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FIRST CYCLE NAAC ACCREDITATION 2023

CRITERION 3

RESEARCH INNOVATION & EXTENSION

3.3.1 Number of Research papers in the Journals notified on UGC care list during the last five years

Submitted to



THE NATIONAL ASSESSMENT AND ACCREDITATION COUNCIL

CRITERION 3

3.3 RESEARCH PUBLICATION & AWARD

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ইয়াকে এই গবেষণা পত্ৰৰ আৰিয়তে দাঙি ধৰিবলৈ প্ৰয়াস কৰা হৈছে।

সূচক শব্দ :

লোক উৎসৱ, ভোগালী বিহু, গৰু বিহু, লোহৰি, পোলা, সাৰ্ফজনীন।

বিষয়বস্তুৰ বৰ্ণনা :

ভাৰতৰ এখন কৃষিকেন্দ্ৰিক ৰাষ্ট্ৰ। ইয়াৰে আশী শতাংশ লোক কৃষিকৰ্মৰ লগত জড়িত। ভাৰতীয় লোকে ধান, বেঁহ আদি শস্যৰ খেতি প্ৰধানভাৱে কৰে। ভাৰতৰ খেতিয়কসকল শস্য উৎপাদনৰ বাবে প্ৰকৃতিৰ উপৰত নিৰ্ভৰশীল আছিল। লগতে খেতিয়কৰ খেতিৰ প্ৰধান সঁজুলি আছিল গৰু। সেয়ে প্ৰকৃতিৰ বিভিন্ন উপাদানক উপলক্ষ্য কৰি তথা গৰুক কেন্দ্ৰ কৰি বিভিন্ন কৃষিভিত্তিক লোক উৎসৱৰ সৃষ্টি হৈছিল। ভাৰতবৰ্ষত প্ৰচলিত এনে কিছুমান উৎসৱ হ'ল— বিহু, লোহৰি, পোলা, নবান্ন আদি।

বিহু অসমৰ জাতীয় উৎসৱ। ই কৃষিভিত্তিক উৎসৱ। অসমৰ ভোগালী বিহুৰ আটাইতকৈ লগত পঞ্জাবৰ লোহৰি উৎসৱৰ বহুখিনি আটাইতকৈ সাদৃশ্য দেখা যায়। লোহৰি উৎসৱো পঞ্জাবৰ কৃষি উৎসৱ। অসমৰ বঙালী বিহুৰ প্ৰথম দিনটো হ'ল গৰু বিহু। সেইদিনা গৰুক পূজা-সেৱা কৰা হয়। এই গৰুবিহুৰ দৰে মহাৰাষ্ট্ৰৰ পোলা উৎসৱতো গৰুক পূজা কৰা হয়। এই গবেষণা পত্ৰত ভোগালী উৎসৱৰ লগত লোহৰি উৎসৱ আৰু গৰু বিহুৰ লগত পোলা উৎসৱৰ এক তুলনামূলক আলোচনা কৰিবলৈ যত্ন কৰা হৈছে।

অসমৰ ভোগালী বিহু :

মৰু সংক্ৰান্তি অৰ্থাৎ পুহ আৰু মাঘ মাহৰ সংক্ৰান্তিৰ দিনাখন ভোগালী বিহু আৰম্ভ হয়। পুহ মাহৰ শেষ তাৰিখ আৰু মাঘ মাহৰ এক তাৰিখ এই দুদিনত ভোগালী বিহু পালন কৰা হয়। এই সময়ত সুৰ্যই মৰুৰ ৰশ্মিত অৱস্থান কৰে আৰু গৰম অনুভৱ হ'বলৈ ধৰে। এনে সময়তে অসমৰ খেতিয়কে তেওঁলোকৰ প্ৰধান খেতিৰ ফচল ধান চপাই শেষ কৰে। তাৰ পিছত তেওঁলোকে ভোগৰ উৎসৱ 'ভোগালী বিহু' পালন কৰে।

ভোগালী বিহুত পালনীয়ে লোকচাৰাবোৰৰ ভিতৰত এটা হ'ল সান্দহ খুন্দা, পিঠা পুৰা, লাক আদি বিভিন্ন জলপান প্ৰস্তুত কৰা। বিহুৰ কেইদিনমান আগৰেই পৰা গাঁৱৰ জীয়াৰী-বোৱাৰীহঁতে ঢেকীত সান্দহ-চিৰা খুন্দে, বিভিন্ন প্ৰকাৰৰ লাক বনায়, নানা তৰহৰ পিঠা পুৰে। প্ৰতিঘৰ লোকে কাপোৰ-কানি ধুই, বাচন-বৰ্ণে চাফা কৰি পৰিষ্কাৰ হয়। বিহুৰ দিনাখন ৰাতিপুৱাতে ঘৰ-ঢোতাল গোৰৰ-মাটিৰে লেপি-মটি চাফা তথা ওচি হয়। বিহুৰ আগদিনাখন টুকুৰা। নাহানি অসমত উৰুকাৰ দিনাখন ৰাতিপুৱাৰে পৰা মহিলাসকলে 'মাঘ-কণ্ঠ' ভোজে। 'মাঘ-কণ্ঠ' হ'ল বৰা চাউল, মাটি মাছ, মঙ মাছ, বুট, তিল, আদা আদি ধুই মাটিৰ চৰু বা লোৰ কেৰাহিত ভজা মিশ্ৰণ। মাঘ-কণ্ঠই ভজা উৰুকাৰ ৰাতিয়ে শেষ কৰে, যদি শেষ নহয় বিহুৰ দিনাখন দোকমোকালিতে উঠি ভোজে। ইয়াৰ কাৰণ হ'ল বিহুৰ দিনাখন ৰাতিপুৱাতে জ্বলোৱা সোজিত মাঘ-কণ্ঠই অপৰ্ণ কৰা হয়। মাঘ বিহু অৰ্থাৎ ভোগালী বিহুৰ এটি প্ৰধান অঙ্গ হ'ল 'মোজি'। 'মোজি' বাহু, ধানৰ বৰা, খেৰ, ফলৰ তকান চোঁটনি আদিৰে সজা হয়। কোনো কোনোৱে খৰিবেও সাজে। বিহুৰ তিনি-চাৰিদিন আগৰে পৰা গাঁৱৰ চেমনীয়াবোৰে পথাৰত নৰা কাটে। তাৰ পিছত ভাঙৰ ল'ৰাবোৰৰ লগত লগ লাগি পথাৰৰ মাজত বা

অসম-পঞ্জাব আৰু মহাৰাষ্ট্ৰৰ কৃষিভিত্তিক লোক উৎসৱ : এক তুলনামূলক অধ্যয়ন/297

গাঁৱৰ মুকলি ঠাইত মোজি সাজে। মোজি সজাৰ বাবে গাঁৱৰ লোকৰ পৰা বাহু-কাটি আনে। মোজিৰ কাষত আগৰঢোতা মাঘ-প্ৰসাদৰ শৰাইৰ বাবে ঘৰে ঘৰে টকা-পছিয়া, চাউল-পাত আদিৰ বৰজলি লয়। নাহানি অসমত মোজিৰ ওপৰত এটি গাঁও অশ্মা হয়। সৰু ল'ৰাবোৰে গাঁৱৰ প্ৰতিঘৰৰ পৰা বাহুৰ টুকুৰা, কাঠৰ টুকুৰা আদি মুজি আনি গাঁওটোত জমা কৰে। সন্ধিয়া হ'লে ইয়াক জ্বলোৱা হয়। এই গাঁওত জ্বলি 'মুনি' সোলে। মুনিৰ জ্বলি পুৰাইয়ে ল'ৰাবোৰে তাত উৰুকাৰ ভোজ খায়। উজনি অসমত 'মোজি'ৰ কাষত এটা 'ভেৰাৰ'ৰ সাজিত তাত ভোজ খায়, বিহু মাৰে। নাহানিত মোজিকেই ভেৰাৰৰ সোলে। মাঘ বিহুৰ মুনিৰ লগত প্ৰাচীন ভাৰতৰ ঋষিসূনিৰ মূলিক বিজ্ঞান পাৰি। ঋষিসূনিকলেও অগ্নিদেৱতা সমাধিতে অন্যান্য দেৱ-দেৱীক পূজা কৰিছিল। মাঘৰ বিহুৰ মুনি ঋষিসূনিকৰ মুনিৰেই প্ৰভাৱ।

পুহ-মাঘৰ সংক্ৰান্তি আৰু মাঘৰ এক তাৰিখ দুয়োদিনতে মোজি জ্বলোৱা হয়। বিহুৰ দিনাখন ৰাতিপুৱাতে গা-পা ধুই গাঁৱৰ মানুহে মোজি জ্বলাবলৈ অৰ্থাৎ পুৰাবলৈ যায়। কোনো এজনে মুক্তি-পামোচা পিন্ধি মোজিৰ চাৰিওফালে সাতপাক ঘূৰি সন্তোষে মোজিত জ্বলি দিয়ে। হিন্দু ধৰ্মত আৰ্থিক শক্তিশালী দেৱতাৰ ৰূপত সেৱা কৰা হয়। গঞাই ভজা মাঘ-কণ্ঠই মোজিৰ জ্বলিত অপৰ্ণ কৰি সেৱা জনায়। এইদৰে অসমীয়াই মোজিৰ জ্বলি মাজেৰে সমূহীয়াকৈ আৰ্হুতি দিয়ে। মোজিৰ ওপৰতে মাঘ-প্ৰসাদৰ শৰাই আগৰঢোটা নাম-কীৰ্ত্তন কৰে। ই শংকৰদেৱৰ নাম-ধৰ্মৰ প্ৰভাৱৰ ফল। সকলোৱে মোজিৰ জ্বলি ফেট লয় আৰু বৰলৈ ওভোতাৰ সময়ত আধাপোৰা মোজিৰ বাহুৰ টুকুৰা লৈ যায়। এই বাহুৰ টুকুৰা গোহালিত ৰাঙি দিয়ে, ৰবি শস্যৰ পথাৰত পুতি দিয়ে। এনে কৰিলে গো-লক্ষ্মীৰ শ্ৰীবৃদ্ধি হয়, শস্য নন্দন-বন্দন হয় বুলি লোকসমাজে বিশ্বাস কৰে।

ভোগালী বিহুৰ দ্বিতীয় দিনটো হ'ল মাঘৰ এক তাৰিখ। মাঘ মাহ পৰিত্ৰ মাহ। সেইদিনা ৰাতিপুৱাতেই সৰুৰে ভাঙৰক সেৱা কৰে, ভাঙৰে সৰুক আশীৰ্বাদ দিয়ে। নাহাৰত নাম-প্ৰসাদ চলে। সকলোৱে নাহাৰৰ ভাঙৰনক সেৱা জনায়। দুপৰীয়া চিৰা-পিঠা, দৈ, ওৰ আদি বিভিন্ন দ্ৰব্যৰে জলপান খায়। ওচৰ-বুৰীয়া, অলহী-অতিথিক নিমন্ত্ৰণ জনায়। এইদৰে ভোগালী বিহুৰ সামৰণি পৰে।

পঞ্জাবৰ লোহৰি :

পঞ্জাবৰ এটি জনপ্ৰিয় লোক উৎসৱ হ'ল লোহৰি। লোহৰি উৎসৱ পঞ্জাবৰ উপৰিও হাৰিয়ানাতে পালন কৰা হয়। লোহৰি প্ৰধানত কৃষি উৎসৱ। এই উৎসৱ পুহ-মাঘ মাহৰ সংক্ৰান্তিৰ দিনাখন অৰ্থাৎ মৰুৰ সংক্ৰান্তিত পালন কৰা হয়। এই সময়ত কৃষিজীৱি পঞ্জাবীসকলে গম ধান সিটি আজৰি হয়। হাতত অফুৰন্ত বনয়। ধনৰ খেতিও শেষ হয়। গতিকে কৃষিজীৱি লোকসকলে গম ধানৰ খেতি নন্দন-বন্দন হোৱাৰ মানসেৰে লোহৰি উৎসৱ পালন কৰে।

লোহৰি উৎসৱৰ মুখ্য আৰ্হুত হ'ল জুই জ্বলোৱা প্ৰথা। উৎসৱৰ কেইদিনমান আগৰ পৰাই প্ৰতিঘৰ লোকৰ জীয়াৰী-বোৱাৰীয়ে ঘৰ-দুৱাৰ মটি-কাচি পৰিষ্কাৰ কৰে, পাগ-হাঙী ধুই চাফা কৰে। চেমনীয়া ল'ৰা-ছোৱালীবোৰে গাঁৱৰ প্ৰতিঘৰ লোকৰ বাৰী তথা হাৰি-বন্দনিৰ পৰা কাঠ, খৰি আদি সংগ্ৰহ কৰে। ইয়াৰোপৰি ঘৰে ঘৰে দান-বৰজলি সংগ্ৰহ কৰে।

উৎসৱৰ দিনাখন সন্ধিয়া গাঁৱৰ সকলো লোকে একগোট হৈ সংগ্ৰহিত কাঠ, খৰি দম কৰি জ্বলাই দিয়ে। গাঁৱৰ জীয়াৰী-বোৱাৰীকে ধৰি মহিলাসকলেও ইয়াত অংশগ্ৰহণ কৰে। সকলোৱে ঘূৰি ঘূৰি জ্বলন্ত

অগ্নিত নানা মহা অর্পণ করি সেবা জনায়। নানা মন্ডোচ্চারণের তিল, ওষু আদি দ্রব্যও অগ্নিতে উর্গা করে। সকলোকে হাতত প্রসাদ দিয়া হয়। এই প্রসাদ পঞ্চ দ্রব্যের তৈয়ারী। গোটেই বাতি গীত গায়া, ভাঙনা নাচ নাচে। স্মৃতি 'Maki-Ki-Roti', 'Satson Ka Sagu' (মাকিকি-কী-রোটি, চাবসো-কা-চাগ) তৈয়ার করি যায়। ইয়াবোপরি শব্দ পুজি তৈয়ার করে। এই উৎসবত ডাঙরে সকল উপহার দিয়ে। বাতিপুত্রা গা-পা দুই আগুনি ছলোরা জুইর জুই সংগ্রহ করি ঘরলৈ লৈ যায়। এনেকৈয়ে লোহরি উৎসবৰ সাময়নি পৰে।

অসমৰ গৰু বিহু :

