



Inkwell

Volume-I, 2026

A Students- Authored Multilingual,
Multidisciplinary Research Based Edited Book

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EDITOR-IN-CHIEF

DR. GOBINDA BAISHYA

Published By
RESEARCH, INNOVATION AND PUBLICATION CELL
BIJNI COLLEGE, BIJNI

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Message from the Principal



It gives me immense pleasure that the Research Innovation and Publication Cell of Bijni College is publishing its ISBN edited volume, "*Inkwell*." This multilingual and multidisciplinary publication reflects the growing spirit of research, innovation and academic excellence among students and scholars.

Research is the foundation of higher education and "*Inkwell*" provides an important platform for critical thinking, creative expression and scholarly engagement. I appreciate the sincere efforts of the contributors and the Publication Cell in bringing out this valuable academic work.

I congratulate the members of the Research Innovation and Publication Cell for their sincere efforts in making this publication a success. I hope "*Inkwell*" will serve as a valuable academic resource for students, researchers, and academicians. I wish every success to this publication.

Place: Bijni
Date: 18.05.2026


Dr. Birhash Giri Basumatary
Principal
Bijni College, Bijni

Editorial

It is a matter of great pleasure to publish this ISBN edited book ***Inkwell*** by the Research Innovation and Publication Cell of Bijni College. This multilingual and multidisciplinary volume aims to encourage students towards research writing, critical thinking and academic excellence.

The book provides a platform for young scholars and students to express their ideas and research contributions from different disciplines. I sincerely thank all contributors, reviewers and the college authority for their valuable support and cooperation.

I hope this publication will inspire students to develop a research-oriented mindset and strengthen the culture of academic research and innovation.

Dr. Gobinda Baishya

Editor, Inkwell

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The Pragmatic Test of Truth: An Analytical Study

Amita Bepari

UG 6th Semester, Department of Philosophy

Abstract

The concept of truth has remained one of the central concerns of philosophy since antiquity. Various theories such as the correspondence, coherence, and pragmatic theories have attempted to explain the nature and criteria of truth. Among these, the pragmatic theory of truth emerged as a distinctive philosophical approach in the late nineteenth and early twentieth centuries through the works of Charles Sanders Peirce, William James, and John Dewey. The pragmatic theory rejects the notion that truth is merely a static correspondence between thought and reality. Instead, it emphasizes practical consequences, usefulness, and experiential verification as the criteria of truth. According to pragmatists, an idea is true if it works successfully in human experience and helps in solving practical problems. This article critically examines the pragmatic test of truth, tracing its historical development, philosophical foundations, strengths, and limitations. The study also evaluates the relevance of pragmatism in contemporary intellectual discourse. It argues that while the pragmatic theory provides a dynamic and practical understanding of truth, it faces significant challenges concerning objectivity and permanence.

Nevertheless, its contribution to modern philosophy, education, science, and democratic thought remains substantial.

Keywords:

Truth, Pragmatism, objectivity, Verification.

Introduction

Truth is a fundamental concept in philosophy, logic, science, and everyday life. Human beings continuously seek to distinguish true beliefs from false ones. Philosophers have proposed different theories to explain what makes a statement true. The correspondence theory maintains that truth consists in the agreement between a statement and reality. The coherence theory argues that truth depends upon consistency within a system of beliefs. In contrast, the pragmatic theory evaluates truth according to its practical consequences and usefulness.

Pragmatism emerged in the United States during the late nineteenth century as a reaction against abstract metaphysical speculation. It sought to connect philosophy with practical human concerns. The pragmatic theory of truth became one of the most influential aspects of this philosophical movement. It shifted attention from the static nature of truth to the process by which beliefs are tested and validated in experience. This article aims to provide an analytical study of the pragmatic test of truth by examining its origins, principles, strengths, criticisms, and contemporary significance.

Objectives of the Study:

The primary objectives of this study are:

1. To examine the meaning and nature of the pragmatic theory of truth.
2. To analyze the contributions of Charles Sanders Peirce, William James, and John Dewey.
3. To evaluate the strengths and philosophical significance of the pragmatic test of truth.
4. To investigate the major criticisms and limitations of pragmatism.

5. To assess the contemporary relevance of the pragmatic conception of truth.

Research Methodology

This study employs an analytical and descriptive methodology based on secondary sources. Books, scholarly articles, and philosophical texts related to pragmatism and theories of truth have been examined. The research adopts a comparative approach by contrasting the pragmatic theory with other traditional theories of truth. Critical analysis is used to evaluate the strengths and weaknesses of the pragmatic position and its implications for contemporary philosophical inquiry.

Background of Pragmatism

The origins of pragmatism can be traced to Charles Sanders Peirce, who first introduced the pragmatic maxim in the 1870s. Peirce argued that the meaning of any concept lies in its practical effects. According to him, ideas acquire significance through the conceivable consequences they produce.

William James popularized pragmatism and expanded it into a broader philosophical movement. James emphasized that truth should be understood in terms of practical utility and experiential verification. He famously stated that true ideas are those that we can assimilate, validate, and verify through experience.

John Dewey further developed pragmatism into what he called instrumentalism. Dewey regarded ideas and theories as instruments for solving problems. For him, truth is not a fixed property but a product of successful inquiry and experimentation. Together, Peirce, James, and Dewey transformed pragmatism into a comprehensive philosophical outlook that influenced education, psychology, politics, and social theory.

The Meaning of the Pragmatic Test of Truth

The pragmatic theory asserts that the truth of an idea depends

upon its practical consequences. A belief is true if it works effectively in experience and contributes to successful action. Unlike correspondence theorists, pragmatists do not view truth as a passive reflection of reality. Truth is considered dynamic and functional. Ideas become true when they prove useful in guiding human conduct and solving practical problems. William James explains that truth happens to an idea. It becomes true through the process of verification. Thus, truth is not an inherent property but an achievement resulting from successful application.

The pragmatic test can be summarized in the following principles:

1. Truth is verified through experience.
2. Practical consequences determine the value of beliefs.
3. Ideas function as instruments for action.
4. Truth is dynamic rather than static.
5. Human needs and interests play a role in determining truth.

Charles Sanders Peirce and Truth

Peirce is regarded as the founder of pragmatism. His conception of truth differs in important respects from later pragmatists. According to Peirce, truth is the final opinion that would be reached by a community of investigators after unlimited inquiry. He emphasized scientific investigation and objective methods of verification. Truth is not merely what appears useful at a given moment but what would survive rigorous testing over time. Peirce's approach seeks to preserve objectivity while acknowledging the role of practical inquiry. He viewed truth as the ideal outcome of an endless process of investigation.

William James and the Practical Meaning of Truth

William James offered the most famous formulation of the pragmatic theory. For him, the truth of an idea depends upon its practical consequences in human experience. James argues that ideas become true insofar as they help individuals navigate reality successfully. A belief is considered true when it proves itself useful and satisfactory

in practice.

He writes that truth is "what works." This statement does not imply that any convenient belief is true. Rather, James maintains that truth must demonstrate its value through verification and successful outcomes. For example, scientific theories gain acceptance because they effectively explain phenomena and enable prediction and control. Their practical success serves as evidence of their truth.

James's theory emphasizes:

- ♦ Experience as the basis of truth.
- ♦ Practical utility.
- ♦ Human needs and purposes.
- ♦ Continuous verification.

John Dewey and Instrumentalism

John Dewey developed pragmatism into an instrumental theory of knowledge. He viewed ideas as tools or instruments used to solve problems encountered in experience. Dewey rejected the notion of eternal truths. Instead, he argued that knowledge evolves through inquiry and experimentation. Truth emerges from successful problem-solving activities. According to Dewey, human beings face problematic situations that require investigation. Through experimentation and reflection, they develop hypotheses.

Major Features of the Pragmatic Test of Truth

1. **Emphasis on Experience**
Pragmatism stresses the importance of experience in determining truth. Ideas must be tested in practical situations rather than accepted on purely theoretical grounds.
2. **Dynamic Nature of Truth**
Truth is not viewed as fixed or eternal. It evolves through ongoing inquiry and changing circumstances.
3. **Practical Consequences**
The value of an idea depends upon the consequences it produces.

Successful outcomes support the truth of a belief.

4. Verification

Truth requires verification through observation, experimentation, and practical application.

5. Human-Centered Approach

Pragmatism recognizes the role of human interests, purposes, and needs in shaping knowledge and truth.

Criticisms of the Pragmatic Theory

Despite its strengths, the pragmatic theory faces several criticisms.

Confusion Between Truth and Utility

Critics argue that usefulness does not necessarily imply truth. A belief may be useful yet false. For example, certain myths or superstitions may provide psychological comfort without being factually true.

Relativism

The emphasis on practical consequences may lead to relativism. What works for one person or society may not work for another.

Lack of Objectivity

Opponents contend that pragmatism undermines objective standards of truth by linking truth to human interests and purposes.

Temporary Success

A belief may appear successful in the short term but later prove false. Therefore, practical success cannot serve as a definitive test of truth.

Analytical Evaluation

The pragmatic test of truth offers a valuable perspective by emphasizing verification, practical consequences, and human experience. It successfully challenges purely abstract conceptions of truth and highlights the dynamic character of knowledge.

However, the theory encounters difficulties when practical utility conflicts with objective reality. A belief's usefulness does not always guarantee its truth. Furthermore, certain truths in mathematics, logic,

and metaphysics appear independent of practical consequences.

The most balanced interpretation may combine pragmatism with elements of correspondence and coherence theories. Practical success can serve as an important indicator of truth without becoming its sole criterion.

Pragmatism's greatest contribution lies in demonstrating that truth is not merely a theoretical concept but an active process of inquiry and verification. Its emphasis on experimentation, flexibility, and problem-solving continues to influence modern intellectual life.

Conclusion

The pragmatic test of truth represents one of the most significant developments in modern philosophy. Developed by Charles Sanders Peirce and elaborated by William James and John Dewey, pragmatism shifts the focus from abstract speculation to practical consequences and experiential verification. According to this theory, truth is not a static correspondence between ideas and reality but a dynamic process validated through successful action and inquiry.

The theory's strengths include its practical orientation, compatibility with scientific methods, flexibility, and rejection of dogmatism. Nevertheless, critics argue that usefulness cannot always be equated with truth and that pragmatism may weaken objective standards of knowledge.

Despite these criticisms, pragmatism remains highly relevant in contemporary science, education, public policy, and democratic practice. Its enduring value lies in its insistence that ideas must prove themselves through experience and contribute to human progress. The pragmatic theory therefore continues to offer an important framework for understanding truth in an ever-changing world.

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Socio-Economic Conditions of Street Vendors in Bijni Town

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Abstract :

Street vendors are considered an important component of the informal urban economy contributing significantly to employment generation and urban livelihood sustainability. In developing countries like India, a large section of the workforce depends on informal economic activities due to limited access to formal employment opportunities. Street vending provides self employment opportunities with low capital investment while ensuring availability of affordable goods and services to urban consumers. Street vendors form a crucial pillar of the informal urban sector, substantially contributing to job creation and livelihood security in urban areas. In the context of developing economies such as India, a considerable proportion of the labour force is compelled to engage in informal activities owing to the scarcity of stable and accessible formal employment avenues. Street vending provides self employment opportunities with low capital investment while ensuring availability of affordable goods and services to urban consumers. This paper aims at examining the socio-economic

conditions of street vendors in Bijni town.

Keywords:

Street Vending, Informal Economy, Employment Generation, Bijni

Introduction :

Street vendors form a significant part of the informal urban economy and constitute an important source of self-employment in developing nations. The informal sector absorbs a large proportion of labor force that remains outside the formal employment structure due to lack of education, skills, and employment opportunities. Street vending activities have expanded rapidly in urban areas as a means of income generation and economic survival.

Street vending, as an intrinsic component of the informal landscape, represents far more than a mere survival strategy; it reflects a complex socio-economic phenomenon shaped by historical patterns of urban growth, labour market segmentation, and structural inequalities. The persistence and proliferation of this occupation underscore the limitations of formal economic mechanisms in absorbing an expanding urban workforce, thereby necessitating alternative spaces of livelihood creation. Within this context, street vendors emerge as pivotal actors who sustain the quotidian economic life of towns and cities through their mobility, adaptability, and intimate engagement with local demand patterns.

In India, street vendors play an essential role in urban economic systems by providing easily accessible and low-cost goods and services to consumers. Particularly in small towns such as Bijni, street vending supports household income and strengthens local market circulation. Despite their economic contribution, vendors often operate under conditions of insecurity, inadequate infrastructure, and limited policy support. Therefore, analysing the socio-economic role of street vendors is necessary to understand their contribution toward inclusive urban economic development.

Objectives of the study :

The study is conducted with the following objectives:

- i) To examine the socio-economic conditions of street vendors in Bijni Town.
- ii) To identify the major problems and challenges faced by street vendors in Bijni town

Literature Review :

Street vendors constitute an important part of the informal urban economy by providing employment opportunities and affordable goods and services to urban populations. According to Sharit K. Bhowmik (2010), street by providing employment opportunities and affordable goods and services vending acts as a major source of livelihood for economically weaker section in urban areas, especially for those lacking formal employment.

Studies by the International Labor Organization (2018) highlight that street vendors significantly contribute to urban economic activities and poverty reduction, although they often face problems such as lack of security, financial support, and proper vending spaces.

The introduction of the Street Vendors (Protection of Livelihood and Regulation of Street Vending) Act, 2014 aimed to protect vendors' rights and regulate street vending activities. However, effective implementation remains a challenge in many small towns. These studies provide a basis for analyzing the socio-economic condition of street vendors in Bijni Town.

Research Methodology :

The study adopts a descriptive research design to examine the socio-economic conditions of street vendors in Bijni Town. Both primary and secondary data sources were used for the study. The study was conducted in Bijni Town, a small urban centre known for its local markets and informal trading activities. Street vending forms an important part of the town's informal economic structure,

providing livelihood opportunities to economically weaker sections.

Primary data were collected through a structured questionnaire and direct interaction with street vendors operating in major market areas of Bijni Town. A total of 20 street vendors were interviewed for the study. The convenience sampling method was applied to select respondents based on their availability and accessibility during the field survey. The collected information focused on demographic characteristics, income patterns, working hours, type of vending activities, living condition, government support and problems faced by vendors. The data were analyzed using descriptive and qualitative methods to understand the role and condition of street vendors in the informal urban economy.

Secondary data were collected from books, research journals, government reports, and published studies related to the informal urban economy and street vending.

Discussion and Analysis :

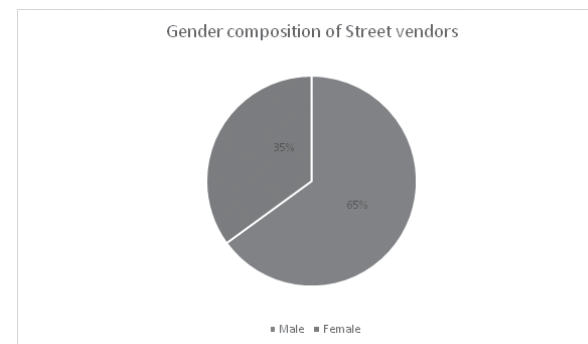
Street vending forms an important part of the informal urban economy in Bijni Town by providing livelihood opportunities to individuals with limited access to formal employment. Vendors supply affordable goods and essential services, supporting daily urban market activities. The following section analyses the socio-economic condition of street vendors in Bijni area. Street vending in Bijni mirrors the structural realities of the informal economy, functioning as both a survival strategy for the urban poor and a vital mechanism sustaining everyday economic circulation.

a) Demographic Profile :

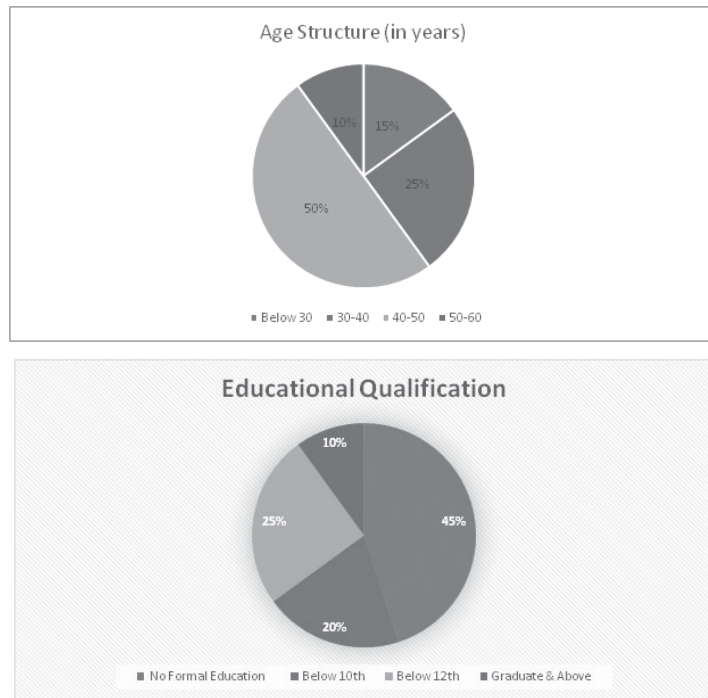
The demographic profile of street vendors provides important insights into their social and economic background, which helps in understanding their participation in informal economic activities. It includes key characteristics such as gender, age, educational qualification, marital status, and family structure. These factors play a significant role in shaping their occupational choices, income levels, and overall

livelihood conditions.

The following chart shows the gender composition of street vendors in Bijni Town based on a total sample of 20 respondents. It is observed that the majority of vendors are male, accounting for about 65% of the total respondents, while female vendors constitute around 35%. This clearly indicates that street vending is predominantly a male-dominated occupation in the study area. However, the presence of female vendors also reflects their participation in informal economic activities for supporting household income.



The chart below presents the age distribution of street vendors in Bijni Town. It is observed that the majority of vendors belong to the 40-50 years age group, accounting for nearly 50% of the total respondents. Vendors in the 30-40 years age group constitute around 25%, while those below 30 years account for approximately 15%. A smaller proportion, about 10%, belongs to the 50-60 years age category. This distribution indicates that street vending is mainly carried out by individuals in the economically active age group, as it requires both physical effort and regular working hours. This age-wise pattern further suggests that individuals in their middle years consider street vending a stable and reliable means of livelihood, especially when formal sector opportunities are limited. Younger vendors often enter the sector due to unemployment or the need to support their families at an early age.



The chart below illustrates the educational qualification of street vendors surveyed in Bijni Town based on a total of 20 respondents. It is observed that the majority of vendors have no formal education, accounting for about 45% of the total respondents. Vendors with educational attainment below the secondary level (below 10th) constitute around 20%, while those with higher secondary education (below 12th) make up about 25%. Only a smaller proportion, about 10%, have completed graduation and above. This indicates that a large section of street vendors possesses low levels of education, which limits their access to formal employment opportunities. As a result, they depend on informal activities such as street vending for their livelihood and income generation.

b) Nature of Vending:

The nature of vending activities among street vendors in Bijni Town reflects the occupational pattern and livelihood choices of the

respondents. Out of the total sample of 20 respondents, 12 vendors, accounting for about 60%, are engaged in selling fruits and vegetables, which constitutes the largest share among all categories of vending activities. Fastfood vendors represent 4 respondents, forming 20% of the total, while another 4 respondents, accounting for 20%, are involved in selling clothes and accessories. This distribution highlights the predominance of certain types of vending activities within the informal urban economy of the town.

The dominance of fruits and vegetables vending can be attributed to factors such as low initial capital requirement, ease of entry, and consistent daily demand among consumers. These goods are essential in nature and have a regular turnover, enabling vendors to generate daily income, although profit margins may remain limited. In contrast, activities such as food vending and selling of clothes and accessories require relatively higher investment, specific skills, and sometimes fixed locations, which may restrict the number of participants in these categories.

Furthermore, the observed distribution of vending activities indicates that street vendors in Bijni Town are primarily concentrated in small-scale and necessity-based trade. Their economic activities are largely survival-oriented rather than profit-driven, reflecting their dependence on informal sector employment for meeting daily household needs. The choice of vending activity is often influenced by factors such as availability of resources, market demand, family background, and individual experience.

Thus, the nature of vending clearly demonstrates that street vendors rely on low-investment, high-demand activities for sustaining their livelihoods. It also underscores the significant role of street vending in providing employment opportunities and ensuring the availability of essential goods within the local urban economy.

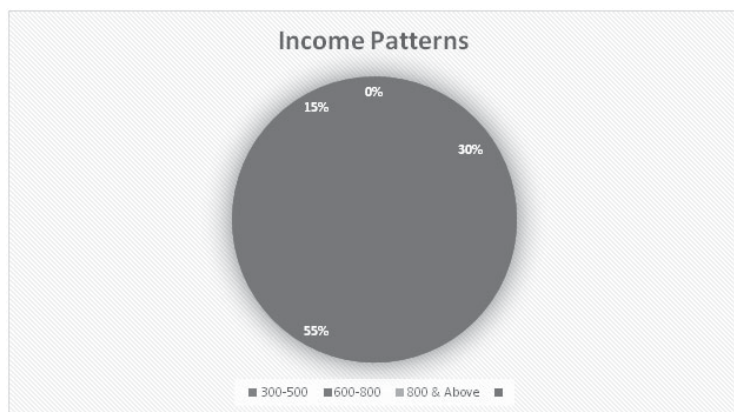
C) Income Pattern:

The following chart represents the daily income pattern of street vendors. It visually shows how vendors are distributed across different

income ranges, providing a clearer understanding of their economic position within the informal sector.

The income pattern of street vendors in the study area reflects the diverse earning capacities shaped by the nature of their business, demand fluctuations, and daily customer flow. The analysis of income ranges shows that a substantial share of vendors earns within a moderate bracket, indicating both economic vulnerability and livelihood dependence on daily sales.

The largest proportion of vendors, accounting for 55%, fall within the middle-income range of Rs.600-Rs.800 per day.



This group generally consists of vendors selling items with steady demand such as vegetables, fruits, and commonly consumed food items. Their income reflects relative stability but remains insufficient for long-term financial security.

Meanwhile, 30% of vendors belong to the low-income category of Rs. 300-Rs.500 per day, indicating limited earning opportunities and greater financial pressure. These vendors typically deal with low-value goods or experience inconsistent customer flow.

A smaller segment, 15% of vendors, earn Rs. 800 and above per day, representing the high-income group. They usually operate in high-demand areas or sell products with better margins.

Overall, the income distribution highlights that most vendors survive on modest earnings, emphasizing the need for financial support and policy interventions to enhance their economic resilience.

D) Savings and Living Condition:

The savings pattern and living conditions of street vendors in Bijni Town reflect their overall economic status and standard of living. It is observed that the majority of vendors are unable to save a significant portion of their income, as their daily earnings are primarily utilized to meet basic household needs. Only a small section of vendors manages to maintain some level of savings, indicating limited financial security among them.

In terms of living conditions, most vendors reside in semi-pucca houses, while a smaller proportion live in pucca houses. A section of vendors also lives in kutchha houses, reflecting relatively poor housing conditions. This distribution indicates that the overall standard of living among street vendors remains modest and constrained by their economic limitations.

The findings suggest that low and uncertain income, along with high family dependency, restrict the ability of vendors to improve their living conditions and accumulate savings. As a result, their livelihood remains largely survival-oriented, with limited opportunities for economic advancement and financial stability.

E) Government Support :

Government support plays an important role in improving the livelihood conditions of street vendors. In Bijni Town, it is observed that only about 30% of the vendors are able to access government schemes and institutional support, while a majority of nearly 70% remain outside the reach of such benefits. This clearly indicates a significant gap between policy provisions and their actual implementation at the ground level.

Although various initiatives have been introduced by the government to provide financial assistance, credit facilities, and legal protection to street vendors, the level of awareness among vendors remains relatively

low. A considerable proportion of vendors are either unaware of these schemes or face difficulties in accessing them due to lack of proper documentation and procedural barriers.

As a result, a large section of street vendors continues to depend on informal sources of finance, which often involve higher costs and risks. This situation limits their capacity to expand their business and improve their economic condition.

Therefore, it can be understood that while government support exists, its reach is limited. Ensuring effective implementation of policies, increasing awareness, and simplifying access to benefits are essential for improving the livelihood security of street vendors and strengthening the informal urban economy.

Problems faced by Street Vendors

Despite their contribution, vendors face several challenges. These are explained below:

- (i) Lack of legal recognition: Many street vendors operate without proper licenses or official permission
- (ii) Risk of eviction and harassment: Street vendors harassment from municipal officials and police.
- (iii) Financial insecurity: Street vendors usually depend on informal sources of credit with high interest rates because they lack access to institutional banking and financial services.
- (iv) Inadequate infrastructure facilities: Most vendors do not have access to basic facilities such as clean water, sanitation, electricity, storage space, and proper shelter, which affects their working conditions.
- (v) Lack of awareness about government schemes: A large number of vendors are not aware of government policies and welfare schemes meant for their benefit, which limits their access to financial and institutional support.
- (vi) Income instability and seasonal variation: The income of street vendors is often uncertain and fluctuates due to factors such as weather conditions, market demand, and competition, which

affects their livelihood security.

Suggestions and policy recommendations :

- (a) Establishment of designated vending zones to ensure organized and secure working spaces for street vendors.
- (b) Provision of easy access to institutional credit and microfinance facilities to reduce dependence on high -interest moneylenders.
- (c) Improvement of basic infrastructure facilities such as sanitation, storage space, drinking water, and shelter in vending areas.
- (d) Government authorities should create awareness among vendors about existing schemes and ensure their effective implementation at the ground level.
- (e) Street vendors should be properly registered and provided with identity cards to ensure legal protection and reduce the risk of eviction and harassment.

Conclusion :

The findings indicate that although street vending serves as a critical livelihood strategy for economically marginalized groups, vendors continue to operate under conditions marked by legal ambiguity, financial insecurity, infrastructural deficiencies, and limited access to formal support mechanisms. These structural constraints not only undermine their income stability but also impede their potential contribution to broader urban economic development. Nevertheless, street vendors significantly enhance market efficiency by facilitating last-mile distribution, supporting local supply chains, and catering to diverse consumer needs. Strengthened implementation of policy measures particularly those related to legal recognition, designated vending spaces, institutional credit access, and infrastructural provisioning is essential for safeguarding their livelihoods and enabling their greater integration into the formal urban economy.

Limitation of the Study: The conclusions drawn are based on a relatively small sample of 20 respondents, which may limit the extent to which the findings can be generalized to the entire population of

street vendors in Bijni Town. Future studies employing larger and more representative samples would provide more comprehensive insights.

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Terror Beyond Borders: The Threat Of Cross-Border Terrorism And Indo-Pak Relations

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Abstract :

This paper aims to provide an in-depth examination of cross-border terrorism in the context of the complex relationship between India and Pakistan. The study highlights key historical incidents, the motivations behind such acts, and India's evolving response—from diplomatic protests to military retaliation. It also investigates the domestic, regional, and international consequences of sustained cross-border terrorism, with a special focus on its effects in Jammu and Kashmir. The research aims to analyze India's firm stance on counter-terrorism and recommends strategic, diplomatic, and developmental measures to effectively combat and eliminate the threat. The aim of this project is to provide a comprehensive understanding on Cross-border terrorism that not only provide threat to India but whole world.

Keywords:

cross-border, terrorism, Kashmir, security, surgical strike

Introduction :

One divisive and important feature of the complicated relationship between India and Pakistan is the cross-border terrorism. This type of relation has its roots in past conflicts and territorial disputes which is the major cause of diplomatic tension and military confrontation between nations. Pakistan has always faced the allegations that it supports terrorist organizations based on its own soil which carry out attacks on India particularly in Jammu and Kashmir. On the other side, Pakistan denies all of this allegation and claim that they only support the political right of the Kashmiris. This long-lasting threat of terrorism, on the ground of India, has resulted in various violent incidents that made it impossible to establish a peaceful relation between two neighbour nations. The cross-border terrorism is not only a security threat to India but it is a threat to humanity. It also has been seen that Pakistan fund terrorism to take actions against nations but without directly involve in the action.

India, a large population country with lots of courage never backed by terrorism. India always stands strong to eliminate the threat of terrorism. India takes revenge against the terrorist groups that threatened India's peace and sovereignty. India has responds through combination of strategic restraint, military action, and diplomatic pressure. From the surgical strikes after the Uri attack in 2016 to the operation Sindoor following the pahalgam terror attack, India has made it clear that terrorism will not be tolerated.

This paper aims to examine the cross-border terrorism in shaping the Indo-Pak relationship, while also analyzing its diplomatic, political, military as well as historical background for a better understanding on the relation. Following this it will also discuss the other actor stance on the issue. Finally, it will discuss the path for resolving this threat against humanity.

Objectives:

- a) To define and understand the concept of cross-border terrorism in the context of India and Pakistan.

- b) To analyse the impact of cross-border terrorism on India's national security and sovereignty.
- c) To analyze India's military, diplomatic and international measures to counter cross-border terrorism.

This paper adopts a qualitative and descriptive research approach, relying primarily on secondary data sources such as official reports, journals, news articles, books, websites, and agency documents. This method is suitable because this paper involves historical background, government responds, geo- political events that are best understood through textual analysis.

Understanding cross-border terrorism

Cross-border terrorism refers to the terrorist activities where the territory of one country is used to plan, regulate, support and launch attack against another territory. Simply, it means one country's soil is used to plan and attack another country's soil through illegal manners. Terrorist groups operate from one country and infiltrate into neighboring state to carry out attacks. This includes armed incursion, bombings, cyberattacks, smuggling of arms etc. They have several reasons for conducting these types of terror attacks often to intimidate populations, disrupt governance, further ideological, political, religious objectives are also there.

In context of India, India shares its border with several neighboring countries such as Pakistan, Bangladesh, Bhutan, Nepal etc. India has been attacked most of the time by terror groups that operate through Pakistan. These groups often receive logistical support, training, or safe havens across the border, and carry out attacks in India with the aim of destabilizing its internal security. The issue becomes more complex when such groups operate with either direct or indirect state support, blurring the line between terrorism and undeclared war.

Groups such as Lashkar-e- Taiba (LeT) and Jaish-e-Mohammad (JeM), which have claimed responsibility for major attacks, are believed by Indian authorities and many international analysts to operate from

Pakistani territory. Several militant organizations, including LeT, JeM, and The Resistance Front, act as proxies for larger terrorist networks and are used to launch attacks from across the border.

Historical background of INDO-PAK relations

The cross-border terrorism between India and Pakistan is deeply rooted in its complex history of origin. The conflict arose out of the 1947 partition of British India into two sovereign states, particularly Hindu Majority state India and Muslim majority state Pakistan. After the partition, both of the nation tried to claim Jammu & Kashmir as their territory. For this purpose, Pakistan invaded Kashmir and try to capture the territory. In this situation, the maharaja of Kasmir Hari Singh on 22 oct 1947, appealed to India for a military aid to flush out Pakistan raiders. Thus, Kashmir become a part of India and it led to the first Indo-Pak war in 1947-48. Eventually, it results in the division of the region into two parts, India retained control over the majority of the region while Pakistan took a control on a portion of the region which is known as Pakistan occupied Kashmir (POK).

Although after this, several wars escalated between India and Pakistan in the region of Kashmir. But the situation worsened in the 1980s and 90s, and many militant groups emerged in Kashmir, demanding independence or merger with Pakistan. Many of these groups were funded, trained, and supported from across the border, with Pakistan supporting them by providing weapons, shelter, and ideological backing. India considers this as state-sponsored terrorism. Groups like Lashkar-e-Taiba (LeT) and Jaish-e-Mohammed (JeM), which are based in Pakistan, became active in carrying out terrorist attacks in Indian territory, especially in Jammu and Kashmir.

India faced major terror attacks in India that have been linked to Pakistan-based terror groups, either directly or through investigation reports by Indian security agencies and international bodies. In 2001, the Indian Parliament was severely attacked by Jaish-e-Mohammed terrorists, resulting in the deaths of six Delhi Police personnel, two

Parliament Security Service personnel, and a gardener. All five terrorists were killed by security forces. Again, in 2005 Delhi bombings occurred on 29 October 2005 in Delhi, India, killing 62 people and injuring at least 210 others in three explosions. The bombings came only two days before the important festival of Diwali, which is celebrated by Hindus, Sikhs, and Jains. The bombs were triggered in two markets in central and south Delhi and in a bus stop of the city. The Pakistani Islamist terrorist group Lashkar-e-Taiba claimed responsibility for the attacks under the pseudonym of Islamic Inquilab Mahaz. The Indian Mujahideen is also suspected of involvement.

2008 Mumbai Attacks (26/11): The 2008 Mumbai attacks, also referred to as 26/11 attacks, were a series of coordinated Islamist terrorist attacks that took place in November 2008, when 10 members of Lashkar-e-Taiba, a Pakistan-based Islamist terrorist organization, carried out 12 shooting and bombing attacks over four days across Mumbai. A total of 175 people died, including nine of the attackers, with more than 300 injured. It is one of the deadliest terrorist attacks that took place in Mumbai, as well as across India.

2016 Pathankot attack: On January 2, 2016, four militants belonging to Islamic terrorist United Jihad Council attacked the Indian Air Force's Pathankot Airbase, part of its Western Air Command. The attack received wide international condemnation. Though the United Jihad Council, a Kashmir-based terrorist group, claimed responsibility for the attack on 4 January, the attackers, who were wearing Indian Army fatigues, were subsequently suspected to belong to Pakistan-based Jaish-e-Mohammed, a group designated a terrorist organization by India, the US, the UK and the UN. In this terror attack India lost 7 brave soldiers.

2016 Uri attack: The 2016 Uri attack was carried out on 18 September 2016 by four Jaish-e-Mohammed terrorists from Pakistan against an Indian Army brigade headquarters near the town of Uri in the Indian Jammu and Kashmir. 19 Indian soldiers were killed in the attack, and 19–30 others were injured.

2019 Pulwama attack: The 2019 Pulwama attack occurred on 14 February 2019, when a convoy of vehicles carrying Indian security personnel on the Jammu–Srinagar National Highway was attacked by a vehicle-borne suicide bomber at Lethapora in the Pulwama district of the erstwhile state of Jammu and Kashmir. The attack killed 40 Central Reserve Police Force (CRPF) personnel. The responsibility for the attack was claimed by the Pakistan-based Islamist terrorist group, Jaish-e-Mohammed. India blamed neighboring Pakistan for the attack which damaged the relation between two nations.

2025 Pahalgam attack: The 2025 Pahalgam attack was an attack on tourists by five armed terrorists near Pahalgam in the Indian-administered Jammu and Kashmir in which 26 civilians were killed on 22 April 2025. The militants mainly targeted Hindu tourists, though a Christian tourist and a local Muslim were also killed in the attack. The incident marked the deadliest terrorist attack in Indian territory since the 2008 Mumbai attacks. India blamed Pakistan for harboring the group responsible for the attack.

Reasons for Cross-Border Terrorism in India

Cross-border terrorism in India is not a random act of violence. It is a planned and strategic activity driven by a combination of political, ideological, military, and regional factors. Below are the key reasons behind its persistence:

Kashmir dispute: The most important and long-standing reason is the dispute over Jammu and Kashmir. Ever since the Partition of 1947, Pakistan has claimed Kashmir, while India maintains it as an integral part of its territory. As Pakistan failed to capture it through conventional wars (1947-48, 1965, 1971, and Kargil in 1999), it began supporting proxy war and terrorism in the region to keep the issue alive and destabilize Indian control.

Strategic Use of Terrorism by Pakistan: Pakistan's military-intelligence establishment, particularly the Inter-Services Intelligence (ISI), has deliberately used terrorism as a tool of state policy to

destabilize India. Groups like Lashkar-e-Taiba (LeT) and Jaish-e-Mohammed (JeM) operate from Pakistani soil with direct support from these institutions.

Difficult-to-secure borders: India's long and porous borders, especially in Jammu and Kashmir, Punjab, and along the Line of Control (LoC), make it easier for infiltration and smuggling of arms. Although India has increased security, the terrain and local support in some areas make it difficult to completely seal the border.

Religious Extremism: Pakistan has witnessed the rise of religious extremism over the decades. Some terrorist organizations use Islamic ideology to justify jihad against India, especially in Kashmir. Radical madrasas and extremist preachers brainwash young minds to believe that they are fighting for religious salvation, when in reality, they are being used for political purposes.

Consequences of cross-border terrorism in India

Cross-border terrorism has had far-reaching consequences on India, affecting not only national security but also the economy, foreign policy, social harmony, and regional peace. Below are the major consequences:

Loss of Human Lives: There has been loss of lives of thousands of civilians in acts of cross-border terrorism over the years. Thousands of defense, paramilitary and police personnel have sacrificed their lives in the line of duty fighting cross-border terrorism.

Disruption of peace and security: Cross-border terrorism has disrupted peace and security along India's borders, particularly with Pakistan. It has led to a deterioration of bilateral relations between India and Pakistan, leading to suspension of treaties like the Indus Waters Treaty, closure of trade routes, and reduced cooperation.

Economic impact: Cross-border terrorism causes significant economic loss by disrupting trade, commerce, tourism, agriculture, and other vital activities, especially in conflict-prone regions like Jammu & Kashmir.

Communal Tensions: some terrorist attack used to fuel the religious tension, which ultimately lead to social division. This kind of terror attacks create a situation of communal hatred which is a major factor for damaging India's secular harmony.

Risk of war: Terror attacks can also lead to a full-scale war as both of the nation is capable of war and nuclear power countries. India has been seen that it had adopted antiterrorism policy and it also led to military confrontation such a surgical strikes or airstrikes.

India's stance on cross-border terrorism

India's position on cross-border terrorism is consistent, clear and continuously aggressive. India considers cross-border terrorism, particularly from Pakistan, not only a violation of its sovereignty but also a great threat to regional and international peace. The Indian government views it as a form of undeclared war, often sponsored or supported by Pakistani state, especially its military and intelligence agencies.

India has made it clear that it follows a 'ZERO TOLERANCE POLICY' toward terrorism. India cannot distinct between good or bad terrorism, rejecting any justification of terrorism based on religion, Ideology, or political objectives. It only knows that terrorism should be vanished from the world. India has also adopted an aggressive military response towards terrorism in recent years. In response of Uri attack, India conducted surgical strike in POK to terrorist base camps.

Similarly, it also conducted Balakot air strike after Pulwama attack. India also started to increasing internal security. Like national investigation agency, India empowering several agencies to know about terror activities before it broke out. India also increasing its security infrastructure in sensitive areas like LOC. India also takes multiple co-operation around the world to fully eliminate terrorist groups. Terrorism is not just a problem of one country it is a threat to whole world therefore, from time-to- time countries around the world come

together to solve this issue.

Conclusion

Cross-border terrorism remains a significant and ongoing threat to India's national security and regional stability. Originating mainly from neighbouring countries, it involves the infiltration of militants, support for extremist groups, and violent attacks that disrupt peace and cause wide spread suffering. India has responded through strengthened military measures, intelligence operations, and diplomatic efforts to isolate terror sponsors globally. However, the persistence of such terrorism highlights the need for continued vigilance, socio-economic development in vulnerable regions, and robust international cooperation. A comprehensive approach encompassing defence, diplomacy, and development—is essential for effectively countering this threat and fostering long-term peace and security.

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Indigenous Voices and the Construction of Cultural Identity in Northeast Indian Literature

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Abstract :

Northeast India, known for its rich cultural diversity and indigenous heritage, has emerged as a significant site of literary expression that foregrounds issues of identity, marginalization, and cultural preservation. However, the voices of indigenous communities from this region have long remained underrepresented in mainstream Indian literary discourse. This paper examines how indigenous voices in Northeast Indian literature contribute to the construction and preservation of cultural identity while simultaneously functioning as a form of resistance against cultural erasure and homogenization. Drawing upon the works of writers such as Tamsula Ao, Mamang Dai, and Easterine Kire, the study highlights the central role of oral traditions, folklore, myths, and ecological consciousness in shaping indigenous narratives. The paper also explores how literature from the region reflects socio-political realities, including conflict, displacement, and identity crises, while offering counter-narratives that challenge dominant representations. By incorporating diverse tribal perspectives such as those of the Bodos, Nagas, Mizos, Khasis, and Garos, the

study emphasizes the plurality of indigenous experiences in Northeast India. Ultimately, the paper argues that indigenous literature serves not only as a repository of cultural memory but also as a powerful medium of resistance and self-representation in the face of globalization and cultural marginalization.

Keywords:

Indigenous Voices, Cultural Identity, Northeast India, Oral Tradition, Tribal Literature, Marginalization, Resistance.

Introduction :

Northeast India, comprising states such as Assam, Nagaland, Manipur, Mizoram, Meghalaya, Arunachal Pradesh, and Tripura, represents one of the most culturally and ethnically diverse regions of the Indian subcontinent. The region is home to numerous indigenous communities whose histories, belief systems, and social practices are deeply embedded in rich traditions of orality, including folklore, myths, songs, and ritual narratives. These cultural forms have been transmitted across generations and continue to shape the literary expressions emerging from the region. As a result, Northeast Indian literature occupies a distinct position within Indian English literature, marked by its rootedness in indigenous epistemologies and lived experiences (Misra, 2011). However, despite its richness, literary production from the Northeast has historically remained marginalized within mainstream discourse due to factors such as geographical isolation, limited institutional visibility, and the dominance of mainland narratives (Chakraborty 2021; Baruah 1999).

Within this context, indigenous voices play a crucial role in articulating the cultural identity, history, and everyday realities of tribal communities. These voices actively challenge reductive and stereotypical representations that often depict the region as peripheral, exotic, or conflict-ridden. Instead, they foreground nuanced and internally grounded perspectives that emerge from within the communities

themselves. In doing so, indigenous writing becomes a powerful medium for asserting identity and reclaiming narrative agency. This process resonates with Gayatri Chakravorty Spivak's argument that the subaltern must find spaces to "speak" within dominant structures of representation (Spivak, 1988). Thus, literature from Northeast India not only reflects cultural experience but also intervenes in broader discourses of power, representation, and marginalization.

A defining feature of this body of literature is its deep engagement with oral traditions. Folktales, myths, and storytelling practices function not merely as aesthetic forms but as repositories of collective memory, ethical values, and cultural identity (Hoque and Panda 2023). These narratives often reflect a worldview grounded in ecological consciousness, where human life is understood in close relation to nature and the environment. Even as contemporary writers adopt written forms and frequently employ English as a literary medium, they continue to draw upon these oral traditions, creating a dynamic interplay between orality and textuality. This blending of the local and the global reflects what Homi K. Bhabha conceptualizes as cultural hybridity, where identities are continuously negotiated within shifting cultural spaces (Bhabha, 1994).

Moreover, Northeast Indian literature is deeply informed by the socio-political realities of the region, including issues of insurgency, displacement, identity crisis, and resistance. Writers often use literature as a means of bearing witness to these experiences, thereby challenging dominant narratives shaped by colonial and postcolonial power structures. Through such representations, they construct counter-narratives that foreground indigenous perspectives and assert cultural autonomy (Goswami, 2018). Literature, in this sense, becomes both a site of memory and a mode of resistance, enabling communities to articulate their struggles and aspirations.

It is also important to recognize that the indigenous literary landscape of Northeast India is not homogeneous but characterized by plurality and diversity. Voices from communities such as the Bodos,

Nagas, Mizos, Khasis, and Garos reflect distinct cultural identities and literary traditions, while simultaneously engaging with shared concerns of preservation, identity, and transformation. As scholars have noted, this plurality challenges any singular understanding of indigenous identity and instead emphasizes its dynamic and evolving nature (Joshi, 2016). Consequently, Northeast Indian literature contributes significantly to contemporary debates on identity, belonging, and resistance within both national and global contexts.

Indigenous voices in Northeast Indian literature contribute to the construction and preservation of cultural identity, while also functioning as a form of resistance against marginalization and cultural homogenization.

Indigenous Literature and Oral Tradition :

Indigenous literature in Northeast India is fundamentally rooted in oral traditions that have been transmitted across generations as vital carriers of cultural memory, history, and identity. For centuries, tribal communities in the region have relied on storytelling, folktales, myths, songs, legends, and ritual narratives as primary modes of cultural expression. These oral forms extend beyond mere artistic or entertainment functions; rather, they operate as repositories of collective knowledge, ethical frameworks, social organization, and spiritual belief systems. In this context, orality functions as a crucial epistemological framework through which indigenous communities articulate their sense of self and continuity across time (Misra 2011; Hoque and Panda 2023).

The significance of oral tradition lies in its ability to connect individuals and communities to their ancestral past and cultural heritage. Through myths and legends, indigenous societies narrate their origins, migration histories, and relationships with both the natural and the supernatural world. Such narratives often embody ecological wisdom and reflect a worldview grounded in balance and coexistence. As Hoque and Panda (2023) observe, indigenous folktales from

Northeast India frequently emphasize respect for nature, interdependence among living beings, and the sacredness of land, thereby offering an alternative to exploitative modern paradigms. This ecological consciousness not only shapes cultural identity but also reinforces a holistic understanding of life that is deeply embedded in indigenous traditions.

At the same time, oral traditions in Northeast India are not monolithic but vary across communities such as the Bodos, Nagas, Mizos, Khasis, and Garos, each possessing distinct narrative forms and cultural expressions. Despite this diversity, a shared characteristic of these traditions is their inherently communal nature. Storytelling is often performed collectively during festivals, rituals, and social gatherings, transforming narrative into a participatory cultural practice that strengthens social cohesion and reinforces shared identity. In this sense, oral literature functions not merely as a textual artifact but as a living social practice that sustains the cultural fabric of indigenous communities (Haloi and Paul 2021).

With the advent of modern education and the increasing influence of globalization, many indigenous writers from Northeast India have begun to translate these oral traditions into written literature, frequently employing English as a medium of expression. This shift from orality to textuality marks a significant transformation in the literary landscape of the region. Writers such as Temsula Ao, Mamang Dai, and Easterine Kire incorporate elements of folklore, myth, and oral storytelling into their works, thereby preserving indigenous knowledge systems while simultaneously making them accessible to a broader readership (Goswami 2018; Swetha 2025). Their writings demonstrate that oral narratives can be effectively recontextualized within contemporary literary forms without losing their cultural specificity. This process also reflects what Homi K. Bhabha describes as cultural hybridity, wherein traditional and modern elements interact to produce new forms of expression (Bhabha 1994).

However, the transition from oral to written forms also raises

critical questions regarding representation, authenticity, and authority. Oral narratives are inherently fluid and dynamic, often shaped by context, performance, and the storyteller's interpretation. Their transformation into fixed written texts may risk reducing this fluidity and altering their original meanings. As Linda Tuhiwai Smith argues, the documentation of indigenous knowledge within dominant textual frameworks must be approached critically, as it may involve processes of reinterpretation and power negotiation (Smith 1999). Nevertheless, this shift remains essential in the contemporary context, particularly for preserving endangered traditions in the face of rapid socio-cultural change and cultural erosion.

Indigenous literature in Northeast India can be understood as a dynamic interplay between orality and textuality, as well as between tradition and modernity. By preserving ancestral knowledge while adapting it to contemporary contexts, it plays a crucial role in sustaining cultural identity and ensuring the continuity of indigenous voices in an increasingly globalized world. In this sense, the relationship between oral tradition and literary production is not oppositional but mutually constitutive, enabling indigenous communities to negotiate their place within both local and global cultural frameworks.

Representation of Cultural Identity :

The representation of cultural identity constitutes a central concern in Northeast Indian indigenous literature, where writers seek to articulate the distinctiveness of their communities through language, tradition, memory, and lived experience. In this context, cultural identity cannot be understood as fixed or homogeneous; rather, it is a dynamic and evolving construct shaped by historical processes, geographical conditions, and socio-political realities. As Stuart Hall argues, identity is not an essence but a “production” that is continuously in process, shaped through representation and discourse (Hall, 1990). Indigenous writers from Northeast India engage with this fluidity by portraying the values, belief systems, and everyday practices that define their

communities, thereby reinforcing a sense of belonging while simultaneously negotiating changing realities (Joshi,2016).

