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Farm Level Technical Efficiency of Dairy Farms: A Study in Barpeta and Morigaon Districts of Assam.

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Abstract: To resolve the overall food, health and education problems occurring in the world today, international development goals were set that are directly or indirectly associated with livestock sector even more to dairy farming (DFID, 2005). India is endowed with the largest livestock population in the world. Thus, there is a tremendous potential for increasing the milk production through profitable dairy farming. This is possible only by utilizing efficient use of available resources and technology. In an economic and social point of view, increasing the efficiency level in milk production is a highly important area of Indian agriculture and Assam as well. With these backdrops, the present study aims to measure the farm level technical efficiency of the dairy farmers in select two districts of Assam. A total of 278 farm household were selected from eight dairy dominated villages of Barpeta and Morigaon district of Assam. The present study was conducted to determine the level of technical efficiency of dairy farms in Assam by applying Stochastic Production Frontier (SPF) methodology. Findings of the study revealed that there exists ways to improve farm level technical efficiency with the existing level of inputs and modern techniques. To enhance farm level technical efficiency there is a need to educate the farmers so as to cope up the farmers to adopt new technology.

Keywords: technical efficiency, farm level, stochastic production frontier, dairy farmer, Assam.

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I. INTRODUCTION:

To resolve the overall food, health and education problems occurring in the world today, international development goals were set that are directly or indirectly associated with livestock sector even more to dairy farming (DFID, 2005). As income increases with economic development, the share of animal products in total food budget increases faster than that of cereals, the elasticity of demand for livestock products is three to five times higher than that of cereals (FAO).

India is endowed with the largest livestock population in the world. It accounts for about 57.3 per cent of the world's buffalo population and 14.7 per cent of the cattle population. Thus, there is a tremendous potential for increasing the milk production through profitable dairy farming. This is possible only by efficient allocation of resource use. Although in Assam, around eighty per cent of the rural households keep cattle, but milk productivity is very low in the state i.e. annual growth of milk production in the state is much lower than that of national average. In India milk production has increased from 17 million tons in 1950-51 to 155.50 tons in 2015-16. Accordingly, per capita availability also increased from 130 gram/day to 337 gram/day during the same period. While in Assam milk production has increased from 822 million liters in 2005-06 to 888 million liters in 2015-16. Accordingly, per capita availability also increased from 69 gram/day to 71 gram/day during the same period. The gap in per capita availability and nutritional requirement as well as population base demand projection, milk production in Assam leaves a huge gap with actual demand.

Milk and milk products play an important role in human nutrition, thus milk production is an important issue in the global food supply chain, particularly in developing countries and more especially in Assam. Based on these, in terms of the global nutrition supply, it is important to increase milk production efficiency in the future to meet the enormous dairy product demand of explosive population growth. The question of efficiency should be a priority area for the dairy farms to ensure that a single dairy farm can also produce competitively and efficiently for the national and global markets in an economically, socially and ecologically sustainable way.

II. DATA SOURCE

The present study was based mainly on primary data. The information required for this study was collected from the primary source. The data used in this study was collected through personal interview with dairy farmers included in the sample. A semi-structured questionnaire was designed to obtain information from the respondents regarding the socio-economic and farmer characteristics to be answered in the interview. All the data collected for the study pertains the year 2017-2018. The respondent household was selected from two development blocks located in the two districts Viz- Barpeta and Morigaon of Assam. These districts were selected purposively since the area had a significant dairy activity. In order to select the district, multistage sampling procedure was applied and the sample household was determined by using Cochran formula (1963:75). A total of 278 sample dairy farming household were selected from eight villages for collecting the required information for the study.

The data set supplies information on various inputs such as feed, labor and capital, number of lactating cows, milk production for each cow. General information on household characteristics such as age, gender, education, contact with extension, experience, membership in dairy cooperative, credit received by the farmer was recorded at the time of interview. The time period for the study is one single year. The study areas were selected because they have significant dairy activity and are the major sources of liquid milk supply to the processor as well as to the urban consumers in the capital of the state.

III. NECESSITY OF THE STUDY

Efficiency of dairy farms has been investigated in many studies which include Fraser and Cordina (1992), Mbaga et al (2002), Dalton (2004). Efficiency measurement has received considerable attention from both theoretical and applied economists. The measurement of efficiency is an important issue because it gives pertinent information for making sound management decision in resource allocation.

Milk is a vital source of nutrition, is the main nutrient for human beings. The basic way to increase milk supply is to improve productivity and efficiency in cow milk production. Thus measuring efficiency is important to increase farm level efficiency. This is possible only by making efficient allocation of scarce resources.

IV. METHODOLOGY

Concept of efficiency:

The terms productivity and efficiency are often used interchangeably but they are not precisely the same things. Productivity is an absolute concept and is measured by the ratio of outputs to inputs while efficiency is a relative concept and is measured by comparing the actual ratio of outputs to inputs with the optimal ratio of outputs to inputs.

Efficiency of dairy farms has been investigated in many studies. Recent reliable studies which investigated dairy production in both developed and developing countries include Fraser and Coridna (1999) Mlaga et al. (2002) Dalton (2004).

The measurement of economic efficiency has been intimately linked to the use of frontier functions. The modern literature in both fields begins with the same seminal paper, namely Farrell (1957). Michael J. Farrell, greatly influenced by Koopmans (1951)'s formal definition and Debreu (1951)'s measure of technical efficiency introduced a method to decompose the overall efficiency of a production unit into its technical and allocative components. Farrell characterized the different ways in which a productive unit can be inefficient either by obtaining less than the maximum output available from a determined group of inputs (technically inefficient) or by not purchasing the best package of inputs given their prices and marginal productivities (allocatively inefficient).

Technical Efficiency refers to the achievement of the maximum potential output from given sets of inputs, taking into account the underlying production function. In economic theory, a production function is described in terms of maximum output that can be produced from a specified set of inputs, given the existing technology available to the firm (Battese, 1992).

Farrell (1957) proposed that the efficiency of a farm consists of two components: technical efficiency, which reflects the ability of a farm to obtain maximum output from a given set of inputs and allocative efficiency, which reflects the ability of a farm to use the inputs in an optimal proportions, given their respective prices and the production technology. These two measures combined to provide a measure of economic efficiency.

Battese and Coelli (1995) also proposed a stochastic frontier production function for panel data in which technical inefficiency effects are specified in terms of explanatory variables, including a time trend to take into account changes in efficiency over time.

Efficiency analysis in milk production become all the more important in a developing countries like India which are basically low input and low output environments characterized by subsistence holding, resource

poor locations with milch animals of low production potential and having poor infrastructural support system.(Bardhan D)

Institutional factors, Socioeconomic and farm characteristics have significant effects on the level of technical efficiency (TE) and allocative efficiency (AE). To determine the level of TE of dairy producing farms in Jordan Al-Sharafat (2013) has applied the stochastic production frontier methodology. The results show that farmer's level of education, farmer's farming experience, farmer's contact with an extension service and herd size are the main determinants associated with TE. Using the stochastic production frontier function approach, Surender and Sharma (2012) investigated the Technical efficiency of small dairy farmers in India and found that building the supply chain can increase the efficiency of dairy farmers, as the milk producers who are part of a cooperative supply chain experienced a higher technical efficiency as compared to those who do not follow the modern supply chain practices.

Khan et al. (1999) in Peshawar valley in Pakistan measured the technical efficiency of dairy farms. The estimated inefficiency is explained by socioeconomic and demographic factors of dairy farmers. Family labor, education, credit and experience in dairy farming contribute positively towards improvement of efficiency.

Using the stochastic production frontier (Majiwa, Kavoi and Murage 2012) examined the technical efficiency of small holder dairy farms of rural Kenya. This study reveals that land size, access to extension service, feed, infrastructure and the level of schooling reduce inefficiency.

Using the stochastic frontier analysis (Kimenchu et al 2014) evaluated the technical efficiency of 135 dairy cow farms in Embu and Meru countries of Kenya. This study revealed that the number of lactating cows and the amount of roughages, concentrates and mineral supplements were the major factors influencing milk output.

Using stochastic production frontier (Kumbhakar, Biswas and Bailey 2015) investigates the technical, allocative and scale inefficiency of owner operating dairy farms in Utah. The study indicates that there is a positive association between farmer education and productive efficiency. The empirical findings also indicate that productivity is negatively related to off farm income

Using stochastic frontier production function analysis (Umamegswari, Dixit and Sivaram 2016) was conducted a study in Coimbatore and Tirupur districts of Tamil Nadu state of India with the objective of estimating technical efficiency of milk production with respect to different milch animals. The education level of famers had the positive impact on returns from milk production of crossbred cows while age negatively and significantly influenced the technical efficiency in crossbred and local cow farms; land holding size had the negative and significant influence. In case of the herd size it was found that the estimates for local cows were negative and significant.

Adiel P. M (2015) analyzed technical efficiency of smallholder dairy farmers in EPINAV dairy project in Tanzania. Experience of the dairy farmer negatively influenced inefficiency at 5% level of significance. Education level, farm records, economic status and number of extension visit showed expected signs despite of being insignificant.

Petermus M. M (2013) conducted a study in nine dairy cattle keeping villages of Njombe District Council (NDC) with the overall objective of estimating Technical Efficiency (TE) and analyzing factors influencing Technical Inefficiency (TI) of smallholder dairy farmers. This study revealed that age, gender, education level, experience of the farmer and selling to processor are major factors having a significant and positive influence on the farmers' technical inefficiency while marital status and use of hired labor are the major factors having a significant and negative influence on the farmers' technical inefficiency.

The level of technical efficiency of a particular farmer/firm is characterized by the relationship between observed production and some ideal or potential production (Greene, 1993), often measured as a ratio between the output of a particular farmer/firm and the maximum possible output obtainable (frontier) using a given set of inputs under a given technology.

V. RESULTS AND ANALYSIS:

The results of farm level technical efficiency was obtained by using frontier version 4.1 and shown in the following table. From the table it is seen that all the seven explanatory variables are significant.

Maximum Likelihood Estimate (MLE) of the Stochastic Frontier Production Function:

Variables	Parameter estimate	Coefficients	t ratio
Intercept	β_0	3.993	8.158***
Concentrate feed	β_1	0.154	2.488**
Food supplement	β_2	0.516	5.345***
Veterinary cost	β_3	0.098	2.181**
Hours spent on Dairy	β_4	0.143	2.216**

No. of Lactating cows	β_5	0.815	7.847***
Education level	B_6	-0.48	-1.98**
Dairy experience	B_7	0.29	2.43**
Sigma square	σ^2	0.119	5.893***
Gamma	γ	0.759	7.596***
Log Likelihood function	λ	-0.3.852	
LR test of the one- side error		4.978	

Significant *** at 1% and ** at 5% respectively.

Calculated by the Author based on primary data 2017-2018.

The sigma squared (σ^2) with value of 0.0119 is statistically significant and different from zero at $\alpha = 0.01$. This indicates a good fit and the correctness of the distributional form assumed for the composite error term. The estimated gamma parameter (γ) of frontier model is 0.759 and significant ($P < 0.01$), indicates that systematic influences that are unexplained by the production function are the dominant sources of random error. This means that 75.9% of the variation in output among the dairy farmers was due to disparities in technical efficiency.

The results in the Table shows that the coefficient of food supplement and the number of lactating cows is found positive and significant at 1 per cent level of significance which indicates that one per cent increase in food supplement and herd size(no. of milking cows), milk production will increase by 0.516 and 0.815 per cent respectively. Similarly, the coefficient of purchased concentrated feed, hours spent by family labor and veterinary cost has come out to be positive and significant at 5 per cent level of significance which indicates that one per cent increase in the use of purchased feed, hours spent by family labor and veterinary cost, milk production will increase by 0.154, 0.143 and 0.098 per cent respectively. Finally, the coefficient level of education and dairy experience had significant at 5 per cent level of significance. However the coefficient education is showing a negative sign which implies that educational attainment of the farmer reduces inefficiency. The mean technical efficiency for the farmers is 79.84 per cent.

VI. CONCLUSION AND SUGGESTION:

It is a well-known fact that efficient farms are more likely to generate higher incomes and thus stand a better chance of surviving and prospering. The study indicated that most of the dairy farmers in the study area are technically efficient. However, there exist systematic in efficiency in milk production. The average technical efficiency level of the farmers is only 79% implying that milk production can be increased on an average by 21% with the existing technology by training of dairy farmers, better production techniques. Technical efficiency can be further improved through provision of education as education variable is positive and significant at 1 per cent level of significance which indicates that education is crucial for increasing technical efficiency.

The study focused on dairy farmers in BAJALI and MAYANG (Sitajakhala) Milk Shed Area alone. There is need for a further study to be conducted in all regions of the state to capture variation in economic efficiency in different regions of the state. This will assist in prioritizing expansion of dairy development efforts.

Again, this study measures only technical efficiency of the dairy farmers and factors influencing technical efficiency. Thus this study opens up windows for further research to analyze allocative efficiency of the dairy farmers along with its determining factors.

