

For attracting students and to offer better support service, IGNOU and KKHSOU have established Study Centres at different places of Barpeta Districts. Most of the Study Centres are located in the existing educational institutions. That is why they have effectively carry out all its operations of the ODL Institution. These centres are provided with Library, radio, television, audio and video players computer and internet facilities. The study centres services normally included-

- * Providing information relating to programme available.
- * Counselling
- * Admission schedule.
- * Self learning materials (SLM)
- * Conduct of personal contact programme.
- * Examination centres etc.

These centres have an indispensable place in the Distance Education system. No doubt, these Study Centres provides a strong support service to the learners as well as to the OUs/DEIs.

Conclusion :

The study has revealed that due to its openness, flexibility, technology based approach, cost effectiveness and learner-centric approach KKHSOU is gradually becoming popular as an alternative to the traditional institutes. Through this Institution system it is possible to transfer quality education to a large section people of this locality within short span of time.

Study Centres have taken up a noble profession of offering educational service to the millions considering the popularity of Distance education system in this District, the establishment of more study centre has become inevitable. Equally important is the need to provide better support services to learners. For achieving these, it becomes imperative to strengthen the study centres in terms of physical, administrative and academic resources.

The overview given above indicates that the variety of Open and distance education programmes offered by ODL providers has succeeded in attracting a large number of students in the Barpeta District

ODL method is the best method to achieve the desired goal of inclusive higher education and to make learners enriched by providing required knowledge and skill to serve the nation better. •

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Private Higher Education and its Control

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Introduction:

Rising demand for post secondary education, lack of government investment in the sector and the deteriorating quality of public universities has led to an increase in private players in higher education. But the regulation of private institutions has failed to keep up with their rapid growth, leading to concerns about quality and social equity.

Education has always been and continues to be one of the most important needs of mankind. It helps man indoctrinate values and acquire the technical know-how in real life situation. Higher education must lead the march back to the fundamentals of human relationships, to the old discovery that is ever new, that man does not live by bread alone. In the late there has been an increasing trend towards privatization of higher education in India. The government of India cannot absolve itself the responsibility of providing access to higher education to all its citizens but must also try and improve the quality of higher education in India. In order to cater to those needs, a large investment is required. But India lack of adequate funds continues to be a major hurdle. In the given context, there is a pressing need for the private sector to pitch in and that at the risk of privatization and monopolization of higher education by the private sector.

Regulation of private education is an issue of critical importance for all stakeholders involved; government, providers, investors, parents and

students. How the government frames its regulatory policies will determine the ease, or difficulty, for private providers to enter the market. At their best, regulations can be welcome guidelines to enable quality providers to understand the requirements for working in a given jurisdiction. When regulations are transparent and appropriately applied, they can provide information for parents and students in enabling them to make rational decisions on education choice.

At the time of independence of India, there were only 20 Universities and 500 colleges in the country with 2.1 lakh students in higher education. The number now have increased to 25 times in the case of the universities, 62 times in the case of colleges and the students enrolment has gone up to 69 times in the formal system of higher education in comparison to the figures at the time of independence. Higher education in India has expanded rapidly over the past two decades. This growth has been mainly driven by private sector initiative. There are genuine concerns about many of them being substandard and exploitative. Due to government's ambivalence on the role of private sector in higher education, the growth has been chaotic and unplanned. The regulatory system has failed to maintain standard or check exploitation, instead it resulted in erecting formidable entry barriers that have generated undesirable results.

(2) With the public funding being no more in a position to take up the challenging task of expansion and diversification of the higher education system in the country to meet the continuously growing demands at present, there is little option other than bringing in private initiatives in a massive way to meet the various challenges. The deregulating mechanism of controls started with the granting of "Autonomous status" to identified colleges in the 1970's. Some of these colleges have graduated further to receive the "Deemed to be University" status in later years. Now the country is on the threshold of establishment of private universities in different states. These are related issues figured prominently.

India needs to do much more in higher education- expand over-

all numbers, enhance access and improve quality. But this consensus comes much more contentious when it comes to addressing the fundamental trilemma; how to reconcile scale (or size), cost and quality. Four factors driving the rapid expansion of Indian higher education. The first is simple demographic. With more than 30% of the population below the age of 15 and more than five million people entering the 15-24 age group annually, second, this demographic bulge will be more propound for higher education. The explosive growth of primary education, partly boosted by Sarva Shiksha Abhijan and partly by private education has been moving downstream to the secondary level. Third the sheer growth of the Indian economy is sharply raising the demand for people with knowledge and skills. And finally, demand for higher education is being driven by major changes in the aspirations of the Indian population.²

The Rastriya Madhyamik Shiksha Abhijan, launched in March 2004 with a commitment of Rupees. 20,000 Crore during the 11th Plan, will create greater opportunities at the secondary education level, and together with private schools result in a substantial increase in India's secondary school cohort. The supply response is taking place at different levels with rapid expansion of private colleges largely affiliated with state level universities, especially in professional education. While there has been a huge influx of private higher education institutions, few impart skills and training of a quality. The supply of higher quality skills and training by private providers is occurring not within private colleges but rather within farms.³

(3) The University Grants Commission is the chief regulatory authority for co-ordinating and determining the standards in universities. Nevertheless it is not the sole regulatory authority as other professional councils supplement it such as, the Medical Council of India, the Bar Council of India (BCI) and the All India Council for Technical Education (AICTE), National Council for Teachers Education (NCTE). Besides, from time to time, the courts, and the Central and the state governments keep on interfering in the functioning of these regulatory of private Universities in Chattisgarh, the UGC has come out with a regulatory mechanism to check the mushroom growth of private universities in the country. Prof. V N Rajsekharan Pillai, the then Vice-Chancellor

authorities.⁴ The multiplicity of the regulatory authorities gives rise to unnecessary confusion and overlapping decisions. The following table indicates the regulatory framework of Indian Higher Education.

Table 1

Regulatory authorities and their role

Name	Main Role	Overlaps with the role of
University Grants Commission (UGC)	Funding, recognition of institutions and degree titles, maintaining overall standards	Other professional councils and the Distance Education Council (DEC)
Distance Education Council (DEC) under the IGNOU Act	Funding, maintaining standards of open education	Other professional councils and the UGC
All India Council for Technical Education (AICTE)	Approval for technical institutions and limited funding role for quality improvement	UGC, DEC, Pharmacy Council of India, Council of Architecture and the State Councils for Technical Education
Council of Architects (CoA)	Registration of architects and recognition of institutions for education in architecture and town planning	AICTE
Medical Council of India (MCI)	Registration of medical practitioners and recognition of medical institutions and qualifications	State Medical Councils and the State Governments; UGC and DEC to a limited extent

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Pharmacy Council of India (PCI)	Registration of pharmacists and approval of pharmacy institutions	AICTE and State Pharmacy Councils
Indian Nursing Council (INC)	Accepts qualifications awarded by universities within and outside India	22 State Nursing Councils with different Acts have registering powers
Dental Council of India (DCI)	Recommend to the Central Government for approval of dental colleges etc.	Ministry of Health
Central Council of Homeopathy (CCH)	Maintain Central Register of Homoeopaths	State Councils
Central Council of Indian Medicine (CCIM)	Maintain central register	State Councils
Rehabilitation Council of India (RCI)	Recognition of institutions for physiotherapy and related fields	State governments
National Council for Teacher Education (NCTE)	Recognition of teacher education institutions	DEC
Indian Council for Agricultural Research (ICAR)*	Coordinate and fund agricultural education	UGC
Bar Council of India BCI	Listing of Members of Bar	State Bar Councils

"Not a statutory body

Source: HE In India The need for change, pp. 82-83

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It has been observed that policy framework is carefully planned at the level of the planning commission, MHRD and UGC. However the policies are not fully implemented mostly because of faulty management of the institutions of higher education. The administrative structure of the universities, which was devised in the pre independence period, seems to be still continuing. The new challenges facing the system of higher education in the country cannot meet without a total overhaul of the structure of management of higher education institutions.

It is possibly only in India that the UGC has been vested with two powers simultaneously. One is the power to provide funds and the other is the power to determine and co-ordinate standards. Let us confess frankly that students vary from university to university but there is the constant attempt on the part of political bodies to lower the standards, to give grace marks and in fact influence the universities in such a way that the numbers of first classes are more than the second classes.⁵ To day it is legitimate to ask to what extent the UGC has utilized the powers of co-ordination and determination of standards vested on it. The simplest answer would be that these powers been put to use even partially the situation in higher education would not have been what it is to-day.

Following the Ajit Jogi's Government's "reckless sanctioning" man of the UGC headed the Establishment of and Maintenance of Standards in Private Universities Regulation, 2003, The regulations apply to all the degrees/ diplomas/ certificates offered under "formal, non formal or distance education modes". They define a private university as one 'established through a state or central Act' by a legally registered sponsoring body or a company. A university set up under a State Act shall operate "ordinarily within the boundary of the state concerned". A major provision that is going to affect

most of the recent private universities is the restriction on opening off campus centers (outside the home state) off shore (abroad) centers and study centers. These universities can now open such centers only after five years of successful operation. "After the development of main campus, in exceptional circumstances the university may be permitted to open off campus centers, off shore and study centers after five years of its existence" 6 Such centers can only be set up with the prior permission of the UGC and government of the host state. The UGC will monitor the overall performance of such centers every year and if it is unsatisfactory the centers will be asked to close. 7 In spite of the UGC Regulation 2003 on private university, where there is a clear instructions not to operate study or counseling centers outside the state, most of the private universities before they got permission from UGC, they started their business more effectively outside the state than their home state. As early as 2001, the then UGC Chairman Hari Gautam had sought to put an end to the practice of universities functioning beyond their territorial jurisdiction through franchise centers on the ground that the universities had "no provision to monitor and maintain the academic standards of teaching being imparted at these centers" 8

Almost eight years passed after the passing of UGC regulation 2003 on private universities. Moreover in 2009 UGC has passed new M.Phil. Ph.D regulation to be strictly followed by all the Indian Universities whether Central, state or Private. 9 The permission issued to private universities to start Ph.D programme repeatedly insists to follow the same strictly. 10 It has been observed while Central and State funded universities follow the regulation without any lapse, in case of Private universities there is no body to monitor whether it has been followed or not. Now a day more number of

candidates is running behind private universities through their counseling centers due to their short cut processes.

There are various types of private institutions in higher education in India. Some are affiliated or autonomous colleges, some are deemed universities, and some are private universities established by state legislature. There are many commercial institutions operating in higher education and training sector. Some are satellite institutions of foreign universities. In all private higher education sector in India is large and complex. There are some non-profit institutions that are financially independent and supported by income of the charitable and religious trusts. There are large numbers of private institutions that meet all their expenses from tuition revenue. A significant number of them are family owned and de facto run as business enterprises. There are also private training centers that are largely for profit entities.

(4)

Private providers in higher education have grown in a policy vacuum. A Bill to regulate the establishment of private universities, introduced in the Indian parliament in 2005, was shelved after opposition from various political parties and private players. The lack of regulation of private institutions, both at national and state level, has raised questions about their quality problems include poor infrastructure, insufficient and unqualified faculty and exorbitant fees, especially in the state of Taminadu, Karnataka, Andhra Pradesh, Uttar Pradesh and Rajasthan.

There has been a major controversy over the approval of colleges that have no proper infrastructure or faculty by the AICTE, which is responsible for sanctioning new technical colleges and regulating the quality of education provided.

AICTE officials have been investigated and a former Chairman, Ram Avtar Yadav was suspended in 2009 for demanding and accepting bribes to approve new technical private colleges. 11

Belatedly, the central government has introduces a bill to parliament to ban unfair practices in higher education and make institutions more accountable to students. The prohibition of unfair practices

in Technical, Medical educational institutions and universities Bill 2010 that charging money to conform admission or failure of institutions to promise of quality education could result in imprisonment of three years for guilty administrators or a substantial fine for the institution. This may be some excesses, but the general quality of governance may still remain unless more is done to improve it. Deepak Pant, former Vice Chancellor of Delhi University says "Regulation should be strong to ensure that private universities are sound, governed well and are providing quality education. It is a matter of fact that public private partnership model is not working in India because the majority of our private partner is looking for higher profit without any ethical or social obligation.

