

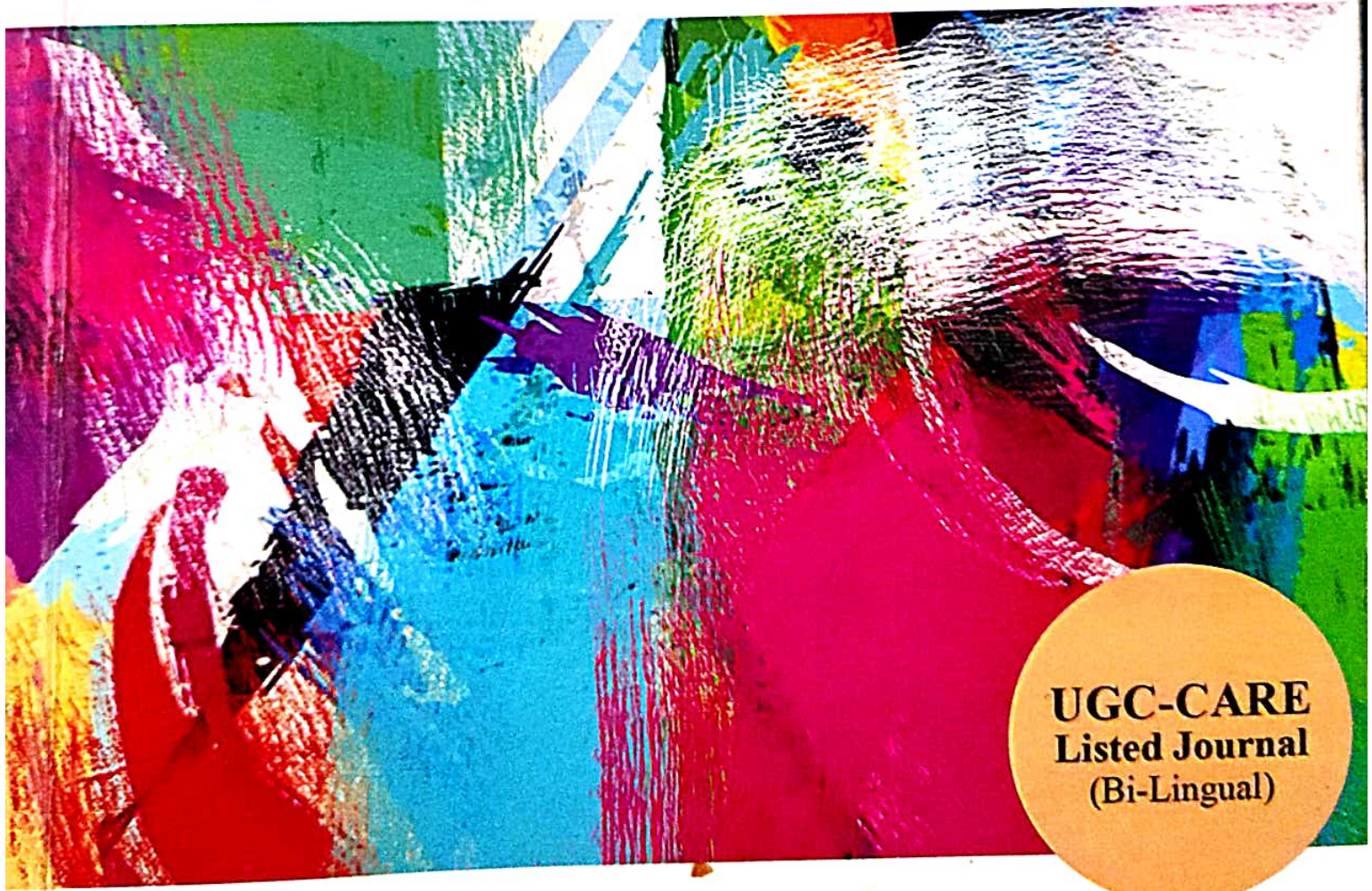
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সম্প্রীতি sampriiti

ৰাষ্ট্ৰীয় গৱেষণা পত্ৰিকা

Double Blind Peer Reviewed National
Research Journal of Humanities and Social Sciences



**UGC-CARE
Listed Journal
(Bi-Lingual)**



Editor in Chief
Dr. Dhiraj Patar

Assistant Editor
Dr. Rumi Patar

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**SAMPRITI PUBLICATION
NEAR GAUHATI UNIVERSITY
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সংক্ষিপ্ত সাৰ

সাম্প্ৰতিক যন্ত্ৰনিৰ্ভৰ মনোৰঞ্জনৰ বিপৰীতে শিশুৰ বুদ্ধিবৃত্তি আৰু ৰচিৰ বিকাশৰ অৰ্থে শিশুক গ্ৰন্থৰ জগতৰ সৈতে সম্পৃক্ত কৰাৰ গত্যন্তৰ নাই। যুগে যুগে শিশু সাহিত্যক লৈ অনেক সম্পৰীক্ষা হৈছে আৰু শিশুৰ শাৰিৰীক আৰু মানসিক বুদ্ধিবৃত্তি বিকাশৰ লক্ষ্যৰে সাহিত্যিক সকলেও বিষয় বৈচিত্ৰ, উপস্থাপন ভঙ্গী আৰু ভাষাৰ কাৰিগৰী দিশত নানান সম্পৰীক্ষা কৰিছে। অসমীয়া শিশু সাহিত্যৰ ইতিহাসত মৌখিক (লোক) সাহিত্যৰ পৰা সাম্প্ৰতিক কাললৈকে শিশুক লৈ, শিশুৰ বাবে বহু সাহিত্য ৰচনা হৈছে। শৈলী তথা বিষয় নিৰ্বাচনত প্ৰত্যেকেই অনন্য। হোমেন বৰগোহাঞিৰ শিশু সাহিত্য ব্যতিক্ৰমী আৰু গঠনাত্মক। মাথো ছন্দনিৰ্ভৰতাক সাৰথি নকৰি শিশুৰ মনোৰঞ্জনৰ উপৰিও চিন্তাৰ বিকাশ আৰু সমাজ দায়বদ্ধতাৰ প্ৰাথমিক পাঠ প্ৰাসংগিক কৰি তুলিছে।

সূচক শব্দঃ শিশু সাহিত্য, শিশুমনস্তত্ত্ব, সমাজ দায়বদ্ধতা হোমেন বৰগোহাঞি

১.০ আৰম্ভণি :

শিশুৰ বুদ্ধিবৃত্তি আৰু ৰচিৰ বিকাশত উপযোগী সাহিত্যই বিশেষ সহায় কৰে আৰু সাহিত্য-স্পৃহা জগাই তুলি উচ্চ-সাহিত্য সৃষ্টিৰ বীজ ৰোপণ কৰে। শিশুৰ বয়সৰ লগে লগে

বিকশিত হোৱা বুদ্ধি-বৃদ্ধি আৰু ভাব-চিন্তাৰ লগত খাপ খোৱা সাহিত্যৰ যোগান ধৰিব পাৰিলে শিশুৰ মানসিক উন্নতি সহজ ভাবে আৰু দ্রুতগতিত সম্পন্ন হয়। কাৰণ শৈশৱকাল ভোখবতে বিশ্বৰ জটিলতাৰ পৰা সাত যোজন দূৰত্বৰ অৱস্থান কৰা শিশুসকল মূলতঃ নিষ্পাপ আৰু নিৰ্মল হৈ থাকে। শিশুৰ মানসিক বিকাশত সহায় কৰা দয়া, মৰম, সহানুভূতি, কল্পনা আদি সুকুমাৰ বৃত্তিবোৰৰ উৎকৰ্ষ সাধন কৰা, অনুসন্ধিৎসা বৃদ্ধি কৰা, আত্মকেন্দ্ৰিক ত্বৰ পৰা সামাজিক ভাব-চিন্তাৰ অৱস্থালৈ উন্নীত কৰা, শৃঙ্খলাবোধ গঢ়ি তোলাত সহায় কৰা, পৰনিৰ্ভৰশীল অৱস্থাৰ পৰা আত্মনিৰ্ভৰশীল হোৱাত সহায় কৰা, সৌন্দৰ্যবোধৰ উদ্বোধন কৰা, সূনাগবিকল্পৰ বীজ ৰোপণ কৰা, বয়স অনুসৰি প্ৰকৃতিতত্ত্বৰ ধাৰণাৰ আভাস দিয়া শিশু সাহিত্যৰ প্ৰধান উদ্দেশ্য আৰু আদৰ্শ হোৱা উচিত বুলি সত্যেন্দ্ৰনাথ শৰ্মাদেৱে (শৰ্মা, ৪৪২) উল্লেখ কৰিছে।

২.০ বিষয়ৰ পৰিসৰ, অধ্যয়নৰ উদ্দেশ্য আৰু পদ্ধতি :-

অসমীয়া শিশু সাহিত্যৰ পৰিসৰ অতি ব্যাপক। তাৰ বিপৰীতে সাম্প্ৰতিক অধ্যয়নত অসমীয়া শিশু সাহিত্যৰ এটি চমু উল্লেখহে কৰা হৈছে। সাহিত্যৰ অন্যতম বিভাগ কবিতা, নাটক, জীৱনী সাহিত্য আৰু শিশু আলোচনীৰ এক প্ৰতিনিধিত্বমূলক উল্লেখৰে বিষয়ৰ আভাৱহে মাথো দিয়াৰ যত্ন কৰা হৈছে।

সাম্প্ৰতিক কালত শিশুৰ যত্ননিৰ্ভৰতাৰ বিপৰীতে সাহিত্য গঠনত কিদৰে শিশুৰ মানসিক জগতৰ পৰিবৰ্তন কৰিব পাৰে এই উদ্দেশ্য আগত ৰাখিয়েই হোমেন বৰগোহাঞিৰ শিশু সাহিত্যৰ ওপৰত আলোকপাত কৰিবৰ যত্ন কৰা হৈছে। তুলনামূলকভাৱে হোমেন বৰগোহাঞিৰ অন্যান্য ৰচনাৰাজিৰ বিপৰীতে শিশু সাহিত্যৰ ওপৰত আলোচনা পৰ্যালোচনা অতি সীমিত। সেয়ে সাম্প্ৰতিক অধ্যয়নে হোমেন বৰগোহাঞিৰ বহুমুখী প্ৰতিভাৰ ওপৰত এক নতুন পোহৰ সজাৰ কৰিব বুলি আমাৰ বিশ্বাস। বিশ্লেষণাত্মক আৰু সমীক্ষাত্মক পদ্ধতিৰে এই আলোচনা সামৰাৰ যত্ন কৰা হৈছে।

৩.০ মূল আলোচনা :

৩.০.১ অসমীয়া শিশু সাহিত্য সৰ্বিশেষ :

অসমীয়া শিশু সাহিত্যৰ উৎসৰ পম খেদি মৌখিক যুগৰ সাহিত্যলৈ উভতি চাব পাৰি। বিভিন্ন ধৰণৰ সাধুকথা, লোককথা আৰু গীত-মাতৰ মাজেৰে শিশুৰ মনোৰঞ্জনৰ উপৰিও চিন্তাৰ বিকাশত এনে সাহিত্যই কমকৈ হ'লেও খোৰাক যোগাইছে। লিখিত সাহিত্যৰ ধাৰাবাহিক ইতিহাস অধ্যয়ন কৰিলে দেখা যায় যে, অসমীয়া বৈষ্ণৱ সাহিত্যই পোন প্ৰথমে শিশুপযোগী সাহিত্য ৰচনাৰ প্ৰৱণতা গা কৰি উঠে। শিশুৰ মনোজগতত নিৰ্দোষ ধেমালীৰ ছলেৰে মহানতাৰ স্বাক্ষৰ প্ৰদান কৰাত পৌৰাণিক কবি সকলে কৃতিত্বৰ পৰিচয় দিছে। আধুনিক যুগত অসমীয়া সাহিত্যৰ অন্যান্য দিশৰ লগত সঙ্গতি ৰাখি শিশু সাহিত্যও বিকশিত হ'বলৈ লয়। অৰুণোদয় কাকত গোষ্ঠীয়ে এই দিশত ৰূপান্তৰৰ বাট কাটি দিলেও সেই বাটেদি 'জোনাকী'ৰ শিশু সাহিত্যই পত্ৰে পুষ্পে বিকশিত হৈ উঠে। এই সময়ছোৱালৈকে অসমীয়া শিশু-সাহিত্যত যিবোৰ বিষয়বস্তুৰে আটাইতকৈ বেছি ক্ষেত্ৰজুৰি বিস্তৃত আছিল সেয়া হ'ল সাধুকথা। সাধুকথাৰ মাজেদি নৈতিক

অসমীয়া শিশু-সাহিত্য

নিজৰ ভাষাৰে প্ৰকাশ কৰি শিশু-সাহিত্যৰ অন্যতম এটি ঠাল হৈছে কবিতা বা পদ্য। অকণোদয়

৩.০২ অসমীয়া শিশু-সাহিত্যৰ অন্যতম এটি ঠাল হৈছে কবিতা বা পদ্য। অকণোদয় যুগৰ পৰা বিভিন্ন কাকত-পত্ৰ বা ব্যক্তিগত উদ্যোগতো অনেক শিশুপাঠ্য কবিতা ৰচনা হৈছে আছে। ছন্দোবদ্ধ এনে ৰচনাৰে শিশুৰ মনোজগতত এক যাদুকৰী প্ৰক্ৰিয়াৰ সূচনাৰ মাজেৰে শিশুৰ কৌতূহল নিবৃত্তিৰ প্ৰয়াস কৰা হৈছে। এনে কিছু কবি আৰু কবিতাৰ ভিতৰত উল্লেখযোগ্য নাম হ'ল জোনাকীৰ অন্যতম প্ৰতিষ্ঠাতা চন্দ্ৰকুমাৰ আগৰৱালা (আদিপাঠ, কোমল পাঠ), মফিজুদ্দিন আহমদ হাজৰিকা (জ্ঞান মালিনী), যতীন্দ্ৰনাথ দূৰৰা (ককা আৰু নাতি ল'ৰা), বঘুনাথ চৌধুৰী (ঈশ্বৰ), অতুল চন্দ্ৰ হাজৰিকা (আমৈৰ নাতি, মানিকী মাধুৰী, বন্ধুক জুনুক), জ্যোতিপ্ৰসাদ আগৰৱালা (কুসুমৰ সপোন, ভূতৰ পোৱালী, মনসা, অকণিৰ সপোন), বীৰেন্দ্ৰ নাথ দত্ত (অমাত্য মাত, কুঁহিপাতৰ বাঁহী), নৱকান্ত বৰুৱা (ওমলা ঘৰৰ পুথি), নিৰ্মল প্ৰভা বৰদলৈ (অসমীয়া ওমলা গীত), গগন চন্দ্ৰ অধিকাৰী (টকাত একোটা হাতী, ব'দালি এ ব'দ অকণ দে) হীৰেন ভট্টাচাৰ্য (ল'ৰা ধেমালী), এলি আহমেদ (দোকমোকালিৰ গীত) ইত্যাদি।

৩.০৩ নাটকৰ ক্ষেত্ৰতো আধুনিক অসমীয়া শিশু সাহিত্যৰ ভঁৰাল উদং হৈ থকা নাই। বিশেষকৈ গীতি-নাট্য সমূহে শিশুৰ মনোজগতত খলকণি তুলি সংস্কৃতিক চেতনা সম্পন্ন কৰি গঢ় দিয়াত বিশেষ সফলতা দাবী কৰিব পাৰে। আধুনিক কালত কীৰ্তিনাথ বৰদলৈ আৰু মুক্তিনাথ বৰদলৈৰ লুইত কোঁৱৰ, বাসন্তিৰ অভিষেক আৰু সুৰ বিজয় উল্লেখযোগ্য কীৰ্তি। তাৰোপৰি পদ্মধৰ চলিহা কেনে মজা, আনন্দ চন্দ্ৰ বৰুৱা কপৌ কুঁৱৰী, কৰুণাধৰ বৰুৱা প্ৰজাপতি, পাৰ্বতীপ্ৰসাদ বৰুৱা সোণৰ সোলেং, জ্যোতিপ্ৰসাদ আগৰৱালা নিমাতী কইনা, নৱকান্ত বৰুৱা মই টুনীয়ে টুন টুনালো, নিৰ্মল প্ৰভা বৰদলৈ ৰজা, বন্ধু, প্ৰসন্নলাল চৌধুৰী অপেশ্বৰী, অতুল চন্দ্ৰ হাজৰিকা ছেৰছাহ, লক্ষ্মণ চৌধুৰী একলব্য, অৰুণ শৰ্মা পোহৰ, ভবেন্দ্ৰ নাথ শইকীয়া শান্ত-শিষ্ট কষ্ট-পুষ্ট মহা দুষ্ট, পৰমানন্দ ৰাজবংশী আমি ব'দালি জিলিমিলি, যাদৱ চন্দ্ৰ দাস ডায়লগ উল্লেখযোগ্য সৃষ্টি।

