

# MSSV JOURNAL of HUMANITIES & SOCIAL SCIENCES



Editor  
**Dr. Tribeni Saikia**

# MSSV JOURNAL of HUMANITIES & SOCIAL SCIENCES

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## ***From the Editor's Desk***

Greetings from MSSV Journal of Humanities and Social Sciences.

We are pleased to inform you that the Journal is going to publish its first printed version of volume V, issue I of its Bi-annual Online Journal “MSSV Journal of Humanities and Social Sciences on 1st January, 2020 after the Covid 19 Pandemic situation. We are grateful to Prof. Hitesh Deka, Hon’ble Vice-Chancellor, MSSV, Nagaon for giving us this opportunity to showcase some of the articles of various fields of humanities and social sciences. As editors of the journal, we have been struck by the tight focus of the range of topics and the areas of literary and language studies, sociology, history, economics, education, psychology, political science, anthropology, philosophy, social work, media studies, culture based studies, ethnic studies, gender studies and other similar and related fields to encourage new and unexplored areas of research. We are confident that this collection includes some of the best, most stimulating and most readable articles to suit the interests of the readers. We also hope that the contents presented here will stimulate new contributors to make future researches. At last but not the least, we would like to take the privilege to offer our gratitude to all the contributors.

With regards,

Dr. Tribeni Saikia

## *About the University*

Mahapurusha Srimanta Sankaradeva (1449-1568) was a multi-dimensional genius, who transformed and modernized Assamese society with his egalitarian ideology. He worked in diverse fields like religion, literature, music, dance, drama, architecture, social reconstruction, etc. He translated most part of the Bhagavata Mahapurana into Assamese language and was the first ever play writer in any Indian language other than Sanskrit. He wrote more than 26 (twenty six) scriptures mostly in Assamese language besides the Brajawali form and one in Sanskrit. In addition he had composed many lyrics/songs including the Borgeets. All these justify to call him SARVAGUNAKARA by his most loyal disciple Madhabadeva. His philosophy too was unique and different from other branches of Hindu philosophies. Above all he was a humanist. He welcomed every one irrespective of caste, creed, sex into his order. He was also a pioneer in adult education, mass communication, etc. He called upon the society to educate women and the downtrodden people.

Srimanta Sankaradeva Sangha was set up in 1930 in order to carry forward the reforms initiated by the saint. It is the largest NGO in North East India and it has been working relentlessly among the masses for inculcating the values preached by Srimanta Sankaradeva. It is running several schools in the state to spread value based education. The Sangha envisaged to establish a University and authorised its Srimanta Sankaradeva Education and Socio-Economic Development Trust, Nagaon to sponsor the establishment of the University. Srimanta Sankaradeva Sangha submitted the proposal for a University under the Assam Private Universities Act, 2007. Mahapurusha Srimanta Sankaradeva Viswavidyalaya came into existence under the provisions of Mahapurusha Srimanta Sankaradeva Viswavidyalaya Act 2013 (Assam Act No. XIX of 2013) and was formally founded on 10th of June, 2014. The University has been recognised under Section 2(f) of UGC Act, 1956. This University, running under the aegis of Srimanta Sankaradeva Education and Socio-economic Development Trust, treads its journey following the egalitarian humanistic philosophy of Srimanta Sankaradeva and has been trying to empower the student fraternity by making them holistically educated and socially responsible citizens. In the initial stage, the members and well wishers of the Sangha contributed to raise the University. The Assam Government has granted 300 bighas of land for the permanent campus of the University in Raidongia, Nagaon. The University is

supported with the grant of 15 (Fifteen) crores from the Government of Assam for construction of the permanent campus.

Since 2014, the University has completed six academic years. We have now two academic campuses, respectively in Nagaon and Guwahati. A total number of 70 faculties and officials have been offering their contributions in 12 different departments. These departments offer Postgraduate, M.Phil. and Ph.D. programmes. Some of the departments also offer undergraduate and certificate programmes. The University also fulfils its social responsibilities in different socio-cultural causes by initiating awareness and enrichment activities in the fields of education, health, women empowerment, etc. The Mahapurusha Srimanta Sankaradeva Viswavidyalaya fraternity firmly believes that a new era of social regeneration will start from this University.

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অসমীয়া বিভাগ







# অসমৰ টাই জনগোষ্ঠীয় সমাজত প্ৰচলিত সাধুকথা : এটি অধ্যয়ন

ড° চন্দ্ৰ কমল চেতিয়া

সংক্ষিপ্তসাৰ :

উক্ত গৱেষণাগ্ৰন্থখনি অসমৰ টাই জনগোষ্ঠীয় সমাজত প্ৰচলিত সাধুকথাৰ ভিত্তিত প্ৰস্তুত কৰা হৈছে। সাধাৰণতে অসমৰ সাধুকথাৰ ক্ষেত্ৰখনলৈ মন কৰিলে দেখা যায় যে মুষ্টিমেয় সাধুহে সামগ্ৰিকভাৱে অসমীয়া জনজীৱনত বিস্তৃতি লাভ কৰিবলৈ সক্ষম হৈছে। কিন্তু এই সাধুকথাসমূহৰ বাহিৰেও অসমৰ বিভিন্ন প্ৰান্তৰ জনজীৱনত এনে বহুতো সাধুকথা-সঁচৰতি হৈ আছে য'ত বুদ্ধিনিষ্ঠ প্ৰকাশ তথা কল্পনাৰ সুসমন্বয় ঘটিছে। এনে সাধুকথাসমূহে একো একোখন সমাজৰ বিভিন্ন ৰীতি-নীতি, ধ্যান ধাৰণা, ভাষা-সংস্কৃতি আদিকো প্ৰতিনিধিত্ব কৰি আছে। উজনি অসমৰ টাই জনগোষ্ঠীৰ মাজত প্ৰচলিত সাধুকথাৰ এনে কেতবোৰ দিশৰ লগত সকলোকে পৰিচয় কৰাই দিয়াই আমাৰ এই গৱেষণাপ্ৰন্থখনিৰ মূল উদ্দেশ্য।

গৱেষণাৰ ক্ষেত্ৰ হিচাপে যোৰহাট, গোলাঘাট, শিৱসাগৰ, চৰাইদেউ আৰু তিনিচুকীয়া জিলাক সামৰি লোৱা হৈছে। অধ্যয়নৰ পৰিসৰত অসমৰ টাই আহোম, খামতি, আইতন, ফাকে, তুৰুং আৰু খাময়াংসকলৰ সাধুকথাৰ সামৰি লোৱা হৈছে।

গৱেষণাগ্ৰন্থখনি মূলতঃ সাতটা অধ্যায়ত বিভক্ত কৰা হৈছে। প্ৰথম অধ্যায়ত আহোমসকলৰ মাজত প্ৰচলিত সাধুকথা, দ্বিতীয় অধ্যায়ত ফাকে সমাজত প্ৰচলিত সাধুকথা, তৃতীয় অধ্যায়ত খামতিসকলৰ মাজত

প্ৰচলিত সাধুকথা, চতুৰ্থ অধ্যায়ত আইতনসকলৰ মাজত প্ৰচলিত সাধুকথা, পঞ্চম অধ্যায়ত খাময়াংসকলৰ মাজত প্ৰচলিত সাধুকথা, ষষ্ঠ অধ্যায়ত তুৰুংসকলৰ মাজত প্ৰচলিত সাধুকথা, আৰু সপ্তম অধ্যায়ত সাধুকথাৰ ভৱিষ্যত আৰু টাই জনগোষ্ঠীয় সাধুকথা সম্পৰ্কে আলোচনা কৰা হৈছে।

সূচক শব্দ - টাই জনগোষ্ঠী, সাধুকথা, অধ্যয়ন

প্ৰস্তাৱনা :

সূদূৰ ম্যুং মাও লুঙ ৰাজ্যৰ পৰা দীঘলীয়া বাট অতিক্ৰম কৰি আহি সৌমাৰত ভৰি দিয়া টাইমূলীয় জনগোষ্ঠীকেইটিৰ ভিতৰত আহোম, খামতি, ফাকে, খাময়াং, আইতন আৰু তুৰুংসকলৰ নাম উল্লেখ কৰিব পাৰি। একে মূলৰ হ'লেও এই জনগোষ্ঠীকেইটিৰ মাজত আজি ভাষিক-ধৰ্মীয়-আৰু সাংস্কৃতিক দিশত কেতবোৰ পাৰ্থক্য পৰিলক্ষিত হয়। অৱশ্যে এই পাৰ্থক্য নিতান্তই ভৌগোলিক আৰু ৰাজনৈতিক পৰিৱেশে গঢ়ি তোলা পাৰ্থক্যহে। এনে বৈসাদৃশ্যবোৰৰ লগতে উক্তকেওটি জনগোষ্ঠীৰ মাজত ভালেখিনি সাদৃশ্য পৰিলক্ষিত হয়। অসমৰ উজনি খণ্ডত বাসবাস কৰা এই টাই জনগোষ্ঠীয় লোকসকলে অসমীয়া জাতিগঠন প্ৰক্ৰিয়ালৈ বহুপৰিমাণে অৰিহণা আগবঢ়াই আহিছে। অসমৰ এই টাই জনগোষ্ঠীয় সমাজত প্ৰচলিত সাধুকথা বা ৰূপকথাসমূহৰ বিষয়ে

কিঞ্চিৎ আভাস দিবলৈ এই গৱেষণাত চেষ্টা কৰা হৈছে।

অসমৰ টাই জনগোষ্ঠীয় সমাজখনত অতীজৰে পৰাই ভালেমান সাধুকথাৰ প্ৰচলিত হৈ আহিছে। এই সাধুকথাসমূহ একেটা আধাৰপাত্ৰতে ৰাখি বিশ্লেষণ কৰি চালে দেখা যায় যে সাধুকথাসমূহৰ কাহিনী সৃষ্টিৰ দিশত কেইবাটাও কাৰকে ক্ৰিয়া কৰিছে। কোনোবাটো সাধুত যদি ধৰ্মীয় দৃষ্টিকোণৰ প্ৰাধান্য বেছি, তেন্তে আন এটা সাধুত লোকবিশ্বাসৰ প্ৰাচুৰ্য অধিক। সমাজৰ বিভিন্ন শ্ৰেণীৰ লোকৰ মানসিক ৰূপায়ণ, প্ৰাত্যহিক জীৱনৰ বিভিন্ন অভিজ্ঞতাৰ সৰল বৰ্হিপ্ৰকাশ আদি বিভিন্ন দিশৰ সমাহাৰো এই সাধুকথাসমূহত পৰিলক্ষিত হয়।

আমাৰ মূল বিষয়টিলৈ যোৱাৰ আগতে আমি এটা কথা উল্লেখ কৰা উচিত হ'ব যে সাধুকথাৰ বিশাল ক্ষেত্ৰখনক প্ৰকৃততে কোনো আঞ্চলিক অথবা জাতিগত সীমাৰেখাৰে আৱদ্ধ কৰিব নোৱাৰি। মানুহৰ সহজাত আচাৰ-অনুভূতিৰ লগত মিতিৰালি কৰি সাধুকথাসমূহে কোনো এখন দেশ কিম্বা অঞ্চলৰ ভৌগোলিক সীমাৰেখা পাৰ হৈ আন এখন দেশৰ মানুহৰ হৃদয়ত খোপনি লয়গৈ। দেশ, জাতি, ভাষা, ৰীতি-নীতি অথবা ৰাজনৈতিক ব্যৱধানো এই প্ৰৱাহক বাধা প্ৰদান কৰিব নোৱাৰে। সেয়েহে আমি অসমৰ তেজীমলাজনীৰ লগত পাশ্চাত্যৰ চিড্ৰেলা নামৰ পাটগাভৰুজনীৰ সাদৃশ্য বিচাৰি পাওঁ। ঠিক একে কথাই টাই মূলীয় সাধুকথাসমূহৰ ক্ষেত্ৰতো প্ৰযোজ্য। টাই মূলীয় জনগোষ্ঠী (বিশেষকৈ আহোম আৰু তুৰুংসকলৰ মাজত) এনে কেতবোৰ সাধুকথাৰ প্ৰচলন আছে যিবোলাক সাধুকথাৰ স'তে সাদৃশ্যযুক্ত সাধুকথা অসমৰ অন্যান্য জনগোষ্ঠীসমূহৰ মাজতো পৰিলক্ষিত হয়।

#### অধ্যয়নৰ গুৰুত্ব আৰু উদ্দেশ্য :

সাধুকথাসমূহৰ অন্তৰালত লুকাই থকা নীতি বচনসমূহে বহুক্ষেত্ৰত যুগনিৰপেক্ষভাৱে

মানৱসমাজক প্ৰতীতি প্ৰদান কৰি জীৱন যাত্ৰাত সহায়ক ভূমিকা গ্ৰহণ কৰি আহিছে। তদুপৰি সাধুকথাসমূহৰ অন্তৰালত নিহিত হৈ থাকে একোটা জাতিৰ সমাজ-সাংস্কৃতিক, ৰাজনৈতিক ইতিহাস। সেয়ে সাধুকথাসমূহৰ সুসংহত তথা গৱেষণামূলক অধ্যয়নৰ অতীব প্ৰয়োজন।

সাধাৰণতে অসমৰ সাধুকথাৰ ক্ষেত্ৰখনলৈ মন কৰিলে দেখা যায় যে মুষ্টিমেয় কিছুসংখ্যক সাধুৱেহে সামগ্ৰিকভাৱে অসমীয়া জনজীৱনত বিস্তৃতি লাভ কৰিবলৈ সক্ষম হৈছে। কিন্তু এই সাধুকথাকেইটিৰ বাহিৰেও অসমৰ বিভিন্ন প্ৰান্তৰ জনজীৱনত এনে বহুতো সাধুকথা-সিঁচৰতি হৈ আছে য'ত বুদ্ধিনিষ্ঠ প্ৰকাশ তথা কল্পনাৰ সু-সমন্বয় ঘটিছে। এনে সাধুসমূহে একো একোখন সমাজৰ বিভিন্ন ৰীতি-নীতি, ধ্যান ধাৰণা, ভাষা-সংস্কৃতি আদিকো প্ৰতিনিধিত্ব কৰি আছে। উজনি অসমৰ টাই জনগোষ্ঠীসমূহৰ মাজত প্ৰচলিত সাধুকথাৰ এনে কেতবোৰ দিশৰ লগত সকলোকে পৰিচয় কৰাই দিয়াই আমাৰ এই গৱেষণাপত্ৰখনিৰ মূল উদ্দেশ্য।

#### অধ্যয়নৰ পদ্ধতি :

গৱেষণাপত্ৰখনিত মূলতঃ বিশ্লেষণাত্মক পদ্ধতি প্ৰয়োগ কৰা হৈছে। তথ্যসংগ্ৰহৰ ক্ষেত্ৰত প্ৰাথমিক উৎস হিচাপে ক্ষেত্ৰ অধ্যয়নৰ দ্বাৰা আহৰিত তথ্যৰ ওপৰত অধিক গুৰুত্ব আৰোপ কৰা হৈছে।

#### অধ্যয়নৰ পৰিসৰ :

গৱেষণাৰ ক্ষেত্ৰ হিচাপে যোৰহাট, গোলাঘাট, শিৱসাগৰ, চৰাইদেউ আৰু তিনিচুকীয়া জিলাক সামৰি লোৱা হৈছে। অধ্যয়নৰ পৰিসৰত অসমৰ টাই আহোম, খামতি, আইতন, ফাকে, তুৰুং আৰু খাময়াংসকলৰ নিৰ্বাচিত সাধুকথাক সামৰি লোৱা হৈছে।

#### টাই আহোমসকলৰ মাজত প্ৰচলিত সাধুকথা :

জীৱসৃষ্টি, মহাপ্ৰলয় আদি ঘটনাসমূহক লৈ সমগ্ৰ

পৃথিৱীৰ মানৱ সমাজতে তৰহে তৰহে লোক-কাহিনীৰ প্ৰচলন হৈ আহিছে। কোনোবাটো কাহিনীৰ মতে সৃষ্টিকৰ্তাই নিজৰ বুকুৰ কামিহাড়েৰে এহাল মানৱ-মানৱীক সৃষ্টি কৰি মৰ্তলৈ পঠালে, যাৰ পৰাই কালক্ৰমত সমগ্ৰ মানৱজাতিৰ সৃষ্টি হ'ল। আনহাতে মহাপ্ৰলয়ৰ নিদৰ্শন দিবলৈ গৈ সসাগৰা পৃথিৱী জলমগ্ন হৈ পৰা অথবা সমগ্ৰ পৃথিৱী জুৰি বৰষা, ব'দে পুৰি কঁৰাই-খোলাহেন কৰি পেলোৱাৰ কথা বিভিন্ন দেশৰ ভালেমান কাহিনীত উল্লেখ পোৱা যায়। জলমগ্ন পৃথিৱীৰ জীৱকূলৰ সঁচ বক্ষাৰ কাৰণে সৃষ্টিকৰ্তাই মৎস্য ৰূপ ধাৰণ কৰাৰ কাহিনী প্ৰাচ্য আৰু পাশ্চাত্য উভয়ৰে ধৰ্মীয় লোকবিশ্বাসত পৰিদৃশ্যমান। ঠিক তেনেদৰে দেই-পুৰি নিয়া উত্তাপৰ পৰা ৰক্ষা পাবলৈ সৃষ্টিকৰ্তাই কেঁকোৰাৰ গাঁতৰ শীতলতাত লুকুৱাই ৰখা নিজৰ সৃষ্টি দুই মানৱ-মানৱীৰ পৰা পৰৱৰ্তী সময়ত পুনৰ মানৱ সমাজ সৃষ্টি হোৱাৰ দৰে কাহিনীও সমাজত বিৰল নহয়। এই কাহিনীসমূহত নিসন্দেহে কল্পনাৰ প্ৰভাৱ পৰিছে। কিন্তু এনেবোৰ কাহিনীয়ে পৃথিৱীৰ বিভিন্ন প্ৰান্তত ঘটি যোৱা বিপৰ্যয়, সভ্যতাৰ উত্থান-পতন, লোকবিশ্বাস আদি ভালেমান কথাৰ ইংগিত বহন কৰি আহিছে। তেনে সাধুকথাসমূহৰ ভিতৰত আহোমসকলৰ মাজত প্ৰচলিত 'থাওলিপলিঙৰ সাধু'টো অন্যতম। সাধুটোৰ কথাংশ এনে ধৰণৰ- বহু বহু বছৰৰ আগতে এবাৰ বান্ অৰ্থাৎ বেলিৰ পৰা ইমানেই তাপ বিকিৰণ হ'ব লাগিল যে সেই তাপত মৰ্ত্যৰ নদ-নদী, খাল-ডোং শুকাই তলি ওলাব ধৰিলে। জীৱ-জন্তুৱে এটোপা পানী বিচাৰি চাৰিওফালে হাঁহাকাৰ কৰিবলৈ ধৰিলে। সূৰ্যৰ তাপ শেষত ইমানেই বাঢ়িল যে মাটি ফাটি চিৰা চিৰ হৈ সেই ফাটবোৰেদি তপত পানী ওলাবলৈ ধৰিলে। সেই পানীয়ে সকলো জীৱজন্তুকে এফালৰ পৰা সংহাৰ কৰি নিলে। সেই তপত পানীত নমৰি বাছি থাকিল থাওলিপলিঙ নামৰ এজন আদহীয়া লোক আৰু তেওঁৰ এজনী গাই। গাইজনী লৈ থাওলিপলিঙে এখন শিলৰ নাৱত উঠি ইপা নামৰ

উত্তৰ-পূৱত থকা এটা পৰ্বতত উঠিলগৈ। ইপিনে তপত পানীত মৰা জীৱ-জন্তুৰ মৰাশৰ পৰা দুগন্ধ ওলাই চাৰিওফালে বিয়পি পৰিল। সেই গন্ধত আনকি স্বৰ্গাৰ দেৱতাসকলো থাকিব নোৱাৰা হ'ল। দেৱতাসকলে গুণাগুণ কৰিলে— 'এতিয়া কি কৰা যায়? মৰাশবোৰ এনেদৰে পৰি থাকিবলৈ হ'লে তাৰ গন্ধত দেখোন আমাৰ মৰোঁ-জীওঁ অৱস্থা হ'ব। এই কথাই কথা নহয়, কিবা এটা কৰিব লাগিল'।

এই বুলি চিন্তি দেৱতা সকলে লগ লাগি পৃথিৱীলৈ একুৰা ডাঙৰ জুই পঠিয়াই দিলে। জুইকুৰাই মৰাশবোৰ এফালৰ পৰা পুৰি যাব ধৰিলে। ইফালে পৰ্বতৰ টিঙত উঠি থকা থাওলিপলিঙ জুইৰ তাপত থাকিব নোৱাৰা হ'ল। অৱশেষত জুইৰ তাপৰ পৰা ৰক্ষা পাবলৈ তেওঁ গাইজনী মাৰি তাইৰ পেটৰ ভিতৰত সোমাই থাকিল। এনেদৰে থাকোঁতে গৰুজনীৰ পেটৰ ভিতৰত থাওলিপলিঙে এটা ৰঙালাওৰ গুটি পালে। গৰুৰ পেটৰ পৰা ওলাই আহি সেই গুটিটো মাটিত পঁচালত তাৰ পৰা এটা লাও পুলি গজিল। লাওপুলিটো লহপহীয়া হৈ চাৰিফালে চাৰিটা আগ হৈ বাঢ়ি যাব ধৰিলে। কিন্তু উত্তৰ দিশে বাঢ়ি যোৱা আগটো জাৰত মৰিল, দক্ষিণৰ আগটো জুয়ে পুৰি মাৰিলে, পশ্চিমৰ আগটোক পানীৰ ঢলে বুৰাই মাৰিলে, জীয়াই থাকিল মাথোঁ পূৱ দিশে আগ বঢ়া আগটো। সেই আগটোতে এটা লাও লাগিল। এই লাওটোৰ ভিতৰতে নানা তৰহৰ জীৱৰ সৃষ্টি হ'ল। জীৱ-জন্তুবোৰে লাওটোৰ পৰা ওলাই আহিবলৈ বৰ চেষ্টা কৰিও সফল হ'ব নোৱাৰি কোঢ়াল কৰিবলৈ ধৰিলে। সেই কোঢ়াল বাঢ়ি গ'লত স্বৰ্গাৰ অধিপতি লেঙডনে পান্থে নামৰ এজন দূতক মাতি আনি ঘটানটো কি অনুসন্ধান কৰিবলৈ দিলে। পান্থেয়ে মৰ্তলৈ আহি কথাটোৰ ভূ-ভা লৈ লেঙডনক জনালগৈ- 'হে চাওফা, মৰ্তত সকলো জীৱ মৰি উচন হ'ল। পিছে থাওলিপলিঙে ৰোৱা লাওজোপাৰ এটা লাওৰ ভিতৰত তৰহে তৰহে জীৱ-জন্তু সৃষ্টি হৈছে। সিহঁতেই লাওটোৰ ভিতৰৰ পৰা

ওলাই আহিব নোৱাৰি এনেদৰে কোঢ়াল লগাব ধৰিছে।’

ইয়াকে শুনি দয়াপৰৱশ হৈ লেংডনে লাওটো ফালি জীৱবোৰ বাহিৰ উলিয়াই আনিবলৈ নিজৰ বৰপুতেকক আজ্ঞা দিলে। পিতাকৰ আজ্ঞা মতে আই ফালানে মৰতলৈ আহি লাওটোৰ যিটো ফালে মানুহবোৰ আছিল সেই ফালেই কাঁড় মাৰি লাওটো ফালিব খুজিলে। কিন্তু তেনেদৰে কাঁড় মাৰি ফালিলে সেই কাঁড়ৰ আঘাত লাগি মৃত্যুক সাৱতি ল’ব লগা হ’ব। সেয়ে মানুহবোৰে কাকূতি কৰিবলৈ ধৰিলে— ‘হে দেৱৰাজ নন্দন, আমাক বধ নকৰিব। অন্যফালে কাঁড় মাৰি লাওটো ফালক।’

তেতিয়া আইফালানে গৰু-গাইবোৰ থকাৰ ফালেই কাঁড় মাৰিবলৈ থিৰ কৰিলে। কিন্তু গৰু-গাইবোৰেও সেইফালে কাঁড় নামৰিবলৈ কাকূতি কৰিবলৈ ধৰিলে— ‘দেউতা ঐ, এইফালে কাঁড় নামাৰিব। নহ’লে আমাৰ মৰণ মিলিব। গৰু নহ’লে মানুহে কেনেকৈ খেতি কৰিব?’ আইফালান বিমোৰত পৰিল।

লাওটোৰ যিফালেই কাঁড় মাৰিব খোজে সেইফালৰ পৰাই জীৱবোৰে আৰ্তনাদ কৰি উঠে। ইফালে প্ৰাণী বধ নকৰাকৈ লাওটো ফলাও সম্ভৱ নহয়। এতিয়া কি কৰা যায়। আই ফালানে এনেদৰে চিন্তা কৰি থাকোঁতেই লাওটোৰ ফুলৰ ফালে থকা থাওলিপলিং বুঢ়াই মাত লগালে— ‘প্ৰভূ মই থকাৰ ফালেই কাঁড় মাৰক। নহ’লে আন উপায় নাই। মই মৰিম, কিন্তু মোৰ বাবেই লাওৰ ভিতৰত থকা হাজাৰ হাজাৰ জীৱই নিস্তাৰ পাব।’

ইয়াকে কৈ তেওঁ মানুহবোৰক সম্বোধি পুনৰ ক’ব ধৰিলে - ‘হেৰৌ জীৱশ্ৰেষ্ঠহঁত। জীৱকুলৰ নিস্তাৰৰ বাবে তহঁতে নিজৰ বুকু পাতি দিবলৈ কুণ্ঠাবোধ কৰিলি। প্ৰাণৰ মমতা এৰিব নোৱাৰিলি। কিন্তু মই সমগ্ৰ জীৱকুলৰ বাবে মৰিবলৈ ওলালোঁ। সেয়ে তহঁতে লাওৰ ভিতৰৰ পৰা ওলোৱাৰ পাছত মোৰ নামত পূজা দি থাকিবি। নহ’লে তহঁতৰ অমংগল হ’ব।’

ইয়াকে কৈ থাওলিপলিঙে কাঁড়ৰ আঘাত কাৰো

গাত নলগাকৈ নিজৰ বুকুখন পাতি দিলে। আই ফালানে থাওলিপলিং থকা ফালেই কাঁড় মাৰি লাওটো ফালি পেলালে। বাহিৰলৈ ওলাই অহা জীৱকুলক আইফালানে ভাগে ভাগে নিজ নিজ কাম কাজসমূহ শিকাই বুজাই সংসাৰত চলিব পৰা কৰি তুলিলে।

আনহাতে নীতিশিক্ষামূলক সাধুকথাৰ ভিতৰত ‘জোনলৈ হাত নেমেলিবা’ নামৰ সাধুটোৰ কথা ক’ব পাৰি। অপত্যস্নেহ তথা অবিবেকী সিদ্ধান্তই কেনেকৈ মানুহৰ জীৱনলৈ চৰম বিপৰ্যয় নমাই আনিব পাৰে তাৰে এখনি চিত্ৰ ফুটি উঠিছে এই সাধুকথাটিৰ মাজত। সাধুটো এনেধৰণৰ-বহু বহু দিনৰ আগৰ কথা। এখন গাঁৱত এহাল দম্পতি আছিল। তেওঁলোকৰ মনত এটাই বেজাৰ, তেওঁলোকৰ কোনো সতি-সন্ততি নাছিল। বিভিন্ন দেৱ-দেৱতালৈ পূজা আগ কৰিও তেওঁলোকে সন্তান লাভ কৰিব নোৱাৰিলে। গিৰীয়েকে সদাই দুখ মনেৰে ঘৈণীয়েকক কয় ‘বোলোঁ হেৰ’ মানুহজনী, ফুৰাই (ভগৱানে) বাৰু আমাক ল’ৰাপোৱালী এডোখৰো দিব নেপায়নে? আমাৰ আগলৈও নাই পাছলৈও নাই। আমি বৰ দুৰ্ভগীয়া অ’।’

মানুহগৰাকীয়ে হুমুনিয়াহ পেলাই কয় ‘বাইজে বাঁজী বুলি মোকো জানো কম নগুৰ-নাগতিখন কৰিছে। গাঁৱৰ মেলেকী তিৰোতাহঁতে মোক দেখিলেই উপলুঙা কৰে। অপুত্ৰক বুলি সকলোৱে গা এৰা দি চলে। আমি মৰিলে মুখত পানী এটুপি দিবলৈও কোনো নাই।’

মনৰ দুখত কাতৰ হৈ থাকিলেও কিন্তু তেওঁলোকে ভগৱানৰ নাম ল’বলৈ পাহৰা নাছিল। অৱশেষত ফুৰাৰ (ভগৱান) আৰ্শ্ববাদত জীৱনৰ বিয়লি বেলা তেওঁলোকে এটি পুত্ৰ সন্তান লাভ কৰে। বুঢ়া-বুঢ়ীৰ মনত অপাৰ আনন্দ। তেওঁলোকৰ বাবে ল’ৰাটি আছিল আপুতৰ পুত্ৰ, মূৰত থ’লেও ওকনিয়ে খায়, মাটিত থ’লেও পৰুৱাই খায়।

লাহে লাহে ল’ৰাটি একলা দুকলাকৈ বাঢ়ি আহিব ধৰিলে। আলাসৰ লাৰু পুত্ৰই যি বিচাৰে মাক-দেউতাকে

তাকে আনি দিয়ে। এনেদৰে মাক দেউতাকৰ পৰা অপত্য স্নেহ পাই ল'ৰাটিয়ে কাকো গণ্য নকৰা হ'ল। চুবুৰীয়া ল'ৰা-ছোৱালীৰ লগত কাজিয়া-পেচাল কৰা, আন ল'ৰাৰ পৰা কাটি আনি বস্ত্ৰ খোৱা আদি তাৰ নৈমিত্তিক কৰ্তব্যত পৰিণত হ'ল। ওচৰ চুবুৰীয়াই অতিষ্ঠ হৈ মাক দেউতাকক গোচৰ দিলেও মাক দেউতাকে পুতেকক এষাৰো টান কথা নকয়। এনেদৰে দিনবোৰ পাৰ হ'ব ধৰিলে।

লাহে লাহে ল'ৰাটিৰ বিদ্যাশিক্ষা লাভৰ বয়স হ'লহি। ইফালে মাক দেউতাকে ল'ৰাটিক এৰি এখন্তেকো থাকিব নোৱাৰে। বহু ভবা গুণাৰ অন্তত তেওঁলোকে থিৰ কৰিলে বয়স থাকোঁতেই পুত্ৰক বিদ্যাশিক্ষা লাভৰ সুবিধা নিদিলে বৈৰীতা কৰাহে হ'ব। এতেকে মাক-দেউতাকে তাক এজন ম'লুঙৰ (জ্ঞানী লোক) ওচৰত বিদ্যাশিক্ষা লাভ কৰিবৰ কাৰণে নাম লগাই দিয়ে। দেউতাকে ম'লুঙজনক সেৱা কৰি ক'লে— 'ডাঙৰীয়া, আপোনাৰ হাততে মোৰ পোনাতিক গতাৰোঁ। আপোনাৰ ওপৰতে আশা, আপোনাৰ ওপৰতে ভৰসা। পোনটি আমাৰ নয়নৰ মণি। সি যাতে কোনো কষ্ট নেপায়।'

ম'লুঙে ল'ৰাটিৰ দেউতাকৰ কথা শলাগি থ'লে। তেওঁ বহু যত্ন কৰি ল'ৰাটোক বিভিন্ন 'লিক্'(পুথি)ৰ বিষয়ে জ্ঞান দিবলৈ চেষ্টা কৰিলে। কিন্তু মাক-দেউতাকৰ লাই পাই পাই গুৰু-গোঁসাই কাকো নমনা ল'ৰাটোৱে ম'লুঙৰ কথা পালন নকৰাত খং কৰি তাক পুনৰ ঘৰলৈ ওভতাই পঠালে। ঘৰলৈ আহিও ল'ৰাটোৱে মাক দেউতাকৰ কামত সহায় নকৰি দিনৰ দিনটো সমনীয়াৰ লগত খেলা-ধূলা কৰি দিন কটাবলৈ ধৰিলে।

এনেদৰে কিছুদিন পাৰ হোৱাৰ পাছত এদিন ৰাতি মাক দেউতাক আৰু ল'ৰাটো সন্ধ্যা ঘৰৰ চোতালত বহি আছিল। জোনবায়ৈ আকাশ পোহৰাই ৰাখিছিল। হঠাৎ ল'ৰাটোৱে দেউতাকক জেউৰ ধৰিলে— 'পিতাই অ' মোক আকাশৰ জোনবাইটো আনি দে।'

দেউতাকে পুতেকক ক'লে— 'বোপাই অ',

তোক আকাশৰ জোনবাইটো আনি দিওঁ কেনেকৈ?'

কিন্তু পুতেক নাচোৰবান্দা। তাক জোনবাই লাগিবই। দেউতাকে তাক বুজাই বঢ়াই শান্ত কৰিব নোৱাৰি অৱশেষত ঘৰৰ চকী-মেজ, বাকচ-বিচনা, মৈ আদি জোৰাদি তাৰ ওপৰত উঠি জোনবাই অনাৰ চেষ্টা চলালে। কিন্তু ওপৰৰ পৰা পৰি তেওঁৰ মৃত্যু ঘটিল। তেতিয়া অবুজন ল'ৰাটোৱে মাকক জোনবাই আনি দিবলৈ জোৰকৈ ধৰিলে। কিন্তু মৰমৰ শিশু পুত্ৰৰ আন্দাৰ ৰাখিবলৈ গৈ মাকৰো দেউতাকৰ দশাই হ'ল। ওচৰ চুবুৰীয়াই দৃশ্যটো দেখি হাঁহাকাৰ লগালে। পুতেকেও ইনাই- বিনাই কান্দিবলৈ ধৰিলে। তাক কোনোও শান্ত কৰিব নোৱাৰা হ'ল। গাওঁখনৰ আটাইতকৈ জ্ঞানী ব্যক্তিজনক সকলোকে সান্ধনা দি ক'লে— 'অপত্য স্নেহেই দম্পতিহালৰ বাবে কাল হ'ল। অসম্ভৱ বুলি জানিও পুত্ৰৰ শিশুমতি আন্দাৰ ৰাখিবলৈ গৈ তেওঁলোকে মৰণক সাৱতি ল'লে। সেয়ে কিবা এটা কাম কৰাৰ আগতে সকলোৱে তাৰ পৰিণতি কি হ'ব তাক বুজি বাজি লোৱা ভাল। 'সন্ধিৰ বাঁহ বুদ্ধিৰে কাটিব লাগে'।

এইবুলি কৈ তেওঁ ঘৰৰ ভিতৰৰ পৰা এখন আইনা আনি 'হেঁ ধৰ এয়া তোৰ জোনবাই' বুলি কান্দি থকা অবোধ ল'ৰাটোৰ আগত দাঙি ধৰিলে। সেই আইনাখনত তেতিয়া আকাশৰ জোনবাইটোৰ প্ৰতিচ্ছবি প্ৰতিফলিত হৈ আছিল। জোনবাইক হাতেৰে চুবলৈ পাই ল'ৰাটোৰ মুখত এমোকোৰা হাঁহি বিৰিঙিল। মাক দেউতাকক হেৰুৱাৰ দুখো যেন সি অলপ সময়ৰ বাবে পাহৰি পেলালে। এই কাহিনীটোৰ পৰাই আহোম সমাজত এষাৰ কথা প্ৰচলিত হ'ল—

টাই-ফাকে সমাজত প্ৰচলিত সাধুকথা :

অসমত বসবাস কৰা টাইমূলীয় জনগোষ্ঠী ফাকেসকলৰ মাজতো ভালেমান সাধুকথাৰ প্ৰচলন হৈ আহিছে। বিশেষকৈ উত্তৰ প্ৰজন্মক নীতিশিক্ষা দিবৰ বাবে সৃষ্টি কৰা পু-ছন-লিবিলাক এইক্ষেত্ৰত বিশেষভাৱে

উল্লেখযোগ্য। টাই ফাকেসকলৰ মাজত প্ৰচলিত সাধুকথাসমূহত বিশেষভাৱে ধৰ্মীয় দৃষ্টিকোণটো বিশেষভাৱে প্ৰকট হৈ উঠা দেখা যায়। এনে ধৰ্মীয় দৃষ্টিকোণে বহু সময়ত বিভিন্ন লোকবিশ্বাসৰো জন্ম দিয়া দেখা যায়। ধৰ্মীয় দৃষ্টিকোণ আৰু লোকবিশ্বাসৰ সহায়স্থানত সৃষ্টি হোৱা এটা কাহিনী হ'ল খুন্চাং আৰু চ্যাও চিকিয়াৰ ৰণ নামৰ ৰূপকথাটি। ৰূপকথাটিৰ মতে স্বৰ্গত দুখন ৰাজ্য আছিল, নাম ম্যুং চাং আৰু ম্যুং ফি। ম্যুং চাঙৰ অধিপতি খুন চাং আৰু ম্যুং ফিৰ অধিপতি চ্যাও চিকিয়া। ক্ষমতাক কেন্দ্ৰ কৰি দুয়োখন দেশৰ মাজত তুমুল অৰিয়াঅৰিৰ সৃষ্টি হৈছিল। ম্যুংচাঙৰ অধিপতি খুনচাঙে কয়— ‘মই ত্ৰিলোকৰ অধিপতি। মোৰ মান পৰাক্ৰমী বীৰ কেও নাই। মই অধিক শক্তিশালী, সকলোৱে মোকে পূজা কৰা।’

ইফালে ম্যুংফিৰ ৰজা চ্যাও চিকিয়াই সেই কথা মানি ল'ব নোখোজে। তেওঁ কয়— ‘খুনচাঙৰ শক্তিতকৈ মোৰ শক্তি অধিক। সেয়ে প্ৰজাসকল, তোমালোক সকলোৱে মোকহে পূজা কৰা।’

চ্যাও চিকিয়া আৰু খুনচাঙৰ মাজত হোৱা এই মতানৈক্যৰ ফলতে বহু সময়ত দুয়োখন দেশৰ মাজত যুদ্ধ চলে। কিন্তু কোনেও কাকো পৰাস্ত কৰিব নোৱাৰে। কিন্তু দুয়োখন দেশৰে নিৰীহ প্ৰজা অজস্ৰ মৃত্যুমুখত পৰে। সেয়ে চ্যাও চিকিয়াই এদিন ভাবি গুণি খুনচাঙলৈ প্ৰস্তাৱ দিলে— ‘হে খুনচাং, আমাৰ কাৰণেই অবাবতে নিৰ্দোষী প্ৰজাসকল যুদ্ধ কৰি মৃত্যুমুখত পৰিব লগা হৈছে। এয়া অতি দুখ লগা কথা। মতানৈক্য যিহেতু আমাৰ দুজনৰ মাজতহে এতেকে আমাৰ বাবেই ৰণ কৰি তেওঁলোক কিয় মৰিব লাগিছে। গতিকে আহাঁ, আমি দুজনে অকলেই সমুখ সমৰত প্ৰবৃত্ত হওঁ। যিজনই জয়ী হয় তেওঁকে শ্ৰেষ্ঠ বুলি জ্ঞান কৰা হ'ব’।

সেই প্ৰস্তাৱত খুনচাং মান্তি হ'ল। এদিন এটা শুভ দিন ঠিক কৰি খুনচাং আৰু চ্যাও চিকিয়াই যুদ্ধৰ বাবে সাজু হ'ল। দুমদুম শব্দৰে ৰণডংকা বাজি উঠিল।

ৰণশিঙাৰ মাতে আকাশ-পাতাল ভেদি গ'ল। যথা সময়ত খুনচাং আৰু চ্যাও চিকিয়াৰ মাজত যুদ্ধ আৰম্ভ হ'ল। দিন গ'ল, মাহ গ'ল, কিন্তু কাৰো হাৰ-জিত নাই। একোবত চল চাই চ্যাও চিকিয়াই নিজৰ তৰোৱালেৰে খুনচাঙৰ মূৰটো কাটি পেলালে। কিন্তু আচৰিত কথা খুনচাঙৰ কটা মূৰটো পুনৰ জোৰা লাগিল। এনেদৰে কেইবাবাৰো শিৰচ্ছেদ কৰাৰ পাছতো খুনচাঙৰ মৃত্যু নহ'ল। চ্যাও চিকিয়াই ভাবিলে— ‘আচৰিতঙ্গ ই কি অদ্ভুত কথাঙ্গ খুনচাঙৰ কটা মূৰ জোৰা লাগে কেনেকৈ’

ফলত যুদ্ধখন অ-মিমাংসিত হৈয়ে ৰ'ল। ইফালে চ্যাও চিকিয়াই খুনচাঙক হত্যা কৰাৰ উপায় বিচাৰিবলৈ ধৰিলে। অৱশেষত খুনকিউৱে তেওঁক পৰামৰ্শ দিলে— ‘শুনা চিকিয়া, কোনো অস্ত্ৰে খুনচাঙক হত্যা কৰা সম্ভৱ নহয়। কিন্তু খুনচাঙৰ মূৰৰ চুলিতেই তাৰ মৃত্যু লিখা আছে। তাৰ মূৰৰ চুলি এডালেৰেই খুনচাঙক শিৰচ্ছেদ কৰিব পৰা যাব।’