(5) Regulation of private education is an issue of critical importance for all stakeholders involved: government, providers, investors, parents and students. How the government frames its regulatory policies will determine the ease, or difficulty, for private providers to enter the market. At their best, regulations can be welcome guidelines to enable quality providers to understand the requirements for working in a given jurisdiction. When regulations are transparent and appropriately applied, they can provide information to parents and students in enabling them to make rational decisions on education choice.

Strong quality control measures to assure performance above an acceptable benchmark is essential for the institutions. We are weak in this regard. A regulatory system to ensure compliance to the set benchmarking is needed with sufficient powers to close down non-complying institutions is a need of the hour. The higher education policy needs to incorporate such features in it in the interest of the nation. Private universities are a reality now and, as such, strong regulatory mechanisms are to be put in place immediately to monitor and control their activities with the objective of ensuring quality and social accountability. Higher education is a public good and cannot be left to the market forces to control. Those who venture investment in this area shall be properly scrutinized. Those with commercial interests dominating over the interests and ethics of higher education shall be eliminated. It is

primary responsibility of the state to provide the eligible with good quality higher education at reasonable cost. There shall be no withdrawal of the state from this responsibility.

Since the major stakeholders (Central government and the statutory organization) abstained from either enunciating a clear policy or stepping in with appropriate regulatory measures, it was left to the other stakeholders (student and their guardians) to take their grievances regarding rampant malpractices of the private institutions to the state governments and or the courts.¹³ Although several states passed legislation to regulate specific aspects of the functioning of the private institutions, especially in the matter of capitation fee and admission, the Centre, the UGC and the other Apex bodies designed to play a 'coordinating role' did not take any concrete steps to do so. So in a manner now familiar to us in other major spheres, the court stepped in to define the parameters of regulation of private higher education.

It need to be recognized that the regulatory framework failed to evolve and yield satisfactory results, not because of any binding structural constraints but Government failed to recognize the respective roles of the public and private sector in the evolving context. Although there is now some attempt to clarify the direction of expansion of this sector sadly it is still mired in substantial confusion. •

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পৰম্পৰা (Tradition) শব্দটোৰ পৰাই পৰম্পৰাগত (Traditional) শব্দটো নিষ্পন্ন হৈছে। পৰম্পৰা (Tradition) ৰ আভিধানিক অৰ্থ হ'ল Unwritten opininos or practices transmitted from generation to generation. অৰ্থাৎ বোপা ককাৰ দিনৰ পৰা চলি অহা নিয়ম বা প্ৰথা।' সেয়ে পৰম্পৰাগত (Traditional) এই বিশেষণ পদটোৱেও পৌৰাণিক বা বহু দিনৰ পৰা চলি অহা প্ৰথাকে বুজায়। গতিকে পৰম্পৰাৰ লগত জৰিত হৈ থাকে হস্তান্তৰকৰণ প্ৰক্ৰিয়া আৰু হস্তান্তৰিত সমল (The process of handed and what is handed down), পৰম্পৰা বা ঐতিহ্য প্ৰবাহমান, ই সংস্কৃতিৰ উত্তৰাজিৱীতা।

ইতিহাসে ঢুকি নোপোৱা কালৰে পৰা সাম্প্ৰতিক বিজ্ঞান সন্মত আধুনিক চিকিৎসা পদ্ধতি (Modern Treatement) প্ৰচাৰ আৰু প্ৰসাৰতা লাভ কৰাৰ পিছতো অসমীয়া সমাজত পৰম্পৰাগত চিকিৎসা পদ্ধতি প্ৰচলিত হৈ থকা দেখা যায়। অকল অসমতেই নহয় ভাৰতবৰ্ষৰ আন আন কিছুমান ৰাজ্যতো পৰম্পৰাগত চিকিৎসা পদ্ধতিৰে ৰোগীয়ে চিকিৎসা লাভ কৰি আৰোগ্য লাভ কৰি আছে। ভাৰতীয় লোক বৈদিক আদৰ্শৰ দ্বাৰা পৰিচালিত আৰু বৈদিক দৰ্শন আৰু ধ্যান ধাৰণাত বিশ্বাসী। প্ৰাচীন কালত ঋষি মুনি সকলৰ অভিজ্ঞতালব্ধ জ্ঞান আৰু অধ্যৱসায়ৰ ফলত অৰ্জিত বিভিন্ন জ্ঞানৰ স্বাক্ষৰ বেদ সমূহত ৰক্ষিত হৈছে। মানুহ, পশু পক্ষী, আদিৰ চিকিৎসাৰ ক্ষেত্ৰতো ৰোগ নিৰ্ণয়, বনদৰব প্ৰয়োগ, আৰু চিকিৎসা পদ্ধতিৰ কথা অথৰ্ব বেদত পোৱা যায়। আয়ুৰ্বেদ শাস্ত্ৰত কোৱা হৈছে 'যস্য দেশস্য যো মৰ্ত্যন্তস্য তজৌষধং হিতং' অৰ্থাৎ যি দেশৰ যি প্ৰাণী সেই দেশৰ বনজ দ্ৰব্যহে সেই প্ৰাণীৰ বাবে হিতকাৰক।' অথৰ্ব বেদৰ যুগৰ পৰাই ভাৰতত থলুৱা বনৌষধীৰ সহায়ত শৰীৰ নিৰাময়ৰ ব্যৱস্থা চলি আহিছে। বৌদ্ধ ধৰ্মৰ প্ৰাচীন গ্ৰন্থ সমূহতো দৰবৰ উল্লেখ পোৱা যায়। পতঞ্জলিয়ে বৈদ্যৰ উল্লেখ কৰিছে। কুশান বংশৰ ৰজা কণিষ্কৰ ৰজাঘৰীয়া চিকিৎসকে চৰক সংহিতা ৰচনা কৰিছিল। এই গ্ৰন্থত বেমাৰ, পথ্য, চিকিৎসা আৰু শৰীৰৰ গঠন সম্পৰ্কে আলোচনা আছে। সুশ্ৰুত সংহিতা আন এখন বিখ্যাত গ্ৰন্থ। নাগাৰ্জুনে সুশ্ৰুত সংহিতা অনুসাৰে জনসাধাৰণৰ চিকিৎসা কৰিছিল। নাগাৰ্জুন, খৃঃ পূঃ দ্বিতীয় শতিকাৰ লোক। পুৰাণ সমূহতো ধনুস্তম্বৰ উল্লেখ আছে। এইবোৰ কথাই ভাৰতীয় চিকিৎসা পদ্ধতিৰ প্ৰাচীনত্বৰ কথা আঙুলিয়াই দিয়ে।

অসমৰ প্ৰথম চিকিৎসক হিচাপে ডাক পুৰুষকেই ক'ব পাৰি। ডাক পুৰুষে মানৱ উপকাৰী বনজ দ্ৰব্য যেনে শাক, শোকোতা, টেঙা, খাৰ আদিৰ কথা মানুহক বুজাই দি সেই ডাকৰ সুফল এনেদৰে বৰ্ণনা কৰিছিল—
(১) “শাকে শোকোতাই ভক্ষণ
সেয়ে পুৰুষৰ লক্ষণ।
আহোম বজাসকলে বজাঘৰীয়া চিকিৎসকক প্ৰদান কৰা বসেন্দ্ৰ বৰুৱা, বেজবৰুৱা
উপাধি আৰু এওঁলোকৰে ৰাজত্ব কালত বিৰচিত কেবাখনো পশু চিকিৎসা বিষয়ক গ্ৰন্থই পৰম্পৰাগত
আয়ুৰ্বেদ আৰু আসুৰিক চিকিৎসা যি সেই সময়ত সৰবৰহী আছিল তাকেই প্ৰমাণ কৰে। উনবিংশ
শতিকাৰ উজনিৰ শিৱসাগৰৰ ৰজাবাহৰ অঞ্চলত জন্ম গ্ৰহণ কৰা অসমীয়া সাহিত্যিক হোমিওপ্যাথিক
বৰুৱাৰ (১৮৩৫-১৯১৭খৃঃ) আত্মজীৱন চৰিতত সেই সময়ৰ সমাজত প্ৰচলিত বেজ বোকা
আদি কথাৰ সুন্দৰ বৰ্ণনা দাঙি ধৰিছে। তেওঁৰ পিতাক মুক্তাৰাম বৰুৱা নিজে বৈদ্য শাস্ত্ৰৰ পাবদৰ্শ
নিমিত্তে প্ৰখ্যাত আছিল। তেওঁ সমাজত নিজে বেজালিও কৰিছিল।

প্ৰাকৃতিক সম্পদেৰে ভৰপূৰ অসম দেশৰ হাবিয়ে-বনিয়ে, বাটে-ঘাটে অসংখ্য বনজ
গছ লতা আছে। অতীজৰে পৰা অসমৰ মানুহে এই বনজ দ্ৰব্যবোৰ কেতিয়াবা খাদ্য হিচাপে
কেতিয়াবা ঔষধ হিচাপে ব্যৱহাৰ কৰি সুফল লাভ কৰি আহিছে।
পৰম্পৰাগতভাৱে প্ৰাচীন কালৰে পৰা অসমত ৰোগ নিৰাময়ৰ বাবে তিনিবিধ চিকিৎসা
পদ্ধতি প্ৰচলিত হৈ আছে—(১) আসুৰিক (২) আয়ুৰ্বেদিক (৩) অৰ্বোদিক। অৰ্বোদিক চিকিৎসা
আসুৰ উপবেদ অনুযায়ী যি চিকিৎসা পদ্ধতি তাক আসুৰিক আৰু আয়ুৰ্বেদ উপবেদ অনুযায়ী
চিকিৎসা পদ্ধতি তাক আয়ুৰ্বেদিক চিকিৎসা পদ্ধতি বুলি অভিহিত কৰা হয়। ৰোগৰ লক্ষণ অনুযায়ী
আসুৰিক চিকিৎসাৰ প্ৰয়োগ হয়। বৰ্তমানৰ হোমিওপ্যাথিক চিকিৎসাৰ দৰে ই লক্ষণ ভিত্তিক। আনত
আয়ুৰ্বেদীয় চিকিৎসা পদ্ধতিত ৰোগৰ নিদান অৰ্থাৎ কাৰণ বিচাৰি উলিয়াই সেইমতে ঔষধ প্ৰয়োগ
কৰা হয়। ৰোগৰ কাৰণ নিৰ্মূল কৰাহে এই চিকিৎসা পদ্ধতিৰ উদ্দেশ্য। সেয়েহে আয়ুৰ্বেদ শাস্ত্ৰ
গ্ৰন্থবোৰক ‘নিদান’ বোলা হৈছিল, আৰু এই চিকিৎসা পদ্ধতিটোক ‘নিদানিক’ চিকিৎসা আখ্যা
হৈছিল। গাঁৱলীয়া ওজা, বৈদ্য বা বেজ সকলে আসুৰিক চিকিৎসা পদ্ধতিৰে বেমাৰিক
কৰিবলৈ যত্ন কৰা দেখা যায়। আসুৰিক চিকিৎসাৰ মূল আয়ুৰ্বেদ।

