

# WIMCOL CHRONICLE

E-MAGAZINE  
Vol. III, Issue I, 9th July, 2022

Women's College, Tinsukia



# শ্রদ্ধাজলি



প্রয়াত অনাথ বন্ধু বোস



প্রয়াত শান্তি বঙ্গন ভট্টাচার্য্য



প্রয়াত উমা প্রসন্ন দে



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প্রয়াত পৃথ্বীশ চন্দ্র ভাদুড়ী

‘রিমেনজ্ কলেজ, তিনিচুকীয়া’ৰ মহান খনিকবসকললৈ  
সশ্রদ্ধা প্ৰণিপাত



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সদস্য :

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## মহাবিদ্যালয় সঙ্গীত

জোনাকী বাটৰ অভিযাত্রী আমি  
জোনাকী বাটৰ অভিযাত্রী  
নিতে নিতে প্ৰসাৰিত দিগ্‌বলয়ত  
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আমিয়েই শক্তিকপিনী  
প্ৰজ্ঞাপথৰ অভিযাত্রী  
আমাৰেই চেতনাত ধ্বনিত  
অসতো মা সদগময়।।

কথা : ড° মদন শৰ্মা

সুৰ : বিজন দত্ত

## COLLEGE ANTHEM

WOMEN'S COLLEGE, TINSUKIA

We are expeditioners on the moonlit path  
Focussing our vision on the ever-expanding horizon  
We march forward

Devoting ourselves to the study of Arts and Sciences  
with exuberant hope in our hearts

Let us bring to life  
all the dreams and images lying unexpressed

All the possibilities of the Life-Exalted  
are in our bosom  
The forms and pictures of the new society  
in our eyes  
Its we that are the Women Power Incarnate  
Explorers on the path of Wisdon  
In our consciouness reverberates -  
"Asato maa sadgamaya"

*Lyrics : Dr. Madan Sharma*  
*Tune : Bijan Dutta*  
*Translation : Uttam Duorah*

## महाविद्यालस्य संगीतम्

वयम् अभियात्रिण्यः ज्योत्स्नामयस्याध्वनः  
प्रसारितेषु दिगन्तेषु  
दृष्टिं निधाय नित्यं  
अग्रगामिण्यः वयम्  
कलाविज्ञानयोः साधनया  
प्राणोच्छलया आशया  
एहि एहि कुरु मूर्त्तम्  
अमूर्त्तं स्वप्नमखिलम्  
महाजीवनस्य महदाकांक्षा  
हृत्सु अस्माकम्  
नवसमाजस्य रूपचित्रम्  
नयनेषु अस्माकम्  
वयमेव शक्तिरुपिण्यः  
प्रज्ञापथभियात्रिण्यः  
चैतन्य नः ध्वनितं  
असतो मा सद्गमय ॥

अनुवादक -  
ड° जुम्ली नाथ  
ड° मानसी शर्मा

## MESSAGE



I am extremely delighted to learn that Women's College, Tinsukia is publishing the volume III of E-Magazine 'Wimcol Chronicle' on 9 th July 2022 as a part of the College foundation day. I am confident that the Magazine will serve as an ideal platform to highlight the rich heritage of the institution providing an opportunity to the students and teachers to showcase their talents.

I extend my warm greetings to all those who are working tirelessly to make the magazine a success.

Date : 05/07/2022

**Dr. Achyut Borthakur**  
President  
Governing Body

# MESSAGE

Greetings!!

I feel deeply honored on being invited for the Foundation Day of Women's College and express by sincere gratitude for being accorded this honour.

For more than half a century, Women's College, Tinsukia has been integral in not just imparting education of the highest quality to girl students in the north-east, but the Institution has been instrumental in shaping the lives of generations of girls, through character and personality building, who later turn out to become empowered women. I am sure, the College shall continue with its stellar work in the future too.

I would like to take this opportunity to congratulate Ms Cherry Gohain, for her having achieved the First Rank in the Higher Secondary examination conducted in the state of Assam. Such amazing achievement is not just matter of great pride for her and her family, but also of immense pride for the Institution. I wish her all the best for her future. I also congratulate and admire all the Teachers, the Administrative Staff and the Non-teaching Staff, all of whom have contributed to such a wonderful result by taking care of the students very well and having provided all that is needed for the benefit of the students .

Once again, I thank you for inviting me to be part of this momentous occasion and I would like to congratulate and wish the Institute the very best for the upcoming years, so that Women's College, Tinsukia can continue to play a leading and integral part in shaping the lives of women in Upper Assam and beyond.

Warm regards,

Date : 07/07/2022

**Nelu Bose**  
Ex-Principal (i/c)  
Women's College, Tinsukia

## From the Principal's Desk



Respected family members and Stakeholders of Women's College, Tinsukia!

Today is the 57th Foundation Day of this premier institution. The Earth has completed 56 rounds, around the Sun, since the date of inception of this college. It's a very small time in Astronomical scale, but the contribution of this institution towards mankind, during this small period has been immense.

This beautiful institution came into being in 1966, courtesy sheer determination and sacrifices of a handful of visionaries with active and unstinted support from all sections of the society. Later, relentless hard works of its faculty members have created this *Jnana Vriksha* out of the tiny seed that had sprouted on this august day. We are extremely blessed and privileged to be destined to enjoy the fruits of the tree, whose seed has been sowed and nurtured by our predecessors with utmost care. With this sense of gratitude, we should also imbibe an immense sense of responsibility upon us to continue nurturing this perpetual source of knowledge, so that generations to come can rest under its panoramic shade and enjoy the nectar of knowledge that it ever produces.

On this auspicious occasion I would like to offer my heartfelt tribute to all the founder members, departed faculty members of the college. My sincere gratitude is due to all past and present teaching and non-teaching faculties for their sincere and dedicated services to the institution.

Dear friends and well-wishers, in consonance with this august celebration we are bringing out the 3rd issue of our digital magazine, the *Wimcol Chronicle* and it is my privilege to present before you this beautifully crafted literary work cum dossier of the college. I would congratulate the editorial board for their sincere efforts. I am confident that they have done justice to this issue and have maintained the quality befitting the reputation of this institution. The ordeal caused by COVID-19 seems to have subsided and the world seems to have come back to normalcy, slowly but steadily. Luckily, of late, there has been no COVID induced disruption of academic activities in this part of the world.

Since its inception, our college has been an inspiring tale of growth in all spheres. Last year has also been no exception. I take this opportunity to present before you a depiction of some important happenings at the institution during last year.

- On 9 July, 2021, the 56th Foundation Day was observed. The day started with the hoisting of the college flag, followed by singing of the college song and offering of floral tribute to the Founder members and departed faculty members. After that a public meeting was organised in online mode (due to COVID restrictions) and in the evening 56 numbers of lamps were lit.



■ Academic Activities:

1. The admission for the session 2021-2022 was completed on 13 Sept., 2021 with a total of 171 students in higher secondary and 315 students in degree.
2. Results of various examinations were declared on 30 Sept., 2021 and the college performed well as usual with 100% pass percentage in both streams. A total of 194 girls got first class with 10 girls acquiring distinction.
3. Approval of 16 new Certificate/ Diploma Courses has been obtained from the Dibrugarh University
4. Introduction of M. Com in distance mode under the Dibrugarh University.
5. On 26 June, 2022 the H.S. Final Examination results were declared and to our immense satisfaction, Ms. Cherry Gohain of Arts stream has secured the First Rank among all examinees of HSSLC Final Examination-2022, conducted by the Assam Higher Secondary Education Council. Overall result of the college for both Arts and Commerce stream has also been very impressive. I, on behalf of the college authority, would take this opportunity to congratulate one and all associated with this brilliant performance of our students. My blessings are there for Ms. Cherry Gohain for making me proud like never before.

■ Infrastructural Growth:

1. Establishment of a Composite Weaving Centre(Training & Production Unit)has been a great dream fulfilled.
2. A multi utility conference hall in the name of “Moloy Paul Memorial Conference Hall” has been completed utilizing a donation of Rs. 5.5 Lakhs received from Dr. Nita Paul, former HoD, Political Science department of the college. We are deeply moved by her benevolence.
3. A Language Laboratory has been created.
4. An “Integrated Solid Waste Management System” has been developed.
5. Campus Renovation has been going on in the entire campus.

With these few lines of thought, I thank my predecessors once again for blessing us with the opportunity to serve this institution. Finally, I would like to conclude with a solemn pledge that “I will do everything possible to ensure a better future for this Temple of Knowledge”.

9th July 2022

**Dr. Rajib Bordoloi**  
Principal

# Editorial

Human society is in a constant flux. The ever changing nature of human society leads human life to a more complicated juncture. Literature and human life are closely but intricately connected. Literature upholds the multifaceted layers of the society in various ways.

The aim of literature is to depict the true picture of the society. Literature captures and captivates the time period when it is written. Literature is like a flowing river heading towards eternity.

According to Greek Philosopher Heraclitus, "The only constant in life is change". Change is inevitable - a natural phenomenon. Society is everchanging. This everchanging nature compels it to go on. If a society or country rejects change there is no growth or progress. The inability to change, progress, or grow can result in stagnation. Stagnation is not a healthy flowing river; it is an idle and stale pond. "There is nothing permanent except change" - Heraclitus said. Literature also keeps on changing in form, structure, style from time to time. With the passages of time Literature becomes more inclusive. The earliest literary tradition is heightened to a greater level by incorporation of new techniques, genres or methods. The Neo-classicists view of literature is rejected by the English Romantic poets as they tended to confine literature within certain rules and decorum. The explosion of human emotions and feelings can not be controlled or confined. It manages to find a way for expression. The complexities of modern life find its ample expression in the works of the Modern writers. Inner world of human life is brought under discussion. This complex modern life becomes the subject matter for poets and writers of Modern era. The Post-Modern Literature blurs the distinction between reality and magical world by introducing magic realism, distortion, hyperreality etc. Experimentation is going on in the field of literature. Whatever the methods are applied for experimentation, the prime subject is always the human life.

**Wimcol Chronicle** – E-magazine of Women's College, Tinsukia tries to address the varied genres of Literature. This edition focuses on various aspects of the society - from Vedic to Modern. This issue of Wimcol Chronicle incorporates various subjects ranging from culture, education, women, human society to other aspects of human life.

Hope this endeavour will bear some fruits.

- Editorial Board

# Congratulations

## *Cherry Gohain*



**1st Rank, H.S.S.L.C. Examination (Arts) - 2022**

*May you bring more Laurels and Fame to the Society.*

# সূচী

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# বিশ্ব ব্রহ্মাণ্ড আৰু সংখ্যা ৯

দুলাল বৰুৱা  
উপাধ্যক্ষ, ৰিমেনজ কলেজ, তিনিচুকীয়া

বিশ্ব ব্রহ্মাণ্ড হৈছে কাল আৰু স্থান সম্বন্ধীয় অধ্যয়নৰ এক অনন্ত প্ৰক্ৰিয়া। তাৰকাৰাজ্যৰ সকলো গ্ৰহ, নক্ষত্ৰ, জ্যোতিৰ্বলয়ৰ স্থান, অন্তৰ্গতীস্থ সকলো পদাৰ্থ, জীৱ আৰু শক্তি সমন্বিতে যি জগত সেয়াই বিশ্ব ব্রহ্মাণ্ড। বিশ্ব ব্রহ্মাণ্ডৰ সৃষ্টিৰ ধাৰণা শূন্যৰ পৰাই আৰম্ভ। কোৱাণ্টাম বিজ্ঞানে কয় যে, শূন্যতাৰ শক্তি আছে, শূন্যতাৰ দোলন আছে আৰু দোলনৰ মাজত অনুনাদ হ'ব পাৰে। তাৰ পৰাই মহানাদৰ (বিগ বেং) দৰে বিপুল শক্তিৰ বিস্ফোৰণ হ'ব পাৰে। এনেকৈয়ে সৃষ্টি হৈছিল বিশ্ব ব্রহ্মাণ্ড। বিশ্ব ব্রহ্মাণ্ড আৰু প্ৰকৃতিৰ প্ৰায় সকলো বস্তুৱেই বিভিন্ন জ্যামিতিক আকাৰ সমমিতিৰ নিয়ম সমূহ মানি চলে য'ত লুকাই আছে গণিতৰ পোহৰত দেখা পোৱা 'সোণালী অনুপাত' (১.৬১৮....) ৰ অপৰূপ সৌন্দৰ্য।

**জীৱ-জগতৰ সৃষ্টি :** জীৱ-জগতৰ সৃষ্টি কোষ বিভাজনৰ পৰা আৰম্ভ হয়। ১টা কোষৰ পৰা ২টা কোষৰ সৃষ্টি, ২টাৰ পৰা ৪টা, ৪টাৰ পৰা ৮টা কোষৰ সৃষ্টি হয়। এনেদৰে অসংখ্য বিভাজনৰ ফলত এটা সম্পূৰ্ণ জীৱৰ সৃষ্টি হয়।

বিভাজনৰ সংখ্যাবোৰ হ'ব এনেধৰণৰ - ১, ২, ৪, ৮, ১৬, ৩২, ৬৪, ১২৮, ২৫৬, ৫১২, ১০২৪, ২০৪৮.....

এই বিভাজনৰ সংখ্যাবোৰ এটা অংকৰ সংখ্যালৈ পৰিবৰ্তন কৰি প্ৰকাশ কৰিলে সংখ্যাবোৰ হ'ব

$$\begin{aligned} ১, ২, ৪, ৮, & \quad ২৫৬=২+৫+৬+=১৩=১+৩=৪ \\ ১৬=১+৬=৭, & \quad ৫১২=৫+১+২=৮ \\ ৩২=৩+২=৫, & \quad ১০২৪=১+০+২+৪=৭ \\ ৬৪=৬+৪+১০=১+০=১ & \quad ২০৪৮=২+০+৪+৮=১৪=১+৪=৫ \\ ১২৮=১+২+৮=১১=১+১=২ & \quad ৪০৯৬=৪+০+৯+৬=১৯=১+৯=১০=১+০=১..... \end{aligned}$$

এনেদৰে বিভাজনৰ সংখ্যা বঢ়াইগৈ থাকিলেও একক অংক কেইটা ১, ২, ৪, ৫, ৭ আৰু ৮ হৈ পোৱা যাব।

$$১+২+৪+৫+৭+৮=২৭=২+৭=৯।$$

আচৰিত ধৰণে, ইয়াত ৩, ৬ আৰু ৯ সংখ্যাকেইটাৰ উপস্থিতি নাই বা কেতিয়াও নেথাকে।

আকৌ দেখা যায়, ১, ২, ৪, ৫, ৭, ৮ অংক কেইটাক ৩ বাৰ বা ৬ বাৰকৈ লৈ যোগ কৰিলে ৩ বা ৬ হৈ পোৱা যায়।

$$\begin{aligned} ১+১+১=৩; \\ ২+২+২=৬ \\ ৪+৪+৪=১২=১+২=৩; \\ ৫+৫+৫=১৫=১+৫=৬; \end{aligned}$$

$$৭+৭+৭=২১=২+১=৩;$$

$$৮+৮+৮=২৪=২+৪=৬$$

$$১+১+১+১+১+১=৬$$

$$২+২+২+২+২+২=১২=১+২=৩$$

$$৪+৪+৪+৪+৪+৪=২৪=২+৪=৬$$

$$৫+৫+৫+৫+৫+৫=৩০+০=৩$$

$$৭+৭+৭+৭+৭+৭=৪২=৪+২=৬ \quad ৮+৮+৮+৮+৮+৮=৪৮=৪+৮=১২=১+২=৩$$

পুনৰ, ৩,৬,৯ অংক কেইটাৰ বাবে পাওঁ

$$৩+৩+৩=৯, \quad ৬+৬+৬=১৮=১+৮=৯, \quad আৰু \quad ৯+৯+৯=২৭+২+৭=৯$$

$$৩+৩+৩+৩+৩+৩=১৮=১+৮=৯; \quad ৬+৬+৬+৬+৬+৬=৩৬=৩+৬=৯; \quad ৯+৯+৯+৯+৯+৯=৫৪=৫+৪=৯$$

উল্লিখিত গণনাৰ পৰা দেখা যায়

১,২,৪,৫,৭,৮ সংখ্যা কেইটা ৩ আৰু ৬ ৰ দ্বাৰা পৰিচালিত হয়,

৩ আৰু ৬, ৯ ৰ দ্বাৰা পৰিচালিত হয়।

৯ অংকটো ৯ দ্বাৰাই পৰিচালিত হয়।

গতিকে ক'ব পাৰি, ১ ৰ পৰা ৯ লৈ আটাইকেইটা অংক ৯ ৰ দ্বাৰা পৰিচালিত হয়।

বিভিন্ন জ্যামিতিক আকাৰবোৰ এবাৰ বিশ্লেষণ কৰিলে-

$$\text{বৃত্তৰ সম্পূৰ্ণ কোণটো} = ৩৬০^\circ = ৩+৬+০=৯$$

অৰ্ধবৃত্তৰ কোণ =  $১৮০^\circ = ১+৮=৯$  এনেদৰে বৃত্তৰ সম্পূৰ্ণ কোণটো ভাগ কৰি গৈ থাকিলে ক্ৰমে

$$৯০^\circ = ৩+৬+০=৯$$

$$৪৫^\circ = ৪+৫=৯$$

$$(২২.৫)^\circ = ২+২+৫=৯$$

$$(১১.২৫)^\circ = ১+১+২+৫=৯$$

$$(৫.৬২৫)^\circ = ৫+৬+২+৫=১৮=১+৮=৯$$

$$(২.৮১২৫)^\circ = ২+৮+১+২+৫=১৮=১+৮=৯ \dots\dots$$

এনেদৰে অসংখ্য বাৰ ভাগ কৰিলে কোণটো প্ৰায় শূন্যৰ ওচৰ চাপিব কিন্তু একক অংকটো ৯ য়েই হ'ব আৰু বৃত্তটো এটা অসামান্য বিন্দুলৈ (Point of Singularity) পৰিবৰ্তন হ'ব।

সেইদৰে অন্যান্য বহুভুজ আকাৰবোৰৰ বিশ্লেষণ কৰিলে

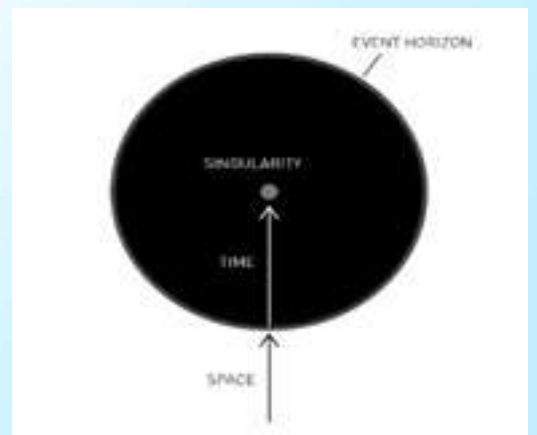
$$\text{ত্ৰিভুজৰ কোণবোৰৰ যোগফল} = ১৮০^\circ = ১+৮+০=৯$$

$$\text{চতুৰ্ভুজৰ কোণবোৰৰ যোগফল} = ৩৬০^\circ = ৩+৬+০=৯$$

$$\text{পঞ্চভুজৰ কোণবোৰৰ যোগফল} = ৫৪০^\circ = ৫+৪+০=৯$$

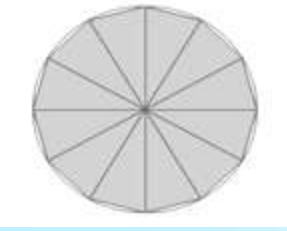
$$\text{ষড়ভুজৰ কোণবোৰৰ যোগফল} = ৭২০^\circ = ৭+২+০=৯$$

চিত্ৰ-১



অষ্টভূজৰ কোণবোৰৰ যোগফল= $1080^\circ=1+0+8=9$

দশভূজৰ কোণবোৰৰ যোগফল= $1880^\circ=1+8+8+0=9$



এইদৰে বহুভূজৰ বাহুৰ সংখ্যা অসীমলৈ বঢ়াই গৈ থাকিলেও কোণবোৰৰ যোগফলৰ অংকটো ৯ য়েই থাকিব আৰু বহুভূজটোৱে এটা বৃত্তৰ আকাৰ ল'ব।

চিত্ৰ-২

অন্যহাতেদি, আকৰ্ষণীয় ভাৱে, পোৱা যায়—

সূৰ্যৰ ব্যাস =  $868000$  মাইল =  $8+6+8=9$  ১ মাইল =  $1.609348$  কি:মি: =  $1+6+9+3+8+8=9$

পৃথিৱীৰ ব্যাস =  $9920$  মাইল =  $9+9+2+0=18=1+8=9$

চন্দ্ৰৰ ব্যাস =  $2160$  মাইল =  $2+1+6=9$

পোহৰৰ গতিবেগ =  $186282$  মাইল/ছেকেণ্ড =  $1+8+6+2+8+2=29=2+9=9$

বিশ্ব ব্ৰহ্মাণ্ডখনৰ এক নিজা কম্পন আছে আৰু সেই কম্পনাংক =  $832$  হাৰ্জ =  $8+3+2=9$

গতিকে ক'ব পাৰি যে অন্তৰীক্ষত (Space) অসামান্য বিন্দু (Point of singularity) ৰ পৰা অসীমলৈকে ৯ সংখ্যাটো সকলোতে ব্যাপ্ত হৈ থাকে।

সময়ৰ সৈতেও ৯ সংখ্যাটোৰ ওতঃপ্ৰোতঃ সম্বন্ধ আছে।

১ দিন =  $24$  ঘণ্টা =  $1440$  মিনিট =  $1+4+4=9$

=  $86800$  ছেকেণ্ড =  $8+6+8=18=1+8=9$

১ বছৰ =  $525600$  মিনিট =  $5+2+5+6=18=1+8=9$

সেইদৰে সপ্তাহ, মাহ বোৰক মিনিট বা ছেকেণ্ড লৈ পৰিবৰ্তন কৰিলেও ৯ পোৱা যায়।

এইবাৰ চাওঁচোন  $9=0$  সম্ভৱ নে?

$29=2+9=11=1+1=2$  ;  $20=2+0=2$  (৯ক ০ৰে প্ৰতিস্থাপন কৰা হৈছে)

$28659=2+8+6+5+9=26=2+6=8$ ;  $28650=2+8+6+5+0=19=1+9=8$  (৯ক ০ৰে প্ৰতিস্থাপন কৰা হৈছে)

$1893959=1+8+9+3+9+5+9=38=3+8=11=1+1=2$ ;  $1893050=1+8+9+3+0+5+0=20=2+0=2$

গতিকে, দুই বা ততোধিক অংকৰে গঠিত এটা সংখ্যাৰ যিকোনো স্থানত ০ বা ৯ থাকিলে সংখ্যাটো একক সংখ্যালৈ পৰিবৰ্তন কৰিলে একক সংখ্যাটো একেই থাকে। অৰ্থাৎ ৯ ক ০ ৰে বা ০ ক ৯ ৰে প্ৰতিস্থাপন কৰিব পাৰি।

যিকোনো সংখ্যাক ০ ৰে পূৰণ কৰিলে ০ হয়; সেইদৰে ৯ ৰে পূৰণ কৰিলেও ৯ হয়।

$1238 \times 0 = 0$      $13 \times 0 = 0$      $283 \times 0 = 0$

$1238 \times 9 = 11106 = 1+1+1+0+6 = 9$      $13 \times 9 = 117 = 1+1+7 = 9$      $283 \times 9 = 2547 = 2+5+4+7 = 18 = 1+8 = 9$

পূৰণ প্ৰক্ৰিয়াতও ০ আৰু ৯ ই একে ধৰ্ম মানি চলে।

গতিকে সংখ্যা এটাক একক অংকৰ সংখ্যালৈ পৰিবৰ্তন কৰিলে,  $9=0$  গণ্য কৰা হ'ব।

গতিকে, শূন্যকালৰ পৰা আৰম্ভ কৰি দিন, মাহ, বছৰ আদি ৯ ৰে পৰিচালিত হয় বুলি ক'ব পাৰি।

১৯শ শতিকাৰ আৰম্ভণিতেই, “নিকোলা টেচলা” নামৰ এগৰাকী মহান বিজ্ঞানীয়ে ৩,৬,৯ ৰ ব্যাখ্যা এনেদৰে আগবঢ়াইছিল। নিকোলা টেচলা আছিল পৃথিৱীৰ ইতিহাসৰ এগৰাকী বহুসময় আৰু বিস্ময়কাৰী বিজ্ঞানী। তেওঁ এনে এজন বিজ্ঞানী আছিল যিগৰাকীয়ে যি চিন্তা কৰিছিল, তাক হাতে-কামে কৰি দেখুৱাব পাৰিছিল। সৰুৰে পৰা অতি মেধাৱী আৰু তীক্ষ্ণ বুদ্ধি সম্পন্ন টেচলাৰ জন্ম হৈছিল ১৮৫৬ চনৰ ১০ জুলাই তাৰিখে ক্ৰেচিয়াত। স্কুলত পঢ়ি থকা অৱস্থাতেই তেখেতে ক্ৰিকোগমিতি, কেলকুলাচৰ ডাঙৰ-ডাঙৰ অংক মুখতে কৰি শুদ্ধ উত্তৰ দিব পাৰিছিল। তেওঁৰ মহান আৱিষ্কাৰ বিলাকৰ ভিতৰত “প্ৰত্যাবৰ্তী বিদ্যুৎ” (অল্টাৰনেটিং কাৰেণ্ট) আছিল অন্যতম। তেখেতৰ নামত প্ৰায় ৩০০শ ৰ ও অধিক পেটেণ্ট আছে। ১৯৪৩ চনৰ ৭ জানুৱাৰীত আমেৰিকাৰ এখন হোটেলত তেখেতৰ মৃত্যু হয়। ২০০৩ চনত আমেৰিকাত “এল’ন মাস্ক” ৰ দ্বাৰা প্ৰতিষ্ঠা কৰা বিদ্যুৎ পৰিচালিত বাহন নিৰ্মাণকাৰী সংস্থা “টেচলা মটৰ্চ” এই মহান বিজ্ঞানী গৰাকীৰ প্ৰতি শ্ৰদ্ধা জনাই নামকৰণ কৰা হয়। টেচলাই মন্তব্য কৰিছিল যে, পৃথিৱীত যিদিনাখন, যি জন ব্যক্তিয়ে বহুসময় সংখ্যা ৩,৬,৯ৰ প্ৰকৃত বহুসময় ভেদ কৰিব পাৰিব তেওঁৰ হাততে থাকিব বিশ্বব্ৰহ্মাণ্ডৰ গুপ্ত দুৱাৰৰ মূল চাবি-কাঠি।



বায়ু আৰু পানী হৈছে প্ৰাণীৰ প্ৰাণ —

- ❖ বায়ুত থকা অক্সিজেনৰ ওপৰত জীৱজগত নিৰ্ভৰশীল। বায়ুত থকা অক্সিজেনৰ পৰিমাণ প্ৰায়  $20.95\% = 2+0+9+5 = 16=9$ ,
- ❖ পানীৰ অণুত থাকে তিনিটাকৈ পৰমাণু। ইয়াৰে দুটা হাইড্ৰজেনৰ আৰু এটা অক্সিজেনৰ পৰমাণু ( $H_2O$ )। প্ৰতিটো পৰমাণুত থাকে তিনিটা উপাদান ক্ৰমে, ইলেকট্ৰন, প্ৰটন আৰু নিউট্ৰন। অৰ্থাৎ  $3 \times 3 = 9$

বায়ু আৰু পানীও ৩ ৰে পৰিচালিত নহয়নে?