খুনকিউৰ কথা শুনি চ্যাও চিকিয়াই অলপ উশাহ পোৱা যেন পালে। তেওঁ খুনচাঙৰ নুমলীয়া কন্যাৰ লগত যড়যন্ত্ৰ কৰি খুনচাঙৰ নিজৰ মূৰৰ চুলিৰেই খুনচাঙক শিৰচ্ছেদ কৰিলে।

কিন্তু হঠাতে এটা অতি আচৰিত ঘটনা ঘটিল। খুনচাঙৰ কটা মূৰটো মাটিত পৰাৰ লগে লগে সকলোফালে জুই জ্বলি উঠিল, মাৰি মৰকেৰে চৌদিশ ভৰি পৰিল। সকলোৰে মাজত হাঁহাকাৰ লাগিল। ইয়াৰ পৰা পৰিত্ৰাণ পাবলৈ সকলোৱে খুনচাঙৰ কটা মূৰটোত পানী ঢালিব ধৰিলে। খুনচাঙৰ সাতগৰাকী কন্যা আছিল। এই বিপদৰ পৰা ৰক্ষা কৰিবৰ বাবে তেওঁলোক আঙুৱাই আহিল। তেওঁলোকে ক'লে— ‘প্ৰজাসকল ভয় নকৰিবা। মাটিত মূৰটো পৰিলেই যিহেতু অমংগলে দেখা দিয়ে, এতেকে জগতৰ হিতৰ কাৰণে আমি়েই অমাৰ দেউতাৰ কটা মূৰটো এগৰাকী এগৰাকীকৈ পাল পাতি প্ৰতি দিনে দাঙি ধৰি থাকিম। তোমালোকৰ একো অমংগল নহ'ব।

মুঙ চাঙৰ এদিনে মুংফি ৰাজ্য আৰু পৃথিৱীৰ এবছৰৰ সমান। ফাকেসকলে বিশ্বাস কৰে যে পৃথিৱীৰ সময়ৰ লেখেৰে এবছৰৰ মূৰে মূৰে কটা মূৰটো কন্যাসকলে সলনা-সলনি কৰে। সাল সলনি কৰি কটা মূৰটো লওঁতে যিফালে মুখ কৰে সেই ফালেই বোলে মাৰি মৰক ব্যাপ্ত হয়। সেয়েহে পয় চাংকেনৰ দিনা চাক্ৰেট গণনাৰ মতে খুনচাঙৰ কটা মূৰটো যিফালে মুখ কৰি ধৰা বুলি অনুমান কৰা হয় সেই দিশলৈকে ভগৱান বুদ্ধৰ মূৰ্তিসমূহ ৰখা হয়, যাতে খুনচাঙৰ মূৰৰ পৰা ওলোৱা অপশক্তি প্ৰতিহত হয়।

ফাকে সমাজত প্ৰচলিত আন এটা সাধুকথা এনেধৰণৰ- এসময়ত এখন গাঁৱত এজন ভাস্তে (ধৰ্মগুৰু) আছিল। জনা-শুনা ব্যক্তি তথা ধাৰ্মিক মানুহ বুলি তেওঁৰ যথেষ্ট নাম আছিল। ৰাইজেও ভাস্তেক শ্ৰদ্ধাৰ চকুৰে চাইছিল।

কিন্তু মানুহে ভবাৰ দৰে তেওঁ সৎ আৰু বিদ্বান পণ্ডিত নাছিল। গাঁৱৰ হোজা ৰাইজক তেওঁ পদে পদে প্ৰতাৰণা কৰিছিল। তেওঁ মিচাকৈ প্ৰচাৰ কৰি দিছিল যে ৰাতি ৰাতি তেওঁ সোঁশৰীৰে ফুৰা (ফা,ভগৱান)ৰ কাষলৈ যায়, ফুৰাৰ লগত কথা-বাৰ্তা হৈ পুনৰ উভতি আহে। তাকে শুনি গাঁৱৰ মানুহৰ তেওঁৰ প্ৰতি সমীহ আৰু শ্ৰদ্ধা আগতকৈ বাঢ়ি গৈছিল।

সেই গাওঁখনতে এটা অঁকৰা আছিল। অকৰা যদিও তেওঁৰ অন্তৰখন শিশুৰ দৰেই পৱিত্ৰ আছিল। শঠতা-কপটতাৰ কাষেৰেও তেওঁ নগৈছিল। ৰাইজৰ মুখে পূজাৰী সোঁশৰীৰে ফুৰাৰ ওচৰলৈ যোৱাৰ কথা শুনি তাৰো ভগৱানক লগ পাবলৈ মন গ'ল। আন আন শিষ্যসকলৰ লগত লৈ পূজাৰীজন এখন বৰ সুদৃশ্য আসনত আৰামেৰে বহি আছিল। সি পোনে পোনে পূজাৰীজনৰ ওচৰলৈ গৈ প্ৰণাম কৰি আৰম্ভ কৰিলে— 'হে ডাঙৰীয়া, আপুনি বৰ ভাগ্যৱান। আপুনি ফুৰাক স্বয়ং লগ পাইছে। ফুৰাক লগ পাবলৈ মোৰো বৰ মন। হে ধাৰ্মিক, আপুনি মোক ফুৰাক লগ পাবৰ বাবে কিবা এটা

উপায় দিয়ক।'

ভাস্তে মহা বিপাণ্ডত পৰিল। ফুৰাৰ ওচলৈ যোৱাৰ কথাটো সি মানুহক ভঁৰিবলৈহে অতদিনে কৈ আহিছিল। কিন্তু ফুৰাৰ ওচলৈ যাবৰ বাবে অকৰা মৈত উঠা মানুহটোক এতিয়া কি কৰা যায়? ফুৰাক মই লগ পোৱা নাই বুলিলেও বিপদ, আনহাতে ফুৰাক লগ পোৱাৰ উপায়ো তেওঁ নাজানে। সেয়ে বহু ভাবি চিন্তি তেওঁ মানুহটোক ক'লে— 'হেৰ মুৰ্খ। ফুৰাক লগ পোৱাটো কি ইমান সহজ কথা বুলি ভাবিছ? বহু পূণ্যৰ বলতহে ফুৰাক লগপোৱা যায়। সেয়ে সেয়ে তেওঁক লগ ধৰিব নোৱাৰে।'

মানুহটোৰ নিজৰ সততাৰ ওপৰত দৃঢ় বিশ্বাস আছিল। সেয়ে সি ক'লে— 'প্ৰভু মই আজিলৈকে জানি শুনি একো পাপ কাম কৰা নাই। কাৰো মনত দুখ দিয়া নাই। আপুনি যিহেতু পূণ্যৱান লোক সেয়ে মোক ফুৰাক লগ পোৱাৰ উপায় দিয়ক। নহ'লে মই অন্তৰত মৰ্মান্তিক আঘাত পাম। আৰু মোৰ দৰে নিৰ্মাখিত প্ৰাণী এটাৰ মনত দুখ দিয়াৰ বাবে আপোনাৰো পাপ লাগিব।'

ভাস্তেৰ কাষত থকা আন আন মানুহবোৰেও সেই কথা সমৰ্থন কৰিলে। তাকে দেখি উপায়ন্তৰ হৈ পূজাৰীয়ে অঁকৰাক ভিতৰলৈ লৈ গ'ল। মন্দিৰৰ ভিতৰত সি ধেমালিতে ভোবোলা ছাগলী এটা ছবি এখন দি অঁকৰাৰ কাণে কাণে ক'লে— 'তই ফুৰাৰ কথা ভাবি ভাবি 'ভোবোলা তোমাক নমস্কাৰ' বুলি এশবাৰ উচ্চাৰণ কৰিবি। দেখিবি তই ফুৰাক লগ পাইছ। পিছে এটা কথা। মই শিকাই দিয়া এই মন্ত্ৰফাঁকিৰ কথা তই কাকো নক'বি।' ইয়াকে কৈ তেওঁ তাক বিদায় দিলে।

ঘৰ আহি পাই অঁকৰাই গা-পা ধুই শুচি-সংযম হৈ অতি ভক্তিসহকাৰে 'ভোবোলা তোমাক নমস্কাৰ ..... ভোবোলা তোমাক নমস্কাৰ' বুলি মন্ত্ৰ মাতিবলৈ ধৰিলে। ইফালে ভাস্তেয়ে অঁকৰাইনো কি কৰে বুলি মনে মনে আলোচনো চাই আছিল। এনেতে আকাশৰ পৰা এটা সোণবৰণীয়া ডাঙৰ ভোবোলা ছাগলী উৰি আহি অঁকৰাৰ

আগত ঠিয় হৈ ক'বলৈ ধৰিলে 'ফুৰাই তোমাক সবগলৈ লৈ যাবৰ বাবেহে মোক তোমাৰ ওচৰলৈ পঠাইছে। তুমি মোৰ পিঠিত উঠা, মই তোমাক ফুৰাৰ কাষলৈ লৈ যাওঁ।'

ইয়াকে শুনি অঁকৰাই ভোবোলাৰ পিঠিত উঠিল। চকুৰ পচাৰতে তাক নি ভোবোলাই ফুৰাৰ কাষ পোৱালৈগে। ফুৰাক দেখি মানুহটোৱে ভক্তিত গদগদ হৈ কান্ত (প্ৰাৰ্থনা)কৰিবলৈ ধৰিলে। আৰু ক'বলৈ ধৰিলে— 'আমাৰ ভাস্তে বৰ ভাল, বৰ জ্ঞানী মানুহ। তেওঁৰ বাবেই আজি মই ফুৰাৰ সাক্ষাৎ লাভ কৰিলোঁ।' মানুহটোৰ নিষ্পাপ মনৰ পৰিচয় পাই ফুৰাই মিচিকিয়াই হাঁহি তাক হিয়া উজাৰি আৰ্শ্ববাদ দিলে।

ইফালে সমগ্ৰ ঘটনাটো মনে মনে চাই থকা ছদ্মবেশী ভাস্তেজনে ভবিবলৈ ধৰিলে— 'মইতো অঁকৰাক মিছাকৈহে সেই মন্ত্ৰটো শিকাইছিলোঁ। পিছে তাৰ কপালখন চোৱা। সেই মন্ত্ৰ মাতিয়েই সি স্বৰ্গ পালেগৈ। মইয়ো সেই মন্ত্ৰটো মাতিয়েই ফুৰাৰ ওচৰলৈ যাব পাৰোঁ দেখোন।'

ইয়াকে ভাবি সি বাৰে বাৰে ভোবোলা তোমাক নমস্কাৰ বুলি মন্ত্ৰ মাতিবলৈ ধৰিলে। অৱশেষত তাৰ কাষলৈও ভোবোলা ছাগলীটো আকাশৰ পৰা নামি আহিল। তাকে দেখি সোধ-পোচ নকৰালৈ সি ভোবোলাৰ পিঠিত একে জাপে বহি ল'লে।

লাহে লাহে ভোবোলাই ওপৰলৈ উৰা মাৰিলে। ভণ্ড ভাস্তেজনে মনৰ উলাহেৰে তলত থকা মানুহবোৰলৈ চাই অহংকাৰী মতেৰে চিঞৰিবলৈ ধৰিলে— 'হেৰ মানুহবোৰ, মোৰ মহিমা চা। মই ফুৰাৰ কাষলৈ ওলালোঁ। চা, আৰু চাই চাই তহঁতৰ নয়ন সাৰ্থক কৰ।'

এনেদৰে গৰ্বভৰা কণ্ঠেৰে চিঞৰি থাকোঁতে কোনোবা এপাকত তেওঁ ভোবোলাৰ পিঠিৰ পৰা খহি পৰিল। আৰু এচটা বহল শিলত পৰি বৰ কৰুণভাৱে মৃত্যুক আঁকোৱালি ল'লে। তাকে দেখি মানুহবোৰে কোৱা-কুই কৰিব ধৰিলে— 'অহংকাৰেই পতনৰ মূল। পূজাৰীও নিজৰ অহংকাৰৰ কাৰণেই মৰিল। ই ফালে

আমাৰ অঁকৰাই নিজৰ আত্মবিশ্বাসৰ বাবেই ফুৰাক সোঁশৰীৰে লগ পালে।'

মানৱ জাতিৰ প্ৰতিখন সমাজতে ভাল আৰু বেয়া দুই ধৰণৰ লোক দেখা যায়। অহংকাৰী স্বভাৱ, ক্ষমতাৰ লোভত লোভী, স্বার্থপৰ লোকে নিজক বৰ বোলাবলৈ গৈ মিচাকো সঁচা কৰে, সঁচাকো মিচা কৰে, ধৰ্মৰ নামত মিচা শপত খায়। সহজ-সৰল, ধৰ্মাভিৰু সৰ্বসাধাৰণ ৰাইজ এই শ্ৰেণীৰ লোকৰ চিকাৰ হ'ব লগা হয়। ধৰ্মৰ মুখা পিন্ধা, স্বার্থান্বেষী এজন তথাকথিত ধৰ্মগুৰুৰ এই কহিনীটিৰ দ্বাৰা এই কথা প্ৰতিফলিত কৰিবলৈ চেষ্টা কৰা হৈছে যে সৎ লোক সদাই ভগৱানৰ প্ৰিয়পাত্ৰ হয়, আনহাতে ধৰ্মৰ মুখা পিন্ধা মিথ্যাবাদী, ভণ্ডসকল জীয়াতু ভুঞ্জি মৃত্যুক আকোৱালি ল'ব লগা হয়। এনে কহিনীসমূহৰ দ্বাৰা শিশুসকলক ভৱিষ্যতে সৎ হ'বলৈ পৰোক্ষভাৱে উৎসাহিত কৰা হয়।

টাই-খামতি সমাজত প্ৰচলিত সাধুকথা :

আহোম ৰাজত্বৰ শেষৰ ফালে আৰু বৃটিছ ৰাজত্বৰ সময়ছোৱাত খামতিসকলৰ বিভিন্ন দুঃসাহসিক অভিযানৰ বিষয়ে বিভিন্ন তথ্য অসমৰ ইতিহাসত লিপিবদ্ধ হৈ আছে। সংগ্ৰামী জনগোষ্ঠী এই খামতিসকলৰ মাজত বিভিন্ন সাধুকথা প্ৰচলিত হৈ আহিছে। এই সাধুসমূহত জীৱ-জন্তু, গছ বিৰিখৰ পৰা আৰম্ভ কৰি বিভিন্নশ্ৰেণীৰ মানুহৰ মনোজগতৰ বিভিন্ন আমোদজনক কথাৰে ভৰপূৰ। ক্ষমতাৰ সৌভাগ্যই কিছুমানক অহংকাৰী আৰু অ-বিবেকী কৰি তোলে, যিয়ে ক্ষমতাৰ অপব্যৱহাৰ কৰি নিদেষীজনৰো অপকাৰ কৰি ৰং চায়। জীৱকুলৰ ভিতৰত কাউৰীক বুধিয়ক হিচাপে স্বীকৃতি দিয়া ভালেমান সাধুকথা পৃথিৱীৰ চুকে-কোণে সিচৰতি হৈ আছে। তেনে এটি সাধুকথা খামতি সমাজতো প্ৰচলিত। কহিনীটিৰ মতে -এটা অজগৰে কঠোৰ তপস্যাৰ বলত ফ্ৰাৰ দৰ্শন লাভ কৰিলে। ফ্ৰাই সন্তুষ্ট হৈ অজগৰক কিবা বৰ দিব বিচাৰিলে। তেতিয়া অজগৰে ফ্ৰাক কান্ত' কৰি



ক'লে- 'হে জগতৰ পতি, হে ফুৰা... আপুনি মোক এনে বিষাক্ত বিষ প্ৰদান কৰক যাতে মই য'তে খুট মাৰোঁ সিয়ে লগে লগে মৃত্যুমুখত পৰে।'

অজগৰৰ প্ৰাৰ্থনা মতে ফ্ৰাইয়ো আগ-পাছ নুগুণি তাক মাৰাত্মক বিষ প্ৰদান কৰিলে। সেই বিষ ইমানেই মাৰাত্মক আছিল যে অজগৰে কাৰোবাৰ ছাঁটোকো যদি খুটে তেন্তে তাৰ মৃত্যু ঘটে। কাৰোবাৰ খোজত খুটিলেও মৰিব।

ফ্ৰাৰ পৰা তেনে বৰ পাই অজগৰ অতি শক্তিমন্ত হৈ পৰিল। সি ইচ্ছা গ'লেই যাকে তাকে খুটি ত্ৰাসৰ সৃষ্টি কৰিব ধৰিলে। এদিন সেই ৰাজ্যৰ ৰাজকন্যাই ৰাজ উদ্যানত সখীহঁতৰ লগত আনন্দ বিনোদন কৰি আছিল। এগৰাকী সখীয়েকে কুঁৱৰীৰ দীঘল চুলিটাৰিত পৰিপাতিকৈ সুগন্ধি ফুল সজাই আছিল। আন এগৰাকীয়ে কুঁৱৰীৰ বাবে এথোপ ফুল বান্ধি আছিল। আন সকলে কুঁৱৰীৰ মনত আনন্দ যোগাবলৈ খুহুটিয়া কথৰ পোহাৰ মেলিছিল। বসন্ত কাল। চৌপাশে ৰঙৰ মেলা। কুলিকেতেকীৰ মিঠা মাতে ৰূপতে ৰঙ চৰাইছিল। ৰাজ কুঁৱৰীয়েও এই ৰঙৰ মেলাত আপোনপাহৰা হৈ পৰিছিল।

ইফালে ঘটনাক্ৰমে অজগৰেও সেইদিনা সেই উদ্যানলৈ আহিছিল। ৰাজকন্যাৰ ৰূপ-লাৰণ্য দেখি অজগৰ ঈৰ্ষান্বিত হৈ পৰিল। ৰাজকন্যা প্ৰাসাদলৈ যাবলৈ ওলাল। ঈষাৰ জ্বালাত থাকিব নোৱাৰি অজগৰে ৰাজকুঁৱৰীৰ খোজত খুট মাৰি দিলে। ইফালে অজগৰৰ বিষ লাগি প্ৰাসাদত ৰাজকন্যাৰ মৃত্যু ঘটিল।

ৰজা-ৰাণীৰ একেজনীয়েই কন্যা। তাইয়ো এই সংসাৰৰ পৰা মেলানি মাগিলে। ৰজা-ৰাণী মনৰ দুখতে বলিয়া যেন হ'ল। ৰাজকুঁৱৰীৰ আত্মাৰ সদৃশতাৰ কাৰণে ৰজাই ৰাইজক মাতি এটা ভোজ দিলে।

এজনী চোৰা কাউৰীয়ে ৰাজকন্যাৰ শ্ৰাদ্ধৰ ভোজ খাই উভতি আহোঁতে বাটতে অজগৰে লগ পাই সুধিলে- 'ৰজাৰ জীয়েকৰ শৰাধ খাই আহিলি নে? পিছে ৰজাৰ জীয়েক কেনেকৈ মৰিল জান জানো? মই তাইৰ

খোজত খুটাৰ বাবেহে তাই মৰিল। মোৰ কিমান শকতি দেখিলি? মোৰ যি শকতি তেনে শকতি আনকি আমাৰ ৰজাৰো নাই। তাইয়ো মোৰ আদেশমতে চলিবি বুজিছ। নহ'লে তোৰো গতি ৰাজকুমাৰীৰ দৰেই হ'ব।'

অজগৰৰ কথা শুনি চোৰা কাউৰীয়ে ভাবিলে মই যদি ৰজাৰ জীয়েকৰ শ্ৰাদ্ধৰ পৰা অহা বুলি কওঁ তেতিয়া অজগৰৰ ফুটনি বেছি হ'ব। এতেকে বহু ভাবি চিন্তি তাই অজগৰক ক'লে- 'হয়নে..বোলোঁ হয়নে... তুমিয়েইনে সেই বীৰ পুৰুষজন.... পাছে এটা কথা... ৰাজকন্যা মৰা নাই, ৰজাই জীয়েকক ধুমধামেৰে ওচৰৰ ৰাজ্যৰ ৰাজকুমাৰলৈ বিয়া দিছে। মইয়ো বিয়া খাই দৰা কইনাতালক আৰ্শীবাদ এজোলোকা দি আহিলোঁগৈ।'

কাউৰীৰ কথা শুনি অজগৰে ভাবিবলৈ ধৰিলে- 'আচৰিতঙ্গ এইটো বৰ অদ্ভুত কথাঙ্গ মই দংশন কৰা কোনো প্ৰাণী আজিলৈকে জী উঠা নাই। ৰাজকন্যা জী উঠিল কেনেকৈ? মোক ফুৰাই প্ৰৰঞ্চনা কৰিলে নেকিঙ্গ নে মোৰ পেটত থকা বিষেই শেষ হৈ গ'লঙ্গ এনেদৰে ভাবি গুণি অজগৰে মনৰ দুখতে তাৰ পেটৰ বিষখিনি চোৰাতৰ গছত ঢালি দিলে। লগে লগে চোৰাতপাৰোৰো বিষাক্ত হৈ পৰিল। চোৰাত গছত লাগি থকা বিষবোৰ ফেটী, কোদো, বৰল, মজাৰলি, শিঙী, শিঙৰা আদিয়ে খাই পেলালে। সেয়ে এইবোৰে বিন্ধিলেই বিষায়। চোৰাত পাতত লাগিলে ডাকে। ইফালে নিজৰ বিষখিনি এনেদৰে নষ্ট কৰা বাবে অজগৰ সাপৰ দেহত বিষ নাইকিয়া হ'ল।

এই সাধুটোত কাউৰীক টেঙৰী হিচাপে অংকন কৰাৰ বিপৰীতে ক্ষমতাৰ বলত অহংকাৰী হৈ পৰা অজগৰক দুৰ্ভগীয়া ৰূপে অংকন কৰি দেখুওৱা হৈছে।

খামতিসকৰ মাজত প্ৰচলিত আন এটা সাধু হ'ল 'তুঁহখোৱা ৰজা'। এখন দেশত এজন ৰজা আছিল। তেওঁৰ নিজৰ বুজ-বিবেচনা একো নাছিল। পোহনীয়া গাহৰিবোৰে গিৰীহঁতে দিয়া তুঁহৰ দানা নুকনুকাই মোকোৰামোকোৰে খোৱা দেখি ৰজাই ভাবিব ধৰিলে— 'তুঁহ কি এনে সোৱাদৰ বস্তু নে যে গাহৰিবোৰে ইয়াক

মোকোৰামোকোৰে খাব লাগিছে? এনে ভাল বস্তু খোৱাৰ বাবেহে গাহৰিবোৰ এনে লোদোৰপোদোৰ। তেহেলৈ আজিৰ পৰা ময়ো তুঁহৰ জলপান খাম।”

ভবামতেই কাম। চাংমাইক বজাই আদেশ দিলে যে সদাই পুৱা-গধূলি বজাক যেন উৎকৃষ্ট মানৰ খামতি লাহী আৰু জহা ধানৰ তুঁহৰ দানা জলপান হিচাপে সোণৰ কাঁহীত সজাই দিয়া হয়। চাংমায়েও ৰাজ আদেশ শিৰোধাৰ্য কৰি পুৱা গধূলি বজাক তুঁহৰ জলপান যোগান দিবলৈ ধৰিলে। বজাই তৃপ্তিৰে তুঁহ খাই আনন্দৰ উগাৰ মাৰে। কিন্তু তুঁহ খোৱাৰ কথাটো আন কোনোবাই জানিলে বজাৰ দৰে তুঁহ খাই তেওঁও বজাৰ দৰে লোদোৰ পোদোৰ আৰু সুদৰ্শন চেহেৰাৰ হৈ পৰিব পাৰে। বজাৰ অকলেই তেনে সুদৰ্শন চেহেৰাৰ অধিকাৰী হোৱাৰ মন। এতেকে বজাই চাংমাইক সতৰ্ক কৰি দিলে যাতে বজাই তুঁহ খোৱাৰ বিষয়ে বাহিৰত একো কথা কোৱা নহয়। বজাৰ আদেশ অমান্য কৰিলে শাস্তি হ'ব মৃত্যুদণ্ড। মৃত্যুদণ্ডৰ ভয়ত চাংমাই মনে মনে থাকিল। কিন্তু এনে হাঁহি উঠা মজাৰ কথাটো আনৰ আগত ক'বলৈ নাপাই তাৰ পেটটো ঘোকট-পাকত লাগিবলৈ ধৰিলে। অৱশেষত এদিন ৰ'ব নোৱাৰি কাৰেঙৰ ওচৰতে থকা এজোপা চাম গছৰ ওচৰলৈ গৈ চাংমায়ে আপোনমনে ক'বলৈ ধৰিলে—

শুনোচোন গছ, কথা এটি কওঁ,  
আমাৰ বজাই তুঁহ খায়,  
ভাবি মই আচৰিত হওঁ।”

এনেদৰে কেঁচাবাৰো কোৱাৰ অনন্ততহে চাংমাইৰ মনটো কিছু পাতল লগা যেন অনুভৱ কৰিলে। সি পুনৰ কেও নজনাকৈ চাংমাই শাললৈ উভতি আহিল। ইয়াৰ কিছু দিনৰ পাছত কংলুং (বৰডোল) সাজিবৰ বাবে বাঢ়ৈয়ে ৰাজ আদেশত সেই গছজোপা কাটিবলৈ ধৰিলে। গছ কাটি বৰডোল সজাৰ অন্তত ৰাজসভাত পাকৈত ওজা ঢুলীয়াই সভাসদ আৰু বজাৰ মনোৰঞ্জনৰ বাবে ন ঢোলত কোব মাৰিলে। কিন্তু সকলোকে আচৰিত কৰি

ঢোলটোৰ পৰা মাথোঁ বাৰে বাৰে এটা বাণীয়েই ওলাল- ‘বজাই তুঁহ খায়, বজাই তুঁহ খায়।’ ওজাই বিভিন্ন বোলত ঢোলটো বজাবলৈ চেষ্টা কৰিলে, কিন্তু ঢোলেও বিভিন্ন সুৰত সেই একেধাৰ কথা ক'বলৈ লাগিল। ঢোলৰ এই অস্বাভাৱিক কথাষাৰৰ আঁত ধৰি সভাসদসকলে পুঙ লৈ লৈ উৰহীগছৰ ওৰটো পালেগৈ। বজা সকলোৰে আগতে হাঁহিয়াতৰ পাত্ৰ হৈ পৰিল।

অস্বাভাৱিক আচৰণ, অবিবেকী স্বভাৱ আদিৰ বাবে মানুহ মানুহৰ ওচৰত কেনেকৈ হাঁহিয়াতৰ পাত্ৰ হৈ পৰে তাক এই সাধুটোত সুন্দৰ ৰূপত ফুটাই তোলা হৈছে। আন এক দৃষ্টিকোণৰ পৰা সাধুটি লক্ষ্য কৰিলে দেখা যায় যে গুপ্ত কথা বেকত কৰোঁতে সদাই সাৱধান হোৱা উচিত। কথাতে কয় বেৰৰো কাণ থাকে। সাধুটিত থকা চাংমাইৰ অসাৱধানতাৰ বাবেই বজা বিপদত পৰিল।

টাই-আইতন সমাজত প্ৰচলিত সাধুকথা :

সাধুকথাত অলৌকিক বা অতিলৌকিক কাহিনীৰ অৱতাৰণা কৰা প্ৰায়বোৰ সমাজতে পৰিলক্ষিত হয়। দৈত্য-দানৱৰ বিপৰীতে দেৱ-দেৱতাৰ উপস্থাপন, মানুহ দৈত্যৰ দ্বাৰা নিগৃহীত হোৱা, দেৱতাৰ দ্বাৰা কৃপাধন্য হোৱা আদি কাহিনীসমূহ প্ৰায় প্ৰতিখন মানৱ সমাজতে কম বেছি পৰিমাণে প্ৰচলিত হৈ আছে। এই কাহিনীসমূহত কল্পনাপ্ৰৱণতাৰ প্ৰাচুৰ্য মন কৰিবলগীয়া। আইতন সমাজত প্ৰচলিত তেনে এটি সাধুকথা হ'ল— সাহসী ৰাজকুমাৰৰ কাহিনীটি। এসময়ত এখন ৰাজ্যত এটা দৈত্যই বৰ উপদ্ৰৱ কৰিছিল। তাৰ উপদ্ৰৱত প্ৰজাই ত্ৰাহি মধুসূদন সোঁৱৰা অৱস্থা হৈছিল। বজাই দৈত্যটোক বধ কৰিবলৈ অনেক উপায় অৱলম্বন কৰিলে। বৰ বৰ পালোৱানেও দৈত্যৰ ওচৰত হাৰ মানিব লগা হয়। তাক বধ কৰিবলৈ গৈ বহুতৰে প্ৰাণ গ'ল। সমগ্ৰ ৰাজ্যখনকে এটা ভয়ে হেঁচা মাৰি ধৰিলে। কোনদিনা দৈত্যৰ আহাৰ হ'ব লাগে তাকে ভাবি সকলোৰে ভয়ত দিন কটাবলৈ ধৰিলে।

ইফালে ৰাজ্যৰ এনে অৱস্থা দেখি ৰাজকুমাৰে পিতাকৰ ওচৰলৈ গৈ ক'লে— 'পিতা, জনতাৰ দুখ আৰু মই দুচকুৰে চাই থাকিব নোৱাৰা হৈছোঁ। আপুনি আদেশ কৰক, মই দৈত্য নিধন কৰিবলৈ যাত্ৰা কৰোঁ।'

পুতেকৰ কথা শুনি ৰজা চিন্তাত পৰিল। ৰজাৰ একেটিয়েই মাথোন ল'ৰা। তাৰো যদি কিবা এটা হ'বলৈ হয় তেতিয়া তেওঁলোকৰ কি অৱস্থা হ'ব তাকে ভাবি গুণি পুতেকক যুদ্ধৰ বাবে যাত্ৰা কৰিবলৈ অনুমতি দিব নিবিচাৰিলে। কোঁৱৰো নাচোৰবান্দা। তেওঁ দৈত্য বধ কৰিবলৈ যাবই। অৱশেষত ফুৰাৰ ওপৰতে ভৰসা ৰাখি তেওঁ পুতেকক যুদ্ধলৈ যাবলৈ অনুমতি দিলে। পুতেকে আনন্দেৰে দৈত্য বধ কৰিবলৈ ওলাল। ৰজাই পুতেকৰ লগত গোটাচেৰেক বাহুবলী সেনা দিব খুজিলে। কিন্তু কোঁৱৰে অকলেই দৈত্যৰ বিৰুদ্ধে যুদ্ধযাত্ৰা কৰি ওলাল।

ঘোঁৰাত উঠি তেওঁ বহু দূৰ বাট গ'ল। কিন্তু দৈত্যৰ দেখা-দেখি নাই। অৱশেষত কোঁৱৰ গৈ গৈ স্বৰ্গৰাজ্য পালেগৈ। লেংডনে কোঁৱৰৰ পৰিচয় পাই তেওঁক আৰ্শ্ববাদ কৰি ক'লে- 'বৎস, তোমাৰ উদ্দেশ্য মহৎ। তুমি বীৰ, সেইবাবে নিভীকভাৱে দৈত্যটোক বধ কৰিবলৈ ওলাইছা। কিন্তু সাৱধান দৈত্যটো বৰ শক্তিশালী। মই তোমাক অন্তৰেৰে আৰ্শ্ববাদ কৰিছোঁ। তুমি যেন এই যুঁজত জয়ী হোৱা।'

এই বুলি কৈ লেংডনে কোঁৱৰৰ হাতত কেইপদমান দিব্য অস্ত্ৰ প্ৰদান কৰিলে। স্বৰ্গৰ অধিপতি লেংডনক প্ৰণাম কৰি কোঁৱৰে পুনৰ যাত্ৰা আৰম্ভ কৰিলে। এনেদৰে গৈ গৈ তেওঁ অৱশেষত সেই দৈত্যটোৰ ৰাজ্য পালেগৈ।

কোঁৱৰক দেখা পোৱাৰ লগে লগে দৈত্যটোৱে তৰ্জন গৰ্জন কৰি খাবলৈ খেদি আহিল। কোঁৱৰেও অস্ত্ৰ প্ৰয়োগ কৰিলে। দুয়োৰে মাজত তুমুল যুদ্ধ চলিল। একেৰাহে কেইবাবাৰি যুদ্ধ চলাৰ পাছত এবাৰ চেগ চাই কোঁৱৰে লেংডনে প্ৰদান কৰা দিব্য অস্ত্ৰ প্ৰয়োগ কৰিলে। লগে লগে দৈত্যটো ধৰাশায়ী হৈ মাটিত পৰিল।

অলপ সময়ৰ পাছতে তাৰ প্ৰাণ-বায়ু বাহিৰ হৈ গ'ল। কোঁৱৰৰ বীৰত্ব দেখি স্বৰ্গৰ পৰা দেৱতাসকলে পুষ্পবৃষ্টি কৰিবলৈ ধৰিলে।

কোঁৱৰ জয়ী হৈ নিজ ৰাজ্য অভিমুখে ঘূৰি আহিল। স্বৰ্গৰাজ্যৰ পৰা কোঁৱৰৰ ৰাজধানীলৈকে সমগ্ৰ পথছোৱা অপেশ্বৰীসকলে নাচি-বাগি তেওঁক আগবঢ়াই থৈ গ'ল। কোঁৱৰ জয়ী হৈ নিজ ৰাজ্যলৈ ঘূৰি অহাৰ বাতৰি পাই পিতৃমাতৃৰ লগতে সকলো প্ৰজাই আনন্দ কৰিবলৈ ধৰিলে। কোঁৱৰ ৰাজ্যলৈ ঘূৰি অহা দিনটো আছিল মাঘী পূৰ্ণিমা। সেই বিজয়ৰ স্মৃতি বহন কৰি আজিও সেই দিনটোত আইতনসকলে ৰংধেমালিৰে মাইকচুমফাই উৎসৱ পাতে।

এই সাধুটিত অপশক্তিৰ পৰাজয় আৰু শুভশক্তিৰ জয়ৰ পৰা প্ৰকৃততে ধৰ্মৰ জয় আৰু অধৰ্মৰ পৰাজয়কে দেখুৱাব খোজা হৈছে।

টাই-খাময়াং সমাজত প্ৰচলিত সাধুকথা :

ভাগ্যই মানুহৰ জীৱন পৰিচালিত কৰে- এই চিন্তাই মনত ক্ৰিয়া নকৰা মানুহ হয়ত এই পৃথিৱীত বিৰল। ভাগ্যত থাকিলে অপ্ৰয়াসে আশাতীত সম্পদ লাভ হয় কিন্তু ভাগ্যৰ বিড়ম্বনা ঘটিলে প্ৰাপ্ত সম্পদো হাততে হেৰায়। আনহাতে এনে এক লোকবিশ্বাসৰো প্ৰচলন থকা দেখা যে কাৰো ভাগ্য কোনোও কাৰ্টিৰ নোৱাৰে। মানুহৰ ভাগ্যক বিষয় হিচাপে লৈ সৃষ্টি হোৱা সধুকথাৰ সংখ্যাও নগন্য নহয়। তেনে ভাগ্যকেন্দ্ৰিক এটি সাধু খাময়াং সমাজত প্ৰচলিত। সাধুটো এনেধৰণৰ— এখন অৰণ্যৰ কাষত এহাল কেও কিছু নোহোৱা বুঢ়া-বুঢ়ীয়ে বসবাস কৰিছিল। বুঢ়াই দিনৰ দিনটো হাবিত খৰি কাটি কেঁকোজেকোকৈ নি দূৰৰ হাটত বিক্ৰী কৰি যেনেতেনে ঘৰৰ খৰচ উলিয়ায়। আনহাতে বুঢ়ীয়েও বুঢ়াৰ লগতে হাবিলৈ গৈ হাবিৰ পৰা ফল-মূল, শাক-পাচলি সংগ্ৰহ কৰি ঘৰ চলায়। এদিন খৰি কাটি কাটি ক্লান্ত হৈ পৰা বুঢ়াই এজোপা তেঁতেলী গছৰ তলত বহি বুঢ়ীৰ আগত দুখ

কৰিবলৈ ধৰিলে— অস অস বুঢ়ীঙ্গ আৰু নোৱাৰিছোঁ। বোলে দেহা থাকিলেহে বেহা। মই এই বুঢ়া দেহাৰে খৰি ফালি হাটলৈ বেহাবলৈ যাব নোৱাৰা হৈ পৰিছোঁ অ। শৰীৰে নেটানে। কণা গোঁসায়েনো আমাক মাৰি নিবলৈও নেদেখিলেনেঙ্গ”

বুঢ়াৰ এনে কথাই বুঢ়ীৰ অন্তৰতো আঘাত দিয়ে। কিন্তু বুঢ়াক উৎসাহ দিবলৈ বুঢ়ীয়ে কয়- “কিয়নো অধৈৰ্য হৈছা অ’ মোৰ মৰমৰ বুঢ়া। চাবাচোন এদিন আমাৰো ভাল দিন আহিব। হয়তো ক’ৰবাত মাটিত পোত খাই থকা একলহ সোণ আমি লাভ কৰিম, আৰু আমাৰ দুখৰ দিন গুচিব।” বুঢ়ীৰ কথাত বুঢ়াই কৰুণভাৱে হাহাঁ।

এই সবলচিতীয়া বুঢ়া-বুঢ়ীহালৰ কথা শুনি তেঁতেলীজোপাৰ মৰম লাগিল। তেঁতেলীজোপাই এই কেও-কিছু নোহোৱা বুঢ়া-বুঢ়ীহালক সহায় কৰিবলৈ মনস্থ কৰিলে। তেতেলীৰ গুৰিতে একলহ সোণ পুতি থোৱা আছিল। ৰাতি তেঁতেলীজোপাই বুঢ়াক সপোনত আহি ক’লে যে তেতেলীজোপাৰ পূৰফালৰ শিপাডাৰৰ পৰা পাঁচখোজ আতৰত মাটিত গাঁত খান্দি সেই বুঢ়াই একলহ সোণ লাভ কৰিব। সপোনটো দেখি বুঢ়াৰ টোপনি ভাগিল। বুঢ়াই বুঢ়ীক জগাই সেই আচলিত সপোনটোৰ বিষয়ে বিৱৰি ক’লে। দুয়ো আলচ কৰি থিৰ কৰিলে যে সপোনত দেখা মতেই ৰাতিপুৱা সেই ঠাইডোখৰ খান্দি চাব লাগিব। ইয়াকে চিন্তি দুয়ো পুনৰ শুই পৰিল। বুঢ়া বুঢ়ীহালৰ কথোপকথন বেৰত কাণ লগাই থকা তিনিটা চোৰে শুনি আছিল। সিহঁতে বুঢ়াৰ বৰ্ণনা মতেই তেতেলীজোপাৰ গুৰিত খান্দি ধৰিলে। খান্দোতে খান্দোতে এটা মাটিৰ কলহ ওলাল। কলহটোৰ সাঁফৰ গুচাই দিয়াত দেখা গ’ল যে সেই কলহটোত কোনো ধন-সোণ নাই বৰঞ্চ এটা বিষাক্ত মাটিফেটা সাপহে মেৰ পাতি শুই আছে। ঘটনাটো দেখি বুঢ়াই মিচা কোৱা বুলি ভাবি চোৰ কেইটাৰ বৰ খং উঠিল। সেয়ে সিহঁতে বুঢ়া-বুঢ়ীক হত্যা কৰিবৰ মনেৰে কলহটো নি বুঢ়া-বুঢ়ীৰ গুৰা চাপৰ তলতে থৈ আহিল। পুৱা সাৰ পাই বুঢ়াই কলহটো

দেখি উৎসুক মনেৰে সাফৰ খুলি চাই দেখে যে তাত একলহ সোণ আছে। দেখি বুঢ়া-বুঢ়ীৰ মহা আনন্দ মিলিল। তেওঁলোকৰ দুখৰ দিন তেতিয়াৰে পৰাই অন্ত পৰিল।

**টাই-তুৰুংসকলৰ মাজত প্ৰচলিত সাধুকথা :**

অসমৰ ছটা টাই জনগোষ্ঠীৰ ভিতৰত তুৰুংসকলো অন্যতম। তেওঁলোকৰ সাধুকথাসমূহত বহু পৰিমাণে মানৱ চৰিত্ৰৰ সমান্তৰাল ভাৱে প্ৰকৃজাত গছ-বিৰিখ চৰাই চিৰিকতি আদিয়েও প্ৰধান্য লাভ কৰা পৰিলক্ষিত হয়। তুৰুং সমাজত প্ৰচলিত তেনে দুটি সাধুকথা হ’ল- ‘গছৰ পাত জোঙা হ’ল কিয়’ আৰু ‘উৰি আহিল জুৰি বহিল’। উল্লেখ্য যে ইয়াৰে প্ৰথম সাধুটি অসমত বসবাস কৰা চিংফৌসকলৰ মাজতো প্ৰচলিত থকা পৰিলক্ষিত হয়। সাধুটিৰ বৰ্ণনা এনেধৰণৰ - সৃষ্টিকৰ্তাই প্ৰথমে সৃষ্টি কৰিলে জোন আৰু বেলি। তাৰ পাছত সৃষ্টি কৰিলে সহাগৰা ধৰিত্ৰী। ধৰণী শূৱনী কৰিবলৈ সৃষ্টি কৰিলে গছ-গছনি আৰু নানা পশু পক্ষীৰ। সবাবে ওপৰত সৃষ্টি কৰিলে এখন বিশাল নীলাভ আকাশ।

পৃথিৱীত জন্ম লোৱাৰ পাছত গছ-গছনিবোৰৰ মনত বৰ দুখ। এজোপা গছে আন এজোপা গছক কয়- ‘চোৱাচোন সঁখা, চৰাই চিৰিকতি, জীৱজন্তু আনহে নালাগে নগণ্য পৰুৱা পিপৰা এটাইয়ো নিজ ইচ্ছামতে ফুৰা-চকা কৰিব পাৰে। কিন্তু শিপাৰে মাটিত খামুচি থকা আমি গছবোৰে একেঠাইতে থমথম মদনগোপাল হৈ বহি থকাৰ বাহিৰে গতান্তৰ নাই। বতাহ বলিলে অলপ হালি জালি গা পাতলাব পাৰোঁ যদিও ইঠাইৰ পৰা সিঠাইলৈ চলাফুৰা কৰিব নোৱাৰোঁ। ইয়াতকৈ দুখৰ কথা কিবা আছেনে?’

