানি নলয়। দৰ্শকৰ ফালৰ পৰা অৱশ্যে বিজয়ী দলক পুৰস্কৃত কৰাৰ নিয়মো আছে। পুৰস্কাৰ হিচাপে এথোক তামোল, পাণ এগুটি, কেইটামান টকা আৰু এখন ফুলাম গামোচা ৰভা তলীত ওলোমাই ৰখা হয়। বিজয়ী দলক পুৰস্কাৰখিনি দিয়া হয়। কিন্তু দুয়োটা দলেই পৰাজয় বৰণ নকৰিলে বা যুঁজ এৰিব নিবিচাৰিলে দুয়োদলক পুৰস্কাৰখিনি ভগাই দিয়া নিয়মো প্ৰচলিত আছে।^{১৮}

নিন্দাগীতে দৰ্শক ৰাইজৰ মনত উত্তেজনাৰ সৃষ্টি কৰে। ঢেপাঢুলীয়াই বাদীৰ লগে লগে খোজ কাটল আৰু নাচোন (নাচন) আৰম্ভ কৰে। লক্ষণ অনুসৰি নাচোনৰ একাধিক নাম আছে। সেইবোৰ খুটি নাচোন, সৰ্কি নাচোন, গড়িয়া নাচোন, বোৱনী নাচোন, ৰোৱনী নাচোন, তমালমুচৰা; উঘা ঘূৰণি, ভেঁকুলী জাপ, শিয়াল ভুমুকি, নেউল বুলনি, বহি নাচোন, চকোৱা পাক, বোন্দাপাক ইত্যাদি। এই আটাইবোৰৰ ভিতৰত কিন্তু খুটি নাচোন, সৰ্কি নাচোন আৰু গড়িয়া নাচোনেই উল্লেখযোগ্য।

ঢেপা ঢুলীয়া অনুষ্ঠানত ঢুলীয়াই নৃত্য, বাদী আদিৰ লগতে গীতো পৰিবেশন কৰে। অৱশ্যে বাদী আৰু নাচোনৰ তুলনাত গীতৰ পৰিমাণ কম। সাধাৰণতে আৰম্ভণিতে ঢুলীয়াজনে সেৱা জনাই এফাঁকি গীত লগাই দিয়ে আৰু বাকীসকলে আবৃত্তি কৰে। গানৰ সময়ছোৱাত খুব মিহিভাৱে ঢোল-তাল বজাই থাকে। আজিকালি অৱশ্যে বাদীৰেই আৰম্ভ কৰে। ঢুলীয়াৰ গীতবিলাক সাধাৰণতে বৰ ধেমেলীয়াসূচক। তেনে গীতৰ নমুনা এটি তলত উল্লেখ কৰা হ'ল :

দিহাঃ দোকান সজাই ল
 সজা দোকান দাৰী
 পদঃ এক পইচাৰ তাংখু কিনলো,
 দুই পইচাৰ লালি,
 তাৰ লগত মিহল দিলো
 ব্ৰহ্মপুত্ৰৰ বালি ।
 দোকান সজাই ল
 সজা দোকান দাৰী
 ঐ পূৰ পশ্চিম উত্তৰ দক্ষিণ
 কৈনা ফুল্লো চাই,
 যিবা এটা কৈনা পালো
 হাগ্‌বাৰ কতি নাই।
 ঐ আৰে যতৰৰ ঘুন ঘুনি,
 চেৰেন্দাৰ কুনকুনি
 মইনাই মাতাদি
 মাতে হৰি এ
 ঐ গৰু কিন্‌বা যাওঁ বুলি
 হাটক লোগি গেলো ।
 আঠিয়াকলে বোকা চাউলে
 মোনাত ভৰেই ললো
 ঐ গৰু কিনি আনি মই
 বাটত চালো দাঁত ।
 পিছফালে চাও দেখোন
 নেঙুৰ নাই তাত ।”

ইয়াৰ বাহিৰেও প্ৰয়োজন অনুসৰি থিতাতে ৰচনা কৰিও নিন্দাগীত পৰিবেশন কৰা দেখা যায়। কোনো কোনো ঢুলীয়া দলে দেহবিচাৰৰ গীত, অন্যান্য ধেমেলীয়া গীতো দৰ্শকৰ অনুৰোধত পৰিবেশন কৰে।

ঢেপাঢুলীয়াত ঢুলীয়াৰ কলা-কৌশল, সুৰ-ছন্দ লয় আৰু তালৰ সামান্য সংমিশ্ৰণ হয় হেতুকে ইয়াক লোক সংগীত বুলিবও পাৰি। কিন্তু সমাজৰ জীৱন ধাৰণৰ মানদণ্ডৰ পৰিবৰ্তনৰ লগে লগে এইবিধ পৰিবেশ্য কলাৰো পৰিবৰ্তন হৈ আহিছে। সামাজিক আৰু শৈক্ষিক পৰিবৰ্তনে ইয়াৰ ওপৰত বাৰুকৈয়ে প্ৰভাৱ পৰিছে। ডিজিটেল মাধ্যমো বাধাৰ প্ৰাচীৰ ৰূপে থিয় দিছে। তথাপি সুখৰ বিষয় যে দৰঙৰ এই স্বকীয় কৃষ্টিক সমাজৰ ৰুচিবোধৰ উপযোগী লগতে অধিক জনমুখী কৰাৰ উদ্দেশ্যে দুই এক উদ্যোগী ব্যক্তি আৰু অনুষ্ঠানে ইয়াৰ প্ৰচাৰ আৰু সংৰক্ষণৰ ব্যৱস্থা কৰিছে। এয়া অতিকৈ আদৰণীয় আৰু প্ৰশংসনীয় পদক্ষেপ। লোক মনৰ প্ৰতিফলন ঘটাবলৈ ঢেপাঢুলীয়াৰ নিচিনা লোক পৰিবেশ্য কলাসমূহৰ প্ৰচাৰ আৰু সংৰক্ষণৰ দায়িত্ব প্ৰতিজন সচেতন নাগৰিকৰ থকাটো বাঞ্ছনীয়।

৬.০০ দৰঙৰ প্ৰধান ঢেপাঢুলীয়াৰ দল :

দৰঙৰ ঢেপাঢুলীয়া দলে এক সুকীয়া আসন লাভ কৰি আহিছে। বৰ্তমান পূৰ্বৰ শৌৰ্য-বীৰ্য লোপ পাই আহিছে। তথাপি অল্প সংখ্যক ঢুলীয়াই ইয়াৰ ঐতিহ্য জীয়াই ৰাখিবলৈ সক্ষম হৈছে। তাৰ ভিতৰত ছিপাঝাৰৰ তুপাপাৰাৰ ফুলেশ্বৰ চহৰীয়াৰ দল, ফলীধৰ নাথৰ দল, পুৰন্দৰ দল, টংলা চৈ বাৰীৰ কাঁহিৰাম কছৰীৰ দল, আঠিয়াবাৰীৰ দেওধৰ নাথৰ দল, বিহুভাঙ্গাৰ হৰপুৰ বাহীৰ দল, গধিয়াপাৰাৰ ফেঁচাঢুলীয়াৰ দল উল্লেখযোগ্য।

পাদটীকা :

১. নবীন চন্দ্ৰ শৰ্মা : লোক সংস্কৃতি, পৃ. ২২।
২. The performing folk arts also interact with the formal performing arts.' R.M. Dorson (ed). : folklore and Folk life : A Introduction, p.5
৩. বিৰিধি কুমাৰ বৰুৱা : অসমৰ লোকসংস্কৃতি, পৃ.৩৪।
৪. কপিলা ৰাৎসায়ন(অনু. বীৰেন্দ্ৰনাথ দত্ত) : পৰম্পৰাগত ভাৰতীয় নাট্যঃ বহুমুখী ধাৰা, পৃ.২।
৫. Richard M. Dorson (ed) : Folklore and folk life , An Introduction, p.4.
৬. বৰুণ কুমাৰ চক্ৰৱৰ্তী : বাংলা লোক সাহিত্য চৰ্চাৰ ইতিহাস পৃ, ৫০৬।
৭. শৈলেন ভৰালী : অসমীয়া লোক নাট্য পৰম্পৰা, পৃ.৫।
৮. The Shaping factor in folk-drama was the sword dance with its circle chorus and carefully concerted movements'. As quoted in R.M. Dorson (ed): Ibid, P.5
৯. অতুল চন্দ্ৰ হাজৰিকা : মঞ্চলেখা, পৃ.১৯৬।
১০. হেলিম হুছেইন আৰু অজিত শৰ্মা (সম্পা.) : অসম ঢুলীয়া শিল্পী সন্মিলনীৰ সমাৰোহ স্মৃতিগ্ৰন্থ, পৃ.১৬।
১১. উক্ত স্মৃতিগ্ৰন্থ, পৃ.১৮।
১২. নৰেন্দ্ৰ নাথ বৰদলৈ : নগঞা ওজাঢুলীয়া অনুষ্ঠানঃ এটি সামাজিক সাংস্কৃতিক অধ্যয়ন, পৃ.৫৩।
১৩. নৰেন্দ্ৰ নাথ বৰদলৈ : উক্ত গৱেষণা গ্ৰন্থ, পৃ.৫৩।
১৪. সংবাদদাতা : ৰামেশ্বৰ ডেকা (৬৭) বালিপোতা, ওডালগুৰি।
১৫. সংবাদদাতা : দণ্ডীৰাম হাজৰিকা (৬৭)সৰাবাৰী, দৰং।
১৬. অক্ষয় কুমাৰ নাথ (সম্পা.)ঃ দৰঙৰ সাহিত্য সংস্কৃতিৰ ৰূপৰেখা, পৃ.২২।
১৭. সংবাদদাতা : ফুলেশ্বৰ চহৰীয়া (৭১) তুপাপাৰা, ছিপাঝাৰ।
১৮. সংবাদদাতা : কমীৰাম চহৰীয়া (৭০)কলাইগাঁও।
১৯. কনকচন্দ্ৰ চহৰীয়া (সম্পা.) : দৰঙী লোকগীত-সংগ্ৰহ পৃ.৫১৭-৫১৮।

গ্ৰন্থপঞ্জী :

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- নাথ, অক্ষয় কুমাৰ : দৰঙৰ সাহিত্য সংস্কৃতিৰ ৰূপৰেখা, ছিপাবাৰ সাহিত্য সভা, ছিপাবাৰ, প্ৰথম প্ৰকাশ, ১৯৯৭।
- বৰুৱা, বিৰিঞ্চি কুমাৰ : অসমৰ লোকসংস্কৃতি, বীণা লাইব্ৰেৰী, গুৱাহাটী, ১৯৯৭।
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নিৰুপমা বৰগোহাঞিৰ চুটিগল্পত নাৰী জীৱনৰ প্ৰতিফলন

শ্ৰী প্ৰীতিস্মিতা ডেকা

সংক্ষিপ্তসাৰ :

