

An Eco-Critical Analysis of Steinbeck's *To a God Unknown* (1933)

Dr. Madhuvrata Purkayastha & Farida Sultana Haque

This is one of the earliest novels of John Steinbeck (1902-1968), who is known for those values found to be consistent with ecological wisdom which he expresses in his works especially, in *To a God Unknown*. First, in the storyline of the plot, it is the metaphor of the land that influences the treatment of the female characters. A close reading of the novel shows that male writers depict Nature differently than women writers. Steinbeck has constructed wilderness in a certain way and in a different manner. It may be quite challenging at first to accept the concept of wilderness as presented in the novel but then, the concept of wilderness has changed over time. As we shall see, concepts of deep ecology sustain the narrative as landscape is used as a metaphor in this novel on deep ecology. We have used Sue Ellen Campbell's essay, "The Land and Language of Desire: Where Deep Ecology and Post-Structuralism Meet" to guide us in deciphering the codes in this multi-layered work of Steinbeck. By combining postmodern approaches with ecological issues, we shall look into representations of nature being influenced by gender and other ecological concerns. As eco-feminists, we would like to establish that this work qualifies for ecological analysis for the following reasons:

The protagonist in the novel, Joseph Wayne opposes traditional authority and rejects it but not before questioning it, just like Elizabeth

the heroine of the novel. The story illustrates that feminine writing, like Elizabeth and Steinbeck always shows this in his work (TGU) proves that non-linear thought is not only a linear one. The carnival like atmosphere that prevails with such strong and dancing, succeeds in empowering the weak and institutional hierarchies are overturned, even the priest is not a blasphemy. As the story progresses, opposing concepts are brought under scrutiny: Nature / culture; madness / reason; Civilized / primitive; Self / Other. Steinbeck highlights these binaries and criticizes dominant structures in Western Culture. The author in this novel glorifies Nature worship, pagan rituals and beliefs prevalent in the era before Christ. Nature setting plays an active role - it is crucial in working- nature narrative. As an amateur marine biologist, Steinbeck was more than a green environmentalist, who depicted nature in his texts and discussed its role. He illustrated how Native Americans lived in perfect harmony with nature, thus proving that aboriginal cultures are better than western culture, in terms of preserving the environment. Preserve gardens are central to ecology. In the words of Aldo Leopold: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community." Ecology rejects the traditional view of man at the center of things; and Post-Structuralist theory sees everything as generally - as networks of signifying systems of all kinds. So, while analysing the text, it has been observed that not everything is connected orally or linguistically in the ecosphere of the text which the writer illustrated with great effort.

In the character of Elizabeth, the author shows how literacy has altered the relationship of humans with the natural world. Her urbane nature is contrasted with wild nature. As a teacher, Elizabeth presents education and culture as against wild nature represented by Joseph. Their marriage was a merging of the two worlds of Culture and Nature. On the surface, he seems to be primitive, but Joseph Wayne was in search of his land of desire, aptly named 'Our Lady' - the valley of Nuestra Señora. The feminine landscape fills the world of 'To a God Unknown' keeping with the theme of the novel:

It is to the god to whom we shall offer the sacrifice?

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Gandhi and Sustainable Development: An Overview

Dr. Breehivorna Talukdar

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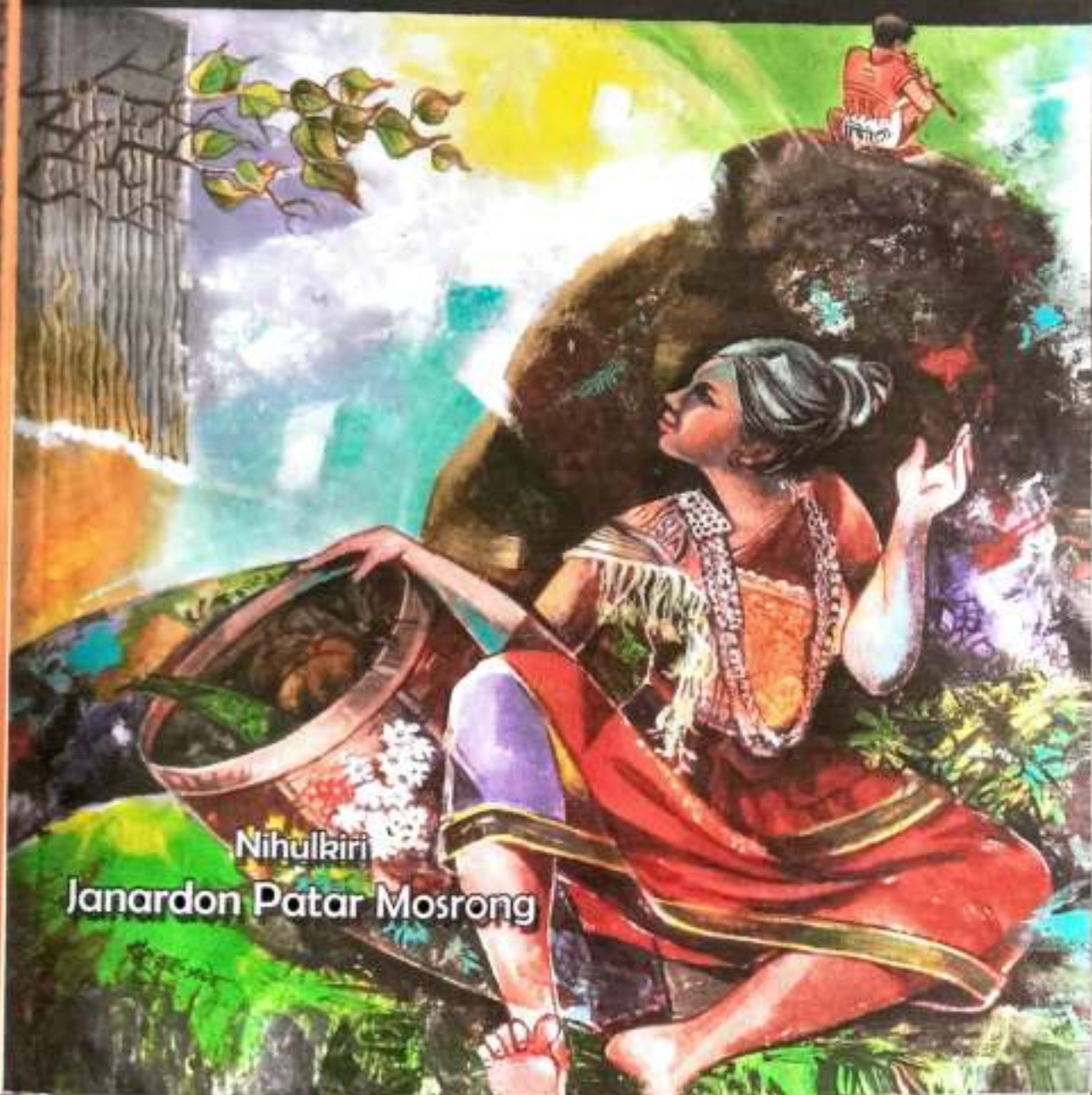
Today when the world is getting riled under the negative impact of modern notions of growth and development marked by excessive industrialization, urbanization and a global consumerist culture which has distorted the balance between environment and human civilization, the call for environmental protection and sustainability is receiving immense global attention. Much before the idea of a Common Future was outlined in the Brundtland Commission Report in 1987 which called on states and non states actors to view development through a humanitarian and environmental angle by meeting the needs of the present generation without compromising on the ability of the future generations to meet their own needs; it was Mahatma Gandhi who underlined the critical necessity of sustainability by interrogating modern civilization based on multiplication of wants and desires. Through his book *"The Hind Swaraj"* he outlined the threat to common future of humanity caused by relentless quest for more material goods and services. He described the civilization driven by endless multiplication of wants as Satanic and instead wished for a world that adhered to simplicity, restraint and morality. Any approach which puts limitations on passion

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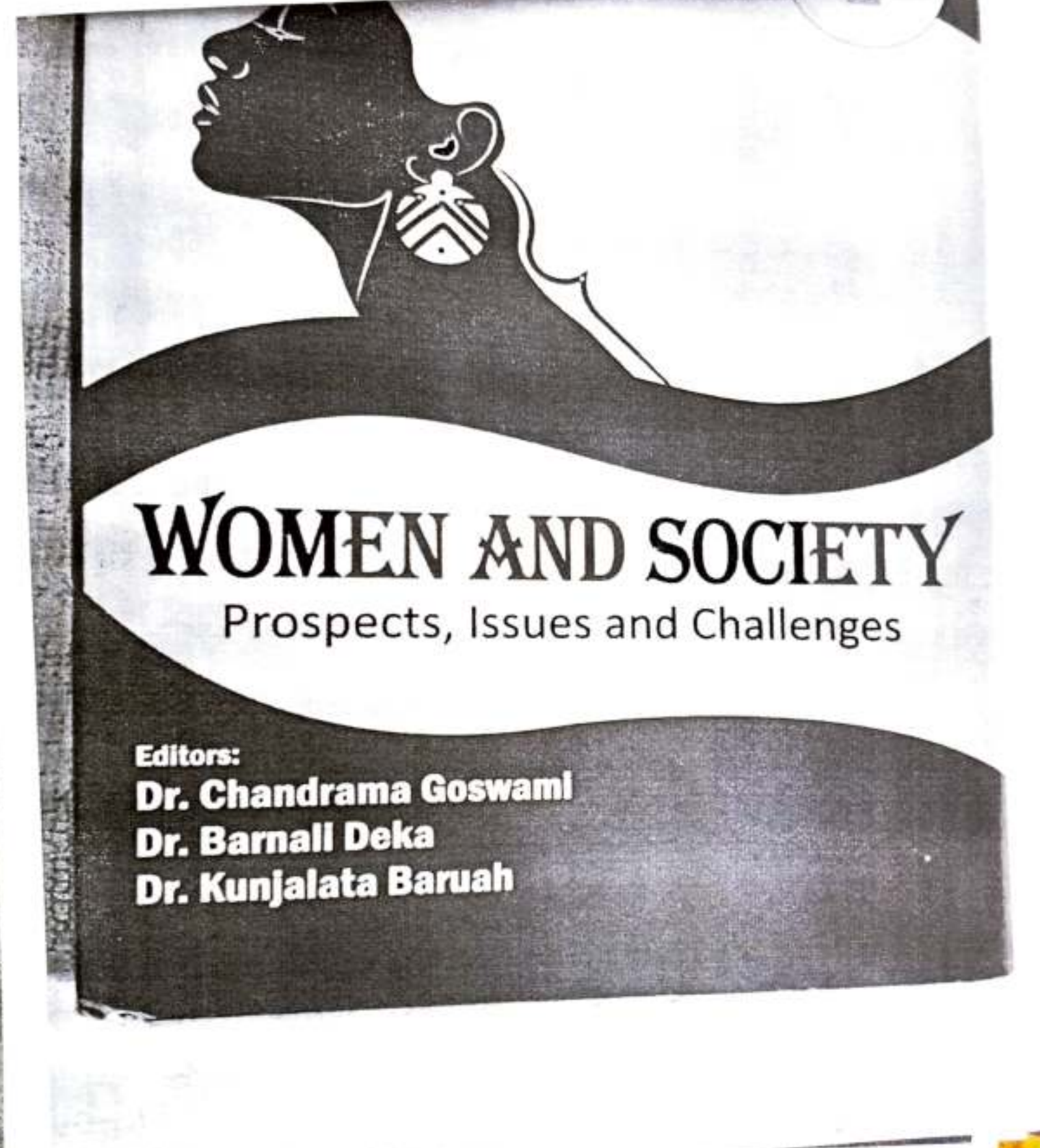
From Simon Commission to formation of the Tiwa Autonomous Council (TAC): Autonomy Experience of the Tiwa Community of Assam

Dr Manas Jyoti Bordoloi

Introduction

About the community

Tiwa is an indigenous ethnic community dispersed in both plains and highlands of Assam. They also live in the Ri-bhoi district of the neighbouring Meghalaya state. In Assam they are dispersed in the West and East Karbi Anglong, Kamrup (metropolitan), Nagaon, Morigaon and Dhemaji district. The Tiwas are also mentioned as Lalung in all colonial documents and still same nomenclature is used to mean them in the official list of the Scheduled Tribes of India. They were called Lalung by other neighbouring communities. However, at present they preferred to call them as Tiwa. After a long period of agitation for autonomy, in 1995, the leaders of the autonomy movement signed a pact with the representative of the Assam government that resulted in the formation of the Tiwa Autonomous Council (TAC).



WOMEN AND SOCIETY

Prospects, Issues and Challenges

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Dress and Dressing: Expression of Gender Identity and Gender Discrimination

Dr. Breehivorna Talukdar

Introduction

Patriarchy- A social structure in general, it is the predominantly most discussed issue and used word in the context of gender discourses and especially women's discourse in contemporary world. While the ideology of feminism and feminist movement are guided by the motto of making women visible in private and public spaces with their distinct voice and identity, it is patriarchy which serves as a major stumbling block. Patriarchy not only serves as a hindrance towards building a gender equal society but also a gender neutral society. The impact of patriarchy is visible and imminent in all stages of human social development spanning from family to politics, culture, economy and religion. The invention of agriculture, development of productive forces, private ownership of animals, slaves, and finally land, paved the way for society to take a patriarchal lead. The urge of major owners of means of production (man) to transfer the ownership to their legitimate children required a strict discipline on sexual nature of women. As a first instance, monogamy was imposed on women, to get a legitimate heir to the land of father. From this sexual control,

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Panorama

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On Line Education In Rural Areas : Problems and Prospects

Dr. Jyotirmayee Devi

The whole world is adjusting to the reality of the Covid-19 pandemic by finding alternatives to the disruptions caused thus far. Corporations are allowing their workforces to work from home, while schools and colleges are moving classes online. In India, people are relying heavily on strong internet connections, computers, or smart phones to get back to business during the new normal. The crisis has nudged students to pick up e-learning opportunities, as there is no end in sight. As the country takes to online education, the current pandemic is impacting rural students more than those who live in cities.

