

SPIROUIT

Journal of Sipajhar College
Teachers' Unit



SIPAJHAR : DARRANG

June, 2010

Yearly Journal

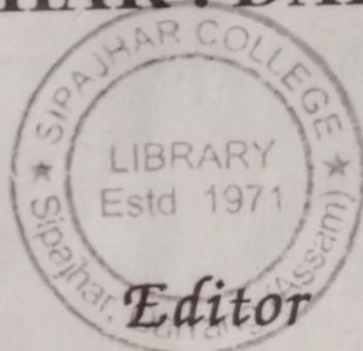
Volume 2

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Dr. Prasanna Kumar Nath

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Message

It really gives me great pleasure that the Sipajhar College Teachers' Unit has been successful in once again bringing out its annual journal 'SPROUT'. This endeavour to bring out a valuable journal is definitely praiseworthy as it reflects the whole community of teachers' irrespective of their various disciplines and also the valuable writings seen from different angles. It will not only bring academic advancement among the teaching community but also provide a platform through which the society as well as the students community is expected to be in the process of interaction required to create new ideas for the development of the society. So, I have again expressed my appreciation to the teaching staff. I wish this journal to accelerate the intellectual development of the society and serve its purpose.

Kanak Ch. Deka
Principal
Sipajhar College

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সম্পাদকীয়

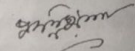
'ছিপাহাৰ মহাবিদ্যালয় শিক্ষক গোট' অসম কলেজ শিক্ষক সংস্থাৰ স্বীকৃতিপ্ৰাপ্ত এটি শিক্ষক গোট। 'অসম কলেজ শিক্ষক সংস্থা' অসমৰ এটি আদৰ্শ তথা আগশাৰীৰ শিক্ষক সংস্থা। ৰাজ্যখনৰ উচ্চ শিক্ষা ব্যৱস্থাটোৰ সামগ্ৰিক উন্নয়ন আৰু প্ৰগতিৰ স্বার্থত এই সংস্থাটোৱে বিভিন্ন সময়ত গণতান্ত্ৰিক পদ্ধতিত আন্দোলন কৰি আহিব লগা হৈছে। আনকি কলেজ শিক্ষকৰ নাযাতা বিচাৰি এই সংস্থাটোৱে ৰাজপথলৈও আহিব লগা অৱস্থাৰ সৃষ্টি হৈছিল। তথাপি নিজৰ প্ৰাণ্য বিচাৰি কৰা বিভিন্ন সংগ্ৰামৰ ফলশ্ৰুতিত আজি অসমৰ শিক্ষকৰ অৱস্থাৰ কিছু পৰিৱৰ্তন হৈছে। কিন্তু এই পৰিৱৰ্তনৰ এক সুদীৰ্ঘ সংগ্ৰামী ইতিহাস আছে। যি ইতিহাসৰ লগত জড়িত হৈ আছে অনেক গৰাকী পূৰ্বসূৰী, কলেজ শিক্ষক সংস্থাৰ নেতৃস্থানীয় লোকৰ সুদূৰপ্ৰসাৰী চিন্তা আৰু কৰ্মপ্ৰণালী। ১৯৪৯ চনৰ ২৬ ফেব্ৰুৱাৰীত অসমৰ বিভিন্ন জিলাত নতুনকৈ স্থাপন হোৱা ১৪খন বেচৰকাৰী কলেজৰ ৪০ জন শিক্ষক-শিক্ষয়িত্ৰী নগাঁও কলেজত একগোট হৈ 'সদৌ অসম বেচৰকাৰী কলেজ শিক্ষক সংস্থা' গঠন কৰে। এই সংস্থা গঠনৰ এবছৰ পিছতেই চৰকাৰী আৰু বেচৰকাৰী কলেজৰ শিক্ষক সকলক একলগ কৰাৰ উদ্দেশ্যেৰে গঠন কৰা হয় 'অসম কলেজ শিক্ষক সংস্থা'। এই অসম কলেজ শিক্ষক সংস্থাই আজি মহীকহৰ দৰে অসমৰ শৈক্ষিক, বৌদ্ধিক দিশৰ নেতৃত্ব দিবলৈ আগবাঢ়ি আহিছে। এই সংস্থাৰ প্ৰতিষ্ঠাপক সভাপতি কটন কলেজৰ অৱসৰপ্ৰাপ্ত প্ৰবক্তা, গুৱাহাটী বিশ্ববিদ্যালয়ৰ কলেজ সমূহৰ পৰিদৰ্শক আৰ, আৰ থমাচে সংস্থাৰ উদ্দেশ্য সম্পৰ্কত কোৱা কথাষাৰ এইখিনিতে প্ৰণিধানযোগ্য। থমাচ ডাঙৰীয়াই কৈছিল - 'এই সংস্থাই বিভিন্ন সমস্যাত অধ্যয়নত সাহসী নেতৃত্ব দিব বুলি মই আশা কৰিছোঁ। এতিয়ালৈকে আমাৰ শিক্ষকসকলে ৰাজহুৱা কথা মাত মতা নাই। কিন্তু এতিয়া মাত মতিৰ লাগিব। সকলোৰে মত সাব্যস্ত কৰিব লাগিব। আপোনালোকৰ প্ৰতিভা এন্ধাৰ চুকত মৰহি যোৱাটো মই নিবিচাৰোঁ। এই সংস্থাই ভৱিষ্যতে চৰকাৰক শিক্ষানীতি নিৰ্দ্ধাৰণত বাট দেখুৱাব আৰু শিক্ষানীতি গঢ় দিব লাগিব।' দেখা গৈছে থমাচ মহোদয়ে আশা কৰা ধৰণে অসমৰ কলেজ শিক্ষকসকলে অসমৰ শিক্ষা ব্যৱস্থা, শিক্ষানীতি প্ৰস্তুত কৰাৰ ক্ষেত্ৰত কেতিয়াবা প্ৰত্যক্ষভাৱে আকৌ কেতিয়াবা পৰোক্ষভাৱে দিহা-পৰামৰ্শ আগবঢ়াই আহিছে। চৰকাৰে বিভিন্ন সময়ত গ্ৰহণ কৰা শিক্ষা সংকোচন নীতিবোৰে সংস্থাই বিৰোধিতা কৰি আহিছে।

সম্প্ৰতি শিক্ষাক ব্যক্তিগতকৰণ আৰু বাণিজ্যিকীকৰণ কৰাৰ ক্ষেত্ৰত চৰকাৰে উৎসাহ যোগোৱা পৰিলক্ষিত হৈছে। যাৰ ফলত শিক্ষাগ্ৰহণ অতি বায়বহল আৰু দৰিদ্ৰ লোকৰ বাবে ই অসম্ভৱ যেন হৈ পৰিছে। আনহাতে শিক্ষক পণ্য সামগ্ৰীৰ দৰে বজাৰমুখী কৰি তোলাৰ ফলত উপাৰ্জনমুখী শিক্ষা গ্ৰহণৰ বাবে শিক্ষার্থীসকল বেছি আগ্ৰহী হোৱা পৰিলক্ষিত হৈছে। ফলত পৰম্পৰাগত সাধাৰণ শিক্ষাৰ গুৰুত্ব কমি আহিব ধৰিছে। এনে কাৰ্যৰ ফলত যান্ত্ৰিকতা সৰ্বস্ব সমাজ এখনৰ প্ৰভাৱ বৃদ্ধি পাব আৰু সভ্যতা সংস্কৃতিৰ বিকাশ স্থবিৰ হ'বলৈ বাধা হ'ব। সেয়ে সামগ্ৰিকভাৱে শিক্ষক সমাজ আৰু বিশেষকৈ কলেজ শিক্ষকৰ ওপৰত সমাজৰ, দেশৰ শৈক্ষিক আৰু সামাজিক উৎকৰ্ষ সাধনৰ দায়িত্ব বহুগুণে বৃদ্ধি পাইছে। প্ৰমূল্যবোধ জ্ঞাপক শিক্ষা প্ৰদান আৰু গ্ৰহণৰ বাবে শিক্ষকসকল আগ্ৰহী হোৱাটো নিতান্তই প্ৰয়োজনীয় বুলি সময়ে আজি দাবী কৰিছে। শিক্ষাৰ লগত জীৱিকা গ্ৰহণৰ বিষয়টো জড়িত কৰি কেৱল মাত্ৰ কৰ্ম সংস্থাপনৰ দিহা কৰিব পৰা শিক্ষাহে প্ৰয়োজনীয় এনে ধাৰণা আজি মানুহৰ মাজত বাককৈয়ে শিপাইছে। কিন্তু কেৱল এটা চাকৰিৰ বাবে শিক্ষা গ্ৰহণ কেতিয়াও শিক্ষাৰ

একমাত্র লক্ষ্য হ'ব নোৱাৰে। পৰিৱৰ্তিত পৰিস্থিতিত খাপ খোৱাকৈ শিক্ষা আৰু পাঠ্যক্রম প্ৰস্তুত কৰাৰ দায়িত্ব শিক্ষক সকলে গ্ৰহণ কৰাৰ বাহিৰে গত্যন্তৰ নাই। আজি কলেজবোৰত প্ৰচলিত হৈ থকা সাধাৰণ বিষয়বোৰ, পাঠ্যবোৰ একেবাৰে অপ্ৰাসঙ্গিক হৈ পৰা নাই। কিন্তু এনে বিষয়বোৰ কিছু পৰিমাণে আওপুৰণি আৰু বিশেষ আকৰ্ষণ আৰু আবেদনহীন হৈ পৰা পৰিলক্ষিত হৈছে। সেয়েহে এনেবোৰ বিষয়ক নতুন ধৰণে আকৰ্ষণীয় আৰু আবেদনময়ী কৰি তোলাৰ কৌশল শিক্ষকসকলে আয়ত্ব কৰিব লাগিব। নিৰ্দিষ্ট বিষয়ৰ পাঠ্যক্রম প্ৰস্তুত কৰাৰ ক্ষেত্ৰতো শিক্ষকে আগভাগ ল'ব লাগিব। তেতিয়াহে আনন্দদায়ক শিক্ষা প্ৰদান আৰু গ্ৰহণৰ পৰম্পৰাৰ সৃষ্টি হ'ব। যিটো পৰম্পৰা সৃষ্টি হোৱাটো নিতান্তই প্ৰয়োজনীয় কথা। আন এটি লক্ষ্যণীয় কথা হ'ল যে - ভাৰতৰ আন ৰাজ্যৰ শিক্ষা প্ৰতিষ্ঠানৰ সৈতে অসমৰ শিক্ষা প্ৰতিষ্ঠান সমূহেও ফেৰ মাৰিব পৰা হোৱা বুলি যদিও ঘোষণা কৰা হৈছে তথাপি অসমৰ ছাত্ৰ-ছাত্ৰীৰ মাজত শিক্ষা গ্ৰহণৰ অৰ্থে বৰ্হিগমনৰ সোঁত চলিয়েই আছে। ইতিমধ্যে প্ৰাপ্য তথা অনুসৰি গম পোৱা হৈছে যে, ২০০২ চনৰ পৰা ২০০৭ চনৰ ভিতৰত দিল্লী, বাংগালোৰ, পুনে, চেমাই, হায়দৰাবাদ আদিলৈ শিক্ষা গ্ৰহণৰ বাবে যোৱা অসমৰ ছাত্ৰ-ছাত্ৰীৰ সংখ্যা তেইছ হেজাৰৰো অধিক। এই বৰ্হিগমনৰ বিভিন্ন কাৰণ আছে যদিও অসমৰ সামাজিক পৰিবেশ বহু সময়ত শিক্ষাৰ অনুকূলে নহয় বুলি ভবা হয়। বিভিন্ন দল, সংগঠনৰ হৰতাল, বন্ধ, সন্ত্ৰাসবাদীৰ বিভিন্ন কাৰ্যকলাপ আদিয়ে অসমৰ শিক্ষা ক্ষেত্ৰখনতো প্ৰভাৱ বিস্তাৰ কৰিছে। সেয়ে সমাজৰ তৃণমূল পৰ্যায়ৰ পৰা শীৰ্ষস্থানলৈ নজৰ দি নিজৰ সাধ্য অনুসৰি শৈক্ষিক বাতাবৰণ বন্ধাৰ স্বাৰ্থত শিক্ষকসকলে মনোনিবেশ কৰিব লাগিব। এই ক্ষেত্ৰত সমাজৰ বিভিন্ন ক্ষেত্ৰৰ ব্যক্তি, সংগঠনসমূহে শিক্ষকসকলক সহায়ৰ হাত আগবঢ়াব লাগিব। তেতিয়াহে শিক্ষকৰ কাৰ্মোদ্যম বৃদ্ধি হ'ব।

স্প্ৰাউট (SPROUT) প্ৰসঙ্গত : ছিপাৰ্জাৰ মহাবিদ্যালয়ৰ শিক্ষক গোটৰ দ্বাৰা প্ৰকাশিত দ্বিভাষিক মুখপত্ৰ 'স্প্ৰাউট' ৰ লক্ষ্য আৰু উদ্দেশ্য হ'ল মহাবিদ্যালয়ৰ শিক্ষকসকলৰ বৌদ্ধিক, বিদ্যায়তনিক আৰু সাহিত্যিক দিশৰ চিত্ৰৰাজিক ছপা মাধ্যমত একগোট কৰি ৰখা। মহাবিদ্যালয়ৰ শিক্ষক গোটটিয়ে ইতিমধ্যে শিক্ষক সকলৰ নিজৰ উপৰিও ছাত্ৰ-ছাত্ৰী তথা অঞ্চলটিৰ বিভিন্ন লোকৰ উপকাৰত অহা কাৰ্যসূচী কপায়িত কৰি আহিছে। আলোচনা চক্ৰ, স্থানীয় লোকৰ সৈতে মত বিনিময় আদি কাৰ্যসূচীৰ জৰিয়তে কিছু সামাজিক দায়িত্ব পালন কৰি অহা বুলি গোট অনুভৱ কৰে। এনে কৰ্মৰ উপৰিও গোটৰ সাধাৰণ সভাই মুখপত্ৰ (Journal) এই 'স্প্ৰাউট' প্ৰকাশৰ এটি শুভ সিদ্ধান্ত গ্ৰহণ কৰে। ইয়াৰ পূৰ্বে এটি সংখ্যা প্ৰকাশ হোৱা Journal খনে বিদ্বৎ মহলৰ পৰা প্ৰশংসা লাভ কৰিছে। সেয়ে সীমিত কলেবৰত এইবোৰো 'স্প্ৰাউট'ৰ দ্বিতীয় সংখ্যাটি প্ৰকাশ কৰাৰ প্ৰয়াস কৰা হ'ল। বিভিন্ন সীমাৱদ্ধতাৰ মাজত প্ৰকাশ কৰিব লগা হোৱা বাবে মুখপত্ৰ Journal খনত হয়তো দুই-এটা ক্ৰটি বৈ যাব পাৰে। পঠনমূলক দিহা-পৰামৰ্শই এই ক্ৰটি সমূহ নিশ্চয় দূৰ কৰিব। মুখপত্ৰখনি সম্পাদনাৰ ক্ষেত্ৰত সম্পাদনা সমিতিৰ সদস্য সকলৰ উপৰিও আমাৰ শিক্ষক গোটৰ সন্মানীয় শিক্ষক সকলেও বিভিন্ন দিহা-পৰামৰ্শ দি আমাক উপকৃত কৰিছে। এই সুযোগতে সংশ্লিষ্ট সকলোলোকে মোৰ আন্তৰিক কৃতজ্ঞতা জ্ঞাপন কৰিলোঁ।

জয়ন্তু ছিপাৰ্জাৰ মহাবিদ্যালয় শিক্ষক গোট।



(প্ৰসন্ন কুমাৰ নাথ)
সম্পাদক, স্প্ৰাউট

Sipajhar College : A Brief Profile

Dr. Debabrata Bordoloi
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The term 'Sipajhar' suggests neither a particular village nor a particular town. Simply, it is a vast rural area under the Revenue circle, Sipajhar, extending over a number of scattered villages, located in the South-West region of Darrang district. Here most of the inhabitants earn their livelihood through agriculture basically based on almost an outmoded means of tilling and at mercy of nature. Here the culture is tinged with the fervour of natural feelings and naive sentiments; life style is simple and, more or less unadulterated; people are found to be prone to hospitality; education is struggling hard to lead the new-generation to the competition of science and technology; they are naturally honest and simple hearted, but occasionally fall trapped in the art of so called sophisticated living. Against such background, a group of far-sighted people in the later sixties of the twentieth century earnestly felt the need of what is known as higher education, and one day the very sapling of such generous desire was planted in the soil where our present college is gloriously standing wearing the fluttering flag on its top. Of course the college has miles to go to achieve long coveted laurels of success and surprise.

Thus, Sipajhar College is showering benediction of enlightenment among the local people through what is known as modern education. So, the institution may be looked upon as a never fading flower that always emanates life giving fragrance for those who come near it. Its birth is in the friendly talk of a certain number of knowledge loving people of this locality, and its glamour is in the allegiance of all the members associated to it. It sprouted on August 16, 1971 as the result of strenuous effort and dedicated labour of a bend of far sighted people. But the institution had to grow to the healthy stature of sixteen years to be blessed with the grace of GIA, an Assam Government Provision for bringing the colleges under the banner of Deficit system.

On February 1, 1996, it was coroneted by the government and permitted it to proceed through a new vista of development prepared by the financial responsibilities of the government of Assam. It is, in fact a momentous event in the history of the college. Days passed by, and the growing number of students added a new dimension to the main component of the institution within a very few years. Demand for the major courses came to surface, and the college with its least infrastructural requisites took to introducing such courses into all the subjects offered in phased manner. The subjects are English, Assamese (MIL), Economics, Political science, Education, History, Geography, philosophy, Alt. English and Advance Assamese as being regularly offered through the respective departments. In 1996, Sipajhar College could appear in a position to avail itself of the opportunity to obtain affiliation to the UGC under section 2(f) at the apt leadership of the then principal Revan Chandra Nath who has already left his ghost. In 1997, Silver Jubilee of this house of academic exercises was largely celebrated with pomp and pomposities, and on this occasion different prospects and programmes were adopted for the further growth and expansion of this academic shrine. At the same time, the deficiencies and drawbacks as were felt by teachers, students and any associates were thoroughly discussed and suggestions were accepted as to how these anomalies can be removed for the ideal growth of this centre.

To call a spade a spade, the college proved to be unable to receive adequate government grants, aid, etc. for the development of infrastructure up to 1997. Even after taking over the college by the government in 1986, it had to struggle hard for long twenty six years to wear the proper look of a degree college. Despite various problems and weaknesses like poor infrastructure, limited number of teachers, dearth of other necessary amenities, our students could take bold steps to face the reality being accompanied by a profound sense of daring zeal especially at the degree level. To the credit of the institution, many of its almuni have been able to show their talent in the post-graduate examinations of different Universities.

The college was founded in non-govt. land, every inch of land was to be bought in cash payment except a meagre plot which was offered

as donation. By this way or that, the college campus now covers an area of nearly twenty three bighas of land, including built up area, play ground, fishery, hostel sites, auditorium etc. Of course no one can have a glossy picture here as is expected from a UGC. affiliated college. But, the truth is that the present picture is the reflection of the honest earning of the institution from different sources. Further growth may well be expected provided the UGC be as benevolent to us as we desire.

The college got emboldened with a renaissance spirit when it was going to be inspected by NAAC in 2004. After overall visit to the college, NAAC granted 'C++' grade to it which is considered to be a commendable grade for such a rural college. In the wake of NAAC's visit, the college has received several grants from the UGC, such as women hostel grants, information centre grants, building grants and so forth. It is the gift of NAAC's proposal to visit the institution that, each department has got its own accommodation, though with minimum requisites, and separate arrangements for holding major classes, seminars, tutorial classes and others. Every department has its own programmes to be performed within the session. Very few of them have their departmental journal. But all the departments are equipped with well stocked libraries. The college has a central library - enriched with the fee collected from the students. The library is not competent enough to meet the needs as felt by the teachers and students time to time.

It is better to highlight the attitudes and activities of the honourable members of the-teaching staff. The teaching staff of Sipajhar College is based on mutual good will and friendly co-operation. Their zeal is academically and intellectually dynamic, and the sense of moral and social obligation is very high. Everybody appears to understand his or her own position and limit. They live in an atmosphere of unity, amity and affinity. Of the total faculty strength 6 teachers have got Ph.D., twelve are M. Phil holders and a few are still engaged in research work at G.U., IIT (Guwahati) and other universities of the nation. FIP of the UGC has already been implemented in the college. Publications by teachers like story collections, novels, social-cultural treatise, geographical treatise, critical writings research papers are there to the credit of many a teacher. Recipient of national award on literature, contributions to national journals

are also the features of the academic zeal of the teachers. The journal of the teaching staff known as 'Sprout' is also a very good academic endeavour to keep the members engaged in intellectual gamut.

Recently the college got a meeting hall donated by the local MLA from his respective fund. Besides, hostel facilities for women boarders have been the convenient arrangement for residential advantage. Thus the college has got many, the college is wanting in many. But the success of college fully depends on how much it has contributed to the treasure house of human knowledge for the welfare of the nation. This is a question that everybody should be concerned with the emblem of the college spreads the message 'বিদ্বান সর্বত্র পূজ্যতে' (A learned one is honoured every where) which is fully reflective of the value of education. On the whole, Sipajhar College is the heart of the people of the region and they always expect it to march on through the path of progress radiating the benediction of virtue, wisdom, knowledge and competence. So, we all are in the same boat with the hope that one day our happy dreams will turn into happy reality, a moment to make us sing the song of creative success. □

(N.B. - This article is re-printing of the article written by the same writer on Sipajhar College which was published in volume 1, of SPROUT, 2004. This time, it has been published again with slight modification and addendum) - Editor.

The Problems of Teaching, Learning and Research in the Humanities Group of college Teachers

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The Teaching-Learning-Research, a triangle process combined together has crystallised education a unit which is supposed to be the first step in nation-building. Teaching as a part of education is a multifaceted creativity job. The reason why it has been considered so covers all aspects viz. educational, mental, spiritual, social etc. From this point of view, teaching is therefore too hard to cope with the people having inequality of brains. The same case happens to different levels of teaching from primary to the University and most cannot but agree with it. Hence, to realize the fact, as a teacher should possess certain qualities, there must have some features in teaching also. Tactfulness, eligibility, efficiency, rum our etc. are the common qualities or features without which it result in either nothing or going astray. Even the evil or ill-mannered teaching may deviate the learners from their real path. So, teaching is certainly a tough risky and responsible job indicating to mould the minds.

People are found to say that a snake is always a snake, poisonous reptile irrespective of its colour, kind, size etc. Like this, teaching whether it belongs to primary or higher level is always teaching. Elements and components are invariably the same and mostly essential. To speak the truth, the same nature is clung to this profession. However, teaching in higher educational institutes like colleges is more difficult and responsible because its immediate step is concerned with the question of employment or placement in any type of job. In short, college education is job oriented or likely to be so and hence it is always risky.

The Problems of Teaching and Research :

The problems which a college usually faces, in regard to both

teaching and research, can be classified two viz : Internal and External Internal problems arise in the colleges especially of humanity groups among the students on the one hand and the management of classes on the other.

Internal Problems : In all the colleges falling under the humanities groups and even the science streams too, the problem emerged in internal structure which a teacher suffers is primarily enrolment usually resulting in the question of the principle of span of control which in reality depends upon the quality and quantity of teacher and students respectively.