৩.০৪ আধুনিক অসমীয়া শিশু সাহিত্যৰ এটা উল্লেখযোগ্য দিশ জুৰি বিস্তৃত হৈ আছে জীৱনী সাহিত্য। জীৱনী সাহিত্যই প্ৰকৃত অৰ্থত শিশুৰ ভৱিষ্যত জীৱন গঢ় দিয়াৰ বাবে যোগ্য মাধ্যম। অসমীয়া সাহিত্যৰ এই দিশটোৰ প্ৰতি বহুকেইজন সাহিত্যিকে তীক্ষ্ণ নজৰ ৰাখিছে। অসমীয়া সাহিত্যত মহাদেৱ শৰ্মাৰ পৰা ক্ৰমে নলিনীবালা দেৱী, স্যকুমাৰ ভূঞা, অতুল চন্দ্ৰ হাজৰিকা, গোপীনাথ বৰদলৈ, কমলেশ্বৰ চলিহা, হৰেন্দ্ৰ নাথ শৰ্মা, জীৱন চন্দ্ৰ বৰুৱা, সতীশ চন্দ্ৰ কাকতি, বীৰেন বৰকটকী, বেণুধৰ শৰ্মা, নীলিমা দত্ত, মফিদা আহমেদ, লীলা গগৈ, ড° প্ৰফুল্ল কটকী, যোগেন্দ্ৰ নাৰায়ণ ভূঞা, এম. আব্দুল মজিদ খান, কুমুদ কুমাৰ দত্ত, ইছমাইল হোছেইন, হাবীকেশ গোহাৰ্মাকৈ ধৰি বহু কেইজন সাহিত্যিকে অসমীয়া জীৱনী সাহিত্যৰ ভঁৰাললৈ অনবদ্য অৱদান আগবঢ়াই থৈছে। শিশু উপন্যাসৰ ভিতৰত হৰগোবিন্দ শৰ্মা পাতালপুৰী, যোগেন শৰ্মা সুৰজ উঠা দেশৰ দিনে, শুক্লেশ্বৰ বৰা মায়ামতী, প্ৰেমনাৰায়ণ দত্তৰ পোহৰৰ বাটত, লক্ষ্মীনাথ ফকন বাপুকা,

ৰজা আছিল, বন্দিতা ফুকন জুলি-ৰীমা সিহঁত, বন্ধৰ দিনত, অকণিহঁত, সিহঁতে খেলিছিল, সোণটিৰ দিনবোৰ, সুন্দৰপুৰত সোণটি ইত্যাদি উল্লেখযোগ্য পুথি। শিশু উপযোগী বিজ্ঞানপুথি আৰু বিজ্ঞানভিত্তিক উপন্যাসো কম ৰচনা হোৱা নাই। সুৰেন্দ্ৰ নাথ মেধিৰ তবঙ্গ জগত, ড° ভূবন মোহন দাসৰ মানুহ, শ্যামা প্ৰসাদ শৰ্মা প্ৰাথমিক বিজ্ঞান, প্ৰফুল্ল ডেকাৰ কি কয় কেনেকৈ, চাকিল জামানৰ দহগৰাকী বিজ্ঞানী অসমীয়া শিশু সাহিত্যলৈ বাহুবনীয়া অৱদান।

৩.০৫ অসমীয়া শিশু সাহিত্যক গতিশীল কৰি তোলাত আলোচনী, সাময়িকী আৰু বাতৰি কাকতৰ শিশু শিতানসমূহেও যথেষ্ট বৰঙণি যোগাইছে। কৰুণাভিৰাম বৰুৱাৰ ল'ৰা বন্ধু (১৯৮৮), হেমচন্দ্ৰ গোস্বামীৰ অকণ (১৯১৬), মহাদেৱ শৰ্মাৰ অকণ (১৯২৬), তুলসী নাৰায়ণ শৰ্মাৰ আমাৰ দেশ (১৯৩১), হীৰেন্দ্ৰনাথ শৰ্মাৰ পখিলা (১৯৩৩), বিৰিঞ্চি কুমাৰ বৰুৱাৰ বংঘৰ (১৯৪৮), দীননাথ শৰ্মাৰ পাৰিজাত (১৯৪০), এম ইব্ৰাহীম আলিৰ কাচিজোন (১৯৫১), গৌৰীকান্ত তালুকদাৰৰ দীপক (১৯৫৪), নৱকান্ত বৰুৱাৰ জোনবাই (১৯৬১-৬৬), হোমেন বৰগোহাঞিৰ কাকলি (১৯৭২) আৰু কিশোৰ (১৯৯২), সূৰ্য্যকুমাৰ ভূঞাৰ মইনা (১৯৭৯), প্ৰীতি বৰুৱাৰ আকাশ (১৯৭৯), ভবেন্দ্ৰনাথ শইকীয়াৰ সঁফুৰা (১৯৮৩), কুমুদ গোস্বামীৰ মুকুতা (১৯৮৭-৯৫), ৰমেন শইকীয়াৰ অকণিৰ অগ্ৰদূত আদি আলোচনীৰ লগতে প্ৰায় প্ৰতিটো বাতৰি কাকতৰ শিশু শিতানসমূহ শিশু সাহিত্যৰ অক্ষয় ভঁৰালৰূপে চিহ্নিত।

৪.০ হোমেন বৰগোহাঞিৰ শিশু সাহিত্য :

অসমীয়া শিশু-সাহিত্যৰ এনে এক গতিময়তাত যিজন সাহিত্যিকে এক ব্যতিক্ৰমী চিন্তা আৰু প্ৰতিভাৰে শিশু মনোজগতত নিভূতে সোমাই শিশুৰ বৌদ্ধিক উত্তৰণৰ সচেষ্ঠ প্ৰয়াস কৰিছে সেইজন হ'ল হোমেন বৰগোহাঞি। প্ৰায় ৪০খনৰো অধিক উপন্যাস, গল্প, কবিতা, প্ৰবন্ধ পুথিৰ ৰচনা হোমেন বৰগোহাঞি সাম্প্ৰতিক কালৰ এজন বহুচৰ্চিত সাহিত্যিক। প্ৰশাসনীয় সেৱাৰ লোভনীয় চাকৰি ইস্তাফা দি কলম সাৱতি এক অনিশ্চিত জীৱন যুদ্ধলৈ জাঁপ দিয়া বিৰল চৰিত্ৰৰ গৰাকী বৰগোহাঞি পৰৱৰ্তী জীৱনত সাংবাদিকতাৰ জগতত যিমানেই বিতৰ্কৰ সৃষ্টি নকৰক অসমীয়া সৃষ্টিশীল সাহিত্য আৰু সমালোচনাৰ জগতত পাশ্চাত্য ভাৱদৰ্শ তথা অধ্যয়ন পুষ্ট আত্মপ্ৰকাশৰ পথিকৃত বুলিয়েই সৰ্বজন স্বীকৃত।

অসমীয়া শিশু-সাহিত্যলৈ হোমেন বৰগোহাঞিৰ অৱদান যথেষ্ট নহ'লেও তেওঁৰ প্ৰকাশিত শিশু-সাহিত্য সমগ্ৰ ব্যতিক্ৰম ধৰ্মী। বৰগোহাঞিৰ সম্পাদনাত প্ৰকাশ পোৱা কাকলি (১৯৭২) আৰু কিশোৰ (১৯৯২) শিশু আলোচনী জগতত বিশিষ্ট মাইলৰ খুঁটি। অ আ ক থ (১৯৯২), কিতাপ পঢ়াৰ আনন্দ (১৯৯১), মানুহ হোৱাৰ গৌৰৱ (১৯৯৪), বেঞ্জামিন ফ্ৰেঙ্কলিন (১৯৯৬) আৰু উচ্চাকাংক্ষা (১৯৯৯) বৰগোহাঞিৰ কেইখনমান বিৰল পুথিৰ চানেকী। উক্ত পুথি সমূহৰ ওপৰত সাম্প্ৰতিক বিশ্লেষণ সীমাবদ্ধ ৰখা হৈছে।

৪.০১ পৰম্পৰাগত অসমীয়া আখৰ ফল শিক্ষণৰ বিপৰীতে হোমেন বৰগোহাঞিৰ 'অ আ ক থ' সাৱলীল শব্দ বিন্যাসেৰে সমুজ্বল। আখৰ ফলা শিকনিৰ লগে লগে শিশু মনত দকৈ সাঁচ বহুৱাব পৰা কথাবোৰো যেন সন্তুৰ্ণে কৈ থোৱা আছে —

এজনে ভোৰতাল বজাইছে।

সভাত বহুত মানুহ গোট খাইছে।

সভাপতিয়ে কৈছে : কৃষকসকল দেশৰ গৌৰৱ” (বৰগোহাঞি, ১৭)

সভাপতিৰ আমন্ত্ৰণ উপলক্ষে অসমীয়া বাদ্যযন্ত্ৰৰ পৰিচিতিৰ লগতে উন্নয়নশীল দেশৰ আন্তৰ্জাতিক কৃষক-পৰিচিতি দিয়া হৈছে যে কৃষকসকল দেশৰ গৌৰৱ। গতিকে একে আধাৰতে কৃষক-পৰিচিতিৰ প্ৰতি শ্ৰদ্ধা প্ৰদৰ্শন কৰিবলৈ নকৈও শিশুক তাৰ প্ৰতি আগ্ৰহাধিত কৰা হৈছে। অন্যথাতে —

“আমাৰ পঢ়াশালিৰ চৌহদত গছ বৰ তাকৰ।

আজি আমি তাত গছপুলি কম।

কেইটা পুলি? মুঠতে কুৰিটা।

গছ পুলিবোৰ আমি যতন ল’ম।

সময়মতে সাৰ পানী দি থাকিম।

এদিন গৈ গছবোৰ ডাঙৰ হ’ব।

দেখিবলৈ শুৱনি হ’ব। সকলোৰে

উপকাৰত আহিব” (বৰগোহাঞি, ১৭)

এয়া যেন শিশুৰ দৃষ্টিৰে, শিশুক কেন্দ্ৰ কৰি পৰিৱেশ সংৰক্ষণৰ মহৌষধ। এনে পৰিকল্পনাৰে সমূহীয়া জীৱন ‘আমিত্ববোধ’ৰ প্ৰতি সাৰ্থকভাৱেই শিশুক আকৃষ্ট কৰিব পাৰি।

৪.০২ শিশু-সাহিত্যৰ ভিতৰত সৰ্বকালৰ এখন উল্লেখযোগ্য পুথি হোমেন বৰগোহাঞি কিতাপ পঢ়াৰ আনন্দ। হৰীকেশ গোস্বামীয়ে কোৱা ধৰণে অধ্যয়নৰ প্ৰতি স্পৃহা জগাই আকৰ্ষণ তোলাত এনে পুথিয়ে নিশ্চিতভাৱে সহায় কৰিব (গোস্বামী, ১২)। সৰুৰে পৰাই শিশুসকল অধ্যয়নমুখী কৰি তোলাত পিতৃ-মাতৃ, অভিভাৱক, শিক্ষক, চৰকাৰ, প্ৰকাশক সকলোৰে একমুখী দায়িত্ব আছে। এই দায়িত্বৰ পৰা গা এৰা দিব খুজিলেই বিপদ হ’ব। কিয়নো শিশু একো একো জাতিৰ আটাইতকৈ মূল্যবান সম্পদ। এই সম্পৰ্কত বৰগোহাঞিৰ নিজৰ মন্তব্য — “ছাত্ৰ অৱস্থাত যদি মানুহৰ মনত কিতাপৰ প্ৰতি আগ্ৰহ সৃষ্টি কৰা নহয় তেন্তে পিচলৈ সেই আগ্ৰহ সৃষ্টি কৰা সৰু নহয়। পৃথিৱীৰ উন্নত দেশবোৰত মানুহৰ মাজত কিতাপ পঢ়াৰ অভ্যাস গঢ়ি তুলিবলৈ অধিক চেষ্টা কৰা হয়। আমাৰ দেশত তেনে চেষ্টা খুব কমেই চকুত পৰে (বৰগোহাঞি, ২৫)।” হয়কৈ সেইবোৰে বৰগোহাঞিৰ কিতাপ পঢ়াৰ আনন্দ এক অবিস্মৰণীয় সৃষ্টি। প্ৰথম অধ্যায় নাতি দহোটা নিবন্ধৰ সমষ্টি। অত্যন্ত যুক্তিবাদী চিন্তাৰে প্ৰতিটো নিবন্ধতে এমৰছন, ইবছন, ভলটৈ আদি পাশ্চাত্য চিন্তা নায়কৰ সহজ উল্লেখ আৰু বিশ্লেষণেৰে আলোচনা সমূহক সহজপাঠ্য আৰু গ্ৰহণযোগ্য কৰি তোলা হৈছে। দ্বিতীয় অধ্যায়ত নটা বিষয়ৰ আলোচনা কৰা হৈছে। ‘দুজন মানুহৰ কথা’ প্ৰসঙ্গত শিশু কিশোৰৰ মন চুই যাব পৰাকৈ বৰগোহাঞি কৈছে —

“কিতাপে আমাক সদায় সৎপথত ৰাখে” শীৰ্ষক আলোচনাত লিখকৰ অভিমত :-

“অতীতৰ সকলো যুগতকৈ এতিয়া মানুহৰ আজৰি সময় বাঢ়িছে। তাৰ লগে লগে আৱশ্যে বুদ্ধি পাইছে চিনেমা, টেলিভিছন, ভি.ডি.অ. ফিল্ম আদি অৱসৰ বিনোদনৰ বিভিন্ন পন্থা আৰু উপায়। কিন্তু আধুনিক কালৰ অৱসৰ বিনোদন বা আমোদ প্ৰমোদত বেছিভাগ সহজলভ্য উপায়ৰ প্ৰধান ভ্ৰুটি হ’ল এয়ে যে ই মানুহক কেৱল নিষ্ক্ৰিয় দৰ্শক বা শ্ৰোতা কৰিয়েই ৰাখে। কেতিয়াও সক্ৰিয় অংশীদাৰ হ’বলৈ নিদিয়। এনেবোৰ সন্তীয়া আৰু তৰল আমোদ প্ৰমোদৰ মাজেদি মানুহে পৰিপূৰ্ণ আনন্দও পাব নোৱাৰে আৰু তেওঁৰ বুদ্ধি বৃত্তিৰো বিকাশ হ’ব নোৱাৰে। বৰং টেলিভিছন আৰু ভি.ডি.অ. চিনেমাৰ সন্মুখত ঘণ্টাৰ পিচত ঘণ্টা ধৰি বহি থকা ল’ৰা-ছোৱলীৰ শৰীৰ আৰু মন দুয়োটাই অৱশ হৈ পৰে। শৰীৰ অৱশ হয় ব্যায়ামৰ অভাৱত, মন অৱশ হয় চিন্তাৰ খোৰাকৰ অভাৱত” (বৰগোহাঞি, ৪৯)

অতিৰিক্ত কিতাপ পঢ়াৰ নিচাও যে ক্ষতিকাৰক হ’ব পাৰে সেই বিষয়েও লেখকে সাক্ষ্য দিছে —

“মানুহে আহাৰ নোখোৱাকৈ জীয়াই থাকিব নোৱাৰে। কিন্তু প্ৰয়োজনতকৈ বা হজম কৰিব পৰাতকৈ বেছিকৈ খালে আহাৰেই আমাৰ দেহত নানাবিধ মাৰাত্মক ৰোগ ব্যাধিৰ সৃষ্টি কৰি অকাল মৃত্যু মাতি আনিব পাৰে। ঠিক তেনেকৈয়ে কিতাপ পঢ়াৰ ক্ষেত্ৰতো মাত্ৰাজ্ঞান ৰক্ষা কৰি চলা দৰকাৰ” (বৰগোহাঞি, ৫৯)

বৈজ্ঞানিক শিক্ষাৰ প্ৰতি শিশুক আগ্ৰহান্বিত কৰিবলৈ শ্ৰীবৰগোহাঞি তৎপৰ —

“এজন মানহ প্ৰকৃত অৰ্থত শিক্ষিত হ’বলৈ হ’লে তেওঁ যেনেকৈ বুৰঞ্জী, দৰ্শন, সাহিত্য আদি বিষয়বোৰ অধ্যয়ন কৰি ভাল পাব লাগিব, ঠিক তেনেকৈ বিজ্ঞানৰ ইতিহাস আৰু ঘাই ঘাই বৈজ্ঞানিক তত্ত্ববোৰৰ লগতো তেওঁৰ এটা খুলমূল পৰিচয় থাকিব লাগিব।” (বৰগোহাঞি, ৫৯)