চুটিগল্প আধুনিক সাহিত্যৰ এটা বিশিষ্ট বিভাগ। নিৰুপমা বৰগোহাঞিৰ গল্পত সমকালীন সমালোচনা আৰু মধ্যবিত্ত শ্ৰেণীৰ মানুহৰ জীৱন যন্ত্ৰণা অতি স্পষ্টভাৱে প্ৰকাশ পাইছে। তদুপৰি প্ৰাত্যহিক জীৱনৰ কিছুমান সৰু সৰু কথা আৰু সাধাৰণ ঘটনাৰ মাজতে জীৱনৰ বৈচিত্ৰ্যৰ সন্ধান কৰাত নিৰুপমা বৰগোহাঞি যথেষ্ট সাৰ্থক লেখিকা। তেওঁৰ গল্পত নাৰীমনৰ স্বৰূপ সংবেদনশীল ভাষাৰে পৰিস্ফুট হৈছে। তেওঁৰ গল্পৰ প্ৰকাশ ৰীতিত বিশিষ্টতা আৰু বিচিত্ৰতা সহজে পৰিলক্ষিত হয়। তেওঁৰ বেছিভাগ গল্পত নাৰী জীৱনৰ সৰু-বৰ নানান ঘাত-প্ৰতিঘাত, সুখ-দুখ, বিষাদ-নৈৰাশ্য, হতাশা-শ্ৰেণীভাৱ, বঞ্চনা আদিৰ চিত্ৰ সংবেদনশীল ৰূপত পৰিস্ফুট হৈছে। নাৰীমনৰ সন্তোষ দিয়াত তেওঁৰ দক্ষতা অতুলনীয়। তেওঁৰ একাংশ গল্পত নাৰীমনৰ বিচিত্ৰতাপূৰ্ণ অনুভূতিৰ কলাত্মক প্ৰকাশ ঘটিছে। বৰগোহাঞিৰ গল্পসমূহৰ আংগিক তথা কাহিনী অনুসৰি আমি যিবিলাক চৰিত্ৰ দেখিবলৈ পাবোঁ সেই চৰিত্ৰবোৰে অসমীয়া সমাজখনৰ স্থিতি, পৰিৱৰ্তন আদিৰ গুণবোৰ প্ৰতিভাত কৰে। নাৰী চৰিত্ৰসমূহে বিভিন্ন পৰ্যায়ত তেওঁলোকৰ মানসিক অৱস্থাটোক কেনেদৰে পৰিচালনা কৰে তাৰো সুন্দৰ প্ৰতিফলন ঘটিছে নিৰুপমা বৰগোহাঞিৰ গল্পসমূহত।

মূলশব্দ : নাৰী, সমাজ, চৰিত্ৰ, চুটিগল্প

১.০ অৱতাৰণিকা :

আধুনিক যুগৰ বাস্তৱবাদী সাহিত্যৰ ভিতৰত এবিধ উল্লেখযোগ্য কাহিনী সাহিত্য হ'ল— চুটিগল্প। ভাৰতবৰ্ষ প্ৰাচীন গল্প সাহিত্যৰ জন্মস্থান যদিও নতুন আংগিক বিশিষ্ট চুটিগল্প পশ্চিমীয়া প্ৰভাৱৰ ফল। অসমীয়া চুটিগল্পৰ জন্ম হয় বাতৰি কাকত আৰু আলোচনীৰ পাতত। প্ৰকৃত চুটিগল্পৰ জন্ম হৈছিল জোনাকী যুগত। লক্ষ্মীনাথ বেজবৰুৱা অসমীয়া চুটিগল্পৰ জনক। ৰামধেনু আলোচনী প্ৰকাশৰ আগৰ পৰা গল্প লেখি ৰামধেনু

যুগত জনপ্ৰিয় হৈ উঠা নিৰুপমা বৰগোহাঞিয়ে গল্প আৰু উপন্যাস এই দুয়োটা দিশতে যথেষ্ট অৰিহণা আগবঢ়াইছে। যুদ্ধোত্তৰ যুগৰ এগৰাকী সফল নাৰীবাদী লেখিকা হৈছে— নিৰুপমা বৰগোহাঞি। সাহিত্য অকাডেমি বঁটা প্ৰাপ্ত এইগৰাকী গল্পকাৰৰ গল্পপুথি সমূহ হ'ল— অনেক আকাশ, জীৱন আৰু ফেণ্টাচী, নিৰুপমা বৰগোহাঞিৰ গল্প সমগ্ৰ নিৰুপমা বৰগোহাঞিৰ শ্ৰেষ্ঠ গল্প আদি। নিৰুপমা বৰগোহাঞিৰ বিষয়বস্তু সম্পৰ্কত উপেন্দ্ৰনাথ শৰ্মাই কৈছে— “নিৰুপমা বৰগোহাঞিয়ে মধ্যবিত্ত জীৱনৰ ঘৰুৱা সমস্যাক লৈ তেওঁৰ গল্পৰ পটভূমি ৰচনা কৰে। ঘৰত আবিয়ে হৈ থকা ছোৱালীৰ বিয়াৰ সমস্যা, বিবাহিত নাৰীৰ বিভিন্ন সমস্যাকলৈ তেওঁ ভালেমান সুখপাঠ্য গল্প ৰচনা কৰিছে। বৰ্তমানলৈ তেওঁৰ ১২ খন গল্প সংকলন আৰু ৩০ খন উপন্যাস প্ৰকাশিত হৈছে আৰু নানা কাকতে পত্ৰই তেওঁৰ নন ৰচনা এতিয়াও প্ৰকাশ হৈ আছে। তেওঁ সাপ্তাহিক ‘জনজীৱন’ পষেকীয়া ‘চিত্ৰাংগদা’ কাকতৰ সম্পাদিকা আৰু সাপ্তাহিক ‘নীলাচল’ কাকতৰ সহকাৰী সম্পাদিকা ৰূপে কাৰ্যনিৰ্বাহ কৰিছিল। সেই নদী নিৰৱধি, এজন বুঢ়া মানুহ, দিনৰ পিছত দিন, অন্য জীৱন, ইপাৰৰ ঘৰ সিপাৰৰ ঘৰ, অভিযাত্ৰী আদি জনপ্ৰিয় উপন্যাসৰ ৰচয়িতা বৰগোহাঞে ১৯৯৬ চনত ‘অভিযাত্ৰী’ উপন্যাসৰ বাবে সাহিত্য অকাডেমি বঁটা লাভ কৰে।

স্বাধীনতাৰ পৰৱৰ্তীকালত আমাৰ অসমীয়া সমাজখনত দেখিবলৈ পোৱা বিভিন্ন চৰিত্ৰসমূহ, চৰিত্ৰৰ পৰিৱৰ্তন, চৰিত্ৰৰ আচৰণ, চৰিত্ৰৰ সংশোধন, চৰিত্ৰৰ ৰূপান্তৰ অনেক বিষয়বস্তুক তেওঁ গল্পৰ মাজেৰে প্ৰকাশ কৰিবলৈ সুন্দৰভাৱে যত্ন কৰে। বিশেষকৈ নাৰী চৰিত্ৰসমূহৰ বিশেষত্ব, প্ৰকাশভংগী আদি তেওঁৰ গল্পত আমি দেখিবলৈ পাওঁ। নিৰুপমা বৰগোহাঞিৰ গল্পসমূহৰ অন্তৰ্গত নাৰীক চৰিত্ৰসমূহ বিশ্লেষণ কৰিলে আমি নাৰীৰ বিভিন্ন ৰূপ যেনে— পৰম্পৰাগত নাৰী, আধুনিক নাৰী, শিক্ষিত নাৰী, প্ৰতিবাদী নাৰী আদি দেখিবলৈ পাওঁ।

১.২ বিষয়বস্তুৰ গুৰুত্ব আৰু উদ্দেশ্য :

সমাজৰ দাপোণস্বৰূপ সাহিত্যৰ মাজেৰে আমি সমাজখনত বৰ্তি থকা বিভিন্ন চৰিত্ৰসমূহৰ বিষয়ে অৱগত হওঁ। পুৰুষেই হওঁক বা নাৰী এখন সমাজৰ সৰ্বাংগীণ উন্নতিৰ বাবে প্ৰত্যেকৰে সহযোগিতাৰ প্ৰয়োজন। গতিকে সমাজত বাস কৰা সকলো ব্যক্তিৰ ইচ্ছা-অনিচ্ছা, তেওঁলোকৰ অধিকাৰ, দায়িত্ব, কৰ্তব্যৰ বিষয়ে আমি জনা উচিত। সাহিত্যিকসকলে সৃষ্টিশীল ৰচনাত এই বিষয়বোৰৰ ভিত্তিত যথেষ্ট চিন্তা-চৰ্চা কৰে আৰু তাৰেই প্ৰতিফলন ঘটে গল্প-উপন্যাস আদিত। নিৰুপমা বৰগোহাঞিৰ গল্পতও ইয়াৰ ব্যতিক্ৰম নহয়। গতিকে সমাজখনক জানিবলৈ অতীত, বৰ্তমান আৰু ভৱিষ্যতৰ স্থিতিক নিৰূপণ কৰিবলৈ এনে সৃষ্টিশীল কৰ্মৰাজিসমূহৰ যথেষ্ট গুৰুত্ব আছে। অসমীয়া সমাজখনৰ পূৰ্বৰ, বৰ্তমানৰ আৰু ভৱিষ্যতৰ ভিন ভিন চৰিত্ৰবোৰৰ মানসিক স্থিতি কেনেধৰণৰ তাক বিশ্লেষণ কৰাই “নিৰুপমা বৰগোহাঞিৰ চুটিগল্পত নাৰী জীৱনৰ প্ৰতিফলন” মূল উদ্দেশ্য।

১.৩ অধ্যয়নৰ পদ্ধতি :

প্ৰস্তাৱিত আলোচনাটি অধ্যয়নৰ সুবিধাৰ্থে বৰ্ণনাত্মক আৰু বিশ্লেষণাত্মক পদ্ধতিৰ সহায় লোৱা হৈছে।

২.০ বিষয় প্ৰৱেশ :

নিৰুপমা বৰগোহাঞিৰ চুটিগল্পত নাৰী জীৱনৰ বিচিত্ৰ অভিজ্ঞতা বিবৃত হৈছে। তেওঁৰ প্ৰায়বোৰ গল্পতে নাৰী জীৱনৰ ভিন ভিন সমস্যাই প্ৰকট হৈ উঠিছে। তেওঁৰ গল্পত সমাজত প্ৰচলিত নাৰীৰ সংকুচিত স্থান,