‘এৰা সঁখা নহয়নো আকৌ কি। পাছে তাতোকৈ ভয়ৰ কথা হ’ল যদিহে ওপৰত থকা আকাশখন আমাৰ মূৰৰ ওপৰত খহি পৰে তেতিয়া হ’লে চোন

আমিবোৰ তাৰ চেপাতে চেপেটা হ'ব লাগিব। আকাশে আমাৰ ফালে চোঁচা মাৰি খেদি আহিলেও আমাৰ দৌৰি পলোৱাৰ ক্ষমতা নাই। আমাৰ দেখিছোঁ মৰণেই গতি হ'ল সঁখা। আকাশ খনেও ইপিনেবাৰিষা কালত গাজনি মাৰি আমাক হুমিয়াব লাগিছে। তাকে শুনি আমাৰ পেটেতে হাত-ভৰি লুকুৱা অৱস্থা।

এনেদৰে কথা পাতি এদিন গছবোৰে আকাশৰ পৰা পৰিত্ৰাণ পোৱাৰ উপায় ভাবিবলৈ ধৰিলে। বহু আলোচনা বিলোচনাৰ পাছত গছবোৰৰ ভিতৰত মুখিয়াল এজোপা নাহৰ গছে এটা উপায় উলিয়ালে। নাহৰে বাকীবোৰ গছক ক'লে - 'যদিহে আকাশে আমাক আক্ৰমণ কৰিবলৈ আঙুৱাই আহে তেতিয়া আমি আকাশক ভয় দেখুৱাব লাগিব। সেয়ে আকাশক ভয় দেখুৱাবলৈ হাথিয়াৰ হিচাপে সকলোৱে নিজৰ ডালে পাতে থকা পাতবোৰ জোঙা কৰি ল'হঁক।'

এই বুদ্ধি সকলো গছৰে মনঃপূতঃ হ'ল। সকলো গছেই নিজৰ নিজৰ পাতবোৰৰ আগবোৰ জোঙা কৰি ল'লে। ইফালে জোঙা পাতত খোঁচ খোৱাৰ ভয়ত আকাশেও গছবোৰক আক্ৰমণ কৰিবলৈ সাহ নকৰা হ'ল। সেই দিন ধৰি সকলো গছৰ পাতৰ আগবোৰ জোঙা হৈ পৰিল।

আনহাতে দ্বিতীয়টি সাধুত দুজোপা বৃক্ষৰ জড়িয়তে প্ৰকৃততে মানৱ সমাজৰ বিভিন্ন ব্যক্তিৰ মানসিক জগতখনকে অংকিত কৰিছে। কাহিনী অংশ এনে ধৰণৰপূৰণি কালৰ কথা। সেই সময়ত জীৱ-জন্তু, গছ বিৰিখ সকলোৱে মনৰ কথা পাতিব পাৰিছিল। আনকি মানুহেও গছ-বিৰিখ, জীৱ-জন্তুৰ কথা বুজিব পাৰিছিল। এখন অৰণ্যত আন আন গছৰ লগতে এজোপা টকৌ গছ আছিল। টকৌ গুটি পূৰঠ হোৱাৰ দিনত বান্দৰ সুগৰী পথ, চৰাই চিৰিকতি আদিয়ে টকৌগুটি খাবলৈ আহে। টকৌগছেও নিজৰ ফল সিঁহতক বিলাই মনত আনন্দ লাভ কৰে।

এদিনৰ কথা। বতাহত ক'ববাৰ পৰা এটা জৰীগছৰ এধানমান গুটি উৰি আহি টকৌজোপাতে

পৰিলহি। তাকে দেখি টকৌৱে সুধিলে— 'হেৰ' তই কোন? ইয়াত কি লাগে?'

তেতিয়া জৰীগছৰ গুটিটোৱে ক'বলৈ ধৰিলে, 'ককাই। মই বৰ অকলশৰীয়া। মোৰ আই-বোপাই, ভাই ককাই কোনো নাই। সেয়ে আপোনাৰ বিশাল বুকুত অকনমান আশ্ৰয় বিচাৰি আহিলোঁ।'

তাৰ কথা শুনি টকৌৱে ভাবিলে— 'দেহী ঐ বেচোৰা। সি বৰ অকলশৰীয়া। আহিছে যেতিয়া মই তাক আশ্ৰয় দিয়া উচিত। এধানমান গুটিটোৱেনো কিমানকণ ঠাই ল'ব। মোৰো বয়স হৈ আহিছে। ৰাতি বিয়লি মোকো লগ এটা লাগে দিয়াচোন।'

ইয়াকে ভাবি টকৌ গছ মাস্তি হ'ল। ইফালে কিছুদিনৰ পাছত এধানমান গুটিটোৰ পৰাই এটা পুলি ওলাল। দিনক দিলে পুলিটো লহ পহকৈ ডাঙৰ হৈ আহিল। তাৰ ভৰ সহিব নোৱাৰি এদিন টকৌ গছে ক'লে- 'তই এতিয়া নিজৰ ভৰিত নিজে ঠিয় দিব পৰা হৈছ। তোৰ ভাৰ মই সহিব নোৱাৰাত পৰিছোঁ। এতেকে তই মোৰ গাৰ পৰা নামি আন ঠাইলৈ গুছি যা।'

কিন্তু টকৌ গছৰ কথা শুনে কোনে? ইফালে জৰীগছে টকৌৰ ওপৰতে গজগজীয়কৈ বহি লৈছে। লাহে লাহে সেই এধানমান গুটিটোৱেই এজোপা 'ভইব' গছৰ আকাৰ ল'লে। তাৰ ভৰ সহিব নোৱাৰি এদিন টকৌ গছ মৰি থাকিল। এই কাহিনীটো বিশ্লেষণ কৰি চালে দেখা যায় যে খাই পাতফলা লোকক উপকাৰ কৰিলে হিতে বিপৰীতহে হোৱাৰহে সম্ভাৱনা থাকে। আনহাতে সাধুটিত বৰ্ণিত জৰীগুটিটোৰ দৰে অচিন লোকক বিশ্বাস নকৰাই শ্ৰেয়। অচিনাকি জৰীগুটিক বিশ্বাস কৰি আশ্ৰয় দিয়াৰ বাবেই টকৌ গছে অকালতে মৃত্যুক আকোৱালি ল'ব লগা হ'ল। মানৱ সমাজত এনে ঘটনা বিৰল নহয়। তেনে ঘটনাৰে প্ৰতীকী ৰূপায়ণ এই সাধুকথাটি।

সাধুকথাৰ ভৱিষ্যত আৰু টাই জনগোষ্ঠীয় সাধুকথাঃ সাম্প্ৰতিক সময়ত ভাৰতৰ বিভিন্ন প্ৰান্তৰ লগতে

অসমৰ উজনি খণ্ডত বসবাস কৰা টাই জনগোষ্ঠী কেইটিকো আধুনিকতাৰ বতাহে স্পৰ্শ কৰিছে। এই সমাজৰ নতুনচামে জুহালৰ কাষত বহি বুঢ়ী আইৰ মুখৰ সাধু শুনাতকৈ বৰ্তমান দূৰদৰ্শনৰ বিভিন্ন চেনেলসমূহ, কম্পিউটাৰ, ইণ্টাৰনেট আদিত ব্যস্ত হৈ পৰিছে।

প্ৰচলিত সমাজৰ ব্যস্ততাপৰ্ণ সময়ৰ লগত নিজকে খাপ খোৱাবলৈ গৈ পিতৃ-মাতৃয়েও নিজৰ সন্তানক সময় দিব নোৱাৰাত পৰিছে। মানুহ লাহে লাহে চহৰমুখী হ'ব ধৰিছে। তেনে পিতৃমাতৃসকলৰ মাজৰ পৰা ককা আইতাৰ মুখত যুগ যুগ ধৰি চলি অহা সোণসেৰীয়া নীতিকথায়ুক্ত সাধুকথাসমূহে চিৰদিনৰ বাবে মেলানি মাগিছে।

সাম্প্ৰতিক সময়ত একোগৰাকী ছাত্ৰ-ছাত্ৰীয়ে দোকমোকালিৰ পৰা বাতিলৈকে নিজৰ বিদ্যালয়ৰ পাঠক্ৰম লৈয়ে ব্যস্ত হৈ থাকিব লগা হৈছে। ফলত জনগোষ্ঠীয় সমাজৰ জুহালৰ কাষত বহি থকা ককা বা আইতাগৰাকীৰ লগতে তেওঁলোকৰ মুখৰ সাধুকথাসমূহো উপেক্ষিত হ'ব লগা হৈছে। যান্ত্ৰিকতাৰ লগত খোজ মিলাই আগবাঢ়ি যোৱা এই সমাজৰ নৱ প্ৰজন্মই এই অমূল্য সম্পদৰাজিৰ প্ৰতি প্ৰদৰ্শন কৰা চৰম অৱহেলাই টাই জনগোষ্ঠীয় সাধুকথাসমূহৰ ভৱিষ্যতলৈ এক অশুভ ইংগিত কঢ়িয়াই আনিছে।

#### উপসংহাৰ :

টাই জনগোষ্ঠীয় সমাজত বহু সাধুকথা ইতিমধ্যে পাহৰণিৰ গৰাহত হেৰাই গ'ল। আজিও যিখিনি সাধুকথা হেৰাই নোযোৱাকৈ অ'ত ত'ত সিঁচৰতি হৈ আছে টাই জনগোষ্ঠীয় সমাজৰ বয়োজ্যেষ্ঠ লোকসকল সমাজৰ পৰা হেৰাই যোৱাৰ লগে লগে সেই সাধুকথাসমূহো আমাৰ মাজৰ পৰা হেৰাই যাব। 'পু-ছন-লি'ৰ দৰে নীতিকথা আৰু সাধুকথা চৰ্চাৰ পৰম্পৰা অব্যাহত থাকিলেহে এনে মৌখিক লোকসাহিত্যই এখন সমাজত জীয়াই

থকাটো সম্ভৱ।

এই সাধুকথাসমূহ সুহংহত ৰূপত সংৰক্ষণ কৰাৰ ক্ষেত্ৰত অসমৰ লেখক গৱেষকসকলৰো এক গুৰু দায়িত্ব আছে। এই সাধুকথাসমূহ জনগোষ্ঠীয় সমাজখনৰ পৰা উদ্ধাৰ কৰি সংৰক্ষণ কৰাৰ লগতে টাই জনগোষ্ঠীয় সমাজখনকো এই ক্ষেত্ৰত সজাগ কৰি তোলাৰ আজি প্ৰয়োজনীয়তা আহি পৰিছে। অন্যথা এই সাধুকথাসমূহ টাই জনগোষ্ঠীৰ মাজৰ পৰা হেৰাই যাবলৈ হয়তো আৰু বেছিদিন নালাগিব।

#### প্ৰাসংগিক গ্ৰন্থ :

চেতিয়া, চন্দ্ৰ কমল : উজনি অসমৰ জনগোষ্ঠীয় সাধুকথা, প্ৰকাশক : সাহিত্য অকাডেমী, নতুন দিল্লী, প্ৰথম প্ৰকাশ : ২০১৬  
শৰ্মা, নবীন চন্দ্ৰ : লোক সংস্কৃতি, চন্দ্ৰ প্ৰকাশ, পাণবজাৰ, গুৱাহাটী-১, পৰিশোধিত সংস্কৰণ : জানুৱাৰী ২০১৩

#### তথ্যদাতাৰ তালিকা :

- চ্যাও তিলেশ্বৰ মহন - বকতা, পাৰিজাত, জিলা শিৱসাগৰ
- জোনাবাম চাংবুন ফুকন- বকতা, পাৰিজাত, জিলা শিৱসাগৰ
- শ্ৰীটংকেশ্বৰ চেতিয়া, শেনচোৱা পুখুৰী চেতিয়া গাঁও, ডিব্ৰুগড়
- ডি পেথোন গোঁহাই, নামফাকে, নাহৰকটীয়া, জিলা- ডিব্ৰুগড়
- ধৈৰ্য শ্যাম- চলাপথাৰ, জিলা- চৰাইদেউ
- ভূপেশ্বৰ নিংদা- ডি বং, মাৰ্ঘেৰিটা, জিলা তিনিচুকীয়া
- ৰাজীৱ নিংখী - কেটেটং, মাৰ্ঘেৰিটা, জিলা ১ তিনিচুকীয়া
- ৰয়ত মুন্মাচাং- বৰখামতি, নাৰায়ণপুৰ, লখীমপুৰ
- নগেন শ্যাম- আহোমনী, গোলাঘাট
- মুনীন্দ্ৰ শ্যাম তুৰুং- ৰজাপুখুৰী তুৰুংগাঁও, গোলাঘাট
- হাম্মা শ্যাম- বেতবাৰী শ্যাম গাঁও, যোৰহাট

লেখক : সহকাৰী অধ্যাপক, অসমীয়া বিভাগ, মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱ বিশ্ববিদ্যালয়, নগাঁও (অসম), ভাৰত

# সাম্প্ৰতিক সময়ৰ অসমীয়া জাতীয় জীৱনত লক্ষ্মীনাথ বেজবৰুৱাৰ প্ৰাসংগিকতা : এটি আলোকপাত

ড° চাহিন জাফ্ৰি

সাৰাংশ :

সমসাময়িক অসমৰ প্ৰেক্ষাপটলৈ চালে দেখা যায় যে, জাতীয়তাবাদৰ প্ৰসংগ এটা গুৰুত্বপূৰ্ণ সমস্যা হৈ পৰিছে। জাতীয় উত্তৰণৰ বিষয়টোৱে সমাজখনত গভীৰভাৱে জাতীয় সংকটৰ সৃষ্টি কৰাৰ লগতে পৰস্পৰবিৰোধী ধাৰণাৰে এক উদ্বেগজনক পৰিস্থিতিৰো সৃষ্টি কৰিছে। আমাৰ এই জাতীয় সমস্যা সমূহৰ সমাধানৰ বাবে পূৰ্বৰে পৰাই বহু কেইজন কবি-সাহিত্যিকে সময়ে সময়ে প্ৰচেষ্টা চলাই আহিছে। তাৰ ভিতৰত লক্ষ্মীনাথ বেজবৰুৱাও আছিল অন্যতম।

সাহিত্যৰথী লক্ষ্মীনাথ বেজবৰুৱাৰ সাহিত্য চৰ্চাৰ মূল উদ্দেশ্যই আছিল অসমীয়া জাতিক আত্ম সচেতন কৰি তোলা। গদ্য-পদ্য, গল্প, নাটক, উপন্যাস, বৈষ্ণৱ সাহিত্য চৰ্চা আদিৰে তেওঁ অসমীয়া সাহিত্য-সংস্কৃতিলৈ গুৰুত্বপূৰ্ণ অৱদান আগবঢ়ালে। জাতিৰ আত্মিক জনাৰ ফল স্বৰূপে আমি তেওঁৰ পৰা বুঢ়ী আইৰ সাধু, জুনুকা, ককায়েউতা আৰু নাতি ল'ৰা, শ্ৰী শ্ৰী শংকৰদেৱ, মহাপুৰুষ শ্ৰীশংকৰদেৱ আৰু মাধৱদেৱ আদি সাহিত্য লাভ কৰোঁ। বেজবৰুৱাৰ আধুনিক, সংস্কাৰ যুক্ত দৃষ্টিভংগীৰ পৰিচয় তেওঁৰ হাস্য ব্যংগ ৰচনাসমূহতো পোৱা গৈছে, যাৰ বাবেই তেওঁ ৰসৰাজ উপাধি লাভ কৰিছিল। অসমীয়া সমাজক অন্ধকাৰ আৰু কু-সংস্কাৰৰ গৰাহৰ পৰা উদ্ধাৰ কৰাৰ উদ্দেশ্যেই তেওঁ উক্ত শ্ৰেণীৰ সাহিত্যৰাজিৰ সৃষ্টি কৰিছিল। অন্ধবিশ্বাস, কু-

সংস্কাৰ, ভণ্ডামি, হীনমান্যতা আৰু অনুকৰণপ্ৰিয়তা আদিক অসমীয়া সমাজৰ পৰা আঁতৰ কৰাৰ উদ্দেশ্যেই তেওঁ সমাজ সংস্কাৰকৰ ভূমিকাও গ্ৰহণ কৰিছিল। ইয়াৰোপৰি দেশাত্মবোধৰ ওপৰত অসম সংগীত, বীণ বৰাগী আদিৰ দৰে কবিতাৰে অসমীয়াকে জাতীয়তাবাদৰ প্ৰতি উদ্বুদ্ধ কৰি থৈ গৈছে।

আমাৰ এই আলোচনাত বেজবৰুৱাৰ সাহিত্য চৰ্চা সমূহৰ মাজেৰে বৰ্তমান সময়ৰ প্ৰেক্ষাপটতো কিদৰে জাতীয় জীৱনৰ বিভিন্ন সমস্যাসমূহৰ উত্তৰণ ঘটাব তাৰ এক চমু আলোচনা কৰা হ'ব।

**সূচক শব্দ :** জাতীয়তাবাদ, অসম, অসমীয়া, সাম্প্ৰতিক সময়, সমস্যা, ভাষা, সংস্কৃতি।

**০.০০ অৱতৰণিকা :**

সাম্প্ৰতিক সময়ৰ অসমীয়া জাতীয় জীৱন বুলিলে নানা সমস্যাৰে জৰ্জৰিত এক জটিল সন্ধিক্ষণৰ কথাই মনলৈ আহে। সমসাময়িক অসমৰ সমাজ-জীৱনত এক অস্থিৰ বাতাবৰণৰ সৃষ্টি হৈছে, যাৰ মূলতে দেশীয় ৰাজনীতি বা সাম্ৰাজ্যবাদৰ কথাকে ক'ব লাগিব। এই পৰিস্থিতিয়ে আমাৰ জাতীয় জীৱন বিপদাপন্ন কৰি তোলাৰ লগতে জাতীয় ভাষা-সংস্কৃতি যে কলুষিত কৰিছে তাক নতুনকৈ কোৱাৰ প্ৰয়োজন নাই। কথা হ'ল— ই আমাৰ এই জটিল সন্ধিক্ষণত বেজবৰুৱাৰ

প্ৰাসংগিকতাই জাতিটোক উদ্ধাৰ কৰিব পাৰিবনে? এই পৰিস্থিতিৰ পৰা উদ্ধাৰ কৰিবৰ নিমিত্তে আজিৰ পৰা ডেৰশ বছৰৰ আগতেই তেওঁ যি ব্যৱস্থা লৈছিল, সেয়া আজিৰ সমাজত কিমানদূৰ ফলৱৰ্তী হ'ব সেই সম্পৰ্কে কিছু আলোচনাৰ অৱকাশ আছে। আমাৰ এই আলোচনাত বেজবৰুৱাৰ ৰচনাৱলীসমূহৰ মাজেৰে প্ৰকাশ পোৱা চিন্তা-চৰ্চাসমূহে বৰ্তমানৰ প্ৰেক্ষাপটতো কিদৰে জাতিটোক উদ্ধাৰ কৰিব পাৰি সেই সম্পৰ্কে কিছু আলোচনা কৰিবলৈ যত্ন কৰা হৈছে।

### ১.০০ বেজবৰুৱাৰ জাতি নিৰ্মাণৰ প্ৰচেষ্টা :

আমি সকলোৱে জানো যে, লক্ষ্মীনাথ বেজবৰুৱাই সাহিত্য সাধনা কৰিছিল ঔপনিবেশিকতাৰ কৰণত কব্ৰকাই থকা জাতিটোৰ ভাষা-সাহিত্যৰ নিৰ্মাণ আৰু সমৃদ্ধিৰ বাবে। তেওঁ আছিল উত্তৰণৰ সাধক, প্ৰগতিশীল চিন্তাৰে পৰিপুষ্ট আৰু গভীৰ জীৱনবোধ থকা সাংস্কৃতিক খনিকৰ। অসমীয়া সাহিত্য-সংস্কৃতিৰ বিশেষ অৱস্থাটোৰ প্ৰতি লক্ষ্য ৰাখি তেওঁ ৰাজনীতিৰ পৰিবৰ্তে প্ৰজাতিৰ কথা কৈছিল। ব্ৰিটিছ বিৰোধী আন্দোলনৰ লগত তেওঁৰ পোনপটীয়া সম্পৰ্ক নাছিল যদিও একে সময়তে পৰাধীন জাতিৰ ৰাজনীতি থাকিব নোৱাৰে বুলিও বিশ্বাস কৰিছিল। তেওঁৰ মতে, স্বাধীন জাতীয়বোধেহে সুস্থ সাহিত্য সৃষ্টি কৰিব পাৰে বুলি কৈছিল। তেওঁ বঙালী ভাষাৰ প্ৰতি অনুগত্য পুহি ৰাখিছিল নিজা স্বাৰ্থৰ খাতিৰত। ঔপনিবেশিক শক্তিয়ে অসমীয়া ভাষাক নিজৰ মূলুকতে বিতাড়িত কৰি বঙালী ভাষাক চৰকাৰী ভাষাৰ মৰ্যদা দিছিল। কিন্তু বিশ্বমুখী লক্ষ্মীনাথে ভাষা-সাহিত্যৰ উত্তৰণ যে বহিঃবিশ্বৰ সুস্থ-সাহিত্য-সংস্কৃতিৰ চিন্তাৰ সতে হোৱা আদান-প্ৰদানৰ জৰিয়তেহে সম্ভৱ, সেই কথাও গভীৰ ভাৱে বিশ্বাস কৰিছিল আৰু তেনে এক অনুশীলনত বঙালী ভাষা-সাহিত্যৰ সফলতাক সশ্ৰদ্ধাৰে সোঁৱণ কৰিছিল। (প্ৰাণজিৎ বৰা (সম্পা.) লক্ষ্মীনাথ, পৃ. ১৯৯৯। পৰাধীন

জাতি এটাৰ ৰাজনীতি থাকিব নোৱাৰে বুলি ভৱা বেজবৰুৱাই আধুনিক বিশ্বত সংঘটিত যুদ্ধৰ ৰাজনৈতিক অৰ্থনীতি যে সাম্ৰাজ্যবাদ সেই কথা বিশ্বাস কৰিছিল। এয়া নিঃসন্দেহে বেজবৰুৱাৰ গভীৰ ৰাজনৈতিক দূৰদৃষ্টিৰ পৰিচায়ক।

মূলতঃ লক্ষ্মীনাথ বেজবৰুৱাই জাতি নিৰ্মাণৰ বাবেই সাহিত্য সৃষ্টি কৰিছিল। গল্প, কবিতা নাটক অথবা ব্যঙ্গ সাহিত্যৰ জৰিয়তে তেওঁ জাতীয় উত্তৰণৰ বাবে অহোপুৰুষাৰ্থ কৰিছিল, আৰু তেওঁ সফলো হৈছিল। জাতিটোৰ প্ৰতি থকা এনে গভীৰ দায়িত্ববোধে তেওঁক এক সাহিত্যৰাজী সৃষ্টি কৰিবলৈ অনুপ্ৰেৰণা যোগাইছিল আৰু কলমটোকে তেওঁ অস্ত্ৰ হিচাবে ব্যৱহাৰ কৰিছিল। নক'লেও হ'ব যে - জাতীয় সাহিত্যৰ লগত জাতীয় জীৱনৰ ওতঃপ্ৰোত সম্পৰ্ক। এই কথালৈ লক্ষ্য ৰাখিয়েই বেজবৰুৱাই এই বুলি কৈছিল যে—

জাতীয় জীৱন সংকীৰ্ণ হ'লে জাতীয় সাহিত্যও সেই সংকীৰ্ণতাৰ পৰা হাত সাৰিব নোৱাৰে। যি জাতিৰ জীৱন মুক্ত আৰু স্বাধীন, সেই জাতিৰ সাহিত্য মুক্ত, স্বাধীন আৰু অব্যাহত গতি। সেই সাহিত্যই নিৰ্ভয়ে, নিঃসংকোচে কল্পনা আৰু ভাৱৰ ৰাজ্যত স্বচ্ছন্দে বিচৰণ কৰিব পাৰে, যি কোনো কালে কদাপিও বিদেশী-বিজাতিৰে সৈতে ভাৱ আৰু কল্পনাৰ আদান-প্ৰদানত নিজৰ অস্তিত্ব হেৰুৱাব ভয় কৰি নিজক সংকুচিত কৰি নুফুৰে। (নগেন শইকীয়া (সম্পা.) বেজবৰুৱা ৰচনাৱলী, পঞ্চম খণ্ড, পৃ. ১৮৬)

আগতেই উল্লেখ কৰি অহা হৈছে যে-বেজবৰুৱাৰ মতে বহিঃবিশ্বৰ সতে হোৱা আদান-প্ৰদানে ভাষা-সাহিত্যক পাৰস্পৰিক অৱদানেৰে সমৃদ্ধ কৰি তোলে। এই দৰ্শনৰ আধাৰতেই লক্ষ্মীনাথে ইংৰাজী সাহিত্য আৰু বঙলা সাহিত্যৰ বিচাৰ কৰিছে। বেজবৰুৱাৰ অনেক লেখাত জাত্যাভিমানী শক্তি সমূহক আৰু অধিক শক্তিশালী কৰি জগাই তোলাৰ শ্লোগান পোৱা যায়। উদাহৰণ স্বৰূপে ১৯২৬ চনত ধুবুৰীত



অনুষ্ঠিত হোৱা অসম সাহিত্য সভাৰ নৱম অধিবেশনত তেওঁ দিয়া (বিশিষ্ট অতিথি হিচাপে) ভাষণৰ কথা উল্লেখ কৰিব পাৰি। এই ভাষণৰ মূল বিষয়বস্তু আছিল গোৱালপৰীয়া ডিপ্লিক এচ'চিয়েছনৰ হাকাম অধিবেশনৰ অভ্যর্থনা সমিতিৰ সভাপতি জকৈ শ্ৰীযুত চন্দ্ৰৱৰ্তীৰ অভিভাষণৰ সমালোচনা।

### ০.০২ সমসাময়িক অসমীয়া জাতীয় জীৱনৰ সংকটৰ কালছোৱাত বেজবৰুৱাৰ প্ৰাসংগিকতা :

আমাৰ জাতীয় জীৱন তথা ভাষা সাহিত্যৰ চিৰ প্ৰবাহমান সোঁত বুলি বেজবৰুৱাক প্ৰতিষ্ঠা কৰিব পাৰিলে আৰু সেই আদৰ্শৰে বাট বুলিলে, সাম্প্ৰতিক অসমীয়া জাতীয় জীৱনৰ সংকট কিছু পৰিমাণে হ'লেও কমিব বুলি আশা কৰিব পৰা যায়। প্ৰথমতে, আমি আমাৰ জাতীয় জীৱনৰ সংকটক স্থানীয় পটভূমিৰ মাজত সীমাবদ্ধ নাৰাখি পৰিৱৰ্তিত ৰাষ্ট্ৰীয় আৰু আন্তঃৰাষ্ট্ৰীয় পৰিস্থিতিৰ মাজত ৰাখিব লাগিব। সকলো ধৰণৰ গোড়ামী সমূহক পৰিহাৰ কৰি জাতীয় সংস্কৃতিক থলুৱা লোক-সংস্কৃতিৰ উপদানেৰে সমৃদ্ধ কৰিবলৈ চেষ্টা কৰিলেহে বেজবৰুৱাৰ উদ্দেশ্যসফল হ'ব। কিয়নো বেজবৰুৱাই সদায় ধৰ্মক আচাৰ নীতিৰ মাজত আৱদ্ধ কৰি ৰখাৰ বিৰোধিতা কৰিছিল, আধুনিক শিক্ষাৰ উত্থান বিচাৰিছিল, বিধৱা বিবাহৰ সপক্ষে মত দিছিল আৰু আত্মনিৰ্ভৰশীলতা তথা যুক্তিৰ মাজেৰে জাতিটোৰ উদ্ধাৰ হোৱাটো বিচাৰিছিল।

থলুৱা চিন্তা আৰু আৰু সংস্কৃতিৰ বাটেৰে গৈ বিশ্ব মানৱৰ মুক্তিৰ দুৱাৰ খুলিব খোজা বিয়ুপ্ৰসাদ ৰাভাও লক্ষ্মীনাথৰ এক সাৰ্থক উত্তৰসূৰী; যি থলুৱা কৃষ্টি-সংস্কৃতিৰ ভেটিৰ ওপৰত বিশ্বজনীনতাৰ সৌধ নিৰ্মাণ কৰিব খুজিছিল। সাম্প্ৰতিক সময়তো আজিৰ প্ৰজন্মই উক্ত আদৰ্শৰে ভাষা-কৃষ্টি-সংস্কৃতিক আগুৱাই লৈ যাব লাগিব। বেজবৰুৱাই কোৱাৰ দৰে ভাষা সাহিত্যৰ বুনীয়াদ শক্তিশালী কৰিবৰ বাবে আমি অৰ্থনৈতিক ভাৱেও স্বাৱলম্বী হ'ব লাগিব, সেয়ে এলেছৱা, কমবিমুখ

হৈ বহি নাথাকি (সৰু ডাঙৰ যিকোনো) কামত হাত দি কৰ্মসংস্কৃতি এটা গঢ়ি তুলি লাগিব। আমাৰ কৃষি-সংস্কৃতি আৰু স্থানীয় কুটিৰ শিল্প সমহো এইক্ষেত্ৰত উপযুক্ত মাধ্যম।

বেজবৰুৱাৰ মতে সাহিত্যই মানুহক উত্তৰণৰ পথ দেখুৱাব পাৰিব লাগিব। ভাষা-সাহিত্য চৰ্চাৰ মাজেৰে সাধাৰণ জনগণক সচেতন তথা জাগ্ৰত কৰি তুলিব পাৰিব লাগিব। লক্ষ্মীনাথ বেজবৰুৱাৰ সাৰ্থক উত্তৰসূৰী হিচাবে জ্যোতিপ্ৰসাদ আগৰৱালা, বিয়ুপ্ৰসাদ ৰাভা, ভূপেন হাজৰিকাৰ সৃষ্টিত আমি জনচেতনা আৰু মুক্তিৰ পথৰ নিৰ্দেশনা লাভ কৰোঁ। ভাষাটোক মনে প্ৰাণে মাৰি পেলাব খোজা আমাৰ সমাজৰ তথাকথিত আধুনিক, মধ্যবিত্তীয় সমাজ আৰু বিশ্বায়নৰ ভূতে পোৱা সকলক বেজবৰুৱাৰ 'অ' মোৰ আপোনাৰ দেশ'ৰ গুৰুত্ব বুজাব লাগিব। এই দায়িত্ব বৰ্তমান সমাজৰ, নৱ প্ৰজন্মৰ, সকলোৰে। ভাষাটোৰ গৰিমা নষ্ট কৰিব খোজা অপশক্তিবোৰৰ বিৰুদ্ধে সকলোৱে মাৰ বান্ধি থিয় দিব লাগিব। যিহেতু বেজবৰুৱাই কৈ গৈছিল যে— আইৰ মুখৰ ভাষাটো থাকিলেহে আমি থাকিম।

### ২.০০ সামৰণি :

বেজবৰুৱাৰ প্ৰায়বোৰ ৰচনাতেই অসমৰ সহজ-সৰল লোকজীৱন ফুটি উঠা দেখা যায়। তেওঁৰ হাস্য ব্যংগ ৰচনাসমূহতো ঐতিহ্য আৰু সংস্কৃতি চেতনা পৰিলক্ষিত হয়। অসমীয়া প্ৰাম্য সংস্কৃতিৰ নিভাঁজ চিত্ৰ অঁকাৰ উপৰিও তেওঁ পৰম্পৰাক নতুন দৃষ্টিভংগীৰে চোৱাৰো প্ৰয়াস কৰিছিল তেওঁৰ বহুকেইটা গল্পত। বেজবৰুৱাৰ সংস্কাৰকামী মনটোৱে ঐতিহ্য ৰক্ষাৰ নামত অন্ধ অনুকৰণক সমৰ্থন কৰা নাছিল সেয়ে তেওঁ সংস্কৃতি চৰ্চাৰ জৰিয়তে সমাজৰ সংস্কাৰ সাধন কৰিবলৈ চেষ্টা কৰিছিল। বেজবৰুৱাৰ সংস্কৃতিবান মনটোত শংকৰী সংস্কৃতিৰ প্ৰবাহো মন কৰা যায়। তেওঁৰ বৈষ্ণৱ ধৰ্ম আৰু দৰ্শন সম্পৰ্কীয় ৰচনাসমূহত এই শংকৰী ধৰ্ম

সংস্কৃতিৰ শিক্ষাই যে গভীৰভাৱে প্ৰভাৱ পেলাইছিল সেয়া নক'লেও হ'ব। মুঠতে জাতীয় জীৱনৰ প্ৰতি প্ৰেম আৰু গভীৰ সাংস্কৃতিক চেতনাই যে বেজবৰুৱাৰ সাহিত্যসমূহক সমৃদ্ধ কৰিছিল সেয়া সৰ্বজনবিদিত।

বেজবৰুৱাৰ ভাষা-সাহিত্য চৰ্চাক আদৰি লৈ তেওঁ গঢ়ি থৈ যোৱা সংস্কৃতিৰ ভেটিটোক আৰু অধিক মজবুট কৰি তুলিলেহে বৰ্তমান অসমৰ জাতীয় সংকটৰ নিৰ্মূল হ'ব। আজিকালিৰ বিশ্বায়নৰ যুগত বেজবৰুৱাৰ ভাষা সাহিত্যৰ চৰ্চাক আমি খুব সহজেই পৃথিৱীৰ বিভিন্ন কোণলৈ বহুল ভাবে প্ৰচাৰ কৰিব পাৰো। পৃথিৱীৰ যিকোনো এটা কোণত বহিয়েই চ'চিয়েল মিডিয়াৰ যোগেদি বেজবৰুৱাৰ চিন্তাক বিভিন্ন ফ'ৰাম গঠন কৰি চৰ্চা অব্যাহত ৰাখিব পাৰো। বৰ্তমানৰ ডিজিটেল যুগটো আমাৰ কাৰণে এইবোৰ কাৰণতেই এক আশীৰ্বাদ স্বৰূপ। আমি ইয়াৰ বাবে চ'চিয়েল মিডিয়াৰ দৰে মাধ্যমকো উৎকৃষ্ট আহিলা হিচাপে ব্যৱহাৰ কৰি নতুন প্ৰজন্মক ভাষা সাহিত্য সংস্কৃতিৰ প্ৰতি আকৰ্ষিত কৰাব

পাৰো। ভাষা-সাহিত্য চিন্তাক স্বকীয়তাৰ মন্ত্ৰেৰে দীক্ষিত কৰি বিশ্বমুখী চিন্তাৰ বাহক কৰি, গোড়ামী আঁতৰাই সাহিত্য-সংস্কৃতিক জনচেতনাৰ আধাৰ কৰি আৰু স্ব-নিৰ্ভৰশীলতাৰ মাজেৰে মুক্তিৰ বাট পোহৰাব পাৰিলেহে সমাজ সমৃদ্ধিশালী হ'ব আৰু তেতিয়াই প্ৰকৃতার্থত ঊনবিংশ-বিংশ শতিকাৰ লক্ষ্মীনাথ বেজবৰুৱা বৰ্তমান সময়ৰ বাবেও প্ৰাসংগিক হৈ উঠিব।

#### গ্ৰন্থপঞ্জী :

- ১। গোস্বামী, যতীন্দ্ৰনাথ : সাহিত্যৰথী লক্ষ্মীনাথ বেজবৰুৱা, সাহিত্যসভা, গুৱাহাটী-১৯৬৮
- ২। বৰকটকী, অৰিন্দম, ভৰালী, অজিত (সম্পাদ.) লক্ষ্মীনাথ বেজবৰুৱা, আনন্দৰাম ডেকিয়াল ফুকন প্ৰকাশ কোষ, ২০১২
- ৩। ডেকা, তৰণী, আহমেদ কামালুদ্দিন (সম্পা) আধুনিক সাহিত্যৰ ঐতিহ্য আৰু লক্ষ্মীনাথ বেজবৰুৱা, গুৱাহাটী
- ৪। শইকীয়া, নগেন (সম্পা.) বেজবৰুৱা ৰচনাৱলী, ১ম খণ্ড

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লেখক : সহকাৰী অধ্যাপক, অসমীয়া বিভাগ, মহাপুৰুষ শ্ৰীমন্ত শঙ্কৰদেৱ বিশ্ববিদ্যালয়, নগাঁও (অসম), ভাৰত

# “নগেন শইকীয়াৰ ‘ধূলিৰ ধেমালি’ : এক বিশ্লেষণাত্মক অধ্যয়ন”

হিৰণ্য কুমাৰ বৰা

সংক্ষিপ্তসাৰ :

আমাৰ আলোচনা পত্ৰখনৰ নিৰ্বাচিত বিষয়টি হ’ল- “নগেন শইকীয়াৰ ‘ধূলিৰ ধেমালি’ : এক বিশ্লেষণাত্মক অধ্যয়ন”। জীৱনী সাহিত্যৰ অন্যতম শাখা হ’ল ‘আত্মজীৱনী সাহিত্য’। আত্মজীৱনী হ’ল ব্যক্তি জীৱনৰ স্বয়ংকৃত দলিল। এগৰাকী ব্যক্তিয়ে যেতিয়া তেওঁৰ জীৱনৰ বাস্তৱ ঘটনাৱলীক নিজস্বভাৱে লিপিবদ্ধ কৰে, তেনে ৰচনাৰাজিক ‘আত্মজীৱনী’ বুলি অভিহিত কৰা হয়। অৱশ্যে আত্মজীৱনী যদিও এগৰাকী ব্যক্তিৰ জীৱনৰ ঘটনা আৰু অভিজ্ঞতা সমৃদ্ধ ৰচনা, কিন্তু ইয়াৰ মাজত সাহিত্যিক গুণ থকাটো অতি প্ৰয়োজনীয়, কাৰণ সাহিত্যিক গুণ বিবৰ্জিত একোখন আত্মজীৱনী আৰু বুৰঞ্জীৰ মাজত বিশেষ পাৰ্থক্য নাথাকে।

এগৰাকী ব্যক্তিৰ জীৱনৰ বাস্তৱ ঘটনাৱলীৰ প্ৰকৃত তথ্য লাভৰ ক্ষেত্ৰত একমাত্ৰ নিৰ্ভৰযোগ্য সমল হিচাপে আত্মজীৱনীৰ গুৰুত্ব অপৰিসীম। অসমীয়া সাহিত্য জগতত নিজস্ব প্ৰতিভাৰে উজ্জ্বল হৈ থকা সাহিত্যিকসকলৰ ভিতৰত অন্যতম হ’ল নগেন শইকীয়া। নগেন শইকীয়াৰ অন্যান্য সাহিত্যকৰ্মৰ বিষয়ে যথেষ্ট গৱেষণামূলক অধ্যয়ন হৈছে যদিও তেখেতৰ আত্মজীৱনীখনৰ বিষয়ে গৱেষণামূলক অধ্যয়ন তুলনামূলকভাৱে যথেষ্ট কম। অসমীয়া সাহিত্যৰ এগৰাকী উল্লেখযোগ্য সাহিত্যিক হিচাপে নগেন শইকীয়াৰ আত্মজীৱনীখনৰ গৱেষণামূলক অধ্যয়নৰ যথেষ্ট প্ৰয়োজনীয়তা আছে কাৰণ, তেখেতৰ

আত্মজীৱনীখনৰ বিষয়ে কৰা গৱেষণাই ব্যক্তিগৰাকীৰ জীৱন তথা সাহিত্যৰাজিৰ সম্পৰ্কে বহু তথ্য যোগান ধৰিবলৈ সক্ষম হ’ব।