৪.০৩ শিশু উপযোগী মানুহ হোৱাৰ গৌৰৱ হোমেন বৰগোহাঞিৰ অন্য এখন উল্লেখযোগ্য গ্ৰন্থ। মুঠ এঘাৰটা প্ৰৱন্ধেৰে সুসজ্জিত মানহ হোৱাৰ গৌৰৱ শিশু-কিশোৰৰ বাবে অৱশ্য পাঠ্য হোৱা যুগুত। গতানুগতিক কাহিনী কোৱাৰ বিপৰীতে ঐতিহাসিক আৰু সাঁচ কাহিনীৰে পাঠকৰ মন-গহনত সাঁচ বহুৱাই পাঠকৰ চিন্তাৰ ৰাজ্যত খোপনি পুতিব পৰাকৈ আৰু পাঠকক সুদৃঢ় অৱস্থানত থিয় কৰাবলৈ মানুহ হোৱাৰ গৌৰৱ সাৰ্থক। ৰবিঞ্চন ক্ৰছোৰ কাহিনীৰ মৰ্মাৰ্থ বৰগোহাঞিয়ে সৰলভাৱে শিশুপযোগীকৈ উপস্থাপন কৰিছে —

“ৰবিঞ্চন ক্ৰছোৰ কাহিনীয়ে আমাক এই শিক্ষাই দিয়ে যে মানুহ সাহস, ধৈৰ্য আৰু বুদ্ধিৰ সহায়েৰে সকলো বিপদ বিঘিনি জয় কৰিব পাৰে। যি মানুহে হাৰ মানিব নোখোজে তেওঁৰ জয় হ’বই। প্ৰত্যেক মানুহৰে জীৱনত এনেকুৱা

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AN OVERVIEW ON ORIENTAL PHILOSOPHIES IN THE POEMS OF BEAT POET ALLEN GINSBERG

□ Dr. Taybul Islam Mollah*

ABSTRACT

The oriental and particularly Indian saints have often taught the lesson of getting liberated from the mazes of the body in order to attain spiritual perfection. Like other Beat writers, Ginsberg was primarily checker for even on the road in search of a philosophy that would rehabilitate man as an integral part of the cosmos. His quest for a total philosophy of life brings him close to the Indian philosophic and religious system. Buddhism, Zen Buddhism and Vedanta from where he adopts a number of concepts like those of the Karma, the four noble truths, spiritual enlightenment through meditation and nirvana etc in order to attain the Supreme Reality. Life as a whole is the subject-matter of Ginsberg's poetry and, therefore, his vision of life is a mosaic of myriad of attitudes and responses strung basically along the line of Oriental philosophies. The mystic may regard God in terms of his or her lover, as in the Indian poet Kabir or the Sufis. This paper aims to overview the positive influences of Oriental philosophies in the poems of Ginsberg.

Keywords : Philosophy, Religion, Buddhism, Tantrik, Life, Yoga, Poetry

Introduction

The generation of Allen Ginsberg, Jack Kerouac, Gregory Corso, Lawrence Ferlinghetti and others is known as the Beat generation. The term, "Beat" means one who is beaten, frustrated, played out. The Beat movement began in the middle fifties and began dying in the sixties. The Beat were anti-establishment people, they were against conformity and 'tradition'. Above all, they were anti-academic and anti-intellectual. They disliked the established institutions like religion, family life and marriage. Even the man-woman relationship was a subject of hate to them. They openly took drugs and even justified their drug-addiction. Similarly, when Ginsberg was asked what exactly his religion was, he answered he was probably a "Buddhist Jew" with attachments to Krishna, Sive, Allah, Coyote, and the sacred Heart". Then he adds that he was more of a Buddhist Jewish 'pantheist'. Particularly Ginsberg has been influenced by at least three oriental religions- Zen Buddhism, Hinduism and

Tibetan Buddhism. Ginsberg's poetry is a metaphor of quest. In fact, his poetry is a prism where the colors of Zen Buddhism, Indian philosophy of Karma, Chanting of Mantras, forays into consciousness by drugs are plenty in number. Life as a whole is the subject-matter of Ginsberg's poetry and, therefore, his vision of life is a mosaic of myriad of attitudes and responses strung basically along the line of Indian philosophies.

It is evident that the Beat writers like Ginsberg belonged to that generated which had to wear 'second hand coats and trousers'. The Beats soon came to be regarded as a threat to the prevailing system and quest their own philosophies. Ginsberg's quest for a total philosophy of life brings them close to the Oriental philosophic and religious systems: Buddhism, Zen Buddhism and Vedanta from where they adopt a number of concepts like those of the Karma; the four noble truths, spiritual enlightenment through meditation and nirvana etc. His poetry instead is a text that is inextricably bound

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**ASSAM GOVERNMENT TO WAIVE MICRO-FINANCE LOAN TO POOR WOMEN
BORROWERS THROUGH MICRO-FINANCE INCENTIVES AND RELIEF SCHEME
(AMFIRS) 2021: A CASE STUDY**

Mr. Samsuddha Ahmed, Assistant professor, Dept. of Finance (P.B.College, Gauripur)

Abstract:

The micro-finance approach or tool has emerged as an important development in banking for chanelising for poverty alleviation directly and effectively. At present many women borrowers unable to repay their loan amount due to many reasons but specially in the period of Covid-19. In state, there are many social organizations raising voice against exploitation of micro-finance. After all, Assam government has passed a scheme to waive loan to poor women borrowers. The scheme is –Assam micro-finance incentives and relief scheme (AMFIRS) “2021. This paper is to explain the loan waiver scheme and its impacts on women borrower of rural area. So far this purpose, analyse the scheme through 50 nos. of S.H.G.s (Self help group) at Debitola development block under the Dhubri district in Assam and try to find out how much poor women borrower will benefited from this scheme and as well as offer suggestion for policy makers gleaned from the review were also included.

Key words: Women borrower, S.H.Groups, Loan waiver scheme, micro-finance

Introduction:

Assam government has introduce a scheme i.e. micro-finance incentives and relief scheme 2021, with the objectives of, to make balance long term view of ensuring continuity of Micro-finance for supporting economic activities of low income and poor households in the state and providing relief to the eligible borrowers for tiding over current stress in the Micro-finance sector due to various operational reasons.¹

Objectives of the Study:

The objectives of the study are:

1. To explain about the loan waiver scheme i.e. AMFIRS
2. To attempt to examine the impact of AMFIRS towards borrowers (S.H.G)

Methodology:

¹ [https:// m. economic times.com>policy, objectives of this scheme.](https://m.economic-times.com>policy, objectives of this scheme.)

In this study primary and secondary datas were used for the purposes of this analysis. The primary data was taken from direct interview of concerning women, field survey in different Blocks and Gaon Panchayats. The secondary data was collected from articles, journals, news papers, internet, Assam statistics hard book etc. which are related to different schemes regarding Micro-finance loan.

It is an attempt to explain the schemes and how much benefited from this scheme of poor borrower of Self Help Groups in the Debitola Development Block under the Dhubri district. Three steps sampling were determined from the collection of primary data. In the first step, one development block has been taken out of 9 (Nine) developments block i.e. Debitola Dev. Block under the Dhubri district. Secondly, one Gaon Panchayat has taken out of six Gaon Panchayat and 50 Nos. of S.H.Groups randomly chosen from the 8 (Eight) revenue villages.

Tools: Percentages were used to measure these data.

Importance of the Study:

The role of women is very important in the countries growth. As per census of 2001, women workers participation is 25.7% compared with 11.6% in urban areas and comparatively greater at 31% in rural areas. The growth of women's entrepreneurship is regarded as a significant tool to fight poverty alleviation in India with unemployment and gender inequality.

The Government of India has dedicated a considerable time and money in financial inclusion of the rural masses through various plan and schemes. Such as Jandhan, P.M. Jeevanjyoti Bima Yojana, Stand up India, NRLM etc. for inclusion of financial literacy and wareness of financial transaction and training on loan amount.

Assam government also introduced many scheme for the poor women , namely, Arunodoi scheme, Atal Amrit Abhijan health insurance scheme, Sarothi, Swanirbhar nari Atmanirbhar scheme, Assam Kalpataru sceme and many scheme for the Tea labours and SC.ST. OBC people.

M.F loan will fulfill the two purposes of household property growth and women empowerment. It has been providing loan to the poor women through S.H.Gs. But large Nos. of S.H.Gs unable to repay loan due to many operational reasons. So, the borrowers want to waive loan. This study may focus on how loan borrowers benefited from this scheme. Because a significant number of rural women, S.H.Gs in Assam may benefit from this study.

Limitation of the Study:

1. No similar studies have been conducted among poor women borrowers of Self Help Groups in rural areas in Assam.
2. The study is restricted to sample of 500 individuals i.e. members of Self Help Groups which includes 50 S.H.Gs.
3. The study is restricted in issuing loan authority.

Recommendation:

- i. There is a need to understand about N.P.A (Non Performing Assets) of Banks and impact of Borrowers.
- ii. Loan disbursement authority should study the financial transaction of borrowers before issuing loan.
- iii. Micro-financial institutions should also emphasis on developing financial education of the community by providing financial wareness.
- iv. Micro-financial institution should obey the rules of Assam Micro-finance institution's regulation & money lending Act, 2020 and RBI guidelines.
- v. Give relief and interest to the borrowers due to impact of Covid-19.

Micro-finance and its Present Status of Assam:

It encompasses savings, Loans and Insurance for the vulnerable. Micro-finance is a large concept, it inter changeable use is made of the idea of Micro-Lending and Micro-credits. Micro-financing, however, involves no investments. Thus, Micro-financing is a safer term.² Micro-finance is a term used to provide Micro-schemes for disadvantaged people. Micro-finance is a revolutionary concept. It is an economy and helps to meet the basic financial need of the poor women and save them from various ricks. The purpose of the Micro-finance is to raise earnings of low class people and let them access to deposits and loans. The clients of Micro-finance may include women, farmers, pensioners and so on. "Micro-finance concept is not a new concept. Micro-finance movement was started in Bangladesh by the Dr. Mahammad Yunus with one aim to reduce poverty from the world. Dr. Yunus realised that a small loan can make big difference to a poor person. Because the main streem banks denied to sanction small loan to the poor people. He has developed many schemes to elevate the poor rural sector. Finally, he initiated the self-help scheme and was crucial in securing Loan for which he was recognized as the founder of self-help groups from Grameen Vikash Bank in Bangladesh in 1975".³

² Joseph E. Imhan Lahimi, (2010), "poverty alleviation through Micro-financing in Nigeria prospects and Challenges". Journal of financial management and analysis, No. 23(I)/January -pp.66-82

³ Goetz, A.M, & Sen gupta. R(1996) "Who takes the credit? Gender, power and Control over Loan use in rural credit programs in Bangladesh" world development, 24 (I) 45-63

NABARD has introduced S.H.Gs Bank linkage programme later which greatly increased banking system outreach to otherwise unreacted people and initiated a change in the banks outlook towards poor people from beneficiaries to customers. This linkage programme was scaled up on a large scale by the NABARD in 1992 and given guidelines to banks for lending S.G.Hs through the Banking procedure. In the year of 1996 R.B.I has taken the scheme and includes as main stream activity of banks and consider as priority sector for lending to S.G.Hs. However, Micro-finance allows poor people to better service for their members. It helps to future investments. It serves those people who are overlooked in society. It gives people access credit. It can credit job and reduce stress. The government of Assam regime took a decision that people who have taken loans from micro-finance groups do not have to repay the loans. It emerged as a big political issue. People who have taken the loans started to spend the money lavishly when they come to know that they do not have to repay the loan. Consequently the economic conditions of the people remain the same.

The recent outbreak of the Covid-19 from the Wuhan region of China has brought the critical situation to human life around the world. Covid-19 affected more than 195 countries in the world and 84 countries were under lock down, so that economy of the world becomes devastated. The economic situation of Assam is not any exception with this "as per report of Assam government, the estimated loss around 32,167 crores in terms of potential contribution to the G.S.D.P-(Gross State Domestic Product)" nationally during Covid-19. G.D.P. rate gradually decrease up to 8.0% but in the year of 2018-2019 was 6.5%, 2019-2020 was 4.0% and capital formation reduce up to 12.9%.

NABARD have published a report in regard of the status of Micro-finance in India. The report said that the S.H. Groups of the state have to repay loan of Rs. 1,077.22 crores to commercial banks and R.R.B. Besides many of the S.H. Groups has failed to repay the installment taken as loan. Therefore, their outstanding loan of Rs. 90.37 crores has been recognized as N.P.A. Remarkably, 2,96,269 Nos. of S.H.Gs having as saving account in Assam Gramin Bikash Bank, 1,72,102 Nos. of S.H.Gs accounts in Central Bank and 26,499 Nos. of S.H.Gs saving accounts in co-operative Banks. It is clear that there are 4, 94,870 Nos. of S.H.Gs in Assam and Rs. 53, 912. 66 crores remained as deposits in banks.

It is worthy to mention that not a single self help group has been subsidies with loan by the Bandhan Bank. Contrary the Bandhan Bank has opened a new groups with ten women members and issuing loan with the high interest rates and the same loan which being conferred upon women are being tried to weave the loan amount imposing a few conditions fixed by the Assam government. DATA said that there have been many S.H.Gs which have to repay the loan of Rs. 386.48 crores as an outstanding amount to bank. As the Self help groups failed to repay the loan to the respective banks and financial institutions, therefore, the fund valued of Rs. 73.59 crores as non performing assets. The S.H.Gs have yet to repay the loan of Rs. 679.41 crores to

ASSAM GRAMIN BIKASH BANK as an outstanding amount. Besides an amount of Rs. 154.44 crores have been considered as N.P.A. In Private Sector Banks, there are 113.13 crores of loans yet to be repaid i.e. outstanding loan and N.P.A of Rs. 1.32 crores.⁴

In Assam, there are 4,94,780 Nos. of S.H.Gs are working in various sectors. The government of India and Assam has taking many steps to provide loan with subsidy to the poor and backward people in order to make them self sufficient through the NRLM (national rural livelihood mission), SJSRY (swarna jyanti shahari rozgar yojana), SGSY (swarnjayanti gram swarozgar yojana), NULM (national urban livelihood mission), AKS (anam kalpaturue scheme), SNA (swanirbhar nari scheme) etc.

Brief History of Loan Waiver Scheme in Assam:

In relation to Assam Micro-finance incentives & relief scheme, 24th August/2021, the government of Assam has passed a loan waiver scheme i.e. "AMIRS" on 24th August, 2021 with the objectives of to make balance long term view of ensuring continuity of Micro-finance for supporting economic activities of low income and poor households in the state and providing relief to eligible women borrowers for tiding over current stress in the Micro-finance sector due to various operational reason.⁵

Before signing the scheme "The Govt. of Assam was formed a committee with the 5 (five) members under the chairmanship of Mr. Ashok Singhal, minister of housing and urban affairs on 11th may 2021 and after two months the committee had submit the report".⁶

As per report of the committee, near about 26th lakhs women borrowers have taken Micro-finance loan from altogether 40 lenders as on 31st March, 2021 and total outstanding amount of loan is 12,500 crores. Altogether 26th lakhs women have 45th lakhs Bank accounts. Out of the total outstanding amount 53% loan has taken from the Banks, 26% loan taken from the small finance Bank, 22% loan taken from the non-banking financial companies and M.F.I.S and 16% loan from the N.B.F.Cs.

Table-1 shows that how much loan amount have taken by women borrowers and remained to paid as outstanding loan:

⁴ Status of Micro-finance in India-2020-21, (NABARD)

⁵ <https://m.economic times.com>policy>, objectives of this scheme.