However, e-learning is transforming the sector even in remote rural areas. Tier-3 and tier-4 towns are upping the ante by investing in the enhancement of digital education processes. While many are making the most of what online learning offers, local authorities are finding it tough to integrate high-speed internet facilities. Moreover, people in rural areas have to also deal with intermittent power supply and older electronic devices, which are often a hindrance to seamless access.

Unfortunately, students in rural India are denied the newest devices and levels of accessibility to online content that urban Indians enjoy daily. Unlike their counterparts in cities, a lower percentage of students in villages possess desktop or laptop computers. They depend on their family members' mobile phones for learning and attending classes, making it an arduous exercise. Watching small screens to consume as much information as possible for long hours could be detrimental to students' health. Furthermore, purchasing data plans for learning could also incur a lot of expenses for families who face financial constraints. It could further affect the participation levels of both teachers and students concerning live classes.

Digital literacy and the digital divide have been serious concerns for our country for over a decade. Many teachers and students in rural areas are not able to match up to the technical skills of educationalists and students in cities.

They face roadblocks when moving from offline to online education, which could be a

organisations, policymakers and the government are required to create a user-friendly interface so that teachers and students find it conducive for online learning.

In India, people are relying heavily on strong internet connections and smart phones to get back to business during the new normal. The crisis has nudged students to pick up e-learning opportunities, as there is no end in sight. As the country takes to online education, the current pandemic is impacting rural students more than those who live in cities.

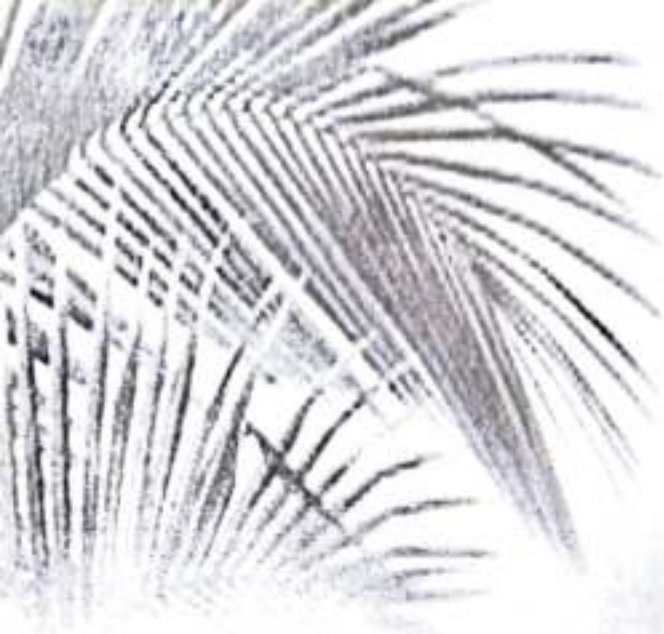
As schools moved online for many families, parents and their children are also making changes. Fully 93% of parents with K-12 children at home say they have changed their instruction during the pandemic. Among these parents, 62% report that their children are doing very or somewhat well, and 70% say it has been very or somewhat helpful. Still, 30% of the parents say their children use technology for online instruction during the pandemic say it has been very or somewhat helpful. Their children use technology or the internet for this.

Overall, about a third (34%) of all parents whose children's school has been closed say their children have encountered at least one of the tech-related challenges associated with COVID-19: having to do schoolwork on a cellphone, being unable to access the internet because of lack of computer access at home, or having to use public facilities because there was no reliable connection at home.

This share is higher among parents with lower incomes whose children's school has been closed. Nearly half (46%) say their children have faced at least one of these challenges. For parents whose incomes were affected as well – about three-in-ten (31%) of those with lower incomes say their children faced one or more of these issues, as did about one-in-five (20%) of parents with higher household incomes.

Besides issues related to remote schooling, other changes have been implemented during the pandemic forced many families to shelter in place. For instance, many parents have changed their children's screen time – and family rules around this – changed in some way. About 72% of parents with children in kindergarten through 12th grade (72%) say they have spent more time on screens as of the April survey compared with before the pandemic. 34% of parents with school-age children say they have become more strict with screen time rules during the outbreak. About one-in-five (18%) say they have become more lenient. 43% have kept screen time rules about the same. More adults now say they should provide digital technology to all students during the pandemic.

However, e-learning is transforming the sector even in remote



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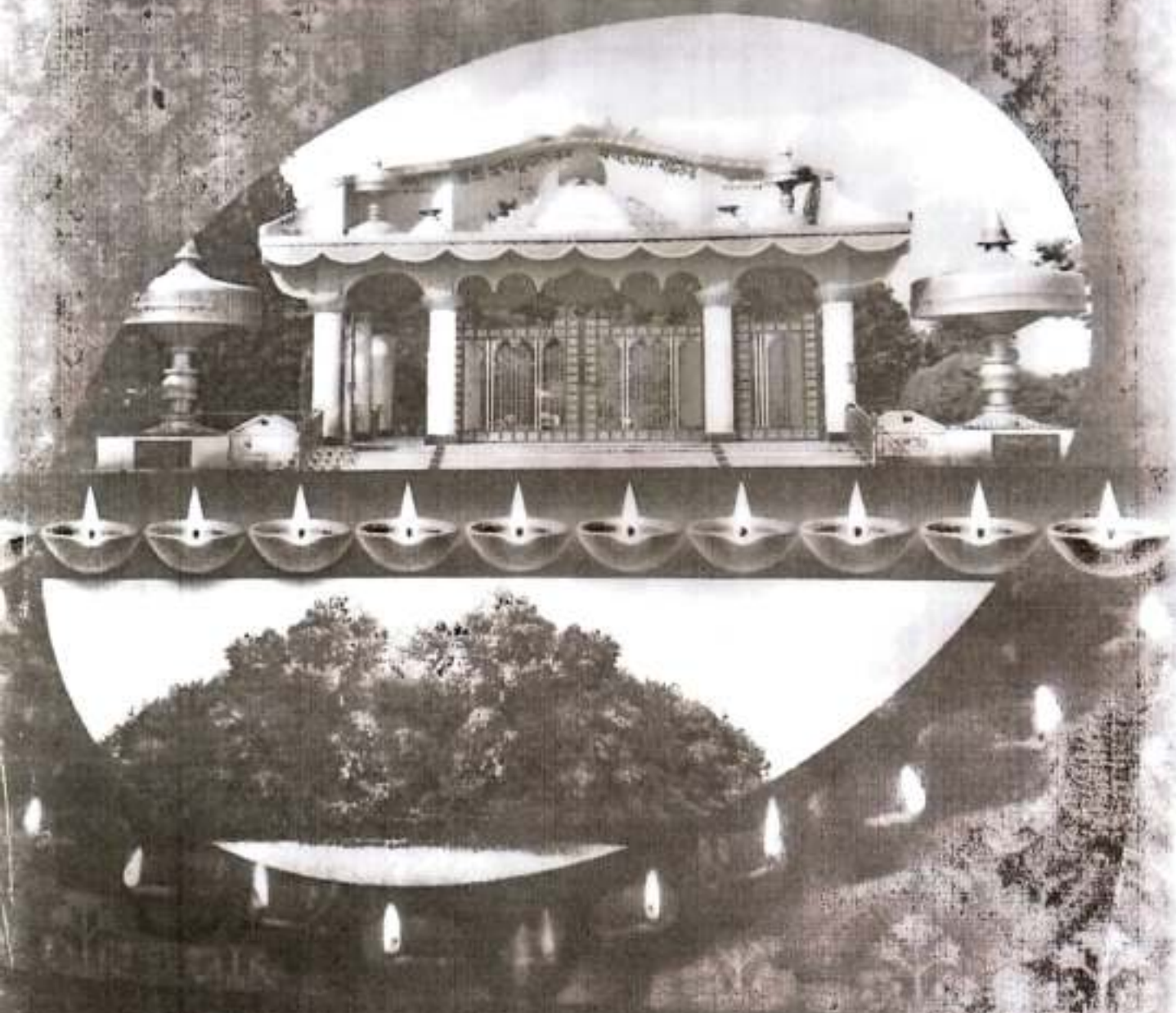


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প্ৰতিমা মহন্ত

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অগ্ৰেষ্ঠ শক্তিৰে শেহৰফালে অসমত সাময়িকি কোনো প্ৰথমটো ৰাজনৈতিক গণ অভ্যুত্থান উত্থানৰ প্ৰচেষ্টা যুগান্তকাৰী ঘটনা হিচাপে চিহ্নিত হৈছে। ২য় পৃথীৱী যুদ্ধৰোপৰি আহোম ৰাজতন্ত্ৰৰ ওপৰত ই আছিল এক সোণতৰ আঘাত। তিনি দশকৰো অধিক কাল জুৰি চলা এই গণৰোপৰি আহোম ৰাজতন্ত্ৰৰ ভেটি খবক নবক কাৰি তুলিছিল। পৰৱৰ্তী সময়ত দুখন আহোম ৰাজতন্ত্ৰৰ ওপৰত সমসংকলন তিনিবাৰকৈ উপন্যাস আক্ৰমণে ইতিহাসৰ বুকুত আহোম ৰাজতন্ত্ৰৰ বেছি মান নিয়াইছিল। এই যুগান্তকাৰী গণ অভ্যুত্থানক ইতিহাসত 'মোৰামৰীয়া বিদ্ৰোহ' নামেৰে সচৰাচৰ জনা যায়। 'মোৰামৰীয়া বিদ্ৰোহ' সম্পৰ্কে ইতিমধ্যে পুৰণুপুৰুষভাৱে বহু অধ্যয়ন, গবেষণা, চিন্তা-চৰ্চা, লেখা-মেলা আদি হৈছে আৰু এতিয়াও হৈ আছে। আমাৰ এই সামান্য লেখন যোগেদি এই বিদ্ৰোহৰ পটভূমিৰ ওপৰত যথাকিঞ্চিৎ আলোকপাত কৰিব বিচৰা হৈছে।

ইতিহাসৰ পাত লুটিয়ালে দেখা যায় যে যিকোনো এটা যুগান্তকাৰী ঘটনা সংঘটিত হোৱাৰ পটভূমি এদিন-দুদিনতে বা এটা-দুটা ঘটনাৰ বাবে গঢ় লৈ নুঠে। দীৰ্ঘদিন ধৰি বিভিন্ন কাৰকৰ সমষ্টিয়ে এনেবোৰ ঘটনা সংঘটিত হোৱাত ইন্ধন যোগায়। বিশেষকৈ এনেধৰণৰ গণ জাগৰণৰ আঁৰত থাকে মানুহৰ দীৰ্ঘদিনীয়া পুঞ্জীভূত ক্ষোভ আৰু উপযুক্ত সুযোগ-সময় সমাগত হ'লেই এই ক্ষোভৰ উদ্গীৰণ হয়। এনেধৰণৰ উদ্গীৰণৰ সুদূৰপ্ৰসাৰী প্ৰভাৱ দেখিবলৈ পোৱা যায়। উল্লিখিত অসমৰ প্ৰথমটো গণ অভ্যুত্থান বা বৰ্জভাৱে জনাজাত মোৰামৰীয়া বিদ্ৰোহৰ পটভূমিতে বিভিন্ন কাৰকত সাধাৰণ প্ৰজাৰ পুঞ্জীভূত ক্ষোভৰ ফলতে তৈয়াৰ হৈছিল। অৱশেষত এই ক্ষোভে যেতিয়া চূড়ান্ত সীমা স্পৰ্শ কৰিছিল যেতিয়া উপযুক্ত নেত্ৰৰ অধীনত ইয়াৰ বৰ্হিপ্ৰকাশ ঘটিছিল। এই ৰাজনৈতিক গণ অভ্যুত্থানৰ

মূলতঃ তিনিটা উপাধান আছিল আহোম ৰাজতন্ত্ৰৰ প্ৰজা শোষণ নীতি সত্ত্বে সাক্ষ্যৰ মাৰামৰীয়া সত্ত্বে উদাল পৰ্যায় নীতি আৰু দু-প্ৰগতিত মোৰামৰীয়া সংগ্ৰহাৰ।