গৰু বিহু অসমত প্ৰচলিত বঙালী বিহুৰ এক অঙ্গ। চ'ত-ব'হাগৰ সংক্ৰান্তিৰ দিনাখন গৰু বিহু পালনোৱে বঙালী বিহুৰ আৰম্ভণি কৰে। গৰু বিহুৰ দিনাখন খেতিয়কসোৱাৰ বাতিপুত্ৰোতেই উঠি গৰুৰ পিং-খুৰাত তেল খাই দিয়ে। তাৰ পিছত লাও, বেঙেনাৰ মালা গাঠি লৈ বা পুখুৰীত গৰুৰ গা ধোৱায়। আবেলি বিভিন্ন কন-পাতোৱে, খেৰ-তুঁহতৰিৰে জাগ দিয়ে। এই জাগৰ ধোৱা গৰু-মানুহ সকলোৱে গাঠি বিচি দিয়ে। তাৰ পিছত ধূপ-চাকি জ্বলাই সেৱা-ভক্তিৰে গৰুক নতুন পথাৰে বান্ধে। এইদৰে গৰুক সেৱা-ভক্তিয়ে গৰু বিহুৰ সাময়নি মাৰে। "অসমৰ বড়ো জনজাতিয়ে ভোগালী বিহুৰ উৰুকাৰ বাতি 'গোহালি মাদায়' অনুষ্ঠিত কৰি কুকুৰা কাটি পূজা কৰে। তেওঁলোকো গৰুক তেল-জুই সালে, গৰুক মাহ-হালধি সানি ফুলৰ মালা পিন্ধায়।" (বৰুৱা, পৃষ্ঠা ১২৭)

বৰ্তমান বঙালী জিলাৰ গোবিন্দপুৰত গৰুবিহুৰ এক নতুন ৰূপ দেখা গৈছে। গোবিন্দপুৰত ২০০৭ চনৰ পৰা 'গৰুৰ সৌন্দৰ্য প্ৰতিযোগিতা' অনুষ্ঠিত কৰা দেখা গৈছে। এই প্ৰতিযোগিতাত সজাই-পৰাই অনা গৰুবোৰৰ মাজৰ পৰা ওখ-পাখ, শকত-আবত দেখনিয়াৰ গৰুৰ গৰাকীক পুৰস্কৃত কৰা হয়। এই কাৰ্যৰ দ্বাৰা গৰু-গাই পুৰিহলে কৰা এক জনচেতনা বুলিব পাৰি।

মহাৰাষ্ট্ৰৰ পোলা উৎসব :

পোলা মহাৰাষ্ট্ৰৰ কৃষি উৎসব। কৃষকৰ প্ৰধান সহযোগী গৰুৰ প্ৰতি কৃতজ্ঞতাৰ চিনস্বৰূপে এই উৎসব পালন কৰা হয়। মহাৰাষ্ট্ৰৰ সতিৰা, পুনে আৰু শোলাপুৰ অঞ্চলত শাৰ্ঙে মাহৰ অমাবস্যা তিথিত পোলা উৎসব পালন কৰা হয়। পোলা উৎসবৰ আগদিনাখনক 'ভাসন' বোলা হয়। সেইদিনাখন গৰুৰ পুৰণা পথা সলাই নতুন পথাৰে বন্ধা হয়। ইয়াবোপৰি হালধিৰ লগত বাপাম তেল মিহলাই শিঙত লগায়। গৰুৰ পানীৰে গৰুৰ গা ধোওৱা হয়। উৎসবৰ দিনাখন ওচৰৰ নে বা পুখুৰীলৈ নি বালদবোৰক গা ধোওৱা হয়। তাৰ পিছত গাত তেল খাই, শিঙত সেন্দূৰ লগায়। অসুপৰি ডিঙিত ঘটা-মালা, ভৰিত যুৎক আদি পিন্ধাই দি নানাধৰণে সজাই-পৰাই তোলে। সজাই উঠি পূজাৰীৰ দ্বাৰা নানা পূজা-সেৱা কৰে। এটা সময়ত গাঁৱৰ সকলো কৃষকৰ বন্দবোৰ সজাই-পৰাই শোভাযাত্ৰা কৰি শিব মন্দিৰলৈ লৈ যায়। এই উৎসবত আন আন প্ৰতিযোগিতাৰ লগতে গৰুৰ দৌৰ প্ৰতিযোগিতাও অনুষ্ঠিত কৰে। এইদৰে হালৰ গৰুহালৰ শ্ৰীবৃদ্ধিৰ কামনাৰে পোলা উৎসব পালন কৰা হয়। কিয়নো গৰুহালৰ শ্ৰীবৃদ্ধিয়ে খেতিৰ শ্ৰীবৃদ্ধিত সহায়ক হয়। হালৰ গৰুৰ শ্ৰীবৃদ্ধি অৰিহনে খেতিৰ কাম অসমৰ।

অসম-পঞ্জাব আৰু মহাৰাষ্ট্ৰৰ কৃষিভিত্তিক লোক উৎসব : এক তুলনামূলক অধ্যয়ন/299

ভোগালী বিহু-লোহৰি, গৰু বিহু-পোলা উৎসবৰ তুলনামূলক আলোচনা :

ভোগালী বিহু আৰু লোহৰি উৎসবক একেটা শ্ৰেণীত অন্তৰ্ভুক্ত কৰিব পাৰি। দুয়োটা লোক উৎসব আৰু গৰুৰ সংক্ৰান্তিত পালন কৰা হয়। এই উৎসব দুটাৰ আৰম্ভণি দেৱতা হ'ল অগ্নিদেৱতা বা সূৰ্য্যদেৱতা। কৃষিৰ সৈতে জড়িত উৎসব দুটাৰ এটিত খেতি চপাই ভগৱানলৈ কৃতজ্ঞতাৰ চিনস্বৰূপে ভক্তি জনায় আৰু অন্যটিত খেতিৰ আৰম্ভণিতে অধিক শস্য লাভৰ বাবে ভগৱানক প্ৰাৰ্থনা কৰে।

ভোগালী বিহুৰ আচাৰ-ৰীতিৰ লগত লোহৰি উৎসবৰ বহুখিনি সাদৃশ্য আছে। মেজিক প্ৰদক্ষিণ কৰি অগ্নি ছলোৱাৰ নিচিনা লোহৰি উৎসবতো অগ্নিক প্ৰদক্ষিণ কৰা হয়। অসমীয়া চেমনীয়াবোৰে মেজি আৰু ধূনিৰ বাবে কাঠ, কাঠ খৰি সংগ্ৰহ কৰাৰ দৰে পঞ্জাবী চেমনীয়াবোৰেও কাঠ সংগ্ৰহ কৰে, দান-বৰঙনি তোলে। ভোগালীৰ মেজি বাতিপুত্ৰা জ্বলায়, লোহৰিৰ অগ্নি সন্ধিয়া জ্বলায়। অৱশ্যে ভোগালীৰ ধূনি সন্ধিয়া জ্বলায়। উজনিৰ ডেকাই উৰুকাৰ দিনা বিহু মাৰে ; পঞ্জাবত ডাঙৰা নাচে। লোহৰিৰ জুইত মইলাসকলেও অংশগ্ৰহণ কৰে। মেজিৰ জুইত মহিলাৰ উপস্থিতি কম যদিও জুইত অৰ্পণ কৰা মাহ-কাটাই মইলাই ভাজে। কিছুমান পৰিয়ালৰ মহিলায়ে মেজিৰ অগ্নিত মাহ-কাটাই অৰ্পণ কৰে। মাহ-কাটাইত তিলবো সৱমিহণ থাকে। লোহৰি জুইত অৰ্পণ কৰা দ্ৰব্যৰ ভিতৰত এবিধ তিলও। অসমীয়াই বিহুত পিঠা-পনাৰ জলপান, উৰুকাৰ ভোজ-ভাত খোৱাৰ দৰে পঞ্জাবীবোৰেও 'Makki-Ki-Roti' বিশেষভাৱে ভোজন কৰে। লোহৰিৰ দান-বৰঙণিৰে প্ৰসাদ প্ৰস্তুত কৰাৰ দৰে ভোগালীৰ দান-বৰঙণিৰেও মাহ-প্ৰসাদৰ শৰাই আগবঢ়ায়। অসমীয়াই মেজিৰ আধাপোখা বাঁহ সংগ্ৰহ কৰাৰ দৰে পঞ্জাবীবোৰেও জুই সংগ্ৰহ কৰে আৰু ইয়াক মাদুলিক কাম হিচাপে গণ্য কৰে। ভোগালী বিহু আৰু লোহৰিৰ উক্ত সাদৃশ্যবোৰৰ ওপৰত ভিত্তি কৰি ক'ব পাৰি লোক উৎসবৰ সাৰজনীন।

হিন্দুধৰ্মী লোকে গৰুক ভগৱানৰূপে পূজা কৰে। মানুহৰ বাবে গৰুৰ গাখীৰ, গোৰৰ আদি বৰ উপকাৰী। ইয়াবোপৰি ধূতি-নীতি মনা হিন্দুসকলে অতৰ্ভি বুলি ভাবিলে গৰুৰ গাখীৰ, গোৰবৰেইও ভটি কৰে, অৰ্থাৎ পৱিত্ৰ কৰে। গৰু কৃষকৰ পৰম বন্ধু। সেয়ে অসমৰ অসমীয়াসকলে গৰুক লক্ষ্মীস্বৰূপে বঙালী বিহুৰ প্ৰথম দিনটোত অৰ্থাৎ প্ৰথমেই গৰুক পূজা-আৰাধনা কৰে। মহাৰাষ্ট্ৰতো কৃষকৰ পৰম বন্ধু গৰুক পোলা উৎসবৰ জৰিয়তে পূজা-উপাসনা কৰে। গৰুবিহুত গৰুৰ পুৰণা পথা সলাই নতুন পথাৰে বন্ধাৰ দৰে পোলা উৎসবৰ 'ভাসন'ৰ দিনাখন গৰুক নতুন পথাৰে বান্ধে। অসমীয়াই গৰুক পিং-খুৰাত তেল সানি দিয়াৰ দৰে মাৰাঠীসকলে জেৰ লগত হালধি সানি লগায়। দুয়োটা উৎসবতে গৰুক নৈ-পুখুৰীলৈ লৈ গৈ গা ধোৱায়। গৰু বিহুত ধূপ-চাকি জ্বলাই সেৱা কৰি জাগৰ ধোৱা দিয়ে। অসমৰ বড়োসকলে মাঘ বিহুত গৰুক পূজা কৰে, গৰুক মাহ-হালধি সানি ফুলৰ মালা পিন্ধাই সজাই তোলে। পোলা উৎসবত নানাধৰণে গৰুক সজাই-পৰাই পূজাৰীৰ দ্বাৰা পূজা কৰে। ইয়াবোপৰি পোলা উৎসবত গৰুক সজাই-পৰাই লৈ দৌৰ প্ৰতিযোগিতা পাতে, তাৰে নিচিনাই অসমৰ বঙালীতো সজাই-পৰাই গৰুৰ সৌন্দৰ্য প্ৰতিযোগিতা অনুষ্ঠিত কৰিব লৈছে। 'বঙালীৰ গৰুৰ সৌন্দৰ্য প্ৰতিযোগিতা' এই অনুষ্ঠানটোত মহাৰাষ্ট্ৰৰ পোলা উৎসবৰ প্ৰভাৱ পৰাৰ সন্দেহ আছে।

উপসংহাৰ :

বৰ্তমান বিশ্বায়নৰ যুগ। বিশ্বায়নে বৃহৎ পৃথিৱীখনক একেসোৱাৰ ওচৰ চপাই লৈ আহিছে। এই দৃষ্টিত লোক উৎসবসমূহৰ সাদৃশ্যতা স্বাভাৱিক। কিন্তু লোক উৎসব বৰ্তমান সময়ৰ সৃষ্টি নহয়। ই পৰম্পৰাগত,

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অতীতশাস্ত্ৰী। ইয়াৰ ৰীতি-নীতি, আচাৰ-ব্যৱহাৰ অতীতৰ ধ্যান-ধাৰণাৰ ভেটিত গঢ় লোৱা। গতিকে লোক উৎসৱসমূহৰ সাধুশাক অতীতৰ যোগসূত্ৰ বুলিব পাৰি। ইয়াক ৰাজ্যৰ লগত ৰাজ্যৰ যোগসূত্ৰ, জাতিৰ লগত জাতিৰ যোগসূত্ৰ বুলি নৈকে মানুহৰ লগত মানুহৰ যোগসূত্ৰ বুলি ক'ব পাৰি। এই মানুহৰ লগত মানুহৰ যোগসূত্ৰই কয় আমি এক মানব জাতি। সেয়ে লোক উৎসৱ সাৰ্বজনীন।

বজাৰীৰ গোবিন্দপুৰৰ 'গৰুৰ সৌন্দৰ্য প্ৰতিযোগিতা' গৰু বিহুৰ লগত সঙ্গতি ৰাখি অনুষ্ঠিত কৰা হয় যদিও ই লোক উৎসৱৰ অঙ্গ নহয়। সংস্কৃতি বিৰ্ত্তন। 'গৰুৰ সৌন্দৰ্য প্ৰতিযোগিতা' সেই ঠাইৰ গৰু বিহুৰ নতুন সংযোজন।

পাদটীকা :

বৰুৱা, হেমন্ত কুমাৰ। বিহুৰ উৎস, ঐতিহ্য আৰু পৰম্পৰা। পৃষ্ঠা, ১২৭।

শৰ্মা, নবীন চন্দ্ৰ। অসমীয়া লোক সংস্কৃতিৰ আভাস। পৃষ্ঠা, ৩১৮।

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বৰুৱা, হেমন্ত কুমাৰ। বিহুৰ উৎস, ঐতিহ্য আৰু পৰম্পৰা। বাণীমন্দিৰ, ডিব্ৰুগড়। প্ৰথম প্ৰকাশ, ২০১৩ ইং চন।

ৰায়, তপন। ভাৰতৰ লোকসংস্কৃতি তুলনামূলক বিশ্লেষণ। অঞ্জলি পাবলিশাৰ্চ, কলকাতা। প্ৰথম প্ৰকাশ, ২০১০ ইং চন।

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Women's Leadership and Political Participation in India with Special Reference to Rural Women's Participation in Nation Building