⁶ Cabinet forms panels to prepare road map—staff reporter—Assam Tribune—12th may 2021, p.1

Sl. Nos.	Nos. of Borrowers (Women)	Loan amount	Outstanding loan
1	10,82,000	Rs 0---Rs.25,000.00	Rs. 1,334.00 crores
2	6,89,000	Rs.25,001.00-- Rs.50,000.00	Rs.2,456.00 crores
3	5,58,000	Rs.50,001.00 -- Rs.1,00,000.00	Rs.3,987.00 crores
4	1,02,000	Rs.1,00,001.00— Rs.1,25,000.00	Rs.1,398.00 crores
5	1,69,000	More than Rs.1,25,000.00	Rs.3,358.00 crores
	Rs.26,00,000.00 (Total Nos. of borrowers)		Rs. 12,533.00 crores @ Rs. 12,500.00 crores (Rounded off) (Total outstanding amount)

Source: Panel to follow RBI norms in waiving of Micro-finance loan, Assam Tribune (Daily news paper).⁷

Table-2 shows that how many borrowers have taken loan from how many lenders:

Sl. Nos.	Nos. of Borrowers	Lenders
1	19,01,000	One Lenders
2	5,08,000	Two Lenders
3	1,54,000	Three Lenders
4	60,000	Four Lenders

Source: Assam Tribune (Daily news paper) 12th June, 2021, P.1

The main aim of this scheme is to give one time relief to as many women borrowers as possible. The committee would consider only the loans sanctioned before 31st March, 2020. In this scheme, the women borrowers divided into three categories as follows:

The Women Borrower Should Be A Member of Self Help Groups:

1st Categories: The borrowers, who are repaying loan amount duly, those borrowers able to enjoy one time incentives from the government.

2nd Categories: The borrowers, who are repaying loan amount duly. But they stopped to pay their loan installment after the formation of new Government in Assam in 2021 (i.e. B.J.P Govt.) by following their declaration at the time of assembly election campaign 2021. Because, the B.J.P leader announced at the time of election that if B.J.P government will be formed in Assam then all Micro-finance loan will be redeemed and also give incentives to the poor women borrower.

⁷ Assam Tribune(Daily News Paper), 12th June, 2021, P.1,

3rd Categories: There are some borrowers who completely failed to pay their loan installment after getting loan from Micro-finance institutions. The government will take initiative to pay their loan installment as per R.B.I guideline and then the concern borrowers automatically include in N.P.A. i.e. the account holders (borrowers) never be sanctioned any further loan from financial institutions owing to their failure to pay loan installment.

The government has also declared that the following borrowers are not eligible to enjoy this scheme:

- i. Income tax payer
- ii. Whose annual income more than one lakh
- iii. Owner of the four wheeler
- iv. Two members in one family have taken loan
- v. If the borrowers do not maintain the R.B.I guideline or Assam Micro-finance rule Act 2020 at the time of issuing loan by the M.F.Is then they are not countable under this scheme.
- vi. If the borrowers have taken loan from more than two financial institutions then their loan is not countable under this scheme.
- vii. If a borrower has taken membership from two or more Self help groups than that loan is not countable under this scheme.
- viii. No individual women borrowers^{*} eligible under this scheme.
- ix. No house wives of Government employee, semi Government employee are eligible under this scheme.⁸

However, the Finance department of Assam has signed a memorandum of understanding on 24th August, 2021 with M.F.Is to implement the Assam Micro-finance incentives and relief scheme (AMFIRS) 2021. This scheme will remain enforce till 31st March, 2023. Altogether 38 M.F.Is and Banks has signed the MOU with the state government.

Followings are the renowned M.F.Is and Banks that signed the MOU included Micro-finance institution network:

1. N.E. Small Finance Bank
2. Association of Small Finance Bank of India
3. Nightingale Finvest
4. Grameen Development and Finance
5. N.E. Micro-finance Association
6. R.R.B (Assam Gramin Bikash Bank)
7. Bandhan Bank

^{*} Assam Tribune (Daily News Paper), 19th June, 2021, Staff reporter, EMI prayers entitled to a one time financial incentive, P.p.1-2

8. Commercial Bank
9. Arohan Financial Service
10. H.D.F.C Banks
11. Fusion Micro-finance etc.⁹

The following conditions are imposed under this memorandum:

- i. Borrowers who have been repaying loan duly, up to 31st March, 2021, the government will make one time financial incentives of Rs. 25,000.00 each borrower under this memorandum.
- ii. There are some borrowers who paid their loan installment but not fully. Some of their loan installments are yet to pay to the bank or F.Is i.e. overdue loan payment and their accounts do not enter in N.P.A list. The Government of Assam will pay their overdue amount, but this amount should not be more than Rs. 25,000.00.
- iii. There are some borrowers who completely failed to pay their loan installment and their loan account have listed in N.P.A. Assam Government has taken decision to repay their loan amount to each borrowers up to 25,000.00.
- iv. If any banks or F.Is has given loan more than Rs.1, 25,000.00 or borrowers get loan from more than two financial institutions or Banks. In this regard, F.Is violates the rule regarding Micro-finance i.e. RBI guideline or Assam Micro-finance institutions Acts 2020. This type of loan is not countable in this scheme. It will be beared by lenders but the state government will give financial help partially to the lenders.¹⁰

Result from the Study:

(a) Benefits derived from this scheme:

Loan amount are classified under the following heads:

Table No.3

Sl. Nos.	Loan Amount	Nos. of Borrowers taken Loan	Percentage (%)	Nos. of S.H.G	Remarks
1	0--Rs.25,000.00	80	16%	8	One self help group = 10 members 10 x 50 = 500
2	Rs.25,001.00 -- Rs. 50,000.00	Nil	Nil	Nil	
3	Rs. 50,001.00 -- Rs. 75,000.00	Nil	Nil	Nil	

⁹ [https:// www.india today.in>story](https://www.india today.in>story); Assam govt. inks MOU with 38 M.F.Is Banks to waive Micro-finance...

¹⁰ Assam Tribune (Daily news paper), 12th June-2021, staff reporter, ghy, P. p. 1-2 & Protidin (daily news paper), 21st July 2021

4	Rs. 75,001.00 Rs. 1,00,000.00	240	48%	24	Women members
5	Rs. 1,00,001.00 ---- Rs. 1,25,000.	180	36%	18	
Total=		500	100%	50 Nos.	

Table-3 shows that total 50 Nos. of Self Help Groups which consist of 10 women members respectively i.e. $10 \times 50 = 500$ (women members). Among them, the members of 8 (eight) S.H.Gs are newly registered and they have taken loan of Rs. 25,000.00 which average 16%. No members of S.H.Gs have taken loan of Rs. 25,001.00 to Rs. 50,000.00 and Rs. 50,001.00 to Rs. 75,000.00, 24 Nos of S.H.Gs had taken loan Rs. 75,001.00 to Rs. 1,00,000.00 which average of 48% and 18 Nos of S.H.Gs have taken loan Rs. 1,00,001.00 to Rs. 1,25,000. which shows in the rows 1,4 & 5.

Table-4 analyses the data with the terms and conditions of this scheme:

Sl. Nos.	Terms & Conditions	Nos. of Borrowers	Percentage (%)
1	Income tax payers	10	2%
2	Annual income more than one lakh	12	2.4%
3	Owner of four wheeler	5	1%
4	Two members have taken loan from one family	7	1.4%
5	Taken loan from more than two F.Is	15	3%
6	Taken membership from two S.H.Gs	10	2%
7	Members whose husband occupation is Govt. service, Semi Govt. etc.	13	2.6%
Total=		72	

Table-4 shows that 72 Nos. of borrowers cannot enjoy this scheme as per terms and conditions, as average 14.4% women borrowers will not include in this scheme.

Table-5 shows that how many borrowers not repay the loan amount till 31st March, 2020.

Sl. Nos.	Loan amount	Nos of Borrowers not pay loan yet	Percentage (%)	As per table -3
1	0—Rs.25,000.00	35	42.75%	80
2	Rs. 25,001.00 --- Rs.50,000.00	Nil	Nil	Nil
3	Rs. 50,001.00 – Rs.75,000.00	Nil	Nil	Nil

4	Rs. 75,001.00— Rs.1,00,000.00	86	34.58%	240
5	Rs. 1,00,001.00 -- Rs 1,25,000.00	74	41.11%	180
Total=		195		500

Table-5 shows that only 35 (42.75%) Nos. of borrowers out of 80 do not pay loan installment up to 31st March, 2020. Most of the Self Help Groups have paid their loan installment. Because they are newly registered Self Help Groups and have got Rs. 25,000.00. No members of S.H.Gs have taken loan upto Rs. 25,001.00 to Rs.50,000.00 and Rs. 50,001.00 to Rs.75,000.00. 86 Nos. of members have taken loan Rs. 75,001.00 to Rs. 1, 00,000.00 i.e. 34.58% out of 240 members. 74 Nos. of borrowers out of 180 have taken 1, 00,001.00 to Rs.1, 25,000.00 as loan i.e. 41.11%, but they cannot repay their loan installment duly.

Table-6 shows data analysis as per table-1, 2,3,4,5

Loan amount	Total Nos. of Borrowers	Not eligible	Eligible	Borrowers loan (each)	Borrowers not pay loan installment	Loan amount	Get one time incentives of Rs. 25,000 .00	Get relief	Deposit to Bank as incentives or get relief	NP A
0-- Rs.25,000.00	80	8	80- 8=72	2500x7 2= 1,80,00 0	35	35x2 500 = Rs. 87,00 0.00	72- 35=37 37x25 00=Rs. 92,500 .00	35x 250 0=8 7,5 00x 12 % (2 yr.)	Rs.1,0 8,500. 00	35
Rs.25,001.00 -- Rs. 50,000.00	240	42	240- 42= 198	10,000 x198=1 9,80,00 0	86	86x1 0,000 = Rs. 8,60, 000.0 0	198- 120 =112 112x2 500=R s. 2,80,0 00.00	86x 10, 000 =8, 60, 000 x12 % (2	Rs.10, 66,400 .00	86

								yr)		
Rs. 50,001.00 -- Rs. 75,000.00	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	
Rs. 75,001.00 -- Rs. 1,00,000.00	180	22	180-22=158	12500x158=19,75,000	74	74x12,500=Rs. 9,25,000.00	158-74=84 84x2500=2,10,000.00	74x12,500=9,25,000.00 x24% (2 yr)	Rs. 11,47,000.00	74
Rs. 1,00,000.00 to Rs. 1,25,000.00 and more	---	--	---	---	---	--	---	--	--	--
		72 (14.5 %)			195 (39%)		233 Total amount =5,82,500.00 (46.6 %)	195	Rs. 23,21,500.00	195

Table-6 shows that total 72 (Seventy two) members are not eligible in the scheme, viz. 14.5% of borrowers would not include in this scheme. Total 233 Nos. of borrowers get incentives of Rs. 92,500.00+ Rs. 2,80,000.00+ Rs. 2,10,000.00=Rs. 5,82,500.00 i.e. 46.6% and total 195 Nos. of borrowers get relief i.e. Rs. 23,21,500.00 approximately bearing 39%.

As per data from Annual report of NABARD 2020-2021, total Nos. of Self Help Groups are 4,94,870. Government has sanctioned amount not more than Rs. 25,000.00 each borrowers i.e. 4,94,870 x 25,000=1237,1750,000.00 crores @ 12500 crores (Rounded off). Loan repayment period is 24th months.

Each borrowers means one Self Help Group i.e. One S.H.G=10 members. Their loan amount is distributed among the members of the S.H.Gs in the following way:

Loan sanctioned	Distribution among members
Rs. 25,000.00	Rs. 25,000.00 was sanctioned in one S.H.G and this amount is divided into 10 members i.e. $\text{Rs. } 25,000.00 \div 10 = \text{Rs. } 2,500.00$ (Rs. 2,500.00 gets each members)
Rs. 1,00,000.00	Rs. 1,00,000.00 was sanctioned in one S.H.G and this amount is divided into 10 members i.e. $\text{Rs. } 1,00,000.00 \div 10 = \text{Rs. } 10,000.00$ (Rs. 10,000.00 gets each members)
Rs. 1,25,000.00	$\text{Rs. } 1,25,000 \div 10 = 12,500$ (each members)

Conclusion:

Micro-finance is an efficient and effective planning of existing poverty among the poor women in the rural areas. Women in rural areas felt that women's life is more important than men, because women insecurity in society is very high. So in the first step for poor women on the path of poverty cycle is to provide social and economic security, as such reasonable saving, insurance and loans for emergency expenditures can contribute significantly to such security. Large numbers of S.H.Gs have success in business and able to repay the loan properly and increase their life style. But due to present operational crisis some Self Help Groups are fallen their business and unable to repay the loan. So the Assam Government has taken a successful scheme to help the poor women borrowers through one time incentives and relief from the present stress.

One time incentives and relief is not given the permanent solution to borrowers. It is a one kind of subsidy. Subsidy itself is a questionable remark in fund investment and planning. So, the Government of Assam will take initiative on investment of loan amount, market, manufacture of demandable products. Training on Loan repayment procedure, interest rates, etc. are law related to Micro-finance. However, Micro-finance and S.H.Gs is playing an important role for poverty reduction in rural poor women in Assam.

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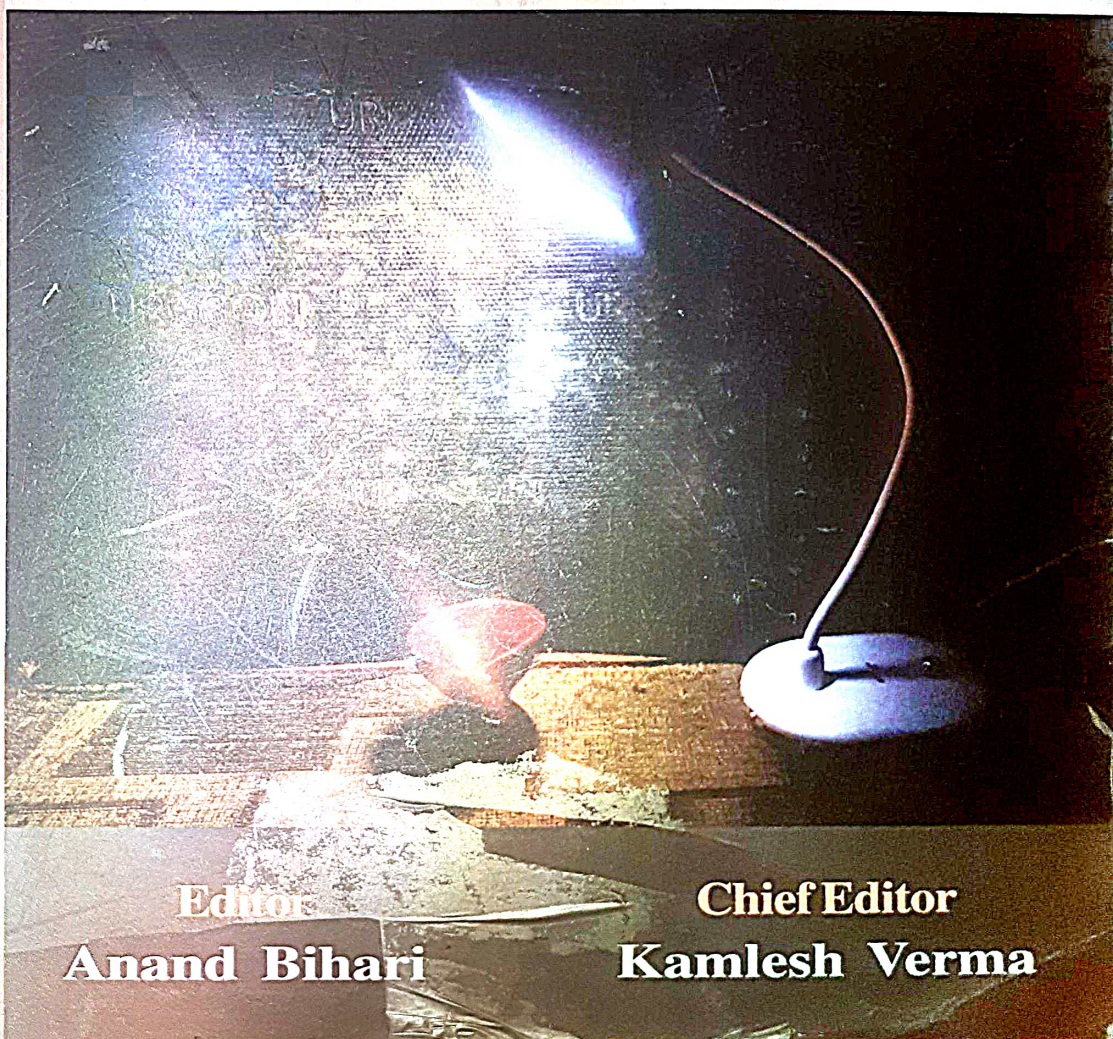
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A Brief Study of Mahatma Gandhi's Economic and Political Thought

○ Shyamal Chandra Sarkar¹²

Abstract:

Mahatma Gandhi was a man who always emphasized his role as a citizen of the world. He worked in India for the sake of the country's freedom. His moral and political philosophy was influenced by the teachings of Lao-Tse and Confucius. According to Gandhi, truth and non-violence are not his own inventions but are 'as old as the hills'. Gandhi wants to apply ethical principles in the political life of man and also believes that the highest ideal of human life can be achieved only by practicing truth and avoiding violence. Gandhi wants to apply the principle of non-violence to man's economic life. He accepts economic equality and gives importance to implement Charkha and the allied industries which would go a long way to bring about social and economic equality. In the field of economic, he gives importance in decentralization method in village industries and cottage industries and opposes large-scale industrialism and mechanization, and condemned western commercialism, imperialism and secularism, but not even opposed to rural electrification. Gandhian political philosophy makes a new era in the history of political thought that the greatest political problems could be solved only by making personal sacrifices and making the opponent realize the excesses and mistakes committed by him. Gandhi seeks to establish an ideal society in which Panchayati Raj based on real democratic principles was to flourish. He does not separate religion from politics. According to him, satyagraha is a method of action, cultivated as a result of continuous experiments with truth through a long life of suffering, sacrifice and service to the nation. He says that all communities should live together like brethren forgetting all their differences and tries to establish a casteless society where all get equal wages for equal work. Gandhi says that "Politics without morality is a thing to be avoided".