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পশ্চিম অসমৰ চৰ-চাপৰিৰ মুছলমানসকলৰ মাজত প্ৰচলিত লোকসাহিত্য : এটি আলোচনা

ড° মজিবৰ বহমান

অৱতৰণিকা :

ভাৰতৰ উত্তৰ-পূৰ্বাঞ্চলৰ প্ৰধান ৰাজ্য অসম। ই এখন নদীমাতৃক দেশ। ভৌগলিক ক্ষেত্ৰত অসমৰ শদিয়াৰ পৰা মানকাচৰলৈকে আৱহমান কালৰে পৰা নিৰৱচ্ছিন্নভাৱে বৈ আছে মহাবাহু ব্ৰহ্মপুত্ৰ। পূবৰ পৰা পশ্চিমলৈ তীব্ৰগতিত বৈ যোৱা মহাবাহু ব্ৰহ্মপুত্ৰ আৰু ইয়াৰ উপনৈ সমূহে সৃষ্টি কৰিছে অনেক চৰ-চাপৰি অঞ্চল। সুদূৰ অৰুণাচল সীমান্তৰ পৰা দক্ষিণ শালমাৰা মানকাচৰলৈ বৈ থকা বৰলুইতৰ গৰাখহনীয়াৰ ফলত ইয়াৰ দুইপাৰ ক্ৰমান্বয়ে বহল হোৱাৰ ফলত মাজভাগত উজনিৰে পৰা বৈ অহা পলস আৰু বালিময় বোকামটি জমা হৈ কৰবাত লুইতৰ মাজভাগত আৰু কৰবাত ইয়াৰ দুয়োপাৰে অনেক চৰ-চাপৰিৰ সৃষ্টি হৈছে। “চৰ-চাপৰি হ’ল অসমৰ ভৌগলিক

অসমৰ দেশী লোকসমাজত প্ৰচলিত লোকগীতত
নাৰীকণ্ঠ : এটি আলোচনা

ড. হৰমল্লিকা বৰুৱা

স্বকণ্ঠী অধ্যাপক, অসমীয়া বিভাগ, ফকিৰ গণেশ্বৰ মহাবিদ্যালয়

১.০০ পৃষ্ঠা :

অসমৰ বৰেহাৰীয়া কৃষিৰ পৰম্পৰাগত ধৰ্মৰ দেশী মুছলমানসকলৰ অৱদান কম নহয়। অসমীয়া সংস্কৃতিৰ বিকাশত ইয়াৰ পৰিপূৰ্ণিত মুখে মুখে দেশী লোকসকলে কৰা শ্ৰমিক অৰিহণা যোগাই আহিছে। অসমীয়া সংস্কৃতিৰ প্ৰতিটো স্তৰতে এই অৱদান অনৰীয়াৰ। অসমীয়া লোকসাহিত্যৰ পাতকখন যথেষ্ট চহকৈ। লোক সাহিত্যৰ এই বিশাল পৰ্যায়ত সমৃদ্ধ হৈছে। ইয়াৰে এটা অংশ হৈছে 'লোকগীতসমূহ'। অসমীয়া লোকসমাজত পৰম্পৰাগতভাৱে প্ৰচলিত এই লোকগীতসমূহৰ ভিতৰত অধিকতৰ অৱদান পৰা 'জিলাৰ দেশী মুছলমানসকলৰ সঙ্গত কেচ-ৰাজবাৰীসকলৰ সঙ্গত প্ৰচলিত 'শ্ৰীমতীসমূহ' নামৰ কণ্ঠৰ কাণে-কাণে 'গোৱালপাৰীয়া লোকগীত' বা 'দেশী' বুলি পৰিচিত লোকগীতসমূহত কৃষিকৰ্ম লোকসমাজৰ দ্বাৰা প্ৰচলিত হৈছে। ইয়াৰে মূল ভাগ, নৰবাৰীয়া, মেসাজ, গাভীয়াল, মাজত প্ৰচলিত চৰিত্ৰসমূহৰ সৰল মনৰ হাৰ-কৰ্মৰ সঙ্গত প্ৰধানকৈ নাৰীসকলৰ অধিকাংশ প্ৰতিফলিত হৈছে। ইয়াৰে মূল ভাগ, নৰবাৰীয়া, মেসাজ, গাভীয়াল, মাজত লিখা অন্যান্য পুৰণিক লোকগীত লোকসমাজত প্ৰচলিত। আমাৰ এই আলোচনাত গোৱালপাৰীয়া দেশী লোকসমাজত প্ৰচলিত লোকগীতসমূহৰ সঙ্গত নাৰী মনৰ বিৰহ-বেদনা, কামনা-

ভাষা আৰু প্ৰযুক্তি : এটি আলোচনা

হৰিশ্চন্দ্ৰ কৰ

অৱতৰণিকা :

মূৰ্ছিত স্মৃতিৰ জীৱ মানুহ; বিশ্বৰ জাণীজগতৰ মাজত মানুহৰ শ্ৰেষ্ঠত্বৰ এটি প্ৰমাণ কামক হ'ল ভাষা। অহম কামক আছে যদিও খাই কামক হৈছে ভাষা। ভাষাৰ অনিমিত্তক মনুহে অকিলাকি প্ৰকাশ কৰাৰ লগতে পাৰস্পৰিক ভাৱৰ আদান-প্ৰদান কৰি সমাজক বাস কৰে। মনুহে বাণিজ্যীকৰণ বা অসাধ্য কৰ্ম উত্থাপন কৰি কৰ্মি সচেতনৰ অকিলাকি মনৰ ভাৱ প্ৰকাশ কৰে, যিটো অহম জাণীয়ে নোৱাৰে। দুই-এটা কৰ্মইয়ে মনুহে শিল্পকি নিয়া দুই এটা কৰ্ম ক'ব পাৰিলেও সেয়া অসাধ্য সীমিত। মনুহেই মূৰ্ছিত-একমাত্ৰ জীৱ, যিহে অসাধ্য কৰ্মি উত্থাপন কৰি পৰিৱেশৰ সৈতে সামঞ্জস্য বাহি ভাৱৰ আদান-প্ৰদান কৰি জীৱন-বাসন কৰে।

সংস্কৃত "ভাষ" বাতুক পৰা "ভাষা" শব্দৰ উৎপত্তি হৈছে। তাৰ অৰ্থ "বাঞ্ছ বাণী"।^১ জাণীক পৰি অহম পূৰ্ণ অকিলাকি। বাণিজ্যীকৰণ বা অকিলাকি কৰ্মি-জাণীকৰ সহায়ত জাণীকৰণক প্ৰতিভায়ে পাৰস্পৰিক ভাৱৰ আদান-প্ৰদান কৰি মনুহে জীৱন নিৰ্বাহ কৰে। ভিন্ন ভিন্ন কৰ্মা বিজ্ঞানীয়ে ভিন্ন কৰ্মে ভাষাৰ সত্ত্বা নিয়া দেখা যায়। আধুনিক ভাষা বিজ্ঞানৰ জগতত এডুৱাৰ্ড হাবিন্সৰ মতে ভাষা হৈছে, "স্বতন্ত্ৰভাৱে উত্থাপিত কৰ্মি-জাণীকৰ সহায়ত মনৰ অকিলাকি, অসাধ্য-আকাঙ্ক্ষা প্ৰকাশ কৰি পৰা এক সম্পূৰ্ণ মানৱীয় সামাজিক পদ্ধতি।"^২ ("Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols.")

এডুৱাৰ্ড হাবিন্সৰ মতে, "সমাজত বাস কৰা কোনো এক জনসমূহিয়ে পাৰস্পৰিক যোগাযোগৰ কৰ্মে জাণীকৰণক সহায় কৰা বাতুক মৌখিক কৰ্মি-জাণীক হৈছে ভাষা।"^৩ (A Language is a System of arbitrary-vocal Symbols by means of which a social group co-operates)

অসমৰ দেশী মুছলমানসকলৰ মাজত প্ৰচলিত লোক পৰিবেশ্য কলা-হাঁচীগীত

ড. মতিস্বৰ বহমান*

১.০ অৱতৰণিকা :

অসমীয়া ঐতিহাসিক প্ৰশ্নোত্তৰ অভিহেত্যা অংগ ভাস্কৰ বিলাসীয়া দেশী মুছলমানসকল। ইতিহাসৰ পতনকৃত্যগানে সখা যায় নিম্নলিখিত সৰ্বাট কুলকুলিন তাইবকল সোপাতি বৰ্ণিত্যন বিলাসীয়ে ১২০৪ খৃষ্টাব্দত কাংকতৰ মাজেটি কৰা ক্ৰিকত তাইবিগনৰ সমস্ত তাংকণৰ পশ্চিম অঞ্চলৰ এজন জনস্বাতীয়া 'সেত' নেহৰ সৈতে কিল্কীয়ে বন্ধুত্ব স্থাপন কৰিছিল। এই সেত নেহাজত: তিলাত অভিমৰ মানত তুৰ্কী সেনাপতি কৰ্ত্তব্যৰ বিতৰ্কীয় প্ৰত্যক্ষতাবে সখা: কৰিছিল। অকল সহায় কৰাই নহয়, সেত ইললামধৰন প্ৰতি থাকুই হৈ বিলাসীয়ে একক ইললাম ধৰ্মত দীক্ষিত হৈ আলি মেত নাম সৈছিল। ইতিহাসে তুতি পোৱাটেকে হিন্দু সেটেই ধৰ্মান্তৰিত যোম ক'ৰকত: তথা ভাস্কৰ প্ৰথম ভেত্ৰা মুছলমান। পৰৱৰ্তী সময়ত 'ভক্তই ধৰ্মই শ্ৰদ্ধাৰ ধৰ্ম' হুলি এটি পৰম্পৰা ধকা হেতুতে আলি মেহৰ নেহুৱতে পশ্চিম কামৰূপৰ অধীশ্ৰ অতিভক্ত গোৱালপাৰা জিলাৰ কোচ-ভাঙবাণী, কোণী, নাৰ, মেচ, বড়ৈ, গাংৱাৰ অশি অশ্ৰেণ ধসুৱা স্ৰাণে ইললাম ধৰ্ম প্ৰাণে চলিছিল তুলি জানা যায়। সামাজিক তথা বহুবিধিক কাৰণত এতে ধৰ্মান্তৰকৰণ পাটলৈও চলি তাজিল। এইদৰে ধৰ্মান্তৰিত হোৱা মুছলমানসকলেই হৈছে অসমৰ সকলোকে প্ৰট্টন বিলাসীয়া দেশী মুছলমান।

ড. মতিস্বৰ বহমান মুছলমানসকলৰ জনকপতি প্ৰচলিত কৰিতক েশ্বৰালপাৰা

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অসমৰ দেশী লোকসমাজত প্ৰচলিত লোকগীতত নাৰীকণ্ঠ : এটি আলোচনা

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১.০০ প্ৰস্তাৱনা :

অসমৰ বাৰেবহীয়া কৃষ্টিৰ পথাৰখনত থলুৱা দেশী মুছলমানসকলৰ অৱদান কম নহয়। অসমীয়া সংস্কৃতিৰ বিকাশ আৰু পৰিপুষ্টিত যুগে যুগে দেশী লোকসকলে প্ৰচুৰ পৰিমাণে অৰিহণা যোগাই আহিছে। অসমীয়া সংস্কৃতিৰ প্ৰতিটো দিশতে এই অৱদান অনস্বীকাৰ্য। অসমীয়া লোকসাত্বিৰ পথাৰখন যথেষ্ট চহকী। লোক সাহিত্যৰ এই বিশাল পথাৰখনত সমুজ্জল ফচলবিধ হৈছে লোকগীতসমূহ। অসমীয়া লোকসমাজত পৰম্পৰাগতভাৱে প্ৰচলিত এই লোকগীতসমূহৰ ভিতৰত অবিভক্ত গোৱালপাৰা জিলাৰ দেশী মুছলমানসকলৰ লগতে কোচ-ৰাজবংশীসকলৰ মাজত প্ৰচলিত লোকগীতসমূহ নানা ধৰণৰ ৰূপে-ৰূপে ভৰপূৰ। ‘গোৱালপাৰীয়া লোকগীত’ বা ‘দেশীগান’ বুলি পৰিচিত লোকগীতসমূহত কৃষিপ্ৰধান লোক সমাজৰ খাটিখোৱা মানুহৰ মনৰ ভাৱ, নাৱৰীয়া, মৈশাল, গাড়ীয়াল, মাছত প্ৰভৃতি চৰিত্ৰসমূহৰ সৰল মনৰ ভাৱ-কল্পনাৰ লগতে প্ৰধানকৈ নাৰীমনৰ অভিব্যক্তি প্ৰতিফলিত হোৱা দেখা যায়। নাৱৰীয়া, মৈশাল, গাড়ীয়াল, মাছত কিম্বা আন্যান্য পুৰুষকেন্দ্ৰিক লোকগীত সমূহৰ মূল সুৰ নাৰীকেন্দ্ৰিক। আমাৰ এই আলোচনাত গোৱালপাৰীয়া দেশী লোকসমাজত প্ৰচলিত লোকগীত সমূহৰ মাজত নাৰী মনৰ বিৰহ-বেদনা, কামনা-বাসনা তথা হা-হতাশ কিদৰে প্ৰতিফলিত হৈছে, সেই বিষয়ে আলোকপাত কৰিবলৈ প্ৰয়াস কৰা হৈছে।

২.০০ বিষয়বস্তুৰ পটভূমি আৰু পৰিসৰ :

অসমৰ অবিভক্ত গোৱালপাৰা জিলাৰ ইতিহাস অতিকৈ প্ৰাচীন। বৰ্তমানৰ ধুবুৰী, গোৱালপাৰা, কোকৰাঝাৰ, বঙাইগাওঁ আৰু দক্ষিণ শালমাৰা— এই পাঁচখন জিলাৰ সমষ্টিয়েই আছিল অবিভক্ত গোৱালপাৰা জিলা। প্ৰাচীন গোৱালপাৰা জিলাখন ৰংপুৰ, কোচবিহাৰ, জলপাইগুৰি, মইমনসিং আৰু গাৰোপাহাৰ সমন্বিতে এসময়ত প্ৰাচীন কামৰূপৰ অধীনস্থ আছিল। প্ৰাক-ঐতিহাসিক যুগত প্ৰাচীন কামৰূপ ৰাজ্যখন ৰত্নপীঠ, কামপীঠ, স্বৰ্ণপীঠ আৰু সৌমাৰপীঠ নামেৰে চাৰিভাগত বিভক্ত আছিল। সোণকোষৰ পৰা ৰূপহী নৈ লৈকে— এই বিস্তৃত ঠাইখনকে ৰত্নপীঠ বুলি কোৱা হৈছিল আৰু এই ৰত্নপীঠেই আছিল অবিভক্ত গোৱালপাৰা জিলা। ১৬৩৭ খ্ৰীঃত এই জিলাখন মোগল শাসনৰ অধীনলৈ যায় আৰু ১৬৫৮ খ্ৰীঃত এই জিলাখন আহোম ৰাজ্যৰ অন্তৰ্ভুক্ত হয়। কিন্তু ১৬৬২ খ্ৰীঃত ই আকৌ মোগলৰ অধীনলৈ যায়। সেই সময়ছোৱাত ই সুকীয়া জিলা নাছিল; ই ৰংপুৰ জিলাৰ অন্তৰ্গত আছিল। ১৮২২ চনত গোৱালপাৰা আৰু গাৰোপাহাৰ ৰংপুৰ জিলাৰ পৰা পৃথক হৈ উত্তৰ-পূব ৰংপুৰ জিলাৰূপে পৰিগণিত হয়। ১৮২৬ চনত ইয়াণ্ডাবু সন্ধিৰ পাছত ই অসমৰ সৈতে সংলগ্ন হয়। আনহাতে পূবদুৱাৰ আৰু গোৱালপাৰা জিলা একত্ৰিত কৰি ১৯৬৬ চনত কোচবিহাৰ আয়ুক্তৰ অধীনলৈ নিয়া হয়। আনহাতে ১৯৬৯ চনত গোৱালপাৰাৰ পৰা গাৰোপাহাৰ পৃথক হয় আৰু গোৱালপাৰা জিলাৰ ভিতৰত ধুবুৰী আৰু গোৱালপাৰা নামে দুখন মহকুমা গঠিত হয়। পৰৱৰ্তী সময়ত ধুবুৰী মহকুমাৰ পৰা কোকৰাঝাৰ মহকুমাৰ সৃষ্টি হয়। ১৯৮৩ চনত ধুবুৰী আৰু গোৱালপাৰা সুকীয়া জিলাৰূপে পৰিগণিত হয়। পৰৱৰ্তী সময়ত

দক্ষিণ শালমাৰা-মানকাচৰ অঞ্চলৰ 'উজে'নী' সমাজত প্ৰচলিত পৰম্পৰাগত বিয়াগীত

মজিবুৰ বহমান

প্ৰস্তাৱনা :