প্ৰথমতে এবাৰ চোৱা যাওক আহোম ৰাজতন্ত্ৰৰ প্ৰজা শোষণ নীতি কি? আহোম ৰাজতন্ত্ৰত শাসনৰ মূল ভেটি আছিল শোষণপৰী সত্ত্বে সত্ত্বে নাবহু। এই পলিকাঠামো তৈয়াৰ হৈছিল পাইক প্ৰথা প্ৰবৰ্তন হোৱাৰ পৰাই। এই পাইক প্ৰথাৰ ওপৰতেই আহোম ৰাজতন্ত্ৰৰ শক্তি আৰু সামৰ্থ্য নিৰ্ভৰ কৰিছিল। আনহাতে পাইক প্ৰথা আছিল আহোম ৰাজতন্ত্ৰৰ অৰ্থনৈতিক শোষণৰো এক ব্যৱস্থা। এই পাইক প্ৰথানো আচলতে কি আছিল? চমুকৈ ক'বলৈ হ'লে আহোমসকলৰ ৰাজতন্ত্ৰত শাসন যন্ত্ৰৰ লগত জড়িত বজা আৰু ৰাজপৰিয়াল, উচ্চ শ্ৰেণীৰ বিষয়াসকল, ব্ৰাহ্মণ, পুৰোহিত আৰু সমাজত উচ্চ স্থান লাভ কৰা ব্যক্তিসকলৰ লগতে তেওঁলোকৰ লগৰা-লিকচৌসকলক বাদ দি সাধাৰণ শ্ৰেণীৰ অন্তৰ্ভুক্ত লোকসকলৰ পোন্ধৰ পৰা পঞ্চাছ বছৰ বয়সলৈকেসকলো সক্ষম পুৰুষকে পাইক বোলা হৈছিল। এই পাইকসকলে কিনা পাৰিশ্ৰমিকেৰে বজাধৰতে বাধ্যতামূলক কাম কৰি দিব লাগিছিল। যুদ্ধৰ সময়ত আকৌ এওঁলোকক সৈন্য হিচাপে ব্যৱহাৰ কৰা হৈছিল। অৰ্থাৎ এই পাইকসকলে নগুৰা আৰু বনুৰা দুয়োটা কাৰ্যই কৰিব লাগিছিল। এই শ্ৰমৰ বিনিময়ত প্ৰতিজন পাইকক মাত্ৰ দুপুৰাকৈ মাটি কিনা ৰাজমাই ভোগ কৰিবলৈ দিয়া হৈছিল। এই পাইকসকলৰো আকৌ দুটা ভাগ আছিল কঁড়ী পাইক আৰু চমুৰা পাইক। ইয়াৰে কঁড়ী পাইক সংঘাই প্ৰথমতে অধিক আছিল। সংঘাত কম চমুৰা পাইকসকলৰ অৱস্থা কঁড়ী পাইকতকৈ সামান্য উন্নত আছিল। শাৰীৰিক শ্ৰমৰ ক্ষেত্ৰত চমুৰা পাইকসকলে মুদ্ৰাৰ বিনিময়ত কামৰ পৰা বেছাই পাইছিল। বহুতে আনকি চমুৰা পাইকলৈ উন্নীত হৈ বিভিন্ন বিষয়ৰো ভোগ

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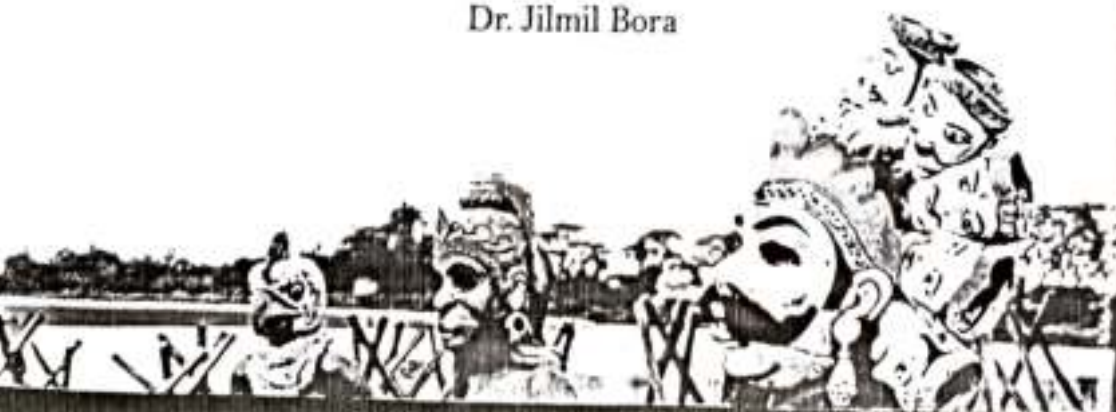


Integrating Diverse Aspects of North East India

Contexts and Perspectives



Dr. Jilmil Bora



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The Dhansiri (South) river: A Study on Land use and Diversified livelihood patterns of the People

Dr. Shashwati Nath

River basin represents distinctive pattern of interaction and interrelations between man and his environment. River is the basic platform in development of society, culture and economy. River basin is known as fertile flood prone areas which has a great attraction for settlement and diversified livelihood¹. The Dhansiri river is located in the states of Assam and Nagaland in North-East India with latitudinal extension of 25°20' North to 26°45' North and longitudinal extension of 93°30' East to 94°20' East. The study area is primarily inhabited by peasant families. Different groups of settlers like indigenous Assamese people, Scheduled Caste people and immigrant people from Bangladesh and Nepal are identified along the riverine belt. The river basin comprises a complex physiographic make up. Agriculture and forest are the sources of income of the riverine population².

The Dhansiri (South) river: A

Source: Location Map, Land use means a functional dimensions of activities³. 70% population activities. The use of is limited in relation to. Most of the areas cultivated the principal agricultural paddy is "Sali" which is harvested in November³. Almost everyone and suffer heavy damage. Mustered, pulses, maize, Potatoes, Chillies, Vegetables in many parts of the country & vegetables are encountered north of Highway No. 37 in the

In the hilly catchment cultivation, popularly by many tribal families

Converging Spectrum of Anthropology with Emphasis on Assam and Adjoining Areas

Editor

Dwipen Bezbaruah

**Department of Anthropology
Gauhati University**



**EBH Publishers (India)
Guwahati-1**

Dwipen Bezbaruah

*Converging Spectrum of Anthropology with Emphasis on Assam and
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Understanding the Traditional Rituals and Belief system of the Tiwas of Assam

Manas Jyoti Bordoloi

Abstract

Tiwa is one of the indigenous ethnic communities of Assam, a state in India's northeast. It is a Scheduled Tribe community under the Scheduled Castes and Scheduled Tribes Act, 1950. Tiwa populations are found in both plains and hills of Assam. The Tiwas belong to the Bodo-Garo sub group of peoples. Linguistically, they are in the Tibeto-Burman family. Tiwas trace their origin from a sacred water body and believe they are all its children. The very word 'Ti' means water. In addition to the name Tiwa, some neighbouring communities in Assam also call them Lalung - a name that came to prominence during the colonial British administration.

The Tiwas, however, consider using Lalung as derogatory and feel the term does not represent any linguistic or cultural aspects of the Tiwa society. Colloquially, however, many communities in the plains of Assam still use the term Lalung instead of Tiwa. With the advancement of time, among the neighboring communities Lalung became a so familiar nomenclature that some Tiwas from the plains had started to use it to express their own identity.

It is worth mentioning that the Tiwa is one of the few ethnic communities of Assam which so far attracted very few social scientists to conduct in depth research on different aspects of its ethnography. Until now very few attempts have been made by the researchers to understand the ethnography of the Tiwa community in general and the system of ritual and faiths in specific. Out of this nothingness, though in limited sphere, the first serious ethnographic research had



ভাষা-সাহিত্য-সংস্কৃতিৰ নব্য চিন্তা



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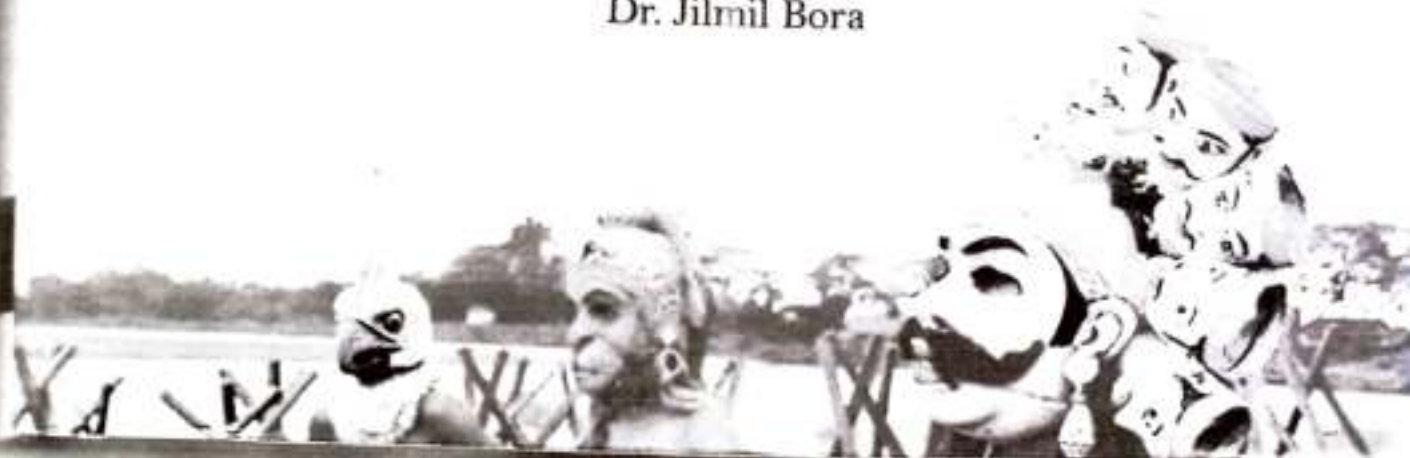
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Population Pressure and Deforestation in North East India

Dr. Bhanu Hazarika

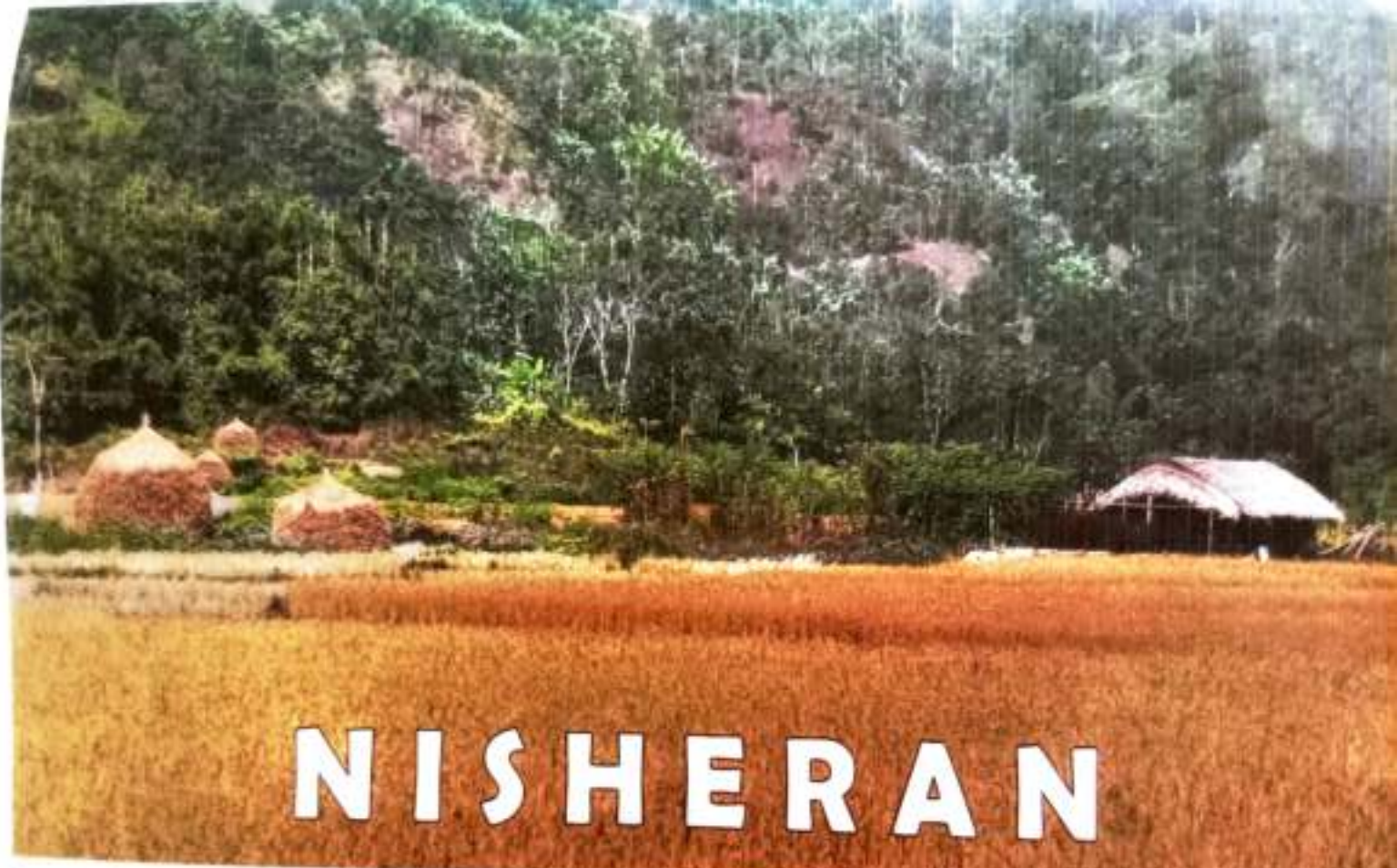
Population growth is an important demographic variable, which influences the population density pattern. Today in India, it is found that continued population growth increases unemployment and poverty. North East India is small but a part of the country covering an area of 255,511 km² i.e., 0.8% of India's total area. As of 2011, the region had a population of 45.53 million, about 3.07% of the India's total population and the density of population in this region is 174/km² of the all India (Bhattacharjee and Sarmah, 2018: 36). Across the region, there has been also significant spatio-temporal variation in respect of population growth. Being affected by high birth rate and high rate of immigration, the population of some states in North East India exhibit alarmingly high growth rate even in recent times. The bulk of the population of the region is concentrated mainly in three sectors, viz- Brahmaputra valley and the hills of Assam, Tripura and Imphal in Manipur. The large population is caused by the geographical and economic factors which operate within the region. Another important factor is the influx of people from neighboring countries (Bangladesh and Nepal) into the region. Higher densities in Assam and Tripura in particular. This is due to physical conditions, distance from the urban



A
Tiwa Mathonlai Tokhra
Presentation



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Mungia Lahing Madar
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Text and Photos: Dr Manas Jyoti Bordoloi



It was on 26 May 2018 I was having a chat with TMT President Mungsa Lal Singh Madar and General Secretary Dr Bidyut Bilash Senapati about ethnography of the Tiwa community in Jagermat. Both were keen and both entrusted me with the responsibility of publishing a coffee table book reflecting our society, belief systems, rituals and culture through my lens and pen. While it was an honour to be given that opportunity, it seemed almost ridiculous for me to attempt such a task owing to my professional commitment. Moreover, as I told both, I lacked in-depth knowledge in many matters related to Tiwa life to undertake such a significant work about our people.