Key words: Mahatma Gandhi, Economic Thought, Political Thought.

Introduction

Mahatma Gandhi (1869-1948) was not a systematic academic thinker in the field of metaphysics and political philosophy. He was an inspired teacher and prophet. He was neither a Samkara nor a Kant. Instead he is akin to Socrates and Buddha pouring forth the results of his deepest feelings and his most sincere realizations of truth. In all the writings of Gandhi from 1908 onwards, one finds a unity of theme with the minimum amount of contradiction. Gandhi always emphasized his role as a citizen of the world. The South African and Indian politics had been the laboratory in which he experimented with his formulas of truth and non-violence. It is

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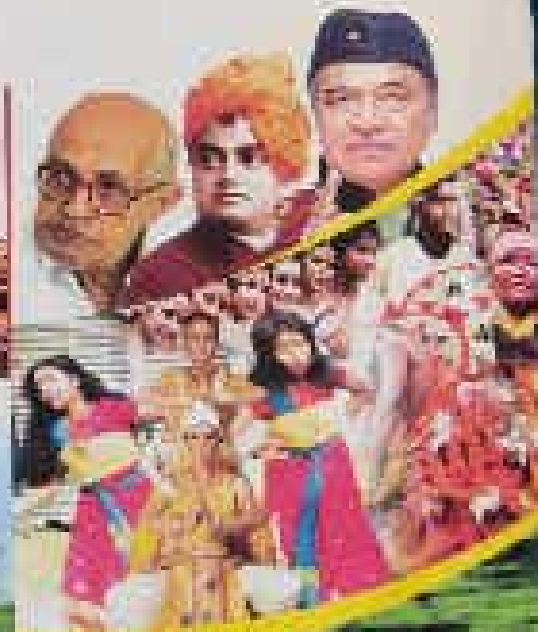
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মুখ্য সম্পাদক (অবৈতনিক) : ড° উপেন বাভা হাকাচাম
সম্পাদকদ্বয় (অবৈতনিক) : ড° ললিত চন্দ্র বাভা
ড° ধনেশ্বর কলিতা



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ৰজনীকান্ত বৰদলৈৰ 'মিৰি জীয়ৰী' উপন্যাসত প্ৰতিফলিত পঞ্চ অৰ্থপ্ৰকৃতি : এক অধ্যয়ন

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সংক্ষিপ্তসাৰ : কাব্যৰ অন্যতম উপাদান হৈছে অৰ্থপ্ৰকৃতি। অৰ্থপ্ৰকৃতিসমূহ প্ৰয়োজন সিদ্ধিৰ কাৰণ বা হেতু। ভাৰতীয় সংস্কৃত নাটকৰ ইতিহাসত চকু ফুৰালে দেখা যায় যে, প্ৰাচ্যৰ নন্দনতত্ত্বৰ এক উল্লেখযোগ্য বিষয় আছিল অৰ্থপ্ৰকৃতিসমূহ। ভাৰতীয় সমালোচকসকলে বহু ক্ষেত্ৰত এইবোৰৰ সংজ্ঞাৰ ভিত্তিত কাব্যৰ আংগিক সম্পৰ্কে বিচাৰ-বিশ্লেষণ আগবঢ়াইছিল। লগতে এনেধৰণৰ সুকীয়া তত্ত্ব বা বিশ্লেষণৰ দৃষ্টিভংগীয়ে প্ৰাচ্যৰ সমালোচনাৰ ক্ষেত্ৰখনক এটা পৃথক মাত্ৰা প্ৰদান কৰিছিল। অৰ্থপ্ৰকৃতিয়ে নায়ক-নায়িকাক মূল উদ্দেশ্যত উপনীত হ'বলৈ সফলতা প্ৰদান কৰে। অৰ্থপ্ৰকৃতি দুই ধৰণৰ— আধিকাৰিক আৰু প্ৰাসংগিক। আধিকাৰিক কথাবস্তু নায়ক-নায়িকা বা মুখ্য ঘটনাৰ লগত জড়িত থাকে। আনহাতেদি যিবোৰ ঘটনাই মূল ঘটনাক আগবঢ়াই লৈ যায় সেইবোৰক প্ৰাসংগিক কথাবস্তু বুলি আখ্যা দিয়া হয়। প্ৰাসংগিক কথাবস্তুকেই প্ৰকৃত অৰ্থপ্ৰকৃতি আখ্যা দিয়া হয়। অৰ্থপ্ৰকৃতি পাঁচ প্ৰকাৰৰ— বীজ, বিন্দু, পতাকা, প্ৰকৰী আৰু কাৰ্য। এইবোৰ প্ৰায়বিলাক সংস্কৃত নাটক আৰু ভাৰতীয় মূলৰ অন্যান্য নাটকসমূহতো প্ৰয়োগ হোৱা দেখা যায়। প্ৰাচ্যৰ সমালোচনা তত্ত্বৰ অন্তৰ্গত অৰ্থপ্ৰকৃতি সমূহক বিস্তৃত সাৰ্বজনীন পৰ্যায়ত বিচাৰ কৰিলে প্ৰাচ্য-প্ৰাশ্চাত্যৰ অন্যান্য বিভিন্ন সাহিত্যত ইয়াৰ উপস্থিতি অনুভৱ কৰিব পাৰি। তেনেদৰে ৰজনীকান্ত বৰদলৈৰ 'মিৰি জীয়ৰী' উপন্যাসখনতো পঞ্চ অৰ্থপ্ৰকৃতি প্ৰয়োগ হোৱা দেখা যায়; যদিও ই বিবহাৱ্যক। উপন্যাসখনত প্ৰয়োগ হোৱা পঞ্চ অৰ্থপ্ৰকৃতি সম্পৰ্কে আমাৰ এই গৱেষণা পত্ৰখনত আলোচনা আগবঢ়োৱা হ'ব।

বীজ শব্দ : অৰ্থপ্ৰকৃতি, মিৰি জীয়ৰী, জঙ্কি, পানেই, কাব্য, উপন্যাস।

গৱেষণা বিষয়ৰ পৰিচয় :

ৰজনীকান্ত বৰদলৈৰ 'মিৰি জীয়ৰী' এখন সামাজিক উপন্যাস। ১৮৯৪ চনত প্ৰকাশিত এই উপন্যাসখন ১৭ টা অধ্যায়যুক্ত মূলতঃ জনজাতীয় উপন্যাস। ইয়াৰ নায়ক মিচিং ডেকা জঙ্কি আৰু নায়িকা পানেই। ধৰ্মীয় বিশ্বাস, আচাৰ-অনুষ্ঠান, জীৱন-ধাৰণা প্ৰণালী ইত্যাদি সামাজিক পৰিকাঠামোৰে পুষ্ট 'মিৰি জীয়ৰী'খন আবস্তুগি, মধ্যবিন্দু তথা ক্লাইমেক্স আৰু পৰিসমাপ্তিযুক্ত এক পূৰ্ণাংগ কাহিনী। জঙ্কি-পানেইৰ প্ৰেমৰ আখ্যানৰ মাজেদি উপন্যাসখন 'ব্ৰিভূজ' আকৃতিৰ দৰে ৰূপ লৈছেহি। যাৰ ফলত ই ট্ৰেজেদি হোৱা সত্ত্বেও ভাৰতীয় সাহিত্য সমালোচনাৰ দিশবোৰো ইয়াত পূৰ্ণ ৰূপত প্ৰতিফলিত হৈ উঠিছে।

কাহিনীভাগত পাঠোটা অৰ্থপ্ৰকৃতিৰ স্পষ্ট প্ৰয়োগ ঘটিছে। মূল চৰিত্ৰ তথা নায়ক-নায়িকাৰ উদ্দেশ্য সম্বন্ধে হোৱাত অৰ্থপ্ৰকৃতিসমূহে কাহিনীৰ আৰম্ভণিৰ পৰা একেবাৰে শেষলৈকে উপস্থিত থকাটো পূৰ্ণ ৰূপত অনুভৱ কৰিব পাৰি। সাধাৰণতে ট্ৰেজিক ৰূপ দি প্ৰায় প্ৰতিটো প্ৰেমৰ আখ্যান মিলনাত্মক তথা নায়ক-নায়িকাৰ মৃত্যুৰ লগত মিলনৰ মাজেদিয়েই কাহিনীৰ সমাপ্তি ঘোষণা কৰা হয়। 'মিৰি জীয়ৰী'ৰ পৰিণতি মিলনাত্মক নহ'লেও প্ৰেমৰ এটা প্ৰত্যাশা নায়ক-নায়িকা একেলগে মৃত্যুদণ্ডেৰে দণ্ডিত হোৱাটোও মনকৰিবলগীয়া। অৰ্থপ্ৰকৃতিয়ে তেওঁলোকৰ এই উদ্দেশ্যত উপনীত হ'বলৈ উল্লেখযোগ্য ভূমিকা গ্ৰহণ কৰিছে।

অধ্যয়নৰ লক্ষ্য আৰু উদ্দেশ্য :

সাহিত্য বিচাৰৰ মূলকথা মূল্যনিৰ্ণয়। সমালোচক সকলে যি মূল্যমানৰ সহায়ত সাহিত্যৰ গুণাগুণ নিৰ্ণয় কৰে সেয়া হ'ল ব্যাখ্যা, বিচাৰ আৰু ৰসোপভোগ। ব্যাখ্যাকাৰীৰ উদ্দেশ্য পাঠক সমাজক বিষয়ৰ সৈতে অনুভৱ কৰোৱা অনুভৱৰ সাৰ্বজনীন ৰূপ থাকিব নোৱাৰে। সময়ানুকূলে, পৰিৱেশ-পৰিস্থিতি অনুকূলে সাহিত্য বিচাৰকাৰৰ বিশ্লেষিত হয়। ব্যক্তিবাদী কিম্বা আপেক্ষিক কোনো সমালোচনাই 'শেষ কথা' হ'ব নোৱাৰে। জন মিল্টনৰ 'পেৰা লষ্ট' অদ্যাবধি মহৎ শিল্প ৰূপে স্বীকৃত। এডিছনে এৰিষ্টটলৰ 'পয়েটিক্চ'ৰ সূত্ৰানুসৰি এই মহাকাব্যৰ কাহিনী, চৰিত্ৰ আৰু ৰসৰ গুণৰত ভিত্তি কৰি মিল্টনৰ প্ৰশংসা কৰিছে। পৰবৰ্তী যুগত মেথিউ আৰ্গল্ডে জন মিল্টনক 'His seriousness of absolute sincerity' গতিকে এই কথা প্ৰমাণিত বুলি দাবী কৰিব পৰা যায় যে কোনো শিল্পীৰ কৰ্ম যুগ, ব্যক্তি কিম্বা স্থান ভেদে ভিন্ন মূল্য দাবী কৰে। গতিকে সাহিত্য বিচাৰৰ আপেক্ষিক মূল্য আছে বুলি বুলি কোনো কথা নাই।

'মিৰি জীয়ৰী' উপন্যাসত যিদৰে স্পষ্ট ৰূপত পঞ্চ অৰ্থপ্ৰকৃতিৰ প্ৰয়োগ ঘটিছে সেয়া অসমীয়া সাহিত্য যথেষ্ট গুৰুত্বপূৰ্ণ তথা নতুন দিশ এটা উন্মোচনৰ প্ৰচুৰ থল আছে। তাৰোপৰি অসমীয়া সাহিত্য প্ৰাচ্য সমালোচকৰ তত্বৰ এনেবোৰ দিশেৰে তথা দৃষ্টিভংগীৰে বিচাৰ-বিশ্লেষণ কৰিলে উপাদানবোৰে সাৰ্বজনীন অথবা বহুপ্ৰচলিত এটা পৰিগ্ৰহ কৰিব বুলি আমাৰ বিশ্বাস। সাহিত্যৰ আলোচনা যিহেতু নন্দনতাত্ত্বিক আলোচনাৰ অন্তৰ্গত সেয়া সাহিত্যতত্বৰ প্ৰাচ্য আৰু পাশ্চাত্য নন্দনতাত্ত্বিক বিচাৰৰ এক মিশ্ৰিত প্ৰতিফলনো আমাৰ সাহিত্যৰ অন্যতম আলোচনা হ'ব পাৰে। ব্ৰেলোক নাথ গোস্বামীৰ ভাষাত— 'প্ৰাচীন বুলিয়েই কিছুমান বস্তুৰ সমাদৰ নকৰা আমাৰ স্বতন্ত্ৰ নন্দনতত্বৰ আলোচনা কিছু পৰিমাণে জটিল কাৰণ এনে আলোচনাই অনেক সময়ত বাস্তৱতাৰ সীমা চেৰাই কিম্বা আদৰ্শৰ মাজত বাট খেপিয়াব লগা হয়।' সেই উদ্দেশ্য অনুধাৱন কৰিয়ে আমি উক্ত বিষয়টিৰ আলোচনাৰ কাম মনোনিৱেশ কৰিছোঁ।

অধ্যয়নৰ পদ্ধতি :

গৱেষণা পত্ৰখন প্ৰস্তুত কৰোঁতে মূলতঃ বিশ্লেষণাত্মক পদ্ধতি গ্ৰহণ কৰা হৈছে।

অধ্যয়নৰ পৰিসৰ :

আমাৰ গৱেষণাৰ বিষয়বস্তু হৈছে 'ৰজনীকান্ত বৰদলৈৰ মিৰি জীয়ৰী উপন্যাসত প্ৰতিফলিত পঞ্চ অৰ্থপ্ৰকৃতিৰ আগবঢ়োৱা হৈছে।

পূৰ্বকৃত আলোচনাৰ স্বৰূপ :

তুলনামূলক সমালোচনা অপেক্ষাকৃত আধুনিক বিচাৰ পদ্ধতি। ইয়াত দুই ভিন্ন দেশ কালৰ সাহিত্যৰ আপেক্ষিক তুলনা সম্ভৱ। আৰম্ভণি উপন্যাস আৰু পঞ্চতন্ত্ৰ, গ্ৰীক নাটক আৰু সংস্কৃত নাটক, বাল্মিকী-ব্যাস আৰু হোমাৰৰ ভাৰতীয় পোয়েটিক্চ আৰু নাট্যশাস্ত্ৰৰ তুলনামূলক বিচাৰৰ জৰিয়তে পাৰস্পৰিক মিল অমিলৰ বিশ্লেষণ সম্ভৱ। বিশ্বে সম্পৃক্ত এখন দেশৰ লগত অন্য দেশৰ চৰিত্ৰগত সাদৃশ্য-বৈসাদৃশ্য লক্ষ্য কৰিব পাৰি। সমালোচকৰ প্ৰত্যেক