The span of control as one of the administrative principles implies a number of subordinate workers or employees in an organization. Similarly this principle is, in most cases, applicable in the teaching, learning process provided specially in college. The entire provision of this 'span of control' principle mainly depends upon the capacity of both the teachers and students communities. It is no-doubt a ratio-system which varies according to certain existing factors along with the terms and conditions in various undergraduate levels of educational institutes. Usually the amount of enrolment in the colleges affiliated to the recognized Universities has placed some inextricable problems which are definitely antagonistic to the implication of this span of control principle. Experience often reveal the face that a teacher who is officially fond of delivering lecture, has to teach 10 to 50 in Major/Honours (1:50) i.e. one is to fifty maximum whereas in the general or pass course, the ratio of teacher-students is 1:200 maximum i.e. one is to two hundred and more. From the view point of academic control, it is no-doubt a fact that a college teacher or lecturer has been experiencing such internal problems as ratio which goes beyond the principle of 'span of control'. It is mostly a teaching problem which in reality depends upon the teaching or controlling capacity of the teacher. However this principle is, to some extent, applicable in the colleges of science stream wherein the number of groups of students is comparatively small.

In regard to the colleges of Assam recognised as well as affiliated to specially Guwahati University, the teachers are found to face this age-long problems which many a time, dishearten them and in fine have a great impact on the academic advancement. The numbers of researchers however are 1100, 900, 100, 20 in Arts, Science, Commerce

and Law respectively under Guwahati University up to 2008 during the period of fifty years. But majority of the works belong to social sciences which being value-added lack the characteristics of genuineness and purity. In the long run, the existing system fails to make proper assessment for the search of talents. Here, along with teaching, the most important part of education i.e. learning which is the opposite to the process of teaching must be note-worthy to refer anything of education. In short it is universally known as the teaching-learning process of education. Both these parts must go together and in a parallel way, however, it would earmark the sign of educational development if the process of learning systematically proceeds a step ahead. The internal problem in all the two hundred colleges of Assam particularly belonging to the humanities groups, causes an adverse effect on the progress of teaching learning process. It is no doubt related to the span of control principle and the lack of its proper implementation can make the teachers reluctant so far teaching is concerned. Further rotation of paper deliberation in particular discipline sometimes keeps a teacher away from the quality of specialization which is essential for the teaching learning process.

Besides teaching and learning, it is research which has combined to form, Teaching-Learning-Research (TLR) process. Really speaking, the Teaching Learning and Research (TLR) process combined together can make the prevailing education full-fledged as well as proficient.

The TLR process resembles to the theory of dialectics which explains the formula. Thesis+Anti-thesis = Synthesis. According to this theory, synthesis is the outcome or the conclusion it happens to triangle system of education-Teaching, Learning and Research. Here Teaching and Learning refer to Thesis and Anti-thesis respectively and the result belongs to the Synthesis. Like the element of Synthesis, Research is also an inevitable ingredient of education system. It is therefore a work or conclusion of teaching and learning. Research is however learning towards the teaching community.

WHAT IS RESEARCH :

Research of 'TLR' process is the scientific study of something in order to solve a problem. But research itself is a kind of problem which in empirical aspect a teacher or a scholar has to knock at several

problems and it will be explicit when the thematic area of research is analysed in so far as social research is concerned. Social research is defined as a scientific understanding which by means of logical and systematized techniques, aims at - i) discovering new facts or verifying and testing old facts, ii) analyzing their sequences and then iii) developing new scientific tools, concepts and theories which would facilitate reliable and valued study of human behavior. In short, social research is a systematic method of exploring, analyzing social life in order to extend, correct or verify knowledge. Research is a search for searched. It means to elicit some facts of a known thing. The full-fledged meaning of research will be clear when every letter of the word 'Research' is explained. Of the term 'RESEARCH' R means Rational way of thinking ; E means Expert or exhaustive treatment ; S implies Search ; E means Exactness ; A means Analytical Analysis of adequate data ; R means Relationship of facts ; C means Careful and it means Honesty or Hard work. In short, Research is an attitude of inquiry, it is an attempt to elicit facts, it is also a systematic and scholarly application of the scientific method and it is essentially a state of mind. In other words, research is a scientific investigation which requires patience and authenticity. A college teacher of Humanity groups therefore finds very difficulties in the requirement of all these criteria which makes the research meaningful. Further purity, genuineness, correctness etc. create perplexity in the minds of a researcher and ultimately he can hardly delete the words like 'May be', 'If', 'But' etc. along with other suspicious words from his labourious work. Infact these words are opposite to the result or conclusion of a research work. Tentative and approximate data primary or secondary collected on the random sampling basis or case study method and the like are found to make the research work complex. Usually a scholar is sometimes found to fall in great dilemma while selecting the methods, approaches types, hypotheses, sample required to do research so far as social research is concerned. For instance, the methods of research in many a time bother the scholar as both Deduction and Induction methods are erroneous and to some extent fail to reach the truth. They have some limitations and go wrong which cause on effective results. To speak the truth, the conclusion arrived at from these methods cannot claim to be scientific. The same case happens to the selection as well as the application of approaches in research also. Various approaches

are normally followed in the pursuit of research. Usually a research scholar applies either of these approaches viz. Interdisciplinary approach, Historical approach, Descriptive approach, Experimental approach case study approach, Out experience reveal the fact that neither of them can claim to be free from limitations which really create a great handle on the way of finding the truth. Scientific selection of approaches itself is another problem as to which is preferred. Basically the approaches varies according to the subject including the quality kind and degree of data and documents required for the research work. To speak the truth, an inexperienced or untrained research has to face a number of problems. For instance, through inter disciplinary approach, the novice researchers finds very different in bringing different disciplines together in a common scheme when they a different approach to the problem. Further the study becomes haphazard. Similarly the descriptive approach is actually time consuming and so a research scholar fails to compile all the requirements if there is no proper cooperation between the researcher and the respondents. Likeness the case study approach which is usually applied lacks scientific characters. In fact, it implies the study of one or two cases the result of which may not be applicable to the universe to the universe, because the conclusions based on small units may lead to wrong generalization. Hence this approach cannot claim to be the scientific.

In addition, the system of sample which refers to the process of selecting a portion of the universe or population under study with a view to drawing conclusions about the universe is generally expected to make the research success. But there are various types of sampling which are also not free from limitations. Hence, the sample conclusions found from all types of sampling viz. random sampling, systematic sampling, stratified sampling, cluster sampling, proposing sampling are erroneous in so far as both science and arts streams are concerned. Especially in the arts or humanities group, the researcher are found involving in the study of research in various subjects which are regarded as nothing but value-added as they have either some limitations. One of the factors to be so relates to the question of being value free. Infact, research study or work should be value-free and not value laden. And to speak the truth a value free research work bears such problems as well as responsibility as purity and authenticity which cause the work universal and common to all aspects. □

Globalisation and crisis in Indian Agriculture

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1. INTRODUCTION :

When Knowledge has become the most powerful engine of economic development, it has been realised that 'people are not poor because they are poor, but because of poor policies' (Meier, 2000). Markets, prices and incentives have been the central issues of the policies but now emphasis has shifted to 'get institutions right'. There is need for establishing institutions and organisations for successful development, not only at the national level but at the international level as well.

The world economy became more and more structurally interdependent that the use of the concept 'Global', as distinct from 'International' became acceptable and justifiable (Dunning, 1997). Globalisation is the process by which events, decisions and activities in one part of the world have significant consequences for the other parts of the globe. It represents the closer integration of the world economy resulting from increase in trade, agriculture, investment, finance and multi-country production networks of MNCs. Globalisation has shrunk the world through the enmeshing bonds new technology in the context of 'global neighbourhood', 'global village' or the 'world without borders'.

2. IMPORTANCE OF AGRICULTURAL SECTOR IN INDIA :

No doubt, India is an agricultural economy where more than half population depend on agriculture and it contributes a considerable share in its national income and employment. As a result of high-tech-import in industrial sector, there is creating structural unemployment and that surplus labour will shift towards agricultural sector. Despite a fairly high growth in GDP, the process of shifting away of labour force from agriculture to non-agriculture has not gathered any momentum after 1987-88. Non-agricultural employment has collapsed in rural areas and

dependence on agriculture has actually increased (Bhalla, 2001, P.14). Further, the experience of the developing countries seems to suggest that the scope for absorbing the growing labour force through expansion of manufacturing industries and productive service is limited. Hence a large part of the additional labour force will have to be absorbed within the agriculture itself.

Agriculture is the world's largest enterprise that harvests solar energy. India, being blessed with abundant sunlight throughout the year can thus become a leading agricultural country in this sunlight technology use, from the point of view of food security at home and global supplies of agricultural commodities internationally. Consequently, Indian planners initiated various agricultural development schemes to achieve overall higher rate of growth. They are :

- i) Substantial increase in the per capita agricultural output and productivity to benefit even the small farmer, marginal farmer and landless labourer besides production of sufficient food surplus.
- ii) Transformation of low productive subsistence farms into high-productivity farms to improve rural life in all spheres, and
- iii) Institutional and structural changes in rural farming system.

Our Country is facing an acute problem of low rate of capital formation. In such a critical circumstances, foreign direct investment should be welcomed for technical change in agricultural sector, for absorption of limitless supply of labour and eradication of poverty. India with its stereotype techniques of agriculture cannot create competitiveness for international market. Agriculture for the first time has been included in the agenda of GATT/WTO.

3. GLOBALISATION AND ITS IMPACT ON INDIAN AGRICULTURE:

New Economic policy initiated by the Government of India in 1991 has the following components such as : (a) liberalisation, (b) privatisation and (c) globalisation. Among them, globalisation extends its area of influence vastly encompassing all the spheres of agriculture. Following are the effects of globalisation on India Agriculture :

- (i) Trans National Corporations may dominate the seed market and this will have its baneful effects on the peasants of poor countries.
- (ii) Protection of plant Breeders Rights under globalisation will have its adverse effect on farmers traditional rights to develop and sell seeds.
- (iii) The commitment on the removal of input subsidy may lead to

declaration of crop output leading to untold miseries among the resource poor farmers specially in developing countries.

4. PERCEIVED THREATS OF GLOBALISATION :

Human Development Report, 1997 of the World Bank pointed out that the least developed countries have been losing more than 1.2 billion dollars in their Gross Domestic Product (GDP) every year and the gaps among themselves widened in the process of globalisation and further these poor countries are not able to pursue welfare measures as well as anti-poverty measures in the changed scenario.

On account of fiscal compression as a result of New Economic Policy, real public investment has eroded affecting agricultural infrastructure. Therefore, the development of infrastructure such as irrigation, rural electrification, roads and markets has become a major casualty. As pointed out by the Ministry of Agriculture, Government of India, the share of agriculture in plan expenditure has continued to decline from 12.7% in Third Plan Period to 4.9% in Ninth Plan Period. Trend of deceleration has been noticed in the percentage share of gross capital formation in agriculture from 33% in 1993-94 to 23.6% in 1998-99 (GOI, 2000).

Although, there is a lurking fear of global financial instability, erosion of decision-making power of the Governments in the economic sphere, global warming and production of harmful chemicals by Trans National Corporations in the environment sphere, yet the positive side of globalisation is the recorded growth rate of world at 16% surpassing 10% growth rate of world production.

5. CRISIS IN INDIAN AGRICULTURE :

Agriculture had made significant progress after independence, the annual food grains production increased about 4-fold by adopting import substitution policy rather the export promotion. This pattern of growth mounted up certain crisis and this is aggravated after fully liberalisation of Indian Economy including Agriculture sector, as per recommendation of Uruguay Round of GATT-WTO (1994). India has eliminated Quantitative Restrictions (QRs) from 714 items on 2000 and remaining 715 items were made free from 1st April, 2001. the growth rates of food and non-food crops have fallen remarkably from 3.54 and 4.84 percent per annum during the period from 1980-81 to 1989-90 to 1.66 and 2.36 percent per annum during the eight years period of reform, i.e.

for 1990-91 to 1997-98 (Ghosal, 2000). All India yield indices of major crops rice and wheat recorded annual growth rate of about 2.77 and 3.73 percent respectively during 1970-71 to 1990-91 whereas these respective growth rates are just 1.27 and 1.85 percent during 1990-91 to 1995-96. Firstly, the growth rate of agriculture both in terms of gross product and in terms of output has visibly decelerated during the nineties. For some crops and in some regions, the deceleration has been quite steep. This has resulted in immense hardships to farmers driving some of them to commit suicide. During the kharif has vesting season of 2000 the refusal of FCI to procure paddy on time has further added to the woes of the Indian farmers. Secondly, in some of the poor rain fed water of India, the diversification of the cropping pattern from coarse cereals oilseed crops has slowed down considerably during the recent years. Thirdly, after liberalisation and devaluation the initial spurt in agriculture has now almost come to a halt. Lastly, with the new policy paradigm, there appears to be backtracking on institutional issues like land reforms, ceiling on holdings and on security of land tenure.

In addition to the weather related uncertainties, the farmer is also faced with market, spurious inputs, technology and credit related vulnerabilities among others, production or yield is an important risk. The risk is real because even today crop loss can adversely affect the consumption requirements of many farmer households. Price shocks are also a matter of concern. An implicit assumption in this is that prices are based on local supply and demand. Integration with the global market has led to greater price volatility.

6. FARMERS' SUICIDES :

In recent years, one observes an increasing incidence of farmers' suicides. Suicide being a multifaceted and complex phenomenon, the risks are identified either in the neurobiological or socio-economic domain. The suicide mortality rate (SMR, suicide death for 100,000 persons) for male farmers in India increased from 12.3 in 1996 to 19.2 in 2004 and then reduced to 18.2 in 2005 whereas SMR for male non-farmers increased from 11.9 in 1996 to a peak of 14.2 in 2000 and thereafter declined to 13.4 in 2005. During 2001-05, there were 86,922 farmers' suicides, of which, 86 percent were males.

Public policy and media attention have already highlighted the farmers' suicides in parts of Kerala, Maharastra, Karnataka and

Andhra Pradesh, Chhattisgarh and Tamil Nadu (Figure 1). The relatively higher suicide among farmers are indicative of a larger malaise in agriculture, indebtedness and fall in economic position. For every farmer who commits suicide, there are many distress. The larger agrarian crisis is much more widespread and not only confined to regions witnessing farmers' suicides.

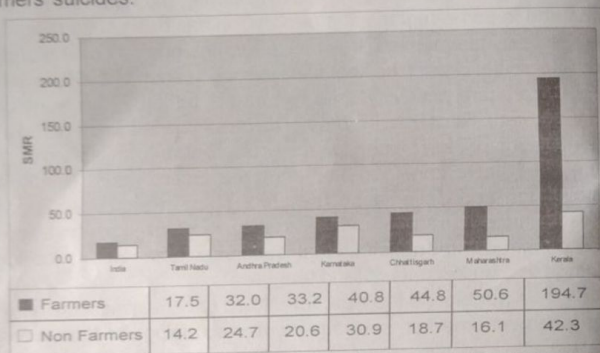


Figure 1 : Suicide Mortality Rate (SMR) for male farmers 2001-05. Source : National crime Records Bureau & Census of India, 2001.

7. INCIDENCE OF POVERTY IN RURAL INDIA :

The most important limitation of liberalisation policies pursued so far is that it has failed to become an engine of rapid growth in agriculture and generate more employment. Consequently, it has failed to make any visible dent in rural poverty (Ahluwalia, M.S., 1978) or on unemployment.

In the pre-liberalisation period the percentage of rural population below poverty line has decline from 45-65 in 1983 to 33.7 in 1989-90. Capturing post-liberalisation period, the NSSO has prepared a profile of rural and urban people living below the poverty line in 1997 covering lowest 21.8% to 43.1% and lowest 19.7% to 37.5% of population respectively and found that the people below the poverty line is 38.5% and 33.97% in rural and urban sector respectively.

The incidence of rural poverty has increased in the post-liberalisation period because of absence of any technological break-

through, there is stagnation in yield level of various crops. The crisis in agriculture is manifest in lack of diversification and increasing burden of workforce on agriculture.

8. CONCLUSION :

The above analysis leads to the following conclusions and policy implications. First keeping in view the declaration of growth rate in agriculture during 90's there exists a strong case for increasing investment in rural infrastructure. It is essential to accord very high priority to public sector investment in agriculture which has been neglected during the last two decades. Second, India being a founder member of the WTO is bound to undertake further economic reform in agriculture. These would include removal of barriers to internal trade in agricultural commodities, abolition of Zonal restrictions and compulsory procurement, opening future markets and protecting patent rights, etc. Third, there is a need to proceed further with consolidation of holdings and other land reforms. □

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Religious Policy toward's Hindu's during Sultanate and Mughal Rule

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From the very beginning the Religious policy of the Muslim ruler's towards Hinduism was not satisfactory. The Muslim Rulers saw religious in toleration towards Hindu people of India. As guided by the khalifa they were in favour of expansion Islam in the world, so they adopted the policy of expansion at any cost. Kutubuddin Aibek built two mosques one at Delhi known as Quatul Islam and the other at Ajmir which was known as Adhaddin ka Jhopra. But the materials used in these buildings were obtained from the debris of the temples which were demolished by him. Even he did not appoint the Hindus under him to the service of the state. He had also been criticized by the Historian for mass killing of the Hindus after every conquest.

Iltutnish's (1211-36) religious policy was guided by the Ulemas or Priests and he himself was a Stunt follower of Islam and so he saw intolerance towards Hindu's and fought against the Hindu Chiefs of Kalinjar, Ashirgarh, Gwalior, Janshi, Ronthambore, Jodhpur, Jallor, Rajputana, Badaun, Kanay etc. and occupied these territories and joined it to his kingdom. He also demolished the temples Mahakal of Ujjain and the temple of Bhilsa.

Like him Giasuddin Balban (1266-86) also failed to achieve co-operation from the Hindus as he did not appoint the Hindu's in Govt. Service.

The Khilji ruler Allauddin Khilji (1296-1316) had no sympathy towards Hindus. He thought that they were the main cause of creating trouble in the state and he wanted to reduced them to poverty. He imposed heavy taxes upon the Hindus like Jizia and pilgrimage taxes. Many historians remark that the Hindus were reduced to such stage of poverty that the women of respectable Hindu family were forced to work in the house of the rich Muslims as domestic servant for their livelihood. Even he did not hesitate to destroy the Hindu temples. He discharged the Hindu

from their posts, holding in the revenue dept. and charged higher taxes from the Hindus in comparison to that of Muslims. He also led expedition against the Hindu States like Mewar, Siwana, Jalor which were situated in Northern India and Devagiri warrenagal, Darasamudra, Madura in the South.

But Giasuddin Taghlok followed a policy of religious toleration. He restored the priviledges enjoyed by the Hindu officers that were curtailed by Allauddin Khilji. He was liberal to the Hindus. His son Muhammad-bin-Taghlok also followed a liberal attitude toward the Hindus like his father and appointed some Hindu people in higher post under him and also abolished the repressive measures introduced by Allauddin Khilji towards the Hindus. But due to his lack of sincerity and for sightness (of foolishness) led to the creation of a new Hindu kingdom in south India, known as Bijaynagar.

But Firoz Shah Tughlok was a religious fanatic and he introduced some new oppressive measures towards Hindus. Even he did not exempt the Brahmins from paying Jizia which was not imposed during the time of former rulers upon the Brahmins Punishment imposed upon the hindus for breaking law were severe in comparison to that of Muslim. But he exempted from payment of all kinds of humiliatory Taxes upon the hindus who excepted Islam. He also destroyed the Hindu temple of Jagannath (Puri) and the Jalamukhi Temple of Orissa and also forbade the celebration of certain Hindu ceremonies and festivals. He did not appoint the hindus to the higher posts of state administration.

Sikandar Lodi was also a religious bigot and he prohibited the hindus from taking bath in the sacred Tank of Thaneswar and destroyed several hindu temples including Jwalamukhi in Nagorkot, Chanderi temple, the temple of Mathura etc. And also prohibited the hindus from taking both in the River Yamuna and Mathura. Ibrahim Lodi also followed a stern religious policy towards Hindus and he failed to draw the sympathy of the hindus.

The first Mughal rules Zehiruddin-Md-Babar also followed a policy of religious in toleration toward the Hindus and he fought against the Hindus (Rajputs) in the battle of khanowa (1527) and chanderi (1528) and defected them. He demolished several temples on his way for victory and carried on the materials of the demolished temple and built a Mosque at old Delhi. But Nasiruddin Muhammad Humayun adopted a lenient policy towards hindus.

But the religious policy towards hindus to some extent changed from the time of third Mughal emperor Jalaluddin Muhammad Akbar. He

followed a policy of religious toleration towards hindus. Akbar was well acquainted with the fact that the longevity of the Mughal administration will depend upon the good will and co-operation of the Hindu. So he followed a lenient policy towards Hindus. He himself married a Rajput princess Jodha Bai the daughter of Raja Biharimal of Amber and also arranged the marriage ceremony of Selim with Manbai the daughter of of Bhagawan Das of Amber. He abolished the Jizia and pilgrimage taxes. He appointed the Hindus in higher post of the state service according to their performances. Some of them are Raja Bhagawan Das, his son Raja Man Singha Todamal (Revenue minister), Birbal, Tansen (Court Musician). They were famous for their achievement in different fields. He never forced the hindus to convert to Islam, rather he introduced a new religion Din-E-Ilahi so that every one can accept it freely without hesitation. Though he and his son married hindu princess but not a single instance was found offering a princess of Mughal blood to a hindu or a Rajput prince. So it can be imagined that his religious policy was politically motivated.

Afghan ruler Sher Shah Suri allowed the hindus to perform their religious ceremony without any restriction. He also appointed the Hindus people to the higher post of the state.

Some historians remarked that Jahangir (Mughal emperor) was religiously intolerant. They pointed out the incident of execution of Sikh Guru Arjun Dev. Even he ordered the Jain Guru's to leave the country when he dissatisfied with their activities. The Hindu Idols of Kangra were thrown into the dirty ponds and also ordered severe punishment to the hindus of Rajauri But majority of the historian remarked that Jahangir showed religious toleration to both the hindus and the Christians and did not impose extra taxes upon them.

Though Mughal emperor Shahjahan also opposed the spread of Christianity and destroyed hindu temples he was not a religious fanatic. But circumstances compelled him to do so. On the other hand he supported those hindus who obeyed his order and appointed them to the higher posts of the states. He also allowed the hindu subjects to perform their religious ceremonies and celebrate their festivals. He distributed wealth among the Brahmins.

But Majjuddin Md. Alamgir (Aurangazeb) was a religious bigot. He adopted maximum humiliatory measures upon the hindus. He destructed the hindu temples reimposed Jijiya on hindus.