One of the most significant dimensions of cultural identity in Northeast Indian literature is its deep and inseparable connection with land and nature. For many indigenous communities, the natural environment is not merely a resource but a living and sacred entity that shapes cultural consciousness. Rivers, forests, hills, and landscapes frequently function as symbolic markers of memory, spirituality, and rootedness. Mamang Dai's poetic representations of the river, for instance, evoke continuity and ancestral presence, suggesting that identity is embedded within ecological relationships (Swetha,2025). Such ecological consciousness reflects a worldview in which human existence is intrinsically linked to nature, offering an alternative to modern exploitative paradigms (Hoque and Panda 2023). The environment, therefore, becomes a crucial site through which cultural identity is constructed and sustained.

Language also plays a vital role in the articulation and representation of cultural identity. Although many writers from the region employ English as a literary medium, they often infuse it with indigenous vocabulary, idioms, and narrative structures. This strategic linguistic blending enables writers to retain cultural specificity while addressing a wider readership. At the same time, it reflects the tension between local identity and global communication, highlighting the complexities of expressing indigenous realities within a postcolonial framework. In this regard, Homi K. Bhabha's concept of hybridity becomes particularly relevant, as it underscores how cultural identities are negotiated through the interaction of different linguistic and cultural systems (Bhabha,1994). Thus, language emerges not merely as a tool of communication but as a site of cultural negotiation and resistance.

Another crucial aspect of cultural identity in Northeast Indian literature is the emphasis on community and collective memory. Unlike Western models that privilege individualism, indigenous narratives often foreground communal experiences, where identity is shaped through

shared histories, rituals, and traditions. Oral narratives, myths, and folklore play a central role in this process, serving as vehicles for the transmission of cultural knowledge across generations (Misra ,2011). These narratives not only preserve the past but also provide frameworks for interpreting the present and imagining the future. In doing so, they reinforce a collective sense of identity that is deeply rooted in cultural continuity.

At the same time, indigenous literature from the region frequently engages with issues of identity crisis and cultural negotiation. The impact of colonialism, modernization, and globalization has significantly transformed the socio-cultural landscape of Northeast India, leading to experiences of displacement, alienation, and fragmentation. As a result, many literary works explore the tension between tradition and modernity, reflecting the challenges faced by individuals and communities in preserving their cultural heritage while adapting to changing circumstances (Chakraborty ,2021). This negotiation of identity aligns with broader postcolonial concerns, where cultural identities are continuously reconfigured within shifting structures of power and representation.

Importantly, the representation of cultural identity in Northeast Indian literature also involves an active process of reclaiming and redefining identity from within. Historically, indigenous communities have often been represented through external and often stereotypical perspectives that reduce their complexity. In contrast, contemporary writers assert their agency by presenting nuanced and self-representative narratives that challenge dominant discourses. This act of self-representation resonates with Spivak's concern for the articulation of subaltern voices within hegemonic frameworks (Spivak,1988). By reclaiming their narratives, indigenous writers resist marginalization and assert their cultural autonomy.

The representation of cultural identity in Northeast Indian literature emerges as a multifaceted and dynamic process shaped by the interplay of nature, language, memory, and socio-political realities. Through

their writings, indigenous authors not only preserve their cultural heritage but also actively participate in redefining and reimagining identity in a rapidly changing world.

Key Writers and Textual Analysis :

The richness and complexity of Northeast Indian indigenous literature are most effectively understood through the works of its prominent writers, whose texts vividly engage with questions of cultural identity, history, and lived experience. Through poetry, fiction, and narrative prose, these writers draw extensively on oral traditions, myths, and socio-political realities to construct nuanced literary representations of indigenous life. Their works not only preserve cultural memory but also critically interrogate issues of marginalization, identity, and resistance. As Tilottoma Misra observes, literature from Northeast India emerges as a vital space where local histories and indigenous epistemologies are articulated against dominant narratives (Misra, 2011). These are the prominent writers whose contributions are central to the discourse of identity and cultural preservation.

Temsula Ao :

Temsula Ao stands as one of the most influential voices in Northeast Indian literature, particularly in representing Naga identity within a context marked by political conflict and historical trauma. Her works, including *Laburnum for My Head* and *These Hills Called Home*, explore the lived realities of insurgency, violence, and memory, offering a deeply human perspective on socio-political unrest (Ao 2005; Ao 2009). Ao's writing is firmly grounded in oral traditions and folklore, which she skillfully reworks within modern literary forms. As Karabi Goswami notes, her stories foreground the everyday impact of insurgency, emphasizing both suffering and resilience within Naga society (Goswami, 2018). By integrating personal narratives with collective memory, Ao not only documents historical experiences but also preserves indigenous cultural identity. Her work thus functions as

both testimony and cultural archive, reflecting the broader role of literature as a medium of resistance.

Mamang Dai :

Mamang Dai's literary oeuvre is characterized by its profound engagement with nature, spirituality, and cultural identity. In her poetry, particularly in *Small Towns and the River*, Dai employs the river as a central metaphor for continuity, memory, and cultural rootedness. The river, in her work, is not merely a natural element but a living presence that embodies ancestral knowledge and collective identity (Swetha, 2025). Dai's writing reflects what may be termed an indigenous ecological consciousness, where the boundaries between human life and nature are fluid and interconnected (Hoque and Panda 2023). By blending oral traditions with lyrical expression, she constructs a poetic space that preserves cultural memory while simultaneously addressing contemporary concerns. Her work illustrates how indigenous identity is deeply embedded within ecological and spiritual frameworks, offering an alternative to modern, anthropocentric perspectives.

Easterine Kire :

Easterine Kire is widely recognized for her significant contribution to the preservation and reinterpretation of Naga oral traditions through fiction. In novels such as *When the River Sleeps*, Kire draws upon myths, legends, and spiritual beliefs to construct narratives that reflect indigenous worldviews and cosmologies (Chücha, 2025). Her storytelling foregrounds the importance of oral narratives as vehicles of cultural transmission and identity formation. By reimagining indigenous myths within contemporary literary forms, Kire challenges the erasure of cultural traditions and offers counter-narratives that resist dominant representations. As scholars have noted, her work exemplifies how indigenous literature can function as a site of cultural reclamation, where suppressed histories and belief systems are brought to the forefront (Chücha 2025). In this sense, Kire's writing not only preserves tradition but also actively participates in redefining it.

Indigenous Women's Voices :

In addition to these prominent figures, the contributions of women writers from Northeast India have been particularly significant in shaping indigenous literary discourse. Writers such as Indira Goswami, along with others from the region, foreground issues of gender, identity, and socio-political conflict, thereby offering nuanced perspectives on the intersection of culture and lived experience. Their works highlight the dual role of women as both custodians of cultural traditions and agents of social critique. As Abhinaba Mukherjee (2024) argues, women's writing from the Northeast expands the scope of indigenous literature by incorporating questions of gender, marginalization, and resistance. Similarly, Awnisha Verma (2024) emphasizes that these writers challenge both external stereotypes and internal patriarchal structures, thereby contributing to a more inclusive understanding of identity. Through their narratives, indigenous women writers not only preserve cultural memory but also interrogate the power dynamics that shape it.

Through the works of these writers, Northeast Indian literature emerges as a significant and dynamic medium for the articulation of indigenous identity and the preservation of cultural heritage. Their writings move beyond mere documentation of traditions and histories to engage critically with issues of marginalization, conflict, and socio-cultural transformation. As scholars have observed, such literary interventions not only recover suppressed voices but also challenge dominant frameworks of representation that have historically marginalized the region (Chakraborty 2021; Misra 2011). By blending oral traditions with contemporary literary forms, these authors produce a body of work that is both rooted in indigenous epistemologies and responsive to modern realities. This synthesis reflects an ongoing negotiation between tradition and modernity, enabling a reconfiguration of identity within shifting cultural contexts (Bhabha, 1994). Consequently, Northeast Indian indigenous literature continues to play a crucial role in shaping and redefining the discourse of cultural identity

in both regional and global literary landscapes.

Literature as Resistance :

Literature from Northeast India operates not merely as a mode of cultural expression but as a powerful form of resistance against historical marginalization, cultural erasure, and dominant narratives shaped by colonial and postcolonial structures. Indigenous writers from the region employ literature as a means of "writing back" to the centre, challenging hegemonic representations and reclaiming their histories, identities, and voices. In this sense, literary production becomes an act of assertion—of presence, dignity, and cultural autonomy—aligned with postcolonial frameworks that emphasize resistance through narrative (Ashcroft, Griffiths, and Tiffin 1989).

One of the primary ways in which literature functions as resistance is through its rejection of stereotypical portrayals of the Northeast as peripheral, exotic, or inherently conflict-ridden. Mainstream representations have frequently reduced the region to images of violence, insurgency, and backwardness, thereby obscuring its cultural richness and historical complexity. Indigenous writers counter such reductive narratives by foregrounding everyday experiences, traditions, and belief systems, offering more nuanced and internally grounded perspectives. As Chakraborty (2021) observes, these literary interventions challenge dominant discourses by presenting alternative narratives that assert the multiplicity and complexity of indigenous identities.

The legacy of colonialism has significantly shaped the socio-cultural realities of Northeast India, particularly through the imposition of homogenizing categories such as "tribe," which often fail to capture the diversity of indigenous communities. Such categorizations have contributed to the marginalization and misrepresentation of these communities within broader national discourses. In response, postcolonial writers from the region critically engage with these imposed identities, revisiting history, oral traditions, and cultural

practices to construct counter-narratives that resist colonial epistemologies (Baruah, 1999). This process of re-narrativization not only reclaims indigenous perspectives but also asserts the legitimacy of indigenous knowledge systems, echoing Linda Tuhiwai Smith's call for decolonizing knowledge production (Smith, 1999).

Language itself emerges as a significant site of resistance in Northeast Indian literature. Although English is frequently used as the medium of writing, indigenous authors appropriate and transform it to express their own cultural realities. By incorporating local idioms, narrative structures, and indigenous concepts, they reshape the language into a vehicle for articulating their experiences. This strategic linguistic negotiation reflects what Homi K. Bhabha conceptualizes as hybridity, where meaning is produced through the interaction of different cultural and linguistic systems (Bhabha, 1994). In this way, language becomes not only a tool of communication but also a means of resisting linguistic and cultural domination.

Furthermore, literature from the region engages deeply with themes of political conflict, insurgency, displacement, and violence, reflecting the lived realities of many communities in Northeast India. Rather than reproducing external or sensationalized accounts, indigenous writers present these experiences from within, emphasizing their emotional, social, and cultural dimensions. As Goswami (2018) notes in her study of Temsula Ao's work, narratives of insurgency are often intertwined with personal histories, thereby humanizing conflict and resisting its reduction to mere spectacle. Such representations enable literature to function as a space for bearing witness and articulating forms of survival and resilience.

Another crucial dimension of resistance lies in the preservation and reinterpretation of oral traditions, myths, and folklore within contemporary literary forms. By documenting and reimagining these traditions, writers resist the erosion of cultural heritage in the face of modernization and globalization. Literature thus becomes a site where indigenous knowledge, spirituality, and ecological consciousness are

safeguarded and transmitted across generations (Hoque and Panda 2023). This act of cultural preservation itself constitutes a form of resistance against homogenizing forces that threaten to erase indigenous identities.

Additionally, the emergence of women writers from Northeast India has expanded the scope of literary resistance by foregrounding issues of gender, patriarchy, and social inequality. These writers not only engage with questions of cultural identity but also challenge internal structures of oppression within their communities. As Mukherjee (2024) argues, women's writing from the region introduces new perspectives that complicate and enrich the discourse of resistance. Similarly, Verma (2024) highlights how such narratives negotiate both cultural preservation and gendered agency, contributing to a more inclusive understanding of indigenous literature.

Literature in Northeast India emerges as a dynamic and multifaceted form of resistance that operates across multiple levels. It resists external domination and misrepresentation while simultaneously addressing internal challenges such as cultural loss and social inequality. Through storytelling, indigenous writers reclaim their voices, assert their identities, and create alternative narrative spaces that challenge and transform the broader literary landscape.

Issues and Challenges :

Despite the richness and diversity of indigenous literature in Northeast India, it continues to confront a range of structural and cultural challenges that affect its visibility, development, and preservation. These challenges are deeply rooted in historical, socio-political, linguistic, and institutional factors that have contributed to the marginalization of the region within mainstream Indian literary discourse. As several scholars have noted, the peripheral positioning of Northeast India within the national imagination has significantly shaped both the production and reception of its literature (Baruah 1999; Chakraborty 2021).

One of the foremost issues is the persistent marginalization and underrepresentation of Northeast Indian literature. For decades, literary production from the region has remained outside the dominant canon of Indian English literature, often overshadowed by narratives emerging from mainland India. This marginalization can be attributed to geographical isolation, limited access to publishing networks, and a lack of institutional support. Consequently, the voices of indigenous communities frequently struggle to gain wider visibility, reinforcing their exclusion from national and global literary platforms (Misra, 2011).

Closely related to this is the problem of stereotyping and misrepresentation. The Northeast has often been depicted through reductive frameworks that emphasize violence, insurgency, and exoticism, thereby obscuring the complexity and diversity of its cultures. Such representations not only distort lived realities but also perpetuate a narrow understanding of the region. Indigenous writers actively resist these narratives by producing more nuanced and self-representative accounts of their societies. In doing so, they challenge hegemonic modes of representation and assert the multiplicity of indigenous identities (Chakraborty, 2021).

The socio-political instability of the region, including insurgency, militarization, and prolonged conflict, presents another significant challenge. These conditions have profoundly influenced both the thematic concerns and the material conditions of literary production. While conflict provides a crucial context for literary exploration, it also generates environments of uncertainty, displacement, and trauma that hinder sustained literary engagement. As Goswami (2018) observes in her analysis of Temsula Ao's work, narratives of conflict often emerge from deeply personal and collective experiences of suffering, reflecting the complexities of survival and resilience in such contexts.

Language and translation constitute additional areas of concern. Northeast India is home to a vast number of indigenous languages and dialects, many of which have predominantly oral traditions and limited written documentation. As a result, a significant portion of

indigenous knowledge remains inaccessible beyond local contexts. Although English has become a common medium for literary expression, this shift raises important questions about linguistic authenticity and the potential marginalization of native languages. The lack of adequate translation further restricts the dissemination of indigenous literature to wider audiences, both nationally and globally (Halo and Paul 2021).

The forces of globalization and modernization also pose considerable challenges to the preservation of indigenous cultural practices. Rapid socio-economic changes, urbanization, and exposure to global cultural influences have contributed to the erosion of traditional belief systems and ways of life. Younger generations, in particular, may experience a growing disconnection from their cultural roots, leading to the gradual loss of oral traditions and indigenous knowledge systems. In this context, literature is tasked with negotiating a delicate balance between preserving tradition and engaging with modernity.

Furthermore, indigenous communities in Northeast India continue to grapple with issues of identity and cultural negotiation. The pressures of navigating multiple identities—local, national, and global—often result in experiences of hybridity, alienation, and cultural tension. This ongoing negotiation is reflected in literary works that explore the complexities of belonging in a rapidly changing world. As Homi K. Bhabha suggests, such hybrid identities emerge within “in-between” cultural spaces, where meaning and identity are constantly reconfigured (Bhabha, 1994).

Finally, the relative lack of sustained academic engagement with Northeast Indian literature has limited its critical visibility and scholarly development. Although there has been increasing interest in recent years, much of the region's literary output remains underexplored within academic institutions and curricula. Greater scholarly attention, systematic documentation, and institutional support are essential for integrating these voices into mainstream literary studies and ensuring

their continued relevance (Misra,2011).

While indigenous literature of Northeast India serves as a powerful medium of cultural expression and resistance, it continues to navigate multiple and intersecting challenges. Addressing these issues is crucial not only for preserving this vibrant literary tradition but also for ensuring its recognition and meaningful engagement within broader literary and academic frameworks.

Contemporary Relevance :

In the contemporary global context, indigenous literature from Northeast India has acquired increasing significance as a vital medium for preserving cultural identity, promoting diversity, and engaging with urgent socio-political and environmental concerns. As processes of globalization, modernization, and cultural homogenization continue to reshape societies, the role of indigenous literary expression becomes particularly important in safeguarding distinct traditions, knowledge systems, and ways of life. As Linda Tuhiwai Smith emphasizes, indigenous cultural production plays a crucial role in resisting epistemic erasure and reclaiming knowledge within global frameworks (Smith,1999).

One of the most important aspects of the contemporary relevance of Northeast Indian literature is its role in cultural preservation. In a time when many indigenous languages, oral traditions, and cultural practices face the threat of disappearance, literature serves as a critical means of documentation and transmission. Writers such as Mamang Dai and Easterine Kire actively incorporate myths, folklore, and oral narratives into their works, thereby ensuring the continuity of indigenous knowledge across generations (Swetha 2025; Chücha 2025). In this sense, literature functions as a living archive of cultural memory, preserving not only stories but also worldviews and value systems embedded within them.

Another significant dimension is the growing global recognition of indigenous voices from the region. With the expansion of

translation practices, increased academic engagement, and the rise of digital platforms, Northeast Indian literature is reaching audiences beyond regional and national boundaries. Indigenous narratives are now being situated within broader global discourses, particularly in postcolonial and indigenous studies. This expanding visibility not only validates the lived experiences of these communities but also fosters cross-cultural dialogue and understanding (Misra ,2011). At the same time, such recognition raises important questions about representation and the negotiation of local identities within global frameworks.

Contemporary indigenous literature also plays a crucial role in addressing environmental concerns. Many literary works from the region foreground the deep relationship between indigenous communities and nature, emphasizing ecological balance, sustainability, and respect for the environment. In the context of climate change, deforestation, and ecological degradation, these perspectives offer valuable alternatives to dominant exploitative models of development. As Hoque and Panda (2023) argue, indigenous ecological consciousness—often embedded in myths and oral traditions—provides insights into sustainable modes of existence that challenge modern anthropocentric paradigms. Literature thus becomes a medium through which environmental ethics are articulated and reimagined.

Furthermore, Northeast Indian literature continues to engage with issues of identity, conflict, and social transformation in the contemporary period. Themes such as migration, displacement, gender relations, and political unrest remain central, reflecting the ongoing complexities faced by the region. At the same time, contemporary writers explore the negotiation between tradition and modernity, capturing the tensions and possibilities inherent in rapidly changing socio-cultural contexts. This process aligns with Homi K. Bhabha's notion of cultural hybridity, where identities are continuously reconstituted within shifting cultural spaces (Bhabha,1994). Such literary representations contribute to a deeper understanding of how

indigenous identities are being reshaped in response to global and local forces.

The increasing prominence of indigenous women's voices has further enriched the contemporary literary landscape. Women writers from Northeast India bring attention to issues of gender, patriarchy, and social justice while also engaging with questions of cultural preservation. Their works highlight the intersectionality of gender and indigenous identity, offering critical perspectives that expand the scope of both feminist and indigenous literary discourses (Mukherjee 2024; Verma 2024). In doing so, they challenge both external marginalization and internal inequalities within their communities.

Additionally, the strategic use of English alongside indigenous linguistic and cultural elements reflects the evolving nature of contemporary literary practices. Writers employ English to access a global readership while retaining cultural authenticity through the incorporation of local idioms, narrative techniques, and symbolic frameworks. This blending of the local and the global demonstrates the adaptability of indigenous literature and its ability to function across multiple cultural contexts.

The contemporary relevance of Northeast Indian indigenous literature lies in its capacity to bridge past and present, local and global, and tradition and modernity. It not only preserves cultural identity but also actively engages with critical issues of our time, making it an essential field of inquiry for understanding both regional specificity and global literary dynamics.

Conclusion :

Indigenous literature from Northeast India occupies a crucial position in contemporary literary discourse by foregrounding the voices, identities, and lived experiences of communities that have historically remained marginalized within dominant cultural and literary frameworks. As this study has demonstrated, such literature is deeply rooted in oral traditions, cultural practices, and ecological consciousness,

all of which collectively shape and sustain indigenous identity. Through the use of storytelling, myths, folklore, and modern literary forms, writers from the region not only preserve cultural memory but also adapt these traditions to engage with changing social and historical realities (Misra 2011; Hoque and Panda 2023).

At the same time, Northeast Indian literature functions as a significant mode of resistance. By challenging hegemonic narratives, rejecting stereotypical representations, and reclaiming indigenous perspectives, writers assert cultural agency and autonomy. The works of authors such as TemsulaAo, Mamang Dai, and Easterine Kire exemplify how literature can simultaneously act as a site of cultural preservation and critical engagement with issues such as conflict, marginalization, and identity crisis (Goswami 2018; Swetha 2025). In this sense, literary production becomes a means of both remembering and resisting, aligning with broader postcolonial concerns regarding representation and power (Ashcroft, Griffiths, and Tiffin 1989).

Furthermore, the diversity of voices from various tribal communities—including Bodos, Nagas, Mizos, Khasis, and Garos—underscores the plurality and dynamism of cultural identity in Northeast India. Rather than being static or monolithic, identity in this context is continuously negotiated and redefined in response to socio-political and cultural transformations (Joshi, 2016). Despite the challenges posed by globalization, linguistic marginalization, and socio-political instability, indigenous literature continues to thrive as a space for cultural affirmation, intellectual engagement, and creative expression.

In the contemporary global context, the relevance of Northeast Indian indigenous literature extends beyond regional boundaries, contributing meaningfully to wider discussions on indigeneity, postcolonialism, and cultural sustainability. As scholars have argued, indigenous literary practices play a vital role in resisting cultural homogenization and preserving alternative knowledge systems in an increasingly globalized world (Smith 1999). Such literature not only documents historical experiences but also actively shapes future

discourses by fostering greater awareness, empathy, and respect for cultural diversity.

Indigenous voices in Northeast Indian literature are essential not only for preserving cultural identity but also for critically redefining it within shifting local and global contexts. By negotiating the intersections of tradition and modernity, as well as local and global perspectives, these literary voices ensure that the rich cultural heritage of the region continues to resonate meaningfully within and beyond its geographical boundaries.

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Problems of Lower Primary Teachers of Borpathar Cluster under Borobazar Block of Chirang District.

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Abstract :

Studying problems in lower primary schools is significant because it helps to identify and address issues that can impact a child's foundational learning and overall development. These studies can inform policy changes, resource allocation, and teacher training to improve the quality of early education, ultimately benefiting students, communities, and the nation. Keeping in view of these aspects the study is designed with the view to study the problems of Lower Primary Schools in respect to infrastructure and to suggest some measures to the government.

Keywords:

Primary education, infrastructure, constitutional liability etc.

Introduction:

The present era encompasses by the knowledge explosion. Education holds the position of the only one powerful instrument through which one country can change their destiny. For welfare of a

Country, it is very much essential to pay more attention in improvement of the foundation stage of education. Primary school is the first stage of formal education. In India primary school cover the children between the age group of 6 to 14 years. Primary education is divided into two Category- lower primary and upper primary. Lower primary covers from class (i) up to class (v) and upper primary covers from class (vi) to class (vii). A well planned and properly implemented system of primary education plays a very significant role in all round development of children. The quality of education mainly depends upon the primary school teacher because primary teachers are the first formal teacher.

Primary education is the initial stage of education of children that precedes secondary education or schools. Education has become the fundamental rights for every citizen of our country Primary or elementary education is the first stage of compulsory education. It is preceded by pre-school or nursery education and is followed by secondary education. Primary education plays an important role in shaping the future of a country or a nation.

Gandhi (1937) has rightly said, "The education begins from the conception as the mother begins to take up the responsibility of the child". The real foundation for the development of child's personality can be properly laid in the pre-school period."

The article '45' of the Indian constitution States that- " the state shall endeavor to provide within a period of ten years for the commencement of this constitution for free and compulsory education for all the children until they complete the age of fourteen years. But till now the constitution dire live has remained unfulfilled. In order to fulfill this constitutional liability primary education becomes the jointed responsibility of the central government, various state government, various local bodies as well as voluntary organization. Knowing the importance of education in general and primary education in particular, the Indian constitution has incorporated various articles. Articles 29, and 30, of the Indian constitution guarantee certain

cultural and educational rights to establish and administer educational institution. Article, 99 provides the rights to conserve the district languages script or culture of any section of citizen. No citizen shall be denied admission into any educational institution maintained by the state or religion, race, cast, languages or any of them.

Significance of the Study:

The Primary Education has a significant role in the entire field of education. It is considered as the foundation stage of education on a child as it helps the child to become educate and a responsible citizen of the nation. Studying the problems of the Lower Primary is crucial for improving the quality and accessibility of Education at the foundational level, impacting the overall development of children and society. By identifying and addressing these challenges, Policies and interventions can be developed to ensure a better learning environment for all students, especially those from underprivileged backgrounds. So to find out the problems of Lower Primary Schools the researcher have selected the topic.

Location of the study :

The location of the study is situated in Panbari area that comes under Chirang district of Assam, India. It shares its border with Manas National Park and Its located 25 km north side from Bijni Town.

Delimitation of the study :

This study is delimited to the Govt. funded L.P. school of Borpathar cluster under Borobazar Block of Chirang District.

Objective of the study :

The objective of the study is -

- ♦ To study the problems of Lower Primary teachers in respect to infrastructure of Borpathar cluster under Borobazar Block of Chirang District.
- ♦ To suggest some measures to the government.

Review of related literature :

A literature review establishes the topics significance, outlines the review's scope and provides a road map for the reader. It should clearly be defined as subject method explain the purpose of the review and briefly summarize the key findings and methodologies used in the existing literature..

♦ Studies conducted in Assam:

Das R.C. (1969) Carried out a study of the wastage and stagnation at the elementary level of education in the state of Assam with special reference to the primary stage. The main findings of the study were the rate of wastage and stagnation at the primary stage was high and there had been a tremendous expansion of primary education during the post independence period and it was still continuing.

Das, R.C. (1974) conducted a study on "Impact on school condition on primary education, SIE, Assam. The study reveals that there was significant relationship between efficiency in education and physical facilities in schools. The school conditions definitely seemed to have favorable impact on school education. Better facilities increased the attractive and retentive power of the school as well as provided situations conducive for effective education and house contributed towards better education of the children of the school.

Sarma, H.N. Dutta, Bineeta & Sarma, Dipti(1991), Conducted a study on Identification of the problems of primary education in Jorhat major findings lack of physical facilities as one of the main problems of primary education. Besides, shortage of teachers, teaching aids play materials, irregular supply of text book. Lack of guardian's co-operation pupil's irregular attendance, Lack of guardians co operation 'pupils irregular attendance, Lack of trained teachers were also other problems of primary education in the district.

♦ Studies conducted in India:

State Institute of Education (1973) Conducted research on primary educate ion in Hayatpur, Gurgaon with the objectives to ascertain the

total number of enrolments of dropout of the children of the age group of 6-11 on the samples of family and child through survey and found the non-enrolment of the girls are specially for caste, poor socio-economic background and shortage of additional women teachers.

Gupta, B.C. (1974) Studied the development of primary education in Punjab with special reference to the Region called Haryana, from 1935 to 1969. It also aimed at re-evaluating the qualitative and quantitative progress of primary education. He applied historical research method to collect primary and secondary data. He found in his study that during the period from 1935 to 1969 there had been a great expansion in educational facilities with the recruitment of more number of women teachers. During this period particularly after independence the number of wastage of children reduced and in general the girl's education was increased

♦ Studies conducted in Abroad:

Islam, N & A.K.M (1983) Carried out a study of some factors affecting the growth of free and compulsory primary education in Bangladesh Since 1947. The study was aimed at finding out ways and means to improve upon the existing primary education system and designing a workable plan for introducing and implementing tree universal compulsory primary education as a time bound programmed. The study was a descriptive type, primarily based on the survey technique. The major findings were the factors hampered the proper growth of universal compulsory education in Bangladesh were poverty and illiteracy of parents and guardians, inadequate classroom accommodation and physical facilities in primary schools, inadequate number of trained teachers and number of schools, lack of furniture, lack of health and sanitary conditions and lack of co-operation between the government and the local people.

Biswas, N.B.(1986) Conducted a study of the curriculum for primary education in Bangladesh with the objectives to conduct status survey of primary schools with regard to instructional inputs and

other facilities and to study the problems involved implementing the curriculum. The sample was selected 478 teachers from 100 schools of the Dhaka division of Bangladesh for the study. It was found that the schools did not implement the curriculum appropriately. Further, there were lack of physical facilities, time table, non-availability of teaching aids and materials. The work load was also high.

Method:

In the present study the descriptive survey method of research methodology has been used for the collection of data. The researcher visited each school physically to administer the questionnaires.

Population of the study:

For the present study the population comprised of teachers of the govt. funded L.P. schools under Borpathar cluster.

Table No 1 Showing the population of the Study

Sl No	Name of schools	No of teachers
1	No 2 Barpathar L.P. school	2
2	No1 Barpthar L.P. school	2
3	No 239 Barsijhar L.P. school	1
4	No 3 Chowrang Bidyapur L.P. school	2
5	Barpathar pubpara L.P. school	2
6	286 No Barpathar L.P. school	2
7	890 No Laxmijhora L.P. school	2
8.	Kutirpar L.P. school	2
9	No 1 Laxmijhora L.P. school	2
10	Barpathar Howlipara L.P. school	2
11	No 2 Laxmijhora L.P. school	1

Sample of study:

These are total 11 govt. funded Lower Primary schools in Borpathar Cluster. But the researcher selected only 7 Schools for data collection. Total 20 numbers of teachers were selected as sample by

using purposive random sampling technique.

Table No 2 showing the sample of the study :

Sl. No.	Name of schools	No. of teacher	No. of Headmaster
1	No 1 Bopathar L.P school	2	1
2	No 2 Borpathar L.P school	2	1
3	No 239 Barsijhar L.P school	1	1
4	No 3 Chowrang Bidyapur L.P school	2	1
5	286 No Borpathar L.P school	2	1
6	890 No Laxmijhora L.P school	2	1
7	No 1 Laxmijhora L.P school	2	1

Tools:

There are various types of tools for data collections such as observation questionnaire, interviews, focus group etc. For the present study the researcher has selected self made questionnaire method for gathering information for the study.

Source of Data:

The following sources were used in data collection for this study-

- ♦ Primary Data is collected by field visit from sample.
- ♦ Secondary Data is collected from books, journal, website etc.

Finding of the Study:

- ♦ The findings of the study indicate that 20% of schools reported a lack of classrooms, whereas 80% reported no such issue.
- ♦ Majority of respondents (95%) reported lack of teachers in the school, while 5% stated that there is no lack of teacher in school.
- ♦ Regarding teaching aids in the school, about 20% of schools reported facing a lack of teaching aids, while 80% reported that they do not have this issue.
- ♦ About proper drinking water facilities, only 20% of schools

reported having proper drinking water facilities, while 80% indicated that such facilities are not available.

- ♦ Regarding attending in-service training, all (100%) teachers of the schools attended the in-service training. This indicates that all the school teacher attends in service training.
- ♦ All schools (100%) reported having separate toilet facilities for boys and girls
- ♦ Majority of respondents (60%) reported that the school has proper toilet facilities, while 40% indicated that such facilities are not available.
- ♦ **Regarding visits by higher education authorities, all respondents (100%) reported Yes, whereas none (0%) reported No.** This shows that in all schools higher educational authorities often visits the school.

Suggestions :

As primary education is the formal foundational stage of education system, hence solving any issues related to that particular level of education is very important.

- ♦ Government should provide sufficient classroom as it is one of the basic requirements of any educational institutions.
- ♦ As majority of the schools reported lack of teachers in their schools, the Government should take an initiative to appoint more and more teachers in those schools as per their requirement.
- ♦ Training facilities should be arranged for the teachers to improve their communication skills in the classroom.
- ♦ Government should provide funds to supply necessary teaching aids to school.
- ♦ There should be clean drinking water facilities in all the schools.
- ♦ There should be proper hygienic separate toilet facilities for both boys and girls in schools. School authority and government should treat this issue as a matter of urgent.

Conclusion :

Primary education plays the significant role towards the entire education system. It can be considered as the base or foundation of the educational system. Secondary and higher Education mostly depend on primary education. There are so many problems that arise in the primary education. Government of India made various policies and programs for the improvement and development of primary education. However, in implementations of plan and policy certain gap and disparity always observed. Hence, from the side of the government and from the side of every stakeholders, co-ordination and connection is utmost important to tackle any issues related to school education.

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Mapping Mobility: A Study of Transport Services and Their Constraints in Bijni Town

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Abstract :

Mobility is a vital component of economic development, particularly in small towns where transport services serve as a primary source of livelihood for many households. This study titled “Urban Mobility Service and Income Opportunity: A Case Study of Bijni Town, Assam” examines the relationship between local transportation services and income generation in Bijni town. The study focuses on various modes of urban transport such as auto-rickshaws, buses, shared taxis, and rickshaws, and analyzes their contribution to employment creation and income stability. Using a qualitative research approach, data were collected through field surveys and direct interaction with transport workers in the study area. The research identifies that urban mobility services significantly contribute to self-employment and play an essential role in sustaining the local urban economy. However, the sector also faces challenges such as rising fuel costs, irregular earnings, infrastructural limitations, and increasing competition. The study concludes that strengthening urban transport policies and improving infrastructural support can enhance income security and overall service efficiency in Bijni town.

Key Words:

Mobility, Income Opportunity, Employment Generation, Bijni

Introduction :

Mobility refers to the movement of people and goods within areas through various modes of transportation such as buses, auto-rickshaws, e-rickshaws, taxis, two-wheelers, bicycles, and app-based transport services. Efficient mobility ensures easy access to workplaces, educational institutions, healthcare centers, markets, and other essential services. It plays a vital role in enhancing productivity, improving quality of life, and supporting overall economic development. With rapid urbanization and technological progress, transport systems have undergone significant changes, leading to the emergence of diverse and flexible mobility services.

Income opportunity refers to the various ways through which individuals can earn their livelihood and generate income. In urban and semi-urban areas, mobility services have become an important source of employment and self-employment, particularly for youth, migrants, and informal sector workers. Services such as auto and e-rickshaw driving, bike taxis, delivery services, and shared transport provide income opportunities to those who may lack access to formal jobs. These activities require relatively low educational qualifications and investment, making them accessible to a large section of the population.

Transportation is the backbone of urban life. A well-developed transport system connects people to economic, social, and cultural activities, thereby facilitating trade, commerce, and employment. Efficient transportation reduces travel time and cost, enhances labor mobility, and supports the smooth functioning of urban markets. In developing regions, improved transport services are directly linked to poverty reduction, employment generation, and inclusive growth. Thus, transportation is not merely a means of movement but a critical driver of urban economic development.

Bijni is a growing town in the Chirang district of Assam, characterized by increasing population, commercial activities, and transport demand. The town serves as an important local market and

service center for surrounding rural areas. With gradual urban expansion, the demand for daily commuting, goods transport, and delivery services has increased significantly. As a result, various mobility services such as auto-rickshaws, e-rickshaws, shared taxis, and local transport vehicles have expanded in Bijni, creating new income and employment opportunities for local residents.

The selection of this topic is significant because mobility services are emerging as a major source of livelihood in small towns like Bijni, yet they remain under-researched in academic studies. Understanding the role of these services in income generation can help in identifying their economic contribution, challenges, and future potential. This study is important for policymakers, local authorities, and planners to design better transport policies that promote sustainable mobility, employment generation, and inclusive urban development.

Objectives of the Study :

- i) To identify the different mobility services in Bijni area.
- ii) To identify the major challenges affecting the sustainability of this sector and propose policy recommendation.

Methodology :

The study is based on both primary and secondary data. Data were collected from different transport service providers in Bijni town, including bus drivers, auto drivers, Tata Magic operators, and E-rickshaw drivers. The data was collected through brief structured interactions and informal discussions. The study also used observational method to understand competition, passenger flow, and working conditions.

Secondary sources such as websites, government reports and research articles were also referred to for the analysis.

Discussion :

1. Mobility Services in Bijni area

Mobility services in Bijni area play an important role in supporting the daily movement of people and goods. As a small town in Assam, Bijni doesnot have highly developed or modern transport systems like big cities. Instead, it depends mainly on informal and semi-organized modes of transport. These services are essential for connecting markets, nearby villages, workplaces, and educational institutions, while also providing employment opportunities to many local people.

Types of vehicles / Mobility Services in Bijni

i) Train: Railway transport is one of the most important modes of mobility in Bijni. The town is served by the Bijni Railway Station, which lies on the New Bongaigaon-Guwahati railway line under the Northeast Frontier Railway zone. This railway station connects Bijni with major cities like Guwahati, New Bongaigaon, Delhi, and other parts of India, allowing people to travel for education, employment, business, and other purposes. On average, around 14 to 19 trains pass through the station, including both passengers and express trains. Despite its usefulness, railway transport of Bijni faces several challenges. The number of trains stopping at the station is limited, especially long-distance express trains, forcing many passengers to depend on bigger stations like Bongaigaon. The station infrastructure is not well developed, with limited facilities compared to major railway stations. In addition, passenger trains are often overcrowded, causing inconvenience to daily commuters. Irregular timings and occasional delays further create problems for travelers.

Overall, railway transport plays a significant role in connecting Bijni to other regions, but issues like limited stoppages, short half times, and lack of proper infrastructure reduce its efficiency and convenience for passengers.

iii) Buses: Bus service in Bijni provide an important mode of transport for medium and long-distance travel. There are around 8 busses operating from the Bijni bus stop, which connect the town to places like Bongaigaon and Barpeta. During the morning hours,

especially for office and work purpose, buses towards these routes tend to run on time. However, many buses donot follow fixed schedules and usually wait until they are fully loaded with passengers before departing. This often causes long waiting times and inconvenience for travelers. Although buses are affordable and widely used by daily commuters, issues such as irregular timing, overcrowding, and lack of proper management reduce their overall efficiency.

iv) Auto rickshaw: Auto-rickshaws are the most common and widely used mode of transport in Bijni. There are around 35 auto-rickshaws operating in the area, providing easy and flexible travel within the town and nearby localities. Auto drivers earn between ¹ 100–300 per day, depending on passenger availability. They are mainly used for short-distance travel such as going to markets, schools, and workplaces. Autos are easily available and relatively affordable, making them convenient for daily commuters. However, issues like overcrowding, lack of fixed farers, and irregular routes can sometimes create inconvenience for passengers. Despite these problems, auto-rickshaw from the backbone of local mobility in Bijni.

v) E- Rickshaw: E-rickshaws are becoming a very common and popular mode of transport in Bijni. Their number are quite high and they are found almost everywhere in the town, especially in market areas and busy roads. It is difficult to determine the exact number of E-Rickshaws because new drivers join regularly while some leave the occupation, making the number constantly changing. E- Rickshaw operators have two income structures, school based services: ¹ 1500/ student/month + ¹ 200-300/day during gaps and non-reserved town drivers: ¹ 300-600/day, occasionally ¹ 800 on good days. These vehicles are mainly used for short-distance travel and are preferred by students and daily commuters due to their low cost and eco-friendly nature. They are easily available, which reduces waiting time for passengers. However, the increasing number of E-rickshaws sometimes causes traffic congestion and lack of proper regulation. Despite these issues, they play an important role in improving local mobility in Bijni area.

vi) Magic / vans: Shared vehicles such as Tata Magic and vans are an important part of mobility services in Bijni, especially for connecting the town with nearby villages and rural areas. These vehicles carry multiple passengers at the same time and are more affordable compared to private transport. They are multiple passengers at the same time and are more affordable compared to private transport. Tata Magic driver earns approximately ¹ 600–1200 per day. They are mainly used by villagers, workers, and students for daily travel. However, these vehicles usually do not follow fixed schedules and often wait until they fully loaded before starting the journey, which causes delays and long waiting times. Overcrowding is also a common issue, leading to discomfort for passengers. Despite these problems, shared vehicles play a significant role in providing connectivity and supporting the daily transport needs of people in and around Bijni.

vii) Rented cars: Rented cars and taxi services are available in Bijni but are less commonly used compared to other modes of transport. These services are mainly preferred for long-distance travel, special occasions, or emergency purposes. People often hire cars to travel to places like Guwahati, Shillong or Bongaigaon. Unlike autos or E-Rickshaws, rented cars provide more comfort and privacy, but they are relatively expensive. Availability may also be limited, especially during busy times. Despite these limitation, rented car services are important for providing safe and convenient travel when other transport options are not suitable.

2. Challenges Affecting Sustainability of Transport Service Providers

The study identifies several structural challenges affecting the sustainability of transport operators.

(a) Rising Competition and Market Saturation

A major issue reported by all respondents is intense competition due to the rapid increase in E-rickshaws. The oversupply of vehicles has reduced passenger availability for buses and autos. Drivers often

struggle to attract passengers and are unable to charge fair fares due to bargaining. Most short-distance fares range between ¹ 30–60, limiting daily earnings.

Drivers cannot operate with a single passenger, as fuel costs would result in financial loss. This reflects high competition and low demand in the local transport market.

(b) Operational Costs and Fixed Financial Burden

Transport operators are required to pay daily parking fees ranging from Rs. 60 to Rs. 150, irrespective of whether they receive passengers. Even on days with no income, these payments must be made, increasing financial stress.

Additionally, fuel expenses further reduce net income. Rental-based drivers (though not directly surveyed) are likely to face even greater economic pressure due to mandatory rent payments.

(c) Route Restrictions and Infrastructure Constraints

Drivers are restricted by permit systems, such as operating only between Bijni–Barpeta or Bijni–Bongaigaon routes, unless hired on reservation. Poor road conditions, traffic congestion, and limited road space also affect operational efficiency. Due to the high number of small vehicles, overtaking becomes difficult, slowing movement and reducing trip frequency.

(d) Weather and Power Dependency

E-rickshaw operators face severe challenges during rainy seasons and storms. Power cuts prevent vehicle charging, directly affecting income. Waterlogged roads further restrict mobility. In contrast, larger vehicles sometimes benefit during heavy rainfall, as passengers avoid two-wheelers and prefer buses.

(e) Social Risks and Livelihood Vulnerability

Transport service providers in Bijni town also face significant social and economic risks. Drivers occasionally encounter quarrels with passengers, minor road accidents, and public criticism during fare disputes. Despite these challenges, they continue working due to daily survival needs. The interaction with the respondents revealed that

absence from work even for a single day may result in financial hardship and lack of basic household necessities.

The interaction further reveals that most drivers are unable to save money. Their daily earnings are largely spent on household consumption, fuel expenses, parking fees, and minor vehicle maintenance. This hand-to-mouth existence reflects a high degree of economic vulnerability and the absence of social security support within the informal transport sector. The lack of financial buffers increases their exposure to income shocks caused by seasonal fluctuations or unforeseen circumstances.

(f) Lack of Digital Integration and Technological Adoption

Another important structural limitation observed in the study is the absence of digital integration in urban mobility services in Bijni town. Most transport operators rely entirely on cash-based transactions due to limited digital literacy and lack of awareness regarding online payment systems. Digital payment platforms such as UPI and QR-based systems are rarely used.

Moreover, app-based transport booking platforms like Uber and Ola Cabs are not operational in the town. The absence of such digital services restricts customer convenience, service efficiency, transparent fare mechanisms, and broader market expansion.

Compared to larger urban centers, Bijni's transport system remains largely informal and technologically underdeveloped. This digital gap reduces competitiveness and limits opportunities for modernization and formalization. The limited adoption of technology highlights structural constraints within small-town urban mobility systems, where infrastructural limitations and low digital awareness hinder sustainable development.

3. Policy Suggestions / Recommendations

a) Regulation of Parking System

The local authority should consider regulating daily parking fees. A flexible system could be introduced where drivers are not charged full parking fees on days with zero income. Additionally, proper

designated parking areas should be developed to reduce congestion and financial burden.

b) Proper Management of Vehicle Numbers

To reduce unhealthy competition, local authorities may regulate the number of permits issued for E-rickshaws and other small vehicles. Controlled entry can help balance supply and passenger demand.

c) Infrastructure Improvement

Improvement of road conditions and expansion of road space can reduce congestion and increase trip frequency, thereby improving daily earnings of transport operators.

d) Introduction of Digital Awareness Programs

Basic training programs on digital payment systems can help drivers adopt online payment facilities, improving service convenience and competitiveness.

e) Welfare Measures for Informal Transport Workers

Consideration may be given to including small transport operators under social security schemes or providing access to micro-credit facilities to improve financial stability.

Conclusion :

The study highlights that mobility services in Bijni town play a significant role in generating income and employment opportunities, especially for individuals belonging to the informal sector. E-rickshaw drivers, auto drivers, bus operators and other small transport providers depend entirely on daily earnings for their livelihood. The research shows that their income is unstable and highly affected by factors such as weather conditions, electricity issues (in case of e-rickshaws), road conditions, parking problems, and daily operational costs.

The findings reveal that most drivers are unable to save money as their earnings are mostly used for daily household expenses. Those who operate rented vehicles face greater financial pressure due to fixed daily rent payments regardless of income earned. Additionally, lack of digital payment facilities and absence of organized booking

systems limit their growth opportunities.

Despite facing frequent challenges such as customer disputes, accidents, public criticism, and income uncertainty, the drivers continue to work hard to support their families. This reflects the importance of urban mobility services not only in transportation but also in sustaining local livelihoods.

Therefore, the study concludes that while urban mobility services in Bijni town provide essential income opportunities, there is a need for better infrastructural support, proper parking facilities, reduced parking fees, and basic digital awareness programs to improve their economic stability. Strengthening this sector can contribute positively to local economic development and employment generation.

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Identity and stereotyping Gender : An exploration through Mahesh Dattani's Tara

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Abstract :

Gender stereotypes have always been evident in societies through out different geographical spheres. In the present times it has reshaped the stereotypical notions of gender and its multiple observations. Several noted theorists like Simon De Beauvoir, Judith Butler provided their views and ideas regarding the feminine self. The present analysis focuses on the particular gendered identity and its stereotypes in Indian society through Mahesh Dattani's novel Tara. The play holds a mirror to the society making a thought provoking projection on critical matters like familial dilemma, gender based prejudice, identity, class hierarchy and so on. Specifically, Tara is about the quest for identity that has been forcibly confiscated from the girl-child Tara, thereby disempowering her of her rights in the patriarchal world. The fate that is meted out to Tara is a metaphor for what most of the female children in India undergo. The play is also about the mindset of the middle-class Indian families which always show prejudice against the girl-child and place the male-child on the higher pedestal. Tara starkly surfaces how identities are formed based on notions of inclusion and exclusion, normality and abnormality, disability and representation.

Key words:

Gender, identity, patriarchal, prejudice, disability.

Introduction :

A woman may not be as anxiety ridden about her ego, but her identity is often riddled with a sense of insecurity. This is because in patri-local, patriarchal societies like ours, she is denied roots even in her parental family- the most primary identity, inculcating a unit of society itself. (Kishwar, 251)

These issues of ego, identity, patri-local, patriarchal have become burning concerns of the modern society, typically in India. The notion of identity is much crucial among these all. The quest for a separate identity in the established order of society leads to topsy-turvy eventualities. It is particularly so because it tries to de-establish or subvert the existing canon. A few instances can be traced in the issues and concerns of Feminism, PostColonialism, Post-modernism and the list would run interminably. For the assertion of these identities, various modes have been put to use. One such mode in the performative level is the stage which enables through enactment to bring to limelight the diverse social divisions. The play *Tara* by Mahesh Dattani raises many of these vital aspects of harsh societal realities.

Identity and Gender :

Identity is integral in shaping human life and moulding destiny or individuality. It is an outcome of inter-personal interaction in the society which moulds it. Identities are complex constructions constituted along multiple axes such as race, ethnicity, gender, class sexuality and disability. Cultural theorists believe that identity is not immanent rather it is constructed out of fixed historical circumstances and discourses and these discourses are mainly concerned with the relations of power. An individual is always already a subject where his/her is moulded culturally even prior to his/her birth. The use of 'agency' by individual is quite limited and it can be done only within this limited parameter.