Malina Boro*

INTRODUCTION

Empowerment is an idea of power through which human being achieve control over his/her old life. It means self esteem, self reliance and self confidence. On the other hand women empowerment is the key to achieve the gold of gender equality. Women empowerment is also an important element for making progress towards human development. Their empowerment indicates a process of equal redistribution of power by challenging the norms and tradition of the society dominated by patriarchal ideology. It is the most crucial step for establishing equality and eliminating oppression against women. In this regard women's political participation plays crucial role in the process of their empowerment. Political empowerment is one of the tools through which position and the status of women can be lifted to a great extent. But women's leadership and political participation is possible only if they become politically empower. No doubt all human beings are born free and equal in dignity and rights and freedoms without distinction of any kind, such as race, colour, sex, language, religion, birth or other status. However, it is the most unfortunate that women have suffered inferior position to man in almost all society of the world. In most cases, women are denied their right to equality and freedom in many spheres because of their gender and sex. Hence, in order to establish equality between man and women political empowerment of women is very necessary which may improve their position in society. However, political empowerment of women is achieved when they enjoy equality and freedom in the process of sharing of political powers. The main indicator of women's political empowerment is their participation in the political process as voters, as candidate in election or holders of political position. In the Indian society there is lack of proper environment to encourage women to participate

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बर आरो असमीया रावनि मुंराइनि सायाव रुजुनाय

Sumitra Narzary*

बर' आरो असमीया मोननैबो रावानो गुबुन गुबुन राव फोलेरनिफ्राय जोनोम मोननाय राव । बर' रावा Sino-Tibetan राव फोलेरनि तिब्बत बार्मान हान्जानिफ्राय फैनाय राव आरो असमीया रावा गाहायै इण्ड इउर'पियान राव फोलेरनिफ्राय फैनाय राव । मोननै रावानो गुबुन गुबुन राव फोलेरनिफ्राय जोनोम मोननाय रावब्लाबो बे मोननै रावखौ बुंग्रा मानसिफोरा खाथि थालायनायनि जाहोनाव बिसोरनि गेजेराव माखासे होलाय लालाय सोमजिदों । बेनिखायनो मोननैबो रावनि गेजेराव गोबां गोरोबनाय आरो गोरोबलायिखौ नुनो मोननाय जायो । गाहायाव मोननैबो रावनि मुंराइनि सायावल' रुजुनानै गोरोबनाय आरो गोरोबलायिखौ सावरायनाय जाबाय ।

सरासनस्रायै मुंमानि जायगायाव जाय जयो बेनो मुंराइ । मुंमा सोदोबनि गले गले गाबज्जिनायखौ गैया खालामनो थाखाय रावाव मुंराइ बाहायनायखौ नुनो मोननाय जायो । बर' आरो असमीया मोननैबो रावआव मुंराइखौ मोन स्नि बाहागोआव बोखावना दिन्थिनो हागौ ।

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6. सोमोन्दो दिन्थिग्रा मुंराइ आरो
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गाहायाव मोननैबो रावनि मुंराइखौ बिदिन्थिजों रुजुलांनाय जाबाय

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बर'

सुबुंसाय

सेथि सुबुंसाय

से सानराय

आं

बां सानराय

जों

*Assistant Professor, Salbari College, Assam.

ৰচিত যদিও, ই বঙ্গালীৰ ইতিহাসৰ এক সমাল।

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- দাস, বাৰ্জেন। দাগচিমাৰ আৰু প্ৰকাশ, পাণবজাৰ, গুৱাহাটী, ১ম প্ৰকাশ, ২০১৩। মুদ্ৰিত।
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असमीया आक वडे़े त्वायब निरुकिनि आक ल'बा-धेमालि गीतः एक अधयन

नितुमनि दस*

ग्रीनर पवा बडुमानेन एठा जातिर रकप बहन करे सेइ जातिर लोकासाहितेइ। लोकसाहितेइ हन लोकमनर सहेज सबल अतिवाक्ति। लोकजीवनर घाई चलिका शक्तिरे हन लोकमन। लोकमनर लगते येतिमनर एक अविच्छेद सम्पर्क आछे। लोकसाहिते सृष्टि आर्तत वाक्ति जडित हनेके किछु इ वाक्जिकेन्द्रिक हे नापाकि सान्धिकेन्द्रिक हे परे। असम राजखन रूठायिक सान्धिके गठित। ह्यक डिम्बरडी त्वायिक कुलेरे पय लोवा एखन धनीया कुलनि बुनिष पाषि। यिनरे डिम्बरडी कुलनिडेर प्रतिते बडुब प्रतितेपा कुले रूक्यै नौनरुब लगते एक सान्धिक सौन्दर्ये सृष्टि करे, ठिक सेइदर असमर प्रतिते त्वायब लोकसाहितेइ निज त्वायक सान्धिकशी कबर लगते असमीया लोकसङ्घितेरे मयादा बुक्ति करिछे। लोकसाहिते लोकसङ्घितेरे एक अणे। असमर जनगोष्ठीय त्वायबोबर लगते असमीया त्वायब त्वायतत्तिक निशत तिमते वाक्जिके लोकसाहिते मजत एक सहेति देखा पोवा यय। एइ सहेतिरेइ हन लोकसाहितेरे एक विशेषत। कषण लोकसाहितेरे सृष्टिरेइ हन लोकसाहिते। त्वायब पार्थक्य वाक्जिके लोकसमाडुब वा लोकमनर पार्थक्य नाहि।

लोकसाहितेरे एक उल्लेखनीय अणे हन लोकगीत। लोकगीतते लोकमनर आणे-अनुभूतिर पैचिआते, कलनर प्रारणाते, हन-अनकरबर सौन्दर्य, सुबुर नापणते, त्वायब सबलते देखा पोवा यय। लोकगीतेरे एक श्रेणी हन कर्म विवरक गीत। एइ कर्म विवरक गीतेरे एक कुद अणे हन निरुकिनि आक ल'बा-धेमालि गीत। शिशु सखनक माके नौ बरवा मातेरे सुबुर मायजाल मोलि टोपनि निरारल्ले कबा प्रयासतेइ जन्म हय निरुकिनि गीतेर। आके नौरि तपलि घुबि घुबा कण कण शिशुहेतक दूबले गे दुष्टलि कबा वा नाना हेइ-पेटेरे कर्मवस्तु माकक दिगपारि दियार पवा कौबेइ बखर बार ल'बा-धेमालि गीतेर सृष्टि।

असमीया त्वाय हन आर्यभूतीय त्वाय। वडे़े हन टिन-डिसेतवरभूतनर त्वाय। दुठा डिमगोष्ठीय त्वाय हनेके तुलना करि टाले हय मजत एक विश्वनैन कप पोवा यय। असमीया वडे़े दुयेठा त्वाय लोकसाहितेते चर्की। लोकसाहितेरे विनेयदरे दुयेठा त्वायब साहितेरे मजत एक सहेति देखा यय यदि हय मजते एक कुद जाति सहाय रूकणो प्रकाश पाय। लगते शिशु आक नारी मनडुबरो सङ्घे पाय निरुकिनि गीत आक ल'बा-धेमालि गीतेर माजेरे।

निरुकिनि गीतः

निरुकिनि गीतेर अर्थ देछे केवलक निरुकोवा गीत। सकले लोकके गीत अथाहे सङ्गीते आकरुब करे। सङ्गीतेर सुबुर मापुर्तठे मानुबेरे मनक अना एक जणतेले ले यय। निरुकिनि गीतेर सुबुर एति कणमानिब मनक शाय करि टोपनिब कोलले ले यय। निरुकिनि गीतेके ध्वनियामे बेला हय। हेमचन्द गोषाम्यैरे ध्वनियामक तिमिठा तपते तप करिछे; गेने — (क) ल'बा डुबेरे नाम (ख) ल'बा निरुकोवा नाम आक (ग) ल'बा डुबेरे नाम। माक, यथिका वा

অন্যান্য ব্যয়গ্ৰেষ্ঠা নাৰীসকলৰ মুখতেই এই নিচুকনি গীতৰ সৃষ্টি। (১২৯, ড° বৰুৱা) অসমীয়া সমাজত প্ৰচলিত থকাৰ দৰে বড়ো সমাজতো নিচুকনি গীতৰ প্ৰচলন আছে। বড়ো ভাষাত নিচুকনি গীতক 'গাখা বুৱেজনাৰ মথাৰ' বোলে। শিশু এটিৰ মন ফুলকুমলীয়া। ফুলকুমলীয়া মনে সদায় মৰম বিচাৰে। মৰমেৰে আপদাল কৰক এনে আশাৰে শিশু এটিয়ে মাৰুৰ ওচৰত সৈন্যসৈন্যই থাকে। এনেকৈয়ে সৈন্যসৈন্যই থকা শিশুটি সৈন্যসৈন্যই থাকে তাৰে আশাৰে গায় -

'আমাৰে মইনা শুৰ এ
বাৰীৰে কগৰী ৰুৰ এ
বাৰীৰে কগৰী পকি সৰি যাব
আমাৰে মইনাই বুটলি খাব।'

এইদৰে গোৱা গীতবোৰৰ সুৰৰ যি লালিত্য, কোমলতা দিয়ে শিশুটিক নিদ্ৰাৰ কোলালে লৈ যায়। শিশুৰ সংগীতপ্ৰিয়তা আৰু সংগীতৰ স্বাভাৱিক মাধুৰ্যই ধাইনামৰ প্ৰাণ। (১২৯, ড° বৰুৱা)

'নিচুকনি গীত বা ধাইনামৰ বিষয়বস্তু শিশুৰ উদ্দাম কল্পনা, মাৰুৰ উজ্জল আশা আৰু বিশ্বাস-অবিশ্বাসৰ কিছুমান শিশু সুলভ সাঁথৰ।' (৭৪, গগৈ)

শিশুৰ মন কল্পনা প্ৰবৰ। নিচুকনি গীতত প্ৰকৃতিৰ নানা ৰূপক উপস্থাপন কৰি জোন, তৰা বিভিন্ন জীৱ-জন্তুক মানৱীয়কৰণ কৰি শিশুৰ লগত এক আত্মিক সম্বন্ধ গঢ়ি তোলে। যেনে সন্ধিয়াৰ আকাশৰ গুহ জোনৰ লগত সম্বন্ধ স্থাপন কৰি গায় -

'জোনবাই এ আহ আহ
ভাত দিম মাছ দিম
চাঙৰ তলত বাহা দিম
পুৰা উঠি ভুকতুকে যাৰি।'

চাঙৰ ওপৰত শিশুটোৰে শুৰ আৰু তাৰ লগৰীয়া জোনবাইক ভাত মাছ খুৱাই তাৰ ওচৰতে চাঙৰ তলত বাধিব। অসমীয়া ভাষাৰ এই গীতটিৰ দৰে বড়ো সমাজত প্ৰচলিত এটি নিচুকনি গীত হ'ল -

'কঁ হুদু কঁ কঁ কঁ
আগাঁওঁ গৌলনি,
মৈথ্যৰ মিনি যান্নাঁ জানি।' (240, ৰমুমতাৰি)

অৰ্থাৎ আহ জোন আহ আহ, আমি খেলিম ভাইৰ লগত, মিঠাই খাম, চেনি খাম। বড়ো সমাজতো প্ৰকৃতিৰ অপকৰুপৰ আধাৰ জোনটোৰ লগত নিজৰ শিশু সন্তানক সম্পৰ্কিত কৰিছে। সন্তানৰ লগত জোনটোক খেলিবলৈ মাতি মাতি গায় -

'আহ হুদু কঁ কঁ
আহ হুদু কঁ
নাঁ কঁয়াবোলা থালিৰ থায়ে হু
থালিৰ থায়ে হুয়কো
থালিৰ থাল্লি হু।
আহ হুদু কঁ কঁ
আহ হুদু কঁ কঁ

ইয়াৰ ভাৱাৰ্থ হ'ল অ' জোন আহ আহ, নাহা যদি কল এটিকে দিয়া।

নৰী মমতাময়ী। এই মমতাময়ী নাৰীৰ কল্পনাশক্তিয়ে বাচি লয় শিশুৰ মন কোমলোৱা সহজ সৰল শব্দ। মাতৃ বা ধাইৰ মুখৰ পৰা নিপত মুঠ মুখৰ ধ্বনিয়ে শিশু এটিক অন্য এক জগতলৈ লৈ গৈ নিদ্ৰাত মগ্ন কৰে। শিশু এটিৰ মনৰ ভাঙা অতি সহজতে বুজি পায় মাৰু বা ধাইগৰাকীয়ে। সেয়ে শিশুটিয়ে কি ভাল পায়, কি বিচাৰে এইবোৰ মাতৃ বা ধাইগৰাকীয়েহে জানে। শিশুৰ মনক সন্তুষ্ট কৰিব পৰাকৈ তেওঁলোকৰ মুখত নানা গীতৰ জন্ম হয়। আকাশৰ জোনবাইৰ ওচৰত হাত পাতি পাতি গায় -

'জোনবাই এ বেজী এটি দিয়া
বেজীলো কেলেই মোনা দীবলৈ
মোনালো কেলেই ধন ভৰালৈ
ধনলো কেলেই হাতী কিনিবলৈ
হাতীলো কেলেই উঠি ফুৰিবলৈ
উঠি ফুৰিলে কি হয়
বৰ মনুহ হয়।'

বড়ো মাতৃগৰাকীয়েও সন্ধিয়াৰ জোনটোৰ ওচৰত সন্তানৰ বাবে হাত পাতি পাতি গায় -

'সন্তানফাৰ সন্তানফাৰ
মা নাগিৰ দাঁ
বিভি ব্ৰান্দা নাগিৰ দাঁ
বিভি ব্ৰান্দাত্ৰী মানো
লিভি লিভিত্ৰী মানো
মাসী যন্তনো যানহানো
মাসী যন্তনাত্ৰী মানো
হাথ্যৰ মালিগাৰ ফাননো।'

ইয়াৰ ভাৱাৰ্থ হ'ল অ' জোন, বেজী এটি দিয়া। বেজীলো কিয় লাগে কাপোৰ চিনাবলৈ লাগে, কিয়নো বড়ো কাপোৰ ডিঙিত মেৰাই পৰুটো বজাৰলৈ নিব লাগে।

নৰী স্বাভাৱিকতে অনুভূতিপ্ৰবৰ, আশাৱাদী। তেওঁলোকৰ মনত সদায় এটা আশা জগ্ৰত হৈ থাকে। নিজ সন্তান সৈন্যকালে ডাঙৰ হ'ব, ডাঙৰ হৈ ধন যটন, সমাজত উচ্চ স্থান পাব। সেয়ে কোনো অখ্যাত মাতৃৰ মুখত সৃষ্টি হৈছে বিখ্যাত 'জোনবাই এ বেজী এটি দিয়া' গীতটি। জোনবাইৰ পৰা পাবলৈ বিচাৰা এটি সাধাৰণ ক্ষুদ্ৰ বেজীৰ পৰাই মাৰুৰ মন বহু হাতীটোলৈ প্ৰসাৰিত হৈছে। সেইদৰে বড়ো মাতৃগৰাকীৰ আশা এটি বেজীৰ পৰা গৰু বিক্ৰী কৰি ধন অজালৈ প্ৰসাৰিত হৈছে।