'সাতভনী'ৰ দেশ বুলি পৰিচিত ভাৰতৰ উত্তৰ-পূৰ্বাঞ্চলৰ বৰ-বায়েকজনীয়ে অসম। এই অসমৰে ধুবুৰী জিলাৰ অন্তৰ্গত অসম-মেঘালয় সীমান্তৱৰ্তী এটি মহকুমা হৈছে দক্ষিণ শালমাৰা-মানকাচৰ মহকুমা। মেঘালয়ৰ পশ্চিম গাৰো পাহাৰ জিলাৰ গাতে লাগি থকা এই মহকুমাটোৰ মুঠ জনসংখ্যাৰ ৮০ শতাংশৰো অধিক মুছলমান। এই মহকুমাত বাস কৰা মুছলমান লোকসকলৰ এটা প্ৰধান ভাগ হৈছে 'উজে'নী' বা 'দেশী' মুছলমান। বিশেষকৈ অসমৰ অবিভক্ত গোৱালপাৰা জিলাত বাস কৰি অহা 'উজে'নী' মুছলমানসকলক ড° বাণীকান্ত কাকতি, উপেন্দ্ৰনাথ গোস্বামী, গোলোক গোস্বামী আদি প্ৰথিতযশা ভাষা গৱেষকে 'দেশী' বুলি কৈ তেওঁলোকে ব্যৱহাৰ কৰা ভাষাটোক

৮৬ উত্তৰ-পূব ভাৰতৰ জনগোষ্ঠীয় সাংস্কৃতিক বৈচিত্ৰ্য

গোৱালপৰীয়া উপভাষাৰ অন্তৰ্গত 'দেশী' ভাষা বুলি মন্তব্য কৰিছে যদিও এই মুছলমানসকলে নিজকে 'উজে'নী' বুলিয়েই পৰিচয় দিয়ে আৰু নিজৰ ভাষাটোক 'উজে'নী' ভাষা বুলি কয়।

সি যি কি নহওক 'উজে'নী' লোকসকল অসমৰ অবিভক্ত গোৱালপাৰা জিলাত বাস কৰাৰ উপৰি মেঘালয়ৰ পশ্চিম গাৰোপাহাৰ জিলাৰ অন্তৰ্গত

গল্পকাৰ শীলভদ্ৰ আৰু মধুপুৰঃ 'মধুপুৰ বহুদূৰ' গল্পৰ উল্লেখনসহ

মজিবৰ বহমান

অসমীয়া গল্পসাহিত্যৰ জগতত শীলভদ্ৰ এটি ছদ্মনাম। বৰ্ত্তিৰ দশমকত 'অভিযোগ' নামৰ গল্পেৰে আত্মপ্ৰকাশ কৰা শীলভদ্ৰ প্ৰকৃত নাম আছিল বেবতীমোহন দত্তচৌধুৰী। ১৯৬৮ চনত 'অসম বাতৰি'ৰ পূজা সংখ্যাত প্ৰকাশিত 'অভিযোগ' নামৰ গল্পই আছিল তেওঁৰ সাহিত্যিক জীৱনৰ পাতনি। পশ্চিম অসমৰ গদাঘৰ নৈৰ পাৰত অৱস্থিত গৌৰীপুৰ নামৰ ঠাইত ১৯২৮ চনত শীলভদ্ৰ জন্ম হয়। তেওঁৰ দেউতাক আৰু মাকৰ নাম আছিল যথাক্ৰমে ৰমনীমোহন দত্তচৌধুৰী আৰু অমিয়লতা দত্তচৌধুৰী। গণিত বিভাগত স্নাতকোত্তৰ ডিগ্ৰী লোৱা শীলভদ্ৰই অসম অভিযান্ত্ৰিক কলেজকে ধৰি কটন কলেজ তথা গুৱাহাটী বিশ্ববিদ্যালয়তো সুখ্যাতিৰে অধ্যাপনা কৰি ১৯২৮ চনত অৱসৰ লয়।

দুকুৰি বছৰ বয়সত সাহিত্য ৰচনাৰ পাতনি মেলা শীলভদ্ৰ খুব কম সময়তেই 'বাস্তৱ' 'কোনো ফ্ৰোভ নাই' 'তৰুৱা কদম' 'শীলভদ্ৰ গল্প', 'সমুদ্ৰ তীৰ', 'বীৰ সৈনিক', 'ৰত্নবাবুৰ মেৰেজ', 'প্ৰতীক্ষা', 'মেজাজ', 'উত্তৰণ', অন্য এক মধুপুৰ', 'বিশ্বাস আৰু অন্যান্য গল্প', 'লগৰীয়া', 'তৰ্পন', 'অপৰাজেয়', 'অভিযোগ' আদি প্ৰায় ২৫ খন গল্প পুথি প্ৰকাশ কৰি অসমীয়া সাহিত্যৰ ভঁৰাল চহকী কৰে। তেওঁৰ শেহতীয়া গল্প পুথি 'আপোন মানুহ'। অসমীয়া সাহিত্যলৈ আগবঢ়োৱা অনবদ্য আৱদান বাবে তেওঁ সাহিত্য অকাডেমীকে ধৰি বহুকেইটা সন্মানীয় বটাও লাভ কৰিবলৈ সক্ষম হৈছে। ২০০৮ চনৰ ২৯ ফেব্ৰুৱাৰীত তেওঁ চিৰদিনৰ কাৰণে নৰনাট সামৰিলে।

শীলভদ্ৰৰ গল্প পটভূমি :

বয়সৰ পৈনতা অভিজ্ঞতাৰ গাঢ়তা তথা সুক্ষ্ম পৰ্যবেক্ষণ শক্তিৰ বলত উত্তৰ-ৰামধেনু যুগত শীলভদ্ৰই এক ব্যতিক্ৰমধৰ্মী গল্প ৰচনাৰ সূত্ৰপাত কৰে। এক নতুন আঞ্চলিকতাবাদী দৃষ্টিভঙ্গীৰে নামনি অসমৰ ধুবুৰী জিলাৰ অন্তৰ্গত গৌৰীপুৰ নামৰ এটি অখ্যাত অঞ্চলক তেওঁ গল্পৰ পটভূমি হিচাপে বাছি লয়। অসমীয়া ভাষা-সাহিত্য-সংস্কৃতিৰ বুকুত অতিকৈ এলাগী অঞ্চলখনৰ ভৌগোলিক, ৰাজনৈতিক, অৰ্থনৈতিক সাংস্কৃতিক প্ৰেক্ষাপটৰ এক বাস্তৱ চিত্ৰায়ন তেওঁৰ ৰচনাৰ উল্লেখনীয় দিশ। তেওঁৰ হৃদীফলকত আজিৰ গৌৰীপুৰ অঞ্চলখনেই আছিল 'জননী জন্মভূমি স্বৰ্গদপি গৰিয়সী' মৌবৰষা মধুপুৰ। তেওঁৰ ৰচনাৰ তীৰ্থস্থান আছিল মধুপুৰ। বৃত্তিগত কাৰণত জন্মস্থানৰ পৰা দূৰৈত থকা শীলভদ্ৰক যেন মধুপুৰৰ নট্টালজিয়া হাতবাউলিদি মাতিছিল। মধুপুৰ আছিল তেওঁৰ হৃদীস্পন্দন। সেয়ে তেওঁৰ বিভিন্ন গল্পৰ মাজেদি প্ৰতিফলিত হৈছে মহিমাময়ী মধুপুৰৰ এক সমৃদ্ধজল সৌষ্ঠৱ। অসমৰ প্ৰাক-স্বাধীনতাকালীন জমিদাৰ শাসিত একমাত্ৰ অঞ্চল মধুপুৰৰূপী গৌৰীপুৰৰ সমগ্ৰ আঞ্চলিক বৈশিষ্ট্যৰাজি কলাত্মকভাৱে অসমীয়া সাহিত্যৰ বুকুত চিত্ৰিত কৰিবলৈ তেওঁ নিৰলস সাধনা অব্যাহত ৰাখিছিল। তেৱেই ঊনবিংশ শতিকাৰ শেষ দশকত পাশ্চাত্য সাহিত্যত আত্মপ্ৰকাশ কৰা আঞ্চলিকতাবাদী ৰীতি-প্ৰকৃতিক অসমীয়া সাহিত্যত সফল প্ৰয়োগ কৰি এক বিৰল কৃতিত্ব অৰ্জন কৰে। তেওঁৰ ৰচনাৰ পটভূমি, বিষয়বস্তু, চৰিত্ৰ চিত্ৰণ, পৰিবেশ সৃষ্টি তথা ভাষাৰ প্ৰয়োগত আঞ্চলিক বৈশিষ্ট্য বিৰাজমান। মধুপুৰকেন্দ্ৰিক ৰচনাৰাজিৰ মাজেৰে তেওঁ টমাছ হাৰ্ডিৰ বেছেৰেৰ দৰে আঞ্চলিক সত্ত্বাক জীৱন্ত ৰূপ দিছে। মধুপুৰ-মঞ্চত অভিনীত গৌৰীপুৰৰ জীৱনালেখ্যই শীলভদ্ৰৰ কল্পা-নিৰ্দেশনাত চিৰন্তন মানৱী। আৱেদন লাভ কৰিছে। শীলভদ্ৰ ৰচনাত মধুপুৰ ঠাইখন এনেভাৱে সম্পৃক্ত হৈ আছে যে, মধুপুৰক বাদ দি শীলভদ্ৰৰ গল্পালোচনা অৰ্থহীন

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অসমীয়া কবিতাত দৰিদ্ৰতা (অমূল্য বৰুৱাৰ কবিতাৰ বিশেষ উল্লিখনসহ)

মঞ্জিৰ বহমান
সহকাৰী অধ্যাপক, অসমীয়া বিভাগ
দক্ষিণ শালমাৰা মহাবিদ্যালয়

অৱতৰণিকা :

সাহিত্য সমাজৰ দাপোন স্বৰূপ। পৃথিৱীৰ সাহিত্য ইতিহাসৰ আৰম্ভণিৰে পৰা সাহিত্যৰ পাতত একো একোখন দেশ তথা সমাজৰ সামাজিক, সাংস্কৃতিক, ৰাজনৈতিক তথা অৰ্থনৈতিক অৱস্থাৰ ছবি প্ৰতিফলিত হৈ আহিছে। আমাৰ ভাৰতীয় তথা অসমীয়া সাহিত্যও ইয়াৰ ব্যতিক্ৰম নহয়। দাপোন এখনে সন্মুখৰ সকলো বস্তুকে প্ৰতিবিত্তিত কৰাৰ দৰে সাহিত্যৰ পাততো সমাজৰ সুখ-দুখ, হাঁহি-কান্দোন, অৱসৰ-বিনোদনকে আদি কৰি সমাজ তথা দেশ এখনৰ সাৰ্বিক ছবি ৰূপায়িত হয়। আমাৰ ভাৰতীয় সাহিত্যৰ ভিতৰত অসমীয়া আৰু বঙালী উভয়ে নিজৰ নিজৰ লিখিত সাহিত্যৰ প্ৰথম নিদৰ্শন বুলি মানি লোৱা সহজয়ানপন্থী বৌদ্ধ সিদ্ধাচাৰ্যসকলৰ ধৰ্ম সাধনৰ গীত 'চৰ্যাগীত' বোৰৰ মাজতো খৃষ্টীয় দশম, একাদশ শতিকাৰ কামৰূপৰ আৰ্থ সামাজিক জীৱনৰ প্ৰতিছবি ৰূপায়িত হোৱা দেখা যায়। বিশেষকৈ তদানীন্তন সমাজৰ নিম্ন শ্ৰেণীৰ মানুহৰ দাবিদৰ্শ গ্ৰস্ত জীৱনৰ ছবি চৰ্যাগীতবোৰত প্ৰতিফলিত হৈছে। মদ বিক্ৰেতা, ডোম, কাঠমিস্ত্ৰী, তাঁতী, নাৱৰীয়া, শবৰী আদি নিম্নশ্ৰেণীৰ লোকৰ জীৱনৰ দাবিদৰ্শতাৰ ছবি বৰ নিৰ্মম ৰূপত প্ৰতিফলিত হোৱা দেখা যায়।

অসমীয়া সাহিত্যৰ পাতে পাতে বিভিন্ন লেখকৰ ৰচনাৰ মাজত এনে দাবিদৰ্শতাৰ ছবি ৰূপায়িত হৈছে, আমাৰ এই আলোচনাত অসমীয়া কবিতাৰ ভিতৰত বিশেষকৈ সাম্যবাদী চিন্তাৰ অসমীয়া কবি অমূল্যবৰুৱাৰ কবিতাৰ বিশেষ উল্লিখনেৰে আধুনিক অসমীয়া কবিতাত প্ৰতিফলিত হোৱা যুদ্ধোত্তৰ কালৰ মানুহৰ দাবিদৰ্শতাৰ জীৱনৰ ছবি কিদৰে প্ৰতিবিত্তিত হৈছে, তাৰেই আলোচনা সংক্ষিপ্ত ৰূপত তুলি ধৰাৰ প্ৰয়াস কৰা হৈছে।

বিৱৰণবস্তুৰ পটভূমি :

অসমীয়া প্ৰগতিশীল কবিতাৰ ক্ষেত্ৰত বিংশ শতিকাৰ চতুৰ্থ দশকটো যথেষ্ট গুৰুত্বপূৰ্ণ। এই দশকতেই সংঘটিত হয় গোটেই বিশ্ব ৰূপাই যোৱা দ্বিতীয় বিশ্বযুদ্ধ। দ্বিতীয় মহাসমৰৰ হৃদয় ৰূপোৱা অভিজ্ঞতা অসমৰ ক্ষেত্ৰতো অতি উন্নত। এই যুদ্ধৰ বিত্তীৱিকাই অসমৰ আকাশ বেয়াকৈ ছানি ধৰিছিল। আমেৰিকা আৰু বৃটিছ মিত্ৰ শক্তিৰ লগত জাপানী সৈন্যৰ প্ৰচণ্ড যুদ্ধ তদানীন্তন অসমৰ কহিমা আৰু ডিমাপুৰত সংঘটিত হৈছিল। অসমখন যেন মহাযুদ্ধৰ ধৰ্মীয়ে ৰূপায়িত হৈছিল। মহাযুদ্ধই সৃষ্টি কৰা এই অনাকাঙ্ক্ষিত অস্থিৰ অৱস্থাই অসমীয়া মানুহক হতচকিত কৰি তুলিছিল। এহাতে যুদ্ধৰ দাবানল, আনহাতে সাধাৰণ মানুহৰ ওপৰত পাশৱিক অত্যাচাৰ, বজাৰত বস্তু-বাহানিৰ ছুই-ছুই দাম। মুনাফাখোৰ ব্যৱসায়ীৰ পাকচক্ৰত সৰ্বসাধাৰণ ৰাইজৰ বুকুত বাম টাঙোন। পূজিপতি শোষণসকলৰ

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দক্ষিণ শালমাৰাৰ
পৰম্পৰাগত হাঁচীগীত : উজেনী
লোকসংস্কৃতিৰ বাহক