হিন্দুত্ববাদতো ৯ সংখ্যাৰ প্ৰয়োগ বিভিন্ন ধৰণে পোৱা যায়।

- ❖ হিন্দু শাস্ত্ৰত উল্লেখ থকা মতে, বিশ্ব-ব্ৰহ্মাণ্ডৰ উপাদান ৯টা। ক্ৰমে, পৃথিৱী, জল, বায়ু, অগ্নি, ইথাৰ, অন্তৰীক্ষ, সময়, আত্মা আৰু মন।
- ❖ ভাৰতীয় দৰ্শন আৰু মনোবিজ্ঞানত দাৰ্শনিক সকলে ৯ প্ৰকাৰৰ বসৰ কথা উল্লেখ কৰিছে। সেই ন-বিধ বস হৈছে শৃংগাৰ, হাস্য, কৰুণ, ৰৌদ্ৰ, বীৰ, ভয়ানক, বীভৎস, অদ্ভুত আৰু শান্ত বস।
- ❖ শ্ৰীমন্ত শংকৰদেৱেও ঈশ্বৰ উপাসনাৰ মূলমন্ত্ৰ হিচাপে শ্ৰৱণ, কীৰ্তন, স্বৰণ, পদসেৱন, অৰ্চন, বন্দন, দাস্য, সখিত্ব আৰু আত্ম নিবেদন এই ন-বিধ ভক্তি দেখুৱাই গৈছে।
- ❖ পুৰাণসমূহ হ’ল ধৰ্মমূলক উপাখ্যান থকা ভাৰতীয় শাস্ত্ৰ, যি গ্ৰন্থত মানুহৰ আদি বৃত্তান্ত আৰু সৃষ্টি বিৱৰণ, ব্ৰহ্মানুসন্ধান, ব্ৰহ্মৰ আকাৰ আৰু নিৰাকাৰ বিৱৰণ, জ্যোতিৰ্বিজ্ঞান আদি নানা বিষয়ৰ সবিশেষ বৰ্ণনা আছে। দৰ্শনত পুৰাণ শাস্ত্ৰৰ গুৰুত্ব অপৰিসীম। পুৰাণ মুঠতে ১৮ খন। সেইসমূহ হ’ল :



- |                      |                        |                      |
|----------------------|------------------------|----------------------|
| 1. ব্ৰহ্মপুৰাণ       | 7. বায়ু পুৰাণ         | 13. স্কন্দ পুৰাণ     |
| 2. পদ্মপুৰাণ         | 8. শিৱপুৰাণ            | 14. বামন পুৰাণ       |
| 3. বিষ্ণুপুৰাণ       | 9. ভাগৱত পুৰাণ         | 15. কৰ্ম পুৰাণ       |
| 5. মাৰ্কণ্ডেয় পুৰাণ | 10. ব্ৰহ্মবৈৱৰ্ত পুৰাণ | 16. মৎস্য পুৰাণ      |
| 6. নাৰদ পুৰাণ        | 11. লিঙ্গ পুৰাণ        | 17. গৰুড় পুৰাণ      |
| 16. মৎস্য পুৰাণ      | 12. বৰাহ পুৰাণ         | 18. ব্ৰহ্মাণ্ড পুৰাণ |

- ❖ শ্ৰীমদ্ভাগৱদগীতাত ১৮ টা অধ্যায় আছে।
- ❖ মহাভাৰতৰ পৰ্ব=১৮ টা পৰ্ব সমূহ হ'ল- আদি পৰ্ব, সভা পৰ্ব, অৰণ্য পৰ্ব, বিৰাট পৰ্ব, উদ্যোগ পৰ্ব, ভীষ্ম পৰ্ব, দ্ৰোণ পৰ্ব, কৰ্ণ পৰ্ব, শল্য পৰ্ব, সুপ্তিক পৰ্ব, স্ত্ৰী পৰ্ব, শান্তি পৰ্ব, অনুশাসন পৰ্ব, অশ্বমেধ পৰ্ব, আশ্ৰমবাস পৰ্ব, মুষল পৰ্ব, মহাপ্ৰয়াণ পৰ্ব আৰু স্বৰ্গাৰোহণ পৰ্ব,  $১৮ = ১+৮=৯$ ;

ভাৰতবৰ্ষৰ পৌৰাণিক গ্ৰন্থ সমূহত কাল বা সময়ত ৯ ৰ অৱস্থিতি সম্পৰ্কে স্পষ্ট ধাৰণা দিছে।

- ❖ হিন্দু সৃষ্টিতত্ত্ব অনুসৰি ব্ৰহ্মাণ্ড ৪,৩২,০০,০০,০০০ বছৰ ধৰি বৰ্তি থাকে।
- ❖ হিন্দুশাস্ত্ৰত চাৰিটা যুগৰ বৰ্ণনা কৰা হৈছে। সত্য যুগ, ত্ৰেতা যুগ, দ্বাপৰ যুগ আৰু কলি যুগ
  - সত্য যুগ = ১৭,২৮,০০০ বছৰ;  
 $১+৭+২+৮=১৮=১+৮=৯$
  - ত্ৰেতা যুগ = ১২,৯৬,০০০ বছৰ =  $১+২+৯+৬=১৮=১+৮=৯$
  - দ্বাপৰ যুগ = ৮,৬৪,০০০ বছৰ =  $৮+৬+৪=১৮=১+৮=৯$  আৰু
  - কলি যুগ = ৪,৩২,০০০ বছৰ =  $৪+৩+২=৯$

গাণিতিক বিশ্লেষণ আৰু পৌৰাণিক শাস্ত্ৰ সমূহৰ উল্লিখিত দিশ সমূহ আলোচনাৰ পৰা আমি জানিব পাৰিলো যে বিশ্ব ব্ৰহ্মাণ্ডৰ প্ৰতিটো জীৱ আৰু জড় পদাৰ্থৰ সৃষ্টি আৰু গতিশীল প্ৰক্ৰিয়াত ৯ৰ ভূমিকা অনস্বীকাৰ্য।

বিঃদ্রঃ লেখনিটো যুগুতাওঁতে বিভিন্ন উৎসৰ সহায় লোৱা হৈছে।

## চিঠি — চিৰন্তন শাস্ত্ৰত

### ভালপোৱাৰ এনাজৰী

মালবিকা দাস হাজৰিকা  
সহযোগী অধ্যাপিকা, অসমীয়া বিভাগ  
ৰিমেণ্‌জ কলেজ, তিনিচুকীয়া

বৰ্তমান ৰুঢ় বাস্তৱিকতাই, মহানাগৰিক যান্ত্ৰিকতাই আমাৰ মন, মৰম আৰু সম্পৰ্কবোৰক যান্ত্ৰিক কৰাৰ যুগতো আহক পাঠকসকল, এবাৰ উভতি চাওঁ চিঠিৰ স্মৃতিৰে সেউজীয়া সেই দিনবোৰলৈ। নীলা খাম ডাকত পঠিয়াই প্ৰতীক্ষাৰে উত্তৰৰ বাবে ডাকোৱাললৈ বাট চোৱাৰ মিঠা সময়খিনি। আঃ কিযে মধুৰ যন্ত্ৰণাদায়ক, পাঠকসকল এবাৰ মনত পেলাওকচোন সেই অনুভৱ। মনত পৰিছেনে বাকু? আহক এবাৰ দুৰু দুৰু হৃদয় কম্পনেৰে ৰোমস্থান কৰো হৃদয়ৰ একোণত গোপনে লুকাই থোৱা, স্মৃতিৰ গৰ্ভত ক্ৰমাৎয়ে বিলীন হ'বলৈ আৰম্ভ কৰা দিনবোৰলৈ।

‘চিঠি’ মাত্ৰ দুটা আখৰৰ সমষ্টি, অথচ কি এক মধুৰ অনুভৱ, এক অজান শিহৰণ, এক অপ্ৰকাশিত সৌন্দৰ্য নিহিত হৈ থাকে ইয়াৰ লগত। চিঠি মানেই যেন ভালপোৱাৰ এক কাব্যিক ৰূপ।।



মৰমৰ

দিব্যজ্যোতি,

প্ৰথমেই মোৰ হিয়াভৰা মৰম, ভালপোৱা, শুভকামনা, চিঠিৰ জৰিয়তে তোমালৈ প্ৰেৰণ কৰিগো। আজি চ'তৰ গোটেই আবেগিটো তোমাণোকৰ কথাৰে ভাবি কটাগো। বিহু আহি পাবৰ হ'লেই। মাইবউত কৰ্পৌখুণ খুণিছেনে? মাইবউৰ কৰ্পৌখুণ দেখাত বেগেগ নেকি? কৰ্পৌখুণ মোৰ খুউব প্ৰিয় জানা। মাইবউখন এবাৰ চোৱাৰ খুউব ইচ্ছা আছে। মা, দেউতা, মামু, বোঁ-দাদা-মাইনা আৰু দেৱশ্ৰীৰ ভাণনে? ডাঙৰলৈ ভক্তিপূৰ্ণ সেৱা আৰু সৰুলৈ মৰম পঠিয়াগো। দিবা দেই। ..... আৰু কি লিখিম? বিশেষ একো নাই। উত্তৰলৈ বহু আশাৰে প্ৰতীক্ষা কৰি ৰ'গো।

ইতি

তোমাৰ বাঞ্ছৰী

মাণবিকা

বিঃদ্ৰঃ- কিছু দিনৰ আগতে আমাৰ মহাবিদ্যালয়ত সাহিত্য অঁকাডেমীৰ সহযোগত ‘অস্মিতা’ নামৰ এটি ধুনীয়া অনুষ্ঠান হৈ গ'ল। বহু প্ৰখ্যাত সাহিত্যিকৰে আমাৰ প্ৰাংগণ উপটি পৰিছিল। পিছৰ চিঠিত সকলো জনাম।

এইয়াই চিঠি, যাৰ চিৰন্তন শাস্ত্ৰতঃ ভালপোৱাৰ এনাজৰীত বান্ধ খাই থাকে পৃথিৱীৰ সকলো সম্বন্ধ, পিতৃ-মাতৃ-সন্তান, ভাতৃ-ভগ্নী, স্বামী-স্ত্ৰী, বন্ধু-বান্ধৱী, আত্মীয়-স্বজন আৰু প্ৰেমিক-প্ৰেমিকা। চিঠিয়ে কঢ়িয়াই অনা নিয়া কৰে হিয়াৰ বতৰা, বিচ্ছেদৰ পিছত বহু প্ৰতীক্ষাৰ অন্তত আহে খবৰ, চিঠিৰ বোকোচাত উঠি। একাঁজলী মৰমে কলিতা নামৰ কোমল হৰিণটোক দি যায় যেন স্মৃতিৰ মিঠা বেদনা। কাৰোবাৰ হেঁপাহত কোনোবাই চিঠি লিখি থৈ দি পুৱা উঠি দেখে চিঠিখন যেন বগা এথোপা বজনীগন্ধা হৈ পৰিছে। কোনোৱে আকৌ নীলাখামত উজাগৰী ৰাতিৰ চকুপানী পঠিয়াই সুখে — “নীলাখামত উজাগৰী ৰাতিৰ চকুপানী পঠিয়াইছো, সুধিবাচোন ভালপোৱাই বুকু পাতি লয়নে বাৰু দুখৰ ধুমুহা?” ডাকত চিঠি পঠিয়াই প্ৰতীক্ষাৰে ডাকোৱাললৈ বাট চোৱাৰ দিনকেইটা। আঃ কিযে মধুৰ যন্ত্ৰণাদায়ক। পাঠকসকল! এবাৰ মনত পেলাওঁকচোন সেই অনুভৱ, মনত পৰিছেনে বাৰু? আজি ম'বাইলৰ এছ এম এছৰ যান্ত্ৰিক যুগতো দূৰন্ত গতিৰে মনে উৰা নামাৰিবনে সোঁৱৰণী হৈ পৰা অথচ হৃদয়ত স্বৰ্ণশিখৰৰ সৃষ্টি কৰা সেই মুহূৰ্তলৈ। আজিৰ ল'ৰা-ছোৱালীয়ে পাঠ্যক্ৰমৰ চিঠিৰ বাদে চিঠিৰ গূঢ়াৰ্থ কিবা বুজেনে? অনুভৱ কৰেনে সেই শিহৰণ? বৰ্তমান ৰুঢ় বাস্তৱিকতাই মহানাগৰিকৰ যান্ত্ৰিকতাই মন, মৰম সম্পৰ্কবোৰক যান্ত্ৰিক কৰাৰ যুগতো পাঠকসকল এবাৰ উভতি চাওঁ বলক চিঠিৰ স্মৃতিৰে সেউজীয়া হৈ থকা দিনবোৰলৈ।

চিঠি মানুহৰ হৃদয়ৰ লগত, বুকুৰ সুখ-দুখৰ লগত জড়িত, সেয়েহে অসমীয়া কাব্যজগতত ‘চিঠিয়ে বিষয়বস্তুৰূপে, এক গুৰুত্বপূৰ্ণ স্থান অধিকাৰ কৰিছে। হেমচন্দ্ৰ গোস্বামীকে আদি কৰি বৰ্তমানলৈকে বহুকেইজন কবিয়ে চিঠিক লৈ চিৰ-সেউজ কবিতাৰ সৃষ্টি কৰিছে। আহকচোন এবাৰ দুৰু দুৰু হৃদয় কম্পনেৰে ৰোমস্থান কৰো, সেই মধুৰ শিহৰণ। সাঁচাকৈয়ে ভালপোৱাজনৰ চিঠিত কি মোহিনী শক্তি

আছে সেই কথা এবুকু ভালপোৱা উপচি থকাজনৰ বাহিৰে অন্য কোনোবাই জানো বুজি পায়? সেয়েহে হেমচন্দ্ৰ গোস্বামীয়ে, ‘প্ৰিয়তমাৰ চিঠি’ত ‘কুকুৰাঠেঙীয়া’ আখৰ কেইটাতোই যি অমিয়া বিচাৰি পাইছে তেনে সৌন্দৰ্য পৃথিৱীৰ ক’তো হয়তো তেওঁ বিচাৰি নাপাব। প্ৰেয়সীৰ চিঠি কেতিয়াও বাহী নহয়, যিমানে পঢ়ে সিমানে হেঁপাহ বাঢ়ি যায়, “য’ত শুঙো চুমা খাওঁ, নালাগে আমনি, হৃদয়ত হেঁপাহৰ ভোটাটৰা জ্বলে।” কবি মহেন্দ্ৰ বৰাৰ দুটা কবিতা, মধুমালতীৰ চিঠি আৰু কেৰেণী শ্যেলীৰ চিঠি। কবি বৰাই ফুটাই তুলিছে কেৰেণী শ্যেলীৰ ব্যস্ততাময় সমস্যাৰে জৰ্জৰিত দিনকো কিমান মধুৰ কৰিব পাৰিলোহঁতেন হেঁপাহেৰে বাট চাই থকা আপোনজনৰ চিঠিখনে। কেৰেণী শ্যেলীয়ে ভাবে — “শনিবাৰৰ এই মৰমলগা বিয়লিটো কিমান ধুনীয়া হ’লহেঁতেন এখন চিঠিৰে। বহু প্ৰতীক্ষাৰ অন্তত অহা চিঠিখন খোলে শ্যেলীয়ে। “নীলা খামৰ চিঠিখন কঁপা হাতেৰে খুলিছিল, বুকুৰ ধপ্ধপনিটো।” কিন্তু?? এইখন দেখোন আশাৰে বাট চোৱা চিঠিখন নহয়। তিতা লাগি যায় আবেলিটো। অবাস্তৱ কথা এটা ভাবে — “কালিলৈ যে দেওবাৰ। পিয়নটো যদি কালিও আহিলহেঁতেন।” মুকুলে কেতিয়াবা চিঠি লিখি ভৰাবলৈ পাহৰি শুদা খামটোকে পঠিয়াই দিয়ে। ডিচেম্বৰৰ দীঘল ৰাতিটোও তেওঁৰ বাবে চুটি হৈ যায় এখন চিঠি লিখাৰ জোখাৰে। আশাকৰা চিঠিখন নাহে বাবে শ্যেলীয়ে চিন্তা কৰে গল্পত পোৱা বলেপ্ৰভৰ দৰে নিজৰ নামত নিজেই চিঠি দিব নেকি? প্ৰেয়সীৰ চিঠিলৈ বাট চাই ভাগৰি পৰা শ্যেলীৰ অৱস্থা — “তাৰ ৰেশ্যনকাৰ্ড, পে-স্কেলৰ জীৱনটো এটা ট্ৰেজেদিৰ বোৱতী সঁতি।” চিঠিৰ কথা ভাবি ভাবি তেওঁৰ চকুত অলস সপোনে লুকা-ভাকু খেলি কৈ যায় — “সপোন দেখি দেখি তুমি শুই থাকা, কেৰেণী কবি। এটা শতিকাৰ পাছত তোমাৰ কবৰৰ ওপৰত পিয়নে চিঠি থৈ যাব। চিঠি আহিবই।” কবি মহেন্দ্ৰ বৰাৰ ‘মধুমালতীৰ চিঠি’ৰ

প্ৰভাবত মই এটা কবিতা লিখিছিলো “অশ্ৰুৰ্ণাৰ চিঠি”। অশ্ৰুৰ্ণাই দুৰৈত থকা প্ৰেয়সীলৈ হিয়াৰ কথাবোৰ পঠিয়ায় চিঠিৰ আকাৰে। “মৰমৰ.... তুমি যোৱাৰ পিছৰে পৰা মই ঠিক যেন পূৰ্ণিমাৰ পিছত ক্ষীণ হৈ যোৱা শৰতৰ জোন।” তাইৰ ভয় হয় মনৰ মানুহজনে তাইক বাৰু পাহৰি পেলালে নেকি? অশ্ৰুৰ্ণাই লিখি যায় — “...এইবাৰ বিহুত আহিবা দেই। বুকুৰ উমলগা তেজেৰে আঁচুফুল বাচি পকোৱা সূঁতাৰে বিহুৱান জুৰিছো। চকুৰ পাহিত আলফুলে সাঁচি ৰাখিছো তোমাক।” তথাপি নাছিল তাইৰ আপোনজনৰ চিঠি— “নীৰৰ যন্ত্ৰণাৰ সূঁতা যঁতৰেৰে কাটি কাটি ভাগৰি পৰা ক্ষণত ভাবো, বিহু দেখোন কাঁহানিবাই পাৰ হৈ গ’ল।” কবি নিৰ্মলপ্ৰভা বৰদলৈৰ এটা সৰু কবিতা হ’ল “নীলা চিঠি”। কবিয়ে অনুভৱ কৰিছে হালধীয়া সৰিয়হ ফুলডৰাত যেন আকাশখন উবুৰি খাইছে পৰিছে। কবিয়ে কৈছে— “মোৰ এনে লাগিছে পাটমাদৈ চৰাইটোৰ ঠোঁটত এখন নীলা চিঠি।”

হেম বৰুৱাৰ বিখ্যাত কবিতা ‘মমতাৰ চিঠি’ৰ উপৰিও ‘এখন চিঠি’ নামৰ এটি কবিতা আছে, য’ত কবিয়ে ব্যক্ত কৰিছে এজন সৈনিকৰ পত্নী, পুত্ৰ-পৰিয়ালক এৰি থৈ আহি মেঘাচ্ছন্ন পৰ্বতৰ মোহনাত, পৰ্বতৰ বাহু বন্ধনত ছাই হৈ যোৱা কল্পনাৰ কথা। কোন মুহূৰ্তত মৃত্যুৰ কৰাল গ্ৰাসত বিলীন হৈ যাব লাগিব ঠিক নাই অথচ সেই অনিশ্চয়তাতো পত্নী মমতালৈ চিঠি লিখে— “মৰমৰ... বিদায়, মৌন নিথৰ মুহূৰ্তত তোমাৰ চকু উপচি বাৰিষাৰ বান নামিছিল। ... সেইবোৰ অনাখৰী কথা আজিও অন্তৰত পৰ্বতীয়া বনপোৰা জুই হৈ আছে।” দেশমাতৃৰ বাবে প্ৰাণ বিসৰ্জন দিবলৈ কুণ্ঠাবোধ নকৰা এজন সৈনিকৰ মনটো কিমান মহান বুজা যায়। “এটা কথা জানি থোৱা, শূনা, মৃত্যুৱে যদি অভিনন্দন জনায়, সেই মৃত্যু পাৰিজাত ফুল।” শেষত পত্নীলৈ অনুৰোধ কৰিছে— “এই যে আমাৰ ল’ৰা দুটা সিহঁতক কেতিয়াও পিতৃৰ অভাব অনুভৱ

কৰিবলৈ নিদিবা। সিহঁতক মাথোন একেধাৰ কথা ক’বা : ‘যি মৃত্যুৱে দহক জীৱন দিয়ে সেই মৃত্যু আত্মাৰ দৰেই অবিদ্যমান।’”

দীঘলীয়াকৈ লিখিবলৈ আজৰি নাই। মৰম জানিবা। ইতি তোমাৰ ...।” কিন্তু চিঠিখন ডাকত দিয়াৰ আগতেই আহে যুদ্ধক্ষেত্ৰলৈ যোৱাৰ আদেশ। “আদেশ আহিছে। যাব লাগে... চিঠিখন আজি ডাকত দিয়া নহ’ব।” আকৌ মৰম...।

অসমীয়া কাব্য সাহিত্য জগতত এটি মাইলৰ খুটিস্বৰূপ, কালজয়ী কবিতা হ’ল হেম বৰুৱাৰ ‘মমতাৰ চিঠি’। অকালতে বৈধব্য জীৱনক আঁকোৱালি ল’ব লগা হোৱা এগৰাকী নাৰীৰ প্ৰেম, ভালপোৱা, কামনা, বিষাদ, চকুলো, মাতৃত্বৰ মৰম, হেঁপাহ ইয়াতকৈ বেছি হৃদয়স্পৰ্শীভাৱে কোনোবাই প্ৰকাশ কৰিব পাৰিবনে? ‘মমতাৰ চিঠি’ৰ মাজেদি নাৰী হৃদয়ৰ একান্ত গোপনীয়তা প্ৰকাশিত হৈছে। অবাঞ্ছিতভাৱে বগা সাজ পিন্ধি, নিয়তিৰ ওচৰত হাৰ মানিও মমতাই পাহৰিব পৰা নাই যুগ্ম জীৱনৰ মধুৰ স্মৃতি। কোমলীয়া বয়সতে বিধবা হৈ কামনা-বাসনা, প্ৰেম-ভালপোৱাবোৰক কবৰ দিয়াটো কিমান কষ্টকৰ মমতাৰ দৰে নাৰীৰ বাহিৰে আনে হৃদয়ঙ্গম কৰিব পাৰিবনে? বাহিৰৰ উৰুঙা বতাহে কেতিয়াবা মমতাৰ মনো চঞ্চল কৰি তোলে। কিন্তু তাই যে অসমীয়া নাৰী, যাক সৰুৰে পৰা শিক্ষা দিয়া হয় ‘পতি পৰমেশ্বৰ’। স্বামীৰ বাহিৰে এগৰাকী নাৰীৰ হৃদয়ত বেলেগৰ প্ৰতি প্ৰেম ভালপোৱাৰ সৃষ্টি হোৱাটো পাপ, লাগিলে সেই প্ৰেমত কামনা-বাসনাৰ কোনো স্পৃহাই নাথাকক লাগে, “সঁচাই পাপ নেকি?” এইটো প্ৰশ্ন পাঠকলৈ এৰিলো। সেয়েহে তাই মনৰ খিৰিকিখন জপাই মৃত স্বামীলৈ চিঠি লিখে।” মৰমৰ... এয়া মম এডাল জ্বলাই লৈছোঁ। আজি বহুত দিনৰ মূৰত তোমালৈ চিঠি লিখোঁ বুলি, বাহিৰৰ উৰুঙা বতাহজাকে মমডাল কোবাইছেহি। ...চাওঁ খিৰিকিখন জপাই দিওঁ।” চিঠিখনে ক্ৰমান্বয়ে প্ৰকাশিত কৰে সাতবছৰৰ আগৰ