শিশু মনস্তত্ব তথা নাৰী মনস্তত্ব প্ৰকাশৰ লগতে অসমীয়া বড়ো ভাষাৰ নিচুকনি গীতবোৰৰ মাজত যে এক সংহতি আছে তাক অনুধাবন কৰিব পাৰি। এটা পৰিবেশত একেলগে বসবাস কৰাৰ বাবেই অসমীয়া আৰু বড়ো দুটা ভিন্নগোত্ৰীয় ভাষা হলেও নিচুকনি গীতৰ বিষয়বস্তুৰ ক্ষেত্ৰত বহুখিনি সাদৃশ্য দেখা পোৱা যায়। দুটা ভিন্ন ভাষা হ'লেও দুয়োটা ভাষাৰ গীতবোৰৰ এক যোগসূত্ৰ দেখা পোৱা যায়। ইয়েই দুটা ভাষাৰ মাজত এক সংহতিৰ পৰিচয় বহন কৰে। দুয়োটা ভাষাৰ গীতৰ বিষয়বস্তু, ভাৱৰ সৰলতা, সুৰৰ মাদকতাই এক নিশ্চলীন ৰূপ দাঙি ধৰে। এই গীতবোৰৰ মাজেৰে সকলো শিশুৰ বা

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Problems and Future of Regional Political Parties in Assam

Mantu Baro*

ABSTRACT

Like other states of India Assam also has regional political parties. Since the 1st general elections (1952) different regional political parties have appeared, participated in assembly, parliamentary and other council elections and disappeared due to several reasons. The Natun Asom Gana Parishad (NAGP), Trinamool Gana Parishad (TGP), Asom Jatiya Sanmilan (AJS), United Minorities Front (UMF), Bodoland People's Progressive Front (BPPF), Autonomous State Demand Committee (ASDC), Plains Tribal Council of Assam (PTCA) were some regional parties which have disappeared from the scene of politics in Assam. At present there are 5 major and active regional parties in Assam. These are – AGP (Asom Gana Parishad) AIUDF (All India United Democratic Front), BPF (Bodoland People's Front), UPPL (United People's Party Liberal) and Rajjor Dal. AGP and UPPL are alliance partners of present ruling BJP party in Assam. Since the last 11th general election, 2001 no regional parties could not form govt. in Assam. Regional parties are becoming weak in Assam. In this article we shall focus the problems and reasons for the weakening of regional political parties in Assam and the future of these parties.

Keywords: Natun, Bodo, Bodoland, Rajjor, Sanmilan, Karbi, Gana

INTRODUCTION

Political parties are mainly formed to capture power (form govt.), fulfill the needs and aspirations of the people of a state or certain regions. Like national political parties whose target is to rule the country regional parties also aim to rule a state alone or with the help of alliance partners. The other purpose of regional parties are to safeguard a community, language, religion and culture. There are many regional political parties in India which are formed to protect their own language, and culture. There is no exception to it in the case of Assam also. The major and active regional political parties of Assam at present are the AGP, AIUDF, BPF, UPPL and Rajjor Dal.

PROBLEMS OF REGIONAL POLITICAL PARTIES IN ASSAM

There were many other regional political parties in Assam which had participated in different elections but had disappeared from the scene of state politics for different reasons. Some of these regional parties being NAGP, TGP, AJS, UMF, BPPF, ASDC, PTCA etc. These regional political parties were formed with the objectives of safeguarding their respective communities, language, culture and also for the development of their own region. For example, the NAGP was formed with the aim of protecting the Assamese language, culture and if possible to be a ruling partner in the state. The ASDC was formed to protect and influence the Karbi community, their language and culture of Karbi people of Karbi Anglong Hill district which is an autonomous council of Assam. The same is the case

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Conservation of Flora and Fauna in Manas National Park for Tourism

Dr. Gopesh Ch. Das*

ABSTRACT

The name of the park is originated from the "Manas River" which passes through the heart of The Manas National Park. Manas river exploding out of the foot hills of Bhutan Manas National Park is located in the state of the Assam in North-East India. The Manas National Park spared across Baksa and Chirang District in BTR, Assam. It is situated on the foot of the Himalayas and part of its extended in Bhutan.

Keywords: Manas National Park, Flora, Fauna & Tourism

INTRODUCTION

Manas National Park is world renewed for its exceptional natural beauty and charismatic wildlife. The offer excellent habitats such as Terai- Bhabhar grasslands, forests, rivers and wetlands along with the low shivalik hills those are contiguous with the Himalayas in Bhutan.

Manas from a crucial landscape link to several other protected areas in the region. To the North, it is contiguous with Royal Manas National Park, phipsu wildlife sanctuary and khaling wildlife sanctuary in Bhutan, in west; it is separated from the Buxer Tiger Reserve of west Bengal by the River Sankosh, Evolutionary, it is the entry point of tigers into India and combined with Buxa-Nameri-Pakke-Namadapha Tiger Reserves and protected areas in Bhutan and Myanmar, forms the single largest tiger conservation landscape for Bengal tigers (*Panthera tigris tigris*) in the world.

FLORA

A total of 622 plants species have been recorded from Manas National Park. Of these, 429 species are Dicotyledons, 162 species monocotyledons and 30 are pteridophytes and 1 species of Gymnosperms. A number of ethno-medicinal plants have also recorded from the park. Broadly they can also be categorized as 89 tree species, 49 shrubs, 37 under shrubs, 172 herbs, 36 species of climbers, 15 species of orchids, 18 species of fern and 43 species of grasses. The vast expanse of grasslands in Manas National Park support a large number of mega herbivores. The tall grass and reeds also called the elephant-grass grow up to a height of over 5 meter during rainy season.

FAUNA

Manas provides habitat for 22 of India's most threatened species of mammals. In total, there are nearly 60 mammal species, 42 reptile species, 17 species of amphibians and more than 475 species of birds of which 26 species are globally threatened.

Important wild fauna include Tiger (*Panther tigris tigris*), Leopard (*Panthera pardus*), Clouded leopard (*Neofelis*), Leopard Cate (*Prionailurus bengalensis*), Fishing Cat (*Prionailurus viverrina*).

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A Study of Problems of Bamboo Based Small Scale Industries in Barpeta District of Assam

Dr. Gopesh Chandra Das*

INTRODUCTION

Bamboo based industries are one of the best performing small scale industries and plays vital role in generating employment and reducing poverty. It has essential role in rural areas and rural people. There are a wide variety of product and these are intended for agricultural use. bamboo resources encourage their sustainable management and benefits the bamboo cultivators. The production of bamboo based product is a traditional technology that has been practiced for more than a thousand years and is widely distributed. It is called green gold and bamboo is a great of the earth's health and wealth. It is a critical element in maintaining the balance of oxygen and carbon dioxide in the atmosphere. It is estimated that about 2.5 billion people use bamboo is one form or the other global level. China is the biggest player among bamboo exporting countries. The annual turnover is estimated to be more than USD billion and this is estimated to shoot up to USD 20 billion by the 2015.

According Planning Commission of India estimates (2003) India has highest market potential for bamboo, based products about Rs. 4463 crore every year which could rise to Rs.26000 crore in 2015 and it has 15 to 20 percent growth potential every year. But present size of population is only Rs.2040 crores.

A BRIEF INTRODUCTION OF BARPETA DISTRICT ASSAM (STUDY AREA OF THE TOPIC)

Assam is situated in Himalayan foothills with 78438 Sq. KMs areas which is 2.39% of total land of the country. It is located in between latitude 24° 10' N to 27° 58' N and longitude 89E 29 26 E. Climate is humid tropical dominated by north and east monsoon.

Barpeta district is one of the rural based district in Assam It has comprises un area of 2679 Sq KM (as per census 2011) Total population of Barpeta district is 16,39,190 as per latest provision figure. Barpeta district is having average literary rate of 65.03%. The total agricultural area of Barpeta district in 3300 Sq. Km. Total gross cropped areas is 323727 hector und total net cropped area is 176900 hector.

OBJECTIVES OF THE STUDY

Following are the objectives of the present study-

- (i) An attempt to highlight the various product made by bamboo.
- (ii) To study the various problems faced by bamboo based small scale industry

METHODOLOGY

The present study has been carried out through the selection of a suitable research method called the "Descriptive Survey" methods of research. The present study based on primary and secondary

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Use of Supernatural in Shakespearean Tragedies : A Study with Special Reference to Hamlet and Macbeth

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ABSTRACT

The paper analyses the peculiar concept of the supernatural, its nature and function in the Shakespearean tragedies. Tragedy displays human sufferings which end in death event at the end arousing pity and fear with an emotive effect with an emotive effect of purgation of mind. Shakespeare, the greatest dramatist of the Elizabethan wrote tragedies from the beginning of his career. However his admired tragedies were written during 1601 to 1608 which includes four major ones like *Hamlet*, *Othello*, *King Lear* and *Macbeth*. His use of supernatural element in these plays reveals the Elizabethans passion for mythical belief and his attitude towards these beliefs at a different point of his career as a playwright.

INTRODUCTION:

The word Tragedy is derived from a Greek word 'Tragos' which means 'He Goat'. So literary, Tragedy means a chorus presenting the Goats to the allure of Gods. According to the great Greek Philosopher Aristotle, Tragedy is the representation or imitation of an action of a certain length which is serious and complete in it. In his Poetics, Aristotle has defined Tragedy as "The imitation of an action that is serious and also having magnitude, complete in itself, in language, with pleasurable accessories, each kind brought in separately in parts of the work, in a dramatic not in narrative form, with incidents arousing pity and fear, where with to accomplish its catharsis of such action."

However, Aristotle's theory of Tragedy is not the final one and there has been a great deal of controversy regarding the theory and exact meaning

of tragedy. Although tragedy is best known for having a sad ending with sufferings as its primary character or characters, the sad ending of play may not be called a tragedy. There are some plays with sad ending but cannot be termed as tragedy and there are some plays without a sad ending but they may be termed as a tragedy. Therefore, to determine the tragic qualities of a play we need to analyze the characteristics and the origin of tragedy. In short, tragedy displays human sufferings which include death event at the end arousing pity and fear with an emotive effect with an emotive effect of purgation of mind.

Shakespeare: the Elizabethan Playwright: William Shakespeare is best known throughout the globe as one of the greatest playwrights ever lived. His plays portray human emotions and experiences in their manifold variety, covering a wide range of dramatic forms including comedy, tragedy, tragic comedy and history. One of Shakespeare's greatest skills was his ability to paint every possible emotion in a subtle

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Tribal Women and their Educational Status: A Case Study of Sonowal Kachari Women of Dibrugarh District, Assam

Mrs. Malina Boro*

ABSTRACT

Education is the powerful weapon of empowering women and protecting them from the violation of their human rights. It also can transform, and even save the lives of women and their families and communities. It unlocks a women's potential and is accompanied by improvements in health and nutrition. The present paper is trying to find out the educational level and problems facing among the Sonowal Kachari women. The Sonowals are the 3rd largest plain tribal groups of Assam. This paper is based on the data collected through personal interview and schedule method. For the study 385 women from Kadam Kachari and Gagaldubi Goan of Lakhimpur district, Assam has been selected as sample for collecting data.

Keywords: Tribal women, Education, Educational Level, Sonowal Kachari,

INTRODUCTION

Education is necessary for social, political, economical, psychological and legal empowerment of women. It is crucial to empowering women and girls to participate in economic, social and political life of their societies. Education unlocks a woman's potential, and is accompanied by improvements in health, nutrition and well-being of women and their families.

A tribal woman occupies an important place in the socio-economic field of her society but the formal education has very little impact on them. Most tribes live in abject poverty. It is not easy for them to send their girl child to schools. The formal schools do not hold any special interest for them. Several tribal communities all over India have been facing various problems. Among them, the tribal women are a majority. Especially the tribal women are not kept away from the impact of socio-economic changes affecting the society. In this process of change the tribal women is forced to adhere to certain norms which may even take away her freedom. In fact, a large number of tribal women have dropped their education at different stages. But in order to empower them, there is a great need of opportunities so as to enable them to assume leadership qualities for socio-economic transformation. However, in order to develop their level of aspiration, adequate educational opportunities are to be provided so that they get motivated to participate, support and also ultimately learn to initiate their own programmes of development. Education gives them decision making economic status and empowerment.

In India, the total literacy rate is 74.04%. The male literacy rate is 82.14% and the female literacy rate is 65.46%. The literacy rate in Assam is 72.19 %, with the male literacy rate is 77.85% and the female literacy rate is 66.27% (census of India, 2011).

The present study was carried out among the Sonowal Kacharis of Dibrugarh district, Assam to find out the educational level and problems facing among them. The Sonowal Kacharis the indigenous ethnic

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राव सोलायनायनि जाहोनः मोनसे बिजिरनाय

Sumitra Narzary*

राव :

गोसोनि सान्नायखौ गुबुननि सिगाडाव खुगाजों गारां बोनानै फोरमायथिनो हानायानो जाबाय राव। बेनिखायनो रावखौ फोरमायनायनि बिजों होननानैवो बुंनाय जायो। बुहुमनि गासै जिब जुनारफोरानो फोरमायलायनायनि गावबा गाव बिजों दं। नाथाय बिसोरनि गेजेराव सुबुं माहारिनि फोरमायलायनाय बिजोडानो गोजौआव जायगा मोनदों। मानसिया गावसोरनि गेजेराव साननाय, हनाय, गांनाय उखैनाय बायदिफोरखौ रावनि गेजेरजों फोरमायथियो। नाथाय जिब जुनारफोरा हाया। जिब जुनारा राव गोयैखायनो मानसिया जेरैबादि गोजोन रायजो खुंनो हादों नाथाय बिसोर हायाखै। बिसोरहा राव गोयैखायनो गावनि गोसोनि साननाय हनायखौ फोरमायलायनो हाया। बे गुनानो सुबुं माहारिखौ जौसिनथार मासियाव दोनदों। बेनिखायनो राव होननानै बुडोब्ला सुबुं माहारिनि फोरमायलायनाय बिजोंखौसो थोंजोडै मिथिनाय जायो।

रावनि बुंफुरलु :

रावनि सायाव गोबां राव बिगियानगिरिफोरा बायदि बुंफुरलु होदों। बेफोर बुंफुरलुफोराव रावनि सोमोन्दै रोखा गियान मोननो हायो।

*Assistant Professor, Salbari College, Salbari.