মজিবৰ বহমান

অসমীয়া লোক সাহিত্যৰ ভঁৰাল যথেষ্ট চহকী।
নানা জাতি-জনগোষ্ঠীৰ মিলনভূমি অসম দেশখন বাবে
বহনীয়া সংস্কৃতিৰ বহুঘৰা। অতীজৰে পৰা আৰ্য-অনাৰ্য
গোষ্ঠীৰ সংস্কৃতিৰ সমন্বয়ৰে বৰ অসমৰ সংস্কৃতি গঢ়লৈ
উঠিছে। লোক-সংস্কৃতিৰ ক্ষেত্ৰত অবিভক্ত গোবালপাৰা
জিলাখনো খুবেই চহকী। ইয়াতো সমন্বয়ৰ সংস্কৃতি
বিদ্যমান। ইয়াৰ অধিকাংশ জনসংখ্যা মুছলমান
সম্প্ৰদায়ৰ হ'লেও ইয়াত প্ৰাচীন কালৰে পৰা কোচ-
ৰাজবংশী, গাৰো-বড়ো, বাভা-হাছং, চমাৰ-চাওতাল তথা

Vision

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শিক্ষক আৰু শিক্ষাৰ্থীৰ সম্পৰ্ক

◆মজিবৰ বহমান*

পাতনি :-

‘শিক্ষক’ শব্দটোৱে জ্ঞানক প্ৰতিনিধিত্ব কৰে। শিক্ষকে গভীৰ অধ্যয়নৰ দ্বাৰা আহৰিত জ্ঞান শিক্ষাৰ্থীলৈ প্ৰসাৰিত কৰে। শিক্ষাৰ্থীৰ জীৱনৰ বুনীয়াদ গঢ়াৰ ক্ষেত্ৰত শিক্ষকে দিয়া জ্ঞানে এক বিশেষ ভূমিকা পালন কৰে। শ্ৰেণীকোঠাৰ সজীৱতা বন্ধা কৰাৰ ক্ষেত্ৰত শিক্ষক আৰু শিক্ষাৰ্থীৰ ইতিবাচক সম্পৰ্কই এজন শিক্ষকৰ সাৰ্বিক দক্ষতা নিৰ্ণায়ক সহায় কৰে। এইটো ঠিক যে এজন বিদ্যায়তনিক বৃত্তিধাৰী হিচাপে শিক্ষাৰ্থী সকলে শিক্ষকক শ্ৰদ্ধা কৰে; যদিও শিক্ষকতাৰ প্ৰাৰম্ভিক স্তৰত শিক্ষাৰ্থীৰ লগত বিদ্যায়তনিক সম্পৰ্ক স্থাপনৰ ক্ষেত্ৰত বহু শিক্ষকেই সমস্যাৰ সন্মুখীন হয়। শ্ৰেণীকোঠাৰ নিৰ্দিষ্ট পৰিসৰৰ মাজত কিস্বা শ্ৰেণী কোঠাৰ বাহিৰত যিকোনো ক্ষেত্ৰতেই শিক্ষাৰ্থীৰ সৈতে বিদ্যায়তনিক সম্পৰ্ক বজাই ৰাখি চলিব পৰাটোৱে শিক্ষক আৰু শিক্ষাৰ্থী উভয়ৰ বাবেই গুৰুত্বপূৰ্ণ। পিতৃ-মাতৃৰ পাছতেই এগৰাকী শিক্ষাৰ্থীৰ জীৱনত বিশেষভাবে প্ৰভাৱ পেলোৱা ব্যক্তি গৰাকীয়ে হৈছে শিক্ষক।

আজিৰ এই ডিজিটেল জগতখনৰ উচ্চ শিক্ষাৰ ক্ষেত্ৰত শিক্ষক আৰু শিক্ষাৰ্থীৰ ইতিবাচক সম্পৰ্কই এক বিশেষ তাৎপৰ্য বহন কৰে। শিক্ষক আৰু শিক্ষাৰ্থীৰ মধুৰ সম্পৰ্কই এহাতে যেনেকৈ শিক্ষাৰ্থীৰ মানসিক, সামাজিক দিশত দায়িত্বশীল তথা নৈতিক প্ৰমূল্যবোধৰ পৰিপূষ্টিৰ ক্ষেত্ৰত সহায় কৰে; ঠিক একেদৰে শিক্ষক আৰু শিক্ষাৰ্থীৰ মধুৰ সম্পৰ্কই শিক্ষাৰ্থীক বিদ্যায়তনিক ক্ষেত্ৰত অধিক ক্ৰিয়াশীল কৰি তোলাৰ লগতে সামাজিকক্ষেত্ৰতো দায়িত্বশীল কৰি তোলে।

অধ্যয়নৰ গুৰুত্ব আৰু পৰিসৰ :-

*সহকাৰী অধ্যাপক, অসমীয়া বিভাগ, দক্ষিণ শালমাৰা মহাবিদ্যালয়, ধুবুৰী

পশ্চিম অসমৰ মুছলমান নাৰীসকলৰ পৰম্পৰাগত সাজ-পোছাক আৰু আ-অলংকাৰ

মজিবৰ বহমান

অবতৰণিকা :

অসমৰ এটি প্ৰধান জনগোষ্ঠী হৈছে মুছলমানসকল। ইয়াৰে পশ্চিম অসমত বাস কৰা মুছলমান সকলৰ দুটি প্ৰধান ভাগ হৈছে 'উজেনী' আৰু 'ভাটিয়া' মুছলমান। 'উজেনী' মুছলমান সকলক দেশী বা থলুৱা মুছলমান বুলি কোৱা হয়। এওঁলোকৰ পূৰ্বপুৰুষ থলুৱা ধৰ্মানুৰিত লোক আছিল। অসমীয়া গোৱালপৰীয়া উপভাষা এওঁলোকৰ মাতৃভাষা। আনহাতে পূৰ্ব বংগীয়মূলৰ বিশেষকৈ পূৰ্ব পাকিস্থানৰ পৰা প্ৰাক্-স্বাধীনতা তথা স্বাধীনোত্তৰ কালত অসমলৈ অহা মুছলমান সকলক 'ভাটিয়া' বুলি জনা যায়। এওঁলোকে ব্যৱহাৰ কৰা পূৰ্ববংগীয়মূলক উপভাষাটোক 'ভাটিয়া' ভাষা বুলি কোৱা হয়। উল্লেখনীয় যে এই লোকসকলে নিজকে 'দহিনা' (দক্ষিণৰ পৰা অহা) মানুহ বুলি পৰিচয় দিয়ে আৰু 'দেশী মুছলমান সকলক 'উজাইণা' বুলি কয়। এই দুয়োশ্ৰেণীৰ লোকসকলৰ সভ্যতা-সংস্কৃতিৰ মাজত ভালেমান সামঞ্জস্য আৰু পাৰ্থক্যও বিদ্যমান।

জীৱন ধাৰণৰ বাবে মানুহৰ নূন্যতম প্ৰয়োজনীয় তিনিবিধ সামগ্ৰী হৈছে অন্ন, বস্ত্ৰ আৰু বাসস্থান। অন্ন বা খাদ্য বাসস্থানৰ দৰে সাজ-পোছাক মানুহৰ এটি উল্লেখনীয় মৌলিক প্ৰয়োজনীয় সামগ্ৰী। ইয়াৰ লগতে মৌলিক নহ'লেও সৌন্দৰ্য বৰ্দ্ধনৰ বাবে ব্যৱহাৰ কৰা এবিধ সামগ্ৰী হৈছে অলংকাৰ। আমাৰ এই আলোচনাত পশ্চিম অসমৰ 'উজেনী' আৰু 'ভাটিয়া' মুছলমানসকলে পৰম্পৰাগতভাৱে ব্যৱহাৰ কৰি অহা সাজ-পোছাক আৰু আ-অলংকাৰৰ কিছু আভাস দিবলৈ প্ৰয়াস কৰা হৈছে।

মানৰ সভ্যতাৰ আদি স্তৰত আদিম মানৱে লাজ ঢাকিবলৈ তথা শীত-তাপৰ পৰা পৰিত্ৰাণ পাবলৈ এটা সময়ত বস্ত্ৰ পৰিধান কৰিবলৈ শিকিছিল। কেতিয়া ক'ত কেনেকৈ কাপোৰ প্ৰস্তুত কৰি বনাই পিন্ধিবলৈ শিকিছিল তাৰ সঠিক ব্যাখ্যা পাবলৈ নাই যদিও গছৰ বাকলি বা পাতেৰে লাজ ঢকাৰ পৰৱৰ্তী স্তৰত মানুহে কাপোৰৰ সাজ-পোছাক পিন্ধিবলৈ আৰম্ভ কৰিছিল বুলি ভাবিবৰ থল আছে। ঠিক সেইদৰে আদিম মানৱে বৰ্বৰ জীৱনৰ পৰা লাহে লাহে শস্য উৎপাদন কৰি জীৱিকা অৰ্জন কৰিবলৈ ধৰে আৰু কাপোৰৰ সাজ পিন্ধিবলৈ ধৰাৰ পাছৰ পৰ্যায়ত মানুহে সৌন্দৰ্য চৰ্চাৰ প্ৰতি সজাগ হ'ল আৰু কালক্ৰমত নানা ধৰণৰ অলংকাৰ পৰিধান কৰি সৌন্দৰ্য চেতনাৰ পৰিচয় দিলে। জাতি, ধৰ্ম, বৰ্ণ,

অসমীয়া ভাষাৰ সমকালীন ৰূপঃ এটি

আলোচনা

সমস্ক্ৰিয় বৰেন

নব্যভাৰতীয় অৰ্ধভাৰব উৎসৰ-পূৰ্বভাগত প্ৰচলিত সৰ্বভাৰতীয়ে জনপ্ৰিয় বহু-
বিশেষত্ব সম্বলিত ভাষাটোৱে হৈছে অসমীয়া ভাষা। ই অসমত প্ৰধান ৰাজ্যতৰা অসম
বিভিন্ন জাতি-জনগোষ্ঠীৰ সূৰীয়া কৰ্মতৰা থাকিছেও অসমত বিহু জাতি-জনগোষ্ঠী
মাৰুত তৰা বিশেষত্ব সাক্ষিক ভাষা ৰূপটোৱে অসমীয়া। অসমীয়া ভাষাৰ মাতৃ
ভাষাত অসমীয়া কৰ্ম-কাজ তৰা উপকিত অসমত এৰে মুৰব্বীয়া ৰাজ্যতৰে
এই ভাষাৰ ব্যৱহাৰ আছে।

অসমীয়া অসমীয়া ভাষাটোৱে প্ৰতি-প্ৰত্যেক-অক্ষৰতৰ মাজেদি জনপ্ৰিয়
তৈ প্ৰতিভা-একলা শক্তিত সূৰীয়া তথা স্পষ্ট ৰূপ লাভ কৰে। ৰূপ প্ৰত্যেক
নিৰ্দেশন সৰ্বজনীনতাই বোধ সিতাতৰ্ব সতৰাৰ মৰ্ম সক্ষাৰ পীঠ 'চৰ্চনীক'ৰ জাৰা।

চৰ্চনীক বচনৰ সময়ে পৰা আৰম্ভ কৰি সাম্প্ৰতিক সমাজকে আৰম্ভ
অসমীয়া ভাষাটোৱে প্ৰাচীন ৰূপত পৰা অসমত বসবাস কৰা জনপ্ৰিয়
ভাষাৰ স্পষ্টত পৰি প্ৰেইবেৰ ভাষাৰ অধিক উল্গান মুকুত আৰম্ভলি
সত্ত্বত তথা পৰিপূৰ্ত কৰি গুণিত আছে।

সৰ্বভাৰতীয় ভাষাটোৱে পৰা প্ৰতিভা, বিজ্ঞানৰ অগ্ৰগতিৰ জাৰা তথা স্পষ্ট
শ্ৰুতিবিলাস বিকল্পৰ জাৰা অসমীয়া ভাষাৰ সমাজিক ৰূপিত আৰু
ৰূপৰ প্ৰতিভা, ৰূপতৰ অগ্ৰতৰ আৰু বৰ্ণনাতৰ মাজত অধিক
আমাৰ এই আলোচনাৰ মাজেৰে অসমীয়া ভাষাটোৰ সমকালীন
ৰূপটো প্ৰাস কৰ হৈছে।

একদিনে প্ৰতিভাৰ আৰম্ভণিৰে পৰা বিধান, উল্গানকৰা আৰু মুক্ত

Roseland Approximation for Heat generation/ absorption on free convective radiating fluid with Soret effect

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ABSTRACT

The present study deals with an unsteady magnetohydrodynamic free convective flow of viscous, incompressible, laminar, electrically conducting and heat generating/absorbing fluid past a semi-infinite vertical moving porous plate embedded in a uniform porous medium subjected to transverse magnetic field in the presence of thermal radiation effects, Soret effects (thermo-diffusion) and pressure gradient. The plate moves with constant velocity in the direction of fluid flow while the free stream velocity is assumed to follow the exponentially increasing small perturbation law. The dimensionless governing equations have been solved analytically by using perturbation technique. The physical interpretation of the velocity, temperature, concentration profiles, coefficient of skin-friction, Nusselt number, Sherwood number etc. for the effect of various flow parameters entering into the problem such as Prandtl number, Radiation parameter, Magnetic field parameter, Soret number, Grashof number, solutal Grashof number, Schmidt number have been illustrated graphically. It is observed that increasing in S_0 (Soret number) and K (porosity) leads to rise in the values of velocity. Also it is found that with the increasing value of heat generation (Q), the temperature profile tends to decrease. These results may be useful in natural sciences, engineering sciences and in industry.

Keywords: Heat generation; Soret effect; MHD; Porous medium; Roseland Approximation; exothermic or endothermic chemical reaction.

I. Introduction:

Heat generation is important in the context of exothermic or endothermic chemical Reaction and because of its numerous applications it has been a subject of interest of many researchers like [1] studied the hydromagnetic oscillating heat transfer in a Darcian regime with heat generation/absorption using a perturbation technique. Radiative and free convective effects on MHD flow through a porous medium with periodic wall temperature and heat generation and absorption investigated by [2]. The researchers [3] explained unsteady free convective Couette flow of heat generating/absorbing fluid in porous medium. [4] described radiation effects on steady hydromagnetic flow of a viscous fluid through a vertical channel in a porous medium with heat generation or absorption. [5] studied unsteady natural convection Couette flow of heat generating/absorbing fluid between vertical parallel plates filled with porous material. [6] studied the convective heat transfer in an electrically conducting fluid near an isothermal stretching sheet

and they studied the effect of internal heat generation or absorption. [7] studied about the numerical solution of unsteady two-dimensional, laminar boundary layer flow of a viscous, incompressible, electrically conducting fluid along a semi-infinite vertical plate in the presence of thermal and concentration buoyancy effects under the influence of uniform magnetic field applied normal to the flow. [8] presented simultaneous heat and mass transfer in unsteady free convection flow with radiation absorption past an impulsively started infinite vertical porous plate subjected to a strong magnetic field. [9] presented a solution for the transient free convective flow of a viscous and incompressible fluid between two vertical walls as a result of heat and mass transfer. [10] studied the problem of free convection flow along a vertical wavy surface embedded in electrically conducting fluid saturated porous media in the presence of internal heat generation or absorption effect.