Aurangazeb also imposed discriminatory taxes upon hindus and excluded them from state services. At the beginning of his reign he issued maximum donation to the hindus that were recorded and preserved in the Archive of Delhi. But due to the aggressive role of Sivaji who was a hindu fanatic, he changed his policy and adopted a Anti Hindu policy. He destroyed those Hindu temples and schools that he thought were the centers of Anti Muslim teachings. Even he did not allow to repair the old temples of Mathura, Benaras. Other holly cities of hindus were pulled down. He destroyed the temples of somnath, keshab rai temple in Mathura, Bishwanath temple in Benaras, Cows owned by hindu community were mercilessly slaughtered. Those hindu people who adopted Islam were well treated. Hindu traders had to pay more taxes and custom duties in comparison to that of Muslim traders. Hindus were forbidden to celebrate certain festivals and were not allowed to use palkis or to ride on decorated horses or elephant. He believed in the superiority of the muslims in all respects. As a result of these measures, several revolts broke out in the country during his reign. Under the leadership of Gokul Das of Tilpot, Jots of Mathura revolted in 1669 A.D. The Sikhs also organized themselves under their Guru's. but Sikh Guru Teg Bahadur was beheaded. The Satnamis of Narnoul also revolted against him. But Aurangajeb crushed this revolts with firm hand. He also lost the support and help of the Rajputs who were the faithful friends of the Mughals during Akbars reign.

Aurangajeb's elder brother Dara Siko was a great scholar. He translated Ramayana and Mahabharata to Persian He was loved by the subjects. But Aurangajeb ordered his Execetion During the war of succession in to the throne of Delhi. Thus a great scholar and asecular prince lost his life. From the above writing it has come to our knowledge that the religious policy of the rulers during Sultanate period and also during Mughal rule were change from time to time. But it can rightly be observed that their religious policy toward other religion (including Christianity) was guided by the expansion of Islam at any cost which was often seen in the middle age. So most of the rulers amalgamated the religious policy with the state policy as a result of which problem came out and the ruler lost the support of the hindus who were the major group in that period. So after Aurangajeb, the Muslim rule finally wipped out from the country. □

Job Satisfaction of higher secondary teacher working in Darrang District of Assam

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(This study undertaken with the objective of comparing the job Satisfaction between teacher working in government and privates school as well as rural and urban areas and to identify the factors influencing teacher to take up higher secondary level teaching as a career. The job satisfaction questionnaire was administered to 110 teachers working in govt. and private school in Darrang District of Assam during the year 2006.)

The teacher is the most important factor for the improvement of the standards in the school education. To be able to play crucial role in improving the educational standards the teachers themselves have to be a very high caliber. Against background it is being increasingly realized that prospective teachers will not be in a position to make full and effective use of knowledge and expertise unless their basic needs and problems are adequately taken care of. When considerable attention is paid to the de ate. the education is the vehicle of social change and unless its standard is raised the nation cannot progress, yet adequate attention is not paid to the fundamental questions pertaining to the education, motivation and job satisfaction of the teacher. It is very difficult to define job satisfaction though it is very easy to satisfied or dissatisfied with the job. For our purpose we can use Lock's definition of job satisfaction "A pleasurable or positive emotional state resulting from the appraisal of ones job experiences. Srivastava Concluded that – 'low salary and working hours were reason for dissatisfaction among women in top jobs, But pay was not a critical factor in determining performance.' (Searpollo, hurburg and vendenberg 1988). According to Goods 'Dictionary of Education' 1993- job satisfaction means "A quality level or state of

satisfaction which is the result of various interest, attitudes of person towards his job. Objectives of the study were -

1. To study job satisfaction among higher secondary teachers of Darrang District of Assam.
2. To conduct comparative study non government school male and government school female teachers.
3. To conduct comparative study of job satisfaction between teachers working in government and private school.
4. To conduct comparative study of satisfaction between urban and rural teachers.

Sample : Total 110 teachers are selected. 60 teachers selected from government higher Secondary School and 50 teacher selected from private higher secondary and junior college of Darrang District of Assam.

Tools : The teacher job satisfaction questionnaire by Dr. Promod Kumar and prof. D.N.Mutha, Department of Psychology Jodhpur University, Jodhpur has taken as tool for this study. There are 29 questions and to answer 'Yes' or 'No'. All the questions are given a score of 1 (One). The total score varies from 0 to 29. Sharing the lowest job satisfaction to highest job satisfaction for the subject.

Finding and Discussion of Result :

In the analysis it has been seen that the distribution of job satisfaction scores of higher secondary teachers of Darrang District are almost normal. The Correlation coefficient of job satisfaction between government H.S. male and government female are .993 (Very high) and not Significant at .01 and .05 levels of probability. As like the private H.S. and private H.S. female are .77 (Very high) are not significant at both .01 and .05 level of probability. It also shows that government Urban H.S. male and govt. Urban female correlation is .83 (Very high) and it is not significant at both .01 and .05 level of probability. Govt. rural H.S. male teacher and Govt. rural H.S. female teachers correlation are .99 (Very high) and it is not significant at both levels. Accordingly private Urban H.S. female teacher and private Urban H.S. female coefficient of correlation is .83 and same result found in case of private rural H.S. male and private rural H.S. female teachers.

An attempt was made to elicit respondents views and attitudes towards their job. Specific questions concerning their dissatisfaction were put to them in course of interview, which help the teacher to probe the

problem of job satisfaction deeply and also to bring out the facts which the respondents do not express in the question administered. Dissatisfied teachers express the reason that - (1) Teachers job has no special status now a days and more or less benefits are comparatively inferior to other job (2) They have a very limited scope of promotion or scope to have any higher job. (3) Most of the principals are selected on seniority basis and the lower secondary teachers, who are graduate automatically preferred. So they always felt complex. (4) Regarding training they are not having proper facility for orientation and refresher courses.

Conclusion : Considering the facts and inference drawn from the study, the investigator put forward for consideration of the concerned people few suggestions to attain higher job satisfaction to the higher secondary teachers working in Darrang District of Assam.

(1) Effort should be made to improve the infrastructure facilities like laboratory, library, teaching technology, teaching aid etc. (2) Introduce new streams, modification of existing insecurity of job, service rule, regular payment and retirement benefit of the higher secondary teacher (3) An effective recruitment policy at state level be incorporated to appoint academically good and meritorious people in the profession. (4) Refresher course for higher secondary teachers should be introduced frequently as such orientation programme, seminar and other related training should be introduced. (5) Effective coordination and involvement of higher secondary teachers in various academic and related works of the authority is needed. (6) Involvement in social work, creation of thrift society for the benefit of the teachers, NCC, NSS, computer learning centre, Adult and other literacy programme, centre for distance and continue education where teachers can spend their leisure time effectively, purposively and productively. □

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Impact on Globalization on Higher Education in India

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The first International conference on Trade and Employment was held in Havana in 1947. In that conference a charter was drawn and signed by 53 countries for setting up an international trade organization however, 23 countries agreed to continue the exercise of negotiating fair trade concessions, which were incorporated in the General Agreement on Tariffs and Trade. This agreement was signed in the same year and came into force with effect from 1st January 1948. The agreement of GATT grew from 23 countries in 1948 to 118 countries in 1994 and on 1st January 1995 the GATT was replaced by World Trade Organisation.

The World Trade Organisation (WTO) according to well known economist Vijendra Sharma "is a forum of corporate interests to push their agenda down the throats of developing countries without any democratic accountability. The General Agreement on Trade in services (GATS) is an enforceable agreement aimed at deregulating international markets in services, including education. According to the preamble of GATS that it is a "multilateral framework of principles and rules for trade in services with a view to the expansion of such trade under conditions of transparency and progressive liberation."

Education Under GATS :

The informal WTO classification list divides educational service into five parts such as (a) Primary education service, (b) Secondary education service (c) Higher education service, (d) Adult education service, (e) Other education services. The idea behind this is the creation of an open, global market where service like education, can be traded. GATS covers the education services of all countries whose educational systems are not exclusively provided by public sector or those educational systems that have commercial purposes. Almost all the world

educational systems fall under the GATS umbrella. In India as education at all levels are not free, particularly at higher education is not entirely free, so it falls under the application of GATS.

In short the objective of WTO is to bring to the market all educational production and institution of all kinds. B. Athreya of the Bharatidasan University's Economics Department, speaking about WTO and its effects said "globalization was not more spawning of technology, it had more to do with cross border movement of speculative capital which do not generate wealth or jobs." It is a fact that WTO is going to establish certain impact on the higher education in India.

Need for Quality Higher Education :

While speaking about the need for quality higher education for the development of our country, our first Former Prime Minister Pandit Jawaharlal Nehru declared that – "If all were well with our educational institutions, all world be well with the nation. Educational institutions are intimately linked with society at large. They are the temples of knowledge. They are the agents of social change and transformation." Therefore the general condition of our schools, colleges and universities is a matter of great concern to the nation.

The kothari commission has beautifully said, "The destiny of India is now being shaped in her classrooms." In a world based on science and technology, it is education that determines the level of prosperity, welfare and security of people. The quality and number of our schools and colleges will depend our success in the great enterprise of national construction whose principal objective is to raise the standard of living of our people." Education therefore should cultivate the factual and imaginative prerequisites for recognising humanity in the stronger and the other. For, ignorance and distance cramp the consciousness.

Education therefore "is a process by articling people not only acquire knowledge and information but also values and ability to live and interact within and with social groups, as well as participation in cultural life and productive activities which may not always be economic. The purpose of education is to make human beings capable, competent and wise to meet the challenges of life.

Higher Education and WTO :

WTO and it means liberation, globalization and privatization, have forced us to recognize certain negative elements found in our higher

education in general. First and foremost, the education system has acquired a dualistic character. There is a wide disparity in quality provided to different citizens of our country. 75% our Indian children go through an educational programme of poor quality provided by colleges and universities, while 25% benefit from small number of quality educational institutions. It is merely because of resources and the finance provided by our state and central government are in adequate. The share of higher education in union budget is total provision for education has fallen from 28.19% in 1990-91 to 17.7% in 2003-2004. allocation of fund for education is coming down in each central budget.

Government control have further complicated the problems faced by educational institutions in academic and administrative aspects, political interference especially in colleges and universities forced teachers and student unions to interface with normal functioning of the institutions.

The present syllabi of many universities reveals that they are not adequate to meet the highly competitive economy. Most of the cases the present syllabi are neither job oriented nor life oriented. So, it is felt that our educational institutions imparting higher education have become "Knowledge industries" manufacturing graduates and post graduates unfit for our society. The UGC documents on development of Higher education in India and challenge of education 1985 have rightly acknowledge of the fact that "If the present system is allowed to continue the chasms of economic disabilities, regional imbalance and social injustice will widen further resulting disintegration within the country."

Global village and Education :

The present scenario is marked by the phenomenon of 'Global village' and distances have been reduced through adequate modes of communication. The world is now a global village and continuous international interaction has become an essential component of human survival. The world is now in a new work by the revolution in the scientific and technological fields and cybernetic and electronic information transmission. We are facing certain challenges to higher education that are taking place in the world at large.

Today it is increasingly realized that knowledge is universal and the creation and dissemination cannot be confined with national boundaries. The globalization of economy has led to internationalization

of higher education not merely for economic benefit but also for increased social interaction and promotion of international understanding. Globalization of knowledge and consequently, of education is going to pose services threats before the conventional system of higher education in India. In the emerging international knowledge market our universities have to compete with the foreign universities. The situation leaves no option before our universities excepting improvement of quality of education imparted, so as to make it computable to international standard failing which their very survival will be in danger.

English as International communication :

The process of "globalization of knowledge" market education has given "English language" a status of "lingua franca" of international communication, because it has made dissemination of information easier and quicker, especially when used with computers and internet". English therefore is going to acquire the status of international language. This has a serious implication for India because such a situation is welcoming the establishment of English medium schools at an alarming position as compared to others.

Use of Electronic Educational Technology :

The widely use of education technology in higher education has expanded the new ways in teaching learning process. In traditional terms many attributes such as availability of sufficient number of books in the library, well furnished quality classroom, the strength of its staff credentials, and the reputations, that had for providing good education of a college or university were considered when its educational standard assessed. During the present decade, use of electronic education technology is going to cause an increased number of institutions to offer distance learning and with much higher number of students enrolled.

Higher education and Development :

Higher education today is judged in terms of outputs and contributions it makes to national development. "The development of Higher Education is correlated with the economic development". That is why U.S., European countries and some eastern countries have moved their higher education system from margins of societal concern to a core status of central importance to their societies and economics so that their quality workforce are able to compete in the world market. So, our country should undertake necessary steps to expand higher education

in a planned way to meet the present demand. From quantities aspect India is third in world in achieving higher education but in qualitative aspect we are lagging behind in achieving the goal of higher education.

Conclusion :

Our present system of education even today is teaching centered. It gives more importance in deliberation of information. It is examination based system. But the coming status of higher education will give more "emphasis on knowing about knowledge and its sources". It gives more emphasis on learning oriented knowledge. It gives attention on qualitative aspect of knowledge. The new age education promotes a culture of free and liberal system of learning.

In this changed situation it is necessary that our planners and educational administrators must expedite the process reform and encourage innovation. We have to replace the feudal British system of higher education and adopt a new more dynamic education approach that is a must for survival and growth. We may expect the possibility only when all the concerned teachers, professors, students and leaders of our nation must answer affirmatively (Despond – 2003). Higher education must be inter, disciplinary, trans-disciplinary, inter domain, wholistic for harmonious living. □

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Role of Heredity and Environment of Human Nature.

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Obviously it can be said that heredity and environment both influence man's behaviour. But the question is : Which of the two is more important? This is really a problem which has been remaining controversial since the second half of the last century. Even today it has not been found possible to determine the relative influence in exact terms. In this regard , some eminent persons claim that heredity is by far most weighted determinant which other believe that heredity plays lesser than environment.

Sociologists have for something past been making experiments to solve the nature problem ascertaining the influence of environment over heredity or vice-versa. They have held one of the two factors as constant and the other varied on the basis of their different principles. For instances, the children of the same heredity i.e twins have been put under different environment and the differences in their behavior have been consequently attributed to the environment. In the reverse the children of different heredities have been placed together under the same environment and the differences in their behavior have been attributed to their different heredities.

Experiments in Twins Reared together and apart :

Golten made an experiment with identical twins and found that they exhibited similar work in their behavior. Finally this experiment made him convinced that heredity played a dominant role in the causation of both human resemblances and human differences. The succeeding researchers have also established the view that the twins exhibit closer resemblances in physical and mental aspects. Now, the siblings who

are twins and that particularly with respect to certain physical traits, identical are more alike than the fraternal twins. But these conclusions have been found incorrect in the researchers which were recently conducted. The fruitful experiment of this kind was made by Dionne, identical quintuplet sisters of Canada. The five sisters were reared in the same environment from their tendered years but they had shown marked differences in personality and temperament.

Further studies of identical twins reared in different environments were done by H. R. Newman, a biologist, F.N. Freeman, a Psychologist and K.J. Hozlinger, a statistician. They studied nineteen pairs of identical twins bringing up the basis of their observation that physical traits are least attracted by environment and also found that achievement and various skills are somewhat more sensitive to environmental influence and personality characteristics are more affected. It therefore means that what heredity can do environment can also do.

Miss B.S. Burks studies the case of children of different heredities brought up from infancy in the same foster home. She came to the conclusions that heredity contribution was about 80% and that of environment about 17 to 20%. But it is not acceptable because it cannot measure accurately.

The conclusion of the above studies takes is like this many. "As sociological studies they are not of interest. As evidence of heredity they are now generally discredited one writer has rightly remarked," the whole array of twin studies seem to suggest the futility and artificiality of the idea of ... nature and nature influence in the matter of asserting the percentage of each in any influence on the physiological traits but environment also the arbiter of our development.

Heredity is of no avail if environment is not there to show if off. For instance, it is the industrial age which has made it possible for man of talent to rise to become eminent who otherwise could have remained in obscurity.

The conclusion that we can draw from the above controversy is that heredity is potentially made actual on environment. All the qualities of the are the heredity and they all depend on the environment. In other

words heredity has potentiality and that environment offers it an opportunity of bringing them out. R. T. Lapiere said 'The genetic potentialities are not actualities. The genetic factors merely set the biological limits within which non genetic operates to produce a human being.' It also follows that the higher the potentiality, the greater is the demand made on environment. Thus more subtle differences in the environment may have little affection towards those of low potentiality while the same differences may be vastly significant for those who have higher potentiality. For instance a seemingly minor change takes place in a situation. Son a rebuff, may prove decisive to a sensitive nature while it may not affect a thick skinned man. Lastly the more plastic the life the more is it at the mercy of environment. That is why environment affects us most in the earlier years of our life when we are most impressionable. We should thus conclude this controversy of nature verses environment the two ultimate determinants of every living beings are of co-equal importance and that none is more potent. To quote Landis and Landis, 'Heredity gives us the capacities to be developed but opportunity for the development of the capacities must come from environment. Heredity gives us our working capital, environment gives us the opportunity to invest it.' □

Gender Representation In Advertisements

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Introduction :

Over the past decade there has been an extraordinary expansion of visual images shown through advertisements so much so that they required a new approach to grasp their meanings. The relationship between advertisements and gender is discussed in this paper. A review of some advertisements based on their content is carried out with a view to determining whether the advertisement industry has responded to the changing gender equation.

Key words: Gender, Advertisements, Representation, Identity
Visual images especially those from the world of advertising, have proliferated modern cultures since the nineteenth century following industrialization and urbanization. During the twentieth century the domain of the visual came to be considered a major global economy. With the radical changes taking place in the print medium and the satellite television, the huge increase in visual images demands a closer analysis. Visual images can no longer be discussed apart from our cultural practices and social histories. These visual images are 'representations', which generate meanings about culture and people. These images cannot be dismissed merely as the artist's or producer's perspective or as innocuous visual representations of reality. These are representations whose meanings are constantly rewritten. We, the consumers accept these visions as real and natural and thus we 'buy' these images. Since modern cultures are in the grip of consumerism, advertisements have become the main marketing strategy to sell a product explicitly and to sell values implicitly. Given that the visual images are related to a value system of the consumer by which they define themselves, images require to be deciphered in relation to gender, class, race, sexuality and cultural

practices.

As articulated by Roland Barthes in his essay "The Rhetoric of the Image" (1964), in an advertising image the signification of the image is undoubtedly intentional. Barthes argues that the image contains "a type of meaning, denotated and connotated, while language is entirely connotated. The image has more layers, and can be seen as having more depth than language itself. It allows for more interpretation in many ways. It is also more subjective and open to contextual debate." Barthes also draws our attention to the linguistic message within images. He identifies two types of linguistic functions in images: anchorage and relay. Anchorage helps identify one meaning where there are many. It implies direct signification. Relay refers to the "floating chain" of signification. This would equate to the signs within an image that are not as direct, that are not equating to one single meaning.

The approach to the study of 'gender issues' in marketing and advertising is mainly done through the terms of representation. As argued by Susan Bordo "the rules of femininity have come to be culturally transmitted more and more through the deployment of standardized visual images"; (The Body and the Reproduction of Femininity). These representations are constructions of meaning, which largely reside in the visual image of the advertisement that is created. The construction of meaning is an activity of the audience or the consumers based on their cultural conditioning. Very often the term 'gender' is used synonymously with the biological category of sex in the world of marketing and advertising. However gender needs to be looked at as a culturally and socially constructed category. The beginning of the second wave feminism in the 1960s has given a new perspective to social and cultural inequalities and sexual discrimination. The theoretical school arising out of feminism focuses on various disciplines and tries to understand gender inequality and power relations. Unfortunately the response of the advertisement industry to this movement has remained narrow. There seems to be no effort to reconceptualise advertising practice. The roles of women in print advertising continue to be stereotyped and limiting.

In trying to decipher the visual images from the perspective of gender, it is necessary to take into account questions like -

Who is representing and who is represented?

Whom are these images directed at?

Do these images construct reality?

The visual images need to be first looked at in terms of the dominant theme. This helps us to determine what it excludes and whether these images represent the interests of the woman adequately or whether they are limited to sexual stereotyping.

Though very few advertisements are seen to be blatantly offensive, they still represent gender stereotyped roles of both females and males. In conformation with the supposedly modernistic and egalitarian society some advertisements have discarded traditional role portrayals and emphasized upon 'role portrayals' more appropriate to the present times. For example the modern woman may no longer be seen only in the roles of domesticity she is presented as someone who goes out to work, who works overtime or is in charge of preparing a project report yet she is the one who is projected as someone responsible for the household chores.

As an example we can cite the IFB advertisement where a woman is seen reading a newspaper with a cup of tea in front of her. The caption says, 'Housework on your mind?'

In the following discussion I have tried to look at advertisements of goods meant for two target groups, women and men, and see how these advertisements have responded to the changing meaning of gender in contemporary discourse. The products chosen for this study are cars and bathroom fittings. I have tried to study the implication of these advertisements on gender identity.

Advertisement of cars : These sets of advertisements deal with the marketing of cars - a consumer good targeted mainly at the urban upper middle class.

In a series of advertisements for the car named *Dzire* Miss India winners 2009 were seen posing with the cars. These advertisements articulate the image of the modern self-confident, independent woman, pictured alone, capable of driving yet they fail to break away from the limited associations of women as objects of desire. Some of the accompanying texts for this series are,

"INDULGE IN YOUR DESIRE FOR SENSATIONAL DESIGN"

"GIVE IN TO YOUR DESIRE FOR POWER AND

PERFORMANCE",

"BECAUSE YOUR HEART DESIRES LUXURY",
"PAMPER YOUR DESIRES FOR LUXURIOUS INTERIORS".

It is seen that to ensure effective marketing of the product the advertisers effectively use gender role models and though the association of the human models to the tangible product is difficult to comprehend, the message to the masses is that they can experience sensation and performance through them.

In contrast to these images of women the image of men in the advertisement for the car *WagonR* clearly suggests more confidence and authority. The accompanying text for this advertisement is,

"FOR THE SMARTER RACE".

The message given to the consumer is clearly a suggestion of superiority in terms of gender. What is sold implicitly with the product is also an identity.

In two analogous advertisements for the car *SX4* a female model is seen sitting on a chair beside the car with the caption on top,

"NOW THAT'S COMFORT"



While in another advertisement for the same car a male model is seen leaning on the car in a posture which clearly suggest ownership and the caption saying,

"NOW THAT'S A MAN"



Here man is defined by certain sense of authority and aggression while the woman is seen sitting demurely implying that she desires only luxury. In these physical and visual ways, these two models fit the common representations and associations of their genders.

Advertisements for Bathroom Fittings : These are again a series of advertisements for bathroom fittings by *Hindware*. In each of these advertisements a female model is used alongside the product with the caption,

"THE WORLD IS OBSESSED WITH ITALIAN CREATIONS
..... SO ARE WE"

The stress on 'Obsession' is a projection of female desirability through the visual image of sexuality. The advertisers have purposely used the image of a woman to deliver the message of allure. Here the association of a bathroom to only a woman is also questionable.

Conclusion :

This kind of images in the mass media send the wrong message to the readers and further strengthens the imagery of traditional gender roles. These advertisements are all collected from magazines of the present decade yet the historical associations of certain roles of women clearly seem to persist. There is no attempt to take into account the changing scenario of women's movement. Women are expected to be physically accessible and desirable while men are seen as the decision maker in control of their lives.

The Changing Face of Advertisement : With the stress now on gender and development, gender stereotyping creates false expectations, which can be a burden for both the sexes. It is however heartening to see the response of a few advertisements that have changed its focus to a more sensitive portrayal of gender. These changes are likely to have a positive impact on the consumer and on consumer behavior. As an example I have chosen the advertisement of *Gilma* kitchen fixtures where a couple is shown working in the kitchen together and the caption says, "*Nothing gets as fresh and romantic*".