But Mr Madar and Dr Senapati promised me of all kinds of assistance, which they not only fulfilled, but inspired me in curating this book. They accompanied me everywhere to document all aspects of the Tiwa life and guided me in every possible way. I am immensely grateful to Mr Madar and Dr Senapati for their inspiration, guidance and company.

I offer my heartfelt appreciation to Mungsa Dominic Uphing Maslai, Member for Amri Constituency in the Karbi Anglong Autonomous Council (KAAC) for his generosity in sharing ideas, as well as facilitating our visits to various villages. I am highly indebted to Mungsa Maheswar Patar, ex-president of TMT; Mungsa Rimal Amsih, chief adviser of All Tiwa Students' Union (ATSU); Mungsa Har Singh Kholar; and Mungsa Satra Singh Darphang for providing me with perspectives into Tiwa narratives.

I am thankful to Dharamsing Teron for his active guidance and thought provoking ideas on ethnographic research. I must also offer my gratitude to many good friends who accompanied me to many inhospitable locations and gave valuable inputs. It is too little space to name all. My gratitude would be incomplete, however, if I did not name Dr Mayur Kakati, Sr Scientist, Department of Plasma Physics; Prof Sarat Phukan, Department of Geological Sciences, Gauhati University; Dr Suryasikha Pathak, Head, Department of Tribal Studies, Assam University-Diphu Campus; Kaustov Saikia, District Museum Officer at Diphu and Hamren; Pagon Hukai for his hospitality; young friends Bijoysing Maslai; and Pranjit Deori. I must also give thanks to Kamal Kr. Medhi for last minute rescue in technical matters related to this publication. I am greatly indebted to my friend Kazu Ahmed, a researcher at Helsinki University, Finland, and community media practitioner, for helping me design this coffee-table book. Last, but not least, I could not have completed this work without the support and patience of my wife Annu Phangchopi.

Despite being a daunting task, I honestly believe this book only touched the outline of the multi-dimensional aspects of Tiwa life and society. It was indeed a challenge to provide this documentation amidst time and financial constraints. Despite the limitations, I sincerely hope the reader will appreciate this window into Tiwa life and culture. I would greatly appreciate suggestions and pragmatic criticisms, which will help us publish a more enriched edition in the days to come.



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মিছিল- তেখেত ড° উপেন ৰাভা হাকচাচাম ছাৰৰ কবচমলত...

—সম্পাদনা কৰ্ত্তা

জনজাতীয় সংস্কৃতি আৰু নাৰী

ড° ধনেশ্বৰ কলিতা*

মানৱ সভ্যতাৰ বিকাশত নাৰীৰ ভূমিকা কিমান সেই সম্পৰ্কে দোহৰা নিম্প্রয়োজন। একেদৰে দৈনন্দিন জীৱনতো নাৰী অবিহনে কৰ্ম সম্পাদন কৰাত বহুতো বাধা আহি পৰে। সেইবাবেই অসমীয়া সমাজত প্ৰবাদ এটিবো সৃষ্টি হৈছে -তিৰী নোহোৱা গিৰী যায় হতচিৰি। একোটা পৰিয়ালৰ ঘৰুৱা কাম কাজৰ সকলো দায়িত্ব মহিলাগৰাকীয়ে পালন কৰাৰ উপৰিও সামাজিক জীৱনতো তেওঁলোকে গুৰুত্বপূৰ্ণ ভূমিকা পালন কৰে।

আমাৰ এই আলোচনাত বড়ো, ৰাভা আৰু হাজং জনজাতিৰ মহিলাসকলে তেওঁলোকৰ সাংস্কৃতিক দিশত কিদৰে অংশগ্ৰহণ কৰে সেই বিষয়ে আলোকপাত কৰাৰ প্ৰয়াস কৰা হৈছে।

ব্ৰহ্মপুত্ৰ আৰু বৰাক উপত্যকাৰ উৰ্বৰা ভূমিখণ্ডত প্ৰাগৈতিহাসিক কালৰেপৰা মঙ্গোলীয় মূলৰ জনজাতীয় লোকসকলে বসবাস কৰি আহিছে। এই উৰ্বৰা ভূমিখণ্ডতে বড়ো, ৰাভা, হাজং আদি জনগোষ্ঠীয়ে অন্যান্য জনগোষ্ঠীৰ দৰে প্ৰধানকৈ ধানখেতি কৰে। শালিখেতিৰ প্ৰথম দিনা ধান ৰোৱা কাৰ্যৰ শুভাৰম্ভ কৰা হয় গোছা লোৱা পৰ্বৰে। এটা ভাল দিন চাই জনজাতীয় মূলৰ লোকে গৃহিণী, ডাঙৰ বোৱাৰী বা ডাঙৰ জীয়ৰীৰ হতুৱাই (সোঁ আৰু বাওঁ দুয়োহাতেৰে) গোছা বা ভূঁই কই এই কৰ্মৰ শুভাৰম্ভ কৰে।^১ বড়োসকলে ইয়াক গছা শানাম আৰু ৰাভাসকলে কৰা লাগা বা মায় গায়চা বাকায় বুলি

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পৰিণীলন

সম্পাদক

ডঃ দিমল মজুমদার

Parishilan

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অধ্যাপক অশোক কুমাৰ বৰা

ড° শ্যামসু চক্ৰবৰ্তী

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ড° বিমল মজুমদাৰ

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ড° চন্দনা দাস

ড° উমেশ দাস

ড° ধনেশ্বৰ কলিতা

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সাম্প্রতিক আৰ্থ-সামাজিক প্ৰেক্ষাপট আৰু অসমীয়া সংস্কৃতি

ড° ধনেশ্বৰ কলিতা*

০.০০ অবতৰনিকা :

০.০১ বিষয়ৰ পৰিচয় :

মানব সমাজে সামাজিক জীৱন যাপন কৰিবলৈ লোৱা সময়ে পৰা সংস্কৃতিয়েও পোখা মেৰিছিল আৰম্ভ কৰিছিল। হেজাৰ হেজাৰ বছৰজুৰি মানব সমাজৰ সংস্কৃতিয়ে বিকাশ-বিস্তৃতি লাভ কৰিবলৈ সক্ষম হ'ল পৰম্পৰাৰ আঁত ধৰি। কিন্তু বিজ্ঞান-প্ৰযুক্তিৰ দ্ৰুত বিকাশে সমগ্ৰ বিশ্বৰে আৰ্থ-সামাজিক দিশৰ আমূল পৰিৱৰ্তন সাধন কৰিলে। এইসমূহে কিছু পলমকৈ হ'লেও ভাৰতবৰ্ষ তথা উত্তৰ-পূৰ্বাঞ্চলকো স্পৰ্শ নকৰাকৈ থকা নাই। এনে সা-সুবিধা তথা আৱিষ্কাৰসমূহে মানুহৰ জীৱন-ধাৰণ প্ৰণালীকে সলিহ পেলাইছে। এই পৰিৱৰ্তিত পৰিস্থিতিয়ে সাংস্কৃতিক পৰম্পৰাকো গভীৰভাৱে প্ৰভাৱান্বিত কৰিছে। কিছুক্ষেত্ৰত সাংস্কৃতিক উপাদানসমূহ বিকৃত হোৱাত ই যেনেকৈ সহায় কৰিছে অন্যফালে তৃণমূল পৰ্যায়ৰ সকলো উপকৰণ সামাজিক মাধ্যম, ইলেকট্ৰনিক মাধ্যমৰ যোগেদি বিশ্ব মনোহৰত প্ৰতিষ্ঠিত হোৱাৰো বাট মুকলি হৈছে। আমাৰ গৱেষণা পত্ৰত অসমীয়া সংস্কৃতিয়ে কিনেৰে পৰিৱৰ্তিত আৰ্থ-সামাজিক দিশৰ মুখামুখি হৈছে সেই সম্পৰ্কে আলোচনা কৰাৰ প্ৰয়াস কৰা হ'ব।

১.০০ সাম্প্ৰতিক আৰ্থ-সামাজিক প্ৰেক্ষাপট আৰু অসমীয়া সংস্কৃতি :

১.০১ আৰ্থ-সামাজিক প্ৰেক্ষাপট : পৰিচয় :

আৰ্থ-সামাজিক দিশটো মানব সভ্যতাৰ বাবেই অতি গুৰুত্বপূৰ্ণ। অৰ্থনৈতিক

* সহকাৰী অধ্যাপক, অসমীয়া বিভাগ, শৰাইঘাট মহাবিদ্যালয়।

Principal IC
SARAIGHAT COLLEGE
P.O.-CHANGSARI

আৰ্থিক প্ৰয়োজন সময় সাপেক্ষে
আৱিষ্কৃত যুগত মানুহে চিকাৰ কৰি জীৱন নিৰ্বাহ কৰিছিল, হাবিৰ ফল
গ্ৰহণ কৰিছিল আৰু পৰ্বত অথবা গুহাত বসবাস কৰিছিল। সেই
এখন সুসংগত সমাজৰ প্ৰয়োজনবোধ কৰা নাছিল। কিন্তু খাদ্যকল্প
বৃদ্ধিৰ বাবে মানুহে একোখন সমাজ পাতি শৃংখলিত জীৱন যাপন
কৰিবলৈ ধৰিলে। তেতিয়াই মানুহৰ প্ৰয়োজনীয় বস্তু সংগ্ৰহৰ বা
ব্যৱলীয়া হ'ল। ফলস্বৰূপে নিজৰ উৎপাদিত বস্তু আনৰ সৈতে
ঘৰত নথকা বস্তুবিধ মনুহে আনৰ পৰা সংগ্ৰহ কৰাৰ ব্যৱস্থা কৰি
মুঠা ব্যৱস্থাৰ প্ৰচলন নহ'লেও মানুহৰ আৰ্থ সামাজিক দিশৰ বিকাশ
অতি গুৰুত্বপূৰ্ণ।