In such circumstances the attempt to understand the self lies in understanding the 'other'. As such happiness and joys are equally supposed to be co-dependent upon the existing circumstances and their perception. Accordingly there exists a system of inscriptions on 'animals, objects, places and ideas' along with individuals which must negotiate it in their daily lives. Even a child whether boy or girl is seen as a symbol of identity, particularly in the middle class Hindu community that Mahesh Dattani deals with. Prevalent in the identity markers and symbols are the modules of 'inclusion and 'exclusion'. Identity formation does not leave aside the stereotyping and 'othering'. Hence, *Tara* is a play about the wilful disabling of the girl child of her rights, her physical normality and her identity through her disempowerment. In *Bodies That Matter* (1993), Judith Butler describes sexuality and gender as 'performative act'. Performances 'mark identities, bend time, reshape and adore the body and tell stories(8). Gender relation is created day to day by undergoing the process of performative act. Incidentally we consider how couples create a private cut in which women do most of the family work but see this lopsided arrangement as fair. There is a complete internalization of the discourse about the binary as 'natural' and there is always the assumption of the reserved subject position. In doing so the hierarchy is automatically created of man/woman, white/black etc. In *Tara*, there is a Siamese twin, Tara and Chandan. Unlike the regular Siamese twins who are the same sex, Dattani chooses this twin of two genders in order to juxtapose and highlight the variance in the treatment of siblings of same parents. There is an attempt to bring the twins to the proximity, as much as possible of their parentage. Paradoxically, on mere ground of their gender difference they undergo strikingly different treatment. The twin at one point or another negotiates the question of who they essentially are. Both the children are aware of their physical disabilities irrespective of their stoic nature they cannot help mind it.

They are aware of their difference from other normal children. They know that they are marked by disability. Even their mother,

Bharti is conscious deep down that she is responsible for Tara's plight and she tries to compensate Tara to assuage her guilt consciousness. A series of concerns that emerges in Tara among various anxieties, is that of victimization of the girl child in the male chauvinist society. She is denied her rights from her birth and becomes the metaphor of disempowerment. Through Tara, Dattani reveals the entrenched gender based preference in the society where Tara is the feminine self of Chandan. The whole plot revolves around their gender clash and the subsequent subjectivity they adopt. Their subjectivities are influenced by the circumstances in which they find themselves. For an individual to claim a particular identity or gender role that is thrust on him/her, s/he has to react accordingly. Tara is not subdued as she understands what her desires are, neither does she succumb to the desires of her parents as she knows what is best for her. Therefore with her cognition of her desires and in resisting unwanted ones, she carves her own identity to a certain extent, that of being a confident girl. There are several reasons for the displacement Tara undergoes. First and foremost is that she is a girl child. In a patriarchal society, the fate of that girl child meets no congenial for her survival. Some of the common scenario in India with regard to the girl child are that they either face female feticide or they are abandoned after birth to be picked up by orphanages and if they are lucky, they are adopted by needy couples.

Stereotyping gender :

This is the socio-cultural system which is responsible for the death of the female child. Embedded within the socio-cultural fabric, are economic religious and cultural factors which govern the decisions regarding the girl child's position in the society. The entrenched social biasness regarding gender roles are responsible for creating and perpetuating in creation of binaries like male/female. In India, marriage as an institution with an economic base is a determining fact. In Hindu marriage, a predominant determinant for negotiation is 'dowry'. There are many things dependent on the dowry for a woman like her security, her marriage, her dignity, her status and mainly her life. The question

of her life comes into the picture because of bride-burning in terms of refusal to meet the demands for excessive dowry often leads to the torture and killing of the bride. In such a social milieu, a male child is seen to possess profit making potential. Moreover, there is the belief that a son takes a family forwarding the legacy and offers oblation to secure salvation after death for the parents.

Thus, in the play, Tara is a girl with lots of potential and talent but ironically her brother, Chandan always clings to her for support. She is instinctively more intelligent and confident than her twin Chandan. But there is the social-cultural impediment imposed on her besides the physical one that makes her more helpless. This comes in the form of negation of her wishes and curtailing of her abilities. It is interesting to note that how the patriarchal system undermines the womenfolk despite their calibre and potential. There is a strict division of labour in which men folk would decide the kind of job women would take appropriate to their nature as conceived by men. We find the explicit mention of this in the play when only Chandan was asked to join the family business and not Tara.

Societal projection in Tara

Through Tara, the novelist exposes the mentality of people who are like cave-dwellers sans education and civilization. The notion of equality in job sphere has been completely undercut, especially in the father, Patel's attitude towards Tara. This norm follows the stone-age where they go out for hunting outside and leave women to rear children. This typical mindset is replicated in the conservative households even till date, where men go out to earn a livelihood and the women are thrust into the kitchen for domestic work despite the fact that women might be more talented and capable. Their abilities are underestimated or negated and they are relegated to inferior position of service provider. The discourse of patriarchy has somehow been built upon the belief that women are incapable of working and thinking like men. Consequently, there is a grossly mistaken assumption that women are intellectually inferior to men and that automatically

catapults into the patriarchal notion of men being always right and so are they the policy makers. Men are socially conditioned and culturally prepare from their childhood to take up responsibility and so they are made to feel superior to women. Therefore, in the play, Patel instills in Chandan the self-assured understanding that Tara would need his help throughout life. He has already assumed that his is superior to his daughter and thus he also injects his son with the same notion thereby fostering patriarchy in a very subtle manner. This division of work, importance, priority would also determine certain other aspects like attitude of an individual toward life and so on. At the same time it enables one to question sexuality and gender. The assumption of gender consciousness that women must do the domestic and easy work while men tackle the challenging work prepare men like Chandan to believe in age old patriarchal domains. Therefore, Chandan engaging I work such knitting makes him less 'male'. It is quite another matter that the hardwork men do depends on the physical, mental and moral support that women provide them. In this sense, women become the ubiquitous 'absence-presence' factor for men who depend upon them forever, consciously or unconsciously. None the less women do not come into the limelight as men take all the credit for the task they perform irrespective of women's share in it. Due to this process, a women's identity formation gets jeopardized and distorted thereby making her remain nothing in essence.

Ironically enough, the projection of Tara penetrates the idea of women often purchasing the gender discrimination for another woman as the mother in the play opt for giving the third leg to Chandan, the son despite the fact that the leg would naturally fit Tara better in line with the social bias of gender preference to her son. No sooner does she realize her mistake, then she makes every attempt to undo what has already been done. She cannot express her sorrow when she looks at Tara with one leg. Even her excessive care and devotion towards her daughter cannot purge her of her guilt and ultimately all the good will and cajoling are unable to stop the girl from committing suicide.

If Tara had been given the leg that was rightfully hers, perhaps she might have had a different identity and better destiny. However, gender politics wilfully disabled her permanently. Bharati's father's decision of regarding the twin's surgery and assigning the leg to the boy dissuades the surgeon from being ethical in his profession persuaded by money. He pontificates, "Our greatest challenge would be to keep the girl alive. Nature wanted to kill her. We could not allow it." (Tara 376). The hypocrisy is evident as it is not "nature" which wanted to kill the female child but culture. It is clear how the 'hospital' as an ideological state apparatus operates to facilitate the order of patriarchy. It is obvious that the cultural mechanism plays a great role in disposing individual subjectivity. Tara's grandfather has internalized the patriarchal dominance and sees Chandan as his heir in bequeathing his property to him. There is nothing for Tara because girls are regarded as belonging to another family as they will be married off. Marriage is another factor that makes woman lose or submerge her identity into the central identity of her husband. The centrality or 'transcendental signified' of her identity shifts from her father to the husband. The identity of her husband shifts when she bears a son and becomes identified as mother which is an add-on to who she is.

Conclusion :

In order to bring about the change, there has to be something more than material conditions outside. It has to be something which truly comes from deep inside the mind. The question remains whether this will happen or not. With the change of mindset and attitude, one is able to see certain features of the liberation of women both social and political. But much needs to be done as the plight of the majority of women still remains the same. If the society and family fails to generate that space and a woman is seen as a liability, as is the condition today with the girl child in many parts of India then efforts must be made to make her financially self-sufficient. Her roof must be made secure so that she can withstand all the eventualities. Tara is a girl as

well as the replica of the fate of a girl. She is also an outcome of social conditioning in a patriarchal order where female identity is always under threat and compromised. The play shows the mirror to the society of robbing a girl's identity and her right to live a healthy life proliferated by gender discrimination and societal pressure combined.

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The Role of Weekly Market in Economy of Bijni Town

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Abstract:

Weekly markets, locally known as “haats” play a pivotal role in the economy of Bijni Town, Assam. Serving as vibrant hubs for local commerce, social interaction, and food distribution, these markets cater to the needs of both urban residents and surrounding rural communities. This study examines the structure, functioning, and economic impact of Bijni's weekly market, highlighting its significance in sustaining livelihoods and supporting community needs. Findings reveal that the market generates local employment opportunities, offers affordable goods and services, and fosters social cohesion among diverse groups. However, vendors face challenges such as space constraints, inadequate infrastructure, and irregular incomes, which hinder the market's full potential to enhance sustainability and inclusivity, policy support is needed to address these issues and promote the market's growth. This study underscores the importance of weekly markets in urban economies like Bijni Town, emphasizing their role in promoting local economic development and community resilience.

Keywords:

Weekly market, urban economy, employment generation, local

trade.

Introduction:

Bijni Town, located in the Chirang district of Assam, India, is a bustling urban center with a growing population and economy. According to the Census of India (2011). Bijni Town had a total population of 13,257 people comprising 6,682 males and 6,575 females. The sex ratio was 984 females per 1,000 males, which indicates a fairly balanced gender distribution. The town recorded a high literacy rate of 89.4%, with male literacy at about 93.65% and female literacy at 85.01%. These figures show that Bijni has relatively good educational development compared to many small towns.

Weekly markets have long been an important part of the local economic system, especially in small towns and semi-urban areas. They provide a platform for farmers and small traders to sell their goods directly to consumers, ensuring better income and reducing dependence on middlemen. Amidst the town's rapid growth, weekly markets remain a vital part of its fabric. Held every Sunday and Wednesday, these markets attract traders, vendors, and consumers from Bijni and surrounding rural areas, serving as important spaces for commerce, social interaction, and cultural exchange. Weekly markets in Bijni Town provide essential goods and services, including fresh produce, household items, clothing, and local crafts, catering to diverse community needs. They also offer opportunities for local farmers, artisans, and entrepreneurs to sell their products, generating income and sustaining livelihoods. Despite their significance, weekly markets in urban settings like Bijni often face challenges like inadequate infrastructure, space constraints, and competition from modern retail formats. This study explores the role of weekly markets in Bijni Town's urban economy, examining their structure, functioning, and impact on local livelihoods and community life.

Objectives:

The study has the following objectives:

- a) To study the structure and functioning of the weekly market in Bijni Town.
- b) To analyze the role of the market in generating employment and circulating income.
- c) To examine the challenges faced by weekly market in Bijni town.

Methodology:

The present study is an analytical paper based on primary as well as secondary data. The paper has followed a descriptive research design. Primary data was collected using carefully framed questionnaire as well as through field visit and observation. Secondary data has also been used to support and compare the findings obtained from the field study. This combination of data sources helps to ensure the accuracy and reliability of the overall research findings.

Sources of secondary data:

Secondary data has also been used in this study to supplement and validate the primary data. The sources of secondary data include:

- i. Book, Journals, Government reports.
- ii. Census data and local administrative records.

Discussion:

1. Structure and Functioning:

The weekly market of Bijni Town, plays a vital role in strengthening the urban economy of the town. Held twice a week on Sunday and Wednesday, the market serves as an important center of trade and economic interaction between rural producers and urban consumers. Farmers from nearby villages bring fresh vegetables such as brinjal, potato, tomato, cabbage, cauliflower, spinach, pumpkin, and ladyfinger; fruits like banana, mango, papaya, and guava; along with rice, fish, poultry, and other agricultural products. While local traders sell groceries, clothes, household goods, and daily necessities such as spices, oil, soap, utensils, and plastic items. These regular exchange of goods generates income for vendors and provides employment

opportunities not only for traders but also for transport workers, helpers, and small food stall owners. The market encourages small-scale entrepreneurship because it requires low investment and allows individuals to earn through informal business activities. It also benefits consumers by offering fresh products at affordable prices, which helps reduce household expenses. Moreover, the weekly market strengthens rural-urban linkages by connecting village producers directly with town buyers, ensuring smooth circulation of money within the local economy. Therefore, the weekly market is not merely a place of buying and selling but a key economic institution that supports employment, income generation, and overall urban development in Bijni town.

2. Role of Weekly Markets in Employment Generation:

Weekly markets play a very important role in generating employment opportunities, especially in small towns and semi-urban areas where formal job opportunities are limited. These markets serve as a major source of livelihood for many people by providing both direct and indirect employment. They not only support individuals who are directly involved in buying and selling goods but also create income opportunities for people engaged in transportation, loading and unloading, packaging, and other supporting activities. Weekly markets act as an open and flexible economic platform where individuals with limited capital, skills, and education can easily participate and earn their livelihood. This makes them highly inclusive and beneficial for economically weaker sections of society.

In addition, weekly markets require very low investment to start a business, which encourages self-employment and reduces unemployment in the area. People do not need permanent shops or large capital, as they can operate through temporary stalls or mobile selling methods. This helps in promoting small-scale entrepreneurship and supports the economic stability of local communities.

- i. Farmers: Farmers bring their agricultural produce such as vegetables, fruits, and fish to sell in the market, earning income

from direct sales. This helps them get fair prices and supports their daily livelihood without depending on middlemen.

- ii. Small traders: Small traders run stalls selling groceries, clothes, and household items, depending on the market for their livelihood. They rely on regular market days to earn a steady income and support their families.
- iii. Hawkers: Hawkers, who move around selling goods, also earn by attracting customers during busy market days. Their mobility allows them to reach more customers and increase their chances of making better sales.

3. Role of Weekly Market in Income Circulation:

The weekly market of Bijni plays an important role in circulating income within the town. It provides a direct link between rural producers and urban consumers, allowing farmers, traders, and small vendors to earn regular income. The money earned in the market is spent again on goods and services within the town, creating a continuous flow of income.

In addition, the market supports various workers such as transporters, labourers, and small shopkeepers. This regular exchange of goods and money strengthens local businesses, increases purchasing power, and contributes to the overall growth of Bijni's urban economy. Furthermore, it helps in distributing income among different sections of society, reducing economic imbalance. The continuous buying and selling activities create a multiplier effect in the local economy. It also encourages small-scale investments and promotes local entrepreneurship. Regular income circulation improves the standard of living of the people. Thus, the weekly market plays a crucial role in maintaining economic stability and development in the town.

4. Challenges of Weekly Market in Bijni Locality:

Weekly markets in Bijni locality play an important role in supporting the local economy, but they also face several challenges that affect

their smooth functioning and overall efficiency. These problems not only create inconvenience for traders and customers but also reduce the effectiveness of the market system. Some of the major challenges are discussed below:

- i. Traffic Congestion: On Sunday and Wednesday, heavy crowds and vehicles create road blockages and inconvenience.
- ii. Poor Sanitation: Lack of proper waste disposal leads to unhygienic conditions after market hours.
- iii. Lack of Infrastructure: Temporary stalls and absence of proper sheds, drainage, and storage facilities create difficulties, especially during rain.
- iv. Overcrowding: Limited space and unorganized stall arrangement cause movement problems for buyers and sellers.
- v. Weak Management: Insufficient municipal supervision affects overall organization and cleanliness.

Conclusions:

The weekly market of Bijni Town is not just a place where people buy and sell goods; it is the heartbeat of the town's local economy. Held twice a week, the market brings together farmers from nearby villages and customers from the town, creating a strong bond between rural and urban communities. It provides livelihood opportunities to many people, including farmers, small traders, hawkers, transport workers, and daily wage earners. With low investment requirements, the market encourages small businesses and helps individuals earn a living with dignity. By offering fresh and affordable products, it reduces the daily expenses of households and improves the overall standard of living. In this way, the weekly market plays an important role in strengthening the local economy, promoting social interaction, and building a sense of community in Bijni Town.

At the same time, the market faces several problems that affect its smooth functioning. Traffic congestion, poor sanitation, lack of proper sheds and drainage, overcrowding, and weak management create difficulties for both buyers and sellers. These challenges show the need

for better planning and support from local authorities. Improving infrastructure, organizing stalls properly, ensuring cleanliness, and providing effective supervision can make the market more efficient and sustainable. With proper care and community cooperation, the weekly market of Bijni Town can continue to grow and remain a strong pillar of the town's economic development and social well-being.

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Reshaping Boundaries: India-Pakistan Relations in the Aftermath of Article 370 Revocation

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Abstract :

The revocation of Article 370 by the Indian government on August 5, 2019, marked a significant shift in the constitutional and political status of Jammu and Kashmir, altering the trajectory of India-Pakistan relations. This paper examines the background, causes, and multifaceted consequences of this decision, with a focus on its impact on bilateral ties, regional stability, and international diplomacy. The study explores the historical context of the Kashmir conflict, the provisions and intent behind Article 370, and the legal-political process involved in its abrogation. It also evaluates Pakistan's diplomatic, political, and military responses, as well as the broader implications for peace and conflict resolution.

Keywords:

Article 370, Jammu & Kashmir, India-Pakistan Relations

Introduction :

One of the most complex and violent relationships in the South Asian region is between two neighboring countries, India and Pakistan, which gained independence in 1947. The conflict primarily centres on the border dispute over Jammu and Kashmir, a territory claimed by both the countries. In response of the countries unique historical and political circumstances, the Constitution of India granted a special status to Jammu and Kashmir under Article 370, which provided the state with certain degree of autonomy.

On 5th August, 2019 the government of India unilaterally revoked Article 370 and reorganized the state of Jammu and Kashmir into two Union Territories – Jammu and Kashmir, and Ladakh. This decision caused significant international responses. Pakistan strongly condemned the move, viewing it as a violation of international agreement. Consequently, Diplomatic relations between India and Pakistan deteriorated, trade was suspended, and cross border tensions flared. The international community called for restraint, but the revocation entrenched hardened positions on both sides.

This paper aims to explain and explore the tragic incident of revocation of article 370 and its aftermath actions that change the bilateral relations between India and Pakistan. It also explores the other impacts on regional stability. Pakistan's diplomatic and military response and the implications for future bilateral engagement. By examining these dimensions, this paper tries to explain the comprehensive nature of the relation of Pakistan after the revocation of article 370 and its impact on the both nations.

Objectives :

- i) To analyse the impact of Article 370 revocation on diplomatic relations between India and Pakistan.
- ii) To study the political and security responses from Pakistan after the change in Jammu & Kashmir's status.

This paper adopts a qualitative and descriptive research, relying

primarily on secondary data sources such as official reports, journals, news articles, websites, agency documents. This method is suitable because this paper involves historical background, geo-political events that are best understood through textual analysis. A case study method has been also included to examine the real events that took place on the ground of revocation of article 370.

Historical Background of Indo-Pak Relations:

The history of India and Pakistan relation is very violent after the Partition of British India, Pakistan invaded Kashmir in order to capture its territory. Thus, the first seed of conflict started between two nations which resulted in the 1947-48 Indo-Pak war. In this war the region of Kashmir further sub-divided into two parts – Pakistan captured major territory of Kashmir which is known as Pok (Pakistan occupied Kashmir) and India saved the other part of Kashmir. This was the first ever full scale war that escalated between two newly formed states. This war ended in the establishment of the line of control (LOC) dividing Kashmir.

Both countries fought face to face war not only for one time but for several times. The first was 1947-48 Indo-Pak war, 1965 and 1971 war which created a new state from east Pakistan known as Bangladesh and latter was in 1999 in Kargil. But most of the disputes are the result of Kashmir issue.

Significance of Article 370 in the Indian Constitution :

Article 370 was a special provision in the Indian constitution that granted autonomous status to state of Jammu and Kashmir. It was drafted by Gopal Swami Ayyangar. Article 370 was added in 1949 to recognize the unique circumstances under which the princely state joined India in 1947. It was included in Part XXI of the constitution, which deals with “Temporary transitional and special provisions” under Article 370. Jammu & Kashmir had its own constitution, flag and autonomy over internal matters except defense, foreign affairs, finance and

communication which remained with the central government. It also made a provision that laws made by Indian parliament could not be implemented in Jammu & Kashmir until the state assembly agreed to them. It also made a provision that people from other state could not buy land in Jammu & Kashmir.

In 1947 the British India got independence and divided into two parts. Hindu majority state India and Muslim majority state Pakistan. At the time, when British rule ended, the princely states could choose to join either India or Pakistan. The ruler of Jammu & Kashmir, Maharaja Hari Singh, first wanted to stay independent. But when armed groups from Pakistan invaded, he asked India for help. India agreed to help only if the state officially joined India, which it did through a legal document called ‘The instrument of Accession’. However Jammu & Kashmir joined India on certain conditions—India would only control defense, foreign affairs and communication. To respect this agreement, Article 370 was enacted. It allowed Jammu and Kashmir to have its own constitution and decide on most laws, while the Indian Government needed the states of India could not buy land in Jammu and Kashmir. The Article could only be changed with the approval of the state special assembly which was later dissolved without making any changes. So Article 370 was meant to protect state special rights and autonomy.

Revocation of Article 370 :

The Government of India revoked Article 370 of the Constitution on August 5, 2019, a move aimed at fully integrating the region of Jammu and Kashmir (J&K) into the Indian Union. Article 370 had granted J&K special autonomous status, allowing it to have its own constitution, laws, and significant control over internal matters, except foreign affairs, defense, and communications. The government believed this special status had become a barrier to the region’s development, governance, and national unity. One of the key reasons for revoking Article 370 was to ensure uniform application of the Indian

Constitution and laws across all states and union territories. Due to this provision, many progressive central laws were not applicable in J&K, limiting opportunities for social and economic growth.

The government argued that Article 370 hindered economic progress by discouraging private investment and development. For instance, the restriction on land ownership by non-residents prevented industrial and infrastructure growth, limiting employment opportunities for the local population. With its revocation, the government aimed to open the region to outside investment and improve public services and development indicators. Another major justification was the need to address inequality and discrimination within the state. Several groups, including women who married outside J&K, Dalits, and refugees from

West Pakistan, were denied certain rights under the state's laws. The removal of Article 370 was presented as a step toward ensuring equal rights and justice for all residents, regardless of background.

From a national security perspective, the government claimed that Article 370 created a sense of alienation and separatism, which in turn contributed to unrest and militancy in the region. By converting J&K into two union territories—Jammu & Kashmir and Ladakh—the central government asserted more direct control, which it believed would improve security coordination and governance. Politically, the revocation of Article 370 fulfilled a long-standing promise of the ruling Bharatiya Janata Party (BJP), which has consistently advocated for a uniform legal and constitutional framework across India under the slogan “One Nation, One Constitution.” Although the move was met with criticism and legal challenges, the government maintained that it was essential for national integration, social justice, and the long-term peace and prosperity of Jammu and Kashmir.

Consequences of Revocation of Article 370 :

The revocation of Article 370 on 5th August 2019 by the Indian government had significant political, legal, social, and international

consequences.

End of Special Status and Reorganization

On 5th August 2019, the Indian government revoked Article 370, which granted special autonomy to Jammu and Kashmir. This led to the removal of its separate Constitution, flag, and laws. The state was also bifurcated into two Union Territories — Jammu and Kashmir (with a legislative assembly) and Ladakh (without one). This move brought the region under direct control of the central government.

Legal and Constitutional Controversy:

The revocation was legally challenged because it was done without the consent of the Jammu and Kashmir Legislative Assembly, which was dissolved at the time. Critics argue that it violated democratic and federal principles of the Constitution. The matter is still pending in the Supreme Court. Supporters, however, claimed that Article 370 was a temporary provision and its removal was legally valid.

Security Clampdown and Human Rights Concerns :

Immediately after the revocation, the government imposed a strict lockdown, deployed thousands of additional troops, and suspended internet, mobile, and media services for several weeks. Political leaders and activists were detained. These steps were taken to prevent unrest but drew criticism for violating civil liberties and creating an environment of fear among locals.

Social and Economic Impact:

The move aimed to bring development, investment, and equality to the region. While some progress has been made in infrastructure and administration, economic activity, tourism, and education have suffered major setbacks due to prolonged restrictions. Many Kashmiris felt alienated and disconnected, leading to a loss of trust in the government. Critics also highlight limited job opportunities and the

slow pace of promised reforms.

International and Diplomatic Reactions :

Pakistan strongly opposed the move, downgraded diplomatic relations with India, and raised the issue in international forums like the UN. China and a few other countries also criticized the action. However, most global powers view it as an internal matter of India. The revocation added tension to India-Pakistan relations and increased geopolitical sensitivity around the Kashmir issue.

The relation between India and Pakistan after the revocation of Article 370

The revocation of Article 370 by the Indian government on 5th August 2019 marked a major turning point in India-Pakistan relations, significantly worsening tensions between the two countries. After India revoked Article 370 on 5th August, 2019, removing the special status of Jammu and Kashmir, Pakistan strongly condemned the move, calling it illegal and unilateral. Pakistan argued that the decision violated United Nations Security Council resolutions and the Shimla Agreement of 1972, and undermined the bilateral nature of the Kashmir dispute.

Firstly, it led to a diplomatic breakdown, as Pakistan strongly opposed the move and immediately downgraded its diplomatic ties with India. It expelled the Indian High Commissioner, suspended bilateral trade, and halted all dialogue. Diplomatic channels that were already fragile became completely non-functional.

Secondly, the event triggered an escalation in rhetoric and hostility. Pakistan labeled India's move as illegal and in violation of United Nations Security Council resolutions on Kashmir, while India asserted that it was an internal matter. The political leadership in both countries engaged in sharp and aggressive statements, further deepening mistrust and hostility between the two nuclear-armed neighbors.

Thirdly, Pakistan made efforts to internationalize the Kashmir issue following the revocation. It raised the matter in forums such as the

United Nations, Organisation of Islamic Cooperation (OIC), and other global platforms. While countries like China and Turkey supported Pakistan's stance to some extent, major world powers such as the United States, Russia, and the United Kingdom considered the issue an internal matter of India and refrained from direct involvement. This limited Pakistan's ability to gain significant international support.

Fourthly, there was a notable rise in military tensions, particularly along the Line of Control (LoC). Cross-border shelling and ceasefire violations increased in the months that followed, raising fears of a broader conflict. Although both countries agreed to observe a ceasefire agreement in February 2021, the trust deficit continued to influence military and strategic relations.

Finally, the revocation resulted in a long-term freeze in bilateral dialogue. Peace talks, people-to-people exchanges, and cooperative regional efforts were all put on hold. The Kashmir issue once again became the central and most contentious point in the relationship. Since 2019, there has been no significant diplomatic engagement between India and Pakistan, and the political environment remains tense. The move effectively pushed both countries into a phase of diplomatic silence and strategic rivalry.

Conclusion :

The revocation of Article 370 by the Indian government in August 2019 represents a turning point in the long-standing conflict between India and Pakistan over Jammu and Kashmir. By removing the special constitutional status that had been granted to Jammu and Kashmir a degree of autonomy, India aimed to fully integrate the region and promote its economic and political development. However, this move was met with immediate and strong opposition from Pakistan, which has historically claimed the region as a disputed territory and insists that its final status should be determined through a plebiscite under UN resolutions.

The abrogation led to a sharp escalation in diplomatic tensions,

with Pakistan downgrading diplomatic ties, suspending bilateral trade, and seeking international support against India's actions. The Line of Control (LoC) has since witnessed increased ceasefire violations and military deployments, heightening the risk of conflict in the region. Additionally, the internal situation in Jammu and Kashmir, including communication blackouts, detentions, and human rights concerns, has drawn international criticism and concern.

Despite global appeals for restraint and dialogue, both countries have maintained rigid stances, leaving little room for negotiation. The removal of Article 370 has not only intensified India-Pakistan hostility but also complicated regional peace efforts. For lasting peace and stability, it is essential that both nations engage in meaningful dialogue, address mutual concerns, and work toward a diplomatic solution that respects the aspirations of the Kashmiri people while maintaining regional security.

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Local Enterprise Development in Bijni: A Study of Cottage and Micro Industries

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Abstract :

This study examines the role of cottage and micro industries as important drivers of urban development, with special reference to Bijni town in Chirang district of Assam. These industries are small-scale in nature, require limited capital, use local resources, and generate employment for local people. The highlights how such industries contribute to income generation, self-employment, entrepreneurship, and the overall strengthening of the urban economy. These industries support the supply of daily-use goods, promote local trade, and help improve the livelihood of skilled, semi-skilled, and unskilled workers. The study is based on both primary and secondary data. Primary data were collected through field visits and direct interaction with owners and labourers of different cottage and micro industries in Bijni, while secondary data were collected from books, journals, government reports, and reliable websites. The paper identifies various industries in Bijni such as bakery, furniture manufacturing, mustard oil factories,

packaged drinking water units, pickle processing, sweets and namkeen production, poultry farming, mushroom production, nursery, sawmill, and others. At the same time, the study discusses major challenges faced by these industries, including lack of finance, outdated technology, marketing difficulties, competition from large industries, shortage of skilled labour, and irregular supply of raw materials. The paper concludes that cottage and micro industries play a significant role in local economic development and urban growth, and with proper government support, financial assistance, training, and infrastructure, they can contribute more effectively to sustainable and inclusive urban development.

Key words:

Cottage & micro industries, urban development, Bjni

Introduction :

Cottage and micro industries are small and informal industries established in cottages or dwelling places. They are small-scale units or manufacturing businesses managed by family members from their homes or establishments usually near their homes. These industries are generally small in size, require low investment, use local resources, and provide employment opportunities to many people. Cottage industries are usually home-based and depend on family labour, traditional skills, and simple tools, while micro industries operate on a slightly larger scale with a small workforce and limited capital. Even though they are small in structure, their contribution to the urban economy is significant. Cottage and micro industries act as important drivers of urban development by creating income opportunities for local people, promoting entrepreneurship, and encouraging the use of indigenous skills and resources. They help reduce migration pressure on large cities by supporting economic activities in small towns and semi-urban areas. At the same time, they contribute to the growth of local markets and strengthen the economic base of urban centres. These industries are also important from a social point of view. They support women, youth, and weaker sections of society by giving them opportunities

for self-employment and financial independence. Moreover, many cottage and micro industries preserve traditional crafts, cultural heritage, and local identity, which can also attract tourism and market demand. They are the backbone of the Indian economy. In India, the Khadi and Village Industries Commission (KVIC) is the organisation that promotes village and cottage industries. However, despite their importance, these industries face several challenges such as lack of finance, outdated technology, poor marketing facilities, and competition from large-scale industries. Therefore, proper government support, training, credit facilities, and infrastructure are necessary for their growth. This paper aims to examine how cottage and micro industries contribute to urban development and why they are essential for sustainable and inclusive economic progress.

Need and importance of the study :

The study of cottage and micro industries is important because these industries play a vital role in the economic life of urban areas, especially in small towns and developing centres. Although they operate on a small scale, their contribution to employment, income generation, and local business development is very significant. This study helps to understand how such industries support the urban economy and improve the livelihood of many people.

The significance of this study lies in the fact that cottage and micro industries provide employment opportunities to skilled, semi-skilled, and unskilled workers. They are especially helpful for people who cannot get jobs in large industries or the formal sector. In this way, they reduce unemployment and encourage self-employment among local people. The study also highlights the role of these industries in promoting entrepreneurship and using local resources effectively.

Another important aspect of this study is that it shows how cottage and micro industries contribute to the supply of daily-use goods such as food items, furniture, oil, and other products required in urban markets. They help in maintaining the circulation of money within the town and support related sectors such as trade, transport, and retail

business. Thus, their role in strengthening the urban economy is very important.

This study also brings attention to the problems faced by these industries, such as lack of finance, outdated technology, shortage of raw materials, and marketing difficulties. Understanding these challenges is necessary for suggesting suitable measures for improvement.

Objective of the study:

- (a) To identify the micro enterprises and cottage industries in Bijni locality.
- (b) To analyse the problems and challenges faced by micro enterprises and cottage industries in Bijni locality.

Review of existing Literature :

Dr. M. Subasini (2024), in the paper “Digital Transformation of Cottage Units from Techno Illiterates to Techno Crats with Special Reference to Marketing,” stated that cottage industries are an important source of income for many families in India. The study shows that these industries can be started with small investments and have strong potential for employment generation. It also mentions that cottage industries contribute about 40% of India’s total industrial output, which shows their importance in the Indian economy. The paper further focuses on the digital transformation of cottage units and explains that the use of technology and marketing can help these units grow and perform better.

Gogoi, Pobon Kr. (2024), in his paper “Roll of cottage industries in rural livelihoods” highlights that Cottage industries contribute significantly to job creation, income production, and skill development in rural India, promoting inclusive growth and sustainable development.

Bhattacharya, Dhrithiman (2014), in “Cottage Industry Clusters in India In improving rural livelihood: An Overview” mention that Cottage industries in India have a long history but were harmed by

British rule; they are slowly recovering with government support through clusters and schemes like MSME to improve rural livelihoods.

Vijayalaxmi K. and Shripathi Kalluraya (2024), in their study “Research on Cottage Industry: A Review,” explained that cottage industries are small-scale and home-based industries run with limited labour. The study shows that these industries produce different types of goods and have demand in both domestic and international markets. It also highlights their role in employment generation and economic development. This review is useful for understanding the basic concept and importance of cottage industries.

Research methodology:

The study is based on both primary and secondary data. The study follows a descriptive and analytical method to explain the role of cottage and micro industries in the growth of urban economy. Primary data were collected through field visits to various cottage industries located in Bijni town. During these visits, direct interaction was made with the owners and labourers of the industries to gather firsthand information about their activities, production process, sources of income, and the challenges they face. Observation was also used to understand the actual working conditions and the role of these industries in the local economy. Secondary data have been collected from various reliable sources such as research journals, government reports, published books, and reliable websites. Important data sources include reports of the Ministry of Micro, publications of the Reserve Bank of India, and statistical data from the Government of India. In addition, scholarly articles available on academic platforms such as Google Scholar have been used to understand theoretical perspectives and previous research findings related to small scale industries and urban economy.

Discussion :

Cottage industries and micro enterprises in Bijni :

Bijni is a small town located in the Chirang district of Assam, and

it is slowly developing with the help of small and micro industries. These industries play an important role in the daily life of the people and also provide employment opportunities to the local population. The economy of Bijni largely depends on these small-scale business activities.

In this town, different types of industries can be seen, such as:

- i. **Bakery industry:** The bakery industry is quite common in Bijni, where products like bread, biscuits, cakes, and other bakery items are produced. These goods are not only sold in Bijni but also supplied to nearby areas. The bakery production unit is located close to the house. About 7 to 8 workers are engaged here every day, and the unit produces nearly 70 to 80 kg of sweets daily.
- ii. **Furniture manufacturing:** Furniture manufacturing is another important activity, where wooden items such as tables, chairs, bed and cupboards are made. These products fulfil the daily needs of the people and are sometimes sold outside the town as well.
- iii. **Mustard oil factories:** Mustard oil factories are also present in Bijni, where oil is extracted from mustard seeds and sold in the market. These factories supply their products both directly to consumers and through wholesale.
- iv. **Packaged drinking water units:** There are also many small packaged drinking water units in Bijni. As health awareness is increasing, so too is the demand for clean drinking water. Yet this industry is small but it is promising manufacturing business that provide clean and safe drinking water to the people.
- v. **Newspaper industry (Bodoland Engkong):** Bijni also has its own newspaper printing house which print the newspaper Bodoland Engkong. This helps people stay informed about local news, events, and important information, and also creates jobs in printing, writing, and distribution.
- vi. **Pickle processing units:** is a type of food processing unit where fruits or vegetables are cleaned, cut, mixed with spices and oil, and preserved to make pickle. There are many pickles processing

unit at Bijni, which are run by the local women and girls which makes them financially strong and makes self-reliance.

- vii. **Sweets and *namkeen* production:** The sweets and *namkeen* manufacturing business is an important small-scale industry in Bijni town. These food items are widely consumed by people of all age groups and are especially popular during festivals, family functions, celebrations, and daily snacks. Because of this regular demand, the industry has a strong place in the local market.
- viii. **Poultry farming:** Poultry farming is another important activity, which provides eggs and meat and also supports the income of many families and gives employment opportunities. This industry is helpful because it can be started on a small or medium scale and provides employment to local people. It also helps in improving the local economy by meeting food demand and creating self-employment opportunities.
- ix. **Ice factory:** There are also ice factory in Bijni where ice is supplied to the fish sellers to preserved fishes and also supplied many vendors for the use of different purpose like used in refrigerator and coolers. It is also used in desserts like ice-cream and cold sweets and drinks.
- x. **Goldsmith (*sonari*) work:** Jewellery is closely related to wedding, festivals and traditional ceremonies therefore it always remains in high demand. For this reason, many goldsmiths can be seen in Bijni. Financially the goldsmith industry supports the people involved by giving them regular income through jewellery making, repairing old ornaments and creating customised designs. It also helps local trade grow as customers prefer nearby shops for trust and convenience. In this way, the goldsmith industry plays an important role in supporting livelihoods and contributing to the local economy of Bijni town.
- xi. **Mushroom production:** There are also mushroom production unit in Bijni. Mushrooms are widely used as a nutritious food item and have growing demand in the market, so mushroom

production is becoming an important activity.

xii. Plastic plates and dishes manufacturing: The plastic plate and dish industry is also an important small-scale business in Bijni town. These products are widely used in tea stalls, small food shops, parties, functions, and local events because they are light, affordable, and easy to use. Due to regular demand, this industry helps the owners earn a steady income. It also creates work opportunities in production, packing, transport, and selling. In this way, the plastic plate and dish industry contributes to the economic activities of the town.

xiii. Nursery: The nursery industry is becoming important in Bijni town because it provides different kinds of plants such as flower plants, fruit plants, decorative plants, and medicinal plants. People buy these plants for home gardening, farming, decoration, and environmental purposes. This industry can be started with limited investment and small land, which makes it suitable for local entrepreneurs

xiv. Sawmill: Sawmill is a place where logs are processed into usable wooden products like planks, boards, beams which are used for making furniture, houses and other wooden items. It provides employment to several local workers who are engaged in cutting, shaping and processing wood.

Challenges faced by Cottage and micro industries and their solutions:

In spite of expedient contribution by the SSIs towards the Indian economy, SSIs does not get the indispensable support from the government, they have to face various challenges, they are:

(i) Problem of Finance:

Cottage and micro industries play a very important role in the economic development of urban areas. One of the most major problems faced by these industries is the shortage of capital. Most Small entrepreneurs do not have sufficient personal savings to start

a business, and banks often hesitate or delay providing loans due to lack of collateral security. As a result, many units depend on informal sources of finance, which charge high interest rates. These small-scale industries do not have enough savings with them to run or expand their businesses.

Solutions:

- The government and financial institutions should simplify loan procedures.
- Collateral-free loans should be provided under special schemes for micro and cottage industries.
- Awareness about microfinance institutions and credit guarantee schemes should be increased.
- Small entrepreneurs should be provided access to funds at reasonable interest rates.

(ii) Lack of Modern Technology:

Many cottage and micro industries still depend on old machines, hand tools, and traditional methods of production. Because of low capital, lack of technical knowledge, and poor access to modern equipment, they are often unable to adopt new technology. As a result, production remains slow, labour-intensive, and less efficient. It also affects the quality, finishing, and uniformity of products. In today's competitive market, the use of modern technology is very important because it helps improve productivity, reduce wastage, save time, and maintain better quality. Without technological improvement, small industries find it difficult to compete with larger and more advanced firms.

Solutions:

- Training programmes and workshops should be organized to make entrepreneurs aware of modern technology and its benefits.

- Subsidies and easy loans should be provided for purchasing new machinery and equipment.
- Technical guidance and consultancy services should be made available to small producers.
- Small industries should be linked with technical institutions and innovation centres for better support.

(iii) Marketing Difficulties:

Small producers and manufacturers often face serious problems in marketing and promoting their products. They usually do not have enough money for advertisement, branding, packaging, and transportation. Many of them also lack proper market information and business contacts. Because of this, their products do not reach a wider market and remain limited to local customers only. On the other hand, large companies use strong marketing strategies, attractive packaging, and better distribution systems, which make competition very difficult for small firms. Weak marketing reduces sales, profits, and growth opportunities for cottage and micro industries.

Solutions:

- Marketing support should be provided through exhibitions, trade fairs, and local business events.
- E-commerce and online selling platforms should be promoted to increase product visibility.
- Cooperative marketing societies can help small producers sell their goods collectively.
- Training in digital marketing, branding, and packaging should be given to entrepreneurs.

(iv) Competition from large industries:

Cottage and micro industries often face tough competition from large-scale industries. Large industries have more capital, better machinery, advanced technology, and strong marketing networks.

They can produce goods on a large scale at lower cost and sell them at competitive prices. In comparison, small industries have limited resources and higher production costs, which make it difficult for them to survive in the market. As a result, many small units lose customers and profits. This competition becomes a major obstacle to the growth and sustainability of cottage and micro industries.

Solutions:

- Certain products may be reserved exclusively for cottage and micro industries.
- Tax benefits and financial incentives should be provided.
- Product specialization and quality improvement should be encouraged.
- Government support should promote innovation and diversification.

(v) Shortage of Skilled Labour:

Another major problem of cottage and micro industries is the shortage of skilled labour. Many small industries depend on traditional workers who may not have proper technical training. In some cases, skilled workers prefer to work in large industries where wages, job security, and working conditions are better. Because of this, small units often suffer from low productivity, poor product quality, and lack of innovation. The absence of skilled labour also makes it difficult to use modern machinery and improve production methods. This problem directly affects the efficiency and growth of cottage and micro industries.

Solutions:

- Skill development and vocational training centres should be strengthened.
- Entrepreneurship development and skill training initiatives should be promoted.

- Workers should be trained according to industry needs.
- Incentives should be given for training employees within enterprises.

(vi) Irregular Supply of Raw Materials:

Small-scale industries often face difficulties in obtaining raw materials at affordable prices. They usually purchase goods in small quantities, which increases cost and reduces profit margins.

Solutions:

- Raw material banks should be established.
- Cooperative purchasing systems should ensure regular supply at lower prices.
- Government support should help stabilize prices.
- Subsidies should be provided for essential inputs.

Conclusion :

In conclusion, cottage and micro industries are important for the growth and development of the urban economy, especially in small towns and developing urban centres. Even though these industries operate on a small scale, their contribution is wide and meaningful. They create employment opportunities for local people, support self-employment, and help many families earn a stable income. In places where large industries are limited, cottage and micro industries become one of the main sources of livelihood and economic activity. These industries also strengthen the local market system by producing goods that are regularly needed by urban consumers. As a result, they increase the circulation of money within the town and support many related activities like transport, trade, retail selling, and raw material supply. In this way, their role is not limited only to production, but also extends to the overall functioning of the urban economy. In addition, cottage and micro industries promote local entrepreneurship and encourage people to start their own small businesses with limited capital. They also

make use of local resources and traditional skills, which helps preserve cultural practices while also supporting economic progress. At the same time, these industries reduce pressure on bigger cities by creating job opportunities within smaller urban areas. However, these industries still face several challenges such as shortage of finance, lack of modern technology, irregular raw materials, and marketing difficulties. If proper support is provided through government, their performance can improve greatly. Therefore, it can be said that cottage and micro industries are not merely small business units, but strong drivers of urban economic development.

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Contribution of E-Rickshaws to Urban Mobility and Livelihoods: Evidence from Bijni Town

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Abstract :

Electric rickshaws, commonly known as e-rickshaws, are battery-operated three-wheelers used for short-distance transportation. They were introduced in India in the early 2010s as an alternative to fuel-based auto-rickshaws and manually pulled cycle rickshaws. With rising fuel prices and increasing environmental concerns, e-rickshaws quickly gained popularity in urban and semi-urban areas. They are affordable, easy to operate, and suitable for narrow and congested roads. In addition to providing convenient mobility, e-rickshaws generate employment opportunities and contribute to reducing air pollution. This paper examines the role of e-rickshaws in employment generation and urban mobility in Bijni town of Chirang district, Assam. The study aims to analyze how e-rickshaws contribute to livelihood opportunities and improve local transportation systems. With the increasing demand for affordable and eco-friendly transport, e-rickshaws have become an important part of urban and semi-urban mobility in India. The research is based on both primary and secondary data. Primary data were collected through a field survey conducted

among 10 e-rickshaw drivers in Bijni using simple interview questions. Secondary data were gathered from websites, articles, and other online sources related to employment generation and electric mobility. The collected information was analyzed using a descriptive method. The findings reveal that e-rickshaws create direct employment opportunities, especially for individuals with limited education and financial resources. They promote self-employment and provide a stable daily income for many families. Additionally, e-rickshaws improve last-mile connectivity and offer affordable short-distance transport while reducing environmental pollution. The study concludes that e-rickshaws play a significant role in strengthening the local economy and supporting sustainable urban development.

Keywords:

E-rickshaws, Employment Generation, Urban Mobility, Sustainable Transport, Income Opportunity.

Introduction :

Electric rickshaws, commonly known as e-rickshaws, have emerged as an innovative and practical form of transport in many developing countries, especially in India. They are battery-operated three-wheelers designed to provide short-distance transportation at an affordable cost. Compared to vehicles that rely on petrol or diesel, e-rickshaws offer a cleaner, quieter, and more economical mobility option while also generating significant economic and social benefits for local communities.

The evolution of e-rickshaws began as a response to rising fuel prices, increasing urban congestion, and growing environmental concerns. Traditional cycle rickshaws and auto-rickshaws were widely used, but they either required heavy physical effort or depended on fossil fuels. With advancements in battery technology and government support for electric mobility, e-rickshaws gradually became popular in urban and semi-urban areas. Over time, they replaced many manually

driven and fuel-based three-wheelers, becoming an important component of the informal transport sector.

Today, e-rickshaws form an essential part of everyday transportation. They help people travel easily between residential areas, markets, bus stands, and railway stations, improving local connectivity and solving last-mile transportation problems. At the same time, they create livelihood opportunities for drivers and small operators, contributing to employment generation and income stability.

Along with economic advantages, e-rickshaws also play a vital role in improving environmental conditions. Since they operate on electricity, they produce significantly lower emissions compared to conventional auto-rickshaws and diesel-powered vehicles. Studies have shown that the adoption of e-rickshaws has led to a considerable reduction in carbon emissions, contributing to cleaner air and a healthier environment. As pollution is closely linked to climate change and health risks, this reduction helps improve the overall quality of life in communities.

By combining economic opportunities, improved urban mobility, and environmental sustainability, e-rickshaws represent an important step toward sustainable development. Their evolution demonstrates how a simple transport innovation can bring meaningful social, economic, and environmental change at the local level.

Objectives :

- i) To examine the role of E - Rickshaws in employment generation and urban mobility.
- ii) To identify and analyze the key challenges and constraints associated with operation of E-Rickshaws.
- iii) To examine the socio-economic condition of E-rickshaw drivers in Bijni area.

Methodology :

This study is based on both primary and secondary data. The

primary data were collected through a field survey conducted in Bijni to examine the role of E-Rickshaws in employment generation and urban mobility. A small sample of 20 e-rickshaw drivers were interviewed. The information was collected through direct interviews. The respondents were asked about their age, education, vehicle ownership, driving experience, daily income, previous occupation, and the problems they face.

Secondary data were collected from various internet sources such as websites, articles, and reports related to e-rickshaws and urban transport in India. The collected data were organized and analyzed using a descriptive method to understand the contribution of e-rickshaws in the study area.

Discussion:

The following section discusses the major findings of the study based on the field survey conducted in the study area.

1. Role of E-Rickshaws in Employment Generation:

E-rickshaws play a crucial role in generating employment and providing livelihood opportunities to a large section of the population. The key aspects are discussed below:

- 1. Creation of Direct Employment:** E-rickshaws play a significant role in generating direct employment in urban and semi-urban areas of India. They provide job opportunities to unemployed youth, migrant workers, and individuals with limited education. Since e-rickshaw driving requires basic driving skills and relatively low investment, many people choose it as a primary source of livelihood.
- 2. Promotion of Self-Employment:** E-rickshaws encourage self-employment. Many drivers purchase their vehicles through finance schemes or small loans and operate them independently. This allows them to become self-reliant and earn a regular daily income without depending on employers.
- 3. Income Generation and Family Support:** E-rickshaw driving

provides a stable daily income, which helps drivers support their families. The earnings are used for household expenses, children's education, healthcare, and other basic needs. Thus, e-rickshaws contribute to improving the living standards of many families.

4. **Low Investment and Easy Entry:** One of the major advantages of e-rickshaws is that they require comparatively low initial investment. This makes it easier for economically weaker sections of society to enter the transport sector and earn a livelihood.
5. **Indirect Employment Opportunities:** Apart from drivers, the e-rickshaw sector also creates indirect employment in related activities such as vehicle manufacturing, battery supply, repair and maintenance services, spare parts shops, and charging stations. Therefore, the sector contributes to broader economic activities as well.