The single-track focus on role-playing is not apparent in this advertisement, which is the necessary response from the advertising industry. My paper however focused on the persuasive and representational implication of gender on advertisements by doing a content analysis of a few advertisements selected randomly. I have not looked into the institutional practices that may be responsible for construction of gender and gender practices in advertising. □

Present Day Society and Relevance of Russell's Views

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Bertrand Russell is a great humanist thinker of the twentieth century who, throughout his life, is mostly concerned with the idea of witnessing an honest picture of human society and also its smooth continuity. He is not a mere silent thinker, but an active enterpriser of intellectual endeavour with earnest desire to give a new to shape the social living of mankind as a whole. That Russell is a great lover of mankind gets well reflected in the following words written in his famous essay 'Ideas That Have Helped Mankind' -

The present moment is the most important and crucial that has ever confronted mankind. Upon our collective wisdom during the next twenty years depends the question whether mankind shall be plunged into unparalleled disaster or shall achieve a new level of happiness, security, well-being and intelligence. I do not know which mankind will choose. There is grave reason for fear, but there is enough possibility of a good solution to make hope not irrational. And it is on this hope that we must act.

Thus, his love for mankind is well reflected in the above quoted lines. Therefore, it may judiciously be said that no other philosopher loved humanity earlier more sincerely than he. At the same time, he is averse to all conventional moral and religious ideas, yet nobody can say that his moral conscience is of a mean order. On such grounds, Russell may rightly be regarded as the burning zeal to those who lack courage to protest against all evils that may harm mankind.

As a great humanist thinker, Russell writes on social, moral, political, scientific, ethnic, economic and religious problems of the universal

society at large. He, no doubt, appreciates the progress of science, but condemns the evils of false belief and irrational thinking. He hates the false beliefs and dogmas which, according to him, have caused distress to mankind. Envy, superiority complex, self glorification, hatred and racial conflict and have been the results of such beliefs and these sentiments usually divide the greater mankind into small groups under the banners of nationality, religion and so forth. Instead of living the life of a metaphysician, he, rather did his best to apply his philosophical views realistically. He condemns irrational passions and unscientific views which he considers to be at the root of human suffering. In the essay "The World as It could be Made" he hopefully writes -

The world that we must seek is a world in which the creative spirit is alive, in which life is an adventure full of joy and hope, based rather upon the impulse to construct than upon the desire to retain what we possess or to seize what is possessed by others. It must be a world in which affection has free play, in which love is purged of the instinct for domination, in which cruelty and envy have been dispelled by happiness and the unfettered development of all the instincts that build up life and fill it with mental delights. Such a world is possible ; it waits only for men to wish to create it.

Meantime the world in which we exist has other aims. But it will pass away, burnt up in the fire of its own hot passions ; and from its ashes will spring a new and younger world, full of fresh hopes, with light of morning in its eyes.

Russell's thinkings are always scientific and rational. He views that science alone can save mankind from dogmas, evils and conservative forces. To him, reason is a clear-cut method to arrive at truth. He maintains that, in the matter of conflicting fanaticisms, scientific outlook is very useful as it ensures an unbiased attitude. Mere scientific progress in the outward world cannot help mankind survive long. Men must have the power of rational judgment. They must have the sense of tolerance and a will to accept Universal law proclaimed by Universal authority for world peace. His concern about the continuity of mankind in a smooth way gets fully reflected in the essay 'Science and War' where

he writes -

But if human life is to continue in spite of science, mankind will have to learn a discipline of the passions which, in the past, has not been necessary. Men will have to submit to the law, even when they think the law unjust and iniquitous ... I do not say that this is easy, I do not prophesy that it will happen, I say only that if it does not happen the human race will perish and will perish as a result of science.

A clear choice must be made within fifty years, the choice between Reason and Death. And by 'Reason' I mean willingness to submit to law as declared by international authority. I fear that mankind may choose Death. I hope I am mistaken !

Now, what is the picture of the present day world? By the term 'present day world' we are not going to draw a line of demarcation between the twentieth century and the twenty first century. As Russell was mainly concerned at the socio-political problems of the twentieth century, here the term 'present day world' has been used to represent the twentieth century by and large. Russell realizes that the modern society is infested with multicoloured conflicts-social, moral, ethnic, industrial, political, psychological, etc. Old values are being interrogated and virtues and sins have assumed new interpretations under various circumstances. This is how a sort of socio-political and moral crisis has set in, though materialistically and industrially human society is wearing a dynamic look. But human virtues are being overturned on many occasions ; man has appeared as enemy of man. Morally, people are, in most cases, depraved and psychologically they are torn within. This is a gloomy picture of the modern world. What is noteworthy is that scientific advancement has also been found inadequate to redeem the society from the clutch of poverty, squalor and disease. It seems that modern human society seems to have no peace, no love and no certitude. Russell thinks that society cannot be guided through the noble path of true progress unless the evils and abuses are removed rationally and morally. Of course, he has offered lots of suggestions in order to remove the evils. His suggestions are mainly connected with the fields of politics, education morality, religion and so on. Here attempt has been made to throw light on such problems

for proper evaluation of Russell's views.

So far as politics is concerned, Russell views that capitalism is the mother of variegated evils that are causing harm to the society. War, class-struggle, unemployment, poverty, racial conflicts and different types of persecution are the results of the capitalistic system. Worship of money is the motto of capitalism and ultimately it harms the true sense of humanity. Capitalism fosters power, and the privileged class always tries to use power for their own interest. As a result, the notion of common good gets utterly spoiled. He is not a supporter of socialism either. But he prefers socialism to capitalism. What Russell advocates as the better system of society is 'Guild Socialism' what sort of social condition he desires may be traced in the following words written in the essay 'The World as It Could be Made'. He writes -

A life lived in this spirit, the spirit that aims at creating rather than possessing, has a certain fundamental happiness, of which it cannot be wholly robbed by adverse circumstances. This is the way of life recommended in the Gospels, and by all the great teachers of the world. Those who have found it are freed from the tyranny of fear, since what they value most in their lives is not at the mercy of outside power.

Russell's views on Education are also very striking and logical. He thinks that education ought to foster the wish for truth, not the conviction that some particular creed is the truth. He observes that education is used to serve the interest of the socio-political system under which it is fostered. So, in the book 'Principles of Social Reconstruction' (1916), he writes -

'Almost all education has a political move. It aims at strengthening some group, rational or religious or even social in the competition with other groups. It is this motive in the main which determines the subject taught, the knowledge offered and the knowledge withheld and also decides what mental habits the public are expected to acquire. Hardly anything is done to foster the growth of mind and spirit.'

Russell stresses that the child education should be practical, moral and free from orthodox tone. Education should aim at the development

of the child's personality by encouraging them to think and act independently. So far as University Education is concerned, Russell passes his comment that the teacher should have adequate knowledge of his subject and keenness to do something good for the society through it instead of skill in pedagogy. He, of course, suggests that university education should be regarded as a privilege for special ability, and those who possess the skill but no money are to be maintained at the public expense during their course. What he thinks to be important is that teachers and students need to possess intellectual honesty, tolerance, broad mindedness and love of knowledge. He summarises his views on education in his book entitled 'Fact and Fiction' as follows -

'One of the great things that education can and should give is the power of seeing the general in the particular, the power of feeling that this, although it is happening to 'me' very like what happens to 'others' and what has happened through many ages and may continue to happen. To see such matters with impersonal justice is possible as the result of education, but is scarcely possible otherwise.'

As regards religion and existence of God, his views are like those of an agnostic. He is always ready to be called an agnostic as he neither believed nor disbelieved in the existence of God. As he was a man of scientific and rationalistic outlook, such views on religion are quite natural. In one of his essays called 'Why I am not a Christian', he examined the main arguments in support of the existence of God, and consequently tried to prove them to be groundless. What is more, Russell did not believe in any traditional dogmas and any kind of religious orthodoxy. In the essay 'Free Thought and Official Propaganda,' he writes -

'I am myself a dissenter from all known religions, and I hope that every kind of religious belief will be but I do not believe that, on the balance, religious belief has been a force for good.'

This does not mean that Russell was against the good aspects of religion. He admits that, in certain times and places, religion has had some good effects but says that, on the whole, religion has been a force for evil. He is of the view that evils of holding rigid and dogmatic opinions in the sphere of religion as well as that of politics may tremendously

harm the human society. So, Russell preaches, not only in the sphere of religion, but also in that of any other human thinking, not the 'will to believe,' but the 'Will to doubt' or 'the wish to find out.' On the contrary, he always supports the ideals of love, benevolence, charity, truthfulness, honesty and so forth as are preached by any religion.

So far as morality is concerned-Russell was strongly opposed to conventional ideas of goodness and badness based on religious dogma, irrational judgement and fanaticism. He was also against puritanism as the puritans condemn all pleasure. In the essay 'The Harm That Good Men Do' Russell says, 'We need a morality based upon love of life, not upon repression and prohibition.' A man, as Russell views, should be regarded as good if he is happy, generous, and glad when others are happy. It is necessary to instil a rational attitude towards ethical questions instead of the mixture of superstition and oppression now prevailing. Thus, the whole conception of 'virtue' is to be reviewed, Russell is also totally against the view that morality should be based on divine authority. It is because of the fact that the existence of 'Deity' is still questionable. Likewise, the idea of sin is also interpreted by him in the light of conscience and rationality.

The concept of 'right' is also viewed by Russell in the light of whatever 'good' may be done to mankind as a whole through human behaviour and judgement, An action without conscience is never a good action or right action. That is why a moral action or a right action is one that does good to all men or which is acceptable to all. He, of course, admits that conscience is not free from vagaries either. So he thinks that moral conduct of man can be achieved only when human passions are bridled by the power of reason. What he wants to say is that passion without reason is almost beastly and it may lead a human being to the world of immorality.

The noblest perspective of his thinking as a great lover of mankind is his voice for world peace, peace for moral and rational growth of human living. That is why he was always against wars for capturing power over other. He, of course, supports war if it is needed for eradicating beastly zeal of a nation to dominate over another nation, liberating the weaker nations from the clutch of tyrannous atrocities perpetrated against them by the powerful nations and annihilating anykind of socio-political injustices and crimes that may harm the regular growth of the mass.

From this point of view, Russell should not be called a pacifist in the commonplace sense of the term, rather he needs to be called a peace activist in the truest sense of the term that suggests a peaceful situation for the spontaneous and honest living of the common people. Russell had to go to imprisonment for launching anti-war programme during the World War I. He always voiced for Universal Unity to avoid the World War - III which is still apprehended by the honest people of the world. His advocacy of disarmament and the World government clearly indicates how great a wellwisher of man he was. In the essay 'Science and War' he very wisely comments that people must come forward to accept 'reason' in place of 'passion'. For him, reason and 'death' are the two alternatives that are lying before the Universal people. He fears that the death of mankind is undoubtedly imminent, if people do not accept reason. So, it is his earnest appeal to the world that the Universal people should come forward to accept 'reason' for the further continuity of mankind.

Thus, Bertrand Russell, by virtue of his vast knowledge of human history, philosophy, culture, political upheavals and practical experiences with the behaviour and sentiment of the twentieth century likes to remind the universal people that mankind cannot survive, even amidst sky high progress of education, intelligence, technology and socio-political relation, unless and until people come forward to become rational and cherish the feeling of universal brotherhood at the cost of their narrow interests, parochialism and vainful sentiments. So, it may readily be accepted that Russell is a great rationalist thinker who always voices for the happy continuity of mankind. □

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প্ৰাচ্যতত্ত্ব, সাম্ৰাজ্যবাদ আৰু এডবাৰ্ড ছাৰ্ভিদ

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ৰাজনীতি বিজ্ঞান বিভাগ

আধুনিক আৰু উত্তৰ-আধুনিক বিশ্ব এগৰাকী অন্যতম চিন্তাবিদ, সাম্ৰাজ্যবাদী আৰু উত্তৰ-ঔপনিবেশবাদী আগ্ৰাসনৰ অন্যতম বিৰোধী কষ্টকৰ এডবাৰ্ড উলিয়াম ছাৰ্ভিদৰ জন্ম হৈছিল ১৯০৫ চনৰ এক নবেম্বৰ তাৰিখে জেক্‌জালেমৰ এক সম্ভ্ৰান্ত খ্ৰীষ্টান পৰিয়ালত। কিন্তু ১৯৪৭ চনত পেলেষ্টাইনৰ পতনৰ পাছত তাৰপৰা তেখেত সপৰিয়ালে উৎখাত হৈ কাহিৰাত আশ্ৰয় গ্ৰহণ কৰে। তাতেই বিদ্যালয়-মহাবিদ্যালয়ৰ শিক্ষা সাং কৰাৰ পাছত আমেৰিকাৰ প্ৰিন্সটন বিশ্ববিদ্যালয়ৰপৰা সন্মানসহ স্নাতক আৰু বিখ্যাত হাৰ্ভাৰ্ড বিশ্ববিদ্যালয়ৰ পৰা স্নাতকোত্তৰ আৰু সন্মানীয় ডক্টৰেট ডিগ্ৰী লাভ কৰে। তাৰ পাছতেই ইউৰোপ-আমেৰিকাৰ বহুতো শিক্ষানুষ্ঠানত তুলনামূলক সাহিত্যৰ অধ্যাপনা কৰে। নিজৰ জন্মস্থানৰ পৰা নিৰ্বাসনত থকা সময়ছোৱাত তেওঁ পাশ্চাত্যৰ বৰ্ণ বৈষম্যৰ বলি হয়। আমেৰিকাৰ সোঁপন্থীসকলে আনকি তেওঁৰ কাৰ্যালয় পৰ্যন্ত জ্বলাই দিয়ে। এই নিৰ্যাতন আৰু আন্যায় কেইবা ছাৰ্ভিদক নিঃচিহ্ন কৰিব নোৱাৰিলে। সোঁতৰ বিপৰীতে উজাই যোৱা যেন ইতিমধ্যে তেওঁৰ আভ্যাসলৈ ৰূপান্তৰিত হৈছিল- বিভিন্ন লেখনী আৰু বক্তৃতাৰ দ্বাৰা এই আগ্ৰাসনবাদী মানসিকতাৰ বিৰুদ্ধে তেওঁ গঢ়ি তুলিলে এক প্ৰতিবাদী সন্দৰ্ভ। কিছু বছৰ আগতেই তেওঁৰ আত্মজীৱনীমূলক গ্ৰন্থ *Out of Place* (1999) ত ছাৰ্ভিদে বৰ্ণনা কৰিছে স্বদেশৰ বাহিৰত আৰবী উপাধি আৰু ইংৰাজ নামেৰে সৈতে এগৰাকী পেলেষ্টাইনী খ্ৰীষ্টান হৈ স-সন্মানেৰে জীয়াই থকা কিমান কঠিন। *Joseph Conrad and the Fiction of Autobiography* (1966), আৰু *Beginnings : Intention and Method* (1975) শীৰ্ষক চিন্তাশীল গ্ৰন্থ দুখন প্ৰকাশ হোৱাৰ পাছত ১৯৭৮ চনত প্ৰকাশ হয় তেওঁৰ জগৎ বিখ্যাত গ্ৰন্থ *Orientalism*। এই গ্ৰন্থখনে প্ৰাচ্য আৰু পাশ্চাত্যৰ চিৰাচিৰিত সম্পৰ্ক আৰু ধ্যান-ধাৰণাক নস্যাত কৰি এক বিকল্প দৃষ্টিভঙ্গীৰ প্ৰস্তাব দাঙি ধৰে। তেওঁ কয় যে তাহানিতে প্ৰাচীন সাহিত্য, পুৰাণকল্প, ভাষাতত্ত্ব, নৃত্য আদিৰ ঔপনিবেশিক আধিক্যৰে প্ৰাচ্যক এক নতুন অধ্যয়ন ক্ষেত্ৰ হিচাবে চিহ্নিত কৰিলে। য'ত উদ্দেশ্য প্ৰণোদিতভাবেই তাৰ ভিন্নতাৰ আৰু অনন্যতাৰ ওপৰত গুৰুত্ব দি সেই সমাজখনক বি-মানৱীয় (Dehumanising) কৰি তুলিলে। পশ্চিমীয়া পণ্ডিতৰ এই প্ৰাচ্যতত্ত্ব এক বস্তুনিষ্ঠ দৃষ্টিভঙ্গী নাছিল। বৰঞ্চ ভূমি কেনেকৈ অধিগ্ৰহণ কৰিব পাৰি, কেনেকৈ সাংস্কৃতিকভাৱে অবদমন কৰিব পাৰি সেই উদ্দেশ্য আগত ৰাখিয়েই এক অমৰ সম্বন্ধৰ ভিত্তিত তাক গঢ়ি তোলা হৈছিল। ইউৰোকেট্ৰিক মানসিকতাৰ পৰা উদ্ভৱ হোৱা এই তত্ত্বই প্ৰাচ্যক আচছৰা, অনুন্নত, নিকৃষ্ট আনকি নিজকে সংজ্ঞায়িত কৰিব নোৱাৰা অক্ষম ভূমিকাৰে তত্ত্বই প্ৰাচ্যক আচছৰা, অনুন্নত, নিকৃষ্ট আনকি নিজকে সংজ্ঞায়িত কৰিব নোৱাৰা অক্ষম ভূমিকাৰে প্ৰতিপন্ন কৰিবলৈ যত্ন কৰিছে আৰু ছাৰ্ভিদৰ মতে এই মতাদ্ৰতা নৈতিকতাহীন আৰু মৌলবাদৰ দৰে

বিষ্ণুসী। (Orientalis) গ্ৰহণত ছদ্মদে অভিযোগ উত্থাপন কৰি কয় যে, পাশ্চাত্যৰ পণ্ডিত সকলে তেওঁলোকৰ নিজা দৃষ্টিভঙ্গীৰে প্ৰাচ্যৰ ধাৰণা নিৰ্মাণ কৰিছে আৰু তাৰ একমাত্ৰ উদ্দেশ্য হ'ল পাশ্চাত্যৰ তুলনাত সকলো সময়তে প্ৰাচ্যক অধস্তন কৰি ৰখা। উদ্দেশ্য প্ৰণোদিতভাৱে যুগ যুগ ধৰি এই ধাৰণা বাহাল ৰখাত ক্ৰমেই ই প্ৰতিষ্ঠিত সতালৈ কপাত্ৰিত হৈছিল, ফলত প্ৰাচ্যই নিজকে চাবলগীয়া হৈছিল পাশ্চাত্যৰ চকুৰে। ছদ্মদে সেই আখ্যান (Narrative) ৰ পৰিধি ভাঙি দাঙি ধৰে নতুন প্ৰতি-ধাৰণা যি সেই আওপৰিধি ধাৰণাক কেন্দ্ৰীয়ত কৰি নতুন সন্তানৰ বাট মুকলি কৰে।

ছদ্মদে দেখুৱাইছে, পাশ্চাত্যই কেনেকৈ তেওঁলোকৰ সুবিধাৰ্থে প্ৰকৃত পৃথিবীখন সলাই সজাই লৈছে এক কাল্পনিক ভূগোল, য'ত তেওঁলোকৰ বাদে জগতৰ অন্য বাসিন্দাসকল বৰ্বৰ, অসভ্য। Orientalism গ্ৰন্থত তেওঁ লিখিছে, 'A group of people living in few acres of land will set up boundaries between their land and its immediate surroundings and the territory beyond, which they called 'the land of barbarians.' In other words, the universal practice of designating in one's mind a familiar space which is 'ours' and an unfamiliar space beyond 'ours' which is 'theirs' is a way of making geographical distinctions that can be entirely arbitrary.'

প্ৰথম বিশ্বই এনেকৈ তেওঁলোকৰ প্ৰাচ্যতত্ত্বৰ আধাৰত নিৰ্মাণ কৰিছে 'কাল্পনিক গোষ্ঠীসত্তা'। এই নিৰ্মাণৰ ফলত সাম্ৰাজ্যবাদ, ফেচীবাদ আৰু যুদ্ধত বিধ্বস্ত হৈ পৰিছে সমগ্ৰ মানবজাতি। পৃথিবী হৈ পৰিছে বহুধাৰিত। পাশ্চাত্যৰ ধাৰণামতে প্ৰাচ্য যিহেতু অনুন্নত, অশিক্ষিত, বৰ্বৰ, সেইবাবেই তাক সুসভ্য কৰাৰ দায়িত্বতে পাশ্চাত্যৰ 'La mission civilisatrice'। এয়া হ'ল তেওঁলোকৰ স্বনিৰ্মিত সেই 'White man's burden'। এই দায়িত্ববোধৰ গহীনাতে তেওঁলোকে প্ৰাচ্যৰ কাষ চাপি আহে বন্ধু হৈ আৰু শেষত হৈ পৰে সাম্ৰাজ্যবাদী প্ৰভু।

এডৱাৰ্ড ছদ্মদে তেওঁৰ Orientalism গ্ৰন্থত পাশ্চাত্যৰ এক তিনি তৰপীয়া সূত্ৰ দাঙি ধৰিছে। প্ৰথমতে, তেওঁৰ মতে প্ৰাচ্যতত্ত্ব হ'ল পশ্চিমীয়া পণ্ডিতৰ প্ৰাচ্য বিষয়ক এক বিদ্যায়তনিক অধ্যয়ন। দ্বিতীয়তে, ফুকো (Michel Foucault) ৰ ক্ষমতা আৰু জ্ঞান সম্পৰ্কীয় প্ৰখ্যাত সংকল্পনাৰ প্ৰয়োগৰ সহায়ত ছদ্মদে কয় যে এই অধ্যয়নে জ্ঞানৰ এক ভাণ্ডাৰ উৎপাদন কৰিছে যাক পশ্চিমীয়া সাম্ৰাজ্যবাদী আৰু সম্প্ৰসাৰণবাদীসকলে অধিক ক্ষমতা আহৰণৰ এক আহিলা ৰূপে ব্যৱহাৰ কৰিছে। তৃতীয়তে, প্ৰাচ্যতত্ত্বৰ আন এটা ব্যাখ্যা অনুসন্ধান কৰি তেওঁ কয় যে তত্ত্বই জ্ঞানতাত্ত্বিক (Epistemological) আৰু জীৱতাত্ত্বিক (Ontological) বৈষম্য সৃষ্টি কৰি সভ্য অথবা বৰ্বৰ, উন্নত অথবা আদিম, উৎকৃষ্ট অথবা নিকৃষ্ট আদি নানা ধৰণৰ গতনুগতিক যুগ্য বৈপৰীত্যৰে আপোন (self) আৰু অপৰ (other) ৰূপে বিভক্ত কৰি পেলাইছে। ফুকোৰ Madness and Civilization: A History of Infamy in the Age of Reason (1961), The order of Things: An Archaeology of the Human Sciences (1970)