আমাৰ এই আলোচনাপত্ৰখনৰ প্ৰথম অধ্যায়ত আত্মজীৱনীখনত প্ৰয়োগ হোৱা ‘চেতনাশ্ৰোত বীতি’ সম্পৰ্কে আলোচনা কৰা হৈছে। দ্বিতীয় অধ্যায়ত আত্মজীৱনীখনৰ বৰ্ণনামূলক কাব্যিকতাৰ প্ৰয়োগৰ বিষয়ে আলোচনা কৰা হৈছে। তৃতীয় অধ্যায়ত আত্মজীৱনীকাৰ নগেন শইকীয়াৰ আত্মজীৱনীখনত প্ৰকাশিত তেখেতৰ সাহিত্যকৰ্মৰ আঁৰৰ কিছু তথ্য উদ্ঘাটনৰ প্ৰয়াস কৰা হৈছে আৰু চতুৰ্থ অধ্যায়ত তেখেতৰ লেখনিৰ মাজেৰে প্ৰকাশিত তদানীন্তন সামাজিক চিত্ৰ সম্পৰ্কে এলানি আলোচনা আগবঢ়োৱা হৈছে। আলোচনাপত্ৰখনিত মূলতঃ বিশ্লেষণাত্মক পদ্ধতি অৱলম্বন কৰা হৈছে।

সূচক শব্দ : ধূলিৰ ধেমালি, আত্মজীৱনী, মিতভাষ, নগেন শইকীয়া, কাব্যিকতা।

০.১ বিষয়ৰ পৰিচয় :

জীৱনী সাহিত্যৰ অন্যতম শাখা হ’ল ‘আত্মজীৱনী সাহিত্য’। আত্মজীৱনী হ’ল ব্যক্তি জীৱনৰ স্বয়ংকৃত দলিল। এগৰাকী ব্যক্তিয়ে যেতিয়া তেওঁৰ জীৱনৰ বাস্তৱ ঘটনাৱলীক নিজস্বভাৱে লিপিবদ্ধ কৰে, তেনে ৰচনাৰাজিক ‘আত্মজীৱনী’ বুলি অভিহিত কৰা

হয়। অৱশ্যে আত্মজীৱনী যদিও এগৰাকী ব্যক্তিৰ জীৱনৰ ঘটনা আৰু অভিজ্ঞতা সমৃদ্ধ ৰচনা, কিন্তু ইয়াৰ মাজত সাহিত্যিক গুণ থকাটো অতি প্ৰয়োজনীয়, কাৰণ সাহিত্যিক গুণবিৰজিত একোখন আত্মজীৱনী আৰু বুৰঞ্জীৰ মাজত বিশেষ পাৰ্থক্য নাথাকে।

অসমীয়া আত্মজীৱনী সাহিত্যৰ ইতিহাসলৈ লক্ষ্য কৰিলে দেখা যায় যে, এই শ্ৰেণীৰ প্ৰথম ৰচনা হ'ল জোনাকীত প্ৰকাশিত হেমচন্দ্ৰ বৰুৱাৰ 'আত্মজীৱন চৰিত'। অৱশ্যে এই 'আত্মজীৱন চৰিত' প্ৰথম আত্মজীৱনীমূলক ৰচনা যদিও ই পৰিপূৰ্ণ আত্মজীৱনী নহয়। অসমীয়া ভাষাৰ আত্মজীৱনীৰ পথিকৃৎ হ'ল 'হৰকান্ত শৰ্মা মজুমদাৰ বৰুৱা' (১৮১৫-১৯০২)।<sup>১</sup> তেওঁৰ আত্মজীৱনীখনৰ নাম হ'ল — 'সদৰামীনৰ আত্মজীৱনী'। এই আত্মজীৱনীখন যদিও ১৮৯০ চনতে সম্পূৰ্ণ হয়, কিন্তু ১৮৬০ চনতহে কুমুদচন্দ্ৰ বৰদলৈৰ সম্পাদনাত প্ৰকাশিত হয়। গতিকে প্ৰকাশৰ ফালৰ পৰা অসমীয়া সাহিত্যৰ প্ৰথম আত্মজীৱনী হ'ল — লক্ষ্মীনাথ বেজবৰুৱাৰ 'মোৰ জীৱন সোঁৱৰণ'। ইয়াৰ পৰৱৰ্তী সময়ত অসমীয়া সাহিত্যৰ জগতখনত ৰজনীকান্ত বৰদলৈৰ 'আত্মজীৱন চৰিত', হৰিবিলাস আগৰৱালা ডাঙৰীয়াৰ আত্মজীৱনী (১৯৬৭), বেনুধৰ ৰাজখোৱাৰ 'মোৰ জীৱন দাপোণ' (১৯৬৯), পদ্মনাথ গোহাঞিবৰুৱাৰ 'মোৰ জীৱন সোঁৱৰণি' (১৯৭১), নলিনীবালা দেৱীৰ 'এৰি অহা দিনবোৰ' (১৯৭৭), মহেশ্বৰ নেওগৰ 'জীৱনৰ দীঘ আৰু বাণী' (১৯৮৮), মামনি ৰয়চম গোস্বামীৰ 'আধালেখা দস্তাবেজ' (১৯৮৮), ভবেন্দ্ৰ নাথ শইকীয়াৰ 'জীৱন বৃত্ত' আদি ভালেসংখ্যক ব্যক্তিৰ আত্মজীৱনী প্ৰকাশিত হৈছে।

সাম্প্ৰতিক অসমীয়া আত্মজীৱনী সাহিত্যৰ নতুন সংযোজন হ'ল — নগেন শইকীয়াৰ 'ধূলিৰ ধেমালি' (২০০৩)। তেওঁৰ দুটা খণ্ডত প্ৰকাশিত আত্মজীৱনীখনৰ প্ৰথমটো খণ্ড 'ধূলিৰ ধেমালি'ত ব্যক্তিগৰাকীৰ শৈশৱকালৰ পৰা কৈশোৰকালৰ

এচোৱালৈকে পাৰ হৈ অহা জীৱনৰ স্মৃতিৰ বৰ্ণনা আছে। আমাৰ এই আলোচনাপত্ৰখনৰ জৰিয়তে নগেন শইকীয়াৰ আত্মজীৱনীৰ প্ৰথমখণ্ড 'ধূলিৰ ধেমালি'ৰ এক বিশ্লেষণাত্মক অধ্যয়নৰ প্ৰচেষ্টা কৰা হ'ব।

## ০.২ বিষয় অধ্যয়নৰ গুৰুত্ব :

অসমীয়া সাহিত্যৰ ক্ষেত্ৰখনত নিৰলসভাৰে সাহিত্য চৰ্চা কৰি থকা ব্যক্তিসকলৰ মাজত এগৰাকী উল্লেখযোগ্য ব্যক্তি হ'ল নগেন শইকীয়া। তেখেতৰ সাহিত্যৰাজিৰ সংখ্যা বিশাল আৰু তাৰ স্বৰূপ বহুধা বিভক্ত। অসমীয়া সাহিত্যৰ ন-পুৰণি গ্ৰন্থ সম্পাদনাৰ পৰা আৰম্ভ কৰি গল্প, কবিতা, মিতভাষ আদি সৃষ্টিশীল সাহিত্য তথা সাহিত্য সমালোচনা, গৱেষণাধৰ্মী প্ৰবন্ধ আদিৰ উপৰি 'বিষয় শঙ্কৰদেৱ'ৰ দৰে গ্ৰন্থ ৰচনা কৰি নগেন শইকীয়াই অসমীয়া সাহিত্যৰ ভঁড়াল সমৃদ্ধ কৰিছে। নগেন শইকীয়াৰ এই সৃষ্টিৰাজিৰ ভিতৰত বিভিন্ন সাহিত্য সম্পৰ্কে ইতিমধ্যে গৱেষণামূলক অধ্যয়ন আৰু বিশ্লেষণ হোৱা দেখা গৈছে। কিন্তু তেওঁৰ অন্যান্য সাহিত্যকৰ্মৰ দৰে তেওঁৰ আত্মজীৱনী 'ধূলিৰ ধেমালি'ৰ সম্পৰ্কত গৱেষণামূলক অধ্যয়ন তুলনামূলকভাৱে কম।

যিহেতু এই আত্মজীৱনীখনৰ মাধ্যমেৰে সাহিত্যিক নগেন শইকীয়াৰ শৈশৱৰ পৰা কৈশোৰৰ এচোৱা সময়লৈ জীৱনত লাভ কৰা বাস্তৱ অভিজ্ঞতাৰ বৰ্ণনা আছে, তদুপৰি এই আত্মজীৱনীখনৰ মাজত তেওঁৰ সামাজিক দৃষ্টিভঙ্গী, তেওঁৰ জীৱনবোধ আদিৰ লগতে উপস্থাপনশৈলী, সাহিত্য-প্ৰতিভা আদি দিশ জড়িত হৈ আছে। সেয়েহে নগেন শইকীয়াৰ অন্যান্য সাহিত্যকৰ্মৰ দৰেই 'ধূলিৰ ধেমালি' আত্মজীৱনীখনৰ বিশ্লেষণাত্মক অধ্যয়নৰ যথেষ্ট গুৰুত্ব আছে।

## ০.৩ বিষয় অধ্যয়নৰ উদ্দেশ্য :

সমসাময়িক অসমীয়া সাহিত্য জগতখনত

সাহিত্যৰ বিভিন্ন দিশসমূহৰ চৰ্চা কৰি থকা সাহিত্যিকসকলৰ মাজত উল্লেখযোগ্য সাহিত্যিক নগেন শইকীয়াৰ আত্মজীৱনী ‘ধূলিৰ ধেমালি’ (প্ৰথম খণ্ড) এখন উল্লেখযোগ্য আত্মজীৱনী। এই আত্মজীৱনীখনৰ মাধ্যমেৰে নগেন শইকীয়াৰ শৈশৱৰ পৰা কৈশোৰ কালৰ এচোৱা সময়ৰ বিভিন্ন ঘটনা-পৰিঘটনাৰ উল্লেখৰ লগতে সাহিত্যিকগৰাকীৰ জীৱন সম্পৰ্কীয় দৃষ্টিভঙ্গী, তেওঁৰ বিভিন্ন সাহিত্য কৰ্মৰ সৃষ্টিৰ অনুপ্ৰেৰণা সম্পৰ্কীয় তথ্য, বচনাসৈলী আদি স্পষ্ট ৰূপত প্ৰকাশিত হৈছে। “নগেন শইকীয়াৰ ‘ধূলিৰ ধেমালি’ এক বিশ্লেষণাত্মক অধ্যয়ন” শীৰ্ষক এই পত্ৰৰ দ্বাৰা সাহিত্যিক নগেন শইকীয়াৰ আত্মজীৱনী ‘ধূলিৰ ধেমালি’ সম্পৰ্কে এক বিশ্লেষণাত্মক অধ্যয়ন কৰাই এই আলোচনাপত্ৰখনৰ মুখ্য উদ্দেশ্য।

#### ০.৪ অধ্যয়নৰ পৰিসৰ :

“নগেন শইকীয়াৰ ‘ধূলিৰ ধেমালি’ : এক বিশ্লেষণাত্মক অধ্যয়ন” শীৰ্ষক আলোচনাপত্ৰখনৰ পৰিসৰে নগেন শইকীয়াৰ আত্মজীৱনীৰ প্ৰথম খণ্ড ‘ধূলিৰ ধেমালি’ গ্ৰন্থখনৰ মাজেৰে প্ৰকাশিত লেখক ব্যক্তিগত জীৱন, সমসাময়িক সমাজব্যৱস্থা, ৰাজনৈতিক বাতাবৰণ, লেখক উপস্থাপন শৈলী বিচাৰৰ লগতে আত্মজীৱনীখনৰ সামগ্ৰিক দিশসমূহ সামৰি লৈছে।

#### ০.৫ অধ্যয়নৰ পদ্ধতি আৰু তথ্য আহৰণৰ উৎস :

“নগেন শইকীয়াৰ ‘ধূলিৰ ধেমালি’ : এক বিশ্লেষণাত্মক অধ্যয়ন” শীৰ্ষক আলোচনাপত্ৰখনৰ অধ্যয়নৰ পদ্ধতি হিচাপে বিশ্লেষণাত্মক পদ্ধতি অৱলম্বন কৰা হৈছে আৰু তথ্য আহৰণৰ মুখ্য উৎস হিচাপে ‘ধূলিৰ ধেমালি’ (প্ৰথম খণ্ড) গ্ৰন্থখন আৰু গৌণ উৎস হিচাপে ‘ধূলিৰ ধেমালি’ আত্মজীৱনীখনৰ আলোচনা সম্বলিত বিভিন্ন কাকত, আলোচনী তথা নগেন

শইকীয়াৰ সাহিত্য আৰু জীৱন সম্পৰ্কীয় বিভিন্ন প্ৰবন্ধৰ সহায় লোৱা হৈছে।

#### ১.০০ মূল বিষয়ৰ আলোচনা :

অসমীয়া সাহিত্য জগতত নিজস্ব প্ৰতিভাৰে উজ্জ্বল হৈ থকা সাহিত্যিকসকলৰ ভিতৰত অন্যতম হ’ল নগেন শইকীয়া। নগেন শইকীয়াৰ অন্যান্য সাহিত্যকৰ্মৰ বিষয়ে যথেষ্ট গৱেষণামূলক অধ্যয়ন হৈছে যদিও তেখেতৰ আত্মজীৱনীখনৰ বিষয়ে গৱেষণামূলক অধ্যয়ন তুলনামূলকভাৱে যথেষ্ট কম। অসমীয়া সাহিত্যৰ এগৰাকী উল্লেখযোগ্য সাহিত্যিক হিচাপে নগেন শইকীয়াৰ আত্মজীৱনীখনৰ গৱেষণামূলক অধ্যয়নৰ যথেষ্ট প্ৰয়োজনীয়তা আছে কাৰণ, তেখেতৰ আত্মজীৱনীখনৰ বিষয়ে কৰা গৱেষণাই ব্যক্তিগৰাকীৰ জীৱন তথা সাহিত্যৰাজিৰ সম্পৰ্কে বহু তথ্য যোগান ধৰিবলৈ সক্ষম।

‘ধূলিৰ ধেমালি’ আত্মজীৱনীখনত প্ৰকাশিত বিভিন্ন দিশসমূহৰ সম্পৰ্কে এনেদৰে আলোচনা কৰিব পাৰি—

#### ১.০১ ধূলিৰ ধেমালিৰ বৰ্ণনাসৈলীত চেতনাস্ৰোত ৰীতিৰ প্ৰভাৱ :

‘চেতনাস্ৰোত ৰীতি’ হ’ল পাশ্চাত্যৰ সাহিত্যজগতত উদ্ভৱ হোৱা এক পদ্ধতি। পাশ্চাত্যৰ সাহিত্যৰ মাজত প্ৰয়োগ হোৱা এই পদ্ধতি সম্পৰ্কে পোনপ্ৰথমে উইলিয়াম জেমচে তেওঁৰ গ্ৰন্থ ‘*The Principles of Psychology*’ (১৮৯০)ত উল্লেখ কৰে। সাহিত্যৰ ক্ষেত্ৰখনত ‘চেতনাস্ৰোত’ (*Stream of consciousness*) শব্দটোৰ ব্যৱহাৰ কৰে মে চিনক্লেয়াৰ (*May Sinclair*)য়ে।<sup>১</sup> তেওঁ ডৰথি ৰিচাৰ্ডচন (*Dorothy Richardson*)ৰ উপন্যাসৰ আলোচনাৰ ক্ষেত্ৰত পোনপ্ৰথমে এই ৰীতিৰ প্ৰয়োগ সম্পৰ্কে উল্লেখ কৰে।<sup>২</sup> ইয়াৰ পৰৱৰ্তী সময়ত

পাশ্চাত্যৰ সাহিত্য জগতখনত বিভিন্ন সাহিত্যিক যেনে — ‘ভাৰ্জিনিয়া উলফ’, ‘জেইমছ জইচ্’ আদিৰ ৰচনাৰাজিৰ মাজেৰে এই চেতনাত্ৰোত ৰীতিয়ে প্ৰসাৰতা লাভ কৰে। অসমীয়া সাহিত্যৰ ক্ষেত্ৰখনতো এই ৰীতিৰ প্ৰয়োগৰ দ্বাৰা ৰচনা হোৱা সাহিত্যৰ নিদৰ্শন পৰিলক্ষিত হয়। তাৰ ভিতৰত দুখন উল্লেখযোগ্য উপন্যাস হ’ল — প্ৰফুল্লদত্ত গোস্বামীৰ ‘কেঁচাপাতৰ কঁপনি’ (১৯৫২) আৰু দেবেন্দ্ৰনাথ আচাৰ্য্যৰ ‘অন্যুগ অন্যপুৰুষ’ উপন্যাসখন। ইয়াৰ উপৰিও গল্পকাৰ ‘অপূৰ্ব শৰ্মা’ৰ গল্পসমূহৰ মাজত চেতনাত্ৰোত ৰীতিৰ সাৰ্থক প্ৰয়োগ পৰিলক্ষিত হয়।

সাধাৰণতে চেতনাত্ৰোত হ’ল এনে এক পদ্ধতি, যাৰ জৰিয়তে কাহিনী বা ঘটনাৰ বৰ্ণনা কৰোঁতে গতানুগতিক বৰ্ণনাৰ পদ্ধতিৰ বিপৰীতে এক বিশেষ কৌশলৰ ব্যৱহাৰ কৰা হয়। বাস্তৱতে মানুহৰ মনলৈ অহা চিন্তাসমূহ নিজৰ সোঁতৰ দৰে অহৰহ অহা-যোৱা কৰি থাকে। কোনো এক চিন্তা বা ভাবেই মানুহৰ অন্তৰ্জগতত স্থায়ীভাৱে নাথাকে। সেয়ে চেতনাত্ৰোত পদ্ধতিৰে সাহিত্যিক যিকোনো বৰ্ণনা কৰোঁতে কাহিনীৰ বৰ্ণনা অতীতৰ পৰা বৰ্তমানলৈ আৰু বৰ্তমানৰ পৰা অতীতলৈ সামঞ্জস্যহীনভাৱে গতি কৰে। কেতিয়াবা বৰ্ণনাকাৰীয়ে বৰ্তমানৰ ঘটনাৰাজিৰ বৰ্ণনাৰ মাজতে হঠাৎ সুদূৰ অতীতলৈ গৈ কোনো ঘটনাৰ বৰ্ণনা আৰম্ভ কৰে, ঠিক একেদৰেই অতীতক বৰ্ণনাৰ পৰা আকৌ হঠাতে বৰ্তমানলৈ উভতি আহে। তদুপৰি এই পদ্ধতিৰ আন এক বৈশিষ্ট্য হ’ল — কাহিনীৰ বৰ্ণনাৰ মাজেৰে বৰ্ণনাকাৰীৰ মানসিক জগতখনৰ পূৰ্ণ প্ৰতিফলন ঘটে। এই পদ্ধতিৰ বৰ্ণনাইশেলীৰ ব্যৱহাৰত কাহিনীৰ প্ৰবাহ সাৱলীল হ’লেও ইয়াত যুক্তিগত সামঞ্জস্য নাথাকে। চেতনাত্ৰোত ৰীতিৰ এই বৈশিষ্ট্য নগেন শইকীয়াৰ আত্মজীৱনী ‘খুলিৰ ধেমালি’ৰ বৰ্ণনাইশেলীৰ মাজতো পৰিলক্ষিত হয়। নগেন শইকীয়াই তেওঁৰ আত্মজীৱনীখনত তেওঁৰ অতীত জীৱনৰ বৰ্ণনা কৰোঁতে তেওঁৰ জীৱনত সংঘটিত

ঘটনাৰাজিক এক নিৰ্দিষ্ট ক্ৰমত সজাই বৰ্ণনা কৰিবলৈ যত্ন কৰিছে যদিও বহু সময়ত তেওঁ বৰ্তমান কালৰ কথা কৈ থাকোঁতে সুদূৰ অতীতৰ স্মৃতিৰ পম খেদি বহু দূৰলৈ পিছুৱাই গৈছে নাইবা বৰ্তমানকালৰ কোনো ঘটনাৰাজিৰ বৰ্ণনাৰ মাজতে ভৱিষ্যতৰ আঁত ধৰি বহু দূৰলৈ আগুৱাই গৈছে আৰু পৰৱৰ্তী সময়ত পুনৰ ঘটনাৰ সামঞ্জস্য ৰক্ষাৰ বাবে অকস্মাতে বৰ্তমানলৈ ঘূৰি আহিছে। ইয়াৰ উৎকৃষ্ট উদাহৰণস্বৰূপে — তেওঁৰ আত্মজীৱনীখনৰ ষষ্ঠ অধ্যায়ৰ আৰম্ভণিতে সপ্তম শ্ৰেণীৰ পৰা অষ্টম শ্ৰেণীলৈ প্ৰমোচন পোৱাৰ পাছত বছেৰেকীয়া পৰীক্ষাত অংকত অতি কম নম্বৰ লাভ কৰাৰ পাছত তেখেতৰ শিক্ষক চৈয়দ আব্দুল মজিদ নগেন শইকীয়াৰ ঘৰলৈ যোৱাৰ বৰ্ণনা দি থকাৰ মাজতে হঠাৎ বহুদূৰ আগুৱাই গৈ ১৯৫৯ চনত হাতীয়েখোৱা হাইস্কুলত শিক্ষকতা কৰোঁতে কিদৰে ছাত্ৰ-ছাত্ৰীয়ে তেওঁক উপনাম হিচাপে ‘বেজ’ নামতো প্ৰদান কৰিছিল আৰু তাৰ পৰৱৰ্তী সময়ত তেওঁ ধুতি আৰু কামিজ পিন্ধিবলৈ এৰি পেণ্ট-শ্বাৰ্ট পৰিধান কৰিবলৈ আৰম্ভ কৰিছিল, তাৰ বৰ্ণনা প্ৰদান কৰিছে আৰু হঠাতে আকৌ বৰ্তমানলৈ উভতি আহি পুনৰ কৈ থকা কাহিনীটো আগবঢ়াই নিছে।

নগেন শইকীয়াৰ আত্মজীৱনীখনত তেওঁ আন বহুতো ঘটনাৰ বৰ্ণনাৰ মাজতো এনেদৰেই আঁত হেৰাই বহুদূৰ আগুৱাই বা পিছুৱাই গৈ সামঞ্জস্যহীনভাৱে অতীত বা ভৱিষ্যতৰ কাহিনী উপস্থাপন কৰা দেখা যায়, তাৰ উদাহৰণস্বৰূপে — নৱম খণ্ডত ১৯৫৯ চনত কাকডোঙা হাইস্কুলৰ শিক্ষক ‘দগুধৰ হাজৰিকা’, ‘মহেন্দ্ৰনাথ নেওগ’, ‘কেশৰাম গগৈ’, ‘চন্দ্ৰ মহন্ত’ আদি ব্যক্তিক সহযোগী হিচাপে লৈ ‘উদয় সাহিত্য সভা’ স্থাপন আৰু উদয় সাহিত্য সভাক অসম সাহিত্য সভাৰ শাখাভুক্ত কৰোঁৱাৰ বৰ্ণনা কৰি থকাৰ মাজতে বৰ্ণনাৰ আঁত হেৰুৱাই আত্মজীৱনীকাৰে অসম সাহিত্য সভাক সমালোচনা কৰা বুদ্ধিজীৱী সকলৰ বিৰুদ্ধে সৰব হৈ উঠিছে। তদুপৰি অসম সাহিত্য সভাই কিদৰে জন্মলগ্নে

পৰা অসমীয়া ভাষা সাহিত্যৰ হকে কাম কৰি আহিছে আৰু এই অনুষ্ঠানটোৰ প্ৰাসঙ্গিকতা কেনেধৰণে সেই সম্পৰ্কে তেওঁৰ মতামত আগবঢ়াইছে। তাৰ পৰৱৰ্তী সময়তে আকৌ কাহিনীৰ হেৰাই যোৱা আঁতৰাল ধৰি ৰাখিবলৈ তেওঁ ‘১৯৫৯ চনৰ পৰা কোনোবাখিনি পালোঁহি’ বুলি কৈ পুনৰ বৰ্ণনা কৰি থকা কাহিনীটোলৈ নিজে ঘূৰি আহিছে। ঠিক একেদৰে আত্মজীৱনীখনৰ দশম অধ্যায়ত ১৯৬৪ চনৰ জুলাই মাহত লেখকে এম. এ পৰীক্ষা দিবলৈ যাওঁতে হোৱা অভিজ্ঞতাৰ বৰ্ণনা দিবলৈ গৈ প্ৰসঙ্গক্রমে ২০০১ চনত ঘটনা অন্য ঘটনাৰ কথা উত্থাপন কৰিছে, আকৌ পুনৰ মূল কাহিনীলৈ উভতি যাবলৈ তেওঁ — ‘মই ১৯৬৪ চনত জুলাইৰ পৰা ২০০১ চন পালোঁহি’ বুলি স্বীকাৰ কৰি ‘মই আকৌ ঘূৰি যাওঁ ৬৪ চনৰ জুলাই মাহলৈ’ বুলি কৈ পুনৰ অতীতৰ স্মৃতি ৰোমন্থনৰ বাবে ঢাপলি মেলিছে। নগেন শইকীয়াৰ আত্মজীৱনীখনৰ কাহিনী কথনত প্ৰয়োগ হোৱা এনে কৌশলে স্বাভাৱিকতে পাশ্চাত্যৰ সাহিত্যজগতৰ পৰা আহি অসমীয়া সাহিত্যত প্ৰৱেশ কৰা চেতনাশ্ৰোত ৰীতিৰে আভাস প্ৰদান কৰে। গতিকে আত্মজীৱনীখনৰ বৰ্ণনামূলক শৈলীৰ ক্ষেত্ৰত আত্মজীৱনীকাৰৰ জ্ঞাতে বা অজ্ঞাতে চেতনাশ্ৰোত পদ্ধতিৰ দ্বাৰা প্ৰভাৱিত হোৱা বুলি ক’ব পাৰি।

### ১.০২ ‘ধূলিৰ ধেমালি’ আত্মজীৱনীৰ বৰ্ণনামূলক কাব্যিকতাৰ প্ৰয়োগ :

নগেন শইকীয়াৰ আত্মজীৱনী ‘ধূলিৰ ধেমালি’ৰ উপস্থাপন শৈলী সম্পৰ্কে বিচাৰ কৰোঁতে বিশেষভাৱে গুৰুত্ব প্ৰদান কৰিব লগা অন্য এটা দিশ হ’ল আত্মজীৱনীখনৰ উপস্থাপনৰ ক্ষেত্ৰত কাব্যিকতাৰ প্ৰয়োগ। আত্মজীৱনীখনৰ লেখক নগেন শইকীয়াই তেওঁৰ জীৱনত সংঘটিত ঘটনাসমূহ বৰ্ণনা কৰোঁতে এক নিৰ্দিষ্ট ক্ৰম অনুযায়ী সজাই মুঠ এঘাৰটা অধ্যায়ত বিভক্ত কৰিছে আৰু প্ৰতিটো অধ্যায়তে বৰ্ণনীয় বিষয়ৰ লগত

সংগতি ৰাখি একোটা কবিতাৰ পংক্তি তুলি দিছে। কেতিয়াবা এই অধ্যায়সমূহৰ মাজত অথবা শেষৰফালেও কবিতাৰ পংক্তি, উক্তি, প্ৰবচন ইত্যাদি তুলি ধৰা পৰিলক্ষিত হয়। লেখকজনে অধ্যায়সমূহত তুলি দিয়া এই পংক্তিসমূহৰ বিশ্লেষণ কৰিলে এটা কথা স্পষ্ট হয় যে, তেওঁ যিসমূহ বিষয় উক্ত অধ্যায়টোত বৰ্ণনা কৰিব, তাৰে এক পূৰ্বাভাষ তুলি দিয়া কবিতাৰ পংক্তিসমূহৰ মাজত লুকাই থাকে। এইক্ষেত্ৰত স্নানমধ্য নাট্যকাৰ অৰুণ শৰ্মাৰ ‘আহাৰ’ নাটকৰ কাহিনীৰ আৰম্ভণিতে এজাক মানুহে দৰ্শকৰ মাজত সোমাই মেডিকেল কলেজৰ মৰ্গৰ পৰা এটা মৃতদেহ চুৰি হোৱাৰ ঘটনা দৰ্শকৰ মাজত বিয়পাই দি দৰ্শকক আগন্তুক কাহিনীৰ বাবে মানসিকভাৱে প্ৰস্তুত কৰাৰ কৌশলটোৰ অনুৰূপভাৱে আত্মজীৱনীকাৰে তেওঁৰ আত্মজীৱনীৰ অধ্যায়ৰ আৰম্ভণিতে তুলি দিয়া কবিতাৰ পংক্তিৰ দ্বাৰা পাঠকক পৰৱৰ্তী ঘটনাৰলীৰ বাবে পূৰ্বৰেপৰা মানসিকভাৱে প্ৰস্তুত কৰাৰ চেষ্টা কৰিছে বুলি ক’ব পাৰি। তেওঁৰ এই বচনামূলক উৎকৃষ্ট উদাহৰণস্বৰূপে — ‘ধূলিৰ ধেমালি’ৰ প্ৰথম অধ্যায়তে সন্নিবিষ্ট কৰা কবিতাৰ পংক্তিটোৰ কথা উল্লেখ কৰিব পাৰি —

সৰু গাঁওখনি তোক ক’ত ভাল পাইছিলোঁ  
ভালপাওঁ আজি শতবাৰ।<sup>১০</sup>

— ডিম্বেশ্বৰ নেওগ

বিখ্যাত কবি ডিম্বেশ্বৰ নেওগৰ ‘মোৰ গাঁও’ শীৰ্ষক কবিতাটিত এটা পংক্তিৰে আৰম্ভ কৰা আত্মজীৱনীৰ প্ৰথমতো অধ্যায়ত কবিয়ে পোনপ্ৰথমে ডিম্বেশ্বৰ নেওগৰ ‘মোৰ গাঁও’ কবিতাৰ শাৰীকেইটাৰ মাজেৰে পাঠকসকলৰ মনত গাঁৱলীয়া পৰিৱেশৰ এক সজীৱ চিত্ৰ তুলি ধৰাৰ লগতে গাঁৱৰ প্ৰতি থকা আকৰ্ষণৰ বৰ্ণনাৰে বিষয়টোৰ আৰম্ভ কৰি পৰৱৰ্তী সময়ত তেওঁৰ জন্মস্থান ‘হাতীয়েখোৱা’ গাঁৱৰ বৰ্ণনা আগবঢ়াইছে। তেওঁৰ গাঁওখনৰ পৰিৱেশৰ চিত্ৰায়নৰ ক্ষেত্ৰতো লেখকে ‘মোৰ গাঁওখন’ বুলি আৰম্ভ কৰি

‘বুঢ়ীজান’ নামৰ জুৰিটো, ‘কাকডোঙা নৈখন’, গাঁৱৰ আলিবাট আৰু তাৰ দুয়োপাৰে থকা আম-কঁঠাল, লেতেকু-পনিয়লেৰে ভৰা বাৰীবোৰ, নামঘৰ দুটা আদিৰ বৰ্ণনা কৰোঁতে এক কাব্যিক ভঙ্গীমাৰে কথাসমূহৰ অৱতাৰণা কৰিছে। এই বৰ্ণনাসমূহৰ সাৱলীল ভাষা আৰু প্ৰকাশভঙ্গীয়ে নদীৰ তৰঙ্গৰ দৰে টো খেলি পাঠকৰ মন-প্ৰাণত ‘হাতীয়েখোৱা’ গাঁৱৰ এক সজীৱ চিত্ৰ তুলি ধৰিবলৈ সক্ষম। ঠিক একেদৰেই আত্মজীৱনীখনৰ শেষৰ অধ্যায়ৰ আৰম্ভণিতে তুলি দিয়া দেৱকান্ত বৰুৱাৰ এটি কবিতাৰ পংক্তি —

জীৱনৰ উদ্ভাস্ত ছন্দৰ তালে

উতলা কৰিছে মোক

জানো মই গতি নাই গতিৰ বাহিৰে<sup>৪</sup>

এই কবিতাৰ পংক্তিটো তুলি ধৰি ইচ্ছা কৰিলেও যে মানুহ এক মুহূৰ্তৰ বাবেও জীৱনত ৰ’ব নোৱাৰে, নিষ্ঠুৰ সময়ে মানুহক অনিশ্চাসত্বেও অনিশ্চিত ভৱিষ্যতৰ দিশলৈ আগবঢ়াই নিয়ে, সেই কথাৰ ব্যাখ্যাৰ মাজেৰে কেনেদৰে তেওঁ জীৱনত আঙুৱাই গৈ ১৯৬৫ চনত অসম বাতৰিৰ সহকাৰী সম্পাদক হিচাপে যোগদান কৰিলে আৰু জীৱিকাৰ টানত ভৰযৌৱনতে ‘হাতীয়েখোৱা’ গাঁৱৰ পৰিৱেশ এৰি এখন বহল ক্ষেত্ৰৰ বাবে গুৱাহাটীলৈ ওলাই আহিবলৈ বাধ্য হ’ল তাৰ বৰ্ণনা কৰিছে। নিষ্ঠুৰ সময়ে কিদৰে আমাক আঙুৱাই নি আজিৰ আপোন যেন লগা বস্তুবোৰ কাইলৈ কেৱল স্মৃতি হিচাপেহে অতীতৰ গহ্বৰলৈ ঠেলি দিয়ে তাৰ ব্যাখ্যা কৰি নগেন শইকীয়াই লিখিছে — “এই যে গাঁৱৰ পৰা জীৱিকাৰ বৃত্তিৰ টানত ওলাই আহিলোঁ মোৰ ভৰ যৌৱনতে, সেই ওলাই অহাই বোধকৰোঁ শেষ ওলাই অহাৰ দৰে হ’ল। যেতিয়াই মোৰ শৈশৱ আৰু কৌশোৰ আৰু যৌৱনলৈ উভতি চাওঁ, মই দেখা পাওঁ মোৰ গাঁওখন।”

এইসকল কবিৰ উপৰিও নগেন শইকীয়াই তেওঁৰ আত্মজীৱনীখনৰ বিভিন্ন অধ্যায়ত উইলিয়াম

বৰ্ড্‌চৱৰ্থ, John Quincy Adams, Shakespear, W.E. Henley, Ellen C. Howarth, Tukaram, আদিৰ দৰে বিশ্ববিশ্ৰুত কবিৰ কবিতাৰ পংক্তি তুলি ধৰিছে।

কবিতাৰ পংক্তিৰ উপৰিও নগেন শইকীয়াই জীৱনৰ ঘটনাৱলীৰ বৰ্ণনাক্ৰমৰ লগত সংগতি ৰাখি বহু ঠাইত অসমীয়া চহা সমাজত প্ৰচলিত ‘পগলা-পাৰ্বতীৰ গীত’, ‘কাকুতি ঘোষা’, ‘সৰস্বতী বন্দনাৰ শ্লোক’, আদি তুলি ধৰিছে।

নগেন শইকীয়াৰ ৰচনাৰীতিৰ মাজত তেওঁৰ অনুপম সৃষ্টি ‘মিতভাষ’ৰ প্ৰয়োগ উল্লেখযোগ্য। প্ৰসঙ্গক্ৰমে উল্লেখযোগ্য যে, মিতভাষ হ’ল চমু কথাৰে মানুহৰ মনৰ ভাৱসমূহ প্ৰকাশৰ এক শৈলী। এই মিতভাষসমূহৰ নিৰ্দিষ্ট বৈশিষ্ট আছে, যাৰবাবে ইয়াক কবিতা বা কথাকবিতাৰ শাৰীত পোনপটীয়াকৈ অন্তৰ্ভুক্ত কৰিব নোৱাৰি। কবিতাৰ কাব্যিক সুযমা আৰু নান্দনিক সৌন্দৰ্য তথা কথাকবিতাৰ গদ্যসূলভ শৈলী, দুয়োটাৰে সমাহাৰত মিতভাষ হ’ল কবিতা আৰু কথা-কবিতাৰ এক মধ্যৱৰ্তী শৈলী। গদ্যৰ সজ্জাৰে সজ্জিত হৈও মিতভাষসমূহে কবিতাৰ দৰে সংগীতিক লয়, প্ৰতীক, চিত্ৰকল্প আৰু ব্যঞ্জনাৰ মাজেৰে পাঠকৰ হৃদয়ত অনুৰণন হৈ উঠে। তেওঁৰ জীৱনৰ অতীত ৰোমন্থনৰ মাজত কৌশলগতভাৱে এই মিতভাষৰ প্ৰয়োগ পৰিলক্ষিত হয়। উদাহৰণস্বৰূপে — আত্মজীৱনীখনৰ সপ্তম অধ্যায়ত আইতাকৰ মৃত্যুৰ বৰ্ণনাৰ প্ৰসঙ্গক্ৰমে তেওঁৰ দ্বাৰা ৰচিত এটি ‘মিতভাষ’ তুলি ধৰিছে —

“নিমন্ত্ৰণ নকৰাকৈয়ে পুৱা হয় আৰু সন্ধ্যা লাগে।

অনিমন্ত্ৰিতভাৱেই আহে এটাৰ পিছত এটাকৈ ঋতু।

নিলাশিত মৃত্যুৰ নিমন্ত্ৰণী পত্ৰ বুকুত সুমাই মই

পুৱা চকু মেলাওঁ আৰু সন্ধ্যা টোপনি যাওঁ।”<sup>৫</sup>

এই মিতভাষ সম্পৰ্কে তেওঁ আত্মজীৱনীখনৰ দশম অধ্যায়ত উল্লেখ কৰি কৈছে — “মোৰ ভাৱ হয় — মইনো কি ‘গল্প’ লিখিছোঁ। জীৱনৰ গভীৰতম বিন্দুটো মই স্পৰ্শক কৰিব পৰা নাই; মই কেৱল ওপৰে ওপৰে



বিচৰণ কৰিছে। প্ৰৌঢ়ত মই 'মিতভাষ'ৰ মাজেদি নিজৰ ভিতৰখন চুই চাব খুজিছোঁ।"<sup>১০</sup>

আত্মজীৱনীখনৰ মাজত 'মিতভাষ'ৰ উদ্ধৃতিৰ উপৰি বৰ্ণনাকালীৰ মাজতো মিতভাষৰ দৰেই কাব্যিক আৰু লয়যুক্ত বৰ্ণনা দেখা যায়। তাৰ উৎকৃষ্ট উদাহৰণস্বৰূপে তেওঁৰ আত্মজীৱনীৰ অষ্টম অধ্যায়ৰ আৰম্ভণিতে Ellen C. Howarth ৰ কবিতাৰ পংক্তিটোৰ পাছত কৰা শৈশৱৰ স্মৃতি সম্পৰ্কীয় বৰ্ণনাটি উল্লেখযোগ্য- —

“এৰি অহা মুহূৰ্তবোৰলৈ মনত পেলালে ভাব হয়  
ঘটনাবোৰ যেন সৌৱা সিদিনাহে ঘটি গৈছে; ....  
মেট্ৰিক পৰীক্ষা দিয়াৰ সময়ৰ নিজৰ ছবিখন চালে  
সুখিবৰ মন যায়, এই কোমল ল'ৰাটো কোন।”<sup>১১</sup>

এই বৰ্ণনাৰ মাজত স্বাভাৱিকতে এক লয় আৰু স্পন্দন আছে, যি স্পন্দন উকা কাগজৰ পৃষ্ঠাবোৰ অতিক্ৰমি পাঠকৰ হৃদয়ত ধ্বনিত হয়। ঠিক একেদৰে 'ধূলিৰ ধেমালি'ৰ প্ৰথম অধ্যায়তে নিজৰ গাঁওখনৰ পৰিৱেশ পৰিস্থিতি সম্পৰ্কে দিয়া বৰ্ণনাৰ মাজতো চিত্ৰকল্প আৰু ব্যঞ্জনাৰ সমাহাৰেৰে লয়যুক্ত কাব্যিক বৰ্ণনা দেখিবলৈ পোৱা যায়। এনেদৰেই নগেন শইকীয়াৰ আত্মজীৱনীখনৰ বিভিন্ন অধ্যায়সমূহৰ মাজত পৰম্পৰাগত গদ্যশৈলীৰ লগতে লয়যুক্ত কাব্যিক শৈলীৰ 'মণিকাঞ্চন সংযোগ' পৰিলক্ষিত হয়।

### ১.০৩ 'ধূলিৰ ধেমালি'ত নগেন শইকীয়াৰ সাহিত্যকৰ্মৰ নেপথ্য-কথা :

নগেন শইকীয়াৰ শৈশৱৰ পৰা যৌৱনৰ এচোৱা সময়লৈকে জীৱন বৃত্তান্ত ৰূপায়িত হোৱা আত্মজীৱনী 'ধূলিৰ ধেমালি'ত লেখকৰ অতীত স্মৃতি ৰোমন্থনৰ লগতে তেওঁৰ দ্বাৰা সৃষ্ট বিভিন্ন সাহিত্য-কৰ্মৰ নেপথ্যৰ প্ৰেৰণাৰ উৎস সম্পৰ্কে ব্যাখ্যা পোৱা যায়। তেওঁৰ বিভিন্ন সাহিত্যকৰ্ম যেনে — 'মিত-ভাষ', 'গল্প' আদিৰ বচনাৰ বাবে কিদৰে বহু সময়ত বাস্তৱ জগতৰ বিভিন্ন