আসুৰিক চিকিৎসা পদ্ধতিৰ শিক্ষা সাধাৰণতে পুৰুষানুক্ৰমে একেটা পৰিয়ালতে সীমিত
আছিল। থলুৱা বিভিন্ন গছৰ পাত একেলগ কৰি বতি বড়ি কৰি নাইবা তাৰ বস উলিয়াই ৰোগ
খুৱাই ৰোগ নিৰাময়ৰ কাৰণে ব্যৱস্থা কৰে। এই পদ্ধতিত দৰৰ খুউওৱাৰ লগতে মন্ত্ৰও মতা হয়।
আসুৰিক চিকিৎসা পদ্ধতিৰ বিভিন্ন আঞ্চলিক নাম আৰু বৈশিষ্ট্যও আছে। এই চিকিৎসা পদ্ধতি
বেজালি আৰু ওজালি বুলিও জনা যায়। আসুৰিক চিকিৎসাৰ ওপৰত জনজাতীয় প্ৰভাৱ লক্ষ্য
যায়। অসমৰ জন জাতীয় লোকসকলৰ মাজত এই পদ্ধতি এতিয়াও অধিক জনপ্ৰিয়। মানৱ
কিছুমান ৰোগৰ ৰোগীৰ দেহ স্পৰ্শ নকৰাকৈ বেজ বা ওজাসকলে নিজৰ দেহত জৰা-ফুকা

ৰোগৰ উপশম ঘটোৱাৰ ব্যৱস্থাও এই পদ্ধতিত কৰা দেখা যায়। সপই কোনো লোকক দংশন
কৰিলে এতিয়াও ওজাই মন্ত্ৰ মাতি সাপৰ বিষ নমোৱা দেখা যায়। সপই দংশন কৰা লোকক এতিয়াও
জন্তুৰী ঔষধ খুওৱা নহয়। এতিয়াও অসমীয়া সমাজত আই (বসন্ত) ওলালে পানী-জৰা, এৱাসুতাৰ
জাপ, বড়ী ব্যৱহাৰ আৰু মন্ত্ৰেৰে জৰা ফুকা কৰি ৰোগ নিৰাময় কৰা হয়। এই পদ্ধতিৰ চিকিৎসা
ব্যৱস্থাৰ এক অন্যতম চিকিৎসা হ'ল ‘নাৰেঙ্গা’ চিকিৎসা। এই বিধ ৰোগক অবিভক্ত মধ্য কামৰূপ
অঞ্চলত ‘নাৰ্ঙা’ বা ‘বিয়েৰী’ বুলিও কোৱা হয়। এই বিধ ৰোগত ওজাই নিজে তৈয়াৰ কৰা দৰবৰ
লেপ দি পক্ণিৰ ব্যৱস্থা কৰে আৰু তাৰ পাছত অস্ত্ৰ প্ৰচাৰ কৰে। মন কৰিবলগীয়া কথা যে অস্ত্ৰ
প্ৰচাৰৰ সময়ত নাৰেঙ্গা হোৱা অংশখিনি মন্ত্ৰৰ সহায়ত বিষমুক্ত কৰি লোৱা হয় বাবে ৰোগীয়ে
কোনো ধৰণৰ কষ্ট অনুভৱ নকৰে। আনকি অস্ত্ৰ প্ৰচাৰৰ সময়ত ৰোগী দেহৰ পৰা তেজ ওলালে
মন্ত্ৰৰ সহায়ত বন্ধ কৰা হয়। নলবাৰী জিলাৰ বনগ্ৰামৰ স্বৰ্গীয় সিদ্ধেশ্বৰ শৰ্মাৰ পৰিয়ালত পৰম্পৰাগত
ভাৱে এতিয়াও এইবিধ ৰোগৰ চিকিৎসা কৰি অসমৰ বহুত লোকে আৰোগ্য লাভ কৰিছে।

সেইদৰে মানুহক বলিয়া বা ভাল শিয়াল, কুকুৰে কামুৰিলে আসুৰিক চিকিৎসা কৰা হয়।
এইবিধ চিকিৎসাত ৰোগীক চেনী জৰা খুওৱা প্ৰাচীন পদ্ধতি। আন এটা চিকিৎসা পদ্ধতি মতে এই
ৰোগত কাঁহৰ কাহীত মন্ত্ৰপুত কৰি যদি ৰোগী দেহত লাগি ধৰে তেনেহ'লে বিষ থকা বুলি কোৱা
হয়। তাৰ পিছত ওজাই মন্ত্ৰেৰে জৰাফুকা কৰি ভৰিৰ আঙুলিৰ মুৰত কাইটেৰে ফুটাই বিষ উলিয়ায়।
তাৰ পিছত পকা কলৰ ভিতৰত বড়ি সুমুৱাই দি তিনিদিন খালে ৰোগীয়ে আৰোগ্য লাভ কৰে।
বৰপেটা জিলাৰ নগাওঁ অঞ্চলত অসমীয়া মুছলমান সম্প্ৰদায়ৰ পৰিয়াল এটাত এতিয়াও এই পদ্ধতিৰ
উন্নত আৰু বিশ্বাসযোগ্য চিকিৎসাৰে ৰোগীক আৰোগ্য কৰি আছে।

অতি প্ৰাচীন কালৰে পৰা অসমত আয়ুৰ্বেদিক চিকিৎসা পৰম্পৰাগত ভাৱে চলি আহিছে।
আয়ুৰ্বেদ চিকিৎসা পদ্ধতিৰ শিক্ষা সাধাৰণতে পুৰুষানুক্ৰমে পৰিয়াল বিশেষত আৱদ্ধ আছিল যদিও
চিকিৎসক সকলে আন ছাত্ৰও গ্ৰহণ কৰিছিল। ছাত্ৰ বা উমেদাৰ সকলক ঔষধ তৈয়াৰ আৰু তাৰ
প্ৰয়োগ দুয়োটা বিষয়ক শিক্ষাদান কৰাৰ উপৰিও নাড়ীজ্ঞান আৰু বিভিন্ন ৰোগৰ লক্ষণবোৰ বুজাই
দিছিল। নাড়ী টিপি ৰোগ নিৰ্ণয় কৰা পদ্ধতি আয়ুৰ্বেদ চিকিৎসাৰ এটা ডাঙৰ বিশেষত্ব আছিল।
তাৰোপৰি ছাত্ৰসকলক বনৌষধিৰ লগত পৰিচয় কৰাই দিছিল। এই চিকিৎসা পদ্ধতিৰ মতে বায়ু,
পিত্ত আৰু কফ এই তিনিটা কাৰণতে মানুহৰ শৰীৰ ৰোগাক্ৰান্ত হয়। এই তিনিটা সাম্য হৈ থাকিলে
শৰীৰ নিৰোগী হৈ থাকে। সেয়ে এইবিধ চিকিৎসা পদ্ধতিত নানাবিধ ভেষজ দ্ৰব্য ব্যৱহাৰৰ দ্বাৰা
প্ৰস্তুত কৰা আয়ুৰ্বেদীয় দৰবৰ সেৱনে উক্ত তিনিটা কাৰণ স্বাভাৱিক অৱস্থাত বখাত সহায় কৰে।
আয়ুৰ্বেদৰ চিকিৎসক সকলক সাধাৰণতে ভিষক, বৈদ্য, কবিৰাজ, বেজবৰুৱা, বসেন্দ্ৰ বৰুৱা নামেৰে
জনা যায়।

কবিৰাজসকলে চিকিৎসা শাস্ত্ৰত নিৰ্দেশ কৰা নিয়ম অনুযায়ী দ্ৰব্যবোৰ সংগ্ৰহ কৰি প্ৰাকৃতিক
ভাবে নিজ ঘৰতে ঔষধবোৰ প্ৰস্তুত কৰিছিল। বড়ি, চূৰ্ণ আৰু জুলীয়া তিনিটা পদ্ধতিত ঔষধবোৰ
প্ৰস্তুত কৰিছিল। ঔষধৰ লগত বিভিন্ন অনুপান মিহলি কৰি খোৱাও হয়। কিছুমান ৰোগত আকৌ

এই পদ্ধতিৰ চিকিৎসাত কবিৰাজ সকলে মানব দেহৰ মালিছ, ভৰণ, লেপ আদিও দিয়া হয়। এই পদ্ধতিৰ হিচাপে ব্যৱহাৰ কৰাৰ উপৰিও বাঁহৰ মিহি হাড় জোৰা লগাবলৈ ঔষধ, গছ লতা আদি বনৌষধি হিচাপে ব্যৱহাৰ কৰাৰ উপৰিও বাঁহৰ মিহি কামি বান্ধি ৰাখি ৰোগীক আৰোগ্য কৰে। সংযম, নিৰ্দ্ধাৰিত নিয়ম পালন নকৰিলে ঔষধে গুণ নকৰি বুলি বিশ্বাস কৰিছিল। কবিৰাজসকল যথেষ্ট অভিজ্ঞ আৰু জ্ঞানী আছিল। খাদ্য বস্তুৰ ভাল নিৰ্দ্ধাৰণ, শৰীৰ চৰ্চা, খোৱাৰ পদ্ধতি, পথ্য আদিৰ পৰা আতৰত থাকিব পাৰিছিল। ফলত মানুহে বহুত বেমাৰৰ পৰা আতৰত থাকিব পাৰিছিল।

অবধৌতিক চিকিৎসা পদ্ধতিত তাত্ত্বিকসকলে লাভ কৰা সিদ্ধিলতা অৰ্থাৎ জ্ঞানৰ বোৰা ৰোগীৰ ৰোগ নিৰাময়ৰ বাবে চিকিৎসা কৰা হয়। এই পদ্ধতিৰ চিকিৎসা ব্যৱস্থাতো দৰবৰ লগে মন্ত্ৰৰ প্ৰয়োগ কৰা হয়। ইয়াৰোপৰি জীৱ জন্তুৰ চৰাই চিৰিকতিৰ ছাল, মণ্ডহ, হাড়, গছৰ ডাল, আদি দৰব হিচাপে ব্যৱহাৰ কৰা হয়। বিভিন্ন অপদেৱতা আদিৰ অস্তিত্ব স্বীকাৰ কৰি সেইবোৰক প্ৰভাৱৰ পৰা ৰোগীক মুক্ত কৰিবলৈ তাত্ত্বিকসকলে পূজা সেৱা কৰাও দেখা যায়।

মানৱ চিকিৎসাৰ দৰে প্ৰাচীন কালৰে পৰা অসমত পশু চিকিৎসাৰ প্ৰথাও আছিল। মানৱ চিকিৎসাত কোনো আনুষ্ঠানিক শিক্ষালয় নাছিল। অসমতেই ৰচনা হোৱা পালকপ্য মুণিৰ 'হস্ত্যায়ুৰ্ভাষা' হাতী চিকিৎসাৰ এখন প্ৰাচীন গ্ৰন্থ। সেইদৰে আহোম ৰাজত্ব কালত ১৭৬৪ খৃঃ সুকুমাৰ বৰকাক ৰচনা কৰা 'হস্তীবিদ্যাৰ্ণৱ' আৰু ১৭৪০ খৃঃ সাগৰ খৰিয়ে ৰচনা কৰা 'ঘোৰা নিদান' গ্ৰন্থত ক্ৰমেই আৰু ঘোঁৰাৰ শ্ৰেণীকৰণ, বেমাৰ চিকিৎসা পদ্ধতিৰ বিষয় বিস্তৃত আলোচনা কৰা হৈছে। উক্ত দুখনে আহোম ৰাজত্ব কালত জীৱ জন্তুৰ প্ৰতি মানুহৰ সমাদৰ আৰু পশু চিকিৎসাৰ প্ৰাচীন ইতিহাস দাঙি ধৰে। ঘৰচীয়া জীৱ জন্তুবোৰৰ চিকিৎসা অতীজৰে পৰা পৰম্পৰাগত পদ্ধতিতেই অহা হৈছে। সমাজৰ কৃষিজীৱি বয়োজ্যেষ্ঠ লোকবোৰ এই বিষয়ত যথেষ্ট অভিজ্ঞ আছিল। চিকিৎসাত বনৌষধি, বনৰীয়া লতা, মচলা আদি ব্যৱহাৰ কৰা হৈছিল। জীৱ জন্তুৰ পেলু, খৰুকাঁহ (ভকলা), চৰকা, ভেকুলীয়া আদি ৰোগ কবিৰাজ বা বেজসকলে দৰব খুৱাই ভাল কৰিছিল। চৰকা (বসন্ত) ৰোগ নহ'বলৈ আগতীয়াকৈ ঔটেঙা বা কাছৰ মাংস ধোৱা পানী গৰু ছাগলীক প্ৰতিদেই হিচাপে খুওৱা হৈছিল। গো-যথৈ ধৰা, খেতৰে ধৰা আদি অপদেৱতাৰ কু-দৃষ্টিৰ পৰা জীৱ আৰু আৰোগ্য কৰিবলৈ জৰা ফুকা, তন্ত্ৰমন্ত্ৰৰো প্ৰয়োগ কৰা হৈছিল। উপযুক্ত শিষ্য পালে বেজসকল চিকিৎসা পদ্ধতিবোৰ শিকাই থৈ গৈছিল।