IMPORTANCE OF LESSON PLANNING FOR SUCCESSFUL TEACHING IN HIGHER EDUCATION

Dr. Sankhang Basumatary
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Salbari College

Abstract:-

To build healthy and hygienic building, well plan architecture is important. Like this, it is well known fact that for interesting and successful teaching-learning process a well planned lesson plan prepared by teacher is very important. Especially the population explosion, knowledge explosion and changing form of science and technology are now bringing challenges before the teacher and the student. So, only well planned lesson that is a plan of action of a teacher will help to face the challenges of a particular classroom that may come ahead of the teacher and will help in attractive learning to a learner. Therefore, in this paper the main objectives that want to execute are to make known about lesson plan and to highlight the importance of lesson plan especially in higher education.

Key words: lesson planning, successful teaching, higher education.

1.1 Introduction:

The higher education or the education in college and universities is very essential for the development of the power of right thinking and the courage of right living among the youths. But, the increasing problems that prevalent in higher education demands to give new vigour in the organization, administration, and the pedagogy of the higher education. Especially in formal teaching-learning process, the teaching of teacher is imperative to make students to involve and learn. In the classroom, the teacher being the important part of formal education should creates the situation of teaching-learning where successful teaching and learning becomes possible. We know teaching is an art as well as a science. So, the teacher being the chief artist should arrange the teaching process in such way to make students involve in the learning. The teacher should plans for the successful teaching in the classroom. The teacher being important part could innovate to think, reason, analyse and comprehend among the students and help to know through self learning. Because, it is stated, teaching is training to think among the students. So, teaching should be so designed in which the student can be actively participated and trained. It is also well known fact that, an ordinary artist deals with inanimate materials and imparts life to it. But a teacher have to deal with live being or human psyche, i.e., the students who are growing, developing, human being with a will of their own. Here, the task of teacher is not to make student blind followers but intelligent leader. Moreover, as an artist teacher has to create learning situation, motivates them to learn, turns into creative being and make them self-reliant and resourceful. Especially in higher education teacher should make students involved in the classroom with planed and arranged activities so that more resourceful, vigour and activity can demand from them. So, the teacher's active involvement, commitment and planned activities are the ways to make them grow with source of knowledge, understanding, evaluation, application, analysis and synthesis in the students and general mass.

Political Parties, Poverty and Vote Bank Politics in India

Dr. Sankhang Basumatary, Asst. Prof.
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Abstract: Poverty is a major problem in India, affecting over 200 million people. Political parties have long used poverty as a way to mobilize votes and this has led to the development of vote bank politics. Vote bank politics is the practice of targeting specific groups of voters, such as the poor, with promises of benefits in order to win their support. This article examines the relationship between political parties, poverty and vote bank politics in India. It discusses the history of vote bank politics, the different groups that are targeted by vote bank politics and the positive and negative impacts of vote bank politics. It also examines the impact of vote bank politics on work culture and productivity and the broader implications for the development of the country. Through an analysis of data and government schemes, this article provides an in-depth understanding of how these elements interplay in the Indian political landscape.

Keywords: poverty, political parties and vote bank.

Introduction: Poverty has been a persistent issue in India, affecting millions of its citizens. Over the years, successive governments have implemented various poverty alleviation schemes to address this problem. However, the nexus between political parties, poverty, and vote bank politics often hampers genuine development efforts. This article seeks to dissect this complex relationship and its consequences on India's work culture, productivity and overall development.

Poverty is a major challenge facing India. According to the World Bank, 21.9% of Indians lived below the national poverty line in 2021. This means that over 300 million people in India are living in poverty. Political parties in India have long used poverty as a way to mobilize votes. This is known as vote bank politics. Vote bank politics is the practice of targeting specific groups of voters, such as the poor, in order to win elections. There are a number of reasons why political parties in India use vote bank politics. First, the poor are a large and growing voting bloc. Second, the poor are often seen as being more easily influenced by political promises. Third, the poor are often dependent on government assistance, which gives political parties leverage over them.

1. Historical Context: Poverty alleviation schemes in India have a long history, dating back to the post-independence era. Initiatives such as the Green Revolution, rural employment schemes, and the Public Distribution System (PDS) aimed to uplift the poor and marginalized. While some of these schemes have yielded positive results, they have also been marred by political interference and corruption. The groups that are targeted by vote bank politics vary from election to election. However, some of the most common groups include the poor, the lower castes, religious minorities and farmers.

Empowerment of Women Among the Bodo Tribe: A Case Study

Dr. Sankhang Basumatary

Asstt. Prof. of Economics

Salbari College

Abstract: Women constitute half of the total population in the country. The Bodo women work very hard for the livelihood of the family. Their socio-economic empowerment is very essential. In a country like India where more than 21% of population live under below poverty line, the socio-economic empowerment of women is the way for poverty reduction, economic growth and human development. Women have the potential for development but they are not provided opportunities to exhibit their potential for development.

Key words: Empowerment, Women and development

Introduction

Empowerment of women is a process of uplifting the status of women in the society by enhancing the social, economic, political and educational opportunities of women in the society. That means increasing the access to resources, opportunities and ability to make choices. The women who constitute half of the total population in the country, their issue empowerment has become crucial across the societies of the world. Because in view of gender equality between men and women and accelerated economic development their participation in different levels of work has been perceived important. Women have tremendous potential for development however they do not have adequate opportunities to exhibit their potential and talents. Today the need of exploring their potential at various levels of work with tangible measures is becoming important without confining their abilities within home and the community to accelerate development.

Objectives

The main objectives of the present study are as follows:

1. To analyse the importance of socio-economic empowerment of Bodo women.
2. To identify the different constraints of the socio-economic empowerment of Bodo women.

Methodology

In the present study both the primary and secondary sources of information have been used. The primary data about education, occupation, levels of earnings and decision making of women has been collected through interview schedule. The primary data has been collected from two Development Block (i.e., Jalah Development Block and Baska Development Block) from Baksa district of Assam. From each block two village have been selected (i.e., Koklabari and Kamardwisa from Jalah Block and Nikashi and belguri from Baska block). Approximately a total number of 180 married Bodo women from 100 sample households are

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A Study of Inner Observation for Self Knowing and to Develop Skills of Self Management

Mr. Parimal Ch. Das*

INTRODUCTION

Developing self awareness doesn't happen through reading books. It is through specific activities that we increase our power of observation. Below I give a brief outline of the material within each audio coaching session. Each session contains exercises to increase our self awareness, recover your personal power, and provide practices to make changes in the emotional quality of our life.

Gratitude - Power and Emotion Exercise

How much should we trade our eyes for? What are our legs worth? Are we aware of the gifts in our life, or do we overlook and take for granted what we have? When we learn to give our mind a new interpretation we begin to see an entirely different world. With this practice we become aware of our stories, point of view, emotions, and our power to create.

Recovering Personal Will Power

Some call it Personal Power, some call it Will Power. We have an extraordinary amount of it at our disposal. Unfortunately without self awareness we unknowingly expend it on self sabotaging agreements. This exercise brings your awareness to every word that comes out of your mouth and every thought in the mind. If you expand on it you learn to see the agreements others live by as well.

The Attention - Self Awareness begins with the Attention

Mastering where we focus our attention and how we focus it is the key to our freedom. Most people try to make changes in their life by changing stories, beliefs, and emotions. This is like trying to steer your life by the tail. Before we can expect to consciously direct our life, we need to be able to consciously direct our attention.

Finding Neutral - Notice the power of every word you think and speak

The world teaches us that we are more valuable if we have strong opinions. But it doesn't teach us the emotional price that we may have to pay. This is a self awareness exercise you practice when communicating with other people. It can reduce conflict and foster respect in your relationships. You will find a whole new niche in which to practice Impeccability of your Word.

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Some Satras of Bajali and Philosophy of Sankardev

Dr. Chakradhar Das*

ABSTRACT

In Sanskrit literature Sattar means a begged house Viksha griha. According to Bhagavata Purana Sattar refers to the yearlong religious discussion of the sages. After coming back from his pilgrimage, Sankardev has termed Satra Griha as a place where religious discussions are held. Satra according to Bhattadeva is a place where Bhaktas used to perform Bhakti. From the above reading it can be said that Satra is a place where Bhagavata was practiced exercised during the first phase of Vaisnavite movement in Assam.

Keywords: Satras, Bajali, Sankardev

INTRODUCTION

Bajali is a historic word. It is found about Bajali in Kamrup Buranji, a book edited by Surja kumar Bhuyan. In 1983 when Barpeta was announced as District, Bajali became its sub-Division and now it is considered as one of the developed sub-Division of Assam.

The word Satra is used in a large scale the Assamese Vaisnavite society. The word Satra is said to be derived from the Sanskrit word Sattar. In Sanskrit literature Sattar means a begged house Viksha griha. According to Bhagavata Purana Sattar refers to the yearlong religious discussion of the sages. After coming back from his pilgrimage, Sankardev has termed Satra Griha as a place where religious discussions are held. Satra according to Bhattadeva is a place where Bhaktas used to perform Bhakti. From the above reading it can be said that Satra is a place where Bhagavata was practiced exercised during the first phase of Vaisnavite movement in Assam.

PHILOSOPHY OF SANKARDEVA

It is known to all that the primary theme of Bhagavati Vaishnav religious faith of Srimanta Sankardeva is Ek Deva Ek Seva Ek Bine Nahi Kevala- meaning there no any power superior to the Almighty and so we should only worship him. There is no place for worship of idol other than one and only God in his religious faith. In Sri Matbhagawata it is said that Murtiko Nachaba Prasado Nakhaiba Bhakti Haibo Byabhichar.

HISTORY OF SATRAS IN BAJALI

1. **Bamakhata Satra**
Purnanda Thakur, the grandson of Ramcharan Thakur, the nephew of Mahapurush Madhav dev brought an earthen lamp from Sundardia Satra of Barpeta and establish in Bamakhata Satra. It is a Satra of Nika Sanghati. An idol called Madan-Mohan is found in this Satra. It is a full fledged Satra having Namghar, Mukut, Daul ghar etc.

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Economic Empowerment of Women Among the Bodo Tribe: A case study of Baksa District of Assam

Charan Ch. Basumatary
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(Abstract: Women constitute the half of the total population of a country. The twenty first century's policies aim to bring all round development of the society through inclusion and that is to be done through empowerment. Empowerment is a process of increasing the capacity of a person or groups to make choices of their own and to transform those choices into desired actions and outcomes. The women in tribal group, like in Bodo community play pivotal role in various households' economic and non economic activities. Their participation in different kinds of productive work is necessary for the survival of the family and then the survival of the society with dignity. This paper tries to find out the factors influencing socio-economic empowerment women and identify the constraints thereof.)

(Key words: Women, empowerment and household economy)

Introduction:

Empowerment is a process of increasing the capacity of a person or groups to make choices of their own and to transform those choices into desired actions and outcomes. In these connection women who constitute half of the total population in the country, their issue empowerment has become crucial across the societies of the world. Because in view of gender equality between men and women and accelerated economic development their participation in different levels of work has been perceived important. Women have tremendous potential for development however they do not have adequate opportunities to exhibit their potential and talents. Today the need of exploring their potential at various levels of work with tangible measures is becoming important without confining their abilities within home and the community to accelerate development.

Women's empowerment is essential for the development of any society. The Empowerment of women is greatly influenced by many socio-economic factors such as education, employment, health, social and political participation and on abilities to take decisions of their own. The women in tribal group, like in Bodo community play pivotal role in various households' economic and non economic activities. Their participation in different kinds of productive work is necessary for the survival of the family. They work harder, and family economy and management depend on them more in comparisons to the women of other social groups. Traditionally in Bodo society the women do not have the right of controlling economic resources. They are, however, the custodians of the granary, poultry and piggery of the family. During the time of cultivation and in all rituals related to it, they play the main role. The Bodo women are expert weavers. It is observed that the young girls and the married women of the family earn by selling different

cloths woven by them and thus contribute to their family economy. Many of them collect woods from the forest and also produce them for marketing, work as laborers in industries, households and road construction with sincerity and honesty. But although they play the main role yet they are considered as just only housewives, who don't have wages, no proper time table of working and holidays. The woks performed by women bears no value and doest not carry the same prestige as any other type of work done by men.

Literature Review:

Desai (2010), observed that the issue in the development of education, health, economic and political participation is the basic and fundamental to human life that its differential levels result in disparities among people and places. The educated women play a vital role towards socio-economic development of their society. Apparently the sluggish development of education among the scheduled tribe women more particularly among the Bodo women has hampered the empowerment of women among the Bodo tribe. Because the various dimensions of social and economic development can be understood in the light of education.

Pattaraja and Heggade(2012), made a study on the economic empowerment of tribal women. The study found that lack of education, poor health and infant mortality rate, lack of resource control, lack of productive resource ownership and decision making, low level of wage work, lack of self employment opportunity, organizing capacity and leadership quality are the main obstacles to the economic empowerment of tribal women. The study stressed the need of preparing suitable plans and programmes for the economic empowerment of tribal women

Madhushree (2011), observed that tribal women are lagging behind in terms of education than their male counterpart. The study found the need of having special education for the upliftment of female section among the tribal women. This would result in socio-economic development in the society because it would bring consciousness among women in respect of health and family welfare, increase in age at marriage, gender equality and family planning which are crucial for economic empowerment.

Dhanasree K et al (2014), conducted a study in Andhra Pradesh using exploratory research design on the socio-economic empowerment of tribal women. They collected data from 180 farmers and analysed with the help of suitable statistical methods. The study found that women in tribal society contribute to various economic activities. Women's work is regarded as crucial for the survival of tribal households in terms of development of agriculture, provisioning food, income, earning and management of financial resources. But they still remain backward due to traditional values, illiteracy, dominant roles in decision making, social evils and many others factors.

Das Kanti_(2012), studied the case for socio-economic empowerment of tribal women in the state of Assam. In his study he identified many social, political, economic, technological, and psychological constraints in the way of tribal women empowerment. He found that the cognitive and infrastructural constraints are major hurdles for the tribal development as well as tribal empowerment. He pointed out that

the main reason for the poor empowerment of tribal women was noted as lack of knowledge about the new technology and information.

Objectives:

The main objectives of the present study are as follows:

1. To analyse the factors influencing socio-economic empowerment of Bodo women.
2. To identify the different constraints of the socio-economic empowerment of Bodo women.