When heat and mass transfer occur simultaneously in a moving fluid, the relations

Population Explosion in the Char Areas of Undivided Dhubri District, Assam : Causes Effects and Control

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Dhubri district is an administrative district in the Indian state of Assam. The district headquarters are located at Dhubri town which is situated at 290 km from Guwahati. It is the westernmost district of Assam. It is one among the many Muslim-majority districts of Assam. It covers an area of 1,608 square km. The mighty Brahmaputra flows through it. The most part of it located in the south bank is char area. The important places in the char area are-Birsingh, Fakirganj, Chalakura, Hazirhat, Shukhchar, South Salmara, Monirchar, Jorua Bandihana, Nayer Aalga etc. As far as the population of Dhubri district is concerned, it is 22,48,664 (estimated) in 2022. It was 15,66,396 in 2001 and 19,49,258 in 2011. The growth rate of population is 24.44% which is much higher than the average population growth rate of Assam (17.07%). Out of the total present population of the district 17,45,557 people live in the rural areas, which is 89.55% of the total population. The percentage of Muslim population is 79.67%. The density of population is 896 per square km. According to 2011 census, the total child population (0—6 Age) 3,68,262 against 3,26,739 in 2001. **Discussion:** Critical thinking on the available data and the adequate evaluation of the facts have established that the char areas of the undivided Dhubri district have the burning question of population explosion. This paper covers in detail the causes and effects of population explosion. It also points out certain fruitful methods of controlling the over growing population.

Causes of population explosion :

i) Falling Mortality Rate:

The primary and the most obvious cause of population explosion is the imbalance between births and deaths .This is also applicable in the char areas of undivided Dhubri district. A number of factors have contributed to the declination of death rate .Epidemics such as small pox , tuberculosis and malaria which at one time used to cause a toll of heavy deaths ,now have been effectively controlled .Medical facilities have increased .Communicable diseases like diphtheria ,tuberculosis and malaria have been properly controlled .Literacy among woman is progressing .Educated women bring up their children with utmost care .This has brought down the infant mortality rate .People's habits have undergone a quite change .They now pay more attention to health and hygiene .This has kept death rate low .Now-a-days people are becoming more and more aware of the tips for the maintenance of sound health .They are getting more nutritive and balanced diet than before .Government is also paying more attention to it .This has helped in reducing death rate. .

ii) Misconception of Islam:

In the char areas of Dhubri district around four-fifths of the population are Muslims .Some of them have a wrong idea that Islam is against family planning .They have the belief that Omnipotent Allah is to decide the number of children a married couple can have .He is the Creator who creates children and He looks after them .To them ,adopting family planning is nothing but going against Him .They even equate family planning with infanticide .They regard it as sin .They have the belief that Islam values procreation within marriage and fertility is highly prized .Children are gifts of Allah .Following this belief ,they are against family planning .But ,this is the misinterpretation of Islam. The reality is that Islam is not against family planning. Islam permits family planning for preserving good life ,for ensuring economic security and for preserving the health of the wife .

iii) Child marriage :

Child marriage is, a girl getting married before 18 years of age .Dhubri district has the highest cases of child marriage in Assam with 50.8% .It is mostly prevalent in the remote char areas of the district .It is one of the major causes of population explosion in these areas. Due to

illiteracy ,poverty ,gender inequality and lack of awareness among the people woman can give birth to child up to the age of 45 years .So, naturally child marriage provides a woman a long period of around thirty years of fertility .Women marrying earlier tend to both have children earlier and bear more children over their lifetime than if they get married later .Thus ,on the one hand they have a long fertility period ,on the other hand most of the women getting married early do not adopt family planning .They give birth to more than two children and thereby they expedite the growth of population in these areas .

iv) Illiteracy:

Average literacy rate of Dhubri district is 58.34% .Male literacy rate in the district is 63.10 % whereas female literacy rate is only 53.33% .The literacy rate in the rural areas is further hopeless .According to the 2011 census ,male and female literacy rate in the rural areas of the district stood at 60.02 and 50.21 percent respectively .This shows that around half of the population of the char areas are illiterate .The illiterate masses are not aware of the adverse effects of the population explosion .They do not know the various sophisticated methods of family planning .Though some of them know these yet they are hesitant to adopt them .They have also certain superstitious beliefs preventing them from adopting them .The illiterate females of the char areas think that their only role is house keeping and child bearing and caring . This leads to the explosion of population.

v) Poverty :

A chunk of 67.80% of total household has been living below the poverty line in the char areas of Dhubri district .The primary source of livelihood of the Muslim population of the char areas of the district is agriculture and allied activities .Due to the frequent flood and river erosion ,agriculture sector becomes a non-profitable occupation .Therefore ,many people of the char areas migrate to various towns and cities of Assam as well as the other states in search of engagements as masons ,rickshaw pullers ,daily wage earners ,hawkers etc . Poverty is the cause as well as the effect of the population explosion . The people living below poverty line regard children as the partners of income .The more the children the more is the family income .Therefore ,they want to have more children to

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posing a serious threat to the existence of our planet and its living organisms .

ii) Population explosion and poverty :

In the char areas of undivided Dhubri district ,a large number of people are poor farmers .Their survival mostly depends on crops produced and livestock . The per-head availability of land for cultivation has reduced steadily due to the rapid growth of population and the lack of alternative sources of employment . The family's basic requirements are not met through the income of these small landholdings . This leads to poverty among a large number of the population .In the agricultural sector disguised as well as seasonal unemployment is noticed leaving many people in abject poverty .Though some unemployed people migrate to town and cities in search of employment ,they do not get engagement due to lack of skill and illiteracy .So ,they are only casual labourers without any job security .This is how the growing population without access to proper education and skill leads to unemployment which in turn results in poverty .

iii)Population explosion and pollution :

To feed the overgrowing population, the farmers of the char areas adopt the updated methods of agriculture to yield bumper crops productions .They use chemical fertilizers, insecticides, pesticides and various other medicines which have adverse effects on soil, water and air.They use the same plot of land to grow one crop after another. This requires over tilling which in turn leads to the degradation of soil quality and erosion. Moreover, for the purpose of irrigating their arable land, they extract ground water using power pumps run by fossil fuels which emit toxic gases to the atmosphere. Thus ,they are feeding the over growing population but at the cost of the sustainability of the environment. Their agricultural practices have posed a threat to the environment in which they grow up .

iv)Population explosion and crimes :

Population explosion usually leads to problem like mass unemployment, inequality, exploitation, poverty, deprivation and frustration. These situations tend to encourage criminal activities such as—money laundering ,murder ,fraud ,extortion ,human trafficking etc .Many criminal ,operations engage in black marketing ,political violence ,religiously motivated violence ,abduction ,robbery and assault . Other

forms of poverty crimes are burglary ,theft ,motor vehicle theft ,cyber crime etc .

Conclusion:

There are a number of ways of controlling birth rate .Some are of short terms while others are for long term .The central as well as the state government has taken a series of steps to control the birth rate .A number of awareness programmes have been conducted .The various ways of birth control have been made free of cost .Even the Assam government passed the Population Bill to enforce Two Child policy in 2021.The government has gone to the extent of threatening the people that no responsibility shall be taken for the additional children .Still some people of the char areas of undivided Dhubri district are found to be not adopting the birth control methods .So ,it is felt that the population explosion in these areas will be possible only through educating each and every individual irrespective of sex .Only quality education can make the people aware of the adverse effects of the over growing population on the environment ,society and the economy of the country .Awareness can only make them adopt the ways of birth control .If we achieve almost cent percent literacy ,they will be no more superstitious and hesitant to adopt family planning .There will be no case of child marriage and polygamy .Education will drive away poverty making the people skilful enough to get employment .Their developed economic condition will prevent them from thinking of children as the assets .It is already evident from the fact that the birth rate is expectedly low among the educated ,aware and economically sound parents of the char areas .So ,universal quality education is the solution to the population explosion in the char areas of the undivided Dhubri district of Assam .

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Female Identity Crisis in Mahesh Dattani's *Tara*

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Abstract

*In a patriarchal society, it is argued that the word 'female' cannot be written without the word 'male'. This means, the former is dependent on the latter. The former is baseless without the latter. A female person does not have identity of her own. Her identity relies on the identity of a male person. Before marriage, she is identified as the daughter of Mr. X. Immediately after her marriage, she is known to the society as the wife of Mr.Y. When she becomes a mother, the society addresses her as the mother of Z. Since the beginning of the feminist movement in French in the 19th century, a relentless effort has been made to have female identity. Of course, now-a-days some female persons have their own identity by virtue of their education and skill and political and financial empowerment. They are now no more subordinate to their male counterparts. But, still the female identity crisis is there in the society. Even in this age of worldwide democracy too, the female persons are treated with inequality. They are underestimated. Very often we say that males and females are equal and they have their own identity. But, it is mere assumption. The reality is that females are still ignored, neglected and are deprived of their rights. They suffer from identity crisis. Mahesh Dattani's *Tara* highlights the identity crisis faced by Tara, the representative of the modern female victims of patriarchy. In this tragedy, Tara is not only*

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ignored, discriminated but also robbed of her own limb that leads to her death. The main purpose of the dramatist is to make the male members of the society aware of the predicament of the female and to change their patriarchal mind set. The changed mind set will leave to female a way to realize their self-identity. This paper intends to find out how a female person in our society faces identity crisis. Analytical research methodology has been adopted to realize the goal. For this purpose data has been collected from the secondary sources such as the text of the play, critical reviews and research papers prepared by the scholars.

Keywords:*Patriarchy, Feminist Movement, Identity Crisis.*

Introduction:

Patriarchy is a socially constructed idea. It is the society and culture that has prescribed certain codes that are followed by man and woman. For them, certain socially approved behaviours have been fixed by our families, communities and schools. We accept them unwittingly as we grow up. We keep imbibing these socially defined roles till they become an inseparable part of our identity. According to the system of the Indian society, role played by a person determines his/her identity. This leads to stereotype. We bear an idea framed by the society and culture regarding the status of male and female. Every one of us acquires this idea automatically. Thus, we have the idea that a female person always needs the support of a male one for her identity. She is always dependent on him for her physical, mental and social well being. Her identity as a female is borrowed from her male counterpart. She is supposed to conform to the male identity and his comfort. A female is subjected to the male. This is totally against the democratic principle of equality, according to which all are equal irrespective of sex. Since the enforcement of our constitution, the country has been ruled in accordance with the principle of equality. But, practically, there is still inequality. Though an effort has been made to maintain equality yet it has not been realized entirely. No doubt our effort has brought a partial result. But, still inequality is prevalent in our society on the basis of sex. Even in this 21st century too, preference is given to the male gender. Still the birth of a male baby is celebrated with pomp and gaiety. On the other hand, the news of birth of a female baby is not even shared with friends and relatives. Females are expected to sacrifice everything for males.

They are chief sacrificing officers in our society. They are supposed to get up before dawn and carry out her daily tasks for the satisfaction of the male members of the family. In spite of all these, if they are not engaged in any job, we simply say they do nothing. Hence, we do not recognize their services. Their lives are for performing some primitive tasks, religious rituals and social obligations dictated by family, clan and caste. In fact, they are just like prisoners of cultural traditions, without any knowledge of law, rights and importance. The list of sacrifices to be made by them is obviously a long one. Even sometimes they are expected to sacrifice their own lives for the existence and comfort of their male counterparts. Mahesh Dattani's *Tara* reflects the identity crisis and sacrifice of Tara as a representative of the female class. The term identity crisis first came from developmental psychologist and psychoanalyst Erik Erikson. A female person suffers from identity crisis when she feels that she does not know who she is, where she is going with her life or questioning what her purpose or values. This feeling causes depression in female. In the patriarchal Indian society, a female person like Tara faces the identity crisis very acutely. She is regarded as the apostle of sacrifice. She is purposeless and valueless. The tragic story of Tara is the sad predicament of many females of our society.

Review of Relevant Literature:

Divya Walia (2014) has made an extensive feminist study of Mahesh Dattani's *Tara* and has found out that like many other females in the patriarchal society Tara faces identity crisis. Dr.T.Jeevan Kumar(2014) has also studied the play on the same line and found the idea of feminism in it .Feminism stands for the emancipation of females from the shackles of patriarchy .Manjeet Kaur Minhas (2017) has realized that Tara is a victim of the male dominated Indian society which does not recognize the female identity .Afshana Yousouf (2019) has maintained in her study that Mahesh Dattani has projected Tara as a humiliated and deprived girl with a view to arouse feminist consciousness for the emancipation of the fair sex .Babu G (2014) has made an extensive study of the character of Tara as a victim of gender based injustice .Injustice has been made to Mahesh Dattani's Tara as she is female .Dr.B .Kathiresan and P .Xavier (2017) have analyzed Tara as an Indian girl searching her self-identity which is denied by the society .Tara's character has been delineated as one who lacks purpose and values in life .Chhangan Lal and Dr.O.P.Tiwari have focused on Tara being discriminated due to her female gender .The concept of

gender has been constructed by the society and culture .K.Birathana(2020) has unveiled the gender discrimination and inequality faced by Tara in 21st century and at the same time he has focused on how she is dominated by the male in her family .Huma Yaqub(2013) has concluded that *Tara* brings forward the question of identity .

Aim and Objectives :

The present paper intends to unearth how Tara faces the identity crisis and how she is made to sacrifice under the force of the male dominated Indian society .It also wants to prove the relevance of the tragedy of Tara in the present day society. Finally, the present study desires to find out certain ways how the female can realize self-identity .

Methodology:

With a view to realize the aims and objectives, the relevant data for the present study has been collected from the secondary sources in the forms of books, scholarly articles and research papers, web pages and book reviews. An analytical method of research has been applied to reach the destination.

Importance of the study:

We are the members of the civilized society. We have reached the zenith of civilization. But, we have certain problems such as domestic violence, sexual harassment to female, female's financial insecurity, gender bias, child marriage, dowry system, witch-hunting, rape and molestation which show that we are not civilized. The source of all these is male chauvinism. A relentless effort has been made to drive away these social evils. This has not brought the expected result yet. Awareness among us can only bring about a positive change in this regard. Through this study awareness is desired. The legal actions taken by the government against such evils and public awareness together can eradicate them. The eradication of such evils will leave before us a society where male and female will have only biological difference not the gender discrimination. Regardless of sex, they will have their self-identity. Male and female will collaboratively contribute to the development of the society and the nation as a whole.

Discussion:

As a realist, Mahesh Dattani deals with "invisible issues" in his dramas. By this, he means some taboo subjects, which in turn mean subjects, words or actions that are avoided for religious or

social reasons. His drama *Tara* is no exception in this regard. It deals with female's desire to enjoy equal rights at par with male and her search for identity. Definitely this goes against the traditions of the patriarchal Indian society where female is subaltern. Her very thinking of claiming equal status with male is unfair. Usually as members of this society, we do not want to distort the age old traditions and we choose to remain in comfortable 'bad faith' i.e., hiding a displeasing truth.