আৰু Discipline and Punish: The Birth of the Prison (1977) আদি গ্ৰন্থৰ দাৰ্শনিক চিন্তাক বিকশিত কৰি ছদ্মদে কৈছে কেনেকৈ 'অপৰ'ৰ ধাৰণাটো নিজ স্বাৰ্থত নিৰ্মাণ কৰা হয়। আৰু এই অভিপ্ৰায়েৰে পাশ্চাত্যৰ অপৰকৰণত বিশ্বৰ চকুত প্ৰাচ্য হৈ পৰিছে সম্ভ্ৰাসবাদ, নিষ্ঠুৰতা, লাম্পট্য, অৱক্ষয়, মানবীয়তাৰ বধ্যভূমি। Orientalism গ্ৰন্থত ছদ্মদে পাশ্চাত্যৰ বহুত গুৰুত্বপূৰ্ণ ৰচনা বিশ্লেষণ কৰি দেখুৱাইছে যে কেনেকৈ ঔপনিবেশিক সংস্কৃতি, অভিজ্ঞতা আৰু জ্ঞানচৰ্চাই আৰু বাস্তৱক বিকৃত কৰি এচিয়া আফ্ৰিকাত নিজকে আদৰ্শ মানুহৰূপে প্ৰচাৰ কৰিছে, যাতে এই ধাৰণাবোৰৰ আধাৰত তেওঁলোকে সভ্যতা গঢ়ি তোলে। তেনেকৈ পৰিকল্পিতভাৱেই পাশ্চাত্যৰ জ্ঞানভাষ্যই সভ্যতা আৰু জ্ঞানৰ এনে এক বিশ্বজনীন ৰূপ নিৰ্মাণ আৰু প্ৰচাৰ কৰিছে, যি মূলতঃ তেওঁলোকৰহে নিজা আদৰ্শৰ প্ৰতিবিম্ব। এই ধৰণৰ ঔপনিবেশিক জগতৰ অধিপত্যবাদী ধ্যান-ধাৰণা নিষ্ক্ৰিয় কৰাৰ কিছু পদ্ধতিগত দিশৰ বিষয়ে ছদ্মদে আলোচনা কৰিছে ১৯৯৩ চনত প্ৰকাশিত তেওঁৰ এখন জগত বিখ্যাত গ্ৰন্থ Culture and Imperialism ত। জাত তেওঁ দেখুৱাইছে কেনেকৈ সংস্কৃতি সাম্ৰাজ্যবাদ নিৰ্মাণ কৰাৰ বাবে এটা গুৰুত্বপূৰ্ণ উপাদান হয়গৈ। সেই গ্ৰন্থখনত ছদ্মদে জোচেফ কনৰাডৰ Heart of Darkness, জেইন অষ্টিনৰ Mansfield Park, ৰুডয়াল্ড কিপলিঙৰ Kim অথবা ডাৰডিৰ অপেৰা Aida আদিত অভিব্যক্ত ঔপনিবেশিক মনক বিশ্লেষণ কৰে, য'ত ঔপনিবেশৰ প্ৰতিষ্ঠাৰ লগতে সেই ঔপনিবেশক অনুন্নত বুলি দেখুৱাৰ প্ৰবণতা আছে। এই ৰচনাবোৰৰ প্ৰতিবাদৰূপে কেনীয় লেখক নাওগি বা থিয়োদোৰ আৰু আৰবী লেখক তায়েব ছালিহৰ উপন্যাস ৰচাৰ উত্তৰ-ঔপনিবেশিক কৌশলবোৰ লৈও ছদ্মদে গ্ৰন্থখনত বিস্তাৰিত আলোচনা কৰিছে। নাওগিৰ The River Between (1965) আৰু চালিহৰ Season of Migration to the North (1970) গ্ৰন্থত লেখকদ্বয়ে উপন্যাসৰ কালম্বুক বৰ্ণনাৰ যোগেদি প্ৰতীকীভাৱে ঘূৰাই দিছে মানসিক আধিপত্যৰ উৎস- ঔপনিবেশিক অভিযানৰ মুখ। ছদ্মদে নাওগি আৰু চালিহৰ ৰচনাৰ প্ৰতিৰোধী প্ৰতিবেদনক প্ৰশংসা কৰি ঔপনিবেশিক ৰচনাৰ পুনৰ্নিৰ্মাণ আৰু পুনঃপঠৰ ওপৰত জোৰ দিছে।

এডৱাৰ্ড ছদ্মদে তেওঁৰ সমস্ত জীৱন মধ্যপ্ৰাচ্যৰ বিৰুদ্ধে পাশ্চাত্যৰ যাবতীয় কায়িক, মানসিক আৰু জ্ঞানতাত্ত্বিক সংগ্ৰামক আগত ৰাখি বিশ্লেষণ কৰিছে পাশ্চাত্যৰ আৰোপিত সন্দৰ্ভসমূহ। তেওঁ Question of Palestine (1979), Covering Islam (1981), After the Last Sky (1986) আদি গ্ৰন্থত পেলেষ্টাইনৰ আত্মপৰিচয় আৰু উদ্ধাস্ত সমস্যা, ইজৰাইল আৰু আমেৰিকাৰ আত্মসনবাদী মনোভাৱ, সম্ভ্ৰাসবাদী আৰু মৌলবাদী ধ্যান-ধাৰণাবোৰো তীৱ্ৰ সমালোচনা কৰিছে। ছদ্মদেৰ আন কেইখনমান গুৰুত্বপূৰ্ণ গ্ৰন্থ হ'ল The World, the text and the Critic (1983), Musical Elaborations (1991), মৰণোত্তৰভাৱে প্ৰকাশ হোৱা Humanism and Democratic Criticism (2005)। এই মহান চিন্তাবিদজ্ঞানৰ মৃত্যু হয় ২০০৩ চনৰ ২০ ছেপ্টেম্বৰত, এই মৃত্যু বিশ্ববাসীৰ কাৰণে অপূৰণীয় ক্ষতি। পাশ্চাত্যৰ এই আগ্ৰাসনবাদী অভিসন্ধিৰ বিৰুদ্ধে ছদ্মদে তোলা প্ৰতিবাদবোৰ, প্ৰতিৰোধবোৰ সমগ্ৰ তৃতীয় বিশ্বৰ লগতে ভাৰতবৰ্ষতো প্ৰবলভাৱে, প্ৰস্ফাৰিতভাৱে প্ৰাসংগিক। □

বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ এজনী জাপানী ছোৱালী

ডঃ বামচন্দ্ৰ ডেকা
অসমীয়া বিভাগ

বিংশ শতিকাৰ দ্বিতীয়াৰ্ধত (১৯৫৩-১৯৬৩) 'বামধেনু' আলোচনী সম্পাদনা কৰি অসমীয়া সাহিত্যত এটা যুগৰ সৃষ্টি কৰোঁতা জ্ঞানপীঠ বঁটাৰে সন্মানিত ডঃ বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য যুদ্ধোত্তৰ যুগৰ এগৰাকী সাৰ্থক অসমীয়া চুটি গল্প লেখক। যুদ্ধোত্তৰ বা বামধেনু যুগৰ গল্পকাৰসকলৰ ভিতৰত গল্প সম্ৰাট চৈয়দ আব্দুল মালিকৰ পিছতে বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ নামেই ল'বলগীয়া হয়। বিংশ শতিকাৰ চতুৰ্থ দশকত আৰম্ভ কৰি মুত্থাৰ (মৃত্যু : ৬ আগষ্ট, ১৯৯৭) আগলৈকে গল্প লিখা ভট্টাচাৰ্যৰ 'কলং আজিও বয়', 'সাতসৰী' আৰু 'খিৰিকী কাষৰ আসন' নামৰ তিনিটা গল্প সংকলন প্ৰকাশিত হোৱাৰ উপৰি বিভিন্ন আলোচনীত প্ৰকাশিত হোৱা ভালেখিনি গল্প সংকলিত নোহোৱাকৈ আছে। ইং ২০০০ চনত বিকাশজ্যোতি বৰুৱাৰ সংকলন আৰু সম্পাদনাত 'এটি পুৰণি গল্পৰ ন-ৰূপ' নামৰ আন এটি গল্প সংকলন মৰগোস্তৰ ভাৱে প্ৰকাশিত হৈছে। সকলোখিনি গল্প মিলি বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ চুটি গল্পৰ সংখ্যা অৰ্ধশতাধিক।

অসমীয়া চুটিগল্পত সমাজতান্ত্ৰিক বাস্তববাদ যি কেইগৰাকী লেখকৰ লেখাত স্পষ্ট হৈ উঠিছে, সেইসকল লেখকৰ ভিতৰত প্ৰথমেই বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ নাম ল'বলগীয়া হয়। সমাজৰ বাস্তব সমস্যাৰ প্ৰতি সচেতন গল্পকাৰ ভট্টাচাৰ্যৰ গল্পত প্ৰচলিত সমাজ ব্যৱস্থাৰ প্ৰতি পৰিবৰ্তনকাৰী বিদ্ৰোহ আৰু প্ৰতিবাদ মূৰ্ত হৈ উঠিছে। মানুহৰ বিভিন্ন সমস্যা কলাত্মক দৃষ্টিৰে চুটিগল্পত উপস্থাপন কৰি বিশ্লেষণ কৰাৰ সহজ প্ৰয়াস ভট্টাচাৰ্যৰ গল্পত বিদ্যমান।

গভীৰ মানবতাবোধ আৰু জীৱনৰ সনাতন প্ৰমূল্যৰ প্ৰতি প্ৰবল আস্থা বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ গল্পৰ এক বিশেষ বৈশিষ্ট্য। মানুহৰ প্ৰতি মানুহৰ অকৃত্ৰিম ভালপোৱা, সহজাত মমতাবোধৰ মহৎ আদৰ্শৰে বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ গল্প সমৃদ্ধ। সাহিত্য সৃষ্টিৰ উদ্দেশ্য আৰু লক্ষ্য সম্পৰ্কত ভট্টাচাৰ্যৰ স্থিতি স্পষ্ট। 'সাহিত্য জীৱনৰ বাবে' - এনে এক আদৰ্শ তেওঁ বিশ্বাস কৰিছিল আৰু সেই আদৰ্শ তেওঁৰ চুটিগল্পত উদ্ভাসিত হৈছিল।

বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ প্ৰায়বিলাক গল্পতেই গভীৰ সমাজ চেতনাৰে একোটা মানবীয় সমস্যা উপস্থাপন আৰু বিশ্লেষণৰ আন্তৰিক প্ৰচেষ্টা স্পষ্ট। গল্পকাৰ গৰাকীৰ মানুহৰ প্ৰতি থকা গভীৰ ভালপোৱা আৰু দায়বদ্ধতাৰ এনে আদৰ্শই সচেতন পাঠকক বিশ্বয় বিমুগ্ধ কৰি তোলে। গল্পকাৰ ভট্টাচাৰ্যই নিজৰ প্ৰথম গল্প সংকলন 'কলং আজিও বয়' ত সন্নিবিষ্ট পাতনিত উল্লেখ কৰিছে যে, 'বৰ্তমানক ভবিষ্যতৰ মংগল আলোকত প্ৰত্যক্ষ কৰাৰ চেষ্টা এই গল্পবোৰত আছে। মাজে মাজে

ভাৱে মই আৰু গল্পবোৰ এক। মোৰ অস্তিত্ব যদি কিবা মূল্য আছে, গল্পবোৰৰ অস্তিত্বৰো মূল্য আছে। মোৰ অস্তিত্ব যদি মূল্যহীন গল্পবোৰো মূল্যহীন।' নিজৰ গল্প সম্পৰ্কে ভট্টাচাৰ্যৰ এনে বক্তব্য গভীৰ আত্ম প্ৰত্যয়ৰ পৰিচায়ক। অসমীয়া সাহিত্যক এটা বিশ্বজনীন ৰূপ দিবৰ বাবে একনিষ্ঠ সাধনা আৰু সুগভীৰ জীৱন-বীক্ষাৰে কলম হাতত লোৱা এইগৰাকী লেখকৰ সাহিত্য সাধনাৰ মূল লক্ষ্যও যে, বৰ্তমানক ভবিষ্যতৰ মংগল আলোকত প্ৰত্যক্ষ কৰা সেই কথাও গল্পবোৰত প্ৰতিভাত হৈছে।

বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ 'এজনী জাপানী ছোৱালী' শীৰ্ষক গল্পটি গল্পকাৰ ভট্টাচাৰ্যৰ প্ৰথম গল্প সংকলন 'কলং আজিও বয়'ত সংকলিত হৈছে। ৰচনাকাল ১৯৫৩ চন। ১৯৩৯ চনত আৰম্ভ হোৱা দ্বিতীয় মহাসমৰৰ ফলশ্ৰুতিত মানব সভ্যতাৰ বাবে চূড়ান্ত প্ৰত্যাহ্বান সৃষ্টিকাৰী ঘটনা ঘটিছিল ১৯৪৫ চনৰ ৬ আৰু ৯ আগষ্টত। আমেৰিকাই জাপানৰ হিৰোশিমা আৰু নাগাছাকিত পাবমাণবিক বোমাৰ বিস্ফোৰণ ঘটাই এক অবৰ্ণনীয় আৰু বিতীক্ষাকাময় বিধ্বংসী পৰিস্থিতি সৃষ্টি কৰিছিল। এই দ্বিতীয় মহাযুদ্ধই ধ্বংসস্তুপত পৰিণত কৰা জাপানৰ পটভূমিত ৰচিত 'এজনী জাপানী ছোৱালী' গল্পটোত গল্পকাৰ ভট্টাচাৰ্যই যুদ্ধৰ বিধ্বংসী বিতীক্ষা আৰু অমানবীয়তাৰ বিপক্ষে এক বলিষ্ঠ প্ৰতিবাদ সাব্যস্ত কৰিছে।

গল্পৰ কাহিনীভাগ আৰম্ভ হৈছে দ্বিতীয় মহাযুদ্ধত পিতৃ-মাতৃক হেৰুৱাই খুড়াক-খুড়ীয়েকৰ আশ্ৰয়ত অকলশৰীয়া জীৱন-যাপন কৰা যুৱতী ফুমিক'নৰহৰাৰ এটি দিনৰ প্ৰস্তুতিৰে। যদিও ফুমিক'ই খুড়াক-খুড়ীয়েকৰ আশ্ৰয় লাভ কৰিছে, মাক-বাপেকে তাইক যিদৰে মৰমেৰে আৰবৰি ৰাখিছিল তেনে এক স্নেহপূৰ্ণ শাস্তিময় নিচিন্ত আশ্ৰয় যে তাই চিৰদিনৰ বাবে হেৰুৱাইছে সেই অনুভবে মাজে মাজে হতাশাগ্ৰস্ত কৰি তোলে ফুমিক'নৰহৰাক। খুড়াক-খুড়ীয়েকৰ ঘৰত তাইৰ এখন নিজা বিছনা নাই, সৰু সৰু মেজ কেইখনমান যোৰা দি তাই বাহিৰৰ কোঠাত শোৱে। ৰাতিপুৱা সেই মেজ কেইখন সামৰি স্ত্ৰ'ৰ ৰুমত ভৰাই থ'ব লাগে। তাই খাব লাগে বাহিৰৰ ৰেষ্টোৰাত চিলাই কলত নিজে কাম কৰি উপাৰ্জন কৰা ধনেৰে। তথাপি তাই জীয়াই থকাৰ সপোন দেখে। পুৰণি জাপানী সংগীত 'গাগাকু'ৰ সুৰত গোৱা গীতটিয়ে তাইৰ মনলৈ আশাৰ সঞ্জীৱনী কঢ়িয়াই আনে।

'... হাজাৰ চেৰী ফুল পৰিল সৰি

নুবুৰিল মোৰ আশাৰ তৰী ...'

খুড়ীয়েকহঁতে তাইৰ বিয়াৰ দিন ঠিক কৰিছে আগষ্ট মাহৰ ন তাৰিখ। কোনো ধৰণৰ কৃত্ৰিমতা সহ্য কৰিব নোৱাৰিলেও খুড়ীয়েকৰ নিৰ্দেশ অনুসৰি বিয়াৰ দিনা ভালকৈ বান্ধিবৰ বাবে তাই নিজৰ দীঘল চুলিকোছা কাঠৰ গাৰুত শুই সংযত কৰিবলৈ যত্ন কৰিছে। নাগাছাকিৰ কাৰুকি থিয়েটাৰৰ মুখ্য ভাউৰীয়া দৰ্শকৰ চকুৰ মনি, অতি জনপ্ৰিয় অভিনেতা চুজুকিৰ লগত তাইৰ বিয়া ঠিক হৈছে। দৰা ঘৰীয়াই বিয়াৰ ভোজৰ বাবে সাগৰৰ পৰা টনা মাছ আনিবলৈ ঠিক কৰিছে। এনেবোৰ আশাৰ বতৰাই ফুমিক'নৰ মৰহী যোৱা মনটোলৈ আশাৰ বতৰা কঢ়িয়াই আনিছে। তাই ভাবিছে তাইৰ জীৱনতো বাতি শেষ হৈছে, পুৱাৰ শুভাগমন হৈছে।

নিজকে নিঃশেষ কৰিবলৈ সাগৰৰ প্ৰবল জোৰালৈ নামি গৈয়ো - 'নমৰিবা, গুচি আহা' আহ্বান শুনি শেষক্ষণত জই উভতি আহিছে। এই সকলো ঘটনাৰ মাজেদি গল্পকাৰ ভট্টাচাৰ্যই গল্পৰ নায়িকা ফুমিক'ৰ চৰিত্ৰ অতি বিশ্বাসযোগ্য ৰূপত পাঠকৰ আগত দাঙি ধৰিছে। চুজুকি, খুড়ীয়েক, চুজুকিৰ দেউতাক, ভাস্কৰ আৰু এজন মাছমৰীয়াৰ চৰিত্ৰই গল্পটিৰ পৰিপূৰ্ণতাত অৰিহণা যোগাইছে যদিও সেই আটাইকেইটা চৰিত্ৰই পূৰ্ণবিকশিত চৰিত্ৰ নহয়। বৰঞ্চ ক'ব পাৰি যে এই পাৰ্শ্বচৰিত্ৰ কেইটাই গল্পৰ কেন্দ্ৰীয় চৰিত্ৰ ফুমিক' নৰহৰাৰ চৰিত্ৰক স্পষ্ট আৰু উজ্জ্বল ৰূপত দাঙি ধৰিছে। গল্পকাৰৰ গল্প নিৰ্মাণৰ নিপুনতাই উৰাকামি পৰ্বত, সাগৰ, মহাকাশ্যপৰ হাঁহি ছাবি আদিকো একোটি চৰিত্ৰৰ মৰ্যাদা প্ৰদান কৰিছে।

বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ 'এজনী জাপানী ছোৱালী' এটি পৰিস্থিতি প্ৰধান গল্প। গল্পকাৰে দক্ষতাৰে দ্বিতীয় মহাযুদ্ধই বিধস্ত কৰা জাপানৰ পটভূমিত গল্পটি বচনা কৰিছে। কেন্দ্ৰীয় চৰিত্ৰ ফুমিক' নৰহৰাই টোপনিৰ পৰা সাৰ পোৱাৰ কথাবে গল্পৰ আৰম্ভণি কৰা হৈছে। টোপনি চেতনাইনিতাৰ অৰ্থত বাহৰ কৰাৰ বিপৰীতে গল্পকাৰে সাৰপোৱা কাৰ্যক সচেতনতাৰ প্ৰতীক হিচাপে গ্ৰহণ কৰিছে। যুদ্ধৰ ধ্বংসাত্মক ক্ৰিয়া কলাপৰ বিপৰীতে মানুহৰ মাজত সচেতনতাৰ আৱশ্যক হৈছে। এই চেতনা গল্পৰ আৰম্ভণিৰে পৰা শেষ পৰ্যন্ত অতি নিপুণতাৰে প্ৰবাহিত কৰি ৰখাৰ ক্ষেত্ৰত গল্পকাৰ বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য সম্পূৰ্ণৰূপে কৃতকাৰ্য হৈছে। বিয়াৰ প্ৰস্তুতিৰ কথাবে ফুমিক' নৰহৰাৰ মানসিক অৱস্থা আৰু নিজৰ ধ্যান ধাৰণাৰ সন্দেশ পাঠকক দিবলৈ যত্ন কৰিছে। সমান্তৰাল ভাবে ফুমিক'ৰ ভাবনাৰ মাজেৰেই 'চুজুকি' চৰিত্ৰৰ সন্ধ্যা পৰিচয় পাঠকে লাভ কৰিছে। সাগৰীয়া টুনা মাছেৰে দৰাৰ ঘৰত দিবলগীয়া 'ছন-ছন-কু-ডো'ৰ ভোজ, কাবুকি থিয়েটাৰৰ 'বুচিড'ত বিশ্বাস জাপানী সৈনিকে 'চানা-উ'ত বাহি তৰোবাল ত্যাগ কৰা, নতুন 'কিমোনো' পিন্ধি 'টকনামা'ৰ গুৰিলৈ যোৱা আদি বৰ্ণনাৰ মাজেৰে পাঠকৰ মনত গল্পৰ পটভূমি জাপানৰ লোক-সংস্কৃতিৰ বিষয়ে এটি ধাৰণা ক্ৰমে স্পষ্ট হৈ উঠিছে। কম পৰিসৰৰ ভিতৰতে জাপানী লোক সমাজৰ ধ্যান-ধাৰণা, বিশ্বাস পৰম্পৰা আৰু জীৱন সংগ্ৰাম ছবি গল্পকাৰে বিশ্বাসযোগ্য ৰূপত অংকন কৰিবলৈ সমৰ্থ হৈছে। গল্পৰ বিষয়বস্তুৰ বিকাশৰ প্ৰয়োজনত আহি পৰা এনেবোৰ উপাদানৰ যথোচিত প্ৰয়োগে 'এজনী জাপানী ছোৱালী'ক অসমীয়া গল্প-সাহিত্যৰ এটি উল্লেখযোগ্য গল্পৰ মৰ্যাদা প্ৰদান কৰিছে।

গল্পৰ বিষয়বস্তু নিৰ্বাচনৰ ক্ষেত্ৰতো বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ 'এজনী জাপানী ছোৱালী'য়ে অভিনৱত্ব দাৰি কৰিব পাৰে। পঞ্চাশ আৰু ষাঠিৰ দশকত অসমীয়া চুটিগল্পৰ ভাববস্তু আৰু ৰূপবস্তুৰ লক্ষণীয় পৰিৱৰ্তন আৰু পৰিবৰ্তন সাধিত হৈছে। পূৰ্বৰ ৰোমাণ্টিক ভাৱ বিলাস আৰু বচনাবীতিৰ শিথিলতাৰ পৰা এই সময়ছোৱাতেই অসমীয়া গল্পসাহিত্যৰ উত্তৰণ ঘটিছে। মানৱীয় আবেগ অনুভূতিৰ সূক্ষ্ম আৰু সৰ্বোচ্চ বিশ্লেষণৰ প্ৰচেষ্টাই অসমীয়া গল্প সাহিত্যৰ সমৃদ্ধিৰ নতুন সোপান গঢ়ি তুলিছে। মানুহৰ সনাতন আবেগ অনুভূতি দেশ-কাল-পাত্ৰৰ পৰিধিত আবদ্ধ নহয়। পৃথিৱীৰ সকলো প্ৰান্তৰ মানুহৰ সুখ-দুখৰ স্বৰূপ একেটাই। সেয়ে জাপানী ছোৱালী এজনীৰ দুখ-দুৰ্দশাৰে ভৰা জীৱন গাঁথাও অসমীয়া গল্পৰ বিষয়বস্তুৰে সামৰি লোৱাত বাধা নাই। তদুপৰি যুদ্ধৰ বিধ্বংসী বিভীষিকাই যে মানৱ

সভ্যতাৰ বাবে অপূৰণীয় ক্ষতি মাতি আনিছে, সেই কথা গল্পটিৰ মাজেৰে হৃদয়স্পৰ্শী ৰূপত চিত্ৰিত হৈছে। এনেবোৰ কাৰণতেই বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ 'এজনী জাপানী ছোৱালী' গল্পৰ বিষয়বস্তুৰে অভিনৱত্ব আৰু সাৰ্বজনীনতা দাৰি কৰিব পাৰে।