স্মৃতিৰ শোভাযাত্ৰা। এক স্বপ্নলোকত বিচৰণ কৰাৰ হেঁপাহ বুকুত বান্ধি তাই যুগ্ম জীৱনৰ পাতনি মেলিছিল। “মই তোমালোকৰ ঘৰলৈ নকৈ আহিবৰ দিনা, আকাশৰ মেঘৰ মোহনাত হালধীয়া জোনটো নাওখন হৈ আমাক যে ৰিঙিয়াই মাতিছিল তৰাৰ দেশলৈ?” কিন্তু ভাগ্যই পৰিহাসৰ অটুহাস্য মাৰি শিৰৰ সেন্দূৰ মচি এখন উকা কপাল আৰু এযোৰ বগা সাজ তাইলৈ উপহাৰ যাঁচিলে। যুগ্ম জীৱনৰ মধুৰ মিলনৰ চিনস্বৰূপে কোলাত দি থৈ গ’ল বাবুলক। মমতাই অকণমানি বাবুলক একলা-দুকলাকৈ ক্ৰমাশ্ৰয়ে ডাঙৰ হোৱা দেখি আনন্দতে লিখে। “তোমাৰ বাবুল এতিয়া বৰটো হৈছে। তাৰ ওপৰত পাৰিত এধানমানি ডালিম গুটি যেন দাঁত অকণি গজিছে।” মমতাৰ কেতিয়াবা বাবুলৰ আমনিত ভাগৰি পৰি নিজৰ ওপৰতে খং উঠে। “সি মোক একেবাৰে এৰিকে নিদিয়ে। কেতিয়াবা মোৰ যে ইমান খং উঠে, তুমি নাই নহয় সেই কাৰণে।” অকণমানি বাবুল। সি চাবলৈ শিকিছেহে মাত্ৰ ৰঙীন পৃথিৱীখন। ৰামধেনুৰ সাতৰঙেৰে ভৰপূৰ, একান্তই তাৰ নিজৰ ধুনীয়া ধৰণীখনৰ মাজত মাকৰ বগা পৃথিৱীখনত থুপ খাই থকা এবুকু বেদনাৰ কথা সি বুজি নাপায়। কুমলীয়া মনটোত হয়তো বহুতো প্ৰশ্নৰ উদয় হয়, অন্যৰ মাকবোৰৰ দৰে তাৰ মাকে কিয় বাৰু নিপিন্ধে ৰঙীন সাজ। মমতাই যেন উপলব্ধি কৰে বাবুলৰ মনৰ কথা। “সি বাৰু মোৰ বগা সাজযোৰলৈ এনেদৰে তথা লাগি চাই থাকে কিয়? তাৰ ওপৰত পৰা এইযোৰ কাপোৰ চিনাকি— সেই কাৰণে নহয়? জীৱনলৈ অহা সংঘাতক সাহসেৰে প্ৰত্যাহ্বান জনাই পিতৃ-মাতৃৰ উভয়ৰে দায়িত্ব কান্ধ পাতি লৈ মমতাই মৃত স্বামীক প্ৰতিশ্ৰুতি দিয়ে— “বাবুল এতিয়া বৰটো হৈছে বুজিছা? (আৰু ডাঙৰ হ’লে স্কুলত নাম লগাই দিম। ই স্কুলত থকা সময়খিনি মোৰ যে বুকুখন উদং হৈ থাকিব ভাই।)” এই কবিতাটোৰ মাজেদি কবিয়ে এজনী মমতাৰ কথা ব্যক্ত

কৰা নাই। আমাৰ সমাজত হাজাৰজনী মমতা আছে। যাৰ হৃদয়ত নিৰৱে শুই আছে শতযুগৰ আশাভংগৰ বেদনা, কামনা, প্ৰেম, মাতৃত্বৰ মৰম আৰু সমাজত সুস্থভাৱে জীয়াই থকাৰ আপ্ৰাণ প্ৰচেষ্টা। বঙ্গৰ ঈশ্বৰ চন্দ্ৰ বিদ্যাসাগৰে ১৮৫৫ চনৰ জানুৱাৰী মাহতে ‘বিধবা বিবাহ’ সমৰ্থনত এখন পুস্তিকা প্ৰকাশ কৰিছিল। লোক হিতৈষী পৰাশৰৰ বিখ্যাত শ্লোকৰ ওপৰত তেওঁৰ সিদ্ধান্ত প্ৰতিষ্ঠিত কৰিছিল— “স্বামী অনুদ্দেশ হ’লে, মৰিলে, ক্লীৰ স্থিৰ হইলে, সংসাৰ ধৰ্ম পৰিত্যাগ কৰিলে অথবা পতিত হ’লে, স্ত্ৰী দিগেৰ পুনৰ্কাৰ বিবাহ কৰা শাস্ত্ৰ বিহিত।” ১৮৫৫ চনত বিধবা বিবাহৰ আইন গৃহীত হোৱাৰ পিছত ঈশ্বৰ চন্দ্ৰই নিজ পুত্ৰ নাৰায়ণ চন্দ্ৰৰ লগত এগৰাকী বিধবাৰ বিবাহৰ অনুমোদন দিয়ে। অসমৰ গুণাভিৰাম বৰুৱাই বিধবা বিবাহৰ সমৰ্থনত ‘ৰামনৰমী’ নাটক লিখাৰ লগতে প্ৰথমা পত্নী ব্ৰজসুন্দৰী দেৱীৰ মৃত্যুৰ পিছত ১৮৭০ চনত সমাজত আলোড়নৰ সৃষ্টি কৰি আনন্দৰাম ঢেকিয়াল ফুকনৰ বন্ধু পৰশুৰাম বৰুৱাৰ বিধবা পত্নী বিষুগপ্ৰিয়া দেৱীক বিয়া কৰাইছিল। এইখনেই অসমৰ প্ৰথম বিধবা বিবাহ বুলি ধৰা হয় যদিও বেণুধৰ শৰ্মাৰ মতে ইয়াৰ আগতে যাদুৰাম বৰুৱাই বিধবা বিবাহ কৰাইছিল।

‘মমতাৰ চিঠি’ পঢ়ি নাৰী হৃদয়ৰ একান্ত গোপনীয় বেদনাখিনি উপলব্ধি কৰিও আমাৰ সমাজত কেইজন এনে সাহসী ব্যক্তি ওলাব যিজনে সামাজিক ৰীতি-নীতিৰে নিজৰ নামৰ সেন্দূৰ মমতাৰ দৰে এগৰাকী ‘বিধবা নাৰীক’ পিন্ধাবলৈ আহিব? অভিশপ্তস্বৰূপ এই জীৱনটোৰ পৰা মুক্ত কৰি “জোনাকী বাটৰ অভিযাত্ৰী হৈ নিতে নিতে প্ৰসাৰিত দিগ্বলয়ত দৃষ্টি স্থাপন” কৰি এখন নতুন সমাজ গঢ়ি তুলিব পাৰিব। পাৰিবনে? আগবাঢ়ি আহিছেনে? আহিবনে? এই প্ৰশ্নকেইটা প্ৰতিজন পাঠকৰ হৃদয়লৈ পঠিয়ালো। উত্তৰলৈ আশাৰে বাট চাই ৰ’লো।

(‘প্ৰতিশ্ৰুতি’ প্ৰকাশন-চেনীকুঠি, গুৱাহাটীৰ পৰা প্ৰকাশিত ‘বিন্দু’ আলোচনীৰ প্ৰথম বছৰ দ্বিতীয় সংখ্যা ২০০৮ ফেব্ৰুৱাৰীত প্ৰকাশ পাইছিল।)

## নাৰীৰ অস্তিত্ব ৰক্ষাৰ দলিল : অয়নান্ত

অনিন্দিতা গগৈ বৰুৱা

অংশকালীন প্ৰবন্ধ, অসমীয়া বিভাগ

ৰিমেণজ্ কলেজ, তিনিচুকীয়া

সাম্প্ৰতিক সময়ৰ এগৰাকী অন্যতম জনপ্ৰিয় তথা প্ৰথিতযশা ঔপন্যাসিক ড° অৰূপা পটঙ্গীয়া কলিতাৰ অসমীয়া সাহিত্যলৈ আগবঢ়োৱা অৱদান অতুলনীয়। দৰং জিলাৰ টংলা মহাবিদ্যালয়ৰ পৰা ইংৰাজী বিভাগৰ মূৰব্বী অধ্যাপিকা ৰূপে অৱসৰ গ্ৰহণ কৰা এইগৰাকী তৰুণ প্ৰজন্মৰ শক্তিশালী সাহিত্যিকে বহুকেইখন সুখপাঠ্য গল্প সংকলন আৰু উপন্যাস ৰচনা কৰি অসমীয়া সাহিত্যক সমৃদ্ধিশালী কৰি তুলিছে। ‘মৃগনাভি’ উপন্যাসেৰে আত্মপ্ৰকাশ কৰা এইগৰাকী যশস্বী ঔপন্যাসিকে পৰবৰ্তী পৰ্যায়ত ‘মৰিয়ম অস্তিন অথবা হীৰা বৰুৱা’, ‘ফেলানী’, ‘অয়নান্ত’, ‘কাঁইটত কেতেকী’, ‘ৰঙা মাটিৰ পাহাৰটো’, ‘সোণালী ঈগলে কণী পাৰিলে, বেলিয়ে উমনি দিলে’, ‘টোকোৰা বাহৰ সোণৰ বেজী’, শেহতীয়াকৈ ‘জছনাৰ বিটাছ’ আদি উপন্যাস ৰচনা কৰা এইগৰাকী সংবেদনশীল সুলেখিকা ‘সাহিত্য অকাডেমী বঁটা’ৰ উপৰি ভাৰতীয় ভাষা পৰিষদৰ বঁটা, প্ৰবীণা শইকীয়া বঁটা, অসম উপত্যকা সাহিত্য বঁটা, কথা বঁটাৰে সন্মানিত হৈছে।

ড° অৰূপা পটঙ্গীয়া কলিতাৰ ‘অয়নান্ত’ ভাৰতীয় ভাষা পৰিষদৰ পুৰস্কাৰপ্ৰাপ্ত উল্লেখযোগ্য উপন্যাস। উপন্যাসখনৰ পটভূমি নিৰ্মাণ হৈছে প্ৰাক্-স্বাধীনতাকালীন অসমৰ বহল সামাজিক আৰু ৰাজনৈতিক প্ৰেক্ষাপটত। সেই সমাজব্যৱস্থাত এজনী ছোৱালীৰ মানসিক গঠন আৰু বিকাশক কেন্দ্ৰ কৰি উপন্যাসখনৰ কাহিনী আগবাঢ়ি গৈছে। চাহ-বাগিছাৰ সেউজীয়া পৰিবেশৰ মাজত লালিত-পালিত উপন্যাসখনৰ মূল চৰিত্ৰ “বীণাপানি” নামৰ

ছোৱালীজনী সাত-আঠ বছৰলৈকে মুক্ত, স্বাধীন মনোভাৱেৰে সংসাৰত বিচৰণ কৰিছিল। সংসাৰৰ জটিলতাৰ লগত পৰিচয় নথকা বীনাক শিক্ষা-দীক্ষাৰ বাবে পাঠয়াই দিয়া হয় ককাদেউতাক নন্দ বৰুৱাৰ ঘৰখনলৈ। তাতেই তাইৰ পৰিচয় ঘটে সমাজত নাৰীয়ে পালন কৰিবলগীয়া বাধা-নিষেধবোৰৰ লগত। ভাৰতীয় পুৰুষতান্ত্ৰিক সমাজ ব্যৱস্থাত সামাজিক, সাংস্কৃতিক, পাৰিবাৰিক আদি সংস্কাৰৰ বান্ধোনেৰে বান্ধ খাই নাৰীয়ে যে বিসৰ্জন দিবলগীয়া হয় নিজস্বতাক সেই কথা তাই সেইঘৰখনত মৰ্মে মৰ্মে উপলব্ধি কৰে। নন্দ বৰুৱাৰ ঘৰখন পৰম্পৰাগত মূল্যবোধৰ মাজত আবৃত্ত। ঘৰখনত ভৰি দিয়েই কণমাণি বীনাই পৰম্পৰা সমূহৰ প্ৰতি যেন বিৰুদ্ধাচৰণ কৰিছে। লাহে লাহে ককাকৰ ঘৰতে আইতাক যশোদাৰ ছত্ৰছায়াত নাৰী জাতি সম্পৰ্কে আৰু সমাজত নাৰীয়ে পালন কৰিবলগা বাধা নিষেধবোৰৰ লগত বীনাৰ পৰিচয় ঘটে। কিন্তু সমাজৰ এই পৰম্পৰাসমূহৰ বিৰুদ্ধে প্ৰতিবাদ কৰি বীনাই সময়ে সময়ে সাব্যস্ত কৰিব খোজে নাৰীৰ অধিকাৰ। যুক্তিবাদী বীনাই যেন মানিব নোখোজে সমাজৰ এই বাধা নিষেধবোৰ।

প্ৰাক্ স্বাধীনতাকালীন অসমীয়া সমাজখনত শিক্ষাৰ ক্ষেত্ৰত নাৰীক অগ্ৰাধিকাৰ দিয়া নহৈছিল। লৰাই পঢ়িব পাৰিছিল কিন্তু তাৰ বিপৰীতে ছোৱালীৰ শিক্ষাৰ ক্ষেত্ৰত আহি পৰিছিল যথেষ্ট প্ৰতিবন্ধকতা। ছোৱালী পুষ্পিতা হোৱাৰ পূৰ্বে বিয়া দিয়াৰ প্ৰথা থকা হেতুকে হিন্দু সমাজত পুষ্পিতা ছোৱালী স্কুললৈ যোৱাত বাধাৰ সন্মুখীন হৈছিল। নন্দ বৰুৱাৰ ঘৰৰ

অন্য ছোৱালীবোৰৰ দৰেই বীনাইও স্কুল এৰিবলগা হৈছিল তেতিয়া তাৰ বিৰুদ্ধে তাই কৰিছিল তীব্ৰ প্ৰতিবাদ আৰু সেই প্ৰতিবাদৰ প্ৰত্যুত্তৰ হিচাপে তাই পাইছিল আইতাকৰ কৰ্কথনা আৰু এটা পূৰ্ণহতীয়া চৰ। “তিবীজনম লৈ কিহৰ ইমান তেজ?” হয় বীনাই তিবীজনম অৰ্থাৎ ছোৱালী হৈ জনম লোৱাৰ বাবেই পঢ়া বাদ দিবলৈ বাধ্য হ’ল। সামাজিক বাঞ্ছনেৰে তাইৰ ফুলকলি যেন সপোনবোৰ ছিঙি মোহাৰি চূৰমাৰ কৰি দিলে। কিন্তু প্ৰতিবাদী সত্তা বীনাপানিয়ে কোনোদিনে মানি ল’ব পৰা নাছিল সমাজৰ কুসংস্কাৰ আৰু বক্ষণশীলতাক প্ৰতিদিনেই তাই কৰি আহিছিল পৰম্পৰাগত সমাজৰ বিৰুদ্ধে প্ৰতিবাদ।

যৌৱনপ্ৰাপ্ত বীনাই তথাকথিত সমাজখনে লেই-লেই চেই-চেই কৰা ৰুমা বাইদেউৰ কন্যা তগৰক গভীৰ মমত্ববোধেৰে লালন-পালন কৰে। ৰতন মেকফাৰলিনৰ সহযোগিতাত বীনাই বংগৰ নৱজাগৰণৰ নাৰীমংগলৰ গ্ৰন্থসমূহ অধ্যয়ন কৰি শিকিলে এখন অজনা দেশৰ কথা। সেই ৰতনৰ মাজতে তাই বিছাৰি পাইছে এটা নতুন জীৱনৰ সন্ধান। কিন্তু যুদ্ধৰ ক’লা টকাৰে ধনী হোৱা, যৌন কেলেংকাৰিৰ নায়ক ৰায়বাহাদুৰ পৰিয়ালৰ জয়ন্ত চলিহাক মোমায়েকৰ তীব্ৰ হেঁচাত বিয়া কৰাব লগাত পৰিছিল বীনাই, যাক জীৱনত আটাইতকৈ ঘৃণা কৰিছিল। কামাতুৰ জয়ন্ত চলিহাৰ নাৰী সম্পৰ্কে থকা ধাৰণাটোৱে সূচাইছে সমাজত নাৰীৰ স্থান যে তেনেই নিম্নখাপৰ। চলিহাৰ মতে যেন নাৰীৰ শোৱা পাটীলৈ নিব পাৰিলেই সকলো কাম শেষ। নাৰী যেন ভোগৰ সামগ্ৰীহে মাথো। নিজৰ পত্নীৰ আবেগ অনুভূতিক কোনো দিনেই সন্মান নৰ্যঁচা লম্পট জয়ন্ত চলিহাৰ কামনাৰ বলি হ’ব লগা হ’ল বীনাৰ কন্যাসম তগৰ। এই আঘাতক কোনোপধ্যে সহ্য কৰিব নোৱাৰি প্ৰতিবাদ জনাই বীনিয়ে স্বামীগৃহ ত্যাগ কৰি তগৰৰ হাতত ধৰি গুচি আহিল। পুৰুষৰ পদতলত নাৰীৰ অৱস্থা লক্ষ্য কৰি কৰি বিৰক্ত হৈ পৰা বীনা

যেন সমাজ ব্যৱস্থাটোৰ প্ৰতিয়েই বিদ্ৰোহ কৰি উঠিছে। জীৱনৰ বাকীছোৱা সময় যেন কোনোপধ্যেই তাই স্বামী-সন্তানৰ ভৰিৰ তলত থাকি নিৰ্বাহ নকৰে। এইখিনিতে বীনাৰ চৰিত্ৰটো নাৰীবাদী চৰিত্ৰ হিচাপে প্ৰতিভাত হৈ উঠিছে।<sup>২</sup>

“অয়নান্ত” শীৰ্ষক নাৰীকেন্দ্ৰিক উপন্যাসখনত মুখ্য চৰিত্ৰ বীনাপানিৰ লগতে অন্যান্য নাৰী তথা পুৰুষ চৰিত্ৰবোৰৰ জৰিয়তে ঔপন্যাসিকে প্ৰাক-স্বাধীনতা কালীন অসমীয়া সমাজত নাৰীৰ স্থান তথা সংঘাতৰ ছবি দাঙি ধৰিছে। বীনা চৰিত্ৰটোৰ মাজত তীব্ৰ প্ৰতিবাদী সত্তা এটি বিদ্যমান। প্ৰতিটো উচিত কথাত প্ৰথমৰে পৰা মুক্ত কৰ্ত্তে প্ৰতিবাদ সাব্যস্ত কৰি বীনাই শেষত স্বামী জয়ন্ত চলিহাৰ কুকাৰ্যৰ বাবে স্বামীগৃহ পৰিত্যাগ কৰি এটা নাৰীবাদী চৰিত্ৰৰূপে জিলিকি উঠিছে।

উপন্যাসখনৰ আন এটি নাৰী চৰিত্ৰ যশোদাৰ মাজত স্নেহময়ী বা মমতাময়ী ৰূপৰ প্ৰতিফলন ঘটা দেখা যায়। নন্দ বৰুৱাৰ পত্নী তথা বীনাৰ আইতাক যশোদাৰ মনৰ উদাৰতা আছিল। সমাজখন তেওঁ বিশাল দৃষ্টিৰে চাব বিছাৰিছিল যদিও সমাজৰ নিয়ম বাঞ্ছনও পৰম্পৰাবাদী চিন্তাৰে আৱদ্ধ হৈ আছিল। গতিকে উপন্যাস খনত যশোদাৰ চৰিত্ৰটো এটা পৰম্পৰাবাদী চৰিত্ৰ।<sup>৩</sup> আনহাতে আজীৱন কুমাৰী হৈয়ে ৰোৱা বাস্তৱৰ এটি জীৱন্ত চৰিত্ৰ জেউতিক সমাজে এঘৰীয়া কৰে প্ৰথমবাৰৰ বাবে অসমীয়া কথাছবিত পুৰুষৰ লগত অভিনয় কৰা বাবে। এইকেইটা চৰিত্ৰৰ উপৰিও ঔপন্যাসিকে ইন্দ্ৰ গৌঁহাইৰ দৰে সংস্কাৰকামী; মহানন্দ বৰুৱা; যতীন বৰুৱাৰ দৰে স্বদেশহিতৈশী স্বাধীনতা সংগ্ৰামী; জয়ন্ত চলিহাৰ দৰে সুবিধাবাদী ব্যৱসায়ী, ৰুমা বাইদেউ; বগী আদি ভিন ভিন চৰিত্ৰৰ সামাজিক স্থিতিৰে উপন্যাসখনৰ সামাজিক প্ৰেক্ষাপটটো দাঙি ধৰাত সফল হৈছে।

‘অয়নান্ত’ উপন্যাসখন বিশ্লেষণ কৰিলে দেখা যায় যে প্ৰাক-স্বাধীনতাকালীন অসমীয়া সমাজখনত

নাৰীৰ স্থান আছিল একেবাৰে নিম্নখাপৰ। নাৰীক এটা নিৰ্দিষ্ট গণ্ডীৰ মাজত আৱদ্ধ কৰি ৰখা হৈছিল। মধ্যবিত্ত সমাজৰ নাৰীয়ে পৰম্পৰাগত কিছুমান সংস্কাৰ মানি চলিবলৈ বাধ্য আছিল। শিক্ষাৰ ক্ষেত্ৰতো নাৰীক দিয়া হোৱা নাছিল আগস্থান।

আনহাতে সেই সময়ৰ সমাজ ব্যৱস্থাত নাৰীয়ে স্বইচ্ছাই কোনো কাম কৰিব নোৱাৰিছিল। ইয়াৰ আভাস ঔপন্যাসিকে যশোদাৰ এই উক্তিৰ জৰিয়তে স্পষ্ট কৰিছে :— ১) “আমি তিৰোতা মানুহে কি কাম নিজৰ হেপাহ মতে কৰিব পাৰো।”<sup>৪</sup>

২) “স্বামীয়েই তিৰীৰ সকলো, স্বামী নহলে তিৰীৰ একো নাথাকে।”<sup>৫</sup>

আনকি সমাজত পুৰুষৰ নাৰীৰ প্ৰতি ধাৰণা আছিল এনেধৰণৰ :— “হ’ব পাটীলৈ নিলেই পুৰুষে তিৰীক একেদিনাই বলাই পেলাব পাৰে।”<sup>৬</sup>

আমাৰ সমাজত নাৰীৰ স্থান নিম্নখাপৰ, তাতেই যদি আকৌ তিৰোতাগৰাকীয়ে ল’ৰা সন্তান জন্ম দিব নোৱাৰি বাৰে বাৰে কন্যাসন্তান জন্ম দিয়ে তেন্তে সেই তিৰোতাগৰাকীৰ অৱস্থা আৰু দুখলগা হয়। উপন্যাসখনৰ কল্যাণ বৰুৱাৰ পত্নী তাৰেই উদাহৰণ। ‘অয়নান্ত’ত সমাজৰ পৰম্পৰাগত চিন্তাৰ মেৰপাকত বাধ্য হৈ বান্ধখাবলগীয়া নাৰীৰ মনোবেদনাক ঔপন্যাসিকে সহৃদয়তাৰে অংকন কৰিছে।

পৰিশেষত হ’ব পাৰি যে ড° অৰূপা পটঙ্গীয়া কলিতাৰ উপন্যাস ‘অয়নান্ত’ৰ বিষয়বস্তু প্ৰাকস্বাধীনতা কালীন পুৰুষকেন্দ্ৰিক অসমীয়া সমাজত নাৰীৰ দুৰ্দশা। নাৰীয়ে যুক্তিপূৰ্ণ কথাত প্ৰতিবাদ কৰিলেও সেইসময়ৰ সমাজ ব্যৱস্থাত নাৰী কেনেদৰে উপেক্ষিত হ’ব লগা হৈছিল তাক উপন্যাসখনত সুন্দৰৰূপত উপস্থাপন কৰা হৈছে।

পাদটীকা :—

- ১। অয়নান্ত, অৰূপা পটঙ্গীয়া কলিতা; লয়াৰ্ছ বুক ষ্টল; পৃষ্ঠা - ১০৩
- ২। এশ বছৰৰ অসমীয়া উপন্যাস; সম্পাদক- ড° নগেন ঠাকুৰ; জ্যোতি প্ৰকাশন; পৃষ্ঠা - ২৯৫
- ৩। পূৰ্বোক্ত গ্ৰন্থ, পৃষ্ঠা - ২৯৫
- ৪। অয়নান্ত, পৃষ্ঠা - ২২০
- ৫। ঐ, পৃষ্ঠা - ২২১
- ৬। ঐ, পৃষ্ঠা - ২০৩



## আমাৰ তাঁতশালখন

বিনোদ মৰাণ  
টিংৰাই, ডিগবৈ

বস্ত্ৰ হৈছে মানৱ জীৱন ধাৰণৰ অপৰিহাৰ্য্য উপাদান। এই বস্ত্ৰ উৎপাদন পোনপ্ৰথমে ক'ত আৰু কেনেকৈ আৰম্ভ হৈছিল এই সন্দৰ্ভত বহুজনে বহুধৰণৰ বক্তব্য আগবঢ়াই গৈছে। বস্ত্ৰ উৎপাদন কৰিবলৈ সাধাৰণভাৱে হ'লেও এখন তাঁতশালৰ প্ৰয়োজন হয়। এই তাঁতশালনো কি বা তাঁতশাল এখন কেনেকৈ তৈয়াৰ কৰা হয়; তাঁতশালৰ বহু উপমা আৰু বহু কাৰুকাৰ্য আছে যিবোৰ খুবোই গ্ৰহণযোগ্য। পৰম্পৰা তাঁতশালৰ পৰা আৰম্ভ কৰি আজিৰ তাৰিখলৈকে বহুধৰণৰ বিজ্ঞানসন্মত তাঁতশাল আবিষ্কাৰ হৈছে। যিটোৰ বাবে বহু শিপিনী তথা ক্ষুদ্ৰ প্ৰতিষ্ঠানবোৰ লাভান্বিত হোৱা দেখা যায়। কিন্তু অতি পৰিতাপৰ কথা যে আমাৰ অসমীয়া তাঁতশালখন দিনক দিনে যেন হেৰাই যাব ধৰিছে। অসমীয়া মানুহৰ মন মগজুত তাঁতশালখন এলাগী হৈ পৰিছে আৰু অনাগত দিনলৈ ইয়াৰ চিনস্বৰূপ নথকাৰ ইংগিত বহন কৰিছে। এটা সময় আছিল তাঁতশালৰ গুৰুত্বৰ ওপৰত। বিশেষকৈ গ্ৰাম্যাঞ্চলৰ প্ৰতি ঘৰে ঘৰে একোখনকৈ তাঁতশাল থকাটো বাধ্যতামূলকৰ দৰেই আছিল। প্ৰতি ঘৰৰ জীয়ৰী-বোৱাৰীয়ে তাঁতশালত বহি কাপোৰ বৈ তাঁতশালখনৰ মান বহু ওপৰত তুলি ধৰিছিল। ঠিক সেইদৰে নিজ ঘৰৰ তাঁতশালত বোৱা কাপোৰ পৰিধান কৰাৰ উপৰিও সেৱা-সৎকাৰ কৰা