In our society, only female suffers from identity crisis but not male. No doubt, the constitutional remedies and the various acts passed by the government from time to time have developed the status of female. But, still some females are vulnerable as far as their self-identity is concerned. Especially, teens and most surprisingly women experience this phenomenon. This causes their depression. According to psychologist Betty Friedan, depression is not hormonal, sexual, psychological or biological defects in female. She mentions in her book *The Feminine Mystique* (1963) that identity crisis is the main cause of depression. The factors causing the identity crisis are male generated. The factors are unfair deal to female, disinheriting her from her father's assets, engaging female only in familial works and married her away for the purpose of procreation, not allowing her to think of her own career, preventing her quest for independence, female infanticide or abandoning her in the railway platform, depriving female of her decision making power etc. Mahesh Dattani's *Tara* focuses on all these factors that make Tara suffer from identity crisis.

It is desirable that male and female should have equal treatment. As far as the treatment is concerned, no discrimination should be made on the basis of sex. Both male and female are created by the same unseen power. For a healthy family and society, both the sexes are equally important. They are complementary. In the absence of one, the other is incomplete. They are inseparable. In Mahesh Dattani's *Tara*, there is the violation of this fair norm. Gender discrimination is noticed in this drama. Chandan and Tara, the son and daughter are not treated equally by Mr. Patel, the father. He always prefers Chandan to Tara. As a representative of the male members of the patriarchal Indian society, he maintains discrimination based on sex. Chandan himself is aware of the discrimination maintained by Patel. To Chandan, Tara is kind, gentle and strong. He is confused as he probes into the relationship

between Tara and her parents and observes that Tara never gets a fair deal. One day, Patel proposes that Chandan should go to the office with him, just to get a feel of it. Chandan says that he may better take Tara with him, but Patel hardly pays heed to his son. Patel here prefers Chandan on the ground that he should have the knowledge about an office as he must engage himself in a job to earn money to maintain a family. On the other hand, Tara is supposed to be a mere housewife in future. In patriarchy, male is regarded as breadwinner while female, care taker of the family. Therefore, Patel feels that it is not necessary for Tara to visit his office to know it. Moreover, taking care of the family, though very important task, is not given weightage. Therefore, a female person like Tara feels that she has no substantial purpose in life. This feeling gives birth to the identity crisis.

In a patriarchal Indian society, we have certain stereotype ideas regarding the roles played by male and female. As far as the role of a male person like Chandan is concerned, he will have to be the head of a family in future carrying out various tasks like earning money and maintenance. This requires physical fitness. This very idea leads Bharati, the mother of Chandan and Tara, and her rich politician father to take an unethical decision. Chandan and Tara are Siamese twins. They have three legs. One leg is joined and fed by female child's blood. Dr. Thakkar performs the delicate operation to separate the two infants. He knows that since the common leg is fed by the female child, the leg could survive if allowed to continue with the female child. But Bharati and her father bribe the doctor and having gender feeling persuade the doctor to perform the operation in such a way that the leg remains with the male child, Chandan in the play. Against scientific or medical advice, Dr. Thakkar performs the operation as desired by Bharati and her father. After two days the leg dies and so both Chandan and Tara grow up with one artificial leg each. Thus, Tara is the victim of gender prejudice and patriarchy. She has been made a handicapped child by the gender conscious society. The situation faced by Tara makes her ask the question "Who am I?", the question asked by a person suffering from identity crisis.

The Supreme Court of India has recently declared that the property of parents must be distributed equally among the children irrespective of sex. This would definitely empower female financially and save her from identity crisis. In patriarchy, there is



no equal distribution of property between son and daughter. Though some parents offer their daughter a little of their property, there are some other who disinherit their daughter. In *Tara*, Chandan would possess the property of his father. Therefore, the parents desire that the two legs should be given to Chandan enabling her to maintain their huge property. Even the father of Bharti leaves a handsome amount of cash money for his grandson Chandan. But, Tara is not given a single penny. This sort of disinheritance makes female like Tara suffer from identity crisis.

The Indian constitution has incorporated Right to Education for all. Education for all is necessary to develop human beings in to human resources. Male and female must receive education. They must have career. But, under the negative impact of patriarchy, some female persons are not allowed to think of education and career. Even it is noticed that some parents send their daughters to school for education, but they are not so much enthusiastic about their education and career as they do for their sons. In Mahesh Dattani's *Tara*, Mr. Patel is very much enthusiastic about the education and career of Chandan. He has a plan for Chandan that he must join the college so that his Praful uncle can help him get into a good university in England and thus he will get solid education. The same kind of enthusiasm is not seen as far as Tara's education is concerned in spite of her superior intellect. This ultimately leads to identity crisis.

Now-a-days, government has declared the identification of the sex of foetus and abortion as a punishable offence. In spite of that still some parents of our society cannot think of the birth of a female baby. Many female babies are still abandoned and let to die. The Patels in *Tara*, as Roopa says, "The Patels in the old days were unhappy with getting girl babies---you know dowry and things like that---so they used to drown them in milk ...so when people asked about how the baby died ,they could say that she choked while drinking her milk....What a waste of milk !" This inhuman practice of foeticide and infanticide causes identity crisis for female.

Conclusion :

Thus, Mahesh Dattani conveys a very valuable message through his drama *Tara* .We must save female from depression caused by identity crisis. The best remedy for this is universal quality education .We must have cent percent male as well as female literacy. On the one hand, male literacy would bring about a

change in their attitude to female. They would not have prejudice against female. On the other hand, female literacy would empower them financially and politically. They would be no longer be the victim of discrimination and identity crisis. They would enjoy the fair treatment and decision making power. Then, we would be blessed with a healthy society and nation. May God bring about this soon.

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Role of Women in Society and Its Development

Sheikh Azmal Hoque

Introduction

We live in a patriarchal society where the traditional concept regarding the role of women was to give birth to children and bring them up, take care of the old and infirm members of the family, cook food and maintain neat and cleanliness. This limited role expected from women in the traditional Indian society reflects in the immortal lines of Lord Alfred Tennyson in his poem *The Princess* "Man for the field and woman for the hearth /Man for the sword and for the needle she/Man with the head and woman with the heart/Man to command and woman to obey". But, change is the law of nature. Change occurs with the passing of time. Education, globalization, scientific attitude and democratic ideologies have brought about a sea change in our society. Our outlook has changed unprecedentedly. Our broadened outlook directs us to accept that we are the citizens of a democratic country and we are entitled to enjoy equal rights irrespective of sex. Right goes parallel with role, duty, obligation and responsibilities. So, both the men and women should collaboratively play vital role in the development of the society. As far as the role of the women is concerned, they are now expected to go beyond the traditional role considered by the patriarchal society. Today,

women play the most significant role in the progress of the society. They contribute equally with their male counterparts. This is highly desirable. When we do something manually, we are to use both of our hands for comfort and perfection. Similarly, both the men and the women must work together in the progress of the society. The good sign is that women are now up to the mark. They play various roles for the development of the society.

Role as a Wife

According to Francis Bacon, as a wife a woman plays the role of a beloved in the adulthood, a partner in the manhood and a helper in the old age. Family is a unit of the society. The smooth functioning and the progress of the family leads to the development of the society. The welfare and the prosperity of a family depend on the crucial role played by a woman as a wife (Fatimah and Jemain, 34-39). Human heart is the breeding place of love and affection. This is essential to the peace and prosperity of a family. Love bred in the heart of the husband flourishes when the wife plays the role of a beloved. As a partner, a wife is delighted in the success of the husband. She relieves him in distress caused by failure (Davis, 25-28). She encourages him to work hard with patience for the development of the family. She stands by him at the time of crisis. Again, a wife is helper to the husband in his old age. She helps him in taking bath, taking meal and giving medicine at the right time.

Role as a Mother

A woman plays the role of a mother in a perfect manner. She takes the trouble of bearing the foetus in her womb and undergoes labour pain. She sacrifices her comfort for the physical and mental growth and development of her baby so that it can be an ideal member of the society (Goodwin, Garrett and Galal, 62-68). She trains up her kid to possess certain good habits and moral principles which are capital for its later life (McGuigan, 71-75). In this regard, the role of a woman is more important than that of a man.

because, a kid spends most of its time in the company of a mother. She is the first teacher of a kid. It learns from the mother the rules of the race, manner, moral code and values, discipline and punctuality (Cadwell, 32-37). A kid trained up in this way qualifies itself to be an ideal member of the society contributing to its peace and prosperity.

Role as a Maintainer of Neat and Cleanliness

All of us enjoy living in the neat and clean environment because it is an important and essential component of human life in both physical and spiritual terms. Cleanliness is important to maintain good health and quality lifestyle. It can also be attributed to a habit of successful people. It tells a lot about a person's character. A woman plays a very significant role in maintaining cleanliness (Kapur, 53-57). Besides maintaining it, a woman can give lessons to the children in it. She can also be a model for other women of the society in this regard. Thus, a woman is behind the sound health of the members of a family who are ultimately the members of the society. Sound body is the source of sound mind with high thinking which is essential to the development of the society.

Role as a Contributor to the Economic Development

Gone are the days when women were not encouraged to involve in the economic activities. Now-a-days almost all the women in the society are involved in the various economic activities (Eswari, 41-45). The educated women from both the urban and rural areas are in job in the private as well as the public sector. Even the uneducated women earn money on regular basis working in the factories and mills. Some of the women are engaged in cottage industries, handicrafts, handlooms, farming, animal husbandry, self-help groups, business and shops. Thus, they can contribute greatly to the economic development of the family and ultimately to the society. This prompted Harriet Beecher Stowe to say rightly "Women are the real architects of the society". Despite social barriers, the women of our society are helping to drive economic development and thereby proving their crucial role in the progress of the society.

Role as a Political Participant

The peace and prosperity of a society rests on the government which should be competent and just. This type of government is possible if it is elected by the voters enjoying universal adult suffrage. Both the men and women collectively can elect such a government. Now a days, women participate in the process of choosing the representatives applying their decision making power. They are now no more influenced by their male counterparts in electing their representatives. Because, political activism and voting are the strongest areas of women's political participation. Both men and women come together and independently express their views and come to a consensus to cast their votes in favour of a suitable candidate. Besides casting vote, they now place themselves as candidates in various elections such as –Parliamentary, Assembly and Panchayat election (Khanna, 55-64). The Indian government has also favoured the women in this regard by reserving thirty-three percent seats in local governments. Thus, getting elected they are entitled to be the parts of the government and they can determine the future of the society, especially the fate of their sex. This ensures gender equality which is a prerequisite for the development of the society. This further increases the accountability to women.

Role as a Transmitter of Religious Beliefs

To maintain peace and harmony in the society religion is necessary. The people of the society must have the knowledge of their religion and they must adhere to the beliefs under it. The knowledge of the religion should be shared to the children and teen agers. In this regard, a woman can play a very crucial role (Hargrove, Schmidt and Davane, 79-84). A woman is soft, amiable and tender and therefore she can successfully transmit the age old religious beliefs and traditions. She can make a child learn verses, slokas, dohas etc. at their tender age. She can also narrate the life history of prophets, saints, sages, religious gurus etc. as bed time stories. All these leave a long lasting positive

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impact on their lives. They will be lovers of peace. In this way, women can keep their children away from the electronic devices such as smart phone, video game, television etc. which have posed a powerful threat to their health and disposition. If every responsible mother brings up her children acquainting them with certain healthy religious beliefs, they will grow up as ideal members of the society where there will be peace and harmony and this will definitely lead the society on the path of progress. That is why once Napoleon said, "Give me good mothers and I will give you a good nation".

Role as an Eradicator of Social Evils

Women can take initiative to eradicate the social evils like-domestic violence, child marriage, female feticide, dowry (Kumar, 29-36), polygamy, drug abuse, purdah system, rape etc. They must be conscious of these deep rooted problems which paralyse the society and block the road to development. Most of these evils are the result of inferior status of the women in the society (Chaudhari, 63-68). Education and skill development is the only way left for the women to bring about a change in the attitude of the male dominated society. Proper quality education enables the women to prove their equal status with their male counterparts. It ensures their financial and political empowerment. They must have this confidence that they are in no way inferior to men. The well educated and skilled women have proved this. They can make other aware of the importance of education. They can encourage each and every girl child to get their names enrolled in school. This is noticed now –a-days. In schools and colleges the boys and girls enrollment is equal even the girls surpass the boys in number as well as in quality as student.

Role as an Entrepreneur

Today women contribute a lot to the development of the society through entrepreneurship (Sajjad, Kaleem, Chani and Ahmed, 69-75). Thereby they can empower themselves financially and uplift their social status. This helps them in

eradicate the social evils like –child marriage, female foeticide, dowry etc. They can be independent financially. They can create employment for the unemployed. Entrepreneurship has made them feel that they are no longer subordinate to their male counterparts. They are the colleagues of the male members of the society. Women entrepreneurship also creates quality of leadership among the women. They take lead in different areas and this leads to the social development.

Role as a Maintainer of Ecological Balance

Studies have found that women are more caring to nature than the men. They are more sensitive to the earth and its problems (Aditya, 140-145). Because, they think that both they and nature are the victims of the men. Both women and nature have been considered as subordinate entities by men throughout the history. Whereas they must be respected and taken care of. Women are the backbone of a perfect family. Similarly, natural resources are conducive to the making of the earth an ideal place to live in. This concept of eco-feminism reveals that both the women and nature are vulnerable and the victims of the male domination. As women try for their healthy existence, they feel that nature requires the same. So, women are compassionate to nature and want to preserve nature and its resources. They have created a special value system about environmental issues. In this regard, the rural women come to the frontline. They collect the dead branches which are severed by the storms for fuel to use rather than cutting the live trees. They are the chief resource managers for their families. Their engagement in remedies for and adaptation to climate change is essential.

Conclusion

One can play his/ her role adequately if he/she has proper education, skill, sound body and mind and suitable environment. We can expect significant role played by women in the development of the society if these conditions are fulfilled. They must have access to education by which

they can achieve skills and sound body as well as mind. The most important thing is that we must change our mindset regarding their capability. We must think that they can do whatever a male person can. We must encourage and support them to be educated and skillful enough to do anything as per their ability to develop the society. They must have a platform to play their significant role. No doubt, they have been given platform but it is not adequate. They have been involved in politics of the country, in various committees and organizations, in family maintenance etc. But, still they are not independent in playing their role. They are influenced by their male counterparts. For example, there is the provision for female membership in various committees. But, it is noticed that the husband of the female member attends the meetings of the committee instead of her. Instead of doing this, they must be allowed to work independently and to exercise their decision making power for the development of the society. Thus, they can have the feeling of their dignity and importance in the development of the society. Our mindset has already undergone a lot of change but still further change is necessary.