অনুসৰিও দুই ভিন্ন সাহিত্যতত্ত্বৰ মাজতো সাহিত্যৰ সামান্যধৰ্মৰ সাদৃশ্য স্থাপিত হ'ব পাৰে। বঙ্কিমচন্দ্ৰই শকুন্তলা, মিবান্ডা আৰু ডেচডিমনাৰ মাজত সাদৃশ্য-বৈসাদৃশ্যৰ আলোচনা কৰিছিল। ববীন্দ্ৰনাথ ঠাকুৰে মাইকেল মধুসূদন দত্তৰ কাব্য বিচাৰ প্ৰাচ্য সমালোচনা সূত্ৰ ধৰিয়েই আগবঢ়াইছিল।^{১০} মানসিক সংকীৰ্ণতা দূৰীকৰণৰ অৰ্থে তুলনামূলক বিচাৰ পদ্ধতিয়ে আধুনিক কালত জনপ্ৰিয়তা পাইছে। আধুনিক সময়ৰ ভাৰতীয় সাহিত্য প্ৰাচ্য সাহিত্যতত্ত্বৰ আধাৰত বিশ্লেষণ কৰাৰ পদ্ধতিও জনপ্ৰিয় হ'ব পাৰে যদিহে আলোচক-সমালোচকসকলে যুগ তাড়িত মানসিক কুপমণ্ডকতাৰ পৰা ওলাই আহিব পাৰে। আধুনিক কালৰ সাহিত্য পাশ্চাত্য সাহিত্যতত্ত্বৰ আধাৰতহে আলোচনা কৰিব লাগিব বুলি কোনো কথা থাকিব নোৱাৰে। অসমীয়া কাব্য সাহিত্য, নাট্য সাহিত্যৰ ক্ষেত্ৰত প্ৰাচ্য সাহিত্যতত্ত্বৰ আধাৰত বহু আলোচনা পণ্ডিত তীৰ্থনাথ শৰ্মা, ত্ৰৈলোক্য নাথ গোস্বামী, বিশ্ব নাৰায়ণ শাস্ত্ৰী, মুকুন্দ মাধৱ শৰ্মা আদি প্ৰথিতযশা সাহিত্যিকসকলে কৰিছে। উপন্যাস আধুনিক যুগৰ সৃষ্টি হ'লেও চিৰায়ত কাহিনী কথনৰ প্ৰৱণতা থকা উপন্যাস 'মিৰি জীয়ৰী'ৰ কাহিনী বিশ্লেষণত প্ৰাচ্য নন্দনতত্ত্ব আশ্ৰিত অৰ্থপ্ৰকৃতিৰ বিশ্লেষণে সম্ভাৱনাপূৰ্ণ বিশ্লেষণৰ বাট মোকলাব পাৰে।

মূল আলোচনা :

প্ৰাচ্যৰ নন্দনতত্ত্বৰ আধাৰত পাৰ্চোটা অৰ্থপ্ৰকৃতিৰে বিভাজন অনুযায়ী অৰ্থ তথা সংজ্ঞা সুকীয়া সুকীয়া। প্ৰতিবিধৰে কাহিনী আগবঢ়োৱাত স্বকীয় ভূমিকা থকা দেখা যায়। এইবোৰৰ অৰ্থ অনুসৰি 'মিৰি জীয়ৰী' উপন্যাসত পঞ্চ অৰ্থপ্ৰকৃতিৰ প্ৰয়োগ এনেধৰণৰ—

বীজ : পাঁচ প্ৰকাৰৰ অৰ্থপ্ৰকৃতিৰ ভিতৰত প্ৰথমটো হৈছে— বীজ অৰ্থপ্ৰকৃতি। এই অৰ্থপ্ৰকৃতিটো কাহিনীৰ আৰম্ভণিত ক্ষীণভাৱে দেখা দিয়ে আৰু লাহে লাহে নানান সৰু-বৰ ঘটনাৰ মাজেৰে নায়ক-নায়িকাৰ উদ্দেশ্য সাধনৰ মূল কাৰণস্বৰূপ হৈ পৰে। বিশ্বনাথ কবিৰাজৰ মতে —

অল্পমাত্ৰং সমুদ্ভিষ্টং বহুধা যদ্বিসৰ্পতি।

ফলস্য প্ৰথমো হেতুবীজং তদভিধীয়তে।^{১১}

যি অৰ্থপ্ৰকৃতিয়ে (ধান আদি বীজৰ দৰে) নাটকত প্ৰথমতে অতি সুস্পষ্টভাৱে উপস্থিতি হৈ লাহে লাহে নানান ভাৱে বাঢ়ি গৈ নায়কৰ মূল উদ্দেশ্য সিদ্ধি লাভৰ প্ৰমুখ কাৰণস্বৰূপ হৈ পৰে তাকে বীজ বোলে।^{১২}

'মিৰি জীয়ৰী' উপন্যাসখন মূলতঃ প্ৰেমমূলক। লখিমপুৰ জিলাৰ সোৱণশিৰী নৈৰ পাৰৰ এখন মিৰি গাঁৱৰ এহাল ল'ৰা-ছোৱালীৰ প্ৰেমক কেন্দ্ৰ কৰি উপন্যাসখন লিখা হৈছে।

উপন্যাসখনৰ প্ৰথম অধ্যায় 'নৈৰ পাৰত' আঠ-ন বছৰীয়া পানেই আৰু তেৰ-চৈধ্য বছৰীয়া জঙ্কিয়ে আহ খেতি চোৱা-চিটা কৰিছিল। সেই সময়তে এটা ভালুক অহা দেখি দুয়ো ভয়তে দৌৰ মাৰিলে আৰু পানেই লগে লগে উজুটি খাই পৰিল। তেতিয়া জঙ্কিয়ে পানেইক তুলি ধৰিলে আৰু সুধিলে— "পানেই দুখ পালি নেকি?"^{১৩} — জঙ্কিৰ এই উক্তিটোৰে কাহিনীভাগৰ বীজ সিঁচা হৈছে। জঙ্কিয়ে পানেইক তুলি নধৰি কথাষাৰ নুসুধিলে দুয়ো-দুয়োৰে প্ৰতি আকৰ্ষিত হোৱাৰ সম্ভাৱনা নাথাকিলহেঁতেন। কাৰণ জঙ্কিয়ে কেৱল চাঙত বহি তাইক চাই নাথাকি ওচৰলৈ আহি কথা-বতৰা পতা আৰম্ভ কৰাৰ পাছতেহে কাহিনীভাগৰ যি বীজ সিঁচা হৈছিল সিয়ে পিছলৈ গজালি মেলি উপযুক্ত বাতাবৰণৰ মাজত ডাল-পাত বাঢ়ি ফল-ফুলেৰে জাতিষ্কাৰ হৈ পৰিছিল।

বিন্দু : দ্বিতীয় অৰ্থপ্ৰকৃতিটো হ'ল বিন্দু। যি ঘটনাই মূল ঘটনাৰ বিচ্ছেদ হ'বলগীয়া অৱস্থাত বাধা প্ৰদান কৰে; সেয়াই বিন্দু। সাহিত্য দৰ্পণকাৰৰ মতে—

অৱান্তৰাৰ্থবিচ্ছেদে বিন্দুৰ চ্ছেদকাৰণম্।^{১৪}

নাটকৰ আৰম্ভণিৰ ঘটনাৰ দ্বাৰা মূল ঘটনাৰ বিচ্ছেদ হ'বলগীয়া পৰিস্থিতিৰ উদ্ভৱ হ'লে যিটো প্ৰসংগই সেই বিচ্ছেদ সংঘটিত নোহোৱাকৈ ৰাখে, সেই অবিচ্ছেদৰ (মূল ঘটনাৰ সঙ্গতিৰ) কাৰণেই হৈছে বিন্দু নামক অৰ্থপ্ৰকৃতি।^{১৫}

উপন্যাসখনৰ তৃতীয় অধ্যায় 'মিৰি গাঁৱত'— 'পানেয়ে জঙ্কিৰ এইবিলাক কথা বধ মনেৰে শুনিব ধৰিলে'^{১৬}

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people sense the deleterious effects of development more clearly now. The story being what it is, Biju Patnaik's dream of making Odisha a 'steel power', for whatever it is worth, still fires the collective imagination of Odisha's ministers and bureaucrats.

Padhi and Sadangi show in this book how people continue to resist this ideology and the apparatuses it creates. They deftly combine empathy with the data is riveting, the work is, but never overwhelming—development stories. The idea is to show how such stories translate into disempowerment and resistance. The affected people tell their maximum transparency and intervention, the authors highlight the link of land to lives, not to profits. The book's strength lies in that it speaks *with*, not *for*, the people, not entirely erased by the spectres of

is Professor of English at Tezpur University. His books include *The Indian Novel: Iconoclastic and the Metaphysical* (co-edited with Brijotkesh Chakrabarty, 2010), and *The Unbilled Hour: Literature, Culture, and Theory* (co-edited with Tyagraj Thakur, 2018).

Book News

The Murderer, The Monarch and The Fakir: A New Investigation of Mahatma Gandhi's Assassination by Appu Esthose Suresh and Priyanka Kotamraaj is a fresh account of one of the most controversial political assassinations

in Indian history—that of Mahatma Gandhi. It draws on previously unseen documents and police records, and states the circumstances of the events leading up to it and the aftermath. In doing so, it challenges the popular narrative of the assassination that has prevailed for the past seventy years.

(India, 2021, pp. 240,

Situating Muslims in Assam Politics

Parvin Sultana

THE MUSLIM QUESTION IN ASSAM AND NORTHEAST INDIA

By Monoj Kumar Nath
Routledge, 2022, pp. 191, ₹995.00

Muslims in Assam comprise one-third of its population. Since Independence, the politics of Assam has been shaped by the question of alleged illegal immigration from erstwhile East Pakistan. The spectre of an illegal immigrant minoritizing the 'khillonja' (original inhabitants) of Assam has been a constant in the popular as well as political discourse. Monoj Kumar Nath's book *The Muslim Question in Assam and Northeast India* is the latest addition to the body of work which deals with the issue.

The author raises some issues in the introduction that he claims to have dealt with in the book. He tries to understand the political and cultural choices of the Muslims of East Bengal origin. The Muslims of East Bengal origin initially aligned with the Assamese people and made a conscious choice while opting for Assamese language. While this played a crucial role during the language movement, the latter years especially post Assam Movement (1985) saw a growing disillusionment amongst the community. The author tries to understand this alienation that the community faced and the choices they made.

Comprising five chapters, the book starts with understanding the impact of colonial policies which focused on revenue generation. The demand for increased food because of growing tea plantations, the availability of fallow land encouraged the British to bring peasants from erstwhile East Bengal. The push factor was a harrowing exploitative Zamindari system prevalent there. The British initially exempted land

“From the very beginning

Nath dispels the notion of a homogenous Muslim community. He acknowledges the fact that Muslims entered Assam in different waves and they came bearing their own cultural characteristics.”

revenue and even laid down train tracks to ease communication. This increased the population of Muslims in various parts of Assam exponentially. To manage the local political leaders, the British introduced the Lure System in 1916 to ensure that land is not passed to the East Bengali Muslims. However, this system was never properly implemented.

The post-Independence period saw the Muslims being hostage to Indo-Pak relations especially Pakistan's treatment of its minorities. Left with no credible middle class and political leadership, the Muslims aligned with the Indian National Congress and opted for cultural freedom and rights in place of political rights. In Assam and the North Eastern region, the Muslim question was shaped by the close proximity to erstwhile East Pakistan. This book situates this issue in the regional political context.

From the very beginning Nath dispels the notion of a homogenous Muslim community. He acknowledges the fact that Muslims entered Assam in different waves and they came bearing their own cultural characteristics. While some came as invaders, many artisan communities like the Sandars or Hooliyas came from neighbouring Bengal for trade. It was only during the colonial period that a huge wave of migration became evident from East Bengal. Unlike other parts of India, the neo-Vaishnavite movement countered any mass conversion to Islam. A majority of the Muslims of Assam were those who were imported from other parts of undivided India.

The first few decades of Independence saw the Muslims of East Bengal origin align with Congress. The Muslim League Party which rose to prominence post-1937 with the inclusion of Sir Saadullah lost its support base after Independence. Instead of looking for a separate political and cultural space, the Muslims of East Bengal origin newly termed as Neo-Assamese aligned with the Assamese people and opted for Assamese as their mother tongue.

Another defining moment in the politics of the State is the Assam Movement. The movement was preceded by a period of political instability. The Janata Government under the Golap Borbora faced a lot of political opposition in the State. It was also the time when a bye-election was scheduled for the Mangaldoi constituency. This led to a huge uproar as the All Assam Students Union (AASU) accused that illegal immigrants have been included in the updated electoral roll. While the movement clearly demanded that all illegal immigrants should be expelled, there was a tendency to

communalize the movement.

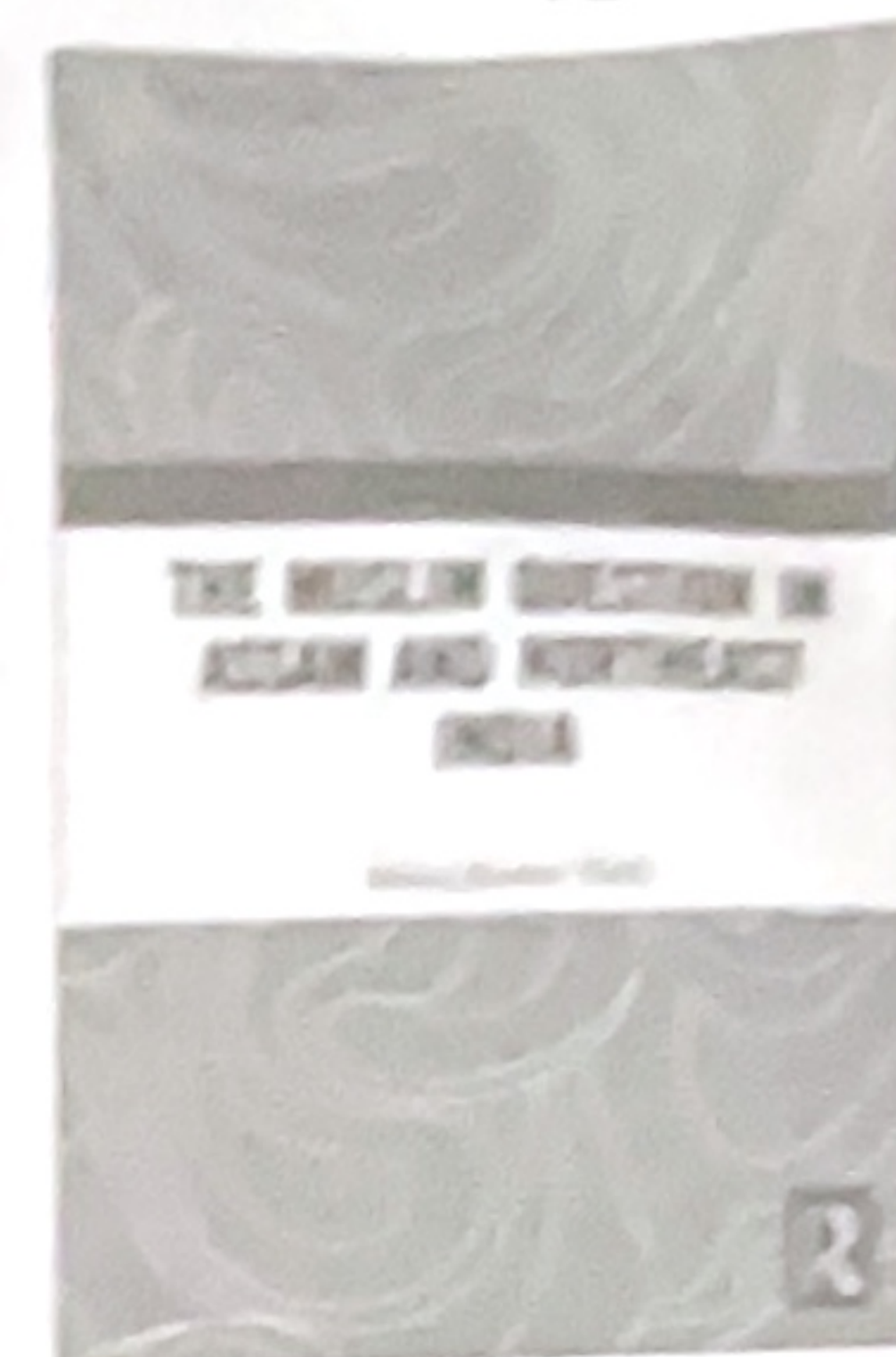
Right-Wing political organizations including ABVP and RSS extended support to the Party while the Janata led by Mahanta opposed it. Nath has given a detailed account of the activities undertaken by Right-Wing organizations as well as political leaders like Anil Bihari Vajpey in support of the movement. The Movement saw further communal polarization with the formation of All Assam Minority Students Union (AAMSU) which became a stakeholder and started negotiating with the Government.

Around this turmoil, the 1983 elections were held. While the mainstream Assamese society led by AASU staunchly boycotted the elections, the Muslims of East Bengal origin participated in the elections. This led to an outbreak of violence and the worst of it occurred in Nellie. Almost 3000 women and children were killed. This incident further alienated Muslims from the Movement. The polarization did not stop with the end of the Movement. The 1985 elections witnessed a manifestation of this polarization. While the newly formed Asom Gana Parishad (AGP) formed the government, the United Minority Front (UMF) which claimed to represent the Bengali Hindus and Muslims won 17 seats.