সন্মান যচা এইবোৰ ৰীতি-নীতি নিয়মত পৰিণত হৈছিল। ন'বোৱাৰী এগৰাকীয়ে তাঁতশালত বহি কাপোৰ ব'ব নাজানিলে থুপৰী, অকাজী বুলি শাহুৱেকে কটু কথা শুনাইছিল। জীয়ৰীয়ে নিজ পিতৃৰ, ভাতৃৰ, সম্বন্ধীয়, জ্যেষ্ঠ-কণিষ্ঠসকলক গামোচা বা ৰুমাল এখন যাচিব নোৱাৰিলে অতি লাজৰ কথা হৈছিল। বিবিধ কাপোৰেৰে একো একোখন ঘৰ ভৰি পৰিছিল। যেনে - বৰকাপোৰ, খনীয়াকাপোৰ, চেলেং, চুৰিয়া, তিয়নি, চাদৰ, মেখেলা, ৰিহা, গামোচা, হাঁচতি, ৰুমাল, তলিচা ইত্যাদি। শিপিনীসকলে বছৰৰ আজৰি সময়বোৰ তাঁতশালত কাপোৰ ব'বলৈ বুলি নিৰ্ধাৰিত সময় হিচাপে বান্ধি লৈছিল। যেনে : - ব'হাগ বিহু শেষ হোৱাৰ পিছৰে পৰা পথাৰত ন' ভুই ৰুৱালৈকে। তাৰ পিছত আঘোণৰ পথাৰত ধান কটালৈকে। খেতি সামৰি উঠাৰ



পৰা মাঘ বিহু লৈকে আৰু বিহু খাই উঠাৰ পৰা পুনৰ ব'হাগ বিহুৰ আগলৈকে। সেই দিন বা সেই সময়বোৰ যেন কোনোবা এফালে গতি কৰি হেৰাই যাব ধৰিল। আজিৰ জীয়াৰী বোৱাৰীয়ে তাঁতসূত ব'ব নজনা হ'ল। সূতা কপাহ চিনি নোপোৱা হ'ল। বহিৰাগত বেপাৰী আহি বিভিন্ন ৰঙৰ সমাহাৰেৰে ভৰা কাপোৰৰ টোপোলা লৈ গাঁওৰে গাঁওৰে সোমাই সহজ-সৰল অসমীয়া মানুহৰ মন মুহিবলৈ সক্ষম হ'ল। ঘৰচিৰিকা চৰাইয়ে ৰাজহাঁহৰ খোজ দিবলৈ গৈ নিজৰ খোজটোকে পাহাৰ দৰে আজি অসমীয়াৰ অৱস্থা হ'ল। পশ্চিমীয়া বেশভূষা আদৰিবলৈ গৈ আজিৰ অসমীয়াই নিজৰ সাতামপুৰুষীয়া সংস্কৃতি কোনোবা এফালে দলিয়াই পেলোৱা হ'ল। যি কাৰণত আজিৰ নৱপ্ৰজন্মই তাঁতশালৰ বিষয়ে অজ্ঞাত হৈ ৰ'ব লগা হৈছে। দেখা যায় এখন তাঁতশালে এজন ব্যক্তিৰ পৰিচয় গঢ়ি তোলাৰ উপৰিও ব্যৱসায় ভিত্তিত নিয়োজিত হ'ব পাৰি। এখন তাঁতশালৰ পৰাই ক্ষুদ্ৰ উদ্যোগ এটা আৰম্ভ কৰি নিজে স্বাবলম্বী হোৱাৰ লগতে আন দহ জনকো কৰ্মসংস্থাপন দিব পাৰি। কেৱল ইমানতেই তাঁতশালখন সীমাবদ্ধ নহয়। তাঁতশালখন অমসীয়া সংস্কৃতিৰ অপৰিহাৰ্য উপাদান। আমাৰ বাপোতিসাহোন বিহুগীতৰ মাজে মাজে তাঁতশালৰ সঁজুলিবোৰৰ নামেৰে যোজনা নহ'লেই নহয়। কি নাচনী কি ঢুলীয়া উভয়ৰে মুখত বিহুৰ যোজনাও শুনিবলৈ পোৱা যায়। ঠিক সেইদৰে আজিৰ দিনত বিহু মেলা বা ৰঙালী বিহু উৎসৱ পালন কৰা কাৰ্যসূচীত অংশগ্ৰহণ কৰা বিহুৱা-বিহুৱতীসকলক

বিচাৰকৰ আসনৰ পৰা তাঁতশালৰ সঁজুলি বা কাপোৰৰ বিষয়ে নানাধৰণৰ প্ৰশ্ন সুধা পৰিলক্ষিত হৈছে। মুঠতে অসমীয়া সমাজৰ এবাৰ নোৱাৰা এটা অংগ হৈছে আমাৰ এই আপুৰুগীয়া তাঁতশালখন। তথাপিও দেখিবলৈ পোৱা গৈছে আজিৰ যুৱ সমাজে এই তাঁতশালখনক একেবাৰে গুৰুত্বহীন কৰিছে। এতিয়া প্ৰশ্ন হয় ইয়াৰ মূলতঃ দায়ী কোন? অভিভাৱক সকল, আধুনিকতাৰ পৰশ, এলাহ-অনীহা, সময়ৰ অভাৱ নে অলপ কষ্ট কৰাৰ পৰা বিৰত থকা? আমাৰ এনে অমনোযোগিতাৰ বাবেই হয়তো বহিৰাগত বিভিন্ন ব্যৱসায় প্ৰতিষ্ঠানে আমাৰ লোকসংস্কৃতিৰে ভৰা সকলোধৰণৰ ফুলৰ চানেকিবোৰ চুৰ কৰি নিবলৈ সুবিধা পালে। তেওঁলোকৰ ৰংবিৰঙৰে আলোকিত কৰা প্ৰতিযোৰ কাপোৰ অবিবেচনাৰে ক্ৰয় কৰিছোঁ। কিন্তু আমি এবাৰো ভাবিবলৈ বাধ্য হোৱা নাই যে আচলতে আমি কি কৰিছোঁ? আমি বিক্ৰেতাৰ ওচৰত প্ৰবঞ্চনাৰ বলি হৈছো নেকি কিম্বা লাভান্বিত হৈছো। এই সমিধানৰ সমাধান লোৱাৰ সময় কিন্তু আমাৰ হাতত আহি পৰিল। নিজৰ অধিকাৰ আনৰ হাতলৈ এৰি কেৱল জাতি-মাটি ৰক্ষাৰ স্বার্থত ৰাজআলিত একত্ৰিত হৈ শ্লোগান দিলেই নহ'ব, কাৰ্যকৰীৰ ক্ষেত্ৰত পাৰ্থক্য থকাৰ কথা জ্ঞাত হ'ব লাগিব। সেই হেতুকে প্ৰতিজন অসমীয়াই আমাৰ শৰীৰৰ অংগ সদৃশ তাঁতশালখনক ধৰি জীয়াই ৰখাটো দায়িত্ব আৰু কৰ্তব্য। অন্যথা অনাগত দিনলৈ আমাৰ এই পৰিচয়ৰ বাহক তাঁতশালখন সাধু কথালৈ পৰিণত হ'ব।

## বৈদিক সাহিত্যত নাৰীৰ ভূমিকা

গৌৰীশ্মিতা বৰুৱা

অংশকালীন প্ৰবক্তা, সংস্কৃত বিভাগ

ৰিমনেজ্ কলেজ, তিনিচুকীয়া

**আৰম্ভণি :** ভাৰতীয় সাহিত্যত নাৰীৰ স্থান উল্লেখযোগ্য। সমাজৰ বাবে নাৰী হৈছে প্ৰকৃতিৰ এক অনন্য সৃষ্টি। এগৰাকী নাৰীক দৈৱী, মাতৃ, পত্নী, ভগ্নী, জীয়ৰী আদি বিভিন্ন ৰূপত দেখা পোৱা যায়। ভাৰতীয় সংবিধানৰ মতে নাৰী হৈছে দেশৰ বৈধ নাগৰিক আৰু পুৰুষৰ সৈতে নাৰীৰ সম অধিকাৰ আছে। কিন্তু সমাজত পুৰুষৰ স্থান নাৰীতকৈ উচ্চ বুলি গণ্য কৰা হয়। ঠিক সেইদৰে ভাৰতীয় সাহিত্যৰ আৰম্ভণিতে অৰ্থাৎ বৈদিক যুগতো নাৰীৰ স্থান অতি গুৰুত্বপূৰ্ণ আছিল। বৈদিক সাহিত্যত নাৰীৰ শিক্ষা সম্বন্ধে বিশদভাৱে বৰ্ণন আছে। বৈদিক যুগত ছাত্ৰ জীৱনটোক ব্ৰহ্মাচৰ্য কাল বুলি কোৱা হৈছিল। এই কালছোৱাই আছিল মানৱজীৱনৰ প্ৰথম স্তৰ বা আশ্ৰম। কিন্তু স্ত্ৰীশিক্ষাৰ বিষয়ে কতো স্পষ্টভাৱে আলোচনা কৰা হোৱা নাছিল। কিন্তু বেদ অধ্যয়ন কৰি গম পোৱা গৈছে যে সেইকালতো উচ্চ পৰ্যায়ৰ স্ত্ৰী-শিক্ষাৰ প্ৰচলন আছিল। ব্ৰাহ্মণ, ক্ষত্ৰিয় আৰু বৈশ্য-এই তিনিটা উচ্চ জাতিৰ তিৰোতাসকলৰ বেদ অধ্যয়নত অধিকাৰ আছিল আৰু তেওঁলোক শিক্ষয়িত্ৰী পদত অধিষ্ঠিত আছিল।

**বৈদিক সাহিত্যত নাৰীৰ স্থিতি :** বৈদিক সাহিত্যত নাৰীৰ শিক্ষাৰ ওপৰত গুৰুত্ব দিছিল। আমি সংহিতাবিলাকত ভালেমান বেদৰ মন্ত্ৰ-দ্ৰষ্টা নাৰী ঋষিৰ নাম পোওঁ। বেদ হৈছে জ্ঞানৰ ভঁৰাল। সেই বেদতো নাৰীৰ শিক্ষা, সাহিত্যৰ ওপৰত মহত্ব আছিল। ঋগবেদত আমি বিশ্ববাৰা (৫.২৮), অপালা (৮.৯), ৰোমশা (১.১২৬), লোপামুদ্ৰা (১.১৭৯), অভূগীবাক্ (১০.১২৫), কাম্বিবতী ঘোষা, জাৰিতা, শ্ৰদ্ধা কামায়নী, জুহ পৌলোমী আদি বেদমন্ত্ৰ ৰচয়িত্ৰী নাৰী ঋষিৰ নাম পোওঁ। তদুপৰি (১.৪৮)ত উষাক বৈদিক দেবতা ৰূপত পোওঁ। দেৱতাসকলক লৈ আলোচনা কৰা 'বৃহৎ-দেৱতা' নামৰ পুথিত এই মন্ত্ৰ-দ্ৰষ্টা নাৰীসকলক ব্ৰহ্মবাদিনী বোলা হৈছে - "বৃহস্পতিপুত্ৰী ৰোমশা ব্ৰহ্মবাদিনী" অৰ্থাৎ বৃহস্পতিৰ কন্যা

ৰোমশা এজনী ব্ৰহ্মবাদিনী নাৰী আছিল। উপৰোক্ত সূক্তবিলাকৰ বাহিৰেও বেদমন্ত্ৰৰ কথোপকথনত ঋক্-সংহিতাত অংশগ্ৰহণ কৰা সৰ্পৰাজী, ইন্দ্ৰাণী, যমী, উৰ্বশী, প্ৰভৃতি নাৰীৰ নাম পোওঁ। তদুপৰি সামবেদত নোধা, গোপায়না, অকৃষ্টভাষা, সিকতা নিৰাৱৰী প্ৰভৃতি মন্ত্ৰ-দ্ৰষ্টা নাৰী ঋষিৰ নাম পোৱা যায়। ঋক্বেদৰ (৩.৬১) সূক্তত উষাদেৱীৰ বিষয়ে বিস্তৃত ৰূপত পোৱা যায়।

**বৈদিক যুগত নাৰীৰ অধিকাৰ :** ঋগ্বেদ সংহিতাৰ দিনৰ পৰা সূত্ৰ-সাহিত্যৰ কাললৈকে তিনিটা উচ্চ শ্ৰেণীৰ তিৰোতাসকলক লগুণ দিয়া হৈছিল, তেওঁলোকে সাৱিত্ৰী বা গায়ত্ৰী মন্ত্ৰ জপ কৰিছিল, যজ্ঞাগ্নি প্ৰজ্বলিত কৰিছিল আৰু অন্যান্য শাস্ত্ৰৰ লগতে বেদো অধ্যয়ন কৰিছিল। 'স্মৃতিশাস্ত্ৰ' ৰচয়িতা যম নামৰ ঋষিয়ে কৈছে -

“পুৰাকল্পে কুমাৰীনাং মৌঞ্জাবন্ধনমিষ্যতে।

অধ্যাপনঞ্চ বেদানাং সাৱিত্ৰীবচনং তথা।।”

অৰ্থাৎ পূৰ্বকালত ছোৱালীবিলাকৰো উপনয়ন সংস্কাৰ বা লগুণ লোৱাৰ অধিকাৰ আছিল। পূৰ্বকালত ব্ৰহ্মবাদিনী আৰু সদ্যোবধু নামে দুই শ্ৰেণীৰ নাৰী আছিল। এই দুই শ্ৰেণীৰ ভিতৰত ব্ৰহ্মবাদিনী নাৰীৰ উপনয়নত অধিকাৰ আছিল, তেওঁলোকে যজ্ঞাগ্নি প্ৰজ্বলিত কৰিছিল, বেদ অধ্যয়ন কৰিছিল। সদ্যোবধু নামৰ আনটো শ্ৰেণীৰ নাৰীক লগুণ দিয়াৰ পাছত বিয়া দিয়া হৈছিল। “সদ্যোবধুনাংতু উপস্থিতে বিবাহে কথঞ্চিৎ উপনয়নং কৃত্বা বিবাহঃ কাৰ্য্যঃ।” স্মৃতিকাৰ হাৰীতে বিৱৰণ দিয়া দুই শ্ৰেণীৰ নাৰীৰ ভিতৰত ব্ৰহ্মবাদিনীসকলে বিয়া নকৰিছিল এওঁলোকে নৈষ্ঠিক ব্ৰহ্মচাৰী ল'ৰাবিলাকৰ নিচিনাকৈ চিৰকাল অবিবাহিতা হৈ থাকিব বুলি প্ৰতিজ্ঞা কৰিছিল। আনফালে সদ্যোবধু নাৰীসকলক উপকুৰ্বান ব্ৰহ্মচাৰী ল'ৰাবিলাকৰ লগত তুলনা কৰিব পাৰি। এই শ্ৰেণীৰ ব্ৰহ্মচাৰীসকলে গুৰুগৃহত শিক্ষা সাং কৰি ঘৰলৈ উভতি গৈ

বিবাহ আদি কাৰ্য সমাধা কৰি জীৱনৰ দ্বিতীয় অধ্যায় বা গাৰ্হস্থ্য জীৱনৰ পাতনি মেলিছিল। কিন্তু পৰবৰ্তী মনুসংহিতা ৰচনা কালত এই শাখা একেবাৰে লুপ্ত হৈ গ'ল।

অষ্টাধ্যায়ী প্ৰণেতা পাণিনিৰ পত্নী শব্দ অৰ্থ ভাঙি দেখুৱাইছে 'পত্ন্যঃ যজ্ঞসংযোগে' অৰ্থাৎ 'পতি' শব্দত 'ন' প্ৰত্যয় সংযোগে পতিক যজ্ঞ সম্পাদন কাৰ্যত সহায় কৰা বুজায়। পত্নীৰ অবিহনে যজ্ঞ-কাৰ্য সম্পন্ন হ'ব নোৱাৰে। মহাকাব্য ৰামায়ণতো উল্লেখ আছে যে ৰামচন্দ্ৰই ৰাজসূয় যজ্ঞ সম্পাদন কৰিবলৈ সীতাৰ স্বৰ্ণমূৰ্তি নিৰ্মাণ কৰিবলগীয়া হৈছিল। কিয়নো সীতা তেতিয়া বনবাসত আছিল। শতপথব্ৰাহ্মণতো স্পষ্টকৈ উল্লেখ আছে যে পত্নী হ'ল যজ্ঞৰ অধাংশ, অধো বা এষ যজ্ঞস্য যত পত্নী।

**নৃত্য-গীত শিক্ষাত নাৰীৰ স্থান :** বৈদিক যুগত ললিত কলাৰ ব্যাপক চৰ্চাৰ বহু প্ৰমাণ দেখা পোৱা যায়। নাৰীসকলৰ নৃত্য আৰু কণ্ঠ-সংগীত এই দুই প্ৰকাৰৰ সংগীতেই শিকোৱা হৈছিল। নৃত্য-গীতৰ চৰ্চা নাৰী-পুৰুষ উভয়েই কৰিছিল যদিও বৈদিক যুগত ইয়াক বিশেষকৈ নাৰীৰ উপযোগী সুকুমাৰ কলা বুলি গণ্য কৰা হৈছিল। নৃত্য-গীত নাৰীৰ উপযোগী বুলি বাৰে বাৰে কোৱা হৈছে — "নৃত্য গীতং স্ত্ৰীণাং কৰ্মা"। এই প্ৰসংগত শতপথ ব্ৰাহ্মণত নৃত্য-গীতৰ উৎপত্তিৰ সম্বন্ধে এটি আখ্যায়িকা পোৱা যায়। বৈদিক সাহিত্যতো নাৰীসকলে আজিৰ নাৰীৰ দৰে নৃত্য-গীত কৰিব জানিছিল।

তদুপৰি বৈদিক যুগত নাৰীসকলে উল গোঠা, চিলাই কৰা, তাঁত বোৱা কামো কৰিছিল। শতপথ ব্ৰাহ্মণত (১২.৭.২.২) উল্লেখ আছে — "তৎ বা এতৎ স্ত্ৰীনাং কৰ্ম সং উৰ্ণাসূত্ৰ, কৰ্ম" অৰ্থাৎ উল গোঠা আৰু চিলাই কৰা তিৰোতাৰ কাম। ব্ৰাহ্মণ গ্ৰন্থৰ ভিতৰত আটাইতকৈ পুৰণি ঐতৰেয় ব্ৰাহ্মণত উল্লেখ আছে যে তিৰোতাসকল উৎকৃষ্ট ধৰণৰ বিতাপন সূচীশিল্পৰ কামত অভ্যস্ত আছিল। কিছুমান নাৰীয়ে ধুনীয়াকৈ কাপোৰত ৰং সানিব পাৰিছিল। তেওঁলোকক ৰজয়িত্ৰী বোলা হৈছিল। শুক্লযজুৰ্বেদৰ ত্ৰিশসংখ্যক অধ্যয়নত বৈদিক যুগত প্ৰচলিত সত্তৰটি জীৱিকাৰ উল্লেখ পোৱা যায়। তাৰ ভিতৰত ৬২ প্ৰকাৰ জীৱিকা পুৰুষৰ কাৰণে আৰু আঠ প্ৰকাৰৰ জীৱিকা তিৰোতাৰ কাৰণে নিৰ্দিষ্ট আছিল। পাচি, খৰাহি সজা, সূতাকটা, কাপোৰ ৰং কৰা, পুতলা বনোৱা আদি। তাঁতবোৱা বা বয়নশিল্পৰ উল্লেখ আমি ঋক্-সংহিতাৰ (৭.৩৩.৯, ১০.৯১.৯) প্ৰভৃতি মন্ত্ৰত পাবোঁ।

**বৈদিক সাহিত্যত নাৰী শিক্ষয়িত্ৰী :** বৈদিক সমাজত অধ্যয়নৰতা ছাত্ৰীৰ বাহিৰেও শিক্ষয়িত্ৰী নাৰীও আছিল। পাণিনিৰ আমাক আচাৰ্য আৰু উপাধ্যায়ী, আচাৰ্যণী আৰু উপাধ্যায়ী, এইকেইটা শব্দৰ সম্বন্ধে কৈ গৈছে। তেওঁ এই দুই যোৰা শব্দৰ পাৰ্থক্য ব্যাখ্যা কৰিছে। প্ৰথম দুটা শব্দই শিক্ষয়িত্ৰী নাৰীক বুজায়, পিছৰ দুটা অৰ্থাৎ আচাৰ্যণী আৰু উপাধ্যায়ী শব্দই শিক্ষকৰ পত্নীক বুজাইছিল। আচাৰ্য আৰু উপাধ্যায়ীসকল শিক্ষিতা শিক্ষয়িত্ৰী আছিল, কিন্তু অশিক্ষিতা নাৰীও শিক্ষক-পত্নী হ'ব পাৰিছিল। পাণিনিৰ এই সুত্ৰৰ ওপৰতে মন্তব্য কৰোতে মহাভাষ্যৰ প্ৰণেতা পতঞ্জলিয়ে আচাৰ্য আৰু উপাধ্যায়ী এই দুটা শব্দৰ উদাহৰণস্বৰূপে অতীত ভাৰতৰ কেইগৰাকীমান স্ত্ৰী-শিক্ষয়িত্ৰীৰ নাম উল্লেখ কৰিছে। তেওঁ আপিশালী আৰু ঔদমেধী - এই দুগৰাকী শিক্ষয়িত্ৰী নাৰীৰ কথা উল্লেখ কৰিছে। ব্যাকৰণ যি শিক্ষয়িত্ৰীয়ে নিজে অধ্যয়ন কৰিছিল আৰু শিক্ষা দিছিল তেওঁকে আপিশালা বুলিছিল। ঔদমেধী নামে আন এগৰাকী শিক্ষয়িত্ৰী আছিল, এওঁৰ ছাত্ৰ-ছাত্ৰীসকলক ঔদমেদ বুলিছিল।

সংহিতা, ব্ৰাহ্মণ আৰু উপনিষদকে আদি কৰি বিশাল বৈদিক সাহিত্যত ভালেমান বিদূষী নাৰীৰ নাম পোৱা যায়। বচক্কৰ দুহিতা নাৰীৰ নাম পোৱা যায়। বচক্কৰ দুহিতা গাৰ্গী আছিল উচ্চশিক্ষিতা বিদূষী আৰু যশস্বিনী নাৰী ঋষি। বৈদিকযুগৰ বিদূষী নাৰীসকলৰ মাজত সৰ্বশ্ৰেষ্ঠা আছিল। তাৰোপৰি মৈত্ৰেয়ী, কাত্যায়ণী আদিৰ নামো পোৱা যায়। ঐতৰেয় ব্ৰাহ্মণত গন্ধৰ্ব গৃহীতা নামে এগৰাকী শিক্ষিতা কুমাৰীৰ নাম উল্লেখ আছে। উক্ত মন্তব্যবোৰৰ পৰা গম পোৱা গৈছে যে বৈদিক সাহিত্যত বেদ-মন্ত্ৰৰ দ্ৰষ্টা নাইবা স্ত্ৰী নাৰীসকল আৰু ব্ৰহ্মবাদিনীসকল অতি উচ্চশিক্ষিতা আছিল। নাৰীৰ পাণ্ডিত্য আৰু তেওঁবিলাকৰ ব্ৰহ্মচৰ্য জীৱন অতীতৰে পৰা চলি অহা ব্ৰহ্মবাদিনীৰ আদৰ্শ বৈদিক যুগৰ পিছতো দেখিবলৈ পোৱা যায়। ৰাজৰ্ষি জনকৰ নিচিনা পাণ্ডিত্যৰ ৰাজসভাত ভিক্ষুণী সুলভাৰ ধৰ্মবিষয়ক আলাপ আলোচনা মহাভাৰতত এটি সোণৰ ৰেখাৰ দৰে জিলিকি আছে। ৰামায়ণতো শ্ৰীৰামৰ লগত সাক্ষাৎ হোৱা শবৰীৰ নিচিনা তাপসীক উচ্চ শিক্ষিত সিদ্ধা বুলি কোৱা হৈছে 'জটীলা সিদ্ধা তাপসী'। মহাভাৰতত উল্লেখিত দ্ৰৌপদীৰ ৰাজনৈতিক আৰু আধ্যাত্মিক আলোচনাবোৰে তাৰেই প্ৰমাণ দিয়ে।

**সমাজত নাৰীৰ স্থিতি :** পুৰণি ভাৰতীয় সমাজত

নাৰীয়ে এক মুখ্য ভূমিকা পালন কৰি আহিছে। তেওঁলোকৰ স্থিতি পুৰুষতকৈ উচ্চ বুলি গণ্য কৰা হৈছিল। কিছুমান সাক্ষ্যই প্ৰমাণ কৰে যে নাৰীশক্তিৰে কিছুমান ৰজাৰ ৰাজত্ব আৰু নিয়ম ধ্বংস কৰি পেলাইছিল। এগৰাকী নাৰীক দেৱীৰ লগত তুলনা কৰা হয়। দেৱী লক্ষ্মী (যিয়ে ধন-সম্পত্তি দিয়ে), সৰস্বতী (যি বিদ্যাৰ অধিষ্ঠাত্ৰী), সুভদ্ৰা (কৃষ্ণৰ ভনী), দুৰ্গা (শক্তিৰ দেৱী), কালি (সময়ৰ শক্তি) আৰু বেলেগ বৈদিক দেৱী যি সকলে দিব্য শক্তি প্ৰদান কৰে। মনুস্মৃতিত কোৱা আছে যে “যত্ৰ নাৰ্য্যন্ত পূজ্যন্তে, ৰমন্তে তত্ৰ দেৱতা”। য’ত নাৰীক পূজা কৰা হয় তাত দেৱতাই বাস কৰে।