ব্যক্তিৰ জীৱনৰ পৰা প্ৰেৰণা পাইছিল অথবা কেনেদৰে বিভিন্ন ব্যক্তিৰ জীৱনৰ সত্য ঘটনাক সাহিত্যিক গুণসমৃদ্ধ ৰূপত তেওঁ উপস্থাপন কৰিছিল, সেই সম্পৰ্কে তেওঁ আত্মজীৱনীখনত উল্লেখ কৰিছে। তাৰ উদাহৰণ স্বৰূপে 'ধূলিৰ ধেমালি'ৰ নৱম অধ্যায়ত শইকীয়াই উল্লেখ কৰা অনুসৰি ১৯৬২ চনত 'আমাৰ প্ৰতিনিধি' কাকতৰ তেখেতৰ প্ৰকাশিত 'কোনেও নুশুনা গান' গল্পটোৰ প্ৰেৰণা আছিল তেখেতৰ গাঁৱৰে এগৰাকী দৰিদ্ৰ সংগীত শিল্পীৰ জীৱন কাহিনী।<sup>১২</sup> অৱশ্যে তেওঁ অকপটে স্বীকাৰ কৰিছে যে উক্ত গল্পটো প্ৰকাশিত হোৱাৰ পাছত শিল্পীজনৰ সমন্বিতে তেওঁৰ শ্ৰদ্ধাৰ কৰ্মচাৰীসকলে তেওঁৰ প্ৰতি বিতৰ্ক হৈ পৰিছিল। ঠিক একেদৰেই উক্ত অধ্যায়তে নগেন শইকীয়া উল্লেখ কৰা আন এটা বাস্তৱ মানুহৰ জীৱনৰ প্ৰেৰণাৰে লিখা গল্প হ'ল — ১৯৬৫ চনত 'অসম বাতৰি'ত প্ৰকাশিত 'ব্যোমকেশ বাবু' শীৰ্ষক গল্পটো।<sup>১৩</sup> এই গল্পটো তেওঁ এগৰাকী চিনাকী ব্যক্তিৰ জীৱন কাহিনীৰ পৰা প্ৰেৰণা লাভ কৰি লিখিছিল। ব্যক্তিগৰাকীৰ পত্নী আছিল কিছু পৰিমাণে মানসিক ৰোগগ্ৰস্ত। গতিকে গল্পকাৰ হিচাপে নগেন শইকীয়াই উক্ত মানুহজনৰ মনোকষ্ট প্ৰকাশ কৰিব খুজিছিল। কিন্তু গল্পটো প্ৰকাশিত হোৱাৰ পাছত সেই ব্যক্তিজনে ক্ষুদ্ৰ হৈ নগেন শইকীয়াৰ বিৰুদ্ধে থানাত গোচৰ দিয়াৰ ভাবুকি দিছিল। অৱশ্যে পৰৱৰ্তী সময়ত ব্যক্তিগৰাকীয়ে নগেন শইকীয়াৰ প্ৰতি থকা মনোভাৱ সলনি কৰিছিল আৰু তেওঁৰ সহানুভূতি থকা নিস্বার্থ ভালপোৱাক স্বীকাৰ কৰিছিল। নগেন শইকীয়াৰ আত্মজীৱনীৰ স্বীকাৰোক্তি অনুসৰি তেওঁৰ সাহিত্যকৰ্মৰ মাজত অন্য এটা গল্প 'মজিদ ছাৰ ঢুকাল'ৰ প্ৰেৰণাৰ উৎস আছিল তেওঁৰ শিক্ষাগুৰু 'ছৈয়দ আব্দুল মজিদ'।<sup>১৪</sup> এই সম্পৰ্কে তেওঁ 'ধূলিৰ ধেমালি'ৰ ষষ্ঠ অধ্যায়ত উল্লেখ কৰিছে। ছৈয়দ আব্দুল মালিকৰ নিজৰ ককায়েক ছৈয়দ আব্দুল মজিদ আছিল এগৰাকী এক্সাইভা ইন্সপেক্টৰ। পৰৱৰ্তী সময়ত তেওঁ সেই চাকৰী ত্যাগ কৰি ঢেকীয়াল হাইস্কুলত

শিক্ষক হিচাপে যোগদান কৰে। এই শিক্ষকগৰাকীক অনুপ্ৰেৰণাৰ উৎস হিচাপে লৈ নগেন শইকীয়াই উক্ত গল্পটো ৰচনা কৰা বুলি স্বীকাৰ কৰিছে।

নগেন শইকীয়াৰ জীৱনৰ অন্যতম কৃতি হ'ল তেওঁৰ দ্বাৰা সৃষ্ট 'মিত-ভাষ'সমূহ। এই মিত-ভাষসমূহৰ মাজৰ এটা উল্লেখযোগ্য মিতভাষৰ প্ৰেৰণাৰ উৎস হিচাপে তেওঁ নিজৰ আইতাকক হেৰুৱা ঘটনাই তেওঁৰ হৃদয়ত জাগ্ৰত কৰা জীৱনৰ বহুসময় নৰশ্বতাৰ ভাবনাটো বুলি উল্লেখ কৰিছে। সেই সম্পৰ্কে তেওঁ কৈছে —

“চকুৰ আগত দেখা মৃত্যুৰ এই ছবিটোৱে মোৰ ভিতৰত বহুখাই থৈ যোৱা সাঁচটো আজিও সমানেই গভীৰ হৈ আছে। জীৱনৰ বহুসময় নৰশ্বতাৰ ভাবনাই আজিও মোক খেদি ফুৰে। পৰৱৰ্তী কালত ৰচনা কৰা মোৰ 'মিত-ভাষ'ৰ ভাবনাৰ উৎসও বোধকৰোঁ এয়ে।”<sup>১১</sup>

শইকীয়াৰ অন্য এটা গল্প 'তিলকা'ৰ নেপথ্যৰ কথা ব্যাখ্যা কৰি 'ধূলিৰ ধেমালি'ৰ অষ্টম অধ্যায়ত তেওঁ লিখিছে যে, তেওঁলোকৰ গাঁৱৰ বিয়া দিয়া এজনী ছোৱালীক সন্তান-সন্ততি নোহোৱাৰ বাবে কেইবছৰমানৰ পাছত দেউতাকৰ ঘৰলৈ পঠাই দিছিল আৰু সেই ঘটনাটোৱে তেওঁৰ মনত গভীৰভাৱে ক্ৰিয়া কৰিছিল। এই ঘটনাৰ লগতে তিলকাৰ জীৱনৰ কাৰুণ্যৰ পৰা অনুপ্ৰেৰণা লাভ কৰি 'মাটিৰ চাকিৰ জুই' শিতানত তেওঁ তিলকাৰ জীৱন কাহিনী ভিত্তিক এটা গল্প ৰচনা কৰিছিল।<sup>১২</sup>

এনেদৰেই নগেন শইকীয়াৰ আত্মজীৱনীখনৰ মাজত তেওঁৰ বিভিন্ন সাহিত্যকৰ্মৰ নেপথ্যৰ বহু তথ্য সন্নিৱিষ্ট হৈ আছে আৰু এনে তথ্যসমূহে লেখকগৰাকীৰ সৃষ্টিশীল মনটোৰ লগতে সম-সাময়িক পৰিৱেশ-পৰিস্থিতিৰ প্ৰতি থকা সচেনত মনোভাৱটোক উজাগৰ কৰি তুলিবলৈ সক্ষম।

### ১.০৪ 'ধূলিৰ ধেমালি'ত গ্ৰাম্য সমাজৰ চিত্ৰ :

আত্মজীৱনী যদিও এগৰাকী ব্যক্তি জীৱনৰ জীৱন্ত

দলিলস্বৰূপ আৰু উক্ত ব্যক্তিগৰাকীৰ জীৱনৰ ঘটনা আৰু অভিজ্ঞতাৰ ভিত্তিতে আত্মজীৱনী ৰচিত হয়, কিন্তু ইয়াৰ পৰিধিয়ে আত্মজীৱনীকাৰ গৰাকীৰ জীৱনৰ লগতে তেওঁৰ সমসাময়িক সমাজ ব্যৱস্থাকো সামৰি লয়। যিহেতু ব্যক্তি জীৱনক অহৰ্নিশে স্পষ্ট কৰি থকা সমাজখনৰ ভেটিতেই ব্যক্তিগৰাকীৰ অতীত আৰু বৰ্তমানৰ ঘটনাবোৰ সংঘটিত হয়, সেয়েহে স্বাভাৱিকতে উক্ত ঘটনাৰ বৰ্ণনা কৰোঁতে তদানীন্তন সমাজ জীৱনো চিত্ৰিত হৈ উঠে। নগেন শইকীয়াৰ 'ধূলিৰ ধেমালি' আত্মজীৱনীখনতো সামাজিক ব্যৱস্থাটোৱে বিশেষভাৱে গুৰুত্ব লাভ কৰিছে। আত্মজীৱনীকাৰ শইকীয়াই সমকালীন সমাজ ব্যৱস্থাটোৰ সূক্ষ্মভাৱে পৰ্যবেক্ষণ কৰি তাৰ এখন স্পষ্ট ছবি তেওঁৰ আত্মজীৱনীখনত তুলি ধৰিছে। এইক্ষেত্ৰত তদানীন্তন সমাজত প্ৰচলিত ৰীতি-নীতি, আদৰ্শ, কু-সংস্কাৰ, সামাজিক বৈষম্য, সামাজি সমন্বয় আদি প্ৰতিটো দিশৰ অৱলোকনৰ দ্বাৰা তেওঁৰ সমসাময়িক সমাজখনৰ প্ৰতিৰূপ পাঠকৰ সমুখত দাঙি ধৰাৰ যত্ন কৰিছে। তদানীন্তন সমাজত প্ৰচলিত সামাজিক কু-সংস্কাৰৰ বৰ্ণনা দিবলৈ গৈ নগেন শইকীয়াই জন্মৰ পাছত তেওঁক প্ৰতীকীভাৱে বিক্ৰী কৰাৰ ঘটনা বৰ্ণনা কৰিছে। তদানীন্তন সমাজত প্ৰচলিত ৰীতি অনুসৰি সন্তান জন্ম হ'লে সেই সময়ত নিজৰ সম্প্ৰদায়তকৈ তলৰ বুলি ভবা কোনো আন সম্প্ৰদায়ৰ তিৰোতাক সন্তানটো এপইচা বা আধা পইচাত বিক্ৰী কৰা হয়। ইয়াৰ লগত জড়িত লোকবিশ্বাস অনুসৰি এনেদৰে সন্তানটি প্ৰতীকী ৰূপত বিক্ৰী কৰিলে সন্তানৰ অপায়-অমঙ্গল নহয় আৰু যিহেতু বিক্ৰীৰ পাছত সন্তানটো ইগৰাকী মানুহৰ অধিকাৰলৈ যায়, সেয়েহে যম বা যমদুতে আহি প্ৰকৃত মাক-দেউতাকৰ পৰা সন্তানটি কাঢ়ি নিব নোৱাৰে। নগেন শইকীয়াৰ অনুসৰি যিহেতু তেওঁৰ জন্মৰ পূৰ্বে মাতৃৰ দুটি কন্যা সন্তানৰ মৃত্যু হৈছিল, সেয়েহে সামাজিক ৰীতি অনুসৰি তেওঁৰ দেউতাকে উক্ত বিশ্বাস মানি তেওঁলোকৰ পৰিয়ালৰ শৰণ দিয়া গোসাঁই, ভোলানাথ মহন্তৰ দ্বিতীয়

পত্নী বেঙেনাআটী আইৰ ওচৰত এপইচাত বিক্ৰী কৰিছিল। এই ঘটনাৰ বৰ্ণনাই তদানীন্তন সমাজত প্ৰচলিত অন্ধবিশ্বাসৰ এক সুন্দৰ উদাহৰণ দাঙি ধৰে। আত্মজীৱনীখনৰ প্ৰথম অধ্যায়তে নগেন শইকীয়াই তদানীন্তন সমাজত প্ৰচলিত জাতিভেদ প্ৰথাৰ এখন বাস্তৱ চিত্ৰও তেওঁৰ বৰ্ণনাৰ মাজেৰে তুলি ধৰিছে। তদানীন্তন সমাজব্যৱস্থাত থকা এই শ্ৰেণীবৈষম্য সম্পৰ্কে উল্লেখ কৰি তেওঁ লিখিছে —

“জনা বুজা হোৱাৰে পৰা অনুভৱ কৰিছোঁ — আমাৰ সমাজ জীৱনত শ্ৰম কৰাজনক কেনেভাৱে হীন জ্ঞান কৰা হৈছিল। আমাৰ সামাজিক জীৱনত শাৰীৰিক শ্ৰম নকৰাকৈ খোৱা সকলেই আছিল উচ্চ জাতৰ। নিজৰ জীৱিকাৰ বাবে শাৰীৰিক শ্ৰম কৰা সকল তেওঁলোকতকৈ তলৰ; আৰু শ্ৰমক জীৱিকাৰ বৃত্তি স্বৰূপে লোৱাসকলক ক্ৰমাৎ তলৰ স্তৰলৈ ঠেলি দিয়া হৈছিল। সামাজিক জীৱনত ব্ৰাহ্মণ আৰু কায়স্থসকলৰ পিছতেহে স্থান আছিল বৰকলিতাসকলৰ, এই সকলৰ আকৌ কঁহাৰ, কমাৰ, কুমাৰ, সোণাৰি আদি বৃত্তি জীৱীসকলক খেতি-বাতি কৰি খোৱাসকলে নিজৰ সমান বুলি গণ্য নকৰিছিল। কলিতাসকলৰ পিছতে কেওঁটসকলৰ আৰু তেওঁলোকৰ পিছত স্থান আছিল কোঁচসকলৰ। সামাজিক স্তৰৰ এই অনুক্ৰমটোকে মই আমাৰ গাঁওখনত প্ৰৱৰ্তিত থকা দেখিছিলোঁ। আমাৰ বৰদেউতাহঁতে নিজৰ খাবৰ বাবে কাকডোঙা নদীত ৰৌ মাছ মাৰিছিল; কিন্তু মাছ মাৰি বিক্ৰী কৰাসকলক সমান জ্ঞান কৰাৰ কথা ভাবিব নোৱাৰিছিল।”<sup>৩</sup>

তদানীন্তন সময়ৰ এই জাতিভেদ প্ৰথাৰ কটকটীয়া নীতিৰ ব্যাখ্যা দাঙি ধৰি তেওঁ বিয়া-বাৰুৰ সময়ত সংহতি বিচাৰ কৰা আৰু অন্য সংহতিৰ মাজত সম্পৰ্ক স্থাপন নকৰাৰ কথা উল্লেখ কৰিছে।

নগেন শইকীয়াই তেখেতৰ আত্মজীৱনীখনত বৰ্ণনা কৰা সামাজিক কু-সংস্কাৰজনিত ঘটনা হ'ল তন্ত্ৰ-মন্ত্ৰ আৰু বেজ-বেজালীৰ প্ৰতি থকা সেই সময়ৰ মানুহৰ বিশ্বাসৰ

লগত জড়িত ঘটনা। নগেন শইকীয়াই উল্লেখ কৰা অনুসৰি মতি টকীজৰ সমুখত সুৰেণ নামৰ এগৰাকী নাপিত আছিল। জনবিশ্বাস অনুসৰি তেওঁ বোলে সাপৰ মন্ত্ৰ জানিছিল। যদি কাৰোবাক সাপে কামুৰে, তেন্তে সুৰেণ নাপিতক খবৰ দিবলৈ যোৱা ব্যক্তিজনক চৰ এটা মাৰি দি তাতে মন্ত্ৰ জাপিবলৈ আৰম্ভ কৰিছিল। লগে লগে সৰ্পদ্রংষ্ট্ৰজনৰ বিষ নামিবলৈ ধৰে। এই ঘটনাৰ উপৰিও তেওঁলোকৰ গাঁৱৰ অম্বুৰাম বৰা নামৰ গাঁওবুঢ়াজনে ‘বাহনি’ মাৰি চোৰ ধৰা ঘটনাৰ বৰ্ণনাৰ মাজেৰেও তদানীন্তন সময়ত মানুহৰ মাজত থকা তন্ত্ৰ-মন্ত্ৰ, বেজ-বেজালীৰ প্ৰতি থকা অন্ধবিশ্বাসৰ বাস্তৱ ছবিখন প্ৰতিফলিত হৈছে।<sup>৪</sup>

নগেন শইকীয়াৰ আত্মজীৱনীৰ সমসাময়িক সমাজ জীৱনৰ প্ৰতিচ্ছবিৰ কথা আলোচনা কৰোঁতে গুৰুত্ব দিবলগা আন এক উল্লেখযোগ্য দিশ হ'ল — তদানীন্তন সময়ত অসমীয়া সমাজত প্ৰচলিত যৌথ পৰিয়াল ব্যৱস্থাৰ চিত্ৰণ। এই ক্ষেত্ৰত নগেন শইকীয়াই নিজস্ব পৰিয়ালটোৰ কথাই সুন্দৰভাৱে উপস্থাপন কৰিছে। নগেন শইকীয়া নিজৰ উপৰিপুৰুষৰ বৰ্ণনা প্ৰদান কৰাৰ ক্ষেত্ৰত সকলোৰে পৰিচয় প্ৰদান কৰিবলৈ গৈ উল্লেখ কৰিছে যে — “সি যি হওক, মোৰ জন্মৰ সময়ত বোলে আমাৰ এই যুটীয়া পৰিয়ালটোত যাঠিজনমান মানুহ আছিল। অৰ্থাৎ দৈনিক দুবেলা যাঠিজনৰ বাবে একোটা ভোজ ৰান্ধিবলগীয়া হৈছিল। আৰু এই ভোজটো দৈনিক দুবাৰকৈ ৰান্ধিবলগীয়া হৈছিল ‘আইতা’ই।”<sup>৫</sup>

যুটীয়া পৰিয়াল ব্যৱস্থাৰ বৰ্ণনাৰ উপৰিও নগেন শইকীয়াই আত্মজীৱনীখনত তদানীন্তন সময়ৰ অসমীয়া সমাজত জ্যেষ্ঠ সকলক কনিষ্ঠ সকলে কৰা সম্বোধন সম্পৰ্কে উল্লেখ কৰিছে — “তেতিয়া ভাইবোৱাৰীহঁতে জেঠায়েকহঁতক কোনো সম্বোধন ধৰি পোনে পোনে মতাৰ ৰীতি নাছিল। আওপকীয়াকৈ “ডাঙৰীয়া” বুলি কৈছিল। ওৰণীৰে মুখ থাকি “ডাঙৰীয়াক পানী অকণমান দিমনে?”

“ডাঙৰীয়াক তামোল এখন দিবলৈ আহিছিলোঁ” — বুলিহে কিবা ক’বলগীয়া হ’লে কৈছিল। আনকি বয়সস্থ সকলৰ আগত নিজৰ গিৰিহঁতকো পত্নীয়ে ‘আপুনি’ বুলি পোনে পোনে কথা নকৈছিল। তাত জলপান খাবৰ পৰত যদি বৰদেউতাৰ আগত বৌৱে দেউতাক কিবা লাগে নেকি সুধিবৰ হয় ‘আপোনাক কিবা দিমনে’ বুলি নকৈ ‘নিজকে দিম নে’ বুলিহে সুধিছিল।” (নগেন শইকীয়া বচনাৱলী, পৃঃ ১৬)

যদিও গাঁৱলীয়া সমাজব্যৱস্থাত মানুহৰ মাজত জাতিভেদ প্ৰথাৰ প্ৰচলন আছিল, কিন্তু সকলো মানুহৰ মাজত থকা সামাজিক ঐক্য সম্পৰ্কে নগেন শইকীয়াই তেওঁৰ আত্মজীৱনীত বৰ্ণনা কৰিছে। এইক্ষেত্ৰত তেওঁৰ গাঁৱৰ আলিটোৰ উত্তৰপাৰে থকা “ইছলাম ধৰ্মৰ লোকসকলৰ মাজত গঢ়ি উঠা সু-সম্পৰ্কৰ কথা ব্যাখ্যা কৰি কৈছে — “কিন্তু পৰস্পৰৰ মাজত বিশ্বাসৰ বান্ধোনটো আছিল দৃঢ়। মৰম-স্নেহো আছিল। কোনোবা ঢুকালে, কাৰোবাৰ ঘৰত বিয়া-বাৰু হ’লে, কিবা ঘটনা-দুৰ্ঘটনা হ’লে, বেমাৰ-আজাৰ হ’লে খা-খবৰ লোৱা, দিহা-বুদ্ধি দিয়া, সহায়-সাৰথি কৰাৰ ক্ষেত্ৰত কোনেও কুপণালী কৰা নাছিল। একেখন কাঁহীতে নাখাইছিল; কিন্তু সেইবাবেই শত্ৰুতা নাছিল।”<sup>১৬</sup>

নগেন শইকীয়াৰ আত্মজীৱনীখনত উল্লিখিত এনে কিছুমান ঘটনা আৰু বৰ্ণনাই দৰাচলতে তেওঁৰ সমসাময়িক গ্ৰাম্য সমাজত প্ৰচলিত ৰীতি-নীতি, আচাৰ-ব্যৱহাৰ, সামাজিক সংস্কাৰ অথবা কু-সংস্কাৰ আদিৰ মাধ্যমেৰে উক্ত সমাজ জীৱনৰ বাস্তৱ ছবি ডাঙি ধৰিবলৈ সক্ষম। উল্লেখযোগ্য যে তেওঁৰ জীৱনৰ ঘটনা আৰু অভিজ্ঞতা প্ৰকাশৰ মুহূৰ্ততো যে লেখকগৰাকীৰ মনত সমাজবোধৰ চেতনাই গভীৰভাৱে ক্ৰিয়া কৰি আছিল, এনে বৰ্ণনাসমূহৰ জৰিয়তে সেই কথাও স্পষ্ট হৈ পৰে।

## ২.০০ উপসংহাৰ

“নগেন শইকীয়াৰ ‘ধূলিৰ ধেমালি’ : এক বিশ্লেষণাত্মক অধ্যয়ন” শীৰ্ষক আলোচনাপত্ৰখনত সাহিত্যিক নগেন শইকীয়াৰ আত্মজীৱনীখনৰ সন্দৰ্ভত কৰা বিশ্লেষণাত্মক অধ্যয়নে নগেন শইকীয়াৰ জীৱনীগ্ৰন্থখনৰ বহুকেইটা গুৰুত্বপূৰ্ণ দিশ উন্মোচিত হৈছে। ঠিক একেদৰেহে আলোচনাপত্ৰখনৰ বিভিন্ন অধ্যায়সমূহত নগেন শইকীয়াৰ পৰিচয়ৰ লগতে বিশেষভাৱে তেওঁৰ আত্মজীৱনীখনৰ মাজেৰে প্ৰকাশিত বিভিন্ন দিশ যেনে — আত্মজীৱনীখনৰ উপস্থাপন শৈলী, তেওঁৰ সাহিত্য কৰ্মৰ নেপথ্য কথা, সমাজ জীৱনৰ প্ৰতিচ্ছবি, আদিৰ সম্পৰ্কে এক ধাৰণা প্ৰদান কৰিবলৈ সক্ষম। তদুপৰি আত্মজীৱনীখনৰ সম্পৰ্কে কৰা এই অধ্যয়নে পৰৱৰ্তী গৱেষক সকলৰ বাবেও ‘ধূলিৰ ধেমালি’ আত্মজীৱনীখনৰ সম্পৰ্কে গৱেষণামূলক অধ্যয়নৰ পথ প্ৰশস্ত কৰিব বুলি আশা কৰিব পাৰি।

## ২.০১ সিদ্ধান্ত :

নগেন শইকীয়াৰ আত্মজীৱনী ‘ধূলিৰ ধেমালি’ৰ সম্পৰ্কে কৰা বিশ্লেষণাত্মক অধ্যয়নৰ পৰা নিম্ন উল্লেখিত সিদ্ধান্তত উপনীত হ’ব পাৰি—

- ১। নগেন শইকীয়াৰ আত্মজীৱনী ‘ধূলিৰ ধেমালি’ৰ উপস্থাপনত চেতনাশ্ৰোত ৰীতিৰ প্ৰভাৱ দেখা যায়।
- ২। উপস্থাপন ৰীতিৰ ক্ষেত্ৰত আত্মজীৱনীকাৰে কাব্যিক শৈলীৰ সুন্দৰ প্ৰয়োগ ঘটাইছে।
- ৩। নগেন শইকীয়াই তেওঁৰ আত্মজীৱনীখনত তেওঁৰ সাহিত্য কৰ্মৰ নেপথ্যৰ বহু তথ্য উজাগৰ কৰিছে আৰু এনে তথ্যই সাহিত্যিকগৰাকীৰ বিষয়ে কৰা গৱেষণামূলক অধ্যয়নত সহায় কৰিব।
- ৪। আত্মজীৱনীখনৰ মাজত আত্মজীৱনীকাৰে তেওঁৰ সমসাময়িক সমাজ জীৱনৰ প্ৰতিচ্ছবি তুলি ধৰিছে।

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## **ENGLISH SECTION**



# LOOK/ACT EAST POLICY AND TRADE OPPORTUNITIES FOR NORTH EAST INDIA: A REVIEW

Dikshita Kakoti

## Abstract

*With the launch of the Look East policy, India sees the North eastern region of India as a gateway to the East. North Eastern region of India shares border with South Asian Countries like Bhutan, Nepal, Bangladesh and South East and ASEAN countries like Myanmar and China. Given this advantageous position, the region has the potential to become the powerhouse of India in terms of trade and commerce with its neighboring countries. Although, the region had a long history of trade with its neighbouring countries; the region failed to carry its legacy of trade with its neighbouring countries in modern times due to the failure of economic policy makers and emergence of various internal and external problems like insurgency, ethnic conflict, border conflict, low connectivity etc. The look/act east policy again provides an opportunity to re-establish the trade relation of the region with its neighbours. With this backdrop, the present study is an attempt to review the trade relation of NER of India with its neighboring countries and the role of Act east policy for raising the opportunity of trade between NER of India with its neighbouring countries.*

**Key words:** *Border trade, LDCs, Trade linkage.*

## Introduction:

India's foreign exchange crisis of the early 1990s along with continuing recession in the United States (US) and European

economies and with increasing economic power of China, expansion of the Association of Southeast Asian Nations (ASEAN), and failure of India to steer the South Asian

Association for Regional Cooperation (SAARC), have forced India to look eastwards for protecting and expanding its economic interests (Mishra 2014; Bhattacharya 2011). The Look (Act) East Policy is conceived more as a national policy for promoting trade, technology and investment opportunities; development of northeastern states was not its primary concern. It is after the initiation of subregional forums like the Bay of Bengal Initiative for Multi-Sectoral Technical and Economic Cooperation (BIMSTEC), Bangladesh–China–India–Myanmar Forum for Regional Cooperation (BCIM), Mekong– Ganga Cooperation (MGC), etc, that the North East is being projected as a gateway to East and South East Asia. Different economic corridors and connectivity projects proposed and planned by the subregional forums as also the ambitious Asian Highways—AH1 and AH2—endorsed by the United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP) pass through northeastern states (UNESCAP 2003). Citing these connectivity projects, the Indian government has been giving the impression that once these projects become operational, the North East would be able to smash the shackles of its landlocked status and move on to the path of development. By increasing connectivity would link the landlocked regions with neighbouring countries, and develop trade between the countries and the regions by reducing time, distance, and travel costs

(Mukherjee, 2015). It is also assumed that these initiatives would help the people of the region overcome the problems of poverty, unemployment, and underdevelopment status of NER.

The North Eastern part of India has shared the cultural history with Bangladesh, Bhutan and Myanmar and also enjoys comparative advantage in exploring for the engagement in nurturing people's contact and diplomacy. Having surrounded by 98% of international border the destiny of the region largely depends on creating a favourable relationship between the neighbouring countries (Das, 2000). It is evident that the isolated status of the region is not only brought by the failure of economic policy but also the weakness of the foreign policy framework of India which ignored the Southeast Asia for a long time (Ganguli, 2000). The present article is an attempt to review the history trade relation of North East India with its neighbouring countries as well as the current trade scenario and future prospects brought by India's Look/Act East Policy.

The rest of the article is organized as follows. Trade history of North East India with its neighbouring countries in the second section is followed by the current trade scenario of the region with its eastern neighbours. The fourth section deals with various challenges and suggestions associated with the trade relation of the region with its neighbouring countries and the article ends with a way forward note in the fifth and last section.



**Trade History of North East India:**

There was a long traditional flow of trade between the Himalayan mountainous sub-regions which comprises Bhutan, Tibet, NER of India and Myanmar and Assam. They had exchanging their surplus products with each other and apart from goods they also promoted their rich culture, technology and skills (Ganguly, 2000). Several centuries ago, the Ahoms of Assam had migrated from the Shah state of Myanmar and their language also identical to the people of Laos and Thailand. The Chins also migrated to Manipur and Mizoram which reflects the historical links of NER with the countries like Myanmar, Laos, Thailand and China as well (Thingnam, 2009). During the ancient time, the Duars or passes were used for trading of commodities between Bhutan and Assam on barter basis. In the winter season, people from Tawang, Bhutan came down to the plains of Assam and exchange goods including Rocksalt, yak-tails, Chinese silk, rice blankets, dried fish etc. There were regular routes between Burma and India through NER which were used by the traders, colonizers and Buddhist Missionaries (Naskar, 2008).

The entire volume of trade between Assam and Tibet were done through Ualgur, Boinara where some annual fairs were held in some duars (borders). The Ahom rulers earlier appointed some Duaries for the maintenance of Duars, earned sufficient amount of revenue to Ahom government. Before the establishment of British colonial

rule, due to the unique geographical location, The NER India was influenced by Indo-Aryan Hindu tradition from the west and the Mongoloid tribal tradition from the south, which results in different political formation and instability of the region (Kikhi, 2009).

After the decline of Ahom Empire, in 18th Century, the Burmese occupied the eastern and Southern part of the region in 1762. Further, it surrendered all its claims over Assam to British after the Anglo-Burmese war and signed with the Yandabo treaty in the year 1826. But from the evidence, it is also found that the interest of the British in the region had begun much before the treaty as they extended their borders up to Sikkim, Bhutan and Lower part of Assam by 1765(Parekh, 1967). The East India Company started exploiting the trade routes of Yunman, South West Province of China. During the colonial period, infrastructure like Railways linked the areas which were associated with tea, oil, coal and plywood, as these fuelled up for the industrialization of NER.

The establishment of tea gardens in 1835 and Oil refinery in Digboi in the year 1901 facilitated the international trade from NER (Dey, et al., 2014). But in 1905 Assam merged with composite province of eastern Bengal. Britishers were earnestly trying to open more trading routes from NE India to China via Burma (after the Chinese defeat in the second China war 1858) to capture the vast Chinese market (Ganguly, 2000). Attempts were also made for opening the

trade from North East frontier Hills to Tibet for which some tribes acts as a middle man between these two areas for exchanging the commodities to each other..In the closing decades of 19th Century, permanent markets on the south bank and north bank of Brahmaputra were established where tribal people from hills came for disposing their surplus produce.

The partition of India in 1947 very rudely interepected the age-old connectivity of the people of NER with its neighbours and disconnected from the rest of India by leaving only 27 km Siliguri neck (Srivastava, 2017).Later on the sea route of Chitagong was also blocked. All these factors leads to the changing picture of NER from landlinked region to landlockedregion. Not only that, during the early years of planning(1950-1960) the central government attitude towards the industrialization and economic development of the region was quite neglegible (Bezbaruah M. P., 2017).Later on it became the big factor in India's foreign policy decision after the Indo-China war (1962) and Indo- Pakistan war (1971).In one side Policy makers have realised the fact that NER is strategically very important for securing the rest of the India as during the indo-China war Chinese troops were entered the plains of Assam up to Tezpur and in other side nine and a half million Bangladesi refugees migrated to NER of India after the military conflict between India-Pakistan.

Political administrative of the region

was set up and concluded with the creation of the present structure of seven states(Nath, 2004).Additionally Sikkim also included in 2002 with other NER states. In order to strengthen the trade links 'Look East policy' was introduced by the central government for creating an environment so that the landlocked situation of Northeastern region can be changed by opening up the borders and re-integrating the region's economy through improved trade and connectivity between the Northeast India and Southeast Asian countries(Pattnaik, 2017).

### **The Current Trade relation:**

Looking at the huge trade potentialities of NER with ASEAN countries, Sacheva, (2000, p.145), in his study, doubts about its capacity to take reward of it. Improving the quality of the product at an affordable price along with creating high degree of professional and managerial competences is the urgent requirement. It will further flourish the volume of Export. Sacheva, (2000, p.200) further opined that being a labour scarce region, NER should be open up itself so that skilled labour can come outside of the region keeping in view with growing economic integration of NER with South East Asian countries. Along with this, attention should be made for power sector development as well as for creating healthy climate for private investment and law and order situation. In line with this, Bezborua, (2000, P.87) has suggested that the border trade between countries should be matched

with the complementarity in their resource base along with welfare of the people of both the sides of the region on the basis of which future of trade will improve. So liberalization of border trade should not be viewed as a tool for enhancing the size of the market in NER. That means apart from increasing export attention should also be given for accepting imports too.

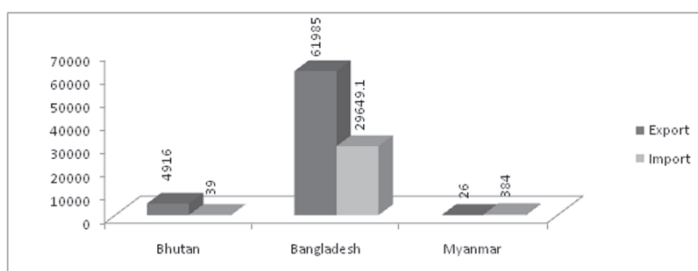
Looking at the nature of trade, (Bezbaruah M. , 2000) a survey was conducted and found that most of the informal export from India through NER route are containing of essential commodities like food grains, medicines etc. which further have some negative consequence to NER because being a deficit producer of food grains, liberalization leads to the shortage and hike in prices of essential commodities in the region itself. So in order to stimulate export surplus NER has to attain self-sufficiency in Food grains. In a specific case, Das, (2000) found that majority of goods flow from Myanmar to NER are illegal.

Bezbaruah (2000) also mentioned that most of informal trade which are smuggled

through Bangladesh and Myanmar to NER but not actually produce in those countries, in fact these are produce by the industrialized countries of East and South East Asia and fall in the negative list of imports under the government of India records. Again he pointed out the fact that if these items are traded by transferring them into open general item list they will be imported from those countries where these items are produced and ultimately imports through its close neighbours will fall.

Trade offers immense possibility for economic welfare of NER and Other neighbouring countries. Export from NER to other neighbouring countries have been classified into Three categories- A.products produce in NER but export to NC through outside of the region.B.commodities produce in NER and export through the custom check post located in the borders within the region and C.products produce outside of the region but traded through NER to other neighbouring countries. The following figures show the NER trade volume with its neighbouring countries Bangladesh, Myanmar and Bhutan in 2010-11.

**Figure 1: Country-Wise Export and Import with NER in 2016-17 (Rs. In lakhs)**



**Source:** Secondary data collected from Land Custom Stations of NER(2018)

It is clear that the trade volume between Bangladesh and North eastern region is high compare to other countries in the year 2010-11( table 1). Bangladesh is an emerging and big market for India. Both the country share almost 4096.70 km long international border. Assam, Meghalaya and Tripura shares almost 1880 km border with Bangladesh. The 1<sup>st</sup> trade agreement between them was signed in 1972. It has 20 land custom stations which are operational (office of commissioner of custom, shillong 2011). Kingdom of Bhutan follows a restrictive trade policy because of its stress on ‘Gross national happiness’ rather than “Gross national product” (Nath, 2004). So Bhutan must realize that in order to strengthen their forest resources and natural beauty they have to unlock their country rather than isolation. In this regard SAFTA can help Bhutan to open up their economy and it will further beneficiary for The NER as well because the NER itself is the Gateway to Bhutan. Four states of NER namely Arunachal Pradesh, Mizoram, Manipur and Nagaland Shares the international border with Myanmar with having four land custom stations (by allowing trade in 20 commodities which is further expanded to 40 commodities)

Though Arunachal Pradesh share 1175 km land boundary with China the trade route was fully block after the Indo-china war in 1962. The trade road linking Sikkim and Tibet are narrow and littered with potholes. Only 56 low end items can be traded because of the heavy snowfall .At the same time no hotels

and warehouse to store goods.

### **Challenges and Suggestions:**

Look/Act East Policy will not be the panacea for development of the north eastern part of India and it will not be the only route of trade having various cheaper alternatives like sea/water routes to reach major economies of the East. Therefore, the look/act east policy has faced many challenges as the main way to develop backward north east India. In this section, attempts has been made to include various challenges faced by the region in general and the policy in particular. Attempt has also been made to give suggestions to mitigate these challenges as suggested by experts in their various studies.

Critically reviewing the archetype development of NER, Boruah, *et al.* (2008) found that the Indian policy makers viewed NER as a route to reach out East Asia and South East Asia due to the growing interdependence with these countries. Myanmar’s inclusion in ASEAN club is the main reason behind NER for getting topmost priority in India’s Look East Policy. Further, they have argued that in order to catch the fruit of integration, NER need to develop its industrial base by expanding the size of regional market.

As a measure of ethnicity challenge that has been existing in NER, Bhaumik, (2009, p-280) opines that structural changes in the government policy is needed for reducing the ethnicity problem which further

make the region into a trans-national economic space by linking India with the South East Asian countries. For that the neighboring countries have to free themselves from insidious influences of Military rule. He also suggests that democratic Myanmar and secular- democratic Bangladesh is essential for trouble-free NE India. In addition to this, Baruah, (2004) pointed out that security concern is the main reason that hinders the effective implementation of Look East Policy for the Indian policy makers.

But in the era of globalization and liberalization border control is not the effective way as it needs enough inspectors and sufficient hours to inspect cargo in the border crossing. Rather controlling international border, tighten up the security within the transportation and logistics system is more effective. He also suggests that paradigm change in the border trade is only possible if there is a close comprehensive and continuing relationship between the trading partners.

Bhagawati, *et al.* (2010) also discuss about the prospects of trade between NE and Myanmar in the view of Look East Policy and on the basis of secondary data they have found that NE trade with Myanmar is less than a percentage of India's total trade with Myanmar due to low level of border trade and other infrastructural facilities as well. They have suggested some measures like focusing on trade related capacity building officials for strengthening human resource base along with government's proactive involvement.

Moreover, the most undeniable reality of the region is that the eight constituent states of the region are internally unable to connect with each other physically in terms of poor transport links and more seriously unable to make connections with their closest neighbors, or even with and among their own people. For these reasons, the central government proposed the Asian highway to link up the NE with South East Asian countries.

Emphasizing on connectivity, Srikanth, (2000) argues that though high importance was traced on construction of multi-modal transport system which further link NE to the neighboring countries like Myanmar, China and Thailand is somewhat inappropriate. No doubt it will help in the development of trade and commerce but not directly develop the economy as a whole. The comprehensive Telecom Development Plan for NE and better banking facilities along with improving transport network through establishing border haats and integrated check post will help NE to improve trade with its neighbouring countries. Moreover, infrastructure projects like Kaladan Multi-Modal Transit Transport Project between Government of India and Myanmar will significantly improve the linkage of the NE to the Indian heartland (Hackman, 2014) and with its Eastern neighbours. It will further compensate the strategic locational disadvantages of the narrow Siliguri corridor. To strengthen the sub regional cooperation, four SAARC permanent members Bangladesh, Bhutan, India, Nepal (BBIN)-

signed a historic Motor vehicle Agreement in Bhutan for the regulation of ‘passenger, personal and cargo vehicle traffic’ among them on June 2015. This in an umbrella agreement prepared along the European Union pattern which will be definitely benefitted by mutual cross border movement of passenger and goods for overall economic development of the region. In retrospect, it is found that in spite of terrible land routes and underdeveloped shipping industry, India had a good volume of trade with Greece, Persia, China and other South East Asian nations. Thus he has found that despite of all problems trade found its own way if there is a market, i.e., a demand for goods and services.

### Way Forward:

The merits of LEP lies in terms of trade, specially in the context of when India is changing its trade portfolio from west and searching for new partners. Also their lies complementary areas of investment, human resource exchange especially in the eve of India’s demographic dividend. But one thing we should keep in mind the countries have common interests in securing their sea resources, international laws of navigation, issues of smuggling, piracy etc. But the already disturbed North east India, its holey boundary, Myanmar being the heaven for insurgents, illegal immigration, drug trafficking, terrorists activities are areas which bring threat to the NER of India. Having these threats and challenges, the look/act east policy

provide an opportunity to tackle the backwardness of the region. Establishment of an industrial base, improving the connectivity among the states of the region, and improving the existing dilapidated infrastructure are some of the sectors which have an opportunity of improvement under the look east policy so that along with “a trade route”, the region can become an industrial hub and international trade corridor.