2. Role of E-Rickshaws in Urban Mobility :

E-rickshaws play a vital role in improving urban transportation by providing affordable, accessible, and eco-friendly mobility solutions. The major contributions are discussed below:

1. **Affordable and Convenient Transport:** E-rickshaws play an important role in improving urban mobility by providing affordable and convenient transportation for short distances. They are cheaper compared to many other transport options, making them accessible for students, workers, and low-income groups.
2. **Easy Connectivity Between Key Areas:** E-rickshaws help people travel easily between residential areas, markets, bus stands, and railway stations. They connect important parts of the town and make daily commuting more comfortable and efficient.
3. **Suitable for Narrow and Congested Roads:** Due to their small size, e-rickshaws can move smoothly through narrow roads and congested areas where larger vehicles cannot operate efficiently. This makes them highly suitable for towns and semi-urban areas.
4. **Solution to Last-Mile Connectivity Problem:** One of the most

significant contributions of e-rickshaws is solving the last-mile connectivity problem. They help passengers reach their final destination from major transport points such as bus stands and railway stations.

5. **Environment-Friendly Transportation:** Since e-rickshaws operate on electricity, they produce less pollution compared to petrol or diesel vehicles. Therefore, they contribute to cleaner and more sustainable urban transport systems in India.

3. Problems of E-Rickshaws :

Despite their benefits, e-rickshaws face several operational and economic challenges that affect their efficiency and sustainability. The key problems are as follows:

1. **Battery and Charging Issues:** E-rickshaws depend on batteries that require regular charging. In many areas, there are limited charging stations, which creates inconvenience for drivers.
2. **High Battery Replacement Cost:** The battery needs replacement after a certain period, and the cost of a new battery is expensive. This increases the financial burden on drivers.
3. **Low Speed and Limited Range:** E-rickshaws usually have low speed and limited travel distance per charge, which restricts long-distance operations.
4. **Traffic Congestion:** In crowded towns, a large number of e-rickshaws can contribute to traffic congestion, especially near markets and bus stands.
5. **Lack of Proper Regulation:** In some areas, improper registration and weak enforcement of traffic rules create management problems.
6. **Safety Concerns:** Some e-rickshaws lack proper safety features, and overloading of passengers can increase the risk of accidents.
7. **Dependence on Electricity Supply:** Frequent power cuts affect charging and daily operation.

4. Socio - Economic Condition of E- rickshaw Drivers in Bijni Area :

For this study, primary data were collected through a field survey. The survey was conducted among several e-rickshaw drivers in Bijni town of Chirang district in the state of Assam. After analyzing the collected data, it was observed that the e-rickshaw system plays a significant role in the local economy, employment generation, and the improvement of urban transportation.

According to the survey results, most of the e-rickshaw drivers are between 28 and 36 years of age. This indicates that driving e-rickshaws is more popular among people belonging to the economically active and working-age group. Individuals in this age group are usually the primary earners of their families, therefore this occupation has become an important source of livelihood for them.

In terms of educational qualification, it was found that most of the drivers have studied up to the primary or secondary level of education, while some drivers have no formal education. This clearly shows that driving e-rickshaws provides an important livelihood opportunity for people with low or limited educational qualifications. Since driving an e-rickshaw does not require higher education, many individuals are able to easily enter this occupation.

Another important aspect observed in the survey is ownership. Many of the drivers who participated in the survey own their e-rickshaws. However, a large number of them purchased their vehicles through finance or loans. This indicates that banks and other financial institutions play an important role in the development of this sector. Through easy loan facilities, many people have been able to buy e-rickshaws and become self-employed.

In terms of driving experience, it was found that some drivers have started this occupation only a few months ago, while others have been driving for about 7 to 8 years. This suggests that over time, driving e-rickshaws has developed into a stable and reliable occupation. It has provided many individuals with a regular source of income.

Regarding income, the survey reveals that the daily earnings of most drivers range from approximately 400 Rs to 1000 Rs. This income serves as the main source of livelihood for their families. Many drivers also mentioned that before starting e-rickshaw driving, they were engaged in different occupations such as painting work, agriculture, vegetable selling, daily wage labor, and tractor driving. This information indicates that the e-rickshaw system has provided alternative employment opportunities and contributed to employment generation at the local level.

However, some challenges were also observed in this sector. Some drivers mentioned issues such as traffic fines imposed by the police, the risk of accidents, and the high interest rates on loans taken to purchase the vehicles. In addition, a few drivers stated that the lack of proper parking spaces and charging facilities sometimes creates difficulties. To address these issues, appropriate policies and support from the government and relevant authorities are necessary.

Overall, the findings of this study clearly indicate that e-rickshaws play a significant role in employment generation, income improvement, and the development of urban transportation in the Bijni area. Therefore, proper government policies, easy loan facilities, and the development of necessary infrastructure are essential to further strengthen and sustain this sector.

Conclusion:

This study shows that e-rickshaws play an important role in employment generation and urban transportation in the Bijni area. Driving e-rickshaws has become a major source of livelihood for many people, especially for those with low educational qualifications or limited skills.

The survey results indicate that the drivers' daily income helps support their families and provides an alternative source of employment for many individuals. Moreover, e-rickshaws offer an easy and affordable mode of transportation in urban areas and are

considered an environmentally friendly transport system.

However, some challenges are also observed, such as high interest rates on loans, the risk of accidents, and certain administrative issues. Therefore, with proper government support and appropriate policies, this sector can be further improved and developed.

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The Eight Limbs of Yoga Philosophy (Ashtanga) : An Analytical Study

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Abstract :

The Eight Limbs of Yoga (Ashtanga), articulated in the Yoga Sûtra of Patañjali, constitute one of the most influential philosophical and practical frameworks in the history of Indian spiritual knowledge. While modern yoga tends to prioritize physical postures, the Eight Limbs emphasize a holistic path integrating ethics, discipline, meditation, and transcendental realization. This research article analytically examines each limb—yama, niyama, âsana, prâGâyâma, pratyâhâra, dhâraGâ, dhyâna, and samâdhi—as components of a progressive methodology for cultivating psychological balance, moral clarity, and spiritual maturity. By exploring classical sources, contemporary scholarship, and comparative interpretations, this study highlights how the Eight Limbs form a coherent system aimed at transforming human consciousness. The research evaluates the philosophical foundations of each limb, its practical implications, and the interrelationships among the limbs as a sequential yet interdependent process. The study concludes that the Eight Limbs offer a dynamic, integrative model relevant to modern wellness, psychology, and ethical living, while cautioning against reductive interpretations that isolate yoga from its philosophical context.

Keywords :

Limbs, AshtâEga, Yama, Meditation, Samâdhi.

Introduction :

Yoga philosophy is an ancient Indian system that explains how human beings can attain inner peace, clarity, and liberation. It is not limited to physical exercises or postures; rather, it is a complete way of understanding life and transforming consciousness. The word 'yoga' itself means union — the union of the body and mind, the individual and the absolute, or the limited human self and the higher truth. This philosophy believes that human suffering arises because the mind is constantly disturbed by desires, fears, memories, and emotional fluctuations. Therefore, yoga primarily deals with understanding the workings of the mind and learning how to discipline it.

The most authoritative expression of this philosophy is found in Patanjali's Yoga Sutras. Patanjali defines Yoga as the cessation of the fluctuations of the mind. This means that when the restless activity of thought stops, the true nature of the self becomes visible. In this sense, yoga is both a psychological and spiritual science. It teaches ways of living, breathing, meditating, and thinking that gradually quieten the mind. According to yoga, freedom or liberation is not something to be gained externally, but something already present within, hidden under layers of ignorance and distraction. By following the path of yoga, one uncovers this inner truth.

Yoga philosophy emphasizes ethical discipline, self-control, physical stability, concentration, and meditation as the steps leading to liberation. It believes that a person cannot experience inner peace unless their behaviour is pure and their life is morally grounded. Therefore, it begins with ethical guidelines that train the individual to live without violence, greed, dishonesty, or selfishness. Yoga also pays attention to bodily health, because a stable and healthy body supports a stable mind. However, the body is not an end in itself; it is only a tool for higher awareness.

Objectives :

1. To analyze the philosophical foundations of the Eight Limbs of Yoga as described in the *Yoga Sûtra* of Patañjali.
2. To examine each limb's functional role in the holistic development of moral, psychological, and spiritual well-being.
3. To compare classical interpretations with contemporary adaptations in global yoga practice.
4. To evaluate the relevance of the Eight Limbs in modern contexts such as mental health, ethical living, and personal transformation.
5. To develop an integrated understanding of how the limbs interrelate as a progressive methodology.

Methodology :

The methodology for this article is based on secondary data collection. Relevant information are gathered from various published and reliable sources such as books, research journals, and websites. The collected data are carefully analyzed to understand the topic in a systematic manner. Moreover, the analytical method is also used for this article.

Discussion :

Yoga is commonly understood today as a set of physical exercises intended to improve health and flexibility. This perception, though widespread, represents only one facet of a sophisticated philosophical and spiritual tradition. The oldest layers of yoga, as found in the Vedas, Upanicads, and later in the *Yoga Sûtra* of Patañjali, present yoga as a disciplined method for attaining liberation (*kaivalya*). The *Yoga Sûtra* is the definitive text that systematizes yogic knowledge into a coherent philosophical system known as AshtâEga Yoga, the "Eight-Limb Path."

These eight limbs are not merely practices but principles grounded in an ontology of consciousness, a psychology of mind, and an ethics of behavior. They serve both as independent disciplines and as components of an integrated methodology. Patañjali's approach is

sequential: moral and personal disciplines precede physical stabilization; breath mastery precedes control of the senses; concentration precedes meditation; meditation culminates in absorption.

This article examines each limb as part of a larger philosophical architecture, demonstrating the depth and relevance of the Eight-Limb Path.

Yama: Ethical Restraints

The first limb, yama, establishes moral restraints that regulate interpersonal behavior. Patañjali lists five yamas: *ahiCsā* (non-violence), *satya* (truthfulness), *asteya* (non-stealing), *brahmacarya* (moderation in sensuality), and *aparigraha* (non-possessiveness).

1. **AhiCsā** : Non-violence is not merely refraining from physical harm; it requires cultivating compassion, controlling anger, and avoiding harmful speech. Ethical transformation begins with the reduction of violence in thought and intention.
2. **Satya** : Truthfulness demands alignment between thought, word, and action. It underscores integrity, reliability, and authenticity. Patañjali stresses that truth must be tempered with compassion.
3. **Asteya** : Non-stealing extends beyond material theft to the misuse of time, energy, ideas, or trust. It calls for respecting boundaries and cultivating contentment.
4. **Brahmacarya** : Often misconstrued as celibacy, classical yoga understands *brahmacarya* as wise use of vital energy, particularly sexual energy, in accordance with one's responsibilities and spiritual goals.
5. **Aparigraha** : Non-possessiveness requires release from greed, material attachment, and emotional clinging. It promotes freedom from fear, anxiety, and dependency.

Together, the yamas function as the ethical foundation without which spiritual development becomes unstable.

Niyama: Personal Observances

The second limb, niyama, complements yama by focusing on personal discipline and internal development. The five niyamas are

auca, *santoca*, *tapas*, *svādhyāya*, and *ĪvarapraGidhāna*.

1. **Ēauca**: Purity includes physical cleanliness and mental clarity, promoting freedom from toxicity both internal and external.
2. **Santoca**: Contentment involves accepting circumstances without complacency. It cultivates stability, gratitude, and resilience.
3. **Tapas** : Austerity or disciplined effort ignites transformation. It includes perseverance, commitment, and the willingness to challenge one's limitations.
4. **Svādhyāya** : Self-study encompasses introspection and study of sacred texts. It refines understanding and fosters self-knowledge.
5. **ĪvarapraGidhāna** : Surrender to a higher reality—whether understood theistically or metaphysically—cultivates humility and reduces egoic tension.

The niyamas internalize ethical discipline and prepare the aspirant for deeper meditative practices.

Āsana: Posture

Modern yoga overwhelmingly focuses on āsana, yet for Patañjali, āsana is not primarily about athleticism. It is defined simply as a steady, comfortable posture (*sthira-sukham āsanam*). The purpose of āsana is to cultivate bodily stillness conducive to meditation.

A deeper philosophical reading sees āsana as harmonization of bodily and mental energies. The stability of posture mirrors the stability of mind. While the *Yoga Sūtra* names no specific postures, later traditions expanded the list, merging yoga with Hatha Yoga's physical innovations.

Critical analysis shows that āsana is meant to condition the body, release tension, and foster discipline—not to perform acrobatics. In the Eight-Limb framework, āsana serves the mind, not the reverse.

PrāGâyāma: Breath Regulation

PrāGâyāma refers to conscious regulation of *prāGa*, the life-force manifested in breath. Patañjali identifies three forms: inhalation (*pūraka*), exhalation (*recaka*), and retention (*kumbhaka*).

PrāGâyāma serves several philosophical and psychological functions:

1. Regulation of the nervous system: Breath control influences emotional states, reducing agitation and improving clarity.
2. Bridge between body and mind: Because breath is both voluntary and involuntary, its mastery helps link conscious and unconscious processes.
3. Preparation for higher limbs: Breath mastery naturally leads to sensory withdrawal (*pratyāhāra*).

Prāṇāyāma is a subtle discipline requiring gradual practice to avoid overstimulation. It symbolizes mastery over the life-force itself.

Pratyāhāra: Withdrawal of the Senses

Perhaps the most overlooked limb, pratyāhāra marks a turning inward of attention by withdrawing the senses from external objects. It is not sensory suppression but sensory transcendence.

Philosophically, pratyāhāra is a profound turning point: the practitioner shifts from outward engagement to inward observation. It initiates the meditative process by stabilizing attention. By mastering pratyāhāra, one becomes less reactive to external stimuli and more centered in self-awareness.

This limb reflects an understanding of consciousness that affirms the mind's tendency to flow outward. Withdrawal is not escapism but discipline: a necessary step for introspection.

DhāraGâ: Concentration

DhāraGâ refers to focused concentration on a single point (*ālambana*). This may be an internal object, mantra, symbol, or the breath.

DhāraGâ aims to:

1. Reduce mental fragmentation by cultivating sustained attention.
2. Prepare the mind for meditation (dhyāna) by stabilizing fluctuations.
3. Develop cognitive mastery through the ability to fix consciousness steadily.

The philosophical significance lies in its disciplined training of awareness. DhāraGâ represents mastery over attention, a scarce resource in modern life.

Dhyāna: Meditation

Dhyāna is continuous, uninterrupted flow of attention toward the chosen object. While dhāraGâ is effortful, dhyāna is fluid and spontaneous. It represents a qualitative shift from concentration to contemplation.

In dhyāna:

- ♦ Awareness becomes deeply absorbed.
- ♦ The observer and the observed appear integrated.
- ♦ Distractions diminish organically rather than through force.

Classically, dhyāna is not relaxation but sustained awareness. It is the core of yogic transformation because it restructures cognition, emotion, and perception at a deep level.

Samādhi: Absorption

Samādhi is the culmination of the Eight-Limb Path. It is the state in which consciousness merges with the object of meditation. Patañjali distinguishes forms of samādhi:

- ♦ Savikalpa (or samprajñāta) samādhi involves subtle awareness of the object.
- ♦ Nirvikalpa (or asamprajñāta) samādhi transcends even this distinction, dissolving duality entirely.

The ultimate aim is kaivalya, absolute freedom or liberation. In samādhi, the fluctuations of mind cease, revealing pure awareness (*puruṣa*). Philosophically, it represents the dissolution of ego and the realization of one's true nature.

Inter-relationship Among the Limbs

The Eight Limbs are sequential but mutually reinforcing. Yama and niyama establish ethical grounding; āsana and prāṇāyāma cultivate physical and energetic stability; pratyāhāra redirects awareness inward; dhāraGâ and dhyāna deepen the meditative process; samādhi culminates in transformative experience.

This structure demonstrates Patañjali's psychological insight: higher states cannot be attained without moral discipline and mental steadiness.

Conclusion :

The Eight Limbs of Yoga form a comprehensive system of ethical living, personal discipline, meditative practice, and spiritual realization. They present a holistic model for harmonizing body, mind, and consciousness. Patañjali's framework remains relevant as a guide for ethical clarity, mental stability, and spiritual insight. As global interest in yoga continues to expand, returning to the philosophical integrity of the Eight-Limb Path ensures that yoga remains a transformative discipline rather than a mere physical regimen.

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Environmental Awareness among the people of Santinagar Village.

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Abstract :

Environmental awareness is important to protect and preserve the environment for all living beings. Educating the people can reduce the hazardous effect of human activities on environment. As the world grapples with the challenges of climate change, deforestation, pollution, and loss of biodiversity, environmental awareness has become more crucial than ever. By understanding the importance of environmental conservation and taking individual and collective action, we can work towards a more suitable future for all. The objectives of present study are to study the Environmental Awareness among the people of Santinagar Village and to suggest some ways to spread awareness among the people of Santinagar village under the Bijni sub-division of Chirang.

Keywords:

environmental awareness, bio-diversity, conservation, climate change and degradation etc.

Introduction:

The environment is a complex and interconnected system, with many different components that work together to support life. From

the oceans and atmosphere to forests and wildlife, the environment is a delicate balance of natural systems that are essential for our well-being and prosperity. However, human activities had a significant impact on the environment, leading to issues such as pollution, deforestation, climate change and loss of bio-diversity. As a result, it is essential that we take steps to protect and preserve the environment, not just for our own benefit, but for the health and well-being of the planet and all its inhabitants.

Environmental awareness refers to the understanding and recognition of the impact that human activities have on the environment. It involves being informed about the natural world, the consequences of human activities, and the importance of conservation and sustainability. Environmental awareness involves understanding the impact of human activities on the environment and the importance of its protection. This includes addressing air, water, soil and noise pollution, wildlife conservation and energy conservation. It is an internal part of the movement's success by spreading awareness to others that the physical environment is fragile and indispensable, we can begin, fixing the issues that threaten it. Environmentalism is an ideology that evokes the necessity and responsibility of human to respect, protect and preserve the natural world from its caused by human afflictions. Environmental awareness is a movement that teaches the need for humans to respect and protect their natural environment.

Significance of the study :

Environmental awareness is essential to demonstrate how humans can protect and Preserve their natural resources. Educating the population can reduce the use of plastics and water waste. While promoting recycling to reduce land fill waste. As the world grapples with the challenges of climate change, deforestation, pollution, and loss of biodiversity, environmental awareness has become more crucial than ever by understanding the importance of environmental conservation and talking individual and collective action, we can work

towards a more suitable future for all. This introduction to Environmental awareness will explore the key environmental issues, causes of environmental degradation, consequences of environmental degradation, and the importance of sustainable living and environmental education.

The need to spread environmental awareness is enormous in the context of successfully addressing environmental problems. It is linked to environmental Education. On the one hand, provision of environmental Education creates greater environmental awareness increases the scope of environmental education as a discipline as well inclusion of aspects of it within the scope of other disciplines.

Various media and means are used to spread environmental awareness among the people. The electronic media and print media are the major mediums of spreading Information about environmental concern and ways to address these.

Study Area :

The area of the study is based on the Santinagar Area, which is located in Chirang district of Assam. This is a rural area under the Bijni sub-division of Chirang. There are around 130 people living in Santinagar area, with 80 males and 50 females. The Santinagar village is located in the Northern side of Bijni Town area near Bhutan. The life style of Santinagar people are mostly engage in daily chores like farming and business.

Delimitation of the Study :

The Study is delimited to the Environmental Awareness among the people of Santinagar village under Bijni Sub-division of Chirang District.

Objective of the Study:

The objective of the present study is given below-

- ♦ To study the Environmental Awareness among the people of

Santinagar Village under the Bijni sub-division of Chirang.

- ♦ To suggest some ways to spread awareness among the people of Santinagar village under the Bijni sub-division of Chirang.

Review of the related literature :

A review of related literature is a comprehensive overview and analysis of existing published research on a specific topic or research question. It essentially examines what has already been written and published about a subject, summarizing, synthesizing, and critically evaluating the findings. The review of related literatures provides a structured overview of relevant studies, helping the reader understand the evolution of thought on the topic and how our work contributes to it.

In the following some of the review that is related with the present study are given as-

Venkataraman (2008) carried out a study on unemployed youths' environmental awareness of Chidambaram Taluk. He found high level of environmental awareness of unemployed youth. The main Source of environmental awareness is television and hence more number of awareness programmes should be broadcasted in television.

Mutisya M. Sammy and Barker Miles (2011) conducted a study on Pupils' environmental awareness and knowledge: A springboard for action in primary schools in Kenya's Rift valley. A spring board for action in primary schools in Kenya's Rift valley. This study was carried out with total 280 standard eight pupils in eleven in primary schools in the rural town of Narok in Kenya's Rift valley. It evaluated their awareness of key environmental issues in their local area and their knowledge about the causes, effects and solution pertaining to these environmental issues. A descriptive research design was used and data was collected using the pupils' Environmental Education Questionnaire (PEEQ). The study found that most pupils were aware of the key environmental issues. The study further found that pupils had ideas

about solutions to some of the environmental issues.

Biodun, et al. (2022) conducted a study on Knowledge, Perceptions and Readiness of Nigeria's Beginning Teachers for Sustainability Education. The study was carried out on two hundred randomly selected final-year undergraduates from the Faculty of Education of the Nigerian University. The study revealed that environmental awareness increases significantly among students exposed to participatory and community-based learning.

Methodology:

In the present study the descriptive survey method has been used for the collection of data.

Source of Data :

The present study is based on Primary data and Secondary data. Primary data is collected from field work and secondary data is taken from books, journal, magazine etc.

Population:

In this study the population comprised all the people of Santinagar village. There are around 130 people living in Santinagar Village, with 80 males and 50 females. The Santinagar village is located in the Northern side of Bijni Town under Chirang District near Bhutan.

Sample :

For this study total 20 people of the Santinagar village under the Bijni sub-division of Chirang district is taken as the sample for the study.

Tools :

In the present study researcher used self constructed questionnaire to collect the data needed for the study.

Major Findings:

- (i) A majority of respondents (75%) reveals that they have participated

in environmental activities. But other (25%) have responded that they didn't participate in any environmental activities.

- (ii) Majority of respondent (80%) reveals that the environmental issues are important to address. But the few (20%) respondents do not consider environmental issues are important.
- (iii) Majority of the respondent (60%) reveals that the environment issue affects their daily life. But other (40%) respondents they do not believe about it.
- (iv) Majority numbers of the respondent (60%) reveals that they use reusable bags instead of plastic bags whereas (40%) respondents do not use it.
- (v) (50%) of respondents reveals that they avoid using single-use plastic straws or utensils. Whereas equal numbers of respondents do not avoid using single-use plastic straws or utensil.
- (vi) Majority of respondents (90%) reveals that they believe pollution will affects their health whereas a few (10%) respondents do not believe it.
- (vii) Majority of respondents (85%) reveals that they believe actions can positively impact the environment whereas few (15%) respondents do not believe it.
- (viii) Majority of people (75%) reveals that they have participated in tree planting or environmental clean-up activities. But few other (25%) respondents have not participated in tree planting or environmental clean-up activities.
- (ix) Majority of respondents (65%) reveals that the use of pesticides is harmful to the environment whereas other (35%) respondents are not aware about it.

Suggestions:

After studying the environmental awareness among the people of Santinagar area. The following suggestions are made by the researcher-

1. Environmental issues are important to address among people

because they directly affect the health of our planet and the well-being of all living things. So it should be addressed and awareness should be given to the general public.

2. Avoiding plastic straws and utensils should be focused to protect the environment. These single-use plastics often end up in landfills or oceans, where they harm marine life and contribute to long term pollution.
3. Pollution affects our health in many ways. To protect our health, from pollution it's important to reduce pollution by using clean energy, minimizing plastic use, planting more trees and spreading awareness.
4. Individual actions can positively impact the environment where every small step like saving energy, recycling or using public transport. When more people take responsibility for their habits, the collective impact can lead to significant environmental improvement. So every individual must practice it.
5. The use of pesticides is harmful to the environment. While they help protect crops but they affect human health through food and water contamination. To reduce these harmful effects, it's important to promote organic farming, use natural control methods and educate other about sustainable agriculture.
6. The common people should be motivated in planting and caring of tree for better environment.
7. Environmental issues do affect daily life. Things like air pollution can impact our health, especially for people with asthma or other respiratory conditions. Climate change also influences the weather, causing more extreme conditions like heat waves or heavy rainfall, which can disrupt daily routines. Every small action counts and collective efforts can lead to significant positive change.

Conclusion:

Environmental Awareness is key in promoting a clean and a conducive natural surrounding that is suitable for both plants and

animals. Such an initiative, however, calls for collective effort from the global demographics. It helps us understand how our actions, like pollution and resource Consumption, affect the planet and its ecosystems. By adopting Sustainable Practices, fostering education, and embracing technologies, we can work towards healing the environment and ensuring a healthier future for all. The choices we make today directly impact the world we live for future generations.

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জ্যোতিপ্ৰসাদ আগৰৱালাৰ 'কাৰেঙৰ লিগিৰী' : এটি নাট্যলাচনা

টিশা মণ্ডল

স্নাতকোত্তৰ দ্বিতীয় শাণ্মাসিক
বিজ্ঞানী মহাবিদ্যালয়, বিজ্ঞানী

সংক্ষিপ্তসাৰ :

“কাৰেঙৰ লিগিৰী” নাটকত এজনী লিগিৰী ছোৱালীৰ জীৱনৰ সংগ্ৰাম আৰু কাহিনী বৰ্ণনা কৰা হৈছে। এই কাহিনীত লিগিৰী ছোৱালীজনীয়ে ৰাজপ্ৰসাদৰ পৰা দূৰত থাকিবলৈ চেষ্টা কৰে, কিন্তু তাইৰ ভাগ্যত ৰাজপ্ৰসাদৰ কাষ চাপিবলগীয়া হয়। নাটকখনত সামাজিক বৈষম্য, প্ৰেম আৰু বীৰত্বৰ বিষয়বোৰ উত্থাপন কৰা হৈছে। লিগিৰী ছোৱালীজনীয়ে নিজৰ পৰিচয় লুকুৱাই ৰাখি ৰাজপ্ৰসাদৰ ওচৰত থাকে আৰু তেওঁৰ সৈতে এক গভীৰ সম্পৰ্ক গঢ়ি উঠে। শেষত তাই ৰাজপ্ৰসাদৰ বাবে নিজকে উৎসৰ্গা কৰে।

সাম্প্ৰতিক কালৰ আধুনিক নাট্য প্ৰৱাহৰ বাটকটীয়াৰ সুৰণ পতাকা হ'ল কাৰেঙৰ লিগিৰী।^১ এই নাটকৰ যোগেদি জ্যোতিপ্ৰসাদ আগৰৱালাই অসমীয়া সমাজ আৰু সংস্কৃতিৰ এক উজ্জল চিত্ৰৰ লগতে নাৰীৰ শক্তি, ত্যাগ আৰু সাহসিকতাৰ বিষয়ে বিশ্লেষণ কৰিছে।

অৱতৰণিকা :

“কাৰেঙৰ লিগিৰী” জ্যোতিপ্ৰসাদ আগৰৱালাৰ দ্বাৰা ৰচিত এখন কাল্পনিক বুৰঞ্জীমূলক নাটক। এইখন ১৯২৫ চনত লিখিবলৈ আৰম্ভ কৰা হৈছিল আৰু ১৯৩৭ চনত প্ৰকাশিত হৈছিল। নাটকখনৰ কাহিনী আহোম যুগৰ পটভূমিত ৰচনা কৰা হৈছে আৰু ইয়াত চৰিত্ৰৰ মনস্তত্ত্ব আৰু সামাজিক সমস্যাসমূহ উপস্থাপন কৰা হৈছে। এই নাটকখনৰ মূল বিষয়বস্তু হৈছে প্ৰেম আৰু বিবাহ, সামাজিক বৈষম্য, নাৰীৰ মৰ্যাদা, ৰাজনৈতিক পটভূমি। “কাৰেঙৰ

লিগিৰী” নাটকত জ্যোতিপ্ৰসাদ আগৰৱালাই তেওঁৰ কাব্যিক ভাষা আৰু চৰিত্ৰ চিত্ৰৰ দক্ষতাৰে এক মনোমোহা পৰিৱেশ সৃষ্টি কৰিছে।

এই নাটকখনৰ জৰিয়তে জ্যোতিপ্ৰসাদ আগৰৱালাই নাটকখনৰ চৰিত্ৰৰ চিত্ৰণ, নাটকীয় সংঘাত, দেশীয় আৰু পাশ্চাত্যৰ প্ৰভাৱ, নাটকৰ জীৱন দৰ্শন আদি সুন্দৰভাবে ফুটাই তুলিছে।

নাটকখনৰ উদ্দেশ্য :

১. নাটকখনত সমাজৰ অন্ধবিশ্বাস, কুসংস্কাৰ আৰু সামন্তবাদী ব্যৱস্থাৰ বিৰুদ্ধে এক শক্তিশালী প্ৰতিবাদ প্ৰতিফলিত হৈছে।
২. নাটকখনত স্বাধীনতা, প্ৰেম আৰু সামাজিক ভেদাভেদৰ বিৰুদ্ধে সংগ্ৰাম আছে।
৩. নাটকখনত কেইটামান বিখ্যাত গীত যেনে- “সোণৰে পালেঙত অ’ মনেতৰা”, “মোৰ জীৱনৰে সখা কৃষ্ণ”, “বাৰিষাৰে ঘন ঘোৰ” আদি সোঁৱৰণ কৰা হৈছে।
৪. নাটকখনৰ চৰিত্ৰসমূহৰ যোগেদি সামাজিক ভেদাভেদৰ বিৰুদ্ধে মাত মতা, অন্ধবিশ্বাসৰ পৰা আতৰি অহা আৰু প্ৰকৃত স্বাধীনতাৰ সন্ধান কৰাৰ বাৰ্তা দিব বিচৰা হৈছে।
৫. কাৰেঙৰ লিগিৰী অসমীয়া সাহিত্যৰ এখন উল্লেখযোগ্য নাটক। ইয়াৰ সামাজিক আৰু সংস্কৃতিক তাৎপৰ্য্য অপৰিসীম।

মূল বিষয় :

নাট্য-শিল্পী ৰূপে জ্যোতিপ্ৰসাদ আগৰৱালাই যে আধুনিক অসমীয়া সাহিত্যত নতুন পথ মুকলি কৰিছিল এই কথা প্ৰায়েই কোৱা হয়।^১ তেনেকৈ- গীত ৰচনা, গীতৰ সুৰ সম্পদ, কথাছবি, অসমীয়া স্থাপত্যৰ নৱ-মূল্যায়ন, অসমীয়া মানুহৰ সংস্কৃতিক অভিজ্ঞতাৰ নতুন যুগোপযোগী ব্যাখ্যা আদি বিষয়তো তেওঁৰ মাতি ভাঙি উলিয়াছিল।

জ্যোতিপ্ৰসাদৰ দ্বিতীয় নাটক কাৰেঙৰ লিগিৰী (১৯৩০)। বিষয়বস্তুৰ ফালপৰা এই নাটকখনি কাল্পনিক। এইখনেই জ্যোতিপ্ৰসাদৰ শ্ৰেষ্ঠ নাটক। জ্যোতিপ্ৰসাদ আগৰৱালাই ৫০ দশকৰ প্ৰথমত এই নাটকখনৰ জৰিয়তে অসমীয়া নাট্য সাহিত্য ইপচৈই নাট শৈলীৰ প্ৰয়োগ কৰিছিল। তেওঁৰ পিছতো অৱশ্যে কোনো নাট্যকাৰে তেওঁ নিচিনাকৈ নাট্য পৰিকল্পনা কৰা নাই। কিন্তু সেই যে ‘কাৰেঙৰ লিগিৰী’ত মানুহৰ জীৱন সম্বন্ধে বাস্তৱ দৃষ্টিভঙ্গী গ্ৰহণ কৰিলে আৰু তাৰ পিছতো লভিতা আৰু ৰূপালীমলৈকে একেই বাস্তৱভঙ্গী গ্ৰহণ কৰি থাকিল।

‘কাৰেঙৰ লিগিৰী’ জ্যোতিপ্ৰসাদ আগৰৱালাৰ দ্বাৰা ৰচিত এটি ঐতিহাসিক আৰু সামাজিক নাটক। নাটকখনত আহোম যুগৰ ৰাজপ্ৰসাদত সংঘটিত এটি হৃদয়বিদাৰক

কাহিনী। য’ত ৰাজপৰিয়ালৰ সদস্য সুন্দৰ কোঁৱৰ আৰু লিগিৰী নামৰ ছোৱালীৰ প্ৰেমৰ কাহিনী। সুন্দৰ কোঁৱৰে লিগিৰীক ভাল পায় কিন্তু সামাজিক বাধাৰ কাৰণে তেওঁলোকৰ মিলন সম্ভৱ নহয়। লিগিৰী এগৰাকী সাধাৰণ ঘৰৰ ছোৱালী হোৱা বাবে ৰাজপৰিয়ালৰ লগত তাইৰ বিবাহ সম্ভৱ নহয়। ইয়াৰ ফলত দুয়োৰে মাজত মানসিক কষ্ট আৰু সংঘাতৰ সৃষ্টি হয়। নাটকখনত ৰাজপৰিয়ালৰ অহংকাৰ আৰু সাধাৰণ মানুহৰ প্ৰতি থকা অবস্থা প্ৰকাশ কৰা হৈছে। নাটকখনৰ চৰিত্ৰবোৰৰ মাজেৰে জ্যোতিপ্ৰসাদ আগৰৱালাই সমাজৰ অন্ধবিশ্বাস আৰু কুসংস্কাৰবোৰৰ ওপৰত আলোকপাত কৰিছে।

চৰিত্ৰচিত্ৰন :

জ্যোতিপ্ৰসাদ আগৰৱালাৰ ‘কাৰেঙৰ লিগিৰী’ত সৰু বৰ ভালেমান চৰিত্ৰৰ সমাৱেশ ঘটিছে। পুৰুষ চৰিত্ৰৰ ভিতৰত সুন্দৰ কোঁৱৰ, সুদৰ্শন, অনঙ্গৰাম, বপুৰা উল্লেখযোগ্য। নাৰী চৰিত্ৰৰ ভিতৰত শেৱালী, কাঞ্চনমতী, ৰেৱতী, জেউতী, ৰুকু, জুনুক, ঠুনুক, ৰাজমাও আদি উল্লেখযোগ্য। তদুপৰি চাওদাং, সৈন্য, নলাল’ৰা, নগা আদি চৰিত্ৰও মাজে মাজে ভূমুকি মাৰিছে। এই চৰিত্ৰসমূহৰ ভিতৰত সুন্দৰ কোঁৱৰ, ৰাজমাও, কাঞ্চনমতী, নাটকৰ প্ৰধান চৰিত্ৰ। তলত এই চৰিত্ৰৰ বিশ্লেষণ কৰা হ’ল-

সুন্দৰ কোঁৱৰ : নাট্যকাৰৰ মতে তেওঁ বিপ্লৱী সমাজৰ প্ৰচলিত নিয়ম-বন্ধন মানি চলিব নোখোজে। তেওঁ ৰাজ্যৰ দায়িত্ব ল’ব কিন্তু এগৰাকী কুঁৱৰী গ্ৰহণ নকৰে-ৰাজমাওৰ মতে যিটো পূৰ্বাপৰ ৰীতি। তেওঁ শাস্ত্ৰাদি-চৰ্চা কৰি নিজৰ মতে জীৱন অতিবাহিত কৰিব খোজে যিটোৰ কাৰণে প্ৰচলিত সামাজিক ৰীতিৰ প্ৰতিভূ মাকে কয় যে পুথিবোৰ পঢ়ি পঢ়িয়েই ল’ৰাটোৰ মূৰটো বেয়া হ’ল। কিন্তু সমাজত থাকি সামাজিকতাক একেবাৰে উলাই কৰা সহজ নহয়- সেই কাৰণে ৰাজপাট আৰু ৰাজকাৰেঙৰ বশৱৰ্তী হৈ তেওঁ কাঞ্চনক বিয়া কৰাবলৈ বাধ্য হয় যদিও অৱশ্যে অনঙ্গৰ সৈতে বিবাহ পূৰ্ব-প্ৰণয়ৰ সম্পৰ্ক থকা কাৰণে কুঁৱৰীৰ নিৰ্বাসন দি প্ৰেমিকৰে সৈতে কাজিৰঙাত মেলি থৈ আহিল। ৰাজ্যত নাৰীৰ অভাৱ নাছিল; কিন্তু বাস্তৱতে সেয়া নহয়, কিয়নো লিগিৰী শেৱালীৰ প্ৰতি কোৱৰ আসক্ত আছিল- সেয়ে তাইক নগা পৰ্বতত ৰাজমাওৰ পৰামৰ্শ থৈ অহা হ’ল। নগা পৰ্বতত নিৰ্বাসিত শেৱালীৰ যেতিয়া সলিল সমাধি হ’ল তেতিয়া নিৰুপায় বেদনাত জৰ্জৰিত সুন্দৰে যিটো বলিয়া প্ৰেমিকৰ আচৰণ দেখুৱালে সেইটো এজন স্বাভাৱিক মানুহৰে ঘট।

শেৱালী : জ্যোতিপ্ৰসাদ আগৰৱালাৰ ‘কাৰেঙৰ লিগিৰী’ নাটকত শেৱালী এক গুৰুত্বপূৰ্ণ চৰিত্ৰ। তাই এগৰাকী সহজ-সৰল আৰু আদৰ্শৱতী গাভৰু। তাইৰ চৰিত্ৰটোত

দেশপ্ৰেম, ত্যাগ আৰু উচ্চ আদৰ্শৰ বৈশিষ্ট্য ফুটি উঠিছে। শেৰালি ফুলৰ দৰেই সুকলম আৰু সুৰভিত, কিন্তু অনাদৃত।” “শেৰালিয়ে ভালদৰেই জানে তাইৰ স্থান আৰু মৰ্যাদা। সেয়ে আনে যিয়েই নকওঁক, পূৰ্ণিমাৰ জোনটো পাব নোৱাৰাৰ দৰেই তাই সুন্দৰ কোঁৱৰক কেতিয়াও আকাংক্ষা নকৰে। অৱশ্যে বাধাহীন মনৰ গতিৰ বাধা দিব নোৱাৰাৰ বাবেই তাই সুন্দৰ কোঁৱৰক ভাল পায়। সেয়ে কোঁৱৰে সোধোতে এই স্বাভাৱিকভাবেই ভালপোৱাৰ স্বীকাৰোক্তি দিছে। কিন্তু সুন্দৰ কোঁৱৰে সকলোতে পাক লগাইছে। ৰাজসিক অহমিকা প্ৰকাশ কৰি শেৰালিৰ ভাল পোৱাক তাচ্ছিল্য কৰিছে; আনফালে ৰাজমাও শাস্তি দিয়া শেৰালিক বিচাৰি হাহাকাৰো কৰিছে।

ৰাজমাও : ‘কাৰেঙৰ লিগিৰী’ নাটখন ৰাজমাও এটি উল্লেখযোগ্য চৰিত্ৰ। নাটকত ৰাজমাও পৰম্পৰাগত ৰক্ষণশীল চৰিত্ৰ। মাতৃৰ মমতাতকৈ আহোমসকলৰ দিনত তথাকথিত ৰাজমাওৰ চৰিত্ৰটো নাটকত চিত্ৰিত হৈছে। ৰাজমাও প্ৰভুত আৰু মান মৰ্যাদা তেওঁৰ বাবে আন সকলোতকৈ ওপৰত। নাটকখনত ৰাজমাও এটা বলিষ্ঠ চৰিত্ৰ। নায়ক-নায়িকাৰ জীৱনদ্বন্দ্ব আৰু নাটকীয় কাহিনী গতিশীলতাত ৰাজমাও উল্লেখযোগ্য ভূমিকা গ্ৰহণ কৰিছিল।

নাটকত কাঞ্চনমতী আৰু অনঙ্গকুমাৰৰ চৰিত্ৰ অতি উল্লেখযোগ্য লগতে ৰেৱতী, সেউজী শ্ৰেনী চৰিত্ৰৰ নিদৰ্শন। লিগিৰী ৰেৱতী ঈৰ্ষাকতৰা, সেউজী মৰমিয়াল স্বভাৱৰ। ৰন্ধুক, জুনুক, ভুনুক সহজ-সৰল জনজাতীয় চৰিত্ৰ। বনুৱা হাঁহিৰ সমল যোগাবলৈ সৃষ্ট এটি সৰু চৰিত্ৰ হলেও নাট্য কাহিনীৰ বিকাশত চৰিত্ৰটোৰ ভূমিকা নথকা নহয়।

নাটকীয় দ্বন্দ্ব বা সংঘাটঃ নাটকীয় দ্বন্দ্ব বা সংঘাতে এখন নাটক গতিশীলতা দান কৰে। ই নাটকৰ প্ৰাণ প্ৰবাহ। ড° প্ৰহ্লাদ কুমাৰ বৰুৱাদেৱে লিখিছেঃ ‘কাৰেঙৰ লিগিৰী নাটকৰ কাহিনী নিৰ্মিত হৈছে অনেক দ্বন্দ্বৰে। এই দ্বন্দ্ব ব্যক্তিৰ সৈতে ব্যক্তিৰ, ব্যক্তিৰ সৈতে সমাজৰ আদৰ্শৰ সৈতে সমাজ সৃষ্টি নীতিবোধৰ।’^{১৪}

সংঘাতেৰে নাট্যকাহিনীৰ সূত্ৰপাত। এই সংঘাত পুত্ৰ আৰু মাতৃৰ মাজৰ সংঘাত। এই সংঘাত প্ৰাচীন আৰু আধুনিক মূল্যবোধত বিশ্বাসী দুই প্ৰজন্মৰ মাজৰ সংঘাত। পৰম্পৰাগত প্ৰাচীন মূল্যবোধত বিশ্বাসী মাতৃৰ সৈতে ধেমালী মনৰ পুত্ৰৰ সংঘাতেই নাট্য কাহিনীৰ সংঘাটৰ বীজ ৰোপন কৰিছে। এই বীজ বা গৌজ হৈ গজালি মেলিল নাট্য কাহিনীত স্তৰে স্তৰে সংঘাতৰ ব্যাপ্তি ঘটাই গৈছে।

নাটখনত ব্যক্তিৰ লগত সামাজিক পৰম্পৰাবোধৰ প্ৰত্যক্ষ সংঘাত অত্যন্ত গুৰুত্ব পূৰ্ণৰূপে বিবেচিত হৈছে। শেৰালিয়ে সুন্দৰক ভাল পালেও আকাংশা নকৰা কথাটো সমাজে নুবুজে। শেৰালিৰ মুখত ‘সোনৰে পালেঙত অ মনেতৰা’ গীতটো শুনি সুন্দৰৰ লিগিৰা ৰপুৱাই শেৰালিৰ গোপন প্ৰেম ধৰা পেলোৱাই নহয়, আনৰ কাণতো পেলালে।

যিয়ে ভয়াবহ সংঘাতৰ ইংগিত বহন কৰিছে। ফলত সংঘাত জটিল ৰূপ ধাৰণ কৰিছে।

নাট্যৰীতি: দেশীয় আৰু পাশ্চাত্যৰ প্ৰভাৱ :

অসমীয়া নাট্য সাহিত্যত প্ৰায় সকলো দিশৰ পৰাই অভিনৱত্ব কঢ়িয়াই অনা নাট্যকাৰ গৰাকী হৈছে জ্যোতিপ্ৰসাদ আগৰৱালা। তেওঁ বিদেশত থকা কালছোৱাত বিভিন্ন নাট্যৰীতিৰ সৈতে পৰিচয় ঘটে। সেইবোৰৰ দ্বাৰা অনুপ্ৰাণিত হৈ নিজৰ নাট সমূহত তাৰ সফল প্ৰয়োগ কৰে। ড° প্ৰহ্লাদ কুমাৰ বৰুৱাৰ মতে- ‘কাৰেঙৰ লিগিৰী’ নাটক বিশ্ব বৰেণ্য বহু নাট্যকাৰৰ নাট্যদৰ্শৰ সংমিশ্ৰনৰ ফল। অৱশ্যে কাৰেঙৰ লিগিৰী নাটকত কোনো নাট্যকাৰেই পোনপটীয়া প্ৰভাৱৰ স্বাক্ষৰ নাই। অথচ, শ্বেইক্সপীয়েৰ, বাৰ্নাডশ্ব, হেনৰিক ইবচেন আদি বিশ্ববৰেন্য নাট্যকাৰসকলে জ্যোতিপ্ৰসাদক প্ৰভাৱান্বিত কৰাতকৈও অনুপ্ৰাণিত কৰিছে বুলি ক’ব লাগিব। সংক্ষেপতে ক’বলৈ গ’লে কাৰেঙৰ লিগিৰীত শ্বেইক্সপীয়েৰীয়ান ট্ৰেজেডি কৰ্মৰ ৰসানুভূতিৰ আবেদন, হেনৰিক ইবচেনৰ ৰৈগ্নবিক উদ্ভা বা প্ৰেৰণা আৰু লক্ষ্মীনাথ বেজবৰুৱাৰ ‘জয়মতী কুঁৱৰী’ নাটকৰ ৰোমাণ্টিক আবেদন এই তিনিওটাই মিশ্ৰিত ৰূপত আত্মপ্ৰকাশ কৰিছে।^{১৫}

‘কাৰেঙৰ লিগিৰী’ নাটত লক্ষ্মীনাথ বেজবৰুৱাৰ ‘জয়মতী কুঁৱৰী’ নাটৰ প্ৰভাৱ দেখা গৈছে। বিশেষকৈ নগা পাহাৰৰ দৃশ্যৰ সাদৃশ্য মন কৰিবলগীয়া। ৰোমাণ্টিক আবেগেৰে আচ্ছাদিত গদাপানি আৰু ডালিমীৰ কথোপকথন আৰু ৰন্ধুক, জুনুক, ভুনুকৰ সৈতে অনংগৰ কথোপকথন সমধৰ্মী।

নাটৰ মাজেদি প্ৰতিফলিত নাট্যকাৰৰ জীৱন দৰ্শন :

একোগৰাকী ব্যক্তিৰ দৰ্শন গঢ়লৈ উঠে ব্যক্তিগৰাকীৰ জীৱন আৰু জগত সম্পৰ্কীয় দৃষ্টিভংগীৰ সুদূৰ প্ৰসাৰিতা, গম্ভীৰতা, অন্তৰ্ভূত সূক্ষ্মতা আৰু বিজ্ঞান সন্মত চিন্তাধাৰাৰ ওপৰত নিৰ্ভৰ কৰে। সমকালৰ আধাৰত থিয় হৈ অতীতক বিচাৰ বিশ্লেষণ কৰি অতীতৰ সনাতন প্ৰমূল্যসমূহক বৰ্তমানৰ সমাজ জীৱনৰ উপযোগীকৈ ন-ৰূপ দিব পৰা বৈজ্ঞানিক মন আৰু মানসিকতা আছিল জ্যোতিপ্ৰসাদৰ। সেইদৰে বৰ্তমানৰ অশুভ দিশবোৰত প্ৰতিভূত কৰি দেশ-বিদেশৰ শূভ দিশবোৰক জনকল্যানৰ বাবেই গ্ৰহণ কৰাৰ পক্ষপাতী আছিল জ্যোতিপ্ৰসাদ। জ্যোতিপ্ৰসাদে বৰ্তমানক ভবিষ্যত গঢ়া আধাৰ ৰূপে গ্ৰহণ কৰিছিল। তেওঁৰ মতে বৰ্তমানক সুন্দৰ, মংগলময় আৰু কল্যানজনক ৰূপত গঢ়ি তুলিব নোৱাৰিলে সম্ভাৱনাময় ভবিষ্যতৰ কল্পনা কৰা মানেই অলীক কল্পনাৰ বাহিৰে আন একো নহয়। এনে দৃষ্টিভংগীৰ বাবেই তেওঁৰ সমগ্ৰ সৃষ্টিকৰ্মত প্ৰতিফলিত হৈছে ঐতিহ্য চেতনা, আধুনিকতা আৰু ভাবীকালৰ চিন্তাৰ ত্ৰিবেণী সংগম।^{১৬}