বিষয়বস্তু উপস্থাপনৰ ক্ষেত্ৰতো গল্পকাৰৰ নিপুণতা মন কৰিবলগীয়া। গল্পৰ মুখ্য চৰিত্ৰ ফুমিক' নৰহৰাই এটম বোমাৰ বিস্ফোৰণত পিতৃ-মাতৃক হেৰুৱাই নিঠকৰা হোৱাৰ পিছত খুড়ীয়েক-খুড়ীয়েকৰ আশ্ৰয়ত থাকি জীয়াই থকাৰ বাবে কঠোৰ সংগ্ৰাম কৰিছে। চিলাই কলত কাম কৰি জীৱিকা নিৰ্বাহৰ চেষ্টা কৰিছে। তাৰ মাজতে 'চুজুকি'ৰ লগত বিয়া ঠিক হোৱাৰ পিছত ফুমিক'ৰ আশাহত জীৱন পুনৰ নতুন আশাৰে জীপাল হৈ উঠিছে। কিন্তু হাইড্ৰ'জেন বোমাৰ তেজস্ক্ৰিয় চাইৰ স্পৰ্শত চুজুকি আক্ৰান্ত হোৱাৰ পিছত ফুমিক'ৰ জীৱনলৈ পুনৰ নিৰাশাৰ কলীয়া ডাৱৰ নামি আহিছে। চুজুকিৰ মৃত্যুৰ সংবাদে মনৰ শেষ আশাকনো নিৰ্বাপিত কৰি পেলোৱাৰ পিছত ফুমিক'ই সাগৰতেই নিজৰ জীৱন বিসৰ্জন দিব বিচাৰিছিল। কিন্তু অজ্ঞেয় এক আহ্বানে ফুমিক'ৰ মনত জীয়াই থকাৰ প্ৰেৰণা পুনৰ সঞ্চাৰ কৰিলে। তাই সাগৰৰ পৰা পাৰলৈ প্ৰাণটুকি দৌৰ মাৰিলে। শেষত এজন অটিনাকী মাছমৰীয়াৰ এখন চিঠিয়ে ফুমিক'ক সকলো প্ৰকাৰ ধ্বংসাত্মক কাৰ্যৰ প্ৰতিবাদ কৰিবলৈ জীয়াই থকাৰ বাবে অনুপ্ৰাণিত কৰিলে। এই সমগ্ৰ ঘটনাৱলীৰ অৱতাৰণা কৰা হৈছে গল্পৰ বিষয়বস্তু স্পষ্টৰূপত পাঠকৰ সন্মুখত দাঙি ধৰাৰ প্ৰয়োজনত। প্ৰথম দৃষ্টিত সেইসমূহ অনুসংগ গল্পৰ বিষয়বস্তু প্ৰকাশৰ বাবে অতিবিক্ৰম বৰ্ণনা যেন ধাৰণা হয়। কিন্তু মানুহৰ জীৱনবোধৰ গভীৰতাৰ সন্ধান কৰিবলৈ, বিষয়বস্তুৰ গভীৰতা উপলব্ধি কৰিবলৈ এনেবোৰ অনুসংগৰ প্ৰয়োজন নাই কৰিব নোৱাৰি। এনে প্ৰয়োজনতেই দুটা ভিন্নৰূপ আখ্যান, মৰহা ডালত গান গোৱা চৰাই (নিয়ামটে ছবি), 'ছাবি'ৰ সৰ্বক নিস্তৰ্দ্ধতাৰ হাঁহি আদি প্ৰসংগ গল্পৰ বিষয়বস্তু প্ৰকাশ আৰু উপস্থাপনৰ গুৰুত্বপূৰ্ণ সমল হিচাপে চিহ্নিত হৈছে।

বিষয়বস্তু উপস্থাপনৰ নিপুণতা আৰু গল্প নিৰ্মাণৰ কৌশলৰ লগে লগে ভাব প্ৰকাশৰ মুখ্য অবলম্বন ভাষাৰ মাধুৰ্য চুটিগল্পৰ এক অন্যতম মন কৰিবলগীয়া বিষয়। 'এজনী জাপানী ছোৱালী' গল্পৰ নিৰ্মাণৰ ক্ষেত্ৰত বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্যৰ ভাষা প্ৰয়োগৰ দক্ষতা বিশেষভাবে লক্ষণীয়। যথোচিত শব্দৰ প্ৰয়োগেৰে বৰ্ণনীয় বিষয়ক পাঠকৰ মনত স্পষ্ট আৰু বোধগম্য ৰূপত দাঙি ধৰাৰ প্ৰচেষ্টা গল্পটিত সাৰ্থক হৈ উঠিছে।

'... তাই এবাৰ ফুলপাহৰ ফালে চালে ফুলপাহে আগৰ দৰে হাঁহি আছে। একো দুখে মৌলান নেপেলোৱা হাঁহি', 'তাৰ পিছত এটি মৰ্মস্পৰ্শী সুগভীৰ নিস্তৰ্দ্ধতাৰে হস্পিতালৰ চাৰিওকাষ ভৰি গ'ল', 'সকলো একে দৰেই আছে। কিন্তু তথাপি আৰু একো নাই', 'ইমান ওচৰলৈ আহি মানুহ দুৰলৈ গুচি যায়', 'মৃত্যুৰ কল্মোৰ বুকুৰ পৰা তাই জীৱনৰ বন্ধ ঘৰলৈ উভতি আহিল', 'মানুহ সহজে মৰিব পাৰে, কিন্তু জীয়াই থকাহে টান', 'পৃথিৱীৰ বিবেক জগাবৰ সময় আহিল। বিবেক নাজাগিলে মানুহৰ সভ্যতা সংস্কৃতি নৰয়।' - এনে অনেক কাব্যিক বাক্যৰ সুখম প্ৰয়োগে গল্পটি সুখপাঠ্য কৰি তুলিছে লগতে গল্পৰ বিষয়বস্তু পাঠকৰ বাবে হৃদয়গ্ৰাহী হৈ উঠিছে।

কখন শৈলীৰ বিশিষ্টতাও গল্পটিৰ আন এক উল্লেখনীয় বৈশিষ্ট্য। এক সবল বৰ্ণনাভঙ্গীৰে গল্পৰ কাহিনীভাগ ক্ৰমে উন্মোচন কৰিবলৈ যোৱাৰ মাজেৰেই গল্পকাৰে সচেতন পাঠকৰ বাবে পৰিণতিৰ সম্ভেদ ইঙ্গিতস্বৰূপে বৰ্ণনাৰে প্ৰদান কৰিবলৈ চেষ্টা কৰিছে। পুৰা টোপনিৰ পৰা সাৰ পাই বিচনাৰ থাকোতেই ফুমিক'ৰ ভাৱনালৈ আহিছে তাইৰ বিয়াৰ কথা। দৰাঘৰত 'ছান-ছান-কু-ডো'ৰ ভোজ আয়োজনৰ কথা। যি ভোজৰ বাবে সাগৰৰ পৰা টুনা মাছ অনাৰ কথা। ভাবী স্বামী চুজুকিয়ে - 'ৰণৰ পৰা উভতি অহা সৈনিক' নাটকত অভিনয় কৰি সেই সংক্ষিপ্ত অথচ অৰ্থপূৰ্ণ - 'ছামুৰাই বিদায়' বচনেৰে দৰ্শকক মোহিত কৰাৰ কথা। এইবোৰ ভাবনাৰ মাজেৰে সাগৰত টুনা মাছ ধৰিবলৈ গৈ হাইড্ৰ'জেন বোমা বিস্ফোৰণৰ তেজস্ক্ৰিয় ছাইৰ দ্বাৰা আক্ৰান্ত হৈ ফুমিক'ৰ জীৱনৰ পৰা চুজুকিয়ে ভবিষ্যতে চিৰদিন বাবে বিদায় লোৱাৰ ইঙ্গিত প্ৰচ্ছন্ন হৈ আছে। তেনেদৰে ফুমিক'ই গা ধুই আহি বাকচ খুলি নতুন 'কিমোনো' পিন্ধিবলৈ লৈ কাপোৰৰ জাপত পৰি থকা পোন্ধৰ বছৰ বয়সত পিন্ধা পুৰণি কিমোনোটোৱে মহাপ্ৰলয়ৰ দিনটোৰ কথা সোঁৱৰাই দিয়াৰ মাজেৰে ফুমিক'ৰ জীৱনলৈ আহিবলগীয়া আন এক মহাপ্ৰলয়ৰ কথাকেই যেন ইঙ্গিত কৰিছে। তেনেদৰে ফুমিক'ৰ জীৱন সংগ্ৰামৰ সাক্ষী 'উৰাকামি পৰ্বত'ৰ অৱস্থিতিৰ বৰ্ণনাও গল্পটিৰ কাহিনীৰ বিকাশ আৰু পৰিণতিৰ বাবে তাৎপৰ্যপূৰ্ণ হৈ উঠিছে। যি পৰ্বতৰ ইপাৰে খুড়ীয়েকৰ ঘৰত থকা বাবে ফুমিক' জীয়াই থাকিল, আনহাতে উৰাকামি পৰ্বতৰ সিটো পাৰে থকা বাবেই ফুমিক'ৰ মাক-দেউতাকৰ লগতে অজস্ৰ মানুহৰ ঘৰ-দুৱাৰ নিমিষতে শেষ হৈ গ'ল। জীৱন আৰু মৃত্যুৰ সীমাৰেখাও মানুহৰ বাবে অস্পষ্ট আৰু অনিশ্চিত, তথাপি কামৰ মাজেৰে জীয়াই থকাটোৱেই জীৱনৰ ধৰ্ম। ফুমিক'ক নিশ্চিত মৃত্যুৰ পৰা ৰক্ষা কৰা মাছমৰীয়াজনৰ চিঠিৰ সেই 'যাৰ কাম কৰাৰ মন থাকে, তাৰ অন্য কথা ভবাৰ প্ৰয়োজন নাই।' কথাষাৰে পাঠকৰ অন্তৰ চুই যায়। খুড়ীয়েকৰ মতে মানুহ মৰহা ডালত গীত গোৱা চৰাই, ডাল ভাগিবই যেতিয়া গীত গাই লাভ কিঃ কিঃ পিন্ধ মাছমৰীয়াজন সেই 'জীয়াই থাকিবলৈ হ'লে সংগ্ৰাম কৰিবই লাগিব।' - কথাটোহে যে জীৱনৰ প্ৰকৃত সত্য সেই কথা শেষ পৰ্যন্ত ফুমিক'ই বুজি উঠিছে। সেয়ে "ফুমিক' নৰহৰাই থিৰ কৰিলে তাই জীয়াই থাকিব।" গল্পটিৰ এই শেষ বাক্যটিয়ে গল্পকাৰৰ বক্তব্যক অভিব্যঞ্জিত ৰূপত দাঙি ধৰিছে। নানা প্ৰতিকূল পৰিস্থিতি অতিক্ৰম কৰি মানৱ সভ্যতাই বৰ্তমানৰ পৰ্যায় লাভ কৰিছে। সকলো প্ৰকাৰৰ ধ্বংসকামী অপশক্তিৰ পৰাজয় কৰি মানুহৰ সৃজনী প্ৰতিভাক উজ্জীৱিত কৰি ৰখাটোৱেই সকলো প্ৰকাৰ কলা আৰু সকলো কলাকাৰৰ উদ্দেশ্য হোৱা উচিত। এনে উদ্দেশ্য সাধনৰ লক্ষ্যৰেই গল্পটিত যুদ্ধৰ বীভৎসতাৰ বিপৰীতে মানৱতাৰ জয় প্ৰতিষ্ঠা কৰাৰ ক্ষেত্ৰত গল্পকাৰ বাৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য সম্পূৰ্ণৰূপে সফল হৈছে বুলি ক'ব পাৰি। □

দৰঙী ৰাইজমেলৰ ঐতিহ্য আৰু পথৰুঘাটৰ ৰণ

দুলেজ্ৰ নাথ
বুৰঞ্জী বিভাগ

ঊনবিংশ শতিকাৰ দ্বিতীয়াৰ্দ্ধত অসমত সংঘটিত হোৱা কৃষক বিদ্ৰোহসমূহৰ অন্যতম তাৎপৰ্যপূৰ্ণ ঘটনা আছিল দৰঙৰ পথৰুঘাটৰ ৰণ। বুঢ়িছৰ খাজনা বৃদ্ধিৰ প্ৰতিবাদত মূলতঃ এই বিদ্ৰোহ হৈছিল। ইয়াৰ নেতৃত্ব বহন কৰিছিল ৰাইজমেলে।

ৰাইজমেল হৈছে ৰাইজৰ মেল আৰু ই আছিল দৰঙৰ এটা পুৰণি আৰু প্ৰভাৱশালী অনুষ্ঠান। মেল পাতি ৰাজহুৱা সমস্যা সমাধান কৰাটো দৰঙৰ এটা পুৰণি ব্যৱস্থা। সাধাৰণ বিবাদৰ নিষ্পত্তি কৰা বা ৰাজহুৱা সমস্যা সমাধান কৰাৰ পৰা চৰকাৰী শোষণমূলক নীতিৰ বিৰুদ্ধে প্ৰতিবাদ কৰালৈকে ৰাইজমেলে কাৰ্য সম্পাদন কৰিছিল। দৰঙী ৰজা সকলৰ ৰাজত্বকালত (১৬১৬-১৮২৬) ৰাইজ মেল বহু পৰিমাণে কাৰ্যক্ষম আৰু শক্তিশালী আছিল। সামন্তীয় শাসনত থাকিলেও দৰঙী ৰাইজমেলে স্বতন্ত্ৰতা উপভোগ কৰিছিল। সমাজত ৰাইজ মেলৰ প্ৰভাৱ আছিল অপৰিসীম আৰু ইয়াৰ সিদ্ধান্তক কোনেও অমান্য কৰিব পৰা নাছিল। ইয়াৰ সিদ্ধান্তৰ বিৰুদ্ধে গ'লে সামাজিক ভাবে এঘৰীয়া অৰ্থাৎ জুই-পানীৰ আলগ কৰা হৈছিল। সেই সময়ত সামাজিক ভাবে এঘৰীয়া কৰা লোকৰ বাবে জীৱন নিৰ্বাহ কৰি থকাটোৱেই প্ৰায় অসম্ভৱ আছিল। আনকি ৰাজ্যৰ পৰা বহিষ্কাৰৰ আদেশো দিব পাৰিছিল। ৰজায়ে ৰাইজমেলৰ সিদ্ধান্ত গ্ৰহণ কৰিছিল আৰু ইয়াৰ ৰায়ৰ বিৰুদ্ধে নগৈছিল।

ঘটনাৰ গুৰুত্ব বুজি দুই-তিনিখন বা সাত-আঠখন গাঁৱৰ ৰাইজমেল বহিছিল। প্ৰয়োজনভেদে একোটা বৃহৎ অঞ্চলৰ ৰাইজ মেল বহিছিল। ইয়াত জাত-পাত বা সম্প্ৰদায়ৰ কথা নাছিল। একোটা অঞ্চলৰ সকলো সম্প্ৰদায়, ধৰ্মৰ লোক একত্ৰিত হৈ ৰাইজ মেল বহিছিল। তেওঁলোকৰ পৰিচয় আছিল দৰঙী ৰাইজ হিচাপেহে। দৰঙৰ উদাৰ ধৰ্মীয় আৰু সামাজিক ব্যৱস্থাৰ কাৰণেও ৰাইজৰ মাজত ভাতৃত্ব আৰু একতাই বিৰাজ কৰিছিল। ৰাজহাউলিত দুৰ্গা পূজাত মুছলমান ওজাই সুকনানী সংগীত পৰিবেশন কৰাৰ কথা সৰ্বজন বিদিত। এই ভাতৃত্ববোধ আৰু একতাই আছিল ৰাইজ মেলৰ শক্তিৰ মূল আধাৰ। ৰাইজৰ মুখীয়াল লোকসকলে মেল পৰিচালনা কৰিছিল। তেওঁলোকক 'মেনা' বুলি কোৱা হৈছিল। পথৰুঘাটৰ ৰাইজ মেলত এনে মেনা চৈধ্য কুৰি অৰ্থাৎ দুশ আশীজন সমবেত হৈছিল। তেওঁলোক কথা আৰু যুক্তিত পাকৈত আছিল।

দৰঙী ৰাইজ মেলৰ শক্তি প্ৰদৰ্শনৰ কথা প্ৰথমে পোৱা যায় ১৭৭০ চনত। সেই সময়ত দৰঙী ৰাজ্য আহোমৰ কৰতলতীয়া আছিল আৰু কৰ হিচাপে ৬০০০ (ছয় হাজাৰ) পাইক আহোমৰ সেৱাৰ

বাবে দিব লাগিছিল।^১ সেইখিনি গুৱাহাটীত বৰফুকনৰ অধীনত মজুত কৰি ৰাখিব লাগিছিল। এই কৰৰ পৰিমাণ বৃদ্ধিৰ বাবে আহোম ৰজাই চেপ্টা কৰিছিল। সেই উদ্দেশ্যে দৰঙৰ মাটি পিয়লৰ কাম হাতত লৈছিল। ১৬৮৫ চনত গদাধৰ সিংহই প্ৰথমে দৰঙৰ মাটি পিয়লৰ কাম কৰে। তেওঁৰ পৰবৰ্তী ৰজাসকলে সন্দাই দৰঙৰ মাটি পিয়ল কৰি খাজনাৰ পৰিমাণ উচ্চ হাৰত নিৰ্দ্ধাৰণ কৰিছিল। দৰঙী প্ৰজাই আহোমৰ এই শোষণমূলক কাৰ্যত অতিষ্ঠ হৈছিল। তাৰেই প্ৰকাশ হৈছিল স্বৰ্গদেউ লক্ষ্মী সিংহৰ দিনত। ইয়াৰ প্ৰতিবাদ কৰি ৰাইজমেল গঠিত হৈছিল আৰু সিদ্ধান্ত হৈছিল আহোমৰ ৰাজধানী ৰংপুৰলৈ গৈ স্বৰ্গদেউৰ ওচৰত প্ৰতিবাদ সাব্যস্ত কৰাৰ। এই সময়ত প্ৰায় চাৰি হাজাৰ দৰঙী ৰাইজ প্ৰতিবাদী কাৰ্যসূচী লৈ ৰাজধানী ৰংপুৰলৈ যাত্ৰা কৰিছিল।^২ দৰঙী ৰাইজমেলৰ সাহসিকতা, সক্ৰিয়তা আৰু কাৰ্যদক্ষতাৰ কথা ইয়াৰ পৰাই বুজা যায়। ইমান দীঘলীয়া প্ৰতিকূল পথ পদব্ৰজেই অতিক্ৰম কৰি গৈছিল। আহোমৰ ৰাজধানীত দৰং আৰু কামৰূপৰ প্ৰজাৰ প্ৰবেশ নিষিদ্ধ থকা সত্ত্বেও এই দূৰত সাহসিক কাৰ্য তেওঁলোকে কৰিছিল। বলপূৰ্বক ভাবে আহোমৰ চকীবোৰ ওফৰাই ৰাজধানীত প্ৰবেশ কৰিছিল। এয়া আছিল অন্যায়ৰ বিৰুদ্ধে ন্যায় বিচাৰি যোৱা দৰঙী প্ৰতিবাদী ৰাইজৰ দল। কথিব পাৰে কোনে? দৰঙী ৰাইজৰ প্ৰতিবাদী কাৰ্যসূচীত আহোম স্বৰ্গদেৱে তবধ মানিছিল। শেষত খাজনাৰ নতুন বন্দবস্তি বন্ধ কৰিবলৈ বাধ্য হৈছিল।

সেইবুগতে আকৌ এবাৰ দৰঙী ৰাইজমেলৰ শক্তি আৰু ক্ষমতা দেখিবলৈ পোৱা যায় মোৰামৰীয়া বিদ্ৰোহৰ সময়ত। আহোম স্বৰ্গদেউ গৌৰীনাথ সিংহৰ ৰাজত্ব কালত মোৰামৰীয়া বিদ্ৰোহীৰ অত্যাচাৰত বহুতো আহোম বিষয়াই উজনি অসম এৰি দৰঙত আশ্ৰয় লৈছিল। এই সময়ছোৱাত তেওঁলোকে দৰঙী ৰাইজৰ ওপৰত নানা ধৰণৰ উপদ্রপ কৰিছিল। দৰঙী ৰাইজ ইয়াত অতিষ্ঠ হৈছিল। জনা যায় যে, ইয়াৰ পৰিত্ৰাণৰ উপায় কৰিবৰ বাবে দৰঙৰ দুশ চল্লিশজন গাঁওবুঢ়াৰ নেতৃত্বত ৰাইজমেল বহিছিল। এই মেলে আহোম শাসনতন্ত্ৰৰ সৈতে সম্পূৰ্ণ অসহযোগিতা কৰিবলৈ সিদ্ধান্ত লৈছিল। গুৱাহাটীত আহোমৰ সেৱাৰ বাবে থকা ৬০০০ দৰঙী পাইকক ওভটাই আনিবলৈ সিদ্ধান্ত লয়। তদুপৰি আহোমৰ হকে মোৰামৰীয়াৰ বিৰুদ্ধে যুদ্ধলৈ অগ্ৰসৰ হোৱা দৰঙী ৰজা দুজনক যুদ্ধক্ষেত্ৰ পৰিত্যাগ কৰি ৰাজ্যলৈ উভতি আহিবলৈ ৰাইজমেলে বাৰ্তা প্ৰেৰণ কৰে। ৰাইজৰ আদেশৰ প্ৰতি মূৰ দোৱাই দৰঙী ৰজা দুজনে যুদ্ধক্ষেত্ৰ পৰিত্যাগ কৰি ৰাজ্যলৈ উভতি আহিছিল। ইয়াৰ পৰা বুজা যায় যে, দৰঙী ৰাইজমেলে ৰজাকো নিয়ন্ত্ৰণ কৰিব পাৰিছিল। বৃটিছ ৰাজত্ব কালতো দৰঙী ৰাইজমেলৰ পূৰ্বৰ অদমনীয় চৰিত্ৰ লক্ষ্য কৰা যায়। তাৰেই বহিঃপ্ৰকাশ আছিল পথকঘাটৰ বণ। দৰঙৰ গাঁওসমূহ আছিল আত্মনির্ভৰশীল। সকলো ধৰণৰ শিল্পীৰে পৰিপূৰ্ণ গাঁওসমূহে নিজৰ প্ৰয়োজনীয় বস্তু নিজেই উৎপাদন কৰি লৈছিল। স্বাভাৱিকতে বৃটিছৰ ঔপনিবেশিক নীতি থমকি ৰৈছিল। দৰঙী লোকে আলু-কচু বিক্ৰী কৰিয়েই যথেষ্ট অৰ্থ উপাৰ্জন কৰিছিল। গতিকে বৃটিছ ব্যবসায়ীসকলে প্ৰতিষ্ঠা কৰা চাহ বাগিচাবোৰত বনুৱাৰ কাম কৰাৰ প্ৰয়োজনীয়তা আহি পৰা নাছিল। স্বাভাৱিকতে দৰঙৰ গাঁৱলীয়া অৰ্থনীতি ভাঙি দিব নোৱাৰিলে তেওঁলোকে যে বনুৱা নাপাব সেই কথা উপলব্ধি কৰিছিল। সেইবাবে দৰঙীলোকক কৃষি খণ্ডৰ পৰা আঁতৰাই আনি বনুৱা শ্ৰেণীলৈ ৰূপান্তৰ কৰাৰ