ইয়াৰ উপৰি অসমৰ বিভিন্ন অঞ্চলত 'ইউনানি চিকিৎসা' বুলি আৰু এবিধ চিকিৎসা পদ্ধতি বিস্তৃতভাৱে প্ৰচলিত আছে। এই চিকিৎসা পদ্ধতিক হেকিমি চিকিৎসা পদ্ধতি বুলিও জনা যায়। আয়ুৰ্বেদ চিকিৎসা পদ্ধতিৰ লগত ইয়াৰ মিল আছে।

সময়ৰ অগ্ৰতিৰ লগে লগে পৰম্পৰাগত চিকিৎসা পদ্ধতিত কিছু বেমেজালিয়ে ঢেউ দিয়ে। আয়ুৰ্বেদৰ মূল শাস্ত্ৰ বিলাক সংস্কৃত ভাষাত থকাত আৰু বৰ্তমানৰ কবিৰাজ সকলৰ ভাষাটোৰ জ্ঞানৰ অভাৱত ঔষধ প্ৰস্তুত, ৰোগ চিনাক্তকৰণত অসুবিধা আহি পৰে। তাৰোপৰি পৰিৱৰ্তিত সমাজৰ বেজ সকলে ভেজ বনৌষধি বিলাক চিনি নপোৱা হ'ল, কিছুমান বনৌষধি

নহোৱা হ'ল। ফলত কিছুমান দ্ৰব্য নহোৱাকৈ দৰববোৰ প্ৰস্তুত কৰাত যথাযথ কাম নকৰা হ'ল। পৰম্পৰাগত চিকিৎসা পদ্ধতিৰে শৰীৰৰ জটিল ৰোগ বিলাক চিকিৎসা কৰাত অসুবিধা আহি পৰাত মানুহ আধুনিক ডাক্তৰী চিকিৎসাৰ প্ৰতি আগ্ৰহী হ'ল। সমাজ ব্যৱস্থাত মানুহকু সংস্কাৰ আৰু অন্ধবিশ্বাসৰ বলী হোৱাত তন্ত্ৰ মন্ত্ৰই বহুত অপকাৰ কৰিলে।

অসমত ইংৰাজ ৰাজত্ব স্থাপনৰ লগে লগে পাশ্চাত্য শিক্ষা সংস্কৃতিৰ ধৰণ কৰণ, নীতি-নীয়ে মানুহৰ মন আকৰ্ষণ কৰিলে। ইংৰাজসকলে চিকিৎসাৰ ক্ষেত্ৰত আমূল পৰিবৰ্তন সাধন কৰে। বিদেশৰ পৰা অসমলৈ বাসায়নিক উপায়ে প্ৰস্তুত কৰা ঔষধৰ আমদানি হয়। অত্যাধুনিক বৈজ্ঞানিক যন্ত্ৰৰ সহায়ত পৰীক্ষা কৰি মানৱ শৰীৰৰ যিকোনো ৰোগ নিৰ্ণয় কৰাৰ ব্যৱস্থা হ'ল। এনেদৰে পাশ্চাত্য আদৰ্শৰ আধুনিক চিকিৎসা পদ্ধতিৰে মানুহে চিকিৎসা কৰাৰ ফলত আয়ুৰ্বেদ চিকিৎসাৰ প্ৰতি মানুহৰ আদৰ কমিল।

শেষত এটা কথা স্বীকাৰ কৰিব লাগিব যে আয়ুৰ্বেদ চিকিৎসা পদ্ধতিত ৰোগীৰ ৰোগ ভাল হোৱাত সময় লাগিলেও ৰোগীৰ গাত প্ৰতিক্ৰিয়া বা অইন ৰোগ হোৱাৰ সম্ভাৱনা নাথাকে। দেশ স্বাধীন হোৱাৰ পিছত জাতীয় চৰকাৰে অৱশ্যে পুনৰ আয়ুৰ্বেদ চিকিৎসা আৰু সেই সম্পৰ্কীয় গৱেষণাৰ ওপৰত গুৰুত্ব আৰোপ কৰিছে। এই ক্ষেত্ৰত বাস্তৱ পদক্ষেপ গ্ৰহণৰ বাবে দেশত আয়ুৰ্বেদ কলেজ সমূহ স্থাপন কৰা হৈছে। আয়ুৰ্বেদ চিকিৎসাক আজিও অসমৰ বহু লোকে পৰম শ্ৰদ্ধাৰে বেমাৰৰ পৰা হাত সৰাব উপায় হিচাপে গ্ৰহণ কৰে। সেইদৰে উন্নত মানৰ বিশ্বাসযোগ্য আয়ুৰ্বেদ চিকিৎসা আৰু তন্ত্ৰ-মন্ত্ৰৰ সহায়তো মানুহে আৰোগ্য লাভ কৰি আছে। গতিকে অসমত পৰম্পৰাগত চিকিৎসা পদ্ধতিয়ে আজিকোপতি যে মানৱ কল্যাণ সাধন কৰি আছে এই কথা আমি স্বীকাৰ কৰিবই লাগিব। তাৰ লগে লগে মানুহে সমাজৰ তথা মানৱ কল্যাণৰ অহিতকৰ কু সংস্কাৰ অন্ধবিশ্বাসবোৰৰ পৰা সদায় আতৰত থাকিব লাগিব।

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Study of Urban informal sector in Assam With Special Reference in Barpeta District

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Introduction :

The informal sector is characterized by large number of small scale production and service activities that are individually or family owned and uses labor intensive and simple technology. The usually employed workers in this sector have little formal education, are generally unskilled and lack access to financial capital. As a result, worker's productivity and income tend to be lower in the informal sector.

The existence of an unorganized, unregulated and mostly legal but unregistered informal sector was recognized in the early 1970s. The bulk of new entrants to the urban labor force seemed to create their own employment or work for small-scale family-owned enterprises. With the unprecedented rate of growth of the urban population in developing countries expected to continue and with the increasing failure of rural and urban formal sectors to absorb additions to the labour force, more attention is being devoted to the role of the informal sector, serving as a panacea for the growing unemployment problem (Toda, page 198) The labor intensive activities alone could be the major alternatives for a country like India which has abundant labor force and scarce capital resources.

The urban population is increasing steadily decade after decade. So far as the urban population of the country is concerned only 25.8 million lived in towns in 1901 and by 2001 it has increased by more than ten times to 285.4 million. Therefore the widespread urban sprawl

and its resultant urban problems such as providing adequate employment, housing and other basic amenities have caused much strain on municipal services and facilities (K. K. Jahan, page 95)

Most of the developing countries face among other things, the problems of employment creation and income distribution. Despite several efforts the scope for generating major increases in industrial employment in large scale manufacturing remain limited (Pack, 1978) Since the rate of employment creation in the modern informal sector has failed to keep pace with the high and rising rate of unemployment, the reliance is placed on the informal sector which has developed on its own and without the support and blessings of public authorities and quite often with their disapproval (Page, 1979, I.L.O., 1972, and cited in Meier, 1984) Moreover, high growth rate of urbanization urban unemployment along with the formal industrial based activities make plausible the emergence of informal sector.

The state of Assam is no exception to overall economic scene of the country. With the passage of time the size of urban areas has been growing steadily. The total no of town in Assam has been increasing from 23 in 1951 to 53 in 1961, 73 in 1971 and 78 in 1981 and 94 in 1991 and 125 in 2001. This shows that as the size of urban areas are expanding with the increase in the number of towns, the increase in the size urban population is obvious. Rapid urbanization create many problems like housing, traffic congestion, air and water pollution, solid waste disposal problem, drainage problem, population explosion and unscientific use of land etc.

The Study area :

The present study area i.e. Barpeta district is located in the State of Assam. Assam, located in the tropical latitudes (24.3 and 28N) and eastern longitudes (89.5E and 96.1E), is the most populous state in the North East India.

The growth of population in the state after independence (1951-2001) is 231.78 per cent against the national growth rate of 184.42 during this period. The state has a geographical area of 78438 sq. km. and

a population of 3.11, 69, 272 (2011).

The study area is that of the Barpeta district is a typical district in Assam with growing rate of urbanization and high density of population. It has a geographical area of 3245 sq. km. With 7(seven) urban areas, 1046 villages, revenue circles and 12 development blocks.(cent 2001). The economy of the district with a population 16,47,201 (2001) is highly agrarian. Still the share urban population 7.62% lives in Barpeta district. Though Barpeta district occupied the first place with a share 15.82% of total employees engaged in agricultural activities in rural areas, in the Urban area of the district a large number of informal activities are carried out mostly by the 1. Manufacturing such as cloth-bases, food based, etc. and 2. services such as binding, and paper cutting, call operators, gold polishing, electrical works, Radio and T.V. services, Tailoring, Two-wheeler repairs, Xerox machine, shoe making, Furnishing house etc. in order to supplement their income. Again due to inability of the formal sector to absorb additional labour and non availability of infrastructural facilities and organized industrial sector, rural people are in search of alternative avenue of employment are migrated to the urban area of the district. Meanwhile, several modern informal activities are also coming up in the district. Therefore it would be rewarding to study different components of urban informal sector of Barpeta district and try to find out ways and means for the spread and growth of this sector along with problems and prospects, nature, size, determinants and constraints. This will throw up suggestions for overcoming the depressing scenario of unemployment, underemployment and urban poverty in the district having vital relevance for the economy of Assam and India as a whole.

Objectives :

The main objectives of the study are -

1. To portray the structure of urban informal enterprises.
2. To identify the factors influencing income and employment generation.

3. To investigate problems of women workers in urban informal sector.
4. To investigate professional relationship between employer and workers who equally participate in economic activities of urban informal sector.
5. To understand sources of labour force in urban informal sector of Barpeta district and their possible contribution towards human capital.
6. To understand the constraints faced by the urban informal units.
7. To suggest policies for the development of urban informal sector of Barpeta district.

Hypothesis :

It is intended to test the following hypotheses:

1. There is no significant wage difference among workers of urban informal sector of Barpeta district.
2. There is no significant relationship between level of earnings and number of children born to women workers of urban informal sector.
3. There is no significant relationship between literacy and income that determines qualities of life of the workers in urban informal sector.
4. There exists welfare scheme for benefits of workers of urban informal sector.
5. There is no significant difference between employer and workers in economic empowerment among workers of urban informal sector in Barpeta district of Assam.

Data Base and Methodology :

Data for the present study will be collected from secondary and primary sources. Primary data have been collected by using specially prepared schedules. Secondary sources have been collected mainly from census report of India, data from the directorate of Economics and Statistics department, data from different Town Committee, etc. The field

work will be done in two stages. In the first stage, a complete enumeration of all informal sector units which fall under the two categories of manufacturing and service activities is carried out seeking certain basic details like nature of work, number of workers employed etc. This will become the universe for drawing out samples for the proposed study. In the second stage, it is intended to subject a small number of scientifically selected sample units within a carefully demarcated compact area to an in-depth study of these features, needs and problems.