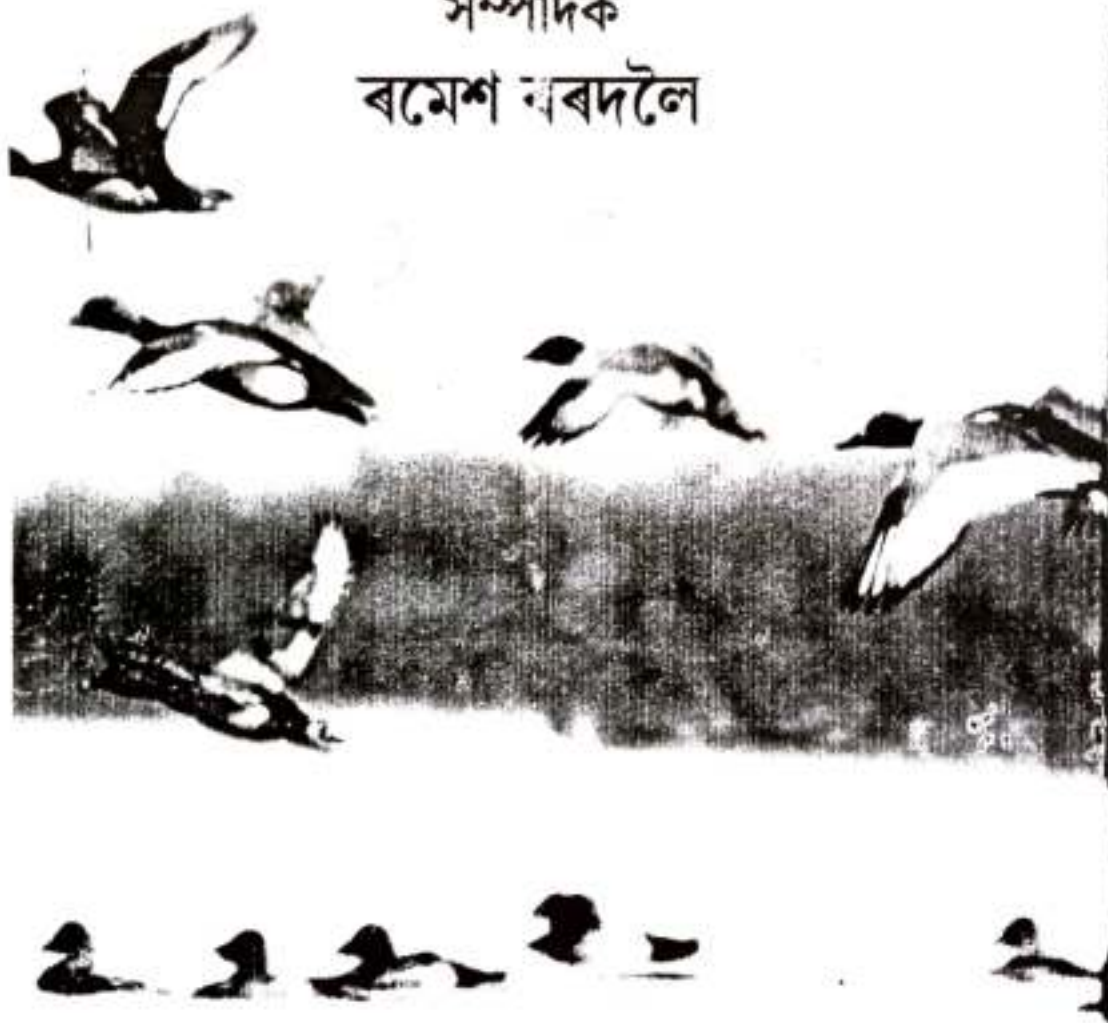
মুঠা ব্যৱস্থাৰ প্ৰচলনৰ লগে লগে বিভিন্ন প্ৰথাৰ ঠাই দখল কৰি
তথ্যমতে অসমত পেনপ্ৰথম মুঠাৰ প্ৰচলন কৰে আহোম ৰজা জয়ধ্বজ
৬৩)। ইংৰাজসকলৰ আগমনৰ পিছতে সমগ্ৰ ভাৰততে ৰাষ্ট্ৰৰ লগত
প্ৰচলন আৰম্ভ হয়। (Among the earliest issues of paper r
the Bank of Hindostan (1770-1832), the General Bank
Bihar (1773-75, established by Warren Hastings), ar
Bank (1784-91) মুঠা লাভৰ বাবে মানুহে সকলো কথা নতুনকৈ
হ'ল; সকলো কাম কৰিবলৈ বাহা হ'ল নতুন ধৰণে। ক্ৰমাগতভাৱে উদ্ভাৱন
আদি সকলো বস্তুলৈ ইয়াৰ প্ৰভাৱ ঘনীভূত হ'ল। অসমীয়া জনসাধাৰণ
নিৰ্ভৰ আছিল যদিও পিছলৈ মুঠা আহৰণৰ বাবে কৃষিৰ উৎপাদিত সামগ্ৰী
হ'ল নাইবা টকা আহৰণৰ বাবে অন্য কামো কৰিবলৈ বাহা হ'ল। কিন্তু পেন
সমাজত চাকৰি আদি কৰাটো বৰ সন্মানজনক কাম বুলি অসমীয়া মানুহ
১.০২ বিহু :

সাম্প্ৰতিক আৰ্থ-সামাজিক প্ৰেক্ষাপটত অসমীয়াৰ বাপতি সাৰে
আলোচনা কৰাৰ থল আছে। বিহু মূলত অসমীয়াৰ কৃষি উৎসৱ। কিন্তু
বিহু এতিয়া কৃষি উৎসৱেই হৈ থকা নাই। কৃষকসকলককৈ কৃষিৰ লগত
লোকেহে বিহু সংস্কৃতি পালন-পোষণত আগভাগ লোৱা দেখা যায়। গাঁৱ
দলল সলনি ট্ৰেক্টৰ ব্যৱহাৰ হ'ল বৰকৈ বিশ্ব প্ৰাসংগিকতাও এতিয়া মাথোঁ
বক্ষ কৰাৰ বাবেহে পালন কৰা বুলি ক'ব পাৰি। বিহু অনুষ্ঠিত কৰিবলৈ
কৰি একোটা অঞ্চলে বিহুৰ অনুষ্ঠান পালন কৰাৰো আজিকালি দেখা
অনুষ্ঠানৰ পৰা বিদায় দিয়াহে বিটো পৰ্ব সি প্ৰায় ডেৰমাহ ধৰি চলি দেখা যা



কণপাহি

সম্পাদক
বমেশ বৰদলৈ



GENDER AND DEMOCRACY IN NORTH-EAST INDIA

Politics of Inclusion and Empowerment

Editor

Jayanta Krishna Sarmah

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

Editor

Jayanta Krishna Sarmah

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Purbali Borah
Breehivorna Talukdar
Jnanashree Borah

Vulnerability of Women in India

Looking from a Legal Perspective

Women in Indian Society – A Brief Overview:

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

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

State and People at Crossroads

Transformations, Shared Experiences and Narratives from
North East India

Chuchengfa Gogoi

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ESSAY 9: RABHA IDENTITY MOVEMENT

A Reflection on its Growth and Development

Breehivorna Talukdar

Movements relating to the issues of identity and autonomy have been a crucial denominator in understanding the politics of Assam, a state that has slowly started garnering attention of the mainland politico-economic establishment as a prominent link to South East Asia. The engagements relating to the question of identity and its corresponding interest articulations reflects the issues of indignity, cultural protection and preservation, the right to self determination, deprivation and discrimination as well as politics of majority-minority or the feeling of We and They. Although the Indian Constitution exhibited the spirit of accommodation and assimilation by permitting the smaller political system of tribal population to remain distinct culturally and be a part of the larger system politically with sufficient autonomy wherever necessary and possible yet the Sixth Schedule of the Indian Constitution was an institutional arrangement of the state to address the ethnic aspirations and integrate the region into the mainstream. However, the federal arrangement infused a sense of ethnic rivalry in the minds of the communities while fulfilling one's aspirations and leading to exclusion and oppression of other smaller ethnic groups living in the region.

Illumine

– Light Up

International Book of Multidisciplinary Studies
Volume II, Issue I



Edited by
Dr. Safiqur Rahman



Unity Education Foundation, Guwahati

Immigration and Socio Economic Consequences in Assam

Jyotirmayee Devi

Abstract : *Assam has been a vastly under-populated state in the North-eastern region of India. Owing to its richness of resources, Assam has attracted migrants for more than a century. Immigration and internal migration to Assam planned and economically desirable at first, became haphazard and politically motivated, particularly during the pre-independence era since independence and partition in 1947, growing immigration has led to conflicts among different ethnic groups. Besides the Assamese Hindus who constitute the base group at present, other ethnic groups include the Plantation workers i.e. Tribal, Bengali Muslims, Bengali Hindus, Nepali (Gorkha), Bihari, Oriya, as well as Marwari and Punjabis.*

The Conflicts among these ethnic groups have given rise to a series of interrelated and complicated social, economic and educational questions. Immigration in Assam is bound up with land and employment problems for the "Sons of the Soil" the Assamese Hindus on the one hand and to language as medium of instruction and of market place and civil life on the other. The Assamese, who constitute the majority group at present fear that the unending stream of migration might turn them in to a minority through the colonizing process. While the Assamese leadership contends that continued migration has retarded the country's progress, the foreign migrant groups perceive that their labor, skill and education have stimulated the development of Assam.

In this paper an attempt will be made to identify the causes of immigration and it's far reaching effects on Assam in different aspects.

Migration is a global phenomenon and people constantly move from one place to another, one developing country to another in search of settlement, livelihood or anything else. So, entire human history, migration has been a significant factor influencing demographic change. The term immigration means group of people, who moves from their normal place to another for the purpose of a permanent settlement. There was a time when immigration was not a problem of population expansion. But immigration is recently recognized as a vital problem in socio economic pattern and demographic changes of a region or a country. Assam the north eastern state of India has been severely victimized by this problem. As North eastern region is surrounded by

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Women Empowerment & Gender Sensitization : Convergences, Divergences and Plurality

*Edited by
Dr. Rupa Rani Sonowal
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Domestic Violence Against Women and Legal Provisions

Jyotirmayee Devi

Abstract : *Women have become a weaker section in human population. The Indian newspaper everyday for dowry, or where a married women carry out news of some incidents where a married women has been murdered by her husband or in-laws, because her parents could not satisfy their lust for dowry, or where a married woman has been forced to commit suicide because of this act of cruelty and violence perpetrated against her. Such event shows a continuous persecution of the wives and cruel treatment meted out of them by their husband and in-laws. Such attempts to commit such suicides or murder happen while these unfortunate commence living with the husband during the first few years of their marriage life. These are happen for domestic violence.*

The domestic violence is the willful intimidation, physical assault, battery sexual assault and or other abusive behavior as part of a systematic pattern of power and central perpetrated by one intimate partner against another. It includes physical violence, sexual violence, threats and emotional/ psychological abuse. The frequency and severity of domestic violence varies dramatically. Domestic violence in India includes any form of violence suffered by a person from a biological relative, but typically is the violence suffered by women by male members of her family or relatives.

The violation of the right of a woman is a human rights violation of her body and her right as a person. Violence against women, regardless of the nature of the perpetrator- an individual group, institution, the state or society, is a human rights violation and is treated as such whether it happens at home, within the family or outside it.

In this paper an attempt will be made to identify the nature of domestic violence and the legal provisions made against those to curb it for safety and security of women.

Women have become a weaker section of human population. The Indian News papers everyday carryout news of some incidents where a married woman has been murdered by her husband or in-laws, because her parents could not satisfy their lust for dowry or where a married woman has been forced to commit suicide because of the act of cruelty and violence perpetrated against her. Such event show a continuous persecution of the wives and cruel treatment meted out of them by their husband and in-laws. Such attempts to commit such

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মুদ্ৰণ : ডিজাইন স্পেছ, গুৱাহাটী

গ্ৰন্থখনিত প্ৰকাশিত লেখাৰ তথ্য আৰু মতৰ ক্ষেত্ৰত সম্পাদক দায়বদ্ধ নহয়, লেখকেহে দায়বদ্ধ।

'বিষয় : শংকৰদেৱ-মাধৱদেৱ' যোগেন তামুলীৰ দ্বাৰা সম্পাদিত, সুৰেশ শইকীয়াৰ পৰিয়ালৰ অৰ্থ সাহায্যত মাধৱদেৱ মহাবিদ্যালয় প্ৰকাশনৰ হৈ সচিব যোগেন তামুলীৰ দ্বাৰা প্ৰকাশিত আৰু ডিজাইন স্পেছ, গুৱাহাটীত মুদ্ৰিত।

মাধবদেৱৰ নাটৰ সামাজিক আৰু সাংস্কৃতিক দিশ

ড° ধনেশ্বৰ কলিতা

মাধবদেৱৰ নাটত চিত্ৰিত সমাজ আৰু সংস্কৃতি সম্বন্ধে বিচাৰ কৰাৰ পূৰ্বে সমাজ আৰু সংস্কৃতিৰ বিষয়ে আলোচনা কৰা দৰকাৰ। ইংৰাজী 'Society' পদটোৰ প্ৰতিশব্দৰূপে অসমীয়া ভাষাত 'সমাজ' পদটো ব্যৱহাৰ কৰা হয়। 'Society' শব্দটো লেটিন 'Socius' শব্দৰ পৰা উৎপত্তি হৈছে, যাৰ অৰ্থ সংসৰ্গ বা বন্ধুত্ব। জৰ্জ চিমেলৰ মতে সামাজিকতাৰ এই উপাদানে সমাজৰ মূল প্ৰয়োজনীয় কথাটোকে নিৰ্দেশ কৰে। এই কথাটোৱে ইয়াকে সূচায় যে মানুহে সদায় অন্য মানুহৰ সংগত জীৱন অতিবাহিত কৰিবলৈ ভাল পায়। এৰিষ্টটলেও কৈছিল যে মানুহ সামাজিক জন্তু। মানুহে জীয়াই থাকিবলৈ, কৰ্মৰ বাবে আৰু জীৱনটো উপভোগ কৰিবলৈ সমাজৰ প্ৰয়োজনীয়তা অনুভৱ কৰে। মানৱ জীৱন সূচকৰূপে আগবঢ়াই নিবলৈ এখন সমাজৰ প্ৰয়োজন বাককৈয়ে অনুভূত হয়। সমাজক মানুহৰ দ্বাৰা গঠিত এটি সংগঠন বুলিও ক'ব পাৰি যি উমৈহতীয়া সংস্কৃতি পালন কৰে আৰু এক নিৰ্দিষ্ট ভূখণ্ডত নিজৰ সুৰক্ষিত অস্তিত্ব অনুভৱ কৰে।