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# PARENTAL CARE PRACTICES AND THE ROLE OF SOCIAL WORK IN INDIA

Dr. Deepshikha Carpenter

## Abstract

*Individuals need a healthy environment for the optimum growth of their children. However, it is mostly observed that the burden of family and child care is undoubtedly perceived as women's responsibility in Indian family whereas men have limited role to play in care giving. The practice of child care is no longer a household issue as it is under the purview of the right based agenda as children need both the parents for their healthy development. The change of recent laws regarding child care and maternity leave for employed women is a welcome step and it necessitates a thorough examination of the act. There is also a bill for the paternity benefits which is still negotiated in the Parliament for its passing since 2017. This paper highlights the importance of Paternity Leave policies in Indian scenario. It also attempts to look into the Maternity Benefit (Amendment) Act, 2017 through six case studies of women working respectably in Central Government, State Government, and Multinational Companies. It identifies the possibility of social workers in making the provisions reach all people in the light of anti-oppressive practice and feminist ethics of care.*

**Key words:** *child care, maternity benefit, paternity leave, feminist ethic, anti-oppressive.*

## Introduction:

Nussbaum (2001) narrates the idea that society has to inculcate compassion in its citizens in order to ensure that they will be

disposed favorably to those in need. Care giving is vital to any society that is beyond the needs of vulnerable section. Indian society views 'care' as a part of woman's

responsibility due to nurturing and caring attitude that symbolize a woman. A woman's construction of moral understanding is not based on individual rights but a very strong sense of being responsible to the world (Gilligan, 1982).

In India, a whole network of care ethics developed through the welcome move by the Government of India on the Maternity Benefit (Amendment) Act, 2017. It highlights the extension of leave from 12 weeks (3 months) to 26 weeks ( six months ) for the mothers who have worked for more than 80 days under temporary, contractual or permanent employment; a crèche facility in or around office premise, work from home environment provision. This encourages women for a scope of exclusive breastfeeding / caring for six months and developing healthy children. It also broaden the scope for commissioning mother who have adopted children. A lot of advanced countries also have not taken a bold decision like India regarding maternity leave. However, the situation for paternal leave is not grounded in some legislative measures although a Paternity Benefit Bill, 2017 has been proposed inclusive of private and public sector. It is a major concern for India and Nigeria as these countries have high infant population and among 92 counties which do not get adequate leave with pay to care for their new born babies (The Economic Times, 2018) . In multinational companies, the paternity leave ranges from 5 days to 17 weeks. Exception to UNICEF, that has

extended leave from 4 weeks to 16 weeks with pay (Pandey, 2019). Child care is a joint responsibility therefore the leaves are also to be judiciously distributed for better child development. A study by Chan Yan et.al (2020) reveals that "Paid parental leave both by supporting lengthier breast feeding and by providing needed income, is likely to improve nutritional outcomes that are essential to healthy development. A longitudinal study carried over (1996-2014) reveals paid maternity leave was associated with a 35% reduction in the risk of bloody diarrhea". Looking into the relation between mother and children, care should be taught as primary and the sort of human relations that other should resemble and reflect (Held, 1987a).

#### **Significance of the study:**

The Article 3 of United Nations Convention on the Rights of the Child, 1989 invokes the State Parties to ensure that protection and care that is necessary for the well being of the child taking into account the rights and duties of the parents, legal guardian and other individuals legally responsible for the child and take all appropriate legislative and administrative measures. According to WORLD Policy Analysis Center Adult Labor Database (2015/6) nearly 38% of low income countries, 47% of middle income countries and 68% of high income countries provides paid leave entitlements both the parents. A study of California's paid parental leave policy

reveals an interesting study using a difference-in-differences approach where it found that child maltreatment and physical abuse decreased after the introduction of the policy (Klevens, 2016). It shows that there is a deep connective of care practice and reduction of abuse. Therefore a feminist ethics of care reflects responsible negotiation to bring about best possible ways for development of children by their care givers primarily the mother and father. Alison Jaggar characterizes a feminist ethic as one which exposes biases and individual actions in the context of social practices. It helps to illuminate differences between women, and provides guidance for private, public and treats the experiences of women respectfully (Jaggar, 1991). The practice of legislative reforms for maternity leave is there since 1961; however the 2017 provides more flexibility in scope. This study looks into the measure that whether the act is being fruitful or not through the study of six case studies in Assam.

### **Objectives:**

The objectives of the study is to analyse the experience of how women that went through parenthood (2017-19) recently availed the maternity leaves under the Maternity Benefit (Amendment) Act, 2017 and the experience of their partners on paternity leave simultaneously. It also probes into the feminist care ethics an anti-oppressive measure in promoting child care.

### **Methodology:**

Research on care practices relating to parenthood and law practices in India is limited. According to Earle and Heymann (2019), there is a procedure and protocol to avail the leave, that is from applicability, working duration and nature of work one is serving, the parental benefit fund and scheme, advancement, no dismissal, inspecting, salary and issues of miscarriage and adoption in the broad arena.

The study explores the case history of six respondents who recently had child delivery and availed maternity leave under the guidelines of the Maternity Benefit (Amendment) Act, 2017. The inclusion criteria are the women availing the benefits under the act and excluding criteria are women who have not expecting children between 2017-2019. The age of these women ranged from 30-36 years and they have been employed for more than 80 days at a stretch at their organization. Their employment sources ranged from two MNC's, one technical institute, one Central, one State University and district court located in districts of Kamrup (Metro) and Sonitpur, Assam. The sample size of six respondents is based on snow ball sampling through mailed questionnaire due to their limitation on their time schedule. It is collected in the month of February to April, 2019 and analyzed subsequently. Prior consent was taken from the respondents. The name of their organizations and the name of the respondents are not used for ethical consideration.

**Results:**

**The Process of availing maternity leave:** In all the application process an Applicant has to fill in a format mentioning the reason of leave and the duration of leave. The Head of the department forwards the leave application format mentioning the name of the person who would be in substitution in place of the applicant. After submitting, few days later approval letter of the leave application arrives in the department mentioning whether the applicant will be approved leave with or without salary-I.D, 33 yrs. One need to apply Maternity Leave in the portal (company registered online page) atleast 1 month before availing the leave-M.C. 36 years. 'Application for maternity leave needs to be submitted to the Hon'ble Registrar General of Gauhati High Court, Guwahati through District & Sessions Judge of the district. Once it is approved by the hon'ble Registrar General GHC we can avail it- M.D. 33 years. 'I had to inform the Director/Head of the organization about maternity at 12 weeks of pregnancy. I also had put an official mail to them for granting the maternity leave 2 months earlier before going on leave'- R.G.30 years. The Head of the Department sanctions maternity leave on recommendation of the Supervisor and submission of a certificate from Chief Medical Officer/Medical Officer of the Institute- R.D, 33 years. According to J.D. 36 years, according to the university guidelines, a thorough formal application is required. 'One

is to fill the Maternity Leave application form which is available at the university website of the university. This form is to be endorsed by the Head of the Department and forwarded to the competent authority-S.D, 34 years.

**Processing of leave:** The processing of leave takes a single day up to one month, according to the organization. 'It took me 1-2 days'- M.C. 36 years. According to S.D. 34 years, 'It took me 15 days 'whereas for M. D, 33 years the official protocol guideline took one month as the jurisdiction ranged more than one district.

**Adjustment before leave:** The respondents were going through both physical and mental adjustments. I.D. 33 years felt that an Applicant has to complete all the essential works that needs to be completed before she leaves. M.C. 36 years viewed that handing over work has been done to one responsible person of the department and to the immediate reporting boss. According to M.D. 33 years, 'All the files and work process has to be handover to a junior assistant and make understand and trained him/her on the work process'. R.G. 30 years said, 'I had to teach/share with my colleague the work software, contacts and files I was using'. 'The classes are to be arranged and in my personal case the maternity leave started with the summer break which meant that my teaching, evaluation duties for the semester were over- D.D. 34 years.

There was no one kind of procedure and it changed according to work set up.

**Joining work after leave period:** All the six responded joined immediately after the leaves were over as it was mandatory.

**Obstacles after joining work:** A positive practice from one of the respondents was , ‘I was told to reach office little late than the office hour’ - I.D, 33 years. M.C.36 years said, ‘Everything was good and both my family and organization has given full support to me’. ‘Time management and work pressure was felt by J.D, 36 years and other three had problems due to less maternity leave (135 days). M.D., 33 years had husband put up in different city so had to be managed. Bathroom and Sanitation was another issue in the Office but work timing is flexible. According to R.D. 33 years, ‘since my baby was not yet six months old, I could hardly stay in the research lab. Even though I had joined the department, I would sign and leave after two hours. It was very tiring and frustrating as my deadline of submitting my research proposal was near.I was unable to function academically like before. A lot of changes had come in my own body and lifestyle that it had become really difficult for me to cope. The pressure at work became very intense and with a nursing baby, I could hardly devote time to research. When I asked for extension, I was at first not approved by the concerned head on the grounds that ‘rules

are same for all’. I tried to convince him that I had a nursing child and it was not easy for me and that I had been given only 135 days of maternity leave. But he declined saying if that was the case, I should have dropped a semester which means leave with no assistantship. Finally, he granted me an extension for the presentation of my research proposal but said that he is also answerable to the Senate. All this was very depressing for me.

A less maternity leave (135 days ) can really make balance between work and office difficult whereas an encouraging office environment and flexible timing makes adjustments easier.

**Awareness about the provisions of Maternity Benefit Act 1961 or the (Amendment) Act 2017:** Only 4 out of six were thoroughly aware of the amendment act and that is based on the condition of leave application not out of curiosity.

**Working from Home consideration:** only three out of six felt it was a necessary measure. And the awareness that working from home is a provision after the expiry of 26 weeks leave period was only known to two respondents.

**Awareness of the crèche facility at working place:** all of the six respondents were aware of the crèche facility.

**Availing of crèche facility:** Availing crèche was not necessary as one had support at home, the second respondent's daughter was young. The third respondent M.C., 36 years was availing it. M.D. 33 years said, 'No we don't have in our organization'. A persistent and creative effort is testified in this case of R.G, 30 years, 'office has a total number of staff below 10 members, so there is no crèche provided in the work place. But luckily our office has enough space and with the permission of the bosses. I have occupied a small area and have put up baby bed, cot and play items there.' Though the State University is providing crèche facility to its employees, yet the facility is not fully equipped enough to serve such a huge number of the employees. Therefore, right now I am not able to avail the facility' - J.D. 36 years. An infrastructure such as crèche is not uniform across organisations.

**Human Resource Management practices on dearth of crèches:** Out of the six respondents, two had availed the crèche facilities where as the other four were not clear on the guidelines of the organisations if there is crèche and what are the facilities relating to it.

**Paternal Leave policies:** In availing the paternity leave, two respondents' husbands were self employed, one availed leave from home, one did not get leave working in a private sector and the rest two availed

paternity leave. M.C, 36 years shared that her husband availed leave although working in multinational company. According to I D, 33 years, 'Yes my husband got 10 days leave'. M.D., 33 years husband works in private sector so leave is out of question. For R.G, 30 years, 'my husband got 15 days leave as he is employed with central government'. J.D, 35 years said there is no question of leave as husband had own business set ups. For R.D. 33 years, her husband is self employed therefore the question doesn't exist. SD, 34 years shared, 'Yes. My partner was working from home during our daughters initial 8 months'.

**Paternal leave practices in India:** The views for paternal leave requirement ranged differently for the respondents.

'Our institute provides only 15 days of paternity leave to research scholars. This is clearly gender biased. It reveals an ideology that suggests that fathers are not required at home to care for the mother and child. It also shows the biasness of the system which socializes motherhood over parenthood-R.D, 33 years. According to I. D. 33 years, 'The number of days of paternal leave is quite less in our country. They are able to attend mother and the child during the hospital stay or during the delivery time which is required. The duration of paternal leave is fine because husbands cannot take care like mothers do after the new born is released from the hospital. It is the women of the family who

takes care of the new born'. 'Paternal leave of at least 1 month is necessary for the emotional support of the mother specifically as well as for the new born'-J.D. 36 years. According to R.G., 'Paternal leave should have been provided more than 15 days'. According to S.D., 34 years, 'The 15 day's government norm on paternity is too less a time for the father. I personally feel there should be a provision of extending the same on personal grounds'.

### **Findings:**

Through the above analysis, it can be understood that maternity leaves are granted to the respondents through paperwork and web portals. The time period may differ according to the organizational policies. The work has to be assigned over properly along with arrangement of files and necessary documents. The leave period for six months with pay are granted only to those three respondents whose job are permanent in nature and exception to one working in the high court although the nature of employment is contractual in nature. The other two are not granted any pay with the leave. The respondents have joined immediately after the leave period was over. Paternity leave availed by the respondents 'husbands/ partners varied according to their business set up, private sector or employed with the government. The respondents face problems of work pressure, time management, toilet issues and trying to strike a balance between work and home.

They are all aware of crèche facility but do not feel the necessary to put their children. Only three respondents are aware about work from home facilities.

To improve the care practices of child rearing in India, there are various suggestive measures. According to I D, 33 years, 'maternity leave should be approved with salary to all the working women. Child Care Leave (CCL) provision should be given to all the working women though appointed on temporary or contractual bases. Another suggestive measures by MC, 36 years are 'Transportation should be provided during pregnancy. Flexi working to be given to working lad, separate rest room should be provided during pregnancy, in emergency or on requirement basis. Arrangement of consultant with nutritionist as and when required. Post joining the work, a coach is to be identified for counseling .R.D; 33 years felt CCL should provide to the contractual employees, Crèche facility should be available at each and every workplace. According to R.G., 30 years, 'Every organization should have flexible work timings, feeding or rest room, proper toilet facilities and provision to bring the baby at work place will reduce make the environment beneficial for the mother and baby. As leave of 6 months is not enough for the baby care, female employees are always in pressure of work and home adjustment and J. D. 36 years feels, 'I think work from home option could be a way for hassle free and efficient work delivery for the female

employees’.

R.D, 33 years,’ I think the care practices should be more accommodative and not generalized. In my own case I have seen that since my designation was that of a Research Scholar, I was entitled to only 135 days of maternity leave. The insurance provided by the institute also did not cover my expenses. It seems the benefits of maternity leave and child care are only the cupcake of permanent government employees’. According to S.D, 34 years, ‘Importance should be given on day care facilities in the workspaces. There should be transparent policies on Maternity and Child Care Leave across organisations. Most importantly, only associating care/ nurture with the mother will deter the fathers from the whole practice of care giving. Both men and women should be equally involved in this process. For which, we need to take cognizance of the archaic laws which are insensitive and must be reworked upon. One of the negative feedback on maternity leave is when child care leave is given, no amount is deducted from the salary whereas in maternity leave, special dearness leave payment is deducted’.

These finding speaks volume of the progressive benefits of maternity leave and a limited purview of paternity leave. The Social Worker has ample scope to reach out on awareness for improving work from home facility and after care services in the organization be it public or private. A better

approach on fostering care and reciprocal relationship in the organizations between the employers and employees through an extensive child care, maternity and paternity leaves can make a holistic environment for working rather than welcoming oppressive, detached and bureaucratic relationship and resources.

### **Conclusion:**

The feminist care practices is anti-oppressive in nature in the sense of establish reciprocal relationships with clients (parents) and employers and encourage the emotional care in creating empowering environment. This process enables a healthy relationship between the employers and employees creating a conducive setting at home making parenthood an enjoyable process. The role of social worker in this regard has a tough job to protect the client’s need to nurture and advocate the cause of paternity and maternity leaves. There are so many aspects from duration of work and leave to inspection and enjoying the benefits of parental leave that one needs to look at. As parenthood is joint responsibility, it can be anti oppressive when the social worker is creating a network of partnership to have changes in legislative measure in personal and interpersonal-community. Currently the practice of social work in India needs a change of orientation through constructive and collaborative narratives as the above study has defined. Just as C Davies (2000) mentions care and transformative professionals are needed to



enlarge perspective for reflective solidarity not only in academics but also in field. Social Work in India has to provide an active community that looks at 'care' as central to mainstream agenda in more future research to come as the first basic care starts from home through parents and adequate attention has to be given as the country also has one of the highest infants population which will be a major concern for future human resource development.

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# BOOK REVIEW – JEREI HAGRAMAYA GABO

**Dr. Jayanta M.Tamuly**  
**Rimjim Boruah**

“...Garati Murmu has decided to send Sorla, her only daughter, to Delhi. The head master of the Missionary school told her that her son Albert is a brilliant student and he should be sent to a good school. Moreover, her late husband too wished that his son would study in a good school. Sorla, if sent to Delhi, would be able to send at least two thousands per month. Then she would be able to send Albert to school. Now –a –days it becomes very difficult to manage some work around the relief camp. The government has stopped providing relief and ration. She does not have any option. Garati does not have any idea about Delhi. She is also aware of the fact that she will not be able to contact Sorla regularly. Still Garati has made up her mind. She will send Sorla to Delhi to join the ‘Placement service’.....” (pp, 22).

Sacrificing hope for fulfilling hope is always a painful process. On the way of life, we often have to compromise with our hopes to fulfil another set of hopes. But, when a mother has to compromise with the body of her grown up daughter for the education of her son (patriarchy preferred?) history sighs. Now, everyone becomes curious to know the phenomenon. Who is this mother? Why is she choosing this path? What leads her for

such a choice ? What happens to the poor girl ? Where is this horrific land ?

*Jerei Hagramaya Gabo* answers all these questions. An Assamese novel, penned down by Ratna Bharali Talukdar and published in Publication Board of Assam, caters to all these curiosities with its sheer honesty and simplicity. *Jerei*, *Hagramaya* and *Gabo* are Bodo words literally meaning-the story of weeping forests. Published in 2012, the novel is set on the post conflict situations of Bodoland-the region with the prolonged history of conflict and violence of the state. The protagonist is Tripti, a journalist on a media fellowship to study the post conflict scenario of the region .She visits the refugee camps of the Bodo and Adivasi people. Her encounter with different characters and different situations constitute the story of the novel. During her visits to the relief camps, villages and households, Tripti witnessed the untold history of this volatile vicinity in the raw shape. Through her journey, Tripti came into contact with Derhagra (Bodo journalist), Bilashree (Bodo girl), Sivram (Adivasi youth), Margret (Adivasi old woman), Garati (Adivasi woman), Kujur (Adivasi woman) and numerous characters who are the victims of the sufferings and exploitations in the conflict

and post-conflict situations in the region. Tripti also went to the two Bhumka villages where Bodo and Adivasi women were raped and killed during the hostile days. Her interactions with the victims brought out the naked realities hardly recorded in the academic or political writings on the issue. The novel proves that although there is a growing body of feminist discourse establishing that war and peace are gendered activities and consequently women's experiences, responses and needs are different, it is often overlooked by national and international policy-makers. Studies making visible the centrality of women's agency in various stages of a conflict or post conflict situation and the need to have women participate at the peace table are ignored by the traditional academic discourses. In this context, marginalisation of women in such situations is the mostly neglected area. *Jerei Hagramaya Gabo* is a bold portrayal of this area.

Life in a conflict torn area is always different from a normal life in normal place. Though, use of the word "normal" is also very much relative, such areas suffer from loss of mutual trust and respect, insecurity, violation of human right, latent violence sensitivity, loss of livelihood options, scarcity of life resources etc. Reading of *Jerei Hagramaya Gabo* provides a bold picture of all these brutal realities with the utmost sincerity. Here daughters are reluctant to provide food to mothers, parents ready to send daughters to prostitution under sheer pressure

of money or journalists dig out the ghastly memories of physical violence for sensitive news coverage. The unimaginable conditions of food supply, hygiene, sanitation, drinking water have been depicted in a bold manner in the novel. Sheer pressure of hunger, lack of physical and mental insecurity and lack of employment opportunities compel the refugee women to voluntarily opt for the trade of flashsale. The situation in the camps is so worse that they even prefer to stick to the brothel than to return their home (Kujur). The Governments, while settling these people in the camps, hardly plan permanent employment opportunity for them. Such loopholes in the resettlement and rehabilitation policies always result in the worst social realities of prostitution. In case of the men folk, out of frustration and aggression, they often pave for alcoholism, sexual violence or even suicide. By the virtue of being a journalist, the novelist is able to lead her story with factual truthfulness which offers a realistic insight to the events. The rape cases of Bhumka villages are exposed as political agendas to locate the autonomy movement in the national scenario by the mean movement leaders. Similarly, the novel exposes how conflict leads to traumatic disorder among the victims by portraying characters like Garati Murmu and Alfolsa Kujur. The invisible gap while projecting the identity issue between the leaders and the common mass reveals the hollowness of the so called mass movements.

Satirical overtone, short but suggestive

sentences, brilliant use of irony, clever projection of Delhi as the symbol of indifference make *Jerei Hagramaya Gabo* a sensitive reading experience. The pleasure is enriched with journalistic accuracy, imagination supported with facts and details. The novel also opens up the scope of critical discussion on areas like Gender and Conflict, Ecocriticism, Ethnicity, State Sponsored Security measures, Displacement etc. The

novel can be a good resource for research in the field of literature and other Social Science sectors. Though characters are comparatively flat and the narration lacks smoothness, the additional documentation of social realism compensates the gap. When readers travel along the poor victims of Bodoland, it is not only the villagers, they also cry. Not only the green forests of Bodoland weep for the shivering humanity, yes we too ...

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# **GENDER DIFFERENCES IN TEACHER EFFECTIVENESS OF THE B.ED. COLLEGE TRAINEES OF GUWAHATI URBAN, ASSAM**

**Hemshikha Talukdar  
Dr. Tribeni Saikia**

## **Abstract**

*Gender Studies hold a very significant position in the present day research works. Therefore, the present study endeavored to examine the Gender Differences in Teacher Effectiveness with respect to Government as well as Private B.Ed. College Teacher Trainees of Guwahati Urban area in Kamrup (Metropolitan) District of Assam, India. The population size was 526 B.Ed. Teacher Trainees including 117 males and 409 females. Primary data was collected using Standardized Rating Scale Questionnaire on Teacher Effectiveness prepared by Santosh Dhar and Upinder Dhar. Stratified Random Sampling Method was used taking 40 percent sample from each of total male and female B.Ed. Trainee Population, hence 211 Teacher Trainees (47 Males and 164 females) were taken as the sample size. Statistical analyses were done using Mean, Standard Deviation, t-test and Z-tests. Findings revealed significant difference between the teacher effectiveness of the male and female Teacher Trainees in Private B.Ed. colleges. However, no significant difference was found between the teacher effectiveness of the male and female Teacher Trainees in Government B.Ed. colleges and also between the teacher effectiveness of the Government and private B.Ed. college Teacher Trainees of Guwahati Urban.*

**Key words:** *Gender Studies, Gender Difference, Teacher Effectiveness, B.Ed. College Trainee, Guwahati Urban.*

**Introduction:**

All the five genders (male, female, hermaphrodite, female pseudohermaphrodites and male pseudohermaphrodites) vary in physical appearance, psychological behavior and the manner of performing different types of activities. What could be the possible reason(s) behind these gender differences? According to *Hemmen J.V (1984)* "Hormones, genes and the environment might all be responsible. Men and women are more alike than they are different. Nevertheless, the two sexes do exhibit differences in behaviour and cognition. You can also see gender differences in the structure and functioning of the brain". However they exhibit certain commonness among them as well, such as developing similar emotions, feelings, attitudes, interests, etc. These expressions of gender similarity or gender difference if understood well and cultured positively can have noticeable impact on teacher effectiveness enhancement programs. For instance, the adjustment of women student teachers studying in teachers training colleges directly affected teacher effectiveness (*Patil S.S and Kumar A.G.H, 2019*).

In order to raise the effectiveness of the teachers, the Government of India had been taking various initiatives such as training programs, competitive examinations, etc. One such effort had been the mandate of compulsory requirement of the B.Ed. course for all teachers imparting secondary education. Again, Assam is not in a position to fulfil the

norms and standards laid down by NCTE even after five years of the advent of RTE Act, 2009 basically due to lack of sufficient qualified manpower and required infrastructure (*Sarmah J.K and Das H.N, 2017*). Low commitment to teaching amongst teachers is a problem facing the teaching profession in many countries. Gender might be an important factor in explaining what kinds of prospective teachers are attracted to teaching (*Moses I, Admiral W.F and Berry A.K, 2016*). Hence, this research paper is a deliberate attempt to unveil the differences in Teacher Effectiveness of the B.Ed. Trainees based on Gender Difference in Guwahati Urban area of Kamrup (Metropolitan) District in Assam.

**Significance of the Study:**

Gender Studies hold a very significant position in the present day research works. Gender Studies is an inclusive concept dealing with various issues related to Gender Difference. Findings of previous research literatures [Qazi W, et al. (2008), Kaur K (2014), Barman P, et al. (2015), Reddy M.R and Reddy G.L. (2017), Boruah M. and Tok B.R. (2017), Bhat R.J (2017), Roy R.R. and Halder, U.K (2018), Patil S.S and Kumar A.G.H (2019)] reveal that though many studies had been carried out regarding gender difference and teacher effectiveness, the investigator found a dearth of research works related to teacher trainees especially in Guwahati Urban area. Similarly, visible

research gaps have been witnessed regarding the teacher effectiveness of the trainees in government as well as private B.Ed. colleges of Guwahati. Thus, the present research seeks to fill up the research gap in the field of teacher training in the study area.

### Objectives of the Study:

- (a) To study the gender differences in teacher effectiveness of the male and female teacher trainees in Government B.Ed. colleges of Guwahati Urban.
- (b) To find out the gender differences in teacher effectiveness of the male and female teacher trainees in Private B.Ed. colleges of Guwahati Urban.
- (c) To examine the differences in teacher effectiveness among the teacher trainees of the Government and Private B.Ed. colleges of Guwahati Urban.

### Research Hypotheses:

- (a)  $H_{o_1}$  = There exists no significant difference between the teacher effectiveness of the male and female teacher trainees in Government B.Ed. colleges of Guwahati Urban.
- (b)  $H_{o_2}$  = There exists no significant difference between the teacher effectiveness of the male and female teacher trainees in Private

B.Ed. colleges of Guwahati Urban.

- (c)  $H_{o_3}$  = There exists no significant difference between the teacher effectiveness among the teacher trainees of the Government and Private B.Ed. colleges of Guwahati Urban.

### Delimitations of the Study:

This research had covered only the registered B.Ed. colleges affiliated to Gauhati University in urban locations of Kamrup (Metropolitan) District in the State of Assam, India.

- The study was conducted upon both the government and private colleges imparting NCTE approved Two-Year B.Ed. Course.
- Again, this study had been delimited to only the B.Ed. First Year Teacher Trainees having a minimum of one year of teaching experience. Also, the B.Ed. Trainees enrolled for the academic session 2019-2020 had been considered for the study.
- Further, this study included only seven factors of teacher effectiveness viz. knowledgeable, transparent, learning oriented, helpful, motivator, dependable and analytical.

### Operational Definitions of the Key Terms:

- (a) **Gender Difference:** Here, gender difference is related to the difference between



the two genders viz. male and female of the study population. In this research, gender difference of the teacher trainees regarding teacher effectiveness had been studied with respect to Government and Private B.Ed. Colleges of Guwahati.

(b) **Teacher Effectiveness:** In the present study, Teacher Effectiveness referred to the effectiveness or productiveness of the B.Ed. trainee teachers of Guwahati Urban area having a minimum teaching experience of one year. Here, teacher effectiveness had been studied in terms of seven different factors namely, knowledgeable, transparent, learning oriented, helpful, motivator, dependable and analytical.

(c) **B.Ed. College Trainees:** They are the Teacher Trainees (both Males and Females) enrolled in first year of the NCTE recognized Government as well as Private B.Ed. Colleges in urban locations and affiliated under Gauhati University for the academic session 2019-2020.

(d) **Guwahati Urban:** This area comes under the jurisdiction of Guwahati Municipal

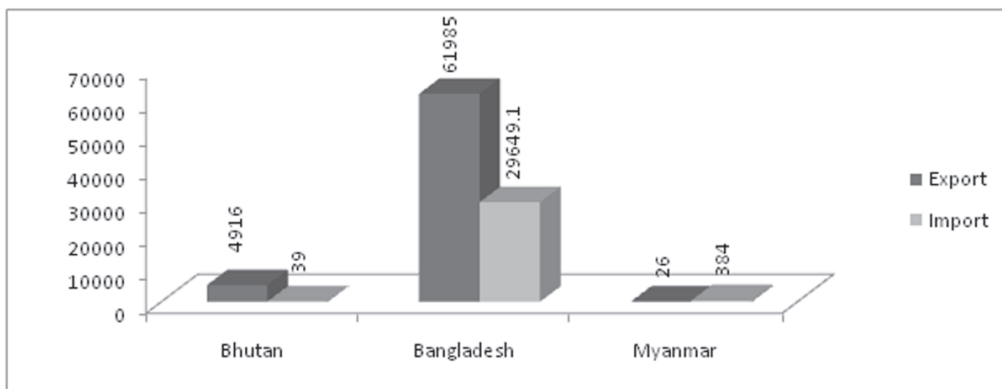
Corporation.

**Research Methodology:**

The present research had been conducted following Descriptive, Survey research as well as rating scale questionnaire methods.

**Area of the Study:**

The present research had been conducted in both the NCTE recognized Government and Private B.Ed. Colleges affiliated under Gauhati University of Guwahati Urban Area in Kamrup (Metropolitan) District of Assam, India. The rationale for selection of the study area is that this area encompasses the administrative capital of Assam and is booming commercially as well as socially in terms of Population Growth, Density, Sex Ratio and Diversity affecting every civic facility. This ultimately exerts great pressure on retaining optimum quality of education which is dependent upon teacher effectiveness based on Gender Studies as well as Gender Differences.



(Map Sources: (a) Survey of India Map retrieved from <http://www.surveyofindia.gov.in/files/Political%20Map%20of%20India.jpg>, (b) *Bakshi, A.R. and Roy, Indranil (2006)* “Groundwater Management Options in Greater Guwahati Area” retrieved from [https://www.researchgate.net/figure/Location-map-of-Greater-Guwahati-Area\\_fig1\\_215754154](https://www.researchgate.net/figure/Location-map-of-Greater-Guwahati-Area_fig1_215754154)).

#### Sources of Data used for the Study:

**Primary Data:** Collected through field visit and via rating scale questionnaire.

**Secondary Data:** Collected from authentic NCTE and SCERT websites.

and females) belonging to both Government and Private B.Ed. Colleges of Guwahati Urban locations.

#### Population of the Study:

The study population consisted of 526 first year B.Ed. Teacher Trainees enrolled in 1 Government and 5 Private B.Ed. Colleges imparting NCTE recognized Two-Year B.Ed. Curriculum affiliated under Gauhati University of Guwahati Urban area in Kamrup (Metropolitan) District, Assam.

**Table 1: Distribution of the Study Population**

Sl. No.	Name of the Institution	Status	Males	Females	Total
1	Govt. Banikanta IASE	Government	30	20	50
2	College of Education	Private	14	62	76
3	Dr. Anita Baruah College of Education	Private	10	90	100
4	West Guwahati B.Ed. College	Private	20	80	100
5	Dakshin Guwahati B.Ed. College	Private	35	65	100
6	AsomSikshakPrasikshanMahabidyalaya	Private	8	92	100
Grand Total			117	409	526

(Source: Primary data collected through actual visit to these colleges)

#### Variables of the Study:

• **Independent variable:** Questionnaire on Teacher Effectiveness.

• **Dependent variable:** Respondents (Two Genders of the study population– males

#### Sampling Method applied:

The study population of the present research had been divided into two main strata namely Government and Private B.Ed. College Teacher Trainees each again

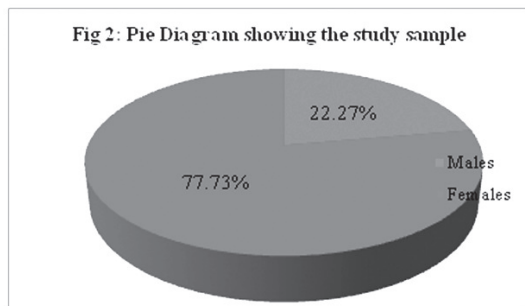
subdivided into male and female Teacher Trainees. Sampling process for the present research had been conducted in two stages.

- The first stage consisted of Saturated Sampling Method as all the B.Ed. Colleges were selected as the Sample Colleges for the study.

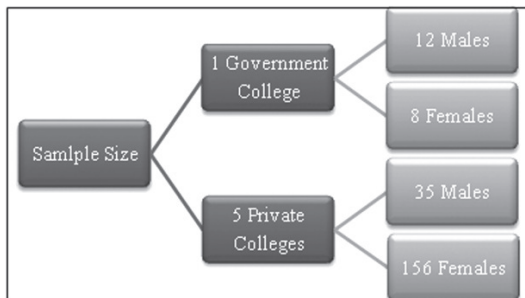
- The second stage consisted of Stratified Random Sampling Method used for selecting 40 percent sample from each of the total male and female trainees' population of the B.Ed. Colleges.

**Sample Size:**

In this study, total 211 B.Ed. Teacher Trainees (47 Males and 164 females) were taken as the appropriate sample size.



**Fig 3: Horizontal Relationship Chart showing individual sample sizes**



**Tool used in the Study:**

- Teacher Effectiveness Scale prepared by Santosh Dhar and Upinder Dhar(2017) has been used for the present study. This scale consists of 36 items which are divided into seven factors –knowledgeable, transparent, learning oriented, helpful, motivator, dependable and analytical.

**Statistical Analyses used:**

(a) **Descriptive Statistics:** Mean and Standard Deviation were computed in Microsoft Excel.

(b) **Inferential Statistics:** T-test was conducted in Microsoft Excel and Z-test was done manually.

**Data Analyses and Interpretation:**

(a) **Objective No. 1:** To study the gender differences in teacher effectiveness of the Teacher Trainees in Government B.Ed. colleges of Guwahati Urban.

$H_{o1}$  = There exists no significant difference between the teacher effectiveness of the male and female Teacher Trainees in Government B.Ed. colleges of Guwahati Urban.

**Analysis:** This objective was achieved by computing mean, standard deviation and applying two-tailed T-Test.

**Table 2:**  
**Showing T-Test and Level of Significance values for testing Hypothesis ( $H_{01}$ )**

Gender	Sample Size	Mean Scores	Standard Deviation	Calculated T- value	Tabulated T-value		Level of significance	
					0.02 level of Significance	0.10 level of significance	0.02	0.10
Males	12	158.75	8.44	0.034	2.55	1.73	$H_{01}$ accepted	$H_{01}$ accepted
Females	8	168.88	8.96					

**Interpretation:**

From the above table, it has been found that the calculated T- value is lower than the tabulated T-values at both 0.02 and 0.10 levels of significance and so, the null hypothesis ( $H_{01}$ ) is accepted at both these levels of significance. Therefore, there exists no significant difference between teacher effectiveness of the male and female Teacher Trainees in Government B.Ed. colleges of Guwahati Urban. [Source: (a) Field Survey 2020, (b) <https://www.excel-easy.com/examples/t-test.html>]

**(b) Objective No. 2:** To study the gender differences in teacher effectiveness of the Teacher Trainees in Private B.Ed. colleges of Guwahati Urban.

$H_{02}$  = There exists no significant difference between the teacher effectiveness of the male and female Teacher Trainees in Private B.Ed. colleges of Guwahati Urban.

**Analysis:** This objective was achieved by computing mean, standard deviation and applying Z-Test.

**Table 3:**  
**Showing Z-Test and Level of Significance values for testing Hypothesis ( $H_{02}$ )**

Gender	Sample Size	Mean Scores	Standard Deviation	Calculated Z- value	Tabulated Z-value		Level of significance	
					0.01 level of Significance	0.05 level of significance	0.01	0.05
Males	35	154.28	15.66	2.6	2.58	1.96	$H_{02}$ rejected	$H_{02}$ rejected
Females	156	160.63	9.04					

**Interpretation:**

From the above table, it has been found that the calculated Z- value is higher than the tabulated Z-values at both 0.01 and 0.05 levels of significance and so, the null hypothesis ( $H_{o_2}$ ) is rejected at both these levels of significance. Therefore, there exists significant difference between the teacher effectiveness of the male and female Teacher Trainees in Private B.Ed. colleges of Guwahati Urban. [Source: (a) Field Survey 2020, (b) <https://www.statisticshowto.com/two-sample-z-test-excel-2013/>]

**(c) Objective No. 3:** To examine the differences in teacher effectiveness among the Teacher Trainees of the Government and Private B.Ed. colleges of Guwahati Urban.

$H_{o_3}$  = There exists no significant difference between the teacher effectiveness among the Teacher Trainees of the Government and Private B.Ed. colleges of Guwahati Urban.

**Analysis:** This objective was achieved by computing mean, standard deviation and applying Z-Test.

**Interpretation:**

From the above table, it has been found that the calculated Z- test value is lower than the tabulated Z-values at both 0.01 and 0.05 levels of significance and so, the null hypothesis ( $H_{o_3}$ ) is accepted at both these levels of significance. Therefore, there exists no significant difference between the Teacher Effectiveness among the Teacher Trainees of the Government and Private B.Ed. Colleges of Guwahati Urban. [Source: (a) Field Survey 2020, (b) <https://www.statisticshowto.com/two-sample-z-test-excel-2013/>]

**Discussion on Findings:**

- In the present research, no significant difference was found between the teacher effectiveness of the male and female Teacher Trainees in Government B.Ed. colleges (Finding 1). This observation supported the findings of **Bhat R.J (2017)** who had researched on ‘A Study of Teaching Effectiveness of Prospective Teachers in Relation to Stream and Gender’ conducted in Delhi. Bhat found no significant effect of

**Table 4:**  
**Showing Z-Test and Level of Significance values for testing Hypothesis ( $H_{o_3}$ )**

Gender	Sample Size	Mean Scores	Standard Deviation	Calculated Z- value	Tabulated Z-value		Level of significance	
					0.01 level of Significance	0.05 level of significance	0.01	0.05
Govt.	20	162.8	10.20	1.39	2.58	1.96	$H_{o_3}$ accepted	$H_{o_3}$ accepted
Private	191	159.47	10.19					

gender on teaching effectiveness of the pupil-teachers.

- Again, significant difference was found between the teacher effectiveness of the male and female Teacher Trainees in Private B.Ed. colleges of Guwahati Urban (Finding 2). This observation is in sync with the findings of *Roy R.R. and Halder U.K. (2018)* in their study on 'Teacher Effectiveness: A Self-Report Study on Secondary School Teachers' conducted in West Bengal, India. They had found significant difference in teacher effectiveness of secondary teachers due to gender.

- Also, this research finding partially supported the findings of *Kaur H (2017)* who had researched on 'A Study of Teacher Effectiveness in Relation to Occupational Stress and Life Satisfaction among Teacher Educators' in Punjab. Kaur found high teacher effectiveness in male teacher educators than in female teacher educators.

- Moreover in the present study, no significant difference was found between the teacher effectiveness of the Government and private B.Ed. college Teacher Trainees of Guwahati Urban (Finding 3). This finding partially contrasted the findings of *Reddy M.R and Reddy G.L. (2017)* who had worked on 'A study on the teacher effectiveness of teachers working in B.Ed. Colleges of Rayalaseema Region of Andhra Pradesh State.' The researcher duo had found that Teacher Effectiveness of University & Government B.Ed. college teachers are

comparatively better than that of the teachers who are working in different Private-unaided B.Ed. colleges in Rayalaseema Region.

### **Educational Implications:**

The present research outcomes can serve as a basis for many other similar researches in this field. This research can contribute valuable sources of information for future researches as well. Further, one of the research findings showed significant difference between the teacher effectiveness of the male and female Teacher Trainees in Private B.Ed. Colleges of Guwahati Urban. This implied that the difference in teacher effectiveness of the Private B.Ed. College Teacher Trainees due to gender difference needs to be addressed properly and resolved by making appropriate efforts such as conducting action research, SWOT (Strength, Weakness, Opportunity and Threat) analyses, etc. in order to achieve the goal of quality education.

### **Conclusion:**

There are two sides to a coin; positive as well as negative. It has to be accepted that gender difference is natural and obvious. While persons belonging to different genders can effectively contribute to the teaching-learning process in diverse ways and means and thereby enriching the education system, this difference may also create conflicts in workplace regarding sharing of workload, ideas, resources, etc. reducing the overall

teacher effectiveness of the professionals. Hence, research on gender studies and monitoring on a regular basis is a need of the hour in order to raise teacher effectiveness while acknowledging gender difference, facilitating gender equality and eliminating gender disparity.