The statistical techniques will be used to analyse the significant variation in the explanatory variables are - 1. ANOVA technique 2. Ordinary Registration Methods 3. t-tests and partial and Multiple Registration techniques. Chi-Square tests and t-test will be also used to test the uniformity in the income and employment levels of the units under study. Thus data collected at different levels from various sources will be systemically arranged and in order to analyse them, suitable statistical and graphic measures will be used. •

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Gender Justice and Women's Human Rights Violation

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The term "Gender" is used to determine a set of qualities and behavior expected from men and women by the society. Gender is determined by the society. In Indian society women were regarded as the second sex and less attention has been paid to them. Gender based justice in our society has been as away of life.

Human beings are rational beings. They by virtue of their being human possess certain basic and inalienable rights which are commonly known as human rights. Human rights, being the birth rights, are, therefore, inherent in all the individuals irrespective of their caste, creed, religion, sex and nationality. All people are born equally. From time immemorial people extend the basic principles of rights. To establish ones right people revolt from ancient period to enjoy these rights. In 1948 the establishment of U.N.O. recognized these rights as Human Rights which should be enjoyed by all people irrespective of caste, class, religion, sex place of birth ECT. Under this charter it declared that both man and woman enjoy these rights without the discrimination of sex. Every people irrespective of class, caste and sex should enjoy these rights.

In India gender discrimination and gender based injustice is one of the worst forms of injustice conferred on an individual female by any society.

Objective of the study-

- * To identify the gender bias and violation

- * To examine the various situations and its level of exploitation
 - * To advocate awareness on rights of women
- ## Violation Of women Human Rights----

Gender violence is an issue for everyone. In Indian society women are being subjected to all kinds of discrimination and atrocities, physical and mental, right from the family to society at large but the types of violation of women human rights are different from time to time it is varied from place to place. It is one of the most horrifying problems in the world. The discrimination and violence that women are subjected to has its genesis in socio-cultural values that spring from the patriarchal ethos. The influence of socio-cultural factors such as social-class, primordial identities of caste and religion and regional specificities cannot be ignored. Discrimination against women at all levels and in all fields is a common occurrence.

The World Health Organization (WHO) reports that at least one in five women in the world has been physically and sexually abused by a man at some time in her life. In the U.S.A. a woman is physically assaulted by her husband every 15 minutes. In India, a crime is committed against women every seven minutes.

Equality and non-discrimination are two basic principles of Human Rights. But in many cases, women as a human being do not enjoy equal treatment and have to face discrimination. Women's basic rights right to live, freedom, justice, and equality are being violated. They are not treated as human beings but only as women, who are considered to be basically different from males and subordinate to male. Forms of violence against women....

Violence against women is a technical term used to collectively refer to violent acts that are primarily committed against women. The United Nations General Assembly defines "violence against women" as "any act of gender-based violence that results in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life." Violence against women reveals the various forms of

violence like female feticide/infanticide, domestic violence, dowry bride-burning, trafficking, rape, ECT.

Female feticide/infanticide- Killing of the female child in fetus itself i.e. before taking birth is called feticide. With the advancement of modern technology it is possible to detect the sex of the fetus when it is in the womb of the mother. After detecting the sex of the fetus in the mother's womb it can be aborted, if it happens to be a male. Feticide/Infanticide is a major socio-economic problem in our society. According to UNICEF, 40 to 50 million girls have gone "missing" in India since 1901- missing because they were not allowed to be born. Of born, murdered immediately thereafter.

Female infanticide is the intentional killing of baby girls due to the preference for male babies and from the low value associated with the birth of females.

Domestic Violence-----

Domestic violence means violence against children, older people, spouses and other members of the family, which can be physical, verbal, social and emotional. The term 'domestic violence' in the context of women includes various forms of violence the women face both in their natal and marital homes, at the hands of their father, brothers, sons, uncles, husband and in-laws. Domestic violence can be physical, sexual, economic, emotional, verbal and psychological abuse. Domestic violence cuts across class, caste and religious boundaries. It is one of the most powerful means of patriarchy to maintain the subordinate position of women. Violence is also used to pressurize women and their maternal family to fulfill dowry-related demands. In this way, domestic violence continues to keep millions of women in their subordinate positions within the family and in the society.

Dowry and bride-burning-

Dowry or Dahej is the payment in cash or / kind by the bride's family to the bridegroom's family along with the giving away of the

bride in Indian marriage. Dowry originated in upper caste families as the wedding gift to the bride from her family. The dowry was later given to help with marriage expenses and become a form of insurance in the case that her in-laws mistreated her. The practice of dowry abuse is rising in India. The most severe in "bride-burning", the burning of women whose dowries were not considered sufficient by their husband or in-laws. Most of these incidents are reported as accidental burns in the kitchen or are disguised as suicide. It is evident that there exist deep rooted prejudices against women in India. The dowry has adversely affected the status and position of women in the society. It has lowered and degraded the position of women.

Trafficking of women and children-
The Oxford English Dictionary defines traffic as "Trade, especially illegal (as in drugs). It has also been described as "the transportation of goods, the coming and going of people or goods by road, rail, air, sea, ect." In other words a trafficked person is one who as an object of trade or commerce, especially for illegal purpose or illegally, or sale and purchase of children for gain within the country (intra-country) and across borders (inter-country) by deceit, fraud, force, resulting in exploitation of the person trafficked".

Mostly women and children are targeted for trafficking because they are "by nature" more easily controlled and also accept low wage. This can be particularly true for women who are originally from marginalized social group.

The effects of violence against women can be devastating to a women's physical and mental well-being. In addition to causing injury, violence increases women's long-term risk of a number of other health problems.

Gender justice is a concept of recent origin. Justice to women mean equal distribution of resources and of access to influence over decision making, more balanced behavior and end to violence and equal distribution of social necessities.

Suggestion-
 * Complete eradication of female feticide through effective enforcement of both the Indian Penal-Code-1860 and the prenatal Diagnostic Technique (prohibition of sex- selection) Act 1994, with most stringent measures of punishment so that a very harsh path is set for the illegal practitioners.

- * The laws of Human Rights and constitution should be in favor of social justice
- * Women should be made aware of their constitutional and legal rights
- * Women should change their attitude about themselves.
- * To educate the women folk for improving their status in society
- * Strengthening legal system aiming eliminating of all forms of discrimination against women.
- * Women should develop will-power and self-confidence

Conclusion-
 After sixty six years of Indian independence women are still one of the most powerless sections of Indian society. Women are treated as inferior members in their own family and society. Gender based victimization can lead to so many health problems. Health is considered a fundamental human right. But the half of the world population is denied by this right. It is the violation of gender justice. The gender violence deprives society of women's full participation.

In a statement, the United Nations General Secretary, Boutros Ghali said in the fourth world conference on women in Beijing in Sept' 1995 that violence against women is a universal problem that must be universally condemned. •

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Changing Trends in Grammar Teaching

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Introduction: The place of grammar in the language classroom has had a checkered history. Thirty years ago, language teaching and grammar were synonymous in most language classrooms. The primary aim of teaching was to ensure that learners mastered the grammar, pronunciation and vocabulary of the language. The dominant methodology at the time was 'audiolingualism', which in fact, is still influential today. The principles underlying audiolingualism were derived from structural linguistics behaviorist. The behaviorists believed that learning was a matter of acquiring habits.

Nobody would dispute that the teaching of grammar is as important as the teaching of reading, writing or any other skill. It is important on the part of the teacher to know how to drive home all the necessary skills. Traditional approaches to language teaching had a strong influence on the teaching of grammar also. For example, in Grammar Translation Method, sentence formed the basis of language teaching. The learner was deliberately exposed to and taught the rules of English grammar one by one till he shaped his language accordingly. Reading and writing were the basic skills considered essential because it was only through them that language was preserved in its 'pure and standard form'. Such grammars were prescriptive in nature, i.e, they told us how to write and use the language and not how people used it in actual life. Teaching and learning of English had to follow prescriptivism for a century. It is worth mentioning here that the rules that were applied to

English were directly taken from Latin and imposed on the language. The whole focus was on correctness. Whether or not the language was appropriate, no one seemed to take any note of it. The section below will focus on the changing trends in the teaching of grammar during the last few decades.

Different schools:

Descriptive grammar : With the emergence of Linguistics in the 1950s, there appeared what are known as descriptive grammars that did not focus on presenting the rules of English grammar to be faithfully followed in letter and spirit but presented language in what was believed to be a 'natural way', not through writing but speech. The 'Direct Method', 'Situational Language Teaching' and 'Audio-Visual Method' shifted the emphasis from reading and writing and writing to listening and speaking. In these, grammar meant presenting the linguistic items one by one as blocks which learners posited to their memory for a global understanding. The aim was to help learners imitate their teachers so that he listens to correct language. Such grammars are called 'Structural Grammars'.

Transformational Generative Grammar : In 1957, Noam Chomsky, an American linguist, proposed another in which the focus was on the innate ability of the native speakers to produce/create correct and only correct, grammatical structures in his language. Two types of sentences are, therefore, analyzed: basic sentences and transformational sentences. The latter are derived from the former by applying different transformational rules. Such grammars are called 'Transformational Generative Grammars'. Here we concentrate on the phrases that constitute a sentence. Sentences are, therefore, analyzed not in terms of 'subject' and 'predicate' but by branching the various constituents.

Notional-Functional Grammar : Another kind of grammar was developed by Wilkins that concentrates not on the rules of forming correct

sentences but on expressing the different 'notions' and 'functions' through 'appropriate' grammatical structures. This grammar, 'notional-functional grammar', does not teach rules of grammar or how language is formed but it teaches how, for instance, permission is sought, how it can be refused and so on. Here the focus is on appropriate utterances rather than on grammatical sentences. For instance, for learning 'how to seek permission' students will have to learn the various grammatical forms that can be used to do this. The following forms:

- * Can I use your phone, please?
- * May I use your phone, please?
- * Could I use your phone?
- * I wonder if I use your phone?
- * I wondered if I could use your phone?
- * Do you mind if I use your phone?
- * Would you mind if I used your phone?

They are questions which begin with a modal/ auxiliary or use an if-clause to achieve one function: seeking permission. Similarly, a single grammatical form can be used to achieve different functions as in:

- * Bake the pie in a slow oven. [INSTRUCTION]
- * Come for dinner tomorrow. [INVITATION]
- * Take up this offer [ADVANCE]
- * Forgive us our trespassing. [PRAYER]

All the above sentences are imperative, but they are used to serve different functions. The notional-functional-grammar, thus, does not focus on the form as on what it is that the different grammatical forms are aimed to do.

In such a situation where we have different approaches to what exactly constitutes the grammar of English, it is the teacher's ingenuity that would play a vital role in deciding what to teach and how to teach. Eclecticism would be, perhaps, a better alternative in presenting language structures differently at different levels. But, thing is very one

essential: students must be taught grammar through properly contextualized sentences and not as isolated structures. Many teachers still prefer to get proper sentences, instead of natural responses, to questions like the following:

- i. Is Ahmed a man?
- ii. Is Ahmed a woman?
- iii. They would be happy if student answer as (iii) and (iv) below.
- iv. Yes, Ahmed is a man.
- v. No. Ahmed is not a woman.
- vi. Responses (vi) and (vii) will hardly be like: Yes. Yes, he is.
- vii. No, he isn't.

Here students are required to make sentences which are contextless and do not tell them when they are appropriate and when they are inappropriate. It is always better to teach grammar in situations and contexts, so that students learn to use it appropriately in real life situations.

Communicative Language Teaching (CLT): In the 1970s two developments were to have a far-reaching effect on language teaching. Firstly, researchers began to look at the order in which learners acquired the grammar of the language. Prior to this, it had been assumed that the learners' L₁ would have a strong influence on the order in which grammatical items were acquired. As a result of their investigations, researchers concluded that acquisition orders were determined by the nature of the language to be learnt, rather than through a contrast to be impervious to instruction, along with the fact that many learners appeared to be impervious to instruction, along with the fact that many learners could state rules, but then violated those very rules in communication, led to the notion that grammar instruction was of limited value.