জ্যোতিপ্ৰসাদৰ দৰ্শন সম্পৰ্কে আলোচনা কৰাৰ আগেয়ে জ্যোতিপ্ৰসাদৰ চিন্তা চেতনা গঢ় লৈ উঠাৰ ভেঁতিটো সম্পৰ্কে অৱগত হ'ব লাগিব। এগৰাকী শক্তিশালী সামাজিক সংস্কৃতিক আৰু ৰাজনৈতিক ব্যক্তিত্বৰ অধিকাৰী হিচাপে এই দুটা প্ৰধান স্ৰোতত তেওঁৰ জীৱন ভাস্কৰ হৈ উঠিছিল। পাশ্চাত্য সংগীতজ্ঞ আগৰৱালাৰ কণ্ঠত অসমীয়া কীৰ্তন পুথিৰ সুৰৰ উজ্জ্বল কলমত কালজয়ী জন্ম হোৱাৰ যি গতি প্ৰক্ৰিয়া তাৰেই মূঠ স্বৰূপ হ'ল জ্যোতিপ্ৰসাদ। বৈচিত্ৰ্যময় আৰু বহুমাত্ৰিক ব্যক্তিত্ব।^৬

উপসংহাৰ :

“কাৰেঙৰ লিগিৰী” নাটকখন জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাট্যপ্ৰতিভাৰ এক জলন্ত নিদৰ্শন। ইতিহাস, সাহিত্য আৰু সামাজিক উৎকৃষ্ট সমন্বয় হিচাপে এই নাটকখন অসমীয়া নাট্যজগতত এক বিশেষ স্থান অধিকাৰ কৰিছে। নাটখনৰ ৰাজনৈতিক কূটচাল, মহিলা নিৰ্যাতন আৰু সমাজৰ নাৰীবাদী দৃষ্টিভংগীৰ প্ৰতিফলন ঘটাইছে। নাট্যৰ ভাষা গঠন আৰু নাটকীয় উৎকৰ্ষতেও শিল্পসাহিত্যৰ এক উন্নত স্তৰ স্পষ্টভাৱে প্ৰদৰ্শিত হৈছে।

শেষত কবই লাগিব যে নব্য চিন্তা চেতনা, বৈচিত্ৰ্যময় চৰিত্ৰ সৃষ্টি, মঞ্চ নিৰ্দেশনা, অনুসৰণ কৰি নিজস্ব ষ্টাইল সৃষ্টি কৰি নাটখনৰ প্ৰায় সকলো দিশতে অভিনৱত্বৰ সূচনা কৰা জ্যোতিপ্ৰসাদ আগৰৱালাৰ ‘কাৰেঙৰ লিগিৰী’ নিঃসন্দেহে শ্ৰেষ্ঠ সাহিত্য নাট্যালোচনা।

পাদটীকা :

১. কলিতা, মণিৰাম : নাট্যালোচনা, পৃষ্ঠাঃ ৯৫
২. আগৰৱালা, জ্যোতিপ্ৰসাদ : কাৰেঙৰ লিগিৰী, পৃষ্ঠাঃ ০৫
৩. কলিতা, মণিৰাম, নাট্যালোচনা(গল্প), পৃষ্ঠাঃ ১২৬
৪. বৰুৱা, প্ৰহ্লাদ কুমাৰ : জ্যোতি মণীষা, পৃষ্ঠাঃ ৩৭
৫. পূৰ্ব উল্লেখিত গ্ৰন্থ, পৃষ্ঠাঃ ৫৩
৬. বৰুৱা, প্ৰহ্লাদ কুমাৰ (সম্পাদক) অসমৰ সাহিত্য সভা পত্ৰিকা, সম্পাদকীয়

সহায়ক গ্ৰন্থ :

১. আগৰৱালা, জ্যোতিপ্ৰসাদ : কাৰেঙৰ লিগিৰী, গুৱাহাটী, অসম প্ৰকাশন পৰিষদ, ফেব্ৰুৱাৰী, ১৯৮৮
২. কলিতা, মণিৰাম (সম্পাদক) : নাট্যালোচনা, অলিম্পিয়া প্ৰকাশ, গুৱাহাটী-৩
৩. বৰুৱা, প্ৰহ্লাদ কুমাৰ : জ্যোতি মণীষা, ডিব্ৰুগড়, বনলতা, অক্টোবৰ, ২০০৩

আমগুৰি অঞ্চলৰ অন্তৰ্গত প্ৰাথমিক স্কুল সমূহত ইংৰাজী পঢ়োৱাৰ সমস্যাৰ বিষয়ে এটি অধ্যয়ন

পিউ বসাক

স্নাতক ষষ্ঠ সান্নাধ্যিক, শিক্ষা বিভাগ,
বিজনী মহাবিদ্যালয়, বিজনী

সংক্ষিপ্তসাৰঃ

আনুস্থানিক শিক্ষাৰ প্ৰথম স্তৰটোৱেই হৈছে প্ৰাথমিক শিক্ষা। এই শিক্ষা জীৱনৰ দ্বিতীয় স্তৰ অৰ্থাৎ বাল্যকালত প্ৰদান কৰা হয়। বৰ্তমান যিহেতু ইংৰাজী ভাষাটো আন্তৰ্জাতিক ভাষা হিচাপে ব্যৱহাৰ হৈছে গতিকে জীৱনৰ আৰম্ভণিৰ পৰাই ইংৰাজী ভাষাটো অধ্যয়ন কৰাটো প্ৰয়োজন হৈ পৰিছে। এই কথাটোৰ প্ৰতি লক্ষ্য ৰাখিয়েই বৰ্তমান সময়ত চৰকাৰেও ইংৰাজী ভাষাটো বাধ্যতামূলকভাৱে পাঠ্যক্ৰমত অন্তৰ্ভুক্ত কৰিছে। কিন্তু বহুতো বিদ্যালয়ত শিক্ষকৰ অভাৱ, প্ৰশিক্ষকৰ অভাৱ আদি বিভিন্ন সমস্যাৰ কাৰণে ইংৰাজী ভাষাটো বিশেষকৈ প্ৰাথমিক পৰ্যায়ত শিকোৱাৰ ক্ষেত্ৰত যথেষ্ট বাধাৰ সন্মুখীন হোৱা পৰিলক্ষিত হৈছে। এই দিশৰ প্ৰতি লক্ষ্য ৰাখিয়ে মোৰ অধ্যয়নৰ বিষয় হিচাপে ‘প্ৰাথমিক শিক্ষাত ইংৰাজী অধ্যয়নৰ সমস্যা’ক নিৰ্বাচন কৰা হৈছে। এই অধ্যয়নত আমগুৰি অঞ্চলৰ বিভিন্ন বিদ্যালয়ৰ পৰা তথ্য সংগ্ৰহ কৰি লেখাটোত সন্নিবিষ্ট কৰা হৈছে। অৰ্থাৎ মোৰ এই অধ্যয়ন প্ৰাথমিক তথ্যৰ ওপৰত প্ৰতিষ্ঠিত।

Keyword :

শিক্ষার্থী, প্ৰাথমিক, ইংৰাজী, শিক্ষা, সমস্যা।

(ক) আৰম্ভণী :

প্ৰাথমিক শিক্ষা হল দেশৰ সমগ্ৰ শিক্ষা ব্যৱস্থাটোৰ ভিতৰত গঢ়ি উঠা এটি অতি গুৰুত্বপূৰ্ণ পৰ্যায়। এই শিক্ষা হৈছে দেশৰ সৰ্বসাধাৰণ লোকৰ শিক্ষা। প্ৰাথমিক বিদ্যালয়ত

সাধাৰনতে ৬ৰ পৰা ১২ বছৰ বয়সৰ শিশুসকলে শিক্ষা গ্ৰহণ কৰে। যিটো আনুষ্ঠানিক শিক্ষাৰ প্ৰথম স্তৰ। প্ৰাথমিক শিক্ষাই মানুহৰ আৰ্থসামাজিক আৰু সাংস্কৃতিক জীৱন যাপনৰ সহায় কৰে। ভাৰতবৰ্ষই স্বাধীনতা লাভ কৰাৰ পূৰ্বে কুৰি শতিকাত গোপাল কৃষ্ণ গোখলে, তৃতীয় আৰু চতুৰ্থ দশকত মহাত্মা গান্ধিয়ে প্ৰাথমিক শিক্ষাৰ গুৰি ধৰিছিল।

শিক্ষা হ'ল এখন দেশৰ নাগৰিকৰ মৌলিক অধিকাৰ। ৬-১৪ বছৰৰ ভিতৰত সকলো শিশুৱে শিক্ষা লাভ কৰিবলৈ সক্ষম হয়। প্ৰাথমিক শিক্ষাই দেশৰ সকলো নাগৰিককে আত্মনিৰ্ভৰশীল কৰি গঢ়ি তুলে। প্ৰাথমিক বিদ্যালয়ত জনসাধাৰনে নিজৰ মাতৃভাষাত শিক্ষা আহৰণ কৰাৰ উপৰিও চৰকাৰে প্ৰাথমিক বিদ্যালয়বোৰত ইংৰাজী ভাষাটো বাধ্যতামূলক কৰি দিছে কিন্তু প্ৰাথমিক বিদ্যালয়বোৰত ইংৰাজী বিষয়ৰ বাবে উপযুক্ত শিক্ষকৰ অভাৱৰ কাৰনে আজি বৰ্তমান সময়তো ইংৰাজী বিষয়ৰ ক্ষেত্ৰত বহুতো সমস্যা দেখা দিছে। প্ৰাথমিক বিদ্যালয়বোৰত যদি নিম্নশ্ৰেণীৰ পৰাই ইংৰাজী বিষয় উপযুক্ত শিক্ষকে সঠিক ছাত্ৰ-ছাত্ৰী সকলক সঠিক প্ৰশিক্ষণ দিয়ে তেনেহলে মাধ্যমিক পৰ্যায়ত ইংৰাজী বিষয়ত ইমান সমস্যা নহব। প্ৰাথমিক পৰ্যায়টোত শিশুসকলৰ জীৱনৰ প্ৰস্তুতিৰ শিক্ষা আৰম্ভ হয়। এই শিক্ষাৰ পৰ্যায়টোক শিক্ষাৰ জখলাটোৰ আধাৰশিলা বুলি কোৱা হয়। প্ৰাথমিক শিক্ষাই অতি উচ্চ ধৰনৰ প্ৰাধান্যতা লাভ কৰিবলৈ সক্ষম হৈছে কাৰণ ইয়াৰ মাধ্যমত সাধাৰণ শ্ৰমিকৰ দক্ষতা বৃদ্ধি হোৱাৰ লগতে জাতীয় উৎপাদন বৃদ্ধি হয়।

প্ৰাথমিক বিদ্যালয়বোৰত দেখা যায় যে শিশুসকলৰ ইংৰাজী ভাষাটো কঠিন বুলি ভাবে আৰু ইংৰাজী বিষয়টো পাঠদান ভালকৈ নহয়, বহুতো সময়ত দেখা যায় ইংৰাজী বিষয়ৰ বাবে উপযুক্ত প্ৰশিক্ষণ প্ৰাপ্ত শিক্ষক নাথাকে কাৰণে শিশুসকলক ইংৰাজী বিষয়ৰ শ্ৰেণী খুব কম হয় আৰু উপযুক্ত শিক্ষা প্ৰদান কৰাত বাধা আহে। শ্ৰেনীকোঠাত ইংৰাজী বিষয়ৰ শ্ৰেণীৰ সময়ত ইংৰাজীত কথা নাপাতি মাতৃভাষাত কথা পাতে যাৰ ফলত শিশুসকলক ইংৰাজী বিষয়ৰ প্ৰতি আগ্ৰহ কমি যায়।

প্ৰাথমিক শিক্ষা শিক্ষাৰ্থীক ভৱিষ্যৎ সমাজৰ এজন স্বনিৰ্ভৰ আৰু দায়িত্ববান নাগৰিক হিচাপে গঢ়ি তোলে। বৰ্তমান সভ্যতা সমাজৰ কাম কৰিবলৈ হলে প্ৰত্যেক ব্যক্তিকেই প্ৰাথমিক শিক্ষা গ্ৰহণ কৰিব লাগিব। বিজ্ঞান আৰু প্ৰযুক্তিবিদ্যাৰ যুগত ব্যক্তিৰ উৎপাদনশীলতা বৃদ্ধিৰ বাবে ইংৰাজী ভাষাটো জনা অধিক প্ৰয়োজন যাতে তেওঁলোকে বেলেগ ৰাষ্ট্ৰত গৈ কোনো ধৰনৰ অসুবিধা নাপায় আৰু উচ্চশিক্ষা গ্ৰহণত বাধা নাহে।

ইয়াৰ পৰা বুজা যায় যে প্ৰাথমিক শিক্ষা গ্ৰহণ কৰাটো যিমানৈ বাধ্যতামূলক ঠিক একেদৰে প্ৰাথমিক বিদ্যালয়ত ইংৰাজী ভাষাৰ সমস্যাটো দূৰ কৰি সকলো শিশুৱে যাতে প্ৰাথমিক পৰ্যায়ৰ পৰা উপলব্ধ হব পাৰে ইয়াৰ প্ৰতি চৰকাৰে চকু দিব লাগে।

(খ) অধ্যয়নৰ প্ৰয়োজনীয়তা আৰু গুৰুত্ব :

ইংৰাজী এটা আন্তৰ্জাতিক ভাষা, যিটো ভৱিষ্যতত উচ্চশিক্ষা আৰু পেশাগত জীৱনত গুৰুত্বপূৰ্ণ ভূমিকা গ্ৰহণ কৰে। অধিকাংশ আধুনিক প্ৰযুক্তি, ইণ্টাৰনেট আৰু বৈজ্ঞানিক গৱেষণাৰ ভাষা হ'ল ইংৰাজী। শিশুসকলে সৰু কালৰ পৰা যদি ইংৰাজী ভাষাৰ লগত পৰিচয় হয় ভৱিষ্যতত শিশুসকলৰ সুবিধা হ'ব, বিভিন্ন দেশৰ মানুহৰ লগত যোগাযোগ আৰু সাংস্কৃতিক আদান প্ৰদানৰ বাবে সুবিধা হ'ব।

ইংৰাজী শিক্ষাৰ বহুত সমস্যা আছে উপযুক্ত শিক্ষকৰ অভাৱ, ছাত্ৰ-ছাত্ৰীৰ আগ্ৰহ কম। উপযুক্ত শিক্ষকৰ অভাৱৰ বাবে ছাত্ৰ-ছাত্ৰীৰ আগ্ৰহ কমি গৈছে আৰু শ্ৰেনীকোঠাত ইংৰাজী বিষয়ৰ ওপৰত সমস্যা আহি পৰিছে আৰু ছাত্ৰ-ছাত্ৰী ইংৰাজীত পৰিপক্ব হ'ব পৰা নাই আৰু ইংৰাজী বিষয়ৰ পৰীক্ষাতো নম্বৰ কমি আহিছে লগতে সেইসকল ছাত্ৰ-ছাত্ৰী উচ্চপৰ্যায়ত গৈ অসুবিধাত পৰিছে।

এই সমস্যা সমূহৰ প্ৰতি লক্ষ্য ৰাখি মোৰ অধ্যয়নৰ বিষয়বস্তু হিচাপে আমগুৰি অঞ্চলৰ অন্তৰ্গত প্ৰাথমিক বিদ্যালয়ত ইংৰাজী পঢ়োৱাৰ সমস্যা বিষয়টো অধ্যয়নৰ বাবে বাচি লোৱা হৈছে।

(গ) ক্ষেত্ৰ চিনাক্তকৰণ :

অসমৰ ভিতৰত বিজনী অঞ্চলটো আছে, বিজনী চিৰাং জিলাৰ বড়োলেণ্ড টেৰিটৰিয়েল কাউন্সিলৰ অধিনস্থ এখন চহৰ যিয়ে অসম ৰাজ্যৰ বড়োলেণ্ড টেৰিটৰিয়েল ৰিজিঅনৰ জিলাসমূহ নিয়ন্ত্ৰণ কৰে। বিজনী পূব দুৱাৰৰ অধিনত থকা দুৱাৰসমূহৰ ভিতৰত অন্যতম, বিজনী ১৭ শতিকাৰ আৰম্ভণীৰ পৰা ভূটান ৰাজ্যৰ অংশ আছিল। প্ৰশাসনিক উদ্দেশ্যত ভূটানাসকলে বিজনীক বিজনী আৰু চাপাণ্ডাৰিত বিভক্ত কৰিছিল।

বিজনী ব্ৰহ্মপুত্ৰ নদীৰ উত্তৰ পাৰত ২৬.৩১ উত্তৰ ৯০.৪০ পূৰ্বত অৱস্থিত। ইয়াৰ গড় উচ্চতা ৫৩ মিটাৰ (১৭৩ ফুট)। বিজনীৰ মূল নদীখন হৈছে দোলানী, যিটো আমগুৰি অঞ্চলৰ ভিতৰত প্ৰৱাহিত হৈছে যাৰ ওপৰত বৰ্তমান তিনিখন দলং আছে। তাৰ ভিতৰত আটাইতকৈ দীঘল বিজনী আমগুৰি আৰু কাৰাটিকাৰ মাজৰ দলংখন। চহৰখনৰ কাষে কাষে মানস নদীৰ দুটা ডাঙৰ উপনৈ। উত্তৰ অঞ্চল আৰু দক্ষিণ অঞ্চলৰ মাজত পথটো কাটি পেলোৱাৰ ফলত এখন উৰনীয়া সেতু আছে। ২০১১ চনৰ ভাৰতীয় লোকপিয়ল অনুসৰি বিজনীৰ জনসংখ্যা ১৩২৫৭ জন। পুৰুষৰ জনসংখ্যা ৬০.৪ আৰু মহিলা ৪৯.৬। বিজনীত অসমীয়া, বঙালী, বড়ো সকলো মানুহে একেলগে বসবাস কৰে।

বিজনী চহৰৰ অন্তৰ্গত আমগুৰি অঞ্চলৰ ওপৰত ভিত্তি কৰি কৰা হৈছে।

(ঘ) সীমাবদ্ধতা :

অধ্যয়নৰ স্থানটো চিৰাং জিলাৰ অন্তৰ্গত বিজনী আমগুৰী অঞ্চলৰ ছাত্ৰ-ছাত্ৰীসকলৰ মাজত সীমাবদ্ধ কৰা হৈছে।

(ঙ) উদ্দেশ্য :

এই অধ্যয়নৰ প্ৰধান উদ্দেশ্য হ'ল আমগুৰী অঞ্চলৰ প্ৰাথমিক বিদ্যালয় সমূহত ইংৰাজী শিকোৱাৰ ক্ষেত্ৰত দেখা দিয়া সমস্যাৰ বিষয়ে অধ্যয়ন কৰা।

(ক) পূৰ্ব অধ্যয়ন (Review of the Related Literature):

Irfan Fajrul Falah, Yanuarti Apsari, Rita Kusumah(October, 2023). English particularly in elementary school in Indonesia has been introduced and became one of the subject in the national curriculum structure. However the status of English is not compulsory, but as an additional or local content subject. That is school have the authority over whether to teach it or not. In addition, this policy cannot be separated from various consideration, for example, the availability of teachers who can teach English and also supporting facility that can be used so that the learning process can be maximized.

Learning English at primary schools under that curriculum merdeka emphasizes several important aspects of language, including aspects of listening, and speaking, reading, writing, speaking presenting and also supervising. In the implementation, learning English in the new curriculum is taught in two grades the first students must go through where first and fourth grades are two representation of two different categories where first 1, 2 and 3 are part of the lower class, meanwhile, 4, 5 and 6 are the upper class so they better prepared to take part in the learning process.

Teaching English at primary school is interesting. Teaching should handle if with care since the students have various characteristics and backgrounds. In the newly implemented curriculum, teaching English is no getting easier.

ক) পদ্ধতিঃ এই অধ্যয়নৰ বাবে প্ৰাথমিক তথ্য সংগ্ৰহ কৰিবলৈ প্ৰশ্নাৱলী পদ্ধতি ব্যৱহাৰ

কৰা হয়।

খ) তথ্যসমূহৰ উৎসঃ বৰ্তমান অধ্যয়নটো প্ৰাথমিক আৰু মাধ্যমিক দুয়োটা তথ্যৰ উপৰত ভিত্তি কৰা হৈছে।

প্ৰাথমিক তথ্যঃ বিজনী চহৰৰ প্ৰাথমিক বিদ্যালয়ৰ ছাত্ৰ-ছাত্ৰীৰ পৰা সংগ্ৰহ কৰা হয়।

মাধ্যমিক তথ্যঃ গৌন তথ্য, বিভিন্ন জাৰ্নেল, ইণ্টাৰনেট আদিৰ পৰা সংগ্ৰহ কৰা হয়।

গ) জনসংখ্যাঃ অধ্যয়নৰ জনসংখ্যা বিজনী চহৰ প্ৰাথমিক বিদ্যালয়ৰ ছাত্ৰ-ছাত্ৰী সকলক ধৰা হ'ল।

ঘ) নমুনাঃ এই অধ্যয়নত ৰেণ্ডম নমুনা সংগ্ৰহ পদ্ধতি ব্যৱহাৰ কৰি ৭০ জন ছাত্ৰ-ছাত্ৰীক নমুনা হিচাপে লোৱা হৈছে।

ঙ) সঁজুলিঃ তদন্তকাৰীয়ে নমুনাৰ পৰা তথ্য সংগ্ৰহ কৰিবলৈ স্বনিৰ্মিত প্ৰশ্নাৱলী ব্যৱহাৰ কৰিছিল।

তথ্যৰ বিশ্লেষণ আৰু বৰ্ণনা

(ক) প্ৰাথমিক শিক্ষাৰ কালছোৱাত শিশুসকলৰ মানসিক বিকাশ সফল হ'বলৈ আৰম্ভ হৈছে। সুপৰিকল্পিত ভাবে প্ৰাথমিক শিক্ষাৰ প্ৰয়োগ মানসিক বিকাশৰ লগত খাপ খুৱাই লবলগীয়া হয়।

এই অধ্যয়নৰ প্ৰাপ্ত তথ্যসমূহ তলত বিশ্লেষণ কৰা হ'ল।

১. বিদ্যালয়ত ইংৰাজী পাঠদানৰ বাবে উপযুক্ত শিক্ষক আছেনে ?

মুঠ নমুনা	হয়	নহয়
১০	৮	২

ওপৰৰ তালিকাৰ পৰা দেখা যায় যে ৮০% শিক্ষাৰ্থীয়ে বিদ্যালয়ত ইংৰাজী পাঠদানৰ বাবে উপযুক্ত শিক্ষক আছে বুলি কৈছে আৰু ২০% শিক্ষাৰ্থীয়ে বিদ্যালয়ত ইংৰাজী পাঠদানৰ বাবে উপযুক্ত শিক্ষক নাই বুলি কৈছে।

২. ছাত্ৰ-ছাত্ৰী সকলে ইংৰাজী বিষয়টো লৈ উপকৃত হৈছেনে ?

মুঠ নমুনা	হয়	নহয়
১০	৭	৩

ওপৰৰ তালিকাৰ পৰা দেখা যায় যে শিক্ষাৰ্থী সকলে ৭০% শিক্ষাৰ্থীয়ে ইংৰাজী বিষয়টো লৈ উপকৃত হৈছে আৰু ৩০% শিক্ষাৰ্থীয়ে ইংৰাজী বিষয়টো লৈ উপকৃত হোৱা নাই।

৩. শিক্ষকে ইংৰাজী বিষয়ৰ পাঠদান দিয়াৰ সময়ত শ্ৰেণী কোঠাত ইংৰাজী ভাষা প্ৰয়োগ কৰে নে?

মুঠ নমুনা	হয়	নহয়
১০	৬	৪

ওপৰৰ তালিকাৰ পৰা দেখা যায় যে ৬০% শিক্ষাৰ্থীয়ে শ্ৰেণীকোঠাত ইংৰাজী ভাষা প্ৰয়োগ কৰে আৰু ৪০% শিক্ষাৰ্থীয়ে শ্ৰেণীকোঠাত ইংৰাজী ভাষা প্ৰয়োগ নকৰে বুলি কৈছে।

৪. শিক্ষকে ইংৰাজী বিষয়ৰ গল্পসমূহ আৰু কবিতাসমূহ বহলাই বুজাই দিয়ে নে?

মুঠ নমুনা	হয়	নহয়
১০	৮	২

ওপৰৰ তালিকাৰ পৰা দেখা যায় যে ৮০% শিক্ষাৰ্থীয়ে হয় বুলি কৈছে আৰু ২০% শিক্ষাৰ্থীয়ে নহয় বুলি কৈছে।

৫. ছাত্ৰছাত্ৰী সকলক spoken english ৰ বাবে extra class লোৱা হয় নে?

মুঠ নমুনা	হয়	নহয়
১০	২	৮

ওপৰৰ তালিকাৰ পৰা শিক্ষাৰ্থী সকলৰ পৰা ২০% শিক্ষাৰ্থীয়ে Spoken English ৰ বাবে Extra class লোৱা হয় বুলি কৈছে আৰু ৮০% শিক্ষাৰ্থীয়ে Spoken English ৰ বাবে Extra class লোৱা নহয় বুলি কৈছে।

৬. ইংৰাজী বিষয়টো লৈ যদি কোনো অসুবিধা হয় তেনেহলে শিক্ষাকে অসুবিধাসমূহ বুজাই দিয়ে নে?

মুঠ নমুনা	হয়	নহয়
১০	৮	২

ওপৰৰ তালিকাৰ পৰা শিক্ষাৰ্থী সকলৰ পৰা ৮০% শিক্ষাৰ্থীয়ে হয় বুলি কৈছে আৰু ২০% শিক্ষাৰ্থীয়ে নহয় বুলি কৈছে।

৭. বিদ্যালয়ত শ্ৰেণীকোঠাবোৰত পাঠদানৰ বাবে উপযুক্ত সজুলি আছে নে?

মুঠ নমুনা	হয়	নহয়
১০	৬	৪

ওপৰৰ তালিকাৰ পৰা ৬০% শিক্ষাৰ্থীয়ে হয় বুলি কৈছে আৰু ৪০% শিক্ষাৰ্থীয়ে নহয় বুলি কৈছে।

৮. ছাত্ৰছাত্ৰী সকলক বিদ্যালয়ত অনুশাসন প্ৰদান কৰা হয় নে?

মুঠ নমুনা	হয়	নহয়
১০	৮	২

ওপৰৰ তালিকাৰ পৰা ৮০% শিক্ষাৰ্থীয়ে বিদ্যালয়ত অনুশাসন প্ৰদান কৰা হয় বুলি কৈছে আৰু ২০% শিক্ষাৰ্থীয়ে নহয় বুলি কৈছে।

৯. ছাত্ৰছাত্ৰী সকলক ইংৰাজী ব্যাকৰণ শিকোৱা হয় নে?

মুঠ নমুনা	হয়	নহয়
১০	৮	২

ওপৰৰ তালিকাৰ পৰা দেখা যায় যে ৮০% শিক্ষাৰ্থীয়ে ইংৰাজী ব্যাকৰণ শিকোৱা হয় বুলি কৈছে আৰু ২০% শিক্ষাৰ্থীয়ে নহয় বুলি কৈছে।

১০. ইংৰাজী ব্যাকৰণৰ ওপৰত ভাল অনুশীলন প্ৰদান কৰা হয় নে?

মুঠ নমুনা	হয়	নহয়
১০	৬	৪

ওপৰৰ তালিকাৰ পৰা দেখা যায় যে ৬০% শিক্ষাৰ্থীয়ে ইংৰাজী ব্যাকৰণৰ ওপৰত ভাল অনুশীলন প্ৰদান কৰা হয় আৰু ৪০% শিক্ষাৰ্থীয়ে নহয় বুলি কৈছে।

(খ) প্রাপ্ত তথ্যসমূহঃ

ওপৰৰ তালিকাৰ পৰা দেখা যায় যে—

১. বিদ্যালয়ত ইংৰাজী পাঠদানৰ বাবে উপযুক্ত শিক্ষক আছে বুলি অধিকাংশ ছাত্র-ছাত্রীয়ে কৈছে।
২. ছাত্র-ছাত্রী সকলে ইংৰাজী বিষয়টোলে উপকৃত হৈছে বুলি অধিকাংশ ছাত্র-ছাত্রী কৈছে।
৩. শিক্ষকে ইংৰাজী বিষয়ৰ পাঠদান দিয়াৰ সময়ত শ্ৰেণী কোঠাত ইংৰাজী ভাষা প্ৰয়োগ কৰে বুলি প্ৰায়ভাগ ছাত্রছাত্রীয়ে কৈছে।
৪. শিক্ষকে ইংৰাজী বিষয়ৰ গল্প সমূহ আৰু কবিতাসমূহ বহুলাই বুজাই দিয়ে বুলি ৮০% ছাত্রছাত্রীয়ে হয় বুলি কৈছে।
৫. প্ৰায় সংখ্যক ছাত্র-ছাত্রীয়ে Spoken English ৰ বাবে extra class লোৱা নহয় বুলি কৈছে।
৬. প্ৰায় সংখ্যক ছাত্র-ছাত্রীয়ে কৈছে ইংৰাজী বিষয়টো লৈ যদি কোনো অসুবিধা হয় তেনেহলে শিক্ষকে বুজাই দিয়ে।
৭. বিদ্যালয়ত শ্ৰেণী কোঠাবোৰত পাঠদানৰ বাবে উপযুক্ত সঁজুলি আছে বুলি ৬০% ছাত্র-ছাত্রীয়ে কৈছে আৰু ৪০% নহয় বুলি কৈছে।
৮. অধিকাংশ ছাত্র-ছাত্রী সকলে বিদ্যালয়ত অনুশাসন প্ৰদান কৰা হয় বুলি কৈছে।
৯. ছাত্র-ছাত্রী সকলক ইংৰাজী ব্যাকৰণ শিকোৱা হয় বুলি অধিকাংশ ছাত্র-ছাত্রীয়ে কৈছে।
১০. ইংৰাজী ব্যাকৰণৰ ওপৰত ভাল অনুশীলন প্ৰদান কৰা হয় বুলি ১০০ ভাগ ছাত্র-ছাত্রীৰ মাজত ৬০% ছাত্র-ছাত্রীয়ে কৈছে আৰু ৪০% ছাত্র-ছাত্রীয়ে নহয় বুলি কৈছে।

(গ) পৰামৰ্শ

১. বিদ্যালয়ত ইংৰাজী বিষয়ৰ লগতে অন্যান্য বিষয়ৰ বাবেও উপযুক্ত শিক্ষকৰ ব্যৱস্থা কৰিব লাগে। বিদ্যালয়ত উপযুক্ত শিক্ষকৰ ব্যৱস্থাতে ছাত্র-ছাত্রী সকলক শিক্ষা আহৰণ ক্ষমতা উন্নত কৰি তোলে।
২. ছাত্র-ছাত্রী সকলে ইংৰাজী বিষয়টো লৈ যাতে উপকৃত হয় তাৰ বাবে ইংৰাজী বিষয়টোক ছাত্র-ছাত্রী সকলৰ মাজত বহুলাই দিব লাগে।
৩. শিক্ষকে ইংৰাজী পাঠদান দিয়াৰ সময়ত শ্ৰেণী কোঠাত ইংৰাজী ভাষা প্ৰয়োগ কৰিব লাগে কাৰণ ছাত্র-ছাত্রী সকলে ইংৰাজী বিষয়টো অতি সোনকালে শিকিব পাৰে আৰু ইংৰাজী কথা কোৱাত পাৰদৰ্শী হব।
৪. শিক্ষকে ইংৰাজী বিষয়ৰ গল্পসমূহ আৰু কবিতাসমূহ ছাত্র-ছাত্রী সকলক বুজাই দিব লাগে কাৰণ ছাত্র-ছাত্রী সকলক ইংৰাজী গল্পসমূহ ভালদৰে বুজাই দিলে তেওঁলোকৰ

বাবে ইংৰাজী বিষয়টো সহজ হব।

৫. বিদ্যালয়ত ছাত্র-ছাত্রী সকলৰ বাবে Spoken English ৰ বাবে Extra class লব লাগে। কাৰণ তেওঁলোকৰ ইংৰাজী ভাষাৰ বুজাব ক্ষমতা হব আৰু ইংৰাজী কথাবোৰত উন্নত হব।
৬. ইংৰাজী বিষয়টোলে যদি কোনো অসুবিধা হয় তেনেহলে শিক্ষকে সেই অসুবিধাসমূহ সমাধান কৰিব লাগে।
৭. বিদ্যালয়ত পাঠদানৰ বাবে উপযুক্ত সঁজুলি থাকিব লাগে যাতে শিক্ষকে ছাত্র-ছাত্রী সকলক পাঠদান দিয়াত অসুবিধা নহয় আৰু উন্নত মাধ্যমৰে পাঠদান দিব পাৰে।
৮. বিদ্যালয়ত ছাত্র-ছাত্রীসকলক অনুশাসন প্ৰদান কৰিব লাগে যাতে বিদ্যালয়খন শৃংখলাবদ্ধ হৈ থাকে।
৯. বিদ্যালয়ত ইংৰাজী ব্যাকৰণ শিক্ষকো লাগে যাতে বিদ্যালয়ৰ ছাত্র ছাত্রী সকল উন্নত হয়।
১০. ইংৰাজী ব্যাকৰণৰ উপৰত ভাল অনুশীলন প্ৰদান কৰিব লাগে।

সামৰনি :

এই অধ্যয়নৰ পৰা দেখা গল যে প্ৰাথমিক শিক্ষা হৈছে ছাত্র-ছাত্রী জীৱনৰ এক গুৰুত্বপূৰ্ণ বিষয়। প্ৰাথমিক বিদ্যালয়ত ইংৰাজী বিষয়টো উন্নত কৰিলে ছাত্র-ছাত্রীৰ পিছত ইংৰাজী বিষয়টোক লৈ কোনো অসুবিধা নহয়। প্ৰাথমিক শিক্ষা শিক্ষার্থীক ভবিষ্যতত সমাজৰ এজন স্বনির্ভৰ আৰু দায়িত্ববান নাগৰিক হিচাপে গঢ়ি তোলে। বৰ্তমান সভ্যতা সমাজৰ কাম কৰিবলৈ হলে প্ৰত্যেক ব্যক্তিকেই প্ৰাথমিক শিক্ষা গ্ৰহণ কৰাটো যিমানৈ বাধ্যতামূলক ঠিক একেদৰে প্ৰাথমিক বিদ্যালয়ত ইংৰাজী ভাষাৰ সমস্যাটো দূৰ কৰি সকলো শিশুৱে যাতে প্ৰাথমিক পৰ্যায়ৰ পৰা ইংৰাজী ভাষা জানি জীৱনটো উপলব্ধ হব পাৰে ইয়াৰ প্ৰতি চৰকাৰে চকু দিব লাগে।

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জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাট্যকৃতি

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বিজ্ঞানী মহাবিদ্যালয়, বিজ্ঞানী

অৱতৰণিকা :

১৯০৩ চনৰ ১৭ জুন তাৰিখে ডিব্ৰুগড়ৰ তামোলবাৰী চাহ বাগিচাত জ্যোতিপ্ৰসাদ আগৰৱালাৰ জন্ম হয়।^১ তেওঁৰ পিতৃৰ নাম আছিল পৰমানন্দ আগৰৱালা আৰু মাতৃৰ নাম আছিল কিৰণময়ী আগৰৱালা। জ্যোতিপ্ৰসাদ আগৰৱালা এগৰাকী অসমীয়া কবি, নাট্যকাৰ, চলচ্চিত্ৰ নিৰ্মাতা আৰু স্বাধীনতা সংগ্ৰামী আছিল।^২ ডিব্ৰুগড় জৰ্জ হাইস্কুল আৰু ডিব্ৰুগড় চৰকাৰী হাইস্কুলৰ জৰিয়তে স্কুলীয়া শিক্ষাৰ আৰম্ভণি কৰে। তেওঁৰ দ্বাৰা ৰচিত প্ৰথম নাটক হ'ল 'শোণিত কুৰঁৰী' (১৯১৭)। ১৯২১ চনত তেজপুৰ হাইস্কুলৰ পৰা মেট্ৰিক পাছ কৰে। অসমীয়া সংস্কৃতিলৈ আগবঢ়োৱা অৱদানৰ বাবে তেখেতক “ৰূপকোঁৱৰ” বুলি কোৱা হয়। অসমীয়া নাট্য সাহিত্যত নখনকৈ নাটক ৰচনাৰ জৰিয়তে জ্যোতিপ্ৰসাদ আগৰৱালাই কিছুমান নতুন দিশৰ আগমন ঘটায়। ১৯৫১ চনৰ ১৭ জানুৱাৰী তাৰিখে তেজপুৰত শেষ নিশ্বাস ত্যাগ কৰে। ১৯৩৫ চনত তেখেতে অসমীয়া চলচ্চিত্ৰ 'জয়মতী' নিৰ্মান কৰিছিল।

বিষয় অধ্যয়নৰ গুৰুত্ব আৰু উদ্দেশ্য :

জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাটক অধ্যয়নৰ মূল উদ্দেশ্য হ'ল অসমীয়া আৰু সাহিত্য সংস্কৃতিৰ বিকাশত তেওঁৰ অৱদানৰ বিষয়ে জ্ঞান লাভ কৰা আৰু তেওঁৰ সৃষ্টিৰাজিৰ মাজেৰে সমাজক নতুন পথ দেখুৱা। তেওঁৰ নাটবোৰে সমাজক এক নতুন দৃষ্টিৰে চোৱাৰ লগতে জাতীয়তাবাদ আৰু সাংস্কৃতিক জাগৰণৰ বাৰ্তা বহন কৰে।

- i) **অসমীয়া সংস্কৃতিৰ বিকাশ :** জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাটক সমূহে সংস্কৃতি, লোক-কথা আৰু পৰম্পৰাক উপস্থাপন কৰে। তেওঁৰ নাটকবোৰে অসমীয়া সংস্কৃতিৰ বৈশিষ্ট্য সমূহ বুজি পোৱাত সহায় কৰে।
- ii) **ঐতিহাসিক আৰু সামাজিক চেতনা :** তেওঁৰ নাটকবোৰে ঐতিহাসিক ঘটনা আৰু সামাজিক সমস্যাৰ ওপৰত আলোকপাত কৰে, যাৰ ফলত ছাত্ৰ-ছাত্ৰীসকলে তেওঁলোকৰ সময়ৰ পৰিৱেশ বুজি পোৱাত সহায় কৰে।
- iii) **জাতীয়তাবাদ আৰু স্বাধীনতা সংগ্ৰাম :** জ্যোতিপ্ৰসাদ আগৰৱালা এগৰাকী স্বাধীনতা সংগ্ৰামী আছিল আৰু তেওঁৰ কামত জাতীয়তাবাদৰ প্ৰভাৱ দেখা যায়। তেওঁৰ নাটকবোৰে জাতীয়তাবাদ আৰু দেশ প্ৰেমৰ ভাৱ জগাই তোলে।
- iv) **চৰিত্ৰৰ সৃষ্টি আৰু সংলাপ :** তেওঁৰ নাটবোৰত সৃষ্টি কৰা চৰিত্ৰ আৰু সংলাপ সমূহ অতি শক্তিশালী। ছাত্ৰ-ছাত্ৰী সকলে তেওঁৰ নাটকৰ চৰিত্ৰবোৰৰ পৰা ভাল গুনবোৰ শিকিব পাৰি।
- v) **ভাষা আৰু শৈলীৰ অধ্যয়ন :** তেওঁৰ নাটকৰ ভাষা আৰু শৈলী অসমীয়া ভাষা আৰু সাহিত্যৰ বিকাশৰ বিষয়ে জানিব পাৰি।
- vi) **নতুন নাট্যকাৰসকলৰ বাবে অনুপ্ৰেৰণা :** তেওঁৰ নাটকবোৰ অধ্যয়ন কৰি, নতুন নাট্যকাৰ সকলে তেওঁলোকৰ সৃষ্টিশীলতা আৰু নাট্য লিখনিত অনুপ্ৰেৰণা লাভ কৰিব পাৰে।
- vii) **নাট্য সমালোচনা আৰু গৱেষণা :** তেওঁৰ নাটকবোৰৰ ওপৰত গৱেষণা কৰি আৰু সমালোচনা লিখি, অসমীয়া সাহিত্যৰ বিকাশ আৰু অধ্যয়নত এক নতুন দিশ দিব পাৰি।

জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাটক কেৱল ৰঙমুগুৰ উপাদানেই নহয়; ই এক সাহিত্যিক, সাংস্কৃতিক আৰু নৈতিক শিক্ষাৰ আধাৰ। সেয়ে তেওঁৰ নাটক অধ্যয়ন কৰাটো শিক্ষাৰ্থী আৰু নাট্যপ্ৰেমীৰ বাবে অতি গুৰুত্বপূৰ্ণ।

অধ্যয়নৰ পৰিসৰ :

জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাটক সমূহ অসমীয়া সাহিত্য তথা নাট্যচিন্তাৰ এক মূল্যবান অংশ। তেওঁৰ নাটক অধ্যয়নৰ পৰিসৰ বহু দিশৰ পৰা বিস্তৃত। জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাটক সমূহ কেৱল ৰসিকতাৰ উৎস নহয়, ই সমাজ, সংস্কৃতি, ৰাজনীতি আৰু দৰ্শনমূলক চিন্তাৰ জ্যোতিষ্ক। সেয়ে তেওঁৰ নাটক অধ্যয়ন কৰাটো কেৱল সাহিত্যিক লাভেই নহয়, ই এক গৱেষণাধৰ্মী অধ্যয়ন পথ।

অধ্যয়নৰ পদ্ধতি :

বৰ্ণনাত্মক আৰু বিশ্লেষণাত্মক পদ্ধতিৰে আলোচনা কৰা হ'ল।

সাহিত্যৰাজি :

তেওঁৰ দ্বাৰা ৰচিত গল্প- ৰূপহী, বগীতৰা, সোণতৰা, সোণটি, যুঁজাৰু, সতীৰ সোঁৱৰনি, সন্ধ্যা, শিলাকুটি, নীলা চৰাই আদি গল্প। তেওঁৰ দ্বাৰা ৰচিত উল্লেখযোগ্য কবিতা হ'ল- লুইতৰ পাৰৰ অগ্নি সুৰ, জ্যোতি ৰামায়ণ আদি কবিতা। উপন্যাস- আমাৰ গাওঁ। শিশু সাহিত্য- কম্পোৰ সপোন। চলচ্চিত্ৰ- জয়মতী, ইন্দ্ৰমালতী। গীত- জ্যোতি সংগীত; প্ৰায় তিনিশমান গীত ৰচনা কৰিছিল, অন্যান্য গ্ৰন্থ- জ্যোতিধাৰা, চন্দ্ৰকুমাৰ আগৰৱালা, Background of Assamese Architecture আদি। তেওঁৰ উল্লেখযোগ্য নাটক সমূহ হ'ল- শোণিত কুঁৱৰী (১৯২৫), কাৰেঙৰ লিগিৰী (১৯৩০), ৰূপালীম (১৯৩৮), নিমাতী কইনা, সোণপখিলী, লভিতা (১৯৩৮), খনিকৰ (১৯৭৭), কনকলতা, সুন্দৰ কোঁৱৰ আদি নাটক।

মূল বিষয়বস্তু :

শোণিত কুঁৱৰী নাটক : জ্যোতিপ্ৰসাদ আগৰৱালাই ৰচনা কৰা প্ৰথমখন নাটক হৈছে শোণিত কুঁৱৰী। এই নাটকখন ১৯১৭ চনত লিখি উলিয়াইছিল। ১৪ বছৰ বয়সতে এই নাটকখন ৰচনা কৰিছিল। এই নাটকখনৰ বিষয়বস্তু পৌৰানিক তথাপিও আধুনিক অসমীয়া নাটকৰ বাটকটীয়া বুলি কব লাগিব।

শোণিত কুঁৱৰী জ্যোতিপ্ৰসাদ আগৰৱালাৰ দ্বাৰা ৰচিত এখন অসমীয়া নাটক। এই নাটকখন শোণিতপুৰৰ বান ৰজাৰ জীয়ৰী উষা আৰু শ্ৰীকৃষ্ণৰ নাতি অনিৰুদ্ধৰ প্ৰেম কাহিনীৰ আধাৰিত। নাটকত উষা আৰু অনিৰুদ্ধৰ প্ৰেমৰ লগতে তেওঁলোকৰ প্ৰেমক লৈ ঘটা যুদ্ধৰ বৰ্ণনা কৰা হৈছে। নাটকখনত আধুনিক নাট্যশৈলীৰ ব্যৱহাৰ কৰা হৈছে।

নাটকখনৰ কাহিনী : শোণিতপুৰৰ বান ৰজাৰ জীয়ৰী আছিল ৰূপৱতী আৰু গুণৱতী। এদিনাখন সপোনত বান ৰজাৰ জীয়ৰী উষাই সপোনত এজন সুন্দৰ ডেকা লৰাক দেখি প্ৰেমত পৰিছিল। সপোনত দেখা অনুযায়ী ৰূপৰ বৰ্ণনা তাইৰ সখী চিত্ৰলেখাক কোৱাত ছবি আকি দেখেয়ে সেইজন হ'ল শ্ৰীকৃষ্ণৰ নাতি অনিৰুদ্ধ। অনিৰুদ্ধইও উষাৰ ৰূপৰ কথা শুনি তেওঁক ভাল পায়। উষাক বিচাৰি অনিৰুদ্ধই শোণিতপুৰলৈ আহে। আৰু অনিৰুদ্ধৰ প্ৰেম সফল হোৱাত চিত্ৰলেখাই সহায় কৰে। বান ৰজাই অনিৰুদ্ধক বন্দী কৰে আৰু তেওঁলোকৰ প্ৰেমত বাধাৰ সৃষ্টি হয়। পিছত শ্ৰীকৃষ্ণই নিজৰ নাতি অনিৰুদ্ধক উদ্ধাৰ কৰিবলৈ বানৰজাৰ সৈতে যুদ্ধ কৰে। এই যুদ্ধৰ নাম আছিল হৰিহৰৰ যুদ্ধ। এই যুদ্ধত বান ৰজা পৰাস্ত হয় আৰু অনিৰুদ্ধক মুক্তি দিয়ে। অবশেষত উষা আৰু অনিৰুদ্ধৰ মিলন ঘটে আৰু তেওঁলোকৰ প্ৰেম কাহিনী এক জয়ৰ মাজেৰে সমাপ্ত হয়।

নাটকখনৰ মূল বিষয় হ'ল প্ৰেম, যুদ্ধ আৰু মিলন। ইয়াৰ উপৰিও, ইয়াৰ জৰিয়তে

এক্য সাহস ত্যাগৰ প্ৰকাশ কৰিছে। শোণিত কুঁৱৰী মূলত পৌৰানিক আখ্যানমূলক ৰোমাণ্টিক নাটক।

কাৰেঙৰ লিগিৰী নাটক : জ্যোতিপ্ৰসাদ আগৰৱালাৰ দ্বাৰা ৰচিত নাটক সমূহৰ ভিতৰত শ্ৰেষ্ঠ নাটকখনেই হ'ল কাৰেঙৰ লিগিৰী। এই নাটকখন ৰোমাণ্টিক ধৰ্মী নাটক। তেখেতে ১৯২৫ চনত নাটকখনৰ লিখা আৰম্ভ কৰিলেও ইংলেণ্ডত থকা সময়তহে সম্পূৰ্ণ কৰিছে। কাৰেঙৰ লিগিৰী প্ৰথম প্ৰকাশ হয় ১৯৩৭ চনত। কাৰেঙৰ লিগিৰী পাঁচটা অংকত বিভক্ত এখনি পূৰ্ণাংগ নাটক। নাটকখনিতে মুঠতে ১৪ টা দৃশ্য আছে।

প্ৰেমক উপজীৱি হিচাপে লৈ কাৰেঙৰ লিগিৰীৰ কাহিনীভাগ আগবাঢ়িছে। প্ৰেমক কেন্দ্ৰ কৰি সৃষ্টি হোৱা কিছুমান সামাজিক আৰু মনস্তাত্ত্বিক সমস্যাৰ বিয়োগান্ত পৰিণতিত নাটকখনৰ সামৰণি পৰিছে।