প্ৰেমহীন জীৱনৰ গ্লানি, নাৰী জীৱনৰ দুখ-যন্ত্ৰণা, অসুন্দৰ, প্ৰভৃতি জীৱনৰ আস্তঃ আৰু বহিঃ সমস্যাবোৰ চিত্ৰিত হৈছে। অৰ্থনৈতিকভাৱে দলিত আৰু নিপীড়িত শ্ৰেণীটোৰ নিচিনাকৈ নাৰীৰ সমাজখনো কিদৰে নিপীড়িত হৈ আছে তাৰ বিশ্লেষণধৰ্মী বৰ্ণনা তেওঁৰ গল্পত দেখা পোৱা যায়। জীৱনৰ কিছুমান বিশেষ মুহূৰ্তত নাৰীমনৰ বহস্যময়তা অথবা প্ৰবৃত্তিসমূহ মূৰ্ত হৈ উঠে। নিৰুপমা বৰগোহাঞিৰ চুটিগল্পত নাৰীমনৰ এই ভিন ভিন ৰূপসমূহৰ সুন্দৰ প্ৰকাশ ঘটিছে। নাৰীৰ ভিন ভিন ৰূপৰ ভিতৰত মাতৃৰূপ অতি মোহনীয়। সন্তানৰ প্ৰতি থকা নাৰীৰ মমতা, আৰু ত্যাগ অতুলনীয়। “জননীৰ সন্ধানত এজন ডেকা মানুহ” নামৰ গল্পটোৰ ‘মা’ চৰিত্ৰটো ত্যাগ, আদৰ্শ, বিশ্বাস আৰু মমতাৰ প্ৰতিমূৰ্তি স্বৰূপ। পৰম ধৈৰ্যশীল সেই নাৰী গৰাকীয়ে সুচিন্তিত বৃদ্ধিৰে মদাসিক্ত স্বামীক মদৰ নিচা ত্যাগ কৰিবলৈ সক্ষম হৈছিল। জীৱনৰ কঠোৰ মুহূৰ্তটো নাৰীগৰাকীয়ে বিশ্বাস ভংগ কৰা নাছিল। জননী (৩) গল্পটোত মাতৃহৃদয়ৰ বিশালতা আৰু সংকীৰ্ণতা সমান্তৰালভাৱে চিত্ৰিত হৈছে। ক্লান্ত, ছোচিয়েল ৰৰ্ক, আদিক লৈ ব্যস্ত থকা আধুনিক নাৰী— ‘মীৰা’ৰ নিজৰ সন্তানক ভালদৰে আলপৈচান ধৰিবলৈ মন আৰু ধৈৰ্যৰ অভাৱ। এগৰাকী আয়াৰ হাতত নিজৰ সন্তান মঞ্জুলাক ন মাহ বয়সতে এৰি দিছিল। সেই নাৰী গৰাকীয়ে নিজৰ তিনিটা সন্তানৰ লগত ৰাখিয়েই মঞ্জুলাৰ যত্ন লৈছিল। তিৰোতাজনীক ল’ৰা-ছোৱালীকেইটাই ‘মা’ বুলি মতাৰ দৰে মঞ্জুলাইও ‘মা’ বুলি মাতিছিল কিয়নো নিজৰ মাকক ‘মাস্মী’ বুলিহে মাতিছিল। শৈশৱ কালত পোৱা সেই ‘মা’ চৰিত্ৰটোৱে আজীৱন মঞ্জুলাক পুলকিত কৰি ৰাখিছিল। ব্যস্ততাপূৰ্ণ জীৱনত হেৰাই যোৱা সেই ‘মা’ গৰাকীক এটি নাটকীয় মুহূৰ্তত বৃদ্ধাৱস্থাত লগ পাই নিজৰ অতৰ্কিতে ‘মা’ বুলি মাতি পেলাইছিল। মাতৃৰ উদাৰ স্নেহে বৰগোহাঞিৰ গল্পক এটা বেলেগ মাত্ৰা প্ৰদান কৰিছে। পৃথিৱীৰ সকলো নাৰীৰ মাজতে মাতৃৰ ৰূপ অন্তৰ্নিহিত হৈ থাকে। নাৰীয়ে চিৰন্তন মাতৃৰ স্নেহ-স্পৰ্শেৰে সকলো সন্তানকে আকোৱালি ল’ব পাৰে। তাৰ জ্বলন্ত উদাহৰণ হিচাপে বৰগোহাঞিৰ জননী (৩) গল্পটোত আমি দেখিবলৈ পাবোঁ।

তেওঁৰ গল্পত আধুনিক শিক্ষিত নাৰীৰ মানসিকতাৰ স্বৰূপ অথবা দ্বন্দ্ব মনকৰিবলগীয়া। টেকীৰ সৰগ, মধ্যবৰ্তিনী আৰু আকাশ চোৱা আদি কিছুমান গল্প আছে, যিবোৰত শিক্ষিতা নাৰীৰ মনস্তত্ত্ব অতি সফলতাৰে পোহৰলৈ অনা হৈছে। ‘আকাশ চোৱা’ নামৰ গল্পত শিক্ষিতা ছোৱালী মাধুৰীয়ে তেওঁৰ ককাক ব্ৰজনাথ শৰ্মাৰ দৰে কেৱল ধনচিনি পোৱা ব্যৱসায়ীক বহুল আকাশখনৰ সৌন্দৰ্য, উদাৰতা আৰু বিশালতাৰ সন্বেদ দি দৰাচলতে ব্ৰজনাথ শৰ্মাৰ দৰে মানুহক জীৱনৰ এক বিশাল দিগন্তৰ সন্ধান দিলে।

সেইদৰে ‘টেকীৰ সৰগ’ গল্পটোত এজন বিদ্বান স্বামী লাভ কৰাৰ অৰূপ আনন্দ বুকুত বান্ধি বিবাহ বান্ধোনত সোমাই পৰা ‘স্মৃতিয়ে’ বিয়াৰ অতান্ত ব্যস্ততাৰ মাজত সোমাই পৰিল। গল্পটোৰ স্মৃতি আৰু নীতিৰ যোগেদি বিশালতাৰ জীৱনৰ অনুসন্ধান কৰোৱা হৈছে। গতানুগতিক জীৱনৰ বিৰামহীন ব্যস্ততাত নিজৰ বিদ্যা শিক্ষা, মুকলি মনৰ চিন্তা ভাবনা সকলো বিসৰ্জন দি অব্যক্ত বেদনাত চটফটাই থকা নাৰী চৰিত্ৰ এটি হৈছে ‘টেকীৰ সৰগ’ গল্পৰ স্মৃতি চৰিত্ৰটি। নিৰুপমা বৰগোহাঞিৰ আন এটি উল্লেখযোগ্য গল্প হৈছে— ‘বেহাই মূল্য’ গল্পটো। জীৱন আৰু জীৱিকাৰ বাবে অভাৱ অনাটনৰ সৈতে সংগ্ৰাম কৰি জীয়াই থকা মধু ডাউকাৰ দৰে মানুহৰ পৰিয়ালৰ জীৱন যন্ত্ৰণা, জুৰি, মনিহঁতৰ দৰে গাভৰু ছোৱালীৰ অৱদমিত জীৱন স্বপ্নৰ যন্ত্ৰণা ‘বেহাই মূল্য’ গল্পত অতি মৰ্মস্পৰ্শী ৰূপত প্ৰকাশ কৰা হৈছে। তেওঁৰ অন্যান্য গল্পৰ দৰে ‘ভ্ৰষ্টলগ্ন’ গল্পটো নাৰীবাদী চিন্তাৰ প্ৰকাশ ঘটিছে। নাৰী জীৱনৰ দুখ-দুৰ্দশা, তাৰ প্ৰতিবাদ আৰু তাৰ পৰা পৰিত্ৰাণৰ পথ প্ৰদৰ্শন গল্পকাৰ গৰাকীৰ গল্পৰ অত্যন্ত বৈশিষ্ট্য। এই বৈশিষ্ট্য ‘ভ্ৰষ্টলগ্ন’ত সুন্দৰভাৱে প্ৰতিফলিত হৈছে। ‘ভ্ৰষ্টলগ্ন’ গল্পটোৰ

মূল চৰিত্ৰ ‘মঞ্জুলা’ৰো আছিল এখন সম্পদশালী ঘৰ, এজন উচ্চশিক্ষিত স্বামী। বিশ বছৰ বয়সতে গৃহ, সংসাৰত প্ৰৱেশ কৰা মঞ্জুলাই শাহুৰেকৰ নিৰ্দেশ মতে পাকঘৰৰ ধোৱা চাইৰ মাজতেই জীৱন অতিবাহিত কৰিব লগা হৈছিল। মঞ্জুলা যেন হাজাৰ হাজাৰ বোৱাৰীৰ প্ৰতিনিধিহে। মঞ্জুলাৰ মাজেৰে গল্পকাৰে নাৰী মুক্তিৰ আধৰুৱা স্বপ্ন দেখুৱাইছে আৰু পৰৱৰ্তী প্ৰজন্মৰ প্ৰতিনিধি মন্দিৰাৰ মাজেৰে সেই আসন্ন মুক্তিৰ ইংগিত দিছে। মন্দিৰাৰ স্পষ্টবাদিতাই সেই কথাৰ আভাস দাঙি ধৰিছে। হয়তো মঞ্জুলাৰ পূৰ্বৱৰ্তী নাৰী প্ৰজন্মই মুক্তিৰ অৰ্থ বুজি পোৱা নাছিল। মঞ্জুলাই বুজি পায়ো নিৰৰ হৈ ব’ল আৰু মন্দিৰাই সেই নীৰৱতা ভাঙি নাৰীসমাজলৈ প্ৰকৃত মুক্তি বোৱাই আনিবলৈ প্ৰস্তুতি চলাইছে। মঞ্জুলা কিন্তু পুৰণি আৰু নতুন নাৰী প্ৰজন্মৰ সাঁকো স্বৰূপ। অন্ততঃ মুক্তিৰ আকাংক্ষা তেওঁৰ আছে। মৃদুলা আৰু মন্দিৰাৰ জৰিয়তে গল্পকাৰে নাৰী মুক্তিৰ আধাৰশিলা স্থাপন কৰিছে। ‘এনথ্ৰপলজিৰ সপোনৰ পিছত’ গল্পটোৰ ‘বৌ’ চৰিত্ৰটোৰ জৰিয়তে গল্পকাৰে নাৰীৰ ওপৰত চলি অহা নিৰ্যাতনৰ কথাই আঙুলিয়াই দিছে বুলি ভাবিব পাৰি। বহুত কষ্ট পালেও নিৰ্যাতনৰ সন্মুখীন হ’লেও নাৰীয়ে নিজৰ ঘৰখনৰ বাবে সকলোবোৰ নিৰবে সহ্য কৰে। নিজৰ ঘৰ সংসাৰখনৰ বিনিময়ত নাৰীয়ে কষ্টপূৰ্ণ জীৱনৰ সকলো যন্ত্ৰণাকে সহজভাৱে গ্ৰহণ কৰিব জানে। ‘এনথ্ৰপলজিৰ সপোনৰ পিছত’ গল্পটোৰ বোৱাৰীজনী বক্ষণশীল গ্ৰাম্য সমাজত নাৰীৰ ওপৰত চলা শোষণ আৰু অন্যায়েৰ প্ৰতিভূ। গল্পটোৰ শেষৰফালে গাঁৱৰ সহজ-সৰল সমাজখনৰ প্ৰতি নগৰীয়া মানুহৰ অৱহেলা, সমাজৰ উচ্চবিত্ত শ্ৰেণীটোৰ মানসিক সংকীৰ্ণতা, প্ৰীতি আৰু উমা নামৰ কলেজীয়া ছাত্ৰী দুগৰাকীৰ মুখেদি আদৰ্শবাদৰ কথা অতি পোনপোটিয়াকৈয়ে প্ৰকাশ কৰা হৈছে। গল্পটোত এগৰাকী বোৱাৰী মানুহে যন্ত্ৰবৎ ঘৰুৱা কাম কৰি কিদৰে জীৱনটোক দুৰ্বহ বোজাৰে ভাৰাগ্ৰস্ত কৰি তুলিছে তাৰ ছবিখন অতি মৰ্মস্তুদ। অৰ্থনৈতিক ভাবে দলিত আৰু নিপীড়িত শ্ৰেণীটোৰ নিচিনাকৈয়ে নাৰী সমাজখনো কিদৰে নিপীড়িত হৈ আহিছে, তাৰ বিশ্লেষণধৰ্মী বৰ্ণনা বৰগোহাঞিৰ গল্পত দেখা যায়। এই গল্পটোত চিত্ৰিত হোৱা গ্ৰাম্য ছবিখন অতি জীৱন্ত আৰু চিত্ৰধৰ্মী।