Stephen Krashen argued that grammar teaching led to conscious learning, whereas what was wanted was subconscious acquisition. He went further in suggesting that grammar instruction was unnecessary for the acquisition of second language.

More recently, the consensus seems to be that some form of grammar instruction is useful. For example, two researchers recently wrote:

Our view is that some degree of carefully timed and delivered focus on form is likely to be appropriate in most cases of L2 learning difficulty... we believe that leaving learners to discover form-function relationships and the intricacies of a new linguistic system wholly on their own makes little sense. (Doughty & Williams, 1998, p.11)

The second development that had an important influence on the course of language teaching was a rethinking of the nature of language itself. Rather than being viewed as a set of linguistic systems, it was seen as tool for communication. This reconceptualization led directly to the development of communicative language teaching.

Focus on Form and Consciousness-Raising: Two recent related trends in language teaching are 'focus on form' and 'consciousness-raising'. The first refers to the practice the relationship between the grammatical form and the communicative function.

For example, when teaching the passive voice, the teacher should show why the passive voice is used—to place the emphasis on the action rather than the doer, to hide the identity of the doer etc.

Focusing on the development of procedural rather than declarative knowledge: In the field of language learning, 'declarative knowledge' is knowing language rules. 'Procedural knowledge' is being able to use the knowledge for communication. Most of us who have been teaching for any time at all know learners who can give a more or less standard textbook explanation of a grammatical principle, but who violate the rule when using language communicatively. For example, we have learners who can tell us that an 's' is put on the end of the verb

when making third person singular declarative statements. When making such statements themselves, however, more often than not, they leave off the 's'. These students have declarative knowledge, but no procedural knowledge.

There are also learners who have procedural but not declarative knowledge. In fact, the vast majority of native speakers fall into this category. Unless they have studied grammar formally, few native speakers can state the rule for third person 's'.

While declarative knowledge can facilitate the development of procedural knowledge, it is not a necessary and sufficient condition for the development of such knowledge. Students to develop mastery of target language items, not by memorizing rules, but by using the target items in communicative contexts. The learning through use or learning by doing principle is one that has come to us through the approach in education known as 'experientialism'.

Classroom techniques and tasks : In this section we shall discuss some popular grammar teaching techniques. Most of the techniques can be used either for introducing a new grammar point for the first time or for recycling a point that has already been introduced.

Doughty and Williams distinguish between techniques in which the grammar point is relatively 'implicit' and those in which the point is relatively 'explicit'. Penny Ur places techniques on a continuum from those that focus on accuracy to those that focus on fluency.

Input enhancement-Input refers to the language that is made available to the learner. **Input enhancement** is a technique for making students to notice the grammar item that the teacher wants to introduce. With this technique, teachers draw students' attention to items that are meant to be noticed by 'flagging' them in some way such as through highlighting, underlining, or colouring. Such awareness-raising techniques are at the accuracy end of Penny Ur's accuracy-fluency continuum.

Consciousness-raising-Consciousness-raising activities are designed to get learners to notice particular grammatical feature or principle.

principle. However, learners are not required to use or practise the target item.

Focus on Form and Consciousness-Raising : Two recent related trends in language teaching are 'focus on form' and 'consciousness-raising'. The first refers to the practice of explicitly drawing students' attention to linguistic features within the context of meaning-focused activities. In other words, communication comes first, and a focus on form comes second. Learners are, therefore, more likely to see the relationship between language form and communicative function.

Consciousness-raising is a focus on form approach to grammar teaching. Here students are made aware of the target grammatical item through discovery oriented tasks.

The current interest in focus on form has grown out of research questioning the idea that as teachers all we need to do is to create opportunities for learners to be immersed in and to communicate in the Target Language (TL), and it is necessary to focus on form at all.

Principles for teaching grammar:

i. Integrating both inductive and deductive methods into grammar teaching: In the deductive classroom, the teacher gives a grammatical explanation or rule followed by a set of exercises designed to clarify the grammatical point and help the learners master the point. Thus, in this method we work from principles to examples. In inductive teaching, we present learners with samples of language and, through a process of guided discovery, get them to work out the principle or rule for themselves. We can try and combine both approaches. There are times when we introduce a grammar point deductively and other times when we use an inductive approach. Most students prefer deduction because it requires less mental effort. I personally prefer induction as it demands greater mental effort and that this will result in more effective language learning in the longer term. The disadvantage of an inductive approach it takes more time for learners to come to an understanding of the grammatical point in question than with deductive approach.

However, inductive techniques appear to result in learners taining more of the language in the long run.

ii. Using tasks that make clear the relationship between grammatical form and communicative function : Many grammar-based courses are relatively ineffective because they teach grammar as an abstract system, present the language as isolated sentences and fail to give learners a proper context for the grammatical item. Teaching was limited to the form of the new grammatical item. For example, when the passive voice along was introduced, typically students were given a list of sentences in the active voice with a model of how to form the passive. The task for the student was to turn the active voice sentence into the passive. Such a procedure does not give students any insight into the communicative contexts in which they should use the passive rather than the active voice.

Although some propose that teaching grammar should be done away with it is no solution. The solution is to present the grammar in context that makes clear the relationship between the grammatical form and the communicative function. For example, when teaching the passive voice, the teacher should show why the passive voice is used to place the emphasis on the action rather than the doer, to hide the identity of the doer etc.

iii. Focusing on the development of procedural rather than declarative knowledge: In the field of language learning, 'declarative knowledge' is knowing language rules. 'Procedural knowledge' is being able to use the knowledge for communication. Most of us who have been teaching for any time at all know learners who can give a more or less standard textbook explanation of a grammatical principle, but who violate the rule when using language communicatively. For example, we have learners who can tell us that an 's' is put on the end of the verb when making third person singular declarative statements. When making such students have declarative knowledge, but not procedural knowledge.

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Grammar dictation- Grammar dictation involves learners collaborating in small groups, actively using their language, and reflecting on the way grammar works in context. It also encourages students to reflect on the way grammar works in context. It also encourages students to reflect on their own output. The technique is a relatively simple one. The teacher dictates a passage containing target language forms at normal speed. Students take notes and then work in small groups to reconstruct the original passage.

Garden path - This technique could be considered rather cruel. In order to encourage students to process the target structure somewhat more deeply than they might otherwise do, the task is set up to get students to overgeneralise. It thus leads them into error. This is a technique based on inductive learning. Students study examples of the language and come to a hypothesis or generalization. The generalization is too broad. They are given disconfirming evidence and then have to modify their hypothesis.

Findings : The foregoing helps the investigator to arrive at some findings which are shown below :

- The place of grammar in the teaching of foreign languages is controversial.
- At one point, it was pushed off the stage completely.
- Having provided some background and context, we articulated three

key principles to guide the selection, adaptation, or creation of grammar learning opportunities in the classroom.

iv. The aim of grammar practice is to get students to learn the structures so thoroughly that they will be able to produce them correctly on their own.

v. One of our jobs as teachers is to help our students make the 'leap' from form focused accuracy work to fluent, but acceptable, production by providing a 'bridge': a variety of practice activities that familiarize them with the structures in context, giving practice both in form and communicative meaning.

vi. Our lessons should include a fairly representative selection of activities that provide both form focused and meaning-focused practice.

Conclusion : With the increasing need for English and changing patterns of society, new and effective methodologies have been invented to impart grammar to learners. And the result is, all can guess, bleak and static language teaching scenario. Grammar is a principal component in language teaching and its disciplining value can never be overlooked. Since language involves form, and grammar confers this form on it, teaching of grammar is essential, but within the definite framework of instilling in the learners the competence to produce language in real life situations. •

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Humanism in the Philosophy of R.N. Tagore

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R.N. Tagore's famous writings show that humanists are such a personalities which cannot be confined within the narrow geographical boundaries where they first touch the terrestrial earth. By the help of their version, mission and action, they expose them selves as universal man holding high up the banner of human values-truth, love, beauty, forbearance, harmony and eternal search for the ultimate destination from here to eternity. In such a galaxy of the prophets of humanism, R.N. Tagore, the minstrel of mother India, occupies a frontal position. He was an Indian by birth but a world citizen by his perception. His ultimate goal is to channellise the stream of nationalism to the direction of super nationalism or universalism by freeing human soul from all bondage and pettiness and thereby transcending itself into a search for universal love and brotherhood. India's motto, Tagore reminds us, is unity in diversity. So, India in Tagore's vision is a pilgrimage of synthesizer and unifier in the midst of many fold differences through centuries. To him India is a place where the Aryans, the non-Aryans, the Dravid and Sikhs, Hunas pathans and Maghals, all are merged in one body. The west has now opened the door and bringing gifts. All are to deliver and accept and mingle, no one is to recede. This is how Tagore's passionate search to rediscover his country through her own heritage yet identifying her with the underlying unity with humanity as a whole besmeared, his philosophy of humanism with the tranquil touch of internationalism.

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When the present world is under constant threat of fragmentalism in the face of narrow sectarianism, regionalism, communalism and linguistic snobbery, where peace is dwindled up under the power of greedy consumerism arising out of negative dimension of globalization, where harmony is under the constant threat of unplanned aggressive technology, Tagore's poetry with its beauty and luster consoles us and gives the mantra –

You domain yourself
If you dither
Let not imaginary troubles
Dishearten you

In the long uphill of journey in human life if no one shows the light even on a stormy night of thunder and lightening, Tagore is our pathfinder. His poetry with its message of world peace, harmony and humanism is an eternal light house to mankind.

Tagore maintains that the aim of mankind is to be united with God. He writes "It is God, the artist who finds the final fulfillment in mankind." Thus man is not equal to God. Rather God is an ideal for him. His emphasis on the concept of 'Jivan Devata' seems to support the view of religious humanism. The following points are sufficient to consider his religion as anthropomorphic and ultimately humanistic –

- 'Love' is a key concept of his religion and it is the quality shared by human beings.
- Man must realize the essential unity among themselves. The unity can only be thought of by dispelling the caste, creed and religious sectarianisms.
- God, to him is not the transcendental hand and his religion is not supra-human.
- His spiritualism does not claim that matter is either product of spirit or as totally unreal.
- In his writing the highest reality is attributed to 'universal man' which represents the Divinity in man.

Bijayandana Kar, claiming Tagore's view as spiritual humanism,

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maintains that even though in the light of western tradition, humanism and spiritualism cannot go together and spiritual humanism would lead to contemporary expression but in case of Tagore's view, it is quite a sensible and meaningful expression. Humanism should be different from religion in the sense that it should not accept the reality as any transcendental entity. Tagore's religion is secular and does not claim any supernatural power as reality. Rather it emphasizes the spirituality of man or man's personality. Kar writes "The sense of God is introduced in man just to arouse in him the moral or ethical sense. That is why God is not conceived in a transcendental level to whom man is to surrender or seek for his grace. It is in this sense that the secret element which is so prominent in theology is found to be absent in Tagore's thought.

G.C. Nayak also argues – "Tagore lays utmost emphasis on the manifestation of the divine in man... From the above consideration, it would be more appropriate to characterize Tagore's humanism as spiritualistic." But it is true that according to Tagore, Man should be given prime importance in so far as it is regarded as the primary concept in the conceptual framework for the better understanding of the world structure. If godly qualities are present in man then the society we live in can never be so brutish or selfish. Tagore gives call to human race to think themselves as the manifestation of divinity but the disguised idealism has not yet reached the ears of the vast number of people of earth. His appeal for striving for human upliftment and welfare at the background of honesty and integrity does not lose its significance. It will be certainly a great source of inspiration for human beings.