কৌশল হিচাপে উচ্চ হাৰত খাজনা বৃদ্ধিৰ আঁচনি পাৰিছিল। ফলত পাঁচ শিকিয়া খাজনাৰ ঠাইত পাঁচ টকালৈ খাজনা বৃদ্ধি কৰিছিল। প্ৰতিবাদী দৰঙী ৰাইজ পথকঘাটৰ ৰাইজমেলত বহিছিল। বৃটিছৰ বন্দুক-বাৰুদক প্ৰতিৰোধ কৰিব বিচাৰিছিল সাধাৰণ দলি-চপৰা, ফুমুটিৰে। অন্যায় আৰু শোষণৰ বিৰুদ্ধে যুঁজি এশ চল্লিশ জন কৃষকে প্ৰাণ-ত্যাগ কৰিছিল। □

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বাজেট ২০০৯-২০১০

অভিজিৎ হাজৰিকা অর্থনীতি বিভাগ

"No Union Budget has ever pleased all" কোনো চৰকাৰী বাজেটে সকলো শ্ৰেণীৰ মানুহক সন্তুষ্ট কৰিব নোৱাৰে। স্বাধীন ভাৰতৰ প্ৰথমখন বাজেটৰ পৰাই বাবে বাবে ওপৰোক্ত কথাষাৰ সত্যতা প্ৰতিপন্ন কৰি আহিছে। এজন ৰোগীৰ বাবে মিঠা আৰু তিতা ঔষধৰ টোপোলাটো যেনেকুৱা, দেশৰ জনসাধাৰণৰ বাবে বাজেটখন তদ্ৰূপ। ৰোগ নিৰাময়ৰ বাবে মিঠা-তিতা দুয়োবিধ ঔষধেই যিহেতু জৰুৰী সেয়েহে বাজেটৰ 'তিতা' থিনিৰ বাবে আমি পোনছাটেই বিত্তমন্ত্রী গৰাকীক জগৰীয়া কৰাটো অনুচিত।

বাজেটৰ ওপৰত বিবাদ আলোচনা কৰাৰ আগতে বাজেট সম্পৰ্কে সম্যক ধাৰণা সকলোৰে থকা প্ৰয়োজন। সাধাৰণতে বাজেট হৈছে এখন দেশৰ চৰকাৰৰ আয়-ব্যয়ৰ আগতীয়া হিচাপৰ দলিল। চৰকাৰৰ কাৰ্য্য বৃদ্ধি হৈ অহাৰ লগে লগে বাজেটৰ পৰিমাণও বহল হৈ আহিছে। বাজেট অধ্যয়নৰ পৰা এজন ব্যক্তিয়ে দেশৰ উৎপাদন, বিতৰণ, উন্নয়ন আদি সম্পৰ্কীয় চৰকাৰৰ ভৱিষ্যত কাৰ্য্যপন্থাৰ ওপৰত জ্ঞান আহৰণ কৰিব পাৰে। যদিও বাজেট ভৱিষ্যত কাৰ্য্যপন্থাৰ দলিল, তথাপি সাধাৰণতে এটা বছৰৰ বাবেহে বাজেট প্ৰস্তুত কৰা হয় য'ত বিগত, চলিত আৰু অনাগত তিনিটা বৰ্ষৰ আয়-ব্যয়, কৰ আদিৰ পৰিষ্কাৰ ছবি প্ৰতিফলিত হয়। সাধাৰণতে, প্ৰত্যেক বিত্তীয় বছৰৰ বাবে একোখনকৈ বাজেট প্ৰস্তুত কৰা হয়। ভাৰতত পহিলা এপ্ৰিলৰ পৰা শেষ মাৰ্চলৈ বিত্তীয় বৰ্ষ বুলি ধৰা হয়, যি আমেৰিকাত জুলাইৰ পৰা জুনলৈ ধৰা হয়। যি বাজেটে দেশৰ প্ৰচলিত অৰ্থনৈতিক অৱস্থাৰ ওপৰত লক্ষ্য ৰাখি আয়-ব্যয় আবণ্টন কৰে, তেনে বাজেটক ভাল বাজেট বোলা হয়। সেইবাবে বাজেট প্ৰস্তুতকৰণৰ আগতে সদায় এটি আগতীয়া সমীক্ষা 'Pre-Budget Servey' চলোৱা হয়। বিভিন্ন লক্ষ্য আগত ৰাখি বাজেট এখন প্ৰস্তুত কৰা হয় আৰু পিচৰ পৰ্য্যায়ত এই লক্ষ্যবোৰ পূৰণ কৰাই চৰকাৰৰ মূল কাম হৈ পৰে। এই বিভিন্ন লক্ষ্যৰ মাজত 'আঞ্চলিক বৈষম্য দূৰীকৰণ' প্ৰধান লক্ষ্য হিচাপে পৰিগণিত হোৱা উচিত।

যোৱা ৬ জুলাই তাৰিখে কেন্দ্ৰীয় বিত্তমন্ত্রী প্ৰণৱ মুখাৰ্জীয়ে লোকসভাত ২০০৯-২০১০ বৰ্ষৰ সাধৰণ বাজেট দাখিল কৰে। এই ক্ষেত্ৰত মন্ত্ৰীগৰাকীয়ে প্ৰধানকৈ অনুপ্ৰেৰণা লয় 'আধুনিক ভাৰতীয় জাতিৰ পিতা' মহাত্মা গান্ধী আৰু প্ৰাচীন যুগৰ ভাৰতীয় অৰ্থনৈতিক গণ্ডিত কোটিলাৰ জনকল্যাণমুখী দৃষ্টি-ভংগীৰপৰা। বুনিয়াদী সা-সুবিধাৰ উন্নয়ন, সামাজিক খণ্ডৰ কাৰ্য্যসূচী সমূহৰ সফল ৰূপায়ণ আৰু গোলকীয় মন্দাৱস্থাই বিশেষভাৱে ক্ষতিগ্ৰস্ত কৰা বিভিন্ন খণ্ডক পুনৰ্জীৱিতকৰণৰ

দিশকেইটাক সৰ্বাধিক গুৰুত্ব প্ৰদান কৰা এইবাৰৰ বাজেট খনক 'আম আদমী' (সৰ্বসাধাৰণ লোক) ৰ বাজেট বুলি মন্ত্ৰীজনে অভিহিত কৰিছে। এইবাৰৰ বাজেটখন ভালকৈ অধ্যয়ন কৰিলে আমি ভালোমান বৃহৎ তথা নতুন দিশ দেখিবলৈ পাম। সৰ্বপ্ৰথমবাৰৰ বাবে ভাৰতৰ বাৰ্ষিক বাজেটৰ পৰিমাণ ১০ লাখ কোটি টকাৰ অধিক হোৱাটো হ'ল এই বাজেটৰ এটা লক্ষণীয় দিশ। ২০০৯-১০ বৰ্ষৰ এই বাজেটৰ প্ৰাক্কলন নিৰ্ধাৰিত হৈছে ১০,২০,৮৩৮ কোটি টকা। ইয়াৰ পৰিকল্পনা শিতানত ব্যয় হ'ল ৩, ২৫, ১৪৯ কোটি টকা আৰু পৰিকল্পনা বহিৰ্ভূত শিতানত ব্যয় হ'ল ৬,৯৫,৬৮৯ কোটি টকা। বিগত বাজেটৰ তুলনাত সামগ্ৰিক ব্যয় বৃদ্ধিৰ হাৰ হ'ল ৩৬ শতাংশ। বাজেট খনত মন্ত্ৰীগৰাকীয়ে তিনিটা বৃহৎ প্ৰত্যাহ্বানৰ ক্ষেত্ৰত ব্যৱস্থা গ্ৰহণ কৰিব বিচৰা পৰিলক্ষিত হৈছে। এইতিনিটা হ'ল - (১) গোলকীয় মন্দাৱস্থাৰ ফলত ভাৰতৰ জাতীয় আয় আৰু বিকাশৰ হাৰ ন শতাংশ (৯%) ৰ পৰা ছয় শতাংশ (৬%) লৈ নামি আহিছে। এই বাজেটৰ জৰিয়তে বিকাশৰ হাৰ পুনৰ ন শতাংশলৈ বৃদ্ধিৰ লক্ষ্য স্থিৰ কৰা হৈছে। (২) সৰ্বাধিক উন্নয়নৰ বাবে বিস্তৃত কাৰ্য্যসূচী গ্ৰহণ কৰা হৈছে আৰু (৩) চৰকাৰক শক্তিশালী কৰি গঢ়ি তোলাৰ লগতে বিতৰণ ব্যৱস্থা উন্নত কৰাৰ লক্ষ্য স্থিৰ কৰা হৈছে।

এইবাৰৰ বাজেটত বিত্তমন্ত্ৰীয়ে কৰ্গোৰেট কৰৰ কোনো পৰিবৰ্তন কৰা নাই যদিও গাইণ্ডটীয়া আয়কৰ বেহাইৰ ক্ষেত্ৰত সামান্য বৃদ্ধি কৰিছে। সেইমৰ্মে জ্যেষ্ঠ নাগৰিকৰ বাবে কৰ বেহাইৰ পৰিমাণ বাৰ্ষিক ২.২৫ লাখ উপাৰ্জনৰ পৰা ২.৪০ লাখ টকালৈ, মহিলা কৰদাতাসকলৰ বাবে এই বেহাইৰ পৰিমাণ পূৰ্বৰ ১.৮০ লাখৰ পৰা ১.৯০ লাখ টকালৈ আৰু সকলো শ্ৰেণীৰ গাইণ্ডটীয়া কৰদাতাৰ ক্ষেত্ৰত ১.৫০ লাখৰ পৰা ১.৬০ লাখ টকালৈ বৃদ্ধি কৰা হৈছে।

২০০৯-১০ বৰ্ষৰ সাধাৰণ বাজেটৰ আন্তঃ গাঠনি উন্নয়ন ত্বৰাণিত কৰাত গুৰুত্ব আৰোপ কৰিছে। এইক্ষেত্ৰত শক্তি উন্নয়নৰ কাৰ্য্যত আৰম্ভণিৰ পৰিমাণ ৬০ শতাংশ বৃদ্ধিৰ প্ৰস্তাৱ ৰখা হৈছে। সেইদৰে ৰাষ্ট্ৰীয় ঘাইপথ আৰু ৰেলপথ শিতানত ২৩ শতাংশ পুৰ্জি বৃদ্ধি কৰা হৈছে। বেংকৰ শাখা সম্প্ৰসাৰণৰ বাবে ১০০ কোটি টকা মন্ত্ৰী-নিৰ্ধাৰিত হৈছে।

কৃষিক্ষেত্ৰত ৰাজহুৱা বিনিয়োগ বৃদ্ধিৰ লক্ষ্যৰে ত্বৰাণিত জলসিঞ্চন সুবিধা কাৰ্য্যসূচীত ৭৫% আৰু কৃষি বিকাশ আঁচনিত ৩০% পুৰ্জি বৃদ্ধি কৰা হৈছে। ইয়াৰোপৰি সময়মতে ঋণ পৰিশোধ কৰা কৃষকক সুদ বেহাইৰ সুবিধা দিয়া হৈছে। শিক্ষাৰ ক্ষেত্ৰত নিৰ্দিষ্ট শিক্ষানুষ্ঠানত ছাত্ৰৰ বাবে পূৰ্ণ সুদমুক্ত ৰাজসাহায্যৰে পাঁচ লাখ ছাত্ৰ-ছাত্ৰী উপকৃত কৰাৰ লক্ষ্য লোৱাৰ উপৰিও দেশৰ প্ৰযুক্তিক্ষেত্ৰৰ উচ্চ শিক্ষানুষ্ঠান আই.আই.টি. সমূহলৈ ২,১১৩ কোটি টকা আবণ্টন দিয়া হৈছে। সেইদৰে, ১০ টা নিৰ্দিষ্ট শিক্ষানুষ্ঠান আই.আই.টি. সমূহলৈ ২,১১৩ কোটি টকা আবণ্টন দিয়া হৈছে। সেইদৰে, ১০ টা নিৰ্দিষ্ট জীৱনৰক্ষক ঔষধ বেজীৰ ক্ষেত্ৰত ১০ শতাংশৰ পৰা ৫ শতাংশ সীমাশুল্ক হ্ৰাস, চিকিৎসা সঁজুলি, যুৱ-কল্যাণৰ ওপৰত লক্ষ্য ৰাখি কমনৱেলথ ক্ৰীড়া সমাৰোহৰ বাবে ৩,৪৭২ কোটি টকা আবণ্টন দিয়া হয়। পাৰিপাৰ্শ্বিক পৰিবৰ্তনৰ ক্ষেত্ৰত আঠখন সুকীয়া আঁচনি গ্ৰহণ, বায় ডিজেলৰ সীমাশুল্ক হ্ৰাসকৰণ আৰু আবকাৰী শুল্ক বেহাই আদি বাজেটখনৰ এক লক্ষণীয় পদক্ষেপ।

২০০৯-১০ বৰ্ষৰ বিত্তীয় বাজেটখনে ভালোমতে মানুহক সকাহ দিছে যদিও কিছুসংখ্যক

মানুহক নিৰুৎসাহিতও কৰিছে। বাজেটখনত ৩৪ শতাংশ ব্যয় বৃদ্ধিৰে দেশৰ সৈনিক সকলক আনন্দিত কৰিছে। কেন্দ্ৰীয় অৰ্থ সামৰিক বাহিনীৰ জোৱানসকলৰ বাবে একলাখ আৰু গৃহৰ বিশেষ আঁচনি গ্ৰহণ কৰাৰ উপৰি অৱসৰ প্ৰাপ্ত সৈনিক জোৱান আৰু জে.চি.অ' লৈ পেন্সন আঁচনি গ্ৰহণ কৰিছে। ইয়াৰোপৰি আন্তৰ্জাতীয় সীমান্তত নিৰাপত্তা ব্যৱস্থা অধিক উন্নত কৰাৰ ওপৰত গুৰুত্ব আৰোপ কৰিছে।

এইবাৰৰ বাজেট দেশৰ ঔদ্যোগিক-ব্যৱসায়িক মহলক পোনপটীয়াকৈ কোনো বিশেষ সুবিধা দিয়া নাই। কৰ্পোৰেট কৰ অপৰিবৰ্তিত আছে যদিও ওপৰিফি সুবিধা (ফিঞ্জ বেনিফিট) বিলোপ কৰা হৈছে। বিশ্বজোৰা গোলকীয় মন্দাৱস্থাৰ বাবে বেচৰকাৰী খণ্ডত বিনিয়োগ যথেষ্ট কম হোৱা বাবে পুঁজিপতিসকল চিন্তিত হৈছে।

'আম আদমী' বাজেট কপে অভিহিত এইবাৰৰ বাজেটত সাধাৰণ শ্ৰেণী আৰু দৰিদ্ৰ শ্ৰেণীৰ লোকৰ ওপৰত যথেষ্ট গুৰুত্ব দিয়া দেখা গৈছে। প্ৰতিমাহত দৰিদ্ৰ পৰিয়াললৈ (BPL) ২৫ কিঃ গ্ৰাম কৈ তিনিটকীয়া চাউল আগবঢ়োৱা আঁচনি লোৱা হৈছে। এইশ্ৰেণীৰ মানুহক ৰাষ্ট্ৰীয় স্বাস্থ্য বীমা আঁচনিৰ নিশ্চয়তাও প্ৰদান কৰিছে। সমাজৰপৰা দৰিদ্ৰতা নিৰ্মূলকৰণৰ্থে এই পৰিয়াল সমূহক গৃহ প্ৰদানৰ বাবে 'ইন্দিৰা আবাস যোজনা' ৰ বাবদ পুঁজি ৬৩ শতাংশ বৃদ্ধি কৰা হৈছে। গাঁও অঞ্চলৰ ৫০ শতাংশ মহিলাক আশ্ব সহায়ক গোটৰ আওতালৈ আনি সংগঠিত ৰূপত সাহায্য প্ৰদানৰ ব্যৱস্থা কৰা হৈছে। সেইদৰে নগৰ অঞ্চলৰ দুখীয়া শ্ৰেণীৰ বাবে গৃহনিৰ্মাণ আদিৰ বাবে ৩,৯৭৩ কোটি টকা ধাৰ্য কৰিছে। জৰাহৰলাল নেহৰু পুনৰ নবীকৰণ মিনচনৰ বাবেও পুঁজি যথেষ্ট বৃদ্ধি কৰা হৈছে।

বাজেট ২০০৯-১০, এখন নিয়োগ সৃষ্টিকাৰী বাজেট হিচাবে বিস্তৃত কৰিছে। এই লক্ষ্য আগত ৰাখি বছৰি ১.২ কোটি সংস্থাপনৰ আশা কৰা হৈছে। ইয়াৰোপৰি 'NREGA' কে ধৰি অন্যান্য জনকল্যাণমুখী আঁচনিসমূহ চলাই নিব বিচাৰা হৈছে।

অসম তথা উত্তৰ পূৰ্বাঞ্চলৰ বাবে এই বাজেটত বিশেষ একো আঁচনি গ্ৰহণ কৰা দেখা পোৱা নগ'ল। শ্ৰীলংকাৰ এল.টি.টি.ই. সকলৰ পুনৰ সংস্থাপন আৰু পশ্চিমবংগৰ 'আইলা' বিধস্ত এলেকা উন্নয়নৰ বাবে বৃহৎ পুঁজি আবণ্টন দিয়া হ'ল অথচ বছৰি বানে গৰকা অসমৰ বাবে তেনে আবণ্টন দিয়া নহ'ল। এই ক্ষেত্ৰত অসম উপেক্ষিত বুলি বিভিন্ন মহলে ক'ব বিচাৰে। অৱশ্যে উত্তৰ-পূৰ্বাঞ্চলৰ আবণ্টন হ্রাস কৰাও পৰিলক্ষিত হোৱা নাই।

এইবাৰৰ বাজেটত বিভিন্ন বস্তৰ দাম হ্রাস-বৃদ্ধি কৰা হৈছে। ইয়াৰ ভিতৰত সোণ-ৰূপৰ দাম বৃদ্ধিয়ে এচাম লোকক নিৰুৎসাহিত কৰিছে। মূল্যবৃদ্ধি ৰোধ কৰাৰ বাবে সীমা শুদ্ধ, আবকাৰী শুদ্ধ আদি হ্রাস কৰি ম'বাইল ফোন, LCD T.V. ৰ লেখীয়া কেইপদমান বস্তৰ দাম কমাইছে যদিও নিত্য ব্যৱহাৰ সামগ্ৰীৰ দাম তথা খাদ্য সামগ্ৰীৰ দাম কমোৱাৰ বাবে কোনো প্ৰত্যক্ষ ব্যৱস্থা লোৱা হোৱা নাই। বাজেটৰ এটা প্ৰধান ক্ৰটি হ'ল আঞ্চলিক বৈযম্য দুৰীকৰণৰ ক্ষেত্ৰত কোনো আঁচনি গ্ৰহণ নকৰা। সেইদৰে ৰাজনৈতিক দললৈ বৰঙণি দিলে এশ শতাংশ কৰ বেহাইৰ বিষয়টোৱে বুদ্ধিজীৱি মহলক বিব্ৰত কৰিছে।

আমি আগতে উল্লেখ কৰিছো যে কোনো বাজেটেই জনসাধাৰণক সম্পূৰ্ণ আশ্বস্ত কৰিব

নোৱাৰে। তথাপি সামগ্ৰীক ভাৱে চাবলৈ গ'লে বাজেট ২০০৯-১০ এখন উন্নয়নমুখী, জনকল্যাণমুখী তথা অৰ্থনৈতিক পুনৰ্স্থাপনমুখী বাজেট। এই বাজেটত দৰিদ্ৰতা আৰু নিবনুৱা সমস্যাৰ ওপৰত বিশেষ গুৰুত্ব দি বিপত্তী গৰাকীয়ে নৈপুণ্যতাৰ পৰিচয় দিছে। জনা দেশৰ ভিত্তিত বা নিৰ্বাচনী ইস্তাহাৰৰ লগত সংগতি ৰাখি এই বাজেট প্ৰস্তুত কৰা বাবে প্ৰধানমন্ত্ৰী ড° মনমোহন সিং নেতৃত্বাধীন UPA চৰকাৰৰ ই এক বৃহৎ পদক্ষেপ বুলি বিবেচনা কৰিব পাৰি।

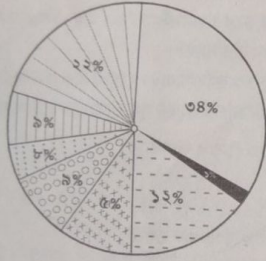
শেষত, আমি এইটো ক'ব লাগিব যে, ২০০৯-১০ বৰ্ষৰ সাধাৰণ বাজেট এক জনকল্যাণমুখী পদক্ষেপ। এই চেষ্টা সফল কৰিবলৈ বাজেটত অন্তৰ্ভুক্ত আঁচনি সমূহৰ সফল গ্ৰহণ কৰাটো বাঞ্ছনীয়।

সাধাৰণ বাজেট ২০০৯-১০ (চকুৰ পচাৰতে)

- ❖ সৰ্বমুঠ ৰাজহ কৰ - ৬৪১০৭৯ কোটি।
- ❖ অনাকৰ ৰাজহ - ১৪০২৭৯ কোটি।
- ❖ সৰ্বমুঠ ব্যয় - ১০,২০,৮৩৮ কোটি।
- ❖ পৰিকল্পনা বহিৰ্ভূত ব্যয় - ৬,৯৫,৬৮৯ কোটি।
- ❖ পৰিকল্পনা শিতানত ব্যয় - ৩,২৫,১৪৯ কোটি।
- ❖ ২০০৯ বিত্তীয় বৰ্ষত মুঠ ঘৰুৱা উৎপাদনৰ হাৰ ৬.৭ শতাংশ।
- ❖ বিত্তীয় ঘাট মুঠ ঘৰুৱা উৎপাদনৰ ২.৭% ৰ পৰা ৬.৮% লৈ বৃদ্ধি।
- ❖ অৰ্থনৈতিক উন্নয়নৰ হাৰ ৯ শতাংশ।
- ❖ জ্যেষ্ঠ নাগৰিকৰ বাবে আয়কৰৰ উচ্চ সীমা ১৫,০০০ টকা বৃদ্ধি মহিলা তথা আন নাগৰিকৰ বাবে ১০,০০০ টকা বৃদ্ধি।
- ❖ ব্যক্তিগত আয়ৰ ক্ষেত্ৰত ১০% অতিৰিক্ত কৰ বিলোপ।
- ❖ প্ৰতিৰক্ষা শিতানত ৩৪% আবণ্টন বৃদ্ধি।
- ❖ ৰাষ্ট্ৰীয় ঘাইপথৰ বাবে ২৩% বৃদ্ধি।
- ❖ গৃহ নিৰ্মাণ আৰু নগৰ অঞ্চলৰ দুখীয়া শ্ৰেণীৰ বাবে ৩,৯৭৩ কোটি টকা।
- ❖ জৰাহৰলাল নেহৰু নগৰ পুনৰ নবীকৰণ মিনচনৰ বাবে পুঁজি ৮৭% বৃদ্ধি।
- ❖ কৃষি ঋণৰ লক্ষ্য ৩ লাখ ২৫ হাজাৰ কোটি টকা।
- ❖ ৰাজনৈতিক দললৈ বৰঙণিৰ ক্ষেত্ৰত এশ শতাংশ কৰ হ্রাস।
- ❖ বেংক সেৱা সম্প্ৰসাৰণৰ বাবে এশ কোটি টকা এককালীন মঞ্জুৰি।
- ❖ 'এনবেগা' ৰ শ্ৰমিকৰ মঞ্জুৰি ১০০ টকালৈ বৃদ্ধি।
- ❖ গ্ৰামাঞ্চলৰ ৫০ শতাংশ মহিলাক আশ্ব সহায়ক গোটৰ আওতালৈ অনাৰ লক্ষ্য।
- ❖ ইন্দিৰা আবাস যোজনাৰ বাবদ পুঁজি ৬৩% বৃদ্ধি।
- ❖ শ্ৰীলংকাৰ এল টি টি ই সকলক পুনৰ সংস্থাপন আৰু পশ্চিমবংগ 'আইলা' বিধস্ত অঞ্চলৰ উন্নয়নৰ বাবদ পুঁজি আবণ্টন।
- ❖ এক দেৰ বছৰৰ ভিতৰত নাগৰিকসকললৈ অনন্য পৰিচয় পত্ৰ।
- ❖ কমনৱেলথ গেমচৰ বাবদ ৩৪৭২ কোটি।
- ❖ আই. আই. টি. ৰ বাবে ২১১৩ কোটি আবণ্টন।