বৈদিক যুগৰ পিছৰ কালতো নাৰীক সন্মান দিয়া হৈছিল। তেওঁলোকক বিবাহৰ বাবে কোনো ধৰাবন্ধা নিয়ম নাছিল। সেই সময়ৰ নাৰীয়ে বহুত জন ল’ৰাৰ লগত বিয়াত বহিব পাৰিছিল। তেওঁলোকে নিজৰ পতিক এৰাৰো অধিকাৰ আছিল। বৈদিক সমাজত নাৰীয়ে ধৰ্মীয় অনুষ্ঠানত অংশ গ্ৰহণ কৰিব পাৰিছিল। ৰামায়ণ, মহাভাৰতত দেখিবলৈ পোৱা গৈছিল যে ছোৱালীয়ে নিজৰ পছন্দ অনুসৰি নিজৰ দৰা পছন্দ কৰিব পাৰিছিল। সেই সময়ত স্নায়স্বৰ ব্যৱস্থা আছিল। কিন্তু সময়ৰ সোঁতত পৰবৰ্তী যুগত কিছু নীতি-নিয়মৰ সাল-সলনি হ’বলৈ ধৰিলে। নাৰীৰ ওপৰত অত্যাচাৰৰ কথা শুনিবলৈ পোৱা যায়। নাৰীক পুৰুষৰ অধীন বুলি গণ্য কৰা হ’ল। সতীদাহ প্ৰথা, যৌতুক প্ৰথা, বাল্যবিবাহ আদি হোৱা দেখিবলৈ পোৱা গৈছিল। নাৰী সদায় পুৰুষতকৈ নীচ বা তলত বুলি ভবা হৈছিল। কিছুমান মানুহে নিজৰ কন্যাক ঘৰৰ পৰা শিক্ষা দিয়াৰ বাবে যাবলৈ নিদিছিল। এইদৰে বিভিন্ন কালত সমাজত নাৰীৰ স্থিতি ভিন ভিন আছিল। কিন্তু আজিৰ আধুনিক সময়ত নাৰীক

পুৰুষৰ সমানেই বুলি গণ্য কৰা হয়। নাৰীক শিক্ষা, চাকৰি আদি সকলো ক্ষেত্ৰতে সুবিধা প্ৰদান কৰা হয়। সাহিত্য সংস্কৃতি, ক্ৰীড়া, ৰাজনীতি, অৰ্থনৈতিক সকলো দিশতে নাৰীৰ স্থান অন্যতম। কোনো নাৰীয়ে কাৰো অধীনত থাকিব নালাগে বাবে কিছুমান সুকীয়া অধিকাৰো আছে। সমাজ নিৰ্মাণতো নাৰী এগৰাকীৰ বহু অৱদান আছে। এগৰাকী নাৰীয়ে এখন ঘৰ চলোৱাৰ লগতে দেশৰ বিভিন্ন সামাজিক দায়িত্বত থাকি দেশৰো পৰিচালনা কৰে।

**সামৰণি :** নাৰী হৈছে সমাজৰ এক অনবদ্য অংগস্বৰূপ। এগৰাকী নাৰী অবিহনে এখন ঘৰ, সমাজ, দেশ কেতিয়াও পৰিচালিত হ’ব নোৱাৰে। উপৰোক্ত আলোচনাৰ পৰা স্পষ্টকৈ বুজা যায় যে বৈদিক যুগত নাৰীৰ মানসিক, শাৰীৰিক, অধ্যাত্মিক, নৈতিক আৰু সৌন্দৰ্য-চৰ্চা আদি বিষয়ৰ শিক্ষা অতি উচ্চ পৰ্যায়ৰ আছিল। সেই যুগত নাৰী, ঋষি, বেদমন্ত্ৰৰচয়িত্ৰী ৰমণী, শিক্ষয়িত্ৰী, ছাত্ৰী আৰু বিবাহিতা বা চিৰকুমাৰী ব্ৰহ্মবাদিনী আদি উচ্চ শিক্ষিত নাৰী আছিল। উপকুৰ্বান ছাত্ৰৰ নিচিনাকৈ কঠোৰ ব্ৰহ্মচৰ্যব্ৰতী ব্ৰহ্মচাৰিণী নাৰীও আছিল। তেতিয়াৰ দিনৰ নাৰীক নৃত্য-গীত আৰু তাঁত-বোৱা, উল-গোঁঠা, চিলাইৰ কাম, বেজিৰ কাম শিকোৱা হৈছিল। নাৰীৰ উপনয়ন, বেদ অধ্যয়ন আৰু যজ্ঞাদিতো অধিকাৰ আছিল। বৈদিক যুগৰ পিছত সমাজত নাৰীৰ স্থান আৰু নাৰীৰ শিক্ষা ক্ৰমাৎ নিম্নগামী হ’বলৈ ধৰিলে। শেষত স্ত্ৰীৰ বেদ অধ্যয়নত অধিকাৰ নাই বুলি বিধান দি উচ্চ শ্ৰেণীৰ তিৰোতাসকলকো বৈদিকযুগৰ পিছত বহুত তললৈ নমাই আনিলে। কিন্তু আজিৰ যুগত নাৰীক পুৰুষৰ সমানেই বুলি গণ্য কৰা হয়।

### গ্ৰন্থপঞ্জী :

- ১। ড° যোগীৰাজ বসু : বেদৰ পৰিচয়, অসম প্ৰকাশন পৰিষদ (সপ্তম সংস্কৰণ), জুন ২০১২
- ২। তেলেগু আৰু চৌবেজ : দা নিউ বৈদিক চিলেক্সন (প্ৰথম খণ্ড), ভাৰতীয় বিদ্যা প্ৰকাশন (অষ্টম সংস্কৰণ), ২০১৩
- ৩। তেলেগু আৰু চৌবেজ : দা নিউ বৈদিক চিলেক্সন (দ্বিতীয় খণ্ড), ভাৰতীয় বিদ্যা প্ৰকাশন (২০১৩)।
- ৪। ড° বীৰপাল সিংহ : ষ্টেটাচ অফ ওমেন ইন এনচিয়েন্ট মেডিভিয়েল এণ্ড মডাৰ্ন পিৰিয়ড।

## বিপন্ন সময়

ফনিম মৰাণ

সহযোগী অধ্যাপক, ইতিহাস বিভাগ  
ৰিমেণজ্ কলেজ, তিনিচুকীয়া

বিপন্ন সময়ৰ তন্নতন্নত  
অৱক্ষয়ৰ জহন্নামী আতচবাজী  
থৰ্থৰ্থ কম্পমান দেশৰ মাটি।  
ভংগুৰ সমাজৰ যন্ত্ৰণাকাতৰ চিৎকাৰ  
চক্ৰৱৰ্ত্ত স্থলন।  
নিপাত যাওক  
পংকিল যুগসন্ধিৰ মহা আয়োজন।  
মোৰ বিদীৰ্ণ বুকুৰ এজোলোকা তেজত  
কোনে কৰে অৱগাহন?  
শঙ্কৰ আজানৰ দেশৰ  
সম্বয়ৰ বুনীয়াদ  
কোনে কৰে উছল!  
সমুদ্ৰ মথি উদ্ধাৰ কৰা  
অমৃত সন্তাৰ কোন কুলাঙ্গাৰে  
কৰে উজাৰ!  
ঐতিহ্যমণ্ডিত মন্ত্ৰপূত কৰচ আঁজুৰি  
কোনে ৰুদ্ধ কৰে মোৰ আইৰ  
দুনিৰ্বাৰ প্ৰজ্ঞাৰ উৰ্বৰ দুৱাৰ !

## The Word "Secular" : Beyond the General Indian Perception

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The word "secular" is frequently heard these days in the socio-political context of our country – with many people crying foul over the lack of a "secular" propensity among those that are at the helm of political power. Be that what it may, one feels like making some observations about the word and its implications within the ambit of this short write-up – if not, a comprehensive, scholarly discussion.

The Preamble of the Constitution of India declares that ours is a "secular" country. The word "secular" is often interpreted as – what we translate into Assamese, Bengali and Hindi as “খৰ্ম নিৰপেক্ষ” – i.e. "impartial in its approach to various religions practised in our country" – or rather, not giving official preference and patronage by the state to any particular religion. To my mind atleast, the word "secular" doesnot mean that exactly.

The word comes from Latin 'saeculum' – meaning "wordly" or "of a generation". As for its lexical meaning, *Oxford Advance Learner's Dictionary (O.A.L.D.)* defines "secular" as (i) not

concerned with spiritual or religious affairs; (ii) "wordly"; *Cambridge International Dictionary of English* defines it as (i) "not having connection with religion" *Collins Cobuild Advanced Illustrated Dictionary* defines it as (i) things that have no connection with religion." None of these dictionaries define the word as it is often interpreted in our country.

To understand the meaning and essence of this word in its historical context, we have to traverse back to the Renaissance – a period in European history after the Middle Ages, by common consent, said to have begun in Italy in the 14<sup>th</sup> century and to have spread to Western Europe during which literature, painting, sculpture and architecture reached a height of excellence and eminence unparallel in history. The lexical meaning of Renaissance is "Rebirth" which in its original sense meant "rebirth of classical studies of ancient Greece and Rome". The Turks, it is often stated, occupied Constantinople (present day Istanbul) in 1453 and the Greek and Roman scholars left the city with their

books for Italy, Germany etc. where they revived and developed a culture of Greek literature and philosophy in the respective countries they newly settled. The Greek "mind" and "spirit" were "Pagan"— as the orthodox Christian called it — implying "heathen" or "ungodly" as the Greeks, they thought, held religious beliefs other than those of Christianity or of the main world religion. Studies of ancient classical literature gave birth to independent and "secular" thinking — freeing the people from the influence of Roman Catholicism. Consequently, a new wave was created and a new consciousness awoke as a result of their mutual exchange of ideas among various countries.

It is pertinent here to mention that the 20<sup>th</sup> century historians have modified their views about the Renaissance and the beginning of the Renaissance is now thought to be 12<sup>th</sup> century. This brings into its ambit people such as Peter Abelard, Albert the Great, St. Bernard, Thomas Aquinas, Roman Lull, Roger Bacon, Guinicelli, William Langland, Chaucer etc. and also buildings like the Cathedrals built in Rochester, Mainz, Lisbon, Modena, Notre dame de Paris etc. During this period Romanesque architecture was at a high point of development, Gothic architecture was beginning, vernacular literatures were developing and there was a revival of Latin classics, Latin poetry and Roman Law. Greek philosophy, Greek and Arab

discoveries were becoming known.

It should also be kept in mind that medieval scholastic philosophy and Christian religion dominated till the 15<sup>th</sup> century. "Scholasticism"— in simple words — was a system of belief that whatever has been proved, ascertained and determined by scholarship is final and once for all. It was believed or taken for granted that most of the essential truths/facts about man, universe, religion and philosophy have been known permanently. It was thought that Aristotle cannot be challenged. Established ideas cannot be challenged. Needless to say that it was a relatively closed and stable world. Thomas Aquinas was the most prominent of the scholastics and there were others like Duns Scotus, Occam and their followers. They adopted Aristotelean logic and added to it Christian dogma — that is to say, — scholastic philosophy was a combination of Aristotelian logic and Christian theology.

In the Middle Ages, all the knowledge of Greek philosophy were studied in terms of Christian context — and not in their own context. The Renaissance brought about downright changes; all the knowledge of classical philosophy came to be appreciated in their original or true spirit. Broadly speaking, man's opinions about nature and structure of the universe, and man's role in it had undergone profound and far-reaching changes.

The growth of advanced and



sophisticated urban centres in Medieval Europe (especially Italy) gradually led to the creation of a cosmopolitan environment. Education became very important object and pursuit of knowledge gradually gained ground. The concept of university as a centre of Learning was largely a European concept a thousand years ago. Universities were set up in Bologna (1088, Italy); Oxford (1096, England); Paris (1150, France); Cambridge (1209, England); Padua (1222, Italy); Coimbra (1290, Portugal); Vienna (1365, Austria); Heidelberg (1386, Germany); St. Andrews (1410, Scotland); Uppasala (1477, Sweden); Copenhagen (1479, Denmark) etc. The intellectual development of these times was termed Renaissance Humanism, the main themes being historical research, rediscovery of classics and the dignity of man. Similarly, another concept known as Civic Humanism also grew up which implied the necessity of being useful to the state. The advocates of Civic Humanism like Leonardo Bruni (1370-1444) and Leon Battista Alberti (1407-1472) held that ambition and quest for knowledge are great virtues to cultivated. These can be interpreted as fondness for the material world and were associated with the very idea of progress.

The need for an education system was emphasized which addressed the demands of human conduct. Cultivation of human ideals could be seen in

curriculum devised for students. Earlier, study in the universities meant – (i) Theology (ii) Law and (iii) Medicine. Study of Theology continued but "Study of Seculars" i.e. poetry, history, philosophy, ethics, rhetoric, politics and economics emerged as more important. In the universities of Bologna, Oxford, the Sorbonne, Cambridge, Padua etc. there was a term to denote the "secular studies" – known as "Lettera Humanitas" which translated into English meant "The More Human Texts" or "Letters" – in the sense that these texts were not "Divine" or "Theological". In other words, subjects of study – not connected at all with religion. The whole approach was "anthropocentric" with the focus on man at the centre of everything and his glorification as well as celebration of man's abilities. Earlier, it was a god centric approach.

From this discussion, we may now conclude that the word "Secular" does not really mean “ধর্ম নিৰপেক্ষ” – i.e. "impartial in approach to various religions practised in India / or not giving official preference and patronage to any particular religion" – as is usually understood in our country. And even when it is used in the Indian context, it is only an extended meaning – very much at variance with the original sense. "Secular" means – "things other than outside religion/ divinity/theology.

## A Tribute to Late Professor Jogesh Das

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(Part- 1)

There are some people in the world who left imprints on the walk of his oceanic shore. And one of them is Jogesh Das sir. He was an excellent man, excellent writer, excellent journalist and excellent communicator in Assam.

He hailed from a rural background of then Dibrugarh district of Dangori village. He was from a middle class tribal family and was born in a tea garden of Hansata in 1927. His father was late Surya Kanta Das and mother late Chintamoni Das. He started his education in tea garden school. He passed middle school from Doomdooma Minor School and got admission in George Institution of Dibrugarh. He completed his

graduation in 1949 and took a master degree successfully from Gauhati University in Assamese literature. He started his teaching career in Doomdooma High school. In 1953 he joined B. Baruah College as a lecturer in Assamese Department. He was a journalist of great repute. He died on 9th September 1999 at Guwahati.

He was a great story writer, novelist and also a very good biographer. In 1980, he was awarded Sahitya Academy Award for his book 'Prithibir Ashukh.' It is a composition of 26 different stories where he brilliantly painted the mental agony of different phases of human life. To him, the unhappiness and misery may be due to social unrest. He published a good number of stories like - Popia Tora, Aandharor Aare Aare, Tribeni, Modaror Bedona and many others. But the most important is 'Dawar Aaru Nai.' It is based on the effect of Second World War (during 1939-44) around Doomdooma tea garden circle. His other important novel is 'Hejaar Phul.' He wrote also the biography of Iswar Chandra Vidyasagar, Hem Baruah, Folk Lore of Assam, Robin Hood etc.

He had a close connection to journalism. He was awarded with many laurels for his creative literature. In 1985,

he presided over Assam Sahitya Sabha Adhiveshan and at Bihpuria. He stressed more on the coordination and entity of different tribes, sub-tribes in the main stream of Assam Sahitya Sabha in 1989. In 1994 again he was awarded with 'Assam Valley Sahitya Bota'.

He was against any kind of myopism among the communities and he advocated to work with the aim of national integrity. Jogesh Das was a man of multifaceted personality and every one must have to admit that he had a rare combination of modesty and nobility.

(Part- 2)

During the period of eighties when AASU's foreigners' deportation movement was streaming very fast then there was a huge scarcity of hostel accommodation in Gauhati University because the boarders were not ready to leave their hostel accommodation even after examination at any cost. And that was the time when he gave me shelter at his home along with his niece at free of cost. Moreover, he addressed me as his niece to the university professors. This introduction gave me a lot of easeness in university. Whenever any big shot came to his residence to meet him, he used to introduce me as "Bhonir Suwali." He was a very touchy and co-operative man. He had a great craze for good and tasty food. At the same time, he liked to entertain others also. That is why his residence was full of guests because everybody knew it well that he was an excellent host. He

found no difference whether a person is from his family or outside his family. He and his family never discriminated his subordinates, too. Once I came across a very interesting matter about his dealing with his subordinate. A boy came for their household work, his name was Ratneswar but they called him "Jewel." Such was their bond and jester. I never felt exhausted while staying at his residence. All these amused me and still I cherish these moments with pride. He had a great attraction for his household materials such as ponds powder which he used during summer. He had a great longing for jabakusum oil, perfectly white gamusa, clove and fried mung dal packet.

(Part-3)

There was an interesting interaction during my stay at mama's residence. One evening Mami encouraged us (both Swapna and me) to play card and accordingly we started playing card. Mami was just sitting beside us. Suddenly without any prior notice she left that spot in haste. Just after that with astonishment we saw, bordeuta Lakshyadhar Choudhury came very near and passed the remark that "juwari dujoni val dore juwa khelise." Both of us felt so ashamed at that time that we never touched card in future. But Mama did never forget to call us "juwari dujoni."

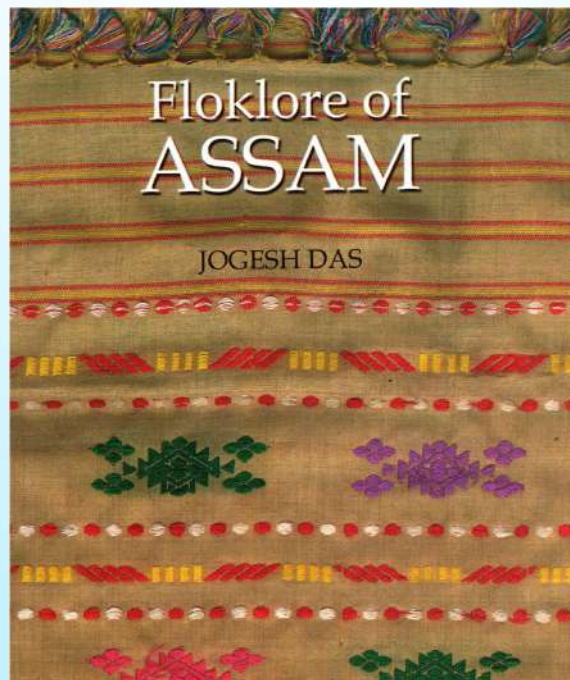
Once Arunima Bharali baideu, an Assamese film actress, came to mama's residence and after a prolong interaction she came to know our nick names. After

knowing the names she suddenly screamed that “tepi Tepi dim aaru Supuk Sepi dim.” After listening this Mama started laughing and from that time onward he used to repeat by cracking the same remark.

Mama was a very caring and sensible person. He could understand that Guwahati was unknown to us. So he used to take us to the important places like the Assam Tribune Press, Assam Medical College, Assam Engineering College, and to the residence of Assamese literary icons, Dr. Mamoni Roy Som Goswami madam and other prominent dignitaries in spite of his busy schedule of life. I was fortunate enough to interact with the big

guns of Assam like Birendra Kumar bhattacharya, Mohim Borah and many other reputed personalities in his residence.

So, as I got the opportunity to write something about him I find it a very appropriate time to pay homage to this great personality. He was a very good husband, good father and a very good maternal uncle. It proves that he was not only a huge literary figure but also a true human being. He is no more now, but the emotion, sentiment he resorted within himself always gives me a lot of enthusiasm in my life. I would never forget all these in my life time.



# Issues and Challenges in Effective Implementation of NEP, 2020 with Special Reference to Tinsukia District, Assam

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## **Abstract**

The National Education Policy (NEP) 2020 has been approved by the Union Cabinet of India on 29<sup>th</sup> July, 2020 with an aim to universalization of education from pre-school to secondary level with 100% gross enrolment ratio in school education by 2030. The objective of NEP is to make India a global knowledge super power and to make all colleges and universities multidisciplinary by 2040. This paper makes a modest attempt to find out whether these objectives be implemented equally throughout the country specially a state like Assam or the district like Tinsukia that is situated in extreme north east part of India and lack of some basic facilities. Though the Govt. of Assam proposed for establishing a medical college in the district or a sports university in nearby district but the population diversity and the number of Govt. schools and higher educational institution is not up to the mark. Hence the study will find out the challenges to be faced while implementing the NEP in this district and how to

overcome these or whether the NEP will meet the expectations of the people in near future. The basic information will be gathered from National Information centre and various articles to write this paper. The conclusion of the paper will be drawn with the help of descriptive and analytical method.

## **Introduction:**

The National Education Policy (NEP) 2020 has been approved by the Union Cabinet of India on 29<sup>th</sup> July, 2020 with the aim of universalization of education from pre-school to secondary level with 100% Gross Enrolment Ratio in school education by 2030. Through the open schooling system, the NEP 2020 will bring 2 crores out of school children back into the mainstream. The objective of NEP is to make India a knowledge global superpower and proposes that all universities and colleges aim to be multidisciplinary by 2040. The basic purpose is to boost the employment in the country and to change the basic educational scenario of India. The vision of NEP is to

transforming our nation sustainably into an equitable and vibrant knowledge society by providing high-quality education to all. The provisions of NEP aim to bring certain changes in the areas like language policy, school education, higher education and technical education. But there lies a vast difference between formulation a policy and its proper implementation.

Since independence, a number of programmes have been launched in education sector with the aim to universalize basic education. In 1993-94, the district primary education programme was launched with an aim of achieving the objective of universal primary education. This programme covered 272 districts in 18 states of the country in a several phases which was funded jointly by central and state Govt. in 85% and 15% respectively along with support from UNICEF, WORLD BANK etc. This programme had an impact in spreading education among minority children but very little among girls child. Thus, in 2001, Sarva Shiksha Abhiyan was launched to educate all children of age group 6-14 years. SSA (Education for all) is an Indian Government programme aimed at the universalization of Elementary education “in a time bound manner”, the 86th Amendment to the Constitution of India making free and compulsory education to children between the ages of 6 to 14 (estimated to be 206 million children in 2001) a fundamental right (Article- 21A). The programme was

pioneered by former Indian Prime Minister Atal Bihari Vajpayee. It aims to educate all children between the ages 6 to 14 by 2010. This programme is also an attempt to provide an opportunity for improving human capabilities to all children through provision of community -owned quality education in a mission mode. It is a response to the demand for quality basic education all over the country. SSA acquired the necessary legal force to implement with the passage of passing The Right to Education Act in 2010. The Govt. of Assam along with other states initiated a number of programmes under SSA. As a result, majority children in tribal areas and backward areas started to attend primary schools. The school education in Assam got more benefits by the system of ‘Gunotsav’ introduced by the Govt. of Assam since 2016. During implementation of Sarva Shiksha Abhiyan, the total enrolment in elementary schools has risen from 18.79 crore children in 2009-10 to 19.67 crore children in 2015-16. As per UDISE 2015-16, Gross Enrolment Ratio (GER) is **99.21% for primary** and 92.81% for upper primary level. The surveys conducted in various levels observed that there is gradual improvement of standard of education and knowledge among the children in primary and elementary level is better in Assam in comparing to National average. Even though the system is not equally accessible to all and hence SSA has not yet achieved the target it fixed at the time of

implementation. At this juncture, the NEP, 2020 has been passed with a view to universalize the whole education system from pre-primary to higher education with an objective to 100% gross enrolment by 2030. **The possible challenges of NEP, 2020 for implementation are as follow:**

**First**, the size and diversity of India's education sector makes implementation a challenging task. India is the second largest education system in the world. According to a report of AISHE, 2019, India's higher education sector consists of 3.74 crore students in nearly 1,000 universities, 39,931 colleges, and 10,725 stand-alone institutions. Thus, a countrywide implementation of this mega education policy is a difficult task. It is much more difficult for the interior parts of the country.

In case of **Tinsukia District of Assam** as per 2011 census report, the total population of children upto 6 years of age is 1,81,826 and the number of schools 1600 (approx.). In Tinsukia urban area, there are 93 educational institutions including private schools and the population of urban area (0-6 yrs) is 13,333. The average ratio of school and children is 1:130. But practically some schools are overcrowded and some are lacking students. In private schools, change of faculties every now and then is a great problem for smooth education for the children. On the other hand, the infrastructure of many Govt. schools is not up to the mark. In rural areas,

children go to schools mainly for midday meal and learn little. In urban area, the caste, culture and language of children vary. This scenario becomes a challenge for implementation of NEP. In case of higher education, the district has only 12 degree college out of that 9 are provincialized and from 2020, two model colleges have been established. There is no engineering or medical college in this area. The number of high/higher secondary school is also not sufficient.

**Secondly**, to introduce experimental learning and critical thinking in school education is a difficult task as the teachers need to be trained in this system. To change the traditional teaching-learning system, a huge fund is required to arrange training for the staff of the institutions but Indian education sector is underfunded. The 50 hours of mandatory training of each teacher (as proposed by state education minister) is impracticable. This means that thousands of schools and colleges would need capacity building and reorientation with regards to the operational aspects of implementing a mega programme with many experiential goals. In short, the existing organisational structure of the ministry and its ecosystems will have to undergo a massive redecoration. While it is heartening that the NEP document has laid out a comprehensive roadmap for reorienting the existing regulatory system, and the education ministry is in the process of

bringing out a legislation that would facilitate the setting up of a Higher Education Commission of India (in the place of existing regulatory bodies, mainly the UGC, AICTE, and National Council for Teachers Education), one has to wait for the new institutional architecture emerging out of legislative initiatives.