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# PHYSICAL EDUCATION: A STUDY ON ITS STATUS IN CONTEMPORARY ACADEMIC SCENARIO

Achom Jibananda Singha

## Abstract

*Physical Education is a widely emerging academic discipline which owes its genesis to the concept that physical exercise and sports are therapeutic and prophylactic. But unfortunately the subject has been found to suffer from a kind of ignored indifference and negligence. The subject is treated more as an “optional” or “elective” not as a “compulsory” one. A small survey was conducted for a better understanding of different issues taken up for this present research. During this survey, a total number of thirty (30) respondents were provided a questionnaire related to different aspects of Physical Education. It has also been revealed that majority of the respondents do not have clear idea about the education policy of the country. While explaining the objective of Holistic development, the new education policy refers to the importance of Experiential learning for which the policy insists on Art integration and Sport-integration. The study also proposed certain remedies to get rid of the problems.*

**Key words:** *Physical education, NEP, Higher secondary education.*

## Introduction:

The National Plan of Physical Education & Research, 1970 says, “Physical Education is education. It is education through physical activities for the development of total personality of the child to its fullness and

perfection in body, mind and spirit.” According to C.C. Cowell (1955) (Cowell, 1955.), “Physical education is the social process of change in the behavior of human organism originating primarily from the stimulus of social, big muscles play and related activities.”

The National Policy of Education, 1986, defines it as a system which promotes an integrated development of body and mind. It also insisted that a nation-wide infrastructure for physical education, sports and games would be built into the educational edifice.

### **New Education policy of India 2020 on Physical Education:**

The New Education policy of India 2020 is found to respect the changing dynamics of Physical Education in the wider scenario of formal Education. A close analysis of the policy reveals that the area has been considered as an integral area of education and has been incorporated in different levels of physical education. While explaining the objective of Holistic development, the new education policy refers to the importance of experiential learning for which the policy insists on Art integration and Sport-integration. According to the policy, learning should be experiential which will help in bridging the gap between learning and its outcome. Defining the concept of sports-integration, it says that this cross –cultural pedagogical approach “helps in developing skills such as collaboration, self-initiative, self-discipline, teamwork, responsibility, citizenship etc. Sports-integrated learning will be undertaken in classroom transactions to help students adopt fitness as a lifelong attitude and to achieve the related life skills along with the levels of fitness as envisaged in the Fit India Movement. The need to integrate sports in

education is well recognised as it serves to foster holistic development by promoting physical and psychological well-being while also enhancing cognitive abilities”.(p12-13).The policy also proposes for flexibility in course choices of the students ,particularly in the secondary school level where also physical education is offered a space. It has been clearly mentioned that Physical Education ,along with areas like arts and crafts and vocational skills ,”in addition to science ,humanities ,and mathematics ,will be incorporated throughout the school curriculum ,with a consideration for what is interesting and safe at each age (p-13).The sub-heading 4.23 talks about the need of a large amount of flexibility in choosing their individual curricula ,certain subjects ,skills and capacities should be learned by all students to become good ,adaptable and productive human beings in today’s rapidly changing world .In this process, the inclusion contains subjects like –health and nutrition, physical education, fitness, wellness, and sports. 4.24 talks about introduction of contemporary subjects such as health.(p-15).The policy strongly recommends to establish multidisciplinary universities and college with a strong department of education in collaboration with departments like Physical Education. The proposed 4 year integrated B.Ed offered by such multidisciplinary HEIs should compulsorily have subjects like PE.(P-42-43)

**Significance of the Study:**

The term Physical Education consists of two words “Physical” and “Education”. The first word ‘Physical’ is related with bodily functions. It is derived from the Latin word “Physica” which refers to nature. It acquires the meaning of the nature of the body of any living organism. Physical is related to body or all the bodily characteristics. The term ‘Education’ is described as a process in which and by which knowledge character and behavior of the individuals are understood and shaped. Education refers to the experiences or steps we learn during the process of growing up. Education is a training to learn and to apply that learning in real life. A combined meaning of these two words would be those systematic instructions and trainings which relate to physical activities or programme of activities, necessary for development of physical power or cultivation of physical skills. In this present context, the word Physical Education is applied to talk about structurally designed academic programme that provides systematically and scientifically formulated teaching on how to use our physical power or energy to the fullest development of the body and soul. Now-a-days, Physical Education is an important discipline in the wider field of academics throughout the world. The traditional boundary of academics has been deconstructed gradually and newer areas of academic interest have been marking their own space. Physical Education too marks its presence in

the academic scenario. The New Education Policy of India is a recent example of the growing importance of Physical Education in the academic world. The expanding nature of Interdisciplinary or Multidisciplinary pedagogical practices encourages the inclusion of elements of such areas into the delimited boundary of “mainstream” education. The traditional mainstreaming of education has been challenged for its typical bookish knowledge and failure in holistic development. The changing dynamics of fitness, nutrition, job, demand calls for inclusion of ever – dynamic areas like physical education.

**Statement of the Problem:**

Unfortunately the subject has been found to suffer from a kind of ignored indifference and negligence .This indifference ranges from the vague/misunderstanding about the aims and objectives of the programme up to disciplinary hierarchy where the subject is treated more as an “optional”or “elective” not as a “ compulsory” one. Such categorisation already creates a sense of difference among the subjects .It also leads to the assumed production of a certain idea about the benefit and career prospects of such subjects. While majority of the common people consider the subject merely about physical training or primary rules of games and sports, state governments or other academic affiliating bodies also offer the subject more as optional or subject under wish. This process of disciplinary ordering is also evident even in

the higher level as common people of India still are not aware that there are universities or institutions that offer multiple types of scientifically structured and employable courses under the broad area of physical education. Physical Education encompasses numerous areas like Sports Psychology, Sports Management, Sports Coaching, Health and Nutrition, Research Methods and Teaching to name a few. This impression is further strengthened by a small survey that was conducted for a better understanding of the issues taken up for this present research.

Hence, the study is titled as 'Physical Education: A study on its status in contemporary academic scenario'.

### Methodology:

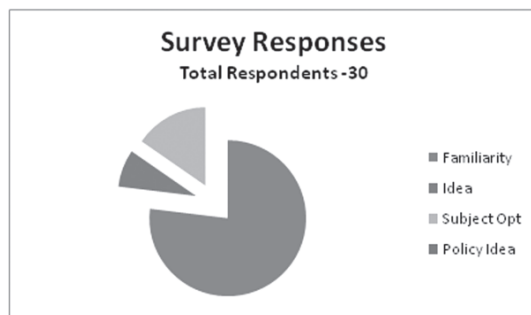
The study adopted the survey method. During this survey, a total number of thirty (30) respondents were provided a questionnaire related to three aspects of Physical Education. They are awareness, liking and study. The respondents included people from different academic levels (Matriculate, Bachelors and pursuing Post Graduation) from different academic streams.

### Analysis and Interpretation:

Out of these thirty respondents, all of them expressed that they have heard about the subject, though only six of them opted the subject in the school level. Majority of them are completely unaware about the exact scope and content of the subject along with its

employability. Similarly, all of the respondents confessed that till now they think it more as an optional subject. It has also been revealed that majority of the respondents do not have clear idea about the education policy of the country. It is to be noted that though the Central Board of Secondary Education offers Physical Education as a subject in the high school or Higher Secondary level, many of the state boards do not have the subject in its existing curriculum or syllabi. Even SEBA does not offer proper Physical Education even as an elective subject in its existing class ten syllabi.

**Table 1**  
**Graphic information of the Survey on awareness about Physical Education**



### Discussion:

Though this survey cannot be the representative impression of the larger Indians, the psychic and socio-cultural understanding of the subject still contains skepticism and lack of proper information about the subject. The modern concept of Physical Education is broader and more meaningful. There is no doubt that it is conducive to build up organic

health but it is helpful in developing mental and emotional health and social qualities that are considered to be desirable by the society. It is associated with cognitive and mental development, social development also in developing emotive or expressive attributes of the individual. Scholars from different fields have agreed on the point that proper knowledge and proper utilisation of one's own physical capacities is a fundamental requirement. Therefore the concept of physical education has been gaining such international critical attention. The changes that arise during the development affect human social interaction, emotional, behavioral, physiological and cognitive at all stages of life. Physical education has been concerned throughout history to understand this process in order to have the possibility of an active contribution with respect to their educational practice. In Physical Education there is the possibility of understanding an individual's social environment in all dimensions, and all the fragmented as a result will bring a fragmentation process in the ways the child's education. The bodies are all educated by the reality that surrounds them, for all things that live, the relationships that are established in areas defined and limited by acts of knowledge, in which an education that shows how polysemous and multidimensional face and processes in a unique way, gives not only by words but by looks, gestures, things, the place where they live (SOARES, 2001). The development is a process by which the child

gains control of one's body and motor and social skills. Encourage and develop the capacity to move represents a kind of knowledge of the potential physical, health behavior and well-being and a way to express, through emotions, feelings and modes of communication, movement, therefore, represents a way to relate with others and the world.

### **Conclusion:**

Physical Education is a widely emerging academic discipline which owes its genesis to the concept that physical exercise and sports are therapeutic and prophylactic. As a scientifically structured academic programme, it goes beyond mere sports and is constituted of elements from diverse fields as anatomy, psychology, physiology, physics, management, history etc. The gradual uprising of Yoga has also opened up newer doors of therapy and employability. The subject shares its objectives from the physical fitness up to mental, cognitive, moral as well as emotional development. Governmental policies of reservation of job for sports persons, compulsory physical educators for school level, setting up of higher educational institutions only for Physical Education and Sports, Research grants for initiating research in the field of physical education, newly gained social recognition of sports personalities are some of the very encouraging developments to establish the subject in a stronger and more powerful position in the academic scenario.

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# THE JOURNEY OF SELF-REALIZATION IN PAULO COELHO'S WRITINGS: A CRITICAL READING OF *ELEVEN MINUTES* AND *VERONIKA DECIDES TO DIE*

Kalyani Hazarika

## Abstract

*Paulo Coelho is one of the most prolific writers in modern history, with various works of art devoted to complex and distinguished themes. All of his writings in a way broaden the reader's view by taking them on a journey through the eyes of characters who unveils a deeper perspective of themselves and humanity through their life experiences. The aim of this article is to critically examine how he has used the themes of self-realisation along with the themes of love, battle between good and evil in selected popular works, *Eleven Minutes* & *Veronica Decides to Die*. Similar to contemporary work of literature, the story revolves around the main themes of psychological depression, discovery, and self-realization. Through his writings, Coelho takes readers on the journey to discover individual freedom, the state of inner turmoil, and the need to address depression in the contemporary society of the present day.*

**Key words:** *Discovery, Self-realization, Self-analysis, Journey, Growth*

## Introduction:

Most of Coelho's characters undergo boredom due to the mundane life and life's slow pace. In the futile attempt to put down roots and following a materialistic life, people conveniently forget the dreams and desires

of their soul which cannot give them lifelong happiness. Coelho, who tries to be unique in his real life, as in his novels, was successful in bringing out his rebellious ideas through his inspirational novels. Coelho is always against leading a pathetic, static life as most people

in this world do. He always wanted to imprint the evidences that would remind the world of his existence.

The novel *Eleven Minutes* is about a young girl named Maria from an interior place of Brazil who goes through travelling around Europe trying her luck to seek fortune and achieve her dreams. She started her career first by working in a nightclub and soon quits her job after she was dissatisfied with her manager. She again tried her luck to become a model but that too went in vain. As she was running out of money, she even accepts money from an Arab man to spend a night with him. Although this was not what she realized, she found love even after when she believed that she will never find true love. Maria experiences love at a very young age when she fell in love with her neighbour and hated him when he didn't showed any interest. She then had many boyfriends and experienced the ups and downs of relationships until she decided she don't need a man and promised ever to fall in love again.

*Veronika Decides to Die*, is about the twenty-four-year-old Veronika, who seem to lack content, and a worthy purpose in life although she has everything she could wish for. She attempts to commit suicide by taking a handful of sleeping pills. Coelho's contribution to contemporary popular and transnational literature through this book is to open up the readers to recognize the presence of depression among people and the process of liberation through their self-realization

journey. The book addresses how even when people are surrounded by all things required for material comfort, an individual can feel depressed and broken from inside. At the same time, the book charts the journey of the protagonist from someone who fails to make sense in normalcy, to a character that has the passion to follow her dreams. She realizes that there is whole other side to her that she has yet to discover and pursue her path to self-discovery. Any deviation from the normal is seen through psychoanalytic framework. However, Coelho shows explicitly, how self-acceptance and realization leads to psychological enlightenments.

#### **Discussion:**

*Eleven Minutes* tells us the story of a girl Maria who decides to become a prostitute and ends up in brothel on Geneva's red light district, Rue de Berne. She is an independent, daring, selfless young lady who dreams of success which she goes out to achieve in quite a confident way. This is shown through her determination and even during her self-destroying profession she longs to achieve her dream she had since she was a little girl. Even though this is achieved through an adventure it causes her to change from being the innocent young girl she was once before. Maria is a caring woman, and this characteristic is evident through her nights with many clients when she not only gives them sexual pleasure but she also relieves them by discussing their life problems and



situations. She is also a friendly person as although Ralf Hart first offends her profession she still continues to talk and resolve the tension which then leads to a friendship and then to a healthy relationship.

She is born in a small village on the countryside of Brazil. As she grows up, we learn of Maria's first experiences with dating, love, relationships and sex. Eventually, as a young woman, Maria travels to the big city of Rio, where after a chance encounter she is promised a modeling career in Switzerland. In a new place, Maria faces the cultural and identity disputes that an immigrant does fall with the complications of working in the sex industry. She is introduced to high end prostitution when an Arab man offers her an undeniable amount of money for sex at the moment when her modeling career had obviously failed. At first place, she is "groomed" as a prostitute by Milan, the Yugoslav brothel owner. Then she is introduced to the world of sadomasochism by a rich international record company manager named Terence and finally she is shown a way out by a Swiss painter, with whom she falls in love. In the end, true love points Maria on the path of realizing an immigrants greatest longing and, at the same time, biggest fear of going back to her previous life.

From the very first time Maria travels from her small hometown to the cosmopolitan city of Rio de Janeiro, the reader is invited to travel with the main characters to places where intercultural encounters occur:

consulates, airports, bus routes, second language acquisition schools, plazas, boardwalks, tourism landscapes. Specifically, in Maria's case, a red light district is the transnational space for, as with the sanatorium of *Veronika Decides to Die*, the underworld of international prostitution is itself a new culture with its own language, rules and traditions. Here are some scenes of great resonance with migrant readers:

"No one at the beach noticed this was her first contact with the ocean, with the goddess Iemanjá, the marine currents, the foaming waves and, on the other side of the Atlantic, with the coast of Africa and its lions. When she came out of the water, she was approached by a woman trying to sell wholefood sandwiches, by a handsome black man who asked her if she wanted to go out with him that night, and by another man who didn't speak a word of Portuguese but who asked, in gestures, if she would like to have a drink of coconut water."(20)

"She arrived feeling exhausted and, while still in the airport, her heart contracted with fear: she realized she was completely dependent on the man at her side – she had no knowledge of the country, the language or the cold."(39)

"The following day she enrolled in a

French course that was run in the mornings, and there she met people of all creeds, beliefs and ages, men wearing brightly colored clothes and lots of gold bracelets, women who always wore a headscarf, children who learned more quickly than the grown-ups, when it should have been the other way round, since grown-ups have more experience.” (47)

Veronika, finds her life mundane and does not value the love and affection that her family displays towards her. She singles herself out in situations and even her work as a librarian does not satisfies her. Veronika is what is described is a round character. Round characters are life like and they grow and change as a real person in course of life. Veronika is complex, and displays the capability to have more than one side to think and react. To display the element of psychological depression, the author brings out the feelings of Veronika. He highlights with little struggles how Veronika struggles with small decisions. She believes that once her youth is gone, all will go downhill. Even her friends would depart and with illness and loneliness, she would have nothing to live for. She presumes that the likelihood of suffering is only going to increase. However, the psychological depression state of Veronika is also revealed through the way the author builds her act of suicide.

“It was time to feel proud of herself,

to recognise that she had been able to do this, that she had finally had the courage and was leaving this life: what joy! Also she was doing it as she had always dreamed she would-by taking sleeping pills, which leave no mark” (Coelho, p.2)

Following a suicide attempt, Veronika wakes in a psychiatric hospital where the doctor tells her that if she believes her death to be imminent, she will learn to appreciate her life. As the novel progresses, we notice that Veronika allows herself to experience the world and her emotions more fully and intensely like never before. Moreover, the book sends a complicated message about psychiatric care and Veronika’s realization resonates for anyone who has struggled to see beauty amid the pain of life.

### **The Self-realization Journey:**

Coelho’s novels are astonishingly inspirational, full of pithy maxims and general truths. “Listen to your heart” (*The Alchemist* 134), “wherever your heart, that is where you’ll find your treasure” (135), “be prepared for change” (8), “don’t give in to your fears” (148) etc are some of the instances. Through the characters of Coelho, the readers mirror themselves and live through the life of his characters and attain ‘Self-realization’. Coelho’s novels communicate a form of his self-help spirituality that offers working examples of courage, adventure, attainment

of inner light and eventual success and of their protagonists.

The self-realization journey often resulting of a physical one is evidently the most recurrent motif in Coelho's novels. Mimetically, Coelho's narrative elements appeal to transnational audiences because mobility to them is a significant familiar experience and because they are based on the autobiographic accounts from both author and the "real people" on which he bases his characters. Coelho believes that the personal transformation holds the key to self-realization. The protagonists of Coelho dramatize the story of self-actualization. His novels are built on the theme of self-actualization or spiritual upliftment through self-awareness, self-exploration, discovery and action. Through life-like stories of his protagonists, Coelho attempts to convince that if ordinary people like Santiago, a shepherd or Pym, a bar maid, or Maria, a prostitute can attain self-actualization, why can not the readers. The readers are motivated and influenced by the inspirational thoughts of his novels that prompted them to undertake a journey of self-revelation in their subconscious.

*Eleven Minutes* revolves around the theme of loneliness, spiritual upliftment, discovery, pain, self realization, analysis and it is evident throughout the novel as Maria had to experience pain throughout her life in order to discover her authentic self. Her world turns upside down when she encounters Ralf, a young Swiss painter who notices her inner

light. Loneliness is shown throughout the novel as Maria was lonely and her soul and mind was lost when she was busy to continue with her difficult career choice. Spiritual upliftment can also be seen in the novel when Maria as a person begins to grow both inside and out. Her values and beliefs takes a new form after meeting Ralf and it gets more clarified and enlightened allowing her to experience a different version of herself. Discovery also relates to this as she discovered herself from having made love with Ralf Hart and she began to feel much happier and realise that she had found the true meaning of life and that her soul was rejuvenated. The theme of sexual relations is represented deeply throughout the novel and is linked to self-analysis. As Maria is a prostitute and has many sexual relationships with different persons throughout the novel and we see that especially when Ralf Hart helps Maria to discover that sex is sacred and it goes beyond one's soul. Self-realization is an exploration through our inner self, trying to discover who we are, our potential, our purpose in life and the core principles guiding us to follow different paths in life or to take different decisions. Similarly we see that Maria's journey from a prostitute to a good human being leads to self-knowledge and self-reflection which in turn enables her to experience life in a new manner . Self-reflection allows her to think and compare about her past actions, her present, her preferences, feelings, values, beliefs, emotions

etc. In this connection, we would like to say that Ralf is the person who helped Maria to think, feel, act, learn and perceive the world around her in a unique way. Thus, she rediscovers a deeper and a more spiritual affection.

*Veronika Decides to Die* is an attempt by Coelho to guide the readers through psychological and mental enlightenments. The protagonist character is developed from a patient who is suffering from depression to be a symbolism of what it means to be alive. Veronika during her stay in an asylum also discovers her need to strive for success. She revives her passion for life through her interest in playing piano again. It was one of her biggest dreams, which she had buried as a result from facing rejection from her mother. Playing the piano again is symbolized by Coelho as growth of confidence and self-realization in the protagonist. She is able to address her deepest desires and is free from the criticism, such as people judging her. She realizes that there is nothing wrong to be different from others and this essentially does not make her an inappropriate person. She is free to think and expresses for herself and live without the worry of what other people think of her. In the process of self-realization, Veronika realizes that she had never got the opportunity to explore herself. She also realizes that the lack of self-being would have caused her to attempt suicide. Furthermore, the journey of self-realization of Veronika is described by Coelho to be symbolic of

breaking the unconscious chain of oppression that people binds them into.

“In the last days of her life, she had finally realized her grand dream: to play with heart and soul, for as long as she wanted and whenever the mood took her. It didn’t matter to her that her only audience was a young schizophrenic; he seemed to understand the music, and that was what mattered” (Coelho, p.113).

### **Conclusion:**

This paper through the analysis of *Eleven Minutes & Veronika Decides to Die* elaborates the primary themes of psychological depression, self-discovery and self-analysis. In the beginning of both the novels, we find both the protagonist Maria and Veronika displays a conflict with their sense of being. They face an imbalance between death and life instincts. Thus, we can conclude that Coelho’s characters embark on a journey and then they evolve stronger and destined to live a more fruitful and meaningful life.

*Eleven Minutes*, is a sensuous novel with a harsh, difficult and shocking subject of sex. Through the novel, Coelho presents Maria, a prostitute’s quest through the morass of prostitution to understand the nature of true love that attains her self-realization through sacred sex. The novel can rightly be praised as a courageous attempt as it deals with the life of a prostitute. Maria’s

Dis-illusionment and her yearning for love lead her to Rio de Janeiro and then to Geneva. She is caught in a cycle of predicaments that paradoxically pave the way towards self-discovery. Towards the end of her spiritual journey, Maria enjoys the blissful love, the love which not only involves the body but also the soul.

Whereas, in *Veronika Decides to Die*, her incomplete sense of identity brings out the monotony in her life events where, she finds everything plain and boring. Her inner conflict gives rise to a medical condition of psychological depression and leads her to commit suicide. She paints her picture of death as poetic and something that is supposed to end her life in more color where people are depicted by the lunatics and the asylum represents the rigid patriarchal society. The prison is designed to contain the utopian feminist dreams of liberty. Finally, the theme of self-realization is supported through various discoveries that Veronika is able to make in the process of healing from depression and inner turmoil. She finds her power to feel sexual desire and self-reliance as powerful ways to release herself from her self-imposed prison life. She truly feels the need to live life

and experience happiness and sense of being like never before.

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# ENHANCING LIFE SKILLS THROUGH YOGA TO MEET THE CHALLENGES OF LIFE

Malay Sinha

## Abstract

*Life skills are potentially used a set of necessary skills earned through learning or through the medium of personal life experiences to deal well and effectively with the challenges of life. It empowers and strengthens abilities of an individual's to handle issues and problems commonly faced in daily life efficiently. Life skills are necessary for individual success and healthy communities which includes social skills, emotional skills and thinking skills. Yoga has given us multitudes of tools, concepts, attitudes and skills through which we can overcome with difficulties of individuals face in their personal, emotional and social development. Through yogic life style one can evolve towards Divine Self as well as perfection (Moksha) by destroy the Kleshas (afflictions), the psychological afflictions that distort our vision of reality, which prevents us from realizing our potential Divinity. The seers of yoga were great saints and Sages, who gave rational interpretation to their experiences of Yoga and brought about a scientific and practical method within everyone's reach and create harmony in all activities in life. This paper focuses on the practice and concept of life skills for strengthening the abilities of an individual to overcome challenges, difficulties and create harmony in all activities in our life.*

**Key words:** *life skills, yogic lifestyle, emotional, social, affliction, Divinity, challenges*

**Introduction:**

Today's world men are facing many emerging issues such as poverty, famines, suicide, population exploitation, epidemic as Covid19, pollution global warming as well as social, emotional and psychological issues. In such crux situations, life skills help to bridge the gap. It is also applicable for everyone (from children to Adults), who would like to be most successful in career and look for a quality personal life. Moreover, living a life of Yoga in tune with the eternal Dharma can inculcates humane qualities include loving understanding, innate sensibility that sees other's perspectives, compassion, empathy, respect, gratitude, fidelity and responsibility and overcome the difficulties of our life. Thus, Yoga is a systematic and scientific process of unfolding full human potential. The great Rishis like Veda Vyasa and Maharishi Patanjali have given us a clear road map to inculcate life skills for this evolutionary journey with vital clues towards understanding both the internal and external culturing processes of Yoga. For enhancing various life skills Yoga is one of the best interventional strategies to cope up the problems of life. In addition, it increases life purpose and satisfaction, and feelings of greater self-confidence during stressful situations.

The study gives a focus on understanding valuable insights in which new dimensions of practicing Yoga with Yogic lifestyle has been suggested to adopt for minimizing bad effect of life skills related

challenges on the mental and physical health.

**Objectives:****The main objectives are:**

- The objective of the study is to explore and analyze the conceptual model for mitigating the life skills according to yoga.
- To improve awareness how yogic concept and lifestyle modification can be used in improving life skills.
- To acquaint the people about life skills teachings found in Patanjali Yoga Sutra and Bhagavadgita.
- To see that the future perspective of the effect of life skills prescribed in yoga philosophy. It will help our next generation to develop their potential life skills and positive attitude towards yogic lifestyle.

**Methodology:**

This literary review is conceptual and descriptive in nature and also interpretative method is adopted here which encompasses the traditional concept of Patanjali Yoga Sutra and Bhagavadgita which prescribes the various essential life skills, some life-style patterns to improve the quality of life and meet the challenges of life. Both primary and secondary references are the main source of the study. References also have been taken from research papers, books, research articles; reports published journals, periodicals and few websites from the internet.

### Scope of the study:

Majority of individuals do not think of the need for being aware of 'SELF' and their skills. On the other hand most often do not pay attention on understanding our own strengths and weakness and the opportunities available and ahead of us. Having potential life skills is an essential part of being able to meet the challenges of everyday life. The constant changes in the environment and transformation of science and technologies over the past few years have been impacted on individual's life style and complicated with various difficulties and challenges. To cope with the increasing pace and change of modern life every individual need to inculcate life skills such as the ability to deal with stress and frustration. In everyday life, one can enhance the life skills to find the following new ways as:

- **Thinking Skills:** Self awareness, Critical thinking, Problem solving, Decision making, and Creative thinking.
- **Social Skills:** Effective Communication, Empathy, and Interpersonal relationships.
- **Emotional Skills:** Dealing with Emotions and Coping with stress.

The more we develop life skills individually, the more these affect and benefit the world in which we live. Thus, the developing life skills are applicable for everyone, who would like to be most successful in life and look for a quality personal life.

### Understanding Life Skills:

WHO defines life skills as "the abilities for Adaptive and Positive Behavior that enable the individuals to deal effectively with the demands and challenges of **Every Day Life**. Described in this way, skills that can be said to be life skills are innumerable, and the nature and definition of life skills are likely to differ across cultures and settings.

UNICEF defines life skills as "a behavior change or behavior development approach designed to address a balance of three areas: Knowledge, Attitude, and Skills".

Life skill refers to the abilities that make people competent to face life, enhance personal development and increase overall quality of life. It helps them to develop self-confidence and successfully deal with significant life changes and challenges..These skills are crucial to cultivate and learn in order to have a better and more productive life. Ranging from Self awareness to learning to cope with stress, these skills should be enhanced to meet the challenges of life and also nurtured over a lifetime.Hence, the life skills are essential initiatives for the promotion of the health and well-being to every individual. WHO has categorized 10 core Life Skills, but here only eight most important core life skills will be described under three broad categories which include:

### Thinking skills

1. Self awareness
2. Critical thinking ,



### 3. Decision making

#### Social skills:

4. Effective communication,
5. Empathy and
6. Interpersonal relationship

#### Emotional skills:

7. Dealing with emotion
8. Coping with stress

#### Enhancing life skills through Yoga:

Yoga is the way of life. Yoga considers the human being as a whole-body, mind and spirit together. Yoga aims at harmonizing the physical, mental and spiritual aspects of personality, with a view to attaining the highest level of consciousness. Yoga ultimately results in making the personality totally integrated and balanced, and relieves the distress. During the crisis mode individual may feel sense of urgency or panic. Yogic concept and lifestyle provides idea for the decision and then prioritize them in order of preference what is complicated and what is non-complicated. Moreover, we are in crisis, when the mind is disturbed the disturbance occurs in our real nature as such there are illusions, all sorts of mental trouble, lacking of skills, stress and negative thoughts.

**1. Self-awareness** includes perception of 'self', our character, our strengths and weaknesses, desires and dislikes. It is the ability to recognize yourself clearly and

objectively through reflection and introspection.

The goal of yoga is to attain self awareness, in Yoga Sutra of Patanjali(PYS) yoga defined as “Yogascitta-vritti-nirodha” (PYS, I-2), it means that yoga is the removing of the fluctuations of the mind. As acknowledgement of the distorted thoughts in the mind and then returning to the source is in itself the idea of cognitive work. Ultimately, the awareness is being in here and now, very much practical to self –awareness enhancing skill.

In achieving that self awareness further Patanjali says, “Tada drastuh svarupe avasthanam” (PYS, 1-3) means then, pure awareness can abide in its very (real) nature. Yoga is the stilling of the mind until it rests in a state of total and utter tranquility, so that one experiences life as it is: as Reality.

In BhagavdGita, Shree Krishna says, “Du%khechv-anudvigna-manâ% sukhechu vigata-sp[iha%, vîta-râga-bhaya-krodha% sthita-dhîr munir uchyate” (BG- Ch.2-56). i. e. “The one whose mind remains undisturbed amidst misery, who does not crave for pleasure, and who is free from attachment, fear, and anger, is called a sage of steady wisdom”.

**2. Critical thinking** is an ability to analyze information and experiences in an objective manner. Critical thinking is more than just a skill for learning; it's a skill for life. Everyone can benefit from enhanced thinking skills.

According to Astanga Yoga of Patanjali, Dhyana (Meditation) is one of the self – regulatory processes by which one can enhance critical thinking skill. Meditation described by Patanjali as: “Tatra pratyayaikatanata dhyanam” means, uninterrupted flow (of the mind) towards the object (chosen for meditation) is contemplation.

In meditation the mind is accomplished by focusing (Dharana) initially and by dwelling in a single thought for the longer and longer durations leading ultimately to super consciousness (Samadhi). A progressive habituation allows the mind to non-reactive, present –moment attention and remains relaxed during the period of meditation (Dhyana). To handle and gain control over the basic causes for mental agitations, Dhyana a yoga techniques that control our emotions and ultimately, individual can improves critical thinking to a great extent.

Critical thinking that calms the mind first, In the B’Gita Shree Krishna had stated austerity of the mind as: “mana%-prasâda% saumyatvaA maunam âtma-vinigraha% bhâva-sanûhuddhir ity etat tapo mânasam uchyate”. (Chapter 17- 16) which means, serenity of thought, gentleness, silence, self-control, and purity of purpose—all these are declared as the austerity of the mind.

Austerity of the mind is higher than the austerity of body and speech, for if we learn to master the mind, the body and speech automatically get mastered, while the reverse is not necessarily true. Factually, the state of

the mind determines the state of an individual’s consciousness.

**3. Decision making** helps us to deal constructively with decisions about our lives. This can have consequences for health. It can teach people how to actively make decisions about their actions in relation to healthy assessment of different options and, what effects these different decisions are likely to have.

Yoga can help the decision-making process and allow people to make smarter choices and sharpen the mind. Mind plays an important role and we are totally depending on this mind. Our thinking, our decision, and action are all based on the mind. Sage Patanjali defined yoga as, “yogascitta-vritti-nirodha” (PYS, I -2), i.e. that yoga is the stilling of the activities of the mind.

Broadly, therefore, mind or Citta has a more comprehensive import and field for functioning. While Citta may be considered as a universal medium through which consciousness functions on all the planes of the manifested Universe, the ‘mind’ is confined to the expression of only thought, volition and feeling. It is very essential to enhance skill through mind control techniques of yoga.

Patanjali also speaks two kinds of thought-waves is very important while making decision. The Sutra says, “Vrittayah pancatayyah klista-aklistah” (PYS, I -5), i. e. there are five types of modification of mind, including both negative and positive.

The kind of thought waves as well as activities the mind are either positive (Aklista) or negative (Klista). Positive will mean those actions which reduce the Klesas – ego should reduce, ignorance should reduce, attachment, hatred, selfishness should reduce. If such thoughts are coming which are helping to reduce your ego, we should encourage them. To remove negativity is difficult. One has to come from negativity to positivity.

The Bhagavadgita is reminiscent with yogic skills particulate more specifically and clearly on activity of while making decision. Shree Krishna says, “Krodhâd bhavati sammoha% sammohât sm[iti-vibhrama% sm[iti-bhranûhâd buddhi-nâûho buddhi-nâûhât praGaœhyati”. (Chapter 2 -63), means anger leads to clouding of judgment, which results in delusion of memory. When the memory is bewildered, the intellect gets destroyed; and when intellect is destroyed, one is ruined

Enhance skill to resolve anger, fog emotions and the delusions of intellect and make your decision in right direction.

**4. Effective communication** means that we are able to express ourselves, both verbally and non-verbally, in ways that are appropriate to our cultures and situations. This means being able to express opinions and desires, and also needs and fears. And it may mean being able to ask for advice and help in a time of need.

Patanjali Yoga Sutra describes the term ‘yoga’ beautifully, which is connected with

the self development and communication. The definitional sutra of Patanjali is: “Yogas citta v[rtti nirodha%” which means Yoga is the restraining the mind-stuff (Chitta) from taking various forms (Vrttis). The mind (chitta) is made up of three levels of mental activity, manas (the mind that link with senses), buddhi (discrimination power of mind), and ahamkara (ego-sense). Yoga is cleaning the mind like a clear lake which needs to be still and clear. Most of the difficulties such as incorrect communication and confusion about self as well as others, we face today are due mental disturbances. Communication closely related to the balance of inner mind, thereafter it automatically reflects outside. So, yoga is practical psychology – a tool for mastery over fluctuations of the mind. Thus, one can control turbulence of the mind to sharpen and effective communication skills.

As the Bhagavadgita puts it: “Anudvega-karam vâkyam satyam priya-hitam ca yat svâdhyâyâbhyasanamî caiva vâñ-mayamî tapa ucyate”. (Chapter 17 -15) i. e. words do not cause distress, are truthful, inoffensive and beneficial as well as the regular recitation of Vedic scriptures – these are declared as austerity of speech. The world we live is full of agony and conflict created by miscommunication and misunderstanding. Yoga says this attention span can be improved immensely. If austerity of speech can be done, all the problems in a relationship can be cured; you can eliminate misunderstanding from the very root and bring

insight in all your communication.

**5. Empathy** – Empathy is, at its simplest, to have a successful relationship with our loved ones and society at large, we need to understand and care about other peoples' needs, desires and feelings. It is a key element of Emotional Intelligence, the link between self and others, because it is how we as individuals understand what others are experiencing as if we were feeling it ourselves.

In the Yoga Sutra, Patanjali defines the correct attitude to face the various kinds of situations arises in our lives by cultivate compassion. The sutra says, “Maitri-karuna-muditopekshanam sukha-dukha-punyapunya-vishayan bhavanatash-chitta-prasadanam, Yoga Sutra (PYS, I.33), means the mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness and indifference respectively towards happiness, misery, virtue and vice.

The greatest sources of disturbance to the mind is our uncontrolled reactions due to human environment and the common people react to these things in a haphazard manner according to his whims and moods with the result that he is being constantly disturbed by all kinds of violent emotions.

In this context, the Bhagavdgita also delineates as “Advesta Sarvabhutanam Maitrah Karuna eva ca” i. e. he who is not hateful towards all beings, he sees all being as his own self. He, who is friendly- behaving

like a friend and cultivate compassionate towards sorrowful creatures and their sufferings.

Empathy is a call to action to show kindness toward others, by helping to relieve one another's stress. It can improve for having healthy social relationships.

**6. Interpersonal relationship** skills help us to relate in positive ways with the people we interact with. This may mean being able to make and keep friendly relationships, which can be of great importance to our mental and social well-being.

In the Yoga Sutra, Patanjali defines the correct attitude to improve the various kinds of situations arises in our lives while maintaining interpersonal relationship. The sutra says, “Maitri-karuna-muditopekshanam sukha-dukha-punyapunya-vishayan bhavanatash-chitta-prasadanam”.(PYS, I-33), means the mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness and indifference respectively towards happiness, misery, virtue and vice.

In this Sutra Patanjali tells the correct attitude to face various kinds of situations that may arise in our relationship with those amongst whom we lives. The ordinary man has no well-defined principle for the regulation of these reactions.

In the Bhagavadgita Shree Krishna states, “krodhâd bhavati sammoha% sammohât sm[iti-vibhrama% sm[iti-bhranûhât buddhi-nâúho buddhi-nâúhât praGaccheyati”.

(Chapter 2 -63), which means, anger leads to clouding of judgment, which results in bewilderment of the memory. When the memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined.

Anger impairs judgment, just as the morning mist creates a hazy covering on the sunlight. The faculty of judgment was affected by anger, and hence there are chances to maintain mistake in interpersonal relationship.

**7. Dealing with emotion** means involving recognizing emotions within us and others, being aware of how emotions influence behaviour and being able to respond to emotions appropriately. Intense emotions like anger or sadness can have negative effects on our health if we do not respond appropriately. It is a life skill that leads to a healthy and prosperous life.

In dealing with the emotion, Patanjali has given this Sutra, by which one can achieve emotional stability as well as inner witnessing measures, the skill is Pratipaksa Bhavana or cultivating the opposite works very well. The sutra says, “vitarka-badhane pratipakṣa-bhavanam”. (YSP, II – 33) i.e. when the mind is disturbed by improper thoughts constant pondering over the opposites (is the remedy).

Shree Krishna explained in the Bhagavadgita that both the sensations of happiness and distress are fleeting as the verse puts as: “yaA hi na vyathayantyete puruchaA purucharchabha sama-duḥkha-sukhaA dhîraA

so ’m[itatvâya kalpate, (Chapter 2 – 15) i. e. O Arjun, noblest amongst men, that person who is not affected by happiness and distress, and remains steady in both, becomes eligible for liberation.

In this stage one has to rise above these dualities through discrimination. In order to control emotion, it is very much necessary to develop the discrimination.

**8. Coping with stress:** Coping with stress means recognizing the sources of stress in our lives, recognizing how this affects us, and acting in ways that help us control our levels of stress, by changing our environment or lifestyle and learning how to relax.

The term stress is aptly described by Patanjali as ‘Klesa’. The five klesas (afflictions or stress) are 1)lack of awareness of Reality, 2) the sense of egoism or ‘I-ness’, 3) attractions and 4) repulsions towards objects and 5) the strong desire for life or fear of death. These klesas are disturbing the mental and physiological balance and trigger a chain of reaction further deteriorating our inner equilibrium and leads to misery. Sage Patanjali then explain and proposed the skills of Yoga for reducing stress in this sutra as: “Samadhi-bhavanarthah Klesatanukaranarthasca”. (PYS, II-2), means it is for the purpose of producing (Samadhi) continuous effortless linkage of the attention to a higher concentration force and for causing the reduction of the mental and emotional afflictions.

We are all born with these kleshas. First step is to understand these klesha and putting in an effort to eliminate them. All these afflictions are derived from ignorance and tangled together within our egos and the practice of yoga awakens the awareness which is innate and ultimately reduces the stress. Only through proper understanding and interconnectedness of Kleshas, we can deal our intrinsic stress by reducing afflictions.

In Bhagavadgita gita Shree Krishna does not deny the problem of random mind and states: “asamehayaA mahâ-bâho mano durnigrahaA chalam abhyâsena tu kaunteya vairâgyeGa cha g[ihyate]”. (Chapter 2-36), means O mighty-armed son of Kunti, what you say is correct; the mind is indeed very difficult to restrain. But by practice and detachment, it can be controlled. We observe that the mind runs toward the objects of its attachment, toward the direction it has been habituated to running in the past. The elimination of attachment eradicates the unnecessary wanderings of the mind.

### **Summary:**

Maharshi Patanjali in his Yoga Sutra enumerated the fundamental principle of life skills which can have effective transformative power and also so universal in their approach and acceptability, everyone can benefits from them regardless of their background, experience and beliefs. Everything in yoga sutra is a discussion of interplay between mind, consciousness and senses. But the

complication starts when we are ignorant that the environment and people around us have direct or indirect influence on our lives. So the feeling like envy of others or things, ego, anger or hatred, spiritual ignorance, improper dietary habits and astray lifestyle habits have bad and negative effects on our health and stress levels. The famous Bhagavadgita, a yoga treatise offered guidelines for enhancing life skills because it is very practical philosophy of living life. It is the eternal wisdom that explains the realities of life and how to best to cope with the various fluctuations and challenges that living in this world poses.

### **Conclusion:**

In conclusion, life skills are vital for every individual’s success and well being. Yoga is a way of life and living which demands conscious effort to improve life skills. It can bring changes in the whole personality, attitude, lifestyle is in fact a way of transformation of life, mind and body. The BhagavadGita contains quite a lot of life skills wisdom and in this paper an attempt is made to interpret some of the verses of Gita which contains clear and effective guidelines for enhancing life skills. Maharishi Patanjali also provides the application of the conceptual understanding of mind through sutra and providing supportive practices for achieving life skills. Thus, yoga provides a support to individuals to overcome the life skills related challenges in our life.