তেওঁৰ ‘দ্বিতীয় মৃত্যু’ গল্পৰ ‘পূৰ্ণিমা’, ‘জননীৰ সন্ধানত এজন ডেকা মানুহ’ গল্পৰ ‘মা’, ‘মধ্যৱৰ্তিনী’ গল্পৰ ‘মিনতি’ আদি চৰিত্ৰসমূহৰ মাজেৰে ধৈৰ্য্যশীলা সুগৃহিনীৰ মানসিকতাৰ প্ৰকাশ ঘটিছে। মুক্তিৰ আকাংক্ষা গোপনে মনত পুহি ৰখা নাৰীৰ মনস্বত্বও নিৰুপমা বৰগোহাঞিৰ চুটি গল্পত পোৱা যায়। আকৌ কাঠচিতিয়া, মুখচতুৰা আধুনিক গৃহিনীৰ মনস্বত্বও গল্পকাৰে সুন্দৰভাৱে ফুটাই তুলিছে। ‘সতী’ গল্পটোৰ বিমলা তেনেকুৱা এগৰাকী গৃহিনী।

নাৰী জীৱনৰ শেষৰ ৰূপটোৱে হ’ল— শাহু আইৰ ৰূপ। বৰগোহাঞিৰ চুটি গল্পত অংকিত শাহু আইৰ চৰিত্ৰটিৰ সমাজত চলি অহা পৰম্পৰাগত বিশ্বাস আৰু ধৰ্মৰ ওপৰত গভীৰ আস্থা। নীতি-নিয়মৰ কঠোৰতা আৰু সহানুভূতিহীনতাৰে বোৱাৰীক পৰিচালিত কৰিব খোজা ‘ভ্ৰষ্টলগ্ন’ গল্পৰ শাহু আইৰ চৰিত্ৰটি। কম বয়সীয়া বোৱাৰীজনীৰ মনৰ হেপাহ, দুখ-কষ্টৰ খবৰ নৰখাকৈয়ে নেৰানেপেৰা কামৰ দায়িত্ব অৰ্পণ কৰি নিজে আজৰি হৈছিল।

এনথ্ৰপলজিৰ সপোনৰ পিছত’ গল্পটোত শাহু আইৰ চৰিত্ৰৰ নিষ্ঠুৰতা বেছিকৈ প্ৰকট হৈ উঠিছে। ‘টেকীৰ সৰগ’ গল্পটোতো বক্ষণশীল মনৰ ‘শাহু আইৰ’ চৰিত্ৰই অংকন কৰা হৈছে।

‘সন্তানৰ সন্ধানত জননী’ গল্পটোত নাতিনী ৰুস্পাক বাজী তিৰোতা এজনীৰ ওচৰত দিনটো এৰি যোৱা খবৰটো পাই বুঢ়ীয়ে নাতিনী ৰুস্পাক ৰাখিবলৈ লৰি ঢাপলি আহিছে, ৰুস্পাৰ কিবা অমংগল হোৱা আশংকাত। নিৰুপমা বৰগোহাঞিৰ চুটি গল্পত নাৰীৰ গৃহিনী ৰূপৰ যিমান সুন্দৰ আৰু সূক্ষ্ম প্ৰকাশ ঘটিছে তাৰ তুলনাত নাৰীৰ প্ৰেমিকা ৰূপটো কিছু নিশ্চয় যেন লাগে। তেওঁৰ চুটি গল্পত নাৰীৰ আবেগ আবেগবিহীন প্ৰেমৰ সলনি সুচিন্তিত প্ৰেমৰহে প্ৰকাশ ঘটিছে। বিবাহ উপযোগী নাৰীৰ প্ৰেমৰ সুকোমল অনুভূতিৰ প্ৰকাশ ঠায়ে ঠায়ে ঘটিছে। তেনে প্ৰেমত কোনো উগ্ৰতা নাই, আছে স্নিগ্ধতা। নাৰীৰ গভীৰ প্ৰেম, বিৰহ, আশাহত বেদনা আদি বৰগোহাঞিৰ চুটি গল্পত দেখা যায়। ‘মধ্যৰত্নিনী’ গল্পটোত বিবাহযোগ্য পাত্ৰ বিমলৰ উপস্থিতিত ৰেখাৰ অন্তৰত যি ভালপোৱা, সপোন আৰু আবেগ ক্ৰিয়া কৰিছিল সেয়া স্বাভাৱিক ৰূপতেই অংকিত হৈছে। ‘ঢেঁকীৰ সৰগ’ গল্পটোতো ভাবী স্বামীৰ উপস্থিতিত স্মৃতিৰ মনত সৃষ্টি হোৱা অনুৰাগ নাৰীমনৰ স্বাভাৱিক প্ৰকাশ। ‘মধ্যৰত্নিনী’ গল্পটোতো বিমলে ৰেখাৰ সলনি বৌৱেকক ভালপোৱা কথাষাৰ জানি ৰেখাই মৰ্মস্তুদ আঘাত পাইছিল। আশাহত নাৰীৰ মনোবেদনা চৰিত্ৰটোৰ মাজত বিচাৰি পোৱা যায়। তেওঁৰ গল্পত উচ্চশিক্ষিতা স্পষ্টবাদী নাৰীৰ চৰিত্ৰও আমি দেখিবলৈ পাবোঁ। ‘আকাশ ছোৱা’ গল্পৰ মাধুৰী তেনেকুৱা এগৰাকী সুন্দৰ কলাসুলভ মনৰ স্পষ্টবাদী ছোৱালী।

অবাঞ্ছিতভাৱে নাৰীৰ জীৱনলৈ কেতিয়া দুখৰ অমানিশা নামি আহে, আৰ্থিক অভাৱ-অনাটন, আত্মীয় স্বজনৰ অৱজ্ঞা, প্ৰৰঞ্চনা, মৃত্যু আদি জীৱনৰ নানা বিপৰ্যয়ৰ মুহূৰ্ত্ততো নাৰীয়ে সততা আৰু সাহসেৰে থিয় হৈ থাকিব পাৰে। দুখ-দৈন্যতাৰ মাজতো নিজৰ সততাক সযতনে ৰক্ষা কৰা মহিয়সী নাৰীৰ চৰিত্ৰ নিৰুপমা বৰগোহাঞিৰ গল্পত দেখিবলৈ পোৱা যায়। ‘সতী’ গল্পটোৰ ‘চম্পা’ তেনেকুৱা এটি চৰিত্ৰ। চম্পাই দিনৰ দিনটো ইঘৰ-সিঘৰত কাম কৰি পেট প্ৰৱৰ্তন কৰে, আৰু আনফালে কেচুৱাটোকো পোহপাল দিয়ে। লঘোনে থাকিলেও তাই অসৎ পথ অৱলম্বন কৰিব নোৱাৰে। চম্পাৰ চাৰিত্ৰিক মহত্ব গল্পকাৰে গল্পটোত সুন্দৰভাৱে দাঙি ধৰিছে। ‘উৎসৱ’ গল্পৰ কুহিলা বায়ো জীয়াই থকাৰ কঠোৰ পৰিস্থিতিৰ মুখামুখি হোৱা এগৰাকী মহিলা।

সামৰণি :

এইদৰে নিৰুপমা বৰগোহাঞিৰ চুটি গল্পত নাৰী জীৱনৰ বিভিন্ন ৰূপ বৰ্ণিত হোৱা দেখিবলৈ পোৱা যায়। নাৰীয়ে জীৱনৰ বিভিন্ন স্তৰত প্ৰদৰ্শন কৰা বৈশিষ্ট্যৰাজিৰে তেওঁৰ গল্প ভৰপূৰ। জীৱনৰ কিছুমান বিশেষ মুহূৰ্ত্তত নাৰীমনৰ বহুসময়তা বা ভাব-আবেগ মূৰ্ত্ত হৈ উঠে। গল্পকাৰে নিৰপেক্ষ দৃষ্টিভংগীৰে নাৰীৰ দোষ-ত্ৰুটিৰে ভৰা পদক্ষেপ বিলাকৰ ওপৰত দৃষ্টি নিক্ষেপ কৰিছে। এইগৰাকী গল্পকাৰে নিজৰ সৃষ্টিৰ মাধ্যমেদি অসমীয়া গল্প-সাহিত্যৰ ক্ষেত্ৰখনত এখনি সুকীয়া স্থান অধিকাৰ কৰিবলৈ সক্ষম হৈছে। মানৱীয় অনুভূতিৰ গভীৰতা আৰু সৰ্বসাধাৰণ মানুহৰ প্ৰতি সহানুভূতিশীল দৃষ্টিভংগী এইগৰাকী গল্পকাৰৰ গল্পৰ এটি মনকৰিবলগীয়া বিশেষত্ব। নিৰুপমা বৰগোহাঞিৰ গল্পত পাৰিবাৰিক আৰু সামাজিক জীৱনৰ প্ৰাত্যহিক সমস্যাৰাজিয়ে বিশেষভাৱে প্ৰাধান্য লাভ কৰিছে। তেওঁ গল্প ৰচনা কৰাৰ লগতে অসমীয়া সাহিত্যত এগৰাকী ঔপন্যাসিক হিচাপেও অধিক