Methodology:

In the present study both the primary and secondary sources of information has been used. The primary data about education, occupation, levels of earnings and decision making of women has been collected through interview schedule. The primary data has been collected from two Development Block(i.e., Jalah Development Block and Baska Development Block)from Baksa district of Assam. From each block two village have been selected (i.e.,Koklabari and Kamardwisa from Jalah Block and Nikashi and belguri from Baska block). Approximately a total number of 180 married Bodo women from 100 sample households are included for the purpose of this study. The secondary information is collected from internet, and various published books and journals. Since the main focus of the present study is to find out factors of women empowerment at home and at the workplace that is why the survey included only the married women of the family since they face more problems than unmarried women. The study covers limited social and economic dimensions of empowerment which include education, occupational pattern, levels of earnings and decision making within and outside household.

Discussion:

Education is one of the most important factors which improves awareness, understanding skill and knowledge towards any activity and plays important role in women empowerment. The table-1, shows the educational attainment of the respondent of the sample households. It is apparent from the table that a majority of respondents i.e., 41.11% of them illiterate, 31.11% were educated only upto primary level, 15.56% were educated upto secondary level,7.22% were under graduate, 3.89% were graduate, and a very small size of respondents that is only 1.11% were post graduate.

Table -1. Educational level of the respondents:

Sl.No	Educational qualification	Frequency	Percentage
1	Illiterate	74	41.11
2	Primary	56	31.11
3	Secondary	28	15.56
4	Under graduate	13	7.22
5	Graduate	7	3.89
6	Post graduate	2	1.11
	Total	180	100

Source : Field Survey

The occupational profile of the respondents of the sample households is also another important indicator of their economic wellbeing and thus their freedom of action and choice. The table-2 shows the occupational profile of the respondents of Bodo women in study region. It is seen in the table that a majority of respondents that is 88.89% depends on agriculture for their livelihood, 7.23% works as daily labourers, 2.77% are doing business and very small size of respondents that is only 1.11% are doing government service. This pathetic occupational profile of the respondents indicate that lack of education and training facilities are standing as great hurdles towards choosing right occupation in their life. Such pattern in work participation don't bring economic improvement in the households.

Table-2. Occupation of the respondents:

Sl. No.	Type of occupation	Frequency	Percentage
1	Agriculture	160	88.89
2	Wage labourer	13	7.23
3	Business	5	2.77
4	Govt. service	2	1.11
5	Total	180	100

Source: Field survey

Table-3. Extent of earning by the respondents:

Sl. No.	Level of Earning	Ferquency	Percentage
1	Below 5000	170	94.45
2	5001-8000	6	3.33
3	8001-11000	2	1.11
4	11001-14000	0	00
5	14001 and above	2	1.11
	Total	180	100

Source: Field Survey

The extent of earning of a person is related with the nature of work she does. The above table shows the extent of earning of the respondents' in Baksa District of Assam. It is noticed from the table that a huge number of respondents i.e., 94.45% are earning monthly income below Rs, 5000, and it is followed by 3.33% who are earning income in the range of 5001-8000, and followed by 1.11% of respondents who are earning income in the range of 8001-11000, and it followed by 0% of respondents who are earning no monthly income in the range of 11001- 14000 and it is only 1.11% of respondents' who are earning monthly income in the range of 14001 and above. This table reveals that more than half of women respondents are earning monthly income which is below Rs, 5000 and it indicates the difficult economic life of women among the Bodo tribe.

The decision making process of the households is also another important indicator of empowerment. It depends on their knowledge and ability. The above table demonstrates the role of respondent's decision making in various activities connected to the households. It is noticed from the table that out of the total respondents negligible number of women that is only 09 (5%) of women take decision of their own and followed by 20 (11.11%) who take role of their own inside the family and remaining 151 respondents play 0% role towards any kind of decisions.

Table-4. Decision making process inside and outside household:

No. of women who take decision of their own	Nature of Decision in Percentage	
	Inside home	Outside home
09	5%	5%
20	11.11%	0%
151	0%	0%

Total=180

Source: Field Survey

Results/Findings:

The study finds that Bodo women play an important role among the tribe. But their socio-economic development in comparison to other social group is extremely poor. The different kinds of socio-economic problems as perceived by the women among the Bodo tribe are as follows:

1. Illiteracy has been standing as one of the major hurdles towards the socio-economic empowerment of women among the Bodo tribe. Due to lack of basic education, training and skill the women among the Bodo community are kept in distant from obtaining gainful employment opportunities. Moreover, the lack of education has put severe restriction in their organising capacity and leadership quality.
2. Lack of access and control over productive resources has also limited the socio-economic development of women. The control over productive resources plays important role in the process of decision making. It also makes free from financial constraints thereby enables them to develop socially and economically.
3. More than 85% of the Bodo women work as agricultural labourers. They work as men's partner in agricultural sector at home. But their labour is not recognised in terms of money.

4. Limited social participation has also hindered the socio-economic empowerment of women among the Bodo tribe. Among the Bodo tribe more than 70% of women think their self that they are born to serve the domestic work and thus spends their time working at home serving various kind domestic unpaid works. Such attitude has hindered their social participation and consequently their gap with the latest information has increased.

5. Poor connectivity is also another problems faced by the tribal women. Many of the Bodo dominated villages are in remote areas. Still many villages are not connected with proper road transport system. This raises the problem of transportation for marketing and selling of their products.

6. Lack of credit facilities is also another problem in the socio-economic empowerment of women among the Bodo. Still in many of the Bodo dominated areas banking facilities are not provided. Many families are not connected with banks and other financial institutions. This has destroyed the attitude of saving money in the bank as well as restricted them from obtaining financial aid.

Policy implications:

1. The government should give more emphasize on the development of education and skill among the women of Bodo tribe. While emphasizing the development of education among the women the government should give more important towards the development science, commerce, ITI, engineering and other technical institutions so that they can acquire sufficient skill and job opportunities globally.

2. Agriculture and allied sector should be promoted so that women can get job opportunity in the household.

3. Women must have to be provided training to take up various self employment activities. The government officials and the NGOs should take special role in this regard.

4. Financial position plays a crucial role in determining the status of any section of society. That's why financial aid at easy terms and condition must be made available so that they can obtain new avenues of employment.

5. The 100 days job guarantee in MGNREGA must be assured and it should be free from cheating and discriminations.

Conclusions:

The Bodo women work very hard for the livelihood of the family. Therefore their socio-economic empowerment is very essential. In developing country like India where more that 22% of population live under below poverty line the socio-economic empowerment of women is the way for poverty reduction, economic growth and human development.

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নিতুমণি দাস

সৰ্বক্ষিপ্ত সাৰ : বজালী, এক ঐতিহাসিক নাম। কামৰূপৰ বুৰঞ্জীত বজালীৰ নামোদ্ভাৱণ পোৱা যায়। বজালীৰ উত্তৰ দিশৰ ভূটন পাহাৰৰ পাদপ্ৰান্তৰ পৰা নামনিলৈকে বজালীৰ লোকসমাজৰ মাজত বিভিন্ন লোকগাথাৰ প্ৰচলন হৈ আছে। মহাভাৰতীয় যুগৰপৰা ইংৰাজৰ ৰাজত্বলৈকে বজালীৰ ইতিহাসৰ স্মৃতি এই টাইত প্ৰচলিত লোকগাথাসমূহে আজিও বহন কৰি আছে। বজালীৰ লোকমত খোৰাক জগোৱা এই লোকসাহিত্যই বৰ্তমান কালৰ আধুনিক সাহিত্যৰ কাহিনী বা পটভূমিৰূপে স্থান পোৱা দেখা যায়। কাহিনীত যিবোৰ ঘটনা বা কথাৰ সমাবেশ ঘটোৱা হয়, সেই ঘটনাসমূহৰ বৰ্ণিত পৰিবেশৰ লগত নিবিড় সম্পৰ্ক থাকে। কেতিয়াবা এই পৰিবেশৰ পৰা ঘটনোটো আঁতৰাই আনিলে ঘটনাৰ তাৎপৰ্য হেৰুৱাই যায়। ঘটনাৰ পিছপিনে থকা এনে পৰিবেশই সাহিত্যৰ পটভূমি কাহিনী বা পটভূমিৰ নিশত বজালীৰ লোকগাথাই স্থান লাভ কৰা দুখন উল্লেখনীয় উপন্যাস হ'ল— ৰাজেন দাস ৰচিত 'দাওচিমাং' আৰু ভূপেন্দ্ৰ কুমাৰ দাস ৰচিত 'অপেশ্বৰী আইদেউ'। দুয়োখন উপন্যাসৰ কাহিনী-পটভূমি বজালীৰ লোকগাথা অৰ্থে কিংবদন্তি। কিংবদন্তি ইতিহাস নহয়, কিন্তু কিংবদন্তিৰ মাজতো কেতিয়াবা ইতিহাসৰ সমল পোৱা যায়। ইতিহাস হ'ল অতীত ঘটনাৰ বিবেচনা। গতিকে এই আলোচনাৰ জৰিয়তে জনশ্ৰুতিৰ মাজত বজালীৰ ইতিহাস বিচাৰিবলৈ যত্ন কৰা হৈছে।

বীজশব্দ : পৰগণা; লোকগাথা; কাহিনী গীত; ঐতিহাসিকতা; দন্দুৱা শ্ৰোহ।

'বজালী' এক ঐতিহাসিক নাম। 'বজালীয়া কোঁৱৰে ৰাইছিল মানে পৰগণে বজালী

হ'ল' বুলি কামৰূপ বুৰঞ্জীত পোৱা যায়।^১ মোগলৰ আলমত অৰ্থাৎ ১৬১৫ খ্ৰীত ইব্ৰাহিম কোডৰিয়ে কোচ ৰাজ্য জয় কৰি বিজিত কামৰূপক বিয়ামিশিটা মহল আৰু তেইশখন পৰগণাত ভাগ কৰিছিল। তাৰে এখন পৰগণা আছিল বজালী; বৰ্তমান ই বৰপেটা জিলাৰ এটি মহকুমা আৰু অতি কম সময়ৰ ভিতৰতে ই এখন জিলাৰ মৰ্যদা পাব। বি.টি.এ.ডি (বৰ্তমান বি. টি, আৰ) গঠন হোৱাৰ আগতে বজালীৰ উত্তৰ দিশৰ সীমা ভূটনলৈকে আছিল। এই ভূটন পাহাৰৰ পাদপ্ৰান্তৰ পৰা নামনিলৈকে বজালীৰ লোকসমাজৰ মাজত বিভিন্ন লোকগাথাৰ প্ৰচলন হৈ আহিছে। মহাভাৰতীয় যুগৰ পৰা ইংৰাজৰ সময়লৈকে বজালীৰ ইতিহাসৰ স্মৃতি এই টাইত প্ৰচলিত লোকগাথা অৰ্থাৎ জনশ্ৰুতিসমূহে আজিও বহন কৰি আছে। বজালীৰ শ্ৰীশ্ৰীপৰিহৰেশ্বৰ দেৱালয়ৰ সৈতে জড়িত দেৱদাসী উৰ্বশীৰ কাহিনী, ভোগেশ্বৰ গোসাঁইৰ লগত বিজড়িত আকাশীগঙ্গা নমাই অনা বজা ভগীৰথ আৰু পুত্ৰহাৰা বিধৱাৰ কাহিনী, বজালীৰ প্ৰধান নদী পহমাৰা অৰ্থাৎ পো-মাৰাৰ কাহিনী, ফিঙুৱা বজাৰ কিংবদন্তি, অপেশ্বৰী আইদেউৰ কাহিনী, বীৰাসনা মহিতাৰাৰ জনশ্ৰুতি আদি বহু জনশ্ৰুতিয়ে বজালীৰ লোকমতত খোৰাক যোগাই আছে।

অসমৰ বিভিন্ন লোকগাথাৰ আলমত অসমীয়া ভাষাত ভালেখিনি সাহিত্য ৰচিত হৈছে। আধুনিক সাহিত্য সৃষ্টিত বজালী অঞ্চলত প্ৰচলিত লোকগাথাসমূহেও কিছু অৱিহাৰা যোগাইছে। লোকগাথাৰ ভেটিত সৃষ্ট তেনে কেইখনমান সাহিত্য হ'ল 'ৰাজকন্যা তুমি অনন্যা', 'অশ্ৰমতি তোমাৰ নাম', 'সাঁচিপাতৰ সাধু' (এই তিনিখন গল্প পুথি); 'দাওচিমাং'; 'অপেশ্বৰী আইদেউ', 'যুগ্ম মঞ্জুৰী' (এই তিনিখন উপন্যাস) আদি।

এই আলোচনাটিত উক্ত গ্ৰন্থসমূহৰ ভিতৰৰ পৰা দাওচিমাং আৰু অপেশ্বৰী আইদেউ এই উপন্যাস দুখনৰ বিষয়বস্তু হৈছে।

উপন্যাসৰ বিষয়বস্তু :

দাওচিমাং হ'ল বজালী অঞ্চলত প্ৰচলিত জনশ্ৰুতিৰ ভেটিত ৰচিত এখন উপন্যাস। উপন্যাসখনৰ ৰচক ৰাজেন দাস। উপন্যাসখন শুভাৰাটী পাণবজাৰৰ 'আখৰ' প্ৰকাশনে প্ৰকাশ কৰি উলিয়াইছে।

'দাও চিমাং' উপন্যাসিক ৰাজেন দাসৰ গবেষণালব্ধ জ্ঞানত কল্পনাৰ বহু চৰকাৰ এক নিৰ্ভাল প্ৰেমৰ উপন্যাস। বজালীৰ জনসাধাৰণৰ মুখে মুখে প্ৰচলিত ফিঙুৱা বজাৰ কিংবদন্তিক ন ৰূপেৰে সজাই পৰাই আগবঢ়াইছে 'দাও চিমাং'ত। বৰ্তমানৰ বজালীৰ প্ৰাণকেন্দ্ৰ পাঠশালাৰ পৰা ৯-১০ কিঃমিঃ উত্তৰে অৱস্থিত গড়গাঁও; এনামাৰ ফিঙুৱা বজাৰৰ মাজৰ ৰাজ্যৰ ৰাজধানী। তাৰেই পশ্চিম প্ৰান্তৰত পহমাৰাৰ দাঁতিকাষৰত অৱস্থিত বৰ্তমানৰ মহাৰাণী গাঁও। কিংবদন্তি মতে অতীতৰ ফিঙুৱা বজাই পত্নী মহাৰাণীৰ স্মৃতি ৰক্ষাৰ্থে এখন নগৰ নিৰ্মাণ কৰিছিল আৰু সেইখনেই মহাৰাণী নগৰ। বৰ্তমান ই মহাৰাণী নামৰ এখন গাঁও। এই মহাৰাণী নগৰক কেন্দ্ৰ কৰি উপন্যাসৰ কাহিনীভাগ আগবাঢ়িছে। উপন্যাসৰ কাহিনীমতে ফিঙুৱা

MGNREGA A WAY TO ALLEVIATE POVERTY: A STUDY

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(Abstract: Poverty alleviation has been the goal of the country's development strategy since the beginning of plan era. Instead of relying on economic growth to uplift poverty efforts were made to directly attack on the problems of poverty by endowing them with productive assets and by developing skills through training to enable them to earn income. Several policies were adopted to create additional employment opportunities to the poor to make them earn for living and for this a number of poverty alleviation programmes were introduced under different plans. This paper aims at to make a review on the working and functioning on NREGS in Assam.)