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# RELATIONSHIP BETWEEN A TEACHER AND A STUDENT: AN OVERVIEW AND STRATEGIES

Gaurab Pratim Hazarika

## Abstract

*The relation between the teacher and the student is has to be a sacred and holistic. A teacher (at any level) must treat the learners as his/her own children He should have enough knowledge about psychology that will make him/her one who can understand the inner feelings of his students. He must be skilful enough to meet out all their problems. We all know that the students in their teens are very sensitive so the teacher's counselling plays a major role. A good teacher is evaluated by his students when they embark on their responsible positions. The teacher should not teach his students only for examination. The students are to be taught for life. The students must be trained tough mentally and physically to face any challenges. A Teacher should relate to the students by being able to be one among them. The method a teacher must adopt to relate with students is by thinking any problem faced by the student through his or her lens. Every day is a new life for a wise teacher.*

*Teachers all have different personalities, and we all teach through our personalities. Teacher-students' relationships should be based on trust, respect, and on the knowledge that it is a team effort. Students need to know they have to do their share of the work. Another thing I have learned is: if the teacher-student relationship is bad, the student won't do very well in the subject. As such, we need to look after the relationship continuously. Students need to be reminded that it is based on mutual respect, trust, and knowledge that each party will do their job.*

**Key words:** *Teacher, LearnerRelation, Effective Teaching-Learning process.*



**Introduction:**

Common we all can admit that everyone of us has a favourite teacher, and those we liked less. It is true! What causes us to still cherish these relationships and harbour powerful sentiments of respect and affection (and sometimes a shuddering dislike) for those individuals who were responsible for mentoring us? The answer is quite simple. It's how the student teacher relationships were developed, nurtured, and given space to evolve. The ability to forge a positive, powerful relationship between a student and teacher may seem like a difficult task first but can be easily accomplished by creating a strong learning environment. The learning is not a one way process alone; an effective learning environment is where all individuals involved learn from each other. While students learn a particular subject from a teacher, the teacher learns how to improve her teaching skills and make the lessons more interesting by gaining insights from the students. Thus, both parties learn from each other. Many qualities define a positive relationship and pave ways on how to create powerful student teacher relationships. These can be seen to include good communication, a safe learning environment and mutual respect, a positive and patient attitude, student equality and timely praise. The teacher who becomes the 'favourite' is one who possesses these in good measure. To develop a successful relationship between students, teachers should design such strategy through which all students

engage and take part in classroom activities and learning. Also, give more importance to such students who are shy and quiet. Teacher motivates such students in the class and takes their feedback so that they feel the important person in the class. The relation between the teacher and student in ancient India was personal, intimate and cordial. The student had no financial relation with the Guru. In modern society the majority of teacher's main concerns were to build good relationships with their students which meant spending extra time involved in student's lives.

**Rational of the study:**

Education is a triangular process that includes students, teachers and the environment. Being the first two aspects; the students and teachers plays a vital role in the teaching learning process. Therefore, the relationship between a teacher and his students is one of the most influential factors in a learning environment. The relation should be an effective one which includes trust, respect for each other, effective communication etc. An educator should plan to enhance their communications with students to allow for quality learning. If the relationship between teacher and student is positive, it has several benefits at all levels of an educational establishment, inside the classroom and across the whole education environment. Simply, we can sum up that for an effective teaching learning process to be happened, a

healthy relation between teachers and students is must within and outside the classroom without which as a teacher one cannot expect behavioral modification from the student perspective.

Research shows that a category of teacher skills called personal competencies has a powerful impact on teacher effectiveness. The foremost of these competencies is the teacher-student relationship. Evidence finds that teachers who create a positive relationship have a large effect on increased student achievement; they also have fewer discipline problems, office referrals, and related conduct issues. Qualities of a teacher's personal competencies with the largest impact include being consistent, providing structure, having an assertive presence, showing empathy, exhibiting warmth, encouraging learning, setting high standards, being adaptable, displaying awareness of high-needs students, being culturally sensitive, and showing respect for students. It is important to understand that simply caring about students isn't enough. A teacher who shows warmth but lacks the other qualities will founder. Establishing an effective teacher-student relationship requires a balance of these competencies. These skills do not necessarily come naturally to new teachers, who must be trained in their use. Many pre-service and in-service programs fail to emphasize the importance of these soft skills and to operationalize them and support teachers in using them in the classroom.

### **The Impact and Importance of Positive Student-Teacher Relationships:**

Positive teacher-student relationships are very important for quality teaching and student learning. Most of the students don't know the greatest and best relationship between a teacher and student. Most of the students just don't try to understand or rethink it. Most of the students just don't care for it. Such things should never happen. Try to think and understand positive teacher-student relationships. Students not only feel safer and comfortable in a classroom environment but also participates actively in classes and strives for academic success.

It is very easy to build up a very good teacher and student relationship after knowing each other properly. The only thing what we have to do is to have faith, love, respect towards a teacher and tell her all the problems what troubles us and makes us unhappy. A teacher can surely do something to help us. We shouldn't try to hide anything from a teacher. The following guide explores the importance of positive teacher-student relationships.

- Improving academic success of the learners.
- Preventing behavior problems in the classroom.
- Build pro-social Behavior
- Improving student attitude towards class work.
- Aiding growth in and outside the classroom.

- Create inspiration within them.
- **Develop student self-worth and develops students' mental health.**
- Positive Student-Teacher Relationships Assist Educators with Professional growth.
- Make learning fun.

Positive and healthy relationships between teachers and students can be extremely beneficial at all levels of an educational establishment, within the classroom and across the school environment as a whole. To build a positive relation a teacher needs to be able to relate to students on multiple levels. For example, as a teacher,

- We need to be like a parent, guiding and encouraging the students to make a better life for themselves.
- We need to be a mentor, imparting knowledge and wisdom on the children to help them grow.
- We need to be a friend, someone they feel they can talk to if something is bothering them.
- We need to be a guardian, protecting them from harm; in the many forms it may come in.

Teachers also need to know how best to relate to a student in different situations and with each student on an individual level. There are some students you can be friendlier with and others that need a firmer hand to guide them. However, no matter what way you relate to students you must always

remember you are not one of them, you are still the adult in the room and must always be that first and everything else second. A lot of teachers get in trouble when they act like they are the student's peers.

### **Ways to Build Relationships with Students:**

- Appeal to Their Interests
- Speak to Students with Respect
- Attend Outside Activities
- Let Students inside your world
- Let Students Have a Voice
- Be Real
- Trust That They Will Do Great Things
- Learn names quickly and correctly
- Find small ways to connect
- Simply listen

### **Positive points of present teacher-students relationships:**

- Today student feel no hesitation in asking questions from their teachers.
- Friendship bond is also increasing among students and the teachers.
- Interaction has also started increasing between teachers and students.

### **Negative points of present teacher-students relationships:**

- There is generation gap between students and teachers.

- Technology is bridging gap in the relationship.
- Everyone is becoming money minded.

### **Impact of Students-Teacher Relationship on student's learning:**

Teachers are perhaps the first and most important acquaintance that children generally develop outside the boundaries of their home. The role of the teachers indeed remains influential in an individual's life, and that doesn't merely pertain to schooling experience but goes far beyond. A positive teacher-student relationship generates a positive impact on students' learning outcomes, social behaviors, and skills development. Below are some points that indicate the impact of students' teacher relationship on students' learning.

- Good teacher-students relationship help students for they will be mere readily accept the rules and procedures and the disciplinary actions that follow their violation.
- A good teacher-student relationship can create a warm and protective environment inside and outside the classroom but at the same time professional.
- A good teacher-student relationship can help students develop self regulation skills, particularly autonomy and self determination.
- A good teacher-student relation-

ship inside the classroom not only to improve the quality of education but for the overall development of the student character and personality. Also helps students feel loved and capable motivates them to do their best.

- Negative teacher-student relationship correspond to worse students outcomes. One study found that teacher-student conflict was consistently related to lower grades in Math and English.
- A strong and good student teacher relationship can make the difference how successful a student is. When the student likes and respect the teacher he/she will be mere willing to learn from them. When a teacher likes and respect a student he/she is mere likely to get a positive response from the student and therefore making a student mere successful.

### **Major Findings:**

- The place of teacher is very high in ancient scenario and teacher-student relationship was based on love, affection principle of spiritualism.
- Always existed a cordial relationship between the teacher and the students like father and son

in ancient scenario.

- The students were to serve his teacher with full devotion in ancient scenario but students are not much sincere towards teacher and not do anything for their teacher in present scenario of teacher student relationship.
- Lack of empathy towards students create problem in developing good teacher student relationship.
- No enough time to plan, apply prescribed curriculum to all type of students and limitation of disciple students are some problems which are teacher facing in developing a good teacher students relationship.
- Some strategies which are essential for developing a good teacher-student relationship are positive attitude, make learning fun, give respect, and build trust and showing empathy.
- Good teacher-student relationship can create protective environment inside and outside the classroom but at the same time professional.
- Negative teacher-student relationship creates to worse students outcomes.

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# STATUS OF CHILDREN LODGED IN THE CHILD CARE INSTITUTION OF NAGAON DISTRICT, ASSAM

Pinaz Parbeen Hazarika  
Dr. Karabi Konch

## Abstract

*The development of any nation depends upon the growth and enhancement of all over development of the Children of the entire Nation. Children's development is as important as the development of material resources and the best way to develop national human resources is to take care of children. In 21<sup>st</sup> century, children focus as an important prime issue of the society because they have been faced various kinds of problems which become as the hindrance in the development of a Nation. The major problems faced by the children are like child abuse, child trafficking, street children, child labor, child marriage, etc. Day by day the problems gradually have becoming serious and vibrant issues in the present society. Therefore, for taking care about the children's problem different initiatives has been taken by the government as well as non-governmental organizations such as child protection, child rights and establishment of child care institution or child care home. So, in this research paper, an attempt has been made to study the role of child care institution and causes of admission of children into the childcare institution and to study about the socio-economic background of Children.*

**Key Words:** *Child, Child Care, Child Care Institution*

## Introduction:

The United Nations convention on the rights of the child defines child as “a human

being below the age of 18 years. Juvenile Justice Act defines Child as “any person who has not completed eighteen years of age.

In 21<sup>st</sup> century most of the Children have faced various problems like poverty, child refugee's malnutrition, gender discrimination, child marriage, child labor, child prostitution, etc. The children are suffering these conditions as problems in anywhere in the world. According to United Nations International Children Emergency Fund (UNICEF, 2010), In the world, total 22,000 children die each day due to poverty. Around 27% of all children in developing countries are estimated as to be underweight (UNICEF, 2006). Generally, it has been seen that, lack of drinking water, lack of immunization are the main causes for the death of children's in the entire world. Malnutrition is a globally recognized problem which takes 54% of child mortality in the world (WHO, 2004). So, the main causes for malnutrition are poverty, unsafe water, insufficient hygiene etc. War is the main factor for the creation of child refugees in the world. According to United Nations children Emergency Fund (UNICEF) in the last decade war has killed more than 2 million children, orphaned about 1 million. Child labor is another serious problem becomes a very sensitive subject matter in the present society. According to International Labor Organization (ILO, 2002) an estimated of 211 million children work as a child labor around the world spread in society like bonded labor, forced labor and sometimes child himself or herself do the work to support their family. Child prostitution is emerging a very serious problem in various

countries in the world. International Labor Organization, (ILO, 2002) had conducted a study upon child prostitution where it was found that child prostitution in Viet Nam is steadily increasing and the target group is 13 to 18. As per the report of United Nations International Children Emergency Fund (UNICEF, 2014) the highest rate of child marriage has been found in South Asia whereas, Bangladesh has the highest rate of child marriage in Asia.

India is the home to almost 19% of the world's children, 40% of India's children are vulnerable or experiencing difficult circumstances characterized by their specific social, economic, and geo political situations. All these children need special attention. According to statistics of children in India (Census 2011), there are 472 million children in India under the age of 18 years. This Constitutes 39% of the total population. According to Supreme Court of India, over 11 million children were abandoned in India in 2013, most of whom was girls. The care and protection of children has always been considered as the primary responsibility of the family. When families themselves are not in a position to take care of their children, substitute or alternative forms of care become necessary. Alternative care includes adoption, admission in to child care institution or orphanages, foster care, sponsorship, family-based group care, after care and other community-based interventions. (Ministry of Women and Child Development,



Government of India. Annual Report 2014-2015). Concerning about the different issues relating to the children in contemporary society context, this present paper is prepared, focusing with the different socio-economic background of the inmates within institution as well as the role of child care institution behind the care and protection of children. A child care institution as defined under the Juvenile Justice Act, 2015, children home, open shelter, observation home, special home, place of safety, specialized adoption agency and a fit facility recognized under the act for providing care and protection to children, who are in need of such services. The child care institutions are managed by the State Government or voluntary or non-governmental organizations. These institutions are registered under section 41 of Juvenile Justice (Care and Protection of Children) Act, 2015 for providing residential care to children.

### **Objective of the study:**

The objectives of the present study are mentioned below:

- (a) To analyse the reasons of children for which child admitted in child care institution.
- (b) To examine the socio-economic background of children of child care institution.
- (c) To study about correctional measures taken by the child care Institution.

### **Methodology of the study:**

This paper is prepared by the help of both primary and secondary sources of data. The primary data are collected from the children, employee and authority of the institution with the help of interview schedule and the secondary data are collected from the status report, monthly report, individual care plan, and guidelines of the institution. There are thirty-one children home or child care institution in Assam, out of thirty-one four are government run and twenty-seven are run by non-government organization. Nagaon district is selected as the field of the research and one child care institution from the district is selected as the area of research. There are several numbers of child care institution in Nagaon which are doing promising work in the sector of child protection. The district occupies both Government and Non-Government Organization (NGO) run home for the children those who are mainly focus about the care and protection of the children. There are three children home in Nagaon district, out of three two are non-government organization run and one is government run. For the study the government run children home is taken by using purposive random sampling method. The home is one of the oldest girl child care institution in Assam and at present it has more numbers of children than other two homes. For the proposed study 20 respondents has been selected by using the purposive sampling method from the Government run child care

institution of Nagaon.

### **Discussion and major findings:**

Based on the different objectives of the paper, the findings are arranged and elaborated systematically. The Government run child care institution of Nagaon is known as the State Home for Women and Children as a whole because it has three home inside the campus, these are women home, children home, observation home. The home occupies 23 bighas of land which is surrounded by boundary walls along with iron fencing for the safety of the inmates. For observing the movements of the inmates closed circuit (cc) camera has been set up in the entire campus. The women home was established in the year 1958 and the intake capacity is 100. The children home was established in the year 1964 and its intake capacity is 100. The observation home was established in 1987 and the intake capacity is 50. One auditorium, one medical centre and one garden is available inside the premise. The home is run by the Social Welfare Department, Assam in collaboration with State Child Protection Society, Assam.

### ***Reasons for which Child admitted in Child Care Institution:***

Children admitted in child care institution for various reasons. The person-in-charge/superintendent is responsible for the reception and admission of the child in the Child Care Institution (CCI). In case, the

superintendent is not present at the time of receiving the child, he/ she should designate an officer of the child care institution for receive the child. Newly admitted children are placed in dormitory for first fourteen days and their production is timely done in front of Child Welfare Committee (CWC) and Juvenile Justice Board (JJB). Children are received and welcome in a gentle manner and give them time for the settlement. Children are admitted in child care institution by child welfare police officer, child line, child welfare committee order etc. When the child is admitted the related documents are taken by the staff of the institution, photo is taken by the staff and verify the order and explain it to the child so that he he/she understand why he/she is being placed in protective custody. Recording and safe keeping of personal belongings, cash, and other valuable things are received by the staff of child care institution. The child is provided medical care if it is necessary. Counselling is provided to the child to understand his/her situation, background, circumstances and needs. From the collected data it is noticed that, children admitted in child care institution due to various reasons. The Categories are sexual abuse, violence, Single parent, broken family, child labor, poverty, missing child, victim of exploitation, rape victim, separation of parents, runaway etc. It has been found that sexual abuse took place with the child those who are from broken family, illiterate, unconscious parental background. Victim of exploitation took place

with the child those who are from single parent and poverty background. Extramarital affairs lead to separation of parents or broken family for which child do not get proper attention and parental care. Most of children are admitted in the child care institution by child line and child welfare committee decides about their admission in the institution. Native district of the children of child care institution

are Nagaon, Morigaon, Hojai and in some cases districts are unknown.

To study the reasons behind admission of the children in the child care institution in Nagaon, here an attempt has been made to find out the actual cause of from 2001 to 2019. All records have been collected from case history and individual care plan of children.

**Table 1:**  
**Reasons and year of admission of children in child care institution**

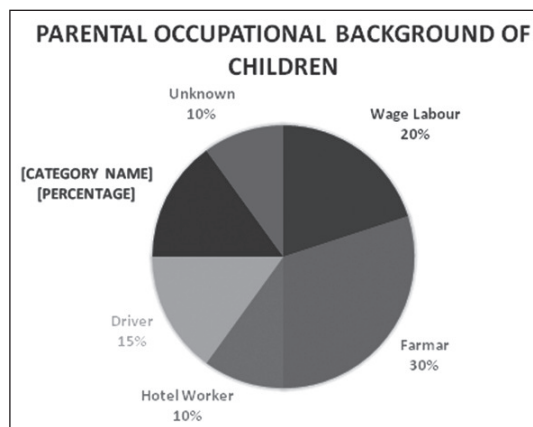
Sl. No.	Year of Admission	Age	Reason of Admission
1.	2001	16	Sexual Abuse
2.	2014	10	Poverty
3.	2014	17	Child Labour
4.	2014	16	Neglected Child
5.	2016	7	Victim of Violence
6.	2017	9	Sexual Abuse
7.	2017	15	Child Labour
8.	2017	11	Child Marriage
9.	2017	4	Poverty
10.	2017	10	Poverty
11.	2018	17	Sexual Abuse
12.	2018	10	Neglected Child
13.	2018	15	Neglected Child
14.	2018	7	Missing
15.	2018	14	Poverty
16.	2018	17	Neglected Child
17.	2019	17	Neglected Child
18.	2019	7	Missing
19.	2019	8	Poverty
20.	2019	14	Child Labour

The above table indicated different sensitive reasons for which child admitted in the institution. It has been found that, there are three cases of sexual abuse in the table and their age group is 16, 9 and 17. There are five children who admitted due to Poverty and their age group is 10, 4 and 14. There are three children from Child labour category and their age group is 17, 15 and 14. Five Children admitted from the Neglected Child category and their age group is 16, 10, 15 and 17. There are one children from victim of violence category and her age group is 7. Child Marriage also occupy one child and the age of the child is 11. There are two children from the missing child category and the age group is 7.

### Socio economic background of the respondents:

In the children home some child has been found from conflicting parental backgrounds. There was conflict between parents which leads them to separation and as a result their children victimized. Some children are found as missing children in railway station and their address could not trace out because they could not understand the local language, they slowly learning the language and it is assuming that they are from other state of India. Making alcohol and selling alcohol is another parental background where child did not get the proper attention regarding education, health, parental love etc. Single parent is another reason for which child have

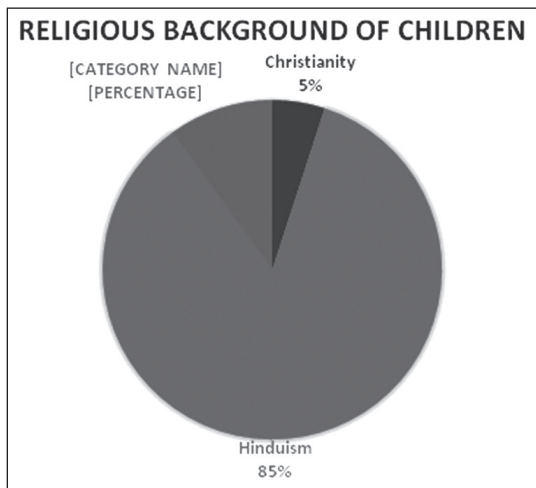
to admit in child care institution. Poverty, lost of parents is another socio-economic background of the child. Most of the children are from poverty background and their parents are engage in works like, wage labor, driver, carpenter, hotel worker, farmer etc. The children are from poor and middle-class background where their houses are clay or concrete build and it occupy two to three rooms. In the case of some children the houses are rented. It is also found prior to admission in the institution, most of them are school dropouts and some went to School. After admission in the institution, they continue their study. Prior to admission in the institution, the school drop outs are going to Government School.



From the above diagram, it has been found that, the highest number of children admitted in child care institution from agricultural parental background. Hotel worker occupies the least number of children's parental occupation background. It

is also notice that, in the matter of some children parental occupation background could not traced due to lack of information.

The above diagram indicates the religious background of children. The highest number of children found (**85%**) from Hinduism background in the child care institution, and the lowest number is found from Christianity background.



**Table No 2:  
Educational background of the children**

Sl. No.	Educational Qualification	
	Prior to Admission	Present Status
1.	Class I dropout	Attending vocational classes
2.	Up to Class III	Studying in Class V
3.	Illiterate	Studying in Class IV
4.	Up to Class VIII	Studying in Class X
5.	Up to Class V	Studying in Class IX
6.	Illiterate	Studying in Class II
7.	Up to Class I	Studying in Class II
8.	Up to Class IX	Studying in Class X
9.	Illiterate	Studying in Class I
10.	Illiterate	Studying in Class IV
11.	Illiterate	Studying in Class I

12.	Illiterate	Studying in Class I
13.	Illiterate	Studying in Class II
14.	Illiterate	Studying in Class I
15.	Illiterate	Studying in Class I
16.	Class VII dropout	Attending vocational classes
17.	Up to Class VIII	Attending vocational classes
18.	Up to Class V	Studying in Higher Secondary 1 <sup>st</sup> Year
19.	Up to Class VI	Studying in Class X
20.	Up to Class VII	Studying in Class IX

The table 2 indicated that, the educational background of children prior to admission in the institution and after the admission in child care institution. It is found that education is continue as per their previous educational record and the child studying in their respective classes. Some are attending vocational classes like doll and toy making, cutting, tailoring inside the campus.

### **Correctional measures taken for the children by the authority:**

It is found that after admission of the child in the institution, the care was taken by the employees of the institution. Children are admitted in the institution from different background. Children are receiving and welcome in a gentle manner and give them time for the settlement. Counsellor provides the counselling to the child which help the child to build the rapport and it helps the counsellor to know the background and present situation of the child. Counsellor helps the child to overcome the situation which he/

she felt in the mind. Minimum two session is provided and more session is conducted if required. Counselling helps to understand the child as much as possible and it also helps further decision making for the child. Education is provided to the child for their development. The child is enrolled in Government school as per their previous education record (which is collected from the schools where they went) and age. Enrollment is done by the educator of the institution. Informal classes were taken by the educator after they came from the school. Some other child is remaining busy in doll and toy making classes which is situated inside the campus. There is one instructor in the class and the center is known as training cum productivity centre. Here they first learn art and then they try to cut the pieces of cloth to make the toy. At the time of summer and winter vacation, various camps are organized by the authority where child learns the basic skill of drama, art and craft, food preservation etc. for their all-round development. Independence Day, Republic

day, Children day, Child protection day, Girl child day, Anti-child labor day, Bihu, Puja, Tithi are organized and celebrated inside the campus and all the children participate and enjoy it. There is a common prayer hall where they all pray together twice in a day in morning and evening. It is maintained by the staff of the home. One playground is available in the campus where all the children play various games like badminton, kabaddi, etc. One library is also available to the child where almost four hundred books are available and it is maintained by the educator of the institution. Children can take the books from the library and they have to submit it timely.

### Conclusion:

The development of a nation depends upon the development of the human resource. Children's development is as important as the development of citizen and other material resource. Despite various progress in various areas children have to face serious situation in worldwide. Poverty is considered as the main root of all problem so everybody should try to erase the poverty from the society and relief the child from the risk factors which are the hindrance for the development of the children. The main objective of the children

home or child care institution is to provide residential care to the child for the stable and safe living. It also focuses on protection of the child and their overall growth and development. Twenty-four-hour care service is provided in the child care institution to the children for the best interest of the child. But at the same time, it is also noticed that, mistreatment of children, violation of child rights, child sexual abuse took place in child care institution of India. To eliminate such kind of problem the solution should be identified and everybody should work upon this.

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# A STUDY OF THE MYTHICAL BACKGROUND IN POUL ANDERSON'S NOVEL 'THE BROKEN SWORD'

Ritu Ranjan Gogoi

## Abstract

*Fantasy Literature has been a steady presence in the literary canon since the days of the great epics and sagas, and it has evolved as a genre inspiring a generation of writers and artists. Contemporary Fantasy fiction which has become widely popular among the readers gifts the genre a fresh element of wonder, magic, and imagination that reconstructs the myths, legends, heroes, and villains in a new light. The focus of this article is to study the myths and its tropes interweaved into the larger narrative of *The Broken Sword*. The textual analysis of the mythical background of the novel reveals the distinctive features of the myths, their differences, and how they are connected to religion, history, and human culture in general. By retracing the steps of the Hero's journey in the story, an attempt is being made to evaluate the story in terms of the spirit of the old sagas, and how these ancient stories still continue to influence the genre.*

**Key words:** *Fantasy fiction, myths, Hero, Villain, magic, religion, history, epics, sagas*

## Introduction:

*The Broken Sword* by Poul Anderson is one of the classic works of fantasy literature published in 1954. It is perhaps the finest of American heroic fantasies till date, with strong characterization, brilliant world-building, and

an admirable recreation of the mood of the Old Norse literature. To quote Michael Moorcock- "It has a wonderful, wild, manic originality, a driving story and a genuine feel of the grim realities informing the Anglo-Saxon myth and legend which few other fantasies



possess. The inevitability of its drama, its dooms and its emotional conflicts made this one of the most influential fantasy novels”. Many readers tend to compare *The Broken Sword* with Tolkien’s *The Lord of the Rings*, as both of the novels were published in the same year and have some similarities in content – tall elves, deep-delving greedy dwarves, ugly trolls, a broken sword to be re-forged, a hero caught in the chess-game of power who meets a tragic end, and a great war fought between the opposing forces of light and darkness. However, the most significant aspect of the novel that easily catches the readers critical eye is the explicit interweaving of the Christian and mythical pagan worldviews. This discussion however will not solely focus on this single aspect, but will try to examine the underlying mythical foundations and the basic factors that come into play within the story as a whole including the former.

*The Broken Sword* is the story of Skafloc, the human son of Orm the strong raised by elves, and the dark changeling Valgard who is a half-troll and half-elf substituted for the infant baby Skafloc by the capricious elf Imric. The story progresses as Skafloc grows among the elves learning magic and lore, while the changeling Valgard takes his place in Orm’s family, and there occurs a chain of events from the imminent troll-war to the messenger of the Aesir visiting the elf kingdom bearing the terrible gift of a powerful, but the cursed broken sword Tyrting. The

story seems to be a tragedy from the beginning as both Skafloc and Valgard are ignorant of their true parentage, and the curse of the witch hovering over the house of Orm adds to the impending doom. Years pass by and Skafloc grows into a handsome young man and a great warrior with the wisdom and grace of an elf, and so does his counterpart Valgard in the human world. Valgard is feared by all for his brutal rage and cruel murderous raids, who is a complete opposite character to Skafloc who is loved by all the elves and the faerie. Both Skafloc and Valgard become pivotal pawns in the power-games played by the Giants and the Aesir, and the war between the elves and the trolls is just a minor flicker of the greater conflict that is to happen.

Despite being laid out like a classical tragedy, and the doomed end looming over the story, the novel doesn’t focus only on what external circumstances drove the characters into action, but also their internal conflict and personal relationships. One such instance is the affair of love between Skafloc and Freda. There is no mystery about their fate, but the vital fact is how its aftereffect will impact on the events unfolding and the characters themselves. As the story ends tragically with both the protagonist and the antagonist dead, and the supernatural agents influencing the events in their own interests, and the gory battles filled with magic and death, we can say that the novel carries with it the grand sweeping force of the grim-dark

Anglo-Saxon epic *Beowulf*.

The world of *The Broken Sword* is a blend of medieval history and mythology, as Anderson takes in the Medieval England as the setting of the story with places of actual historical significance, and blends it with overtures of magic, myth, and the faerie which might have existed in Europe many centuries past. The effect blurs the boundaries between the varied cultures of the Norse, Dane, Anglo-Saxon, Irish, and the English people and their rich mythology. Anderson borrows from the Norse mythology as well as English folk-lore and Celtic myths to craft his story, and manages to give an epic touch to the tale. The fatalism of the Norse sagas is preserved throughout the novel with the shadow of an imminent doom looming over the characters. The novel begins with giving a precise picture of the traditions and society of the Vikings as seafarers and raiders. The following passage gives a clear idea-

Now for some time Orm harried the western lands and had a great booty. But he wished for a land of his own, and so one summer joined his fleet to the great one of Guttorm, or, Guthrum as the English called him. For some time he was with Guthrum ashore as well as at sea, and when peace was made with Alfred, Orm went into the Danelaw to seek land.(2)

If we try to draw a historical parallel, the events described in the novel are taking place primarily in a Viking controlled England around 780-1070 A.D., and the entry in The

Anglo-Saxon Chronicle for 793 reads- “In this year dire portents appeared over Northumbria and sorely frightened the people...immense whirlwinds and flashes of lightning, and fiery dragons were seen flying in the air...and a little after that in the same year, on 8<sup>th</sup> June, the ravages of heathen men miserably destroyed God’s church on Lindisfarne, with plunder and slaughter.”

The heathen men were the Vikings, and for almost three centuries they were the most influential force in Europe and beyond, and they took their beliefs in the old gods wherever they went, and it is through their poets that the earliest versions of their myths were known to us. The Vikings were aggressive and adventurous in spirit, and not fearful of death, and it was their very nature that led the impulse to raid, conquest, and plunder. The Vikings sailed to the south and raided Scotland, Ireland and half of England, and unfortunately ran into one of the powerful men in world history, the only king the English have called the Great, Alfred of Wessex. The beginning chapter of the novel brings into clash the beliefs and mythos of two separate religions, Christianity and Paganism. The advent of Christianity diminished the dominance and powers of the old gods upon the world, and the worship of the white-Christ spread all over Europe. The brutal culture and the mythology of the Vikings slowly assimilated the new ways of Christian life, although many of them adhered to their old traditions sacrificing to Gods such as Thor

and Odin, as well as going to the church. The old beliefs and rituals were no longer welcome and were viewed as uncouth and barbaric.

The most significant aspect of two mythos colliding was the death of the great god Pan during the reign of Tiberius (A.D. 14-37). Pan was the god of nature and the wild, and paganism at its very core is the worship and seeing nature in a holistic view. It is also to be noted here that the semi-bestial appearance of Pan with goat-horns and cloven feet, he is easily associated with the Devil of Christianity. Pan's connection to Satan is further objectified by the erotic aspects of the Greek god and his instinctual relation to nature and the animal world. Rafael Lopez-Pedraza writes that this story "has often been considered a turning point in Western history, later leading to the legend of Pan dying in the moment Jesus was mounted on the cross" There is a beautiful passage by a Faun in the novel, describing the demise of Pan and ending of the 'arcadian life' and the ruthless destruction of paganism, and its rustic innocence by the lawful religion of Christianity.

I came from the lands of the south, after great Pan was dead and the new god whose name I cannot speak was come to Hellas. There was no more place for the old gods and the old beings who haunted the land. The priests cut down the sacred grove and built a church – Oh, I remember the dryad's screams, quivering voicelessly on the still, hot air and seeming to hang there forever. They ring yet in my ears, they always will.(17)

In *The Broken Sword*, the myths are intermingled with religion, folktale, fate of the world, and guiding the destiny of the characters. While discussing about them, we always have to see that Anderson has presented in his fantasy the perpetuating feuds of the Jotuns and the Aesir of the Norse mythology, and the references to Christ either comes as a higher power or as a threat to the pagans who doesn't want the 'white-god' to intervene in their games of power. While the main story is particularly of adventure, the dark foreboding of Ragnarok is also implicit in the story. It is a mixture of the fairy-tale and the myth, and the archetypal pattern is omitted from the hero as well as the story, but legend, ritual, and myth is somehow bound into it. Anderson himself admits that the story is 'frankly a romance of admittedly impossible events and completely non-existent places.' Here gods, humans, and faerie intermingle, and the supernatural comes close to the realm of the marvellous in literature, and so this novel is not entirely mythological, but the author applies all the mythological resource at his disposal to reconstruct a modern fantasy narrative.

The hero Skafloc is a human raised by the elves, and he moves in a world in which the ordinary laws of the known world don't work. Acts of courage and endurance unnatural for us are natural to him, there are enchanted weapons, he can communicate with animals, transform his shape, and there are terrifying ogres and witches, and magic that defies reality. All these postulates are firmly

established by Anderson in his novel, and so we can agree that it is a romance, albeit of a different type that blends myth, folk-lore, legend, and their literary affiliates and derivatives. If we are examine Skafloc through the eyes of Aristotle, we have to say that he is a hero of the 'high mimetic' mode because the story too has an epic grandeur and it ends in tragedy in respect to the postulates. In fact we can say that the first stage of the mythological journey is the 'adventure' which the hero undertakes, either by sheer blunder or by daring to do so. He traverses to an unknown zone, may be a distant land, a forest, a kingdom underground, or above the sky, and this centres of unknown contains its own treasures and dangers, filled with unimaginable things, polymorphous beings, superhuman feats and deeds which is exhilarating.

Another interesting thing about this book is the incorporation of the Celtic mythology by the author into the story. The Celts had a strong connection to the gods of the natural world. Their gods were everywhere around them, there were spirits in every grove, tree and spring. Of the most famous of the Celtic myths are of the Leprechauns and the Tuatha DeDanaan which finds a special place in Anderson's tale. Anderson describes them adequately in his novel –

Up at the head of the table were the Tuatha De Danaan, the Children of the earth-mother Dana, come from Tir-Na-Og the Golden, to hold council in the cave of

Cruachan. Silent and awesome they sat, beautiful and splendid to look on, and the very air seems to crackle with power that was in them. For, they had been gods in Ireland, ere Patrick brought the White Christ thither, and though they had to flee the cross, still they wielded great powers and lived in a splendour like that of the old.(158)

Anderson intermingles the mythos of two separate traditions in order to give his tale more scope and significance. In the story, the Irish Sidhe doesn't agree to partake on the war between the elves and the trolls which is undoubtedly designed by the subtle manipulations of the Aesir and the Jotuns. They even don't agree on the task that Skafloc has set himself to accomplish, that is, taking the sword to Jotunheim in order to remake it, but nonetheless they provide him a little help, for his heroic endeavour and fearlessness for death has made him a great warrior, who is comparable to the legendary Cu Chulain. However if we are to critique *The Broken Sword*, it will be right to say that the myths are used by the author as only plot devices to strengthen the story to give it a touch of the grand epic splendour. The myths in this novel are not whole, they are used as fragments in the unravelling of the story of Skafloc and Valgard, the two characters who doesn't conform to the archetypal standards of the hero or the villain, although Anderson presents a sort of grim morality regarding the characters who becomes a focal point of the story.

It is because most of the myths prevails

with an awareness of fate and the transient nature of life, and bestows the actions of god and men with a solemn dignity, and moreover, at the heart of every religion the eternal and never-ending cycle of end and beginning, death and rebirth continues to nurture all belief that encompasses the world and the universe. The end of the world and gods in Norse mythology directs the action of the novel where all things and events coalesce into one signified whole, and still Anderson's story carries a grey portion that can't be defined by the parameters of myth, and therein it attains the authenticity in the said characters and events portrayed. A lot is left unexplained, for e.g. how and on what circumstances did Thor break the Sword Tyrfing? Why Odin tries to manipulate the events in order to get hold of the sword? Why the old gods fear and flee from the power of the white Christ? All these questions are left unresolved, though it's for the reader to guess, but the reader can easily connect to the engrossing tale that forebodes the end of a culture in the new ways of man, two opposite forces of mythos colliding and the nearing of an end for the ancient traditions. The Jotun, Bolverk speaks elegantly picturing the apocalyptic vision of Ragnarok–

'So it is to end', he whispered. 'Now comes the last evening of the world, when gods and giants meet sundering in battle and lay waste the earth, as they slay each other, when Surt scatters flames which leaps up to the cracking walls of heaven, when earth sinks in the sea and the hot stars fall and the sun

turns black. It ends – my long and weary thralldom, blind beneath the mountain, ends in a blaze of fire. (176)

*The Broken Sword* is a novel that delivers the standard path of the mythological adventure of the hero Skafloc as we meet him in his rites of passage of his life: separation, initiation, and return. He is taken forth from the world of humans into a region of supernatural wonder of the Elves, magical forces are at work there, he goes on an adventure to overcome the enemy and returns with a power, and he wins a decisive victory. But after this he dies. The adventure of the hero in myth is always and everywhere a passage beyond the veil of the familiar to the strange and unknown; and the powers that reside at the boundary are dangerous and a great risk, and yet one who is competent with courage and a warrior's cunning, the danger is averted or defeated. We sense this very pattern in the journey of Skafloc to Jotunheim with the Irish half-god Mananaan Mac Lir, where they battle a dangerous poisonous serpent, a dragon, face the sorcery of the Jotun giants, and even with the odds at their side they manage to steer out of all the danger and obstacles and return unharmed.

The story of the novel is in fact designed deliberately in the classical mould is a popular tale, and as the genre of fantasy demands the actions are more or less physical which separates it from the moral and didactic elements. There is a lot of killing and battles which is characteristic of the old Viking

culture, and the device of rune magic which Anderson endows on his characters to be capable of summoning supernatural aid are based on the Norse myths which is intimately connected to Odin. And the motif of Christianity runs parallel to paganism whenever Anderson tries to blend the worlds of humans into the pagan world of magic. One such e.g. is identifying the Devil with the Norse god of mischief and villainy Loki. The Devil himself states the fact to the old witch in the story-

The Devil's strange deep eyes, in which were little flickering flames colder than winter itself, brooded long on her....Odin who knows the future has some purpose of his own...I knew him of old, in my incarnation of Loki, and I liked it not.(31)

*The Broken Sword* is in many ways a conventional fantasy novel, although it cannot be termed as epic and high fantasy, it blends all their elements neatly in to a small volume. It is the first of the traditional grim-dark fantasy novels in the genre with mythical underlining at the core of its plot, and that too done by mixing up the ideology of Christian ethics into it. Many a times we get the idea of evil, goodness, and heaven, and it might be the very myths that Anderson uses is influenced by Christianity because the time and background at which the entire story is set, medieval Europe had shed of its old beliefs and customs in favour of the new White God.

The whole sensibility of the novel rests on these two disparate elements that has been

successfully combined to achieve the drama of a solemn catharsis. Speaking in simple words, the whole story of the novel is in fact a monomyth, the hero venturing out and slaying his evil antagonist. The figure of the cruel villain exists in every mythology, folk tradition, and legends, just as it exist in this novel. The characteristics are almost all the same, though Anderson tries make him conflicted at times by being driven by revenge and hatred. We can easily find this in Valgard, the antagonist of *The Broken Sword*, where his inflated ego and tortured psyche is a curse to himself and his world. Valgard is self-terrorized by his own berserker rage that makes him to commit heinous acts which includes killing his father, and his sister. He is alert at every hand to meet and battle back his aggressors, and his is the uncontrollable impulses to acquiesce with his own self that becomes a force of disaster even though he carries some vestige of humane intentions in his mind. However, the intention is not to do a psychoanalysis of either the hero or the villain, the thing that concerns this paper is that how they are notable in becoming a part of the larger myth that is being so inseparably rooted in the story. Every myth requires a hero and a villain, and every myth in fantasy requires gods meddling with all the affairs of the mortal world in their own sly ways, this is what happens in the world of this novel, because in both mythology and fairy-tale refined into fiction, its sole purpose is to expose the specific dangers and fashions of the dark

interior way from comedy to tragedy or the like which undoubtedly happens in this book at the end when both Skafloc and Valgard meets their death by the accursed sword.

The last act of the hero in myth is that of death or departure, and his whole sense of life is epitomized. Skafloc dies at the hand of his antagonist, but his is a heroic and tragic death that reflects the ideals he lived for: honour, courage, victory, and love. And, it would do well to mention once again the fact that, Anderson remarked his book as a romance, and it is absolutely right in its term because as in the myths the events and incident described in the novel are fantastic and unreal, but is rendered in a dreamlike possibility that always has a existence in some deeper parts of our consciousness.

*The Broken Sword* is an unrelentingly stark novel entrenched in the gloomy and sombre atmosphere of its source material. The flaws of the novel can be attributed to Anderson's adherence to the structure of the Norse myths – the ending is somewhat abrupt leaving spaces for something more to happen which is left ambivalent like the translations of the old sagas. The novel underwent substantial revisions in 1971 which cut the story a little short and made the work more suitable to those averse to faux-medieval argot, and also reversed the role of religion a little to work as a mere background force

without giving it any consequence, but both the editions depict the old religions being supplanted by the White Christ. In the first edition of Chapter Six, the witch with a grudge against Orm's family summons Satan to aid her. The Devil hints he has masqueraded as other "evil" deities, such as Loki, which seems to suggest the dominance of the Christian mythos. Power, glory, hubris, and the cycle of violence, honour, love, and fate - the main staples of myth are thus the major themes, which finds precise expressions in Anderson's mythic tale.

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