The post-Accord period saw vote bank politics emerge. While the newly-formed AGP could not deliver on many fronts and the State soon elected the Congress back, Muslims felt the need to rally behind a Party that would safeguard its interests. Congress continued to communalize the foreigner issue and use Muslims as vote bank while depriving the community of genuine development. Nath deals with the socio-economic condition of Muslims and shows that the community continued to lag behind on important markers of development.

It was in 2005 with the scrapping of the IM (DT) Act, that the Muslims felt abandoned and the strong need of an alternate political patron. This vacuum was filled by the newly-formed All India United Democratic Front (AIUDF) with Badruddin Ajmal as President. Ajmal is also the President of Assam unit of Jamiat Ulema-e-Hind. This signals a shift to the Jamiat's role in State politics pointing to an active engagement. However, the last few elections showed that the Muslims have not completely rallied behind AIUDF. Even Jamiat failed to mobilize Muslims in favour of the Party which continues to be perceived as a Party safeguarding the interest of Muslims of East Bengal origin.

The author further points out that a

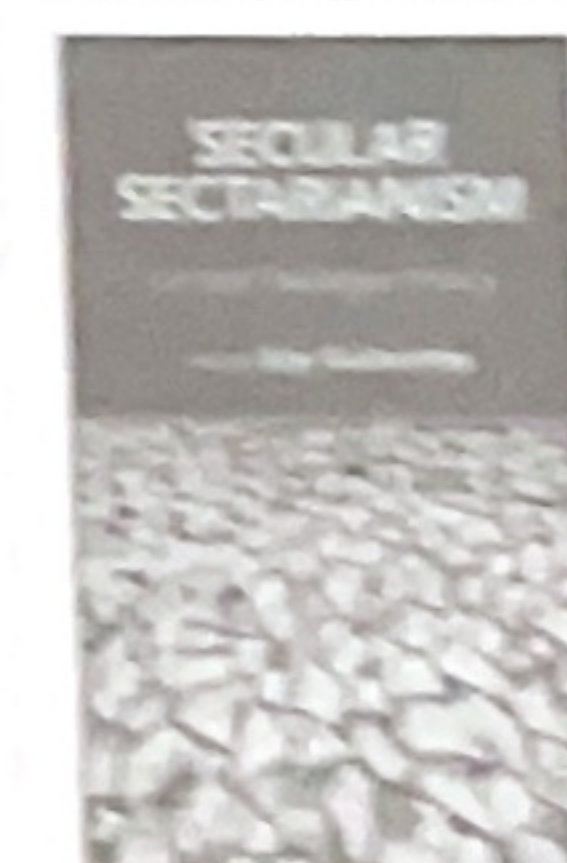


substantive version of Muslim vote has rallied behind the AIUDF. This consolidation in fact led to a counter-consolidation of Hindu votes and paved the way for the electoral success of BJP.

Monoj Nath's book fills an important vacuum in the academic works on the Muslim question in Assam. It brings to the fore the role of religious organizations especially Jamiat in active politics. It also gives an account of the process of systematic alienation of Muslims which led to the emergence of newer strands of identity politics which further created new fissures. These also function as objective evaluation of the developmental deficit that the community suffers from.

Parvin Sultana is currently working as an Assistant Professor in Pratibha Barua College, Gauhati in Assam. She writes on different socio-political issues in newspapers, magazines and websites. Her research interests include gender, migration and politics in Northeast India. Apart from teaching, she also organizes awareness programmes about girls' education in the interior parts of District Dibrugarh.

Book News



Secular Secularism: Lessons of Subaltern Politics edited by Ajay Gadgil. The book emphasizes that citizenship in practice is expressed through the right to speak for others and not just for oneself. Progress can be made only by opening

up dialogues within and across political communities. This is essential for India's survival as a secular and democratic nation. Progressive politics needs to move towards affinity and an idea of shared spaces.

Sage Publications, 2019, pp. 336, ₹1095.00

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Shifting Political Terrains in Assam

Parvin Sultana

HINDUTVA REGIME IN ASSAM: SAFFRON IN THE RAINBOW

By Akhil Ranjan Dutta

Sage Publications, 2021, pp. 329, ₹1295.00

The 2014 elections witnessed an unprecedented performance by the BJP in Assam. This was further followed in the Assembly elections of 2016 which saw the Party come to power in the State for the first time. Similar electoral victories were registered in the Parliamentary elections of 2019 and the Assembly elections of 2021. Akhil Ranjan Dutta in *Hindutva Regime in Assam* puts forth an elaborate account of this rise of the BJP in the State.

Divided in six chapters along with an introduction, the book starts with the election of 2014 and the BJP's electoral strategies. The 2014 election was a mandate against the corruption charges of the Congress. It saw the BJP rise to power under the leadership of Prime Minister Narendra Modi. The electoral performance of the Party in Assam was also good as it managed to win 7 out of 14 constituencies. This gave a glimpse of the shifting political terrains in Assam.

This shift became more prominent in 2016 when the BJP increased its tally from 5 to 60 and came to power. A look at the campaign strategies of the BJP shows a convergence of issues of development and governance along with a promise to solve Assam's longstanding problem of illegal immigration. The popularity of Narendra Modi also helped the Party consolidate its support base. As opposed to a revived the BJP, the Congress reeled with in-fighting and the exodus of a number of MLAs under the leadership of Himanta Biswa Sharma. The grip of three times Chief Minister Tarun Gogoi clearly slackened over the Congress Party.

The BJP also succeeded in cementing a rainbow coalition by taking on board outfits representing various indigenous communities. Many non-Congress parties in Assam were disillusioned with the Congress and looked for an alternative. The BJP emerged as that alternative and this was seen unfolding with a pre-election alliance brokered between the BJP and Bodoland Peoples' Front (BPF). BPF was an ally of Congress. The BJP succeeded in taking on board the Rabha and Tiwa leaders as

well. The alliance was finally strengthened when the Asom Gana Parishad (AGP) joined the formation.

The electoral campaign was formulated around this formation. The BJP claimed to champion the interest of the *khilonjias* or the indigenous communities against an 'aggressive outsider'. Very soon the BJP targeted the Muslims of East Bengal origin as the 'other' and accused both the Congress and AIUDF of safeguarding them. As opposed to a hardcore Hindutva ideology-ridden campaign, what the people of Assam witnessed was an assertion of *Jati, Mati, Bheti* (nationality, land and hearth). The civil society and the media openly expressed their support to the the BJP-led alliance. And when the coalition won 80 plus seats in the election, it was hailed as a victory of the indigenous communities as opposed to that of a national party. The selection of Sarbananda Sonowal, a prominent leader from the Sonowal Kachari tribe and the face of the fight against IM(DT) Act further assuaged the people that the coalition will champion the demands of the indigenous communities.

Dutta elaborates how the Party creatively co-opted local icons like Srimanta Shankardev, the Ahom warrior Lachit Borphukan, Bhupen Hazarika and also included Satras—centres of Vaishnavism, as important issues during campaigns. Along with this co-option, the electoral victory was also a result of the long-term groundwork done by the Rashtriya Swayam Sevak Sangh. The RSS has worked extensively amongst the tribal communities and set up Ekal schools (single teacher school) to bring the communities within the fold of Hinduism. Through its voluntary work during different natural calamities, the Sangh has strengthened its hold amongst the tea tribes and other indigenous communities. This was also a crucial reason for electoral gains by the BJP.

While the BJP rose to power in 2016 harping on the rights of the indigenous communities, the voters in the State soon became suspicious when the Party made clear its intention to pass a Citizenship Amendment Act which for the first time earmarked religion as a basis of granting citizenship. The Act was amended to provide non-Muslim minorities from six neighbouring countries who have entered the country till 2014, citizenship on relaxed terms. This subverted the most important clause of the historic Assam Accord which



earmarked 1971 as the cut off year of accepting people from erstwhile East Pakistan.

This contradicted the claim of the BJP of safeguarding the interests of the indigenous communities. The State saw widespread protests against the proposed amendment. Similar protests were carried out in other parts of India where both preparation of a National

Register of Citizens (NRC) and CAB were opposed vehemently. Assam however took a slightly different stand—while the people opposed CAB as it further risked minoritizing the indigenous communities by granting citizenship to Hindu refugees from Bangladesh, they supported the updating of NRC which they believed was crucial to solve the longstanding problem of influx of immigrants. Dutta in his book explains this stand of the people of Assam.

As the 2019 election came closer, disillusionment with the BJP became prominent. However the election across the country was fought on questions of national security following the Uri and Balakot incidents and saw the country further consolidate behind the leadership of Modi. Even in Assam, the protests did not translate into votes and the BJP succeeded in winning 9 out of 14 seats. The Congress was reduced to only 3 seats and AIUDF could manage to win only 1 seat.

A lot of speculation went into the reasons why the anti-CAB movement did not translate to votes against the BJP in 2016, 2019 and 2021 elections. This book elaborates the reason—while there was widespread anger, there was no electoral agency to translate this anger into votes. The movement did not rally behind any political party. The Congress also could not emerge as a viable alternative. The two civil society organizations, the Krishak Mukti Sangram Samiti (KMSS) and All Assam Students Union (AASU) which led the protests did not share a common platform. This election also saw a campaign around national security, developmental promises and hyper populism and it worked in favour of the BJP.

A clear shift in electoral campaign becomes apparent if we take a look at the 2019 and 2021 elections. The Party has shifted to a more aggressive campaign around religious and linguistic identities. On the one hand, the Party used the individual-based beneficiary policies introduced before the elections for mobilization. On the other hand, the Party worked towards consolidating the Hindu votes against an

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The First Anti-British Resistance in North-East India and the Jaintia Tribe of Meghalaya, 1774

Himen Das*

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Abstract

The hill tribe Jaintia, belonging to the present North-East Indian state of Meghalaya, raised the First Two Anti-British Resistances (ABRS) in North-East India (NEI) during 1774 and 1781-82. Based on guerrilla war art, their first resistance was the stubborn one. Despite that, they lost and the army of the British East India Company (EIC) won over the field on the strength of the sophisticated arms and ammunition. The colonial Britishers snatched most of the movable properties of the hilly land with brutality, and finally, they subjugated the Synteng kingdom (the Jaintia call themselves Synteng). The cause of conflict between the two was rooted in the unjustified and whimsical denial of the tariff to be paid by the British merchants to the Jaintia king for using the Surma river for a commercial purpose. In it, the Jaintia land was tried to be defended by Chatra Singh, the Jaintia king with his subjects. On the contrary, the British army was commanded by Captain (controversially a Major) Edward Elliker. Elliker, with triumphant pride, stayed at the Jaintia capital Jaintiapur from March 29 to June 12, 1774. Thus, Chatra Singh, the Jaintia king admitted the "subdued" position which has been termed by the British officers with the pride of a "gift".

It is noteworthy that this paper of ours is the first one in which the Jaintia ABR of 1774 has been termed with the status of First Anti-British Resistance in North-East India.

Key Words: Jaintia, Anti-British, Resistance, Colonial attack.

Introduction and Background

It is still difficult, without debate, to locate the state and place wherein and in which year the *First Anti-British Resistance (ABR)* in North-East India (NEI) occurred. The cause

behind its roots is in two North-East Indian (NEIN) states—Tripura and Meghalaya. Both the states bear testimonies claiming each of them raised the First ABR in NEI. In the case of Tripura, it may be recalled that among the eight states of NEI, Tripura is the first state

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DR. B.R. AMBEDKAR'S REFORMATIVE APPROACH TOWARDS INDIAN WOMEN WITH REFERENCE TO HINDU SAMAJ.

Aftab Uddin Ahmed

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Abstract:

Dr. B.R. Ambedkar's was an eminent scholar and reformer who have made significant efforts to protect the interest of weaker sections. He was first who roots out the barriers in the way of advancement of Indian society and of women in particular. He was a path-maker of all the women irrespective of religion, caste, creed, gender etc. In the light of such a view, he put great stress on gender equality and exposed women's problems. He brought a new trend for uprising the women through his thoughts and beliefs. He detained Manu responsible for all quandary and agony of women and also blamed the Hindu social system for assigning a stereotypical role to women in the society. His reformatory measures emanated as Hindu Code Bill to reform the Hindu social order which became unparalleled in its importance. He wanted equality and civil rights for those persons who remained deprived of them for centuries past. He spent his whole life for the betterment of women and the downtrodden of society and breaks the barriers in the way of advancement of women in India. This paper highlights the views and contribution of Dr. Ambedkar in the emancipation of women, reformatory measures and the relevancy of his contribution in the present scenario. He was not only championed the cause of social justice for his downtrodden and under privileged sections of Indian society but also worked tirelessly throughout his life to challenge the legitimacy of orthodox Hindu social order that upheld iniquitous gender relations in a institutionalized manner. His mission in life was o reconstruct Hindu society along with the modern democratic ideas of liberty, equality and fraternity. The contribution of Dr. B.R. Ambedkar as a thinker and social reformer in the emancipation of women in Hindu society was adorable.

Keywords: Dr. B.R. Ambedkar, Emancipation of Women, Hindu code Bill, Reformatory measures, Hindu social society.

Introduction:

"Unity is meaningless without the accompaniment of women. Education is fruitless without educated women and agitation is incomplete without the strength of women".

-Dr. B.R. Ambedkar

Dr. Bhimrao Ramji Ambedkar was popularly known as 'Babasaheb' in India especially among subaltern. He was a great scholar, an India jurist, economist, politician and social reformer who inspired depressed sections and work tirelessly for equality and liberty among human beings. He was a man with peculiar traits of head and heart and his interests encompassed every field of

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LAND REVENUE AND PATTA PROBLEMS IN THE CHAR AREAS OF ASSAM : A STUDY

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ABSTRACT : *In Assam , there is no separate land tenure system for the char areas. The present land tenure system is the outcome of the land system introduced by the British to suit their colonial exploitation and later on the land laws which were enacted by the Govt. in the post independence period. The Assam Land and Revenue regulation, 1886 is the main foundation of the land revenue policy and land administration in Assam. Through this land act covers all the matters relating to land revenue, it does not deal with the rights of the raiyats who took agricultural land directly from the Govt. Thus , to serve the rights of raiyats on land three different Tenancy Acts Viz (i) the Goalpara Tenancy Act, 1929 (ii) The sylhet tenancy Act, 1936, and (iii) The Assam , Tenancy Act, 1935 were enacted. The Security provided under the tenancy acts was not adequate and hence, to give security to tenancy and proper justice to tenant's rights, the earlier acts were replaced by the new Assam Tenancy Act of 1971. Since this act gives the adhiar the status of a tenant , the Adhiar Protection and Regulation Act of 1948 was also replaced by it.*

Keywords : Char areas, land system, colonial, Assam , Agriculture.

INTRODUCTION : Generally char means a river Island. Large number of char , big and small have emerged in the bed of the river Brahmaputra. In the nineteen century when immigrants of East Bengal come to Assam, the number of char in the Brahmaputra was few and their size was also very big. But after the earthquake of 1950, the river bed come up; the number of char also has increased to a great extent in Lower Assam. According to the report of the Directorate of Assam Char areas development the number of char villages in the district of lower Assam is 1516 and the land area covered by them is 239000 hectares.

The Char area in Assam are not properly surveyed and hence, their exact figures in area are not available. However, according to Assam Land Records Department , approximately 159203.21 hectares of land are covered by char areas in the four undivided district of Goalpara , Kamrup, Darrang and Nowgaon. Out of this, an area of 13316.74 hectares are professional and village grazing reserves , 25474.57 hectares are under regular settlement, 12975 hectares are occupied by persons who have not been given any pattas but who are required to pay tauzi – bahira revenue and 15655.81 hectares are under un-authorized occupation of the total area (25474.57 hectares) under settlement , 365415 hectares are under annual leases and 21820.35 hectares under periodic lease. The periodic leases relate mostly to lands which were previously chars but later on become joint with the main banks after gradual silting up of the intervening channel.

Methodology : The Present work is purely field work. For the purpose of the study, both primary and secondary sources have been used. Primary sources include report and survey data from Assam state archives, newspapers, journals etc. Secondary sources include various book related to the theme of the present study.

Discussion and Result: Up to the end of 19th Century, the char areas did not assume much importance from the revenue administration department. It is only after 1920s, the attention of the revenue administration was turned to these river islands. Appreciating the complexities of the administration of these newly gained tracts mainly in the context of Lower Bengal , the British Government had enacted what is known as the Bengal Alluvion and Dilution Regulation, 1825 , wherein the char areas were defined as “small islands in the river bed which are formed by either frequent changes of the river or by shifting of the sands which lie on beds of those rivers”.