নিৰ্দিষ্ট ভূখণ্ডৰ অন্তৰ্গত এখন সমাজত মানুহে ঘৰ-দুবাৰ সাজি জীৱন-নিৰ্বাহ কৰে। আকৌ, সমাজৰ আটাইবোৰ মানুহ একেলগে বা একেখন ঘৰতে বসবাস নকৰে। একো একোটা পৰিয়াল গঠন কৰি মানুহে সমাজত বসবাস কৰে। বৃহত্তৰ সমাজ একোখনৰ শাসন সূচকৰূপে পৰিচালনা কৰিবলৈ এক শাসন-ব্যৱস্থাও সমাজৰ প্ৰয়োজনীয় উপাদান। প্ৰতিজন মানুহে স্বকীয় সাজ-পোচাক পৰিধান কৰি সমাজৰ সভ্য নাগৰিক ৰূপে পৰিচয় দিয়ে। সামাজিক প্ৰাণী হিচাপে মানুহৰ অৰ্বনৈতিক দিশ, খোৱা-লোৱা, সামাজিক আচাৰ আদিও উল্লেখনীয় দিশ। সমাজত বাস কৰিবলৈ মানুহক কিছুমান নীতি আৰু আচৰণৰ আবশ্যক হয়। এখন সুসংগঠিত সমাজত কিছুমান স্বীকৃতিপ্ৰাপ্ত নীতি-নিয়ম থাকে। সংগঠনহীন সমাজ অৰাজকতাৰ নামান্তৰ মাথোন। দেশ, জাতি, স্থান, কালভেদে সমাজৰ ৰূপ বেলেগ বেলেগ হ'লেও সমাজৰ মাজতেই মানুহৰ ধাৰ্মিক, আৰ্থিক, সাংস্কৃতিক আৰু ৰাজনৈতিক জীৱনৰ সূচনা হয়। ব্যক্তিজনৰ

সমাপ্তিৰ লগে লগে মানুহৰ মাজত সমাজৰ সৃষ্টি হৈছিল। গতিকে ক'ব পাৰি সমাজ হ'ল মানুহৰ প্ৰাচীনতম অনুষ্ঠান। সমাজৰ বিভিন্ন গোটসমূহে দেশৰ আদৰ্শ, আইন, ৰীতি-নীতি, জীৱন-ধাৰণাৰ পদ্ধতি, চিন্তা-চৰ্চা আৰু মানৱ সভ্যতা-সংস্কৃতিলৈ অদূতপূৰ্ব অবদান আগবঢ়াই আহিছে।

সমাজৰ আলোচনাৰ লগত জড়িত হৈ থাকে সংস্কৃতি কথা। দৰাচলতে সমাজৰ নান্দনিক আবেদনসম্পন্ন, ৰচনামূলক উপাদানবোৰেই হৈছে সংস্কৃতি। গতিকে সকলো সামাজিক উপাদানেই সংস্কৃতি হ'ব নোৱাৰে; কিন্তু সকলো সাংস্কৃতিক উপাদানেই সমাজৰ অন্তৰ্ভুক্ত। সাৰ্বিক দৃষ্টিৰে চালে যিকোনো এক মানৱ সম্প্ৰদায়ৰ সমগ্ৰ জীৱনধাৰাকে সংস্কৃতি আখ্যা দিব পাৰি। ভাষা, ধৰ্ম, লৌকিক বিশ্বাস, ৰীতি-নীতি, আচাৰ-ব্যৱহাৰ, শিল্পকলা, সা-সঁজুলি, খোৱা-বোৱা, সামাজিক চিন্তাধাৰা আৰু অনুষ্ঠানৰাজি- এই সকলোবোৰ লৈ পূৰ্ণ সংস্কৃতি গঢ় লয়। এডৱাৰ্ড টাইলাৰৰ (Primitive Culture গ্ৰন্থ) মতে "সমাজৰ অঙ্গীভূত সদস্যৰূপে মানুহে আহৰণ কৰা জ্ঞান, বিশ্বাস, কলা, ৰীতি-নীতি, আচাৰ-ব্যৱহাৰ, উৎসৱ-অনুষ্ঠান, আইন-কানুন, নৈতিকতা, অভ্যাস আৰু অন্যান্য সামাজিক সামৰ্থ্যৰ যৌগিক ৰূপেই সংস্কৃতি" (শৰ্মা : ২০০৫ : ২)। এই সংজ্ঞাত প্ৰথমে, সংস্কৃতি বুলিলে মানুহৰ সমগ্ৰ জীৱনধাৰাকে বুজোৱা হৈছে। দ্বিতীয়তে, সামাজিক প্ৰাণী হিচাপে আহৰণ কৰা ক্ষমতা আৰু স্বভাববোৰৰে সংস্কৃতিৰ ভিতৰত ধৰা হৈছে। ইয়াৰ বাহিৰে মানুহে নিজ নিজ জীৱন কালত আনৰপৰা শিকা সকলো কথা আৰু কাৰ্যই সংস্কৃতিৰ অংগ। সাহিত্য, শিল্পকলা, নৃত্য-গীত আদি কৃষ্টিমূলক দিশবোৰ সংস্কৃতিয়ে সামৰি লয়।

মাধবদেৱৰ নামত সৰ্বমুঠ ন-খনি নাট বা কুঁহুৰা পোৱা যায়। বুৰঞ্জী আৰু পুৰাতত্ত্ব বিভাগৰ পৰা প্ৰকাশিত অংকীয়া নাট গ্ৰন্থত মাধবদেৱৰ আঠখন নাট পোৱা যায়। সেইবোৰ হ'ল — জেজ্ঞন বিহাৰ, ভূমি লোটোৱা, অজুৰ্ন-ভ-ব্ৰন, পিম্পৰা ওচেৱা, বাস কুঁহুৰা, চোৰ ধৰা, কোটোৱা খেলোৱা আৰু ভূষণ হেৰোৱা। মাধবদেৱৰ

বিহু থাকে আনে...



সংকলক :

ড° উপেন বাভা হাকাচাম

ড° ধনেশ্বৰ কলিতা

বেখা
প্রকাশন

আগকথা

BIHU THAKE MANE

A compilation of writings alongwith photos and documents relating to the Bihu, a national festival of Assam and the various ethnic groups and communities of Assam compiled by Dr. Upen Rabha Hakacham, Sr. Professor, Dept. of Assamese, G.U. and Dr. Dhaneswar Kalita, Asst. Professor, Dept. of Assamese, Sharaighat College, Changsari and published by Shri Deben Kalita on behalf of Rekha Prakashan, Gopal Road, Panbazar, Guwahati-1.

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প্রকাশক : দেবেন কলিতা, বেধা প্রকাশন
গোপাল বোড, পানবজাৰ, গুৱাহাটী-৭৮১০০১

প্রচ্ছদ ডিটিলি : জাৰিশ প্ৰিন্টাৰ্ছ

প্রথম প্রকাশ : নৱেম্বৰ, ২০১৮

মুদ্ৰণ : কালাৰায়, ৰাজগড় মৌন বোড,
গুৱাহাটী-৭৮১০০৩

মূল্য : ৬০.০০ টকা।

“বিহু থাকে মানে বিহুকে বিনাধা/ বিহু গ’লে বিনাধা কাক”

— বিহুৱে অসমীয়া জাতীয় জীৱনক নিজৰ মহিমাৰে সম্পৃক্ত কৰি ৰাখিছে। জাতি-ধৰ্ম-বর্ণ নিৰ্বিশেষে অসমৰ প্ৰতিগৰাকী ব্যক্তিয়ে বিহু বুলি ক’লে শিহৰণ অনুভৱ কৰে। ক’বলৈ গ’লে প্ৰতিজন অসমীয়াৰ তেজতে বিহুৰ বীজ (বক্ত কণিকা) সোমাই আছে। অসমীয়াই নিজক বিচাৰি চাবলৈ সূচল পায় এনুবা বাপতি সাহোৱন বিহুটিত। বসন্তত গছ-পাতে-ফুলে জাতিজাৰ হৈ প্ৰকৃতি-ৰাণী মনোমোহা কৰি তোলে; তেনেদৰে অসমীয়া সমাজ-জীৱনলৈও ৰঙালী বিহুৱে নতুন সাহ কঢ়িয়াই আনে।

কিন্তু ৰঙালী বিহু সম্পৰ্কে আমিহে কিমান তাত্ত্বিক ভাৱে জানো? সেয়ে সাধাৰণ ৰাইজেও যাতে ‘বিহু’ সম্পৰ্কে কিছু হ’লেও ধাৰণা কৰিব পাৰে তাৰ বাবে এই গ্ৰন্থ সংকলনৰ পৰিকল্পনা। ইয়াত সন্নিবিষ্ট বিহুৰ লগত জড়িত সৃষ্টিসৃষ্টি প্ৰতিটো দিশ খাউকতে বিচাৰি চাই জাতীয় উৎসৱটো সম্পৰ্কে সম্যক ধাৰণা কৰিব পাৰিব বুলিও আমি আশাবাদী।

বিহুৰ উৎপত্তি, বিহুৰ প্ৰকাৰ, সাজ-পাৰ (যেনে— বিহুৱান, বিহুজা, জোনবিৰি, গেজেৰা ইত্যাদি), বাধাযন্ত্ৰ (যেনে— ঢোল, পঁপা গগনা, সূতলি ইত্যাদি), বাদ্যসজ্জাৰ বিভিন্ন লোকজাৰ আদি সম্পৰ্কে সামৰি লোৱাৰ উপৰিও জনগোষ্ঠীভেদে পালন কৰা বিভিন্ন প্ৰকাৰৰ বিহুৰ বিষয়েও ধাৰণা দিবলৈ প্ৰয়াস কৰা হৈছে।

ইয়াৰ লগতে পৰিশিষ্ট কৃত বিহু সম্পৰ্কে জানিবলগীয়া কিছু কথা সংকলন কৰা হৈছে। বিহু সম্পৰ্কীয় প্ৰয়োজনীয় ঐতিহাসিক তথ্যসমূহ ইয়াত সন্নিবিষ্ট হৈছে। সেই দৰে বেপুৰ ৰাজখোৱা প্ৰণীত ১৯১৪ খৃষ্টাব্দত প্ৰকাশিত ৰঙালী বিহু সম্পৰ্কীয় প্ৰথম গ্ৰন্থ ‘বিহু আৰু গণেশ চন্দ্ৰ হাজৰিকা প্ৰণীত আন এখন বিহু সম্পৰ্কীয় গ্ৰন্থ ‘বিহু আৰু জাৰ প্ৰাকৃতিক চিত্ৰ’ (১৯১৮) ইয়াত সন্নিবিষ্ট কৰা হৈছে। অৱশ্যে ৰঙালী বিহুক ঘনিষ্ঠমত অষ্ট্ৰীয় বুলি এচাম সমাজ সচেতন বুলি নিজকে জাহিৰ কৰা লোকে (বিশেষকৈ ইলিৰাম ঢেকিয়াল ফুকন, গুণাচিৰাম বৰুৱা, ৰত্নেশ্বৰ মহন্ত, কমলাকান্ত ভট্টাচাৰ্য, বুদ্ধীক্ৰমাথ ভট্টাচাৰ্য আদি সেই সময়ৰ নেতৃস্থানীয় লোকে) অমান্য কৰিছিল; সেই সময়ত বিহুক সঠিক কল্পত

কবি
বাম সবস্বভী
দ্রীণ ও মাছি

সম্পাদনা
অজিত প্রসাদ শর্মা

KAVI RAMASARASWATI : JEEVAN ARU SAHITYA

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ডিচেম্বৰ, ২০১৮

গ্রন্থকৰ
সম্পাদক

প্রকাশকঃ
পূৰ্বায়ণ প্রকাশন
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উদ্ধৃতি

অসমৰ বিশিষ্ট লোকসংস্কৃতিবিদ্ৰূপিত প্ৰাচ্যতত্ত্ব নিষ্ঠাত
পণ্ডিত, গৱেষক গুৱাহাটী বিশ্ববিদ্যালয়ৰ লোক-সংস্কৃতি গৱেষণা
বিভাগৰ অৱসৰপ্ৰাপ্ত মুৰব্বী অধ্যাপক মোৰ প্ৰজ্ঞাৰ শিক্ষাগুৰু
ড° নবীন চন্দ্ৰ শৰ্মাৰ হাতত 'কবি ৰামসৰস্বতী : জীৱন আৰু
সাহিত্য' গ্ৰন্থখনি উদ্ধৃতি কৰিলোঁ।

অজিত প্ৰসাদ শৰ্মা

ৰামসৰস্বতীৰ ৰচনাত নান্দনিক দিশ

ড° হৰেন্দ্ৰ কলিতা

ৰামসৰস্বতীৰ চমু পৰিচয় :

বৈষ্ণৱ যুগৰ আগশাৰীৰ কবিকেইগৰাকীৰ ভিতৰত ৰামসৰস্বতী অন্যতম। তেওঁৰ পিতৃদত্ত নাম ঞ্চিন্দ্ৰ আৰু ৰাজদত্ত নাম ৰামসৰস্বতী আৰু কবিচক্ৰ (মণিচক্ৰ যোহন পৰ্ব, পদ সংখ্যা : ২২১৩৯)। ৰামসৰস্বতীৰ পিতৃ কবি চূড়ামণি অষ্টমী পণ্ডিত, পৰম মহন্ত আৰু যশস্বী ব্যক্তি আছিল। তেওঁৰ দুজন পুত্ৰৰ ভিতৰত জ্যেষ্ঠ কবিচক্ৰ আৰু কনিষ্ঠ ৰামসৰস্বতী (তীৰ্থ পৰ্ব, পদ সংখ্যা : ১৩৫০-৫৩)। ৰামসৰস্বতীয়ে পাতিতা গুণৰ বাবে নিষ্ঠা কৰি সৰস্বতী, কবিচক্ৰ, ভাৰতভূষণ, ভাৰতচক্ৰ আদি বিবিধ কবি খ্যাতি সূচক নামেৰে প্ৰসিদ্ধি লাভ কৰিছিল (শাস্ত্ৰী, ২০০২: ২)।