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মামণি ৰয়ছম গোস্বামীৰ 'মামৰে ধৰা তৰোৱাল' উপন্যাসত নাৰীচেতনা

ড° নৱনীতা কলিতা
সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ
নিৰ্মল হালৈ মহাবিদ্যালয়

আধুনিক অসমীয়া চুটিগল্প আৰু উপন্যাস সাহিত্যৰ বিকাশত প্ৰভূতভাৱে বৰঙণি যোগোৱা এগৰাকী অন্যতম লেখিকা হৈছে মামণি ৰয়ছম গোস্বামী। চুটিগল্প ৰচনাৰে সাহিত্য জগতত প্ৰৱেশ কৰা এইগৰাকী লেখিকাই সত্তৰ দশকত অসমীয়া উপন্যাস জগততো ভৰি দিয়ে। ১৯৭২ চনত এওঁৰ প্ৰথমখন উপন্যাস 'চেনাবৰ সোঁত' প্ৰকাশ পায়। ইয়াৰ পাছত ক্ৰমে নীলকণ্ঠী ব্ৰজ, অহিৰণ, মামৰে ধৰা তৰোৱাল, দঁতাল হাতীৰ উয়ে খোৱা হাওদা, আধালেখা দস্তাবেজ, সংস্কাৰ আৰু উদয়ভানুৰ চৰিত্ৰ ইত্যাদি, জখমী যাত্ৰী, তেজ আৰু ধূলিৰে ধূসৰিত পৃষ্ঠা, চিন্মস্তাৰ মানুহটো, থেংফাখি তহচীলদাৰৰ তামৰ তৰোৱাল আদি উপন্যাস ৰচনা কৰি অসমীয়া উপন্যাস জগতক সমৃদ্ধ কৰাৰ লগতে আধুনিক ভাৰতীয় উপন্যাস সাহিত্যতো নিজস্ব এক সুকীয়া স্থান দখল কৰে।

'মামৰে ধৰা তৰোৱাল' এখেতৰ এখন অনবদ্য শ্ৰেষ্ঠ উপন্যাস। এইখন উপন্যাস বাবে এখেতে লাভ কৰিছে 'সাহিত্য একাডেমী বঁটা'। উপন্যাসখনিৰ আৰম্ভণিতে লেখিকাই নিজস্ব অনুভূতি উপন্যাসখনৰ প্ৰসংগত এইদৰে ব্যক্ত কৰিছে—
"ৰাইবেৰেলী জিলাৰ সাই নদীৰ ওপৰৰ একুৰেডাষ্ট বন্ধাৰ সময়ত কিছুদিন 'বাৰ্কছাইট' থকাৰ সুযোগ পাইছিলোঁ। শ্ৰমিকসকলক ওচৰৰ পৰাই নিৰীক্ষণ কৰাৰ সৌভাগ্য ঘটিছিল। সেইসময়ত শ্ৰমিকসকলৰ মাজত এটি ধৰ্মঘট ঘটিছিল। এই ধৰ্মঘটটিক কেন্দ্ৰ কৰিয়েই এই উপন্যাসখন ৰচনা কৰা হৈছে। দুই এটি চৰিত্ৰতহে মাথোঁ কিছু বহণ সনা হৈছে। শ্ৰমিক নেতাসকলৰ মাজত একতা, দুৰদৃষ্টি আৰু ত্যাগৰ অভাৱে ধৰ্মঘটটোক কেনেধৰণে ৰূপ দিলে তাক বহলাই আলোচনা কৰা হৈছে। নেতাসকলৰ দুৰ্বলতাৰ সুযোগ পূৰ্বা উদ্যমে গ্ৰহণ কৰা লোকেল লীডাৰৰ হাতত ছাৰখাৰ হোৱা এই ধৰ্মঘট আৰু ইয়াৰ বলি হোৱা

শ্ৰমিকসকলৰ কাহিনী এই উপন্যাসখনত ৰূপায়িত কৰা হৈছে।"
সাধাৰণ হৰিজন শ্ৰমিক জীৱনৰ সুখ-দুখ মিশ্ৰিত কাহিনী এটিক ইয়াত উপন্যাসিকাই যিকোনো পঢ়ুৱৈৰে গাৰ নোম শিয়ৰি উঠিব। উপন্যাসখনি আৰম্ভ হৈছে ১৯৭৮ চনৰ আহিন মাহৰ উত্তৰ প্ৰদেশৰ ৰায়বেৰেলী নামৰ ঠাইৰ উল্লেখৰে। ৰায়বেৰেলীৰ সাইনদীৰ একুৰেডাষ্ট নিৰ্মাণ কাৰ্য্যত লিপ্ত শ্ৰমিকসকলৰ এটি ধৰ্মঘটৰ আয়োজন, এই ধৰ্মঘটৰ ফলত উদ্ভৱ হোৱা অৱস্থাৰ পৰিপ্ৰেক্ষিতত কোম্পানীত কাম কৰা সাধাৰণ হৰিজনসকলৰ কঠোৰ বাস্তৱ পৰিস্থিতি চিত্ৰণেই উপন্যাসখনিৰ কেন্দ্ৰীয় বিষয়। লেখিকাই সম্পূৰ্ণৰূপে মানৱতাবাদী দৃষ্টিভঙ্গী আগত ৰাখি অতি মৰ্মস্পৰ্শী ৰূপত এই হৰিজনসকলৰ জীৱনৰ দুখ-দুৰ্দশা আৰু অভাৱে তেওঁলোকক পিন্ট কৰি কেনেধৰণে অমানৱীয় কাৰ্য্য পালন কৰিবলৈ বাধ্য কৰিছে তাৰ বাস্তৱ ছবি এখন যেন ইয়াত দাঙি ধৰিছে।

মানৱতাবাদী লেখিকা মামণি ৰয়ছম গোস্বামীয়ে তেওঁৰ উপন্যাসসমূহৰ মাজেৰে নাৰী চৰিত্ৰসমূহকো অতি উজ্জ্বল ৰূপত অংকন কৰি নাৰীসমাজক চেতনা প্ৰদান কৰিবলৈ চেষ্টা কৰা দেখা যায়। আমাৰ এই আলোচনাপত্ৰত তেখেতৰ অন্যতম শ্ৰেষ্ঠ উপন্যাস 'মামৰে ধৰা তৰোৱাল'ৰ মাজেদি নাৰীচেতনা কিদৰে প্ৰকাশিত হৈছে তাক বিচাৰ কৰাৰ প্ৰয়াস কৰা হ'ল।

এই উপন্যাসখনিৰ কাহিনীভাগ বিশ্লেষণ কৰি চালে দেখা যায় যে যদিও শ্ৰমিকসকলৰ মাজত চলা ধৰ্মঘট এটিক কেন্দ্ৰ কৰি উপন্যাসখন গঢ় লৈ উঠিছে কিন্তু ইয়াত নাৰীৰ সমস্যা স্পষ্ট হৈ দেখা দিছে আৰু সিয়েই লেখিকাৰ নাৰীচেতনাৰ পৰিচয় দাঙি ধৰিছে। উপন্যাসখনিৰ এটি প্ৰধান নাৰী চৰিত্ৰ হৈছে হৰিজনৰ বনুৱা তিৰোতা নাৰায়ণী। ৰুগ্ন শিশু ধাছলাৰ পত্নী নাৰায়ণী এসময়ৰ অত্যন্ত ৰূপহী তিৰোতা। লেখিকাৰ ভাষাত :
"এসময়ত তাই বৰ ৰূপহী তিৰোতা হাত ভৰিবোৰ দেখা নাইনে? অৰ্জুন গছৰ

পৰা সৰি পৰা মৌৰ বাহৰ দৰে।"
তাইৰ ৰুগ্ন অচল স্বামী এতিয়া তাইৰ ওপৰত নিৰ্ভৰশীল। শিশু ধাছলাৰ সৈতে হোৱা বিবাহৰ পূৰ্বে এজন ডেকা ইঞ্জিনিয়াৰৰ প্ৰেমৰ প্ৰতাৰণাৰ বলি হোৱা নাৰায়ণীয়ে মেটেৰিয়েল ডিপাৰ্টমেণ্টৰ ছেক্সন ইনছাৰ্জৰ দায়িত্ব লোৱা ঠাকুৰ চাহাবৰ ঘৰত কাম কৰি

কোনোমতেই গিৰিয়েক আৰু কেচুৰাটিক পোহপাল দি আছিল। কিন্তু শ্রমিকসকলৰ ধৰ্ম্মমত সন্ধাননা স্পষ্ট হৈ পৰাৰ লগে লগে অনাগত ভয়াবহ দিনবোৰে নাৰায়ণীৰ মনত সৃষ্টি কৰিছে এক ভয়ংকৰ ভাবৰ—

“দুবছৰ আগেয়ে মুখামুখি হোৱা সেই অভিশপ্ত দিনবোৰৰ লগত তাই তেতিয়াহে আকৌ এবাৰ মুখামুখি হ'ব লাগিব। নাই নাই নাৰায়ণীয়ে আৰু বেছি ভাবিব নোৱাৰিলে। এনে বিদ্রোহৰ ভাবে

তাইৰ বুকুখন দুফাল কৰি যেন বাহিৰলৈ ওলাই অহাৰ চেষ্টাহে কৰিলে।”
সাধাৰণ এগৰাকী বনুৱা তিৰোতাৰ মনৰ এনে বিদ্রোহৰ প্ৰকাশ নিঃসন্দেহে লেখিকাৰ নাৰীচেতনা প্ৰকাশৰেই প্ৰয়াস। ধৰ্ম্মঘটক লৈ চৰিত্ৰটিৰ মনত সৃষ্টি হোৱা এনে শিৰু ধাছলাৰ সৈতে হোৱা বিবাহৰ পূৰ্বে ডেকা ইঞ্জিনিয়াৰৰ পৰা পোৱা প্ৰেমৰ প্ৰত্যাশাই যেন নাৰায়ণীৰ বুকুত বিদ্রোহৰ প্ৰথম সূচনা হৈছিল। সেই তিক্ত অভিজ্ঞতাৰ পাছত শিৰু সৈতে বিয়া হৈ ইতিমধ্যেই তাই দুটা ব্ৰাণ বাগৰি আহিছে। দুয়োবাবেই কামৰ পৰা চাটাই হৈ যোৱাৰ পাছত লাভ কৰা অবগণীয় আৰু ভয়ংকৰ কষ্টৰ অভিজ্ঞতাই যেন নাৰায়ণীৰ বুকুত এক কৰ্কশ বিদ্রোহৰ ভাবে একপ্ৰকাৰ ঘৰেই বান্ধি ললে।

চৰিত্ৰটিৰ মনৰ এনে বিদ্রোহেই পৰৱৰ্তী সময়ত চৰিত্ৰটিক অধিক গতিশীল কৰি তুলিছে। সেইবাবেই সাই নদীত গা ধুই থাকোতেও পুনৰ ধৰ্ম্মঘটৰ চিন্তাই তাইৰ মনত হতাশাৰ সৃষ্টি কৰিছে

যদিও পিছ মুহূৰ্ততে তাইক এক নতুন সংকল্প প্ৰদান কৰিছে—

“পানী, এয়া বুকুৰ ওচৰলৈ পানী? আৰু আঙুৰাই যাব নেকি তাই? আৰু দাঁত য'ত তাইৰ

কোনো চিনচাব নেথাকিব... হঠাৎ ফেঁটা সাপৰ দৰে ফোচ ফোচ কৰি উঠিল তাইৰ এই চুলিটাৰিয়ে।

বৰ আলফুলকৈ তাই চুলিটাৰি ডিঙিত মেৰুৱাই ললে। লাহে লাহে তাই নদীৰ পৰা উঠি আহিল।

... আজি সাই নদীৰ পৰা উঠি আহোতে তাই মনে মনে এটা সংকল্প লৈয়ে যেন উঠি আহিল।”^{৪৪}

তাইৰ মনৰ সংকল্প যেন যিকোনো পৰিস্থিতিৰ মাজতেই জীয়াই থকাৰ সংকল্প। নাৰায়ণীৰ মনৰ এনে সংকল্পই আচলতে তাইৰ পৰৱৰ্তী কাৰ্যপন্থাৰ বাবে তাইক আগুৱাই নিছে। সেয়ে ধৰ্ম্মঘটৰ সময়ছোৱাত অভাৱৰ তাড়নাত পৰি নাৰায়ণীয়ে নিজৰ সৰ্বস্বত্বিনি জলাঞ্জলি দিবলৈ মনে মনে ৰাতি টাকুৰ চাহাবৰ ঘৰলৈ গৈছে আৰু তাৰ পৰা উদ্ভূতি আহোতে ধৰা পৰাত তাই স্পষ্টভাবেই উল্লেখ কৰিছে ধৰ্ম্মঘটে সৃষ্টি কৰা সংকট আৰু অসহায় অৱস্থাৰ কথা—