(Key words: Poverty, employment, income and NREGA)

Introduction:

Poverty in India is a multidimensional phenomenon. It is a complex socio-economic phenomenon where by the resources available to society are used to satisfy the wants of the few while many do not have even their basic needs to meet. The concept of poverty varies from country to country because people's ability to afford a level of living is quite different from one another more specifically in between the developed and developing countries. According to Prof. Amartya Sen, poverty is a complex, multifaceted world that requires a clear analysis in all of its many dimensions. He says, 'You can not draw a poverty line and then apply it across the board to everyone the same way, without taking into account personal characteristics and the circumstances.' This implies that the concept of poverty have different connotations in different countries and in different society in which an individual lives.

Townsend, says that , ' Poverty must be regarded as a general form of relative deprivation which is the effect of maldistribution of resources and that section of the population whose resources are so depressing from the mean as to be deprived of enjoying the benefits and participating in the activities which are customary in that society can be said to be in poverty.' There is an effort in this definition of poverty to estimate the average level of living in a society and as such this definition reflect the existence of inequalities in a society and the extent to which different societies are prepared to tolerate them.

According to Martin Rein(1970), poverty can be defined as 'subsistence, inequality and externality.' Subsistence is concerned with the minimum provision needed to maintain health and working capacity. Inequality is concerned with the relative position of the income groups to each other. Externality is concerned with the social consequences of poverty for the rest of the society rather than in terms of the needs of the poor.

The studies on poverty trends indicate two related phenomena – an intensification of inequality between the higher income group and poverty group as well as increase in the overall incidence of poverty. So in this sense poverty can be as relative and absolute. The absolute poverty refers to that level of income which is inadequate to achieve even the minimum necessities of life. On the other hand poor in the relative sense have been defined as those who are worse-off than other members of the community in which they live. Therefore poverty either absolute or relative is a feeling of deprivation.

Since independence many plans and programmes of the country aimed at poverty eradication by various means. Combating poverty being the primary goal of fifth five year plan was planned through provision of employment opportunities, gearing of pattern of investment and composition of output to the consumption pattern of the poor, ensuring availability of basic consumption at stable prices and provision of social needs like education and health.

Similarly the sixth five year plan aimed at alleviating poverty and this remained as an integral part of seventh and eight five year plans. Programmes such as Targeted Public Distribution System, Training of rural youth for Self employment, Development of women and Children of Rural areas, Supply of Improved Toolkits to Rural Artisans, Swarna Jayanti Gram Swarozgar Yojana and Community development programme were formulated and implemented since then. Incidentally, most of these programme target rural Indians because rural poverty is to be addressed more cautiously than that prevails in urban areas. The reason that could be understood from this is that agriculture being most widely prevalent occupation, the downward graph of profit in agriculture and its wages leave quite a large number of rural poor in poverty. As a result migration from rural to urban areas increases resulting in the shift of poverty as well.

In India in order to achieve a minimum standard of living for all within a reasonable period different policies to eradicate poverty has been launched under different five year plans. In spite of struggling hard with policies for these many years, increasing globalization, rising income gaps, public sector reforms leave policy makers of today in a position to amalgamate existing policies, to refine and implement according to current scenario. This eventually brings about a change in policy formulation of the government. In a developing economy where high percentage of population live under below poverty line in such a country providing gainful employment opportunities is a prerequisite for the fulfillment of other basic rights. The nexus between employment and poverty, give a positive results in the form of higher income among poor, which would enable them to spend more on health, education and skill development of themselves and the family and consequently to greater economic growth. And one such programme aiming at providing employment to rural household is Mahatma Gandhi National Rural Employment Guarantee Act which came into act in 2005 and being implemented Since 2006.

Rationale of the Study:

Although a number of development programmes have been implemented in India in the past none of them outmatch the commitment made by the government with the MGNREGA as a piece of legislation. The passing of the MGNREGA serves as a benchmark in the fight against poverty, not only in India but also in a global scale. The MGNREGA is revolutionary because it is the first right based rural development policy ever in history (Hirway, 2005). The aim of the MGNREGA is to: “foster conditions for inclusive growth ranging from basic wage security and recharging rural economy to a transformative empowerment process of democracy”(GOI- MORD, 2008:2).With this, the MGNREGA has four main goals: (1) to reduce poverty, (2) to encourage sustainable development in the agricultural economy, (3) to promote empowerment and (4) to promote grassroots democracy. The main purpose of the act is to eradicate rural poverty by providing a minimum income through employment for the poor. Moreover the act function as a social safety net during the agricultural lean season when other sources of employment are limited as well as by reinforcing durable assets.

Objectives:

The main focus of the present study is to examine the performance of NREGS in Assam. Therefore, the study is based on the following objectives: 1. To review the working and functioning on NREGS in Assam. 2. To examine the performance of NREGS in Assam and to identify the obstacles in the path of the implementation of the scheme. 3. To suggest suitable measures for the effective implementation of the scheme.

Methodology:

This study uses mainly secondary data. The sources of the data are published and unpublished sources like books, journals, reports, publications, unpublished doctoral dissertation and concerned web sites etc. For assessing the performance of NREGS in Assam, data relating NREGS are compiled from the secondary sources and the study covers 2007-08 to 2011-12. Using official data this paper evaluates India's NREGS according to criteria: a) average number of days of employment per household; b) percentage of households completing 100 days of employment under NREGS; c) percentage of expenditure against total available funds etc.

MGNREGA:

In an attempt to combat rural poverty, the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) was initiated in 2006. The act guarantees annual employment for 100 days to a rural households whose adult members are willing to do unskilled manual work at a statutory minimum wage. The scheme is demand-driven, which makes the government legally bound to provide employment for all the people demanding it. If employment is not provided, the government is entitled to offer the workers unemployment allowances. The aim of MGNREGA is to alleviate poverty by providing employment and then income to the poor. The Act is to enhance livelihood security of households in rural areas by providing at least 100 days of guaranteed employment at a statutory minimum wage in a financial year. The

Act states nine types of works as permissible, whereby seven involve water and soil conservation. They are listed according to priority to enhance the creation of productive assets to strengthen the rural poor's ability to improve their own livelihoods and surrounding environment:

- (i) "water conservation and water harvesting
- (ii) drought proofing (includes afforestation and tree plantation)
- (iii) irrigation canals (includes micro and minor irrigation works)
- (iv) providing irrigation facilities, plantation, horticulture, land development on land owned by SC/ST households, to beneficiaries of land reforms, or to beneficiaries of the Indira Awas Yojana/ BPL families¹¹
- (v) renovation of traditional water bodies (includes de-silting of tanks)
- (vi) land development
- (vii) flood-control and protection works, including drainage in waterlogged areas
- (viii) rural connectivity to provide all-weather access that encompass the construction of roads (culverts and drainage), but not roads included in the PMGSY12 or cement roads. Preference should be given to SC/ST areas
- (ix) any other work assigned by the Central Government in accordance with the State Government" (GOI-Legislative Dept., 2005a:13 and GOI-MORD, 2008:27).

Findings of the implementation of MGNREGA in Assam:

The MGNREGA is slowly changing the lives of the rural poor for the better. The Act has enabled the rural poor to generate productive assets. The large sections of marginalized social groups such as the SC and ST people have participated in the scheme, the migration from rural to urban areas has decreased. Furthermore, beneficiaries of the MGNREGA have expressed that their participation have enabled them to escape hunger, to improve their selection of food ingredients, making it easier to repay debt, enhanced their capacity to seek healthcare, increasing their affordability to pay for school books and uniforms to their children and also to invest in different agricultural outputs. Moreover for the women, and especially for widows and single women, engagement in the MGNREGA has meant increased independence from male family members as they have been able to earn money for themselves.

Table-1 Physical Achievement of MGNREGA in Assam, 2007-08 to 2011-12

Year	Employment Generated (Lakh Mandays)						
	SC	%	ST	%	Others	%	Total
2007-08	40.69	8.13	191.37	38.26	268.19	53.61	500.25
2008-09	78.08	10.42	258.32	34.50	412.40	55.08	748.80
2009-10	89.03	12.11	227.36	30.92	418.78	56.97	735.17
2010-11	19.78	5.53	69.94	19.51	268.58	74.96	358.30
2011-12	31.72	8.99	63.28	17.91	258.30	73.11	353.3
Total	259.3	9.62	810.27	30.06	1626.25	60.32	2695.82

Sources : Statistical Hand Book of Assam, 2007, 2008, 2009, 2010, 2011.

The Table -1 presents the achievements of NREGS in Assam during 2007-08 to 2011-12. It is apparent from the Table 4 that during reference period, the NREGS was able to generate 2695.82 lakh mandays of employment of which 24.91% to women. The employment generated to SC and ST was 9.62% and 30.06% respectively while 60.32% of the total employment belonged to the other communities. Thus, the lion's share of the employment was occupied by the other communities including OBC and MOBC etc.

Table-2 Financial performance under NREGA In Assam, 2007-08 to 2011-12

Year	Total Available Fund (Rs. in Lakh)	Total Expenditure (Rs. in Lakh)	%
2007-08	80609.74	54914.93	68.12
2008-09	132229.22	95380.77	72.13
2009-10	131203.57	97155.57	74.05
2010-11	40888.47	67662.34	165.48
2011-12	83061.96	68661.11	82.66
Total	467992.96	383774.72	82.00

Source: Statistical Hand Book of Assam, 2007, 2008, 2009, 2010, 2011.

The financial performances of NREGA in Assam during 2007-08 to 2011-12 are shown in the Table 2. It is evident from the table that during 2007-08 to 2011-12, the total expenditure incurred under NREGS in Assam was 383774.72 lakh as against 467992.96 lakh available funds. The percentage of expenditure was 82% during the study period. It is pertinent to note that during 2010-11, the expenditure was much higher (165.48%) than the total fund released under the Scheme while the percentage of expenditure is too low in 2007-08.

Table-3, 100 Days of Employment provided in Assam, 2007-08 to 2011-12.

Year	Total No. of Job Cards Issued	No. of Households Provided Employment	% of Household Provided Employment	No. of Households Provided 100 Days Employment	% of Household Provided 100 Days Employment
2007-08	1599659	1301078	81.33	239543	14.97
2008-09	2969266	1873629	63.1	176757	5.95
2009-10	3611714	2137270	59.17	130457	3.61
2010-11	3769550	1432424	38.00	22497	0.60
2011-12	3913176	1347201	34.43	17050	0.44
Total	15863365	8091602	51.00	586304	3.70

Source: Statistical Hand Book of Assam, 2007, 2008, 2009, 2010, 2011.

Table 3 provides the data on 100 days of employment provided under NREGS in Assam during 2007-08 to 2011-12. It reveals that during the reference period 80.92 lakhs rural households provided employment under NREGS. Out of these, only 5.86 lakhs households (7.25%) provided 100 days employment opportunities under the scheme. It is further observed from the table that only 3.7% of job card holders were accommodated 100 days guaranteed employment during the study period. This scene is very acute in last two year i.e. in 2010-11 (0.6%) and 2011-12 (0.44%).

Challenges of MGNREGA:

However, the implementation of the MGNREGA has encountered a number of challenges such as; delays of payment, low wages, limited funding and qualified staff and lack of worksite facilities, providing employment, lack of awareness about the Act among the rural poor and heavy corruption. Even though the MGNREGA is a right-based Act, ignorance about the various rights within the law deprives possible beneficiaries to gain from the Act. Few applicants have been provided work for the guaranteed 100 days. Corrupt practices have constituted one of the main criticisms towards the credibility of the Act. Fudging of master rolls has proved to constitute one such problem. Fake names have been listed as attending the works, whereby wages are paid and end up falling in wrong hands. To check corruption the Central government has promoted payment of wages through Banks or Post Offices.

However, this has not freed the problem as villagers have little knowledge on how banks operate. In addition to all these challenges sometimes the works completed under MGNREGA has been criticized for being poor quality.

Conclusion and recommendations:

The MGNREGA, act for the enhancement of livelihood security of the household in rural areas who earn their livelihood as wage earners. The rate of unemployment both men and women goes down substantially. It reduces the gender difference in wages and in different works. It also gears up the social relationship among the rural people which is a pre requisite condition to build a strong society or a nation. The right to participate in works for women was made compulsion as per the Act of MGNREGA that there must be at least 33% participation for women. Some suggestions are incorporated here on the basis of literature

- i) Present target of 100 days employment per house hold should be ensuring strictly.
- ii) Wage rate should be adjusted with the ongoing price hike.
- iii) Payment of wages should be made in time as stipulated in the Act.
- iv) Any kind of political intervention should be stopped.
- v) Banking facilities must be extended.
- vi) Awareness campaign must have to be done time to time.
- vii) Access to Information at every stage of implementation is quite necessary.

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Traditional Food Habits of the Bodos

Mrs. Sumitra Narzary*

ABSTRACT

Linguistically the Boros include a large group of people who are the speakers of the Tibeto-Burman speeches of the North and East Bengal, Assam and Burma. They are the Bodos or Boros of the Brahma putra valley, Meches of lower Assam and west Bengal, Rabhas, Garos, Dimasas and Kacharis of Cachar District, Tipras, Lalungs, Sonowals, Hajongs etc. Hence, by the term Bodo in general, which is a generic name of the people it means all the Tibeto-Burman (Bodo) speaking group of the Sino-Tibeto origin.

Keywords: Bodo, Foods & habits

INTRODUCTION

The Bodos or the boros are a race of the Mongolian people who are described as the inhabitants of a country lying to the North of the Himalayans as and in the western belt of china. This country is known as Bod. The inhabitants of Bod country are known as the Bodo phicha or Bodocha or Borosa. Bod means land or country and phisha or cha means son or children hence, the children of the bod (country). In course of time they come to be known as simply Bodo Bodo-Boro.