সুন্দৰ কোঁৱৰ হৈছে বিবাহ উপযুক্ত বয়সৰ মধ্য যুগৰ অসমৰ এজন সুদৰ্শন ৰাজকোঁৱৰ লগতে অধ্যয়নশীল আৰু সংস্কাৰী মনৰ অধিকাৰী। সুদৰ্শন হৈছে সুন্দৰ কোঁৱৰৰ বন্ধু আৰু প্ৰয়োজনত বুদ্ধি ভৰসা দিওঁতা। সুন্দৰ কোঁৱৰৰ আলপৈচান ধৰিবৰ বাবে কাৰেঙত থকা লিগিৰী শেৱালী, ৰেবতী, আৰু সেউজীৰ ভিতৰত শেৱালী কোঁৱৰৰ অতিকৈ প্ৰিয়। শেৱালীৰ কেইগৰাকীমান সখীয়েক ৰন্ধুক, জুনুক, ঠুনুক। শেৱালীক সুন্দৰ কোঁৱৰৰ মাক ৰাজমাও পছন্দ নহয়, কিয়নো তাই এগৰাকী লিগিৰী ছোৱালী। তেওঁ অতি সোনকালে পুতেকৰ বিয়া ৰাজ্যৰ প্ৰধান মন্ত্ৰীৰ জীয়েক কাঞ্চনমতীৰ সৈতে পাতিব খোজে। আনফালে শেৱালী আৰু সুন্দৰ কোঁৱৰৰ প্ৰেম ইমানেই গভীৰ যে তেওঁলোকে যিকোনো বাধা নেওঁচি আজীৱন ইজনে-সিজনৰ হৈ থাকিবলৈ প্ৰতিশ্ৰুতিবদ্ধ হৈছিল। সুন্দৰ কোঁৱৰৰ আৰু শেৱালীয়ে স্বাৰ্থপৰৰ দৰে প্ৰেমৰ বৰ্হিপ্ৰকাশ ঘটোৱা নাছিল। বৰঞ্চ তেওঁলোকে সকলো সামাজিক বাধা নেওঁচি একেলগে থাকিবলৈ বিছাৰিছিল। এই যুঁজত ৰাজমাও জয়ী হৈছিল আৰু সুন্দৰ কোঁৱৰে স্ব ইচ্ছাৰ বিৰুদ্ধে কাঞ্চনমতীৰ সৈতে বিয়াত বহিছিল।

আনহাতে বিয়াৰ পিছত কাঞ্চনমতীয়ে ৰাজ্যৰে আন এজন মন্ত্ৰী পুত্ৰ অনংগৰামৰ সৈতে থকা গোপন প্ৰেমৰ কথা সুন্দৰ কোঁৱৰক অৱগত কৰাত ঘটনাই মোৰ সলায়। শেষত সুন্দৰ কোঁৱৰে কাঞ্চনমতীক সকলো সামাজিক ৰীতি-নীতি একাষৰীয়াকৈ থৈ শাৰিৰীক সম্পৰ্কতকৈ হৃদয়ৰ প্ৰেম যে উদ্ধৃত এই কথা প্ৰমাণ কৰিবৰ বাবে অনংগৰামৰ হাতত গতাই দিবলৈ সিদ্ধান্ত গ্ৰহণ কৰে। সুন্দৰ কোঁৱৰৰ এই বৈপ্লৱিক পদক্ষেপে কাঞ্চনমতী আৰু শেৱালীক দুটা অন্যতম ট্ৰেজিক চৰিত্ৰত পৰিণত কৰে। কাঞ্চনমতীয়ে ইয়াৰ পৰিণতিত বিহ খাই আত্মহত্যা কৰে আৰু শেৱালীয়ে ৰাজকুমাৰৰ প্ৰতি থকা হৃদয়ত পবিত্ৰ প্ৰেমৰ পাছতো কাৰেঙৰ লিগিৰীৰ পৰা ৰাজকুঁৱৰীলৈ ঘটা উত্তৰণ নিজ চকুৰে চাব নুখুজি পৰ্বতৰ

শিখৰ পৰা জপিয়াই আত্মহত্যা কৰে। চমুকৈ নাটকখনৰ কাহিনী এইখিনিয়েই।

ৰূপালীম : ৰূপালীম হ'ল জ্যোতিপ্ৰসাদ আগৰৱালাৰ দ্বাৰা ৰচিত তৃতীয় সম্পূৰ্ণ নাটক। ১৯৩৬ চনত ৰচিত এই নাটকখনিত সাতটাকৈ অংক আছে। ১৯৩৭ চনত এই নাটকখন প্ৰথমতে তেজপুৰৰ বান ৰংগমঞ্চত মঞ্চস্থ কৰা হয়।

ৰূপালীম নাটকৰ পৰিঘটনা সংঘটিত হৈছে দুই কাল্পনিক ৰাজ্য ৰুকমী আৰু প্ৰান্তৰ ভূমিখণ্ডত। ৰূপালীম ৰুকমী ৰাজ্যৰ অতি সুন্দৰী যুৱতী আৰু চফল ডেকা মায়াব তেওঁৰ পানিপ্ৰাৰ্থী। এক বাঘ চিকাৰলৈ হোৱা সংঘাতৰ ফলস্বৰূপে প্ৰাপ্ত দেশৰ ৰজা মনিমুখই ৰূপালীমক দেখা পায় আৰু বলপূৰ্বকভাৱে অপহৰণ কৰি লৈ যায়। ইপিনে মনিমুখৰ পৰাক্ৰমত ব্ৰহ্মসেন ৰুকমী ৰাজ্যৰ ৰজাই এই বিষয়ে অৱগত হৈও একো পদক্ষেপ নোলোৱাত তেওঁৰ ভনী তথা মনিমুখৰ বাকদত্তা ইতিভেনে শাসনৰ জৰী নিজৰ হাতত লৈ মনিমুখৰ ৰাজ্য আক্ৰমণ কৰে। মনিমুখৰ সেনাপতি ৰেনথিয়াডে সকলোকে পৰাস্ত কৰে আৰু ৰুকমী দেশৰ বহু ঘৰ-দুৱাৰ জ্বলাই দিবলৈ সেনা পঠিয়ায়। মনিমুখই ৰূপালীমক তাইৰ দেহা আত্মসমৰ্পন কৰিলে মায়াব আৰু জুনাফাক মুকলি কৰি দিম বুলি চৰ্ত ৰাখে আৰু ৰূপালীম মান্তি হয়। সেইমতে সকলোকে মুকলি কৰি দিয়া হয় আৰু ৰূপালীম মনিমুখৰ ওচৰলৈ যায়। কিন্তু ৰূপালীমৰ সততাত মুখ হৈ তাইৰ দেহ স্পৰ্শ নকৰে। ৰূপালীম ৰুকমী ৰাজ্যলৈ ঘূৰি যোৱাৰ পিছত সকলোৱে তাইক অসতী বুলি ঘৃণা কৰে আৰু ৰাজকুমাৰী ইতিভেনে ইয়া পৰায়ণ হৈ ৰূপালীমক হত্যা কৰে।

নিমাতী কইনা : আগৰৱালাৰ দ্বাৰা ৰচিত এখনি লিৰিকধৰ্মী কাব্য নাট। ১৯৩৬ চনত তেওঁ এই নাটখনি ৰচনা কৰিছিল।

ৰতনপুৰৰ অপূৰ্ব সুন্দৰী নিমাতী ৰাজকুঁৱৰীৰ মুখৰ পৰা এযাৰ মাত উলিয়াবলৈ বিভিন্নজনে চলোৱা আপ্ৰান চেষ্টাৰ এটি ৰসাল কাহিনীৰে নাট্যকাৰ আগৰৱালাই নাটকখনি ইয়াক অভিনয় সৌন্দৰ্য প্ৰদান কৰিছে।

নাটখনিৰ শেষত কঙাল, ভিক্ৰম, বীন বৈৰাগীৰূপী কোঁৱৰে নিমাতীৰ মাত উলিয়াবলৈ সক্ষম হয়। ৰূপ নহয়, বিজ্ঞান নহয়, পণ্ডিত্য নহয় অৱহেলিত আৰু অনাদৃত শিল্পীয়েহে নাটখনিত নিমাতীৰ মাত ফুটাব পাৰে। এনেদৰে পাণ্ডিত্যৰ গৰ্ব, ধনৰ গৰ্ব, ৰূপৰ ভেম আদি বিভিন্ন দিশৰ ভূৱা অস্তিত্ব নাট্যকাৰে নাটকখনত উপস্থাপন কৰিছে।

সোণপখিলী : নাটকখনৰ কেন্দ্ৰীয় চৰিত্ৰ হৈছে সুমন নামৰ এটি কিশোৰ। 'সুমন' এটি সৃষ্টিশীল, সপোন বিলাসী আৰু প্ৰকৃতিপ্ৰেমী ল'ৰা। তেওঁ এদিনাখন এটি সোনৱালী পাখি থকা অদ্ভুত পখিলী দেখিবলৈ পায়। এই সোনপখিলী তেওঁৰ বাবে অলৌখিক এক সপোনৰ দৰে। সুমনৰ মনত এতি তীব্ৰ ইচ্ছা জন্মে পখিলীটোক ধৰি নিজৰ সংগী বনাব, নিজৰ জগতত ৰাখিব।

কিন্তু আপোনবোৰ সদায় বাস্তৱৰ লগত মিল নাখায়। সুমনে চেষ্টা কৰে, কিন্তু পখিলীটো কেতিয়াও বন্দী হ'ব নোখোজে।

লভিতা : লভিতা ৰূপকোঁৱৰৰ ৰচিত চতুৰ্থখন সম্পূৰ্ণ নাট। ই এখন সামাজিক নাটক। ১৯৪৭ চনত ৰচিত এই নাটকখনত অসমৰ জনসাধাৰণৰ ওপৰত বিয়াল্লিছ চনৰ বিপ্লৱ আৰু অসমৰ ওপৰেদি বৈ যোৱা দ্বিতীয় মহাসমৰৰ টোৱে কেনেদৰে প্ৰতিক্ৰিয়া কৰিছিল তাৰ এক চিত্ৰ ৰূপায়ন কৰা হৈছে। ১৯৪৮ চনত প্ৰথম বাৰৰ বাবে প্ৰকাশিত হোৱা এই নাটখন পাঁচটা অংকত বিভক্ত।

লভিতা আছিল ফুলগুৰি ধামৰ এখন সৰু গাঁওৰ এটি সৰল, সাহসী আৰু চিন্তাশীল ছোৱালী। তেওঁৰ পিতৃ বাণেশ্বৰ বৰুৱা আছিল এজন সৎ মানুহ। সেই সময় আছিল দ্বিতীয় বিশ্বযুদ্ধৰ জাপানৰ বিমানবোৰ ভাৰতৰ ওপৰত বোমা মৰাৰ ভয়াবহ দিন।

এদিন জাপানী বিমান বোমাৰ আক্ৰমণত লভিতাৰ ঘৰ উৰুৱাই লৈ যায় আৰু তেওঁৰ পিতৃ সেই আক্ৰমণত প্ৰাণ হেৰুৱায়। নিজৰ সকলো হেৰুৱাই, লভিতা অকলে হৈ পৰে। আশ্ৰয় বিচাৰি তেওঁ গাওঁৰ এজন ধনাঢ্য মৌজাদাৰৰ ঘৰলৈ যায়। কিন্তু তাত তাই লাঞ্ছনা আৰু অপমানৰ সন্মুখীন হ'ব লগা হয়। এজন আৰক্ষীয়ে সেই সময়ত তেওঁৰ প্ৰাণ ৰক্ষা কৰে।

নিজা গাওঁ এৰি চৰালৈ যাত্ৰা কৰে লভিতা। বহু দুখ-কষ্টৰ মাজেৰে তেওঁ এজন বৃদ্ধ মুছলমান ইলাহীৰ ওচৰলৈ যায়, যিয়ে ধৰ্মৰ সীমা ভাঙি তেওঁৰ যত্ন লয়। ইলাহীৰ পবিত্ৰ মনৰ সহানুভূতিত লভিতাই পুণৰ জীৱন পায়। ইয়াৰ পৰা তেওঁ জীৱন আৰু সমাজক সম্পূৰ্ণভাৱে নতুন ৰূপত চাবলৈ শিকে। এদিন ব্ৰিটিছ সেনাৰ চিকিৎসালয়ত এখন সেৱিকা হিচাপে কাম আৰম্ভ কৰে। সেয়া যুদ্ধৰ বিভীষিকাৰে পূৰ্ণ। আহত সৈনিক কান্দা চিঞৰ, মৃত্যু এই সকলো দেখা-দেখি তেওঁৰ হৃদয়ত এক গম্ভীৰ পৰিৱৰ্তন আহে। দেশবাসীৰ দুখ দেখিলে তেওঁৰ হিয়া গলি যায়।

এই সময়তে তেওঁ আজাদ হিন্দ ফৌজৰ কথা শুনে। লভিতাই ভাৱে নিজৰ জীৱনক যদি কোনো মহান কাৰণত উৎসৰ্গা কৰিব পাৰি, তেনেহলে পিতৃৰ আত্মাৰ শান্তি হ'ব। তেওঁ সাহসেৰে দেশৰ বাবে যুদ্ধ কৰিবলৈ আগবঢ়ায় আৰু আজাদ হিন্দ ফৌজত যোগ দিয়ে।

কিন্তু যুদ্ধ এটা সহজ পথ নহয়। শত্ৰু বাহিনীৰ মুখামুখি হৈ, বন্দুকৰ সন্মুখত থিয় হৈ লভিতাই আত্মাৰ ছিঙা আবেগৰ মাত দিয়ে- মই এজনী ছোৱালী, দেশৰ বাবে মই প্ৰাণ দিব পাৰোঁ, মাথো গোলামি মৰ্যাদাৰ সতে বাচি থাকিব নোৱাৰোঁ।

এজাক গুলীৰ লগে লগে লভিতা মাটিত পৰে, কিন্তু তেওঁৰ আত্মত্যাগেই স্বাধীনতাৰ জুই জ্বলাই দিয়ে।

জ্যোতি প্রসাদ আগৰৱালাৰ নাটকৰ বৈশিষ্ট্য :

- i) বিস্তৃত মঞ্চ নিৰ্দেশনাত জ্যোতিপ্ৰসাদ আগৰৱালাৰ বৈশিষ্ট্য অন্যতম। এই ক্ষেত্ৰত জ্যোতিপ্ৰসাদে ইংৰাজ নাট্যকাৰ বাৰ্ণাডম্ব আৰ্হি গ্ৰহণ কৰা যেন ধাৰণা হয়। বাৰ্ণাডম্বই তেওঁ নাটকৰ প্ৰতিটো দৃশ্যতে পুংখানুপুংখভাৱে মঞ্চ নিৰ্দেশনা দি থৈ গৈছে। এই নিৰ্দেশনাই নাটকত পৰিৱেশ সৃষ্টি সহজ কৰি তোলে। জ্যোতিপ্ৰসাদৰ নাটকত প্ৰতিটো দৃশ্যতে এনে নিৰ্দেশনা পোৱা যায়। উদাহৰণস্বৰূপে- শোণিত কুৰঁৰী নাটকৰ প্ৰথম দৃশ্যতো আঙুলিয়াব পাৰি- বানৰ নগৰ ৰাজ কাৰেঙৰ ভিতৰত উষা সখীসকলৰ সৈতে ঘূৰি-ফুৰিছে আৰু সখীয়েক অকলে নাচি নাচি গীত গাইছে। উষাই ফুল ছিঙিছে, আৰু মাজে মাজে এবাৰ দুবাৰ গীতো গাইছে। লাহে লাহে সন্ধিয়া আহিছে। এনে নিৰ্দেশনাৰ পৰিৱেশ সন্দৰ্ভত এটা স্পষ্ট ধাৰণা প্ৰকাশ কৰে।
- ii) জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাটকত পাশ্চাত্যৰ প্ৰভাৱ পৰিছে।
- iii) জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাটকৰ আন এটি উল্লেখযোগ্য বৈশিষ্ট্য হ'ল নাৰী চৰিত্ৰৰ প্ৰাধান্য। উদাহৰণ স্বৰূপে শোণিত কুৰঁৰীৰ উষা আৰু চিত্ৰলেখা, কাৰেঙৰ লিগিৰীৰ শেৱালী আৰু ৰূপালীমৰ ইটিভেন আৰু লভিতাত লভিতা আদি নাৰী চৰিত্ৰই প্ৰাধান্য লাভ কৰিছে।
- iv) জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাটকত প্ৰেমে এক বিশেষ স্থান লাভ কৰিছে। প্ৰায় আটাইকেইখন নাটকতে প্ৰেমক কেন্দ্ৰ কৰিয়ে কাহিনী ভাগৰ সূত্ৰপাত হৈছে। অৱশ্যে এই প্ৰেম কেতিয়াবা শুভদায়ক কেতিয়াবা বিবাদাত্মক। তেওঁৰ শোণিত কুৰঁৰী নায়ক-নায়িকাত প্ৰেমে সফলতা লাভ কৰিছে, কিন্তু বাকী কেইখনত ব্যৰ্থ হৈছে।
- v) জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাটকৰ আন এটা উল্লেখযোগ্য বৈশিষ্ট্য হৈছে গীতৰ প্ৰাধান্য। সামগ্ৰিকভাৱে তেওঁ নাটকত প্ৰায় আঢ়ৈকুৰি গীত সন্নিবিষ্ট হৈছে আৰু এইবোৰে সৰহভাগে নাটকৰ অন্তৰংগ পৰিৱেশৰ সৈতে সংক্ষিপ্ত।

উপসংহাৰ :

জ্যোতিপ্ৰসাদ আগৰৱালাৰ নাট্য সাহিত্য অসমীয়া নাটকৰ ইতিহাসত এক নতুন যুগৰ সূচনা কৰে। তেওঁৰ নাটক সমূহৰ জৰিয়তে কেৱল বিনোদন নহয়, সমাজ সচেতনতা, দেশপ্ৰেম, নাৰী-স্বাধীনতা আৰু সামাজিক ন্যায়ৰ প্ৰৱল বাণী প্ৰকাশ পাইছে। তেওঁ নাটকৰ জৰিয়তে সমাজৰ কু-সংস্কাৰ, ধৰ্মীয় ভেদাভেদৰ বিৰুদ্ধে মাত দিয়ে।

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বিদ্যাসাগরের আলোকে নারীভাবনা

উজ্জ্বল আর্ঘ্য

স্নাতক পঞ্চম যান্মাসিক, বাংলা বিভাগ
বিজনী মহাবিদ্যালয়, বিজনী

মাইকেল মধুসূদন দত্ত ঈশ্বরচন্দ্র বিদ্যাসাগরের সম্পর্কে বলেছেন—

“বিদ্যার সাগর তুমি বিখ্যাত ভারতে।

করনার সিদ্ধি তুমি, সেই জানে মনে

দীন যে, দীনের বন্ধু।— উজ্জ্বল জগতে

হেমাদ্রির হেম-কান্তি অল্লান কিরণে।” (১)

উনবিংশ শতকের বাংলা ও ভারতবর্ষ যখন কুসংস্কার, জাতিভেদ আর অন্ধবিশ্বাসের অন্ধকারে ডুবেছিল, ঠিক তখনই এক আলোর মতো আবির্ভূত হন পণ্ডিত ঈশ্বরচন্দ্র বিদ্যাসাগর। নবজাগরণের যে দীপশিখা রাজা রামমোহন রায় প্রজ্জ্বলিত করেছিলেন, বিদ্যাসাগর সেই আলোকে আরও উজ্জ্বল করে তোলেন। সমাজে তিনি শুধু একজন সংস্কারকই নন—তিনি ছিলেন পরিবর্তনের প্রাণস্পন্দন। হিংসা আর অসচেতনতার বেড়ালালে আবদ্ধ সমাজকে মানবতা, যুক্তি ও শিক্ষার পথে ফিরিয়ে আনতে তিনি নিরলস পরিশ্রম করেন। বিশেষত নারী সম্পর্কে তাঁর ভাবনা ছিল দূরদর্শী, মানবিক ও প্রগতিশীল। তিনি বিশ্বাস করতেন— একটি জাতির অগ্রগতি তখনই সম্ভব, যখন সেই জাতির নারীরা শিক্ষার আলোয় উন্নত হবে। এই বিশ্বাস থেকেই তিনি নারী শিক্ষার প্রসার, বিধবা বিবাহ প্রবর্তন এবং নারী-সম্মানের সুরক্ষায় দৃঢ় অবস্থান নেন। সমাজ সংস্কার থেকে শুরু করে শিক্ষাব্যবস্থার উন্নয়ন, সাহিত্য-সংস্কৃতির বিকাশ—প্রতিটি ক্ষেত্রেই তাঁর আবদান বাংলা নবজাগরণকে প্রাণচঞ্চল, গতিশীল ও নতুন ভাবনায় সমৃদ্ধ করে তোলে।

উনবিংশ শতকের বাংলায় নারীর জীবনযাত্রা ছিল অত্যন্ত বেদনাদায়ক, সীমাবদ্ধ

এবং নানা সামাজিক শৃঙ্খলে আবদ্ধ। সমাজের গোড়ামী, অন্ধবিশ্বাস, কঠোর ধর্মীয় বিধিনিষেধ এবং পুরুষতান্ত্রিক মানসিকতার কারণে নারীরা নিজেদের অস্তিত্ব, অধিকার ও স্বাধীনতার প্রায় পুরোপুরি হারিয়ে ফেলেছিল। জন্মের পর থেকেই তারা নানা অবিচার, অবহেলা ও বৈষম্যের মধ্যে বেড়ে উঠত। সেই সময়ের অধিকাংশ পরিবারের ধারণা ছিল যে— মেয়েদের শিক্ষার প্রয়োজন নেই; এবং শিক্ষা যেন নারীর জন্য অশুভ ও অকল্যাণকর। ফলে মেয়েদের শৈশব কাটত অন্ধকার ঘরে, রান্নাঘরের কাজ, ঘরোয়া দায়িত্ব এবং পর্দা প্রথার মধ্যে সীমাবদ্ধ থেকে। খেলাধুলা, স্বাধীনভাবে বেড়ে উঠা, বা ব্যক্তিত্ব গঠনের মতো প্রাথমিক অধিকারের সুযোগ তারা পেত না। বাল্যবিবাহ তখন ছিল সমাজের এক সাধারণ রীতি। মাত্র আট-নয় বছর বয়সেই কিশোরীরা শৈশব হারিয়ে বিবাহিত জীবনে প্রবেশ করত। এই অল্প বয়সেই তাদের কাঁধে এসে পড়ত সংসারের দায়িত্ব, যা তাদের মানসিক ও শারীরিক জীবনে গভীর প্রভাব ফেলত। আরও ভয়াবহ পরিস্থিতি তৈরি হতো স্বামীর অকালমৃত্যুর পর— কারণ তখনকার সমাজে বিধবা হওয়া ছিল জীবনের সবচেয়ে বড় অভিশাপ। অল্পবয়সী বিধবাদের সমাজ দেখত অশুভ ছায়া হিসেবে। তাদের সারাজীবন সাদা পোশাক পরে থাকতে হতো, কখনোই কোনো উৎসব-আনন্দে অংশগ্রহণ করতে দেওয়া হতো না। পুনর্বিবাহ তো দূরের কথা— তাদের মৌলিক মানবিক স্বাধীনতাও ছিল কঠোরভাবে বঞ্চিত। অনেক বিধবাকে পরিবার ও সমাজের অবহেলায়, অপমান আর অনাহারে ধীরে ধীরে মৃত্যুর দিকে ঠেলে দিত। তাদের জীবন ছিল এক অসুখীন কারাগার, যেখানে আনন্দ, শিক্ষা, অধিকার কিংবা মর্যাদা-কিছুই ছিল না। এমন অন্ধকার সময়েই ঈশ্বরচন্দ্র বিদ্যাসাগরের আগমন ঘটে। তিনি উপলব্ধি করেন যেনারীর উন্নতি ছাড়া সমাজের উন্নতি অসম্ভব। মানবিক মন, প্রবল যুক্তিবাদী চিন্তা এবং অদম্য সাহস নিয়ে তিনি নারীদের দুর্বিষহ অবস্থার বিরুদ্ধে সংগ্রাম শুরু করেন। শিক্ষা, বিবাহ, সামাজিক মর্যাদা—প্রতিটি ক্ষেত্রেই তিনি নারীর জন্য নতুন পথ তৈরি করেন।

বিদ্যাসাগরের নারীর জন্য প্রধান অবদানগুলোকে নিম্নলিখিতভাবে চিহ্নিত করা যায়—

- ◆ নারী শিক্ষার প্রসার
- ◆ বাল্যবিবাহ রোধে উদ্যোগ
- ◆ বিধবা পুনর্বিবাহের প্রচলন
- ◆ বহুবিবাহ প্রথার সমালোচনা

নারী শিক্ষার প্রসার :

পণ্ডিত ঈশ্বরচন্দ্র বিদ্যাসাগর উপলব্ধি করেছিলেন যে শুধু পুরুষদের শিক্ষার মাধ্যমে

সমাজের প্রকৃত অগ্রগতি সম্ভব নয়। সামাজিক কল্যাণ ও উন্নতির জন্য ছেলেদের পাশাপাশি মেয়েদের শিক্ষাও সমানভাবে প্রয়োজন। তিনি মনে করতেন, নারী শিক্ষার প্রসার ঘটলে সমাজের কুসংস্কার, গোড়ামি ও অজ্ঞতা অনেকটাই দূর হবে। বিদ্যাসাগর নারী শিক্ষার প্রশ্নে অকুতোভয় ভূমিকা পালন করেছিলেন। সমাজের বিরোধিতা, নিন্দা ও বাধা সত্ত্বেও তিনি নারীদের শিক্ষার দ্বার উন্মুক্ত করেন। তাঁর উদ্যোগে নারী শিক্ষা বিস্তারের নতুন পরিবেশ তৈরি হয় এবং সমাজ একটি আলোকিত দিশা পায়। বিদ্যাসাগরের এই অবদান প্রসঙ্গে রবীন্দ্রনাথ ঠাকুর বলেছিলেন—

“এই বিদ্যা সম্মিলনের ভার নিয়েছিলেন এমন এক ব্যক্তি যার বাইরের ব্যবহার ও বেশভূষা প্রাচীন কিন্তু তাঁর অন্তর চরিত্র নবীন। স্বদেশের পরিচ্ছদ গ্রহণ করে তিনি বিদেশের বিদ্যাকে আতিথেয় বরণ করতে পেরেছিলেন সেইটেই বড়ো রমণীয় হয়েছিল। ... তিনি নবীন ছিলেন এবং চিরচৈবনের অভিশেক লাভ করে বলশালী হয়েছিলেন। তাঁর এই নবীনতাই আমার কাছে সবচেয়ে পূজনীয়। কারণ তিনি আমাদের দেশে বলবার পথ প্রস্তুত করে গেছেন।” (২)

নারী শিক্ষার প্রসারে ঈশ্বরচন্দ্র বিদ্যাসাগরের আবদান যে কয়েকটি ক্ষেত্রে বিশেষভাবে লক্ষণীয়, সেগুলি হল—

১. বেথুন স্কুল প্রতিষ্ঠায় সহযোগিতা

১৮৫১ খ্রিষ্টাব্দে বেথুন সাহেব ছোট লাট হিসেবে ভারতে আসার পর থেকেই বিদ্যাসাগর তাঁর ঘনিষ্ঠ সহযোগী হিসেবে কাজ করেন। নারী শিক্ষার প্রসারে দু'জনের মতাদর্শ মিলেছিল। তাদের যৌথ উদ্যোগে কলকাতায় প্রতিষ্ঠিত হয় ‘কলকাতা বালিকা বিদ্যালয়’, যা পরবর্তী কালে বেথুন সাহেবের নামানুসারে ‘বেথুন বালিকা বিদ্যালয়’ নামে পরিচিতি লাভ করে। এটি ছিল বাংলার প্রথম সরকারি উদ্যোগে গঠিত বালিকা বিদ্যালয়, যা নারী শিক্ষার ইতিহাসে এক মাইলফলক।

২. অন্যান্য বালিকা বিদ্যালয় স্থাপন :

কলকাতার বাইরে বিভিন্ন গ্রাম ঘুরে বিদ্যাসাগর ও বেথুন সাহেব গ্রামবাসীদের উৎসাহিত করেন। যেখানে বালিকা বিদ্যালয় স্থাপনের জন্য জমি দেওয়া হবে, সেখানে বিদ্যালয় প্রতিষ্ঠার অঙ্গীকার করেন তাঁরা। তাদের প্রচেষ্টায় ৩৫টি বালিকা বিদ্যালয় স্থাপিত হয় এবং প্রায় ৩৪০০ জন ছাত্রী সেখানে শিক্ষালাভের সুযোগ পায়। এসব বিদ্যালয় পরিচালনার জন্য বিদ্যাসাগর নিজের ব্যক্তিগত সম্পত্তির অনেকটাই ব্যয় করেন এবং ঋণের বোঝাও কাঁধে নেন।

৩. নারী শিক্ষা ভান্ডার গঠনঃ

বিদ্যাসাগর আশা করেছিলেন যে তাঁর প্রতিষ্ঠিত বিদ্যালয়গুলি সরকারের আর্থিক সহায়তা পাবে। কিন্তু সরকার সাহায্য করতে অস্বীকৃতি জানালে বিদ্যালয়গুলির আর্থিক সংকট দেখা দেয়। এই সমস্যা মোকাবিলায় তিনি লেখালেখি করে অর্থ সংগ্রহ করেন, তবুও পর্যাপ্ত অর্থের অভাব থাকায় তিনি নিজে ‘নারী শিক্ষা ভান্ডার’ নামে একটি বিশেষ তহবিল গঠন করেন। এই ভান্ডার থেকেই বিভিন্ন বিদ্যালয়ের ব্যয় মেটানো সম্ভব হয় এবং ধীরে ধীরে আর্থিক সংকটও কমে যায়।

৪. পল্লি অঞ্চলে বালিকা বিদ্যালয় স্থাপনঃ

বিদ্যাসাগরের কর্মক্ষেত্রে শুধু কলকাতার মধ্যেই সীমাবদ্ধ ছিল না। তিনি বাংলার বহু অঞ্চলে ঘুরে মানুষকে নারীশিক্ষার গুরুত্ব বোঝান। তাঁরই উদ্যোগে বহু গ্রামে বালিকা বিদ্যালয় গড়ে ওঠে। ১৮৫৭ সালে বর্ধমান জেলার জৌগ্রামে বিদ্যাসাগর নিজে উপস্থিত থেকে একটি বালিকা বিদ্যালয় প্রতিষ্ঠা করেন- যা সমাজের কাছে শক্তিশালী বার্তা প্রেরণ করে।

৫. মহিলা বিদ্যালয় স্থাপন বিস্তৃত উদ্যোগঃ

নারীশিক্ষার বিস্তারের উদ্দেশ্যে বিদ্যাসাগর শুধু জৌগ্রামেই নয়, হুগলি জেলার দোরহাটা ও গোপালনগরেও মহিলা বিদ্যালয় প্রতিষ্ঠা করেন। তাঁর প্রচেষ্টায়-

হুগলি জেলায় ২০টা

বর্ধমান জেলায় ১১টি

মেদিনীপুরে ৩টি

নদীয়ায় ১টি

মোট ৩৫টি বিদ্যালয় প্রতিষ্ঠা লাভ করে, যেখানে প্রায় ১৩০০ ছাত্রী শিক্ষালাভ করে। এ সময়কার সমাজব্যবস্থাকে বিবেচনা করলে এটি ছিল এক যুগান্তকারী সাফল্য।

তিনি নিজে স্ত্রীশিক্ষার গুণাবলি লিখেছিলেন—

“এতদেশে যদিও স্ত্রীজাতির বিদ্যাশিক্ষার প্রথা প্রচলিত থাকিত, তবে-

অস্ত্রদেশীয় বালক-বালিকারা মাতৃসন্নিধান হইতেও সদুপদেশ পাইয়া

অল্প বয়সেই কৃতবিদ্য হইতে পারিত।” (৩)

৬. নারীর উচ্চশিক্ষা প্রসারে ভূমিকা :

বিদ্যাসাগরের লক্ষ্য ছিল- একটি সমতাভিত্তিক সমাজ গঠন, যেখানে নারী-পুরুষ সমান অধিকার ভোগ করবে। নারীকে শুধুমাত্র গৃহবন্দী অবস্থান রেখে তার ক্ষমতা অস্বীকার করা সমাজের অগ্রগতির পথে বড় বাধা- এই সত্য তিনি নিজ কর্মের মাধ্যমে তুলে ধরেন। বেথুন সাহেব যখন ভারতীয় নারীদের ‘শিক্ষয়িত্রী’ গড়ে তোলার পরিকল্পনা

করেন, তখন বিদ্যাসাগর সর্বতোভাবে তাঁকে সহযোগিতা করেন। তাদের এই যুগল প্রচেষ্টার ফলেই বাংলায় নারীশিক্ষা উচ্চস্তরে পৌঁছানোর ভিত্তি তৈরি হয়।

বাল্যবিবাহঃ

হিন্দু সমাজে দীর্ঘদিন ধরে বাল্যবিবাহ এক ভয়াবহ সামাজিক অভিশাপ হিসেবে বিরাজমান ছিল। অতি অল্প বয়সে ছেলে-মেয়েদের বিবাহবন্ধনে আবদ্ধ করা হতো, যার ফলে তারা শিক্ষার অধিকার, মানসিক বিকাশ এবং স্বভাবিক দাম্পত্যজীবনের আনন্দ থেকে বঞ্চিত হতো। সমাজে প্রচলিত লোকাচার, ধর্মীয় বিধিনিষেধ এবং শাস্ত্রশ্রুতি হওয়ার ভিত্তি এই প্রথাকে আরও শক্তিশালী করে তুলেছিল। এমন পরিস্থিতিতে বিদ্যাসাগর বাল্যবিবাহের ভয়াবহ পরিণতি উপলব্ধি করে এই অনাচার দূরীকরণে উদ্যোগী হন। তিনি ‘সর্বগুণভারী’ নরকা প্রতিকা করেন এবং রচনা করেন ‘বাল্যবিবাহ’ নামে গ্রন্থ, যার মাধ্যমে সাধারণ মানুষের মধ্যে এই অমানবিক প্রথার ক্ষতি সম্পর্কে সচেতনতা সৃষ্টি করার চেষ্টা করেন। বাল্যবিবাহের অপকারিতা ব্যাখ্যা করতে গিয়ে বিদ্যাসাগর স্পষ্ট ভাষায় লিখেছেন—

“বাল্যকালে বিবাহ হওয়াতে বিবাহের সুমধুর ফল যে পরস্পর প্রণয়, তাহা দম্পতির কখন আস্বাদ করিতে পায় না। সুতরাং পরস্পরের সপ্রণয়ে সংসার যাত্রা নির্বাহকরণ বিষয়েও পদে পদে বিড়ম্বনা ঘটে, আর পরস্পরের অত্যন্ত অপ্রীতিকর সম্পর্কে যে সন্তানের উৎপত্তি হয়, তাহাও তদনুরূপ সংকীর্ণ হইবার বিলক্ষণ সম্ভাবনা। আর নব-বিবাহিত বালক বালিকারা পরস্পরের চিত্তরঞ্জনার্থে রসালাপ, বিদগ্ধতা, বাচাতুরী, কামকলাকৌশল প্রভৃতি অভ্যাসকরণে ও প্রকাশকরণে সর্বদা সযত্ন থাকে, এবং ততদ্বিষয়ে প্রয়োজনীয় উপায় পরিপাটি পরিচিন্তনেও তৎপর থাকে, সুতরাং তাহাদিগকে বিদ্যালোচনার বিষয় ব্যাঘাত জন্মিবারে সংস্কারের সারভূত বিদ্যাধনে বঞ্চিত হইয়া কেবল মনুষ্যের আকার মাত্রধারী। বস্তুত: প্রকৃতরূপে মনুষ্যগণনায় পরিগণিত হয় না।” (৪)

উদ্ধৃতাংশে বিদ্যাসাগর দেখিয়েছেন যে বাল্যবিবাহের ফলে দাম্পত্যজীবনের মৌলিক ভিত্তি-প্রণয়, বোঝাপড়া ও মানসিক পরিপক্বতা-গঠিত হওয়ার সুযোগ নষ্ট হয়। সংসারে অশান্তি দেখা দেয় এবং অপ্রস্তুত বয়সে জন্ম নেওয়া সন্তানও দুর্বলভাবে বেড়ে উঠে। একই সঙ্গে কম বয়সে বৈবাহিক সম্পর্কের দায়িত্ব এসে পড়ায় বালক-বালিকাদের শিক্ষাজীবন ব্যাহত হয়; তারা প্রকৃত অর্থে জ্ঞানার্জনের সুযোগ থেকে বঞ্চিত থাকে শুধুমাত্র মানুষের আকৃতি ধারণ করে, কিন্তু মনুষ্যত্বের মূল সত্তায় পৌঁছতে পারে না।

বিদ্যাসাগর আরও উল্লেখ করেন যে অকাল বিবাহ শারীরিক স্বাস্থ্যের অপূরণীয় ক্ষতি সাধন করে, যা সমাজের সামগ্রিক শক্তি ও সামর্থ্যকে দুর্বল করে দেয়। তাঁর মতে, বাল্যবিবাহ কেবল ব্যক্তির নয়, জাতিরও অবক্ষয়ের মূল কারণ।

বিদ্যাসাগর বিশ্বাস করতেন সমাজকে সত্যিকারের উন্নতির পথে নিয়ে যেতে হলে মেয়েদের শিক্ষার পাশাপাশি বাল্যবিবাহ বন্ধ করাই সবচেয়ে জরুরি। তিনি দেখেছিলেন, অনেক পিতা মেয়েদের বিদ্যা শেখাতে চান, কিন্তু সমাজের নিয়ম মেনে অল্প বয়সেই মেয়েদের বিয়ে দিয়ে দিচ্ছেন। এতে মেয়েরা শুধু শিক্ষা থেকে নয়, মানসিক ও শারীরিক বিকাশ থেকেও বঞ্চিত হচ্ছিল। তাই তিনি শক্ত ভাষায় পিতাদের উদ্দেশে অনুরোধ করে বলেছিলেন—

“তাঁহারা স্বীজাতির শিক্ষাদান বিষয়ে যেরূপ উদ্যোগ করিবেন, তদ্রূপ

বাল্য বিবাহ প্রথার উচ্ছেদকরণেও যত্নশীল হউন।” (৫)

অর্থাৎ শুধুমাত্র মেয়েদের শিক্ষা দিলে হবে না- তাদের উজ্জল ভবিষ্যৎ নিশ্চিত করতে হলে বাল্যবিবাহ বন্ধ করাও সমান প্রয়োজন। তাঁর এই আন্দোলনের ফলেই সরকারের দৃষ্টি আকর্ষিত হয় এবং বাল্যবিবাহ রোধে আইন প্রণয়ন করা হয়। সেই সময় মেয়েদের বিয়ের ন্যূনতম বয়স ১০ বছর নির্ধারণ করা হয়- যা সে যুগের হিসেব অনুযায়ী ছিল বড় ধরনের অগ্রগতি। বিদ্যাসাগরের নিরলস প্রচেষ্টা বাঙালি সমাজে নতুন আলো নিয়ে আসে এবং মানবিকতার পথে একটি গুরুত্বপূর্ণ পদক্ষেপ রচনা করে।

বিধবা বিবাহঃ

বাংলার বাল্যবিধবাদের জীবন ছিল চরম অবমাননা, দুঃখ ও যন্ত্রণায় ভরা। সংসারের কঠোর নিয়ম, শাস্ত্রের অত্যাচার এবং সমাজের অপবাদ সহিতে না পেয়ে বহু বিধবা পালিয়ে যেতেন কাশী বা জগন্নাথধামে। তখন বিশ্বাস করা হতো- তীর্থস্থানে মৃত্যু হলে আর পুনর্জন্ম নিতে হয় না। সেই সময়কার বেদনাময় পরিস্থিতির কথা কবি বিজয়রাম সেন লিখেছিলেন- “কাশীর মধ্যেতে আছেন বিধবা যাতোক”। আবার ‘সম্বাদ রসরাজ’ পত্রিকায় বর্ণিত হয়েছিল বিধবাদের পালিয়ে যাওয়ার দৃশ্য—

“নগরেতে হইয়াছে গেল গেল রব।

পলাইয়া ক্ষেত্রে যায় নরনারী সব।।

কাহারো পলায়ে গেল বিধবা বহুড়ী।

এর বাড়ি তার বাড়ি খুঁজিছে শাশুড়ী।।” (৬)

এইসব হৃদয়বিদারক ঘটনার মধ্যেই বুঝা যায়, বিধবাদের অবস্থার উন্নতি ছাড়া সমাজের মানবিক সংস্কার অসম্ভব।

এই কঠিন সময়েই বিদ্যাসাগরের আগে রাজা রাজবল্লভ তাঁর বাল্যবিধবা কন্যার পুনর্বিবাহ দিতে উদ্যোগী হয়েও রক্ষণশীল সমাজের তীব্র বিরোধিতায় সফল হতে পারেননি। কিন্তু ঈশ্বরচন্দ্র বিদ্যাসাগর দৃঢ়ভাবে এগিয়ে এলেন। তিনি দেখান যে পরাশর সংহিতা অনুসারে স্বামী মারা গেলে, সন্ন্যাস নিলে, বা ধর্মে পতিত হলে স্ত্রী অন্য পতি গ্রহণ করতে পারে-অর্থাৎ বিধবা বিবাহ হিন্দু শাস্ত্রবিরোধী নয়। ১৮৫৫ সালে তাঁর লেখা ‘বিধবা বিবাহ প্রচলিত হওয়া উচিত কিনা এতদ্বিষয়ক প্রস্তাব’ প্রকাশ হতেই সমাজে ব্যাপক আলোড়ন ওঠে। তাঁর বিপক্ষে বহু পুস্তিকা প্রকাশ পেলেও সমর্থনও কম ছিল না। এমনকি ঈশ্বরচন্দ্র গুপ্ত তখনকার পরিস্থিতি নিয়ে ব্যঙ্গ করে লিখেছিলেন—

“বাধিয়াছে দলাদলি লাগিয়াছে গোল,
বিধবার বিয়ে হবে রাজিয়াছে ঢোল।” (৭)

শেষ পর্যন্ত বিদ্যাসাগরের যুক্তি ও মানবিক চিন্তার কাছে রক্ষণশীলদের বিরোধিতা টিকতে পারেনি। দেবেন্দ্রনাথ ঠাকুর, অক্ষয়কুমার দত্তসহ বহু বিদ্বান তাঁর আন্দোলনকে সমর্থন করেন এবং ৯৮৭ জনের স্বাক্ষরসহ বিধবা বিবাহ আইনসিদ্ধ করার আবেদন পাঠানো হয়। রক্ষণশীল সমাজ পার্লামেন্ট ৩৬, ৭৬৩ জনের স্বাক্ষর জমা দিলেও বিদ্যাসাগরের শক্তিশালী যুক্তি ও মানুষের কল্যাণের ধারণা শেষ পর্যন্ত জয়ী হয়। অবশেষে ১৮৫৬ সালের ২৬ শে জুলাই হিন্দু বিধবা বিবাহ আইন পাশ হয়, যা ছিল ভারতের বড় সামাজিক সংস্কারগুলোর অন্যতম। বিদ্যাসাগর শুধু একটি আইন পাশ করাননি বরং তিনি অসংখ্য নারীর জীবনে নতুন আলো ও মানবিক মর্যাদার পথ খুলে দিয়েছিলেন।

বহু বিবাহ প্রথার সমালোচনাঃ

ঈশ্বরচন্দ্র বিদ্যাসাগর ছিলেন বাংলার নবজাগরণের অন্যতম পথিকৃৎ। সমাজের অন্ধ প্রথা-সতীদাহ, বাল্যবিবাহ ও বহুবিবাহ- সবকিছুর বিরুদ্ধেই তিনি দৃঢ়ভাবে অবস্থান নিয়েছিলেন। বিশেষ করে কৌলিন্য প্রথার সুযোগে পুরুষদের বহু বিবাহ সমাজে যে গভীর ক্ষতি ডেকে আনছিল, তা তিনি স্পষ্টভাবে তুলে ধরেন।

বিদ্যাসাগর সরেজমিন তদন্ত করে ১৭৭টি গ্রামের তথ্য সংগ্রহ করে প্রকাশ করেন যে ৬৫২ জন পুরুষ মোট ৩,৫৬৮ জন মেয়েকে বিয়ে করেছে- অর্থাৎ গড়ে সাড়ে পাঁচজন করে স্ত্রীদের কোনো খোঁজখবর রাখতেন না, ফলে তাদের মৃত্যু হলে অসংখ্য নারী অল্প বয়সেই বিধবা হয়ে পড়তেন।

এই ভয়াবহ দুরবস্থা তুলে ধরে বিদ্যাসাগর লেখেন ‘বহুবিবাহ নিবারণ হওয়া উচিত কিনা এতদ্বিষয়ক বিচার’ নামে দুটি পুস্তিকা। পরে তিনি বর্ধমানের মহারাজার সহায়তায় ৫০,০০০ স্বাক্ষর সংগ্রহ করে ১৮৫৫ সালে সরকারকে বহুবিবাহ রদে আইন প্রণয়নের

আবেদন জানান। রামমোহন রায়ের পুত্র রমাপ্রসাদ রায় ও ভূকাইলাশের রাজাও একই ধরনের আবেদন করেন।

পত্র-পত্রিকা ও বিতর্কের মাধ্যমে বিদ্যাসাগর সমাজে ব্যাপক আলোড়ন সৃষ্টি করেন। যদিও তৎকালীন সরকার প্রথমে হিন্দু সমাজের প্রথায় হস্তক্ষেপে করতে অনীহা প্রকাশ করে, তবুও বিদ্যাসাগর ১৮৭১ সাল পর্যন্ত নিজ ব্যয়ে প্রচার চালিয়ে যান। শেষ পর্যন্ত ব্রহ্মসমাজের আন্দোলনের চাপ ও সমাজচেতনার জাগরণে ১৮৭২ সালে বহুবিবাহ নিষিদ্ধ করে আইন পাশ হয়। এই আইন নারীর অধিকার ও মানবিকতার পক্ষে একটি যুগান্তকারী পদক্ষেপ হয়ে ওঠে।

উনবিংশ শতকের বাংলার নবজাগরণের একজন প্রধান পথিকৃৎ ছিলেন ঈশ্বরচন্দ্র বিদ্যাসাগর, যিনি নারী শিক্ষার প্রসার ও সামাজিক সংস্কারে যুগান্তকারী ভূমিকা পালন করেছেন। তিনি প্রত্যন্ত গ্রামের নারীদের জন্য শিক্ষা ব্যবস্থা, মহিলা বিদ্যালয় স্থাপন, নারী শিক্ষার ভান্ডার গঠন এবং বেথুন স্কুলের প্রতিষ্ঠায় সম্পাদকের দায়িত্ব গ্রহণ করেন। শুধু শিক্ষা নয়, তিনি সমাজের বহুবিবাহ, বাল্যবিবাহ ও অন্যান্য কুসংস্কারের বিরুদ্ধেও দৃঢ়ভাবে অবস্থান নিয়েছিলেন, যা নারীর জীবনে অগণিত কষ্ট ও সামাজিক অবহেলার সৃষ্টি করত। পুস্তিকা, প্রবন্ধ ও আইন প্রণয়নের মাধ্যমে তিনি জনগণকে সচেতন করে সমাজকে নৈতিক অমানবিক পথে পরিচালিত করার চেষ্টা করেছিল। তাঁর প্রচেষ্টা শিক্ষার প্রসার, নারীর স্বাধীনতা, সামাজিক ন্যায় ও মানবিকতা প্রতিষ্ঠায় তিনি যুগান্তকারী ভূমিকা রেখেছেন এবং বাংলা নবজাগরণের ইতিহাসে নিঃসন্দেহে চিরস্মরণীয় হয়ে থাকবেন।

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গ্রন্থপঞ্জি:

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রজনী উপন্যাসের নিরীখে সমাজভাবনা