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Socio-Economic Impact of Covid-19 in the South Bank of the river Brahmaputra

Riazul Haque

Introduction :

COVID-19 has created adverse impact all over the country, and the region of South Bank of the river Brahmaputra is not exception to that. It has influenced all the socio-economic dimensions. People were not aware of the Lockdown earlier; they had never thought it would prolong for such a long duration. But when the Lockdown has been extended continuously, the circumstances became critical for them. Later on, people began to come out from their homes in search of livelihood, caring less for the harassment they had to face from police, CRPF, BSF etc. They had to choose between lives and livelihood and they chose livelihood. As in absence of livelihood they were already on the brink of death.

While COVID -19 is spreading and positive cases are increasing all over the world, Indian Government used to think how to save the people of the country. On March 22 the Prime Minister of India **Mr. Narendra Modi** had announced "**Janata Curfew**" which was abided by the citizens of the country as well as the people of our state Assam in order to make it grand success. From 25th March, 2020 to 31st May, 2020 there are four nationwide Lockdowns. As most of the people of Assam are cultivators, small business men, workers (labourers) and so on, they find it very difficult to live along with their family members; although the Government of Assam has supplied some necessary things such as- rice, mustard oil, salt, potatoes etc., but these are not considered as sufficient to them. Besides in most of the areas these things do

not reach those people accordingly.

Aims and Objectives of Study:

The proposed study aims at attempting a fresh critical appraisal in terms of **Socio- Economic Impact of COVID-19 in the South Bank of the river Brahmaputra** in Assam and also aims at exploring how the people of various communities are harassed socially and economically during the periods of Lockdowns. I would also like to draw the attention to the importance of the socio – economic impact on the people of rural areas in the districts of South Salmara – Mankachar in Assam and West Garo Hills in Meghalaya.

Research Methodology:

Both primary and secondary methods are applied to make this research apt and accurate in terms of **Socio-Economic Impact of COVID-19 in the South Bank of the river Brahmaputra** in lower Assam and the status of pandemic COVID-19 is studied from the sources of some reliable North-East news, various newspapers and from that of the sources of internet. The socio-economic status of the people is keenly studied by going to the 8 (Eight) villages and 5 (five) schools in the district of South Salmara-Mankachar, in the state of Assam, the national border i.e. Meghalaya and the international border i.e. Bangladesh and most of the data are collected by meeting the people of those villages through talks with them and through questionnaire on this topic.

Results and Findings:

The present study is undertaken in order to investigate the living condition of the people in the regions of the South Salmara-Mankachar district in Assam and West Garo Hills district of Meghalaya. It is also observed that the people are giving importance to fight to live only but not to fight against the virus. They thought of feeding their family members instead of thinking of being infected by the virus. The effort of giving support to their family in the time of Lockdowns is the major result of my present study. It is found from the study that the traditional means of livelihood

is cut off by the impact of COVID- 19 and its Lockdowns basically in the village areas.

Discussion:

THE IMPACT OF COVID-19 IN VARIOUS FIELDS

The South Bank of the river Brahmaputra is the most backward areas in Assam and Meghalaya. Most of these areas are under South Salmara Mankachar district of Assam, such as – Fakirganj, South Salmara, Patakata, Hazirhat, Hatsingimari, Kalapani, Mankachar, Kakripara etc. Some areas are under West Garo Hills district of Meghalaya, such as- Tikrikilla, Chibinang, Phulbari, Rajabala, Singimari (Hallidayganj), Zekabari, Garobadha, Monabari etc. People of these areas live on Agriculture, Fishery, Dairy Farm etc. Some of them are vendors, small shop keepers, and labourers who worked in the mills at Phulbari and Bhaitbari, work in brick kilns at Rajabala, Gourbandh Garobadha, Sribari and work in the Stone Crasher Quarry at Borojhora, Bangtimari, Tangaon, Chatibhui, Dhapguri, Bena Bazaar etc. The people of these areas are used to depend on their labour and fate in order to live in.

As soon as the COVID-19 peeps in Assam, there are Lockdowns declared by the Government of India as well as Assam. During the periods of Lockdowns, people have to stop their normal work in fear of the Pandemic COVID-19 and in order to respect the law of the Government. As a result, people of various professions have to stop their normal activities and have to be locked themselves within the boundary of their houses.

Agriculture :

During Lockdowns, all agricultural activities are disrupted. Even some agricultural products or vegetables, such as- chili, cabbage, cauliflower, tomato, bean, brinjal, lady's finger, pumpkin etc. have been spoiled on their fields, as there is not market to sell them. The farmers find no way to sell them, except moaning and sobbing by sitting in their fields. Some of them have taken loan from the Bank and some from the private finance while producing

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those vegetables. A farmer named Abdul Kadir from Kuchnimara sobbed by saying, *"I have taken Loan from the bank to produce these vegetables on the land of 10 (ten) Bighas, Now I am ruined forever. All the vegetables are rotten on the fields due to the lack of markets during Lockdowns"*. Hence, Lockdowns have made them indebted forever. Thus, the farmers of Assam face a bigger challenge due to lockdown for COVID-19 and the farming community of the regions have incurred great financial losses.

Fishery:

Fishery is another important means of livelihood in the areas of South Bank of the river Brahmaputra, particularly in the areas of Phulbari, Bhaitbari, Kalapani, Pipulbari, Baliabil, Nandia, Diara, Bochakata, Hatsingimari etc. People who have fishery, have invested a big amount in order to produce fish for the locality. But the Lockdowns for COVID-19 have broken their dreams into pieces, as they fail to feed the fish in the fishery scheme, as well as they cannot sell those fish due the Lockdown condition of the country. Besides, some of them have to sell the fish in low prices and some have to bury the fish by making ditches or trenches. Thus, they are economically harassed due to the Lockdowns for COVID-19.

Dairy Farm:

Dairy farm is of the most common and traditional means of livelihood in the areas. Nearly 30% farmers depend on this means of livelihood. During Lockdowns, these farmers find very difficult to feed their cattle, as well as to sell milk and milk products due to the scarcity of markets during the Lockdown periods. Some big Farm holders also feel great trouble with their cattle and milk. From morn to eve they only think how to maintain their farm. In April I met Sanowar Hussain from Fulerchar and Jobed Ali from Kokradanga who said, *"Our only means of livelihood has been burned away by the lockdowns"*. (translated from vernacular language). Two cattle of Sanowar Hussain died due to scarcity of food.

back without asking the reason why they have got in the roads or markets and have compelled them to go back to their home and to live without food day or night.

After the Lockdown of 3.0, unlock 1.0 starts when people get partly relief for getting some services as normal as earlier. By maintaining social distances and wearing masks, people can earn a bit and can buy things as they are needed. In spite of it, people are socially and economically harassed due to the Lockdown system in the areas of my study.

Conclusion :

To sum up the discussion in term of **Socio- Economic Impact of COVID-19 in the South Bank of the river Brahmaputra** that is the region of South Salmara – Mankachar district in Assam and the West Garo Hills district in Meghalaya, it is to be highlighted that the people of these areas are getting trouble to lead their livelihood during the time of Lockdowns. During the period from 22nd March to 31st May, maximum people are unable to lead their normal life. As most of the people of Assam are cultivators, small business men, workers and so on, they find it very difficult to lead a normal life; although the Government of Assam has supplied some necessary things such as- rice, mustard oil, salt, potatoes etc., but these are not considered as sufficient to them. Besides, these things do not reach to those people accordingly in most of the areas. As a result, the people of the village areas have no means to live and they think that they, along with their wives and children will starve to death. They are chased by two enemies- one is the COVID- 19 and the other is the poverty which is inherited at the time of their birth.

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THE CAUSES OF POVERTY OF THE PEOPLE LIVING IN CHAR AREAS OF DHUBRI DISTRICT OF ASSAM

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Generally, a large number of people live in sandbars area or in scattered river islands in the bed of the river Brahmaputra and its tributaries, locally known as chars that are extremely vulnerable to both erosion and flood hazards. An enormous volume of sand and silt flow with the water and get deposited on either banks of the river and the river bed called sandbars which are born from silt deposits of the Brahmaputra and its tributaries. Chars are spread out all along the Brahmaputra, from the easternmost to the westernmost corner of Assam. Chars are unstable and can disappear overnight due to massive erosion by the turbulent river. The erosion and deposition process compel to migrate the char dwellers from one char to another. The char dwellers of Dhubri district are not exception to that. The char dwellers of district are perpetual victim of flood and erosion caused by the river Brahmaputra and its tributaries and they remain homeless throughout their lives. As a result, the char dwellers live in extreme poverty, ill-health and rampant population growth. The most of the households depend on daily wage or manual labour which is considered as the only source of livelihood. Even they often migrate to the towns and cities to earn their daily bread and butter, and have been humiliated to a lot, though they are actually a large number of Internally Displaced Persons from the char areas or the sandy lands of Assam.

The char dwellers are living as the intruders or outsiders in the district. They are vulnerable to perennial natural disaster, deprived from basic amenities, economic, educational, health facilities. However,

daily wage manual labourers are much more vulnerable than the persons who are living in the towns and economically well-off sections of the society. The present study attempts to highlight the causes of poverty of the char inhabitants exhibited in the field of economy, education, health and to emphasize the destiny of men and sufferings throughout their lives. They are often happy with their nomadic life and unchanging attitudes of their life style which has led them to the valley of poverty and suffering. Even they do not try to develop themselves and they remain unchanged as they were in the past. Moreover, they have to run to and fro in the field of livelihood and have to fight against poverty but fail to do so. Amidst of various causes of poverty in the char areas, a few of them are considered to be highlighted in this research paper. Riverbank erosion, frequent flood inundation, inadequate educational opportunity, mobility of life, diseases of cattle, goats and sheep etc. are considered as the main causes of poverty of sandbars dwellers in Dhubri district.

Brief Outline of Char Areas of Dhubri District:

In the belly of the river Brahmaputra, there are many tiny islands which locally called as chars. These chars have different size, shape and physical vulnerability. According to Government of Assam, the sandy land area extended from Sadiya to Dhubri of Assam within the river Brahmaputra or surrounded by water of the river Brahmaputra extended up to nearby embankment, which is recurrently affected by flood and where people live and cultivate the land are called char. According to the Socio-economic Survey Reports conducted by the Directorate of Char Areas Development, number of char villages during 1992-93 and 2002-03 were 2,089 and 2,251 respectively. During 1992-93, the number of char villages in the district of Dhubri is 313. But the survey during 2002-03 reveals that Dhubri district has increased the number of char villages up to 480. The total area of land under char is 1,608 km² which is 2.6 per cent of the total land area of the state. The sediment discharges due to soil loss, erosion of bank material of the riverbanks and topsoil in the hills along with occurrence of floods determine the intensity of char formation in a particular time period and a specific area. Any change in these factors result in the drastic change in the rate of formation and survival of the chars. Consequently

it affects the human habitation, as well as livelihood patterns of the char dwellers as the loss of land renders them landless and also habitatless. Most of the chars in the Dhubri district are temporary. The flow of the river, the changes in its course and the distance from the chars are found to be having a considerable influence on the permanency of the char.

Dhubri is a district which is located at the extreme western part of Assam. Spatially the district is located on the globe between 89.42 to 90.12 degree east longitude and 26.22 to 25.28 degree north latitude. Geographically, the district is at the distance of 290 km from Gauhati, the capital city of Assam. The river Brahmaputra flows through the district immediately before it enters into Bangladesh. Geographically, it divides the district into North bank and South bank. Presently Dhubri district has total 480 char villages. However, there are some other chars also located on the tributaries of the river Brahmaputra, which are officially not categorized as char. Yet, they carry each and every geographic as well as socio-economic character similar to that of chars in the bed of river Brahmaputra. In the district, there are some chars founded to be surrounded by the rivers on all sides taking the forms of small islands and while some are found to be located far from the river water. Socio-economic conditions of these char hinterland are extremely miserable in entire Assam, while situation in Dhubri district is further worse. As per SESRCA 2002-03 there are total 6,89,909 (i.e. 35.4%) populations live in char area in the district, where numbers of male and female population are 3,46,996 and 3,42,913 respectively. Massive poverty and illiteracy is fundamental to the char life in the district. There are total 1,09,748 families live in the char areas in the district, among which 75,725 families (69%) lives under below poverty line. According to SESRCA 2002-03, literacy rate is 19.31% in the char hinterland of Assam, while char areas in Dhubri district has only 14.46%, which is far below than state average 72.19% in Assam.

Agriculture is considered as the primary source of livelihood of the people living in char areas. Cultivation is carried out both during the rabi and kharif seasons and rice, wheat, jute, lentil, black gram, mustard, rapeseed, and variety of seasonal vegetables are the main agricultural products of the area. Pressure of increasing population

শৰতৰ আগমন

ডঃ জাহান উদ্দিন ভূঞা
ফকিৰগঞ্জ, ধুবুৰী

শৰতৰ আগমানে কঢ়িয়াই আনে
শাৰদীয় উৎসৱৰ বতৰা,
দূৰ কৰে বাৰিষাৰ দুখ-দুৰ্গতি, যজ্ঞা,
হৰ্ষ চিত্ত শঙ্খ ধ্বনিৰ কলৰবেৰে
মুখৰিত হয় হৃদয়,
নিশাৰ নিৰ্মল আকাশত তৰাৰ চিকমিকনি,
জোনাকৰ স্নিগ্ধ পোহৰৰ আলোকত
কুঁৱলীয়ে বতাহৰ পিঠিত উৰি ফুৰে,
শুকুলা মেঘৰ আঁৰে আঁৰে লুকাভাকু খেলে,
গাভৰু ফুলবোৰে পাতৰ আঁৰত
লুকাই লুকাই খিলখিলাই হাঁহে,
প্ৰকৃতিৰ শস্য শ্যামলা লাৰণ্য ময়ী
তৰুণী দেহাত তেজোদীপ্ত যৌৱনৰ
অগনিয়ে পিৰপিৰায়,
অপৰূপা সৌন্দৰ্যময়ী শেৰালিৰ
সুবাসত মুগ্ধ হৈ প্ৰণয় ভৰা
আলসুৱা মৰমৰ উমেৰে
দুৰৰী বনক সাৰটি ধৰে
শুভ কুঁৱলীৰ মায়াবী আচ্ছাদনে।
ৰাতিপুৱা সূৰ্যৰ কিৰণৰ উমান
পাই কুঁৱলী অন্তৰ্ধান হয় লাজতে।○

॥ সাহিত্যৰ বৃষ্টি ॥ অক্টোবৰ, নবেম্বৰ, ডিচেম্বৰ-২০২০

অসহনীয় পৰিস্থিতি

ডঃ জাহান উদ্দিন ভূঞা
ফকিৰগঞ্জ ধুবুৰী

এক অসহনীয় পৰিস্থিতি,
অভাৱনীয় কাৰ্য কলাপ, কথা বতৰা,
অধঃপতিত মন মানসিকতা,
মানুহেই মানুহৰ প্ৰতি দেখুৱায়
চৰম বৰ্বৰতা, হিংস্ৰতা,
সভ্য সমাজত দিন দুপৰতে
ৰাজপথত শিশু নাৰী লাঞ্ছিত, ধৰ্ষিতা,
দুষ্কৃতিকাৰীৰ আশ্ৰয়ালয়, দপ দপনি,
বিদ্ৰূপ বাণী, অটুহাঁহি, মুক্ত
আকাশৰ তলত বিচৰণ,
অসহায় জনৰ কৰুণ আৰ্তনাদ, বিননি,
চকুত হাহাকাৰ চাৰনি,
প্ৰতিবাদ হয়; কিন্তু প্ৰতিকাৰ।
বিপন্ন মানৱতা, গণিছে মৃত্যুৰ ক্ষণ।
সকলো চকু মুদা কুলিৰ
দৰে, নীৰৱ দৰ্শক,
শিলৰ দৰে অনুভূতিহীন,
তথাপিও আমি জীৱ শ্ৰেষ্ঠ (!) মানৱ।○