“ধাচলাৰ বেমাৰৰ সময়ত মই নিমখৰ বস্তাৰ দৰে পেটটো লৈ ঘূৰি ফুৰোঁতে তহঁতে মোক এটা পইচা দি সহায় কৰিছিলিনে? এতিয়া ধৰ্ম্মঘট কৰি তহঁতে পেটৰ ভাতমুঠি কাঢ়ি লোৱা নাইনে ছালাহঁত।”^{৪৫}

নাৰায়ণীৰ এনে স্পষ্ট বক্তব্যই তাইৰ নাৰী জীৱনৰ কাৰণ্যতা প্ৰকাশৰ লগতে তাইক এক প্ৰতিবাদী চৰিত্ৰৰূপেও দাঙি ধৰিছে। ইয়াৰ পাছত তাইৰ বাবে মুকলিমূৰীয়াকৈ ওলাই ফুৰাটোও টান হৈ পৰিছে। গিৰিয়েকৰ দৰবৰ খৰচ, কেচুৰাটিৰ বাবে গাখীৰৰ খৰচ উলিওৱাটো তাইৰ বাবে অসম্ভৱ হৈ পৰিছে। খাদ্যৰ অভাৱত পৰি উন্মুক্ত চুলি আৰু মলিন শাৰীৰে অস্থিপুঞ্জস্বৰূপ কেচুৰাটি লৈ তাই সাই নদীৰ পাৰত নিজে আগেয়ে আঁৰ কৰি থৈ অহা তৰমুজ খাবলৈকো টাপলি মেলিছে যদিও ইতিমধ্যেই বসুমতী বুঢ়ীয়ে তাক খাই পেলোৱা দেখি তাই চিৎকাৰ কৰি উঠিছে প্ৰচণ্ড খণ্ডত—

“ৰান্ধসী জেং জাবৰ দি লুকুৰাই থৈ গৈছিলো। তথাপি চকুত পৰিল।”^{৪৬}

অভাৱে পিষ্ট কৰি পেলোৱা নাৰায়ণীৰ মনটোৱে এই সময়তে বসুমতী বুঢ়ীৰ চুলিত ধৰি জোকাৰি দিবলৈকো ইচ্ছা কৰিছে যদিও পিছ মুহূৰ্ততে তাই নিজৰ মনক সান্তনা দিছে এইদৰে—“এয়াতো তাইৰ বোপা ককাৰ মাটিত হোৱা তৰমুজ নহয়।”

ইয়াৰ পাছত উপায়বিহীন হৈ নাৰায়ণীয়ে ইউনিয়নৰ মেম্বাৰ কেইটামানক হাতে ভৰিয়ে ধৰি ‘এছেনচিয়েল, ছাৰ্ভিচ’ত কিছুদিনৰ বাবে কাম কৰে। সেই সময়তে তেজ-

পুজৰ ফটা বেণ্ডেজ সাইনদীৰ বালিত তাই পুতিবলৈ যাওঁতেই হবিজনৰ লীডাৰ যশোবন্তক তাইক সহায় কৰিবৰ বাবে আগবাঢ়ি আহে যদিও পুনৰ তাইৰ প্ৰতিবাদী সন্মানে ভাষাত তাৰ সহায়ক অস্বীকাৰ কৰিছে এইদৰে-

“শুন তই মোক সহায় কৰিব নালাগে- তহঁতে নিজৰ প্ৰাণ বচাই পলাই নোৱাৰে উচিত।”

নিষ্ফল ধৰ্মঘটৰ আগজাননী যেন নাৰায়ণীয়ে আগতেই বুজিব পাৰি এইদৰে যশোবন্তক সাবধান কৰি দিছিল আৰু ইয়াতেই চৰিত্ৰটোৰ অন্য এক উজ্বল দিশ প্ৰতিভাত উঠিছে। পুনৰ নাৰায়ণীৰ নাৰীচেতনা অত্যন্ত প্ৰবল বাবেই যশোবন্তই তাইৰ প্ৰতি দেহদত্তো সন্দেহ প্ৰকাশ কৰি এইদৰে স্পষ্টভাৱে কৈ উঠিছে।

“শুন মোলায়েম কথা বহুত শুনিছো। এবাৰ শুনিলে আকৌ শুনিবৰ মন যায়। এইবোৰ কথা পৰিষ্কাৰ কাপোৰ পিন্ধা মানহেই কয়। পৰিষ্কাৰ কাপোৰ পিন্ধিলে কি হ'ব ভিতৰত সিহঁত সব নাঙঠ।”

নাৰায়ণীৰ মনৰ এনে তীব্ৰ বিবেদগাৰ যেন সমগ্ৰ প্ৰত্যেক পুৰুষসকলৰ বাবেই আৰম্ভনিত তাইৰ মনত ধৰ্মঘটে যি বিদ্ৰোহৰ সূচনা কৰিছিল ইয়াত যেন পুনৰবাৰ তাৰ বহিঃপ্ৰকাশ ঘটিছে।

অৱশেষত নিৰুপায়ত পৰি নাৰায়ণীয়ে মনে মনে লোডী কাৰ্পেট কোম্পানীত তনুত থকা বেমাৰী ঠাকুৰ চাহাবৰ আলপৈচান ধৰিবলৈ যাবৰ বাবে সাজু হৈছে যদিও সেইগৰাকী নাৰায়ণীয়েই কিন্তু তাইৰ পূৰ্বৰ প্ৰত্যেক প্ৰেমিকে তাইলৈ আগবঢ়োৱা টকা টোপোলা গ্ৰহণ নকৰিলে। বৰং নাৰায়ণীৰ চকুৰ তীক্ষ্ণ দৃষ্টিৰ মুখামুখি হৈ তেওঁ পিচুৰাই যাবলগীয়া হৈছে। এই সময়ত তাইৰ মনৰ অনুভৱ লেখিকাৰ পৈনত ভাষাত এইদৰে স্পষ্ট হৈ উঠিছে।-

“এবা এইটোৱেই সেই মানুহ যি এদিন তাইৰ গাত ‘বকুলৰ কাইট’ৰ আঁচোৰ পলাই গৈছিল।

ইয়াৰ বাবেই তাই আকাশৰ পৰা নৰকলৈ সৰি পৰা নাইনে? তাইৰ সন্মুখত কি থিয় হৈ আছে।

ৰাফ্‌সীৰ দৰে গৈ তাৰ ডিঙিত চেপি ধৰিব নেকি? আহ সেই বকুলৰ কাইট

আঁচোৰ... এতিয়াও যেন সেই আঁচোৰৰ যন্ত্ৰণা।”

ইয়াতেই যেন নাৰায়ণীৰ আত্মঅভিমানী আৰু প্ৰতিবাদী মনৰ প্ৰকাশ ঘটিছে। অভাৱৰ তাড়নাত পিষ্ট হৈ থকাৰ পাছতো সেই মানুহজনৰ পৰা টকাৰ টোপোলাটো গ্ৰহণ নকৰাকৈ ৰাখি লেখিকাই চৰিত্ৰটোক সবল ৰূপত দাঙি ধৰিছে।

তদুপৰি চৰিত্ৰটোৰ আটাইতকৈ বলিষ্ঠ আৰু সাহসী পদক্ষেপ প্ৰকাশ পাইছে লোডী কাৰ্পেটৰ তনুতেই তাই শিবু ধাছলাৰ কুঠাৰেৰে ঠাকুৰ চাহাবক হত্যা কৰা কাৰ্যৰ দ্বাৰা।

নাৰায়ণীয়ে চাহাবৰ সৈতে নিশা তাত থাকোতেই লিচু লেঙেৰাই এখন কুঠাৰেৰে সৈতে শিবু ধাছলাক তালৈ লৈ আনিছে। সিহঁতক সন্মুখত দেখিয়েই যেন নাৰায়ণীয়ে মনত এক বেলেগ ধৰণৰ বল লাভ কৰিছে আৰু শিবু ধাছলাৰ হাতৰ পৰা কুঠাৰখন টানি আনি উন্মদীৰ দৰেই ঠাকুৰ চাহাবৰ মূৰত ঘাপ বহুৱাই দিছে। ইয়াতেই যেন চৰিত্ৰটিয়ে ইমান দিনে পাই অহা লাঞ্ছনা-বঞ্চনাৰ বিৰুদ্ধে ভয়ংকৰ প্ৰতিবাদ সাব্যস্ত কৰিছে।

জীৱনৰ নানান গ্লানিময় ৰূপ।” নাৰীৰ এনে ভয়ংকৰ ৰূপ ৰয়চম গোস্বামীৰ কোনোখন উপন্যাসতেই দেখা নাযায়। সেই ফালৰ পৰা তেওঁৰ উপন্যাস সাহিত্যৰ ভিতৰতে নাৰায়ণী এটি অন্যতম এক প্ৰতিবাদী সত্তা; যিয়ে নিজেই চৰম প্ৰবঞ্চনাৰ বিৰুদ্ধে চৰম প্ৰতিশোধ ল'বলৈ হাতত অস্ত্ৰ তুলি লৈছে।

এইদৰে চালে দেখা যায় যে এই চৰিত্ৰটি অন্য উপন্যাসৰ নাৰী চৰিত্ৰতকৈ বিৰল আৰু ব্যতিক্ৰমী। লেখিকাৰ অন্য উপন্যাসতো অৱশ্যে নাৰীয়ে প্ৰকাশ্যে বিদ্ৰোহ ঘোষণা কৰি নিজৰ স্থিতি স্পষ্ট কৰি তুলিছে। উদাহৰণ স্বৰূপে ‘নীলকণ্ঠী ব্ৰজ’ উপন্যাসত সৌদামিনী চৰিত্ৰই এইদৰে নিজস্ব স্থিতি স্পষ্ট কৰিছে-

“মোৰ গোটেই জীৱনটো মই এনেদৰে আনৰ দয়া পৰবশ হৈ কটাব নোৱাৰো.... মই মহীয়সী নহওঁ যে তোমালোকৰ জনকল্যানমূলক কাম কৰি মই মোৰ গোটেই জীৱন অতিবাহিত কৰিব পাৰিম। মই স্বাধীন। মই কাকো ভয় নকৰো।” কিন্তু লেখিকাৰ কোনোখন উপন্যাসতো নাৰায়ণীৰ দৰে নাৰীয়ে নিজেই প্ৰতিশোধ ল'বলৈ সাহস কৰা নাই।

নাৰায়ণীৰ যি উগ্ৰ সাহস আৰু বিদ্ৰোহিনী স্বভাৱ সিয়েই এই চৰিত্ৰটোক তেওঁৰ সমগ্ৰ উপন্যাস-সাহিত্যৰ ভিতৰতে অনন্য কৰি তুলিছে। অৱশ্যে লেখিকাৰ এটি অন্যতম শ্ৰেষ্ঠ গল্প ‘সংস্কাৰ’ৰ দময়ন্তীৰ সৈতে নাৰায়ণীৰ যেন কিছু মিল পৰিলক্ষিত