পৰিচিত। মানৱ জীৱনৰ বিভিন্ন ঘটনাৰাজিক তেওঁ গল্পৰ মাজেৰে বসোন্তীৰ্ণ ভাষাত দাঙি ধৰিবলৈ আন্তৰিক প্ৰয়াস কৰিছে। মানৱ মনৰ হৰ্ষ-বিষাদ, প্ৰেম, বিৰহ-বেদনা, প্ৰভৃতি মানৱীয় অনুভূতিৰাজি অতি সাৰ্থকভাৱে চিত্ৰিত কৰি গল্পকাৰে পাঠকৰ দৃষ্টি আকৰ্ষণ কৰিবলৈ সক্ষম হৈছে। নিৰুপমা বৰগোহাঞিৰ গল্পসমূহ মনোৰম ৰচনাশৈলী আৰু চৰিত্ৰ সৃষ্টিৰ অসাধাৰণ দক্ষতাৰে গল্পসমূহ অধিক মনোগ্ৰাহী হৈ পৰিছে। জীৱনৰ বৈচিত্ৰ্য আৰু চৰিত্ৰৰ বৈচিত্ৰ্যতাই এইগৰাকী গল্পকাৰৰ সমাজ জীৱনৰ সৈতে থকা বিস্তৃত পৰিচয়ৰ স্বাক্ষৰ বহন কৰিছে।

প্ৰসংগ পুথি

- ১। শৰ্মা, সত্যেন্দ্ৰ নাথ : অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত— প্ৰকাশক, সৌমাৰ প্ৰকাশ, বিহাবাৰী, গুৱাহাটী- ১৯৮১।
- ২। ভট্টাচাৰ্য, বসন্ত কুমাৰ : অসমীয়া চুটি গল্পৰ সুবাস, প্ৰকাশক, শ্ৰীসুৰেন্দ্ৰ চন্দ্ৰ বৈশ্য।
- ৩। বৰুৱা, প্ৰহ্লাদ কুমাৰ :- অসমীয়া চুটি গল্পৰ অধ্যয়ন, প্ৰকাশক, শ্ৰীপ্ৰদ্যুৎ হাজৰিকা, বনলতা, ১৯৯৫।

বড়ো জনগোষ্ঠীৰ পৰিচয় আৰু ভাষাৰ মূল (বাক্সা জিলাৰ বিশেষ উল্লেখন সহ)

ড° তৰালি বড়ো

সাৰাংশ :

বড়ো জনগোষ্ঠীৰ পৰিচয় আৰু ভাষাৰ মূল (বাক্সা জিলাৰ বিশেষ উল্লেখন সহ)

ভাষাই সাংস্কৃতিক, ব্যাকৰণিক আৰু ব্যক্তিগত জ্ঞানৰ জৰিয়তে এটা জাতিৰ প্ৰকৃত পৰিচয় দাঙি ধৰাত মুখ্য ভূমিকা পালন কৰে। এই অধ্যয়নৰ জৰিয়তে বড়ো জনগোষ্ঠীৰ বড়ো জনগোষ্ঠীৰ সাংস্কৃতিক, ব্যাকৰণিক আৰু প্ৰকৃত পৰিচয় দাঙি ধৰাৰ ক্ষেত্ৰত বড়ো ভাষাই কেনে দৰে ভূমিকা পালন কৰি আহিছে তাক সন্ধান কৰিবলৈ চেষ্টা কৰা হ'ব। এই আলোচনাৰ মাধ্যমেৰে বড়ো ভাষাই বাথৌ ধৰ্ম, বাগোকুমা, খাউৰি জানাই আৰু কাৰসীনাই এই সাংস্কৃতিক দিশসমূহৰ বিষয়ে আলোচনা কৰি আহিছে। একেদৰে বড়ো ভাষাৰ জৰিয়তে ব্যাকৰণিক দিশসমূহ উদঙাই দিয়াত সহায়তা কৰিছে। বড়ো জনগোষ্ঠীৰ ঐতিহাসিক আৰু বংশ পৰিচয় দাঙি ধৰাত ভাষাই নিজৰ লক্ষ্যত উপনীত হৈছে। এই অধ্যয়নৰ দ্বাৰা বড়ো জনগোষ্ঠীৰ পৰিচয় উলিওৱাত সহায় হ'ব বুলিও অনুমান কৰা হৈছে।

অৱতৰণিকা :

অসমক ভাৰতবৰ্ষৰ ক্ষুদ্ৰ সংস্কৰণ বোলা হয়। ভাৰতবৰ্ষত যেনেদৰে বিভিন্ন জনগোষ্ঠী, বিভিন্ন সংস্কৃতি আৰু বিভিন্ন ভাষা-ভাষীৰ সমন্বয় ঘটিছে, সেইদৰে অসমতো বিভিন্ন জনগোষ্ঠী, বিভিন্ন সংস্কৃতি আৰু বিভিন্ন ভাষা-ভাষীৰ সমন্বয় ঘটিছে। সুনীতা কুমাৰ চেটাৰ্জীয়ে সেয়েহে “India as a meeting place of Races, Language and Culture” বুলি অভিহিত কৰিছে। অসমৰ ক্ষেত্ৰতো সেই একে কথাই বজে। ইয়াত অষ্ট্ৰিক, চীন-তীব্বতীয়, আৰ্য আৰু দ্ৰাবিড় ভাষা পৰিয়ালৰ লোকসকলে একেলগে বসবাস কৰি নিজ নিজ ভাষা-সংস্কৃতি অক্ষুণ্ণ ৰাখিছে। অৱশ্যে, এই কথাও অনস্বীকাৰ্য্য যে এই ভাষা-ভাষীৰ লোকসকলৰ যুগ যুগ ধৰি সহায়স্থানৰ ফলত তেওঁলোকৰ ভাষা-সংস্কৃতিৰ স্বকীয় বৈশিষ্ট্যবোৰ কিছু পৰিমাণে বিঘ্নিত হৈছে। তথাপি বৰ্তমান এই জনগোষ্ঠীসমূহে যিবোৰ বৈশিষ্ট্য অক্ষুণ্ণ ৰাখিব পাৰিছে সেইবোৰেই সুকীয়া সুকীয়া গোষ্ঠীগত ভাষা-সংস্কৃতি বুলি পৰিচয় দিবলৈ সক্ষম হৈছে। পি.চি.চৌধুৰীয়ে উল্লেখ কৰিছে যে :—

"Assam is, as it were, an anthropological museum with varied socio religious system."

চীন তীব্বতীয় ভাষাগোষ্ঠীৰ অন্তৰ্গত বড়ো জনগোষ্ঠী ব্ৰহ্মপুত্ৰ উপত্যকাত বসবাস কৰা বিভিন্ন জনগোষ্ঠীসমূহৰ ভিতৰত এক উল্লেখনীয় জনগোষ্ঠী। নৃতাত্ত্বিক দিশৰ পৰা এই জনগোষ্ঠীক সম্বোলীয় বুলি অভিহিত কৰা হৈছে। সম্বোলীয় জনগোষ্ঠীৰ আদিম বাসস্থান চীনৰ হোৰাংহো আৰু ইয়াংচিকিয়াং নদীৰ উপত্যকা বুলি পণ্ডিতসকলে ঠাৱঁৰ কৰিছে। সুনীতি কুমাৰ চেটাৰ্জীয়ে ভাষাতাত্ত্বিক দিশৰ পৰা বিশ্লেষণ কৰি এনেদৰে মন্তব্য আগবঢ়াইছে—

"The areas of characterisation for the primitive sino-Tibetan speech appears to have been North Western China between the head waters of the Huang Ho and the Yang tszeekiang rivers.

গ্ৰীয়াৰছলেণ্ডে এনেদৰে উল্লেখ কৰিছে—

"The upper courses of the Yangtse and the Huang ho in North-West China were the original home of the Tibeto Busman races."

কালক্ৰমত মল্লোদীয় জনগোষ্ঠীৰ লোকসকলে আদিম বাসস্থানৰ পৰা প্ৰব্ৰজিত হৈ অসমৰ ব্ৰহ্মপুত্ৰ উপত্যকাৰ লগতে সমগ্ৰ উত্তৰ পূৰ্বাঞ্চলত সিঁচৰিত হৈ পৰে। এই মল্লোদীয়সকলৰ প্ৰব্ৰজন সম্পৰ্কেও ৰাজমোহন নাম, সুনীতি কুমাৰ চেটাৰ্জী, গ্ৰীসার্থন, কনকলাল, বৰুৱা, বীৰেন্দ্ৰ নাৰায়ন মজুমদাৰ, লীলা গগৈ, আদি পণ্ডিতসকলে মন্তব্য আগবঢ়াইছে।

২০০৩ চনলৈ অসমৰ জিলাৰ সংখ্যা ২৩ খন আছিল। পৰৱৰ্তী সময়ত অসমৰ বিভিন্ন জনগোষ্ঠীয়ে অঞ্চল বিচৰাৰ ফলত ৰাজ্যখনৰ ভিতৰত কেইবাখনো স্বতন্ত্ৰ আঞ্চলিক পৰিষদৰ গঠন হয়। নামনি অসমৰ বড়ো জনবসতি পূৰ্ণ অঞ্চল অন্তৰ্ভুক্ত কৰি এখন সুকীয়া বি.টি.এ.ডি. (বড়োলেণ্ড টেৰিটোৰিয়েল অট'নমাছ ডিষ্ট্ৰিক) গঠন কৰা হয়। বড়ো স্বায়ত্ব পৰিষদৰ অন্তৰ্ভুক্ত ৪ খন জিলাৰ ভিতৰত এখন জিলাই হ'ল বাক্সা জিলা। এই জিলাৰ অন্তৰ্গত বড়ো জনগোষ্ঠীয় লোকসকলৰ মূল আৰু ভাষা সম্পৰ্কে আলোচনা আগবঢ়োৱাই হৈছে গৱেষণা পত্ৰখনিৰ মূল বিষয়বস্তু।

০.০১ প্ৰস্তাৱিত গৱেষণা পত্ৰখনিৰ ক্ষেত্ৰ :-

২০০৩ চনৰ ১৩ ফেব্ৰুৱাৰী তাৰিখে নামনি অসমক বড়ো অধ্যাষিত অঞ্চলসমূহক লৈ বি.টি.এ.ডি. (বড়োলেণ্ড টেৰিটোৰিয়েল অট'নমাছ ডিষ্ট্ৰিক) গঠন কৰা হয়। এই বি.টি.এ.ডি. এলেকাৰ ৪ খন জিলা হ'ল- কোকৰাঝাৰ, চিৰাঁ, বাক্সা আৰু ওদালগুৰি। ২০০৩ চনৰ অক্টোবৰ মাহত বাক্সা নামেৰে নামাকৰণ কৰি এই জিলা খন ঘোষণা কৰা হয় আৰু ২০০৪ চনৰ ১ জুনৰ পৰা আনুষ্ঠানিকভাৱে এই জিলাৰ কাম-কাজৰ আৰম্ভণি কৰা হয়। বাক্সা জিলাৰ ভিতৰত নলবাৰীৰ লগতে বৰপেটা, কামৰূপ, আৰু দৰং জিলাৰ কিছু অংশ সোমাই পৰিছে। অবিভক্ত নলবাৰী জিলাৰ গাৱঁৰ সংখ্যা আছিল ৮২৭ আৰু বৰ্তমান ইয়াৰ সংখ্যা ৪৮১ খন। বাকীখিনি বাক্সা জিলাত সোমাই পৰিছে। মাটিকালিৰ ফালৰ পৰাও পূৰ্বৰ নলবাৰী জিলা প্ৰায় আধা হৈ পৰিছে। পূৰ্বতে নলবাৰী জিলাৰ মুঠ মাটিকালি আছিল চপ্তজ্জৰ্গ কিলোমিটাৰ বা ২,২৫,৭০০ হেক্টৰ, ইয়াৰে প্ৰায় দুই-তৃতীয়াংশ