শুভ চক্রবর্তী

স্নাতক পঞ্চম যান্মাসিক, বাংলা বিভাগ
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‘রজনী’ উপন্যাসের নিরীখে সমাজভাবনা :

বাংলা সাহিত্যের উপন্যাস জগতে বঙ্কিমচন্দ্র চট্টোপাধ্যায়ের গুরুত্বপূর্ণ ভূমিকা রয়েছে। তিনি প্রথম যথার্থ উপন্যাস লিখেছিলেন। বাংলা উপন্যাস সাহিত্যে তাঁর আবির্ভাব ঘটে। ঔপন্যাসিক বঙ্কিমচন্দ্র চট্টোপাধ্যায় উপন্যাস জগতে আলোড়ন সৃষ্টি করেছিলেন। তিনি শুধু উপন্যাস লেখেননি প্রবন্ধ, কবিতা, সাময়িক পত্র সম্পাদনা করেছিলেন। কলমের জোরে সমাজকে বদলানোর চেষ্টা করেছিলেন তিনি। বঙ্কিমচন্দ্র চট্টোপাধ্যায় বহু উপন্যাস লিখেছেন তার মধ্যে সমাজের যে নারীর মর্যাদা ফুটে উঠেছে ‘রজনী’ উপন্যাসের মধ্য দিয়ে তা উল্লেখ্য। উপন্যাসিক তার লেখনীতে নারীকে বেশি প্রাধান্য দিয়েছিলেন। সেই জন্য দেখা যায় যে তাঁর বেশ কিছু উপন্যাস নারীর নামে নামকরণ হয়েছে।

“আমাদের নিকটে যাহা প্রশংসিত, কালক্রমে শিক্ষা, রুচি এবং অবস্থার পরিবর্তনে আমাদের উত্তর পুরুষের নিকট তাহা নিন্দিত এবং উপেক্ষিত হইতে পারে, কিন্তু বঙ্কিম বঙ্গভাগের ক্ষমতা এবং বঙ্গসাহিত্যের সমৃদ্ধি বৃদ্ধি করিয়াছিলেন; তিনি ভগীরথের ন্যায় সাধনা করিয়া বঙ্গসাহিত্যে ভাবমন্দাকিনী অবতরণ বাড়াইয়াছেন এবং সেই রূপ্য স্রোতস্পর্শে জড়ত্বশাপ মোচন করিয়া আমাদের প্রাচীন ভাস্মরাশিকে মন্ত্রীবিদ করিয়া দুলিয়াছেন, ইহা কেবল সাময়িক মত নহে, একথা কোন বিশেষ তর্ক বা রুচির উপর নির্ভর করিতেছে না, ইহা একটি ঐতিহাসিক সত্য।” (১)

পৃষ্ঠা- ৭৮৯

বঙ্কিমচন্দ্র চট্টোপাধ্যায়ের যে সমস্ত বিখ্যাত উপন্যাস রয়েছে তার মধ্যে ‘রজনী’ উপন্যাসের যে সমাজ বাস্তবতা তা নিয়ে বিশদভাবে আলোচনা করা হলো।

উপন্যাসিক বঙ্কিমচন্দ্র চট্টোপাধ্যায়ের উপন্যাসগুলো পড়লে দেখা যায় যে তিনি বর্তমান সমাজকে ফুটিয়ে তেলার চেষ্টা করেছিলেন। উপন্যাসিক বঙ্কিমচন্দ্র চট্টোপাধ্যায়কে বাংলা উপন্যাসজগতের জনক বলা হয়। তিনি পূর্ববর্তী যুগের যে নারীর ওপরে অত্যাচার করা হতো সেই অত্যাচারের উপরে ভিত্তি করে উপন্যাস লিখতে শুরু করেন। বাংলা উপন্যাস জগতে তিনি শ্রেষ্ঠত্ব লাভ করেছিলেন। তিনি সামাজিক উপন্যাসের সঙ্গে সঙ্গে ঐতিহাসিক উপন্যাস, রোমান্স মূলক উপন্যাস, ও বিভিন্ন ধরনের উপন্যাস লিখতে থাকেন।

বঙ্কিমচন্দ্র চট্টোপাধ্যায়ের ‘রজনী’ উপন্যাসটিতে সমাজের যে প্রেম ভালোবাসা, পারিবারিক জীবনযাপন, ধনী ও দরিদ্রতার মধ্যে বৈষম্য সৃষ্টি, কুসংস্কার, সামাজিক সমস্যা, দেখতে পাওয়া যায়।

সাহিত্য সম্রাট বঙ্কিমচন্দ্র চট্টোপাধ্যায়ের উপন্যাসটিতে দেখতে পাওয়া যায় এক জন্মান্বিত নারী চরিত্র হিসেবে যার নাম রজনী। এই জন্মান্বিত নারী প্রেম ও ভালোবাসা উপন্যাসটির মধ্যে স্পষ্ট ভাবে ফুটে উঠেছে। সাহিত্য সমাজকে তুলে ধরার চেষ্টা করে। সমাজে যেমন প্রেম ভালোবাসা দ্বন্দ্ব আছে ঠিক তেমনি সাহিত্যের মধ্যেও তা প্রকাশিত। উপন্যাসটি শারীরিক সৌন্দর্য বা দৃষ্টিশক্তির উপরে নির্ভর করে নয়, এই উপন্যাসটি রচনা উল্লেখ্য করে নির্ভর করে মানুষের হৃদয়ের গভীরতাকে। উপন্যাসটিতে আত্মকথনরীতি লক্ষ করা যায়- যেখানে রজনী তার জীবনের ঘটনা পাঠকের সামনে প্রকাশ করেছে। উপন্যাসটি মোট পাঁচটি খণ্ডে বিভক্ত, এবং প্রতিটি খণ্ডের আলাদা পরিচ্ছদ রয়েছে। লেখক এই উপন্যাসে বিশেষ কৃতিত্বের পরিচয় দিয়েছেন।

উপন্যাসটি আত্মকথনমূলক রীতিতে, যেখানে শুরুতেই রজনী বলে—

“আমার উপাখ্যান কি তোমরা মন দিয়া শুনিবে। আমি জন্মান্বিত।”(২)

পৃষ্ঠা- ২

এই উক্তির মাধ্যমে রজনী তার আত্মকথনের স্বরূপ ও পরিচয় স্পষ্টভাবে তুলে ধরেছে। উপন্যাসের মূল ঘটনা এবং চরিত্রগুলোর আবেগ-অনুভূতি রজনীকে কেন্দ্র করেই আবর্তিত হয়েছে। রজনীর জীবন-কথাই উপন্যাসের প্রধান বিষয়বস্তু। উপন্যাসে এমন একটি অধ্যায়ও নেই যেখানে রজনীর উপস্থিতি নেই। রজনীর এই হৃদয়ের রহস্য, দ্বন্দ্ব এবং অনুভূতির জট খুলে দেখানোর জন্যই লেখক উপন্যাসটির নাম ‘রজনী’ রেখেছিলেন।

‘রজনী’ উপন্যাসটি তৎকালীন সমাজের বিভিন্ন অসঙ্গতি ও দুর্বলতাকে অত্যন্ত

বাস্তবিকভাবে উপস্থাপন করেছে। সমাজে প্রচলিত কুসংস্কার, অশিক্ষা, ভেদাভেদ, নারীর অসহায় অবস্থান এবং সামাজিক বৈষম্যের মতো বিষয়গুলো উপন্যাসে স্পষ্টভাবে ফুটে উঠেছে। বঙ্কিমচন্দ্র সমাজের নিয়মকানুন, মানুষের মানসিকতা এবং সেগুলোর ব্যক্তিজীবনে প্রভাব-এসব বিষয় গভীরভাবে তুলে ধরেছেন। উপন্যাস পাঠকের মধ্যে নতুন দৃষ্টিভঙ্গির সৃষ্টি করে এবং মানবিক মূল্যবোধ ও সামাজিক ন্যায়বিচারের স্বপক্ষে সচেতনতা গড়ে তোলে।

চরিত্রগুলো বিশ্লেষণ করলে সহজেই বুঝতে পারি উপন্যাসটির গঠন, উদ্দেশ্য এবং মূল বৈশিষ্ট্য। ‘রজনী’ উপন্যাসের কাহিনি এবং চরিত্রগুলো একে অপরের সঙ্গে গভীরভাবে যুক্ত এবং উপন্যাসের মূল সুরের সঙ্গে সম্পূর্ণ সমঞ্জস্যপূর্ণ। উপন্যাসের কেন্দ্রীয় চরিত্র রজনী এক অসহায়, রহস্যময় এবং মর্মান্তিক জীবনযাপনের প্রতীক। সে ছিল সহজ-সরল, নিরীহ এবং হৃদয়বান মেয়ে। তার চিন্তাধারা, অনুভূতি ও আচরণে ছিল স্বাভাবিকতার সৌন্দর্য।

রজনীর জীবনের মাধ্যমে লেখক তৎকালীন সমাজে নারীর অসহায়তা, অবহেলা এবং মানসিক কষ্টের বাস্তব চিত্র তুলে ধরেছেন। রজনীর মানসিক যন্ত্রণা শুধু তার ব্যক্তিজীবনের নয়, বরং সেই সময়ের নারীদের অবস্থান, সামাজিক নিয়মকানুন এবং কঠোর কুস্তিমতার বিরুদ্ধে একটি নীরব প্রতিবাদ। তাই বলা যায়, রজনীর চরিত্র উপন্যাসটির আবেগ, বিষয়বস্তু এবং সামাজিক বার্তার প্রধান বাহক। প্রেম সম্পূর্ণ সাবজেক্ট-ভ্যাপার। রজনী বলেছেন-

“অন্ধকারেও ফুল ফুটে, মেঘে ঢাকিলেও চাঁদ গগনে বিহার করে, জনশূন্য অরণ্যেও কোকিল ডাকে, যে সাগরগর্ভে মনুষ্য কখনও যাইতে পারে না সেখানেও রত্ন প্রভাবিত হয়, অন্ধের হৃদয়েও প্রেম জাগে, আমার নয়ন নিরুদ্ধ বলিয়া হৃদয় কেন প্রস্ফুটিত হইবে না? রূপ রূপবান দেখে নাই, দর্শকের মনে। নইলে একজনকে সকলেই সমান রূপবান দেখে না কেন? একজনে সকলেই আসক্ত হয়না কেন? সেইরূপ শব্দও তোমার মনে। রূপ দর্শকের একটি মনের মুখ মাত্র, শব্দও শ্রোতার একটি মনের মুখ মাত্র, স্পর্শও স্পর্শকের মনের মুখ মাত্র।”(৩)

বঙ্কিমচন্দ্র রজনীর মনের যে দুঃখ-ভাব লিখেছেন, তাতে মানসিক তত্ত্ব প্রকাশ্য। তবে এগুলো উপন্যাসের মূল উদ্দেশ্য নয়- রজনী যেহেতু অন্ধ, তাই তার মনে এমন ভাব স্বাভাবিকভাবেই আসে। রজনী তার কষ্ট নিজেই বলে। লেখক সেই কষ্টকে এমনভাবে লিখেছেন যে কবিতার মতো সুন্দর শোনায়। কারণ রজনী তার নিজের কথা নিজেই বলে-তাই কথা আরও মধুর মনে হয়।

‘রজনী’ অনেক সময় নিজের অন্ধতা নিয়ে মজা করে। সাধারণত দুঃখ এভাবে বলা হয় না। কেউ কেউ ভাবতে পারে-জন্মান্তর বলে সে দুঃখ কম পায়। কিন্তু সত্য হলো যখন দুঃখ খুব বেশি হয়, তখনই মানুষ ব্যঙ্গ করে নিজের ভাগ্যকে, সমাজকে এবং ঈশ্বরকে। এই ব্যঙ্গর ভিতরেই তার কষ্ট লুকিয়ে থাকে। রজনীর এই কথা বলার ধরন বন্ধিমের গভীর সহানুভূতি ও মনের শক্তি দেখায়। রজনীর দুঃখ এত বেশি কেন? কারণ সে কিছুই দেখতে পায় না। কিন্তু লোকের মুখে শোনে চারপাশের সুন্দর জগৎ-যা সে নিজে দেখতে পারে না। এই কারণেই তার মনে বড় কষ্ট জমে আছে।

‘রজনী’ উপন্যাসে লবঙ্গলতা সন্ন্যাসীর অলৌকিক শক্তিতে বিশ্বাস করে- এটাই একটি অনৈসর্গিক দিক। ঊনবিংশ শতাব্দীতে মহিলাদের মধ্যে সন্ন্যাসী-বিশ্বাস ছিল সাধারণ, তাই এই ঘটনা অবাস্তব নয়। তবে সন্ন্যাসীর কারণে শচীন্দ্র রজনীর প্রেমে পড়ে এবং স্বপ্নে তাকে দেখে-এতে অলৌকিকতার ছাপ আছে। কিন্তু শচীন্দ্র নিজেই প্রথম দেখাতেই রজনীর প্রতি আকৃষ্ট হয়েছিল, তাই স্বপ্নদেখা বা প্রেমে গভীর হওয়া স্বাভাবিক। এই ঘটনা না হলেও গল্প চলতো, তবুও এতে উপন্যাসে নাটকীয়তা ও আকর্ষণ বেড়েছে। লেখক অলৌকিকতার দায় চরিত্রগুলোর উপরেই রেখেছেন-

“রজনী জন্মান্তর, কিন্তু তাহার চক্ষু দেখিলে অন্ধ বলিয়া বোধ হয় না। চক্ষু দেখিতে কোন দোষ নাই। চক্ষু বৃহৎ, সুশীল, ভ্রমরকৃষ্ণ ভারাবিশিষ্ট। অতি সুন্দর চক্ষু:- কিন্তু কটাক্ষ নাই। চাক্ষুষ স্নায়ুর দোষে অন্ধ। স্নায়ুর নিশ্চেষ্টতা বশত: রেটিনাস্থিত প্রতিবিশ্ব মস্তিস্কে গৃহীত হয় না। রজনী সর্বদা সুন্দরী; বর্ণ উদ্ভেদ প্রমুখ নিতান্ত নবীন কদলীপত্রের ন্যায় গৌর, গঠন, বর্ষাজলপূর্ণ তরঙ্গিনীর ন্যায় সম্পূর্ণতাপ্রাপ্ত; মুখকান্তি গম্ভীর; গতি অঙ্গভঙ্গী সকল, মৃদু, স্থির, এবং অন্ধতা বশত: সর্বদা মস্কোচজ্ঞাপক; হাস্য দুঃখময়। সচরাচর, এই স্থিরপ্রকৃতি সুন্দরশরীরে, সেই কটাক্ষহীন দৃষ্টি দেখিয়া কোন ভাস্কর্য্যপটু শিল্প করের যত্ননিমিত্ত প্রস্তরময়ী শ্রীমূর্তি বলিয়া বোধ হইত।।” (৪) পৃষ্ঠা- ৭৮

অলৌকিক শক্তিরসাথে সাথে টাকা ও ধন সম্পত্তি কথা দেখা যায়। রজনী উপন্যাসে লবঙ্গলতা ছিলেন অত্যন্ত দয়ালু ও উদার মনের মানুষ। তিনি রজনীদের কাছ থেকে প্রতিদিন ফুল কিনতেন, কিন্তু ফুলের আসল দামের চেয়ে অনেক বেশি টাকা দিতেন। অতিরিক্ত টাকা ফেরত দিতে গেলে বলতেন-

“তা মা তুমি টাকা রেখ, আমি সম্মান করিব।” (৫)-১২

বন্ধিমচন্দ্র চট্টোপাধ্যায়ের ‘রজনী’ উপন্যাসের উপসংহার করুণ, তবুও ভাবগম্ভীর ও শিক্ষামূলক। রজনীর জীবন ছিল দুঃখ, অবহেলা ও অপমানের বোঝা বয়ে চলা এক

দীর্ঘ সংগ্রাম। সে কখনও নিজের দুর্বলতাকে অন্যর বোঝা হতে দেয়নি। এবং অমরনাথের প্রতি তার নিঃস্বার্থ প্রেম ও অপরায়ে মানসিকতা তাকে এক উচ্চ মর্যাদায় প্রতিষ্ঠিত করেছে।

সমাজের অমানবিক আচরণ, কুসংস্কার ও ভ্রান্ত ধারণা রজনীর জীবনে বারবার বাধা সৃষ্টি করলেও, সে কখনও নিজের চরিত্র ও সততা থেকে বিচ্যুত হয়নি। তার মৃত্যু বাহ্যিকভাবে করুণ হলেও আদতে তা মানসিকতার বিজয়কে ঘোষণা করে। রজনী আমাদের শিখিয়ে যায়- মানুষের সত্যিকারের সৌন্দর্য তার হৃদয়ের মহত্বে, ভালবাসায় থাকে ত্যাগের সার্থকতা, আর সমাজের নিষ্ঠুরতার কাছে মাথা নত না করাই প্রকৃত শক্তি।

সবশেষে বলা যায়- ‘রজনী’ শুধুমাত্র একটি প্রেমকাহিনি নয়; এটি মানবিক বোধ, নৈতিক মূল্যবোধ, সহমর্মিতা এবং নিঃস্বার্থ ভালবাসার এক চিরন্তন দলিল। রজনীর স্মৃতি পাঠকের হৃদয়ে অমলিন থেকে যাবে- ভালবাসার শুদ্ধতা ও মানবিকতার আলো হয়ে থাকবে।

তথ্যসূত্র:

১. চট্টোপাধ্যায় তপন কুমার, আধুনিক বাংলা সাহিত্যের ইতিহাস, পৃষ্ঠা নং- ৭৮৯
২. চট্টোপাধ্যায় বন্ধিমচন্দ্র, রজনী উপন্যাস, পৃষ্ঠা নং- ২
৩. রায় কবিশেখর কালিদাস, বন্ধিম সাহিত্য, পৃষ্ঠা নং- ১৩৪
৪. চট্টোপাধ্যায় বন্ধিমচন্দ্র, রজনী উপন্যাস, পৃষ্ঠা নং- ৭৮
৫. চট্টোপাধ্যায় বন্ধিমচন্দ্র, রজনী উপন্যাস, পৃষ্ঠা নং- ১২

গ্রন্থপুঞ্জি:

১. চট্টোপাধ্যায় তপন কুমার, আধুনিক বাংলা সাহিত্যের ইতিহাস, প্রকাশক : সাধুখাঁ ৯/৩ রামনাথ মজুমদার, কলকাতা- ৭০০০০৯
২. বন্দ্যোপাধ্যায় সরোজ, বাংলা উপন্যাস কালান্তর, প্রকাশক : সুধাংশুশেখর দে, দে'জ পাবলিশিং ১৩ বন্ধিম চ্যাটার্জি, কলকাতা- ৭০০০৭৩
৩. বন্দ্যোপাধ্যায় ড: অসিত কুমার, বাংলা সাহিত্যের সম্পূর্ণ ইতিবৃত্ত, প্রথম প্রকাশ- ১৯৬৬, প্রকাশক মডার্ন বুক এজেন্সী প্রাইভেট লিমিটেড, ১০, বন্ধিম চ্যাটার্জি, কলকাতা- ৭০০০৭৩
৪. চট্টোপাধ্যায় বন্ধিমচন্দ্র, বন্ধিম রচনাবলী (সাহিত্য সমগ্র) সাহিত্য সংসদ, ৩২ এ আচার্য প্রফুল্লচন্দ্র রোড, কলকাতা- ৯

৫. রায়, কবিশেখর কালিদাস, বঙ্কিম সাহিত্য, বুকস্, ওয়ের পক্ষে সেখা সালাউদ্দিন
কর্তৃক ৮৫ এ, কলেজ, কলকাতা- ৭০০০৭৩ থেকে প্রকাশিত ও পদ্মনাভ ইমপ্রেশন
১৭, ভীম ঘোষ লেন কলকাতা- ৭০০০০০ থেকে মুদ্রিত।

বর' সুন্দ' সল'আব গুবুন রাবনি গোহোম : মোনসে সাবরাযনায

ববিতা বর'

সেথি ফরাযসম, বর' বিফান
বিজনী সোলোঁসালিমা, বিজনী

গুবৈ রাব:

আথিখাল বুব্লিনি বয়নিবুইবো মোজা মোনজাসিননায থুনলাইয়া জাদোঁ সুন্দ' সল'। সল'মা আরো খন্থাই থুনলাই বাযদি সুন্দ' সল'নি হাংখায়থিয়া মুলুগ নাঁসার আরো গোরবো হুব্লিদলাঁনায। সুন্দ' সল'আ জিহেতু মোনসে জুনিয়া আরিমু সল'মা এবা বিদি রোখোমনি লিরনাযনিফ্রায বেয়ো আলাদা। সল'গিরিনি লিরনায আদব, সোদোব সামলায়নায আরো সিমো গোনাঁ বেঁখনা সল'নি সমাযনা আরো হাযনাখৌ বাঁহোনাযাব গোবাঁ বিবাঁনি দিথাগিরি বিবান বানজাযো। অসমীয়া আরো বাঁলা রাবনি গুবুন গুবুন ভারতরি রাবাব জেরৈবাডি ধোনি সুন্দ' সল'নি বাখি দড়; বিদিনো বর' রাব থুনলাইয়াব সুন্দ' সল'নি বাখিয়া গোখোঁ নড। নৈজি জৌথাইনি থামজি জিথাইনিফ্রাযসো বর' থুনলাইয়াব সুন্দ' সল' লিরনায জাদোঁ হোনা নৈ বুঁনো হাযো। মখ'জাথাবদি খন্থাইনি উনাবনো বর' সুন্দ' সল'আ মোনসে গোনাঁথার জাযগা আজাবদোঁ।

বেখেবনায সোদোব : সুন্দ' সল', থুনলাই, গোহোম।

1.0 জাগায়নায:

বর' থুনলাই মুলুগাব গোজাম বর' সুন্দ' সল' বুডেব্লা 1915 মাযথাইনিফ্রায 1951 মাযথাইসিমনি গেজেরাব আঁখারনায সুন্দ' সল'ফোরখৌ হমনানৈ লানায জাযো। বর' থুনলাইনি জারিমিনাব বর' সুন্দ' সল'নি জোনোমা অলংবার মুগায়াবনো জাদোঁ। ইশান চন্দ্র মুসাহারীনি “আবারি” সুন্দ' সল'আনো জাদোঁ বর' থুনলাইনি গিবি সুন্দ'

सल'। ईशान चन्द्र मुसाहारिनि “आबारी” आरो प्रमद चन्द्र ब्रह्मनि “पाग्ली” सुंद' सल'आ हाथरिखि-हाला लाइसियाव ओंखारदोंमोन। हाथरिखि-हाला लाइसिखौ प्रमद चन्द्र ब्रह्मआ 1940 मायथाइयाव सुजुदोंमोन। बर' थुनलाइनि जारिमिनाव नोजोर बोनो गोनां बाथ्राया जाबाय 1915 निफ्राय लानानै 1951 मायथाइसिमनि गोलाव 36 बोसोराव मख'नाय दोंनै सुंद' सल'नि अनगायै आरो गुबुन सुंद' सल' ओंखारनायनि रेबगान्थि मोननाय जायाखै। Reception आरो Influence नि बिखान्थिया सुबुं जिउआव जोनोमनिफ्राय लानानै थैजासे समसिम सासे सुबुंनिया गुबुन सासे सुबुंन सायाव अराय थाफायो। सुबुं जिउआव बोजबनाय आरो गोहोमा जैरे सोलिबाय थायो थिग बेबादिनो, सुबुंजों रससाय जानाय थुनलाइ आरो थुनलाइनि बायदि बाहागोफोरावबो बोजबनाय आरो गोहोम गोग्लैलायनाया माब्लाबा मिथिया हसिया आरो माब्लाबा मिथिखा हसिखा जायो। बेनिखायनो बोजबनाय आरो गोहोम गोग्लैनायखौ मोननै रोखोमै मोननो हागौ-

1. थोंजोडै बोजबनाय आरो गोहोम गोग्लैनाय
2. खेंसालियायै बोजबनाय आरो गोहोम गोग्लैनाय।

थुनलाइयाव बोजबनाय आरो गोहोमा सानस्त्रिनि बिथिडव आयदानि बिथिडव नडब्ला माब्लाबा लिस्नाय आदबनि बिथिडव जानो हागौ। लोगोसे थुनलाइयाव बोजबनाय आरो गोहोमा गुबुन रावनि थुनलाइनिफ्राय जानो हागौ नडब्ला मोनसे रावनिनो एबा रोखोमसे रावनिनो थुनलाइनिफ्रायबो जानो हागौ। थुनलाइयाव Reception theory आ Readers response theory खाथि सोमोन्दो गोनां मोनसे बिथिं। मानोना सासे थुनलाइ फरायगिरिया बबेबा थुनलाइनि महरखौ फरायोब्ला गावारि मोन्दांथिनि आरो सान्दांथिजों ओंथिफोरखौ बुजिनानै लायो आरो बेबादिनो response नि उनाव माब्लाबा मिथिखा हसिखा आरो माब्लाबा मिथिया बालानो Reception जायो आरो Reception नि उनाव माब्लाबा मिथिखा हसिखा आरो माब्लाबा मिथिया बालायनो Influence जायो।

1.1 थांखि:

1. बर' सुंद' सल'आव गुबुन रावनि गोहोमनि सोमोन्दै सावरायनो लानाय जादों।
2. बर' थुनलाइयाव गोजाम सुंद' सल'नि सोमोन्दै सावरायनो लानाय जादों।
3. बर' थुनलाइयाव गोदान सुंद' सल'नि सोमोन्दै सावरायनो लानाय जादों।

1.2 आदबखान्थि:

बे आयदाखौ सावरायनो थांनायाव फोरमायलु आदबखौ बाहायनानै सावरायनाय

जायो। आयदाखौ सावरायनायाव गोनां जानाय खारिथिफोरखौ नैथि फुंखा महरै माखासे गोरों गोर लिस्गिरिफोरा लिस्लानाय बिजाबफोरनि हेफाजाबै मावफुंनाय जादों।

1.3 बेखेवनाय:

सासे लिस्गिरिनि थुनलाइयारि सोरजिया गुबुन सासे लिस्गिरिनि सायाव गोहोम गोग्लैनायखौनो थुनलाइयारि गोहोम होननानै बुंनाय जायो। बे गोहोमा थुनलाइयारि जौगालु दाहारनि बिथिडव गोदान आदब आरो आयदानि सोमावसारनाय थिसनफैनायनि थाखाय जानो हागौ नडब्ला गुबुन गुबुन जाहोनफोरनि थाखायबो जानो हागौ, जैरे-आदब, आयदा, रोखोम, लिस्गिरिनि जिउ सानथौ, ओंथि बेखेवनाय मोन्दांथिफोर आरो गुबुन गुबुन। थुनलाइयारि गोहोम गोग्लैनायनि बिखान्थिया फरायगिरिफोरनि नोजोरनि थाखाय जायो। नोजोर बोनो गोनां बाथ्रादि, थुनलाइयारि गोहोम गोग्लैनाया मोनसे रावनि थुनलाइनि गेजेरावबो जानो हागौ। बर' सुंद' सल'नि जारिमिनाव प्रमद ब्रह्मनि “पाग्ली” सुंद' सल'आनो गुबुन रावनि सुंद' सल'निफ्राय गोहोम गोग्लैनाय बिदिन्थिनि गिबि नेरसोन। मानोना बे सुंद' सल'खौ मुंदांखा फरासि रावनि सल' लिस्गिरि मोपासाँनि “The Mad Woman” मुनि सुंद' सल'निफ्राय साया लानानै लिस्नाय जादोंमोन। “पाग्ली” सुंद' सल'आव बेरखांहोनाय गुबै आयदाया गासै मोननै। सेथिया आहम बर'नि दावहानि थाखाय नुजानाय खास्त्रि-बिस्त्रि थासारि आरो नैथिया जादों महन बेरामनि साग्लोबनायाव दुखुथिया बर' हिनजावा गावनि बिफा, फिसाइ आरो जागोदान फिसा गथ'खौ खोमानानै सहायख'हायै दाहाजों फाग्लि जालानाय। गुबुन फारसेथिं “The Mad Woman” नि सल'बिथायाबो मोनसेयानो नाथाय दावहाया जादोंमोन Prussian Wan नि गेजेराव आरो सल' खिनथाग्राया जादोंमोन Monsieur D Endolin आरो जायगानि मुड Corneil जेराव फाग्लि हिनजावा थायोमोन। ओरैहाय, “पाग्ली” सुंद' सल'आव नाथाय जायगानि मुड जादों माइबां नगर आरो डिमापुर नगर, सल' खिनथाग्रानि मुड जादों ‘अन्जालु गर’। गुबुन रावनि सुंद' सल'निफ्राय थोंजों साया लानानै लिस्दोंब्लाबो सल'गिरिया जायगानि आरो सुबुंनि मुंफोरखौ बर'नि मुं आरो बर'फोरनि गेजेराव जानाय दावहानि बाथ्राजों गाब फुननायखाय सुंद' सल'खौ आंगो मोनहोनो हादों। पाग्ली सुंद' सल'आव The Mad Woman नि सल' बिथाखौ मिथिखा हसिखा थोंजोडै बोजबनानै लादों।

गुबुन फारसेथिं, आबारी सुंद' सल'आव सुंद' सल'नि आखुथाइफोरखौ एबा Writing Technique खौ बाहायनानै सोरजिनाय जादों। खेंसालियायै बोजबनाय आरो गोहोम गोग्लैनायनि बिदिन्थि महरै आबारी सल'खौ सावरायनो हायो। ईशान

चन्द्र मुसाहारीआ “आबारी” सुंद’ सल’खौ आबारिआ 18 बोसोर बैसोनि सिख्लासा जानायनिफ्राय हरखाबै जागायदों। आबारीनि जिउआव हाबानि जेनाखौ लाना सल’ बिथा(Plot)खौ गायसनदों आरो आबारीआ शुमलि गुरिनि सासे सेंग्रानाव खारसनहैनायावनो सल’आ हरखाब जाबहैदों। दोंसे सुंद’ सल’ जानो गोनां जायोब्ला एबा सुंद’ सल’ लिरनांगौब्ला मा मा आखुथाइफोर थानांगौ बेखौ बाहायनानै लिरनायाव सल’गिरिया लिरनाय आदबनि खान्थिखौ बाहायनो गोनां जादों। जाय खान्थिखौ बर’ थुनलाइ मुलुगाव बाहाजेनग्रोनाय एबा दिहुनजेनग्रोनाय जायाखैमोन।

गोदान बर’ सुंद’ सल’नि दाहाराव 1970 मायथाइयाव ओंखारनाय चित्तरन्जन मोसाहारिनि “फैमाल मिजिंक” सुंद’ सल’ बिजाबाबो जादों बर’ थुनलाइनि गिबि सुंद’ सल’ बिजाब। बे सुंद’ सल’ बिजाबाव गासै दोंथाम सुंद’ सल’फोर दड। जैरै- 1. गोमानाय दायरी, 2. फानै नालेंखर बिफां, 3. फैमाल मिजिंक। भारतारि थुनलाइयाव जैरैबादि रबीन्द्रनाथ ठाकुर आरो लक्ष्मीनाथ बेजबरुवा बिथांमोनहा सुंद’ सल’नि गेजेरजों समाजारि जेनाफोरखौ रोखायै बेरखांहोयो थिग बेबादिनो चित्तरन्जन मोसाहारीनि सुंद’ सल’फोराव बर’ समाजनि समाजारि मोगथां सावगारिफ्रा बेरखांहोजायो। बिदिन्थि बादियै रबिन्द्रनाथ ठाकुरनि देना पाउना सुंद’ सल’आव समाजारि गात्रि हुदानि दुखुनांथाव सावगारिया बेरखांदों। जेराव गाहाइ आखु निरुपमाआ बिनाय बादियै बिमा बिफानि न’निफ्राय जोथोब होफैनो हायैनि थाखाय बिहाव बिखुन्जोनि नख’रजों आयथासार खालामजादोंमोन आरो बेबादिनो मोनसे जिउ खोमानांदोंमोन। निरुपमाआ थैखांनयनि उनाव बिनि फिसाइखौ गोदान हिनजाव हाबा होफिनो नाजानाय समाजारि मोगथां सावगारियाबो जायगा मोनदोंमोन। थिग बेबादिनो, चित्तरन्जन मोसाहारीनि सुंद’ सल’फोरावबो हाबाजों सोमोन्दो लाखिनानै सोमजिनाय जेना, हिनजाव नायनो थानायाव सोमजिनाय जेना आरो बायदि बायदि समाजारि मोगथां सावगारिफ्रानो जायगा मोनदों। सुंद’ सल’नि थाखाय सल’ बिथा सायखनाय बिथिडव गोरोबनाय मोननो हादों।

बेनि उनाव मख’जायो, मनरन्जन लाहारिनि 1978 मायथाइयाव ओंखारनाय “सल’ बिदां” सुंद’ सल’ बिजाबखौ उवाचिंटन आरभिं आरो एडगार एलानपो बिथांमोनहा जैरैबादियै इंगजी सुंद’ सल’आव Evil Spirit एबा बुहुद फेथाफोरखौ लानानै सुंद’ सल’ लिरमोन। थिग बेबादिनो मनरन्जन लाहारीनि सुंद’ सल’फ्रावबो Evil Spirit फोरखौ लानानै एबा बुहुदफोरखौ लानानै सल’ लिरनायखौ नुनो मोनो। बिदिन्थि बायदियै बिथांनि सुंद’ सल’ बिजाब “सल’ बिदां”आव थानाय ‘हरनि सल’आ बुहुदखौ लानानै सोरजिनाय दोंसे सुंद’ सल’ बिथांनि सुंद’ सल’ लिरनाय आदब आरो सल’ दानाय आदबाव इंगजी लिरगिरिफोरनि अनसायनाय आरो गोहोम गोग्लैदों।

अनसायनाय आरो गोहोमनि फुंखा बादियै बिथांनि इंगजी थुनलाइयाव एम.ए. डिग्री लानायखौनो मख’नो हायो। मानोना, थुनलाइयाव Reception theory आ Readers response theory जोंनो खाथि सोमोन्दो गोनां मोनसे बिथिं।

बेबादिनो नीलकमल ब्रह्मनि 1972 मायथाइयाव ओंखारनाय “हाग्रा गुदुनि मै” सुंद’ सल’ बिजाबाव थानाय “ओरैनो” सुंद’ सल’ आरो ज्योति प्रसाद आगरवालानि 1856 मायथाइयाव ओंखारनाय “करेडर लिगिरि” थुनफावथाइयाव थानाय आखु बिबारि आरो सेवालजिं गोबां बिथिडवनो गोरोबलायनाय दड। नीलकमल ब्रह्मनि “आथिं” जों चैयत आबदुल मालिकनि “दुखन भरि” सुंद’ सल’जों आरो बिथांनि “सारोन” सुंद’ सल’जों लक्ष्मीनाथ बेजबरुवानि “मुक्ति” सुंद’ सल’जों गोबां बिथिंनिफ्राय गोहोम गोग्लैनाय आरो गोरोबलायनाय दड।

1979 मायथाइयाव ओंखारनाय धरणीधर औवारीनि “गान्दु सिंनि लाइजाम गांसे” सुंद’ सल’ बिजाबाव थानाय “हाराकिरि” मुंनि सुंद’ सल’आव जापानि सोदोब आरो बे सोदोबनि ओंथिखौ थांखिनानैनो सुंद’ सल’नि मुं दोननाय आरो सल’ बिथाखौ बेखेवनो नाजानायनो नोजोर बोथाव। जेराव ओंथि बेखेवनो नाजानाय बिथिडव एबा सल’नि idea आरो concept आव जापानी रवनिफ्राय अनसायनाय आरो गोहोमखौ मोननो हायो। 1995 मायथाइयाव ओंखारनाय इन्द्रमालती नार्जरीनि “आंनि मोजां मोननायनि दायरी” सुंद’ सल’ बिजाबाव थानाय माखासे सुंद’ सल’फोरखौ Flash back आदबजों रनसायनायावबो अनसायनाय आरो गोहोमनि बिदिन्थिखौ मोननो हानाय जादों। आमेरिकानि फावथाइगिरि ‘एलमार राइछ’आसो ‘Flash back Method’ खौ बाहायजेननानै 1914 मायथाइयाव “अन ट्रायेल” मुंनि फावथाइखौ लिरदोंमोन। नोजोर बोथावदि, बिथां इन्द्रमालती नार्जरीनि सल’फोराव रमिअ-जुलियेट, लैला-मजनु मोनबादि थैनो रोडै गोथार मोजां मोनलायनायनि सावगारियाबो बेरखाडै। बिथांनि पाग्ली सुंद’ सल’आ Flash back method जों उषा मुंनि सिख्लाया फाग्लि जानायनिफ्राय जागायजेनो एरैबादि:

“फाग्लि.....!

आं फाग्लि.....

हि...हि...हि.....!!!

दिनै आं फाग्लि...।”

2024 मायथाइयाव ओंखारनाय बिजितगिरि बसुमतारीनि सुंद’ सल’ बिजाब “गलाप बिबारिनि दै आरो पिटखिरि”आ गोदान बर’ सुंद’ सल’नि दाहाराव गुबुन रवनिफ्राय गोहोम गोग्लैनायनि मोनसे मोजांथार बिदिन्थि। जेराव, सल’गिरिया गावनो

रोखायै मुंख 'नानै दोनदों, बे सुंद' सल' बिजाबाव सेबखांजानाय “गलाप बिबारनि दै आरो पिटखिरि” मुंनि सुंद' सल'आ दोसे आर'बिक सल'नि साया लानानै लिरनाय एबा गोहोम गोग्लैनाय। सऊदी आरबनि हिनजावफोरा समायना जानायनि थाखाय फिटखिरि आरो गलाप बिबारनि दैखौ ज' लागायनानै मोखाडव फुनो। सल'नि गुबै आयदाया बेनो। नोजोर बोथावसिन बाश्राया जाबाय सल' गिरि डू बिजितगिरि बसुमतारी बिथाड सुंद' सल'नि बिथाखौ आर'बिक सुंद' सल'निफ्राय थोंजोडैनो साया लादों। सल'आव थानाय आखलनि मुंखौबो रोखोमसेयैनो लाखिदों बिसाल सल'खौ खोनासंथाव आरो आंगो मोन्दांथि सोरजिनो थाखाय आर'बिक बिसालखौ, नार्जारी बिमुं दाजाबदेरनानै बिसाल नार्जारी आखल सोरजिदों। बर' समाजनि हरिमु गाननाय-जोमनाय आरो राव रायज्जलायनायजों बर' मोन्दांथिखौ सोरजिना होनो हादों।

सेल्फ मेइड राणी बर'नि 2020 मायथाइयाव ओंखारनाय “उनदाहानि अर” मुंनि सुंद' सल' बिजाबाव थानाय “इभिनिं टि आडडा” मुंनि सुंद' सल'आवबो गुबुन रावनि गोहोम गोग्लैनायखौ सुंद' सल'नि गेजेरजों बेरखांनाय नुनो मोनदों। जाय गोहोमा readers response नि जोहै सोमजिदों। बेनिखायनोथ' सल'गिरिया इराजी थुनलाइनि सल' “स्तुपिद किउपिद” नि आइजो आखुफोरजों हानजासे बर' आइजोफोरनि आखलखौ रुजुथायारि रावजों रुजुनानै बिदिन्थि होना रायखांफादों। सुंद' सल'नि गेजेरजों बेरखांदों : बिसोरनि गाननाय-जोमनाय आरो महाराव नायोब्ला रावबो बिसोरखौ बर' होनना सिनायनाय नडा। बिसोरखौ नुयोब्ला आंहा सा-सानजा भारत हादरनि आइजो लिरगिरि नामां डाइनि लिरनाय फिक्सन स्तुपिद किउपिदनि बाश्रायासो जाखांफैयो, जेराव बे सल'नि हिनजाव आखु जुलिया “Money can buy everything” होनना बुडो। बे सल'आव नुजानाय आइजो आखुफोरा रावखौबो खेरखेराया, गाननाय-जोमनाय, आसार-आखु आरो रायज्जलायनायफोरा गोजौ थाखोनि। आदनानि गासननाय Hotel Four Seasons आव जैरैबादि बे सल'नि आइजो आखुफोरा Mamang Dai नि बे सल'नि आइजो आखुफोराबादि नुयो।

बेबादिनो माखासे गोदान बर' सुंद' सल'फोराव सल'बिथा, सल', सानस्त्रि, आखुफोरा आरो लिरनाय आदबफोराव गुबुन रावनि थुनलाइनि अनसायनाय आरो गोहोमखौ श्राय श्राय गोसारनानै थानायखौ नुनो मोनो।

फोजोबनाय:

सावरायनानै मोननाय बादियै जोबनायाव बेखौनो बुंनो हायोदि गुबुन रावनिफ्राय बोजबाय आरो गोहोम गोग्लैनाया बर' सुंद' सल'आव गोजाम मुगानिफ्रायनो सोलिबोदों।

गोदान मुगायावबो बेनि बोहैथिया दिदोम जायाखै। सुबुड समाजारि जिब आरो सुबुं समाजाव बायदि रावनि बायदि थुनलाइनि महरफोरखौ मोननाय जायो। जैरैबादियै सुबुड समाजखौ नागारनानै थानानै थानो हाया, समाजारि जिबा थिग बेबादिनो गुबुन रावजों रनसायनाय थुनलाइफोरखौबो फराया होननानै थानो हाया, हांखुर गोसोनि गियान बुथुमग्रा गोखो। बेबादिनो मोनसे रावारिनि सुबुड जेब्ला गुबुन रावनि थुनलाइखौ फरायो अब्ला थुनलाइनि बबेबा नडा बबेबा बिथिडव फरायगिरिनि गोसो मेलेमाव हाबनानै थायो आरो जेब्ला बै फरायगिरिया गाव माखौबा लिरनो लायोब्ला माब्लाबा गाव मिथिखा हसिखा आरो माब्लाबा गाव मिथिया लासेनो गोहोम गोग्लैयो। जाय गोहोम गोग्लैनायखौ लिरनायनि गेजेरजों बेरखांनाय नुनो मोनफिनो एबा गोरोबनाय सानस्त्रि आरो आदबफोरखौ फरायनो मोनफिनो। बुंनो थाडोब्ला थुनलाइयाव Reception आरो Influence नि बिखान्थि, बेबादिनो थाबथानाय गैयै सोलिबाय थायो।

हेफाजाब लानाय बिजाबफोर:

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बर'फोरनि जानाय हुदा : मोनसे सावरायनाय

मनजुलि बसुमतारी

पि.जि. सेथि फरायसम

बिजनी सोलोंसालिमा, बिजनी

1.1 गुबै रावः

बर'फोरनि जानाय हुदाफोरा गोदो गोदायनिफ्रायनो सोलिगासिनो दं। गोदो गोदाय माबोरै संनाय जायोमोन मा मा आदब बाहायना सडेमोन आथिखालावबो बर'फोरा बेबादिनो संना जानायखौ नुनो मोननाय जायो। बर'फोरनि माखासे दोरोडारि ओंखि-अनला, नार्जि बायदि बायदि जायखौ बर'फोरा एंगारनो हाया सावनो हाया। बर'नि बे ओंखिफोरा बर'फोरनि सिनायथि नेरसोन ओंखि। बर'फोरनि गेजेराव लिंनानै जानाय हुदाफोरा गोदो गोदायनिफ्रायनो सोलिबोगासिनो दं।

बेखेव सोदोबः बर'नि जानाय हुदा

1.2 जागायनायः

सुबुं हारिमुआव महरनि हारिमुआ गोथौयै ओंथि गोनां। माखासे महरारि हारिमुनि मोनसे गाहाइ दालाइयानो जाबाय सुबुं आदार एबा खाजा। आदारानो मानसिनि जिउ आदब, जिउ गोहो, आरो फोलेरारि, गोसोआरि साननाय-हनायखौ थियै लाखियो। आदारनि लोगोआव सुफुंसार, आदब रैखा, संनाय आदब, आबहावा आरि सरजाबना थानायजों लोगोसे सुबुं जिउखौ जुनियायै फोथांना सुबुं फोथायनाय आरो सुबुं मुल्लिनि रुजुथावि गुनफोरा दंफायो। बेनो आदार सुबुं हारिमुनि मोनसे बिथिं। गोमोथाव बाश्त्रादि सुबुं आदारनिफ्राय सुबुं फोथायथियाव जाय गुन हाबना दं बेनो बिगियान। बिबां, अरथाइ, बानजायनाय, खहा आरि बेफोर गुनफोरा आदारनि लोगोआव सरजाबना थायो

आरो बेफोरो खहा जायोब्ला आदारनि गुनफोरा जोबसाडे। बिदिब्ला आदार बानायनाय आदबानो मोनसे मोजां आरिमु आयदायाव गोग्लैयो।

बर' सुबुंफोरनि गेजेराव गोदो गोदायनिफ्रायनो जानाय आदारनि फारसे जोबोद सेंग्रा हुदा गोनां। बर'फोरा जायखि जाया जाग्रा आदारखौनो मुजिहाब संना जानो रोंगौ। बर' हिनजावफोरा गोदो गोदायनिफ्रायनो ना मैगं लाबोनानै गोथाव मुजिहाब ओंखि जाहोबोदों। बर' आइजोफोरखौ संनाय खावनायाव जोबोद आखा-फाखा बुडेब्लाबो बुंदायनाय जानाय नडा। मानोना मा मैगंजों मा हारिनि मसला हारिनि मैगं होनांगौ बेफोरखौ होनानैसो दोल गोनां मुजिहाब संनानै जायोमोन।

1.3 थांखि :

1. बर'फोरनि जानाय हुदानि सोमोन्दै मिथिहोनो लानाय जादों।
2. बर'फोरनि संनाय आदबनि सोमोन्दै फोरमायनाय जादों
3. बर'फोरनि थिनानै जानाय हुदानि सोमोन्दै फोरमायनाय जादों।

1.4 आदब खान्थिः

'बर'फोरनि जानाय हुदा: मोनसे सावरायनाय' बे आयदाखौ सावरायनो थाखाय फोरमायलु आदबखौ बाहायनाय जादों। लोगोसेनो बेखौ सावरायनो लानायाव गोनां जानाय खारिथिफोरखौ नैथि फुंखानि हेफाजाब लानानै मावफुंनाय जादों।

1.5 बेखेवनायः

बर' समाजाव गोबां दोरोडारि जानाय हुदाखौ दिनैसिमबो नुनो मोनो। बर'फोरा जाग्रा आदारखौ गोबां रोखोमै संनानै जानायखौ नुनो मोनो। जेरै एवफ्रामनाय, फ्राम फ्राम एवनाय, सिदोब-सिदोब जब जब बिदै होना संनाय, लाव-लाव बिदै होनाय, मेनाय आदब, सावनाय आदबजों मिलौदो खालामनानै जाग्रा मुवाफोर जानाय नुनो मोनो। बर'फोरनि आदार आरो संनाय आदबाव मुलियारि गुन हाबना थायो। सानफ्रोमबोनि जानाय आदाराव बिगियानारि आरो हुदा गोनां गोथाव आदार जायो। बोथोरजों गोरोबना बायदि बायदि खाजा जायो। गुबुन गुबुन मैगं-थाइंगं, ना-बेदर, साम'-खांखाइ आरिफोरानो गाहाइ खाजा। बर'फोरा ना, बेदर नडाब्ला ओंखाम जाया। गाइखेर बाहायनाय नेम गैया। गाइखेर फाननानै जौसो बायनानै लोडे। गोदो गोदाय बर'फोरा ओंखै संनाय समाव थाव बाहायामोन बेनि सोलायै खारैसो बाहायोमोन। बर'फोरा मोजां आदार जानायनि थाखायनो बेराम गैया नाथाय बांद्राय जानायनि दाइयावनो बेराम जायो। ना,

बेदर, एमफौ-एनला, मैगं-थाइगं बोथोर नायै बोथोर बेदर-ना संना जानायनि थाखाय जिउ गोलाव जानायबो नुनो मोनो। बबे जाग्रा मुवाखौ मा मैगंजों सडेव्ला गोथाव जायो बर'फोरा बेनि बागै रोंगसार दं। बर'फोरा हानि सबाइखौ बांसिनै ओंखै जायो। हारिमुवारि आरो धोरोमारि थांखियैबो जानाय खाजाया गुबुन गुबुन जायो।