কবি ৰামসৰস্বতীয়ে তেওঁৰ ৰচনাৱলীৰ মাজত নিজৰ জন্মস্থান সম্পৰ্কত বিস্তৃতভাৱে একো উল্লেখ কৰা নাই। হৰিনাৰায়ণ লক্ষকৰ সন্মিলিত তীৰ্থপৰ্ব মতে (পদ সংখ্যা: ১৩৫০) তেওঁৰ জন্মস্থান চমৰিয়া আনহাতে বিৰাট পৰ্ব মতে পচৰিয়া। কলিগৰাকীৰ ৰচনাৱলীত উল্লিখিত 'পচৰিয়া' আৰু 'চমৰিয়া' পদ দুটাৰ ভিতৰত 'পচৰিয়া' পদটিৰ কাব্যবাহুতা অনেক গুণে বেছি। আনকি 'চমৰিয়া' পদটিৰ প্ৰয়োগ কেৱল এঠাইতহে পোৱা যায়। এইফালৰপৰা 'চমৰিয়া' পদটি প্ৰকৃষ্ট হোৱাই স্বাভাৱিক (শৰ্মা, ১৯৯৬: ১১১)। আকৌ ৰামসৰস্বতীৰ পুত্ৰ গোপীনাথ দ্বিজ পাঠকে তেওঁৰ পিতৃ ৰামসৰস্বতীৰ জন্ম 'পাটৌৰা', 'চিনাকোণ' বা 'চিনাকোণ'ত হোৱা বুলি কৈছে (শ্ৰেণী পৰ্ব, পদ: ২৫৮৯২)। এনে চৰণৰ ভিন্ন মত চলি জাৰি চাই ৰামসৰস্বতীৰ জন্মস্থান পচৰিয়া বুলিয়ে নবীন চক্ৰ

শৰ্মাই সিদ্ধান্ত কৰিছে (শৰ্মা, ১৯৯৬: ১১৩)। অন্যান্য ঠাইবোৰত হৰতো সাহিত্য বা শৰ্মা চৰ্চা সম্পৰ্কত তেওঁ সাময়িকভাৱে খিতাপি লৈছিল।

ৰামসৰস্বতী মূলত মহাভাৰতৰ অনুবাদক যদিও মহাভাৰতৰ বাহিৰে অন্যান্য কাব্যও তেওঁ অসমীয়াত অনুবাদ কৰে। ইয়াৰে কিছুমান মহাভাৰতৰ কথাবস্ত আধাৰিত আন কিছুমান কবিৰ স্বকীয় সৃষ্টি। নবীন চক্ৰ শৰ্মাই ৰামসৰস্বতীৰ ৰচনাৱলীক চাৰিটা ভাগত ভগাইছে (শৰ্মা ১৯৯৬: ১২৬)। অসমীয়া গবেষকসকলৰ বেছিভাগেই এই শ্ৰেণীবিভাজন গ্ৰহণ কৰা পৰিলক্ষিত হৈছে। ভাগসমূহ এনেধৰণৰ :

(৩) মহাভাৰতৰ অনুবাদ :

(১) অৰি পৰ্ব, (২) সভাপৰ্ব (কিছু অংশ), (৩) কন পৰ্ব, (৪) বিৰাট পৰ্ব (তীচক বৰ পৰ্ব), (৫) উল্লাস পৰ্ব, (৬) তীৰ্থ পৰ্ব (অধিকাংশ), (৭) শ্ৰেণী পৰ্ব (গোপীনাথ পাঠকৰ সহযোগত), (৮) কৰ্ণ পৰ্ব।

(৪) মহাভাৰতৰ বাহিৰে অন্য কাব্যৰ অনুবাদ :

বীতগোবিন্দ (জয়দেৱৰ বীতগোবিন্দ কাব্যৰ বিষয়বস্তুৰ লগত ভাগৱত-পুৰাণৰ সন্নিৱেশ)।

(৫) বহকাব্য :

(১) পুণ্যহৰণ পৰ্ব, (২) মণিচক্ৰ যোহ, (৩) বিজয় পৰ্ব, (৪) যজ্ঞ পৰ্ব, (৫) কুলচল বহ, (৬) বধ্যাসুৰ বহ, (৭) কালক্ৰুদ্ধ শোবক বহ, (৮) কালজংঘ বহ, (৯) খটাসুৰ বহ, (১০) অশ্বকৰ্ণ বহ, (১১) জংঘাসুৰ বহ, (১২) সিদ্ধযাত্ৰা, (১৩) ভোজকট বহ, (১৪) বিহঙ্গম মোক্ষ, (১৫) মহিষ দানৱ বহ, (১৬) ভীম-চৰিত। নবীন চক্ৰ শৰ্মাই উল্লেখ কৰা বহকাব্যকেইখনৰ ভোজকট বহ আৰু মহিষ দানৱ বহ একেখন বহকাব্যৰে দুটা ভিন্ন নাম। গতিকে বহকাব্যৰ সংখ্যা পোন্ধৰখনহে হ'ব।

(৬) মহাভাৰতৰ কথাবস্তৰ লগত সম্পৰ্কযুক্ত সুকীয়া কাব্য :

(১) পাকালী বিবাহ, (২) তীৰ্থযাত্ৰা-পৰ্ব, (৩) ব্যঞ্জন-পৰ্ব, (৪) ব্যাসাশ্ৰম, (৫) পাটৌৰী-উপাখ্যান আৰু (৬) সুবদ্যাবহ।

ইয়াৰ বাহিৰেও ৰামসৰস্বতীৰ নামত লক্ষণৰ শক্তিশেল, ভাৰতজয় যুদ্ধ, ব্যাধ চৰিত্ৰ, লক্ষী চৰিত্ৰ আদি পুথি দেখা যায়।

পুৰণি কালৰে পৰা মনুহে ভাৰত, স্থপতি দিনা, চিত্ৰশিল্প, সংগীত, নৃত্য, সাহিত্য আদি সুক্ৰমাৰ শিল্প জড়িত হৈছে। নিজৰ নান্দনিক অনুভূতিৰ পৰিচয় দি আহিছে। কিন্তু পাটৌৰী এই বস্তু সৌন্দৰ্য উপলব্ধিৰ মাজতে অৱদ্ধ নাথাকি জ্ঞানলিপাসূজনে মনোৰে বস্ত্ৰৰ পৰা সৌন্দৰ্যক আঁতৰাই লৈ তাৰ বিশ্লেষণৰ প্ৰতিও অনুৰাগী হৈ পৰে। সৌন্দৰ্যৰ জগতখন এক বৈচিত্ৰ্যপূৰ্ণ জগত আৰু যি শাস্ত্ৰই এই বৈচিত্ৰ্যপূৰ্ণ জগতখনৰ বিষয়ে আলোচনা বিলোচনা কৰিবলৈ আগবাঢ়ে সেইহে নন্দনতাত্ত্বিক বিজ্ঞান গ্ৰন্থ।

Problem and Prospects of Development in North East India

**Dr. Niranjan Bhattacharjee
Dr. Dipendra Kr. Sarmah**



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PATTERN OF POPULATION GROWTH IN NORTH-EAST INDIA: A CASE STUDY OF NORTHERN PART OF KAMRUP DISTRICT, ASSAM

Bhanu Hazarika

Abstract

The pattern of population of a specific region gives us an exhaustive idea of economic condition of that area. So, for proper and meaningful planning of economic developments, the study carries immense value. The present paper aims to present a brief scenario of population growth rate and density of population in North East India and Northern part of Kamrup district, Assam. The decadal growth is also taken into account to give a comprehensive view between the regions under study with that of state average during the period from 1971-2011. These distributions of growth rate and density vary from among the states of North East India and among the blocks of northern part of Kamrup district. Therefore, the paper attempts to give an analytical but comprehensive study of the various factors of variation of population growth and their impact on the economic development and therefore it will be of great help for the Government as well as implementing agencies to take up plans and programmes accurately to lift the areas from underdeveloped to developed one.

Introduction

Population growth is an important demographic variable, which directly influence the population density pattern. Today in our country it is found that continued population growth increases unemployment and poverty. In other words, it is held growth of population means a decline in the standard of living (Swamy, 1974). We know that population growth is the most

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HIGHER EDUCATION AND WOMEN IN ASSAM: PROBLEMS AND PROSPECTS

Dr Bhanu Hazarika

Assistant Professor, Dept of Geography
Saraighat College, Changsari

Introduction :

The notion of higher education as an attempt to comprehend the highest level of knowledge attained by humanity at a given point in time is no longer tenable. Women education refers to each and every form of education that aims at improving the knowledge and skill of women and girls. It includes general education at schools and colleges, vocational and technical education, professional education, health education, etc. The state of Assam is situated in the north-eastern part of India and in spite of its rich natural resources and rich cultural identities; Assam is still lagging behind in several aspects as compared to the rest of the country. In the rural or backward areas, still it is experienced that our predominant patriarchal system does not provide enough chances for women to have higher education even if they wish. During 2013-14, the total enrols of higher education was 265604 where 99366 (37.41%) was female, which is lagging behind from that of man 166238(62.59%). Similarly reveals percentage of women enrolment in Scheduled Caste was 30% and Scheduled Tribes was 36.23%, which were lagging behind that of 70% in Scheduled Caste and 63.77% of Scheduled Tribes man. There was a wide gender disparity in higher education and that hampers women's advancement. Most of the rural women are

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Population Explosion and Environmental Degradation in Northern Part of Kamrup District, Assam: Problems and Remedies

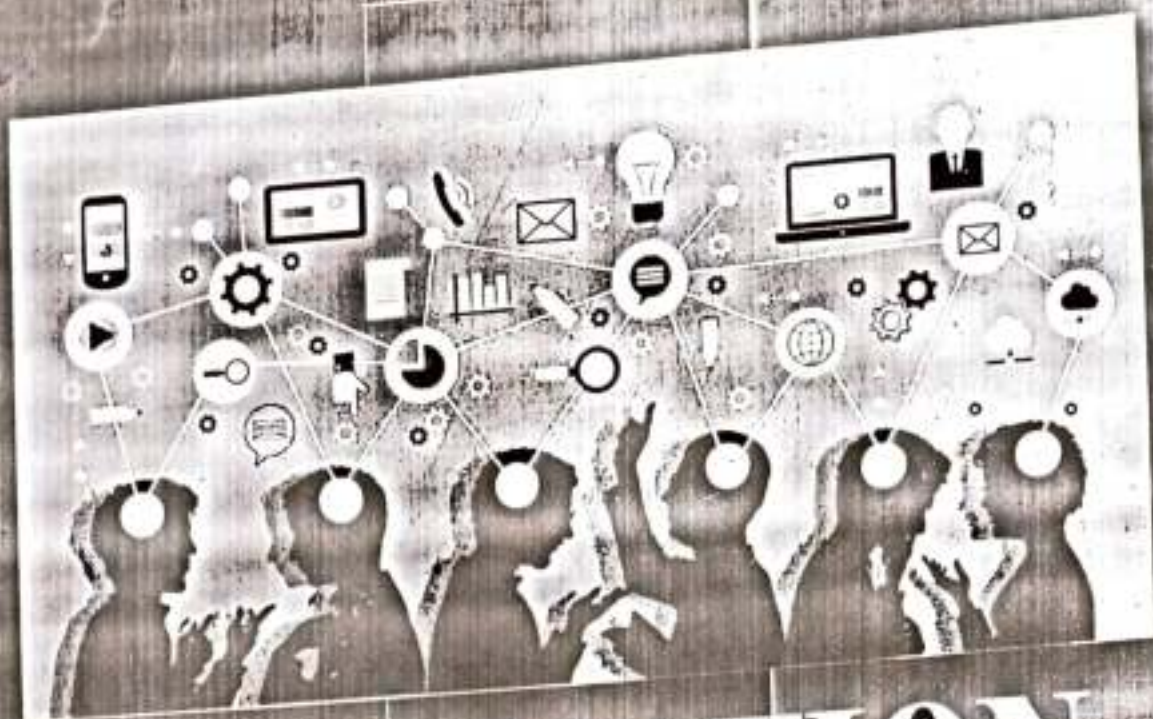
Bhanu Hazarika

Introduction

Rapid rate of increase in population has been held responsible as one of the most significant factors of environmental degradation because ever increasing population puts greater demands on the use of limited resources of a country. In fact, industrial expansion, urban growth, increase means of transport and communication etc. are the outcome of population growth because the people must generate better facilities for their existence and better life. The pressure of population caused by the imbalance between human numbers and their needs; and between physical and human resources of an area. The rural population of the Northern part of Kamrup district became double during the period 1961 to 2011 from 3.31 lakhs to 6.62 lakhs. At the same time, the density of population in the study region increased proportionately from 327 per km² in 1961 to 653 km² in 2011.

Environmental degradation means lowering of environmental quality at local, regional and global scales by both natural process and human activities. The rate of environmental change and resultant environmental degradation caused by human activities has been so fast and widespread. Many of the aforesaid natural factors are affected by human economic and technological activities. Our resources like land, water, fossil, fuels, minerals, etc. are limited and due to over exploitation these resources are getting exhausted. Main problems pertain to improper use (overuse or overutilization) of land, low

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Barpeta Satra : Lead the Way of Religious Revival in Assam

Dr. Shashwati Nath

Barpeta is one of the districts of Assam, where famous Barpeta satra is situated. This satra does not require any introduction to the people of Assam. Barpeta is an important place of Assam, holding the religious and cultural history and occupies a set of dignity of honour. The satra is a centre of Mahapurushiya religion propagated by Mahapurush Srimanta Sankardev.