অঞ্চল বাক্সা জিলাৰ অন্তৰ্গত বৰ্তমান বাক্সা মুঠ মাটিকালি ২৪০০ বৰ্গ কিলোমিটাৰ। আলোচনাচক্ৰৰ বাবে প্ৰস্তুত কৰি উলিওৱা গৱেষণা পত্ৰখনিত সমগ্ৰ বাক্সা জিলাখনক লৈ ক্ষেত্ৰভিত্তিক অধ্যয়ন কৰাৰ প্ৰয়াস কৰা হৈছে।

০.০২ প্ৰস্তাৱিত গৱেষণা পত্ৰখনিৰ বিষয়বস্তু :-

বি.টি.এ.ডি. এলেকাৰ বাক্সা জিলাৰ বড়ো জনগোষ্ঠীয়ে লোকসকলৰ মূল বিচাৰ কৰা আৰু বড়ো ভাষাৰ পৰিচয় দাঙি ধৰা হ'ল গৱেষণা পত্ৰখনিৰ মূল বিষয়বস্তু।

০.০৩ প্ৰস্তাৱিত গৱেষণা পত্ৰখনিৰ উদ্দেশ্য আৰু তাৎপৰ্য্য :-

গৱেষণা পত্ৰখনিত দুটা উদ্দেশ্য আৰু তাৎপৰ্য্য আগত ৰাখি প্ৰস্তুত কৰা হৈছে—

- (ক) বাক্সা জিলাৰ বড়ো জনগোষ্ঠীয় লোকসকলৰ পৰিচয় আৰু তেওঁলোক ক'ৰ পৰা হৈ অসমলৈ আহিল অৰ্থাৎ বড়ো জনগোষ্ঠীৰ মূল পৰিচয় দাঙি ধৰা হ'ল গৱেষণা পত্ৰখনিৰ প্ৰথম উদ্দেশ্য।
- (খ) বড়ো ভাষা প্ৰকৃততে কোন ভাষা পৰিয়ালৰ অন্তৰ্ভুক্ত আৰু বৰ্তমান এই ভাষাৰ গুৰুত্ব আৰু মৰ্যাদা দাঙি ধৰা গৱেষণা পত্ৰখনিৰ দ্বিতীয় উদ্দেশ্য।

মোৰ দৃষ্টিভঙ্গীত দুয়োটা উদ্দেশ্যই তাৎপৰ্য্যপূৰ্ণ আৰু ই বড়ো জনগোষ্ঠীৰ পৰিচয় দাঙি ধৰাৰ ক্ষেত্ৰত যথেষ্ট।

০.০৪ প্ৰস্তাৱিত গৱেষণা পত্ৰখনিৰ পদ্ধতি :-

বাক্সা জিলাৰ বড়ো জনগোষ্ঠীয়ে লোকসকলৰ মূল আৰু ভাষা সম্পৰ্কে প্ৰস্তুত কৰি উলিওৱা গৱেষণা পত্ৰখনিত বিশ্লেষণাত্মক পদ্ধতি গ্ৰহণ কৰা হৈছে

০.০৫ প্ৰস্তাৱিত গৱেষণা পত্ৰখনিৰ পৰিসৰ :-

আলোচনা চক্ৰৰ বাবে প্ৰস্তুত কৰি উলিওৱা গৱেষণা পত্ৰখনিত বড়ো জনগোষ্ঠীৰ কেবল মূল আৰু ভাষা সম্পৰ্কে বিচাৰ কৰা চেষ্টা কৰা হৈছে।

১.০০ বাক্সা জিলাৰ বড়ো জনগোষ্ঠীয় লোক সকলৰ মূল :-

এটা কথা উল্লেখনীয় যে সামগ্ৰীকভাৱে অসমীয়া অভিধাই এটা সময়ত বড়ো জনগোষ্ঠীকো সামৰি লৈছে। কিন্তু, পৰৱৰ্তী সময়ত তেওঁলোকৰ জাতীয় পৰিচয় স্পষ্ট হৈ উঠাৰ লগে লগে বৃহত্তৰ অসম বা অসমীয়াৰ অংশীদাৰ সত্ত্বেও এক সুকীয়া জনগোষ্ঠী হিচাপে তেওঁলোকক বিবেচনা কৰা হৈছে। একেদৰে বড়ো ভাষিক বা জাতীয় পৰিচয়ৰ ভিতৰত ৰাভা, ডিমাচা, লালুং, গাৰো আদিকো সামৰি লৈছিল যদিও বাকীসকলো বৰ্তমান নিজ নিজ পৰিচয় প্ৰতিষ্ঠাৰ সংগ্ৰামত ব্ৰতী। সেয়েহে গৱেষণা পত্ৰখনিত অকল বড়োভাষী সকলেহে সামৰি লোৱা হৈছে।

বড়ো জাতিৰ ইতিহাস প্ৰব্ৰজনৰ ইতিহাস। ভাৰতীয় সভ্যতাই স্বকীয় গঢ় লোৱাৰ পিছত ভাৰতবৰ্ষলৈ অহা সম্ভাৰীয়া তথা চীন তিব্বতীয় ভাষা-ভাষী কিৰাত সকলৰ আগমন সম্পৰ্কে সুনীতি কুমাৰ চট্টোপাধ্যায়ে

লিখিছে, “অষ্ট্ৰিক, দ্ৰাবিড় আৰু ইণ্ডো-ইউৰোপীয় ভাষা-ভাষী আৰু গোষ্ঠীৰ ফালৰ পৰা প্ৰাক্ অষ্ট্ৰেলীয়, ভূমধ্য সাগৰীয় নদীক, আলপাইন আৰু দিনাৰিকৰ সংমিশ্ৰনেই ভাৰতবাসী আৰু সিহঁতেই ভাৰতীয় সভ্যতা গঢ়ি তুলিছে। এই সভ্যতাই স্পষ্ট ৰূপ আৰু স্বকীয় গঢ় লোৱাৰ পিচত খৃষ্টপূৰ্ব এহেজাৰ বছৰৰ মাজভাগত আন এবিধ নতুন গোষ্ঠীৰ আৰু ভাষা-সংস্কৃতিৰ মানুহ ভাৰতলৈ আহিল। সেয়া হ’ল মঙ্গোলীয় চীন তিব্বতীয় ভাষা-ভাষী কিৰাতসকল কিন্তু, তেওঁলোকে মাত্ৰ ভাৰতৰ উত্তৰ আৰু উত্তৰ-পূৰ্বৰ দাঁতিকাষৰীয়া অঞ্চলৰ সীমা চুইছিল আৰু তেওঁলোকৰ প্ৰভাৱ সীমাবদ্ধ আছিল।

অৰ্থাৎ, যিটো সময়ত হিন্দু নাইবা অষ্ট্ৰিক দ্ৰাবিড়ীয় আৰ্য সংস্কৃতিৰ ভেটি স্পষ্ট ৰূপত প্ৰতিষ্ঠিত হৈছিল সেইসময়ত অইন এটা জাতি গোষ্ঠী (ভাষিক সাংস্কৃতিক গোট) মঙ্গলয়ড চীন-তিব্বতীয় জনগোষ্ঠীৰ অৱস্থিতি ও ভাৰতবৰ্ষত অনুভৱ কৰা যায়।

মঙ্গোলীয় সকলেই যে কিৰাত সেইকথা যজুৰ্বেদ, অথৰ্ববেদ, ৰামায়ন (বনপৰ্ব, সভাপৰ্ব) আদি মহাগ্ৰন্থ উল্লেখিত হৈছে, যোগিনীতন্ত্ৰ আৰু কালিকা পুৰাণতো প্ৰাচীন কামৰূপৰ ধৰ্ম কৈৰাতজ আৰু এই পূৰ্বোত্তৰ সীমান্ত অঞ্চল ‘কিৰাত ভূমি’ নামে প্ৰখ্যাত বুলি বাণীকান্ত কাকতিয়ে পুৰণি কামৰূপৰ ধৰ্ম সম্পৰ্কীয় গ্ৰন্থত বিতং আলোচনা কৰিছে। ছিলকিন লেবি-এ লৰ্বপ্ৰথমে সংগোলীয় নৃ-গোষ্ঠীৰ প্ৰজাতিগত বৈশিষ্ট্যৰ সৈতে কিৰাতসকলৰ সাদৃশ্যৰ কথা (Sylvan Levi : Nepal, Vol, III P75 ff Chatterjy) কোৱা বুলি নবীনচন্দ্ৰ শৰ্মাই উল্লেখ কৰিছে। সুনীতি কুমাৰ চট্টোপাধ্যায়ে ‘কিৰাত’ শব্দৰ উদ্ভৱ আৰু বিকাশ একেদৰে দেখুৱাইছে কিৰাত বৃত্ত (Kirata-Vrta=those who behave like Kiratas, cruel & stingy people)> কিৰাত বট্ট (Kirata - Vatta)> কিৰাৱট (Kiravata)> কিৰাত (Kiret)>কিৰেট। হিন্দু সদাগৰ অৰ্থত (A Hindu merchant) কিৰাত শব্দৰ প্ৰচলন উত্তৰ প্ৰদেশ, ৰাজস্থান, মধ্যপ্ৰদেশ আৰু মহাৰাষ্ট্ৰৰ ‘বেৰাৰ’ত পোৱা গৈছে। পঞ্জাবতো বন নিবাসী উপত্যকাবাসী (a dalesmen, a forester) অৰ্থত কিৰাত শব্দৰ প্ৰচলন আছে। পশ্চিম পঞ্জাবত আকৌ সংখ্যালঘু হিন্দুসকলক মহম্মেদান (Muhammadan) সকলে Kirad বুলিছে। বাংলা ভাষাতো সুদখোৰ মহাজন বা ধাৰ দি সুদ লোৱাজনক বুজাবৰ বাবে Kirat বা Kiret শব্দৰ প্ৰচলন থকাৰ কথা চট্টোপাধ্যায়ে উল্লেখ কৰিছে।

চট্টোপাধ্যায়ৰ মতে — ‘কিৰাত’ শব্দই ভাৰতবৰ্ষৰ উত্তৰ-পূৰ্ব অঞ্চল আৰু বিশেষকৈ হিমালয়ৰ পাৰ্বত্য অঞ্চলত বসবাস কৰা অনা-আৰ্যজাতিগোষ্ঠীৰ লোককে সূচায়, যিসকল মূলতঃ সম্বোলয়ড গোষ্ঠীৰ অন্তৰ্গত। এই কিৰাতসকল চীনা, ভোট বা তিব্বতীয় আৰু অইন সম্বোলয়ড গোষ্ঠীৰ লোকসকলৰ লগত সম্পৰ্কিত।