बर'फोरा गोदो गोदायनिफ्रायनो हाग्रा-बंग्रायाव बायदि मैगं-थाइगं, बेन्दों-बेनला, दैमा-दैसा, बिलो-बिलोमा बायदिफोराव ना बायदि नागिरनानै मैहुर खालामना बेदर, साम', खांग्राइ बायदि नागिरना गोथाव मुजिहाब संनानै जानाय हुदा दं। जोंनि आसाम हादरसाया गोदो-गोदाय गुदु हाग्राफोरजों साग्लोबनायमोन बे हाग्रायावनो बायदिसिना मैगं-थाइगं, बेन्दों-बेनला मैगं, जिब-जुनार, दैमा-दैसा बिलोफोराव ना, बेदर, साम' खांग्राइनि आंखाल गैयामोन बेयाव नागिरनानै गोथाव-मुजिहाब संनानै जायोमोन।

सानफ्रोमबोनि जानाय आदार महरै बर'फोरा ओंखामखौनो जोबोद मोजां मोनो। फुडाव ओंखाम गोजां एवनाय, सौराइ, लारु, फिथा, सिथाव जानो मोजां मोनो। हाबा-हुखा, सारादु आरि जथुमनाय खुंनाय हाबाफारिफोराव मुरि, बिस्कुत आरो गोजा साहा बाहायो। गाइखेरनि बाहायनाया बर'फोरनि गेजेराव गैयाखौनो बुंजायो। नाथाय माब्लाबा दाखा गाइखेर बाहायो। बर'फोरा फानलु बाथोन आलौत्रो जानो मोजां मोनो। गोखै बाथोन जायो। माब्लाबा गोखाबो जायो ना-बेदर फोरनानै जाग्रा बर'हारिया आसारखौ बानायनोनो रोड आरो जायाबो होननानै बुंजायो। बेबादिनो सानफ्रोमबो जानाय आदारनि लोगोआव ओंखाम, ना, बेदर, मैगं-थाइगं, बाथोन आरि थाफायो। बर'फोरा एवफ्रामनाय खाजाखौ मोजां मोना, दैजों फोमोननाय खाजाखौसो मोजां मोनोमोन।

बर'फोरनि गेजेराव सोलिबोनाय गोबां जाग्रा आदार दं। बेफोरखौ जोबोद जोथोनै गोथाव संना जायो। बर'हारिनि दोरोडारि सोलिबोनाय बे मुजिहाबनाय जाग्रा आदारफोरनि संनाय-खावनाय आदबफोरखौ गाहायाव फोरमायनाय जाबाय-

अनद्ला-दाउ :

जखा बादियै माइरंखौ सोमनानै रुइजासे दोननानै उवालाव गुन्दै सौग्रोना लानाय जायो। लोगोसे अनद्लाजों संनो नागिरनाय दाउ बेदरखौबो मोजाडै सुनानै थियारि खालामना लाग्रोनाय जायो। दानिया अर फोजोंना लानाय अरदाबाव ओंखै थौ एबा दोखौ जाननानै दाउ बेदरखौ होसननानै दै होस्रो होस्रो एवनो नांगौ। एवनाया जेबोला मोजां जायो अब्ला संखै, फानलु, मसला होनानै मोजाडै फिदिं फिदिं एरनायनि उनाव दैखौ जखानि होनानै ग्लब ग्लब गोदौ होनांगौ। जेब्ला गोदौफुयो अब्ला देनानै लाखानाय अन गुन्दैखौ आगसि आखाइजों फ्रि फ्रि सारनानै आगदा आखाइजों खादौखौ

फिदिंनो नांगौ। औरैनो होयोब्ला अन गुन्दैया फिथर जायो। एसे जखानि खारदै होनाय जायो। बेनि उनाव दान्दिसे गोदौ होनानै संखै साखिनानै खानानै लाबोनो हायो। बेनो अनद्ला ओंखै। बे ओंखिया बर'हारिनि जोबोद मिलौदो ओंखै। माइ गोरलैन माइरं एबा जोसा माइरंनि अनद्ला ओंखैयाव थावसिन बेजों लोगोसे दुन्दिया, सामब्राम बिलाइ होसनोब्ला मिलौदो जाबावो। थावजोंबो ना एबा बेदरखौ एवग्रोनो हायो।

अनद्ला-एमफौ :

जखा बादियै एसे माइरं सोमनानै रुइहोनानै बोखांना उवालाव देनानै अन गुन्दै खालामना थियारि खालामना लाखानो नांगौ। बे अनद्लानि माइरंजा जोसा माइरं जायोब्ला मोदोमफु जानो गोथाव जायो। आरोबाव एमफौखौ गोथाडै साराइयाव एसे एवदबनानै सनै सनै बस'नानै लाग्रोना नांगौ। दानिया ओंखै दोआव जखानि दै लानानै फुदुनानै गोदौ होनो नांगौ। जेब्ला फुदुनानै दैया ग्लब ग्लब गोदौवो अब्ला अन गुन्दैखौ सारनानै खादौजों उरनानै होनो नांगौ। बेनि उनाव एमफौखौ दैजों मोजां सुनानै अनद्लायाव होसननानै लानो नांगौ। लोगोसे संखै, फानलु, हालदै, खारदै, दुन्दिया, सामब्राम, मसला होनानै जबजासे गोदौहोनानै संखै साखिनानै खानो नांगौ। बेनो जाबाय अनद्लाजों एमफौ ओंखै। बेयो बर'नि मिलौदो ओंखै। खायफा नख'राव एमफौखौ थाव, संखै, फानलु, हालदै, मसला होनानै एवग्रोना लानानै बे ओंखिखौ सडे। बेयो गोथाव आरो प्रटिन गोनां आदार। सावस्त्रिनि थाखाय बर'फोरा बे खाजाखौ गाहाम होननानै फोथायो। बेयो मुलियारि गुननिबो बिगुमा। सिथर ओंखारनाय समाव एमफौ, सिब्रु, आलु संनानै ओंखै जायोब्ला बांसिन ओंखारसिननानै हामगायो होननानै फोथायो।

नारजि-अमा:

गिबियावनो अमा बेदरखौ गोदानानै लाना मोजां सुनानै लाग्रोना नांगौ। नारजि गोरानखौबो जखानि लानानै सुना थियारि खालामना लाखानो नांगौ। बेनि उनाव साराइयाव थाव होनानै अमाखौ एवनो नांगौ। एवनाय समाव संखै, फानलु, हालदै, मसला, दुन्दिया, सामब्राम बिलाइ आरि होनो नांगौ। जेब्ला अमानि दैया रानलांनो हमो बे समाव सुनानै लाखानाय नारजिखौ होसनना एरनो नांगौ। बेबादिनो दानदिसे बेदरजों एवफानाय उनाव दै होनानै आवलायना खोबहाबना गोदौहोनो नांगौ। खोबहाबना एवनाय उनाव जेब्ला दैया रानलाडे अब्ला संखै साखिनानै खानानै गुदु गुदु जानो हायो। नारजि रायखाहोब्ला बर'फोरा बयबो जानो लुबैयो। खुदै र'गलायथारो। बेयो

बर'नि रोखोमसे हारि सिनायथि जाग्रा खाजा ।

सबाइ-साम':

गिबियावनो बुथुमना लाबोनाय साम'खौ दाखोन गारनानै दानस'ना लानानै मोजाडै मानजिना लानानै दोआव थाव, संख्रै, फानलु होनानै एबा थाव होआलाबासेनो खारै होनानै दै रानजासे एवनो नांगौ । बेनि उनाव बेवहायनो हानि सबाइखौ हुखेमना थियारि खालामना लाखानायखौ होसननानै दान्दिसे एवनो नांगौ साम'जौ लोगोसे । एवनाय उनाव थोजासे दै होनानै रुनो नांगौ । रुनानै सबाइया जेब्ला रुइयो अब्ला खोसलिजौ ओंख्रैखौ फिदिनानै एरनानै सबाइखौ गेब्लेहोनानै लानाय जायो । उनाव दुन्दिया, सामब्राम बिलाइ होनो हायो । संनाय ओंख्रिया मोजाडै जबोब्ला संख्रै साखिना खानानै लाबोनो हायो । गुदुडै गुदु ओंख्रामजौ जानो हायो । बेयो बर'नि मुजिहाबनाय गोथाव ओंख्रि । सावस्त्रिनि थाखाय गाहाम । सोलेरखौ थाजिम लाखियो मेगननि नुनाय गोहोखौ बारायहोयो ।

खांखाइ-मैथा:

गिबियावनो बुथुमना लाबोनाय खांखाइखौ दाबु गारनानै खल्थाखौ बोखावनानै मोदोम आरो मेलेमखौ एरख'नानै मोदोमखौ सुनानै लाग्रोनो नांगौ । आरोबाव मैथा मैगंखौबो खानानै लाबोना सायनानै सुनानै लाना थियारि खालामना लानो नांगौ । दानिया थाव होनानै खांखाइखौ साराइयाव एवनानै गावनि दैया राननाय उनाव मैथाखौ होसननानै एवनो नांगौ । जेब्ला मैथाया रेबनानै गेब्लेलाडे अब्ला जखानि दै एसे होनानै संनो नांगौ । गोदौनानै दैया रानलाना आमथा जायोब्ला संख्रै साखिना खानानै लाबोना जानो हायो । बेयो बर'नि रोखोमसे गाहाम जाग्रा आदार ।

थाइगिर-ना:

गिबियावनो थाइगिर फिथाइखौ दाननानै निलि गारनानै फिसा फिसा आसि आसि हानानै लाग्रोनो नांगौ । नाखौबो मोजाडै सायनानै सुनानै थियारि खालामना लानो नांगौ । दानिया हाना लानाय थाइगिरखौ संख्रै, फानलु, हालदै, थाव होनानै गावनि दैया रानजासे एवनो नांगौ एबा नाखौ थावजौ एवग्रोनानै लानो नांगौ । बेनि उनाव एवनायनि दैया रानोब्ला जखानि दै होनानै संनो नांगौ । जेब्ला ओंख्रिया ग्लब ग्लब गोदौवो अब्ला सायना लाखानाय एबा एवनानै लाखानाय नाखौ होसननानै मोनजासे संनो नांगौ । बेबादिनो दैया थोजासे राननाय उनाव नायनानै संख्रै साखिना खाना लाबोनो

नांगौ । बेयो बर'नि जानो गोथाव ओंख्रि । बेनि थावनाया बांद्राय गोखै नड । देहानि थाखाय रोखोमसे गोथार फिथाइ । बर'फोरा गोखै फिथाइखौ जोबोरैनो जानो मोजा मोनो ।

लाफा गोबाब:

लाफा मैगड मेसैं बोथोरनि बर'फोरनि गाहाइ मैगं । बेयो मैगं राजा । बेहा जेबो मोनामनाय गैया । गासैबो खाजाजौनो बे मैगं गोरोबो । बेनिखायनो बर'फोरा बे मैगंखौ गुबुन गुबुन खाजाजौ जायो । लाफा गोबाब जानोब्ला गिबियावनो लाफाखौ खानानै लाबोना सायनानै सुना दोआव होसननानै लानो नांगौ । संनाय समाव एसे खारदै होनानै एवनानै रेबोब्ला थुग्लिना गेब्लेहोनानै जखानि दै होनानै गोदौहोनो नांगौ । बेबादिनो संख्रै, हालदै होनानै दसे सम गोदौहोनानै संख्रै साखिना खानो हायो । बे ओंख्रैयाव ना फिसा होस'नोब्ला गोथावसिन जायो । लाफाजौ लोगोसे एसे बुथुवा होफायोब्ला मोजा रिमोनो । बेखौ बर'फोरा मैदुबो एवनानै जानो मोजा मोनो ।

अनद्ला-मेवाइ:

जखा बादियै माइंखौ सोमना रुइहोना दैनिक्राय बोखानानै गोजौआव सावरायबोनाय ओंख्रिफोरनि अनगायैबो बर'फोरा गोदो गोदायनिफ्रायनो संना जाबोनाय ओंख्रैफोर गोबां दंबावो । जायखौ बर'फोरा दिनैसिम संना जाबोगासिनो दड ।

बर'फोरा गोदो गोदायनिफ्रायनो थिनानै जानाय हुदाया सोलिबोगासिनो दं । गोदो गोदाय बर'फोरा गोबाव समसिम थिनानै जानाय मुवाफोरा जाबाय- ना गोरान, नाफाम आरो खारदै । बेफोरखौ गोबाव समसिम थिनानै जायोमोन माब्लाबा माब्लाबा समाव जेबो ओंख्रि मोनाबा ना बाथोन देब्रबना जायोमोन आरो नाफाम थायोब्ला नाफाम बाथोन देना जायोमोन खारदैयाबो बर'फोरनि एंगार हायै जामुं मानोना बर'फोरनि गासै ओंख्रैयानो खारदै गैयाब्ला जाया । बेनिखायनो खारदैखौबो जाबाय थानायनि थाखाय गोबां बानायखाना दोननानै गोबाव समसिमहालागै थिनानै दोननाय जायो ।

गाहायाव बेफोर थिनानै जानाय जामुंफोरनि बागै फोरमायनाय जाबाय-

ना गोरान:

ना गोरानखौ बर'फोरा फोरानना दोननानै गोबाव सम जायोमोन । माब्लाबा समाव जेबो गैयाब्ला बाथोन जायोमोन । आरो गोबां माखासे ओंख्रैफोरावबो होना जायोमोन आरो बे जानाय हुदाया दासिमबो सोलिबोगासिनो दं । थास' आइथिं, थास' बिबार,

थास' बिथ'रि, सबाइ, नोरसिं बायदि मैगंफोरव ना गोरान होना जानायखौ नुनो मोनो।

नाफाम:

नाफामा बर' हरिनि नागारनो हायै दोरोडारि ओंखै एबा जामुं। नाफाम बानायनो थाखाय गिबियावनो ना फिथिखि, खैला ना, ना मावा बायदिफोरखौ सायनानै मोजाडै फोराननानै लानांगौ जायो। नाया रनखानायनि उनाव थास' बिसं खुमब्रा बायदिसिनाफोरखौ होफानानै देग्लिनाय जायो। ना गोरानजों नाफाम देनाय समाव थास' बिसंखौ बिगुर गारना सानदुडव एसे फोरानसोनो गोनां जायो। थास' बिसं, ना गोरान आरो रनाय खुमब्रा होफानानै गलायना गासै जिरादखिनिया मोजाडै गेल्लेजासे देनांगौ जायो। बेनि उनाव औवा हासुडव थोन थोन नारसोनानै सोना दोनना फेसेवनाय जायो। औवा हासुंखौ जोबोद गोरयै मिस्त्र बायदिसिनाजों होथेना बार हाबनो हायैबादि हाजों मोजाडै लिस्थेनाय जायो औवा हासुडव सोना दोननाय ना गोरान थास' बिसं गलायना देनाय मुवाया दान मोनसेसो फेसेवनायनि उनाव नाफाम जायो। आथिखालाव नाफामखौ फेसेवनो थाखाय औवा हासुंनि सोलायै कासनि बयाम एबा गुबुन बायदिसिना दोफोरखौबो बाहायनाय नुनो मोनसै। नाफामखौ खालि बार हाबनो हायि बादि थासारियाव लाखिनांगौ ना गोरान आरो थास' बिसं गलायनानै देनाय जिरादखौ दान मोनसेसो उनावनो जानो हानाय जायो। ना गोरानखौ जाखानायनि उनाव बेखौ बोसोर मोनफा गाहाम थिना दोननानै जानो हायो। नाफामखौ गुबैयै खारदैजों जायो। एखनबा बिदै खालामनानै आरो एखनबा बिदै खालामाजासे। बाथोन बादि बानायनानै जायो। नाथाय मोननैबो रोखोमै संनायाव खारदैया गोनांथार।

खारदै:

बर' हरिया गोदो गोदायनिफ्रायनो खारदैखौ बाहायबोनाय। बर'नि माखासे ओंखैफोर खारदै गैयाब्लानो जाया। बेखौ अनला ओंखै, सबाइ ओंखै, मैथा ओंखै, लाफा गोबाब जानायफोरव थावनि सोलाय खारदै बाहायो। बेनि अनगयैबो गोबां ओंखैयाव खारदै बाहायनाय जायोमोन। बर'फोर थालिर फस्ला, बेसर साबा, सबाइ साबा, सिबिं साबाफोरखौ सावनानै बानायनाय जायो। सावनाय हाथ'फ्लानि अरखिया गोमोरब्ला दै होनानै लादुरा खालामना सान्दुडव फोराननानै गोरा खालामना मोनसे जायगायाव सैरखा खालामना दोननाय जायो। खारदैखौ नांगौब्लानो मोननाय बादियै सगारना दिग्रियाव सोनानै लाखानो नांगौ। बेनिफ्राय गोबाव समसिम थिनानै जानो हायो।

फोजोबनाय:

गोजौनि सावरानायनायनिफ्राय जों मिथिनो मोनोदि बर'फोरनि जानाय हुदाया गोसोनि समाव माबादि संना जायोमोन आरो मा मा ओंखि संना जायोमोन आरो मा मा जामुंफोरखौ गोबाव समसिम दोनथुमना जायोमोन बेफोरखौ सावरायनायनि गेजेरजों मिथिनो मोननाय जादों। बेफोर ओंखिफोरखौ बर'फोर गोदो गोदायनिफ्रायनो जाबोगासिनो दं आरो दिनैसिमबो जानायखौ नुनो मोनो। बेफोर ओंखिफोरखौ बर'फोर एंगारनो हाया एबा बावनो हाया। बे सावरायनायनि गेजेरजों बर'नि माखासे ओंखि संना जानायनि आदबखौ मिथिनो मोननाय जादों। आर माबोरै दोनथमुना जायो बेखौ बानायनायनि आदबफोरखौ गोजौआव सावरायबोनाय जाबाय।

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खेराइ फुजायाव दौदिनिनि बिफाव : मोनसे सावरायनाय

सुजुथाइ दैमारी

बि.ए. थामथि फरायसम

बिजनी सोलोंसालिमा, बिजनी

गुबै राव:

खेराइ सिबिनायनि गोनांसिन बिफाव लायो 'दौदिनि'आ। बाथौ खेराइजों लोगोसे मोदाइ-मोदाइजोफोरखौ गोजोन होनो सानथाम हरथामहालागै मोसा मोसा दौदिनिया सिबिन बाउनायाव गेदेर बिफाव लायो। दौदिनिआनो खेराइनि गाहाइसिन मोसाग्रा। दौदिनिया जादों खेराइ सिबिनायाव गाहाइ मोसानाय बिफाव लाग्रा सासे गोथार आइजो। धोरोमनि फारसे बियो अराय गोथार जानांगौ। खेराइ सिबिनाय समाव बियो खानाइ हगारना गोजा दखना गानना जान्जियाव सुदाम(रोखोमसे जि गोलाव)खास 'यो। अजानि मोन्थोरजों ओलोंगिखांना मोदाइफोरनि फाव हमना बियो मोसायो।

बेखेव सोदोब:

खेराइ, दौदिनि, अजा, दौरि

1.1 जागायनाय:

दोहोरोमजों लोब्बा थानाय बर'फोरनि देरसिन फोरबोआनो जादों खेराइ फोरबो। बाथौ धोरोमारि बर'फोरनि बोराइ बाथौनो सिबिन बाउनायखौ गुदि खालामानाँ बे फोरबोनि जोनोमा जादों।

खेराइ सिबिन होनो बर'फोरनाव थि मोनसे खेराइसालि एबा थानसालि थालाया। सम लानानै नांगौ बादियै सिबिन थिलिखौ सायख 'ना लानाय जायो। खेराइ मोसानायखौ मोननै बाहागोआव बोखावनो हायो। जेरै- 1. गाहाइ खेराइ मोसानाय आरो 2. उफेरा खेराइ मोसानाय।

खेराइ फोरबो खुंनाय समाव सिबिननि हाबाफारिखौ जाफुं'होनायाव गोबां मुवा- बेसादफोर नांगौ जायो। बेफोर मुवाफ्रा सिजौ बिफां, थुलुनसि बिफां, थथाम औवा बिजलि, माइरं गुन्दै, जिदाइन ज 'रा खांख्ला बिफां, ज 'राथाम मोखोना बिफां, औवा गुबै थब्रै, मोनगु दुब्रि हाग्रा, सनानि आस्थाम गंसे, लाइजौ, थाइलिर फिथाइ, गय, फाथै, सिन्दुर, धुप-धुना, खुन्दुं आवा, गुफुर, थाव गुबै, जेवारि बाथि, माइरं, जौ, जरासे लथा, खुरै गुबै गंसे, खुन, राइदों एबा गारला बेट, गाम्बारि खामफ्लाइ गंसे।

बोलि बाथौनि नेमै खेराइ सिबिन होनायाव बोलि बाउनो थाखाय माखासे जिब- जुनारफोरबो नांगौ जायो। बेफोरनि गेजेराव दाउसा, दाउदै, फारौ, हांसो, अमा, बोस्माफ्रानो गाहाइ। गुबुन गुबुन मोदाइ-मोदाइजोफोरनो गुबुन गुबुन जिब-जुनार बोलि बाउनाय जायो।

खेराइयाव मिथिगोरों एबा अजानि मोन्थोर आवरायनाया जोबनाय लोगो लोगो दौदिनिनि मोदोमा गुरलुब गुरलुब मावनो हमो। जोब्बा दौदिनिनि मोदोमा मावा ब्ला अजाया बे मोन्थोरखौनो गले गले आवरायबाय थायो। जेब्बा दौदिनिनि आथिं, आखाइ, खर', मोदोम मावग्लुंनो हमो अब्लानो आबुडै दौदिनि जाखांनाय होनना मिथिनाय जायो। दौदिनिनिया मोदोम, आखाइ, आथिं, मावखांनाय समाव इहि-हिउ, इहि-हिउ, इहि-हिउ होनना खनथाम गोरसियो।

दौदिनिनि अनस्रानाय मोसानाया खेराइनि गिबि आयदा अनस्रानाय समाव अजाया मोन्थोर आवरायना दौदिनिखौ ओलोंगिखांनोयो।

अजानि मोन्थोर आवरायनायजों ओलोंगिखांनानै दौदिनिया हरसे मोसानायनि गेजेरजों खेराइ सिबिननि आयदाफारिखौ आवरायलाडे। बेनिखायनो दौदिनि मोसानायनि थाखाय एबा खेराइ फोरबोनि थाखाय माखासे दामजुफोरखौ नांथारगौ जायो। बेफोर दामजुफ्रा जादों- 1. खाम जरासे, 2. सिफुं जरासे, 3. जथा जरासे, 4. थुंग्रि गंसे एबा जरासे आरो 5. दाहाल गंसे एबा जरासे।

1.2 आदबखान्थि:

बे सावराय बिदांखौ फोरमायलु आदबनि गेजेरजों लिरनाय जादों आरो फुंखा महै नैथि फुंखानि हेफाजाब लानाय जादों।

1.3 थांखि आरो नोजोर:

1. खेराइ फुजायाव दौदिनिनि बिफाव बागै मिथिहोनों थांखियै सावरायनो नाजानाय जादों।
2. खेराइ फुजायाव दौदिनिनि मोसानायनि बागै मिथिहोनों नाजानाय जादों।

1.4 बेखेवसारनाय:

बाथौ धोरोमजों खेराइया गोथौ सोमोन्दो दं। खेराइ फुजायाव दौदिनि गैयाब्लानो खेराइ फुजाया जाफुंनानै फैया। खेराइ फुजा होनायाव सासे दौरि, सासे अजा आरो सासे दौदिनि नांगौ। खेराइ फुजायाव दौदिनियानो गाहाइ। ऋकबेदआव 'दौ' सोदोबनि ओंथिखौ सिबिजाथाव मोदाइ (उपास्पदेवता) होनना बुंदों।

'दि' एबा 'थि' माने गोसो बाउनाय एबा 'ध्यान'। जाय गोथार हिनजाव सुबुड थि एबा ध्याननि गेजेरजों गावनि मोदोमाव मोदाइनि गोहोखौ मानखोहोनानै दानि, गोदोनि आरो इयुनि बाश्नाफोरखौ थारै फोरमायनो हायो बिनो दौदिनि (दौ+थि+नि)। दौदिनिया सिउब्राइ आरो सिउबुइनि गोथार सुबुं थान्दै महर।

खेराइयाव दौदिनिया मोसानाय बाहागोफोर जाबाय-

1. बाथौ गिदिनाय, 2. सत्रालि, 3. खफ्रि सिबनाय, 4. खैजोमा फनाय, 5. गान्दौला बोननाय, 6. सा गोलाउ बोननाय, 7. मुफुर गेलेनाय, 8. नाव बोननाय, 9. खामाव बारखोनाय, 10. दाउ थै लौनाय, 11. मोसाखावरि मोसानाय, 12. माउजि मेंब्रां गेलेनाय आरो 13. दाहाल सिबनाय। बेफोर बाहागोफोरनि मोसानायफोरखौ गाहायाव सावरायनाय जाबाय।

1. **बाथौ गिदिनाय:** खाम, सिफुं, जथानि देंखोजों दौदिनिया बाथौ बिन्दोनि सोरगिदिं गोबां दिदिंखनना मोसायो।
2. **सत्रालि:** दौदिनिया आगदथिं थुंग्रि आरो आगसिथिं दाहाल लाना बाथौनि सोरगिदिं मोसायो। 'रोनसोन्दि' एबा 'रोन फाग्लि'नि दावहाथिनाय आखुथाइखौ बियो मोसायो होनना फोथायनाय जायो।
3. **खफ्रि सिबनाय:** दौदिनिनि बे मोसानाया सुथुरनि गाग्लोबनायनिफ्राय गावखौ माबोरै रैखा खालामनांगौ बे खायदाखौ दिन्थियो होनना साननाय जायो। बे मोसानाया बाथौ महाराजानि बेंगिरि 'बुरा आइलं'जों सोमोन्दो दं। बेखौ मोसानायाव दौदिनिया आखाइयाव दाहाल आरो थुंग्रि लायो।
4. **खैजोमा फनाय:** आब्ला खुंगुर मोदाइजो खैजोमा फनाय मोसाना बाउनाय जायो। बे मोसानायखौ दिन्थिनो खेराइसालिनि बाथौ मोखाडव खैजेमा बाहा थानाय बिफांनि नेरसोन बिलाइ नांगौ। बिफां दालाइ गारनानै दोननाय जायो। दौदिनिया आखाइयाव हि(गामसा)गांसे लाना बिफां बिलाइनि सोरगिदिं गिदिना मोसायो। बिफां दालाइ-दानफायनो नाजानाय आरो गावनि मोदोमाव खैजोमा बाफबनायखौ फिस्रिनाय फाव खालामनाय खाम, सिफुं, जथानि खबामजों दौदिनिया हायला-हुयला मोसानाया नायबाय थाथाव थाव आरो गोसो बोनो हाथाव। बे मोसानायनि सानथौखौ बिजिरनो थांब्ला नुनो मोनोदि खैजोमाखौ रिफुजों

रुजुनो हायो आरो मानसिनि गोसोखौ रिफुफोर(सुथुर)खैजोमा बादि बाफबना गाग्लोबनो नाजाबाय थायो। बेनिखायनो बेफोर रिफुखौ सामलायनो एबा दबथायनो नाजानांगौ। दौदिनि मोसानायनि गेजेरजों बेखौनो दिन्थिनाय जायो।

5. **गान्दौला बोननाय:** खेराइनि गानदौला बोननाय मोसानायनि गेजेरजों खैला मोदाइनो बाउनाय सिबिनाय जायो। दौदिनिआ आगदा आखाइनि नालायथि आसि थाइसेखौ बोरसि आरो आगसि नालायथि आसिखौ गानदौलानि नेरसोन महारै लाना बिबनायनाय गानदौलाखौ मोसानाय आदबजों बोननो एबा हमनो नाजायो। बेयो मोनसे गोसो बोनो हानाय मोसानाय। सानथौनि नोजोरजों बे मोसानायखौ एरै बेखेवनो हायो-देरगानाय, गोगगानाय, दुगा जानाय आरो बोदोर गोसोखौ, उदाडै बिबनायनाय गोसोखौ (बिबेकखौ) बोरसिजों रुजुना लानाय जादों।
6. **सा गोलाव बोननाय:** खाजि मोदाइनि थाखाय बे मोसानायखौ मोसानाय जायो। खेराइनि बे मोसानायखौ सा गोलाव-मोसानायबो बुडो। बे मोसानायखौ दिन्थिनो गांसे गोलाव सिखौ साफ्रेना, सानै मानसिया फारफा फारफा हमना, गेजेराव दौदिनिया खानाइ हसारना फारनैथिंबो बेलेन्दाना खानाइ आइलि-जाइलि मोसायो। बेखौ लैथो साफ्रेनाय मोसानायबो बुंनाय जायो। बे मोसानायजों जिउआव बुहुमाव रेंग'थि माया मोनथिना आरो दोहोरोम फोसावनायनि बाश्नाखौ फोरमायनाय जायो। बे मोसानायनि देंखोआ गोमजोर आरो गोसो गोरबो सोमावनो हानाय।
7. **मुफुर गेलेनाय:** मुफुर आखुखौ दिन्थिना दौदिनिया बे मोसानायखौ दिन्थियो। बेनि फोथाय जानाय मोदाइखौ मुफुरनि आखु गोनां होननानै फोथायो।
8. **नाव बोननाय:** लावखार गसाइखौ लावखारफोरनि मोदाइ होनना फोथायनाय जायो। बेखौ 'कृष्ण गसाइ' होननाबो सिनायथि होनाय जायो। गसाइयादि बयनिखुइबो देरसिन बेखौ दिन्थिनो बे नाव बोननाय मोसानायखौ दौदिनिया दिन्थियो।
9. **खामाव बारखोनाय:** राज खान्द्रा मोदाइनो खामाव बारखोनाय मोसाना बाउनाय जायो। खेराइनि गुदि हाबाफारिखौ बे मोसानायजों मावफुंनाय जायो। दौदिनिया आगदा आखाइयाव गारला (बेद) गन आरो आगसि आखाइयाव मासे दाउसा लाना बाथौ गिदिं गिदिं मोसायो आरो खाम दामग्रा फारसे सिगांलाडे। खाथियाव मोनहैब्ला खामफ्लाइयाव थोंगोर गसंनो आरो खामखौ खुलुमना दाउसाखौ गोदोना मस्रायना खामनि सायाव खुलुमना दाउ थै लोडे।
10. **दाउ थै लौनाय:** बे मोसानायखौ दिन्थिनाय समाव दौदिनिया बाथौ बिन्दोनि मोखाडव दाउसा मासेनि खर' बस'ना थैखौ खुरैयाव नाजावना लायो आरो

बाथौनि सोरगिदिं मोसाखनना उनाव बाथौ मोखाडव दाउनि थैखौ लोडे ।

11. मोसाखावरि मोसानायः बाथौ बोराइनि थान्दै 'खैलां'नि मुथियै बे मोसानायखौ दिन्थिनाय जायो ।
12. माउजि मेंब्रां गेलेनायः सोरनिबा न'आव खैफोदाव गोग्लैनाय मानसिनि गाहामखौ अनसायना खेराइ होब्ला दौदिनया बे मोसानायखौ दिन्थियो ।
13. दाहाल सिबनायः आइजो मोदाइनि थाखाय दाहाल सिबनाय मोसायो । दौदिनया आगसि आखाइजो दाहाल आरो आगदाथिं राइदो लाना जस्लं जस्लं आरो बाज्ल बाज्ल मोसायो । बे मोसानायखौ खफ्रि सिबनाय मोसानायबो बुडे ।

बे मोसानायजो सुबुं महैरै मुलुगाव खैफोद आफोद, दुखु-जारला, जेना-जेगोना बारग'नो एबा होबथानो आरो सहायनो फोरोंनाय जायो । लोगोसे सुथुरनि गाल्लोबनायनिफ्राय सुबुडा गावखौ बोरै रेखा खालामनांगौ आरो बारग'नो हायो बेखौ मोसानायनि गेजेरजो दिन्थिनाय जायो ।

बेफोरनि अनगायै माखासे मोसानाय जेरै- जालाफाग्ला, थेन्थामालि बायदि मोसानाय आरो जोबथारनायाव माइनाव बोखानाय मोसायो । माइनाव महरनि दौदिनखौ बानायना लांना दौरनि न'आव माइनावखौ थिसनहैनाय जायो ।

1.5 फोजोबनायः

गोजौआव सावरायबोनिफ्राय मिथिनो हायोदि, बर' समाजाव सोलिनाय धोरोमारि सुबुं फोरबोनि गेजेराव खेराइ फोरबोआनो देरसिन । बे खेराइ फोरबोआव दौदिनि मोसानायखौ सानसुमैफ्रा भास्त हादरनि गोजामसिन धोरोमारि मोसानाय होनना बुंदो । बेखौ गोखोडै बुंनो हागौदि बर' हारिमु मोसानाय आयदाफ्रा खेराइथिलियावनो रोदोमखांदो । दौदिनिनि आयदा आयदा मोसानायनिफ्रानयो बर' मोसानाय आयदाया गुवारै गेवलांसारनो खाबु मोनदो । बिनिखायनो बर'फोरनि धोरोमारि सुबुं फोरबो खेराइया जोबोद आंगो आरो एंगारथावै फोरबो ।

हेफाजाब लानाय बिजाबः

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बर' रावनि बाथ्रा दाथाइयारि बिथिं : मोनसे सावरायनाय

सुसमिता बसुमतारी

पि.जि. थामथि फरायसम, बर' बिफान
बिजनी सोल्लोसालिमा, बिजनी

गुबै राव :

बाथ्रायानो जादो मोनसे रावनि बायदि बिथिंफोरखौ आबुडै फोरमायनो हानायनि बिजो । बर' रावनि बाथ्राया बर' रावनि बायदि बिथिंखौ आबुडै फोरमायनो हानायनि बिजो । जायखिजाया लिस्नाय महराव थानाय रावफोरानो बाथ्राखौ दानायनि माखासे खान्थिफोर थायो । थिग बेबादिनो बर' रावाबो बाथ्रा दानायनि खान्थिफोर दं जायखौ बाथ्रा खान्थिनि गेजेरजो मावफुडे । जाय खान्थिनि गेजेरजो मोनसे रावनि बाथ्रानि थि दानाय खान्थिखौ मोनसे थि सिमायाव रोखायै लाखिना दोननो हायो । बेबादिनो बर' रावनि बाथ्राखौ दाथाइयारि बिथिं सायाव सोनारनानै बाहागो खालामनानै बाथ्रा दानायनि खान्थिखौ मोनसे थि खान्थिनि बेंखनाव दोननो हायो । मोनफा बाथ्रायाव जाफुडै थाइजा सोदोबमाफ्रा थुबुर जानानै थायो । बेबादि जाफुडै थाइजा सोदोबमाफोरनि थुबुर जानाय मोनफा बाहागोखौनो बाथ्रानि खलब बुंनाय जायो । बिबदि बाथ्रा खलब लोगो लालायनानै मोनफा गुफुं बाथ्रानि महर होयो ।

बेखेव सोदोब (Key words):

बाथ्रा, गोरलै, गलाइ, जथाइ ।

जागायनाय (Introduction):

बाथ्राया जादो जायखि जाया मोनसे रावनि खायसे खायसे आदब जेरै साजायनाय, सोदांनय आरो देखो दोहौनि गेजेरजो सायखजानाय बाथ्रायारि आयदाफोरखौ मोनसे खोन्दोआव साजायनायनि मोनसे फारि । बाथ्रानि दानाय खान्थिखौ बाथ्रानि खान्थिनि

सिङाव सावरायनाय जायो। मोनसे रावनि बाश्रानि दानाय खान्तिखौनो बाश्राखान्ति(Syntax)होनानै बुंनय जायो। 'Syntax' सोदोब ग्रीक रावनि 'Syntaix' सोदोबनिफ्राय फैनाय। बे सोदोबखौ 16th century निफ्राय बाहायनाय जादों। बाश्रा बुंन्ला मोनसे रावाव बाहायनाय सोदोब फारिनि बाश्राखौबो मुंख 'नांगौ जायो। सोदोब फारिया (Words order) जादों बाश्रायाव मावग्रा, थाइजा आरो मावजाग्राफोर बादि रावखान्तिथारि आयदाफोरा जिरायनायनि मोनसे फारि। Crystal मुंनि सासे रावखान्तिनि बुंथिगिरिया बुंलांदों बुहुमनि 75 जौखोन्दो रावफोरानो SVO एबा SOV महरनि सोदोब फारि (Word order) दं होनानै। बर' रावा SOV फारि गोनां मोनसे राव। बर' रावाव सोदोब फारिया उदां नडा। SOV खान्ति मानिनानै सोलिग्रा। नाथाय बेबादि होनानै गासैयावबो SOV जाथासनांगोन बेयो नडा। बर' रावाव सोदोब बेखेवफाया गुबुन गुबुनजों ज 'फानाय लोगो लोगो बाश्रानि ओंथिया सोलाय-सोल'बो जायो।

1.1 थांखि आरो नोजोर (Aims and Objectives):

1. बर' रावनि दाथाइयारि बिथिनि सायाव बाश्राखौ मोनबैसे बाहागो खालामना सावरायनो हायो बेखौ मिथिहोनो नाजानाय।
2. दाथाइयारि बिथिनि सायाव सोनारना बाहागो खालामनाय बाश्राफोरा माबादि खान्तिथै दाजायो बेखौ मिथिहोनो नाजानाय।

1.2 आदब खान्ति (Methodology):

सावरायनो लानाय आयदाखौ फोरमायनो थाखाय फोरमायलु आदबखौ बाहायनाय जादों लोगोसे बे आयदाखौ सावरायनायाव गोनां जानाय खारिथिफोरखौ नैथि फुंखानि हेफाजाब लानाय जादों।

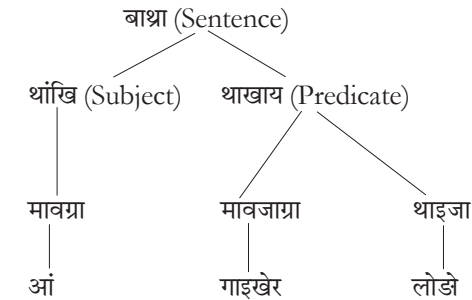
1.3 बेखेवनाय (Explanation):

बर' रावाव सोदोब फारि आरो महर खान्तिनि सायाव बाश्रा दाथाइया गाहायै सोनारो। बर' रावनि दाथाइयारि बिथिनि सायाव सोनारनानै बर' रावनि बाश्राखौ मोनथाम बाहागोआव बोखावनानै सावरायनो हायो। बेफोर जाबाय-

- (क) गोरलै बाश्रा (Simple Sentence)
- (ख) गलाय बाश्रा (Complex Sentence)
- (ग) जथाइ बाश्रा (Component Sentence)
- (क) गोरलै बाश्रा (Simple Sentence): गोरलै बाश्राया जादों दाथाइयारि बिथिनि

सायाव सोनारनानै रननाय बाश्रा खान्तिनि मोनसे बाहागो। मोनसे गोरलै बाश्रा जानो थाखाय बाश्रायाव मोननै बाश्रा खोन्दो थाथारनांगौ जायो। बे बाश्रा खोन्दोआनो जादों थांखि (Subject) आरो (Predicate)। जायखिजाया बाश्रानि थांखिखौ मावग्रा मावरिजाजों सोफानाय जायो। बर' रावनि गोरलै बाश्रायावबो मोनसे थांखि आरो मोनसे थाखाय जेब्लायबो थाखायो। थांखिनि न'आव मावजाग्राया जिरायो आरो माब्लाबा गुबुन सोदोबमाफोरखौबो जिरायफानाय नुयो। मावजाग्रानि उनाव थाइजाया जिरायो। बर' रावनि गोरलै बाश्राखौ मावग्रा-मावजाग्रा-थाइजा(S+O+V) महराव मोनो। जैरै- आं ओंखाम जाबाय, आं गाइखेर लोडे बायदि बायदि।

गोजौनि बिदिन्तिनि बाश्राफोरखौ गाहायनि सावगारिनि गेजेरजों दिन्तिनो हायो। जैरै-



बेयाव 'आं ओंखाम जाबाय'आ मोनसे आबुं बाश्रा। बे बाश्रायाव थांखिया 'आं' जायखौ मावग्रा महरै मोननो हायो। 'ओंखाम जायो'आ थाखाय(Predicate)। थाखायनि सिङाव मावजाग्रा आरो थाइजा मोननै खोन्दो मोननो हायो। बेहाय 'ओंखाम'आ मावजाग्रा आरो 'जाबाय'आ थाइजा। गुबुन मोनसेयाव बाश्राखौ गाहायनि सावगारिनि गेजेरजों दिन्तिनो हायो। जैरै-

बेयाव 'आं गाइखेर लोडे' मोनसे आबुं बाश्रा। बे बाश्रायाव थांखिया 'आं'आरो 'थाखाय'आ 'गाइखेर लोडे'। 'थाखाय' खौ मोनसे खोन्दोआव बोखावनो हाबावो 'मावग्रा' आरो 'थाइजा'आव। बेवहाय मावजाग्राया 'गाइखेर' आरो थाइजाया 'लोडे'।

बे गासैबो रोखोमनि बाश्रानि गुदि बिथाया जाबाय बाश्रासा दोरोडरि रावखान्तिनि बादिब्ला बाश्रासाया जाबाय मोनसे 'थांखि' आरो 'थाखाय' थानाय सानसि फोरमायनो हानाय रावखान्तिथारि सोदोब जथाइ। बेयो गावनि बाश्राजों समान मोनसे दाथाइब्लाबो

बेखौ सरसनस्त्रायै बाश्रानिखुइ दुइसिन थाथाइ होननानै हमना लानाय जायो। बाश्राया आरो बाश्रानि फारागआ बेल 'दि बाश्रासाया बाश्रानि मोनसे बाहागो नाथाय मोनसे उदां बाश्रासाया हरसिडैनो दोंसे बाश्राबो दानो हायो। जायखौ गोरलै बाश्रा(Simple Sentence) होननानै बुंनय जायो। बेनिखायनो जाय बाश्रायाव मोनसेल' बाश्रासा थायो बेखौनो गोरलै बाश्रा होननानै बुंनय जायो। जैरै-

1. बियो बिजाब फरायो।
 2. आफाया गाबोन फैगोन।
 3. आं थाइजौ जादों।
 4. आं ओखाम संदों।
- बायदि बायदि।

(घ) गलाय बाश्रा (Complex Sentence):

गलाय बाश्रायाबो जादों बाश्रा खान्थिनि सिडव दाथाइयारि बिथिनि सायाव राननायनि थि बाहागो। सरसनस्त्रायै गलाय बाश्रायाव मोननै बाश्रा खोलोब थाथारनांगोन। बिन मोनसेया गुबै एबा गाहाइ आरो गुबुन मोनसेया लेडाइ। मोनफ्रोमबो बाश्रा खोलोबा जादों बयनिखुइबो दुइसिन नाथाय बाश्रा खोन्दो, सोदोब एबा महरथिनिखुइ देरसिन रावखान्थियारि खोन्दोखौ फोरमायनो थाखाय रावखान्थियाव बाहायनाय मोनसे सोदोब। गाहायाव बिदिन्थिनि गेजेरजों दिन्थिना फोरमायथिनानै होनाय जाबाय। जैरै- रामआ मावो नाथाय हरिआ मावा।

बे बाश्रायाव नुनायाव फिसाज्लाबो बियो मोनसे गोरलै बाश्रा नडा। बबेखानि बेयो मोनसे गलाय बाश्रासो(Complex Sentence)। मानोना बे बाश्रायाव मोननै थांखि 'रामा' आरो 'हरिया' आरो मोननै थाखाय 'मावो' आरो 'मावा' हाबना दं। थामहिनबा बे बाश्रायाव मोननै बाश्रा खोन्दो 'रामा मावो' आरो हरिया मावा दं। बे मोननैबो खोन्दोआ जयैनो मोनसे बाश्रानि सिडवनो हाबना दं। बेनिखायनो बेफोर मोननैबो बाश्रा खोलोब नाथाय मोननैबो बाश्रा खोलोबा बे बाश्रायाव मोननैबो समान गोनांथि मोनाखै। बबेबा मोनसेया एसेबां बांसिन आरो बबेबा मोनसेया खमसिन गोनांथि मोनदों।

(ख) जथाइ बाश्रा (Compound Sentence): जथाइ बाश्राया जादों मोननै एबा बेनिखुइ बांसिन गोरलै एबा गलाय बाश्रानि जथाइ। गोरलै एबा गलाय बाश्राफोरखौ दाजाब महरथिफोरनि गेजेरजों फोनांजाबनानै जथाइ बाश्राखौ दानाय जायो। जैरै-

1. आं न 'सिम थांदोंमोन आरो बियो न 'सिम फैदोंमोन।

2. आं ओखाम संदोंमोन नाथाय बियो मैगं हादोंमोन।

3. बियो फरायसालिसिम थांदोंमोन आरो आंखौ लांफानो सानदोंमोन नाथाय आं थाडाखिसै।

गोजौनि मोनथाम बाश्राफोरनि गिबि मोनसेयाव मोननै गोरलै बाश्राया 'आरो' बे फोनांजाब महरथिनि गेजेरजों फोनांजाबदों। मोनथाम गोरलै बाश्रा थानाय थामथि बाश्राखौ मोनसे दाजाब आरो मोनसे दानख' ओंथि फोरमायग्रा 'आरो' आरो 'नाथाय' फोनांजाब महरथिफोरजों फोनांजाबनाय जादों।

जथाइ बाश्रा दानो थाखाय बाहायजानाय फोनांजाब महरथिफोरा दाजाब एबा दानख' ओंथि गोनां जायो। मोननै एबा बेनिखुइ बांसिन गोरलै बाश्रानि अनगायैबो मोनसे गोरलै आरो मोनसे गलाय बाश्रा एबा मोनसेनिखुइ बांसिन गलाय बाश्रानि जथाइजोंबो जथाइ बाश्राखौ दानो हायो। जैरै- बियो सासे अनसुला मानसि नाथाय बेखौ जावलिया होननानै बुडेब्ला गोरोन्थि जागोन। बेयाव बियो सासे अनसुला मानसिया मोनसे गोरलै बाश्रा आरो बेखौ जावलिया होननानै बुडेब्ला गोरोन्थि जागोन मोनसे गलाय बाश्रा आरो बे मोननै बाश्राखौ फोनांजाब महरथि 'नाथाय' नि मददजों फोनांजाबनाय जादों।

फोजोबनाय (Conclusion):

गोजौआव बर' रावनि दाथाइयारि बिथिनि सायाव सोनारनानै बोखावनाय बाहागोनि सायाव सावरायबोनायनि गेजेरजों बेखौनो मिथिनो हाबायदि बाश्राया जायखिजाया मोनसे रावनि बाश्रा दानायनि आदबफोरनि गेजेरजों सायख'जानाय बाश्रायारि आयदाफोरखौ मोनसे खोन्दोआव साजायनायनि फारि। बाश्रा दानायनि खान्थिया बाश्रा खान्थिनि सिडव सावरायजायो। दाथाइयारि बिथिनि सायाव सोनारनानै बर' रावनि बाश्रा दानाय खान्थिखौ मोनथाम बाहागोआव बोखावना सावरायनो हायो। गोरलै बाश्रायाव मोनसेल' 'थांखि' मोनसेल' थाखाय थायो। बर' रावनि गोरलै बाश्राखौ SOV दाथाइयाव मोनो। गलाय बाश्रायाव मोननै बाश्रा खोलोब थाथारनांगौ। बेयाव मोननै थांखि आरो मोननै थाखाय मोननाय जायो। जथाइ बाश्रायाव मोननै एबा बेनिखुइ बांसिन एबा गलाय बाश्रानि जथाइ बाश्राखौ दाजाब एबा दानख' फोनांजाब महरथिनि हेफाजाब दानाय जायो। मोनसे गोरलै आरो मोननै गलाय बाश्रा एबा मोनसेनिखुइ बांसि गलाय बाश्रा जथाइजोंबो जथाइ बाश्राखौ दानाय जायो। बेफोर बर' रावनि दाथाइयारि बिथिनि सायाव सोनारनानै बाहागो खालामजानाय आरो बाश्रा दानायनि खान्थिफोरखौ मिथिनो हायो।

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