Before the coming of the East Bengal firm settlers, the char area of Brahmaputra were covered by grass and forests. The milk– men of Pubna, Rangpur used these waste lands as grazing reserves during the winter months. In 1879, in the report of Hunter, it was stated that from Rangpur



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**A STUDY ON PROBLEMS AND CHALLENGES OF WOMEN PARTICIPATION AND
EMPOWERMENT IN GRASSROOT POLITICS**

Aftab Uddin Ahmed Assistant Professor of Political Science Pramathesh Barua College, Gauripur
(Assam)

Abstract

The Panchayati Raj Institutions introduced proper representation and proper participation from all marginalized section of society, specially the participation of women who are belonging to weaker sections of the society because women in Panchayats constitute the basic buildings of democracy and this democracy achieved complete active participation of women in grass root level politics and it means the reconstruction of India from the below, but the journey of political participation of women is not smooth, they face a various problems in the village Panchayat. They play an important role in determining the destiny of a nation but if we look back to our society we can observe very few women took active participation in local politics due to the limitation of being a woman in a patriarchal society. Then Women were not allowed to raise their voice in the family because of the stereotypical approach towards women and thereby the women found difficult to speak with courage in front of their male counterpart. Though women were very much active in their household job but they were made to have a negligible involvement in the decision making process in the local politics on account of their low socio-economic status as well as society's stereotypical attitude towards women that they are weaker, emotionally charged, having fixed gender roles and are bound to live within their cocoon. The present study is highlighted in this paper the development of grassroot level politics from independence for the marginalised sections and specially women in 73rd constitutional amendment. The paper focuses on the various issues and problems that against participation and empowerment of women in grassroot politics.

Keywords: Women, Empowerment, Political Participation, Panchayati Raj Institutions, Democracy.

I. Introduction

Democracy implies equal for all human beings both men and women. The UN observed that women constitute "world largest excluded category". For the attainment of real democratic spirit shall be ensured better political participation. "In the struggle for gender justice", Usha Narayanan argues, "Political participation constitutes the first and foremost steps in the direction". Equal treatment to women in political life to be effective and meaningful should start from the grassroots level because the reconstruction of women empowerment in India from the below. To provide practice and training in the decision-making process, the rural local self-democratic institutions are the ideal structures to begin with. One of the main aims of the 73rd constitutional amendment act is to accomplish this purpose. The question of political empowerment of women in rural India has assumed considerable significance presently because of the 73rd constitutional amendment act. This amendment provides reservation of seats and posts of chairperson for women in all rural local level democratic institutions in the countryside known as Panchayats. This is a historic step of far reaching implications and important image on the political process in rural India.

"As long as women of India", declared Mahatma Gandhi in 1925, "do not take part in public life, there can be no salvation for the country". He further declared, "as long as....women do not come to public life and purify... we are not likely to attain swaraj". "Ever if we did", he added, "It would have no use for that kind of swaraj to which women have not made their full contribution" (Narayanan, 1999).

The word Panchayati Raj in India signifies the system of rural local self-government. It has been set-up to build democracy at the grass root level. This act first introduced P V Narashima Rao in the Lok Sabha in September, 1991. This bill finally established as the 73rd Constitutional Amendment Act, 1992 and came into force on 24 April, 1993.



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- (২৬) একেশ্বৰবাদ : হিন্দু, খৃষ্টান আৰু ইছলাম ধৰ্মৰ মাজত এটি তুলনা
● ড° আমিনুৰ ইছলাম সেখ /২০৬
- (২৭) লক্ষ্মীৰা দাসৰ শিশু সাহিত্য
● লক্ষ্যজিৎ হাজৰিকা /২১৪
- (২৮) সত্যনাথ বৰাৰ 'অসমীয়া ভাষাৰ বহল ব্যাকৰণ'ত অসমীয়া বাক্যতত্ত্বৰ বিচাৰ
● ড° চম্পাকলি তালুকদাৰ /২২২



একেশ্বরবাদ : হিন্দু, খৃষ্টান আৰু ইছলাম ধৰ্মৰ মাজত এটি তুলনা

● ড° আমিনুৰ ইছলাম সেখ

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সংক্ষিপ্তসাৰ : ধৰ্ম হ'ল মানৱ সভ্যতাৰ আটাইতকৈ আদিম বিশ্বাস। যি বিশ্বাসে যুগে যুগে মানৱ সমাজত বিভিন্ন নামেৰে পৰিচিতি লাভ কৰাত সহায় কৰি আহিছে। ধৰ্ম বুলি ক'লে তৎক্ষণিকভাৱে আমাৰ মনলৈ যিটো ধাৰণা আহে সেইটো হৈছে ঈশ্বৰ (God)। এই ঈশ্বৰৰ ধাৰণা মানৱ জাতিৰ ইতিহাসৰ প্ৰাথমিক পৰ্যায়ৰ পৰাই অতি অন্যতম আলোচ্য বিষয় হিচাবে পৰিচিত হৈ আহিছে। ঈশ্বৰ সম্পৰ্কীয় আলোচনাত মুখ্য স্থান লাভ কৰা বিষয়টোয়ে হৈছে যে— ঈশ্বৰ এক নে বহু অথবা ঈশ্বৰৰ সমতুল্য আৰু অনেক দেৱ-দেৱীও আছে নেকি? পৃথিৱীত অনেক ধৰ্ম আছে, তাৰ ভিতৰত কিছুমান ধৰ্ম এক ঈশ্বৰত বিশ্বাসী, যাৰ কোনো আকাৰ আৰু নিৰ্দিষ্ট কোনো গঠন নাই অৰ্থাৎ নিৰাকাৰ। কিছুমানে আকৌ একত্বৰ বিভিন্ন আকাৰৰ ওপৰত বিশ্বাসী। কোনো কোনোৱে আকৌ ঈশ্বৰ বোলা কোনো বস্তুৰ ওপৰত বিশ্বাস নাৰাখে অৰ্থাৎ ঈশ্বৰৰ অস্তিত্বৰ প্ৰতি অবিশ্বাসী বা নাস্তিক। এনেদৰে মানুহে নিজৰ ইচ্ছানুসাৰে বিভিন্ন ধৰণে ঈশ্বৰ কিম্বা ধৰ্মৰ ওপৰত কোনোবাই বিশ্বাস আৰু কোনোবাই অবিশ্বাস কৰি আহিছে। কিয়নো, বিশ্বাস বা অবিশ্বাস হ'ল মানুহৰ ব্যক্তিগত বিষয়। সংখ্যাগৰিষ্ঠতাৰ পৰা বিচাৰ কৰিলে দেখা যায় যে, সাম্প্ৰতিক বিশ্বৰ প্ৰধান ধৰ্মকেইটা হৈছে— হিন্দু, খৃষ্টান আৰু ইছলাম। এই তিনিওটা ধৰ্মই ঈশ্বৰৰ ওপৰত গভীৰ বিশ্বাসী। হিন্দু, খৃষ্টান আৰু ইছলামৰ একেশ্বৰবাদী ধাৰণাৰ এটি তুলনাত্মক আলোচনা এই অধ্যয়নৰ মুখ্য বিষয়।

বীজ শব্দ : ঈশ্বৰ, একেশ্বৰবাদ, হিন্দু, খৃষ্টান, ইছলাম।

অৱতৰণিকা :

ঈশ্বৰ শব্দৰ মূল 'ঈশ', যাৰ অৰ্থ দক্ষ, সদাশিৱ, গৰাকী বা মালিক। দ্বিতীয় অংশ 'ৱৰ' ইয়াৰ আভিধানিক অৰ্থ হৈছে সৰ্বশ্ৰেষ্ঠ, উত্তম, সুন্দৰ, শাসক। ঈশ্বৰ শব্দৰ আক্ষৰিক অৰ্থ আৰাধ্য। বিভিন্ন ধৰ্মত ঈশ্বৰৰ সংজ্ঞা বিভিন্ন। আন্তিক সমাজত ঈশ্বৰৰ ধাৰণা— ধৰ্ম, ভাষা আৰু সংস্কৃতিভেদে ভিন্ন ভিন্ন। ভাষাভেদে ইয়াক যেনেকৈ ইংৰাজীত 'গ'ড' (God), সংস্কৃত ভাষাত 'ঈশ্বৰ', ঠিক সেইদৰে আৰবীত ইয়াৰ জনপ্ৰিয় নাম হ'ল 'আল্লাহ'।

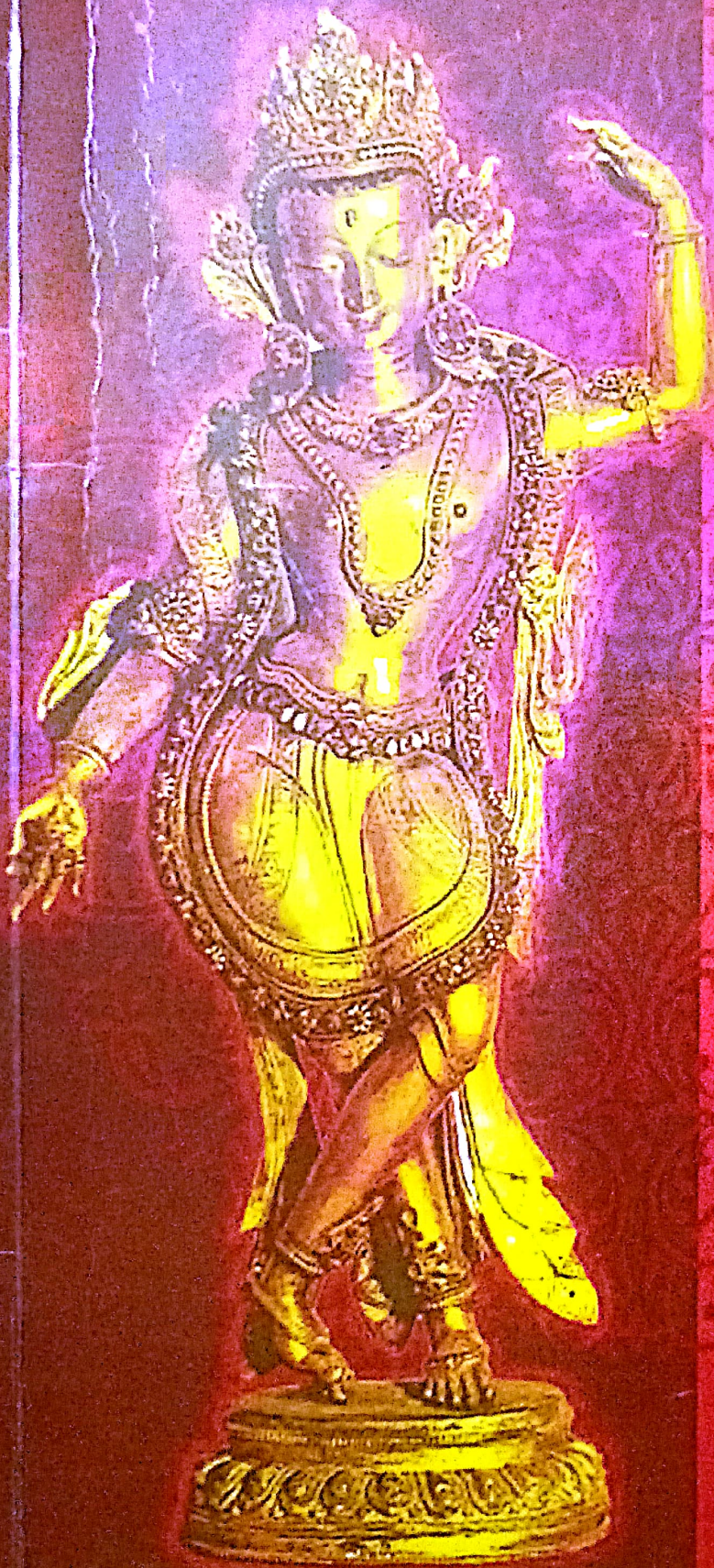
সৰ্বেশ্বৰবাদ (Pantheism) আৰু একেশ্বৰবাদ (Monotheism) হ'ল ঈশ্বৰবাদৰ প্ৰধান দুটা শাখা। শক্তি আৰু মাহাত্ম্য অনুসাৰে একাধিক ঈশ্বৰত বিশ্বাস কৰাই হ'ল— সৰ্বেশ্বৰবাদ। এই প্ৰকাৰ বিশ্বাসত প্ৰতিমা বা প্ৰতিকৃতি আকাৰত পৰোক্ষভাৱে ঈশ্বৰক উপাসনা কৰা হয়। আনহাতে, কেৱল মাত্ৰ এজন সাৰ্বভৌম ঈশ্বৰৰ ধাৰণাকে একেশ্বৰবাদ বুলি কোৱা হয়। একেশ্বৰবাদৰ ইংৰাজী প্ৰতিশব্দ Monotheism। শব্দটো দুটা গ্ৰীক শব্দ ক্ৰমে, Monos আৰু Theos শব্দৰ পৰা আহিছে। Monos শব্দৰ অৰ্থ one (এক) আৰু theos শব্দৰ অৰ্থ god (ঈশ্বৰ)। এইদৰে Monotheism শব্দটো one-god (এক-ঈশ্বৰ)ৰ সমাৰ্থকভাৱে ব্যৱহাৰ হৈছে। Monotheism শব্দটো ১৬৬০ চনত কেমব্ৰীজ প্লাটোনিষ্টৰ

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प्रधान सम्पादक

डॉ० प्रेमशंकर द्विवेदी

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CAN MAHATMA GANDHI'S PHILOSOPHY OF EDUCATION MEET THE CHALLENGE OF MODERN TIME?

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Very few great man have displayed such as versatile life of and character of Mahatma Gandhi. Volumes are already written on his life and works in several fields, but no one denies that Gandhi was a great educationist besides being a Political Philosopher, a social reformer and a Humanitarian.

Gandhi was not one of those formal educationists who can boast of mere academic qualification and training or experience of teaching in educational institution. But he was one of those merited educationists who possess all the requisite qualities. No doubt that Gandhi did not have a university degree in science of education or a social training in education, nor did he spend life in teaching at a school or college. But he had developed a complete a philosophy of education for the entire country, had worked out a concentrated scheme of education after a good deal of experimentation and had influenced thinking as well as behavior of millions in India and across the country. In this article an attempt has been made to discuss on Gandhi's Philosophy of Education keeping in view that how his philosophy of education meet the challenge of to-day's time!

"Education must be of a new type for the sale of the creation of a new world". The word 'Education' is very much uses these days; almost everybody has something to say about it. The schools whether government or private are packed with students. But despite of this increasing desire for education, hardly anyone ponders over as to what education really is. Has the education we have so far received does us any good? If so, is it proportionate to the labor and money spent on it? Since scant thought is paid to its aims and objects! For most people, the main aim seems to be quality themselves for certain types of government jobs. Usually, people belonging to different trades or vocations give up their traditional modes of earning a livelihood after being educated and look for jobs instead, which they feel, will give them a better standing in the eyes of others of their community. In our schools, there are boys belonging to various vocational castes, such as masons, blacksmith, carpenters, trailers, cobblers etc. but after receiving an education, instead of bettering the standards of their traditional skills and promoting their vocations still further, they give them up as something inferior and consider it honorable to get a clerical post. The parents too, share this false notion. Thus, both from the point of view of Jaati and karma, we are getting more deeply entangled in slavery. Gandhi have found this condition prevalent everywhere in India during his tours round the country, and said-- it has often brought tears to my eyes.

Education is not an aim in itself, rather, an instrument, and that type of education alone can be called real education which helps us in building the sound character. No one can truly claim that present system of education in our schools or colleges produces the result. On the contrary, there are numerous examples of young people having lost the good qualities of their character in the schools. An impartial English writer once stated that as long as there is no concordance between the school and homes of the students, they will continue to suffer in both ways. What they learn at school is totally incompatible with what they learn at home. Since life at school is the exact opposite of the life at home, the instruction imparted through the text books is like the spurious teachings of those who are competent only at preaching and not practicing. Student cannot put the knowledge so acquired to any practical use in their home life. The parents are ignorant of what is taught at school; nor do they care about it. The labor spent on studies is considered useless drudgery which has to be gone through for the sake of the final examinations, and once this is over what was learnt is forgotten as quickly as possible. The charge leveled against us by some English critics, what we are mere imitators of western methods, is not without truth. One of them has likened us to a piece of blotting-paper. Gandhi believes that as it absorbs

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