সম্বোলীয়সকল তিনিফালেদি ভাৰতত সোমাইছিল, এভাগ সোমাইছিল উত্তৰ বংগ, প্ৰাচীন বিদেহ, সিথিলা, বা বিহাৰৰ উত্তৰ-পশ্চিম ফালেদি। দ্বিতীয়ভাগে ব্ৰহ্মপুত্ৰৰ উত্তৰ পূৰ্বৰ শাখাবোৰেদি সোমাই পাহাৰৰ নামনিত সৰু সৰু ৰাজ্য স্থাপন কৰিছিল। তৃতীয় ভাগটোৱে দক্ষিণ-পূৰ্ব কোণেদি, যিবোৰৰ সবহভাগেই পূৰ্ব পাকিস্তানৰ অন্তৰ্গত তথা হিন্দু ৰাজ্য ত্ৰিপুৰা আদিত ৰাজ্য স্থাপন কৰি পশ্চিম বংগ আদিত সভ্যতা-সংস্কৃতি বিস্তাৰ কৰিছিল।

সম্বোলয়ড সকলৰ গা সাধাৰণতে হালধীয়া বৰণৰ, নাক চেপেটা, গাল হাড় উঠাঙা, মুখ বহল, গাৰ তুলনাত ভৰি প্ৰায় আধাহে দীঘল। মহাভাৰতৰ বনপৰ্ব (৩৫/২)- তো কিৰাতসকলৰ দেহৰ বৰণ সোণ হালধীয়া (কৈৰাতং বেয়ং আস্থায় কাথানক্ৰম- সপ্ৰিতম্) বুলি কোৱা হৈছে। গৱেষক কামেশ্বৰ ব্ৰহ্মাই বড়োসকলৰ আঁতঁগুৰি সম্পৰ্কে এনেদৰে লিখিছে, ‘বড়োসকল সম্বোলীয় জনগোষ্ঠীৰ এটা ঠাল যিসকলক হিমালয়ৰ

উত্তৰফালে তথা চীনদেশৰ পশ্চিমত অৱস্থিত এখন দেশত বসবাস কৰা বুলি কোৱা হয়। সেই দেশ বা অঞ্চল 'বোৰ্ড' বুলি জনাজাত। 'বোৰ্ড' শব্দৰ অৰ্থ আবাসভূমি বুলি ধৰা হয়।

এই প্ৰসংগত নবীন চন্দ্ৰ শৰ্মাৰ এটি প্ৰবন্ধৰ কিয়দংশ প্ৰনিধানযোগ্যঃ

'বড়ো' পদটোৱে ইংগিত দিয়ে যে তেওঁলোক তিব্বতৰ পৰা অসমলৈ আহিছে (Gaswami 1957)
'বড়ো'

১.০০ বাক্সা জিলাৰ বড়ো জনগোষ্ঠীয় লোক সকলৰ মূল :

এটা কথা উল্লেখনীয় যে সামগ্ৰীকভাৱে অসমীয়া অভিধাই এটা সময়ত বড়ো জনগোষ্ঠীকো সামৰি লৈছে। কিন্তু, পৰৱৰ্তী সময়ত তেওঁলোকৰ জাতীয় পৰিচয় স্পষ্ট হৈ উঠাৰ লগে লগে বৃহত্তৰ অসম বা অসমীয়াৰ অংশীদাৰ সত্ত্বেও এক সুকীয়া জনগোষ্ঠী হিচাপে তেওঁলোকক বিবেচনা কৰা হৈছে। একেদৰে বড়ো ভাষিক বা জাতীয় পৰিচয়ৰ ভিতৰত ৰাভা, ডিমাচা, লালুং, গাৰো আদিকো সামৰি লৈছিল যদিও বাকীসকলো বৰ্তমান নিজ নিজ পৰিচয় প্ৰতিষ্ঠাৰ সংগ্ৰামত ব্ৰতী। সেয়েহে গৱেষণা পত্ৰখনিত অকল বড়োভাষী সকলেহে সামৰি লোৱা হৈছে।

বড়ো জাতিৰ ইতিহাস প্ৰব্ৰজনৰ ইতিহাস। ভাৰতীয় সভ্যতাই স্বকীয় গঢ় লোৱাৰ পিছত ভাৰতবৰ্ষলৈ অহা সম্ভেলীয় তথা চীন তিব্বতীয় ভাষা-ভাষী কিৰাত সকলৰ আগমন সম্পৰ্কে সুনীতি কুমাৰ চট্টোপাধ্যায়ে লিখিছে, "অষ্ট্ৰিক, দ্ৰাবিড় আৰু ইণ্ডো-ইউৰোপীয় ভাষা-ভাষী আৰু গোষ্ঠীৰ ফালৰ পৰা প্ৰাক্ অষ্ট্ৰেলীয়, ভূমধ্য সাগৰীয় নদীক, আলপাইন আৰু দিনাৰিকৰ সংমিশ্ৰনেই ভাৰতবাসী আৰু সিহঁতেই ভাৰতীয় সভ্যতা গঢ়ি তুলিছে। এই সভ্যতাই স্পষ্ট ৰূপ আৰু স্বকীয় গঢ় লোৱাৰ পিচত খৃষ্টপূৰ্ব এহেজাৰ বছৰৰ মাজভাগত আন এবিধ নতুন গোষ্ঠীৰ আৰু ভাষা-সংস্কৃতিৰ মানুহ ভাৰতলৈ আহিল। সেয়া হ'ল মঙ্গোলীয় চীন তিব্বতীয় ভাষা-ভাষী কিৰাতসকল কিন্তু, তেওঁলোকে মাত্ৰ ভাৰতৰ উত্তৰ আৰু উত্তৰ-পূৰ্বৰ দাঁতিকাষৰীয়া অঞ্চলৰ সীমা চুইছিল আৰু তেওঁলোকৰ প্ৰভাৱ সীমাবদ্ধ আছিল।

অৰ্থাৎ, যিটো সময়ত হিন্দু নাইবা অষ্ট্ৰিক দ্ৰাবিড়ীয় আৰ্য সংস্কৃতিৰ ভেটি স্পষ্ট ৰূপত প্ৰতিষ্ঠিত হৈছিল সেইসময়ত অইন এটা জাতি গোষ্ঠী (ভাষিক সাংস্কৃতিক গোট) মঙ্গলয়ড চীন-তিব্বতীয় জনগোষ্ঠীৰ অৱস্থিতি ও ভাৰতবৰ্ষত অনুভৱ কৰা যায়।

মঙ্গোলীয় সকলেই যে কিৰাত সেইকথা যজুৰ্বেদ, অথৰ্ববেদ, ৰামায়ন (বনপৰ্ব, সভাপৰ্ব) আদি মহাগ্ৰন্থ উল্লেখিত হৈছে, যোগিনীতন্ত্ৰ আৰু কালিকা পুৰাণতো প্ৰাচীন কামৰূপৰ ধৰ্ম কৈৰাতজ আৰু এই পূৰ্বোত্তৰ সীমান্ত অঞ্চল 'কিৰাত ভূমি' নামে প্ৰখ্যাত বুলি বাণীকান্ত কাকতিয়ে পুৰণি কামৰূপৰ ধৰ্ম সম্পৰ্কীয় গ্ৰন্থত বিতং আলোচনা কৰিছে। ছিলকিন লেবি-এ লৰ্বপ্ৰথমে সংগোলীয় নৃ-গোষ্ঠীৰ প্ৰজাতিগত বৈশিষ্ট্যৰ সৈতে কিৰাতসকলৰ সাদৃশ্যৰ কথা (Sylvan Levi : Nepal, Vol, III P75 ff Chatterjy) কোৱা বুলি নবীনচন্দ্ৰ শৰ্মাই উল্লেখ কৰিছে। সুনীতি কুমাৰ চট্টোপাধ্যায়ে 'কিৰাত' শব্দৰ উদ্ভৱ আৰু বিকাশ একেদৰে দেখুৱাইছে কিৰাত বৃত্ত (Kirata-Vrta=those who behave like Kiratas, cruel & stingy people)> কিৰাত বট্ট (Kirata - Vatta)> কিৰাৱট (Kiravata)> কিৰাত (Kiret)>কিৰেট। হিন্দু সদাগৰ অৰ্থত (A Hindu merchant) কিৰাত শব্দৰ প্ৰচলন উত্তৰ প্ৰদেশ, ৰাজস্থান, মধ্যপ্ৰদেশ আৰু মহাৰাষ্ট্ৰৰ 'বেৰাৰ'ত পোৱা গৈছে।

পঞ্জাবতো বন নিবাসী উপত্যকাবাসী (a dalesmen, a forester) অৰ্থত কিৰাত শব্দৰ প্ৰচলন আছে। পশ্চিম পঞ্জাবত আকৌ সংখ্যালঘু হিন্দুসকলক মহম্মদান (Muhammadan) সকলে Kirad বুলিছে। বাংলা ভাষাতো সুদখোৰ মহাজন বা ধাৰ দি সুদ লোৱাজনক বুজাবৰ বাবে Kirat বা Kiret শব্দৰ প্ৰচলন থকাৰ কথা চট্টোপাধ্যায়ে উল্লেখ কৰিছে।

চট্টোপাধ্যায়ৰ মতে — ‘কিৰাত’ শব্দই ভাৰতবৰ্ষৰ উত্তৰ-পূৰ্ব অঞ্চল আৰু বিশেষকৈ হিমালয়ৰ পাৰ্বত্য অঞ্চলত বসবাস কৰা অনা-আৰ্যজাতিগোষ্ঠীৰ লোককে সূচায়, যিসকল মূলতঃ সম্বলয়ড গোষ্ঠীৰ অন্তৰ্গত। এই কিৰাতসকল চীনা, ভোট বা তিব্বতীয় আৰু অইন সম্বলয়ড গোষ্ঠীৰ লোকসকলৰ লগত সম্পৰ্কিত।

সম্বলীয়সকল তিনিফালেদি ভাৰতত সোমাইছিল, এভাগ সোমাইছিল উত্তৰ বংগ, প্ৰাচীন বিদেহ, সিথিলা, বা বিহাৰৰ উত্তৰ-পশ্চিম ফালেদি। দ্বিতীয়ভাগে ব্ৰহ্মপুত্ৰৰ উত্তৰ পূৰ্বৰ শাখাবোৰেদি সোমাই পাহাৰৰ নামনিত সৰু সৰু ৰাজ্য স্থাপন কৰিছিল। তৃতীয় ভাগটোৱে দক্ষিণ-পূৰ্ব কোণেদি, যিবোৰৰ সৰহভাগেই পূৰ্ব পাকিস্তানৰ অন্তৰ্গত তথা হিন্দু ৰাজ্য ত্ৰিপুৰা আদিত ৰাজ্য স্থাপন কৰি পশ্চিম বংগ আদিত সভ্যতা-সংস্কৃতি বিস্তাৰ কৰিছিল।