শৰতৰ আগমন

◆ ড° জাহান উদ্দিন ভূঞা, ফকিৰগঞ্জ, ধুবুৰী

শৰতৰ আগমানে কঢ়িয়াই আনে
শাৰদীয় উৎসৱৰ বতৰা,
দূৰ কৰে বাৰিষাৰ দুখ-দুৰ্গতি, যন্ত্ৰণা,
হৰ্ষ চিন্তা শঙ্কা ধ্বনিৰ কলৰবেৰে
মুখৰিত হয় হৃদয়,
নিশাৰ নিৰ্মল আকাশত তৰাৰ চিক্‌মিকনি,
জোনাকৰ স্নিগ্ধ পোহৰৰ আলোকত
কুঁৱলীয়ে বতাহৰ পিঠিত উৰি ফুৰে,
শুকুলা মেঘৰ আঁৰে-আঁৰে লুকা-ভাকু খেলে,
গাভৰু ফুলবোৰে পাতৰ আঁৰত
লুকাই লুকাই খিলখিলাই হাঁহে,
প্ৰকৃতিৰ শস্য-শ্যামলা লাৰণ্যময়ী
তৰুণী দেহাত তেজোদ্দীপ্ত যৌৱনৰ
অগনিয়ে পিৰ্পিৰায়,
অপৰূপা সৌন্দৰ্যময়ী শেৰালিৰ
সুবাসত মুগ্ধ হৈ প্ৰণয় ভৰা
আলসুৱা মৰমৰ উমেৰে
দূৰৰি বনক সাবটি ধৰে
শুভ্ৰ কুঁৱলীৰ মায়াবী আচ্ছাদনে।
ৰাতিপুৱা সূৰ্যৰ কিৰণৰ উমান
পাই কুঁৱলী অন্তৰ্ধান হয় লাজতে।

।। এহেজাৰ কবি আৰু কবিতা ।।

আশাৰ প্ৰদীপ

ডঃ জাহান উদ্দিন ভূঞা

আশাৰ সপোনবোৰ মুক্ত আকাশত বিহঙ্গম ৰূপে
উৰি ফুৰিছিল উলাহত।

হঠাতে মেঘাচ্ছন্ন হ'ল আকাশ,
বিজুলী ঢেবেকনিৰে আৰম্ভ হ'ল ধুমুহা,

ক্ষত বিক্ষত হ'ল বিহঙ্গমবোৰ,

আঁউসীৰ আন্ধাৰ নামি আহে

বিষাদৰ বৰষুণ হৈ ধৰালৈ।

ৰ'দৰ পোহৰত মেলি দিয়া

সোণোৱালী সপোনবোৰ

এন্ধাৰত বাট হেৰুৱায়।

মন দাপোনত জিলিকি থকা

ৰঙীন স্মৃতিবোৰ বিস্মৃতিৰ বুকুত

আশ্ৰয় লৈ কান্দে ছক্ছকাই।

ফুল কুমলীয়া কলিজাই

দুখৰ বোজা সহিব নোৱাৰি

বুকুখন বৰকৈ বিষায়।

তথাপিও

শিলাবৃত কঠিন হিয়াই

বাধাৰ প্ৰাচীৰ ভাঙি

মন আকাশত আন্ধাৰে

ঢাকি ৰখা কোঠালী বোৰত

আশাৰ প্ৰদীপ জ্বলায়।○

পৰিচয় : ধুবুৰী

হিংসা বিদ্বেষ

এতিয়া সৰ্বত্ৰ হিংসা বিদ্বেষৰ বতাহ বলিছে,
ন্যস্তস্বাৰ্থ জড়িত বৰমূৰীয়াৰ প্ৰবোচনাত
বিয়পিছে থিয়লা-থিয়লিৰ বিষাক্ত বীজ,
অভাৱনীয়ভাৱে বাঢ়িছে ব্যাপকতা।
লাহে লাহে বতাহৰ বেগ তীব্ৰ হৈ ধুমুহা বৈছে,
সেউজীয়া গছ-গছনিবোৰ তাণ্ডৰ নৃত্যৰ তালে তালে নাচিছে,
বৰ বৰ বৃক্ষবোৰ বাগৰিছে,
ধুমুহাৰ নিষ্ঠুৰ আঘাতত সাতামপুৰুষীয়া ভাতৃভ্ৰুবোধ,
মিলা-প্ৰীতি বিপৰ্যস্ত, সঙ্কটাপন্ন,
পাৰস্পৰিক সম্পৰ্ক বিপদাপন্ন, ভীতিগ্ৰস্ত,
মানৱতা ডেউকা ভঙ্গা পখীৰ দৰে বেদনাত ছটফটাইছে।
বৰ্ণিত পৰিস্থিতি দেখি শুনি বেদনাত দহিছে মন-প্ৰাণ,
হৰিছে টোপনি, টোপাটোপে সৰিছে বিষাদৰ বৰষুণ,
চিৰিং চিৰিংকৈ ধ্বনিত হয়, চূৰ্ণ-বিচূৰ্ণ হয় হৃদয়,
মানৱতাৰ পতনত অসহনীয় কষ্ট সহিব নোৱাৰি
হেৰুৱাব বিচাৰে জীয়াই থকাৰ অদম্য হেঁপাহ।
হিংসা-বিদ্বেষ পাহৰি হাতে হাত ধৰি আগবাঢ়িলে
হ'ব হিতসাধন, সমৃদ্ধি, প্ৰগতি,
অটুট থাকিব ঐক্য, বিৰাজিব শান্তি।

ড° জাহান উদ্দিন ভূঞা
মুৰব্বী সহঃ অধ্যাপক, বুৰঞ্জী বিভাগ,
দক্ষিণ শালমাৰা মহাবিদ্যালয়
চলভাষ : ৯৯৫৭২৫৪২৪৪

বঙালী বিহু

১৮ ড° জাহান উদ্দিন ভূঞা

বিহু অসমীয়া সমাজৰ স্বকীয় ঐতিহ্য,
 জলমলাই থকা স্বৰ্ণ অলংকাৰ
 অসমৰ জনগোষ্ঠীবোৰৰ বিভিন্ন জাতি-জনগোষ্ঠীৰ
 ঐক্য-সম্প্রীতিৰ প্ৰতীক,
 সাংস্কৃতিক চেতনাৰ বাহক,
 জাতীয় চেতনাৰ বাহক,
 জাতীয় চেতনাৰ পৰিচায়ক
 বিহু অবিহনে অসমীয়াৰ অস্তিত্ব কল্পনাৰীত।
 বঙালী বিহু, তই আহিলেই
 এক মিঠা উলাহত নাচি উঠে মন,
 ডেকা-গাভৰুৰ হৃদয়ত আনন্দৰ জোৱাৰ উঠে,
 চেনাইলৈ যুলি চেনেহীয়ে বিহুবান
 যোগাৰ কৰে, বিহুনাংম জোৰে,
 প্ৰকৃতিবাণীক মতলীয়া কৰা
 ঋতুৰাজ বসন্তৰ ঘটে আগমণ,
 বসন্তৰ সান্নিধ্যত অপকপা হয় হৃদয়-কানন,
 হৃদয়ৰ কোঁহে কোঁহে অনুভূত হয় উল্লাসৰ স্পন্দন,
 ঢোল, পেঁপাৰ সুমধুৰ মাতত
 সৌন্দৰ্যময়ী
 গাভৰুবোৰে মুগা, বিহা পিন্ধি
 কলডিলীয়া খোপাত কপৌফুল গুজি
 সাজি-কাচি ওলায়, মিচিকীয়া হাঁহিৰে
 লাহী কঁকাল ভাঙ্গি নাচি নাচি

গীত গাই গাই তোক স্বাগতম জনায়, আঁকোৱালি লয়।
 মনত প্ৰশ্নৰ উদগীৰণ হয়
 এনেহে মখেলা
 প্ৰাণোচ্ছল পৰিবেশত মুগাৰ বিহা মেখেলা পিন্ধি
 হাতত জেতুকাৰ বোল সানি ঢোল, পেঁপাৰ মাতত
 নিজকে মতলীয়া কৰিব মথাউৰি ছিঙি
 নাইবা গৰাখহনীয়াত আক্ৰান্ত হই
 গৃহহীন হৈ সৰ্বস্ব হেৰুওৱা দুৰ্ভগীয়াৰ
 কাষত থিয় দিব নে আকাশলংঘী
 মূল্যবৃদ্ধিৰ অসহনীয় যন্ত্ৰণা,
 নিবনুৱা সমস্যা, কাম হেৰুওৱা শ্ৰমিক,
 কৃষকৰ আৰ্তনাদ নিৰাময়ৰ প্ৰচেষ্টা কৰিব ?
 বঙালী বিহুৰ শুভ লগনত এনেকৈয়ে
 মস্তিস্কত এনেবোৰ চিন্তাৰ উজান উঠে !
 সেয়ে বঙালী বিহু,
 তোলৈ আশাৰে আছে বাট চাই
 তই কঢ়িয়াই আনিবি সুখ-শান্তি,
 হাঁহি, ৰং, আনন্দৰ বতৰা,
 ঘটাই দুখ-কষ্ট-যন্ত্ৰণাৰ অৱসান ঘটায়
 সমাজলৈ আনিবি ভাতৃত্ববোধ, ঐক্য, মিলাপ্ৰীতি,
 সহনশীলতা তথা সম্প্ৰীতিৰ নিজৰা।

নাৰী

ড° মিনতি বাণী ডেকা নেওগ

নাৰী আৰু নদী
 সৃষ্টি প্ৰদত্ত
 শক্তিৰ তুলনাবিহীন
 এক অনুমেয় সৃষ্টিৰ
 অৱদান মাথো।
 প্ৰকৃতিৰ বুকুত অৱদান
 নদী আৰু নাৰীৰ
 একোৰেই লগত তুলনা নাই।
 সৃষ্টিৰ আৰম্ভণিৰেই পৰা
 নাৰী আৰু নদীৰ সহাব
 সীমাৰেখাৰ বান্ধ ছিঙি গ'লেও
 অপৰীসীম ধৈৰ্য্য আৰু সাহসেৰে
 নিজৰ কৰ্তব্যৰ পৰা কোনোদিনেই
 বিচলিত নহয়।
 ই মাথো সাহস আৰু
 ধৈৰ্য্যৰ পৰিচায়ক।



ধৈৰ্য্য

ডঃ জাহান উদ্দিন ভূঞা

নৈপৰীয়া বাম, বহিম, ছাত্তাৰৰ
 দুখেৰে নধৰা হিয়াই
 সুখৰ এটা পূৰ্ণিমাৰ বাতি
 পাবহৈ বাধাৰ শিলাখণ্ডত
 খুন্দা খাই নিশ্চিহ্ন প্ৰায়
 সপোনবোৰ বুকুত সাৱটি
 অন্ধকাৰাচ্ছন্ন অমাৰস্যৰ বাতিত
 শীতৰ কাঁইটে বিন্ধা
 জীৰ্ণ শীৰ্ণ, ক্লান্ত দেহা ল'ই
 কাঁপি কাঁপি অটিনাকি পিছল বাটেৰে হিংস্ৰ জন্তু, নবকপী
 দানৱ, পিশাচৰ আক্ৰমণ
 উপেক্ষা নকৰি আগবাঢ়ি যায়।
 যদিও ওখোৰা মোখোৰা বাটেৰে
 যাওঁতে ধুপুচ্ ধুপুচকৈ পৰে সিহঁত,
 তথাপিও আথেবেথে উঠি
 মাখিছাল ছিঙা ক্ষত স্থানত
 মোহাৰি মোহাৰি মনোবল,
 সাহস আৰু ধৈৰ্য্যক
 সাৱথি কৰি সকলো দুখ বেদনা
 ভৰিৰে মোহাৰি নিশ্চিন্ত কৰি
 আকৌ আগবাঢ়ি যায়।
 কাৰণ-
 এমুঠি মেঘ হৈ উৰি ফুৰা
 বঙীন সপোন বোৰ
 বৰষুণ ৰূপে স্পৰ্শ কৰিবলৈ
 সিহঁতে অধিক ব্যাকুল।

ৰঙালী বিহু

ডঃ জাহান উদ্দিন ভূঞা

বিহু অসমীয়া সমাজৰ স্বকীয় ঐতিহ্য,
 জলমলাই থকা স্বৰ্ণ অলংকাৰ,
 অসমৰ জনগোষ্ঠীবোৰৰ ঐক্য, সম্প্ৰীতিৰ প্ৰতীক,
 সাংস্কৃতিক চেতনাৰ বাহক,
 জাতীয় চেতনাৰ পৰিচায়ক।
 বিহু অবিহনে অসমীয়াৰ অস্তিত্ব কল্পনাতেই।
 ৰঙালী বিহু, তই আহিলেই
 এক মিঠা অনুভৱে উলাহত নাচি উঠে মন,
 ডেকা-গাভৰুৰ হৃদয়ত আনন্দৰ লহৰ তোলে,
 চেনাইলৈ বুলি চেনেহীয়ে বিহুৱান যোগাৰ কৰে, বিহু নাম জোৰে,
 প্ৰকৃতি বাণীক মতলীয়া কৰা
 স্বত্বৰাজ বসন্তৰ ঘটে আগমণ,
 বসন্তৰ সান্নিধ্যত অপৰূপা হয় নন্দন কানন,
 হৃদয়ৰ কোঁহে কোঁহে অনুভূত হয় উল্লাসৰ স্পন্দন,
 ঢোল, পেঁপাৰ সুমধুৰ মাতত ঘৰত থাকিব নোৱাৰি
 সৌন্দৰ্যময়ী গাভৰুবোৰে কলডিলীয়া খোপাত কপৌফুল গুজি সাজকাচি ওলায়,
 মিচিকীয়া হাঁহেৰে লাহী কঁকাল ভাঙি
 নাচি নাচি গীত গাই গাই তোক
 স্বাগতম জনায়, আকোঁৱালি লয়।
 মনত প্ৰশ্ন উদ্‌গীৰণ হয়- বৰ্ণিত এনেহেন কলমলোৱা, প্ৰাণোচ্ছল পৰিবেশত
 মুগা, ৰিহা পিন্ধি জেতুকা লগাই ঢোল-পেঁপাৰ মাতত নিজকে পাহৰিব নে মথাউৰি ছিঙি নাইবা
 গৰাখহনীয়াত আক্ৰান্ত হৈ গৃহহীন,