**Third** challenge for implementing NEP by 2023 in this region is the shortage of teachers. In many rural areas, there is only one teacher and one head master who are running five classes simultaneously. The proper teacher – student ratio is needed for perfect education to be imparted to children. The NEP states 1:25 for socio-economic disadvantaged children. In Tinsukia, more than half population is socio-economically backward and a large number of students are first generation learners.

**Fourthly**, the role of the private institutions, particularly in dealing with the higher education system, is extremely critical for interpreting the inclusionary vision of the NEP. It may be noted that as much as 70% of higher education institutions (colleges and universities) are run by the private sector. Significantly, roughly 65%-70% students are currently enrolled in private higher education institutions. This apart, the private sector brings much needed financial resources and innovation. Therefore, it is imperative for the

government and regulatory bodies to create workable institutional mechanisms that would harness the contribution of the private sector and recognise them as equal partner in the NEP process. But the scenario of Tinsukia is quite different from rest of India. This area has few private higher educational institutions and no technical institute neither any medical college. Thus, the aspirant students are deprived of getting admitted in engineering or medical colleges.

**Finally**, the successful execution of key initiatives requires availability of adequate financial resources for decades. In this regard, the NEP has stated that to realise the goals of the new policy, the country has to raise public spending on education to 6% of GDP. As per the Economic survey presented by the Finance Minister in parliament, the expenditure on education as a percentage of GDP was 2.8% in 2019-20, 3.1% in 2020-2021, and 3.1% in 2021-22. To meet the 6% of the GDP criteria, the education budget for 2022-23 should have been almost double that of the last year but the Govt. has failed to increase the GDP expenditure in education.

The Govt. of Assam has announced the implementation of NEP from April, 2022 and according to this policy, the high schools of Assam will be upgraded to senior secondary schools from the 1<sup>st</sup> of April, 2022. But in my knowledge, no school in this area is working for up



gradation. At the same time, along with infrastructure, the schools must have faculties to teach the students in 5+3+3 pattern. There would be an overall reformation of the curriculum and pedagogy for all levels to make sure that students undergo cognitive development and also are inculcated with all relevant skills. In Assam, a committee has been constituted to suggest a roadmap for the implementation of NEP, 2020. The committee consists of Vice chancellors of some universities and academicians who have suggested few recommendations for implementation of NEP. The restructuring in administrative level has started and it has been decided to constitute four departments and two directorates to look after school education.

### **Conclusion:**

NEP, 2020 has lot of new avenues. It aims to address pedagogical issues, structural inequities, widening of access apart from making the learners future ready

while meeting the demands of a 21<sup>st</sup> century India. Simultaneously, the NEP has the most challenging task of addressing multiple crises in the education system. The NEP is well-suited to bolstering our education system and transforming India into a global education hub. NEP 2020 has as its main tenets: flexibility, so that learners can choose their learning paths; equal promotion of arts, sciences, physical education and other extra-curricular activities so that learners can pick whatever tempers their interests; multi-disciplinary approach across the sciences, social sciences. The successful implementation of any new scheme depends on cooperation from each section and stakeholders. It is also necessary to have cooperation between centre and states irrespective of political differences to adjust ourselves with international education scenario. Lastly, the willingness of mass people, parents, teachers and students may enable its successful implementation.

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# National Education Policy of India, 2020 : Focus on General Education

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The Ministry of Human Resource Development formed a Committee chaired by Dr K. Kasturirangan for preparing the National Policy on Education (NPE) in June 2017. The Committee submitted its report on May 31, 2019. The Union Cabinet chaired by the Prime Minister Shri Narendra Modi approved the new National Education Policy on July 29, 2020 with an aim to introduce several changes in the Indian education system from the pre-primary level to the college level. The Cabinet has also approved the renaming of the Ministry of Human Resource Development (MHRD) to the Ministry of Education. The NPE, 2020 is the first education policy of 21<sup>st</sup> century that has replaced 34 years old NPE, 1986. The new **NEP, 2020** is based on four fundamental pillars which are **Access, Equity, Quality, and Accountability**.

## **History of Education Policies in India:**

After the independence of India 3 national policies were formed till now. Those are :-

- The First NPE(National Policy on Education) was promulgated by the Government of India in **1968** when Indira Gandhi was the prime Minister of India.
- The second NPE by Prime Minister Rajib Gandhi in **1986**
- The third NPE by Prime Minister Narendra Modi in **2020**

## **Aims of this Policy :**

- The NPE, 2020 aims to bring transformational reforms at all levels of education from school to higher education.
- Its aims to transform India into a vibrant knowledge society and India as a global knowledge superpower by making both school and college education more holistic, flexible, multidisciplinary, suited to 21<sup>st</sup> century needs and aimed at bringing out the unique capabilities of each student.
- The policy targets a 100% Gross Enrolment Ratio(GER) in school education in next 10 years (by 2030)
- The policy also aims at increasing the higher education GER to 50% by 2035.
- NEP aims to increase the focus on strengthening teacher training, reforming the existing exam system, most importance to Early Childhood Care and Education (ECCE), restructuring the regulatory framework of education etc.

- Other intentions of the NEP include:
  - ✓ Increasing public investment in education,
  - ✓ Flexibility for students to choose subjects in higher education
  - ✓ Aims at strengthening the cross functional study environment and developing critical thinking amongst students.
  - ✓ Increasing focus on vocational and adult education,
  - ✓ Strengthening the use of technology, etc.

### **The Vision of this Policy**

This NPE envisions an education system rooted in Indian ethos that contributes directly to transforming India, sustainably into an equitable and vibrant knowledge society, by providing high-quality education to all students, and thereby making India a global knowledge superpower. The Policy envisages that the curriculum and pedagogy of our education must develop among the students a deep sense of respect towards the Fundamental Duties and Constitutional values, bonding with one's country, and a conscious awareness of one's roles and responsibilities in a changing world.

### **Part 1 : School Education**

- ❖ In this new policy, existing 10+2 schooling structure to change into a new 5+3+3+4 structure which comprises 12 years of school and 3 years of Anganwadi/ pre-school (total 15 years of school education)

Years	Stage	classes	years
5	Foundational (5 years)	3 years of pre-primary followed by class 1 and 2	3—8
3	Preparatory (3years)	Classes 3 to 5	8—11
3	Middle (3 years)	Classes 6 to 8	11—14
4	Secondary (4 years)	Classes 9,10,11,12	14—18

### **Foundational Stage: (for 5 years)**

- 3 years at an Anganwadi/Balvatika/preschool/playschool for children in the age group of 3 to 6 years with multi-level play and activity-based learning
- 2 years in class 1 and class 2 for children in the age group of 6 to 8 with multi-level play and activity-based learning

### **Preparatory Stage: (for 3 years)**

- For classes 3 to 5 for children in the age group of 8 to 11 years through activity-based and interactive classroom learning

### **Middle Stage: (for 3 years)**

- For classes 6 to 8 for children in the age group of 11 to 14 years through experiential learning in science, mathematics, social sciences, arts, and humanities

### **Secondary Stage: (for 4 years)**

- For classes 9 to 12 in the age group 14 to 18 years with multidisciplinary study, student's choice of subjects, critical thinking etc.

### **Languages**

The NPE, 2020 prefers the language policy in school education:

- Up to class 5 and preferably till class 8, the mother tongue will be the medium of instruction as far as possible in both private and Government schools
- There will be a 3-language system with languages chosen by the state. 2 should be native languages of India
- Sanskrit will be offered at all levels of school and higher education institutions
- Other classical languages will be made available according to the necessity of the students, mostly as online modules
- Foreign languages may be offered from the secondary level onwards

### **Board Exams**

The NPE forwarded the key highlights for class 10 and class 12 board exams:

- Board exams for grades 10 and 12 will be continued, but it will be redesigned to test core competencies rather than rote memory of students
- The Exam will be redesigned to be easier for students and students will be permitted to take the exams twice, one main examination and one for improvement , if desired
- There may be modular or semester-wise board exams and there may be exams for different levels of difficulty
- The existing system of board and entrance examinations shall be reformed to eliminate the need for undertaking coaching classes.

- PARAKH(Performance Assessment, Review and Analysis of Knowledge for Holistic development) a new national assessment platform will be set up.

## Curriculum

The NPE, 2022 has suggested the following Curriculum in school education:

- Students can choose subjects, especially in secondary school, which would include arts and crafts, vocational skills, physical education and any multidisciplinary subjects
- The Early Childhood Care and Education(ECCE) includes play based, activity based learning comprising of alphabets, languages, counting, puzzles and logical thinking, problem-solving , art, craft etc.
- Foundational Literacy and Numeracy will ensure that basic skills are imbibed by the class 3 level
- From class 6, vocational skills training will be integrated into the curriculum along with science, mathematics, social sciences, arts, and humanities
- Indian knowledge, values, and culture, including indigenous and tribal knowledge, will be integrated into the curriculum too
- Sanskrit will be offered at all levels of school and higher education stage.

## Part II Higher Education

### a) The Undergraduate Degree:

The Undergraduate Degree will be of either 3 or 4 year duration with multiple exit options within this period.

1. **Certificate** – After completing 1 year in Bachelors
2. **Diploma** – After completing 2 years of degree.
3. **Bachelor's Degree** – After completion of 3 years programme
4. **The 4 year degree** 'With Research' if the student completes a rigorous research project in their major areas of study as specified by the Higher Education Institutions(HEI).

An Academic Bank of Credit (ABC) shall be established which would digitally store the academic credits earned from various recognized HEIs so that the degrees from an HEI can be awarded taking into account credits earned.

**b) The Post-Undergraduate Degree:**

HEIs will have the flexibility to offer different designs of Master's programmes:

- (a) There may be a 2-year programme for those who have completed the 3-year Bachelor's programme;
- (b) The students completing a 4-year Bachelor's programme with Research, there could be a 1-year Master's programme; and
- (c) There may be an integrated 5-year Bachelor's/Master's programme. Undertaking a Ph.D. shall require either a Master's degree or a 4-year Bachelor's degree with Research.
- (d) There will be no M.Phil. programmes
- (e) Every college will develop into either a constituent college of a university or into an autonomous degree-granting institution
- (f) Higher Education Commission of India(HECI)will be set up as a single overarching umbrella body entire higher education courses except for legal and medical courses. 'Light but tight' regulation by a single regulator for higher education.
- (g) HECI to have four independent verticals such as National Higher Education Regulatory Council(NHERC) for regulation, General Education Council(GEC) for standard-setting, Higher Education Grants Council(HEGC)for funding and National Accreditation Council(NAC) for accreditation.
- (h) Multidisciplinary Education and Research Universities(MERUs), IITs, IIMs to be set up as models of best multidisciplinary education of global standards in the country.
- (i) The National Research Foundation will be created as an apex body for fostering a strong research culture and building research capacity across higher education.
- (j) NTA (National Testing Agency) will offer a common entrance exam for admission in HEIs.

**Teacher Education**

The 4-year integrated B.Ed. offered by multidisciplinary HEIs will become the minimal degree qualification for school teachers. The 4-year integrated B.Ed. will be a dual-major holistic Bachelor's degree, in Education as well as a specialized subject such as a language, history, music, mathematics, computer science, chemistry, economics, art, physical education, etc.

The HEI offering the 4-year integrated B.Ed. may also run a 2-year B.Ed, for students who have already received a Bachelor's degree in a specialized subject.

A 1-year B.Ed. may also be offered for candidates who have received a 4-year undergraduate degree in a specialized subject.

In-service continuous professional development for college and university teachers will continue through the existing institutional arrangements and ongoing initiatives; these will be strengthened and substantially expanded to meet the needs of enriched teaching-learning processes for quality education. The use of technology platforms such as SWAYAM/DIKSHA for online training of teachers will be encouraged, so that standardized training programmes can be administered to large numbers of teachers within a short period of time.

### **Implementation of NPE in different states, 2020**

- In early August 2021, Karnataka became the first state to issue an order with regard to implementing NEP 2020.
- On 26<sup>th</sup> August 2021, Madhya Pradesh becomes the second state to implement the NEP 2020.
- Uttar Pradesh Chief Minister Yogi Adityanath said the National Education Policy-2020 will be implemented in phases by 2022.
- The Telangana State government has decided to implement the National Education Policy 2020 (NEP 2020) in the State.
- Andhra Chief Minister Y.S. Jagan Mohan Reddy has directed officials of the Education Department to implement the National Education Policy 2020
- Rajasthan Governor Kalraj Mishra said that NEP 2020 will be implemented in phased manner.
- The Assam Government will implement 75% of the National Education Policy in 2022 and will achieve 100% by 2023 said by the Chief Minister of Assam, Himanta Biswa Sarma.

### **Merits of New Education Policy 2020**

Some merits we observe in NPE 2020—

- Approximately two crore school students will be able to come back to educational institutes through this new approach as Government aims to make schooling available to everyone with the help of NEP 2020.

- According to NPE 2020, 5+3+3+4 structure will replace the existing 10+2 structure. 3 years of Anganwadi and pre-schooling are included in this structure. So, it may be said that this structure is focused on student's formative years of learning.
- For children up to the age of 8, a National Curricular and Pedagogical Framework for ECCE will be designed and developed by NCERT.
- Appropriate authorities will conduct the school examinations for class 3, 5 and 8. The board exams for grades 10 and 12 will continue but the NEP 2020 aims to re-design the structure with holistic development. PARAKH, national Assessment Centre is to be set up by the Government for student's assessment and evaluation.
- This new plan focuses on setting up a Gender Inclusion Fund. Special Education Zones for disadvantaged regions and groups is also focused in NPE 2020.
- According to NPE 2020, an Academic Bank of Credit will be established. The credits earned by the students can be stored and when necessary it can be counted.

**Conclusion :** The new education policy in 2020 came after 34 years and is all set to change the existing academic system of India with the purpose of making it with the international standard of academic. The Government of India aims to set up the NEP by the year 2040. With the introduction of NEP 2020, many changes have been made and one of those is the discontinuation of the M. Phil degree. It is believed by us that all the proposed reform by NEP 2020 will come into effect by the collaboration of the Central and the State Government one by one and by implementing these changes, the Indian academic system will be taken a step higher.

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# M.K Gandhi's Concept of Religion : An Analysis

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## **Introduction**

Religion plays a dominant role in every society. Religions have established themselves to be a persistent fact of human life. In the present paper an attempt has been made to analyse this fact with reference to the thoughts of a contemporary Indian Philosopher M.K. Gandhi. M.K. Gandhi , the personality whose name is only sufficient to reveal his identity has an originality and freshness in his thoughts.

## **Approach:**

The approach of the study is analytical. Analytical approach is followed to critically analyse the various facts collected from secondary sources like printed books, Research journals, published works on Mahatma Gandhi etc. At the same time the content analysis has also been followed.

## **objective:**

The present paper 'Gandhi and Religion' has been undertaken with the following Objectives:

1. To analyse the nature of religion in Gandhi's Philosophy.
2. To analyse the attitude of Gandhi towards other religions.

The basic conviction of Gandhi is that there is one reality—that of God, which is nothing else but truth. His religious ideas centres round this conviction. For him, if truth is God , then sincere pursuit of truth is religion. Generally, religion is defined as devotion to some higher power. For Gandhi, that higher power is 'Truth'. He says, "Let me explain what I mean by religion. It is not the Hindu religion...but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within and whichever purifies. It is the permanent element in human nature which counts no cost too great in order to find out full expression and which leaves the soul utterly restless until it has found itself, known its maker and appreciated the true correspondence between the Maker and itself."<sup>1</sup> From this quote of Gandhi we can summaries the nature of religion as conceived by him—

- 1) Religion is the expression of the permanent nature of man.
- 2) Religion has the character of purifying and elevating one's nature.
- 3) Religion has the power of arousing in man a sense of spiritual restlessness—

which enables the individual to cultivate the sense of determining Good and Right.

4) Religious aspiration is based on a desire and a cognitive urge to know ‘the beyond’.

5) Religion involves a conscious and sincere love and striving for truth.

For Gandhi, religion is not just a theoretical concept but it is a practical necessity. He said that if religion cannot practically solve the problems of human beings then it is no religion. Therefore, he says that, religion should pervade every aspect of human life—even practical life.

In Gandhi’s religious life, prayer is very important. In hours of crises Gandhi used to retire in silent meditation and prayer and invariably after such an experience he used to come out with renewed vigour, strength and conviction. According to Gandhi, Prayer is to asking, it is a longing of the soul. He says, “Prayer is the very soul and essence of religion, and therefore, prayer must be the very core of the life of man., for no man can live without religion.”<sup>2</sup> But with this attitude for prayer Gandhi also anticipated a question that why we need prayer? Does God need prayer as reminder to him? As an answer to this question Gandhi said, God needs no reminder. Our prayer is a heart search. It is a call to self—purification to inward search.<sup>3</sup>

For Gandhi, religion is nothing if, not a culture specific articulation of a communities moral vision, and its spiritual experiments in trying to internalize that vision. Gandhi’s religion is built up around a core moral vision. In his religion moral, social and cultural elements interlinked into a system. For Gandhi religion and morality

are two sides of the same coin. He said, “As soon as we loose the moral basis, we ceases to be religious. There is no such thing as religion overriding morality. Man for instance can not be untruthfull, cruel and incontinent and claim to have God on his side”.<sup>4</sup>

In Gandhi, we find a marriage between religion and humanism. It also ensures the fact that a living faith in self-realisation ultimately brushes aside all incoherence of humanity and leads one towards greater spiritual height. The limitations of humanity are those erroneously termed as religious sacrifices through immoral sanction of mankind. Gandhi wants to shatter all disillusion and misconceptions of religion by means of ardent endeavour to withdraw ourselves from our innumerable limitations in order to be able to hear ‘the diverse music’ continually going on amidst and within ourselves.<sup>5</sup>

Gandhi’s attitude towards all living religions is very broad. He believed that all religions though seem different from one another yet ultimately speaks of the same truth. By describing his attitude on the matter as early as in 1921, he says “After long study and experience, I have come to the conclusion that (1) all religions are true, (2) all religions have some error in them, (3) all religions are almost as dear to me as my own Hinduism, in as much as all human beings should be as dear to me as one’s own close relatives. My own veneration for other faith, therefore no thought of conversion is possible. The aim of fellowship should be to help a Hindu to become a better Hindu, a Mussalman to become a better Mussalman,

a Christean a better Christian. Our prayer for others must be NOT “ God , give him the light thou hast given me, But ‘Give him all the light and truth he needs for his development’ Pray merely that your friends may become better men, whatever their form of religion.”<sup>6</sup>

Gandhi’s attitude towards Hindu religion is very broad. He describe his attitude as—” I can no more describe my feeling for Hinduism than for my wife. She moves me as no other woman in the world can. Not that she has no fault. I dare say she has many more than I see myself. But the feeling of an indissoluble bond is there. Even so I fel about Hinduism with all its faults and limitations. Nothing elates me so much as the music of the Gita or the Ramayana of Tulsidasa, the only two books in Hinduism I may be said to know.”<sup>7</sup>

But such a strong bonding with Hinduism of Gandhi does not mean that he was bias regarding Hinduism. He himself condemns some rituals of Hindu religion like untouchability, animal sacrifice, sati pratha etc.

His idea of God is derived from Vaisnava theism. One particular hindu idea that has been approvingly mentioned by Gandhi is Varnasrama dharma. He said that it is a healthy division of work on birth. According to him the idea of caste system is a perversion of the original system.

### **Conclusion**

In the final analysis it may be submitted that Gandhi’s relentless search after truth, the Absolute, his understanding of truth as Relative, his formulation of ‘truth is God’ instead of ‘God is truth’ and his application of it in every aspect of his life made the concept of truth a powerful instrument for tackling the problems of religious pluralism. It is by analyzing this concept in all its ramifications that the notion of truth is proposed as both epistemological and metaphysical foundation for the theology of religions. By this it is possible to defuse the varied issues raised in interreligious encounters not only because truth is acceptable to all, but also because it serves as a common base for both epistemology and metaphysics of religions.

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# Theory of Creation Reflected in the *Bhagavata Purana*

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## INTRODUCTION

In Puranic literature, the topic of cosmic evolution finds a place of importance among all their topics. So, like other ancient texts, Puranas also give more emphasis on this topic. The most important striking features of Puranas are that this literature vividly portrays the cosmogony, cosmology, and cosmography of the universe. All the different Puranas describe the process of creation in the same way just bearing some minor differences. The classical definitions of the Puranas make it mandatory for Puranas, that all Puranas must have a section on the topic of creation: primary (*sarga*) and secondary (*pratisarga*). The Puranas first describe how the universe originated from the first cause and the second shows how the universe is developed from the elementary substance and how they reappear after their temporary destruction. The Puranas are based on the Vedas as they are regarded as the reading glasses of the Vedas. The Puranic concept of creation is also inherited from the Vedas, though they show later developments.

The process of creation of the universe of all the Puranas has a similar

tone. Though the process of creation of the *Bhagavata Purana* is the same as other *Sattvika* Puranas yet the cosmogony of the *Bhagavata Purana* follows the *Vishnupurana* to a great extent. But it also bears a Vedantic touch and stands nearer to Sankaracarya. This *Purana* says that God creates this universe with the help of his power *Maya*, the balanced form of three *gunas*. *Maya* is the power of the Lord through which the Lord creates this universe. *Maya* represents his external power (*sakti*).

To run the process of creation, maintenance, and destruction, the Ultimate Reality assumes three *gunas* viz., *sattva*, *rajas*, and *tamas* with the help of *maya*. However, these three *gunas* cannot influence Brahman and his essence, as he is devoid of three *gunas*. For which he is called *nirguna*. The *Bhagavatapurana* clearly states when the Supreme Brahman is endowed with *rajoguna*, he becomes Brahma, the creator. When he is invested with the *sattvaguna* he becomes Vishnu, the preserver and when he is invested *tamoguna*, then he becomes Rudra, the destroyer. To serve the process of creation, the Lord manifests himself in above three

forms. Wishing to become Himself manifold, Lord influences *kala*, *karman* and *svabhava* by his power *maya*. Here *kala* refers not mere time, the power of Lord Vishnu, and *Karman* is the *adrista* of *jiva*. *Svabhava* is the essence of *Prakriti*.

According to the *Bhagavata Purana*, the ultimate Reality is called by different names viz., *Brahma*, *Paramatma*, and *Bhagavan*. He is only the omnipresent, omniscient, and omnipotent Supreme Being from which the whole universe emanated.

Under the influence of the Supreme Person, the first disturbance in the equilibrium state of the *gunas* flows from *kala*, transformation flows from *svabhava* and *mahat tattva* flows from *karman*. When God desires to run the process of creation he disturbed the balanced of *Prakriti*. With the help of *kala*, by the favorable condition of the *adristama* of the *jivas* and by the transferable nature of *Prakriti*, the process of creation is taken place. As a result of which the principle of *mahat* is evolved. All these happened under the presence of God. In *mahat tattva*, *sattva* and *rajas* are predominant. When *mahat* undergoes modification, it evolves *ahamkara* where *tamas* predominate. After that there takes place the threefold modifications of *ahamkara* viz., *sattvika* or *vaikarika*, *rajasika* and *tamasika*. These three types of *ahamkara* are also known as *jnanasakti* (potency to produce *devas*), *kriyasakti* (potency to produce *indriyas*) and *dravya sakti* (potency to produce *bhutas*) respectively. From the *tamasa ahamkara*,

known as the source of *bhutadi* which undergoes modifications, was evolved *akasa*. Its subtle form and special characteristic is *sabda*. Out of the *akasa* undergoing transformation emerged *vayu*, the characteristic quality of which is *sparsa* (touch). Being an evolute of *akasa*, it possesses the quality of sound also. When *vayu* undergoes modification it emerges *tejas* which essential quality is *rupa*. As an evolute of the previous element, it possesses the characteristics of touch and sound also. From *tejas* undergoing modification produces *ap* with *rasa* as its special quality. Through inheritance from the previous elements, water possessed the characteristics of the previous element viz., *rasa*, *rupa*, *sparsa*, *sabda*.

The *Vaikarika devas* also known as *adidevas*, which are ten in number and they are the presiding deities of the ten organs. *Dik devata* presides over the auditory sense, *vayu* is for touch, Sun for sight, Varuna for taste, Asvini kumaras for smell, Agni for speech, Indra for the action of the hand, Upendra or Vishnu for *pada* or action of the foot. Mitra is for excretion and Prajapati for *upastha* or generation. *Rajasika ahamkara* was transformed into the *indriyas* viz., five *jnanendriyas srotra*, *tvak*, *ghrana*, *saksu* and *jihva* and the five organs of action, viz., *vak*, *hasta*, *pada*, *payu* and *upastha*.

Above mentioned all elements were unable to unite together and also unable to form the body, therefore creation could not proceed further. Then in the presence of the Supreme Being, they come together and

assimilated with one another as the primary and the subsidiary or as the manifest and the unmanifest constituents. Then they produced the cosmic egg (*brahmanda*). This cosmic egg rested in causal water in an unconscious condition. After that *Purusa* influences *kala*, *karman* and *svavaba* to give life into that egg, and then bursting that egg *Virata Purusa* occurs possessing with thousand hands, eyes, mouths, arms, etc. The *Virata Purusa* is the first *Avatara* and the seed and resting place of all other Avatars. He is the creator, preserver, and destroyer of the cosmic world.

### CLASSIFICATION OF CREATION

The 3<sup>rd</sup> *skandha* of the *Bhagavata Purana* mentions the process of creation as ten kinds which come under three broad divisions viz., *prakrita*, *vaikrita* and *prakritavaikrita*. The creation is of nine kinds due to *Prakriti* and *Vikriti*, and the creation going under the names of *prakrita* and *vaikrita* counts as the tenth. According to this *Purana*, in the process of creation *kala* plays a vital role. *Kala* is the primeval source of the interactions of the three *gunas*. It is unchangeable and limitless and it works as the instrument of God. However, *kala* itself has no special property and is without beginning and end. *Purusa* sportively manifested himself as the universe by using time as the efficient cause. It is only *kala* that manifests the universe. The world is covered up by Vishnu's *maya* and is manifested by God with the help of *kala*. This cosmic

manifestation happens only due to the factor *kala* which is called as the unmanifested feature of the Lord.