সম্বলয়ড সকলৰ গা সাধাৰণতে হালধীয়া বৰণৰ, নাক চেপেটা, গাল হাড় উঠা, মুখ বহল, গাৰ তুলনাত ভৰি প্ৰায় আধাহে দীঘল। মহাভাৰতৰ বনপৰ্ব (৩৫/২)- তো কিৰাতসকলৰ দেহৰ বৰণ সোণ হালধীয়া (কৈৰাতং বেয়ং আস্থায় কাথানক্ৰম- সপ্ৰিতম) বুলি কোৱা হৈছে। গৱেষক কামেশ্বৰ ব্ৰহ্মই বড়োসকলৰ আঁতিগুৰি সম্পৰ্কে এনেদৰে লিখিছে, ‘বড়োসকল সম্বলীয় জনগোষ্ঠীৰ এটা ঠাল যিসকলক হিমালয়ৰ উত্তৰফালে তথা চীনদেশৰ পশ্চিমত অৱস্থিত এখন দেশত বসবাস কৰা বুলি কোৱা হয়। সেই দেশ বা অঞ্চল ‘বোৰ্ড’ বুলি জনাজাত। ‘বোৰ্ড’ শব্দৰ অৰ্থ আবাসভূমি বুলি ধৰা হয়।

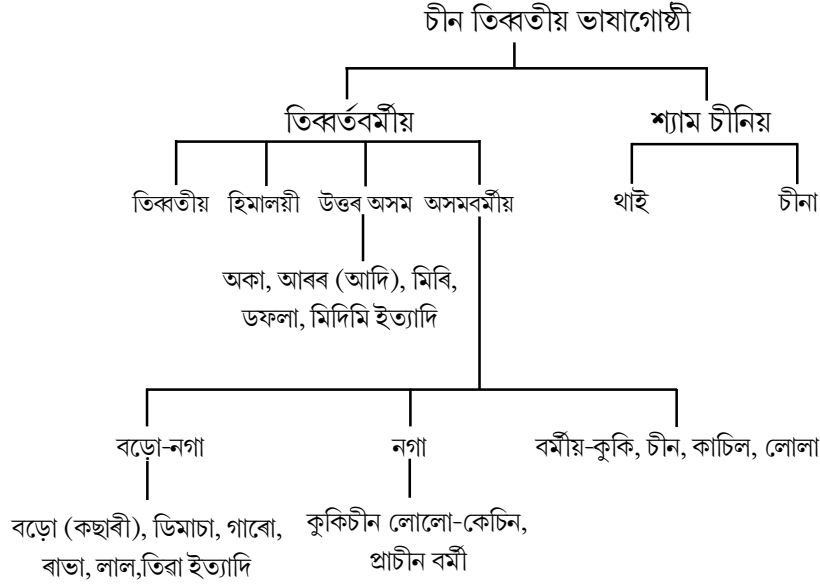
এই প্ৰসংগত নবীন চন্দ্ৰ শৰ্মাৰ এটি প্ৰবন্ধৰ কিয়দংশ প্ৰনিধানযোগ্যঃ

‘বড়ো’ পদটোৱে ইংগিত দিয়ে যে তেওঁলোক তিব্বতৰ পৰা অসমলৈ আহিছে (Gaswami 1957) ‘বড়ো’ শব্দৰ বুৎপত্তি এনেদৰে দেখুৱাব পাৰি :

- (ক) বড়ো > বোৰোক, অৰ্থ ‘মানুহ’
- (খ) বড়ো > বোজ্জা, বোড্ডো বড়োসকলৰ প্ৰথম ৰজা। তেওঁ ধৰ্মফা > মৰ্মিফা নামেৰেও জনাজাত।
- (গ) S.N. Wolfenden ৰ মতে ‘বড়ো-ফিচা’ (অৰ্থাৎ, বড়োৰ সন্তানসকল) পদটো তিব্বতীয় শব্দ ‘হ্ৰুং-বু-ৎছা (Hbrung-bu-tsa) ৰ পৰা আহিছে, ইয়াৰ অৰ্থ গছ-গছনি নোহোৱা সমতলভূমিত বাস কৰা লোকৰ সন্তানসকল (Brahma 1960 : Intro, 7) যদি বড়ো-কছাৰীক একেটা ঠাল বুলি কোৱা হয়, তেন্তে কছাৰীসকলৰ প্ৰথম ৰজা নবীনচন্দ্ৰ শৰ্মাই উল্লেখ কৰা ‘বোড্ডাৰ’ লগতে সুনীতি কুমাৰ চট্টোপাধ্যায়ে উল্লেখ কৰা ‘খুন-কৰা’ (Khun-Kara) লৈকেও আঙুলিয়াবলগীয়া হয়।

২.০০ বাক্সা জিলাৰ বড়ো জনগোষ্ঠীয় লোকসকলৰ ভাষা :

বাক্সা জিলাৰ বড়ো জনগোষ্ঠীয় লোকসকল সম্বলয়ড গোষ্ঠীৰ। এই সম্বলয়ড নৃ-গোষ্ঠীৰ অন্তৰ্গত বড়ো ভাষী লোকসকল মূলত তিব্বতবৰ্মীয় শাখাৰ-চীন তিব্বত বা তিব্বতো চীনীয় ভাষা পৰিয়ালৰ অন্তৰ্গত। এই ভাষা পৰিয়ালটোক তলত দিয়াধৰণে দেখুওৱা হৈছে :



ৰবাৰ্ট চেফাৰৰ মতে বড়ো ভাষা চীন-তিব্বতীয় ভাষা পৰিয়ালৰ ভিতৰুৱা পশ্চিমীয়া বেৰিছ শাখাৰ অন্তৰ্গত। আদিতে চীন তিব্বতীয় ভাষা ভাষী লোকসকলে হোৱাংহো আৰু ইয়াং-চিকিয়াং নদীৰ অৱবাহিকা অঞ্চলৰ উত্তৰ-পশ্চিম চীনত বাস কৰিছিল। লাহে লাহে এই লোকসকলে সমগ্ৰ উত্তৰ-পূৰ্ব ভাৰতত তথা হিমালয়ৰ দক্ষিণফালে অগ্ৰসৰ হ'বলৈ ধৰে। 'তেওঁলোকে হিমালয়ৰ দক্ষিণ আৰু উত্তৰ পূৰ্বৰ সমগ্ৰ অঞ্চল, উত্তৰ বিহাৰৰ পৰা নেপাললৈকে তথা গংগাৰ উত্তৰ অঞ্চললৈকে বঙ্গদেশৰ বৃহৎ অংশ আৰু অসম, গংগাই যি অঞ্চলৰ মাজেৰে সাগৰলৈ বৈ গৈছে সেই অঞ্চললৈকে সাঙুৰি তেওঁলোকে বসতি বিস্তাৰ কৰিছিল। পূৰ্ব নেপাল আৰু লৌহিত্য বা ব্ৰহ্মপুত্ৰ উপত্যকাই তেওঁলোকৰ লগত বিশেষবাবে জড়িত অঞ্চল।

সময়ৰ অগ্ৰগতিৰ লগে লগে বড়ো-কছাৰীসকলে ব্ৰহ্মপুত্ৰ উপত্যকাত স্থায়ীভাৱে বসতি স্থাপন কৰে। ১২২৮ খৃঃত অসমলৈ অহা বড়ো-কছাৰীসকলে ব্ৰহ্মপুত্ৰ উপত্যকাত স্থায়ীভাৱে বসতি স্থাপন কৰে। ১২২৮ খৃঃত অসমলৈ অহা আহোমসকলৰ সৈতে বড়ো-কছাৰীৰ সংঘাত হৈছিল যদিও উনৈশ শতিকাৰ মাজভাগলৈকে বড়োসকলে অসমত শাসনকাৰ্য চলোৱাৰ কথা বুৰঞ্জীত উল্লেখ আছে। খাছপুৰ আছিল কছাৰীসকলৰ শেষ ৰাজ্য আৰু তুলাৰাস সেনাপতি আছিল সেই ৰাজ্যৰ সেনাপতি।

অতি সম্প্ৰতি বড়োসকলৰ ভাষাই সংবিধানৰ অষ্টম অনুসূচীত স্থান লাভ কৰিছে আৰু নিজাববীয়াকৈ শাসনতন্ত্ৰত পৰিচালনা কৰিবলৈ 'টেৰিটৰিয়েল কাউন্সিল' গঠন হৈছে।

১৯৬১ চনৰ লোকপিয়ল মতে, ভাৰতৰ বড়োভাষী লোকৰ সংখ্যা আছিল ১২,২৮,৪৫০ জন। অৱশ্যে, তাৰ ভিতৰত গাৰো, মুৰং, টিপ্ৰা, কছাৰী, বাভা, মেচ, কোঁচ প্ৰভৃতিও আছিল। আনহাতে সদ্যপ্ৰাপ্ত লোকপিয়ল মতে বি.টি.এ.ডি. ৰ বড়ো ভাষা-ভাষী লোকৰ সংখ্যা ১২,০০০,০০ জন। বি.টি.এ.ডি. ৰ বাহিৰত অসমত থকা বড়ো ভাষা-ভাষী লোকৰ সংখ্যা ৩,২৮,৫০০ জন।

৩.০০ সীদ্ধান্ত :

আৰম্ভণিতে উল্লেখ কৰি অহা হৈছে যে বড়ো জাতিৰ ইতিহাস প্ৰব্ৰজনৰ ইতিহাস। আনহাতে অসমীয়া জাতিৰ ইতিহাস সংমিশ্ৰণৰ ইতিহাস। সেইবাবে অসমীয়া জাতিৰ ভৌগোলিক আৰু নৃ-গোষ্ঠীগত পৰিচয় সম্পৰ্কে কোনো খাটাং সিদ্ধান্ত দিব নোৱাৰি। কিন্তু, বড়ো জনগোষ্ঠীৰ লোকসকলৰ পৰিচয় জলজল পটপটকৈ ওলাই পৰে। লগতে, মঙ্গলয়ড গোষ্ঠীৰ বড়ো ভাষাৰ মূল সম্পৰ্কেও ভাষাবিজ্ঞানসন্মত ভাৱে আলোচনা কৰি সঠিক সীদ্ধান্তত উপনীত হ'ব পাৰি যে বড়ো ভাষাৰ মূল হ'ল চীন-তিব্বতীয়।

তথাপি, এটা কথা ঠিক যে সম্প্ৰতি অসম ৰাজ্যৰ ক্ষুদ্ৰ জাতি সত্তাবোৰে নিজৰ নিজৰ জাতীয় বৈশিষ্ট্য তথা স্বকীয়তা ৰক্ষা কৰি গৌৰৱেৰে বৃহত্তৰ অসম ৰাজ্যৰ ভৌগোলিক সীমাৰেখাৰ মাজত থাকি উত্তৰ-পূব ভাৰতৰ ভিতৰতে বৃহত্তৰ ভাৰতীয় সকলৰ প্ৰতিনিধি হোৱাৰ বিৰল সুযোগৰ সম্পূৰ্ণ সদ্ব্যৱহাৰ কৰা উচিত বুলি মতপোষণ কৰিব পাৰি।

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