EXPLANATION

Rice is the staple food for Bodo peoples. But this is supplemented by a plentiful supply of vegetables. Sometimes, procured from the neighbouring forest and it is seldom that they do not manage to procure some kinds of animals food, fresh or fish, of which latter they are very fond. When untainted by Hinduism, they were at liberty to eat almost every kind of glish (eg: Pork) with the one exception of the domestic cow. The most highly period article of diet is pig and numbers of this animal may be seen in all Boro villagers. The Boros are very fond of meat and fish. They dry the flesh of the deer or pork and pressure for a long period and use it as food wthey they are busy with their agriculture works. This sort of dried flesh and dried fish are called bedor gonan and nagoram respectively. They also dry small fishes in the sun light or on the fire, apply some quantity of stems of arum, the grind them together, store it in a bamboo tube and cover the mouth of the tube with the leaves of the plantain. This is called nafam and it can be presented for two or three years. They are accustomed of collecting the wild vegetables from the forest, besides they produce at home. The wild vegetables are of different tastes. Some vegetables are used as medicines also. It is probable that the villagers of the remote places do not use any modern type of medicines as they use the wild vegetables as medicines while they suffer from any disease and get relieved. Among the favourites wild vegetables, the most common are Sibru(a kind of thorny plants use as vegetables), Doushrem(a kind of small creeper of sourtaste), Lapha saikho(a plant of sourtaste), Juglauri (a scented plant), buri thokhon (a small plant), khungkha(a plant of bitter taste), anthai bajab (a small plant with scent). This vegetable is use in the fish curry, especially with the kushia fish and flesh

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Barriers to Good Governance in India and How to Overcome them

Mantu Baro*

ABSTRACT

The development, peace and happiness of a country depend to a large extent in governance of that country. It characterises a country in which the system of governance manage its procedures and operations for making the people lead a peaceful, orderly, reasonably prosperous and participating life. For a country like India which has population of more than 130 crores (1.3 billion) it is a great challenge to establish good governance. In this article we shall attempt to discuss the meaning of good governance, its key elements (features), barriers to good governance and how to overcome them in India's context.

Keyword: Overcome, World Bank, Red Tape, Empire-building, Transparency, Accountability, Lackadaisical, Citizenry.

INTRODUCTION

Good Governance can be very simply defined as governance which is based on certain values or norms and has the quality of being efficient and effective in securing the goals of socio- economic development of the people and their society. In 1982, a World Bank report defined good governance as "The manner in which power is exercised in the management of a County's economic and social resources for development." In this way, Good Governance can be equated with sound development management.

In fact, in 1970s and 1980s of the previous century, it was found that despite, the fact that in several developing countries" governments (even democratic governments) had been governing their respective states, the level of socio -economic development by the use of national resources in these states continued to be unsatisfactory and even quite underdeveloped. In most of these states governance remained bureaucratic governance which was characterised by red tape, corruption and bureaucratic empire building. Governance remained limited to the administration of the policies and laws of the government of the state. Consequently it was realised that "What was needed was Good Governance and not mere governance."

In 1989, the World Bank identified Good Governance in terms of its four key dimensions.

- (i) Public Sector Management.
- (ii) Accountability
- (iii) Legal Framework for Development, and
- (iv) Information and Transparency.

It was held that "Good Governance involves sound development management."

Thus, in simple words, we can say that Good Governance means the exercise of authority for making the people happy, prosperous, self - sufficient and developed.

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Roman Script Movement of Bodos in Assam: Transition of hopes and despair

Dr. Dulen Basumatary
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Abstract:

Language or mother tongue is always a matter of emotion and sentiment of a group. On the other hand, script has to subsume the mother tongue, because they are closely aligned to each other. The Roman Script Movement was not an isolated incident but a comprehensive segment of Bodo's ethnic aspiration. Following the predicament that prevailed during the entire course of twentieth century in the social and political life of Bodos who sought a separate entity, the anti-agitation groups resorted not only to psychological pressure but also open handed means of slapping the aspiration of Bodos. The agitation and anti-agitation tussle turned the hopes of agitators hung in dilemma of future which contributed in creating further social rift among ethnic groups in Assam.

Key Words: Script, language, movement, confrontation, devanagiri, rift.

Introduction:

The Bodos are one of the principal tribes in India. They mainly inhabit in Assam but they also reside in Nepal, Bangladesh, and Northern West Bengal etc. They have a long legacy of struggle for preserving their identity as a separate entity in Assam. Script problem was one of the core issues which triggered bitter incidents and arguments. Although, the climax of the movement was short lived but a staunch movement it was manifestation of hopes and aspiration of Bodos for their self-identity.

Historical Findings:

Script issue was one of the major problems of the Bodos. When the Bodos started to create their literature they found two kinds of scripts were functioning among them. The first one was Roman script and second one being the Assamese-Bengali script.

It dragged the Bodos into a grave problems. Many preferred Roman script and some others still Assamese-Bengali script. The first writing in Bodo by missionary S.Endle came in

43

Household Consumption Pattern and Poverty: A Study

Sankhang Basumatary,
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Abstract: Consumption is an integral part of life. Variations in consumption are visible in society. Income is used as proxy means of measuring consumption expenditure on the basis which people are divided as poor and non-poor. Though individuals well being depend on income but there are other socio-economic factors on the basis of which one can determine whether an individual is poor. One such determinant is alcohol consumption. There a is link between alcohol consumption and poverty. The purpose of the present paper is to study the consumption expenditure pattern on alcoholic beverages of the sample households and effects of such consumption within the family and society as a whole.

Key words: Consumption, income, Bodo, alcoholic beverage, poverty.

Introduction:

Consumption is the beginning of all human economic activities. It is the direct and final use of goods and services for the satisfaction of human wants. The consumption of a household constitutes various food and non-food items. The food items are the substances consisting of nourishing and nutritive components such as carbohydrates, fats, proteins, essential minerals and vitamins, which sustains life, generates energy and provides growth, maintains health of the body.


But although consumption sustains individuals life yet some types of consumption like alcohol when exceeds results in problems themselves for individuals and the family members of the household as a whole as well as others members of the society who are very close to them. The consumption of alcoholic beverages is expensive and individual whose consumption of alcohol is excessive suffers from physical and social disabilities. It results in depletion of the individual's financial and human resources. Thus when individuals with limited supplies of resources uses alcohol excessively he and his family may descend from a socially acceptable standard of living which is defined as poverty by the society.

In contemporary world the consumption habits and pattern are determined by a complex set of socio-economic, cultural, religious, psychological, ethical and environmental factors. The consumption of various food and non food is a maker of social status and hierarchy among peoples. The consumption pattern of households distinctly reveals its socio economic characteristics like financial position, standard of living, poverty level and human development etc.

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A Regional Dialect of Assamese Language

Dr. Harish Das*

ABSTRACT

Barpetiyā Bhāsā or Desi kathā shows two prominent dialect areas: Eastern and western, and then again geographically each of them shows two sub dialectal groups: East-eastern and West eastern, and East- western and West-Western thus dialect shows four sub dialect groups. But such dialect division is not very satisfactory on the linguistic grounds. Rather the Barpetiā colloquial speech actually shows three prominent Dialectal areas i.e., three distinct sub-dialects which are locally called Barpetiā, Barnag and Charuwā by the local people i.e., the speakers of these dialects within the common term Desi kathā Deshi: for the intensive study of the Assamese a detail study of these dialects is most essential. Besides that comparative study of the various tribal languages of Assam are also necessary as there is a great impact of those language on Assamese. Therefore the study of Barpetiā dialect is considered to be very important for a comprehensive knowledge of the Assamese language.

Keywords: Assamese, Barpetiā, Regional, language.

INTRODUCTION

Assamese is the easternmost modern Indo Aryan Spoken mainly in the Brahmaputra Valley. At present the language is occupying the place or linguafraka throughout the easternmost part of India. This entire area is very rich for so many language and dialects by the various ethnic groups. But most of them are well versed in the different spoken varieties of Assamese. This way these people who were originally tibeto-barman or Sino-Tibetan language speakers had later on influenced the spoken varieties of Assamese, and, in course of time such spoken Assamese has developed quite a number of dialects and sub-dialects of course, there are some other reasons also for such development of dialects and sub-dialects of Assamese language throughout this region. Historically Assamese is a Magadhan speech; the language entered into kamrupā starting from the videha. Magadha areas through North Bengal and formed a popular colloquial speech of the masses throughout the then Western Assam and at the same time this speech was identified as a separate language of Kamrupā. This was first observed by Hiuen Tsang, who visited the kingdom of Kamrupā during the reign of Bhaskaravarman in the half of the Century A.D.

The Western districts of undivided Kamrup and undivided Barpeta possess several local dialects. The spoken speech of this Barpeta district appears to be greatly contaminated with admixtures of the Rajbongshi dialect—the dialect that was evolved under the domination of the Koch kings of Cooch Bihar, whose descendants ruled over Barpeta and contiguous portions of kamrupi of Assam.

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Armed Organizations and Bodoland Movement in Assam: A Retrospective Historical Analysis of Issues and Prospect

Dr. Dulen Basumatary
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Abstract:

During entire second half of the 20th century the Bodos launched vigorous movement for the separate state in Assam. After series of tripartite talks, the first ever peace accord with the Bodos was signed in 20th of February, 1993. It was expected to be the harbinger of peace in the state which would full the aspiration of agitating ethnic community in north-east India. Though the accord had its own loopholes, the Bodos welcomed it. But the greatest defect in the accord, according to the Bodo leader was the boundary dispute. The boundary dispute finally led to the repeal of the accord by the ABSU and declared a fresh movement for the separate state. The arm organizations viz. BLTF and NDFB who were formed to safeguard the interest of Bodos, took their part unederground.

Key Words: Bodos, ABSU, BLTF, NDFB, Refugee, ethnic cleansing, Rehabilitation.

Statement of Problem:

The Bodos are the earliest settler of North East India especially of Assam. In post independent India they were included as tribal in the Constitution of India. They were supposed to enjoy the constitutionally provided various opportunities. Data and records prove that central and state Govt allocated various developmental schemes that were meant to bring all round development among the tribal. Besides, various organs like ITDP were established in the state to look after the need of the tribal. But in reality those fund and schemes hardly reached the people and the tribal specially the Bodos remained underdeveloped.

The Bodos thought that they were exploited; suppressed and Assamese middle class have been planning to assimilate them to build a greater Assamese society. But the Bodos have their own culture, language and identity and wanted live as an entity. They felt alienated and fear of loss of identity grasp them. So, in order to preserve their identity and ethnicity they decided to launch a movement for separate state.

Bodo Movement and armed struggle:

The Bodos of Assam launched a vigorous movement for a separate state in Assam which was to be curbed out of the state of Assam. The movement was non-violent in nature during its initial stages baring the few skirmishes. During this time, the movement also witnessed intra Bodo clashes between two different ideological groups PTCA and ABSU. PTCA demanded UDAYACHAL (a separate state for entire tribal of Assam) but ABSU's demand was confined to only the Bodo speaking people in Assam.

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Disparities in Consumption Expenditure on Food and Non-food Items: An overview

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Introduction:

Consumption in economics refers to the final use of goods and services to satisfy wants and needs. The consumption of food and non-food items was present for ages ever since human beings appeared on this earth. But the consumption of human beings is quite dynamic. Consumption varies within the individuals and the households as needs and desires of human beings are always subject to continuous change depending on the nature of the society and the economy. The variations in consumption are visible in different societies due to the differences in socio-economic, psychological, religious, cultural and environmental factors. The consumption pattern of foods and non-foods items is an important indicator of standard of living and economic development.

2. Objectives:

The objectives of this paper are -

1. To study the differences in distribution of person on the basis of monthly per-capita expenditure class in rural and urban sector of Assam and the country as a whole.
2. To study the variations in monthly per-capita expenditure on food and non-food.

3. Methodology:

The study is based on Secondary Data. Secondary data on consumption expenditures are collected from the publication of various books, reports of National Sample Survey Organization (NSSO) on consumer expenditure surveys, reports and publications of National Council for Applied Economic Research (NCAER), Economic Survey of Assam and various research journals.

4. Discussion:

Consumption expenditures on food and non-food are the indicators of living standard of the people. The rise in per-capita income raises the per-capita consumption expenditure. The following table shows the over distribution of persons over broad MPCE (Monthly Per-capita Expenditure) classes in Rural and urban areas of Assam and India.

The NSSO in its consumer expenditure survey under 68th round classified the persons at different classes basing on their monthly per-capita income.

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A Study on the Current Issue to Develop Psycho-Social Skills Like Interpersonal Relationship Skills, Effective Communication Skills

Mr. Parimal Ch. Das*

ABSTRACT

The importance of interpersonal communication (IPC) has been growing especially in the context of globalization and privatization where the economies of the developed and the developing countries move from an industrial to service-oriented economy and that has placed IPC in the center among all other skills that help in developing and sustaining in business. Today's service economy puts a premium on relationship building among employees, peers, departments, organizations, and customers. Of course developing and maintaining these relationships is the goal of business communication. Cultural diversity, globalization, organizational restructuring, worker specialization, and technology contribute to the current emphasis on interpersonal skills.

Keywords: Interpersonal, Relationship, Communication.

INTRODUCTION

When we try to understand and develop communication skills we cannot escape these larger integration issues. Human communication is a complex and intriguing phenomenon. Both form (syntactics) and content (semantics) of the communication reflect the personal characteristics of the individuals as well as their social roles and relationships. In this era of communication revolution, the effectiveness of communication has been emphasized in all contexts. But the primary focus is only on the elements of language not on the psychological (cognitive), social and cultural factors. The aim of this article is to highlight the links between psychology and interpersonal communication skills. Psychological approaches to interpersonal communication will help us in identifying the key concepts in developing interpersonal communication skills.

PSYCHOLOGY AND HUMAN COMMUNICATION

Psychology is generally concerned with studying the mind, the brain, and human behaviour. The frame work of human cognitive architecture is helpful in discussing how different types of thought, as well as the corresponding areas of psychology, relate to each other along a continuum, and how this continuum, in turn, relates to human communication processes. Cognitive, cultural, developmental, perceptual, and social psychology, all hold implications for communication research.

The fields of psychology and communication are closely related, to the extent that the line differentiating the two is often quite blurry. Psychology may be considered an established discipline when compared to communication. So communication may benefit from the relatively consolidated approaches of psychology. The relationship between psychology and communication has been

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