#### i) PRAKRITA SARGA

According to the *Bhagavatapurana*, the *prakrita sarga* is of six types, namely *mahat*, *ahamkara*, *bhutas*, *anindriya*, *deva* and *tamas*. Creation of *mahat* is the first cause which is caused by God by disturbing the equilibrium state of the *gunas*. The second is *ahamkara* consisting of objects, knowledge and action. The third is *bhuta sarga* i.e., the evolution of the rudimentary matter (*tanmatras*) which are the causes of the gross elements (*mahabhutas*). The fourth is called as *aindriya sarga* i.e., the creation is that of organs of senses, both of knowledge and action. The fifth is named as *deva sarga* or *vaikarika* i.e., the creation that of presiding deities of the senses and *manas*, the sixth one is known as *tamas*, which is the cause of ignorance of the *jiva*. By the influence of darkness, the conditioned soul forgets his relationship with the Supreme Lord and is covered by attachment, hatred, pride, ignorance etc., which causes bondage. These six are the *prakrita* creations as they pertain to *Prakriti* as mentioned above.

#### ii) VAIKRITA SARGA

Next type of creation is arising from *vikriti*. According to the *Bhagavatapurana*, *vaikrita sarga* is of three fold viz., *mukhyasarga* (prominent creation) *tiryakyonis* (birds and beasts) and *arvaksrota* (human species).

From the *vaikrita* type of creation immobile objects i.e., trees come first. This is the seventh creation in the above order. This is also named by *mukhya* creation. It is the first in order of sequence of the three *vaikrita* categories of creation, which is sub-divided into six varieties namely *vanaspati* (vegetation), *osadhi* (plants which die immediately after fruit-bearing), *lata* (creepers), *tvaksar* (trees of strong bark, e.g. bamboo), *virudh* (strong creepers like canes not requiring support for them), *drum* (trees bearing fruits after blossoming). These belong to *mukhya sarga*. All these have only an internal sense of touch.

The eight creations are of animals and birds. These belong to *tiryakyoni*. They are devoid of the knowledge of future times. They have a sense of smell. The *Bhagavatapurana* gives the names of beasts and birds. The cloven-hoofed beats are the cow, the buffalo, the black antelope, the pig, the bison, the ruru (a kind of deer), the sheep, and the camel. The uncloven-

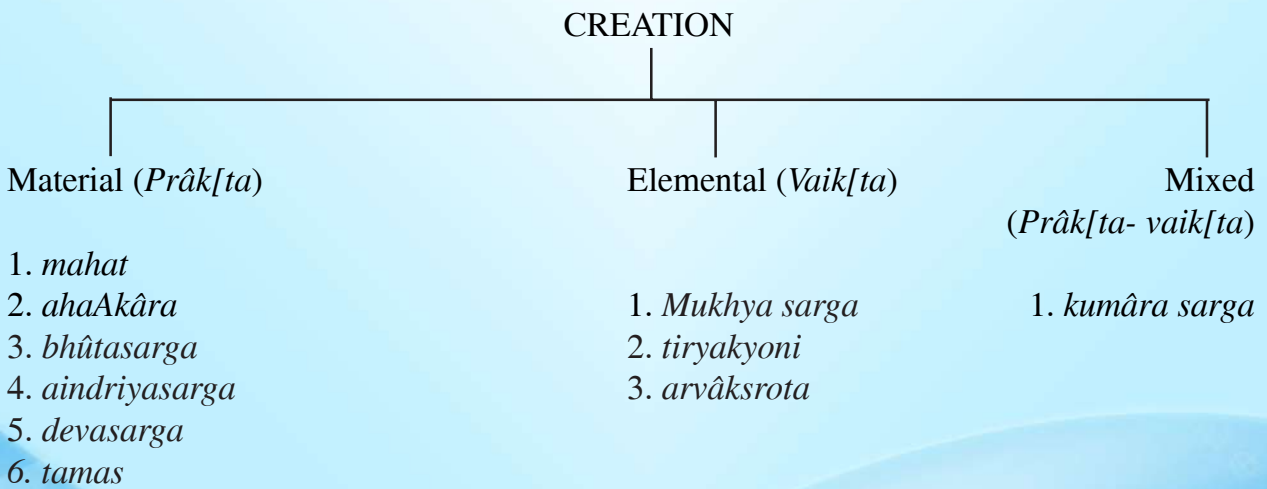
hoofed beasts are donkey, horse, mule, *guara* (a cross of a horse and a female mule), *sarabha* (a fictitious eight-legged animal who can kill lions), and *camara*. Beats with five nails are the dog, jackal, tiger, cat, hare, hedge-hog, lion, monkey, elephant, tortoise, alligator, shark, and others. The birds are heron, vulture, bat, hawk, *bhasa* (cock), *bhalluka* (bear), peacock, swan, crane (*baka*), crow, owl, and others.

The creation of men is the ninth one. This belongs to *arvaksrota*. Men have a predominance of *rajas* and are full of activities and feel pleasure and pain.

### iii) PRAKRITA-VAIKARIKA SARGA

The last category of creation of *prakrita -vaikarika* is the creation of kumaras. This *sarga* is known as *kumara sarga*, the creation of kumaras

Classification of the process of creation of the *Bhagavatapurana* is given below in a tabular form.



The *Bhagavata Purana* mentions the above mentioned tenfold creation comes under the broad division of viz., *Prakrita-vaikrita*, *Prakrita* and *vaikrita*. The enumeration of ten types of creation corresponds with that of the other *Sattvika Puranas*.

Besides, the 3<sup>rd</sup> *skandha* of the *Bhagavata Purana* gives a detail discussion on the process of creation. For serving the purpose of creation, Vasudeva gave birth to Brahma from his naval lotus region. He conserved the subtle elements within his body, and got agitated by the attribute *rajas* which was impelled by *kala*. At the propelling force of *kala*, one cosmic lotus sprang out from the naval region of Narayana which illuminates like the Sun. Within the lotus, creator of the world, the originator of the Vedas, *svayambhu* has appeared. The seeds of all the planets of the universe were impregnated in the lotus on which Brahma starts practicing penance for many years being directed by God. Lord Brahma engaged himself in penance and after that, he entered into the whorls of the Lotus with a vision of creating the universe, he divided the lotus into three divisions and later into fourteen divisions as the lotus is immensely large. This is the creation of *tri-loki*. Brahma, at first created the different aspects of ignorance like *tamas*, *moha*, *mohamoha*, *tamisra* and *andhatamisra*. This creation is full of sin and ignorance. Seeing such a misleading creation as a sinful task, Brahma didn't feel much pleasure in his activity and therefore he purified himself by meditation. When his mind was purified by meditation he begins to do another creation.

So he created great four spiritual sages named Sanaka, Sananda, Sanatana, and Sanatkumar to help him in the process of creation. But they could not take part in the work of creation as they were highly spiritualistic by nature. When Brahma asked them to procreate they declined. Then Brahma creates a son of dark-blue complexion son from the middle of his eyebrows whose name was Rudra. The creation of Rudra from between the eyebrows of Brahma is the result of his anger, a mode of passion partly touched by ignorance. Being ordered by his father, Rudra started procreating children who were like him in powers, form, and nature. Then seeing the fearful form of his son, Brahma ordered him to stop the process of procreation and to perform penance. After that, Brahma created ten sons to help him in his creative endeavour as he could not directly take part in the process of creation. They were Marici, Atri, Angiras, Pulastya, Pulaha, Kratu, Bh[gu, Vaicya, Daksa, and Narada.

Besides, the *Bhagavata Purana* gives a description of the evolution of different mental states and other things from the different limbs of Brahma. *Dharma* was born from his right breast and *adharma* was born from his back. *Kama* was born in his heart, *kroddha* from his brow, *lobha* from his lower lip, speech from his mouth, the rivers from his generative organ, and death from his anus. Kardama, the husband of Debahuti, was born of Brahma's *chaya* or shadow. So there was creation out of the body and the mind of Brahma. From the four mouths of Brahma, four Vedas were produced. Similarly, *Ayurveda*, *Dhanurveda*,



*Gandharvaveda*, and *Sthapatyaveda* were also created from the mouths of the creator. The Upa-Vedas, the philosophies, the four parts of dharmas, and the duties of asramas also appeared.

Moreover, Brahma divided his body into two. A pair was formed by that division. The male was Svayambhu Manu and the female was his wife Sata-Rupa. The subjects or beings then begin to multiply from their relationship as husband and wife. Svayambhu Manu begot five children of Sata-Rupa, two sons, Priyavarta and Uttanapada, and three daughters, Akuti in marriage to Ruci, Devahuti to Kardama, and Prasuti to Daksa. This changing universe is filled with their progeny.

## CONCLUSION

The *Bhagavata Purana* enumerates the process of creation in the light of the Samkhya system. Samkhya system states Purusa's proximity disturbs the equilibrium

of the three gunas and evolution is taken place while in the *Bhagavata Purana*, it is said that when Lord was desirous of becoming many, he disturbed the equilibrium state of the three gunas through *kala*. Therefore, *kala* or time is the disturber of the gunas, not *Purusa*.

The theory of creation in different Puranas is described similarly though there exist some differences. The Vaisnavite Puranas viz., *Bhagavata*, *Naradiya*, *Garuda*, *Padma*, and *Varaha* give an almost similar description of the creation process. Thus these Puranas describe that the process of creation starts with Lord Vishnu.

Like the *Bhagavatapurana*, other Sattvika Puranas also describe the theory of creation in the same way. In the Vaisnavite Puranas, Vishnu or Narayana is described as the source from which the process of creation sprang out. He is the cause of the creation, maintenance, and destruction of the universe.

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# Social Stratification

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*'Unstratified society with real equality of its members, is a myth that has never been realised in the history of mankind' (Sorokin, 1959)*

## **Introduction**

No society is classless or without strata. Stratification is part and parcel of social life. Every society defines a means of categorising each person into a particular social group. The placement of each individual in turn determines his value, as defined by the larger society; hence, the greater role of society in defining every person's value. Differences in values and statuses of individual engender stratification in the society. If social stratification affected only such matters as who gets elected as President or who becomes the Chief Executive Officer, separate chapter might not be dedicated to its discussion. But social stratification does much more: It results in some members of society benefiting greatly and others suffering. Most societies of the world are organised so that their institutions systematically distribute benefits and burdens unequally among different categories of people (Hughes & Kroehler, 2008). Social arrangements are not neutral, but serve and promote the goals

and interests of some people more than those of other people.

## **Social Stratification**

Historically and sociologically speaking, there is no classless society. All societies exhibit some forms of ranking whereby its members are categorised into positions that are higher or lower, superior or inferior, prestigious or insignificant, in relation to each other (Davis & Moore, 1945; Shankar-Rao, 2006). This form of categorisation that operates in a structured system of inequality in which members are ranked based on selected criteria thereby limiting members' access to wealth, power and opportunities is referred to as social stratification. That is, social stratification is a sociological term that applies to the ranking or grading of individuals and groups into hierarchical layers such that inequality exist in the allocation of rewards, privileges and resources. According to Giddens (2001), social stratification simply refers to as structured inequalities between or among different social groupings. It is to be noted that these

inequalities are engendered not by mere categorisation of individuals according to their attitudes but by an established system of classifying groups; a complex of social institutions that generate observed inequalities which unequally distribute societal resources (such as income and power) with the most privileged individuals and families enjoying a disproportionate share. Some individuals, by virtue of their roles or group memberships, are advantaged, while others are disadvantaged. If stratification is universally necessary (Davis & Moore, 1945) and disadvantageous to certain groups, then societies must create a democratic structure that allows social mobility – the ease and frequency of moving into a different class, rank, group or hierarchy than that into which one was born – since the fairness of societies is only judged by its level of social mobility (Simandan, 2018). Social Mobility and Social Stratification.

One of the characteristics of human beings is competition. Aside competing for survival, every human being competes for better life. Human beings always engage in endless endeavours to better their living. In the process, they are sometimes faced with oppositions since resources are limited in supply. Despite likely antagonism (or support) from other humans, they never stop aspiring to change their statuses, and those on top never stop striving to maintain their positions. Since the top is not meant for everyone, any movement of an individual from the lower

position to the top might likely force another on top to the bottom of stratification ladder. This up and down movement of people from one status to the other is called social mobility. Simply put, social mobility refers to the shift of individuals and groups from one social status to another (Hughes & Kroehler, 2008; Shankar-Rao, 2006). For instance, the poor may become rich, and vice versa; secondary school teacher may become a university lecturer; a driver may become a commissioner; and a minister may become a beggar.

The movements of individuals up and down stratification ladder are caused by two factors (Hughes & Kroehler, 2008). One, when there is change in the society resulting in the praise of new positions and demeaning of old ones. For instance, newly introduced Executive President (in the era of democracy) had made traditional rulers to be less recognised. Two, when there is change in the demand for talents and abilities. Although those in the higher strata may decide not to transfer certain skills and abilities, they cannot control the natural distribution of talents. For instance, as a more recent social phenomenon, the economic reward of Comedian or Musician in an occasion may surpass a year salary of a Professor.

Social mobility may be vertical or horizontal. Vertical social mobility refers to movement of individuals or groups from one social status to another of higher or lower rank. Specifically, it involves change in class, occupational prestige or power.

For instance, a cleaner becoming a manager. Horizontal mobility is the movement of individuals from one social status to another of approximately equivalent rank. It is a change in social position without a change in social status (Shankar-Rao, 2006).

### **Social Differentiation and Social Stratification**

Everything and everyone differs. Since inception, there has been different things, individuals, groups, relationships, and classifications. Certain concepts were created to allow for easy differentiation. (For instance, Adam, the first man according to theologians, was saddled with the responsibility of differentiating among various types of animals through naming.) With time, there arose differentiation by age, sex, and other personal characteristics. The distinctive variation among individuals and groups in terms of age, sex, occupation, religion, and income is what is referred to as social differentiation (Shankar Rao, 2006). Age differentiation is present in all societies as we find age grading such as infancy, childhood, adolescent, adulthood and old age across the globe. Age distributes privileges, rights, duties and responsibilities, and age statuses are ascribed, and not achieved. Thus, one has to attain certain age in order to contest for political position, to vote, to marry, to be sued and be guilty of a crime, to be admitted into a school, to be considered responsible, among many others. Also, sex differentiation is one of the fundamental aspects of human society and it is the most

important kind of social differentiation. No society treats their male and female the same way and in no society do male and female perform the same responsibilities, occupy the same statuses, have the same aspirations, share common interests, conform to the same norms, and think alike. Whichever, it is evident that the biological fact of sexual differentiations has multiple social consequences; hence, some writers spoke of ‘male culture’ and ‘female culture’ to denote their diverse ways of life. While differences in terms of age and sex are considered foundations of specialisation in all societies, occupations also create conditions for variations in responsibilities and statuses. It is important to note that occupation is not only a way of earning money, it is also a demonstration of the style that people live and the level of prestige that people are accorded with. In advanced societies, occupations are related to social status and remain the most used measure of class system of stratification. In these societies, the functional importance of a given occupation to the society where it is rated and the relative scarcity of personnel for the occupation usually determine the prestige of a given occupation. Hence, the physician is associated with higher prestige in many societies because of its functional importance to many societies and the relative scarcity of physicians to meet societies’ needs.

Social differentiation is a concept that describes a process whereby society becomes highly specialised over time. In

human history, specialisation became important when there arose the need for division of labour. In fact, both terms, specialisation and division of labour, are twin-concept that is very difficult to separate if at all possible. While the need to perform different functions led to specialisation, specialisation promotes division of labour. Very early in their history, human beings saw the inevitability of dividing functions and labour since such division contributed to greater social efficiency (Hughes & Kroehler, 2008). As a result of people performing varying tasks, they evolved into occupying different statuses. Social differentiation may be necessary for greater social efficiency; such differentiation needs not be ranked in relation to one other. For example, the statuses of house-help and gate keeper are differentiated, but one is not obviously superior. They are simply different. Difference here simply means neutral comparison between social categories that are not the same just as daylight is different from darkness (Livesey & Lawson, 2010). Social differentiation is a necessary precondition for social ranking, it does not create the ranking itself. The fact that human beings and social phenomena are different is not, in itself, particularly important; what is important is the social meaning attach to the differences. For instance, the difference between husband and wife becomes socially important when a husband carries out his responsibilities as the head of the family according to the culture of the society and the wife becomes

submissive as a result. Here, the two are not just 'different'; rather, the difference between the two is significant because it is rooted in their relationship. For instance, in term of inequality, husband has higher social status than his wife, one that allows him to perform certain actions that his wife is not allowed to carry out (and vice versa). When people begin to think of social differentiation as having different level of social significance (or status) than others, thinking of them in hierarchical terms, then we can start talking about social stratification. Where there is social stratification, there is bound to be social differentiation, but the reverse is not true (Hughes & Kroehler, 2008). It is the ranking of social differentiation that engenders social stratification.

### **Sociological Explanations of Social Stratification**

Since its inception, sociology has concerned itself with social order and social dynamics. This reflects in the works of its founding fathers such as Auguste Comte, who sought to find solution to social disorder of his time. More importantly, the system of social stratification that existed in his time accounted for the social revolution experienced in the very late 18th century and early 19th century. As sociology developed, the question of why social stratification and division should feature in human condition provided a central focus of the new science. Through the years, two strikingly divergent perspectives have emerged. The two theories explain

why social stratification is universal. On the one hand is functional theory which supports the existing social arrangement, emphasising that differential distribution of rewards are necessary instrument for the societal continuity. Conversely, conflict theory has been highly critical of existing social arrangements, contending that social stratification is not a necessary condition for societal survival, rather, an exploitative relationship arising from continuous struggle between the 'haves' and the 'have-not'. (Hughes & Kroehler, 2008).

### **Conclusion**

In this article, an effort have been made to describe social stratification and to differentiate it among other sociological concepts such as social mobility and social differentiation. The article concludes that social stratification is part and parcel of

social life and it is inevitable in any given social system. The possibility of individual movement up and down, or in and out, of a given social status largely depend on the system of stratification in operation. Today, capitalist system (engendering class system of stratification) has dominated global scene and is affecting all facets of lives even in the most remote areas of the world, thereby creating different dimensions of social stratification. Current happenings in the world are simply demonstrations of what we may likely expect in the future. In other words, the current social realities are simply a mirror of more social stratification in the future than ever before. Although global efforts at addressing global inequality are in place, only time will tell whether such efforts will yield any enduring desired fruit.

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# Lungthai Noh- A Monolith Structure of the Dimasas

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I visited Maibang for the first time to attend Dimasa Youth festival organised by the student union of the community. It was my first ever visit to this part of Assam and I was mesmerised by its pristine beauty and historic importance of the place. Dima Hasao which has been recently renamed, lies in the southern portion of Assam and it has the lone hill station in Assam, Haflong. There is a mosaic of ethnic groups that reside in this district, however, Dimasas form the largest ethnic group among others (Hussain, 2017). Apart from its pristine nature and distinct topographical landscape, the district has prehistoric archaeological importance which has been overlooked. Though such archaeological importance were reported in



**Image 1:** Showing the Stone house situated beside the river, Mahur in Maibang, Dima Hasao (source- Author).



**Image 2:** An image of the hoarding by the Archaeological Survey of India, Government of India (Source- Author).

the colonial reports (see Hutton & Mills, 1929), however there is no significant research work that has been carried out in this area. Scholars have recently pointed towards the importance of conserving and preserving such archaeological sites (see Thakuria et al., 2022).

One such archaeological structure that remain absent in scholarly discussion is

Stone House (Image 1), located in Maibang. Maibang is a small town and a historically significant place for the Dimasas. It is situated 53 kilometres away from Haflong. Stone house is a direct English translation of the local Dimasa term, *lungthaini* meaning 'stone' and *noh* meaning 'house'. This stone structure is carved out from a single stone. This monolith structure is one of the many attractions of this town. It lies beside the river, Mahur<sup>1</sup>. This structure signifies the glories past of the Dimasa kingdom who had their capital in Maibang before the capital was shifted from Dimapur (Bathari, 2014; Hussain, 2017; Hasnu, 2021).

There are various folklore and tales regarding the construction that run among the common people. One such folklores mention that once the king dreamt that he had to construct a temple for the

goddess *Ranachandi* within a day before the night ends. *Ranachandi* is a local Dimasa deity, she is regarded as the goddess of war. It is said one of the deities in disguise as a cock let out a cry. The workers, believing its daytime, stopped the construction. So the temple was not complete. In many a case, the deity *Ranachandi* is also equated with Hindu

Goddess Durga. Local deities in Dimasa cosmology are mostly equated with the Hindu god and goddess. Such appropriation of tribal god and goddess with Hindu deity is common in the Sunderbans where the local deity, Bonbibi, the forest goddess is identified with Hindu goddess Durga (see Jalais, 2010).

It was considered a *Daikho* but was eventually abandoned when railway tracks were laid close to it. It is to be noted that many considered the monolith structure as the remains of the glorious past while a handful of local scholars believe that it was a *Daikho* (a sacred place where the omnipresent resides) for the local Goddess *Ranachandi* which was discarded eventually (Gogoi, 2020).

The Archaeological Survey of India (Image 2) had put up hoarding stating the Dimasa kingdom relic as Rock-Cut Temple. The stone house currently is in a depleting state as there has been no proper steps taken to preserve the monolith structure. The locals point towards the negligence on the part of the government and failing of the local authorities to conserve an archaeological significant structure of Dimasas' glorious past.

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<sup>1</sup> Mahur is the name of a small town area in the district of Dima Hasao.



## A Report on the Activities performed by IQAC of Women's College, Tinsukia during 2020-2021

**Dr. Budul Chandra Das**  
Coordinator, IQAC

Women's College, Tinsukia, one of the premier institutions of higher education for girls in the Tinsukia District tries to maintain its grandeur by imparting quality education with an emphasis on all-round development of the students. The immense contributions of all the stakeholders including the honourable founders, propagators, administrators, teachers and others of the past make this institution the backbone of the education of women in the NE Region. It has also been a support to many families directly and indirectly.



Honorable Principal cum Chairperson of the Internal Quality Assurance Cell (IQAC), Dr. Rajib Bordoloi Sir works rigorously to stimulate the academic and non-academic environment of the College by giving importance to the vision of NAAC, *“To make quality the defining element of higher education in India through a combination of self and external quality evaluation, promotion and sustenance initiatives.”*

In order to achieve a better grade, the IQAC is working cooperatively and collaboratively with the various stakeholders as per the recommendations and suggestions given by NAAC peer team during their visit to the College for the 2nd Cycle of Accreditation. To achieve excellence in different fields, IQAC of the college have been regularly performing different activities like:



1. Up-to-date record keeping in a systematic manner.
2. Submission of AQAR to NAAC at due course of time in each session.
3. Timely submission of Annual Report to the affiliated University in every year.
4. Participation in National Institutional Ranking Framework (NIRF) since 2017.

5. Data submission to All India Survey on Higher Education (AISHE) in each year.
6. Timely collection of Feedback of students, making analysis of them and sending report to the authority for necessary action.
7. Making survey among outgoing students in every session to see their satisfaction during their study in the college (SSS).
8. Circulation of NIRF data, Minutes of IQAC Meetings, SSS Report, Students Diary and necessary evidences of the activities performed by the college in the college website.
9. Regular meetings of IQAC with different stakeholders.
10. Accomplishment of the resolutions taken in different meetings.
11. Initiative in organizing different awareness, lecture, and students' support programs etc.



The IQAC always put endeavours to keep consistent coordination with different stakeholders, committees and cells of the college. During the Academic year 2021-2022, the IQAC of the college succeeded in performing a significant number of activities on account of the cooperation of each stakeholder of the institution. Various notable activities which the College performed during the year are:

1. Submitted AQAR, 2020-2021 on 06.01.2022 and accepted by NAAC on 24.02.2022.
2. Submitted Institute Data for NIRF-2022 on 09.02.2022.
3. Online Annual Report 2021 submitted to the affiliated University on 27.01.2022.
4. Report of AISHE-2020-21 is submitted successfully on 23.02.2022.
5. Arrangement of 25 (twenty-five) IQAC Meetings with different stakeholders.
6. Eight Review Meetings on Academic Matters with different Departments and Cells/Committees was held during 25.01.2022 -02.02.2022.
7. 03 Hand Written Magazines were published and 10 Wall Magazines were inaugurated by different Departments of the College.

8. 02 Printed Magazines were published by the Department of Political Science and Assamese.

9. 01 Departmental Journal “Devaksara” with ISBN has been published by the Department of Philosophy.

10. Initiative has been taken to publish 7 books with ISBN by different departments under Publication House of Women’s College, Tinsukia.



11. *Induction Meetings* was organized on 01.10.2021.

12. 16 Nos. of Add-on courses were approved by the Dibrugarh University among which 11 Add-on courses are newly introduced.

13. Initiative taken in participation of a good number of students in *LEARNATHON 2021* (self-learning courses) organized by ICT Academy, Chennai during July, 2021.



14. Almost all faculty members of the college were given the *opportunity to attend* ICT Academy organized *Virtual Faculty Development Programmes (VFDP)* on free of cost.

15. A Virtual “Career Awareness Programme” was organized in association with EIRC of ICSI on 22.07.2021.

16. A “Mega Covid Vaccination Camp” has been held at College Auditorium on 21.09.2021.

17. A Power Seminar on “Women the Power of Moving on Up” was organized in association with ICT Academy on 25.09.2021.

18. Two “Covid Rapid Antigen Test Camps” have been organized on



07.10.2021 in the College Auditorium and on 07.01.2022 at Hostel Campus.

19. Two voluntary “Blood Donation Camps” were organized in association with NSS Unit of the College on 13.11.2021 and 14.06.2022.



20. A “Composite Weaving Centre” was inaugurated on 13.11.2021.

21. A “Talent Hunt Mela” was organized by APMC Cell on 16.11.2021.

22. A Lecture Programme on “Jatir Swabhiman Vriddithi Narir Bhumika” on 17.11.2021 under the lecture series *Pragyar Aalok Yatra*.

23. An Investor Awareness Programme on “Commodity Derivative Market” was organized in association with NSDEX IPF TRUST on 27.11.2021.