কেন্দ্রীয় বাজেট ২০০৯-১০ঃ এটকাৰ আয়-ব্যয়

এটকাৰ আয়



স্বণ আৰু অন্যান্য আদায় ৩৪%

কৰ্পোৰেট কৰ ২২%

আয়কৰ ৯%

শুল্ক ৮%

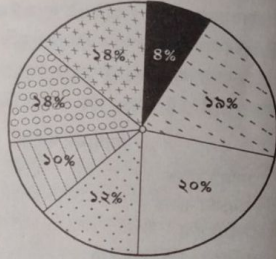
কেন্দ্রীয় আবকাৰীকৰ ৯%

সেৱাকৰ আৰু অন্যান্য ৫%

কৰ বহিৰ্ভূত বাজহ ১২%

স্বণ বহিৰ্ভূত মূলধন আয় ১%

এটকাৰ ব্যয়



কেন্দ্রীয় পৰিকল্পনা ২০%

সুদ আদায় ১৯%

বাজ্যসমূহলৈ সাহায্য ৯%

পৰিকল্পনা বহিৰ্ভূত সাহায্য ৮%

কৰ শুল্কত বাজ্যসমূহৰ অংশ ১৮%

অন্যান্য পৰিকল্পনা বহিৰ্ভূত ব্যয় ১৮%

প্ৰতিৰক্ষা ১২%

DEPARTMENTAL PROFILE

Department of Assamese

Name of the department : Assamese Department, Sipajhar College, Sipajhar, Darrang

Year of establishment :

The general course (MIL (AS) and EI. AS) had been introduced since inception and the major course in Assamese introduced in our department in the year 1985. The primary objective of the department is to develop the interest of the students in the language, literature and culture of Assam. This interest is sought to be developed by through the feeding of Assamese literature as included in the syllabi. We are proud of the fact the students of our department have even earned the first class in their university examination. Our students are also gainfully employed as lecturers and teachers in the various provincialized colleges and schools of Assam, besides being success in their various chosen fields like journalism and photography.

Name of the faculty members :

The department has five qualified senior faculty members. Out of five three of them are selection grade lecturer as and the other two are senior lecturers. Name of the faculty members are :

1. Mahendra Katak, M.A. (Double) M.Phil, B.T. (HoD)
2. Prabha Devi, M.A., M.Phil.
3. Dr. Ram Chandra Deka, M.A., Ph.D.
Affiliated Ph. D. Research Guide, G.U.
4. Dr. Prasanna Kumar Nath, M.A., M.Phil, Ph.D.
5. Mukul Kumar Saharia, M.A., M.Phil, B.Ed.

Publication of the department :

'Sanchipat' is a wall magazine published twice a year. The department has a literary forum, 'Sahitya chora' which holds, lecture every

year by renowned resource persons.

Students progress record for last two years :

2008

			Major	MIL	EI. As.
TDC	Part - I	Appeared	36	315	54
		Passed	21	282	44
	Part - II	Appeared	31	243	74
		Passed	27	224	59
	Part - III	Appeared	22	-	18
		Passed	22	-	18

2009

			Major	MIL	EI. As.
TDC	Part - I	Appeared	38	384	43
		Passed	33	296	39
	Part - II	Appeared	22	174	23
		Passed	17	165	16
	Part - III	Appeared	29	-	22
		Passed	23	-	22

□

Department of Economics

1. HISTORY OF THE DEPARTMENT :

Higher education in Assam has expanded very rapidly in the last four decades after independence. Sipajhar college is also one of the leading institution of higher education in Darrang district. The pre-university (Arts) course had been introduced in the year 1971. The degree course (General) was introduced in 1981. The degree course (Major) in 1991 to meet the demand for the students of the socio-economically backward class of this locality and to make them intellectually aware so that they can represent Sipajhar College through out the state and national forum. It is known that knowledge is power. Intellectual power is the most precious quality. One should study economics for socio-economic and cultural awareness and also for moral, intellectual and spiritual development.

2. ACHIEVEMENT OF THE DEPARTMENT :

2.1 Faculty Members :

There are, at present three members in the department. Ms. Gultaz Begum, Lecturer, awarded M. Phil degree by Madurai-Kamaraj University in 2008 on the topic "A study on the Problem of Child Labour with Special Reference to Darrang District, Assam". Ms. Gultaz Begum is doing research work for Ph.D.

Mr. Abhijit Hazarika an active member of the department. He is our own product and at present, he is doing M. Phil under Vinayaka Mission University, Tamilnadu.

2.2 STUDENT ACHIEVEMENT :

Last year there six students (Major) appeared in the B.A. final examination. Among them four of them successfully completed the

course. Many students have completed M.A. and M.B.A. degree and now are holding responsible positions in different fields.

3. ACTIVITIES :

3.1 Seminar :

Every year, we arrange departmental seminars. Last year we arranged a seminar on 'Global Crisis' : Its Impact on Indian Economy.

3.2 Publication :

The department has its own wall magazine "Snow Brook" which is published every year.

3.2 Library Record :

Our department has a separate departmental library which has 165 text books for H.S. and degree courses (Major and General) and 3 leading economic journals (The Third Concept, Frontline and Yjona).

4. FACULTY MEMBERS :

1. Mrs. Minati Goswami, M.A. (HoD)
2. Ms. Gultaz Begum, M.A., M.Phil.
3. Mr. Abhijit Hazarika, M.A. □

Department of Education

1. Name of the Department : Education Department.
2. Date of commencement of the Department : 14th July, 1994
3. Enrolment of student :
 - (a) General : No of seats : 200
 - (b) Major : Do : 20
4. Faculty Members :
 - (a) Dr. Mohini Goswami, M.A., B.T., L.L.B., M.Phil, Ph.D (HoD)
 - (b) Sri Chandra Choudhury, M.A., B.Ed.
 - (c) Mrs. Sultana Rezia, M.A., M.Phil.
 - (d) Mrs. Runushree Devi, M.A., B.Ed., M.Phil.
5. Departmental Library :
 - (a) No. of books : 241 : both text and references.
 - (b) Name of the in-charge : Mrs. Sultana Rezia.
 - (c) Function : lending and spot reading.
6. Departmental publication : One Departmental Magazine titled 'Unmesha' which has been published from the session 1999-2000. Since 2001, 'Unmesha' has been brought out in manuscript form.
7. Wall magazine : A bi-languag magazine (both Assamese and English) is released annually since 1999. Regular seminars, lectures and workshops are also conducted in the Department.
8. Academic performance of the Department in major course in final examinations (Last five years)

Session	Total appeared	candidate Total pass	1st Class	2nd Class	P.C.
2004-2005	9	9	x	9	100%
2005-2006	7	5	x	5	70.14%
2006-2007	8	8	1	7	100%
2007-2008	11	11	x	11	100%
2008-2009	11	6	x	6	54.54%

9. Micro-teaching is practised in major classes. Specially, in TDC 2nd year class, Micro-teaching is frequently conducted as because course related practiced teaching is practise through Micro-teaching.
10. **Students' achievement :**
The students of the department are advanced not only in academic activities but also in extra-curricular activities. Recently, during the first week of January, some of our students participeted in a state level workshop on 'Personality Development' organised by Vivekananda Kendra at Laipuli, Tinsukia. Our students namely Sri Dabu Narayan Konwar and Sri Himakshi Saharia were awarded best team award in state level debating competition. Moreover, Dabu Narayan Konwar, a student of T.D.C. 3rd year, is showing great achivement for last three years as best debator in several inter-college, inter-district, state level and North-East region level debating competitions. □

Department of English

Since English is a core subject, the department of English is as old as the college itself, which was established in 1971. But Major course in this subject was introduced in 1993, and the very first lecture was given on September 5 of this year. So, the department at present is enjoying the youthful air of the age of seventeen. Several batches have already gone out successfully, and many of them are now engaged in different fields of works in their respective capacities. Of course, being a rural college, the number of major students cannot be estimated to be very big. The department has its own office room besides having a classroom for holding major classes. Every year the 'Major Day' is observed on September 5, which is also a very significant day in Indian educational set up. The 'Day' turns into a very significant occasion in as much as both the out-going and the existing teachers and students get a nice opportunity to enjoy a cordial 'Get together' meet. It manifests a highly appreciating atmosphere of social and intellectual relation among the teachers, students and invited guardians and guests which emanates a full aura of academic, moral, cultural and social zeal.

Departmental Staff :

1. Dr. Debabrata Bordoloi, M.A., Ph.D, HoD (Doctoral thesis is on : Bertrand Russell's Moral Philosophy and His Voice for World Peace), Selection Grade Lecturer.
2. Mrs. Malini Nair, M.A., B.Ed. (Thesis for Ph.D. on the topic 'Stock Comic Character in the Selected Novels of P.G. Wodehouse' submitted at IIT, Guwahati).
3. Mrs. Barnali Sharma, M.A., Post Graduate Diploma in Distance Education, IGNOU, Nodal Officer for Environmental Studies.
4. Mr. Mantu Hazarika, M.A., M.Phil (M.Phil dissertation is on the

topic 'Problems of Conducting Major Course in the Rural Colleges of Darrang District of Assam), Rover Leader, Bharat Scouts and Guides, Sipajhar College Unit.

The department has its bi-ennial publication known as 'Pegasus'. Only the departmental teachers and students are entitled to contribute to it. There is also a departmental library with a stock exceeding four hundred copies related to various aspects of English literature and other relevant subjects. Students may avail themselves of the valuable and critical works as available in the library itself. The department has one academic wing known as 'ENGLISH SEMINAR'. All the teachers and students are the regular members of this wing. Every year two Wall Magazines are published, one in English by the name 'VISION' and the other in Assamese by the name 'UTTAP'. Very frequently, seminars and workshops are also held for the academic benefit both of the teachers and of the students alike.

Besides, the department is very keen enough to hold different academic programmes with the sole purpose of making the students fully aware of social responsibilities, moral obligations and academic achievements. We feel proud that no student of English literature, till date, has gone off the main track of honest living.

We cannot help admitting that the department has miles to go in future. Whatever may be the case, English department is always alert to leave no stone unturned to achieve full success remaining within the limited requisites and amenities as provided by the college authority. □

Department of Geography

Introduction : Geography is one of the most important disciplines in the field of scientific studies. As the dynamics of man environment relationship increases by leaps and bounds, geography provides the essential interface in view of the popularity of geography among the student community. The subject was introduced in the college right from the beginning.

Objectives :

- i) To broaden scientific knowledge of man-environment relationship.
- ii) To require knowledge about the land and people at local as well as lying beyond his familiar world.
- iii) To understand the planet 'Earth' as the 'Home of Man'.

History : The subject Geography was introduced since the establishment of the college in 1971 with the provision for teaching only Pre-University courses. Sri Krishna Kanta Saikia, Retd. HoD of Geography Dept. of Mangaldai College was the 1st lecturer of this Department. The college as well as the Department is very much grateful to him for his sincere dedication and services. Under graduate course was opened in 1984. Major course was introduced from 1992. The Department is now one of the best with full fledged faculty members and well equipped modern facilities of laboratory. The Department is housed in two rooms with an area of 300 sq. metre. Considering the facilities available for practical and availability of space, the Department admits 20-25 students for major course every year.

List of Faculty members :

Name	Designation	Qualification	specialisation
Tirtha Nath Sarma	HoD Selection Grade Lecturer.	M.Sc.	Regional Planning
Dr. Tandrali Choudhury	Selection Grade Lecturer	M.A.B.T., M.Phil, Ph.D.	Political & Sociology
Md. Abdus Samad	Senior Lecturer	M.Sc.	Population Geog.
Jalti Ram Hazarika	Lecturer	M.A.	Cartography.
Miss Chitra Baruah	Lecturer	M.A., B.Ed.	Geomorphology

Facilities and Assets :

- a) Books in the Departmental Library : 65 Copies.
- b) Magazines and Journal subscribed by the Department.
 - ☛ 'North Eastern Geographer' published by North-East India Geographical Society.
 - ☛ 'Journal of Geography' published by Department of Geography, G.U.
 - ☛ 'Journal of the Assam Science Society' published by Assam Science Society.
 - ☛ 'Bhugolika' published by North-East India Geographical society.
- c) **Laboratory Equipments :** Prismatic compass - 6, Dumpy Level - 3, Theodolite - 2, Mirror Stereoscope - 2, Measuring Tape - 2, Pantagraph - 3, Plane table - 5, Mapstand - 4, Covered Rack - 1, Rack - 1, Stencil Set - 1, Globe - 6, Toposheets - 52, Maps - 54, Weather Maps - 5, Aerial photograph - 1, Geography slides - 1, Drawing Board - 3, Chain Survey - 1, Ranging Rods - 8, Rotanometer - 6, Barometer - 2, Hygrometer

- 1, Max & Min-Thermometer - 1, Wind van - 1, Tracing table - 4, Drawing table - 2, Engineering Box - 8, Set square - 12, Beam Compass - 5, Graph Board - 1, Rain Gauge - 1, Wet and Dry Bulb thermometer - 1, Planimeter - 5, Overhead Projector - 1, Slide Projector - 1, L.C.D. Projector - 1, Laptop - 1

Academic Activities : In addition to regular classroom teaching, the Department conducts field work every year which is compulsory both for T.D.C. second year (General) and third year Major students. This field study work helps students in understanding the ground realities and broaden their knowledge.

Examinations Result : Examinations result of Geography Department is very good. Every year pass p.c. remains 100%. In T.D.C. Final Examinations students get 1st class and 2nd class in Major.

Conclusion : Introduction of the subject Geography in the college has been imparting knowledge among the students. It also helps the students in employment opportunities. Our Departmental Colleagues are very enthusiastic to teaching the students and to popularise the subject among them. The college authority also has been giving much weight to the Department, as it is the only science based subject in the college. □

Department of History

1. Name of the department : History Department.

2. Establishment : The department of History was established with the college itself in 1971. The major course was introduced in the year 1993.

3. Aims and objectives of the department : The department was introduced in the college with a view to impart the basic knowledge of the teaching of historical problems and the chronological analysis of the various events at the international, national and regional levels, as prescribed in the syllabus for degree level students by the Gauhati University.

The other aim of the department is to understand the problems, the socio-economic and cultural trends of the local areas for all round benefit of the students community as well as the local people.

4. There are altogether four faculty members in the department. They are :

- i) Sri Jayanta Kr. Hazarika, M.A. (Double), (HoD)
- ii) Md. Imran Hussain, M.A.
- iii) Sri Phanindra Kr. Nath, M.A., B.Ed., M.Phil.
- iv) Sri Dulendra Nath, M.A.

5. The academic achievements of the students of the department (Major and General) for the last two sessions, i.e. 2007-2008 and 2008-2009 are given below :

Session : 2007-2008

Class	Apeared Passed	Major	General
B.A. Part - I	Appeared	8	12
	Passed	5	12
B.A. Part - II	Appeared	8	7
	Passed	7	7
B.A. Part - III	Appeared	5	3
	Passed	5	3

Session : 2008-2009

Class	Apeared Passed	Major	General
B.A. Part - I	Appeared	14	21
	Passed	11	16
B.A. Part - II	Appeared	5	8
	Passed	5	8
B.A. Part - III	Appeared	5	2
	Passed	5	2

Mr. Bhupen Deka of this department has secured 1st class 1st position with distinction in History in the B.A. Part-III (1+1+1) final examination, 2006 from the Gauhati University.

6. The department has published its wall magazine named 'Dwaram' every academic session. It has also published annual version of research journal named 'Pioneer' in collaboration with the department of political science in the greater interest of the students as well as the faculty members of the college. □

Philosophy Department

1. Name of the department : Philosophy Department
2. Date of establishment :
 - Pre University (Arts) - 1971
 - Degree Course (Arts) - 1980
 - Degree Major (Arts) - 1996-97

3. Faculty members :

- a) **Sri Chakrapani Borah**, M.A. M.Phil, SL. Grade Lecturer. (HoD)
- b) **Sri Ananta Baruah**, M.A.
- c) **Sri Tilak Deka**, M.A.
- d) **Sri Tarun Kumar Sarma**, M.A.

4. Departmental publication : One wall Magazine (yearly published)

5. Results of the last two years :
B.A. Part - III (1+1+1) Exam.

Course	Session	Total Candidate appeared	Passed	Class	Pc.
Major	2007-08	07	07		100%
	2008-09	08	04		50%
General	2007-08	08	08		100%
	2008-09	07	02		29%

Political Science

1. Name of the department : **Political Science.**
2. Year of establishment : 1987
3. Faculty members :
 - a) Mr. Kanak Ch. Deka, M.A. (Principal of the College)
 - b) Dr. Dibakar Ch. Das, M.A. (Double), Ph.D., (HoD)
Affiliated Ph. D. Research Guide.
 - c) Mr. Imran Hussain, M.A.
 - d) Mr. Sailendra Saharia, M.A., B.Ed.
 - e) Mr. Baloram Nath, M.A.
4. Result of the last two years :

Year	Class	Major Pass co.	Total appeared	Total passed	Total Failed	Remarks
TDC	I	Major	12	4	8	First Class-I
		Passed	122	73	59	
TDC	II	Major	19	14	5	
		Passed	108	96	12	
TDC	III	Major	13	12	1	
		Passed	12	7	5	
TDC	I	Major	18	14	4	
		Passed	156	100	56	
TDC	II	Major	8	8	Nil	First Class - I
		Passed	94	74	20	
TDC	III	Major	11	11	Nil	
		Passed	28	20	8	

5. Departmental publication :

- (A) News Letter (Annual)

(B) Wall Magazine (Polis)

(A) News Letter :

The Department of political science publish a News Letter every year. It contains a number of academic activities under several heads. It also includes the aims and objectives of the Department. Which started Major in 1987. Since then the Department has been undertaking its duties & responsibilities as well as academic services to the desirous fought. Especially, the Department aims at excellence in academic life for producing better citizens, social workers, teachers, lawyers, lousiness men, govt. workers and so on. Further, the Department has been able to produce a large number of graduates in the subject and almost all of them are engaged in various service. Many of those who possess Master Degree in this subject have been employed in various posts of educational institutes, viz. Colleges, Jr. College etc.

The News Letters also covers the aims & objectives of the Department. They are :

- a) To establish popularity of political science as a subject and thus generating political and social awareness among the students.
- b) To make the students conscious about there rights and duties as citizens of a democratic country.
- c) To cultivate democratic value and ethics into the minds of the students.
- d) To create an atmosphere among the students for national integrity, unity and secularization.
- e) To encourage leadership qualities and social involvement among the students.
- f) To encourage the students in extra curricular activities for all round development of their personality. In addition to the above, other

activities of the Department focused on the News Letter are highlight as under the heads.

1. Get Together : Usually held gorgeously on the second week of August every year.

2. Teacher's Day : Observed by the students jointly to pay honour to the teachers on every 5th of Sept. of the year.

3. Awarness programme/ Field survey : Arranged by the Department to make the pe4ople aware of rights, voting behaviour or any other matter relating to political, social, activities.

B) Wall Magazine :

The Department of political science has a Wall Magazine prepared annually in the month of August. In fact, the Wall Magazine plays a significant role in molding the students to because writers story tellers, essayists, poets etc. and which can certainly he considered in the grass-root level. The Wall Magazine completely belongs to the students of the Department especially the Major section. In order to maintain relevance of the subject with the Magazine, the students in consultation with the faculty members have named it 'POLIS', etymological word of political science. The wall magazine is therefore, expected to earn and learn the technical-know how of writing in various aspects. □

Department of Assamese



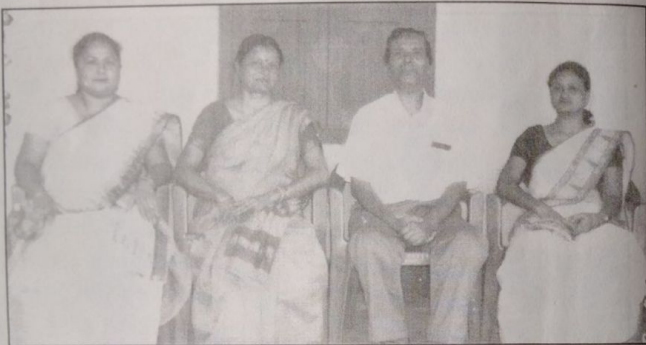
From Left : Dr. P.K. Nath, Dr. R.C. Deka, Prof. M. Katak, Prof. P. Devi, Prof. M.K. Saharia

Department of Economics



From Left : Prof. A. Hazarika, Prof. M. Goswami, Prof. G. Begum

Department of Education



From Left : Prof. S. Rezia, Dr. M. Goswami,
Prof. C. Choudhury, Prof. R. Devi

Department of English



From Left : Dr. D. Bordoloi, Prof. M. Nair,
Prof. B. Sarmah, Prof. M. Hazarika

Department of Geography



From Left : Prof. C. Baruah, Prof. A. Samad, Prof. T.N. Sarmah,
Dr. T. Choudhury, Prof. J.R. Hazarika

Department of History



From Left : Prof. I. Hussain, Prof. J.K. Hazarika,
Prof. P.K. Nath, Prof. D. Nath

Department of Philosophy



From Left : Prof. C.P. Bora, Prof. A.Baruah,
Prof. T. Deka, Prof. T.Kr. Sarmah

Department of Political Science



From Left : Prof. B.R. Nath, Prof. S. Sahariah,
Prof. D.C. Das, Prof. I. Hussain

Names of the members of the Executive Committee Sipajhar College Teachers' Unit Sipajhar : Darrang : Assam Session - 2008/09 - 2009/10

President	Dr. Debabrata Bordoloi
Vice- President	Dr. Mohini Goswami
Secretary	Dr. Dibakar Ch. Das
Treasurer	Mr. Tirtha Nath Sarma
Members	Mr. Mahendra Katakai
	Dr. Prasanna Kr. Nath
	Mr. Phanindra Kr. Nath

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