Lord Krishna after being disgusted with the torture of Jarasadha, came to Dwarka and established it as his work place. Like that, Mahapurush Srimanta Sankardeva also selected the place Barpeta, after being hatred with the torment of Ahom Kings and established it as his workplace. He started preaching his disciples from Barpeta dham. Though, Borduwa in Nagaon district is the birth place of Srimanta Sankardeva, Barpeta was his main workplace. Barpeta is the place where Srimanta Sankardeva created history on his main writings. He made the longest 'Vrindabani Bastra' (Fabric) in Barpeta, which depicted the whole 'Krishnalila' through his paintings. That stuff became a world-famous piece of creation and presently preserved and exhibited in London Royal Albert Museum. Visitors from all over the world appreciate that unique conception.

Srimanta Sankardeva's creed is 'Ek Sharan Naam Dharma', which means, one has to take refuge in one God only and recite his name. The words of Srimat Bhagvat Geeta : Forget all religious sects and take refuge in me. I would set you free from all your sins. *Eka Deva, Eka Seva, Eka Bine Nai Kewa* – means, there is only one God and none else. Ek Sharan Naam Dharma is based on the teachings of the Bhagavata where it preaches that the Lord Krishna is the only one and all should take refuge in him. In the Sanctum sanctorum of Naamgah, the book Bhagvat is preserved and worshiped. During the period of Srimanta Sankardeva, Assam was in a mess, it was a divided region. It was not a single entity ruled by a single dynasty. It was passing through a very critical stage with different castes, religions and languages. Srimanta Sankardeva is the main architect who brought them all under one umbrella and hence, the existence of present Assamese society.

Barpeta can be proud of traditional culture in respect of Satriya dance, art, culture, drama, music etc. The Barpeta satra is one among the pioneers of the religious renaissance of Assam in the field of different spiritual functions and some unique festivals.

The Barpeta satra attracts devotees from all over the State particularly during Holi when Doul festival is celebrated and also during anniversaries of various Vaishnavite Gurus. The buildings within the satra premise are architectural achievements in its own right. The Kirtan

Assistant Professor, Saraighat College, Changsari



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Human Rights : Education and Economic Status of Women in Assam : A Case study of Northern Part of Kamrup District

Dr. Bhanu Hazarika

Introduction

On December 10, 1948, the United Nations General Assembly unanimously adopted the Universal Declaration of Human Rights. It said that everyone has the right to life, liberty and security of person. The declaration has been considered as great achievement for all nations of the world. Human rights including civil, political, economic, social and cultural right of an individual are inherent in our nature, without which we cannot think of living as human beings. These rights are necessary to ensure the dignity of every person as a human being irrespective of race, religion, nationality, language, sex or any other factor. According to the universal declaration of Human Rights, all human beings are born free and equal in dignity and rights. Violation of human rights by the state authority is not only an individual and personal tragedy but also affects the society at large. It creates a situation of social and political unrest in a country, sowing the seeds of violence and conflict within, between and amongst societies and nations.

Women form an integral part of any social structure. Her status in the society depends on the nature of its economy, attitude of the society towards women, social and religious taboos and women's own awareness. Women position in modern Indian society is equal to that of men, economically, educationally, politically and legally. Now she has the right to receive education, inherent and own property, participate in public life and political life of the nation. Education is the most important instrument for changing women's position in the society. It improves the women's status within the family and also equips them to play any role in the wide social context. To develop a society, women education is essential because women play an important role in the development of society. Highly educated women make their own status and build the future of the nation. Women of any nation are the mirror to its civilization. If women enjoy good status it shows that the society has recharged to a level of maturity with a sense of responsibility. Though women living in cities are getting education, Rural women are neglected in this respect and they are being discriminated in all walks of life, despite their substantial contribution to the household economy and in turn the national economy.



ভৈরবী লোক-ঔষধ আৰু লোক-বিশ্বাস

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‘অসমৰ লোক-ঔষধ আৰু লোক-খাদ্য’ যোগেন তামুলী আৰু ড° অমূল্য কুমাৰ হাজৰিকাৰ দ্বাৰা সম্পাদিত, পৰিয়ালৰ অৰ্থ সাহায্যত বিহপুৰীয়া মহাবিদ্যালয় প্ৰকাশন কোষ, বিহপুৰীয়া, লক্ষীমপুৰ, পিন-৭৮৪১৬১ৰ হৈ ড° অমূল্য কুমাৰ হাজৰিকাৰ দ্বাৰা প্ৰকাশিত আৰু কুহিপাত অফছেট নাৰায়ণপুৰত মুদ্ৰিত।

উৎসৰ্গা

‘অসমৰ লোক-ঔষধ আৰু লোক-খাদ্য’ গ্ৰন্থখনি
বিদ্যুৎজ্যোতি হাজৰিকা আৰু হীৰকজ্যোতি হাজৰিকা
স্মৃতিত উৎসৰ্গা কৰা হ’ল।

পুৰণি অসমীয়া সাহিত্যত লোক-খাদ্য

ড° ধনেশ্বৰ কলিতা

পুৰণি অসমীয়া সাহিত্য বুলিলে সাধাৰণতে বুজা যায় বৃটিছসকলে অসম অধিকাৰ কৰাৰ আগৰ কালছোৱাত ৰচিত সাহিত্যৰাজি। অসমীয়া লিখিত সাহিত্যৰ আৰম্ভণিৰ পৰা খৃঃ ১৮২৬ খৃঃ পৰ্যন্ত ৰচিত হোৱা নিৰ্মিতৰাজিক সাধাৰণভাৱে পুৰণি অসমীয়া সাহিত্যৰ পৰিসৰত ধৰিব পাৰি (শৰ্মা, ৩)। মাধৱ কন্দলী, হেম সৰস্বতী, হৰিবৰ বিপ্ৰ, কবিৰত্ন সৰস্বতী, মনকৰ, দুৰ্গাবৰ, পীতাম্বৰ, সুকবি নাৰায়ণদেৱ, শংকৰদেৱ, মাধৱদেৱ, ৰাম সৰস্বতী, অনন্ত কন্দলী, শ্ৰীধৰ কন্দলী, দৈতাৰি ঠাকুৰ, ৰঘুনাথ মহন্ত লক্ষ্মীনাথ দ্বিজ, সূৰ্যখড়ি দৈবজ্ঞ, অনন্ত আচাৰ্য, ৰুচিনাথ কন্দলী আদিয়েই উল্লেখযোগ্য পুৰণি অসমীয়া কবি-সাহিত্যিক। পুৰণি কবিসকলৰ সাহিত্য সৃষ্টিৰ মূল উদ্দেশ্য আছিল লোকশিক্ষা। শিক্ষাৰ পৰিসৰে নৈতিক, আধ্যাত্মিক, বাৱহাৰিক আদি শিক্ষাৰ দিশ সামৰে। এইসমূহ দিশ সামৰি লওঁতে স্বতন্ত্ৰভাৱেই সমসাময়িক সমাজখন বিভিন্ন সামাজিক দিশৰ চিত্ৰও ফুটি উঠা দেখা যায়। তাৰ ভিতৰত লোকখাদ্যও অন্যতম।

খাদ্য হৈছে সকলো জীৱৰে জীৱনীশক্তিৰ মূল। সেইবাবেই ঋষিমুনিসকলেও উপনিষদত কৈছে — “অন্নং ব্রহ্মঃ”। কৃষি সভ্যতাৰ পাতনি মেলাৰ আগলৈকে মানুহে বনৰীয়া ফল-মূল আহৰণ কৰি খাইছিল, জীৱ-জন্তু চিকাৰ কৰি সেইবোৰৰ কেঁচা মঙহ ভক্ষণ কৰিছিল। জুইৰ আৱিষ্কাৰ হোৱাৰ পাছত জঠৰাগ্নিৰ হাত সাৰিবলৈ জুইত পুৰি, সিজাই খোৱাৰ অভিজ্ঞতা আহৰণ কৰে। কৃষি সভ্যতা আৰু মানুহৰ সামাজিক জীৱনে ভিন্ন স্বাদযুক্ত খাদ্য প্ৰস্তুত কৰা কৌশলো আয়ত্ব কৰিবলৈ শিকালে। পৰিয়াল, পৰিজন আৰু আলহী-অতিথিকো সুন্দৰকৈ খাদ্য পৰিৱেশন কৰি মানুহে আনন্দ লাভ কৰিবলৈ ল'লে। অসমীয়া লিখিত সাহিত্যত এনে লোকখাদ্যসমূহে কিদৰে

Changing Human Environment Relationship in North- East India : Question of Sustainability



**Edited by :-
Dr. Shashwati Nath**

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Impact of Growing Population Pressure on Reserved Forest Cover: Status and Curative Measures

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Introduction :

All living organisms interact with their environment. In this process a host of environmental factors interplay and influence each living organisms. Population growth of an ever increasing rate is a major factor and is fast losing the capacity of earth to support life. The experiences of deforestation, loss of biodiversity, soil erosion, atmospheric pollution, floods and droughts are living examples of the world at stake. Human action by itself has endangered the environment. With the increase of population and growth of industrialization, infrastructural development activities, the dependency of human beings on the forest resources and forest land has increased manifold which in turn results in the destruction of the virgin green blanket. Today due to increasing population the interaction with forest is becoming more and more intense leading to loss of many important resources. The rural population of the Bezara Development Block in Kamrup district became more than double during the period 1961 to 2011 from 34,072 to 83,860. At the same time, the density of population in the study region increased proportionately from 225 km² in 1961 to 553 km² in 2011. To develop him and his surrounding, man directly or indirectly depends on nature. But the long process of development brings in over exploitation of nature and in turn destruction thereof. Along with human resources, land, water and vegetation are the three important natural resources necessary for sustainable growth. Increased population leads to overuse of natural resources, endangering the welfare of future generation.

The increasing population pressure and density of population reduced the per capita availability of forest land over the time. It was 35.33% in 2001 and was reduced to 34.21% in 2011 in Assam. Similarly the forest area of Bezara Development Block was 69.05% in 2005-06 and was reduced to 65.71% in 2011-12. Now due to increasing population and huge gap between demand and supply, forests have been ruthlessly exploited to meet the increasing demand of fuel, fodder and timber. Depletion of natural forest based resources is increasing at a rapid rate due to poverty, low agricultural productivity, urbanization and industrialization.

In the study region of the Bezara Development Block in Kamrup district, such developmental activities mainly infrastructural development and high demand for forest resources continue the destruction and degradation of forest cover. The forest area has been shrinking as a result of land cleared for construction of new urban areas, industrial plants, roads, educational institutions and health care centre etc. There are ten selected sample villages near the reserved forest of the study region where 40.29% of the tribal people depend on forest resources. Their main source of income is agriculture and allied activities. In these reserved forest, people are enjoying direct as well as indirect benefits from the forests in case of getting fuel, fodder, shelter, food, vegetables, fruits, etc. Deforestation is the result of rampant planning and non- precautionary action on the part

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Bio-diversity – A Threat : Causes and Conservation - Special Reference to Assam

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Biodiversity signifies a healthy environment and the ability of ecosystems to sustain their life support processes that provide the fundamental basis for human welfare. During the last century, climate changes, pollution and excessive and unsustainable use of natural resources have damaged biodiversity to severely that the situation now threatens human life. Biodiversity refers to the variety and variability of organisms, of genetic material and community or ecosystem. This includes diversity within species (genetic diversity) between species (organisational diversity) and ecosystem or community (Ecological diversity). Biodiversity refers to the variety and variability among living organisms and ecological complexes in which they occurs.¹ The simplest approach to define Biodiversity is, the ensemble and the interacts of the genetic, species and the ecological diversity in a given place and time.

The term Biodiversity was initially used by Lovejoy (1980) to include the number of species of a region or a taxon only.³ Two related concepts, genetic diversity and ecological diversity were tagged to biodiversity. Later, Norse et. al. (1988) referred biological diversity in three levels, genetic diversity, species diversity and ecological diversity.

Biodiversity is under threat worldwide.⁵ For example, the global mammalian extinction rate of 0.35% of species lost per century since 1600 is calculated to be between 17 and 377 times the mammalian background extinction rate during the past 65 million years is since the mass extinction that removed the Dinosaurs. Threat to species are primarily due to decline in the areas of their habitat fragmentation of habitats and declines in habitat quality, and in the case of some mammals, hunting, fragmentation raises the extinction risk because isolated subpopulations can go extinct one by one without being repopulated.

For the terrestrial species, the declines in habitat quality and quantity arise from conservation of forests and grasslands to agriculture, of natural forests to monoculture plantations and from grazing and wood cutting pressures. For aquatic and semi aquatic species, the declines in habitat quality are due to diversion of ground and surface water, resulting in the drying up of streams and other water bodies, from siltation and pollution from pesticides and other chemicals. Fresh water fish are also threatened by the introduction of exotic species, which may be predators or competitors.

India is one of the 12 Mega-diversity countries in the world. The Ministry of Environment and Forests, Govt. of India (2000) records 47,000 species of plants and 81,000 species of animals which is about 7% and 6.5% respectively of global flora and fauna.⁷ There are 25 such hotspots of biodiversity on a global level out of which two are present in India, namely the Eastern Himalayas and Western ghats. These hot spots covering less than 2 percent of world's land area are found to have about 50 percent of terrestrial biodiversity. About 40 percent of terrestrial plants and 25 percent of vertebrate species are endemic and found in these hot spots.