24. An invited talk was organized on the topic “Decoding Breast Cancer Challenges: Step towards Saving Lives” on 10.12.2021.

25. A Ten Days Yoga Workshop “Yoga Satra” was organized from 13<sup>th</sup> December to 22<sup>nd</sup> December, 2021 in the Girls’ Common Room.

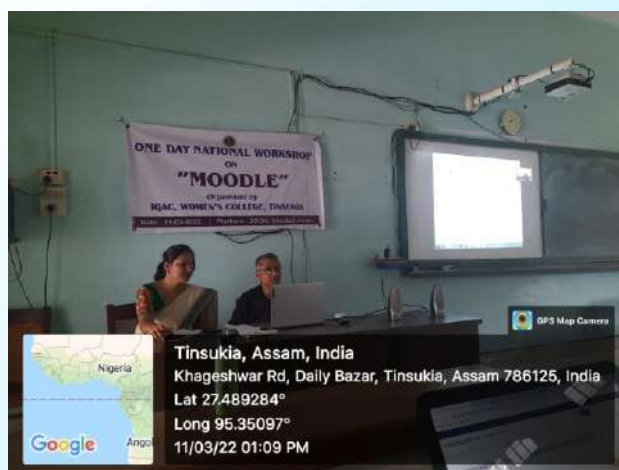
26. A Workshop on “Art and Craft” has been held from 13<sup>th</sup> December-18<sup>th</sup> December, 2021.

27. A “Week long Career Counselling Programme” was organized in association with Department of Commerce from 13.12.2021-18.12.2021.

28. A Workshop on “Vermicompost Processing” in association with NSS Unit on 29.12.2021 at College Pavilion.



29. A Workshop and Training Programme on “Pickle Making Process and Showcasing Aesthetic Varieties of Assam Tea” held on 07.01.2022.
30. A Workshop on “E Content Making” was organized on 04.02.2022.
31. A Programme of “Weekly Cleanliness Drive” was launched on 12.02.2022.
32. Under “Go for Green Initiative” Programme, the first “Zero Emission Day” was observed on 22.02.2022 and continued to observe the Day on each Tuesday.
33. An Awareness Programme on “Women’s Heart Care” was organized in association with NSS Unit on 23.02.2022.
34. “National Science Day” celebrated on 28.02.2022.
35. A Seven days workshop on “Mahindra Pride Classroom Training Programme” was organized from 09.03.2022 -15.03.2022.
36. A National Workshop on “MOODLE” was organized on 13.03.2022.
37. An Awareness Programme on “HIV AIDS and Present HIV, TB Scenario in Assam, Adolescence and Substance Abuse” was organized in association with Assam State AIDS Control Society (ASACS) on 21.03.2022.
38. Two “Career Counselling Awareness Programmes” was organized on 02.04.2022 and 04.04.2022.
39. A Career Orientation Programme on “Right Guidance at the Right Time” was held on 07.04.2022 in association with Sankardev Academy; a unit of Sailaja Sankkalp Social Trust.
40. A Ne “Parents-Teachers Association” was formed in a Meeting held on 09.04.2022.
41. A Talk on “Research Methodology: The Basics” was held on 12.04.2022.
42. An Invited Talk on “Higher Studies Abroad” was organized on 06.05.2022.



43. The Department of Commerce has taken an initiative on various experimental learning on food preparation and selling. The programme was initiated on 10.05.2022.

44. An Invited talk on “Why Mental Health and Counselling is Important” has been held on 19.05.2022.

45. An Invited Talk and Interactive Session with Dr. Rubul Mout on “Mur Jibon Porikroma: Kailashpuror pora Harvard Loi” has been held on 04.06.2022.

46. An Invited Talk on “National Education Policy, 2022” (NEP) has been held on 09.06.2022.

47. An Invited Talk on “Neo-Vaishnavism of Shankardeva” has been held on 10.06.2022.

48. A Three Days free demonstration and training on “Automatic Zigzag Sewing Machine and Computerized Embroidery” has been held from 11.05.2022-13.05.2022.

49. An Interactive Session on “Importance of Paying Taxes and ease of Tax Compliance” was organized in association with Income Tax Department, North-East Region on 27.05.2022.

50. Initiative has been taken to start “Morning Assembly” at 8.45 a.m. every day in the College Pavilion and launched the same on 1<sup>st</sup> June, 2022.

51. On the occasion of “World Environment Day”, different programmes like Plantation at New Campus of the College, Plantation of Medicinal Saplings in the College Campus by Rotaract Club of the college, Presentation Programme on “Green House Effect” by Eco Club of the College, Quiz Competition among children of different schools by NSS Unit were organized on 05.06.2022.

52. Inauguration of “Composite Solid Waste Management System” has been done on 05.06.2022.



53. A free “7 Days Fencing Coaching Camp for Beginners” was organized in association with Anirban Fencing Sports Academy from 05.06.2022-11.06.2022.
54. A two days workshop on “Makeup and Fashion Photography” has been held from 10.06.2022- 11.06.2022.
55. Inaugurated the 1<sup>st</sup> edition of the College Wall Magazine “Udvax” on 16.06.2022.
56. An Invited talk on “Neelomoni Phukan: Kabya Parchiti aru Ananya Prasangya” was held on 17.06.2022.
57. An Awareness Programme on “Competitive Exam and Entrance Exam Preparation” has been held on 17.06.2022.
58. An Interactive Session on “Exploring Opportunities in the Scope of Social Work as a Discipline” has been held on 17.06.2022.
59. *Feedback* from different *stakeholders* have been collected and analyzed during Nov., 2021- Jan, 2022.
60. Mid-term feedback also collected from students to monitor if the students face any difficulty in academic as well as infrastructural matters during December, 2021, and report submitted to the authority for necessary action.
61. Initiative has been taken for Academic Audit for the Academic Year 2020-2021.
62. An International Webinar on “Sanskrit Lexicography” was organized by the Department of Sanskrit on 25.07.2022.
63. Organized a good number of “Student oriented Career Counselling Programmes” by the Career Counselling and Placement Cell
64. A one-day workshop on “Icing of Cake” has been held on 23.12.2021.
65. Initiative taken in *Publication of E-magazine “Wimcol Cronicle” (Vol. III), 2022.*
66. *Students’ Satisfaction Survey* done during Sep., 2021.



67. Teachers' *Performance Appraisal Report* collected and analyzed during Nov-Dec 2021.
68. Observed "56<sup>th</sup> College Foundation Day" through Zoom Platform on 09.07.2021 in participation with all stakeholders.
69. Observed different National and International days like Republic Day, Independence Day, NSS Day, Gandhi Jayanti, World Aids Day, Mathematics Day, National Girl Child Day, National Voters Day, International Women's Day, 8<sup>th</sup> International Yoga Day etc. in the college.

Keeping in mind the present changing scenario of the educational environment, and to jell with the marathon towards digitalization, the IQAC of the college attempted to fulfil certain short-term plans taken in the session 2020-21 like developing a Digital Repository of E-content at the college library, enhancement of ICT Facility for better teaching-learning process, to train up teachers as well as staff of the college for the upliftment of the teaching-learning process and administrative services respectively, to organize academic programmes for the enhancement of the knowledge domain of the students etc. in this session.

The IQAC of the College is thankful to the various stakeholders for their cooperation until now and expects the same, in a similar manner in the future days as well, for the betterment of the institution and to work for its excellence and achieve the targets. Hope, each and every member of the College will work to maintain the benchmark set by the result of our student Cherry Gohain who brought glory to the institution and the locality by securing 1<sup>st</sup> rank in HSSLC (Arts) Examination 2022.





## A Report of NSS Activities : 2021-2022

**No of Units: 02**

**No of volunteers: 327**

**Dr. Tanusree Sarker**

**Mr. Gagan Talukdar**

PO, NSS Unit

SL. NO	DATE	EVENT	NO OF VOLUNTEERS	DURATION	BRIEF REPORT
01	4 <sup>th</sup> & 5 <sup>th</sup> June, 2021	World Environment Day	40	3 hrs	On 4 <sup>th</sup> June, NSS Volunteers planted 27 saplings in bypass area of Tinsukia in collaboration with forest dept. On 5 <sup>th</sup> June, there was NE Prize money green quiz (online) competition where 35 NSS volunteers from NE states participated and 1 <sup>st</sup> prize secured by Kingshuk Talukdar, NIT, Silchar; 2 <sup>nd</sup> - Philomina Rusta, Kohima Science College, 3 <sup>rd</sup> - Avantika Rout, Women's College, Tinsukia
02	21-06-2021	International Yoga Day	20	30 mins	online Yoga (10 videos uploaded in you tube and fb for awareness)
03	7-7-2021	Inauguration of public toilet for ladies	05	30 mins	NSS Unit donated a toilet in Khageswar Bazar area, near APDCL Office, Tinsukia for the ladies shopkeepers and villagers
04	21-09-2021	Mega Covid19 vaccination camp	23	6 hrs	NSS Unit in collaboration with IQAC organized a mega covid19 vaccination camp for the students of the college. In the camp, total 51 students and 149 other people were vaccinated.
05	24-9-2021	Observation of NSS Day	127	4 hrs	Open meeting and felicitation of national/state NSS awardees. Dr. Devid Kardong, programme coordinator of NSS Cell, DU was the chief guest and Mr. R.R. Tariang was guest of honour. Amit Biswakarma Ex volunteer of Digboi college was felicitated in the programme.

06	28-9-2021	Pre-RD Selection camp	04	7 hrs	Four volunteers of Women's college ,Tinsukia participated in the pre-RD selection camp at Dibrugarh University and Samiksha J. Shankar was selected for pre RD camp to be held in Kokrajhar.
07	02-10-2021	Gandhi Jayanti	14	1 hr	Cleanliness drive: NSS volunteers along with PO cleaned the campus and its surrounding.
08	25/10/2021-3/11/2021	PreRD training camp	PO, GaganTalukdar and Samiksha J. Shankar	11 days	PO lead the team Assam in the camp and participated in a number of activities.
09	16-10-2021	Cleanliness drive and plogging run	11	2 hrs	Cleanliness drive and plogging run organized on 16 <sup>th</sup> October, 2021. 11 Volunteers cleaned the road in Durgabari area and collected 4 bags of plastic wastes and disposed through TSK Municipal board
10	13-11-2021	Voluntary blood donation camp	23 volunteers rendered service in the camp	5 hrs	Camp was organised in association with AMCH (Blood Bank). Total 37 unit of blood were collected and deposited in blood bank, AMCH, Dibrugarh.
11	23-11-2021	Lecture programme	20	3 hrs	20 volunteers served in Mayur Borah 's lecture programme on 13 <sup>th</sup> November, 2021
12	01-12-2021	World AIDS Day	54	2 hrs	Awareness rally followed by a street play in Thana Chariali and Durgabari , Tinsukia.
13	03-12-2021	Workshop on Road safety	110	1 hr	A road safety awareness webinar was organised by NSS Unit in collaboration with Honda pvt. Ltd.in online mode. The resource person of the webinar was AbhilashSingh, Director, Honda Pvt. Ltd.

14	10-12-2021	Awareness programme	30	2 hrs	An awareness programme on breast cancer was organised jointly by NSS Unit and Women's studies and development cell of the college. The resource person of the programme was Dr. Lopamudra Das Roy, President and founder of Breast cancer hub corporation, USA
15	06-12-2021	Awareness Rally	60	2 hrs	NSS Volunteers along with PO participated in an awareness rally on 'protection of women from domestic violence'. The rally was organised by the social welfare dept, of Tinsukia.
16	16-12-2021	Rally	53	1 hr	NSS and NCC unit of Women's college, Tinsukia took out a rally to observe 'victory day' to commemorate the victory of Indian army in Indo-Pak war of 1971.
17	16/12/2021-22/12/2021	NIC	01	10 DAYS	Urbashi Saikia of 1 <sup>st</sup> semester attended the NIC at Purulia, West Bengal and acclaimed appreciation for her excellent performance in Satriya Dance.
18	29-12-2021	Workshop	30	2 hrs	Vermicompost processing workshop was organised by NSS unit in collaboration with IQAC of the college.
19	24-01-2022	Observation of National Girl child day'	15	2 hrs	On the occasion of 'national girl child day', the NSS Unit of the college felicitated 4 Girls of the college in recognition of their contribution and struggle in life. They were BristiGogoi, outstanding performance in national and state level kick boxing and fencing games, Dipshikha Deb, art and literary field, BikokhitaGogoi and DipshikhaKhanikar as life survivor.

19	24-01-2022	Observation of National Girl child day'	15	2 hrs	On the occasion of 'national girl child day', the NSS Unit of the college felicitated 4 Girls of the college in recognition of their contribution and struggle in life. They were BristiGogoi, outstanding performance in national and state level kick boxing and fencing games, Dipshikha Deb, art and literary field, BikokhitaGogoi and DipshikhaKhanikar as life survivor.
20	25-01-2022	National voters' day	25	15 mins	Online pledge taking programme on the occasion of national voters' day.
21	23-02-2022	Awareness programme	85	2 hr and 30 mins	An awareness programme on women heart care was organised by NSS Unit in association with heart care society of Assam . Dr. NirmalKantiBhattacharjee, president, heart care society of Assam gave an audio visual lecture on the occasion.
22	8-3-2022	International women's day	10	3 hrs	On the occasion of international women's day, the NSS Unit in collaboration with Rotract club of Women's college, Tinsukia organized an awareness programme on 'menstrual hygiene and adolescent health' in Mahakali grant high school of Khetupather village, Itakhuli block. Dr. PrernaKeshan was invited to speak on the occasion.
23	21-03-2022	Sensitization programme	20	2 hrs	A Sensitization programme on HIV AIDS and TB was organized by NSS Unit in collaboration with Assam AIDS control society & civil hospital, Tinsukia.

24	25/3/2022-31/03/2022	NSS Special camp	45	7 days	7 Days special camping was organised by NSS Unit at Itakhuli block with a theme of education, mental health and sustainable development.
25	10/3/2022 to 11/3/2022	National Youth Parliament	01	2 days	Avantika Routh of 3 <sup>rd</sup> semester represented Assam state in NYP at New Delhi
26	25/5/2022 to 31/5/2022	National Integration Camp	01	7 days	Trishna Das of B.A. 6 <sup>th</sup> semester attended NIC at Kolkata
27	05-06-2022	World Environment Day	29	4 hrs	NSS unit organised an interschool quiz competition among the secondary level students of different schools of Tinsukia district where first position secured by VKV, Tinsukia, 2 <sup>nd</sup> by Durgabari Sishu Vidyalaya and 3 <sup>rd</sup> by Siksha the Gurukul
28	14-06-2022	Voluntary blood donation camp	75	4 hrs	NSS Unit in collaboration with Marwari Yuva Manch, Tinsukia Pragati Sakha organised blood donation camp to celebrate world blood donors day on 14 <sup>th</sup> June, 2022. In the camp 61 units of blood collected and deposited in blood bank, Tinsukia civil hospital.
29	11-05-2022 to 21-06-2022	Yoga Camp	85	1 hr for one month and 7 days	NSS Unit in collaboration with NCC and Yoga centre organised 40 days yoga camp.

\*\*\*NSS Unit of Women's College, Tinsukia organises regular cleanliness drive on every Saturday and volunteers teach school children of Bapuji Hindi M.E. School on every Saturday.

\*\*\*\*\*NSS Unit of Women's College, Tinsukia received Best NSS UNIT Award for 2018-19 session and it was conferred on 27<sup>th</sup> May, 2022 by Dibrugarh University

Four volunteers also received best volunteer award (university level)

Paulomi Mukherjee for 2018-19

Sonali Kustha for 2019-20

Yukta Hazarika and Samiksha J. Shankar for 2021-22 session

Dr. Tanusree Sarker, PO, NSS received life time contribution award

# Annual Report of NCC Activities (2021-2022)

## Women's College, Tinsukia

**Dr. Theso Kropi**  
Associate NCC Officer

### Activity No.1

Name of the Program : Fit India Freedom Run 2  
Date : 11/09/2021  
Place : Women's college to Duhotiya Chowk  
Participants : Cadets  
Number of participants : 25



### Cadet Activity No. 2

Name of the Program : Cleanliness Drive on the occasion of Gandhi Jayanti  
Date : 02/10/2021  
Place : College Campus  
Participants : NCC Cadets, NSS Volunteers and Teachers  
Number of participants : 15 NCC Cadets and others



### Activity No.3

Name of the Program : Awareness March-To commemorate ‘ The Victory Day’  
Date : 16/ 12/2021  
Place : Women’s College to Tinkunia via Thana charali  
Participants : NCC Cadets, NSS Volunteers, other college students and Teachers  
Number of participants : 90



### Activity No. 4

Name of the Program : CATC ( Combined Annual Training Camp)  
Date : 04/01/2022 to 10/01/2022  
Place : DDR College, Chchabua , Dibrugarh  
Participants : All Upper Assam NCC SW ( Senior Wing) Cadets, Teachers, and 63 Assam (G)BN NCC Staffs  
Number of participants : 19 Cadets from Women’s college, Tinsukia

### Activity No.5

Name of the Program : Rally - **Queens of North-East India** on the occasion of International Women’s Day  
Date : 08/03/2022  
Place : Women’s College to Tinkunia via Thana charali  
Participants : NCC Cadets, NSS Volunteers and Teachers  
Number of participants : 85



### **Activity No. 6**

Name of the Program : Plantation Drive  
 Date : 08/04/2022  
 Place : College Campus  
 Participants : NCC Cadets  
 Number of participants : 20

### **Activity No. 7**

Name of the Program : Plantation Drive on the occasion of World Environment Day  
 Date : 05/06/2022  
 Place : In the college campus  
 Participants : NCC Cadets, NSS Volunteers with college authorities and teachers  
 Number of participants : 27



### **Activity No. 8**

Name of the Program : Puneet Sagar Abhiyaan  
 Date : 08/06/2022 to 10/06/2022  
 Place : Hukan Pukhuri, Devi Pukhuri, Shisu Vidyalaya  
 Participants : NCC Cadets and Public  
 Number of participants : 25 Cadets





**Activity No.9**

Name of the Program : International Yoga Day  
Date : 21/06/2022  
Place : College Auditorium  
Participants : NCC Cadets, NSS Volunteers, other students,  
College staffs  
Participants : 35 Cadets and others



# Annual Report of Women's Studies & Development Cell (WSDC), Women's College, Tinsukia Year : 2021-2022

Suprity Shyam

Coordinator

Women's Studies & Development Cell

## Activity No. 1

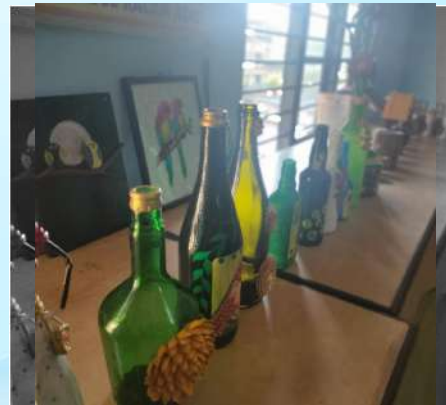
- Name of the Program** : Decoding Breast Cancer Challenges : Step Towards Saving Lives.
- Date** : 10/12/2021.
- Place** : Women's College, Tinsukia.
- Participants** : Teachers & Students of Women's College, Tinsukia.
- Number of Participants** : 120
- Resource Person** : Dr. Lopamudra Das Roy, Founder & President of Breast Cancer Hub (USA).
- Photographs of the Programme** :



## Activity No. 2

- Name of the Program** : Weeklong Workshop cum Exhibition on Art & Craft
- Date** : 13<sup>th</sup> to 18<sup>th</sup> December, 2021.
- Place** : Women's College, Tinsukia.
- Participants** : Students of Women's College, Tinsukia.
- Number of Participants** : 50
- Resource Person** : 1. Mr. Phanin Moran, HoD, Department of History, Women's College, Tinsukia.  
2. Dr. Bandita Phukan, Assistant Professor, Department of Mathematics, Women's College, Tinsukia.  
3. Miss Samanta Limboo, Entrepreneur.

### Photographs of the Programme :



### Activity No. 3

**Name of the Program** : International Women’s Day, 2022 Celebration Cum Felicitation Programme of Women E- Rickshaw Drivers, Petty Business Women & Entrepreneurs of Tinsukia.

**Date** : 8<sup>th</sup> March, 2022

**Place** : Women’s College, Tinsukia.

**Participants** : Invited Guests, Teachers and Students of Women’s College, Tinsukia.

**Number of Participants** : 120

**Photographs of the Programme :**



### Activity No. 4

- Name of the Program** : Webinar on Financial Education Organised in Collaboration with IQAC, Women's College, Tinsukia,
- Association With** : Ambition Learning Solutions, Mumbai
- Date** : 14<sup>th</sup> March, 2022
- Place** : Women's College, Tinsukia.
- Participants** : Teaching and Non-teaching Staff of Women's College, Tinsukia.
- Number of Participants** : 60
- Resource Person** : Raghunandan Pattnaik, National Trainer -BFSI

#### Photographs of the Programme :



## Report on Career Counseling and Placement Cell

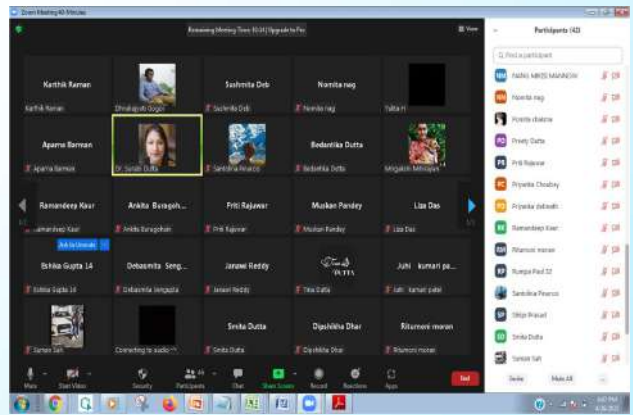
**Dr Surabi Dutta**  
Convener CCPC

Women's College, Tinsukia a premiere institution for higher education of Girls in Tinsukia District tries to keep up with the changing scenario of the education system. As an initiative to create employable students from the institution and also introducing them to the job market, CCPC was formed. Since its inception, the cell has been working in aspects of counseling as well as job placement. A new committee was formed on 27<sup>th</sup> January 2022 with Dr Surabi Dutta as Convener, Dr Rajib Bordoloi as Advisor and Dr Nerhal Chhalani, Dr Raju Layek, Dr Bandita Phukan, Mr. Binit Sharma, Dr Debyani Roy Bhowmick, Ms Narji Baruah as members.

Few notable activities during the session are:

- I. Skill Academy training program on “**How to bridge gap between student skillset and Industry Requirement**” on 29<sup>th</sup> January 2022.
- II. **Mahindra Pride Classroom and Nandi Foundation** training program on Employability from 9<sup>th</sup> March to 14<sup>th</sup> March 2022.
- III. **General Counseling** by Respected Principal sir, Vice Principal Sir, Coordinator IQAC, CCPC Members and other Faculty Members of Women's College, Tinsukia on 2<sup>nd</sup> April 2022.
- IV. **An Interactive Session on Career Prospects by Dr Buljit Buragohain** Asst. Professor, Assam Don Bosco University on 4<sup>th</sup> April 2022.
- V. A career Orientation Program by SIASA “**Right Guidance at the Right Time**” on 7<sup>th</sup> April 2022. Speaker of the Session was **Mr Swapnanil Baruah, Retired IAS officer**.
- VI. A **Facebook Page** was started with the aim to circulate job related notifications for the present students and Alumni on 28<sup>th</sup> April 2022.
- VII. **Youth Employment Program (YEP) by Tata Consultancy Services** in blended mode started on 8<sup>th</sup> May 2022 and is still continuing.
- VIII. **Employment News Board** was started from 10<sup>th</sup> May 2022 in the College in which the Cell provides Job Notifications.
- IX. Career Orientation Program was organized on 28<sup>th</sup> May 2022. Speaker of the session was **Mr Saurav Jain, Trainer and Educator, ISTD, Guwahati**.
- X. Two days **Makeup and Fashion Photography workshop** by Pixel Moment on 10<sup>th</sup> and 11<sup>th</sup> June 2022.

## Photographs of Different Activities



# কৃতজ্ঞতা প্ৰকাশ

ই-আলোচনীখনৰ কাম আগবঢ়াই নিয়াৰ ক্ষেত্ৰত সকলো প্ৰকাৰৰ সহযোগ আগবঢ়োৱা ৱিমেণ্জ কলেজ, তিনিচুকীয়াৰ অধ্যক্ষ মহোদয় ড° ৰাজীৱ বৰদলৈ, উপাধ্যক্ষ শ্ৰীযুত দুলাল বৰুৱা ছাৰলৈ সম্পাদনা সমিতিৰ তৰফৰ পৰা ধন্যবাদ জনাইছো। শুভেচ্ছা বাণী দি আমাক অনুপ্রাণিত কৰাৰ বাবে মহাবিদ্যাৰ পৰিচালনা সমিতিৰ সভাপতি ড° অচ্যুত বৰঠাকুৰ ছাৰ আৰু প্ৰাক্তন ভাৰপ্ৰাপ্ত অধ্যক্ষ শ্ৰীযুতা নিলু বোস বাইদেউলৈ ধন্যবাদ জনাইছো। তদুপৰি ই-আলোচনীখনৰ প্ৰতিগৰাকী লেখক-লেখিকালৈ সম্পাদনা সমিতিৰ তৰফৰ পৰা আন্তৰিকতাৰে কৃতজ্ঞতা প্ৰকাশ কৰিছো। তেখেতসকলৰ মূল্যবান লেখনীৰ বাবেহে ই-আলোচনীখনে প্ৰকাশৰ মুখ দেখিলে। শেষত, ইউনিলাইজাৰ প্ৰেছৰ স্বত্বাধিকাৰী শ্ৰীসত্যব্ৰত দাস দেৱলৈকো ধন্যবাদ জনাইছো। কম সময়ৰ ভিতৰতে তেখেতে আকৰ্ষণীয়কৈ ই-আলোচনীখন সজাই দি আমাৰ হাতত তুলি দিলে। □